

Study of Exodus 20

by

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Exodus 20:1-26

I And Elohim spoke all these words, saying,

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאַמָּר,
וַיִּשְׁמַע יִשְׂרָאֵל וַיִּבְרַח מִן-הָהָר וַיִּשְׁמַע יִשְׂרָאֵל וַיִּבְרַח מִן-הָהָר

VayeDaber Elohiym Et Kal HaDebariym HaEleh Lemor, where the **word**, VayeDaber, is from the **word** Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, 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** Elohiym, means, mighty ones, judges, powers, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, 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 AlephBet that form the words that created all things, the **word**, Kal, means, **all, the whole of**, the **word**, HaDebariym, is the **word** Dabar repeated, and here it is translated as, **words**, the **word** HaEleh, אֵלֶּה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess, 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)

Here in *Exodus 20* we are told that YHVH is about to give the people of Yisrael, who are at the base of Mount Sinai, His Words. Now, most people just glance over this part of Scripture without stopping and pondering how important this is. So let me show you what I see, the Creator of all things, is about to give the people of Yisrael, His Words on how they are to live their lives from this point on, and He tells them, that **IF** and **WHEN** they His Words are obeyed, they will lead all people who obey them, unto everlasting Life. Therefore, it behooves

us to pay very close attention to each and every **word** that proceeds from the mouth of YHVH, for they **ARE LIFE to us**. So as we go through the rest of Exodus 20, let's pay very close attention to all the Words of YHVH and see what He is actually telling the people of Yisrael, of who we are a part of.

2 I am YHVH your Elohim, which have brought you out of the land of Egypt, out of the house of bondage.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים
 אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים

Anochiy YHVH Eloheyka Asher Hotzetyika MeEretz Mitzrayim MiBeyt Avadiym, where the **word**, Anochiy, means I, the **word**, YHVH, is the name, **Yahweh**, Yahuwah, Yehovah, the **word**, Eloheyka, is from the **word**, Elohim, which means, **mighty ones, judges, powers**, and in the form that it is used here, it means, your Elohim, 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, wherewith, **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**, Hotzetyika, is from the **word** Yatze, יָצָא, **which means, to go, come or went out, bring out, go 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, **brought you forth**, the **word**, MeEretz, means, from or out of the land, 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, the **word**, MiBeyt, בַּיִת, 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, from or out of, the house, Avadiym, 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, service, work, action, he made, he did)

The very first words that YHVH speaks, **IS**, I am YHVH your Elohim. Here, the Creator of the universe tells us that His name **IS**, YHVH, and then He says, I am your Elohim, your mighty One, your Judge, your Power. In essence, YHVH is commanding the people of Yisrael, to realize that He, YHVH is their Elohim. So this could easily be seen as the First Commandment. Now, we have to understand, that YHVH is only talking to the people of Yisrael and those that

are journeying with them, and no one else. This tells us that YHVH's Words are for Yisrael **ONLY, AND** for all the people who choose to willingly join themselves to Yisrael, and commit to believe follow and obey all the Words of the Father's Torah of Life. Then, YHVH tells the Yisraelites, I am the One who brought you out of the land of Egypt, out of the house of bondage. This tells us that **IF** anyone does **NOT** want to remain in bondage to Sin, in a lifestyle that constantly causes people to transgress the Words of our heavenly Father's Torah of Life, then they too, **MUST** willingly choose to join themselves to Yisrael, the One and only family of YHVH, and, commit to believe, follow and obey, all the Words of our heavenly Father's Torah of Life.

3 You shall have no other gods before me.

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי

אֶל לֹא יִיְיֶה לֵא אֶלֶיִם אַחֶרִים אֶל עַל פְּנֵי

Lo, Yiyeh Leka Elohiym Acheriym Al Panay, where the **word** Lo, means no or not, the **word** Yiyeh, is from the **word** Hayah, הָיָה, means, **to be, exist**, are, 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**, Leka, means to you, the **word**, Elohiym, means mighty ones, judges, powers, the **word**, Acheriym, is from the **word** Acher, אַחֶר, means to be or remain behind, he was behind, was late, tarried, he delayed, kept back, he came late, postponed, it also means, **another, other**, next, strange, as an adverb, it means, after, behind, afterward, as a preposition, it means, behind, after, and together, the words Elohim Acheriym, means, **the gods of others**, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, **beside**, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Panayv, is from the **word** Paniym, פְּנִים, is from the **word** Panah, פָּנָה, which means, face, countenance, presence, forefront, 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, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously)

Here YHVH, the Creator of all things, says to the people of Yisrael, along with all those that are journeying with them, and that includes all of us, that we are not to believe nor follow any of the man made fabricated gods that other people have, for there is really only **ONE** Elohim, and that is YHVH. In this verse YHVH makes it very very clear, that He **IS** the only Elohiym, and that Yisrael, is **NOT** to allow themselves to be influenced by any of the imaginary gods, that all the other nation of the earth, have fabricated in their minds.

4 You shall **NOT** make unto yourself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מִתְּחַת וְאֲשֶׁר
 בַּמַּיִם מִתְּחַת לָאֶרֶץ
 אַל תַּעֲשֶׂה לָּךְ פֶּסֶל אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מִתְּחַת וְאֲשֶׁר בַּמַּיִם מִתְּחַת לָאֶרֶץ

Lo TaAseh Leka Pesel VeKal Temunah Asher BaShamayim MiMa'al VaAsher BaAretz MiTachath VaAsher BaMayim MiTachath LaAretz, where the **word**, Lo, means, **no or not**, the **word**, TaAseh, is from the **word**, Asah, עָשָׂה, means, to do, doing, done, make, he did, made, he prepared, 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**, Leka, לָּךְ, is a personal pronoun, which means, to you, to thee, yourself the **word** Pesel, פֶּסֶל, means, **to hew, hew out, carve, was hewn, was sculptured, a carved image, idol, statue**, it also means to disqualify declare unfit, was considered useless, declared unfit, he cancelled, annulled, it means sculptor, the **word**, VeKal, means, and all, or and the whole of, or and any, the **word**, Temunah, תְּמוּנָה, means, **likeness, image**, form, description, geometric figure, to furrow, split, invent, fabricate, lie, 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, **wherewith, 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**, BaShamayim, בַּשָּׁמַיִם, means, **visible heavens, sky, heaven, the abode of Elohim**, height, highest part, ceiling, roof, was high, was lofty, rose high, but it can also mean the name, the Shem of the expanse, the **word**, MiMa'al, מִמַּעַל, means, **high place, height, from above, above, to go up, raising, lifting, to go up, ascend**, but it also means, **unfaithful or treacherous act, to act unfaithfully, behave treacherously, was perfidious**, to cover, upper garment, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the **word**, VaAsher, is ther **word** Asher, repeated, and here it is translated as, that is, the **word**, BaAretz, measn in the land, the **word**, MiTachath, מִתְּחַת, means, **under, the underpart, underneath, below, beneath**, buttocks, bottom, posterior, in one's place, where one stands, in place of, instead of, the **word**, VaAsher, is the **word** Asher repeated for a third time, and it is translated as, **and that is**, the **word**, BaMayim, בַּמַּיִם, means, **water**, to mix with water, watered, hydrated, the **word**, MiTachath, is the **word**, Tachath repeated, and it means, **under**, the **word**, LaAretz, means, **the land**)

Here, YHVH commands the people of Yisrael that they are **NOT** to Asah, they are **NOT** to make unto themselves, Pesel, פֶּסֶל, they are not to **hew out, sculpt, carve graven images, idols, statues**, of Temunah, תְּמוּנָה, the **likeness, image, form, description, geometric figure, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the**

earth, because **IF** they do, they will be declared unfit, in their mandate, of becoming the manifest image of YHVH here on earth, unfit of becoming a light onto the peoples of the nations of the world, that are mired in darkness, as they are commanded to be, and thereby, be disqualified from being part of the family of YHVH, His Yisrael, and suffer everlasting death on resurrection day.

5 You shall **NOT** bow down yourself to them, **NOT** serve them: for I YHVH your Elohim am a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֹקֵד עֹון אָבֹת (עַל-בָּנִים עַל-שְׁלֵשִׁים וְעַל-רִבְעִים לְשָׁנָאִי

לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֹקֵד עֹון אָבֹת (עַל-בָּנִים עַל-שְׁלֵשִׁים וְעַל-רִבְעִים לְשָׁנָאִי

