

Exodus Overview Part 4 – The Exodus To Pesach/Matza/First Fruits

Chapter
6 & 7

Feeling
the Heat
in the
Crucible
of
Mitzrayim



X Y W E C K Y

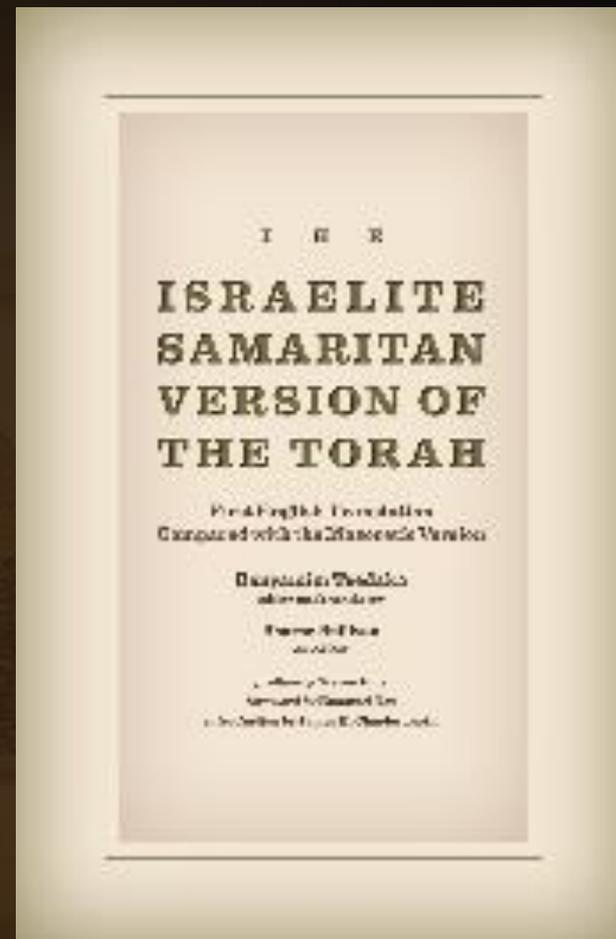
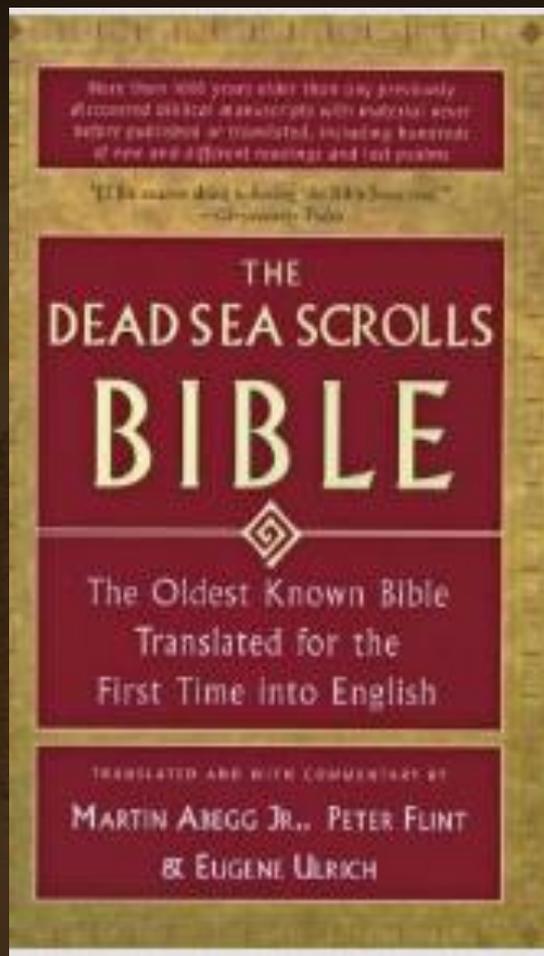
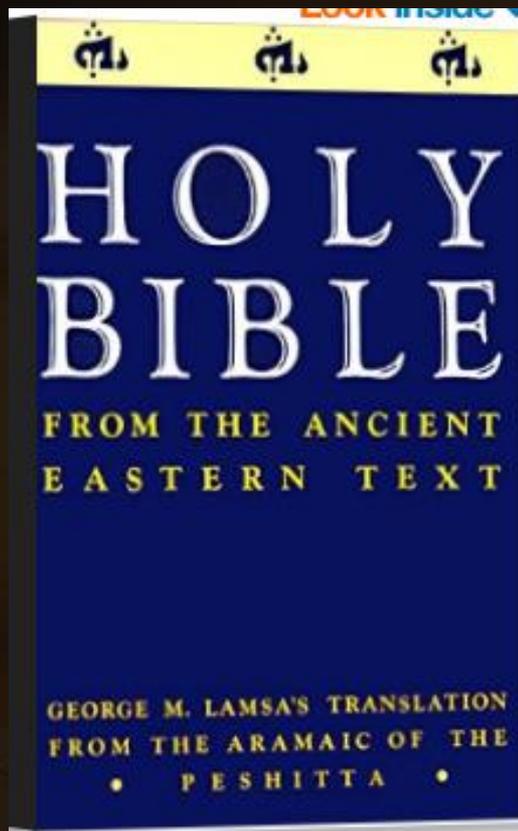
And these names

The Calling Of Yah's People

Yahuah's Instructions for Pesach – Matsah - Bikurym

Shemot or Exodus Chapter 6 & 7





<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 visible. On the right, 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 main body of text explains the meaning of "Qara'", which means "to invite," "to call out," and "to meet," and represents 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 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 page, 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

We left off last week with a bit of a cliff hanger with Mosha accusing Yahuah of not taking care of His paternal kin and wondering why He sent him.

We have all gotten frustrated with Yah from time to time, but this "face to face" confrontation is very telling. Regarding Mosha's character and also Yahuah's.

In the intervening period, Pharaoh used his religious and political power to oppress the Hebrews all the more. His slave drivers became ever more brutal as production quotas were increased. If there were going to be a test between gods, Pharaoh believed he would win.

This egomaniac's name was Dudimose (known as Tutimaos in Greek). According to the Royal Canon of Turin, he was king in the waning days of the 13th dynasty. His rule would end suddenly this year—1447 BCE.

As their work increased, the Hebrews responded to the added pressure by lashing out at Moseh. Their lack of trust and fidelity would become epidemic.

6:1 And then (*wa*) Yahowah (*YHWH*) said (*'amar*) to (*'el*) Moseh (*moseh*), ‘So now (*'atah*) you will see and understand (*ra'ah*) what (*'asher*) I will do (*'asah*) to (*la*) Pharaoh., because (*ki*) with a hand of power (*yod*) strong , heavy and firm (*hazaq*) he will grant freedom , releasing (*ya'sallehe*) them (*hem*) with a hand of power (*u'ba'yad*) strong, heavy and firm (*hazaq*) he will drive out and banish them (*ya'gorse'm*) from his land (*ma'eratz'u*).

Exodus 6:1

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עַתָּה תֵּרְאֶה	And Yahweh said to Moses, “Now you will
אֲשֶׁר אֶעֱשֶׂה לְפָרְעֹה כִּי בְיַד חֲזָקָה	see what I will do to Pharaoh, because
יִשְׁלַחֵם וּבְיַד חֲזָקָה יַגְרִשֵׁם מֵאֶרְצוֹ׃	and with a strong hand he will drive them
LEB OT RI	out from his land.” LEB

6:1 And Shehmaa said to Mooshe, you shall see what I will do to Phaaroo, for under Strong Hand he will let the go, and under Strong Hand he will driver them out of His land.

No DSS Verse

Yahuah has it covered, no matter if we are on a need to know basis. All we need to know is that Yahuah is always faithful and always right.

2And (*wa*) Eternal (*'elohym*) spoke (*dabar*) to (*'el*) Moseh, and (*wa*) said (*'amar*) to (*'el*) him (*hu*), 'I am (*'any*) Yahowah (*YHWH*).

Exodus 6:2

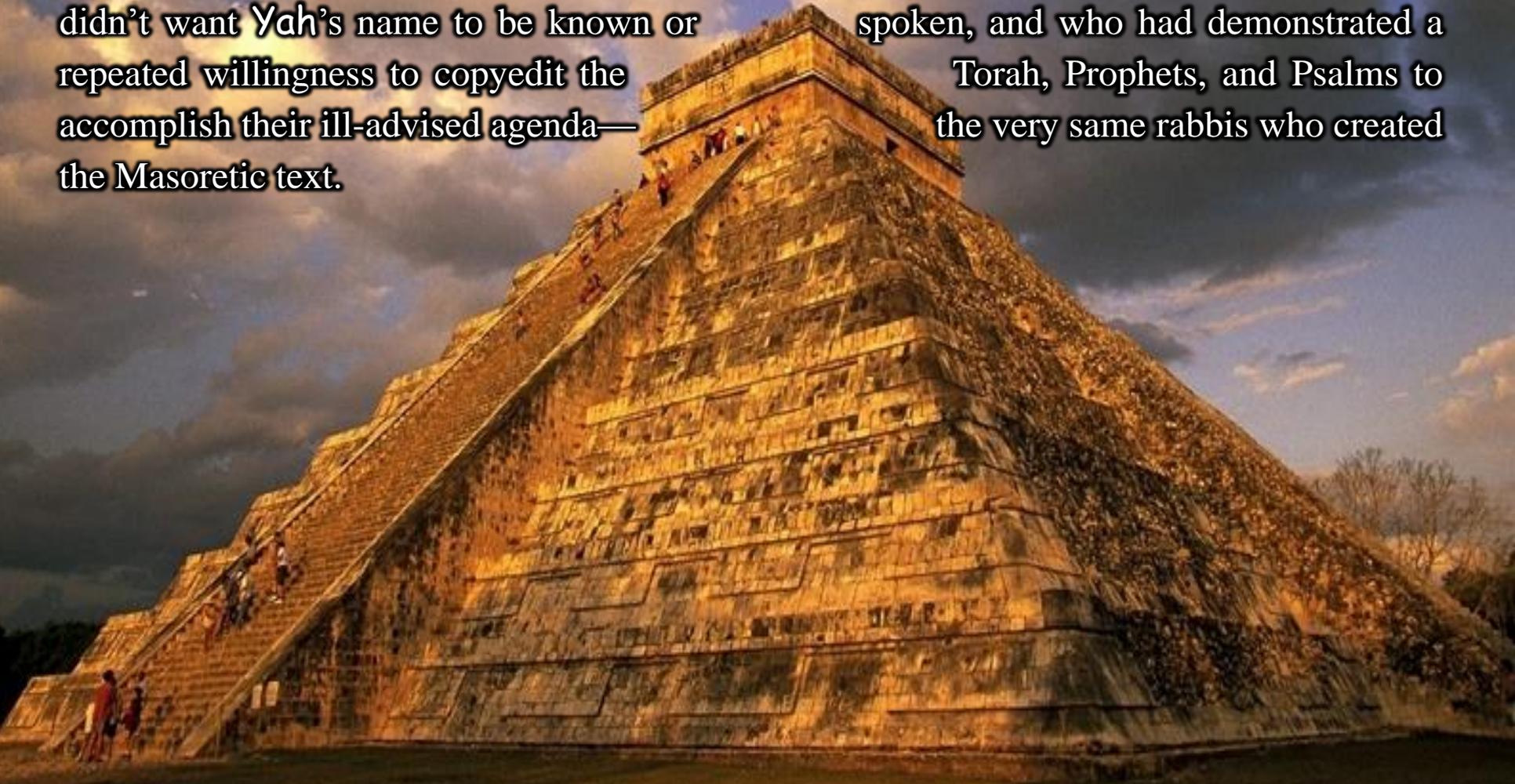
וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו
LEB OT RI | אֲנִי יְהוָה: |
And God spoke to Moses, and he said to him, "I am Yahweh. | LEB

2. And Shehmaa spoke further to Mooshe and said to him, I am Shehmaa.

No DSS verse

Once again Yahuah tells Mosha what His name is. He is telling Mosha, It's all there in My name and character. I can see the end from the start because I am eternal and I am the one that gives life and takes it. Such a powerfull statement to say that His name "says it all".

Yahuah has just told Moseh that Yahowah is His one and only name—the single and solitary name by which He wishes to be known for all time, by all people, and in all places. There would be no reason for Him to conceal it then or now. Moreover, without stating the alternative moniker, the statement is irrelevant at best and perhaps even contradictory. However, one would not have to look very far to find a group of religious clerics who didn't want Yah's name to be known or spoken, and who had demonstrated a repeated willingness to copyedit the Torah, Prophets, and Psalms to accomplish their ill-advised agenda—the very same rabbis who created the Masoretic text.



Speaking of a lack of trust, since there are only two words in the next verse which are extant in the Qumran scrolls, I'm not comfortable with the Masoretic's 11th-century CE rendering. At issue is whether *lo'*, meaning "no" or "not," actually appears in the text.

3. I was seen by (*ra'ah 'el* - appeared and became visible to) 'Abraham, to Yishaq, and to Ya'aqob as (*ba*) Eternal (*'el*) Almighty (*saday*). And (*wa*) My name (*shem*) Yahowah (*YHWH*) was [not (*lo'*)] known (*yada'*) to (*la*) them (*hem*).'

Exodus 6:3

וָאֵלֹא אֶל-אַבְרָהָם אֶל-יִצְחָק
וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי יְהוָה לֹא
נֹדַעְתִּי לָהֶם: | LEB OT RI | LEB

And I appeared to Abraham, to Isaac, and to Jacob as God Shaddai, but by my name Yahweh I was not known to them. |

[3 "And I appeared to Abraham, to Isaac, and to Jacob, as God Almighty; but by my name the Lord] I [was not known to] them. DDS

3. And I was envisioned unto Abraahm, and to Yesaahq, and to Yaaqob, as I Sheeddee, but by My name, I did not make Myself known to them.

Considering the fact that Yahowah's name is based upon *hayah*, the Hebrew word for "exists," it is interesting to note, that *lo'* (לֹא), meaning "not," is the inverse of His title '*el* (אֱל), (part of Eternal)". Also interesting, *ba* is almost always translated "in," rather than "as," so: *ba 'el shaday* literally means "in the almighty power of Eternal."

Looking again at the list of "scribal changes" where they took out Yahuah and put in Adonay, we see 7 verses in Genesis, thus making the accepted translation in Exodus 6:3 wrong. The name of Yahuah was known to them. But let's us look at these passages. It would also contradict the verse in Exodus 3:6 where Yah says:

Exo 3:6 Moreover he said, ^{H559} I ^{H595} am the Eternal ^{H430} of your father, ^{H1} the Eternal ^{H430} of Abraham, ^{H85} the Eternal ^{H430} of Isaac, ^{H3327} and the Eternal ^{H430} of Jacob. ^{H3290} And Moses ^{H4872} hid ^{H5641} his face; ^{H6440} for ^{H3588} he was afraid ^{H3372} to look ^{H4480} ^{H5027} upon ^{H413} The Almighty. ^{H430}

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 Soferim removed יהוה, and wrote in Adonay.
Bereshiyth [Genesis] 18:3,27,30,31,32; 19:18; 20:4.

Abraham during the S&G story is calling the messenger that came with the other two messengers, Yahuah. That is because Yahuah is speaking directly through the mouth of the messenger-It's like speaking to Yahuah.

Gen 18:3 And said,^{H559} **My Lord,**^{H136} if^{H518} now^{H4994} I have found^{H4672} favour^{H2580} in your sight,^{H5869} pass not away,^{H5674 H408} I pray you,^{H4994} from^{H4480} ^{H5921} your servant:^{H5650}

Gen 18:27 And Abraham^{H85} answered^{H6030} and said,^{H559} Behold^{H2009} now,^{H4994} I have taken upon^{H2974} me to speak^{H1696} unto^{H413} **the Lord,**^{H136} which^{H595} *am but* dust^{H6083} and ashes:^{H665}

Gen 18:30 And he said^{H559} *unto him,* Oh^{H4994} let not^{H408} **the Lord**^{H136} be angry,^{H2734} and I will speak:^{H1696} Peradventure^{H194} there shall thirty^{H7970} be found^{H4672} there.^{H8033} And he said,^{H559} I will not^{H3808} do^{H6213} *it,* if^{H518} I find^{H4672} thirty^{H7970} there.^{H8033}

Bereshiyth [Genesis] 18:31,32; 19:18; 20:4.

Gen 18:31 And he said,^{H559} Behold^{H2009} now,^{H4994} I have taken upon^{H2974} me to speak^{H1696} unto^{H413} **the Lord:**^{H136} Peradventure^{H194} there shall be twenty^{H6242} found^{H4672} there.^{H8033} And he said,^{H559} I will not^{H3808} destroy^{H7843} *it* for twenty's sake.^{H5668 H6242}

Gen 18:32 And he said,^{H559} Oh^{H4994} let not^{H408} **the Lord**^{H136} be angry,^{H2734} and I will speak^{H1696} yet^{H389} but this once:^{H6471} Peradventure^{H194} ten^{H6235} shall be found^{H4672} there.^{H8033} And he said,^{H559} I will not^{H3808} destroy^{H7843} *it* for ten's sake.^{H5668 H6235}

Gen 18:33 And **Yahuah**^{H3068} went his way,^{H1980} as soon as^{H834} he had left^{H3615} communing^{H1696} with^{H413} Abraham:^{H85} and Abraham^{H85} returned^{H7725} unto his place.^{H4725}

Gen 19:16 And while he lingered,^{H4102} the men^{H376} laid hold^{H2388} upon his hand,^{H3027} and upon the hand^{H3027} of his wife,^{H802} and upon the hand^{H3027} of his two^{H8147} daughters;^{H1323} **Yahuah**^{H3068} being merciful^{H2551} to^{H5921} him: and they brought him forth,^{H3318} and set^{H5117} him without^{H4480 H2351} the city.^{H5892}

Gen 19:17 And it came to pass,^{H1961} when they had brought them forth^{H3318 (H853)} abroad,^{H2351} that he said,^{H559} Escape^{H4422} for^{H5921} your life;^{H5315} look^{H5027} not^{H408} behind^{H310} you, neither^{H408} stay^{H5975} you in all^{H3605} the plain;^{H3603} escape^{H4422} to the mountain,^{H2022} lest^{H6435} you be consumed.^{H5595}

Gen 19:18 And Lot^{H3876} said^{H559} to^{H413} **them,** Oh,^{H4994} not^{H408} so, **my Lord:**^{H136}

Bereshiyth [Genesis] 20:4.

Gen 20:2 And Abraham^{H85} said^{H559} of^{H413} Sarah^{H8283} his wife,^{H802} She^{H1931} is my sister:^{H269} and Abimelech^{H40} king^{H4428} of Gerar^{H1642} sent,^{H7971} and took^{H3947} (H853) Sarah.^{H8283}

Gen 20:3 But God^{H430} came^{H935} to^{H413} Abimelech^{H40} in a dream^{H2472} by night,^{H3915} and said^{H559} to him, Behold,^{H2009} thou *art but* a dead man,^{H4191} for^{H5921} the woman^{H802} which^{H834} thou hast taken;^{H3947} for she^{H1931} is a man's^{H1167} wife.^{H1166}

Gen 20:4 But Abimelech^{H40} had not^{H3808} come near^{H7126} ^{H413} her: and he said,^{H559} **Lord,**^{H136} wilt thou slay^{H2026} also^{H1571} a righteous^{H6662} nation?^{H1471}

Did the Patriarchs Know Yahweh?

Exodus 6: 3 and its Relationship to the Four Documentary Hypothesis

RAYMOND F. SURBURG

www.ctsfw.net/media/pdfs/surburgpatriarchsyahweh.pdf

Explanations as to the True message Exodus 6:3 Did the children of Israel know Yahweh prior to Moses' 80th year of his life?

The answer is: Yes. Dr. Segal, an expert in the Hebrew language, author of *A Grammar of Mishnaic Hebrew* wrote: (speaking of the Documentary Hypothesis)

But the whole thesis, that according to **E** and **P** the name YHWH was unknown in the world till it was revealed to Moses, has no basis in fact. It is disproved by the name *Joshua* in **E**, by the name *Jochebed* in **J**, both names earlier than the alleged revelation of the name of YHIVH to Moses, and both containing the abbreviated element of the name YHWH usual in Hebrew Theophanous names. Also the patriarchal name of *Joseph* most probably contains this element. Moreover, it is incredible that those ancient Hebrew writers would have represented the patriarchs, who were undoubtedly in their estimation true worshippers of **Yah**, as ignorant of the true name of deity. There could have been no true worship of **Yah** without a knowledge of His true name, as it proved by the standing expression in the Bible for worship: "to call by the name of YHWH" (Gen. 5:26; 12:8)."

According to Exodus 6: 20 Amram and Yachebed were the parents, or possibly even earlier ancestors of Moses. Assuming that Yachebed was the mother of Moses, Moses' ,grandmother and grandfather must have known the name of YHWH in order to give their daughter the name Yachebed, a name whose first component is Yah, a shortened form of YHWH. The same situation obtained as far as the parents of Joshua (**Yahusha son of Nun**) are concerned, they also must have known YHWH, because they also gave their son a Theophanous name whose first element was the shortened form of Yahweh, namely, Yah. The linguistic argument should be a strong deterrent to interpreting Exodus 6 : 3 as a contradiction of Exodus 3 : 6.

Furthermore if Exodus 6: 3 records the first giving of the name YHWH it is very strange that this is not stated, because the phrase "I am YHWH" occurs more than **150** times in the **Tanak**. In chapter 6 of Exodus it occurs twice again (vs. 7-8) and in **12** other passages in the Book of Exodus. It is also found dozens of times in the Pentateuch in passages assigned by the Theory to **P** (including Lev-. **18-25**). But nowhere can the Phrase "I am YHWH mean the declaration of a new name. It is rather strange that in Exodus 6 : 3 **P** should be satisfied with just simply repeating the common stereotyped phrase without any indication whatever that this was the first revelation of the name. Since there is no such indication, it stands to reason that the phrase here in Exodus 6: 3 must be given the same meaning as in other passages in the Tanak.

According to the critical theory Yahweh was supposed not to be known to Israelites, but somehow Moses convinced the Israelites that they should believe in YHWH, a Deity completely unknown to them. However, this interpretation simply will not fit the true facts.

