

פסח

Passover
Footnote Book

Accompanying
the
Passover Book

March, 2009

NOTE: some footnote numbers are used in numerous texts. If you see footnote repetition from one text to another, this will explain why.

Regarding the accuracy of these conclusions: Were I gifted by the Spirit of Yehovah to do this work, it would be infallible, as was the case for all ministerially gifted persons in the Bible. No true prophet of God ever erred while prophesying. No true teacher of God ever taught any erroneous teaching. The standards of God have not changed, and the Spirit of God hasn't weakened over the centuries. Since I am not gifted, my conclusions contain numerous errors, and must be considered and challenged if you (the reader) will not be deceived. I know some answers are correct, but I will have to change some answers as I learn more and as folks like you show me that my proposed answers need changing. If you don't like this factor of uncertainty, ask Yehovah to give me a ministerial gift along these lines in His Word so that I can give infallible responses. If He does so, you will then be responsible to believe whatever He communicates through me. In the meantime, don't be a sucker.

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Exodus 7: Introduction to the Exit

¹ *Yehovah* is a contraction (abbreviation) of the three tenses of the Hebrew verb, *to be*:

He will be, He is, He was

Yeheyeh+Hoveh+Häyäh

Take just the bold letters (if your program allows you to see bold), and you will have

Yehoväh

which is the correct pronunciation of His Name, and which means *He will be, is, was*. This also defines part of His Character (changelessness) and existence status (He always was, is and always will be).

² *Moshe* (Moses) literally means *drawn out*. He was drawn out of the water, so his name reflects this.

³ This word is used so often in the Bible and in so many ways, that translators seemed to freely choose which English word to put for it. I disagree with such sloppiness. The following is a list of lexicographic acceptations: *to give, put, set, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend, put on, put upon, appoint, assign, designate, to make, constitute, provide, issue, publish, utter, inflict, deliver to, to be put upon*. Too many meanings leave too great an uncertainty. I will rather choose what it actually means: *give*, then I will explain.

Yehovah *gave* Moshe to Pharaoh with the position of his being *gods* to him! Pharaoh will therefore see Moshe as *gods*! (This will not mean that Pharaoh will have faith.)

⁴ *Elohim* means *gods*. When *Elohim* refers to Yehovah, it is describing Him as being all the true Gods there are. He is God of the mountains, God of the heavens, God of the seas, God of fruitfulness, God of justice, *etc*. The word is still plural, but normally demands a singular verb. When *Elohim* refers to false gods, it can also take a singular verb (when those referring to *elohim* are speaking of their gods), but often takes plural verb forms.

In this text, *elohim* doesn't refer to Yehovah or to false gods, but to Moshe! Yehovah has set Moshe as *gods* to Pharaoh just like a parent is *gods* to very young children! They seem to have all power!

⁵ *Pharaoh* literally means *unbridled*, reflecting the lack of control over this leader. He does as he chooses.

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⁶ *Aharon* means “*Alas! Conception!*” and must describe the feelings that Aharon’s mother had when she realized she was pregnant!

⁷ A *prophet* is literally a *bringer* (from the verb *to bring*). Prophets were originally called *seers*, because they would *see* visions and events outside of their times and locations. They were later called *bringers* because they *brought* the Word of Yehovah (direct quotes of Yehovah, having all the authority of infallibility).

In this case, Aharon will bring the word of *Moshe* to Pharaoh!

⁸ Please keep an eye on the various words for *harden* in these texts. This word truly means *harden, to make hard*.

⁹ The *heart* is either the *center* of something or it is the *mind* of a person or a group. (The Bible often refers to a group as if it is one being. While translators almost always ignored this, readers who desire to understand the Bible must pay careful attention to this.) One thinks *with the heart* in Hebrew. Emotions are centered *in the bowels*. Biblical Greek expresses thinking either with the heart or with the mind, depending on whether the audience is primarily non-Jewish or Jewish, and whether what is being expressed is primarily a quote of a Hebrew text or an explanation to non-Jews.

¹⁰ A *sign* is an event, a person or an item that *signifies* (points to) another event, person or item in a very recognizable and usually miraculous way. Someone often points out a particular sign (“And this is a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”), describing it beforehand. In other cases, the sign is recognized as such without prior descriptions (“Jonah was a sign unto the Ninevites”). Constellations are for *signs* (Genesis 1:14). If a sign is not certain, it cannot be a sign from Yehovah. (Many claim things as signs that are not.) Signs must also communicate clear information, pointing to something certain in a manner that cannot be misunderstood.

¹¹ A *miracle* is an occurrence that cannot happen, and that does a beneficial work while pointing to the importance of the message of the one through whom the miracle is done. Miracles are always impossible, defying science. They are never tricks (but tricks can appear as miracles). A *lying wonder* is a miracle that communicates a message that is a lie!

Yehovah’s miracles always do a beneficial work even if that work is quite harmful!

¹² *Mitzraim* means *double-adversity*, and refers to *Egypt*.

¹³ *Hearken* is not the same as *hear*; it also includes *doing*. The Hebrew uses a verb form of *ear*, also, which is more akin to *hearing*. Yet, it must be translated *heard* in some texts in order to make sense in English. *Hearken* is often followed by *into*, showing that a person or group not only hears, but hears deeply and obeys.

¹⁴ This word is used so often in the Bible and in so many ways, that translators

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seemed to freely choose which English word to put for it. I disagree with such sloppiness. The following is a list of lexicographic acceptations: *to give, put, set, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend, put on, put upon, appoint, assign, designate, to make, constitute, provide, issue, publish, utter, inflict, deliver to, to be put upon*. Too many meanings leave too great an uncertainty. I will rather choose what it actually means: *give*, then I will explain.

Give in this case is *voluntarily sending and assigning* His Hand into Egypt to do a demonstration of His power and to bring the Israelis out.

¹⁵ The word *hand* is used so often in the Bible in so many ways! It is a 'childism', a word that will be better understood by a child than by most adults. A child sees the *hand* as a tool of power. Children who can see (who are not blind) watch the hands of others to determine what they are going *to do, to take, to give, etc.* A child will *send* the hand on errands *to touch, to take, to feel, etc.* The hand that can *open* or *move* something large demonstrates both *strength* and *power*. The *size* of the hand reflects its power.

The *hand* of Yehovah is connected to the *arm* of Yehovah (another 'childism') identified as the Messiah of Yehovah (Isaiah 53).

¹⁶ *Give my hand into* is *voluntarily sending and assigning Messiah into* Egypt to demonstrate Yehovah's power (see the last two footnotes above).

¹⁷ *Make exit* is not the same as *bring forth* (KJV) and *bring out* (NASB). It has the force of *sending out* as if Yehovah will still remain behind in Egypt while this is occurring. He will thus be *behind* the armies of Israel during this event, guarding Israel from the rear. Details are everything!

¹⁸ Israel consists of more than one army, in Yehovah's view! I cannot help but see End-Times implications.

¹⁹ A *people*, I propose, is *a large group of individuals holding a common culture*, including common business practices, a common language, common laws, etc. This *people* (singular) does not have to consist of folks from the same race. Many races can be found in one people, or one race can be found in one people. The unifying factor making a people is *culture*.

Israel was of one culture in Egypt. Since that time, Israel has become spread and has formed many very divergent cultures. Once Israel will be obedient to Yehovah's *Torah* (His *Teaching* found especially in the first six books of the Bible), Israel will again form *one culture* even while having an unusual number of variations in such things as marriage ritual forms and spoken languages. The Israeli people will have to be able to speak all the languages of the world (a few Israelis in each language) and be familiar with every culture in the world (at least a few Israelis in each culture) in order to minister.

²⁰ Read *children* (בְּנֵי, *buneem*) as *sons* or as *sons and daughters* in the Bible.

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Never read *children* as *youths*, as if *children* refers to age; this will be covered by נַעַר, *nä'är*, *youth*, masculine or generic; נַעֲרָה, *youth*, feminine; נַעֲרִים, *youths*, masculine or mixed; and נַעֲרוֹת, *youths*, feminine. The Hebrew always uses another word or word modifier to describe *youthfulness*. Do not see *children* as the plural of *child* (represented by יָלֵד, *yeled* in its various forms). When this word is used plurally (יְלָדִים, *yelädeem*), I will render it *children*, but I will also footnote that it truly means *young humans*.

Children indicate either *genetic offspring* or *folks who act like genetic offspring!*

²¹ *Justice* (secularly) is *rendering a decision based on known facts*. Biblical justice is *rendering the right and appropriate decision based on all facts and the Truth*. This can only be accomplished by Yehovah or by one who is being aided by the Spirit of Yehovah.

This word is often rendered *judgment*, from which I refrain because of its flavour normally being condemnatory. This type of judgment (in the Bible) is what a person does on a regular and daily basis. It is not the same as the word representing a formal court session, though a *judge* in Israel regularly gives rulings and sentences.

Yehovah's justices are His decisions and what He does to carry them out. The Bible gives a large number of examples of these. *Big justices* are *big decisions and events* designed to bring about specific decisions on the parts of humans! Yehovah's big justices will aid the Egyptians in making the big decision to send the Israelis out of their land.

²² *Stretching the hand* is a 'childism' in the Bible (an expression that a child understands more easily than an adult). To a very young child, the adult's hand seems to *stretch* to great distances, especially if the child is doing what he/she knows isn't right, and that hand comes quickly to stop the child. That hand can also *stretch* to protect a child. Yehovah's hand will do both at the same time: it will stretch to stop the Egyptians from their designs, and will later protect the Israelis from Yehovah's chastisements of Egypt.

²³ See how impressed Yehovah is that the Moshe and Aharon *did* what Yehovah commanded? This is impressive, because it is what all the Israelis will eventually do together, and Yehovah will be very pleased!

²⁴ While *the son of 80 year* doesn't demonstrate good English grammar, it is what the Hebrew states. *Son of* indicates age. Instead of saying, "I am 80 years old," the Hebrew states, "I am a son of 80 years," or "I am a daughter of 80 years." Think about the implication of this wording when it comes to Messiah. Had He stated, "I am thirty years old," He would have been denying that He was before Avraham! Had He stated, "I am a son of thirty years," He would only be referring to the amount of time He had been Miriam's (Mary's) son!

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Year is singular (in “80 year”) because the Hebrew uses the singular when the number becomes large, reserving the plural for smaller numbers.

²⁵ The Hebrew expression “said... to say” (the same as “said... saying”) is commonly employed. Not all things are said using words. This expression covers things that are said using words.

²⁶ The Hebrew word מוֹפֵת, *môphet*, derives from the root verb יָפַח, *yaphah*, having the acceptations *to be bright, be beautiful, be handsome, be fair; to beautify*. Thus, it is a *beauty*, like in the English expression, “That’s a real beauty!” It isn’t quite describing a *miracle*, since a miracle is totally impossible, but it is something dazzling to the eyes.

Pharaoh saw the tricks of his occult practitioners as *beauties*, not as true miracles.

²⁷ *To his faces* (לְפָנָיו, *l’phänäv*) means *in front of him*, and normally also means *in his sight*. Yet, it isn’t the same as *to his eyes*, another frequently used expression. Modern Hebrew translates *to his faces* as *before him* or *in front of him*, but *to his faces* is a ‘childism’: an expression that a child would better understand. Children know how to play and move *to the faces of* adults. The adults may not always be looking at them, but they know when they are still *to their faces*.

²⁸ The Hebrew verb *to be* also means *to become* when a change is indicated. Lot’s wife *was* a pillar of salt, but better, Lot’s wife *became* a pillar of salt; she wasn’t always a pillar of salt.

Be to or *become to* indicates a change.

²⁹ *Rod* and *tribe* are the same Hebrew word. A translator (and a reader) must determine which fits *best*, since they both often perfectly fit the same text! Yehovah’s *rod* and His *tribe* can easily refer to one of the twelve tribes of Israel. Please keep this in mind. A rod is an instrument in the hand of its owner.

³⁰ *Service* and *slavery* are hardly distinguishable in the Bible. While *slavery* always has an evil connotation in English, it does not automatically carry with it that connotation in Hebrew. Everyone is a slave: some to sin, others to righteousness, but all are slaves. Some were slaves to other human masters, and some were over slaves, but all in the Bible have masters. Thus, *servant* and *slave* cannot be easily distinguished in the Bible (if at all). A *hired servant* does employ a different word.

³¹ (Technical) The Hebrew word תַּנִּין, *täneen*, has the following curious listings in the lexicon: *dragon, serpent, sea or river monster, dinosaur, venomous snake*. (Another Hebrew word, נַחַשׁ, *nakhash*, has the following equally curious acceptations: *serpent, snake, image {of serpent}, fleeing serpent {mythological}*. This word has to do with the *sound* the serpent makes, *nakhash* being

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onomatopoetic, a word that sounds like its object, like *rush*, *crash*.) I looked up תָּנִין, *tāneen*, and separated it from תָּנִיִּם, *tāneem*. The following is what I found about this creature:

- It can be very large.
- It can be dangerous.
- It can be rod-like in shape.
- It can be poisonous.
- It can reside in Israel.
- Folks watch (for) it.
- It can dwell in waters.
- It can live on land.
- It can swallow a human.
- It breastfeeds its young.

I know of no such creature. I wondered if it might not be an undiscovered, but real creature that was part of Egyptian mythology, but is presently unknown to scientists. I considered the crocodile. It would match all but the breastfeeding and poison descriptions. I don't know that all *taneen* have to fit all the descriptions above. At least some must breastfeed, and some must be poisonous. No *mammal* (breastfeeder) fits these descriptions.

Pharaoh, Moshe and all the occupants of the room knew exactly what this creature was.

³² *Wise men* are usually *astrologers* in the Bible. They 'know the times', determining when events will occur. Yehovah's prophets always knew more and were more accurate than these occult practitioners, unless they also feared God. The wise men (astrologers) who came to visit Yeshua in His youth had accurate information from the constellations. Yehovah placed information in the constellations. Most did not take that information literally, just as most Bible readers today don't take its information literally.

³³ A *warlock* is a male witch. Witchcraft is an 'occult art' that deals with spells, *drugs* and *potions* designed to alter behaviour so that one can have power over another.

³⁴ The word חֲרָטָם, *khartom*, has the acceptations of *diviner*, *magician*, *astrologer*, *engraver*, *writer* (only in derivative sense of one possessed of occult knowledge). This person writes information obtained by *occult* (hidden) means, making contact with *spirits* (demons playing the role of dead folks, etc.).

³⁵ *Flames* are what these diviners used to bring about their 'magic'. Something appeared or disappeared after the sudden flaming of fire.

³⁶ *Taneeneem* is the plural of *taneen* mentioned in footnote 30. (Verse 12 gives a new twist to the expression, "throwing a rod".)

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³⁷ To *grip* is to *hold fast, hold tight*. When a heart (mind) grips, it is firmly resolved to cling to an idea regardless of evidence or proof against it.

³⁸ *Heavy* is the same as *glory, weight, importance*. Its use is exactly like the English idiom, “Man, that’s heavy!” used by Hippies, and showing that something was important. Its meaning is a little different in this text, however. *Heart* combined with *heavy* indicates that Pharaoh’s *mind* was *heavy*. He knew what would happen to the Egyptian economy were he to send the Israelis.

³⁹ *Waterward* means *toward the water*. The Nile River was very important to the Egyptians.

⁴⁰ The *lip* of a body of water is the *shore* consisting of sand. It is the part that stays wet, like the lips, being watered by the ocean of the mouth!

⁴¹ The word נִהְפָּךְ, *nehpakh*, literally means *flipped over*. It is used often, always carrying this meaning.

⁴² The word נִחָשׁ, *nakhash*, truly means *serpent, snake*. The word is onomatopoeic, meaning that it sounds like what it is. Thus, in this text, the reader can add one more understanding to the curious word תַּנִּינִי, *täneen*, in footnote 30 above: it also can be a serpent!

⁴³ *Elohim* means *gods*. When *Elohim* refers to Yehovah, it is describing Him as being all the true Gods there are. He is God of the mountains, God of the heavens, God of the seas, God of fruitfulness, God of justice, *etc.* The word is still plural, but normally demands a singular verb. When *Elohim* refers to false gods, it can also take a singular verb (when those referring to *elohim* are speaking of their gods), but often takes plural verb forms.

⁴⁴ Since *Hebrews* (the word being עִבְרִים, *eevreem*) literally means *crossers-over*, a pun is formed: “Yehovah Gods of the crossers-over sent me unto thee to say, ‘Send my People!’” If Pharaoh will send them, they will cross over!

⁴⁵ *Send* is very different from *let go*. The normal renderings have “Let my people go” instead of “Send my people.” The first (and erroneous form) is passive, while the second is active, and the result of a command: “Send!”

⁴⁶ Whenever a past-tense verb immediately follows a future-tense verb in a related sequence in Hebrew, the past-tense verb shows *result* and will certainly follow once the future act is done. For example, one might say in English, “I will go to the store, and I will pick up some bread.” Biblical Hebrew would word it, “I will go to the store, and I have picked up some bread.” This construction shows *certainty* that the past-tense action will follow the future-tense action.

⁴⁷ English would demand, “thou hast not hearkened unto now!” Start with “thou hast not hearkened unto *thus*,” I think that will help with the understanding.

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⁴⁸ I often use *via* in translations for the Hebrew prefix ב (the letter *beit*). Normally, this prefix supposedly means *in, into, with, through*. It often shows *the means of* something occurring if it isn't showing *location (in, into, with)*. While *through* can show the means, it can also reflect *piercing* (which is changing location from the outside to the inside). The Latin/English word *via* best declares *by means of*, and this is a very useful and appropriate rendering for many cases of the prefix ב (the letter *beit*).

⁴⁹ *To the eyes of* indicates that it was done in Pharaoh's eye sight.

⁵⁰ *The blood* indicates that it was one blood, one type of blood.

⁵¹ Though spelled without the letter ה, *hay*, in the middle, the derivation is still the same: *flame*. They made flames suddenly appear, and then caused something to appear after the flames just as in tricks of modern times. (I have not ruled out in my mind that they truly had demonic, occult powers, however.)

⁵² "Come unto Pharaoh" is not the same as "Go unto Pharaoh" found in many translations. "Go unto Pharaoh" means leaving this place, and Yehovah, and traveling to where Pharaoh is. "Come unto Pharaoh" means that Yehovah who is present while speaking with Moshe is also already present with Pharaoh!

⁵³ *Tzfardeem* are frogs. The word *Tzfardeem* is onomatopoeic, meaning that it sounds like what it describes!

Exodus 8: Tzfardeem (Frogs)

¹ I will assume that you read the footnotes from chapter 7. They include explanations of Yehovah's Name, meanings of Moshe's and Aharon's names, what the word for rod can be, what *tzfardeem* are, etc.

² That is the singular for *frog*. Hebrew uses the singular when the number becomes very large.

³ All nouns have a gender. *She* represents the *tzfardaya*, the frog. Even species have genders.

⁴ The word חרטום, *khartom*, has the acceptations of *diviner, magician, astrologer, engraver, writer (only in derivative sense of one possessed of occult knowledge)*. This person writes information obtained by *occult* (hidden) means, making contact with *spirits* (demons playing the role of dead folks, etc.).

⁵ The Hebrew word עתר, *atar*, has the following acceptations: *to pray, entreat,*

Exodus 8: Tzfardeem (Frogs)

supplicate, plead. It is a very strong type of a request.

⁶ *Make yourself bright* makes no sense in English. The Hebrew word פָּאָר, *paar*, carries the following acceptations: *to glorify, beautify, adorn; to glorify oneself, to get glory to oneself, be glorified; to go over the boughs.* (The last acceptation also makes no sense!) (This word does not carry the sense of *glory* found in the word כְּבוֹד, *cavôd*, that means *weight or importance.*) Since it carries the idea of *beautifying* and *adorning*, and can be used of a headdress or ornament, I saw that type of *glory* that has to do with *brightness*. That is the way I have rendered this word.

Thus, I propose that Moshe is telling Pharaoh to brighten up concerning Moshe, since Moshe can rid the frog problem for him. If this is the case, I suspect that Moshe would have thought that Pharaoh would have realized the power of Yehovah, and happily would have asked Yehovah to remove the frogs.

⁷ *Elohim* means *gods*. When *Elohim* refers to Yehovah, it is describing Him as being all the true Gods there are. He is God of the mountains, God of the heavens, God of the seas, God of fruitfulness, God of justice, *etc.* The word is still plural, but normally demands a singular verb. When *Elohim* refers to false gods, it can also take a singular verb (when those referring to *elohim* are speaking of their gods), but often takes plural verb forms.

⁸ I have no doubt that Moshe needed to shout; the noise must have been frightening!

⁹ From the same verbal root from which *spirit* comes, the verb רָוַח, *ravakh* has the following lexicographic acceptations: *to be wide, be spacious, breathe, breathe easily, be relieved.* Thus, I have given it the acceptation *breather* as in English: "The race was over, so she had a breather."

¹⁰ This is from the same verbal root that the regular word *glory* comes, having the acceptations: *to be or make heavy, be weighty, be grievous, be hard, be rich, be or make honourable, honour, honoured; be glorious, gain glory, glorify; be burdensome, be; be or make insensible, be dull; be made abundant; make unresponsive; make oneself dense, make oneself numerous.* The basic flavour is found in *being heavy, important.*

Pharaoh caused his heart (mind) to become *heavy*, and thus unmovable. He knew what the departure of the Israelis would do to the Egyptian economy.

