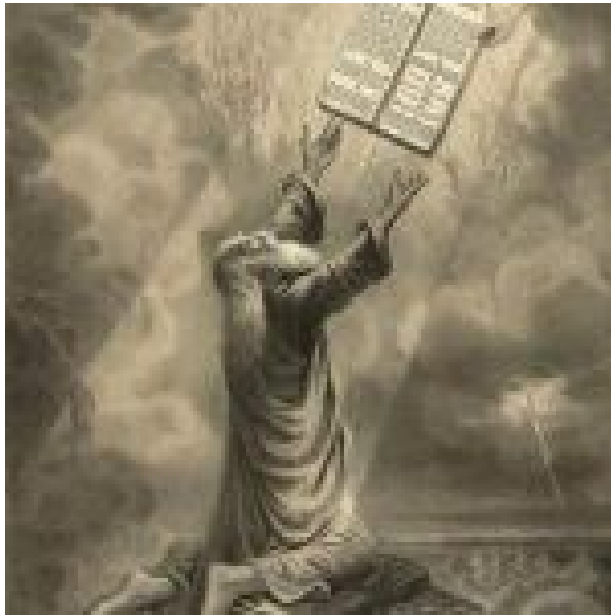


# The Ten Words of YaHVah:

## known as the Ten Commandments



© 2013, 2018



# Table of Contents

<u>Chapters</u>	<u>Page</u>
Preface	3
Definition of Words	4
Origins	6
Number 1	9
Number 2	11
Number 3	13
Number 4	15
Number 5	17
Number 6	19
Number 7	20
Number 8	21
Number 9	22
Number 10	23
Remaining Commandments	26
Correlation Chart	27
Book of the Covenant	29
Tablets of Testimony	30
Conclusion	32
Bibliography	33

## Preface

This book has been several years in the making. I put it aside for a time, after I had finished “Number 4.” There are numerous excuses I could make, but mostly it was just being a little bit lazy. However, this was a good thing as I found mistakes in the first writing and had to go back and correct them.

I believe in using the True Name instead of Lord, according to my understanding. Therefore, wherever the word Lord normally appears in the Bible, I have rendered it as YaHVah. Some say the rendering should be YaHWeH and that the third letter was more anciently rendered as a W. This has not been my findings. YHVH is the correct rendering of the Tetragrammaton and Hebrew usually applies two As to the root words. Therefore, I use YaHVah. There is no discrepancy on the first three letters because they weren't changed in the Psalms. The Bible teaches us to use His Name, but not to abuse it (see more on this in “Number 4”).

Furthermore, in place of the word God, you will see the words El or Elohiym. These are the Hebrew words for God. The Name Yeshua is used in place of Jesus. There is no J in the Hebrew or Greek languages, so Jesus is automatically incorrect. Yeshua is the name used in the New Testament.

Unless otherwise stated, the translations listed in this book are the direct translations by this author from the Hebrew and Greek texts. Some reference works, such as *Strong's* and *Gesenius' Lexicon* have been consulted at times and noted, along with the occasional commentary from the *Tanach* (Hebrew Old Testament).

It is the author's hope that the reader sees where the TEN Words are, how they correlate to the TEN/Fourteen Commandments, and that the chapters are not too confusing by all the Scripture cross-references and Hebrew words. I pray the reader is encouraged to do some deep exploration of the Scriptures.

I would like to express my thanks to Betty McIver, my aunt, who passed on to be with YaHVah on 07/04/2010. Without her help and funding, I would not have reached the level of religious training I have now. It is because of this that this book is now possible. Thank you Aunt Betty and Uncle Bruce.

Min. Dr. Donald H. Garrett

Founder/Chairman/President of Odon Obadyah Ministries, Inc.

August 8, 2013 / 2 Elul 5773

## *Definitions of Greek and Hebrew Words*

- Abiyb = 1st month in the Hebrew Biblical calendar, current calendar uses Nissan
- Acher = another
- Adon = Lord
- Asereth HaDevariym = The Ten Words
- Azeleth = departed
- Beth = house
- Chag = Festival
- Eikonos = effigy, likeness, material image
- El = God
- Elohiym = God
- Ervah or ervath = nakedness, pudenda (external female genitalia)
- Galleh or galloth = to go into, to make naked
- Ganav = deception, steal, stealth, theft
- Garen = level floor
- Gedy = male kid goat
- Ha'asiyph = The Ingathering, 3rd Festival, refers to gathering of fruits in the fall, same as Sukkoth
- Lashave = to deceive, falsehood, to lie, to vanity
- Levites = one of the Twelve tribes of Yisrael, they served in the Temple, but not as priests
- Massekhah = a casting of metal, molten image
- Matzoth = Unleavened Bread, 1st Festival
- Mitzrayim = Egypt
- Mitzvah = command
- Mosheh = Moses, writer of the Torah, prophet
- Nissan = see Abiyb above
- Omoiomati = likeness, resemblance, similitude
- Pesach = Passover, meal celebrated on the evening beginning the Festival of Matzoth
- Pesel = carved (wooden) image
- Piylatos = Pilate, the Roman governor during Yeshua's time
- Qanna = jealous
- Qatziyr = Harvest, 2nd Festival, same as Shavuoth
- Sefer HaBeriyyth = The Book of the Covenant written by Mosheh
- Shabbath = Sabbath, seventh day, YaHVah's day of rest (in today's calendar this is sundown on Friday to sundown on Saturday)
- Shalom = peace
- Shavuoth = Weeks, 2nd Festival
- Shema = hear, beginning of a Hebrew mitzvah
- Sukkoth = Booths, Tabernacles, 3rd Festival
- Tablets of Testimony = the two stone tablets inscribed by YaHVah
- Tanach = Hebrew Old Testament
- Teesh'tachaveh = to do homage, prostrate/submit oneself, worship
- Torah = first five books of the Old Testament

- Yad = hand, help, power
- Yehudiy = Jews
- Yigev = wine press, wine vat
- Yiqqach = he takes hold of
- Yish'kav = he lies down with
- Yisrael = Israel

# Origins

The Ten Commandments are an integral part of our lives. Many faiths follow most of them as their main rules to live by. Yet, what is accepted as the Ten Commandments may be deceptive, if you do not read the Scriptures. This chapter will answer the following questions: Where are the Ten in the Bible? What are they? Where are they written? Who were they written for? Are the traditional commandments valid? And Are there only ten?

