

the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also **represents, the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word** Amiy, is from the **word**, Am, עמו, which means, people, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and with the Yod suffix, it means, **my people**, the **word**, VeyaAvduniy, is from the **word** Eved, עֶבֶד, which means, **to work, to serve, he worked, did, performed, made, to work, serve**, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, and in the form that it is used here, it means, and they may serve Me)

Shemot 7 (Exodus) ended by telling us that seven days were completed after YHVH had smitten the river and turned it into blood; and here we are told that YHVH spoke unto Mosheh, and said, Go unto Pharaoh, and say unto him, thus says YHVH, Let My people go, that they may serve Me. Now that Mosheh has seen what YHVH did by turning **ALL** the water in Egypt into blood, he is much more confident, willing and even eager to carry out YHVH's instructions. YHVH then tells Mosheh what he is to say to Pharaoh in *verse 2*:

2 And **IF** you refuse to let them go, behold, I will smite all your borders with frogs:

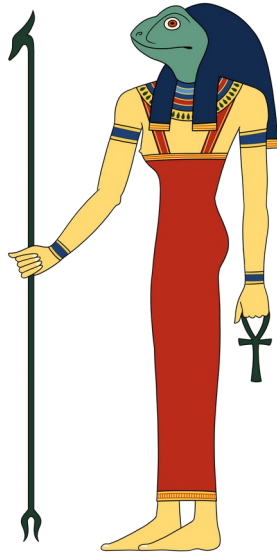
וְאִם מֵאֵן אָתָּה לְשַׁלַּח הַיְהוָה אֶנְכִי נֹגֵף אֶת-כָּל-גְּבוּלְךָ בַצְּפַרְדִּיִּים.

וְאִם מֵאֵן אָתָּה לְשַׁלַּח הַיְהוָה אֶנְכִי נֹגֵף אֶת-כָּל-גְּבוּלְךָ בַצְּפַרְדִּיִּים

VeIm Ma'en Atah LeShalecha Hineh Et Kal Gevulkah BaTzephardeiym, where the **word**, VeIm, means, **and if**, the **word**, Ma'en, מֵאֵן, means, **to refuse**, was irksome, was tedious, was careless, was slothful, was indolent, **he rejected, he was unwilling, refused, he caused someone to refuse**, Atam, means, **them**, the **word**, LeShalecha, is from the **word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, **he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced**, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, **here, hither, on this side of, and it also means, lo, behold, since, now, thus far, yet**, the **word**, Anochiy, means, **I**, the **word**, Nogeph, נֹגֵף, means, **to strike, smite, he struck, smote, he defeated**, was smitten, he struck against, stumbled, it also means, blow, plague, striking of the foot, stumbling, the **word**, Et, is defined above, and these two letters are the first and last

letters of the Hebrew Alephbet and they Messiah, the First and the Last, the **word**, Kal, means, all, the whole of, everything, the **word**, Gevulka, is from the **word** Gaval, גָּבַל, or Gavol, גָּבוּל, which means, border, frontier, boundary, border line, bordered upon, adjoined, he set bounds aboutconfined, he limited, restricted, limit, territory, district, province, it also means to knead, mix, the **word**, BaTzephardeiym, is the plural of the **word**, Tzephardea, צִפְרֵדַע, which means, **frog**, a marsh leaper, but it also means swamp)

Mosheh is instructed by YHVH to tell Pharaoh that **IF** he does not Shalach, שָׁלַח, **send, order them to go, send them away, drive them away, if he does not divorce**, the people of Yisrael, then, YHVH says, He will נִגַּף אֶת-כָּל-גְּבוּלֶיךָ בַצִּפְרֵדַעִים, Nagaph, strike, smite, Aleph Tav, Kal, All, the Gevulka, the borders, BaTzephardeiym, with frogs. Now we have to ask ourselves, why did YHVH choose to cover the land with Tzephardeiym, frogs? The Egyptians of those days, had many man made imaginary gods, and their goddess Heket, the so called goddess of fertility, is portrayed with the head of a frog.



I believe that YHVH wanted to humiliate the so called man made gods and goddesses of the Egyptians, and therefore, he caused thousands of frogs to come onto the land of Egypt, to show Pharaoh and all the Egyptians, that their goddess was totally impotent against the power of the Creator of the universe.

3 And the river shall bring forth frogs abundantly, which shall go up and come into your house, and into your bedchamber, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading troughs:

וְשָׂרֵץ הַיָּאֵר צִפְרֵדַעִים וְעָלוּ וַיָּבֹאוּ בְּבֵיתְךָ וּבְחֹדֶר מִשְׁכַּבְּךָ וְעַל מִטְתְּךָ וּבְבֵית עֲבָדֶיךָ
 וּבְעַמְּךָ וּבְתַנּוּרֶיךָ וּבְמִשְׁאָרוֹתֶיךָ
 וַיִּבְרָא יְהוָה צִפְרֵדַעִים וַיִּבְרָא יְהוָה צִפְרֵדַעִים וַיִּבְרָא יְהוָה צִפְרֵדַעִים וַיִּבְרָא יְהוָה צִפְרֵדַעִים
 וַיִּבְרָא יְהוָה צִפְרֵדַעִים וַיִּבְרָא יְהוָה צִפְרֵדַעִים וַיִּבְרָא יְהוָה צִפְרֵדַעִים וַיִּבְרָא יְהוָה צִפְרֵדַעִים

VeSharatz HaYor Tzephardiym VeAlu UBa'u Beveyteka UbaChadar Mishkavka VeAl Mitateka UbeBeyt Avadeyka UbAmeka UbeTanureyka UveMisharoteyka, where the **word**, VeSharatz, שָׂרֵץ, means, to swim, teem, to run to and fro, to loathe, crept, crawled,

it swarmed, teemed, bred, abounded, multiplied, caused to swarm, caused to multiply, the *word*, HaYor, means, *the River Nile*, the *word*, Tzaphardeiym, is the plural of the *word*, Tzephardea, צַפְרָדַיִם, which means, *frog*, a marsh leaper, but it also means swamp, the *word*, VeAlu, is from the *word*, Al, אֶל, means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with*, it also means, yoke, to insert, thrust in, and in the form that it is used here it means, *and shall come up*, the *word*, Uba'u, is from the *word*, Bo, בּוֹא, means, *to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to*, and the *word* Bo, בּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the *word*, BeBeytka, is from the *word*, Beyt, בַּיִת, which means, house, home, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, and in the form that it is used here, it means, *in your house*, the *word*, UbaChadar, is from the *word* Chadar, חָדַר, which means, to surround, enclose, he penetrated, he cause to enter, introduced, it means, room, chamber, inner chamber, bedroom, innermost part, inward part, within, and in the form that it is used here, it means, *and in your bedrooms, your inner rooms*, the *word*, Mishkavka, is from the *word* Mishkav, מִשְׁכָּב, which means, lying down to sleep, lying with, sexual intercourse, bed chamber, grave, VeAl, is from the *word*, אֶל, and it means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with*, it also means, yoke, to insert, thrust in, and with the prefix letter Vav, it means and on, or and upon, the *word*, Mitateka, is from the *word* Mitah, מִטָּה, which means, *bed, to stretch out, incline*, to cause to slope, slant, incline, it also means, stick, rod, staff, branch, tribe, it also means, perversion of justice, it means that which is bent or inclined, and in the form that it is used here, it means, the *word*, your beds, the *word*, UveBeyt, means and in the house of your, the *word*, Avadeyka, is from the *word*, Eved, עֶבֶד, which means, to work, *to serve*, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, *servant, slave*, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the *word*, UbAmeka, is from the *word*, Am, אִם, which means, people, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the form that it is used here it means and your people, UbeTanureyka, is from the *word* Tanur, תַּנּוּר, which means, *oven, stove, furnace*, and in the form that it is used here, it means, *and in your ovens*, the *word*, UveMisharoteyka, is from the *word* Misharet, מִשְׁאֲרֵת, which means, kneading trough in which the dough rises, kneading trough, store, and in the form, that it is used here it means in your kneading trough)

Here Mosheh tells Pharaoh, that YHVH, **NOT** their man made imaginary goddess, will cause the river to bring forth frogs *abundantly*, and these צַפְרָדַיִם, Tzaphardeiym, frogs, shall go

up and come into your *house*, your *bedchamber*, your *bed*, into the house of *your servants*, upon *your people*, in your *ovens*, and into your *kneading troughs*. The Egyptians people of those days were a clean people, and this frog invasion would cause them great concern, but the frogs, did **NOT** hurt anyone, like the other plagues will do, they were simply very annoying, and YHVH chose the frogs to show all the people of Egypt the folly of worshipping a man made imaginary gods and goddesses, including those that have the head of a frog.

4 And the frogs shall come up both on you, and upon your people, and upon all your servants.

וּבִבְכָה וּבְעַמְךָ וּבְכָל-עַבְדֶיךָ יַעֲלוּ הַצְּפַרְדֵּיִם
 וְעַל-כָּל-אֲרָצוֹתֶיךָ וְעַל-כָּל-אֲרָצוֹתֵיךָ וְעַל-כָּל-אֲרָצוֹתֵיךָ

UBeka UveAmka UveKal Avadeyka YaAlu HaTzehirdeiyim, where the *word*, Uveka, is from the *word* Bo, בּוֹא, means, *to go or come in, come, came, arrive*, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the *word* Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here, it means, *and upon you*, the *word*, UveAmka, is from the *word*, Am, עִמּוֹ, means, *people, kinsman, related, ancestor*, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the form that it is used here, it means, *and on or upon your people*, the *word*, UveKal, is from the wor sKal, which means, all, the whole of, everything, and in the form that it is used here, it means, *and on all*, the *word*, Avadeyka, is from the *word* Eved, עָבַד, which means, *to work, to serve*, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, *servant, slave*, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, and in the form that it is used here, it means, your servants, the *word*, YaAlu, is form the *word* Al, עַל, means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with*, it also means, yoke, to insert, thrust in, the *word* HaTzehirdeiyim, is the plural of the *word* Tzehirdeia, צְפַרְדֵּי, which means, the frog, the marsh leaper, but it also means the swamp)

Here YHVH reiterates to Pharaoh, and his ministers that these thousands of frogs will come upon you, your people, and upon all you servants, which means that no one will be spared, everyone will be exposed to the nuisance of having repulsive frogs and whatever disease comes along with having frogs, everywhere in your home.

