

Exod. 1:21 "because the midwives feared God, HE made them houses" (what is all this? Ans: *Pharaoh who knew not Joseph & alien a new Dyn. (Eg Dyn. & competent) 12. cpl. change*)

22. And PHARAOH charged all his people saying: Every son is to be drowned, every daughter saved alive.

(This was Nimrod's arrangement in Abraham's time: He built a special house for ~~xx~~ children to be born in, and if they were girls they received queenly endowment from the King

[The motifs appear in EGYPTIAN Romances: The Doomed Prince, Asenath, Two Brothers, etc. *Qed, Romulus*]

Exod. 2:1.2. Moses hidden by his mother for three months

(So also Abraham, Horus, Zeus, Cyrus, *R. + Remus, Jesus in Eg, Amittai*)

3. He is put into an ARK and launched upon the waters.

A tebath of Gomer-wood, caulked with asphalt

4. While the baby's Sister kept watch

(The Infant Horus in the marshes of CHEMMIS with the two women

5. The daughter of Pharaoh bathes in the Nile with her miadens

(Westcar = they are all Hathors; 2 BROTHERS finding the child Horus

6. The baby cries at the psychoogical moment

7. His sister shows up and offers to find a Heb. nurse (wet-nurse) *Nephthys*

- 8-9. NOT because she wanted the child, but because "she had compassion on him" 6.

10. Only much later is the child brought to the princess,

and ~~he~~ she adopts him, names him Moses, an Eg. name given a pop. etymol.: (cf. Copt. mo-oudje, "water-saved" Heb. masha, to draw out.

- 11ff. MOSES always knew he was a Hebrew?

14. The Hebs. are not impressed: Who made thee a prince & judge over us?

What WAS his office? Not a RP'T

Eg. swarmed with overseers,

15. Of course Pharaoh knew where his daughter's adopted child came from and who the nurse was. He was prejudiced against Israelites but princesses had considerable independence.

Moses exactly like Sinuhe, flees from the court to Midian and needs water.

16. Again romance buds at the well as with Isaac and Jacob. *7 Hathors*  
The PRIEST of Midian's SEVEN daughters drawing water smacks of ritual.

(Like the ~~xxx~~ Hopi women Wlapi & Hotevilla. *Ethi & Erit*)

17. The shepherds drive them away: the familiar quarrel at the well or spring (Ammon, Abraham's servants vs. Ambimelech's

18. The girls report him early (Rebecca & RACHAEL) *DS*  
they tell how an EGYPTIAN helped them. Moses WAS an Egyptia n.

20. Now the sociable EPIC touches: hospitality for the noble guest

21. who marries Zipporah,

22. And begets Ger-shom--another Volksetypomogie, "I lived there".

IT is JERASH with a B.M. desert ending.

Exod. 2:23. When Pharaoh died things got even worse for the Hebrews

23-25. God decides that the Hebrews have about suffered enough, because they sigh, and cry, "and their cry came up to him..."

God will surely hear the sighs and cries of those in bondage, though others "allow the poor and the sick, the afflicted and the needy to pass by them and notice them not..." It is an old story, repeated on our day.

Exod. 3:1 Like all the patriarchs Moses at some time tends sheep.

"after (akhar) the midbar (on the edge of the desert, and he went to the Mt. of God--to HOREB (Land Desolation)--a place where humans do not go (Awatobi) <sup>Ex. 16:1</sup>

"And the angel of ~~the~~ Jahweh appeared; to him in a blaze (Labba) of fire in the midst of THE thorn-bush (s'neh)...\* the bush was bo'er= burning up with fire, yet the bush did not shriveled (ubal) consumed

3. And Moses said, "Let's turn aside here so I can see this remarkable (great) sight: Why the thorn-bush is not burned up."

4. And Jehovah saw that he had turned aside to see,; and Elohim called upon him from the midst of the thorn-bush & said, Moses, Moses (Abr.) & he said, here I am."

5. "...don't take another step nearer (h'alom), take off your shoes" this is holy ground.

(There are places more significant than other places; the temenos where intrusion is punishable by death The line between the Court of the Gentiles & the outer court Places have a "sheng fui"

6. The God of Abr., Isaac & Jac. Moses covers his face--before what, the bush? He was afraid to look upon what was there

7. Aware of what is going on in Egypt--having seen & heard all

8. I have COME DOWN to free them from the hand of Egypt, and bring them up from that land to a good land and a vast one (broad), to a land oozing milk & honey"

(Not to a corner of Palestine, but to all of Canaan: that occupied by Hittites, Amorites, Perizzites, Hivites, and Jebusites

10. I'm sending you to Pharaoh to arrange things.

11. ME? En.

12. Don't worry--I will be with you.

And this is ~~the~~ what will confirm (indicate, announce, the OTH, sign--the proof to the world thereafter" and OTH is something that makes proclamation to the world: Lit.: "And this will be YOUR proof [to the world that it is ~~the~~ who sent thee: As you are leading the people from Egypt, ye shall serve HA-ELOHIM upon this mountain.

13. But when I come to my own people, who shall I say sent me? What name shall I give?

14. And ELOHIM said to Moses, "I am who I am" (asher)

LXX. Ego eimi ho on"--I am the one who is" Simply say to them "One who really is sent me to you" (Never mind about the name!

[God's refusal to tell his real name. (Re, etc.

Without a name, how can we call on him? But if we have his ultimate name, it is THAT to which we will appeal, and a word will become a fetiche: Allah

Exod. 3:14. We still call upon God in that manner. We have a particular God in mind, and yet we know that the word can signify any god--it is the God we are THINKING of to whom we pray.

~~Here it is specified as the God of Abraham, Isaac and Jacob to identify him in our minds, "for there are Lords many and Gods many..."~~

"SAY TO THE CHILDREN OF ISRAEL EHYEH (I am, I shall be) sent me to you."

15. To be more specific, tell them, "Jehovah, the Elohim of Abraham, the Elohe of Isaac and the Elohe of Jacob. THIS IS MY NAME le'olam on the earth (for the age of this world--Grimm ) and this is my reminding (by which I shall be called to mind) from one generation to the next (le'dor dor = in this TEMPORAL world).

[The word ALL does not occur--all the generations of THIS world?]

LXX. "This is my name for the AEON (aionion) and a reminder from one generation to the next"

16. Go assemble the elders & tell them I have APPEARED to you, the God of Abr. Is. & Jac., and am pf. aware of everything that is happening in Eg.

17. I am going to bring them out of that into the great land

18. They will listen to you, and then you and the elders will go to Pharaoh and tell him 'Jehovah the Elohe of the Hebrews has summoned us (so also LXX), so now we must take a road of three days into the midbar to sacrifice to Jehovah ; our Elohim.

19. I know he will refuse & hold you back by force.

20. But I will stretch out my hand and show Egypt a few things--after that he WILL let you go.

22-22. Spilling the Egyptians: Collecting back pay.

Is this ethical? wenitstseltem: how is it pointed--means to escape from; m in the Hiph. it means to strip, but also to disengage from, cut relations with.

4:1. But God did not appear to THEM--why should they believe him?

2. The rod becomes a serpent as proof.

[Cf. the Bab. proof of godhead--to make a piece of cloth appear and disappear

5-8. The sign of the leprous hand. Moses' rod: for smite & heal

[n.b. the people do not ASK for these signs; They are not given on DEMAND.

So the B.M.--nobody was asking for it--they hated it! of Mary & Gabriel

9- Water poured out by Moses on the land will become blood--another sign.

10. Moses (like En.) is slow of speech

11-12. God: I will take care of that!

13. Moses: Can't you for my sake just send SOMEBODY--anybody you please?

[Cf. Zechariah's doubt; Mary's doubt. Sarah & Enoch, Lad]

14. God is displeased: Aaron will come to meet you; you will tell him what to say--

15. "and I will be with thy mouth and with his mouth and I will show the two of you what you are to do." Enoch

16. He will be your mouth and God shall speak to him through you.

17. Don't forget your rod!

18. Moses gets Jethro's permission to go to Egypt (Just like Is. and Jac. he is a vassal of his father-in-law)

19. There were a lot of men out to get Moses in Eg.--it was a dangerous time.

21. In spite of the wonders bef. Pharaoh, "I will harden his heart, that he shall NOT LET THE PEOPLE GO."

[Cf. Mor. 8:8 "yea, great and marvellous is the destruction of my people, the Nes., and behold, it is THE HAND OF THE LORD which hath done it."

Review An unfolding, They simply → 2nd Isr! 4m (not 5m).  
Exod. 14. JOEHOVAH, ELOHIM, Who Is, I AM. who comes to live.

3:1. First the ANGEL of Jahweh  
in the burning bush

4. Jehovah sees that he has turned aside.  
Elohim calls upon him from the BUSH

5. That spot of GROUND is HOLY

6. Identifies himself by epithets: he is the ELOHIM of Abr., Is. and Jac.  
Moses afraid to look.

8. I have COME DOWN to DELIVER you [He is the Savior]

12. Ye shall serve HA-ELOHIM on this Mountain.

13. What NAME shall I give them?

14. Ans.: NO name, just tell them it is I--I really exist  
Tell them "I AM" (Gk. The One who really IS) sent you.

15. Specifically, JEHOVAH who is the ELOHIM of Abr. (Is. and Jac.)

[Jehovah was Elohim to Abraham, as he is to US--we have the SAME ~~Vow~~ Covenant,  
we are the children of Abraham

Jehovah is the name he is known by on earth in this temporal world.

16. Tell the elders I have APPEARED to you  
[Not just in your heart--they would believe that

18. To Phar.?' ...we must go to sacrif. to Joehovah OUR Elohim

5:1 The people do not believe Moses

[They would believe a spiritual, abstract or mystic report. They would believe  
he had appeared to him in his heart, etc. etc.]

13. Moses wants somebody to speak FOR him

16. Aaron will be your mouth AND YOU SHALL BE HIS ELOHIM.

[Blasphemy? Moses is to Aaron as Elohim is to Jehovah.

JOEHOVAH IS ELOHIM TO US--they are the same.

Any member of the Godhead can speak for the godhead

(3 Ne. 19; Jn. 14-17)

Jehovah is Elohim in the same sense that Aaron is Moses:

"Who hath seen me hath seen the Father..."

EXOD. 4:22. More equations: "Israel is my SON, my firstborn → *Shababo*  
[Jacob was Israel, younger than Esau, etc. what does he mean? Jac. was dead and buried--how could Phar. hold him back? / *Son do in Father*  
23. If you don't let him go to serve me, I will slay THY son, THY first-born.  
[In a more literal sense]

24-26. (Another one of those enigmatic stories, an intrusion into the text, for which we do not know the details

21. It was on the way to Eg.: flash-back. "Before you go down into Egypt..."

24. "And it was on the way, at a hotel, that ~~the~~ Jehovah met him and required (y<sup>e</sup>baqesh) his life (the taking of his life) / *Moses, son of (Jacob) / Son of Mos & a with Abr.*

Completely baffling? It is the ARRESTED SACRIFICE, as in the case of Abr. in HIS dealing with Pharaoh! Fac.I.

Moses must make an ~~atonement~~ atonement--but a SUBSTITUTE is provided, by the woman, *Sarah = Hagar = Zipporah Rebecca Rachel* } *2-10 sons & 6 hus- bands & Sons*

25. Z:ipporah (the rescuing bird), who takes a flint knife (Tzor  
(The instrument of sacrif. in the case of Abr. and Adam  
and sheds Moses's SON's blood, in a TOKEN sacrifice,  
which leaves a permanet mark--the mark of circumcision, which since the  
time of Abraham had been the mark of those who entered the Covenant--  
the proof of an arrested sacrifice.

"...she cast it at his feet..."

[Anciently it was given a formal burial--to show that the child has ritually died... ["cast"=tagga="place" --even reverently

"And said, (I do this) BECAUSE KHAT AN DAMIM ATTAH LI:"

KHATAN: = a token of exchange, vb. "to form a mutual affinity..."  
blood-spouse, bridegroom → *a u. contract*

DAMIM, why in the PLURAL?

Attah= Abraham or the child?

It means that they have exchanged a token of sacrifice,  
as in the case of Isaac, a simpiltude of the Sacrifice of the SON.

LXX: "Let this be the blood of the circumcision of my child."

It is a symbol of sacrifice. As Abr. & Isaac; sacrific. & arrested, & Zipporah made Isaac's. (Rabbi's resist, in Rachel's 2 mangled verses.

26. (Her tone sounds contemptuous in the KJV, but it has nothing to do with that. Here she explains: . KJ: "HE let him go.?" Who? It is IMPERSONAL.

wa-yyaref (NOT conversive!)= (araf, to tie a knot, rafa=heal,

LXX "And (she) departed from him, because she said, 'Let this be the blood of the circumcision of my babe'".

faint, desist from, conclude, finalize

"They concluded the business with the formal words, You have exchanged blood with me..."

27. Aaron was then commanded to go and meet MOSES on the Mt. in the Midbar. They met on the M.t ha-Elohim and embraced (nashaq= to bend the arm, embrace, kiss)

28. On the Holy Mt. MOSES teaches all the ordiances to Aaron: "And MOSES showed to Aaron all the things of Jehovah who had commissioned (shakhlo) him. and all the TOKENS (othoth which he had commnded him."

29. Moses and Aaron go and summon all the Elders of Israel.

30. And Aaron told all the d<sup>e</sup>barim which Jehovah had spo-ken (or done) to Moses, and he perfoemred the signs and tokens for the eyes of the people

Exod. 4:30. "And Aaaron told all the things that God had told to Moses, and performed the symbols (tokens--othoth) for the eyes of the people."

[He is not just preaching to them--he is instructing them in "things"]

4:31. And the people believed it and obeyed (hearkened). because God had visited the Children of Israel and had seen their misery, and they bowed down and worshipped.

Exod. 5:1 Thereafter Moses and Aaron went to consult Pharaoh: Thus saith Jeohvah Eolhim of Israel: Let my people go so that can celebrate my HAG in the midhbar.

→ V separate, remove, meditate

2. Phar: Who is Yahweh [Showing it was a proper name: he would not hve asked simply who is God, without specifying]

that I should listen to HIS voice?, to release Israel

I don't know any Yahweh, and what is more (gam) I am NOT going to let them go!

→ he knew Elohim

→ on talking

3. And they said (Mos. and Aaron) Elohe of the Hebrews has met with (come upon) us: let us please (nah) go the distance (road) of three days in the midhbar

and sacrific e to Jehovah our God,

lest he afflict (lit. meet with) us on the road or in the wilderness (Hereb--

Horeb, Land Desolation)

A lesson in Management: Phar. - Production!

4. Phar. "That will keep the people away from their proper activities--

(You are desecrating the work ethic--back to your burdens° (sabbal is a porter).

[SO the ~~xxx~~ Scottish miner-owners about the children...

5. THE SAME DAY Phar. ordered the nog<sup>e</sup>sim (expediters, pushers, drivers) of the people and the police (shoterim) to break up the strike, saying:

7. "Stop giving the straw for their brick-making"

[GIVING it to them--spoiling their characters; an outright govt. handout!]

Let them go collect the straw for themselves.

[This was not an act of cruelty in his eyes, but of efficiency, can be paralleled by thousands of instances in the daily operations of buisness. Adding the straw-gathering operation to their duties would both save expenses and keep them out of mischief

8. Let us also step up production 300% increasing the daily quota (LXX)

They get these ideas about going out in the country to worship their God, etc. simply from not being given enough to do.

9. Just given them enought to keep them busy and they will stop all this nonsnense!

Lit. "Increase the workload on the men and they will bee too busy to think up subversive tricks (~~yixxix~~ yish'u; b-dvare-sheqer)

(This was not considered cruelty or injustice--it has been standard business philosophy throughout modern times--pay as little as you can for as much as you can get.

Grandpa N. You get vast concessions of timberland under the Homestead Act: the men sign up for the 500 acre tracts and then deed it over to you in return for steady employment.

You hire them for a ten or twelvel-hour day at a dollar an hour if possible.

You charge them ~~xxxx~~ room and board for sleeping in you bunk-houses and

eating in your mess-hall. You surround the whole complex with a high wire fence. Youj operate a company store on the grounds--no other store within miles, and allow them to charge as much as they want. And so you see to it that when the season is over not a man leaves that compound with a dollar

in his pocket. You have got every cent back, plus the vast lumber profits.