Lo Tishtachveh LaHem VeLo TaAvedem Kiy Anokiy YHVH Eloheyka El Qana Poqed Avon Avot Al Baniym Al Shileshiyim VeAl Ribiym LeSona, where the **word**, Lo, means, **no or not**, the **word**, Tishtachveh, is from the **word** Shachah, שָׁחָה, which 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**, Lahem, means to them, the **word**, VeLo, means, and no or and not, TaAvedem, 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, service, work, action, he made, he did, 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**, Anokiy, means, I, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, Eloheyka, is from the **word**, Elohim, which means, mighty ones, judges, powers and here it means, your Elohim, 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, and 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**, Qana, קָנָא, means, **to be jealous**, to be envious, he suspected his wife of adultery, to be zealous, if we place a Hey suffix, we form the **word word** Qanah, קָנָה, which means, **jealousy**, envy, zeal, zealousness, anger, object of anger, passion, the **word**, Poqed, פֹּקֵד, means, **to attend to, to visit, muster, to appoint, take care of, too visit**, to muster, he visited, he needed, he desired, he attended to, observed, he commanded, ordered, passed in review, he numbered, counted, enumerated, he recalled, he punished, took revenge, he had marital relations with, he committed, entrusted, he deposited, censor, chief inspector, the **word**, Avon, עוֹן or עוֹן,

means, *sin, iniquity*, guilt, punishment, it is from the *word* Avah עוה, which means, to bend, to twist, turned away, deviated, *he committed iniquity, sinned*, was bent, was twisted, *was perverse, he acted perversely*, the *word*, Avot, means, the fathers, the *word*, Al, על, means, height, upper part, and as a preposition, it means, in, on, *upon*, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word*, Baniym, means, children, the *word* Al is repeated, and it means, onto, the *word* Shileshiyim, means three or third, the *word*, VeAl, means and unto, the *word*, Ribeiyim, is from the *word*, Rebiyiy, רביעי or רבעי, which means, *forth, the fourth person called*, to the reading of the Torah in the synagogue, a quarter, a quadrant, it is related to the *word* Raba, רבע, which means, to square, quadruple, quadrate, made a quadrilateral, he did something four times, he divided into four, he multiplied by four, it also means to lie stretched out, lie down, the *word*, LeSona, is from the *word* Sane, שנא, means, to hate, enmity, he hated, was hated, he caused to be hated, made hateful, he became hateful, he hated violently, it also means, to change, it changed)

This shows us how YHVH, our Creator, knows and understand the human heart, for after telling Yisrael that they are not to fabricate any imaginary elohim, He knows that some people will indeed make idols for themselves, and therefore, YHVH instructs, all the people who are there at Mount Sinai, and since Scripture emphasizes that we are to see ourselves as being there at Mount Sinai, at that time, it means that YHVH's instructions, are for us also, He instructs all of us that we are **NOT** to bow ourselves down to any elohim Achriym, to any of the gods or idols of others, **NOR** are we to serve them:

WHY?

For I YHVH your Elohim am אֵל קָנָא, El Qana, a jealous Elohim, and I will **NOT** put up with anyone that goes a whoring with any of the many man made imaginary gods of the heathens, **BUT, I WILL**, Poqed, פָּקַד, visit, וְזָכַרְתָּ, Avon, the Sins, the Torah transgressions, of Avot, of the fathers, על-בְּנֵי, Al, upon, Baniym, the children, על-שְׁלִישִׁים, Al unto, Shleshiyim, the third, וְעַל-רְבִיעִים, VeAl and unto, Ribeiyim, the forth generation, לְשִׁנְאִי, of them that hate Me.

Like a jealous husband, YHVH will **NOT** put up with any adulteress behaviour from the people of Yisrael, His one and only Family, **BUT** instead, He will make sure that the children of these people are exposed to their parents, **SINS**, their parents constant daily transgressions of the Words of His Torah of Life, which means, that not only, will the parents, be lost forever, unless they have a change of heart, and start obeying the Words of YHVH, **BUT** they are putting the **eternal lives of their children at risk**, because their children will **NOT** be exposed to, **NOR** learn the Ways and the Words of YHVH's Torah of Life, from their parents, which will make it that much more difficult, later on in life, for their children to come to the realization that there is only one way, that all of mankind can experience **everlasting LIFE**, and that is, by willingly choosing to surrender their hearts, minds, souls and strength to YHVH, in total loving surrendered obedience to **ALL** the Words of YHVH's Torah of Life. Another important fact that

I believe is often missed in this verse is that YHVH says that **IF** anyone does **NOT** believe, follow and obey the Words of My Torah, then that is evidence that they **HATE ME**.

6 And showing mercy unto thousands of them that love Me, and keep My Commandments.

וְעָשָׂה חֶסֶד לְאַלְפִים לְאַהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי
עשׂה חסד לאלפים לאהבי ולשומרי מצותי

VeOseh Chesed LaAlapiym LeOhaviy UShomrey Mitzotay, where the **word**, VeOseh is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made**, he prepared, 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**, Chesed, חֶסֶד, means, to be kind, to be pious, he dealt kindly, he showed himself kind, **kindness, goodness, mercy, affection**, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted, the **word**, LaAlapiym, is from the **word**, Eleph, אֶלֶף, means, **thousand**, to bring forth thousands, to be linked together, be connected, to join, be familiar with, be acquainted with, was familiar with, was accustomed to, learned, confederate, he trained, taught, he tamed, domesticated, it also means oxen, bullocks, cows, cattle, tamed animal, part of a tribe, it is also the name of the first letter of the Hebrew Aleph Bet, and in the form that it is used here it means, **to thousands**, the **word**, LeOhavey, is from the **word**, Ahav, אָהַב, means, **to love, he loved**, liked, he loved passionately, he was loved, he became beloved, he fell in love with, he was loved by, he caused to love, the **word**, UShomrey, is from the **word** Shamar, שָׁמַר, means, **to keep, guard, heed, beware, watch over, observe**, put a hedge around, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, Mitzvotay, is from the **word**, Mitzvah, מִצְוָה which means, **command, commandment, precept**, religious act, meritorious deed, it is from the **word** Tzavah, צִוָּה, which means, command, order, he commanded, ordered, he appointed, charged, was commanded, was ordered, he bound, he united, he enjoined, bequeathed)

Here YHVH says to all the people of Yisrael, and those that are sojourning with them, and of course, this message is for us also, that He **WILL** show Chesed, חֶסֶד, **kindness, goodness, mercy, affection, love**, unto thousands of them that אָהַב, Ahav, love Me, וּלְשֹׁמְרֵי, UShomrey, those who Shamar, שָׁמַר, those who **keep, guard, heed, watch over, observe**, put a hedge around, wait upon, attend to, preserve, save, protect, celebrate, pay regard to, take care of, מִצְוֹתַי, My Commandments, the Words of My Torah of Life.

Here YHVH makes it very clear that the only way that we can show our love for Him, **IS BY** willingly choosing to believe, follow and obey the Words of His Torah of life. If anyone comes away with any other conclusion that what I have just mentioned here, then they are lying to themselves, **FOR** YHVH has made it perfectly clear by His own Words, **IF you love Me, KEEP** My Commandments, and **NOT** any one else's commandments.

7 You shall **NOT** take the Name of YHVH your Elohim in vain; for YHVH will **NOT** hold him guiltless that takes His Name in vain.

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוּא כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ
 לְשׂוּא

XX AXZ 9WX XX 3Y3Z 3P3Z AC SZ AXWC SZ3CX 3Y3Z 3W XX AXZ AC
 AXWC 3W3)

Lo Tisa Et Shem YHVH Eloheyka LaShavi Kiy Lo YeNaqeh YHVH Et Asher Yisa Et Shmo LaShav, where the **word**, Lo, means, **no or not**, the **word**, Tisa, is from the **word** Nasa, נָשָׂא, means, **to lift, to raise**, to carry, take, he rose, was high, grew up, **he lifted, raised**, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, 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**, Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, Eloheyka, is from the **word** Elohiym, which means, **mighty ones, judges, powers**, and in the form that it is used here it means, **your Elohim**, the **word**, LaShavi, לְשׂוּא, means, **lie, falsehood, nothingness, worthlessness, vanity**, was or became bad, was or became evil, was foul, was unseemly, 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**, Lo, means no or not, the **word**, YeNaqeh, יִנְקֶה, means, **to be clean, be clear of, be pure, be innocent**, he cleansed, pronounced innocent, he left unpunished, was acquitted, was absolved, was cleared, was pure, was free from guilt, was purified, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, Et, Asher Yisa Et אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means,

a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אָתְּ, 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**, 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, wherewith, 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**, Yisa, is from the **word** Nasah, נִסָּה, or Nasa נָסָא, which means, **to test, try, he attempted, essayed, he proved**, tempted, to bear, to try, to accept, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, the **word**, Et is repeated, and these two letters represent, Messiah, the **word**, Shmo, is from the **word**, Shem, שֵׁם, which means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, LaShav, לֹשֶׁן, means, **lie, falsehood, nothingness, worthlessness**, vanity, was or became bad, was or became evil, was foul, was unseemly)

Here, YHVH Himself says to all of the people of Yisrael, and that would include you and I, who have committed to believe, follow and obey the Words of His Torah of Life, You shall **NOT** Nasa, נָסָא, lift up, raise, take, carry, destroy, cause to bring to emptiness, the Shem, the **Name, designation, reputation, renown, fame, character, the essence of, everything that person stands for, his beliefs, the way of Life** of YHVH your Elohim, LaShavi, לֹשֶׁן, **in vain, falsely, as nothingness, as worthless, vanity, as being bad, as being evil, as foul, as unseemly, in vain;**

WHY?

For YHVH will **NOT** hold him YeNaqeh, נִקָּה, **to be clean, clear of, pure, innocent**, cleansed, unpunished, acquitted, absolved, cleared from guilt, purified, guiltless, who takes His Shem, His essence, His character, His Name, His reputation, LaShav, לֹשֶׁן, as a **lie, a falsehood, nothingness, worthlessness**, vanity, as bad, evil, foul, unseemly or vain.