5 And YHVH spoke unto Mosheh, Say unto Aharon, Stretch forth your hand with your Rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אָמַר אֶל-אַהֲרֹן נִטֵּה אֶת-יָדְךָ בְּמִטְּףֶךָ עַל-הַנְּחָלֹת עַל-הַיְּאֵרוֹת (וְעַל-הָאֲנָמִים וְהָעַל אֶת-הַצְּפַרְדֵּיִם עַל-אֶרֶץ מִצְרָיִם

לֹא יִשְׁמַע ה' אֶת קוֹל יְהוֹנָדָב בְּעֵת הַזֶּה וְיִשְׁמַע ה' אֶת קוֹל יְהוֹנָדָב בְּעֵת הַזֶּה
וְיִשְׁמַע ה' אֶת קוֹל יְהוֹנָדָב בְּעֵת הַזֶּה וְיִשְׁמַע ה' אֶת קוֹל יְהוֹנָדָב בְּעֵת הַזֶּה

VaYomer YHVH El Mosheh Emor El Aharon NeteH Et Yadka BeMateka Al HaNaharot Al HaYoriym VeAl HaAgamiym VeHa'al Et HaTzephardeiym Al Eretz Mitzrayim, where the **word**, VaYomer is form the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name Mosheh, means, drawn out of the water, the **word**, Emor, is the **word** Amar, repeated, and it means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, the **word**, El, is repeated and it **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, the **word** or Name, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, NeteH, נָטָה, means, **to stretch or spread out, extend**, incline, bend, turn to, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, he perverted judgment, it is used 60 times as, **stretch out**, 28 times as, incline, 16 times as, turn, 15 times as, **stretch forth**, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֶת הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, **also represents, the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Yadka, is form the **word** Yad, יָד, which means, **hand, arm**, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here, it means, **your hand**, the **word**, BeMateka, is from the **word**, Match, מַטֵּה, means, **stick, rod, staff**, branch, tribe, it also means downward, down, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, and in the form that it is used here, it means, **with your Rod**, the

word, Al, על, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, it also means, yoke, to insert, thrust in, the *word*, HaNaharot, is the plural of the *word*, Nahar, נָהַר, which means, river, to flow, *stream*, it also means to shine, beam, the *word*, Al, is repeated, and it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, HaYoriym, is from the *word* Yeor, יָאֵר, which means, a channel, a canal, shaft, specifically, **it speaks of the river Nile, as the one river in Egypt, including its collateral trenches**, it also speaks of the Tigris, as the main river of Assyria, it is used as, brooks, 5 times, as flood, 5 times, as river, 53 times, as stream, 1 time, the *word*, VeAl, is the *word* Al repeated, and it means, and over, the *word*, HaAgamiym, is the plural of the *word* Agam, אָגַם, means, **lake, pool, pond, reeds, marshlands**, it means. to impound water into a lake or reservoir, it can also mean, sad, mournful, aggrieved in soul, the *word*, VeHa'al, is from the *word* Alah, אֶלָּה, which means, **to go or come up, ascend, he went up, ascended, it sprang up**, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the *word*, Et is the made up of the first and last letters of the Hebrew Alephbet, and the represent Messiah, the First and the Last, the *word*, HaTzephardeiym, is the plural of the *word*, Tzephardea, צִפְרָדִיעַ, means, **frog, a marsh leaper**, but it also means swamp, the *word* Al is repeated and it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, the *word*, Eretz, means, land, the *word*, Mitzrayim, means Egypt)

And YHVH spoke unto Mosheh, Say unto Aharon, stretch forth your hand with your Rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. This may not seem like a very important verse, but we have to understand that the frog invasion, only happens **IF**, Mosheh follows and obeys YHVH's instructions, and **IF** Aharon follows and obeys Mosheh's instructions and does indeed, stretch forth his hand with his Rod, over the rivers and ponds, for it is obedience to the Words of YHVH, that makes things happen. This may seem trivial, but it is of monumental importance, for this tells us that it is **ONLY** when we willingly choose to obey the Words of YHVH, that His will, is manifested in the manner that He said it would be, and Scripture is replete with examples of that **FACT**.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

וַיִּט אַהֲרֹן אֶת־יָדוֹ עַל מִיַּמֵי מִצְרַיִם וַתֵּעַל הַצִּפְרָדִיעַ וַתִּכַּס אֶת־אֶרֶץ מִצְרַיִם
 וַיִּט אַהֲרֹן אֶת־יָדוֹ עַל מִיַּמֵי מִצְרַיִם וַתֵּעַל הַצִּפְרָדִיעַ וַתִּכַּס אֶת־אֶרֶץ מִצְרַיִם

VaYet Aharon Et Yado Al Meymey Mitzrayim VataAl HaTzphardea VateKas Et Eretz Mitzrayim, where the *word*, VaYet, is from the *word*, Natah, נָטָה, which means, **to stretch or spread out, extend**, incline, bend, turn to, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, he perverted judgment, it is used 60

times as, stretch out, 28 times as, incline, 16 times as, turn, 15 times as, stretch forth, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word** or name, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the **word**, Yado, is from the **word** Yad, which means, hand, and here, it means, **your hand**, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, it also means, yoke, to insert, thrust in, the **word**, Meymey, is from the **word**, Mayim, מַיִם, means, water, to mix with water, watered, hydrated, the **word**, Mitzrayim, means, Egypt, the **word**, VaTa'al, is from the **word**, Alah, אֵלָה, which means, **to go or come up, ascend, he went up, ascended**, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, HaTzephardea, צִפְרֹדֵי'עַ, means, frog, a marsh leaper, but it also means swamp, the **word**, VateKas, is from the **word** Kasah, כָּסָה, which means, **to cover, he covered, covering**, he hid, concealed, was covered, was hidden, was concealed, he hid himself, the **word**, Et, is repeated and these two letters represent Messiah, the **word**, Eretz, means, land, the **word** Mitzrayim, means, Egypt)

Here we are told that Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. Again I have to say, that this event only happens **IF** both Mosheh and Aharon **OBEY** the Commandments of YHVH, and, as you can see, the result is immediate, for as soon as Aharon stretched for his hand and his Rod over the waters of Egypt, the frogs started coming onto the land, and they did **NOT** stop coming, until YHVH decided that there was enough of them to serve His purposes, proving again, that He is the Creator of all things and that all of Creation, except for mankind, **MUST** obey his Commandments.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

וַיַּעֲשׂוּ-כֵן הַחֹרְטָמִים בְּלִטְיָהֶם וַיַּעֲלוּ אֶת-הַצִּפְרֹדֵי'עִים עַל-אֶרֶץ מִצְרָיִם)

וַיַּעֲשׂוּ כֵן הַחֹרְטָמִים בְּלִטְיָהֶם וַיַּעֲלוּ אֶת-הַצִּפְרֹדֵי'עִים עַל-אֶרֶץ מִצְרָיִם

VayaAsu Ken HaChartumiyt Belateyhem VayaAlu Et HaTzphardeiym Al Eretz Mitzrayim, where the **word**, VayaAsu, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made**, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, **it is so, rightly so, thus**, to be set up, established, be firm, it also means base, stand,

pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, the **word**, HaChartumiyt, is from the **word** Chartom, חרטום, which means, **soothsayer-priest, magician**, it also means, nose, snout, proboscis, trunk of an animal, the **word**, VayaAlu, is from the **word** Alah, עלה, which means, to go or come up, ascend, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, **was brought up, was taken up, rose**, was taken away, he promoted to a higher dignity, he put on, laid on, **he brought, was raised, was taken up into**, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, Et, are the first and last letters of the Hebrew Alephbet, and they represent Messiah, the **word**, HaTzephardeiym, which means the frogs, the **word**, Al, על, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, it also means, yoke, to insert, thrust in, the **word**, Eretz, means, land, the **word**, Mitzrayim, means, Egypt)

Here we are told that the magicians of Egypt, did so with their enchantments, and brought up frogs upon the land of Egypt. Now I cannot think of any good reason why these so called magicians, brought forth **MORE** frogs, other than, wanting to prove to Pharaoh, that they could do the same. I am sure that Pharaoh, would have preferred if his so called magicians, would have caused the frogs to go back into the river, rather than appearing to create more frogs, since the land was already inundated with thousands of them.

8 Then Pharaoh called for Mosheh and Aharon, and said, entreat YHVH, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto YHVH.

וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וְלְאַהֲרֹן וַיֹּאמֶר הַעֲתִירוּ אֵל־יְהוָה וַיִּסַּר הַצְּפַרְדִּיִּים מִמֶּנִּי (וּמִמַּעַמִּי וְאֲשַׁלְּחָה אֶת־הָעָם וַיִּזְבְּחוּ לַיהוָה

וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וְלְאַהֲרֹן וַיֹּאמֶר הַעֲתִירוּ אֵל־יְהוָה וַיִּסַּר הַצְּפַרְדִּיִּים מִמֶּנִּי (וּמִמַּעַמִּי וְאֲשַׁלְּחָה אֶת־הָעָם וַיִּזְבְּחוּ לַיהוָה

Vayiqra Paroh LeMosheh UIAharon VaYomer Hateyru El YHVH VeyaSer HaTzephardeiym Mimeniy UmeAmiy Va'aShalchah Et HaAm VayiZebechu LaYHVH, where the **word**, Vayiqra, וַיִּקְרָא, means, **and he called, and he cried out**, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קראי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, Paroh, means, Pharaoh, the **word** or name, LeMosheh, means, to or for Mosheh, and Mosheh means, drawn out of the water, the **word**, UIAharon, means, and Aharon, and his name אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, teacher, lofty, plucked out, the **word**, VaYomer, is from the **word**, Amar, אמר, which means, **to say, saying, said**,

spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, HaTeyru, is from the **word** Atar, עָתַר, means, *to pray, supplicate, entreat*, he slaughtered for sacrifice, he presented a petition, he granted a request, *he prayed, supplicated, entreated*, to be abundant, was abundant, was excessive, he made plentiful, abundance, odour, it smelled sweet, was fragrant, he perfumed, scented, the **word**, El, אֵל, *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, YHVH, is the Name, *Yahweh*, Yahuwah, Yehovah, the **word**, VeyaSer, is from the **word** Sur, סוּר or שׁוּר, which means, to *wrestle, to contend*, to appoint a ruler, to saw, he sawed, *to take off, to turn aside, depart, remove*, to look, behold, regard, beheld, regarded, he watched, lay in wait, he watched insidiously, it means to leap, jump, to dance, he danced on a rope, to align, it also means bull, ox, it means, wall, *to turn off literally or figuratively, call back*, decline, depart, go aside, grievous, lay away, leave undone, pluck away, put away, put down, rebel, revolt, withdraw, be without, insidious watcher, one who lies-in wait, to turn off, literally or figuratively, the **word** HaTzephardeiym, means the frogs, the **word**, Mimeniy, means from me, the **word**, UmeAmiy, is from the **word** Am, עַם, means, *people, kinsman*, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the form that it is used here, it means, and from my people, the **word**, Va'aShalchah, is from the **word** Shalach, שָׁלַח, which means, *to send, sent*, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, *was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free*, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, is made up of the first and last letters of the Hebrew Alephbet, and *they represent Messiah*, the **word**, HaAm, mean the people, the **word**, VayiZebechu, is from the **word** Zebach, זָבַח, which means, *to sacrifice, the sacrifice, slaughter, feast, meal*, and in the form that it is used here it means, *that they may sacrifice*, the **word**, LaYHVH, means, to YHVH, and YHVH is the Name, *Yahweh*, Yahuwah, Yehovah)

Now this is a very telling *verse* for it says: Pharaoh called for Mosheh and Aharon, and said, entreat YHVH.

The question has to be asked, why did Pharaoh **NOT** call his own magicians and ask **THEM** to entreat the gods of Egypt to get rid of the frogs? It is because Pharaoh **KNEW** that what his magicians had done was just slight of hand, and **NOT** real miracles, and that their man made imaginary gods had no power to compare to what he had just witnessed, and therefore he was forced to believe, because of the evidence that was placed before him, that YHVH was indeed a great Elohim, with all kinds of power, and therefore, he goes to Mosheh and Aharon, and does **NOT** command them, **BUT** instead, he asks them to HaTeyru, הִעֲתִירָנִי *to pray, to supplicate*,

to implore, to petition, to request, to entreat, Yahweh, to see **IF** He will take the frogs away from him, from his land and from his people.

At this point Pharaoh, understands that he is outmatched, but he is trying to save face, and therefore, he tries to negotiate with Mosheh, and he says, **IF** Yahweh will take the frogs away, then, I will Shalach, שָׁלַח, *send, dismiss, drive away, divorce*, the people of Yisrael, so that they may Zebechu, *so that they may sacrifice*, unto YHVH, your Elohim.

