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

Chapter 6 & 7

Feeling the Heat in the Crucible of Mitzrayim
The Calling Of Yah’s People

Yahuah’s Instructions for Pesach – Matsah - Bikurym

Shemot or Exodus Chapter 6 & 7
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 site 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

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 Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’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 Migra’ey were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahowsa’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)).
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).

And Yahweh said to Moses, “Now you will see what I will do to Pharaoh, because with a strong hand he will release them, and with a strong hand he will drive them out from his land.”

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

Exodus 6:2

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

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

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’ (ןַה), meaning “not,” is the inverse of His title ‘el (אֵל), (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, הִמָּה הֵא לֹא הִמָּה אָתָּה מֵאָתָּה אַלְמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה הָאָלָמָנָה 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 Soferiyim removed וּידָו, and wrote in Adonay.


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, הָaire הֲבָרָךְ, if now וְאֶנִּיחַ הַרְּאָה יָאוָה, I have found חַנַּנְיָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָאוָה יָא...
**Gen 18:31** And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

**Gen 18:32** And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

**Gen 18:33** And Yahuah went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

**Gen 19:16** And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; being merciful to him: and they brought him forth, and set him without the city.

**Gen 19:17** And it came to pass, when they had brought them forth abroad, that he said, Escape for your life; look not behind you, neither stay you in all the plain; escape to the mountain, lest you be consumed.

**Gen 19:18** And Lot said to them, Oh, not so, my Lord.
Gen 20:2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

Gen 20:3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

Gen 20:4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?
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.
Thus it is stated in Exodus 3: 13, shortly after the first appearance of YHWH to Moses, (ch. 3: 1-10) then asked Yahweh, "...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: Yahweh, 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: Yahweh, 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 Yahweh!"
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 1933.

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.
This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did Yahuah send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

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 אֲלֹהִים 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, בֵּיתוֹ to him bēthōn also בּוּר to his aaron, מֹשֶׁה and he called מֹשֶׁה (בּוּר) his name מֹשֶׁהוֹ כולל Enos; הָעָם then הָעָם began הָעָם יִוָהִים men to call יִוָהִים upon the name מֹשֶׁה of the LORD הֶוַי, מֹשֶׁה which came first

http://www.yahuwahsoasis.com/name-yhuh-to-claim-yahuah.html
Strongs 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 Yahua 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 Yahua.

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."
<table>
<thead>
<tr>
<th>English (KJV)</th>
<th>Strong's</th>
<th>Root Form (Hebrew)</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>And to Seth</td>
<td>H8352</td>
<td>שֵׁה Seth</td>
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<td>to call</td>
<td>H7121</td>
<td>קָרָא qara'</td>
<td></td>
</tr>
<tr>
<td>upon the name</td>
<td>H8034</td>
<td>שֵׁמֶם shem</td>
<td></td>
</tr>
<tr>
<td>of the LORD</td>
<td>H3068</td>
<td>יהוה Yahovah</td>
<td></td>
</tr>
</tbody>
</table>

**Gen 4:26** And to Seth H8352 to him H931 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 H4472 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

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 Kaanan, 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**

> אני שמעתי את קריית הבנים
> יישראל אחר מצרים משיבים אתם

LEB OT RI | LEB

5 And moreover, I have heard the groaning of [the children of Israel, because the Egyptians are making to work, and I 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 (יָהֹוָה), 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 burdens of the Egyptians, and 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 judgments resulting in punishment.

Exodus 6:6

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 [outstretched]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 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 you out from under the burden bearing labor of Mitrayim.

Exodus 6:7

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 (‘ethi) 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 outstretched 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 you in the direction of the land that I will cause to be lifted up and carry you with a strong arm I give and present to you in the direction of Abraham, Isaac and Ya‘aqob. And I will present it to you as a gift and give it to you as a possession. I am Yahweh.

Exodus 6:8

8. And I will bring you to the land which I swore to give to Abraham, to Isaac, [and] to Jacob and I will give it to you for a possession; I am the Lord.” **DSS**

**LXX** with an uplifted hand**
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. Yaweh’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 (goser - their discouraged despondency over the lack of) the Spirit (ruwach) and their hard, cruel, and unyielding (qaseh) work (‘abodah - labor, duties, deeds, and slavery).
9 And Moses spoke thus to the Sons of Yishraael, 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

10. And Shehmaa spoke to Mooshe, sayings,

And Yahweh spoke to Moses, saying,
11. Go speak to the Pharaoh, the king of Mitsrayim and let him grant freedom to the children of Yahsharal from his land.

Exodus 6:11

בָּאָרֶץ אֶל-פָּרָה אִלֵּל מִצְרָיִם וְלָשֵׁת אֶת-בָּנֵי יָשָׁר אָל מִצְרָיִם

“Go, speak to Pharaoh, the king of Egypt, and let him release the Israelites from his land.” | LEB

11 “Go in, speak to Pharaoh king of Egypt, that he might let the children of Israel 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
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 hear me, since I am of uncircumcised lips?

