

Chapter Fifteen

Vs. 1: *Song* (shyrah): as in Dt 31.32 which introduces the next chapter, a song contrasting Israel's faithlessness with that of God's faithfulness. Syrah is an alternate of the more common shyrr. "The *Song of Songs* which is Solomon's" [Sg 1.1]. The verse at hand does not explicitly say that Moses wrote the song, just that he and the Israelites sang it.

-*He has triumphed gloriously* (ga'ah): the same verb is used twice in different forms.

Fundamentally it means "to lift oneself up," "to increase." "And if I lift myself up, you hunt me like a lion" [Job 10.16].

-*"The horse and his rider:"* the Hebrew text has "its chariot."

-*"Thrown* (ramah) into the sea." For another use cf. 14.8, "he pursued the people of Israel as they went forth *defiantly*."

Vs. 2: *"My song"* (zimrath). Compare with shyrah in the previous verse. The word at hand implies praise. The following citation parallels vs. 2, "The Lord is my strength and my *song*; he has become my salvation" [Ps 118.14].

-*"My salvation"* (yeshuah): similar to 14.13, "and see the *salvation* of the Lord." This part of the verse has two lameds: "was to me" and "to the Lord" indicating a direct relationship.

-*I will praise* (nawah) him:" fundamentally, "to sit down," "to be becoming." The only other use of this verb is Hab 2.5, "The arrogant man *shall not abide*." The **RSV** notes that "The Hebrew of these two lines is obscure."

-*"My father's God."* "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob" [3.6].

-*"I will exalt* (rum) him:" fundamentally, "to lift up." "The Lord makes poor and makes rich; he brings low, he also *exalts*" [1 Sam 2.7].

Vs. 3: *"Man of war* (milchamah):" cf. Ps 24. 8 for a similar attribute of the Lord, "The Lord, strong and mighty, the Lord, mighty in *battle!*"

Vs. 4: *"He cast* (yarah) into the sea:" alternately as "to lay foundations," "to sprinkle with water." This verb can refer to the shooting of arrows as with 1 Sam 20.20, "And I *will shoot* three arrows to the side of it" [1Sam 20.20].

-*"Picked officers"* (shalysh): literally, "third man." "Jehu said to the guard and to the *officers*" [2 Kg 10.25].

-*"Sunk* (tavah) in the Red Sea:" "David...slung it (stone) and struck the Philistine on his forehead; the stone *sank* into his forehead" [1 Sam 17.49].

Vs. 5: *Floods* (tehom): alternately as "wave:" "All your *waves* and your billows have gone over me" [Ps 42.7]. This word is closely related to tohu as in Gen 1.2, "The earth was *without form* and void."

-*Depths* (metsulah): "For you did cast me into the *deep*" [Jon 2.3].

Vs. 6: "Right hand:" it is both *glorious* ('adar) and "*shatters* (rahats) the enemy." For the first, cf. Is 42.21: "The Lord was pleased...to magnify his law and *make it glorious*." For the second and only other reference in the Bible, cf. Judg 10.8: "And they *crushed* and oppressed the children of Israel that year."

Vs. 7: *Majesty* (ga'on): "Enter into the rock and hide in the dust from before the terror of the Lord and from the glory of his *majesty*" [Is 2.10].

-*Overthrow* (haras). For another use of this verb, cf. 19.21: "Lest they *break through* to the Lord to gaze and many of the perish."

-*Adversaries* (qum): participle of this verb which means "to arise" as in 12.31.

-*Fury* (charon): from a verbal root meaning "to burn." "Then he will speak to them in his wrath and terrify them in his *fury*" [Ps 2.5].

-*Stubble* (qash): "Complete your work, your daily task, as when there was *straw*" [5.12].

Vs. 8: "*Blast* (ruach) of your nostrils:" the same word for "spirit," breath." Cf. 14.21 for last reference.

-"*Waters piled up* (haram):" alternately as "to make naked," "to be crafty." Vs. 8 has the only use of the verb with this particular meaning.

-"*Floods* (nazal) stood up in a *heap* (ned, participle)." "May my teaching drop as the rain, my speech *distill* as the dew" [Dt 32.2]. For a reference to ned (which parallels 'wall' in 14.22): "and the waters coming down from above shall stand in one *heap*" [Jos 3.13]. Also cf. Ps 78.13 for a corresponding commentary on this event.

-*Deep* (tehom): cf. vs. 5 as "floods."

-*Congealed* (qapha'): fundamentally, "to contract." This verb also intimates a curdling action: "and I will punish the men who *are thickening* upon their lees" [Zeph 1.12].

Vs. 9: The "enemy" or the Egyptian Pharaoh who says the following six things to himself:

-*Pursue* (radaph): cf. 14.8.

-*Overtake* (nasag): cf. 14.9.

-"*Divide* (chalaq) the spoil:" "and at evening *dividing* the spoil" [Gen 49.27].

-"*My desire* (nephesh) shall have its fill of them;" the word for "soul" as in 12.19.

-"*I will draw* (ruq) my sword:" fundamentally as "to pour oneself out." For a parallel use, "I *will unsheathe* the sword after them" [Ezk 5.2].

-"*My hand shall destroy* (yarash) them:" fundamentally as "to take possession of." "For I *will cast out* nations before you" [34.24].

Vs. 10: "You *did blow* (naphash) with your *wind* (ruach):" the verb from which nephesh is derived as in vs. 9. "And the son of your bond-maid and the alien *may be refreshed*" [23.12].

-*They sank* (tsalal): fundamentally as "to be rolled." The only use of this verb in the Bible with this meaning.

-*Lead* (hophereth): "The *lead* is consumed by the fire" [Jer 6.29].

-"*Mighty* ('adar) waters:" participle; fundamentally as "to be made great." Cf. 15.6 as "glorious."

Vs. 11: "*Among* (b-) the gods:" the preposition "in" is prefaced to the noun.

-"*Majestic* ('adar) in holiness:" cf. vs. 10; also the preposition b- is used here.

-*Glorious deeds* (tehilah, singular): "the *glorious deeds* of the Lord and his might" [Ps 78.4].

-"*Doing wonders* (pele':" "I will remember your *wonders* of old" [Ps 77.12].

Vs. 12: "*You stretched out* (natah) your right hand." "When I *stretch forth* my hand upon Egypt" [7.5].

-"*The earth swallowed* (balah) them." "But Aaron's rod *swallowed up* their rods" [7.11].

Vs. 13: *Steadfast love* (chesed): first use of this important word in Exodus; also found in 20.6, 34.6 & 7.

-*Redeemed* (ga'al): "I will *redeem* you with an outstretched arm" [6.6].

-*Guided* (nahal): "He *leads* me beside the still water" [Ps 23.2].

-"*Holy abode* (naweh):" from a verbal root meaning "to sit down," "to rest." "The mount which God desired for his *abode*" [Ps 68.16].

Vs. 14: *Tremble* (ragaz): a verb usually connoting anger. "Is this the man who made the earth *tremble*, who shook kingdoms" [Is 14.16]?

-*Pangs* (chyl): "Trembling took hold of them there, anguish as of a woman in *travail*" [Ps 48.6].

A word closely allied to this is chayl: "The waters returned and covered the chariots and the horsemen and all the *host* of Pharaoh" [14.28].

Vs. 15: "*Chiefs* ('aluph, singular) of Edom:" head of a family, tribe. "What will you say when they set as *head* over you" [Jer 13.21]?

-*Dismayed* (bahal): "But his brothers could not answer him, for they *were dismayed* at his presence" [Gen 45.3].

-"*Leaders* ('eyl, singular) of Moab:" for an alternate use, "For you shall be ashamed of the *oaks* in which you delighted" [Is 1.29]. This word can also refer to a ram.

-*Trembling* (rahad): "*Trembling* took hold of them there, anguish as of a woman in *travail*" [Ps 48.6].

-*Melted away* (mug): for another sense, "For you have hidden your face from us and have *delivered* us into the hand of our iniquities" [Is 64.7].

Vs. 16: *Terror* ('eymatah) and *dread* (pachad). "My heart is in anguish within me, the terrors of death have fallen upon me" [Ps 55.4]. The latter derives from a verbal root meaning "to tremble." "If the God of my father, the God of Abraham and the *Fear* of Isaac had not been on my side" [Gen 31.42].

-*They are as still* (damah):" alternately, "to be like." For different though parallel use, "And I will destroy your mother" [Hos 4.5]." The reference at hand refers to the Egyptians sunken as stones at the bottom of the Red Sea.

-*Pass by* (havar): used twice. Note that this refers to the Israelites transiting the Red Sea with the "leaders of Moab" and "inhabitants of Canaan" looking on.

Vs. 17: *Plant* (natah): "The stock which you right hand *planted*" [Ps 80.15].

-*Place* (makon): "From *where* he sits enthroned he looks forth on all the inhabitants of the earth" [Ps 33.14].

-*Abode* (yashah): the Hebrew text has this verb which connotes a sitting down. Compare with vs. 13, naweh.

-*Established* (kun): "In the city of our God, which God *establishes* forever" [Ps 48.8]. Compare this verb with natah which is associated with "your own mountain;" kun is associated with *sanctuary* or miqdash: "Let them make me a *sanctuary*, that I may dwell in their midst" [25.8]. Kun is the verbal root for makon.

Vs. 19: *Dry ground* (yabashah): "That the people may go on *dry ground* through the sea" [14.16]. Although Pharaoh's horses and chariots "went into the sea," there is no mention of Pharaoh himself doing this.

Vs. 20: "Miriam, the *prophetess* (nevy'ah):" the female correspondence for *prophet* (navy') which in Exodus is mentioned only once in reference to Aaron (7.1). Miriam had witnessed Moses being set adrift in the river, 2.4. Thus compare the two references to water with Miriam. "Also the *prophetess* Noadiah and the rest of the prophets who wanted to make me afraid" [Neh 6.14].

-*Timbrel* (toph): "The singers in front, the minstrels last, between them maidens playing *timbrels*" [Ps 68.25].

-*Dancing* (mecholah): "And as soon as he came near the camp and saw the calf and the *dancing*" [32.19]. For a reference similar to the verse at hand, "When David returned from slaying the Philistine, the women came out singing and *dancing*" [1 Sam 18.6].

Vs. 21: Two words for "sing:" hanah (applied to Miriam and 'them') which connotes answering. Shy ('to the Lord') which connotes celebration and honor.

-*Triumphed gloriously* (ga'ah): the verb is used twice as in 15.1 applied to Moses and the people of Israel.

-*Tossed* (ramah) into the sea:" as in 15.1.

Vs. 22: "Wilderness of Shur:" the proper noun Shur bears a likeness to shy (*to sing*) of the previous verse, as though this triumphant song of Miriam were to echo there.

Vs. 24: *Murmured* (lun; niphah): "Because the Lord has heard your *murmurings* which you

murmur against him" [16.8]. An alternative meaning of this verb is "to pass the night."

Vs. 25: *Cried* (tsahaq): "And the people of Israel *cried out* to the Lord" [14.10].

-*Became sweet* (mataq): "Stolen water *is sweet*, and bread eaten in secret is pleasant" [Prov 9.17].

-*There* (sham; twice in this verse) the Lord *made for* (sam) them." Note the two words with a similar sound.

-*Proved* (nasah): "That I *may prove* them, whether they will walk in my law or not" [16.4].

Vs. 26: The previous verse says that the Lord made a "statue" and "ordinance." This verse as well as the one at hand are a bit unclear as to these two decrees.

-*Diligently hear* (shamah): verb used twice.

-*Diseases* (machlah): "I will take *sickness* away from the midst of you" [23.25].

-*Upon* (hal) you" ...*upon* (b-, 'in') the Egyptians." The second preposition suggests a more severe affliction.

-*Healer* (rapha'): the verb is used in the Hebrew text. "I kill and I make alive; I wound and I *heal*" [Dt 32.39].

Vs. 27: *Springs* (hayn): alternately, "eye," perhaps because of a spring's resemblance to it. For another meaning, "And they shall cover the *face* of the land" [10.5].

-*Palm trees* (tamar): "I say I will climb the *palm tree* and lay hold of its branches" [Sg 7.8].

-*And they encamped there by the water*" resembles the sentiment of Ps 23.3, "He leads me beside still waters; he restores my soul."

+

Chapter Sixteen

Vs. 1: "All the *congregation* (hadath) of Israel:" as in 12.47. Note that this is the first time such a phrase is used after the Exodus and is found in the next verse.

Vs. 2: *Murmured* (lun): cf. 15.24. There it was *against* (hal, 'upon') Moses whereas here it is against "Moses and Aaron."

Vs. 3: This verse contrasts the Israelites' desire to die "by the hand of the Lord" in Egypt with Moses who brought them into "this wilderness."

-*Fleshpots* (syr habasar): the only use of this phrase. Syr can also mean *thorns* (in the plural): "Therefore I will hedge up her way with *thorns*" [Hos 2.6].

-*Assembly* (qahal): as in 12.6; compare with "congregation" of vs. 1.

Vs. 4: *Rained* (matar): here it is bread whereas in 9.23 it is hail.

-“Day’s *portion* (devar):” alternately “thing” as in 1.18; from the verbal root *davar* (*to speak*).
-*Law* (torah): “That the *law* of the Lord may be in your mouth” [13.9].

Vs. 6: “Evening:” in reference to the quails and morning dew of vs. 16. Here Moses and Aaron speak to the Israelites whereas in vs. 4 the Lord speaks to Moses.

Vs. 7: “*Glory* (kevod) of the Lord:” first mention of this term in the Bible and which is to play an important role later in Exodus. “The *glory* of the Lord settled on Mount Sinai” [24.16]. In the previous verse evening is the time when the Israelites will know that the Lord brought them from Egypt; the verse at hand speaks of divine glory associated with the morning. Thus the intervening period of night (as with the departure from Egypt itself) intimates that “night of watching kept to the Lord” [12.42].

Vs. 8: Evening is associated with “flesh to eat” and the morning with “bread to the full.”
-Another mention of *lun* (*to murmur*) as in the previous verse. It is used in conjunction with the preposition *hal* (literally ‘on’) or with respect to the Lord as well as Moses and Aaron.
-“What are we?” I.e., Moses and Aaron; also mentioned in the previous verse.

Vs. 9: *Come near* (qarav): cf. 12.48, “Then he *may come near* and keep it.” Compare with 19.24, “But do not let the priests and the people break through to come up to the Lord,” that is, with respect to Mount Sinai. In the verse at hand, it is Moses acting as mediator between the Lord and the people through Aaron.

Vs. 10: “And as Aaron *spoke* (davar)” and “they looked toward the *wilderness* (midbar).” The latter is derived from the former.
-“*Looked towards* (panah) the wilderness:” the verb fundamentally means “to turn.” “And the sea *returned* to its wonted flow” [14.27].
-*Glory* (kavod) is here associated for the first time with the *cloud* (hanan). Cf. 13.21, “And the Lord went before them by day in a pillar of *cloud*.”

Vs. 11: “And the Lord *said* (davar) to Moses.” This short verse has the Lord addressing Moses whereas in vs. 9 it is Moses bidding Aaron to speak to the Israelites. I.e., the Lord immediately singles out Moses upon his ascent from the wilderness. Keep in mind the *davar/midbar* relationship noted in vs. 10.

Vs. 12: “At twilight” literally reads in the Hebrew text “between evenings.” Note that in vs. 8 Moses already speaks of this. Apparently the Israelites’ murmuring obscured the relationship between Moses speaking and the Lord speaking.
-“Then you shall know that I am the Lord your God.” Compare with vs. 6, “At evening you shall know that it was the Lord who brought you out of the land of Egypt.”

Vs. 13: *Quails* (selaw, singular): the only other references are Num 11.32 and Ps 105.40, the latter two referring to the same incident.