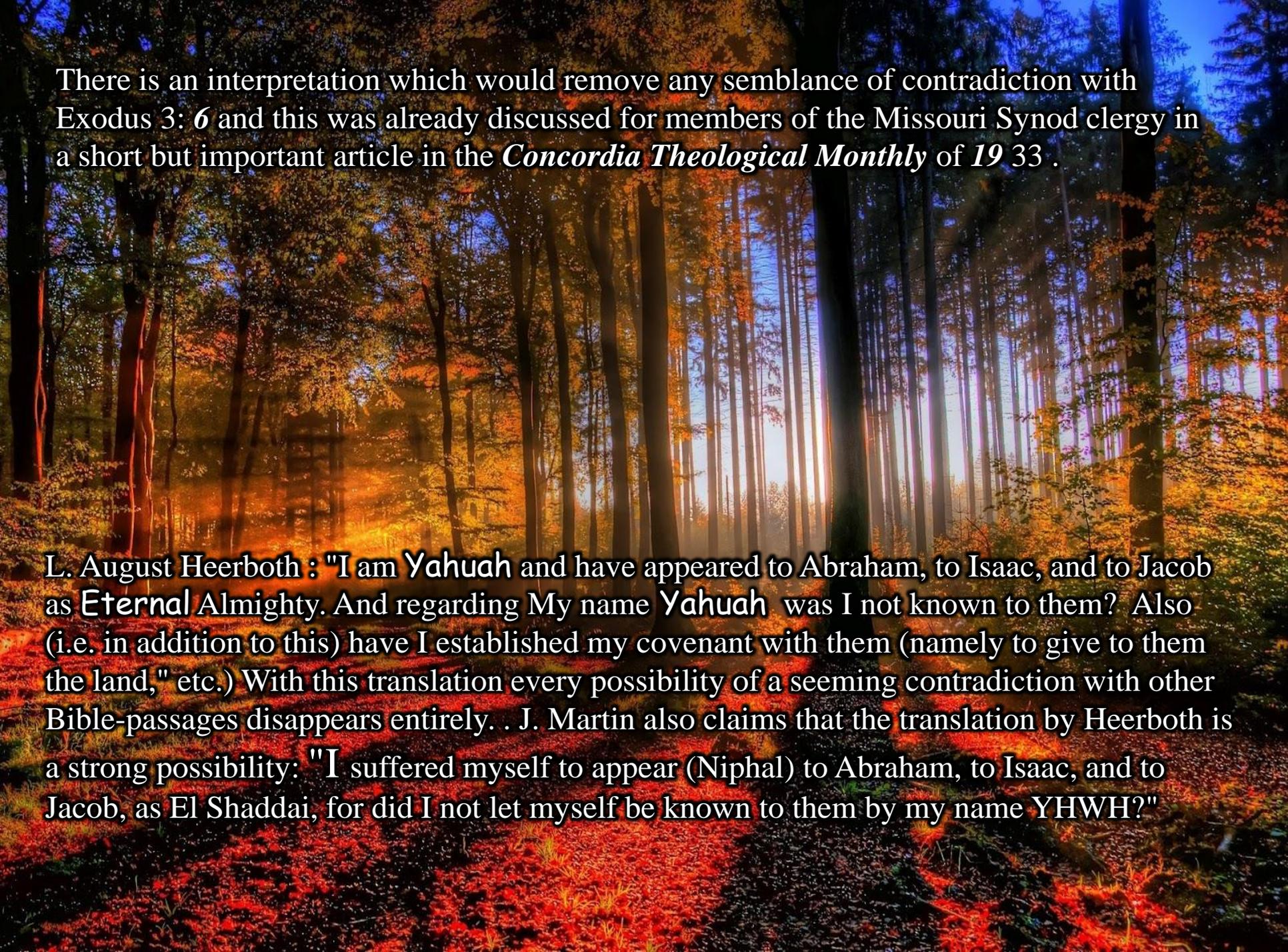
Thus it is stated in Exodus 3: 13, shortly after the first appearance of YHWH to Moses, (ch. 3: 1-10) then asked Yahuah, ...Eternal of your fathers has sent me to you;' and they say to me, 'What is His name?' Then what shall I tell them? Verse 14 reports: "Yah said to Moses, 'I am that I am.' Then you will speak to the Israelites, 'I am has sent me to you.'", "You tell the Israelites: Yahuah, the Eternal of your fathers, the Eternal of Abraham, of Isaac and Jacob has sent me to you. This is my name forever and by this I am remembered throughout all generations." Moses was to convene the elders of Israel and tell them: Yahuah, the Eternal of Abraham, Isaac and Jacob has appeared to him with this message, etc. If the people of his nation to whom Moses was to go did not know Yahweh, the message of Moses to the people would have made no sense for according to the critics' theory they did not know the name of YHWH. The facts, assumed in chapter 3: 13-22, were that the Israelites had been worshipping Yahweh and knew him. Otherwise for Moses to say YHWH has sent me would have had no meaning for a people unacquainted with him and carry no authority for believing Moses message of comfort that now YHWH was going to deliver them from the Egyptian bondage. Also Moshe was "testing the spirit as we all should do. Shatan can not claim to say the name of Yahuah!

The clear meaning of the text in these passages therefore means that the Israelites should know by personal experience that YHWH was a covenant **Eternal** who keeps his promises. When the phrase "you shall know that **I** am YHWH," occurs it has always this meaning that people, either Israelites or their neighbors and often their enemies should know and learn by personal experience that YHWH is **someone** who keeps His threats as well as promises.

Various solutions for what appears as a problem in Ex. 6: 2, 3 have been proposed, all of which would resolve the alleged difficulty that some scholars would find in these two verses. One reasonable suggestion has been made. It is that the negative particle "lo" which appears before the verb "know" is a transcriptional error for the emphatic particle "lu" which involves one letter, u for o. Then the translation of Exodus 6: 2, 3 would be: "And **Eternal** said to Moses, **"I am Yahuah. I appeared to Abraham, to Isaac, and to Jacob as **Eternal** Almighty (shaddah), and verily, by My name Yahweh I did make myself known to them."**

Professor Martin claims that never in the history of exegesis have critical scholars insisted on the importance of one letter or stressed one verse, even to the exclusion of a large body of testimony to support a theory that they are loathe to surrender and admit that in the 18th century some erroneous conclusions were drawn by Witter, Astruc, Eichhorn and many others which today simply will not stand up in the light of various types of evidence.

When scholars became aware that Exodus 6: 2, 3 was in conflict with the immediate context and with all of Genesis they should have become suspicious of the rendering of this passage and in the interest of the general assumption that a writer purports to write intelligently and logically there should at least have been an attempt made to straighten out the difficulty. But critical scholars were more concerned to depict the Bible as a human and fallible book, which was a distinct thrust of the age of rationalism to demote the divine character of the Scriptures and ascribe to it a fallible humanity.



There is an interpretation which would remove any semblance of contradiction with Exodus 3: 6 and this was already discussed for members of the Missouri Synod clergy in a short but important article in the *Concordia Theological Monthly* of 19 33 .

L. August Heerboth : "I am **Yahuah** and have appeared to Abraham, to Isaac, and to Jacob as **Eternal Almighty**. And regarding My name **Yahuah** was I not known to them? Also (i.e. in addition to this) have I established my covenant with them (namely to give to them the land," etc.) With this translation every possibility of a seeming contradiction with other Bible-passages disappears entirely. . J. Martin also claims that the translation by Heerboth is a strong possibility: "I suffered myself to appear (Niphal) to Abraham, to Isaac, and to Jacob, as El Shaddai, for did I not let myself be known to them by my name YHWH?"

The rendering of Heerboth and Martin is in harmony with Semitic usage. Martin claims that there is additional support grammatically in favor of this rendering which the context especially supplies.

In the NT Exodus 3: 6 is quoted by Yahusha to support the idea that the **Almighty** of Yahusha is not a Deity of the dead but of the living. In proof of this position Yahusha quoted Exodus 3 : 6, (Mark. 12:26, Matt. 22: 32, Luke 20: 37) a passage that is suspect and supposedly wrong. Strangely enough, Exodus 6:3 is never quoted in the New Testament.

In the Book of Acts, Stephen also stated that Yahweh appeared to Moses and said: "I am the **Almighty** of your father, the **Almighty** of Abraham, and Isaac and Jacob." (Acts 7: 32) The passage that supposedly has the wrong interpretation is the one Yahusha , Stephen and also Peter (Acts 3: 13) quoted as evidence that the true Yahuah from the very beginning of patriarchal history had manifested Himself to and was known by Abraham, Isaac and Jacob.

Act 7:35 This^{G5126} Moses^{G3475} whom^{G3739} they refused,^{G720} saying,^{G2036} Who^{G5101} made^{G2525} thee^{G4571} a ruler^{G758} and^{G2532} a judge?^{G1348} the same^{G5126} did Yahuah^{G2316} send^{G649} *to be* a ruler^{G758} and^{G2532} a deliverer^{G3086} by^{G1722} the hand^{G5495} of the angel^{G32} which appeared^{G3700} to him^{G846} in^{G1722} the^{G3588} bush.^{G942}

As a side note, may we also point out that the bush was not burning. Maybe the whole story is that a messenger was speaking from the bush to point Mosha to the mountain that was about to become inflamed.

Now we offer up proof not only did the ancestors know the name of Yahuah before the Exodus but as early as 5,000 BC they began to reject it!.



I now offer as concrete proof that the Name **אֵלֹהִים** was being spoken out loud before 5000BC. With the birth of Enosh, man began to profane His name. But you would never see this in the English King James or most other English bible unless you looked up the Hebrew.

Gen 4:26 And to Seth, ^{H8352} to him^{H1934} also^{H1571} there was born^{H3205} a son; ^{H1121} and he called^{H7121} (^{H853}) his name^{H8034} Enos; ^{H583} then^{H227} **began**^{H2490} men to call^{H7121} upon the name^{H8034} of the LORD **hw**^{H3068}.

From our
Name Him to
Claim Him
series

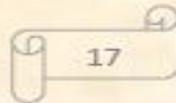
Part 3
The
Tetragrammaton

Wicked or
Set Apart

Which came
first

חָלַל

Strong's H2490 Chalal is not "began". It means to profane. To defile, pollute, desecrate, to make common, violate the honor of, to violate a covenant, to be weak or sick. So at this point in time men started the downhill slide, became polluted in spirit and started to make Yahuah's name of no



consequence.

Interestingly, the International Standard Version got it right this time.

(ISV) Seth also fathered a son, whom he named Enosh. At that time, profaning the name of the LORD began.

The Targum of Jonathan says:

Quote:

And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, ~~The Lord~~ Yahuah hath given me another son instead of Habel whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. **That was the generation in whose days they began to err, and to**

make themselves idols, and surnamed their idols by the name of the Word of the Lord.

(read Baal)

The Targum of Onkelos says:

Quote:

And Adam knew yet his wife, and she bare a son, and called his name Sheth; Because, said she, ~~the Lord~~ Yahuah hath given me another son instead of Habel, whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. **Then in his days the sons of men desisted (or forbore) from praying in the name of ~~the Lord~~ Yahuah.**

Here's Rabbi Maimonides (Rambam) on the subject of idolatry(☹ Not a fan of his, but there are nuggets everywhere) Born 1135CE

"In the days of Enos the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish, and Enos himself was (one) of them that erred....And in process of time there stood up false prophets among the sons of Adam, which said that ~~God~~ The Everlasting had commanded and said unto them, Worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women, and children may worship it.

And the false prophet showed them the image which he had feigned out of his own heart, and said it was the image of such a star, which was made known unto him by prophecy. And they began after this manner to make images in temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, etc. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not."

English (KJV)		Strong's	Root Form (Hebrew)	Tense
And to Seth,	PRE	H8352	שֵׁת <i>sheth</i>	
to him	PRE	H1931	הוּא <i>huw'</i>	
also there was born	PRE	H3205	יָלַד <i>yalad</i>	TENSE
a son;	PRE	H1121	בֶּן <i>ben</i>	
and he called	PRE	H7121	קָרָא <i>qara'</i>	TENSE
his name	PRE	H8034	שֵׁם <i>shem</i>	
Enos:		H583	אֱנוֹשׁ <i>Enowsh</i>	
then began men	PRE	H2490	חָלַל <i>chalal</i>	TENSE
to call	PRE	H7121	קָרָא <i>qara'</i>	TENSE
upon the name	PRE	H8034	שֵׁם <i>shem</i>	
of the LORD.	PRE	H3068	יְהוָה <i>Yehovah</i>	

Strong's H2490 - chalal

חָלַל

Transliteration	Pronunciation
chalal	khā-lal' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [compare חָלַל (H2470)]
TWOT Reference	
660,661	
Outline of Biblical Usage	
1) to profane, defile, pollute, desecrate, begin <ul style="list-style-type: none"> a) (Niphat) <ul style="list-style-type: none"> 1) to profane oneself, defile oneself, pollute oneself <ul style="list-style-type: none"> a) ritually b) sexually 2) to be polluted, be defiled b) (Piel) <ul style="list-style-type: none"> 1) to profane, make common, defile, pollute 2) to violate the honour of, dishonour 3) to violate (a covenant) 4) to treat as common c) (Pu'al) to profane (name of God) d) (Hiphil) <ul style="list-style-type: none"> 1) to let be profaned 2) to begin e) (Hophal) to be begun 	
2) to wound (fatally), bore through, pierce, bore <ul style="list-style-type: none"> a) (Qal) to pierce b) (Pu'al) to be slain c) (Po'el) to wound, pierce d) (Poal) to be wounded 	
3) (Piel) to play the flute or pipe	

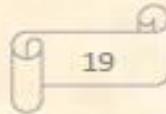
Gen 4:26 And to Seth,^{H8352} to him^{H1931} also^{H1571} there was born^{H3205} a son;^{H1121} and he called^{H7121} (^{H853}) his name^{H8034} Enos:^{H583} then^{H227} began^{H2490} men to call^{H7121} upon the name^{H8034} of the LORD **יְהוָה**.^{H3068}

This is the last verse of the 4th chapter and it does not make any sense to say at this late date that mankind, finally started to call on Yahuah's name. Adam called on Him from the very start, but it does make sense that it was about the time that Cain's side of the family started to serve shatan and their own egos and turned away from Yahuah.

From Darby Commentary:

****Darby Only Knows The Most High's Name As-Jehovah**** The men in those ancient days would not have said Jehovah- there is no "J" in Hebrew or Greek or Latin for that matter.**

“Seth, set up, and men calling on the name of God in relationship with them, that is, on Jehovah. Driven from the presence of God, Cain seeks, in the importance of his family, in the arts and the enjoyments of life, temporal consolation, and tries to render the world, where God had sent him forth as a vagabond, a settled abode and as agreeable as possible, far from God. Sin has here the character of forgetfulness of all that had passed in the history of



man; of hatred against grace and against him who was the object and vessel of it; of pride and indifference; and then despair, which seeks comfort in worldliness. “

Note #1

Nod is "vagabond." God had made him Nod; and he settles himself, calls "the land after his own name," or at least his son's name, as an inheritance, and embellishes his city with arts and the delights of music — a remarkable picture.

So Cain does what most people are doing today. He raised his family to live for the day and seek the pleasures of entertainment and forget we have an Eternal Father. His family spread this lifestyle everywhere they went. And it was| effective!

The facilitating act of the Covenant is Yahuah standing up for us so that we would be able stand with Him.

“And also (*wag am*), I established (*quwm* – stood upright on behalf of) My Covenant Relationship (*beryth* – pledge, familial alliance, family agreement, and marriage vow) with (*‘eth* – near and among) them, to (*lo*) give (*natan* – grant, deliver, and bestow to) them the land (*‘erets* – region) of (*‘eth* – associated with) Kan’an (*kan’an* – to subdue, subjugate, and humble), in whose (*ba ‘eth ‘asher*) land (*‘erets* – realm) they had lived (*guwr*) as foreigners (*magowr* – illegal aliens). (*Shemowth* / Names / Exodus 6:4

Exodus 6:4

וְגַם הִקְמַתִּי אֶת־בְּרִיתִי אִתְּם לָתֵת
לָהֶם אֶת־אֶרֶץ כְּנָעַן אֶת אֶרֶץ מְגֻרֵיהֶם
אֲשֶׁר־גָּרוּ בָּהּ: | LEB OT RI

And I *not only* established my covenant with them to give to them the land of Canaan, the land of their sojournings, in which they dwelt as aliens, | LEB

4 And [I have also] e[stablished my covenant with them, to give them the land of Canaan, the land] in which they sojourned. DSS

4. And I also established My covenant with them, to give them the land of Kanaan, the land of their sojournings, in which they sojourned. SP

Moreover (*gam*), I (*'any*) heard (*shama* – received the news of, listened to and understood) the painful groaning (*na'aqah* – moaning) of the Children (*ben* – sons) of Yisra'el, whom (*'asher*) the Egyptians (*mitsraym* – the crucible) have enslaved (*'abad* – reduced to servitude). And I remembered (*zakar*) our Covenant Relationship (*beryth* – familial association based upon marriage and home).”
 (*Shemowth* / Names / Exodus 6:5)

Exodus 6:5

<p>וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבֹדִים אֹתָם וְאֶזְכֹּר אֶת־בְּרִיתִי: LEB OT RI</p>	<p>but also I myself heard the groaning of the Israelites, whom the Egyptians are making to work, and I remembered my covenant. LEB</p>
--	--

5 And moreover, I have heard the groaning of [the children of Israel, because the E]g[yptian]s [k]eep them in [bo]ndage; and I have remembered my covenant DSS.

5. And furthermore I have heard the groaning of the Sons of Yishraael, because the Missrems are holding them in bondage SP..... **this starts 6 “and I will remember My covenant.”



Confirming that the Exodus serves as the historic model for the redemption of all mankind, we read:

6And also (*wag am*), I established (*quwm* - stood upright on behalf of) My Covenant Relationship (*beriyth* - pledge, familial alliance, agreement, and marriage vow) with ('*eth* - near and among) them, to (*lo*) give (*nathan* - grant, deliver, and bestow to) them the land ('*erets* - region) of ('*eth* - associated with) Kan'an (*kan'an* - to subdue, subjugate, and humble), in whose (*ba 'eth 'asher*) land ('*erets* - realm) they had lived (*guwr*) as foreigners (*magowr* - illegal aliens). Moreover (*gam*), I ('*any*) heard (*sama'* - received the news of, listened to and understood) the painful groaning (*na'aqah* - moaning) of the Children (*ben* - sons) of Yisra'el, whom ('*asher*) the Egyptians (*misraym* - the crucible) have enslaved ('*abad* - reduced to servitude). And I remembered (*zakar*) our Covenant Relationship (*beriyth* - familial association based upon marriage and home). "So therefore (*la ken*), say ('*amar*) to (*la*) the children (*ben*) of Yisra'el (*Yisra'el* - individuals who engage and endure with God), 'I am ('*any*) Yahowah (יהוה), and (*wa*) I will descend, extending Myself to serve you, by bringing you out (*yatsa'*) accordingly ('*eth*) from (*min*) being under (*thachath*) the burden of forced labor (*cabalah*) in the Crucible of Egypt (*Mitsraym* - serving as a metaphor for human religious, political, economic, and military oppression and divine judgment).

6. Therefore say to the children of Yasharal, I am Yahuah, I will bring you out from under the burden bearing labor of Mitzryim. I will free and rescue you from your labor. I will redeem and buy you back with an outstretched arm and with a magnitude of judgements resulting in punishment.

Exodus 6:6

לֵכֵן אֲמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה
וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלַת מִצְרַיִם
וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדָתָם וְגִאֲלֹתִי
אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ וּבְשִׁפְטִים גְּדֹלִים:
LEB OT RI |

Therefore say to *the Israelites*, 'I am Yahweh, and I will bring you out from under the forced labor of Egypt, and I will deliver you from their slavery, and I will redeem you with an outstretched arm and with great punishments. | LEB

6 Therefore say to the children of Israel, 'I am the Lord, [and] I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an [outstret]ched arm, and with great judgments.DSS

6. And I will remember My Covenant, therefore say to the sons of Yishraael, am Shehmaa, and I will bring you out from under the burdens of the Missrems, and I will deliver you from their bondage. I will also redeem you with an outstreached arm and with great judgments. SP

7. Then I will take you **את** as a possession as my paternal kin and I will come to exist as your Almighty and you will know (yada) and possess the information that I Yahuah your Almighty who brought **את** you out from under the burden bearing labor of Mitrayim.

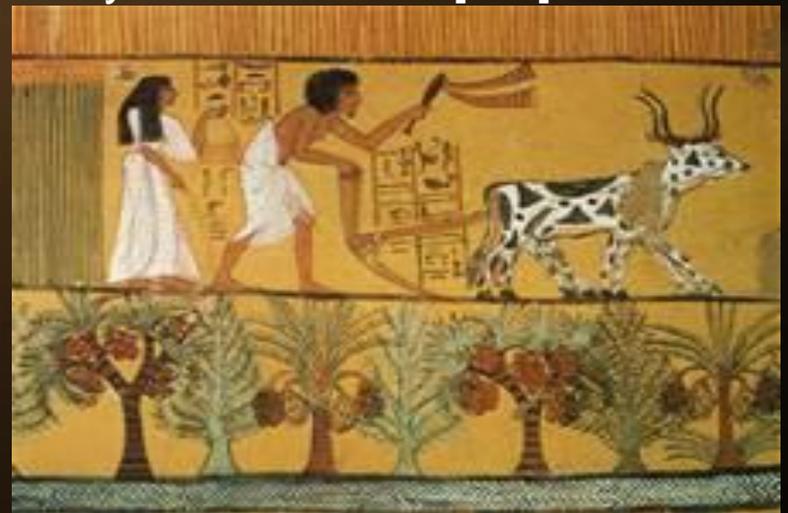
Exodus 6:7

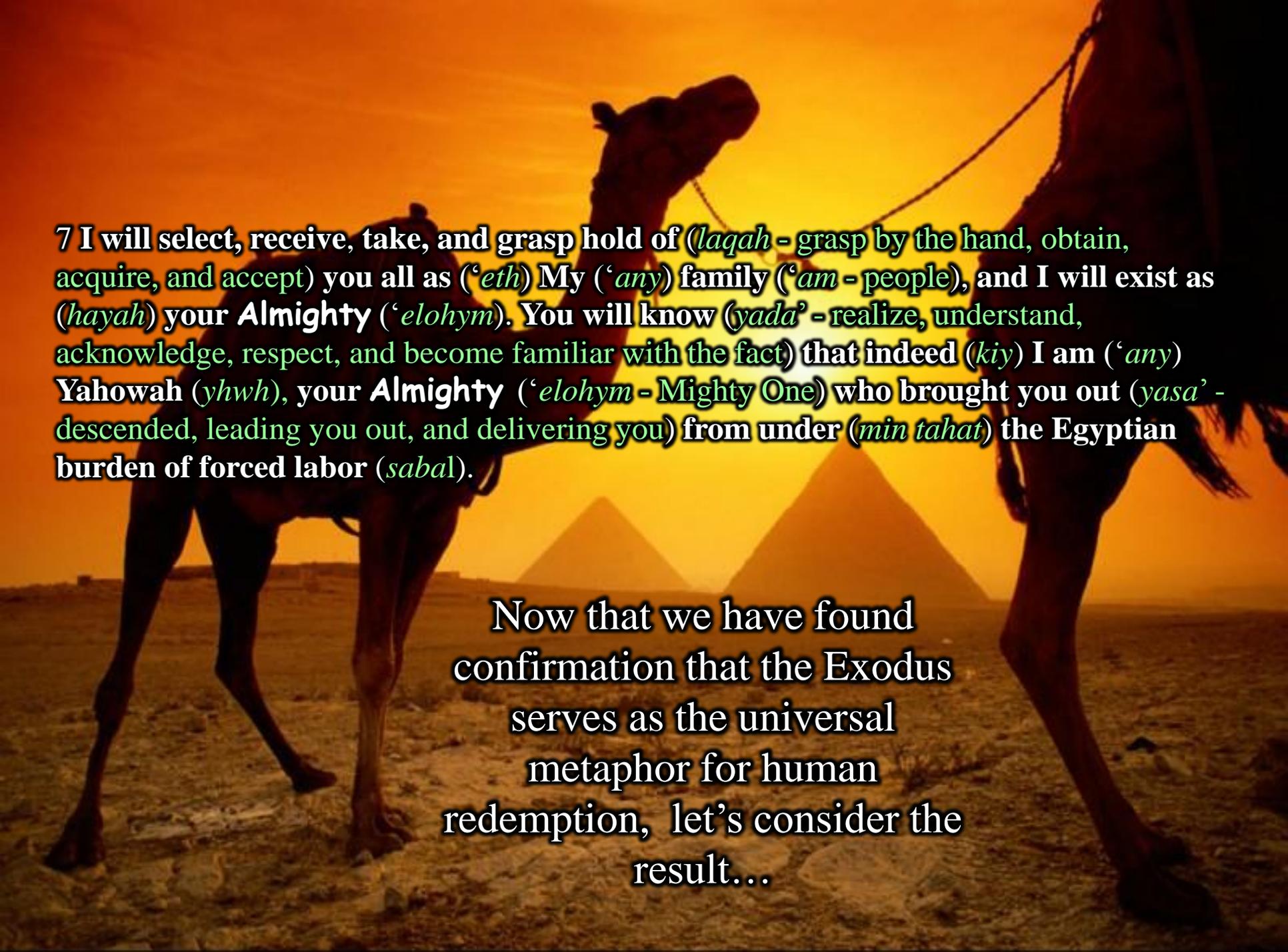
וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם
לְאֱלֹהִים וְיָדַעְתֶּם כִּי אֲנִי יְהוָה
אֲלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִמִּצְרַיִם
LEB OT RI | סְבָלוֹת מִצְרַיִם: | LEB

And I will take you as my people, and I will be your God, and you will know that I am Yahweh your God, who brought you out from under the forced labor of Egypt.

7 And I will take you for my people, and I will be your God; and you shall know that I am the Lord your God, who delivers you from under [the] burdens of the Egyptians. DSS

7. And I will take you to Me for a people, and I will be to you an Eloowwem. And you shall know that I am Shehmaa your Eloowwem.
And I will bring you out from under the burdens of the Missrems.