9 And Mosheh said unto Pharaoh, Glory over me: when shall I entreat for you, and for your servants, and for your people, to destroy the frogs from you and your houses, that they may remain in the river only?

וַיֹּאמֶר מֹשֶׁה לְפָרֹעַ הֲתִפְאַר עָלַי לְמַתִּי אֶעֱתִיר לְךָ וּלְעַבְדֶּיךָ וּלְעַמֶּיךָ לְהִכָּרִית (הַצְפַּרְדֵּיִם מִמֶּנּוּ וּמִבְּתוּיָהּ רַק בַּיָּאֵר תִּשְׁאַרְנָה
וַיֹּאמֶר מֹשֶׁה לְפָרֹעַ הֲתִפְאַר עָלַי לְמַתִּי אֶעֱתִיר לְךָ וּלְעַבְדֶּיךָ וּלְעַמֶּיךָ לְהִכָּרִית
וַיֹּאמֶר מֹשֶׁה לְפָרֹעַ הֲתִפְאַר עָלַי לְמַתִּי אֶעֱתִיר לְךָ וּלְעַבְדֶּיךָ וּלְעַמֶּיךָ לְהִכָּרִית

VaYomer Mosheh LaParoh HitPaer Alay LeMatay Atiyr Leka VelaAvadeyka UIAmka LehaKriyt HaTzaphardeiym Mimka UmiBateyka Raq BaYor TiSha'arnah, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name, Mosheh, means, drawn out of the water, the **word**, LeParoh, means, to or unto Pharaoh, the **word**, HitPaer, is from the **word** Pa'er, פָּאֵר, which means, glory, to adorn, beautify, glorify, *vault oneself*, he praised, he *boasted*, he embellished, he showed his glory, that is, *make clear, clear oneself*; it means headdress, diadem, turban, ornament, it also means to glean, went over the boughs, gleaned, the **word**, Alay, means, *over or upon me*, the **word**, LeMatay, מַתַּי, is an adverb, which means, *when, until, how long*, the **word**, Atiyr, עֲתִיר, means, *to pray, supplicate, entreat*, he slaughtered for sacrifice, he presented a petition, he granted a request, he prayed, supplicated, entreated, to be abundant, was abundant, was excessive, he made plentiful, abundance, odour, it smelled sweet, was fragrant, he perfumed, scented, and with the Aleph prefix it means, I will pray or entreat, the **word**, Leka, mean, *for you*, the **word**, VelaAvadeyka, is from the **word** Eved, עָבַד, which means, to work, to *serve*, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, *servant, slave*, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, and in the form that it is used here, it means, *and for your servants*, the **word**, UIAmka, is from the **word**, Am, עַם, which means, *people, kinsman, related, ancestor*, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, and in the form that it is used here, it means, *and for your people*, the **word**, LehaKriyt, is from the **word**, Karat, כָּרַת, which means, *to cut off, cut down, he cut off, hewed, he destroyed, extermination*, divine punishment by premature death, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, to make or cut a covenant, make

an alliance or bargain, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word**, HaTzephardeiym, is the plural of the **word** Tzephardea, **צַפְרָדֵּי**, means, **frog, a marsh leaper**, but it also means swamp, the **word**, Mimka, **מִמְכָּה**, means, from you, the **word**, UmiBateyka, is from the **word**, Beyt, **בֵּית**, means, **house**, home, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, and in the form that it is used here, it means, **and from your houses**, the **word**, Raq, **רַק**, as an adjective, means, thin, lean, as an adverb it means, **only, nothing but, save, except**, and as a noun it means, spittle, saliva, as an adverb, it means, merely, although, but, even, except, howbeit, howsoever, **at the least, nevertheless, nothing but, notwithstanding, only, save, so that, surely, yet so, in any wise**, the **word**, BaYor, means, **in the river**, the **word**, TiSha'arnah, is from the **word** Sha'ar, **שַׁעַר**, means many things, it means, gate, entrance, title page of a book, chapter, section of a book, goal, opening of the mouth, it means value, measure, price, market price, the price established at the town gate, it also means to cleave, to split, he cleft, he tore to pieces, rent, to calculate, reckon, to estimate, measure apportion, to measure, he set a price, it means, to storm, rage, to be horrible, he whirled away, to tremble, shudder, be horrified, to be hairy, it also means to know, he knew. To cleave, split, he broke through, burst forth, to swell up, that is, be or make redundant, leave be, **left, let, remain, remnant, reserve, the rest**)

After Pharaoh, asked Mosheh, to entreat, or ask, or plead with YHVH on his behalf, to take the frogs away, Mosheh says, to Pharaoh, do not boast or glorify yourself over me, for I am following the instructions of YHVH, my Elohim. Then he says to Pharaoh, when would you like me to entreat YHVH to get rid of the frogs that are upon you, your servants, and your people? Why did Mosheh ask Pharaoh that question? Well, **IF** the frogs just disappeared, then Pharaoh could reason, that it was **NOT** YHVH that did it, and that they just left on their own, **BUT** now, that Pharaoh stipulates at what time he wants this event to happen, then that means that the only conclusion that anyone can arrive at, is, that YHVH Himself caused the frogs to die. In the next *verse*, Pharaoh tells Mosheh, when he would like this event to happen.

10 And he said, Tomorrow. And he said, Be it according to your **word**: that you may **KNOW** that there is **NONE** like unto YHVH our Elohim.

וַיֹּאמֶר לְמַחָר וַיֹּאמֶר כִּדְבָרְךָ לְמַעַן תֵּדַע כִּי־אֵין כִּי־הוּנָה אֵל־הַיְיָ
 וַיֹּאמֶר לְמַחָר וַיֹּאמֶר כִּדְבָרְךָ לְמַעַן תֵּדַע כִּי־אֵין כִּי־הוּנָה אֵל־הַיְיָ

VaYomer LeMachar VaYomer KiDebarka LeMa'an Teda Kiy Eyn KaYHVH Eloheynu, where the **word**, VaYomer, is from the **word** Amar, **אָמַר**, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, LeMachar, **מָחָר**, as an adverb, means, **tomorrow, in time to come, the morrow**, time in front, the **word**, VaYomer, is from the **word** Amar, **אָמַר**, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, KiDebarka, is from the **word**, Dabar, **דָּבַר**, which means, **to speak**,

depart, go aside, grievous, lay away, leave undone, pluck away, put away, put down, rebel, revolt, withdraw, be without, insidious watcher, one who lies-in wait, to turn off, literally or figuratively, HaTzephardeiym, means, *the frogs*, the *word*, Mimka, means from you, the *word*, UmiBateyka, is from the *word* Beyt, which means, *house*, and in the form that it is used here, it means, *and from your houses*, the *word*, UneAvadeyka, is from the *word* Eved, which means. Servant, and in the form that it is used here, it means, and your servants. The *word*, UmiAmeka, is from the *word* Am, which means people, and in the form that it is used here, it means, *and from your people*, the *word*, Raq, רַק, as an adjective, means, thin, lean, as an adverb it means, *only, nothing but, save, except*, and as a noun it means, spittle, saliva, as an adverb, it means, merely, although, but, even, except, howbeit, howsoever, at the least, nevertheless, nothing but, notwithstanding, only, save, so that, surely, yet so, in any wise, the *word*, BaYor, means in the river, the *word*, TiSha'arnah, is from the *word*, Sha'ar, שָׂאָר, means, *to be left over, to remain, remainder, rest, was left behind, remained*, he survived, he spared, rest residue, remnant, it also means, leaven, he leavened, it means, flesh, food, flesh relation, blood relation, one obliged to take blood revenge)

After accepting Pharaoh's promise that *IF* YHVH does indeed take the frogs away, that he Pharaoh will let the people go, Mosheh says, the frogs *SHALL* depart from you, and from your houses, and from your servants, and from your people, at your appointed time; and they *SHALL remain in the river only*.

Now we have to ask ourselves, how could Mosheh *KNOW* that YHVH would carry through with what he, Mosheh, had negotiated with Pharaoh, that the frogs would depart the very next day? It is because by now, there is no more doubts in Mosheh's mind, nor in his heart, he is totally convinced that YHVH is the fulfiller of promises, and that He will do what is necessary, to cause Pharaoh to send His people Yisrael away, including taking the frogs away at the exact time that Mosheh negotiated with Pharaoh.

12 And Mosheh and Aharon went out from Pharaoh: and Mosheh cried unto YHVH because of the frogs which he had brought against Pharaoh.

וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מִעַם פְּרַעֲהוֹ וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה עַל־דִּבְרֵי הַצְּפַרְדֵּיִם אֲשֶׁר־שָׁמַ (לְפַרְעֹה)

וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מִעַם פְּרַעֲהוֹ וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה עַל־דִּבְרֵי הַצְּפַרְדֵּיִם אֲשֶׁר־שָׁמַ (לְפַרְעֹה)

VaYetze Mosheh VeAharon Melm Paroh VayiTzaq Mosheh El YHVH Al Debar HaTzephardeiym Asher Sham, LeParoh, where the *word*, VaYetze, יָצָא, means, *to go or come out, bring out, went out, goes forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word* or name Mosheh, means drawn out of the water, the *word* or name VeAharon, means and Aharon, and the name Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, teacher, lofty, plucked out, the *word*, Melm, מִלֵּם, means, *from*, literally means, *away from being together with*, the *word*, Paroh, means Pharaoh, the *word*, VayiTzaq, is from the *word*, Tzaq, צָעַק, which means, *to cry, cry out, shout, outcry, he cried, cry of distress*, he complained, was noisy, it

sounded like thunder, he stunned, stupefied, it bellowed, he cried, cried out, shouted, was called together, was summoned, was assembled, he burst into shouting, the **word**, Mosheh, means drawn out of the water, the **word**, El, means, **to or unto**, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, **because of, on account of**, together with, it also means, yoke, to insert, thrust in, the **word**, Debar, דִּבָּר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, thing, **matter, affair, business**, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word** HaTzephardeiym, means the frogs, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then**, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Sam, is from the **word** Siym, שִׁים, or Sum, שָׁם, which means, **to place, put, set**, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, LeParoh, means, **to, of, for Pharaoh**)

And Mosheh and Aharon went out from Pharaoh: and Mosheh Tzaq, צַעַק, means, **that he cried out, he shouted, he made an outcry**, unto YHVH, because, he wanted the time frame that he Mosheh had negotiated with Pharaoh, about getting rid of the frogs, to be honoured by YHVH. Please remember, that YHVH did **NOT** instruct Mosheh to negotiate a time when He, YHVH, would get rid of the frogs, **BUT** Mosheh was afraid that Pharaoh might think that the frogs might have just disappeared on their own, and therefore he took it upon himself, to ask Pharaoh, **WHEN** he wanted the frogs to be taken away. Now this cry that Mosheh is making to YHVH, could be, Mosheh, making a passionate plea to YHVH, so that He would indeed follow through with getting rid of the frogs on the time frame that he, Mosheh, had negotiated with Pharaoh. And what is the end result?

