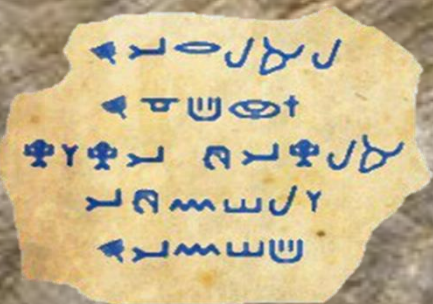


The 10 Instructions

Exodus 20 1-26

Part 2



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HELPING OTHERS LEARN ABOUT AND LOVE THE
CREATOR OF THE UNIVERSE

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The 10 Instructions

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PICTOGRAPH OF THE 10 WORDS

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THE GUARDRAIL

A Joyful 'toon by Mike Waters

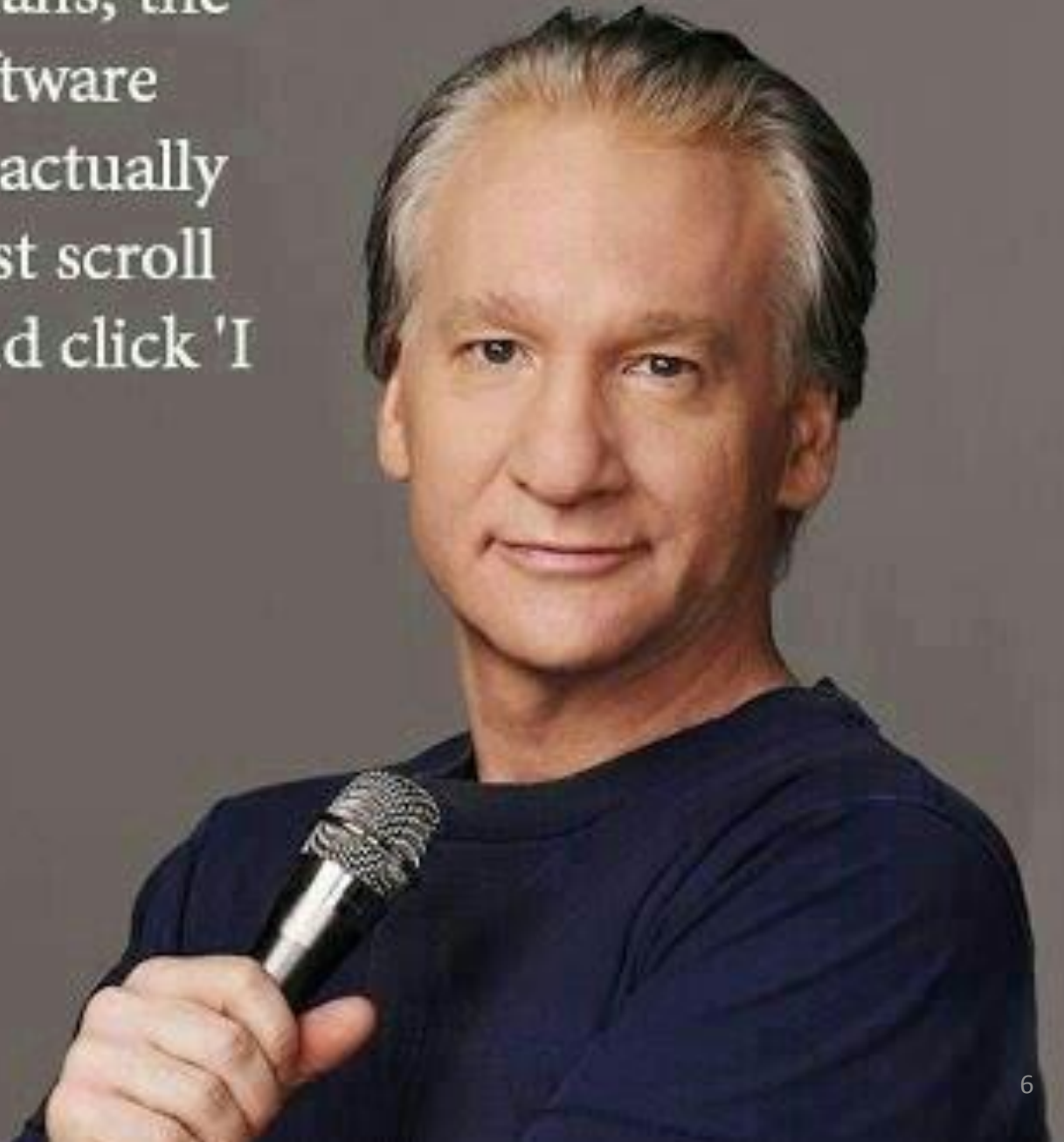


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Whoever guards instructions keeps their life,
But whoever shows contempt for their ways will die. Proverbs
19:16 Niv

"To most Christians, the Bible is like a software license. Nobody actually reads it. They just scroll to the bottom and click 'I Agree'."

- Bill Maher



Since we are a peculiar people, we will be looking at both the Hebrew and Samaritan accounts of Exodus 20, the giving of the 10 instructions. The Samaritan extra words will be in Dark Blue. After reading the whole amplified versions we will give the text again this time not amplified from the KJV and with the Hebrew letters. Today we will look at 6-12 (if you count the altar instructions at the end). We also would like to discuss these before we say...

"We agree"!

Exo 20:13

Do not continue to ^{H3808} lo murder-take the life of another so as to cause a state of death-refers to an accident, manslaughter, homicide, premeditation or governmental execution. ^{H7523} **tir-sha**

The Samaritan and Masoretic text has vs 13-17 as all one verse. KJV has each of the following instructions as separate verses.

Exodus 20:13

This topic has been one of much debate. The one area we must take a hard look at is the issue of premeditation. If in our minds we have played out a scenario where we have decided , for example to defend ourselves with the possible /probable outcome of the death of someone else, is that not premeditation? Is our last act on this planet one of breaking our word on this instruction?

This is the instruction in it's purest form, given when the family was starting over. He is talking to the masses, in how to conduct themselves on this journey. Unless Yahuah is specifically giving instructions for these things, (and He has not been speaking to anyone in this fashion for over 2,000 years), it is our contention that we should not take this into our own hands as a response of fear or anger in a dangerous situation.

Exodus 20:13

When we look at the recent history - the eyewitness accounts, we see that Yahuah allowed the death by persecution to take place because in doing so it elevates the person, who is willingly giving up his life for the name and reputation of Yahuah. So if in fact we have prepared ourselves to take a life in self preservation, are we not in fact cheating ourselves a special place in eternity for a few extra minutes of possible life?

We can point to many instances where Yahuah has called for the destruction of men, women and children. We believe that was because those people, had they not been stopped would have interfered with Yahuah's ultimate plan and He had to slow down the corruption. Yahuah is not slowing down the corruption in this way in the latter days. He is letting it reach it's highest crescendo. Shatan would love nothing more than for a righteous person to at their last breath commit a rebellious act against this instruction.

Exodus 20:13

Can we defend ourselves? Absolutely. If we train ourselves and are prepared you can put someone down without it being fatal. But we would need to prepare ourselves for that just as we may have prepared to take a "kill shot". One is permissible the other according to this instruction is not.

We also need to keep in mind that when Yahuah's people were in agreement with Him, He ruled through His King's and priests. When Daud was sent out, Yahuah was with and instructed him on what to do. It was a very different time. We firmly believe that Yahuah of Hosts is perfectly capable of keeping His family safe from harm until He sees fit to have our lives end in whatever manner that takes.

In a way, it can be a lack of humility that makes us want to take matters into our hands and decide the mortal fate of another. If we leave it up to Yahuah, then we can work on being calm, patient, and our trust in Him. Otherwise we could be saying that we feel safer with a Glock than being a part of Yah's flock.

What do you think?

Exodus 20:13

Yahusha brought out some other applications to this instruction.

Mat 5:20 For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Yahuah.

Mat 5:21 “You have heard that it was said to the ancient ones, ‘You shall not murder;’ and ‘Whoever murders will be in danger of the judgment.’

Mat 5:22 But I tell you, that everyone who is angry with his brother **without a cause** will be in danger of the judgment; and whoever says to his brother, ‘Raca (to be worthless and empty)!’ will be in danger of the council; and whoever says, ‘You fool (dull or stupid) !’ will be in danger of the fire of Gehenna.

Mat 5:23 “If therefore you are offering your gift at the altar, and there remember that your brother has anything against you,

Mat 5:24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Mat 5:25 Agree with your adversary quickly, while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

Mat 5:26 Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.

We have all said and have things said to us that have slayed the heart. We need to be careful in how we communicate to each other and never be a stumbling block for anyone , because they may at some point search for Yah. We want to be a positive influence. If we have anger issues we need to address it and fix it.

Exodus 20:13

More tough advice from Yahusha...

Mat 5:38 “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’

Mat 5:39 But I tell you, don’t resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also.

Mat 5:40 If anyone sues you to take away your coat, let him have your cloak also.

Mat 5:41 Whoever compels you to go one mile, go with him two.

Mat 5:42 Give to him who asks you, and don’t turn away him who desires to borrow from you.

Mat 5:43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’

Mat 5:44 But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,

Mat 5:45 **that you may be children of your Father who is in heaven.** For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

Mat 5:46 For if you love those who love you, what reward do you have? Don’t even the tax collectors do the same?

Mat 5:47 If you only greet your friends, what more do you do than others? Don’t even the tax collectors do the same?

Mat 5:48 Therefore you shall be perfect, just as your Father in heaven is perfect.

Much of the Torah is not simply given to a single person, nor is one single person to carry out all of these instructions by himself or herself, but many of them are to be carried out by those in authority who govern the land of Israel or help govern it.