He got into real trouble with other mining and lumber men for his too liberal policies with labor.

*Choice: Took a "Cap" of Accept / Love & Obed, & Career*

Exod. 6:1. [The time has come] ~~Moses~~ Yahweh to Moses: NOW you will see (what this is all about) what I am going to do to Pharaoh, *The trouble & Pharaoh saw* because I am going to release them with a powerful hand, *Admonitions* with a mighty hand I will bring them out of his land. *Altogether & a mystique*

2. Elohim makes the first thing clear to Moses: I AM JEHOVAH.

(The Law of God, the Law of Obedience must be established before anything follows; it is the essential condition of the whole scenario, making it different from any other history)

3. And I APPEARED to Abr., & to Is. and to Jac. as (in) El-shaddai and by my name JEHOVAH I was not known to them. *Elohim*

(Why not? If they were the same, why this distinction?)

Why should he go under any other name than El?

Different name denote a) different functions, b) different offices

4. Also I established my covenant with them, to give them the Land of Canaan, the land of their SOJOURN in which they (formerly) lived.

5. Also I have heard the cry of the Children of Israel, reduced to servitude by the Egyptians, and I remember my covenant.

6. He will deliver them from their load "with an arm stretched out" and with great shefatim

[shefet = discrimination, evaluation, evening accounts, SETTLEMENT  
"outstretched arm" = INTERVENTION.]

God holds back until the time is ripe, the cup is full he seems to be "hiding". Until the cup of iniquity is full, Then he intervenes openly and visibly, he "bares his holy arm in the eyes of all the nations"

D.C. 1:14 "And the arm of the Lord shall be revealed..."

*re-punctuated - sense of Showdown*

7. He intervenes to SAVE as well as to strike. Without the REMNANT all would be lost. He is going to separate some; reorganize them, give them a special calling, recalling them to the Law of God and the Law of Obedience: "I will TAKE you (laqah) for myself as a people..."

[What an honor, what a privilege, what a responsibility!]

(and I will take over completely) I will take the place of any other gods you might have had, lit. "I will be to you for Elohim, and you will KNOW that I am Jehovah ~~Elohim~~ YOUR Elohim

[This is the sense in which Jehovah is Elohim. Not necessarily the only one!]

"And I will cause you to come out from under the burdens (obligations) of Egypt."

(If we are to enter into covenants with God we must DISENGAGE from the world. This as B.Y. often noted, the LDS have been reluctant to do)

Israel was "in Egypt but not of Egypt"--an intolerable situation God does not require his people to come OUT of the world without supplying a better place for them to move into. If they have enough faith in him to make the move, it will be to their advantage, as all our ancestors found out. 1 Ne.17:38. "And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes."

8. HE is allowing them to take over the land promised to Abr. Is. and Jac. as an inheritance. And now he is leading them into it. I am Jehovah.

9. This was Moses's message. But they found it TOO GOOD TO BE TRUE.

"Moses told it exactly so to the Israelites, but they wouldn't listen in their exhausted (lit. out of breath) and overworked condition."

Thodigat son, 11:2014

Exod. 6:7. ✓ intervenes / save Is. 2 extinction: Salon 14:8 deliver  
N P → a. Cor. 6

12: 1 ff & 11. Yr. 2 j = hold → ). lamb & cherish / 2ND

11. & Passover: 2). jny: 2. Pesach = rescue 13, 21 ff

14. A Hag, a Cor, an ord., a law 1 yr. 2) /

13: 8, sites - (see 9. Signs & Tokens: 2); <sup>brow</sup> Feys, mouth 16.

13: 13. (1<sup>st</sup> Redeemed (a substitute = proxy

14: 16 ✓ 2) 8. 2. P. deliver 12. 2. Mt. 1 ff → } Ha- Elohim

Ex. 15 ✓ The hymn: 17 ✓ a C

8 & 19 ✓ Separates 1 ff 1 m: 2 accept 1 Cor, 12. / cross & hind

19: 17 1 ff → 16 Hrs. 5 Mt. 5 Priests - 1 ff 2 + 110s. 5 H. 1 H.

Laws / his by: 1 ff & 2) others - 1 Constant  
P.H. Officialdom interposes

1 all 2 - combin. 1) Place 2) Ord. 3) P.H.

Num. 5. All 2 sacrific, 2 bit 2 symbolic 2 our C +

8: 15 A Cor. 2) 1 ff of one's own blood under a substitute  
redeems 2).

2 Cor. 1 end, 1 Plan. Salon. & Same!  
1 Center 2 C.

Num. 8: 12 1 Levites → 2. Atonement for quality & serve.

8: 14 " 1 Levites shall be mine God claims 1) down  
2) 1 2.



Exod. 6:10-11. The Lord orders MOses to go back and TELL Pharaoh to let them go.

12. If I could not persuade the Children of Is., how far will I get with Pharaoh. He is 'ar1 sh<sup>e</sup>phataim<sup>+</sup> of uncircumcised lips *ie. I understand the idiom of Israel.*  
LXX Ego de ALOGOS eimi. "I do not have the gift of speech," "I am slow of speech"
13. SO the Lord included Aaron in his instructions: both of them were to deliver his mandate to both Pharaoh and the Children of Israel: they MUST leave Eg.
14. Another catalogue of the tribes
23. Eleazar son of Aaron begot Phinehas = Pin<sup>e</sup>khazx (Pincus), Eg. pa-nehas, the Ethiopian or Nubian, negro one of the heads of the Levites
- 26-30. SUMmary of the situation.

Yahweh

Exod. 7:1. /God to Moses: "BEHOLD I HAVE PLACED THEE (an) ELOHIM TO PHARAOH AND AARON THY BROTHER SHALL BE THY PROPHET" (Ident. in LXX)  
*Eg. Yahweh by g. the Transmitter Karnak! Mose*  
*Elch: Jeh: Mos: Aaron: Pharaoh Jeh: Is: "I am your Elohim."*

[Was MOses God? Was Aaron HIS prophet?

Yahewh himself as AN ELOHIM to the Children of Israel

- 7:2 YOU utter everything I command you to, and your brother Aaron will tell it to Pharaoh; and HE will release the Sons of Israel from his land."
3. But I will harden the heart of Pharaoh, and increase by signs (othai) and moftai = a thing openly and marvellously display--he is going to make bare his ARM
4. Pharaoh will not listen to you, but I will place my hand in Egypt and cause my hosts, my people the Children Of Israel to come out of the land of Egypt with great reckonings (judgements)
5. And they shall know, Egypt (same as name of the land--the TWO Egypts) that I am Jeohvah by the strethich out of my hand upon Egypt, and brining out the Children of Is. from their midst.  
[Did they ever learn THSEIR lesson?
6. And Moses and Aaaron did EXACTLY as the Lord told them.
7. Mos. was 80. Aaron 83.

8-13. The battle of the Magicians

a set theme in the Abr., Moses, ELijah lit. 1001 Nights, etc., *Setne, Isis & Osiris*  
The 7 Serpents \*\*\* An Eg. theme of the CONquest, PT.  
Westcar

- 14-25. Am The Waters turn to Blodd.  
An annual Eg. rite? \*\*\*Abr. in Eg.

23. Bhaaraoh remained unmoved; his answer was to shut himself up at home  
"Pharaoh turned his back and went into his house and didn't even give at another thought"

[An interesting reaction of resonsible rulers when things are going

*Exodus 7:16-17 The Plagues of Egypt (Exodus 7:16-17, 8:1-10, 9:1-12, 10:1-13, 12:1-13)*  
very bad--it is Ate, a sort of wilful paraisis; stubborn refusal to yield, which is possible only by ignoring the problem: the BOurbons

Nacholas II

M. Thatcher

Geo. III -

Hitler

*Messenger: Evil e.g. in Ant. & Clao*

Bad news is not acceptable: "tell us smooth things..."

There is nothing wrong with America.

Exod. 8:23. It cannot be in Egypt, we must go at least three days' journey into the midbar to sacrifice to our God as HE commands it (Law of Obed.)

24. Phar.: All right;. I will let you go and sacrifice to JEHOVAH YOUR GOD IN THE DESERT. But don't go too far! Also, put in a word for me. *Not a S guy.*  
*He feeds the work force,*

25. Good enough. I'll do that--and get rid of your flies.

ONLY this time--no more tricks when you let them go to asacrifice!

26. So MOSES went out and appealed ('atar = burn incense) to the Lord for Pharaoh.

27. And Joehovah did as MOSES asked and turned aside the swarms entirely.

28. But once again Pharaoh asserted himself (lit. y<sup>e</sup>kabedh eth libbo, i.e. made his heart big, important, glorious, priseumptuous).

and would not release the people. *Typ. corporate behavior; w/ Co. a game v outwitting, outlasting, bluffing, maneuvering*

Exod. 9:

1. Mos. <sup>is</sup> sent back again acting for JEHOVAH THE GOD OF THE HEBREWS.

2. If you keep this up and go on cracking down on them (makh<sup>a</sup>ziq bam)

3. THERE WILL BE A MURRAIN ON EVERY KIND OF CATTLE AND SHEEP.

4. With the Israelite cattle immune.

5. This time a definite TIME LIMIT is set. An ultimatum: One Day to act.

6-7. IT happens, but the effect is to make Pharaoh MORE stubborn.

8. SO the next day all the Eg. cattle died.

But none of the Israelite cattle died, so Phar's heart was puffed up and he did NOT let them go.

8. Air-pollution, one of the worst plagues of Eg.

Fill the air with fly-ash from the furnaces

(Which is what Geneva steel, the nation's No.1 polluter, feeds us)

Mos and Aaron throw fistfuls of piakh = fine dust, puch of the kivshan = minus, culina, kiln, for lime-burning or smelting (We have both on the Wasatch Front, and No. Egypt near Sinai was full of them.

"And let MOSES sow it in the sky...

*Nordenskjold*

[Cloudseeding: every drop of rain or snow has a solid particle]

The Plagues of Eg. have been associated with natural catastrophes: this may well have been volcanic dust from Thera (?) *St. Helens* us.

Later Israel camps beneath what is frankly described as an active volcano in Arabia *Dark meteoric dust counter aerosols!*

9. And there will be (something) like the finest powder over the whole length of Egypt, and upon man and beast it will be like shekhin [Ar. shakhna = heat, inflammation, any kind of bad skin irritation, burning sore, carbunkle breaking out [poreakh = sprout, blossom

aba'bu'oth (Aram. ba'ba' = to boil, hence bursting out like boils.

10. Mos. and Aaron follow instructions with dire results.

11. The Magicians are too laid up with sores to compete.

12. Pharaoh stubborn as ever, or moreso.

13. Another early morning appeal for Jehovah the God of the Hebrews

14-21. What this is all about: It all has MEANING.

"Now THIS time there is going to be a culmination of all my plagues upon your heart" and on all your people,

To make it clear that this is not just chance; this is beyond the normal course of nature, this is a special kind of power: "There is nothing like me else on the earth..."

✓ 4/night /harden Pharaoh's heart. ... or a class an arrangement which you know like = 2 balk + refuse to do? By an act or stubborn & resentful & right? vs. JST. in Pharaoh's hardened heart. But why? made? ... either 9. or 10. Amos / Pharaoh's reac

Exod. 9: 15. Pestilence is going to remove your entire nation from the earth

(It has happened--Lou Lan & Lop Nor Basin, A. Stein

16. The world had long been in darkness, Pharaoh, its greatest monarch, was now to introduce a new element into world history.

Formerly he was as high as one could go in looking for the governance of <sup>Tika</sup> the earth: If Pharaoh failed, all nature failed (\*\*Misgivings in ABR. in EG.

"Ulam (firm binding, overarching) ba'abhur (in the inescapable development of the plot) this is what I have appointed for thee; that in the course of things you will be the means of showing forth my power, for the express purpose of ~~demonstrating~~ (sapper, to tell a story) proclaiming my name in all the earth."

[This is not provincial history, but the beginning of a world unfolding

17. You persist in putting yourself above my people, not letting them go.

[Cf. "lest these secret combinations get above you..." (the root is ladder)

18. TOMORROW THE HAIL

[Does not require a cold climate but only cumulo-nimbus <sup>clouds</sup>

All the plagues fit together. \*\*\* Kitchen, <sup>Yahuda</sup>\*

19. God plays fair with them: those EGYPTIANS who have faith in his word can save themselves by getting everything under roofs

20. There were EGYPTIANS WHO FEARED THE WORD OF THE LORD (Jehovah) <sup>already</sup>

21. Others did not and took no pains

22. Moses brings the hail:

23. It WAS a cumulo nimbus, with thunder and fire running along the ground

24. Fire was mingled with the hail.

25. Cattle, crops, all vegetation wiped out; trees stripped

26. No hail in Gosehn

27. This breaks Pharaoh's resistance: he even confesses that his punishment is just, I have sinned THIS TIME, I and my people are wicked (resha'im)

[What head of state will admit that today? We have done no wrong--

we meant well, we only did what everybody else was doing, we did it

for the good of the nation, we all make mistakes but we did not wrong;

we did what we thought was best, etc. etc.

28. Tell the Lord to stop the noise and you can leave, now. (<sup>Roaring & hail & thunder</sup>)

29. ~~Exodus~~ Mos. : I will do that as soon as I am clear of the city

Now you know that the earth is Jehovah's.

30. (Why must he be clear of the city?) I know you people too well--you won't give in yet to the Lord!

32. All that was sown was wheat and rye, which were still in the ground.

33. Moses stops the storm.

34. When everything was quiet Pharaoh and his assistants acted as if it had never happen [As we do after every world War--until the last.

As soon as the sun comes out--PLAY BALL!

35. So just as the Lord had said, Pharaoh was more determined than ever.

→ "Stirring below a meg. side"

Exod. 10:1. God delib. "hardens" Phar's heart in order to set my signs in his vicinity.

2. and that you might recount in the ears of your son and ~~their sons~~ your son's sons....proving who is the Lord, Jehovah.

3. Another visit to Pharaoh: this time it is to be locusts (TAHARQA INSCR. The Dr years bring the locusts; the low Nile the rats and the mud-worms

4-6. This time we KNOW that the picture is not exaggerated: such locust plagues have been recorded and photographed in African on our own day.

Exod. 10:7. Pharaoh's servants now beg him to listen to Moses

8. So he calls Moses and Aaron back and tells them: Go have your festival, but who is going to stay behind?

9. Ans.: We ALL must go ki HAG YAHWEH LANU.

[They did NOT invent the Hag to celebrate the escape *etiological*  
*Sacrif. rites - Similitude, celeb. v. atonement - Gosh*

10. Phar.: O.K. But I promise you trouble: "Look out, for mischief (ra'ah) lies ahead of you.

11. But don't think you have won (Lit. "But don't go forth as g<sup>e</sup>barim= big shots Go ahead and serve that Jehovah, since that is what you want. *Offended pride* And they were DRIVEN OUT of the presence of Pharaoh." (Not in favor) *cast a loser*

12. Moses stretches for his hand

13. and the locusts arrive on an East Wind

15. Everything is ~~xxx~~ black with them; nothing green remains.

16. Again Pharaoh sees the light and sends post-haste for Moses

16-17 He confesses and apologizes: "Just this once more..." *\* Repentance*

19. A strong West winds dumps them into the Red Sea.

20. Phasr. changes his mind.

21ff. The PLAGUE OF DARKNESS. *1st indic. v. volcanic or J. - Meditn, Sinai, Arabia  
→ St. Thera = Santorini*

24. Phar." Go--but leave your flocks and your herds behind. You make take the children *cattle*

25. Mos.: No deal. Our callte go with us for sacrifice.

27. Pharaoh: IN that case you can't go!

28. But YOU can get out--and don't let me see your face again!

29. Moses: Nothing would please me better: I never WILL see your face again! [The wicked often prophesies his own doom, e.g. Oedipus in detail]

Exod. 11. (a very short chapter--10 verses). The ULTIMATE PLAGUE:.

1. The Ld. to Moses: Yet ONE MORE smiting, and after that Pharaoh WILL let you go!

2. Tell it in the ears of the people and they will ask each one from his neighbor and each woman from her neighbor implements of silver and implements of gold.