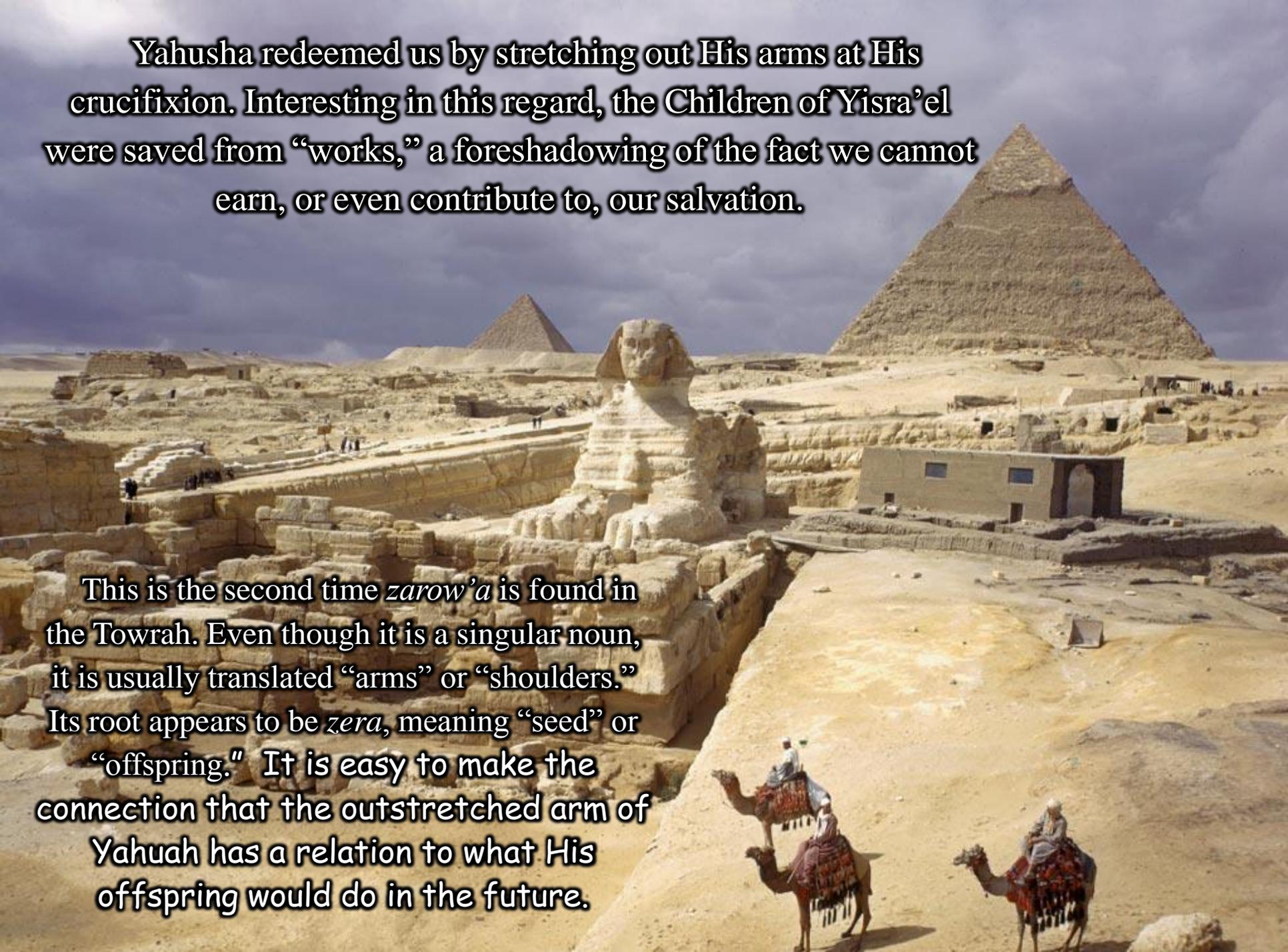


7 I will select, receive, take, and grasp hold of (*laqah* - grasp by the hand, obtain, acquire, and accept) you all as ('*eth*) My ('*any*) family ('*am* - people), and I will exist as (*hayah*) your **Almighty** ('*elohym*). You will know (*yada'* - realize, understand, acknowledge, respect, and become familiar with the fact) that indeed (*kiy*) I am ('*any*) **Yahowah** (*yhwh*), your **Almighty** ('*elohym* - **Mighty One**) who brought you out (*yasa'* - descended, leading you out, and delivering you) from under (*min tahat*) the Egyptian burden of forced labor (*sabal*).

Now that we have found confirmation that the Exodus serves as the universal metaphor for human redemption, let's consider the result...

Yahusha redeemed us by stretching out His arms at His crucifixion. Interesting in this regard, the Children of Yisra'el were saved from “works,” a foreshadowing of the fact we cannot earn, or even contribute to, our salvation.

This is the second time *zarow'a* is found in the Towrah. Even though it is a singular noun, it is usually translated “arms” or “shoulders.” Its root appears to be *zera*, meaning “seed” or “offspring.” It is easy to make the connection that the outstretched arm of Yahuah has a relation to what His offspring would do in the future.



The third use of zarow'a is found in Shemowth 15:16. The discussion begins, as do the others, talking about redemption: **“In Your mercy (loving kindness and favor) You have guided and led the family whom You have redeemed (ga'al). You have guided and sustained (nahal) them by your strength and might into The Almighty's Set-Apart abode (place where shepherds and their flocks dwell).”** (Shemowth / Names / Exodus 15:13)

Within this context of redemption and living with Yah, Moseh revealed: **“By the greatness and magnitude (gadowl) of Your out stretched arm and offspring (zarow'a), they [the Lord/Ba'al serving adversaries] will be silenced like a stone. Now and forever) **passes over** the family of Yahowah , eternally **passing over** the family whom You acquired by purchasing them in a redemptive act.”** (Shemowth / Names / Exodus 15:16)



8. Then I will bring **את** you in the direction of the land that I will cause to be lifted up and carry **את** with a strong arm I give and present to you **את** in the direction of Abraham, Isaac and Ya'aqob. And I will present it to you as a gift and **את** it to you as a possession. I am Yahuah.

Exodus 6:8

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר
נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם
לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם
מִוִּרְשָׁה אֲנִי יְהוָה: | LEB
LEB OT RI |

And I will bring you to the land that I
swore to give to Abraham, to Isaac, and to
Jacob, and I will give it to you as a
possession. I am Yahweh.” | LEB

8 And I will bring you to the land which I swore ****** to give to Abraham, to Isaac, **[and]** to **[J]**acob and I will give it to you for a possession; I am the Lord.’ ” DSS **** LXX** with an uplifted hand******

8. And I will bring you to the land which I swore to give to Abraahm, to Yesaahg, and to Yaaqob. And I will give it to you for a possession, I am Shemaa. SP

As with any loving father, **Yah** wants to hold His family in His arms, grasp His children by the hand, and lead them from harm's way. Yahowah's purpose is to establish a loving family.

9Then Moseh spoke (*dabar* - communicated these words) in the same manner (as Yah) (*ken* - accurately and honestly) to ('*el*) the Children (*ben* - sons) of Yisra'el, but they did not (*lo'*) listen (*sama'* - pay attention) to Moseh because of (*min*) the **impatience and absence** and of (*qoser* - their discouraged despondency over the lack of) the Spirit (*ruwach*) and their hard, cruel, and unyielding (*qaseh*) work ('*abodah* - labor, duties, deeds, and slavery).

Exodus 6:9

וַיְדַבֵּר מֹשֶׁה בֶּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקְצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה: | LEB OT RI | work. | LEB

And Moses spoke thus to *the Israelites*, but they did not listen to Moses, because of *discouragement* and because of hard work. | LEB

9 And Moses s[**po**k]e thus to the children of Israel; but they did not listen to Moses because of their discouragement and cruel bondage. DSS

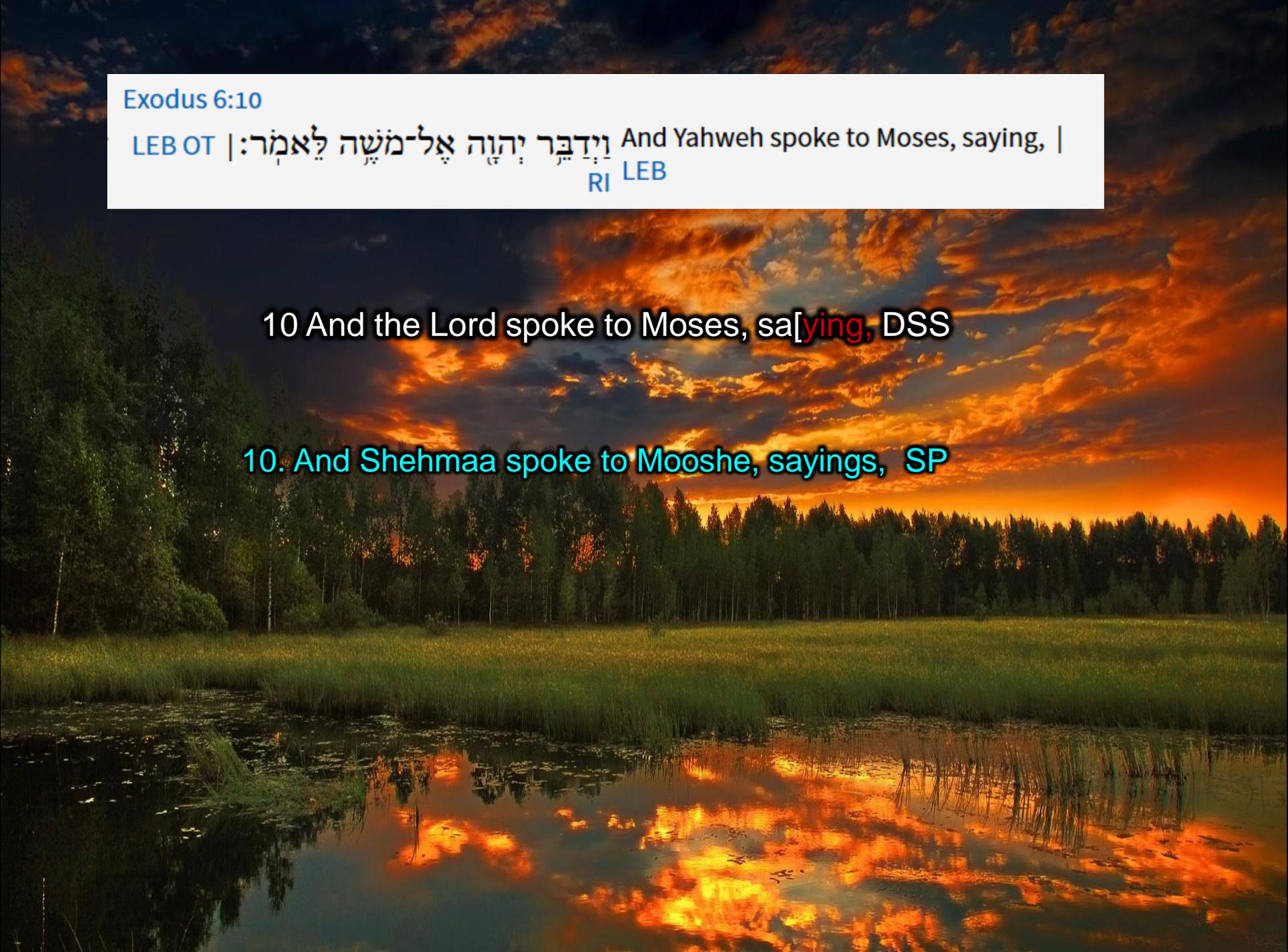
9. And Mooshe spoke thus to the Sons of Yishraael, but they did not listen to Mooshe on account of depression of spirit and cruel bondage 9a And they said to Mooshe, please get rid of us and we will work for the Missrems. Because it is better for us to work for the Missrems that if we might die in the desert.** SP

Exodus 6:10

LEB OT | וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: | And Yahweh spoke to Moses, saying, |
RI LEB

10 And the Lord spoke to Moses, sa[ying], DSS

10. And Shehmaa spoke to Mooshe, sayings, SP



11. Go speak to the Pharaoh, the king of Mitsrayim and let him grant freedom to the **את** children of Yahsharal from his land.

Exodus 6:11

בָּא דַבֵּר אֶל-פַּרְעֹה מֶלֶךְ מִצְרַיִם וְיִשְׁלַח אֶת-בְּנֵי-יִשְׂרָאֵל מֵאֶרְצוֹ: "Go, speak to Pharaoh, the king of Egypt, and let him release *the Israelites* from his land." | LEB
OT RI

11 "Go in, speak t]o [Pharaoh king of Egypt, that he might let the children of Israe]l [go out of his land. DSS

11. Go, speak to Phaaroo king of Missrem that he let the Sons of Yishraael go out of his land. SP



Did we ever notice before how much complaining Moshe did? Not quite the Charlie Heston image we have in our heads.

12 Then Mosha said in front of Yahuah, saying "Look, the sons of Yahsharal do not listen or pay attention to me- how will the Pharaoh since I am of uncircumcised lips?

Exodus 6:12

וַיְדַבֵּר מֹשֶׁה לִפְנֵי יְהוָה לֵאמֹר הֲזֵן בְּנֵי-יִשְׂרָאֵל לֹא-שָׁמְעוּ אֵלַי וְאִיךָ יִשְׁמְעֵנִי פִרְעֹה וְאֲנִי עֵרֶל שְׁפָתַיִם׃ | LEB OT RI

And Moses spoke *before* Yahweh, saying, "Look, *the Israelites* do not listen to me, and how will Pharaoh listen to me, since I am a poor speaker?" | LEB

12 And Moses spoke before the Lord, saying, "Behold, the children of] Isra[el have not listened to me; how then shall Pharaoh hear me, for my speech is faltering?" DSS

12. And Mooshe spoke before Shehmaa, saying, Behold, the Sons of Yshraael have not listened to me. And how will Phaaroo listened to me. And how will Phaaroo listen to me, for I have blocked lips. SP



13. Then Yahuah spoke to Mosha and to Aaron and He directed them to go to the sons of Yahsharal and to the Pharaoh, the king of Mitsrayim to bring out the **את** children of Yahsharal out from the land of Mitsrayim.

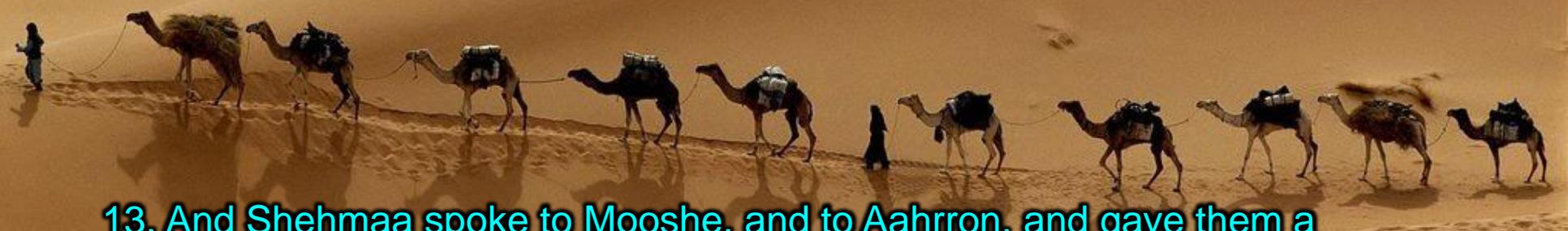
Exodus 6:13

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן
וַיִּצְוֵם אֶל-בְּנֵי יִשְׂרָאֵל וְאֶל-פַּרְעֹה מֶלֶךְ
מִצְרָיִם לְהוֹצִיא אֶת-בְּנֵי-יִשְׂרָאֵל
מֵאֶרֶץ מִצְרָיִם: | LEB OT RI

And Yahweh spoke to Moses and to Aaron, and he commanded them to go to the Israelites and to Pharaoh, the king of Egypt, to bring the Israelites out from the land of Egypt. | LEB

13 And] the Lord [spoke to Moses and to Aaron, and gave them a charge to the children of Israe]] and to [Pharaoh kin]g of Egy[pt, to bring the children of Israel out of the land of Egypt.] DSS

13. And Shehmaa spoke to Mooshe, and to Aahrron, and gave them a charge to the Sons of Yishraael and to Phaaroo King of Missrem, to bring the Sons of Yishraael out of the land of Missrem.



14. These are the heads of their families. The sons of Ruben (Behold a son) the first born of Yahshal, Enoch-(dedicated), and Pallu (distinguished) , Hezron (surrounded by a wall) and Carmi (my vineyard). These are the tribes of Ruben.

Put together we have "Behold a son, dedicated, distinguished surrounded by a wall, my vineyard."

Exodus 6:14

אֵלֶּה רְאֵשֵׁי בֵּית־אֲבוֹתָם בְּנֵי רְאוּבֵן
בְּכֹר יִשְׂרָאֵל חֲנוּךְ וּפְלוּא חֶצְרוֹן

וְכַרְמֵי אֵלֶּה מְשֻׁפָּחַת רְאוּבֵן: | LEB OT
RI

These are the heads of their *families*. The sons of Reuben, the firstborn of Israel, are Enoch and Pallu, Hezron and Carmi.

These are the clans of Reuben. | LEB

[14 These are the heads of their fathers' households. The sons of Reuben the firstborn of Israel: [Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben.] DSS

14. And these are the elders of their fathers' households. The sons of Reh'ooben, Yishraael's firstborn, Ihnoke, and Feeloo, Ihsrone, and Karmee. These are the families for Reh'ooben. SP

15. And the sons of Simeon (heard), are Yamual (day of Yah) and Yamin (right hand) and Ohad (united) and Yakin (He will establish) and Zohar (whiteness) and Shaul (to ask about) the son of the Canaanitess.

All together: Heard, day of Yah, right hand united - He will establish whiteness to ask about.

Exodus 6:15

וּבְנֵי שִׁמְעוֹן יְמוּאֵל וַיָּמִין וְאֶהָד וַיָּכִין וְצֹהַר וְשָׂאוּל בֶּן־הַכְּנַעֲנִית אֵלֶּה
And the sons of Simeon are Jemuel and Jamin and Ohad and Jakin and Zohar and Shaul the son of the Canaanitess.
מִשְׁפַּחַת שִׁמְעוֹן: | LEB OT RI | These are the clans of Simeon. | LEB

15 And the sons of Sim[eo]n: Jemu[el, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanite woman; th]ese are the families of Simeon. DSS

15. And the sons of Shehmoon, Yaamoowwel, and Yaamen, and 'Ahadd, and Yaaken, and Saahr, and Shaa'ol, the son of a Kaananet woman. These are the families of Shehmoon.

16. These are the names of the sons of Levi (joined to) according to their genealogies: Gershon (exile) and Kohath (assembly) and Merari (bitter-unhappy) and the years of the life of Levi were 137 years.

All together: Joined to exile assembly bitter and unhappy

Exodus 6:16

וְאֵלֶּה שְׁמוֹת בְּנֵי-לֵוִי לְתֹלְדוֹתָם גֶּרְשׁוֹן	And these are the names of the sons of
וְקָהָת וּמְרָרִי וּשְׁנֵי חַיֵּי לֵוִי שִׁבְעַ	Levi according to their genealogies:
וּשְׁלֹשִׁים וּמֵאָת שָׁנָה:	Gershon and Kohath and Merari, and the
	years of the life of Levi were one hundred
	and thirty-seven years. LEB

16 And these [e are the names of the sons of Levi according to their generations: Gershon, and Kohath,] and Merari [i;] and the length of Levi's life [was a hundred thirty-]seven [years. DSS

16. And these are the names of the sons of Libee according to their generations. Girshone,.... Qat, and Mehraaree. And the length of Libee's life was one hundred and thirty- seven years. SP

17. The sons of Gershon (exile) are Libni (white) and Shimei (renowned) according to their clans.

All together: exile white renowned

Exodus 6:17

בְּנֵי גֵרְשֹׁן לִבְנֵי וְשִׁמְעִי לְמִשְׁפְּחֹתָם: | The sons of Gershon are Libni and Shimei according to their clans. | LEB
LEB OT RI

17 The sons of Gershon: Libni and Shimei,] according to [their] famili[es. DSS

17. And the sons of Girshone, Libnee, and Shama'ee, according to their families. SP

18. The sons of Kohath (assembly) are Amram (exalted people) and Izhar (shining oil) and Hebron (association) and Uzziel (my strength is the Almighty) and the years of Kohath were 133 years.

Assembly of exalted people shining oil. Association with my strength is the Almighty.

18 And the son]s of Kohath: [Amram, and Izhar, and Hebron, and Uzziel; and length of Kohath's life was a hundred thirty-three years. DSS

18. And the sons of Qat, 'Aamraam, and Yassaahr,.... Eebrone, and 'Azzeel. And the length of Qat's life was 133 years. SP

Exodus 6:18

וּבְנֵי קֹהַת עֲמָרָם וְיִצְחָר וְחֶבְרֹן
וְעֻזִּיאֵל וְשָׁנִי חַיֵּי קֹהַת שָׁלֹשׁ וּשְׁלֹשִׁים
וּמֵאָת שָׁנָה: | LEB OT RI | And the sons of Kohath are Amram and Izhar and Hebron and Uzziel, and the years of the life of Kohath were one hundred and thirty-three years. | LEB

19. The sons of Merari (Bitter-unhappy) are Mahli (sick) and Mushi (yielding). These are the clans of the Levites according to their genealogies.

Bitter- unhappy sick - yielding.

Exodus 6:19

וּבְנֵי מֵרָרִי מַחֲלִי וּמוּשִׁי אֵלֶּה מְשֻׁפָּחֹת
הַלְוִי לְתִלְדוֹתָם: | LEB OT RI

And the sons of Merari are Mahli and Mushi. These are clans of the Levites according to their genealogies. | LEB

19 And the sons of Merari: Mahli and Mushi. These are the families of the Levites according to th]eir [generations. DSS

19. And the sons of Meraari, Mellee, and Mooshee. These are the families of the Libee according to their generatons.

20. And Amram (exalted people) took **אֵת** Yochedbed (Yahuah is glorified) his aunt of himself as a wife, and she bore for him **אֵת** Aaron (light bringer) and **אֵת** Mosha (drawn out) and the years of the life of Amram (exalted people) were 137 years.

Exalted people- Yahuah is glorified- light bringer drawn out

Exodus 6:20

וַיִּקַּח עַמְרָם אֶת־יֹכְבֵד דְּדָתוֹ לִוִּי לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וּשְׁנֵי חַיֵּי עַמְרָם שִׁבְעַת וּשְׁלֹשִׁים וּמֵאָתָּה

And Amram took Jochebed his aunt for himself as a wife, and she bore for him Aaron and Moses, and the years of the life of Amram were one hundred and thirty-seven years. | LEB

שָׁנָה: | LEB

20 And Amram took Jochebed his father's sister for himself as a wife, and she bore him] Aaron and Moses. An[d the length of Amram's life was a hundred thirty-seven years. DSS

20. And 'Aamraam married his aunt Yookaabed. And she bore him Aahrron, and Mooshe, and Maryaam their sister. And the length of 'Aamraam's life was 136 years. SP

21. And the sons of Izhar (shining oil) are Korah (bald) and
Nepheg (sprout) and Zikri (memorable) .

Shining oil on bald will
sprout memorable

21 And the sons of I]zhar:
Korah, and Nepheg, and
[Zichri.] DSS



21. And the sons of
Yassaahr, Qara, and
Naafaag, and Zakree.
SP

Exodus 6:21

LEB OT RI | וּבְנֵי יִצְהָר קֹרַח וְנַפֵּג וְזִכְרִי: | And the sons of Izhar are Korah and
Nepheg and Zikri. | LEB

22. And the sons of Uzziel (My strength is Almighty) are Mishael (who is what the Almighty is) and Elzaphan (My Almighty has protected) and Sithri (protection of Yahuah).

My strength is Almighty who is what the Almighty is. My Almighty has protected. Protection of Yahuah.

No DSS

Exodus 6:22

וּבְנֵי עֲזִיָּאֵל מִיִּשְׂאֵל וְאֶלְצָפָן וְסִתְרִי׃ | And the sons of Uzziel are Mishael and Elzaphan and Sithri. | LEB

22. And the sons of 'Azzeel, Misha'el and Eleesaafaan, and Satree.

23. And Aaron (light bringer) took Elisheba (My Almighty has sworn) the daughter of Amminadab (my kinsman is noble) the sister of Nahshon (enchanter) for himself a wife, and she bore for him Nabad (generous) and Abihu (He is my father.), Eleazar (The Almighty has helped) and Ithamar (coast of palms).

