

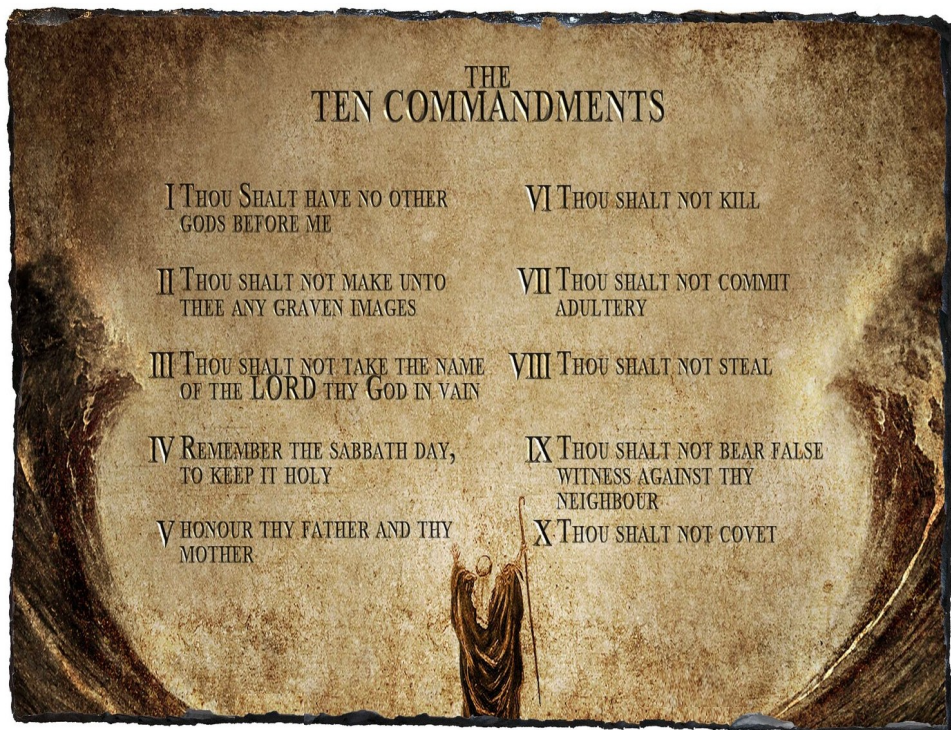
**DRAFT**

# EXODUS

THE SECOND BOOK OF MOSES

“Elohim spoke all these words”

**GRAFTED Torah Version edited by robert keck**







Elohim Spoke All These Words: a GRAFTED Commentary on the Book of Exodus.

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*And God Spoke All These Words:*

# **EXODUS**

## **A GRAFTED Commentary**

a Personal Study of the Most Important Letter  
Ever Written to Mankind

robert keck

By the same author:

*GRAFTED: Embracing Torah*

*In the Beginning: An Elaborative and Exciting Commentary  
on the Book of Genesis*

- <sup>7</sup> The law of Yahweh *is* perfect, converting the soul: the testimony of Yahweh *is* sure, making wise the simple.
- <sup>8</sup> The statutes of Yahweh *are* right, rejoicing the heart: the commandment of Yahweh *is* pure, enlightening the eyes.
- <sup>9</sup> The fear of Yahweh *is* clean, enduring for ever: the judgments of Yahweh *are* true *and* righteous altogether.
- <sup>10</sup> More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.
- <sup>11</sup> Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. (Psalm 19:7-11)

**Dedicated to my wife,**

**Sheri Keck**

**this series may not have been possible  
without such a supportive wife**

**... and to those who earnestly seek after knowledge.**



# **EXODUS:**

**A GRAFTED Commentary**

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## Preface

### *100 Reasons to Believe*

It is vital that you believe that the Bible is the unerring Word of Yahweh. The translation you are using has errors in it, but the original Scriptures were “Elohim-Breathed”. (2Timothy 3:16-17)

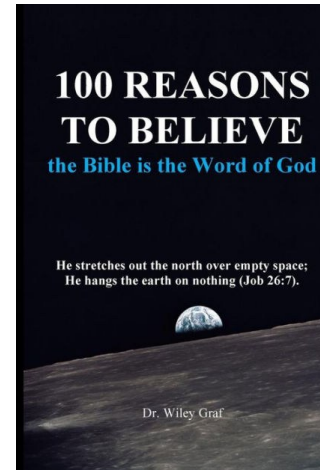
It is the only book He has written and He has made a way for its preservation and for us to seek out and know His Will. (2Timothy 2:15)

Reading it without this mindset will not allow you to experience the richness of His Word and it will deprive you of the many blessings He holds in store for those that believe.

Today’s culture wishes for you to renounce the Word. One is constantly assailed with challenges to its authenticity - “It’s a book of fables” or “It was written by chauvinistic, homophobic, men”.

I have found that a small booklet (*100 Reasons to Believe the Bible is the Word of God*) written by Dr. Wiley Graf is useful in dealing with the many misrepresentations of the Word made by critics.

The following is an excerpt from the Amazon website:



The purpose of this work is to present the many evidences demonstrating that the Bible must be the Word of God, that more might come to saving faith in Christ.

THE UNAWARE: Drawing from personal experience, the author is convinced that more would believe, if only they were made aware of the many evidences solidly supporting the Christian faith. *100 Reasons to Believe* is written specifically for these unaware individuals, and, indeed, for all sincere seekers of truth who long for evidence to back up their faith. But in this increasingly noisy and distracted world, some will fall through the cracks if the presentation consists of merely black words on a white page. More could be reached with a calculated use of visuals.

**AWARENESS-RAISING DISTINCTIVE:** The great distinguishing characteristic of this work is its use of eye-pleasing, attention-grabbing / retaining visuals. Each of the 100 Reasons is presented in a self-contained, two-page storyboard, with an image always leading off the left-hand side page. Shaded/boxed theme statements are added, along with scannable text and the calculated use of white space. The result is an easier and more enjoyable reading experience that promises to draw more sincere seekers into the exciting, faith-reinforcing world of Christian apologetics.

**CHAPTER CONTENTS:** Witnesses are brought in to testify from numerous fields of study: (1) A Creation/ Flood Model is Superior to an Evolutionary Explanation of Origins, (2) Manuscripts/Archaeology Support the Historical Reliability of Scripture, (3) The Structure and Style of Scripture Suggests a Supernatural Author, (4) Jesus' Fulfillment of Messianic Prophecy Confirmed by Hostile Witnesses, (5) Fulfilled

Prophecy in History Confirmed by Extra-Biblical Witnesses, (6) Scripture Anticipates Numerous Scientific Advances, and (7) Closing Witnesses to the Truth of Scripture.

**APPLICATION:** Lost in self and sin, the world has little interest in what the Bible has to say with regard to God's Salvation. But once convinced that the Bible is indeed the Word of God, it is only natural to ask: "According to the Bible, what must I do to be saved?" The Appendix provides a Biblical answer to this most important of all questions, again using two-page storyboards. Coming full circle, with God's added blessing, the stated purpose of this work will have been accomplished in the lives of those previously unaware individuals, who are now trusting in Christ alone for their salvation.

Not only do I pray that you believe the Word, but I also pray that, even if you don't, you read the Word. A daily dose of Truth can only help you to deal with the increasing insanity of this fallen world.





## **Introduction**

### ***Some things to know about the Torah:***

- It is the first five books of the Bible - also known as the Book of Moses.
- The author is Yahweh and He inspired men to record the events of their narratives. Moses was no more a witness to the Creation than Matthew was to the temptations of Christ in the wilderness.
- The Torah is not an exhaustive narrative. Obviously much happened that is not recorded. It is disingenuous to describe a verse as being ‘the first time’ or ‘the only time’ that something happened. It is more accurate to describe it as ‘the first recorded time’ . . . .

It was said that the life of Yeshua, alone, could not be recorded because, “even the world itself could not contain the books that should be written. Amen.” (John 21:25). How much more is the case for all of history.

- The Torah is not a book of science. Though it contains scientific principles, it is foremost a narrative of Yahweh’s Creation of life and His nurturing of it.

Its conflicts with present scientific theory is less important than what it is saying about the nature of Yahweh and His love for His Creation.

Remember that science changes continually (as it should when new evidences or other discoveries are made) and there are numerous competing scientific theories to interpret what science cannot prove.

One example is the origin of life - Scientists have faith in their theories (which currently cannot be proven) and believers have faith in the Biblical record (which currently cannot be proven).

Unlike science, the Word and the nature of Yahweh has not changed in over 3500 years [approximate time the five Books of Moses were recorded] because Yahweh does not change (Malachi 3:6).

### ***Some things to know about this version of the Torah:***

I used the King James Version (KJV). I prefer this version because I have used it for decades and all my study books are for the KJV. I am not

a “KJV only” guy because I have not done the work to evaluate the different versions. If you can get access to the Greek or Hebrew texts, you should be okay with any version you are comfortable using.

If you do not own an interlinear, you should invest in one. They are a word for word transcription of the Scriptures and are invaluable in studying the Word - especially when you don’t read or write the same language that the text was written. The inter-linear records the Hebrew scripture and transliterates the English (word for word) under each word / phrase.

A transliteration is different from a translation - the translators may change the order of words, or even add or change words, to try to have the text sound grammatical in the language it is being translated into.

I used the ESV version interlinear from Crossway. Having and using more than one is a good idea.

Italicized words in the scriptures denote words added by the King

James’ translators - ostensibly to aid in reading the scripture in English. For example, Hebrew (as well as other languages) does not have the verb “to be”, so this was generally added by the translators and italicized.

The Figure of Speech, *Ellipsis*, is the omission of a necessary word that forces the reader to mentally add it, thereby emphasizing what is being said or done. The addition of these italicized words is often doing the work of the *Ellipsis* for us.

Occasionally I will add a word or idea and I placed within brackets because I felt its importance needed more than just a margin note

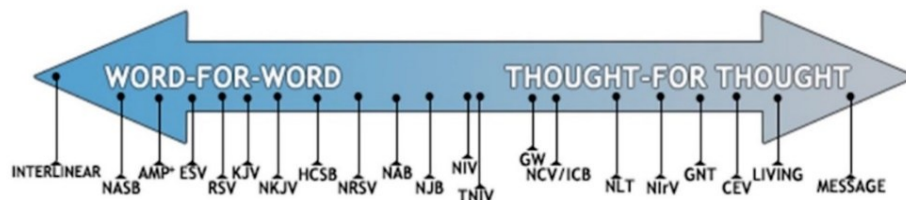
For example, Genesis is replete with the Hebrew letters *Aleph Tav* [אָב]. It is not translatable into English (or many other languages, so the KJV translators ignored all usages of it. I explain its significance at its first usage in Genesis 1:1 and place it in the text (in brackets) when it is used, thereafter.

The Word often spells out a number or gives an archaic formula for a number. I may place numbers in

Going as far left on this chart is considered best practice.

I found this guide to be useful.

It is not an advocacy for any particular version:



brackets when I see there is a special significance to seeing the actual number, or where the Word gives a measurement (e.g., cubits translated into inches or feet).

I have replaced the words “LORD” and “Elohim” with His Hebrew names. The several different names denote the nature and traits of Yahweh when He is interacting with His Creation. I define those differences when they first appear and include them in an appendix lists all the commonly used names and their meanings.

You should own and read copies of the Books of Jasher, Enoch, and Jubilees. You can download pdf versions of these books online. These are not canon, but, in the case of the book of Jasher, it is mentioned as references in the Word and, in some cases, it is not possible to understand the scriptures without reference to them (e.g., see the notes at Genesis 4:23-24).

Yahweh’s people would have known these stories in the same way we ‘know’ stories about George Washington throwing a coin across the Potomac River or cutting down a cherry tree and refusing to lie about it. Did it happen? We don’t really know or care, but we remember it as a sign of the strength and character

of the first President.

Think of them in the same way that we understand American folklore. We don’t believe a man (John Henry) single-handedly dug a tunnel through a mountain faster than a machine designed to do that could. We do understand the lesson the story is telling about machines replacing men.

I will reference these books when they shed light on the canon.

I quote extensively from Strong’s Concordance to give definitions for words that may have lost their meaning over many generations. In every case I will use the Strong’s numbering system so you can go back and check for yourself. The numbers will be inside brackets and will have an “H” or “G” designator to delineate between a Hebrew and a Greek word (the Restoration Bible is handy, as it has the Strong’s numbering system throughout the text and the definitions as an appendix - two books in one).

For example, “Heaven” - *shamayim* / shaw-mah'-yim [H8064] from an unused root meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve).

I do not read or write Hebrew, so

I provide the transliteration of the Hebrew (in italics) as well as the phonetics for pronunciation.

I have used the thoughtful wisdom of many Torah teachers in this work. Many times I quote them because their words are hard to improve upon. This is not an endorsement of any one scholar - being correct in one analysis does not make one correct in all interpretations.

The converse is also true - Someone can be egregiously wrong about nearly everything they have ever said or written on a subject and still be able to produce an occasional pearl of wisdom - some refer to this as "a stopped watch is correct twice a day." If you have never seen an analog watch, this phrase will appear quite baffling.

I found Dennis Prager's *Rational Bible: Genesis* to be very helpful in this project, even though he can belabor a point to absolute befuddlement (as I did when analyzing the death of Sarah). Especially when he is trying to explain some detail that he has gotten so egregiously wrong.

An example would be his interpretation of Ham's affront to his father, Noah, in Genesis 9. Dennis is uncomfortable with the plain language of the narrative and teaches a convoluted interpretation that ignores other clear uses of the trou-

bling conduct elsewhere in the Word. He also ignores the troubling aspect of Noah cursing Ham's son rather than Ham, himself - the actual transgressor (Ham's son, Canaan, is probably not even born, yet, when he is cursed by Noah).

Despite his claim to believe the Torah, even when he thinks it is 'wrong', I believe that Dennis sometimes argues his own understanding despite what I believe to be obvious errors because of his extensive study into what other historical and famous Torah scholars (famous within the world of Jewish Torah scholars) have written and the great respect he has for them.

I know this sounds pompous of me. I am not saying I am smarter than a guy who has devoted over sixty years to studying the Torah (in the language that it was written!) and the teachings of centuries of Torah scholars. I am saying that he, as well as everyone else, has made mistakes.

Still, Prager's knowledge of the Hebrew language and culture is shared from a Western perspective (the Torah was written from an ancient and "Eastern" mindset) which makes it easier for those of us who have never lived in such a culture to understand. It would be a mistake to not own and read his commentaries.

Finding an error-free commentary to the Bible is a lost cause. This may be a good thing, because it forc-

es one to scrutinize everything written and make reasoned interpretations if one wants to be a serious student of the Word.

Study to shew thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing the word of truth. - 2Timothy 2:15

If you take my word for the work I have done then you will only ‘show yourself approved unto Bob’. If you test my work then you will make it your own.

Christians tend to forget that the “New Testament” did not exist when Paul was writing his letters. The “word of truth” we were commanded to study is the Torah and other “Old Testament” writings (which are quoted over 800 times in the NT).<sup>a</sup>

Spoiler alert: I will make (unintentional) mistakes, also. In some cases, the information I will provide sounds outlandish and I may not even try to explain it - It says what it says. If you trust everything I have written without doing your own research, then you are making a grave mistake.

There is a great temptation to make excuses for scripture that we do not understand and/or that does

not fit our doctrinal biases.

I want to try to limit citing things as “figurative” because it can lead to discounting all of scripture. I wish to ‘take Yahweh at His Word’.

Having said that, Yahweh does use figures of speech to emphasize His Word. When something is literally impossible or its literal meaning does not make sense based on the rest of scripture, it may be a figure of speech or a lack of understanding on our part.

Exodus 31:18 tells us the stone tablets of the Commandments were written “by the finger of Elohim”. Since we know Yahweh is Spirit (John 4:24), we know He does not literally have fingers.

The figure of speech, “*Anthropomorphism*” (The ascription of human attributes to supernatural or divine beings), is used by Yahweh to emphasize His personal involvement in the writing of the Commandments.

The “serpent” in Genesis 3 can talk. Other animals have talked in scripture (e.g., Balaam’s donkey - Numbers 22:22-31). Serpents don’t talk and Yahweh Elohim does not remove its power of speech as one of its curses, however, He does curse it to crawl on its belly which is something serpents already did (or did

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<sup>a</sup> Quotations from the Old Testament in the New Testament; <https://www.blueletterbible.org/study/pnt/pnt08.cfm>

Yahweh Elohim remove its limbs, also?)

I give reasons why the serpent is probably not an actual snake at Chapter 3.

I point out different figures of speech used throughout Genesis, but I found that the inclusion of all I found to be exhausting. E.W. Bullinger's work is exhaustive and much beyond my ability to describe the grammatical licenses used by Yahweh. I include enough to whet your appetite to do further research.

I've also used many of the keen insights of Jon McPherson's website, *Berean Breadcrumbs* (<https://bereanbreadcrumbs.com/>). Jon has studied the Word for many decades, also.

His work focuses on the links between the Old Testament promises and prophecies and the fulfillment of them through Yeshua Hamashiach (Jesus the Christ).

There is more linkage to the Messiah in the Old Testament writings than I had seen or imagined. Unfortunately, many of his keenest insights are not included in this work because they pertain to other books of the Bible.

Doug Hamp's book series, "Corrupting the Image", is an in-depth analysis of Satan's ongoing battle to

rule this world and to delay or stop the final restoration of Yahweh with man, through Christ our redeemer.

These books are not an easy read and I was never able to read more than a chapter or two without having to stop and allow the information to digest before I could continue reading. Brain overload is an absolute consequence of reading his works.

I highly recommend these because there is a battle raging in the heavenly and earthly realms that influence everything. Not understanding this and the consequences of Genesis 6 is to ignore the reasons for faith and the need for a redeemer.

There are many good online tools, also.

Definitions of English words are from <https://www.dictionary.com/>, unless otherwise noted.

Definitions of names of people and cities is derived from both the Strong's Concordance and the Abaram Publications website (<https://www.abarim-publications.com/index.html>).

Names of cities and people are often what the people and places came to be known as. This is spelled out in the case of the city of Bela / Zoar (Genesis 19:19-22). It is conjecture in cases where people appear to have been given rather unusual names (e.g., Nimrod - "Rebel")

I used Bible Mapper 5.0 (<https://biblemapper.com/>) to make a majority of the maps for this work. The software was not overly user-friendly, but I appreciate the final product with most of the maps.

It allowed me to make changes to the maps, where I deemed it necessary, but some ‘fixes’ were beyond the scope of the software and/or the user’s abilities.

What I’m trying to say, in a somewhat lengthy way, is that the maps are not ‘gospel’, so I guess they fit in perfectly with the rest of the work.

The Word gives explicit information concerning some aspects of the Torah’s timeline. It gives implicit information in other aspects. I used Bible Timeline (<http://timeline.biblehistory.com/>) to help me in the many instances where the Word is silent. It has some glaring errors, but it helps reveal how some of the narratives overlap, when a simple reading of the Word might imply that the book is sequential.

119 Ministries (<https://www.119ministries.com/>) has a broad array of video teachings and blogs that I have found both enlightening and useful on countless subjects. Their insights are a great way

to start a study of a great number of Biblical topics.

I am not impressed with scientists’ claims concerning how long ago something happened. They have a vested interest in their narrative and do not want to face the scorn of their peers by raising serious questions.

They need a very, very old Earth to justify their theory of evolution and they continually and arbitrarily lengthen the timeline of the ascent of life when the current length of time proves to be inadequate.

Too many scientific oddities exist that argue against the accepted theory of billions of years:<sup>b</sup>

- A baleen whale’s fossil was found intact, standing vertically on its tail. How was it able to fossilize without coming apart as the whale decayed (the whale would need to remain intact over thousands of year)?
- Upright, fossilized trees which extend through several layers of strata, have been found in Saint-Etienne, France and other places. These trees bridge a presumed evolutionary time span of millions of years.
- Trilobites are regularly found fossilize inside fossilized Human footprints. Trilobites sup-

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<sup>b</sup> Anomalies and Misplaced Fossils; <http://storage.cloversites.com/makinglifecountministriesinc/documents/Misplaced%20Fossils.pdf>

posedly became extinct 230 million years before the appearance of man.

Scientific declarations of millions or billions of years are unobservable, so they are faith-based theories and not fact. Much like what I will be sharing.

If you are uncomfortable with what the Word is saying, your problem is with the Author, not me.

If you are uncomfortable about what I am saying about what the Word says, don't disregard everything else that is written. Do your own research and send it me - I want to see it.

Romans 15:4 tells us that the Word was written for our learning:

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

When Paul's letter to the Romans was written, there were no 'Gospels' or a 'New Testament'. The 'Hebrew Bible' (Genesis - Malachi) was all they had to learn from.

Equally important, it was written for the training of a young Yeshua as he grew and learned of his mission. When reading the Torah, we should try to think, "what was Yeshua supposed to learn from this person or

story?"

In some cases, I actually call attention to what he could have learned. His Father would have shared a much greater understanding with him than what I am capable of sharing in this work. Sorry for your luck with that.

We are admonished to walk as Christ walked (1John 2:3-6). Those that claim that the 'Old Testament was done away with after the resurrection of Christ' are doing way with everything that Christ was and replacing it with what they want him to be. There is only one Testament and the "New Testament" is a continuation of Elohim's Word, not a replacement of it.

E.W. Bullinger was a prolific writer of study guides for the Bible. *Figures of Speech Used in the Bible*, *Number in Scripture*, *the Witness of the Stars*, and many, many more should be in every Bible student's research library.

The notes in E.W. Bullinger's *Companion Bible* are also very helpful. The margins are filled with notes corresponding to the Scriptures recorded on the page. In some cases, there is very little of the Bible recorded on a page because of the plethora of notes and citations. I tried to use a similar format with this work (I'm sure he will not be offended).

Bullinger was a dispensationalist, so it is important to match his work up with the Torah. Of course, you must do this with anyone's work in the Word. We all have biases, whether we want to believe so, or not.

Warning: I use parentheses at an annoying level - I like to share my thoughts and parentheses are the closest thing to a cartoon balloon.

I pray that this work can be a helpful guide in your continued reading and study of the Word. I've written it for myself and I hope others may learn from it, also. I wanted to combine my decades of reading, research, and others' scholarly writ-

ings into one narrative and to force myself to fill in the gaps of my understanding at the same time.

I welcome your thoughts on my work because many people over many years have contributed to my journey and I do not believe course corrections are something to be feared.

I ask that you be respectful because I may incorporate your reflections in a future edition or revision if they advance this work and are submitted respectfully. It is always easier to take guidance given from love than from a sarcastic bully. I know a lot about that.

Thanks for taking the time to look through this and please share  
this

**Bob**

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website: <https://graftedonline.wpcosting.com/>

with your friends.

**Abbreviations:**

[119] - 119 Ministries (*119ministries.com*)

[AJ] - *Antiquities of the Jews*; Flavius Josephus

[AP] - Abarim Publications (<https://www.abarim-publications.com/index.html>)

[BBC] - Berean Breadcrumbs; Jon McPherson  
(*bereanbreadcrumbs.com*)

[BH] - BibleHub Commentaries; (<https://biblehub.com/commentaries/>)

[DH] - *Corrupting the Image* series; Doug Hamp

[EWB] - *Companion Bible*; E.W. Bullinger

[FBM] - *Five Books of Moses*; Robert Alter

[FOS] - *Figures of Speech*; E.W. Bullinger

[GET] - *GRAFTED: Embracing Torah*; Robert Keck

[HC] - Hammurabi Code (<https://www.eshammurabi.com/>)

[MCB] - *Manners and Customs of the Bible*; James  
Freeman

[NIS] - *Number in Scripture*; E.W. Bullinger

[RB] - *Rational Bible*; Dennis Prager

[WOT] - *Old Testament Word Studies*; William Wilson

## THE SECOND BOOK OF MOSES, CALLED

# EXODUS

Exodus: It is the book of Redemption (Exodus 6:6; 15:13). Hence the work of redemption is called *Exodus* (Luke 9. 31 - Greek - *decease*), and its types are types of Redemption. *JAH*, the name of the Redeemer, occurs first in Ex. 15. 2, and in the Psalms, in the Exodus book (Ps. 68. 4).

**1** Now these *are* the names of the children of Israel, which came into Egypt; every man and his household came [נא] with Jacob.

- 2 Reuben, Simeon, Levi, and Judah,
- 3 Issachar, Zebulun, and Benjamin,

**1:1** “Now” - Hebrew reads *and*.

The conjunction “now” = “and”; thus connecting Exodus closely with Genesis: Leviticus, Numbers, and Deuteronomy begin in the same way. Thus the *Pentateuch* [the first five books of the Bible] is one book. [EWB]

**1:1-5** The number *seventy* would ostensibly not include Jacob, Leah and the concubines (if still alive).

The Book of Jubilees offers a parallel narrative to the Book of Exodus beginning in Chapter 46. Interestingly, the narrative was written as if it was a letter to Moses (e.g., “and she made for thee an ark”, “and thou slewest him and hid him in the sand”).

The following is from chapter 46:26-27 from my commentary on Genesis:

In another combination of two of the perfect numbers, seven [*spiritual perfection*] and ten [*perfection of Divine order*], we see 7 x 10 signifies perfect spiritual order carried out with all spiritual power and significance. Both spirit and order are greatly emphasized. [NIS]

“Seventy” may be a precise number; but it may also signify completeness. It is ten times seven, the Torah number that represents completion, divinity, and Creation. Here it repre-

sents the complete people of Israel going to Egypt, where their fate will be lived out as foretold by Elohim to Abraham in Genesis 15:13. The Hebrew Bible describes several groups as numbering “seventy” (seventy elders - Exodus 24:1; Numbers 11:16; etal).” [RB]

Stephen, when accused of blasphemy, gave a brief history of the patriarchs (Acts 7) and listed the number of Jacob’s “kindred” that went down into Egypt as being 75 (Acts 7:14).

“out of his loins” - This is said in order to distinguish the numbers sixty-six and seventy [Genesis 46:26-27] from Stephen's seventy-five, in Acts 7. 14, which includes Jacob as well as “all his kindred” (which are not included in the direct descendants of this verse).

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

These extra nine are made up in part by the five in 1Chron 7.14-20 (Machir, Gilead, Shuthelah, Tahath, and Eden). [EWB]

1:6 Abraham was given a revelation from Yahweh that his descendants would be slaves in a foreign land for four hundred years (Genesis 15:13-14). Abraham did not know which land, but Joseph understood (late in his life - Genesis 50:24-25) that their descendants would be enslaved in Egypt.

**Figure of Speech: POLYSYNDETON**

(Many Ands) - *The repetition of the word “and” at the beginning of successive clauses.*

*Pol'-y-syn'-de-ton.* Greek, *πολυσύνδετον*, from *πολύς (polūs)*, many, and *σύνδετόν (syndeton)*, bound together; hence, in grammar, it means a conjunction (from *σύν (syn)* and *δεῖν (dein)*, to bind).

The word, therefore, means *much bound together* or *many conjunctions*.

To understand the full significance and use of *Polysyndeton*, the student must consider along with it the opposite Figure *Asyndeton* [“no ands”] (the same word *syndeton* with “a” prefixed, meaning *no*, instead of “poly,” meaning *many*)

When He uses “No-and,” He does not ask us to stop and consider the various particulars which are enumerated, but to hasten on to some grand climax.

When He uses “many-and,” there is never any climax at the end. Instead of hurrying us on, breathlessly, to reach the important conclusion; we are asked to stop at each point, to weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Genesis 15:16 referred to the Israelites coming out of the Egypt “in the fourth generation”.

“generation” - *dowr / dore* [H1755] properly, a revolution of time, i.e. an age or generation; also a dwelling:--age, , generation, (n-)ever, posterity.

Verse 6 refers to the first generation. Based on the descendants of Levi (see the genealogy of Israel at Appendix ), Moses will be born in the third generation after the twelve brothers. Generation is also referred to as a “life-time” - since people regularly lived to be older than 100 years, we can easily see that Israel was in Egypt over 400 years (see the prophecy given to Abraham - Genesis 15:13).

1:7 FOS: *Polysyndeton* (Many Ands) - Emphasizing each particular phrase.

Note five “ands”, the number of grace [NIS]

FOS: *Epizeuxis* (Duplication) - Hebrew reads, *they were fruitful, and they multiplied, and they multiplied*. It also reads that they were *very, very strong*.

**Figure of Speech: EPIZEUXIS**  
(Duplication)

*The Repetition of the Same Word in the Same Sense.*

*Ep'-i-zeug'-is* (ἐπιζευξις), from ἐπί (*epi*), upon, and ζεύγνυμι (*zeugnumi*), to yoke, or join closely together. The intervening words thus form the yoke which joins the repeated words.

It is a powerful way of emphasizing a particular word, by thus marking it and calling attention to it.

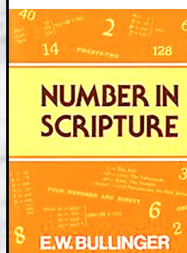
The Word is emphasizing that the people were no longer a tribe, but rather, they had grown into a sizable and powerful *nation*.

And he said [to Jacob], I *am* Elohim, the Elohim of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: (Genesis 46:3)

Based on the events at Shechem (Genesis 34:25-26) and subsequent battles (Jasher 38 & 39), the Canaanites were not going to let the Israelites, be fruitful, and increase abundantly, and multiply, and wax exceeding mighty, in their lands (who lets an enemy grow strong within their own borders?).

Yahweh needed to get His people into a new land, long enough (four generations?) for them to grow to a sufficient multitude, so they would be able to return and displace the current occupants of the land promised to Abraham.

He told Abraham they would be enslaved, but did He mean for them to become slaves or did He foresee that Joseph’s provision would make the family soft and easier to subjugate?



Joseph nourished his extended family throughout his life. This was both a blessing and a curse.

Most people believe that having great wealth and not having to worry about where their next meal is coming from is the ultimate blessing. Having others take care of us, though, eventually leads to our inability to care for ourselves.

How does one teach the value of hard work when hard work is not necessary? Over time, these hard men enjoyed decades of good times by virtue of their relationship to Joseph.

Hard times create strong men. Strong men create good times. Good times create weak men. And, weak men create hard times (G. Michael Hopf - *Those Who Remain* - 2016).

The curse was that Joseph would not always be there and the Egyptians would not feel the need to coddle Joseph's family in perpetuity. Joseph's provision may have helped lead Jacob's descendants into a weakened state that made it easier to enslave them.

**1:8** "Arose" - *Quwm* / koom [H6965] to arise, stand up, stand - denotes a standing up in the place of another whom he removed.

**8** Now there arose up a new king over Egypt, which knew not [אֶת־] Joseph.

Egypt was not always ruled by Egyptians. They were ruled by Palestinians (of the line of Shem) during the Hyksos ("king shepherds" or "captive shepherds") dynasty, lasting over 100 years. These kings names were semitic in origin.<sup>1</sup> They are best known for introducing the chariot to ancient Egypt.

Based on whichever dates one uses (the dynasties are not consistent among historians), the Hyksos dynasty could have been pre-Joseph - making the later naming of him as regent of Egypt more credible - or post-Joseph (descendants of Joseph's sons?) - making the overthrow of the Hyksos dynasty the catalyst for enslaving all the Semites in the land - and a reason to remove the memory of Joseph as the hero who *saved* Egypt.

*Aleph Tav* (אָת) - the first and last letters of the Hebrew alphabet. Appears repeatedly in the Hebrew, but is ignored in the Greek translations. Usually used in conjunction with the Name of Elohim (where applicable).

It has no literal translation, but is often meant to emphasize the nature of the Elohim's blessings and His covenant. It was first used in Genesis 1:1 and again, repeatedly, throughout the Torah. Think *Elohim's blessings are complete from A to Z*.<sup>2</sup>

<sup>1</sup> Britannica; Hyksos: Egyptian dynasty; <https://www.britannica.com/topic/Hyksos-Egyptian-dynasty>

<sup>2</sup> The Aleph-Tav; <https://www.hethathasaneer.com/Aleph-Tav.html>

**9** And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

One might surmise that the mark is tied to Joseph's name, but its use follows the blessing. In this case, the fact that the new Pharaoh is not enamored with Joseph (or his descendants) is seen as a good thing (see also, verse 12).

Too often, when people are prosperous and life is going well, they forget who is the origin of all good things and begin to think that they are their own sufficiency - losing their reliance and relationship with their Heavenly Father (Abraham, Isaac, Jacob, Job, and David are notable exceptions).

<sup>71</sup> *It is good for me that I have been afflicted; that I might learn thy statutes.* <sup>72</sup> The law of thy mouth *is* better unto me than thousands of gold and silver. (Psalm 119:71-72)

<sup>2</sup> My brethren, count it all joy when ye fall into divers temptations [adversity]; <sup>3</sup> Knowing *this*, that the trying of your faith worketh patience. <sup>4</sup> But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. (James 1:2-4)

Good times had created weak men and that needed to change.

**1:9** Pharaoh understood that the rising numbers of Israelites could, one day,

pose a threat to the Egyptian kingdom. The book of Jasher tells of the wars fought by the Egyptians and the part played by the Israelites who fought alongside of them.

In one such battle, the Egyptians were fighting an alliance of Canaanite and Edomite armies, and they feared having the Israelites on the battlefield, supposing they might change sides since the enemy were fellow Semites.

The foreign kings dealt the Egyptians a severe defeat forcing them to beg for assistance from the Israelites. Though few in number, the Israelites (strengthened by the Lord) defeated the numerically superior force of Canaanites, after the Egyptians had fled the fighting (Jasher 64).

After the battle, the Israelites entertained themselves by slaying any of the Egyptians they found who had run away from the fighting.

And all the men of Egypt saw the evil which the children of Israel had done to them, so all Egypt feared greatly the children of Israel, for they had seen their great power, and that not one man of them had fallen. (Jasher 64:49)

**1:10** “deal wisely” - *chakam* / khaw-kam' [H2449] to be wise (in mind, word or act):--X exceeding, teach wisdom, be (make self, shew self) wise, deal (never so) wisely, make wiser.

It is not wise to allow a foreign people, of unsure allegiance, to grow mighty inside your borders. It would also not be wise to try to antagonize these foreign people (as the Canaanites had done, by repeatedly attacking Jacob's family, before they relocated to Egypt), especially since the Egyptian army did not appear to be a match for the fighting prowess of the Israelites.

Reuel (Jethro - Moses' future father-in-law), the Midianite was described as an advisor to Pharaoh. He recommended evicting the Israelites and sending them back to Canaan (Jasher 67:26-41), but his advice was angrily rejected and led to his ouster from the court of Pharaoh. He returned to Midian, where he would later nurture the man who would help free the Hebrews.

**10** Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

**11** Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, [רַחַם] Pithom and [רַמְסֵס] Raamses.

Reuel, Jethro, Jether (Exodus 4:18), and Hobab (Numbers 10:29) are all names used for the same man.

Jasher describes the *wise* steps the Egyptians took to gradually make the Hebrews subservient.

**1:11** Just as Joseph had enslaved the Egyptians to Pharaoh, during the famine (Genesis 47), the Egyptians, now, enslaved the Israelites, with two notable differences: Joseph allowed the Egyptians to keep 80% of their increase (20% was owed to Pharaoh) and no one had afflicted the Egyptians.

The Egyptians, also, over time would have separated the Israelites from their



**12** But the more they afflicted [פָּקַד] them, the more they multiplied and grew. And they were grieved because of the children of Israel.

**13** And the Egyptians made [פָּקַד] the children of Israel to serve with rigour:

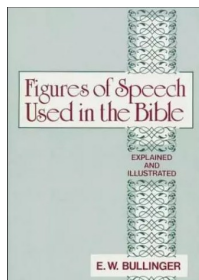
**14** And they made [פָּקַד] their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

generational wealth similar to what Joseph had done to the Egyptians during the famine.

The treasure cities were not initially a blessing, but they became a blessing when the Hebrews plundered the Egyptians on their way out of Egypt (Exodus 12:36). Their plunder was in retribution for the Egyptians' earlier plunder.

**1:12** The affliction is seen as an פָּקַד blessing because it caused the Hebrews to be very fertile. When you have nothing and life is oppressive, the only means of relief is in the embrace of a loved one - the Israelites were doing a lot of embracing and it caused the Egyptians intense grief.

“grieved” - *quwts* / *koots* [H6973] to be (causatively, make) disgusted or anxious:--abhor, be distressed, be grieved, loathe, vex, be weary.



[FOS] *Figures of Speech Used in the Bible*; E.W. Bullinger

**11:13** The Egyptians sought to work the Hebrews so hard that they would be too tired to procreate - it didn't work. In fact it had the opposite result.

“rigour” - *perek* / *peh'-rek* [H6531] to break apart; fracture, i.e. severity:--cruelty, rigour, ruthlessness.

**1:14** Two verses in a row describe the Egyptians as treating the Israelites, *ruthlessly*.

FOS: *Epizeuxis* (Duplication) - ruthless treatment coupled with the *Aleph-Tav* (פָּקַד). After the death of Joseph, the Israelites must have lost the spiritual path they were on - maybe even began assimilating into the Egyptian culture.

The affliction caused Israel to, once again, look to the Heavenly Father as their savior and their sufficiency (Exodus 3:7) - which, in the long run, was a blessing.

The Torah indicts the Egyptians four times in the [last] four verses:

- The Egyptians set task-masters over the Israelites (verse 11)
- They ruthlessly impose hardships on them (verse 13).
- They make them perform harsh labors (verse 14).

• They make life bitter for them (verse 14).

The Torah is emphasizing the collective guilt of the Egyptians. Even though it is Pharaoh who initiates the slavery and annihilation campaign, the Egyptian people are the ones who execute it. Individuals initiate mass evil, but they need the collaboration of many people to carry it out. This explains the collective national punishments the Egyptian people will experience. [RB]

**1:15-16** “King of Egypt” - as ruler of Egypt, he is normally referred to as Pharaoh, but naming him “King of Egypt” without his surname (e.g., King David) references a relationship with Satan (similar to the “King of Tyre” - Ezekiel 28:2).

Based on his demand of the midwives, he has fully embraced evil.

“Shiphrah” - *Shiphrah* / shif-raw' [H8236] Shiphrah, an Israelitess. The same as H8235; (*shiphrah* / shif-raw') brightness:--garnish.

“Puah” - *Puw`ah* / poo-aw' [H6326] from an unused root meaning to glitter; brilliancy; Puah, an Israelitess:--Puah.

The people most likely (by the world's standards) to

**15 ¶** And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:

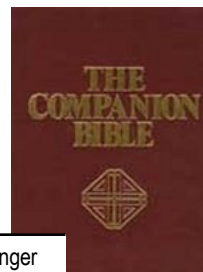
**16** And he said, When ye do the office of a midwife to [פִּוּא] the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill [פִּוּא] him: but if it *be* a daughter, then she shall live.

have their names remembered have been left, intentionally, nameless. Although this Pharaoh was unquestionably the most powerful man on the earth in this day, the Torah [refuses], even once, [to record] his name. Great wealth, power or influence among men does not qualify one to have his / her name written in YHVH's book. [BBC]

And whosoever was not found written in the book of life was cast into the lake of fire (Revelation 20:15).

This was another assault of Satan, to destroy the male children, and so prevent “the seed of the woman” from coming into the world. [EWB]

King Herod tried the same thing after he discovered that Messiah was born, so he could prevent “the seed of the woman” from usurping Herod's throne. He wantonly murdered numerous children to ensure his son would ascend to his throne (Matthew 2:16-18).



17 But the midwives feared [פֶּאָר] Elohim, and did not as the king of Egypt commanded them, but saved [פֶּאָר] the men children alive.

Had Pharaoh actually succeeded in this infanticide, he would only have reduced the work force available for his aggressive construction aspirations. [BBC]

Pagan cultures always embrace death as a way exhibiting their devotion to their gods - especially the murdering of their children (e.g., the Amorites and Molech, Sumeria and Ishtar [easter], the political left and abortion).<sup>3</sup> The Egyptian bible was their *Book of the Dead*.

Jasher chronicles the same record with the addition of a punishment if the midwives fail to kill the boys.

But if you will not do this thing, then will I burn you up and all your houses with fire (Jasher 65:26).

Scripture makes it sound like a *recommendation* from Pharaoh. The threat made in Jasher made the actions of the midwives a truly courageous act.

**1:17** “feared Elohim” - Hebrew: *Eth ha'Elohim*, very emphatic for the true Elohim. [EWB]

“fear” - *yare'* / yaw-ray' [H3372] to fear; morally, to revere; caus. to frighten:--affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end).

I'm sure they feared Pharaoh, also.

The Torah does not say the midwives saved the babies because they could not bear to harm them, nor does it say the midwives saved the Hebrew babies because they loved Elohim. They saved the babies because “they feared [revered] Elohim.”

Fear of Elohim - when that Elohim is the moral Elohim of the Torah, the Elohim of the Ten Commandments, the Elohim Who commanded, "Love your neighbor as yourself" -is necessary to make a society of moral individuals. [We] cannot build a good world with a handful of individuals who happen to be good people. [We] need a universal moral code from a universal Elohim Who is the source of that moral code, and this Elohim must judge all people accordingly. Consequently, “fear of Elohim” is as inevitable as it is necessary. If Elohim judges how moral we are, of course there will be fear of Him - just as there is of a human judge. Conversely, if Elohim does not judge people, there is no reason to fear Him.

There is another important moral aspect to fear of Elohim. People fear those who are more powerful than they

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<sup>3</sup> *Twenty-Five Cultures that practiced human sacrifice*; <https://www.livescience.com/59514-cultures-that-practiced-human-sacrifice.html>

are. Therefore, the only way not to fear powerful people is to fear Elohim. Thus, in the instance recorded here, those who feared Elohim saved Hebrew babies, while those who feared Pharaoh helped drown Hebrew babies (Exodus 1:22). [RB]

**1:18-19** Are the midwives Hebrew or Egyptian? Does the adjective “Hebrew” (from verse 15) identify the midwives or the mothers using these midwives? Some things to consider:

- Why would Egyptian women *fear* Elohim (verse 17)? Were they visited by an angel as Hagar had been (Genesis 16:7-13)?
- If they were Hebrew, why would Pharaoh appear to be baffled by their failure to kill Hebrew children (verse 18)?
- The midwives refer to the Hebrew women as “they” - if the midwives were also Hebrew, they should have said, “we are lively”.
- “lively” - Hebrew: *vigorous*. Could be a racist euphemism for, *they are animals* - not an expres-

**18** And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved bitter [ִּנְאָם] the men children alive?

**19** And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

**20** Therefore Elohim dealt well with the midwives: and the people multiplied, and waxed very mighty.

**21** And it came to pass, because the midwives feared [ִּנְאָם] Elohim, that he made them houses.

sion one usually uses of their own people [RB].

Was the claim of the midwives true? Does it matter? We do not owe veracity to murderers. During the Nazi Regime, those that lied about hiding Jews were more moral than those that truthfully exposed the hiding places of the Jews.

**1:20-21** “house” - *bayith* / bah'-yith [H1004] a house (in the greatest variation of applications, especially family, etc.). FOS: *Metonymy* (Change of Noun - of the Subject), *house* = families or progeny. [EWB]

### Figure of Speech: **METONYMY**

(Change of Noun)

*The Change of one Noun for another Related Noun*

*Me-ton'-y-my.* Greek, *Μετωνομία*, from *μετά* (*meta*), indicating *change*, and *ὄνομα* (*onoma*), a name; or, in grammar, a noun.

*Metonymy* is a figure by which one name or noun is used instead of another, to which it stands in a certain relation.

*Metonymy* is of four kinds : viz., of the *Cause*, of the *Effect*, of the *Subject*, and of the *Adjunct*.

**22** And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

**1:22** Twice, now, Pharaoh had called for the killing of only the male children. Was he planning to assimilate the Hebrew girls into Egyptian culture or subjugating them as sex slaves? Yahweh would later prohibit the Israelites from making captive women sex slaves (Deuteronomy 21:10-14). Perhaps the psychics of Egypt prophesied to Pharaoh (as Miriam did to her parents in the next Chapter) that a *savior* was about to be born from among the Hebrews.

The imagery of King Herod killing the Israelite children to prevent the rise of a prophesied Messiah fits this pattern.

The first plague that Elohim unleashed on the Egyptians was the turning of the Nile River red with blood (Genesis 7:17-21). This would have been a reminder of when the Egyptians spilled the blood of the Hebrew children, though Yahweh would emphasize the Egyptians criminality by turning the entire river to blood.



*The Prince of Egypt* (1998)



**2** And there went a man of the house of Levi, and took to wife [תא] a daughter of Levi.

**2** And the woman conceived, and bare a son: and when she saw [תא] him that he *was a goodly child*, she hid him three months.

**2:1** The man is Amram and the wife is Jochebed, Amram's aunt (see the Genealogy of Jacob at Appendix 9).

Jasher states the men would send their wives away so they would not be tempted to have sex and impregnate them, risking the child's murder at the hands of the Egyptians. Amram's daughter, Miriam, gave a prophecy concerning a future child:

Behold a son will be born unto us from my father and mother this time, and he will save Israel from the hands of Egypt. (Jasher 68:1)

Because of this, he brought Jochebed back under his roof and she conceived.

**2:2** This is Jochebed's second son. She had already given birth to a daughter, named Miriam (reportedly at the age of 126), and a son, named Aaron, who was born before Pharaoh's command to have all the male infants drowned in the Nile.

“goodly” - *towb* / *tobe* [H2896]  
good (as an adjective) in the widest sense; used likewise as a noun (good, a good or good thing, a good man or

woman; the good, goods or good things, good men or women), also as an adverb (well):--beautiful, best, better, bountiful, cheerful, at ease, X fair (word), (be in) favour, good (deed, -lier, -liest, -ly, -ness, -s), graciously, joyful, kindly, kindness, loving, merry, X most, pleasant, + pleaseth, pleasure, precious.

The same word used to describe Elohim's opinion of His Creation (Genesis 1:12, 13, 18, 21, 25, 31).

All mothers think their child is a perfect little human, unequaled by any, except maybe a brother or sister, which she gave birth to, also. He was described this way because Yahweh had singled this child out (has Amram or Jochebed been given any revelation?) to do great things in the future.

All mothers at this time would also be trying to hide their sons from those that would cast them to their death in the Nile River. No doubt many tried to pass their sons off as daughters, through their clothing or ornamentation.

Three months is a long time - Abram was hidden from the wrath of Nimrod for ten years - he and his mother hid in a cave (Jasher 8:35-36), but he was just one of thousands of children. There probably was nothing to distinguish him as the one Nimrod sought to kill.

By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. (Hebrews 11:23)

Jochebed's son (as well as every other son born to the Hebrews) had a rather distinctive appendage that identified them as one Pharaoh sought to kill. The Egyptians were not stupid - eventually they would be checking the plethora of *female* infants to ensure they had female genitalia.

**2:3** Jochebed built an ark for her son, to save him from drowning, caused by the wickedness of the Egyptians - the imagery of Noah is perfect. Yahweh was the pilot, since neither vessel was built with an ability or a need to navigate a specific course.

“Flags” - *cuwph* / soof [H5488] probably of Egyptian origin; a reed, especially the papyrus:--flag, Red (sea), weed.

**2:4** It is a popular myth that the *ark* was carried along the Nile by its vio-

**3** And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put [אָרַן] the child therein; and she laid *it* in the flags by the river's brink.

**4** And his sister stood afar off, to wit what would be done to him.

**5** ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw [אָרַן] the ark among the flags, she sent [אָרַן] her maid to fetch it.

lent currents, and Miriam was running along the banks of the river to keep an eye on her brother. Popular, but not probable.

**2:5** It appears more probable that Jochebed placed her baby in a water-proof basket, in the reeds adjacent to where she knew Pharaoh's daughter (Bathia / Bithia) would frequently bathe.

What did she know about the character of Bathia that would cause her to abandon her child to an Egyptian woman - specifically the daughter of the man who ordered the death of all the male children?



**6** And when she had opened *it*, she saw [־ןא] the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

**7** Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse [־ןא] the child for thee?

**8** And Pharaoh's daughter said to her, Go. And the maid went and called [־ןא] the child's mother.

**9** And Pharaoh's daughter said unto her, Take [־ןא] this child away, and nurse it for me, and I will give *thee* [־ןא] thy wages. And the woman took the child, and nursed it.

**10** And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

**2:6** What woman does not, instinctively, desire to console a crying infant? It helped that this infant was “goodly” (Verse 2) in appearance.

She recognized that it was a Hebrew child - no doubt reinforced by the fact that he had probably been circumcised (see Genesis 17:10-12).



The Finding of Moses by Pharaoh's Daughter - Sir Lawrence Alma-Tadema (1904)

**2:7** The child refused to nurse from the breasts of any of Bathia's entourage, so Miriam, who was still watching what was taking place, approached and proffered that a Hebrew child could only suckle from a Hebrew woman and solicited to find a Hebrew woman to be the infant's nurse-maid.

**2:8-9** Not only did Jochebed no longer need worry about the Egyptians murdering her son, she was now getting paid to do what she would have done, for no wages, if child's new “grandfather” was not such a bloodthirsty jerk.

Bathia apparently did not want the child around until after it was weaned (and, no doubt, potty-trained).

Among the peasant Arabs of Palestine, babies are often nursed for two years, and sometimes for four or even five years. [MCB-19]

**2:10** Bathia had to concoct some story about how the river gods (*Hapi* - god of the Nile and fertility) had bestowed her with a child - this is why she named him *Moses*: (*Mosheh* / mo-sheh' [H4872] drawing out (of the water), i.e. rescued; Mosheh, the Israelite lawgiver:-- Moses).

His original name (given by Amram) is recorded as *Chabar: chabar / khaw-bar'* [H2266] to join (literally or figuratively); be compact, couple (together), have fellowship with, heap up, join (self, together), league.

If not for Miriam's prophesy, Amram may not have *coupled* with his wife to produce this son.

Despite Bathia's river-god narrative, everyone appeared to understand that Moses was a Hebrew (as did Moses - his peers probably taunted him about it on a regular basis).

**2:11** *grown*; and learned in all the wisdom of Egypt, but not yet of Elohim [EWB]

Jochebed may not have had access to Moses after he was weaned and then he assimilated into the royal family. Despite no training in the faith of his fathers, he had a pretty good sense of what was right and wrong and was willing to act on that sensibility.

<sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of

**11 ¶** And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

Pharaoh's daughter; <sup>25</sup> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> Esteeming the reproach of [the promised Messiah] greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. (Hebrews 11:24-26)

“Hebrew” - *'Ibriy / ib-ree'* [H5680] [a pseudonym] from 5677; an Eberite (i.e. Hebrew) or descendant of Eber. see H5676 (*'eber / ay'-ber*) from 5674; properly, a region across; but used only adverbially on the opposite side (especially of the Jordan; usually meaning the east):--X against, beyond, by, X from, over, (other, this) side, straight. see H5674 (*'abar / aw-bar'*) *to cross over*; used very widely of any transition; bring (over, through), carry over, (over-) come (on, over), convey over, etc.

Though he knew he was a Hebrew, he had not rub shoulders with “his brethren” as they would have been jealous of



***Yahweh's Believe It or Not!***

**Bathia**, Daughter of Pharaoh

בַּת (*bat*) - daughter of

יְהוָה (*yah*) - **Yahweh**

It appears she left Egypt in the Exodus with her *son* and married a descendant of Judah. (1Chronicles 4:17)

**12** And he looked this way and that way, and when he saw that *there was* no man, he slew [אֶת־] the Egyptian, and hid him in the sand.

his life of privilege. Conversely, he probably did not have friends at court, either, because of his Hebrew birth.

He may have embraced the Egyptian culture, as a youth, but later “crossed over” (*‘abar*) and embraced his ancestors. While in Pharaoh’s court, he would not have received training in the faith of his ancestors - still, he must have spent much time pondering why he was royalty while his brethren were oppressed slaves - pondering what he could do to justify his *good fortune*.

The movie, *Saving Private Ryan* (1998), captured that sentiment adroitly in one sentence. At the movie’s end, 50 years after WWII’s end, Ryan collapses at the gravesite of a soldier sent to save him. Concerned that he may be having a medical emergency, his family rushes up to him and all Ryan could say was:

**“Was I good enough?”**

That one line embodied everything that made them the *Greatest Generation*. They all knew someone that had lost their life, often in horrible ways, and they spent the rest of their lives trying to do good and great things to justify their existence (to honor the sacrifice of so many) since so many (people they had come to know, admire, and aspired to be like) never got that opportunity.

Moses was given an opportunity that few other male children of his age was given - he seemed to want to validate his life and privilege, so he began spending time among the Hebrew slaves and sought justice for them.

Do we honor the sacrifice of Yeshua through our actions?

**2:12** Moses had undoubtedly witnessed numerous occasions of Egyptians afflicting the Hebrews, but this must have been a case of something that

**FREEDOM of the ISRAELITES Effected**

Figure of Speech: PARALLELISM - *Repeated Alternation*

- a) Verses 2:11-22: Moses self-sent. Failure and flight
- b) Verses 2:23-25: Interposition of Jehovah
- a) Verses 3:1: Moses in Midian
- b) Verses 3:2 - 4:17: Interposition of Jehovah
- a) Verses 4:18-20: Moses; departure from Midian
- b) Verses 4:21-23: Jehovah’s commission to Moses
- a) Verses 4:24-26: Moses at Horeb
- b) Verses 4:27-28: Jehovah’s commission to Aaron
- a) Verses 4:29 - 6:1: Moses and Aaron in Egypt
- b) Verses 6:2-8: Jehovah’s revelation of Himself
- a) Verses 6:9 - 12:30: Moses and Aaron in Egypt
- b) Verses 12:31 - 14:31: Jehovah’s deliverance of Israel

especially shocked his sensibilities and cried out to him for retribution.

Jasher states the Egyptian bound a Hebrew man and made him witness the rape of his wife, with the intent of beating the man to death, afterwards. (Jasher 71:2)

The Hebrews could not expect justice under Egyptian law, so someone outside the law was needed to help protect the oppressed. The *Aleph Tav* [תא] here portrays the killing as righteous and a blessing.

Despite feeling an overpowering need to act, he understood that Egyptian law did not give him authority to execute punishment on the Egyptian assailant, so he tried to ensure there were no witnesses to the execution, and then he disposed of the evidence.

**2:13-14** Feeling good about his vigilante style of justice, he went out the following day and found more trouble that cried out for his sense of justice.

This time it was two Hebrews fighting each other and he tried to reason with them. The conversation revealed that oppressing others was

**13** And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

**14** And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst [תא] the Egyptian? And Moses feared, and said, Surely this thing is known.

not solely an Egyptian trait, and that his activities of the previous night were not as secretive as he had hoped.

“Who made thee” - FOS: *erotēsis* (Interrogating) - emphasizing that the Hebrews were not happy with being slaves and having a Hebrew as a slave-master would not make things better.

When Moses asked the Hebrew offender why he hit his fellow, the man did not respond to the question; instead he verbally attacked Moses. This is a classic response of guilty people when challenged about what they have done - to attack their accuser. [RB]

**Figure of Speech: EROTĒSIS (Interrogating)**

*The Asking of Questions  
Without Waiting for the Answer.*

*Er'-ō-tee'-sis.* Greek, ἐρώτησις, *interrogation* (from ἐρωτάν, *to ask, to enquire, to question: also to request*).

This figure is used when a speaker or writer asks animated questions, but not to obtain information. Instead of making a plain and direct statement, he suddenly changes his style, and puts what he was about to say or could otherwise have said, into the form of a question, without waiting for an answer. Instead of declaring a conviction, or expressing indignation, or vindicating authority, he puts it in the form of a question without expecting any reply.

**15** Now when Pharaoh heard [־ַ־־] this thing, he sought to slay [־ַ־־] Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

The self-righteous offender was happy to betray someone who had relieved them from an especially evil overseer to deflect from his own bad behavior.

There are always snitches. During the Holocaust, some Jews helped the Nazis to save themselves or get better treatment. There is usually a prisoner-of-war ready to betray their fellow prisoners or a slave willing to sell out their fellow slaves.

Moses knew that if anyone knew, then eventually, everyone would know. It was just a matter of time before he would have to face Egyptian justice.

**2:15** A double *Aleph Tav* - Pharaoh knowing and wanting to kill Moses was seen as a good thing - probably because Moses needed to get out of Egypt, just as Abram was commanded, by Yahweh, to leave Ur (Genesis 12:1-4). Moses had not, yet, been trained to recognize the voice of Yahweh, as Abram had been (Jasher 9:5-6).

Pharaoh probably always despised having a Hebrew *grandson*, but tolerated him for the sake of Bathia. Fathers tend to tolerate more from daughters than they would from a son - but there is always a limit to what a father will put up with and Moses gave him the justification to end Bathia's charade.

The narrative picks up with Moses' fleeing to Midian, but the Book of Jasher includes an additional storyline that takes place between his flight from Egypt and his arrival in Midian.

It is commonly surmised that Moses left Egypt when he was 40; returned to Egypt when he was 80; and died at 120, at the end of the Wilderness wanderings (Deuteronomy 34:7). This supposition is used by Stephen when he was being interrogated by the Sanhedrin (Acts 6:11-7:30). The ages of Moses during these periods is not recorded, but the presumption is based on Moses having three recorded stages in his life: A Prince of Egypt; Exile as a shepherd in Midian; and leader of the Israeli Exodus.

The last two ages (80 and 120) line up with scripture, but a more detailed look at the life of the second most mentioned man in the Bible would be helpful. The book of Jasher states that Moses:

- Fled from Egypt at age 18 (71:1, 11; 72:22)
- Fled first to Cush / Ethiopia (South of Egypt) (72:21-22).
- Spent nine years as a military advisor to King Kikianus. He was well liked and admired, but waited until after Kikianus died to implement a plan to defeat an enemy they had laid siege to for nine years (72:23 - 73:25).

- Spent 40 years as king after the death of Kikianus (76:3).
- Was deposed by his wife - Queen Adoniah (Kikianus' wife), who he was forced to marry but refused to share her bed - *for 40 years* (76:4-9).
- Went to Midian (snuck through Egypt or crossed over by boat) and met Reuel (Jethro) former advisor to Pharaoh (67:26-41) and father of Zipporah (76:13-20).
- Reuel locked him in prison for ten years (he thought either the Cushites or the Egyptians would come for him and pay a reward (76:21-23).
- Zipporah secretly fed Moses for ten years - Reuel thought he died of starvation during that time (76:23; 77:26-36).
- Was released at age 77 and married Zipporah (77:37-51).

This narrative is interesting, but is probably not faith worthy.

Just like American folklore - the stories are fiction based in facts, but they speak to underlying truths. This is why we read Jasher.

Jasher tells us that Moses was trained to be a leader of a nation, a

leader of a large military force, and grew as a fervent disciple of Yahweh.

It also gives details of Moses' life in exile that better match the narrative than the common 40-80-120 premise.

- Killing the Egyptian overseer was an impetuous act - something an 18-year-old would do, not a 40-year-old. Moses would have seen a lot of abuse over a 40-year span, so a sudden desire to kill an overseer later in life seems improbable.
- After their exodus from Egypt, Moses led Israel in military campaigns against the Amalekites, Canaanites, Amorites, and the Midianites (ironically) - where did he get a military education?

Josephus claimed that Moses was given military training while he was still a Prince of Egypt and his military stratagem against Ethiopia matches Jasher's [AJ 2.10.2] - except that it took place before his exile, while the Jasher account took place after his exile to Cush.

- The Word implies that Moses' son was young, when he returned to Egypt (Exodus 4:24-26), which should not have been the case if Moses had been in Midian for 40 years - unless Zipporah was another example of the early barrenness of the notable women in the Bible. This generally precedes the birth of a notable patriarch, but Moses' children never had any distinguished role in Scripture.

**16** Now the priest of Midian had seven daughters: and they came and drew *water*, and filled [ַׁן] the troughs to water their father's flock.

**17** And the shepherds came and drove them away: but Moses stood up and helped them, and watered [ַׁן] their flock.

**18** And when they came to Reuel [Jethro] their father, he said, How *is it that* ye are come so soon to day?

**19** And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered [ַׁן] the flock.

**20** And he said unto his daughters, And where *is* he? why *is it that* ye have left the man? call [ַׁן] him, that he may eat bread.

**2:16** “priest” - *kohen* / ko-hane' [H3548] literally, one officiating, a priest; also (by courtesy) an acting priest (although a layman):--chief ruler, X own, priest, prince, principal officer.

Priest or chieftain exercising priestly functions, as Job or Melchizedec (Genesis 14:18) [EWB]

**2:17** “stood up” - *quwm* / koom [H6965] to rise (in various applications, literal, figurative, intensive and causative):--abide, accomplish, X enemy, enjoin, make good, help, raise (up), stand (up), strengthen, succeed.



The Ten Commandments - 1956

“helped” - *yasha* / yaw-shah' [H3467] to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor, avenging, defend, deliver(-er), help, preserve, rescue, bring (having) salvation, save(-iour).

Moses helping the women was another example of his need to act to see that justice is done - and an age-old act of a man impressing the ladies at the “watering hole”. (Genesis 24:22; 29:10)

**2:18** “Reuel” - Friend of El (God)

Reuel’s surprise makes it appear that the harassment of the daughters was a daily occurrence and was factored into the family’s daily struggle to exist.

**2:19-20** “where is he?” - FOS: *Erotosis* (Interrogating) - emphasizing that Reuel (Jethro) had seven daughters and that able men to be husbands must not be sufficient amongst the locals, so they should not let him get away.

Reuel (Jethro) wants to repay the kindness shown to his daughters, but, as a former adviser to the Pharaoh, he may also want to know the latest gossip out of Egypt.

**2:21** “content” - *ya'al / yaw-al'* [H2974] (probably the same as H2973 through the idea of mental weakness); properly, to yield, especially assent; hence (pos.) to undertake as an act of volition:--assay, begin, be content, please, take upon, X willingly. see H2973 (*ya'al* - to be slack, i.e. (figuratively) to be foolish:--dote, be (become, do) foolish(-ly).

Moses had been strong in character, but living in Midian caused a weakening of his convictions. Abraham worried that a similar weakening would happen to Isaac if he was to go to Haran, marry, and stay. (Genesis 24:6)

What did Moses bring with him to Midian? Did he need to barter years of his time and energy to get Zipporah, as Jacob did to get Rachel? (Genesis 29:18,20)

“Zipporah” - *Tsipporah / tsip-po-raw'* [H6855] bird; Tsipporah, Moses' wife:--Zipporah. see H6833 (*tsippowr / little bird (as hopping):--bird, fowl, sparrow*). see H6852 (*tsaphar* - to skip about, i.e. return:--depart early).

Her name could be a nickname based off the fact that she left Moses for a while, while he was in Egypt (either by mutual consent or because the drama was too intense for her and the children).

**21** And Moses was content to dwell with [׀׀׀] the man: and he gave Moses [׀׀׀] Zipporah his daughter.

**22** And she bare *him* a son, and he called [׀׀׀] his name Gershom: for he said, I have been a stranger in a strange land.

**23** ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto Elohim by reason of the bondage.

**2:21-22** Zipporah and Gershom are both ׀׀׀ blessings from Yahweh.

“Gershom” - (*Gershom / gay-resh-ome'*) [H1647] a refugee; Gereshon or Gereshom, the name of four Israelites:--Gershom; from H1644 (*garash / gaw-rash'*) to drive out from a possession; especially to expatriate or divorce:--cast up (out), divorced (woman), drive away (forth, out), expel, X surely put away, trouble, thrust out.

The son's name appears to be a moniker for Moses' expulsion from Egypt (and possibly from Cush). Just as Joseph named his first-born Manasseh (“causing to forget”), Moses named his son as a constant reminder of the misfortune that no longer ruled his life.

**2:23** “sighed” - '*anach / aw-nakh'* [H584] to sigh:--groan, mourn, sigh.

“cried” - *za`aq / zaw-ak'* [H2199] to shriek (from anguish or danger); by analogy, (as a herald) to announce or convene publicly:--assemble.

**24** And Elohim heard [אָפִּינָה] their groaning, and Elohim remembered his [אָפִּינָה] covenant with [אָפִּינָה] Abraham, with [אָפִּינָה] Isaac, and with [אָפִּינָה] Jacob.

**25** And Elohim looked upon [אָפִּינָה] the children of Israel, and Elohim had respect unto *them*.

“cry” - *shav`ah / shav-aw'* [H7775] from H7773; a hallooing [shout to call attention<sup>4</sup>]:--crying.

Pharaoh had decreed that if an Israelite's work product was short by even one brick, their youngest son would be placed in the building in place of the lacking brick (Jasher 69:5-7). After the death of the Pharaoh, his son was even more cruel, causing them to cry out mightily to Elohim to be saved (Jasher 77:13-21 - see also Psalm 88).

“sighed”, “cried” and “cry” - FOS: *Synonymia* (Synonymous Words) - emphasizing the greatness of their distress.

**2:24** “with . . . with . . . with” -

FOS: *Anaphora* (Like Beginnings) - emphasizing Elohim's commitment to the promises He made to the three Patriarchs and their descendants.

**2:23-25** Elohim repeated five times - FOS: *Repetitio* (Repetition) - emphasizing all He had done and all He was about to do.

“remembered” - “Elohim remembered” - this expression is used numerous times (e.g., Elohim remembers Noah in the midst of the Flood - Genesis 8:1) and means that He was *mindful of* His covenant with Abraham and his descendants and was ready to take action. He did not, temporarily, forget the Covenant He made.

The Hebrew used here for “remember” is *zakar*, it is an action word, which means paying very close attention to someone or something and being involved in the outcome.

**Figure of Speech: *SYNONYMIA***  
(Synonymous Words)

*The Repetition of Words similar in Sense,  
but different in Sound and Origin.*

*Syn-o-nym-i-a*, from *σύν* (sun), together with,  
and *ὄνομα* (*onoma*), a name.

The Figure of *Synonymia* is a repetition of words different in sound and origin, but similar in shades of meaning for the purpose of enhancing the force and fire of the passage.

*Synonymia*, when employed by man, is often an unnecessary and vain repetition of empty words; but, when used by the Holy Spirit, it causes the mind to look again and again at the subject. Man may use it to expose his unhappy vanity: but Yahweh uses it to emphasize His wisdom, power, or purpose.

<sup>4</sup> Online Etymology Dictionary: *halloo*; <https://www.etymonline.com/search?q=halloo>

***If God Intervened During the Exodus,  
Why Didn't He Intervene at Other Times?***

God works according to His own inscrutable timetable. But from our perspective God never seems to step in early enough. When the Torah describes God as “remembering,” it does not mean the same as humans remembering, that He'd forgotten. God did not forget and then remember. God's “remembering” means God has decided to act.

However, even accepting that meaning, the obvious question remains: why didn't God decide to act earlier - whether in ancient Egypt or elsewhere since then? Indeed, it would appear that when it comes to rescuing the just from the unjust, much of the time God doesn't act at all.

To such questions, we have no answer. Ever since the biblical Book of Job people have asked why the God of the Bible allows the just to suffer. One can only say, as the medieval Hebrew saying goes, “If I knew God, I'd be God” (*lu yidativ, hayitiv*).

The Exodus raises an additional question however - especially, for obvious reasons, among Jews: If God intervened to stop the suffering of the Jews in Egypt, why didn't He intervene to stop the suffering of the Jews in Europe during the Holocaust? One can, of course, ask the identical question regarding other nations' mass murders: the sixty million-plus

Chinese at the hand of their own communist regime; the twenty to thirty million murdered by Stalin's communist regime; the six million Ukrainians also killed by Stalin's regime; the one out of every four Cambodians killed by Pol Pot and his communist regime; the mass killings of Armenians by the Ottoman Turks; the slaughter of Tutsis by Hutus in Rwanda, and so many others.

Regarding God's not intervening to stop unjust human suffering, I have three responses:

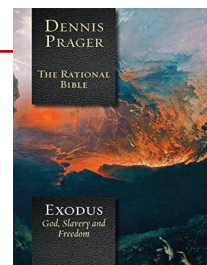
First, if God always intervened to stop evil, human beings would not have free will; we would be robots.

Second, the only possible answer to the problem of unjust suffering is ultimate justice in an afterlife. If God is good, it is axiomatic there is an afterlife. Moreover, the Torah does affirm an afterlife, despite its relative silence on the issue - because of its desire to keep us human beings preoccupied with this I life.

Third, I have always been moved by an argument put forward by the late American Rabbi Milton Steinberg: The believer has to account for the existence of one thing - unjust suffering; the atheist has to account for the existence of everything else.

- Dennis Prager;

*The Rational Bible: Exodus*



The covenant was that Abraham's descendants, in time, refined to mean Jacob and his sons and all their descendants, would be given a land of their own. That El Shaddai would be their God, and that God would protect them and consider them His very own set-apart people; and that through this, eventually the entire world would be blessed. [BBC]

“respect” - Hebrew: *to know* - *yada` / yaw-dah'* [H3045] to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):--acknowledge, advise, answer, be aware, comprehend, consider, be diligent, (can, cause to) discern.

*and* Elohim “heard . . . remembered . . . looked . . . knew” - FOS: *Polysyndeton* (Many Ands) - emphasizing each response Elohim had as a result of Israel's cries.

This plethora of figures of speech, at the end of this chapter signals that something important is about to happen because Israel is finally, collectively, calling upon Elohim to do what they cannot do by their own effort - *save them*.

As with Sodom and Gomorrah, Elohim seems to act, Himself, when there are not enough “good” people within a community to be able to change a bad place. (see discussion at Genesis 18:33)



**3** Now Moses kept [מִרְעָה] the flock of Jethro [Reuel] his father in law, the priest of Midian: and he led [מִרְעָה] the flock to the backside of the desert, and came to the mountain of Elohim, *even* to Horeb [Mount Sinai].

**2** And the angel of Yahweh appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

**3:1** Mount Sinai was once thought to be located near the southern tip of the of the Sinai Peninsula (hence, its name). This is based on a vision that Helena (Constantine’s mother) supposedly received and she had a church built at the site (today known as the Monastery of Saint Catherine).<sup>5</sup>

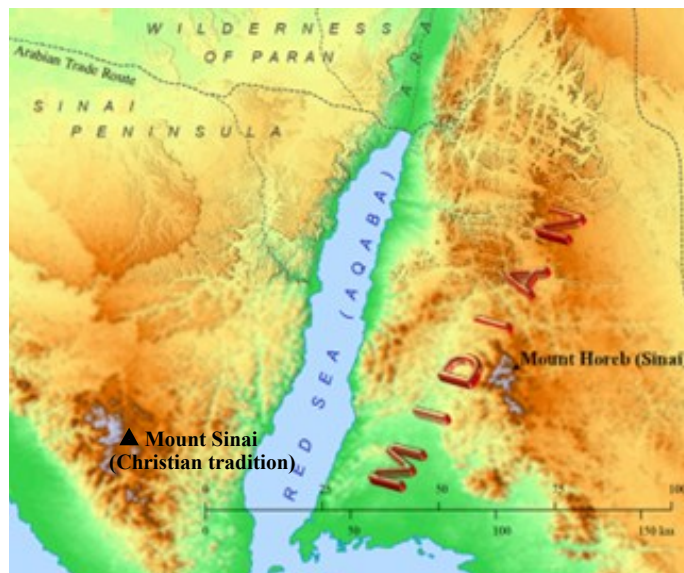
“backside of the desert” - the West side, very fertile. First mention of De-

sert of Sinai is in connection with feeding a flock! [EWB]

Keeping and leading (shepherding) the flocks was a blessing. It was good training for what Moses would need to do in the near future.

Every prophet has to come from civilization, but every prophet has to go into the wilderness. He must have a strong impression of a complex society and all that it has to give, and then he must serve periods of isolation and meditation. This is the process by which psychic dynamite is made. (Winston Churchill)<sup>6</sup>

**3:2** “angel of Yahweh” - *mal'ak / mal-awk'* [H4397] to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):--ambassador, angel, king, messenger.



<sup>5</sup> The Traditional Mt. Sinai; <https://wyattmuseum.com/the-traditional-mt-sinai/2011-212>

<sup>6</sup> Winston Churchill; Moses; <https://akademician.files.wordpress.com/2019/08/churchill-moses.pdf>

An angel may have ignited the flames that attracted Moses, but the voice that later speaks to him out of those flames *is* Yahweh Himself (see verse 4 and thereafter) - think of it as the secretary of an important person calls you, but does not connect you with their boss until you are on the line.

“flame of fire” and “burned with fire” - FOS: *Pleonasm* (Redundancy) - emphasizing the supernatural aspect of this wonder.

The *Dictamnus albus* (“Burning Bush”) is a perennial herb that is native to certain regions of Asia and



*Dictamnus albus*

**3** And Moses said, I will now turn aside, and see [אֲנִי] this great sight, why the bush is not burnt.

Europe. It is called Burning Bush due to its ability to produce a flammable oil from its leaves and seed pods, which can ignite when exposed to flame. Despite this, the plant is not damaged by the fire.<sup>7</sup>

Though commonly thought to be the bush Moses was watching, it cannot be a natural occurrence, because the oils burn off quickly when they are ignited.

**3:3** People love to watch a fire. There are YouTube videos consisting solely of a fire in a fireplace. Doctors have found that “staring at fires lowers blood pressure, promoting relaxation.”<sup>8</sup>

Because of the dangerous nature of wildfires, Moses would have been initially concerned that the fire may spread, but when it didn’t, he was intrigued by the bush’s ability to withstand being consumed by the blaze.

**Figure of Speech: PLEONASM**  
(Redundancy)

*When more Words are used than the Grammar requires.*

*Ple’-o-nasm.* Greek, πλεονασμός (*pleonasmos*): from πλεονάζειν (*pleonazein*), to be more than enough.

The figure is so called when there appears to be a redundancy of words in a sentence; and the sense is grammatically complete without them.

What is said is immediately after put in another or opposite way to make it impossible for the sense to be missed; and thus to emphasize it.