¹¹ The *heart* is either the *center* of something or it is the *mind* of a person or a group. (The Bible often refers to a group as if it is one being. While translators almost always ignored this, readers who desire to understand the Bible must pay careful attention to this.) One thinks *with the heart* in Hebrew. Emotions are centered *in the bowels*. Biblical Greek expresses thinking either with the heart or with the mind, depending on whether the audience is primarily non-Jewish or Jewish, and whether what is being expressed is primarily a quote of a Hebrew text or an explanation to non-Jews.

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¹² The Hebrew word נָטָה, which I rendered *stretch*, has the following acceptations: *to stretch out, to be stretched out; extend, spread out, pitch, turn, pervert, incline, bend, bend down; bow; to turn aside, decline; to hold out; influence, hold out, thrust aside, thrust away*. I could also have rendered it *incline*, as if to hold it at an angle.

¹³ The Hebrew verb *to be* also means *to become* when a change is indicated. Lot's wife *was* a pillar of salt, but better, Lot's wife *became* a pillar of salt; she wasn't always a pillar of salt.

¹⁴ I did not capitalize 'adam' because the text is referring to a generic man, not to the specific first-created human. I did not write 'man' because the Hebrew has two other words that are almost always rendered *man*, but that signify different aspects. This word is the most generic of the terms, referring to anyone who is from Adam's lineage.

¹⁵ The Hebrew word בְּהֵמָה, *behemah*, means *beast, cattle, livestock*. It is translated *beast* when referring to any animal generically, and is translated *cattle* when referring to animals that are either domesticated herd animals of the non-sheep variety, or wild animals that are known for congregating into herds.

¹⁶ *Elohim* means *gods*. When *Elohim* refers to Yehovah, it is describing Him as being all the true Gods there are. He is God of the mountains, God of the heavens, God of the seas, God of fruitfulness, God of justice, *etc.* The word is still plural, but normally demands a singular verb. When *elohim* refers to false gods, it can also take a singular verb (when those referring to elohim are speaking of their gods), but often takes plural verb forms.

Did the diviners mean *Elohim* as in Yehovah, or did they mean *elohim* as in their variety of gods?

¹⁷ To *grip* (קָחַ, *khäzäk*) is *to hold fast, hold tight*. When a heart (mind) grips, it is firmly resolved to cling to an idea regardless of evidence or proof against it.

¹⁸ The Hebrew root שָׁחַם, *shäkhäm*, has the following lexicographic acceptations: *to rise or start early*. Its meaning is a combination of *earliness* and *arising*.

¹⁹ The Hebrew root יָצַב, *Yätsäv*, has the following lexicographic acceptations: *to place, set, stand, set or station oneself, present oneself; take one's stand, stand, stand with someone*. The main flavour is that of firmly positioning oneself.

²⁰ *To his faces* (לְפָנָיו, *leephnay*) has the idea of *in front of*, and normally also means *in the sight of*. Yet, it isn't the same as *to his eyes*, another frequently used expression. Modern Hebrew translates *to his faces* as *before him* or *in front of him*, but *to his faces* is a 'childism': an expression that a child would better understand. Children know how to play and move *to the faces of* adults. The adults may not always be looking at them, but they know when they are still *to their faces*.

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²¹ Whenever a past-tense verb immediately follows a future-tense verb in a related sequence in Hebrew, the past-tense verb shows *result* and will certainly follow once the future act is done. For example, one might say in English, “I will go to the store, and I will pick up some bread.” Biblical Hebrew would word it, “I will go to the store, and I have picked up some bread.” This construction shows *certainty* that the past-tense action will follow the future-tense action.

²² A *people*, I propose, is *a large group of individuals holding a common culture*, including common business practices, a common language, common laws, etc. This *people* (singular) does not have to consist of folks from the same race. Many races can be found in one people, or one race can be found in one people. The unifying factor making a people is *culture*. Do not confuse *people* with the plural form of *person*; the Bible never uses it that way. *People* is singular; *peoples* is plural. The King James Version (KJV) does not make the distinction between *people* and *peoples* in nearly all cases, a great error on the part of translators.

²³ The Hebrew word פִּלְאָה, *pālāh*, has the following lexicographic acceptations: *to be distinct, marked out, be separated, be distinguished; to be wonderful; to make separate, set apart*. Since *wonderful* is actually from another spelling, I can eliminate that. The flavour of this word is found in *segregate, discriminate*.

²⁴ ‘*Is*’ is correct, since *people* is singular.

²⁵ Two different Hebrew words represent *redemption* in English. I have proposed that one (פְּדוּת, פְּדוּת, *pedoot*) represents *redemption by force* and the other (גְּאֻלָּה, *ge-ulah*) *redemption by payment*. The word used here (פְּדוּת, *pedoot*) comes from the verb root with lexicographic acceptations of *to ransom, be ransomed, redeem, be redeemed, rescue, deliver*. The other word (not used here) has the following acceptations: *to redeem, redeem (by payment); act as kinsman-redeemer, avenge, revenge, ransom, to redeem from slavery, to redeem land, to redeem (with God as subject); individuals from death; Israel from Egyptian bondage; to redeem oneself; to be redeemed*. Because *rescue* and *deliver* were used for our word, and payment was often included in the other word, I determined that this will be *by force* while the other will be by payment.

This *redemption* is acting as a border in this text.

²⁶ A *sign* is an event, a person or an item that *signifies* (points to) another event, person or item in a very recognizable and usually miraculous way. Someone often points out a particular sign (“And this is a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”), describing it beforehand. In other cases, the sign is recognized as such without prior descriptions (“Jonah was a sign unto the Ninevites”). Constellations are for *signs* (Genesis 1:14). If a sign is not certain, it cannot be a sign from Yehovah. (Many claim things as signs that are not.) Signs must also communicate clear information, pointing to something certain in a manner that cannot be

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misunderstood.

²⁷ This is the same word explained in footnote 10, and it means *heavy* (being the same word for *glory*).

²⁸ The word שָׁחַת, *shakhat* has the following lexicographic acceptations: *to destroy, corrupt, go to ruin, be rotted, decay; to be marred, to spoil, be spoiled, be corrupted, be injured, to pervert, deal corruptly (morally)*.

While *ruined* is too light in its meaning, *destroyed* would describe it as uninhabitable. It was a stinking mess.

²⁹ Did Pharaoh mean *gods*, or was he referring to Elohim, as One God?

³⁰ *The abomination of Mitzraim* (Egypt) refers to sheep! They held sheep as being abominations.

³¹ The pronouns *their* and *he* can be tricky to identify. I have gathered that *their* refers to the Egyptians, while *he* refers to Egypt as a whole.

³² Past- and future-tense verbs have built-in pronouns. I note when a pronoun is supplied in addition to the built-in pronoun by placing the two same pronouns. Thus doubling is a great emphazier (that translators just ignored).

Pharaoh sounds quite angry!

³³ “Make distance to walk” almost makes sense in English; start with “Don’t go far,” then read it again.

³⁴ (Technical) This Hebrew word הָתַל, *hatal* has the lexicographic acceptations of *mock, deceive*. I did not agree with these acceptations, since both are better covered by other words, and I saw a different root: תָּלַה, *talah*, meaning *to hang*. I propose that this is a Hebrew *hiphal* form, *causing to hang* (as in, “Don’t keep me hanging; tell me the answer!”). I could see where lexicographers would obtain *mock, deceive* from this, but it didn’t really give the flavour.

³⁵ While “from with” doesn’t make good English grammar, it is very important in Hebrew. It indicates that Moshe was right there with Pharaoh, and he went from him. *From* without *with* could indicate a person’s or an object’s being sent, though that person or object never was *with* the sender.

³⁶ The lexicographic acceptations of this word (סָוַר, *soor*) are *to turn or put aside, depart, turn in unto, avoid, to be removed, to come to an end, take away, put away, depose, leave undone, retract, reject, abolish*. These don’t really give the flavour of this word, however. The word *eschew* is much better, having the idea of *strongly turning away from something, avoiding it*, or in the causative form, *causing to strongly turn away, expel it, or avoid something*.

³⁷ Acceptations to the word פָּעַם, *paam* include *stroke, beat, foot, step, anvil, occurrence; hoof-beat, footfall, footstep; time, one time, once, twice, thrice, as time on time, at this repetition, this once, now at length, now...now, at one*

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time...at another. Its flavour is found in *stroke* referring to the *ticking* of a clock, the *clanging* of a chime, the *beating* of a hoof or a foot. It is onomatopoeic, meaning that its pronunciation sounds like what it is.

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¹ Whenever a past-tense verb immediately follows an imperative in a related sequence in Hebrew, the past-tense verb shows *result* and will certainly follow once the future act is done. For example, one might say in English, “Go to the store and pick up some bread.” Biblical Hebrew would word it, “Go to the store, and thou hast picked up some bread.” This construction shows *certainty* that the past-tense action will result from the imperative.

² To *grip* (קָחַ, *khāzāk*) is *to hold fast, hold tight*. When a heart (mind) grips, it is firmly resolved to cling to an idea regardless of evidence or proof against it.

³ This is the same word used for *appointment* in “tent of appointment” wrongly rendered “tabernacle of the congregation” in most translations.

⁴ “From tomorrow” means the next day, in case you didn’t figure that one out. The Hebrew wording is a little strange; *from tomorrow* sounds like it means the day *after* tomorrow, but it doesn’t.

⁵ Read *children* (בָּנִים, *buneem*) as *sons* or as *sons and daughters* in the Bible. Never read *children* as *youths*, as if *children* refers to age; this will be covered by נַעַר, *nā’ār*, *youth*, masculine or generic; נַעֲרָה, *youth*, feminine; נַעֲרִים, *youths*, masculine or mixed; and נַעֲרוֹת, *youths*, feminine. The Hebrew always uses another word or word modifier to describe *youthfulness*. Do not see *children* as the plural of *child* (represented by יָלֵד, *yeled* in its various forms). When this word is used plurally (יְלָדִים, *yēlədeem*), I will render it *children*, but I will also footnote that it truly means *young humans*.

Children indicate either *genetic offspring* or *folks who act like genetic offspring!*

⁶ I could have also rendered this *heavied*. It is the same word as *glory*, showing *weight* or *importance*, with *weight* being in this case.

⁷ This is even more personal than “to the faces of Pharaoh” that the text had before.

⁸ I did not capitalize ‘adam’ because the text is referring to a generic man, not to the specific first-created human. I did not write ‘man’ because the Hebrew has

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two other words that are almost always rendered *man*, but that signify different aspects. This word is the most generic of the terms, referring to anyone who is from Adam's lineage.

⁹ *Beast* can refer to *cattle* (same word), but also can include non-cattle animals.

¹⁰ See! Even a *boil* has faces in the Bible! (The word *faces* comes from the Hebrew word *to turn*; faces both turn corners and can change looks.)

¹¹ The Massorites (folks who did the dotting, showing readers of the Hebrew both how to pronounce the words and how to understand their meanings in many cases from the dotting) thought this should have been “is in the diviners,” spelled **יְהוָה בְּיָדָם**, rather than “is in their diviner,” as the spelling **יְהוָה בְּיָדוֹ** indicates. (The difference is in the second letter from the left.) I stayed with the spelling.

¹² Now, Yehovah is *gripping* (*taking hold of*) the heart (mind) of Pharaoh! He is firming up his mind by doing this!

¹³ Acceptations to the word **פַּעַם**, *paam* include *stroke, beat, foot, step, anvil, occurrence; hoof-beat, footfall, footstep; time, one time, once, twice, thrice, as time on time, at this repetition, this once, now at length, now...now, at one time...at another*. Its flavour is found in *stroke* referring to the *ticking* of a clock, the *clanging* of a chime, the *beating* of a hoof or a foot. It is onomatopoeic, meaning that its pronunciation sounds like what it is.

¹⁴ A *pestilence* is a *highly infectious disease outbreak*. It is not a bug attack (that is, it is not from a ‘pest’).

¹⁵ The Hebrew word **כָּחַד**, *Cakhad* has the following acceptations: *to hide, conceal, cut off, cut down, make desolate, kick, be effaced, be destroyed, to cover, to efface, annihilate*. I chose *expunged* because of its flavour of *to strike out, obliterate, or mark for deletion, to efface completely, destroy* (Merriam-Webster Dictionary).

¹⁶ The word **אוֹלָם**, *oolam* (not related to **עוֹלָם**, *olam*) normally means *perhaps*. I knew Yehovah didn't speak using *perhaps*. So I sought out its root, arriving at **אָלַם**, *alam*, meaning *to be dumb* (unable or unwilling to speak). Yehovah did not announce His hand in Pharaoh's ascendancy.

¹⁷ That is, *caused to stand*.

¹⁸ This word is directly related to *selah*, the word that indicates highway building in the Psalms, showing that a text is vital to returners during the End Times. In order to build a highway, one must make it *higher* than the surrounding land so that rains and other events do not wash out the road. Thus, as a road crew will build up the road grade for this, Pharaoh is building up himself.

¹⁹ The lexicographic root verb supposedly is **עָוָז**, *ooz*, with the supposed acceptations of *to take refuge, bring to refuge, seek refuge*. Whenever a word is

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used just a few times in the Bible, I become suspicious that it might be related to a more often used word. Thus, I saw this word הָעֵזָא, *ha-ayz*, as related to עָזָא, *azaz*, meaning *to be strong, prevail; to make firm, strengthen*. Thus, I rendered it with the verb *to firm*, as in the idiom, *to shore up*.

²⁰ The ‘ands’ in this text do not fit the English language pattern. One of those ‘ands’ would be a ‘then’ in English. Hebrew uses ‘and’ not only to connect, but to show results: “and he will not be gathered to the house, and [‘then’ in English] the hail will descend upon them...”

²¹ *Made-flee*, or *caused-to-flee* is one Hebrew word.

²² *Speech* is the Hebrew דָבָר, *davar*, having the following acceptations: *speech, word, speaking, thing, saying, utterance, business, occupation, acts, matter, case, something, manner (by extension)*. The verb from which it comes means *to speak*, as in *to issue something*. Several acceptations from the Merriam-Webster are: *to go, come, or flow out; to come forth; emerge; to cause to come forth; discharge; emit*. Thus, I have chosen *issue*. For the verb, however, I will choose *to speak*, since *to issue* will confuse readers. (It has nothing to do with something *coming forth* like an issue of blood.)

²³ English would use *whoever*.

²⁴ Translators think these *voices* are *thunder*. If the text states that Yehovah gave voices, I won’t ‘de-literalize’ it unless I have textual proof that it isn’t literal.

²⁵ Most readers would understand this to be lightning. I propose that the lightning started the fires, but that they walked toward the land (‘landward’) afterward.

²⁶ This literal Hebrew will confuse most readers. Read a less literal translation: “And hail was very heavy, and fire taking herself in the midst of the hail—so that there was never like him in all the land of Mitzraim from back then when she became a race!” I think the literal will make more sense after you have read this.

²⁷ For “I sinned this stroke,” start with “I sinned this time,” understanding “this stroke’ to be akin to ‘this time’ in Hebrew.

²⁸ *Culpable* indicates *guilt/responsibility* for an act (usually bad) *at any level of guilt*. A person who spills sugar is *culpable* of spilling sugar; a person who murders thousands is *culpable* of murdering thousands. *Culpability* does not indicate intensity. Folks who actually murder others are culpable; folks who could have rescued some who were murdered, but didn’t, are also culpable.

A *culpable one* is a person who is guilty at any level of guilt. That guilt can be minor (“Who spilled this milk?”) or major (“Who murdered these villagers?”). Biblical culpability is always major, and the *culprits* are always direct enemies of Yehovah.

²⁹ I understand *Multiply from* as the opposite of *multiply*. One might think that it would be *divide*, but this wouldn’t make sense in English or Hebrew!

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³⁰ *Elohim* means *gods*. When *Elohim* refers to Yehovah, it is describing Him as being all the true Gods there are. He is God of the mountains, God of the heavens, God of the seas, God of fruitfulness, God of justice, *etc.* The word is still plural, but normally demands a singular verb. When *elohim* refers to false gods, it can also take a singular verb (when those referring to *elohim* are speaking of their gods), but often takes plural verb forms.

³¹ The often used Hebrew word יָסַף , *yasaf* has the following lexicographic acceptations: *to add, increase, do again; to join, join oneself to; to be joined, be added to; to cause to add, increase; to do more.*

“Add to stand” still makes no sense in English. Start with this: “Ye shall no longer stand,” thinking the opposite of *standing* as *moving, leaving*. Then consider, “Ye shall no further stand.” Think of *further* as an *increase, an addition*. I suspect that “ye shall not add to stand” will now make sense.

³² *View stand as remaining immobile.*

³³ ‘*To*’ anyone is the Hebrew way of expressing either ownership or use. Hebrew has one absolute expression of ownership: *holy (sanctified)*. The English expression, “I have,” does not exist in Hebrew. “There is to me,” or “There is to you,” *etc.* express *usage* and *responsibility*, not ownership.

Yehovah (through Moshe) informed Pharaoh that Yehovah holds (is using) the land of Egypt, and is responsible for what befalls it!

³⁴ ‘*Fear from the faces of*’ is strange wording in English, but is necessary wording in Hebrew. Most would translate it with something akin to ‘*fear before*’ as in ‘*fear in front of,*’ but that does not give the personal sense that ‘*from the faces of*’ gives. While Pharaoh and his servants didn’t personally see Yehovah or His faces, their experiences will teach them that Yehovah’s faces are directly where they are. He is watching them very personally. This will either make for fear (resulting in righteousness or resulting in attempting to hide), or it will make for paranoia! They will fear from His faces, but they will have to feel His watching them in anger for a little while before they will finally believe Moshe’s words.

³⁵ *Faces* is always plural in Hebrew; every living thing has more than one face (depending on the being’s rank, responsibility, mood, *etc.*), and the singular of *face* would mean *turn* (as in “*He turned a corner*”).

³⁶ I understand ‘*she*’ to be the *crop* (as if it is a singular crop).

³⁷ Whenever a past-tense verb immediately follows a future-tense verb in a related sequence in Hebrew, the past-tense verb shows *result* and will certainly follow once the future act is done. For example, one might say in English, “I will go to the store, and I will pick up some bread.” Biblical Hebrew would word it, “I will go to the store, and I have picked up some bread.” This construction shows *certainty* that the past-tense action will follow the future-tense action.

In this case, the future tense is “ye will fear” in verse 30, and the past tense is

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“she was smitten” in verse 31.

³⁸ “For the barley is spring” doesn’t make sense in English, but that is what the Hebrew says. The Hebrew word אֲבִיב, *aviv*, has the following lexicographic acceptations: *fresh, young barley ears, barley; month of ear-forming, of greening of crop, of growing green Abib, month of exodus and passover (March or April)*. This is confusing wording. *Aviv* means *spring* (as in *summer, fall, winter, spring*), and it is springtime for the barley.

³⁹ The flax being *exalted above* indicates that the flax was already aboveground, tall and exposed.

⁴⁰ “For they are darkened” indicates their location; they are still underground, either having germinated and not yet breaking the surface, or not having yet germinated.

⁴¹ *Poured forth* refers to the intensity of the rain.

⁴² See footnote 31, then the following: “Added to sin” doesn’t make English sense. Start with “He increased sinning,” then read “He added to sin.” I think this will now make sense.

⁴³ The *heart* is either the *center* of something or it is the *mind* of a person or a group. (The Bible often refers to a group as if it is one being. While translators almost always ignored this, readers who desire to understand the Bible must pay careful attention to this.) One thinks *with the heart* in Hebrew. Emotions are centered *in the bowels*. Biblical Greek expresses thinking either with the heart or with the mind, depending on whether the audience is primarily non-Jewish or Jewish, and whether what is being expressed is primarily a quote of a Hebrew text or an explanation to non-Jews.

⁴⁴ The Hebrew word כָּבֵד, *cavad* has the following lexicographic acceptations: *to be or make heavy, be made heavy; be weighty, be grievous, be hard, be rich, be honourable, enjoy honour, honoured; be glorious, be burdensome, be or make insensible, be or make dull; be made abundant; to get oneself glory or honour, gain glory or glorify; make unresponsive, make oneself dense, make oneself numerous*. Its basic flavour is found in *weight, importance, glory*.

Pharoah’s *heart* (mind) became heavier (as well as the mind of his servants) as they considered Egypt’s prospects were the Israelis to leave. They already feared the Israelis and their rapid population growth. Now, their Gods (Yehovah) was terrorizing them. What would become of Egypt were the Israelis to leave? What would the Gods of Israel do to Egypt?

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¹ The curious Hebrew verb behind *activities* (עלל, *alal*) has the following acceptations: *wantonness, deed (including evil), doing, practices*. The verb root behind it has the following acceptations: *to act severely, deal with severely, make a fool of someone; to busy oneself, divert oneself, deal wantonly, deal ruthlessly, abuse (by thrusting through); thrust forth, in, upon (in wickedness); to glean; to act or play the child*. I looked carefully at this word, unconvinced that these acceptations were correct. I determined that this word describes the activities of a child in that they are quick, unpredictable, seemingly wild, arising from hyperactivity and a desire to be doing things. Then I considered Yehovah. All that He does is deliberate and wise. How could this verb be used to describe Him? But then, I thought of what He will be doing during the Tribulation, and the various ways He will rescue some and will foil the evil plots of others. This verb became more and more reasonable for Yehovah and His unpredictability when dealing with enemies. I thought of how mountains would be strategically moved in an instant, how the oceans would be moved, how landmarks would be changed, etc. I began to see that this verb perfectly describes His works at this time.