8 Remember the Shabbat day, to keep it holy.

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ,

זכור את יום השבת לקדשו

Zakor Et Yom HaShabat LeQadsho, where the **word** Zakor is from the **word** Zakar, זָכַר, means, to **remember**, to say, name, swear, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, remembered, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, remembrance, memory, it also means, to be born male, to treat as masculine, the male organ, penis, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֶת, 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**, Yom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word** HaShabat, שַׁבָּת, means, **to cease, desist, to rest, he rested, he observed the Shabbat**, to complete, **he desisted from labour**, he was on strike, **he stopped working**, he put an end to, he removed, exterminated, destroyed, day of rest, week, the seven days from Sunday to Shabbat, feasts, festivals, it means of years, i.e. a period of seven years, the Sabbatical year, the shemittah, it also means, seat, sitting, dwelling place, cessation from work, rest, if we add the letter Vav, we form the **word** Shavot or Shabot, שַׁבוֹת, which means, **return, restore**, and the **word**

Shav or Shuv, שׁוּב, means, *one who returns*, one who repents, one who is penitent, contrite, the *word* LeQadsho, is form the *word*, Qadosh, קָדוֹשׁ, means, *to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart*, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute)

Here YHVH shows us the importance that He places on His Shabat, He says, זָכַר, Zakar, remember, say, name, swear, call to mind, mention, fix your mind upon, remembrance, memory, call to mind, reminder, of the Shabbat day.

WHY does YHVH want us to Zakar, remember, to speak and act on behalf of the Shabat?

Because He wants us to keep the Shabat Holy.

Why does YHVH want us to keep the Shabat Holy?

He wants us to keep it holy, for this is the day that He, YHVH has hallowed and set apart, for the very specific purpose of meeting with us, His Children, and wherever YHVH **IS, IS Holy**. The reason that He wants to meet with us on Shabat, is because that is the Day, that Mosheh is to be taught, and Mosheh represents the Torah, which means that the Shabat is the day that we are to delve deeper and deeper into the Words of our heavenly Father's Torah, so that we can find the Gems that He has hidden there, and then apply what we have learned in our daily walk, so that we can learn to be Holy as He our Creator is Holy.

9 Six days shall you labour, and do all your work:

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלַאכְתֶּיךָ
 אַחַר כֵּן יִשְׁבֶּה אִתָּךְ וְעָשָׂה כַּמַּעֲשֵׂה אֱלֹהִים

Sheshet Yamiym TaAvod VeAsiyta Kal Melakteka, where the *word*, Sheshet, means, *six*, the *word*, Yamiym is the plural of the *word* Yom, יוֹם, means, *day*, time, year, **but**, we also have to understand that the Hebrew letters of the *word* Yom, יוֹם, gives us a much more in depth meaning of what this *word*, Yom, should mean to us; the *word* Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that

there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word**, TaAvod, is from the **word**, Eved, עֶבֶד, which means, **to work, to serve, to labour, 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, service, work, action, he made, he did, the word** VeAsiyta, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, Kal, means all, the whole of, the word**, Melakteka, is from the **word**, Melakah, מְלָאכָה, which means, **work, occupation, service, use, goods, property, and in the form that it is used here it means your work)**

Here we are told that there are **six** days in which we are to labour, and do all of our weekly work, which means the work that a person does for a living, the labour that we do to put bread on the table for us and for our families. Now there are many ways that we can look at this number six. One way to look at it, is, that it represents man, for man was formed on the sixth day, and therefore, that means, that this Commandment is a directive for all of mankind. Another way to look at it, is that mankind is to be on earth for six thousand years, before the Seventh Millennium, called the millennium of Peace, where satan is placed in a pit for one thousand years, so that he can no longer deceive mankind with his lies, but then, just before the end of the seventh millennium, satan will be released again, to try and deceive as many people as he possibly can, before YHVH tosses him into the lake of fire, where he belongs. So you could say that the number six, which represents man or mankind, is the precursor or the forerunner for the seventh Millennium, which is the millennium of Peace, which represents YHVH's peace, the very same peace that Scripture tells us, passes all understanding, the peace that **ALL** people who willingly believe, follow and obey the Words of YHVH's Torah of Life will experience for eternity.

10 But the seventh day is the Shabbat of YHVH your Elohim: in it you shall NOT do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates:

וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה אַתָּה וּבִנְךָ-וּבִתֶּךָ עֶבְדְּךָ (וְאִמְתֶּךָ וּבְהֵמָתֶךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ

שַׁבָּת וְיָוֶם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה אַתָּה וּבִנְךָ-וּבִתֶּךָ עֶבְדְּךָ וְאִמְתֶּךָ וּבְהֵמָתֶךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ

VeYom HaShviyiy Shabat LaYHVH Eloheyka Lo TaAseh Kal Melakah Atah UBenka UBitka Avdeka VaAmatka Uvehemteka VeGerka Asher Beshareyka, where the **word**, VeYom, means the day, and the **word** Yom, יוֹם, means, **day, time, year, but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled

with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, ***I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom, and the message IS***, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, ***to incubate within our hearts***, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn ***to work out our own salvation***, by seeing and understanding that there is really only ***ONE*** True Light, and, that that ***ONE*** True Light, ***IS*** the Words of our heavenly Father's Torah of Life; therefore, every time you see this ***word*** Yom, Day, in Scripture, it should remind you, of the ***FACT*** that YHVH created all that He did in ***seven*** Days, ***seven*** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the ***word***, HaShviyiy, is from the ***word*** Sheva, שבע, which means, seven, it also means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, copiousness, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, and in the form that it is used here, it means, ***the seventh***, the ***word***, Shabat, שבת, means, ***to cease, desist, to rest, he rested, he observed the Shabbat, to complete, he desisted from labour***, he was on strike, ***he stopped working***, he put an end to, he removed, exterminated, destroyed, ***day of rest***, week, the seven days from Sunday to Shabbat, feasts, festivals, it means of years, i.e. a period of seven years, the Sabbatical year, the shemittah, it also means, seat, sitting, dwelling place, ***cessation from work, rest***, if we add the letter Vav, we form the ***word*** Shavot or Shabot, שבות, which means, ***return, restore***, and the ***word*** Shav or Shuv, שב, means, one who returns, one who repents, one who is penitent, contrite, the ***word***, LaYHVH, is the Name ***Yahweh***, Yahuwah, Yehovah, the ***word***, Eloheyka, is from the ***word*** Elohiym, which means, ***mighty ones, judges, powers***, and in the form that it is used here, it means, ***your Elohiym***, the ***word***, Lo, means, ***no or not***, the ***word***, TaAseh, is from the ***word*** Asah, עשה, means, to do, doing, done, make, he did, made, he prepared, 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***, Kal, means all, the whole of, the ***word***, Melakah, מלאכה means, ***work***, occupation, service, use, goods, property, the ***word***, Atah, means, you, the ***word***, Ubenka, ***and your sons***, the ***word***, UBitka, is from the ***word*** Bat, and it means and your daughters, the ***word***, Avdeka, is from the ***word*** Eved, and it means your servants, the ***word***, VaAmatka, is from the ***word*** Amah, and it means and your maidservants, the ***word***, Ubehemteka, is from the ***word*** Behemah, and it means and your animals, your cattle, the ***word***, VeGerka, is from the ***word*** Ger, and it means your strangers, the ***word***, Asher, אשר, 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, wherewith, 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**, BeShareyka, 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, and in the form that it is used here it means, in your gates)

In this *verse* we are told that the **seventh** Yom, Day **IS** the Shabbat of YHVH your Elohim: It is **NOT** the Shabat of the Jews, nor the Shabat of the seventh Day Adventists, nor the Shabat of any of the fifty plus man made religions that profess to follow the seventh Day Shabat, it **IS** YHVH's Shabat, and therefore the people that **REST** on the Shabbat, in the manner that YHVH has Commanded us to do in Scripture, can rest assured that YHVH **IS** present with them.

YHVH continues and says: on the Shabat, neither you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates, shall do any work. As you can see, no one, that dwells in your home, is to do any work on Shabat, and as we read on we will see that there are dire consequences for breaking this Commandment. Furthermore, the Hebrew word for Day is Yom, יוֹם, which is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom, and the message IS, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be joined to, attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, to incubate within our hearts**, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, and the message that I see here, is that when a person truly decides that they will follow YHVH's command to **REST** in Him, on this day, that that will be the beginning of wonderful intimate relationship with YHVH, that will lead all people who make the choice to Rest in YHVH on His Shabbat, onto everlasting Life in the kingdom of Elohim.