Light bringer my Almighty has sworn my kinsman is noble. Enchanter generous He is my father, The Almighty has helped coast of palms.

Exodus 6:23

וַיִּקַּח אַהֲרֹן אֶת-אֵלִישֶׁבַע בַּת-עַמִּינָדָב
אֶחָת נְחֹשָׁן לִוּוֹ לְאִשָּׁה וַתֵּלֶד לֹו
אֶת-נָדָב וְאֶת-אֲבִיהוּא אֶת-אֶלְעָזָר
וְאֶת-אִיתָמָר: | LEB OT RI | LEB

And Aaron took Elisheba the daughter of Amminadab, the sister of Nahshon, for himself as a wife, and she bore for him Nadab and Abihu , Eleazar and Ithamar. | LEB

23. And Aahrron married Eleeshaba, the daughter of 'Amminaadaab, the sister of Nehsh'shon. And she bore him Naadaab, and Aabeeyoo, Elaazaar, and Itaamaar.

No DSS

24. And the sons of Korah (bald) are Assir (prisoner) and Elkanah (Amighty has possessed) and Abiasaph (my father has gathered). These are the clans of Korahites.

Bald prisoner Almighty has possessed my father has gathered

Exodus 6:24

וּבְנֵי קֹרַח אַסִּיר וְאֶלְקָנָה וְאַבִּיאַסָּף
אלה משפחת הקרחי: | LEB OT RI

And the sons of Korah are Assir and Elkanah and Abiasaph. These are the clans of the Korahites. | LEB

24. And the sons of Qara, Aasor, and Ilqaneh, and Aabeesaaf.
These are the families of the Qara 'ee.

No DSS

4QpaleoExod^m, which begins at Exodus 6:25, is the most extensive witness to the book of Exodus. Besides being written in paleo-Hebrew, it is important because it introduces passages from Numbers and Deuteronomy. Before the discovery of the Dead Sea Scrolls, we had known this practice only from the later manuscripts of the Samaritan Pentateuch. 4QpaleoExod^m thus forms an early witness to the form of the Bible that was later adopted by the Samaritan community. DSS

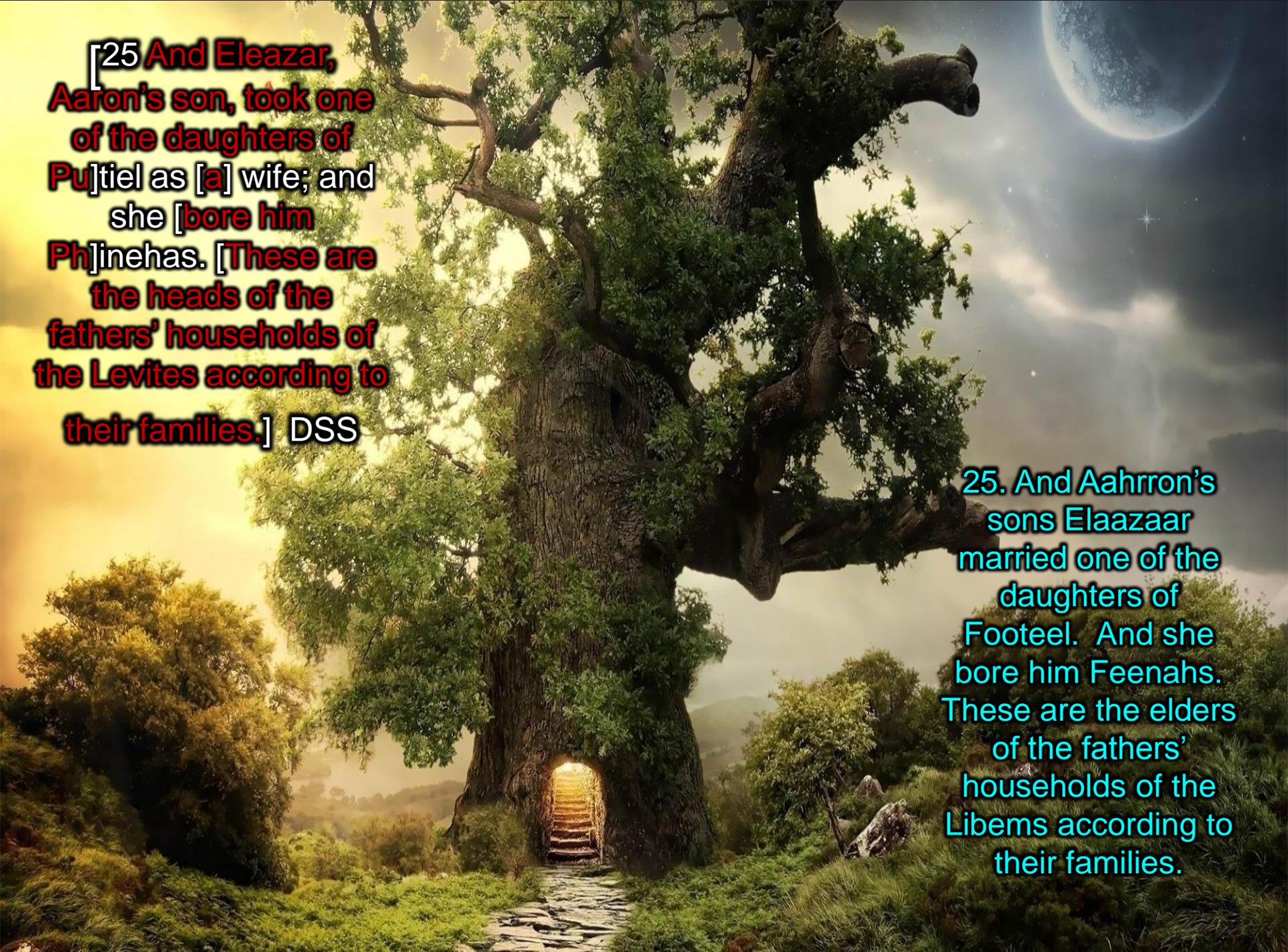
25. And Eleazar (Almighty has helped) the son of Aaron (light bringer) took for himself one from the daughters of Putiel (afflicted of Almighty) as a wife, and she bore for him Phinehas (mouth of brass). These are the heads of the families of the Levites according to their clans.

Almighty has helped light bringer-Afflicted of Almighty mouth of brass

Exodus 6:25

וְאֶלְעָזָר בֶּן־אַהֲרֹן לָקַח־לּוֹ מִבָּנוֹת
פּוּטִיאל לִוִּי לְאִשָּׁה וַתֵּלֶד לּוֹ
אֶת־פִּינְחָס אֶלֶּה רָאשֵׁי אֲבוֹת הַלְוִיִּם
לְמִשְׁפַּחָתָם: | LEB OT RI

And Eleazar the son of Aaron took for himself one from the daughters of Putiel as a wife, and she bore for him Phinehas. These are the heads of the families of the Levites according to their clans. | LEB



**[25 And Eleazar,
Aaron's son, took one
of the daughters of
Pu]tiel as [a] wife; and
she [bore him
Ph]inehas. [These are
the heads of the
fathers' households of
the Levites according to
their families.] DSS**

**25. And Aahrron's
sons Elaazaar
married one of the
daughters of
Footeel. And she
bore him Feenahs.
These are the elders
of the fathers'
households of the
Libems according to
their families.**

Put together we have "Behold a son, dedicated, distinguished
surrounded by a wall, my vineyard.

Heard, day of Yah, right hand united - He will establish whiteness to ask
about.

Joined to exile assembly bitter and unhappy

Exile white renowned

Assembly of exalted people shinning oil. Association with my strength is the
Almighty.

Bitter- unhappy sick - yielding.

Exalted people- Yahuah is glorified- light bringer drawn out

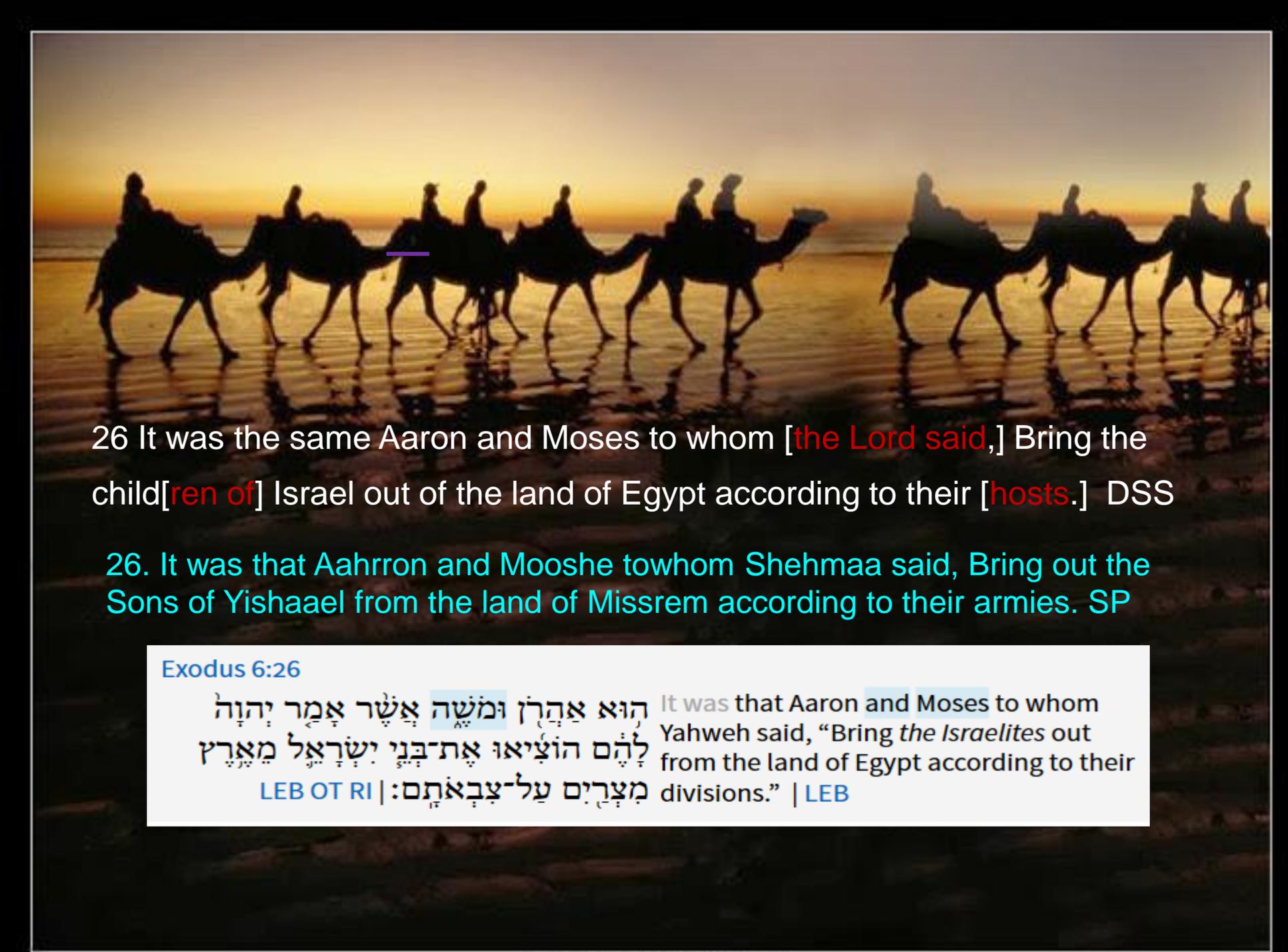
Shining oil on bald will sprout memorable

My strength is Almighty who is what the Almighty is. My Almighty has
protected. Protection of Yahuah.

Light bringer my Almighty has sworn my kinsman is noble. Enchanter
generous He is my father, The Almighty has helped coast of palms.

Bald prisoner Almighty has possessed my father has gathered

Almighty has helped light bringer-Afflicted of Almighty mouth of brass



26 It was the same Aaron and Moses to whom [the Lord said,] Bring the child[ren of] Israel out of the land of Egypt according to their [hosts.] DSS

26. It was that Aahrron and Mooshe towhom Shehmaa said, Bring out the Sons of Yishaael from the land of Missrem according to their armies. SP

Exodus 6:26

הוּא אֶהְרֹן וּמֹשֶׁה אֲשֶׁר אָמַר יְהוָה
לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ
מִצְרַיִם עַל־צְבָאוֹתָם: | LEB OT RI

It was that Aaron and Moses to whom Yahweh said, “Bring *the Israelites* out from the land of Egypt according to their divisions.” | LEB

Exodus 6:27

הֵם הַמְדַבְּרִים אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם
לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם הוּא
מֹשֶׁה וְאַהֲרֹן: | LEB OT RI | LEB

They were those who spoke to Pharaoh, the king of Egypt, in order to bring the Israelites out from Egypt. It was that Moses and Aaron. | LEB

27 These are the ones who spoke to Pharaoh king of Egypt about bringing the children of [Israel] out from Egypt. It was the same Aaron and Moses.

DSS



27. They were the ones who spoke to Pharaoh king of Egypt to bring out the Sons of Yishraael from the land of Egypt, it was that Moses and Aaron. SP

Exodus 6:28

וַיְהִי בַיּוֹם דִּבֶּר יְהוָה אֶל־מֹשֶׁה בְּאֶרֶץ
מִצְרַיִם | LEBO OT RI | LEBO

And so it was on a certain day Yahweh spoke to Moses in the land of Egypt. |

28 Then on the day when [the Lord] spoke to Moses in the land of Egypt, DSS

28. And it came about on the day when Shehmaa spoke to Mooshe in the land of Missrem. SP



Exodus 6:29

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר אֲנִי יְהוָה
דַּבֵּר אֶל-פַּרְעֹה מֶלֶךְ מִצְרַיִם אֵת
כָּל-אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ:

And Yahweh spoke to Moses, saying, "I
am Yahweh. Speak to Pharaoh, the king
of Egypt, all that I am speaking to you." |
LEB

29 the Lord [**spoke**]
to Moses, saying, "I
am the Lord; speak
to Pharaoh king of
Egypt [**all th**]at I
speak to you." DSS

29. And Shehmaa
spoke to Mooshe,
saying, I am
Shehmaa. Speak to
Phaarroo king of
Missrem all that I
speak to you.



Exodus 6:30

וַיֹּאמֶר מֹשֶׁה לִפְנֵי יְהוָה הֵן אֲנִי עֵרֶל
שְׂפָתַיִם וְאֵיךְ יִשְׁמַע אֵלַי פְּרָעָה׃ | LEB
OT RI

And Moses said *before* Yahweh, “Look, I
am a *poor speaker*. And how will Pharaoh
listen to me?” | LEB

Then Mosha said before Yahuah,
Look I am an uncircumcised speaker.
And how will Pharaoh listen pay
attention to me?

30 And Moses said before the Lord,
[“Behold, my] speech is faltering; why would
Pharaoh listen to me?” DSS

30. And Mooshe said
before Shehmaa, See I
am with blocked lips,
and how will Phaaroo
listen to me.

How many times is Mosha going to question Yahuah?

Chapter 7

The Yisra'elits had already forgotten the promises Yahowah had made to them, and the miracles Moseh had performed for them. The reasons for this, in addition to the toll of the human oppression they endured, were either that they lacked Yahowah's Spirit, and thus were estranged from Him, or they were under the influence of the depressing and discouraging spirit of Satan. Either rendering of *qoser ruwach* would be appropriate.

At this point, Yahowah asked Moseh and Aharown to meet with Pharaoh a second time.

Yahwah's plan is to make Mosha larger than life to Pharaoh.



1 Yahowah said to Moseh, you will be seen (*ra'ah*) as having been given (*nathan*) Deity ('*elohym*) by Pharaoh and your brother 'Aharown will exist as (*hayah*) your prophet (*naby*' - one who speaks predicting the future).

Exodus 7:1

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה רְאֵה נִתְּתִיךָ
אֱלֹהִים לְפָרְעֹה וְאַהֲרֹן אֶחָיֶךָ יִהְיֶה
נְבִיאֶךָ | LEB

And Yahweh said to Moses, “See, I have
made you as a god to Pharaoh, and
Aaron your brother will be your prophet.
LEB OT RI | נְבִיאֶךָ | LEB

1 And [the Lord] said to Moses, “See, I have made you as God to Pharaoh, and Aaron your brother shall be [your prophet.] DSS

7:1 And shehmaa said to Mooshe, See, I make you as Eloowwem to Phaaroo. And your brother Aahrron shall be your prophet. SP

2. You will speak **את** all that I have directed and appointed, you and your brother Aaron will speak to Pharaoh and he will grant freedom to the **את** children of Yahshal from his land.

Exodus 7:2

אֶתְּהָ תְדַבֵּר אֶת כָּל־אֲשֶׁר אֶצְוֶךָ וְאַהֲרֹן אֶחֱיֶיךָ יְדַבֵּר אֶל־פַּרְעֹה וְשַׁלַּח
LEB OT RI | אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרְצוֹ: | LEB

You will speak all that I will command you, and Aaron your brother will speak to Pharaoh, and he will release *the Israelites* from his land. | LEB

2 You shall speak all that I command you, and Aaron your brother shall speak to [**Pharaoh that he might let**] the children of Isr[**ael go out of his land.**] DSS

2. You shall speak all that I command you. And your brother Aahrron shall speak to Phaaroo that he let the Sons of Yishraael go out of his land.

But, this time, Pharaoh would be nothing more than a pawn—his freewill would be revoked. It is something Yahuah very rarely does, and then only when the victim's inequity is complete, and their fate is inevitable.

3 I will harden (*qasah* - stiffen and cause to be stubborn, obstinate and inflexible) Pharaoh's אֶת heart (*leb*) so as to greatly increase (*rabah* - multiply and make magnificent) אֶת My signs ('*owt* - nonverbal forms of communication which convey examples and meanings) and אֶת miracles (*mowpeth* - wondrous symbols) in the realm ('*erets* - region, land, and nation) of the Crucible (*misraym* - Egypt).

Exodus 7:3

וְאֲנִי אֶקְשֶׁה אֶת־לֵב פַּרְעֹה וְהִרְבִּיתִי
אֶת־אֹתוֹתַי וְאֶת־מוֹפְתָי בְּאֶרֶץ מִצְרָיִם:

LEB OT RI |

And I myself will harden the heart of
Pharaoh, and I will make my signs and
my wonders numerous in the land of
Egypt. | LEB

3 And I will harden Pharaoh's heart, [and multiply] my [sig]ns [and] my wonders in the la[n]d of Egypt. DSS



3. And I will harden Phaaroo's heart that I may multiply My signs and My wonders in the land Missrem.

4. And Pharaoh will not listen to you and I will put My **אֵת** hand in Mitsraim and bring out **אֵת** by My divisions, My **אֵת** paternal kin, the children of Yahsharal from the land of Mitzrayim with great judgements resulting in punishments

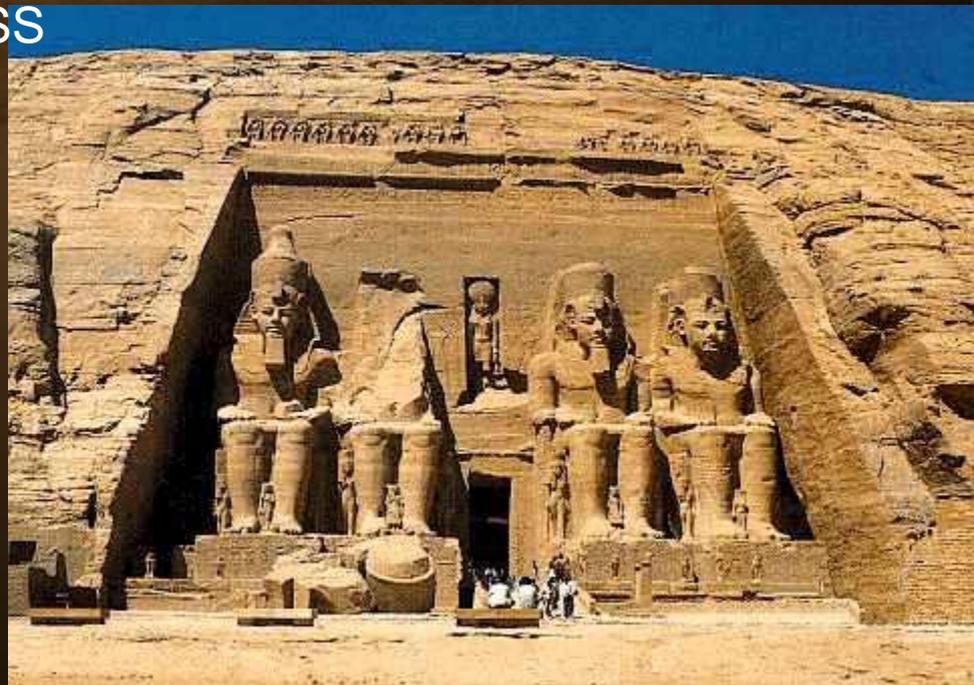
Exodus 7:4

וְלֹא־יִשְׁמַע אֲלֵכֶם פַּרְעֹה וְנָתַתִּי
אֶת־יָדִי בַּמִּצְרַיִם וְהוֹצֵאתִי אֶת־צְבָאוֹתַי
אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם
בְּשִׁפְטִים גְּדֹלִים: | LEB OT RI

And Pharaoh will not listen to you, and I will put my hand into Egypt and bring out my divisions, my people, *the Israelites*, from the land of Egypt with great punishments. | LEB

4 But [**Pharaoh**] will not listen [**to you, and I will lay**] my hand upon [**Eg**]ypt, and [**bring for**]th my hosts, [**my people the children of Israel,**] out of the land of Egypt by great judgment[s.] DSS

4. And when Phaaroo does not listen to you, I shall lay My hand on Missrem and bring out My armies, My people the sons of Yishraael, from the land of Missrem by great tortures. SP



5. And the Mitzrayim will know that I am Yahuah when I stretch out
אֶת־ My hand over Mitzrayim and bring out the children of Yahshral
from their midst.