3. And Jeh. has placed favor of the People in the eyes of Egypt, *He had L. in Eg. m* also the man Moses is very great in the land of Egypt in the eyes of the servants of Pharaoh & in the eyes of the people.

4. Mose: Thus Jeh. hath said: About the middle of the night I am going forth in the midst of the Egyptians.

5. All the first born of Eg. will die, FROM PHAR WHO SITS ON THE THRONE TO THE FIRST BORN OF THE MAID AT THE METATE. [this is an Eg. expression. Eloq. *Passover*

6. A record mourning

7. *Phar's own court will beg them to go! Egs. fair warning. No, no, Jews, untame*

8. After delivering this message Mos. leaves the palace in a rage

9. Assured by God that Phar. is NOT going to yield.

10. *night) Phar. X*

Exod. 12:1f. This new beginning is to mark the great NEW YEAR

*Passover*

3-4. Every household must have a lamb.

4. Houses can get together on it if they are small ~~HOUSEHOLD~~ TEACHING [cf. FAMILY NIGHT]

# Pesach

Exod. 12: 5=6. A perfect lamb. Kept by itself for 2 weeks= until the 2nd wk. of THIS  
(Raised as a pet? That makes the sacrifice more moving No.  
"You shall have it as a MISHMERETH.." [Shamar= keep, guard, cherish =shamad]  
And then slaughter it...all being present, in the evening. *pathos*

7. TAKE THE BLOOD, some of it, and put it on the two m<sup>e</sup>ZUZOTH  
and on the mashqoph = lintel of each house in which it is to be eaten.  
[THE BLOOD IS THE GATE, THE WAY to the feast Cf. Waipit]
8. And you shall eat the meat in that night [a sad feast] what has been roasted  
in fire  
and mas<sup>h</sup>os upon bitter things you shall eat  
[It matches the bitter cup ✓ Passover]
9. Under no circumstances are you to eat of it (raw) or boiled, but only  
roasted in the fire  
[Boiling is cooking, not sacrificing] *all sacrif. entailed burning = Isaac*  
the head upon the legs and upon what is nearest
10. And you shall leave nothing of it over till morning,  
but burn any leftovers with fire by morning. *perishable earthly, no more.*  
[The mortal body of the Lord was completely transferred, nothing re-  
mained of it in the tomb--He is NOT here, he is risen!  
Why seek ye the living among the dead?

11. And this is how ye shall eat it: With your loins girt [in the NE, cinched up,  
ready to go; at the usual meal you relax--*mabsut*--and let out the belt[,  
you shall have your SHOES on your feet = *release! w. Parlow*]  
[Whenever you enter a house socially you remove shoes and relax],  
and with your staves in your hands [No long walk without the stick]

And you shall eat it with khippazon = in a great hurry, all set to leave  
[khaphaz = to spring to your feet, jump up in alarm, get out of a place  
in a hurry]

For this is the PESACH for Jehovah

These are the circumstances under which we may be redeemed. That we disengage  
from the world in a state of sorrow and repentance *without* *delay*

While they are in this fearful passage, what is the state of the World?

12. In that same night I will pass over the Land of Egypt and smite all the  
first-born. Of BEASTS as well as EMN.

[The animals pay the penalty of man's wickedness. They too are involved  
in the redemption of the world as in its destructions  
And I will make a slaughter of all the clohims of Egypt.

[A stock situation in Eg., e.g. the Sieg ueber Seth, when Seth enters  
the sanctuaries and lays everything waste]

13. You shall take the BLOOD as a TOKEN ON THE HOUSES IN WHICH YOU LIVE ARE  
And I will SEE THE BLOOD and I will PASS OVER YOU and you will not have  
the plague to afflict you when I smite the Land of Egypt. *fulfilled now*  
*Token sacrif*

14. And this day shall be for you a reminder (day of remembrance), to celebrate  
it with a HAG to Jehovah, for your generations (to come)  
~~and external COVENANT you shall celebrate~~  
a law (by covenant, by ordinance) eternal you shall celebrate it.

11.34.  
Exod. 12:15. Seven days MATZOS shall ye eat.

Likewise in the first day you shall remove (shavat= put aside) sh<sup>e</sup>ur = leaven or she-ar, remainder= everything else) from your houses

[Sh<sup>e</sup>ur is what has been left over and spoils.

Leaven is zymotic, ferment, the corruption of the flesh; *also takes time, Matzos: Camp-fire m.*

The Passover shall not see anything that knows corruption.

for whoever eats khamets = hamid, vinegar, <sup>cider</sup> anything sour or <sup>spoiled</sup> spoiling, hence sour-bread, yeast, that soul will be cut off from Israel, from the first day to the seventh day.

[This is the week of the Ld. when all perishable things shall be done away]

12:16. And on the first day a holy calling together of Jehovah, as on the 7th day also. On them ~~was~~. NO WORK shall be done, except for what one needs to eat for everybody--only that will be allowed. *7-18 = as = men.*

[A holi-day is a holy-day in which ordianry work must not be done; in some religions such as Judaism and esp. Xty. (the Letters from Heaven make this the great and abiding sin for which the Xtn. world is constantly being punished) to ;work on that day is a great sin. It is a holy time set apart to point our minds to special things.

How easily [yesterday] a trick of public relations converted that sin of desecrating our principal national holiday by business as usual into a virtuous act, when all the stores announced that they were staying open for the purpose of benefitting the nation with their Patriotic Sales!]

17. And not just this time: Ye shall retain the matzos for on this very day I brought your hosts out of Egypt; and ye shall keep observance of this day prscribed by ordinance (cov., law) throughout your generations forever.
18. From the evening of the 14th to the eve of the 21st day of the month.
19. ANYond eating leavened bread at that time will be cut off from the people.
20. NO leaven anywhere you live.
21. Then MOses called all the elders together & said, mishku = take your choice, DRAW your supplies (draw lots?) and take a sheep for each of your families and kill the Pesach.
22. Take bunches of hyssop & dip them in blood and strike the lintel & sides of the door...and let no one stir out of the door of his house until morning. *(THE BLOOD IS A BARRIER / Sts. - exempt or immune.*
23. For when the Lord passes dthru & sees the blood he will pass by (PESACH) and not allow the destroyer (mashkhit) to enter the door to smite

25. This practice is to be ;observed after they reach the prämised land
26. If your children ask , What does this business mean? Say:
27. it is for the Passover in Egypt.  
So the people yiqqod (naqad = to specify bky markings, make a sign or token, Ar. naqada) and bowed in worship  
LXX kai kypsas ho laos presekynesen *final & finding* *Cov.*  
KJ the people bowed the head (As a sign of accepting the commandment)=
28. they went and did exactly as Mos. and Aaron told them--they accepted.

29. IN the middle of he night all the Egytian first-born were smitten as told.
30. What a night for the Egyptains!
31. ~~First thing in the morning~~ While it was still night Pharaoh sent to (for?) Moses & AARON : "Get up and get out of my country, ALL of you, and worship your God as you said. 32. Including all your cattle--get out of here-- But GIVE A BLESSING TO ME TOO! (No longer arrogance--a cry of distress)
33. And the Egyptians could not get them out fast enough, For they said "We will all be dead if this goes on!"

In ISrael the PURPOSE OF THE TEMPLE IS SACRIFICE,

the periodic festivals and ceremonies are all sacrificial gatherings

The OBJECT was ATONEMENT

IT was at a place of CONSECRATION, the place itself consecrated,  
all being geared to the revolutions of the spheres--the real cosmos.

Hamlet has everything one could possibly ask for: great wealth and power  
as a prince, popularity, athletic prowess, he "the glass of fashion" the envy  
of the youth, has a gorgeous and adoring girl-friend,  
yet he finds life "weary, flat, stale and unprofitable," and is only kept  
from suicide by fear of what might come after.  
And the worst that might come after is--nothing!

*by how lies*

Exod. 13: 8. Intimate and personal: Show your SON that this is to remind him of the time Jehovah did a great thing for you, leading you out of Egypt.

- Hand*  
*OM*
9. Certain signs & tokens go with it: You shall have for it a sign (oth, token) in the hand--strictly a token, if a token is a "touching"), and between ~~the eyes~~ your eyes a reminder, so that the word of Jehovah may be in your mouth; for with a mighty hand Jeh. brought you out of Egypt.

[What you SEE is what you will TELL, how the HAND of God LED you...]

*Cabbala: Saw*

11. When you get there, the first-born of man & beast shall be "set apart unto the Lord, *i.e. as a sacrifice (sacrificed)*"
13. The first-born redeemed by a substitute by a lamb  
(Substitutes for an ass--THE family pet--also; *donkey*)
14. Again the redeeming = the deliverance from Egypt.
15. It was redemption from death--because while the first-born of everything in Egypt was slain, the first-born of everything in Israel was saved = "redeemed" (i.e. paid-for by a SUBSTITUTE). The principle of PROXY prevails throughout.
16. A token on the HAND, a mark between the EYES, for the HAND of deliverance.
17. THE short-cut to Canaan was the coast road thru Philistia, where they would have run into real trouble with the Greeks, thought twice about it and gone back to Egypt *Lawrence's "p. beach" reference*
18. God took ~~and sent them~~ *(yasseb)* the people by a detour (yasseb) on the road of the midbar (semi-wilderness) of the Red Sea
19. THEY TOOK THE BONES OF JOSEPH with them, as he ordered.
20. First camp at Tent-city on the edge of the midbar.
21. A strange phenomenon "And Jehovah went before their face, by day in an 'amudh 'anan la-nekhotam on the way and night in a pillar of fire to make appear to them (which way) to go by day & by night."
22. Day and night he did not take away the pillar of cloud & fire  
[The fire of volcanoes is almost always invisible by day, as the smoke is by night]

Exod. 14:

1. If God directs the itinerary.
3. They will bamboozle Pharaoh, making him think they are snafu
4. This will change his mind, & he will decide to finish them off  
(As Amasis and Ram. IX ~~was~~ Raphia, etc. ~~X~~)  
He still has to learn his lesson.
5. Phar. hears the news: They're on the run! WHY did we let them go?
6. 600 chariots (the Ramessid war machine, NOT traditionally Egyptian)
8. THEY TAKE OUT AFTER THE Hebs., the Nahrin aristocrats, in high spirits--it is going to be a pushover. *Mechanized war*
9. Blitz krieg: the Eg. whirlwind overtakes the rabble.
10. A terrifying sight--Phar. achieves complete surprise with his armored spearhead.
11. They blame MOSES: what was the big idea--this is what you were taking us away from? Could'nt we have been conveniently buried in Egypt?
12. We TOLD you to let well enough alone, but O no, you would not listen!
13. MOSES: the play is not over yet [this was Joseph's lesson to us]  
Just wait and see what Jehovah will do. You are seeing the last of the Egyptians [the Lord ALWAYS has the last word]
14. He will do the fighting for you, and you takhrishun = ~~xxx~~ lie low, tend to your own business, Ar. to be deaf, hence to be still
15. The Ld. to Moses: Now why are you asking ME what to do--you are in charge: tell the children of Israel to keep moving. *Exo. 14: 15*



Exod. 14:16. And you cause your staff to rise, and stretch out your hand over the sea and split it, and the chldren of Is. will go in the midst of the sea on dry land.

[The phenomenon of the Bitter Lakes, the winds, etc.

- the volcano is probably the explanation. Earthquakes on the coast almost always cause the sea to withdraw and then return as a Tsanumi. This is routine: volcanoes go with earthquakes, earthquakes go with Tsanumis
17. I will strengthen the hearts of the Egyptians (give them confidence)=m<sup>e</sup>khazzeq and they will go afterf themand I will magnify (myself) thru Pharaoh, and all his military might, his asrmored divisions & his cavalry.

[Phar. had a mil. force so mighty that no other nation would dare attack him. An impossible situation: no rational person would attack, but who is rational when war breaks out? What about Israel in 1948?)

18. The Egyptians will know who runs things: God is NOT always on the side of the big battallions.
19. The angels who went before the camp (heretofore it was Jehovah himself as in the Abraham stories) now took up position behind them; and the pillar was also behind them--they were on the coast & had changed directions.
20. But it was between the two hosts, so taht ~~the~~ NEITHER could attack in the night or until the setup was ready. [Israel might have attacked by night for an advantage, as well as the Egyptians, who needed light for their chariot & uavalry mancoovers
21. The going back of the sea was by a strong East wind that blew all night over the shallows & sands. SO now the water moved west & the connection between the lakes & the sea was broken for a time

22. SO Israel slip through on the exposed dry ground and for them the water was held back on either side as if by a wall it was dry in the middle, just as if somebody was keeping the water of with a dike khamah = "to bind, join, to hold, enclose, contain which is what a dike does) on either side of them.

Nothing to suggest perpendicular 200ft. walls of water quaking like jelly (de Mille's sensation)

23. Pharaoh's army took the same route, the passage between the two bodies of water--Where they could go, he could go (Suvoro's dictum) Alex Nevski - Ladoga
24. But they ran into trouble: the morning watch saw something was wrong as "the Lord looked through the pillar of fire & of the cloud"--the volcano= earthquake was intensifying Thera?
25. Wet sand in nowhere to park cars or drive cf. slow nzarrow-wheeled chariots. The Egyptians changed their minds & tried to trun back.
26. It was too late--the water started retunring. Sands o Sri Michel

[What does the stretching out of Moses' hand have to do with all this? Everything. The laws of nature are in God's hand--his understanding of them & hence his control of them, is perfect.

It is the timeng, the correlating of events that makes it clear that there not only APPEARS to be a relationship between the raising of the hand and the rising of the waters--there actually IS a connection. pot. proph. / coincidences / caus

As the nature of the characters determines abs. what course a play will take, it is immaterial WHEN the evil man makes & finds trouble and when the good person wins out--they are always losing and winning resp.

But one who knows exactly what is going to happen in the nevironment, etc. can steer any normal foollish vain person into any situation he wants to.

Such a person was Pharaoh--it was a pushover for G0d. As was Hitler, who stopped the Battle of Britain within 2 days of winning it & the Battle of Normandy which he could easily have won in a day.

*Simraculus*

(pneumatos)

Exod. 15:8 And through the breath/of your thymos the water separated  
the water epage = bring on, bring about, arrange, bring forward, provide,  
manage somehow or other) like a wall  
epage (were driven, moved about) the waves in the midst of the sea

9. The enemy said: I will pursue and seize (search and desstroy)  
I will divide th spoils to my full satisfaction (the Eg. interest in this  
was not idealogical  
I will raise my sword and my hand shall decide the issue  
(No substitute for victory)
10. Thou did send forth thy pneuma (Eg. dw = either wind or spirit; Heb. ruach  
the sea covered them (absence of srticles suggs. not Heb. but Egyptian origin)  
they sank like lead as the waters prevailed
11. Who is like unto thee among the god<sup>s</sup>, Jehovah?...praised among the holy ones  
(Eg. the akhw)....doing miracles.
12. You stretched forth your right hand (cf. Moses) and the earth ate them up.  
(Earthquake add tsanumi go together?)
13. Leading this thy people on the way in righteousness, they whom thou hast  
redeemed. SUMmoning by thy might into thy holy kataluma [kataluo =  
undo your trappings & settle down, relax for a time, sojourn overnight]  
KJ "habitation" but only in a paricular sense; that is why they ~~xx~~ use this  
particular word. ODEGESES is the other word--here we are strangers and  
pilrigms, following the WAY

*Not a problem  
but a voice dissonance  
is confirmed by  
a triumph song*

14. The nations (Gentiles) heard and were engaged  
convulsions (disaster, odines) seized inhabitants of Philistia  
(Pharaoh's army at the time was composite; the charioteers were  
Asiatics and Philistines rather than native Egyptians)

15. Then the CHeifs of Edom hastened, scampered 2  
and the leaders of the Moabites were seized with trembling 3  
and all the inhabitants of Canaan etakesan = melted & dissolved 4

*conquered & lines*

[All this in the AORIST, describing a single specific event, NOT future  
as in the KJ. It is telling what happened rather than prophesying,  
~~and~~ As ~~such~~ the special choice of words makes clear

It is describing the overthrow of Pharaoh's mixed mounted host; neither horse  
nor chariot were EGYPTIAN WEAPONS  
LET

- dead*
16. /Fear & trembling fall upon them (it does not ref. to the extermination of  
the people, but of their soldiers; not the mood and tense is changed--  
let this be a lesson to them. To whom? The survivors, of course; the Lord  
has been doing all this to show forth his Power both to Israel and the  
Gentiles--he has brought this all about with the express purpose of leaving  
an indelible impression in the memory & on the records of the race

By the greatness of thene ARM (the arm bared in heaved = physical might)  
let them be turned to stone  
until thy people pass by, Jehovah, until this thy people pass by whom thou  
hast paid for (bought the passage)

- 2. 17. 12*
17. Bring them in and plant them [all this in the IMPERATIVE, urgent supplication]  
on a mountain of thy choosing (kleronomia = election, inheritance, etc.)