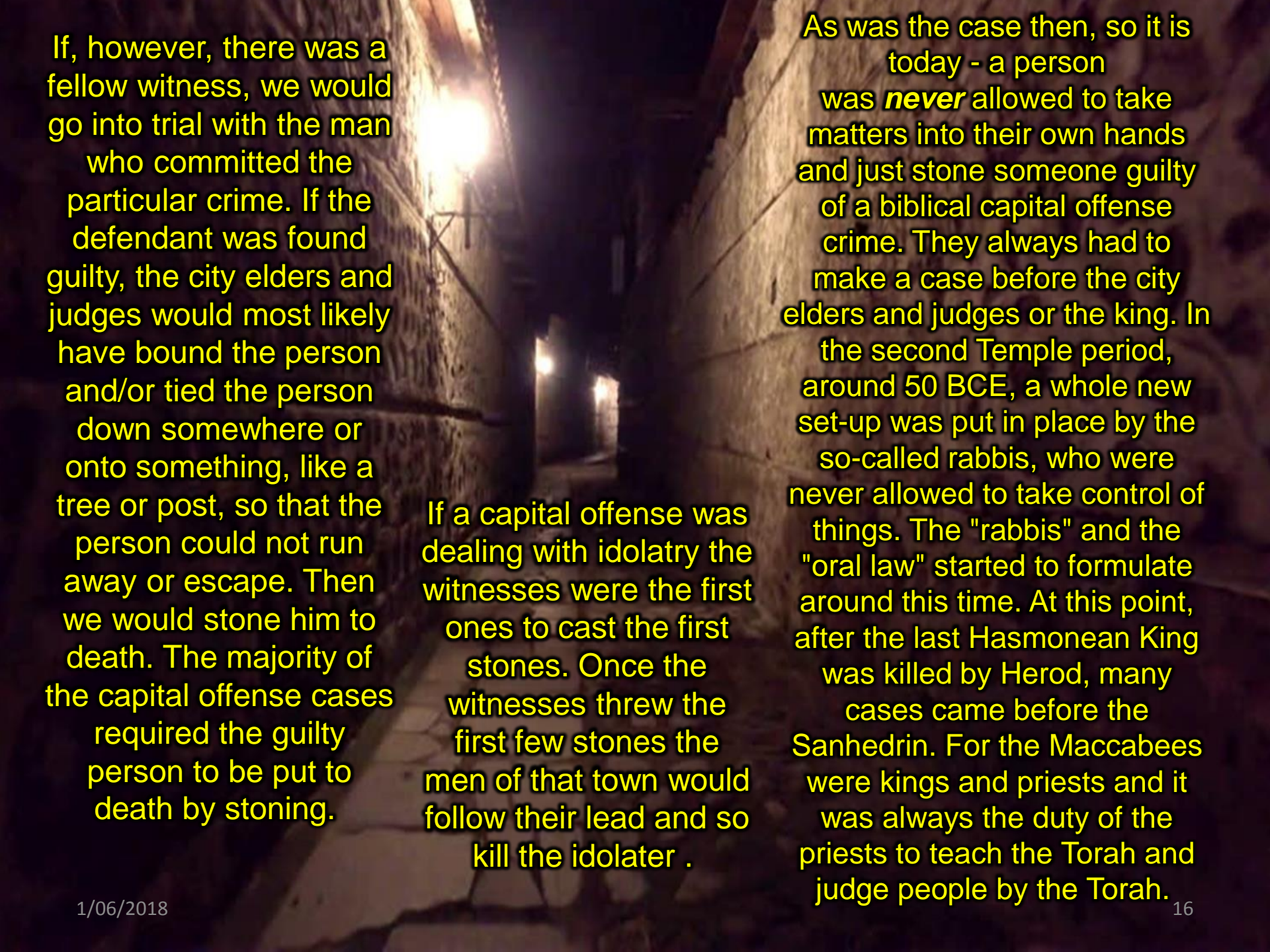
Our Torah was given long ago, given to us as "a people" of long ago, even though the whole Torah "should be" enforced by the Israeli government, it isn't because they have adopted the Western Style of government. The modern-day Israeli government is based upon a democracy, instead of instituting the biblical theocratic government.

One must keep in mind that the Torah, as a whole, was given to an entire society as their penal code or as their "law of the land." It was given to "us" as "we" came out of Egypt. It was not just given to a single person. During those ancient days, before and during the days of the kings, each city would have the set apart people as their judges or local magistrates. These judges were well educated in the instructions of the Torah.

These judges consisted of several town elders, many of them priests and they would sit by the city gate or somewhere else in the city giving just judgments to those that came up for a case. During this time, the society as a whole had "laws on the books" which would indicate certain deeds that would render a person(s) guilty of a capital offense.

When someone or several people witnessed a crime that was worthy of a capital offense, that witness (or witnesses) did not become a vigilante and kill the person himself in the name of Yahuah. I say this because people oftentimes seem to think this way because of their lack of understanding. An example would be: If I were to take matters into my own hands most of the people in America would be guilty of a capital offense just for breaking the Sabbath instructions alone, never minding the other capital offense instructions they are breaking.

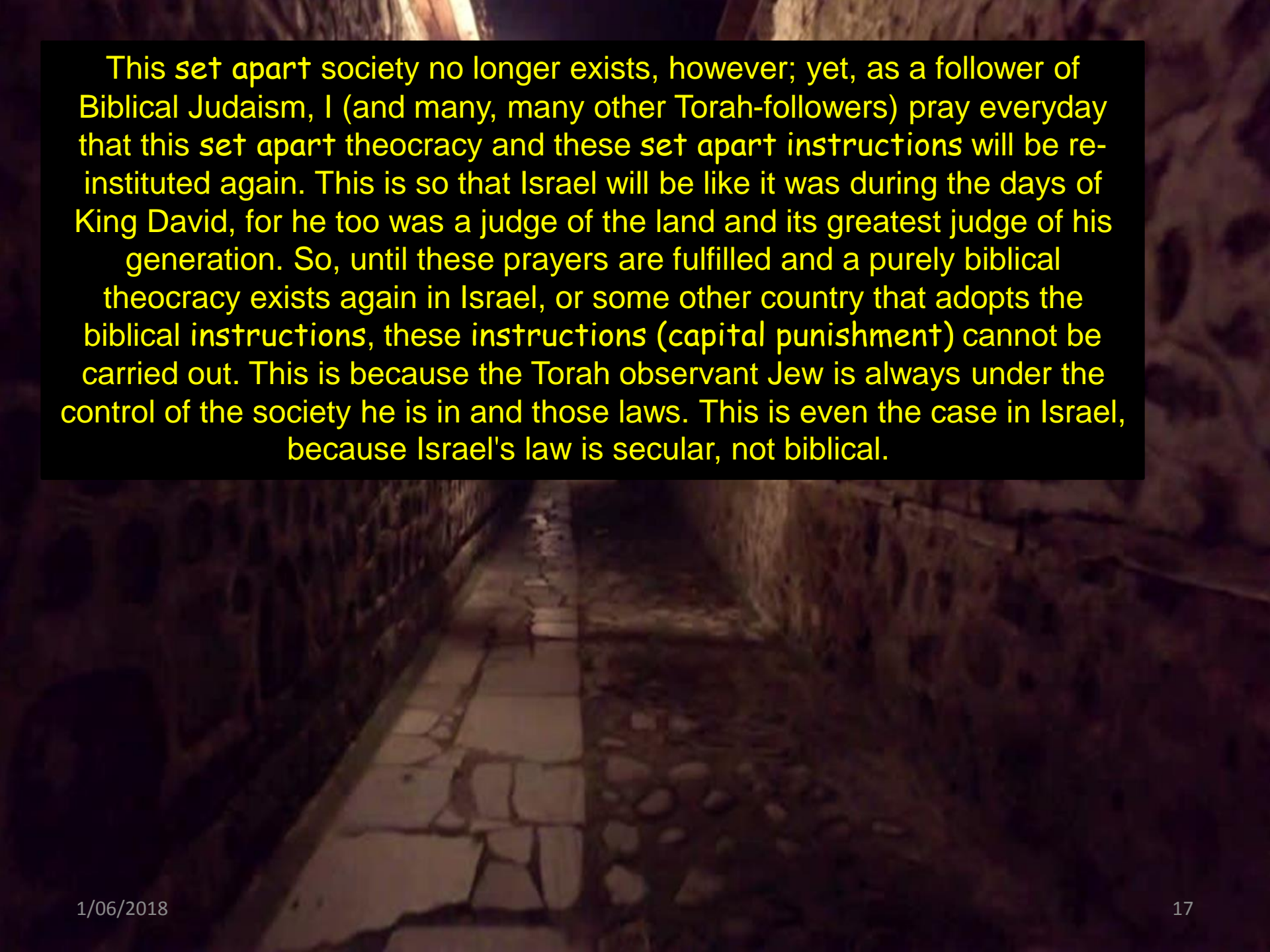
Here is the reality: If we were to be in that ancient society, and if I were to see such a crime, I would go to the city elders and judges and tell them about what I witnessed. I would be put under oath since I was dealing with a capital offense crime. If I did not have a fellow witness, the person that did the crime would be considered innocent.



If, however, there was a fellow witness, we would go into trial with the man who committed the particular crime. If the defendant was found guilty, the city elders and judges would most likely have bound the person and/or tied the person down somewhere or onto something, like a tree or post, so that the person could not run away or escape. Then we would stone him to death. The majority of the capital offense cases required the guilty person to be put to death by stoning.

If a capital offense was dealing with idolatry the witnesses were the first ones to cast the first stones. Once the witnesses threw the first few stones the men of that town would follow their lead and so kill the idolater .

As was the case then, so it is today - a person was **never** allowed to take matters into their own hands and just stone someone guilty of a biblical capital offense crime. They always had to make a case before the city elders and judges or the king. In the second Temple period, around 50 BCE, a whole new set-up was put in place by the so-called rabbis, who were never allowed to take control of things. The "rabbis" and the "oral law" started to formulate around this time. At this point, after the last Hasmonean King was killed by Herod, many cases came before the Sanhedrin. For the Maccabees were kings and priests and it was always the duty of the priests to teach the Torah and judge people by the Torah.



This set apart society no longer exists, however; yet, as a follower of Biblical Judaism, I (and many, many other Torah-followers) pray everyday that this set apart theocracy and these set apart instructions will be re-instituted again. This is so that Israel will be like it was during the days of King David, for he too was a judge of the land and its greatest judge of his generation. So, until these prayers are fulfilled and a purely biblical theocracy exists again in Israel, or some other country that adopts the biblical instructions, these instructions (capital punishment) cannot be carried out. This is because the Torah observant Jew is always under the control of the society he is in and those laws. This is even the case in Israel, because Israel's law is secular, not biblical.