-*Covered* (kasah): compare with the frogs, "The frogs came up and *covered* the land of Egypt" [8.6].

-*Dew* (tal): "May God give you of the *dew* of heaven" [Gen 27.28]. The quails came at evening and the dew at dawn, thereby another indicator of the night noted with respect to vs. 7. Also keep in mind "twilight" defined as "between evenings," vs. 12.

Vs. 14: *Fine* (daq): implies something that had been bitten into small fragments. "But the multitude of your foes shall be like *small dust*" [Is 29.5]. Daq is also used in this verse as "*fine* as hoarfrost."

-*Flake-like thing* (chaspas): the only use of the term in the Bible; from an unused verb meaning "to strip off," "to peel."

-*Hoarfrost* (kephor): from the verbal root meaning "to cover." Compare with the quails which "covered" the camp, a different verb. The only other two references are Job 38.28 and Ps 147.16.

Vs. 15: "What is it?" or the definition of "manna." The Hebrew text literally reads, "it is manna;" "manna" meaning "what." "To him who conquers I will give some of the hidden manna" [Rev 2.17].

-Moses tells the people that this "fine, flake-like thing" is the equivalent of bread.

Vs. 16: *Omer* (homer): for an alternate meaning, "You shall bring the *sheaf* of the first fruits of your harvest to the priest" [Lev 23.10].

-*Apiece* (gulgoleth): alternately, "skull" and can apply to the notion of counting (heads). "Take a census...according to the number of names, every male, *head by head*" [Num 1.2].

-*Persons* (nephesh, singular): fundamentally as "soul," 12.19, etc.

Vs. 18: "*Had* nothing *over* (hadaph):" in the sense of having abundance. "And pay back the *overpayment* to the man to whom he sold it" [Lev 25.27].

Vs. 20: *Bred* (rum): this verb fundamentally means "to lift up," "to exalt." "And the waters increased and bore up the ark and it *rose* high above the earth" [Gen 7.17].

-*Worms* (tolah, singular): "And *worms* are your covering" [Is 14.11]. For an alternate use, "Though your sins are like *scarlet*, they shall be as white as snow" [Is 1.18].

-*Became foul* (ba'ash): "And the Nile *shall become foul*" [7.18].

-*Was angry* (qatsaph): fundamentally implies breaking out or breaking forth into anger. "And Pharaoh *was angry* with his two officers" [Gen 40.2].

Vs. 21: *Melted* (masas): "All the inhabitants of Canaan *melted away*" [15.15].

Vs. 22: "*Leaders* (nasy', singular) of the congregation:" from a verbal root meaning "to be

carried," "to be lifted up." The alternate meaning of this noun is "prince:" "He shall be the father of twelve *princes*" [Gen 17.20].

Vs. 23: *Commanded* (davar): the common verb "to speak" noted elsewhere with various shades of meaning.

-*Solemn rest* (shabaton): an intensification of sabbath as found in this verse, "holy sabbath."

"Six days shall work be done, but the seventh day is a sabbath of *solemn rest*, holy to the Lord" [31.15].

-The left over is to be kept "until the morning," another reflection of the mysterious quality of night perhaps stemming from the departure from Egypt by night.

Vs. 26: "Six days you shall gather it:" words reminiscent of the creation story of Genesis. The next verse says that the Israelites found no manna, i.e., because it was a sabbath. These verses foreshadow the Law or Torah and its observances to be given at Sinai.

-Note the play on words between "seventh" (day) and "Sabbath," hshvyhy/shabat; also found in vs. 30.

Vs. 28: Two words for "place:" tachat (a preposition meaning 'under') and maqom.

Vs. 31: "House of Israel:" first use of this expression. Compare with "house of bondage" in 13.3.

-*Coriander* (gad) seed:" the only other reference is Num 11.7. This term alternately means "fortune" as in Is 65.11, "But you who forsake the Lord, who forget my holy mountain, who set a table for *Fortune*."

-*Wafers* (tsaphychyth): the only use of this term; from a verbal root meaning "to be broad" perhaps due to its shape.

Vs. 32: There do not seem to be reference to this manna kept for future generations, but Heb 9.4 refers to it.

Vs. 33: *Jar* (tsintseneth): the only use of this term.

-*To be kept* (mishmereth): a noun in the Hebrew text as in 12.6; also found in vs. 34. Compare with the verbal root (shamar) in vs. 28.

Vs. 34: *Testimony* (hedoth): first time this word appears in the Book of Exodus or the tablets of the Law (cf. 27.21), but they have not yet been given.

Vs. 35: "*Habitable* (yashav) land:" not clearly identifiable here, having just departed from Egypt. From the verbal root yashav, "to sit," "to dwell."

Vs. 36: *Ephah* ('eyphah): the first use of this term. "Bring...a tenth of an *ephah* of fine flour" [Lev 5.11].

Chapter Seventeen

Vs. 1: “By *stages* (masah):” the same verbal root for *moved on* (nasah) as found in this same verse. “Throughout all their *journeys*...the people of Israel would go onward” [40.36].
-“According to the commandment of the Lord.” The Hebrew text literally reads, “*on* (hal) the mouth of the Lord.”

Vs. 2: *Found fault* (ryv): used twice; alternately, “to contend,” “to strive.” “With your hands *contend* for him, and be a help against his adversaries” [Dt 33.7].
-“Put the Lord *to the proof* (nasah):” “That I *may prove* them, whether they will walk in my law or not” [16.4].

Vs. 3: *Murmured* (lun): “And the people *murmured* against Moses” [15.24]. As in both verses the preposition hal (*upon*) is used which signifies the depth of their discontent.
-*Cattle* (miqneh): alternately as “possession.” “Our *cattle* must go with us” [10.26].

Vs. 4: *Stone* (saqal): “No hand shall touch him, but he shall be stoned or shot” [19.13]. For another use, “He dug it and *cleared* it of stones” [Is 5.2].

Vs. 5: “*Struck* (nakah; also in the next verse) the Nile:” referring to 14.16 with the emphasis upon dividing, “Lift up your rod, and stretch out your hand over the sea and *divide* it.”

Vs. 6: “Rock of Horeb.” The second of three times this place is mentioned in Exodus, the other two being 3.1 and 33.6. Note the distinction between the two “rocks:” Horeb and the one Moses is about to strike.

Vs. 7: “They *put* the Lord *to the proof* (nasah):” as in vs. 2.
-“*Among* (qerev) us:” this preposition signifies the interior of a thing. “For the famine has been *in* the land these two years” [Gen 45.6].

Vs. 9: “Fight *with* (b-, in) Amalek.” The preposition can signify an intense battle.
-“*Rod of God:*” used to strike the rock.

Vs. 10: Hur: the only other mention of him is in 24.14, “Behold, Aaron and Hur are with you; whoever has a cause, let him go to them.”

Vs. 11: *Prevailed* (gavar): used twice with respect to Israel and Amalek. “The blessings of your father *are mighty* beyond the blessings of the eternal mountains” [Gen 49.26].

Vs. 12: *Grew weary* (kavad): fundamentally, “to be heavy;” the term “glory” is derived from this verbal root. For an adverb form, cf. 14.25: “clogging their chariot wheels so that they drove *heavily*.”

-*Held up* (tamak): alternately, “to lay hold of.” “But you *have upheld* me because of my integrity” [Ps 41.12].

-*Steady* (‘emunah): from the verbal root meaning “to stay,” “to support,” “to be faithful” and from which “amen” is derived. The word at hand is a noun which alternately means “faith.”

Vs. 13: *Mowed down* (chalash): alternately as “to be weak,” “to vanquish.” “How you *are cut down* to the ground, you who laid the nations low” [Is 14.12]!

Vs. 14: *Memorial* (zikron): cf. 12.14, “This day shall be for you a *memorial* day, and you shall keep it as a feast to the Lord.”

-*Recite* (sum): fundamentally as “to put.” “The godless in heart *cherish* anger” [Job 36.13].

-*Utterly blot out* (machah): the verb is used twice.

-*Memory* (zeker): from the same verbal root as “memorial.” “You shall blot out the *remembrance* of Amalek from under heaven” [Dt 25.19].

Vs. 15: “The Lord is my *banner* (nes):” a sign lifted up high as for an invasion. “You have set up a *banner* for those who fear you, to rally to it from the bow” [Ps 60.4].

Vs. 16: *Banner* (kes): an unclear word, perhaps from the same word meaning “throne.”

-“The Lord will have war with Amalek.” The Hebrew text reads, “war to the Lord in Amalek.”

+

Chapter Eighteen

Vs. 5: “Mountain of God:” Israel reached this place later in 19.2.

Vs. 6: “Lo, your father-in-law Jethro” reads in Hebrew, “I...”.

Vs. 7: *Did obeisance* (shachah): fundamentally, “to bow down.” “Abraham rose and *bowed* to the Hittites, the people of the land” [Gen 23.7].

-*Kissed* (nashaq): as in 4.27, “So he went and met him at the mountain of God and *kissed* him.”

-*Welfare* (shalom): alternately, “peace.”

Vs. 8: Here Moses recounts recent events to Jethro. Compare with vs. 1, “Jethro...heard of all that God had done for Moses and for Israel his people.”

-“Moses *told* (saphar):” fundamentally, “to inscribe.” “And the servant *told* Isaac all the things that he had done” [Gen 24.66].

-*Hardships* (tela’ah): from a verbal root “to be weary.” “Let not all the *hardship* seem little to you that has come upon us” [Neh 9.32].

-*Delivered* (natsal): “I have come down to *deliver* them out of the hand of the Egyptians” [3.8].

Vs. 11: “The Lord is greater than all gods.” The Hebrew text has the preposition *min* (*from*) which literally reads, “greater ‘from’ all gods.”

-*Dealt arrogantly* (zod): referring to the Egyptians towards the Israelites. The verb implies something akin to boiling, seething. “But you rebelled against the command of the Lord and *were presumptuous* and went up into the hill country” [Dt 1.43].

Vs. 12: “Jethro...offered:” the Hebrew text reads “took” with references to “burnt offering” and “sacrifices.”

-“Eat bread:” an allusion to 24.11, “They beheld God and ate and drank.”

Vs. 13: “The people stood about Moses.” The Hebrew text has the preposition *hal* (*on*) for “about” which shows their dependance.

Vs. 14: “All the people *stand* (natsav) about you.” As in 14.13, “Fear not, *stand firm*.” Compare with *hamad* in vs. 13.

Vs. 15: *To inquire* (darash): implies frequenting a place. “Then you *shall inquire* diligently” [Dt 17.4].

Vs. 16: *Dispute* (davar): from the verbal root “to speak;” only use of *davar* in this context which could be translated as “thing.”

-*Decide* (shaphat): fundamentally, “to judge.” If there is a dispute between men, and they come into court, and the judges *decide* between them” [Dt 25.1].

-“His (God’s) *decisions* (torah, singular):” the word for “law;” only other use is found in vs. 20.

Vs. 17: “What you are doing is not good.” The Hebrew text reads, “Not good the *thing* (davar) which you are doing.”

Vs. 18: *Will wear yourself out* (naval; used twice): alternately, “to become faded,” “to be foolish.” “As leaves *fall* from the vine, like leaves *falling* from the fig tree” [Is 34.4].

-“Too *heavy* (kaved):” from the verbal root from which “glory” is derived.

Vs. 19: “I will *give* you *counsel* (yahats):” connotes providing for someone or something. “Now therefore, come, *let* me *give* you *counsel*” [1 Kg 1.12].

-“You shall represent the people before God.” The Hebrew text reads, “You shall be to the

people before God.”

-Cases (davar, singular): from the same verbal root “to speak” as last noted in vs. 16.

Vs. 20: “You shall teach (zahar) them:” fundamentally implies shining. “You shall give them warning from me” [Ezk 3.17].

Vs. 21: “Able men:” literally, “men-uprightness.” The term used here is chayl which connotes strength, power. For another use, cf. 14.28, “The waters...covered the chariots and the horsemen and all the *host* of Pharaoh.”

-Trustworthy (‘emeth): a noun meaning “truth,” “trustworthiness.”

-Bribe (betsah): alternately, “gain,” “prey;” from a verbal root meaning “to cut in pieces.” “Yet his sons did not walk in his ways, but turned aside after *gain*” [1 Sam 8.3].

-Rulers (saray): alternately as “prince.” “When a land transgresses, it has many *rulers*” [Prov 28.2].

Vs. 22: *Matter* (davar): cf. vs. 16.

-“It will be easier for you.” The Hebrew text reads, “Will be light from upon you.”

-“They will bear the burden with you.” The Hebrew text lacks “burden.”

Vs. 23: *This* (davar): cf. vs. 16.

-Endure (hamad): fundamentally, “to stand.” “The fear of the Lord is clean, *enduring* forever” [Ps 19.9].

-“In *peace* (shalom):” cf. vs. 7 as “welfare.”

Vs. 26: “Hard *cases* (davar, singular):” cf. vs. 16.

Vs. 27: “His own *country* (‘erts):” alternately, “land.” “So that the *land* was filled with them” [1.7].

+

Chapter Nineteen

In this chapter, note the frequent references to going up and descending, that is, concerning Mount Sinai.

Vs. 3: “The Lord called to him out of the mountain.” Apparently calling Moses from Mount Sinai as a whole, even though Moses “went up to God.”

-Say (‘amar): or “to speak” with reference to the “house of Jacob.”

-Tell (nagad): connotes a showing or proclaiming. “Moses *told* Aaron all the words of the Lord” [4.28].

Vs. 4: “Eagles’ (neser, singular) wings.” “So that your youth is renewed like the eagle’s” [Ps 103.5].

-“You:” the plural is used.

Vs. 5: “My covenant (beryth):” first mentioned in Exodus (2.24) with respect to Abraham, Isaac and Jacob.

-“My possession (segulah):” connotes private property. “The Lord God has chosen you to be a people for his own possession” [Dt 7.6].

Vs. 6: “Kingdom of priests (kohen, singular):” first use of this term with respect to the nation of Israel. For a more refined use, cf. vs. 22, “Let the priests who come near to the Lord consecrate themselves.”

-“Holy nation (goy):” first use of this term in Exodus with reference to Israel. Goy often refers to peoples other than Israel: “Why do the nations conspire” [Ps 2.1]?

Vs. 7: “Set before them.” With reference to the Lord’s words to Moses. Note this setting which is more effective than speaking them (which the Lord did to Moses).

Vs. 8: “Moses reported (shov) the words of the people to the Lord.” This verb fundamentally means “to return.” Compare with the similar sounding sum in vs. 7, “and set before them.”

Vs. 9: “Thick (hav) cloud:” from a verbal root meaning “to cover,” “to hide;” cf. vs. 16. “He made darkness his covering around him, his canopy thick clouds dark with water” [Ps 18.11]. For cloud (hanan), cf. 16.10: “And behold, the glory of the Lord appeared in the cloud.”

-“Moses told (nagad) the words of the people to the Lord:” cf. vs. 3 where this verb is used with reference to the “people of Israel” where as in the verse at hand it is used concerning the people to the Lord.

Vs. 10: Consecrate (qadash): as in 13.2, “Consecrate to me all the first-born.”

-“Wash (kavas) their garments:” connotes a sense of purging. “Wash me thoroughly from my iniquity” [Ps 51.2].

-Garment (simelah, singular): usually a larger outer garment. “Then Shem and Japheth took a garment...and covered the nakedness of their father” [Gen 9.23].

Vs. 11: Note the use of prepositions: “by (l-, to) the third day,” “on (b-, in) the third day,” “on (hal-) Mount Sinai,” “in the sight of (l-, to) all the people.”

Vs. 12: You shall set bounds (gaval): “You shall not remove your neighbor’s landmark which the men of old have set” [Dt 19.14].

-Take heed (shamar): as noted often with respect to divine commandments. “You shall observe

the feast of unleavened bread" [12.17].

