A dramatic illustration of Moses standing in a storm, holding a staff high in the air. The background is a bright, fiery orange and yellow sky with dark, swirling clouds. The foreground is dominated by large, turbulent waves of dark blue and green water. The overall mood is one of divine power and miraculous intervention.

Part 3
Exodus to Pesach
Mosha and the
Power of Yahuah

X Y W E C K Y

And these names

The Calling Of Yah's People

Yahuah's Instructions for Pesach – Matsah - Bikurym

Shemot or Exodus Chapter 4-5



The
JEWISH
STUDY
BIBLE



Featuring The Jewish Publication Society

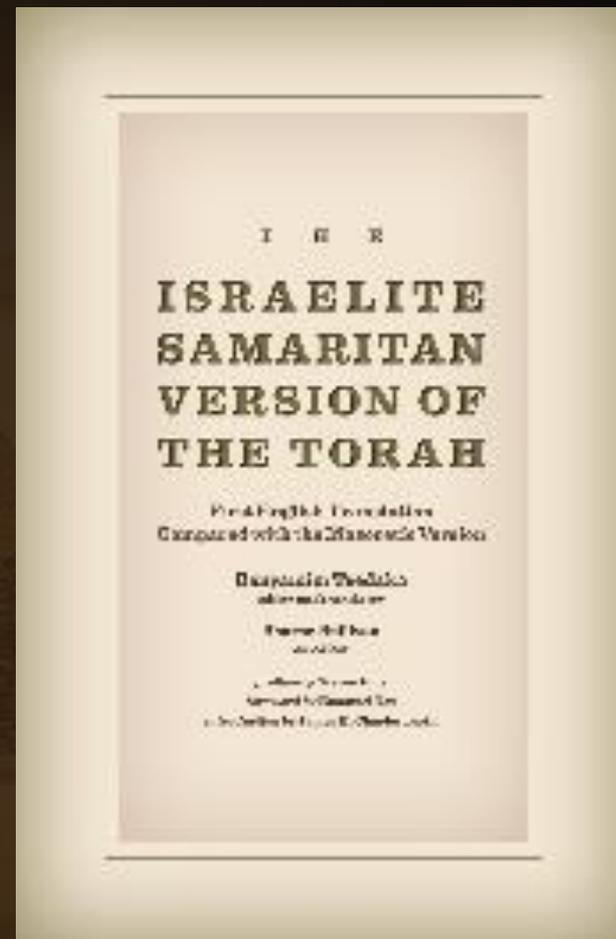
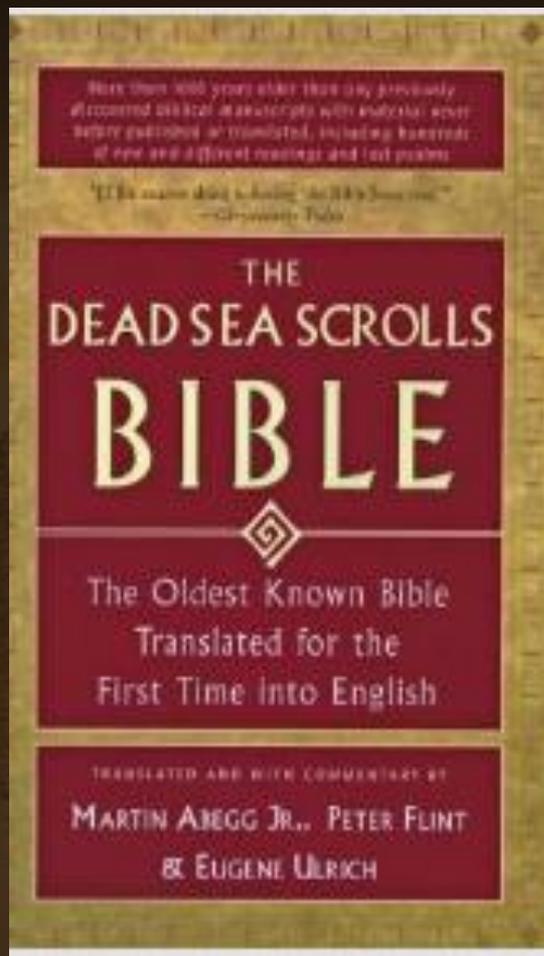
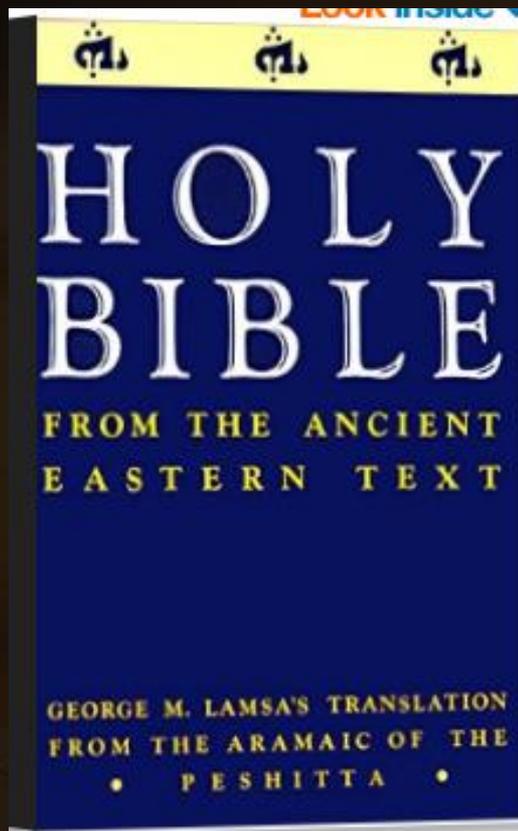
TANAKH TRANSLATION

TORAH • NEVI'IM • KETHUVIM

We will be pulling additional insights from the JSB. A free copy is available on internetarchive.org

TORAH • NEVI'IM • KETHUVIM

TRANSLATION



<http://www.peshitta.org/>

We will also check with these versions and we will be adding the **Samaritan in blue**-with their phonetic spelling, and will underscore where it differs with the Masoretic Text. **The Aramaic** (you can get a free copy at the website above, if it differs will be in **green**. Craig's and other authors will be in Time New Roman font and ours will be in comic sans. We will correct the names and titles we find offensive. Continuing were we left off - Exodus Chapter 4 and 5.

We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal.YHWH

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar with the text "Google™ Custom Search" is located below the menu. On the right side, there is a "YADA RADIO" section indicating "Fridays 7:30pm EST".

The main content area displays a document viewer for "Yada' Yah Volume 2: Invitations to Meet God ...Walking to Yahowah". The document title is "1 Qara' - An Invitation to Meet God". Below the title, the text reads: "Relationship, Not Religion..."

The document content includes a paragraph explaining the meaning of "Qara'", which means "to invite," "to call out," and "to meet," representing the heart and soul of the *Towrah*. It states that Yahowah has "qara' - invited" us to "qara' - meet" Him, and that this is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The text continues with a paragraph stating that the first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

On the right side of the document viewer, there is a sidebar titled "Invitations" with a list of 11 items:

- 1 Qara' An Invitation to Meet God
- 2 Salah Freedom
- 3 Pesach Passover
- 4 Matsah Unleavened Bread
- 5 Bikuwrym FirstFruits
- 6 Shabuwa' Seven Sevens
- 7 Taruw'ah Shout for Joy
- 8 Kippurym Reconciliations
- 9 Sukah Shelters
- 10 Yowbel Yah's Lamb
- 11 Miqra'ey Invitations to Meet God

Knowing the disbelieving and skeptical disposition of the Hebrews, especially as slaves under the unrelenting yoke of their Egyptian taskmasters, the hesitant shepherd posed a classical “but what if ...

1 Then (*wa*) Moseh answered (*‘anah* - responded), and said, ‘But (*wa*) what if (*hen*) they do not (*lo’*) listen, carefully considering and pay attention to (*shama’* - receive or heed) the sound of my voice (*qowl*) or trust or support me (*‘aman ‘ny* - consider what I say to be accurate and truthful), but rather (*kiy*) say (*‘amar*), “Yahowah did not (*lo’*) reveal Himself and appear and reveal (*ra’ah* - was not seen) to (*‘el*) you (*‘atah*).”

Exodus 4:1

וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהִן לֹא־יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקוֹלִי כִּי יֹאמְרוּ לֹא־נִרְאָה אֱלֹהִים לֵב OT RI | יְהוָה: | not appear to you?” | LEB

[1 And Moses answered and said, “But behold, they will not believe me, nor listen to my voice; for] they will say, [“The Lord has no]t ap[peared to] you.” DSS

4:1 And Mooseh said, What if they will not believe me, and not listen to my voice. For they may say Shehmaa has not envisioned unto you. SP

2Yahowah said to him, ‘What is that in your hand?’ He answered, ‘A staff (*mateh* - a branch, scepter, rod or tribe).

Exodus 4:2

וַיֹּאמֶר יְהוָה אֵלָיו יְהוּה מַזֶּה בְּיָדְךָ וַיֹּאמֶר
And Yahweh said to him, “What is this in your
hand?” And he said, “A staff.” | LEB
מִטָּה: | LEB OT RI

[2] And the Lord said to him, “What is that in your hand?” And he said, “A rod.” DSS

[3] And Shemaa said to him, What is that in your hand. And he said a stick.
SP

With the “shepherd’s staff, branch, and scepter” held firmly in his hand, Moseh carried the promise and power of Yahuah the Savior. But without this relationship, the situation would be as dire as when Satan, depicted as a *nahas*/serpent slithered out of the garden on his belly, and was forced to eat dirt. Therefore...

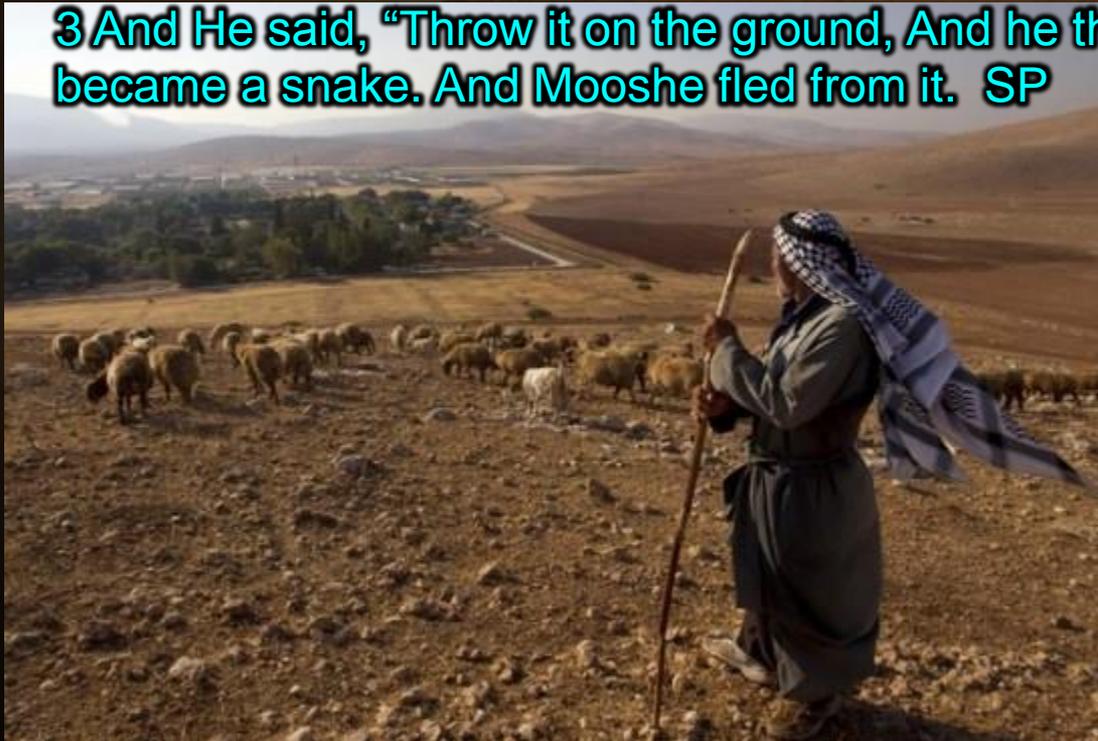
3And He [*Yahowah*] said, ‘Throw (*shalak* - cast) that (*hu*’ - literally him) on the ground (*‘erets*) now.’ And so he cast him (*hu*’) down and away toward (*shalak*) the dirt (*‘erets* - ground), and it came to exist as (*hayah*) a serpent (*nahas* - poisonous snake or viper). And Moseh fled away (*nuws*) from (*min*) his (*hu*’) presence (*paneh*).

Exodus 4:3

וַיֹּאמֶר הַשְּׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּהְיֶה לְנָחָשׁ וַיִּנָּס מֹשֶׁה מִפָּנָיו: | LEB OT RI

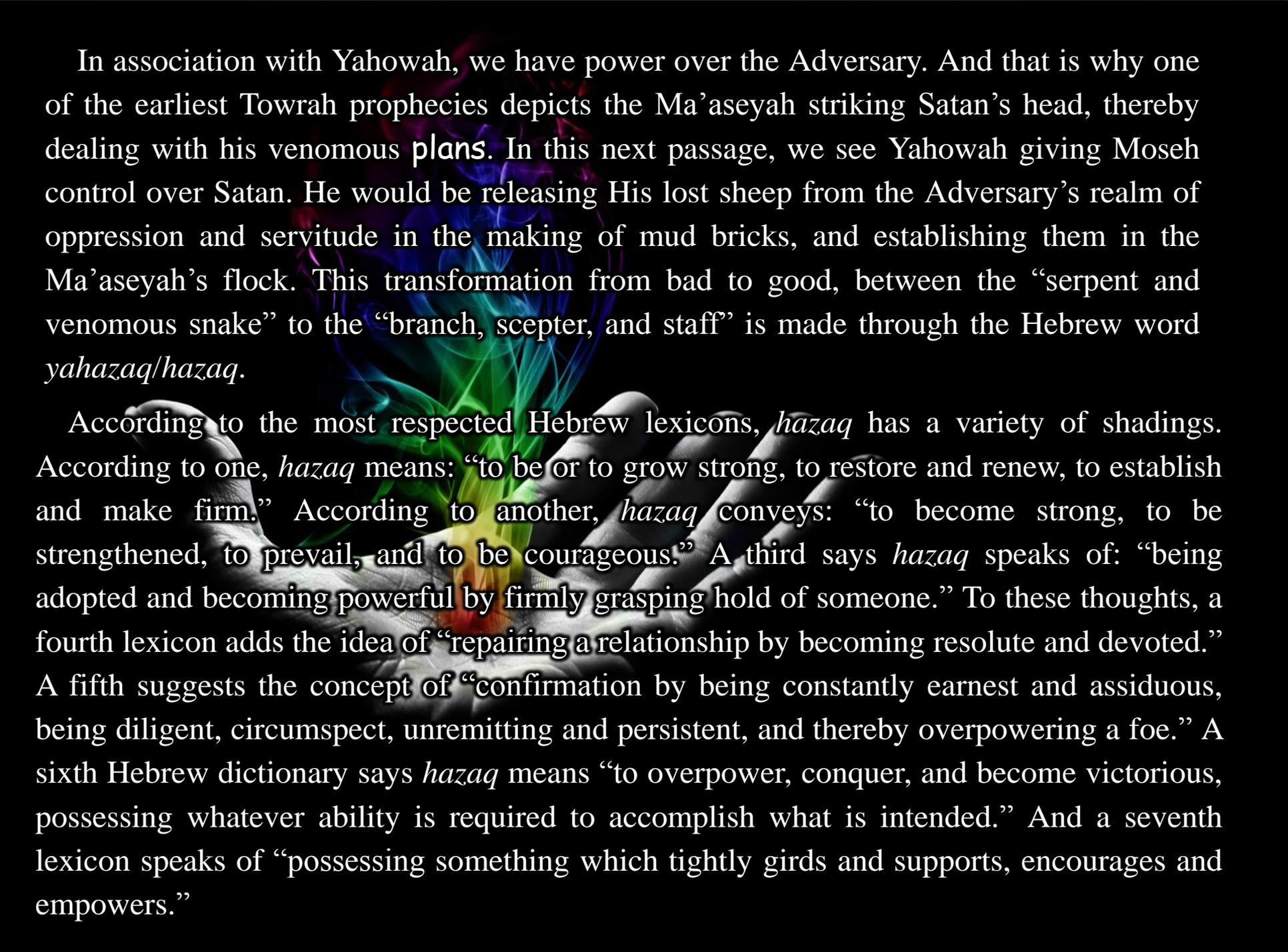
And he said, “Throw it onto the ground.” And he threw it onto the ground, and it became a snake, and Moses fled from it. | LEB

3 And He said, “Throw it on the ground, And he threw it on the ground and it became a snake. And Mooshe fled from it. SP



3 And he said, “Th]row it now on the ground.” And he threw it [on the ground, and it became a serpent; and Moses fled from it.

DSS



In association with Yahowah, we have power over the Adversary. And that is why one of the earliest Towrah prophecies depicts the Ma'aseyah striking Satan's head, thereby dealing with his venomous **plans**. In this next passage, we see Yahowah giving Moseh control over Satan. He would be releasing His lost sheep from the Adversary's realm of oppression and servitude in the making of mud bricks, and establishing them in the Ma'aseyah's flock. This transformation from bad to good, between the "serpent and venomous snake" to the "branch, scepter, and staff" is made through the Hebrew word *yahazaq/hazaq*.

According to the most respected Hebrew lexicons, *hazaq* has a variety of shadings. According to one, *hazaq* means: "to be or to grow strong, to restore and renew, to establish and make firm." According to another, *hazaq* conveys: "to become strong, to be strengthened, to prevail, and to be courageous." A third says *hazaq* speaks of: "being adopted and becoming powerful by firmly grasping hold of someone." To these thoughts, a fourth lexicon adds the idea of "repairing a relationship by becoming resolute and devoted." A fifth suggests the concept of "confirmation by being constantly earnest and assiduous, being diligent, circumspect, unremitting and persistent, and thereby overpowering a foe." A sixth Hebrew dictionary says *hazaq* means "to overpower, conquer, and become victorious, possessing whatever ability is required to accomplish what is intended." And a seventh lexicon speaks of "possessing something which tightly girds and supports, encourages and empowers."

There is a subtle difference in this next verse between the DSS and the MT. The rabbis wrote “grasp it.”

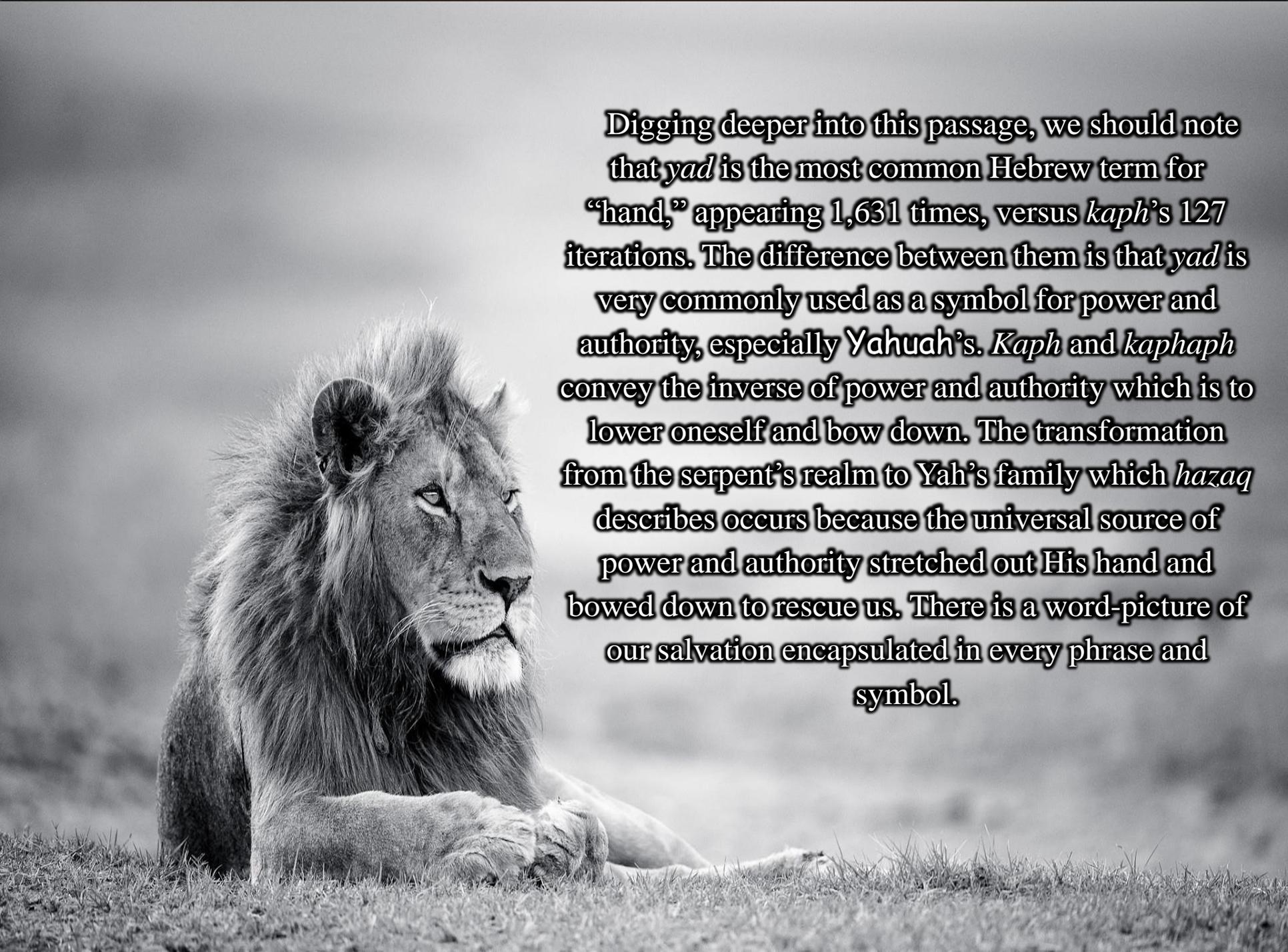
4 **Yahowah** said to **Moseh**, ‘Stretch out (*salah* - dispatch) your hand (*yad* - symbol of power and authority) and take hold of him (*hu’* - it). Be persistent and grow strong by constantly and earnestly holding fast to that which renews and restores (*yahazaq/hazaq* - being assiduous, paying close, careful, and unremitting attention to that which strengthens and establishes, be devoted and resolute, become adopted and be empowered) and (*wa*) it (*hu’* - he) accordingly (*la*) came to exist as (*hayah*) a staff, branch, and scepter (*mateh*) in (*ba*) his (*hu’*) palm (*kaph* - from *kaphaph*, that which bends or bows down)

Exodus 4:4

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה שְׁלַח יָדְךָ וְאַחֲזַב בְּזַנְבּוֹ וַיִּשְׁלַח יָדוֹ וַיַּחְזֶק בּוֹ וַיְהִי לְמִטָּה
And Yahweh said to Moses, “Reach out your hand and grasp it by its tail”— (And he reached out his hand and grabbed it, and it became a staff in his palm.)— | LEB

4 And Shehmaa said to Mooshe, Stretch out your hand and grasp it by its tail. And he stretched out his hand and caught it. And it became a stick in his palm. SP

4 And the Lord said to Moses,] “Put forth your hand, and take hold of * it by the tail”—and he put forth [his hand and took hold of it, and it became a rod in his hand— * MT/SP have grasp. DSS



Digging deeper into this passage, we should note that *yad* is the most common Hebrew term for “hand,” appearing 1,631 times, versus *kaph*’s 127 iterations. The difference between them is that *yad* is very commonly used as a symbol for power and authority, especially *Yahuah*’s. *Kaph* and *kaphaph* convey the inverse of power and authority which is to lower oneself and bow down. The transformation from the serpent’s realm to *Yah*’s family which *hazaq* describes occurs because the universal source of power and authority stretched out His hand and bowed down to rescue us. There is a word-picture of our salvation encapsulated in every phrase and symbol.