Exod. 14:26. Therefore the proud person must repent and take care that he is not being set up for a fall in his blindness, stubbornness, conceit, trusting his weapons systems, his intelligence (a joke), his technology--he is running right into the sands...

27. With daylight the waters returned with a rush, & the Egyptians tried to out-run it [showing that it was NOT a perpendicular wall but a rising of the level the water caught up with them, & they remained in the middle of it--the sea had returned. Wasilla

28. "And the waters RETURNED and covered everything

29. And the Israelites went on the dry part

29. [Yahab] does NOT mean parched, etc. but land as opposed to sea: The dry land ~~was~~ we will call earth, & the waters we will call seas and for them the sea was like a dike on the right & left hand.

[Even DeMille saw that this could not have been happening at the same time as the Egyptian debacle--FIRST the Children of Is. pass through; THEN the sea rises. Some old pictures show the Israelite walking between soaring perpendicular walls of water, while right behind them the walls clash together & the Egyptians are being tossed around

30. The Egyptians were NOT ~~xxx~~ swallowed up in the deep, but drowned and SOON washed ashore, where the Israelites saw them--wreckage all over the place.

31. This put the fear of the Lord into them. Now they were willing to have faith in (ya<sup>a</sup>minu) Jehovah and in his servant Moses.

EXOD. 15:1. Thus sang Moses & the Sons of Israel this song to Jehovah as follows:

1. I will sing unto Jehovah for he has utterly passed away a horse and its rider, high in the sea
2. My huzzah (embracing) he
- 3x & a song of Jehovah and it was to me for salvation
- this is my God
- the God of my fathers & I will exalt him

LXX 13:1. Then sang Moses and the Sons of Israel this Ode to God and said: Let us sing to the Lord, for gloriously he has shown forth himself

He has cast horse & rider into the sea

2. A help and a supervisor (skeptastes

he has been to me for salvation. This is my God & I will glorify him

3. The Lord the suppressor (syntribon) of wars, Jehovah is his name

[THE LORD is his name--Lord is not a name: showing that Jehovah should be read as such]

Zugarit: Victory of Baal over the Sea *Yam M21*

~~ASATWA~~ ASATRTE: an epic common to Canaan and Egypt--the War of the great waters

4. The wagons of Phar. and the power of him he threw into the Sea; the chosen riders third in order (tristatos= standing next to the king and queen, third in rank, vizier, minister) he has submerged in the Red Sea
5. with the pontos he submerged them; they sunk into the depth like a stone.
6. Thy right hand, Jehovah, has been glorified in power, thy right hand, Lord has demolished (ethrausen) (thine) enemies.
7. and the fullness of thy glory has rubbed out the opposition

\*\*\*Overthrow of Apep. \*\*\*Victory over Seth

The EG. victory hymns reverse the order: it is always the victory of HORUS= PHAR. over SETH = Apep, the SEA MONSTER, the RAGING STORM

*R.*

18. Jehova, ruling the aeon (this age) and also for time and ~~to~~ eternity.

19. Sums up the battle again, "But the Sons of Israel passed through the dry part in the midst of the sea."

20. Mariam the PROPHETESS, the sister of AARON (not Moses?) took a tympanon in her hand. And all the WOMEN went out behind her with tympanon and choron (both dancing and singing) [The delivery from the FLOOD always cele

21. Miram led them, syaing;      brated in Eg. by WOMEN's CHORUSES ONLY]

(MT Miraim SNWERED: it was an ANTIPHONAL, maiden-song

"Let us sing to the Lord, for gloriously he has been glorified  
a horse and rider he has cast into the sea."

a horse and rider he has cast into the sea.  
 r Maidens sing the Dee Song: Saul a Slain, 1,000s etc Pindar: c. 470 B.C.  
 [n.b. All this takes place on the morning of NEW YEAR'S Day--it is the  
 Year combat, etc. least v. n. in Eg.

22. Moses led the Sons of Israel away from the Red Sea into the empty place (uninhabited, eremos, wild country, wilderness) of SOUR Shur

23. after three days journey in the deolate place they could find no water to drink.

They came to Merri [Bitter Springs] but they could not drink the water of Merri, because it was bitter [Like Carlsbad, not sulphurous or salt but bitter, with strong chemicals--Glauber's Salts?

24. AND the people d iegongguzen [<sup>= grumble, "murmur"; too musical</sup> expressive automatapoeia] about Moses saying, What shall we drink?

24. But Moses<sup>x</sup> called to the Lord. And the Lord showed him wood,  
and he threw it into the water, and the water was sweetened.

25. There he set up for HIM standards to judge by (dikaionata) and judgments (kriseis, discriminations) and then he tempted HIM  $\rightarrow \eta \pi \theta \omega = \text{lift, lift, weigh} - \text{Expt, test; go}$

26. and said to him: If thou hearest carefully the voice of Jehovah thy GOD,  
AND WILL DO THE ARESTA++= things which are pleasing or acceptable) before  
him , and lend ~~your~~ thine ear to his orders and keep (guard) all his  
diaiomata = values, any sickness which I brought upon the Egyptians I  
will not bring upon ~~you~~ thee. For I am Jehovah who heals thee.

27. And they went on to Ailim and there were 12 ~~wp~~ springs there of waters and 70- crowned trunks of date-palms.

[For 600,000 grown men, not counting children, women, hangers-on & cattle?]

~ add or, ~ missing?  $\rightarrow$  loss?

Exod. 16:1 And they travelled from Elām and they went, all the 'adat of the Sons of Israel to the midhbar SIN which is betw. Elim and Sinai on the 15th day of the 2nd month after their leaving Egypt

2. And all the congreg. ('dath) of the Sons of Is. growled (la'ana = curse under your breath, onomat.) upon MOses and Aaron in the midbar.

3....Who would (only) grant us the privilege of dying by the hand of Jehovah in the Land of Egypt, when we lay at ease beside the serving-dishes full of meat, eating ~~be~~cad (food) till we were full . For you have led us out into the desert here so that all this congregation might die of hunger!

Exod. 16:4. The Lrd. <sup>YL</sup> Behold I will rain BREAD from heaven, so they can go out and collect DAILY supplies of it

(this is the DAILY BREAD for which we pray)

for the express purpose of proving them, whether it (the people) will walk in my law or not."

[What has bread from heaven to do with keeping the Law?

With God's Law comes God's bounty--if we keep the one we enjoy the other; the real test is not poverty but abundance. Almost everyone has survived hard times, but who can survive good times? The Nephites could not, and God has provided the same test for their successors in the ;land

5. On the sixth day (before the Sabbath) they shall prepare what they have brought in, an amount double the daily gathering.
6. ...the evneing will show you that it is Jehovah who brought you out of Eg.
7. and the morning will brigg you the gory of Yah. when ~~yawxhawx~~ he hears your complaints. Then you will realize how foolish we are to complain against him
8. When the Lord gives you food in the ~~evening~~ evening and bread in the morning all you need to eat, hearing your complaints. It is not agianst us (Mos. & Aaron) that you are murmuring, but agnast the Lord.
9. Mos. to Aaron: SUMmon all the congregn. to assemble bef. Yahweh, for he has heard them complatins (t<sup>e</sup>lunothe-hem)
10. Assembled, they looked towards the desert, and Bedhold the glory of Yah. appearing in a cloud [On and off again, in the manner of volcanoes]
11. And God spoke through Moses, saying: 12. He is going to feed them amply, so that they will know that he is God
13. That evening quails (s<sup>e</sup>law = shalwa)= flocks of quails came up and absolutely covered the camp [Sugar Creek *Taming on!* and in the morning the dew lay all around the camp.
14. And when the dew evaporated there was upon the face of the desert daq peeled off (like pollen shaken from a bough), daq like a covering (k<sup>e</sup>phor = Ar. kufru cypress-flower or Henna, for covering & tinging (Gk. kypros) upon the ground. LEU and behold on the face of the eremos lepton like korion (white like snow on the ground (pagos= ice, Egyptian accounts of the beginning of the race have much to say about strange substances, mostly gooey, that fall from heaven and become healing and nori-shing to men. They always fall during times of dire disaster and meteoric violence, to a sorrowing and suffering land. \*\*\*Salt 825A
15. Wha-t is it?= Manna. Ans. "This is the bread which Jehovah has given you to eat. *35 daily 40 yrs. = a free gift*
16. And this is what he expects you to do with it: Each man will collect just what he needs, that would be an omer per person, for every one in your household (tent = ohel=ahl)
17. Accordcngly they each gathered whatever was NEEDED--more for some, less for others.
18. carefully measured, so that nobody had TOO MUCH or TOO LITTLE.
19. Moses: None of it shall br left over at the end of the day.
20. This was too good an opprtunity to miss. What a chance to up production! They ignored MOses and saved some over from the previous day-- It was not the DAILY BREAD that God gives us willingly, it was hoarded capital against a rising market when the stuff would be scarce. They were buying FUTURES: For which God at once rebuked them and Moses was furious. We abuse the goodness of God by using the bounty of the earth to take advantage of others for personal profit beyond our need-- we call it "vision", "far sightedness"

Exod. 16:21. It could not be hoarded because by noon it began to melt.

22. But the double supply taken in on the sixth day did NOT spoil  
[This was the "TWO-DAYS' SUPPLY" COMMANDED BY God, which has a special blessing. 23-24]
- 25-26 On the seventh day no manna fell--it would have been a waste of time to look for it.
27. Some enterprising souls DID look for it on the Sabbath & found nothing.
28. Jehovah is angry: HOW LONG REFUSE YE TO KEEP MY COMMANDEMENTS AND MY LAWS?  
[Full of their own free enterprise, they ignored the clear and specific instruction for the ECONOMY God had appointed for them--as we do today]

D.C. 104:17. For the earth if ~~xx~~ full, and there is enough and to spare; yea I have prepared ALL things, and have GIVEN unto the children of men to be agents unto themselves

[You are free to grab as much as you want.

God ALLOWS you to sin

But he does not WANT you to sin.

HE allows you to spend your days accumulating stuff

But he does not WANT you to: he has stringently forbidden it

He wants each sto have "sufficient for our needs"--but not more!  
MORE THAN ENOUGH is just that--MORE THAN ENOUGH, WHAT IS NOT needed.

DC 49:19...that which cometh of the earth is ordained for the use of man... that he might HAVE IN ABUNDANCE.

20. But it is :NOT GIVEN that one man should possess that which is above another--WHEREFORE THE WORLD LIETH IN SIN.

Introducing himself to J.S. in the GROVE, the LORD said: "Behold the world at this time lieth in sin, and there is not one who doeth good--no not one! And mine anger is kindled against the inhabitants of the earth to visit them according to this ungodliness."

WHY does the world lie in sin? *ans. 2 given*  
Because one man possesses that which is above another, as "every man walketh in the image of his own way, after the image of his own GOD...an idol...in Bgbylon..." (DC 1:16)  
THIS is what the ISraelites were doing in the desert, continued rebukes failed to change them.

(Are we moving toward a local economy resmbing the world economy in which EVERYONE has either not enough or too much?)

29. God has given you the Sabbath & the bread, and told you what to do with both
30. The people finally got the point and rested.  
[Here we have the purpose of the wandering in the wilderness--they could learn their lesson only by painful experience]
31. Description of Manna: The children of Is. called it MAN,  
AND IT WAS LIKE A SEED OF GAD + + = coriander, white  
& its taste was like cakes of honey
32. THEN Moses(God)commanded them to fill a measure (omer) for exhibition purposes in time to come. If they want to see the bread you ate in the wilderness, show it to them.
33. Aaron comanded to keep the stuff in a TSINTZENETH= jar
34. It was kept for a TESTIMONY (the National treasures)
35. They lived on Manna for ~~40~~ YEARS!
36. 'omer = sheaf; measures 3 1/2 Qts

Exod. 17:1. From ZIN they move to Riphidim (rafad Ad., Heb., support, spread out= couch or refreshment). Again NO WATER.

2. Again the people take Moses to task. Mos.: Why are you quarreling with :ME (Cf. Mormon) , Why do you try to see how far you can go [nas= lift, try, assay] with God?
3. The water shortage and complaints continue: Have you brought us out here to die [Sariah]
4. Mos. to the Ld.: These people are about ready to stone me--what to do?
5. God: Go across before the face of the people and take the Elders of Is. with you [IQM bef. the battle the H.P. and the other priest walk along the front of the assembled host\*\*\*

and take your staff, with which you smote the y<sup>e</sup>or= Nile, and walk along.

[The people are standing still, not marching]

6. And I will be standing on a rock there upon the rock in Horeb [the driest part of the desert = Desolation], and you will hit the rock and water will come out of it, and the people can drink. Moses complies.
7. Mos. named the place Massah [Nassah, above= lift, weight try, test and Merivah = quarreling, argument, because of the riv (altercation, backtalking of the Sons of Israel, and their challenging (testing) of Jehovah when they said: Is Jehovah in our midst (or near-by) or isn't he??

- 45 July 19
8. They meet opposition: a desert chief with a B.M. name, Amalek, attacked them at Rephidim.

9. God fights their battles: avoid a general engagement, select the champions--desert fashion. Moses will stand by on an elevation with his staff: *of O. conduct*

10. ~~Jo~~ Joshua ~~leads~~ the force while Moses & 2 counsellors stand on the hill. *Joshua 200*

11. Moses has complete control of the battle, by raising his hand for Israel or lowering it against them.

12. He got tired--it was an exhausting posture and possibly a more exhausting intensity of concentration. *when he relaxed a way: resp. leader, sport leader*  
SO Moses sat on a stone they brought

[AS PETER did when the Lord set him apart by laying his hands on him with O. M. formula \*\*\* *Counsellors "upheld" him*

13. And Joshua wore down [khalash] Amalek's men with his fire-power (the edge of the sword, superior weight or persistence

- 7
14. This was the end of Amalek: the Lord begins to write off tribe after tribe in the land. Why? [1. Nephi 17:22, 33-38\*\*\*

The Lord commands Moses: "Write this down so it will be REMEMBERED, in a BOOK and put it in Joshua's EARS

[TO be preserved by WRITTEN and ORAL tradition--they are NOT mutually exclusive!]

"that I will utterly wipe out [makho emkha, lit.] of maleq from under the heavens." [Only the name remains--this becomes a basic theme and a warning in the B.M.]

Exod. 18: 1-5. Rumor travels fast in the desert. ~~Jethro~~ 2. Zipporah had been living with her father Jethro in Midian and her two sons Gershom (alien) and Eliczer (God helped me from Phar.). Now he arrives to join the Camp of Israel.

7. Like the Patriarchs, Moses shows greatest deference to his father-in-law. Gives them a warm greeting, "and they came with shalom into his ohel" (pf. Ar.)
8. Moses tells Jethro all that has happened since,
9. While Jethro takes it all in with frequent--hamda lillah, la hawla was la, etd.

Exod. 18:10. Jethro converted 11. God subdues PRIDE

12. Jethro makes sacrifice and all the Elders unite in a feast "before God".

13. Next morning Moses sits in JUDGMENT, it lasts all day long

14. Jethro puzzled: What is going on? A sheikh is the most democratic of leaders  
[\*\*\*Lehi in the Desert

15. Moses explains: the people have come to HIM, he has not imposed himself

16. I tell them what GOD wants [this is AUTHORITY]

17. Jethro: but this is too exhausting--it wears you out, and it wears them out

18. sto, standing there all day to hear your decisions and pronouncements.