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*, HaShamayim, שָׁמַיִם, means, the visible heavens, the sky, the heaven, the abode of Elohim, height, highest part, ceiling, roof, was high, was lofty, rose high, but it can also mean the name, the Shem of the expanse, the *word*, VeEt, is the *word* Et, repeated, and it is defined above, the *word*, HaAretz, means, *the land*, the *word*, Et is repeated for a third time and it is defined above, the *word*, HaYam, means the Day, and the *word* Yam is defined above, the *word*, VeEt, is the *word* Et repeated and it too is defined above, the *word*, Kal, means, *all, the whole of*, 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, wherewith, 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, Bam, means, *and them*, the VaYanach, is from the *word* Nuach, נָוַח, which means, *to rest, rested, repose, settled down, was quiet, was given rest*, relieved, was set down, was placed, he caused to alight, set down, he let remain, he abandoned, he permitted, it also means easy, convenient, pleasing, kind, benign, the *word*, BaYom, is the *word* Yom repeated and it is defined above, the *word*, HaSheviyyi, the seventh, the words, Al-Ken, עַל-כֵּן, means, *therefore, for this reason*, the *word*, Berak, בָּרַךְ, means, *to bless, blessed, blessing*, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the *word* Barakah, which means blessing, benediction, congratulation, gift, present, the *word*, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the *word*, Et, is *repeated for the fifth time*, and it is defined above, the *word*, Yom, *is repeated*, and it too is defined above, the *word*, HaShabat, שַׁבָּת, means, *to cease, desist, to rest, he rested, he observed the Shabbat, to complete, he desisted from labour*, he was on strike, he stopped working, he put an end to, he removed, exterminated, destroyed, *day of rest*, week, the seven days from Sunday to Shabbat, feasts, festivals, it means of years, i.e. a period of seven years, the Sabbatical year, the shemittah, it also means, seat, sitting, dwelling place, cessation from work, rest, if we add the letter Vav, we form the *word* Shavot or Shabot, שַׁבוֹת, which means, return, restore, and the *word* Shav or Shuv, שָׁב, means, one who returns, one who repents, one who is penitent, contrite, the *word*, VayeQadshehu, is from the *word*, Qadosh, קָדֹשׁ, means, to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a

holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute)

In this *verse* we are told that, in six days YHVH made heaven and earth, the sea, and all that in them is, VayaNach, and Nuach, נָחַח, and He **rested, he took repose, He was quiet, was given rest**, was set down, was placed, he caused to alight, it also means easy, and **rested** on the seventh **Day**.

I know that I am repeating myself here, but the English **word** Day is from the Hebrew **word** Yom, יוֹם, and **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life. Therefore, the message that is contained in this verse, is that it is YHVH that created the earth, and all the universe, and He did that in בַּיּוֹם הַשְּׁבִיעִי, BaYom in day, HaShviyiy, seven.

Now that we have established that the seventh Day, the seventh Yom, the Shabbat, is a very special, day, we can see why YHVH, בָּרַךְ, Barak, **blessed it, and the blessing that He placed upon it**, for YHVH's blessings is akin to a father kneeling down in front of his little children to bless them with a gift, and this word also means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished a blessing upon, it means to be strong, he greeted, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix, we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, and these blessings are from YHVH, Yahweh, Yahuwah or Yehovah, and the word Shabat, means, **to cease, desist, to rest, he rested, he observed the Shabbat, to complete, he desisted from labour**, he stopped working, he put an end to, he removed, exterminated, destroyed, **day of rest**, week, the seven days from Sunday to Shabbat, feasts, festivals, it means, of years, i.e. a period of seven years, the Sabbatical year, the shemittah, it also means, seat, sitting, dwelling place, cessation from work, rest, if we add the letter Vav, we form the **word** Shavot or Shabot, שָׁבוֹת, which means, return, restore, and the **word** Shav or Shuv, שָׁב, means, one who returns, one who repents, one who is penitent, contrite, and then we are told that YHVH VayeQadshehu, קִדְּשׁוּ, He made it holy, made it be sacred, he hallowed, sanctified, consecrated, dedicated, set it apart, he declared it holy, he cleansed, purified that day, he devoted, it also means, **he betrothed, wedded**, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, it is to be devoted as holy, regarded as holy, it means, holiness, sanctity, a holy object, set apart for a specific purpose or function.

Therefore this is the Day, the Yom, that YHVH took Yisrael as His Bride, and the Torah, is the Ketubah, the marriage contract, that both participants to the contract are to uphold and obey.

12 Honour your father and your mother: that your days may be long upon the land which YHVH your Elohim gives you.

כָּבֵד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאָרְכּוּן יְמֵיךָ עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ

כָּבֵד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאָרְכּוּן יְמֵיךָ עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ

Kaved Et Aviyka VeEt Imeka LeMa'an YaArikun Yameyka Al HaAdamah Asher YHVH Eloheyka Noten Lak, where the **word**, Kaved, כָּבֵד, means, to be heavy, weighty, grievous, **to honour, to be honoured**, he struggled with difficulties, was burdensome, **was honoured, was respected, was distinguished**, he offered refreshments, it was heavy, thick, became heavier, great, hard, sore, difficult, numerous, much, 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**, Et, is the first and last letters of the Alephbet and they represent Messiah, the First and the Last, and it is defined more completely in verse 11, the **word**, Aviyka, is from the **word** Av, which means father, and in the form that it is used here, it means, your father, the **word**, VeEt, is the **word** Et repeated, the **word**, Imka, is from the **word** Em, which means, mother, and in the form that it is used here, it means your mother, the **word**, LeMa'an, לְמַעַן, means, answer, heed, purpose, on account of, **in order that**, aim, **because of, so as to, to the end, intent**, 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**. YaArikun, is from the **word** Arak, עָרַךְ, means, to **set in order, arrange, assess, to value**, he kneaded, stirred up, prepared, he compared, he rolled the dough, he organized, edited, **was estimated, valued, assessed, he appreciated, esteemed**, it means, attached importance to, order row, estimate, valuation, entry in a dictionary, the **word**, Yameyka, is from the **word** Yom, יוֹם, means, **day, time, year, but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the **verse**, and in the form that it is used here it means your days, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, **on, upon**, above,

over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaAdamah, the earth, 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, wherewith, **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**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, Eloheyka, is from the **word** Elohim, which means mighty ones, judges, powers, and in the form that it is used here, it means, your Elohim, the **word**, Noten, is from the **word** Natan, נָתַן, means, **to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word**, Lak, means, to or unto you)

In this *verse* YHVH Commands us to **Kaved, honour** our fathers and our mothers:

Kaved, כָּבֵד, give **honour, respect, glory, esteem, obeisance and attentiveness, to your parents**

WHY are we to honour our father and mother?

First of all, we should honour our parents because YHVH Commanded us to do so, and secondly, so that our days may be long upon the land which YHVH our Elohim gives us. Please remember that if YHVH gives you something, that has conditions attached to it, such as it is here, then, if those conditions are **NOT MET, IF** a person does **NOT** honour their father and their mother, then, what YHVH has given you, He can quite easily take away, as He sees fit, since the person did **NOT** honour the terms of the contract.

13 You shall **NOT** kill (murder).

(לֹא תִרְצַח,
אֲרָצַח אֶל

Lo Tirtzach, where the **word**, Lo means, **no or not**, the **word** Tirtzach, is from the **word** Ratzach, רָצַח, which means, **murder, slay, he broke, bruised, crushed, slaughter, he murdered, slew, killed, assassinated, he committed suicide)**

Here in our English Scriptures it says that we are not to kill, and that of course is **NOT** the proper translation, for in Hebrew it says you shall **NOT** murder, assassinate, which means that we are **NOT** to commit premeditated murder. Scripture makes it very clear, that an avenger of blood had YHVH's permissions and even His blessings, to kill the person that had killed their relative, so it is or should be obvious that the **word KILL** in our English Scriptures is a wrong translation.

affirmed solemnly, he bore witness, attested, the *word*, Shaqer, שָׁקֵר, means, *to lie, deal falsely, he lied, he deceived, swindled, defrauded, falsehood, deception by words, liar, habitual liar*, it also means, to paint red, he smeared with paint, was red, it also means to wink, to ogle, he looked, gazed)

Here we are told that we are *NOT* to לֹא־תִעַנֶּה בְּרֵעֶךָ עַד שִׁקֵּר, Lo, no or not, TaAneh, to answer, reply, respond, heed, testify, announce, give account, BeRe'aka, on or against our companion, our neighbour, Ed, witness, testimony, testify, Shaqer, *deal falsely, lie, deceive, swindle, defraud, falsehood, deceive by words*. This tells us that all of our testimony, whether against a neighbour or anyone else for that matter must be honest and truthful.

17 You shall *NOT* covet your neighbour's house, you shall *NOT* covet your neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbour's.

לֹא תַחְמוֹד בַּיִת רֵעֶךָ לֹא־תַחְמוֹד אִשְׁתֵּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְשׁוֹרְךָ וְחֲמוֹרְךָ וְכָל אֲשֶׁר לְרֵעֶךָ

לֹא־תַחְמוֹד בַּיִת רֵעֶךָ לֹא־תַחְמוֹד אִשְׁתֵּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְשׁוֹרְךָ וְחֲמוֹרְךָ וְכָל אֲשֶׁר לְרֵעֶךָ