*13 And YHVH did according to the **word** of Mosheh; and the frogs died out of the houses, out of the villages, and out of the fields.*

וַיַּעַשׂ יְהוָה כְּדִבְרֵי מֹשֶׁה וַיָּמָתוּ הַצְּפַרְדִּיִּים מִן־הַבָּתִּים מִן־הַחֲצֵרוֹת וּמִן־הַשָּׂדֶה,
 וַיָּמָתוּ הַצְּפַרְדִּיִּים מִן־הַבָּתִּים מִן־הַחֲצֵרוֹת וּמִן־הַשָּׂדֶה
 וַיָּמָתוּ הַצְּפַרְדִּיִּים מִן־הַבָּתִּים מִן־הַחֲצֵרוֹת וּמִן־הַשָּׂדֶה
 וַיָּמָתוּ הַצְּפַרְדִּיִּים מִן־הַבָּתִּים מִן־הַחֲצֵרוֹת וּמִן־הַשָּׂדֶה

Vaya'As YHVH KiDebar Mosheh VayaMutu HaTzephardeiym Min HaBatiym Min HaChatzerot UMin HaSadeh, where the **word**, VayaAs, is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did**, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he

appointed, he acquired, got, gained, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, KeDebar, is from the **word**, Dabar, דָּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word, speech, thing, matter, affair**, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word** or name Mosheh, means, drawn out of the water, the **word**, VayaMotu, is from the **word** Mot, מוֹת, means, **dead, to die, he or she died, put to death, killed**, death, the **word**, HaTzephardeiym, means the frogs, the **word**, Min, means from, the **word**, HaBetiyim, means their houses, the **word**, Min is repeated and it means from the **word**, HaChatzerot, is the plural of the **word**, Chatzer, חֲצֵר, which means, **enclosure, court, hamlet, village, premises of a farm**, he fenced, in, hedged in, enclosure for sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means to blow the trumpet, the **word**, UMin, means and from the **word**, HaSadeh, means, their fields)

Here we see that Mosheh negotiated with Pharaoh, in good faith, and Pharaoh gave Mosheh the time frame that he wanted YHVH to get rid of the frogs. Mosheh did all of this, even though, YHVH had not asked nor commanded him to do so, **BUT** YHVH honoured the agreement that Mosheh had made with Pharaoh, and the frogs died out of the houses, out of the villages, and out of the fields, according to the time frame that Mosheh had negotiated with Pharaoh. We have to understand, that when a person's heart is pure, as Mosheh's heart was, that YHVH does recognize and rewards that heart, by answering their plea, their prayer, and as you can see YHVH, answered Mosheh's cry onto Him.

14 And they gathered them together upon heaps: and the land stunk.

וַיִּצְבְּרוּ אֹתָם הֶחָמְרִים הַחֲמָרִים וַתִּבְאֵשׁ הָאָרֶץ
 וַיִּצְבְּרוּ אֹתָם הֶחָמְרִים הַחֲמָרִים וַתִּבְאֵשׁ הָאָרֶץ

VaYitzberu Otam Chamarim VaTibash HaAretz, where the **word**, VaYitzberu, is from the **word**, Tzabar, צָבַר, which means, heap, pile, bulk, to heap up, pile up, **gather, accumulate, he collected, bound together**, the **word**, Otam, means, **them**, the **word**, Chamarim, is from the **word** Chamor, or Chamar, חֲמֹר, which means, ass, donkey, Chamar, חֲמָר, ass driver, it also means, to foam up, boil, ferment, seethed, foamed, wine when it is still foaming, it means, it burned, parched, to be red, he reddened died red, to **heap, to burden, make heavy**, be stringent, he aggravated, became serious, it means, bitumen, asphalt, the **word**, VatiBash, בָּאֵשׁ, means, **to stink, to smell bad, it stunk, had a bad smell**, to be unhappy, be bitter, he became odious, fell from grace, he stunk, he emitted a vile stench, he emitted a stinking odour, he caused to stink, he quarrelled with, the **word**, HaAretz, means, **the land**)

What to do with thousands of dead frogs? Well, they gathered them in heaps, and their decaying bodies caused the land to stink. Now most people would look at this *verse* as totally insignificant, but, if we understand that these frogs, were worshipped as some kind of fertility goddess, then that means that their goddess was now a stench in the land. You cannot get a much better description of the value of any and all, man made imaginary gods or goddesses,

also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah)

Now after the frogs have been taken away, Pharaoh, deals in a manner that you would expect all dishonourable people to react, and therefore, when Pharaoh saw that there was respite, relief, we are told that VahaKebed, **and he hardened**, his heart. This word Kaved or Kavod, כָּבֵד, means, to be heavy, weighty, grievous, to be honoured, was honoured, was respected, was distinguished, honour, splendour, respect, glory, it means, was heavy, became, heavier, great, **hard**, it also means liver, the heavy organ. The liver is also the filtration system for the blood of humans, and Scripture tells us that **the life of all flesh**, is in the blood. Therefore, this word, Kaved or Kavod tells us, that the life that Pharaoh lived, was a dishonourable one, and that the life that he lived, his actions, would just continue to harden his heart, until he either dies and or he chooses to repent of his evil ways. The end result is, that Pharaoh, hardened his own heart, and did **NOT** hearken, he did **NOT** hear, listen, understand, believe, follow nor obey the words of YHVH, just as YHVH said he would do.

16 And YHVH said unto Mosheh, Say unto Aharon, Stretch out your rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה אָמַר אֶל-אַהֲרֹן נִטֵּה אֶת-מַטְּךָ וְהָיָה יָדְךָ אֶת-עַפְרַת הָאָרֶץ וְהָיָה
לְכַנָּם בְּכָל-אֶרֶץ מִצְרָיִם

וַיֹּמֶר יְהוָה אֶל-מֹשֶׁה אָמַר אֶל-אַהֲרֹן נִטֵּה אֶת-מַטְּךָ וְהָיָה יָדְךָ אֶת-עַפְרַת הָאָרֶץ וְהָיָה לְכַנָּם בְּכָל-אֶרֶץ מִצְרָיִם

VaYomer YHVH El Mosheh El Aharon Netah Et Matka VeHak Et Apher HaAretz VeHayah LeKinim BeKal Eretz Mitzrayim, where the **word**, VaYomer, is form the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the Name **Yahweh**, Yahuwah, Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, drawn out of the water, the **word**, Emor, is the **word** Amar, אָמַר, repeated, and it means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, the **word**, El, is repeated, and it means, to or unto, the **word** or name, Aharon, אַהֲרֹן, is the **name of Mosheh's brother**, Aaron, and it means, **teacher, lofty, plucked out**, the **word** Neteh, נִטֵּה, means, **to stretch or spread out, extend**, incline, bend, turn to, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, he perverted judgment, it is used 60 times as, **stretch out**, 28 times as, incline, 16 times as, turn, 15 times as, **stretch forth**, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word**, Et, is the first and last letters of the Hebrew

Alephbet and they represent Messiah, the **word**, Matka, is from the **word** Mateh, מַטֵּה, means, **stick, rod, staff, branch**, tribe, it also means downward, down, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, VeHak, is from the **word**, Nakah, נָכַח, means, **to beat, strike, smite**, he hurt, harmed, injured, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked, the **word**, Et, is repeated and these two letters, represent Messiah, the **word**, Apher, אֶפֶר, means, **dust, earth, soil, debris, ashes, it means to cover with dust, he threw dust at, he soiled himself with dust, became dusty**, dust coloured, gray, young hart, roe, the **word**, HaAretz, means the land, the **word**, VeHayah, הָיָה, means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, LeKinim, is the plural of the **word** Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, it is so, rightly so, thus, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means, **louse, insect, lice**, the **word**, BeKal, means, **in all, or in the whole of**, the **word**, Eretz, means, **land**, the **word**, Mitzrayim, means, **Egypt**)

Once Pharaoh had reneged on his promise to send the people of Yisrael away, YHVH tells Mosheh, to say unto Aharon, Stretch out your rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. Now, as you can see for yourself, there in no warning given to Pharaoh or to anyone else for that matter, about this new plague, which indicates to me, that YHVH is angry with Pharaoh, even though He knew that Pharaoh would do what he did. And therefore YHVH told Mosheh, say unto Aharon, Stretch out your rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

Now to most people the fact that YHVH said strike the **dust of the earth**, that **IT, the dust of the earth, may become lice**, is not significant, but, I believe that it is a very important fact, but before I go any further with this, let us look at what lice can do to a human being.

Lice are tiny, wingless insects that **feed on human blood**. Lice spread from person to person through close contact and by sharing belongings. There are three types of lice: Head lice found on the scalp. They're easiest to see at the nape of the neck and over the ears. Body lice however, live in clothing and bedding and move onto the skin to feed. Body lice most often affect people who aren't able to bathe or wash clothing often, such as homeless people, which is probably the situation that a lot of peasants were in, in those days. Pubic lice, also called crabs, occur on the skin and hair of the pubic area. Less often, they may be found on coarse body hair, such as chest hair, eyebrows or eyelashes. Unless this condition is treated properly, lice can become a recurring problem. They can, and often do cause, intense itching on the scalp, body or in the genital area. Adult lice may be about the size of a sesame seed or slightly larger. Lice eggs (nits) are found on hair shafts. Nits may be difficult to see, because they're very tiny; they're easiest to spot around the ears and the nape of the neck. Nits can be mistaken for dandruff, but unlike dandruff, they can't be easily brushed out of hair. They cause **sores on the scalp, neck and shoulders**, which then **cause a person to scratch**, and, they can

lead to small red bumps that can sometimes get infected with bacteria, and that bacteria can also happen at the Bite marks, especially around the waist, groin, upper thighs and pubic area. Now I do not know how long this lasted, **BUT** I do know, how much trouble a person has to go to to get rid of the lice, because our kids came home from school more than once with lice, that they had gotten from being in contact with other children. Now just think, if these lice were from the dust of the earth, as we are told that they are, then the lice problem would **NEVER** go away, unless YHVH took it away, and all this scratching and infections would just continue on a daily basis

We have to remember that we are made of the dust of the earth, *Genesis 2:7 And YHVH Elohim formed man of the **dust of the ground**, and breathed into his nostrils the breath of life; and man became a living soul.*

Here in *Exodus 8*, we see that YHVH uses the elements that mankind was formed with, to actually torment mankind, and cause them pain and suffering. It is as **IF** YHVH is saying, I formed you from the **dust of the earth**, which I created, and I can cause this same dust of the earth, to either benefit you or curse you, it is up to you to decide.