5 so that (*kiy*) they may see (*ra'ah* - become aware) that Yahowah, the Everlasting of their fathers (*'ab*), the Everlasting (*'elohym*) of 'Abraham, Everlasting of Yishaq, and Everlasting of Ya'aqob, is trustworthy and reliable (*'aman* - verifiable and true, consistent and enduring, faithful to support, nourish, be concerned about, attend to as a parent would care for a child, confirm and uphold).

Exodus 4:5

לְמַעַן יֵאֱמִינוּ כִּי־נִרְאָה אֱלֹהֵי יְהוָה אֶלְיָי אֱלֹהֵי אֲבֹתָם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב: | LEB OT RI | “so that they may believe that Yahweh, the God of their ancestors, appeared to you, the God of Abraham, the God of Isaac, and the God of Jacob.” | LEB

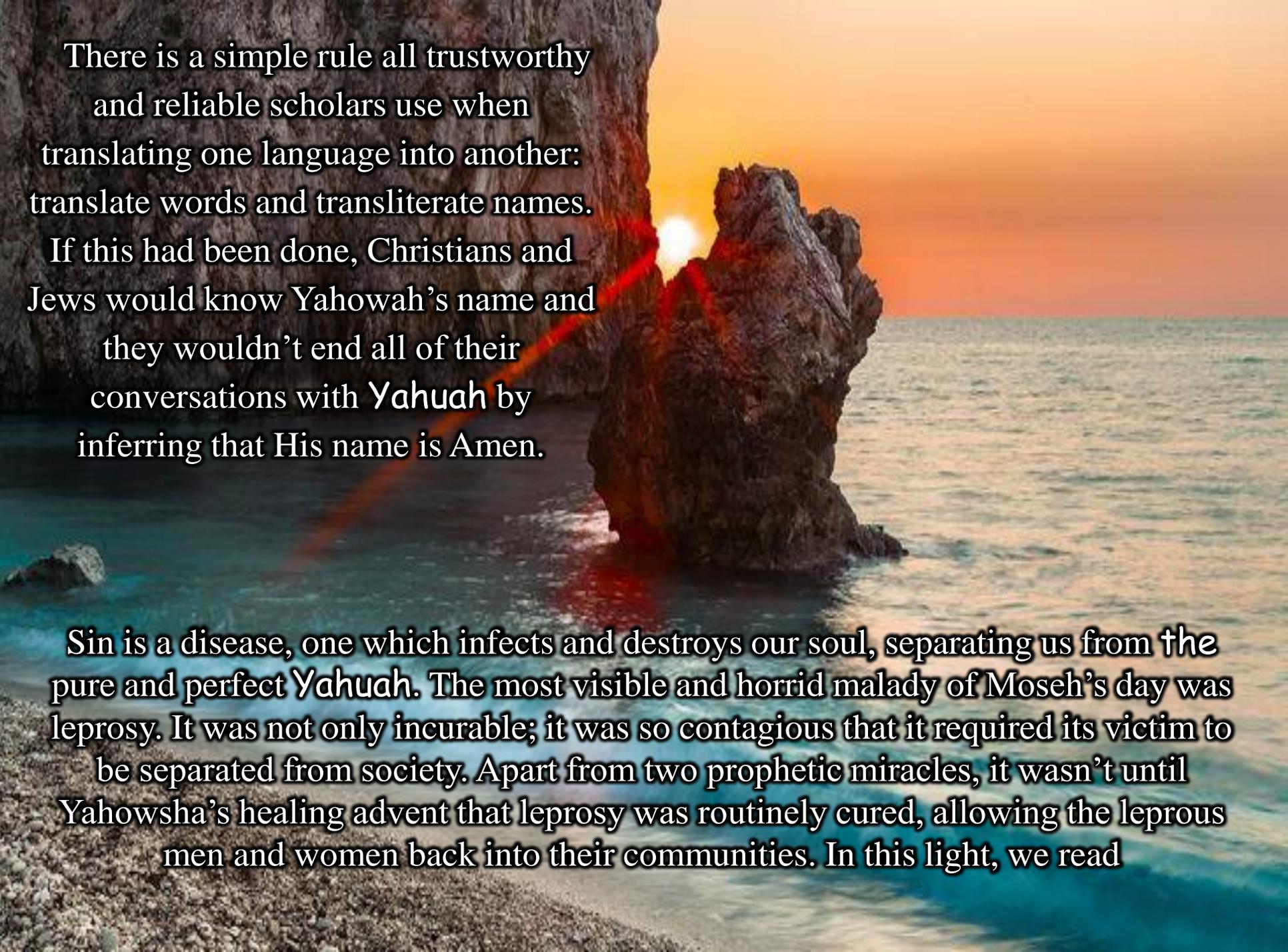
5 “that they may believe] that the L, the G [of their fathers, the G of Abraham, the G of Isaac, and the G of Jac]ob, has appeared to you.” DSS

5. That they may believe that shehmaa, Eloowwee of their fathers, Eloowwee of Abraahm, and Eloowwee of Yesaahq, and Eloowwee of Yaaqob, has envisioned unto you.” SP

The Ma'aseyah Yahowsha' was sent so that we might come to trust and rely upon Yahowah. And the transition from staff to serpent and back to staff is symbolic of Satan oppressing mankind between Eden and the Millennial Sabbath where Yahowah's sheep return to His care and protection.

'Aman, pronounced "aw·mane," is a marvelous Hebrew word. In addition to meaning that we should "have the confidence to trust and rely upon" Yahowah, it confirms that His Word is "verifiable and true, consistent and enduring." And Yah's Word affirms that Yah "is so concerned about us that He will be faithful to nourish us, attending to us as a parent would care for their child, supporting and upholding us," so that we might "endure throughout time" in His presence. It even means "choose the right way" and "choose to take the right hand" of Yah. *'Amane* therefore, encapsulates much of what Yahowah wants us to know.

As such, *'amane* appears 144 times in the Torah, Prophets, and Psalms. However, on thirty of those occasions, the same three Hebrew letters (אמן) were pointed *'amen*, pronounced "aw·mane," by the Masoretes, and said to mean "verily, truly, and so be it." From these thirty arbitrary vocalizations, one of Scripture's most meaningful terms was then transliterated "amen" and it became a thoughtless conclusion to billions of prayers. And while it is a shame that a word so rich in meaning, and so essential to our salvation, has been rendered as a religious hiccup, it's actually worse than that. Most Christians end their prayers with: "In God's name I pray, Amen." Amen is the name of the Egyptian sun god. So, while they are not intending to do so, Christians who are essentially ignorant of Yahowah's name, end their prayers by suggesting that *Yahuah's* name is Amen.



There is a simple rule all trustworthy and reliable scholars use when translating one language into another: translate words and transliterate names.

If this had been done, Christians and Jews would know Yahowah's name and they wouldn't end all of their conversations with **Yahuah** by inferring that His name is Amen.

Sin is a disease, one which infects and destroys our soul, separating us from the pure and perfect **Yahuah**. The most visible and horrid malady of Moseh's day was leprosy. It was not only incurable; it was so contagious that it required its victim to be separated from society. Apart from two prophetic miracles, it wasn't until Yahowsha's healing advent that leprosy was routinely cured, allowing the leprous men and women back into their communities. In this light, we read

6 And then (*wa*) continuing on (*'od*), Yahowah said (*'amar*) to him (*la hu'*), 'Please (*na'*) place (*bow'*) your (*'atah*) hand (*yad*) inside your garment beside your bosom (*ba 'atah hyq* - within your robe by your heart).' And he moved (*bow'*) his hand (*yad*) inside (*ba*) his robe (*hyq*) and pulled it out (*yasa'*) from his chest and behold (*hineh*) his hand was diseased and leprous (*sara'*), looking like (*ka*) snow (*seldg*).

(The phrase "from his chest" in the last sentence was omitted by the rabbinical Masoretes. I am sharing this with you because, without access to the DSS, you might not understand why Craig was adding things which don't appear in most of modern texts.)

חִיקִי, 2 x חִיק: cs. =, sf. חִיקִי, 1 x חִיקִי, חִיקִי Ps 74:11 Qr, חִיקִי: f. (Ez 43:13) —1. **lap, bosom, lower** part of body where one clasps one's beloved, children, animals 1 K 3:20; of a man Gn 16:5, of woman Dt 28:56;—2. **bosom** = fold of garment above the belt where one hides hands or objects Ex 4:6f;—3. **metaph.** a) hollow of chariot 1 K 22:35; b) archit. tech. term, channel around altar Ez 43:13.

Exodus 4:6

וַיֹּאמֶר יְהוָה לוֹ עוֹד הִבֵּאתָ יָדְךָ בְּחִיקִי וַיִּבֶא יָדוֹ בְּחִיקוֹ וַיּוֹצֵאָהּ וְהִנֵּה יָדוֹ מְצֹרֶעֶת כַּשֶּׁלֶג׃

And Yahweh said to him again, "Put your hand into the fold of your garment." And he put his hand into the fold of his garment, and he took it out, and, *to his surprise*, his hand was afflicted with a skin disease, like snow. | LEB

6 And [the Lo]rd furthermore sai[d] to him, "Put [your hand inside your cloak." And he put his hand inside his cloak; and when he took it out] from his cloak**, beh[old, his hand was lepro]us, as white as snow. **Not in MT- DSS

6. And Shema furthermore said to him, Put you hand into your lap. And he put his hand into his lap. And when he took it from his lap, behold, his had was leprous like snow. SP



When we turn around attitudinally, and come back to Yahuah, placing Him in our hearts, and thereby return to fellowship with Him, Yahowah restores us, heals us, and renews us.

7 Now He said, ‘Return (*suwb* - turn around, change, come back, and restore) your hand (*yad*) to (*‘el*) your bosom (*hyq* - to your garment).’ So he returned his hand to his robe near his chest (*hyq*), and when (*wa*) he brought it out (*yasa’*) from (*min*) his garment (*hyq*), behold (*hineh*) it had been restored (*suwb* - returned and brought back, recovered, repaired changed and renewed) to being like (*ka*) his flesh (*basar*).

Exodus 4:7

וַיֹּאמֶר הָשֵׁב יָדְךָ אֶל-חִיקְךָ וַיָּשֶׁב יָדוֹ
אֶל-חִיקוֹ וַיּוֹצֵאֵה מִחִיקוֹ וְהִנֵּה-שָׁבָה
כְּבָשָׂרוֹ: | LEB OT RI

And he said, “Return your hand to the fold of your garment.” And he returned his hand to the fold of his garment, and he took it out from the fold of his garment, and, to his surprise, it was restored like the rest of his body. | LEB

7 And he said, [“Put your hand inside your cloak again.” And he put his hand ins]ide his cl[oa]k again; and when he took it out of] his [cloak, behold, it was once again as his other hand;] **no “to his surprise”” DSS

7. And He said, Put your hand into your lap again. And he put his hand into his lap again, and when he took it out of his lap, behold, it was restored like his flesh. SP

So long as we don't actively lead people away from **Yahuah**, so long as we don't inhibit access to our Heavenly Father, we can at any time change our ways, stop relying upon ourselves or others, and return to **Yahuah**. Still speaking to Moseh about the reaction of the children of Yisra'el to the validity and reliability of their mission, Yahowah said:

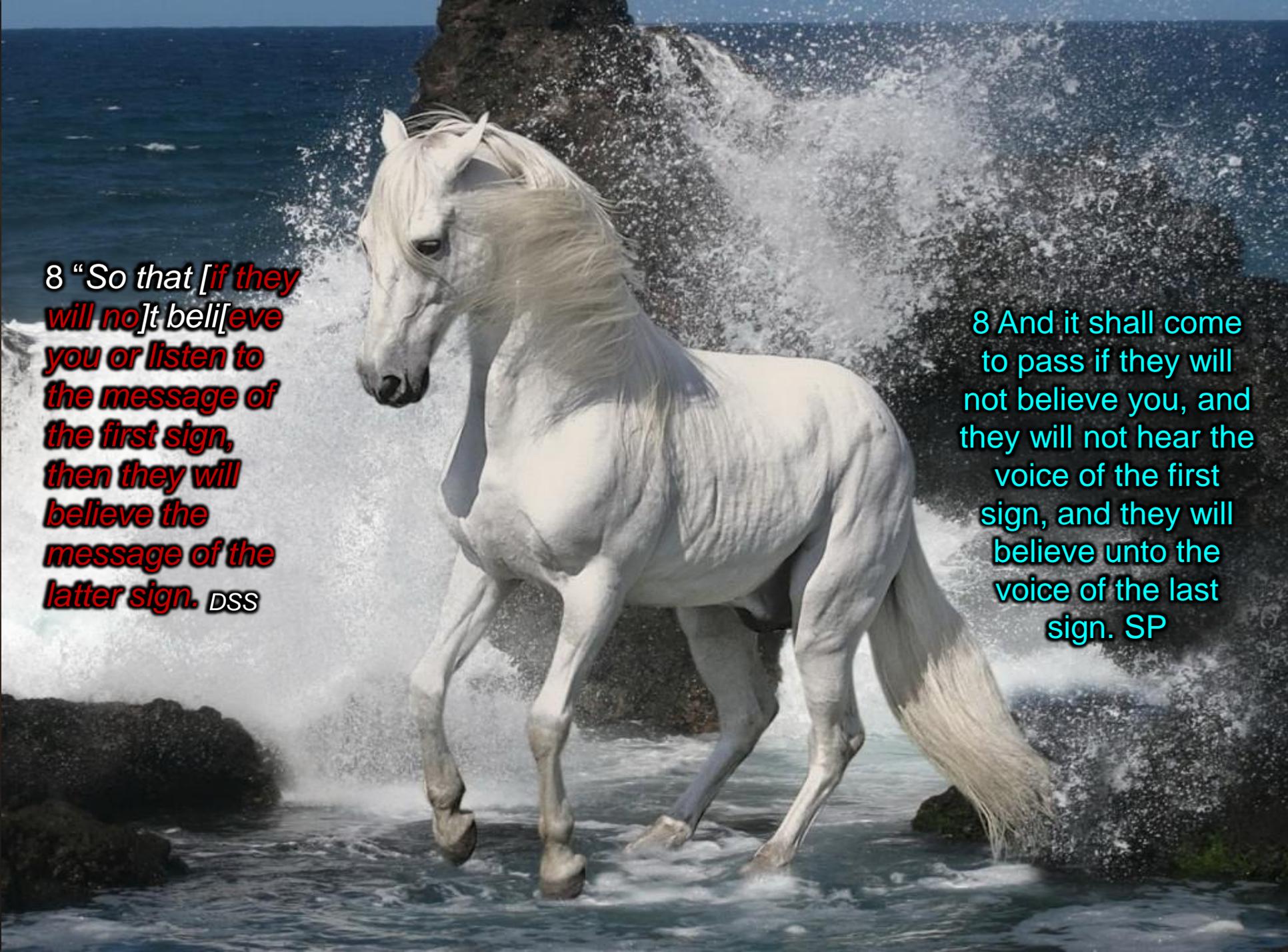
8 So that if ('*im*) it happens (*hayah* - comes to exist) that they don't (*lo'*) trust and rely ('*aman*) upon you (*la 'atah*), don't listen to (*sama'* - hear, understand, and heed) the sound of your voice, or trust the initial (*ri'son* - first and primary) sign ('*owt* - symbol with meaning, miracle, example and illustration), then (*wa*) they will come to recognize as verifiable, trustworthy and reliable ('*aman*) the following and subsequent ('*acharown* - final, that which comes after, and last) sign ('*owt* - miraculous undertaking and illustrative example).

(The “so that” at the beginning of this verse was omitted by the Masoretes.)

Exodus 4:8

וְהָיָה אִם-לֹא יֵאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקוֹל
הָאֵת הָרִאשׁוֹן וְהֵאֱמִינוּ לְקוֹל הָאֵת
הָאַחֲרֹן: | לֵב

“And if they do not believe you and they will not listen to the voice of the former sign, then they will believe the voice of the latter sign. | LEB

A white horse is captured in motion, running through a waterfall. The horse is the central focus, its body sleek and white, contrasting with the dark, wet rocks and the white spray of the water. The background shows a deep blue sea under a clear sky. The overall scene is dynamic and powerful.

8 “So that *[if they will no]t beli[eve you or listen to the message of the first sign, then they will believe the message of the latter sign.* DSS

8 And it shall come to pass if they will not believe you, and they will not hear the voice of the first sign, and they will believe unto the voice of the last sign. SP

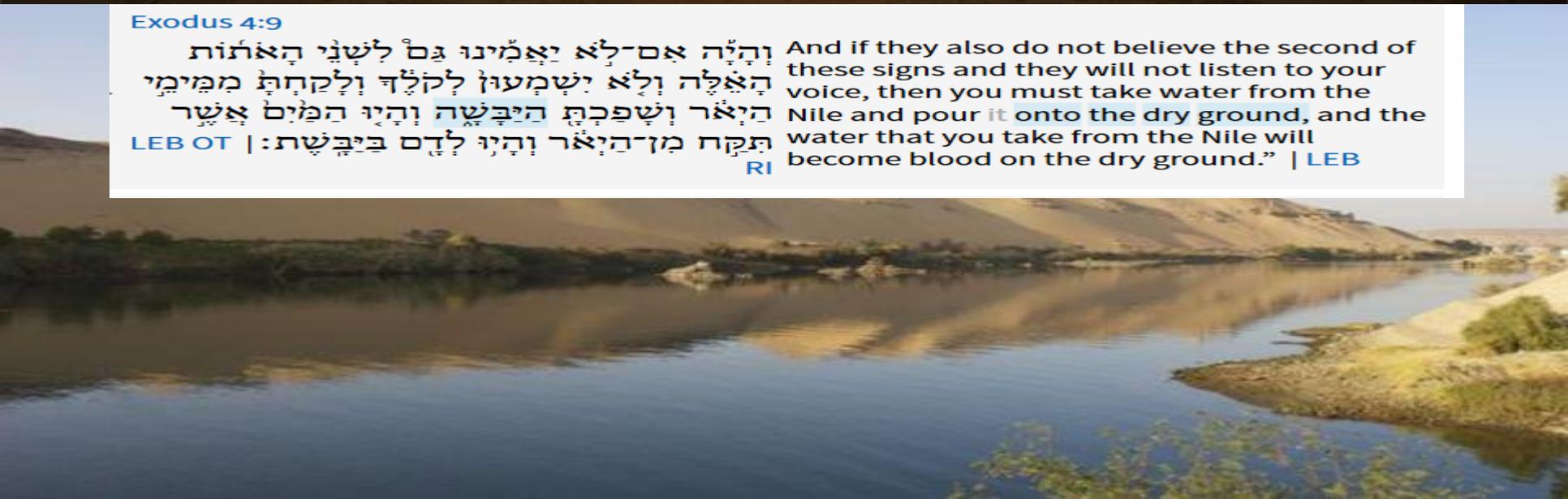
Water, which is the substance from which life initially flowed, and which still exists as the universal solvent, had been the common symbol for renewal and cleansing.