Where are the Ten in the Bible? In Hebrew, the Ten Commandments are written as ‘Asereth HaDevariym, which means the Ten Words. Traditionally, the commandments called the Ten Commandments are in Exodus 20:2-17 and Deuteronomy 5:6-21. However, the Scripture does not call these commandments the Ten Commandments (Words). The Ten Words are actually in Exodus 34:14-26. They are a part of the covenant (see v. 10-26) written on the Tablets. “And said YaHVah to Mosheh, ‘Write to you these words, for according to these words have I sealed with you a covenant and with Yisrael.’” Exodus 34:27. “These words” refers to the previous verses (10-26) where YaHVah is speaking to Mosheh.

What are they? The Ten Words (simplified) are as follows:

- #1 א. For you shall not prostrate yourselves to another god, for YaHVah Qanna is His Name, He is a jealous El
- #2 ב. Cast metal gods you shall not make to you
- #3 ג. The Festival of Matzoth you shall observe
- #4 ד. All first-born of a womb (man or animal) are [YaHVah’s]
- #5 ה. Six days shall you work and on the seventh you shall desist
- #6 ו. And the Festival of Weeks you shall make to you with the first of the wheat havest and the Festival of Ingathering shall be the changing of the year.
- #7 ז. Three times a year shall all your males appear before the Adon, YaHVah Elohiym of Yisrael
- #8 ח. And man shall not covet your land
- #9 ט. You shall not slaughter upon leavening my blood offering
- #10 י. The beginning produce of your land shall you bring to the House of YaHVah, your Elohiym

Exodus 34:14-26

Interestingly, an eleventh statement appears here. “Do not cook a kid goat in the milk of his mother.” Exodus 34:26b. Since it is attached at the end of verse 26, it is most likely part of #10 because the covenant ends there.

Notice the similarities of these Ten Words to some of the traditional Ten Commandments. What is not traditional? The Feasts are included here in the covenant to be observed. If you are not observing them, then you are not observing the covenant.

Where were they written? In reading Exodus 34, the answer is at Mount Sinai on the second set of Tablets. Verse 1 reads, “. . . and I shall inscribe upon the Tablets the words that were upon the first

Tablets, which you shattered.” Verse 28 reads, “. . . and He wrote upon the Tablets the words of the covenant, the Ten Words.”

Who were they written for? The end of Exodus 34:27 reads, “. . . have I sealed with you a covenant and with Yisrael.” They were written to Mosheh [Moses] and to all Yisrael [Israel].

Are the traditional commandments valid? Yes. Deuteronomy 5:6-21 is one place the “traditional” Ten Commandments are listed. Deuteronomy 5:22 reads, “These words YaHVah spoke . . . and He inscribed them on two stone Tablets and gave them to me.” Deuteronomy does not say these are the Ten Commandments or Ten Words, yet they are inscribed on the Tablets. Because they are on the Tablets, the “traditional” Ten Commandments are valid. Verses 1, 29, and 31 describe them as ordinances, decrees, and commandments. The traditional Ten are commandments then, but not the TEN WORDS.

Are there only ten? In reference to the Ten Words, see the paragraph above about the eleventh statement. In the traditional Ten Commandments, more than ten commandments do exist. Because Scripture does not call these traditional commandments the Ten Commandments or Ten Words, this is acceptable. Scripture shows an actual list of Fourteen Commandments. Traditionally, #1 is Exodus 20:2 and Deuteronomy 5:6, yet this is not a commandment at all (see chapter Number 1).

These are the Fourteen Commandments (traditional Ten):

#1 א. You shall not recognize to you gods of others (see Ten Words #1)

#2 ב. You shall not make to you a carved image (see Ten Words #2)

#3 ג. You shall not prostrate yourselves to them and not worship them, for I am YaHVah, your Elohiym, a jealous El (see Ten Words #1)

Note: Traditionally, the above 3 are all under commandment #2.

#4 ד. You shall not take the Name of YaHVah, your Elohiym, to vanity/lie/deceive (Traditionally #3)

#5 ה. Remember <Guard><sup>1</sup> the Shabbat day to sanctify it (Traditionally #4)

#6 ו. Six days shall you labor . . . but the seventh day is a Shabbath to YaHVah, your Elohiym, you shall not do any work, you, your son, your daughter, your servant, your maidservant, your animal, and your convert (see Ten Words #5, not in traditional Ten)

#7 ז. <You shall remember for you were a servant in the land of Mitzraiym (Egypt), and YaHVah, your Elohiym, has taken you out from there with a strong hand><sup>1</sup> (not in traditional Ten, part of Feast in Ten Words #3)

#8 ח. Honor your mother and your father (Traditionally #5)

#9 ט. You shall not kill (Traditionally #6)

#10 י. You shall not commit adultery (Traditionally #7)

#11 יא. You shall not steal (Traditionally #8)

#12 יב. You shall not bear false witness (Traditionally #9)

#13 יג. You shall not covet your friend’s house <wife><sup>1</sup>

#14 7. You shall not covet <desire><sup>1</sup> your friend's wife <house, his field><sup>1</sup>, his servant, his maidservant, his ox, his donkey, or anything that belongs to your friend/neighbor (Traditionally #10 for 13 & 14, see Ten Words #8)

Exodus 20:2-17 and Deuteronomy 5:6-21

Note: <words><sup>1</sup> are only found in Deuteronomy 5

These are the commandments spoken to the nation of Yisrael [Israel] (see Exodus 20:1 and Deuteronomy 5:4) from Mount Sinai and then later recorded on the Tablets. In the Scriptures, YaHVah does continue to issue commandments and ordinances (judgments) to Mosheh [Moses] from Exodus 20:22 to Exodus 24:2. Mosheh then told the people of Yisrael all the Words of YaHVah and wrote them in a Book of the Covenant (Sefer HaBeriyth). Not just the original Ten/Fourteen, but all of the Words from Exodus 20 to 24. Yisrael said: “. . . we will do and we will obey” Exodus 24:7.

The Ten Words are in Exodus 34. The traditional Ten/Fourteen Commandments are in Exodus 20 and Deuteronomy 5. All were written to Yisrael as part of the covenant on Mount Sinai, and all written on the two stone Tablets.



# Number 1

Exodus 34:10-13 is a warning of preparation for the First Word. Before these verses are verses 6 and 7, which are equal to what is traditionally called the First Commandment in Exodus 20:2 and Deuteronomy 5:6. However, neither Exodus 20:2, Exodus 34:6-7, or Deuteronomy 5:6 are commandments or the First Word. All these verses are a statement of fact, telling us who YaHVah is by identifying Himself by Name.