19. I have an idea--tell me what you think of it:

YOU WILL REPRESENT THE PEOPLE BEFORE GOD (mul ~~ELIOTIN~~ HA\_ELOHI!) lit. confront  
ing, over against

And you will bring their case before the gods [Mos. the Advocate]

20. And you will teach THEM how to deal before God [It is a learning process]  
the khuggin and the toroth and ~~the~~ hoda'tah to them the WAY (a hodah  
in which they should go and the actions they must perform.

[This is the model for Cumran

21. Moses must now select LEADERS. "And thou shalt take (have) out of all the  
people strong men (ansho khayil), god-fearing, TRUTHFUL men  
men who HATE COVETOUSNESS [have no desire to get rich--shon'ah BETZAY =  
booty, gain, PROFIT, despising personal gain & basic quantities,  
and place above them sarin of thousands, hundreds, fifties and tens.  
[THIS BECOMES THE BASIC ORDER OF THE hosts, like the Roman army; IQ]

22. They are to take the burden of judgment from Moses in minor matters.

"And they shall judge the people ~~with~~ all 'ath= time, fixed time  
and every major matter shall be brought to thee, and every minor matter  
shall be judged by them.

IN THAT WAY YOUR LOAD SHALL BE lightened (haqel), with them sharing it  
with you.

23. Jethro continues: If you do all this; and IF ELOHI APPROVES  
you will be able to stay put ('amodh)= carry on, and along with that  
all this people will take their places in good order (beshalom

24. And Moses hearkened to the voice of his FATHER-IN-LAW [give Jethro credit  
for the system! And did everything he recommended.

God gives revelation, and acknowledges initiative; Mos. & Jethro) instr. BN

25. He picked out all of the ablest men and put them as the heads of the  
people, as leaders (shirim) of 1000s, 100s, 50s and 10s

26. And they judged the people at all the appointed times (assizes), but  
the hard cases went to Moses--only the easy ones to them:

27. And Moses said farewell to his father-in-law, who returned home.

Exod. 19:1.2. They move on into the SINAI desert, and camped near the Mountain.

3. Moses receives the word of God on the MOUNTAIN.

[The MT. 1f Revelation figures in EVERY DISPENSATION

4. Mos. to Is.,: out of Eg. "I BARE YOU ON EAGLES WINGS AND BROUGHT YOU  
UNTO MYSELF."

[THIS IS ONE OF THE MOST UNIVERSAL THEMES IN ALL HUMAN TRADITION

Most Apocalyptic writings begin with it: Test. & Theophany

5. God lays bef. them a proposition: "And now if you will most strictly hearken  
to my voice [not merely agree to, as we do in the Temple, but actually DO



Exod. 19:5. what you agree to] and actually KEEP the covenant you made with me  
you will be to me set apart [lit. s<sup>e</sup>gullah, sealed, sigillum--the tock and  
seal being set on something very valuable, cannot be duplicated; abs. unique  
from all the nations (people). "a peculiar f"  
For ALL THE EARTH IS MINE [he will choose whom he will.]

(Isaiah: It is not for YOU to say who are God's people and who are not.  
That is for him to decide; but he tells you what a people must do to  
qaalify:

Not only MAKE the covenants and TAKE the vows, being willing to go  
to the TEMPLE AND RECEIVE THEM: BUT ACTUALLY TO KEEEP them after leaving  
the Temple.

We do not go to the Temple to be sanctified, but to commit ourselves  
to a program whereby we may becomd such. Covenants and promises do  
not sanctify; sthey really put us in a dangerous position, for God  
will not be mocked. *but our resp.*

6. THEY MUST GO ALL THE WAY: "And you shall be my kingdom of priests,  
and a HOLY nation (goi qadosh)

7. MOses went and told all this to Israel.

[Note how Moses acts for God as the hierarchy is observed

Elohim tells Jehovah who tells P.Jas. & John, who instruct Adam, who  
teaches his children.\*\*\*foroni ?

8. The people all speaking together said Yes: they accepted the covenant and  
agreed: "All the Lord hath spoken WE WILL DO!" *IQS Benj.*  
Moses RETURNED AND REPORTED "the words of the people to the Lord."

[Didn't Jehovah know whast their answer was?

2the purpose of the project is MAXIMUM PARTICIPATION: this is my work  
and my glory--and for that purpose those c cerned must be taken into  
the action as often and as far as possible]

9. Because they had taken that step, the Lord now takes the people a step nearer  
into his confidence. Moses is instructed to announce to them screened  
by a cloud [lit. in the thickness, shield] of a cloud]

[As on the Mt. of Transfiguration\*\*\*

Where Moses participated with the others--maximum participation in the  
process of the Dispensations  
in the passing (of which?) the people shall hear some of my words with you,  
and believe in you as well (gam) hereafter forever.

[IF they are not worthy to come so close--P., J., and J. were "sore afraid"]  
they can know that Moses does *close*

10. Next step (cf. 3 Ne. 11 ) "Go to the people and make them holy this day  
and tomorrow and they shall wash their garments. (3 Ne. it was bapt.)

11. in preparation for the third day.

For on the third day Jehovah will come down for the eyes of all the people  
on Mt. Sinai.

12. [This is a dangerou situation for mortals. The first reaction to the angels'  
presence is to be "sore afraid"

The "culture shock" along could be fatal.

The people had to keep their distance.] *[ ]*

"And thou shalt set up a BOUNDARY (higbalta) for the people all around  
(sabib--the Mt. or the people)

whoever touches the official boundary of the Mt. will instantly die [Noth  
yumat= will absolutely be killed; a million votes.

Does NOT mean the he will be formally exected as in the case of some  
sins; it simply says that as soon as you cross the line you are a dead  
man--you will be killed, by whom is not stated but is clearly implied.

The translator of the KJ version thought in legalistic not scientific terms.

*Separate*  
Exod. 19:13. They shall keep their distance, "not a hand touch it" (expr.) whoever steps out of line whether man or best shall find himself bombarded with stones and missiles and wiped out [by whom? by the Mt. [cease]  
LXX BUT when the noises (phonai) and the trumpets)/and the view and the CLOUD GOES AWAY FROM THE MOUNTAIN, then they (those) can approach the Mountain.  
MT: At the drawn-out sound of the yobel= prolonged loud noise, any loud sound they shall go up ON the mountain. *→ resonant*

14. Moses comes DOWN from the Mt., to the people; and he sanctifies the people, having them wash their clothes

15. He said to the people, Be PREPARED for the 3rd day; do not touch a woman (lit.

16. When the day came the fireworks resume: ~~the~~ "noises" (NOT thunder) and lighting flashes and a heavy (dense: kabedh) cloud on the Mountain, and the sound of a very powerful shofer, and all the people in the camp were terrified.

*Down*  
17. And Moses led out the people to meet Ha-Elohim (Cf. Ex. 22:28), taking up a position at the base of the mountain.

18. This was the most powerful eruption yet: "Mt. Sinain was completely ashan indicating that (me phen asher) Jehovah had come down to it in fire: the smoke poured out as from a raging furnace, and the whole mountain was violently shaken.

19. Then the long trumpet-like sound again, getting louder and louder

20. Next Moses started speaking and Ha-Elohim answered him by voice (audibly)

20. Jehovah came to the top of the Mt., and MOSES was called to the top to meet him (Cf. the Mt. of Transfiguration) *Q.P. - 100!*

21. The first thing was a warning to Moses to make the people keep their distance: GO down and give the order to keep them from breaking through to where ~~the~~ Jehovah is, to take a look (out of curiosity) and getting knocked flat (lest they fall down)

These matters are not to be trifled with. Not to be treated as a mere spectacle what God does. A geologist looking at St. Helens found it hard to keep reminding himself that it was after all nothing but inevitable and perfectly automatic natural forces at work.

The doings of God and man always have "side effects" visible in nature, but because they are natural they are not to be esteemed as of no significance.

"So what if it is an earthquake--I'll tell you what causes it! More to the point it was IT CAUSES." I may mean nothing to the lightning & the rain & snow-- but they mean a lot to me. *✓ (Re) my benefit? 1 pair 1 say 50 100 200 300*

*aware ✓*  
22. Those authorized to approach are the priests, Why? Because they are willing to take things more seriously.

If there IS anything behind what is going on on the earth, we will never find out what it is if we do not approach things with serious minds and lively interest. Nothing seems to interest the new generation: it may be that they have already seen it all in TV and space and science movies, but the condition of the Am. public suggests that of people who have been lobotomized. Incurious as oxen, impatient as water-fleas.

The priests are commanded to act with propriety: They must sanctify themselves ~~&~~ in case (NOT to prevent as above) Jehovah yifrotz bahem--"comes to them as a special group."

23. Moses: The people aren't coming any closer to the Mt., because you have already charged them to keep their distance, and sanctified it.

\$ This is the proper meaning of sanctify--lit. set apart, put a fence around

24. MOSES now sent down, with orders to return to the top again with Aaron, seeing that the people and the priests keep their proper distances.

"THEY MUST NOT try to ascend any nearer to Jehovah or they will be overpowered"

He will yifratz: explode, upon them.

24. MOSES went down and gave instructions.

Exod. 20. The Ten Commandments, with expl. in Ch. 21ff

1. And Elohim spoke all these words saying:
2. I am JEHOVAH YOUR ELOHIM: you brought you out of the Land of Egypt from the House of servants. @
- I. 3 There shall not be to thee other Elohim upon (at the expense of) my face
- II. 4. Thou shalt not make for thyself a pesel—a carved thing and any picture which is in heaven above and which is in the earth beneath and which is in the water below the earth.
5. Thou shalt not bow down to them and shalt not serve them: for I Jehovah thy Elohim. (am) El Qana =, candle, kindle, got red = who gets red in the face. *Not worthy-worship; he glad & he is indifferent; more so, I & ourselves*  
poqedh = keeping close watch on, account of, inspection, holding accountable children for the transgressions ('awon = be unstable, perverse, turn aside, be unreliable) of fathers at the expense of ('al) the third & the fourth ones of my haters (biters).
6. BUT doing khesedh (everything good and kind) to the THOUSANDS (as against 3 or 4) who love me AND keep my commandments. *NT = "I love me and"*  
[Already to LOVE the Lord is TO KEEP HIS COMMANDMENTS—it is not enough to say Lord, Lord and proclaim your love for him. Esp. obnoxious is to proclaim his special preference for you like the Zoramites and some others.

N.B. the savage, jealous old tribal god of the O.T. is already a God of khesedh, holding to account only those who HATE him (cf. nasha *turn aside, desert*). He does not say what specifically he will DO with those who hate him—no plagues or tortures prescribed. But the very least we can expect of him is to hold the wilfully rebellious to account: that is all he does here, while showing every kind of goodness to all the others.

- III. 7. Thou shalt not ~~tishah~~ tisse (nix [nasa = to lift up, make conspicuous, call attention to, speak in a loud formal voice, etc.] the name of Jehova thine Elohim for shau [lit. emptiness, not seriously, light mindedly]

SPecified is that God's name shall not be used in improper context.

Use it only when you mean it, and in ordiances etc. which HE has prescribed.

*Estab. firmanent basis.*

- IV. 8. Remember the Sabbath day to keep it holy (sanctify it = set it apart from the ~~other~~ others) i.e. from the
9. six days shalt thou work and do all thy labor.
10. But the seventh day is the Sabbath of Jehovah your Elohim. Thou shalt not do any labor--thou nor thy son nor thy daughter, thy man servant, thy maid-servant, thine animals, nor thy visitor who is inside your gates.
11. Because in six days made Jehovah the heavens and the earth the sea and all that is in it and rested (yanakh = took a breather)  
Therefore the Jehovah blessed the Sabbath day and made it holy.

- V. 12. Honor (kabbedh) thy father & thy mother for the purpose that (l<sup>e</sup>ma'an) may be lengthened thy days upon the earth (ha-adamah) which Jehovah thy God has given to thee.

[If you stick to your parents you will-keep the farm?

the preservtiaon of the heritage is the preservation of family traditions and ties. If you honor them you will do what they have taught you, which is to do things their way. You will also cherish their way of life and their corner of the world.

- VI. 13. Lo tirstakh = murder (by violence) *Period*  
n.b. These commandments are NOT in the IMPERATIVE but in the simple Future indicative. They are not QUALIFIED. *... is unique; ... is law*  
THIS IS THE LAW which we must follow: the GENERAL ORDERS, that apply equally to all in all times and places and under all circumstances; No man can temperize or rationalize or interpret. *over!*

Exod. 20. The X Commandments.

"...thou shalt not..."

The Old Law, etc. The long explanations of the Law that follow all fall under the two categories declared by the Lord:

24:25 *Comm.*

- Mt. 22: 35. The one of them, a lawyer, asked, testing him, and saying:  
36. Master, which is the great commandment in the law?  
37. Jesus said unto him, Thou shalt LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND.  
38. THIS is the first and great commandment.  
39. And the second is like unto it, Thou shalt love thy neighbor as thyself.  
40. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS.

Lk. 10:25. And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26. He said unto him, What is written in the law? how readest THOU? 27. And he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself. 28. And he said unto him, THOU HAST ANSWERED RIGHT: this do, and thou shalt live. 29. But he, willing to justify himself, said unto Jesus, AND WHO IS MY NEIGHBOR? 30. And Jesus answered and said, A certain man ...stripped,...wounded...left half dead. 31....And...a certain PRIEST... when he saw him, he passed by on the other side. 32. And likewise a LEVITE... came and looked, and passed by on the other side. 33. But a certain SAMARITAN... came where he was: and when he saw him, he had compassion... 36. Which now of the three...was neighbor unto him...? 37. Ans.: He that shewed MERCY on him...GO THOU AND DO LIKEWISE.

This was Christs evaluation of the X Commandments.

All of which he makes POSITIVE: *+ apply to all men, not just to Israel*

- I. Thou shalt love the Lord...very positive, a rule of LOVE, but the LOVE that overrides all is the statement of the OLD Law; he is not paraphrasing but quoting.
- II. Thou shalt call upon him indirectly, not channels necessary *- images*
- III. You shall always think of him as your eternal Father & hold his name as holy.
- ~~XX~~
- IV. You shall always keep HIS Holy Day--he wants you to enjoy yourselves.
- V. Honoring your earthly parents is & joining of the 2 great commandments.
- VI. You shall hold all life in reverence, loving your nabor as yourself.  
Your nabor is whoever you show mercy to--& that should be all things.
- VII. *Adults* BY true and faithful in all relationships, putting all others on your own level of interest.
- VIII. Honor the trust that others put in you. Do not break the faith  
THE WORST THING ABOUT BIKE THEFTS is that we mistrust every kid on a bike.
- IX. Let your word be your bond, sacred and inviolable. (Must it be a formal oath?)  
It is the strongest bond between you and GOD'S OTHER CHILDREN AND creatures.
- X. Let every one enjoy that which is his--be happy with others, & let your their pleasure be yours. *...the joy of your neighbor, with...*

VII Exod. 20:14. Thou shalt not  $\text{לִפְתֹּיִל}$  = part after, lust, be unfaithful, apostatise, adultery; be permissive. No qualification & no object  
 \* is not not / 6 your lusts. Moroni cf. Romans

XV. not steal,  $\text{לִפְתֹּיִל}$  =  $\text{לִפְתֹּיִל}$  side, to deceive  
 VIII Steal by stealth, rob by force; rapt-us,  $\text{רָבַח}$ , Rave, rape  
 cf. Gram  $\text{לִפְתֹּיִל}$  = to catch over, conceal  $\text{לִפְתֹּיִל}$  more serious  
 on white collar crime & offence:  
 2 ways of robbing a bank: the one which breaks  
 a trust to the world, more doubly reprehensible  
 for King's peace.  
 The next and follows  $\text{לִפְתֹּיִל}$ :

X 16.  $\text{לִפְתֹּיִל}$   $\text{לִפְתֹּיִל}$  = make a proclamation; or, respond, testify p. r.  
 So in (an  $\text{לִפְתֹּיִל}$ ) thy neighbor  
 up to the point of  $\text{לִפְתֹּיִל}$ .  
 $\text{לִפְתֹּיִל}$  =  $\text{לִפְתֹּיִל}$  or  $\text{לִפְתֹּיִל}$  = plot, weave, devise, contrive, manipulate  
 fabricate = lawyers & P.R. & do. Do their way of life  
 Direct a lie, falsehood  
 we multiply  $\text{לִפְתֹּיִל}$  & we do exception: "We  
 match their deceit with deceit." vs. DC 10 "We unto  
 both & deceive & he & p. r."

