

is the **word** Al repeated and it means, and upon, the **word**, Mitzrayim, means Egypt, the **word**, Acharey, אַחֲרָי, means, **behind, after, since, other**, the hinder part, the **word**, YeShalach, is from the **word**, 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**, Etkem, אַתְּכֶם, means, you, plural, the **word**, MiZeh, is from the **word**, Zeh, זֶה, which is a pronoun that means, **this**, that, which, who, hence, then, **here**, and with the Mem prefix, it means **from this, or from here**, the **word**, KeShalcho, is the **word** Shalach, שָׁלַח, repeated, and it 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**, the **word**, Kalah, כָּלָה, means, **to be completed, finish, be finished**, was destroyed, perished, was spent, was consumed, he pined, wasted away, **he ended, accomplished, fulfilled, he caused to cease**, it also means bride, daughter in law, **end, completion**, complete destruction, it also means mosquito netting, curtained bed, canopy, the **word**, Garesh, גָּרַשׁ, means, **to drive away, drive out, expel, deport, to divorce, he drove away, sent away**, it produced, yielded, was driven away, was expelled, it raged, was stormy, the **word**, YeGaresh, is the **word** Garesh, repeated and the reason it is repeated, **is to emphasize that Pharaoh will indeed drive out, expel, divorce the people of Yisrael**, the **word**, Etkem, אַתְּכֶם, means, you, plural, the **word**, MiZeh, is repeated and it means, **from this, from here, from there**)

What is different about this plague mentioned here, in this *verse*? In all the previous plagues, YHVH told Mosheh, that Pharaoh would **NOT** Shalach His people, Pharaoh would **NOT** send them away. But here YHVH says to Mosheh, אַחֲרֵי כֵן, Acharey Ken, after **THIS PLAGUE**, Pharaoh, פָּרַחֲשֵׁהוּ כָּלֵהוּ נָרַשׁ יִגְרַשׁ אֶתְכֶם מִזֵּדָה **WILL** KeShalcho the people of Yisrael, which means that Pharaoh, **WILL** send them away, he will let them loose, he will order them to go, he will dismiss them, he will drive them away, he will divorce them, he will let them loose, he will set them free, **and**, when he does that, it says in Hebrew, כָּלָה, he will Kalah, which means that there will be no strings attached, it will be a complete separation, a complete send off an end to all of their slavery, their bondage. At that time, Pharaoh will sever all ties with Mosheh and the people of Yisrael, because of the death of his firstborn son. We are told that the separation, will be Garesh YeGaresh, which means that Pharaoh, will drive them out, expel them, deport them, divorce them, and the word Garesh is repeated, to emphasize how, determined Pharaoh and all the people of Egypt will be, to get rid of Mosheh, Aharon, and all the people of Yisrael, and Pharaoh, will be especially determined, to get rid of YHVH, because of all the plagues that YHVH brought upon Pharaoh, his country and his people.

This tells us, that Pharaoh, was totally determined to get rid of the people of Yisrael, the same way that a man wants to get rid of a wife, that he no longer loves or wants around, a wife that causes him nothing but trouble and chaos. Now, it is important that we understand the

repeated, and defined above, the **word**, Reutah, is the **word**, Rea or Reya, repeated, and it means, **friend, companion, associate, neighbour, fellowman**, the **word**, Keley, כְּלִי, means, **article, object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made**, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means, to comprehend, contain, measure, all, the whole of, the **word**, Keseph, כֶּסֶף, means, **silver, money**, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, Ukley, is the **word** Keliy, repeated and it means, **article, object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made**, the **word**, Zahav, זָהָב, means, gold, to guild, plate with gold, gold coloured, golden, glittered like gold)

YHVH instructs Mosheh, to speak now in the ears of the people, and let every man וַיִּשְׁאַלֵּנוּ, Vayishalu, from he word Sha'al, which means, question, ask, inquire, petition, entreat, מֵאֵת רֵעֵהוּ, Me'Et, the Mem prefix means, from, and the letter Mem is followed by the word Et, Aleph Tav, and these two letters represent Messiah, Re'ehu, from the **word**, Rea, רֵעַ, or Reya, רֵיעַ, which means, **friend, companion, associate, neighbour, fellowman**, and every woman of her רֵעוֹתָהּ, Reutah, neighbour, jewels of silver, and jewels of gold.