⌘ The First Word is "For you shall not prostrate yourselves to another god, for YaHVah Qanna is His Name, He is a jealous El." Exodus 34:13. This is similar to the First and Third Commandments in Exodus 20:3,5 and Deuteronomy 5:7,9; mentioned in the Origins chapter. These verses read, "You shall not recognize to you gods of others in My presence." and "You shall not prostrate yourselves to them and not worship them, for I am YaHVah, your Elohiym, a jealous El, who visits the sin of the father upon children and upon the thirds and upon the fourths, for My enemies." Traditionally, this is all referred to as Commandment number Two, but as mentioned above, the traditional Number One is not really a commandment, only a statement of fact.

**You shall not** is a direct command of what YaHVah wants us not to do. In all of the above, we are not to prostrate ourselves to anyone other than YaHVah. The KJV says "bow down" in Exodus 20 and Deuteronomy 5, and "worship" in Exodus 34. In the Hebrew, it is the same word in all three verses: teesh'tachaveh (see *Strong's* 7812). This word comes from the root word shachah, which means to bow down. *Gesenius* explains the Hithpalel version of this word and gives four alternative definitions: to prostrate oneself, to worship a deity, to do homage, or to submit oneself. (*Gesenius* pg. 813). Grammatically, this word is in the 2nd person, plural imperfect form of the Hithpalel version. Meaning, the definition is: you shall prostrate yourselves. Because the Hebrew word Lo' precedes this word, it then becomes: You shall not prostrate yourselves.

'Acher is the Hebrew word for another (see *Strong's* 312) and would refer to anything you make a god, whether it be of the other nations or some thing, such as money, work, cars, or TV. Qanna means jealous (see *Strong's* 7065) and YaHVah specifies it as part of His Name in Exodus 34:14. As part of His Name, qanna implies it is a natural attribute of YaHVah to be jealous of those who serve Him and He is angered instantaneously when they serve any other god.

The above explains the First Word and the First and Third Commandments, but what does Yeshua say is the First Commandment? "You shall love YaHVah your Elohiym with all your heart, and with all your soul, and with all your mind. This is [the] first and great commandment." Matthew 22:37-38; and "That first of all the commandments [is] Hear, O Yisrael, YaHVah our Elohiym, YaHVah is One. And you shall love YaHVah your Elohiym with all your heart, and with all your soul, and with all your mind, and with all your strength. This [is the] first commandment." Mark 12:29-30.

Hold on a minute, Yeshua's words are not listed in Exodus 20, Exodus 34, or Deuteronomy 5. Oops, does that mean what is traditionally called the First Commandment is not the First Commandment? Correct. The **First and Great Commandment**, mentioned by Yeshua, is actually found in Deuteronomy 6:4-5. These two verses are in the Shema, a spoken daily mitzvah said by most Yehudiy (Jews). Yeshua also adds one portion to this commandment not found in Deuteronomy 6: the

mind, referring to the intellect. This is due to the high emphasis put on the intellect by society at this time (and still today).

The First Word (Ex. 34:14), the First and Third Commandments (Ex. 20:3, 5 and De. 5:7,9), the First and Second traditional Commandments (Ex. 20:2-5 and De. 5:6-9), and Yeshua's First and Great Commandment (De. 6:4,5 and Mark 12:29-30) are all related. They all point to YaHVah as the One True Elohiym to be worshipped in everything we do.

## Number 2

Deuteros, dos, duo, dwi, second, shenayim, sheniy, twa, and two. These are the words that describe what comes after the number one. The letter B is the second letter of the alphabet in English, Greek, and Hebrew. In Greek and Hebrew though, B also represents the number two. In English, we use the character 2 to represent two.

𐤁 Pictorially, the letter B represents a house (Beth, which is also the character's name) in Hebrew. The place where YaHVah resides is called Beth YaHVah or Beth El (House of YaHVah or House of El). Consider the words of the New Testament in Matthew 6:24a, "No one is able to serve two lords/masters;" In Hebraic culture, a lord/master is the ruler of a house.

Now, read number 2 of the Ten Words. "Cast metal gods you shall not make to you" Exodus 34:17. The Hebrew word Massekhah is defined as a casting of metal, but also as a covering (*Gesenius* p. 489). The KJV translates massekhah as molten image. The implication is clearly the taking of metal, melting it, and casting it as a covering to form an image. In Exodus 32, Yisrael did this in the form of a golden calf and they were punished. Thousands died.

The Second Commandment of the 14, reads, "You shall not make to you a carved image . . ." Exodus 20:4. Carved image here is the Hebrew word Pesel. Pesel comes from the root word pasal, meaning to carve from wood. Yisrael must have assumed that because YaHVah spoke of not making a carved (wooden) image, then this commandment did not apply to cast metal images. How wrong they were later in Exodus 32, which also explains why YaHVah specifies cast metal later in Exodus 34, Word Number 2.

In Commandment 2, YaHVah says carved (wooden) image, and in Word 2, cast metal. Yet, both refer to the making of an image to use as a false god. Exodus 20:4 continues with, ". . . and all appearances of which is in the heavens above and which is in the earth below and which is in the waters below to the earth." Appearances here is the Hebrew word T'munah. This word comes from the root word Miyn, meaning to bear an appearance or to pretend (*Gesenius*. p. 470). Looking at the grammar structure, t'munah could also mean "you will have pretended to be." In other words, something which is a false pretender of the real thing, yet appears real.

YaHVah does not want us to make any thing to be a god (not of carved wood, cast metal, or other form) because they are only pretend, hollow representations of the real things in creation.

In Deuteronomy 27:15, a curse was pronounced regarding this commandment. It reads, "Accursed is the man who makes Pesel (carved image) and Massekhah (cast metal), an abomination to YaHVah, a work of the hands of a craftsman . . ." Both words from Exodus 20 and Exodus 34 are used, tying them together as one.

<sup>19</sup> Because that which is known of the Elohiym is manifest among them, for the Elohiym to them manifested, <sup>20</sup> for the invisible things of Him from Creation of the cosmos, by the things made being understood are perceived, both His eternal power and deity; to the I AM they are without excuse. <sup>21</sup> Because having known the Elohiym, not to Elohiym they glorified or were thankful; but became vain in their reasonings, and they darkened the unintelligence of their heart. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> and changed the glory of the incorruptible Elohiym into a Likeness image of corruptible man and birds and quadrupeds and creeping

things.<sup>24</sup> Wherefore, the Elohiym also gave them up into the desires of their hearts to uncleanness, the dishonoring of their bodies in themselves.<sup>25</sup> Who changed the truth of the Elohiym into the false religion, and they worshipped and they served the creation above (more than) the Creator, who is blessed to the eternity. Amen.