Exodus 20:14

Do not continue **H3808 lo** to commit adultery –have sexual intercourse with other than a spouse, as a married or betrothed person, generally , a person of low social status. Can also refer to having mental sexual intercourse. In some contexts this refers to “religious” adultery, i.e. in which Israel is viewed as the unfaithful female spouse to Yahuah in a covenantal marriage contract **H5003 tin-an**

Exodus 20:14

This includes both physical and spiritual relational misconduct and betrayal. When we ignore Yahuah by spending a disproportionate amount of time engaging in frivolous things, we are being unfaithful to Him. Just as a spouse would feel if the other were spending a lot of time doing an activity they were not included in or with another person. We must be on our guard to make sure Yahuah is in our thoughts no matter what we are doing, guiding our daily journey. Yahusha again felt the need to clarify this instruction, because people were rationalizing their behavior and breaking their word.

Mat 5:27 You have heard^{G191} that^{G3754} it was said^{G4483} by them of old time,^{G744} Do not^{G3756} commit adultery:^{G3431}

Mat 5:28 But^{G1161} I^{G1473} say^{G3004} to you,^{G5213} That^{G3754} whosoever^{G3956} looks^{G991} on a woman^{G1135} to lust^{G1937} after her^{G846} has committed adultery^{G3431} with her^{G846} already^{G2235} in^{G1722} his^{G848} heart.^{G2588}

The fixation on pornography has led to an epidemic of child abuse and broken marriages. Remember, missing the mark (sin) starts with a thought that leads to action, that leads to rationalization. Breaking our word on this instruction also has us breaking our word on, not lying, stealing (stealing time and affection from your spouse), and coveting something that is not ours. It is very serious and this instruction needs to be guarded with all our might.

Exo 20:15

Do not continue to ^{H3808} lo steal- to take anything without the owners consent- usually by stealth. Do not rob. Includes kidnapping – forcing a person for sale or Servitude.



CHILL OUT, I DONT STEAL



**I JUST ALWAYS GET A 5 FINGER
DISCOUNT**

Exo 20:15

Do not do secretly, in a manner that is not publicly known, to deceive-cause another to hold a mistaken view and so wrongly evaluate a situation. Steal the heart- implying a certain willingness on the part of the victim to be Deceived. ^{H1589} **tig-nob**

"For we are opposed around the world by a monolithic and ruthless conspiracy that relies on covert means for expanding its sphere of influence--on infiltration instead of invasion, on subversion instead of elections, on intimidation instead of free choice, on guerrillas by night instead of armies by day. It is a system which has conscripted vast human and material resources into the building of a tightly knit, highly efficient machine that combines military, diplomatic, intelligence, economic, scientific and political operations."

- President John F. Kennedy gave at the Waldorf-Astoria Hotel on April 27, 1961.

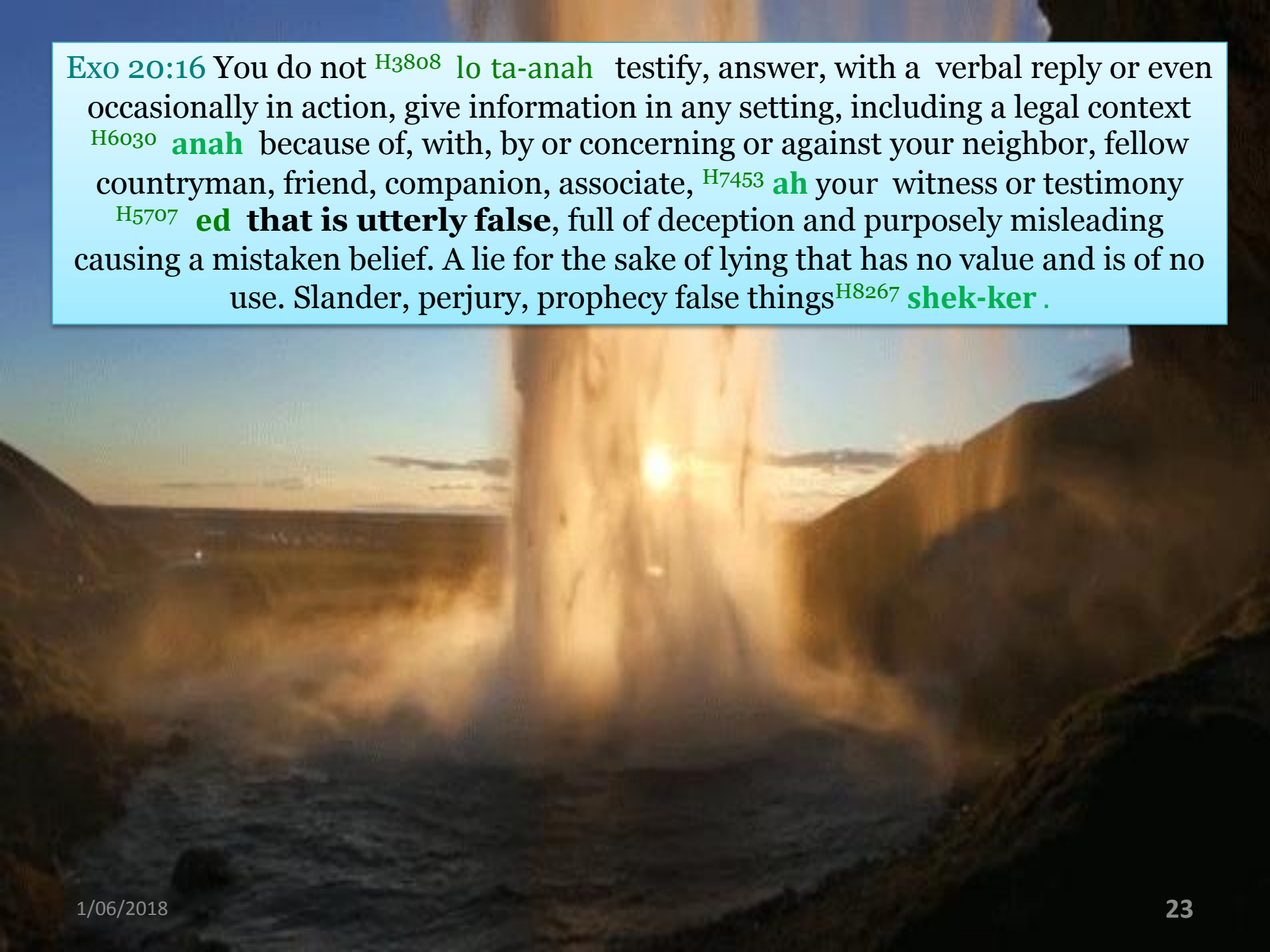


SECRET SOCIETIES

THE STRING PULLERS.

Exodus 20:15

The saying "It is easier to ask for forgiveness than getting consent" is not Torah.



Exo 20:16 You do not ^{H3808} lo ta-anah testify, answer, with a verbal reply or even occasionally in action, give information in any setting, including a legal context ^{H6030} anah because of, with, by or concerning or against your neighbor, fellow countryman, friend, companion, associate, ^{H7453} ah your witness or testimony ^{H5707} ed that is utterly false, full of deception and purposely misleading causing a mistaken belief. A lie for the sake of lying that has no value and is of no use. Slander, perjury, prophecy false things ^{H8267} shek-ker .

Exodus 20:16

This will need deeper study, but we think Yahusha is also clarifying this instruction.

Mat 5:33 “Again you have heard that it was said to the ancient ones, ‘You shall not make false vows, but shall perform to Yahuah your vows,’

Mat 5:34 but I tell you, don’t swear at all: neither by heaven, for it is the throne of Yahuah;

Mat 5:35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

Mat 5:36 Neither shall you swear by your head, for you can’t make one hair white or black.

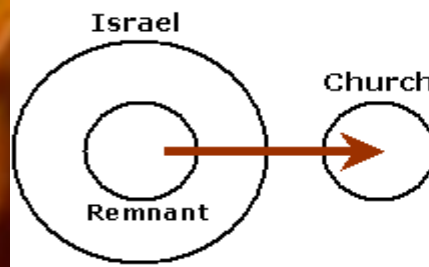
Mat 5:37 But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever is more than these is of the evil one.

Exo 20:17

Do not^{H3808} lo covet, desire, lust after, crave, strongly desire another's possessions ^{H2530} **tah-mod ra-ah** house-family, household, clan or lineage, ^{H1004} **ba-yit or field** of your neighbors- fellow countryman, friend, companion, associate,

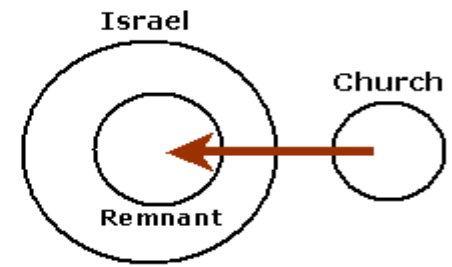
NOW Exodus 20:18

We must always be on guard to wanting the perks of being a covenant family member, without really joining the family.



Replacement Theology

- *The covenants and promises given to Israel are transferred to the Gentile Church.*
- *Jews must convert to Gentile Christianity.*



Remnant Theology

- *The Gentile Church partakes of the covenants and promises given to Remnant Israel.*
- *Gentile Christians must identify with Remnant Israel.*

Refuting The Lie Of Replacement Theology

Exo 20:17

^{H7453} you will not ^{H3808} lo covet desire, lust after, crave, strongly desire ^{H2530} **tah-mod** the wife or woman, ^{H802} **ishet** of your neighbor's fellow countryman, friend, companion, associate ^{H7453} **ra-ah** or his manservant- male employees, male officers of the government, or males who act in service to Yahuah, ^{H5650} **a-bed** or his maidservant female employee, females in service to a superior, ^{H519} **amat**



“He who is *NOT*
CONTENTED with
what he has, would *NOT*
be *contented* with what
he would like to have.”