17 And they did so; for Aharon stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

וַיַּעֲשׂוּ-כֵן וַיִּטּוּ אֶת־רֹאשׁוֹ וַיִּדְרֹךְ בְּמִטְּהוֹ וַיִּדְרֹךְ אֶת־עַפְרֵי הָאָרֶץ וַתְּהִי הַכֹּנִים בְּאָדָם וּבַבְּהֵמָה
כָּל־עַפְרֵי הָאָרֶץ הָיָה כְּנִים בְּכָל־אֶרֶץ מִצְרָיִם

וַיַּעֲשׂוּ כֵן וַיִּטּוּ אֶת־רֹאשׁוֹ וַיִּדְרֹךְ בְּמִטְּהוֹ וַיִּדְרֹךְ אֶת־עַפְרֵי הָאָרֶץ וַתְּהִי הַכֹּנִים בְּאָדָם וּבַבְּהֵמָה
כָּל־עַפְרֵי הָאָרֶץ הָיָה כְּנִים בְּכָל־אֶרֶץ מִצְרָיִם

VayaAsu Ken VaYet Aharon Et Yado BeMatehu VaYad ET Apha HaAretz VaThiy HaKinam BaAdam UvaBehemah Kal Apha HaAreyz Hayah Kiniym BeKal Eretz Mitzrayim, where the **word**, VayaAsu, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Ken, כֵּן, as an adjective means, **right, truthful, honest, just, surely, it is so, rightly so, thus, to be set up, established**, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means, louse, insect, lice, the **word**, VaYet, is from the **word**, נָטָה, which means, **to stretch or spread out**, extend, incline, bend, turn to, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, he perverted judgment, it is used 60 times as, **stretch out**, 28 times as, incline, 16 times as, turn, 15 times as, **stretch forth**, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word** or name, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, **teacher, lofty, plucked out**, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah,

the **word**, Yado, is form the **word** Yad, which means, **hand**, and in the form that it is used here, it means, **his hand**, the **word**, Et, is repeated, and these two letters represent Messiah, the **word**, Apher, אֶפֶר, means, **dust, earth, soil, debris, ashes, it means to cover with dust, he threw dust at, he soiled himself with dust, became dusty**, dust coloured, gray, young hart, roe, the **word**, HaAretz, means, the land, the **word**, VatHiy, is form the **word** Hayah, הָיָה, means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, HaKinam, is the plural of the **word** Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, it is so, rightly so, thus, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means, **louse, insect, lice**, the **word**, BaAdam, means, **in man**, the **word**, UvaBehemah, means, **and in** בְּהֵמָה, Behemah, **animal, beast, cattle, livestock**, the **word**, Kal, means, all, the whole of the **word**, Apher, is repeated, and it means dust, the **word** HaAretz, means, the land, the **word**, Hayah, is repeated and it means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, the **word**, Kiniym, is repeated and it means, **lice**, the **word**, BeKal, means, **in or on all**, or, **on the whole of**, the **word**, Eretz, means, **land**, the **word**, Mitzrayim, means, **Egypt**)

Here again, Mosheh and Aharon obey YHVH and do what He commanded them to do, Aharon stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

Now I know that this again is just words, but when you stop and think about these words, it turns out that this **IS** a major event, for it says that **ALL the dust of the land became lice**. Do you have any idea, how much dust is in the land and in the air? It is probably as much as there are stars in heaven, which means that where were millions upon millions of lice in the country of Egypt, and every living being, mankind and animals were covered with these lice and suffered from them. It is one thing to read about it, but it is a complete different matter, to actually live through this kind of nightmare, because there is no end to it, **UNLESS** YHVH, chooses to stop the plague of lice. The Egyptian man made imaginary god of the dust of the earth, is Geb.



18 And the magicians did so with their enchantments to bring forth lice, **BUT they could not:** so there were lice upon man, and upon beast.

וַיַּעֲשׂוּ-כֵן הַחֲרָטְמִים בְּלִטְיָהֶם לְהוֹצִיא אֶת-הַכְּנָם וְלֹא יָכְלוּ וַתְּהִי הַכְּנָם בְּאָדָם (וּבַבְּהֵמָה

וַיֵּשׂוּ אֲשֵׁרֵי יִשְׂרָאֵל אֶת-הַכְּנָם וְלֹא יָכְלוּ וַתְּהִי הַכְּנָם בְּאָדָם וּבַבְּהֵמָה

VayaAsu Ken HaChartumiyt Belateyhem LeHutziy Et Hakiniym VeLo Yakolu VatHiy Hakiniym BaAdam UbaBehemah, where the **word**, VayaAsu, is from the **word** Asah, עָשָׂה, which means, **to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the **word**, Ken, is repeated and in this case it means, **lice**, the **word**, HaChartumiym, is the plural of the **word**, Chartom, חָרְטֹם, which means, **soothsayer-priest, magician**, it also means, nose, snout, proboscis, trunk of an animal, the **word**, Belateyhem, is the plural of the **word**, Lat, לָטַף, which means, **enchantment, magic, secrecy**, to cover, the **word**, LeHotziy, is from the **word**, Yatza, יָצָא, which means, **to go or come out, bring out, went out, goes forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Et, is made up of the first and last letters of the Hebrew Alephbet and they represent Messiah, the **word**, HaKiniym, is from the **word** Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, it is so, rightly so, thus, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means, **louse, insect, lice**, the **word**, VeLo, means and no or and not, the **word**, Yakolo is from the **word**, יָכַל or יָכוֹל, which means, **to be able, can, could, may, any at all ways**, might, have power to overcome, prevail, he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the **word**, VatHiy, is from the **word** Hayah, הָיָה, which means, **to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, HaKiniym, is the **word**, Ken, repeated, and it means, **louse, insect, lice**, the **word**, BeAdam, means on or upon men or mankind, the **word**, UbaBehemah, **and on the animals**)

Here we are told that the Egyptian magicians tried with their enchantments to bring for lice, but they could not, which is not surprising. This therefore just goes to prove to me, that the so called magic that Pharaoh's magicians did, with the serpent, the water and the frogs was **NOT** magic, but just slight of hand, tricks if you will, to impress Pharaoh, but when it comes to real magic, or miracles, they are incapable of doing so, for that **IS** YHVH, the Creator of the universe's purview.

19 Then the magicians said unto Pharaoh, This is the finger of Elohim: and Pharaoh's heart was hardened, and he did **NOT** hearken unto them; as YHVH had said.

וַיֹּאמְרוּ הַחֲרָטְמִים אֶל-פַּרְעֹה אֲצַבֵּעַ אֱלֹהִים הִוא וַיִּחַזַק לִב-פַּרְעֹה וְלֹא-שָׁמַע אֵלֵיהֶם
 כַּאֲשֶׁר דִּבֶּר יְהוָה
 וַיֹּמְרוּ הַחֲרָטְמִים אֶל-פַּרְעֹה אֲצַבֵּעַ אֱלֹהִים הִוא וַיִּחַזַק לִב-פַּרְעֹה וְלֹא-שָׁמַע אֵלֵיהֶם
 כַּאֲשֶׁר דִּבֶּר יְהוָה

VaYomru HaChartumiym El Paroh Etzba Elohiym Hiv VayeChezaq Lev Paroh VeLo Shama Alehem KaAsher Diber YHVH, where the **word**, VaYomru, is from the **word** Amar, אָמַר, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance,, the **word**, HaChartumiym, is the plural of the **word** Chartom, חָרַטְמִים, which means, **soothsayer-priest, magician**, it also means, nose, snout, proboscis, trunk of an animal, the **word**, El, means, **to and or unto**, the **word**, Paroh, means, Pharaoh, the **word**, Etzba, אֲצַבֵּעַ, means, finger, toe, index finger, inch, the **word**, Elohiym, means, mighty ones, judges, powers, the **word**, Hi or Hu, means, **he or it**, the **word**, VayeChezaq, is form the **word** Chazaq, חָזַק, means, to be or grow strong, mighty, to hold fast, **he made strong, strengthened, he reinforced, he hardened**, he seized, took hold of, he clung to, he kept, held, was seized, was held, strong, firm, force, severity, power, the **word** Lev, means heart, the **word**, Paroh, means, Pharaoh, the **word**, VeLo, means, and no or and not, the **word**, Shama, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word** Elehem, means, onto them, the **word**, KaAsher, כַּאֲשֶׁר, means, **as, when, as you, according to, as we, when you, when we**, the **word**, Diber, דִּבֶּר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word**, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word** YHVH, is the Name **Yahweh**, Yahuwah, Yehovah)

Now once the magicians of Pharaoh, see what is happening, and that it is something that is far beyond what they can do or even imagine, they tell Pharaoh, This is אֲצַבֵּעַ, Etzba, the finger of Elohim: and Pharaoh's heart was Chazaq, חָזַק, **made strong, strengthened, reinforced, hardened**, and he did **NOT** hearken unto Mosheh and Aharon, as YHVH had said. It is or should be evident that either YHVH hardened what was already on Pharaoh's heart, or that he, Pharaoh himself, hardened his own heart. Even the likes of Pharaoh, have the opportunity to use their free will. YHVH does not take mankind's free will away, because they are evil, however, there is a punishment that awaits those people, and that punishment, is that they will be sent to their second death, in the lake of fire, on resurrection day.

20 And YHVH said unto Mosheh, Rise up early in the morning, and stand before Pharaoh; lo, he comes forth to the water; and say unto him, Thus says YHVH, Let My people go, that they may serve Me.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּבִקְרֹךְ וְהִתְנַחֵב לִפְנֵי פַרְעֹה הֲנֵה יוֹצֵא הַמַּיִמָּה וְאָמַרְתָּ (וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּבִקְרֹךְ וְהִתְנַחֵב לִפְנֵי פַרְעֹה הֲנֵה יוֹצֵא הַמַּיִמָּה וְאָמַרְתָּ)
 אֵלָיו כֹּה אָמַר יְהוָה שְׁלַח עָמִי וַיַּעֲבֹדֵנִי

אָמַרְתָּ וְהִתְנַחֵב לִפְנֵי פַרְעֹה הֲנֵה יוֹצֵא הַמַּיִמָּה וְאָמַרְתָּ
 אֵלָיו כֹּה אָמַר יְהוָה שְׁלַח עָמִי וַיַּעֲבֹדֵנִי

VaYomer YHVH El Mosheh HaShekem BaBoqer VahitYatzev Liphney Paroh Hineh Yotze HaMaymah VeAmarta Elayv Koh Amar YHVH Shalach Amiy VeyaAvduniy, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the name Yahweh, Yahuwah, Yehovah, the **word**, El, means, to or unto, the **word** or name, Mosheh, means, drawn out of the water, the **word**, HaShkem, is from the **word**, Shakam, שָׁכַם, which means, **to rise early**, to load the back of the beast, he journeyed, went away, he rose, got up early, he anticipated someone, it also means, shoulder, back, neck, with shoulder, upper part of a building, it is related to the **word** Shekem, spelled the dame way, the **word**, BaBoqer, בִּקְרֹךְ, means, **morning**, to cleave, split, **the breaking through of daylight**, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the **word**, VehitYatzev, is from the **word**, Yatzav, יָצַב, means, **to station oneself, take one's stand, he set, he placed, he stabilized**, consolidated, was strengthened, was made firm, he stationed himself, took his stand, he stood up for, he presented himself, the **word**, Liphney, is from the **word** Paniym, פָּנִים, means, face, countenance, **presence, forepart, before, before me, in front of me, front part, front, in front, meet**, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also, the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Paroh, means, **Pharaoh**, the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold**, since, now, thus far, yet, the **word**, Yotze, is thwe **word** Yatzav repeated, and it means, **to station oneself, take one's stand, he set, he placed, he stabilized**, the **word**, HaMaymah, is from the **word**, Mayim, which means water, the **word**, VeAmarta, is the **word** Amar repeated, and it means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, the **word**, Elayv, means to or unto him, the **word**, Koh, כֹּה, as an adverb, means, **so, thus**, here, now, there, beyond, the **word**, Amar is repeated and it means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, Shalach, שְׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, **he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced**, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it

means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word** Amiy, means my people, the **word**, VeyaAvduniy, is from the **word** Eved, עֶבֶד, means, to work, **to serve, he worked, did**, performed, made, **to work, serve**, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, **servant**, slave, bondman, worshipper, it means, deed, work, action, he made, he did, and in the form that it is used here, it means, they may serve Me)

Here in this *verse*, YHVH once again instructs Mosheh, to, Rise up early in the morning, and stand before Pharaoh; when he comes forth to the water; and say unto him,

כִּי אִם-אֵינָךְ מִשְׁלַח אֶת-עַמִּי הַנְּנִי מִשְׁלִיחַ בָּךְ וּבַעֲבָדֶיךָ וּבַעֲמָלֶיךָ אֶת-הָעָרֹב (Koh, Thus, Amar, says, YHVH Yahweh, Shalach, **order them go, send them away, sent them off, drive them away, divorce**, My people, that they may serve Me.