Do we observe the X Caus. p? We reserve & interp. or reservations & extensions =  
 The X Caus. ~ we say ~! p. r. or p. r.!

X 17. Govt:  $\text{לִפְתֹּיִל}$  = to look for desire of  $\text{לִפְתֹּיִל}$  ~ ~ ~  
 your neighbor's house:  $\text{לִפְתֹּיִל}$  =  $\text{לִפְתֹּיִל}$  =  $\text{לִפְתֹּיִל}$  property? \*  
 his wife: wife swapping; ~ ~ ~ ~ ~ \* Wiley, Crandall, Payne  
 any of his servants m. or f.  
 his ox (2 equipment) ass (transportation)  
 or anything else he owns.

Exod. ~~XX~~ 18. The tumultuous, loud, sympathetic acceptance of the new law.

Mt. E. display "moose & lights, the trumpet sound,  
 & smoke poured out, & E. frightened & fell off. ~ distance  
 ~ & impressed = ready to listen:

19. o sand! Mos.: "you know I obey; only, don't let Shohin speak & up = we die 1 p 4!"

20. Mos.: "I afraid," ~~a spell of~~ <sup>call a. G.</sup> "for as a passing = ~~an~~ <sup>an</sup> ~~act~~ <sup>act</sup>, of testing you. El. a n

21. In a passage you ~~fear him~~ <sup>portentous</sup> the fear of him & your facts, banishing all thought of = ~~of~~ <sup>of</sup> sin

21. r { stood 2 } a Nov, vanished (Cg), obscurity.  $\frac{1}{2}$  of El. 4  
\* see Velibovsky, 13 - Collisian.

22. clear : 3. real map 2 at : Jeh. 1 Mon. : 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460

23. Make yourselves gods of your An & Ag.  
Most idols w/ v. r. matts. { Ah. re: w/ clay }  
main f. + procession. images, a r. Xth. L., Rabs. & f. -  
tree & chanting f. p. crimes wh. r. guilty! but r.  
inescapable L. r. An & Ag.  
NT & L. - a. 0 pf. - ! Worth-ship, r. - a. of  
" 2 - a. " f. Pres. K. "We r. whole. idolatrous f."  
At - a. 0 pf. clear  
0 leads r. next verse:

25.

24. You shall erect to me an altar of ordinary earth: *adāmāh*  
 &  $\rightarrow$  no sacrifs. on it & no peace = 2.  
 $\rightarrow$  of your flocks



Exod. 21:15 If a man smites his father or his mother, he shall be put to death.

→ checked commandments

1. Now = he is a head: R I commandment.

2. If a man smite his father or his mother, he shall be put to death.

She is free - servant or exposure: - sleeping (2:6)

She is a daughter in law: - a daughter in law

8. If he is a wife, he shall be put to death.

She is a maid = 13:2, release - a maid

And he is a maid = 13:2, release - a maid

because he is a maid, he shall be put to death.

9. If he is a wife, he shall be put to death.

to keep affection - a wife, he shall be put to death.

10. If he is a wife, he shall be put to death.

no law of his country = 13:2, release - a maid

11. If he is a wife, he shall be put to death.

Exod. 21:15 If a man smites his father or his mother, he shall be put to death.



Exod. 21:12 Who ~~not~~ & ~~surely~~ die.

VI [By whose ???]

One, 2 { Eth. } p 2 "not planned" accidental

justify or excuse (e.g. tragic prob.)

\* I Amantus all = for "murder"

13. he ———, spec. Cp. sanct. & escape ———  
with. ——— provided = 17:11 (wmt?)

14. I he planned + ——— of 17:11? = planning, sight, cunning  
prudence, Cain & Classical ex.

——— altar ——— no sanctuary: he p ——— (force  
Moroni: Who smites & smitten ——— & Id.

15. A son is strikes & Mother ——— Parents ——— untouchable.  
beats  
✓ 17:11 son / do p? & 17:11 Soc. or m?

VIII 16. Svts. C ———: chattels, ——— marketable obj.  
——— transferrable (A-R & Soc.)

"i=" steals = 21:7 = grabs, snatches, picks up a ———.  
& wmt, I he holding ——— put a death."

(Rev. 18:14 ——— A ———, "property" ——— Soc.

I 17. i=" curse = 17:11 = belittle, & contemptuously, & &  
——— surely die [or: (i) ??? Who, <sup>21:22</sup> execute law?

18. i=" injures ——— quarrel, but not mortally, is respon-  
sible & full recovery 19. & ——— pay all & bills ———,  
lost time.

Exod. 21:20 Sots. 7 or 8 phys. protection of a master i  
 beats. m. or f. servant.  $\frac{1}{7}$  P.  $\frac{1}{7}$ ?  $\frac{1}{7}$  P.  $\frac{1}{7}$  = full retribution.  
 21. unless a Sot. recovers in a day or two.  
 22. If a woman, altercation man vs. pregnant woman is roughed

up (nagfu) and loses the child but without further complications, the culprit must  
 undergo whatever penalty the woman's husband may put upon him, paying whatever  
 fine (lit. he shall give) that the JUDGES (or mediators--palilim) shall impose.

[No one decides what is good and bad, right and wrong, in his own case.

A common practice today is to say, "It is not wrong to break a bad law."

This is a common plea of corporation officials, etc.

23. But if complications do occur, then life shall be given for life [i.e. to the  
 extent of the damage suffered] as the next clause shows--a continuation of this:

I don't think so

to wit:

24. LEK TALIONIS?/An eye for (lit. under) an eye, tooth, hand, foot etc. i.e. if  
 the woman as a result of the tussle loses an eye, tooth, hand, etc. then the  
 membr shall be matched or paid for. *He life as valuable as yours = no more & no less.*

25. a puwiyah = blow for blow, a kheburah = welt, swelling for "

\* - "savage" h; 1st 2nd ~ ~ ~ = The X are all Positive! Mt. 22:37-39

26. If a man causes a servant to lose an eye the servant shall go free--*16.10:25-37*  
 [such treatment will not be tolerated. IN the USA for 100 years it was  
 contributory negligence, and it was the owner's own business with which  
 nobody had a right to interfere. The "savage old tribal law" was juster  
 and more human than ours, under which the servant would have a hopeless  
 time trying to collect against company lawyers.

27. For a thing as trivial as a tooth the servant is free. *insult to person = 1/2 p.*

28. IF an ox kills a man or woman, the ox must be stoned to death and its flesh taboo.  
 But the owner is not responsible...

[He cannot be with his ox 24 hours a day, and oxen move among us even though  
 we know they can be dangerous--a chance we all take.

29. BUT if the owner knew the ox was dangerous around people and still let him go  
 out, then he shall have full responsibility: the ox killed and HE executed  
 also.

[The MAHAN principle: the plant that KNOWS it is dealing in dangerous  
 chemicals; the mill the KNOWS from long experience that workers get maimed  
 and killed

for many years the principle of contributory negligence acquitted all  
 owners and operators of any guilt. Today skillful lawyers find a way  
 The ancient law of 3000 years ago is more human and honest.

30. This seems hard: the man did not kill directly--the ox did, though he let the ox  
 go loose, like shooting a missile or throwing a bomb into the street.

BUT because it is not a direct killing he is allowed to buy himself off with  
 wergeld.: He is given a chance to pay off to be REDEEMED by a sum of money,  
 a RANSOM for his life: how much must he pay? WHATEVER IS LAID UPON HIM."

The Lord refs. to this: "All that a man has he will give for his life"--gladly!

31. The same settlement whether it was a person or the son or daughter of that person  
 who was gored--all persons equal before the law.

32. If it was a man or maid-servant killed 30 shekels of silver shall be paid and  
 the ox killed. [Christ was "the suffering servant" when Judas sold him for 30  
 pieces of silver; the Jewish officials having paid it had paid the price for  
 his death and did not consider themselves guilty thereafter.

Not trivial: ea ~ exp. 5 X + v 2 ~ ~ ~ ~ ~  
questions inevitably arise: II v (accidental death vs. 96

VI  
Exod. 21:33. IF a man uncovers a pit or hole, or digs one, and fails to cover it again, if an ox or ass falls into it, 34, the owner of the hole must give satisfaction with money in full payment for the beast--which he shall keep--he shall buy it from him at his price. Ingenious: how badly animal is injured 1.2 ~ endless or wise

35. If a man's ox gores another's and it dies, the live ox shall be sold and the price divided between the two owners, as also the meat of dead ox.

[Is this fair? Yes: the owner of the dead ox gets what he would if he sold it either dead--for meat--OR alive: two halves--the whole price.

The owner of the other ox loses his ox, but gets paid for it in the same way. Why isn't he hit harder than the other one?

1. Because it is in the nature of oxen to behave that way.

36. BUT if he knew that his beast was an aggressive one and has been negligent in guarding him he shall give the other ox for ox, ~~it~~ i.e. the other neighbor shall have his live ox, while he keeps the dead one.

(What could be more fair. It makes one sad...8.7.

35. Five oxen for one stolen ox (slaughtered or sold); four sheep for ditto;. The offense: betrayal of trust.

VIII  
Exod. 22:1. If during a breaking and entering ~~and~~ if the thief is apprehended, knocked down, and dies as a result--no blood recompense: the blow was necessary to stop him--he brought it on himself. Just how hard to hit him an insoluble problem at the moment.

2. If the sun shines upon him [if he is recognized (later) in broad daylight?] he must suffer physical punishment (or a blood-mark must be put on him) and (he?) must be sold in his stealing.

4. If he is caught with a stolen live ox or ass or sheep he must repay double. → no 9/6 he ~ 1: ~ ~ ~ ~ ~ caution

[Why so easy? Perhaps because it was so easy to make mistakes, e.g. by nite,

5. Whoever lets his animals feed in another man's field or vineyard must pay back with the BEST (produce?) of his own field or vineyard.

6. For a fire that gets out of control in the fields, whoever started the fire must pay for everything. Caution: responsibility) prevention.

I  
7. IF stuff left with another for safekeeping is stolen:

a) If the thief is found he must pay double (to whom?) Who pays? The nabor. for his carelessness.

8. If no thief is found then the first question: Did the man himself take it? This shall be decided by the judges (many stories: Daniel

9. Whenever two claim to be the owner of the same thing, the judges must decide.

X  
10. (KJ) If a man ~~xxx~~ hands over (natan) an ass, ox or any other animal to his nabor for safe keeping & the animal dies or is hurt or disappears they must both swear the oath of Jehovah, that neither has done anything' to the entrusted property, and both shall be satisfied with that.

12. If it was stolen, the nabor entrusted with the beast must pay

13. IF killed by a wild animal (torn) evidence for that must be supplied. There is no penalty for loss of an animal to wild beasts.

14. Whoever borrows something which is damaged or killed while he/has it must must make it good. 15. But if the owner is still on the scene, then the other is not responsible. alone

Exod. 22: 15. IF the beast he antrusted to his nabor was a hired one, and gets killed or lost, then he must pay the hiring price.

16. Any man who has intercourse with an unmarried woman MUST marry her.

17. If her father won't have it, he must pay her dowry as a maid.

18 (17) A m<sup>e</sup>kashseph (one who mutters softly, whispers) thou sahlt not cause to live. [Classic.ex. of the mischief of translation

What is a witch?(masc. here) vs. ON witka: wise woman; voelva  
The Patr. order declaäres all-out war on the AWhite Goddess.

vs. LXX pharmakous ou peripoiesete (lit. you (pl.) shall not become involved with drug-dealers. (sellers of potions, philtres, poisons & hallucinogens  
→ narcotics

19. Bestialty not suffered for an instant.

19 (20). Slaughtering to gods other than me namely to Jehovah exlusively (end of sentence: 1<sup>e</sup>baddo

LXX: One sacrificing to gods by death shall be destroyed dxept to the Lord alone.

21 A stranger you shall not trouble

(20) nor take advantage of

Formyou were strangers in the land of Egypt.

The famed hospitality of the Arabs: You may be next!

Haud ignara malis, miseris securrere disco

Why didn't the Mormons learn this?

The brave man never asks the odds

The generous man never asks the price

The good man never asks questions

[We ALWAYS ask questions--sound business practice. Why should the Good Samaritan risk helping some unknown bum in the gutter until he was sure he could pay for it?

21 You shall not take advantage of any (t<sup>e</sup>"annun) any widow or orphan.

22. If you do so to any degree (such as withholding needed food or medicine) when they cry to me, I will surely hear their cries.

[N.b. a certain protection is guaranteed to the helpless. They cannot be required to pay for it.

And it is not our business to decide who is an who is (not) truly needy before helping (Benjamin) We are ALL beggars...The hardest working person alive is still and unprofitable servant, consuming what he cannot produce.

IT is this allpervading humanity which is the mark of the LAW given to Moses, which we are nullifying today by pious sophistries and forthright rejection:

This is the ME generation, with everyone a center of special interest, basing all decisions on the simplest of principles:

Whatever bring me money, no matter how, is good.

Whatever costs me money, no matter for what, is bad.

24. GOd is the protector of the weak, who will take it as a personal offense:

"my wrath will wax hot; I will slay you in battle

and then YOUR wives and children will be in that position"

[Cf. Mormon 8: why do you build up your secret combinations, etc. and cause widows and orphans to mourn

behold the SWORD o f vengeance hangs over YOU.

25. Don't take advantage of a person in need to charge him INTEREST

Exod. 23:4 If you find the ox or ass of you ENEMY straying, you MUST RETURN IT TO HIM--you do not bring a lawsuit against him.

(Is THIS the savage old law? We would call this a generous, magnanimous, even a foolish act, since you miss a chance of getting even or gaining an advantage over your avowed enemy.

Cf. Our extreme pettiness in dealing with THE Russians. We will not SELL them at a good price the thousands of tons of butter that will soon rot in govt. storage houses.

Strictly speaking, the above act is giving aid and comfort to one's enemy, which many define as treason...

5. This one is even better: If you see one who hates you trying to get his loaded donkey back on his feet, you MUST help him.

6. You shall not take advantage of a person because he is poor.  
(Like the Nephite courts

7. Why would anyone want to slay the "innocent & the righteous?"--not for any offense to us but for some advantage to be gained

(The MAHAN principle is of vast application:

drugs, arms, pollution, faulty products, dangerous work, rip-offs, things the innocent & righteous must suffer because they are helpless. They have never sought power and do not understand it.

8. Do not accept gifts, they have a persuasive power, that blinds the wise man and even leads the righteous to stretch a point.

[This is the wisdom of the Election Laws which limit contributions, which the present admin. claims to be bad laws and which they wish to abolish for unlimited gift-giving

A man is bound to listen to the big contributors to his election--it has become accepted practice in America, and is utterly corrupt.

85% elected were the richer candidates in 1978.

9. Do NOT take advantage of a stranger (foreigner), you must HAVE A HEART in such things, show some empathy--YE KNOW THE HEART of a stranger, seeing YE were strangers in the land of Egypt.

] [contempt of wetbacks, migrant workers, aliens of all sorts has become a national habit, though we ourselves were all immigrants in the land

10-11. Every 7th year the ~~Agave~~ GNP (since the economy was 90% agric.) goes to the poor AND THE WILD LIFE ("beasts of the field" always means that in the O.T.)

[This is all being denied them now, or given grudgingly as a imposition]

12. The resting commanded on the Seventh Day has the SPECIFIC PURPOSE of allowing and work-animals to rest, and the servants to rest, and the outsider to relax.

13. DON'T MAKE A SHOW OF ALL THIS. Don't overdo it.

Where the strangers are concerned, simply don't talk about other gods, or enter into discussion about them (to show how pious an upright YOU are),

*So one is expected to follow all 10 rules - redundant, need not be followed  
if you make as yourself, of course - do or not all 10, I guess*

Exod. 23:14. Three times (paces, marked times) you shall have my HAG each year.

- 1) the Feast of the mazzot, keep it for 7 days, eating it in the month of Abib.  
as I commanded you--that was when you came out of Egypt [aetiology].

And none shall appear before me EMPTY (no one shall come into the presence of the King empty-handed) [\*\*Sparsiones

16. (2) the Harvest-fest, coming at the end of the year.: again 7 days of unleavened bread. This is the FIRST-FRUITS OF THE FIELD, GATHERED IN WITH all the rest at the end of the year.