This word Rea or Reya, is the same word that is used in *Vayiqra, 19:18 You shall NOT avenge, nor bear any grudge against the children of your people, VeAhavta, וְאַהֲבַתָּהּ, and you shall show love, לְרֵעֶךָ, LeReaka, to your neighbour, כְּמִנְיֹן, Kamoka, like, as if, to yourself: אֲנִי יְהוָה, Aniy, I am, YHVH, Yahweh.*

Some might say that this mandate only applies to the children of **your people**, **BUT** we are told in *Vayiqra 19:34 But the stranger that dwells with you, shall be unto you AS one born among you, and you SHALL love him as yourself; for you were strangers in the land of Egypt: I am YHVH your Elohim.*

By this time, after all the plagues that they had endured, the people of Egypt were very anxious to get rid of the people of Yisrael, because of the destruction that had come upon all the land of Egypt, caused by the edicts, the plagues that the Elohim of the Hebrews had brought upon all of Egypt, the Elohim, that the people of Egypt believed, was much more powerful than their man made imaginary gods that they worshipped, therefore they were more than willing to give the people of Yisrael, what they asked for and wanted, just to get rid of them. They believed that by sending the people of Yisrael away, that they would **NOW**, finally be able to experience peace and prosperity once again. They were not aware that they too were in bondage, and that unless they surrendered their hearts to the Elohim of Abraham, Yitzchaq and Ya'aqov, that they would remain in bondage all the days of their lives, and be lost forever. That is how insidious the ways and the doctrines of man **ARE**, for they give people a sense of well being while keeping them in bondage to the ways of the world.

also means, to man, was manned, the **word** or name, Mosheh, means, drawn out of the water, the **word**, Gadol, גדול or גדול means, **great, greater**, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the **word**, Meod, מאד, means, **to increase**, strength, might, power, and as an adverb it means, **very, much, abundant, greatly, exceedingly, to be many**, it grew, to add, the **word**, BeEretz, means in the land, in the earth, in the ground, the **word**, Mitzrayim, is repeated, and is defined above, the **word**, BeEyney, is also repeated, and it is from the **word** Ayin, which, **eye, sight**, and in the form that it is used here, it means, **in the sight of**, the **word**, Avdey, is from the **word** Eved, עבד, 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**, Paroh, means, **Pharaoh**, the **word**, UvEyney, is also from the **word** Ayin, which means, **eye, sight**, and in the form that it is used here, it means, **in the sight of**, the **word**, HaAm is from the **word** Am, which means, people, and here it means, the people)

וַיִּתֵּן יְהוָה אֶת־תֵּן הָעַם בְּעֵינֵי מִצְרָיִם, VayiTen, and gave, YHVH, Yahweh, Et, Aleph Tav, Chen, favour, grace, HaAm, to the people, BeEyney, from the word Ayin, and BeEyney means, in the eyes of, Mitzrayim, Egyptians. So here, YHVH says, He caused the Egyptians to treat the people of Yisrael, with Chen, favour, but in *verse 2*, YHVH calls these Egyptians, Yisrael's neighbours. Were these Egyptians just being neighbourly when they gave the people of Yisrael what they asked them for? I don't think so, **BUT**, I believe that just **LIKE** Good Neighbours, the Egyptians were more than willing to give the Yisraelites, whatever they asked of them, just as long as they, and their so called destructive Elohim, left Egypt. Therefore, I have to ask, **IS** this YHVH's way of telling the Egyptians, and all of us, that we need to develop an attitude of hospitality toward our neighbours, which means, that whenever they need a helping hand, we, the people that profess to believe, follow and obey the Words of YHVH, **ARE** to be, the first to offer them a helping hand? We have to ask ourselves, **IS** YHVH teaching them, the Egyptians and us, **WHAT** He expects and wants all of mankind to be like, concerning our neighbours? Furthermore, it says, the man Mosheh was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. Why was Mosheh considered to be a great man in the sight of Pharaoh's servants and the people of Egypt? I believe it is because they associated Mosheh with the Elohim of the Hebrews, and that maybe, in their minds, it was Mosheh who ordered his Elohim to bring the plagues that YHVH brought upon Egypt? It is hard to know what was going through their minds, but it pretty evident that they both respected and feared Mosheh, because of His Elohim, who in their minds was much more powerful than any of the man made imaginary gods. The people of Egypt back then, needed proof to believe that the Elohim of the Hebrews was much more powerful than their own man made imaginary gods, and therefore YHVH provided that proof. Now since mankind does not change, for according to Scripture, the heart of man, is evil, wicked beyond measure, it means that the people that are in charge of the world system of today, **WILL ALSO** need proof that YHVH is more powerful than them, before they bow down to Him and are forced to obey, and I am

absolutely convinced, that, just like YHVH provided the proof for Pharaoh and his servants, so to, will He provide the proof for the leaders of what is called the world system of today. How YHVH will choose to do that, is up to Him, but you can rest assured that it will be just as devastating to the leaders of the world system of today and their followers, as it was to the leader of the world system of Mosheh's days, Pharaoh and his servants.