9 If (*'im*) it happens (*hayah* - comes to exist) that they don't (*lo'*) trust and rely upon (*'aman* - recognize as verifiable and true) these (*'eloeh*) two (*sanayim*) signs (*la'atah*) and don't listen to (*sama'* - hear, understand, and heed) the sound of your voice (*qowl*), then (*wa*) you shall obtain (*laqah* - select, accept, grasp hold of and receive) water (*mayim*) from (*min*) the River Nile (*ya'or*) and pour it out (*sapak*) on that which is withered and dried up (*yabasah* - desolate and lifeless, forsaken). And the water (*mayim*) which relationally (*'asher*) you obtain (*laqah* - select, accept, grasp hold of and receive) from (*min*) the River Nile (*ya'or*) shall come to exist as (*hayah*) blood (*dam*) in and among (*ba*) that which is withered and dried up (*yabasah* - desolate and lifeless, forsaken).

Exodus 4:9

וְהָיָה אִם-לֹא יֵאֱמִינוּ גַם לְשֵׁנֵי הָאֵתוֹת
הָאֵלֶּה וְלֹא יִשְׁמְעוּן לְקוֹלְךָ וְלִקְחָתָּ מִמַּיִמֵי
הַיָּאֵר וְשִׁפְכָתָּ הַיַּבְשָׁה וְהָיוּ הַמַּיִם אֲשֶׁר
תִּקַּח מִזֵּה הַיָּאֵר וְהָיוּ לְדָם בַּיַּבֶּשֶׁת׃
LEB OT | RI

And if they also do not believe the second of these signs and they will not listen to your voice, then you must take water from the Nile and pour it onto the dry ground, and the water that you take from the Nile will become blood on the dry ground.” | LEB



9 Then if they will not believe] even [these] t[wo signs, nor listen to your voice, then you shall take some water from the river, and pour it upon the dry land; and the water which you take out of the river shall become blood upon the dry land.”] DSS

9. And it shall come to pass, if they will not believe even these two signs and not listen to your voice, and you shall take some water from the river and pour it on the dry ground. And the water which you take from the river will become blood on the dry ground. SP

These three symbolic signs, that of establishing power over Satan’s influence, returning to Yahuah and being healed by Him, and of blood renewing those who are lifeless-(**Circumcision**), were designed to engender trust in and reliance on Yahowah. And they were not only for Moseh and the children of Yisra’el, but for us as well. While we did not witness them personally, with the benefit of hindsight, and with access to the whole canvass Yahuah painted for us, we can see how these three word pictures reinforce and confirm vital aspects of Yahowah’s plan. And once one knows what the pieces are, and understands how they fit together, the Artist who composed them miraculously appears trustworthy and reliable.

None of the next sixteen verses are extant in the Dead Sea Scrolls. That’s unfortunate, because in the context of what we are reading, there is no rational basis for Moseh to say “My Lord”—albeit, there is a rabbinical one. Yahowah has been explicit. He told Moshe that His one and only name for all people and all time was Yahowah and He instructed Moseh to use it. Therefore, I am going to omit the Masoretic addition which clearly does not belong..

10“Then (*wa*) Moseh said (*'amar*) to (*'el*) Yahowah (יהוה), ‘Please (*by – excuse me*), I (*'anoky*) am not (*lo*) a man (*'ysh – individual*) of words (*dabarym – who makes statements or delivers messages*). Neither (*gam*) yesterday (*shilshowm*) nor (*gam*) the days before (*tamowl*), nor (*gam*) from (*min*) the time (*'az*) You (*'atah*) spoke (*dabar – communicated words*) to (*'el*) Your (*'atah*) servant (*'ebed – associate and coworker*). Indeed (*ky*), my mouth (*peh*) is thick and unresponsive (*kabad – it is heavy and suffers from inertia*) and my tongue (*lason*) is difficult and slow to move (*kabad*).”

Exodus 4:10

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַם מִתְּמוֹל גַּם מִשְׁלֹשִׁים גַּם מֵאִזְ דִּבַּרְתָּ אֶל־עַבְדְּךָ כִּי כִבֵּד־פִּי וְכִבֵּד לְשׁוֹן אָנֹכִי: | LEB

And Moses said to Yahweh, “Please, Lord, I am not a man of words, neither recently nor in the past nor since your speaking to your servant, because I am heavy of mouth and of tongue.” | LEB

10. And Mooshe said to Shehmaa, Please Aadaanee, I have never been a man of words, neither recently, nor in time past, nor since You have spoken to Your slave, for I am slow of speech and slow of tongue. SP

Moseh considered himself inadequate and unqualified—especially with regard to delivering Yahowah’s message. And that is what made him perfect. Yahuah likes using flawed implements because to be effective, He knows that they will have to remain dependent upon Him. And Yah realizes that when a perfect result is achieved using an imperfect tool, some people will realize that the implement was powered by someone who knew what they were doing—someone who could be trusted and relied upon.

Gam, which appears three times in the previous passage, in addition to “also, moreover, and neither” means “associated with, abundant, quick, or formal.” All of which could be used to say that Moseh wasn’t a “fast talker,” or even a man of “many words.” He also wasn’t someone who might be “associated with making a formal public address.”



Ebed, which is translated “servant,” in the last verse, is not only based upon *abad*, meaning “to work, expending energy for a purpose,” the words are indistinguishable in the Hebrew text. So, based upon the fact that Yahowah has already said that they would be engaging together, one should not see Moseh presenting himself as a “slave,” but instead as “a coworker or associate,” albeit, not yet “engaged in the mission.”

If Yahowah, Himself, is willing to go with you and be your partner, you have nothing to worry about.

11“Yahowah said to him, ‘Who (*my*) made (*sym* – created and placed) the mouth (*peh*) of the man/‘Adam (*la ha ‘adam*)? Or (*‘ow*) who (*my*) could have made (*sym*) him mute (*‘ilem* – unable to speak) or deaf (*heres* – unable to hear), sighted (*piqah* – able to see) or blind (*‘owr* – incapable of being observant)? Is it (*halo*) not (*lo*) Me (*‘anoky*), Yahowah (יְהוָה)?”

Exodus 4:11

וַיֹּאמֶר יְהוָה אֵלָיו מִי שָׂם פֶּה לְאָדָם אֹ
מִי־יְשׁוּם אֵלִים אֹ חֵרֶשׁ אֹ פֶקֶח אֹ עִוֵּר
הֲלֹא אֲנֹכִי יְהוָה:

And Yahweh said to him, “Who gave a mouth to humankind, or who makes mute or deaf or sighted or blind? Is it not I, Yahweh? | LEB

LEB OT RI |

Loosely translated: If I made it: I can make it work. If I hadn’t wanted man to speak, listen, or see, you’d be mute, deaf, and blind.



11. And Shehmaa said to him, Who has mad man’s mouth. Or who makes mute or deaf, or seeing or blind. Surely I am Shhmaa.

12“**So now** (*wa ‘atah* – straight away, while we are talking) **let’s go** (*halak* – let’s start walking). **I** (*‘anoky*) **Myself will be** (*hayah* – I will exist and reside) **alongside** (*‘im* – with) **your mouth** (*peh* – which is the source of your speech). **I will guide and direct** (*yarah* – I will be the source from which teaching and instruction flow, to lead and to express) **that which** (*‘asher*) **you say** (*dabar* – the words you speak).”

Exodus 4:12

וְעַתָּה לֵךְ וְאֲנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ
LEB OT RI | אֲשֶׁר תִּדְבֹר: So then go, and I myself will be with your mouth, and I will teach you what you must speak.” | LEB

12 And now go, and I am will be with your mouth, and teach you what you are to say.

Yahowah plays favorites. He picks and chooses who He wants to work with. And once He decides, He is ready to engage.



Moseh's response had to hurt.

13“**But** (*wa*) **he said** (*'amar*), **Yahuah**, ‘**Please, I beg you** (*na*’), **release** (*salah*) **my hand** (*b-yad*). **Please** (*na*’) **send out someone else** (*salah – dispatch another*).’”

Exodus 4:13

וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח־נָא בְיַד־תְּשַׁלַּח: | And he said, “Please, Lord, do send *anyone else whom you wish to send.*” | LEB
LEB OT RI

13. And he siad, Please Aadaanee, send by the hand of whomever
You will send. SP

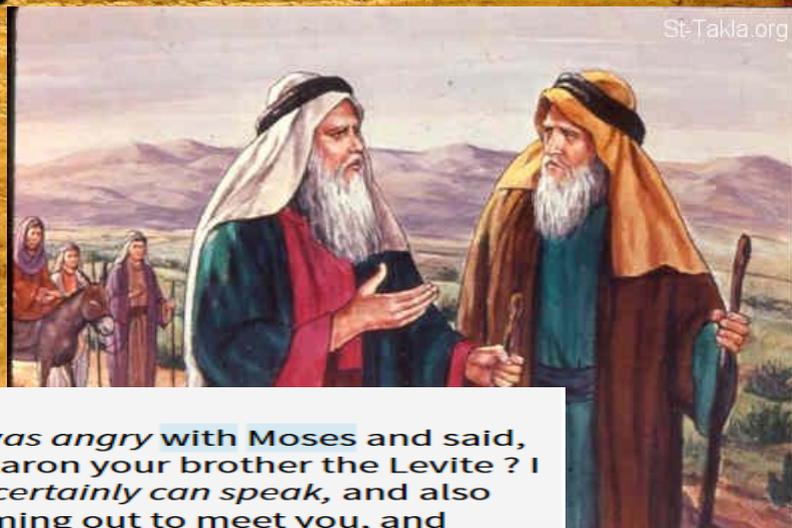
The following lists were compiled by Christian David Ginsburg, and published in his 4 vol. Massorah. Verses are given according to the Hebrew Massoretic text. Verses in parenthesis are those of the Septuagint based text.

The 134 passages where the Soferiym removed יהוה, and wrote in Adonay.
Sh'moth [Exodus] 4:10,13; 5:22; 15:17; 34:9(2x).

Yahuah could not compel Moseh into going without infringing upon his freewill. So, after showing His frustration, Yah came up with an accommodation.

14“Indeed (‘*ap*) **Yahowah** (יהוה) was unhappy (*harah* – was displeased and grieved, vexed and agitated) with Moseh. But (*wa*) He said (‘*amar*), ‘What about (*halo lo*’ – why not) the (*ha*) light of freewill – ‘**Aharown** (‘*aharown* – to exercise freewill and choose light and enlightenment; from ‘*aw* – to desire, ‘*ow* – to choose and to prefer, and ‘*owr* – light and enlightenment (i.e., informed freewill)), **את** your brother (‘*ah*), the (*ha*) **Lewy – Uniter** (*lewy* – one who helps join and unite; crudely transliterated Levite)? I actually know (*ky yada*’ – because I am aware of the fact) he (*huw*.) speaks many big words (*dabar dabar* – he articulates a great many words, he conveys the most words, and he can communicate the ultimate Word).”

In the mission to share the name of Yahuah and expose His Word, purpose and plans, Moseh would have the help of a loving brother.



Exodus 4:14

ויחר-אף יהוה במשה ויאמר הלא אהרן אחיך הלוי ידעתי כי ידבר ידבר הוא וגם הנה הוא יצא לקראתך וראך ושמח בלבבו: | LEB OT RI

And Yahweh was angry with Moses and said, “Is there not Aaron your brother the Levite? I know that he *certainly can speak*, and also there he is coming out to meet you, and when he sees you, he will rejoice in his heart. | LEB

14 And the anger of the Shehmaa burned against Mooshe. And He said, Surely it is your brother Aahrron the Libee. I know that he speaks fluently. And moreover, behold, he is coming out to meet you. And when he see you, he will be glad in his heart.

This is reminiscent of Yahowsha's prophetic letter to the Philadelphians—to the *ekkllesia*/called-out assembly known for brotherly love. They would also be rescued by Yah

“And to the messenger of the *ekkllesia* in Philadelphia (*Philadelpheia* – brotherly association; from *philos*, meaning friend, associate, or familial relationship and *adelphos*, meaning brother) write, ‘These things relates He who is awesome, cleansed, and set apart, He who bears the truthful identity and the true name, He who has and holds the costly key, He who opens doors which no one closes, and when shut no one can open.’”
(Revelation 3:7)

The passageway to salvation is the pole upon which Yahowsha' hung. The key that unlocks the gate is Yahowah's Word.

“I know what you do. Behold, I have given you an open door (*thura* – portal, entrance, gate, and way; an opening through which sheep can pass and the doorway to [My] home), which no one has the power or ability to shut...”

Our invitation to His home, and the means to get there, are provided by the one who guided Moseh, the one who authored the Towrah. **“because you have carefully attended to and observed My Word, and have not denied or disregarded My proper and personal name.”** (3:8) **“And because you have carefully attended to My Word to cheerfully endure, indeed, I also will watch over you and carefully attend to you, keeping you out of the hour of tribulation which shall come upon the whole of the inhabitants of the world to test those who reside on the earth.”** (Revelation 3:10)

15“**And** (*wa*) **you will speak of Everlasting** to him (*dabar* ‘*el* – you shall communicate the Word of **Everlasting** unto him). **And** (*wa*) **you will accordingly place** (*sym* ‘*eth* – you will relationally put) **the words** (*ha dabar*) **in his mouth** (*b-peh-wy*), **and I** (*wa* ‘*anky*), **Myself, will be present with** (*hayah* ‘*im* – I will be and exist alongside) **your mouth** (*peh* – your physical source of speech), **and in association with** (*wa* ‘*im*) **his mouth** (*peh* – his capacity to communicate), **I will be the source teaching and directing** (*yarah* – I will flow forth instruction to inform and guide) **you both accordingly** (‘*eth*) **that which** (‘*asher*) **you should act upon and do** (‘*asah* – you should, by your own volition, actually and continually actively engage in, perform and accomplish, celebrate and institute (scribed in the qal relational stem which conveys that this mission is real, imperfect conjugation, telling us that this work will be ongoing, consistently continuing to unfold throughout time, and with the paragogic nun ending, which expresses volition, and thus a desire and preference to accomplish this task)).”

Exodus 4:15

<p>וּדְבַרְתָּ אֵלָיו וְשַׂמְתָּ אֶת־הַדְּבָרִים בְּפִי וְאֲנֹכִי אֶהְיֶה עִם־פִּידְךָ וְעִם־פִּיהוּ וְהוֹרִיתִי אֶתְכֶם אֵת אֲשֶׁר תַּעֲשׂוּן׃</p>	<p>And you will speak to him, and you will put words in his mouth, and I myself will be with your mouth and with his mouth, and I will teach you what you must do. LEB</p>
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15. And you will speak to him and put the words in his mouth, and I will teach you what you are to do. SP

16. And will speak (ranging in order) he for you toward the Paternal kin, and will come to exist, he will be to you as a mouth, and you, will come to exist to him as a elohim.

Exodus 4:16

וְדַבֵּר-הוּא לְךָ אֶל-הָעָם וְהָיָה הוּא
וְהָיָה-לְךָ לִפֶּה וְאַתָּה תִּהְיֶה-לּוֹ לֵאלֹהִים:
LEB OT RI

And he will speak for you to the people, and
then he will be to you as a mouth, and you
will be to him as a god. | LEB

16: And he shall speak for you to the people. And he will be as a mouth for you, and you will be as Eloowwem to him.

This is a very curious use of Elohim that Yahuah would use. He is saying Aaron would look at him like he was a god. Does that make sense?

17 And **את** the staff this exact one, grasp and take away in your **את** hand, which relationally you will manufacture, with it **את** signs-banner and warnings.

Exodus 4:17

וְאֶת־הַמֶּטֶה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר
LEB OT RI | תַּעֲשֶׂה־בּוֹ אֶת־הָאֵתוֹת: | LEB

And you must take this staff in your hand,
with which you will do the signs.” | LEB

17 : And you shall take in your hand this stick. With which you shall perform the signs.SP



18 And walked Mosha and he returned to Yethro, his father-in-law. And he said to him, "Let me walk, please, and turn back- return to my brothers-countrymen, relationally in Misrayim and let me see and investigate whether yet they are alive. And said Yethro to Mosha, "Go walk in Shalom".

18: And Mooshe departed and returned to Yitro and father-in-law and said to him, Please let me go, that I may return to my brethren who are in Missrem, and see if they are still alive. And yitro said to Mooshe, Go in peace. SP



Exodus 4:18

וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב | אֶל-יֵתֵר חָתָנוֹ וַיֹּאמֶר
לֹא אֵלֶיכָה נָא וְאָשׁוּבָה אֶל-אַחֵי
אֲשֶׁר-בְּמִצְרַיִם וְאֶרְאֶה הֲעוֹדִם חַיִּים
וַיֹּאמֶר יֵתֵרוֹ לְמֹשֶׁה לֵךְ לְשָׁלוֹם: |
LEB OT RI

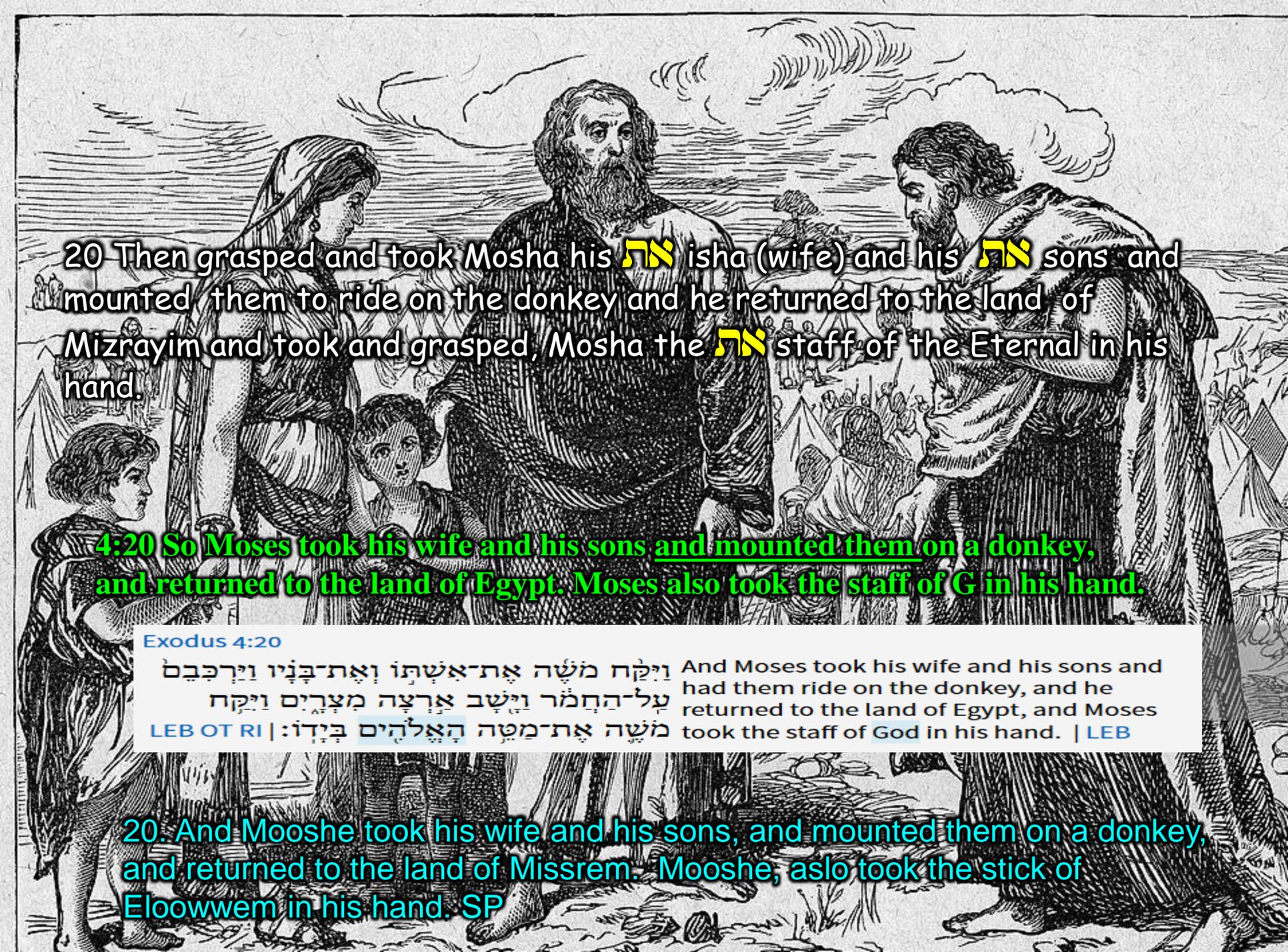
And Moses went, and he returned to Jethro his father-in-law, and he said to him, "Please let me go, and let me return to my brothers who are in Egypt, and let me see whether they are yet alive. And Jethro said to Moses, "Go in peace." | LEB

19 And saying Yahuah to Mosha in Midian walk and return to Mizrayim. Truly have died and perished all the men who were seeking **את** your nephesh-living being.

19. And Shehmaa said to Mooshe in Madyaan, Go, return to Missreema, for all the men who were seeking you life are dead. SP

Exodus 4:19

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּמִדְיָן לֵךְ שׁוּב
מִצְרָיִם כִּי־מָתוּ כָּל־הַאֲנָשִׁים הַמְּבַקְשִׁים
אֶת־נַפְשְׁךָ: **LEB OT RI** | And Yahweh said to Moses in Midian, “Go, return to Egypt because all the men have died who were seeking your life.” | **LEB**



20 Then grasped and took Mosha his אֵת isha (wife) and his אֵת sons and mounted them to ride on the donkey and he returned to the land of Mizrayim and took and grasped, Mosha the אֵת staff of the Eternal in his hand.