Socrates



'....we have illegal
immigrants who are
staying here on a military
facility while homeless
veterans are outside the
gate with no shelter and
no food,'

Exodus 20:18



28

Coveting is Idolatry

Coveting leads to other problems

Coveting stops us from being generous

–Coveting is selfishness gone to seed

–Covetous people see what they can **GET**
rather than **GIVE**

–Covetous people forget the childhood lesson
of **SHARING**

Socialism Violates the Ten Commandments



Karl Heinrich Marx (1818-1883)



Exo 20:17

or his ox or cattle,^{H7794} **shor** or his **bull**, or donkey,^{H2543} **hamor** or **anything** –all, the totality and completeness of ^{H3605} **any** that which^{H834} **asher is** in regards your neighbor's fellow countryman, friend, companion, associate.^{H7453}
ra-ah



Kiara
Welfare Recipient

- Receives over \$1,200/mo in public assistance (Welfare, Food-stamps, & Medicaid)
- She has **Four** children by **Four** different men and **None** of them pay her any child-support.
- She's been on public assistance for 12 years
- Despite being in perfect health and capable of working, she has **NO** desire to find a **JOB** because "The Government gives me money"
- Has sold her **Food Stamps** for "**Free Money**"
- She intends to become pregnant again, so that she can receive **MORE WELFARE MONEY**
- Pays **NO TAXES**

When asked, she believes that she is entitled to Government Money aka YOUR TAX DOLLARS!

And now thanks to obamacare, your premiums will go up so she can have her free healthcare .

The Samaritan Torah has these following verses where the Masoretic text does not and with them, the over all discussion make much more sense.

Exodus 20-14

And when Yahuah (Shehmaa) your Eternal (Eloowwem) will bring you to the land of the Kaananee which you ware going to inherit it.

You will set yourself up great stones and lime them with lime. And you shall write on them all the words of this instruction (law).

And when you have passed over the Yaardaan you shall set up these stones, which I appoint (command) you today, in Aargaareezem**.

And there you shall build an alter to Yahuah (Shehmaa) your Eternal (Eloowwem), and alter of stones, you shall lift up no iron on them.

And you shall build the altar of Yahuah (Shehmaa) your Eternal (Eloowwem) of complete stones.

And you shall offer burnt offerings, thereupon to Yahuah (Shehmaa) your Eternal (Eloowwem).



And you shall sacrifice offerings and shall eat there. And you shall rejoice before Yahuah (Shehmaa) your Eternal (Eloowwem).

That mountain, in the other side of the Yaardaan, beyond the way toward the sunset, in the land of the Kaananee who dwell in the prairie, before the Gaalgaal, beside Aalonemoora, before Ashekm.

Exodus 20:14 Samaritan Torah

This again makes the point that the killing of animals was not just senseless deaths, but to provide food for the people celebrating Yahuah. Also coming up is an interesting fact on Mount Gerizim.

****"Aargaareezem" – the word was written as one word in seven letters to emphasize the set apartness of the place. Seven has a set apart significance in Samaritan tradition. The Israelite Samaritans have a pronunciation that distinguishes between their most sacred mountain, Mount Gerizim, and the other mountains mentioned in the Torah. The fact is, that this is the only mountain in the Torah whose name is comprised of two words written as one word with seven letters, to emphasize its qodeshness with such a symbolic number. A fragment from Qumran recently published by J. Charlesworth, from Deuteronomy 27:4-6 in part, includes the full name of the mountain in one word of seven letters. The pronunciation this name is special: "Mountain" when referring to Mount Gerizim is pronounced as "Aahr" with a drawn out syllable sound; however, when all other mountains are mentioned in the Pentateuch "mountain" is pronounced in a short syllable "Ahrr". "MountGerizim" is pronounced "Aahrgaarizem" yet in other mountains like Ebal, it is pronounced short "Ahrr Ebal".**

Exo 20:18

Then all -the totality and completeness of every single one of ^{H3605} **any** the people-
the paternal kin-a large kinship group, related biologically as well as by language
and other common cultural features, assembled together as a group, followers who
were in agreement to the leader ^{H5971} **am** saw – perceived by sight ^{H7200} **ro-im**
heard, listened to ^{H8085} **shama the voices and the ram's horn voice** As a strong
covenant mark (^{H853}) **אש** the thunders-sounds which follows lighting, booming a
loud, ^{H6963} **qo-lot** and As a strong covenant mark (^{H853}) **אש** the lightning – torch-
firebrand –the burning end of a stick that is thrown, brilliant flashes of light, ^{H3940}
lap-pi-dim and As a strong covenant mark (^{H853}) **אש** the noise thunders-sounds
which follows lighting, booming a loud sound ^{H6963} **qol** of the ram's horn- used for
signaling, ^{H7782} **shophar** and As a strong covenant mark (^{H853}) **אש** the
mountain ^{H2022} **har** smoking-smoldering, a fiery state: ^{H6226} **shen** and the people-
the paternal kin-a large kinship group, related biologically as well as by language
and other common cultural features, assembled together as a group, followers who
were in agreement to the leader ^{H5971} **am** saw ^{H7200} **ro-im** it, and they trembled –
were shaken-started to wander and roam around, ^{H5128} **ya-nu-u** and they stood in
front of Yahuah for evaluation ^{H5975} **ya-am-du** at a distance, **and was in a state of**
no longer being in a close association. ^{H4480} **min** ^{H7350} **חזק hkoq**

Exodus 20:18

Even though Yahuah is not really finished speaking, the people are overcome by His presence. In their sinful nature they have been listening to the instructions up to this point and like we do, we are sure they were remembering all the times they fell short and were overwhelmed, thinking that they were not going to be able to absorb much more of these instructions. They knew they had fallen short and so were in fact asking for someone to step in and teach them what they needed to know in a manner that was not so shocking to the system. When Yahuah speaks in absolutes, we get very uncomfortable. How much more so for them, having seen what He was capable of. If they were going to succeed, they would need to really understand these instructions so they would not be in danger of breaking their word. Again we will see the Samaritan Torah fill in some of the blanks that makes more sense of this encounter.

Exo 20:19

And they said, declared ^{H559} la-mor)to^{H413} al Moses,^{H4872} mo-sha

Exodus 20:16: Surely, Yahuah (Shehmaa) our Eternal (Eloowwem) has shown us His glory and His greatness.

And we heard His voice from the midst of the fire.

We have seen this day that Eternal (Eloowwem) speaks with man, yet he still lives.

And now, why should we die, for this great fire will consume us.

If we hear the voice of Yahuah (Shehmaa) our Eternal (Eloowwem) any more, then we shall die.

For who is there of all flesh who has heard the voice of the living Eternal (Eloowwem) speaking from the midst of the fire, as we have and lived.

You go near and hear all that Yahuah (Shehmaa) our Eternal (Eloowwem) may say. And tell us all that Yahuah (Shehmaa) our Eternal (Eloowwem) says to you and will we hear and do it.

Exo 20:19

..... you^{H859} **-tah** speak –set out the plan ^{H1696} **dabar** with^{H5973} **ma-nu** us, and we will listen- heed, pay attention and comprehend the information, do what is asked and required :^{H8085} **shamah** but not^{H408} **la** Eternal^{H430} **elohim** speak, setting out His plan^{H1696} **dabar** together with^{H5973} **ma-nu** us, because there is a worry and apprehension that ^{H6435} **pen** we will die. ^{H4191} **תַּעֲמִי**

Exodus 20:19

While it is easier in the short term to have someone else go and listen to Yahuah and bring back the message, it is not the optimal way to go. We should rely on this method in the beginning of our journey back home. Otherwise we become lazy in our relationship with Yahuah, expecting others to dig out the gems that are there and not wanting to find them ourselves.

Ultimately we are each solely responsible for the quality of the relationship we have with Yahuah. Some can help us along the way, and cut down some of the weeds as we go along, but no one should be sitting back waiting to be spoon fed the information and not checking it out themselves. This is not the definition of seeking Yahuah. We should be trying to answer our own questions.

Exo 20:20

And said declared ^{H559} **la-mor** Moses ^{H4872} **mo-sha** to ^{H413} **al** the people the paternal kin-a large kinship group, related biologically as well as by language and other common cultural features, assembled together as a group, followers who were in agreement to the leader, ^{H5971} **am** Do not ^{H408} **la** fear, tremble, be afraid feeling great distress and deep concern of pain or unfavorable circumstance, be intimidated. ^{H3372} **ti-ra-u....**



Exodus 20:20



Anyone with the proper relationship with Yahuah will not fear Him to a point where they want to back away from Him. To respect Him mightily and cherish His every whisper or bellow, knowing that it is always for our best interest gives us courage and a peaceful, loyalty bond to Him that we never want to break. Moshe experienced it and so was bringing to these abused people the proper perspective. And as always there is a reason why Yahuah does everything He does. When dealing with damaged and abused people as we all are, we are like puppies that have been mistreated. We want to love Him and do what He asks, but we still have bad memories of the past that creates major trust issues. Once we cross that Rubicon, we like Mosha and all the others that really knew Yahuah, can relax with Him as our most cherished treasure.

Exo 20:20

Because indeed, rather ^{H3588} **ki** in regards in to ^{H5668} **abur** train, prove, test to learn your true nature ^{H5254} **nas-sot** As a strong covenant mark (^{H853}) **אס**, come, be included, return and pursue, follow after ^{H935} **אח** the Eternal ^{H430} **elohim** for the sake of and because of this ^{H5668} **abur** will come to exist ^{H1961} **ti-hiyah** His awesome and profound reverence ^{H3374} **yir-a-to** will be on and among ^{H5921} **al** your faces, ^{H6440} **paniym** so **la** that you do not keep ^{H1115} **bil-ti** sinning, missing the mark, bear blame, be found guilty breaking the agreement implying a penalty must be paid. ^{H2398} **ta-heta-u**



This is another confirmation of what we studied during the feast of Shabua last year. Testing us has always been Yahuah's plan to evaluate our loyalty. It started in the Garden.

Feasts of Weeks Chag Shabua - חג שבוע 2017

<https://vimeo.com/219199543>

Looking at Immersion By The Ruach and By
Fire – Part 1



00:00



Exo 20:21

But the people -the paternal kin-a large kinship group, related biologically as well as by language and other common cultural features, assembled together as a group, followers who were in agreement to the leader ^{H5971} **am** stood in front of Yahuah for evaluation ^{H5975} at ^{H4480} **min** afar off at a distance, ^{H7350} **rachowq** and was in a state of no longer being in a close association, ^{H7369} **racheq**



Exodus 20:21

The children of Yahsharal could not get over their fear so quickly. Have we? What step can we take to fix this? How have we distanced ourselves from Yahuah? Why have we distanced ourselves from Him?