4 And Mosheh said, Thus says YHVH, About midnight will I go out into the midst of Egypt:

(וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה כַּחֲצֹת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם)

וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה כַּחֲצֹת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם

VaYomer Mosheh Koh Amar YHVH KaChatzot HaLaylah Aniy Yotze BeTok Mitzrayim, 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*, 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*, KaChatzot, is from the *word* Chatzot, חֲצוֹת, which means, half, middle, midnight, midday, noon, it is from the *word* Chatzah, חָצָה to divide, and with the Kaph prefix, it means, *about the middle of*, the *word*, HaLaylah, is from the *word*, Laylah, לַיְלָה or לַיִל, which means, *night*, at night, nightly, evening, nocturnal, and with the Hey prefix, it means, *the night*, the *word*, Aniy, means, *I*, the *word*, Yotze, יוֹצֵא, 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*, BeTok, is from the *word*, Tavek, תּוֹךְ, means, *in the midst of, middle, among, inside, interior*, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the *word*, Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root *word* Mitzry מִצְרַיִ, which means, Egyptian, and they are both from the root *word*, Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit)

Here Mosheh tells Pharaoh, that YHVH said, about midnight, I, YHVH, will go out into the midst of Egypt. Why does YHVH go out in the land of Egypt, at midnight? Why not do this during the day, for everyone to see? I believe, that YHVH did this at midnight, to show the Egyptians, the Yisraelites, and all of mankind, what happens, when people *choose to be without His Light*, the Words of His Torah of Life made flesh, our Messiah, who is also known, as the *Light of the world*. The darkness of nighttime, *IS* a good metaphor, for being without the Sun, which is a play on words for the Son, the Light of the world, that leads all people onto everlasting Life, *IF* they willingly choose to walk as He walked, in total loving surrendered obedience to all, the Words of our heavenly Father's Torah of Life.

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**, Achar, אַחַר, means, **after, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate**, defer, delay, hinder, backward, backside, since, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, hindermost, afterward, the **word**, HaRechayim, is the plural of the **word** Recheh, רֶחֶךְ, which means, to pulverize, a millstone, mill, nether, under, the **word**, VeKol, which means, and all, or and the whole of, the **word**, Bekor is repeated a fourth time, and it means, firstborn, the **word**, Behemah, means, **animals, beasts**)

Here again, Mosheh tells Pharaoh what is going to happen, before it happens, so that Pharaoh, will have yet another opportunity to repent of his rebellious disobedient ways, and then, hopefully, repent of his ways, and willingly choose to surrender, his heart, mind soul and strength to YHVH. Furthermore, it is important for us to realize, that YHVH does **NOT** send the Yisraelites to kill all the firstborn of the Egyptians, He does it Himself, by sending the Messenger (Angel) of death. Some might say, that it was payback, for what Pharaoh did, when Mosheh was born, when Pharaoh's servants were tasked with killing all the Hebrew male babies that were born at that time. However, I believe, that Pharaoh was so stubborn, that it took an act, of killing his firstborn son, too cause him, to relent, and finally send the people of Yisrael away, as YHVH had commanded him to do, even before the first plague. We also have to understand, that, **IF** the firstborn sons of the Egyptians, were under the age of majority, that is under the age of twenty, when they died, then, they will be invited into the kingdom of Elohim, as opposed to the fact, that had they been allowed to grow to maturity, they would more than likely have learned to believe, in all of the man made imaginary gods of Egypt, rejected the Words of YHVH's Torah of Life, and be lost forever. We cannot lose sight of the **FACT** that YHVH gave Pharaoh an opportunity, to stop this final plague from happening, which means that Pharaoh's son would have lived, **BUT** Pharaoh, refused. Pharaoh had plenty of evidence that YHVH always follows through with what He has prophesied He would do, He knew that YHVH followed through with what He said, He was going to do in all the other plagues. Therefore, Pharaoh has no one to blame but Himself, for it is his stubbornness and pride that caused him to reject YHVH's grace. The lesson is quite clear, when anyone is dealing with the Creator of the universe, it is better that they set their pride aside, and willingly choose to humble themselves before Him, **AND, BELIEVE** every Word that comes out of His mouth, and then, willingly choose to observe, what He Commands us to do, for, **IF** we do **NOT DO** what He commands us to do, then, there will be dire consequences, consequences that I am sure none of us want to experience. Amen