Romans 1:19-25

In the above Scripture, the word Likeness is a Greek word, Omoiomati, which means likeness, resemblance, or similitude (*Greek Lexicon* p. 293), and the word Image is a Greek word, Eikonos, which means material image, likeness, or effigy (*Greek Lexicon* p. 119). These words then make a clear correlation to the words in Exodus 20, Exodus 34, Deuteronomy 5, and Deuteronomy 27.

Also in the New Testament, Yeshua states what is the Second Commandment, and it is not found in Exodus at all. "But the second [commandment is] like it, You shall love your neighbor as yourself. On these, the two commandments, all the law and the prophets hang" Matthew 22:39-40, and "And the second [commandment is] like this, You shall love your neighbor as yourself. Greater than these, another commandment there is not" Mark 12:31.

So where is Yeshua's Second Commandment located in the Old Testament? The answer is Leviticus 19:17,18,34. Verses 17-18 read, "You shall not hate your brother in your heart. Rebuke! You shall rebuke your fellow and you shall not bear sin upon him. You shall not take revenge and you shall not bear a grudge against the sons of your people; and you shall love your neighbor as yourself, I am YaHVah!" Clearly, in this Scripture, YaHVah is equating brother, fellow/friend, sons of your people, and neighbor with the same understanding, love them all and do not hate.

Commandment Number Two and Word Number Two are both negative commands referring to what/who not to worship. Yeshua's positive command is to love, but also carries the negative to not hate.

## Number 3

The Triple Crown sweepstakes has arrived! Well, not exactly. The time has arrived to discuss the Third Word. Three has a significant meaning in Scripture as a form of completeness. For instance, YaHVah, His Son, and His Holy Spirit are complete in Spirit, and man is complete with body, soul, and spirit. Traditionally, Commandment # 3 refers to the usage of the Name. As listed in the "Origins" chapter; however, it is actually Commandment # 4, and will be explained in the next chapter. Also because the actual Commandment # 3 was discussed in the "Number 1" chapter, this chapter will concentrate on Word Number 3, Exodus 34:18, and its corresponding actual Commandment # 7.

λ Word Number 3 reads, "The Festival of Matzoth you shall observe for seven days you shall eat matzoth, which I commanded you, to the appointed time of the month Abiyb; for in the month of Abiyb you went forth from Mitzrayim (Egypt)" Exodus 34:18. Matzoth is the plural form of the word Matzah, which means unleavened bread. Matzah is flat and looks a lot like a cracker.

Back in Exodus 12, YaHVah commanded Yisrael to observe this festival. This is before they left Egypt. Verses 14 and 15 read, "And shall be to you this day a remembrance and to celebrate a festival to YaHVah for your generations as a statute (decree) forever shall you celebrate it. For seven days matzoth you shall eat, but on the previous day you shall purge the leavening from your homes, for all eaters of leaven food shall be expelled (cut off) from Yisrael that soul, from the first day until the seventh." And, verses 19 and 20 read, "For seven days leaven shall not be found in your homes, for all eaters from leaven food shall be expelled (cut off) from the assembly of YaHVah, that soul, the convert and the native of the land. You shall not eat any leaven foods, in all your dwellings you shall eat Matzoth." Exodus 13:7 also reads, " Matzoth shall be eaten those seven days and not being seen to you leaven food and not being seen to you leavening in all your borders."

Exodus 21:1 to 24:7 is all in the Book of the Covenant (Sefer HaBeriyyth), written by Mosheh separately from the two stone Tablets of Testimony. Exodus 23:15 is another rendering of this command. "The Festival of Matzoth you shall observe for seven days you shall eat Matzoth, like which I commanded you to the appointed time of the month Abiyb; for in it you left Mitzrayim (Egypt) and you shall not be in my presence empty handed." These words in the Book are much the same as in Word Number 3, which is on the Tablets of Testimony.

Above, Exodus 12 explains why Yisrael had no leaven when they left Egypt. They had already purged it from their homes before the First Passover. Clearly, YaHVah means business about having no leaven in your house during this period. He says the soul will be expelled (cut off) from Yisrael and the assembly of YaHVah during the entire Festival if leaven of any kind is found in the house. So what is leaven?

Leaven mainly refers to yeast, but it also refers to other products that make food rise, especially the rising of bread. One such product is sodium bicarbonate, baking soda. This product is also found in all carbonated beverages. Another product is egg whites, not leaven by itself, but become a leavening agent when whipped. No eggs should be added to the making of the breads during this Festival. Traditionally, Yehudiy make a big event of searching for leavening in the house the day before Passover. They search through the entire house, cleaning out the leaven. The origin of Spring cleaning

maybe? :) Clean out your house of yeast, baking soda, biscuit mixes, cake mixes, pancake mixes, carbonated beverages, yeast flavored products (such as some chips), regular bread, breaded products, pasta, and some cornbread mixes. For a complete list of leaven and leavened products, check the Internet and read the ingredients lists of your products.

When cleaning your house, do not forget to remove everything out of your pantries and closets, to clean the shelves and flooring. Other places to search and clean out leaven is your stove, refrigerator, freezer, toaster, microwave, carpeted eating areas, couches, and chairs. Finally, take out the trash. Any crumb is a crumb too many. Oh, what if you can't find any wheat Matzoth bread to eat? Corn tortilla chips are an excellent substitute, because they are like unleavened cornbread. In fact, most corn products are unleavened.

Since the importance of this Festival and the unleavened bread is now understood, what about the time to celebrate this Festival? Leviticus 23:5-8 clarifies this some and reads, " In the First month of the 14th of the month in the evening is the Pesach/Passover to YaHVah. And on the 15th day of the month is the Festival of Matzoth to YaHVah for seven days Matzoth you shall eat. On the first day, a holy convocation (assembling) it shall be to you, all laborious work you shall not do. And you shall bring a fire sacrifice to YaHVah for seven days, on the seventh day is a holy convocation (assembling) all laborious work you shall not do." But, the Scriptures say the month of Abiyb, and you cannot seem to find this month on the calendar, especially not as the first month. Abiyb is the Hebrew month that begins in the Spring, generally during the month of what we call March. You will find it listed as the month of Nissan now on the Hebrew calendars because some month names were changed later in the Bible. The Festival, then, will fall at the end of March or the beginning of April. [Note: In 2018, this Festival starts the evening of March 30th.]

Commandment # 7 reads, "And you shall remember you were a servant in the land of Mitzrayim (Egypt), and YaHVah, your Elohiym, has taken you out from there with a strong hand and an outstretched arm: Deuteronomy 5:15a. Note, this commandment is not in the list of commandments in Exodus 20. However, it is in Deuteronomy and on the Tablets of Testimony. Deuteronomy 5:22 reads, "These words spoke YaHVah . . . and He inscribed them upon two stone Tablets and gave them to me." These words Mosheh refers to are the commandments listed in Deuteronomy 5:6-21.