-*Border* (qatsah): for an alternate use, "Two cherubim of gold...on the two *ends* of the mercy seat" [25.18].

-*Touches* (nagah): alternately, "to reach," "to attain." "Neither shall you *touch* it, lest you die" [Gen 3.3]. The preposition b- (*in*) is prefixed to "mountain" as if to show a more greedy or curious touching of this site.

Vs. 13: *Trumpet* (yovel): alternately as "jubilee." "It shall be a *jubilee* for you" [Lev 25.10]. Compare with shophar in vss. 16 & 19.

-*"They shall come up the mountain:"* the Hebrew text has the preposition b- (noted in the previous verse) prefixed to "mountain."

Vs. 14: "Washed" and "consecrated:" cf. vs. 10.

Vs. 15: *Be ready* (kun): cf. vss. 11 & 34.2, "Be ready in the morning." For an alternate meaning, "The sanctuary, O Lord, which your hands *have established*" [15.17].

Vs. 16: *Thunders* (qol, singular): literally, "voice." For an alternate situation, "And the Lord sent *thunder* and hail" [9.23].

-*Lightnings* (baraq): "Flash forth the *lightning* and scatter them" [Ps 144.6]!

-*"Thick* (kaved) cloud:" literally, "heavy." Compare with hav of vs. 9.

-*"Very loud* (chazaq):" fundamentally, "strong," "hard."

-*Trembled* (charad): "And he *threw* all the army *into a panic*" [Judg 8.12].

Vs. 17: *"Took their stand* (natsav):" "And all the people *stand about* you from morning until evening" [18.14]?

-*"At the foot of the mountain:"* literally, "under the mountain."

Vs. 18: *Wrapped in smoke* (hashan): "Why does your anger *smoke* against the sheep of your pasture" [Ps 74.1]?

-*"The Lord descended* (yarad):" compare with vs. 14, "So Moses *went down* from the mountain."

-*Kiln* (kivshan): "Take handfuls of ashes from the *kiln*" [9.8].

-*Quaked* (charad): compare with the people, vs. 16.

Vs. 19: *Trumpet* (shophar): compare with yovel, vs. 13. The word at hand pertains to a horn. "And when they make a long blast with the ram's *horn*" [Jos 6.5].

-*Louder* (chazaq): cf. vs. 16.

-*Thunder* (qol): cf. vs. 16. In a sense, this verse could read, "Moses spoke and God answered him in the 'voice.'"

Vs. 20: "And the Lord came down:" cf. vs. 18. Note the two descents: "upon Mount Sinai"

and “to the top of the mountain.” Despite Moses being on Sinai, he was summoned to its top.

Vs. 21: “Lest they *break through* (haras) to the Lord:” alternately, “to destroy.” “If the foundations *are destroyed*, what can the righteous do” [Ps 11.3]?

-Gaze (ra’ah): the common verb “to see.”

-Perish (naphal): fundamentally, “to fall.” “Terror and dread *fall upon* them” [15.16].

Vs. 22: “Lest the Lord *break out* (parats) upon them:” compare with haras in the previous verse. “And David was angry because the Lord *had broken forth* upon Uzzah” [2 Sam 6.8].

Vs. 23: *Charge* (hod): as in vs. 21, “warn the people.”

Vs. 24: “People *break through* (haras):” as in vs. 21.

-“The Lord, lest he *break out* (parats):” as in vs. 22.

+

Chapter Twenty

Vs. 1: “And God *spoke* (davar) all these *words* (devar, singular).” This speaking continues through vs. 17 beginning with the Ten Commandments.

Vs. 2: “I am the Lord your God.” Perhaps to make the Israelites realize that despite the pivotal role played by Moses in their departure from Egypt, divine intervention had effected it.

-“House of bondage:” the Hebrew text literally reads, “house of slaves.”

Vs. 3: “You shall not have other gods before me.” The Hebrew text literally reads “besides (hal-panaya) me.”

Vs. 4: *Graven image* (pesel): from a verbal root meaning anything formed by cutting. “He makes a *graven image* and falls down before it” [Is 44.15].

-*Likeness* (temunah): from a verbal root meaning “to marvel,” “to wonder.” For an alternate use, cf. Job 4.16: “A *form* was before my eyes; there was silence, then I heard a voice.” The prohibition against both graven image and likeness pertain to what is “in heaven above, the earth beneath and in the water under the earth.” Note that it does not refer to anything upon the earth proper. Compare with vs. 23.

Vs. 5: Bow down (shachah): as in 18.7 with reference to human veneration, “Moses...*did obeisance* and kissed him.”

-“You *shall not serve* (havad) them:” same verbal root to “bondage” in vs. 2. I.e., the Israelites

are to avoid transferring the same *havad* under the Egyptians to gods.

-“*Jealous* (*qana’*) God:” for another sense, cf. Gen 26.14: “He had possessions...so that the Philistines *envied* him.”

-“*Visiting* (*paqad*) the iniquity:” last noted in 13.19, a verb with a wide variety of meanings: “God *will visit* you.”

Vs. 6: *Showing* (*hasah*): literally, “making.”

-*Steadfast love* (*chesed*): “You have led in your *steadfast love* the people whom you have redeemed” [15.13].

Vs. 7: “You *shall not take* (*nasa’*, literally as ‘lift up’) the *name* (*shem*) of the Lord your God *in vain* (*lashawe’* or the preposition *l-* prefixed to *shawe’* or ‘falsehood’).” Note the similarity of words and “sh” or “s” sounds. For a reference to *shawe’*, cf. Ps 12.2: “Everyone utters *lies* to his neighbor.”

-“*Will not hold* him *guiltless* (*naqah*):” alternately, “to be pure.” A similar verse is 34.7. “Now therefore *hold* him *not guiltless*, for you are a wise man” [1 Kg 2.7].

Vs. 8: *Remember* (*zakar*): “*Remember* this day in which you came out from Egypt” [13.3].

-“*Sabbath* (*shabat*) day:” first mentioned in Exodus 16.23, “Tomorrow is a day of solemn rest, a holy *sabbath* to the Lord.”

Vs. 9: *Labor* (*havad*): often used in Exodus concerning the bondage experience in Egypt, but here it pertains to common work.

Vs. 10: “The sojourner who is within your gates.” When this command was given, the Israelites were wanderers, although the camps they had set up were clearly defined.

Vs. 11: “God *rested* (*nuach*):” connotes setting oneself down. “When the spirit *rested* upon them, they prophesied” [Num 11.25]. The reference in the verse at hand is to Gen 2.2, but the verb used there is *shavat* from which “sabbath” is derived.

-The Lord both *blessed* (*barak*) and *sanctified* (*qadash*) this day of rest.

Vs. 12: “*Honor* (*kavad*) your father and your mother:” the verbal root “to be heavy” as often noted.

Vs. 13: “You *shall not kill* (*ratsach*):” connotes dashing to pieces. “How long will you set upon a man to *shatter* him” [Ps 62.3]?

Vs.14: “You *shall not commit adultery* (*na’aph*):” “When I fed them to the full, they *committed adultery*” [Jer 5.7].

Vs. 15: "You shall not *steal* (ganav):" for another sense, cf. Gen 31.27: "Why did you flee secretly, and *cheat* me, and did not tell me?"

Vs. 16: "You shall not *bear* (hanah) false *witness* against your neighbor:" the only other use of this verb which has several uses (as in 15.21) is 23.2, "Nor shall you bear *witness* in a suit."

Vs. 17: "You shall not *covet* (chamad):" alternately, "to desire," "to take delight," often with in the positive sense. "At the mount which God *desired* for his abode" [Ps 68.16].

Vs. 18: *Perceived* (ra'ah): the common very "to see;" cf. 19.21 where it translates as "gaze."
-*Trembled* (nuah): fundamentally as "to move to and fro," "to vacillate." "And all the people followed him [Saul] *trembling*" [1 Sam 13.7].

Vs. 19: "You speak to us." Words addressed by the people to Moses. The preposition ham (*with*) is used for "to." The same applies with "Let not God speak to us."

Vs. 20: *Prove* (nasah): cf. 15.25 and 17.7.

-*Fear* (yire'ah): the verb (yare') from which this noun is derived is used in the same verse. A kind of paradox is here: Moses tells the people not to fear while God's fear is to be before their eyes.

Vs. 21: *Thick darkness* (haraphel): first and only use of this noun in Exodus; the same reference is found in Dt 5.22. For another use, "He bowed the heavens and came down; *thick darkness* was under his feet" [Ps 18.9]."

-*"Where God was"* literally reads in Hebrew, "which there God."

Vs. 22: "I have talked with you from heaven:" there seems to be a close connection or identity between heaven and Mount Sinai where the theophany is taking place.

Vs. 23: The prohibition not to make gods of silver or gold. These objects shine and glitter; perhaps after seeing the theophany (lightning, etc.), the Israelites were tempted to imitate this by such shiny objects.

Vs. 24: "Altar of *earth* ('adamah):" the same word from which "Adam" is derived. This simple material is in contrast to the temptation to fashion gods of silver and gold noted in the previous verse.

-*Peace offerings* (shelam, singular): the same verbal root from which shalom is derived and the first mention of this term in Exodus. "And the *peace offerings* of your fatted beasts I will not look upon" [Am 5.22].

-*"In every place* (maqom):" cf. 3.5, "For the place on which you are standing is holy ground." In this verse 'admah is used which is closely related to 'adamah. Both refer to something

common and familiar in contrast to the more special nature of maqom.

-“Cause my name to be remembered (zakar):” cf. 13.3, “Remember this day.” In the verse at hand, zakar is in the hiphael which conveys an indirect sense. That which does the causing comes from God but can assume various agents such as human beings, memorials, etc. Involved with zakar is a divine coming and blessing.

Vs. 25: “Altar of *hewn* (gazah) stone:” for another sense which implies cutting in the sense of sectioning out, “You are he who *took* me from my mother’s womb” [Ps 71.6].

-*Tool* (cherev): alternately, “sword:” “Then they utterly destroyed all in the city...with the edge of the *sword*” [Jos 6.21].

-*Profane* (chalal): a verb which connotes piercing, laying open. “Everyone who *profanes* it shall be put to death” [31.14].

Vs. 26: *Nakedness* (hervah): “And Ham, the father of Canaan, saw the nakedness of his father” [Gen 9.22].

-“On it:” with reference to nakedness. Contrast with “sacrifice on it your burnt offerings (etc.)” of vs. 24.

+

Chapter Twenty-One

Chapters 21 through 24 present the Lord’s words to Moses which concern ordinances about human relationships, property, religious observances as well as a calendar. Instead of going through each verse according to the practice of this document, I will outline some of the more basic themes through brief notations.

Vs. 1: *Ordinances* (mispat, singular): the last reference to this term is 15.25 and connotes judgement. “You shall do not injustice in *judgement*” [Lev 19.15].

-*Set* (sum): “Write this as a memorial in a book and *recite* (i.e., place) it in the ears of Joshua” [17.14].

Vs. 2: “Hebrew *slave* (heved):” a play on words where the verbal root to this noun is also in this verse, *serve* (havad). Another play on words may be seen with *hivry* (*Hebrew*).

Vs. 3: *Single* (gaph): fundamentally as “body” in the sense of a singular body opposed to a plurality of them. This term can also mean “wing.”

Vs. 4: *Master* (‘adony): that is, of the Hebrew slave; a term frequently applied to God throughout the Bible.

Vs. 5: *Free* (chaphshy): "Like one *forsaken* among the dead, like the slain that lie in the grave" [Ps 88.5].

Vs. 6: *Bring* (nagash): "Be ready by the third day; *do not go near* a woman" [19.15]. In the verse at hand, this verb is used twice: with respect to God and the door of the slave's master.

Vs. 8: "Does not please her master." The Hebrew text reads, "Does evil in the eyes of her master."

-*Redeemed* (padah): "Every firstling of an ass you shall *redeem* with a lamb" [13.13].

Vs. 9: *Designates* (yahad): connotes an appointed time for meeting someone. In the verse at hand, yahad is used with mishpat (*judgement*, as in vs. 1) but here can mean something like "manner," "fashion."

Vs. 10: *Diminish* (garah): in the sense of withholding. "Why should the name of our father *be taken away* from his family" [Num 27.4]?

Vs. 12: *Dies* (muth): the same verb is used here as *shall be put to death*.

Vs. 13: *Place* (maqom): first noted in 3.5 as a special spot which is set apart: "For the *place* on which you are standing is holy ground."

Vs. 14: *Altar* (mizbeach): first used in 17.15, "Moses built an *altar* and called the name of it, The Lord is my banner." Also cf. 20.24, the altar made of earth.

Vs. 19: *Shall be clear* (naqah): in the sense of being pure or free from punishment; also cf. vs. 28.

Vs. 20: *Shall be punished* (naqam, used twice): in the sense of taking vengeance.

Vs. 22: *Judges* (palal, singular): from a verbal root which connotes intercession, supplication.

Vs. 23: "*Life* (nephesh) for *life*:" as often noted, the same word for "soul."

Vs. 27: *Go free* (chaphash): the adjective is used in vs. 5.

Vs. 29: *Kept* (shamar): a verb often noted with respect to keeping the divine Law (cf. 19.12). The same "keeping" is applied to daily life as suggested in the verse at hand; also cf. vs. 36.

Vs. 30: *Ransom* (kopher): first use of this term in Exodus; from a verbal root meaning "to cover."

Vs. 31: *Rule* (mishpat): cf. vs. 1.

Vs. 32: "Thirty shekels of silver:" "And they paid him (Judas) thirty pieces of silver" [Mt 26.15].

Vs. 34: *Shall make it good* (shalam): the verbal root for "shalom;" also cf. vs. 36.

+

Chapter Twenty-Two

Vs. 1 (21.37, Hebrew text): *Make restitution* (shalam): cf. 21.34 and vss. 5 & 6 below, etc.

Vs. 2: *Bloodguilt* (dam): the simple word for "blood."

Vs. 8: "Shall come near (qarav) to God:" last noted in 16.9, "Come near before the Lord, for he has heard your murmurings."

Vs. 9: "Breach of trust." The Hebrew text reads, devar-peshah, literally, "thing-fault."

Vs. 11: "Oath (shevuhath) by the Lord:" first use of this word in Exodus.

Vs. 13: *Evidence* (hed): for an alternate use, "You shall not bear false witness" [20.16].

Vs. 17: *Virgins* (betulah, singular): first use of this word in Exodus.

Vs. 20: *Sacrifices* (zavach): first noted in 5.3, "Let us go...and sacrifice to the Lord our God."
Utterly destroyed (charam): used with reference to peoples whom the Israelites encountered as in Dt 2.24, "And we captured all his cities at that time and utterly destroyed every city." For another sense, "You shall devote their gain to the Lord" [Mic 4.13].

Vs. 21: *Stranger* (ger): with reference to the Israelites dwelling in Egypt. "I have been a sojourner in a foreign land" [2.22].

Vs. 23: *Cry* (tsahaq): used as a verb and noun. "The foremen of the people of Israel came and cried to Pharaoh" [5.15]. The sense laying behind the laws in this chapter through the 24th is that the Israelites had been afflicted in Egypt and are not to show the same behavior among themselves.

Vs. 24: *Will burn* (charah) and *sword* (charev): two words with a similar sound.

Vs. 25: *Poor* (hany): a key concept throughout the Old Testament “For the needy shall not always be forgotten, and the hope of the *poor* shall not perish forever” [Ps 9.18].

Vs. 26: *Take in pledge* (chaval): connotes a sense of binding as well as destroying. “They lay themselves down beside every altar upon garments *taken in pledge*” [Am 2.8].

Vs. 27: *Compassionate* (chanun): “He has caused his wonderful works to be remembered; the Lord is *gracious* and merciful” [Ps 111.4].