<sup>7</sup> Tropical Plant Encyclopedia: Dictamnus albus; [https://topropicals.com/catalog/uid/dictamnus\\_albus.htm](https://topropicals.com/catalog/uid/dictamnus_albus.htm)

<sup>8</sup> Hanan Parvez; Why do people like fire? <https://www.psychmechanics.com/why-do-people-like-fire/>

4 And when Yahweh saw that he turned aside to see, Elohim called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

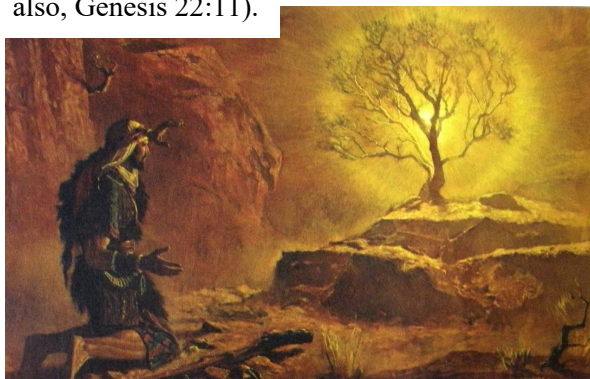
3:4 The verse transitions from the angel of Yahweh to the voice of Elohim once Moses approached the burning bush.

When one believes in something bigger than themselves, they are able to recognize miracles (rather than *curiosities*) in the things around them - it is a choice one makes, Elohim does not force us to recognize Him. They are also open to believing that Elohim talks to His creation (e.g., Hagar - Genesis 16:7-13; 21:17-19; Samuel - 1Samuel 3:4-14).

Contrast Moses' response to the one of Adam in the Garden (Genesis 3:8-10).

Though he is uncertain whose voice is summoning him, he respectfully answers (as did Samuel) and does not attribute the calling to a trick of the wind or other natural cause.

"Moses, Moses" - FOS: *Epizeuxis* (Duplication) - emphasizing Elohim's desire to connect with this man (see, also, Genesis 22:11).



3:5 The voice belongs to Elohim, not an angel. No angel commands that the space they occupy is "holy ground".

"holy" - *qodesh* / ko'-desh [H6944] a sacred place or thing; rarely abstract, sanctity:-- consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

First usage of *kodesh* - separated, or set apart (for God), and does not imply *moral quality* except when used of God Himself. It is [also] rendered "consecrated", "dedicated", "hallowed", "holiness", "saint", and "sanctuary". [EWB]

Removal of shoes before entering religious buildings or personal homes is an Eastern tradition that is still practiced in many places.

Oriental are as careful to remove their shoes or sandals before entering a house, or a place of worship, as we are to remove our hats. Piles of shoes, slippers, or sandals, may be seen at the doors of Mohammedan mosques and of Indian pagodas; it is a mark of respect due to those places. Moses was in this

way directed to show his reverence for the Divine Presence. In like manner, when Joshua met “the captain of the Lord’s host,” near Jericho, he was required to remove his shoes (Joshua 5:15). It was so unusual a thing to wear shoes in the house that on one important occasion when it was to be done it was necessary especially to command it (Exodus 12:11). [MCB - 107]

Of course, this random spot in some wilderness is not inherently holy. It is holy because God appears there. Any place or situation into which we bring God or where we encounter God (as Moses does here) becomes holy. Almost nothing [on Earth] is intrinsically holy. This, too, is a matter of choice. [RB]

**3:6** “the Elohim of” (x4) - FOS: *Anaphora* (Like Beginnings) - emphasizing Elohim’s relationship to Moses’ ancestors.

Elohim personalizes it by including Amram (Moses’ father) because His relationship with His people did

**6** Moreover he said, I *am* the Elohim of thy father, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob. And Moses hid his face; for he was afraid to look upon Elohim.

**7** ¶ And Jehovah said, I have surely seen [ַ־נָא] the affliction of my people which *are* in Egypt, and have heard

not end with the death of the Patriarchs.

Generally, when Elohim, or one of his angels appears to men, they prep their message with the admonition, “fear not” (Abram - Genesis 15:1; Isaac - Genesis 26:24; Joshua - Joshua 10:8; Gideon - Judges 6:23; Daniel - Daniel 10:11-12; Zechariah - Luke 1:13; Mary - Luke 1:30; the shepherds - Luke 2:10; and hundreds of prophetic messages). Moses was given no such exhortation and cowered in the dirt - as we surely would if we were to ever encountered Elohim.

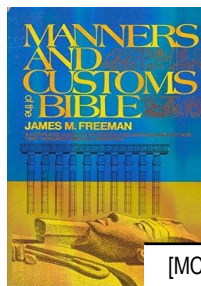
**3:7** “Jehovah said” - The name *Jehovah* is almost always used in connection with Yahweh speaking to only Moses - as if it is a special recognition between just those two.

**Figure of Speech: ANAPHORA**  
(Like Sentence Beginnings)

*The Repetition of the same Word at the beginning of successive Sentences.*

*A-naph'-o-ra*, from two Greek words, *ἀνά* (*ana*), again, and *φέρω* (*pherō*), to bring or carry. It means a carrying back, reference, or repeating over again.

This figure is so-called because it is the repeating of the same word at the beginning of successive clauses: thus adding weight and emphasis to statements and arguments by calling special attention to them.



[MCB] *Manners and Customs of the Bible*; James Freeman

[׀ִןִן] their cry by reason of their taskmasters; for I know [׀ִןִן] their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

“I have surely seen” - Hebrew: *seeing, I have seen*. FOS: *Polyptōton* (Many Inflections) - emphasizing His knowledge of Israel’s suffering.

“My people”:

For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. (Deuteronomy 7:6)

The afflictions, the cries, and the sorrows of the Israelites were a blessing, for they have brought them to a place where they now, truly, sought after Yahweh.

*It is good for me that I have been afflicted; that I might learn thy statutes.*  
(Psalm 119:71)

3:8 “I come down” - FOS: *Anthropopatheia* (Condensation) - The ascribing of human attributes, etc., to God.

“a land flowing with milk and honey” - first used here, but commonly used in later books to refer to the Promised Land (Numbers 13:27; Deuteronomy 26:9, 15; Deuteronomy 31:20; Jeremiah 11:5; Jeremiah 32:22; Ezekiel 20:6, etc.). It is an aphorism for “a land of plenty.”

**Figure of Speech: POLYPTŌTON**

(Many Inflections)

*The Repetition of the same Part of Speech in different Inflections*

*Po-lyp'-to-ton*. Greek, πολύπτωτον; from πολὺς (*polus*), many, and πτωσις (*ptosis*), a falling: in grammar, a case (from an assumed form πτόω, πτωσ, to fall).

Hence, *Polyptōton* means with many cases, i.e., a repetition of the same noun in several cases, or of the same verb in several moods or tenses. *With many inflections* is a definition which covers both nouns and verbs.

This figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the same root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc.

**Figure of Speech: ANTHROPOPATHEIA**

(Condensation or Personification)

*The Ascribing of Human Attributes, etc., to God.*

*An-thrōp'-o-path-ei'-a*. Greek, ἀνθρωποπάθεια, from ἄνθρωπος (*anthropos*), man, and πάθος (*pathos*), affections and feelings, etc. (from πάσχειν, *paschein*), to suffer).

This figure is used of the ascription of human passions, actions, or attributes to God.

Also known as *Personification*.

The spies return from Canaan with *one* cluster of grapes that was so large, it had to be carried by two men on a pole between them (Numbers 13:23).

Honey here (and elsewhere in the Scriptures) is generally understood to be a reference to fruit nectar, specifically date honey - not bees' honey.

Nachmanides writes that the key word in the verse is "flowing." Fruit trees grow in many different terrains, but their produce overflow with nectar only when the land is especially fertile, when the trees are particularly well-nourished.

Similarly, livestock survives in many habitats, but only overflow with milk when they are in particularly fertile pastures.

Thus, a "land flowing with milk and honey" is indicative and symptomatic of a greater good - the fertility of the Promised Land.<sup>9</sup>

Six nations named. The number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ. [NIS]

Not a complete list of the lands that Abraham was promised. The Israelite slaves would have been unfamiliar with the geography of the Promised Land, but Moses would understand the size of the land from his Egyptian education.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (Acts 7:22)

FOS: *Polysyndeton* (Many Ands) - emphasizing that the land was more than just the territory occupied by the Canaanites.

### INTERPOSITION of JEHOVAH

Figure of Speech: PARALLELISM

*Repeated Alternation*

- a) Verse 3:2: Vision of the Burning Bush
- b) Verse 3:3: Moses' curiosity
- a) Verses 3:4-10: Divine revelation and commission
- b) Verse 3:11: Moses' inquiry "Who am I?"
- a) Verse 3:12: Divine assurance
- b) Verse 3:13: Moses' inquiry "Who art Thou?"
- a) Verses 3:14-22: Divine commission
- b) Verse 4:1: Moses' doubt
- a) Verses 4:2-9: Divine assurance
- b) Verses 4:10: Moses' inefficiency
- a) Verses 4:11-12: Divine power and inspiration
- b) Verses 4:13: Moses' request
- a) Verses 4:14-17: Divine anger and provision

<sup>9</sup> Menachem Posner, *Why Is Israel Called the Land of "Milk and Honey"?*; [https://www.chabad.org/library/article\\_cdo/aid/624194/jewish/Why-is-Israel-called-the-land-of-Milk-and-Honey.htm](https://www.chabad.org/library/article_cdo/aid/624194/jewish/Why-is-Israel-called-the-land-of-Milk-and-Honey.htm)

**9** Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen [׀] the oppression wherewith the Egyptians oppress [׀] them.

**10** Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth [׀] my people the children of Israel out of Egypt.

The land of Canaan was never historically identified with one people until the Israelites/made it their state. The Israelites were the first to claim Canaan as a national homeland [as opposed to merely a province of a foreign empire]; and for more than three thousand years since, the only sovereign states in Canaan have been Jewish states.

The first one lasted from the time of King David (around 1000 BCE) until 586 BCE, when the Babylonians destroyed the First Temple.

The second Jewish state lasted from about two generations after 586 BCE until its destruction by the Romans in about the year 70.

And the third Jewish state was established in 1948 as the modern state of Israel. [RB]

**3:9** “Behold” - FOS: *Asterismos* (Indicating) - Every time “Lo” or “Behold” is used (especially by Yahweh) it calls our attention to the gravity of what is being said.

**3:9-10** These verses are essentially a repetition of verse 7. It appears to follow the guidance of an unknown English preacher:

I take my text and divide my sermon into three parts. In the first part I tell 'em what I am going to tell 'em; in the second part - well, I tell 'em; in the third part, I tell 'em what I've told 'em (Northern Daily Mail of Durham, England - 1908).

**3:10** “my people” and “the children of Israel” - FOS: *Synonymia* (Synonymous Words) - emphasizing to Moses that the Israelites were His people, not Pharaoh's.

### Figure of Speech: ASTERISMOS

(Indicating)

*The Calling Attention to by making a Star or Mark*

*As-ter-is-mos.* Greek, ἀστερισμός, a calling of attention to a thing by making an asterisk.

Hence the figure is used when we employ (not an asterisk) but some word, which answers the same purpose, in directing the eye and the heart to some particular point or subject, such as “Lo!” or “Behold!”

The word “behold” is not a mere interjection, but is really a verb, telling us actually to look and see, and observe and note attentively.

**3:11** “Who *am* I?” - Moses claimed he was unfit to accomplish the mission that Elohim was giving him. He had tried to help the Israelites, *his way*, and had failed miserably and was exiled from Egypt.

He surely realized, now, why he was saved from drowning in the Nile and why he grew up and was educated in Pharaoh’s court (possibly, even his time in Cush). This made him more qualified than any other Hebrew to accomplish this task.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (Acts 7:22)

Still, this wealth of human knowledge and experience was not sufficient for the task being given.

**3:12** Elohim told Moses, *you are not unfit because I will be with you*. This could apply to anyone who is meek to Elohim and His Word. Unfortunately, few are willing to act in the ways He commands. Moses was one of those few.

Now the man Moses was very meek, above all the men which were upon the face of the earth (Numbers 12:3).

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. (2Corinthians 12:9a)

**11** ¶ And Moses said unto Elohim, Who *am* I, that I should go unto Pharaoh, and that I should bring forth [־נִסִּים] the children of Israel out of Egypt?

**12** And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth [־נִסִּים] the people out of Egypt, ye shall serve [־נִסִּים] Elohim upon this mountain.

**13** And Moses said unto Elohim, Behold, *when* I come unto the children of Israel, and shall say unto them, The Elohim of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

“Elohim” - Hebrew: *eth ha 'Elohim*, very emphatic. God Himself. [EWB]. “Ye shall serve *the Elohim* upon this mountain.

**3:13** All pagan gods were believed to be territorial deities - their power was thought to emanate from the land and the people of the land - their powers would diminish outside their home turf.

In Egyptian mysteries religion the name of a god denoted that god’s characteristics, and that characteristic was directly associated to some specific part of the natural or spiritual world that he, or she, had control or influence over. So, if one was clever enough to match up the particular matter that was of concern to you with the right god, and then knew that god’s name, you could call out and that god had no choice but to do your bidding. [BBC]

**14** And Elohim said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Moses, no doubt, knew the names of the Egyptian gods, but he needed to know which one of the Midianite gods he was speaking with and whether Elohim would have sufficient power in a foreign land.

Jethro and/or Zipporah would have instructed him on the Midianite deities (they were polytheists), which would have included the Elohim of that mountain, but the Israelites would probably not know Him by the name used by the Midianites.

Moses may have questioned whether this Midianite god was capable of exercising power in a foreign land (Egypt).

Moses's first objection to God's command was "Who am I?" In this verse, he raises his second objection: "Who are You?"

Moses's question signifies the Israelites have strayed so far from their faith they probably no longer even know God's name (or much else about God); they know only that they have an ancestral God. [RB]

**3:14** The Hebrew Interlinear gives three versions of what Elohim's says His name is: (יהוה - *hayah* - H1961 / אשור - *'ashur* - H838 / יהוה - *hayah* - H1961):



- I AM WHO I AM, or
- I AM WHAT I AM, or
- I WILL BE WHAT I WILL BE.
- Other variations can also be correct.

Hebrew (as well as some other languages) lack a word for the present tense of the verb "to be." Accordingly, there is no Hebrew word for "am" or "is" or "are." These verbs are almost always added to the Scriptures by the translators for clarity and are denoted through the use of italics so the reader knows they were added by the translators.

The Hawaiian language is similar. When I was stationed in Hawaii, I would hear odd (odd to me) manifestations of this absence. Instead of saying, "There is a car", a local might say, *there one car*.

The reason all [these] translations are accurate appears to be that Yahweh *is* the verb "to be" (*be, am, are, is, was, were*, the present participle *being*, and the past participle *been*) in every conjugated tense of the word.

Yahwah *is*, Elohim *was*, Adonai *will be* - what the Hebrew lacks, the *I AM* wholly embodies.

The most commonly used name for God in the Torah and the rest of the Hebrew Bible is essentially the verb “to be.” It is composed of the Hebrew letters, YHVH (from where we get the word “Jehovah”), and it is always translated “Lord” because it is pronounced *Adonai*, meaning “Lord” [see Appendix ] even though YHVH actually means “Being,” or “Will Be,” or even just “Is.”

Given that in the Torah names indicate essence, “YHVH” tells us the essence of God is being. God simply cannot be explained any further; anything else anthropomorphizes God. God simply “Is.”

Importantly, this name, is never again mentioned in the Torah. This suggests God was giving Moses an answer for Moses, not for the Israelites. Moses is not going to get the Israelites to follow him by telling them, “*I am*” sent me to lead you - as is made clear in the next verse, when God gives Moses a far more relatable name to use. [RB]

God obliged and gave Moses a name: a name that denoted God’s characteristics, and that name was “*ehyeh asher ehyeh*.” [to

bring into existence all that exists] God gave us that “name” for just this reason, His name is not to be compared with anything, or anyone, else [BBC]

The Egyptian gods (as well as those of other cultures) evolved over time. They married each other and gave birth to other gods who supplanted them, or one god would kill another and take over their position.

Other beings *are*, and *have been*, and *shall be*; but because what they have been might have been otherwise, and what they are might possibly not have been at all, and what they shall be may be very different from what now is therefore their changeable, dependent, and precarious essence, which today may be one thing, tomorrow another thing, and the next day possibly nothing at all, scarce deserves the name of *being*. [BH]

Elohim, unlike man (or pagan gods), does not change (Malachi 3:6). Israel had changed and left the protection of I AM, but He was still the Elohim of Abraham, Isaac, and Jacob, if this is what they desired to have and to obey - no one is ever forced to embrace His Covenant and the benefits therein.

Grace *be* unto you, and peace, from him which is, and which was, and which is to come (Revelation 1:4).

**15** And Elohim said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

**16** Go, and gather [ַן־א] the elders of Israel together, and say unto them, Yahweh Elohim of your fathers, the Elohim of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited [ַן־א] you, and *seen* that which is [ַן־א] done to you in Egypt:

**17** And I have said, I will bring [ַן־א] you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

**3:15-16** “the Elohim of” (x4) - repeated again in the next verse - FOS: *Anaphora* (Like Beginnings) - emphasizing Elohim’s relationship to the Israelites and their ancestors.

“Jehovah Elohim” - two natures of the Father (see Appendix 1) - powerful, yet nurturing.

The French, *The Eternal*, is a much better rendering than [Jehovah or Yahweh], which = Master and Owner. What He will be is left to be filled up ac-

ording to the needs of those with whom He is in covenant. [EWB - also Nachmanides]

“memorial” - *zeker* / *zay'-ker* [H2143] a memento, abstr. recollection (rarely if ever); by implication, commemoration:--memorial, memory, remembrance, scent.

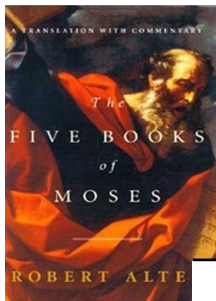
“Unto all generations” - *forever*.

**3:16-18** A rearticulation of Exodus 3:6-10 (saying something twice *establishes* it). Yahweh is establishing His promise of deliverance.

The elders of Israel are seen as an *Aleph Tav* blessing. They may be the only ones left that remember and/or believe the *old ways* and the prophecy given to Abraham.

“Surely visited you” - FOS: *Pol-yptōton* (Many Inflections), *visiting I have visited you* (see also Genesis 50:24-25)

The affliction is mentioned as a blessing - had Israel slowly assimilated and embraced the Egyptian culture? Israel was finally ready to “hearken” unto Yahweh Elohim, and His servant, Moses.



[FBM] *The Five Books of Moses*; Robert Alter

**3:18** Moses *and* the Elders, together, are supposed to speak to Pharaoh, but later Chapters make it appear that the Elders are silent. [FBM]

God tells Moses to refer to Him as “the God of the Hebrews” because this was a term Pharaoh would understand. In the ancient world, gods were only gods of clans and peoples. There was no concept of a single God of all mankind [RB]

God began by telling Moses that Israel had to separate itself from Egypt, so that He could have them all to Himself that He might show them what proper worship is. The dividing and separating of God’s people from the world is crucial. [BBC]

A corrupt nation eventually corrupts nearly all its people leading to its ruin and the demise of its people (Sodom and Shechem, for example). This is why Abram is told to leave Ur *and* his family (Genesis 12:1). When the Northern kingdom of Israel (the ten tribes of Ephraim - the Southern kingdom was essentially the tribe of Judah) are conquered and carried away to Assyria, they fail to separate themselves and lose their identity when they assimilate into the Assyrian’s culture.

**18** And they shall hearken to thy voice: and thou shalt come, [תָּא] thou and [זֵקֵן] the elders of Israel, unto the king of Egypt, and ye shall say unto him, Yahweh Elohim of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to Yahweh our Elohim.

“Wilderness” (not to be confused with the forests of North America) - *midbar* / mid-bawr' [H4057] a pasture (i.e. open field, whither cattle are driven); by implication, a desert; also speech (in-cluding its organs):--desert, south, speech, wilderness.

“Sacrifice” - *zabach* / zaw-bakh' [H2076] to slaughter an animal (usually in sacrifice):--kill, offer, (do) sacrifice, slay.

Sacrifice meant this was more than the Hebrews visiting a revival tent in a pasture outside town - they would need to travel with their herds.

“We beseech thee” - Yahweh Elohim is instructing Moses to politely ask Pharaoh to let them take a week off to worship and sacrifice to their God. Pharaoh was given the opportunity of acceding before his country was ruined by means of ten supernatural plagues. Yahweh prefers to give people the opportunity to do the right thing before He *nudges* them in the direction of His Will.

19 ¶ And I am sure that the king of Egypt will not let [תא] you go, no, not by a mighty hand.

20 And I will stretch out [תא] my hand, and smite [תא] Egypt with all my wonders which I will do in the midst thereof: and after that he will let [תא] you go.

21 And I will give this people [תא] favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil [תא] the Egyptians.

**3:19** Yahweh knew Pharaoh's character and could therefore predict what his response to Moses' request would be.

FOS: *Epitasis* (Amplification) - emphasizing that Pharaoh will be obstinate in his refusals. Yahweh is preparing

#### Figure of Speech: **EPITASIS**

(Amplification)

*Addition of Conclusion by way of Emphasis*

*E-pit'-a-sis* (ἐπίτασις), a stretching, from ἐπί (*epi*), upon, and τείνειν, (*teinein*), to stretch or extend.

The Figure is used when a concluding sentence is added by way of increasing the emphasis. It is not independent of what has gone before, but it is some emphatic increase added to it by way of conclusion.

The Latins called it INTENTIO, which means the same thing, a *straining*, or *tension*; increase, or augmentation.

The difference between this figure and the figure of *Amplification* is that it comes by way of Conclusion.

Moses for what will be difficult negotiations so he does not lose heart when confronted with Pharaoh's many repudiations.

**3:19-20** This mirrors Yahweh's initial restraint when the angels went to assess Sodom (where all the people were found to be lacking - Genesis 18:20-22) and when Jonah was sent to witness to Ninevah (where all the people repented and turned to Elohim - Jonah 3:4-10).

Whether or not a people give heed to Yahweh, His Will *will* eventually be accomplished.

**3:21-22** Jacob, despite the famine, had great wealth when he came to Egypt. Joseph, also, as second to Pharaoh would have become very wealthy. All their wealth would have been systematically seized by the Egyptians over time (wealthy people are seldom slaves), just as Lot's wealth was stolen through the Sodomites' corrupt legal code (Jasher 18-19). Yahweh is saying that the Israelites will get that all back when they leave Egypt.

"shall borrow" - Hebrew: *shall ask*. There was no expectation that the wealth of Egypt would be returned at a future

date. Their requests would be fulfilled to such an extent that the Egyptians will be effectively “spoiled” (Hebrew: *plundered*).

The Israelites lived in a separate region from the Egyptians making it unlikely they would be neighbors, but many of the women may have been slaves in the Egyptian homes - possibly living with their masters.

**4** And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, Jehovah hath not appeared unto thee.

**2** And Jehovah said unto him, What *is* that in thine hand? And he said, A rod.

**3** And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

**4:1** Moses' objection is understandable. Even today, anyone who proclaims that "God speaks to me" is generally thought to be insane. People getting *revelation* about something is commonplace, but having actual conversations with the actual Creator of the heaven and the Earth is seen as a form of lunacy.

Moses also had the disadvantage of having been a pampered *prince of Egypt* while the rest of the Israelites were laboring away in slavery. Even when he

finally tried to stand up for the Israelites, he was an abject failure.

**4:2-3** Yahweh knew what was in Moses' hand. He wanted Moses to affirm what was in his hand before He transmuted it. A good illusionist will ask an audience member to examine his hat to verify it is normal before he pulls a rabbit out of it.

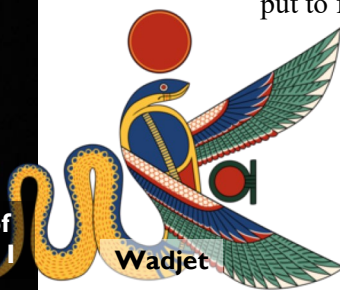
Yahweh provided him with a sign to use before the Israelites and especially before the Pharaoh.

The uraeus, a specific type of cobra, was particularly sacred in ancient Egyptian culture. Often depicted with a flared hood and a forked tongue, the uraeus was considered the embodiment of the goddess Wadjet. Wadjet was a powerful deity associated with lower Egypt and was believed to protect the pharaoh and the land from evil. The uraeus was often depicted on the pharaoh's headdress, signifying the divine protection that he enjoyed.<sup>10</sup>

The wonder made a big impact on Moses because he *vamoosed* ("fled" - *nuwc* / noos [H5127] to flit, i.e. vanish away (subside, escape; causatively, chase, impel, deliver), (make to) flee (away, -ing), put to flight, X hide)!



Gold burial mask of Pharaoh Psusennes I



Wadjet

<sup>10</sup> *The Cobra's Protection: A Symbol of Royal Authority, Power, and Divine Favor*; <https://egyptmythology.com/the-cobras-protection-a-symbol-of-royal-authority-power-and-divine-favor/>

**4:4** Once Yahweh was able to coax Moses back to where the serpent was, He made an astonishing demand. Anyone familiar with snakes knows it is unwise to pick them up by the tail (especially poisonous snakes) because they can very easily swing around and bite the person holding it.

What would have happened if Moses had ignored Yahweh's explicit command and instead did what he believed was the best way to pick up the snake (by the head)? Moses is already showing incredible meekness in his dealings with Yahweh.

Now the man Moses was very meek, above all the men which were upon the face of the earth. (Numbers 12:3)

Moses was also learning that whatever Yahweh does, He can undo it, as needed. This is the case for the first nine plagues.

**4:5** "That they **may** believe" - some will believe, but others will choose to not believe.

**4:6-8** Yahweh provided a second manifestation to help convince the doubters, but the Word never records whether Moses performed the leprosy mutation to Pharaoh or the Israelites. This was an especially powerful manifestation because

**4** And Jehovah said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

**5** That they may believe that Jehovah Elohim of their fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath appeared unto thee.

**6** ¶ And Jehovah said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

**7** And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

**8** And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

there is still no known cure for leprosy - lepers had to be separated from the community to prevent the spread of the disease.

This sign was as much directly related to Israel, as was the first sign with the staff directly related to Egypt. God's chosen people began pure, and then God allowed them to become impure. But, God can redeem. He can take the most defiled person, or nation, and purify them. [BBC]

**9** And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.

**10** ¶ And Moses said unto Yahweh, O Jehovah [Adonai], I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

**11** And Jehovah said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I Jehovah?

**4:9** A third transmutation was provided for, in case the Israelites were still unconvinced that Moses had been sent by Yahweh. Again, the Word never records whether Moses performed this mutation for the Israelites. This manifestation is similar, but is not the same as the first plague Yahweh executed on Egypt - the changing of the Nile's waters to blood (Exodus 7:19-21).

The predominance of blood in this entire narrative should be observed. Moses has already spilled Egyptian blood (the phrase is not used, but it is a fixed biblical idiom for both manslaughter and murder). The Ten Plagues will begin with a plague of blood and end with one in which blood is heavily involved. On the way to Egypt (verses 24-26), Moses's life will be saved by a rite carried out

through blood. The story of liberation from Egyptian bondage is consistently imagined as a process of violent oppression to be broken only by violent counterstrokes. [FBM]

This sign is also a not too subtle accusation against the Egyptians, who killed the Hebrews children by casting them into the Nile.

**4:10** Moses was complaining that he either had a speech impediment or he was unskilled at presenting himself in speech (or both?). He may have also been complaining that his grasp of the Hebrew language had lapsed into incoherence, from non-use, which Yahweh remedies by telling him his brother Aaron could speak for him (Verse 14).

Any of these excuses was a desperate attempt to rid himself of the mission that Yahweh had chosen him for.

**4:11-12** FOS: *Erotēsis* (Interrogating) - emphasizing His lecture of Moses, who once understood the nature and power of Yahweh, but has discarded this knowledge over time because of his relationship with the Egyptians and the Midianites.

Yahweh was getting annoyed at Moses' many excuses. He has already promised to be with Moses during this mission (Genesis 3:12) and He effectively tells him to *stop quibbling and get going*. He also

reiterates His promise that He will be with him and give him the words Moses will need.

If God be for us, who can be against us? (Romans 8:31b)

**4:13** Moses understood the unspoken ramifications of what Yahweh was directing him to do and he wanted no part of it:

- Convince the skeptical Hebrews that he was sent by Yahweh,
- Convince the Egyptian court to let their unpaid labor supply leave,
- Lead millions of people on a journey across a wilderness - while dealing with dozens (hundreds? thousands?) that believe they should be the one in charge, and
- Other hardships he has not, yet, imagined.

Moses has a pretty decent life. He has an honest job, a good wife, and two children. Yahweh is asking him to uproot everything, endanger his life, and take a leap of faith with a Deity that has never made Himself manifest to Moses in the past.

Moses tells Yahweh to get someone else - quite the plucky response in the face of the Almighty.

In this sense, Moses is an ideal leader - because he doesn't really want the job.

**12** Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

**13** And he said, O Jehovah [Adonai], send, I pray thee, by the hand *of him whom* thou wilt send.

**14** And the anger of Yahweh was kindled against Moses, and he said, *Is not* Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

**15** And thou shalt speak unto him, and put [-אָ] [the] words in his mouth: and I will be with thy mouth, and with his mouth, and will teach [אָ] you [אָ] what ye shall do.

Throughout history, most national leaders ached to be powerful, influential, famous, rich. Moses either preferred to lead a simple life with his family, or feared returning to Egypt, or both. [RB]

**4:14-17** Yahweh rips into Moses and eviscerates all of Moses' excuses. He finishes by repeating everything He told Moses earlier. In the words of the unknown preacher, *He told him what He told him.*

“Is not Aaron the Levite thy brother?” - FOS: *Erotēsis* (Interrogating) - emphasizing that Moses would not be alone in this mission. Aaron is identified as both Moses' brother (which should be enough to identify the specific Aaron) and as a Levite. This is a

**16** And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of Elohim.

**17** And thou shalt take [ַנֶּסֶךְ] this rod in thine hand, wherewith thou shalt do [ַנֶּסֶךְ] [the] signs.

**18** ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

foreshadowing that the tribe of Levi is being set apart to speak the Words of Yahweh as priests.

When any prophet speaks with authority (even today), they are inspired, not possessed, to speak by Yahweh. Those who speak their own words and change the prophecy lose their inspiration. This is why prophecy must be aligned with the scriptures to determine if the words are from Yahweh or from the prophet's imagination (Deuteronomy 18:18-22; 1Thessalonians 5:21; 1John 4:1).

**Figure of Speech: REPETITIO**  
(Repetition)

*Repetition of the same Word or Words irregularly in the same Passage.*

This name is generally given as an alternative to the figure of *Geminatio* or *Epizeuxis*.

A word or words are repeated, not in immediate succession, as in *Epizeuxis*; not at the beginning, middle, or end of sentences (as in those just treated); not at definite intervals; but frequently in the same passage and irregularly for the sake of emphasizing and calling attention to it.

**4:16** "he shall be" (x3) - FOS: *Repetitio* (Repetition) - emphasizing Aaron's status in the overall mission.

Yahweh's prophets (including Moses and Christ) were able to do miraculous signs, *as necessary*. They were not magicians that could operate the Power of Yahweh at *their own* behest.

Moses is later punished for bringing forth water from a boulder in his name rather than giving the credit to Yahweh (Numbers 20:1-12) and Christ was tempted to prove his divine legacy by performing signs that his Father had not sanctioned (Matthew 4:1-11; Luke 23:8).

That Moses wages the battle with the Egyptians using a simple shepherd's rod rather than sophisticated weaponry is reminiscent of the sling and the five smooth stones with which the young shepherd David confronted and prevailed over the Philistine giant Goliath (1Samuel 17:40-51). With God on their side, Moses and David overcame foes far mightier than the Israelites on whose behalf they fought. [RB]

**4:18** The chastisement was such that Moses stopped complaining and returned to the encampment to begin preparing for his mission.

Moses asked for permission from his father-in-law to return to Egypt to check on his family. Two huge things leap from this Verse:

- Moses lied to Jethro - he knew the journey and the mission were dangerous and since he was planning on taking his wife and two sons, he severely downplayed the reason for the trip.
- Why did Moses need permission to leave Midian? No matter which narrative one uses to get Moses into Midian, he undoubtedly arrived with no wealth. Did he still owe time and labor to Jethro for a dowry for Zipporah (see the notes at Genesis 29:18)?

Was he just being polite? Would he have not gone to Egypt if Jethro had refused his request? Moses respects Jethro as is seen when he heeds his advice later in Exodus 18.

**4:19-21** Despite doing what he was commanded to do, he was still fearful. Yahweh helped to alleviate some of his fears by giving him pertinent information concerning the death of the former Pharaoh and his advisors.

Courage is doing what you're afraid to do. There can be no courage unless you are scared. (Captain Eddie Rickenbacker - Medal of Honor recipient, WWI)

**19** And Jehovah said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought [תא] thy life.

**20** And Moses took [תא] his wife and [תא] his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took [תא] the rod of Elohim in his hand.

**21** And Jehovah said unto Moses, When thou goest to return into Egypt,

Joseph also had to flee from Bethlehem until after King Herod died. When he returned with Mary and their child, he settled in Nazareth rather than back in Bethlehem, since the locals could have blamed him for the deaths of their sons.

Yahweh never removes trials from our lives (tribulation is good for character development - Psalm 119:71), he makes a way through the trials (David in exile, Daniel in the lion's den, and Christ in Gethsemane).

**4:20** Did Yahweh's protection extend to his wife and his sons, also? He must have believed it did.

Moses' staff is now referred to as "the rod of *Elohim*" and an *Aleph Tav* blessing. The Book of Jasher relays a narrative of the origin of this rod in the Creation; how Noah took it on the Ark; how it ended up in Midian; and how Moses was able to obtain it (a precursor to the Arthurian legend of the sword in the stone - Jasher 77:39-51).

see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden [חָזַק] his heart, that he shall not let [חָזַק] the people go.

22 And thou shalt say unto Pharaoh, Thus saith Yahweh, Israel is my son, even my firstborn:

23 And I say unto thee, Let [חָזַק] my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay [חָזַק] thy son, even thy firstborn.

**4:21** “I will **harden** his heart” - *chazaq* / *khaw-zak'* [H2388] to fasten upon; hence, to seize, be strong (figuratively, courageous, causatively strengthen, cure, help, repair, fortify), be of good (take) courage(-ous, -ly), encourage (self), be established, fasten, force, fortify, make hard, harden, become (wax) mighty, prevail, strengthen (self), be stout, be (make, shew, wax) strong(-er), be sure, take (hold), behave self valiantly, withstand.

Why is Yahweh forcing Pharaoh to keep the Israelites enslaved? It appears contradictory and wrong for Yahweh to punish Egypt for something He is *forcing* them to do.

I have a blog where I spell the meaning of this phrase in detail, but let me summarize by saying this phrase means that Yahweh is emboldening Pharaoh, giving him *the courage of his convictions*.<sup>11</sup>

Three words used for *harden*:

- (1) *hāzak* = [H2388] to brace or tighten up (opp. to relax). Cp. 4. 21; 7. 13, 22; 8. 19; 9. 12, 35; 10. 20, 27; 11. 10; 14. 4, 8, 17 (and once of the Egyptians, 12. 33), thirteen times in all.
- (2) *kāshah* = [H7185] to make sharp, hard, severe, cruel, Used twice, 7. 3; 13. 15 (cp. Gen. 49. 7).
- (3) *kābēd* = [H3515] to become heavy (7. 14; 8. 15, 32; 9. 7, 34; 10. 1), six times.

It was in each case God's clemency and forbearing goodness which produced the hardening. That goodness which “leadeth to repentance”. (Rom. 2. 4): just as the same sun which softens the wax hardens the clay. [EWB]

**4:22-23** Yahweh refers to Israel as both His bride (Exodus 24:7-8; Jeremiah 2:2) and as his children. In this case, it is a threat toward Pharaoh who would be reminded that he had killed the sons of a mighty God.

Like the Egyptian judgment, the Nation of Israel would face a devastating punishment in 70AD when the Romans decisively destroyed Jerusalem and tore down every vestige of the Temple in judgment for killing His son at Calvary.

<sup>11</sup> Robert Keck; *Harden Not Your Heart*; <https://graftedonline.wpcomstaging.com/2021/07/10/harden-not-your-heart/>

**4:24** “inn” - *malown* / maw-lone' [H4411] a lodgment, i.e. caravanse-  
rai or encampment:--inn, place  
where . . . lodge, lodging (place).

A place where caravans stopped.  
People would lodge at these inns  
and embed themselves into caravans  
that were travelling in the same di-  
rection that they desired to go.  
Travelling the trade routes by them-  
selves would make them vulnerable  
to bandits who preyed on stragglers  
(see Genesis 42:27; 43:21).

Despite being descendants of  
Abraham (Genesis 25:2), the Midi-  
anites seem to not place emphasis  
on the Covenant given to Abraham,  
including *obeying Yahweh's voice,*  
*His charge, His commandments,*  
*His statutes, and His laws* (Genesis  
26:5) - including circumcision.

We can assume that Moses was  
circumcised by his mother, accord-  
ing to the Covenant, because the  
angel does not command him to be  
circumcised. As his wife, she  
would have noticed that he was,  
also, but they had not performed the  
ritual on their son.

Being a “good” person is never  
enough. Being in Covenant with  
Yahweh requires faith evidenced by  
doing Covenantal things.

Zipporah probably had not un-  
derstood the commitment she was  
making by agreeing to accompany  
her husband on his mission.

**24** ¶ And it came to pass by the way  
in the inn, that Yahweh met him, and  
sought to kill him.

**25** Then Zipporah took a sharp stone,  
and cut off [פֶּה] the foreskin of her son,  
and cast *it* at his feet, and said, Surely a  
bloody husband *art* thou to me.

**26** So he let him go: then she said, A  
bloody husband *thou art*, because of the  
circumcision.

Moses is once again saved by a  
woman who acts in the face of real dan-  
ger.

**4:25-26** Zipporah's words appear to be  
a reproach to her husband and may be  
the first step towards their eventual sep-  
aration, though Moses may have sent  
her and the children away for their pro-  
tection when the stand-off with the Isra-  
elites and the Egyptians became fierce.

The Jerusalem Targum of Jonathan  
(first century AD) gives a different in-  
terpretation:

<sup>26</sup> And Zipporah took a  
stone, and circumcised the fore-  
skin of Gershom her son, and  
brought the severed part to the  
feet of the angel, the Destroyer,  
and said, The husband sought to  
circumcise, but the father-in-  
law obstructed him; and now let  
this blood of the circumcision  
atone for my husband. <sup>27</sup> And  
the destroying angel desisted  
from him, so that Zipporah  
gave thanks, and said, How  
lovely is the blood of this cir-  
cumcision that hath delivered  
my husband from the angel of  
destruction!

**27 ¶** And Jehovah said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of Elohim, and kissed him.

**28** And Moses told Aaron [אָרֹן] all the words of Yahweh who had sent him, and [אָרֹן] all the signs which he had commanded him.

**29 ¶** And Moses and Aaron went and gathered together [אָרֹן] all the elders of the children of Israel:

**30** And Aaron spake [אָרֹן] all the words which Yahweh had spoken unto Moses, and did the signs in the sight of the people.

**31** And the people believed: and when they heard that Yahweh had visited [אָרֹן] the children of Israel, and that he had looked upon [אָרֹן] their affliction, then they bowed their heads and worshipped.

**4:27** “Mount of Elohim” - It appears that Aaron travelled all the way to Midian to link up with Moses. They may have linked up at the inn where Moses was beginning his journey and where they encountered the destroying angel.

Zipporah and her children are not mentioned again in the Exodus saga until Jethro comes to meet Moses at Mount Sinai, after the Israelites leave Egypt (Exodus 18:1-6).

The Jasher narrative states that when Aaron met Moses in the wilderness, he was upset that Moses had brought his wife and sons and ordered Moses to send them back to Jethro (Jasher 79:15-18).

**4:28-30** As they travelled back to Egypt, Moses shared Yahweh’s Words and Signs. Upon their arrival, they gathered up the elders of Israel and Aaron shared Yahweh’s message with them.

#### **4:30-31**

The people believed Moses and Aaron after they witnessed the signs. Today, such signs would likely be dismissed by most people - myself among them - as magic tricks. This is not to say God no longer directly communicates with human beings; only that in an age of science and skepticism, people are less likely to be persuaded by miracles and revelations than in the past. [RB]



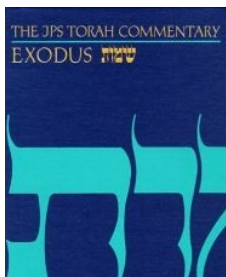
**5** And afterward Moses and Aaron went in, and told Pharaoh, Thus saith Yahweh Elohim of Israel, Let [אֶתְּ] my people go, that they may hold a feast unto me in the wilderness.

**2** And Pharaoh said, Who *is* Yahweh, that I should obey his voice to let [אֶתְּ] Israel go? I know not [אֶתְּ] Yahweh, neither will I let [אֶתְּ] Israel go.

**5:1** “My people” - *`am* / am [H5971] a people (as a congregated unit); specifically, a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively, a flock:--folk, men, nation, people.

Yahweh’s people are *`am* - a nation of Gentiles is *gowy* [H1471] (a foreign nation; hence, a Gentile; also (figuratively) a troop of animals, or a flight of locusts:--Gentile, heathen, nation, people). Also referred to as *goyim*.

**5:2** Joseph’s Pharaoh knew who Yahweh was. Joseph incessantly gave credit to Yahweh for the interpretation of Pharaoh’s dreams and the success of the famine’s management (Genesis 41:16-32). If this Pharaoh was ignorant of Yahweh, then his education of his own country’s history is lacking or he is being cocky.



“Who is [Yahweh]?” - A contemptuous retort that contrasts starkly with the humble response of Moses to the divine call: “Who am I?” The pharaoh was the incarnation of a god in Egyptian doctrine. This divine status meant that his power was unlimited, that his will was incontestable law, and that his utterances possessed divine force. He regards himself as YHVH’s superior.

“I do not know” - I do not acknowledge His authority.<sup>12</sup>

<sup>17</sup> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.<sup>18</sup> Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.<sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?<sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?<sup>21</sup> Hath not the potter power over

<sup>12</sup> Nahum M. Sarna; *The JPS Torah Commentary: Exodus*; <https://archive.org/details/jpstorahcommenta0000unse/page/n255/mode/1up>

the clay, of the same lump to make one vessel unto honour, and another unto dishonour? <sup>22</sup> What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: <sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles [those that left Egypt with the Hebrews]? (Romans 9:17-24)

He's about to get a master's class in who Yahweh is and why Pharaoh should obey His voice.

Letting his enslaved workforce do as they desired would have been seen as weakness - by both internal rivals and foreign enemies.

**5:3** Moses and Aaron are still respectful and have not resorted to threats, yet. They even gave Pharaoh a third option that would not cause him to look weak. Let the Hebrews worship or the God of the Hebrews would massacre Pharaoh's workforce.

**5:4-5** The Hebrew people appear to have anticipated leaving Egypt and failed to show up for work. The word "rest" is translated as *sabbath*.

"Wherefore do ye . . ." - FOS: *Erotēsis* (Interrogating) - emphasis-

**3** And they said, The Elohim of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto Yahweh our Elohim; lest he fall upon us with pestilence, or with the sword.

**4** And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let [ַאָא] the people from their works? get you unto your burdens.

**5** And Pharaoh said, Behold, the people of the land now *are* many, and ye make [ַאָא] them rest from their burdens.

**6** And Pharaoh commanded the same day [ַאָא] the taskmasters of the people, and [ַאָא] their officers, saying,

**7** Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

**8** And [ַאָא] the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our Elohim.

**9** Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

ing that Pharaoh planned to set the Hebrew people against Moses and Aaron.

**5:6-9** Pharaoh decides the Hebrews should be punished for their audacity of asking for time off. Slaves don't get time off and acquiescing to their wishes would lead to them forgetting their status, more requests for more time off, and eventual rebellion.

**10 ¶** And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

**11** Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

**12** So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

**13** And the taskmasters hastened *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

Painted on the walls of the Theban tomb of Rakhmire (mid -15th century B.C.E.), who was the Egyptian vizier, these realistic scenes [next page] depict slaves manufacturing mud-bricks.<sup>13</sup>

The Israelites did NOT build pyramids in Egypt. The pyramid-building era was long over, and now Pharaohs and nobles were being buried in hollowed out and magnificently decorated shafts and caves. The primary construction projects of the Israelites were roads, military forts, and storage facilities. [BBC]

“tale” - *mathkoneth* / math-ko'-neth [H4971] in the transferred sense of measuring; proportion (in size, number or ingredients):-- composition, measure, state, tale.

**5:10-13** The quota of bricks had originally been set as high as possible based on the Hebrews' ability to do a set number of bricks. By adding the requirement for them to gather straw, also, made the quota impossible to achieve without either performing their jobs more efficiently (slaves are not known to care about efficiency) or by taking shortcuts (using less straw than before).

In 1883, the treasure or store cities of Pithom and Raamses were unearthed. The lower courses of the walls were made of the usual sun-dried mud bricks in which chopped up straw had been mixed for binding the clay together and strengthening it. In the middle courses, the bricks lacked straw, but contained stubble and roots of the grain crop, which the labourers had put in to take

<sup>13</sup> Marek Dospěl; *Pharaoh's Brick Makers*; <https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-egypt/pharaohs-brick-makers/>



the place of straw. It appeared that they had put in whatever they could find handy. The top courses contained neither straw nor stubble. This shows a resemblance to what we read in Exodus.<sup>14</sup>

**5:14** Pharaoh's taskmasters had appointed certain Hebrews as subordinate taskmasters over their own people. Many would have volunteered for better living arrangements, better food, etc.

This same system was used by the Nazis at their death camps where certain Jews (*Kapos*) supervised forced labor or carried out administrative tasks. The obvious reason was to survive the Nazi genocide, but many were lynched by their fellow Jews after the war because the *Kapos* carried out their tasks with too much zeal.<sup>15</sup>

The officers would have done whatever they could to avoid being beaten by the Egyptians, including beating their fellow Hebrews to get them to work harder.

**5:15-16** These Hebrew taskmasters were given audience with Pharaoh - no doubt to reinforce the wedge that he is attempting to drive between Moses, Yahweh, and the Hebrews.

**14** And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

**15** ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

**16** There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

Pharaoh cannot allow Moses to give the Hebrews hope. Actor Richard Dysart addresses this as a mining mogul who is bullying small claim holders in the movie *Pale Rider* (1985):

When I left, those tin pans had all but given up. Their spirit was nearly broken. A man without spirit is whipped. But a preacher, he could give them faith. Shit! One ounce of faith, they'll be dug in deeper than ticks on a hound. You boys, you go throw a rope around that man. You bring him to me! . . . No, don't. If we get too rough, we'll make a martyr out of him. Don't wanna give 'em a martyr'.

They boldly accuse Pharaoh's people for the impossible situation. This accusation implies that Pharaoh is a poor hiring manager. They must not care what happens to them - their situation appears hopeless.

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<sup>14</sup> H.V. Morsley; *Junior Bible Archaeology*, Page 47; <https://archive.org/details/jpostorahcommenta0000unse/page/n255/mode/1up>

<sup>15</sup> Cheryl Levi; *What the Kapo Trials tell us about moral gray zones*; <https://blogs.timesofisrael.com/the-kapo-trials/>

**17** But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to Yahweh.

**18** Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

**19** And the officers of the children of Israel did see *that* [תא] they *were* in evil case, after it was said, Ye shall not min-*ish ought* from your bricks of your daily task.

**20** ¶ And they met [תא] Moses and [תא] Aaron, who stood in the way, as they came forth from Pharaoh:

**21** And they said unto them, Yahweh look upon you, and judge; because ye have made [תא] our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

A sociological note: The Hebrew word for “servants” is the same as the word for “slaves” may help explain why Jews have historically been reluctant to take on positions of servitude or positions that even imply servitude. Thus, while most people, when speaking of their employment, say, “I work for so-and-so,” Jews are more apt to say, “I work with so-and-so.” [RB]

**5:17-18** “Ye are Idle” (x2) - FOS: *Epi-zeuxis* (Duplication) - emphasizing Pharaoh belittlement of his slaves.

Only Moses and Aaron are recorded to have spoken about sacrificing in the wilderness. Pharaoh is once again tying the Hebrews increased troubles to Moses and Aaron.

Killing Moses might make him a martyr - larger than life. Making him a pariah amongst his people could shut Moses down (if Pharaoh was lucky, the Hebrews might kill him) and dissuade others from emulating him.

**5:19-21** Pharaoh appears to be initially successful. The elders appear to have abandoned Moses (they were to accompany Moses when he met with Pharaoh [Exodus 3:18] but no mention is made of them when Moses is in front of Pharaoh) and now the Hebrew taskmasters accuse Moses and Aaron of disobedience toward Yahweh because Pharaoh was angry.

“abhorred” - Hebrew: *you made to stink*.

The Hebrews were equating making Pharaoh happy with obedience to Yahweh - they have lost their purpose and faith because of the extended time they have spent living in Egypt.

They were upset that their lives were made worse because of Moses and Aaron, but it was made worse by Pharaoh, who could make it worse at any time he wanted for any reason (or for no reason at all). An earlier Pharaoh had killed their sons - was that okay as long as their workload was not too hard?

**5:22-23** “evil entreated” - Hebrew idiom: *suffered to be evil entreated*. The KJV makes it sound like Yahweh did the deed but the Hebrew states that He allowed the deed to be done.

Moses is not immune to the increased suffering of the Hebrews. It causes him to question Yahweh’s decision to send him to Pharaoh and to question His ability to free the Hebrews since things have only gotten worse for them.

“neither hast thou delivered” - Hebrew: *delivering Thou hast not delivered*. FOS: *Polyptōton* (Many Inflections) - emphasizing Moses’ perception that Yahweh had failed.

People often blame Yahweh when bad things happen because they believe that everything is “God’s Will”. Many lose faith in the Father when bad times overtake them - they think Yahweh should bless His believers all the time.

This is the mantra of the “prosperity preachers”. They teach that anyone who exercises *true faith* will surely attain physical, material, and financial prosperity in this life. This ignores the examples of all of the Bible’s notables (none of whom lived a life free of affliction), especially Yeshua, the Christ, who was imprisoned, tortured, and murdered on a tree.

**22** And Moses returned unto Yahweh, and said, Jehovah [Adonai], wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

**23** For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered [יָצַא] thy people at all.

We live in a fallen world and there are consequences and collateral damage to man’s decisions.

It also ignores Yahweh’s own Words that affliction is a good thing.

*It is good for me that I have been afflicted; that I might learn thy statutes.*

I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me. (Psalms 119:71, 75)

People who have never known suffering (are their any?) never realize they need a savior. The Hebrew taskmasters looked to Pharaoh to be their savior.

Moses must have thought that Yahweh would smash the Egyptians and escort the Hebrews out of Egypt as soon as Moses approached Pharaoh. Yahweh will do both, but He has things He feels He needs to do first to educate the Hebrews and any others that will accompany them when they finally leave Egypt.

Yahweh did not get angry with Moses - it speaks volumes that He would allow us to question Him. The name “Israel” means *struggles with God* (see notes at Genesis 32:27).

There are limits, however. Moses questions Yahweh, but he does not question His existence. Moses was seeking answers, not condemning the Father.

We all want good to prevail over evil immediately. And it would be nice if it did. But more often - this case being one of them - it doesn't. Hence the need for perseverance, faith, and hope. [RB]



**6** Then Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

**2** And Elohim spake unto Moses, and said unto him, I *am* Jehovah:

**3** And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* El Shaddai, but by my name JEHOVAH was I not known to them.

**6:1** Yahweh's response showed he understood Moses' apprehension.

God does not respond to Moses's accusations at the end of the previous chapter - that the mission has not only not succeeded, it has increased the suffering of the enslaved Israelites. There is an important Talmudic principle that states silence in the face of an accusation is, in effect, acknowledgment that the accusation is true. By saying nothing, God may be acknowledging it is understandable. [RB]

"See" - *ra'ah* / raw-aw' [H7200] to see, literally or figuratively (in numerous applications, direct and implied) appear, behold, discern, have experience, perceive, (fore-, cause to, let) see, view.

The speaking kind words with no actions or consequences were over, everyone was about to witness the mighty power of Elohim. He escalates slowly because their will be many more than just the Israelites that will believe and

leave Egypt - He wants to give everyone who wants to time to build their faith.

"Strong" - (*chazaq* / khaw-zawk') [H2389] strong (usu. in a bad sense, hard, bold, violent):--harder, hottest, + impudent, loud, mighty, sore, stiff (-hearted), strong(-er).

Yahweh told Moses in Midian that Pharaoh would not be inclined to let the Hebrew leave (Exodus 3:19), but now He is telling him that He is about to do wonders that will cause the Egyptian god-king to *force* the Hebrews to leave.

**6:2** "Elohim spake" - Occurs only twice in Exodus: here, and Exodus 20:1 (When Elohim, Himself, audibly spoke the Ten Commandment to the Israelites at the base of Mount Sinai). [EWB]

**6:3** Jehovah is the name of God in covenant relation to those whom He has created (see Appendix 1). The Patriarchs may not have known (*yada`* / yaw-dah' [H3045] to know (properly, to ascertain by seeing); comprehend, have, take) knowledge, understand) this relationship fully.

YHVH is saying that He revealed Himself, made His essence known to the Patriarchs, in a little different way than He is now revealing Himself to Moses. In due time YHVH is making Himself more known, and more personal, and more accessible. [BBC]

**6:4-5** “I have” (x3) - FOS: *Repetitio* (Repetition) - emphasizing that Elohim knows ALL that is happening, All that He has promised, and ALL that He will do.

“pilgrimage” - *maguwr* / maw-goor' [H4033] in the sense of lodging; a temporary abode; by extension, a permanent residence:-- dwelling, pilgrimage, where sojourn, be a stranger.

They “sojourned” in Canaan, and they “dwelt” in Egypt (Exodus 12:40). [EWB]

**6:6-8** Elohim instructs Moses to talk to all the Israelites, not just the elders.

“And I will” (x7) - FOS: *Repetitio* (Repetition) - emphasizing His promises to the Patriarchs and all that Elohim plans to do for the Israelites in the near future.

God thus makes a total of seven promises. Once again, the number seven appears in the Torah. It is the most significant and recurring number in the Torah.

To cite only some examples:

- The world is created in seven days.
- The Sabbath is on the seventh day.
- Every seventh year is a Sabbatical year for the land (Leviticus 25:3-6)

**4** And I have also established [־הא] my covenant with them, to give them [־הא] the land of Canaan, [הא] the land of their pilgrimage, wherein they were strangers.

**5** And I have also heard [־הא] the groaning of the children of Israel, [־הא] whom the Egyptians keep in bondage; and I have remembered [־הא] my covenant.

**6** Wherefore say unto the children of Israel, I *am* Yahweh, and I will bring [הא] you out from under the burdens of the Egyptians, and I will rid [הא] you out of their bondage, and I will redeem [הא] you with a stretched out arm, and with great judgments:

**7** And I will take [הא] you to me for a people, and I will be to you a Elohim: and ye shall know that I *am* Yahweh your Elohim, which bringeth [הא] you out from under the burdens of the Egyptians.

**8** And I will bring [הא] you in unto the land, concerning the which [־הא] I did swear to give [הא] it to Abraham, to Isaac, and to Jacob; and I will give [־הא] it you for an heritage: I *am* Yahweh.

and every Jubilee Year (Leviticus 25:8-12) begins after every forty-ninth year (seven times seven).

- The festivals of Pesach (Passover) and Succot (Tabernacles) are each seven days long. [RB]

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

“redeem” - *ga'al* / gaw-al' [H1350] to redeem (according to the Oriental law of kinship), i.e. to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.), avenger, deliver, (do, perform the part of near, next) kinsfolk(-man), purchase, ransom, redeem(-er), revenger.

Christ purchased the believers with his blood when he stretched his arms upon the cross (Acts 20:28; Colossians 1:14). He will redeem those that stay faithful to the end (Matthew 24:13).

For example: when you purchase a ticket to an event, you cannot see the event unless you redeem the ticket. If you decide later that the event is not worth your time, you might skip the event, you still own the ticket, but it is not redeemed.

Not everyone that was purchased will be redeemed (Matthew 7:13-14, 21-23).

“I will take you to be My people” - The selection of Israel as a “peculiar people” (Deuteronomy 14:2) did not involve the abandonment of all other nations, as we see by the instances of Balaam, Ruth, Job, Nebuchadnezzar, Darius the Mede, Cyrus, and others. God always continued to “govern all the nations upon the earth”. [BH]

The language of this verse is reminiscent of the language of the ancient Jewish marriage contract (*ketubah*) in which a man takes a woman for his wife and the woman accepts his proposal. This husband/wife metaphor is commonly used throughout the literature of the prophets to describe the relationship between God and Israel. Most famously, the prophet Hosea speaks of God saying to the Jewish people: “I will betroth you unto Me forever; I will betroth you unto Me with righteousness and justice; and with goodness and mercy. And I will betroth you unto Me with faithfulness and you shall know God” (Hosea 2:21).

This Verse is the promise - the betrothal takes place at the base of Mount Sinai (Exodus 19:8).

**6:9** The Israelites were not getting their hopes up. After Moses' last pronouncement, the Hebrews' lives were made more difficult by the Egyptians. They, like the Hebrew taskmasters, probably preferred that Moses shut up and go away.

Even Yeshua had trouble reaching out to the people of his own land.

<sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And

they said, Is not this Joseph's son? <sup>23</sup> And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. <sup>24</sup> And he said, Verily I say unto you, No prophet is accepted in his own country. (Luke 4:22-24; see also, John 1:11-12)

**6:10-11** Yahweh tells Moses to once again seek an audience with Pharaoh and demand he let the Israelites leave Egypt.

**6:12** Moses replies that the Israelites would not listen to him - if the children of the Covenant would no listen, why would an unbeliever like Pharaoh listen and obey?

His last complaint is that his words are ineffective.

“Uncircumcised lips” - *lips inefficient for the purpose for which lips are given*; as “uncircumcised ears” are *ears that cannot hear* (Jeremiah 6:10), and an “uncircumcised heart” [is] *a heart that cannot understand* (Jeremiah 9:26).

Moses still believes that they have not been successful because of the inadequacy of his speech. No amount of eloquence would have caused Pharaoh to change his mind.

Being our best for Yahweh does not always equate to our success in the physical world. We believe and

**10** And Yahweh spake unto Moses, saying,

**11** Go in, speak unto Pharaoh king of Egypt, that he let [ִיִּשְׂרָאֵל] the children of Israel go out of his land.

**12** And Moses spake before Yahweh, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

**13** And Yahweh spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring [ִיִּשְׂרָאֵל] the children of Israel out of the land of Egypt.

**14** ¶ These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

**15** And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

**16** ¶ And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

**17** The sons of Gershon; Libni, and Shimi, according to their families.

act on His Word - ultimate success will come when Messiah returns and renews our physical world.

**6:13** Once again, Yahweh tells Moses and Aaron to speak. He will produce the results.

**18** And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

**19** And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

**20** And Amram took him [־תא] Jochebed his father's sister to wife; and she bare him [־תא] Aaron and [־תא] Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

**21** ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.

**22** And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

**23** And Aaron took him [־תא] Eli-sheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him [־תא] Nadab, and [־תא] Abihu, [־תא] Eleazar, and [־תא] Ithamar.

**24** And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

**25** And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him [־תא] Phinehas: these *are* the heads of the fathers of the Levites according to their families.

**26** These *are* that Aaron and Moses, to whom Yahweh said, Bring out [־תא] the children of Israel from the land of Egypt according to their armies.

**27** These *are* they which spake to Pharaoh king of Egypt, to bring out [־תא] the children of Israel from Egypt: these *are* that Moses and Aaron.

**6:14-27** We are given the genealogy of Jacob's first three children. The firstborn is expected to lead the family, unless fault is found causing the head to choose a different son. Jacob disqualified his firstborn, Reuben for sleeping with Jacob's concubine (Genesis 49:4). Simeon was also disqualified for the cruelty he displayed at Shechem (Genesis 49:6-7).

Levi should have been similarly disqualified, but Yahweh may have judged Simeon to be the more guilty of the two - the instigator that led Levi to iniquity at Shechem.

Reuben and Simeon are listed to show that Levi is the next in line for leadership. That leadership will transfer to the Tribe of Judah after the Levites are designated and separated out as the priests for Yahweh (Exodus 28:1)

So, Israel was the "nation", the 12 sons were the 12 tribes that formed that nation. The sons of the 12 tribal leaders each formed their own clan or family. The Bible calls the leader of a household the "head", [the] leader of each clan is the "chief", and [the] leader of a tribe is called a "prince". So, the order of prince, chief, head, formed a hereditary aristocracy.

Operating in parallel was another class or category of leadership and authority - a sort of elected or appointed class of leaders called “elders”, “officers” or “scribes”. [BBC]

**6:28-30** Yahweh tells Moses to go back to Pharaoh and talk to him again.

Moses again claims his words carry no value (“uncircumcised lips”). He still thinks *his* words should be able to sway Pharaoh.

As much as the Egypt of Exodus is real and tangible, it is also a ‘type’. Egypt, itself, [is] used throughout the rest of the Bible to represent servitude, and a foreign place . . . a way of life that was NOT meant for God’s people. Egypt is representative of the place where we ALL resided BEFORE we cried out to God to rescue us. The Hebrews were in servitude to Egypt because they were forced to be. We

**28 ¶** And it came to pass on the day *when* Yahweh spake unto Moses in the land of Egypt,

**29** That Yahweh spake unto Moses, saying, I *am* Jehovah: speak thou unto Pharaoh king of Egypt [תא] all that I say unto thee.

**30** And Moses said before Yahweh, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

were in servitude because we were born into that condition. This is why we need to be re-born, to start afresh as babes in the covenant. To grow in the ways of YHVH is to read, learn, discover and walk out your faith with YHVH daily. Slips and falls will occur, and yet, He has compassion and mercy and grace for the day. Just like our humanity, when we try something for the first time we do not always get it right, it is through patience, practice and persistence we find maturity of faith. [It] took Israel 40 years in the desert. [BBC]

**7** And Jehovah said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

**2** Thou shalt speak [אָ] all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send [אָ] the children of Israel out of his land.

**3** And I will harden [אָ] Pharaoh's heart, and multiply [אָ] my signs and [אָ] my wonders in the land of Egypt.

**7:1** Moses is still in training. If Pharaoh had acquiesced the first time they met, Moses may have thought he made it happen. Yahweh is training Moses to do big things, even if he doesn't believe he can achieve those things.

“God” - *'elohiym / el-o-heem'* [H430] gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:--angels.

“prophet” - *'nabiy' / naw-bee'* [H5030] a prophet or (generally) inspired man:--prophecy, that prophesy, prophet.

The Hebrew word *nabi* is commonly translated as “prophet,” but it actually means “spokesman.” The primary role of Aaron and of the later prophets in the Hebrew Bible, such as Amos, Isaiah, and Jeremiah, is not to predict the future, but to

serve as God's spokesman (or spokeswoman). Aaron has precisely that role: to convey God's words to Pharaoh as they are transmitted to Moses.

Similarly, Yeshua's cousin, John, acts as his spokesman, though there appeared to have not been any coordination before John started his ministry (John 1:25-27).

**7:3** Hardening Pharaoh's heart is seen as an *Aleph Tav* blessing.

Again, this translates as Elohim giving Pharaoh *the courage of his convictions*.

Pharaoh does not want to let his slaves leave and the Israelites have yet to believe that Elohim is ready and/or able to free them.

Egypt had a population of around 10 - 12 million people at this time. Israel made up something between 2.5 and 3 million of that number [Genesis 12:37]. Which means that Egypt stood to lose 25% of its population, and almost its entire work force, if Israel was to leave.<sup>16</sup>

Once Elohim begins to strike Egypt, a less courageous man would acquiesce too quickly. Elohim needed Pharaoh to go all ten rounds with Him.

Yahweh is warning Moses that he will once again be unsuccessful. He

<sup>16</sup> Torah Class: Lesson 7 - Exodus 7; <https://www.torahclass.com/lessons/old-testament/exodus/lesson-7-ch7/>

will do the work that will free the Hebrews - Moses just needs to be a spokesman so all the people in Egypt can understand what is happening.

“My signs” - *'owth / oth* [H226] (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.:--mark, miracle, (en-) sign, token.

“My wonders” - *mowpheth / mo-faith'* [H4159] in the sense of conspicuousness; a miracle; by implication, a token or omen:--miracle, sign, wonder(-ed at).

**7:4** “Mine armies” - *tsaba' / tsaw-baw'* [H6635] a mass of persons (or figuratively, things), especially reg. organized for war (an army); by implication, a campaign, literally or figuratively (specifically, hardship, worship):--appointed time, (+) army, (+) battle, company, host, soldiers.

Yahweh took action against the Pharaoh that took Abram’s wife (Genesis 12:15-20), but He gave him the opportunity to do the right thing and return Sarai. When Pharaoh did, Yahweh did not need to expand his judgment of Pharaoh and Egypt.

The Pharaoh of Moses had the same opportunity, but refused to do the right thing until his kingdom was shattered under many judgments.

**7:5** “Shall know” - i.e. by a great experience. That was the great object of all these ten plagues; as it will be in the coming day of the judg-

**4** But Pharaoh shall not hearken unto you, that I may lay [-תא] my hand upon Egypt, and bring forth [-תא] mine armies, and [-תא] my people the children of Israel, out of the land of Egypt by great judgments.

**5** And the Egyptians shall know that I am Yahweh, when I stretch forth [-תא] mine hand upon Egypt, and bring out [-תא] the children of Israel from among them.

ments described in the Apocalypse (Revelation 16:5-7).

There are three major purposes for the Ten Plagues.

The first and most obvious is to force Pharaoh and the Egyptians to release the Hebrews.

The second is to punish Pharaoh and the Egyptians for the terrible suffering they inflicted on the Israelites over hundreds of years - including for a time the mass murder of newborn Hebrew boys. God and the Torah believe in punishment when appropriate, because God and the Torah are preoccupied with justice. Thank God. While the world needs compassion and other good traits, they must all be rooted in justice or we end up with neither justice nor compassion.

The third purpose of the plagues is to demonstrate to the Israelites (and to the Egyptians) that God, not the gods of Egypt (including Pharaoh), is the real God. That is why, as we shall see, the plagues were specifically directed against Egypt’s gods. [RB]

6 And Moses and Aaron did as Yahweh commanded them, [תאס] so did they.

7 And Moses *was* fourscore [80] years old, and Aaron fourscore and three [83] years old, when they spake unto Pharaoh.

8 ¶ And Yahweh spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take [תאס] thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as Yahweh had commanded: and Aaron cast down [תאס] his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up [תאס] their rods.

7:6-7 These verses make it appear take Moses and Aaron went a second time before Pharaoh. This would make the rod into serpent the third visit.

7:8-9 Yahweh cannot be seen by mortals, so Moses represents Yahweh to Pharaoh and Aaron represents Yahweh's spokesman (Moses' actual status).

“serpent” - *tanniyn* / tan-noon'  
[H8577] a marine or land monster, i.e. sea-serpent or jackal:--dragon, sea-monster, serpent, whale.

Ezekiel uses the same word, but it sounds more like a crocodile than a snake:

Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great **dragon** [ESV footnote gives “alligator” as an alternate translation] that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. (Ezekiel 29:3)

Changing the staff into a crocodile would be very impressive - the stick to snake version has a better imagery because of the similarity between their shapes. Also, Pharaoh literally wore a serpent on his regal headdress - the serpent being the Egyptian symbol of kingly authority and healing.

The similarity is noted again in the New Testament - the apostle Paul is bitten by a viper he mistakenly picked up as he is gathering sticks for a fire (Acts 28:3).

7:10-12 Pharaoh's magicians (two of which, Jannes and Jambres, are mentioned in 2Timothy 3:8 and Jasher 79:27) were all able to replicate Aaron's spectacle. The Torah forbids the practice of actual magic (Deuteronomy 18:10 - as opposed to tricks and illusions) so the ability to perform actual magic must exist.

The Egyptians worshipped a plethora of pagan gods, many of

whom were demons - they were able to alter the physical nature of their staffs, but not as powerfully as Yahweh did. Aaron's staff consumes the staffs of the magicians.<sup>17</sup>

**7:13** Pharaoh was not impressed with the power of Moses and Aaron because his magicians were able to replicate the phenomenon.

**7:14-19** The Book of Jasher states there was a two-year interval between the serpents and changing the Nile into blood (Jasher 80:1).

This seems like a long time. Though a reading of Exodus gives the appearance that the plagues took place one right after the other with very little interval, there would have had to have been some time between each miraculous sign for the Egyptians to recover before being hit again.

Imagine the difference between a boxer who get hit ten times with a right cross in one round and one who gets hit by ten right crosses in ten rounds (one per). The first boxer would be knocked out half-way through that beating. The other boxer would have time to recover between hits.

If the plagues all happened in quick succession, would have devastated the Egyptians quickly and the Hebrews would have been released

**13** And he hardened Pharaoh's heart, that he hearkened not unto them; as Yahweh had said.

**14** ¶ And Jehovah said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

**15** Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

**16** And thou shalt say unto him, Yahweh Elohim of the Hebrews hath sent me unto thee, saying, Let [אֶתְּ] my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

before all the plagues could occur, weakening the message Yahweh was sending to everyone in Egypt.

A time of weeks or months between the plagues would give a false impression that the Hebrew God had done all He could and the Egyptians had withstood Yahweh's best shot. It also gave the Israelites time to regain their respect and trust in Yahweh.

Various Bible scholars have used [scripture], and other data, to speculate that from the 1st plague to the final judgment (killing of the firstborns) was approximately 10 months; that is, the event began in May-June and ended the following March-April.<sup>18</sup>

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<sup>17</sup> How did the Egyptian magicians replicate some of Moses' miracles?; <https://biblechat.ai/knowledgebase/old-testament/pentateuch/how-did-egyptian-magicians-replicate-some-moses-miracles/>

**17** Thus saith Yahweh, In this thou shalt know that I *am* Yahweh: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

**18** And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

**19** ¶ And Yahweh spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

**20** And Moses and Aaron did so, as Yahweh commanded; and he lifted up the rod, and smote [מִן] the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

Yahweh reminds Moses and Aaron that He knew Pharaoh would not release the Israelites and that it was time to escalate His judgment against Egypt.

“the rod which was turned to a serpent” - was there more than one rod? It appeared that Yahweh was still working with Moses and Aaron to build their faith. The plagues were massive compared with the snake transformation -

would their faith have been lacking at such a large miracle if they had not done the smaller miracle first?

Though Aaron would not raise the staff over every site of water in Egypt, his one action would inflect all the water in Egypt.

- Streams = canals.
- Rivers = the seven streams of the Delta.
- Ponds = lakes where reeds grew.
- Pools = reservoirs. [EWB]

The word “vessels” is italicized both times, meaning these words were added by the translators in 1611 AD. Bullinger suggests they were put for [channels] made of wood [and canals] made of stone.

They could also be for drinking utensils which would symbolize that *all* the water of Egypt would turn to blood, no matter where it came from or where it was stored. Verse 24, however, states that people could dig next to the Nile and get clean water, so not all the water became blood.

Jasher backs up the utensil narrative and also states that even the water in bread (presumably from the Nile) turned to blood. (Jasher 80:3-5)

**7:20-21** Moses and Aaron did as Yahweh commanded - no embellishment, just obedience.

What occurred here was something that the Egyp-

<sup>18</sup> Torah Class: Lesson 7 - Exodus 7; <https://www.torahclass.com/lessons/old-testament/exodus/lesson-7-ch7/>

tians had seen before, but in smaller measure. Every year at the time of the rise of the Nile [August], silt would color the water a characteristic red, and the rich nutrients contained in the silt spurred the growth of microorganisms to create an effect that most of us who live near the ocean are familiar with: a Red Tide. This eats up necessary oxygen, thereby killing millions of fish, and causing a terrible stench.

This fits very well not only with the scriptural description of what occurred, but also with the God-pattern of using nature in extraordinary ways. Of course, the miracle was that

1. Moses caused it to happen upon his command,
2. it happened when the Nile was NOT in the rising season, and
3. it even contaminated already drawn water in the vessels in which the water was being stored.<sup>19</sup>

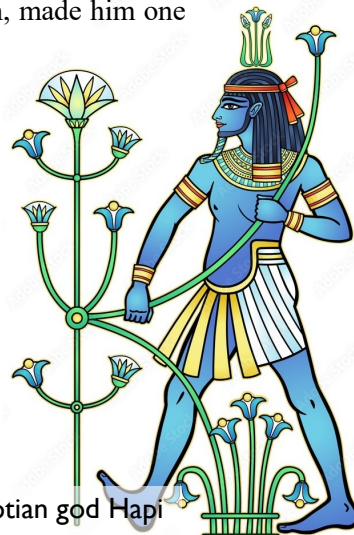
FOS: *Polysyndeton* (Many Ands) - Emphasizing all the negative consequences of the plague. Yahweh's first plague showed the ineffectiveness of the Egyptian god of the Nile, Hapi (or Hapy).

**21** And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

**22** And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as Yahweh had said.

**23** And Pharaoh turned and went into his house, neither did he set his heart to this also.

Hapi was the patron of Upper and Lower Egypt. In this capacity he was described as twin deities named Hap-Reset (Upper Egypt) and Hap-Meht (Lower Egypt). These deities were depicted either pouring water from a jug (representing the inundation) or tying together the heraldic plants of Upper and Lower Egypt (the papyrus and the lotus respectively) in a knot which resembled the hieroglyphic word "*sema*". ("joined"). This role, together with his connection with the Nile and the inundation, made him one



<sup>19</sup> Torah Class: Lesson 7 - Exodus 7; <https://www.torahclass.com/lessons/old-testament/exodus/lesson-7-ch7/>

**24** And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

**25** And seven days were fulfilled, after that Yahweh had smitten [יָרַח] the river.

of the most popular and powerful deities of Ancient Egypt.