5. And all Missrems
shall know that I am
Shehmaa, when I
stretch out My Hand on
Missrem and bring out
My people, the sons of
Yishrael from their
midst. SP

5 And [the Egyptians] shall know
[that I am the Lo]rd, when I
stretch forth my hand upon
Egy[pt,] and [bring out the
children of] Israel from among
them.” DSS

Exodus 7:5

וַיֵּדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה בְּנִטְתִּי
אֶת־יָדִי עַל־מִצְרָיִם וְהוֹצֵאתִי
אֶת־בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם:

And the Egyptians will know that I am
Yahweh when I stretch out my hand over
Egypt and bring *the Israelites* out from
their midst.” | LEB

6. And Mosha and Aaron did as Yahuah directed את them, they worked.

Exodus 7:6

וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה
LEB OT RI | אַתֶּם בֵּן עָשׂוּ: | And Moses and Aaron did it; as Yahweh commanded them, so they did. | LEB

6 And Moses and Aaron did so; as the Lord commanded them, so they did. DSS

6. And Mooshe and Aahrron did it, as Shehmaa commanded them, thus they did.



Exodus 7:7

וּמֹשֶׁה בֶּן-שְׁמֹנִים שָׁנָה וְאַהֲרֹן
בֶּן-שְׁלֹשׁ וּשְׁמֹנִים שָׁנָה בְּדַבְּרָם
אֶל-פַּרְעֹה: | LEB
LEB OT RI

7 And Moses was eigh[ty years old, and A]aron eighty-three years old, when they spoke to Pharaoh. DSS

7. And Mooshe was 80 years old and Aahrron 83 years old when they spoke to Phaaroo. SP

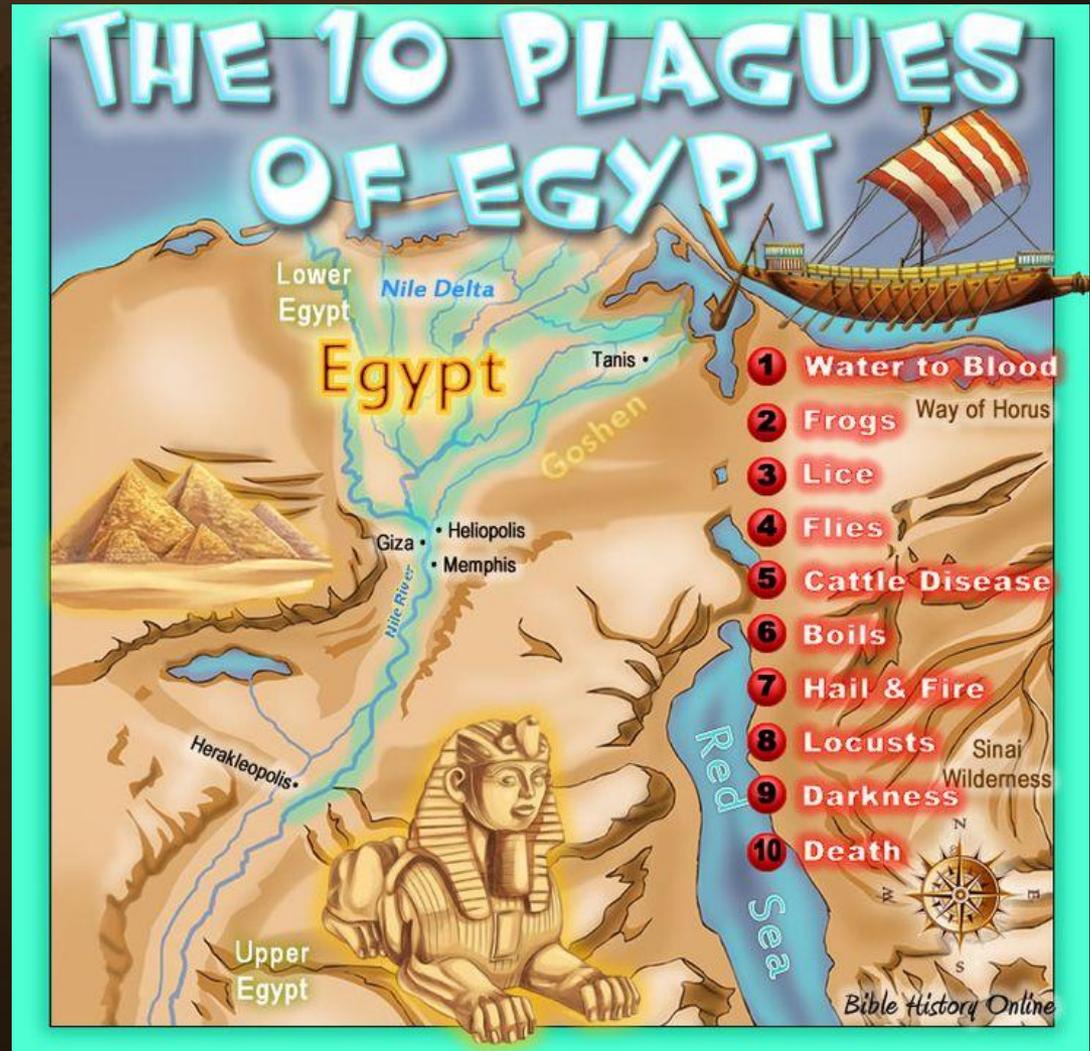


Exodus 7:8

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה
וְאֶל-אַהֲרֹן לֵאמֹר: | LEB
And Yahweh said to Moses and to
Aaron, saying, | LEB

8 And the Lord spoke
to Moses and to
Aaron, saying , DSS

8. And spoke
Shehmaa unto
Mooshe and
Aahrron saying,



9. When Pharaoh speaks to you saying, carry out for yourselves a miracle, sign or omen, you say to Aaron, take hold **את** your staff and throw toward Pharaoh, and it will be come a serpent/dragon/crocodile/sea monster

Exodus 7:9

כִּי יִדְבַר אֲלֵכֶם פֶּרְעָה לֵאמֹר תָּנוּ
לָכֶם מֹפֶת וְאָמַרְתָּ אֶל־אֲהֲרֹן
קַח אֶת־מִטְּךָ וְהִשְׁלֵךְ
לִפְנֵי־פֶּרְעָה יְהִי לְתַנִּין׃

“When Pharaoh speaks to you, saying, ‘Do a wonder for yourselves,’ you will say to Aaron, ‘Take your staff and throw it *before* Pharaoh, and it will become a snake.” | LEB

9 “When Pharaoh shall speak to you, [**saying, ‘Perform a miracle,’**] then you shall say to Aaron, ‘Take your rod, and cast it down before [**Pharaoh,** **that it may bec**]ome a serpent.’ ” DSS

9. When Phaaroo speaks to you, saying work a sign or a miracle, and you shal say to Aahrron, take your stick and throw it down before Phaaroo, and it may become a crocodile. SP



Lexicon :: Strong's H8577 - tanniyn

Aa

תַּנִּינ

Transliteration

tanniyn

Pronunciation

tan-nēn' (Key)

Part of Speech

masculine noun

Root Word (Etymology)

Intensive from the same as תַּן (H8565)

Dictionary Aids

TWOT Reference: 2528b

KJV Translation Count — Total: 28x

The KJV translates Strong's H8577 in the following manner: dragon (21x), serpent (3x), whale (3x), sea monster (1x).

Outline of Biblical Usage [?]

- I. dragon, serpent, sea monster
 - A. dragon or dinosaur
 - B. sea or river monster
 - C. serpent, venomous snake

Strong's Definitions [?]

(Strong's Definitions Legend)

תַּנִּינ tanniyn, tan-noon'; or תַּנִּימ tanniym; (Ezekiel 29:3), intensive from the same as H8565; a marine or land monster, i.e. sea-serpent or jackal:—dragon, sea-monster, serpent, whale.

תַּנִּימ sing. Ezek. 29:3, *a great serpent*, a sea monster, i. q. תַּנִּינ (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar with the plur. תַּנִּימ, but in this neglected the etymology.

תַּנִּינ pl. תַּנִּימ m. Arab. تَنِين (from the root تَنَن) No.1).—(1) *a sea monster, a vast fish*, Gr. κῆτος, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תַּנִּימ, which see, for תַּנִּינ), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תַּן.



This gaggle of self-described religious geniuses and political egomaniacs in this scene, did not know that they were being toyed with, that they were being used as an example. So, when they were able to copy, corrupt, and counterfeit the initial symbolic signs, the sages, sorcerers, and priests didn't realize that by doing so they were simply exposing the nature of the religious **hoax** they had invented. All religions, starting with Mystery Babylon, are based upon corrupting and counterfeiting, copying and twisting, elements of Yahowah's plan on behalf of Satan. It is what makes them credible, beguiling, seductive, and powerful. And all of this brings us back to the Garden of Eden, where a crafty, shrewd, and beguiling serpent slithered into paradise to corrupt and counterfeit Yahowah's promises, making the choice to reject **Yahuah** enticing.

So with demonic assistance, and a little trickery, the staffs of Egypt's religious and political elite also turned into creatures.



10. And Mosha and Aaron come to Pharaoh, and they did so, as Yahuah had directed. And Aaron threw down his **אָהַרֹן** staff towards Pharaoh and toward his servants and it became a serpent/dragon/crocodile/sea monster.

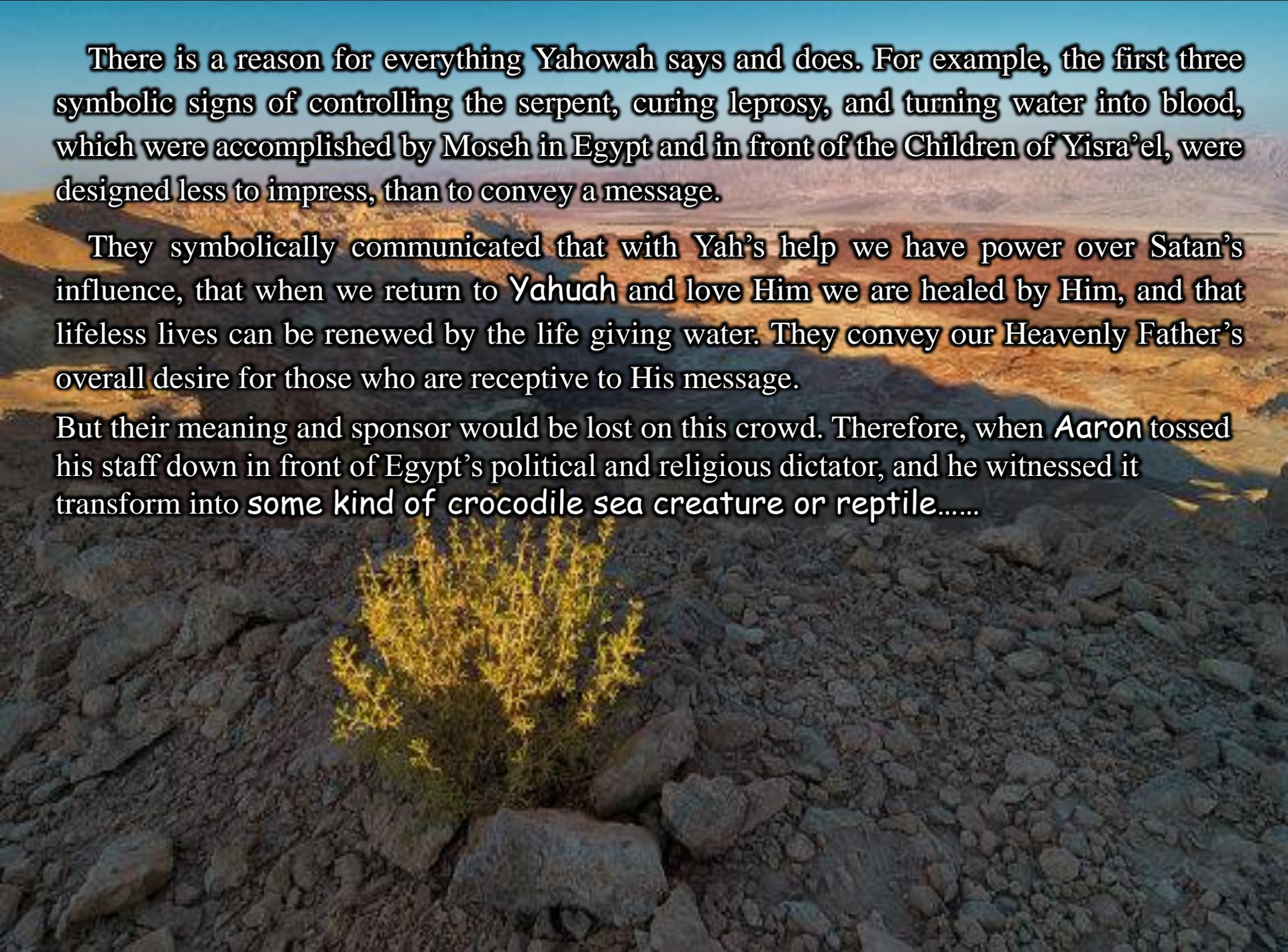
Exodus 7:10

וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן אֶל-פַּרְעֹה	And Moses and Aaron came to
וַיַּעֲשׂוּ כֹן כַּאֲשֶׁר צִוָּה יְהוָה	Pharaoh, and they did so, as
וַיִּשְׁלֹךְ אַהֲרֹן אֶת-מִטְהוֹ לִפְנֵי	Yahweh had commanded. And
פַּרְעֹה וּלְפָנָי עַבְדָּיו וַיְהִי לְתַנִּין:	Aaron threw his staff <i>before</i>
LEB OT RI	Pharaoh and <i>before</i> his servants,
	and it became a snake. LEB

[10 **And**] Moses and Aaron went in *before Pharaoh*, and they did so, as [**the Lord**] had commanded, [**and**] Aaron [**cast down**] his rod *before Pharaoh and before his servants*, and it became a s[erpent]. DSS

10. And Mooshe and Aahrron came before Phaaroo, and thus they did just as Shehmaa had commanded. And Aahrron threw his stick down before Phaaroo and his slaves, and it became a crocodile. SP



The background image shows a vast, arid landscape. The foreground is dominated by dark, cracked, and uneven ground, suggesting a dry riverbed or a parched plain. A single, small, bushy plant with yellowish-green leaves stands out in the center-left of the foreground. In the distance, the terrain rises slightly, and the sky is a mix of soft pinks, oranges, and blues, indicating the time is either dawn or dusk. The overall atmosphere is one of desolation and natural beauty.

There is a reason for everything Yahowah says and does. For example, the first three symbolic signs of controlling the serpent, curing leprosy, and turning water into blood, which were accomplished by Moseh in Egypt and in front of the Children of Yisra'el, were designed less to impress, than to convey a message.

They symbolically communicated that with Yah's help we have power over Satan's influence, that when we return to Yahuah and love Him we are healed by Him, and that lifeless lives can be renewed by the life giving water. They convey our Heavenly Father's overall desire for those who are receptive to His message.

But their meaning and sponsor would be lost on this crowd. Therefore, when Aaron tossed his staff down in front of Egypt's political and religious dictator, and he witnessed it transform into some kind of crocodile sea creature or reptile.....

11 Then Pharaoh also (*gam*) summoned (*qara'* - called out to and invited) his sages (*hakam* - learned, wise, and crafty men, teachers, judges, and technicians with human knowledge) and sorcerers (*kasap* - occultists working magic on behalf of demonic spirits), and also (*wa gam*) performing (*'asah* - preparing and doing things) were the soothsaying priests (*hartom* - religious scribes, diviners, astrologers, and magicians possessing the knowledge and power of the occult and demonic spirits, clerics who conceive and convey sacred religious texts) of the Crucible of Egypt (*misraym*) using their secret incantations and magic (*lahatym* - mysteries, enchantments, and sorcery, to wound and burn as a byproduct of insatiable greed)

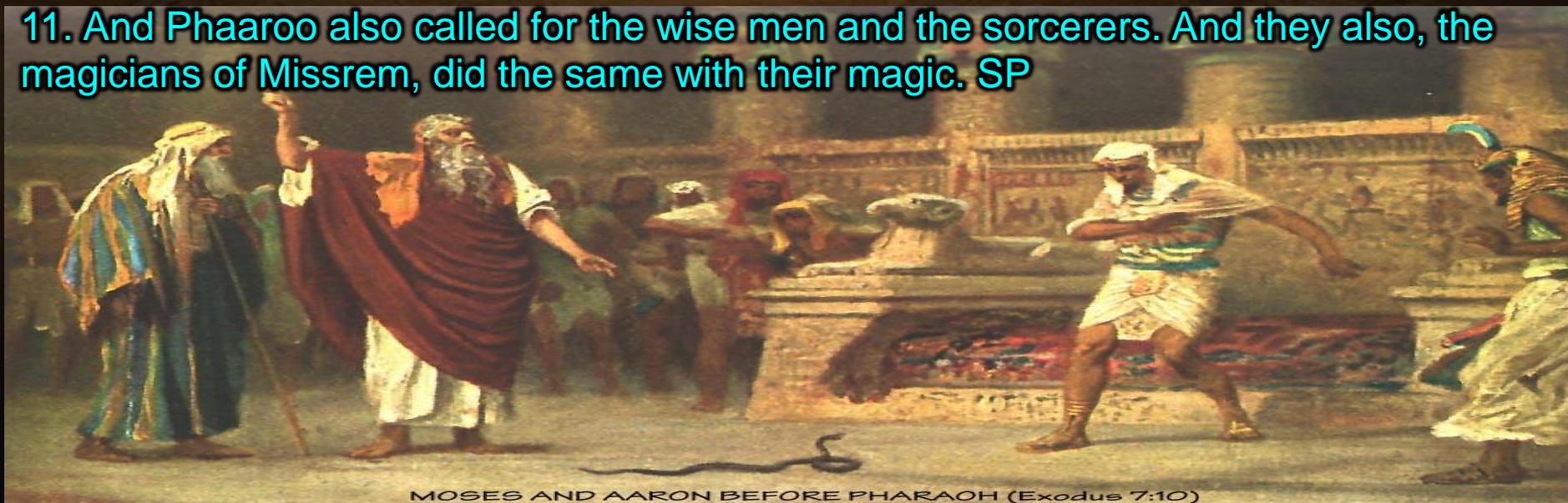
Exodus 7:11

וַיִּקְרָא גַם־פַּרְעֹה לְחַכְמָיִם
 וְלַמְכַשְׁפִּים וַיַּעֲשׂוּ גַם־הֵם
 כַּרְטָמֵי מִצְרַיִם בְּלִהְטֵיהֶם כֹּן׃ | LEB
 LEB OT RI

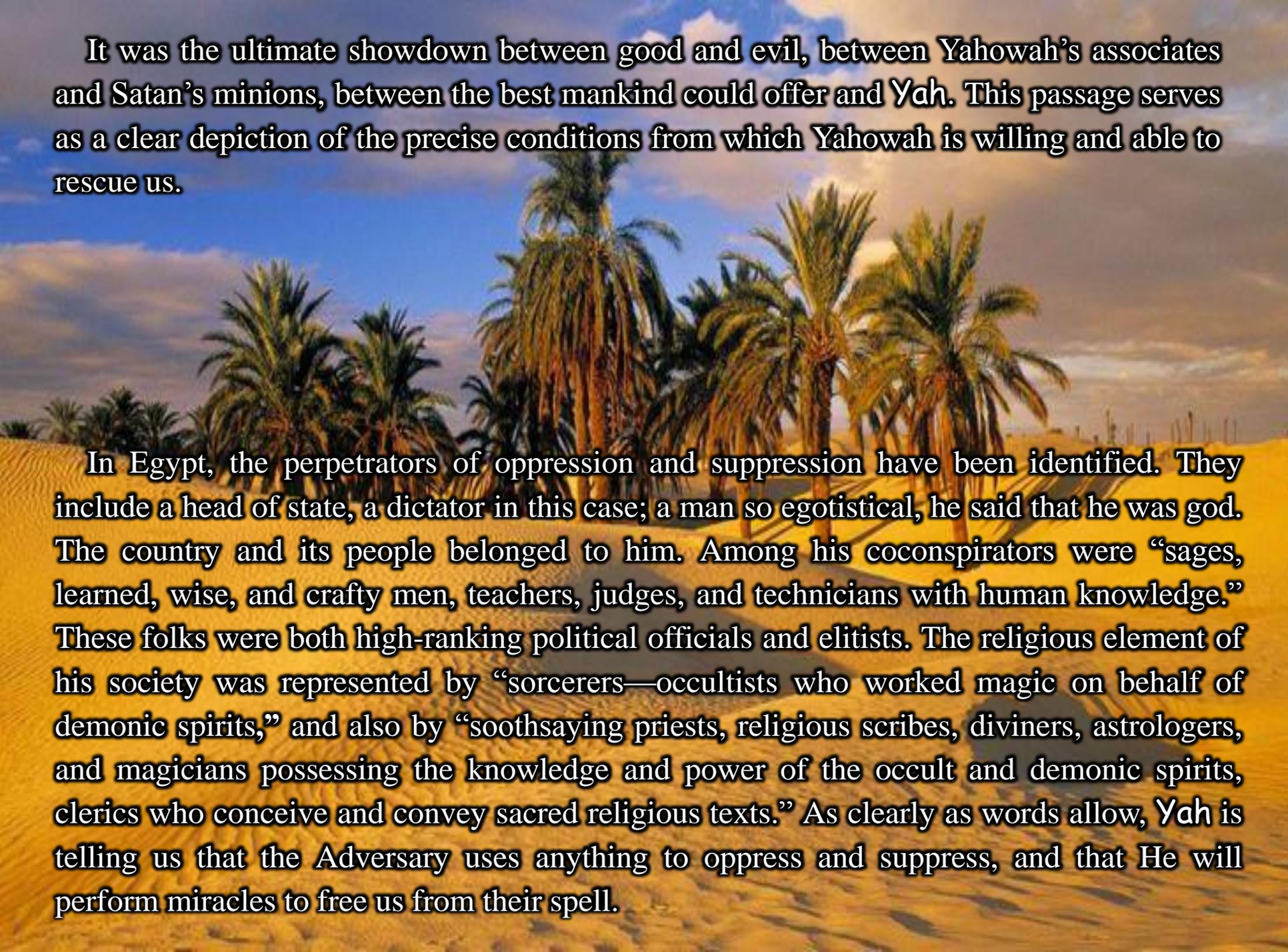
And Pharaoh also called the wise men and the sorcerers, and they also, the magicians of Egypt, did likewise with their secret arts. | LEB

11 Then] P[haraoh] also [called] for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same [with] their [secret arts.] DSS

11. And Phaaroo also called for the wise men and the sorcerers. And they also, the magicians of Missrem, did the same with their magic. SP



MOSES AND AARON BEFORE PHARAOH (Exodus 7:10)



It was the ultimate showdown between good and evil, between Yahowah's associates and Satan's minions, between the best mankind could offer and Yah. This passage serves as a clear depiction of the precise conditions from which Yahowah is willing and able to rescue us.

In Egypt, the perpetrators of oppression and suppression have been identified. They include a head of state, a dictator in this case; a man so egotistical, he said that he was god. The country and its people belonged to him. Among his coconspirators were "sages, learned, wise, and crafty men, teachers, judges, and technicians with human knowledge." These folks were both high-ranking political officials and elitists. The religious element of his society was represented by "sorcerers—occultists who worked magic on behalf of demonic spirits," and also by "soothsaying priests, religious scribes, diviners, astrologers, and magicians possessing the knowledge and power of the occult and demonic spirits, clerics who conceive and convey sacred religious texts." As clearly as words allow, Yah is telling us that the Adversary uses anything to oppress and suppress, and that He will perform miracles to free us from their spell.