21 Else, **IF** you will **NOT** let My people go, behold, I will send swarms of flies upon you, and upon your servants, and upon your people, and into your houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

כִּי אִם-אֵינָךְ מִשְׁלַח אֶת-עַמִּי הַנְּנִי מִשְׁלִיחַ בָּךְ וּבַעֲבָדֶיךָ וּבַעֲמָלֶיךָ אֶת-הָעָרֹב (וּמָלְאוּ בָתֵּי מִצְרַיִם אֶת-הָעָרֹב וְגַם הָאָדָמָה אֲשֶׁר-הֵם עָלֶיהָ
 שֶׁזֶז אֲנִי אֶזְלַח מִשְׁלַח אֶת-עַמִּי הַנְּנִי מִשְׁלִיחַ בָּךְ וּבַעֲבָדֶיךָ וּבַעֲמָלֶיךָ אֶת-הָעָרֹב
 אֶת-הָאָדָמָה אֲשֶׁר-הֵם עָלֶיהָ וְגַם הָאָדָמָה אֲשֶׁר-הֵם עָלֶיהָ
 אֶת-הָאָדָמָה אֲשֶׁר-הֵם עָלֶיהָ וְגַם הָאָדָמָה אֲשֶׁר-הֵם עָלֶיהָ)

Kiy Im Eynka MeShalecha Et Amiy Hineneiy MaShlichu Beka UvaAvadeyka UveAmka UveBateyka Et HeArov Umalu Batey Mitzrayim ET HeArov VeGam HaAdmah Asher Hem Aleyha, where the **word**, Kiy, כִּי, means, **that, because, for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Im, means, if, the **word** Eynka, is form the **word** Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not**, it means **to negate, deny, nullify**, as an adverb it means, where, and in the form that it is used here it means, you will not, the **word** MeShalach, שְׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, **he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced**, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, is composed of the first and last letters of the Hebrew Alephbet, and they represent, **Messiah, the First and the Last**, the **word**, Amiy, means my people, the **word**, Hineneiy, means behold, the **word**, MeShaliycha, is from the **word** Shalach, שְׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a

message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word** Amiy, means my people, the **word**, Beka, בְּכִי, is the personal pronoun, meaning, **in you, in thee, in your**, the **word** AvaAvadeyka, is from the **word** Eved, עֶבֶד, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, **servant, slave**, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, **servant, slave, bondman, worshipper**, it means, deed, work, action, he made, he did, and in the form that it is used here it means, and on or upon your servants, the **word**, UveAmka, is from the **word** Am, which means, **people**, and in the form that it is used here, it means, **and on or and upon your people**, the **word**, UveBateyka, is from the **word**, Beyt, which means, house, and in the form that it is used here, it means, **and in your houses**, the **word**, Et, is repeated and these letters, **represent Messiah**, the **word**, HeArov, עָרֹב, means, to set as the sun, the sun went down, it became evening, it grew dark, it also means to change, barter, take on a pledge, he took over a debt, an obligation, exchanged, went surety for, he pledged, it means, **a swarm of wild beasts or flies, the fourth plague in Egypt**, the **word**, UMalu, מָלֵא, means, **to be full, full price, fill, filled, was full, he filled, was filled**, was accomplished, he fulfilled, completed, he confirmed, was filled, they massed themselves, full, complete, fullness, plenty, the **word**, Batey, is from the **word** Beyt, which means, **house**, the **word**, Mitzrayim, means, **Egypt**, the **word**, Et, is made up of the first and last letters of the Hebrew Alephbet and they **represent Messiah**, the **word**, HeArov, is repeated, and it means, **a swarm of wild beasts or flies, the fourth plague in Egypt**, the **word**, VeGam, means and also, the **word**, HaAdmah, means, **the ground, the earth, the land**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then, and as an adverb and conjunction, it means, **for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever**; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Hem, means, they, the **word**, Aleyha, עָלֶיהָ, means, for or on her, for or on it, on her account, on its account)

Since Pharaoh did **NOT** obey YHVH and did **NOT Shalach**, send the people of Yisrael away, YHVH says to Pharaoh, through Mosheh, **IF** you will **NOT Shalach**, send them away, order them to go, drive them away, divorce My people, then, I will **Shalach**, I will send swarms, I will order these swarms of flies to go to you, I will send them off to you, and you will not be able to divorce, nor dismiss these **swarms of flies** that I will send upon you, and upon your servants, and upon your people, and they will infest your houses: and the houses of the Egyptians shall be **full of swarms of flies**, and also the ground whereon they are.

As you can see, YHVH has given Pharaoh yet another opportunity to send His people Yisrael, away, and then YHVH says in *verse 22*:

22 And I will sever in that day, the land of Goshen, in which My people dwell, that NO swarms of flies shall be there; to the end, that you may KNOW that I am YHVH in the midst of the earth.

וְהִפְלִיתִי בַיּוֹם הַהוּא אֶת־אֶרֶץ גֹּשֶׁן עַל־אֲשֶׁר עָמַד עָלֶיהָ לְבַלְתִּי הַיּוֹת־שָׁם עָרָב (לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקִרְבְּךָ הָאָרֶץ

וְהִפְלִיתִי בַיּוֹם הַהוּא אֶת־אֶרֶץ גֹּשֶׁן עַל־אֲשֶׁר עָמַד עָלֶיהָ לְבַלְתִּי הַיּוֹת־שָׁם עָרָב (לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקִרְבְּךָ הָאָרֶץ

VahiPhleytiy BaYom HaHu Et Eretz Goshen Asher Amiy Omed Aleyha LeViltiy HeYot Sham Arov LeMa'an Teda Kiy Aniy YHVH BeQerev HaAretz, where the *word*, VahiPhleytiy, is from the *word*, Palah, פָּלַח, which means, *to be separated, be distinct, he distinguished, was wonderful, he set apart, was made separate*, it also means, *to delouse, searched, examined, scrutinized, he examined, he searched for vermin*, the *word*, BaYom, is form the *word* Yom, and in the form that it is used here, it means, in the day, the *word*, HaHu, means, he or it, the *word*, Et, is the first and last letters of the Hebrew Alephbet, and they represent, *Messiah*, the First and the Last, the *word*, Ertez, means, land, the *word*, Goshen, גֹּשֶׁן, which means, *on the mountains, or mound of earth, it is a region in Egypt*, where Ya'aqov and his family settled, once his son Yoseph who was then Viceroy of Egypt invited him, and Goshen is closely linked with, and apparently to be identified with *the city of Rameses on the eastern side of the Nile delta*, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then*, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, Amiy, means, *my people*, the *word* Omed, is from the *word* Amad, עָמַד, which means, *to stand, stood, stood up lean against, rest, rested*, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the *word*, Aleyha, עָלֶיהָ, means, for or,, on her, for or, on it, on her account, on its account, the *word*, LeViltiy, is from the *word*, Baltiy, בַּלְתִּי, which is a preposition and a conjunction, that means, *not, except, without*, it is from the *word* Bala, which mean to be worn out, the *word*, HeYot, is form the *word*, Hayah, הָיָה, means, *to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he

caused something to become, he made, the **word**, Sham, שָׁם, is an adverb which means, **there, thither, existing, in existence, under the influence of**, the **word**, Arov, עָרַב, means, to set as the sun, the sun went down, it became evening, it grew dark, it also means to change, barter, take on a pledge, he took over a debt, an obligation, exchanged, went surety for, he pledged, **it means, a swarm of wild beasts or flies, the fourth plague in Egypt**, the **word**, LeMa'an, לְמַעַן, means, **answer, heed, purpose, on account of, in order that, because of, so as to**, to address a letter, was addressed to someone, dwelling, habitation, on account of, in order that, because of, to the end or intent, for the sake of, lest, the **word**, Teda, is from the **word**, Yada, יָדַע, which means, **to know, he knew**, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**, Kiy, כִּי, means, **that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than**, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Aniy, אֲנִי, means, I, the **word**, YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the **word**, BeQerev, בְּקֶרֶב, means, **to come near**, the nearest part, the centre, the midst, the stomach, **approach, drew near**, was offered as a sacrifice, eat or ate up, he befriended, he approached, came near, midst, interior, inward part, bowels, intestines, it also means battle, war, match, game, hostile approach, the **word**, HaAretz, means the land)

And I will sever VahiPhleytiy, I will Palah, פָּלַח, separate, make distinct, distinguish, set apart, My people, in that day, so that in the land of Goshen, in which My people dwell, there shall be **NO swarms of flies** that shall go there; to the end, that you may **KNOW** that I am YHVH in the midst of the earth. Now, some people might be able to convince some people that YHVH did **NOT** bring on these swarm of flies, and that they just happened naturally, but it is another thing to try and explain how the swarms of flies were all over Egypt, but that **NONE** of the swarms of flies, made it into the land of Goshen, which is in the midst of Egypt. This is one of the places where YHVH affirms that His people, **ARE**, and will always be, **separate and distinct from the rest of the peoples of the world**, because they walk as Mosheh walked, in total loving surrendered obedience to all the Words of the Torah of YHVH

23 And I will put a **division** between My people and your people: tomorrow shall this sign be.

(וְשַׁמְתִּי בְּיַד עַמִּי וּבֵין עַמֶּיךָ לְמַחַר יְהִיָּה הָאֵת הַזֶּה)

וְשַׁמְתִּי בְּיַד עַמִּי וּבֵין עַמֶּיךָ לְמַחַר יְהִיָּה הָאֵת הַזֶּה

VeSamtiy Pedut Beyn Amiy UBeyn Ameka LeMachar Yiyeh HaOt HaZeh, where the **word**, VeSamtiy, is from the **word**, Siym, שִׁים or Sum, שָׁם, means, **to place, put, set**, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Pedut, פְּדוּת, means, **redemption, deliverance, separation**, the **word**,

Beyn, בֵּין, means, *to separate, divide, be between*, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence, the *word*, Amiy, is from the *word* Am, and it means, *my people*, the *word*, UBeyn, means, *and between*, the *word*, Ameka, is also from the *word* Am, and it means, your people, the *word*, LeMachar, בָּחֹר, as an adverb, means, *tomorrow*, in time to come, the morrow, time in front, the *word*, Yihyeh, is form the *word* Hayah, הָיָה, means, *to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, HaOt, אֹת, means, *sign, signal, symbol, token, miracle*, it also means to consent, agree, the *word*, HaZeh, means, this)

Here YHVH makes it very clear, that וְשַׁמְתִּי פְדוּת בֵּין עַמִּי וּבֵין עַמֶּךָ, VeSamtiy, And I will establish, settle, fix and ordain that עַמִּי, My people, will be Pedut, פְּדוּת, redeemed, delivered and Beyn, there will be a separation, UBeyn, between, Ameka, your people. This message is for all people who willingly choose to surrender their hearts, minds, souls and strength to YHVH, and commit to believe, follow and obey *ALL* the Words of His Torah of Life, for OBEDIENCE to the Words of YHVH's Torah of Life, *IS* what will redeem and deliver us from bondage, and separate us from the rest of the people of the world, and their sinful Torah transgressive behaviour.