² A *sign* is an event, a person or an item that *signifies* (points to) another event, person or item in a very recognizable and usually miraculous way. Someone often points out a particular sign (“And this is a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”), describing it beforehand. In other cases, the sign is recognized as such without prior descriptions (“Jonah was a sign unto the Ninevites”). Constellations are for *signs* (Genesis 1:14). If a sign is not certain, it cannot be a sign from Yehovah. (Many claim things as signs that are not.) Signs must also communicate clear information, pointing to something certain in a manner that cannot be misunderstood.

³ *Elohim* means *gods*. When *Elohim* refers to Yehovah, it is describing Him as being all the true Gods there are. He is God of the mountains, God of the heavens, God of the seas, God of fruitfulness, God of justice, etc. The word is still plural, but normally demands a singular verb. When *elohim* refers to false gods, it can also take a singular verb (when those referring to *elohim* are speaking of their gods), but often takes plural verb forms.

⁴ “*From my faces*” is normally taken in the sense of *before me*, but that is far too weak and liberal. Yehovah showed Pharaoh *His faces* through His works and through His servants (Moshe and Aharon) that He sent. Yehovah was looking straight at Pharaoh, and whether visible or not, Yehovah’s faces were right there staring at Pharaoh.

⁵ *He* refers to the people as a singular entity.

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⁶ The eye is the most sensitive part, and includes the most *watered* part, just like the *eye of a well* is the part of the well that *waters*, fills with water if water is withdrawn.

⁷ This *escapee* refers to the plant life that survived the hail.

⁸ This locust will eat even the field tree!

⁹ The Hebrew word אָבַד, *avad* has the following acceptations according to the lexicon: *perish, vanish, go astray, be destroyed, be exterminated, to blot out, do away with*. Since another word rightly covers *blot out*, I have chosen another acceptance that combines *perish* with *do away with*. This is *to damn*. This word goes beyond *execution*, having to do with the everlasting state of destruction for some, and the total destruction for objects. *Perish* doesn't quite have the force of this word.

¹⁰ I translate חֲגִי, *khäg* as *solemnity* because it doesn't represent some type of food feast, but rather a *solemn* event of great seriousness (even if it may include great joy, and even eating).

¹¹ “*To us*” indicates possession. Start reading it as, “The solemnity... is our responsibility.” Then read it as “The solemnity... is ours.” Then, “The solemnity is to us” will make more sense.

¹² My impression (and therefore without proof, and with very little evidence) is that Pharaoh is being sarcastic and bitter in this statement, as if he is declaring, “Yehovah is as much with you as I am sending you and your little one!” with the implication that neither is true.

¹³ The Hebrew word *ra* means *bad*, and refers to any type of harm or destruction. It never refers to moral or ethical *evil*. Moral and ethical *Evil* is expressed in the Hebrew word אֵלֶּיךָ, pronounced ‘*evelet*,’ from the root pronounced ‘*evil*’ (believe it or not!). It is used far less than *ra, bad*.

If a city is destroyed, *bad* would be used. If a person's finances go to indebtedness, *bad* would be used. The results of sin are *bad*. Sin itself is a great *evil*.

While *bad* does not indicate moral/ethical evil, it certainly accompanies it and is done with it!

Pharaoh is warning that *bad* (feminine, in this verse), or some type of harm, is where they are headed (straight to their faces).

¹⁴ “*Not established*” in Hebrew looks like “*No, yes!*” It is a strong way of saying, “*No way!*”

¹⁵ The Hebrew particle נָא, *na*, usually rendered *pray* or *pray thee*, has nothing to do with *prayer*. (A *particle* is a part of speech that carries no other forms; it can't be plural; it can't be feminine or masculine; it has no tense; it takes no

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adjectives.) It does not mean *please*. I can be used in entreaty (making an urgent request). I view it as a *softener*. Hebrew wording is very blunt. Requests are often in the imperative form, and can appear as demands. For example, “Give me some water” sounds like a demand, and is how the Hebrew would seem to an English reader. Yehovah designed Hebrew for children, and the bluntness of Hebrew reflects how children naturally speak even when they are making a request. The particle *na* softens a statement: “Give me *na* some water.”

¹⁶ *Her* refers to the *bad* mentioned above.—

¹⁷ *Spirit* and *wind* are the same word in Hebrew. I chose *spirit* because I wanted you to realize the vital connection.

¹⁸ Be aware that Biblical Hebrew uses the singular form when the number is very large.

This Hebrew word for *locust* is spelled the same as the future-tense singular form, *I will multiply*.

¹⁹ The locust *ascended* (rather than the expected *descended*) because it came over the horizon rather than as a very high cloud of flying creatures.

²⁰ I suspect that this refers to the *faces* of Egypt. Egypt’s faces have never seen the likes of this locust.

²¹ Rarely does the Bible describe an event that is unique such that it will never occur again. This is very important. Yehovah will send locust-like creatures later, but they will not be of insect variety.

²² The Hebrew verb *to carry* is also the verb *to forgive*. This is because when one agrees to *forgive* another for an offense against him, he is agreeing to *carry* the offense and all of its damages to him in order to bring a state of peace.

The only one who has the right to forgive is the one against whom a wrong was done. No person can forgive someone on behalf of another.

The person being forgiven must desire the forgiveness (that is, must desire that the offended person *carry* the offense and its damages). No one has the right or the power to forgive someone who has no desire to be forgiven (who, for example, doesn’t agree that an offense was committed). Using the Hebrew word, no one has the right to take hold of an offense of another (who sees no offense) in order to carry it; that only makes for another offense.

Forgiveness and forgetting are not related, and forgetting does not have to follow forgiveness.

Forgiveness can be rescinded. Yehovah Himself promises to reverse forgiveness under some circumstances. (See Matthew 18, especially verse 35.)

²³ I have always been bothered by Pharaoh’s strong reaction to this particular plague versus all the rest. I then thought again about its financial repercussions, and the possibility of a revolt against him with attempts to kill him. I cannot prove

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this.

²⁴ The word נִהְפָּךְ, *nehpakh*, literally means *flipped over*. It is used often, always carrying this meaning.

In this case, it shows a complete reversal.

²⁵ This must have been a powerful straight-line wind!

²⁶ Used also of a trumpet blast, this shows great wind force!

²⁷ The *Ending Sea* is the *Red Sea*. It is called the *Ending Sea* (I propose) because it is where the land ends and the sea begins in this part of the world. I don't 'buy' the *reed* definition that nearly all believe.

²⁸ Whenever a past-tense verb immediately follows an imperative in a related sequence in Hebrew, the past-tense verb shows *result* and will certainly follow once the future act is done. For example, one might say in English, "Go to the store and pick up some bread." Biblical Hebrew would word it, "Go to the store, and thou hast picked up some bread." This construction shows *certainty* that the past-tense action will result from the imperative.

²⁹ The Hebrew word אֶפְלַח, *aphaylah* carries the acceptations of *darkness*, *gloominess*, *calamity*. (*Calamity* is better covered by another word.) It is a type of darkness that brings a terrible depression and hopelessness.

³⁰ *Tuchas* (tush) is a person's rear end, the buttocks. It is a Yiddish word derived from the Hebrew word used here: *takhat* meaning *under*. They did not arise from their *unders* three days.

³¹ "*He will position*" means that he will keep in place—in other words, not go. Pharaoh still isn't willing for all to go.

³² "*Walk from upon me*" is akin to "Get out of here!" (but that would not be a literal rendering). The word *upon* indicates not only very close proximity, but also is a 'childism' (something a child would more easily understand) showing one's position as physically located on another! It is like, "Get off of me!"

³³ "*Guard to thee!*" is akin to "Watch yourself!"

³⁴ The often used Hebrew word יָסַף, *yasaf* has the following lexicographic acceptations: *to add, increase, do again; to join, join oneself to; to be joined, be added to; to cause to add, increase; to do more*.

In this text, it is akin to "Do not see my faces *again*," but another word means *again*. Thus, I have chosen *add*.

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¹ “*Thrusting, he will thrust*” makes no sense in English. Doubling its pronouncement is a Hebrew way of strongly assuring that an event will occur.

² The Hebrew particle נָא, *na*, usually rendered *pray* or *pray thee*, has nothing to do with *prayer*. (A *particle* is a part of speech that carries no other forms; it can't be plural; it can't be feminine or masculine; it has no tense; it takes no adjectives.) It does not mean *please*. It can be used in entreaty (making an urgent request). I view it as a *softener*. Hebrew wording is very blunt. Requests are often in the imperative form, and can appear as demands. For example, “Give me some water” sounds like a demand, and is how the Hebrew would seem to an English reader. Yehovah designed Hebrew for children, and the bluntness of Hebrew reflects how children naturally speak even when they are making a request. The particle *na* softens a statement: “Give me *na* some water.”

³ Please be aware that *people* is singular, not plural. It is one group. The next pronoun, *they*, is plural, referring to individuals of the people.

⁴ Whenever a past-tense verb immediately follows an imperative in a related sequence in Hebrew, the past-tense verb shows *result* and will certainly follow once the future act is done. For example, one might say in English, “Go to the store and pick up some bread.” Biblical Hebrew would word it, “Go to the store, and thou hast picked up some bread.” This construction shows *certainty* that the past-tense action will result from the imperative.

⁵ “Yehovah gave favour of the people” doesn't make English sense. Start with this: “Yehovah caused the eyes of Egypt to favour the people.” Now, this isn't literally what the text says, so it isn't yet accurate. Go from that to, “Yehovah gave the eyes of Egypt to favour the people.” While that will be clumsy English, I think you will understand it. Next, go from that to, “Yehovah gave favour to the eyes of Egypt toward the people.” Then go to, “Yehovah gave favour in the eyes of Egypt toward the people.” I suspect that you will now be able to understand the literal rendering.

⁶ Note how much of a ‘childism’ this is! (A ‘childism’ is a word or statement more easily understood by a child than by an adult.) Even the usage of eyes is part of this ‘childism’.

⁷ “*As halving the night*” doesn't make English sense. “At midnight” makes perfect sense, but it isn't exactly the same. As the night is being halved (exactly between the time when the beginning of sunset occurs to the time ending the next dawn), Yehovah is exiting (from His place).

⁸ The often used Hebrew word יָסַף, *yasaf* has the following lexicographic acceptations: *to add, increase, do again; to join, join oneself to; to be joined, be added to; to cause to add, increase; to do more*.

This text assures the reader that this scream's intensity will never be exceeded.

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⁹ The *tongue* is the *language*! A dog's *bark* is his *cutting* of his tongue. The lexicon holds the following acceptations for כָּרַץ, *kharatz*: *to cut, mutilate; to sharpen; to decide; to be decisive*. A *cut* speech is a *decisive* speech.

¹⁰ The Hebrew employs *to* and *from* together in this way. Thus, read it as “a dog will not cut his tongue to all the children of Israel to a man and unto a beast,” and “a dog will not cut his tongue to all the children of Israel from a man and unto a beast.” The first will give the sense that the dog will not bark to (at) any of the children of Israel, not even to (at) a man nor unto (at) an animal. The second will give the sense that the dog will not bark to (at) any of the children of Israel, not even from a man unto an animal, showing the range. (The Hebrew stores much information!)

¹¹ The Hebrew word פָּלַח, *pālāh*, has the following lexicographic acceptations: *to be distinct, marked out, be separated, be distinguished; to be wonderful; to make separate, set apart*. Since *wonderful* is actually from another spelling, I can eliminate that. The flavour of this word is found in *segregate, discriminate*.

¹² This *descending* is the physical motion toward worship, not one's translocating to a lower elevation in the city.

¹³ *Worship*, without exception, means *to prostrate* (lay flat, face down) *oneself before another*. This act can be performed for several reasons including: (a) to show humility before another, (b) to make an urgent request, (c) to demonstrate the willingness to fully serve another, (d) to surrender to another, (e) beg for mercy, (f) express appreciation.

¹⁴ This is quite a 'childism' (an expression that a child will understand more easily than an adult). The people that is with his feet includes children around the feet! (“The people that is with thy feet” is proper grammar, since *people* is singular.)

¹⁵ This word (כָּרַח, *kharōn*, the singular form, or כָּרַח, *kharay*, the plural form) has the following root meaning: *to be hot with vexation, furious, burn, become angry, be kindled, be incensed*. It is combined with the *nose* to describe great anger. The *heat of the nose* is a 'childism' (a word or expression that a child can understand more easily than an adult), since a child held close can feel the heat of an adult's nose. This also pictures an angry bull on a cool day, with the heat of its nose being one of the major symptoms of its anger. The English expression, “He has his nose out of joint” at least brings the nose into the picture, and “Man, is he hot!” combines *heat* with *anger*. Yehovah's anger is shown through His nose. Even Leviathan's fury doesn't match this!

Picturing Moshe exiting in a huff is not far from the truth! (Only, Moshe was not arrogant.)

¹⁶ Do not forget that *you* is always plural in the King James Version ('Authorized Version'), and in these translations.

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¹⁷ The Hebrew word מופֶת, *môphet*, derives from the root verb יָפָה, *yaphah*, having the acceptations *to be bright, be beautiful, be handsome, be fair; to beautify*. Thus, it is a *beauty*, like in the English expression, “That’s a real beauty!” It isn’t quite describing a *miracle*, since a miracle is totally impossible, but it is something dazzling to the eyes.

¹⁸ Do not forget that the *heart* is the *mind*. Pharaoh was minded in a particular direction. Yehovah *gripped* (firmly held) Pharaoh’s mind so that it would not become unstable in Pharaoh’s goals.

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¹ The Hebrew expression “said... to say” (the same as “said... saying”) is commonly employed. Not all things are said using words. This expression covers things that are said using words.

² A *month* is a complete cycle of *the moon*. Do not mix these months with the months of our calendar. A moon cycle will be 28 days. Because of the number of days in a year (365) and a remainder always being present (since 18 does not evenly divide into 365), calendars based on 28-day months must have both leap months and double leap months over a period of decades!

³ *Head* (רֹאשׁ, *rôsh*) and *first* (רִשׁוֹן, *reeshôn*) are directly related. Acceptations to *rôsh* include the following: *head, top, summit, upper part, chief, total, sum, height, front, beginning; head (of man, animals, city, nation, place, family, priest); tip (of mountain); height (of stars); choicest, best; division, company, band*. Acceptations to *reeshon* include *first, primary, former (of rank, time or objects); ancestors; foremost (of location); first (in time); first, chief (in degree); as an adverb, first, before, formerly, at first*. Thus, the *head* of the months indicates *first* in both rank and time among the months.

⁴ Yehovah most certainly commanded this month to begin the Jewish calendar. Nearly all Jews who have any investment in Jewish traditions and/or the Bible see this as a *religious* calendar, but use other months to start their *secular* year in direct violation of this command. (Yehovah never designed the Jews to be secular, and their practices cannot be secular without violating His design and commandments.) *Rosh HaShannah*, literally *head of the year*, is celebrated in the fall rather than in the spring in direct violation of this commandment. Rabbis have supplied excuses for this violation, but no rabbi has ever heard from Yehovah about a change in His plans and commandment.

⁵ Words hyphenated together (like “will-be-too-little”) show that they are one Hebrew word. *Being too little* is an action calling for a verb in Hebrew.

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⁶ The wording “if the house will-be-too-little from being from a lamb” makes no sense in English. Start with this: “if the house will-be-too-little from being able to eat a whole lamb,” then go to this: “if the house will-be-too-little from being able to eat from a lamb.” Next, go to this: “if the house will-be-too-little from being from a lamb,” where the ability to eat an entire lamb is implied.

⁷ Why did I translate it as “and he will take, and his neighbour near unto his house, via the covering of beings” instead of “and he and his neighbour near unto his house will take via the covering of beings”? The verb, “he will take,” is *singular*. Had I made this change, I would have been altering the Word of God. Once the singular verb and its subject have been mentioned, others can then be added to the action in Hebrew.

⁸ “*Blanketing of beings*” refers to how many *beings* (‘persons’ doesn’t quite mean the same thing; a *being* is the *body, soul* and *spirit*, or may refer to only two or one of these) are *blanketed* (I did not use *cover* since this word, כִּסָּה, *casah*, is not the same as the normal word used for *covering* in a sacrifice: כִּפַּר, *capfar*. I do not agree with the lexicographer that the root verb is כִּסָּס, *casas* since that word is only used one time in this very text.)

⁹ Only one lamb is mentioned in this text for all the *you*.

¹⁰ This word (קָהָל, *kahal*) indicates an *assembly, congregation, gathering*. The next word has a different flavour.

¹¹ The word אַיְדָה, *aydah* comes from a verbal root with the following acceptations: *to return, repeat, go about, do again; to surround, go round and round; to restore, relieve; to be restored; to bear witness; to say again and again; to testify, cause to testify, take or call as witness, invoke; to protest, affirm solemnly, warn, exhort or enjoin solemnly, admonish, charge; to protest, give warning*. As a noun, it indicates a singular entity that is a witness.

¹² The *evenings* are the barriers to a complete day. The day always starts in the evening, and the next day begins at the next evening. Thus, a 24-hour period is designated by *between the evenings*.

¹³ This word is used so often in the Bible and in so many ways, that translators seemed to freely choose which English word to put for it. I disagree with such sloppiness. The following is a list of lexicographic acceptations: *to give, put, set, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend, put on, put upon, appoint, assign, designate, to make, constitute, provide, issue, publish, utter, inflict, deliver to, to be put upon*. Too many meanings cause great an uncertainty. I will rather choose what it actually means: *give*, then I will explain.

They are commanded *to take from* and *to give* the blood. Giving this blood upon two of the doorposts and the lintel may appear to mean *placing* the blood there,

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but this ignores the *gift* aspect of this act and its lack of violence.

¹⁴ “*Upon two of the doorposts*” is not the same as “*Upon the two doorposts.*” Do not mistake the difference. “*Two of the doorposts*” leaves room for more doorposts being present in the house.

¹⁵ The *lintel* is the upper beam over the door that connects the top of the doorposts.

¹⁶ English grammar would demand, “roasted by fire.” If “roasted of fire” doesn’t seem smooth, replace it with “fire roasted.”

¹⁷ *Matzos* or *matzahs* are pieces of unleavened bread (made only of flour and water, the water being baked out).

While *they* refers to those being described, *Matzos* and *they* are viewed as the same.

¹⁸ *Bitternesses* is plural. I hope that you are carefully considering these *types*, these *pictures of future events and persons*.

¹⁹ Please don’t overlook the curious quote inside a quote that I have placed at this point. Yehovah was speaking at the beginning of this text. Yehovah is then mentioned in the third person by verse 11. Who is speaking here?

²⁰ English grammar would insist, “Ye shall not eat from him raw *or* boiling.” The Hebrew could easily have the same wording, but it doesn’t. The difference is significant.

²¹ While I previously rendered *approach* as *inside*, I realized this would conceal a vital detail. The word קרב, *kerev* comes from the root verb *karav*, meaning *to come or draw near, approach, enter into; to be brought near; to cause to approach, bring near, cause to draw near; bring, present.* (Another word better represents a *present*.) The word *Corban* (Mark 7:11) is directly related to this word, referring to an *approachment* sacrifice.

²² Yehovah commanded that they keep nothing from the sacrifice for a morning meal. The Hebrew word indicates *remain*, not some other word that would be employed in smoother English. “Do not leave any of it over” is not the same thing; ‘leaving over’ is passive, while ‘causing it to remain’ is active.

²³ This is one of the rare places where I would translate the prefix כ as *on*. It normally means *via* or *in*.

²⁴ See how the text assumes only one animal!

²⁵ I found no historical need for haste. I thus concluded that this speaks of an event to come.

²⁶ *Skip-Over* is not the same as the normal rendering, *Passover*. The verb פסח has the following acceptations: *to pass over, spring over; to skip; to be lame; to*

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limp. It shows a particular motion that is not smooth, but rather spotty in a jumping form, touching down here, and then touching down there. Yehovah's 'touching down' is only upon those He is slaughtering, and is very specific. All Yehovah's violent responses against enemies are specific. He does not destroy the innocent with the guilty (as long as the innocent obey His commands). This *Skip-Over* equally refers to the lamb/goat and to the One the lamb/goat typifies.

²⁷ The text identifies the eaten animal as the very *Skip-Over* to Yehovah.

²⁸ “*Cross-over*” (עָבַר, *avar*) and “*Skip-Over*” (פָּסַח, *pasakh*) are not the same Hebrew words! *Cross over* is the word from which *Hebrew* comes, indicating the movement from one location to another via some sort of passage; *traversing*.

²⁹ I did not capitalize 'adam' because the text is referring to a generic man, not to the specific first-created human. I did not write 'man' because the Hebrew has two other words that are almost always rendered *man*, but that signify different aspects. This word is the most generic of the terms, referring to anyone who is from Adam's lineage.

³⁰ *Justice* (secularly) is *rendering a decision based on known facts*. Biblical justice is *rendering the right and appropriate decision based on all facts and the Truth*. This can only be accomplished by Yehovah or by one who is being aided by the Spirit of Yehovah.