4:20 So Moses took his wife and his sons and mounted them on a donkey, and returned to the land of Egypt. Moses also took the staff of G in his hand.

Exodus 4:20

וַיִּקַּח מֹשֶׁה אֶת-אִשְׁתּוֹ וְאֶת-בָּנָיו וַיִּרְכַּבֵם
עַל-הַחֲמֹר וַיָּשָׁב אֶרֶץ מִצְרָיִם וַיִּקַּח
מֹשֶׁה אֶת-מִטֵּה הָאֱלֹהִים בְּיָדוֹ׃ | LEB

And Moses took his wife and his sons and had them ride on the donkey, and he returned to the land of Egypt, and Moses took the staff of God in his hand. | LEB

20. And Mooshe took his wife and his sons, and mounted them on a donkey, and returned to the land of Missrem. Mooshe, aslo took the stick of Eloowwem in his hand. SP

21: And said Yahuah to Mosha, "When you walk and return to Mizrayim, see and understand all of the signs and omens relationally I have put in the power of your hand and you manufacture and perform them before the face of Pharaoh and I will bind and squeeze and be harsh and severe in his **את** conscience-volition, emotions, and knowledge of right from wrong. And he will not grant freedom to the **את** paternal kin.

Rameses

Succoth

Etham
Elath

21. And Shehma said to Mooshe, When you go to return in Missreema see that you perform before Phaaroo all the wonders which I have put in your hand, but I will hold his heart that he will not let the people go. SP

Wilderness of Red Sea

Gulf
of
Aqaba

Midian

Jebel el Lawz

Egypt

Sinai Peninsula

Saudi Arabia

Exodus 4:21

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה בְּלֶכְתְּךָ לָשׁוּב
 מִצְרָיִמָה רְאֵה כָּל-הַמִּקְפָּתִים אֲשֶׁר-שָׂמֵתִי
 בְּיָדְךָ וַעֲשִׂיתָם לִפְנֵי פַרְעֹה וְאֲנִי אֶחְזַק
 אֶת-לְבָבוֹ וְלֹא יִשְׁלַח אֶת-הָעָם: | LEB OT RI

And Yahweh said to Moses, "When you go to return to Egypt, see all of the wonders that I have put in your hand, and do them *before* Pharaoh, and I myself will harden his heart, and he will not release the people. | LEB



22-Say to Pharaoh, 'Thus (*koh* - also) says Yahowah, "My (*'eth* - as a marker of association) **firstborn** (*bakowr* - virginal first fruit and first to rise) **child** (*ben* - son) is Yisra'el (*ysisra'el* - from 'ys sarah and 'el, those who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by **Everlasting**),

22. And you shall say to Phaarroo, That Shema says Yishraael is My son, My first born.

We will discuss this at the end of the PowerPoint.

Exodus 4:22

וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי
And you must say to Pharaoh, 'Thus says Yahweh, "Israel is my son, my firstborn." |
LEB OT RI | יִשְׂרָאֵל: | LEB

23 and I am telling (‘*amar* - saying to and asking) you, ‘Let my **אֵת** son (*ben* - child) go, releasing him (*salah* - let him loose and send him off) to work (‘*abad*) with Me (‘*any*). If you are defiant and refuse (*ma’an* - rebel and are unwilling) to set him free (‘*hu’ salah*), be aware (*hineh*), I will cause to die (*harag* - intentionally kill) your **אֵת** firstborn (*bakor* - child who inherits birthrights, first fruits).”’

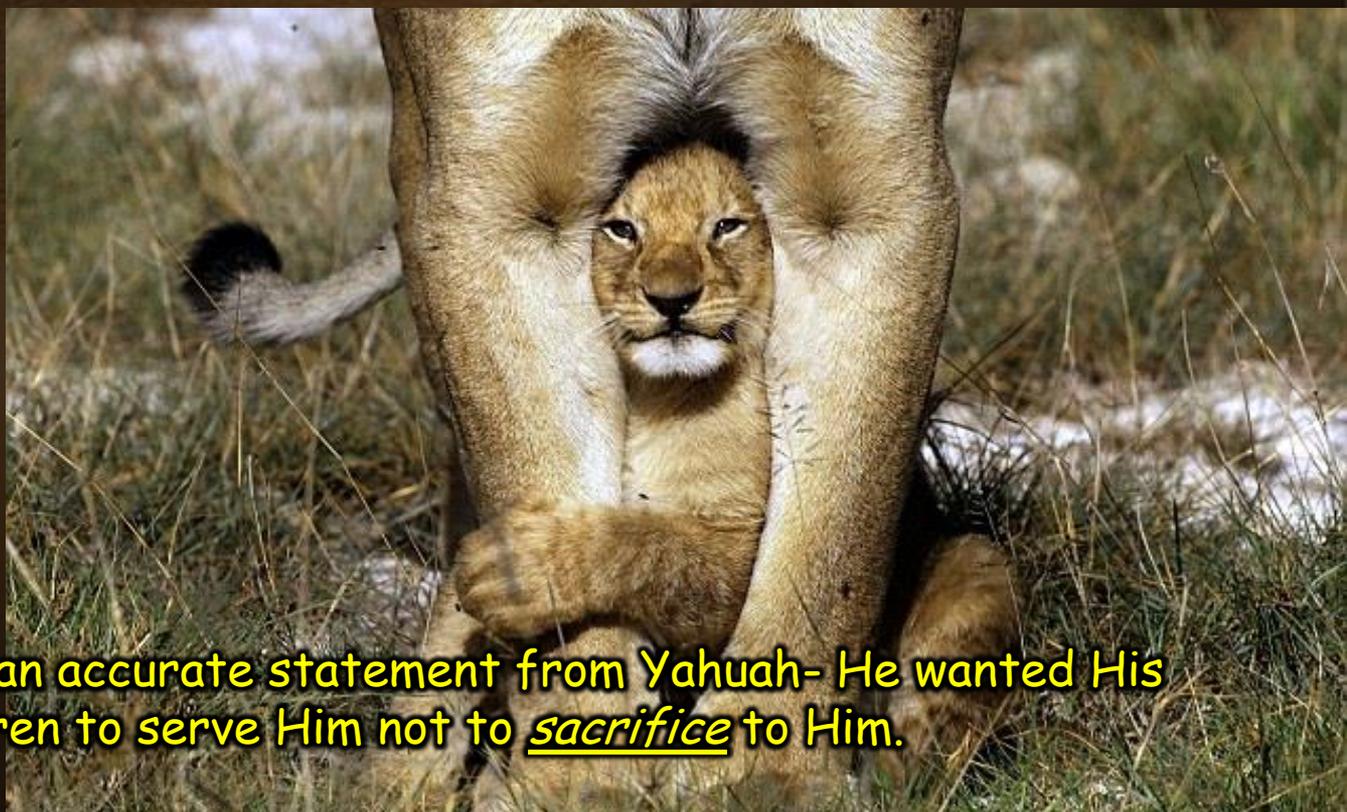
Exodus 4:23

וְאָמַרְתָּ אֵלַי שְׁלַח אֶת־בְּנִי וְיַעֲבֹדֵנִי וְתִמְאַן
לְשַׁלְּחוֹ הִנֵּה אֲנֹכִי הֹרֵג אֶת־בְּנֶךָ בְּכֹרֶךָ׃

LEB OT RI

And I said to you, “Release my son and let him serve me,” but you refused to release him. Look, I am about to kill your son, your firstborn.” | LEB

23. And I said to you: Let My son go, so that he may serve Me. And you have refused to let him go. Behold, I will kill your son, your first born. SP



We think this is an accurate statement from Yahuah- He wanted His children to serve Him not to sacrifice to Him.

Yisra'el was distinguished as “Yahowah’s firstborn child” because the entire purpose of this plan is for us to have the knowledge, opportunity, and means to choose to be born anew into our Heavenly Father’s family, enjoying life as Yahuah’s children. The Children of Yisra’el would be the first to be called out of man’s world and to be led into the Promised Land, but they would not be the last.



That is not to say that the Yisra’elites were a good example, one that we should seek to emulate. Their fidelity could be measured in milliseconds and their fluctuation between trust and denial was not unlike the undulations recorded by a seismograph. The religious milieu of Egypt had corrupted them, just as would their Babylonian experience almost a thousand years hence.

Out of the blue verse that makes no sense...

24: And it came to pass on the road (derek) in the place of shelter. Then encountered and confronted him, Yahuah made an attempt to kill him

Exodus 4:24

וַיְהִי בַדֶּרֶךְ בַּמְלֹאךְ וַיִּפְגְּשֵׁהוּ יְהוָה וַיִּבְקֹשׁ
הַמִּיתוֹ: | LEB OT RI

And on the way, at the place of overnight lodging, Yahweh encountered him and sought to kill him. | LEB

24: And it came about at the inn on the way that Shehmaa met him and sought to stun him.

What in the world is going on here? Mosha is doing what Yahuah is asking but now he is seeking to kill him. Who is him? Mosha? His son?

25: But Zipporah grasp took hold of a flint and she cut and removed the **נת** foreskin of her son and she touched toward his feet and she said, “Yes, a bridegroom (as a daughters husband who undergoes circumcision- one who enjoys protection by being related to the family) of blood to me.

Exodus 4:25

וּתְלַח צִפּוֹרָה צֶרֶר וּתְכַרֵּת אֶת־עֲרֻלַת בְּנָהּ וּתִגַּע לְרַגְלָיו וּתֹאמַר כִּי הִתְנַדְּמִים אֲתָה לִי: לֵב OT RI | לֵב

But Zipporah took a flint knife, and she cut off the foreskin of her son, and she touched his feet, and she said, “Yes, you are a bridegroom of blood to me.” | LEB

25. And Seebbooraa took a flint and she circumcised her blocked heart, and she brought herself to his feet. And she said, You are indeed a bridegroom of blood to me.

4:25 Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me." Peshitta Aramaic

Again, very odd. We see that Zipporah and the kids were **נת** and where did Yahuah tell Mosha to circumcise them before going to Mitzryim? But immediately Zipporah knows why her child was in danger. Why would Yahuah seek to kill him? And why did she say her own son was now as a son in law due to this circumcision? What about the Samaritan different version?

26: So then he left on account of him. At that time she said a bridegroom (son-in law) of blood because of circumcision.

Exodus 4:26

וַיִּרְףֵהוּ מִמֶּנּוּ אֵז אִמְרָהּ חֲתָן דְּמַיִם לְמוֹלֶת: |
LEB OT RI And he left him alone. At that time she said,
"A bridegroom of blood," because of the
circumcision. | LEB

4:26 So He let him alone. At that time she said, "You are a bridegroom of blood "-- because of the circumcision. Peshitta Aramaic

26 So he let] him [alon]e. Then she said, ["You are a bridegroom of blood, because of the circumcision."] DSS

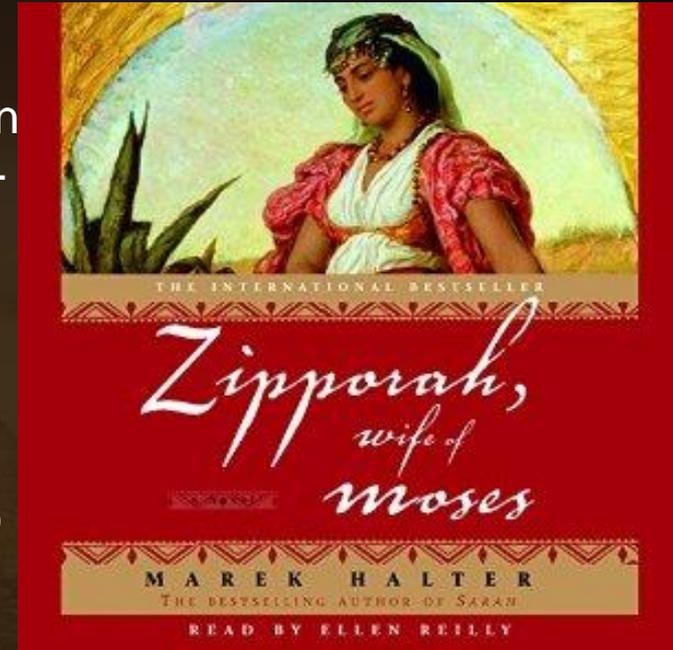
26: And he let her go. Then she said. A bride-groom of blood, To be circumcised. SP

Very interesting segway that is really odd. Here is some information that the Samaritan translation shares.

“Circumcised her block heart”- The Israelite Samaritan version is a special and different version from the MT- and in the case of the incident at the lodging-place- pronunciation results in variation. In the Jewish version, verse 25 has the pronunciation of “benah”, meaning her son. In the Samaritan version it is pronounced “binnah,” meaning her heart. This is unique to the Israelite Samaritan version in relation to the different Jewish Masoretic version. Only a few scholars are aware of the difficulty of the Masoretic text.

The different pronunciation of this word is leading to a different meaning. (Examples of words that are written with the same characters as the MT, but have a different meaning and pronunciation: “Enashem”= men, “Enooshem”= Angeles; “Ooysishma’oo”= וישמעו, they let others hear.)

The scenario here is totally different from the Jewish MT description, as commented upon by scholars. It is a special Israelite Samaritan description. It is impossible that Mooshe was not circumcised by the age of 80 years. Mooshe’s reaction to the evil Egyptian who hit the Hebrew is natural to a very young man, resulting in fleeing Missrem when he was 20 years old.



Before then it is known that he was 3 months old when Yookaabed put him in the river. In later periods, under cruel laws that forbade circumcision, the Samaritans circumcised their sons on the eighth day in a cave, or holes under the ground. It is logical that the Hebrews did the same back then, hiding their sons from the Egyptian police. The commandment of circumcision on the eighth day was fundamental since the circumcision of Abraham was a sign of joining the Hebrew People. Is it possible that 'Aamraam, one of the elders of the Libems, who taught his people, the stories of the forefathers to establish a Yishraalite frame work in **215 years of exile in Missrem**, would not circumcise his sons?

Is it possible that Shemaa would choose a man who never committed circumcision on his own sons? Or choose him uncircumcised? So the context of circumcision of the foreskin is irrelevant there. The story is not about Seebbooraa's sons (notice that there were two sons at the lodging place and not one as in the Jewish pronunciation: "benah" (her son) and not "baaneeyyah" (her sons)).

What is relevant here is the relation between Mooshe and Seebborraa. The Torah always links love stories to the main figures: Abraham and Shaarraah, Yesaahq and Roobqaa, Yaaqob and Ra'ehl, the erotic stories of Ye'ooda and Taamaar, Yoosef and Footeefaar's wife; but about Mooshe there is none, only the dry verse telling that Yitrro=Rahwwel gave him his daughter Seebbooraa as a wife.

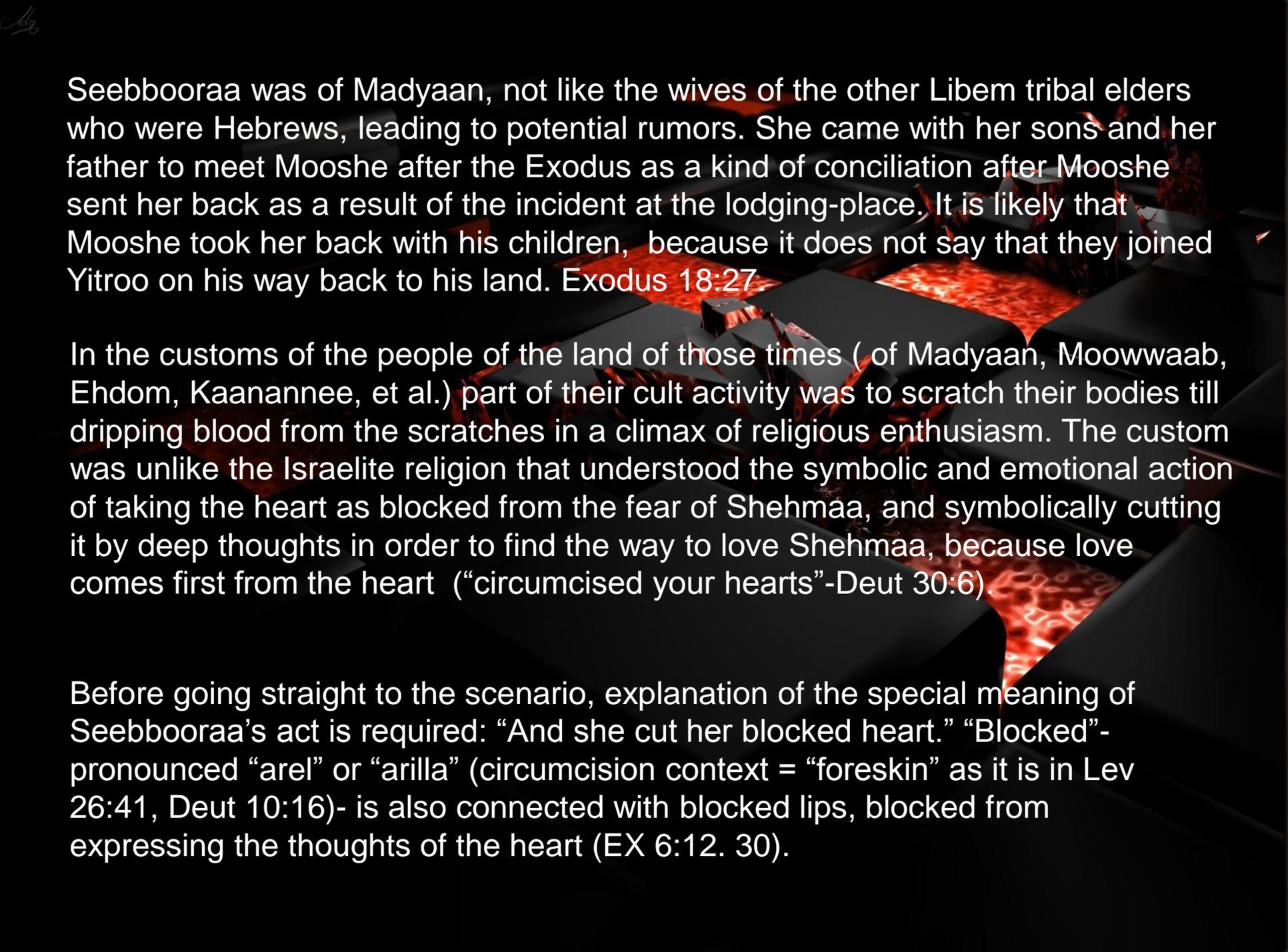
Yes, there is a beautiful story of Mooshe showing his mighty strength at the well, which reminds of the story of Yaaqob and Ra'ehl, but this skimpy story is dealing with all seven daughters of Yitro. (Rawwel is only a title, which means friend of El, like the title of Footeefaara Priest of Aann.)

And all seven daughters came to tell their father about what Mooshe did at the well, not only Seebboora. Not to mention that Mooshe was not a relative of Yitro. So there is no love story, but a favor that Yitro did for Mooshe, to thank him for what he did, and his success in keeping his flocks very well.

It should be understood from the written words in a very simple way that since her marriage Seebboora never totally joined the faith of her husband, and she was left all her life as a subject of gossip among the people.

We read afterwards that even Mooshe's brother and sister chatted about her beauty. (Num 12:1) (The Israelite Samaritans translate the word in Num 12:1 "kaashet" as "beautiful" relating to Seebboora, not as the Jewish version "Kkoosheet" which means "black woman", whom they say he married after Seebboora.)





Seebbooraa was of Madyaan, not like the wives of the other Libem tribal elders who were Hebrews, leading to potential rumors. She came with her sons and her father to meet Mooshe after the Exodus as a kind of conciliation after Mooshe sent her back as a result of the incident at the lodging-place. It is likely that Mooshe took her back with his children, because it does not say that they joined Yitro on his way back to his land. Exodus 18:27

In the customs of the people of the land of those times (of Madyaan, Moowwaab, Ehdom, Kaananee, et al.) part of their cult activity was to scratch their bodies till dripping blood from the scratches in a climax of religious enthusiasm. The custom was unlike the Israelite religion that understood the symbolic and emotional action of taking the heart as blocked from the fear of Shehmaa, and symbolically cutting it by deep thoughts in order to find the way to love Shehmaa, because love comes first from the heart (“circumcised your hearts”-Deut 30:6).

Before going straight to the scenario, explanation of the special meaning of Seebbooraa’s act is required: “And she cut her blocked heart.” “Blocked”- pronounced “arel” or “arilla” (circumcision context = “foreskin” as it is in Lev 26:41, Deut 10:16)- is also connected with blocked lips, blocked from expressing the thoughts of the heart (EX 6:12. 30).

The scenario at the lodging-place: Shehmaa told Mooshe to go down to Missrem, Mooshe took his wife and his children with him. The way is long. They stopped to spend the night. The Angel of Shemaa came there to express his anger that Mooshe didn't go down alone, but rather took his family with him, including his foreign wife. However, Shehmaa had no intention of killing his emissary, but only warning him by stunning him (SP version: "Aamitoo" with the meaning of "stunning him" Ex 14:24, Deut 2:15); MT version: "Hamito"=to kill him). Seebbooraa knew she was not Hebrew and that she was the reason for the incident between the Angel and her husband. So she decided to do something to show her effort to love Shehmaa.