Lo TaChmod Beyt Re'eka Lo TaChmod Eshet Re'eka VeAvdo VeAmato VeShoro VaChamoro VeKol Asher LeRe'eka, where the *word*, Lo, means, *no or not*, the *word*, TaChmod, is from the *word*, Chamad, חָמַד, means, to desire, *covet, delight, lust after*, he desired, to be pleasant, he praised, *wished, coveted*, was desired, was desirable, *he longed for*, delighted in, grace, charm, loveliness, darling, object of delight, the *word*, Beyt, בַּיִת, means, *house, home, family, school*, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the *word*, Re'eka, is from the *word* Rea, רֵעַ, or רֵיעַ, which means, *friend, companion, associate, neighbour, fellowman*, it also means, thought purpose, aim, noise, shout, but it has a negative meaning also, it means, evil, wickedness, harm, calamity, misfortune, bad, worthless, wicked, the *word*, Lo, means, no or not, the *word*, TaChamod, is the *word* Chamod repeated and it means to covet. To lust after, the *word*, Eshet, is from the *word*, Isha, which means, wife, the *word*, Re'eka, is the *word* Re'ah רֵעַ or רֵיעַ, repeated, and it means, *neighbour*, the *word*, VeAvdo, 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, service, work, action, he made, he did, the *word*, VeAmato, is from the *word*, Amah, אִמָּה, means, *maidservant, handmaid*, female slave, it means, ell, cubit, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, foundation, door posts, the *word* VeShoro, is from the *word* Shor, שׁוֹר, means, *ox, bull, steer*, it also means, wall, to look, behold, regard, it also means an insidious watcher, one who lies in wait, ambusher, jumper, leaper, tight rope dancer, VaChmoro, חָמַר, means, *ass, donkey*, it means, to foam up, boil, ferment, it seethed, foamed, it burned, it parched, it means to be red, he reddened, dyed red, it

meas to heap, burden, make heavy, be stringent, he aggravated, was strict, became serious, it means to cover with asphalt, it means bitumen, asphalt, it means clay, mortar, material, matter, it means heap, it is also the name of a dry measure, a Chomer, it means strictness, stringency, severity, it means wine, while it is still foaming, it also means, to drive an ass, ass driver, the **word**, VeKol, means, **and all or and the whole of**, 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, wherewith, **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** LeRe'eka, is repeated and it means, **neighbour**)

Here YHVH tells us that we are **NOT** allowed to Chamad, חָמַד, to **covet, lust after, wish for, desire, long for**, our neighbour's house, our neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that belongs to our neighbours.

Of all the sins that are committed world wide, this one sin, **coveting**, is what has caused the most immeasurable damages of all. I would venture to say that **ALL** the wars that have been fought throughout all the millennium, were all started, because of covetousness, because of someone that coveted something that the other side had, and they wanted. Furthermore, many, many marriages, and many families are broken apart by this sin of covetousness, a man coveting another woman, a sibling coveting what his brother or sister has, creating an environment that destroys the family unit, and so much more. Covetousness is the most insidious crime of all, for it destroys everything it touches,

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

וְכָל-הָעָם רֹאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת-הַהָר עֹשֵׂן וַיֵּרָא
הָעָם וַיִּנְעוּ וַיִּעַמְדוּ מֵרָחֵק

שׁוֹפָר וַיִּנְעוּ וַיִּעַמְדוּ מֵרָחֵק וַיִּנְעוּ וַיִּעַמְדוּ מֵרָחֵק וַיִּנְעוּ וַיִּעַמְדוּ מֵרָחֵק

VeKal HaAm RoIym Et HaQolot VeEt HaLapiydim VeEt Qol HaShophar VeEt HaHar Ashen VayaRe HaAm VayaNu'u VayaAmdu MeRachok, where the **word**, VeKal, means **and all or and the whole of**, the **word** HaAm, means, **the people**, the **word**, Ro'iy, is from the **word**, Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the

word At, אַתָּ, 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 AlephBet that form the words that created all things, the **word**, HaQolot, is from the **word**, Qol, קוֹל, means, voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, thundering, proclaim, proclamation, report, rumour, the **word**, VeEt, is the **word** Et repeated and it is defined above, the **word**, HaLapiydim, is from the **word**, Lapiyd, לָפִיד or לֶפֶד, means, torch, lamp, to burn like a torch, shine, **lightning, he set ablaze, it glittered**, the **word**, VeEt, is the **word** Et repeated, and it is defined above, the **word**, Qol, is repeated and it means, **voice, sound**, the **word**, HaShophar, שׁוֹפָר, means, **ram's horn, horn, trumpet, mouthpiece, organ**, when it is spelled without the letter Vav, שָׁפַר, it means to be beautiful, be fair, be pleasant, be comely, was pleasing, seemed good, was embellished, was adorned, and if we take the letter Shin שׁ, as a prefix we end up with the **word** Par, פָּר, which means, bull, bullock or steer, and in Paleo Hebrew, the letter Aleph, looks like the head of a bull, and the letter Aleph therefore represents YHVH, and the letter Shin is often used as a short form of the words El Shadai, therefore, we could say, that when someone has chosen to be zealous for the Ways and the Words of YHVH's Torah of Life, then, when that person or that group, blows the shofar, **that El Shadai hears it and comes to their rescue**, the **word**, VeEt is the **word** Et repeated and it is defined above, the **word**, HaHar, means, **the mount or the mountain**, the **word**, Ashen, אֶשׁ, means, **to emit smoke, smoke, it gave off smoke**, he was angry, was furious, was covered with smoke, he fumigated, he burned incense, became smoky, was filled with smoke, smoking, smoke coloured, smoky-gray, the **word**, VayaRe, is the **word** Ra'ah, repeated, means, **see, cause you to see, saw, look, looked, appeared**, the **word**, HaAm, means, **the people**, the **word**, VayaNu'u, is from the **word** Nua, נָוֵעַ, which means, to wave, **to move, remove, to quiver, tremble, to vibrate**, he swung, he staggered, he tottered, he wandered about, he moved to and fro, removed, scattered, vagabond, was tossed about, he caused to totter, he caused to wander, was shaken, the **word**, VayaAmdu, is from the **word**, Amad, עָמַד, 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**, MeRachok, is from the **word**, Rachok, רָחוֹק or רָחֹק, which means, **far off, to be far, to become far, was far, was remote, was distant**, he kept off, kept aloof, he removed far away, he extended, he rejected, he put off, he delayed, was regarded as improbable, he kept himself distant, he retired, withdrew, dismissed, distance, dimension)

Here we are told that **ALL** the people that were present **SAW** the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people **SAW** the mountain smoking, they were afraid, and they removed themselves from the front of the mountain, and stood afar off.

This revelation from YHVH, was not a hidden revelation, as most revelations of people who claim that they have heard from YHVH, it was in the presence of millions of people, who actually saw, the lightning, heard the thundering, and the sound of the Shofar sounding louder and louder, and then, they saw the mountain on fire with smoke bellowing out of it, and therefore, it is no wonder, that they were afraid and chose to move far away from the face of mountain. I don't think that any of us would act any differently given these circumstances.

However, the thing that we are to take away from this story, is that there were millions of witnesses to this event, which tends to add to the validity of the fact that this event did indeed happen, and it is not some kind of fiction that was dreamt up by a single individual.

19 And they said unto Mosheh, Speak you with us, and we will hear: but do **NOT** let Elohim speak with us, lest we die.

וַיֹּאמְרוּ אֶל-מֹשֶׁה דַּבֵּר-אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל-יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן-נָמוּת
כֹּה ַאֲמַרְתָּ אֶל-יְהוָה אֱלֹהֵינוּ אֲנִי וְעַמִּי אֵלֶּיךָ וְנִשְׁמָעָה וְאַל-יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן-נָמוּת
כֹּה ַאֲמַרְתָּ אֶל-יְהוָה אֱלֹהֵינוּ אֲנִי וְעַמִּי אֵלֶּיךָ וְנִשְׁמָעָה וְאַל-יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן-נָמוּת

VaYomru El Mosheh Daber Atah Imanu VeniShma'ah VeAl YeDaber Imanu Elohiym Pen NaMut, 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**, El, אֱלֹ, **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, and 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, **to be drawn out**, the **word**, Daber, דַּבֵּר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, 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**, Atah, means, **you**, the **word**, Imanu, means, **with us**, the **word**, VeniShma'ah, 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, obey and or act upon the words that you heard**, and in the form that it is used here, it means, **and we will hear**, the **word**, VeAl, is from the **word**, Al, אַל, which means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay, as a prefix it means, not, non, un**, it also the short form of the

title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, YeDaber, is the **word** Dabar, repeated, and here it is translated as, **speak**, the **word**, Imanu, means, **with us**, the **word**, Elohiym, means, mighty ones, judges, powers, the **word**, Pen, ׀, is a conjunction, meaning, **lest, in order not to**, perhaps, peradventure, would that, it also means, form, kind, the **word**, NaMut, is from the **word**, Mot or Mut, מוֹת, means, **dead, to die, he or she died, put to death, killed, death**)

Now because of what was happening with the thunder, lightning, the fire and smoke appearing on the mountain, the people did move away from the face of the mountain, and they said to Mosheh, *You Mosheh Speak with us, and we will Shema, we will hear, listen, pay very close attention to, understand believe, follow and obey what you tell us, **BUT DO NOT LET ELOHIM SPEAK WITH US, LEST WE DIE.***

To me these are some of the saddest words in all of Scripture. These people had the incredible opportunity to speak directly with the Creator of the universe, However, because of their **FEAR**, they refused to talk directly with YHVH, and instead, they chose to transfer that incredible privilege to Mosheh, and told him, **YOU** Mosheh, speak with YHVH Elohim on our behalf, for we are afraid that **IF** he speaks with us we will Die.

Now we all know that we are going to die at some point in the future, for that is an undisputed fact, and therefore, let me ask you a question, since we are all going to die anyways, can anyone tell me if they think that there is a better way to die, than in the presence of the Creator of the universe, while we are listening to Him speaking to us? As far as I am concerned, that would be the most glorious way to depart this life, and then, await the knew life that we will receive on judgement Day, the new life that will be afforded to all people, who willingly chose to believe, follow and obey the Words of YHVH's Torah of Life, and spend eternity in the kingdom of Elohim, as the Bride of Messiah.