Hapi was depicted as a plump man with large breasts and blue or green skin wearing the false beard of the pharaoh. The female breasts and his skin colour are a reminder that he is a fertility god, while the false beard reaffirms his link to the pharaoh. As the patron of Upper and Lower Egypt Hapi was often depicted as twin deities; Hap-Reset who wears the papyrus of Upper Egypt on his headdress and Hap-Meht who wears the lotus of Lower Egypt on his headdress.<sup>20</sup>

This is a foreshadowing of the plagues that will be unleashed in the end-times:

<sup>6</sup> And the seven angels which had the seven trumpets prepared themselves to sound.

<sup>8</sup> And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;<sup>9</sup>

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed (Revelation 8:6, 8-9)

**7:22** For the Magicians to replicate the water into blood wonder, then all of the water in Egypt could not have been affected by Aaron's actions.

Moses did not confront Yahweh, this time, when Pharaoh "hardened his heart". Yahweh had warned Moses the last two times, also. He was exhibiting greater trust in Yahweh and His ways.

**7:23** A good leader does not show their emotions in public (e.g., shock at the Nile turning to blood). Pharaoh acted as if this was not a big deal based on his sorcerers' ability to once again reproduce the acts of Aaron. I'm sure that Pharaoh would have preferred the magicians reverse the plague rather than contaminating even more water.

**7:24-25** "The Egyptians digged" - did the Israelites not have to dig to find fresh water? Did the Nile become fresh again once it reached Goshen? If not, was the Mediterranean Sea flooded with seven days of blood-water?

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<sup>20</sup> Ancient Egypt Online: Hapi; <https://ancientegyptonline.co.uk/hapi/>

## The Ten Plagues of Egypt



The pattern of the plagues illustrates a divine plan rather than a random collection of miracles



Plague		Egyptian god exposed
<b>Affected All of Egypt (Egyptians and Israelites)</b>		
1st	(water turned to blood): The gods attached to the Nile River	Hapi / Sobek
2d	(frogs): The frog god and goddess	Heqet / Kek
3d	(lice): The earth god	Geb
<b>Affected Only the Egyptians</b>		
4th	(flies/insects): The beetle god	Khepri
5th	(diseased cattle): gods associated with cows and sheep	Hathor / Apis / Khnum
6th	(boils): god of healing	Sekhmet / Horus
7th	(hail): gods of the sky, atmosphere, and agriculture	Nut / Set / Nepit
8th	(locusts): The gods who protected against locusts and human disease	Set / Osiris
9th	(darkness): The sun god and moon god	Ra / Kek
10th	(deaths of firstborn): All of Egypt's gods, including Pharaoh	Osiris / Isis / Bes / Pharaoh

<b>Warn- ing?</b>	<b>Starts</b>	<b>Ends</b>	<b>Verses</b>
At the Nile	Aaron raises staff over Nile	7 days	7:15-25
In Palace	Aaron raises staff over Nile	Pharaoh dictated	8:1-15
None	Aaron strikes earth with staff	?	8:16-19
At the Nile	?	Pharaoh begs	8:20-32
In Palace	next day	?	9:1-7
None	Moses tosses ashes in air	2 - 3 weeks?	9:8-12
At the Nile?	Moses raises his arms	Pharaoh begs	9:13-35
In Palace	Moses raises his arms	Pharaoh begs	10:1-20
None	Moses raises his arms	3 days	10:21-29
In Palace	midnight	one night	11:1 - 12:32



Chapter 8:1-4 is Chapter 7:26-29  
in the Hebrew Bible.

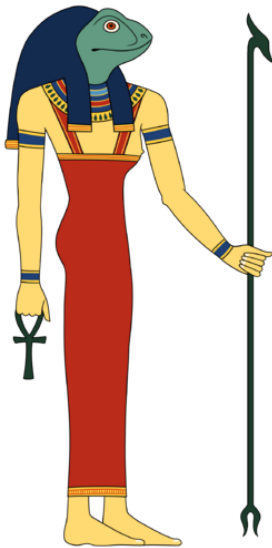
**8** And Jehovah spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith Yahweh, Let [אֶרֶץ] my people go, that they may serve me.

**2** And if thou refuse to let *them* go, behold, I will smite [אֶרֶץ] all thy borders with frogs:

**3** And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

**4** And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

**8:1-2** An interval of time must have occurred between the Nile being blood and the frogs, because the blood killed all the fish (presumably the frogs, also -



though the frogs may have left the river to find a more hospitable habitat - setting up the next plague).

The anxiety of the first plague has probably also dissipated with the passage of some time, the new threat would be a new shock.

**8:3-4** FOS: *Polysyndeton* (Many Ands) - Emphasizing the vastness and all the negative consequences of the plague. Yahweh's second plague demonstrated the ineffectiveness of the Egyptian god of fertility, Heqet.

Heqet (Heqat, Heket) was a goddess of childbirth and fertility in Ancient Egypt. She was depicted as a frog, or a woman with the head of a frog. Frogs symbolised fruitfulness and new life, and it is thought that her priestesses were trained midwives. Heqet holds an ankh (symbolising life).

According to one tradition, Heqet was the wife of Khnum, the creator god of Abu (Elephantine). He created each person on his potter's wheel, and she breathed life into them before they were placed in their mother's womb.<sup>21</sup>

Given that Hekt was thought to assist in childbirth, this plague may be considered a second instance of retribution for the killing of the Hebrew male newborns. [RB]

<sup>21</sup> Ancient Egypt Online: Heqet; <https://ancientegyptonline.co.uk/heqet/>

“kneadingtroughs” - *mish'ereh* / *mish-eh'-reth* [H4863] in the original sense of swelling; a kneading-trough (in which the dough rises).

One did not go to a store to buy bread. Everyone made their own bread and had a place for the dough to set while they waited for the yeast to rise (anywhere from one to several hours).<sup>22</sup>

One the night of the final plague, Yahweh tells the Israelites to make unleavened bread (bread without yeast) so there is no waiting to cook the bread (Exodus 12:8-11).

**8:5-6** The narrative does not tell us Pharaoh's response to the warning given by Moses. It would be interesting to know if Pharaoh was still as bold in his refusal as he was when his interactions with Moses began.

Moses and Aaron leave Pharaoh's palace and once again Aaron lifts Moses' rod over the Nile causing a larger than normal infestation of frogs (the annual flooding of the Nile would bring frogs into areas they do not normally live, but not to the extent the Egyptians were now witnessing).

The “frog song” (Shirley Cohen-Steinberg) is now commonly sung by Jewish children at the Passover Seder:

**5 ¶** And Yahweh spake unto Moses, Say unto Aaron, Stretch forth [־תִּשָׂא] thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause [־תִּשָׂא] frogs to come up upon the land of Egypt.

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

**7** And the magicians did so with their enchantments, and brought up [־תִּשָׂא] frogs upon the land of Egypt.

One morning when Pharaoh woke in his bed

There were frogs in his bed and frogs on his head

Frogs on his nose and frogs on his toes

Frogs here, frogs there

Frogs were jumping everywhere.<sup>23</sup>

The Book of Jasher states that frogs emerged wherever there was water. After drinking water, live frogs would materialize in the belly of the drinker. Even the perspiration on bedsheets would cause frogs to appear (Jasher 80:6-8).

**8:7** Since Moses had warned Pharaoh, the magicians would have had some time to create an illusion similar to what Moses had foretold.

The magicians were able to replicate Yahweh's actions. To do this, they had to produce frogs where none were pre-

<sup>22</sup> Christina Herbst; *How Long Does It Take for Bread to Rise?* <https://www.tasteofhome.com/article/how-long-does-it-take-for-bread-to-rise-and-other-baking-questions/>

<sup>23</sup> Behrman House Online Resources: *The Story Behind Frogs in the Bed*; <https://www.behrmanhouse.com/news/the-story-behind-frogs-in-the-bed>



Moses *cried* (*tša`aq / tsaw-ak'* [H6817] to shriek; (by implication) to proclaim) unto Yahweh. Egyptians in the palace (or spies - any ruler would have had Moses followed to learn what he was up to) would have heard Moses loudly beseech to his God, followed by the cessation of the plague as foretold by Moses.

The Egyptians were learning that these plagues were being *controlled* by the God of Moses, not just unleashed by Him.

**8:13-14** The frogs did not physically “depart” from the from everywhere other than the Nile - the lives of the frogs *departed*, leaving heaps of dead frogs (which would have horrified the Egyptian midwives and any pregnant Egyptian woman who would look to Heqet to help them with their deliveries) causing a stench in the land - a continuing reminder of the power of Yahweh.

**8:15** “respite” - *rvachah / rev-aw-khaw'* [H7309] relief:--breathing, respite.

*Revacha* literally means ‘breathing room’. So, here we are told the whole land stunk from the piles of dead frogs, but, when the Pharaoh finally got some breathing room, when the stench died down, he changed his mind.

A politician lied to get what he wanted? How shocking is that?

**14** And they gathered [-תא] them together upon heaps: and the land stank.

**15** But when Pharaoh saw that there was respite, he hardened [-תא] his heart, and hearkened not unto them; as Yahweh had said.

**16** ¶ And Jehovah said unto Moses, Say unto Aaron, Stretch out [-תא] thy rod, and smite [-תא] the dust of the land, that it may become lice throughout all the land of Egypt.

**17** And they did so; for Aaron stretched out [-תא] his hand with his rod, and smote [-תא] the dust of the

**8:16** This time there is no warning. Yahweh is telling Pharaoh FAFO (more eloquently known as *actions have consequences*).

Pharaoh may have even ordered his guards to refuse admittance to Moses. He may have thought that if Moses could not physically speak and threaten him, then he could preclude any consequences from denying Moses’ request.

The Egyptians would learn that Yahweh could act in any circumstance.

Yahweh’s third plague demonstrated the ineffectiveness of Geb.

**8:17** The Egyptians believed the Earth was protected by their god, Geb

To the ancient Egyptians, Geb was the god and personification of the earth. He was unusual because he was a male earth deity, while most ancient cultures regarded the earth as female.

earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

The main symbol associated with Geb is the goose, which comes from his title “Great Cackler” (This title refers to the Egyptian belief that Geb’s laughter caused earthquakes). It is also connected to the legends saying Geb laid the egg that contained the sun. In artistic depictions, Geb often has a goose on his crown or headdress.

Geb was usually depicted as a man wearing a combination of the white crown and the Atef crown, although he was also depicted as a goose – his sacred animal. When he takes the form of a man he is generally prone (as a personification of the earth) and sometimes coloured green with vegetation growing from his body. As the Earth, he is often seen lying beneath the sky goddess Nut, leaning on one elbow, with one knee bent toward the sky, (echoing the shape of two mountains and a valley).<sup>24</sup>



“lice” - *ken / kane*) [H3654] a gnat (from infixing its sting; used only in plural):--lice. Hebrew: *gnat*.

Gnats are very annoying, as are lice, but most people do not realize they have lice without digging through their scalp. Everyone becomes agitated if they see just one gnat around their food or their mouth.

And he sent and smote their dust to lice, and the lice became in Egypt to the height of two cubits [35 inches - see notes at Genesis 6:15] upon the earth (Jasher 80:10)

“man” - '*adam* / aw-dawn' [H120] ruddy i.e. a human being (an individual or the species, mankind, etc.) man, person.

The plague afflicted mankind - the Egyptians *and* the Israelites. It isn't until the fourth plague that Yahweh suspends the effects on the Israelites (Verse 22).

Israel is also being experientially taught the power of Yahweh. They had been disbelieving of Moses' earlier claims that Yahweh was going to redeem them (Exodus 6:9). They needed to be assisted in their faith, also.

<sup>24</sup> Ancient Egypt Online: Geb; <https://ancientegyptonline.co.uk/geb/>

Had they been spared all the plagues, they may have erroneously adopted a viewpoint that they were protected solely because they were Hebrews.

This is a viewpoint that a majority of Christians share, today. They believe there are no consequences to their actions once they become “born again”. I address this fallacy in my book, GRAFTED: Embracing Torah. [GET]

**8:18-19** “Did so” - Hebrew idiom: *attempted to do so*.

It was generally believed, throughout history, that life forms were able to emerge from non-living things (“spontaneous generation”). Aristotle first wrote about the theory around 350BC, but the theorem wasn’t scientifically disproven until Louis Pasteur’s series of experiments in the 1800s.<sup>25</sup>

Though they probably had a theory resembling spontaneous generation, the magicians were unable to replicate this wonder. With no warning, they had no time to stage an illusion that appeared to replicate what Yahweh had done.

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

**19** Then the magicians said unto Pharaoh, This *is* the finger of Elohim: and Pharaoh's heart was hardened, and he hearkened not unto them; as Yahweh had said.

The magicians are saying that this was not the work of Moses and Aaron, whom they thought were Hebrew magicians, and up to now, it seemed to be a battle of Egypt’s sorcerers against the Israelite sorcerers. Pharaoh’s sorcerers basically said, “it’s not our fault”; “it wasn’t a fair fight” - that they didn’t lose to Moses and Aaron; they were defeated DIRECTLY by the Hebrew God. [BBC]

They warned Pharaoh that the Hebrew God was powerful, but Pharaoh refused to be cowed.

Gnats generally live from 7-10 days, which may have been the duration of this plague. Gnats, however, lay up to 300 eggs which will hatch and mature in less than three weeks. Part of the miracle would have been that the gnats did not reproduce in abundance.



[GET] GRAFTED: Embracing Torah; Robert Keck

robert keck

<sup>25</sup> Biology Dictionary: Spontaneous Generation; <https://biologydictionary.net/spontaneous-generation/>

**20 ¶** And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith Jehovah, Let my people go, that they may serve me.

**21** Else, if thou wilt not let [-ḥꜥ] my people go, behold, I will send [-ḥꜥ] swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of [-ḥꜥ] swarms of flies, and also the ground whereon they are.

**8:20-21** Moses is told to confront Pharaoh at the Nile, again (same as the first plague).

“swarms of flies” - the fish dying in the bloody Nile should have been a breeding ground for large numbers of flies, as would the heaps of dead frogs. These swarms would be noticeably larger and fill their houses and cover the ground.

FOS: *Polysyndeton* (Many Ands) - Emphasizing the vastness and all the negative consequences of the plague. Yahweh’s fourth plague demonstrated the ineffectiveness of the Egyptian god of fertility, Khepri.

Khepri was associated with the scarab or dung beetle (*Scarabaeus sacer*), making him one



<sup>26</sup> Ancient Egypt Online: Khepri; <https://ancientegyptonline.co.uk/Khepri/>

of the most famous insect gods. The Egyptians watched the scarab beetle rolling dung into a ball and pushing it along the ground to its burrow. The Egyptians made a connection between the movement of the sun across the sky and the movement of the ball of dung pushed by the beetle. The solar connection was enhanced by the fact that the scarab has antenna on its head and when the scarab pushed a ball of dung along the ground, the ball would sit between the antenna in a way that was reminiscent of the solar disc flanked by a pair of horns which was worn by many deities.

The female scarab would lay her eggs in the burrow with the dung ( or carrion) and her young would feed on the dung until they were ready to emerge. The Egyptians, however, believed that the young scarab emerged spontaneously from the burrow as if created from nothing [spontaneous generation].

Khepri was usually depicted as a scarab beetle but occasionally appears as a man with the head of a scarab.<sup>26</sup>

Flies breed sickness because of their attraction to filth and decay. They are annoying as hell, also.

And the fleas and flies came into the eyes and ears of the Egyptians (Jasher 80:17).

**8:22-23** “Swarm of flies” - FOS: *Ellipsis* (Omission) - *Relative Ellipsis*, where the omitted words are suggested by the context. Hebrew root shows that they were *mixed*: all sorts of insects (Flies, hornets, fleas, bugs and gnats, each swarm according to its kind - Jasher 80:15).

“Sever” - *palah* / paw-law' [H6395] to distinguish (literally or figuratively):--put a difference, show marvellous, separate, set apart, sever, make wonderfully.

“Division” - *pduwth* / ped-ooth' [H6304] distinction; also deliverance:--division, redeem, redemption.

Yahweh wants the Egyptians to know that their slaves are wonderful in His sight.

This fourth plague effects only the Egyptians. Imagine having a house with no doors and trying to keep a swarm of flies out of one

**22** And I will sever in that day [תִּכַּח] the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I *am* Yahweh in the midst of the earth.

**23** And I will put a division between my people and thy people: to morrow shall this sign be.

specific room. You would not be able to do it, but Yahweh keeps the swarms of insects out of Goshen.

Israel is learning that there are benefits to being Yahweh's chosen people (Deuteronomy 7:6-9), so long as they “love Him and keep His Commandments.”

The separation and setting a part of a people to the honor and glory of YHVH began with Adam & Eve, continued with Abraham, then Isaac and Jacob, and is being defined again here with Moses. [BBC]

“To morrow” - Yahweh knows that Pharaoh will not concede so He set the start of the plague for the next day.

**8:24** Neither Moses nor Aaron use the staff any longer to initiate Yahweh's plagues. It may be that the Egyptians considered the staff to be the source of Moses' power. Yahweh wanted the

**Figure of Speech: ELLIPSIS** (Omission)

*Left Out or Omitted.*

*El-lip'-sis.* This is the Greek word *ἐλλειψις*, a *leaving in*, from *έν* (*en*) *in*, and *λείπειν* (*leipein*) *to leave*.

The figure is so called, because some gap is *left in* the sentence, which means that a word or words are *left out* or *omitted*. The English name of the figure would therefore be *Omission*.

The figure is a peculiar form given to a passage when a word or words are omitted; words which are necessary for the grammar, but are not necessary for the sense.

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

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your Jehovah in the land.

Egyptians to focus on who was the *real* power behind Moses.

“*Of flies*” - both are italicized, the word “swarm” is sufficient and more accurate.

The Egyptians acknowledged the flies' persistence in the face of opposition. They were given in the form of large golden pendants (possibly horse fly *Tabanus sp.* which have quite a painful bite) to new Kingdom soldiers for their bravery in battles.

Spider beetles have been found infesting foodstuffs in houses, hotels, mills and granaries, infesting grains, bread, yeast, cakes, cotton, seeds, spices, wool and leather. The lesser mealworm beetle was found in large numbers in deposits cleared out of pigsties. The species is an omnivorous feeder, also associated with grain, flour, leather and bones.

To the ancient Egyptians mosquitoes were a nuisance

rather than a deadly danger. Malaria, spread by the Anopheles mosquito was endemic in ancient Egypt.

Plague is an acute, contagious, febrile illness caused by the bacillus, *Yersinia (Pasteurella) pestis* and transmitted by fleas. Most researchers consider central Asia as the birthplace of the bubonic plague, or Black Death, though it may have originated in ancient Egypt.<sup>27</sup>



In Egypt an ordinary bee is the size of an English hornet, but the Egyptian hornet is enormous [up to three inches]. It is a formidable insect,

worse than scorpion or tarantula.<sup>28</sup>

“corrupted” - *shachath* / shaw -khath') [H7843] to decay, i.e. (causatively) ruin (literally or figuratively):--batter, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, X utterly, waste(-r).

The swarms of insects made life unbearable for man and beast. All foodstuffs would have been infested.

**8:25** The situation was so bad that Pharaoh sent for Moses and Aaron rather than waiting for them to seek an audience, as before.

<sup>27</sup> Mohamed Amin Kenawy; *Insects in ancient (Pharaonic) Egypt*; <https://www.researchgate.net/publication/275024324>

<sup>28</sup> Algernon Blackwood; *An Egyptian Hornet*; [https://cdn.britannica.com/primary\\_source/gutenberg/PGCC\\_classics/egyphornet.htm](https://cdn.britannica.com/primary_source/gutenberg/PGCC_classics/egyphornet.htm)

“In the land” - in Goshen. Pharaoh ordered Moses to sacrifice to Jehovah (even using the Hebrew name that Moses used), but he would not allow them to leave Egypt and travel to the wilderness to do their sacrifice. He was willing to make concessions, but he was not ready to capitulate to his slaves.

**8:26-27** Moses did not capitulate, either. We are to worship Yahweh the way He has asked us to worship Him. When we do it the way we want, we get golden calves (see notes at Exodus 32:1-7)

All the animals that the Hebrews would sacrifice to Yahweh were representative of Egyptian gods. The Egyptians (like many other religious groups) would have revolted if their gods were mocked in a ritual to a foreign god.

Theo van Gogh, a Dutch filmmaker, was murdered in 2004 by an Islamic radical claiming he acted out of religious conviction, believing Van Gogh had mocked Mohammad.<sup>29</sup>

**8:28** Pharaoh is still trying to act like he is in control of his present circumstances. He tells Moses to appeal to Jehovah for him and tells Moses he cannot go out of Egypt any further than he has to.

**8:29** I don't think “tomorrow” was the answer he wanted. Pharaoh called for Moses because he wanted immediate relief from the insects.

**26** And Moses said, It is not meet so to do; for we shall sacrifice [תִּשָּׂא] the abomination of the Egyptians to Yahweh our Elohim: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

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

**28** And Pharaoh said, I will let [תִּשָּׂא] you go, that ye may sacrifice to Yahweh your Elohim in the wilderness; only ye shall not go very far away: intreat for me.

**29** And Moses said, Behold, I go out from thee, and I will intreat Yahweh that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting [תִּשָּׂא] the people go to sacrifice to Yahweh.

Moses also chastises Pharaoh for lying earlier about letting the Israelites leave Egypt. Moses is in a dangerous situation, there are probably advisors who are telling Pharaoh that killing Moses would end the plagues - now add that Moses insulted Pharaoh in his own palace and it is easy to see how a loyalist would want to kill the messenger.

Pharaoh, of course, sees Moses as the only person who could end this present plague, so he has to take the insult - for the present time.

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<sup>29</sup> Life of slain Dutch film-maker, <http://news.bbc.co.uk/2/hi/entertainment/3975211.stm>

**30** And Moses went out from Pharaoh, and intreated Yahweh.

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

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

**8:30-31** Moses kept his word and entreated Yahweh. The fourth plague ended.

**8:32** Pharaoh did not keep his word and refused to let Israel go. This was the second time he has lied to end a plague. It was becoming a stratagem.

There is a lesson here for any of us who have stubbornly clung to a cause that is not only wrong, but is failing. The Japanese leaders knew they were losing World War II, but the stubbornness of their military leaders brought down upon them the atom bomb, as the stubbornness of Pharaoh soon brought down upon his people the death of their firstborn. The Egyptian people might have thought their enemy was the God of Israel, but just as the real enemies of the Japanese people were their own leaders, the real enemy of the Egyptian people was Pharaoh. [RB]

**Figure of Speech: SYNECDOCHE (Transfer)**

*The exchange of one idea for another associated idea.*

*Syn-ek'-do-kee, Greek, συνεκδοχή, from σύν (sun), together with, and έκδοχή, a receiving from.*

The Figure of *Synecdoché* is when one word receives something from another which is internally associated with it by the connection of two ideas. The difference between *Metonymy* and *Synecdoché* lies in that, *Metonymy*, the exchange is made between two related nouns ; while in *Synecdoche*, the exchange is made between two associated ideas.

*Synecdoché* of the Species is where a species is put for the genus.

**9** Then Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah Elohim of the Hebrews, Let [מִרְיָן] my people go, that they may serve me.

**2** For if thou refuse to let *them* go, and wilt hold them still,

**3** Behold, the hand of Jehovah is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

**4** And Jehovah shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

**5** And Jehovah appointed a set time, saying, To morrow Yahweh shall do this thing in the land.

**6** And Yahweh did [מִרְיָן] that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

**9:1-4** Moses is told to seek an audience again with Pharaoh. The pattern is repeated - there is no nuancing what is being requested *and* threatened if the request is denied.

Following Moses's allusion to the importance of sacred animals in Egypt (Verse 8:26), God now strikes those animals with pestilence, exposing the impotence of those gods and reaffirming only God is divine - and nothing in nature is. [RB]

“Murrain” - *deber* / deh'-ber [H1698] (in the sense of destroying); a pestilence:--murrain, pestilence, plague.

“A very grievous plague” - as if the plague is not grievous enough, Yahweh intends to send a very grievous one.

There have been numerous outbreaks of the plague among humans throughout the history of the world. It has been found that fleas transmitted the disease from rats to humans and we know that swarms of fleas were among the pests that Yahweh unleashed upon the Egyptians during the previous plague.

This plague, however, was restricted to herds and flocks. It was further restricted to only the Egyptians' herds and flocks. The Israelites were once again supernaturally protected from Yahweh's judgment.

**9:5** Was Pharaoh told the time? No mention is made of the actual meeting between Moses and Pharaoh. Did Pharaoh refuse to meet with Moses?

**9:6** “All the cattle” - FOS: *Synecdoche* (of Genus), *cattle* for all kinds of livestock.

“cattle” - *miqneh* / mik-neh' [H4735] something bought, i.e. property, but only livestock; abstractly, acquisition:--cattle, flock, herd, possession, purchase, substance.

Yahweh's fifth plague demonstrated the ineffectiveness of several important Egyptian deities:

- Hathor - depicted as a woman with the horns of a cow or entirely as a cow.
- Apis - depicted entirely as a cow.
- Khnum - depicted as a man with the head of a ram.

Hathor is one of the most famous goddesses of Ancient Egypt. She was known as "the Great One of Many Names" and her titles and attributes are so numerous that she was important in every area of the life and death of the ancient Egyptians.

As "the Celestial Nurse" she nursed the Pharaoh in the guise of a cow.

As "the Mother of Mothers" she was the goddess of women, fertility, children and childbirth. She had power over anything having to do with women.

Hathor's most famous manifestation is as a cow and even when she appears as a woman she has either the ears of a cow, or a pair of elegant horns.

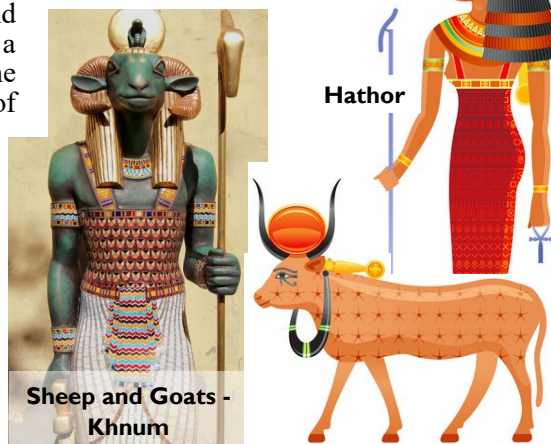
7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let [פֶּרֶא] the people go.

When she is depicted as entirely a cow, she always has beautifully painted eyes and wears a red sun disc between her horns. She was often depicted in red (the color of passion).<sup>30</sup>



The Apis bull played an important role in Egyptian society, representing fertility, abundance, and royal power - his presence was believed to bring good fortune and prosperity.<sup>31</sup>

9:7 How does a disease affecting livestock only target one owner and not another owner in the same region? Since the swarms did not affect the Israelites' area (Exodus



<sup>30</sup> Ancient Egypt Online: Hathor, <https://ancientegyptonline.co.uk/hathor/>

<sup>31</sup> Discover the Secrets of Ancient Egypt: Apis bull (god); <https://egyptmythology.com/apis-the-sacred-bull-manifestation-of-ptah/>

**8 ¶** And Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

**9** And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

**10** And they took [כֶּלֶם] ashes of the furnace, and stood before Pharaoh; and [כֶּלֶם] Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

**11** And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

8:22), he may think that is a naturalistic explanation for sickness being only among the Egyptian animals and once again refused to let the Hebrews go.

**9:8-9** The sixth plague (**like the third - see the patterns of the plagues in the chart on page** ) is unleashed with no warning. If Pharaoh and his magicians are trying discover a pattern that they can disrupt, Yahweh is making it impossible for them.

Moses was instructed to have another audience with Pharaoh, but it is not recorded that he was told to say anything to him.

When the [East Indian] magicians pronounce an imprecation on an individual, a village, or a country, they take ashes of cowdung, or those from a common fire, and throw them in the air, saying to the objects of their displeasure, Such a sickness or such a curse shall surely come upon you.”<sup>32</sup>

**9:10-11** “Furnace” - Hebrew: *kiln*. Moses took ashes from a brick-kiln that was a hallmark of the Hebrew enslavement and brought them to Pharaoh’s palace. The tool of oppression was being used to scourge the Egyptians.

The ashes themselves have nothing to do with this plague - since it was unannounced, Moses’ actions are important so the Egyptians believe that they are connected to the plague. Otherwise they may have thought it was collateral to the last plague or some other natural pandemic not connected to Yahweh.

A boil is a contagious skin infection that starts in a hair follicle or oil gland. At first, the skin turns red in the area of the infection, and a tender lump develops. After 4-7 days, the lump starts turning white as pus collects under the skin.

<sup>32</sup> Joseph Roberts; *Oriental Illustrations Of Sacred Scriptures* (1835) - page 65; <https://archive.org/details/OrientalIllustrationsOfSacredScripturesJosephRoberts1835/page/n93/mode/2up?q=ashes>

Usually boils heal in 2 to 3 weeks.<sup>33</sup>

“Blains” - *'aba`bu`ah* / ab-ah-boo-aw' [H76] meaning to belch forth; an inflammatory pustule [pus-filled sores] (as eruption):--blains.

“Beasts” refers to cattle as well as all other livestock. The poor Egyptian cows - Jasher states that ninety-percent of the cows died in the previous plague (Jasher 80:26). The ones who survived were now suffering from boils

<sup>27</sup> And God sent a burning inflammation in the flesh of the Egyptians, which burst their skins, and it became a severe itch in all the Egyptians from the soles of their feet to the crowns of their heads. <sup>28</sup> And many boils were in their flesh, that their flesh wasted away until they became rotten and putrid (Jasher 80: 27-28)

Because of the boils, the magicians were unable to perform ceremonially rituals to their Egyptian gods or appear before Pharaoh. In the same way, the Levitical priests were not able to perform their functions in the Tabernacle or the Temple if they had a blemish (Leviticus 21:18).

**12** And Yahweh hardened [חָרַד] the heart of Pharaoh, and he hearkened not unto them; as Yahweh had spoken unto Moses.

Yahweh’s sixth plague demonstrated the ineffectiveness of the Egyptian god Sekhmet:

Sekhmet (Sakhmet) is one of the oldest known Egyptian deities. Her name is derived from the Egyptian word “Sekhem” (which means “power” or “might”) and is often translated as the “Powerful One” or “She who is Powerful”. She is depicted as a lion-headed woman, sometimes with the addition of a sun disc on her head.

She was the patron of Physicians and Healers and the priests of Sekhmet became known as skilled doctors.<sup>34</sup>

**9:12** This is the first time that Yahweh is said to have hardened Pharaoh’s heart - Pharaoh had the strength of his conviction until this time. His conviction to keep his slave labor force must have started faltering.



<sup>33</sup> Stephanie Watson; Boils: Treatments, Causes, and Symptoms; <https://www.webmd.com/skin-problems-and-treatments/boils>

<sup>34</sup> Ancient Egypt Online: Sekhmet; <https://ancientegyptonline.co.uk/sekhmet/>

**13** ¶ And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Yahweh Elohim of the Hebrews, Let [אֶתְּךָ] my people go, that they may serve me.

**14** For I will at this time send [אֶתְּךָ] all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

**15** For now I will stretch out [אֶתְּךָ] my hand, that I may smite [אֶתְּךָ] thee and [אֶתְּךָ] thy people with pestilence; and thou shalt be cut off from the earth.

**16** And in very deed for this *cause* have I raised thee up, for to shew *in* thee [אֶתְּךָ] my power; and that my name may be declared throughout all the earth.

**9:13** Moses appeared to meet Pharaoh at the Nile once again. Though the river is not mentioned, the verbiage is the same as before the first and fourth plagues. This, however, was not the formulaic *let my people go or else I will . . .*

**9:14-15** This sounds confusing because all the earlier plagues affected the Egyptians. It may be telling us that Pharaoh was physically affected, but emotionally unaffected - leading to his ability to harden his heart in the midst of incredible devastation. Yahweh may be saying that *what is coming will cut you to the heart*.

“I will at this time send all my plagues upon thine heart” - A very emphatic announcement.

*At this time* contrasts the immediate future with the past, and tells Pharaoh that the hour of mild warnings and slight plagues is gone by. Now he is to expect something far more terrible. God will send *all his plagues* - every worst form of [vengeful acts] - in rapid succession; and will send them *against his heart*. Each will strike a blow on that perverse and obdurate [pig-headed] heart. [BH]

“Pestilence” - *deber* / deh'-ber [H1698] (in the sense of destroying); a pestilence:--murrain, pestilence, plague. Not another disease.

“I will stretch out my hand” - Hebrew: *I could stretch out my hand*. “thou shalt be cut off from the earth” - Hebrew: *thou would be cut off from the earth*.

Translation: *I could strike you and your people with disease and you would be destroyed off the face of the earth*.

Yahweh is able to destroy whole peoples with plagues (e.g., Sodom and Gomorrah - Genesis 19:24-25; the Assyrians - 2Kings 19:35) and He often used plagues to chastise the Israelites (e.g., Numbers 11:33; 16:28-48; 2Samuel 24:13-17).

**9:16-17** Yahweh is thankful for Pharaoh’s strong will, so that He can continue to demonstrate His vast power and demonstrate in powerlessness of the full array of

Egyptian idols. If Pharaoh had caved after the first couple of plagues, Yahweh's justice would have been incomplete - judgment is coming for this obstinate Pharaoh and his people.

“And yet . . . ?” - FOS: *Erotēsis* (Interrogating) - emphasizing Pharaoh's obstinate refusal in the presence of a much, much greater entity that threatens him and his people.

**9:18-19** “To morrow” - Pharaoh could have stopped this coming plague if he had freed the Israelites (and meant it!) before the next day.

“found in the field . . . not be brought home.” - FOS: *Pleonasm* (Redundancy) - in the field *means* not at home. Effectively saying the same thing twice emphasizes the simple choice the Egyptians needed to make - believe Yahweh in order to preserve life or disbelieve unto death.

**9:20-21** Pharaoh does not warn his people of the coming plague and the steps they can take to minimize its destructive potential. Word is leaked to the Egyptian people by people who observed the interaction between Pharaoh and Moses (if Pharaoh had given the warning, Verse 21 would have read “. . . regard not the word of *Pharaoh* . . .”).

**17** As yet exaltest thou thyself against my people, that thou wilt not let them go?

**18** Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

**19** Send therefore now, *and* gather [חֲרָא] thy cattle, and [חֲרָא] all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

**20** He that feared [חֲרָא] the word of Yahweh among the servants of Pharaoh made [חֲרָא] his servants and [חֲרָא] his cattle flee into the houses:

**21** And he that regarded not the word of Yahweh left [חֲרָא] his servants and [חֲרָא] his cattle in the field.

**22** ¶ And Jehovah said unto Moses, Stretch forth [חֲרָא] thine hand toward heaven, that there may be hail in all the

Despite Pharaoh's obstinate behavior against Yahweh, many Egyptians are beginning to believe in the power of Yahweh and act on that belief. Their actions save them from aspects of the judgment being imposed on Pharaoh.

**9:22-25** Yahweh's seventh plague demonstrated the ineffectiveness of the Egyptian deities Nut and Set:

Nut (Nuit, Nwt) was the personification of the sky and the heavens. Her husband / brother was Geb the earth god. In one myth, Nut gives birth to the Sun-god daily and he passes over her body during the day before being swallowed at night only to be reborn the next morning.

land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth [-ḥꜥ] his rod toward heaven: and Yahweh sent thunder and hail, and the fire ran along upon the ground; and Yahweh rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt [ḥꜥ] all that *was* in the field, both man and beast; and the hail smote [ḥꜥ] every herb of the field, and brake [-ḥꜥ] every tree of the field.

She generally [took] the form of a naked woman covered with stars, holding her body up in an arch, facing downwards. Her arms and legs were the pillars of the sky, and her hands and feet were thought to touch the ground at the four cardinal points on the horizon.<sup>35</sup>

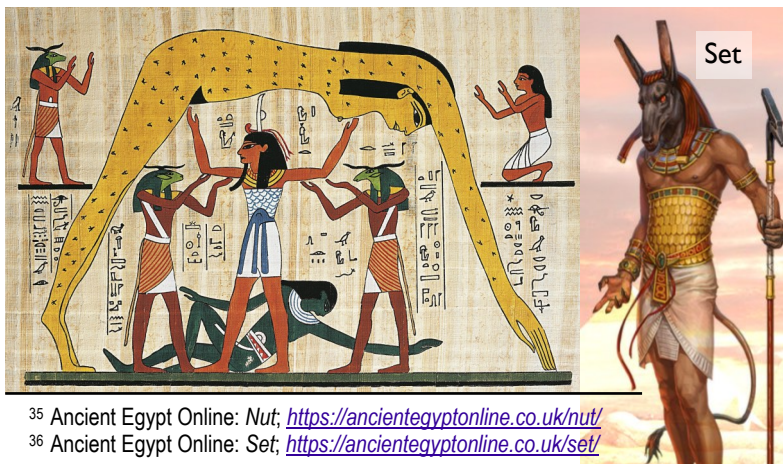
Set (Seth) was one of the most ancient of the Egyptian gods and the focus of worship since the Predynastic Period. As

part of the Ennead of Heliopolis he was the son of Nut and Geb and the brother of Osiris, Horus the elder, Isis, and Nephthys.

Set was a storm god associated with strange and frightening events such as eclipses, thunderstorms, and earthquakes. Set was considered to be very strong but dangerous, and strange.

The Set animal (sometimes known as a “Typhonian animal” because of the Greek identification with Typhon) is a dog or jackal like creature, but it is not clear whether it exactly represented an extinct species, or was a mythological beast uniquely associated with Set himself.<sup>36</sup>

“hail” - *barad* / baw-rawd'  
[H1259] hail -hail ((stones)).



<sup>35</sup> Ancient Egypt Online: Nut; <https://ancientegyptonline.co.uk/nut/>

<sup>36</sup> Ancient Egypt Online: Set; <https://ancientegyptonline.co.uk/set/>

Could be ice pellets or it could be stones. Verses 23-24 tell us fire was mingled in the hail.

Fiery stones sounds like a volcano eruption, but there is no evidence of volcanos in Egypt. There is no record of hail (ice pellets) having flames, also. It could be something Yahweh did that has never been replicated *and* recorded - but it come to pass again in the end times:

<sup>5</sup> And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. <sup>6</sup> And the seven angels which had the seven trumpets prepared themselves to sound. <sup>7</sup> The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up (Revelation 8:5-7).

This could be hail that is produced by the smoke column of a massive wildfire colliding with a storm cell. This is a rare phenomenon but instances have been recorded.<sup>37</sup> Thunder means lightning which could have sparked a fire on the ground.

**26** Only in the land of Goshen, where the children of Israel *were*, was there no hail.

Modern examples of hail produced by wildfires have never been very sizable, but hail has been recorded as large as eight-inches in diameter [slightly smaller than a volleyball] and as heavy as nearly two-pounds.<sup>38</sup>

A three-inch hailstone travels at over 80mph.<sup>39</sup> This would be extremely destructive and deadly. Not only would the crops and trees be devastated, simple homes would received extensive damage.

Here is a sad instance where people suffered not because of any wrongs they committed but because they had the misfortune to live among evildoers.

One might say almost all human suffering caused by people (rather than by nature) is done by those “who paid no regard to the word of the Lord.” In biblical language, such people are synonymous with those who mistreat others - because to “pay regard to the word of God” is synonymous with treating other people decently. [RB]

**9:26** Again, the land of the Hebrew slaves was protected from another plague. Many Egyptians probably had Hebrew servants who would have wit-

<sup>37</sup> Jan Wesner Childs; *Fire and Ice: California Wildfire Makes Its Own Hail*; <https://weather.com/safety/wildfires/news/2020-07-23-fire-makes-hail-hog-fire-weather-california>

<sup>38</sup> Jennifer Jones; *Largest Hailstones in the World*; <https://largest.org/nature/hailstones/>

<sup>39</sup> Vickie Crenshaw and Jim D. Koontz; *Hail: Sizing It Up!* <https://www.mcelroymetal.com/hubfs/assets/Hail.pdf>

**27 ¶** And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Yahweh *is* righteous, and I and my people *are* wicked.

**28** Intreat Yahweh (for *it is* enough) that there be no *more* mighty thunders and hail; and I will let [תא] you go, and ye shall stay no longer.

**29** And Moses said unto him, As soon as I am gone out of [תא] the city, I will spread abroad [תא] my hands unto Yahweh; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* Yahweh's.

**30** But as for thee and thy servants, I know that ye will not yet fear Yahweh Elohim.

**31** And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* balled.

**32** But the wheat and the rye were not smitten: for they *were* not grown up.

nessed this scourge and told their families and neighbors. This phenomenon would have helped strengthen the faith of the Hebrew after being downtrodden for so long.

**9:27-28** Pharaoh sends for Moses and Aaron, again. Gone are the days when he thought he could ignore these two. He even goes as far as admitting that he has “sinned this time”. He has never seen any of his previous interactions with the Hebrew slaves as anything untoward.

The strong do what they have the power to do and the weak

accept what they have to accept. (Thucydides - 430BC)

Pharaoh says not only he but “I and my people” are in the wrong. Either he is deflecting moral blame from himself or he is acknowledging the enslavement of the Israelites was a national effort. The fact the plagues are inflicted on all the Egyptian people, and not just Pharaoh and the royal court, would seem to support the latter view. [RB]

“Mighty Thunderings” - Hebrew: *Thunder of God* or *Voices of Elohim*. The Egyptians had experience with thunderstorms, but this one was especially alarming, both for the noise it produced and the hail.

**9:29-30** Moses agrees to entreat to Yahweh to stop the storms, but he also called Pharaoh a liar to his face. Pharaoh takes the insult because of their fear of the storm - and what might follow the harming of the oracle of Yahweh.

**9:31-32** The flax and the barley crops were destroyed, but the wheat and the rye had not begun sprouting, yet. This gives us an idea of the timeframe of this plague.

- The Nile floods between June and September.
- The growing season is from October to February.
- Harvesting of the crops takes place between March and May.

“Bolled” - *gib`ol / ghib-ole'*  
[H1392] the calyx of a flower:--  
bolled [fully blossomed].

It appears that the flax and barley were planted first, followed by the wheat and the rye [emmer - a type of wheat] which had not yet begun to sprout.

Since it was close to the beginning of harvest time, this plague probably took place in late February. Since Passover takes place in late March / early April, these last four plagues take place very quickly.

**9:33-35** Moses entreated Yahweh and the plague ended. Pharaoh then reneged on his promise (as Moses had aforesaid). Pharaoh must have thought he got over on Moses yet again. If he was playing a game, it was a dangerous one.

Pharaoh just confessed to Moses he was “in the wrong,” he reverts to his wrongful behavior. This is typical of evildoers: They plead to be forgiven and then resume their bad behavior as soon as they are forgiven, or as soon as their punishment is ended.

Abusive spouses are a classic example. They promise to change their behavior when their actions are exposed, or when they are threatened with punishment, or when the abused spouse threatens to leave them—and then revert to

**33** And Moses went out of [-תא] the city from Pharaoh, and spread abroad his hands unto Yahweh: and the thunders and hail ceased, and the rain was not poured upon the earth.

**34** And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

**35** And the heart of Pharaoh was hardened, neither would he let [-תא] the children of Israel go; as Yahweh had spoken by Moses.

their abusive behavior after being forgiven or as soon as they believe they can get away with it. [RB]

Israel was guilty of the same practice several hundred years later.

When the Babylonian King Nebuchadnezzar and his troops were about to invade Jerusalem, the Jews freed all their Hebrew slaves (indentured servants), many of whom were held in violation of Torah law for longer than the permitted six years. Then, as soon as the danger seemed to pass, they “turned about and brought back the men and women they had set free and forced them into slavery again” (Jeremiah 34:11). This act of cruelty caused God to declare, through Jeremiah, that the Judeans would now suffer the worst sorts of suffering, involving famine, pestilence, and death. [RB]

Pharaoh was probably manifesting realpolitik decision-making. There were consequences from the damaging storms that required him to relent on letting the Hebrews go.

Once the storms ended, the consequences of releasing the Hebrews became more damaging. Not only would the loss of their labor supply jeopardize their economy, but it could be seen as a

sign of weakness to an internal enemy or a foreign foe.

Pharaoh is an example of an evil leader bringing destruction on the very people he claims to love in order to maintain their hold on power. Stalin, Hitler, and Mao are modern examples - they eventually brought immeasurable suffering onto their people. [RB]



**10** And Jehovah said unto Moses, Go in unto Pharaoh: for I have hardened [כִּבְדֵּם] his heart, and [כִּבְדֵּם] the heart of his servants, that I might shew these my signs before him:

**2** And that thou mayest tell in the ears of thy son, and of thy son's son, [כִּבְדֵּם] what things I have wrought in Egypt, and [כִּבְדֵּם] my signs which I have done among them; that ye may know how that I *am* Yahweh.

**10:1** Egypt has much to answer for because of their treatment of the Hebrew slaves over several centuries. Their judgment is still being executed.

America's judgment, for its use of and abuse of black slaves, came in the form of a civil war that pitted us against each other and caused the deaths of over 650,000 soldiers and civilians.

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether." (President Abraham Lincoln's Second Inaugural Address - 1865)

**10:2** The testimony of what Yahweh did to the Egyptians was to be remember through all generations. His judgments are just and failure to remember the consequences of injustice is to fall into judgment ourselves.

<sup>30</sup> For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. <sup>31</sup> It is a fearful thing to fall into the hands of the living God (Hebrews 10:30-31).

Without remembering, there is no gratitude, no wisdom, and no faith.

Gratitude: Only when people remember the good others have done for them will they have gratitude.

Wisdom: People attain wisdom in large part by remembering what happened in the past. No generation can attain wisdom without studying and remembering the past. Without wisdom, all the [knowledge] in the world amounts to nothing.

Intending to do good without having wisdom is like intending to fly an airplane with no knowledge of airplanes or the laws of aerodynamics. [RB]

True faith is always the result of applying wisdom to ascertainable facts. People often use the expression, “Take it on faith”, to express you should trust in something that they want you to believe that is unknowable. This is both wrong and dangerous.

For example, Christians believe in the resurrection of Yeshua, the Messiah, because his disciples all saw him after he was raised from the dead. Every one of them (except for John, who ended his life in prison because of his faith) was tortured and killed rather than denounce their witness. No liar submits themselves to torture and death to maintain what they know is a falsehood.

The seder ritual was instituted to help the Jews remember the Father’s actions and His great deliverance of them from Egypt. Part of the seder includes a recounting of the supernatural plagues, the undeniable miracles, and the faith of their ancestors that led those humble slaves out of Egypt.

Remembering is important and the Hebrews learned very painful lessons when they forgot. Despite the yearly remembrance of Passover in their seder ritual, even the Israelites have been guilty of the mistreatment of slaves and suffered judgment for it (Jeremiah 34).

**3** And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith Yahweh Elohim of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

**4** Else, if thou refuse to let [אֶתְּ] my people go, behold, to morrow will I bring the locusts into thy coast:

**5** And they shall cover the [אֶתְּ] face of the earth, that one cannot be able to see [אֶתְּ] the earth: and they shall eat [אֶתְּ] the residue of that which is escaped, which remaineth unto you from the hail, and shall eat [אֶתְּ] every tree which groweth for you out of the field:

**10:3-6** “How long wilt thou refuse to humble thyself “ - Yahweh is taunting Pharaoh. Yahweh is not done judging Egypt and though His people are still slaves, His purposes must be made manifest before all else.

This is for a divine purpose: that all these miracles, signs, will occur and they will be seen and remembered among the Hebrews from generation to generation. God’s decisions are intended to achieve His purposes, to the best benefit of His Kingdom, not our personal, individual, earthly well-being. Our happiness, comfort, success, are all entirely secondary to God’s divine purpose of bringing in His Kingdom. [BBC]

**6** And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

**7** And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let [־כֹּהֵן] the men go, that they may serve [־כֹּהֵן] Yahweh their Elohim: knowest thou not yet that Egypt is destroyed?

**8** And [־כֹּהֵן] Moses and [כֹּהֵן] Aaron were brought again unto Pharaoh: and he said unto them, Go, serve [־כֹּהֵן] Yahweh your Elohim: *but who are they that shall go?*

Pharaoh was powerful with wealth and position, considering himself the son of Ra, the sun-god - it was not conceivable to him that he could humble himself to anyone. Today's rich and powerful people often have the same problem. They trust in their wealth and power, ignoring their need for a savior.

In the end-times, a letter is written to the church of the Laodiceans denoting their lack of faith:

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor [G4434 - *ptochos* - denoting absolute dependency], and blind [G5185 - *tuphlos* - blind (physically or mentally)], and naked [G1131 - *gumnos* - nude (absolute or relative, literal or figurative)]: (Revelation 3:17)

Locust are often used to symbolize an invading army (Joel 1:4). They typically emerge every eight to ten years depending on environmental conditions.

This will not be a typical swarm of locust, however - it will be nothing the Egyptians have ever seen throughout history.

The hail destroyed the barley and the flax, but not the wheat because it had not sprouted, yet. Now, any remaining barley and all the wheat is endangered.

Moses said what he had to say and left.

**10:7-8** It appears that not all of Pharaoh's servants have had their hearts hardened (or they still exercised free will despite the hardening which is what I asserted at Exodus 4:21). They understand that Pharaoh's ego is destroying the entire country - worse than the negative economic consequences of freeing the slaves. They convince Pharaoh to bring Moses and Aaron back and negotiate away the coming plague of locusts.

**10:8-11** "Who are they that shall go?" - religious worship was often performed by and attended by men. Women were not permitted in the earliest synagogues and were re-

stricted to separate rooms (“the women’s gallery”) in the Middle Ages. Even in Islamic mosques, today, men and women are physically separated during worship.<sup>40</sup>

Pharaoh understood that not every man, woman, and child (plus all their livestock) needed to go to worship. The claim to go three days into the wilderness to worship was a non-too-subtle ruse to permanently escape Egyptian bondage.

If Pharaoh allowed them all to leave and they did not come back (which seemed likely), then he would be seen as a naïve rube and a laughing stock. Making the Hebrews leave their wives and children behind (as hostages) would ensure they returned to their bondage.

This expression, “We will all go, young and old” (*b’ne’a’reinu u’zcai’neinu nai’lekh*) has entered the Hebrew language as an expression of a Jew’s commitment to not abandon other Jews in times of need or persecution. [RB]

**10:10-11** Pharaoh was downright sarcastic, which seems incredulous based on what Yahweh had already done to Egypt.

**9** And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto Yahweh.

**10** And he said unto them, Let Yahweh be so with you, as I will let [כֹּל] you go, and [כֹּל] your little ones: look *to it*; for evil *is* before you.

**11** Not so: go now ye *that are* men, and serve [לֹא] Yahweh; for [כֹּל] that ye did desire. And [כֹּל] they were driven out from Pharaoh's presence.

“Evil” - *ra` / rah* [H7451] bad or (as noun) evil (natural or moral):-- mischief (-vous), naught(-ty), noisome, sorrow, trouble, vex, wicked(-ly, -ness, one).

Pharaoh told Moses to go with his God’s blessings and take the children, then he tells him, “not so” (*psyche!*). It reads like, *sure, yeah, go and sacrifice, bring the kids, tell your God I said, “hi” . . . Are you nuts?! You are up to no good, just you and the men may go.*

“For that ye did desire” - Pharaoh was telling Moses that he had asked to let the people go and worship, but what he had actually meant was for just the men to go worship - then his servants drove Moses from the king’s chamber before he could contradict the Pharaoh.

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<sup>40</sup> *The Origins of the Women’s Gallery*; <https://jewish-heritage-europe.eu/2022/11/16/the-origins-of-the-womens-gallery-and-pictures/>

**12 ¶** And Jehovah said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat [-תא] every herb of the land, *even* [-תא] all that the hail hath left.

**13** And Moses stretched forth [-תא] his rod over the land of Egypt, and Yahweh brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought [-תא] the locusts.

**10:12-13** It is important to Yahweh that the Egyptians see Moses acting for Him.

God could have simply declared "Let there be locusts." Instead, He uses a wind to bring the locusts. As in each of the plagues except the tenth (and probably the ninth), God draws upon natural forces to bring devastation upon Egypt. God thus gives the Egyptians the option of attributing the plagues either to nature acting wildly or to the hand of God. In either case, the Egyptians, who believed in nature gods, would have had to conclude some-

thing had gone awry with their gods.

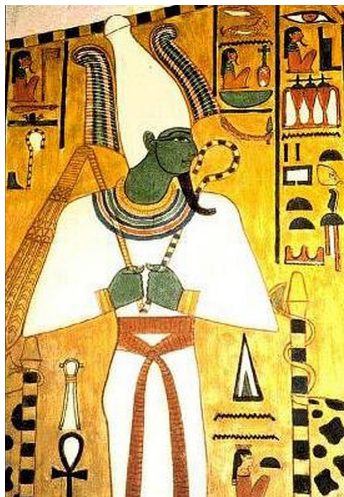
The choice the Egyptians had to make - coincidence or God? - is the same choice we all have to make. Do we regard everything that happens, even existence itself, as a coincidence, or is God involved? [RB]

This eighth plague showed the ineffectiveness of the Egyptian gods Set (mentioned in the previous plague) and Osiris:

Osiris was considered to be the great god of the dead - the king of the underworld and presided over the judgment of dead souls.

Osiris was also a god of agriculture. This may seem rather strange as he was dead, and technically infertile. However, it actually makes a lot of sense when you consider the death and rebirth inherent in the agricultural cycle of planting and harvesting grain.

Osiris was usually depicted as a mummified king, complete with the ceremonial (curved) beard, crown, flail, and crozier. His skin is generally green or black, to represent the fact that he is dead. He usually wears the white crown of Upper Egypt



(the south) or the Atef crown (the white crown with a plume of feathers on each side and a disc at the top).<sup>41</sup>

This is a foreshadowing of the plagues that will be unleashed in the end-times:

<sup>1</sup> And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. <sup>2</sup> And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. <sup>3</sup> And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. (Revelation 9:1-3)

**10:14-15** The locusts of Revelation 9 will not be like the ones in Egypt. The end-time locusts were not to hurt the vegetation, but rather to attack men who were not Yahweh's chosen (non-believers - those without the *seal of God* in their foreheads (Revelation 9:4).

**14** And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

**15** For they covered [אֵי] the face of the whole earth, so that the land was darkened; and they did eat [אֵי] every herb of the land, and [אֵי] all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

“**face** of the whole earth” - *ayin* / ah'-yin [H5869] an eye (literally or figuratively); by analogy, a fountain (as the eye of the landscape). Hebrew: *all the land that they could see* (Egypt). The locust did not cover the entire earth.

Egypt extends about 520 miles from north to south, but except in the Delta is not more than about 20 miles wide. Columns of locusts of the length of 500 miles have been noticed by travellers (Moor in *Kirby on Entomology*, letter 6.), and 20 miles is not an unusual width for them. But such a length and



<sup>41</sup> Ancient Egypt Online: Osiris; <https://ancientegyptonline.co.uk/Osiris/>

**16 ¶** Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against Yahweh your Elohim, and against you.

**17** Now therefore forgive, I pray thee, my sin only this once, and intreat Yahweh your Elohim, that he may take away from me [חַטָּאת] this death only.

such a breadth are not elsewhere recorded in combination. Thus the visitation was, in its extent as well as in its circumstances, plainly abnormal. [BH]

**10:16-17** “The wicked in their misery seek God’s ministers for help, even though they hate and detest them” (Geneva Study Bible).

The Egyptians had a serious problem - *all* their foodstuffs had been destroyed by hail and locusts. There was a serious danger of famine if they could not get help from a neighboring kingdom.

Of course, the last five plagues have not affected the Hebrews, they presumably still had grain and livestock. This may have been the beginning of Pharaoh’s plans to murder the Israelites. This would get them the provisions they would need without having to beg for help from other nations.

“Forgive, I pray thee, my sin **only this once**” - Pharaoh had already asked for forgiveness after the hail, so he must have been saying, *just one more time* (see Genesis 18:32). He also appears to be accepting blame for leading Egypt astray, which he did not do after the hail.

“sinned” - *chata'* / khaw-taw' [H2398] properly, to miss; hence (figuratively and generally) to sin; by inference, to forfeit, repent, (causatively) lead astray, bear the blame, commit (sin), by fault, harm he hath done, (make) offend(-er), (cause, make) sin(-ful, -ness), trespass.

*chāt'ā*, to sin ; to miss the mark (as in Judg. 20. 16). Also of the feet, to *stumble* and *fall* (Prov. 19. 2) . Hence, morally, a *coming short*, blameworthiness - not necessarily willful. An act of thought, word, or deed, not a condition. [EWB]

Pharaoh’s statement that he sinned before Moses’s God highlights a radical difference between biblical monotheism and other worldviews. Monotheists hold there is a single moral God of the universe before Whom we sin and can repent. Polytheists such as Pharaoh, however, believed a person could sin before one god while doing nothing wrong in the eyes of another.

Though Pharaoh recognizes he has sinned before Moses’s God, he cannot be truly contrite and repent because he does not believe he has done anything objectively wrong.

Pharaoh sees that Moses's God is prevailing over him and concludes he must have done something offensive in the eyes of this god. [RB]

**10:18-20** Once again, the immediate threat was the locusts, now that they are gone (“there remained not one”!), the new immediate threat is losing Egypt's workforce and the sustenance that the Hebrews would take with them if they left. The Israelites would not leave anything of value behind if they left Egypt.

**10:21** As with the third and sixth plagues, there is no warning that something is about to happen.

“darkness” - *choshek* / kho-shek' [H2822] the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness.

“felt” - *mashash* / maw-shash' [H4959] to feel of; by implication, to grope--feel, grope, search.

Total light deprivation has profound physical and psychological effects. Blind people learn to adapt to their situation, over time, but the sudden loss all illumination can be very disconcerting.

- Vision - Our eyes are specialized organs designed to detect light. Without light input, our visual system goes idle. Acuity may deteriorate down to “legal blindness” levels within just 1-3 days in total darkness.

**18** And he went out from Pharaoh, and intreated Yahweh.

**19** And Yahweh turned a mighty strong west wind, which took away [-תא] the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

**20** But Yahweh hardened Pharaoh's heart, so that he would not let [-תא] the children of Israel go.

**21** ¶ And Jehovah said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

- Circadian rhythms - People experience strange temporal distortions in total darkness. Light exposure regulates melatonin production and our sleep-wake cycles. Lack of light at appropriate times can disrupt these rhythms. The lack of temporal cues resets the brain's timekeeping faculties.
- Brain stimulation - Light input stimulates brain activity. Without visual stimulation, our brains can become sluggish. In prolonged darkness, people often report visual and auditory hallucinations like shapes, flashes, colors, and geometric patterns.
- Mood - Light exposure impacts serotonin production which influences mood. Insufficient light can contribute to depression, irritability, and panic reactions

**22** And Moses stretched forth [𓂏𓂏] his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

**23** They saw not [𓂏𓂏] one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

- Orientation - We use visual cues from the environment to orient ourselves spatially and temporally. In darkness, we lose these reference points. Physical activity decreases significantly, leading to weakness and fatigue.<sup>42</sup>

**10:22-23** “Three days” - Three stands for that which is solid, real, substantial, complete, and entire. All things that are specially complete are stamped with this number three. [NIS]

This is not just a blotting out of the sun - even a moonless night provides some illumination from the stars. Candles and fires provide absolutely no luminosity. Even the fire-



flies along the Nile (*Photinus nili*) would have gone dark, and yet, there was light in Goshen.

This ninth plague showed the ineffectiveness of the Egyptian god Ra:

Ra (Re) was the primary name of the sun god of Ancient Egypt. He was often considered to be the King of the Gods and thus the patron of the pharaoh and one of the central gods of the Egyptian pantheon. He was also described as the creator of everything.

Ra was usually depicted in human form. He had a falcon head which is crowned with a sun disc. This sun disc was encircled by a sacred cobra named Uraeus.<sup>43</sup>

First of four instances of darkness in judgment. Ex. 10. 22, Matt. 27. 46, Jude 13, Rev. 16. 10. [EWB]

What God did here, He also had done at Creation: He separated, He made a distinction, and He divided the darkness from the light. The idea that no one could “move from his spot”, that is, they couldn’t even see to move around, does not reflect a typical nighttime experience. This is a taste of the true malevolence of spiritual darkness “chosek” that renders humanity helpless and hapless. [BBC]

<sup>42</sup> Leon Hendrix; *What happens to a person in total darkness?* <https://www.restonyc.com/what-happens-to-a-person-in-total-darkness/>

<sup>43</sup> Ancient Egypt Online: Ra; <https://ancientegyptonline.co.uk/ra/>

<sup>1</sup> In the beginning God created the heaven and the earth. <sup>2</sup> And the earth was without form, and void; and **darkness** [*choshek*] **was upon the face of the deep.** And the Spirit of God moved upon the face of the waters. <sup>3</sup> And God said, Let there be light: and there was light (Genesis 1:1-3).

This is a foreshadowing of the plagues that will be unleashed in the end-times:

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood (Revelation 6:12)

The significance of the three days of the absence of light coincides ideologically with the three days Yeshua was in the grave. Yet, in Heaven, great joyousness was taking place, for deliverance was at hand. [BBC]

**10:24-26** Pharaoh tells Moses the Israelites may leave to serve their Yahweh, but they must leave their livestock. He cannot afford to let the Hebrews leave with the only significant food left in Egypt.

It is common for sinners to bargain with God Almighty; thus they try to mock him, but they deceive themselves. The terms of reconciliation with God are

**24 ¶** And Pharaoh called unto Moses, and said, Go ye, serve [יְהוָה] Yahweh; only let your flocks and your herds be stayed: let your little ones also go with you.

**25** And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto Yahweh our Elohim.

**26** Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve [יְהוָה] Yahweh our Elohim; and we know not with what we must serve Yahweh, until we come thither.

so fixed, that though men dispute them ever so long, they cannot possibly alter them, or bring them lower. We must come to the demand of God's will; we cannot expect he should condescend to the terms our lusts would make. [BH]

Moses did not compromise nor did he negotiate. They were taking everything when they left. Not only what they owned, he told Pharaoh that *the Egyptians* had to provide them with livestock (animals that represented the Egyptian gods) for their burnt offerings. Moses has become a very bold spokesman for Yahweh.

He doesn't mention that Yahweh had promised that Israel would leave their enslavement with the riches of the Egyptians (Exodus 3:21-22).

Moses did not lie about not knowing what they needed for an offering - it had not yet been mentioned - but surely he knew that Yahweh would not ask them to sacrifice every animal they possessed.

27 ¶ But Yahweh hardened [-תא] Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

“Until we come thither” - Note the spiritual lesson. Not until we leave the world [figuratively] can we have a true conception of Jehovah's requirements. [EWB]

Living for this world is the same as being a slave to this world. We must leave Egypt (the world) and set our

sights on the promises of Yahweh and embrace His Covenant (Isaiah 52:11-12; Matthew 19:16-26; 2Corinthians 6:14-18).

**10:27-29** “Take heed” - Hebrew: *be careful*. Pharaoh was threatening Moses. After Moses' insult concerning the livestock, Pharaoh must have decided that the time had come to kill the Israelites (if it was just Moses he wanted to kill, he was right there) before they try to leave with their food and before their Yahweh could bring more devastation on the land.

Pharaoh was no doubt planning for Moses to see him one last time when he descended upon the Hebrews at the head of his army.



**11** And Jehovah said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let [תא] you go hence: when he shall let *you* go, he shall surely thrust [תא] you out hence altogether.

**2** Speak now in the ears of the people, and let every man borrow of [תא] his neighbour, and every woman of her [תא] neighbour, jewels of silver, and jewels of gold.

**3** And Yahweh gave the people [-תא] favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

**11:1** Yahweh had not inflicted lethal consequences upon the Egyptians, yet - surely some Egyptians had died in the wake of the plagues (e.g., those outside during the hail), but that was not one of the objectives of the plagues to this point.

Part of Pharaoh's reasoning to this point must have included the mistaken conclusion that the God of the Hebrews was unable to kill the Egyptians because their gods were protecting their lives.

Yahweh's last plague would remove this false assumption and cause the Egyptians to drive the Israelites out of Egypt.

**11:2** The great wealth that Jacob had brought into Egypt and that Joseph had accumulated during his reign as Viceroy of Egypt had been confiscated by the Egyptians during the process of their enslavement. Yahweh wanted the Israelites compensated for their losses.

“borrow” - *sha'al* / shaw-al' [H7592] to inquire; by implication, to request; by extension, to demand: --ask (counsel, on), beg, borrow, lay to charge, demand, desire, X earnestly, enquire, obtain leave, lend, pray, request, require, wish.

The Israelites were not going to return Egypt's wealth after they were done *borrowing* it - neither were they in a position where they would need to *demand* the Egyptians give up their wealth. The Egyptians were probably in a state where they were happy to bribe the Hebrews to leave and take their destructive God with them. [AJ 2.14.6]

**11:3** Many of the Egyptians had witnessed Moses' interactions with Pharaoh and the results of his pronouncements in the name of his Yahweh. They respected the power they saw and the man of Yahweh who appeared to wield that power for the benefit of the Israelites. They may not have liked the consequences of that power, but they had to acknowledge the one who spoke for Yahweh.

**11:4-6** Is he speaking to Pharaoh? Pharaoh told Moses, under no uncertain terms, that he was not to appear before him again. This must be a continuation of the conversation at the end of Chapter 10. Verses 1-3 must be an informational interruption of their exchange.

It appears Moses received revelation, while he was still in Pharaoh's palace, to repeat the words He had shared with Moses when He first told him to go back to Egypt:

<sup>22</sup> And thou shalt say unto Pharaoh, Thus saith Yahweh, Israel *is* my son, *even* my firstborn: <sup>23</sup> And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn (Exodus 4:22-23).

Moses relayed Yahweh's judgment on the Egyptian people.

This plague was unlike all the others:

- There was no request to let the Israelites go (*or else*).
- There was nothing required of Moses or Aaron (e.g., raise the staff) to bring it about - Yahweh acted alone.
- There was no possible natural explanation for the results of this specifically targeted plague.

**4** And Moses said, Thus saith Yahweh, About midnight will I go out into the midst of Egypt:

**5** And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that *is* behind the mill; and all the firstborn of beasts.

**6** And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

Since Pharaoh had ordered the deaths of all the Hebrews' male infants (Exodus 1:22) and the Egyptians had carried out the edict, Yahweh's retribution was to execute the firstborn of every Egyptian family - even the firstborn of their flocks and herds (whatever had survived the earlier plagues or given birth, since).

The cry would be so great because every Egyptian family was affected and they would know that the Hebrew families were not. Until this time, the plagues had not targeted the Egyptians with death. These deaths were intended to remind and cause self-condemnation in the hearts of all the Egyptians for their roles in the slaughter of the Israelite newborns.

Throughout history, perhaps the cruelest indignity suffered by slaves was the inability of slave parents to protect their children - such as when slave parents in the American South

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that Yahweh doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

9 And Jehovah said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did [־ָאָ] all these wonders before Pharaoh: and Yahweh hardened [־ָאָ] Pharaoh's heart, so that he would not let [־ָאָ] the children of Israel go out of his land.

could not protect their children from being sold to other owners by their masters. Here, the Israelites could not protect their newborn male babies from being drowned. Now, in an act of measure - for - measure, Egyptians will experience what it is like to be unable to protect their children. [RB]

**11:7** The Hebrews' dogs will not be alerted to any danger in Goshen.

Dogs have remarkable senses of smell and hearing, which help them pick up clues to different

forms of danger. Once they pick up on these clues, they will react in various ways such as scratching on the door, whining, or persistent barking.<sup>44</sup>

**11:8** Pharaoh will not admit defeat, but his advisors and the Egyptian people will all come to Goshen and clamor for the Israelites to leave Egypt. Moses is informing Pharaoh that after this night, the Hebrews would not need his permission to leave.

Moses left enraged. He had an acute sense of justice and knew that the Egyptian firstborns did not need to die except for the obstinate behavior of Pharaoh - their deaths would not bring back the Israelite newborns that were drowned, but Pharaoh had sentenced his own people to a needless death.

Moses did not argue with Yahweh as Abraham did (Genesis 18:23-33). He knew that the judgment of Yahweh is righteous, but he would have probably preferred to see the release of the Hebrews without so much death and destruction.

**11:9-10** This is a quick recap of all the interactions Moses and Aaron have had with Yahweh and with Pharaoh.

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<sup>44</sup> Max Kozinskiy; *Can Dogs Sense Danger?* <https://dogsinsights.com/guides/can-dogs-sense-danger-facts/>



**12** And Jehovah spake unto Moses and Aaron in the land of Egypt, saying,

**2** This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

**3** ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

**12:1-2** What is about to happen is so important that Yahweh is changing His calendar. The month of Tishrei (mid-September - early October) was the original first month and is still celebrated as the first month of the civil year (Tishrei 1 is celebrated as *Yom Terah* - the feast of trumpets - and is when the kings of Israel were usually coronated).

The month of Abib (later, Nisan - mid-March - early April) is now directed to be the new first month of the year (the Hebrew calendar is explained at numerous websites and in my book *GRAFTED: Embracing Torah*). [GET]

Tishrei, the autumn month that includes *Rosh Hashanah* (New Year) and *Yom Kippur* (Day of Atonement) is celebrated as a time of repentance, new beginnings, and the creation of the world.

The other is this month of Nisan, the spring month that includes Passover [and First

Fruits]. It is celebrated as a time of rebirth, renewal, and the beginning of the Jewish nation.

Virtually every nation celebrates both the beginning of the New Year and the beginning of its country. In the Torah, they are both New Years. [RB]

**12:3-5** Exodus 11:4 indicates that the final plague would begin at midnight on the day Moses spoke Yahweh's words to Pharaoh. These verses in Chapter 12 make it appear that Passover takes place a week later.

Based on Moses' communication of Yahweh's instructions to the Elders in Verses 21-23, It appears Yahweh gave Moses the instructions for the yearly memorial service to share on the anniversary of their departure from Egypt. Moses told the Elders to kill a lamb and put its blood on their doorposts - the Elders are not told of a waiting period at this time.

In the time of Christ, the Preparation Day was the day of Passover (John 19:31). The sabbath mentioned in John 19 is the special sabbath (the "high day") that marked the first day of the Feast of Unleavened Bread (Verse 12:18). The Passover lamb is eaten in the evening of the 14th and sunset begins the new day (the 15th), the start of the Feast of Unleavened Bread.

Christ, however, was arrested several days before he was sacrificed as the true Passover lamb.

During that time, he was:

- tried by the Annas (The Hebrew High Priest - John 19:13), then he was
- tried by Caiaphas (the Roman approved High Priest) and the Sanhedrin (John 19:24), then he was
- handed over to Pilate (John 19:28) who questioned him, then Pilate
- sent him to King Herod (Luke 23:7) who questioned him, then Herod
- sent him back to Pilate (Luke 23:11), where he was questioned again and flogged thirty-nine times to sate the Jews' bloodlust, then he was
- offered as a prisoner release for Passover (a yearly Roman concession) which the Jews rejected at the urging of the Pharisees, then he was
- led off to be crucified when he was rejected by the crowds.

**12:4** Yahweh does not approve of the senseless slaughter of animals. The torah actually has some of the first recorded provisions for the protection of animals (e.g., Exodus 20:8-11; Leviticus 22:28; Deuteronomy 12:23, 22:6). The Israelites were only to slaughter what was necessary for that specific meal.

**4** And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

**5** Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

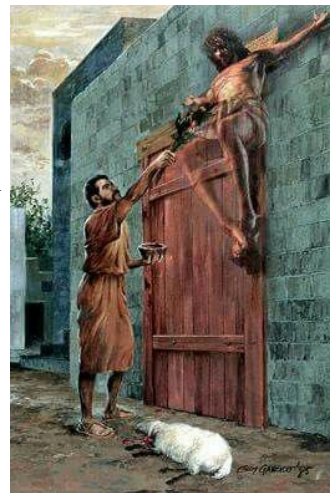
**6** And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill [וּמָרְסוּ] it in the evening.

**12:5** A year-old ram generally weighs over 100lbs, of which about half that weight is edible meat.<sup>45</sup> That a lot of meat for one meal, so many families would need to join together for a Passover seder.

**12:6** "Evening" - `ereb / eh'-reb [H6153] dusk:--+ day, even(-ing, tide), night. see H6150 (to grow dusky at sundown:--be darkened, (toward) evening). Hebrew: *between the evenings* (dusk).

Christ was killed a few hours before dusk - he "yielded up the ghost about the ninth hour"

(Matthew 27:46-50). The hours were judged from sunrise, which was shortly



<sup>45</sup> Zarechny Maxim Valerievich; *Tables of the average indicators of live lamb weight and carcasses of different breeds*; <https://gardeninfo.decorexpro.com/en/ovtsy/baranij-ves.html>

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat [כא] it.

8 And they shall eat [כב] the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

after 6:00 am in Jerusalem in the Spring. The ninth hour would have been about 3:00pm.

Yahweh allowed for the early slaying of his Passover lamb because Joseph of Arimathea needed time to get permission from Pilate to take Christ's dead body, transport it to his sepulcher, do a quick ritual, close the sepulcher, and get back to his home in time to partake of the Passover (Matthew 27:57-60).

**12:7** All of Yahweh's appointed days have dual considerations. Passover's initial significance was the sparing of the believers from the angel of death. The blood was to be sprinkled on the doorposts to mark the homes of the believers so the angel would pass by the house.