24 And YHVH did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

וַיַּעַשׂ יְהוָה כִּן וַיָּבֵא עֲרָב כְּכֹד בֵּיתָהּ פַּרְעֹה וּבֵית עַבְדָּיו וּבְכָל-אֶרֶץ מִצְרַיִם תְּשַׁחַת (הָאֶרֶץ מִפְּנֵי הָעֲרָב,

וַיַּעַשׂ יְהוָה כִּן וַיָּבֵא עֲרָב כְּכֹד בֵּיתָהּ פַּרְעֹה וּבֵית עַבְדָּיו וּבְכָל-אֶרֶץ מִצְרַיִם תְּשַׁחַת (הָאֶרֶץ מִפְּנֵי הָעֲרָב,

VaYa'as YHVH Ken VayaBo Arov Kaved Beytah Paroh Ubeyt Avadayv UbeKal Eretz Mitzrayim TiShachet HaEretz Mipney HeArov, where the *word*, VaYa'as, is form the *word*, Asah, עָשָׂה, means, *to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished*, he brought about, caused, effected, he appointed, he acquired, got, gained, the *word*, YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the *word*, Ken, כֵּן, as an adjective means, *right, truthful, honest, just, surely, it is so, he did so, rightly so, thus, to be set up, established, be firm*, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means louse, insect, lice, the *word*, VayaBo, is form the *word* Bo, בּוֹא, means, *to go or come in, come, came*, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the *word* Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming,

subsequent, next, the **word**, Arov, עָרֹב, means, to set as the sun, the sun went down, it became evening, it grew dark, it also means to change, barter, take on a pledge, he took over a debt, an obligation, exchanged, went surety for, he pledged, it means, **a swarm of wild beasts or flies, the fourth plague in Egypt**, the **word**, Kaved, כָּבֵד, means, **to be heavy, weighty, grievous, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished**, he offered refreshments, it was heavy, became heavier, great, hard, sore, difficult, numerous, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, honour, splendour, glory, abundance, riches, glorious,, stately, honouring, respect, offering, refreshment, the **word**, Beytah, is from the **word** Beyt, which means, **house**, the **word** Paroh, means, Pharaoh, the **word**, UBeyt, means, **and in the house**, the **word**, Avadayv, is from the **word**, Eved, **servant**, and Avadayv, means, **his servants**, the **word**, UbeKal, means and in all, or and in the whole of , the **word**, Eretz, means, land, the **word**, Mitzrayim, means Egypt, the **word**, TiShachet, is from the **word** Shachat, שָׁחַת, which means, **to be laid waste, be ruined, he spoiled, mutilated, destroyed**, he harmed, marred, abused, he corrupted, perverted, he dealt corruptly, it also means, pit, grave, destruction, ruin, corruption, the **word**, HaEretz, means, **the land**, Mipney, is from the **word** Paniym, פָּנִים, means, **face, countenance, presence, forepart, before, before me**, in front of me, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, HeArov, is the **word** Arov, עָרֹב repeated, and it means, **a swarm of wild beasts or flies, the fourth plague in Egypt**)

Here we are told that YHVH once again followed through with what He promised to do, and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: **WE** have to understand that once YHVH decrees something will happen, it **ALWAYS** happens exactly as He said it would. Now having these swarms of flies buzz around you, is really annoying, but what things that they bring with themselves, when they swarm, is even worse, for it says, the land was corrupted by reason of the swarm of flies. Flies feed on dead bodies, on feces, and on manure, therefore they bring a lot of diseases with them, and those diseases, kill people and animals alike.

25 And Pharaoh called for Mosheh and for Aharon, and said, Go, sacrifice to your Elohim in the land.

וַיִּקְרָא פַרְעֹה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיֹּאמֶר לָכֵן זָבַחוּ לְאֱלֹהֵיכֶם בְּאֶרֶץ

וַיִּקְרָא פַרְעֹה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיֹּאמֶר לָכֵן זָבַחוּ לְאֱלֹהֵיכֶם בְּאֶרֶץ

Vayiqra Paroh El Mosheh UIAharon VaYomer Leku Zivchu LeEloheykem BaAretz, where the **word**, Vayiqra, וַיִּקְרָא, means, **and he called**, and he cried out, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קַרְאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, Paroh,

means, Pharaoh, the **word**, El. To or unto, the **word** or name Mosheh, means, drawn out of the water, the **word**, UIAharaon, and for Aharon, אֶהֱרֹן, who is Mosheh's brother, Aaron, and his name means, **teacher, lofty, plucked out**, the **word**, VaYomer, is form the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Leku, is form the **word** Halak, הֵלַךְ, means, **go, going**, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הִלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Zabchu, is form the **word** Zebach, זָבַח, means, **to sacrifice, the sacrifice, slaughter, feast**, meal, and in the form that it is used here, it means, you sacrifice, the **word** LeElohiym, means, to your Elohiym, and Elohiym, means, **mighty ones, judges, powers**, the **word**, BaEretz, means, **in the land**)

Once Pharaoh, his servants and all his people have had enough of these swarms of flies, and the discomfort and the diseases that they bring, we are told that Pharaoh came to Mosheh once more, and as we read what he says, it seems like he is ready to capitulate, and he says to Mosheh, go and sacrifice to your Elohim **IN THE LAND**. But, that is **NOT** what YHVH demanded of Pharaoh, YHVH wants His people to go into the wilderness, which of course is out of the land of Egypt and in the land of Canaan, so that they could pay tribute to Him there, with their sacrifices, and Mosheh gives Pharaoh, another reason why they cannot stay in the land, and we see that in the next *verse*.

26 And Mosheh said, *It is NOT meet or proper to do so; for we shall sacrifice the abomination of the Egyptians to YHVH our Elohim: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they NOT stone us?*

וַיֹּאמֶר מֹשֶׁה לֹא נִכּוֹן לַעֲשׂוֹת כֵּן בִּי תוֹעֵבַת מִצְרַיִם נִזְבַּח לִיהוָה אֱלֹהֵינוּ הֲנִן נִזְבַּח (אֶת-תּוֹעֵבַת מִצְרַיִם לְעֵינֵיהֶם וְלֹא יִסְקֻלֵנוּ,

וַיֹּאמֶר מֹשֶׁה לֹא נִכּוֹן לַעֲשׂוֹת כֵּן בִּי תוֹעֵבַת מִצְרַיִם נִזְבַּח לִיהוָה אֱלֹהֵינוּ הֲנִן נִזְבַּח (אֶת-תּוֹעֵבַת מִצְרַיִם לְעֵינֵיהֶם וְלֹא יִסְקֻלֵנוּ,

VaYomer Mosheh Lo NaKon LaAsot Ken Kiy ToAvat Mitzrayim NiZebach LaYHVH Eloheynu Hen NiZebach Et ToAvat Mitzrayim LeEyneyhem VeLo YoSquelunu, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name Mosheh, means, drawn out of the water, the **word**, Lo, means, no or not, the **word**, NaKon, is from the **word**, Kun, כָּוַן, means, **to set up, establish, be firm, was set up, was established, was firm, was steadfast, was secure, was prepared, was made ready, was right, was correct**, he prepared himself, to straighten, to direct, he determined exactly, he made to correspond, he did intentionally, the **word**, LaAsot, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed**,

accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Ken, כֵּן, as an adjective means, **right, truthful, honest, just**, surely, it is so, hr did so, rightly so, thus, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means louse, insect, lice, the **word**, Kiy, כִּי, means, **that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until**, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Toevat, תוועבה, means, **abomination, horrible deed, abominable usage, shameful vice, idolatry, idols**, the **word**, Mitzrayim, means, **Egypt**, the **word**, NiZebach, זֶבַח, means, **to sacrifice, to slaughter, he sacrificed**, feast, meal, the **word**, LaYHVH, is the Name **Yahweh**, Yahuwah, Yehovah, the **word**, Eloheynu, means, our mighty ones, our judges, our powers, the **word**, Hen, הֲנֵן, means, behold, yes, it is also the conjunction, if, but, whether, **behold, lo**, though, therefore, unless, and it is also translated as the personal female pronoun, they, them, the **word**, NiZebach, is repeated and it means sacrifice, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they **represent Messiah, the First and the Last**, the **word**, ToAvat, תוועבה, is repeated and it means, **horrible deed, abomination, abominable usage, shameful vice, idolatry, idols**, the **word** Mitzrayim, means Egypt, the **word**, LeEyneyhem, is from the **word** ,Ayin, עֵין, which means, **eye, sight**, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here it means, **in or before their eyes**, the **word**, VeLo, means, and no or and not, the **word**, YoSqlunu, is from the **word** Saqal, סָקַל, means, **to stone, execute by stoning, to free from stones, pelted with stones**, the **word**,

And Mosheh said, It is **NOT** meet nor proper to do so; for we shall sacrifice the abomination of the Egyptians to YHVH our Elohim: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and, will they **NOT** stone us?

Here Moses knows that the animals that they are going to sacrifice to Yahweh, that would be bullocks, goats and sheep, are actually revered as gods in Egypt, and he tells Pharoh, **IF** we stay in the land, and sacrifice these animals, which your people worship, then this will be an abomination to your people, and they will want to mistreat or even stone us to death for doing so. Then Mosheh says to Pharaoh in *verse 27*:

27 We will go three days' journey into the wilderness, and sacrifice to YHVH our Elohim, as He shall command us.

דָּרַךְ שְׁלֹשֶׁת יָמִים נִלְךְ בַּמִּדְבָּר וְזָבַחְנוּ לַיהוָה אֱלֹהֵינוּ כַּאֲשֶׁר יֹאמֶר אֱלֹהֵינוּ

שׁוֹשׁוּבֵי אֶרֶץ מִצְרָיִם וְזָבַחְנוּ לַיהוָה אֱלֹהֵינוּ כַּאֲשֶׁר יֹאמֶר אֱלֹהֵינוּ

Derek Shloshet Yamiym Nelek BaMidbar VeZabachnu LaYHVH Eloheynu KaAsher Yomar Eleynu, where the **word**, Derek, דֶּרֶךְ, means, **way, road, journey, custom, conduct, manner, method, a course of life or mode of action**, along, away, because of, conversation, custom, passenger, the **word**, Shloshet, means, **three**, the **word**, Yamiym, means days, the **word**, Nelek, is from the **word** Halak, הָלַךְ, which means, **to go, going, follow, followed, went, walk, walked, travel, go away**, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, BaMidbar, מִדְבָּר means, **wilderness, desert**, it means, speech, talk, speaker, spoken of, said, it is from the root **word** Dabar, which means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, matter, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, and with the prefix letter Mem which means, from, or of, therefore, the **word** Midbar, could be translated as, of or from the **word** of or from the leader, the **word**, VeZabachnu, is form the **word**, Zebach, זָבַח, which means, **to sacrifice, to slaughter, he sacrificed**, feast, meal, and in the form that it is used here, it means, and we will sacrifice, the **word**, LaYHVH, is the Name Yahweh, Yahuwah,. Yehovah, the **word** Eloheynu, means, our mighty ones, our judges, our powers, the **word**, KaAsher, כַּאֲשֶׁר, means, **as, when, as you, according to, as we**, when you, when we, the **word**, YOMar, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Eleynu, means, us)

We will go three days' journey into the wilderness, and sacrifice to YHVH our Elohim, as He shall command us. This tells us that Mosheh refused Pharaoh's offer to stay in the land of Egypt and sacrifice their animals to YHVH in the land, and he very firmly stipulates, we **WILL GO, three days journey** into the wilderness, which means, that they will go into Canaan, where they will Sacrifice whatever animals Yahweh wants them to sacrifice to Him. Notice that there is no negotiating here, Mosheh says, we **WILL GO**, and the fact that he says they will go **three days** journey and that the number **three** in Scripture represents, salvation, coming from death to Life, tells us that once they have left Egypt, they will never again return, for Egypt, and their pagan ways, represent bondage and death, whereas the three day journey into the wilderness represents, coming to from death to life, in the Land that YHVH promised Abaraham, and his seed.

28 And Pharaoh said, I will let you go, that you may sacrifice to YHVH your Elohim in the wilderness; only, you shall **NOT** go very far away: entreat for me.