*20 And Mosheh said unto the people, Fear **NOT**: for Elohim is come to prove you, and that His fear may be before your faces, so that you will **NOT** Sin.*

וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אֶל-תִּירְאוּ כִּי לִבְעֵבוֹר נִסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבְעֵבוֹר

תִּהְיֶה יִרְאַתוֹ עַל-פְּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ

וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אֶל-תִּירְאוּ כִּי לִבְעֵבוֹר נִסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבְעֵבוֹר
 תִּהְיֶה יִרְאַתוֹ עַל-פְּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ

VaYomer Mosheh El HaAm Al TiYra'u Kiy LebaAvur Nasot Etkem Ba HaElohiym UvaAvur TiHeyeh Yirato Al Peneykem LeBiltiy TeCheta'u, 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 to be drawn out of, the **word**, El, אֱלֹ, **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, and 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**, HaAm, means, **the people**, the **word**, Al לֹא, means, **nothing, it will make my**

speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the word, TiYra'u, is from the word Yirah, ירא, which means, fear, terror, reverence, and without the Hey suffix, יר, it means, to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the word Yirah, ירה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed, the word, Kiy, כי, 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, LebaAvur, עביר, means, produce, yield, as a preposition it means, on account of, because of, in order that, fore the sake of, with the intent, so that, for the produce of, it also means, pregnancy, conception, growth, intercalation, suburbs, transgression, trespass, the word, Nasot, is from the word, Nasah, נסה, or Nasa, נשא, which means, to test, try, he attempted, essayed, he proved, tempted, to bear, to try, to accept, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, the word, Etkem, means you, the word, Ba, בא, 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, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the word, HaElohiym, means, the mighty ones, the judges, the powers, the word, UvaAvur, is from the word, Avur, עביר, which means, produce, yield, as a preposition it means, on account of, because of, in order that, for the sake of, with the intent, so that, the word, TiHeyeh, is from the word Hayah, היה, means, to be, exist, are, 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, Yirato, is the word Yirah, repeated, and here, it means, His fear, the word, Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the word, Peneykem, is from the word Paniym, פנים, which is from the word, Panah, פנה, 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, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20

times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneous, and in the format that it is used here it means, *your faces*, the *word*, LeBiltiy, בְּלִי, is a preposition and a conjunction, meaning, *not*, except, without, it is related to the *word* Bal, which means, *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, בָּלִי, which means, without, excluding, except for, the *word*, TeCheta'u, is from the *word* Chata'at, חַטָּאת or Chata'ah, חַטָּאה, which means, *sin*, guilt, sin-offering, it is from the *word* Hatah, חָטָא, which means, to miss the mark, to *wrong, to sin, to transgress the Words of the Torah*, he missed the goal, he incurred guilt, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered)

Here, Mosheh said unto the people, do **NOT FEAR**. Do you think that the people followed Mosheh's advice and chose **NOT TO FEAR**? The answer of course, **IS** a resounding **NO**, for it is very clear that they were all very much afraid, that they would all die, and therefore, that means that they did **NOT** follow Mosheh's command, **NOT** to fear.

Why did Mosheh tell them **NOT** to fear? Mosheh tells the people **NOT** to fear **כִּי לְבַעֲבוֹר נְסוֹת אֶתְכֶם**, Kiy, for, LebaAvur, in order that, for the sake of, with the intent, so that, because, Nasot, he is testing, try, essaying, proving, Etkem, you, **בָּא הָאֱלֹהִים**, Ba, has come, Elohiym, **וּבַעֲבוֹר תִּהְיֶה יְרֵאתוֹ עַל־פְּנֵיכֶם**, UbaAvur, so that, TiHeyeh, it may be, Yirato, His fear, Al, upon or before, Peneykem, your faces, **לְבִלְתִּי תַחַטְּאוּ**, LeBiltiy, so that you will not, TeChetta'u, Sin, transgress the Words of His Torah of Life.

As you can or should be able to see by the words that Mosheh spoke, the people should **NOT** have been afraid of what YHVH was doing, because YHVH was simply placing His Yirah, His Fear upon them, to teach them His Ways, the Words of His Torah of Life, the knowledge that gives All people, who willingly choose to obey His Words, eternal life in the kingdom of Elohim.

So what are we to learn from all of this? Well, Yisrael had just come out of bondage to their taskmasters and, let us not forget that they were in bondage to the Egyptians, because they did **NOT** follow the Words nor the lifestyle of obedience to YHVH's words that Yoseph had modelled for them, while he was in charge of the whole country of Egypt. Now, they are confronted by something that scares them to death, and they run from it, and tell Mosheh, you Mosheh, you deal with this, because we don't want to die. Now let us analyze this, **IF** their fears were correct, that they were going to die, **IF** they spoke to YHVH, then, are they **NOT** sending Mosheh to his death, by telling him, that he, is the one that should speak to YHVH?

That simply shows me that despite everything that YHVH has done for them, they were ignorant of the fact that YHVH loves them. Now, for the most part, the people of Yisrael, who are made up of people that profess to be followers of the Elohim of Abraham, Yitzchaq and Ya'aqov, and who today, are the people that follow the man made religions of Judaism, Christianity and Catholicism, they too have walked away from YHVH, and His Words of Life,

the Words of His Torah, the have walked away from obedient words and ways that Yoseph, who is a shadow picture of Messiah and His Torah obedient ways, and therefore, YHVH will bring upon all of them, some kind of Mount Sinai situation, where they will be forced to face the fear of YHVH, and **IF**, instead of speaking directly to YHVH, they once again choose to use an intermediary, they will be looking at remaining in the wilderness fro eternity, for the fear of YHVH, **IS** the beginning of **Wisdom**, and **Wisdom** is defined in Scripture, **AS** willingly choosing to believe, follow and obey the words of YHVH's Torah of Life.

*Deuteronomy 4:5-8 Behold, I Mosheh, have taught you Statutes and Judgments (Torah), even as YHVH my Elohim Comanded me, that you, Yisrael, **should DO SO** in the land where you go to possess it. **Keep** therefore and **DO THEM**;*

WHY?

*For this **IS** your **WISDOM** and your **UNDERSTANDING** in the sight of the nations, which shall hear all these Statutes (Torah), and say, Surely this great nation (Yisrael) **IS** a **WISE** and understanding people. For what nation is there so great, who has Elohim so near unto them, as YHVH our Elohim **IS**, in **ALL** things that we call upon Him for? And what nation is there so **great**, that has Statutes and Judgments (Torah), so **RIGHTEOUS** as all the Words His Torah, which I, Mosheh set before you this day?*

*21 And the people stood afar off, and Mosheh **drew near** unto the thick darkness where Elohim was.*

וַיַּעֲמֵד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֵל הָיִים
 וַיִּצְטַפּוּ וַיִּצְטַפּוּ וַיִּצְטַפּוּ וַיִּצְטַפּוּ וַיִּצְטַפּוּ וַיִּצְטַפּוּ וַיִּצְטַפּוּ וַיִּצְטַפּוּ וַיִּצְטַפּוּ וַיִּצְטַפּוּ

VayaAmod HaAm MeRachok UMosheh Nigash El HaAraphel Asher Sham HaElohiym, where the **word**, VayaAmod is from the **word**, Amad, עמד, 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**, HaAm, means, the people, the **word**, MeRachok, is from the **word**, Rachok, רחוק or רחק, which, means, **to be far, afar off, to become far, was far, he put far away**, to go away, leave, depart, was remote, was distant, was absent, to be far, to be absent, he kept off, kept aloof, he extended, he rejected, he put off, delayed, was regarded improbable, he kept himself distant, dismissed, he kept afar, distance, dimensions, the **word**, UMosheh, means, **and Mosheh**, and the name Mosheh means, **to be drawn out of**, the **word**, Nigash, (נגש), means, **to draw near, come near, approach, brought near, brought, presented, offered, dedicated**, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, El, אל, **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, and 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**, HaAraphel, ערפל, means, cloud, thick cloud, name of the lower sky, mist, fog, vagueness, unclear, a dark fog, or mist, **thick darkness**, to cover as with fog, make vague, make indistinct, he covered as a cloud, made foggy, became clouded, became

foggy, 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, wherewith, 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** Sham, שָׁמָּה, is an adverb which means, **there**, thither, existing, in existence, under the influence of, the **word**, HaElohiym, means, the mighty ones, the judges, the powers)

Here we are told that the fear of the people caused them **to stand afar off**, but Mosheh drew near unto the thick darkness where Elohim was. Again I have to say, this is so sad, the people had the opportunity to connect directly with the Creator of the universe, **BUT their fear**, caused them to **stand afar off**. Therefore I admonish all of you, that no matter what happens in the future, choose the path that Mosheh did, **draw near** to the thick darkness, draw near to whatever way YHVH chooses to manifest Himself, for therein, you will find His Grace, Mercy and Forging Nature.