The second consideration was the foreshadowing of Christ's sacrifice. The blood on the door's crossbeams symbolize the shed blood of Christ on the cross. The photo below illustrates the dual objectives of Passover, even though the depiction of the crucifixion is not very historically accurate. [GET]

Blood has always been a requirement for the atonement of sin - that is why Abel's sacrifice was accepted and Cain's was not (Genesis 4:3-5).

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (Leviticus 17:11)

**12:8** Jews have compiled an elaborate ritual for their Passover seder and recorded it in what is known as the Haggadah (the "Telling"). Rituals are important for remembrance (ask someone what "Remember the Maine" stands for, then look it up yourself) - Many cannot remember what took place less than 100 years ago, but Passover is still remembered over 3500 years later.

As elaborate as the meal and rituals are today, the original Passover may have been as simple as lamb, unleavened bread, and bitter herbs.

Unleavened bread is made without yeast, so it is not the thick, fluffy loaves we see today. Leavened bread needs to set up for several hours before it can be baked (see notes at Exodus 8:3-4). Unleavened bread is thin and dense - based on how it is cooked, it may look more like a cracker.

Israel was preparing to leave Egypt and did not need to wait for bread to rise. Unleavened bread would take up less room and hold up better as they traveled also.

“bitter herbs” or “bitters” - The Word does not tell us what these herbs are and there is little agreement amongst scholars (if they even list them at all).

The Mishna (Pes. ii. 6) mentions five species of herbs any one of which would satisfy the present injunction: lettuce, wild endive, garden endive (?), nettles, and bitter coriander (?). [BH]

Most agree that they are not condiments to improve the taste of the lamb, but rather they are to remind the Hebrews of the bitterness of their Egyptian bondage.

**12:9** “sodden” - Hebrew: *boiled*.

“his head with his legs” - no bone was to be broken, another representation of Christ as the Passover lamb (John 19:36 and Psalm 34:20).

“purtenance” - *qereb* / keh'-reb [H7130] the nearest part, i.e. the center, whether literal, figurative or adverbial:--X among, X before, bowels, X heart, X in, inward (X -ly), midst, purtenance, X within self.

The lamb was gutted, the intestines cleaned and then they were put back in the lamb. Eating the intestines without cleaning them would have made all the Israelites sick.

**9** Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

**10** And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

**11** ¶ And thus shall ye eat [כֶּסֶם] it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat [כֶּסֶם] it in haste: it *is* Yahweh's passover.

**12:10** Sacrifices to Yahweh have always been offered by way of fire since Noah (Genesis 8:20).

The Levites were to eat a portion of the sacrifices and burn up the rest (Leviticus 16).

Cain and Abel's sacrifices were probably also burnt offerings (Genesis 4:3-5), though the Word does not specify what types of offerings they were.

The animal(s) slain in the Garden of Eden to provide skins for Adam and Eve's first wardrobe (Genesis 3:21) were probably also burned - leaving a dead carcass in the Garden would have profaned it.

**12:11** They were to be ready, all night long, to go at a moment's notice. While deployed to Iraq, I slept in my uniform with my boots on in case of a surprise attack. I took my boots off and aired out my feet during the day when there was less chance of being surprised.

**12** For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* Jehovah.

**13** And the blood shall be to you for a token upon the houses where ye *are*: and when I see [כֶּסֶף] the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

**14** And this day shall be unto you for a memorial; and ye shall keep it a feast to Yahweh throughout your generations; ye shall keep [כֶּסֶף] it a feast by an ordinance for ever.

**15** Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

**12:12** “against all the gods of Egypt” - Egypt had a plethora of major and minor gods who were responsible for creation, fertility, healing, maintaining order, and other rubbish. Even Pharaoh was considered a god (“Ra on Earth”).

Yahweh was going to pronounce judgment on Egypt in a way that defied any form of natural explanation and defied the powers that the Egyptians claimed their gods possessed. They were going to witness what real, moral, divine power was.

**12:13** A reminder that doing what Yahweh asks us to do is the only way to be saved. When we try to serve Yahweh the way we want to rather than the way He wants us to is how we end up with golden calves (see notes at Genesis 32:1-6 and my blog, *Really Awful Worship*<sup>46</sup>).

**12:14** “Throughout your generations” - *dowr / dore* [H1755] a revolution of time, i.e. an age or generation; also a dwelling;--age, X evermore, generation, (n-)ever, posterity.

“for ever” - *owlam / o-lawm'* [H5769] concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; always, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), perpetual, (beginning of the) world (+ without end).

FOS: *Pleonasm* (Redundancy) - Yahweh twice tells the Israelites (by way of Moses) that Passover will be observed for ever, emphasizing that it will be an everlasting memorial.

**12:15** Seven is the great number of spiritual perfection. [NIS]

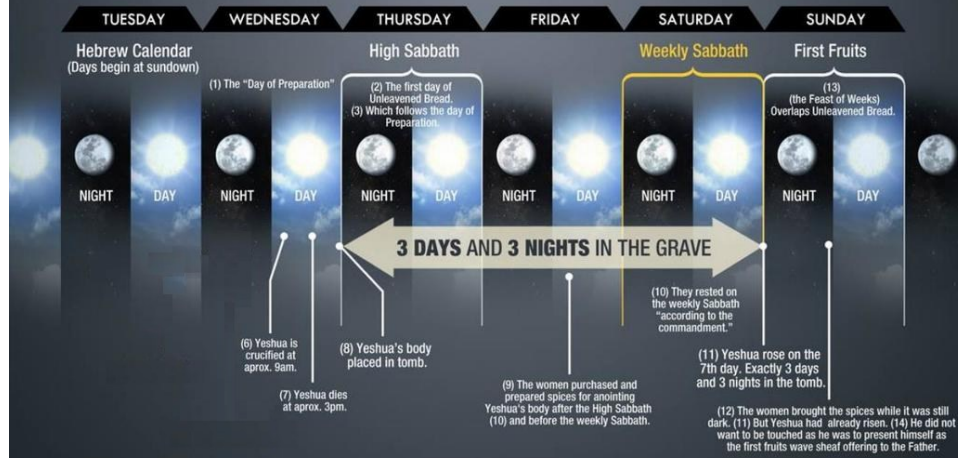
Once again, seven - the number of the days of creation - is the most important and recurrent number in the Torah. It reaffirms that God created the world (and

<sup>46</sup> Robert Keck; *Really, Awful Worship*; <https://graftedonline.wpcomstaging.com/2020/11/28/really-awful-worship/>

# THE BIBLICALLY ACCURATE CHRONOLOGY OF THE MESSIAH'S DEATH, BURIAL AND RESURRECTION

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'Good Friday' to 'Resurrection Sunday' does not amount to 3 days and 3 nights. Christ was crucified on Passover as our Passover Lamb.

therefore the world has purpose, meaning, design, moral standards, etc.).

The seven days of Passover can be understood as a replica of the seven days of creation, because the Exodus from Egypt signifies the start of a new world for the Jews and therefore for humanity, given the influence the Jews and their Bible have had on history. [RB]

Leavened bread is associated with the Egyptians and is also an analogy for sin. Grain offerings that were to be burnt on the altar to Yahweh were not to have leaven in them (Leviticus 2:11)

Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened (1Corinthian 5:6-7)

Just as a little yeast will affect the entire loaf, a little, unrepented sin affects our relationship with the Father. Christ even used the leaven analogy when instructing his disciples of the evils of the Pharisees' doctrine (which did not line up with Torah).

And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees" (Matthew 16:6).

"Cut off from Israel" - *karath* / *kaw-rath*' [H3772] to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cut-

**16** And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

**17** And ye shall observe [ִּתְּבִיחַ] *the feast of unleavened bread*; for in this selfsame day have I brought [ִּתְּבִיחַ] your armies out of the land of Egypt: therefore shall ye observe [ִּתְּבִיחַ] this day in your generations by an ordinance for ever.

ting flesh and passing between the pieces) [see notes at Genesis 15:18], cut (down, off), destroy, fail, be X lose, perish.

Those who do not observe laws for which the punishment is *karet* do indeed “cut themselves off” from God and from his people.

That *karet* is a punishment / consequence of eating leaven on Passover shows how important the Torah considers refraining from eating leaven on Passover. [Those] who believe in the moral and intellectual greatness of the Torah, not to mention its divine origins, will therefore honor this prohibition. Others will regard the prohibition as a quaint ritual or as simply pointless. But for such people, that is true of most of the Torah. [RB]

**12:16** The first and seventh day of the Feast are special sabbaths. The normal sabbath is on Saturday, but these special sabbaths could be on any day of the week and the laws of sabbath apply to them in the same way. The Catholic

church does the same when their holidays land on a weekday (e.g., November 1 - All Saint’s day) - referring to them as *holy days of obligation*. Catholics are expected to attend mass as if this was a normal Sunday.

Christ died on the cross during the afternoon before the start of this Feast - the Feast began with the new day beginning at sunset (“high day” referred to the special sabbath - John 19:31). See chart on previous page.

Not understanding this causes Christians to believe that Christ died before a *normal* sabbath giving rise to the concept of “Good Friday” and that Christ’s prophecy of being in the heart of the earth for three days and three nights (72 hours - Matthew 12:40) was incorrect (Friday night to Sunday Morning is 36 hours at best). If Christ died on Wednesday afternoon and rose Saturday evening, then Christ’s prophecy is spot on.<sup>47</sup>

**12:17** “Your armies” - *tsaba'* / tsaw-baw' [H6635] a mass of persons (or figuratively, things), especially reg. organized for war (an army); by implication, a campaign, company, host, service, soldiers.

“Observe this day in your generations by an ordinance for ever” - When does *forever* end? This is a repeat of Verse 12:14 and it is an *Aleph Tav* blessing in both verses.

<sup>47</sup> Russell McKinney; *Was Jesus Crucified on Wednesday?* <https://russellmckinney.com/2017/04/11/was-jesus-crucified-on-wednesday/>

FOS: *Repetito* (Repetition) - emphasizing the *forever* nature of this memorial.

For God speaketh once,  
yea twice, *yet man* perceiveth it not. (Job 33:14).

**12:18** Initially, the months did not have names - the same is true of the days of the week. The first month of the year was referred to as *the first month* (the first day of the week was referred to as *the first day*).

After Yahweh changed the seventh month to the first month, it probably became incumbent to give the months identifying names - especially because of the duality in the calendar (civil and religious). [GET]

**12:19-20** Purging a home of leaven is difficult and time consuming - so many of today's food are processed with leaven. Families with small children often turn the search into a game. After cleansing their homes of leaven, the parents hide (not too formidably) pieces of bread for the children to find - teaching them about purging sin from their lives.

**12:21-23** Moses relays Yahweh's instructions to the Elders so they can disseminate the information to all the Israelites.

**18 ¶** In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

**19** Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

**20** Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

**21 ¶** Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

**22** And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

The Elders are barely mentioned throughout the Exodus narrative. Yahweh told Moses that they were supposed to join him and Aaron in the palace during their first encounter with Pharaoh (Exodus 3:16-17), but they are not brought up again after their initial meeting with Moses (Exodus 4:29).

**Figure of Speech: REPETITIO (Repetition)**

*Repetition of the same Word or Words irregularly in the same Passage.*

This name is generally given as an alternative to the figure of *Geminatio* or *Epizeuxis*.

A word or words are repeated, not in immediate succession, as in *Epizeuxis*; not at the beginning, middle, or end of sentences (as in those just treated); not at definite intervals; but frequently in the same passage and irregularly for the sake of emphasizing and calling attention to it.

**23** For Yahweh will pass through to smite [חַטָּא] the Egyptians; and when he seeth [חַטָּא] the blood upon the lintel, and on the two side posts, Yahweh will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

**24** And ye shall observe [חַטָּא] this thing for an ordinance to thee and to thy sons for ever.

**25** And it shall come to pass, when ye be come to the land which Yahweh will give you, according as he hath promised, that ye shall keep [חַטָּא] this service.

**26** And it shall come to pass, when your children shall say unto you, What mean ye by this service?

**27** That ye shall say, It *is* the sacrifice of Yahweh's passover, who passed over the houses of the children of Israel in Egypt, when he smote [חַטָּא] the Egyptians, and delivered [חַטָּא] our houses. And the people bowed the head and worshipped.

It implies they had a faith problem and were afraid to follow Moses. After witnessing Yahweh's miraculous judgment on Egypt, they unquestioningly "did as Yahweh had commanded Moses and Aaron" (Verse 28).

The hyssop plant has sponge-like branches that absorb liquid, and it was therefore well-suited to soaking up



*Origanum Syriacum*,  
also known as biblical  
hyssop

the sacrificial blood spread on the lintels and doorposts of the Israelite homes. [RB]

"destroyer" - Hebrew: *the one destroying*. Similar to the hail plague - being outside during this night would be lethal. Unlike the hail, being inside was not enough - faith in the word of Yahweh *and* acting upon that word was essential.

**12:24** Moses repeats Yahweh's instruction that the memorialization of this night was to be observed *forever*.

It is also written in your law, that the testimony of two men is true. (John 8:17; see also, Deuteronomy 19:15)

**12:25-27** Moses repeats, with more detail, that the Israelites must memorialize the events they are witnessing and be ready to give an answer (1Peter 3:15) to their children so they can do the same for their own children *forever*.

This directive is addressed to the Israelites, but we will see shortly, Yahweh's commandments, statutes, and laws are for the Israelites and "the stranger that sojourneth with them" (Exodus 12:49; Leviticus 18:26; Numbers 15:15-16).

Not only have the Israelites witnessed and believed, many (even some Egyptians) will wish to worship the powerful Deity that had humiliated the gods of Egypt with His signs and wonders.

Yahweh is the Elohim of all people and seeks faithful believers. Not just the Hebrews, but all the faithful that leave Egypt with the Israelites are instructed to keep *all* the Law, including memorializing the Exodus.

We must decide if we are teaching our children to memorialize the Exodus the way Yahweh wants through the use of chocolate bunnies (Semiramis worship) and colored eggs (Ishtar death ritual).<sup>48</sup>

**12:28** “Faith without works is dead” (James 2:14-26).

God gave Pharaoh and his people nine prior opportunities to adhere to His divine wishes, now unstoppable, unswayable, and unapologetically bringing about terrible judgment from which there was no escape - *except* for Israel and all those joined to Israel, who depended on the blood of the Lamb. [BBC]

Today, we have a choice, also. Accept the promise of the sacrificed blood of the Lamb of God (Yeshua Ha'mashiach) or face the Lake of Fire and eternal death once this life expires. There is no in between, there is no alternative, there is no neutrality, and there is no escape.

**28** And the children of Israel went away, and did as Yahweh had commanded [מֹשֶׁה וְאַהֲרֹן] Moses and Aaron, so did they.

**29 ¶** And it came to pass, that at midnight Yahweh smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

<sup>9</sup> That if thou shalt **confess** with thy mouth the Lord Jesus, and shalt **believe** in thine heart that God hath raised him from the dead, thou shalt be saved.

<sup>10</sup> For with the heart man **believeth** unto righteousness; and with the mouth **confession** is made unto salvation. (Romans 10:9-10)

**Belief** = faith. **Confession** = works.<sup>49</sup>

**12:29-30** The surgical nature of this strike, all across Egypt, must have completely stunned everyone. Every person in every home, including the Pharaoh's palace, had a newborn directly related to them and was a personal witness to this great tragedy that they had brought about through their own callous actions against the Hebrew newborns.

Did Yahweh spare Pharaoh (who should have been the firstborn of the previous Pharaoh) or did an older brother fail to live to maturity?

People who own slaves never see them as fully human and can often justify terrible actions against them that they

<sup>48</sup> Robert Keck; *First Fruits vs Easter*; <https://graftedonline.com/2020/04/11/first-fruits-vs-easter/>

<sup>49</sup> Robert Keck; *Born Again?* <https://graftedonline.com/2021/01/30/born-again/>

**30** And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

**31** ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve [יְהוָה] Yahweh, as ye have said.

**32** Also take your flocks and your herds, as ye have said, and be gone; and bless [יְהוָה] me also.

**33** And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, *We be* all dead *men*.

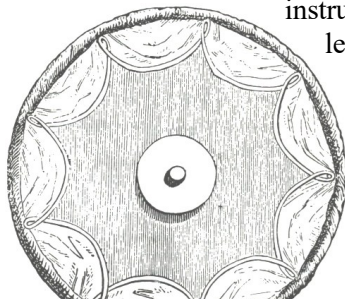
**34** And the people took [יְהוָה] their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

would never consider doing to their own family or friends.

Yahweh sees all as human and judges accordingly, either during our lifetimes or at the judgment seat of the Messiah.

**12:31-32** “Called for” - sent message to. [EWB]

Did Moses and Aaron go to the palace or did a messenger from Pharaoh call on Moses and Aaron in Goshen and instruct them to leave.



Leather Kneading Trough

Pharaoh told Moses that he would not see his face again after their contentious interaction subsequent to the hailstorm. Moses agreed stating, “I will see thy face again no more” (Exodus 10:28-29).

At this point, would Pharaoh be able to face his accusers and sincerely concede? Would he have debased himself in front of his court, at the palace, by asking for a blessing of the Hebrew God or would he send a trusted servant to Goshen with his message.

**12:33** The Egyptians finally understood that their gods could not protect them or their property from the vengeance of this Yahweh. Amazingly, rather than discard their idols and embrace a deity with demonstrable power, they want to thrust the Hebrews out of Egypt (hoping their Yahweh goes with them) and go return to their profusion of ineffective gods.

**12:34** The people were obeying the Father concerning the preparation of their bread.

The kneading-troughs may have been similar to the leather utensil described by Pococke, Niebuhr, and other travelers. It is a round piece of leather, having iron rings at certain distances around it, through which a chain is passed, so that it may, when not in use, be

drawn together like a purse and hung up. The Arabs, when they travel, sometimes carry dough in it, and sometimes bread. [MCB]

**12:35-36** I mentioned what “borrowed” meant at Genesis 11:2. The Egyptians offered up anything they had to bribe the Hebrew to get out of Egypt before some other calamity befell them.

“Spoiled” - Hebrew: *plundered*. Plundering the Egyptians is seen as an *Aleph Tav* blessing - the Egyptians were unethically enriched by the enslavement of the Israelites so it was ethical and moral to return that wealth (reparations).

There are groups in America that wish to exact reparations because of the Country’s history of slavery. Two major problems exist in trying to relate this to what happened in these verses.

1. The Israelites *were* the slaves that had been deprived of the fruits of their labor - in America, no person alive today owned slaves and no American has been a slave for over 160 years. Reparations, today, would be the transfer of wealth from those who had committed no crime to those who were not victims of the crime.

**35** And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

**36** And Yahweh gave the people [תָּאֵס] favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they [תָּאֵס] spoiled the Egyptians.

**37** ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were men*, beside children.

**38** And a mixed multitude went up also with them; and flocks, and herds, *even very much cattle*.

2. Yahweh’s actions freed the Israelite slaves from the reluctant Egyptians - over 600,000 people lost their lives (and many more wounded) in a war that was fought to free the American slaves. Americans paid a terrible price to purposely free its slaves.

**12:37-38** “Succoth” - *cukkah* / *sook-kaw* [H5521] ; a hut or lair:--booth, cottage, covert, pavilion, tabernacle, tent.

It is thought there is a location in Egypt and possibly three in Israel named Succoth. It is also easy (I would argue *easier*) to see this as the Word saying the Israelites left Rameses and travelled to a



place of encampment (*Succouth* - temporary dwellings).

The Biblical Feast of the Tabernacles is also known in Hebrew as *Sukkot* (plural - also referred to as “booths” or “huts”). This fall festival is the end of the yearly festival cycle prescribed by Yahweh (Leviticus 23). The significance of the holiday is signified by a temporary shelter or a temporary stopping place, a place you pass through on your way to somewhere else.

*Sukkot* lasts seven days during which the foliage that makes the roof of the booth slowly dies, reminding us that our corrupted bodies and this corrupted earth are just temporary dwellings and we await the perfect world to come. The booth is dismantled on the eighth day (seven marks a completed week and eight is the first of a new series - NIS) signifying our reuniting with Yahweh in our new bodies on the new earth after the Millineal kingdom. [BBC]

There is no consensus on where Succoth or the other cities mentioned in

Exodus were located. **Appendix is my collection of information concerning the timeline and the route taken by Israel - There are five conventional routes that the Israelites could have taken. I will use the one I find most compelling (for the purpose of clarity) and give the pros and cons to all five in the appendix.**

“Thousand” - *'eleph* / eh'-lef [H505] (the ox's head being the first letter of the alphabet, and this eventually used as a numeral) a thousand.

Though *'eleph* is literally translated as *thousand*, it is also translated as “family” (Hebrew: *clan* - Judges 6:15). The literal translation of *thousand* in Judges would make the verse incomprehensible:

And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family [*'eleph*] is poor in Manasseh, and I *am* the least in my father's house.

Using the math of an average family having a husband, a wife, and two children (conservatively) translating *'eleph* as thousand equals close to 2.5 million people - nearly the popu-

<b><u>'Eleph</u></b>			
Census of Moses in Numbers 1 - every male from twenty years old and upward, all that were able to go forth to war			
	<u>Clan</u>	vs	<u>Thousand</u>
Reuben	46 clans, 500 people		46,500
Simeon	59 clans, 300 people		59,300
Gad	45 clans, 650 people		45,650
Judah	74 clans, 600 people		74,600
Issachar	54 clans, 400 people		54,400
Zebulun	57 clans, 400 people		57,400
Ephraim	40 clans, 500 people		40,500
Manasseh	32 clans, 200 people		32,200
Benjamin	35 clans, 400 people		35,400
Dan	62 clans, 700 people		62,700
Asher	41 clans, 500 people		41,500
Naphtali	53 clans, 400 people		53,400
	<b>598 clans, 5550 people</b>		<b>603,550</b>

lation of Chicago! If they were in America, they would be the nation's fifth largest city. This doesn't include the *additional* population of the *mixed multitude*.

This great number of people is problematic when we look at verses like Deuteronomy 7:1:

When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

Now, I think the meaning of that verse is each one of the seven nations is "much larger" than the Israelites. That would mean at least fourteen million people (seven times two million-plus) lived in Canaan. And that is most unlikely. [RB]

Jacob came to Egypt with approximately 66 souls (Genesis 46:26). Joseph's family raised the number to 70. It hard to imagine that 70 individuals can become more than 2.5 million in only four generations.

Translating '*eleph* as clan equals 5550 clans with close to 14,000 people (not including the mixed multitude). This is probably the better rendering of the phrase.

"Mixed multitude" - Hebrew: *foreign people*, which is the same as "the stranger that sojourneth among you" (Verse 49).

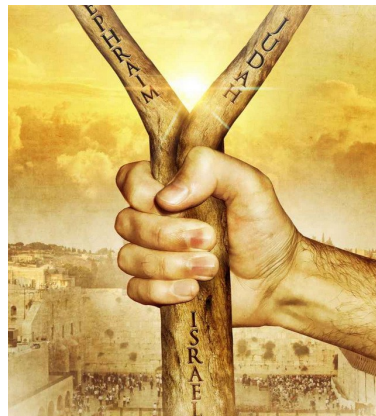
Gentiles, today, are the *mixed multitude*.

Remember that Enoch was a gentile - Noah and Shem were gentiles. Abraham's servants were probably gentiles, yet they were circumcised into the Covenant.

Yahweh has always made it available for anyone, from any nation, to embrace the Covenant if they believe and are faithful to Yahweh's ways.

<sup>16</sup> Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: <sup>17</sup> And join them one to another into one stick; and they shall become one in thine hand (Ezekiel 37:16-17).

<sup>17</sup> And if some of the branches be broken off, and thou [believing gentile], being a wild olive tree, wert grafted in among them [Israel], and with them partakest



**39** And they baked [חֲמֵצָה] unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

of the root [Yeshua] and fatness of the olive tree [symbol of Israel] (Romans 11:16-21).

Ephraim and Manassas (Joseph's two sons) were children of a Hebrew father and an Egyptian mother. Both were given the status of tribes by Jacob equal to that of his sons. Our status, also, is equal to the faithful Hebrew through belief and confession in Christ - we don't *become* Jews, we are grafted (adopted) into the natural branch and become one with that branch.

<sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed. <sup>12</sup> For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. (Romans 10:11-12; see also Romans 9:25-26; Ephesians 2:19)

Yahweh sees the world as Israel, and then everybody else. Yeshua did NOT end this distinction between Israel and the world [gentiles] - he simply provided a lasting way for the world to partake of, to be grafted into, the covenants promised to Israel, alone, by means of His own blood.

Not everyone who is part of physical Israel will belong to spiritual Israel, and not everyone who is part of spiritual Israel will be physical Israelites. People have lost sight of making disciples [Matthew 28:19-20] and have focused on making converts. It is the disciple that knows YHWH intimately and seeks to live according to His plan / Torah. [BBC]

“Flocks, herds, very much cattle” - FOS: *Pleonasm* (Redundancy) - emphasizing their multitude of livestock. Contrast this with the dearth of cattle in Egypt due to the plagues.

**12:39** The Israelites had baked bread, but they had no time to prepare other victual (provisions) for the journey. They could slaughter cattle enroute and make hamburgers, but that would not be a healthy diet over a long period of time. They were going to have to trust Yahweh to meet their needs.

But he [Christ] answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matthew 4:4)

**12:40-41** The prophecy given to Abraham by Yahweh was that his descendants would be afflicted in a strange land for 400 years. In the notes at Genesis 15:15, I explained that “Yahweh gave Abram a round number in prospect, and the Torah provided the precise number of years in retrospect”.

The Israelites were not slaves for 430 years - Joseph still ruled as Viceroy when Jacob came to Egypt. Some time over the next several centuries, the Israelites were gradually enslaved.

**12:42** The third time Yahweh tells us to memorialize the Exodus *forever*. I think He means it - do the churches think so?

I provide a scaled-down seder observance that incorporates both the Exodus and the sacrifice of Yeshua, Yahweh’s ultimate Passover lamb. How you observe it is up to you (though you should do your best to ensure it is respectful of Yahweh’s desires) - the fact that you need to do it is not up to debate.<sup>50</sup>

Our personal Passover, our redemption from eternal death, is immediately upon accepting Yeshua [as our Lord and Savior] and leave our bondage to sin. We don’t have to wait for some-

**40 ¶** Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

**41** And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Yahweh went out from the land of Egypt.

**42** It *is* a night to be much observed unto Yahweh for bringing them out from the land of Egypt: this *is* that night of Yahweh to be observed of all the children of Israel in their generations.

**43 ¶** And Jehovah said unto Moses and Aaron, This *is* the ordinance of the pass-over: There shall no stranger eat thereof:

**44** But every man's servant that is bought for money, when thou hast [כִּסֵּם] circumcised him, then shall he eat thereof.

**45** A foreigner and an hired servant shall not eat thereof.

thing else to happen in order to leave the world’s servitude and begin serving God. [BBC]

**12:44-49** The mixed multitude that sojourned with Israel were to participate in the memorial, also, but only if they choose to embrace the Covenant of Yahweh. Part of that involves circumcision (Genesis 17:10-14).

As an adult, one should be committed to embrace the Covenant before deciding to submit to circumcision, otherwise the procedure is spiritually meaningless (see notes at Genesis 17:10-14).

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<sup>50</sup> Robert Keck; *Eating the Passover Meal (Seder)*; <https://graftedonline.com/2021/03/18/eating-the-passover-meal-seder/>

**46** In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

**47** All the congregation of Israel shall keep [ִּתְּאֵם] it.

**48** And when a stranger shall sojourn with thee, and will keep the passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

**49** One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

**50** Thus did all the children of Israel; as Yahweh commanded [ִּתְּאֵם] Moses [ִּתְּאֵם] and Aaron, so did they.

**51** And it came to pass the selfsame day, *that* Yahweh did bring [ִּתְּאֵם] the children of Israel out of the land of Egypt by their armies.

In the New Testament, Timothy was a Greek who underwent circumcision as an adult so he could accompany Paul in his travels (Acts 16:1-3).

Yahweh desires faithfulness more than lineage - this is why the foreigner was able to share in salvation, also. If they believed and kept the Law, the results were the same for them as they were for the Israelites (see Deuteronomy 29:12-15; Isaiah 56:2-3, 6-7).

This is one of the most important and morally sublime laws in the Torah. In the ancient world there was no legal protection at all for the stranger. This Torah law was unique in the ancient Near East. [RB]

**12:46** When Christ (the Lamb of God - John 1:29; Revelation throughout) was crucified, those crucified with him had their legs broken to speed up their deaths, Christ's legs, however, were not broken (John 19:33-36).

**12:50-51** Israel leaves Egypt, but getting Egypt to leave Israel will be more difficult.



**13** And Jehovah spake unto Moses, saying,  
**2** Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.  
**3** ¶ And Moses said unto the people, Remember [זִמְרָה] this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Yahweh brought [מִצְרָיִם] you out from this *place*: there shall no leavened bread be eaten.

**13:1-2** “Sanctify unto me all the firstborn” - The firstborn had always been an important position, but few in the Word earnestly executed their position (e.g., Cain, Esau, Reuben).

Originally, before the Levites were designated for temple service, firstborns of all tribes were consecrated to working for God.

A son who was his mother’s first child was supposed to be dedicated to God’s service, and to perform the religious rites subsequently assigned to the priests.

In remembrance and recognition of this earlier tradition that firstborn children were consecrated to working for God, a later Torah law designates that thirty-one days after the child is born, the father can pay a priest five silver shekels (Numbers 18:16) to

“redeem” the child from temple work. [RB]

A man who had more than one wife or remarried after the death of his wife could have more than one son sanctified to Yahweh.

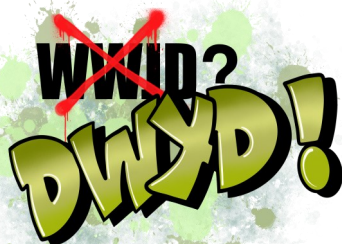
This directive contrasts Yahweh’s final plague against Egypt - the killing of the firstborns (Exodus 11:5). Consecration versus death.

**13:3** Moses is reminding the people that they did not get deliverance by their own might and that they should follow the instructions of their Redeemer.

Young children often need to be reminded to do what is right - this generation of Hebrews is young in their faith and would need unremitting reminders.

Christians, today claim that Christ is their savior and redeemer, but they do not feel the need to follow his instructions. Worse, they claim his instructions no longer apply to them because of his resurrection.

They ask themselves, “What Would Jesus Do” (WWJD) and then apply their own doctrine to a situation. The Father gave us His Word and the Apostles gave us their letters so that we need not wonder WWJD. We are to *Do What Yeshua Did!*



DO WHAT YESHUA DID!

**13:4** “Abib” - *'abiyb* / aw-beeb' [H24] to be tender; green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan.

In the pre-Babylonian era, we find in the Scriptures only four months on the calendar that are identified by name:

- The first month (Nissan): Aviv (Exodus 13:4 - literally “spring” or “ripening”)
- The second month (Iyar): Ziv (1Kings 6:1, 37 - literally “radi-ance”)
- The seventh month (Tishrei): Eitanim (1Kings 8:2 - literally “strong ones”)
- The eighth month (Cheshvan): Bul (1Kings 6:38 - literally “withering”)<sup>51</sup>

The current names of the Hebrew months are the ones they learned to use when they were exiled in Babylon (all are Babylonian in origin, the fourth month being named for their god, *Tammuz*).

Personally, I would have changed them back to their original names after leaving Babylon.

**13:5-8** As slaves, the Israelites may not know who was inhabiting the land they were journeying to. Moses, as a prince of Egypt, received an education that would have in-

**4** This day came ye out in the month Abib.

**5** ¶ And it shall be when Yahweh shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep [אֲבִיב] this service in this month.

**6** Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to Yahweh.

**7** Unleavened bread shall be eaten [אֲבִיב] seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

**8** ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* Yahweh did unto me when I came forth out of Egypt.

cluded the geography and populations of Egypt’s neighboring countries. Everything in Moses’ life prepared him for this mission - what are your experiences preparing you for?

They are being told that there are numerous people already residing in the Promised Land. The implication is they would need to be subdued. It is not until later that Yahweh explains the full extent of the subjugation if they are to take *and* keep the land (Deuteronomy 20:16-18).

He reiterated the need to memorialize the events of their exodus.

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<sup>51</sup> Rabbi Menachem Posner; *Why Babylonian Names for Jewish Months?* [https://www.chabad.org/library/article\\_cdo/aid/987524/jewish/Why-Babylonian-Names-for-Jewish-Months.htm](https://www.chabad.org/library/article_cdo/aid/987524/jewish/Why-Babylonian-Names-for-Jewish-Months.htm)

**9** And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that Yahweh's law may be in thy mouth: for with a strong hand hath Yahweh brought thee out of Egypt.

**10** Thou shalt therefore keep [תָּאָזְרוּ] this ordinance in [תָּאָזְרוּ] his season from year to year.

**11** ¶ And it shall be when Yahweh shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee,

**12** That thou shalt set apart unto Yahweh all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* Yahweh's.

The Torah refers again and again to the importance of remembering the Exodus. By maintaining and expressing their gratitude, Jews have kept their faith and national identity alive. [RB]

They are reminded to eat only unleavened bread and to not have leaven (an analogy for sin) within their homes for seven days.

The most important part of memorializing the event is to train the next generation, otherwise the memorial is forgotten.



**13:9** “Hand and eyes” - this verbiage is used in numerous places in the Bible. It is an idiom for *doing* (“upon thine hand”) and *thinking about* (“between thine eyes”) a matter.

“Phylacteries” (*tefillin*) are the boxes you see strapped to the forehead and the arm of an orthodox believer. They contain a portion of the Torah to help them “remember and do all of Yahweh’s Commandments.”

*Tefillin* are a physical manifestation of what is often viewed as figurative based on the reading of the Shema (Shema Yisrael, a prayer that serves as a centerpiece of the morning and evening Jewish prayer services - Deuteronomy 6:4-9). [GET]

We are to take care what we think about and what we do or we will face the wrath of Elohim (Revelation 14:9-10).

**13:10** Remember forever (*again!*) - Yahweh really, really means this.

**13:11-12** Moses shares Yahweh’s mandate about the firstborn of women and of livestock.

“Redeem” - *padah* / paw-daw' [H6299] to sever, i.e. ransom; gener. to release, preserve, deliver, X by any means, ransom, (that are to be, let be) redeem(-ed), rescue.

The father paid the High Priest (or his representative) a price to redeem his son, the price was substitutionary death. The entire concept of redemption is not just about deliverance, or buying back, it is about *substitution*. Here the price was monetary, by paying a ransom or *padah*; in the Exodus it was a lamb, and for us it is Yeshua, the promised lamb. [BBC]

**13:13** Not only children can be redeemed, but beasts of burden can also. FOS: *Synecdoche* (of Species) - Donkeys put for all animals not offered in sacrifice. Donkeys are not clean animals since they do not chew their cud nor have split hooves (Leviticus 11:3) and therefore could not be sacrificed. Nor could any other unclean animal.

Breaking the neck of an unredeemed animal was to ensure it was not used for profane purposes if not redeemed. The temptation to use the animal would have been too great.

Since a work-animal was valuable, they were probably always redeemed with a sheep. Upon the establishment of the Tabernacle,

**13** And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

**14** ¶ And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand Yahweh brought us out from Egypt, from the house of bondage:

**15** And it came to pass, when Pharaoh would hardly let us go, that Yahweh slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to Yahweh all that openeth the matrix, being males; but all the firstborn of my children I redeem.

this law ensured only clean animal would be given to the priests.

Concerning the redemption of sons, see Verse 2.

**13:14-16** The purpose of this answer is to memorialize Yahweh's final plague against Egypt - the killing of the firstborns (Exodus 11:5) and to impress the child with God's strength, since the child is unlikely to be able to appreciate the nuances of the Exodus story. [RB]



**16** And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand Yahweh brought us forth out of Egypt.

**17** ¶ And it came to pass, when Pharaoh had let [יִשְׂרָאֵל] the people go, that Elohim led them not *through* the way of the land of the Philistines, although that *was* near; for Elohim said, Lest peradventure the people repent when they see war, and they return to Egypt:

**18** But Elohim [יִשְׂרָאֵל] led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

**19** And Moses took the [יִשְׂרָאֵל] bones of Joseph with him: for he had straitly sworn [יִשְׂרָאֵל] the children of Israel, saying, Elohim will surely visit [יִשְׂרָאֵל] you; and ye shall carry up [יִשְׂרָאֵל] my bones away hence with you.

**13:17** “the way of the land of the Philistines” - the Northern trade route (the “Way of the Sea” - see previous page). The Egyptians probably had garrisons along the route to deter foreign invaders and bandits that preyed upon caravans. The sight of a large number of Egyptian soldiers would have been unnerving to the former slaves. [BBC]

**This verse seems to eliminate the Northernmost, conventional route (see Appendix )**

**13:18** “Red Sea” - *Cuwph* / soof [H5488] probably of Egyptian origin; a reed, especially the papyrus:--flag, Red (sea), weed. The Reed (Sea):--Red Sea

“Red Sea” - *yam* / yawm [H3220] to roar; a sea (as breaking in noisy surf) or large body of water; specifically (with the article), the Mediterranean Sea; sometimes a large river.

**Modern scholars imagine the Red Sea crossing location was actually a lake in the area of the Suez - that lake having been drained to construct the Suez Canal. I discuss why this is improbable at Appendix**

“Harnessed” - *chamush* / khawmoosh' [H2571] staunch, i.e. able-bodied soldiers:--armed (men), harnessed.

As slaves, used to much physical labor, they would have been fit, but I believe this verse means another miracle had taken place. For this journey to proceed at any real speed, *all the people*, young and old, would need to be fit. Sickness and death would have caused slow-downs and stoppages to deal with these problems. I believe it is telling us that Yahweh made them all staunch for their journey.

*There was not one feeble person among their tribes. (Psalm 105:37)*

He miraculously preserved their clothes for forty-years (Deuteronomy 8:4), and He did something similar with their bodies - until they rejected Him.

**13:19** Moses kept the promise of Joseph's brothers to bring his body to Canaan when they finally left Egypt. The separate tribes probably brought the bodies of their Patriarchs with them, also.

**13:20-22** Yahweh was visible before them day and night - early and late day travel (when the Sun was not at its apex) would have been less arduous than transiting the desert in the heat of the day.

The Lord was not a tour guide or a scout; Yehoveh was their armed escort; He was guarding, protecting, defending and running interference before them. He was going to tell them when to move, and when to stop; when to take a bit of detour, and when to get

**20 ¶** And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

**21** And Yahweh went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

**22** He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

back onto the path. Isn't that a wonderful picture of how the Lord operates in our lives, if we will but follow Him? [BBC]



**14** And Jehovah spake unto Moses, saying,  
**2** Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.  
**3** For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

**14:1-2** “Pi-hahiroth” - Pi ha-Chiy-roth / pee hah-khee-roth' [H6367] mouth of the gorges; Pi-ha-Chiroth, a place in Egypt: --Pi-hahiroth. (In Numbers 14:19 without Pi-.).

From the Hebrew nouns פִּי (pi), mouth, and חוֹר (hur), cavern or hollow. The most literal translation of the name would be something like **Mouth of the Caverns or Edge of the Hollows.** [AP]

See photos below.

“Migdol” - Migdowl or Migdol / migdole' [H4024] Migdol, a place in Egypt:-Migdol, tower.

Migdol means a tower. The Egyptians probably had several watchtowers along the Mediterranean Sea and the

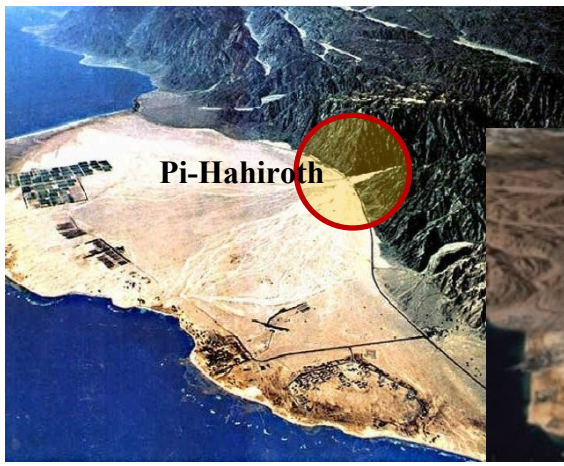
coastline of the Gulf to watch for unusual sea traffic.

Having a tower above the large beach at Pi-Hahiroth would make sense.

“Baal-zephon” - *Ba`al Tsph-own* / bah'-al tsef-one' [H1189] Baal of winter; Baal-Tsephon, a place in Egypt.

Baal-zephon (Baal the destroyer) would have been on the other side of a body of water from Pi-hahiroth. There is no agreement on where it is, but having the word “Baal” in its name means it is probably not in Egypt since the Canaanites worshipped Baal. Of course a Hyksos Pharaoh could have named it such and the Egyptian rulers never changed its name.

**14:3** “For Pharaoh will say” - Yahweh foresees what Pharaoh will say and do. He does not make him come after the Israelites (a moral Yahweh cannot make people take an action against their will and then judge them for the coerced action), but He



knew the character of the Egyptian king and prepared His people for the attack He knew would come.

“Wilderness” - *midbar* / mid-bawr') [H4057] a pasture (i.e. open field, whither cattle are driven); by implication, a desert:--desert, south, wilderness.

The logical route for the Israelites to have taken from Etham would have been for them to go around Aqaba (dashed line on map on previous page). Yahweh wants Pharaoh to think the Israelites are lost and vulnerable.

The god of Moses is a poor general, to leave him no retreat. (Yul Brenner as Rameses II in *The Ten Commandments* - 1956)

**14:4-5** “honoured” - *kabad* / kaw-bad' [H3513] to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; causatively, to make weighty (in the same two senses):--abounding with, more grievously afflict, boast, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, lay heavily.

**4** ¶ And I will harden [-תא] Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* Yahweh. And they did so.

**5** ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let [-תא] Israel go from serving us?

God gains glory by rewarding good and punishing evil. God hates evil and instructs us to do likewise: “You who love God [must] hate evil” (Psalms 97:10). [RB]

“the people fled” - Pharaoh *told* the Israelites to leave after the deaths of all the Egyptian firstborns, but he may have only meant for them to leave to the wilderness to worship and then return (which was Moses' initial request before the plagues began, and often repeated).

Pharaoh would have had soldiers keeping track of what the Israelites were doing. At some point, it would have been obvious that the Israelites were not going to come back.



View of the Gulf of Aqaba through Pi-hahiroth (Mouth of the Gorges), near Nuweiba, Egypt

**6** And he made ready [כָּרְסָה] his chariot, and took [כָּרְסָה] his people with him:

**7** And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

**8** And Yahweh hardened [כָּרְסָה] the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Jasher states that after three days (which were spent burying their first-borns), “the nobles of Pharaoh” pursued the Israelites to convince them to return to Egypt - first with words and then with swords. Yahweh emboldened the Hebrews to severely beat this small force. The survivors return to Egypt and report the event to Pharaoh (Jasher 81:8-19).

FOS: *Erotēsis* (Interrogating) - They asked the question, but they really didn't want an answer - the answer would have convicted them again, and may have dissuaded them from the reckless action they were planning.

Pharaoh and his servants were now kicking themselves for letting the Israelites leave. The Egyptian people were probably still okay with them being gone, even if Pharaoh was not. Their absence probably did not affect the av-

erage Egyptian - Pharaoh was the one who looked weak and who needed the Hebrews to build his treasure cities.

**14:6-7** “made ready” - Hebrew: harnessed. Pharaoh's eagerness to pursue the Israelites was displayed by him preparing his own chariot.

“600 chariots” - Another reason why it was probably not 2.5+ million Israelites leaving Egypt. The ratio would have been 4200 Israelites per chariot - terrible odds when going into battle. Even worse odds when you add in all the fellow sojourners who were not Israelites.

The odds against *the clans* would have been 10:1. Not horrible considering the Egyptians' foes were not soldiers, but former slaves.

**14:8** Yahweh hardened the heart of Pharaoh” - Pharaoh was still recovering from Yahweh's judgments on him and Egypt and he was probably happy to not have to deal with any more phenomenon he could neither explain nor influence. Still, he was probably also distraught over the death of his son and wary of being thought as weak for letting the Hebrews go.



Yahweh tipped the scales so that revenge on Moses and the Israelites - who left Egypt with a “high hand” (a haughty sense of power and wealth) - outweighed forbearance. Pharaoh could not scrub the image of the Hebrews joyfully (and probably tauntingly) leaving their one-time masters from his mind.

**14:9** FOS: *Metonymy* (Change of Noun - of the Adjunct) - “Army” literally means force, might, or strength. The horses and the chariots could have caught the Israelites at Pi-hahiroth in probably five days. It would have taken twice as long if Pharaoh had brought his infantry. He probably believed his chariots could easily subdue this rag-tag bunch of wanderers.

**14:10-12** Even after all Yahweh’s wonders they had witnessing in Egypt (done to obtain their freedom), the Israelites gave into fear rather than faith. Fear would be a rational emotion - they were not cowards for being afraid, but they were for not trusting in Yahweh and for wanting to return to Egypt after everything that had promised and everything He had already done to secure their freedom.

**9** But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook [חא] them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

**10** ¶ And when Pharaoh drew nigh, the children of Israel lifted up [חא] their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto Yahweh.

**11** And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

**12** *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve [חא] the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

Naturally the first thing they did was to seek someone to blame: Moses, and they sarcastically confront him. They were whiners, ungrateful, and of little courage. [BBC]

**Pursuit and Destruction - FOS: Parallelism**  
(Extended Alternation)

*The Repetition of similar, synonymous, or opposite Thoughts or Words in parallel or successive Lines.*

The elements of Chapter 14 is another example of Satan attempting to destroy the whole nation of Israel:

- a) Prediction (v 1-4)
- b) Fulfillment (v 5-9)
- c) Israel Troubled (v 10-12)
- d) Salvation promised (v 13-14)
- a) Prediction (v 15-18)
- b) Fulfillment (v 19-23)
- c) Egyptians Troubled (v 24-25)
- d) Salvation realized (v 26-31)

**13 ¶** And Moses said unto the people, Fear ye not, stand still, and see [ִתִּרְאֶה] the salvation of Yahweh, which he will shew to you to day: for [ִתִּרְאֶה] the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

**14** Yahweh shall fight for you, and ye shall hold your peace.

**15 ¶** And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

**16** But lift thou up [ִתִּרְאֶה] thy rod, and stretch out [ִתִּרְאֶה] thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

**14:13-14** “Stand still” - *hold your ground and shut up!*

Did Moses know everything that was about to transpire, or just what he shared with the people? Yahweh had to have given him at least this much information for him to boldly proclaim what was not manifest from the situation they were facing. He believed the Word that he was told and repeated it fearlessly. We need to do the same.

“Hold your peace” - *Shut up!* FOS: *Epizeuxis* (Duplication) - The incessant caterwauling of the Israelites must have been unnerving. Moses told them that Yahweh would fight for them since they appear unwilling to do so for themselves.

**14:15** Though he had boldly told the Israelites that the battle was already won, Moses continued to enjoin Yahweh for favor in the coming battle (“pray without

ceasing” - 1Thessalonians 5:17).

Things can happen in battle that were not planned for (the Army has a saying, “the enemy never follows your plan”), so you keep the lines of communication open with your warriors (in this case, Yahweh) so you can adjust as necessary.

Moses may not, yet, know *how* the battle with the Egyptians would be waged. He knows Yahweh will win, but he is seeking information or guidance.

“Wherefore criest thou unto me?” - Yahweh was telling Moses that there were things he needed to do more important than prayer at that moment.

Faith without works is dead. (James 2:20-26)

**14:16-18** “I behold I” - FOS: *Asterismos* (Indicating) and *Epizeuxis* (Duplication) emphasizing *Yahweh’s* plan and *His* preparations to bring about *His* desired results. Yahweh then revealed to Moses the elements of His plan and the purpose behind His plan.

Can Yahweh act independently of an invitation from man? I discussed Satan obtaining dominion of the world from Adam (Genesis 4:1) and the evidence of it. Elohim created the world and He judges the world (e.g., Sodom and Egypt), but it is under the management of Satan.

He obviously acts without invitation of man (changing Moses' staff into a snake and giving Moses leprosy - I'm pretty sure Moses did not request either), but He appears to prefer that we request His assistance rather than forcing us to submit to His blessings - otherwise, we could never trust in the laws of nature since they could be change at any time without notice.

Yahweh cannot contradict His Words or His Actions (Numbers 23:19; Titus 1:2; Hebrews 6:18), but he created the laws of nature, so it would seem that He could change the laws that He had set up - He chooses to do it sparingly to avoid mystification.

When Christ healed the man born blind (John 9) or the woman with the issue of blood for twelve years (Luke 8:43-48), it appears that Yahweh wanted these people healed, but why did it take so long? Why didn't He just heal them if He wanted them whole?

- Sodom and Gomorrah had been wicked for a long time, but Yahweh's judgment came after a great outcry from victims within these cities. (Genesis 18-19)
- The Israelites had been slaves for centuries, but the plagues began when a meek man prayed to Yahweh.

**17** And I, behold, I will harden [חַמְּסָה] the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

**18** And the Egyptians shall know that I *am* Yahweh, when I have gotten me

Yahweh does not gift away dominion (to Adam - Genesis 1:28) and then violate the new dominion holder's rights without good cause, so He shared with Moses what he wanted to do and then Moses prayed Yahweh into the situation.

This is one of the reasons why Moses was such a great man - he prayed for things that would seem to be impossible because he had faith in the One who asked him to pray.

And Jesus said unto them . . .  
If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. (Matthew 17:20)

Now he is about to help bring about the greatest miracle ever seen.

**14:17** A repeat of His purpose from Verse 4 - God gains glory by rewarding good and punishing evil. By repeating His purpose, he is establishing it as truth. [NIS]

**14:18** A *third* telling of His purpose. The number three means completeness [NIS] - the judgment on Pharaoh and his forces will be complete!

honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of Elohim, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light [אֶרְאָה] by night *to these*: so that the one came not near the other all the night.

“The Egyptians shall know” - the complete decimation of their king and their cavalry will convince the remaining Egyptians that Yahweh is sovereign, but the lesson will not stick because history shows that they continue to worship their plethora of false deities for centuries. History never records that they ever worship Yahweh.

14:19-20 The Israelites had encamped on a beach on the Gulf of Aqaba at the end of the Wadi Watir.

The pillar of the cloud that Yahweh used to guide the Israelites across the

**Figure of Speech: HENDIADYS**

(Two For One)

*Two words used, but one thing meant..*

*Hen-dī'-a-dŷs, from ěv (hen), one, διά (dis), by, δίς (dis) two (from δύο, two).*

*Lit., one by means of two.*

Two words employed, but only one thing, or idea, intended. One of the two words expresses the thing, and the other (of synonymous, or even different, signification, not a second thing or idea) intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.

Sinai Peninsula now located itself behind them, blocking the Mouth of the Gorges and protecting His people from the Egyptians, who had pursued them along the Wadi Watir (see photos at pages 139 and 140).

“Cloud and darkness” - FOS: *Hendiadys* (Two for One) - emphasizing a very dark cloud. The cloud was similar to the ninth plague - the Egyptians were in darkness, but the Israelites had light.

Yahweh did not want the Egyptians to see what was taking place - He did not want them to have time to think about what they could and should do, lest they come to their senses before riding into Yahweh’s trap.

In 1776, a supernatural cloud of darkness also aided the American Revolutionary Army to escape certain defeat at the hands of the British, which would have effectively ended America’s bid to gain independence.

The Americans were trapped on the Brooklyn Heights of Long Island with the British posed to attack in the morning. The Americans used the cover of night and the pre-dawn fog to slip past the British fleet.

The fog, however, did not burn off with the morning sun, but continued to obscure the British until nearly mid-day, allowing all the American soldiers to cross over the East River and escape.<sup>52</sup>

**14:21** The Israelites observed Moses doing what Yahweh instructed and achieving the results that Yahweh promised. Those who exercised the power of Yahweh were only able to by first receiving guidance from Yahweh and then doing what they were instructed to do.

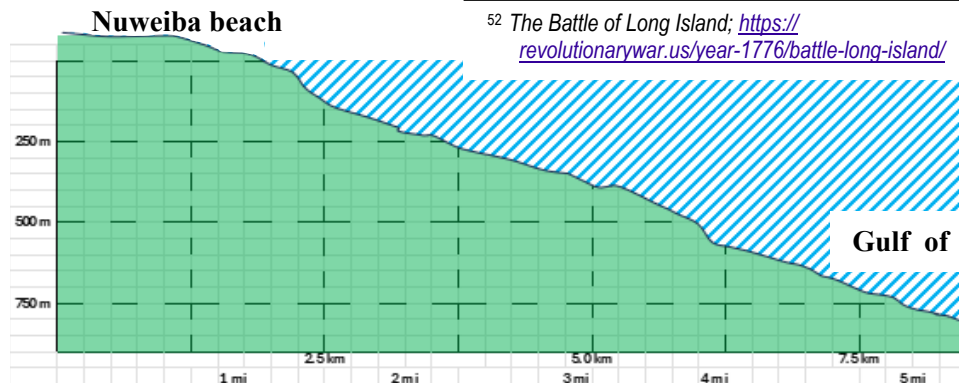
Even Christ did not act without guidance - when he was tempted in the desert by the devil, he did not perform parlor tricks for the devil (e.g., turning stones into bread) to prove himself (Matthew 4:1-11).

**21** And Moses stretched out [יָדוֹ] his hand over the sea; and Yahweh caused [יָדוֹ] the sea to go *back* by a strong east wind all that night, and made [יָדוֹ] the sea *dry land*, and the waters were divided.

If Christ had power within himself, separate from his Father, why didn't he heal everyone? After the ascension of the Christ, the Apostles Peter and John healed a man lame from birth who begged for alms at the Temple gate daily (Acts 3:1-8). Christ would have passed him numerous times on the occasions when he went to the Temple, but he never healed the man - probably because he was never told to.

If the crossing was half a mile wide, Yahweh would have had to displace 5.5 *billion* tons of water! A wind strong enough to move this much water (much less do it in such a way that there was huge walls of water on either side of the crossing) would have been greater than any known hurricane - making it impossible for anything to traverse the crossing because of the power of the wind.

The verse is telling us that Yahweh miraculously moved the water and a strong East wind dried the ground rapidly so that they would not be mired in mud.



<sup>52</sup> *The Battle of Long Island*; <https://revolutionarywar.us/year-1776/battle-long-island/>

**22** And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

**23** ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

**24** And it came to pass, that in the morning watch Yahweh looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

**4:22** Imagine the sight of this miracle and then being told to walk into the midst of these massive walls of water. They had just expressed a desire to return to Egypt and now they had to make a monumental decision: Face possible death or certain enslavement at the hands of the Egyptians or trust in the benevolence of the Father who would certainly drown them in half-a-billion gallons of water if He was not who He said He was.

The faith required to move forward into the unknown based on a promise is similar to what takes place in water baptism when one makes the decision to give up the life they know and trust the Lord to lead them into a new, promised life.

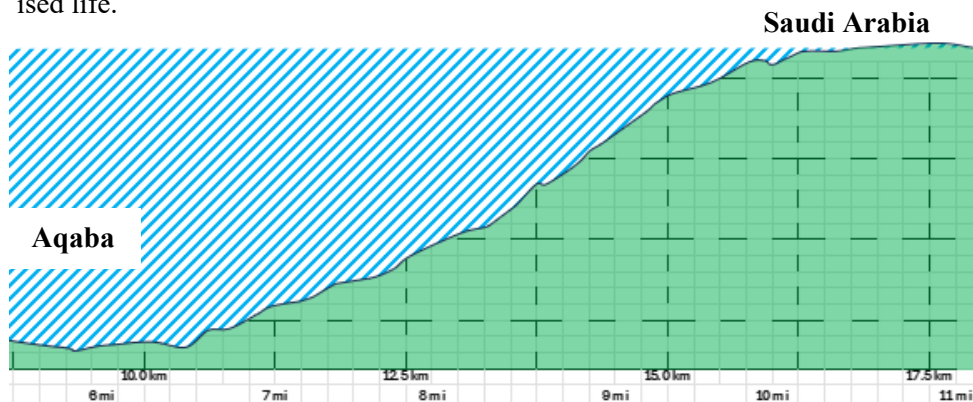
**4:23** The Egyptians had faith also, but they did not have the promise. They believed the water would remain stacked on either side as they passed through, but they did not pass through because they wanted what Yahweh offered on the other side.

Baptism without confession *and* belief is meaningless - in the case of Pharaoh's forces, it was fatal.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (James 2:19)

Unlike the many movies made about the Exodus, Pharaoh rides into the crossing and perishes, also.

**4:24-25** The Hebrews divided the night into three *watches*, each of about four hours, the morning watch (would be from about 2:00 to 6:00 am (see also 1Samuel 11:11) [BH]



Yahweh took action to either slow the pursuit of the Egyptians (the Israelites had not yet completed the crossing) or He wanted to ensure the Egyptians could not escape the trap He had set for them.

Something about their chariot wheels (did they all fall off at the same time?) caused them to recognize the hand of Yahweh. The huge walls of water on either side that obviously defied explanation was not the thing (nor the ten plagues earlier) that caused them to understand that the Hebrews had supernatural protection? Their rage at the Hebrews must have blinded their thoughts.

**4:26-27** “His strength” - Hebrew: *its normal course*. Moses and the Israelites had not been required to physically *do* anything to bring about the angel of death that killed the Egyptian firstborns. Neither did they witness the Egyptians’ calamity because they were commanded to stay in their homes.

Now, Moses (at the command of Yahweh) took action to destroy those that came against Yahweh’s people, and the Israelites witnessed this ruin of their enemies. Since they were now freed from Egypt, it would be their responsibility (with Yahweh’s help) to defend themselves in the future.

**25** And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for Yahweh fighteth for them against the Egyptians.

**26** ¶ And Jehovah said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

**27** And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and Yahweh overthrew the Egyptians in the midst of the sea.

**28** And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

**29** But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

**4:28** Every one of the Egyptian force (including Pharaoh) was destroyed. The Israelites were commanded to do the same to the occupants of Canaan when they entered the Promised Land (Numbers 33:52-55; Deuteronomy 20:16-18)

But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: (Deuteronomy 20:16)

**30** Thus Yahweh saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

**31** And Israel saw that great work which Yahweh did upon the Egyptians: and the people feared Yahweh, and believed Yahweh, and his servant Moses.

**14:28-29** The contrast between those that follow the world (Egypt) and those that follow after life (Yahweh) in faith.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. (Psalm 23:4)

**14:30** The Egyptians must have made it quite far into the crossing - even to the point of seeing the exit - for their corpses to wash up on the Arabian shore. More importantly, they were close enough for the Israelites to witness this final judgment on the Egyptians.

**14:31** “Great work” - Hebrew: *great power* [H3087]. The same word use repeatedly when talking about “the mighty hand” of Yahweh (Exodus 3:20; 7:4-5; 9:3, 15; 13:3; et.al.)

“Feared Yahweh” - *yare'* / yaw-ray' [H3372] to fear; morally, to revere; caus. to frighten:--affright, be (make) afraid, (put in) fear(-ful, -fully), (be had in) reverence(-end).

“Believed Yahweh” - Hebrew: *believed in Yahweh*.

In Hebrew, as in English, when we say to someone, “I believe in you,” what we are really saying is “I trust you,” not “I believe you exist.” Thus, the drowning of the Egyptians did not convince the Israelites to believe in God’s existence, but to trust in God - that He fulfills His promises. And just as the people learned to trust in God, they also learned to trust in Moses as a reliable servant of God. [RB]

Many refuse to believe that the Exodus account is true. One Egyptian scholar and his team are attempting to make the narrative historical, legal fact:

Dr. Nabil Hilmi, Dean of the Faculty of Law at the University of Al-Zaqaziq who, together with a group of Egyptian expatriates in Switzerland, is preparing (2003) an enormous lawsuit against “all the Jews of the world.”

“Since the Jews make various demands of the Arabs and the world, and claim rights that they base on historical and religious sources, a group of Egyptians in Switzerland has opened the case of the so-called ‘great exodus of the Jews from Pharaonic Egypt.’ At that time, they stole from the Pharaonic Egyptians gold, jewelry, cooking utensils, silver ornaments, clothing, and more, leaving Egypt in the middle of the night with all this wealth, which today is priceless.”

-- Egyptian Jurists to Sue 'The Jews' for Compensation for 'Trillions' of Tons of Gold Allegedly Stolen During Exodus from Egypt;  
<https://www.memri.org/reports/egyptian-jurists-sue-jews-compensation-trillions-tons-gold-allegedly-stolen-during-exodus>

## Exodus Timeline

<u>Date</u>	<u>Reference</u>	<u>Days</u>	<u>Event</u>
Abib 14			Passover
Abib 15	Ex 12:51 Num 33:3	1	Release from bondage
	Ex 12:37 Num 33:5	3?	Succoth
	Ex 13:20 Num 33:6		Encamped in Etham
	Ex 14:3 Num 33:7		Encamped before Pi-Hahiroth
	Ex 14		Crossing of Red Sea
	Ex 15:22 Num 33:8		Wilderness of Shur / Etham
	Ex 15:23 Num 33:8		Came to Marah
	Ex 15:27 Num 33:9		Came to Elim
Ziv 15	Ex 16:01 Num 33:11	29	Wilderness of Sin
	Num 33:12		Dophkah
	Num 33:13		Alush
	Ex 17:01 Num 33:14		Pitched in Rephidim
3d Month	Ex 19:02 Num 33:15		Desert of Sinai
	Ex 19:02	50	Mount Sinai

<u>Meaning</u>	<u>Notes</u>
<i>Booths</i>	Firstfruits - Sanctification of firstborns
<i>Their strength / their sign</i>	turned from path
<i>Mouth of the Gorges</i>	
Ex - Shur / Num - Etham	3 days - no water
<i>Bitter</i>	bitter waters
<i>Palm trees</i>	12 wells
<i>Muddy</i>	quail / manna
<i>To knock / to beat</i>	Not mentioned in the Exodus record
<i>Mingling together</i>	
<i>To support / to rest</i>	Rock of Horeb / Amalek Attacks
<i>Thorny bush</i>	the Mount
<i>Pentecost = fiftieth (50th) / Feast of Weeks</i>	Pentecost / Ten Commandments



**15** Then sang Moses and the children of Israel [וְשָׁרָה] this song unto Yahweh, and spake, saying, I will sing unto Yahweh, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

**15:1-19** “The song of Moses” is written in beautiful Hebrew poetry which cannot be fully captured in translation (in the widely-viewed English-language animated film about the Exodus, *The Prince of Egypt*, this is the one section from the Bible sung in Hebrew). [RB]

The Israelites are celebrating the deaths of the Egyptians, which is understandable since Pharaoh’s army was pursuing them with the intent to slaughter and enslave them.

It was an *Aleph Tav* blessing to praise Yahweh for His deliverance, though the lyrics of this impromptu song only contain one וְשָׁרָה.

the exaggerations and prideful expressions and great joy over the death of the Egyptian soldiers that are contained within this song are not necessarily God’s thoughts: but rather man’s spontaneous response to this great victory at the edge of the sea. We have to be careful when to acknowledge something as written down concerning God’s mind as versus man’s mind. [BBC]

Man tries to worship Yahweh in the way he believes is good, but it can often miss the mark (e.g., the golden calf and much of modern Christian music).

Yahweh will spend a good deal of scripture detailing how he wants the Hebrews to worship Him (the Tabernacle and the priestly robes) so they can get it right.

As to the destruction of Pharaoh’s forces, Yahweh has a more encompassing perspective - despite centuries of Egyptian oppression, one of the Torah’s laws prohibits hating Egyptians.

Thou shalt not abhor an Egyptian; because thou wast a stranger in his land. (Deuteronomy 23:7b)

He is the Yahweh of all people who chose to believe - He does not cut off anyone. Unfortunately, most people cut themselves off (Matthew 7:13-14).

“Then sang” - there was no singing in Egypt, only sighing, crying, and groaning (Exodus 2:23-24).

Note the ten Songs of Praise unto the LORD [EWB]:

- 1) Song of Moses - Exodus 15:1-19
- 2) Song of the well - Numbers 21:17-18
- 3) 2d Song of Moses - Deut. 32:1-43
- 4) Song of Deborah - Judges 5:1-31
- 5) Song of Hannah - 1 Samuel 2:1-10
- 6) Song of David - 2 Sam. 22:1-51
- 7) Song of Mary - Luke 1:46-55
- 8) Song of Zacharias - Luke 1:68-79
- 9) Song of Simeon - Luke 2:29-32
- 10) Song of the Harpists - Rev. 14:2-3

**15:2** Psalm 118:14 has an identical beginning.

“Yahweh” - Hebrew: *Yah* - the Eternal, inhabiting eternity.

**15:6-8** “Thy right hand” - “nostrils” - FOS: *Anthropopatheia* (Condensation) - emphasizing that the Hebrews believed that Yahweh *personally* defeated the forces of Pharaoh.

“Congealed” - *qapha'* / kaw-faw' [H7087] to shrink, i.e. thicken (as unracked wine, curdled milk, clouded sky, frozen water):-- congeal, curdle, dark, settle.

The walls of water were solid masses of water (ice?).

**15:9** FOS: *Asyndeton* (Without any Conjunctions) - the emphasis is on getting to the conclusion as quickly as possible.

We perceive a palpable vengeance in these words as we read them. The inspired penman has not suffered one conjunction to intervene between the distinct members of the sentence, that it might have the greater spirit, and might express more naturally and forcibly the disposition of a man whose soul is fired. [BH]

“Lust” - Hebrew: *nephesh* (soul) - a bloodlust that permeates their entire being.

**2** Yahweh *is* my strength and song, and he *is* become my salvation: he *is* my Elohim, and I will prepare him an habitation; my father's Elohim, and I will exalt him.

**3** Yahweh *is* a man of war: Yahweh *is* his name.

**4** Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

**5** The depths have covered them: they sank into the bottom as a stone.

**6** Thy right hand, O Yahweh, *is* become glorious in power: thy right hand, O Yahweh, hath dashed in pieces the enemy.

**7** And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

**8** And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

**9** The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

**10** Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

**Figure of Speech: ASYNDETON**  
(No Ands)

*Without Any Conjunctions.*

*A-syn'-de-ton*, Greek, α, negative, σύνδετον (*sundeton*), *bound together with* (from δειν, *dein*, to bind).

When *Asyndeton* is used, we are not detained over the separate statements, and asked to consider each in detail, but we are hurried on over the various matters that are mentioned, as though they were of no account, in comparison with the great climax to which they lead up, and which alone we are thus asked by this figure to emphasize.

**11** Who *is* like unto thee, O Yahweh, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

**12** Thou stretchedst out thy right hand, the earth swallowed them.

**13** Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

**15:11** Did the Hebrews (after being slaves in Egypt for so many years) realize that Yahweh was the *only* God and that the pantheon of Egyptian (and Canaanite, and Sumerian, and . . .) gods were nothing but idols, or did they believe that Yahweh was much, much more powerful than the other gods?

This verse, one of the most famous lines in Jewish liturgy, does not imply God is one among many gods; rather, it means none of the false gods who are worshipped by pagan nations can compare to the One True God. [RB]

The general way the humans at that time looked at the spiritual world [and Israel was no different] was that not only was it composed of multiple gods, but that these gods were also in a celestial power structure. So, on the one hand while Israel looked to Yehoveh as Israel's only god, on the other hand they did not see Him as the *ONLY* god that existed, but as the highest god among many gods - the chief god - in this case mightier than Egypt's gods. They left Egypt,

their minds and souls thoroughly corrupted and full of false assumptions acquired there during their 400-years of service. Israel now knew they had a God, and they knew His name, and they knew He was more powerful than the gods of Egypt, but, they didn't know much more than that. Like so many people do when first coming to the Lord, they viewed Yehoveh within the context of their education, culture and life experiences. Yehoveh, was their god - but other people and other nations had their own gods, too. This kind of thinking would lead them, throughout their history, into idol worship, which eventually resulted in bringing God's judgments upon them on a number of occasions. [BBC]

“Fearful in praise” - Yahweh strikes fear, even in His praise. *These are my children, watch and fear what I am willing to do for them.*

**15:13** Yahweh separated Abraham and his descendants unto Himself, but the people allowed themselves to be subjugated by the Egyptians. They were still His people, but they needed to be redeemed - much like having a ticket to see a show. The ticket has potential to get one admittance to the show, but the ticket has little value unless it is redeemed.

Our lives, today, have potential, but unless we are redeemed by Christ, we will never live up to our potential and in the end, we will, like the unredeemed ticket be discarded (*Lake of Fire* - Revelation 20:15; 21:8)

**15:14-16** “Palestina” = *Philistia* - land of the Philistines. After a second Jewish revolt was crushed in 132AD (the Romans sieged Jerusalem and destroyed the second Temple in 70AD), the Romans scattered the Jews throughout their empire as slaves and renamed Israel to wipe out any trace of their existence (much like they did in Carthage).

The translators used the name of the region that was depicted on their maps in 1611AD.<sup>53</sup>

From Verse 15, we find out that Moses knew there were *Nephilim* (giants) in Canaan:

- Giants were mentioned in Edom (see my notes at Genesis 36:24)
- “Mighty men” - *'ayil* / ah'-yil [H352] properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree.

The Amorites were giants - the size of cedars (Amos 2:9).

**14** The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

**15** Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

**16** Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O Yahweh, till the people pass over, *which* thou hast purchased.

**17** Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Yahweh, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established.

**18** Yahweh shall reign for ever and ever.

**19** For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and Yahweh brought again

- The scouts that Moses later sent into Canaan (Numbers 13) report that the occupants include “giants” and that they were like grasshoppers in comparison.

The giants will fear and dread the greatness of Yahweh - the Israelites, not so much.

**15:17** Israel is a hilly country with several mountains. Solomon’s Temple in Jerusalem, which is in the Judean Mountains, was a place where Yahweh placed His name (2Chronicles 7:16; et.al.)

**15:18** Yahweh shall reign for ever and ever - *AMEN*.

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<sup>53</sup> Sheri Oz; *WHY Did Rome Really Name Palestine Palestine?* <https://www.israeldiaries.com/why-did-rome-really-name-palestine-palestine/>

[־ַן־] the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took [־ַן־] a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to Yahweh, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought [־ַן־] Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

15:20-21 Was Miriam a prophetess because of her earlier prophecy of her parents giving birth to Moses, who would “save Israel from the hands of Egypt” (see notes at Exodus 2:1) or did she continue to speak prophecies throughout her life?

She is referred to as the sister of Aaron, *not* the sister of Moses (which she obviously was, also). The Word may be telling us she had merit outside of being a sibling of Moses.

“Timbral” = tambourine.

Still, she *was* the sister of Moses and if she announced, “get up and dance”, the Israelites would, no doubt, do as instructed.

Thus ends the song of Moses.

5:22-27 The journey from the crossing site, through Marah and Elim, to Mount Sinai suggests that the Red Sea crossing may have been a site along the Eastern Frontier Canal (see Appendix ). The drawbacks of the terrain before the crossing still make this unlikely. The route does not take them close to the region of Amalek nor does the route take them close to Midian (where the Mountain of God is).



Another possibility may be that the Israelites were led North from the crossing site, back onto the Arabian Trade Route, and back towards Egypt (the dashed line on the map?). The references to the Wildernesses of Shur and Sin would suggest this.

Why would Yahweh lead them back towards Egypt? I don't know.

If I knew God, I'd be God.  
(Medieval Hebrew saying)

By this time, the Egyptians would have known what had happened to their Pharaoh and his Army - the sentries in the Migdol (tower) at the crossing site would have witnessed what happened and sent word back to Egypt.

Pharaoh and his firstborn were dead, so the country may have been in the middle of a succession crisis if the king did not have any other children. The sight of the Israelites advancing back toward Egypt would have terrified the Egyptians - they would have believed that the plague-wielding God of the Israelites had left with them when they left, but now the Hebrews appeared to be returning (no doubt with their very destructive Yahweh accompanying them).

Maybe Yahweh wanted the Israelites to witness the Egyptians East of the Canal fleeing from them in abject terror as a confidence builder.

**23 ¶** And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

More probable is that the Israelites were not quite ready for Mount Sinai. They needed some time in the wilderness to purge them of their Egyptian thinking, habits, and lifestyle. Yahweh would need to keep them moving or the Hebrews would have wanted to settle wherever they were encamped.

This route, however is problematic because the journey from the crossing site would take ten days, not three. It would take them close to the region of Amalek but they would be far away when Amalek attacks (no reason to attack a threat that is moving far away from you).

**15:23** "Marah" - *Marah* / maw-raw' [H4785] bitter; Marah, a place in the Desert:--Marah.

Marah is not the name of a city. It is what they called the place where they encamped where the waters were very bitter to the taste, so it could be located anywhere in the Middle East (what city could flourish next to waters that were too bitter to drink?). The United States (even its most remote and uninhabited areas) is often referred to as the *Land of the Free*, because of its Constitution, but that is not its name.

Egypt has a lake amid the Eastern Frontier Canal named the Great Bitter Lake. There may have been a smaller lake in the Shur Desert that had the same problem - depending on its size, the desert may have overwhelmed it over time.

**24** And the people murmured against Moses, saying, What shall we drink?

**15:24** It would be understandable for the Israelites to murmur about the undrinkable water - they had just walked three days and found water, only to find out it was undrinkable. Their problem was that they murmured *against* Moses.

Yahweh is leading them with a pillar of smoke or fire (depending on what time of day they are traveling), so presumably He would lead them to water when they needed it.

The Israelites continually anticipate existential threats around every corner. Despite all they have witnessed their Yahweh do for them, every pitfall is magnified to deadly crisis stature.