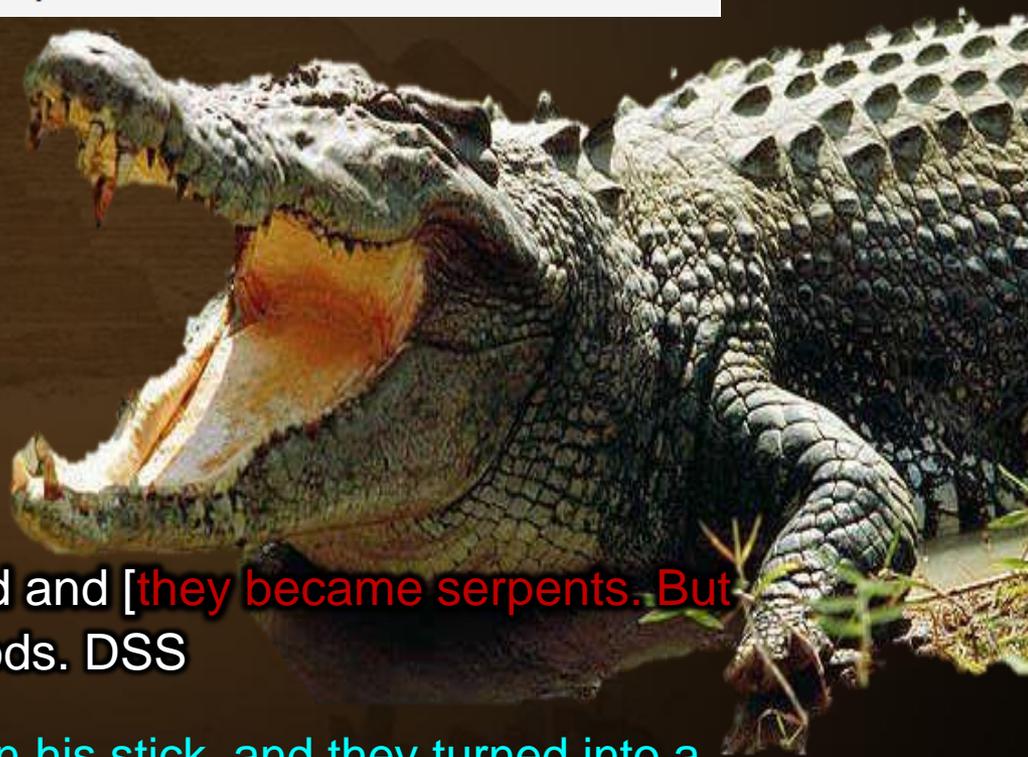
Each threw down his staff and they became reptile or crocodiles But ‘Aharown’s **אֶת** staff (*mateh* – branch and scepter) swallowed (*bala*’ – consumed, engulfed, and devoured) their walking sticks.” (*Shemowth* / Names / Exodus 7:12)

Exodus 7:12

וַיִּשְׁלִיכוּ אִישׁ מִטֵּהוּ וַיִּהְיוּ לְתַנִּינִים וַיִּבְלַע מִטֵּה־אַהֲרֹן אֶת־מִטֵּה־הָאֲחֵרִים

Each threw down his staff, and they became snakes, and Aaron's staff swallowed up their staffs. | LEB

אֶת־מִטֵּה־הָאֲחֵרִים | LEB OT RI



12 For everyone cast down his rod and [they became serpents. But Aaron's] rod [swallowed up] their rods. DSS

12. And each one threw down his stick, and they turned into a crocodile. But Aahrron's stick swallowed up their sticks.



13. And Pharaoh's heart conscience was unwilling to change and he did not listen to them as Yahuah had said.

Exodus 7:13

וַיִּחְזַק לֵב פַּרְעֹה וְלֹא שָׁמַע
LEB | אֱלֹהִים בְּאֲשֶׁר דִּבֶּר יְהוָה: | LEB
OT RI

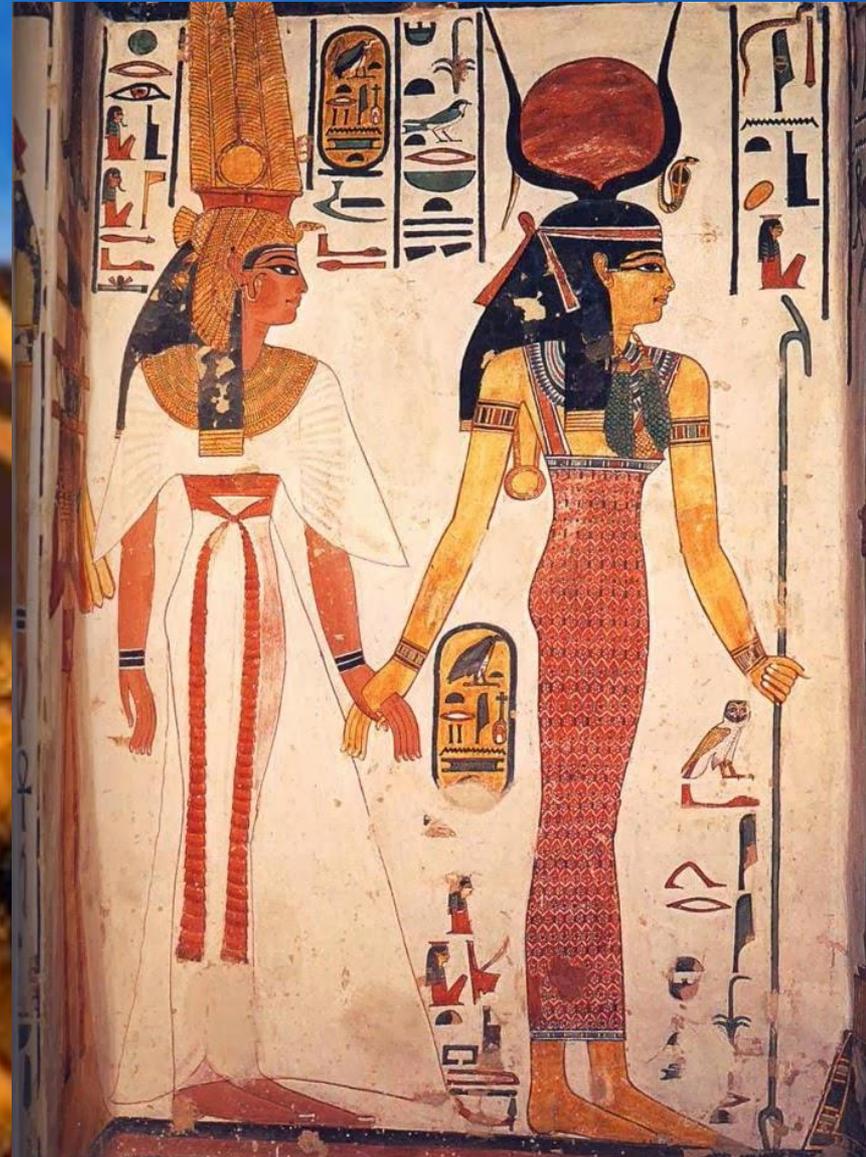
And Pharaoh's heart was hard, and he did not listen to them, as Yahweh had said. | LEB

13 And [Pharaoh's] he[art] was hardened [and he did] n[ot listen to them, a]s the Lord [had spoken.] DSS

13. And Phaaroo's heart was heardened and he did not listen to them, as Shehmaa had said.

Once again, the imagery tells us that Yahowah, gives His children power over Satan and his schemes.

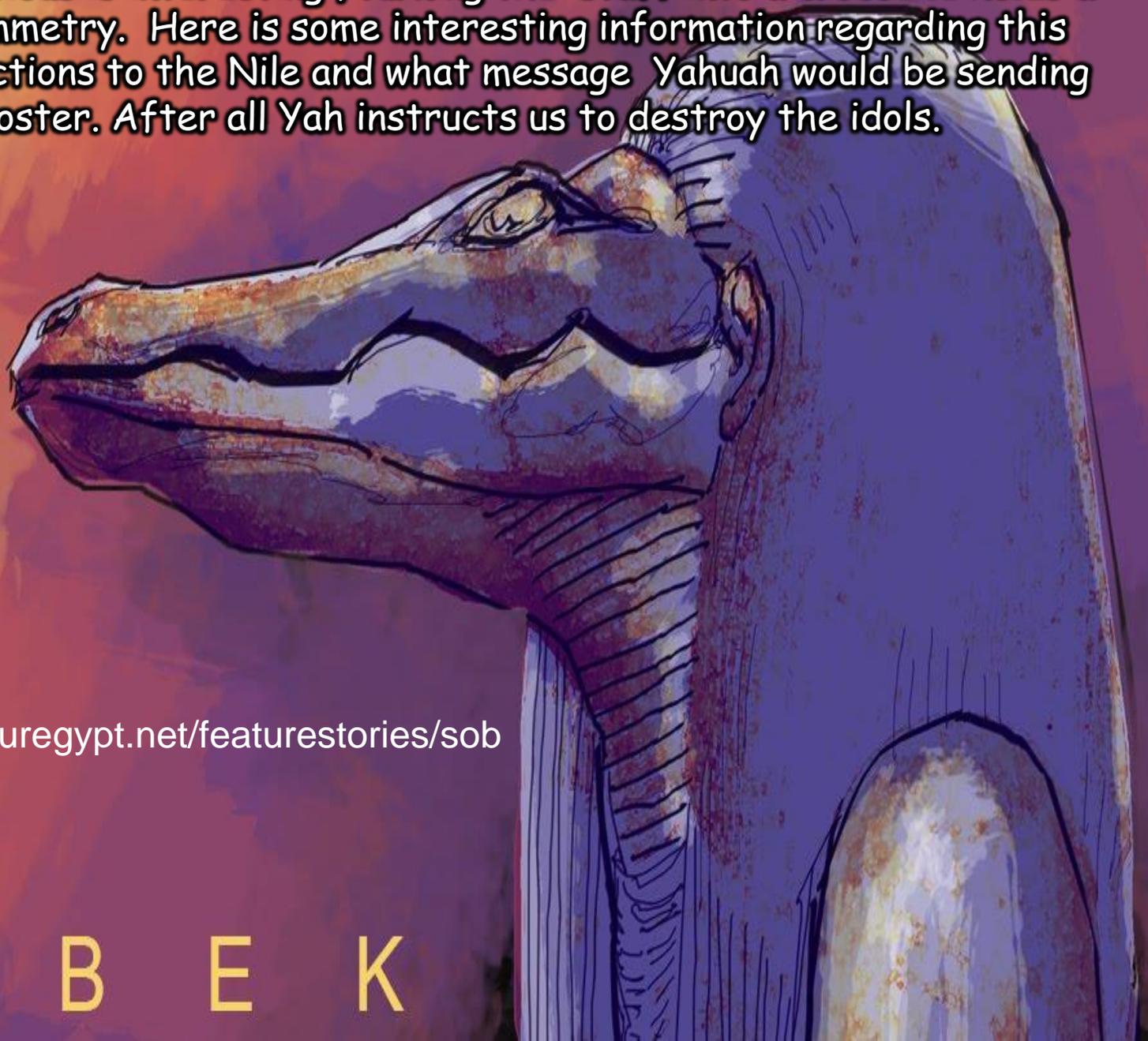
Of particular relevance to this audience, the Egyptian mother-earth goddess Hathor (later known as Isis—the queen throne-goddess of magical powers and healing), who was the mother of Ra, and who was seen as the Queen of Heaven, was depicted as a snake in addition to a golden calf. By this second miracle, Yahowah demonstrated that the Mother of God and Queen of Heaven ideology was a myth. But more than this, Ma'at, the Egyptian goddess who personified truth, justice, and order, was represented by a scepter (depicted as a shepherd's staff) and an ankh (a cross with an oval disk). These were the primary symbols of the pharaoh's political and religious authority, and now they were being torn asunder.



While the previous is interesting , turning the staff into a crocodile holds a little more symmetry. Here is some interesting information regarding this and the connections to the Nile and what message Yahuah would be sending about this imposter. After all Yah instructs us to destroy the idols.

<http://www.touregypt.net/featurestories/sobek.htm>

S O B E K



Egypt: The Crocodile God, Sobek

By Catherine C. Harris

The ancient goddess of war, Neith, was revered as the goddess of wisdom. At different periods she was identified with Athena, noted as the sister of Isis, and named the protector of Duamutef. Neith was the mother of Sobek, known as the crocodile god. Sobek was most popular in the city of Arsinoe. In fact, the Greeks renamed the city Crocodilopolis.

Ancient Egyptians would keep crocodiles in pools and temples. They ornamented the crocodiles with jewels in honor of their beloved god, Sobek. The people of ancient Egypt worshiped Sobek in order to appease him, the crocodiles, and to insure the fertility of their people and crops.

Sobek was called the Lord of Faiyum, and was considered the god who controlled the waters. The Nile was very important to the people of Egypt. Water was necessary for the survival of crops, the success of trade, and the livelihood of fishing.



Yahuah would definitely want to expose and destroy the "power" of this myth and would do so by controlling the life in the River Nile.

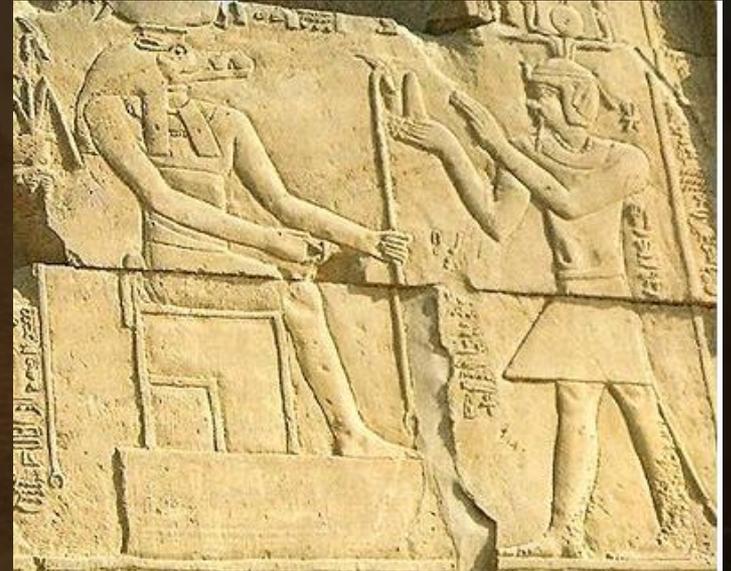
These waters were filled with crocodile, so it was a matter of common sense to appease them through the worship of their leader, Sobek. According to legend, Sobek was a fourfold deity. He represented the four elemental gods, Ra of fire, **Shu** of air, **Geb** of earth, and **Osiris** of water. A crocodile, a man with the head of a crocodile, or a mummified crocodile are used as representations for Sobek. He is sometimes shown wearing a solar disk and horns like those of **Amon-Ra**. Throughout history, he has been known as Sebek, Sebek-Ra, Sobk, Suchos, Sobki, and Soknopais.



Sobek was revered for his ferocity and quick movement. It is said that he was the god who caught the four sons of **Horus** in a net, as they emerged from the waters in a lotus bloom. **Set** was a god of hostility and chaos. Some people held the belief that he was the epitome of evil. He was an adversary to Osiris and **Horus**. Sobek is considered to be a cohort of Horus. It is said that Horus took the form of a crocodile to retrieve the parts of Osiris body that **Set** had discarded in the waters of Egypt.

The [Book of the Dead](#) suggests that Sobek's closeness to Horus can be traced back to his participation in the birth of this god. Sobek was responsible for calling [Isis](#) and [Nephthys](#) to aid in the protection of the dead. He was the god from the Dark Water. It was believed, [in some sects, that Sobek was the creator of the world.](#)

These people believed that he arose from the Dark Water [and put the world in order.](#) Later, Sobek was incorporated into the cult of Amun. Amun was a chief god in the New Kingdom of Egypt. With his wife, [Mut](#) and his son, [Khonsu](#), the sacred family was formed with Amun as the head. They were known as the Theban Triad. Amun was also associated with the sun god, Re. He was venerated with as the god [Amun-Re](#). During this time, [Sobek was worshiped as the manifestation of Amun-Re.](#)



Animals associated with the gods were revered in ancient Egypt. They were considered sacred and protected. They were given elaborate and costly burials when they died. **Temples** were built in their honor. Many mummified crocodiles have been found in the tombs of Egypt. The dead crocodiles were mummified with the use of natron or salt, then they were wrapped in strips of cloth, just as the humans of the time. Archeologist found all ages of crocodiles in the tombs.



In fact, many tombs contained not only young and adult crocodiles, but the eggs of crocodiles were found, as well. In some cases over 50 eggs were found together, with recognizable fetuses. This demonstrates the importance Egyptians placed on the crocodile god, Sobek and his sacred animals. In Egypt, Kom Ombo is 30 miles North of Aswan. This was once the sanctuary for a large number of crocodiles, and the center of worship for Sobek. Still standing, and open to the public for viewing, is the temple that Sobek shared with the war god, Horace.

This temple is most unique in that it consists of twin parts that are attached but completely separate. Each temple has its own entrance, halls, and chapels. Walls in one section of the temples are decorated with the images of surgical instruments. The images of scalpels, pincers, forceps, and other medical tools, shows that the ancient Egyptians were skilled medical professionals. The temples were built during the Ptolemaic period, between 300-380 BC.



By turning the staff into a crocodile and devouring the other staffs and turning to blood the place where they lived- Yahuah is saying- this god myth is a load of crock!



And just for further confirmation, when Yahuah asked Mosha to throw down the staff the first time when he was alone with him it turned into a nachash..

Exo 4:3 And he said,^{H559} Cast^{H7993} it on the ground.^{H776} And he cast^{H7993} it on the ground,^{H776} and it became^{H1961} a serpent;^{H5175} and Moses^{H4872} fled^{H5127} from before^{H5175}



Where as in front of Pharaoh an Company it was a Tanniyn.

nâchâsh

naw-khawsh'

From ^{H5172}; a snake (from its hiss): - serpent

Exo 7:10 And Moses^{H4872} and Aaron^{H175} went in^{H935} unto^{H413} Pharaoh,^{H6547} and they did^{H6213} so^{H3651} as^{H834} Yahuah^{H3068} had insturcted:^{H6680} and Aaron^{H175} cast down^{H7993} (H853) his rod^{H4294} before^{H6440} Pharaoh,^{H6547} and before^{H6440} his servants,^{H5650} and it became^{H1961} a serpent.^{H8577}

H8565

תן

tan

tan

H8577

תנין תנין

tannîyn tannîym

tan-noon', tan-neem'

(The second form used in [Eze 29:3](#)); intensive from the same as [H8565](#); a marine or land monster, that is, sea serpent or jackal: - dragon, sea-monster, serpent, whale.

Eze 29:3 gives us a nice description

From an unused root probably meaning to elongate; a monster (as preternaturally formed), that is, a sea serpent (or other huge marine animal); also a jackal (or other hideous land animal): - dragon, whale. Compare [H8577](#).

Eze 29:2 Son^{H1121} of man,^{H120} set^{H7760} your face^{H6440} against^{H5921} Pharaoh^{H6547} king^{H4428} of Egypt,^{H4714} and prophesy^{H5012} against^{H5921} him, and against^{H5921} all^{H3605} Egypt:^{H4714}

Eze 29:3 Speak,^{H1696} and say,^{H559} This^{H3541} says^{H559} Yahuah^{H136} Almighty;^{H3069} Behold,^{H2009} I *am* against^{H5921} you, Pharaoh^{H6547} king^{H4428} of Egypt,^{H4714} the great^{H1419} **dragon**^{H8577} that lies^{H7257} in the midst^{H8432} of his rivers,^{H2975} which^{H834} has said,^{H559} My river^{H2975} is mine own, and I^{H589} have made^{H6213} *it* for myself.

Eze 29:4 But I will put^{H5414} hooks^{H2397} in your jaws,^{H3895} and I will cause the fish^{H1710} of your rivers^{H2975} to stick^{H1692} to your scales,^{H7193} and I will bring thee up^{H5927} out of the midst^{H4480 H8432} of your rivers,^{H2975} and all^{H3605} the fish^{H1710} of your rivers^{H2975} shall stick^{H1692} to your scales.^{H7193}

Ezekiel lived 622 BC to 570 BC



Eze 29:5 And I will leave^{H5203} you *thrown* into the wilderness,^{H4057} you and all^{H3605} the fish^{H1710} of your rivers:^{H2975} you will fall^{H5307} upon^{H5921} the open^{H6440} fields;^{H7704} you will not^{H3808} be brought together,^{H622} nor^{H3808} gathered:^{H6908} I have given^{H5414} you for meat^{H402} to the beasts^{H2416} of the field^{H776} and to the fowls^{H5775} of the heaven.^{H8064}

Eze 29:6 And all^{H3605} the inhabitants^{H3427} of Egypt^{H4714} shall know^{H3045} that^{H3588} I^{H589} *am* YAHUAH,^{H3068} because^{H3282} they have been^{H1961} a staff^{H4938} of reed^{H7070} to the house^{H1004} of Israel.^{H3478}

Eze 29:9 And the land^{H776} of Egypt^{H4714} will be^{H1961} desolate^{H8077} and waste;^{H2723} and they shall know^{H3045} that^{H3588} I^{H589} am YAHUAH:^{H3068} because^{H3282} he has said,^{H559} The river^{H2975} is mine, and I^{H589} have made^{H6213} it.

Eze 29:10 Behold,^{H2009} therefore^{H3651} I am against^{H413} you, and against^{H413} your rivers,^{H2975} and I will make^{H5414 (H853)} the land^{H776} of Egypt^{H4714} utterly waste^{H2723} ^{H2721} and desolate,^{H8077} from the tower^{H4480 H4024} of Syene^{H5482} even unto^{H5704} the border^{H1366} of Ethiopia.^{H3568}

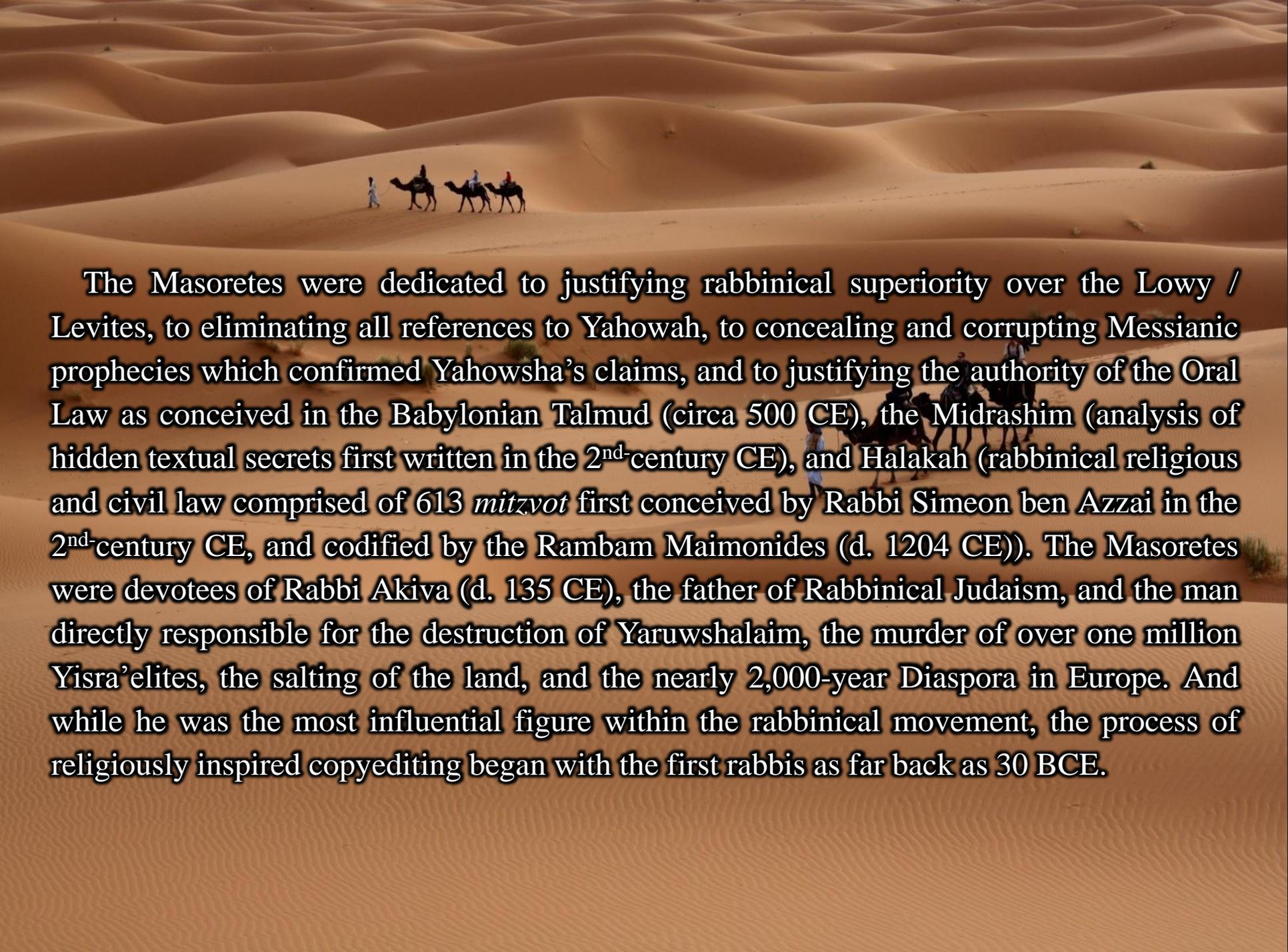
Eze 29:11 No^{H3808} foot^{H7272} of man^{H120} shall pass^{H5674} through it, nor^{H3808} foot^{H7272} of beast^{H929} shall pass^{H5674} through it, neither^{H3808} shall it be inhabited^{H3427} forty^{H705} years.^{H8141}

Yahuah had put up with the "gods" for a long time and now enough was enough. They were not creators of anything except corruptions and abominations. Nor had they learned their lesson of the Exodus story.



Speaking of myths being torn asunder, the Masoretic Text, which serves as the basis for all English bible translations, is unreliable. Beginning with Shemowth 7:18, and including 8:4, 8:23, 9:5, 9:19 and 10:2, entire paragraphs of the Towrah were removed by the Masoretes circa 1000 CE. In each case, the paleo-Hebrew 2nd-century BCE scrolls discovered in the caves northwest of the Dead Sea, document Yahowah's detailed description of what He wanted Moseh and Aharown to convey to pharaoh.

So that you know their history, and recognize their agenda, the Hebrew word, *mesorah*, refers to the "transmission of a tradition"—in this case, the basis of Rabbinical Judaism. As a technical term, *masorah* means "to apply diacritic markings in the text of the Hebrew Tanakh, while adding marginal and textual notes on the vocalization and substitution of names and words."