Vs. 28: *Revile* (qalal): “Whoever *curses* his father or his mother shall be put to death” [21.17].

Vs. 29: *First-born* (bekor): “But all the *first-born* of my sons I redeem” [13.15].

Vs. 31: *Consecrated* (qodesh): the verbal root for “holy.” “*Consecrate* to me all the first-born” [13.2].

+

Chapter Twenty-Three

Vs. 1: “Malicious *witness* (hed):” “Let him bring it as evidence” [22.13]. For the verbal root, cf. the next verse.

Vs. 6: *Pervert* (natah): alternately as “to stretch out.” “You shall not *pervert* justice” [Dt 16.19].
-*Poor* (‘evyon): compare with hany in 22.25.

Vs. 7: *Acquit* (tsadaq): the verbal root for “justice.”

Vs. 8: *Right* (tsadyqm): cf. vs. 7, the same verbal root.

Vs. 9: “*Heart* (nephesh) of a *stranger* (ger):” the word for “soul” which here is another reminder of the Israelites being ger in Egypt as noted in 22.21.

Vs. 11: *Poor* (‘evyon): cf. vs. 6 above.

Vs. 12: “Six days:” in reference to the six days of creation of Genesis; the same with regards to the “seventh day” or in Hebrew, “day seven.”

-*Refreshed* (naphash): the verbal root for “soul” as in vs. 9 above. “It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and *was refreshed*” [31.17].

Vs. 13: *Take heed* (shamar): "And you *shall observe* the feast of unleavened bread" [12.17]; also vs. 15 below.

-*Make no mention* (zakar):" fundamentally as "to remember;" cf. 20.8, "Remember the sabbath day."

Vs. 14: "Three *times* (regel):" fundamentally, "foot."

-*Shall keep a feast* (chag): "You *shall keep* it as a *feast* to the Lord" [12.14]; also vss. 15 & 15 below.

-*Appointed time* (mohed): "And the Lord set a *time*" [9.5].

Vs. 15: *First-fruits* (bekor, singular): cf. 22.29 above with reference to men. Compare with "fruit" in the same verse.

Vs. 17: *Shall appear* (ra'ah): the common verb "to see."

Vs. 19: *Ground* ('adamah): "And altar of *earth* you shall make for me" [20.24].

Vs. 20: *Angel* (mal'ak): "The *angel* of God who went before the host of Israel" [14.19].

-*Guard* (shamar): cf. vs. 13 above.

-*Place* (maqom): "I will appoint for you a *place* to which he may flee" [21.13].

Vs. 21: "*Give heed* (shamar) to him:" cf. vs. 20 above. "To him" in Hebrew literally reads "from before him."

Vs. 22: "Hearken attentively:" the verb shamar (*to hear*) is used twice. "To his voice" has the preposition b- (*in*) prefaced before it as if to emphasize such listening.

Vs. 23: "When my angel goes before you." No mention of this is made later on but can refer to Dt 7.1, "When the Lord your God brings you into the land which you are entering to take possession of it."

Vs. 24: *Bow down* (shachah): in the sense of worshiping as in 20.5, "You shall not *bow down* to them or serve them."

-*Utterly overthrow* (haras): the verb is used twice; connotes the sense of pulling down. "In the greatness of your majesty you *overthrew* your adversaries" [15.7].

-*Pillars* (matsevah, singular): also as "statue." For a positive sense cf. 24.4, "and twelve *pillars* according to the twelve tribes of Israel."

Vs. 25: "You *shall serve* (havad) the Lord your God." Compare with serving gods in the previous verse.

Vs. 27: *Terror* ('eymah): "Terror and dread fall upon them" [15.7].

Vs. 28: *Hornets* (tsirhah, singular): from the verbal root meaning “to be leprous.” “And I sent the *hornet* before you which drove them out before you, the two kings of the Amorites” [Jos 24.12].

Vs. 30: *Possess* (nachal): in the sense of inheriting the land. “And they *shall inherit* it forever” [32.13].

Vs. 31: *Bounds* (gevul, singular): for another sense of this word, “I will plague all your *country* with frogs” [8.2].

-*Drive out* (garash): for another sense of the word with reference to Pharaoh and the Israelites, “He *will drive* you *away* completely” [11.1].

Vs. 32: “You *shall make* no *covenant* with them or with their gods.” The verb karath means “to cut.” For an alternate sense, “That person *shall be cut off* from Israel” [12.15].

Vs. 33: “Lest they make you sin against me.” The preposition l- (alternately as *to*, *towards*) is used for “against.”

-*Snare* (moqesh): “How long shall this man (Moses) be a *snare* to us” [10.7]?

This is the end of the laws and decrees given by the Lord to the Israelites, the account of which began with Chapter Twenty-One.

+

Chapter Twenty-Four

Vs. 1: This chapter begins in seamless fashion with the words, “And he (the Lord) said to Moses.” I.e., the theme of the concluding words of the previous chapter or the giving of divine laws, etc., pass on to the ratification of the covenant.

-*Worship* (shachah): for the negative sense, cf. 23.24 with regards to the gods.

-For the first reference to Nadab and Abihu, cf. 6.23: “Aaron took to wife Elisheba, the daughter of Amminadab and the sister of Nahshon; and she bore him Nadab, Abihu, Eleazar and Ithamar.”

Vs. 2: “Moses alone *shall come near* (nagash) to the Lord.” For a similar sense, cf. 20.21: “Moses *drew near* to the thick darkness.”

Vs. 3: “All the *words* which the Lord *has spoken* we will do.” The verb davar and noun devar. Devar is also used in the same verse, “Moses...told all the *words* of the Lord.”

Vs. 4: *Wrote* (katav): as noted in 17.14, “*Write* this as a memorial in a book and recite it in the

ears of Joshua.”

-*Altar* (mizbeach): “And Moses built an *altar* and called the name of it, The Lord is my banner” [17.15].

-*Pillars* (matsevah, singular): for the negative sense, cf. 23.24. For a similar sense, cf. Jos 4.9: “And Joshua set up twelve stones in the midst of the Jordan.”

Vs. 5: *Peace offerings* (shelem, singular): first use of this term in Exodus, from the same verbal root as shalom. “If a man’s offering is a sacrifice of *peace offering*...he shall offer it without blemish before the Lord” [Lev 3.1].

Vs. 6: *Basins* (‘agan, singular): “Your navel is a rounded *bowl* that never lacks mixed wine” [Sg 7.2].

-*Threw against* (zaraq): in the sense of sprinkling the altar. In vs. 8 he does this upon the people. For another sense of this verb, “Grey hairs *are sprinkled* upon him” [Hos 7.9].

Vs. 7: “*Book* (sepher) of the covenant:” first use of this phrase. Cf. vs. 3 for the verbal root to this noun, “Moses came and *told* the people.”

-“*Read* (qara’) it:” fundamentally as “to call.” Note that it is in the “hearing of the people” or literally “in the ears of the people.”

-“And we *will be obedient* (shamah):” fundamentally, “to hear.”

Vs. 8: *Has made* (karath): with respect to the covenant. “You *shall make* no covenant with them or with their gods” [23.32].

Vs. 10: *Pavement* (mahaseh): literally, “work.”

-*Sapphire stone* (sapyr): “As the appearance of a *sapphire stone*” [Ezk 1.26]. From the same verbal root as saphar (*to tell*): “Moses came and *told* the people all the words of the Lord” [vs. 3]. For a reference parallel to this, “The foundations of the wall of the city were adorned with every jewel; the first was jasper, the second *sapphire* (etc., Rev 21.19).”

-*Clearness* (tohar): for another use, “The days of her *purification* being fulfilled” [Lev 12.4].

Vs. 11: “*Chief* (‘atsyl) men of Israel:” alternately as “side” as in Is 41.9, “You whom I took from the *ends* of the earth and called from its farthest corners.” For another use with the sense at hand, “Now are the *chiefs* of Edom dismayed” [15.15].

-“Lay his hand.” The Hebrew text literally reads, “send his hand.”

-*Beheld* (chazah): in the sense to contemplate or look upon. “So I have looked upon you in the sanctuary, *beholding* your power and glory” [Ps 63.2].

Vs. 12: “Come up to me on the mountain.” Compare with vs. 9, “Then Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel went up.”

-“*Tablets* (luach, singular) of stone:” first mention of this term and frequently mentioned later

in Exodus. For an alternate use, “But if she is a door, we will enclose her with *boards* of cedar” [Sg 8.9].

-*Instruction* (yarah, verb): the verbal root of Torah which is also mentioned in this verse as “law.”

-As for God having written, cf. Vs. 4: And Moses wrote all the words of the Lord.”

Vs. 13: The last mention of Joshua is 17.14 which is also situated in the context of writing noted in the last verse: “Write this as a memorial in a book and recite it in the ears of Joshua.” In the verse at hand, Joshua accompanies Moses in his ascent of Mt. Sinai whereas Nadab and Abihu remain behind. Joshua is not mentioned as having beheld God, vs. 11.

Vs. 14: *Cause* (devar) which is coupled with bahal which translates as “lord” but can apply to the possessor of something.

Vs. 15: *Cloud* (hanan): “Lo, I am coming to you in a thick *cloud*” [19.9].

Vs. 16: “*Glory* (kevod) of the Lord:” “Behold, the *glory* of the Lord appeared in the cloud” [16.10].

-*Settled* (shakan): connotes laying down in order to take rest as well as making an abode. “God enlarge Japheth, and let him *dwell* in the tents of Shem” [Gen 9.27]. This cloud covered Sinai for six days, perhaps symbolic of the six days of creation, after which the Lord called Moses, i.e., on the seventh day or “day seven.” In the verse at hand, the cloud covers Sinai whereas in vs. 15 it covered the mountain.

-“*Out of the midst* (mitok) of the cloud:” cf. vs. 18 below.

Vs. 17: *Appearance* (mar’eh): from the verbal root ra’ah, *to see*. Here the term is used with respect to the divine glory. “I will turn aside and see this great *sight*, why the bush is not burnt” [3.3].

-“*Devouring* (‘akal): for an alternate use, cf. vs. 11: “They beheld God and *ate* and drank.”

Vs. 18: “Moses entered the cloud.” The Hebrew text has “Moses went *in the midst* (betok) of the cloud;” compare with mitok in vs. 16. In the verse at hand, Moses entered the cloud and then ascends the mountain. Compare with vs. 15 where Moses ascended the mountain after which the cloud covered it.

-“Forty days and forty nights.” A biblical way of expressing a lengthy time. “For in seven days I will send rain upon the earth forty days and forty nights” [Gen 7.4].

+

Chapter Twenty-Five

Vs. 1: "The Lord *said* (davar) to Moses." The Hebrew text adds *saying* ('amar). The latter verb is found in the next verse with reference to the people. Two different verbs with common uses yet show the distinction between divine and human verbalization.

Vs. 2: *Offering* (terumah): from a verbal root meaning "to lift on high;" first use of this term in the Old Testament. For another sense, "Let there be no dew or rain upon you, nor fields of *offerings*" [2 Sam 1.21].

-*"Whose heart makes him willing* (nadav)." "Shetharbozenai and their associates *did with all diligence* what Darius the king had ordered" [Ez 7.13].

Vss. 3-7 list the *offering* or terumah freely given in order to construct a tabernacle.

Vs. 8: *Sanctuary* (miqdash): first mentioned in 15.17, Moses' song at the Red Sea, and most likely the one in the present verse to which it refers. This noun is from the same verbal root as "to be holy."

-The purpose for this sanctuary is for God to dwell "in their *midst* (betok)." As noted elsewhere, betok suggests the very center around which other things revolve.

Vs. 9: *Show* (ra'ah): the common verb "to see" here applied to the Lord with regards to Moses.

-*Pattern* (tavnyth): from the verbal root meaning "to build," "to construct." For another sense, "He put forth the *form* of a hand" [Ezk 8.3]. Both terms are found later in vs. 40, "That you make them after the *pattern* for them which is *being shown* you on the mountain." Heb 8.5 makes reference to these verses.

-*Tabernacle* (mishkan): from a verbal root meaning "to sit," "to dwell;" cf. the previous verse, "that I may dwell in their midst." "The holy *habitation* of the Most High" [Ps 46.4]. Note difference between mishkan and miqdash.

-*Furniture* (kely): alternately as vessel, utensil, arms. "*Jewelry* of silver and of gold" [3.22]. "Others were appointed over the *furniture* and over all the holy utensils" [1 Chron 9.29].

Vs. 10: Here the description begins with the ark and then moves outwards to the court. *Ark* ('aron): first mention of this word in the Bible in this context; it differs from the one associated with Noah and the flood, tevah. Compare with Gen 50.26, "And they embalmed him (Joseph), and he was put in a *coffin* in Egypt."

-*"Acacia* (shitah, singular) wood:" resembles ebony in color. "I will put in the wilderness the cedar, the *acacia*, the myrtle and the olive" [Is 41.19].

-*Cubit* ('amah): first mentioned in Gen 6.15 with respect to the measurement of Noah's ark.

Vs. 11: *Overlay* (tsaphah): fundamentally, "to shine" (which concurs with gold used for the ark); this verb also means "to look out," "to view." "He (King Solomon) *overlaid* the inside of the house with pure gold" [1 Kg 6.20]. Such overlaying is both within and without. It indicates the same shining nature of the ark with respect to what is invisible and visible.

Vs. 12: "Four *rings* (tabahath) of gold:" alternately a seal-ring, "Then Pharaoh took his *signet ring* from his hand and put it on Joseph's hand" [Gen 41.42].

Vs. 13: "*Poles* (bad, singular) of acacia wood:" first mention of this term in the Bible. "So that the cherubim made a covering above the ark and its *poles*" [1 Kg 8.7].

Vs. 16: "Ark of the *testimony* (hedoth):" first association of the 'aron with this term. "So Aaron placed it (manna) before the *testimony* to be kept" [16.34].

Vs. 17: *Mercy seat* (kaporeth): first mention of this term in the Bible; literally means "cover." "Above it were the cherubim of glory overshadowing the *mercy seat*" [Heb 9.5].

Vs. 18: "Two *cherubim* (kerub, singular):" "At the east...of Eden he placed the *cherubim*" [Gen 3.24].

-"*Hammered* (miqshah) gold:" from a verbal root meaning "to be hard." "From its base to its flowers, it (lampstand) was *hammered* work" [Num 8.4].

Vs. 19: The two cherubim seemed to be fused with the mercy seat as far as their construction, i.e., "of one piece."

Vs. 20: *Spread out* (paras): "I will *stretch out* my hands to the Lord" [9.29].

Vs. 21: *Testimony* (hedoth): cf. vs. 16, "ark of the *testimony*." In the verse at hand, the hedoth—which the Lord will later give to Moses—is to be inserted within the ark itself.

Vs. 22: *Meet* (yahad): first use of this term in the Bible; the verb suggests a specific place for such a meeting. "Come and let us *meet together* in one of the villages in the plain of Ono" [Neh 6.2]. Note the similarity of this verb with hedoth.

Vs. 23: *Table* (shulchan), also made of acacia wood and from the verbal root meaning "to spread." It is the first use of this term in the Bible. "She (wisdom) has also set her *table*" [Prov 9.2].

Vs. 24: "*Molding* (zer) of gold:" this term is used only in the context of implements related to the temple recorded in Exodus.

Vs. 25: *Frame* (misgereth): from the verbal root meaning "to close." "And King Ahaz cut off the *frames* of the stands" [2 Kg 16.17].

Vs. 29: *Libations* (nesek, singular): "Besides the great number of burnt offerings there was the

fat of the peace offerings and the *libations* for the burnt offerings" [2 Chron 29.35].

Vs. 30: "Bread of the *Presence* (paneym):" first use of this phrase in the Bible. Compare paneym (a related word is 'face') with "before (lepanay, i.e., 'face') me always." Also cf. 1 Kg 7.48.