Exo 20:21

and Moses^{H4872} **mo-sha** approached and drew near^{H5066} **nig-gas** to^{H413} **al** the thick darkness, that blocked all or nearly all light, **fog**^{H6205} **ara-pel** where^{H834} **asher**^{H8033} there was **sham** the Eternal^{H430} **elohim**.

Exodus 20:21

Those who know the truth about Yahuah's character and plan will never hesitate to step up to the plate to help bring other brothers and sisters into the family. Approaching Yahuah has such indescribable rewards that once we get used to doing it we wonder why it took us so long. The first step is the hardest.

Once again the Samaritan Torah fills in some gaps to this encounter, where the Masoretic Text has it in a different place.

****Exodus 20:18**

And Yahuah (Shehmaa) spoke to Mooshe, saying,

I have heard the voice of the words of this people which they have spoken to you.

They are right in all they have spoken. Who will wish that they had such a heart in them that they would revere (fear) me, and all the days keep My instructions (commandments).

That it will be well unto them and unto their children forever.

I will raise up for them a prophet like you from among their brethren and will put My words in his mouth. And he shall speak to them all that I will appoint (command) him.

And it shall be that the man who will not hear his words which he will speak in My name, I will require it from him. But the prophet who will dare with malignity to speak a word on my behalf which I have not appointed (commanded) him to speak, and he speaks on behalf of other gods, that prophet shall die.

And if you say in your heart, how will it be known the word which Yahuah (Shehmaa) has not spoken.

That the prophet speaking on behalf of Yahuah (Shehmaa) has not spoken, the thing will not happen and will not come, this is the thing that Yahuah (Shehmaa) has not spoken.

The prophet has spoken it in malignity.

You shall not be afraid of him. Go say to them, return to your tents.

And you stand here by Me, and I will speak to you all the instructions, (Commandments), the statutes, and the judgements which you shall teach them.

And they will do so in the land which I am giving them to inherit.

Exodus 20:18 Samaritan Torah

Even though it was not Yahuah's first choice of how to give the instructions, He understood why they felt the way they did. Too much had happened to these people and gaining trust was going to take time. This was not the instant albeit short wonderful relationship Yah had with Adam in the garden where they could walk and talk without Adam falling to the ground in great fear. It also set up nicely the plan of having human teachers to guide one on one and a prophecy for Yahusha in the future to teach with the authority from Yahuah, the way in which we should go. Not that it was a perfect solution. Whenever man is involved giving instruction there is a great danger of the instruction being in error depending upon that person's relationship with Yahuah as history has shown us.

Exo 20:22

Then said- expressed in words, ^{H559} yamar Yahuah ^{H3068} יהוה to ^{H413} al Moses, ^{H4872} **mo-sha** This ^{H3541} Koh you will say expressed in words ^{H559} mor to ^{H413} al the children ^{H1121} ba-nim of Israel, ^{H3478} Yahsharael You, yourselves ^{H859} tam have seen and made judgements based on what you saw ^{H7200} ro-im that in deed truly ^{H3588} ki from ^{H4480} min the heavens atmosphere, i.e., the area of the stars, skies, air, as a region above the earth including the horizon ^{H8064} sh-ma-ya-im I have talked and set a plan out in place ^{H1696} dabar with ^{H5973} ma-nu you

Exodus 20:22

Yahuah is making it clear that these instructions came from His mouth. This not the "law of Moses" as we hear all the time but the instructions of Yahuah. So Yah is establishing that going forward then Moshe will be the one to "hear the rest of the story" or plan that He has in mind and that Moshe will convey it accurately back to the people. Meaning, Moshe is speaking it but it is still MY words. Just like Yahusha always makes perfectly clear, he is only speaking the words Yahuah told him to say. Yahuah is also making it crystal clear He is alive, not rock and stone. They heard His voice, they saw His actions. He is the only Eternal, Most High.



Exo 20:23

You do not continue to ^{H3808} lo perform and make happen and create or make ^{H6213} Ta-asah and associate with or near Me ^{H854} it-ti gods – a pagan and material effigy that is worshiped as a representation or in lieu of Me ^{H430} elohim of silver, ^{H3701} ke-sep And gods a pagan and material effigy that is worshiped as a representation or in lieu of Me ^{H430} elohim gold. ^{H2091} za-hab You do not continue ^{H3808} lo shall you make, do, perform and make happen and create or make ^{H6213} Ta-asah for yourselves.

Exodus 20:23

Yahuah continues to make the point that He on purpose did not expose what He looked like so that pagan idols could be made in His image, nor should any other created creature or thing be made to represent Him and worshiped. By doing so diminishes who and what He is, which is indescribable and too awesome for our current vocabulary to properly do justice to. Yahuah knows our penchant for marketing things and He must never be considered to be merchandised.

Exo 20:24

An altar^{H4196} **miz-beth** of earth soil, dust, i.e., dirt either as clods, clay, or fine particles
^{H127} **adamah** you will make perform, make happen and create ^{H6213} **Ta-asah** to Me,
and will butcher, i.e., slaughter an animal and dress it out for consumption, ^{H2076} **bah ta**
on it ^{H5921} **al ayw** A strong covenant mark ^(H853) אָתְּ your offerings, ^{H5930} **lo-te** and
As a strong covenant mark ^(H853) אָתְּ your alliance/friendship offerings an offering
for alliance or friendship in fulfillment of a promise or vow, ^{H8002} **shalem**



Exo 20:24

A strong covenant mark ^(H853) אֶת **some of** your sheep, ^{H6629} zo-n and A strong covenant mark ^(H853) אֶת **some of** your oxen **bulls**: ^{H1241} qa-re in all- the totality and completeness of every kind of ^{H3605} any the place, home or location ^{H4725} qom where ^{H834} asher I will **have mentioned**** cause to be recorded and remembered and proclaim ^{H2142} az-kir As a strong covenant mark ^(H853) אֶת My name and character and reputation ^{H8034} shem

**** Typical of one of the main differences between the SP and the MT in regard to the chosen place, the SP render it *I have mentioned* vs the MT of *I will mention* or record it.**

Exo 20:24

I will come and arrive and be included return^{H935} **abo** to^{H413} **al** you, and I will kneel down and invoke a divine favor with the intent that you will have favorable circumstances at a future time and bless and praise and greet^{H1288} **beruk** you.

Thank You for surrounding me with Your favor as a protection; with Your glory as an adornment; with Your wisdom as words of life; with Your generosity as a gift of goodness; with Your blessings as a downpour of joy.

Exo 20:25

Then whenever ^{H518} **im** an altar ^{H4196} **miz-beth** of stones, ^{H68} **aba-nim** you make happen and create ^{H6213} **Ta-asah** to Me, do not ^{H3808} **lo** build, rebuild, set them up or erect a construction ^{H1129} **tib-neh** As a strong covenant mark (^{H853}) **אס** of **cut** hewn stone, cut for masonry: ^{H1496} **ga-zit** because ^{H3588} **ki** your tool, sword ^{H2719} **b-ka** if you **wield**, lift up ^{H5130} **he-nap-ta** upon ^{H5921} **al** it **e-ha**, have **profaned** polluted desecrated it—making it of common use and of something of value. ^{H2490} **lele** **

**** In the SP the emphasis is upon the alter being profaned. In the MT the emphasis is upon the sword or tool being profaned.**

Exodus 20:25

One has to wonder if Yahuah still feels this way. Was this just because at this stage the nomadic style of living made it easier? Partially, but He gave the reason that He wants the stones that He created unmarred by man to be used, thus they are purely His creation and perfect. So what about Solomon's Temple? Was the altar made from Hewn stone? What about the new temple they want to build?

Exo 20:26

And you do not continually ^{H3808} lo to go up and offer sacrifices^{H5927} ta-aleh by ascending **steps to a higher place**^{H4609} ma-a lot to^{H5921} al My altar,^{H4196} miz-beth so that^{H834} asher it not^{H3808} lo be discovered, exposed, be made known or revealed^{H1540} tig-ga-le your nakedness, unprotected, repulsiveness, virtually defenselessness^{H6172} wot-ka on it .^{H5921} a-layw



Exodus 20:26

Hebrew altars can be distinguished from pagan altars in 4 respects: 1. They are made of uncut natural stone. 2. Ramps, never stairs. 3. Hebrew altars are square. 4. Hebrew altars have their sides oriented to the 4 points of the compass (NSEW).

Hebrew Altar on Mt. Ebal



Joshua's Altar
on Mt. Ebal
1400 BC



But the heathens, who imitated the rites of the true Eternal in their idolatrous worship, made their altars very high; whence they derived their name *altaria*, altars, i.e., very high or elevated places; which they built thus, partly through pride and vain glory, and partly that their gods might the better hear them. Hence also the high places or idolatrous altars so often and so severely condemned in the Scriptures. The heathens made some of their altars excessively high; and some imagine that the pyramids were altars of this kind, and that the inspired writer refers to those in these prohibitions.

In short, Yah formed every part of his worship so that every thing belonging to it might be as dissimilar as possible from that of the surrounding heathenish nations, and especially the Egyptians, from whose land they had just now departed. The altars of the tabernacle were of a different kind.

The altar in Solomon's temple, which was to be made much longer and broader, that it might contain many sacrifices at once, was made ten cubits high, that the height might bear a decent proportion to the length and breadth; and to that it was requisite they should go up by steps, which yet, no doubt, were so contrived as to prevent the inconvenience here spoken of, the *discovering of their nakedness thereon.*

Commentary by Henry

Second Chronicles 4:1 describes Solomon's altar as bronze, 30' by 30', and 15' high.