This word is often rendered *judgment*, from which I refrain because of its flavour normally being condemnatory. This type of judgment (in the Bible) is what a person does on a regular and daily basis. It is not the same as the word representing a formal court session, though a *judge* in Israel regularly gives rulings and sentences.

Yehovah's justices are His decisions and what He does to carry them out. The Bible gives a large number of examples of these.

³¹ “*Via all the gods*” shows that Yehovah's justices are using the very gods of Egypt and their supposed attributes or terrors upon the Egyptians! The Egyptians will not appreciate their gods after this.

³² *Blood* is singular. The Bible also refers to *bloods* when more than one being is slaughtered. Thus, the singularity is significant.

³³ “*A sign*” must be distinguished from *signs*. The blood (singular) is a sign (singular), thus assuming one slaughter of one being with the shedding of one blood for one sign, though the houses and Israelis are plural.

³⁴ *Strike* (נָגַף, *negeph*) has the following lexicographic acceptations for its verbal root: *to strike, smite; to be stricken, be smitten; to stumble*. While most renderings refer to the noun form as a *plague*, this doesn't give the right flavour. It is describing a deadly hit, but not a physical blow (as with a fist).

³⁵ The Hebrew verb נָכַח, *nakhah* has the following acceptations: *to strike, smite,*

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to be (fatally) smitten; hit, beat, be beaten; slay, be slain; kill, be killed; to be stricken or smitten; scourge, clap, applaud, give a thrust; attack, attack and destroy, conquer, subjugate, ravage; chastise, send judgment upon, punish, to receive a blow; to be wounded; to be attacked and captured; to be smitten (with disease); to be blighted (of plants). The basic flavour is found in *to smite*, with the blow being great enough to kill.

Please note that *smite* and *strike* are not the same words.

³⁶ While “this day shall be to you for a remembrance” makes some sense in English, the act of remembering is paramount in this statement. I could have used *memorial*, but that gives the flavour of a funeral. Yehovah is commanding the Israelis to remember this day. This is necessary because of a future day in which the events will correspond.

³⁷ I coined the verb ‘solemnize’ in order to give the Hebrew sense. While the word *khäg* (meaning *solemnity*) is usually wrongly translated *feast*, it doesn’t represent a food feast, but rather a *solemn* event of great seriousness (even if it may include great joy, and even eating). *Solemnizing* is the *act of seriously carrying out an event in its proper manner*.

³⁸ A *statute* (*khukah*) is *statute, ordinance, limit, enactment, something prescribed*, according to the lexicon. This word is the feminine version. It is directly related to its twin with the following acceptations: *to cut, carve, cut in carved (participle) to engrave, cut a limit*. This gives me an understanding of the flavour of this word.

The masculine form is *khok* having the following acceptations: *statute, ordinance, limit, something prescribed, due; resolve; boundary; enactment, decree, ordinance; law in general; enactments (human or prescribed by God), statutes; conditions*. Thus, a *statute* is a *prescribed (fixed) rule as carved in stone*.

³⁹ While this translation doesn’t seem correct, consider its root. Translators thought it meant *forever*, but they had no warrant for that. *olam*, supposedly means: *long duration, antiquity, futurity, forever, ever, everlasting, evermore, perpetual, old, ancient, world, always, continuous existence, indefinite or unending future, eternity*. The root verb is *to conceal*, which has the following acceptations: *to conceal or be concealed, to hide or be hidden, be secret*. The noun *virgin* comes from this root, because a *virgin* is one who has not *known* another (sexually), and therefore has been concealed, hidden from another in this intimacy. When I looked at *olam* above, I found little connection. Biblical Hebrew words *always* maintain their connections to their root verbs. Since *olam* is in the form of a present participle, I chose *hider* as its acceptance. That still would not explain what this word means.

Since *olam* can be used of the distant past or of the distant future, I considered

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one of the purposes of the Bible itself. It is designed to *reveal* the plan of God and the way things are. If one attempts to know what is beyond what is revealed by either delving into the past beyond the Bible or into the future beyond the Bible, that person will be leaving what is *revealed* and will be entering what is *concealed*. This is Yehovah's territory; He is the One Who has hidden this information; He is the Hider of it. He is the א and the ת, the *aleph* and the *tof* (put into Greek as the *alpha* and *omega*). Before Avraham was, He is. Thus, if a person goes beyond *revealed* time, that person will come to the Hider Who hasn't revealed what is coming or what transpired before the Biblical record. At least one text expresses both extremes:

יְיָ וְחֶסֶד יְהוָה | מֵעוֹלָם וְעַד-עוֹלָם

עַל-יִרְאָיו וְצַדִּיקָתוֹ לְבְנֵי בְנֵי־

יִחַ לְשֹׁמְרֵי בְרִיתוֹ וּלְזִכְרֵי

פְּקָדָיו לַעֲשׂוֹתָם:

Psalm 103:17 And the Grace of Yehovah is from *olam* (Hider) and unto *olam* (Hider) upon His fearers. And His righteousness is to children of children ¹⁸to guards of His Covenant and rememberers of His visitations to do them.

Thus, I propose that *olam* reflects both a *time* (that *time* beyond what has been revealed) and a *person* (Yehovah, the One Who was and Who will be, the beginning and the ending).

⁴⁰ This word is the causative form of the verb *to cease*, (שָׁבַת, *shabbat*) and therefore means *to cause to cease*. This verb is also the root from which the *Sabbath* (Shabbat) comes, showing that the Sabbath means *the ceasing*.

⁴¹ Gesenius' lexicon gives *leaven* as the only acceptance for שָׂאֵר, *say-or*. It supposedly comes from a verb root meaning *to remain, be left over, be left behind; be left alive, survive; remainder, remnant (participle); spare; to leave or keep over; to have left*. (Be sure to view the next footnote for the other Hebrew word translators viewed as *leaven*.)

⁴² Gesenius' lexicon gives *the thing leavened* and *leaven* as the only two acceptations of חָמֵץ, *Khamaytz*. Its verb root has the following acceptations: *to be leavened, be sour; to taste something leavened; to be embittered, grieved; to be cruel, oppress, be ruthless; to be red*. Thus, I understood this to refer to *vinegar* rather than *leaven*. No two Hebrew words mean exactly the same thing.

⁴³ Every person's *being* is feminine, whether the person is male or female.

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Yehovah designed the Hebrew language so that every noun would have either a masculine or feminine gender. This doubles the possible pronoun distinctions, and it also accomplishes other vital linguistic tasks.

The Hebrew word נֶפֶשׁ, *nephesh* has the following lexicographic acceptations: *soul, self, life, creature, person or individual; appetite, mind, living and/or inner being (with life in the blood), desire, emotion, passion; that which breathes, the breathing substance or being; the man himself, self, seat of the appetites; seat of emotions and passions; activity of mind; dubious; activity of the will; dubious; activity of the character; dubious.* (When you see “dubious”, that isn’t an acceptance, but is a lexicographic comment that the lexicographer was not certain about the previous acceptance.) I have distilled the acceptations down to the following: the *being* is the *body, soul and spirit* of a living creature, or it is any two of the three (*body, soul and/or spirit*) or any one of the three (*body, soul or spirit*), depending on how it is used in a text.

Translating *nephesh* as ‘soul’ is a great disservice since another Hebrew word (נֶשְׁמָה, *neshamah*) covers *soul* alone, and the *nephesh* generally includes more than the *soul* (the *soul* being *the real person apart from the body and spirit*).

⁴⁴ If a *being* is cut off from Israel or from her peoples, the real person is damned! The being will experience no resurrection until life.

⁴⁵ “From the first day unto the seventh day” shows the duration of the permanent cutting off; it is not a temporary cut that only covers seven days.

⁴⁶ Nearly all translations render מִקְרָא־קֹדֶשׁ, *mikra-kodesh* as “holy convocation” or something akin to that (“holy assembly,” for example). In the majority of Biblical cases (in my observation), *holy* in this construction is used as a *substantive* (like a noun), not as an adjective (a description), especially as if it is describing a *person*, not modifying (describing) the convocation (calling together). This becomes obvious when *holy* takes on a gender or number that does not correspond to what it supposedly is describing (this happens often!). Thus, I determined that it must be describing a *person*, and I have rendered it that way.

⁴⁷ (Technical explanation) Most translators were pleased to render these verbs in the passive form: “no manner of work shall be done in them.” I considered this carefully. I fully acknowledge the presence and usage of the passive voice in the Hebrew Bible, but I maintain that it is very rare. (Only the Massorites’ pronunciation dottings distinguish between the passive and the active form in most cases.)

I had another distinguishing factor in this case. The verb יַעֲשֶׂה, *yay-a-seh* is dotted as passive masculine, yet its supposed subject (מְלָאכָה, *mlakhah*) is

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feminine! I therefore have proof that the subject must be found elsewhere. Thus, I rendered it as you see in verse 16. This presented quite a challenge for the next statement; see the next footnote for that.

Upon another consideration, I realized that the verb should be translated *make* instead of *do* (since this verb can mean either one, but only one fits at a time, and *do* does not fit). The subject, *He*, refers to the Messiah. The Messiah will not make (as in *assign* to the Israelis) any errand in them. Thus, the Israelis have no excuse for doing any errand in these days. Instead, the Messiah alone will make for the Israelis what the Messiah will eat for every being; for just as He drank that cup of wrath, so He is the one who eats for them that penalty. He spoke of those who eat and drink Him (without which they have no part in Him) as having part in Him. Thus, He ate the bitter herbs for them, and He drank the cup of wrath for them. He will eat the bitter herbs for every being. While this is a future fulfillment, it is a historical event at His crucifixion.

⁴⁸ This was quite a bold change from any other translation. My literal rendering would have been “Only what shall be eaten for every being: he alone shall be done for you” had I been following the other translators while putting down literally what I saw. I instead removed all passives in the translation, being convinced of no valid proof or evidence that a passive voice is found in this text. I will leave it up to you to decide if I have done right. If the passive rendering is correct, it is a strange construction. If the active (as I have rendered it) is correct, the construction is straight-forward, but the implications are very different.

⁴⁹ Lexicographic acceptations to this word (שָׁמַר, *shamar*) include the following: *to keep, guard, observe, give heed, have charge of, keep watch and ward, protect, save life, to watch for, wait for, retain, treasure up (in memory), restrain, celebrate, perform (vow), preserve, protect, reserve, to be on one’s guard, take heed, take care, beware, to keep oneself, refrain, abstain.* (Another Hebrew word, נָצַח, *natsakh*, seems to cover similar territory, but is used in a very different way with a different meaning, and much less frequently.) The word *shamar* is used in expressions describing ‘keeping’ the commandments, but better describes *guarding* them by first knowing them, then by retaining them in memory, then behaving according to the knowledge of them.

⁵⁰ *Hosts* are armies! How many armies did Yehovah cause to exit when they left Egypt? To what does this refer?

⁵¹ When specific days of months are recorded, the Hebrew often mentions the month first, but without saying *month*. “Ye shall eat Matzos in the evening in the first” is an example; *month* is implied since it is mentioned in the next statement: “in the 14th day to the month.”

⁵² While “the day one and twenty” doesn’t make sense in English, and “the twenty-first day” does, this Hebrew construction causes readers to more carefully consider what Yehovah is communicating. Does He mean until the 21st day starts, or until the 21st day ends?

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⁵³ While English might demand that it be worded “Ye shall not eat any vinegar,” the thrust is greater than that. Start with the following: “Every form of vinegar ye shall not eat.” Rearrange it to “Ye shall not eat every form of vinegar.” Now shorten it to “Ye shall not eat every vinegar.” See how different this is!

⁵⁴ Why?

⁵⁵ The Hebrew word מִשַׁךְ, *mashakh* has the following acceptations: *to draw (and lifted out, down, off), drag, seize; lead along, down; to draw (the bow); to proceed, march; prolong, continue; to trail (seed in sowing); to cheer, attract, gratify; be postponed, be deferred; to be tall.*

A flock is drawn off and taken to the Israelis: to their families.

⁵⁶ The Skip-Over is still viewed as one.

⁵⁷ Since אגודה, *agudah* has the following acceptations, I chose *bunch* in the rendering (as do other translations): *band, binding; cords, thongs (metaphorical of slavery); bunch of hyssop; band of men, troops; vault (of the heavens), firmament (binding earth to the heavens).* *Bunch* does not refer to an amount (as if it were the same as a lot), but rather to a *bunching* of the plant.

⁵⁸ (Technical derivation and explanation) *Hyssop* must be a *type*, an item that is real in itself while picturing another item that is both real and more important. Finding an object's type can be difficult, requiring much thought. When the *antitype* (the answer to the type) isn't intuitive, I start with a consideration of the definition of the object's name. The Hebrew word for *hyssop* is אַזּוֹב, *ayzov*, so I started by searching both אַזּוֹב and its root, אֶזַב. I found no such root. When this occurs, I next begin dividing the word to see if it is a contraction of two words. The word for *fly* (as in *housefly*) is זְבוּב, *zvoov*, an onomatopoetic word (a word that sounds like what it is) that describes the sound of the flying of a housefly. The אַ can be a contraction for the prefix אֵי, *ç* with the following acceptations: *where? whence? which? how?* or for a separate, complete word meaning *not; alas! woe!* When I combined the unabbreviated forms, I got אֵי-זְבוּב, *çzavoov* with two possible acceptations: “*Where is a fly?*” (a perfect name for a fly swatter) or “*not a fly!*” which would convey the same idea as “*Where is a fly?*”. Since one false god is named בעל-זְבוּב, *Baal-zvoov*, or as translators have penned it, *Beelzebub*, meaning *Lord Fly*, I determined that this was not unreasonable. During the Millennium, all demons will be locked up in Sheol. Thus, Satan (who is personally identified as *Lord Fly*) will not be found on the surface of the earth or in the heavens during that time. I propose, then, that when the blood of the True Sacrifice at Passover is applied just before the Millennium, that will finally place Satan and all the fallen angels into their prison, so that the question, “Where is a fly?” or the statement, “Not a fly!” will be literally fulfilled. If this is the case,

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אֶזֶב meaning *hyssop* is actually prophetic: “There is no fly!”

⁵⁹ I set *immerse* for the Hebrew word טָבַל, *taval* because it holds the following lexicographic acceptations: *to dip, dip into, plunge; to dip oneself, be dipped*. This describes *immersion*. The Greek word from which *baptize* comes is βαπτω, *bapto* meaning *to dip, dip in, immerse; to dip into dye, to dye, colour*. It has the same acceptations. The directly related word βαπτίζω, *baptizo* has the following acceptations: *to dip repeatedly, to immerse, to submerge (of vessels sunk); to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe; to overwhelm*. *Dipping* and *immersing* are maintained. I have thus connected the Hebrew and Greek words.

The form וּטְבַלְתֶּם, *ootvaltem* is not causative. Thus, the text is not saying, “And ye shall *cause the hyssop to be* immersed in the blood,” but rather “And ye shall immerse in the blood” referring to the Israelis doing the immersing of the hyssop themselves. “And ye shall immerse in blood that is in a basin” implies that the hyssop will be immersed, not the Israelis. The *reflexive* form of the verb would have been used had the Israelis been commanded to immerse themselves in the blood.

⁶⁰ The word נָגַע, *naga* has the following lexicographic acceptations: *to touch, reach, strike; extend to; to be stricken, stricken (participle); to be defeated; approach, arrive; to cause to touch, apply; attain, come; to approach (of time); to befall (of fate)*. Its form of *strike* differs from another word meaning *strike* in that it isn't a scourge, but more akin to *running into* someone or something. *Touch* is gentler than *strike*.

The form used in this verse is causative, meaning that the doers are to *cause* the object (hyssop immersed in blood) *to touch* the lintel and two doorposts.

⁶¹ The *lintel* is the upper part of the door-opening's frame. Consider the shape this makes.

⁶² Please notice the placement of the quote. I ended the quote that was Yehovah speaking, and started the quote in which Moshe is speaking due to the change in pronouns from first person (*I, me, my*) to third person (*he, him, his*) found in verse 23. The quote could begin at the beginning of verse 23, but the topic may begin where I have this footnote. Such punctuation marks are certainly not infallible.

⁶³ The wording assumes only two doorposts. You may be interested to know that “the doorposts” (הַמְּזוּזוֹת, *ha-mezuzot*) is the plural of מְזוּזָה, *mezuzah*, the item associated with the little box that many Jewish individuals tack onto one sidepost of the door in a slightly tilted position (to portray that it is being carried) in which is placed a document starting with the *shma*, the Deuteronomy 6:4 text that starts, “Hearken, Israel! Yehovah our Gods Yehovah is one!”

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- ⁶⁴ This sounds very much like a prophetic description of future events!
- ⁶⁵ “Sons” include *daughters* unless some evidence is present to show that only males are being considered. (This is true in many languages.)
- ⁶⁶ *People* is singular. *They* is plural. The text almost makes a distinction between the *people* and *they*.
- ⁶⁷ *Worship*, without exception, means *to prostrate* (lay flat, face down) *oneself before another*. This act can be performed for several reasons including: (a) to show humility before another, (b) to make an urgent request, (c) to demonstrate the willingness to fully serve another, (d) to surrender to another, (e) beg for mercy, (f) express appreciation.
- ⁶⁸ This text sounds like a statement apart from historical events. The voice is one of either surprise or delight, sadness, or some strong sentiment. The sons of Israel actually did just as Yehovah commanded Moshe and Aharon!
- ⁶⁹ The *half* of the night is the middle point in time exactly between sunset and sunrise.
- ⁷⁰ The *People* is singular, and has one *shoulder*.
- ⁷¹ Do you understand what occurred in this verse?
- ⁷² *Raamses* may be of Egyptian origin, but the word *raam* means *thunder*, and *soos* means *horse*: the *thunder of a horse*. What will Yehovah ride when He returns?
- ⁷³ A *succah* is normally translated *booth* or *tabernacle*, neither of which properly describes this structure. Its acceptations are *thicket*, *lair*, *covert*, *booth*. I didn't fail to notice *covert*. The root has the following acceptations: *to hedge*, *fence about*, *shut in*, *to block*, *overshadow*, *screen*, *stop the approach*, *shut off*, *cover*, *to cover oneself*, *defecate (euphemism)*, *lay over*, *to weave together*. When I read these, I thought of the training of special forces in which plants, soil and other environmental items are used to *camouflage* them so that they could move without being seen. I have now adopted that view of a *succah* and of the Biblical Holy Day known as *succot*.
- ⁷⁴ That mixture consisted of Egyptians!
- ⁷⁵ I gather that they enjoyed sourdough bread from this text.
- ⁷⁶ To *what?what? oneself* is to be consternated, asking a string of questions: “What about such-and-such?” “What about so-and-so?” “What am I going to do with such-and-such?” It shows confusion and shock. The word is a verb compounded of *what* and *what!* The Israelis did not even have time to do that! They had had a large lamb dinner, and were full and likely very sleepy when the loud announcement came to leave their homes and walk!
- ⁷⁷ Yehovah's wordings that divide up years are important. Yehovah knew how to say “four hundred thirty years,” but He chose to segment the time. This will be

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significant in another text where the 400 years will be mentioned and the 30 years will not.

⁷⁸ The word *foreigner* used in this way designates one who is *foreign* to Yehovah. Even a sojourner (from another country and/or race) can partake in the Passover, but no son of a foreigner may do so!

⁷⁹ This is how *circumcision* is expressed: to *front* (implying to cut off the front, since the penis is considered the most front part of a male).

⁸⁰ We would probably call this *sitter* a *squatter*.

⁸¹ No flesh may be taken outside the house to eat.

⁸² A *foreskin* is a male that still has his foreskin! Yehovah consistently calls that person a *foreskin*!

⁸³ Carefully study this word; it is used in the *corban* sacrifices, the ones where *approach* is made to Yehovah.

⁸⁴ *Teaching* is the word *Torah* means.

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¹ Both *sanctified* and *holy* mean exactly the same thing, coming from two different languages. To *sanctify* is *to cause or recognize something or someone as the property of another*. It is the opposite of *profane*, which means *secular, unowned, for public use*. Whatever is *holy* is *owned*. These words (*sanctified, holy*) always indicate the status of being *owned*. The owner may be another person, Yehovah, or a false god. A 'holy woman', for example, can be a pagan temple's prostitute. Judah sought such a 'holy woman', thinking Tamar was she.

The verb *sanctify* means *cause to become the property of*.

² Lexicographic acceptations for פָּטַר, *peter* include the following: *to separate, set free, remove, open, escape, burst through; to remove (oneself), escape; to set free, let out*. As I considered these acceptations, I also considered other Hebrew words that remove some of these acceptations, because they better cover them. For example, another Hebrew word means *to set free* (regarding prisoners); another means *escape* (as when one is running from an enemy); another means *to separate*; another means *open*. I am convinced that no two different Hebrew word roots mean the same thing. That left me with the following acceptations: *remove, burst through; to remove (oneself); let out*. *Remove* didn't fit its usages. *Bursting through*, however, fit very well.

³ I did not capitalize 'adam' because the text is referring to a generic man, not to the specific first-created human. I did not write 'man' because the Hebrew has

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two other words that are almost always rendered *man*, but that signify different aspects. This word is the most generic of the terms, referring to anyone who is from Adam's lineage.