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 children of Yahsharal out from the land of Mitsrayim.

Exodus 6:13

13 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 Israel] and to [Pharaoh kin]g of Egy[pt, to bring the children of Israel out of the land of Egypt.] DSS
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

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

15 And the sons of Simeon are Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of the Canaanitess. These are the clans of Simeon.

And the sons of Simeon are Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of the Canaanitess. These are the clans of Simeon. DSS

15. And the sons of Shehmoon, Yaamooowwel, and Yaamen, and ‘Ahadd, and Yaaken, and Saahrl, 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

16 And these are the names of the sons of Levi according to their generations: Gershon, and Kohath, and Merari, and the years of the life of Levi were one hundred and thirty-seven years.

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

All together: exile white renowned

Exodus 6:17

The sons of Gershon are Libni and Shimei according to their clans. | LEB

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 Uzziah (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 sons of Kohath: [Amram, and Izhar, and Hebron, and Uzziah; 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

וַיַּלְבֵּשׁ בְּנֵי כֹּהַת מָעוֹן וְיָשָׁר וְהָעָבִד׃ וּבְנֵי ‘אָאָרָם בְּנֵי אֵזָר וְיָשָׁר וְעָבָד׃ וּבְנֵי ‘אָאָרָם בְּנֵי אֵזָר וְיָשָׁר וְעָבָד׃ וּבְנֵי ‘אָאָרָם וְיָשָׁר וְעָבָד׃ וּבְנֵי ‘אָאָרָם וְיָשָׁר וְעָבָד׃ וּבְנֵי ‘אָאָרָם וְיָשָׁר וְעָבָד׃

וַיַּלְבֵּשׁ בְּנֵי כֹּהַת מָעוֹן וְיָשָׁר וְהָעָבִד׃ וּבְנֵי ‘אָאָרָם בְּנֵי אֵזָר וְיָשָׁר וְעָבָד׃ וּבְנֵי ‘אָאָרָם בְּנֵי אֵזָר וְיָשָׁר וְעָבָד׃ וּבְנֵי ‘אָאָרָם בְּנֵי אֵזָר וְיָשָׁר וְעָבָד׃ וּבְנֵי ‘אָאָרָם בְּנֵי אֵזָר וְיָשָׁר וְעָבָד׃ וּבְנֵי ‘אָאָרָם בְּנֵי אֵזָר וְיָשָׁר וְעָבָד׃
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

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

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

19. And the sons of Meraari, Mellee, and Moosheee. These are the families of the Libee according to their generations.
20. And Amram (exalted people) took יוכבד (Yahuah is glorified) his aunt of himself as a wife, and she bore for himAaron (light bringer) and 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

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 OT RI | LEB

20. And Amram married his aunt Yookaabed. And she bore him Aahrrron, 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.
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.
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

23. And Aahrrron married Eleeshaba, the daughter of ‘Amminaadaab, the sister of Nehsh’shon. And she bore him Naadaab, and Aabeeyyoo, 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.

Exodus 6:24

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 Eleasar (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

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
And Eleazar, Aaron's son, took one of the daughters of Putiel as a wife; and she bore him Phinehas. These are the heads of the fathers' households of the Levites according to their families.

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 shining 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

It was that Aaron and Moses to whom Yahweh said, “Bring the Israelites out from the land of Egypt according to their divisions.” | 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
28. And it came about on the day when Shehmaa spoke to Mooshe in the land of Missrem. SP
29. And Shehmmaa spoke to Mooshe, saying, I am Shehmmaa. Speak to Phaarreo king of Missrem all that I speak to you.

And Yahweh spoke to Moses, saying, “I am Yahweh. Speak to Pharaoh, the king of Egypt, all that I am speaking to you.”
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?
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.

Yahuah’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).
1 And \textbf{the Lord} said to Moses, “See, I have made you as God to Pharaoh, and Aaron your brother shall be \textbf{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 shall speak all that I command you, and your brother Aaron will speak to Pharaoh and he will grant freedom to the children of Yahshua from his land.

Exodus 7:2

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

2. You shall speak all that I command you. And your brother Aahrorn shall speak to Phaaroo that he let the Sons of Yishraael go out of his land.
3 I will harden (qasah - stiffen and cause to be stubborn, obstinate and inflexible) Pharaoh’s leb heart so as to greatly increase (rabah - multiply and make magnificent) owt My signs (‘owt - nonverbal forms of communication which convey examples and meanings) and mowpeth miracles (mowpeth - wondrous symbols) in the realm (‘erets - region, land, and nation) of the Crucible (misraym - Egypt).