Exodus 20:26

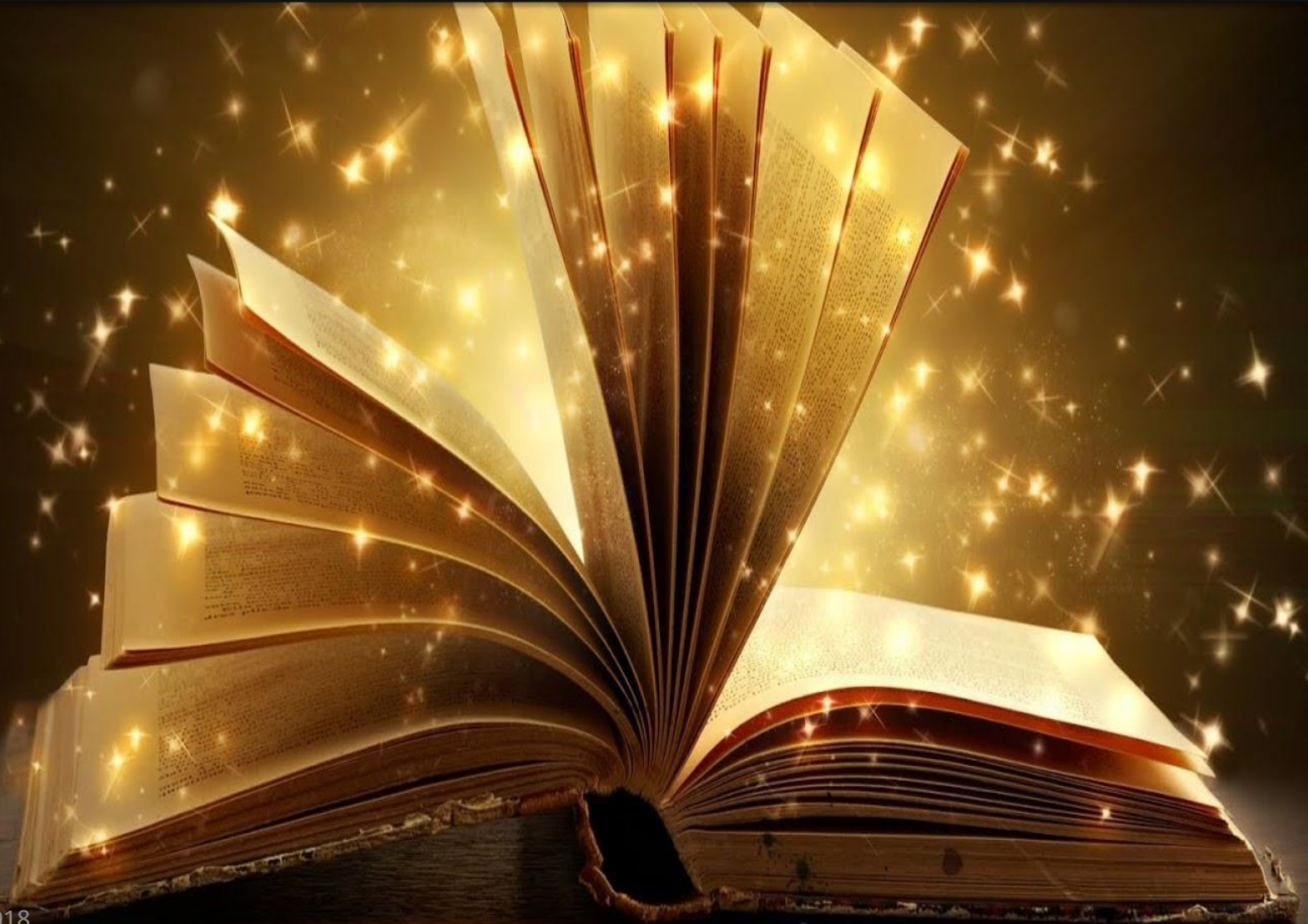
Gill Commentary - Neither shalt thou go up by steps unto mine altar,... That is, you priests, the sons of Aaron, as the Targums of Jonathan and Jerusalem paraphrase the words; the altar of burnt offering built when the tabernacle was seemed not to require any, being but three cubits high, Exo_27:1 but that in Solomon's temple did, being ten cubits high, 2Ch_4:1 and therefore some method must be used to ascend it, and do the business that was to be done on it: now the Jews say (b), there was what they call "Kibbesh", a sort of a causeway made of earth thrown up, which rose gradually and led to the top of the altar, and was about thirty two cubits long and sixteen broad: and so the Targum of Jonathan paraphrases the words, "thou shalt not go up by steps to mine altar, but by bridges;" express mention is made of stairs to the altar in Ezekiel's vision, Eze_43:17.

Exodus 20:26

Gill Commentary : that thy nakedness be not discovered thereon; that part of the body which is not to be named, and ought not to be seen, and which would be exposed if there were many steps, and these at a distance from each other; which would oblige them to take large strides, and so be in danger of discovering those parts which would make them the object of contempt and ridicule with the people; since as yet breeches were not used, and the garments were long loose ones, which were easily turned aside, or the parts under them seen by those below; to prevent which, afterwards linen breeches were ordered to be made for the priests, and to be used by them in their service:

Maimonides (c) thinks the reason of this was, because formerly the idolatrous worship of Peor was performed by uncovering of their nakedness before it; and so by this is expressed Yahuah's detestation of such an impure and abominable practice; but this is uncertain; however, this we may be sure of, that this is the will of Yah, that all immodesty and indecency, and whatever tends to create impure thoughts and stir up unclean lusts, should be carefully avoided in his worship.

And so this brings us to the end of the first giving of the 10 instructions actually 12 if you count the altar instructions. We have provided for you at the end the KJV with the Strong's numbers and Hebrew spelling of the words without amplification.



Behold the wonder of Yahuah



And how we blossom at hearing His word!



Exo 20:1

Then spoke the plan ^{H1696} (וַיְדַבֵּר -wah dabbar) Eternal ^{H430} (אֱלֹהִים elohim) As a strong covenant mark ^{H853} (אֵת alef tau) all-every one ^{H3605} (כָּל KAL) the words, ^{H1697} (וַיְדַבֵּר -wah dabbar) and these ^{H428} (הָאֱלֹהִים ha- al-leh) to saying, ^{H559} (לֵאמֹר la-mor) .

Exo 20:2

I, myself ^{H595} אֲנִי - a-no-kiy am) Yahuah ^{H3068} יהוה your Eternal, ^{H430} אֱלֹהִים (elohim)
who ^{H834} אֲשֶׁר ashar have brought you out ^{H3318} הוֹצֵאתִיךָ ho-se-ti-ka from or out
from or on account of the ^{H4480} מִן - min land ^{H776} אֶרֶץ erest of Egypt, ^{H4714} מִצְרַיִם
Mis-ra-yim from out of (^{H4480} מִן min) the house ^{H1004} בַּיִת - bet of slaves,
bondage. (^{H5650} עֲבָדִים - aba-dim)



Exo 20:3

no^{H3808} לֹא lo There shall not exist for you ^{H1961} יְהִי־לְךָ yahayah-laka gods ^{H430} אֱלֹהִים Eloheim of another kind, additionally or further offspring^{H312} אַחֲרֵיהֶם aka-rim before or put over or in front of ^{H5921} עַל־פְּנֵי al my (י) face ^{H6440} פְּנֵים paniym .



Exo 20:4

Nothing^{H3808} **לא** lo to make^{H6213} **תעשה** Ta-asah to you **לך** (תעשה-לך) any graven image,^{H6459} **פסל** pa-sal with (ו) (ובל-תמונה) any^{H3605} **כל** any likeness- form^{H8544} **תמונה** tamu-nah that which relationally ^{H834} **אשר** asher is in (ב) heaven^{H8064} **ב-שמים** ba-shma-yaim from out of or on account of^{H4480} **מן**-min or ו above,^{H4605} **מעל** ma-al ...



Exo 20:4

...or וּwah that^{H834} אֲשֶׁר asher in (בְּ-bet) the (הַ ha) earth^{H776} בְּ צִרְאֵהּ ba-aretz out of or on account of^{H4480} מִן- min beneath, below or out of^{H8478} תַּחַת ha-hat or that^{H834} אֲשֶׁר asher is in the water^{H4325} o account of or out of^{H4480} מִן- min under, below^{H8478} תַּחַת ha-hat the earth:^{H776} בְּ צִרְאֵהּ ba-aretz



Exo 20:5

Not^{H3808} לא lo bow down yourself לא-תשתחוה lo-tiz-tah-wah^{H7812} תותחוה tis-tah-wah to (ל la) them (הם hem) , and(ו-wah) not^{H3808} לא lo serve^{H5647} תעבדם ta-ob-dem them (הם-hem): for^{H3588} כי I^{H595} אני-a-no-ki Yahuah יהוה^{H3068} your Eternal^{H430} אלהים elohim a zealous and jealous^{H7067} קנא qan-na Eternal,^{H410} אל-al visiting-punishing impose a penalty^{H6485} פקד po-qed the iniquity^{H5771} עון a-won of the fathers^{H1} אב ab upon^{H5921} על-al the children^{H1121} בנים ba-nim to^{H5921} על-al the third^{H8029} שלשם-shil-le-shim and (ו-wah) fourth(ועל-רבעים) H7256 ועל-rib-be-im *generation* (לשנאי-lesho-neay) of (ל-la) those hating^{H8130} שנא-sho-ne-a) Me (י yod);

Exo 20:6

And (ו-wah) showing^{H6213} עשה o-shah loyal love ^{H2617}הסד hek-sed to (ל-la) thousands (לאלפים-la-ala-pim)^{H505} אלפים a-lep- (לאהבי-leo-habay) to (ל-la) those that love^{H157} אהב ahaba Me (י-yod), (ולשמרי-oo-lesho-mare)and (ו-wah) to ((ל-la) those (י-yod) keep-guard^{H8104} שמר -shamar מצותי mitz-watay My (י-yod) instructions-code of wisdom.^{H4687} מצות -mitzwah



Exo 20:7

Not^{H3808} לֹא lo take^{H5375} תִּשָּׂא-tish-sa (את-שמ-יהוה – et-shem-yahuah)As strong covenant mark^(H853) אֵת alef tau the name^{H8034} שֵׁם-shem of Yahuah^{H3068} יהוה your (ך ka) Eternal^{H430} אֱלֹהִים elohim (לִשְׁוֹא – lash-shaw) to(ל-la) the (ה ha) vain;^{H7723} שְׁוֹא –shaw for^{H3588} כִּי-ki will not^{H3808} לֹא lo hold him guiltless^{H5352} יִנָּקֶה yanaq-qeh)Yahuah^{H3068} יהוה A strong covenant mark^(H853) אֵת alef tau that^{H834} אֲשֶׁר asher takes^{H5375} יִשָּׂא-yash-sa (את-שמו) aleph tau-shemo) As a strong covenant mark^(H853) אֵת alef tau His (ו wah) name^{H8034} שֵׁם-shem to(ל-la) the (ה ha) vain.^{H7723} שְׁוֹא –shaw

Exo 20:8

Remember^{H2142} זָכוֹר –za-kar (אֶת-יוֹם alef tau yom) As a strong covenant mark
(^{H853}) אֶת alef tau day ^{H3117} יוֹם yom the (הַ ha) (תַּבְּשָׁבַת ha-shab-bat) sabbath^{H7676}
שַׁבָּת shabbat (אֶל לְקַדְּשׁוֹ qad-desh) to (לֵאלֹהֵי la) Set Apart ^{H6942} קֹדֶשׁ –qodesh this (וַיְוָה wah) (to Yauah).