Vs. 31: *Lampstand* (menorah): first use of this term in the Bible. "Two *lampstands* which stood before the Lord" [Rev 11.4].

Vs. 32: This lampstand has a total of six *branches* or qaneh (singular), a word which also applies to a reed or stalk of corn. "The foundations of the side chambers measured a full *reed* of six long cubits" [Ezk 41.8]. Also cf. 1 Kg 7.49.

Vs. 39: "*Talent* (kikar) of pure gold:" first use of this term in the Bible. "He (Solomon) overlaid it with six hundred *talents* of fine gold" [2Chron 3.8].

Vs. 40: *Pattern* (tavnyth): cf. vs. 9. There it reads "According to all that I show you concerning the pattern" whereas here it reads "the *pattern*...which is being shown you on the mountain."

+

Chapter Twenty-Six

Vs. 1: The *tabernacle* (mishkan) or sacred place as a whole has ten *curtains*, veryhah (singular; first mention of this term in the Bible). This term applies to a tent as well as the tent itself. "I am very dark but comely...like the *curtains* of Solomon" [Sg 1.5].

-"*Skillfully* (chashav) worked:" this verbal root means "to think," "to meditate," "to devise" and can have a subversive connotation. "Men who *devise* mischief" [Ezk 11.2]. Chasav refers to the cherubim which seem to be represented through a kind of woven figure into the curtains.

Vs. 2: "One *measure* (midah):" usually applies to length. "Behold, a man with a *measuring* line in his hand" [Zech 2.1]!

Vs. 4: *Loops* (luly, singular): this noun is used only in the current chapter as well as Chapter 36 with respect to the curtains.

Vs. 7: *Goats' hair* (hizym): plural for "goat;" "hair" in the Hebrew text is lacking. This material is used for a "tent over the tabernacle." "Your hair is like a flock of *goats*" [Sg 4.1].

Vs. 11: *Clasps* (qeres, singular): used only with respect the tent in Exodus.

Vs. 14: As for the tent itself, it will act as a *covering* or mikseh. "The tent of the meeting was to be the tabernacle, the tent with its *covering*" [Num 3.25].

Vs. 15: *Upright frames* (qeresh, singular), composed of acacia wood with respect to the tabernacle; references are mostly in this chapter as well as Chapter 36. For another use, "They made your *deck* of pines from the coasts of Cyprus, inlaid with ivory" [Ezk 17.6].

Vs. 17: "Two *tenons* (yad, singular):" references are only in this chapter as well as Chapter 36. This term fundamentally means "hand."

Vs. 19: *Bases* ('eden, singular): in the sense of a pedestal. "His legs are alabaster columns, set upon *bases* of gold" [Sg 5.15].

Vs. 26: *Bars* (beryach, singular): in the sense of creating a barrier. "I went down to the land whose *bars* closed upon me forever" [Jon 2.6].

Vs. 30: *Plan* (mishpat): fundamentally as "judgement;" the only use of this noun with such a connotation. Compare with *pattern* or tavnyth as in 25.9 which as in the verse at hand, is "shown you on the mountain."

Vs. 31: *Veil* (paroketh): used for separating the holy place from the holy of holies. "Tell Aaron your brother not to come at all times into the holy place within the *veil*" [Lev 16.2]. This veil is to be made with cherubim as noted with regard to "curtains," 26.1.

Vs. 32: *Pillars* (hamud, singular): "And the Lord went before them in a *pillar* of fire to give them light" [13.21].

-*Overlaid* (tsaphah) with gold:" "And you shall *overlay* it (ark) with pure gold" [25.11].

Vs. 33: *Separate* (badal): concerning the veil which separates the "holy place from the most holy." This verb connotes making a distinction: "Thus you shall *separate* the Levites from among the people of Israel" [Num 8.14].

-*"The most holy place"* literally reads in Hebrew, "holy of holies."

Vs. 36: *Screen* (masak): in the sense of a veil; used in Exodus and Numbers only; from a verbal root meaning "to weave," "to cover over."

+

Chapter Twenty-Seven

Vs. 1: Chapter 27 deals with the construction of the altar and court to the tabernacle.

-*Altar* (mizbeach): compare with the one in 24.4 which Moses built at the foot of Mount Sinai. The material of that altar is not mentioned whereas the one at hand is made of acacia wood. Compare with the altar made of uncut stone, 20.25.

Vs. 2: *Horns* (qeren, singular): "Adonijah feared Solomon; and he arose and went and caught hold of the *horns* of the altar" [1 Kg 1.50].

Vs. 3: *Bronze* (nechosheth): implements for use at the altar as well as the horns overlaid in this material. "A worker in *bronze*; and he was full of wisdom, understanding and skill for making any work in *bronze*" [1 Kg 7.14].

Vs. 4: "Four *corners* (qatsah, singular):" fundamentally, an end or extremity. Compare with pinah of vs. 2, from the same verbal root from which "face" is derived.

Vs. 6: *Poles* (bad, singular): cf. 25.13 concerning the ark whereas here they pertain to the altar which is portable.

Vs. 8: Compare with vs. 30 or instructions for the tabernacle's construction.

-*Hollow* (navuv): i.e., nothing was to be put inside the altar. "He made it (altar of burnt offering) *hollow*, with boards" [38.7].

Vs. 9: "*Court* (chatsar) of the tabernacle:" anything enclosed; also can apply to a tents which are moveable as among nomads: "These are their names by their *villages* and by their encampments" [Gen 25.16].

-*Hangings* (qelah, singular): from a verbal root meaning "to sling" (as stones). For another use, "Two *leaves* of the one door were folding" [2 Kg 6.34].

Vs. 16: *Screen* (masak): cf. 26.37 with reference to the tent.

Vs. 20: "Pure beaten (katyt) olive oil:" or made from a mortar as opposed to a press.

"Command the people of Israel to bring you pure oil from *beaten* olives for the lamp" [Lev 24.2].

-*To burn continuously* (tamyd):" from a verbal root meaning "to be sound," "to be whole." Compare with Lev 24.2 just quoted which continues with "...a light may be kept burning *continuously*."

Vs. 21: *Tend* (harak): in the sense of arranging, putting in order; here the lamp is to be tended by Aaron and his sons during the night hours. "(Moses) *set* the bread *in order* on it before the Lord" [40.23].

+

Chapter Twenty-Eight

Vs. 1: *Bring near* (qarav): that is, Aaron and his sons to Moses. Another example of this verb but in a different sense, “Do not come near...the place on which you are standing is holy ground” [3.5].

-To serve as priests (kahan). “So Eleazar and Ithamar served as priests in the lifetime of Aaron their father” [Num 3.4].

Vs. 2: “Holy garments (beged, singular):” usually referring to outer clothing. “She caught him by his garment” [Gen 39.12].

-The two-fold purpose of such garments: *glory* (kavod) and *beauty* (tiph’reth); also cf. vs. 40. “And delivered his power to captivity, his *glory* (not kavod) to the hand of the foe” [Ps 78.61].

Vs. 3: Ability: the Hebrew text literally reads, “wise heart.”

-“Able *mind* (ruach):” the word for breath, spirit.

-Consecrate (qadash): the verbal root for “to be holy.” “Consecrate to me all the first-born” [13.2].

Vs. 5: *Make the ephod* (‘aphad): this and Lev 8.7 are the only uses of the verb.

Vs. 6: “Skillfully (chashav) worked:” as in 26.1 and several times below with respect to other items related to priestly vestments.

Vs. 12: “Stones of *remembrance* (zikaron).” “This day shall be for you a *memorial* day” [12.14].

Vs. 21: Twelve stones: “Twelve stones out of the midst of the Jordan according to the number of the tribes of the people of Israel” [Jos 4.8].

Vs. 29: “Continual *remembrance* (zikaron):” cf. vs. 12; here with reference to the twelve tribes of Israel inscribed on Aaron’s breastplate.

Vs. 30: Urim and Thummim: first mention of these priestly lots. “If this guilt is in me or in Jonathan...give Urim; but if this guilt is in your people Israel, give Thummim” [1 Sam 14.41].

Vs. 36: “Plate (tsyts) of pure gold.” “His enemies I will clothe with shame, but upon himself his crown will shed its *luster*” [Ps 132.18].

+

Chapter Twenty-Nine

Vs. 1: "This is what you will do to them" (i.e., the priests). The Hebrew text reads, "This is the *thing* (davar)..."

-*Without blemish* (tamym, singular): concerning the young bull and two rams. "Your lamb shall be *without blemish*" [12.5], with reference to the Passover.

Vs. 2: *Unleavened* (matsoth): with reference to bread, cakes and wafers. "And you shall observe the feast of *unleavened* bread" [12.17].

-*Fine wheat flour* (soleth)." "Make ready quickly three measures of *fine meal*" [Gen 18.6].

Vs. 3: *Basket* (sal): usually made of reeds. "A *basket* of unleavened bread" [Lev 8.2].

Vs. 4: *Wash* (rachats): applied to the human body as here concerning Aaron and his sons. "Wash and anoint yourself, and put on your best clothes" [Rt 3.3].

Vs. 6: *Turban* (mitsnepheth): in the sense of a tiara and applied to the high priest; first noted in 28.4. "Remove the *turban* and take off the crown" [Ezk 21.26].

Vs. 7: "*Anointing* (mishchah) oil." First noted in 25.6, "Oil for the lamps, spices for the *anointing* oil and for the fragrant incense."

Vs. 9: *Ordain* (mala' yad): literally, "fill hand" and first noted in 28.41.

Vs. 10: *Bring* (qarav): in the sense of bringing near. Cf. 28.1.

-*Lay* (samak): i.e., hands upon the bull's head which implies a more stable or lasting placing. "He *shall lay* his hand upon the head of the burnt offering" [Lev 1.4].

Vs. 11: *Slay* (shachat): "When the whole assembly of the congregation of Israel *shall kill* their lambs in the evening" [12.6].

Vs. 12: *Shall pour out* (shaphak): usually with respect to an offering. Here the Hebrew text has "all the blood" to be poured out at the altar's base.

Vs. 13: *Burn* (qatar): often with regard to incense. "They *have burnt* incense to other gods" [Jer 1.16].

Vs. 14: *Burn* (saraph): note the difference compared with qatar in the last verse. "Anything that remains until the morning you *shall burn*" [12.10].

Vs. 15: *Rams* ('ayl, singular). "...as his guilt offering to the Lord, a *ram* without blemish" [Lev 5.15].

Vs. 16: *Slaughter* (shachat): the same verb as in vs. 11, here with respect to the ram.

Vs. 18: *Burn* (qatar): as in vs. 13 with respect to the ram.

-“Pleasing *odor* (reyach):” from the same verbal root as “spirit,” “breath.”

Vs. 20: *Throw* (zaraq): in the sense of scattering or sprinkling. “Half the blood he *threw* against the altar” [24.6].

Vs. 21: *Sprinkle* (nazah): connotes exultation or to fill with joy. “The priest...*shall sprinkle* part of the blood seven times before the Lord in the front of the veil of the sanctuary” [Lev 4.6].

Vs. 22: “Ram of *ordination* (milwa’): the noun derived from mala’ in vs. 9. “Then he presented the other ram, the ram of *ordination*” [Lev 8.22].

Vs. 24: *Wave offering* (tenuphah): “For the breast that is *waved* and the thigh that is offered I have taken from the people of Israel” [Lev 7.34]. For another sense of the verbal root, cf. Is 19.16: “The Egyptians will be like women and tremble with fear before the hand which the Lord of hosts *shakes* over them.”

Vs. 25: “Pleasing *odor* (reyach):” cf. vs. 18. This odor was “before the Lord” whereas the “offering by fire” is “to the Lord.”

Vs. 26: *Portion* (maneh): from a verbal root meaning “to number.” “And the fat shall have the right thigh for a *portion*” [Lev 7.33].

Vs. 28: “Perpetual *due* (choq):” i.e., a decree. “As a perpetual *due* from the people of Israel” [Lev 7.34].

Vs. 30: *Minister* (sharath): “The tribe of Levi...to *minister* to him and to bless in his name to this day” [Lev 10.8].

Vs. 31: “Holy *place* (maqom):” a maqom is special by reason of being set apart. “I will appoint for you a *place* to which he may flee” [21.13].

Vs. 33: *Atonement was made* (kaphar): from the verbal root meaning “to cover” and first use of this term in Exodus. “I may *appease* him with the present that goes before me” [Gen 32.20].

-*Outsider* (zar): from a verbal root meaning “to turn aside.” “Yet no *outsider* shall eat of it” [Lev 22.13].

Vs. 36: *Atonement* (kipurym): from the verbal root kaphar as noted in vs. 33. “On the tenth

day of this seventh month is the day of *atonement*" [Lev 23.27].

Vs. 37: *Touches* (nagah): alternately, "to draw near." "Whoever *touches* the mountain shall be put to death" [19.12].

Vs. 38: "Two *lambs* (keves, singular):" "Your lamb shall be without blemish, a male a year old; you shall take it from the *sheep* or from the goats" [12.5]. Compare keves with seh in this verse which translates as "lamb."

Vs. 41: "Pleasing *odor* (reyach):" as in vs. 25 above.

Vs. 42: *Burnt offering* (holath): from the verbal root meaning "to ascend." "And Abraham took the wood of the *burnt offering* and laid it on Isaac his son" [Gen 22.6].

-*Tent of meeting* (mohed):" compare with the verb *to meet* (yahad) in the same verse. "There I *will meet* with you" [25.22]; also cf. the next verse.

Vs. 45: "I will dwell *among* (betok) the people of Israel:" i.e., in their midst as in 25.8; also as in the next verse. Such dwelling is closely allied to the people knowing God or more specifically, with his bringing of them from Egypt which could be taken as through the means of storytelling.

+

Chapter Thirty

Vs. 1: "To burn incense:" the verb qatar is used both as noun and verb; cf. 29.18 for the verb with respect to parts of the bull.

Vs. 3: *Overlay* (tsaphah): cf. 36.22 with respect to pillars.

Vs. 8: "Perpetual *incense* (qetoreth):" cf. vs. 1, again used with the verb qatar. In this verse, note the connection between "perpetual" and "throughout your generations," as though the two had a certain similarity.

Vs. 9: "*Unholy* (zarah) incense:" from the verbal root meaning "to be strange." "But Nadab and Abihu died before the Lord when they offered *unholy* fire before the Lord" [Num 3.4].

Vs. 10: "Most holy:" or "holy of holies."

Vs. 11: "And the Lord said to Moses." The first time these words are used in Chapter 30; again used in vss. 17, 22 & 34.

Vs. 12: *Census* (ro'sh): literally, "head" in the sense of counting heads. "Take a *census* of all the congregation of the people of Israel" [Num 1.2].

-*Ransom* (kopher): from the verbal root kaphar (cf. 29.33), *to cover*. "The *price* at which you were redeemed" [Is 43.3].

-*Number* (paqad): a verb with many different meanings, here used in the sense of mustering an army. For another sense, cf. 3.16: "I have *observed* you."

-*Plague* (negeph): the same noun used with respect to the plagues brought against Egypt; cf. 12.15, etc.

Vs. 13: *Offering* (terumah): "That they take for me an *offering*" [25.2]; also the next verse.

Vs. 15: "Atonement for *yourselves* (nephesh, singular):" the same word for "soul" as frequently noted.

Vs. 16: *Service* (havodah): for a different sense, cf. 2.23: "And the people of Israel groaned under their *bondage*."

-*Remembrance* (zikaron): "to bring them to continual *remembrance* before the Lord" [28.29].

Vs. 18: *Bronze* (nechosheth): "all its utensils you shall of *bronze*" [27.3].

Vs. 20: *Minister* (sharath): "When he comes into the tent of meeting to *minister* in the holy place" [29.30].