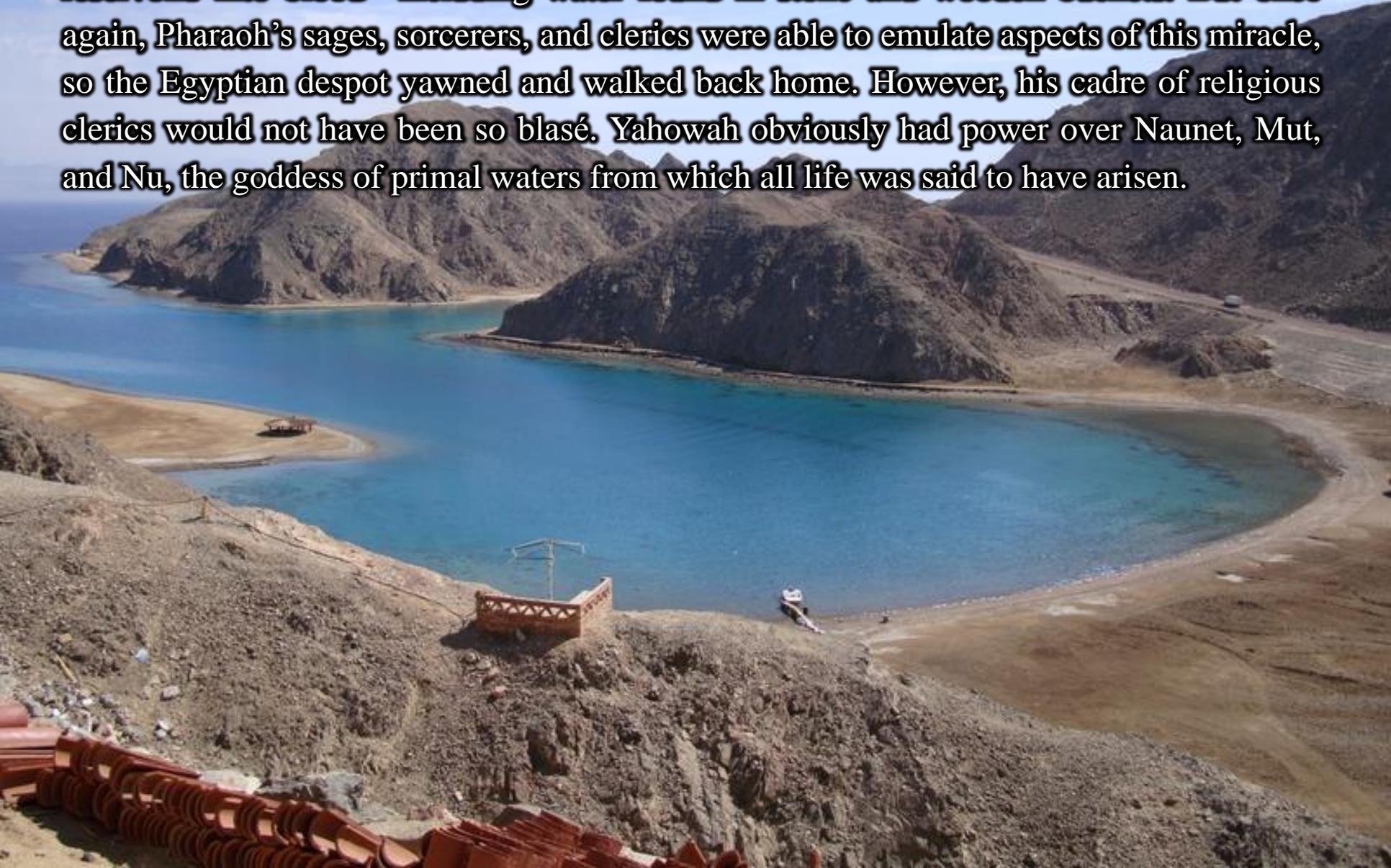


The Masoretes were dedicated to justifying rabbinical superiority over the Lowy / Levites, to eliminating all references to Yahowah, to concealing and corrupting Messianic prophecies which confirmed Yahowsha's claims, and to justifying the authority of the Oral Law as conceived in the Babylonian Talmud (circa 500 CE), the Midrashim (analysis of hidden textual secrets first written in the 2nd-century CE), and Halakah (rabbinical religious and civil law comprised of 613 *mitzvot* first conceived by Rabbi Simeon ben Azzai in the 2nd-century CE, and codified by the Rambam Maimonides (d. 1204 CE)). The Masoretes were devotees of Rabbi Akiva (d. 135 CE), the father of Rabbinical Judaism, and the man directly responsible for the destruction of Yaruwshalaim, the murder of over one million Yisra'elites, the salting of the land, and the nearly 2,000-year Diaspora in Europe. And while he was the most influential figure within the rabbinical movement, the process of religiously inspired copyediting began with the first rabbis as far back as 30 BCE.

The Qumran scrolls demonstrate that substantial chunks of the Towrah were removed by them, creating a text which a millennia later became the basis of the Masoretic. These considerable omissions from the book of Shemowth / Exodus (as well as from BaMidbar / Numbers and Dabarym / Deuteronomy), and their heavy-handed copyediting of the book of Yasha'yahuw / Isaiah, serve as proof that their work cannot be trusted. And that means that we must always be circumspect when it comes to their diacritic marks, which serve to vocalize the Hebrew text. Other Hebrew words which can be formed from the same set of consonant-vowels must always be considered as we study the Word of Yahuah.

Returning to the Towrah account, at this time Yahowah told Aaron to strike the waters of the Nile with his staff, turning them into blood. By striking the Nile, Aaron was demonstrating that he had power over the Egyptian god of the Nile, life, and fertility—Hapi.

Aharown was told to stretch out his staff which turned Egyptian streams, pools, and reservoirs into blood—including water found in stone and wooden buckets. But once again, Pharaoh's sages, sorcerers, and clerics were able to emulate aspects of this miracle, so the Egyptian despot yawned and walked back home. However, his cadre of religious clerics would not have been so blasé. Yahowah obviously had power over Naunet, Mut, and Nu, the goddess of primal waters from which all life was said to have arisen.



14. And Yahuah said to Mosha, Pharaoh's heart conscience is unwilling to yield and is stubborn, he refuses to release the paternal kin.

Exodus 7:14

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כָּבֵד לֵב פַּרְעֹה
מֵאֵן לְשַׁלַּח הָעָם׃ | LEB OT RI |

And Yahweh said to Moses, "Pharaoh's heart is insensitive; he refuses to release the people. | LEB



[14 And] the Lord spoke to [Mo]ses, [*Pharaoh's heart is stubborn; he refuses to let the peo]ple [go.] DSS*

14. And spoke Shehmaa unto Mooshe, Phaaroo's heart is heavy, he refuses to let the people go. SP

15. Go to Pharaoh in the morning. Look, he is going out to the water, and you must wait to meet him on the bank of the Nile, and you must take in your hand the staff that was changed into a reptile/sea creature.

Exodus 7:15

לך אל־פַּרְעֹה בַבֹּקֶר הַנֶּהל יֵצֵא הַמַּיִמָּה
וְנִצַּבְתָּ לִקְרֹאתוֹ עַל־שַׁפְתַּי הַיָּאָר
וְהִמַּטְתָּ אֶשְׁר־נִהְפָּד לְנַחֵשׁ תִּקַּח
בְּיָדְךָ: | LEB

Go to Pharaoh in the morning. Look, he is going out to the water, and you must wait to meet him on the bank of the Nile, and you must take in your hand the staff that was changed into a snake. | LEB

15 Go to Pharaoh in the morning *and as he himself* [goes out to the water, and you shall stand by] the bank of the Nile [to meet him;] and the r[od] which was turned to a serpent you [shall take in your hand].DSS

15. Go to Phaaroo in the morning and behold he is going out to the water. And station yourself to meet him on the bank of the River. And you shall take in your hand the stick that was turned into a snake. SP

16. And you say to him, Yahuah the Almighty of the Ibrim has sent me to you, saying " Grant freedom to My אֶת־עַמִּי people that they may serve me in the desert wilderness, and look, you have not listened and understood until now."

Exodus 7:16

וְאָמַרְתָּ אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִים
שְׁלַחְנִי אֵלֶיךָ לֵאמֹר שְׁלַח אֶת־עַמִּי
וְיַעֲבֹדְנִי בַּמִּדְבָּר וְהִנֵּה לֹא־שָׁמַעְתָּ
עַד־כֹּה: | LEB OT RI

And you must say to him, 'Yahweh, the God of the Hebrews, has sent me to you, saying, "Release my people that they may serve me in the desert, and, look, you have not listened until now." | LEB

16 And you shall say] to him, 'The Lord, [the God of the Hebrews, has sent me] to you, saying, Let [my] p[eople go,] that they may se[rv]e me in the wilderness. [And behold, you have not listened until now.] DSS



16. And you shall say to him, Shehmaa, Eloowwee of the Ibrem's sent us to you, saying, Let My people go that they may serve Me in the desert. And behold, you have not listened until now. SP

17. Then says Yahuah, "By this you will know and understand that I am Yahuah. Look, I am about to strike with the staff that is in my hand the water that is in the Nile, and it will be changed to blood.

17. Thus says Shehmaa, By this you shall know that I am Shehmaa. Behold, I will strike the water that is in the River with the stick that is in my hand, and it will be turned to blood.

SP

17 Thus [says] the Lord: By this you shall know that [I am] the Lord: [behold, I will strike] the water which is in the Nile [with the rod that is] i[n my hand,] and it shall be turned to blood. DSS

Exodus 7:17

כֹּה אָמַר יְהוָה בְּזֹאת תֵּדַע כִּי אֲנִי
יְהוָה הִנֵּה אֲנֹכִי מִכָּה | בַּמִּטֵּה
אֲשֶׁר-בְּיָדִי עַל-הַמַּיִם אֲשֶׁר בַּיָּאֵר
וְנִהְפְּכוּ לְדָם: | LEB OT RI

Thus says Yahweh, "By this you will know that I am Yahweh. Look, I am about to strike with the staff that is in my hand the water that is in the Nile, and it will be changed to blood. | LEB

In an expansion of verse 18, 4QpaleoExod^m repeats the command of God from Exodus 7:16–18. This time it is Moses and his brother Aaron reporting the words to Pharaoh himself. This type of embellishment is characteristic of this manuscript and is also echoed in the Samaritan Pentateuch. DSS

18. And the fish that are in the Nile will die, and the Nile will stink, and the Mitzryim will be unable to drink water from the Nile.

Exodus 7:18

וְהָדָגָה אֲשֶׁר-בַּיָּאֵר תָּמוּת וּבְאֵשׁ הַיָּאֵר
וְנִלְאוּ מִצְרַיִם לְשָׁתוֹת מִיָּם מִן-הַיָּאֵר: |

LEB OT RI

And the fish that are in the Nile will die, and the Nile will stink, and the Egyptians will be unable to drink water from the Nile.”” | LEB

[18 “ ‘And the fish that are] in the mi[dst]57 the Nile shall die, [and the Nile shall stink; and] the Egyptians shall weary of drinking water from the Nile.’ ” DSS

18. And the fish that are in the River will die, and the River will become foul. And the Missrems will be tired in drinking water from the River. SP

[And Moses and Aaron went to Pharaoh] and [s]aid to him, “The Lo[rd God of the Hebrews sent us to you, saying,] ‘Let my people go that [they] may serve [me in the wilderness.]’ And behold, you have not listened until now.] Thus the Lord said: By [this you shall know that I am the Lord: behold I am] s[trikin]g [the water which is in the Nile] with the rod that [is in my hand and it shall be turned to blood] and [the f]ish that are in the mi[dst of the Nile shall die and the river shall stink and the] E[gy]ptians [shall weary] of dri[nking water from the Nile.” DSS

18a And Mooshe and Aahrron went to Phaaroo and said to him, 18b Shehmaa, Eloowwee of the Ibremms sent us to you, saying, let My people go that they may serve me in the desert. 18 c And behold, you have not listened until now. 18d Thus says Shehmaa, by this you shall know that I am Shehmaa. 18e Behold, I will strike the water that is in the River with the stick that is in my hand, and it will be turned to blood. 18f And gthe fish that are in the River will die, and the River will become foul. 18g And the Misssremms will be tired in drinking water from the River. SP ** This whole section is no in the MT**

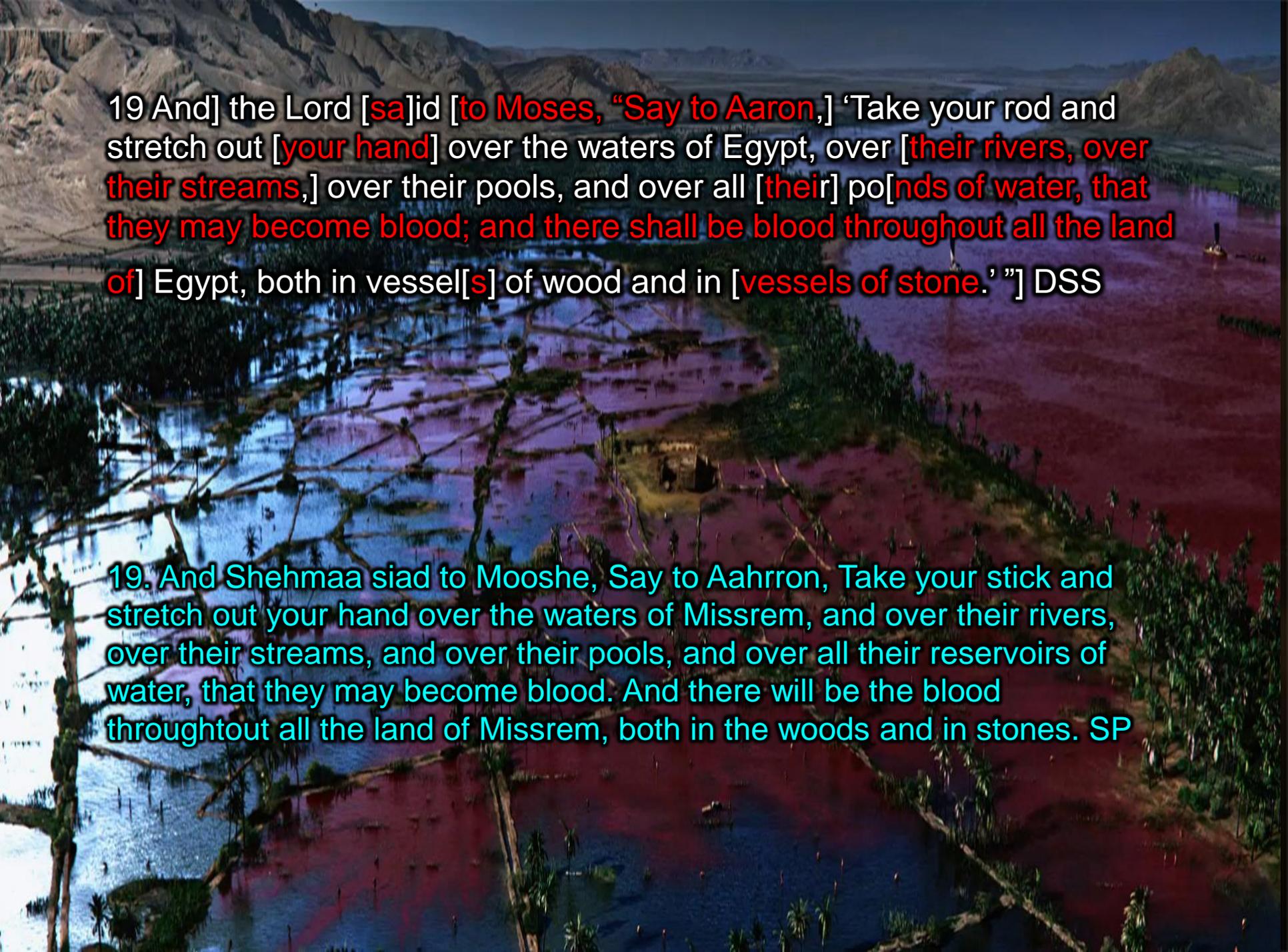
19. And Yahuah said to Mosha, "Say to Aaron 'Take your staff and stretch your hand out over the waters of Egypt and over their rivers, over their canals, and over their pools, and over all of their reservoirs of water, so that they become blood, and blood will be in the land of Mitzrayim and in the wood and of stone.

Exodus 7:19

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֲמַר אֶל־אַהֲרֹן
קַח מִטֶּבֶת וּנְטֵה־יָדְךָ עַל־מִיַּמֵי מִצְרַיִם
עַל־נְהַרְתָּם | עַל־יְאֲרֵיהֶם וְעַל־אֲגַמֵּיהֶם
וְעַל כָּל־מִקְוֵה מִימֵיהֶם וַיְהִי־דָם וְהָיָה
דָם בְּכָל־אֲרֶץ מִצְרַיִם וּבַעֲצִים
וּבַאֲבָנִים: | LEB OT RI

And Yahweh said to Moses, "Say to Aaron, 'Take your staff and stretch your hand out over the waters of Egypt and over their rivers, over their canals, and over their pools and over all of their reservoirs of water, so that they become blood,' and blood will be in all the land of Egypt and in vessels of wood and of stone." | LEB





19 And] the Lord [sa]id [to Moses, “Say to Aaron,] ‘Take your rod and stretch out [your hand] over the waters of Egypt, over [their rivers, over their streams,] over their pools, and over all [their] po[nds of water, that they may become blood; and there shall be blood throughout all the land of] Egypt, both in vessel[s] of wood and in [vessels of stone.’ ”] DSS

19. And Shehmaa siad to Mooshe, Say to Aahrron, Take your stick and stretch out your hand over the waters of Missrem, and over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood. And there will be the blood throughtout all the land of Missrem, both in the woods and in stones. SP

20. And Mosha and Aaron did so, as Yahuah had directed and appointed, and he raised the staff and struck the **אֵת** water that was in the Nile before the eyes of Pharaoh and before the eyes of his servants, and all of the water that was in the Nile was changed to blood.

Exodus 7:20

וַיַּעֲשׂוּ-כֵן מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר | צִוָּה
יְהוָה וַיָּרֶם בַּמִּטָּה וַיִּדָּךְ אֶת-הַמַּיִם אֲשֶׁר
בַּיָּאֵר לְעֵינֵי פַרְעֹה וּלְעֵינֵי עֲבָדָיו
וַיִּהְיֶה כָּל-הַמַּיִם אֲשֶׁר-בַּיָּאֵר לְדָם: |
LEB OT RI

And Moses and Aaron did so, as Yahweh had commanded, and he raised the staff and struck the water that was in the Nile before the eyes of Pharaoh and before the eyes of his servants, and all of the water that was in the Nile was changed to blood. | LEB

[20 And Moses and Aaron did so, as the Lord commanded,] and he lifted [up the rod, and struck the waters that were in the Nile, in the sight of Pharaoh, and in the sight of his servants; and all the] waters that were in the Nile [were turned] to blood. DSS

20. And Mooshe and Aahrron did even as Shehmaa had commanded. And he lifted up his stick and struck the water that was in the River, in the sight of Phaaroo and in the sight of his servants. And all the water that was in the River was turned to blood. SP

21. And the fish that in the Nile died, and the Nile stank, and the Mitsrayim were not able to drink water from the Nile and the blood was in all the land of Mitzrayim.

Exodus 7:21

וְהָדָגָה אֲשֶׁר-בַּיָּאֵר מָתָה וַיִּבְאֵשׁ הַיָּאֵר
וְלֹא-יָכְלוּ מִצְרַיִם לְשָׁתוֹת מִמֶּיִם
מִן-הַיָּאֵר וַיְהִי הַדָּם בְּכָל-אֶרֶץ מִצְרַיִם:
LEB OT RI | Egypt. | LEB

And the fish that were in the Nile died, and the Nile stank, and the Egyptians were not able to drink water from the Nile, and the blood was in all the land of

21 And [the fish that were in the Nile died, and the Nile became foul, and the Egyptians could not drink water from] the Nile, and *blood was throughout all the land of Eg[ypt].* DSS

21. And the fish that were in the River died. And the River became foul, and the Missrems could not drink water from the River. And the blood was through all the land of Missrem. SP



22. And the magicians-sacred scribes- soothsayer-priest of Egypt did likewise with their secret arts, and Pharaoh's heart conscience was unwilling to change and stayed hard, and he did not listen to them, as Yahuah had spoken.

Exodus 7:22

וַיַּעֲשׂוּ-כֵן חֲרָטְמֵי מִצְרַיִם בְּלִטְיָהֶם וַיַּחֲזִק לִב-פַּרְעֹה וְלֹא-שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה: | LEB OT RI |

And the magicians of Egypt did likewise with their secret arts, and Pharaoh's heart was hard, and he did not listen to them, as Yahweh had spoken. | LEB

22 And the magicians of Egypt did the same with] their [se]cret arts. [And Pharaoh's heart was hardened and he did not listen to them, as the Lord had spo]k[en. DSS

22. And the magicians of Missrem did the same with their magic. And Phaaroo's heart was hardened, and he did not listen to them, as Shehmaa had said. SP

23. And Pharaoh turned and went to his house, and this also he did not pay attention or have effect his heart conscience.

Exodus 7:23

וַיִּפֹּן פַּרְעֹה וַיָּבֹא אֶל-בֵּיתוֹ וְלֹא-שָׁתַלְּבוּ לְבָבוֹ גַּם-לְזֹאת: | LEB OT RI | And Pharaoh turned and went to his house, and this also *he did not take to heart.* | LEB

23 And Pharaoh turned and went into] his [hous]e and did not take [even this to heart. DSS

23. And Phaaroo turned and went into his house with not taking even this to heart. SP



24. Then digging all of the Mitsrayim surrounding the river for water to drink, because they were unable to drink from the water of the river.

Exodus 7:24

וַיִּחְפְּרוּ כָל־מִצְרַיִם סְבִיבַת הַיָּאֵר מֵיִם לְשִׁתּוֹת כִּי לֹא יָכְלוּ לְשִׁתּוֹת מִמַּיִם הַיָּאֵר. | LEB OT RI | Nile. | LEB

24 And all the Egyptians dug round about the Nile for water to drink, for they could not drink of the water of the Nile.] DSS

24. And all t he Missrems dub around the River for water to drink. For they could not drink of the water of the River. SP

25. And 7 days passed after Yahuah struck the נַיִל river.

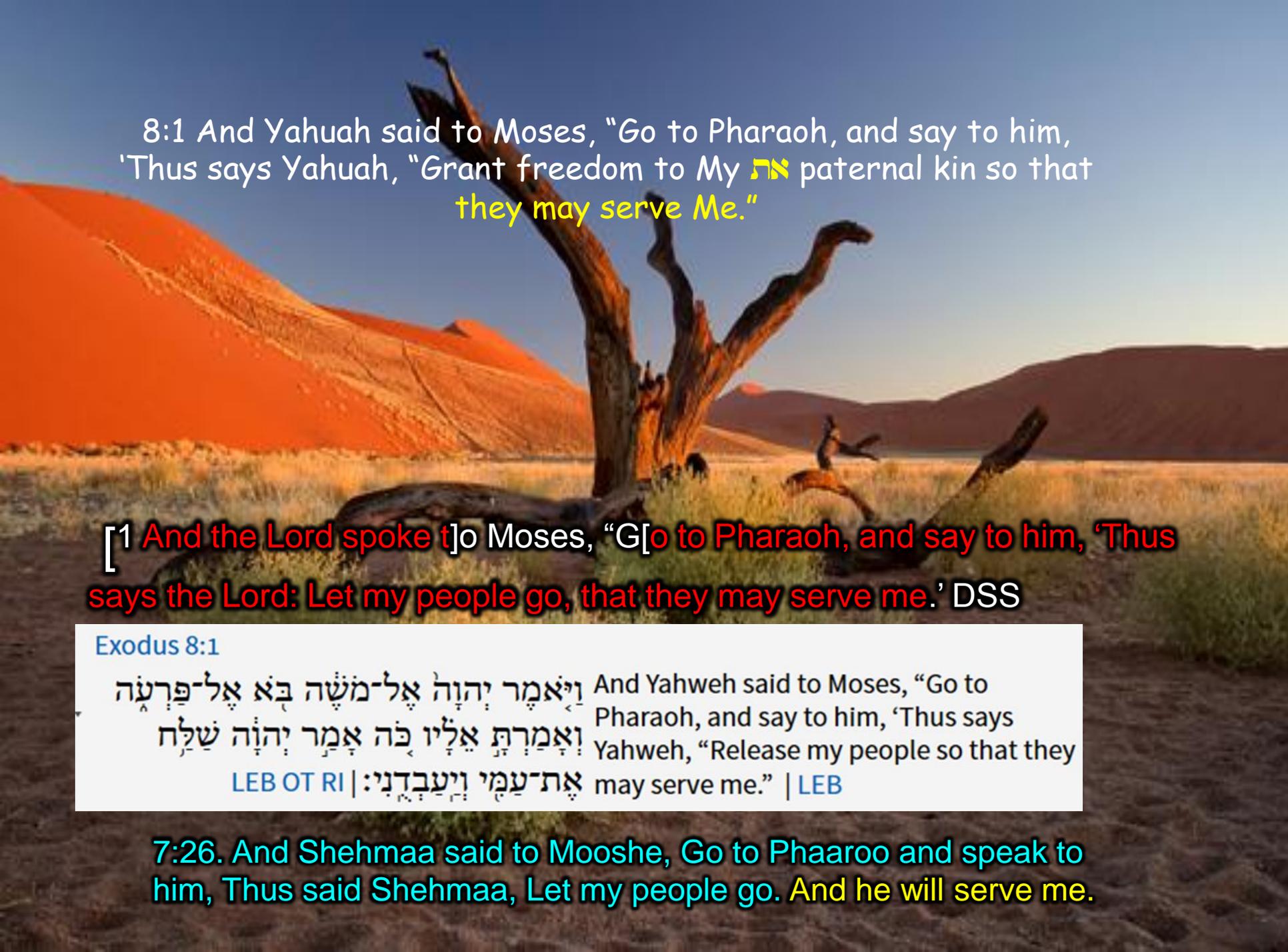
Exodus 7:25

וַיִּמְלֵא שִׁבְעַת יָמִים אַחֲרֵי הַכּוֹתֵיהוּהָ
LEB OT RI | אֶת־הַיַּאֲרִ: | LEB

And seven days passed after Yahweh struck the Nile. | LEB

No DSS

25. And 7 days were passed after Shehmaa had struck the River.
SP

A landscape featuring a large, gnarled, dead tree in the foreground, set against a backdrop of rolling red sand dunes under a clear blue sky. The scene is illuminated by warm, golden light, suggesting either sunrise or sunset.