Exo 20:9

Six^{H8337} שֵׁשֶׁת she-set days^{H3117} יוֹם yom (דַּבַּעַת –ta-abod) you (תַּ –tah) labor,^{H5647} תַּעֲבֹד ta-abod and (וַּ wah) you will do^{H6213} וַעֲשִׂיתָ a-ashitah (כֹּל-מֵלֶאכֶתֶךָ kol-mela- kateka) all^{H3605} כֹּל any your(ךָ ka) work:^{H4399} מַלְאכָתֶךָ malakat

Exo 20:10 (וַיּוֹם weyom) But (וַּ wah) day^{H3117} יוֹם yom (הַשְּׁבִיעִי ha shibi) the (הַ ha) seventh^{H7637} שְׁבִיעִי sebi) a sabbath^{H7676} שַׁבָּת shabbat to (לַּ la) Yahuah ^{H3068} יְהוָה your (ךָ ka) Eternal:^{H430} אֱלֹהִים Elohim. (לֹא-תַעֲשֶׂה lo-ta-aseh) Not^{H3808} לֹא lo do^{H6213} תַּעֲשֶׂה Ta-asah any^{H3605} כֹּל any work,^{H4399} מַלְאכָתֶךָ malakat you,^{H859} אֶתְּךָ at-tah (וּבִנְךָ-וּבִתְּךָ o-bin-ka-wwbit-tk-ke) or וַּ wah your (ךָ ka) son,^{H1121} בָּנִים ba-nim or (ךָ ka) your daughter,^{H1323} בֵּיתְּךָ bit your(ךָ ka) manservant,^{H5650} עַבְדְּךָ ab-daka) (וְאִמְתְּךָ – wa-ama-teka) nor וַּ wah your (ךָ ka) maidservant,^{H519} אִמָּתְּךָ – amat (וּבַהֲמֹתֶיךָ u-behem-te-ka)or (ךָ ka) your (ךָ ka) cattle,^{H929} וְגֵרְךָ – wa-gaerka)nor וַּ wah your (ךָ ka) stranger^{H1616} גֵּר gaer who relationally^{H834} אֲשֶׁר asher (בְּשַׁעְרֵיךָ b shraka) within (בֵּת bet) your (יְ yod) gates:^{H8179} שַׁעַר sha ar



Exo 20:11

Because^{H3588} כִּי-ki (שֶׁשֶׁת-יָמִים sh-shet-ya mim) six^{H8337} שֶׁשֶׁת she-set days^{H3117} יוֹם yom made^{H6213} תַּעֲשֶׂה Ta-asah Yahuah ^{H3068} יְהוָה (אֶת-הַשָּׁמַיִם alef tau has-sha-my ya-im) As a strong covenant mark (^{H853} אֶת alef tau the (הַ ha) heaven^{H8064} וּמִיָּם sh-ma-ya-im (וְאֶת-הָאָרֶץ wa-alef tau ha aretz) and (וַיְהִי vah) As a strong covenant mark (^{H853} אֶת alef tau earth,^{H776} צָרָא בַּ ba-aretz (אֶת-הַיָּם alef tau ha yam) As a strong covenant mark (^{H853} אֶת alef tau the (הַ ha) sea,^{H3220} יָם yam) (וְאֶת-כָּל-אֲשֶׁר-בָּמָּה wa-alef tau kol aser-bam) and (וַיְהִי vah) As a strong covenant mark (^{H853} אֶת alef tau all^{H3605} כָּל any that^{H834} אֲשֶׁר asher in (בְּ bet)them (אִמְ way-ya-nah) and (וַיְהִי vah) rested^{H5117} יָנַח ya-nath) (בַּיּוֹם bay-yom) on (בְּ bet) the (הַ ha) day:^{H3117} יוֹם yom (הַשְּׁבִיעִי ha-shebibi) (הַ ha) the seventh^{H7637} שְׁבִיעִי sebii, therefore^{H5921} אֶל-בֶּן al-ken ^{H3651} blessed^{H1288} (בְּרֹכָה beruk) Yahuah ^{H3068} יְהוָה as a strong covenant mark (^{H853} אֶת alef tau day ^{H3117} יוֹם yom, the (הַ ha) ^{H3117} יוֹם sabbath^{H7676} שַׁבָּת shabbat (וַיְקַדְּשֵׁהוּ wa-yaqaddesh hu) and hallowed^{H6942} יְקַדְּשׁ qodeshd it (הוּ hu).

Exo 20:12

Honour^{H3513} כבוד Kab-bed אֶת-אֲבִי־כָּא alef tau- a-bi-ka A strong covenant mark^(H853) אֶת alef tau your (י) father^{H1} אב ab וְאֶת-אִמְךָ wa alef tau-im-me-ka)and (w ו wah) A strong covenant mark^(H853) אֶת alef tau your (ו) mother:^{H517} אִמִּי im-me that^{H4616} לְמַעַן lema-an may be long^{H748} יָאֲרִיכֶנּוּ ya-ari-kun your (ו) days^{H3117} יוֹם yom upon^{H5921} עַל-al הָאֲדָמָה ha-ada-mah the (ה ha) land^{H127} אֲדָמָה -adamah אֲשֶׁר-יְהוָה asher-yahuah which^{H834} אֲשֶׁר asher Yahuah^{H3068} יְהוָה your Eternal^{H430} אֱלֹהִים elohim gives^{H5414} נָתַן ne-ten to you לְךָ lak.



Exo 20:13

no^{H3808} לֹא lo kill.^{H7523} תִּרְצַח tir-sha

Exo 20:14

no^{H3808} לֹא lo commit adultery.^{H5003} תִּנְאַף
tin-ap



Exo 20:15

no^{H3808} לֹא lo steal.^{H1589} תִּגְנוֹב – tig-nob



Exo 20:16

No^{H3808} לא lo ta-anah you (ת tau) bear testify^{H6030} הנע anah among (דב
bet-ka) your neighbor.^{H7453} רע ra-ah your (ך ka)witness^{H5707} עד ed
false^{H8267} שקר shek-ker .