⁴ 'To' anyone is the Hebrew way of expressing either ownership or use. Hebrew has one absolute expression of ownership: *holy (sanctified)*. The English expression, "I have," does not exist in Hebrew. "There is to me," or "There is to you," *etc.* express *usage* and *responsibility*, not ownership. "He is to me" is similar to "He is mine," but it isn't the same thing. A person who is using another's automobile can say in Hebrew, "It is to me" without claiming ownership. The expression is one of usage, but always carries with it the idea of responsibility for proper usage. Mere ownership doesn't automatically carry responsibility with it.

⁵ *Remember* is singular, referring to *the people* as one entity. This is followed by the plural pronoun *ye* in "ye ent out from Mitzraim." This command (to the *people* of Israel) will not be kept and obeyed until Israel as an entire entity does this.

⁶ The longer listing includes seven races:

Deuteronomy 7:1 When Yehovah thy God shall bring thee into the land whither thou goest to possess it, and He hath cast out many nations before thee: the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than thou, ²and when Yehovah thy God shall deliver them before thee, thou shalt smite them and utterly destroy them.

⁷ A land that oozes milk and honey is a land that has much cattle, sheep and goats, and flowers.

⁸ *Serve* and *slave* (the verb form) are the same in Hebrew. Israel will *serve this service*, as if the service is a person!

⁹ Why?

¹⁰ I translate לִמְנוּחָה , *khäg* as *solemnity* because it doesn't represent some type of food feast, but rather a *solemn* event of great seriousness (even if it may include great joy and eating).

This *solemnity* is to Yehovah (in this verse), not to the Israelis.

¹¹ On account of what? Are you understanding the picture?

¹² A *sign* is an event, a person or an item that *signifies* (points to) another event, person or item in a very recognizable and usually miraculous way. Someone often points out a particular sign ("And this is a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."), describing it beforehand. In other cases, the sign is recognized as such without prior descriptions ("Jonah was a sign unto the Ninevites"). Constellations are for *signs* (Genesis 1:14). If a sign is not certain, it cannot be a sign from Yehovah. (Many

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claim things as signs that are not.) Signs must also communicate clear information, pointing to something certain in a manner that cannot be misunderstood.

¹³ What will be upon this hand that will act as a sign? Know that the *hand* is what does *works* (the *hand* being a 'childism', something a child more easily understands than an adult, since a child watches the hand of an adult very closely).

¹⁴ *Hand*, *eyes* and *mouth* form a group that children study (if they are able to see). The work of the *hand* and the *remembrance* between the eyes are prerequisites to the *Teaching* of Yehovah being in the *mouth*.

¹⁵ *Teaching* is the literal meaning of *Torah*. Many have held its meaning to be 'law', but this is never the case. A *law* is a set of rules with specific goals either given by a ruler or agreed by men in order to run and conduct society in peace and/or in order. While the *Torah* seems to fit this description, this is not its main purpose, but instead is a secondary purpose. Its main purposes are (a) to *teach* the Israelis how to live until they come to faith, (b) to *teach* the Israelis of things to come, (c) to *teach* the Israelis Yehovah's character, (d) to *teach* the Israelis Yehovah's righteousness, justice, will, Grace, etc., (e) to *teach* the Israelis *how* and *what* to *teach* the non-Jewish peoples and individuals about these items listed above. It also (f) *teaches* the Israelis to be a 'show-and-tell' people, physically living these *teachings* so that others can learn by watching them, by eating with them, by doing business with them, by asking them questions, etc. Yehovah has not assigned other peoples, races or cultures these 'show-and-tell' responsibilities. Individuals from other races may voluntarily join the Israelis in their assignment, and thus come under the *Teaching* in participation of the 'show-and-tell' assignment, but that is not necessary for non-Jewish folks and/or groups to become righteous before Yehovah. Replacing *faith* by living a 'show-and-tell' life ruins the point of the *Teaching*! This *Teaching* (*Torah*) is intended to lead to faith, not to supplant it. In the same way, replacing the *Teaching* by *faith*, so that the *Teaching* is ignored or considered abolished, ruins all understanding of Biblical *faith*, and leads to a pagan faith that uses Biblical terms and claims to follow the Biblical God, but does not, turning the Biblical God's Word into a lie. The *Teaching* was entrusted to the Jews. It is still entrusted to the Jews. It is for the benefit of all. Any individual or group who attempts to steal Israel's assignment, claiming it as his or her own, is participating in *Replacement Theology*, making Yehovah a liar. Anyone who looks into the *Torah* and believes all of it as it is given, and who fears God, turning to Yehovah and His Word (including His promised Messiah) in faith, has properly understood the *Torah* and its objectives.

¹⁶ This wording parallels how Lot, his wife and two of his four daughters were removed from Sodom.

¹⁷ Lexicographic acceptations to this word (שָׁמַר, *shamar*) include the following: *to keep, guard, observe, give heed, have charge of, keep watch and ward,*

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protect, save life, to watch for, wait for, retain, treasure up (in memory), restrain, celebrate, perform (vow), preserve, protect, reserve, to be on one's guard, take heed, take care, beware, to keep oneself, refrain, abstain. (Another Hebrew word, נָצַח, *natsakh*, seems to cover similar territory, but is used in a very different way with a different meaning, and much less frequently.) The word *shamar* is used in expressions describing 'keeping' the commandments, but better describes *guarding* them by first knowing them, then by retaining them in memory, then behaving according to the knowledge of them.

¹⁸ A *statute* (חֻקָּה, *khukah*) is *statute, ordinance, limit, enactment, something prescribed*, according to the lexicon. This word is the feminine version. It is directly related to its twin with the following acceptations: *to cut, carve, cut in carved (participle) to engrave, cut a limit*. This gives me an understanding of the flavour of this word.

The masculine form is חֻק, *khok* having the following acceptations: *statute, ordinance, limit, something prescribed, due; resolve; boundary; enactment, decree, ordinance; law in general; enactments (human or prescribed by God), statutes; conditions*. Thus, a *statute* is a *prescribed (fixed) rule as carved in stone*.

¹⁹ The word מוֹעֵד, *môâd* has the following lexicographic acceptations: *appointed place, appointed time, meeting; sacred season, set feast, appointed season; appointed sign or signal; tent of meeting*. It doesn't truly describe the *tent of meeting*, but instead always refers to an *appointment*, a designated and pre-established time of a meeting or an event.

²⁰ "From days days-ward" doesn't make sense in English. Start with "from certain days throughout all the rest of the days," indicating a starting point in the future and no ending point as long as this earth lasts. Then proceed to "from certain days toward all the days"; then "from certain days toward the days"; then from days days-ward". You will then have an idea of the flavour.

²¹ This is one rare text indicating that Yehovah will give *thee* (Israel) the land. Israel will then serve the land. The wording is similar to a woman being given to a man.

²² Lexicographic acceptations for פָּטַר, *peter* include the following: *to separate, set free, remove, open, escape, burst through; to remove (oneself), escape; to set free, let out*. As I considered these acceptations, I also considered other Hebrew words that remove some of these acceptations, because they better cover them. For example, another Hebrew word means *to set free* (regarding prisoners); another means *escape* (as when one is running from an enemy); another means *to separate*; another means *open*. I am convinced that no two different Hebrew word roots mean the same thing. That left me with the following acceptations: *remove, burst through; to remove (oneself); let out*. *Remove* didn't fit its usages. *Bursting through*, however, fit very well.

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²³ *Crossing over* is the root meaning of the word *Hebrew* (צִבְרֻץ in Hebrew). This text gives the theology of this name.

²⁴ Two different Hebrew words represent *redemption* in English. I have proposed that one (פְּדוּת, פְּדוּת, *pedoot*) represents *redemption by force* and the other (גְּאֻלָּה, *ge-ulah*) *redemption by payment*. The word used here (פְּדוּת, *pedoot*) comes from the verb root with lexicographic acceptations of *to ransom, be ransomed, redeem, be redeemed, rescue, deliver*. The other word (*not* used here) has the following acceptations: *to redeem, redeem (by payment); act as kinsman-redeemer, avenge, revenge, ransom, to redeem from slavery, to redeem land, to redeem (with God as subject); individuals from death; Israel from Egyptian bondage; to redeem oneself; to be redeemed*. Because *rescue* and *deliver* were used for our word, and payment was often included in the other word, I determined that this will be *by force* while the other will be by payment.

If this is correct, how can this be by force if a lamb is involved in what appears to be a payment?

²⁵ *To neck him is to break his neck*.

²⁶ I did not capitalize ‘adam’ because the text is referring to a generic man, not to the specific first-created human. I did not write ‘man’ because the Hebrew has two other words that are almost always rendered *man*, but that signify different aspects. This word is the most generic of the terms, referring to anyone who is from Adam’s lineage.

²⁷ “*Hardened to send*” sounds the opposite in English. Start with “hardened against sending,” then proceed to “hardened to send.”

²⁸ The word טוֹטְפָה, *toteifah* has the following acceptations: *bands, phylacteries, frontlets, marks*. These do not really explain the word. It is supposedly from an unused root indicating *binding, winding around*. טוֹה means *to spin*, and טַף means *children, little children, little ones*, especially referring to *toddlers*. Put together, the two words indicate the *spinning of a toddler* (feminine). Thus, if he will be a sign upon the hand (indicating one’s works) and the spinning of toddlers between the eyes (watching and rearing toddlers in motion), the adult will both practice and playfully (yet firmly) instruct little ones while watching them (I propose).

²⁹ *Elohim* means *gods*. When *Elohim* refers to Yehovah, it is describing Him as being all the true Gods there are. He is God of the mountains, God of the heavens, God of the seas, God of fruitfulness, God of justice, *etc*. The word is still plural, but normally demands a singular verb. When *elohim* refers to false gods, it can also take a singular verb (when those referring to *elohim* are speaking of their gods), but often takes plural verb forms.

³⁰ The word סוּף, *soof* has the following lexicographic acceptations: *reed, rush, water plant; rushes; sea of rushes; of Red Sea; of arms of Red Sea; of Gulf of*

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Suez; of sea from straits to Gulf of Akaba. None of these explain the word and its derivation, however. The verb of the same spelling means *to cease, come to an end*. A third word of the same spelling, a noun, means *end, conclusion*. I thus rendered יַם־סוּף *Ending Sea*.

³¹ Acceptations for חַמֵּשׁ, *khamash* supposedly are *in battle array, arrayed for battle by fives, armed*. The word *khamash* is commonly used and means *five*. The idea that the Israelis were armed for battle defies the fact that they were slaves, unarmed and untrained, and were battle-shy. The text is describing their formations: that they were in fives, probably because of the layout of the land and their maintaining their sheep and cattle between. Thus, five would be here, five here, and five here like thus (I propose):

This fits the description. I am certain that what actually took place differed from this, for I am guessing parts of it.

³² “*Making-swear... made- -swear*” is a normal Biblical Hebrew formula that greatly strengthens the intensity of what took place. If the Hebrew had said, “Joseph made the children of Israel swear,” that would have been serious. Saying “*Making-swear, Joseph made the children of Israel swear*” greatly intensifies what took place so that they would not forget that they vowed that vow.

The construction “*made-... -swear*” is designed to let you know that they both are one verb, though split for clarity.

³³ (See the footnote above for an explanation of “*visiting... he shall visit*”).

Visit and *visitation* are the best renderings of this word (פָּקַד, *pākād*) I have discovered. Too many supposed acceptations exist for this word, including the following: *oversight, care, custody, mustering, visitation, store; punishment, charge, office, overseer, class of officers*; and from the verb (which constitutes the ‘root’ in Hebrew, showing what words really mean) come the following acceptations: *to pay attention to, observe; to attend to; to seek, look about for; to seek in vain, need, miss, lack; to visit; to visit upon, punish; to pass in review, muster, number; to appoint, assign, lay upon as a charge, deposit; to be sought, be needed, be missed, be lacking; to be visited, to be visited upon, to be appointed, to be watched over, to muster, call up, to be passed in review, be caused to miss, be called, be called to account, to set over, make overseer, appoint an overseer, to commit, entrust, commit for care, deposit*. Any word that means that many things doesn’t really mean much. I considered the texts and the various acceptations, and found that *visit* and *visitation* fit nearly all (perhaps all) texts.

This *visitation* is an event in which the *visitor* (usually Yehovah) personally comes to interact with a person or a group (often with Israel, if a group) either to turn a

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bad situation around and to benefit, or to bring wrath. If Yehovah is visiting a person, if that person is a woman, He is sometimes bringing her into pregnancy (Mary, Yeshua's mother, Hannah, Samuel's mother); if that person is a man, Yehovah will sometimes empower him to rescue Israel. Always associate an *appointment* of Yehovah with a *visitation*!

³⁴ I am using *ascend* as if it is both causative and transitive (that is, as if it can have a direct object; one does not usually 'ascend' something else, but the English sound of this transitive form didn't sound too coined, and meant I didn't have to put 'make-ascend' in the text.

³⁵ A *succah* is normally translated *booth* or *tabernacle*, neither of which properly describes this structure. Its acceptations are *thicket*, *lair*, *covert*, *booth*. I didn't fail to notice *covert*. The root has the following acceptations: *to hedge*, *fence about*, *shut in*, *to block*, *overshadow*, *screen*, *stop the approach*, *shut off*, *cover*, *to cover oneself*, *defecate (euphemism)*, *lay over*, *to weave together*. When I read these, I thought of the training of special forces in which plants, soil and other environmental items are used to *camouflage* them so that they could move without being seen. I have now adopted that view of a *succah* and of the Biblical Holy Day known as *succot*.

The location known as *Succot* is named after the above described structures.

³⁶ אַתָּם, *Aytäm* can have several meanings! (I do not know which pertains.) It can mean *with them* or *their ploughshare* or *their sign*. I usually have only one choice that fits. One way to discover the correct acceptance is to consider all the names of the locations to which they journeyed, and observe if the names form a pattern or statement. This works for genealogies listed in the Bible; I suspect it would also work for places.

³⁷ מִדְבָּר, *mçdbär* has the following lexicographic acceptations: *pasture*, *uninhabited land*, *wilderness*; *large tracts of wilderness (around cities)*; *wilderness (fig.)*; *mouth (as organ of speech)*. The root supposedly is *davar*, *to speak*. I consider its origins different, associating it with דֶּבֶר, *dever* meaning *pestilence*, *plague*; *murrain*, *cattle disease*, *cattle-plague*. When a *dever* occurs, the animal's strength is leached until it dies. The type of land known as מִדְבָּר, *mçdbär* will have the same effect on cattle if they are not led to good water and pasturage. *Wilderness* can mean *wild lands*, and those types of lands can be very good pasturage without assistance from the leading of man. I have chosen to call this type of land *desert* to portray the harsh and usually very dry conditions that exist in it, usually having rainfall that does not exceed 10 inches a year, often much less.

³⁸ *Walking* and *going* appear to be exactly the same in Hebrew. Yet, *walking* is the better translation, since other words (like *riding*, *falling*, *running*) are also employed. *Walking* shows a regular pace of life or a journey made of actual footsteps.

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³⁹ *To their faces* (לפניהם, *lqphnâhem*) has the idea of *in front of them*, and normally also means *in their sight*. Yet, it isn't the same as *to their eyes*, another frequently used expression. Modern Hebrew translates *to their faces* as *before them* or *in front of them*, but *to their faces* is a 'childism': an expression that a child would better understand. Children know how to play and move *to the faces of* adults. The adults may not always be looking at them, but they know when they are still *to their faces*. This also portrays that the one who is *to their faces* is walking *in front of them* and *before them*.

⁴⁰ Proper grammar would demand, "to lead them *in* or *on* the way," but the Hebrew is showing a different picture. For He *is* the way.

⁴¹ English would demand *nightly* instead of *night*. I found the Hebrew to consistently use the formula, 'daily and night'. The word *daily* looks like the spelling for 'their day', which I found interesting (so that it could read, "he will meditate their day and night in His Teaching." This was an observation, but I am not convinced that it is the case. I am convinced that 'daily and night' is correct, and that it gives information about *that night* that *nightly* would not and could not give. *Daily* indicates a continuance in each day: 'every day'. *Night*, on the other hand, speaks of only *one night*, as if it is referring to one specific night. Other Biblical texts speak of that night:

John 9:4 The night cometh, when no man can work.

⁴² This *enlightening* is not some sort of mental thing, but is truly to light up the path and environment so that they can proceed without stumbling. If it at all also implies a mental 'enlightening,' its first acceptation is physical.

⁴³ The word מושׁ, *moosh* supposedly means *to depart, remove, to be removed (of inanimate objects)*. Since other Hebrew words covered *remove* and *depart*, and since (I maintain) no two Hebrew words have the same meaning, I considered what this word might mean. I considered the word *yield* as in *give way, permit an event to occur*. This seemed to carry the flavour much more. Since a related word (by spelling) means *to feel* (as in an appropriate *groping*, as a blind person might do to learn the characteristics of another's face), the *yielding* connection made more sense. The name *Moshe* comes from the root *mashah* meaning *to be drawn out, pulled out*. It also shows a form of *yielding*.

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¹ Whenever a past-tense verb immediately follows an imperative in a related sequence in Hebrew, the past-tense verb shows *result* and will certainly follow once the future act is done. For example, one might say in English, "Go to the store and pick up some bread." Biblical Hebrew would word it, "Go to the store, and thou hast picked up some bread." This construction shows *certainty* that the

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past-tense action will result from the imperative.

“They have sat” is the same as “They have dwelt” since *sitting* and *dwelling* are the same in Hebrew.

² *Upon the faces of* indicates being located on the surface of something, or straight in front of it. *Faces* is always plural in Hebrew; every living thing has more than one face (depending on the being’s rank, responsibility, mood, etc.), and the singular of *face* would mean *turn* (as in “*He turned a corner*”). Even items have more than one *face* (*facet*).

³ I assume that this location has a plethora of caves!

⁴ When the Sea is mentioned without specifying, I always take it to be the Mediterranean.

⁵ This is obviously a city; Easton’s Revised Bible Dictionary states, “an Egyptian town on the shores of the Gulf of Suez.”

⁶ This Hebrew word (נִכְחוֹ, *neekho*) does not indicate moving direction (as in “He went straight forward), nor does it indicate merely in front of something, but rather *straight in front of a location or another person*. The ‘him’ of this statement is the name of the city.

⁷ *Tower* is another location, probably named because a tower was built there.

⁸ English grammar would demand another word in the place of *to*. For example, “Pharaoh shall say about the children of Israel...” This would change the meaning, however. Pharaoh will say this directly to a few of the children of Israel about the children of Israel! Yet they will be gone! So, he will be speaking to them as if they are present and as if they hear him, showing that he is looking at them while he says this, but they are distant. They are also not confused.

⁹ *Confused* was chosen for this word (נִבְכְּחִים, *nevookheem*) having the acceptations *to perplex, confuse, be confused*. *Disoriented* would also be another proper acceptance.

¹⁰ “The desert shut upon them” is a statement of trapping. Think of this: “The desert trapped them.” You will then understand the text.

¹¹ This is from the same verbal root that the regular word *glory* comes, having the acceptations: *to be or make heavy, be weighty, be grievous, be hard, be rich, be or make honourable, honour, honoured; be glorious, gain glory, glorify; be burdensome, be; be or make insensible, be dull; be made abundant; make unresponsive; make oneself dense, make oneself numerous*. The basic flavour is found in *being heavy, important*. In this text, *demonstrated-important* gives the right flavour.

¹² I often use *via* in translations for the Hebrew prefix כִּ (the letter *beit*). Normally,

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this prefix supposedly means *in, into, with, through*. It often shows *the means of* something occurring if it isn't showing *location (in, into, with)*. While *through* can show the means, it can also reflect *piercing* (which is changing location from the outside to the inside). The Latin/English word *via* best declares *by means of*, and this is a very useful and appropriate rendering for many cases of the prefix ב (the letter *beit*).

¹³ The dotting alone determines whether the Hebrew text reads, “And he was told” or “And he told.” Only one is right. I was not able to determine which was the case. If the first (“And he was told”) is correct, *he* refers to the event. If the second (“And he told”) is correct, *he* either refers to Yehovah or to one of Pharaoh’s slaves. Since the report was that the people fled, this was not from Yehovah; the Israelis didn’t flee; they exited.

¹⁴ The word נִהְפָּךְ, *nehpakh*, literally means *flipped over*. It is used often, always carrying this meaning. It shows a sudden turn in the opposite direction.

¹⁵ This wording is correct! They suddenly turned *unto* the people realizing their need of them, and that they were not enemies.

¹⁶ A chosen chariot is not so much the issue of the chariot as it is of the rider’s expertise.

¹⁷ When the number of objects or persons becomes very large, Biblical Hebrew switches to the singular, as it does in this verse (with *chariot*).

Incidentally, *chariot* is masculine.

¹⁸ The Hebrew word שַׁלְשָׁה, *shaleesh* has the following acceptations: *third part; name of a measure; a musical instrument; maybe three-stringed, triangular shape, or three-barred; perhaps a sistrum or triangle; shield carrier, adjutant, officer, captain*. Too many acceptations makes a word meaningless. The word comes from שָׁלוֹשׁ, *shalosh* meaning *three*. I propose that this *third* was the third in rank in the Egyptian empire.

¹⁹ Who is this *him*?

²⁰ An *elevated hand* (in English, high-handed) can show pride, victory and/or great success. Even in the Middle East today, victorious folks raise their hands usually holding a weapon. This elevated hand was Yehovah’s; the Israelis are frightened.