Keeping the Pesach/Passover, the Festival of Matzoth, and the Shabbath are examples of obeying Commandment Number Seven. Therefore, Word Number Three is related to this commandment. May YaHVah bless you in the keeping and obeying of His Commandments and Words.

## Number 4

When you grew up, who got to do and have everything first? In most families, it was the oldest sibling. The rights and advantages of the first-born are well known in society. The right of successorship is something society recognizes. This means the first-born is first in line to possession of all things the parents owned, be it a business, land, estate, trade, or even the crown in the case of monarchs. U.S. laws try to equalize this some by protecting the heirs equally, yet a parent's Will predominates. In the Bible and in a lot of societies, the right of successorship usually passes to the first-born male, as females had less rights to possessions than they do today.

¶ The Fourth Word talks about the first-born, but with a different type of possession. "All first-born of the womb are Mine [YaHVah's] . . ." Exodus 34:19a. Rather than owning possessions, the first-born is the possession of YaHVah. This applies predominantly to males of both animals and man, when you read the next verse: "and all your livestock producing a male, the first-born of ox and of sheep. And the first-born of a donkey you shall redeem in sheep. And if you do not redeem it, you shall axe its neck. Every first-born of your sons you shall redeem and they shall not appear in My presence emptyhanded" Exodus 34:19b-20.

Originally, YaHVah wanted the first-born males to serve in His Holy House, but after the golden calf incident, they were replaced by the Levites. YaHVah still requires a redemption of these first-born males from service. If you are a first-born son, then you belong to YaHVah for His service unless you've been redeemed. Exodus 22 specifies the time when redemption was to take place.

"Your fullness offering and your priestly heave offering you shall not delay, the first-born of your sons you shall present to Me. So shall you do to your ox, to your flock, seven days shall he be with his mother, on the eighth day shall you present him to Me" Exodus 22:29-30. On the 8th day, a male was to be presented and redeemed. This is also the time when the circumcisions of the sons were done.

The Fourth Commandment (traditionally Number 3) correlates with this Fourth Word in this way: The first-born belong to YaHVah and His Name belongs to Him. YaHVah says, "You shall not take the Name of YaHVah, your Elohiym, to vanity, for YaHVah will not absolve anyone who takes His Name to vanity" Exodus 20:7. The King James Version Bible says, "in vain," but this is incorrect because the Hebrew word is *lashav*<sup>o</sup>. The "la-" prefix means "to" in English, not "in." *Shav*<sup>o</sup> means vanity, but it also means lie, falsehood, or deceive.

YaHVah is saying not to use His Name to vanity (for your own glory), not to use His Name to lie (saying you will do something and not do it), not to use His Name to falsehood (speaking that which is untrue), and not to use His Name to deceive (getting over on someone else). In none of this does YaHVah say not to use His Name for prayer or for proper purposes, such as in praise, song, worship, writing of His Words, teachings, and using His Name to rebuke the enemy. In fact, several Scriptures say to use His Name to such proper things.

An example of how not to use His Name is like Oral Roberts did. He said YaHVah was going to call him home unless people sent lots of money to him. He knew this to be a lie, falsehood, deception, and using it for his own glory. Be careful how you use YaHVah, but don't be afraid to use it for proper purposes. Remember, it is His Name and it represents His qualities. Since deceiving, falsehoods, lying, and vanity are not His qualities, then His Name should not be used to do such things.

All first-born are His and His Name is His. Respect them and their use. Shalom.



## Number 5

The Commandment to observe a day of rest is universally known. Yet, not as well known as the Commandment on days **to** work.

In America, the land of luxury, the work days are all over the map. Some people work paid jobs of as little as ten days a month - and average of 2.5 days a week - because they work an entire 24 hour period on those days they work. Others work 4, 5, or 6 days a week. However, most do not work all seven days of the week at paid jobs, and have at least one day off for rest.

¶ Number Five of the Ten Words reads, "Six days shall you work and the seventh day you shall desist, in plowing and in harvesting you shall desist" Exodus 34:21. See, everybody is to work six days every week. Several Scriptures (Exodus 23:12, 31:12-17, 34:2-3) repeat this command, including the Sixth Commandment in Exodus 20:9-10 and Deuteronomy 5:13-14.

Six days we shall labor. Labor here is not just your paid job, but also includes any type of "work" you should not perform on the Shabbath. This means you can have a 3-day-a-week job, but use the other 3 days to do necessary family, home, or play activities (such as gym workouts) you could not perform on Shabbath. Most of us have to at least work 5 days at a job, leaving only one day for extra work.

Commandment Five (traditionally Number 4) tells us to "Remember <Guard><sup>1</sup> the Shabbath day to sanctify it" Exodus 20:8 and Deuteronomy 5:12. This is the Commandment universally known. When asked how do you observe this day, most reply by going to worship and not working. The Christians do this by going to church on Sunday and calling it the Lord's Day. Oops, this is not the Shabbath, YaHVah's Day. The Shabbath is Friday at sundown until Saturday at sundown. Technically, there is nothing wrong with worshipping YaHVah on Sunday, nor is it wrong to assemble/congregate on Sunday. The disciples did so in the New Testament, Acts 20:7-11. In fact, there isn't even a command to assemble and worship YaHVah **only** on the Shabbath. Scriptures, scholars, and numerous publications specifically tell us to worship YaHVah every day in praise, prayer, and song; morning, noon, and night. Therefore, worship cannot be the meaning of this Commandment.

Part of the meaning of Commandment Five is for us to remember that YaHVah blessed it, sanctified it, and set it apart. Remember intones us to not forget; whereas, in Deuteronomy we are told to Guard the Shabbath. Guarding implies protection from others, but it also instills a view of placing it in a well-reserved place, our heart. The Shabbath should be on our hearts to keep it holy in honor of YaHVah, our Heavenly Father. On this day, we sit back and let His creation be His creation.

What of work then? Yes, not working is the other part, but is actually in Commandment Six as mentioned above. This is a commandment most people politely ignore or they combine only part of it with Commandment Five. They do because it reads, "Six days shall you labor and accomplish all your work. And the seventh day is Shabbath to YaHVah, your Elohiym, you shall not do any work, you and your son, and your daughter, and your servant/slave, and your maid, and your ox, and your donkey, and all your animals, and your convert who is in your gates, <so that may rest your servant/slave and your maid like you>" Exodus 20:9-10 and Deuteronomy 5:13-14. Exodus 20:11 continues, "for in six days YaHVah made the heavens and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, YaHVah blessed the Shabbath day and sanctified it." People do not want to be told they **HAVE TO WORK 6 DAYS**.