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 And I will harden Pharaoh’s heart, [and multiply] my [sig]ns [and] my wonders in the la[n]d of Egypt. DSS
4. And Pharaoh will not listen to you and I will put My hand in Mitsrait and bring out by My divisions, My paternal kin, the children of Yishraael from the land of Mitzrayim with great judgements resulting in punishments.

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 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 Egypt[,] and [bring out the children of] Israel from among them." DSS
6. And Mosha and Aaron did as Yahuah directed them, they worked.

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.
7 And Moses was eighty years old, and Aaron was eighty-three years old, when they spoke to Pharaoh.

7. And Mooshe was 80 years old and Aahrnon 83 years old when they spoke to Phaaroo.
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 your staff and throw toward Pharaoh, and it will be come a serpent/dragon/crocodile/sea monster.

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
<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tanniyn</td>
<td>tan-nén' (Key)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Part of Speech</th>
<th>Root Word (Etymology)</th>
</tr>
</thead>
<tbody>
<tr>
<td>masculine noun</td>
<td>Intensive from the same as הָיָם (H8565)</td>
</tr>
</tbody>
</table>

**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**

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

**Strong's Definitions**

תנין, tan-nén'; or תניי, tanniyy; (Ezekiel 29:3), intensive from the same as הָיָם; a marine or land monster, i.e., sea-serpent or jackal—dragon, sea-monster, serpent, whale.
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 נף staff towards Pharaoh and toward his servants and it became a serpent/dragon/crocodile/sea monster.
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

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

11 Then] P[Pharaoh] 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
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 ṭaḥ staff (mateh – branch and scepter) swallowed (bala’ – consumed, engulfed, and devoured) their walking sticks.” (Shemowth / Names / Exodus 7:12)

Exodus 7:12

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

12. And each one threw down his stick, and they turned into a crocodile. But Aahrren’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.

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 Shehmmaa 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
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 Sobeks 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 scared 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, Ḥ559 Cast Ḥ7993 it on the ground. Ḥ776 And he cast Ḥ7993 it on the ground, Ḥ776 and it became Ḥ1961 a serpent; Ḥ5175 and Moses Ḥ4872 fled Ḥ5127 from before. Ḥ5175

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

Exo 7:10 And Moses Ḥ4872 and Aaron Ḥ175 went in Ḥ935 unto Ḥ413 Pharaoh, Ḥ6547 and they did Ḥ6213 so Ḥ3651 as Ḥ834 Yahuah Ḥ3068 had instruced: Ḥ6680 and Aaron Ḥ175 cast down Ḥ7993 ( Ḥ853) his rod Ḥ4294 before Ḥ6440 Pharaoh, Ḥ6547 and before Ḥ6440 his servants, Ḥ5650 and it became Ḥ1961 a serpent. Ḥ8577

Eze 29:3 gives us a nice description
Eze 29:2 Son of man, set your face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt.

Eze 29:3 Speak and say, This says Yahuah Almighty; Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his rivers, which has said, My river is mine own, and I have made it for myself.

Eze 29:4 But I will put hooks in your jaws, and I will cause the fish of your rivers to stick to your scales, and I will bring thee up out of the midst of your rivers, and all the fish of your rivers shall stick to your scales.

Ezekiel lived 622 BC to 570 BC

Eze 29:5 And I will leave you thrown into the wilderness, you and all the fish of your rivers: you will fall upon the open fields; you will not be brought together, nor gathered: I have given you for meat to the beasts of the field and to the fowls of the heaven.

Eze 29:6 And all the inhabitants of Egypt shall know that I am YAHUAH, because they have been a staff of reed to the house of Israel.
Eze 29:9 And the land of Egypt will be desolate and waste, and they shall know that I am YAHUAH: because he has said, The river is mine, and I have made it.

Eze 29:10 Behold, therefore I am against you, and against your rivers, and I will make the land of Egypt utterly waste, and desolate, from the tower of Syene even unto the border of Ethiopia.

Eze 29:11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

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 Torah 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

14. And the Lord spoke 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

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 rod 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 shall say to him, Yahuah the Almighty of the Ibrim has sent me to you, saying “Grant freedom to My people that they may serve me in the desert wilderness, and look, you have not listened and understood until now.”

Exodus 7:16

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] people go, that they may serve me in the wilderness. [And behold, you have not listened until now.] DSS

16. And you shall say to him, Shehmaa, Eloowwee of the Ibrems 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
Thus 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.

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. DSS

Exodus 7:17

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

LEB OT RI

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
In an expansion of verse 18, 4QpaleoExod\textsuperscript{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

מָכַה אֵשֶׁר בָּעָיִר הַיָּם בַּכּוֹת הַיָּם נִלֵּה בָּהֵם מַלְאָכָה לֵשֵׁה הָיָם׃

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 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 said to him, “The Lord 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 striking the water which is in the Nile with the rod that is in my hand and it shall be turned to blood and the fish that are in the midst of the Nile shall die and the river shall stink and the Egyptians shall weary of drinking water from the Nile.”