She took a sharp rock and scratched the skin over her heart, to cut her blocked heart which kept her from loving Shehmaa. Blood dripped from the scratches to the feet of Mooshe, who was in the situation of awakening from his sleep and becoming aware of what Seebbooraa did; and he dealt with her deed which resulted from the gentile ways of her previous customs (and this after ten years of living with him).

So he decided to leave her (SP): "Uyarref mininna" = and he let her go. MT: "Vayaref mimennu = and he left him (the angle), sending her back to her father's home with his two sons, fulfilling the intention of Shehmaa for him to go down to Missrem alone.

Surely Girshaam and Eliyyaazaar, Mooshe's son's, were very far from imitating their father's personality. It is no wonder the Torah never mentioned them after they returned to their father with their mother and their grandfather (Ex 18:5). Marqeh mentioned them again only before the death of Mooshe.

Has the Samaritan text given us a better explanation for this text than the MT? Or is there yet another side to this diamond in the rough verse?

<http://hashivah.org/?p=1054>

Why Would God Kill Moses?

By [Gabriel A. Goldberg, M.A.](#) - August 22, 2015

There is a bizarre incident early in the book of Exodus that reveals a fundamental principle about God's relationship with Israel. Brief, it seems secondary to the bigger story of the Exodus. It is, however, at the very heart of the matter. Importantly, the strange episode draws our attention to events today. It serves as a stern warning against defying God on the issue of Israel.

As Moses embarked on his journey to Egypt to demand that Pharaoh release Israel from bondage; *“It was on the way, in the lodging, that Yahuah encountered him and sought to kill him. So Zipporah took a sharp stone and cut off the foreskin of her son and touched it to his feet; and she said, ‘You are a bridegroom of blood to me.’ So He released him; then she said, ‘A bridegroom of blood because of the circumcision’”* (Ex. 4:24-26). It appears that Yahuah attempted to kill Moses (this is the usual interpretation). Bizarre indeed.

The incongruity of this event demands that we investigate. Too, we will see a remarkable parallel between Pharaoh’s refusals to let Israel go and Moses’ ongoing evasions of Yah’s instructions

Yah instructs Moses to fulfill a great mission to lead Israel out of Egypt (3:10) and, just as he commences, Yahuah wants him dead. Then, just as quickly, Yahuah relents without explanation. Just three verses. Then the narrative moves on with the Exodus story.

One question is key: Why did God want to kill Moses?

In the Bible, we usually know why people are punished by Yah or at least there is a prophetic warning beforehand: Adam and Eve, Cain, the city of Nineveh. In our story, it seems no reason is given.

Neglecting the Covenant of Circumcision –really?

Bible commentators, Jewish and Christian, look for the answer in the context, specifically, in the two verses that follow Yahuah's attempt to kill Moses. Zipporah, Moses' wife, circumcised their son. As a result, Yah "*released him*" from a fatal illness. He stopped trying to kill him. The circumcision, it seems, appeased Yahuah. Jewish commentators Rashi and Sforno deduced from this that Moses had *neglected* to carry out the covenantal circumcision on his son. Yah was angry with Moses to the point of wanting to kill him. Christian commentators generally have the same view.

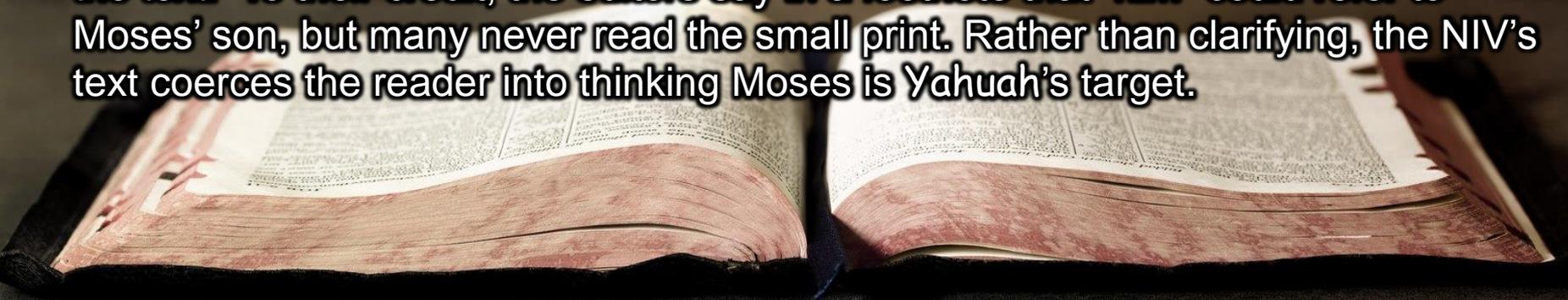
But this answer is problematic:

1. The Bible states an uncircumcised male himself faces the punishment of *karet*—his soul being cut off from his people (Gen. 17:9-14). Nowhere does the Law state a *father* is punishable by death or anything else for neglecting to circumcise his son.
2. The Israelites born during the 40 years of wandering in the wilderness were not circumcised until just before entering the Promised Land (Josh. 5:2-8). They were not killed by Yah. The parents died in the wilderness for believing the evil reports about the good land (the sin of the spies), not for their failure to carry out circumcisions. **If Yah had the patience to wait 40 years for the wilderness generation to be circumcised, why punish Moses now as he's going to Egypt?**

Does the Bible actually say that? Translations that mislead

Another problem: Are we sure Yahuah wanted to kill Moses? Perhaps He wanted to kill someone else. Many readers will be surprised to learn Scripture does not say Yah sought to kill Moses. The original Hebrew text does not name the person. In Hebrew, Exodus 4:24 only uses pronouns: “Yahuah encountered *him* and sought to kill *him*.” Must “him” refer only to Moses? We know that four people started the journey: Moses, Zipporah and their two sons, Gershom and Eliezer. The only one we can exclude with certainty is Zipporah.

The *New International Version* (NIV), a popular English Bible translation, inserts the name “Moses” in the text instead of translating “him” literally. In its preface, the editors admit they sometimes substitute pronouns with proper nouns or names for the sake of clarity. However well-intentioned, it takes considerable audacity to alter the text. To their credit, the editors say in a footnote that “him” could refer to Moses’ son, but many never read the small print. Rather than clarifying, the NIV’s text coerces the reader into thinking Moses is Yahuah’s target.



The purposeful mistranslation, “Moses” instead of “him,” is widespread among Christian translations and occasionally among Jewish ones. Some don’t indicate a change has been made, leaving the reader unaware the text has been “corrupted” by interpretation.

So who is Yahuah’s intended victim? Moses, Gershom or Eliezer? While many think Moses, each one has been suggested by different commentators. Medieval commentator Ibn Ezra suggested Eliezer. Another, Rashbam, wrote Yahuah tried to kill Moses, but for a different reason: Rashbam claimed Yahuah wanted to punish Moses for having delayed carrying out Yahuah’s command to go to speak to Pharaoh.

By now some readers are asking: Does it even matter which one? Stop the hairsplitting and focus on the redemptive story of the Exodus.

In fact, the “who” and the “why” are *critical* to understanding the Exodus. Both aspects must be considered *together* to comprehend the underlying message. I agree with Rashbam, but only partly. Yahuah punished Moses for delaying his mission, but the person He was trying to kill was not Moses, but Gershom his firstborn.



A different context, a different answer

Instead of looking at verses 25 and 26 *after* Yahuah's attempt to kill someone, we should look at the verses *before*, namely verses 22 and 23. There Yahuah instructs Moses to tell Pharaoh: "So said Yahuah, *My firstborn son is Israel. And I say to you, Send out My son that he may serve Me; but you refused to send him out; behold, I shall kill your firstborn son.*"

Yahuah has a purpose for Israel. It should be a Set-Apart nation, a kingdom of priests. Yahuah's servants, not Pharaoh's slaves. Yahuah's plan is to free Israel, give the people the Instructions and bring them to the Promised Land. There, His nation will fulfill its priestly function as the "firstborn son" among the nations. It is Yahuah's portion, His possession. Israel is not Pharaoh's to trifle with.

It is interesting that Moses didn't repeat what Yahuah told him to say (vv. 22-23) to Pharaoh at their first meeting. At least, the Scriptures don't record it. One might even expect those words to be said right before the tenth plague, the slaying of the Egyptian firstborn. But they are not mentioned there either. Note also that Yahuah said, "*but you refused to send him out,*" before Moses had even met Pharaoh and had a chance to refuse. The phrase in Hebrew is in the past tense (*va-tema'en*, with the "vav-consecutive"), even though most Christian translations incorrectly use the conditional future ("if you *will* refuse...then...").

The warning seems to be contextually and chronologically out of place. It is peculiar that it occurs here right before Yahuah seeks to kill someone in Moses' family. It only makes sense if the threat is directed at *Moses'* family. That's the whole point. True, this is a warning to Pharaoh, as verse 22 makes clear. But it is also a message to Moses who, similarly to Pharaoh, delayed Israel's release from bondage.

The 10 refusals of Pharaoh...and of Moses

Everyone knows Pharaoh refused to release Israel 10 times, culminating in the final plague, the killing of the firstborn in Egypt. Few realize, however, Moses also avoided, or delayed, carrying out his mission 10 times. He found reasons not to go, suggested alternatives, remained unconvinced or was slow to act. How unlike Abraham who journeyed to Moriah without protest.

For brevity's sake, I will only mention the two that frame our particular story, the ninth and tenth evasions.

The ninth delay occurred just as Moses embarked on his journey. Instead of rushing to Egypt, he took his whole family along, obviously slowing him down. We know this was an error because he ultimately sent them back to Midian (18:1-6).

After nine delays and evasions by Moses, Yahuah said to him, “*You shall say to Pharaoh, So said t Yahuah, My firstborn son is Israel. And I say to you, Send My son that he may serve Me—but you refused to send him out; behold I shall kill your firstborn son*” (4:22-23).

It is clearly a message to Pharaoh. But it can *also* be read as applying to Moses. It is as if Yahuah directs verse 22 to Pharaoh, then turns to Moses and directs verse 23 at him, saying “*And I say to you [Moses], Send My son...but you [Moses] refused...I shall kill your firstborn son.*” In fact, the Hebrew text can be read just like that, as a message to both.

We come to the tenth and potentially fatal delay. On the way to Egypt, Moses stopped to spend the night at an inn. That the family needed to rest is understandable. But it was wrong to take them in the first place and now the mission was delayed again.

It is here Yahuah tries to kill not Moses, but Gershom his *firstborn* son. We can now understand why the warning to Pharaoh about the killing of the firstborn was placed before Moses’ *tenth delay* and not elsewhere, such as before the tenth plague a few chapters later. This is the perfect place. There is no incongruity.



Measure for measure, or, what you sow you reap

Moses' repeated evasions, his lack of faith in himself and even in Yahuah as Guarantor of his mission prefigured Pharaoh's 10 rejections of Yahuah's plan. He even faced the same threat as Pharaoh: his firstborn's death. It's the biblical principle of *midah k'neged midah*, measure for measure, or what you sow you shall reap. If Moses or Pharaoh trifle with Yahuah's firstborn son, Israel, He will trifle with their firstborn.

“In your blood you shall live” (Ez. 16:6)

The circumcision of the infant Gershom saved his life. Zipporah demonstratively touched the foreskin to the child's feet (not Moses' feet, as is often inserted in translations). Yahuah was merciful and the threat to the firstborn passed. One cannot avoid the allusion to the Israelites who later daubed blood on their doorposts and lintels to escape the plague that befell the firstborn of Egypt. The Hebrew root verb for touching (נָגַח) the bloodied foreskin to Gershom's feet (4:25) remarkably is the *same* for the subsequent act of placing blood on the doorposts (12:22), sadly lost in translations.

There are several textual reasons to prefer the interpretation “Gershom’s feet” rather than the common one, “Moses’ feet.” But they go beyond the scope of this essay. I’ll just mention that in Hebrew again only pronouns are used, no names: “*She touched it to his feet*” (4:25). Gershom is the object of discussion immediately prior, not Moses. Even the phrase often translated as “*husband of blood*” or similarly (4:25-26) does not necessarily mean “husband,” but rather, “one bound” in a covenant, referring to Gershom’s circumcision. But that’s another Bible study.

The puzzle is solved

In conclusion, a question of identity has been resolved and a curious passage has become clear. We have seen how translations can misdirect our understanding. Does it matter whether we know whom Yahuah is trying to kill? Absolutely. The fact that Gershom the firstborn son was the intended victim, and not Moses, emphasizes Israel’s status as Yahuah’s *firstborn son*. A transitory incident that seemed a mere digression now stands as a banner over the entire Exodus story.

What is this story’s relevance today?

A message to Moses, a message to us

The consequences of Moses' evasions foreshadowed the greater drama of Pharaoh's opposition to Yahuah's plan. And both foreshadowed an even greater drama unfolding in *our days*. The episode's relevance is in its timely warning. If Yahuah punished the king of Egypt for preventing Israel from achieving its destiny, and would *even* have punished Moses, the future religious and political leader of Israel, for delaying it, what does that bode for leaders in our days?

The leaders of the international community, with prejudice and guile, ignore terrible suffering around the world to uniquely focus their hypocritical condemnations on the Jewish state. Their goal is to force Israel to surrender its Yah-given land, thereby hindering His plan. More than ever before, nations are determined to isolate, boycott and extort Israel, placing themselves in direct conflict with Yahuah. The prophet warns, "*Yahuah will roar from Zion*" (Joel 4:16; or 3:16 in some transl.), when He judges them for *dividing the Land of Israel*.

Israel's leaders, religious and political, too, are warned about delaying Yahuah's plan for Israel. No excuse or evasion is acceptable. Israel has yet to achieve its Yah-appointed destiny. But the ingathering, "the first blossoming of our redemption," has begun. The time has arrived.

27: And speaking Yahuah to Aaron, "Walk to meet Mosha in the desert wilderness pastures, and he walked and encountered him the mountain of the Eternal, and kissed him

Exodus 4:27

וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה
הַמִּדְבָּרָה וְיִלְדָּךְ וְיִפְגְּשֶׁהוּ בְּהַר הָאֱלֹהִים
וְיִשְׁקֶה-לוֹ: |

LEB OT RI |

And Yahweh said to Aaron, "Go to the desert to meet Moses." And he went and encountered him at the mountain of God and kissed him. | LEB

[27 And the Lord said to] Aaron, "Go into [the wil]derness [to meet Moses.]"

And he went, and met him in the mountain [of G, and kissed him.]DSS

27: And Shehmaa said to Aahrron, Go meet Mooshe in the desert. And he went and met him at the Mountain of Eloowwem and kissed him. SP

The manuscript known as MurExod begins at Exodus 4:28. This scroll was found south of the Qumran site in Wadi Murabba'at, a hideout for a group of rebels during the unsuccessful uprising against Rome known as the Bar Kokhba revolt (132–35 ce). The text—dating to the early second century—is identical to the Masoretic Text. This fact gives some credence to the establishment of the traditional Hebrew Bible (at the so-called Council of Jamnia) at the end of the first century ce. Dss Bible comentary

28: Then announced Mosha to Aaron אֵת all the words Yahuah who relationally had caused him to go -and אֵת the signs and warnings that He appointed and directed him.

Exodus 4:28

וַיִּגְדַּם מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי יְהוָה
אֲשֶׁר שָׁלַח וְאֵת כָּל־הַאֲתֹת אֲשֶׁר צִוָּהוּ׃
LEB OT RI

And Moses told Aaron all the words of Yahweh, who had sent him— and all the signs that he had commanded him. | LEB

[28 And Mose]s [told] Aaron all the words of the Lord w[ith which] he had sent him, and all the signs with which he had charged him. DSS

28. And Mooshe told Aahrron all the words of Shehmaa with which He had sent him, and all the signs that He had commanded him.



29. Then walked Mosha and Aaron and they gathered and harvested אֵת
All the elders of the children of the Yashral.

Exodus 4:29

וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיִּגְבְּרוּ וַיִּקְרְבוּ אֶת-כָּל-זְקֵנֵי
And Moses and Aaron went, and they gathered all of the elders of *the Israelites*. |
LEB OT RI | בְּנֵי יִשְׂרָאֵל: LEB

29 And Moses and Aaron went and gathered together all the elders of
the children of Israel; DSS

29. And they went Mooshe
and Aahrron and assembled
all the elders of the Sons of
Yishraael.



30-Aharown אַהֲרֹן ('*aharown* - source of light and choice) spoke (*dabar* - communicated) all (*kol*) of the words (*dabarym* - statements and messages) which ('*asher* - by way of relationship) Yahowah had spoken (*dabar*) to Moseh (*moseh* - one who draws out). And then he performed ('*asah*) the signs ('*owt* - non-verbal symbols designed to communicate a message) in the sight ('*ayin* - presence) of the people –paternal kin('*am* - family).

Exodus 4:30

וַיְדַבֵּר אֶהְרֹן אֶת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר
 יְהוָה אֶל־מֹשֶׁה וַיַּעַשׂ הָאֵתוֹת לְעֵינֵי הָעָם׃
 LEB OT RI

And Aaron spoke all the words that Yahweh had spoken to Moses, and he did the signs before the eyes of the people. | LEB

30 and Aaron spoke all the words which the L had spoken to Moses, [and] did the signs in the sight of the people. DSS

30. And Aahrron spoke all the words which Shehmaa had spoken to Mooshe. And he performed the signs in the sight of the people. SP



31 So (*wa*) the paternal kin (*'am* - people) trusted and relied upon (*'aman* - considered it to be reliable, verifiable, trustworthy and true) that indeed (*kiy*) Yahowah had received the news (*sama'* - had listened to), had seen (*ra'ah* - considered), had become acquainted with, and would attend to (*paqad 'eth* - had sought out and inspected the circumstances associated with) the אֶת miserable oppression and persecution (*'ony* - harassment and suffering, affliction and poverty, suppression) of the אֶת Children (*ben* - sons) of Yisra'el. And they knelt down (*qadad*) and fell prostrate (*sahah*).

To capitalize on Yahowah's rescue plan, they would have to get back on their feet and walk with Yahwah and away from their human oppressors.

Exodus 4:31

וַיֵּאֱמֵן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנִיָּים וַיִּקְדּוּ
And the people believed when they heard that Yahweh had attended to the Israelites and that he had seen their misery, and they knelt down and they worshiped. | LEB

LEB OT RI | וַיִּשְׁתַּחֲוּוּ: knelt down and they worshiped. | LEB

31 And th[e people] believed; and when [they] heard [tha]t the L had visited the children of Is[rae]l [and that he had seen their affliction,] then [they] bowed low [and] w[orshipped.] DSS

31. And the people believed, And they let hear that Shehmaa was concerned about the Sons of Yishraael, and that He had seen their affliction, and they bowed down and kneeled. SP



A majestic lion with a thick, golden-brown mane is perched on a dark, jagged rock. The lion's mouth is wide open in a powerful roar, with its tongue and teeth visible. The background is a vast, hazy landscape of rolling hills and mountains under a dramatic, golden sunset sky. The overall color palette is warm, dominated by oranges, yellows, and browns.