²¹ Even the Hebrew seems disjointed! The Israelis are so upset! “Is without...” is an expression about the tombs and/or burial places.

²² The often used Hebrew word יָסַף, *yasaf* has the following lexicographic acceptations: *to add, increase, do again; to join, join oneself to; to be joined, be added to; to cause to add, increase; to do more*. I will sometimes use the word *redouble* (which means *repeat, to double*) to express this word.

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²³ While this translation doesn't seem correct, consider its root. Translators thought it meant *forever*, but they had no warrant for that. עוֹלָם, *olam*, supposedly means: *long duration, antiquity, futurity, forever, ever, everlasting, evermore, perpetual, old, ancient, world, always, continuous existence, indefinite or unending future, eternity*. The root verb is עָלַם, which has the following acceptations: *to conceal or be concealed, to hide or be hidden, be secret*. The noun *virgin* comes from this root, because a *virgin* is one who has not *known* another (sexually), and therefore has been concealed, hidden from another in this intimacy. When I looked at *olam* above, I found little connection. Biblical Hebrew words *always* maintain their connections to their root verbs. Since *olam* is in the form of a present participle, I chose *hider* as its acceptance. That still would not explain what this word means.

Since *olam* can be used of the distant past or of the distant future, I considered one of the purposes of the Bible itself. It is designed to *reveal* the plan of God and the way things are. If one attempts to know what is beyond what is revealed by either delving into the past beyond the Bible or into the future beyond the Bible, that person will be leaving what is *revealed* and will be entering what is *concealed*. This is Yehovah's territory; He is the One Who has hidden this information; He is the Hider of it. He is the א and the ת, the *aleph* and the *tof* (put into Greek as the *alpha* and *omega*). Before Avraham was, He is. Thus, if a person goes beyond *revealed* time, that person will come to the Hider Who hasn't revealed what is coming or what transpired before the Biblical record. At least one text expresses both extremes:

יְיָ וְחֹסֵד יְהוָה | מְעוֹלָם וְעַד-עוֹלָם

עַל-יְרֵאָיו וְצַדִּיקְתּוֹ לְבְנֵי בְנֵים:

יְיָ לְשִׁמְרֵי בְרִיתוֹ וּלְזִכְרֵי

פְּקֻדָּיו לַעֲשׂוֹתָם:

Psalm 103:17 And the Grace of Yehovah is from *olam* (Hider) and unto *olam* (Hider) upon His fearers. And His righteousness is to children of children ¹⁸to guards of His Covenant and rememberers of His visitations to do them.

Thus, I propose that *olam* reflects both a *time* (that *time* beyond what has been revealed) and a *person* (Yehovah, the One Who was and Who will be, the beginning and the ending).

²⁴ Whenever a past-tense verb immediately follows an imperative in a related sequence in Hebrew, the past-tense verb shows *result* and will certainly follow once the future act is done. For example, one might say in English, "Go to the

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store and pick up some bread.” Biblical Hebrew would word it, “Go to the store, and thou hast picked up some bread.” This construction shows *certainty* that the past-tense action will result from the imperative.

²⁵ The same Hebrew word (מַלְאָךְ, *malakh*) means *angel* and *messenger*. No distinction is made between human and non-human messengers without the addition of other descriptions.

I have capitalized *Angel* because I am personally convinced that this being is Yehovah. You decide if I am correct.

²⁶ *Elohim* means *gods*. When *Elohim* refers to Yehovah, it is describing Him as being all the true Gods there are. He is God of the mountains, God of the heavens, God of the seas, God of fruitfulness, God of justice, *etc.* The word is still plural, but normally demands a singular verb. When *elohim* refers to false gods, it can also take a singular verb (when those referring to *elohim* are speaking of their gods), but often takes plural verb forms.

²⁷ *To the faces of* (לְפָנָיו, *leephnay*) has the idea of *in front of*, and normally also means *in the sight of*. Yet, it isn't the same as *to his eyes*, another frequently used expression. Modern Hebrew translates *to his faces* as *before him* or *in front of him*, but *to his faces* is a 'childism': an expression that a child would better understand. Children know how to play and move *to the faces of* adults. The adults may not always be looking at them, but they know when they are still *to their faces*.

If He walks to the faces of the camp, He is already going in front of the camp as the camp moves, and He is circulating around the camp when it is stationary (the faces are then in all directions).

²⁸ “He walked from after them” leaves uncertainty in English. “He walked after them” would mean He walked behind them; “He walked from them” would mean that He went away from them. Combined, “He walked from after them” would then mean that He walked behind them and away from them, thus forming a guard of the rear.

²⁹ “The pillar of the cloud journeyed from their faces” indicates that the cloud moved away from their faces (they are facing the way they are walking), and moved either off to the sides or to their rear (the second being the case).

³⁰ Just like footnote 28, the pillar stood both behind them and away from them, forming a guard of the rear.

³¹ I propose that the pillar is deity as much as the Resident in the pillar; thus, I capitalized ‘He’. You judge if I am right.

³² Biblical Hebrew uses *between* twice rather than once as in English. Using it twice specifies exactly what two items or persons are in mind.

³³ ‘He’ refers to the cloud.

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³⁴ Camp 'A'...

³⁵ ... camp 'B'.

³⁶ Acceptations for the word שִׁקָּף, *shakaph* include the following: *to overlook, look down or out, overhang; to lean over (and look)*. It is as if Yehovah is looking down from a window.

³⁷ The Hebrew word הַמָּם, *hamam* is onomatopoeic, meaning that it sounds like what it is. Thus, I have rendered it *hum*. Yehovah caused the Egyptian camp to *hum* with sounds (I cannot tell whether this was from terror or stupid boldness, or whether Yehovah produced the sound to terrify them).

³⁸ He *hummed* them while they still were acting as a *camp*, though they were on the move!

³⁹ Though *wheel* is singular, the regular format in which a large number is specified with the singular is being used here. Every wheel is assumed.

⁴⁰ "He guided him via heaviness" makes no sense in English. Start with "He guided the wheel by making it sink down" if you recognize the wheel as the object of 'him'. If you are convinced that *him* refers to each *chariot* or to the Egyptian *camp*, I cannot prove otherwise.

⁴¹ The Hebrew word לְפָנוֹת, *leefnôt* does mean *turnings*, and is directly related to *faces* (made of turnings). The turnings of the morning are the changes the morning makes as the sun rises.

⁴² The Egyptians are either fleeing to meet the morning, Moshe or the sea. In any case, it was truly their sunset!

⁴³ The word נָעַר, *naar* means *to shake, shake out or off; show emptiness; to be shaken; to shake oneself*. Thus, I used *shook-off*.

⁴⁴ English would have it, "Not even one remained in them." The Hebrew is expressing something just a little stronger, showing extent (*unto one*) even more than numbers (*even one*).

⁴⁵ I take this text literally, just as I do other texts that cannot be proven non-literal.

⁴⁶ *Lip* is the shore. Think of the picture. The seashore is *watered* by waves that keep it wet; so the lip is watered by the waves of saliva in the mouth.

⁴⁷ *The Big Hand* is a 'childism'—a word or an expression that a child can understand more easily than an adult. A child sees an adult's *hand* as a very powerful tool. The bigger the hand, the more it can do, or the more it has done. A big hand can be a chastising (or cruel) hand to a child, one to be avoided. It can also be a very gentle place for a child to be supported. Israel saw both aspects.

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¹ “Will say, to say” isn’t proper English, but it is proper Biblical Hebrew. “Will say” tells of the event; “to say” begins the quote.

² “Heightening... He heightened” is a normal Hebrew formula making a very strong declaration.

³ “He became to me for Salvation” is not the same as “He became my Salvation.” The statement, “He became my Salvation” places Him as a personal tool: *my* Salvation. “He became to me for Salvation” shows relationship. Too many translators are damnably insensitive to nuances that make all the difference in Truth.

⁴ The Hebrew word *el* literally means *mighty-one*, and can refer to a human as well as to God. It is only indirectly related to *elohim* (which normally refers to God/gods). A *mighty one* is known for great deeds of power and other abilities. I am not familiar with *el* referring to females.

⁵ נָוָה, *navah* has the acceptations of *to beautify; adorn; to dwell, abide, keep at home; rest*. The main flavour of this word is *habitation*, which is similar to *abode*. An *abode* is a place where a person or animal *abides*, resides for a time (long or short). A *habitation* is a place that a person or animal *inhabits, occupies*. *Navah* connects more with *home* than with *abode* (an *abode* doesn’t have to be a home). Thus, I chose *house-dwelt*.

⁶ *Elevated* reminds me of the following text:

John 12:32 “And I—if I be lifted up from the earth, I will draw all unto me.” ³³He said this signifying what death He would die.”

⁷ *Yehovah* is a contraction (abbreviation) of the three tenses of the Hebrew verb, *to be*:

He will be, He is, He was

Yeheyeh+Hoveh+Häyäh

Take just the bold letters (if your program allows you to see bold), and you will have

Yehoväh

which is the correct pronunciation of His Name, and which means *He will be, is, was*. This also defines part of His Character (changelessness) and existence status (He always was, is and always will be).

⁸ *Choice* is singular, referring to one person.

⁹ I propose that a *third* is a person who is *third* in rank.

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¹⁰ תְּהוֹם, *tahôm* has the following acceptations: *deep, depths, deep places, abyss, the deep, sea; deep (of subterranean waters); abysses (of sea); primeval ocean; depth (of river); abyss, the grave*. Discount *grave*, another word covering that. This is a very strong word for *depth* or the *depths*.

¹¹ כִּסָּה, *casah* has the acceptations: *hide; clothe; conceal; to cover to cover over, spread over, overwhelm; to cover (for protection); to be covered, to be clothed, to cover oneself, clothe oneself*. I have rendered it *blanket-cover* to distinguish it from כִּפֵּר, *capfar*, meaning *cover*, but referring to the covering of a full payment.

¹² מְצוּלָה, *metzulah* has the following acceptations: *depth, the deep, the deep sea*. Compare this with תְּהוֹם, *tahôm* and you will find no distinguishable difference. Yet I propose that all very different Hebrew words carry a very different flavour; Yehovah does not waste words by having two words carry the same acceptations. If the verb root's lexicographic acceptations are correct, they are *ocean-deep, deep, ocean depth*. צַל, *tzal* means *shadow*. צָלַל, *tzalal* means *to sink, submerge* or *to be or become or grow dark; to shadow*. I thus rendered this *profoundnesses* (where *profoundness* means *extending far below the surface*).

These descriptions in this verse cannot refer to the historical Red Sea crossing; no place has enough depth to be described in these terms.

¹³ רָעַץ, *raatz* has the following lexicographic acceptance: *to shatter*. It is only used twice in the Bible.

¹⁴ הָרַס, *haras* carries the following acceptations: *to tear down, break down, overthrow, beat down, break, break through, destroy, pluck down, pull down, throw down, ruined, destroyer, utterly; break away; to be torn down, be thrown down; to overthrow, tear down; destroyer (participle)*. I chose *demolish*.

¹⁵ גָּאוֹן, *gäôn* has the following acceptations: *exaltation, majesty, pride; majesty, exaltation, excellence; of nations; of God; of the Jordan; pride, arrogance (bad sense)*. When it describes Yehovah, *exaltation* and *highness* fit well. Yehovah does not have arrogance or pride. Yet this word indicates exactly that when used of evildoers. Yehovah has no need to arrogate anything to Himself; all things are His. Yet enemies will witness the appearance of arrogance and pride as Yehovah demonstrates that He is the Greatest.

¹⁶ This word (חָרוֹן, *kharôn*, the singular form, or חָרָי, *kharay*, the plural form) has the following root meaning: *to be hot with vexation, furious, burn, become angry, be kindled, be incensed*. It is combined with the *nose* to describe great anger. The *heat of the nose* is a 'childism' (a word or expression that a child can

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understand more easily than an adult), since a child held close can feel the heat of an adult's nose. This also pictures an angry bull on a cool day, with the heat of its nose being one of the major symptoms of its anger. The English expression, "He has his nose out of joint" at least brings the nose into the picture, and "Man, is he hot!" combines *heat* with *anger*. Yehovah's anger is shown through His nose. Even Leviathan's fury doesn't match this!

¹⁷ That is, *the heat* will eat them.

¹⁸ This *piling* of waters resulted in water walls.

¹⁹ Beings with a nose often have *noses* (plural).

²⁰ נָזַל, *nasal* has the following acceptations: *to flow, distil, flow forth or down, trickle, drop; streams, floods (participle)*. Since *streams* and *floods* are covered elsewhere, *flowing, trickling, dripping* and *distilling* are left. This word therefore describes the slower and smaller forms of liquid flow.

²¹ If "distillings were positioned like a heap," they *stacked up* as if they had been frozen. Yet they were still liquid.

²² They became as gelatin!

²³ This verse does not describe what took place historically. The Egyptians desired to bring slaves back, not to slaughter them. The Israelis didn't have any plunder except what they had asked.

²⁴ Think of 'with'.

²⁵ This is related to *profound* in footnote 12.

²⁶ *They* have a 'mighty one', but he doesn't compare with Yehovah.

²⁷ נִאֲדָר, *nedar* has the following lexicographic acceptations: *to be great, be majestic, wide, noble (poetic); majestic, glorious (participle); make glorious*. Since *glorious* and *to be great* are covered elsewhere in other Hebrew words, *majesty* is left. The Merriam-Webster dictionary defines *majesty* with the following: *major, greater; sovereign power, authority, or dignity; used in addressing or referring to reigning sovereigns and their consorts <Your Majesty> <Her Majesty's Government>; royal bearing or aspect, grandeur; greatness or splendor of quality or character*.

²⁸ In the majority of Biblical cases (in my observation), *holy* (קֹדֶשׁ, *kodesh*) in this construction is used as a *substantive* (like a noun), not as an adjective (a description), especially as if it is describing a *person*, not modifying (describing) the convocation (calling together). This becomes obvious when *holy* takes on a gender or number that does not correspond to what it supposedly is describing (this happens often!). Thus, I determined that it must be describing a *person*, and I have rendered it that way.

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²⁹ נֹרָא, *nora* comes from the verbal root *to fear*. I didn't put *fear* in the text, however, because it would not bring across the intensity of the word, but chose *terror* to give the stronger flavour.

³⁰ The root of this word (תְּהִלָּה, *t-hilah*) is הָלַל, *hallal*, which means *to praise, commend*. A psalm, then, is called *a praise*. It is a commendation for something done well. Since most events mentioned in the Psalms have not yet occurred, these praises are over future events as if one were reading a history many years in advance of that history occurring!

³¹ *Pele* (פֶּלֶא) means *miracle*, but not in the ordinary form of the Hebrew word *miracle* (וּפְלֵאוֹת). It refers to a person Who is the Messiah, the Miracle of Israel.

³² The Hebrew word יָמִין, *yamçn* refers to position ("to the right or left"). When it is used without modification or explanation, it refers to the *right hand*.

³³ Two different Hebrew words represent *redemption* in English. I have proposed that one (פְּדוּת, פְּדוּת, *pedoot*) represents *redemption by force* and the other (גְּאֻלָּה, *ge-ulah*) *redemption by payment*. The word not used here (פְּדוּת, *pedoot*) comes from the verb root with lexicographic acceptations of *to ransom, be ransomed, redeem, be redeemed, rescue, deliver*. The word used here (גְּאֻלָּה) has the following acceptations: *to redeem, redeem (by payment); act as kinsman-redeemer, avenge, revenge, ransom, to redeem from slavery, to redeem land, to redeem (with God as subject); individuals from death; Israel from Egyptian bondage; to redeem oneself; to be redeemed*. Because *rescue* and *deliver* were used in the other word, and payment was often included in our word used here, I determined that this will be *by payment* while the other will be by force.

³⁴ *Grace* is a *fervent, ardent zeal by which one is actuated*. Defined a little simpler, *grace* is a *very strong, burning zeal* (conviction and drive to do something) *by which one is motivated to take action* regarding anything. That *action* can be *on behalf of* someone or something, or it can be *against* someone or something. It is like a mother who is both protecting her baby from an attacker (grace toward her baby) and is attacking the attacker at the same time (grace against the attacker). Many have rightly heard that Salvation is by grace (though few know what this means), but very few know that damnation is by the very same grace! Yehovah's fervency and zeal is against those who spurn the price He paid in His grace, and who spurn His grace.

³⁵ נָוָה, *navah* has the acceptations of *to beautify; adorn; to dwell, abide, keep at home; rest*. The main flavour of this word is *habitation*, which is similar to *abode*. An *abode* is a place where a person or animal *abides*, resides for a time (long or short). A *habitation* is a place that a person or animal *inhabits, occupies; a living quarters*. *Navah* connects more with *home* than with *abode* (an abode doesn't

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have to be a home). Thus, I chose *house-dwelt* for the verb and *living quarters* for the noun.

³⁶ Please do not confuse this use of *Palestine* with the anti-Semitic use found commonly today among most Christian theologians (fundamental and liberal) and many secularists. *Palestine* only refers to the lands that the Palestinians have continually inhabited, especially to Gaza and Ashqelon.

³⁷ The coined word *aluf* is from the Hebrew of the same pronunciation, and refers to a leader of one thousand.

³⁸ Acceptations to the word בָּהַל, *bahal* include the following: *to disturb, alarm, terrify, hurry, be disturbed, be anxious, be afraid, be hurried, be nervous; to be disturbed, dismayed, terrified, anxious; to be in haste, be hasty; to make haste, act hastily, be hurried, be hastened; to dismay, terrify; to hasten; hastened, hastily gained (part.); hurry, make haste; to dismay, terrify.* I chose *dismay*, but I understand this in its strongest meaning.

³⁹ If they melted, they liquefied and went into the earth. Yehovah will do this literally.

⁴⁰ This type of *act* is *taking action*, not playing a role.

⁴¹ A *sanctuary* is a *holy place*, the word coming from *holy*.

⁴² While this translation doesn't seem correct, consider its root. Translators thought it meant *forever*, but they had no warrant for that. עוֹלָם, *olam*, supposedly means: *long duration, antiquity, futurity, forever, ever, everlasting, evermore, perpetual, old, ancient, world, always, continuous existence, indefinite or unending future, eternity.* The root verb is עָלַם, which has the following acceptations: *to conceal or be concealed, to hide or be hidden, be secret.* The noun *virgin* comes from this root, because a *virgin* is one who has not *known* another (sexually), and therefore has been concealed, hidden from another in this intimacy. When I looked at *olam* above, I found little connection. Biblical Hebrew words *always* maintain their connections to their root verbs. Since *olam* is in the form of a present participle, I chose *hider* as its acceptance. That still would not explain what this word means.

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hasn't revealed what is coming or what transpired before the Biblical record. At least one text expresses both extremes:

יָי וְחֶסֶד יְהוָה | מֵעוֹלָם וְעַד-עוֹלָם

עַל-יִרְאָיו וְצַדִּיקָתוֹ לְבְנֵי בְנֵים:

יָח לְשִׁמְרֵי בְרִיתוֹ וּלְזִכְרֵי

פְּקָדָיו לַעֲשׂוֹתָם:

Psalm 103:17 And the Grace of Yehovah is from *olam* (Hider) and unto *olam* (Hider) upon His fearers. And His righteousness is to children of children ¹⁸to guards of His Covenant and rememberers of His visitations to do them.

Thus, I propose that *olam* reflects both a *time* (that *time* beyond what has been revealed) and a *person* (Yehovah, the One Who was and Who will be, the beginning and the ending).

⁴³ A *prophet* (or prophetess) is literally a *bringer* (from the verb *to bring*). Prophets were originally called *seers*, because they would *see* visions and events outside of their times and locations. They were later called *bringers* because they *brought* the Word of Yehovah (direct quotes of Yehovah, having all the authority of infallibility).

⁴⁴ “*Heightening, He heightened*” is the Hebrew way of portraying the strongest form of the act. The word *heighten* is from גָּאוֹן, *gāôn* with the following acceptations: *exaltation, majesty, pride; majesty, exaltation, excellence; of nations; of God; of the Jordan; pride, arrogance (bad sense)*. When it describes Yehovah, *exaltation* and *highness* fit well. Yehovah does not have arrogance or pride. Yet this word indicates exactly that when used of evildoers. Yehovah has no need to arrogate anything to Himself; all things are His. Yet enemies will witness the appearance of arrogance and pride as Yehovah demonstrates that He is the Greatest.

This word is perfect for describing Pharaoh's arrogant horses, and how the waters heightened them physically while drowning them!

Luke 22: Messiah's Skip-over

¹The Skip-over and Unleavened Bread are two separate Holy Day events. They are connected, and cannot be disconnected, just as Salvation cannot be disconnected from the righteous walk and refusal to sin after Salvation has

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occurred. The Skip-over is a physical salvational (for scholars: *salvific*) event, and Unleavened Bread is a type of walking righteously without sin. Please keep in mind that all Israelis must remove both leaven and vinegar during these two events.

The *Skip-over* is both the lamb or goat and the event.

²The chief priests were sometimes good guys and were sometimes not good guys. Their office Biblically is by birth, but was now by purchase (thus corrupting responsibility and making for politics). Still, respect for the office is a responsibility of every fearer of Yehovah and of all Israelis. Do not assume that being in the position of priest indicates faith.