וַיֹּאמֶר פַּרְעֹה אֲנֹכִי אֲשַׁלַּח אֶתְכֶם וְיִזְבַּחְתֶּם לַיהוָה אֱלֹהֵיכֶם בְּמִדְבָּר רַק תִּרְחֹק (לֹא-תִרְחִיקוּ לְלֶכֶת הָעֵתִירוּ בְעַדִּי

aside, to stack, to heap, removed, he put aside, was taken away, to stack, to heap, removed, separated, a degenerate branch, it also means leaven, original nature, character, the **word**, HeArov, עָרַב, means, to set as the sun, the sun went down, it became evening, it grew dark, it also means to change, barter, take on a pledge, he took over a debt, an obligation, exchanged, went surety for, he pledged, it means, **a swarm of wild beasts or flies, the fourth plague in Egypt**, the **word**, MiParoh, means, from Pharaoh, the **word**, MeAvadayv, is from the **word** Eved, עָבַד, which means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, and in the form that it is used here, it means, from his servants, the **word**, UmeAmo, is from the **word**, Am, which means, **people**, and in the form that it is used here, it means, **and from his people**, the **word**, Machar, מָחָר, as an adverb, means, **tomorrow, in time to come, the morrow, time in front**, the **word**, Raq, רָק, as an adjective, means, thin, lean, as an adverb it means, **only, nothing but, save, except**, and as a noun it means, spittle, saliva, as an adverb, it means, merely, **although, but, even, except, howbeit, howsoever, at the least, nevertheless, nothing but, notwithstanding, only, save, so that, surely, yet so**, in any wise, but, even, except, howbeit, howsoever at the least, nevertheless, nothing, notwithstanding, only, save, so that, surely, yet, so, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with**, it also means, yoke, to insert, thrust in, the **word**, Yoseph, יוֹסֵף or יֹסֵף, is the name of Ya'aqov and Rachel's firstborn son, and his name means, **to add, to increase, he added, increased, he continued, he did again, was added, was increased**, it is from the **word** Yasaph, יָסַף, means, **to add, to augment**, it is also used as the adverb, **continue**, it is used as the **word**, more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, Paroh, means, Pharaoh, the **word**, HaTel, הִתֵּל, means, **to deceive, mock, he reviled, insulted, called names, mockery**, Libiltiy, is from the **word**, Biltiy, בִּלְתִּי, is a preposition and a conjunction, meaning **not, except, without**, it is related to the **word** Bal, which mean, **not, lack, deficiency, on the contrary, nevertheless, detrition, disappearance, non existence**, and the **word** Balah, בָּלָה, which means, to be frightened, terrified, worn out, and the **word** Baliy, בְּלִי, which means, without, excluding, except for, the **word**, Shalach, שָׁלַח, means, to send, **sent, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced**, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and **they represent**

Messiah, the *word*, HaAm, means the people, the *word*, LiZebocha, is from the *word* Zebach, זָבַח, which means, *to sacrifice, the sacrifice, slaughter*, feast, meal, and in the form that it is used here, it means, *and to sacrifice to*, the *word*, LaYHVH, is the Name *Yahweh*, Yahuwah, Yehovah)

In this *verse*, Mosheh tells Pharaoh, Behold, I go out from you, and when I do, I will entreat YHVH, so that the *swarms of flies* may depart from you Pharaoh, and from your servants, and your people, tomorrow.

So Mosheh once again decides to entreat YHVH on Pharaoh's behalf, for the sake of Pharaoh and his people. However, Mosheh warns Pharaoh, and says, **BUT, do NOT** let Pharaoh deal deceitfully any more in not letting the people go, to sacrifice to YHVH. Furthermore, Mosheh gives Pharaoh an ultimatum, and says, do **NOT** deceive us this time as you did the last two times, by not sending the people away, as YHVH has commanded.

30 And Mosheh went out from Pharaoh, and intreated YHVH.

וַיֵּצֵא מֹשֶׁה מֵעַם פְּרָעֹה וַיִּעְתָּר אֶל־יְהוָה,

וַיֵּצֵא מֹשֶׁה מֵעַם פְּרָעֹה וַיִּעְתָּר אֶל־יְהוָה,

VaYetze Mosheh MeIm Paroh VaYetar El YHVH, where the *word* VaYetze, וַיֵּצֵא, means, *to go or come out, bring out, went out, goes forth, went forth, burst forth*, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word* or name, Mosheh, means, drawn out of the water, the *word*, MeIm מֵעַם, means, *from*, literally means, *away from being together with*, the *word*, Paroh, means, *Pharaoh*, the *word*, VayeTar, is from the *word* Atar, עָתַר, means, *to pray, supplicate, entreat*, he slaughtered for sacrifice, *he presented a petition, he granted a request, he prayed, supplicated, entreated*, to be abundant, was abundant, was excessive, he made plentiful, abundance, odour, it smelled sweet, was fragrant, he perfumed, scented, the *word* El, אֵל, denotes, *motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, YHVH, is the Name *Yahweh*, Yahuwah, Yehovah)

Here we see that Mosheh is a man of his word, and as soon as he leaves Pharaoh, he entreats YHVH, for the sake of Pharaoh, his servants and his people.

31 And YHVH did according to the *word* of Mosheh; and He removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

וַיַּעַשׂ יְהוָה כְּדִבְרֵי מֹשֶׁה וַיִּסַּר הָעָרֹב מִפְּרָעֹה מִעַבְדָּיו וּמֵעַמּוֹ לֹא נִשְׁאַר אֶחָד,

וַיַּעַשׂ יְהוָה כְּדִבְרֵי מֹשֶׁה וַיִּסַּר הָעָרֹב מִפְּרָעֹה מִעַבְדָּיו וּמֵעַמּוֹ לֹא נִשְׁאַר אֶחָד,

VayaAs YHVH KeDebar Mosheh VayaSar HeArov MiParoh MeAvadayv UmeAmo Lo Nishar Echad, where the *word*, VayaAs, is form the *word*, Asah, עָשָׂה, means, *to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he*

produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the *word*, YHVH, is the Name *Yahweh*, Yahuwah, Yehovah, the *word*, KeDebar, **דָּבַר**, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, *word, speech*, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the *word* or name Mosheh, means, drawn out of the water, the *word*, VayaSar, is from the *word*, Sur, **סָוַר** or Sor, **סָוַר** which means, *to turn aside, to depart, he departed, he came to an end, ceased, he caused to turn aside, he caused to depart, removed, he put aside, was taken away, was removed, he turned aside*, to stack, to heap, removed, he put aside, was taken away, to stack, to heap, removed, separated, a degenerate branch, it also means leaven, original nature, character, the *word*, HeArov, **עָרַב**, means, to set as the sun, the sun went down, it became evening, it grew dark, it also means to change, barter, take on a pledge, he took over a debt, an obligation, exchanged, went surety for, he pledged, it means, *a swarm of wild beasts or flies, the fourth plague in Egypt*, the *word*, MeParoh, means from Pharaoh, the *word*, MeAvadayv, is from the *word* *Eved*, **עִבַד**, which means, to work, *to serve*, he worked, did, performed, made, to work, serve, worship, *he served*, worshipped, obeyed, *servant, slave*, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, and in the form that it is used here it means his servants, the *word*, UmeAmu, is from the *word* Am, which means, *people*, and in the form that it is used here, it means, *and from his people*, the *word* Lo, means no or not, the *word*, NiShar, is from the *word* Sha'ar, **שַׁעַר**, which means many things, it means, gate, entrance, title page of a book, chapter, section of a book, goal, opening of the mouth, it means value, measure, price, market price, the price established at the town gate, it also means to cleave, to split, he cleft, he tore to pieces, rent, to calculate, reckon, to estimate, measure apportion, to measure, he set a price, it means, to storm, rage, to be horrible, he whirled away, to tremble, shudder, be horrified, to be hairy, it also means to know, he knew, to cleave, split, he broke through, burst forth, to swell up, that is, be or make redundant, leave be, *left*, let, *remain, remnant, reserve, the rest*, the *word*, Echad, **אֶחָד** or **אֶחָת**, means, *one, single, first, someone, to be one, make one, unite*, he united, joined, combined, became united, he unified, it is the male equivalent to the *word*, Achat, **אֶחָת**)

Here we are told that YHVH did exactly according to the words of Mosheh. Why would YHVH do that? Why would He do things according to the word of Mosheh? It is because Mosheh was doing YHVH's will, obeying the Words that YHVH had given him to give to Pharaoh, he was bringing YHVH's words to Pharaoh, and if and when Mosheh chose a time period to make sure that Pharaoh, would know in his heart, that this was YHVH's doing and no one else's doing, and that is why YHVH is honouring the words of Mosheh

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

וַיִּכְבֹּד פַּרְעֹה אֶת־לִבּוֹ גַם בַּפְּעַם הַזֹּאת וְלֹא שָׁלַח אֶת־הָעָם

וַיִּכְבֹּד פַּרְעֹה אֶת־לִבּוֹ גַם בַּפְּעַם הַזֹּאת וְלֹא שָׁלַח אֶת־הָעָם

VayaKeved Paroh Et LiBo Gam BaPa'am HaZot VeLo Shilah Et HaAm, where the **word**, VayaKeved is from the **word**, Kavod, כָּבוֹד, means, **to be heavy, weighty, grievous**, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished, he offered refreshments, **it was heavy, became heavier, great, hard, sore, difficult**, numerous, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, honour, splendour, glory, abundance, riches, glorious, stately, honouring, respect, offering, refreshment, the **word**, Paroh, means Pharaoh, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Libo, means, his heart, the **word**, Gam, גַּם, is a conjunction, that means, **also**, lo, moreover, to, even, as well, neither, heap, abundance, much, the **word** BaPa'am, בָּעַם or בַּעֲמָה, means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, anvil, corner, foot, footstep, going, hundred, hundredfold, **now, this once, this time, order, rank, step, thrice, often, second, this, two, time, times, twice**, wheel, impelled, **times**, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, the **word** HaZot, זֹאת, which is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, which is the **picture of a weapon**, and since the other two letters are the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters, **represent our Messiah**, it hints at the fact that there is **something very important that is happening here**, something that is just as important, as when the world, together with the religious leaders of **the day, crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the verse that we are reading, because something very important is about to happen, the **word**, VeLo, means, and no or and not, the **word**, Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, **he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced**, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, (אֶת), as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֶת־הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the Words of the Living Torah of

our heavenly Father, made flesh, and since it is very obvious that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, **also represents, the Tree of Life**, for it is the letters of the Hebrew Alephbet that form the words that created all things, the **word**, HaAm, means, **the people**)

Here we are told that Pharaoh וַיִּכְבֵּד פַּרְעֹה אֶת-לִבּוֹ, VayaKeved, And Paroh himself made his Aleph Tav Libo, own heart, heavy, weighty, grievous, hard, sore, difficult, at this time and therefor he could **NOT** and would **NOT** send YHVH's people away.

Now this is the fourth plague, and despite the things that are happening to him and to his people Pharaoh is so stubborn, that he will continue to defy YHVH, even though in his heart, he knows that he cannot win, he is simply determined **NOT** to let Mosheh and or YHVH win. That my friends is a lost heart, because it is a heart that **CANNOT** and **WILL NOT** accept any instructions, because he believes he is better and knows it all, in other words, he has an unteachable heart, a heart that is doomed to fail. Don't let that be your legacy, make sure that your own heart is fully open and ready to accept, believe, follow and obey the Words of YHVH's Torah of Life. Amein

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*