18a And Mooshe and Aahrrron went to Phaaroo and said to him, 18b Shehmaa, Eloowwee of the Ibrems sent us to you, saying, let My people go that they may serve me in the desert. 18c And behold, you have not listened until now. 18d Thus says Shehmmaa, 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 Missrems 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.
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 Aahrrron, 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 רָעָם 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.

[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 were in the Nile died, and the Nile became foul, and the Egyptians were not able to drink water from the Nile, and the blood was in all the land of Egypt.

Exodus 7:21

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 Egypt.

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 Egypt.

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 Yahweh had spoken.

Exodus 7:22

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 Yahuah had spoken.

DSS

22. And the magicians of Missrem did the same with their magic. And Phaaaroo’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.
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

And all of the Egyptians dug around the Nile for water to drink, because they were unable to drink from the water of the Nile.

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.

24. And all the Missrems dug around the River for water to drink. For they could not drink of the water of the River.
25. And 7 days passed after Yahuah struck the ūn river.

Exodus 7:25

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
8:1 And Yahuah said to Moses, “Go to Pharaoh, and say to him, ‘Thus says Yahuah, “Grant freedom to My ♦ paternal kin so that they may serve Me.”’

[1 And the Lord spoke to Moses, “Go to Pharaoh, and say to him, ‘Thus says the Lord: Let my people go, that they may serve me.’” DSS

Exodus 8:1

And Yahweh said to Moses, “Go to Pharaoh, and say to him, ‘Thus says Yahweh, “Release my people so that they may serve me.”’ LEBOTRI | LEB

7:26. And Shehmmaa said to Moshe, Go to Phaaroo and speak to him, Thus said Shehmmaa, Let my people go. And he will serve me.
7:27. And if you refuse to let go, behold, I will smite your whole territory with frogs.

Exodus 8:2

And if you are refusing to release, look, I am going to strike all of your 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
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

In 4QpaleoExod—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]rooms and upon your beds and in the houses of your servants and your people] and into [your] ovens and your kneading bowls and upon you and all your servants the frogs [will come up.”] DSS
8:4 And the frogs will go up against you and against your people and against all of your servants.

Exodus 8:4

וְהָכַה בְּעַמֶּ֣כֶךָ וּבְכָל-עֲבָדֵ֑י יִשְׂרָאֵֽל׃

And the frogs will go up against you and against your people and against all of your servants.”

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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.
Messianic Aleph Tav Interlinear Scriptures
Torah • Writings • Prophets
www.AlephTavScriptures.com
And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved over the face of the waters.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear. And it was so.

And God said, Let the firmament be divided into three parts; let light be and darkness be. And it was so. And God called the parts of the firmament Day and Night. And the evening and the morning were the third day.

And God said, Let the waters bring forth living creatures, and fowls that fly above the earth.

And God said, Let the earth bring forth living creatures, both creeping things and beasts of the earth.

And God said, Let the earth bring forth living creatures, both creeping things and beasts of the earth. And it was so. And God called the beasts of the earth, and all the creeping things, and the fowls of the air. And he blessed them. And God saw that it was good.
Next week:

Exodus Overview Part 5
The Exodus to Pesach/Matzah/ First Fruits
Chapter 8

Frogs/Gnats/Lice/Flies
References
References

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Bibles: King James Version (Red-Letter KJV, 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV, 1901), Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT, Masoretic 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)
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 Torah. Yahovah has “qara’ – invited” us to “qara’ – meet” Him. And that is why qara’ serves as the basis of Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’ey, meaning “Called-Out Assemblies” or “Invitations to Meet” Yahovah, begin in the spring with Passover, Unleavened Bread, and First Fruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as “Weeks.”

The first four Migra’ey were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahowsa’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 Yahovah, 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)).
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The Dead Sea Scrolls Bible

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From the Ancient Eastern Text

The Jewish Study Bible

Featuring The Jewish Publication Society
Tanakh Translation
Torah • Nevi'im • Kethuvim
References

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
Names bearing His eternal Name listed
New Testament (Breit haChadasah) Hebrew-Greek Names
Elohim (El of all)
Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance,
Writings of Yisra'el, The Gospel of Thomas
Home

Hamigraot (The Scriptures) - (Torah, Neviim, and Chetuvim)
in downward order of each verse of its texts of the paleo-Hebrew Phoenican,
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 Intellisense Bible, Intellisense Scripture Analyzer, The Pentateuch (3:2:3:38:3:38 translation into English),
The Septuagint (Laurent Brenton), Reformed Old Testament, Septuagint (ael)/septuagint-ael/saeol-bible.com,
HaidaYan Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benyamin 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 interliners), currently on Exodus ch32.

Torah (the Law) -