Perform all of your work in six days, from Sunday to Friday, and rest on the Shabbath as commanded by YaHVah. Remember and Guard this day of rest to keep it holy, set apart, and let His creation be. Keep it in your heart because it is blessed and sanctified by our Creator.

<words><sup>1</sup> = only found in Deuteronomy 5.

## Number 6

" . . . five, six, pick up sticks, . . ." Oh, sorry! I was remembering a children's rhyme. The number six represents a nail or hook, and is associated with something white. Word Number Six has no correlation to the Commandments of Ex. 20 and De. 5, even traditionally. However, it does correlate with several other places in the Bible where YaHVah tells us to observe the Feasts/Festivals.

¶ The Sixth Word is: "And the Festival of Weeks you shall make to you with the first fruits of the wheat harvest and the Festival of the Ingathering (Harvest of apples and fruit) shall be the changing of the year" Exodus 34:22. These Feasts/Festivals are the number 2 and 3 of the commanded feasts. Exodus 23:16 repeats this with "And the Festival of Harvest of the first fruits of your labor which you sowed in the field, and the Festival of the Ingathering in the going out of the year, when you ingather from your work in the field."

What are these Festivals? In the Hebrew of Exodus 34:22 they are Chag Shavuoth (Weeks) and Chag Ha'asiyph (Ingathering), and of Exodus 23:16 they are Chag Qatziyr (Harvest) and Chag Ha'asiyph (Ingathering). Shavuoth is celebrated in May, Sivan 6-12 on the Jewish/Hebrew calendar. This is obviously a first harvest of the wheat. Chag Shavuoth and Chag Qatsiyr are the same Feast/Festival, according to Deuteronomy 16:10.

Chag Ha'asiyph (Ingathering) is celebrated as Chag Sukkoth (Booths/Tabernacles) as the same Feast/Festival in accordance to Deuteronomy 16:13. This Feast/Festival is celebrated in September, Tishrei 15-21 on the Jewish/Hebrew calendar.

The names of the Feasts can be quite confusing as they seem to vary from Scripture to Scripture. Yet, they don't really vary if you read each entire verse. Exodus 34:22, ". . . Festival of Weeks . . . with the wheat harvest . . ." and Festival of the Harvest are the same thing. Deuteronomy 16:13, ". . . Festival of Sukkoth . . . when you ingather ('aseph) in from your level floor (garen) and from your wine vat (vigev)." Can you see the Festival of the Ingathering is the same thing. The ending of each verse corresponds with the previous name of the Feasts/Festivals in Exodus 23:16. Note, both the Sacred Name Bible and the *Tanach* translate (garen) as threshing floor, but the Hebrew word for threshing floor is 'idar instead of garen. Garen can be used for a level floor where threshing is done, but in this instance, I believe it is speaking of a floor where fruit is stored.

Feast/Festival number one, Matzoth, was discussed in "Number 3" chapter previously. Likewise, Commandment Six was discussed in the "Number 5" chapter.

Observe the Feast/Festival of Shavuoth/Qatsiyr (Weeks/Harvest) and the Feast/Festival of Sukkoth/Asiyph (Booths/Ingathering) as commanded. More on this in the next chapter.

## Number 7

Seven, the sacred number. Seven also represents a weapon, and was used in the making of oaths with seven sacrifices or with seven witnesses and pledges. As discussed in “Number 3” and “Number 6” chapters, there are three Feasts/Festivals YaHVah wants us to observe. Word Number Seven specifies what YaHVah requires of these Feasts.

¶"Three times (thrice) in a year shall appear all your males before the Adon (Lord), YaHVah, the Elohiym of Yisrael" Exodus 34:23. This matches Exodus 23:14,17 and Deuteronomy 16:16; insomuch as, Exodus 23 puts the verses before and after the three feasts, while Deuteronomy 16 relists the three Feasts/Festivals for clarification: "Three times in a year all your males shall appear before YaHVah, your Elohiym, in the place that He will choose: on the Festival of Matzoth, and on the Festival of Shavuoth, and on the Festival of Sukkoth, and he shall not appear before YaHVah emptyhanded." The Feasts/Festivals are also listed in Leviticus 23.

There is no correlation with Word Seven to the Commandments in Exodus 20 and Deuteronomy 5, either actual or traditionally. However, Word Seven is indirectly related to Commandment Seven in Deuteronomy 5:15, because all of the Feasts/Festivals represent the freedom Yisrael has been given from under bondage to the Egyptians (correlates to our release from the bondage of sin). YaHVah delivered them and instituted the Feasts/Festivals as a remembrance (see Ex. 23:15, Lev. 23:43, and De. 16:3,12).

"And you shall remember you were a servant in the land of Mitzrayim (Egypt), and YaHVah, your Elohiym, has taken you out from there with a strong hand and an outstretched arm" Deuteronomy 5:15a. These words are on the Tablets of Testimony which were inscribed by YaHVah and given to Mosheh.

Each feast/festival has a regular Shabbath and lasts for seven days. They also have a Holy Convocation (High Shabbath and Gathering) on each first day of the feast/festival. The Festival of Matzoth adds a second Holy Convocation on the seventh day of the feast/festival. The Festival of Sukkoth adds a second Holy Convocation on the eighth day after the feast/festival, according to Leviticus 23. Shavuoth is exactly 7 weeks and one day from the Shabbath of the Festival of Matzoth. Sukkoth is on the 15th day of the Seventh month of the Jewish/Hebrew calendar. All of this correlates to the importance of the number seven and this being the Seventh Word.

A lot of commands are only stated in the Bible once, but Word Seven is stated numerous times, which shows the high emphasis YaHVah has on this commandment/word. Obey and Shalom.

## Number 8

Eight signifies a hedge or fence. Hedges and fences are barriers to help prevent destruction and theft.

¶ Word Number Eight, "For I shall banish nations before you and broaden your boundary, and no man shall covet your land when you go up to appear before (in the face of) YaHVah, your Elohiym, three times (thrice) in a year" Exodus 34:24. This is a guarantee by YaHVah that when we go to observe the Feasts/Festivals (see "Number 3" and "Number 6"), nobody will desire your land. In other words, YaHVah protects your land for you when you obey His Commandments and Words to observe the Feasts. He puts a hedge or fence of protection around your land to keep others out while you are away serving and obeying His Words. How great it is to know that He values even our possessions to protect them; thereby, allowing us to be at peace and concentrate on Him.