When I was six years old, my mother had tuberculosis, and we were not allowed to visit her in the hospital. Therefore our father took us to a place outside of the hospital, and pointed to a window on the fourth floor, and he told us to wave, for that is your mother standing up there in that window, waving to you. As I remember it, we really couldn't see if it was our mother, for we were **AFAR OFF**, and all we saw, is a person, that stood at the window waving to us, and we were told that it was our mother. That was the last time we saw her, until we saw her in a casket. All I can say, **IS, NEVER EVER** choose to stand **AFAR OFF, for the pain of doing that, lasts forever.**

22 And YHVH said unto Mosheh, Thus you shall say unto the children of Yisrael, You have seen that I have talked with you from heaven.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן-הַשָּׁמַיִם דִּבַּרְתִּי

עִמָּכֶם

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן-הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם

VaYomer YHVH El Mosheh Koh Tomar El Beney Yisrael, Atem Re'iytem Kiy Min HaShamayim Dibartiy Imakem, 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 or 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, and 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, which means to be drawn out of, the **word**, Koh, כֹּה, as an adverb,

means, *so, thus*, here, now, there, beyond, the *word*, Tomar, 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, and in the form that it is used here, it means, shall say, the *word*, El, אל, 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, and 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*, 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*, Atem, means, *you*, the *word*, Re'iytem, is from the *word* Ra'ah, ראה, means, *see, cause you to see, saw, seen*, look, looked, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, 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*, Min, מִן, denotes *separation, and means, away from, from*, thereof, of, out of, since, because, than, more than, it is also the pronoun, what, the *word*, HaShamayim, שָׁמַיִם, means, *visible heavens, sky, heaven, the abode of Elohim*, height, highest part, ceiling, roof, was high, was lofty, rose high, but it can also mean the name, the Shem of the expanse, the *word*, Dibartiy, is from the *word*, Dabar, דבר, means, *to speak, talk, he said, speaking, he spoke of, he spoke to or with, he told someone something, 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*, Imakem, means, with you)

Here YHVH speaks to Mosheh, and says, you shall say unto the children of Yisrael, רְאִיתֶם, You have Ra'ah, seen מִן־הַשָּׁמַיִם, Kiy, that, Min, from, HaShamayim, the heavens, that דִּבַּרְתִּי, Debartiy, I talked, עִמָּכֶם, Imkem, with you. This makes it very clear that the people did not actually see YHVH Elohim, but they did see *EVIDENCE* that He was there, and that it was Him that spoke to them from the mountain, and therefore, this is yet another witness, that the Creator of the universe, speaks to us, His people, even when we are afraid, and He does that

because of His great love for us. Scripture makes it very clear that YHVH does **NOT** want even one person to perish, and therefore, He gives us this one particular Commandment throughout all of Scripture, and that Commandment **IS, DO NOT FEAR**. As the Creator of all things, He is in charge of all of His creation, even though the majority of the world does **NOT** believe that fact. Therefore, what message, do we, who profess to be followers of the Elohim of Abraham , Yitzchaq and Ya'aqov send to the world **when we are AFRAID?** Did **NOT** YHVH promise us that no weapon formed against His people Yisrael will prosper, did He not say, **IF** you willingly obey the Words of My Torah, I will take all sickness away from you, and I will put **NONE** of the diseases of Egypt, which is a picture of the world system of the day, upon you, did He not say in *Deuteronomy 28:1-2* **1 And it shall come to pass, IF you shall hearken (Shema) diligently unto the voice of YHVH your Elohim, to observe and TO DO ALL His Commandments (Torah) which I command you this day, that YHVH your Elohim will set you on high above all nations of the earth: 2 And all these blessings shall come on you, and overtake you, IF you shall hearken (Shema) unto the voice of YHVH your Elohim.**

Then He says in verse 10 *And all people of the earth shall see that you are called by the Name of YHVH; AND they shall be AFRAID of you.*

So you see, YHVH makes it very clear, the **WE**, are **NOT** to be afraid, **BECAUSE**, if we willingly choose to obey all the Words of YHVH's Torah of Life, as He has Commanded us to do, **then** according to YHVH, **IT IS** the people of the world, who **ARE the ones that will be afraid of us.**

23 You shall **NOT** make with Me, elohey of silver, neither shall you make unto you elohey of gold.

לֹא תַעֲשׂוּן אֱלֹהֵי אֲלֹהֵי כֶסֶף וְאֱלֹהֵי זָהָב לֹא תַעֲשׂוּן לָכֶם

לֹא תַעֲשׂוּן אֱלֹהֵי אֲלֹהֵי כֶסֶף וְאֱלֹהֵי זָהָב לֹא תַעֲשׂוּן לָכֶם

Lo TaAsun Itiy Elohey Keseph Velohey Zahav Lo TaAsu Lakem, where the **word**, Lo, means, **no or not**, the **word**, TaAsun, is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared**, 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**, Itiy, means, **with me**, the **word**, Elohey, means, mighty ones, judges, powers, 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**, VeElohey,(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) means, and mighty ones, judges, powers, the **word**, Zahav, means, gold, the **word** Lo, means no or not, the **word**, TaAsu, is from the **word**, Asah, is repeated and it means, to make, the **word**, Lakem, means, to or for yourselves)

Here YHVH commands the people of Yisrael, which of course, includes you and, You shall **NOT** make with Me, elohey of silver, neither shall you make unto you elohey of gold.

YHVH is saying that **NONE** of His people are to make any forms or likenesses, statues, pictures, paintings, sculptures, or anything of Him, for all you saw on the mountain, was fire, smoke, thunder and lightning, and you heard a Voice.

Now, **IF** you go into any Catholic church you will see all kinds of statues, carvings, sculptures etc of our Elohim and His son our Messiah, in different forms. The same is true in a Christian church although to a lesser extent. So I ask you, are these man made religions, and their denominational doctrines, which allow these abominations in their churches, **NOT** doing exactly what YHVH is telling them **NOT** to do, here in *Exodus 20*. And, **IF** they are indeed doing what YHVH told them **NOT to do**, do you think that He will answer any of their prayers?

24 An altar of earth you shall make unto Me, and you shall sacrifice thereon your burnt offerings, and your peace offerings, your sheep, and your oxen: in all places where I record My name I will come unto you, and I will bless you.

מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאנֶיךָ וְאֶת־בְּקָרֶיךָ
 בְּכָל־הַמָּקוֹם אֲשֶׁר אֶזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבִרְכָתֶיךָ
 וְיָצֵא אֶת־אֲשֶׁר יִזְבַּח שָׁם אֶת־עֹלֹתָיו וְאֶת־שְׁלָמָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ
 יָצֵא אֶת־אֲשֶׁר יִזְבַּח שָׁם אֶת־עֹלֹתָיו וְאֶת־שְׁלָמָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ

Mizbach Adamah TaAseh Liy VeZabachta Alayv Et Oloteyka VeEt Shelameyka Et Tzonka VeEt Beqareka BeKal HaMaqom Asher AZkiyr Et Shmiy Avo Eleyka Uveraktiyka, where the **word**, Mizbach, the **word**, is from the **word** Mizbeach, מִזְבֵּחַ, which means, **altar**, it is formed from the **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Adamah, אֲדָמָה, means, ground, soil, **earth**, land, it also means to be red, because it is related to the **word** Dam, דָּם, which means blood, and it originally denoted the red arable land, the **word**, TaAseh, is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made**, he prepared, 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**, Liy, means, to or unto me, the **word**, VeZabachta, is form the **word** Zebach, זָבַח, means, to **sacrifice**, the sacrifice, slaughter, feast, meal, the **word**, Alayv, means to or unto Me, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, 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**, Oloteyka, is from the **word**, Olah, עוֹלָה or עֹלָה, which means, to go up, **ascend, he went up, ascended**,

going up in smoke, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Yisrael, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, *sacrifice, burnt offering*, that which goes up, it means immigrant, it also means injustice, unrighteousness, the *word*, VeEt, is the *word* Et repeated and these two letters represent Messiah, the *word*, Shelameyka, is form the *word* Shalom and it means your peace offering, the *word*, Et is repeated for a third time and it is defined above, the *word*, Tzonka, is from the *word*, Tzon, צֹאן or צֹאֲן which means, a flock of small cattle, *sheep*, goats, the *word*, VeEt, is the *word* Et repeated, and it is defined above, the *word*, Beqareka, is from the *word* Baqar, בָּקָר, means, *cattle, herd, oxen, the plowing animal*, it means, *cowherd*, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the *word* Boqer which means, morning, the breaking through of daylight, the *word*, BeKal, in all or in every, the *word*, HaMaqom, מָקוֹם, which means, *place, locality, spot, place where to stand*, to localize, but hidden in this *word* Maqom, is the *word* Qum, which means, to arise, and it is translated as the *word* *Anastasis* in the Greek Septuagint and from the Greek, it is translated as the *word* *resurrection* in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this *word* Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in this verse, 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, wherewith, 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*, AZkiyr, is from the *word* Zakar, זָכַר, which means, *to remember*, to say, name, swear, *call to mind*, he mentioned, swear, to prick, to pierce, to fix one's mind, *remembrance, memory, remembered, called to mind*, was mentioned, reminder, and it means, *to speak and act on behalf of, remembrance, memory*, it also means, to be born male, to treat as masculine, the male organ, penis, and in the form that it is used here it means, I bring to memory, the *word*, Et, is repeated once again and it is defined above, the *word*, Shmiy, is from the *word*, Shem, שֵׁם means, *name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life*, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the *word*, Avo, 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, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, and in the form that it is used

here it means I will come, the **word**, Eleyka, means, to or unto you, the **word**, UBERaktiyka, is from the **word** Barak, בָּרַךְ, means, **to bless, blessed, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, and in the form that it is used here it means, **and I will bless you**)

Here YHVH gives Mosheh and the people of Yisrael, another Commandment, He says: You shall make *an altar of earth unto Me*,

YHVH tells Mosheh that the people of Yisrael, **ARE** to build an altar on to Him, made of earth. Why does YHVH insist that the altar **MUST be made of Adamah, earth?** Since YHVH is our Creator, He knows what we are like, and **IF** He allows us to use our imaginations, and other materials to build an altar, then the Yisraelites will have endless arguments as to what materials they should use, which means, that since every one's idea, will **NOT** be used, it means, that there will be some disdain for the altar and the part of some people, whose input into what the altar should be made of, was not used. So YHVH tells them, I have provided you with the earth, therefore use what I have provided to make an altar unto Me.