The lack of drinking water described in verses 22–26 is the first in a series of four crises that befall the Jewish people on their way to Mount Sinai. Each of these crises (the second involved a lack of food, the third a lack of water again, and the fourth an attack by a desert tribe) illustrated both the precarious nature of Israel's survival and God's providential care.

Despite all that has been done on their behalf, during three of these crises the Israelites complain bitterly to Moses and to God. Although God does not get angry with the people in any of these situations, the Torah's account is an implied critique of the people's repeated ingratitude and lack of faith. No matter what God does for the Israelites, their implicit or explicit response is, "What have you done for me lately?"

It took the Israelites a mere three days to lose sight of all the miracles God performed and to start complaining.

True, meaningful, and lasting transformation usually only occurs in man during a time of personal wilderness experience. The time that God uses to mature us, we might have once described as normal, familiar, or comfortable existence ceases for us. A time of being betwixt and between; it's neither where you've come from, nor where you're going. We are no longer to live by our own appetites or our emotions.

We must learn to disconnect from the world's priorities, the world's definition of success and the world's values. We [then] begin to structure our lives around and upon YHVH's instructions for living. [BBC]

Marah = Bitter. The Divine principle in the training of God's People. Fore-shown in Abraham's furnace and lamp (Gen. 15:17); Marah before Elim; wilderness before Canaan; cross before crown; worse before better (John 2:10); suffering before glory (Luke 24:26). [EWB]

The continuous back-biting may not be just perpetual despair - there may be some underlying jealousy by individuals who want to lead and rule this new nation and were fostering the murmuring to undermine Moses.

**15:25** “Tree” - *`ets / ates* [H6086] a tree (from its firmness); hence, wood (plural sticks):--+ carpenter, + pine, plank, staff, stalk, stick, stock, timber, tree, wood.

Josephus states a pieces of wood was splintered and added to the water, then mighty men from the camp repeatedly drew the water from a well and threw it back to agitate the water. [AJ 3.1.1]

While it has been noted this can be explained as a natural phenomenon in which porous wood filters out impurities in the water and renders it drinkable, what renders this a miracle is that a piece of wood can sweeten the water for so large a number of people [and their flocks]. [RB]

**15:25-26** “A statute and an ordinance” - FOS: *Hendiadys* (Two for One) - emphasizing the mandate Yahweh will use to judge (prove) the Israelites.

“Diligently hearken” - Hebrew: *listen, you will listen*. FOS: *Polyp-ton* (Many Inflections) - emphasizing their need to listen and obey the voice of Yahweh.

**25** And he cried unto Yahweh; and Yahweh shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

**26** And said, If thou wilt diligently hearken to the voice of Yahweh thy Elohim, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* Yahweh that healeth thee.

“hearken” and “give ear” - FOS: *Hendiadys* (Two for One) - emphasizing their need to *listen* to what is right.

“Right in His sight” - Yahweh’s ways are not man’s ways. We are to do what He commands, not what we want and ask Yahweh to bless it. Too many churches and religious people want Yahweh to bless their doctrine rather than what He has already explicitly commanded.

Yahweh does not plan to continually meet all the needs the Israelites - at some point, they are going to have to do for themselves (under His watchful eye). Parents are very protective of their young children, but a good parent trains the child to do for themselves and to avoid bad consequences.

Yahweh does not strike down people as a general rule, but bad things *do* happen to good people - this is a consequence of the spiritual war being waged

27 ¶ And they came to Elim, where were twelve wells of water, and three-score and ten [70] palm trees: and they encamped there by the waters.

between Satan and Yahweh. Collateral damage happens - there is no way that *everyone* that suffered or died in Hiroshima or in the World Trade Center was evil and deserving of that fate.

Yahweh is often referred to as “inflicting” or “killing” someone when it was the victim’s fault for placing themselves outside Yahweh’s protection through their lawless behavior. Without that protection, they become easy targets for Satan’s bloodlust. (see notes at Genesis 38:7).<sup>54</sup>

“Yahweh that healeth thee” - Hebrew: *Yahweh-Rapha*.

Jehovah-Rapha has the power to heal physically (2Kings 5:10), emotionally (Psalm 34:18), mentally (Daniel 4:34), and spiritually (Psalm 103:2-3).

Jesus Christ showed that He was the Great Physician who heals the sick. In fact, “wherever he went - into villages,

towns or countryside - they placed the sick in the marketplaces. They begged him to let them touch even the edge of his cloak, and all who touched it were healed” (Mark 6:56). Not only did Jesus heal people physically, He also healed them spiritually by forgiving their sins (Luke 5:20). Every day, in every way, Jesus proved Himself to be Jehovah-Rapha in the flesh.<sup>55</sup>

**15:27** “Elim” - ‘*Eylim* / ay-leem’ [H362] palm-trees; Elim, a place in the Desert:--Elim.

Once again, Elim is not the name of a city, but rather an oasis they named Elim, so it could be located anywhere in the Middle East.

It is traditionally thought to be along the Gulf of Suez in the Wadi Ghurundel, but the “waters” in the verse refer to *springs*. I am making an assumption that Elim could have been a place along the path of the Brook of Egypt based on its location between the wildernesses of Shur and Zin.

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<sup>54</sup> Graeser, Lynn, and Schoenheit; *Don't Blame God*, 7th Ed. (2013); Chap 4

<sup>55</sup> *What does it mean that God is Jehovah-Rapha?* <https://www.gotquestions.org/Jehovah-Rapha.html>

## **ESSAY: God Doesn't Protect Religious People from Illness [RB]**

There are many religious people who believe if they act or believe in accordance with God's will, God will protect them from calamities such as bad health and early death. But God never promises to do that.

. There are many problems with that belief.

First, it is obviously not true. Many pious people have been afflicted with disease and many non-religious and evil people have lived long and healthy lives. It should be obvious to anyone there is simply no correlation between religiosity and being protected from illness.

Second, if God really did protect religious people from all illness, why would any rational person not be religious?

Moreover, faith would no longer be faith. It wouldn't take any faith to believe in God and to lead a religious life. It would be a completely empirically based decision: Observe  $x$  and you will never get cancer; believe  $y$  and you will never get heart disease. That's not faith, it's a health care decision.

Third, the belief God protects those with proper observance or faith from all disease must ultimately lead to an unsympathetic, even judgmental, response to people who get sick: "If only they were more observant [or] if only they had a deeper faith - they wouldn't have gotten cancer or had that heart attack." The victim of cancer or a heart attack is then doubly victimized.

So, are there rewards for being a good person, or, specifically, for being a faithful religious person?

Yes, there are, and they fall into two categories - this-world rewards and rewards in the afterlife.

Regarding the afterlife, any belief in a just God must mean the good are rewarded and the evil are punished. It is axiomatic that if there is a God and if that God is just, there is ultimate justice. And since such justice rarely exists in this world, ultimate justice must take place in the next world.

That does not mean there aren't rewards for leading a religious life in this world. There certainly are. But they differ from rewards in the next world in that they are not dispensed by God; they are intrinsic to leading a good religious life.

The reward for keeping God's laws is in the keeping of the laws. As the Talmud puts it: "The reward for [observing] a commandment is the [observing of the] commandment" (*s'char mitzvah mitzvah*).

In other words, performing that *mitzvah* (commandment) is the reward.

The clearest example is the Shabbat. Taking one day every week off from work, away from business and commerce, and spending it with friends, family, and community is so beneficial to one's life that asking to be rewarded further is asking too much. It would be like asking for a reward for driving sober. The reward of driving without drinking is (usually) getting to one's destination alive and well.

In fact, if one wants additional, divine, rewards for keeping one, some, or all of God's laws, it can only mean that individual finds little, or nothing, intrinsically rewarding in the keeping of the law(s).

-- Dennis Prager

**16** And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month [43 days] after their departing out of the land of Egypt.

**2** And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

**3** And the children of Israel said unto them, Would to Elohim we had died by the hand of Yahweh in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought [אָן] us forth into this wilderness, to kill [אָן] this whole assembly with hunger.

**16:1-3** The Israelites left Egypt forty-three days earlier and the food they brought with them must have been nearly exhausted. Even if they stopped and settled in this place, they would need to plant crops and wait months for

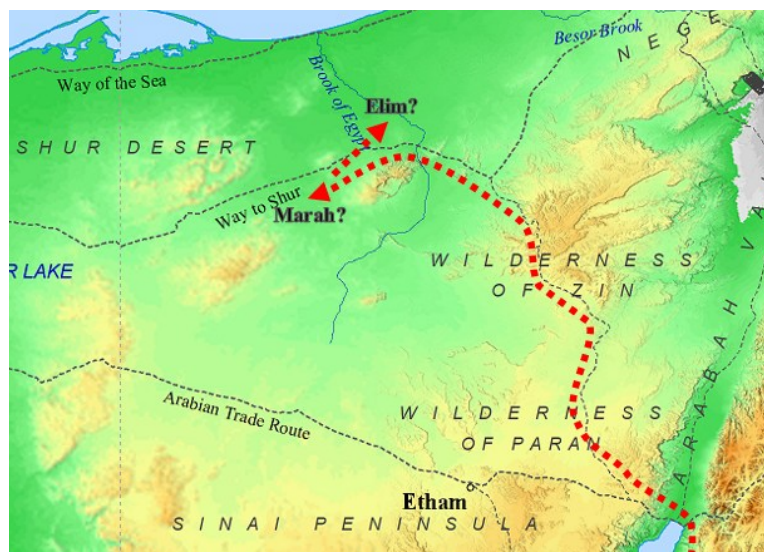
them to ripen before they could be harvested. If the Israelites had started eating their seed grain (seed needed to plant a crop) then their situation would be even more dire - starvation was their most probable outcome without some miracle.

“Flesh pot” - The flesh-pot was a three-legged vessel of bronze, which the Egyptians used for culinary purposes. [MCB]

“Bread” - FOS: *Synecdoche* (of Part), *bread* for all kinds of food - emphasizing the Israelites’ exaggeration of their meals in Egypt.

Slaves are not known for having lavish feasts, but at this point, their rations compared to what they ate in Egypt would have made their diet in slavery seem plentiful.

They blamed Moses for their predicament. Initially they were told that they would go three days into the wilderness to worship Yahweh and then on to a land flowing with milk and honey. They have sojourned for a month and a half



and still have not reached the site where they are to worship Yahweh. They had no idea how much further the Promised Land was after that.

**16:4** Yahweh promises to feed His people - with conditions.

“Behold” - FOS: *Asterismos* (Indicating) - calls our attention to the gravity of what is being said.

Bread from heaven was something unknown.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. (Deuteronomy 8:3)

The last phrase in the Deuteronomy verse is the response that Christ gave to Satan when he was tempted in the wilderness (Matthew 4:4).

**16:4-5** Part of the conditions was to go out and gather it daily (except on the Sabbath). The bread is synonymous with Yahweh’s Word which we are to consider daily (not examine for a couple of hours on Sunday and ignore the rest of the week).

Yahweh will provide what you need, including a double-portion on Friday.

**4 ¶** Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

**5** And it shall come to pass, that on the sixth day they shall prepare [תא] *that* which they bring in; and it shall be twice as much as they gather daily.

**6** And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Yahweh hath brought [תא] you out from the land of Egypt:

**7** And in the morning, then ye shall see [תא] the glory of Yahweh; for that he heareth [תא] your murmurings against Yahweh: and what *are* we, that ye murmur against us?

**16:6-8** Yahweh would provide meat (quail) in the evening and bread (manna) in the morning.

“Murmurings which ye murmur” - Hebrew: *grumbling that you grumble*. FOS: *Polyptōton* (Many Inflections) - emphasizing their *fervent* murmurings.

The murmurings were an *Aleph Tav* blessing? Yahweh is fine with us questioning and/or complaining to Him - Jacob’s name was changed by Yahweh to Israel, which means *struggles with Yahweh*. Bringing your problems to Him (and having them resolved) is a blessing, though we should not always expect to see miraculous outcomes - sometimes the affliction *is* the solution we need (Psalm 119:71).

**8** And Moses said, *This shall be*, when Yahweh shall give you in the evening flesh to eat, and in the morning bread to the full; for that Yahweh heareth [אָזְנֶיךָ] your murmurings which [אָזְנֶיךָ] ye murmur against him: and what *are* we? your murmurings *are* not against us, but against Yahweh.

**9** ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah: for he hath heard [אָזְנֶיךָ] your murmurings.

**10** And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Yahweh appeared in the cloud.

**11** ¶ And Jehovah spake unto Moses, saying,

**12** I have heard [אָזְנֶיךָ] the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* Yahweh your Elohim.

**13** And it came to pass, that at even the quails came up, and covered [אָזְנֶיךָ] the camp: and in the morning the dew lay round about the host.

Murmuring against Moses was not a blessing - he was just a man trusted by Yahweh to do a difficult job and he didn't need the Israelites to make it even more difficult (which they did on numerous occasions).

**16:9-10** The murmurings mentioned *again!* It appears to be better to grumble to Yahweh than to not talk to Him at all.

The Israelites were encamped, so the cloud that led them on their sojourn may not have been present. It may have only been present when it was guiding them - Yahweh may not have wanted to appear as a *helicopter* parent. Because of the nature of this revelation, He may have decided to have His glory appear in the cloud to emphasize Moses' words.

**16:11-12** Did Yahweh speak audibly for the Israelites to hear, also? He does so in Exodus 20 and it terrified the congregation.

Yahweh had already said these words to Moses and he had already shared them with the Israelites so it seems odd that these two verses are repeated. It is not as odd if Yahweh is sharing them for everyone to hear so they know that Moses' words were His words.

Gathering everyone together and the cloud of glory seem to indicate this, also.

**16:13** Numbers 11:31-32 states the quail were brought in by the wind (as the locusts were in the eighth plague - Genesis 10:13). They covered the camp as far as a day's journey in any direction and they were two cubits (35 inches) deep. An incredible number of quail!

The common quail (*Tetrao coturnix*) is very abundant in the East, and regularly migrates from Syria and Arabia in the autumn of the year for the purpose of wintering in



Central Africa, whence it returns in immense masses in the spring. Exhausted after a long flight over the Red Sea, the flocks drop to the ground as soon as they reach the coast, and it is then easy either to take the birds with the hand or to kill them with sticks. [BH]

With such a massive amount of quail, the Israelites could have eaten their fill and made jerky with the rest.

In the morning, dew covered the ground of the host (*machaneh* [H4264] - the *encampment*). Dew is possible in the desert, but does not happen every day for forty years.

Dew formation in deserts is less common compared to other regions due to the arid climate and low humidity levels. Dew forms when the temperature of the surface cools down to the dew point temperature, causing water vapor in the air to condense into liquid water droplets. In deserts, the temperature often drops rapidly at night, but the

**14** And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as small as the hoar frost on the ground.*

low humidity levels limit the amount of water vapor available for condensation, resulting in less frequent dew formation.<sup>56</sup>

**16:14** “Hoar frost” - *kphowr* / kef-ore' [H3713] a cover, i.e. (by implication) a tankard (or covered goblet); also white frost (as covering the ground):--bason, hoar(-y) frost.

Hoary is a descriptive word meaning grayish-white. It is also used to describe gray-haired men (Leviticus 19:32; Proverbs 16:31). It is not used in modern translations because the added description is unnecessary.

The manna is being compared to the frost seen in Northern climates (like the land the translators lived in). It is later compared to coriander seeds (Verse 31)

There are two natural substances that resemble the manna, but neither are fit to be consider anything more than a condiment and they do not accumulate in sufficient quantities to supply enough nourishment for so large a company. They also do not manifest throughout the entire year. [BH]

This miracle mirrored some natural processes, but Yahweh altered His creation to provide bread for six days every week - twice as much on the sixth day. Equally unnatural was how it spoiled overnight except on the sixth day (Verses 20 and 24).

<sup>56</sup> *Is dew common in deserts*; [https://www.answers.com/movies-and-television/Is\\_dew\\_common\\_in\\_deserts](https://www.answers.com/movies-and-television/Is_dew_common_in_deserts)

**15** And when the children of Israel saw *it*, they said one to another, *It is manna*: for they wist not what it *was*. And Moses said unto them, *This is the bread* which Yahweh hath given you to eat.

**16** ¶ *This is the thing* which Yahweh hath commanded, Gather of it every man according to his eating, an omer for every man, *according to the number of your persons*; take ye every man for *them* which *are* in his tents.

**17** And the children of Israel did so, and gathered, some more, some less.

**18** And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

**16:15** “Manna” - *man / mawn* [H4478] literally, a whatness (so to speak), i.e. manna (so called from the question about it):--manna.

From the interrogative *what?* - but also the exclamation, *what!* They called it, *whatcha-ma-callit* for lack of a better word.

Since they didn’t know what it was, Moses had to tell them it was the bread they were promised.

**16:16-18** Yahweh had told Moses that He would “rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no” (Verse 4). Now Moses was sharing the law of the bread that Yahweh had given them, in order to prove them.

The three laws of the manna:

**Law 1** - gather a heap of manna for each person.

“omer” - *`omer / o'-mer* [H6016] properly, a heap, i.e. a sheaf; also an omer, as a dry measure:--omer, sheaf.

An *omer* is both an unmeasured heap of grain and also a unit of measure that is approximately two dry quarts or 2.2 liters. [BH]

“Every man” - Hebrew: *every skull*, meaning every man, woman, and child.

As families would average four members, each man would have to gather, on an average, [eight] quarts. If even 500,000 men gathered this amount, the daily supply must have been [107,420] bushels. [BH]

Since children do not eat as much as adults, they were probably gathering a bowlful (a heap) for each person. Nevertheless, whatever amount they gathered baked into the perfect amount of bread for each family.

In God’s economy, His bounty is endless, and equality is not about giving everyone exactly the same, it is about giving to each person fully what they need. [BBC]

This daily ration of manna is referred to by Christ in what is known as *the Lord's Prayer*. "Give us this day, our daily bread" (Matthew 6:9-13).

**16:19 Law 2** - do not save any overnight to eat the following day.

**16:20** It did not take long for some of the Israelites to screw up the bread laws. They decided that it did not make a difference what the Creator of the bread said, they gathered extra so they would not have to go out the next day.

"Wroth" - *qatsaph* / kaw-tsaf [H7107] to crack off, i.e. (figuratively) burst out in rage:--(be) anger (-ry), displease, fret self, (provoke to) wrath (come), be wroth.

Moses was furious! Could the instructions have been any simpler?

Can you see God's position on obedience, and how a blessing can be ruined by man's rebellion; or worse, by our personal determination of WHICH of God's commands and ordinances are important and which aren't? [BBC]

**16:21** "every morning" - Hebrew: *morning by morning* - FOS: *Epi-zeuxis* (Duplication) - emphasizing that the manna appeared every time without fail.

The Israelites had to gather it first thing in the morning and prepare it or the Sun would melt the

**19** And Moses said, Let no man leave of it till the morning.

**20** Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

**21** And they gathered [־קא] it every morning, every man according to his eating: and when the sun waxed hot, it melted.

**22** ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

**23** And he said unto them, This *is that* which Yahweh hath said, To morrow *is* the rest of the holy sabbath unto Yahweh: [קא] bake *that* which ye will bake *to day*, and [קא] seethe that ye will seethe; and [־קא] that which remaineth over lay up for you to be kept until the morning.

**24** And they laid [קא] it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

ungathered manna. They were being trained to recognize Yahweh and His provision as one of the first things they did each day.

**16:22-24 Law 3** - gather twice as much on Friday.

The rulers came to Moses to question why there was twice as much on this day. Yahweh told Moses why there was a double-potion (Verse 5), but it is not recorded that Moses told the people about it until this time. He might not want to have confused them.

**25** And Moses said, Eat that to day; for to day *is* a sabbath unto Yahweh: to day ye shall not find it in the field.

**26** Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

**27** ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

**28** And Jehovah said unto Moses, How long refuse ye to keep my commandments and my laws?

Or he told them and that is why some confused people gathered too much too soon, causing it to stink and become wormy.

The rulers may have wanted to confirm the distinction so Moses told (or retold) them Yahweh's instructions for preparing the manna for the Sabbath.

The manna could be baked into bread or boiled ("seethed"). Did they make soup of it also?

Only what they needed for Friday was to be prepared - the rest was stored for the next day. It neither melted nor got wormy.

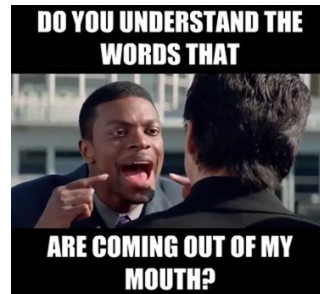
**16:25-26** Yahweh's commandment to observe the Sabbath goes back to the time of Creation. Keeping Sabbath is a way of memorializing the Creator of heaven and earth and is a blessing also due to the reprieve from our daily labors.

Yahweh had not yet set forward the rules concerning the observance of Sabbath (Exodus 20), but He helped them in

their weekly celebration by providing the double-portion on Friday.

**16:27-28** Again, some people did not follow the simple instructions and went into the fields looking for manna since they did not gather enough the day before.

"How long refuse ye . . . ." - FOS: *Erotēsis* (Interrogating) - emphasizing Yahweh's frustration with the Israelites. After all He had done, so far, you would think the Hebrews would have more respect for His Instructions.



Yahweh shared His frustration with Moses. He is not the God of modern Christianity - He (nor His son) ever taught that anything one does is okay. He has Laws and Commandments and the people of His Covenant (including us if we believe) are expected to keep them to demonstrate their faith (The Father has never changed - Malachi 3:6 - we have).

**16:29-30** Moses repeats the third law of the manna and the guidance to rest on the Sabbath. The Israelites rested, but some of them went hungry (bet they never made that mistake again).

**16:31** The manna looked like coriander seeds, but it did not taste like them. The seeds are thought to have been one of the *bitters* that was to be eaten with the Passover meal (see notes at Exodus 12:8). The bread made with manna tasted sweet.

**16:32-34** Manna was to be collected to saved as a memorial for all the generations. This would have been super-duper manna, because it never melted or got wormy for centuries.

Hebrews 9:4 states that this jar of manna was eventually overlain with gold and placed inside the ark of the covenant, though by the time that Solomon's Temple was dedicated, the jar of manna was no longer inside the ark (1Kings 8:9) - though it may have still been kept near (*before*) the ark, as Aaron's staff was (Numbers 17:10).



**29** See, for that Yahweh hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

**30** So the people rested on the seventh day.

**31** And the house of Israel called [מַן] the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers *made* with honey.

**32** ¶ And Moses said, This *is* the thing which Yahweh commandeth, Fill an omer of it to be kept for your generations; that they may see [מַן] the bread wherewith I have fed [מַן] you in the wilderness, when I brought [מַן] you forth from the land of Egypt.

**33** And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay [מַן] it up before Yahweh, to be kept for your generations.

**34** As Yahweh commanded Moses, so Aaron laid it up before the Testimony, to be kept.

“The Testimony” - This may have been an altar that Moses erected for sacrifices to Yahweh.

Many think this is the Ark of the Covenant (also known as the ark of the testimony - Exodus 25:16), but the instructions for building it were not given to Moses until after he received the Ten Commandments (Exodus 25 - the Word is not always chronological).

**35** And the children of Israel did eat [-מא] manna forty years, until they came to a land inhabited; they did eat [-מא] manna, until they came unto the borders of the land of Canaan.

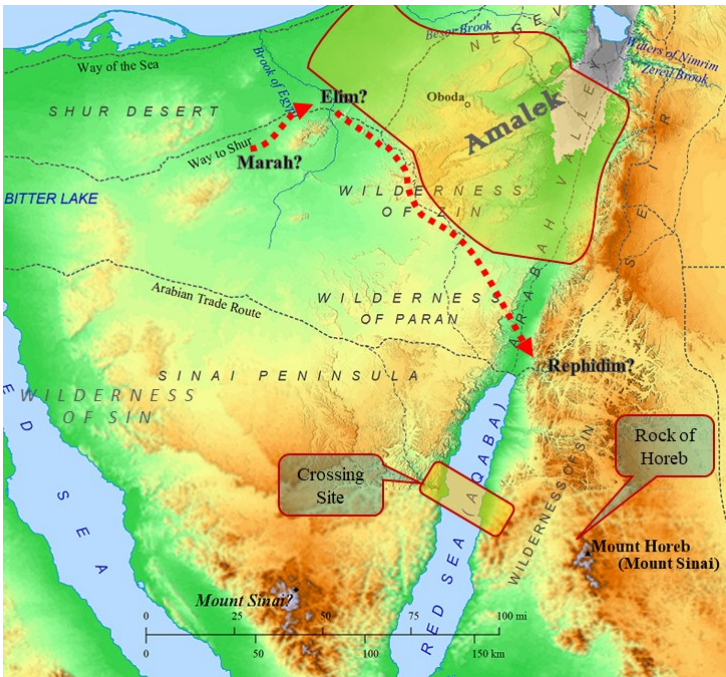
**36** Now an omer *is* the tenth *part* of an ephah.

**16:35** Moses did not live long enough to see the Israelites cross into Canaan, so this verse was prophetically given to Moses, or it was added by a later person.

**16:36** Omer (1/10 ephah) - 2.0 dry quarts - 2.2 liters

Ephah (10 omers) - 0.624 bushels (5 dry gal.) - 22 liters

The “omer” and the “ephah” were both of them Egyptian measures. One - the latter - continued in use among the Hebrews, at any rate, until the captivity (Ezekiel 45, 46); the other - the omer - fell out of use very early. Hence this parenthetical verse. [BH]



**17** And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of Jehovah, and pitched in Rephidim: and *there was* no water for the people to drink.

**2** Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt [יָאָהוָה] Yahweh?

**3** And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill [יָאָהוָה] us and [יָאָהוָה] our children and [יָאָהוָה] our cattle with thirst?

**17:1** “Wilderness of Sin” - *Ciyin* / seen [H5512] of uncertain derivation; thorny bush; Sin the name of an Egyptian town and (probably) desert adjoining:--Sin.

A region named after the indigenous vegetation that grew there.

Rephidim - *Rphiydiym* / ref-ee-deem' [H7508] ballusters [railing]; Rephidim, a place in the Desert. From the verb רָפַד (*rapad*), to spread or support.

Rephidim is not the name of a city - no city could survive without a source of water. Most believe it was near the Sinai Peninsula site of Mount Sinai, but Amalek would not have travelled that far to attack Israel (Verse 8). Israel must have been closer to their border and been seen as a threat.

“Commandment of Jehovah” - Hebrew: *mouth of Jehovah* - FOS: *Metonymy* (Change of Noun - of the Cause) - emphasizing that Yahweh told them to encamp at Rephidim (where there was no water).

**17:2** Did the people not know how to dig wells? Of course they move around quite a bit, so that would be a lot of work with little reward since they would abandon it before long? Of course they may have tried to dig wells and the water table was too low to be successful.

Instead of praying to Yahweh or asking Moses to pray to Yahweh, they complained to Moses.

In his responses, Moses made the differentiation clear and argued against their testing a demonstrably trustworthy God:

a) “Why do you quarrel with me?” I, Moses, am not the source of the water.

b) “Why do you try (literally, “test”) the Lord?” After all God has done for you, why do you continue to test Him?

**17:3** Their whining is similar to their whining in the Wilderness of Zin (Exodus 16:2). They whined and got food - when one rewards bad behavior, it encourages future bad behavior.

17:4 Moses appeared to be telling Yahweh, You told us to encamp here and now obeying You is going to cost me my life.

17:5-6 “Behold” - FOS: *Asterismos* (Indicating) and “I will stand” - FOS: *Anthropopatheia* (Condensation) - emphasizing the gravity of miracle He is about to perform.

The Elders (leaders) of the various tribes were to accompany Moses so they could witness the miracle.

Whereas Moses’ staff once functioned to deprive the Egyptians of drinking water (by turning the Nile into blood), it will now serve to provide water for the Israelites (Sarna)

The Stone Yahweh was referring to may not have been in or even close to their encampment. To provide sufficient water for the people and their livestock, the Rock would have needed to issue forth a veritable river - the water would then flow down a wadi to the encampment.

Wadis are generally dry riverbeds, but can become dangerous

4 And Moses cried unto Yahweh, saying, What shall I do unto this people? they be almost ready to stone me.

5 And Jehovah said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest [יָרָא] the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

waterways as a result of a rainstorm. To ensure the people did not mistaken the sudden appearance of an abundance of water to natural causes, Moses was instructed to bring several influential witnesses.

“Horeb” - *Choreb* / kho-rabe' [H2722] desolate; Choreb, a (generic) name for the Sinaitic mountains:--Horeb.

Since we can see from the photo that there are lots of rocks - this rock had to be prominent (the one pictured is 60+ feet tall).

Christ referred to himself as *the* rock (Matthew 16:18; 21:42) and as the fountain of living waters (John 4:13-14; 7:37-38).



7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted [מָאָס] Yahweh, saying, Is Yahweh among us, or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

Paul also referred to the waters of the rock of Horeb as a foreshadowing of the Christ:

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> And did all eat the same spiritual meat; <sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. (1Corinthians 10:1-4)

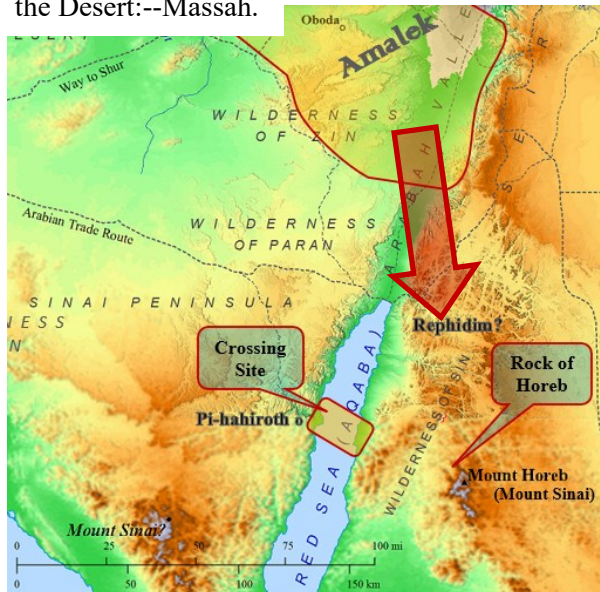
17:7 “Massah” - *Maccah* / mas-saw' [H4532] a testing, of men (judicial) or of God (querulous - *full of complaints*): --temptation, trial; Massah, a place in the Desert:--Massah.

“Meribah” - *Mriybah* / mer-ee-baw' [H4809] quarrel:--provocation, strife; Meribah, the name of two places in the Desert:--Meribah.

Both names are derogative, but one is less insulting (Moses' mood may have determined which one he used when he spoke of this place. It sounds similar to referring to someone alternately as a jackass or as an ass - your frame of mind may determine which moniker you use.

17:8 Depending on the route one uses to record the Israelites wanderings, they would have crossed over the head of the Gulf of Aqaba twice. A Northern route would have had the Israelites crossing along the border of Amalek.

No matter which route, the Amalekites probably heard of the plagues of Egypt, but without witnessing them firsthand, they would have thought the stories were exaggerations. Not so with the destruction of Pharaoh and the Egyptian army - no matter how fanciful one thought the Red Sea miracle story was, something obviously happened that led to the Egyptians' destruction and this large throng of Hebrews was somehow responsible for it.



Amalek must have decided that this dangerous company needed to be dealt with before it turned toward their territory again - and possibly attack rather than pass by. Deuteronomy 25:18 states that Amalek attacked the Israelites from the rear as they were traveling - the stragglers that could not keep up with the main-body.

**17:9-10** Amalek must have pulled back to consolidate when Joshua's forces approached. The Word does not tell us how many men were chosen by Joshua to fight, nor where they got weapons from. These facts were unimportant because Moses was told that Yahweh would fight for Israel, so if Joshua had a dozen men with plastic spoons, they would have conquered.

Gideon defeated 135,000 Midianites with just 300 men and the assistance of Yahweh (Judges 7).

**17:11-12** Why didn't Yahweh just destroy the Amalekites? Israel had to have some skin in the game - they needed to learn to take care of themselves (under the watchful and protective eye of Yahweh).

There were more obstacles they had to face, not least of all, their own slave mentality. They had to overcome their submissive nature, learned over centuries of servitude, and Yahweh was instructing them that He was their champion in any situation if they trusted and obeyed.

**9** And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of Elohim in mine hand.

**10** So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

**11** And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

**12** But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and

If Israel never came together to defend themselves against their enemies, they would be less likely to come together in other areas, like governance and worship.

“Hur” - *Chuwr* / khor [H2354]  
white linen:--white; Chur, the name of four Israelites and one Midianite:--Hur. Also, Noble man [AP]

Hur, a noble man of the tribe of Judah, had a grandson, Bezaleel, who was



John Everett Millais (1871)

Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

**13** And Joshua discomfited [חָרַס] Amalek and [חָרַס] his people with the edge of the sword.

**14** And Yahweh said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out [חָרַס] the remembrance of Amalek from under heaven.

given great skill by Yahweh so he could fashion the Ark of the Covenant (Exodus 35:30; 38:22). He and Aaron were responsible to ensure Moses kept his hands raised throughout the battle.

According to tradition, Moses' older sister, Miriam, married Caleb (one of the twelve spies sent to reconnoiter the Land of Canaan), son of Yefuneh. Miriam and Caleb had a son, whose name was Hur.<sup>57</sup>

**17:13** “Discomfited” - *chalash* / *khawlash*' [H2522] to prostrate; by implication, to overthrow, decay:--discomfit, waste away, weaken.

**17:14** Amalek was the son of Eliphaz (Esau's son) and his concubine, Timna (see notes at Genesis 36:12).

<sup>17</sup> Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; <sup>18</sup> How he met thee by

the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.<sup>19</sup>

Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*. (Deuteronomy 25:17-19)

<sup>2</sup> Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt. <sup>3</sup> Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. (1Samuel 15:2-3)

This is the first indication that Joshua will be the successor to Moses.

Memorial versus “utterly put out the remembrance of Amalek” - Those who come against Yahweh's chosen people are not to be remembered, though their actions are.

We are to remember great evil, but ideally the perpetrators of the evil are forgotten.

<sup>57</sup> Levi Avtzon; *The Mysterious Life and Death of Hur*; [https://www.chabad.org/parshah/article\\_cdo/aid/4287673/jewish/The-Mysterious-Life-and-Death-of-Hur.htm](https://www.chabad.org/parshah/article_cdo/aid/4287673/jewish/The-Mysterious-Life-and-Death-of-Hur.htm) see also, Josephus [AJ 3.2.4]

Perhaps that is why the Torah leaves out the name of the Pharaoh who ordered the murder of the Israelite babies in order to ensure his acts are remembered, but not his name.

To this day, when Jews speak of a particularly evil figure - in the modern period, generally Hitler - they will often follow the mention of the person's name with the words, "May his name and memory be blotted out" (*ye-mach she-mo ve-zichrono*). [RB]

**17:15** "Jehovah-nissi" - Hebrew: *Yahweh, Banner of Me* [H3071].

The Banner was the symbol of the cause for which an army fought, or the cognizance of the king or commander whom it followed. So Moses, by that name given to the altar, would impress upon the minds of the cowardly mob that he had brought out of Egypt-and who now had looked into an enemy's eyes for the first time-the elevating and bracing thought that they were God's soldiers, and that the warfare which they waged was not for them-

**15** And Moses built an altar, and called the name of it Jehovah-nissi:

**16** For he said, Because Yahweh hath sworn *that* Yahweh *will have* war with Amalek from generation to generation.

selves, nor for the conquest of the country for their own sake, nor for mere outward liberty, but that they were fighting that the will of God might prevail. [BH]

**17:16** "Yahweh hath sworn" - Hebrew: *A hand upon the throne* [ban-ner?] *of the LORD! Yad / yawd* [H3027] a hand (the open one (indicating power, means, direction, etc.).

The verse is telling us that either, because the Amalekites lifted their hands against the throne of Yahweh, Israel will have war with Amalek for generations - or, Moses is saying that he swears on the throne (ban-ner) of Yahweh that Israel will wage war against Amalek because of their unprovoked attack on Yahweh's people.

King Saul is instructed to wipe out the Amalekites (1 Samuel 15:2-3), and Haman, a descendant of Amalek, tried to wipe out the Jews when they were in Babylonian captivity (Book of Esther).

**18** When Jethro, the priest of Midian, Moses' father in law, heard of [תא] all that Elohim had done for Moses, and for Israel his people, *and* that Yahweh had brought [תא] Israel out of Egypt;

**2** Then Jethro, Moses' father in law, took [תא] Zipporah, Moses' wife, after he had sent her back,

**3** And [תא] her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

**4** And the name of the other *was* Eliezer; for the Elohim of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

**5** And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of Elohim:

**6** And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

**18:1-4** The Israelites were currently in the land of Midian, and the people of the land had to be a little worried about this company of foreigners who reeked death and destruction on both the Egyptian and the Amalekites..

Someone probably remembered that Jethro was Moses' father-in-law and sent him to the Hebrew camp to find out what their intentions were - and possibly persuade them to move on to a new location outside of Midian.

He arrives with Moses' wife and two sons, so he would not be seen as a threat.

Zipporah, though a Midianite, is still seen as an *Aleph Tav* blessing for Moses.

“Gershom” - *Gershom* / gay-resh-ome' [H1647] to drive out from a possession; drive away (forth, out), expel, X surely put away, trouble, thrust out; Gershom, the name of four Israelites:--Gershom.

“Eliezer” - *'Eliy`ezer* / el-ee-eh'-zer [H461] God of help; Eliezer, the name of a Damascene and of ten Israelites.

**18:5** After the attack and defeat of the Amalekites, The Israelites move again and encamped at Mount Sinai. The area Southwest of the mountain has an area large enough to support a large encampment.

**18:5-6** The Torah states that Jethro came to Sinai with Moses' two sons (Verse 5), but Jethro states he came with Zipporah's two sons (Verse 6). Sounds like Jethro was telling Moses something about familial neglect.

The Samaritan Pentateuch, Septuagint, and Syriac Version [all three are ancient texts] read “Lo”, or “Behold” [FOS: *Asterismos*]: in which case we

must read instead of “he”,  
*and one said unto Moses,*  
*‘Behold, thy father-in-law*  
*cometh’ and thy wife, and*  
*her two sons with her.*  
[EWB]

This rendering (attributing the text to a nameless herald) removes the derogatory nature of the text, if it had been spoken by Jethro.

**18:7** Did Moses go outside the camp to formally greet Jethro or was Jethro led to Moses’ tent and Moses stepped out to say “howdy”?

“Obeisance” - *shachah* / shaw-khaw' [H7812] to depress, i.e. prostrate (especially reflexive, in homage to royalty or God):--bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship.

Due to the formality of the greeting (bowing prostrate), it probably took place at the perimeter of the camp and then Moses led his father-in-law and his family back to his tent.

“Royal entry processions” were common throughout history. Royalty were greeted by dignitaries of the city and escorted through the town (to spare the royalty the embarrassment of becoming lost in an unfamiliar town and to spare the city the embarrassment of the royalty wandering

**7 ¶** And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

**8** And Moses told his father in law [תא] all that Yahweh had done unto Pharaoh and to the Egyptians for Israel's sake, *and* [תא] all the travail that had come upon them by the way, and *how* Yahweh delivered them.

**9** And Jethro rejoiced for all the goodness which Yahweh had done to Israel, whom he had delivered out of the hand of the Egyptians.

through seedy areas of town). The route would be filled with well-wishers and musicians.<sup>58</sup>

The Israelites would have been curious to finally see the wife and children of Moses.

**18:8** Moses probably felt bad about abandoning his family to Jethro’s care when he returned to Egypt - it was a blessing to tell his family all that Yahweh had done for the Israelites and his part in everything that took place.

**18:9-10** Jethro, as a priest of Midian recognizes the hand of Yahweh (rather than a series of unusual, natural phenomenon). What must he have thought when Moses first told him that Yahweh had talked to him and told him to return to Egypt? “*That damn fool is gonna get himself killed*” comes to mind.

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<sup>58</sup> Hannah Teddy Schachter; *When Rulers Came to Town*; <https://journals.sagepub.com/doi/10.1177/09719458241273726>

**10** And Jethro said, Blessed *be* Yahweh, who hath delivered [יָהוָה] you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered [יָהוָה] the people from under the hand of the Egyptians.

**11** Now I know that Yahweh *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

“Blessed be Yahweh” - FOS: *Benedictio* (Blessing) - emphasizing the praise of Yahweh for the blessings He had bestowed.

“Hand” (x3) - FOS: *Metonymy* (of Cause) - “hand” put for *power* - emphasizing the power of the Egyptians to enslave them was nothing compared to the power of Yahweh.

*Baruch Hashem* (“Blessed be the Lord”) is said three times in the Torah, in each case by a non-Hebrew:

- Noah (Genesis 9:26)
- Eliezer (Genesis 24:27)
- Jethro

*Baruch Hashem* remains one of the most commonly used expressions among religious Jews. They almost always answer the

question “How are you?” with *Baruch Hashem*. The phrase has come to mean God is deserving of blessing regardless of one’s situation at any given moment. [RB]

**18:11** The Midianites were polytheists. They worshipped the God of the mountain along with other deities - Jethro now declared that this God was greater than all the others they worshipped.

His reasoning seems to be that Yahweh is great because His is great in battle. Faith in a just and moral Yahweh continues to this day because the faithful believe Yahweh is great no matter our situation.

Pagans tend to adopt the gods of the people who subjugate them - the invaders’ gods were *obviously* more powerful than their own - and their original gods become a distant memory.

“They dealt proudly” - Pharaoh and his magicians had repeatedly mocked Yahweh. The magicians copied the first two plagues and conceded Yahweh’s superiority by the fourth plague (boils) - Pharaoh mocked Yahweh by conceding his “sin” and then reversing himself after each plague was

**Figure of Speech: *BENEDICTIO***  
(Blessing)

*An Expression of Feeling by Way of  
Benediction or Blessing*

*Ben'-e-dic'-ti-o*. English, *benediction*: and it means both *the act of blessing*, and the *blessing* itself.

The latter is called a beatitude or blessing.

A large field of study is here opened out before us. The student will find much spoil in searching out and classifying the various blessings and beatitudes which come under this figure.

See, for example, Deut. xxviii. 3-6. Ecc. x. 17. Isa. xxx. 18, *Eph. i. 3*.

lifted. The final insult was him driving his army into the Red Sea as if this wondrous miracle was for him, also.

**18:12** Sacrifice was made to Elohim.

All the influential men of the camp attended a meal with Jethro. He was being honored for his status among the Midianites (we don't know the social status of a priest in Midian) or for his status as an important relative of Moses.

Respecting this Midianite was important for several reasons, not least of all because their camp was now situated in Midian - be respectful of your neighbors.

**18:13-16** Holding court for the entire day was obviously not what Moses did on a daily basis - it was probably a weekly event because other things were priorities, also (e.g., Sabbath, periodic movement of the encampment, communing with Yahweh).

Yahweh had been sharing His Laws and Statutes with Moses for a while (e.g., laws of Passover - Exodus 12). In the Wilderness of Sin, He complained that the Israelites refused to keep His Commandments and Laws (Exodus 16:28).

Moses was having trouble disseminating the Words of Yahweh to hundreds of thousands of people, so he sat down periodically and

**12** And Jethro, Moses' father in law, took a burnt offering and sacrifices for Elohim: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before Elohim.

**13** ¶ And it came to pass on the morrow, that Moses sat to judge [ִתִּשְׁט] the people: and the people stood by Moses from the morning unto the evening.

**14** And when Moses' father in law saw [ִתִּשְׁט] all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

**15** And Moses said unto his father in law, Because the people come unto me to enquire of Elohim:

**16** When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know [ִתִּשְׁט] the statutes of Elohim, and [ִתִּשְׁט] his laws.

**17** And Moses' father in law said unto him, The thing that thou doest *is* not good.

shared Yahweh's statutes as he judged the people.

**18:17-18** Jethro, who was not enraptured by Moses as his savior, not only saw the obvious waste of Moses' potential, but spoke about it to Moses. The Hebrews may have feared to be critical of the judge.

“Thou wilt surely wear away” - Hebrew: *a wearing thou wilt wear*. FOS: *Polyptōton* (Many Inflections) - emphasizing the deteriorating effect upon Moses and on the people.

**18** Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

**19** Hearken now unto my voice, I will give thee counsel, and Elohim shall be with thee: Be thou for the people to Elohim-ward, that thou mayest bring [תא] the causes unto Elohim:

**20** And thou shalt teach [תא] them [תא] ordinances and [תא] laws, and shalt shew them [תא] the way wherein they must walk, and [תא] the work that they must do.

He also had a vested interest in Moses' health - Moses was married to his daughter. If she was happy with Moses, he did not want to see her grief at her husband's physical decline from overwork.

“And this people” - Jethro also recognized that Israel would have great difficulty staying unified if Moses was unable to lead them. Several rebellion would later erupt out of the tribes while they were in the wilderness and Jethro may have seen signs of growing problems.

As a Midianite, he would not want a large group of warring factions in his

country. Under Moses' leadership, he could trust that his people would not be in danger of collateral damage from a civil war amongst the Israelites.

**18:19-20** “Elohim shall be with thee” - is Jethro saying he got revelation from Elohim or is he one of those preachers that believes everything that comes out of his mouth is godly inspired?

“God-ward” - *muwl* / *mool* [H4136] properly, abrupt, i.e. a precipice; by implication, the front; used only adverbially (with prepositional prefix) opposite:--(over) against, before, (fore-)front, from, (God-)ward, toward, with.

Moses should be seen as the representative of Israel to Elohim - as the mediator between Elohim and the Israelites - the function he was already performing.

As a priest, it would have been part of Jethro's responsibility to teach the ways of the Midianite deities, so Moses doing this as a minister of Elohim was nothing out of the ordinary.



Jethro advising Moses  
Jan Gerritsz van Bronckhorst - 1659

Five *Aleph Tav*s in Verse 20:

Five is therefore the number of GRACE.

If four is the number of the world, then it represents man's weakness, and helplessness, and vanity, as we have seen. But four plus one (4+1=5) is significant of Divine strength added to and made perfect in that weakness; of omnipotence combined with the impotence of earth; of Divine favour uninfluenced and invincible. [NIS]

It is the grace of Yahweh that He has given the Israelites (and by extension, us) His Laws and Ordinances (Hebrew: *the* statutes and *the* laws) to better help us live in this corrupted world.

**18:21-23** Jethro's observation was that minor issues were being brought before Moses, wasting his time and energy. Capable men could easily handle such matters. Men who were known to:

- be able men - (*chayil* / khah'-yil) [H2428] virtue, valor, strength:--able, strong, worthy(-ily);
- fear Elohim - (*yare'* / yaw-ray') [H3373] fearing; morally, reverent;
- be men of truth - (*'emeth* / eh'-meth) [H571] stability; (figuratively) certainty, truth, trustworthiness:--assured(-ly), faithful, right, sure, true; and
- hate covetousness - (*betsa`* / beh'-tsah) [H1215] plunder; by extension, gain (usually unjust):--covetousness, (dis-honest) gain.

**21** Moreover thou shalt provide out of all the people able men, such as fear Elohim, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

**22** And let them judge [יָדֹנִים] the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

These four pillars are still relevant, today. Unfortunately fearing (revering) Yahweh is often expressly omitted when choosing judges in many jurisdictions. When one doesn't believe that there is anything greater than themselves, then they become gods in their own eyes and interpret the law in their own image - using their own truth. Since there is no higher moral authority, morality is what *they* declare it to be, making them more prone to corruption.

**18:22** The American judicial system mirrors this and this verse was probably referenced by the Founders when discussing the makeup of the Judiciary branch:

Lower courts adjudicate cases and appeals go to a higher court. The Supreme Court hearing cases of significance to the entire nation.

“They shall bear *the burden* with thee” - in a court case, one side *wins* (and is exultant) and the other *loses* (and is distraught). If Moses has to hear every case, then half the people will be agi-

**23** If thou shalt do [ִתַּעֲשֶׂה] this thing, and Elohim command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

**24** So Moses hearkened to the voice of his father in law, and did all that he had said.

**25** And Moses chose able men out of all Israel, and made [וַיִּשְׂרֹט] them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

**26** And they judged [וַיִּשְׁפֹּטוּ] the people at all seasons: [וְהַקְּשִׁיּוֹת] the hard causes they brought unto Moses, but every small matter they judged themselves.

**27** ¶ And Moses let [וַיִּפְדֵּם] his father in law depart; and he went his way into his own land.

tated with Moses. Assigning lower judges spreads the agitation around.

**18:23** Jethro is telling Moses to take the recommendation to Elohim and implement it if He approves.

**18:24-25** “Did all that he had said” - Did Jethro recommend the breakdown of the judges (over 1000s, and 100s, and 50s, and 10s); or did Yahweh approve the use of subordinate judges and directed the breakdown; or did Yahweh approve of the concept and Moses delineated the number of judges?

Yahweh doesn't always give us a complete plan and we need to move forward with our best plan, based on our knowledge and experience.

**18:27** “Let depart” - Moses must not have wanted his father-in-law to leave.

Did Jethro bring his son with him, also? Exodus 2:16 states that Jethro had seven daughters, but does not mention a son. Numbers 10:29 states that Moses implored the son (Hobab) of Jethro to come to the Promised Land with them. He stayed with the Israelite through the entire time they encamped at Mount Sinai.



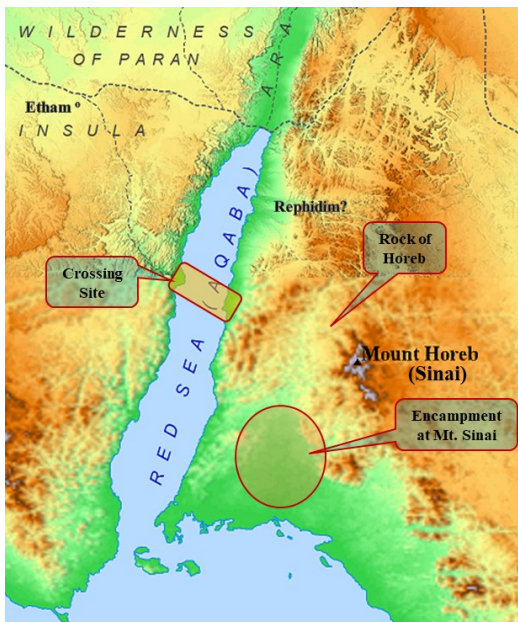
**19** In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

**2** For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

**3** And Moses went up unto Elohim, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

**4** Ye have seen what I did unto the Egyptians, and *how* I bare [כא] you on eagles' wings, and brought [כא] you unto myself.

**19:1-2** A repetition of the earlier verse concerning the move from Rephidim to Mount Sinai (Exodus 18:5; Numbers 33:15).



<sup>59</sup> Eaglet Biology; <https://cbop.audubon.org/conservation/eaglet-biology>

**19:3** Moses goes up and down Mount Sinai *seven* times during their encampment (not bad for a man in *his eighties!*). I will designate them with a numbered arrow so it is easier to know when Moses is among the people.

**19:4** Egypt was the nest where Israel was allowed to grow into a nation - He was the eagle that supported the fledgling nation as it flew out of the nest. [BH]

Many commentaries share that fledglings initially perch atop their parents' wings or that the parent flies beneath the fledgling so they can rest upon their parent's back when they get tired. The problem is this has not been witnessed, much less recorded on film - it does not happen.

From twelve to sixteen weeks, the young eagles hone flight and landing skills, and experience hunting and foraging on their own for the first time. Juveniles have poor skills at this early stage, so **they depend on their parents for food**. Most eaglets will still return to the nest tree for food deliveries and rest, although they spend the day flying and hunting throughout the adults' home range. **Adult eagles will continue to provide food to their young** at this age, as they encourage them to become self-reliant.<sup>59</sup>

Yahweh provided manna for the fledgling nation for forty years, until they crossed the Jordan River into the Promised Land (Joshua 5:12).

“Brought you unto myself” - *out of Egypt unto a relationship (covenant) with Yahweh.*

**19:5-6** “If ye will obey” - Yahweh’s love is conditional. We have got to want it and evidence that desire through our actions.

The covenant the Lord was about to make at Mt. Sinai was fundamentally different than the Abrahamic Covenant: the people of Israel had obligations to perform. How God would respond depended on how Israel behaved. [BBC]

Unconditional love rarely exists in this world (a parent’s love for an infant is the only example I can think of). Many marriages fail because one spouse or both think that “love” is unconditional and their spouse will except them no matter what they do (e.g., abuse, infidelity).

Yahweh divorces Israel for idolatry (which Yahweh equates with adultery - Jeremiah 3:8), but He always stands ready to reclaim a remorseful Israel (Hosea 14). Works do not save us, but they are evidence of a faithful, repentant heart - unapologetic sin is strong evidence of the contrary.

**5** Now therefore, if ye will obey my voice indeed, and keep [כִּוְכֹל] my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

**6** And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

“A peculiar treasure” - Hebrew: *treasured possession*. A treasure reserved for one’s self.

God's People are:

- A separated People. Ex. 33:16.
- A People of inheritance. Deut. 4:20
- A special People. Deut. 7:6
- A purchased People. Ex. 15:16; Psa. 74:2
- A holy People. Deut. 7:6; 14:1
- A redeemed People. Ex. 15:13
- A sanctified People. Isa. 63:1 [EWB]

“For all the earth is mine” - Yahweh could have chosen from among all the nations on earth, but He chose Israel (1Peter 2:9-10)

**19:6** “Kingdom of priests” - Adam was being groomed to be a priest to all mankind (see notes at Genesis 2:8); Enoch was the beloved leader of all mankind and taught the laws and ordinances that Yahweh shared with him (Jasher 3); and Abraham was a blessing to all the families of the earth (Genesis 12:2-3). Israel was now to be the holy nation that Yahweh would invest Himself into so the earth could be blessed.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces [תא] all these words which Yahweh commanded him.

8 And all the people answered together, and said, All that Yahweh hath spoken we will do. And Moses returned [תא] the words of the people unto Yahweh.

The task of a priest is to minister to individuals and bring them closer to God. The task of the Jewish people is to minister to humanity and bring as much of it as possible closer to God. [RB]

“Holy” - *qadowsh* / kaw-doshe'  
[H6918] sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a saint, a sanctuary:--holy (One), saint.

This word [*Qadosh*] is frequently translated as “holy,” another abstract word. When we use the word holy, as in a holy person, we usually associate this with a righteous or pious person. If we use this concept when interpreting the word holy in the Hebrew Bible, then we are misreading the text, as this is not the meaning of the Hebrew word *qadosh*. *Qadosh* literally means “to be set apart for a special purpose”. Israel was *qadosh* because they were separated from the other nations as servants of Elohiym. The furnishings in the tabernacle were also *qadosh*, as they were not to be used for anything except

for the work in the tabernacle. While we may not think of ourselves as “holy,” we are in fact set apart from the world to be Elohiym's servants and his representatives.<sup>60</sup>

The Greek word for “holy” (*hagiasmos* - *ἁγιασμός*), translated “holiness” in the KJV is always rendered “sanctification”. It signifies (a) separation to God, 1 Cor. 1:30; 2 Thess. 2:13; 1 Pet. 1:2; (b) the resultant state, the conduct befitting those so separated, 1 Thess. 4:3, 4, 7, and the four other places mentioned above. Sanctification” is thus the state, into which in grace He calls them, and in which they begin their Christian course and so pursue it. Hence they are called “saints” (*hagioi*).<sup>61</sup>

The nation of Israel was not (and never would be) righteous or pious - neither are the believers of Messiah Yeshua. They were set apart to “minister to humanity”.



**19:7** Moses comes down the mountain to speak the Words of Yahweh to the Elders.

**19:8** The Elders then disseminated Yahweh's Words to the people and their response was, “All that Yahweh hath spoken we will do”. In marriage parlance, this equates to, *I do*.

<sup>60</sup> Jeff A. Benner; *Ancient Hebrew Dictionary* (2009); <https://www.ancient-hebrew.org/bookstore/digitalfiles/ahd.pdf>

<sup>61</sup> W.E. Vine; *Vine's Complete Expository Dictionary of Old & New Testament Words* (1940); <https://www.bestbiblecommentaries.com/wp-content/uploads/2019/07/Vines-Expository-Dictionary.pdf>

The Israelites have now made a full commitment - the marriage is complete.

Just as Yahweh brought Eve to Adam (Genesis 2:22), He brought Israel unto Himself (Verse 4) to develop a deeper relationship.

<sup>16</sup> And it shall be at that day, saith the LORD, that thou shalt call me Ishi [*'yish* - H376 - my Husband]; and shalt call me no more Baali [*Ba'aliy* - H1180 - my Master].

<sup>20</sup> I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. (Hosea 2:16, 20)

Yahweh never asked much of His bride (the Israelites):

- Choose Life - the blood of the lamb on the doorposts
- Reject sin - remove leaven from their homes and their bread.
- Believe - crossing the Red Sea in impossible circumstance.
- Commit - “we will do as the Lord commandeth”.

It is the same pattern for us today: We choose to live for Yahweh and Yeshua rather than be slaves of the world, we repent of our sins, we confess Christ as Lord, and we believe he was risen from the dead. We manifest that commitment by doing as the Lord commands.

**9** And Yahweh said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told [אָמַר] the words of the people unto Yahweh.

**10** ¶ And Yahweh said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,



Moses then re climbed the mountain to convey the people's response.

**19:9** “Lo” - FOS: *Asterismos* (Indicating) - indicating that Yahweh plans to do something special.

“Believe thee for ever” - Are the Israelites questioning whether Moses is talking with Yahweh or just fabricating imaginary conversations? Yahweh is telling Moses that He plans to speak to him in a way so everyone will hear the message (Exodus 20:1-17).

So then faith cometh by hearing, and hearing by the word of God. (Romans 10:17)

Moses was probably glad to be delivering good news about the people. Usually when he talks to Yahweh it involves the complaints or threats of the people.

**19:10** “Sanctify” - *qadash* / kaw-dash' [H6942] to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):--appoint, bid, consecrate, dedicate, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self).

**11** And be ready against the third day: for the third day Yahweh will come down in the sight of all the people upon mount Sinai.

**12** And thou shalt set bounds unto [יָסַד] the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

**13** There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

Jacob similarly commanded his household to *be clean and change their garments* before they went up to Bethel to build an altar to Elohim (Genesis 35:2-3).

The clothing people wear reflects their level of respect for the situation and the people involved. Given the unique level of holiness the Israelites were about to experience, it would be, to say the least, unworthy of the magnitude of the event to wear dirty clothes.

When you enter a church or synagogue, for example, you should show deference in every way. Clothing is an important component of that. Throughout American history, for example, it was expected of Christians to attend church dressed in what



was referred to as their “Sunday best.” [RB]

**19:11** Come down in the thick cloud mentioned in Verse 9.

**19:12-13** The mountain is off-limits because Yahweh will be upon it. It is also important because He does not want anyone trying to come up with a natural explanation for the voice coming down the mountain (e.g., a Hebrew with a megaphone hiding behind a rock on the mountain)

Warning is issued three times in three different ways (three is the number that signifies completeness - NIS):

- “Surely put to death” - Hebrew: *dying he shall die*.
- “Surely be stoned” - Hebrew: *stoning he shall be stoned*.
- “Or shot” - Hebrew: *shooting he shall be shot*.

FOS: *Polyptōton* (Many Inflections) - emphasizing the consequences of touching the mountain are lethal, not hyperbole.

The signal to congregate at the border of the mountain was a trumpet blast. Was it a heavenly trumpet blast (e.g., Matthew 24:31; 1 Corinthians 15:52; 1 Thessalonians 4:16) or a human blowing a *shofar* (ram’s horn), when instructed.

**19:14-15** Moses descended the mountain and proclaimed that the people should wash themselves, their clothes, and to be ready for the third day.



Sex was prohibited during this time. Yahweh gives blessings with sex in marriage (Genesis 2:24; Proverbs 5:18-19; Song of Solomon 7:10), but this occasion requires that the participants be preoccupied with spiritual matters - intimacy with the Father rather than intimacy with their spouses.

*Yom Kippur* is another occasion where it is recommended that couple refrain from sex to focus on the solemnity of the day.

**19:16-17** At dawn on the third day, the people were greeted with the cloud, thunder and lightning, and a might blast from a heavenly trumpet that startled the people. Still, they came to the mountain as instructed.

**19:18-20** Rather than a burning bush, Yahweh ignites the entire top of the mountain as if it was a furnace. The accompanying earthquake made for quite a show.

Moses probably announced that the people were ready for the Word of Yahweh. His response, for all the people to hear, was to ascend the mountain.



**19:21-23** Yahweh repeated His prohibition against touching the mountain and gazing upon the face of Yahweh, which man cannot do and

**14** ¶ And Moses went down from the mount unto the people, and [תִּשְׁבְּחוּ] sanctified the people; and they washed their clothes.

**15** And he said unto the people, Be ready against the third day: come not at *your* wives.

**16** ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

**17** And Moses brought forth [תִּשְׁבְּחוּ] the people out of the camp to meet with Elohim; and they stood at the nether part of the mount.

**18** And mount Sinai was altogether on a smoke, because Yahweh descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

**19** And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and Elohim answered him by a voice.

**20** And Yahweh came down upon mount Sinai, on the top of the mount: and Yahweh called Moses *up* to the top of the mount; and Moses went up.

**21** And Yahweh said unto Moses, Go down, charge the people, lest they break through unto Yahweh to gaze, and many of them perish.

live (Exodus 33:20). Moses assured Him that the people know about the prohibition, but Yahweh must sense that some of the people will let their curiosity get the best of themselves.

**22** And let the priests also, which come near to Yahweh, sanctify themselves, lest Yahweh break forth upon them.

**23** And Moses said unto Yahweh, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about [הַר] the mount, and sanctify it.

**24** And Yahweh said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto Yahweh, lest he break forth upon them.

**25** So Moses went down unto the people, and spake unto them.

was not properly sanctified and died when he reached up and grabbed the Ark to steady it - Yahweh made a breach (*perets* - H6556) upon him (2Samuel 6:2-8).

**19:24** Moses was instructed to return down the mountain and to ascend again with Aaron at an undisclosed dated and time, but it sounds as if He means for it to be while the people are still at the base of the mountain.

Moses ascends the mountain again, after Yahweh proclaims His Ten Commandments (Exodus 20:21), but Aaron is not recorded to have joined him.

**19:25** Moses descends the mountain again.

Moses is in his eighties and he is climbing and descending mountains like they are nothing. The top of Mount Sinai is over 5000 feet above its base. A 73-year-old climber made the ascent in 2024 in just under five hours.<sup>62</sup>

The people wake up, assemble at the base of the mountain, then Moses goes up the mountain, talks with Yahweh, then returns to the base - amazing!

“Priests” - *kohen* / /ko-hane' [H3548] literally, one officiating, a priest; also (by courtesy) an acting priest (although a layman):--chief ruler, X own, priest, prince, principal officer.

The Levites have not been designated as priests (*kahan* - Exodus 28:1), yet . Yahweh may be referring to the Elders or the firstborn of the Hebrews which were supposed to be sanctified to Yahweh (Exodus 13:2). Whoever these people were, if they were not properly cleansed, Yahweh would break forth (*parats* - H6555) upon them. Since He appeared as fire on the mountain, it may be a reference to fire breaking out and consuming the offender.

When King David was transporting the Ark of the Covenant from Gibeah to Jerusalem, it is believed that Uzzah, one of the priests that accompanied the Ark,

<sup>62</sup> Petter Bjorstad; *Jabal al Lawz*; <https://www.ii.uib.no/~petter/mountains/2000mtn/lawz.html>



**20** And Elohim spake  
 [-תא] all these words,  
 saying,

2 I *am* Jehovah thy Elohim, which  
 have brought thee out of the land of  
 Egypt, out of the house of bondage.

**20:1** Moses is down off the mountain,  
 so Elohim is again speaking so all the  
 people can hear Him (see also Deuteronomy  
 5:22).

Use of Elohim denotes the universal  
 application of the Commandments - the  
 use of Jehovah, for this title would have  
 limited the law to Israel. [EWB]

One law shall be to him that  
 is homeborn, and unto the  
 stranger that sojourneth among  
 you. (Exodus 12:49; Numbers  
 15:14-16)

**20:2** He identifies Himself so the peo-  
 ple know who is addressing them. This  
 is especially important for the fellow  
 sojourners who are accompanying Isra-  
 el in their journey and do not have a  
 history with Yahweh Elohim.

He describes Himself as their libera-  
 tor rather than the Creator of heaven  
 and earth to emphasize that He cares for  
 His creation - desiring their obedience  
 out of gratitude rather than fear. [BH]

“have brought thee out” - Yah-  
 weh redeemed Israel out of the  
 bondage of Egypt and therefore had  
 the right to demand a price for His  
 redemption. He asked to be the sole  
 source of their worship and for them  
 to live peaceably with each other.

The following is what is com-  
 monly referred to as the Ten Com-  
 mandments (Exodus 34:28), though  
 Hebrews also refer to them as the  
*Ten Words (Aseret Dabar)*.

Nahum Sarna identifies  
 at least four ways in which  
 the Ten Commandments  
 are unique, original, and  
 unparalleled:

1. The Ten Commandments  
 are the first and only exam-  
 ple of a covenantal relation-  
 ship between a deity and an  
 entire people. Or, as  
 Yechezkel Kaufman, pro-  
 fessor of Bible at the He-  
 brew University, put it pri-  
 or to Sarna: “The Ten  
 Commandments are unique  
 in that God revealed His  
 will not just to a single  
 prophet or to a privileged  
 class, but to an entire peo-  
 ple, all of whom became  
 answerable to its terms.”

**The Ten Words - FOS: Parallelism (Introversion and Alternation)**

- |   |   |                                    |
|---|---|------------------------------------|
| a. Commands I and II = <i>Thought</i> (v. 3-6)      | } | <b>“THE LORD<br/>     THY GOD”</b> |
| b. Command III = <i>Word</i> (v. 7)                 |   |                                    |
| c. Command IV = <i>Deed</i> (v. 8-11)               |   |                                    |
| c. Commands V through VIII = <i>Deed</i> (v. 12-15) | } | <b>“THOU”</b>                      |
| b. Command IX = <i>Word</i> (v. 16)                 |   |                                    |
| a. Command X = <i>Thought</i> (v. 17)               |   |                                    |

Commandment		Verses
1	Thou shalt have no other gods before me.	Ex 20:2-3 / Deut 5:7
2	Thou shalt not make unto thee 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: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.	Ex 20:4-6 / Deut 8-10
3	Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.	Ex 20:7 / Deut 5:11
4	Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.	Ex 20:8-11 / Deut 5:12-15
5	Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.	Ex 20:12 / Deut 5:16
6	Thou shalt not kill [murder].	Ex 20:13 / Deut 5:17
7	Thou shalt not commit adultery.	Ex 20:14 / Deut 5:18
8	Thou shalt not steal.	Ex 20:15 / Deut 5:19
9	Thou shalt not bear false witness against thy neighbour.	Ex 20:16 / Deut 5:20
10	Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.	Ex 20:17 / Deut 5:21

3 Thou shalt have no other gods before me.

2. Unlike other ancient treaties between a ruler and his people, the Ten Commandments focus not only on the people's relationship with the ruler, but also on each individual's behavior toward every other individual.

3. The Ten Commandments treat both religious and social obligations as expressions of divine will. In doing so, the religious conscience is expanded to include matters of interpersonal morality, thereby ensuring a person who is unethical could not, and should not, be regarded as religious.

4. Unlike other legal codes, the Ten Commandments are laws that are simple, absolute, and devoid of qualification.

Because the Ten Commandments are given by God, they are absolute. People can and should argue about how to apply any of these commandments in any given situation - such as what constitutes a violation of the Sabbath, what constitutes disrespect for a parent, or when taking a human life is to be defined as murder. But because they are decrees from God, only those types of debates make sense, not debates about whether they are binding.

The Ten Commandments therefore stand in direct opposition to all relativistic approaches to morality - the notion that each

individual or society determines what is right or wrong. [RB]

The Commandments consist of four pertaining to living in the presence of Yahweh and six pertaining to living amongst mankind. This division is referenced by Yeshua when a lawyer asked him what the greatest commandment was:

<sup>37</sup> Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup> This is the first and great commandment. <sup>39</sup> And the second is like unto it, Thou shalt love thy neighbour as thyself. <sup>40</sup> On these two commandments hang all the law and the prophets. (Matthew 22:37-40)

I go through each Commandment in some detail on my website and in my book *GRAFTED: Embracing Torah* (also available at the website).<sup>63</sup>

**20:3 1st Commandment** - "No other gods before me". Elohim is the only God, so what are the other gods in our life that may come before Him?

Worship of other gods or anything more than Elohim is idolatry, and since they entered into the Covenant (marriage) with Yahweh, it is also adultery (Jeremiah 3:8-9).

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<sup>63</sup> Robert Keck; <https://graftedonline.com/>

Whatever is loved, feared, delighted in, or depended on, more than God, that we make a god of. This prohibition includes a precept, which is the foundation of the whole law, that we take the Lord for our God, accept him for ours, adore him with humble reverence, and set our affections entirely upon him. There is a reason intimated in the last words, *before me*. It intimates, 1st, That we cannot have any other god but he will know it; 2d, That it is a sin that dares him *to his face*, which he cannot, will not overlook. [BH]

Yahweh later warned the Israelites that they would be tempted by the gods (and traditions) of the land they would enter (Deuteronomy 18:9-12). Not only were they tempted, but they also embraced the pagan gods and rituals - repeatedly.

What does idolatry look like in the modern world? What do people worship today?

*Gods of the arena* comes to mind. Sports are wonderful and the great talent is exhilarating, but how many people do we know that have a virtual shrine in their home of their favorite sport's team or individual athlete? How many people do we know that spend endless hours listening to and pouring over

broadcasts and statistics, collecting sports' memorabilia, and debating the greatness of present and historical sports' figures?

Sports' fanatics, Cosplay characters, music groupies, environmental extremists, religious (as opposed to Godly) zealots - anything that can be good in normal circumstances can become idolatry based on one's intensity and level of devotion.

Even intellect can become a god. Yahweh blessed King Solomon with great wisdom to help him rule justly over Israel (1Kings 3:9-14). Over time, his quest for knowledge perverted his faithfulness to Yahweh as he sought after the gods of his foreign wives (1Kings 11:3-6).

People of intellect often think they can be moral in the absence of a universal God and His precepts. The French Revolution denounced Roman Catholicism and replaced Yahweh's moral code with the "Cult of Reason". Faith is mocked and ridiculed today amongst governmental leaders and university faculties - their enlightened vision for humanity is seen as *superior* to antiquated faith.

What activities do you now pursue are temptations and precursors for leading you to idolatry?

Worshipping a mythical goddess (e.g., Starbucks) does not necessitate a shrine and comfort with embracing ungodly product logos, music lyrics,

4 Thou shalt not make unto thee 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:

5 Thou shalt not bow down thyself to them, nor serve them: for I Yahweh thy 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;

screen images, and political causes makes one receptive to being beguiled in other ways.

Continually examine how much time you spend in prayer and devotion compared with worldly activities. Have people in your life to help keep you accountable.

**20:4-6 2d Commandment** - “No graven images”. This Commandment has two requirements: don’t make images (*pecel* / *peh'-sel* [H6459] an idol:--carved (graven) image) of heavenly things and do not worship them.

I *am* Yahweh: that *is* my name: and my glory will I not give to another, neither my praise to graven images. (Isaiah 42:8; see also, 48:11)

“Water under the earth” - the water that is lower than the visible earth (the depths of the oceans). [BH]

Yahweh has often commanded that graven images be created (e.g., the cherubim on the Ark of the Covenant and a bronze serpent), but He never commanded that they be worshipped.

Moses was directed to make the bronze serpent and place it upon a pole so the Israelites could see it and thereby be healed of lethal snake bites (Numbers 21:8-9). Over the following 750 years, the Hebrews began to revere the serpent so much that King Hezekiah had it destroyed to keep the people from worshipping it.

Anything worshipped outside of the Father and His son strengthens Satan and his demons. Evil spirits seek the worship that is due to the Father and provide many opportunities for one to divert their attention from that which is worthy of your praise.

The Father is jealous of His people (why would He go through so much bother in Egypt and at the Red Sea if He did not care for them?) and does not want them inviting hordes of evil into their lives.

**20:5** “Visiting” - *paqad* / *paw-kad* [H6485] to visit (with friendly or hostile intent); by analogy, to oversee, muster, charge, avenge, bestow, (appoint to have the, give a) charge, commit, do judgment, punish, reckon.

The punishment being not lengthened in vengeance, but distributed in mercy over the third and fourth, so that the whole weight falls not on the first or second. [EWB]

If Yahweh justly struck the first generation without compassion, there might not be *any* future generations.

Still, Yahweh is not known for executing punishment on individuals - especially when there is a vibrant legal community that can dispense justice (Sodom and Egypt did not have one). He definitely does not target innocents for punishment because of the sins of others.

<sup>19</sup> Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. <sup>20</sup> The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (Ezekiel 18:19-20)

There are natural *and* supernatural consequences to our actions and they can benefit or harm many others in our sphere of influence. The consequences of honoring demons (the impact of which could affect a family for multiple generations), especially since Israel was Satan's primary target to try to stop the Christ-line. Yahweh repeatedly steps in to stop satanic attacks (e.g., the

<p><b>6</b> And shewing mercy unto thousands of them that love me, and keep my commandments.</p>
--

snakes in the wilderness - Numbers 21:5-9), but individuals who invite satanic activity and possession are less likely to receive assistance.

It would be similar to the difference between a person who desires to commit suicide by jumping off a building and someone who is thrown from a building against their will. Yahweh is much more likely to supernaturally help the second person and less likely to thwart the first person's free will.

Negative consequences are sure to impact the suicide's family and friends, because of their action (and the interpretation and/or misplaced guilt associated with that action), not through any additional action of Yahweh.