Word Number Eight correlates to Commandments 11 and 14, regarding not stealing and not coveting your friend's house, his field, or any of his property. These are covered in the "Remaining Commandments" chapter.

Others coveting your land is not the only thing promised in this Word. YaHVah also promises to banish nations (heathen) before you and enlarge your territorial boundary. Basically, this is a promise to believers that YaHVah wants them to increase and possess more land, be successful. It is sad that Yisrael's land is actually shrinking instead of being enlarged. They should trust more on YaHVah's Words than in the U.S. and other nations.

The Eighth Commandment (traditionally Number Five) reads, "Honor your father and your mother, so that will be lengthened your days upon the land which YaHVah, your Elohiym, gave to you" Exodus 20:12. Deuteronomy 5:16 adds, "as YaHVah, your Elohiym, commanded you . . . and so that it will be good for you, . . ." According to the *Tanach*, "When people honor their parents, God [Elohiym] regards it as if they honor Him" (commentary on Exodus 20:12, p. 184).

Even though Commandment Eight does not correlate directly with Word Eight, isn't it cool that the land is mentioned again? The second writing of the Shema in Deuteronomy 11:13 to 21 says the same thing about lengthening your days upon the land when you obey YaHVah's Commandments and keep them in your heart.

Our Elohiym is so **AWESOME**.

## Number 9

Do you want to die? Neither does most other people. Killing and death is a part of this world, however. Many times in the Bible, YaHVah instructs his people to offer sacrifices from the animals, though never from a human being. We are special, but then so are the sacrifices. They have many meanings.

Word Number Nine reads, " You shall not slaughter My blood offering upon leaven, and not leave the feast offering of the Pesach festival overnight until the morning" Exodus 34:25. Though this Word does not correlate with any of the Commandments in Exodus 20 or Deuteronomy 5, Word Nine can be seen in other places in the Bible, such as Exodus 23:18.

This entire commandment/word refers to the Pesach (Passover) done on the evening before the start of the first day of the Festival of Matzoth (see about this Festival). Word Nine is a commanded reminder of having no leavening that night or leaving any of the Pesach meal overnight. You must consume all of it. Traditionally, most Jews/Hebrews will purge all of the leaven from their homes several days beforehand, just to make sure there is none by this date. They do a thorough cleaning of their homes from one end to the other, top to bottom.

Notice that the end of the verse says "Pesach festival." The Festival of Matzoth is also sometimes referred to as the Pesach Festival because it occurs right after the Pesach offering of the previous evening.

Look at Matthew 27:57-58. "When the evening has come, a man from Haramathayim, and his name was Yoseph, and who he was one of the disciples of Yeshua. And went he unto Piylatos (Pilate) to request the body of Yeshua. And commanded Piylatos (Pilate) to be delivered the body to him." Do you notice the correlation between this verse and Word Nine on how the offering is not left overnight until morning? Yeshua was our sacrificial lamb offered up for the sins of all mankind during the Pesach over 2,000 years ago. Yoseph fulfilled Word Nine.

Commandment Number Nine (traditionally Number Six) commands, ironically, "You shall not kill." Yet, they killed an innocent man, Yeshua, to pay for our sins. *Tanach* commentary on Exodus 20:13 says, "Someone with true belief in God [Elohiym] as the Creator and Sustainer of life will not commit murder" (p. 184). Were those who killed Yeshua true believers? Obviously not.

Because of Yeshua, Word Number Nine has very little meaning today, because He was our one and only sacrifice; plus there is currently no Temple to offer the physical sacrifices at now. Rest assured, the Yehudiy (Jews) will rebuild the Temple and begin offering physical sacrifices again because it is prophesied for the end times.

# Number 10

Ten, schmen. Why is ten so important? There are numerous reasons. Ten is related to perfection, especially with our rating systems. Yet, even in the past, because we have 10 fingers and 10 toes you were seen as perfect if you had all of them. Remember we are made in the image of YaHVah.

The number ten represents a hand. Remember the painting in the church of Elohiym's hand reaching out to the hand of man? A very powerful visual is represented there to show how Elohiym's hand is always reaching out to us, if we'd only reach back; with our hands humbly. *Gesenius* relates, "The hand being the seat of power, strength . . . be'yad, with force, or power, Isa. 28:2; Yad El, the power of God [Elohiym], Job 27:11 . . . Applied to one remarkable and wonderful work, Ex. 14:31" (p. 331). And again, "Specially aid, assistance, Deu. 32:36, az<sup>o</sup>lath yad 'help is departed'" or "(4) The hand being used for smiting with, hence a stroke" (p. 331). The hand has power and strength to either help or destroy.

Ten is also the basis of most counting systems, even of old. Why? Well, because we have 10 fingers on our hands, but more importantly because it works. Ten is the foundation upon which all mathematical principles are based. Even the Greek and Hebrew numerical systems are based on ten and a factor of ten. For instance, the tenth Hebrew letter, Y, equals ten when used as a numerical denotation. The next letter is not eleven, but rather equals twenty. Then the letters after that continue as thirty, forty, etc.

These are the Ten Words in this book, Word Ten says, "The beginning first fruits of your land you shall bring to the House of YaHVah, your Elohiym" Exodus 34:26a. Remember in "Number 4" where YaHVah wants all the first-born males of men and animals? Well, He wants the first of the produce also. This would be the first of the barley harvest in the Spring (near or during the Festival of Matzoth), the first of the wheat harvest at Shavuoth, and the first of the fruits (apples, dates, figs, grapes, olives, pomegranates, and such) at Sukkoth. See how He makes it simple to obey this command by timing the bringing of the fruit of each harvest to one of the three Festivals. This is not by accident, but by plan because the Yisraelites were originally an agricultural society. How much more blessed would we be when we offered up the first of everything we have to the service of YaHVah.

This Word is also previously stated in Exodus 23:19. Both verses add the following at the end: "You shall not cook a kid in the milk of his mother." This verse is where the Rabbis get the prohibition of mixing meat and dairy products as is seen in the commentary by Rashi, "The prohibition against cooking meat and milk applies to all ages and species of sheep [and cattle; Rabbinic law extended it to all kosher meat and fowl]. The Torah mentions this prohibition three times, from which the Sages derive that there are three elements of the prohibition. It is forbidden to cook the mixture, to eat it, and even to benefit from it" (*Tanach* p. 192). However, these verses, Exodus 23:19 and 34:26, never say any of what is in the commentary. Many other Scriptures are repeated three times without having three elements of meaning. Plus this sentence follows the bringing of first fruits of the land; therefore, it must be speaking

about male goats offered up as sacrifices. The sentence is also very specific (not every age as the commentary says) in stating only a kid and only in his mother's milk. A kid is a young goat.