Vs. 21: *Statute* (choq): It shall be for Aaron and his sons as a perpetual *due* from the people of Israel" [29.28].

Vs. 23: *Spices* (besem, singular): from a verbal root meaning "to smell sweetly." "...myrrh and aloes, with all chief *spices*" [Sg 4.16].

Vs. 24: *Sanctuary* (qodesh): from the verbal root meaning "to be holy." Compare with miqdash (same verbal root) of 25.8, "And let them make me a *sanctuary*."

Vs. 25: *Perfumer* (raqach): from the verbal root meaning "to spice, "to season." "He will take your daughters to be *perfumers* and cooks and bakers" [1Sam 8.13].

-*Anointing* (mishchah): used twice in this verse. "And you shall take the *anointing* oil and pour it on his head and anoint him" [29.7].

Vs. 29: The verbal root qadash is used four times: "consecrate," "most holy" (twice), "become holy."

Vs. 32: "Ordinary men." The Hebrew text literally reads, "flesh men."

Vs. 33: *Outsider* (zar): "But an *outsider* shall not eat of them because they are holy" [29.33].

Vs. 36: "*Beat* (shaqach) small:" "I *beat* them fine as dust before the wind" [Ps 18.42].

-*Meet* (yahad): "At the door of the tent of meeting before the Lord where I *will meet* with you" [29.42].

Vs. 38: *To use as perfume* (ruach): the same verbal root from which "spirit" is derived." For another sense, "His delight shall be in the fear of the Lord" [Is 11.3]. The Hebrew text literally reads, "Shall *make* of him a *scent* in the fear of the Lord."

-*Cut off* (karath): "That person *shall be cut off* from Israel" [12.15].

+

Chapter Thirty-One

Vs. 1: "The Lord said to Moses." Cf. 30.11.

Vs. 2: Bezalel. Mentioned later in 35.30.

Vs. 3: "*Spirit* (Ruach) of God." Mentioned later in 35.31. In addition to this Ruach Bezalel has the following four qualities bestowed by God:

1) *ability* (chakmah): from the verbal root meaning "to be wise." "All women who had *ability* spun with their hands" [35.25].

2) *intelligence* (tevunah): "From his mouth come knowledge and *understanding*" [Prov 2.6].

3) *knowledge* (dahath): "The tree of the *knowledge* of good and evil" [Gen 2.9].

4) *craftsmanship* (mela'kah): alternately as "service." "But one day, when he went into the house to do his *work*" [Gen 39.11].

Vs. 4: *Devise* (chashav): as in 26.1 and 28.6.

-*Artistic designs* (machashavah, singular): from the verbal root chashav. The only other use of this noun is in 2Chron 2.14, "...and execute any *design* that may be assigned him."

Vs. 6: *Appointed* (natah): this verbal root fundamentally means "to give."

-Oholiab: last mentioned in 38.23, "Oholiab...a craftsman and designer and embroiderer in blue and purple and scarlet stuff and fine twined linen." Both he and Bezalel are entrusted with making virtually all the implements associated with the ark and tent of meeting as listed in vss. 7-11.

Vs. 12: Note the use of 'amar (*to speak*) as between the Lord and Moses as well as davar (*to*

speak) in vs. 13 or Moses to the Israelites. Cf. 25.1 for something similar.

Vs. 13: *Sign* ('oth): as in 13.16 with a slightly different meaning, "It shall be as a *mark* on your hand or frontlets between your eyes."

Vs. 14: *Keep* (shamar): with respect to the Sabbath. "You *shall observe* the feast of unleavened bread" [12.17]; also cf. vs. 16 below.

-*Profanes* (chahal): the only other use of this verb in Exodus is 20.25, "...you shall not build it (altar) of hewn stones; for if you wield your tool upon it you *profane* it."

-*Soul* (nephesh): last noted in 30.15.

-*Cut off* (karath): last noted in 30.38.

Vs. 15: "The seventh day is a *sabbath* (shabat) of *solemn rest* (shabatton)." The Hebrew reads "day seven." "Tomorrow is a day of *solemn rest*, a holy *sabbath* to the Lord" [16.23].

Vs. 16: *Observing* (hasah): the simple verb "to do," "to make." Compare with shamar, also in this verse with respect to the sabbath.

Vs. 17: *Refreshed* (naphash): the verbal root for "soul." "...and the son of your bondmaid and the alien *may be refreshed*" [23.12].

Vs. 18: "Two *tables* (luach): "I will give you the *tables* of stone" [24.12].

-*Written* (katav): "And Moses *wrote* all the words of the Lord" 24.4].

-*Finger* ('etsvah): especially the forefinger which would be dipped into ink. "And the magicians said, "This is the *finger* of God"" [8.19].

+

Chapter Thirty-Two

Vs. 1: *Delayed* (bush): fundamentally, "to wait;" connotes being put to shame by waiting. "Why is his chariot so *long* in coming" [Judg 5.28]?

-*Gathered* (qahal): usually in the sense of people gathering together for a solemn or religious occasion. "...and *assemble* the whole congregation of the people of Israel" [Num 8.9].

-*Gods to go before us.*" Compare with 13.21, "And the Lord went before them by day in a pillar of cloud to lead them along the way."

Vs. 2: *Take off* (paraq): fundamentally, "to break," "to rend." "*Tearing off* even their hoofs" [Zech 11.16].

-*Rings* (nezem, singular) of gold." "Like a gold *ring* or an ornament of gold is a wise reprover to a listening ear" [Prov 25.12].

Vs. 4: "Gold" is missing in the Hebrew text.

-*Graving tool* (cheret): or a style to inscribe letters. For another sense, "Take a large tablet and write upon it in common *characters*" [Is 8.1].

-*"Molten* (masekah) calf:" from the verbal root meaning "to cover." "...and destroy all their figured stones and destroy all their *molten* images and demolish all their high places" [Num 33.52].

Vs. 5: "And Aaron saw this." These words can almost imply a reflection upon what happened in the preceding verses and telling the Israelites that the molten calf was their god. Note that in vs. 4 Aaron says, "These are your gods (plural)" for the singular calf.

-*"Aaron made a proclamation."* The Hebrew text reads, "Aaron called."

-*"Feast* (chag) to the Lord." "We must hold a feast to the Lord" [10.9]. In the verse at hand, not the identity between the molten calf, use of the word "gods" and "the Lord."

Vs. 6: *Peace offerings* (shelem, singular): from the verbal root from which shalom is derived. "An altar of earth you shall make for me and sacrifice on it your burnt offerings and your *peace offerings*" [20.24].

-*Play* (tsachaq): fundamentally, "to laugh." "But Sarah saw the son of Hagar the Egyptian...*playing* with her son Isaac (derived from this verbal root)" [Gen 21.9].

Vs. 7: *Corrupted themselves* (shachath): "Now the earth *was corrupt* in God's sight, and the earth was filled with violence" [Gen 6.11].

Vs. 8: *Turned aside* (sur): "Yet do not *turn aside* from following the Lord, but serve the Lord with all your heart" [1Sam 12.20].

Vs. 9: *"Stiff-necked* (qesheh) people:" from a verbal root meaning "to make hard." "But I *will harden* Pharaoh's heart" [7.3].

Vs. 10: *Let me alone* (nuach): from a verbal root meaning "to rest," "to cause to remain." "Let him *alone* and let him curse" [2Sam 16.11].

-*May burn hot* (charah): "And my wrath *will burn*, and I will kill you with the sword" [22.23].

-*"Great nation* (goy):" "And you shall be to me a kingdom of priests and a holy *nation*" [19.6].

Vs. 11: *Besought* (chalah): from a verbal root fundamentally meaning "to be sick," "to be weak." "And the man of God *besought* the Lord" [1Kg 13.6]. The verse at hand reads, "The Lord *his* God," i.e., Moses'.

Vs. 12: *"Evil* (raha) intent:" the Hebrew text lacks "intent." "Why have you done *evil* to this people" [5.22]?

-*Fierce anger* (charon): “You send forth your *fury*” [15.7]; the same verbal root as charah, vs. 10.
-*Repent* (nacham): “Lest the people *repent* when they see war and return to Egypt” [13.17].
-*Evil* (raha): cf. “evil intent” in this same verse.

Vs. 13: “Remember Abraham, Isaac and Israel:” “Look toward heaven and number the stars, if you are able to number them...So shall your descendants be” [Gen 15.5].

Vs. 14: *Thought* (davar): the common verb “to speak.” It is in conjunction with the Lord having *repented* or nacham as in vs. 12.

Vs. 15: “And Moses *turned* (panah):” intimates a sense of urgency. “Pharaoh *turned* and went into his house” [7.23].

Vs. 16: *Graven* (charath): the only occurrence of this word. Compare with the verbal root katav (*to write*) in the same verse.

Vs. 17: *Noise* (qol): fundamentally as “voice.” Joshua is the one who heard the Israelites; last mention of him is 24.13 when he ascended the mountain with Moses.

Vs. 18: *Sound* (qol): as in the previous verse.

-*Singing* (hanah): compare with *shouting* (hanah), the same verbal root.

Vs. 19: *Burned hot* (charah): here with reference to Moses; in vs. 10 concerning the Lord: “O Lord, why does your wrath *burn hot* against your people?”

-“*Against* (tachat) the mountain:” alternately as “under” which can indicate the intensity of Moses’ anger.

Vs. 20: *Burned* (saraph): “But the flesh of the bull and its skin and its dung you shall *burn* with fire outside the camp” [29.14].

-*Grind* (tachan): the verbal root for *mill* as in 11.5, “Even to the first-born of the maidservant who is behind the *mill*.”

-*Scattered* (zarah): “I will *scatter* you among the nations” [Lev 26.33].

Vs. 24: “I threw it into the fire, and there came out this calf.” Perhaps one of the most humorous verses in the Bible with respect to avoiding responsibility.

Vs. 25: *Broken loose* (parah). For another use, cf. 5.4: “Why do you *take* the people *away* from their work?”

-*Shame* (shimtsah): connotes overthrowing, the only use of this noun in the Bible.

-*Enemies* (qum): the verbal root “to rise.” The Hebrew text literally reads, “those rising up against them.”

Vs. 26: "Who is on the Lord's side? Come to me." The Hebrew text literally reads, "Who to the Lord to me?"

-"All the sons of Levi gathered themselves together to him." Second use of the preposition 'el (*to*), the first being with respect to "to me."

Vs. 27: *Companion* (reheh); also as "friend." Compare with *neighbor* (qerov), from the verbal root "to draw near."

Vs. 29: "You *have ordained* yourselves (mala' yad):" cf. 29.9. The Hebrew text literally reads, "ordain yourselves."

-"For the service of the Lord." The Hebrew text literally reads "to the Lord."

Vs. 32: *Forgive* (nasa'): fundamentally, "to raise" in the sense of lifting up. "Now therefore, *forgive* my sin, I pray you" [10.17].

-*Blot* (machah): "I will *blot out*...the remembrance of Amalek" [17.14].

-*Have written* (katav): "...the two tablets of stone *written* with the finger of God" [31.18].

Vs. 34: "To the place." The noun "place" is lacking in the Hebrew text. Cf. 23.20, "Behold, I send an angel before you to guard you on the way and to bring you to the *place* (maqom) which I have prepared."

-*Visit* (paqad): cf. 30.12 for the last reference, "That there be no plague among them when you *number* them."

Vs. 35: *Sent a plague* (nagaph): "If you refuse to let them go, behold, I *will plague* all your country with frogs" [8.2].

+

Chapter Thirty-Three

Vs. 1: "Go up hence:" in other words, from Mount Sinai.

-*Descendants* (zarah, singular): fundamentally as "seed." "Remember Abraham, Isaac and Israel your servants...I will give to your *descendants* and they shall inherit it forever" [32.13].

Vs. 2: *Angel* (mal'ak): cf. 32.34, "Behold, my *angel* shall go before you." Also, "When we cried to the Lord he heard our voice and sent an *angel* and brought us forth out of Egypt" [Num 24.16].

Vs. 3: "Land flowing with milk and honey:" first noted in 3.8.

Vs. 4: "These evil *tidings* (davar, singular)." The oft-noted word for "word."

-*Ornaments* (hady, singular): compare with “rings” to make the molten calf, 32.2.
“Beautiful *ornaments* they used for vainglory” [Ezk 7.20].

Vs. 5: “Single *moment* (regah):” alternately, “wink;” from the verbal root meaning “to terrify,” “to tremble.” “In a *moment* they die” [Job 34.20].

-*Consume* (kalah): in the sense of bringing to an end. “The famine will *consume* the land” [Gen 41.30]. Compare with ‘akal, “lest I *consume* you in the way.” The latter verb means “to eat.”

Vs. 7: Tent: *pitched* (natah) outside the camp. This verb can also mean “to plant” in the sense of making permanent. The last mention of “tent of meeting” is 31.7. Note that in the verse at hand Moses gives it this name.

-“*Sought* (baqash) the Lord:” the primary sense of this verb is that of touching or feeling.
“Serve the Lord, for that is what you *desire*” [10.11].

Vs. 8: “*Looked* (navat) after Moses:” “And Moses hid his face, for he was afraid to *look at* God” [3.6].

Vs. 9: “*Pillar of cloud*:” “And the Lord went before them by day in a pillar of cloud to lead them along the way” [13.21]. Perhaps representing the angel who accompanies the Israelites as outside the tent. Compare with the cherubim guarding the entrance to paradise, Gen 3.24.

Vs. 11: *Neighbor* (reheh): cf. 32.27. “With her virgin *companions*, her escort in her train” [Ps 45.15]. Davar is used for “speak;” often used between the Lord and Moses, yet in this instance the speaking is more intimate.

-“His *servant* (sharath, participle) Joshua: “When they come near the altar to *minister*” [30.20].

-*Depart* (mush): in the sense of yielding, giving way. “The pillar of cloud by day and the pillar of fire by night did not *depart* from before the people” [13.22].

Vs. 12: “You have not let me know whom you will send with me.” Compare with mention of the angel in vs. 2.

-Two instances of the verb yadah (*to know*): “you have not let me *know*” and “I *know* you by name.”

-“By name:” literally, “*in* (b-) name.”

-*Favor* (chen): three instances but applied to the Israelites, 3.21, 11.3 & 12.36.

Vs. 13: *Ways* (derek, singular): “And make them know the *way* in which they must walk and what they must do” [18.20].

-*Nation* (goy): “But of you I will make a *great nation*” [32.10].

Vs. 14: “My *presence* (panym):” from the verbal root panah (*to turn*) from which “face” is derived.” Compare with 25.30, “And you shall set the bread of the *Presence* on the table before

me always.”

-“I will give you rest (nuach):” “In six days the Lord made heaven and earth...and *rested* the seventh day” [20.11].

Vs. 16: “So that *we are distinct* (palah):” fundamentally connotes separation. “That you may know that the Lord *makes a distinction* between the Egyptians and Israel” [11.7].

Vs. 17: “This very *thing* (dever) you *have spoken* (davar) I will do.” I.e., the noun derived from the verb.

Vs. 18: “*Show* (ra’ah) me:” the common verb “to see.” “According to all that I *show* you concerning the pattern of the tabernacle” [25.9].

-*Glory* (kavod): first mentioned in 10.7, “In the morning you shall see the *glory* of the Lord.”

Vs. 19: “I will make all my goodness *pass* (havar) before you.” “For the Lord *will pass through* to slay the Egyptians” [12.23].

-“Before you:” literally, “*on* (hal-) your face.”

-“My goodness (tuv):” “...and delighted themselves in your great *goodness*” [Neh 9.25].

-*Proclaim* (qara’): fundamentally connotes calling. “Then he took the book of the covenant and *read* it in the hearing of the people” [24.7]. Such proclaiming is “before you” or literally, “to your face.” Compare with “before you” just above.