**20:6** "Thousands" - in context, *to the thousandth generation*.

This part of the commandment would seem to prove God's previous statement about the third and fourth generation is not to be taken literally. If one takes the first part literally - that God punishes the children of evildoers to the fourth generation - then one must take the second part literally as well: God rewards the descendants of those who obey God for a thousand generations. But that is as morally impossible as the first part. [RB]

7 Thou shalt not take [יְהוָה] the name of Yahweh thy Elohim in vain; for Yahweh will not hold him guiltless [יְהוָה] that taketh [יְהוָה] his name in vain.

Part of *love* is following the rules. Our spouses' show their love by following their wedding vows and other guidelines that are enacted by both parties to further the relationship. Children honor their parents by following the rules of the house.

We show our love for the Father by following His Word.

<sup>4</sup> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. (1John 2:4-5)

**20:7 3d Commandment** - "Taking Yahweh's name in vain."

This is often cited to chide people for using Elohim's name when cursing. That could be an example, but the Hebrew word is *shav*:

"Vain" - *shav'* / shawv [H7723] in the sense of desolating; evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjective), uselessness (as deceptive, objective; also adverbially, in vain):-- false(-ly), lie, lying, vain, vanity.

It means using Yahweh's name to promote a *falsehood* that destroys or ruins. This seems to imply more than invoking Yahweh's name in profanity.

Have you ever been told, "God told me to tell you \_\_\_\_\_". (fill in the blank) and the prophecy did not come to pass? It could be that it was a "conditional" prophecy and you did not meet the conditions (e.g., *God told me you will be the next mayor*, but then you don't register to run for the office).

It could also be that Yahweh did not speak those words to the prophet and they were speaking on their own volition but said it was *of God* (they lied) to vainly make their pronouncement sound more important.

Do not attribute things to Him that are not of Yahweh. Sports' figures like to say, *God helped me score that point* or other such nonsense. I'm not speaking from actual knowledge, but I assume Yahweh does not prefer your sport team or your favorite athlete over any other - besides, isn't the opposing team praying for success, also? I am pretty certain that Yahweh is not *rigging* games.

It is true that some people are blessed with great ability and it is proper to thank Elohim for that, but if you think Elohim is adjusting the trajectory of a basketball or causing an outfielder to leap higher to stop a home run then you probably have a low opinion of what Elohim is really busying himself with.

The actual meaning of this commandment is doubtlessly associated with the Covenant that Yahweh has just made with His people. The Covenant is compared to a marriage covenant. Israel is often referred to as the bride who married the Father (later, Christ will be referred to as the bridegroom - 2Corinthians 11:2). When a couple get married, traditionally the bride takes the name of the groom.

Imagine proposing or accepting a proposal of marriage. You make wedding preparations, invite guests, and prepare plans to combine your life with your new spouse. Then, shortly after the ceremony, you find your partner whoring around with diseased tramps.

It is not difficult to remain friends with someone who cheats on their spouse, but it is nearly impossible to remain civil with a spouse who cheats - and that civility is probably only possible because there are children impacted by the infidelity.

You thought pledging yourself to them and giving your name to them meant something special, but they treat it as if you and the marriage had no value. Yahweh divorced Israel because they whored after other gods (committed

**8** Remember [זכור] the sabbath day, to keep it holy.

**9** Six days shalt thou labour, and do all thy work:

“adultery”) after accepting His Covenant (Jeremiah 3:8).

Know what Yahweh promises and know what he expects from those who want to covenant with Him and His son. Do not accept His proposal and then spit in His Face.

“Guiltless” - FOS: *Tapeinosis* (Demeaning) - emphasizing that He will emphatically hold him guilty of breaking the Covenant and the Law.

Accepting the Covenant in vain is to repudiate Yahweh and all His blessings, including life in the age to come.

By the way, if you are using Elohim’s name in your cursing, then, *Bob damn it - stop doing it!* I’m sure it is not His favorite thing to hear coming out of your mouth.

#### **20:8-11 4th Commandment -**

“Remember the Sabbath” - it was already hallowed and sanctified by Yahweh (Genesis 2:2-3).

Yahweh designated the seventh day for a reason and ordered **us** to keep it holy / *hallowed* (Hebrew: *qadash* [H6942] - wholly consecrate, dedicate, sanctify) for a reason. The reason has

#### **Figure of Speech: TAPEINOSIS (Demeaning)**

*A lessening of a thing in order to increase it.*

*Ta-pei-nō'-sis.* Greek ταπεινωσις, a *demeaning* or *humbling*.

This differs from *Meiosis* in that in *Meiosis* one thing is diminished in order, by contrast, to increase the greatness of *another*, or something else.

Whereas, in *Tapeinosis* the thing that is lessened is the *same* thing which is increased and intensified.

not changed! Keep the day holy and rest (in that order).

The original Sabbath is the culmination of all the mighty works Elohim created to make life possible for us. The seventh day also symbolizes the one thousand years of the Millennial Kingdom (four thousand years in the Old Testament - two thousand years since the resurrection of Messiah, followed by a thousand years of *rest*) - the seventh millennium is essentially a sabbath.

All of Yahweh's prescribed days have a dual purpose: one remembered and one to look forward to. We are to remember that Yahweh created heaven and earth for us, His people, and look forward to the thousand-year rest when Christ rules on earth.

Sabbath is the only ritual commandment in the Ten Commandments. This means the Shabbat is the most important ritual in the Torah. [RB]

It is also unique in that it is to be observed by and compelled upon believers, nonbelievers, servants (slaves), and animals.

The Israelites probably were not given a day off, each week, when they were slaves in Egypt, but as free men, they have the choice to do so, and if they keep it, they are to ensure those around them were able to keep it, also.

“Labour” - The Hebrew accent (*zarka*) marks this word for emphasis: implying that the fourth Commandment is two-fold, and no seventh-day rest can be really enjoyed without,

or apart from, the six days of labour. [EWB]

“work” - *m̄la'kah* / mel-aw-kaw' [H4399] deputyship, i.e. ministry; generally, employment (never servile) or work (abstractly or concretely); also property (as the result of labor):--business, + industrious, occupation, (+ -pied), + officer, work((-man), -manship).

“Any work” - FOS: *Synecdoché* (of Genus), “*all* for the greater part” - any *forbidden* work.

Yahweh rested from His *creative* work and all prohibitions should take this into consideration. If your work produces (or is intended to produce) a monetary profit or enhances something that already exists, it probably is something to avoid.

Working seven days a week (even if done voluntarily) makes one a slave to their job - it is not only depressing, but also can be seen as idolatry. If you give all your time, every day, to your employer, then who is first in your life?

There can be problems with overwhelming debt because of a lawsuit or a medical procedure. This makes life tough, and a lender is not going to tell you, “It is okay to pay late because I know you must keep the Sabbath” (even though they should). Seeking overtime on sabbath to overcome a temporary dilemma may be necessary, but make this the last choice, not the first.

As important as this commandment is, there are obvious and necessary exceptions. Pastors and Rabbis work on this day to help make it holy for partitioners.

Many doctors, nurses, policemen, firemen, and soldiers must work on Sabbath for obvious reasons. There is still sickness, crime, and housefires that happen on Sabbath and must be dealt with immediately.

<sup>11</sup> And [Yeshua] said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

<sup>12</sup> How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. (Matthew 12:11–12)

Yeshua healed people on the Sabbath because they needed healing! If one's schedule requires them to work every Sabbath (often the case with new support personnel), then one may need to temporarily pick a different day (or different days, for a rotating schedule) to celebrate the Sabbath.

**20:10-11** Scripture is rather specific that the seventh day - what we refer to as Saturday - is to be a remembrance of Yahweh's work of

**10** But the seventh day *is* the sabbath of Yahweh thy Elohim: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

**11** For *in* six days Yahweh made [־הא] heaven and [הא] earth, [־הא] the sea, and [־הא] all that in them *is*, and rested the seventh day: wherefore Yahweh blessed [־הא] the sabbath day, and hallowed it.

Creation and a day of rest. How Sunday became the *Christian Sabbath* has many legends but none of them provide scriptural evidence that Yahweh made a change to His Commandment.

The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday. (*Catholic Mirror* - the official organ of Cardinal Gibbons, September 23, 1893)

Sunday is founded, not of scripture, but on tradition, and is distinctly a Catholic tradition. As there is no scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday and thus leave Catholics in full possession of Sunday. (*Catholic Record*, September 17, 1893)

Even if evidence of a heavenly change could be found, where is the evidence that the new day is being kept *hallowed* by Christians?

12 ¶ Honour [אָר] thy father and [אָר] thy mother: that thy days may be long upon the land which Yahweh thy Elohim giveth thee.

Working, shopping, going out to eat - the list of violations is extremely long. Remember, much of the observance of Sabbath can be open to interpretation (keeping the Shabbat is not) and that you are responsible for determining whether you are keeping the Commandment as Yahweh desires.

Many look upon the 4th Commandment as a *negative* mandate because the Word invests more time in proscribing what not to do over what to do. Sabbath is invoked *for* His people, so they can recharge and reorder their priorities.

The tendency was to press the negative aspect to an extreme, and to ignore the positive one. By the time of the Maccabees it had come to be considered unlawful to defend oneself against the attack of an enemy on the Sabbath (1Maccabees 2:32-38; 2Maccabees 5:25-26; 6:11; 15:1); and, though this extravagant view did not maintain its ground, yet at the time of our Lord's ministry a rigour of observance was in vogue upon other points which exceeded the limits of reasonable exegesis. Our Lord's practice was pointedly directed against the overstrained theory of Sabbath observance which was current in His day. [BH]

Try not to be legalistic. It is not Yahweh's intention for us to screw ourselves up in knots trying to keep the Sabbath. Remember that Yeshua told us, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27-28). Yahweh is looking to the heart of your actions (and/or inactions). Try to do what Yahweh has asked in the best way that works for you.

He *blessed* the day and *hallowed* (separated) it. Give it (and Him) the honor and respect it deserves.

**20:12 5th Commandment** - "Honor Your Parents." The first of our duties to mankind.

Of all our duties to our fellow-men, the first and most fundamental is our duty towards our parents, which lies at the root of all our social relations, and is the first of which we naturally become conscious. Honour, reverence, and obedience are due to parents from the position in which they stand to their children: (1) As, in a certain sense, the authors of their being; (2) as their shelterers and nourishers; (3) as their protectors and educators, from whom they derive the foundation of their moral training and the first elements of their knowledge. [BH]

“Honour” - *kabad* / kaw-bad' [H3513] to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; boast, be chargeable, glorify, be (make) glorious (things), glory, (very) great, be had in) honour (self), (be) honourable (man), nobles, prevail, promote (to honour).

In a time where the family name was derived from the character of the person, it was highly regarded and was to be kept by the character of those living in the house. This mirrors the instruction upon keeping the name of YHWH from being obscured, so too, you are not to bring shame on the family name. [BBC]

This Commandment is repeated, prominently, several times in Scripture. When Yahweh is speaking to Moses, He commands that the Israelites, be holy, fear (*yare'* [H3372] - revere) their parents (the mother is mentioned before the father, in this verse, emphasizing that *both* are to be equally revered), and keep the sabbath - in that order (Leviticus 19:1-3).

When Christ confronted the Pharisees, his response to their accusation was to accuse them of transgressing the fifth Commandment by changing it through their traditions (Matthew 15:3-6).

In Ephesians 6, the apostle Paul declared that this is “the first Commandment with promise”.

The promise may be understood in two quite different senses. (1) It may be taken as guaranteeing **national permanence** to the people among whom filial respect and obedience is generally practised; or (2) it may be understood in the simpler and more literal sense of a pledge that obedient children shall, as a general rule, receive for their reward **the blessing of long life**. [BH]

Paul also admonished fathers to not provoke (*parorgizo* [G3949] - enrage) their children, but rather to “bring them up in the nurture and admonition of the Lord” (Ephesians 6:1-4). A child will likely fail to honor Yahweh if they are not trained to do so by their parents' words and actions.

If a child does not honor parental authority, he is less likely to honor divine authority (and the converse is also true). There is a hierarchy in life without which moral order is unlikely: God, parent, child. [RB]

The *relationships* one has with parents, children, and others is important - one is less likely to have a meaningful relationship with the Father if all their human relationships are a dumpster fire.

Reuben was Jacob's firstborn and was entitled to the double share of the inheritance, but he lost that right when he dishonored Jacob by sleeping with one of his father's concubines. Joseph loved and honored Jacob in all things

**13 Thou shalt not kill [murder].**

and ended up with the double portion by having two of the tribes of Israel named after his two sons (1Chronicles 5:1).

It is not always easy to honor people we know intimately. Many have horrible memories of abusive or absent parents. Luckily, we are not commanded to *love* our parents.

The Torah commands us to love God (Deuteronomy 6:5), to love our neighbor (Leviticus 19:18), and to love the stranger who dwells among us (Leviticus 19:34). But, in a particularly compelling example of the Torah's psychological sophistication, it does not command us to love our parents. [RB]

*Honoring* people in authority allows us to separate our duty from our feelings - it allows us to be honest in our relationship with them rather than to have to fake an emotion.

Unfortunately, the Word does not give a clear understanding of what is required to "honor Mom and Dad." If Yeshua did something for his Father, then it is a good example for us also. Remember, others not only listen to what we say but they also look to what we do.

Here is a partial list of things that one can do to honor:

- Pray for your parents.
- Follow their guidance when under their roof, and consider their guidance when you are on your own.

- Show restraint - does anger or ridicule further the relationship?
- If they were abusive, do not render abuse against them (be better than they were). If they *are* abusive, defend yourself from physical harm.
- Care for them in their old age. They may need to move to a nursing home, but you can still visit, share meals, and engage with them. Treat them the way you will your children to treat you in your waning years.
- Forgive them. It may be impossible to forget what they may have done to you, but the Word does not ask us to forget (that would be reckless), only to forgive. Don't let the anguish of the past continue to devastate your present and your future.

**20:13 6th Commandment - "Do not Murder".**

"Thou shall not kill" appears to be a huge contradiction because the Israelites were being told to *not kill*, here, but later, Yahweh orders them to "utterly destroy" everyone in the land they were to possess, including the cattle and to burn all the spoils (Deuteronomy 13:15).

The word *kill* is mistranslated from the Hebrew. It is the Hebrew word *ratsach* [H7523] that is defined as *murder*. All murder is killing, but not all killing is murder.

Black's Law Dictionary defines murder as:

The crime committed where a person of sound mind and discretion (that is, of sufficient age to form and execute a criminal design and not legally "insane") kills any human creature in being (excluding quick but unborn children) and in the peace of the state or nation (including all persons except the military forces of the public enemy in time of war or battle) without any warrant, justification, or excuse in law with malice aforethought, express or implied, that is, with a deliberate purpose or a design or determination distinctly formed in the mind before the commission of the act, provided that death results from the injury inflicted within one year and a day after its infliction.

Murder requires motive and planning. It entails a cold-blooded determination to end a life and a methodical plan to achieve that end. Manslaughter is not murder because the requisite motive is not present; there was no plan to kill someone even if there was a plan to commit a crime.

Crimes of passion or negligence are normally considered "Manslaughter" and Yahweh provides for these by establishing "cities of refuge" (Numbers 35) where people could go to escape the revenge of the victim's family and/or friends while they

waited on the judicial system to assess the facts and render judgment.

Fighting in combat in the defense of the nation is not murder, unless you are doing it wrong. Fighting as a mercenary (solely for wages), for promotion of one's self, or as a result of anger or malice (duels would be included here) are not instances of self-defense.

Oftentimes, the wrong people may get killed as part of the collateral damage of waging war. This is going to happen when people are in or near a battlefield. Civilians are considered combatants in most cases when they support the military of their nation - their taxes, food, and moral support make them an active participant.

Yahweh destroyed (*not murdered*) the entire earth because His creation had become so irreparably corrupted. "Sons of God" (angels or devils) cohabitated with human women and created the mighty men (giants - *Nephilim*) of Genesis 6.

And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (Genesis 6:5)

There was no way to redeem this corruption, which would have ultimately destroyed the entire creation, so Yahweh decided to start over with the sole man who was "just and perfect and walked with God" (Genesis 6:9) - Noah. The Flood was necessary to save what was left of His Creation.

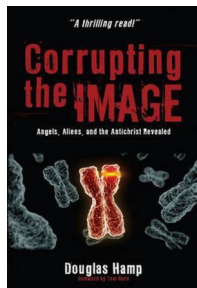
**14 Thou shalt not commit adultery.**

This corruption made it onto the Ark in the DNA of many of the survivors. It appears that the effects manifested themselves almost immediately in the offspring of Noah's son Ham (see the notes at Genesis 9:25-26).

The "Noahide Laws" address the taking of life, also (see the notes at Genesis 9:6).

All of this narrative is a fascinating study that I address multiple times in my book, *GRAFTED: Embracing Torah*. There are also many good videos about it on YouTube.

Doug Hamp has written a book entitled *Corrupting the Image* that goes into



great detail of how the *Nephilim* corruption could have passed into the general population after the Flood, even though all the original *Nephilim* died before the Flood. He has

made multiple YouTube videos, also.

Self-defense is not murder, which is why Yahweh commanded His people to "utterly destroy" the people in Canaan. The Word tells us that giants inhabited the land (Numbers 13:31-33), meaning that descendants of the *Nephilim* were still present. Eight of the ten spies (the eight fearful ones) who went into Canaan verified the existence of the giants.

Joshua and Caleb did not dispute the size of the giants (estimated at *thirty-six feet!*). They believed they could defeat these brutes with the assistance of Yahweh (Numbers 13:30; 14:6-9). He would not assist the Israelites in killing the inhabitants of Canaan if He meant generalized *killing* in this verse.

The punishment for murder is death (Exodus 21:12-15 and Numbers 35:16-19) which is to be administered by man, so He could not have meant generalized *killing* in this verse.

**20:14 7th Commandment - "Do not Commit Adultery"**

Adultery is an invasion of the household, a destruction of the bond which unites the family, a dissolution of that contract which is the main basis of social order. It was forbidden by all civilised communities, and in uncivilised ones frequently punished with death. [BH]

This one is especially hurtful to Yahweh, as well as to the cheaters and the cheaters' spouses (and the children of the couple . . . and the relatives of the couple . . . And the friends of the couple - are you picking up on the *far-reaching* destructive nature of this sin?). The consequences for conviction of adultery included the death sentence for both parties in the affair (Leviticus 20:10).

This breaking of a solemn commitment is not necessarily sexual, though that is normally the manifestation of it and the easiest way for Satan to tempt people into ignoring the marriage vow.

Pagan worship often included sex acts and temple prostitutes, so their services were much more “hip” than the rabbi reading from the Torah down at the local synagogue. The physical made it easier to draw the faithful away from true Covenantal worship to profane, adulterous rituals.

<sup>6</sup> The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. <sup>7</sup> And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. <sup>8</sup> And I saw, when for all the causes whereby backsliding **Israel committed adultery I had put her away, and given her a bill of divorce**; yet her treacherous sister Judah feared not, but went and played the harlot also. <sup>9</sup> And it came to pass through the lightness of her whoredom, that **she defiled the land, and committed adultery with stones and with stocks.** (Jeremiah 3:6–9; emphasis added)

Yahweh compares adultery with idolatry (Commandment number 1), and the Israelites generally suffered catastrophic results by condoning idolatry.

King David was a “man after God’s own Heart,” yet he committed adultery with Bathsheba, and then he had her husband (Uriah) murdered to hide the adultery. The result was the death of their first child (the result of the adultery) and the prophecy that “the sword shall never depart from thine house” (2Samuel 11–12).

Violence was rampant among David’s children, even to the point where his son Absalom attempted to overthrow David’s kingdom - and he nearly succeeded (2Samuel 15-18).

The houses of Israel and of Judah (the Northern and the Southern Kingdoms) were repeatedly warned of the consequences of idolatry and adultery, yet they continued to defy Yahweh. Even after the house of Israel was conquered and carried away into Assyria (which was prophesied), the house of Judah continued whoring after Ba’al until the Babylonians later conquered them and carried them away from the land and made them slaves for 70 years.

Yeshua confirmed that this sin is not just committed by a physical act:

<sup>27</sup> Ye have heard that it was said by them of old time, Thou shalt not commit adultery: <sup>28</sup> But I say unto you, That whosoever looketh on a woman to lust

**15 Thou shalt not steal.**

after her hath committed adultery with her already in his heart (Matthew 5:27-28).

In the Covenant, the Law is to be written in our hearts. It appears wickedness tries to take up residence there also. Avoid this one at all costs.

**20:15 8th Commandment**

“Thou shalt not steal,” prohibited not only the secret or open removal of another person's property, but injury done to it, or fraudulent retention of it, through carelessness or indifference (Exodus 21:33; Exodus 22:13; Exodus 23:4-5; Deuteronomy 22:1-4). [BH]

“Steal” - *ganab* / *gaw-nab'* [H1589] to thief (literally or figuratively); by implication, to deceive:--carry away, steal (away), get by stealth.

To take away by stealth or to *deceive* the heart or mind of anyone. This is not just the physical taking of someone else's property, but stealing also involves emotional and spiritual harm through deceit.

A guileless person can be said to be very innocent and trusting. If one acts badly and that person loses their innocence, it can be said that someone *stole their innocence*. They will never be able to get it back.

<sup>2</sup> And Jesus called a little child unto him, and set him in the midst of them,

<sup>5</sup> And whoso shall receive one such little child in my name receiveth me. <sup>6</sup> But whoso shall offend (*skandalizo* [G4624] to entrap or entice to sin) one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. (Matthew 18:2, 5-6)

We can steal someone's reputation (their *good name*) through libel, slander, gossip, or humiliation - it is a particularly destructive form of theft. Unlike money or property, once a person's good name has been stolen, it can almost never be fully restored. [RB]

Raymond Donovan was Secretary of Labor in the administration of Ronald Reagan. He (and other executives of Schiavone Construction) was accused of defrauding the NYC Transit Authority on work done on the NYC subway. Donovan resigned his cabinet position and faced criminal charges lasting over two years - he was not only found not guilty by a jury, but the jurors gave him a standing ovation at the trial. Donovan famously remarked, *Which office do I go to get my reputation back?*<sup>64</sup>

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<sup>64</sup> David Wildstein; Labor Leader: Raymond Donovan, U.S. Secretary of Labor under Reagan; <https://newjerseyglobe.com/trailblazer/136281/>

Governmental corruption is *legalized* theft, but it is still theft. The obvious example involves officials taking bribes to pass favorable legislation or grant exclusive privileges, but less obvious theft undermines stability and trust. Officials awarding costly grants to entities that then reward the officials with kickbacks or gifts are stealing from taxpayers to enrich the officials and their friends. Spending more than is reasonably budgeted is theft through inflation - devaluing the currency steals purchasing power from the taxpayers who find that the higher, inflated prices mean their dollars do not buy as much as the previous year.

Since jails were not as plentiful as they are today, one convicted of theft often became an indentured servant (slave) of the victim until they paid off the debt (Exodus 22:3). The victim was not required to suffer loss and to also pay for the room and board of the thief while they sat in prison.

We can even steal from Yahweh:

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. (Deuteronomy 4:2)

**16** Thou shalt not bear false witness against thy neighbour.

The traditions of men steal from the integrity of the Word. Taking away (purposely ignoring) from Yahweh's Commandments is stealing the truth.

That is exactly what the devil did to Eve and tries to do to us:

The thief cometh not, but for to steal, and to kill, and to destroy" (John 10:10).

**20:16 9th Commandment** - "Do not Lie"

The ninth commandment concerns our own and our neighbour's good name. This forbids speaking falsely on any matter, lying, equivocating, and any way devising or designing to deceive our neighbour. Speaking unjustly against our neighbour, to hurt his reputation. Bearing false witness against him, or in common conversation slandering, backbiting, and tale-bearing [gossip]; making what is done amiss, worse than it is [exaggerating], and in any way endeavouring to raise our reputation upon the ruin of our neighbour's. [BH]

Don't lie about anyone - in or outside of an official proceeding (the Word does not specify a place where we should not lie). Don't embellish the



truth either. In an *Esquire* magazine interview (February 3, 1996), Bob Kerrey (Democratic senator from Nebraska) spoke admiringly of the President when he said, “Clinton’s an unusually good liar. Unusually good.”

This is not a skill someone should desire to put on their résumé nor something one should admire in someone.

We all know people like this, but the size of the lie nor the quantity of the lies is the standard. Lying is not acceptable even if it is just a fib, a white lie, a tall tale, a fiction, an aspersion, or any other cute title given for falsehoods.

I love a good *yarn*, and as a soldier, I learned the fine art of telling a story. The stories typically began with, “There I was . . .” Soldiers customarily sit around eating or cleaning their weapon while waiting for something to happen or someone higher up to make a decision. It was common to pass the time telling jokes or sharing stories - and they better be good, *or else*.

The interesting thing about soldier stories is that they get *better* every time they are told. This is embellishment for the sake of entertainment, not to speak falsely *against* another person.

If lying *against* my neighbor is prohibited, is the adverse allowable? Can lying be allowable and even moral? Those that lied to the Nazis about hiding Jews were obviously more moral than those that told the truth - which led to the murder of those Jews. [RB]

Today, we would refer to “bearing false witness against your neighbor” as the crime of committing *perjury*. Black’s Law defines perjury as:

The willful assertion as to a matter of fact, opinion, belief, or knowledge, made by a witness in a judicial proceeding as part of his evidence, either upon oath or in any form allowed by law to be substituted for an oath, whether such evidence is given in open court, or in an affidavit, or otherwise, such assertion being known to such witness to be false, and being intended by him to mislead the court, jury, or person holding the proceeding.

This is so serious it is included three times in the seven things God hates:

<sup>16</sup> These six *things* doth the LORD hate: yea, seven *are* an abomination unto him: <sup>17</sup> A proud look, a **lying tongue**, and hands that shed innocent blood, <sup>18</sup> An heart that deviseth **wicked imaginations**, feet that be swift in running to mischief, <sup>19</sup> A **false witness that** speaketh lies, and he that soweth discord among brethren. (Proverbs 6:16–19 - emphasis added)

Justice can never be achieved if witnesses in a matter are allowed to lie and no punishment is exacted for the falsehoods. We cannot live civilly among each other without justice.

The Word demands that we do unto false witnesses as they had intended to do against the innocent.

<sup>18</sup> And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; <sup>19</sup> Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. (Deuteronomy 19:18–19)

#### **20:17 10th Commandment - “Do Covet”**

“Covet” - *chamad* / khaw-mad' [H2530] to delight in:--beauty, greatly beloved, covet, delectable thing, (X great) delight, desire, goodly, lust, (be) pleasant (thing), precious (thing).

To covet is much more than “to desire.” The Hebrew verb *lachmod* means to desire to the point of seeking to take something that belongs to another person. Note there are two operative elements here: “seeking to take,” and “belongs to another person.”

**17** Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

Commandments Six, Seven, Eight, and Nine prohibit murder, adultery, stealing, and perjury. What could be left for the final commandment to prohibit?

What remains is a prohibition of the primary reason people murder, commit adultery, steal, and lie - they covet something that belongs to others: their spouse, their house, their servants, their animals, etc. [RB]

Coveting is a thought *and* action crime, but the thought comes before the action and the thought, if left unchecked, is likely to bring about the wrongful action.

the Divine Law should distinctly assert a control over men's thoughts and feelings, since they are the source of all that is evil in word and act; and true godliness consists in bringing “every thought into captivity to Christ” (2Corinthians 10:5).

Envy is like a gateway drug - left unchecked, it can lead to any number of sins. King David comes to mind again. He committed adultery with Bathsheba and murdered her husband, Uriah, but it started with David watching Bathsheba from afar, *desiring* her greatly, and acting in a vile way (2Samuel 11).

As king, he could have had any woman in the kingdom he desired, but envy led to him to covet his neighbor's wife.

Cain murdered his brother, Abel, because he was envious that God preferred Abel's sacrifice over his own. The murder did not take place at the sacrifice, but the seeds of jealous bitterness were planted at that time (Genesis 4:3-8).

Wanting what your neighbor has is not a sin. If they have a riding mower and you are still pushing a mower over your two-acre lot, then you are naturally going to want what they have or something similar. If you go about doing the right things to get your own riding mower, then your envy is a good thing. In this case, desire set a goal for you to achieve. You don't want their actual mower but something similar.

If you sneak over and steal their mower and then paint it so that you can claim it is not theirs, then you have crossed an ugly line that used to be a barrier to you, but is now only a minor obstacle that you can readily cross again in the future.

In the same way, if you sneak over and sabotage their riding mower (essentially taking it from them even though you do not possess it) so that they will be as equally miserable as you are pushing a mower over their lot, then you have let envy begin to tear down the fabric of your society.

The oft-told story of the two families driving past a mansion is illustrative. One family drives past the mansion, and

the parents tell their children, "Look at that big house. It's much too big for what they need. They should not be allowed to waste money so frivolously."

The second family drives past the same house, and the parents tell their children, "Look at that big house. If you work hard and save your money, then you will be able to afford a big house someday."

The story is oversimplified and not very realistic (lots of people work hard and save their money but cannot afford a mansion), but it does demonstrate the two mindsets.

Socialism is the ideology of envy. Don't think it's fair that others have more than you? Your leaders can take what the rich have (this class of people will eventually include the *not-so-rich*, later, the *doing okay*, and finally the *barely scraping by* as the leaders drain more and more wealth from its citizens) and give it to others (the "poor").

Socialism breaks down the entrepreneurial spirit because no one will want to work harder for more because it will be taken away. In the end, people stop working because they know that someone else's labor will provide for them. At this point, people must be forced to work, and those who cannot produce must be eradicated because they are a drain on the economy (the Nazis referred to them as "useless eaters").

This is why socialism always fails, and the results are devastatingly deadly. Everyone becomes equally miserable, except for the leaders who impose socialism but exempt themselves from its deprivations. The only way to maintain the system is through force and murder.

These Ten Commandments are the best known portions of the Law of Yahweh. There are 603 additional mandates given by Yahweh in His Torah to set up parameters for us to live peaceably with the Father and each other.

The purpose of Law in showing men what God's principles and attributes and morals are, and what pleases and displeases Him will go on until at least the Millennial Kingdom, how else will we know what God's definition of sin is? It's the same procedure for us with Christ: we're made aware of His presence, then follows His offer to be our Lord, and IF by our own choice we respond with a "yes", He enters into relationship with us and guides

us according to the Father's will. The words from here to the end of Deuteronomy are the will of the Father. Why would anyone think that the principle for entering into a relationship with Yehoveh would be different for us today, than it was for Israel, at Mt. Sinai, a mere 3400 years ago? Time is irrelevant to God. [BBC]

The Christian Church teaches that the Law no longer applies to believers in Yeshua Ha'mashiach as their Messiah, but this runs counter to common sense (Why would Christ call for the abolishment of the Law after his death, but then bring it back to govern his Millennial Kingdom?) and New Testament Scripture:

Do we then make void the law through faith? God forbid: yea, we establish the law. (Romans 3:31)

<sup>3</sup> And hereby we do know that we know him [Christ], if we keep his commandments. <sup>4</sup> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that



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

**19** And they said unto Moses, Speak thou with us, and we will hear: but let not Elohim speak with us, lest we die.

we are in him. <sup>6</sup> He that saith he abideth in him ought himself also so to walk, even as he walked. <sup>7</sup> Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. (1John 2:3-7)

**20:18** “Saw the thunderings” - FOS: *Zeugma* (Unequal Yoke) - one cannot see thunder, emphasizing the supernatural nature of all the phenomenon taking place. Phenomenon that scared the hell out of the people and caused them to run from the mountain.

Even Moses was not exempt from the magnitude of this event:

**Figure of Speech: ZEUGMA**  
(Unequal Yoke)

*Zeug'-ma*. Greek ζεύγμα, a yoke; from ζύγνυμι (*zcugnumi*), to join or yoke together.

This name is given to the figure, because one verb is yoked on to two subjects while grammatically it strictly refers only to one of them: The two subjects properly require two different verbs.

The second verb is omitted, and the grammatical law is broken, in order that our attention may be attracted to the passage.

Though the law of grammar is violated, it is not “bad grammar”; for it is broken with design, legitimately broken, under the special form, usage, or figure, called ZEUGMA

And so terrible was the sight, that Moses said, I exceedingly fear and quake. (Hebrews 12:21)

**20:19** The people feared to be in the presence of Yahweh (the disconnect is that we are always in His presence because nothing can be hidden from Him - Luke 8:17; Hebrews 4:13). How many of the Commandments had the guilt-ridden Israelites violated?

Yahweh had plagued Egypt with thunderings and fiery hail (the seventh plague - Exodus 9:23) for their refusal to do His Will - it was reasonable for them to believe the same could happen to them. It was not reasonable for them to think they could hide behind a mediator (Moses) after witnessing so majestic a display.

Moses, initially, was fearful and did not believe he was worthy of being in the presence of Yahweh - making many excuses in an attempt to have Yahweh choose someone else to work with (Exodus 3:6-11).

**20:20** Moses tells them Yahweh did this on purpose to make a lasting impression on them - to give them reason to fear sin.

“Fear not” and “His fear” - FOS: *Antanacclasis* (Word-Clashing) - emphasizing that the Israelites need not *fear* (dread [H3372]) having His *fear* (moral reverence [H3373]) before their faces.

“Prove” - *nacah* / naw-saw' [H5254] to test; by implication, to attempt:--adventure, assay, prove, tempt, try.

Yahweh was testing them, as He did with the manna (Exodus 16:4) and many other times in the Torah. We are also told to test prophecy.

Prove [test] all things; hold fast that which is good. (1Thessalonians 5:21)

**20:21** The people stood afar off, but Moses drew near and ascended the mountain again.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (Ephesians 2:13)

**20:22** Moses is instructed to remind the Israelites that it was Yahweh that spoke to them (as if they could forget that quickly).

**20** And Moses said unto the people, Fear not: for Elohim is come to prove [תִּכַּח] you, and that his fear may be before your faces, that ye sin not.

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

**22** ¶ And Jehovah said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

**23** Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

**20:23** Now that they have witnessed who He is, Yahweh begins to stipulate the worship service. He wants to ensure that the Israelites don't worship Him the same way that the pagans worship their gods - with idols.

Of course, the Israelites violate this almost immediately with the golden calf (Exodus 32)

**Figure of Speech: ANTANACLASIS**  
(Word-Clashing)

*Repetition of the same Word in the same Sentence, with Different Meanings.*

*Ant'-an-a-cla'-sis*, from *ἀντί* (*anti*), *against or back*, *ἀνά* (*ana*), *up*, and *κλάσις* (*klasis*), *a breaking* from *κλάω* (*klaō*), *to break*. Hence, *a breaking up against*. This name is given to this figure ; because, when a word has been used once in a sentence in its plain and natural sense, it is used again in the same sentence in another sense which breaks up against it. It is the use of the same word in the same sentence in two different senses.

When the Declaration of American Independence was being signed, Hancock said, “We must be unanimous; there must be no pulling different ways.” “Yes,” said Franklin. “we must all **hang** together, or most assuredly we shall all **hang** separately.”

**24 ¶** An altar of earth thou shalt make unto me, and shalt sacrifice thereon [־תא] thy burnt offerings, and [תא] thy peace offerings, [־תא] thy sheep, and [תא] thine oxen: in all places where I record [־תא] my name I will come unto thee, and I will bless thee.

**25** And if thou wilt make me an altar of stone, thou shalt not build it of [תא] hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

**26** Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

**20:24-25** Yahweh is saying that the altar (an altar of dirt rather than one of gold) is not important - the sacrifice upon it is. An altar of hewn stones would tempt the people to carve symbols and images in the stones (imitating pagan practices), violating the second Commandment.

The fourfold emphasis on the word *your* [FOS: *Epizeuxis* - Duplication] connotes as it were: Know that it is not I (God) who have need of sacrifices, but you alone require them, in order

to express your feelings towards Me. The sacrifices are your sacrifices.<sup>65</sup>

The altar could be anyplace that Yahweh approved. The converse, therefore must be true - sacrifices offered at a location that Yahweh does not record His name will not be blessed.

**20:26** Steps on the altar might appear to replicate a ziggurat (e.g., Tower of Babel) - which was used by pagans all over the world.

Accidental exposure would be a distraction from the service.

The garments worn in those countries, being perfectly loose, were easily blown aside, so as to discover the lower parts of the body; to prevent, therefore, this inconvenience, and that no indecency might be intermixed with the service of God, this precaution was necessary. And for the same reason the priests were afterward appointed to wear breeches, which were worn by none of the people besides (Exodus 28:42). [BH]

<sup>65</sup> Umberto Cassuto; *A Commentary on the Book of Exodus* (1997); Ahva Co., Press; Jerusalem



**21** Now these *are* the judgments which thou shalt set before them.

**2** If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

**21:1** “Judgments” - *mishpat* / mish-pawt' [H4941] a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary).

These laws are called judgments; legal precedents, intended to have the force of law. The Heb. *mishpât* means a judicial decision, (1) given in an individual case, and then (2) established as a precedent for other similar cases.

He begins with the laws concerning servants, commanding mercy and moderation toward them. The Israelites had lately been servants themselves, and now they were become not only their own masters, but masters of servants too. [BH]

**21:2** “Servant” - *`ebed* / eh'-bed [H5650] a servant:--X bondage, bond-man, (bond-)servant, (man-)servant. *Ebed* is translated servant or slave based on the context

The Law abolished forced slavery amongst the Hebrews. The penalty for kidnapping a person and selling them into slavery (an institution that still exists today) is death (Verse 16).

There were many reasons why a person would contract to sell themselves into slavery (indentured servitude). Not all people find success in life and many people suffer financial setbacks that they cannot hope to overcome.

Charities existed to help the poor, orphans, and widows, but welfare, as an institution, did not exist in ancient times. A man that could not provide for himself could contract with a wealthy person to trade his labor for a set period of time in exchange for the necessities of life that he could not provide for on his own.

Learning a new, marketable skill could be part of the arrangement or just the opportunity to prove oneself that could lead to a normal job after the servitude has expired. Today, students will often take unpaid internships (generally 3 - 6 months) to gain needed skills, experience, and possibly impress the employer that they should be given a permanent position at the end of the internship.

Approximately 320,000 European workers immigrated to the American colonies through the 1600s as indentured servants, and indentured servitude continued into much of the 1800s until the 13th Amendment made indentured servitude illegal in the United States.<sup>66</sup>

The term of service being six years and the slave's freedom being granted in the seventh year reflects the unequivocal influence of the Law of the sabbath.

"He shall go out free for nothing" - even if the debt is not fully satisfied, the slave is to go free with no further obligation. Later guidance states he is not to be cast out destitute:

<sup>12</sup> And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. <sup>13</sup> And when thou sendest him out free from thee, thou shalt not let him go away empty: <sup>14</sup> Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. (Deuteronomy 15:12-14)

**3** If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

**4** If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

**21:3-4** An existing spouse and/or children would have been part of the contract - they were not *owned* by the master during the course of the servitude, even if they worked for the master (which could satisfy the debt earlier).

An unmarried servant probably hoped to save enough for a dowry once his servitude ended. A wise master who observed the skills of a valued servant, would want to keep them in their service.

Giving the servant a wife did not alter the servant's contract (unless they renegotiated) and he was free to leave at the end of the contract. The wife, however, was probably an indentured servant, also, and therefore would not be entitled to leave at the same time. A good servant was also probably a good husband and father, giving leverage to the master to get continued service by the man.

**21:5-6** "Shall plainly say" - Hebrew: *Saying shall say*. FOS: *Polyptōton* (Many Inflections) - emphasizing that this is a reasoned and deliberate saying.

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<sup>66</sup> Carla Tardi; *Indentured Servitude: Definition, History, and Controversy*; <https://www.investopedia.com/terms/i/indentured-servitude.asp>

**5** And if the servant shall plainly say, I love [אני] my master, [אני] my wife, and [אני] my children; I will not go out free:

**6** Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore [אני] his ear through with an aul; and he shall serve him for ever.

**7 ¶** And if a man sell [אני] his daughter to be a maidservant, she shall not go out as the menservants do.

If the servant was not good at providing for himself, but found that he thrived as a servant, he could choose to become a permanent servant.

This speaks to the difference between Hebrew slaves and slaves of other nations. Not only were there laws to protect a slave from harm from his master (Verses 20, 26-27), but if the Hebrew master was brutal in his treatment, then no one would voluntarily choose to become a permanent slave.

“Judges” - *'elohiym / el-o-heem'* [H430] gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:--angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

The servant would go before the judges (before the magistrates representing Yahweh) and proclaim his desire to continue as his master's servant. This made his service binding and not subject

to the laws concerning the sabbatical years. His ear was then pierced by an awl as a testament to all men that this man had *opened his ear to his master's voice and his will* for the rest of his life (see also, Deuteronomy 15:15-16).

<sup>6</sup> Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. <sup>7</sup> Then said I, Lo, I come: in the volume of the book *it is* written of me, <sup>8</sup> I delight to do thy will, O my God: yea, thy law *is* within my heart. (Psalms 40:6-8 - see also Hebrews 10:5-10)

This is in stark contrast with the Hammurabi Code:

If a slave has said to his owner, “you are not my owner,” he will prove that (he is) his slave (lit., convict him, that (he is) his slave), and his owner may cut off his ear. [HC-282]

**21:7-11** An impoverished family could sell their daughter. This sounds horrible to our modern ears, but there were protections in place to ensure her dignity.

There were two types of maidservant: one that was an actual servant and the other as future bride. These verses deal with a woman that was to be a bride. The maidservant could leave in the sabbatical year like her male counterpart.

**21:8-11** If the master decided he no longer wanted the maidservant, he had to either give her to his son for a wife, or sell her to another Hebrew, or her family could redeem her (provided she was still a virgin), or the master could return her to her family, but the master could not demand a return of the purchase price.

If the maidservant was to be a bride, then the man must marry her when she became of age and her status changed from servant to wife. If the man had more than one wife (or later acquired more wives), the servant had the full rights of a wife, even if she was just a concubine.

These provisos may not have furnished a remedy against all the wrongs of a weak, and, no doubt, an oppressed class; but they were important mitigations of the existing usages, and protected the slave-concubine to a considerable extent. [BH]

**21:12** This is also one of the seven Noahide Laws - Genesis 9:6.

“Smiteth” - *nakah* / naw-kaw' [H5221] to strike (lightly or severely, literally or figuratively):--beat, clap, give (wounds), kill, make (slaughter), murderer, slaughter, slay(-er, -ing), smite(-r, -ing), strike, be stricken, (give) stripes, X surely, wound.

**8** If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

**9** And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

**10** If he take him another *wife*; her food, her raiment, and her duty of marriage, shall he not diminish.

**11** And if he do not these three unto her, then shall she go out free without money.

**12** ¶ He that smiteth a man, so that he die, shall be surely put to death.

This is not an accidental striking of someone. Though the intent to kill the person may not have been present, the person's deliberate actions led to the stricken person's death.

<sup>33</sup> So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. <sup>34</sup> Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel. (Numbers 35:33-34)

Capital punishment for premeditated murder is the only law that appears in all five books of the Torah (Genesis 9:6; this verse and verse; Leviticus 24:17; Numbers 35:16 ff.; and Deuteronomy 19:11-13). [RB]

**13** And if a man lie not in wait, but Elohim deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

**14** But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

**21:13** “Elohim deliver” - Hebrew idiom, by which God is said to do what He allows to be done, deliver. Hebrew: *permit him to meet, or come.* [EWB]

Many faiths teach that everything happens at God’s direction. If a person murders someone, they believe it was God’s Will. Two glaring problems with this philosophy are, (1) if Yahweh is directing someone to murder a person, then they do not have free will, and (2) if they do not have free will, how can they be penalized for committing murder? Why have a prohibition against something that Elohim is making them do?

This same erroneous thinking is used at funerals when a cleric states that, *God called then to heaven* (or some other variant). This is devastating to the faith of someone dealing with the loss of a loved one who suffered a long and painful illness or suffered a brutal, tortuous death.

Yahweh cannot come up with a better way to bring people into the afterlife than cancer, serial killers, or horrific accidents?

Maybe not everything that happens is God’s Will, which is why Christ asked us to pray that His Will be done:

<sup>9</sup> After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. <sup>10</sup> Thy kingdom come. Thy will be done in earth, as *it is* in heaven. (Matthew 6:9-10)

This verse is speaking of death that is not the result of premeditated and deliberate action (e.g., a man reflectively kills another man who he caught raping his wife or molesting his child). The death may or may not deserve capital punishment, but the dead person’s relatives or friends may seek revenge before a trial can take place. Yahweh made provision for “cities of refuge” for a person to flee to for protection until a trial could take place (Numbers 35).

**21:14** “Guile; thou” - FOS: Ellipsis (Omission) - where the omitted words (between *guile* and *thou*) are suggested by the context: “and then seek refuge at Mine altar”, emphasizing that there was no sanctuary available for the *proud and cunning* murderer (Joab sought refuge in the tabernacle and was killed there when he refused to come out - 1Kings 2:28-34).

**21:15** Just three verses earlier, Yahweh had already decreed that smiting a man was punishable by death. Why does He repeat this same judgment (though with more specificity concerning the victim)?

Yahweh repeatedly pronounces similar prohibitions and sentences for identical sins, but He cites different participants and/or victims to emphasize the abhorrent nature of the sin (e.g., the multiple prohibitions against incest with different family members - Leviticus 18:6-18).

**21:16** Slavery, as the result of war or indentured servitude was not illegal, but the idea of the slave trade we have come to know was punishable by death. This type of slavery was generally brutal and the slaves were often inhumanely mistreated and overworked to an early death.

Stealing someone to sell them into slavery was the same as deliberately killing them. Even if the person was not yet sold, the kidnapper was to be put to death because their initial actions demonstrated their intention to complete the crime.

**21:17** “Curseth” - *qalal* / kaw-lal' [H7043] to bring into contempt, (ac-)curse, despise, (be, be more, make, re-)vile, whet. Hebrew: *dis-honors*.

**15 ¶** And he that smiteth his father, or his mother, shall be surely put to death.

**16 ¶** And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

**17 ¶** And he that curseth his father, or his mother, shall surely be put to death.

This ordinance, when seen in relation to a similar edict in Deuteronomy, appears to first require the child be brought before the elders who may (or may not) deliver a verdict of death based on their examination of the severity of the incidents.

<sup>18</sup> If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: <sup>19</sup> Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; <sup>20</sup> And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. <sup>21</sup> And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. (Deuteronomy 21:18-21)

Since we have no record of an Israelite being executed for hitting a parent, we should infer Jews understood the punishment was meant to show how serious the offense was, rather than an injunction to actually be carried out. [RB]

**18 ¶** And if men strive together, and one smite [ִתִּסֵּא] another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

**19** If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

**20 ¶** And if a man smite [ִתִּסֵּא] his servant, or [ִתִּסֵּא] his maid, with a rod, and he die under his hand; he shall be surely punished.

**21** Notwithstanding, if he continue a day or two, he shall not be punished: for *he is* his money.

**21:18-19** We are responsible for our actions *and* the consequences of our actions.

This ordinance assumes the man's injuries are not life-threatening and center on making the injured man whole and compensating him for lost wages rather than punishing the man that caused the injury - both are guilty of fighting, which, in and of itself, is not necessarily criminal.

**21:20** "Punished" - *naqam* / naw-kam' [H5358] to grudge, i.e. avenge or punish:--avenge(-r, self), punish, revenge (self), X surely, take vengeance.

"Surely punished" - Hebrew: *avenged, he shall be avenged*. FOS: *Polyptōton* (Many Inflections) - emphasizing that the slave had value more than being a servant. They were human and had the basic human right of life.

Sarna points out that of all the ancient Near Eastern law codes, the Torah is unique in protecting slaves from homicide and other forms of maltreatment by their masters

**21:21** "Continue a day or two" - Hebrew: *If he can stand after a day or two*. The injury is not life-threatening so the servant does not need to be avenged.

The mandate of verses 18-19 is not applicable because the master is already obligated to care for his servants (the servant is to be discharged at the end of his service with what he had when he entered - see Verses 2-3), so his rehabilitation doesn't need to be mandated - if the master wants his labor, he will see to it that he is healthy as soon as possible.

"He is his money" - The master hired the servant for the value he would bring to the master's home or business. If the servant is unable to do his job because of the actions of the master, then his loss of money is his own fault. The servant does not earn wages - he is hired for a certain period of time, not a specific amount of work, so renumeration of lost wages is not germane.

**21:22** Advocates of abortion claim this verse proves that the unborn child was of less value than a man because the death sentence was not imposed for the loss of its life.

This differs from abortion in that the purpose of the hurt was not to intentionally kill the child.

“Punished” - *anash* / aw-nash' [H6064] to urge; by implication, to inflict a penalty, specifically, to fine:--amerce, condemn, punish.

This is not the same word used in Verses 20 and 21 - the child is not to be avenged.

Child mortality was often a problem before modern medical breakthroughs. A child who was weaned was considered to be past the dangers of infancy and fully capable of reaching adulthood (see notes at Genesis 21:8). Human life was precarious at an early age and there was no assurance that a full-term child would survive through its early years.

“Surely punish” - Hebrew: *fined*, *he shall be fined*. FOS: *Polyptōton* (Many Inflections) - emphasizing that the child had potential life that had value.

What value can one place on a child? The death of one's own child is devastating - reading about the deaths of children unknown to you lacks the same emotion. Any father would claim a huge loss and

**22 ¶** If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

**23** And if *any* mischief follow, then thou shalt give life for life,

the judges or the elders would determine what amount was suitable.

Part of that determination would have to concern why the woman was embroiled in the brawl. Bullinger (and others) believed the woman was *intervening* and was not guiltless in the incident. [EWB]

**21:23** “Any mischief (*acown* - H611 - hurt)” - it could not imply the death of the child, because that was covered in the previous Verse. If the child *departed from her* and lived, why was there a penalty?

The mischief must imply the death of the woman. The death sentence was not appropriate for a non-fatal injury.

The problem is the death sentence required the desire and/or the action that was taken to take a life. The men were fighting each other - no intent is mentioned of wanting to harm the woman. Their intent to severely harm each other must have transferred to the crime of slaying the woman.

#### **Violence Related to Persons**

FOS: Parallelism (Extended Alternation)

- a. Man (v. 18 - 19)
  - b. Servants (v. 20 - 21)
    - c. Men and Women (v. 22)
- d. Man (v. 23 - 25)
  - e. Servants (v. 26 - 27)
    - f. Men and Women (v. 28 - 32)

**24** Eye for eye, tooth for tooth, hand for hand, foot for foot,

**25** Burning for burning, wound for wound, stripe for stripe.

**21:24-25** “Eye for eye . . .” - two of these admonitions come from the Code of Hammurabi (#196, #200), but they were not imposed equally among the Babylonian people - the status of the person was used to assess the restitution.

*Lex Talionis* (Latin for “law of retaliation”) is the principle of retributive justice expressed in the phrase an *eye for an eye*, (Hebrew: עין תחת עין - *tit for tat*). The basis of this form of law is the principle of proportionate punishment, often expressed under the motto “Let the punishment fit the crime,” which particularly applies to mirror punishments (which may or may not be proportional).<sup>67</sup>

*Lex talionis*, eight particulars for completeness [NIS]. These laws made prisons unnecessary, and prevented crime. [EWB]

These retaliatory expressions are repeated twice in the Torah (Deuteronomy 19:21; Leviticus 24:19-20)

Except for cases of wrongful death, retributive justice is not the standard in the Torah. A possible exception is a person caught lying in an official proceeding was to be given the sentence that would have been imposed on the defendant (Deuteronomy 19:16-20). Still, to replicate the pattern exactly, a

court would have to lie about a liar, which would be weird.

Despite the repeated use of these phrases, these verses appear to be the figure of speech, *Synonymia* (Synonymous Words) - emphasizing Yahweh’s desire for the equitable application of justice rather than the verses being a literal remedy for wrongdoing.

Christ said as much during his Sermon on the Mount:

<sup>38</sup> Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: <sup>39</sup> But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. (Matthew 5:38-39)

Our Lord quotes Exodus 21:24 as representing the form of the law, in order to illustrate the distinction between the letter and the spirit [of the Law]. The tendency of the teaching of the Scribes and Pharisees was to confound the obligations of the conscience with the external requirements of the law. The direct purpose [of the Law is] to protect the community, not to guide the heart of the believer, who was not to exact eye for eye, tooth for tooth, but to love his enemies, and to forgive all injuries. [BH]

<sup>67</sup> *Lex talionis*; *New World Encyclopedia*: [https://www.newworldencyclopedia.org/entry/Lex\\_talionis](https://www.newworldencyclopedia.org/entry/Lex_talionis) 229

The practice of trying to exact retributive justice using these verses as a literal guide would often be impossible to implement justly.

Extracting teeth or an eye and amputating appendages can easily lead to infection and/or death, making the consequences of the retributive justice unequal to the criminal consequence that is being replicated.

Is justice served by cutting off the leg of a business owner, in retaliation for a similar workplace injury of one of their workers? Wouldn't the worker be better served by the owner paying for treatment and a prosthetic limb that allowed the worker to have a semblance of a normal life?

An eye for an eye only ends up making the whole world blind - Mahatma Gandhi

**21:26-27** "That it perish" - *shachath* / shaw-khath' [H7843] to decay, i.e. (causatively) ruin (literally or figuratively):--batter, cast off, corrupt(-er, thing), destroy(-er, -action), lose, mar, perish, spill, spoiler, X utterly, waste(-r).

The word *smite*, used here, means the same as when it is used about murdering a person, but it is not directed at the whole person, only a specific body part that then *perishes*.

**26 ¶** And if a man smite [-תאס] the eye of his servant, or [-תאס] the eye of his maid, that it perish; he shall let him go free for his eye's sake.

**27** And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

The master's eye is not damaged in response to his wrongdoing - how would this be a beneficial punishment for the stricken slave, or even for the community at large?

Brutal treatment of a slave led to their freedom and the loss of any continued financial gain the master could have received from the slave. A potentially expensive lesson learned.

Not only would other slave-owners learn from the bad behavior of their peers, a brutal slave-owner would, through financial necessity, learn to curb their brutal tendencies (unchecked brutality leads to more brutality).

The eye and the tooth are seen as representative of a larger principle - the severity of the injury is not the issue, the brutal nature of the master is.

It is true a blind slave cannot work efficiently, but a slave's effectiveness is hardly impaired by a lost tooth. Clearly, then, the consequences suffered by an owner for injuring a slave have nothing to do with whether or not the slave is still fit for labor. The fact the loss of an eye and a tooth are equated - even though the former is an infinitely more serious loss - underscores the law's intention to protect a slave from permanent harm or cruel discipline. [RB]

**28 ¶** If an ox gore [־ַרֶאֱ] a man or [־ַרֶאֱ] a woman, that they die: then the ox shall be surely stoned, and [־ַרֶאֱ] his flesh shall not be eaten; but the owner of the ox *shall be quit*.

**29** But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

**30** If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

**31** Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

Later Jewish law extended this principle to twenty-four additional significant parts of the body (e.g., fingers, toes). [BH]

**21:28** Wild animal are *wild* by definition. Approach with caution if you must, otherwise, stay away.

This law reflects Yahweh's command to Noah (the Noahide Laws):

<sup>5</sup> And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. <sup>6</sup> Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. (Genesis 9:5-6)

Animals were put on trial for various crimes, ranging from murder to property damage - these trials were most common between the 13th and 18th centuries in Europe (a cow was executed in this way in France as late as 1740). The practice was rooted in the medieval belief that animals, like humans, were capable of moral agency and could thus be held accountable for their actions. This belief was influenced by religious doctrines that viewed animals as part of God's creation and subject to the same moral laws as humans.<sup>68</sup>

A clean animal (fit for eating - see Leviticus 11) becomes unclean if it kills a human and must not be consumed.

**21:29** A person is responsible for keeping wild animals, that they own, restrained. Reasonable measures must be taken or the owner is responsible for any damage caused by the animal - including *life for life*.

**21:30-31** The owner of the animal can pay a ransom for his life. Willful negligence is not the same as premeditation, but it is close enough to warrant the severest of punishments. Again, the victims could levy a cost, but the Elders would need to give their assent to a settlement.

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<sup>68</sup> *The Trial of Animals: Medieval Justice and the Curious Case of Animal Prosecutions*; <https://www.medievalchronicles.com/medieval-legends-myths-and-tales/the-trial-of-animals-medieval-justice-and-the-curious-case-of-animal-prosecutions/>

Payment of a redemption was not an option for the person that murders another human (Numbers 35:31).

A vengeful family could insist on the death penalty, but if the victim was the family's bread-winner, the compensation of a redemption would be of greater benefit.

Many cultures valued men and women differently - children had less value, also. The Torah values men, women, *and* children the same.

**21:32** "Push" - Hebrew: *gore with the horns*. The Torah does value a slave or an indentured servant less than a freeman - the servant negotiated their temporary, diminished status when they agreed to serve. The value of a servant (one shekel was 11 grams - 30 shekels = \$600 today<sup>69</sup>) did not need to be haggled before the Elders.

**21:33-34** "Open a pit" - Hebrew: *uncover a cistern*. If one uncovers a cistern, they need to cover it back up when they are finished with it.

Creating hazardous conditions on one's property can sometimes be necessary. A home under construction is not as stable as a completed home and a digging of a cistern or a well may be essential. Reasonable

**32** If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

**33** ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

**34** The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

**35** ¶ And if one man's ox hurt [־וּשְׂרָפָה] another's, that he die; then they shall sell [־וּשְׂרָפָה] the live ox, and divide [־וּשְׂרָפָה] the money of it; and [־וּשְׂרָפָה] the dead *ox* also they shall divide.

safeguards must be put in place to protect the community (and its livestock) while the work is underway.

The owner essentially pays the value of a live animal in exchange for the dead one. Since the dead animal was not slaughtered in a kosher manner (*shechita* - Deuteronomy 12:21), its flesh could not be eaten, though the dead animal could have its hide sold.

**21:35** Again, wild animals are wild by definition - there is no criminal. If one still had a live beast of burden while the other was deprived (at no fault of the other) then the inequity of the situation (money alone cannot make a person whole who needs a work animal) could lead to resentment. Both parties suffer equally so that one party does not carry a grudge against the other.

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<sup>69</sup> James Wilson; *Converting Old Testament Shekel To Dollar Amounts*; <https://www.chronicollectibles.com/old-testament-shekel-to-dollar/>

**36** Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

**21:36** If the owner of the live animal knew it was a danger to others and did not take appropriate measures to ensure the safety of others (including their ani-

mals), then the owner must give his live ox to the owner of the killed one. He got the dead animal to do with as he wished.

The new owner was now obviously aware that his new animal was dangerous and they would need to take adequate steps to secure the beast to avoid further harm in the community.



**22** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

**2 ¶** If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

**3** If the sun be risen upon him, *there shall be blood shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

**4** If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

*Verse 22:1 is Verse 21:37 in the Hebrew Bible. All the Verses in chapter 22 are one number smaller than the corresponding Verse in the Christian translation.*

**22:1** The thief pays more than what they stole. If all they had to do was return the value of what they stole, then there would be no deterrent to future thefts (which may or may not be discovered).

The disparity between the price for these two animals may be the result of the value of an ox as a work-animal, or it may reflect the scarcity of the animals (an ox generally births one calf while a sheep can have as many as seven offspring in a litter).

**22:2** “Found breaking up” - Hebrew: *caught in the act of breaking in*. The thief breaks in to a home where there are people present - whether or not the thief knew there were people present.

This is what we refer to today as a *home invasion* and is a very dangerous circumstance. The thought is that the thief is prepared to use force to subdue the occupants. It is also more than likely that the force used will become lethal so that there will be no witnesses to identify the robber (a thief that uses physical force on the owner of the goods being stolen).

There is no guilt tied to the people defending their home and property in this situation - it is considered *self-defense*.

Liberals assert that deadly force should never be used to defend a person’s property - they argue, “Is your property worth more than a human life?” The proper response is, *the crook thought is was worth more than his life*.

**22:3-4** “The sun be risen” - If the theft is successful and the thief gets away, there is a penalty for killing the thief *after the fact*. *Life for life* - the danger of the home invasion no longer exists.

Many argue that this verse means a home invasion during the day. This cannot be accurate, because a thief would not be forced to pay restitution *unless they got away* with the property.

Home invasion during the day is still home invasion. It is less likely to happen during the day, but it is still as dangerous and the homeowner needs to act without guilt to protect themselves and/or their family.

The proper remedy for theft is for the thief to make *full restitution*. The definition is based on the particulars of the situation:

- 1) If the thief still has the property, full restitution is the return of twice as much as they stole (Verse 4).
- 2) If the thief has disposed of the property (sold or eaten), full restitution is the return of four to five times as much as they stole (Verse 1).

“Certainly found” - Hebrew: *finding, it is found*. FOS: *Polyp-tōton* (Many Inflections) - emphasizing the difference between the two different culprits.

The difference may be that the theft in the first instance is not yet fully realized because the thief still had the property and they could have returned it, making the victim instantly whole.

If the thief cannot pay the restitution, they are sold into slavery (as a type of indentured servitude - lasting long enough to pay their debt). Jail for such an offense damages the victim twice - they incur the loss of their property *and* they must pay taxes to incarcerate the thief for a period of time - a period of time that the thief could have been productive and earning his restitution. The best remedy is to have the thief work to pay off their debt.

**5 ¶** If a man shall cause a field or vineyard to be eaten, and shall put in [־תא] his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

**6 ¶** If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled [־תא] the fire shall surely make restitution.

**22:5** People are responsible for their animals. They are to restrain them against harming others or harming others' fields. Shepherds not only protected flocks and herds, but they ensured that the livestock grazed in uncultivated fields.

Restitution was not made with substandard produce. Even if it could be proven that the animals ate average grain, the owner of the livestock was to repay with their best grain (from their fields or from the market) - this was the penalty and it also negated pointless disputes. An official was probably necessary to ascertain the amount of damage (to preclude dispute) and possibly to ensure the quality of the restitution.

**22:6** *Controlled burns*, even today, are considered essential to the health of the ecosystem. Among the benefits are:

- A lower Risk of more dangerous fires by eliminating a buildup of brush that could fuel a massive fire.
- Native plant reproduction.
- Control of invasive species (weeds).
- Reduce tree competition.<sup>70</sup>

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

The operative word is *controlled*. If mismanaged, the fire could spread beyond the planned burn and damage a neighbor's field.

**22:7-8** A person making a pilgrimage or visiting family in another town may ask a neighbor to watch their belongings and/or care for their livestock.

Hopefully one does not ask a person of negligible morals to safeguard their property. We are all human and subject to temptation - by requiring all to be brought before the judges, no one could be accused of impugning the reputation of their neighbor through investigation.

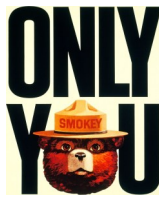
"Judges" - '*elohiym* / el-o-heem' [H430] gods in the ordinary sense; but occasionally applied by way of deference to magistrates; X (very) great, judges, X mighty.

"Brought unto the judges" - Hebrew: *Come near to God* - the judges being the representatives of Elohim. A denial on oath was sufficient for an acquittal (1Kings 8:31-32) because it was believed that there would be serious repercussions for the man who swore falsely before Elohim. [BH]

The words, "he has not laid hands on the other's property," make it clear the guardian is forbidden to make any use of the object he is guarding. If he does, he becomes responsible for any subsequent damage (including stealing) that befalls the object. Thus, he is required to swear he did not lay hands on the object. In modern terms, if I allow someone going on vacation to leave his car within my garage and I use the car while the person is gone, I am responsible for any mishap that happens to the car prior to the owner's return, including repayment if the car is stolen. [RB]

**22:9** "For all manner of trespass" - Hebrew: *For every offense or breach of trust* - animal, clothing, or any other borrowed thing.

Things can end up in your neighbor's possession. An animal may wander off and congregate with your neighbor's animals. You may



<sup>70</sup> Anna Nordseth; *Controlled Burns: Pros and Cons*; <https://www.treehugger.com/controlled-burns-pros-and-cons-5180736>

borrow your neighbor's rake and place it in your garage - meaning to return it later and it slips your mind.

When challenged, the missing thing is returned and apologies made. This verse deals with the missing thing not being returned when challenged and legal action is undertaken to return the thing.

The Elders would listen to the arguments of both parties and make a reasoned decision concerning the true ownership. Not a perfect system, but no system is perfect that relies on men.

Christ said as much during the Sermon on the Mount when he advised that opposing parties reconcile among themselves rather than face the judges and possibly pay a hefty fine (rightly or wrongly - even an honest judge can rule in error).

<sup>25</sup> Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

<sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. (Matthew 5:25-26)

This is especially true when corrupt men hold positions of power, which was the case during the time of Christ (e.g., the Priests and the

**10** If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:

**11** *Then* shall an oath of Yahweh be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

**12** And if it be stolen from him, he shall make restitution unto the owner thereof.

**13** If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

moneylenders - Matthew 21:12-13; and the Pharisees and their traditions - Mark 7:9-13).

**22:10-11** A reiteration of verses 7 and 8. Repeating it establishes that an oath before Yahweh was sufficient and therefore was not to be uttered indifferently.

**22:12** Of course, when agreeing to store and guard a neighbor's property, proper steps must be taken to ensure its safety. Failure to do so made one liable to the owner - unless the thief could be found.

**22:13** "Torn in pieces" - Hebrew: *tearing it is torn in pieces*. FOS: *Polyptōton* (Many Inflections) - emphasizing the difference in this type of loss.

Loss from wild animals did not presume liability. Shepherds (as part of their job description) are expected to protect their flocks from wild animals. Your neighbor is not expected to have the same qualifications and exercise the same diligence as a professional.

**14 ¶** And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

**15** *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

**16 ¶** And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

**22:14-15** One is responsible for returning a borrowed thing in the same (or better) condition as it was when it was borrowed.

If the owner of the thing is present when a mishap happens (e.g., you are paying your neighbor for the use of their bull to impregnate your cow and the bull has an accident while the owner is present), then owner bears the responsibility for the loss since the hire price implied a warranty and the owner was present to mitigate any loss.

**22:16** “Maid” - *bthuwlah* / beth-oo-law' [H1330] to separate; a virgin (from her privacy); sometimes (by continuation) a bride:--maid, virgin.

This is not rape (see Deuteronomy 22:23-29). This is a case where a man seduces an unmarried woman. It covers a young couple who love each other, but failed to follow the betrothal protocols before consummating (possibly because the woman's father does not approve of her choice of suitor).

It also covers the cad who makes promises of commitment to a woman with the sole goal of having sex and

then leaving her (legally referred to as *breach of promise*).

In both cases, the desire of the woman to be in a legitimate relationship with the man is being protected.

After World War II, Western society underwent what is known as the “Sexual Revolution.” With the weakening of biblical values, and the ease in obtaining both contraception and, since the 1970s, abortion, more unmarried people have had sexual relations with more partners than ever before in Western - and perhaps world - history. However, in addition to creating more fatherless children than ever before, this revolution has made it rare for a [woman of today] to meet a man who treats her like a priority instead of an option. [RB]

Proper sex is always spoken of as a blessing in relation to marriage and as a curse when practiced outside of marriage. The nature of sex evokes strong emotions that are often unprotected outside a married relationship (they can be unprotected within a married relationship also, when the couple is having trouble). [GET]

Marriage *is* honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. (Hebrews 13:4)

**22:17** The desire of the woman, however, does not supersede the authority and the responsibility of the father who can refuse to give his blessing.

If the union is refused by the father, the man (who choose to act in violation of social norms) was still required to pay the dowry (fifty shekels of silver or \$1000 at today's rate - Deuteronomy 22:29) of the woman, even though he did not get the woman in marriage because he took from her something she could never get back (her virginity) and made her less desirable to a potential, future husband.

The money might help the father obtain a suitable suitor for his deflowered daughter.

**22:18** "Witch" - *kashaph* / kaw-shaf' [H3784] to whisper a spell, i.e. to enchant or practise magic:--sorcerer, (use) witch(-craft).

This edict underscores the reality of interaction with evil spirits. Do not train your children to communicate with demons through Ouija boards or tarot cards - they are not innocent or harmless toys.

Those practicing witchcraft are inviting demons to operate within their midst and the surrounding community. There is no good witch vs bad witch - Yahweh says it is the death penalty for anyone engaged in

**17** If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

**18** ¶ Thou shalt not suffer a witch to live.

**19** ¶ Whosoever lieth with a beast shall surely be put to death.

magic. This is different from an illusionist who uses sleight of hand to entertain.

**22:19** Bestiality is punishable by death. This prohibition is repeated twice in Leviticus (Verses 18:23 and 20:15-16) - the animal is put to death, also, because of the confusion it causes the animal.

The sin here denounced was common among the Canaanite nations (Leviticus 18:24), and not unknown in Egypt (being a part of the Egyptian religion - Herodotus ii. 46). It was therefore necessary that God's abhorrence of it should be distinctly declared to Israel. [BH]

Whoever lies (sexually) with an animal has reduced him or herself to the level of an animal and thereby blurred the distinction between humans and animals - just as sorcery blurs the distinction between humans and God. As we will see later in the Torah, blurring monotheism's distinctions - man and animal, God and man, good and evil, holy and profane, man and woman, life and death - undermines the order of the universe as designed by God. [RB]

**20 ¶** He that sacrificeth unto *any* god, save unto Yahweh only, he shall be utterly destroyed.

**21 ¶** Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

**22:20** Sacrifice = worship.

This is a reiteration of the first Commandment (Exodus 20:3) - Repeating it establishes that Yahweh will not tolerate oblation to false gods (idol worship).

<sup>20</sup> But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

<sup>27</sup> If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

<sup>28</sup> But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: (1Corinthians 10:20, 27-28)

Verses 18-20 all call for the death penalty, though the nature of the penalty is not decreed. Since having people executed could not take place without the testimony of two witnesses (Deuteronomy 19:15), these verses are likely similar the Exodus 21:17 where a child cursed their parents. A tribunal probably had to examine the evidence and give a verdict before the death sentence was imposed.

The lethal verbiage of these verses emphasizes the seriousness of these offenses. Death may not have been the verdict of the Elders, but death is the ultimate verdict of *the Judge*, Yeshua the Christ.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (Revelation 21:8)

**22:21** Since the preceding [verses] contained drastic laws against alien customs, the Bible wishes to indicate at once that this opposition is directed only against the customs, and not against the foreigner.<sup>71</sup>

“Vex” - *yanah* / yaw-naw'. [H3238] to rage or be violent: by implication, to suppress, to maltreat:--destroy, (thrust out by) oppress(-ing, -ion, -or), proud, vex, do violence.

The adage, “might makes right”, is used by Godless nations to justify their cruel subjugation of people.

The strong do what they can and the weak suffer what they must. (Thucydides - 431BC)

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<sup>71</sup> Umberto Cassuto; *A Commentary on the Book of Exodus* (1997); Ahva Co., Press; Jerusalem 241

Yahweh commands, several times, that the Law is for the Hebrew *and* the foreigner that sojourneth with them (Exodus 12:49; Leviticus 24:22) - they were not to maltreat strangers (as they had been in Egypt).

When people emerge from pain and oppression, they have two options: they can use their anger over their suffering to legitimize their oppression of others; or they can use the memory of their pain to empathize with others. [RB]

Abraham, Isaac, and Jacob were preyed upon in the lands they sojourned in because they were foreigners.

Part of the basis for Yahweh's destruction of Sodom was the laws they passed to *legally* abuse, rob, and kill the strangers in their midst (see notes at Genesis 18:21-28).

Even today, in Israel, Palestinians are treated the same as Israelites, subject to the same laws, and can even vote for representatives in the Israeli Congress (the only prohibition is against voting for nationwide positions).

Bringing people to have faith in the Heavenly Father is easier when one does not alienate the non-believer.

**22 ¶** Ye shall not afflict any widow, or fatherless child.

**23** If thou afflict [אָפַד] them in any wise, and they cry at all unto me, I will surely hear their cry;

**22:22-24** "Widow or fatherless child" - FOS: *Synecdoche* (of Species), put for all kinds of helpless ones (e.g., the disabled).

"Afflict" - `anah / aw-naw' [H6031] the idea of looking down or browbeating; to depress literally or figuratively:--abase self, afflict(-ion, self), chasten self, deal hardly with, defile, exercise, force, hurt, ravish, weaken, X in any wise.

The widow and the orphan, like the stranger, could be easily oppressed and victimized.

Their condition must be considered who have lost those that should protect them; and no advantage must be taken against them, nor any hardship put upon them, which a husband or a father would have sheltered them from. [BH]

**22:23** "I will surely hear" - Hebrew: *hearing, I shall hear*. FOS: *Polyptōton* (Many Inflections) - emphasizing the extra consideration He will give to their cries.

Yahweh hears the cries of all who implore His name, but often, our afflictions are a result of our own foolish or wicked actions. Those who are powerless through no fault of their own *will* be heard.

**24** And my wrath shall wax hot, and I will kill [אָנ] you with the sword; and your wives shall be widows, and your children fatherless.

**25** ¶ If thou lend money to [אָנ] *any* of my people *that is* [אָנ] poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

**26** If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

**27** For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

**22:24** Those that afflict them, being guilty of oppression and injustice, which is aggravated by the circumstances of the persons they ill treat, are therefore the more provoking to God. [BH]

The apostles choose seven men to minister to widows (presumably women of the faith whose husbands were murdered by the Jewish leadership - Acts 6:1-6).

Among the stated reasons Yahweh allowed the Babylonians to siege and capture Jerusalem included their mistreatment of “the stranger, the fatherless, and the widow” (Jeremiah 21:10-22:9).

Yahweh’s intervention saved the Hebrew nation on numerous occasions, so His forbearance was the equivalence of acting against Israel.

**22:25** “Poor” - *`aniy / aw-nee'* [H6041] depressed, in mind or circumstances:--afflicted, humble, lowly, needy, poor.

Lending money to the poor should be done without charging interest. Their situation is already bad and charging a fee makes it worse.