17. (3) General assembly of all males 3 times a year in the presence of the Adon Jehovah.

No leavened bread (khamez= anything fermented or spoiled) & of blood:  
the fat must all be consumed during the feast--none left until morning.

19. The first-fruits are to be brought to the Temple,  
but no boiling of the young goat in its mother's milk (evidently practiced elsewhere, *rejuvenation* & : Cornford, Frazer  
LXX messenger

20. All this must be done at a certain PLACE, and I will send an angel to direct you to it.

21. Behave yourselves (hishshamer) with him, and pay attention to his voice, do not rankle him (tammer bo= embitter)

he is not to be trifled with; he will not view your misbehavior lightly,

22. ~~But~~ pay attention to what he says in MY NAME. *what did he look like? Did 26. Pizzgah?*  
because he is acting

22. But pay strict attention to what he says, and do everything as I am telling you--

and I will be your adversaries' adversary and afflict those who afflict you.

[But it is up to God to decide who are his friends and who his enemies.

It was when they were acting the worst, according to Isaiah, that the Israelites declared most loudly that they were on the Lord's side.

"Who is on my side is for ME to decide," says the Lord--otherwise they all give themselves the prize of my approval for whatever they want to do, e.g. the Vitalienbrüder: Gottes Freunde, aller Menschen Feinde.

23. The angel is going to conduct them into settled and powerful kingdoms: Amorites (NE), Hittites (NW), Perizzites (Center & E) Canaanites (mostly coast), Jebusites (around Jerusalem): I will cut them off.

Lahi explains why: \*\*\* *1Mo. 17:32*

24. A clean break with the prevailing culture of the lands *m Cwzv*  
\*\*A dominant theme in LDS History, beginning with D.C. 1.

Because they do not know the Lord. If YOU have faith in HIM you have nothing to worry about: health and ~~xxx~~ sufficiency of things for your needs will be provided. 26. Animals & humans will both flourish--your days will be prolonged.

27. You will have nothing to fear from your enemies--I will take care of them! (a leading B.M. theme)

You will slowly take over the whole land--no crash program: don't be in a hurry.

I will send tzir'ah = a stinging insect=wasp or hornet: vs. it is the BEE

Deseret that leads the migrations in all the Near East & Meditr.

The BEE (here it is in the SINGULAR with the ARTICLE, just like "and they had Deseret...THE Honey-bee...and thus they took swarms of bees...

Exod. 23:29f. The Hivites, Canaanites, and Hittites (ALL good friends of Abraham once, but they had become corrupt

were driven out gradually so as not to disturb the ECOLOGY: don't remove them too fast lest the land go to waste (shemama like a back lot), and the wild creatures overrun it.

30. Very gradually I will evacuate them before you

[This is NOT a military operation; they will leave under their own power because of deterioration of the ~~wild~~ land while you (imperceptibly) by natural increase (will be fertile) & thus take over (lit. inherit) the land

Very important: "The Lord is constantly doing great things that look small to the understanding of man"

The things that are happening all around are part of God's plan, Moroni: after ringing down the curtain on the Nephites: "AND IT IS THE HAND OF THE LORD THAT HATH DONE IT." (Moroni

31. This is the area you will finally occupy: Red Sea to present Israeli coastline from the Meditr. as far east as the Jordan: you will push them out before you. Where? Into the No., Eastern Desert, and Arabian Peninsula, where mass movements of people have always been the rule (Boni Hilal

32. Don't have anything to do with them in the way of formal agreements or relig. syncretism.

[These things mentioned specifically. In other fields there was extensive cultural exchange

33. If you try to occupy the land together you will become hooked- on their way of life.

As ~~John~~ 3 John says, You CANNOT BE IN THE WORLD BUT NOT OF THE WORLD except as a missionary or a Saint--inevitably persecuted.

EXOD. 24:1. The Seventy with Aaron as Pres. and two counsellors are to be brought by Moses up unto the Lord.

2. Only Moses can go all the way

3. He returns and reports to the people what the Lord wants of them; they UNANIMOUSLY AGREE to bide by his commandments

4. Moses wrote down the Covenants on the spot, and next morning built an ALTAR at the foot of the HILL, and there set up, in the manner of the PATRIAR ARCHS twelve upright stones, according to the 12 Tribes; (The perennial stone circle of the months

5. What when on at such holy complexes? They sacrificed oxen, roasted them as peace offerings to the Lord (Sharing a sacramental meal in which they share the peace

6. Moses takes the BLOOD of the sacrificed oxen (a similitude since the days of Adam) and sprinkles half of it on the altar [As in the TEMPLE SCROLL

7. He took the record of the Covenant he had written down the preceding day, and READ IT BEFORE ALL THE PEOPLE.

And the people covenanted to keep the LAW OF OBEDIENCE: "All that the Jehovah has said we will observe, and be obedient."

8. Then Moses took the rest of the blood and sprinkled it over the people as another similitude--the shedding of WHOSE blood? "This is the BLOOD OF THE COVENANT WHICH JEHOVAH SHARED (barath), (binding you) in in ALL of these things. The blood of the slain ox represents his blood.

Law of Sacrifice

Oked  
LAD 12

Sacrif

Oked

Sacrif

Exod.25: 2. He will take it freely of his substance because it is MINE.

- By. - *us, I am a tim - let ea. 'go: a g, a j, a child, a kai*  
3-8. The offerings in question are specifically materials  
8. for constructing a MIQDASH for me, where I can CAMP (shakhanti) among you. [Cf. Gk. skene= tent; *loom; car;*  
means sojourn, visit from time to time, stay overnight

9. I will give you complete instructions for everything

10. Also an aron (ara- *keep-chest*, a woden box to keep things in; tiponi, kari, kiste; Eg. has a great deal to say about such sacred (usually hidden) recepticals: teh Cheops story, the Setne story  
Its purpose is to preserve certain things TOGETHER, to keep them from becoming separated, e.g. Urim and Thummim:  
30" (1 & 1/2 Cu. sq. at the ends; 50" long, depending on the cubit, of which there were many,  
whatever the unit of length, the RELATIVE middoth are very important--  
sit modus in rebus: *determine design, shape*

11. Gold plated inside & out, rimmed with a crown (zer) of gold.  
a typically Eg. *\* M. Tut.* *→ ornamented rim, cornice, fringe*  
including the rings at the corners for carrying-poles  
15. to be left in place at all times (it is MOBILE) showing that the miqdash itself is a mobile shrine, a tent.

17. You shall make a kapporeth (cover, i.e. sins, hence forgive, hence expiate; c over here also means LID of the aron; LXX hilasterion = appease, propitiate; cover in the sense of complete, fill the final specifications) *(clear & blank = resp.)*

It has exactly the same width and length as the Ark, being its covering, only it is of pure gold.

18. At the two ends of the kapporeth ~~waxxx~~ are placed the two CHERUBIM! *fKx* k<sup>e</sup>rub=a symbolical being, compounded of four forms, man, ox, lion, eagle, prob. as the symbols of intelligence, might, courage, and swiftness; the guardians of Paradise Gen.3:24; forming the escort of the throne-bearers of God Ps.18:11. Hence He is called, He who sitteth upon the Cherubim Ps.80:2 Cf. the 4 Evangelists, the 4 beasts of Rev., the 4 CANOPIC Figures of Fac.s 1 and 2, where they are said to REPRESENT certain idolastrous gods as well as the four regions of the earth.

20. The Cherubim at each ends of the Ark have WINGS which cover the lid as they face each other, *on the lid*

[\*\*Treasures of Tutankhamen, p.156 Alabaster chest with carrying rings, etc. with CANOPIC FIGURES FACING EACH OTHER ON THE LID. *\* ringed: 4 ...*

p. 116. Gold-plated shrine on sled

p. 108. Portable chest

p. 95. Inlaid chest, etc. as marked. Note outstretched protective arms *of goddesses., wings of Nut*

21. The Kapporeth is the lid. Inside will be the EDUTH which I will give you. ('EDUTH='adah, to pass by and to set up or establish, appoint, to stand by as a witness, stand together, confirm, agree upon, hence testimony, contract, ordinance. Here is the token, the tessera, the tangible sign of an agreement like a tally-stick or signature.

22. Because the Ark will establish a MEETING-POINT between contracting (covenanting) parties. "I will recognize (no'adhti) you there; I will meet you there half-way, and discuss with you all relevant matters, being squarely above the ark. (Comm. on the strange concern with the exact PLACE where the angel stands in Luke, Jacob, J.S.



Exod.25:23. A small table, 1 Cu<sup>1</sup> by 2 Cu<sup>1</sup>, 1 1/2 cu. high, all gold covered  
the usu. 4 carrying rings (size of altars in the temples)

29. All-gold klee: covered dishes, ladies, bowls.

30. " & thou shalt place thereon on the table lekhem panim li-phnai tamidh  
(It had to be always in full view, "Show-bread")

31ff. The menorah of gold (6 or 7 candles?)

37. Seven lamps (planets: IQS X?)

34. "In the menorah 4 g<sup>e</sup>ba'im (arched, curved, bowl-shaped, hill-shaped things  
LXX krateres

40. It must all be done EXACTLY as prescribed on the Mt.

Exod.26:1. Make a mishkan (NOT A TABERNACULUM)

All rings, rods, curtains, like Hetep-heres' bedroom-tent, a portable palace  
boards, sockets, bars, pillars, hooks, pins

31. A veil "made with cherubim"  
within which the Ark

33. the veil dividing the HOLY place from the Holy of HOLIES.

34. the ark being covered with the kapporeth  
North

35. The Table on the other/side of the veil  
with the Menorah between it and the veil

36. Another hanging (masak) before the OHEL,  
37. Suspended by 5 pillars of shittim wood

Exod. 27: 1. The altar is of shittim WOOD: 7 1/2 ft. Sq., 4 1/2 ft. high

2. Horns on the corners, brass-covered.

3. Brass pans, shovels, fleshhooks, fire-pans  
to handle the ashes and move the meat

4. A brass grill (mikhbar) like a grating (resheth)

6f. The usual rings and staves

9. The court of the tabernacle, etc. a splendid layout.

18. the court 100 by 50 cubits

20. The sons of Is. shall take to thee clear olive oil, press (specially)  
for the menor<sup>a</sup> to make a light go up tamidh [always apply to the light or the  
supply of oil?] *or burning or ready*

21. The Sons of Aaron shall serve in the court before but outside the veil  
all night (evening to morning). A hereditary office.

Exod. 28:1. Aaron & his sons to be the first priests.

2. They shall have special garments for kabod and for phraeth

*dignity, formality*

22!

Exod. 25. No usury! (neshek = lit. bite, sting  
you shall not raise the rates (~~nosheh~~ noseh) on him.

[Today we are charging horrendous interests to poor people who must have money]

22:26. If you take a robe as security, you must return it by sundown.

Why? BECAUSE HE NEEDS IT.

That makes it his inalienable right, having priority over names signed on documents.

This seems the abs. minimum of human consideration: if we are all begotten sons and daughters of God, there are certain liberties we may not take with ANYONE.

Compare this with the highly logical morality of the Scottish mine-owners.\*\*

27. His cloak CANNOT be taken away from him, because that is all he has? He has to sleep in it. If he complains to Jehovah he will be heard, "for I am khannun = kind & gentle. *vs. (Severe Puritan ethic*  
[vs. our stern and uprghtight LDS business-men.

27 (28) "Gods thou shalt not treat lightly (contemptuously: t<sup>e</sup>qallel) and the nasi (legit. ruler) in thy people not ta-or= arrar, mutter curses against, *smear at,*

You must respect the gods of others and your own civil authorities.

LXX. 27. you shall not speak evil either of theous or of the rulers of  
(~~You do not bow down to them, worship them, make images of them. etc.~~  
your own people."

You do not bow down to them, worship them, make images of them;  
NEITHER DO YOU MAKE FUN OF THEM--which from the 4C on became the highest Christian virtue. Lucifer, Optatus, etc. you MUST deride them. The clergy, Jewish and Xtn., were strong on that.

28. You must not delay in your fullness (m<sup>e</sup>leatka = full rendering of farm increase) or thy produce from vineyards (dima<sup>c</sup>, LXX lenou  
And the first-born of thy sons shalt thou give me.

29. Thus shalt thou do with thine ox, sheep, and beast of burden: seven days shall they stay with the mother, and then on the 8th offered to me.

30. Thus you will be men of holiness to me

BUT carcasses of animals killed by wild beasts you shall not eat-- they are for the dogs.

IX  
Exod. 23:1 Thou shalt not accept an improven report,  
or conspire (raise thy hand) to be a false witness  
(no hanky-panky

*Not — admissions; ~  
command: 19 of 3 crimes*

2. Thou shalt not appeal to the majority to ~~fix~~ justify evil  
Thou shalt not take ~~cover~~ <sup>with</sup> fiction of a moral majority  
(...strait is the way... & ~~then~~ there be...

LXX You shall not take your place with a majority and vote with the majority to influence a (ekklinai) a legal decision.

3. Nor be partial to the weaker-one at a trial. *even-handed*

[Just because everybody says so does NOT mean it is true.

Just because one is a weaker party, it does not automatically follow that justice is on his side.

Exod. 28:3. SThe garments of Aaron are very special, seek out any hakhme-leb (talented, with natural gifts) filled with the ruach hokhmah to make the garments [all this is more than mere form, technique, show--the knowledge, spirit, and intelligence behind it--we are cooperating with higher power: Aaron is consecrated by the garments, without which he is not qualified to minister to God in his priestly office.

4. The garment consist of khoshen [Ar. hasan = splendid, bright thing, ornament

1. ephod

m<sup>e</sup>'il (robe) [aphad= to bind, gird round LXX epmis= shoulder-covering, cope

2. m<sup>e</sup>'il= on top, upper or over.

3. k<sup>e</sup>toneth tashbitz (interwoven)

4. mitznepheth (LXX kidarin=  
turban, tiara, mitre, round, even on all sides  
tsaniph = wound round the head, tiara, head-dress of women

5. abnet = \*bind" girdle, *Aash*

6. Ehpod: the chief garment: gorgeous materials, colorful

"Two shoulders joined at the two ends

binding=<sup>e</sup>ph<sup>e</sup>adah

8. The ephod has a special knot/(prescribed; hashab) of the same stuff

9. Two STONES of shoham (LXX smaragd, pale pink, NOT the usual onyx  
The names of 6 tribes on each in order of seniority, *on Ea. Stone*

11. The stone are set in mishb<sup>e</sup>tsoth of gold [cunning workmanship, interwoven, etc.  
cf. the Liahonah & Laban's sword.

12. The stones fastened to the 2 shoulder-catches of the Ehpod.

(Were they on opposite shoulders?

Cf. Oed. Rex, the perónas= pin on brooch to himation= pallium, outer garment worn over chiton, a pallium: Liddell, "It was, in fact, an oblong piece of cloth thrown over the left shoulder, and fastened either over or under the right.

m 13f. Gold settings and chains.

→ breast-plate *pectoral*  
15. THE KHOSHEN mishpat (cf. the Hathor-mask, esp. the Maat-symbol of the judge

16. a span square

17. Four rows of 3 stones each, set in gold.

21. Each one is idfferent and bears the name of a tribe of Is., the same names as in the shoulder-stones.

22. Hung on by pure gold chains, c

23. connected by two gold rings fixed to the setting of the khoshen.

28. held against the ephod (so it would not swing freely) by blue p<sup>e</sup>til=  
Ar. fetal, twisted cord or string, (not "lace")  
tr<sup>e</sup>keleth = shell-fish, source of LXX hyacinthina

OR on the end, at the limit, to the limit of, perfection, etc.

29. Aaron will bear the NAMES into the holy place "for a memorial before the Lord", the equiv. of the later DYPTICH, the prayer-roll on the altar.