themselves, had made the choice to obey YHVH, the Elohim of the Hebrews, and put the blood of the Lamb on their doorposts, as YHVH had commanded the Yisraelites to do. YHVH's method of warning people of what is going to happen, before it happens, so that the people have an opportunity to repent, and obey His decree, is the very same policy that the IDF has adopted when they are at war with their enemies, for they too, warn the civilian population of the areas where they are about to attack, that they will indeed be attacking and bombing the area, so that the civilians can flee from the area, and not perish, **BUT, IF** the people do **NOT** heed the warning, in the same manner that the Egyptians did not heed YHVH's command to put the blood of the Lamb on their doorposts, here, in this story of the death of the Firstborn sons, and remain in the area, then, when the attack happens, their blood, and or their son's blood, **IS** on their hands. We always have to remember, that **ALL** of mankind, **ARE** YHVH's children, and, that it **IS His wish, that NOT even one of them perish**. If, at any time before midnight, which **IS** the Time that YHVH said He would go through the land, the people of Egypt, including Pharaoh and his servants, had willingly complied with YHVH's command to send the people of Yisrael away, and or put the blood of the Lamb, on their doorposts, then their firstborn sons would have lived. This has been true throughout history, Obey and be blessed, disobey and be cursed.

*Deuteronomy 11:26 Behold, I YHVH, have set before you this day, a **BLESSING** and a **CURSE**; 27 A **BLESSING, IF** you **OBEY** the Commandments of YHVH your Elohim, which I Command you this day: 28 And a **CURSE, IF** you will **NOT OBEY** the Commandments of YHVH your Elohim, **BUT** choose instead to turn aside out of the Way which I Command you this day, to go after the gods of others, which you have not known. This applies to all peoples of the world, for we are all YHVH's children, He formed each and everyone human being that has ever been born.*

7 But against any of the children of Yisrael shall not a dog move (sharpen) his tongue, against man or beast: that you may know how that YHVH does put a difference between the Egyptians and Yisrael.

וְלִכְלֹ בְנֵי יִשְׂרָאֵל לֹא יִחַרֵץ כְּלָב לְשׁוֹנוֹ לְמֵאִישׁ וְעַד-בְּהֵמָה לְמַעַן תִּדְרְעוּן אֲשֶׁר יִפְלֹה
 יִהְיֶה בֵּין מִצְרַיִם וּבֵין יִשְׂרָאֵל
 וְלִכְלֹ בְנֵי יִשְׂרָאֵל לֹא יִחַרֵץ כְּלָב לְשׁוֹנוֹ לְמֵאִישׁ וְעַד-בְּהֵמָה לְמַעַן תִּדְרְעוּן אֲשֶׁר יִפְלֹה
 יִהְיֶה בֵּין מִצְרַיִם וּבֵין יִשְׂרָאֵל

UIKol Beney Yisrael Lo YeCheratz Kelev LeShonovo Lemelysh VeAd Behemah Lema'an Tedun Asher Yaphleh YHVH Beyn Mitzrayim UBeyn Yisrael, where the **word**, UIKol, is from the **word**, Kol which means, all, the whole of, and in the form that it is used here it means, **and for or against all**, the **word**, Beney, means, **the sons of**, the **word**, Yisrael, **יִשְׂרָאֵל** is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Lo, means, **no, not or none**, the **word**, YeCheratz, is from the **word** Charatz, חָרַץ, which means, cut, incision, to

sharpen, to point sharply, to wound, to be alert, to decide, determined, move, decreed, destruction, decision, verdict, the **word**, Kelev, כֶּלֶב, means, means, **dog, to become like a dog**, irregular stitches, resembling the bite of a dog's bite, was sewed with irregular stitches, and if we add the suffix letter Hey, we form, the **word** for a female dog, bitch, the **word**, LeShonovo, is from the **word**, Lashon, לָשׁוֹן, or לָשׁוֹן, which means, language, **tongue**, speech, expression, parlance, **anything tongue shaped**, linguist, linguistic, lingual, tongue-like, it also has a negative connotation, it means to slander, to use the tongue for evil, the **word**, Lemelysh, is from the **word** Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, and in the form that it is used here, it means, **and against man**, the **word**, VeAd, וְעַד, as a preposition and conjunction, means, **to, unto, up to, even to, as far as, as long as, how, until, while, for**, it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, and in the form that it is used here, it means, **and toward, or and against**, the **word**, Behemah, בְּהֵמָה, means, **animal, beast, cattle, livestock**, the **word**, Lema'an, לְמַעַן, as a conjunction, means, **in order that, for the sake of**, the **word**, Tedun, is from the **word** Yada, יָדַע, 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, and in the form that it is used here it means, **that you may know**, 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**, YaPhleh 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**, YHVH, is the Name, Yahweh, Yahuwah, Yehovah, 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**, Mitzrayim, מִצְרַיִם, means, **Egypt**, and it is from the root **word**