This is not the same as lending money to someone for their business. They expect to make a profit (business people do not start businesses to lose money, even if that is the final result of nine in ten start-ups) and it is right that the lender should profit, also.

Deuteronomy 23:19 could be interpreted that no interest should ever be charged to an Israelite, but then why expressly speak of the poor in this verse? The word *brother* in Deuteronomy may only extend to actual family members.

“By thee” - Hebrew: *with thee*. This indicates proximity, not *as a result of anything you have done*.

**22:26-27** It is not much of a retainer if it has to be returned every evening.

Poorer people did not have homes - they wore cloaks and at night they would use it as a sleeping mat, or when it got cold at night, they would use their walking stick to hold it up like a tent and they curled up inside (see also Deuteronomy 24:12-13).

Limitations are placed on the arbitrary power of the creditor. Loans [with] interest are forbidden, but loans on the security of a pledge are permitted, under certain conditions checking harsh or arbitrary action on the part of the creditor. He is not, for instance, to enter the house of the debtor to choose his own pledge (Deuteronomy 24:10), or to take in pledge an article necessary to life, such as the domestic hand-mill (Deuteronomy 24:6). [BH]

“Gracious” - Hebrew: *compassionate* or *merciful*.

The Torah’s preoccupation is with justice, but a good world also needs compassion. Once justice is secured in society, the society and its individual members can, and should, demonstrate compassion. But compassion only works in a just world. That is why the Torah warns in the next chapter (verse 3) against judges favoring the poor in rendering a judgment because justice comes before compassion. [RB]

**22:28** “Revile” - *qalal* / kaw-lal' [H7043] bring into contempt, (ac-) curse, despise, (be, be more, make, re-)vile.

“The gods” - judges or magistrates. The Hebrew word is *elohiym*, but is not referring to Elohim

**28 ¶** Thou shalt not revile the gods, nor curse the ruler of thy people.

**29 ¶** Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

or to the gods of the Pagans (which were regularly reviled by the Hebrews).

David was a fugitive from King Saul, who was possessed by an evil spirit and diligently hunted him with the goal of assassinating him because his popularity exceeded that of the King. David was given a peculiar opportunity to kill his pursuer, but refused, only cutting off a piece of cloth from the King’s apparel to prove that he could have killed him but consciously chose not to (1Samuel 24; see also, Acts 23:1-5).

**22:29** Yahweh is the reason that there are crops that grow. Man must bend nature to his will to produce the crop, but He produced all life and the ecological cycles that nourish that life from the beginning.

Celebrations, called *firstfruits*, were conducted several times a year at the harvest times of the different crops (Leviticus 23:9-25). The first one was conducted on the day after the weekly sabbath following Passover.

A sheaf or bundle of the grain was *waved* (hence, *a wave offering*) before the altar, not burned like the animal sacrifices.

**30** Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

**31** ¶ And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast [נא] it to the dogs.

“Thy ripe fruits, and of thy liquors” - Hebrew: *the fullness of your harvest* (or threshing floors) *and from the outflow of your presses* (oil and wine).

The dedication of the firstborn males was already decreed on the day the Israelites left Egypt (Exodus 13:1-2).

**22:30** The dedication of the firstborn animals was also decreed at the same time, but here, the eighth day was designated for the dedication. The eighth

day was also the day that Hebrew males were to be circumcised (Genesis 17:10-13).

**22:31** The Levitical priesthood had yet to be established, so all Israelites were to be *holy* (*qodesh* - hallowed, dedicated) *men*.

Animals to be slaughtered for sacrifice or for food were to be humanely killed - this is one of the kosher laws (*kashrut*) observed by Hebrews, even today. Yahweh does not condone suffering.

An otherwise *clean* animal (Leviticus 11) was unfit for food for humans.

### The Duality of the Significance of Firstfruits [GET]

- The Passover of 27AD was on Wednesday.
- Christ died on the cross at 3:00pm.
- The Passover meal was eaten at even (after Christ was placed in the sepulcher of Joseph of Arimathea - saving his body from being burned up in the city's garbage dump).
- The Feast of Unleavened Bread began at sundown (special sabbath).
- Weekly sabbath on Saturday - Christ rose from the dead after 3:00pm
- Wednesday night to Saturday night is three days and three nights (Matthew 12:40)
- Saturday sundown is the first day after the sabbath - Firstfruits

As Passover pointed to the sacrifice of Christ, his resurrection was the Firstfruits this holiday pointed to.



# 23

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:

3 ¶ Neither shalt thou countenance a poor man in his cause.

**23:1** An expansion of the Ninth Commandment.

[This verse] forbids the origination of a calumny [slander or defamation]; the other clause prohibits the joining with others in spreading one. Both clauses have a special reference to bearing witness in a court, but neither would seem to be confined to it. [BH]

Not just false testimony, but false gossip and rumors, also.

“Unrighteous” - *chamac* / *khaw-mawce* [H2555] violence; by implication, wrong; unjust gain:--cruel(-ty), damage, false, injustice, X oppressor, unrighteous, violence (against, done), violent (dealing), wrong.

The slander has overtones of malicious intent, which fits with the following verse.

Do not affiliate (“put not thine hand”) with wicked people involved with slander and defamation.

**23:2** Do not join a riot. Assemblies are good things - unruly, violent mobs are not.

“Speak” - Hebrew: testify.

“To decline” and “wrest judgment” - *natah* / *naw-taw'* [H5186] to stretch or spread out; by implication, to bend away (including moral deflection); overthrown, pervert, spread (out), stretch (forth, out), take (aside), turn (aside, away), wrest, cause to yield.

*Natah* used twice - FOS: *Polyp-tōton* (Many Inflections) - emphasizing a deliberate false testimony (following the deceitful utterances of others) to subvert justice.

**23:3** Yahweh desires justice and we should also. Giving a verdict for a poor person, contrary to the evidence, is not just.

Numerous court cases have been decided and laws enacted that have sided with the poor at the expense of the rich in a misguided attempt to achieve social justice. Instead it fosters resentment at the poor (who seek an unearned payout) and the authorities that seek to impose their moral doctrines.

The role of a judge is not to undo society's ills, but to render justice in the particular case that has come before the court. [RB]

In 2003, Alabama Governor Robert Riley stated it was his *Christian duty* to raise taxes by 22 percent in order to fund “vital” government services to help the poor.

The Bible does call for us all to act charitably and aid the poor - this is the essence of living a Christian life, but an act of charity is by definition an action that is voluntary. Taxes aren't voluntary.<sup>72</sup>

**23:4** "Enemy" - a personal foe, not an enemy combatant - this verse would also apply to a foreign enemy you are not currently at war with.

"Ox or his ass" - FOS: *Synecdoche* (of Species) - ox and ass put for any and all animals owned by an enemy.

We are to do right in all circumstances, even to those we that we despise. How much more an enemy would they be if they found out you saw their wandering animal and did nothing?

Doing right will not make an enemy a friend, but it will help form a bond of respect, which helps make society bearable.

**23:5** Again, we do right by everyone, not just friends. We also care for Yahweh's animals.

Help the animal for the animal's sake, don't avoid it because it belongs to your societal enemy. [BBC]

"Surely help" - Hebrew: helping, thou shall help. FOS: *Polyptōton* (Many Inflections) - emphasizing doing the right thing even though it is not what you want to do for this person.

**4 ¶** If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

**5** If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.

**6** Thou shalt not wrest the judgment of thy poor in his cause.

**7** Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

<sup>43</sup> Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.<sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matthew 5:43-44)

**23:6** The opposite of Verse 3 is also true. Do not rule against the weak to curry favor with the powerful.

**23:7** This is the fifth verse in this chapter to caution against judging falsely. Since the judge is the final arbiter, it is important that he get it right. Unfortunately judges are human and prone to error and temptation.

Slay not the innocent and righteous - Take special care that the death sentence is issued correctly. William Blackstone's quote comes to mind:

It is better that ten guilty persons escape than that one innocent suffer.

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<sup>72</sup> Steven Moore; *Divine Tax Intervention?* <https://www.cato.org/commentary/divine-tax-intervention#>

**8 ¶** And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

**9 ¶** Also thou shalt not oppress a stranger: for ye know [ִּנְאָ] the heart of a stranger, seeing ye were strangers in the land of Egypt.

A nice sentiment, but how can this be literally applied? Are we to not execute anyone to ensure an innocent person is not wrongly killed? Many States have laws that prohibit the death sentence, but this runs counter to Yahweh's numerous decrees to execute someone who commits murder.

Blackstone's quote is part of a larger commentary that cautions against rash, poorly adjudicated judgments. He cites two cases of people convicted and executed for murder only to have the victims later reappear.<sup>73</sup>

If the defendant cannot be sufficiently proven to have committed the crime worthy of death, then Yahweh attests that He will ensure the proper punishment is eventually administered (Day of Atonement).

**23:8** "No gift" - Hebrew: *bribe*.

"Blindeth the wise" - Hebrew: *blinds the clear-sighted*.

Corruption has been always rife in the East, and the pure administration of justice is almost unknown there. According to Josephus (contr. Ap. ii.

27), the Jewish law punished with death the judge who took a bribe. But Hebrew judges seem practically to have been no better than Oriental judges generally. [BH]

Campaign contributions must be considered as bribes, also - is there a politician with the strength of character who would willfully vote against their donors wishes? [BBC]

**23:9** A reiteration of Verse 22:21. As we must repeat ourselves often, when training a young child, Yahweh repeats His Statutes often to reinforce His message.

The encampment of the Israelites had many strangers (Hebrew: *sojourners*) that had left Egypt with them. The Laws applied equally to them and others who expressed a desire to commit to the ways of Yahweh.

A child of abusive parents can often grow up to be an abusive parent (the only example they have ever known) unless they conscientiously try to break out of the mold they were formed in.

Oppression of strangers hostile to the people of Yahweh was commanded (e.g., Deuteronomy 20:16).

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<sup>73</sup> Sir William Blackstone; *Commentaries on the laws of England*; <https://archive.org/details/commentariesonla0004blac/page/352/mode/2up>

**23:10-11** The farmlands are to have a Sabbath rest, also.

The tilling of the ground disrupts the natural growth and kills many small animals that live in the soil.

Even without tilling and husbandry, the land will grow crops (and weeds) based on what had been in the field in the previous year - not as abundantly as a crop that is nurtured by a farmer, but enough to provide some food for the poor and nutrients for the soil when it was plowed again in the following year.

Farmers would not all their land fallow in the same year - they would rotate through different sections of their land so they would have crops to eat and/or sell every year. This meant there were always some fields left fallow every year for the needy.

The custom was very irregularly observed. Between the Exodus and the Captivity it had apparently been neglected seventy times (2Chronicles 36:21), or more often than it had been kept (850 years = 121 Sabbath years, of which, only 51 were observed). Another one of the reasons that Yahweh allowed the Assyrians and the Babylonians to defeat and displace the Israelites. [BH]

**23:12** A reiteration of the Fourth Commandment (Exodus 20:8-11).

**10** And six years thou shalt sow [תא] thy land, and shalt gather in [תא] the fruits thereof:

**11** But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

**12** Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

**13** And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

**12:13** “Circumspect” - Hebrew: *attentive* or *pay attention*. The believer is to think about Yahweh’s Words and consider their meaning in their lives. His Words, if properly considered and executed would greatly increase the peace of a society.

Do not give demons any acclaim - they seek worship and pride themselves in stealing the adoration due to the Heavenly Father.

Newscasters, today, are starting to omit the names of serial killers or other prolific criminals so as to not encourage others who seek to become *famous* (infamous) by copying the evil deeds. One cannot become noteworthy if their name is not mentioned.

**14 ¶** Three times thou shalt keep a feast unto me in the year.

**15** Thou shalt keep [תִּשְׂבֹּעַ] the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

**16** And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in [תִּשְׂבֹּעַ] thy labours out of the field.

**17** Three times in the year all thy males shall appear before the Sovereign Yahweh.

**18** Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

**23:14-17** There are seven prescribed hallowed days (elaborated in some detail at Leviticus 23), but only three that are described as feasts and these three involve a pilgrimage (Verse 17) to “the place which the Yahweh your Elohim shall choose out of all your tribes to put his name there” (Deuteronomy 12:5). Initially the Tabernacle, and later, the Temple.

**23:15-16** “As I commanded thee” - He commanded them at Exodus 12:15, as they were preparing to leave Egypt.

“Empty” - Hebrew: *empty-handed*. These three feasts occurred at the culmination of the three different harvest seasons (i.e., barley, wheat, and grapes).

The best of these crops were brought to the Tabernacle or the Temple in their season to be offered as a wave offering (see notes at Exodus 22:29).

“The feast of harvest” - *Shavuot* or Pentecost

“the feast of ingathering” - *Sukkot* or Booths

**12:17** Only the men were required to make the pilgrimages - women could attend, also, but they usually stayed at home to care for the children and the elderly.

Though the absence of all the males at these three festivals left the country defenseless, a special promise was given of divine protection, and no incursion of enemies was ever permitted to happen on those occasions. [BH]

**12:18** This appears to be another reference to the Passover lamb, but animals were offered in sacrifice throughout the year. It seems that they were to be eaten with unleavened bread, no matter the time of year, though leaven *was required* for the bread at the *Shavuot* feast.

Like the Passover lamb, no portion of a sacrifice was to be left over unto the next day - this precluded the waste of the flesh of the animal. Similar to Passover, worshippers should combine with other families so nothing would be left over.

**12:19** The ban against boiling a young goat in its mother's milk seems odd here, though it may be tied to the firstfruits celebration

Maimonides, the mediaeval Jewish scholar, warned that the rite was connected with fertility-magic. Pagans, when they had gathered in all the fruits of the earth, would boil a kid in its mother's milk, and sprinkle the trees, and fields, and gardens, with the broth in a magical manner, to make them more fruitful the following year.<sup>74</sup>

Yahweh may have been telling the Israelites not to copy the Pagan ritual as part of Firstfruits.

Hebrew tradition, over time, demanded that meat and dairy may not be consumed together - even establishing an arbitrary, but requisite amount of time that must elapse between consuming the two.

I believe this verse has been grossly extrapolated.

The Torah could have used a different word than *gediy* (a young goat) if the intention was that it applies to all animals. Also, the verse specifically points to the goat being boiled "in its mother's milk." What if it was boiled in the milk of a different goat? What if it was boiled in cow's milk?

**19** The first of the firstfruits of thy land thou shalt bring into the house of Yahweh thy Elohim. Thou shalt not seethe a kid in his mother's milk.

**20 ¶** Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Abraham would have been aware of this restriction, but in Genesis 18, he is visited by three "men" (probably angels) who prophesize of a child out of Sarah and the destruction of Sodom and Gomorrah. Abraham bid them to stay for a meal, and "he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat" (Genesis 18:8).

Even if Abraham had been mistaken about his menu choices, the angels would have refused to eat if the mixing of dairy and meat was prohibited.

If this verse is not directly related to the Pagan ritual, a better translation would have prohibited the eating of a kid goat (and possibly other young, clean animals) that is *still dependent on its mother's milk* for nourishment. [GET]

**23:20-21** "Behold" - FOS: *Asterismos* (Indicating) - emphasizing the gravity of what is being said.

"Angel" - *mal'ak* / mal-awk' [H4397] to dispatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):-- ambassador, angel, king, messenger.

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<sup>74</sup> Daniel Edgecombe; *The Mystery of Boiling a Kid in Its Mother's Milk*; <https://livingfaith.blog/2018/05/24/cooking-a-young-goat-in-its-mothers-milk/>

**21** Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

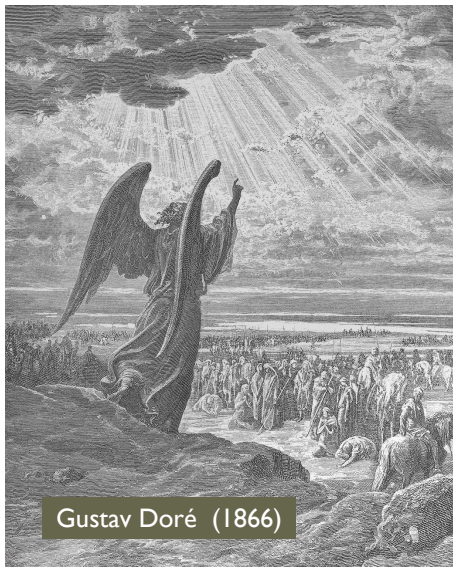
**22** But if thou shalt indeed obey his voice, and do all that I speak; then I will be [אֶנְי] an enemy unto thine enemies, and an [אֶדְבָר] adversary unto thine adversaries.

Yahweh stated He would lead the Israelites as a pillar of a cloud during the day and a pillar of fire at night as (Exodus 13:21). Now He has assigned a new guide. It may be that Yahweh was concerned that He was too overtly present, which would have caused the Israelites to obey out of fear of His continuous presence rather than out of gratitude.

Of course, when is Yahweh not present in His creation?

It is apparent that Yahweh did not like being thought of as a helicopter parent - or the NSA.

**23:21-23** “Provoke” - Hebrew: *rebel against*. The Israelites frequently rebelled against Moses (which was the



Gustav Doré (1866)

same as rebelling against Yahweh, but seemed safer) and there was little he could do about it. The angel had Yahweh's name *in* him - Yahweh's authority to use His power. No human was ever spoken of in this way. Rebelling against the angel would be a very, very bad idea.

The angel was probably steeped in justice (Yahweh's Law) but lacking in compassion, which Yahweh has an abundance of (or else we would have been annihilated centuries ago).

**23:22** “Indeed obey” - Hebrew: *obeying, you shall obey*. FOS: *Pol-yptōton* (Many Inflections) - emphasizing the Israelites' obligation.

Of course this promise is conditional - it requires faith (that He is able) and obedience to His standard.

If God be for us, who can be against us? (Romans 8:31b)

When Yahweh is on your side, who can be against you and succeed? This is not saying you will be victorious in this present age - it is telling us that if Yahweh is on our side, what does that say about those on the other side? Our victory is in Christ on the other of this life

For what is a man profited, if he shall gain the whole world, and lose his own soul? (Matthew 16:26a)

Unconditional acceptance, support, protection - none of these are Torah concepts. God's response to man, especially to the Israelites, is rooted in their acting decently. God does not fight on behalf of the Israelites *per se*, but on behalf of those who serve as conduits of His will. God's battle is moral, not ethnic. [RB]

**23:23** Yahweh appears ready to take the Israelites into His Promised Land and displace the current inhabitants - the Israelites, however, would come to exhibit an appalling lack of faith that required a forty-year postponement of their entry into the land (Numbers 14).

“I will cut them off” - Hebrew: *I will blot them out* (annihilate them). In the sense that they were no longer a nation, this is true, but the Israelites were commanded to kill everyone in Canaan (or they would be thorns in their side - Numbers 33:55. See also, 2Corinthians 12:7) and they did not.

**23:24** “Utterly overthrow” - Hebrew: *break down, you shall break down*, and “Quite break down” - Hebrew: *break in pieces, you shall break in pieces*. FOS: *Polyptōton* (Many Inflections) - both phrases

**23** For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

**24** Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

**25** And ye shall serve [יְהוָה] Yahweh your Elohim, and he shall bless [יְהוָה] thy bread, and [יְהוָה] thy water; and I will take sickness away from the midst of thee.

emphasizing that the pagan idols and altars were to be completely obliterated.

Not only were they to not worship the Canaanite deities, they were cleanse the land of images and shrines of these false gods - utterly destroying these vile icons. There is no co-existing with evil spirits and demons.

**23:25-26** “Bread and water” - FOS: *Synecdoche* (of Species) - put for all kinds of food and drink.

The Promised Land would produce an abundance of food, disease-free, devoid of barrenness or miscarriages, and everyone will live long, full lives - in other words, a paradise. Of course, there has not been paradise on earth since Eden.

If anyone deserved long life for faithfully observing Torah, it would have been Messiah Yeshua - his untimely death points to the figurative nature of this verse. Since sickness is not necessarily a sign of ungodliness and long life is not necessarily a sign of virtue, there must be more to this verse.

26 ¶ There shall nothing cast their young, nor be barren, in thy land: [ִתִּירָא] the number of thy days I will fulfil.

27 I will send [ִתִּירָא] my fear before thee, and will destroy [ִתִּירָא] all the people to whom thou shalt come, and I will make [ִתִּירָא] all thine enemies turn their backs unto thee.

[Miscarriages], untimely births, and barrenness, when they exceeded a certain average amount, were always reckoned in the ancient world among the signs of God's disfavour. Conversely, when such misfortunes fell short of the ordinary average, God's favour was presumed. The promises here made confirm man's instinctive feeling. Long life is always regarded in Scripture as a blessing. [BH]

There is an obvious correlation between moral law and natural law: Yahweh put Adam in the Garden to tend it. Poor husbandry and unclean slaughtering of proper animals causes pollution of the environment that can lead to sickness and foodborne diseases. In the same way, Yahweh dictates that people engage in monogamous sex in a marriage commitment. Multiple sexual partners increases the risk of sexually transmitted diseases.

23:27 "My fear" - Hebrew: *terror of Me*. The pagans in the Promised Land knew of the terrible power manifested by the God of the Hebrews against the Egyptians, the Amalekites, and later, the Amorites.

Rahab, the harlot in Jericho that hid the Hebrew spies, spoke to the faintheartedness of the city's residents (Joshua 2:9-11).

The eventual extermination of all the inhabitants was so feared that the Gibeonites sent emissaries to Joshua, pretending to be an impoverished nation from far outside Canaan to deceptively enact a treaty with Israel before the terror of Yahweh could be unleashed upon them (Joshua 9).

Again, the promises were dependent upon their faith and their obedience - Joshua made the treaty with Gibeon without consulting Yahweh, negating Yahweh's promise to drive out all the inhabitants.

"Turn their backs" - *oreph / o-ref* [H6203] the nape or back of the neck (as declining); hence, the back generally (whether literal or figurative):-- back. Generally used in the sense of beheading or breaking the neck.

### Promises and Commands - FOS: Parallelism

(Repeated Alternation)

*The Repetition of similar, synonymous, or opposite Thoughts or Words in parallel or successive Lines.*

- a) Promise: I will (v 20)
- b) Command: Thou shalt (v 21-22)
- a) Promise: I will (v 23)
- b) Command: Thou shalt not (v 24-25)
- a) Promise: I will (v 25-31)
- b) Command: Thou shalt (v 32-33)

The Canaanites would turn their backs and flee from the approach of the Israelites.

**23:28** “Hornets” - hornets were part of the 4th plague in Egypt (see notes at Exodus 8:24). Yahweh may have used actual hornets to disrupt and defeat the Amorites (Joshua 24:12), though no record exists of this happening.

Probably the Egyptians are the hornets intended. It was they who, under Rameses III, broke the power of the Hittites and other nations of Palestine, while the Israelites were sojourners in the wilderness. Possibly the term was chosen in reference to the hieroglyphic sign for “king” in Egypt, which was the figure of a bee or wasp. [BH]



**23:29-30** The Israelites were now a numerous people (as opposed to the seventy that first entered in Egypt with Jacob - Genesis 46), but still not large enough to subdue all of Canaan. Yahweh was prepared to gradually conquer Canaan so that the

**28** And I will send [𐤇𐤍] hornets before thee, which shall drive out [𐤇𐤍] the Hivite, [𐤇𐤍] the Canaanite, and [𐤇𐤍] the Hittite, from before thee.

**29** I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

**30** By little and little I will drive them out from before thee, until thou be increased, and inherit [𐤇𐤍] the land.

already cultivated fields would not become completely overgrown and so that His people would not be overwhelmed by the wild animals that would multiply unhampered with the absence of humans (one of the reasons that a majority of the animals needed to perish in the Flood, also).



**31** And I will set [-תא] thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver [-תא] the inhabitants of the land into your hand; and thou shalt drive them out before thee.

**32** Thou shalt make no covenant with them, nor with their gods.

**33** They shall not dwell in thy land, lest they make [-תא] thee sin against me: for if thou serve [-תא] their gods, it will surely be a snare unto thee.

**23:31** “Sea of the Philistines” = the Mediterranean Sea (Philistia was roughly the same location as the modern day Gaza Strip). “The River” = the Euphrates River.

The largest the Nation of Israel ever existed was during the reign of King Solomon - which is not as large as the boundaries that Yahweh (“I will set . . . .”) prescribed. His son, Yeshua, will probably fulfill his Father’s vision in the Millineal Kingdom.

**23:32-33** See also Exodus 34:12. Why would the Israelites embrace the defeated gods of the Canaanites? It makes little sense, but they do - repeatedly.

It appears to be *human nature* because, even today, we embrace a diluted faith that embraces a *feel-good* doctrine coupled with numerous pagan traditions (e.g., “Christ loves you as your are”, Christmas, Easter, Halloween).

<sup>24</sup> Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: <sup>25</sup> And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. <sup>26</sup> Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: <sup>27</sup> (For all these abominations have the men of the land done, which were before you, and the land is defiled;) <sup>28</sup> That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. (Leviticus 18:24-28)



**24** And he [Jehovah] said unto Moses, Come up unto Yahweh, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

**2** And Moses alone shall come near Yahweh: but they shall not come nigh; neither shall the people go up with him.

**3** ¶ And Moses came and told the people [כֹּהֵן] all the words of Yahweh, and [כֹּהֵן] all the judgments: and all the people answered with one voice, and said, All the words which Yahweh hath said will we do.

**4** And Moses wrote [כֹּהֵן] all the words of Yahweh, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

**5** And he sent [כֹּהֵן] young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto Yahweh.

**24:1-2** Moses is still atop Mount Sinai. Yahweh is telling him that after he goes down and shares what he has been given, that he needs to reascend the mountain (it will be his fifth ascent) with Aaron, his eldest two sons, and seventy representatives of the tribes.

The priesthood had not yet been established, but when it was the Torah ordains it to be transmitted generation to generation from father to son (Exodus 40:12-15). To this day, Jews who know themselves to be

priests (kohanim) trace their ancestry in a direct line back to Aaron. [RB]

“Worship ye afar off” - Hebrew: You are to *bow down* and worship from afar. Probably at the base of the mountain, where everyone stood when Elohim spoke the Ten Commandments - it was still impermissible for anyone other than Moses to climb the mountain.

**24:3** Moses descends the mountain and shares what Yahweh has told him. What constitutes *all the words* and *all the judgments*?

Did Yahweh reveal the *entire* Law to Moses (of which only a portion is recorded in Chapter 23) which he shared with the people, or did Yahweh reveal only the portion in Chapter 23 with the expectation of sharing more, later, so as to not overwhelm the people with the entire Law (613 edicts) at one time?

“We will do” - they were promised long life and abundance for treating people and animals decently - why wouldn't they agree to do the words of Yahweh?

**24:4-5** Moses recorded Yahweh's message in print. If you want to remember something, write it down.

The Israelites were to be a kingdom of priests (Exodus 19:6) so anyone that had been redeemed by their parents could perform the sacrifices. Since the plans for a tabernacle and the ordination of Aaron

and his sons was still in the future, Yahweh must have only revealed the portion of the Law that is shared in previous verses.

**24:6** The shedding of blood is required for the atonement of sins. Yahweh must have shared this guidance with Moses. Aaron and his progeny would later be responsible for this ritual, after he was ordained.

The ritual is no longer required for the atonement of sins after the sacrifice of Yeshua, the Passover lamb for those who confess and believe.

**24:7** Moses reads the words he had earlier shared with the people before he transcribed them - they again profess to be obedient to the words of Yahweh.

**24:8** A *blood oath* is an agreement that is considered to be the most sacred and binding that can be made between two people or groups. The purpose of blood covenant is to create a relationship that is based on trust, loyalty, and sacrifice.

Blood Covenant is a religious and cultural practice that has been around for centuries. It is a solemn agreement between two parties, usually sealed with the shedding of blood, which binds them together in a bond that is considered unbreakable.

**6** And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

**7** And he took the book of the covenant, and read in the audience of the people: and they said, All that Yahweh hath said will we do, and be obedient.

**8** And Moses took [-תא] the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which Yahweh hath made with you concerning all these words.

**9** ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

Blood Covenant is a prominent theme in the Bible, and it is used to describe the relationship between God and His people. In the Old Testament, God made a covenant with Abraham, which was sealed with the shedding of blood. This covenant was passed down to Abraham's descendants, and it was renewed with Moses at Mount Sinai.

The covenant between God and His people was sealed with the shedding of blood, demonstrating a willingness to make a significant sacrifice in order to solidify the covenant. Sacrifice is a way of showing that you are willing to give up something that is important to you in order to demonstrate your commitment to the other party.<sup>75</sup>

**24:9** Went up to the base of the mountain - Moses was still the only one allowed to step foot on the mountain. The Israelite camp was some distance away.

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<sup>75</sup> *Blood Covenant: Unveiling the Power and Significance of Sacrifice*; <https://fastercapital.com/content/Blood-Covenant--Unveiling-the-Power-and-Significance-of-Sacrifice.html>

**10** And they saw [ראו] the Elohim of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

**11** And upon the nobles of the children of Israel he laid not his hand: also they saw [ראו] Elohim, and did eat and drink.

**12** ¶ And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee [ראו] tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

**13** And Moses rose up, and his minister Joshua: and Moses went up into the mount of Elohim.

**24:10-11** “They saw” - *ra'ah* / raw-aw' [H7200] to see, literally or figuratively appear, approve, behold, X certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, perceive, respect, (fore-, cause to, let) see, view, visions.

No one can see Elohim and live (Exodus 33:20), so this is a vision, the verb in the next verse confirms this.

Though not italicized in the KJV, *Elohim* is italicized in the Hebrew, indicating that it is not an image of the Father, but rather the glory of the place where Elohim stood. [BH]

“As it were” (x2) - *resembling*. They were not these things, which they probably could not explain, but resembled something they could understand.

“paved work of a sapphire stone” - the firmament, as spoken of in Ezekiel 1:22, Job 37:18, and Revelation 4:6.

And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne. (Revelation 4:6a)

The nobles (elders) were part of the group that feared the voice of Elohim would kill them (Exodus 20:19). Not only did they see a vision (*chazah* [H2372] to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of) of Elohim's glory, but they heard Him speak (next Verse) and no harm came to them.

They may have brought provisions with them and had a meal, but the words for “eat (*akal*)” and “drink (*shathah*)” can be used literally or figuratively. Since they are used in the context of the vision, they are probably alluding to them consuming the vision - making the images an essential part of their new understanding of who it is that they worship.

**24:12** Moses had already transcribed the instructions he had been given the last time he was atop the mountain (Verses 4-7), but Yahweh wanted something more personal and more permanent for Moses to share with the people.

**24:13-15** Joshua appears to be an assistant to Moses - he is advanced in age, but is still climbing mountains, so he does not need physical assistance, yet. He may already be grooming his successor.

**24:14** Moses seems to know that he will be gone for an extended period of time because he places Aaron and Hur in charge. Probably the same Hur who, along with Aaron, helped keep Moses arms lifted to heaven during the battle with the Amalekites (Exodus 17:12).

“Have any matters” - Hebrew: *legal matters or disputes*.

**24:15-16** Moses goes up the mountain, but not all the way to the place where he has met with Yahweh four times previously. He stays outside the presence of the cloud until he is invited in.

“The seventh day” - probably the sabbath. Why did Yahweh make him wait so long? Did Moses need time to meditate and prepare himself (he was inundated with requests for his time and insight when he was among the people) for what Yahweh was preparing for him?

**24:17** The Israelites could see a spectacular light-show on top of the mountain. Yahweh wanted to ensure the people knew that Moses was meeting with Him and that the message he would return with was something God-given, not man-made.

**14** And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

**15** And Moses went up into the mount, and a cloud covered [־נא] the mount.

**16** And the glory of Yahweh abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

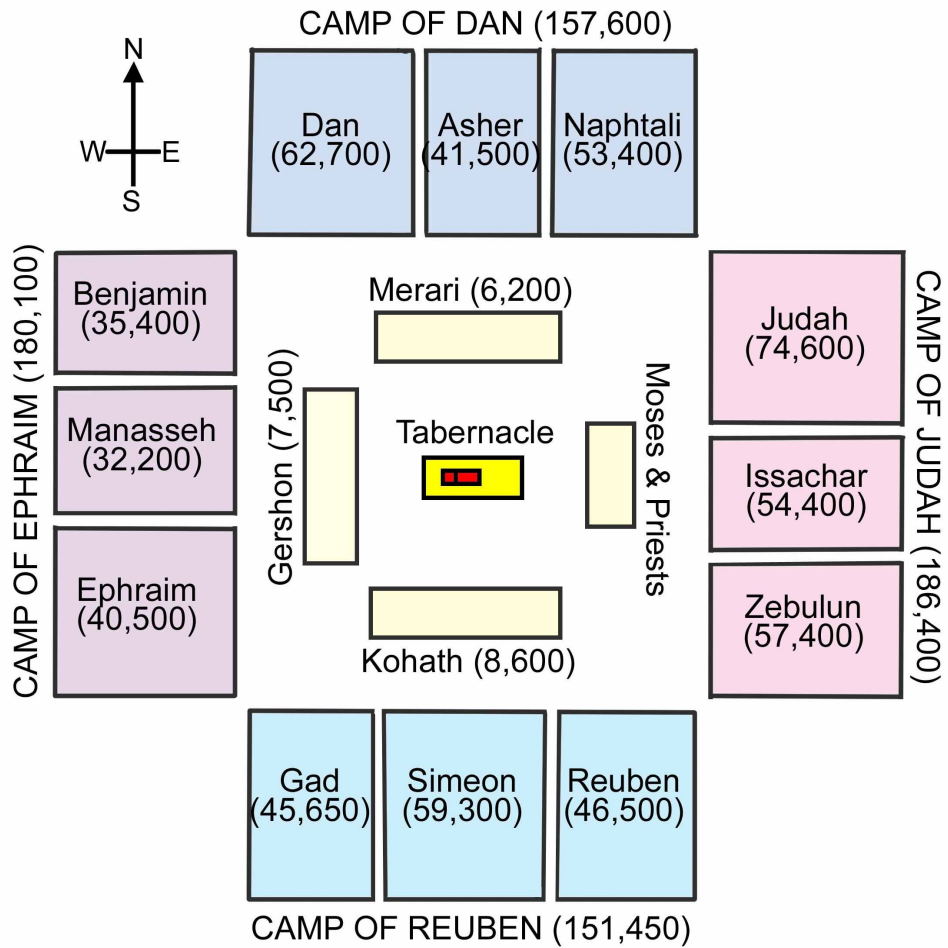
**17** And the sight of the glory of Yahweh *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

**18** And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

**24:18** Forty is a biblically significant number - it is generally associated with a period of probation, trial, and chastisement (e.g., days of rain during the Flood, years of wandering in the wilderness, Christ’s temptation in a different wilderness, and the number of years between the crucifixion of Christ and the destruction of Jerusalem and the Temple by the Romans). [NIS]

The time on the mountain is significant to the golden calf incident (Exodus 32).





## Arrangement of the Camp of Israel Numbers 2:1-3:39

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# 25

And Yahweh spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take [תָּרַם] my offering.

**25:1-8** Yahweh began to give Moses the plans for the Tabernacle and the Priestly service - He planned to dwell among the people (the Tabernacle was positioned in the center of the encampment with the twelve tribes encamped around it - see Numbers 2 and 3) rather than atop a distant mountain. The Tabernacle was to travel with the Israelites so they would know that He was always with them, not tied to a geographic location.

Seven chapters are dedicated to the construction of the Tabernacle, the priestly robes, and the rituals of the worship service. The Father gives us much detail because it is important to Him - therefore, it should be important to us.

Yahweh tells us how He wishes to be worshipped, which stands in stark contrast to how man endeavors to worship Him - exemplified by the golden calf in Chapter 32.

Yahweh begins with an inventory of what was needed to build the Tabernacle.

**25:2** "Giveth it willingly with his heart" - this was not an edict, like tithing, but a free-will offering. It is an

*Aleph Tav* blessing because it was given freely by contributors whose heart was stirred within them.

In ethics, what matters most is results, not intentions. Good actions are good, even if animated by selfishness. And bad actions are bad, even if animated by good intentions - intentions matter little; and often, not at all. But when it comes to relating to God (prayer, ritual acts, etc.), intentions matter a great deal. [RB]

Abundant giving is echoed throughout Scripture. One of the reasons to desire abundance is so that we can give freely where needed.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*. (Proverb 3:27)

It is not in our power to give if we lack the ability to rise above poverty. Capitalism has helped raise the American standard of living to such a level that Americans freely contribute nearly *nine-times* the amount of charity (\$44B) to foreign lands than the second most generous nation (Great Britain - \$5B) and over twenty times as much as the fourth most generous nation (\$1.9B).<sup>76</sup>

Since mandatory tithing was instituted to support the Levitical priests (Numbers 18:21, 26), and there is now no Temple or Levitical priesthood, it is more incumbent upon us to give *hilariously*.

<sup>76</sup> *Statistics on U.S. Generosity*; <https://www.philanthropyroundtable.org/almanac/statistics-on-u-s-generosity/>

<sup>6</sup> But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. <sup>7</sup> Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful [*hilaros* - G2431] giver. (2Corinthians 9:6-7)

**25:3-7** FOS: *Polysyndeton* (Many Ands) - Emphasizing fifteen objects (3 x 5). Three being the number of completeness and five, the number of grace [NIS] - the Tabernacle, when filled with Yahweh's Spirit, will be *complete grace*.

Gold, silver, and copper are specified, the gold being prescribed, in accordance with a significant gradation, for those vessels and parts of the sanctuary which were nearest to Jehovah, the silver and the [brass] for those which were further off and less important. [BH]

"Brass" - a mixture of copper and zinc was unknown then. Probably copper, or bronze (a mixture of copper and tin). [EWB]

**25:4** The colors refer to the plants and insects used to dye cloth. Linen is a whitish thread spun from flax. It is soft, wonderfully fine, and delicate.

The actual colors have symbolic significance:

- Blue represents the heavens and the creation of the world;

**3** And this *is* the offering which ye shall take of them; gold, and silver, and brass,

**4** And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

**5** And rams' skins dyed red, and badgers' skins, and shittim wood,

**6** Oil for the light, spices for anointing oil, and for sweet incense,

- Purple represents royalty (the high cost of purple dye due to its rare source generally meant only the wealthiest individuals, usually royalty, owned purple garments); and
- Crimson represents sin, as reflected in Isaiah's statement: "Be your sins like crimson, they can turn snow-white" (i.e., if you repent; Isaiah 1:18).

These colors represent the major themes Israelites were supposed to think about during worship: God's creation, God's kingship, and God's acceptance of atonement for sin. [RB]

**25:5** "Badgers' skins" - the badger is not native to the Middle East and is a poor translation of the Hebrew. Most commentaries translate this as a dolphin or a manatee, which makes sense since the outermost curtain of the Tabernacle will need to protect it from the rain.

Shittim wood is from the acacia tree. It is known for its durability, moisture resistance, and high tensile strength. It is used in furniture making, cabinetry, flooring, and musical instruments.

**25:6** Oil was used for the menorah and for anointing (consecrating). The spices are detailed in Chapter 30.

7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew [תא] thee, *after* [תא] the pattern of the tabernacle, and [תא] the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

25:7 The ephod was a vest worn by the high priest when he presided at the altar (see Exodus 28:4-12). The stones are detailed in Chapter 28.

25:8-9 “Sanctuary” - *miqdash* / mik-dawsh' [H4720] a consecrated thing or place, especially, a palace, sanctuary (whether of Jehovah or of idols) or asylum:--chapel, hallowed part, holy place, sanctuary.

Yahweh would not *dwell in* the sanctuary, but rather He states He will *dwell among* the Israelites.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted Yahweh, saying, Is

Yahweh among us, or not? (Exodus 17:7)

Since Yahweh is everywhere, the Tabernacle appears to be a location for the Israelites to focus their worship.

“Pattern” - *tabniyth* / tab-neeth' [H8403] structure; by implication, a model, resemblance:--figure, form, likeness, pattern, similitude.

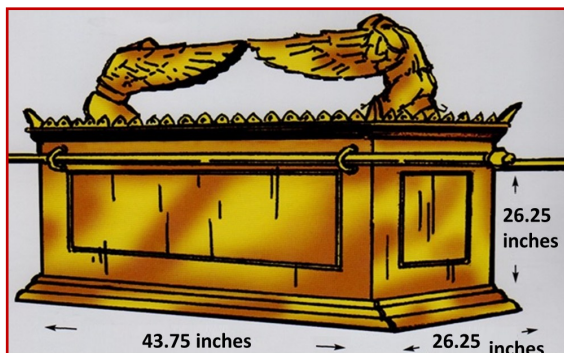
Moses would be (was?) shown a model of how to fit the pieces together (did the vision of Genesis 24:10-11 include the model?). It will be a blessing if assembled as shown, unlike the Ikea bookcase you assembled without bothering to read the instructions.

### **The Ark of the Covenant**

25:10 “Ark” - *'arown* / aw-rone' [H727] (in the sense of gathering); a box:--ark, chest, coffin.

This is not the same word as Noah's ark or Moses' Nile transport (*tebah*). It is the same word used for Joseph's coffin (Genesis 50:26).

A cubit is the distance from the elbow to the tip of the middle finger (approximately 17.5 inches or 44.5 cm). See notes at Genesis 6:15 and the dimensions in the photo.



**25:11** “Pure gold” - *tahowr* / *taw-hore* [H2889] pure (in a physical, chemical, ceremonial or moral sense):--clean, pure(-ness), unadulterated, uncontaminated.

There was a superior kind of gold, called pure (lit. *clean*) gold, i.e. gold more carefully freed from silver or alloy than ordinary gold. ‘Pure gold’ is thus prescribed for the gilding of the ark, and for the mercy-seat (Verse 17). [BH]

“Crown” - *zer* / *zare* [H2213] a chaplet [wreath] (as spread around the top), i.e. (specifically) a border moulding:--crown.

**25:12** “Four corners” - *pa`am* / *pah'-am* [H6471] a stroke, literally or figuratively (in various applications, as follow):--anvil, corner, foot(-step).

The rings for the staves were placed at the bottom of the ark. This allowed for the people to see it when they it was being carried during the Israelites’ travels and it helped prevent the priests from inadvertently coming into contact with it and causing their death.

When King David was bringing the ark to Jerusalem, something happened during its transport that caused Uzzah (the son of the keeper of the ark) to reach up to try to steady the ark, which caused his instant death. (2Samuel 6:4-11)

**11** And thou shalt overlay [כסף] it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

**12** And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

**13** And thou shalt make staves of shittim wood, and overlay [כסף] them with gold.

**14** And thou shalt put [כסף] the staves into the rings by the sides of the ark, that [כסף] the ark may be borne with them.

**15** The staves shall be in the rings of the ark: they shall not be taken from it.

**16** And thou shalt put into the ark [כסף] the testimony which I shall give thee.

**25:13-15** Leaving the carrying rods in the ark made it less likely that anyone would accidentally touch the actual ark.

**25:16** Moses was to place the testimony (*‘eduwth*) given by YHWH in the chest (*‘arown*). Testimony also means *witness* - witnesses provide information and this information is to come from your chest. [BBC]

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. (Luke 6:45)

Yahweh gave Moses the Tablets containing the Ten Commands after He finished describing the design of the Tabernacle, its furnishings, the priestly robes, and the sacred rituals to be done in the Tabernacle (Exodus 31:18).

**17** And thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

**18** And thou shalt make two cherubims of gold, of beaten work shalt thou make [כַּרְיִימוֹת] them, in the two ends of the mercy seat.

**19** And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make [כַּרְיִימוֹת] the cherubims on the two ends thereof.

### *The Mercy Seat*

**25:17** “Mercy seat” - *kapporeth* / kap-po'-reth [H3727] a lid (used only of the cover of the sacred Ark):--mercy seat.

Propitiatory cover (Heb. *kapporeth* = cover). FOS *Metonymy* - cover put for the propitiation made through the blood sprinkled thereon. It therefore denotes propitiation [conciliation]. [EWB]

The association between the cover and the act of atonement serves as a reminder that just as the cover was one of the centerpieces of the Tabernacle, atonement was one of its central purposes. [RB]

Of pure gold - not of shittim wood, overlaid with a plating of gold, but a solid mass of the pure metal. It has been calculated that the weight would be 750 lbs (valued at over \$40M today). It was intended to show by this lavish outlay, that the “mercy seat” was that object in which the accessories of worship culminated, the crowning glory of the material tabernacle.

The mercy seat, being made entirely of pure gold, was the most important object within the Tabernacle. The ark, even when it housed the Commandments, was not as consequential as its cover (see notes at Verse 22).

The blood was the actual means of propitiation in the Levitical system (Leviticus 17:11); but the term may have been applied to the ‘mercy-seat’ on account of its being the means of bringing the blood as near as possible to Jehovah.

*Kapporeth* has never [had] any other sense than that of covering, or forgiving sins. In this sense it is used in the Old Testament some seventy times. It was called *kapporeth* because it was a seat of propitiation. Atonement was made by sprinkling the blood of expiation upon it (Leviticus 16:14, 15). [BH]

**25:18-20** This seems to contradict the 2d Commandment. Yahweh told the people that they were not to *make any graven image, or any likeness of any thing that is in heaven above*. Of course, they were not doing it of their own accord, but at the behest of Yahweh. Neither were they to worship the Tabernacle or the things inside, but only the Yahweh of the Tabernacle.

“Cherubims,” [plural of cherub], had been known previously in one connection only - they had been the guardians of Eden [with flaming swords] when Adam and Eve were driven forth from it (Genesis 3:24). It is generally allowed that living beings, angels of God, are intended. But not all angels are cherubim. The cherubim constitute a select class, very near to God, very powerful, very resolute, highly fitted to act as guards. It is probably with this special reference that the cherubic figures were selected to be placed upon the mercy seat - they guarded the precious deposit of the two tables towards which they looked. [BH]

Cherubim were thought to have four faces (human, ox, lion, and eagle - Ezekiel 1:4-18), but the cherubim on the mercy seat appear to only have a human face.

**25:20** “Covering” - *cakak* / saw-kak' [H5526] to entwine as a screen; by implication, to fence in, cover over, (figuratively) protect:--cover, defence, defend, set, shut up.

The Tabernacle functions to shield and protect the ark; the wings of the cherubim shield the cover; the cover shields the Ark; the Ark shields the tablets; and the tablets, i.e., the Ten Commandments, shield and safeguard civilization. [RB]

**20** And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

**21** And thou shalt put [כַּוְנָה] the mercy seat above upon the ark; and in the ark thou shalt put [עֵדוּת] the testimony that I shall give thee.

**25:21** Moses is not to place the Laws he has transcribed into the ark, only the Laws that Yahweh will physically transcribe (the tablets with the Ten Commandments - Exodus 31:18). FOS: *Repetition* (Repetition) - emphasizing that the chest was built to store His Ten Commandments.

Ancient contracts often had copies that were sealed and stored that could be opened by a judge and verified in case of dispute.

Talmudic law required three witnesses in order to make the document indisputable. In the case of dispute over the contents of the contract, a judge could break the seals and unroll the sealed top half of the document, in order to be certain of the wording of the document.<sup>77</sup>

The Law was written down by Moses for the people, but the tablets that Yahweh had written the Ten Commandments would be sealed in the ark as a reliable, official copy.

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<sup>77</sup> Scripture Central: *Why Was the Heavenly Book Sealed with Seven Seals?* <https://scripturecentral.org/knowhy/why-was-the-heavenly-book-sealed-with-seven-seals>

**22** And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give [תנא] thee in commandment unto the children of Israel.

We no longer have the ark of the covenant with its testimony stored inside, but the Father promised that we could each become a new ark and His Law would be written in our hearts.

<sup>31</sup> Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup> Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: <sup>33</sup> But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (Jeremiah 31:31-33)

During the end-times, the resurrected Christ is the judge - the only one worthy to break the seals and open the book of Revelation (Revelation 5).

**25:22** The ark, in effect, is a chest that the mercy seat sat upon. Yahweh would make his presence known *above*

the mercy seat, not from out of the ark. Inside of the ark was the Law that Yahweh would use to judge His people.

The ark was the holiest object that the Israelites possessed but even though it was designed by Yahweh, it still was not holy enough for Him to rest upon (not least of all because tools were needed to build the ark).

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. (Exodus 20:25)

The mercy seat was a foreshadowing of the Christ. Yeshua stands between the Father and His Law - a mediator and the one who atones for our sins of violating His Laws through his sacrifice.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: <sup>2</sup> And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world. <sup>3</sup> And hereby we do know that we know him, if we keep his commandments. (1John 2:1-3)

### *The Table for the Shewbread*

The ark and the mercy seat are the only furniture within the inner sanctuary of the Tabernacle.

**25:23-24** The table for the shewbread was constructed similar to the ark - shittim wood covered by pure gold.

**25:24-25** The table had a crown around it and a second crown that was a “hand breadth (approximately three inches) round about”. Either it was three inches inside the edge of the table or it was positioned closer to the edge but was three inches tall. The directions leave much to interpretation, which is why Yahweh gave Moses (and probably the elders that accompanied him) visions of what each item was to look like.

Josephus describes the table as being similar to tables used in pagan worship of the Greek and Roman gods in Delphi. Many pagan religions had such tables in their houses of worship and their priests would put food and drink on them for their gods to eat. The shewbread of the Tabernacle was never referred to as nourishment for Yahweh, because He has no physical form.

**25:26-28** Like the ark, the table was very heavy and needed staves so several men could transport the

**23** ¶ Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

**24** And thou shalt overlay [כָּסָה] it with pure gold, and make thereto a crown of gold round about.

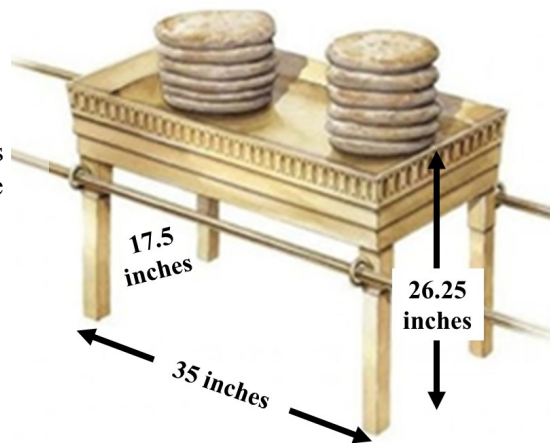
**25** And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

**26** And thou shalt make for it four rings of gold, and put [כָּסָה] the rings in the four corners that *are* on the four feet thereof.

**27** Over against the border shall the rings be for places of the staves to bear [כָּסָה] the table.

**28** And thou shalt make [כָּסָה] the staves of shittim wood, and overlay [כָּסָה] them with gold, that [כָּסָה] the table may be borne with them.

table. The rings are always depicted as ornamental loops, but they would have had to have been built into the legs so the weight of table (or the ark, or the laver, or the . . . ) would not rip them off.



**29** And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make [כסא] them.

### *The Utensils*

**25:29** “Dishes” - *q`arah* / keh-aw-raw' [H7086] a bowl (as cut out hollow):--charger, dish.

A charger is a large plate or platter that the bread would have been placed on. The number of dishes is not specified - it is generally shown as two plates with six discs of bread stacked on each (corroborated by Josephus), but there are also depictions of twelve plates with one piece of bread each. Again, Moses was shown what the finished utensils would look like.

“Spoons” - *kaph* / kaf [H3709] the hollow hand or palm (so of the paw of an animal, of the sole, and even of the bowl of a dish or sling), hand((-ful), -dle, (-led)), hollow, middle, palm, paw, sole, spoon.

The cupped hand was often used as a vessel for drinking when other containers were not available.

When Gideon was preparing to do battle with the Midianites, his soldiers stopped at a stream to quench their thirst. Despite the fact that they were already greatly outnumbered, Yahweh told Gideon that he should only continue with the soldiers who brought the water to their mouths using their *cupped* hands - the soldiers who bent down and placed their mouths in the stream were ordered to return to their homes (Judges 7:5-8).

Hebrew: *dishes for incense*. Frankincense translates as high-quality incense and was probably burned in these spoons or cups to help keep insects away from the bread.

“Covers” - *qasah* / kaw-saw' [H7184] from an unused root meaning to be round; a jug (from its shape):--cover, cup.

“Bowls” - *mnaqqiyth* / men-ak-keeth' [H4518] a sacrificial basin (for holding blood):--bowl.

The covers and the bowls are difficult to identify. The cover (pitcher) was probably used to capture the blood from a sacrifice and then the blood would be poured into a bowl (basin) that would be used to sprinkle blood unto the ark.

The Jews have interpreted this to be pitchers and cups for a drink (wine) offering that would both better match with the bread offering and because of their tendency to copy pagan rituals. Most pagan practices place food and drink in their shrines to satiate their gods.

The next few words meaning a *libation* would also lend itself to a drink offering since libation, as it commonly became known in their culture, would never be done with blood.

“Thereof, to cover” - *nacak* / naw-sak' [H5258] to pour out, especially a libation, or to cast (metal); by analogy, to anoint a king:--cover, melt, offer, (cause to) pour (out), set (up).

The libation ceremony is a ritual of pouring a liquid [unto the ground] as an offering to a spirit, deity, or soul of a person who is deceased. This can happen during casual social settings or big milestone moments, such as weddings.

Various versions of this ritual existed all over the world, including in Egypt, Israel, Greece, Rome, Asia, and South America. In these cultures, the recurring theme is honoring the Earth, holy figures, and those that have passed.<sup>78</sup>

Though not instructed to do so in the Torah, the Jews conducted a libation ceremony during Sukkot.

By the time of Yeshua, a water libation ceremony had become part of the tradition of the festival. This was called the *Simchat Beit Hashoavah* – the water-drawing festival. The priests would go down to the pool of Siloam in the City of David (just south of where the Western Wall is today) and they would fill a golden vessel with the water there. They would go up to the temple, through the Water Gate, accompanied by the sound of the shofar, and then they would pour the water so that it flowed over the altar,

**30** And thou shalt set upon the table shewbread before me alway.

along with wine from another bowl. This would begin the prayers for rain in earnest, and there was much rejoicing at this ceremony.<sup>79</sup>

Though the ceremony appears based on pagan rituals, Christ (who would have made the pilgrimage to the Temple every year for Sukkot) was present and cried out that all who were thirsty and believed in him (as Messiah) would have “rivers of living water” flow from within them (John 7:37-38).

This is seen as a foreshadowing of the Holy Spirit being poured out on the believers at Pentecost after his resurrection.

The term libation was also used for the anointing of kings with oil, which more approximates what is done with the blood at the ark.

**25:30** The shewbread was changed out every seventh day on the Sabbath. This was another example where the manna would not rot overnight because it was instructed by Yahweh.

The Showbread was unleavened bread - it had to be because it was a meal offering and it was a requirement of all meal offerings that no leaven (no yeast) be used in it (Leviticus 2:11) because leavening symbolizes sin and hypocrisy. [BBC]

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<sup>78</sup> Ariana LaBarrie, *Everything You Need to Know About the Libation Ceremony*; <https://www.brides.com/libation-ceremony-5079929>

<sup>79</sup> One For Israel: *Yeshua and the Sukkot Water Drawing Festival*; <https://www.oneforisrael.org/bible-based-teaching-from-israel/yeshua-and-the-sukkot-water-drawing-festival/>

**31 ¶** And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

**32** And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

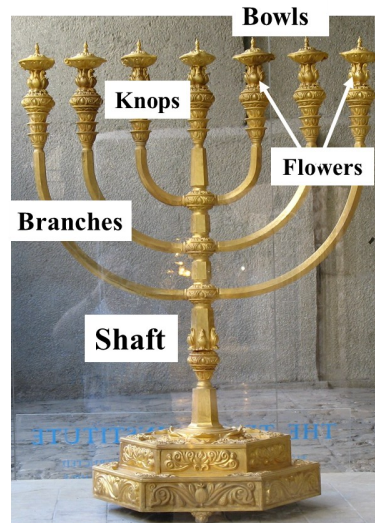
**33** Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

The table, with its collection of the twelve loaves (representing the twelve tribes) was a foreshadowing of the Christ, who came to reunify the scattered sheep of the house of Israel (Matthew 15:24).

### *The Candlestick*

**25:31-33** “Candlestick” - *mnowrah* / men-o-raw' [H4501] a chandelier:--candlestick. *Menorah*

“Knops” - *kaphtor* / kaf-tore' [H3730] to encircle; a chaplet; but used only in an architectonic sense, i.e. the capital of a column, or a wreath-like button or disk on the candelabrum.



“Chaplet” - a wreath or garland for the head (1325–75; Middle English).

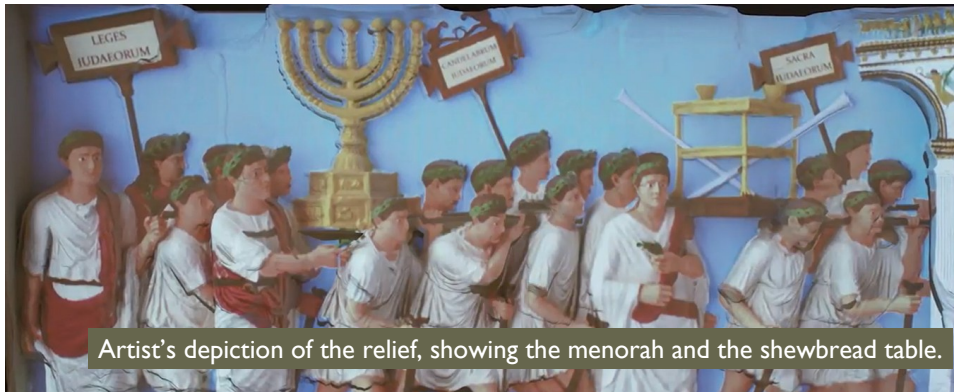
“Flowers” - *perach* / peh'-rakh [H6525] a calyx (natural or artificial); generally, bloom:--blossom, bud, flower.

The size of the Menorah is not given, but its height and width of the one used in the second Temple can be surmised by the relief on the Arch of Titus that depicts the Romans returning from their victory in Jerusalem in 70AD with the furnishings of the Temple.

The shaft and the six branches, when lit, commemorate the seven days of creation.



Arch of Titus - Rome, Italy



Artist's depiction of the relief, showing the menorah and the shewbread table.

**25:34-35** “Candlestick” here is interpreted as being the center shaft.

Later, the leaders of the twelve tribes would become jealous of Aaron’s position and begin murmuring against Moses and Aaron, each wanted the rank and privilege that Aaron and the Levites held.

Yahweh instructed Moses to collect a staff from the leader of each of the twelve tribes and to place them all in the Tabernacle overnight. In the morning, Aaron’s rod had bloomed with blossoms, buds and almonds (Verse 34), signifying that Yahweh had chosen the Levites to be His priests (Numbers 17).

Aaron’s rod was placed inside the ark, with the commandments, as an everlasting testament that the Levites were to ever be the priests before Yahweh on Earth (Hebrews 9:4).

**25:35-36** The branches of the Menorah were to each be separated along the shaft by the almond and

**34** And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

**35** And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

**36** Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold.

**37** And thou shalt make [־תא] the seven lamps thereof: and they shall light [־תא] the lamps thereof, that they may give light over against it.

flower combination, with the same being above the branches and also below the branches.

**25:37** The priests (*they*) were to light the lamps at sunset and extinguish them at sunrise (Exodus 27:21, 30:8, Leviticus 24:3).

The menorah was to light the Word (that was in the ark), which was a foreshadowing of the Christ, who is the light of the world.

**38** And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

**39** *Of* a talent of pure gold shall he make it, with [תא] all these vessels.

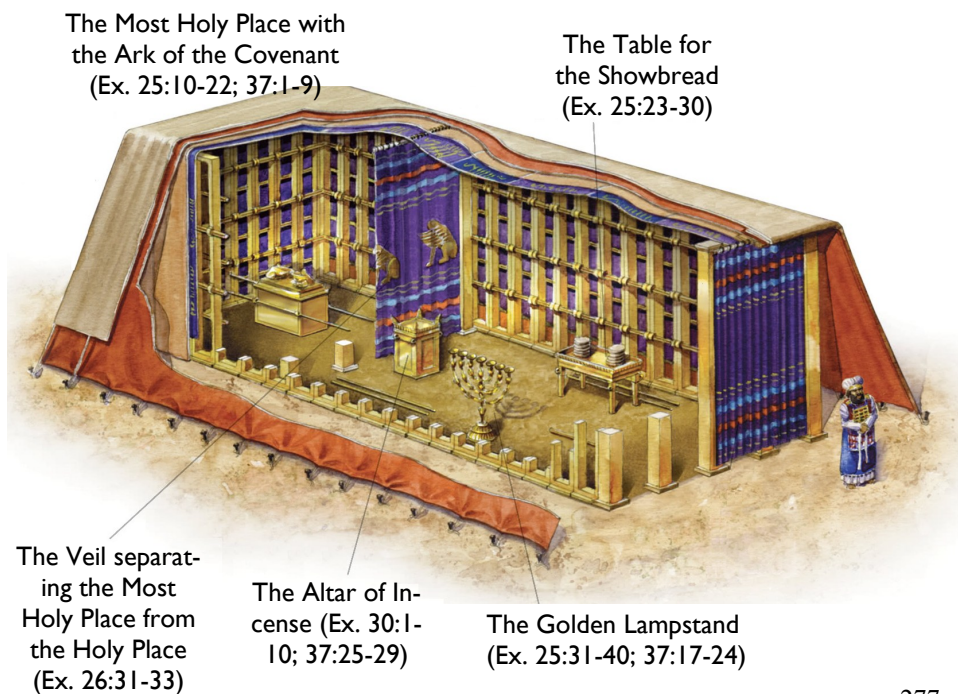
**40** And look that thou make *them* after their pattern, which was shewed thee in the mount.

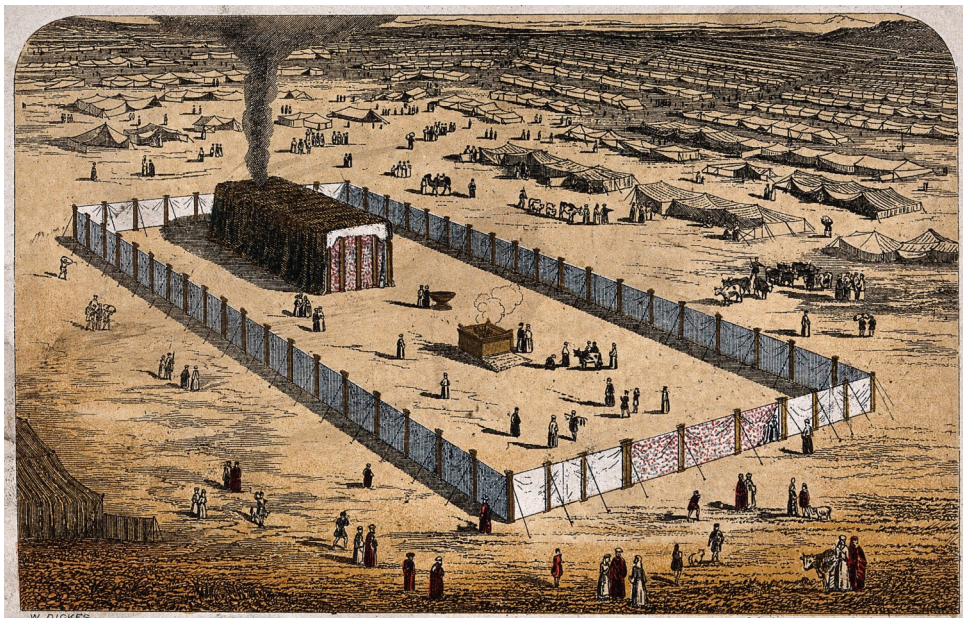
**25:38-39** Since Bic lighters were not yet available, the snuffdishes would be used to move the coals to the menorah to light the special, consecrated oil in the seven bowls.

A talent is approximately 75 pounds.

**25:40** Again, Moses, and possibly the seventy elders were given the vision of what the Menorah should look like.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12)





THE TABERNACLE IN THE WILDERNESS.

*Chapter 26 is difficult to work through chronologically - it involves the making of the Tabernacle, but it does not describe the parts of the structure in an order that would make sense to a builder.*

*He has His reasons for giving His vision in the order He has done, but I need to (for my own sense of clarity) speak to it as if I was building the Tabernacle - step by step.*

*The scriptures will remain in order, but the notes may not appear on the same page as they do through the rest of this work.*

**26** Moreover thou shalt make [כס] the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make [כס] them.

**2** The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

**3** The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

**4** And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

### *The Tabernacle*

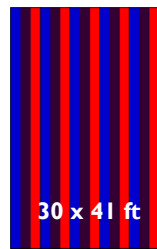
**26:1** The utensils inside the tabernacle have been described (and shown to Moses and the Elders in a vision), now the structure that they were to be housed in is described.

The curtains described are the ones for the opening of the tabernacle and the veil inside that separates the holy of holies from the rest of the tabernacle.

**26:2-3** The ten curtains were to be 28 by 4 cubits (41 feet by 6 feet).

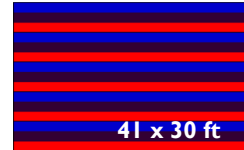
“Every one of the curtains shall have one measure” - they will all be the same size.

The coupling of the curtains seem to obviously be along their long edges, making two large curtains that measure 41 feet by 30 feet. Based on which way the curtains



were draped over the wooden walls of the tabernacle (see Verses 15-22) would have been four stories tall and 30 feet across or

it could have been three stories tall and 41 feet across. Either way, the structure was enormous.



**26:4** This explains how the curtains were to be joined together. Since the Tabernacle was to be mobile, it had to be easily taken apart when the Hebrews moved to another campsite and easily reassembled.

“Selvedge” - *qatsah* / kaw-tsaw') [H7098] a termination, coast, corner, (selv-)edge, lowest, (uttermost) participle .

**26:5** “Fifty loops” - fifty is the number of jubilee or deliverance. It is the *issue* of 7 x 7 (7<sup>2</sup>), and points to deliverance and rest following on as the result of the perfect consummation of time. [NIS]

**26:6** “Taches” - *qerec* / keh'-res [H7165] a knob or belaying-pin (from its swelling form):--tache. A type of clasp or hook.

**26:7-10** Eleven curtains of goats' hair measuring 30 x 4 cubits (44 x 6 feet) were to be joined together to cover the Tabernacle.

**26:11** These clasps are to be made of brass since the covering is not connected to the Tabernacle.

**26:12-13** This covering is a tent (*'ohel*) over the Tabernacle (*mishkân*)

**26:14** Two additional coverings are to be made and placed above the goats' hair covering

**26:15-16** This is the frame of the Tabernacle. The boards are all 10 x 1.5 cubits (14.75 x 2.25 feet).

**26:17-19** Tenons are still called such today, but the socket is re-

**5** Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

**6** And thou shalt make fifty taches of gold, and couple [תא] the curtains together with the taches: and it shall be one tabernacle.

**7** ¶ And thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: [א] eleven curtains shalt thou make.

**8** The length of one curtain *shall be*

ferred to as a mortise. The tenon in the socket is equivalent to a plug in an electrical socket.

Twenty boards fastened together on one side would have a length of 45 feet

26:22 The wall joining them together is made of six boards or 13.5 feet.

thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

**9** And thou shalt couple [־תא] five curtains by themselves, and [תא] six curtains by themselves, and shalt double [־תא] the sixth curtain in the forefront of the tabernacle.

**10** And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

**11** And thou shalt make fifty taches of brass, and put [־תא] the taches into the loops, and couple [־תא] the tent together, that it may be one.

depths of the sea a way for the ransomed to pass over?

<sup>11</sup> Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. (Isaiah 51:10-11)

Elijah travelled forty days and nights to Mount Sinai to hear the Words of Yahweh (1Kings 19:5-18)

<sup>10</sup> Art thou not it which hath dried the sea, the waters of the great deep; that hath made the

**12** And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

**13** And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

**14** And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

**15** ¶ And thou shalt make [־ַרְרָא] boards for the tabernacle *of* shittim wood standing up.

**16** Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

**17** Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

**18** And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

**19** And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

**20** And for the second side of the tabernacle on the north side *there shall be* twenty boards:

**21** And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

**22** And for the sides of the tabernacle westward thou shalt make six boards.

**23** And two boards shalt thou make for the corners of the tabernacle in the two sides.

**24** And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

**25** And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

**26** ¶ And thou shalt make bars *of* shit-tim wood; five for the boards of the one side of the tabernacle,

**27** And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

**28** And the middle bar in the midst of the boards shall reach from end to end.

**29** And thou shalt overlay [כָּסָה] the boards with gold, and make [כָּסָה] their rings *of gold for* places for the bars: and thou shalt overlay [כָּסָה] the bars with gold.

**30** And thou shalt rear up [כָּסָה] the tabernacle according to the fashion thereof which was shewed thee in the mount.

**31** ¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with [כָּסָה] cherubims shall it be made:

**32** And thou shalt hang [כָּסָה] it upon

four pillars of shittim *wood* overlaid with gold: their hooks *shall be of gold*, upon the four sockets of silver.

**33** ¶ And thou shalt hang up [-תא] the vail under the taches, that thou mayest bring in thither within the vail [-תא] the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

**34** And thou shalt put [-תא] the mercy seat upon the ark of the testimony in the most holy *place*.

**35** And thou shalt set [-תא] the table without the vail, and [תא] the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

**36** And thou shalt make an hanging for the door of the tent, *of blue*, and purple, and scarlet, and fine twined linen, wrought with needlework.

**37** And thou shalt make for the hanging five pillars *of shittim wood*, and overlay [תא] them with gold, *and* their hooks *shall be of gold*: and thou shalt cast five sockets of brass for them.

## CHAPTER 27

**1** And thou shalt make an altar *of* shit-tim wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

**2** And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

**3** And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

**4** And thou shalt make for it a grate of

network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

**5** And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

**6** And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

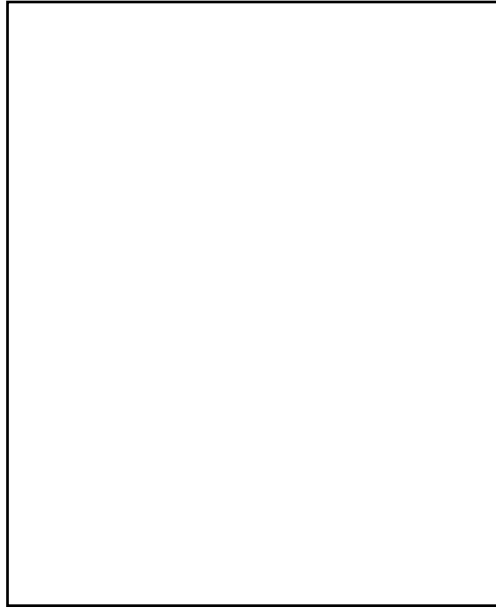
**7** And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

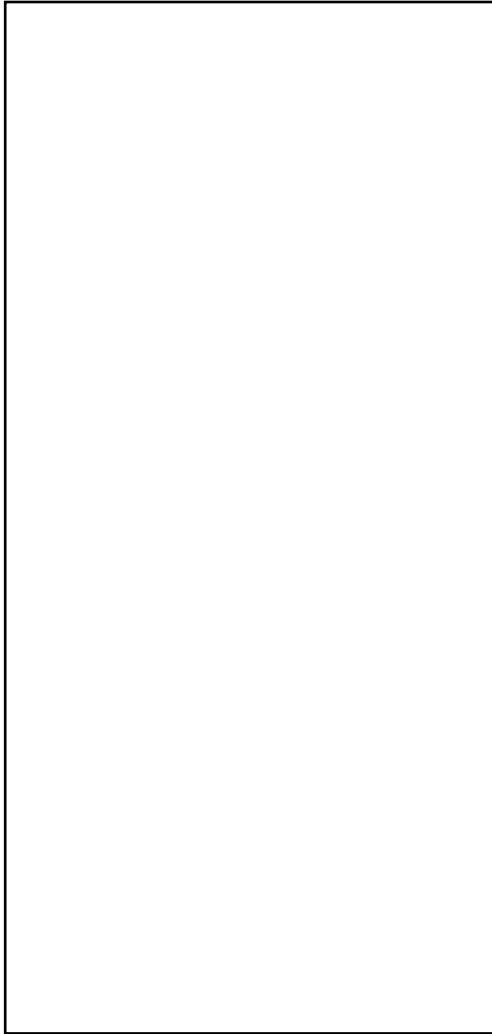
**8** Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

**9** ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

**10** And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

**11** And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of*











# Appendix 1:

## *The Names of Elohim*

Elohim has many titles and they are used to describe which aspect of Elohim the Israelites are dealing with at a particular time. There are several books that more thoroughly examine all the names of Elohim.

- **Yah-weh:** (Yah-way or Yě-ho-vah) - YHWH ( יהוה )

Both a word and title meaning “one who exists”. The divinely communicated name of the Supreme Elohim; that ‘glorious and fearful name’ by which he is known to his church and people. It expresses the eternity and immutability of the divine nature, and the faithfulness of Elohim to all his purposes and promises.

The name YHWH is etymologically difficult to explain, to a Hebrew audience it may have looked very much like **He Who Causes “That Which Is” to Be.** [AP]

Most used version of Elohim’s Name.

Strong's: *Yhovah* / yeh-ho-vaw' [H3068] - (the) self-Existent or Eternal; Jeho-vah, Jewish national name of Elohim: - Jehovah, the Lord.

- **Adonai** (Ah-doe-ni) ( אֲדֹנָי )

Translation: My Foundation . . . and by implication, My Lord

The Lord in His relation to the

earth; and as carrying out His purposes of blessing in the earth.

Generally used in conjunction with other versions of His name (e.g., *Adonai Yahweh* - Sovereign Elohim - Genesis 15:2)

The Hebrew authors saw themselves as the autonomous agents of the Creator's doings, much rather than his blindly obedient slaves or even lifeless pawns that he moves at will. The Hebrews called the Creator 'mister Yahweh', and addressed Him the way any of us would address our CEO in a business. [AP]

YHWH, the true name of the Abrahamic Elohim, is often translated by the Scribes as "Adonai" while praying or reading the Torah because of their reverence for Him and His name. Similarly, the word Adonai is usually restricted to this use and is replaced by *Hashem* ("The Name") in ordinary speech.