Chapter 5

1 After all of this ('*achar* - following this, in the aftermath), Moseh and Aharown went to (*bow*') Pharaoh (*par'oh* - transliteration of the Egyptian title meaning Great House) and said ('*amar*), 'The Everlasting ('*elohym*) of Yisra'el says ('*amar*), "Let My family go (*salah* 'any 'am - dispatch My people) so that they might celebrate a festival (*hagag* - revel in a party, be giddy and dance) to (*la* - concerning, according to, with regard to, and towards (as in moving closer to)) Me ('*any*) in the (*ba ha*) wilderness (*midabar* - barren desert

Exodus 5:1

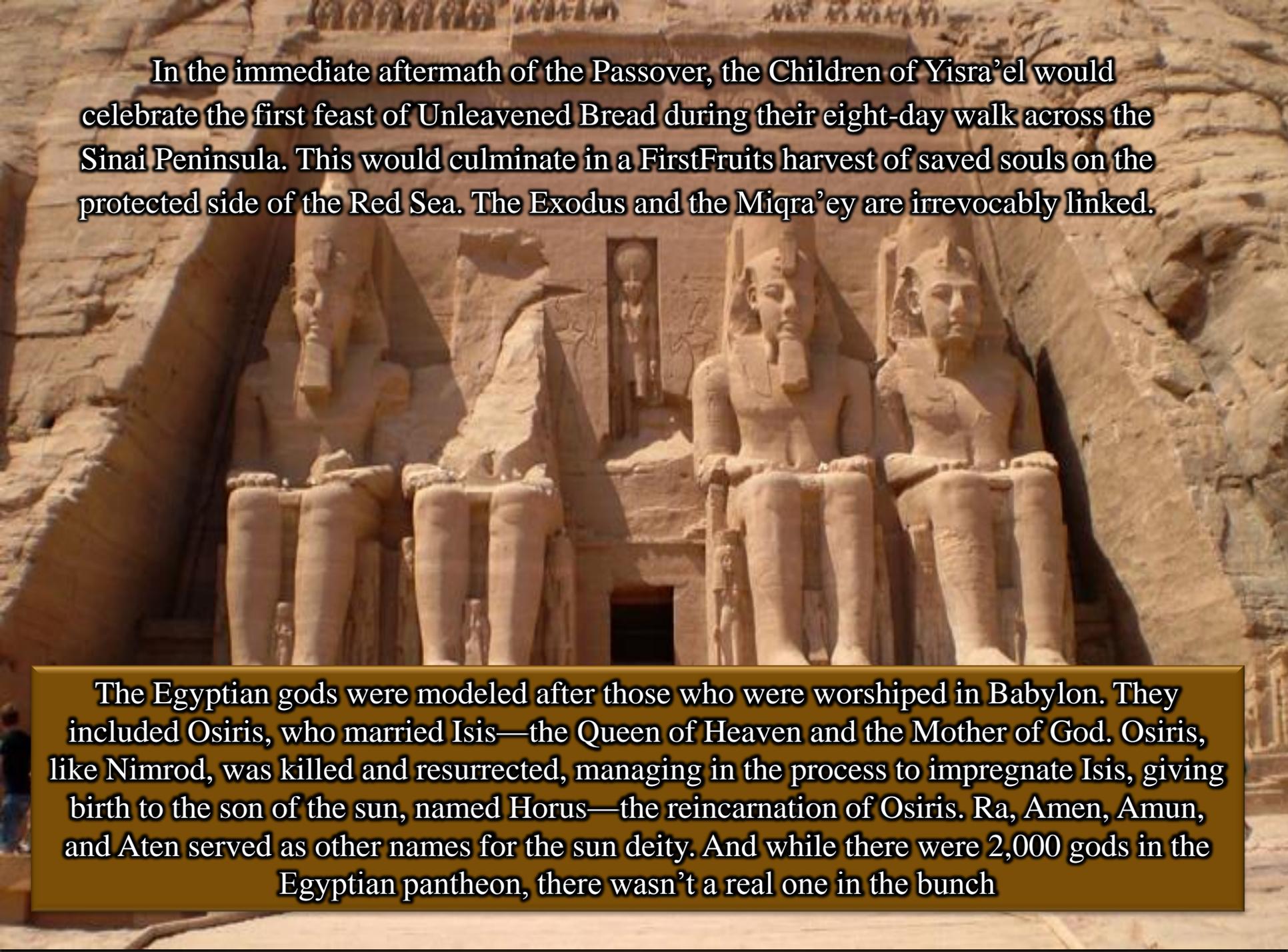
וְאַחֲרַיִם מֹשֶׁה וְאַהֲרֹן וַיֵּצְאוּ וַיֹּאמְרוּ
 אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל
 שְׁלַח אֶת־עַמִּי וַיְחַגּוּ לִי בַמִּדְבָּר:

And afterward, Moses and Aaron went, and they said to Pharaoh, "Thus says Yahweh the God of Israel, 'Release my people so that they may hold a festival for me in the desert.'" | LEB

1. And afterwar]d Moses and Aaron came [and said to Pharaoh, "Thus says the L, the G of Israel: Let] my [peop]le [go,] that they may hold a feast [to me in the wilderness." DSS

5:1 And afterward Mooshe and Aahrron came and said to Phaaroo, This is what Shehmaa says, Eloowwee of Yishraael, Let My people go that they may celebrate a feast to Me in the desert.



The background of the image shows three large, seated Egyptian statues carved into a sandstone wall. The statues are of a deity, likely Isis, wearing a headdress and holding a staff. They are positioned in a row, with a smaller statue visible in a niche between them. The scene is brightly lit, suggesting an outdoor or well-lit indoor setting.

In the immediate aftermath of the Passover, the Children of Yisra'el would celebrate the first feast of Unleavened Bread during their eight-day walk across the Sinai Peninsula. This would culminate in a FirstFruits harvest of saved souls on the protected side of the Red Sea. The Exodus and the Miqra'ey are irrevocably linked.

The Egyptian gods were modeled after those who were worshiped in Babylon. They included Osiris, who married Isis—the Queen of Heaven and the Mother of God. Osiris, like Nimrod, was killed and resurrected, managing in the process to impregnate Isis, giving birth to the son of the sun, named Horus—the reincarnation of Osiris. Ra, Amen, Amun, and Aten served as other names for the sun deity. And while there were 2,000 gods in the Egyptian pantheon, there wasn't a real one in the bunch

2 But (*wa*) Pharaoh said, ‘Who (*my - what*) is Yahowah that (*‘asher*) I should heed (*sama’* - listen to and obey) His voice (*qowl*) and let Yisra’el go (*salah*)? I am not acquainted with (*lo’yada’* - do not know) Yahowah. I will not let Yisra’el (*yisra’el* - those who strive and struggle with, persist and endure with, who persevere with and are empowered by **Everlasting**) go (*salah*).

Exodus 5:2

וַיֹּאמֶר פַּרְעֹה מִי יְהוָה אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ
 לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־יְהוָה
 וְגַם אֶת־יִשְׂרָאֵל לֹא אֶשְׁלַח׃

And Pharaoh said, “Who is Yahweh that I should listen to his voice to release Israel? I do not know Yahweh, and also I will not release Israel.” | **LEB**

2 And Pharaoh said, “Who is the Lord, that I should listen to his voice to let Israel go? I do not know the Lord, and furthermore, I will not let Israel go.” **DSS**

2. And Phaaroo said, Who is Shehmaa that I should obey His voice to let Yishraael go. I do not know Shehmaa, and besides I will not let Yishraael go. **SP**



3. And they said "The Eternal of the Ibri has met with us. Let us walk please on a journey (derek) three days into the desert wilderness so we can **sacrifice** to Yahuah our Eternal, otherwise he will make intercession for us with the plague or with the sword.

Exodus 5:3

וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ גֹלְכָה
 נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבְּחָה
 לַיהוָה אֱלֹהֵינוּ פֶּן־יִפְגְּעֵנוּ בַדָּבָר אֹ
 And they said, "The God of the Hebrews has met with us. Please let us go on a three-day journey into the desert, and let us sacrifice to Yahweh our God, lest he strike us with plague or with sword." | LEB

LEB OT RI | בְּהָרֵב:

3 And they said, "The G of the Hebrews has met with us;] let us go, we pray you, [three days'] journey [into the wilderness, and sacrifi]ce to the Lord our Go[d,] else [he fall upon us with pestilence, or] with the sword."DSS



3. And they said, Eloowwee of the Ibremes has met with us. Please, let us go into the desert a journey of three days,....and we will sacrifice to Shehmaa our Eloowwem. Otherwise He will fall upon us with pestilence or with the sword. SP

4: and said to them the king of Mitzrayim, " Why Mosha and Aaron, do you free and let loose את the paternal kin away from their labor? Walk to your burden bearing labor (work done under harsh conditions for little or no pay).

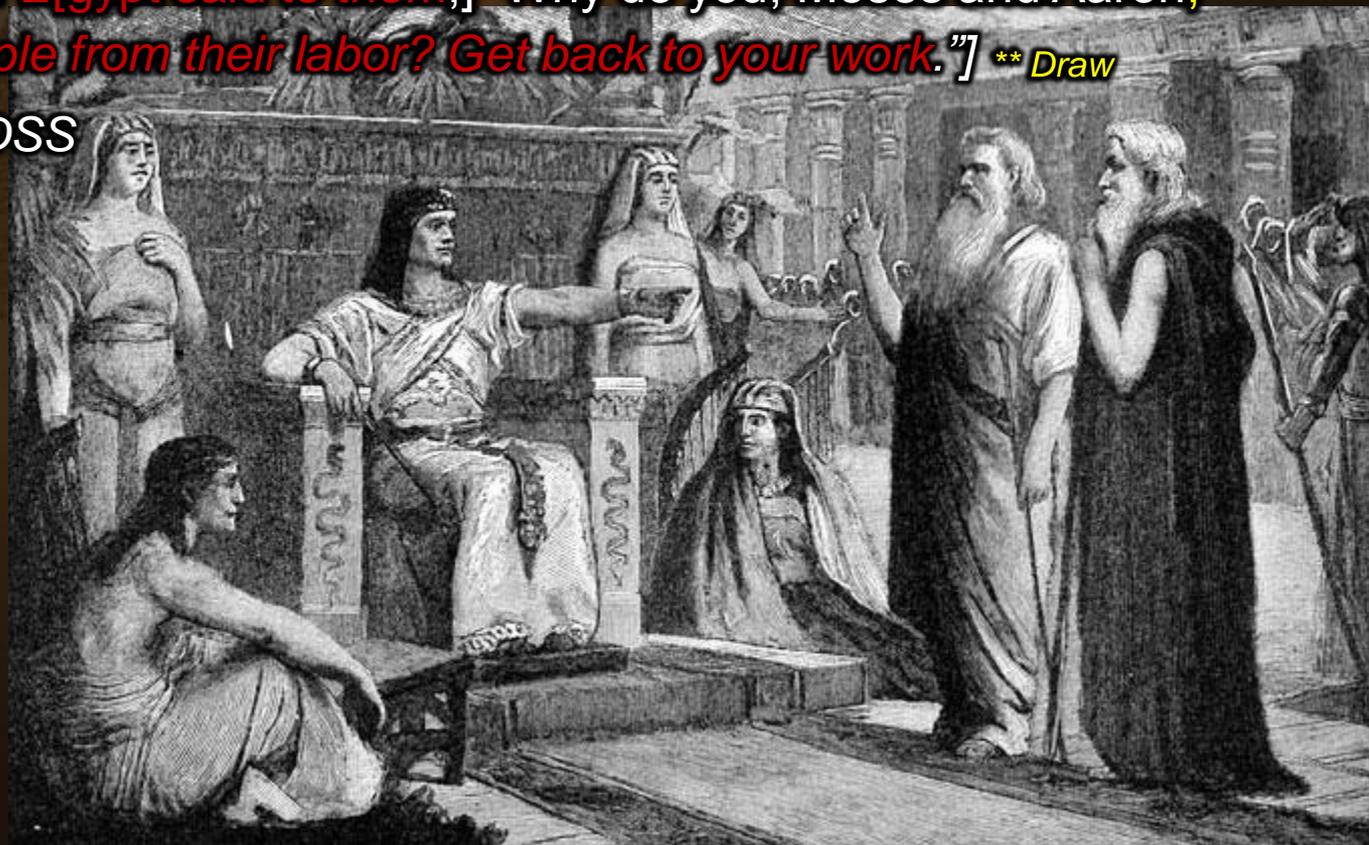
Exodus 5:4

וַיֹּאמֶר אֶלֶהֱם מֶלֶךְ מִצְרַיִם לְמֹשֶׁה וְאַהֲרֹן וְאַתֶּם תַּפְרִיעוּ אֶת־הָעָם מִמַּעֲשֵׂיו לָבוֹא לְסַבְלֹתֵיכֶם: | LEB OT RI

And the king of Egypt said , "Why, Moses and Aaron, do you take the people from their work? Go to your forced labor!" | LEB

[4 And] the king of E[gypt said to them,] "Why do you, Moses and Aaron, separate [the people from their labor? Get back to your work.]" ** Draw away in the MT. DSS

4: And the king of Missrem said to them, Mooshe and Aahrron, why do you separate the people away from their work. Get unto your labors. SP



5. And said Pharaoh, look, great now the paternal kin of the land and you want to cause them to cease and rest (shabat) **את** from their burden bearing labor.

Exodus 5:5

וַיֹּאמֶר פַּרְעֹה הֲנִרְבִּים עַתָּה עַם הָאָרֶץ
LEB OT RI | והשבבתם אתם מסבלתם: And Pharaoh said, “Look, the people of the land are now many, and you want to stop them from their forced labor.” | LEB

5 And Pharaoh said, “Behold, the people of the lan[d are n]ow many, [and you make them rest from their work.”] DSS

5. And Phaaroo said, Behold, they are many more than the people of the land, and you would have them cease from their labors.

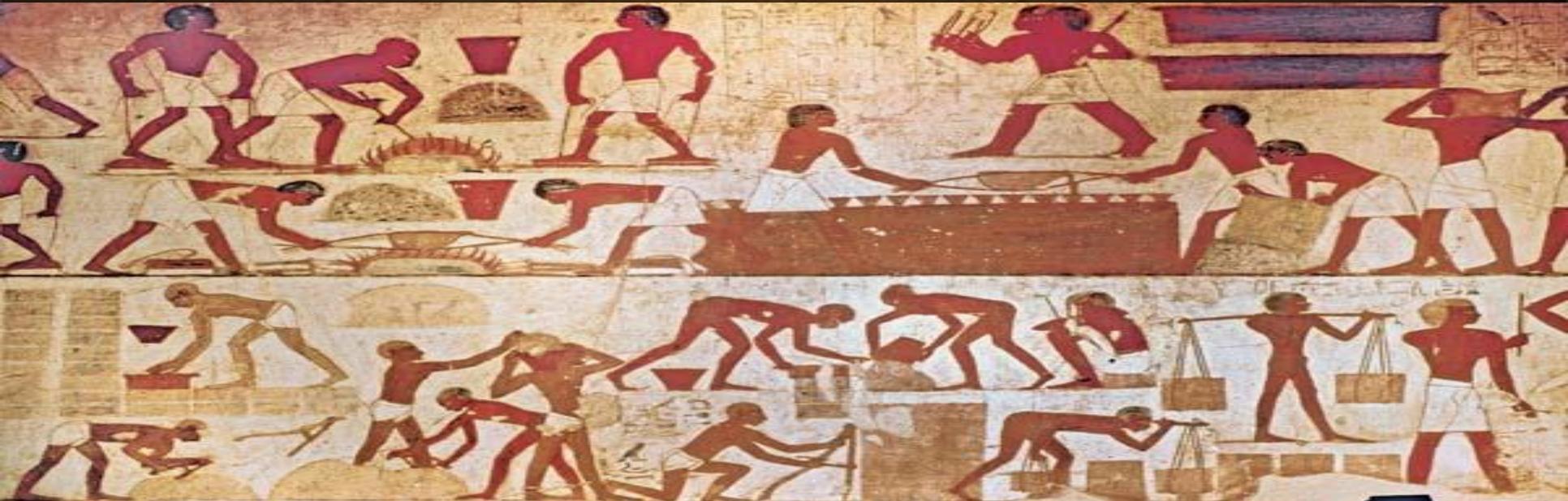
6. Then giving an order Pharaoh on the day that to the **אֵת** slave drivers over the paternal kin and his **אֵת** official record keeper saying,

Exodus 5:6

וַיִּצַו פַּרְעֹה בַּיּוֹם הַהוּא אֶת־הַנְּגִישִׁים בָּעָם וְאֶת־שֹׁטְרָיו לֵאמֹר: | And on that day Pharaoh commanded the slave drivers over the people and his foremen, saying, | LEB

6 And the same day Pharaoh commanded the Taskmasters of the people, [and] their officers, saying, DSS

6: And the same day Pharaoh commanded the taskmasters over the people and his policemen, sayings, SP



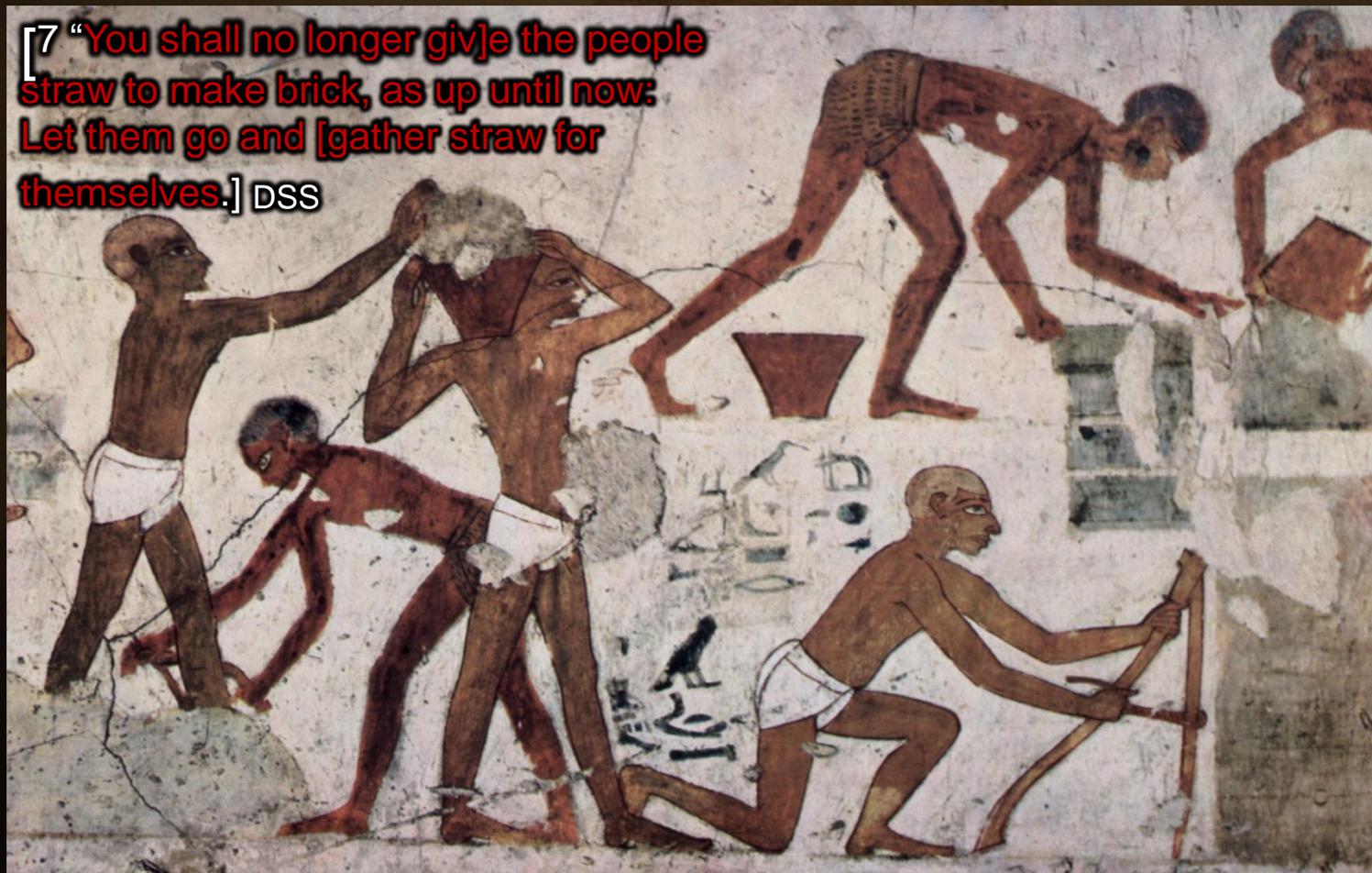
7. Do not continue to give straw (chaff) to the paternal kin to make the bricks like yesterday. They will walk and gather for themselves straw .

Exodus 5:7

לֹא תֹאסֹפּוֹן לָתֵת תְּבֹן לְעַם לְלִבָּן הַלְבָנִים
בְּתַמּוֹל שְׁלֹשׁ הֵם יֵלְכוּ וְקִשְׁשׁוּ לָהֶם
LEB OT RI | תְּבֹן:

"You must no longer give straw to the people to make the bricks like before. Let them go and gather straw for themselves. | LEB

[7 "You shall no longer give]e the people straw to make brick, as up until now: Let them go and [gather straw for themselves.] DSS



7. You are no longer to give the people straw to make ... brick as previously. Let them go and they will gather straw for themselves.
SP

8. But **אֵת** the bricks that they were making yesterday, you must set over them. Not reduce or diminish from it because they grow slack. They, for that reason, they are crying out saying "let us walk, sacrificing to our Everlasting".

Exodus 5:8

וְאֶת־מִתְכַנֶּתֶת הַלְּבָנִים אֲשֶׁר הֵם עֹשִׂים
תְּמֹול שְׁלֶשֶׁם תִּשְׁיִמוּ עֲלֵיהֶם לֹא תִגְרַעוּ
מִמֶּנּוּ כִּי־נִרְפִים הֵם עַל־פֶּן הֵם צָעֲקִים
לֵאמֹר גִּלְכָה נִזְבַּחַה לְאֱלֹהֵינוּ:

But the quota of the bricks that they were making *before* you must require of them. You must not reduce from it, because they are lazy. Therefore they are crying out, saying, 'Let us go and sacrifice to our God.' | LEB

8 And the number of the bricks, which they did make as *formerly*, you shall require [*of them;*] you shall [*not*] reduce anything *from it*, [*for*] they [*are idle;*] therefore they are the ones c[*rying,*] saying, 'Let us go and sacrifice to our G.' ** *Anything from it* - MT -DSS

8. And the quota of bricks which they were making previously, you shall impose on them. You are not to reduce any of it. Because they are lazy. Therefore they cry out saying, Let us go and sacrifice to our Eloowwem. SP

And they made their lives bitter with hard bondage, in mortar, and in brick and in all manner of service in the field... Exodus 1:14



One of the backbreaking tasks of the Israelites in bondage was the making of bricks. At the left, water is being drawn to moisten the clay. Next it is kneaded and then (center) carried to two men who are making bricks into molds. Finally, the bricks are put out to dry. In the lower panel, the temple is being built of the new bricks.

9. Be heavier the work enforced on the men so they will work it and not listen to or care about the words of deceptions and lies.

Exodus 5:9

תְּכַבֵּד הָעֲבֹדָה עַל־הָאֲנָשִׁים וַיַּעֲשׂוּ־בָהּ וְאֶל־יִשְׁעוֹ בְּדַבְרֵי־שָׁקֶר׃ | LEB OT RI | Let the work be heavier on the men so that they will do it and not pay attention to words of deception.” | LEB

9 Let w[ork] be heavier upon the [men,] that they may regard it; and [let them] no[t] regard lying words.” –do- in the MT- DSS

9: Let the labor be heavier on the men and they will be busy with it. And let them pay no attention to false words. SP



And went out the slave drivers of the paternal kin and the official record keepers and they spoke to the paternal kin saying, " Thus says Pharaoh, " I am not giving you any straw".