oak, a large strong tree, it means, bat, club, cudgel, it means, goddess, the **word**, Elay, אֵלַי, is a preposition, which means, **to me, toward me, unto me, the word**, VehiShtachavu, is from the **word** Shachah, שָׁחָה, means, **to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship**, it also means to swim, he bathed himself, to wallow in the mire like a swine, the **word**, Liy, means, to or unto me, the **word**, Lemor, 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**, Tze, צֵא, means, **go out**, it 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**, Atah אַתָּה or אַתְּהָ, is also the personal pronoun, **you, thou**, to address a person in a familiar way, it also means, to come, he came back, he arrived, the **word**, VeKal, means, and all, or and the whole of, the **word** HaAm, is from the **word** Am, which means, **people**, and with the letter Hey, prefix, it means, **the people**, 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**, BeRagleyka, is from the **word** Regel, רֵגֶל, means, **foot, leg**, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to, and in the form that it is used here it means, at your feet, the **word**, VeAcharey, אַחֲרָי, means, behind, after, since, other, the hinder part, and here it means and after, the **word**, Ken, כֵּן, as an adjective means, **right, truthful, honest, just, surely, it is so, as, 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, and when these two words are used together, Acharay-Ken, אַחֲרַי-כֵּן, it means, **and afterwards, following**, the **word**, Etze is from the **word**, Yatza, 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, and in the form that it is used here it means, **I will go out, I will go forth**, the **word**, VaYetze, is the very same **word**, Yatza, but in the form that it is used here, it means, **and he went out**, or **and he went forth**, the **word**, MeIm, מֵעַם, means, **from**, it literally means, **away from being together with**, Paroh, means, **Pharaoh**,

the **word**, BaChariy, is from the **word**, Choriy, חָרִי, which means, white bread or cake, to be white, fine white flour, it also means, **anger or wrath**, it is also the name of the firstborn son of Lotan and grandson of Seiyir the Horite, and he was one of the tribal leaders of the Edomites, the **word**, Aph, אָפֹּחַ, means, **nose, anger, wrath**, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore)

After giving Pharaoh the news of this last plague, that YHVH says He will bring upon the people of Egypt, Mosheh says, to Pharaoh, your servants shall come down unto me, וְהִשְׁתַּחֲוּוּ-לִי, VehiShtachauvu, and bow down themselves, and prostrate themselves, Liy, before me, לֵאמֹר, לֵאמֹר, לֵאמֹר, Lemor, saying, Tze, go out, Atah, you, VeKal, and all, HaAm, the people: and after your servants have done that, after they have prostrated themselves before YHVH and me, and asked us to Tze, צֵא, go out, **THEN** and only **THEN**, Will I and my people go out. And he went out from Pharaoh in a great anger.

9 And YHVH said unto Mosheh, Pharaoh shall **NOT** hearken unto you; and therefore My wonders will be multiplied in the land of Egypt.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֹא-יִשְׁמַע אֵלֵיכֶם פְּרֹעֶה לְמַעַן רַבּוֹת מוֹפְתַי בְּאֶרֶץ מִצְרַיִם
 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֹא-יִשְׁמַע אֵלֵיכֶם פְּרֹעֶה לְמַעַן רַבּוֹת מוֹפְתַי בְּאֶרֶץ מִצְרַיִם
 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֹא-יִשְׁמַע אֵלֵיכֶם פְּרֹעֶה לְמַעַן רַבּוֹת מוֹפְתַי בְּאֶרֶץ מִצְרַיִם