³The *scribes* were dedicated Scriptural scroll copyists. They were therefore known for their knowledge of the scrolls and the texts because of their copying them. This does not indicate their faith or faith status. Some scribes were righteous men. Some were not. Generalizing about the scribes, the chief priests, the Pharisees, the lawyers, *etc.* is akin to racism.

⁴These particular chief priests and scribes were Yeshua's enemies for numerous reasons. Some, of course, were jealous. Others felt that Yeshua would incur Rome's ire against Israel, and felt that He must be stopped for Israel's survival. Still others felt their positions threatened by His miracles and His popularity among the Israelis. Whatever their reasons, they determined that the best thing for themselves and Israel was to put Him to death. They feared doing it publicly because of His popularity: "they feared the people." The people of Israel would have violently opposed any action of the chief priests and scribes against Yeshua had they seen it done.

Biblical readers must understand that the Jews had to put Yeshua to death as a sacrifice for sin. He was the *Pesach* ('Passover') Lamb. No person would have obtained everlasting salvation outside of Israel's doing this. They are a kingdom of priests:

1 Peter 1:1 Peter, an apostle of Messiah Yeshua: to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, ²elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Messiah Yeshua...

Exodus 19:6 And ye shall be unto me a kingdom of priests.

Those who accuse the Jews of killing Christ do not understand that salvation is impossible without this act. The difference is that those who directly arrested Him, tried Him and crucified Him had murderous intent. Avraham's only intent was to obey when He placed Isaac on the altar and was about to slay him. Even with murderous intent, had any sought forgiveness in repentance, they would have obtained it. This eliminates anti-Jewish fervour from anyone who believes the Bible.

⁵ *Satan* literally means *adversary*. It is a generic term more than a proper name,

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but I am still using the proper name format. The head demon entered into Judas.

Satan's role was very limited. All angels have great limitations. If they did not, all demons would physically attack and kill all Jews to stop Messiah's return. They know that Messiah will arrest all demons and imprison them at this return. Demons can aid humans in their goals; they can act as *drivers* (which occurs in *possession*). Humans can do violent acts that demons normally cannot do. Yet angels are much, much stronger than humans by design. The weakest angel is stronger than all humans put together. Yehovah even uses demons to serve humans, for that is the role that all angels had from the beginning:

Hebrews 1:13 But to which of the angels said he at any time, "Sit on my right hand until I make thine enemies thy footstool"? ¹⁴Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?

When Satan enters a person, that person still has self-control, but it is more limited. (If the person had no self-control, any sin done during this occupation would not be accounted to the person.) The occupied person is given special powers by the demon. This is the same, but with an opposite goal, as possession by God who also gives a person special powers (called ministerial gifts). Both the possessed person and the person who has a ministerial gift may or may not exercise that power according to the person's recognizance (good or bad). Most who are demonically possessed are driven by fear, and therefore tend to cooperate out of fear (fear of loss of power, fear of being emptied, fear of many things, sometimes including a fear of God in a negative sense). Possessed folks do have the power to request that God remove their demon(s). They may be helpless to obtain that goal, but Yehovah has knowledge of their desires. Yehovah will deliver any demon-possessed person who desires to be delivered *unto righteousness*.

⁶ The name *Judas* has obtained a terrible reputation. Anyone who is called a *judas* is viewed as a murderous traitor. Yet the man's name was *Yehudah*, a common name to this day because of its excellent significance: one who is a *praiser of Yehovah*. I have called Judas *Yehudah* in this document to show this distinction.

⁷ "A man of cities" is normally transliterated *Iscariot*, but in Hebrew is *ish kiriyot*. I propose that this describes him as being quite worldly.

⁸ These captains were part of the guards of the chief priests:

John 18:3 Judas then, having received a band and officers from the chief priests and Pharisees comes there with lanterns and torches and weapons.

⁹ This shows that the Skip-over (the "passover") refers to the animal. Pascal ("passover") lambs and goats had to be slaughtered and prepared before Passover. The population of Israel was large enough that this took several days. The priests could only work so fast. The lamb or goat that Yeshua and His disciples used was killed in advance of the actual event by several days. Messiah and His disciples ate the Passover at least one full day before Messiah Himself

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became the Passover (the Skip-over).

¹⁰ The master of this house must have recognized both the disciples and the identity of 'the Teacher'.

¹¹ The specificity of prophecy is always maintained in the Bible. Anyone who claims to be a prophet or to speak the words of God whose words ('of God') are not specific is a liar. Popular seminary teaching is that a preacher is a prophet of God. This is only the case if the preacher preaches consistently infallibly, exactly quoting the Spirit of Yehovah with the same importance as the Bible itself. If such a preacher errs even one time in his preaching, he is no prophet of Yehovah. If he has claimed to be a preacher, he is a blasphemer.

¹² *Apostle* means *one sent*; it is the same as a *missionary* who is one *sent on a mission* as a representative of some other entity or person, similar to an ambassador. The difference is that a missionary of Yehovah is ministerially gifted to do impossible tasks (including prophesying, miracles, signs, languages, healings, discerning of spirits, etc. as necessary). Anyone who claims to be a missionary is also claiming to be infallibly endowed by Yehovah to do a work He has assigned. Such a person is also a *type* of Yehovah (a picture), and must consistently live according to righteousness and Truth. A false missionary (false apostle) is one who thinks he/she has been sent and who does not infallibly do the work of Yehovah. Such a person is either in another religion with another god or is a blasphemer.

¹³ *Desire* in this verse is of the strength of *lust*, and this is usually how it is correctly rendered. *Lust* can be good or bad in the Bible.

¹⁴ "I desired to eat this Skip-over with you before I suffer." *Suffer* is from the Greek *πάσχω*, *pascho* that supposedly means *passion*, but actually derives from *πάσχα*, *pascha* meaning *Pesach*, *Passover*. The Greek language derives from the Hebrew language.

¹⁵ Messiah will not eat of the Skip-over until the Skip-over event is fulfilled in the kingdom of God. Thus, two Passovers are in view. One will take place during the Tribulation, and the enemies of Israel will be victims as were the firstborn in Egypt. The other will take place in the Millennium when Messiah will eat the Passover meal and will drink wine once again. This will be the marriage supper of the Lamb.

¹⁶ The cup was handed to Him; He did not take the cup on His own. This is vital information since He receives another cup from Yehovah the Father in the Garden.

¹⁷ The Hebrew behind what translators thought was *thanks* is *confess*. This makes more sense in almost all texts. *Thanking* God is quite minor compared to confessing Him. Salvation is not by thanks but rather by confession.

¹⁸ This constitutes a *nazarite* vow since Yeshua is vowing and will refrain from the fruit of every vine. If this is the case, His vow will only end upon His return.

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This is a guarantee of a future 'Passover'. There will be two future 'Passovers': one in the Tribulation in which all Israelis (left alive) are delivered from their enemies, and one in the Millennium (that I have associated with the Marriage Supper of the Lamb). It is in this *Pesach* event that Yeshua will again drink wine.

The Scriptures associate wine with joy. Note the following texts:

1 Chronicles 12:40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

Ecclesiastes 9:7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

Isaiah 16:10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

Isaiah 22:13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

Isaiah 24:11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

Jeremiah 48:33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

If you recognize this premise, Yeshua's refusal to participate in any fruit of the vine until He comes portrays how He will not participate in celebration until the fruit of His vine, the Israelis, is good fruit.

¹⁹ The reference to His Body is not to His physical body. Another text specifies, "my Body that is *broken* for you." His physical body was neither given nor broken. He volunteered, but His physical body was taken again. Had He given His body for them, He would not have taken it back. This text refers to that Body known elsewhere as the Body of Christ. The Saints will be 'pieced' into groups and many will be given sacrificially for the Israelis. Thus, we have the 'Red Heifer' picture.

The *Giver* of this Body necessarily is Yehovah.

²⁰ *You* refers to the Israelis.

²¹ *This* either refers to the Skip-over or to receiving the pieces of the Body (see footnote 22). Thus, the Skip-over must be done in the act of remembering Messiah Yeshua. This is exactly what will occur. As the Tribulation Israelis do it, they will remember Him.

²² Why did Yeshua first take one cup for the disciples to divide among

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themselves, then secondly break the matzah, then thirdly eat the meal, and fourthly show the second cup? This gives the order of fulfillment. The first cup is of confession (rather than thanks), and was divided among the disciples because those future disciples who are established *before* the Tribulation will confess Yeshua. Yeshua will next take His Body (typified by the matzah) of righteous disciples and will confess them before His Father:

Matthew 10:32 "Whosoever therefore shall confess me before men, I will confess him also before my Father Who is in the heavens."

He will then 'piece' that Body into segments and will give them to the Israelis while declaring, "This is my Body that is given for you."

That will be the means of the removal of uncleanness and sin throughout all Israel (see Numbers 19 'Red Heifer' texts).

The result will be a remembering of Yeshua and His sacrifice. The Israelis will begin to see what has occurred. They will connect the piecing out with the crucifixion of Messiah. That will lead to the Zechariah mourning event.

Next will come the eating of the Passover Lamb. That will be faith.

Finally will come the identification of the cup of the New Covenant in Messiah's blood. That cup of the New Covenant will be poured out for the Israelis thus writing the Torah on their hearts.

²³ The *hand* is very significant in the Bible. Its usage is from the viewpoint of a child. Children look at the part of a body or an instrument that directly interact with something else. Had Messiah said, "He who is delivering me up is with me," He would have been communicating something very different from what is written.

²⁴ Why is "woe" to the man (Judas) who delivered up Messiah? Did he commit an unforgivable offense? Yeshua knew his end, that he would not repent. He could have repented, and he would have been forgiven as any other who truly repents. But he was not of that ilk. He refused to turn.

Yehovah did not lock him into damnation. Judas had every opportunity to go for the Truth including doing miracles that Yeshua had empowered him to do. He never desired to turn from sin and death. He loved being a thief and taking care of the group's money. The only resentment that the Scriptures give are when thousands of dollars worth of perfume are poured over Yeshua's feet instead of being invested with the Judas bank and trust.

²⁵ What does "The kings of the races rule over them" mean? *Them* refers to the races. Those kings rule over the races. Those exercising authority over them are called benefactors. Yet, they are so often tyrants. Many leaders do not desire to serve, but only to be served. This is not the way it will be among Yeshua's disciples.

²⁶ What is so beneficial about being like a younger child?

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1 John 2:27 But the anointing that ye have received of Him abideth in you. And ye don't need that any man teach you. But as the same anointing teacheth you of all things, and is Truth, and is no lie, and even as He has taught you, ye shall abide in Him.

This text is directed to children. Children take things literally. Those who are greatest among Yeshua's disciples will be those who take the Scriptures and the commands of the Spirit of Yehovah literally.

Adults will receive information from Yehovah through children during the Tribulation. Thus, those who appear weakest and in the greatest need of help will be the strongest and the greatest helpers.

²⁷ This sounds like a parable, a sententious saying. It isn't. One who leads others will necessarily serve them.

²⁸ Did the eleven disciples alone continue with Yeshua in His temptations (testings)? All who continue with Yeshua during the Tribulation are participant in this group. Yet those who are Jewish and who do this will be judges among the Jews during the Millennium. The Jews will do no sin during the Millennium, but life still will involve decisions and important matters that must be judged. Besides this, judges also led Israel. They were not always involved in disputes.

Eating and drinking at Yeshua's table will be for those who are born of God.

²⁹ This kingdom that Yeshua will appoint to them is His own kingdom: the Kingdom of God. It will not be the Kingdom of Heaven at that time, since the Kingdom of Heaven will then be the Kingdom on earth! The King of this Kingdom will be Yeshua, but also King David will be king over Israel. Yeshua will be King over King David and over all kings of the earth.

³⁰ The name *Shimon* means *hearkening*. It is a name that describes an attribute in which Yehovah takes delight. (The name *Peter* meaning *Stone* was a surname, not his main name.)

³¹ The plurality of *you* in this text shows that Messiah is not speaking of Shimon. He is instead speaking of the Israelis as a group. This is akin to the text in Jude that speaks of the Body of Moshe (Moses), and is referring to Israel.

³² This wheat sifting is for the purpose of separating chaff from wheatberry. This text does not indicate any refusal of Satan's request. Shimon's faith will not fail. The faith of all faithful will not fail:

John 17:9 I pray for them. I pray not for the world, but for them whom Thou hast given me, for they are thine.

John 17:15 I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

John 17:20 Neither do I pray for these alone, but for them also who shall believe on me through their word.

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The wheat sifting is part of the Tribulation. If Satan succeeds, he will also think that he can then annihilate the exposed Godly Jews after the sifting.

³³ *Thee* is always singular. Shimon's faith never failed at any time. (Had it failed, Yeshua's prayer would have failed.)

³⁴ After Messiah's death, Shimon returned to being a fisherman. He felt a failure, though he proved his willingness to die for Yeshua. Yeshua was the one who stopped Shimon by telling him to put his sword away and by healing the slave's ear. Now, Shimon's *turning back* would be from working as a fisherman to confirming the brethren. Shimon's occupation must be to minister to the Israelis.

³⁵ *Confirm* indicates *making firm, strengthening*. Shimon must be the stabilizer of his brethren. He who became the most destabilized will be the one through whom many are confirmed in the faith of Yehovah.

³⁶ *Brethren* can refer to one of four relationships: *direct brother and sister* (or *half-brother and half-sister*), member of one's family and extended family, member of one's tribe or race, or member of one's society (like the society of saints, the society of criminals, *etc.*). Since the brethren will be the target of confirmation, they must be fellow faithful.

³⁷ Is *thrice* ('three times') significant to some Biblical type?

³⁸ Make a distinction between 'denying knowing Him' and 'denying Him'. If you make no such distinction, Shimon will prove outside of faith by this denial, and Yeshua's prayer will have gone unanswered.

³⁹ What is the purpose of this purse? It is for carrying valuable coins (paper money will have no value). Taking the purse is to trade with the money.

⁴⁰ For what is a provision bag used? This is used to carry food items and various other items (bandages, shaving equipment, *etc.*) that are necessary for a trip (or for flight).

⁴¹ Why would these folks need a sword? They are going to need it for self-defense and protection. Every person will need one. The sword is as important as a garment, and it is right to sell a garment for that sword.

⁴² What do the above show? They show that these folks are on the run and are fleeing from dangerous enemies. These provisions and their fewness demonstrate this point. If they were moving, they would get a cart. If they are fleeing, they must go with the lightest possible load. This text is a Tribulation text. It is too general to be about other less specific times. The text does not indicate whether or not these folks will lack. Other texts show that some Saints will lack, and will die from that lack.

⁴³ What does Yeshua's being reckoned with the transgressors have to do with these folks carrying provisions and a sword?

Matthew 26:31 Then Yeshua says unto them, "All ye shall be offended because of me this night. For it is written, 'I will smite the shepherd, and the sheep of the

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flock shall be scattered abroad.”

Yeshua told them to be prepared because the sheep will be scattered. It happened in a very small way after Yeshua's day, but increased beyond the destruction of the Temple. Its real fulfillment will be during the Tribulation.

Yeshua's experiences were not for reading alone. They were miniatures of what Saints will face in the Tribulation so that they can know how to respond to it in a way that is like Yeshua. If He was reckoned with the transgressors, the Saints (Jewish and non-Jewish) will likewise be reckoned with transgressors of the Torah during the Tribulation. They will be hauled into synagogues (of all places) to be tried, and then to be executed. Yet these very ones who die will spark the very means and be the very means of Israel's becoming clean and finally freed from sin.

⁴⁴ Two swords were enough because this was not the time to use swords. Yeshua prophesied about events in the Tribulation. Shimon thought He spoke of the immediate time. Thus, he used his sword, and Yeshua told him to put it away. That disconcerted him and it also confused him so that he became afraid. That is why he denied three times when he had been ready to die for Yeshua.

⁴⁵ *According to custom* shows that this was Yeshua's and His disciples' normal practice after eating the Skip-over.

⁴⁶ *πειρασμος, peirasmos* carries the following flavours: *an experiment, attempt, trial, proving: of man's fidelity, integrity, virtue, constancy; or an enticement to sin, temptation, whether arising from the desires or from the outward circumstances; an internal temptation to sin; of the condition of things, or a mental state, by which we are enticed to sin, or to a lapse from the faith and holiness.* Both flavours with very different circumstances can fit this text. Other texts will prove which of the two flavours truly fits since other texts will refer to this specific set of temptations at this future time.

⁴⁷ Yeshua requests that this cup be taken away from Him at this point. Yehovah will grant this request.

⁴⁸ Why was Yeshua in agony? It wasn't because He was about to face death. He never expresses a desire to avert His own death. His agony has to do with that cup, not with His death.

⁴⁹ Why were they grieving?

⁵⁰ Be careful to not assume the timing of this command.

⁵¹ They were truly ready to fight for Yeshua regardless of the consequences.

⁵² Shimon Petros (Peter), specifically, took action because of his willingness to defend Yeshua. He knew he didn't have a chance, facing these trained, armed men, but he still determined to do whatever he could against this lawless violence.

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⁵³ While their actions were noble, their timing was wrong. (I say *they* because Yeshua said, "Allow ye to this point" showing more than one disciple's involvement.) They needed to *allow* the wrongdoing *to this point*. That is not the command for a future event.

⁵⁴ Yeshua stopped violent impromptu activity by healing the slave's ear.

⁵⁵ "This is *your* hour" indicates a future time when another's hour will come.

⁵⁶ The power of darkness has two limitations: it must work in the dark, hating and fearing the light, and it requires human volunteers to get anywhere. The power of Yehovah has no limitations (including death).

⁵⁷ Two High Priests, a father and his son-in-law, were in position. The father was more or less retired, but still somewhat active. His son-in-law was officially the High Priest. According to Easton's Dictionary,

Annas was high priest A.D. 7. In A.D. 25 Caiaphas, who had married the daughter of Annas (John 18:13) was raised to that office, and probably Annas was now made president of the Sanhedrim, or deputy or coadjutor of the high priest, and thus was also called high priest along with Caiaphas (Luke 3:2). By the Mosaic law the high-priesthood was held for life (Numbers 3:10) and although Annas had been deposed by the Roman procurator, the Jews may still have regarded him as legally the high priest. Our Lord was first brought before Annas, and after a brief questioning of him (John 18:19-23) was sent to Caiaphas, when some members of the Sanhedrim had met, and the first trial of Jesus took place (Matthew 26:57-68). This examination of our Lord before Annas is recorded only by John. Annas was president of the Sanhedrim before which Peter and John were brought (Acts 4:6).

⁵⁸ What goes unmentioned is that John (the writer of the Book of John) was also present, and was observing these things. John arranged for Peter's entry:

John 18:15 And Shimon Peter followed Yeshua, and so did another disciple. That disciple was known unto the High Priest, and went in with Yeshua into the palace of the High Priest. ¹⁶But Peter stood at the door outside. Then that other disciple that was known unto the High Priest went out and spoke unto her who kept the door, and brought in Peter.

⁵⁹ Be sure to make a distinction between denying Yeshua and denying *knowing* Yeshua. This text expresses that Peter denied Yeshua by saying that he didn't *know* Him. That is not the same as denying Him (as the Messiah, the Saviour, and God).

⁶⁰ Do not even begin to think that Peter's faith failed him. That could only have happened if Yeshua's prayer to Yehovah the Father had been denied:

Luke 22:32 "And I besought for thee that thy faith fail not. And when thou hast turned back, confirm thy brethren."

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⁶¹ Blaspheming Yeshua is forgivable. Blaspheming the Spirit of Yehovah is not. Thus, what these violent men did was forgivable had they turned. Claiming to speak the words of the Spirit of the Biblical God (whether in tongues or not) when He has not authorized it is not forgivable.

⁶² This corresponds with the following text:

Psalm 110:1 Yehovah said unto my Lord, "Sit Thou at my right hand until I make Thine enemies Thy footstool."

Ascertain the timing of this event. If you do not rightly ascertain it, you will picture Yeshua sitting at Yehovah's right hand and not leaving that position for thousands of years. That will violate other texts.

⁶³ The statement, "Ye say that I am" confirms that many of *them* knew and stated that Yeshua was the Son of God. Some of them knew that He was. That did not deter them from their resolve to rid Israel of Him for various reasons.

Luke 23: Pilate, Part 1

¹ Pilate deftly ignored the accusations that Yeshua was perverting the race (I am certain Pilate thought that the race was already perverted, since he dealt with judging some very violent folks), that Yeshua had forbidden to give tribute to Caesar (since the coin in the fish's mouth incident was probably well known even to Pilate), and that Yeshua had claimed to be the Messiah (since Rome wouldn't care about such claims as long as no violence resulted). Pilate's question was, "Thou art the King of the Jews?" That is not the same question as, "Did you say that you are the king of the Jews?" Had Pilate asked that more logical question, his purpose would have been to find out if Yeshua was leading a revolt, since Rome allowed no king to reign in the empire. Pilate's question was of a very different nature. It was to confirm *what Pilate already knew*. (Compare all the texts of Pilate's questions and statements to Yeshua. The man *knew* that Yeshua was truly king of the Jews. Pilate had no intention of denying this, and he had no intention of providing this information to Rome.)

² Yeshua confirmed that Pilate had himself previously stated that Yeshua is king of the Jews by saying, "Thou sayest." I am certain that this disclosure took Pilate by surprise.