Exodus 5:10

וַיֵּצְאוּ נְגִישֵׁי הָעָם וְשֹׁטְרֵיוֹ וַיֹּאמְרוּ
אֶל-הָעָם לֵאמֹר כֹּה אָמַר פַּרְעֹה אֵינְנִי
נֹתֵן לָכֶם תְּבֹן: | LEB OT RI | LEB

And the slave drivers of the people and their foremen went out, and they spoke to the people, saying, "Thus says Pharaoh, 'I am not giving you straw. | LEB

10 And [**the taskmasters of**] the people went out: and their officers, and they spoke to the people, saying, [**“Thus sa**]ys Pharaoh: ‘I will not give you straw. DSS

10. And the taskmasters of the people went out, and his policemen, and spoke to the people, saying, This is what Phaaroo says, I am not going to give you straw.

11. You walk and get for yourselves straw from whatever you find because nothing is being reduced or diminished from your labor, your word.

Exodus 5:11

אַתֶּם לָכוּ קַחוּ לָכֶם תִּבְנֵן מֵאֲשֶׁר תִּמְצְאוּ
LEB OT RI | כִּי אֵין נִגְרַע מֵעֲבֹדְתְכֶם דְּבַר: | LEB

You go, get straw for yourselves from whatever you find because not a thing is being reduced from your work.” | LEB

1 **Go**] yourselves, and get straw for yourselves where you can find it; for none of your work shall be diminished.’ ”

11. You go, get straw for yourselves whenever you can find, but none of your labor will be reduced.



11. And spread out the paternal kin in all the land of Mitzryim to gather stubble straw for the straw.

Exodus 5:12

וַיִּפְּץ הָעָם בְּכָל-אֶרֶץ מִצְרַיִם לְקַשֵּׁשׁ קֶשׂ לְהַבְרִי: | LEB OT RI

And the people spread out in all the land of Egypt to gather stubble for the straw. | LEB

12 So [the people] were scattered abroad [throughout all the land of] Egypt to gather stubble for straw. DSS

12. And the people scattered through all the land of Missrem to gather stubble for straw. SP

13. And the slave drivers pressing and urging saying, "finish your work and matters for each day on the day as when there was straw."

Exodus 5:13

וְהַנְּגִשִּׁים אָצִים לְאמֹר כִּלּוֹ מַעֲשֵׂיכֶם
LEB | דְּבַר-יוֹם בְּיוֹמוֹ כַּאֲשֶׁר בְּהֵיֹת הַתְּבֹן: | LEB
OT RI

And the slave drivers were insisting, saying,
"Finish your work *for each day on its day, as*
when there was straw." | LEB

13 And the taskmasters [*were*] ur[*gent, saying, "Fulfill your works,*
your] daily [*tasks,*] as when there was straw *g[iven to you.]*** *not in MT*
DSS

13. And the taskmaster pressed the people to work faster, saying, Complete your work quota, your daily amount, just as when the straw was given to you.

14. Then were beaten the official record-keeping officers of the sons of Yahsharal, whom had been appointed over them by Pharaoh's slave drivers were beating them saying to them, "Why have you not completed your quota of brickmaking as before, both yesterday and today?"

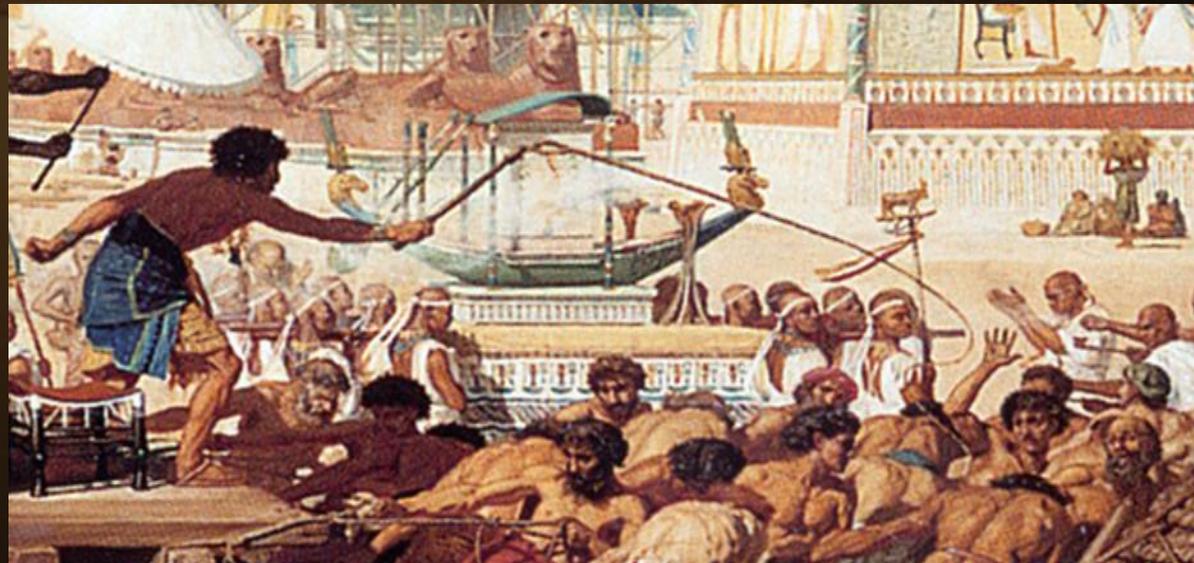
Exodus 5:14

וַיִּכּוּ שְׂטָרֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר־שָׂמוּ עֲלֵהֶם
נְגִישֵׁי פַרְעֹה לֵאמֹר מַדּוּעַ לֹא כִלִּיתֶם
חֶקְכֶם לִלְבֹּן בְּתַמּוּל שְׁלֹשׁ גַּם־תַּמּוּל
גַּם־הַיּוֹם: | LEB OT RI

And the foremen of *the Israelites*, whom Pharaoh's slave drivers had appointed over them, were beaten by men who were saying, "Why have you not completed your portion of brickmaking as *before*, both yesterday and today?" | LEB

[14 And the officers of the children of Israel,] w[ho]m Pharaoh's taskmasters [had set over]r them, [were beaten, and demanded, "Why have you not fulfilled your task both yesterday and today, in making brick] as be[fore?"] DSS

14. And the policemen of the Sons of Yishraael, whom Phaaroo's taskmasters had set over them, were beating them and were sayings, Why have you not completed your required amount either yesterday or today in making brick as previously.



15. Then came the official record keepers of the sons of Yahsharal and cried out to Pharaoh, saying, "Why do you carry out this course of action like this toward your servants?"

Exodus 5:15

וַיָּבֹאוּ שְׂטָרֵי בְנֵי יִשְׂרָאֵל וַיִּצְעֲקוּ
אֶל-פַּרְעֹה לֵאמֹר לָמָּה תַעֲשֶׂה כֹּה
לְעַבְדֶיךָ: | LEB OT RI

And the foremen of the *Israelites* came and cried out to Pharaoh, saying, "Why do you treat your servants like this? | LEB

[15 Then the officers of the children of Israel came] and cr[ied to Pharaoh, saying, "Why do you treat your servants in this way? DSS

15. And the policemen of the sons of Yishraael came and cried out to Phaaroo, saying, why do you deal this way with your slaves. SP



16. Straw is not being given to your servants. But bricks! They are saying to us, make! And look, your servants are being beaten but its not the mistake of your paternal kin.

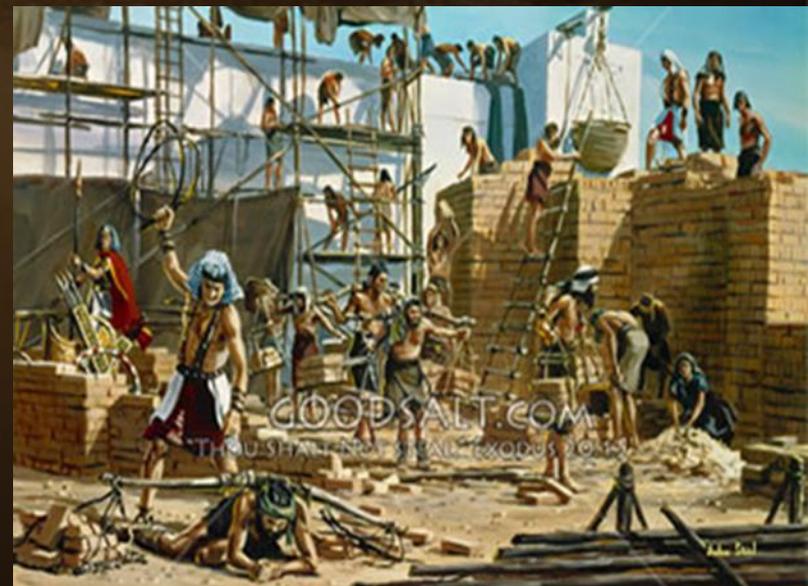
Exodus 5:16

תָּבֹן אֵין נָתַן לְעַבְדֶּיךָ וּלְבָנִים אִמְרִים לָנוּ
עֲשׂוּ וְהִנֵּה עַבְדֶּיךָ מִכִּים וְחִטָּאת עִמָּךְ׃ |
LEB OT RI

Straw is not being given to your servants, but they are saying to us, 'Make bricks!' and, look, your servants are being beaten, but it is the fault of your people." | LEB

16 There is no straw given to your servants,] and [they] s[ay to us, 'Make] bricks'; [and behold, your servants are beaten; but the fault is with your own people." DSS

16. There is no straw given to your slaves, yet they keep saying to us, Make Bricks. And behold, your slaves are being beaten. And it is your fault. SP



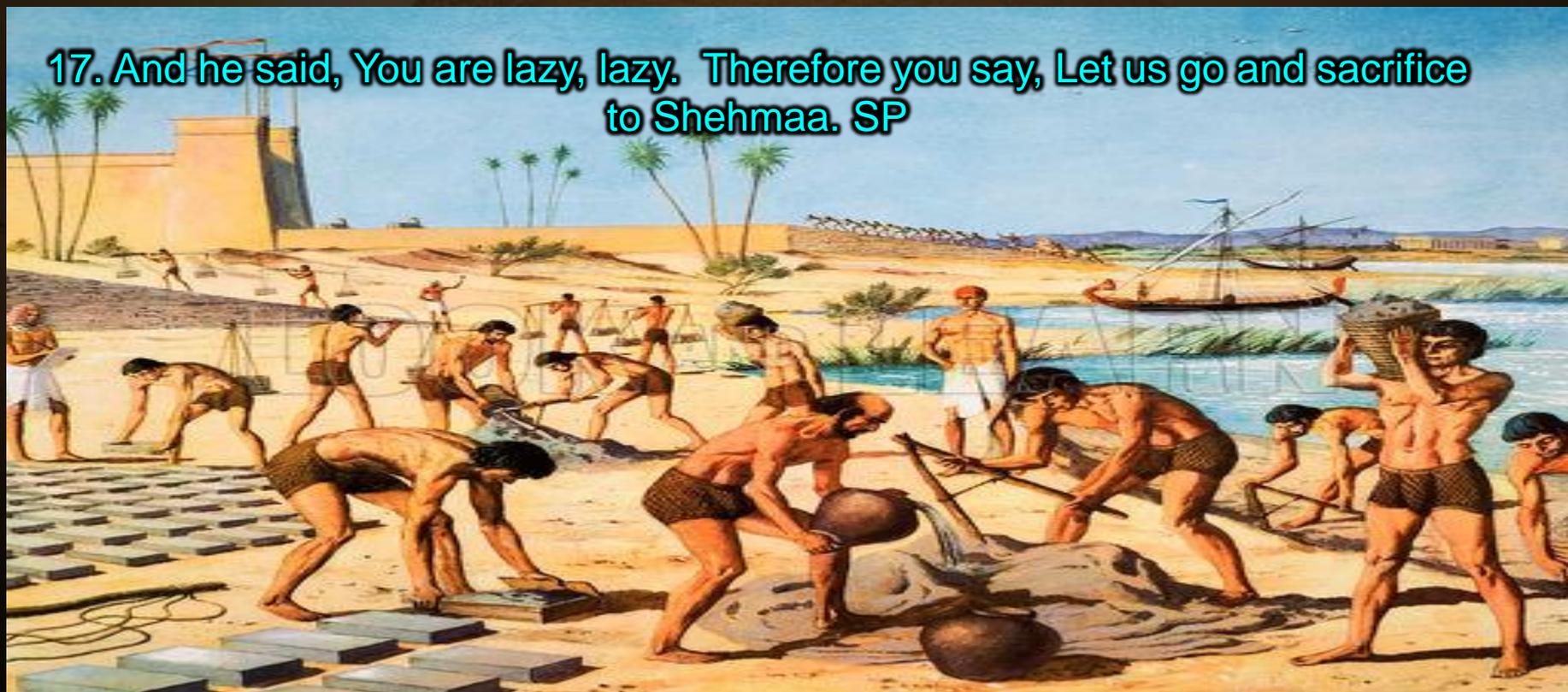
17. Then he said, "You are lazy, lazy! Therefore you are saying let us walk and sacrifice to Yahuah."

Exodus 5:17

וַיֹּאמֶר נְרָפִים אַתֶּם נְרָפִים עַל־כֵּן אַתֶּם אַמְרִים גַּלְתָּה נְזַבְחָה לַיהוָה: | LEB OT RI |
And he said, "You are lazy, lazy! Therefore you are saying, 'Let us go; let us sacrifice to Yahweh.' | LEB

17 But he said, "You are] id[le, you are idle; therefore you say, 'Let us go and sacrifice to the L.' "] DSS

17. And he said, You are lazy, lazy. Therefore you say, Let us go and sacrifice to Shehmaa. SP

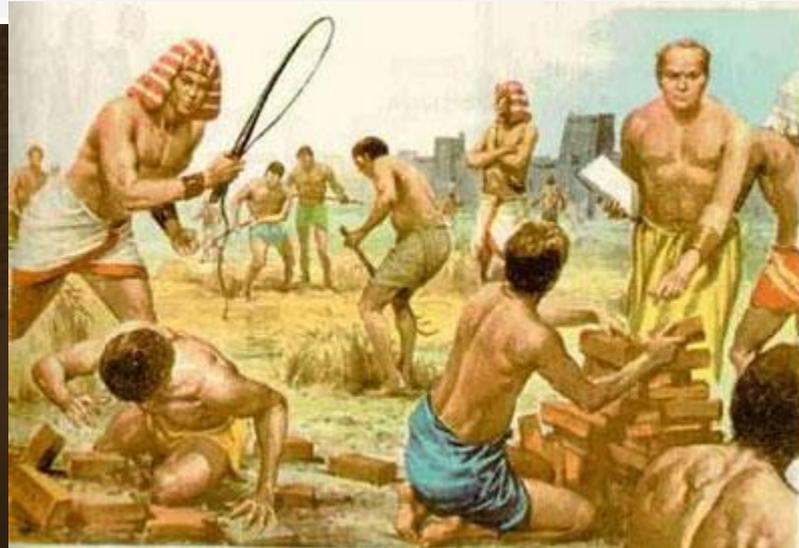


18. And now go work, but straw will not be given to you, and you must give the full quota of bricks.

Exodus 5:18

וְעַתָּה לָכוּ עֲבֹדוּ וְתָבוֹן לֹא־יִנָּתֵן לָכֶם וְתִכֶּן
לְבָנִים תִּתְּנוּ: | LEB OT RI

And now go, work, but straw will not be given to you, and you must give the full quota of bricks.” | LEB



18. And go now, work, for you will be given no straw, yet you must deliver the quota of the bricks. SP

19. Then saw the official record-keepers of the sons of Yahsharal that they were in misery and distress with the saying, " you will not reduce from your bricks each day on its own day."



Exodus 5:19

וַיֵּרְאוּ שְׂטָרֵי בְנֵי־יִשְׂרָאֵל אֲתָם בָּרָע
לֵאמֹר לֹא־תִגְרָעוּ מִלְּבִנְיָכֶם דְּבַר־יוֹם
לֵב OT RI | בְּיוֹמוֹ: |

And the foremen of *the Israelites* saw they were in trouble with the saying, "You will not reduce from your bricks *for each day on its day.*" | LEB

19. And the policemen of the sons of Yishraael saw that they were in trouble after it was said, Your daily amount of bricks must Not be reduced.

20: And they met **את** Mosha and **את** Aaron who were waiting to meet them when they were going out from Pharaoh.

Exodus 5:20

וַיִּפְגְּעוּ אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן נֹצְבִים
LEB OT | לְקִרְאָתְכֶם בְּצֵאתְכֶם מֵאֵת פַּרְעֹה: | LEB
RI

And they met Moses and Aaron, who were waiting to meet them when they were going out from Pharaoh. | LEB



20 And they met Mooshe and Aahrron as they were standing ahead of them when they left Phaaroo's presence. SP

21. And they said to them, Understand and reveal Yahuah over you and pass judgement because you have caused a stinky **אֵת** odor in the eyes of Pharaoh and in the eyes of his servants to put a sword into their hand to kill us.”

Is this where we get the term “stink eye” ?

Exodus 5:21

וַיֹּאמְרוּ אֲלֵהֶם יְיָהוָה עֲלֵיכֶם וַיִּשְׁפֹּט
אֲשֶׁר הִבְאִשְׁתֶּם אֶת־רֵיחֵנוּ בְּעֵינֵי פַרְעֹה
וּבְעֵינֵי עַבְדָּיו לְתַת־חֶרֶב בְּיַד־סוּרְמֵנוּ׃

LEB OT RI

And they said to them, “May Yahweh look upon you and judge because you have caused our fragrance to stink in the eyes of Pharaoh and in the eyes of his servants so as to put a sword into their hand to kill us.” |

LEB

21. And they said to them, May Shehmaa look upon you and judge you, for you have made us a savor to stink in Phaaroo’s sight and in the sight of his slaves, to put a sword in his hand to kill us.

22. And Mosha returned to Yahuah and said Eternal One, "Why have you brought trouble to the paternal kin? Why did you send me?"

Exodus 5:22

וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי לָמָּה
הִרְעַתָּה לְעַם הַזֶּה לָמָּה זֶה שְׁלַחְתָּנִי:
LEB OT RI

And Moses returned to Yahweh and said,
"Lord, why have you brought trouble to this
people? Why ever did you send me? | LEB



22. And Mooshe returned to Shehmaa and siad, Aadaanee, why have You brought harm to this people, and why did You ever send me. SP

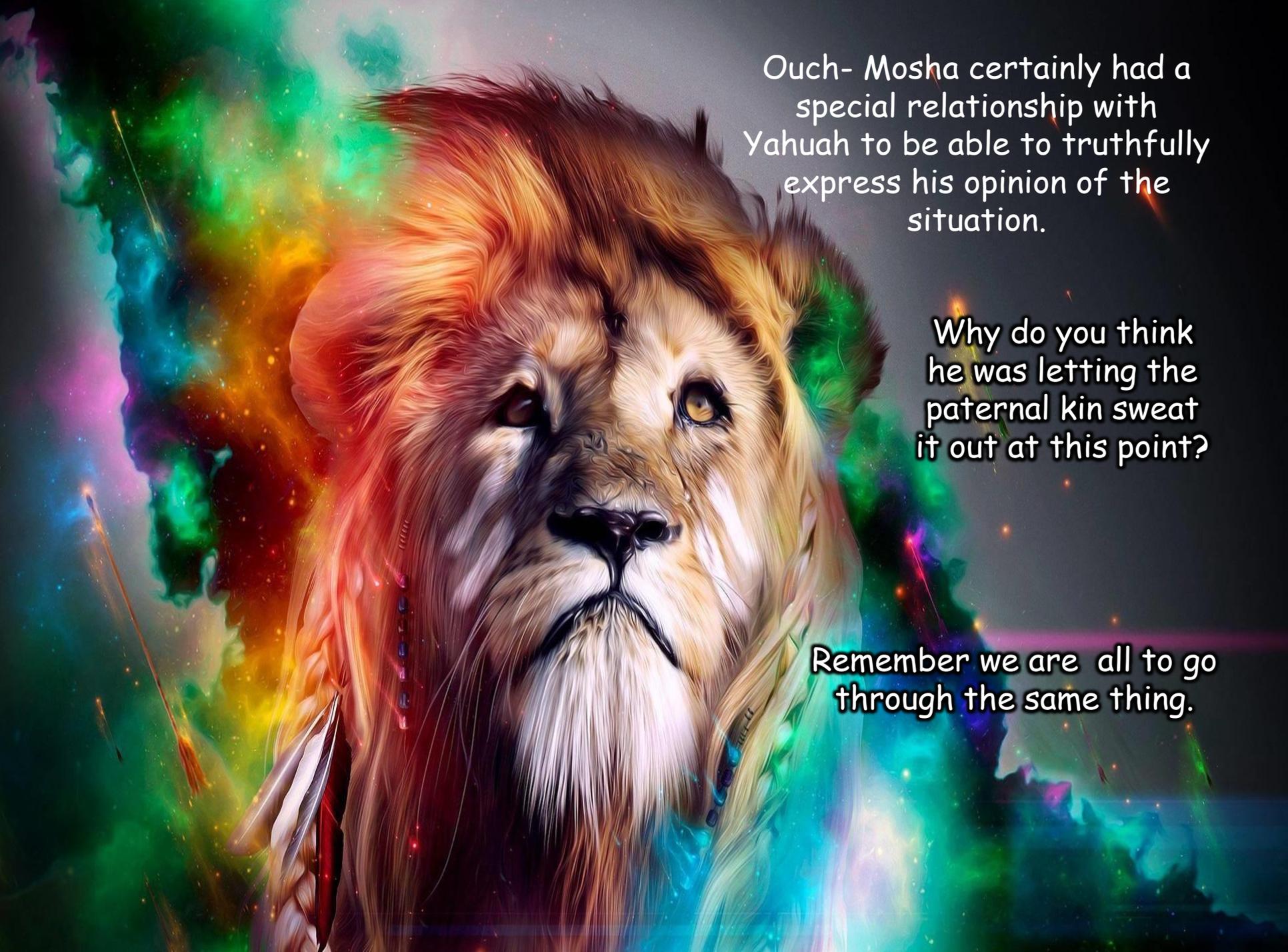
23. From the time I came to Pharaoh to speak in Your name, great unhappiness and distress and evil to the paternal kin. And You have not delivered or rescued or kept free from harm **את** your paternal kin”.