Strong's: '*Adonay* / ad-o-noy' [H136] - emphatic form of lord - sovereign, i.e. controller (human or divine):-- lord, master, owner. The Lord (used as a proper name of Elohim only): - (my) Lord.

## Appendix 1: The Names of Elohim

- **El Shaddai** (El Sha-dye) (אֱלֹהִים שַׁדַּי)

Translation: Elohim Almighty

While the translation of El as "Elohim" or "Lord" is straightforward, the literal meaning of Shaddai is the subject of debate.

It may come from the verb *shadad* which is translated, "destroyer", which Yahweh was of the Egyptians. It could also come from the noun, *shed*, which is a protective spirit - sufficient or enough.

This title does not refer to His creative power, but to His power to supply all the needs of His people.

The meaning of Shaddai is difficult to establish. The authors of the Septuagint and the Vulgate translated it with *Almighty* (*pantokrator* and *omnipotens*) but that's more out of enthusiasm than out of sound etymology. It really doesn't mean that.

It is possible that these authors deemed the name Shaddai so holy, that they circumvented it in a same way as the Masoretes would later do with the name YHWH (by pointing it as the word Adonai; hence giving rise to the pseudo-name Jehovah).

To a Hebrew audience that hears Elohim introduces himself as El Shad-

dai, it must have meant **My Destroyer, [Our] House Spirit, Self-Sufficient One**, the **Rain-Maker** and **Source of Food for Babies**, all at once. [AP]

Strong's: 'el / ale [410] - Strength; as an adjective. Mighty; especially the Almighty (but used also of any deity) - Elohim. Might (-y one), power, strong.

"El" is used in names to denote how Elohim is a part of a person's life:

- Daniel - Judge of Elohim
- Ezekiel - Elohim Strengthens
- Gabriel - Mighty of Elohim
- Ishmael - Elohim will Hear
- Michael - Who *is* Like Elohim
- Nathaniel - Elohim has Given
- Emmanuel - Elohim *is* With Us

- **Elohim** (*Eyl*) - *Elohiym* (El-oh-heem) (אֱלֹהִים)

Translation: Mighty one

One who holds authority over others, such as a judge, chief or god. In the sense of being yoked to one another.

Occurs 2700 times. Its first occurrence connects it with *creation*, and gives it its essential meaning as *the Creator*.

## Appendix 1: The Names of Elohim

AHLB 1012-A (N): When reading the Bible, it is better to have an Ancient Hebrew perception of *Elohiym* rather than our modern western view.



The word “el” was originally written with two pictographic letters, one being an ox head and the other a shepherd staff. The ox represented strength and the staff of the shepherd represented authority.

First, the Ancient Hebrews saw Elohim as the strong one of authority. The shepherd staff was also understood as a staff on the shoulders, a yoke. Secondly, the Ancient Hebrews saw Elohiym as the ox in the yoke. When plowing a field two oxen were placed in a yoke, one was the older, more experienced one, and the other was the younger and less experienced. The younger would then learn to walk in the right way from the older’s example.

Strong's: *'elohiym / el-o-heem'* [H430] - Plural of H433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme Elohim; occasionally applied by way of deference to magistrates; and sometimes as a superlative.

- **Jehovah** (*Yhovah / yeh-ho-vaw'*) - YHWH (יהוה)

*Lord.* Artificial hybrid of the names YHWH and Adonai.

This pronounceable form of YHWH was introduced in 1520 by Galatinus. However, the name YHWH was deemed so holy that it shouldn't be pronounced. Instead, the reader would say יהוה (Adonai), meaning My Lord

While Elohim is God as the *Creator* of all things, Jehovah is the same God in *covenant relation* to those whom He has created. Jehovah means *the Eternal*, the Immutable One, He Who WAS, and IS, and IS 'TO COME. The Divine definition is given in Genesis 21:33. He is especially, therefore, the God of Israel; and the God of those who are redeemed (believers).

Jehovah is indicated by small capital letters, “LORD”; and by “God” when it occurs in combination with Adonai, in which case Lord God = Adonai Jehovah.

Strong's: *Yhovah / yeh-ho-vaw'* [H3068] - (the) self-Existent or Eternal; Jehovah, Jewish national name of Elohim: - Jehovah, the Lord.

Used extensively in Exodus when He speaks - “*Jehovah said*” - requiring special attention to the words spoken.

## Appendix 2:

### *Genesis Finds its Complement in the Apocalypse (Revelation)* [EWB]

- |   |   |
|---|---|
| 1. Genesis, the book of the beginning.  | 1. Apocalypse, the book of the end.   |
| 2. The Earth created (1. 1).  | 2. The Earth passed away (21. 1).   |
| 3. Satan's first rebellion.   | 3. Satan's final rebellion (20. 3, 7-10).   |
| 4. Sun, moon and stars for Earth's government (1. 14-16).                                   | 4. Sun, moon, and stars connected with Earth's judgment (6. 13; 8. 12; 16. 8).                          |
| 5. Sun to govern the day (1. 16).   | 5. No need of the sun (21. 23).   |
| 6. Darkness called night (1. 5).  | 6. "No night there" (22. 5).  |
| 7. Waters called seas (1. 10).  | 7. "No more sea" (21. 1).   |
| 8. A river for Earth's blessing (2. 10-14).   | 8. A river for the new Earth (22. 1, 2)   |
| 9. Man in Elohim's image (1. 26).   | 9. Man headed by one in Satan's image (13).   |
| 10. Entrance of sin (3).  | 10. Development and end of sin (21, 22).  |
| 11. Curse pronounced (3. 14, 17)  | 11. "No more curse" (22. 3).  |
| 12. Death entered (3. 19).  | 12. "No more death" (21. 4).  |
| 13. Cherubim, first mentioned in connection with man (3. 24)                                | 13. Cherubim, finally mentioned in connection with man (4. 6)   |
| 14. Man driven out from Eden (3. 24).   | 14. Man restored (22).  |
| 15. Tree of life guarded (3. 24).   | 15. "Right to the Tree of Life" (22. 14).   |
| 16. Sorrow and suffering enter (3. 17).   | 16. No more sorrow (21. 4).   |
| 17. Man's religion, art, and science, resorted to for enjoyment apart from Elohim (4).      | 17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by Elohim (18). |
| 18. Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon (10. 8, 9). | 18. The Beast, the great rebel, a king, and manifested anti-Elohim, the reviver of Babylon (13-18).     |
| 19. A flood from Elohim to destroy an evil generation (6-9).                                | 19. A flood from Satan to destroy an elect generation (12).   |
| 20. The Bow, the token of Elohim's covenant with the Earth (9. 13).                         | 20. The Bow, betokening Elohim's remembrance of His covenant with the Earth (4. 3; 10. 1).              |
| 21. Sodom and Egypt, the place of corruption and temptation (13, 19).                       | 21. Sodom & Egypt again: (spiritually representing Jerusalem) (11. 8).                                  |
| 22. A confederacy against Abraham's people overthrown (14).                                 | 22. A confederacy against Abraham's seed overthrown (12).   |
| 23. Marriage of first Adam (2. 18-23).  | 23. Marriage of last Adam (19).   |

Appendix 2: *Genesis Finds its Complement in the Apocalypse*

- |   |  |
|---|--|
| 24. A bride sought for Abraham's son (Isaac) and found (24).    | 24. A Bride made ready and brought to Abraham's Son (19. 9). See Matt. 1. 1. |
| 25. Two angels acting for Elohim on behalf of His people (19).  | 25. Two witnesses acting for Elohim on behalf of His People (11).            |
| 26. A promised seed to possess the gate of his enemies (22. 17) | 26. The promised seed coming into possession (11. 18).                       |
| 27. Man's dominion ceased and Satan's begun (3. 24).            | 27. Satan's dominion ended, and man's restored (22).                         |
| 28. The old serpent causing sin, suffering, and death (3. 1)    | 28. The old serpent bound for 1,000 years (20. 1-3).                         |
| 29. The doom of the old serpent pronounced (3. 15).             | 29. The doom on the old serpent executed (20. 10).                           |
| 30. Sun, moon, and stars, associated with Israel (37. 9).       | 30. Sun, moon, and stars associated again with Israel (12)                   |

## Appendix 3:

*Ancient Hebrew Alphabet* (Hebrew reads from right to left)

<p>ו 6</p> <p><b>Vav</b></p> <p>י</p> <p>Nail Secure Add/and</p>	<p>ה 5</p> <p><b>Hey</b></p> <p>ה</p> <p>Behold Reveal Breath</p>	<p>ד 4</p> <p><b>Dalet</b></p> <p>ד</p> <p>Door Move Entrance</p>	<p>ג 3</p> <p><b>Gimel</b></p> <p>ג</p> <p>Foot Camel Pride</p>	<p>ב 2</p> <p><b>Beyt</b></p> <p>ב</p> <p>House Family in</p>	<p>א 1</p> <p><b>Alef</b></p> <p>א</p> <p>Ox Strength Leader</p>
<p>ל 30</p> <p><b>Lamed</b></p> <p>ל</p> <p>Shepherd Staff/Teach To/from</p>	<p>כ 20</p> <p><b>Kaf</b></p> <p>כ</p> <p>Palm To open Allow/tame</p>	<p>י 10</p> <p><b>Yod</b></p> <p>י</p> <p>Arm/hand Work/deed Worship</p>	<p>ט 9</p> <p><b>Tet</b></p> <p>ט</p> <p>Basket Snake Surround</p>	<p>ח 8</p> <p><b>Chet</b></p> <p>ח</p> <p>Wall Fence Separation</p>	<p>ז 7</p> <p><b>Zayin</b></p> <p>ז</p> <p>Plow Weapon Cut off</p>
<p>צ 90</p> <p><b>Tsade</b></p> <p>צ</p> <p>Man on side Journey Desire/need</p>	<p>פ 80</p> <p><b>Pev</b></p> <p>פ</p> <p>Mouth Speak Scatter</p>	<p>ע 70</p> <p><b>Ayin</b></p> <p>ע</p> <p>Eye Watch Experience</p>	<p>ס 60</p> <p><b>Samekh</b></p> <p>ס</p> <p>Thorn Support Protect</p>	<p>נ 50</p> <p><b>Nun</b></p> <p>נ</p> <p>Seed Fish/life Continue</p>	<p>מ 40</p> <p><b>Mem</b></p> <p>מ</p> <p>Water Chaos Blood</p>
	<p>ת 400</p> <p><b>Tav</b></p> <p>ת</p> <p>Cross Mark/sign Covenant</p>	<p>ש 300</p> <p><b>Shin</b></p> <p>ש</p> <p>Teeth Press/destroy Separate</p>	<p>ר 200</p> <p><b>Resh</b></p> <p>ר</p> <p>Head Authority First</p>	<p>ק 100</p> <p><b>Qof</b></p> <p>ק</p> <p>Sun Behind Time</p>	

## Appendix 4:

**Figures of Speech** (I only identify a small number of these figures. Investing in a copy of *Figures of Speech*, by E.W. Bullinger is a good investment.

**AGANACTESIS** (Indignation) - *An Expression of feeling by way of Indignation.*

*Ag'-an-ak-tee-sis.* Greek, *ἐπί* physical pain and irritation; hence vexation, indignation.

The figure is used when an exclamation proceeds from the deep feeling of indignation.

**ANTHROPOPATHEIA** (Condensation) - *The Ascribing of Human Attributes, etc., to Elohim.*

*An-thrōp'-o-path-ei'-a.* Greek, *ἀνθρωποπάθεια*, from *ἄνθρωπος* (*anthropos*), *man*, and *πάθος* (*pathos*), *affections and feelings*, etc. (from *πάσχειν*, *paschein*), *to suffer*).

This figure is used of the ascription of human passions, actions, or attributes to Elohim.

Also known as *Personification*.

**ASTERISMOS** (Indicating) - *The Calling Attention to by making a Star or Mark*

*As-ter-is-mos.* Greek, *ἀστερισμός*, *a calling of attention to a thing by making an asterisk.*

Lit., *one by means of two.*

Hence the figure is used when we employ (not an asterisk) but some

word, which answers the same purpose, in directing the eye and the heart to some particular point or subject, such as “Lo!” or “Behold!”

The word “behold” is not a mere interjection, but is really a verb, telling us actually to look and see, and observe and note attentively.

**ASYNDETON** (No Ands) - *Without Any Conjunctions.*

*A-syn'-de-ton*, Greek, *α*, negative, *σύνδετον* (*sundetón*), *bound together with* (from *δεῖν*, *dein*, *to bind*).

When *Asyndeton* is used, we are not detained over the separate statements, and asked to consider each in detail, but we are hurried on over the various matters that are mentioned, as though they were of no account, in comparison with the great climax to which they lead up, and which alone we are thus asked by this figure to emphasize.

**BENEDICTIO** (Blessing) - *An Expression of Feeling by Way of Benediction or Blessing*

*Ben'-e-dic'-ti-o.* English, *benediction*: and it means both *the act of blessing*, and the *blessing* itself.

The latter is called a *beatitude* or *blessing*.

## Appendix 4: *Figures of Speech*

A large field of study is here opened out before us. The student will find much spoil in searching out and classifying the various blessings and beatitudes which come under this figure.

See, for example, Deut. 28:3-6; Ecc. 10:17; Isa. 30:18; Eph. 1:3.

### **BRACHYLOGIA** (Short Speech) - *Brevity of Speech or Writing*

*Brach-y-lo'-gi-a*, Greek (*βραχυλογία* from *βραχς*, *brachus*, *short*, and *λόγος*, *logos*, *discourse*).

It means brevity of speech or writing, and is used of an *Ellipsis* [omitted words], in which words are omitted chiefly for the sake of brevity; which words may easily be supplied from the nature of the subject.

Gen. 25. 32 - "And Esau said. Behold, I *am* at the point to die; and what profit shall this birthright do to me?" There must be supplied, the *thought*, if not the *words*: - "I will sell it." So with the next verse. "And Jacob said. Swear to me this day [*that thou wilt sell it me*]; and he swore unto him: and he sold his birthright unto Jacob."

### **CATACHRESIS** (Incongruity) - *One word changed for another only remotely connected with it.*

*Cat-a-chree-sis*. Greek, *κατάχρησις*, from *κατά* (*kata*), *against*, and *χρήσθαι* (*chreesthai*), *to use*. Hence, *misuse*.

*Catachresis* is a figure by which one word is changed for another, and this against or contrary to the ordinary

usage and meaning of it. The word that is changed is transferred from its strict and usual signification to another that is only remotely connected with it.

Examples: "a thing is beautiful to the ear"; "the sweet sound of her voice"; "Tree of Life" (Revelation 2:7; 22:2,14)

When the Holy Spirit uses this figure, it is in order to arrest us: and to attract our attention, by the apparent incongruity, and thus fix us on what He says.

The figure does not mislead; it merely acts as spice or condiment does to food.

### **ECPHONESIS** (Exclamation) - *An Expression of Feeling by way of Exclamation.*

*Ec'-phō-nee'-sis*. Greek, *ἐκφώνησις*, *a crying out, an exclamation*, from *ἐκ* (*ek*), *out*, and *φωνεῖν* (*phonein*), *to speak*, from *φωνή* (*phōnee*), *voice or sound*.

The figure is used when, through feeling, we change our mode of speech; and, instead of merely making a statement, express it by an *exclamation*. So that *Ecphonesis* is an outburst of words, prompted by emotion, and is not used as though any reply were expected.

### **ELLIPSIS** (Omission) - *Left Out or Omitted.*

*El-lip'-sis*. This is the Greek word *ἐλλειψις*, *a leaving in*, from *ἐν* (*en*) *in*, and *λείπειν* (*leipein*) *to leave*.

The figure is so called, because some gap is *left in* the sentence, which means that a word or words are *left*

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out or omitted. The English name of the figure would therefore be *Omission*.

The figure is a peculiar form given to a passage when a word or words are omitted; words which are necessary for the grammar, but are not necessary for the sense.

Ellipsis is of three kinds:

1. *Absolute*, where the omitted word or words are to be supplied from *the nature of the subject* alone.
2. *Relative*, where the omitted word or words are to be supplied from, and are suggested by the *context*.
3. The Ellipsis of *Repetition*, where the omitted word or words are to be supplied by repeating them from a clause which precedes or follows.

**EPITASIS** (Amplification) - *Addition of Conclusion by way of Emphasis*

*E-pit'-a-sis* (ἐπίτασις), a stretching, from ἐπί (epi), upon, and τείνειν, (teinein), to stretch or extend.

The Figure is used when a concluding sentence is added by way of increasing the emphasis. It is not independent of what has gone before, but it is some emphatic increase added to it by way of conclusion.

The Latins called it INTENTIO, which means the same thing, a *straining*, or *tension*; increase, or augmentation.

The difference between this figure and the figure of *Amplification* is that it comes by way of Conclusion.

**EPITRECHON** (Running Along) - *Parenthetic Addition by way of Statement thrown in, not complete in itself.*

*Ep'-i-tre-chon*, from ἐπί (epi), upon, and τρέχειν (trechein, to run : to run over or along, to overrun).

The figure is so-called because the sentence, more or less short, is rapidly thrown in as an explanatory remark.

**EPIZEUXIS** (Duplication) - *The Repetition of the Same Word in the Same Sense.*

*Ep'-i-zeux'-is* (ἐπιζευξις), from ἐπί (epi), upon, and ζεύγνυμι (zeugnumi), to yoke, or join closely together.

The intervening words thus form the yoke which joins the repeated words.

It is a common and powerful way of emphasizing a particular word, by thus marking it and calling attention to it.

**EROTĒSIS** (Interrogating) - *The Asking of Questions Without Waiting for the Answer.*

*Er'-ō-tee'-sis*. Greek, ἐρώτησις, interrogation (from ἐρωτάν, to ask, to enquire, to question: also to request).

This figure is used when a speaker or writer asks animated questions, but not to obtain information. Instead of making a plain and direct statement, he suddenly changes his style, and puts

## Appendix 4: Figures of Speech

what he was about to say or could otherwise have said, into the form of a question, without waiting for an answer. Instead of declaring a conviction, or expressing indignation, or vindicating authority, he puts it in the form of a question without expecting any reply.

**HENDIADYS** (Two for One) - *Two words used, but one thing meant.*

*Hen-dī'-a-dŷs*, from ἕν (hen), *one*, διά (dia), *by*, δῖς (dis) *two* (from δύο, *two*). Lit., *one by means of two*.

Two words employed, but only one thing, or idea, intended. One of the two words expresses the thing, and the other (of synonymous, or even different, signification, not a second thing or idea) intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.

The figure is truly oriental, and exceedingly picturesque. It is found in Latin as well as in Hebrew and Greek, and is very frequently used in both Old and New Testaments.

**MEIOSIS** (A Be-Littleing) - *A be-littleing of one thing to magnify another.*

*Mei-ō-sis*. Greek, μείωσις, *a lessening, or diminution*: from μείω (mei-o-ō), *to make smaller*.

The Figure of *Meiosis* diminishes one thing in order to increase *another*

thing. It is used for the purpose of emphasis; to call our attention, not to the smallness of the thing thus lessened, but to the importance of that which is put in contrast with it.

**METONYMY** (Change of Noun) - *The Change of one Noun for another Related Noun.*

*Me-ton'-y-my*. Greek, Μετωνυμία, from μετά (meta), indicating *change*, and ὄνομα (onoma), a name; or, in grammar, *a noun*.

*Metonymy* is a figure by which one name or noun is used instead of another, to which it stands in a certain relation.

The names of persons are put by *Metonymy* for something which stands in a special relation to them. Thus we speak of a [car as a "Ford" from Henry Ford]; "boycotting," from Capt. Boycott; or a [pistol as a "Colt" from Samuel Colt].

Thus it will be seen that *Metonymy* is not founded on resemblance, but on *relation*.

*Metonymy* is of four kinds:

I. *Metonymy of the Cause* is when the cause is put for the effect: i.e., when the doer is put for the thing done; or, the instrument for that which is effected; or, where the action is put for the effect produced by the action.

II. *Metonymy of the Effect* is the opposite of the above: when the effect is put for the cause.

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III. Metonymy of the *Subject* is when the subject is put for something pertaining to it: as the possessor for the possessed ; the thing signified for the sign.

IV. Metonymy of the *Adjunct*, on the contrary, is when that which pertains to anything is put for the thing itself.

**PARALLELISM** (Parallel Lines) - *Thoughts or Words in parallel or successive Lines.*

This form of sacred writing has been noted from the earliest times. This has universally gone under the name of, and been treated as, *Poetry*.

It is a form of the figure *Synonymia*, by which the subject of one line is repeated in the next line in different, but so-called, synonymous terms.

*Parallelism* is of seven kinds: three simple and four complex:

### I. Simple.

#### 1. Synonymous or Gradational.

This is when the lines are parallel in thought, and in the use of synonymous words (e.g., Psalm 1:1).

These gradations point us to the fact that there is a mine of truth contained in the verse, on which a volume might be written.

#### 2. Antithetic or Opposite.

This is when the words are contrasted in the two or more lines, being opposed in sense the one to the

other (e.g., Proverbs 10 .1).

#### 3. Synthetic or Constructive.

This is where the parallelism consists only in the similar form of construction (e.g., Psalm 19. 7-9).

### II. Complex.

#### 1. Alternate. Two lines repeated only once (four lines in all).

This is when the lines are placed alternately. In this case, the first and third lines, and the second and fourth lines, may, as a rule, be read continuously, while the intervening line is thus placed in a parenthesis.

These alternate lines may be either synonymous or antithetic (e.g. Proverbs 24. 19-20).

#### 2. Repeated Alternation. Two lines repeated more than once.

This is not confined to two alternate lines repeated, making four lines in all, as in the preceding examples ; but in the repetition of the two parallel subjects in *several* lines (e.g., Isaiah 65. 21-22).

#### 3. Extended Alternation. Three or more lines repeated.

The Scriptures abound with other illustrations of the arrangement of *alternative* parallel lines.

But these alternate lines may consist not merely of two pairs, or of four lines; or, of *repeated* alternations: the alternation may be extended. That is to say, the alternation

## Appendix 4: *Figures of Speech*

may be extended so as to consist of three or more lines (e.g., Matthew 6. 19-20).

### 4. Introverted.

This is when the parallel lines are so placed that if there be six lines, the first corresponds with the sixth, the second with the fifth, and the third with the fourth (e.g., Numbers 15. 35-36).

Much of the Torah is structured across parallel themes. Many are within the same chapter, but sometimes the parallel passages are across many chapters.

**PARONOMASIA** (Rhyming-Words) - *The Repetition of Words similar in Sound, but not necessarily in Sense.*

*Par-o-no-ma'-si-a*, from *παρά* (*para*) *beside*, and *ὄνομαζεν* (*onomazein*) *to name, make a name, or a word.*

The figure is so-called because one word is *placed alongside of another*, which sounds and seems like a repetition of it. But it is not the same; it is only similar. The meaning may be similar or not, the point is that two (or more) words are different in origin and meaning, but are similar in sound or appearance.

This figure is not by any means what we call a pun. Far from it. But two things are emphasized, and our

attention is called to this emphasis by the similarity of sound. Otherwise, we might read the passage, and pass it by unnoticed ; but the eye or the ear is at once attracted by the similarity of sound or appearance, and our attention is thus drawn to a solemn or important statement which would otherwise have been unheeded.

**PLEONASM** (Redundancy) - *When more Words are used than the Grammar requires.*

*Ple'-o-nasm*. Greek, *πλεονασμός* (*pleonas-mos*): from *πλεονάζειν* (*pleonazein*), *to be more than enough.*

The figure is so called when there appears to be a redundancy of words in a sentence; and the sense is grammatically complete without them.

What is said is immediately after put in another or opposite way to make it impossible for the sense to be missed; and thus to emphasize it.

**POLYSYNDETON** (Many Ands) - *The repetition of the word "and" at the beginning of successive clauses.*

*Pol'-y-syn'-de-ton*. Greek, *πολυσύνδετον*, from *πολύς* (*polūs*), *many*, and *σύνδετον* (*syndeton*), *bound together*; hence, in grammar, it means a conjunction (from *σύν* (*syn*) and *δεῖν* (*dein*), *to bind*).

The word, therefore, means *much*

## Appendix 4: Figures of Speech

*bound together or many conjunctions.*

*Polysyndeton* is merely one special form of *Anaphora* (q.v.): i.e., it is a repetition of the same word at the beginning of successive sentences : but this is always one special word “and.”

To understand the full significance and use of Polysyndeton, the student must consider along with it the opposite Figure *Asyndeton* [“no ands”] (the same word syndeton with “a” prefixed, meaning *no*, instead of “poly,” meaning *many*)

The Holy Spirit ever uses words in all perfection, and it behooves us carefully to note whatever He thus calls our attention to.

When He uses “No-and,” He does not ask us to stop and consider the various particulars which are enumerated, but to hasten on to some grand climax. In this case that climax which we read at the end, is the all-important matter on which the greatest emphasis is to be placed.

When He uses “many-and,” there is never any climax at the end. Instead of hurrying us on, breathlessly, to reach the important conclusion; we are asked to stop at each point, to weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.

**POLYPTŌTON** (Many Inflections) - *The Repetition of the same Part of*

*Speech in different Inflections*

*Po-lyp'-to-ton*. Greek, πολύπτωτον; from πολύς (*polus*), many, and πτωσις (*ptosis*), a falling: in grammar, a case (from an assumed form πτόω, *ptoo*, to fall).

Hence, *Polyptōton* means with *many cases*, i.e., a repetition of the same noun in several cases, or of the same verb in several moods or tenses. *With many inflections* is a definition which covers both nouns and verbs.

This figure, therefore, is a repetition of the same word in the same sense, but not in the same form : from the same root, but in some other termination ; as that of case, mood, tense, person, degree, number, gender, etc.

Gen. 50. 24. - Here, the Hebrew is: “Elohim, when **He visiteth**, or **in visiting**, will visit you.”

And this, in order to emphasize the certainty of Joseph's belief in the promise of Elohim, as is stated in Heb. 11. 22. “By faith Joseph, when he died made mention of (margin, *remembered*) the departing of the children of Israel.

**PROLEPSIS** (Anticipation) - *An Anticipation of some future Time which cannot yet be enjoyed: but has to be deferred*

*Pro-leep-sis*, Greek, πρόληψις, a taking beforehand, anticipation.

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The Figure is so called when we anticipate what is going to be done, and speak of future things as present.

The name is also given to the Figure when we anticipate what is going to be said, and meet an opponent's objection. But that *Prolepsis* is distinguished by the further description "*Occupatio*"; because, in that case, the opponent's objection is not only anticipated, but seized and taken possession of (as the word means).

**PROSOPŒPIA** (Personification) - *Things represented as Persons.*

*Pros'-ō-po-ræ'-i-a*, Greek, *προσωποποιία*, from *προσωπον* (*prosopon*), *face or person*, and *ποιεῖν* (*poiein*), *to make*.

The Figure of *Personification* is a figure by which things are represented or spoken of as persons; or, by which we attribute intelligence, by words or actions, to inanimate objects or abstract ideas.

**REPETITIO** (Repetition) - *Repetition of the same Word or Words irregularly in the same Passage.*

This name is generally given as an alternative to the figure of *Geminatio* or *Epizeuxis*.

A word or words are repeated, not in immediate succession, as in *Epizeuxis*; not at the beginning, middle, or end of sentences (as in those just treated); not at definite intervals; but frequently in the same passage and irregularly for the sake of emphasizing and calling attention to it.

**SYNECDOCHÉ** (Transfer) - *The exchange of one idea for another associated idea.*

*Syn-ek'-do-kee*. Greek, *συνεκδοχή*, from *σύν* (*sun*), *together with*, and *ἐκδοχή*, *a receiving from*. A figure by which one word receives something from another which is *internally* associated with it by the connection of two ideas: as when a part of a thing is put by a kind of *Metonymy* for the whole of it, or the whole for a part.

The difference between *Metonymy* and *Synecdoché* lies in this; that in *Metonymy*, the exchange is made between *two related nouns*; while in *Synecdoché*, the exchange is made between *two associated ideas*.

*Synecdoché* of the *Genus* is where the genus is put for a species.

*Synecdoché* of the *Species* is where a species is put for the genus.

*Synecdoché* of the *Whole* is where the whole is put for a part: and

*Synecdoché* of the *Part* is where a part is put for the whole.

**SYNONYMIA** (Synonymous Words) - *The Repetition of Words similar in Sense, but different in Sound and Origin.*

*Syn-o-nym-i-a*, from *σύν* (*sun*), *together with*, and *ὄνομα* (*onoma*), *a name*.

The Figure of *Synonymia* is a repetition of words different in sound and origin, but similar in shades of meaning for the purpose of enhancing the

#### Appendix 4: *Figures of Speech*

force and fire of the passage.

*Synonymia*, when employed by man, is often an unnecessary and vain repetition of empty words; but, when used by the Holy Spirit, it causes the mind to look again and again at the subject. Man may use it to expose his unhappy vanity: but Yahweh uses it to emphasize His wisdom, power, or purpose.

**TAPEINOSIS** (Demeaning) - *A lessening of a thing in order to increase it.*

*Ta-pei-nō'-sis*. Greek ταπεινωσις, a *demeaning* or *humbling*.

This differs from *Meiosis* in that in *Meiosis* one thing is diminished in order, by contrast, to increase the greatness of *another*, or something else.

Whereas, in *Tapeinosis* the thing that is lessened is the *same* thing which is increased and intensified.

The emphasis is made by the use of the negative in order to express the positive in a very high degree.

When we say of a man that "he is no fool," we mean that he is very wise; or when we say of a thing, "it is not a hundred miles from here," we mean that it is quite close at hand.

Ex. XX. 7 - "The Lord will not hold him guiltless:" i.e., He will hold him guilty of breaking the whole law.

## Appendix 5:

***The Spiritual Significance of Numbers*** (I only identify a rather small amount of numbers. Investing in a copy of *Number in Scripture*, by E.W. Bullinger is a good investment.

I did not change the spelling, grammar, or punctuation of his original work.

Numbers are used in Scripture, not merely as in Nature, with *supernatural* design, but with *spiritual significance*, which may be summarised as follows:

ONE. Denotes *unity*, and *commencement*. The first occurrences of words or utterances denote their essential significance, in interpretation. Words that occur only once, in the originals, are emphatic and important. First day, Light. The first occurrences of all important words and expressions are noted in the margin.

TWO. Denotes *difference*. If two different persons *agree* in testimony it is conclusive. Otherwise two implies *opposition*, *enmity*, and *division*, as was the work of the Second day. Compare the use of the word “double” applied to “heart”, “tongue”, “mind”, &c.

THREE. Denotes *completeness*, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. The number, three, includes *resurrection* also; for on the third day the earth *rose up* out of the deep, and fruit rose up out of the earth.

FOUR. Denotes *creative works* (3 + 1), and always has reference to the material creation, as pertaining to the *earth*, and things “under the sun”, and things terrestrial.

FIVE. Denotes *Divine grace*. It is 4 + 1. It is Elohim adding His gifts and blessing to the works of His hands. The Heb. *Ha'aretz* (the earth), by “Gematria” (i.e., the addition of the numerical value of the letters together) is a multiple of four, while *Hashamayim* (the heavens) is a multiple of five. The Gematria of *Χάρις* (*charis*), the Greek for *Grace*, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

SIX. Denotes the *human number*. Man was created on the *sixth* day; and this first occurrence of the number makes it (and all multiples of it) the hall-mark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of Elohim (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

SEVEN. Denotes *spiritual perfection*. It is the number or hall-mark of the Holy Spirit's work. He is the Author of Elohim's Word, and seven is

## Appendix 5: *The Spiritual Significance of Numbers*

stamped on it as the water-mark is seen in the manufacture of paper. He is the Author and Giver of *life*; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

EIGHT. Denotes *resurrection, regeneration*; a new beginning or commencement. The eighth is a new first. Hence the octave in music, colour, days of the week, &c. It is the number which has to do with Yahweh, who rose on the eighth, or new “first-day”. This is, therefore, the *Dominical* number. By Gematria (see above), *Ἰησοῦς* (Jesus) makes the numbers 888. It, or its multiple is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.

NINE. Denotes *Finality of judgment*. It is 3 x 3, the *product* of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when *judgment* is the subject.

TEN. Denotes *Ordinal perfection*. Another new first; after the ninth digit, when numeration commences anew.

ELEVEN. Denotes *disorder, disorganization*, because it is one short of the number twelve (see below).

TWELVE. Denotes *Governmental perfection*. It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.

THIRTEEN. Denotes *rebellion, apostasy, defection, disintegration, revolution, &c.* The first occurrence fixes this (Gen. 14. 4); and the second confirms it (Gen. 17. 25). It, and its multiples, are seen in all numbers, in the Gematria (see above) of all names and passages that are associated with rebellion, &c.

SEVENTEEN. Denotes a combination of *spirit* and *order* (10+7). It is the seventh prime number (as 13 is the sixth prime number).

Other numbers follow the laws which govern the smaller numbers, as being their factors, sums, products or multiples: e.g., 24 is 12 x 2, a higher form of 12.

$25 = 5^2$  Grace intensified

$27 = 3^3$  Divinity intensified.

$28 = 7 \times 4$  Spiritual perfection in connection with the earth.

$30 = 3 \times 10$  Divine perfection, applied to order.

$40 = 10 \times 4$  Divine order applied to earthly things. Hence, the number of *probation*.

The four *perfect numbers*, 3, 7, 10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of the nine digits, without a remainder. It is the number of chronological perfection (7 x 360).

## Appendix 6:

### *THE N<sub>E</sub>PHĪLĪM, or “GIANTS” OF GENESIS 6*

I have attached E.W. Bullinger’s Appendix 25, in which he defines what the Nephilim are, as an alternate view. I don’t believe there was a second incursion of the Watcher angels because Enoch tells us the punishment on the first group was so bad that none would dare try it, again.

If there was no punishment, why not incur continually since the first incursion nearly corrupted all of humanity?

I did not change the spelling, grammar, or punctuation of his original work.

The progeny of the fallen angels with the daughters of Adam (see notes on Gen. 6, and Ap. 23) are called in Gen. 6, *Nephilim*, which means *fallen ones* (from *nāphal*, *to fall*). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah’s Word (Gen. 3. 15).

This was why the Flood was brought “upon the world of the ungodly” (2Pet. 2. 5) as prophesied by Enoch (Jude 14).

But we read of the *Nephilim* again in Num. 13. 33: “there we saw the *Nephilim*, the sons of Anak, which come of the *Nephilim*”. How, it may be asked, could this be, if they were all destroyed in the Flood? The answer is contained in Gen. 6. 4, where we read: “There were *Nephilim* in the earth in those days (i.e., in the days of Noah); and also AFTER THAT, when the sons of Elohim came in unto the daughters of men, and Gomorrha., and

bare children to them, the same became [the] mighty men (Heb. *gibbōr*, the heroes) which were of old, men of renown” (lit. *men of the name*, i.e., who got a name and were renowned for their ungodliness).

So that “after that”, i.e., after the Flood, there was a second irruption of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as “the nations of Canaan”. It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before.

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Gen. 12. 6) and entered Canaan, the significant fact is stated: “The Canaanite was then (i.e., *already*) in the land.” And in Gen. 14. 5 they were already known as “Rephaim” and “Emim”, and had established themselves at Ashteroth, Karnaim and Shaveh-Kiriathaim.

## Appendix 6: The *Nephilim*, or “Giants” of Genesis 6

In ch. 15. 18-21 they are enumerated and named among Canaanite Peoples: “Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites” (Gen. 15. 19-21; cp. Ex. 3. 8, 17; 23. 23; Deut. 7; 20. 17; Josh. 12. 8).

These were to be cut off, and driven out, and utterly destroyed (Deut. 20. 17. Josh. 3. 10). But Israel failed in this (Josh. 13. 13; 15. 63; 16. 10; 17. 18; Judg. 1. 19, 20, 28, 29, 30-36; 2. 1-5; 3. 1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognised it would go far to solve many problems connected with Anthropology.

As to their other names, they were called *Anakim*, from one Anak which came of the *Nephilim* (Num. 13. 23), and *Rephaim*, from Rapha, another notable one among them.

From Deut. 2. 10, they were known by some as *Emim*, and *Horim*, and *Zamzummim* (v. 20, 21) and *Avim*, &c.

As *Rephaim* they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as “dead,” “deceased,” or “giants”. These *Rephaim* are to have no resurrection. This fact is Isa. 26. 14 (where the proper name is rendered “deceased,” and v. 19, where it is rendered “the dead”).

It is rendered “dead” seven times (Job 26. 5; Ps. 88. 10; Prov. 2. 18; 9. 18; 21. 16; Isa. 14. 8; 26. 19).

It is rendered “deceased” in Isa. 26. 14.

It is retained as a proper name “Rephaim” ten times (two being in the margin). Gen. 14. 5; 15. 20. Josh. 12. 15 (marg.). Isa. 17. 5.

In all other places it is rendered “giants”, Gen. 6. 4; Num. 23. 33, where it is *Nephilim*; and Job 16.14, where it is *gibbōr*.

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption took place before Gen. 14, for there the *Rephaim* were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently “Ashtaroth Karnaim”; while the *Emim* were in the plain of Kiriathaim (Gen. 14. 5).

*Anak* was a noted descendant of the *Nephilim*; and *Rapha* was another, giving their names respectively to different clans. Anak's father was *Arba*, the original builder of Hebron (Gen. 35. 27; Josh. 15. 13; 21. 11); and this Palestine branch of the *Anakim* was not called *Arbaim* after him, but *Anakim* after Anak. They were great, mighty, and tall (Deut. 2. 10, 11, 21, 22, 23; 9. 2), evidently inspiring the ten spies with great fear (Num. 13.

## Appendix 6: The *Nephilim*, or “Giants” of Genesis 6

33). Og king of Bashan is described in Deut. 3. 11.

Their strength is seen in “the giant cities of Bashan” to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem.

Arba was rebuilt by the *Khabiri* or confederates seven years before Zoan was built by the Egyptian Pharaohs of the nineteenth dynasty.

If these *Nephilim*, and their branch of *Rephaim*, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in “the giant cities of Bashan” which exist, as such, to this day?

Moreover, we have in these mighty men, the “men of renown,” the explanation of the origin of the Greek mythology. That mythology was no mere *invention* of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the “heroes” of Gen. 6. 4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

Thus the Babylonian “Creation Tablets”, the Egyptian “Book of the dead”, the Greek mythology, and heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.



## Appendix :

***The Route to the Red Sea:*** I read dozens of articles and watched dozens of videos to compile this information. I believe there are only two credible routes based on Scripture, but I could be wrong. Wherever they travelled, it was spectacular enough that other cultures spoke of it with awe (and dread if they were occupants of Canaan).

There are two conventional sites for Mount Sinai and five conventional routes that scholars speak of when they discuss the Exodus:

- 1. The Northern Route that crosses over Lake Ballah - few mention a route to Mount Sinai after the Red Sea Crossing.**
- 2. The Central Route that crosses over Lake Timsah (the “Reed Sea”) and continues to Mount Sinai in the Sinai Peninsula.**
- 3. The Arabian Trade Route that crosses the Gulf of Aqaba at the Wadi Watir and continues to Mount Sinai in Midian.**
- 4. The Southern Route that crosses the Gulf of Suez South of the Port of Suez and continues to Mount Sinai in the Sinai Peninsula.**
- 5. The Southernmost Route that transverses the Southern tip if the Sinai Peninsula, crosses the Gulf of Aqaba at the Straits of Tiran, and continues to Mount Sinai in Midian.**

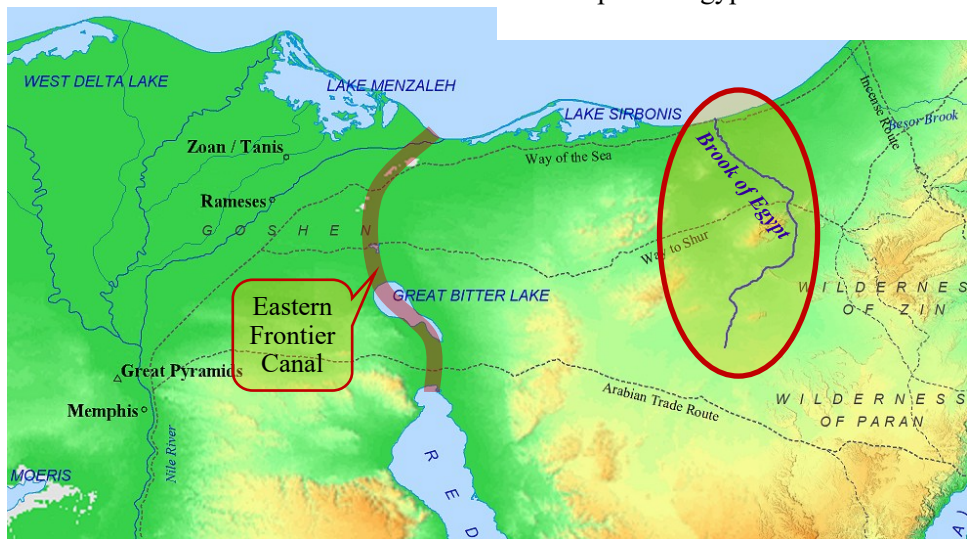


## Appendix : *The Route to the Red Sea*

### Eleven Clues:

There are eleven clues in the scriptures and each route will be evaluated by those clues:

- a. The Sea (*yam* - large body of water with breakers)
- b. God led them not through the way of the land of the Philistines [the Way of the Sea], although that was near. (v 13:17)
- c. Etham is in the edge of the Wilderness (v 13:20)
- d. turn and encamp before Pihahiroth [mouth of the gorges], between Migdol [tower] and the sea, over against Baalzephon: before it shall ye encamp by the sea. (v 14:2)
- e. They are entangled in the land, the wilderness hath shut them in. (v 14:3)
- f. Israelites complain of dying in the wilderness - outside of Egypt.
- g. <sup>19</sup> the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: <sup>20</sup> And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. (14:19-20)
- h. the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (v 14:22)
- i. LORD overthrew the Egyptians in the midst of the sea. (v 14:27)
- j. This sea was an abyss, a surging mass of water (v 15:5, 10)
- k. Is the Brook of Egypt Egypt's Eastern boundary? Why is it called the Brook of Egypt if it is not part of Egypt? It was called



## Appendix : *The Route to the Red Sea*

this as far back as Abraham (Genesis 13:1).

### **The Red Sea:**

The “Red Sea” is literally translated as the *Reed Sea*, so researchers have been comfortable using smaller bodies of water. The Red Sea separates Egypt from Saudi Arabia and has two large fingers at its North that are separated by the Sinai Peninsula - the Gulf of Suez to the West and the Gulf of Aqaba to the East. Both of these Gulfs are part of the Red Sea.

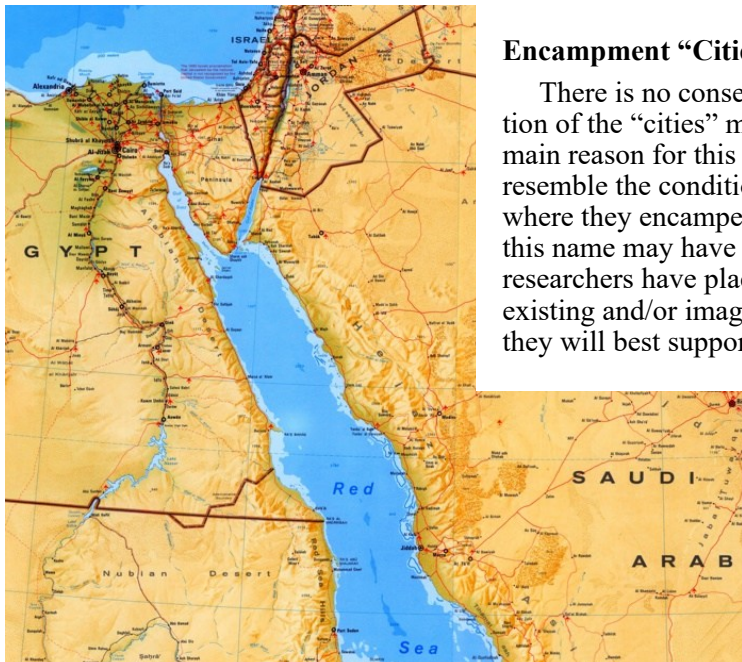
### **The Eastern Frontier Canal:**

Ancient Egyptian texts and modern geological surveys have identified ancient canal lines cut between the marshy lakes in antiquity, called the

Eastern Frontier Canal.

Geologists have found evidence of a man-made canal joining the lakes in the northern sector of the isthmus that existed long before the Suez Canal was built. It was probably cut for defensive purposes as well as for irrigation and navigation, it created a formidable eastern border barrier.<sup>a</sup>

The adjacent embankments created by digging this canal is probably the Wall of Shur. West of the canal is Egypt and East of the canal is the Shur Desert. Egypt would have claimed all the cultivatable land (up to the Shur Desert) East of the canal and possibly as far as the “Brook of Egypt”. Would it be called the Brook of Egypt if it was not part of Egypt? It was called this as far back as Abraham (Genesis 13:1).



### **Encampment “Cities”:**

There is no consensus for the location of the “cities” mentioned. The main reason for this is that the names resemble the conditions of the area where they encamped, so no city of this name may have existed. Also, researchers have placed or renamed existing and/or imagined cities where they will best support their theory of

<sup>a</sup> Eastern Frontier Canal; <https://biblearchaeology.org/research/exodus-from-egypt/3191-new-evidence-from-egypt-on-the-location-of-the-exodus-sea-crossing-part-ii/>

## Appendix : The Route to the Red Sea

the route.

### Mount Sinai (Horeb):

Mount Sinai (also called Horeb) is in Midian (Exodus 3:1, 12). It is where Moses first encountered Yahweh. He told Moses that Israel would worship him on that mountain:

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. (Exodus 3:12)

Midian was in Arabia, not Sinai.

After the apostle Paul's encounter with the Christ on the road to Damascus, he goes to Arabia for three years

(Galatians 1:17) - it is believed he went to Mount Sinai, where the Law was given to Moses, to test his years of training in the Talmud against the Torah.

Additionally, only the site at Mount Horeb has a large, open, and flat area at its base that would allow for the encampment of a vast number of sojourners.

Though several theories have the Israelites going to a Mount Sinai in the Sinai Peninsula, I will still evaluate their routes since these theories could only have the Sinai destination in error.

### 1. The Northern Route that crossed over Lake Ballah (the "Reed Sea"):<sup>b</sup>

a. The marshes and lakes in this area are not large bodies of water with breakers. **X**

c. Etham is not on the edge of the Wilderness - neither the Eastern or



<sup>b</sup> Horus Way; <https://biblearchaeology.org/research/exodus-from-egypt/3191-new-evidence-from-egypt-on-the-location-of-the-exodus-sea-crossing-part-i/>

## Appendix : *The Route to the Red Sea*

Western edge of any wilderness (Shur, Zin, or Paran). **X**

e. The terrain is open, how are they entangled and shut in? **X**

f. This route is not *in* the wilderness nor out of Egypt. **X**

g. How does a pillar of fire block the Egyptians in open terrain? **X**

h. Why would Pharaoh's army go into the lake with walls of water on both sides? They are in chariots and could easily go around the lake and overtake the Israelites.

i. and j. The lakes, marshes, and canals in this area were neither abysses [deep] nor surging. **X**

k. The Brook of Egypt is 90-miles East of the crossing site. **X**

The rest of the route to Mount Sinai (either location) is not important to this part of the narrative.

This route is not a good candidate for crossing site. **X**

### 2. *The Central Route that crossed over Lake Timsah (the "Reed Sea"):*<sup>c</sup>

This route has many of the same problems as the Northern Route.

a. The lake is not a large body of water with breakers. The surface area of Lake Timsah covers 5.4 square



**Appendix : The Route to the Red Sea**

miles and most of the lake is marshy and the depth rarely exceeds 3 feet. **X**

c. Etham is not on the edge of the Wilderness - neither the Eastern or Western edge of any wilderness (Shur, Zin, or Paran). **X**

e. The terrain is open, how are they entangled and shut in? **X**

f. This route is not *in* the wilderness nor out of Egypt. **X**

g. How does a pillar of fire block the Egyptians in open terrain? **X**

h. Why would Pharaoh's army go into the lake with walls of water on both sides? They are in chariots and could easily go around the lake and overtake the Israelites.

i. and j. The lakes, marshes, and canals in this area were neither abysses [deep] nor surging. **X**

k. The Brook of Egypt is 90-miles East of the crossing site. **X**

This route is not a good candidate for crossing site. **X**

**3. The Arabian Trade Route that crosses the Gulf of Aqaba at the Wadi Watir.**

This route meets most of the criteria of the Scriptures. This is the route I use in the text of the Commentary.

a. The Gulf of Aqaba is 9.6 miles wide at Nuweiba making it a large body of water with tides and breakers. **✓**

c. Etham is at the edge of the

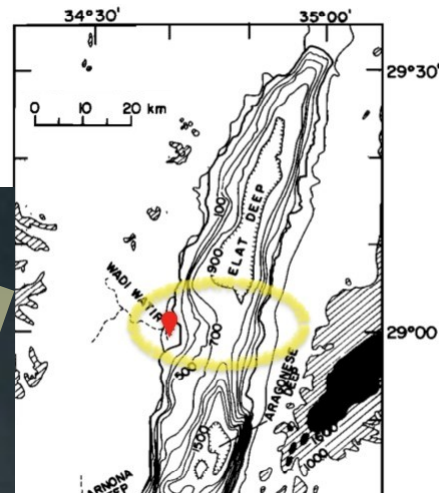
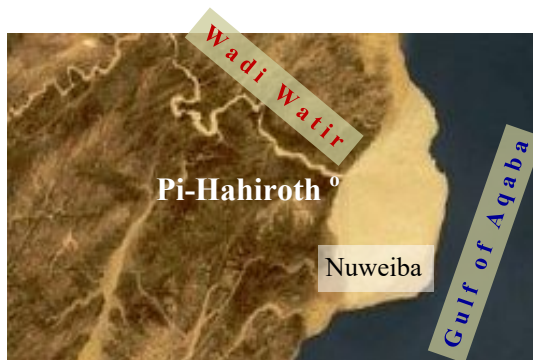


## Appendix : *The Route to the Red Sea*

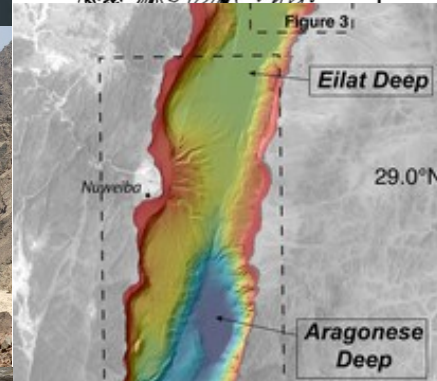
Wilderness of Paran. Longitudinally, it is to the East of the Brook of Egypt, putting it outside of Egypt. ✓

The Israelites would have made a ninety-degree turn to the South at Etham. The opening onto the beach is named the Mouth of the Gorges (Pi-hahiroth). Migdol literally means “tower” - defensive towers were probably built all along the Peninsula.

Baalzephon (“Baal the Destroyer”) is a Canaanite god and may be situated across the Gulf from Nuweiba in Midian. The Egyptians would not have been likely to name a place after a foreign god. ✓



Views of the Mouth of the Gorges down the Wadi Watir near Nuweiba, Egypt



## Appendix : *The Route to the Red Sea*

e. Continuing along the Arabian Trade Route (dashed line below) would have been the logical way to go. Instead, Yahweh took the Israelites along the winding and constricted Wadi Watir. The route is very narrow due to the high hills on either side. ✓

f. This route passes through the Wilderness of Paran and goes outside of Egypt. ✓

g. The pillar of fire could block the Wadi at the Mouth of the Gorges.

h. A path through the Gulf of

Aqaba that was half-a-mile wide would displace 5.5 billion tons of water. This would be a very impressive miracle to move this much water. It would take Pharaoh several days to go around the Gulf (especially since they would have to backtrack through the Wadi), making him more inclined to follow the Israelites into the Gulf. ✓

i. and j. The Gulf is as deep as 800 meters (2625 feet) at the center of the crossing point.

The problem with this route is the depth of the crossing. This site, however is marked by relatively gentle slopes on both sides of the crossing. Further North or South and the Israelites would have been unable to enter or exit the site safely. ✓

Divers have found the bottom of the Gulf at Nuwieba to be mostly unobstructed except for random growths of coral - many display fea-



© Video (*Exodus Revealed*): Chariot Wheels at Bottom of Red Sea; <https://www.youtube.com/watch?v=JlQ-QAKTqZc> - Full Movie; <https://www.youtube.com/watch?v=IZFJgeMezRo>

## Appendix : The Route to the Red Sea

tures which are indicative of human engineering. ✓<sup>c</sup>

Using my judgment, based on the evidence I have been able to find, this route is the best candidate for the Exodus crossing site. ✓

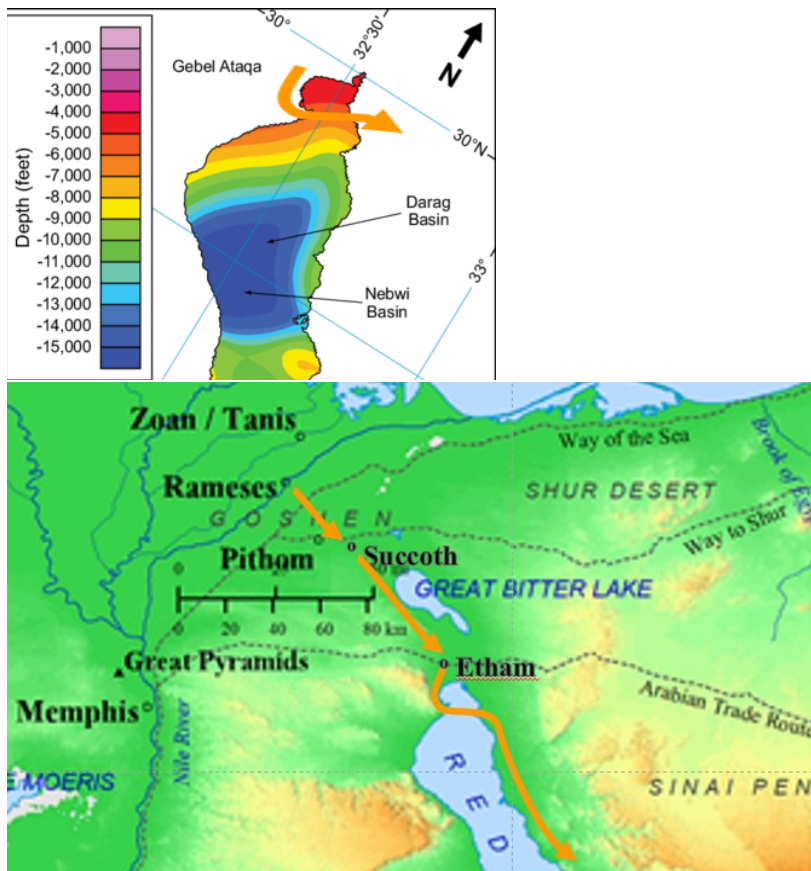
### 4. The Southern Route that crosses the Gulf of Suez South of the Port of Suez.

a. The Gulf of Suez is 7.2 miles wide at Adabiya making it a large body of water with tides and breakers. ✓

c. Etham and Pi Hahiroth are neither on the Eastern or Western edge of any wilderness (Shur, Zin, or Paran). ✗

e. The terrain is relatively open, they are not likely to become entangled and shut in. ????

f. This route is not *in* the wil-





**Appendix : The Route to the Red Sea**

***of Aqaba at the Straits of Tiran:*** <sup>d</sup>

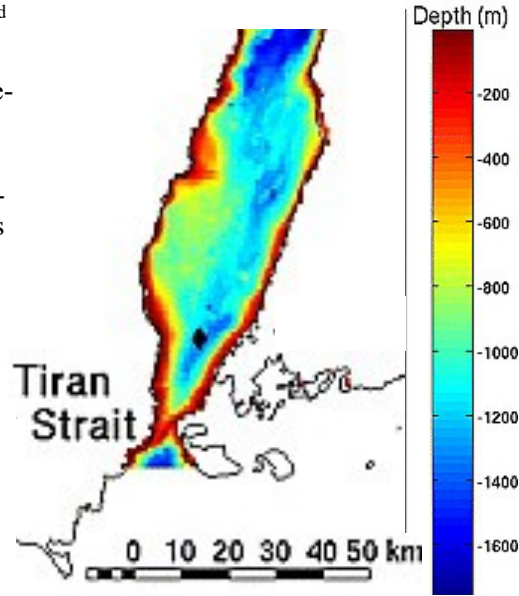
This route meets many of the criteria of the Scriptures.

a. The Gulf of Aqaba is 9.6 miles wide at the Strait of Tiran making it a large body of water with tides and breakers. ✓

c. Etham is at the edge of a wilderness and is outside of Egypt, though the Egyptians probably had a small military force in the region (in the high hills above the tip of the peninsula) to monitor activities in Suez and Aqaba. ✓

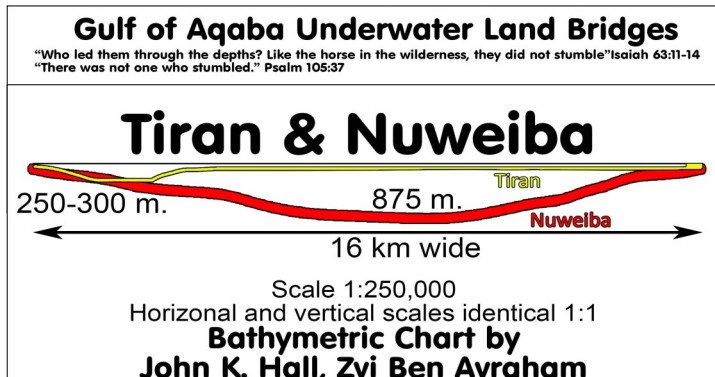
d. Instead of continuing up the East side of the peninsula, the Israelites would have moved toward the Strait of Tiran once Yahweh opened the sea. Migdol literally means "tower" - defensive towers were probably built all along the Peninsula. Baalzephon ("Baal the Destroyer") is a Canaanite god and may be situated across the Gulf in Midian. The Egyptians would not have been likely to name a place after a foreign god. ✓

e. The Israelites could have continued North along the Peninsula or gone back West the way they came.



The terrain would have made it very difficult for Pharaoh to block both avenues and shut in the Israelites. ????

f. This route passes through a wilderness and goes outside of Egypt proper. ✓



**Appendix : *The Route to the Red Sea***

g. The pillar of fire could have blocked the advance of the Egyptians since they were unlikely to approach from both directions. ✓

h. This would be a very impressive miracle to move this much water. It would take Pharaoh over a week to go around the Gulf, making him more inclined to follow the Israelites into the Gulf. ✓

i. and j. The average depth of the Gulf is 290 meters

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<sup>e</sup> Strait of Tiran; <https://www.redsea-diving.com/sharm-el-sheikh-dive-sites/tiran/>

## **Appendix :**

### ***The Wilderness Years: A Timeline***

Dates in the Scriptures:

14 Abib - Passover (



## Appendix :

### *The Wilderness Years: Red Sea Crossing to Mount Sinai*

The wilderness journey is difficult to assess because the encampments were not at cities that have historical records and the distances involved to get from one region to another appear too great to travel by humans on foot in the time frame designated (it seems unlikely that everyone in this caravan would have the benefit of an animal and/or a cart).

The route travelled appears to be nonsensical, also. Why would the Israelites cross the Gulf of Aqaba, then journey back towards Egypt, only to return again to the crossing site before encamping at Mount Sinai?

The crossing site at Nuweiba beach is a fixed location (see the previous Appendix). If one decides to use the Southern crossing site at Tiran, the journey become even more difficult to explain as the company of Israelites would need to travel the entire length of the Eastern shore of the Gulf of Aqaba adding an additional day to their journey.



**Appendix : The Red Sea Crossing to Mount Sinai**

<b>Date</b>	<b>Reference</b>	<b>Days</b>	<b>Event</b>	<b>Meaning</b>	<b>Notes</b>
Abib 14			Passover		
Abib 15	Ex 12:51 Num 33:3	1	Release from bondage		
	Ex 12:37 Num 33:5	3?	Succoth	Booths	Firstfruits - Sanctification of firstborns
	Ex 13:20 Num 33:6		Encamped in Etham	<i>Their strength / their sign</i>	turned from path
	Ex 14:3 Num 33:7		Encamped before Pi-Hahiroth	<i>Mouth of the Gorges</i>	
	Ex 14		Crossing of Red Sea		
	Ex 15:22		Wilderness of Shur / Etham	Ex - Shur / Num - Etham	3 days - no water
	Ex 15:23		Came to Marah	Bitter	bitter waters
	Ex 15:27		Came to Elim	Palm trees	12 wells
Ziv 15	Ex 16:01	29	Wilderness of Sin	Muddy	quail / manna
	Num 33:12		Dophkah	<i>To knock / to beat</i>	
	Num 33:13		Alush	<i>Mingling together</i>	
	Ex 17:01		Pitched in Rephidim	<i>To support / to rest</i>	Rock of Horeb / Amalek Attacks
3d Month	Ex 19:02		Desert of Sinai	<i>Thorny bush</i>	the Mount
	Ex 19:02	50	Mount Sinai	Pentecost = fiftieth (50th)	Pentecost / Ten Commandments

## Appendix : *The Red Sea Crossing to Mount Sinai*

The location of Mount Sinai is fixed, also. The site in Midian is the only one that matches the Biblical record of Moses' first encounter with Yahweh on this mountain (Exodus 3:4 - 4:17).

The giving of the Ten Commandments takes place on Pentecost / Feast of Weeks (the original significance of this day). "Pentecost" (fiftieth) - the fiftieth day after Passover.

The boundaries of the Shur desert, the wildernesses of Zin, Paran, and Sin, and the boundary of Amalek are subjective. We know their relative locations, but the size of these regions at the time of the wilderness years is speculative. This would have an impact on determining their route.

Google Earth does not have locations for Shur, Zin, or Paran, but it places the Wilderness of Sin (generally believed to have been in the Sinai Peninsula) Northeast of the Red Sea crossing site. If all these locations were actually North and East of the Gulf of Aqaba, it would bring the travel times within the parameters set by the Scriptures.



**Appendix : *The Red Sea Crossing to Mount Sinai***

Our understanding of the path is not as important and what takes place during the wanderings. I am ready to concede that my endeavor to record the route the Israelites took is pure delusion, but I remain committed in my belief that the Hebrews roamed

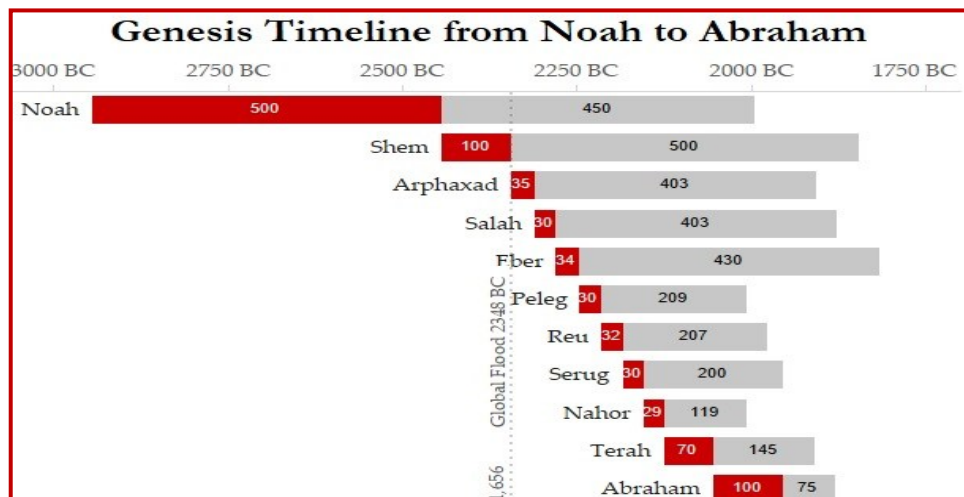
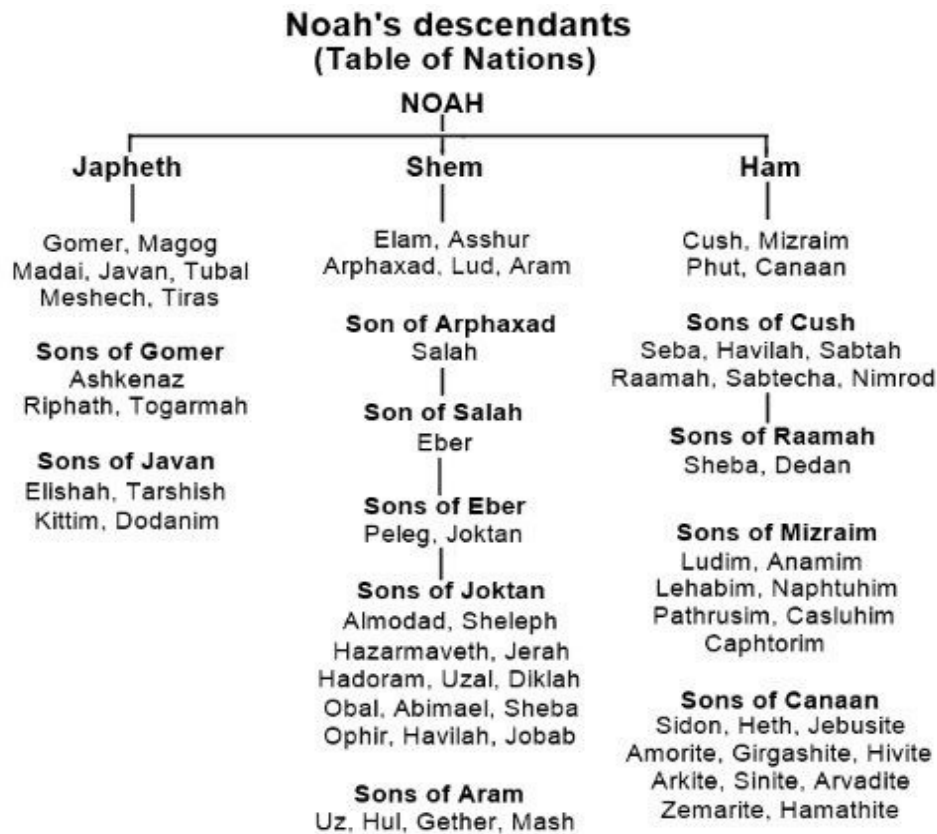
the Middle East for nearly seven weeks before establishing an encampment at the base of Mount Sinai.

I would love to entertain your work concerning the route - please send it to the email address included in the forward. Thanks

**Appendix : *The Red Sea Crossing to Mount Sinai***

# Appendix 7:

## Table of Nations



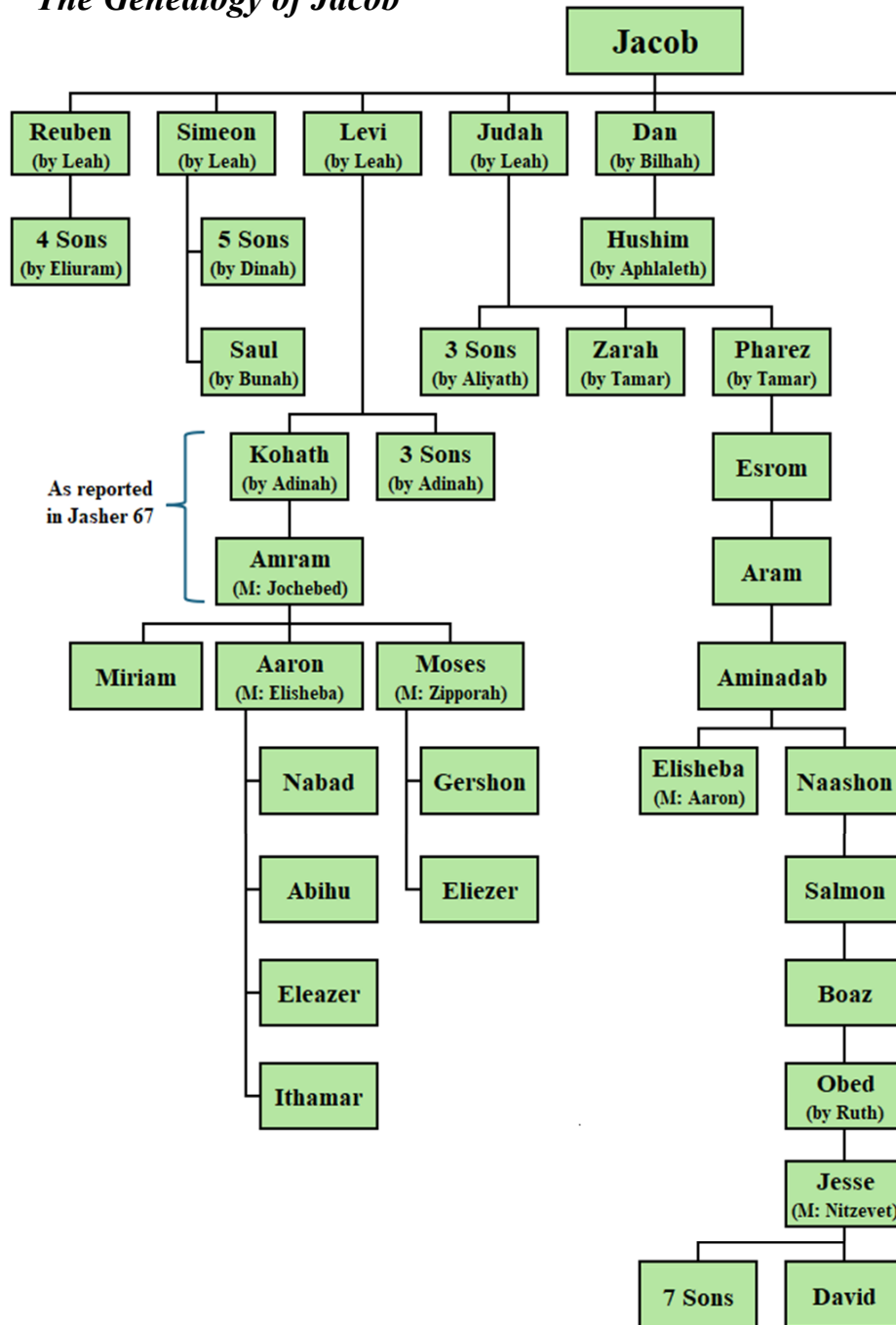
# Appendix 8:

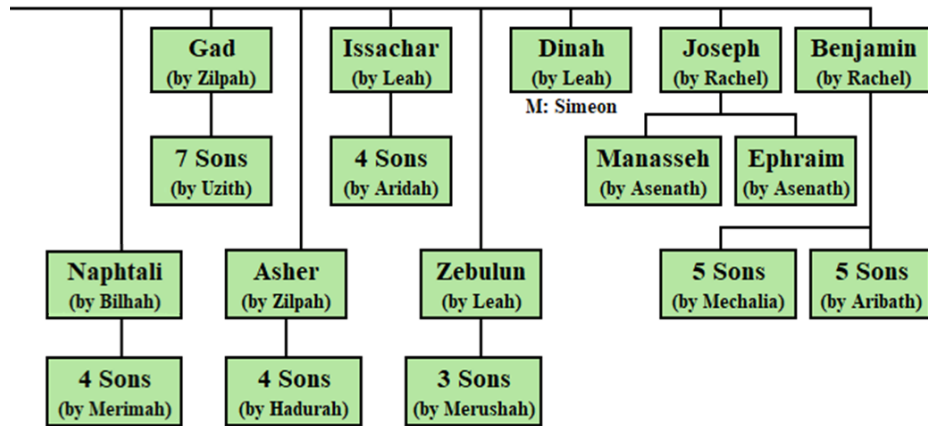
## *Tribes of Israel in the Promised Land*



## Appendix 9:

### *The Genealogy of Jacob*







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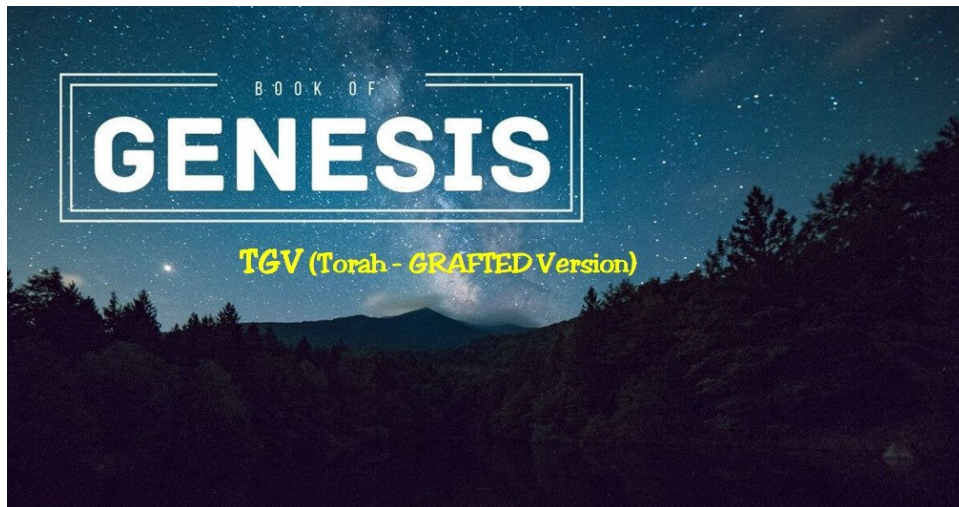
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