³ Pilate knew that Yeshua's kingship was grounds for the death penalty. Yet he stated that he found no fault in Yeshua. He dismissed the other accusations, knowing His accusers' attempts to use Roman Law for a personal vendetta.

⁴ *Here* is Jerusalem. Galilee was a very liberal area for the travelers of the races. Jerusalem, on the other hand, was very religious with many very Orthodox Jews. Stirring folks up in Galilee was not a problem, but stirring up the very religious was, since they tended to easily become violent. Stirring up the radicals is what Rome feared. This accusation was twisting Pilate's arm.

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⁵ The text leaves the reason for the sealing of their friendship to readers to determine. Herod and Pilate both knew of Yeshua's innocence. They also knew that His accusers were not innocent. Neither one of them desired to condemn Yeshua, and both were being greatly pressured to do exactly that. They had had previous animosity. This event put that behind.

⁶ The *chief priests* were the highest ranking priests, and thus ruled in the spiritual lives of the Israelis. They were not necessarily priests *by birth* at this time; folks acquired the position through politics and even payment. The Levitical order of priestly succession had been changed by politics. *Rulers* ruled in both secular and spiritual aspects. If the priesthood was now corrupt, obtaining the office of a ruler was also corrupt. That doesn't mean that all priests were out of order or that all rulers were corrupt. Nicodemus was not corrupt, and he was a ruler. He also wasn't present for this.

⁷ The text does not indicate where this tradition arose. Roman leadership was unpopular in a number of countries where Rome ruled. I propose that releasing one prisoner a year to the people of an occupied country would greatly diminish their anger at the terrible and violent injustice of Rome (in the view of these countries). I propose that this was a Roman tradition to lower outbreaks of violence: a gift. This way, those being ruled would feel that they had a voice in at least one case per year.

⁸ The name *Barabbas* means *son of the father*. How ironic it is that this violent criminal had such a name, whereas Yeshua, the Son of the Father, was innocent. Barabbas was accused (and guilty) of the very thing they were claiming Yeshua had done: spawning insurrections. The accusers were guilty of murder (since attempting to put an innocent man to death on false accusations is the same as murder). Do not get the impression that the Israelis as a whole were in agreement. Most Israelis highly honoured and delighted in Yeshua's presence and teaching, since it was refreshing and a real giver of hope. They just didn't understand it.

⁹ Hebrew and Greek uses *this* to refer to a person (akin to *this one*). It doesn't necessarily indicate an insult.

¹⁰ Any reader of the Bible must become aware that Yeshua's sacrifice at the hand of the Israelis was absolutely necessary. Had the Israelis all been innocent and righteous, they still would have had to sacrifice Yeshua in order for Salvation to be secured by blood. Those who stand against Israel for Yeshua's sacrifice are standing against their own Salvation. The difference was in the plot of evil; the Israelis did not need to sacrifice Yeshua by the hands of a few murderous Israelis. The other non-violent way would have been to exactly do what Abraham did with Isaac, but carry it through. Jephthah did what was right with his daughter; she voluntarily died as the one casualty in Israel for Israel's victory.

When Pilate turned Yeshua over to be crucified, he made a decision for the Roman government. Thus, a Gentile turned Yeshua over to the Jews. They in turn will turn Yeshua over to the Gentiles.

Luke 23: Messiah's Skip-over

¹¹ This text proves that some who saw Yeshua being taken to be crucified were very strongly and openly adversely affected by this act. Quite a number in Israel honoured Him.

¹² Yeshua prophesied at every point in these events, and He will continue to prophesy on the cross.

¹³ The *green tree* is when there is water and when the weather conditions are good, and in the right season. Trees normally lose their leaves in desert climates during dry seasons to save them from damage. The *dry* is during a drought. Israel was faring very well during Yeshua's time (not speaking politically, but in terms of crops, freedom to gather, hope, learning, *etc.*). Israel flourished at this time. A time is coming when Israel will be in the Tribulation. That will be the worst time the earth has ever experienced. If the terrors that occur in Israel not long after Yeshua bring this saying to pass, "Blessed are the barren and wombs that did not bare, and breasts that did not give suck!" what will happen during that Tribulation?

¹⁴ This verse has Yeshua's request that Yehovah the Father will forgive 'them' because they don't know what they are doing. *Them* and *they* refer to the Roman soldiers. A person can violate and sin without knowing that this was occurring. This still requires forgiveness. Ignorance does not negate a wrong act. Obviously, repentance is not possible where the person has no knowledge of a violation. Those who participated in the wrongful trial of Yeshua and called for His death could still have later turned and obtained forgiveness *in most circumstances*. (The Bible notes two cases where forgiveness is no longer possible.)

¹⁵ A *lot* is an old name for a die, plurally being called *dice*.

¹⁶ The offer of vinegar at first included *gall*, which was poison. Had Yeshua taken that, He would have died a suicide. That would have negated His sacrifice and would have ruined typology. He later drank the vinegar that was without gall because of what it typified.

¹⁷ The inscription in the three languages would have looked something like the following:

εστιν ο βασιλευς των ιουδαιων

hic est rex Iudaeorum

זֶה מֶלֶךְ יְהוּדִים

¹⁸ Use of *this* to refer to a person is normal in Hebrew and Greek. It is no insult, but rather is more akin to usage like this: "But *this person* did nothing amiss."

¹⁹ This thief had prior knowledge of the Word of Truth. No text indicates that Yeshua and he had theological conversations on the cross. He at first spurned

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Yeshua. After observation, he put things together and realized that Yeshua is the Messiah, the coming king. His request was made based on that knowledge. Faith only comes by hearkening, and hearkening only by the Word of God.

The expression, “comest *in* thy kingdom” shows that this man understood what most readers never got. Yeshua would arrive *in* His kingdom, not *into* His kingdom. Thus, He and His kingdom will arrive together.

²⁰ *Paradise* is a location that has changed its location! It started as the Garden of Eden, and has never ceased being the Garden of Eden. That garden was removed, and was stationed in Sheol. Thus, those who died having the Biblical, everlasting Salvation of God returned to Paradise: the Garden. Sheol is overseen by a fallen angel that is responsible for its care. Paradise was removed from Sheol and taken to the heavens, where it now resides until Messiah comes. It will then be returned to earth. The centerpiece to Paradise is the tree of the lives (Tree of life), without which no human can have everlasting life. Its fruit is physical and real, just as it is. Those who believe according to the Scriptures, in the Salvation provided through Yeshua have eaten of that tree, though not yet physically. They will be able to eat of it once it has physically been returned to physically embodied humans (in the New Earth).

²¹ The hours of a day begin at sunrise. Israel is about on the same latitude as southern Texas. 6 a.m. would be an approximation. Thus, the sixth hour of the day would be about noon.

²² This was no eclipse. The sun was darkened after the land was darkened. This will occur again during the Tribulation. This also hearkens back to Genesis 1:2 and John 1, where Messiah is identified as the light of the world, and where Yehovah said, “Light, be!” and light was three days before the sun, moon and stars were created.

²³ Consider Hebrews 10:19-20 in light of this text. This thick veil was torn from the top down:

Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom.

This tearing was unnatural. This event must have been frightening to those who saw what had occurred.

²⁴ The text does not indicate what He shouted. John records three non-cross events in which Yeshua shouted. They all have to do with Salvation.

²⁵ Beating of the breasts indicated great consternation, upset, and sorrow. It was another expression akin to tearing one's clothes. Those folks had had their hopes set in Yeshua. A light or lamp had gone out in Israel.

²⁶ A *counselor* is not one who advises only, but is one who both advises and carries out the advice if the advice is taken.

²⁷ *Preparation Day* refers to the day before Passover (since it will begin in the

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evening as the sun is setting). I don't say that it begins in the same day at sunset, since the Bible recognizes the sunset to begin a new day.

²⁸ Do not be confused regarding the Sabbath of this text. Every Holy Day or series of Holy Days that Yehovah gave included at least one special, non-weekly Sabbath except Succoth (Booths, Tabernacles). That Sabbath would fall on different days of the week according to the calendar. Pesach (Passover) itself is a Sabbath. The weekly Sabbath can be the same day, the next day, two days away, etc. This text refers to the special Passover Sabbath.

Luke 24: The Tomb Texts

¹ They found Yeshua gone by early Sunday morning. Assuming that He arose on Sunday morning is an error. He was gone, then; He arose before then. The Bible declares that He had to be dead three days and three nights. A simple calculation will show that He died on Wednesday, before the evening. He was dead Wednesday evening to Thursday evening (day one), from Thursday evening to Friday evening (day two), and from Friday evening to Saturday evening (day three). As the sun set, He arose. And thus was gone on Sunday morning.

² The Bible often refers to angels as *men*, since they *always* appear as men (never as women) in the Bible. The only feminine-gendered angel of which I am aware is Sheol, a demon who is responsible for caretaking over the dead in Sheol.

³ Two *of them* refers to two of *all the rest* listed in verse 9.

⁴ If a furlong is 600 ft, then 60 furlongs would be 36,000, or 7 miles. If folks walk at 3 miles per hour, then this walk would take about 2 1/2 hours.

⁵ If their eyes had to be held in order for them to not know Him, it is evident that they would have recognized Him without this.

⁶ Many follow various traditions of praying before meals. Some recite the same prayers over and over again. Others pray a more or less instamatic prayer. The more religious make longer prayers, the more secular want to get it over with. Folks often speak of 'blessing the food'. The poor chicken or cow would not agree with this blessing, since they were slaughtered. Yeshua blessed Yehovah the Father. (He may also have blessed others, but at least, He blessed Yehovah the Father.) The words are not given. Saying "blessed art Thou, Yehovah (or Adonai or HaShem)" isn't really blessing Him at all; it is declaring that He is blessed. More thought would have to be given if one desired to bless Yehovah with words.

⁷ Yeshua's expressed command was to proclaim repentance and remission of sins in His Name to all races beginning at Jerusalem. This has long been forgotten as if it is no longer important, having once been done. Neither

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repentance (by its true definition and symptoms) nor remission of sins are properly taught in most churches and Bible studies. Thus, this command has been ignored. The whole Hope in true Christianity is brought to zero if Israel as an entire unit (and with no exceptions) is not brought to faith in the Word of Yehovah. There can be no resurrection of the dead without this. There can be no return of Yeshua to reign without this. There can be no new earth without this. There can be only limbo without this.

⁸ Popular 'witnessing' is giving personal testimonies of supposed salvational events. This is never done in the Bible except by Paul, and for other purposes. A 'witness' sees, hears or by some physical means is participant with some event so that a court testimony can be given. No witness is valid if it is of a person's own opinion (no matter how good an opinion is). These folks saw. Thus, they witnessed.

⁹ *Worshipping* is always lying down prostrate before another.

¹⁰ *Him* refers to the Passover (which is the lamb or goat). There is no way to distinguish between the 'Passover' and the lamb or goat, since the animal is called 'the Passover'. The verb for 'Passover' (or better, 'Skip-over') refers to the action of skipping over, and thus not doing something (like slaughtering).

¹¹ *It* refers to the Passover as an item to be fulfilled. Thus, Messiah will not eat of any Pesach meal until the Tribulation Passover occurs. Yeshua vowed to not drink any wine under any circumstance until He does it new in the kingdom, and to not eat of any Skip-over lamb or goat until the Kingdom of God occurs.

¹² This wording of not drinking of the fruit of the vine has made me associate this with the nazirite vow. If this is correct, it would explain the typology of that vow. (The word *nazarite* is unrelated to *Nazarine* in Hebrew; the sound is not even similar.)

¹³ Yeshua's physical body was never broken. The prophecy required that no bone be broken. This is not referring to Yeshua's physical body, but rather to His *Body*, the *Body of Christ*. This Body has all of Israel as its core (righteous and unrighteous), but Matzah only pictures that part that is totally sin-free (without vinegar or leaven). The entirely righteous Body of Messiah will be pieced--separated into groups--for the sakes of all the Israelis so that they will see light and Truth, and many will respond. Yehovah will eventually remove those who will not respond until the entire Body is without leaven and vinegar.

¹⁴ The *giving* of this Body is for the sake of *you*, referring to the Israelis. This makes sense when the additions to this Body (the Saints) are given for the sake of Israel, Israel's Salvation, Israel's redemption, *etc.* The Israelis themselves will give themselves for the sakes of other Israelis. This *giving* will be in different forms, including life exchanges.

¹⁵ The word *broken* has no reference to shattering, but instead has reference to breaking as in being *separated into pieces* for consumption. That is more akin to tearing apart for utilization. It is not an act of violence. The Body will be *pieced* so

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that the various pieces can do the work of Yehovah for the sake of the Israelis. That piecing will end once the Tribulation has ended, since all will be gathered.

¹⁶ *This* refers to taking Matzah and breaking it, and giving it to each other to picture the 'breaking' (as in bread) of the Body that will occur. This is done in remembrance of Yeshua, since His arrival will depend on the 100% results of the breaking of the Body to minister to the Jewish People.

¹⁷ A wrong reading will give the impression that the cup is filled with blood. The cup is described as *the New Covenant*, and the New Covenant is in His blood. Associating the cup with the New Covenant is the only right way. Associating it with His blood will lead to a wrong result. This cup is unrelated to the cup in the garden. That one was a cup of wrath; this is the New Covenant, and it has everything to do with peace with Yehovah.

¹⁸ The expression, *new covenant* must always be qualified with a description of what is new at that point. The newest covenant at that point was about to be Messiah's sacrificial covenant that He made with Yehovah the Father. He did not make it with Israel or the world. They can obtain the good results, but that covenant was between Two. Thus, this is not referring to the *New Covenant* that will be written on their hearts; that will be new when it is fulfilled (during the Tribulation).

A question will arise when that New Covenant in Messiah's blood was agreed. The answer is given in Revelation 13:8, where a book that is entitled *The Book of the Lives of the Slain Lamb* is written, a book containing the *historical* record of every Saint in human history. This history book was pre-written before a human was created. Thus, Messiah Yeshua and Yehovah the Father already had planned Messiah's death for the sin of all. This appears to be predestinational, but it is a statement of foreknowledge (the distinction being between causation--making something occur--and information in advance). Prophets easily give *prophetic history*.

¹⁹ The pronoun *you* is very important. Messiah shed His blood for the sakes of the Israelis to whom He spoke. This did not exclude His blood being shed for all, nor should it. Texts are topical. The topic has to do with what is being done for the Israelis. A few verses back, the Body was being pieced ('broken') again for *you*.

²⁰ These *many* are not everyone. Messiah's blood was shed for everyone (all inclusively). Only a part of that entire group will obtain sin remission. They are the ones called *many*. The blood of Messiah was shed for the rest also, but His shed blood will be only for their condemnation since they refused to believe.

This has confused some who thought the text was teaching that Messiah's blood was *only* for the saved, and that He didn't die for all. This form of 'hypercalvinism' shows great ignorance of texts and of the condemnation for unbelief. If Messiah had only died for the saved, no condemnation would have been possible for the rest; they would be blameless for Messiah's death. The payment to justice had to

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be for all.

²¹ *Remission is payment in full.* Businesses sometimes use a *remittance* copy when sending a bill.

Some hold a theology of continuing, but paid, sinning throughout life. This certainly shows a contempt for the Sacrificer and the Sacrifice.

²² The wording of the text gives the impression that this command is for any time at all, but the context has to do with Pesach (Passover). Normal 'church' communions/eucharists/Lord's Tables/Lord's Suppers that use microscopic cups, grape juice or wine, and little wafers that would not feed a small mouse certainly shows a poverty and a lack of literal substance. Rarely is a Passover identified with that function. Some congregations think that it is a group confessional. These texts are holding participants' minds to the end times and Messiah's return.

²³ This shows a Passover event during the Millennium. Messiah will be participating in eating and drinking in that event along with all Saints of all time!

²⁴ *This bread* only and always refers to Matzah, to leaven-free and vinegar-free bread that is a picture of the sin-free Body of Messiah when speaking of the Pesach events. Never agree to permit any other type of bread or 'wafer' in any event that deals with Passover.

²⁵ *This cup* only and always refers to the *cup of the New Covenant* (in Messiah's blood). It is not just a wine cup at Passover.

²⁶ *Ye, this bread* and *this cup* are plural, singular and singular, respectively, for a reason. This is an Israeli group function with one bread, one cup. Do not make this into an event for individuals or for other groups. "Ye do show the Lord's death" is the key.

²⁷ The *afikomen* has an article dedicated to it in the *Encyclopedia Judaica*. This article is most interesting. Various traditions within Judaism show that the *afikomen* was considered a very potent occult charm that could do everything from warding off the *evil eye* to helping women have smoother deliveries in childbirth. The last part of the article shows that the *afikomen* was associated so directly with the Messiah that it was as if having a piece of the *afikomen* was akin to having a piece of the Messiah. The encyclopedic writers claimed to have no knowledge of the origin of the word *afikomen*. I found this very strange, since I knew its origin; I easily found it in the *Thayer's Lexicon*. It is a Greek word (what in Sheol is a Greek word doing in a Jewish Passover?) that means *The Coming*. And thus, it has everything to do with this text.

²⁸ This bread again only and always refers to the Matzah of the Passover.

²⁹ This also only refers to the cup of the New Covenant (in His blood). The offense only occurs when that Matzah and that cup are taken in an unworthy manner.

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³⁰ *Unworthily* has to do with the manner, behaviour and actions of the person, not with the person's inherent or given worthiness to be participating.

³¹ No connection is present between *Body* and *blood*, since the Body consists of folks, and the blood is what Messiah shed for sin. They are still both His Body and His blood, but the blood was from His personal body, which is not part of this discussion. This Body is a group of folks.

³² This self-examination is not for some hidden sin. It is instead so that this person will make sure to not be behaving as if this Pesach event is some sort of pagan Roman feast. He is not to arrive early and start drinking and eating, but instead is to arrive whenever, but wait for others so that all can participate without leaving some with nothing to eat or drink. Treating this event as a pagan feast will get folks killed. Absolutely no issue of spirituality is required for the Pesach that is a type. When it will be fulfilled in the Tribulation, spirituality on the parts of the participants is a different issue. Every person participating will have to believe something in order to obey the commands to eat.

³³ I found this amazing: that the great offense at this point is not discerning the Lord's *Body!* It is as if no other issue is so pressing. And that will be the case! An everlasting damnation penalty is pronounced on those in the so-called 'Sheep-Goat Judgment' who did not discern Messiah's *Body* when they were given opportunity to aid a Jewish person. *Discerning* always indicates making a distinction between similar, but different things. An industrial diamond and a natural diamond are different; one who has discernment knows for what to look. The same is true when given opportunity to aid a Jewish person. Seeing that that person is a part of Messiah's Body is a major and quick way to obtain favour with Yehovah if that person will help.

Psalm 126

¹ This really is a Psalm that shows the steps that Yehovah will take when He returns the captivity of Zion to freedom. Read the Psalm literally. See if you are able to discern an adult taking children to Mount Zion toward the latter part of the Tribulation.

² The expression, *returning the captivity*, is the reversal of captivity; citizens are free to go where they will. It also expresses their being returned to their homes from which they were captured.

³ This expresses the shock at what they were seeing.

⁴ A *ululation* is a middle-eastern, African, and far-eastern way of making a shrill scream-like call that expresses either great sorrow or great joy. It is great joy, in this case. The returners will be totally shocked at what they see on Mount Zion. Its size and its occupants will be otherworldly for its size and numbers.

⁵ *In the races* means *among the Gentiles*.

Psalm 126

⁶ *Make big* expresses doing something very great.

⁷ *These* refers to the Israelis, including children and widows.

⁸ *Us* refers to the non-Jewish folks who have also come, bringing Jewish folks with them. (They helped Jews escape to Mount Zion, including children, babies, widows, orphans, *etc.*)

⁹ The returning-ones will be as rivulets in the Negev—coming in streams of folks who are separated from each other by distances. They will look like ants on ant trails from a distance, like small streams coming into larger ones.

¹⁰ *Seeders* are normally those who sow seed for planting. Those seeders can include Israeli parents who had children, but they can also include others Jewish and non-Jewish who took the young Israelis (babies and young children) to leave parents for Mount Zion because of the great danger. They are all the folks who are handling the seed of Israel's race.

¹¹ The reason why they are “with a tear” (with much tears and weeping) is because of the terrible devastation, slaughter, danger, and the need to send the children through the most dangerous parts of the world to see if they will survive in Israel, specifically on Mount Zion. This will be far worse than what Jewish parents had to do in World War II when they sent their children on to England, often knowing they would not see their children again.

¹² This harvest will be amazing! The numbers of those who survived and prospered on Mount Zion will be just unbelievable!

¹³ This sentence describes one person, likely non-Jewish, who is walking with several children ‘in tow’—‘drawing’ (holding his/her hand) while carrying another child on his/her back (‘lifting’), weeping for joy at the sight of all the others who did the same thing.

¹⁴ So, he is carrying more than one baby! I have a difficult time reading this Psalm without starting to tear! It is so exciting. Yet, other Psalms describe equally emotional scenes. Translations do them no justice at all because the translators didn't understand what they needed to do. They fudged what they didn't understand. Yehovah has given such an exciting set of pictures regarding this seven-year time period in the Bible, and it is almost completely hidden due to translators who didn't translate what they saw, but instead who put down what they thought it should mean. What a great Passover event this will be!

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Psalm 126

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