*attach*

Exod. 28:30 "Thou shalt add to (al, not <sup>al</sup>) the KHOSHEN ha-mishpat  
 ha-URIM w<sup>e</sup> eth- ha-TUMMIM,  
 and they will be upon the heart of Aaron when he goes before the face of  
 Jehovah  
 And Aaron shall nasah the mishpat of the bene-Israel upon his heart before  
 the face of Jehovah forever. (at all times)

31. The ma<sup>il</sup> of the Ephod must be k<sup>e</sup>leal tekeleth  
 blue OR carefully woven, a spec. weave.

Golden bells and pomegranate on the hem. *for a*  
 to make a warning sound going and coming 35. to warn off all unauthorized  
 persons, "and he will not die," or, *protect him: apotropaic & mola vulnerable*

- Church bells: G. & C. — Brachan News: G. & C. Church bells: "mactus"*
36. A tsits (anything bright, shining, burnished) of pure gold,  
 and engrave on it as on a seal-ring (khotem): "Holiness to Jehovah"  
 and put it on a petil t<sup>e</sup>keleth (blue lace? twisted cord?) *holder - piece*  
 and it shall be <sup>al</sup> ha-mitsnapha (round cap, turban)  
 opposite the face of the mitsnepheth of Jehovah

38. It will be on Aaron's forehead, *when* and Aaron will bear the perversity (<sup>awan</sup>)  
 of the saints (ha-qadoshim) ~~holy things~~  
 which the children of Is. have sanctified (consecrated, dedicated)  
 as ~~gifts~~ their gifts of sanctification *freedom*  
 and it will always be on his forehead ~~unjustly~~ for a ratson for them *reassurance*  
 ratson= favor, delight, winning argument, pleasure (reconciliation)  
 bef. the face of Jehovah.

[They announce their names officially with renewal of the contract, or  
 sacrament. Aloud, vs. writing is better--it utters tamidh, their names  
 are constantly there; they to not have to be REPEATED for a reminder.  
 That is why the cla-sic form of a MEMORIAL is an enduring INSCRIPTION.  
*cf. Diptych v.c.*

40. Aaron's sons dress like him in reduced splendor:  
 kutt<sup>a</sup>noth  
 abnetim (sashes)  
 MIGBA<sup>OTH</sup>, "high" caps? or "on top", bonnets

Their purpose for kabodh (solemnity) and beauty

41. They are to be anointed, set apart (milleh-ta yadam= fill their hands)  
 and make them holy and pre<sup>a</sup>sts to me
42. The famous BREECHES passage: mikn<sup>se</sup>-bad (kanas= gather together, hide)  
 bad= white linen. Underpants, covering the same area.  
*modesty*
43. Aaron & his sons must observe all modesty in minstering on pain of death.  
*John 8:12-18 — 1st John 2:8-11*  
 Enoch, Maccab., rites of Min, Pervigilium, Saturnal, Lupercal,  
 the licentious element is prominent in solemn rites: Stat<sup>us</sup>--  
 libertas reverentiam amisit.  
 Hdt. is surprised at the lack of it in the Egyptians.

- Exod. 29:1. To consecrate a priest to miniat<sup>er</sup>: one young bullock (worth) and  
 two perfect rams [Aries succeeded Taurus]  
 2. Wheat cakes (with oil= butter on top), all unleavened, in a basket.
4. The candidates shall be broguht up TO the door of the outer court  
 adn there washed with water (NOT inside the shrine proper)

Exod. 29:5 Aaron in complete attire

6. To his cap or turban is added a crown of sanctification (justifn., Eg.)  
nazer ha-qodesh.

7. THEN anoint his head with oil! (Must be the forehead)

8

8-9/ His sons are then completely outfitted

10. THE SONS ALL PUT THEIR Hands upon the head of a bullock, (par) bef. the tabernacle.

11. Then it is ;killed at the door

12. its blood put on the horns of the altar by MOses' finger  
the blood then poured out.

[Important addition in the Temple Scroll!

"Sci<sup>u</sup> relig. a g<sup>o</sup> / effort  
see Rey 7<sup>u</sup> 6, enjoying → in hear  
r<sup>o</sup> (C<sup>o</sup>) number-jur he, o<sup>o</sup> novels p<sup>o</sup> & disgust,  
informants. telescope. blind action  
→ lever. phenomena, (9 or see 1) ...

13. Fat, kidneys to be burned

14. skin & refuse to be burned outside the camp--that is a SIN offering  
[Because it suggests sin--waste? Or as a measure of thrift?-- might as well get credit for it, since the skin DOES have value.

15. [Abraham's ram in the thicket was named Isaac--it was his substitute, his similtude, supplied in the place of Isaac who accordingly was redeemed from a sacrificial death.

According to the Rabbi's, Isaac submitted willingly to the akeda to atone for his own sins; and they maintain that he atoned for all the sins of Israel. How was that possible since he was not sacrificed at all? Ans.: He WAS sacrifice and burned to ashes and was then resurrected on the spot!

"And the one ram thou shalt take, and Aaron and his sons shall lay their hands (not nathan but sapakh) upon the head of the ram.

16. Slaughter the ram and take its blood and sprinkle it around the altar

[Sparsio= fertility, rain, esp. blessing

17. Cut it up, wash the parts inside and out

18. Burn the whole thing on the altar--none of it is for you. Its odor is what you offer up, the REAKH = rikh, spiritual, or even spirit?

[Cf. the unsettle contriv. about ruakh in Gen.Apocr.: Bpirit or wind?

19. Now take the OTHER ram; the same men lay their hands upon its head

20. Kill it and put some of its blood on the RIGHT EAR of Aaron & his sons.

[Cf. the symbolic NAILING of the ear to the door sas an everlasting covenant between Lord and servant, → only 3 nerves

Here the equivalent of the mark of the blood of atonement

also mark with blood the thumb of the RIGHT HANDS of Arron & his sons.

Also on dthe big teo of the right foot, (C<sup>o</sup> Scrib: i palm v)

Then sprinkle the blood all around teh altar (to signify that this is the blood of SACRIFICE.)

Exod. 29:21. Take some of the blood on the altar

and some oil of anointing and sprinkle it over Aaron and his sons clothed in their garments, which thereby become sanctified:

[Washed in the blood of the ram: THEY are the offering

22. Take all the fat, plus the right shoulder of the ram of consecration

[Mystique of the shoulder, Pythagoras, Osiris, etc.

23. One loaf, one cake, one cookie, one matzos all in one basket

24. which Aaron and his sons WAVE before the Lord.

[to call attention to their intent: HTP-di-Nisw t<sup>e</sup>rumah and t<sup>e</sup>nupha, heave offering and wave offering, are both acts of giving up or letting go of

25. The bread is then all burned as an offering and Jehovah gets the sweat reakh

26. The breast of the ram is the next wave offering

27. While the shoulder is a heave offering.

28. These pieces of meat go to Aaron & sons as a peace (feast) offering.

29f. The garment an important part of the consecration.

32. The priests eat the consecrated flesh and bread

31. the meat having been boiled

they eat it at the door of the tabernacle: a sacramental meal:

33. "And they shall eat the things by which the atonement (kupar) was made to fill their hand (consecrate), to sanctify them.

And a stranger shall not eat, because they are holy.

34. Whatever remains over must be burned before morning; it must be consumed during the sacred meal and cannot be eaten after.

37. It is a seven-day ordianance,

38x a bullock being offered each day for atonement,

the altar being cleaned, anointed, and consecrated each time

[for the shedding of blood--real, however holy

38. Also two year-old lambs on each day, 30. one in the a.m. one in the evening

40. with oil-cakes and wine.

42. It will be done at the door of the congregation, be-ause that is where the Lord will MEET them. They do not go in--43. his glory sanctifies the tabernacle

44. by which priests and congregation are also sanctified.

45. It means that Jehovah is dwelling among them

46. As the Lord their God.

[Cf. on the beach at Pyllos. Bk. III, beginning

9 Cos. of 500 on the beach. A bullock for each; the entrails burned on the side for the god. They eat the rest.

Exod. 30:1-2. A square horned altar for incense (R.E. etc. as 2 cos. sacrifice for the usu. fixings.. 6. It stands before the veil of the ark.)

7. Incense every morning 2) (spices) spirit? Sulfur & spallia & fumigation; 10. The blood of the sin-offering on the horns once a year.

12. Every man in Israel must pay a ransom for his soul, lest the plague take them.

The payment is made at the time of the CENSUS THE HEAD COUNT, EVERY MAN GIVING A KOPHER for his nefesh to Jehovah: 13. Every one who passes thru the pequmim must give half a shekel included in the shekel of the qodesh (shrine or sanctification), the other half being for the Lord.

[Cf. the Janus-coin as tessera hospitalis

Exod. 30:14. Every one taken in the census, <sup>→ cf. Annona</sup> above 20 (the legal age) must make a token offering to the Lord.

15. every man pays exactly the same--a half shekel. All pay the same because it is a ransom for each soul, and all are equal in the sight of God, and should be in the sight of man.

16. The money collected is used in the rites of the congregation, all of which have the purpose of ransom or atonement for the souls of those who have sinned.

18. Moses is to put between the congra-ation and teh altar a laver of water for wahing of the hands and feet of the priests, before entering the tabernacle or participating in rites at the altar. It is bronze.

*\* Scroll: dimensions + location = 0-side + lowest pres. level.*  
22-25. Preparation of chrism: spices mixed in given proportion 25. "after the art of the apothecary." *Mauro + Kirtland =*

26. Tabernacle and ark are anointed with this oil. 27. and all the fixtures, klee 28-29 plus the altar & all connected: whatever touches them is holy.

*cf. Megal., Geoffrey d. Monmouth; in v. 10; Eng. Exeter.*  
30. Aaron and his sons also anointed with it, consecrating them to office.

31. This holy anointing oil is for Israel forever.

32. It is not for ordinary use, "al basar adam"="for the body in general" nor is its composition to be imitated: you must consider it holy.

33. Whoever manufactures it or gives it to a stranger will be ostracized by his society ('am)

34-38. SPecial formula for q<sup>e</sup>toreth roqakh, incense (not perfume), sto be used ONLY for sacred purposes.

(Necessary to counter the smell of slaughter; Sufflatio= disinfectant) narcotic effect? (J. Chrysostom) → \* & P.H.

Exod. 31:1-11. Bezaleel and Aholiab appointed thru Moses by DIRECT REVELATION; *"Practical Mx"* to carry out all production and constrution neccessary to fill the orders given. They were appointed because they were eminently competent men in MAKING things, like B.Y. *EW.N. → 0-200 completions / a (1 = → 2, → 3.*

12-17. Strict injunction for ~~max~~ keeping the SABBATH, "as a SIGN between me and the children of Israel forever."

For some reason this is of immense importance: it means that we do not become completely engrossed in the importance of our OWN work--only HIS work is important. *B. keep it, us for track*

18. The whole thing is now committed to Moses IN WRITING, on two "lukhoth ha-<sup>"</sup>edeth, "tablets of the agreement," written CONTRACTS. "Written by (b<sup>e</sup>) the finger of Elohim. *or x pattern \* Mos. 6:46!* *→ in*

(The finger that the Brother of Jared saw

"Of course, God does not have a finger!" If "of course" is an argument or proof, then one can prove anything to taste.)

Exod. 32: 1. The people saw that Moses boshesh (bosh, to disappoint, to turn out badly, go against expectations, vex, exasperate, cog. with Eng. bad. The redupl. form intensifies it. LXX kachoniken, KEXPONIKEN, spend too much time, dawdle) *40 & 7* i.e., they LOST PATIENCE, and ~~wax~~ held a meeting with Aaron: "Let's go ahead (qum) and amke gods to go before us (that's what Moses would do) we don't know what has happened to Moses." *Holly & 7: instant orgy*

2. Aaron agrees (so it does not seem so drastic). Ear-rings of wives, sons and daughter (no mention of other males *→ Matr. → husband, 800.*)

4. Aaron makes a golden calf, Egyptian fashion ('egel). "This is your Elohim (why trsl. in pl.? ONE calf now represents Elohim,

The sacrificial bullock represents Jehovah! Was Aaron mixed up?

*→ ... Abis = Deine Mariette 1850! Genos sum*





Exod. 32:30, Moses: This is a terrible thing you have done; so now I will have to go back up to Jehovah to try and get you off. *(1/2 sound's) st. ~ purging!*

31. SO back he went and said: Alas, this people have sinned gratly: they have made themselves (a) god (elohe) of gold.

32. [A Heb. conditional: If you do this...no apodosis necesssary...]

Forgive them if you will

if not--include me--rub me out of the book which you have written  
(The book of life, etc.)

33. Ans. (I make the rules here!) The one who gets expunged from the book is one who has sinned against me. *fact = rebellion; Moses' name of st. ~ running*  
[It is between the invidiidual and the Lord.

No guilt by association [Moses was claiming that] No virtue by membership.

Isaiah: Who's on the Lord's side? Whoever keeps his commandments.

HE will decide that. He is not pleased, let alone flattered, when some rascal piously announces that HE is on the Lord's side. - That is NOT for you to say; says he.

34. InstructionsZ: Proceed as usual--lead the people to the appointed place as you were doing, with the Angel showing the way.

I will give you a visitation (that is the purose in going up to the rendez-vous) but this time it will be for their sins.

(God is still with them--Happy is the man whom God correcteth!)

35. He visited them with plague.

Exod. 33:1. It was now time for them to proceed to the Promised Land.

2. I will drive out the occupants (unworthy--see above)

[The promised land is blessed to WHOEVER is righteous, cursed to all others] and angels will conduct you

3. I will not be there personally: in your present unregenerate condition my presence would consume (lit. "eat") you on the way.

[How do such statements square with the conventional definitions of God?]

4. They are crushed with the news--God has turned his back on them.

and with guilt. It should have been a very happy occasion, instead they were moving under a cloud. No one felt like dressing up as they should have. (*adah*= to put on one's best clothes) *Lawrence & Kahlert*

This is the sad story: How often would I...and YE would not!

Here we forfeit wonderful things to which we have earned a perfect right in our preexistence: "THEY ROB THEMSELVES... of all the glorious things that were awaiting them.

*B.Y.: 30 years / 20 years - 1 yr!*

5. This verse looks like a gloss, a marginal note: expands on v.3. vs.

The LXX makes better sense: "You are a stubborn people--don't let me come out against you AGAIN, or it will be the end of you (*exanaloso*= and wipe you out completely) Now take off those robes of honor and your decorations (the garments they were to wear when they were in favor) and I will tell you what I plan to do with you.

6. (LXX) SO the SOns of Israel took off all their finery and their vestments away from the Mountain of Horeb.

7. Moses removed the Tabernacle far from the polluted camp.

And he called it the Tent of the Mo'edh= agreement, tristing

After that you had to go out there if you sought the Lord.

Exod. 35:1ff. Moses assembles all the people and reads them the Law.

5. Calls for contributions for the tabernacle from "whoever has a willing heart."

10. Calls for the workmanship of "everyone who has a wise heart" DE

21. "And they came, every man who lifted him up his heart and every man whose ruach was willing (nad<sup>e</sup>bah bringing all manner of offerings for the Temple.

22. Men and women alike (ish is common gender) this should be kept in mind) whoever was willing bringing whatever he (or SHE) had of value

25. \* All the women spun fine cloth

29. 2"Every man and woman whose heart was willing, bringing whatever workmanship ~~which~~ Jehovah requested into the hand of Moses

30. The Lord calls by name three competent builders and metal workers and stone-work

35. This is the ideal of Pindar: There is something divine about great ability in any field, "in any work".  
Such people are "filled with wisdom of the heart"

Exod. 36:1. SO all those skillful people wise of heart in whom YAHWEH HAD PLACED WISDOM (hakhmah = talent) and discrimination (t<sup>e</sup>bunah = taste, for knowing and doing all the work of the serving of the Holy place, exactly as he had ordered it.

2. God gave them the talent and the urge to use it

3. and they took everything the people brought as offerings

4-8. The experts said the people were bringing too much, so Moses told them to stop.

8ff. Descr. of the Tabernacle, etc. again. To END.

Exod. 37:1. Descr. of the Tabernacle continues. Entire Chapter.

Exod. 38:1-31. Description continued.

Exod. 39:43. Everything done exactly as ordered.  
Moses congratulated (blessed) them.

Exod. 40:1ff. The Lord instructs Moses to set it all up now, beginning on the FIRST day of the month.

13. Aaron and sons, washed, dressed anointed; set apart (sanc-tified)

17. First month of the year--Moses does so.

37. They stop where the cloud does,

38. and follow it when it moves.