Then YHVH says, Once the altar of earth is erected, then זְבַחַתָּ עָלַיִי, Zebachta, you shall sacrifice, Alayv, thereon, עֹלֹתֶיךָ, Oloteyka, your burnt offerings, and שְׁלָמֶיךָ, Shlameyka, your peace offerings, צֹאנֶיךָ, Tzonka, your sheep, and בְּקָרֶיךָ, Beqareka, your oxen: בְּכָל־הַמָּקוֹם, BeKal, in all, HaMaqom, the places, where AZkiyr, a memorial is given to, אֶת־שְׁמִי, Aleph Tav, Shmiy, My name, and I will come unto you, and I will bless you.

Here, prior to their temple being in one place, in Jerusalem, the people of Yisrael had a tabernacle that moved around to all the places that YHVH sent His people, and here YHVH is saying, that at every Maqom, place where you choose to have a memorial, where you honour My Name, I, YHVH will come to you and bless you. Now as I said above, we now have a place where YHVH chose to place His Name there forever, **BUT** we do **NOT** have a temple nor do we have an altar at that place yet, **BUT** we do have the altar that is in our hearts. Now since Scripture makes it very clear that YHVH does **NOT** change, that means that based on what YHVH has said here, in *Exodus 20:24*, that wherever His people Yisrael, choose to erect an altar, made of Adamah, He will be there. Please remember, that Adamah, is what you and I are made of; therefore this tells me, that if any of us, who have willingly chosen to surrender our hearts, minds, souls, strength to YHVH in total loving surrendered obedience to all the Words of His Torah of Life, willingly choose to memorialize YHVH's Name in our hearts, then, I believe, we can be assured that YHVH **WILL** indeed come to us and Barak, Bless us.

25 And if you will make me an altar of stone, you shall **NOT** build it of hewn stone: for if you lift up your tool upon it, you have polluted it.

וְאִם-מִזְבֵּחַ אֲבָנִים תַּעֲשֶׂה-לִּי לֹא-תִבְנֶה אֹתוֹן גְּזִית כִּי חֲרָבָה הַנִּפְתָּ עָלֶיהָ וְתִחַלְלָהּ
 אָבָה אֵל אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה
 אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה אֲפָלָה

VeIm Mizbah Avaniym TaAseh Liy Lo TiBeneh Ethen Gaziyt Kiy Charbeka HaNaphta Aleyha VatChalleha, where the **word**, VeIm, means, and if, the **word**, Mizbach, מִזְבֵּחַ, means, **altar**, it is from the root **word**, Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Avaniym, is from the **word** Eben אֶבֶן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אָב, which means father, and the **word** Ben בֶּן, which means son, and together they represent our heavenly Father and His Son, our Messiah, the **word**, TaAseh, is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made**, he prepared, 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**, Liy, means, **to me**, the **word**, Lo, means, **no or not**, the **word**, TiBeneh, is from the **word** Banah, בָּנָה, means, **to build, he built**, to create, to bring forth, he constructed, established, he reconstructed, it also means to become the mother of a child, the **word**, EtHen, means, them, the **word**, Gaziyt, גְּזִית, means, **hewn stones**, 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**, Charbeka, is from the **word** Cherev, חֶרֶב, means, sword, lance, spear, **a cutting instrument**, an axe, dagger, knife, mattock, a **tool**, it also means to be dry, be dried up, was dry, was dried up, drought, to be waste, desolate, was in ruins, was destroyed, devastated, desolate, related to the **word** Choreb or Chorev, dryness, drought, the **word**, HaNaphta, is from the **word** Nuph, נִפַּח, means, to move to and fro, **vibrate up and down, swing, sawing, he bent, waved, shook, he brandished**, he swung himself, soared, he wielded, he fanned, it means, height, elevation, landscape, panorama, bough, branch, was high was lofty, exceeded, camel hump, top of a tree, the **word**, Aleyha, means, on or upon it, the **word**, VatChalleha, is form the **word**, Chalal, חָלַל, means, **to lose, profane, break one's word, defile, he polluted, defiled, he violated, was rendered common**, to be hollow, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent)

Here YHVH says, IF any of you, choose to make Me an altar of stone, rather than an alter of earth, then this is what you will do, you shall **NOT** build it of hewn stone: for **IF** you lift up your tool upon it, **you have polluted it**.

What are we to learn from this? What does the stone represent, and what do the tools of man represent? Well since the word stone, is the Hebrew word Eben, which is composite word made up of the word Av or Abba, which means, Father, and the word, Ben, which means, Son. Therefore, it is or should be very obvious that the word stone, represents our heavenly Father and His Son our Messiah, who happens to be the Words of the Living Torah of our heavenly Father, made flesh, therefore, it is safe to say, that the word stone, represent the Words of YHVH's Torah of Life. OK, now, that we have that established, what about the tools of mankind, what do they represent? They represent all the man made religious and secular doctrines, and the man made oral torahs, of all of mankind. Therefore based on what these two elements represent, it is not difficult to see, that YHVH does **NOT** want any of mankind's words, theologies, doctrines or oral torahs, any of their words, added to the Words that came directly out of the mouth of our heavenly Father, for, IF mankind, adds or takes away, even one Jot or Tittle, of YHVH Word, then they have polluted His Word, and made it worthless for them, in their lives. Would you drink from a pitcher of clear crystal water, that someone has put just a small drop of excrement in it? The answer of course **IS** a resounding no, I would not drink of that contaminated pitcher of water. Well, if that is your answer, **THEN, WHY** would you drink of the water of the Word of YHVH, that has been polluted by the excrement of any man made religious or secular doctrines?

26, Neither shall you go up by steps unto My altar, that your nakedness be not discovered thereon.

וְלֹא-תַעֲלֶה בַּמַּעֲלֹת עַל-מִזְבְּחֵי אֲשֶׁר לֹא-תִגָּלֶה עֶרְוַתְךָ עָלָיו
 אַל־אֶלֶה בַּמַּעֲלֹת עַל-מִזְבְּחֵי אֲשֶׁר לֹא-תִגָּלֶה עֶרְוַתְךָ עָלָיו

VeLo TaAleh BeMa'alot Al Mizbechiy Asher Lo TiGaleh Ervatka Alayv, where the **word**, VeLo, means, and no or and not, neither, the **word** TaAleh, is form the **word**, Alah, **עלה**, means, *to go or come up, ascend, carry up, 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 offered a sacrifice, 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**, BaMa'alot, is form the **word** Ma'alah, **מעלה**, which means, *step, stair*, ascent, grade, degree, virtue, merit, upwards, high, up, high up, distinguished, prominent, excellent, raising, lifting, he raised, lifted, brought up, the **word**, Al, **על**, means, height, upper part, and as a preposition, it means, in, *on, upon*, above, over, on top, at, as, beside, by, out of, for, toward, to, *onto*, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Mizbechiy, is from the **word** Mizbeach, **מִזְבֵּחַ**, which means, altar, it is from the root **word** Zebach, **זָבַח**, which means, to sacrifice, the sacrifice, slaughter, feast, meal, and in the form that it is used here it means, my altar, 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, wherewith, 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**, Lo, means no or not, the **word**, TiGaleh, is from the **word** Galah, גלה, which means, **to uncover**, to appear, to emigrate, **he showed**, made known, **he unveiled**, **disclosed**, removed, he went away, departed, he went into exile, **he uncovered**, revealed, **was disclosed**, **was discovered**, **he uncovered himself**, it also means the bowl shaped capital of a column, or the ball shaped knob of a cane, it also means fountain or spring, the **word**, Ervatka, is from the **word** Ervah, ערוה, which means, **nakedness**, **genital organs**, **shame**, **unchastity**, **lewdness**, **illicit sexual intercourse**, related to the words, Eryah, עריה, which means, **nakedness**, shame, Aryah, אריה, which means, **ejaculation** of the semen, Eryon, ערין, which means, **nakedness**, **nudity**, the **word**, Alayv, means on or upon it)

Finally YHVH says, you shall **NOT** go up by steps unto My altar, that your nakedness be not discovered thereon.

As you know, in those days, the majority of men and all priests, wore long tunics that sometimes reached all the way below their knees and sometimes all the way to their feet, which means, that as a person walks up a flight of stairs, they can, and often do, expose some part of their flesh, as they lift up their leg to go up one step. YHVH did **NOT** want any type of distraction, to take away from the seriousness of the event, of going up the stairs to sacrifice an animal on the altar, therefore, He says, you shall have a ramp that goes up to the altar, and not stairs, because the action of going up a ramp is like walking and thereby eliminates the possibility of exposing some part of the offeror or the priests flesh, which means that all the focus will be on the event, the actual sacrificing of the Animal, for the forgiveness of sin, and not the priest.

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. Amen*