-*The Lord* (YHWH): “*The Lord*...has sent me to you. This is my name forever” [3.15].

-*Gracious* (chanan): the verbal root of chen in vs. 12 above. “The Lord, the Lord, a God merciful and *gracious*” [34.6].

-*Show mercy* (racham): cf. 34.6 quoted just above. “As a father *pities* his children, so the Lord *pities* those who fear him” [Ps 103.13].

Vs. 20: *See* (ra’ah): as in vs. 18 above, here with respect to “my face.”

-*Man* (‘adam): “Let us make man in our image and likeness” [Gen 1.26]. Compare the verse at hand with Gen 3.8, “And the *man* and his wife hid themselves from the presence of the Lord God among the trees of the garden.”

Vs. 21: *Place* (maqom): last noted in 32.34, “But now go, lead the people to the *place* of which I have spoken to you.” The place at hand is “by me” or “with me.”

-*Rock* (tsur): “Behold, I will stand before you there on the *rock* at Horeb” [17.6].

Vs. 22: “*Cleft* (neqarah) of the rock:” from a verbal root meaning “to bore,” “to pierce.” The only other use of this word is found in Is 2.21, “to enter the caverns of the rocks and the *clefts* of the cliffs from before the terror of the Lord.”

-“I will *cover* (sakak) you:” the only use of the verb in the Old Testament which implies a weaving or fencing in.

Vs. 23: *Take away* (sur): with respect to the Lord's hand. This verb is first used in 8.8, "Entreat the Lord to *take away* the frogs from me."

-*See* (ra'ah): used twice in this verse. Cf. vss. 20 & 18 above and here with respect to the Lord's back or 'achor which derives from a verbal root meaning "to be after, "to be behind."

+

Chapter Thirty-Four

Vs. 1: *Cut* (pasal): along with vs. 4, the only uses of this verb in the Old Testament. Here the Lord bids Moses to cut the tablets whereas in the first covenant the Lord gives the tables of stone, 24.12. For a derivative of pasal, "Who fashions a god or casts an *image* that is profitable for nothing" [Is 44.10]?

Vs. 2: "Be *ready* (nakon):" "And be *ready* by the third day" [19.11].

-*Morning* (boqer): from the verbal root baqar, "to look after, "to inquire." It has a sense of cleaving, as the light breaks through the darkness. Note that the Lord bids Moses to be ready in the morning twice, i.e., to be watchful, as this verb connotes.

-*Present* (natsav) yourself." For another sense, cf. 19.17: "And they *took their stand* at the foot of the mountain."

Vs. 3: "Let no man be seen throughout all the mountain." The Hebrew text has the preposition b- prefixed to "mountain," i.e., "in the mountain."

-*Herds* (baqar, singular): cf. the previous verse for the verbal root. I.e., herds cleave the ground as the light cleaves the darkness.

Vs. 4: *Rose early* (shakam): "Rise up early in the morning and wait for Pharaoh" [8.20]. Such rising is preceded by Moses having cut the two tables of stone, perhaps during the night.

Vs. 5: *Proclaimed* (qara'): "...and *will proclaim* before you my name, The Lord" [33.19].

Vs. 6: *Merciful* (rachum) and *gracious* (chanun): "I *will be gracious* to whom I *will be gracious*, and *will show mercy* on whom I will show mercy" [33.19].

-*Abounding in steadfast love* (chesed) and *faithfulness* ('emeth):" "Showing steadfast love to thousands of those who love me" [20.6]. "A God of *faithfulness* and without iniquity" [Dt 32.4].

Vs. 7: *Chesed* (*steadfast love*): as in the previous verse; here it is kept (*keeping*) or natsar which connotes observation. "For the observed your word and *kept* your covenant" [Dt 33.9].

-*Forgiving* (nasa'): connotes lifting up. "But now, if you *will forgive* their sin" [32.32].

-*Clear* (naqah): in the sense of being pure. "He that struck him *shall be clear*" [21.19].
-*Visiting* (paqad): "In the day when I *visit*, I *will visit* their sin upon them" [32.34].
-*Iniquity* (hawon): "Visiting the *iniquity* of the fathers upon the children to the third and the fourth generation of those who hate me" [20.5].

Vs. 8: *Bowed* (qadad): "They *bowed* their heads and worshiped" [4.31].
-*Worshiped* (shatach): "Moses went out to meet his father-in-law and *did obeisance* and kissed him" [18.7].

Vs. 9: *Favor* (chen): "And you have also found *favor* in my sight" [33.12].
-*"Go in the midst* (qerev) of us:" "Is the Lord *among* us or not" [17.7]? Compare this verse with 33.2, "And I will send an angel before you."
-*"Stiff* (qesheh)-necked:" "And behold, it is a *stiff-necked* people" [32.9].
-*Pardon* (salach): "...and *forgive* the sin of your people Israel and bring them again to the land which you gave to their fathers" [1Kg 8.34].
-*Take for inheritance* (nachal): "until you are increased and *possess* the land" [23.30].

Vs. 10: "*Make* (katav) a covenant:" alternately, "*write*" as in 32.32, "...blot me, I pray you, out of your book which you *have written*."
-*Marvels* (pala'): "So I will stretch out my hand and smite Egypt with all the *wonders* which I will do in it" [3.20].
-*"All the people among* (qerev) you are:" "Go *in the midst* of us" [vs. 9].
-*Terrible thing* (yare'): the verb *to fear*. "He is your God who has done for you these great and *terrible things* which your eyes have seen" [Dt 10.21].

Vs. 11: *Observe* (shamar): "Therefore the people of Israel *shall keep* the sabbath" [31.16].
-*Drive out* (garash): "...and you *shall drive* them out before you" [23.31].

Vs. 12: *Take heed* (shamar): cf. previous verse.
-*Snare* (moqesh): "If you serve their gods, it will surely be a *snare* to you" [23.33].
-*"In the midst of* (qerev) you:" cf. vs. 10, etc.

Vs. 13: *Tear down* (qarah). For another sense of this verb, cf. Ps 35.15: "Cripples whom I knew not *slandered* me without ceasing."
-*Cut down* (karath): "That soul *shall be cut off* from among his people" [31.14].
-*Asherim*: first mention of these sacred poles in the Bible. "You shall...hew down their *Asherim*" [Dt 7.5].

Vs. 14: In this verse God has a proper name, *Jealous* (Qana'); the adjective (qana') is also included. "For I the Lord your God am a *jealous* God" [20.5].

Vs. 15: *Play the harlot* (zanah): "Then this people will rise and *play the harlot* after the strange gods of the land" [Dt 21.16].

-*Invites* (qara'): fundamentally "to call" as last seen in vs. 5.

Vs. 17: "No *molten* (masekah) gods:" "...and made a *molten* calf" [32.4].

Vs. 18: *Time appointed* (mohed): first used in 9.5, "And the Lord set a *time*."

Vs. 19:" All that *opens* (peter) the womb:" the noun is used here, "opening." "Behold, I have taken the Levites...instead of every first-born that *opens* the womb" [Num 3.12].

Vs. 20: *Redeem* (padah): "Every firstling of an ass you *shall redeem* with a lamb, or if you will not *redeem* it you shall break its neck" [13.13]. Padah is used three times in the verse at hand.

-*First-born* (bekor): cf. vs. 22, "first fruits."

-"None shall appear before me *empty* (reyqam)." This adverb also connotes vanity. "They shall not appear before the Lord *empty-handed*" [Dt 16.16].

Vs. 22: "*Feast* (chag) of weeks:" first mention of this feast. "For we must hold a *feast* to the Lord" [10.9].

-*First fruits* (bekor): cf. vs. 20, "first-born."

Vs. 23: *Males* (zekur): "Three times in the year shall all your *males* appear before the Lord God" [23.17].

Vs. 24: *Enlarge* (rachav): "And to bring them up out of that land to a good and *broad* land" [3.20]. In the verse at hand, such enlarging will be done with respect to Israel's future *borders* or *gevu* (singular). "I will set your *bounds* from the Red Sea to the sea of th Philistines, and from the wilderness to the Euphrates" [23.31].

-*Desire* (chamad): with respect to the *land* or 'erets. "You shall not *covert* your neighbor's house (etc.)" [20.17].

Vs. 25: "Neither shall the sacrifice of the feast of the Passover *be left* (lun) until the morning." This verb fundamentally means "to pass the night." "...or let the fat of my feast remain until the morning" [23.18]. The niphal of lun also means "to be stubborn," "to murmur." "And the people *murmured* against Moses" [15.24].

Vs. 26: "First fruits of your *ground* ('adamah):" "The first of the first fruits of your *ground* you shall bring into the house of the Lord your God" [23.19].

Vs. 27: "*Write* (katav) these words:" "And Moses *wrote* all the words of the Lord" [24.4].

Vs. 28: "Forty days and forty nights:" "And Moses was on the mountain forty days and forty nights" [24.18].

-"The ten *commandments* (davar, singular):" literally, "words."

Vs. 29: *Shone* (qaran): in addition to this verse, qaran is only used in vss. 30 & 35. From this verbal root "horn" is derived.

-"He *had been talking* (davar) with God:" note use of this verb in conjunction with the "ten commandments" or "words" of the previous verse. The Hebrew text lacks "God" and reads "with him."

Vs. 31: "And Moses *talked* (davar) with them." Consider in light of the previous God, i.e., davar with God.

Vs. 32: "*In* (b-) Mount Sinai: "in" as opposed to "on" Mount Sinai.

Vs. 33: *Veil* (masweh): here plus vss. 34 & 35 are the only uses of this term in the Bible.

Vs. 34: Two uses of the verb davar (*to speak*): with the Lord and with the people of Israel.

+

Chapter Thirty-Five

Chapters Thirty-Five through Forty show how the instructions given by the Lord to Moses (Chapters 25-31) were carried out.

Vs. 1: *Gathered* (qahal) and *congregation* (hadath): the verbal root from which "assembly" is derived. "When the whole *assembly* of the *congregation* if Israel shall kill their lambs in the evening" [12.6].

-*Things* (dever, singular): the verbal root is davar; also cf. vs. 4.

Vs. 3: *Habitations* (moshav, singular): "He shall dwell alone in a *habitation* outside the camp" [Lev 13.46]. In the verse at hand, not the similarity of sound of this word with *sabbath*, shabat.

Vs. 5: *Offering* (terumah): "Half a shekel as a *offering* to the Lord" [30.13].

-"*Generous* (nedyv) heart:" also vs. 22. This adjective is derived from a verbal root also meaning "to be willing." "And uphold me with a *willing* spirit" [Ps 51.12].

Vs. 10: "Every *able* (chakan) man;" also cf. 36.1. The adjective is derived from a verbal root meaning "to be wise." The Hebrew text literally reads, "able heart." I.e., such "wise hearts" are to "make all the Lord had commanded" or through vs. 19.

Vs. 21: "Whose heart stirred him." The Hebrew text literally reads, "who raised his heart." -"Whose *spirit* (ruach) *moved* (nadav) him." "Whose heart *makes* him *willing*" [25.1]; also cf. vs. 29 below.

Vs. 22: "*Dedicating* (nuph) an *offering* (tenuphah): literally, "to wave," "to shake." For a reference to both verb and the noun from which it is derived, cf. 29.24: "...and *wave* them for a *wave offering* before the Lord" [29.24].

Vs. 25: "All women who *had ability* (chakan)." The Hebrew text literally reads, "able heart" as in vs. 10 above.

Vs. 26: "All the *leaders* (nasy', singular) *brought* (nasa':)" note the similar sound of these two words.

Vs. 34: "And inspired him to teach." The Hebrew text literally reads, "gave in his heart to teach."

+

Chapter Forty

No notes for Chapters 36 through 39 which detail construction of the tabernacle and tent of meeting. Most of that material had been noted in Chapters 25-6. Also, the same material is covered in Chapter 40 through vs. 33, almost to the end.

Vs. 34: "The cloud (hanan) covered the tent:" last referred to in 34.5, "The Lord descended in the *cloud*."

-*Glory* (kavod): last noted in 33.18, "I pray you, show me your *glory*."

Vs. 35: *Abode* (shakan): see *tabernacle* in the same verse (mishkan); the noun is derived from the verb. "When the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord" [1 Kg 8.10-11].

Vs. 38: "Cloud of the Lord was upon the tabernacle by day and fire was in it by night." Compare this concluding verse of Exodus with 13.21, "The Lord went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night."

+ The End +

Supplement to the Book of Exodus

This document is a supplement of transliterated Hebrew as found in the **Notes**. There are other words not mentioned in the **Notes** as referring to other books of the Bible and are not listed here.

Chapter One

1) nephesh, yarek; 7) parah, sharats, hatsam, me'od, 'erets; 9) rav, hatsum; 10) chakam, ravah, halah; 11) sar, mas, hanah, sivlah, miskenoth; 12) hanah, ravah, parats, quts; 13) perek; 14) marar, havad; 15) yalad; 16) 'oven; 19) chayah; 20) ravah, hatsam; 21) hasah.

Chapter Two

3) tevah, gome', suph, ye'or; 5) naharah; 6) yeled, nahar, chamal; 7) yanaq; 8) halmah; 9) sakar; 10) mashah; 11) sivelah, makah; 12) panah; 13) natsah, rashah, reah; 14) sar, harag, davar; 15) yashav; 16) dalah, rahat; 17) yashah; 21) ya'al, yashav; 22) ger, nakry; 23) 'anach, havodah, shawhah; 24) zakar; 25) yadah.

Chapter Three

1) rahah, chatan, midbar; 2) ra'ah (twice), lehavah, seneh, hineh; 3) ra'ah, bahar; 4) ra'ah (twice), betok, hineh; 5) qarav, nashal, nahal, maqom, 'admah; 6) satar, navat; 7) ra'ah, hony, nagas, yadah, mak'ov; 8) natsal, halah, 'erets, tov, rachav, zuv, maqom; 9) hineh, tsahaqah, ra'ah, lachats; 12) 'oth, havad; 14) 'asher, shalach; 15) zakar; 16) 'av, ra'ah, paqad; 17) hony, zuv; 18) qara'; 19) chazaqah; 20) shalach (twice), pala'; 21) chen, reych; 22) gur, kely, natsal.

Chapter Four

2) mateh; 3) nachash; 4) zonav; 6) cheq, tsarahath, shaleg; 7) shuv, yashav; 8) shamah, 'oth; 9) yabashah; 10) kevad; 11) sum; 12) yarah; 13) shalach; 14) 'aph, davar, samach; 17) mateh, 'oth; 19) nephesh; 20) rachav; 21) mopeth, chazaq; 22) 'amar, beqor; 23) shalach, havad, harag; 24) malon, pagash; 25) tsor, harlah, chatan; 26) raphah; 27) pagash, nashaq; 28) davar, 'oth, shalach; 30) davar (three times); 31) paqad, qadad.

Chapter Five

1) 'amar, shalach, chagag; 2) shalach (twice); 3) qara', zavach, pagah; 4) parah, sivlah; 5) shavat, sivlah; 6) nagas, shatar; 7) teven, lavan, qashash; 8) shilshom, garah, raphah; 9) kavad, havodah, shahah; 10) nagas, shatar; 11) garar; 12) parats, qashash, qash; 13) 'ots; 14) kalah; 15) tsahaq; 16) nakah, chata'th; 17) raphah (used twice); 19) rahah; 20) pagah; 21)

ba'ash, ruach; 22) shuv, rahah; 23) yarah, natsal.

Chapter Six

1) chazaq, shalach, garash; 3) ra'ah, El Shaddai, yadah; 4) qum, gur; 5) ne'aqah; zakar; 6) sivlah, natsal, ga'al; 8) laqach; 9) 'erts, morash, miqotser, ruach, mehavodah, qashah; 12) haral; 13) tsawah; 14) ro'sh; 26) tsiv'otham; 30) haral.