VaYomer YHVH El Mosheh Lo YiShma Eleykem Paroh Lema'an Rebot Moptay BeEretz Mitzrayim. 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, 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**, Lo, means, no, not or none, the **word**, YiShma, is from the **word** Shema, 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**, Aleykem, means, **to or unto you**, the **word**, Paroh, means **Pharaoh**, the **word**, Lema'an, לְמַעַן, as a conjunction, means, **in order that, for the sake of**, the **word**, Rebot, is from the **word** Rabah, רַבָּה, means, to be or became much, or great, **was or became much, many, or numerous, multiply, was great, became great, he made large, increased exceedingly**, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, the **word**, Moptay, is from the **word** Mophet, מוֹפֵת, means, **wonder, miracle, sign, proof, demonstration**, and in the form that it is used here, it means, **my miracles, my wonders**, the **word**, BeEretz, means in the land, the **word**, Mitzrayim, מִצְרַיִם, means, Egypt, and

אָ, 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 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 Alphabet that form the words that created all things, the **word**, Kal, means, **all, the whole of**, the **word**, HaMophtiyim, is the plural of the **word** Mophet, **מוֹפֵת**, which means, **wonder, miracle, sign, proof, demonstration**, the **word**, HaEleh, means, these, the **word**, Liphney, is from the **word**, Paniym, **פָּנִים**, which 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**, VayeChazeq, is from 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**, YHVH is the Name Yahweh, Yahuwah, Yehovah, the **word**, Et, is repeated and it is formed of the first and last letters of the Hebrew Alphabet and they **represent Messiah**, the First and the Last, the **word**, Lev, means heart, the **word**, Paroh, means, Pharaoh, the **word**, VeLo, means and no, and not or and none, the **word**, Shilach, 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** Et is repeated and these two letters represent Messiah, the **word**, Beney, means the children of, the **word**, Yisrael, **יִשְׂרָאֵל** is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, MeArtzo, is from the **word**, Eretz, which means, land, and in the form that it is used here, it means, **from his land**)

Here once again we are told that Pharaoh's heart was hardened, and at the risk of sounding like a broken record, YHVH does **NOT**, I repeat, YHVH does **NOT** harden anyone's heart, He simply magnifies what He finds lodged on people's hearts.

Therefore, we have to ask ourselves, what did YHVH find lodged on Pharaoh's heart. Let's look at Scripture and other instances where people rejected the Words of the Torah of YHVH, and see what was on their hearts.

*James 1:22 But be you **DOERS** of the Word, and **NOT hearers only, deceiving** yourselves. 23 For, **IF** any one **IS** a hearer of the Word, and **NOT A DOER**, he is like unto a man beholding his natural face in a glass: 24 For he beholds himself, and goes his way, and straight away, he forgets what manner of man he was.*

This speaks of someone that knows the Words of YHVH's Torah of Life, and because he knows the Words of the Torah he believes he is OK, even though, he does **NOT DO**, he does **NOT** Obey the Words of YHVH's Torah of Life as he is commanded to do, by YHVH.

2 Timothy 3:13-14 But evil men and seducers (such as Pharaoh) shall wax worse and worse, deceiving, and being deceived.

This speaks of evil men, that have gone next level of committing evil deeds, such as Pharaoh, and we are told that their hearts, will **wax worse and worse**, which means, that they will harden their own hearts, **BECAUSE** of what they have chosen to believe. And when a person's heart is hardened, they can, and more than likely will be, easily deceived, because a stubborn heart, is the breeding ground for rebellion, and with their deceitful hearts, they will deceive many others, whose hearts have also been hardened, because they too, rejected the Words of the Torah of YHVH.

*2 Timothy 3:14 But you, (insert your own name here) continue in the things which you have **learned** and have been assured of (the Words of the Torah of Mosheh), **KNOWING** of whom you have learned them from.*

It is very obvious that Timothy learned everything that He knew about the Word of YHVH, from Paul, and Paul said in *Acts 24:14-15 But this I confess unto you, Governor Felix, that after the way which they (the Judaizers, Pharisees, Sadducees, and Scribes) call heresy, so worship I, the Elohim of my fathers, believing **ALL things which are written in the Torah and the Prophets: 15 And, I have hope toward Elohim, which they themselves also allow, that there **SHALL** be a resurrection of the dead, both of the just and unjust.***

Therefore YHVH, through the Words of Scripture, offers all of mankind, a choice, do we want to be like Pharaoh and harden our hearts, to the point that we will be easily deceived by satan, the father of lies, **OR**, do we choose to surrender our hearts to YHVH, so that we can receive the Words of His Torah of Life, as Paul and Timothy did, and thereby, be brought into His everlasting Light? The choice **IS, AS IT ALWAYS HAS BEEN, YOUR CHOICE. 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