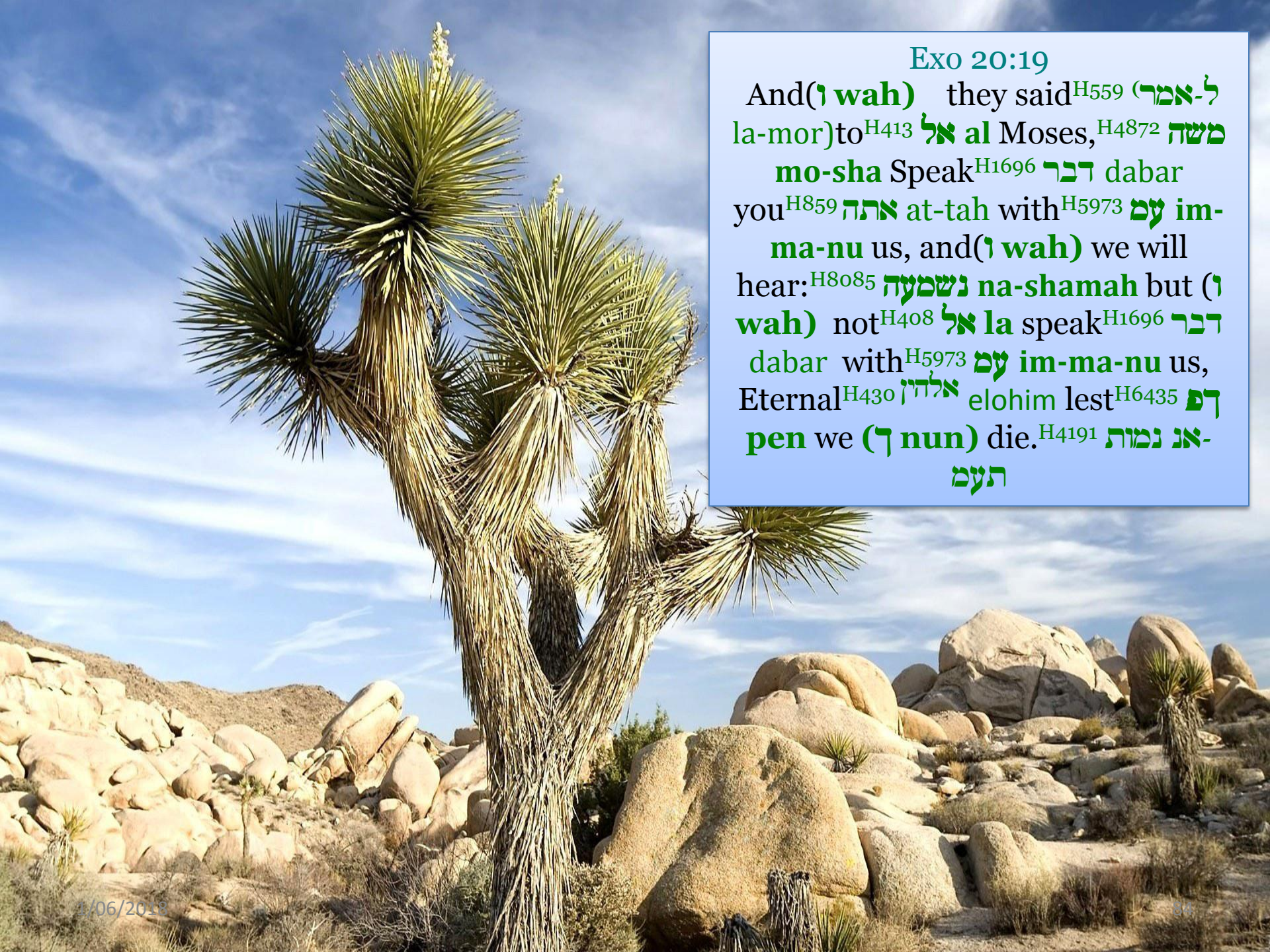


Exo 20:17

Not^{H3808} לֹא lo covet^{H2530} תַּחֲמוֹד tah-mod your (ךָ ka) house,^{H1004} בַּיִת ba-yit neighbor^{H7453} רַע
ra-ah you will not^{H3808} לֹא lo covet^{H2530} תַּחֲמוֹד tah-mod wife,^{H802} אִשֶּׁת ishet your neighbor's^{H7453}
רַע ra-ah or (וְ wah) his (וְ wah) manservant,^{H5650} עֶבֶד a-bed or (וְ wah) his (וְ wah)
maidservant,^{H519} אַמָּה amat or (וְ wah) his (וְ wah) ox,^{H7794} שׂוֹר shor or (וְ wah) his (וְ wah)
ass,^{H2543} הַמֹּרֶד hamor or (וְ wah) any thing^{H3605} כֹּל any that^{H834} אֲשֶׁר asher is in regards (לָ la)
your (ךָ kah) neighbor's.^{H7453} רַע ra-ah

Exo 20:18

And(**ו wah**) all^{H3605} **בל** any the (**ה ha**) people^{H5971} **עם am** saw^{H7200} **ראים ro-im** As a strong covenant mark (^{H853}) **את** alef tau the (**ה ha**) thunders,^{H6963} **קולת qo-lot** and (**ו wah**) As a strong covenant mark (^{H853}) **את** alef tau the (**ה ha**) lightning,^{H3940} **לפידם lap-pi-dim** and(**ו wah**) As a strong covenant mark (^{H853}) **את** alef tau the(**ה ha**) noise^{H6963} **קול qol** of the (**ה ha**) trumpet,^{H7782} **שופר shophar** and As a strong covenant mark (^{H853}) **את** alef tau the (**ה ha**) mountain^{H2022} **הר har** smoking:^{H6226} **עשן a-shen** and(**ו wah**) saw^{H7200} **ראים ro-im** the (**ה ha**) people^{H5971} **עם am** it, they trembled,^{H5128} **ינעו ya-nu-u** and (**ו wah**) they (**ו**) stood^{H5975} **יעמדו ya-am-du** a distance.^{H4480} **נמ- min** ^{H7350} **רחק ra-hkoq**



Exo 20:19

And(וּ **wah**) they said^{H559} (לְ-אָמַר) **la-mor**)to^{H413} אֵל **al** Moses,^{H4872} מֹשֶׁה **mo-sha** Speak^{H1696} דָּבַר **dabar** you^{H859} אַתָּה **at-tah** with^{H5973} עִם **im-ma-nu** us, and(וּ **wah**) we will hear:^{H8085} נִשְׁמָעָה **na-shamah** but (וּ **wah**) not^{H408} אֵל **la** speak^{H1696} דָּבַר **dabar** with^{H5973} עִם **im-ma-nu** us, Eternal^{H430} אֱלֹהִים **elohim** lest^{H6435} דָּמָּן **pen** we (ךְ **nun**) die.^{H4191} אֲנִי נָמוּת **-an-nu-mot**
תַּעֲמָ



Exo 20:20

And (ו **wah**) said^{H559} (ל-אמר) **la-mor** Moses^{H4872} משה **mo-sha** to^{H413} אל **al** the (ה **ha**) people,^{H5971} עם **am** no:^{H408} אל **la** Fear^{H3372} תיראו **ti-ra-u** for^{H3588} כי-ל **ki-la** towards ב **bet** in to^{H5668} עבור **abur** prove^{H5254} נסה **nas-sot** As a strong covenant mark (H853) את **alef** tau you כמ **kem**, and (ו **wah**) has come^{H935} בא **ba** the (ה **ha**) Eternal^{H430} אלהים **elohim** ל **la** towards ב **bet** in to that^{H5668} עבור **abur** may be^{H1961} תהיה **ti-hiyah** His (ו **wah**) reverence^{H3374} יראתו **yir-a-to** before^{H5921} על **al** your (ך **kah**) faces,^{H6440} פנים **panim** so ל **la** that you do not.^{H1115} בלתי **bil-ti** sin^{H2398} תהטא **ta-heta-u**

Exo 20:21

And (וּ **wah**) stood^{H5975} the (ה **ha**) people^{H5971} עַם **am** afar off,^{H4480} מִן- **min** ^{H7350} רַחֵק **ra-hoq** and (וּ **wah**) Moses^{H4872} מֹשֶׁה **mo-sha** drew near^{H5066} שָׁנַן **nig-gas** to^{H413} אֵל **al** the (ה **ha**) thick darkness^{H6205} עֲרַפֵּל **ara-pel** where^{H834} אֲשֶׁר **asher** ^{H8033} שָׁם **sham** the (ה **ha**) Eternal^{H430} אֱלֹהִים **elohim** *was*.



Exo 20:22

And (**ו** wah) said^{H559} **אמר**- yamar Yahuah ^{H3068} יהוה la-to^{H413} **אל** al Moses,^{H4872}
משה mo-sha This^{H3541} **הב** Koh you (**ת** tau) will say^{H559} (**אמר**- mor)to^{H413} **אל** al
the children^{H1121} **בנים** ba-nim of Israel,^{H3478} **ישראל** Yahsharael You^{H859} **אתם** at-
tam have seen^{H7200} **ראים** ro-im that^{H3588} **כי**-ki from^{H4480} **מן**-min the (**ה** ha)
heavens ^{H8064} **ומים** sh-ma-ya-im I (**י** yod) have talked^{H1696} **דבר** dabar with^{H5973} **עם**
im-ma-nu you **מב** a-kem

Exo 20:23

Not^{H3808} לא lo make^{H6213} תעשה Ta-asah with Me ^{H854} אתי it-ti gods^{H430} אלהיך
elohim of silver,^{H3701} כסף ke-sep And (ו **wah**) gods^{H430} אלהיך elohim
gold.^{H2091} זהב za-hab no ^{H3808} לא lo shall you make^{H6213} תעשה Ta-asah for
yourselves לכם la-kem

Exo 20:24

An altar^{H4196} **מִזְבֵּחַ** miz-beth of earth^{H127} **אֲדָמָה** -adamah you will make^{H6213} **תַּעֲשֶׂה** Ta-asah to Me, and **(וַהּ)** will sacrifice^{H2076} **זִבְחָתָא** sa-bah ta on it ^{H5921} **עָלָיו** -al ayw A strong covenant mark ^(H853) **אֵת** alef tau your (^י yod) burnt offerings, ^{H5930} **עֹלֹתָא** o-lo-te and **(וַהּ)** A strong covenant mark ^(H853) **אֵת** alef tau your (^י yod) alliance/friendship offerings, ^{H8002} **שְׁלָמָא** shalom A strong covenant mark ^(H853) **אֵת** alef tau your sheep, ^{H6629} **צֹאֲנֶיךָ** zo-n and **(וַהּ)** A strong covenant mark ^(H853) **אֵת** alef tau your (**ךָ** kah) oxen: ^{H1241} **בְּקָרְךָ** be-qa-re in (**בְּ** bet) all ^{H3605} **כָּל** any the (**הָ** ha) place ^{H4725} **מִקּוֹמְךָ** ma-qom where ^{H834} **אֲשֶׁר** asher I record ^{H2142} **אֲזַכֵּיר** az-kir As a strong covenant mark ^(H853) **אֵת** alef tau My (^י yod) name ^{H8034} **שְׁמִי** -shem I will come ^{H935} **אֲבוֹא** abo to ^{H413} **אֵלַי** al you (**ךָ** kah) , and **(וַהּ)** I will bless ^{H1288} **בְּרַכְךָ** beruk you (**ךָ** kah) .





Exo 20:25

And (וּ) **wah**) if^{H518} אִם im an altar^{H4196} מִזְבֵּחַ miz-beth of stones,^{H68} אֲבָנִים aba-nim you תָּ tau will make^{H6213} תַּעֲשֶׂה Ta-asah to לֹא la Me יְיֹד , do not^{H3808} לֹא lo build^{H1129} תִּבְנֶה tib-neh A strong covenant mark (H853) אֵת alef tau them הֵן hen of hewn stone:^{H1496} גִּזִּית ga-zit because^{H3588} כִּי ki your (ךָ) tool^{H2719} כַּרְבֵּךְ kar-b-ka if you lift up^{H5130} הֶנַּפְתָּ he-nap-ta upon^{H5921} עָלָי e-al it יֵה e-ha, And (וּ) **wah**) have polluted^{H2490} תַּחֲלֵל teha-lele it. הָ ha

Exo 20:26

And (ו **wah**) Neither ^{H3808} לא lo will you go up ^{H5927} מעלה ta-aleh by (ב **bet**) steps ^{H4609} מעלת ma-a lot to ^{H5921} על-al My altar, ^{H4196} מבה miz-beth that ^{H834} אשר asher not ^{H3808} לא lo be discovered ^{H1540} תגלה tig-ga-le your (ך **kah**) nakedness ^{H6172} ירותך er-wot-ka on it . ^{H5921} עליו-a-layw





**No Yahuwah
No Shalom**

**Know
Yahuwah**

**Know
Shalom**

RESOURCES

http://downloads.thewaytoyahuweh.com/#dead_sea Scrolls

http://www.bayithamashiyach.com/Exodus_20.pdf