Exodus 5:23

וּמֵאָז בִּאתִי אֶל־פַּרְעֹה לְדַבֵּר בְּשִׁמְךָ הִרַע
לְעַם הַזֶּה וְהֵצֵל לֹא־הֵצַלְתָּ אֶת־עַמְּךָ׃ |
LEB OT RI

And from the time I came to Pharaoh to speak in your name, he has brought trouble to this people, and *you have certainly not delivered your people.*” | LEB

23: And ever since I came to Pharaoh to speak in Your name, he has done harm to this people. And You have not delivered Your people at all.



Ouch- Mosha certainly had a special relationship with Yahuah to be able to truthfully express his opinion of the situation.

Why do you think he was letting the paternal kin sweat it out at this point?

Remember we are all to go through the same thing.

Yarmeyahu 8:7-9

7.....But My People do not know the Right-Ruling of Yahuah.

8. How do you say “We are wise and the Torah of Yahuah is with us? But look the false pen of the scribe has worked falsehood.

9. The wise shall be put to shame, they shall be broken down and caught. See they have rejected the Word of Yahuah so what wisdom do they have?”

Questions

Exodus 4:16

וְדַבֵּר-הוּא לְךָ אֶל-הָעָם וְהָיָה הוּא
וְהָיָה-לְךָ לִפְּהַ וְאַתָּה תִּהְיֶה-לּוֹ לֵאלֹהִים: |
LEB OT RI

And he will speak for you to the people, and
then he will be to you as a mouth, and you
will be to him as a god. | LEB

Exodus 4:16 This is a very curious use of Elohim that Yahuah would use. He is saying Aaron would look at him like he was a god. Does that make sense?

Exodus 4:22

וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי
בְּכָרִי יִשְׂרָאֵל: |
LEB OT RI

And you must say to Pharaoh, ‘Thus says
Yahweh, “Israel is my son, my firstborn.” |
LEB

Yasharal is Yah's first born son? Does this conflict with our picture of Yahusha?

Exodus 4:25

וַתִּקַּח צִפּוֹרָה צֶרֶף וַתְּכַרֵּת אֶת־עֶרְלַת בְּנֵהָ
וַתִּגַּע לְרַגְלָיו וַתֹּאמֶר כִּי חֲתָן־דָּמִים אַתָּה
לִי׃

But Zipporah took a flint knife, and she cut off the foreskin of her son, and she touched his feet, and she said, "Yes, you are a bridegroom of blood to me." | LEB

Again, very odd. We see that Zipporah and the kids were **את**.

- Where did Yahuah tell Mosha to circumcise them before going to Mitzryim?
- But immediately how did Zipporah know why her child was in danger?
- Why would Yahuah seek to kill him?
- Why did she say her own son was now as a son in law due to this circumcision
- What about the Samaritan different version?

25. And Seebboora took a flint and she circumcised her blocked heart, and she brought herself to his feet. And she said, You are indeed a bridegroom of blood to me

Has the Samaritan text given us a better explanation for this text than the MT?

**As we shama –carefully consider these sacrifice verses:
Does Yahuah Change or is it the lying pen of the scribe?**

YirmeYahu [Jer.] 19:3-6 “and say, hear the word of YHWH, kings of Yahudah, and those living in Yarushalom [jerusalem]. so says YHWH tsebaoth of hosts, the Everlasting of Yahsharal, look, I will bring evil on this place by which all who hear it will have tingling ears. ⁴ because they have forsaken Me, and have estranged this place, and have burned incense in it to other elohiym [gods] whom neither they nor their fathers have known, nor the kings of Yahudah, **and have filled this place with the blood of innocents.** ⁵ they have also built the high places of baal, **to burn their sons with fire for burnt offerings to baal, which I never commanded nor spoke, nor did it come into my heart.** ⁶ so, look, the days come, says YHWH, that this place will be no more called thofeth, or the valley of ben hinnom, but **valley of hahargah [the slaughter/murder].”**

YirmeYahu 7:21-28, “so says YHWH tsebaoth of hosts, the Everlasting of Yisrael, add your burnt offerings to your sacrifices and eat flesh. ²² for I did not speak to your fathers, nor instructed them in the day that I brought them out from the land of mitsrayim [egypt], concerning matters of burnt offerings and slaughterings /sacrifices. ²³ but I instructed them this thing, saying, listen to my voice, and I will be to you for Everlasting, and you will be My people. also, walk in all the ways that I have instructed you, so that it may be well with you. ²⁴ but they did not listen nor bow their ear. but they walked in their own schemes, in the domination of their evil heart, and went backward and not forward. ²⁵ since the day that your fathers came out of the land of mitsrayim until this day, I have even sent to you all My servants, the nebiyim [prophets], daily rising up early and sending. ²⁶ yet they did not listen to Me nor bow their ear, but they stiffened their neck. **They did more evil than their fathers.** ²⁷ And you will speak all these words to them, but they will not listen to you. and you will call to them, but they will not answer you. ²⁸ but you will say to them, this is the goy that does not listen to the voice of YHWH their Everlasting, nor receive instruction. **Truth has perished, and it is cut off from their mouth.”**

YeshaYahu [Isaiah] 66:1-6, “so says YHWH, the heavens are My throne, and the earth the stool of My feet. Where then is the house that you build for Me? And where then is the place of My rest? ² **And all these My hand has made and all these things exist**, says YHWH.

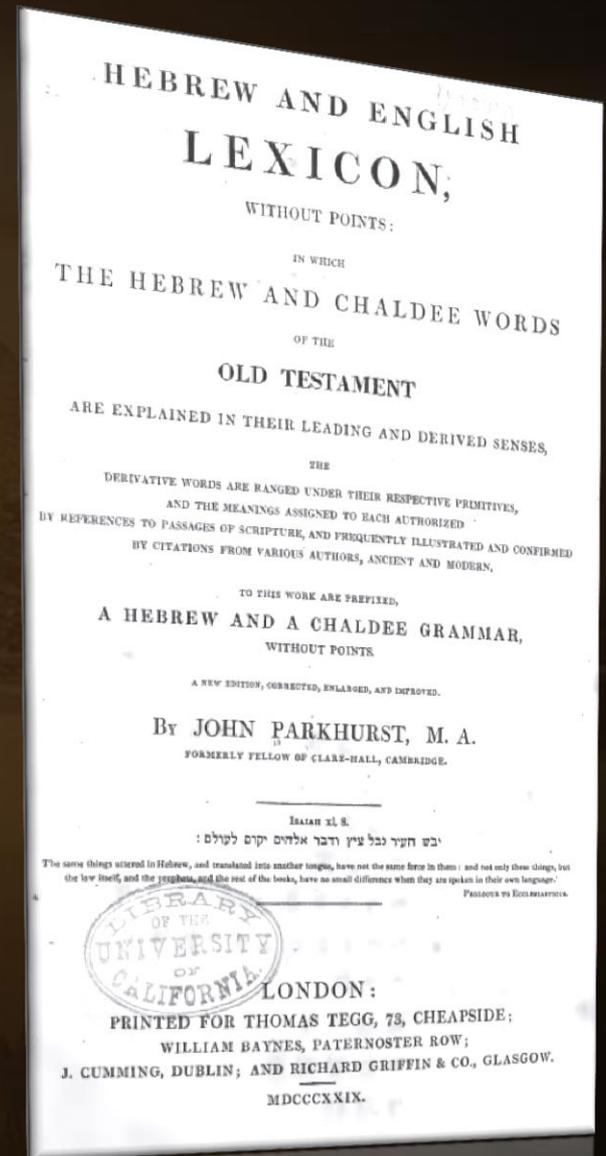
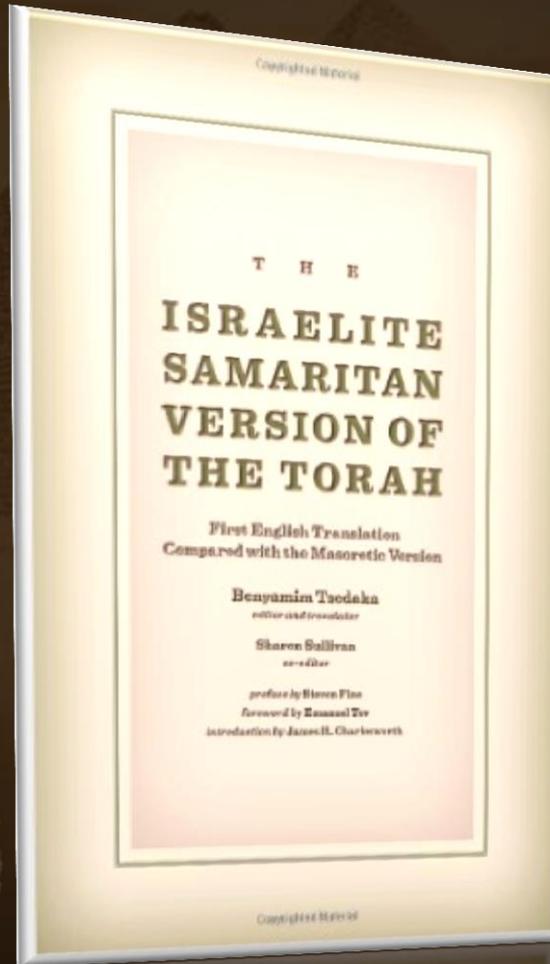
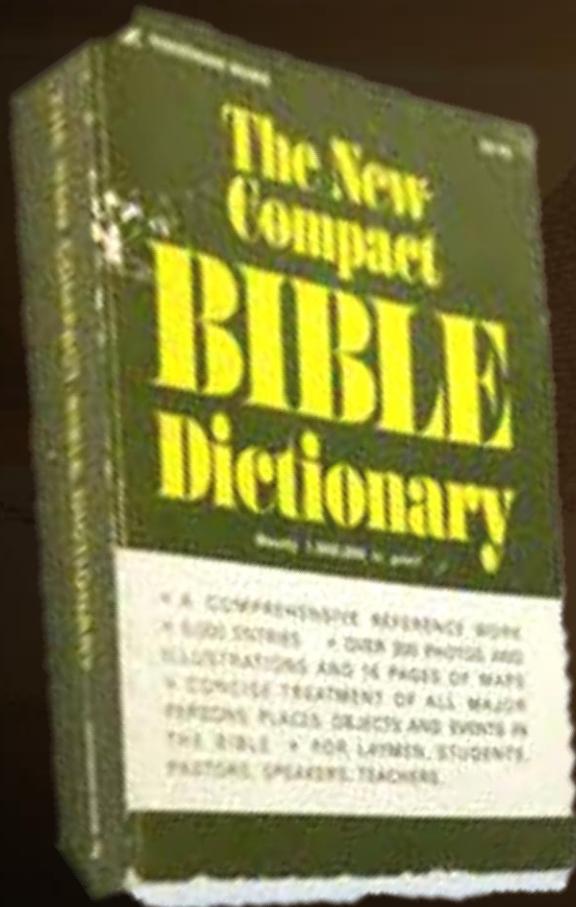
And to this one I will regard/look on, to the needy and injured of breath, and trembling at My word. ³ **Ritually slaughtering the bull is as striking a man; sacrificing the lamb is as breaking the neck of a dog; offering the grain/ meal offering is as blood of swine; recording/ remembering the moon is as blessing vanity/evil, also they have chosen their way and in their abominations their being delights.** ⁴ I also will choose/assay/examine in their mischievous deeds and their terror I will bring to them because I called and no one cohabited/marital rights; I spoke and they did not observe, but they did evil in My eyes and that which I did not delight, **they chose**. ⁵ Observe the word of YHWH, those who tremble at His word. Your brothers have said, hating you, banishing you for the sake of My name, YHWH is honored. but He will appear in your joy and they will be ashamed. ⁶ A roaring voice from the city, a voice from the heykal [temple/palace], the voice of YHWH completing recompense to His enemy.”

Next
week:
Exodus
Chapter
6&7



Feeling
The Heat
in
Mitzrayim

References



References

The screenshot shows the qBible website interface. At the top, there's a browser window with the address bar showing 'http://qbible.com/'. Below that, there are navigation buttons: '<< Book', '<< Chapter', '< Verse', 'Verse >', 'Chapter >>', and 'Book >>>'. To the right, there are dropdown menus for 'Genesis', '1', and '1'. A search bar is present with the text '... Type Here to Search the Greatest Study Bible on the Net ...' and a 'Search Chat Bible!' button. Below the search bar, there are radio buttons for 'All Words', 'Any Word', and 'Exact Phrase', along with 'Home | Like Us' and a Facebook icon. A large magnifying glass graphic is positioned over the word 'Bible'. To the right of the magnifying glass, there are example searches: 'Example Bible Search: keep my commandments, Jhn 14:15' and 'Example Lexicon Search: anointed Christ Messiah, G0025'. Below this, there are several search boxes with dropdown menus for 'All Words' and 'Type Bible Search in..' or 'Type Lexicon Search..'. The search categories are: 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets &', 'N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. On the left side, there are buttons for 'KJV 1769 Change QBIBLE SEARCHBASE' and 'Get the QBIBLE SEARCHBOX'. On the right side, there is a vertical menu with links: 'Map', 'Search', 'Browse', 'Downloads', 'About', and 'Contact'.

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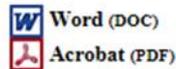
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Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New Testament (NT; Westcott & Hort) with Interlinear Literal English Translation; Brenton's English of the Greek Septuagint (with Hellenizations restored); Etheridge & Murdock Parallel English of the Aramaic NT (1849/1852) -- (more...)

Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. ([lexicons homepage](#))

References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

1

Qara' – An Invitation to Meet God

Relationship, Not Religion...

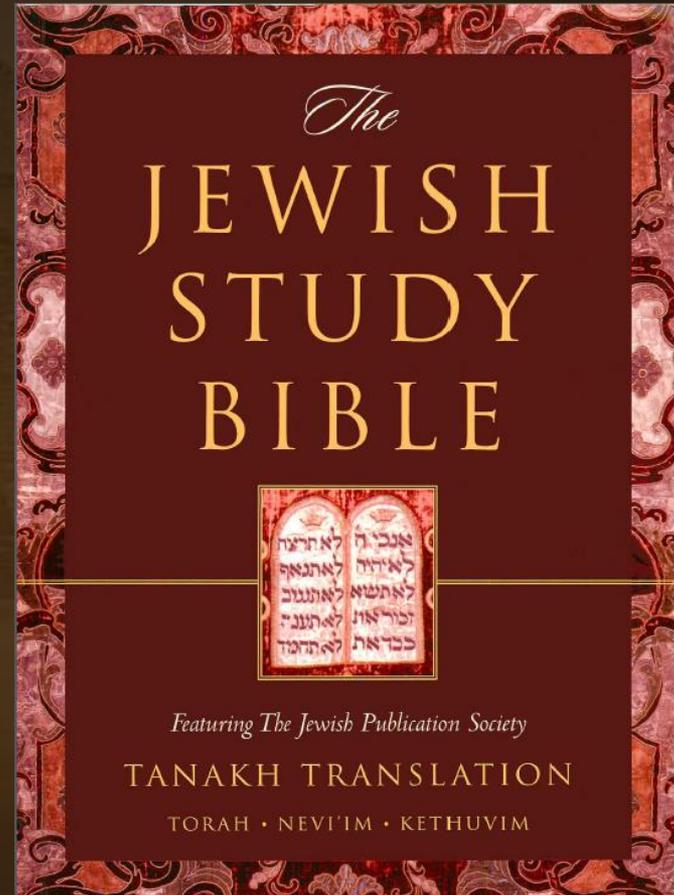
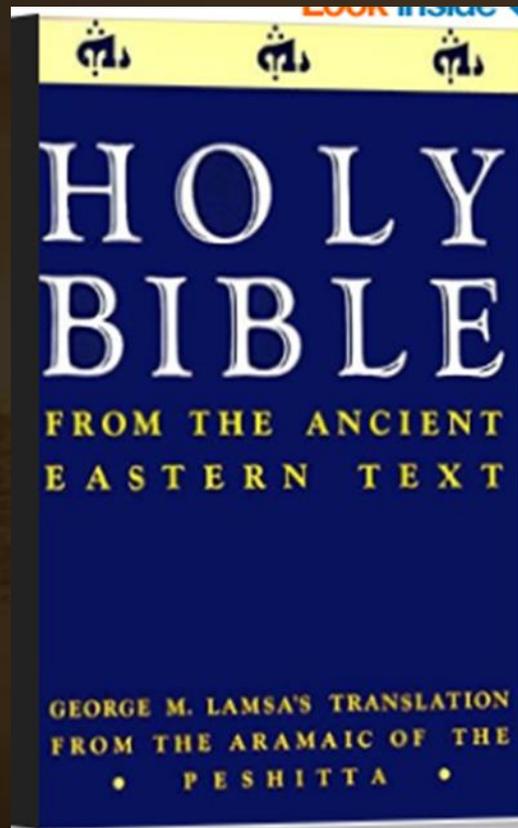
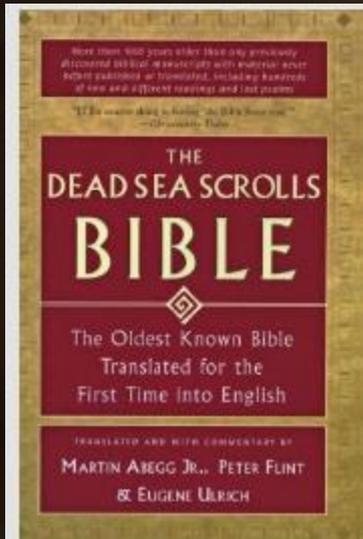
Qara', which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yahowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning “Called-Out Assemblies” or “Invitations to Meet” Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as “Weeks.”

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

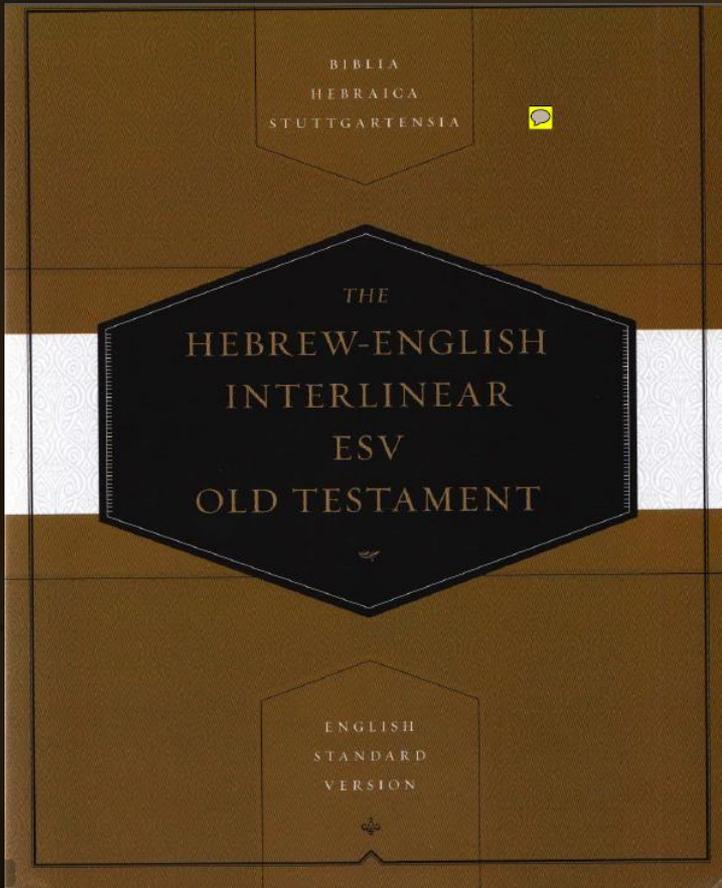
Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

References



References



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The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

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Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

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HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of [the paleo-Hebrew Phoenician](#),
[modern Hebrew](#) at right, and its Hebrew [color](#) coded transliteration,
interlining with the translated [color](#) coded words mostly in English,
along with the transliterated names/titles
and [Septuagint Greek Old Testament \(Brenton\)](#) and its [color](#) coded transliterated text
along with its [color](#) coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scripture Analyzer, The Pentateuch [Linear translation into English],
The Septuagint (Lancelot Brenton), Rotherham Old Testament, Septuagint-interlinear-greek-bible.com,
HalleluYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benjamin benKohath)

(in progress to update all [color](#) coded interlinear Greek writings
from Genesis chapter 1 to Isaiah chapter 17, plus the verification
and correction on all OT interlinears), currently on [Exodus ch32](#).

Torah (the Law) -