8:1 And Yahuah said to Moses, "Go to Pharaoh, and say to him, 'Thus says Yahuah, "Grant freedom to My אֶת paternal kin so that they may serve Me."

[1 And the Lord spoke t]o Moses, "G[o to Pharaoh, and say to him, 'Thus says the Lord: Let my people go, that they may serve me.' DSS

Exodus 8:1

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי׃ And Yahweh said to Moses, "Go to Pharaoh, and say to him, 'Thus says Yahweh, "Release my people so that they may serve me." | LEB

7:26. And Shehmaa said to Mooshe, Go to Phaaroo and speak to him, Thus said Shehmaa, Let my people go. And he will serve me.

2. And if you are refusing to release, look, I am going to strike **את** all of your territory with frogs.

Exodus 8:2

וְאִם־מָאֵן אַתָּה לְשַׁלַּח הַיָּנָה אֲנֹכִי נֹגֵף
LEB OT RI | אֶת־כָּל־גְּבוּלְךָ בַּצְּפַרְדֵּיִם: | LEB

And if you are refusing to release, look, I am going to plague all of your territory with frogs. | LEB

2 And if you refuse to let them go, behold,] I will strike a[ll your country with frogs; DSS

7:27. And if you refuse to let go, behold, I will smite your whole territory with frogs.



3. And the Nile will swarm with frogs, and they will go up and come into your house and into your bedroom and onto your bed and into the house of your servants and among your people and into your ovens and into your kneading troughs.

7:28. And the River will swarm with frogs, which will come up and go into your houses, and into your bedrooms, and on your beds, and in the houses of your slaves, and on your people, and into your ovens, and into your kneading bowls. SP

3 and the Nile shall swarm with frogs, which shall go up and come into your house, and into] your [bedroom,] and on your bed, and into the house [of your servants, and on your people, and into your ovens, and into your kneading-troughs.] DSS

Exodus 8:3

וְשָׂרָץ הַיָּאֵר צְפֹרְדָּיִם וְעָלוּ וּבָאוּ
בְּבֵיתְךָ וּבְחֶדְרְךָ מִשְׁכְּבְּךָ וְעַל־מִטְתְּךָ
וּבְבַיִת עַבְדֶּיךָ וּבְעַמֶּיךָ וּבְתַנּוּרֶיךָ
וּבְמִשְׁאֲרוֹתֶיךָ׃

LEB OT RI |

And the Nile will swarm with frogs, and they will go up and come into your house and into your *bedroom* and onto your bed and into the house of your servants and among your people and into your ovens and into your kneading troughs. |
LEB

In 4QpaleoExod^m—and possibly 4QExodj—verse 4 is expanded, with Moses repeating God’s command (8:1–3) before Pharaoh. Verse 5 shows the same pattern as found in 4QExodj. The Samaritan Pentateuch also shows these expansions. DSS

[4 “And the frogs shall come up both upon you, and upon your people,] and upon all [your servants.” And Moses and Aaron entered before Pharaoh and spoke to him, “Thus says the Lord: Let my people go that they may serve me. If you refuse to let them go, behold, I will strike all your country with frogs and the Nile will swarm with frogs. And they shall enter your houses] and into [your bed]r[ooms and upon your beds and in the houses of your servants and your people] and into [your] ov[ens and your kneading bowls and upon you and all your servants the f]rogs [will come up.”] DSS

7:29a. And Mooshe and Aahrron came to Phaaroo, and they spoke to him. 29b Thus said Shehmaa, let My people go and he will serve me. 29c And if you refuse to let go, behold I will smite your whole territory with frogs. 29d And the river will swarm with frogs, which will come up and go into your houses and into your bedrooms, and on your beds, and in the houses of your slaves, and on your people, and into our ovens, and into your kneading bowls. 29e And the frogs will come up on you, and your people, and all your slaves. SP

8:4 And the frogs will go up against you and against your people and against all of your servants.

Exodus 8:4

וּבִבְּחָהּ וּבְעַמָּהּ וּבְכָל-עַבְדֵיהָ יֵעָלוּ
LEB OT RI | הַצְּפִרְדָּעִים: |
And the frogs will go up against you
and against your people and
against all of your servants.” | LEB



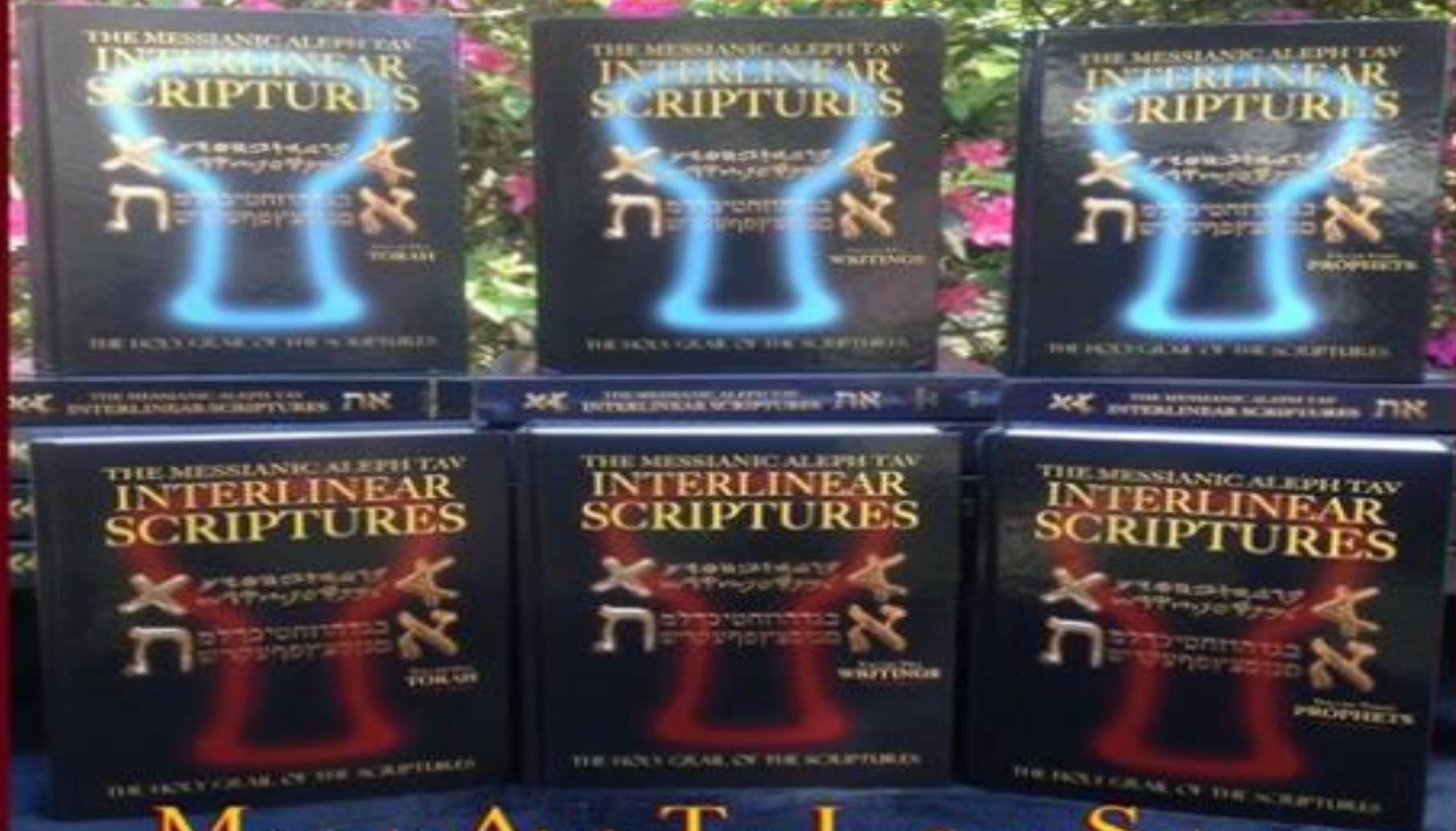
Seven days later, after the fish had all died, Yahowah inundated Egypt with frogs, *saparda*, in Hebrew. Besides the symbolism of these bird-brained creatures being wart-covered and primitive, *saparda* is based upon *sapar*, meaning “to withdraw, to leave, and to separate from.” Yah would withdraw His people from Egypt and separate them unto Himself.

These pesky little critters found their way into every storehouse and bedroom, even into every kitchen. But rather than direct his wise men, occultists, and priests to rid the realm of frogs, Pharaoh added to his people’s misery by asking his foolish followers to increase their numbers. Another sign had been corrupted and counterfeited by the religious and political establishment, and as a result, the common people suffered.



Also worth noting here, most of Egypt's leading goddesses were identified with snakes while the most important gods were identified with frogs. As such, Amun, Amen, Horus, and Ra were depicted in hieroglyphics by way of a frog's head. But this god versus goddess distinction was not always the case. Heget, the goddess of childbirth, who is said to have breathed life into humans at birth, was universally represented as a frog-headed woman. In performing this miracle, the Egyptians would have known that Yahowah had power over these gods and goddesses as well.

MATIS



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Next week:

Exodus Overview Part 5

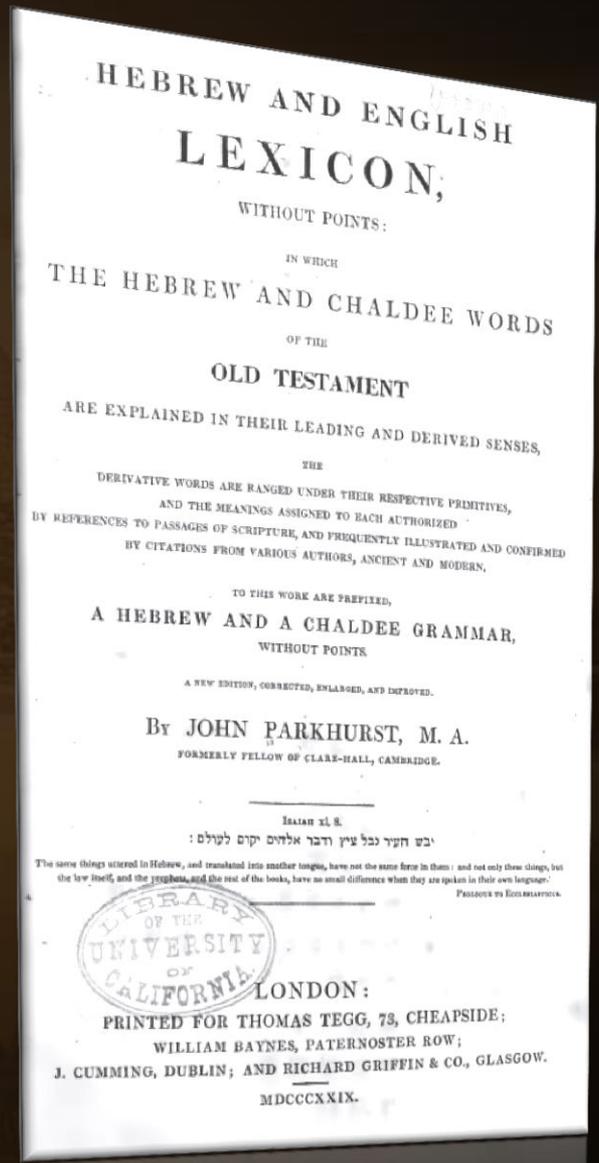
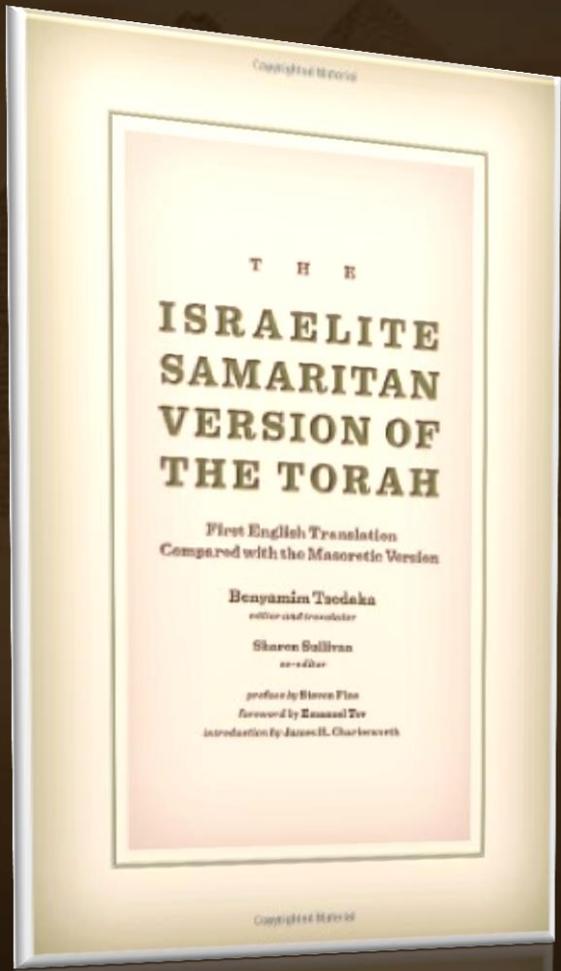
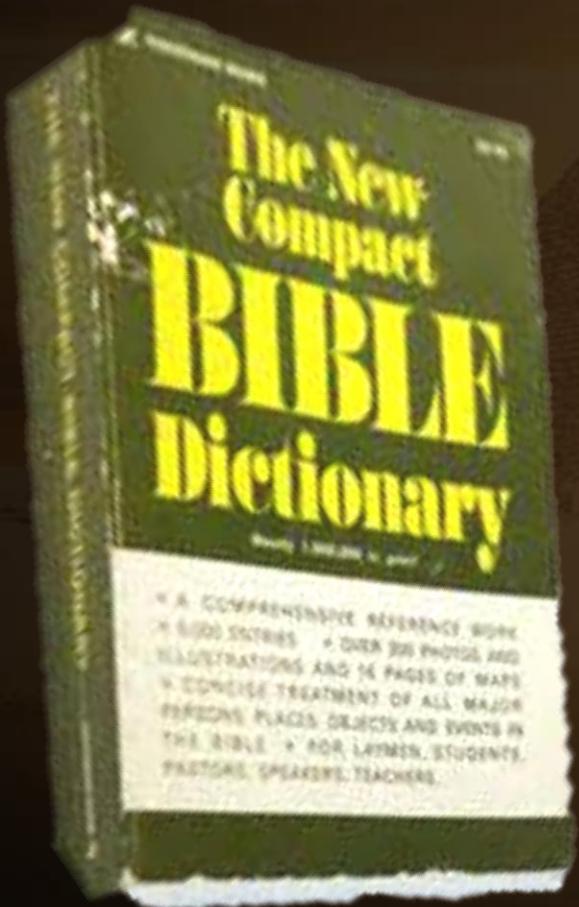
The Exodus to Pesach/Matzah/ First Fruits

Chapter 8

Frogs/Gnats/Lice/Flies



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 search criteria: 'All Words' (selected), 'Any Word', and 'Exact Phrase'. There are also links for 'Home' and 'Like Us' with 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 of the search area, 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'.

Use all Bible Resources:

- NASB (1995)
- D-R (1750)
- DBY (1890)
- WEB (1833)
- YLT (1898)
- EBR (1902)
- KJV (1850) [NEW!]
- KJV (1769)
- KJV (1611)
- KJV Apocrypha
 - 1611
 - modernized
- KJV Parallel
 - 1611
 - 1769

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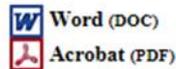
Compare Parallel Bibles — Study Pop-up Definitions — Post Public Commentaries

Welcome to www.qBible.com -- "A Website for Biblical Research". Our site mission: to host a digital library of Bible reference material that is ⁽¹⁾accurate, ⁽²⁾thorough & ⁽³⁾free. To any passerby or student of the Scripture, we invite you to search, print or download these online bibles, lexicons and study aids:

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...

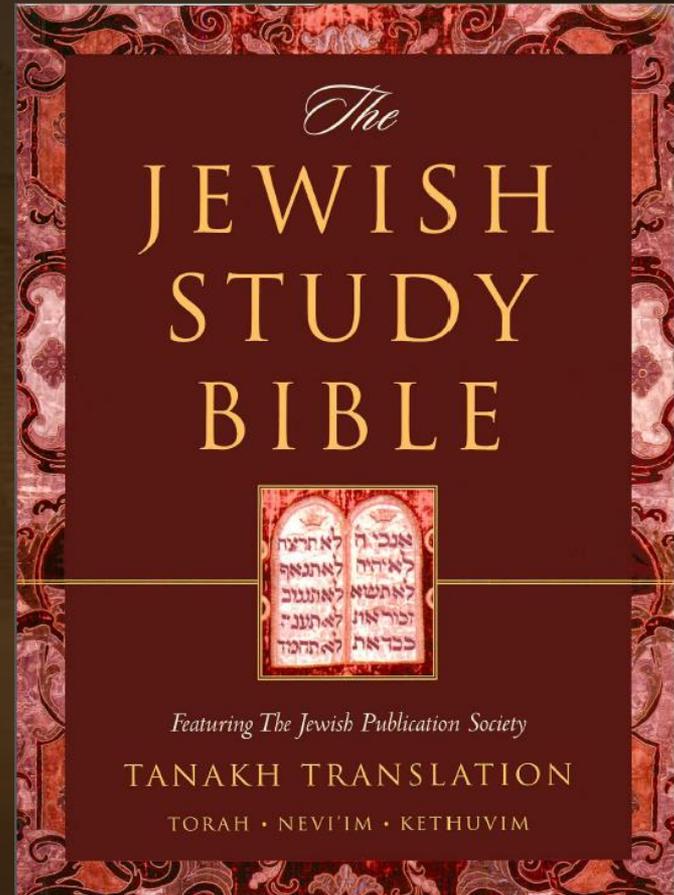
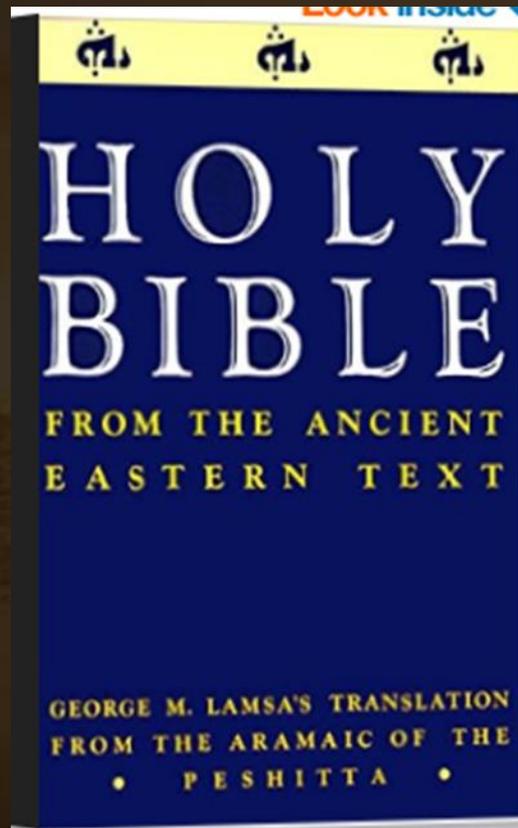
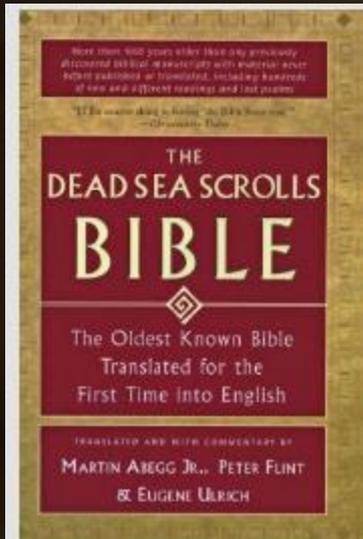
Qara', which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yahowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step 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)).

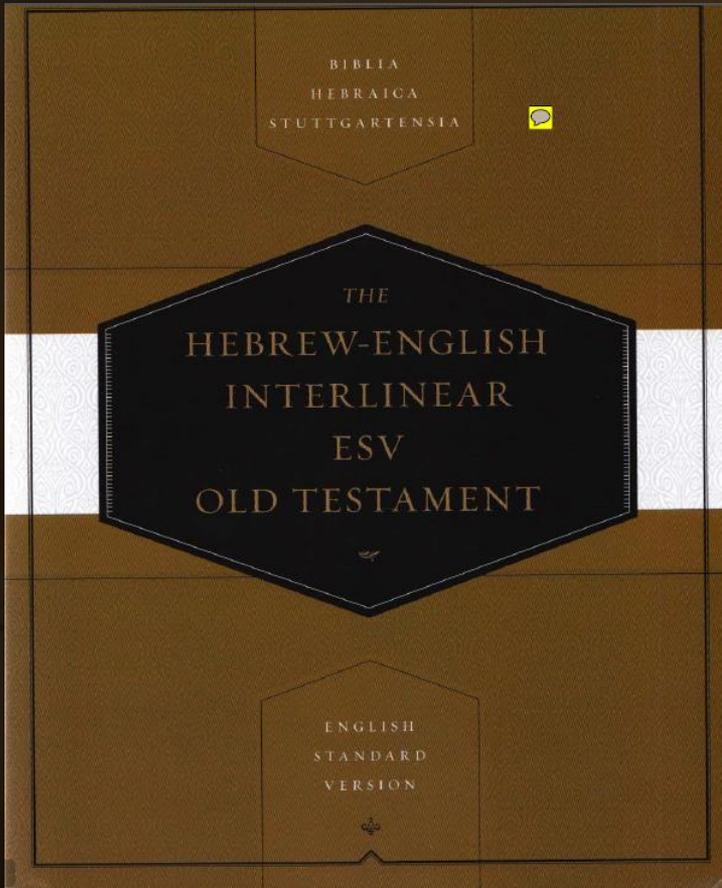
Invitations

- 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



← → <http://www.bayithamashiyach.com/Scriptures.html> The whole Scriptures interli... X

Electronic library, Downlo... NO WOE ZONE DRUDGE REPORT 2016 Yahoo http://www.michaelsavag... Exodus Revealed - 3-HOU...

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

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

[Ancient Hebrew alphabet](#), אָתָּבָּ Names bearing His eternal Name listed, [New Testament \(B'rit haChadashah\) Hebrew-Greek Names](#), [Elohim \(El of all\)](#), [Father, Son, Holy Spirit](#), [Adonai \(Master\)](#), [Baptism with Repentance](#), [Writings of Yisrael](#), [The Gospel of Thomas](#)
[Home](#)

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) -