Chapter Seven

1) natan, navy'; 2) tsawah, davar (twice), shalach; 3) qashah, 'oth, mopeth; 4) natan, tsiv'otham, shepheth; 5) natah, tok; 9) natan, mopeth, tanyin, mateh; 11) chakan, chartom, lehatym; 12) balah; 13) chazaq; 14) kvad; 15) y'or; 16) shalach (twice), shamah 18) ba'ash, la'ah; 19) y'or, 'agam, miqwah; 24) chapfar.

Chapter Eight

1) havad; 2) nagaph, gevul; tsepharheah; 3) sharats; 5) mateh, 'erets, gevul; 8) hatar; 9) pa'ar; 12) yatsa', tsahaq; 13) devar; 14) ba'ash; 15) reuachah; kavad; 16) haphar, ken; 19) 'etsbah; 20) shakam, yatsav; 21) shalach (twice), harov, 'adamah; 22) pala', 'erts (twice); 23) peduth, 'oth; 24) kaved; 26) tohevah, saqal; 28) rashaq (twice), hatar; 29) yatsa', hatar, talal.

Chapter Nine

2) chazaq; 3) kaved; 4) palah, davar; 5) mohed; 6) davar; 8) chapfnaym, pyach, kivshan, zaraq; 9) 'avaq, shichyn, 'avahbuhoth; 13) shakam; 14) magepah; 15) shalach, dever, kachad; 16) hamad, saphar, 'erts; 17) salal; 18) kaved, barad, yasad; 19) hatah, huz; 20) devar, heved (twice); 21) dever; 23) natan, qol, barad (twice), 'esh; 24) laqach, kaved; 25) nakah, shavar; 27) chata', tsadyq, rashah; 28) hatar, hamad; 29) paras.

Chapter Ten

1) kavad, 'oth, betok; 2) saphar, halal; 3) hanah; 4) 'arbeh, gevul; 5) hayn; 7) moqesh; heved, havad, 'avad; 9) chag; 10) taph; 11) baqash, garash; 12) natah; 13) nahag, ruach, nasa'; 14) 'erts, nuach, gevul, kaved, me'od; 15) kasah, hayn, chashak; 16) chata'; 17) maweth; 18) hatar; 19) ruach, taqah; 21) choshek,; 22) 'aphelah; 23) 'or; 24) taph; 25) holah, hasah; 26) miqnah, parsah, havad (twice); 28) shamar.

Chapter Eleven

1) garash; 2) kely; 3) chen; 4) betok; 5) bekor; 6) tsehaqah; 7) charats, palah; 8) chory; 9) mopeth.

Chapter Twelve

2) chodesh, ro'sh, ri'shon; 3) hedah, seh; 4) shakan, qarov, nephesh, kasas; 5) tamym, zakar, keves, hez; 6) mishmereth, qahal, hedah, shachat; 7) mezuzah; mashqoph; 8) tsely 'esh, matsah, memorym; 10) saraph; 11) matnaym, nahal, maqel, chaphzon, pesach; 12) havar, bekor; 13) 'oth, negeph, shachat, mashchyth; 14) zikaron, chagag (twice), chag, dor; 15) chamets, nephesh, karath; 16) miqra' (twice), mela'kah, nephesh; 17) shamar (twice), matsoth, hetsem, tsava'; 19) sa'ar, karath, nephesh, hedah, ger, 'ezrah; 21) zaqen, mashak, mishpachah, shachat, pasach; 22) 'agudah, 'ezov, taval, saph, mashqoph, mezuzah; 23) havar, pasach, nagaph, mashchyth; 24) shamar, davar, choq; 25) shamar, davar, havodah; 27) natsal, qadad; 29) yashav, beyth habor; 30) tsehaqah; 31) qum; 32) barak; 33) chazaq; 34) baseq, chamaz, mis'ereh, salmah; 35) kely; 36) natsal; 38) herev, halah; 39) huga, garash, mahah, tseydah; 40) moshav, yashav; 41) qets, hetsem; 42) misurym; 43) choq, nekar; 47) hedah, hasah; 48) qarav, ger, gur, 'ezrah; 49) torah; 50) hasah.

Chapter Thirteen

2) qadash, peter; 3) zakar, chozeq; 5) havad, havodah; 6) chag; 7) gevul; 9) 'oth, zikaron; 10) choq, muhadah; 12) seger; 13) padah; 14) machar; 15) qashah, bekor, peter; 16) 'oth, totaphoth; 17) shalach, nachah, nacham; 18) savav, midbar, halah, chamash; 19) shavah, paqad; 21) hamud (twice), hanan, 'esh; 22) mush.

Chapter Fourteen

2) davar; 3) buk, sagar; 4) chazaq, kavad; 5) lev, heved, havad; 6) 'asar; 7) rekev (twice); 8) radaph, ramah; 9) nasag; 10) nasah, tsahaq; 11) qerev; 12) davar, midbar; 13) natsav, yeshuhath, had; 14) lakam, charash; 15) tsahaq, nasah; 16) mateh, baqah, yabashah, betok; 17) chazaq, kavad; 18) kavad; 19) mal'ak, nasah (twice), machaneh, hamud, hamad; 20) hanan, choshek; 21) natah, ruach, halak, charbah, baqah; 22) betok, chomah; 23) radaph, tok; 24) 'ashmura, shaqaph, hamam; 25) 'asar, nahag, keveduth; 26) natah; 27) 'eytan, nahar, betok; 28) chayl; 29) betok; 30) yashah; 31) ra'ah, yare'.

Chapter Fifteen

1) shyrah, ga'ah, ramah; 2) zimrath, yeshuhah, nawah, rum; 3) milchamah; 4) yarah, shalysh, tavah; 5) tehom, metsulah; 6) 'adar, rahats; 7) ga'on, haras, qum, charon, qash; 8) ruach, haram, nazal, ned, tehom, qapha'; 9) radaph, nasag, chalaq, nephesh, ruq, yarash; 10) naphash, ruach, tsalal, hophereth, 'adar; 11) 'adar, tehilah, pele'; 12) natah, balah; 13) chesed, ga'al, nahal, naweh; 14) ragaz, chyl; 15) 'aluph, bahal, 'eyl, rahad, mug; 16) 'eymatah, pachad, damah, havar (twice); 17) natah, makon, yashav, kun, miqdash; 19) yabashah; 20) nevy'ah,

toph, mecholah; 21) hanah, shy, ga'ah (twice), ramah; 24) lun; 25) tsahaq, mataq, sham (twice), sam, nasah; 26) shamah (twice), machlah, rapha'; 27) hayn, tamar.

Chapter Sixteen

1) hedah; 2) lun; 3) syr, qahal; 4) matar, devar, torah; 7) kevod; 8) lun; 9) qarav; 10) davar, midbar, panah, kavod, hanan; 11) davar; 13) selaw, kasah, tal; 14) daq, chaspas, kephor; 16) homer, gulgoleth, nephesh; 18) hadaph; 20) rum, tolah, ba'ash, qatsaph; 21) masas; 22) nasy'; 23) davar, shabaton; 28) tachat, maqom; 31) gad, tsaphychyth; 33) tsintseneth, mishmereth; 34) hedoth; 35) yashav; 36) 'eyphah.

Chapter Seventeen

1) masah, nasah; 2) ryv (twice) nasah; 3) lun, miqneh; 4) saqal; 5) nakah; 7) nasah, qerev; 11) gavar; 12) kavad, tamak, 'emunah; 13) chalash; 14) zikaron, sum, machah (twice), zeker; 15) nes; 16) kes.

Chapter Eighteen

7) shachah, nashaq, shalom; 8) saphar, tela'ah, natsal; 11) zod; 14) natsav; 15) darash; 16) davar, shaphat, torah; 17) davar; 18) naval, kaved; 19) yahats, davar; 20) zahar; 21) chayl, 'emeth, betsah, saray; 22) davar; 23) davar, hamad, shalom; 26) davar; 27) 'erets.

Chapter Nineteen

3) 'amar, nagad; 4) neser; 5) beryth, segulah; 6) kohen, goy; 8) shov; 9) hav, hanan, nagad; 10) qadash, kavas, simelah; 12) gaval, shamar, qatsah, nagah; 13) yovel; 15) kun; 16) qol, baraq, kaved, chazaq, charad; 17) natsav; 18) hashan, yarad, charad; 19) shophar, chazaq, qol; 21) haras, ra'ah, naphal; 22) parats; 23) hod; 24) haras, parats.

Chapter Twenty

1) davar, devar; 4) pesel, temunah; 5) shachah, havad, qana', paqad; 6) hasah, chesed; 7) nasa', shem, shawe', naqah; 8) zakar, shabat; 9) havad; 11) nuach, barak, qadash; 12) kavad; 13) ratsach; 14) na'aph; 15) ganav; 16) hanah; 17) chamad; 18) ra'ah, nuah; 19) nasah, yire'ah, yare'; 21) haraphel; 24) 'adamah, shelam, maqom, zakar; 25) gazah, cherev, chalal; 26) hervah.

Chapter Twenty-One

1) misphat, sum; 2) heved, havad; 3) gaph; 4) 'adony; 5) chaphshy; 6) nagash; 8) padah; 9) yadah; 10) garah; 12) muth (used twice); 13) maqom; 14) mizbeach; 19) naqah; 20) naqam; 22)

palal; 23) nephesh; 27) chaphash; 29) shamar; 30) kopher; 31) mishpat; 34) shalam.

Chapter Twenty-Two

1) shalam; 2) dam; 8) qarav; 9) devar, pehsah; 11) shevuhath; 13) hed; 17) betulah; 20) zavach, charam; 21) ger; 23) tsahaq; 24) charah, charev; 26) chaval; 27) chanun; 28) qalal; 29) bekor; 30) qodesh.

Chapter Twenty-Three

1) hed; 6) natah; 'evyon; 7) tsadaq; 8) tsadaqym; 9) nephesh, ger; 11) 'evyon; 12) naphash; 13) shamar, zakar; 14) regel, chag, mohed; 15) bekor; 17) ra'ah; 19) 'adamah; 20) mal'ak, shamar, 'adamah; 21) shamar; 24) shachah, haras, matsevah; 25) havad; 27) 'eymah; 28) tsirah; 30) nachal; 31) gevul, garash; 32) karath; 33) moqesh.

Chapter Twenty-Four

1) shachah; 2) nagash; 3) devar, davar; 4) katav, mizbeach, matsevah; 5) shelem; 6) 'agan, zaraq; 7) sepher, qara', shamah; 8) karath; 10) mahaseh, sapyr; saphar; 11) 'atsyl, chazah; 12) luach, yarah; 14) devar, bahal; 15) hanan; 16) kevod, shakan; 17) mar'eh, 'akal; 18) betok.

Chapter Twenty-Five

1) davar, 'amar; 2) terumah, nadav; 8) miqdash, betok; 9) ra'ah, tavnyth, mishkan, kely; 10) 'aron, shitah, 'amah; 11) tsaphah; 12) tabahath; 13) bad; 16) hedoth; 17) kaporeth; 18) kerub, miqshah; 20) paras; 21) hedoth; 22) yahad; 23) shulchan; 24) zer; 25) misgereth; 29) nesek; 30) paneym; 31) menorah; 32) qaneh; 39) kikar; 40) tavnyth.

Chapter Twenty-Six

1) mishkan, yeryhah, chashav; 2) midah; 4) luly; 7) hizym; 11) qeres; 14) mikseh; 15) qeresh; 17) yad; 19) 'eden; 26) beryach; 30) mishpat; 31) paroketh; 32) hamud, tsaphah; 33) badal; 36) masak.

Chapter Twenty-Seven

1) mizbeach; 2) qeren; 3) nechosheth; 4) qatsah; 6) bad; 8) navuv; 9) chatsar, qelah; 16) masak; 20) katyt, tamyd; 21) harak.

Chapter Twenty-Eight

1) qarav, kahan; 2) beged, kavod, tiph'reth; 3) ruach, qadash; 5) 'aphad; 6) chashav; 12) zikaron; 29) zikaron; 36) tsyts.

Chapter Twenty-Nine

1) davar, tamym; 2) matsoth, soleth; 3) sal; 4) rachats; 6) mitsnepheth; 7) mishchah; 9) mala' yad; 10) qarav, samak; 11) shachat; 12) shaphak; 13) qatar; 14) saraph; 15) 'ayl; 16) shachat; 18) qatar, reyach; 20) zaraq; 22) milwa'; 24) tenuphah; 25) reyach; 26) maneh; 28) choq; 30) sharath; 31) maqom; 33) kaphar, zar; 36) kipurym; 37) nagah; 38) keves; 41) reyach; 42) holath, mohed, yahad; 45) betok.

Chapter Thirty

1) qatar; 3) tsaphah; 8) qetoreth, qatar; 9) zarah; 12) ro'sh, kopher, paqad, negeph; 13) terumah; 15) nephesh; 16) havodah, zikaron; 18) nechosheth; 20) sharath; 21) choq; 23) besem; 24) qodesh; 25) raqach, mishchah; 29) qadash; 33) zar; 36) shachaq, yahad; 38) ruach, karath.

Chapter Thirty-One

3) ruach, chakmah, tevunah, dahath, mela'kah; 4) chashav, machashavah; 6) natah; 12) 'amar; 13) davar, 'oth; 14) shamar, chalal, nephesh, karath; 15) shabat, shabaton; 16) hasah, shamar; 17) naphash; luach, katav, 'etsvah.

Chapter Thirty-Two

1) bush, qahal; 2) paraq, nezem; 4) cheret, masekah; 5) chag; 6) shelem, tsachaq; 7) shachath; 8) sur; 9) qesheh; 10) nuach, charah, goy; 11) chalah; 12) rahah (twice), charon, nacham; 14) davar, nacham; 15) panah; 16) karath, katav; 17) qol (twice); 18) qol, hanah (twice); 20) saraph, tachan, zarah; 25) parah, shimtsah, qum; 27) reheh, qerov; 29) mala' yad; 32) nasa', machah, katav; 34) paqad; 35) nagaph.

Chapter Thirty-Three

1) zerah; 2) mal'ak; 4) davar, hady; 5) regah, kalah; 7) natah, baqash; 8) navat; 11) reheh, davar, sharath, mush; 12) yadah (twice), chen; 13) derek, goy; 14) panym, nuach; 16) palah; 17) dever, davar; 18) ra'ah, kavod; 19) havar, tuv, qara', YHWH, chanan, racham; 20) ra'ah, 'adam; 21) maqom, tsur; 22) neqarah, sakak; 23) sur, ra'ah (twice), 'achor.

Chapter Thirty-Four

1) pasal; 2) nakon, boqer, natsav; 4) shakam; 5) qara'; 6) rachum, chanun, chesed, 'emeth; 7)

chesed, natsar, nasa', naqah, paqad, hawon; 8) qadad, shachah; 9) chen, qerev, qesheh, salach, nachal; 10) katav, pala', qerev, yare'; 11) shamar, garash; 12) shamar, moqesh, qerev; 13) qarah, karath; 14) qana' (twice); 15) zanah, qara'; 17) masekah; 18) mohed; 19) peter; 20) padah (used thrice), bekor, reyqam; 22) chag, bekor; 23) zekur; 24) rachav, gevul, chamad, 'erets; 25) lun; 26) 'adamah; 27) katav; 28) davar; 29) qaran, davar; 31) davar; 33) masweh; 34) davar (twice).

Chapter Thirty-Five

1) qahal, hadath, dever; 3) moshav; 5) terumah, nedyv; 10) chakan; 21) ruach, nadav; 22) nuph, tenuphah; 25) chakan; 26) nasy', nasa'.

Chapter Forty

34) hanan, kavod; 35) shakan, mishkan.

+

27 March 2004