The command does not say calf or lamb; those words would be 'en°lah for a calf or 'immar, kar, kesev, keves, or talah for a lamb. However, the Scriptures use g°diy (a male kid goat) in every instance. Since fowls don't produce milk, you can't possibly cook any fowl in its mother's milk. YaHVah is very specific for a reason and repeats the Scripture exactly each time. YaHVah chose a male because it refers to the bringing of the first-born males, but why He specified only a kid goat and only cooking in his mother's milk is beyond this book. One source commented it was because there was a cult doing that then and it was for distancing them from that cult, whether this is the case I'm not sure. There must be some specific significance though. Needless to say, these Scriptures do not apply to cheese mixed with beef, fowl, or other non-goat meats.

The Tenth Commandment (traditionally Number Seven) says, "You shall not commit adultery" Exodus 20:13. Sage Mechlita relates, "By definition, this term refers only to cohabitation with a married woman, which is a capital offense. It is parallel to the second commandment, which forbids idolatry, for someone who betrays the marital relationship can be expected to betray God [Elohiym]" (*Tanach* p. 184-5). More broadly, this term refers to all sexual relations forbidden in Leviticus 18:6-20 and 20:10-21. There are 16 forbidden sexual relations and their penalties. Most of the verses in chapter 18 say, "The nakedness of . . . you shall not uncover her/their nakedness." According to *Gesenius*, the words ervah and ervath translated nakedness refer to the external female genitalia "pudenda" (p. 653); and the words galleh and galloth translated as uncover can be translated as "to make naked" (p. 170). "To go into" is also an alternate translation for galleh and galloth. Chapter 20 clarifies it some by using two different verbs, yish'kav (meaning he lies down with) and yiqqach (meaning he takes hold of).

Notice the Scriptures primarily refer to the responsibility of the man to not do these things. Let's take the 3rd forbidden relations as an example: "The nakedness (pudenda) of your father's wife you shall not uncover (make her naked/go into her), it is your father's nakedness (pudenda)" (18:8), or "A man if he lies down with his father's wife the nakedness (pudenda) of his father will he have uncovered (made her naked/gone into her)" (20:11). There are two meanings here: One, a wife's genitals belong to her husband; and two, the son is committing adultery and incest. Verse 20:11 says the son and his father's wife are to die.

The forbidden sexual relations and their punishments are:

<u>A man shall</u>	<u>punishment</u>
1. not to approach a close relative	not listed, but would vary depending on the relative
2. not lie with his mother	death for both
3. not lie with his father's wife	death for both
4. not lie with his sister or half-sister	separation from his people and bear their iniquity
5. not lie with his granddaughter	none listed, but should be same as number 4 and 6
6. not lie with his father's wife's daughter, she is his sister	same as number 4



- |                                     |                        |
|-------------------------------------|------------------------|
| 7. not lie with his father's sister | bearing their iniquity |
| 8. not lie with his mother's sister | bearing their iniquity |

A man shall

- |  |   |
|--|---|
| 9. not lie with his uncle's wife   | <u>punishment</u><br>bearing their iniquity |
| 10. not lie with his son's wife  | death for both                              |
| 11. not lie with his brother's wife  | they will be childless                      |
| 12. not lie with a woman and her daughter  | death for all three by burning              |
| 13. not lie with a woman and her granddaughter                                       | not listed, but probably same as number 12  |
| 14. not lie with a woman and her sister  | not listed, but probably same as number 12  |
| 15. not lie with a woman during her period(time of separation)                       | separation from their people                |
| 16. not lie carnally with (give his emission of semen to) his fellow/neighbor's wife | death for both                              |

Numbers 2,3, 9, 10, 11, and 16 are all adultery. Numbers 4, 5, 6, 12, and 13 are incest. The other numbers, except number 15, could involve either adultery, incest, or both. Not all the adultery relations listed above carry the death penalty, but they carry a penalty nonetheless. How many things would be a lot different today if we followed these commandments; which is actually following Number 10 Commandment "Thou shall not commit adultery."

Bring your proper first-fruits and sacrifices to YaHVah and don't be involved in improper sexual relations.

## Remaining Commandments

The remaining commandments, Numbers 11, 12, 13, and 14, correspond to the traditional Numbers 8, 9, and 10. Number Eleven reads, "You shall not steal" Exodus 20:15 and Deuteronomy 5:19. This should be straightforward, right? Don't take other people's things. However, there is another meaning expressed in the *Tanach* taken from the *Talmud*, "In this prohibition, 'stealing' refers to kidnaping [sic]. A kidnaper [sic] who forces his victim to work for him and then sells him into slavery is liable to the death penalty (Sanhedrin 86a). The commandment against ordinary theft is found in Leviticus 19:11" (p. 185). What? How in the world did they (Rabbis) come up with that? Both Scriptures use the same Hebrew word *ganav*; which according to *Gesenius* means to steal by/with deception or stealth (p. 176). So, this verse must mean what it says: Do not steal from others.

Commandment Number Twelve reads, "You shall not speak for your friend a false testimony" Exodus 20:16 and Deuteronomy 5:20. Basically, we all understand this to mean "not bear false witness against thy neighbor" King James Version. This doesn't mean only when you are called to court against someone, but more importantly you should not lie to others for your friend or about your friend. Traditionally, this is Number 9.

Commandment Number Thirteen reads differently in Exodus 20:17 and Deuteronomy 5:21. Both start out: "You shall not covet your friend's/neighbor's . . ." Exodus says "house;" whereas, Deuteronomy says "wife." Yeshua spoke on this when He said, "but I say unto you, that every one who looketh on a woman so as to covet her, already has committed adultery with her in his heart" Matthew 5:28, ROSNB. Coveting something is a wanton desire/lust in your heart that you try to fulfill. Indirectly, this commandment backs up Commandment Number 10 and Word Number 8.

Commandment Number Fourteen reads, "You shall not covet your friend's/neighbor's **wife**, his servant, his maidservant, his ox, his donkey, and all that belongs to your friend/neighbor" Exodus 20:17. Or, "You shall not desire your friend's/neighbor's **house**, his field, his servant, his maidservant, his ox, his donkey, and all that belongs to your friend/neighbor" Deuteronomy 5:21. Notice how these verses switch wife and house between Commandment 13 and 14. Deuteronomy also adds field. This is in direct correlation to Word Number 8 about coveting the land. Remember Deuteronomy is the verses on the Tablets, not Exodus 20. Both Number 13 and 14 are generally lumped together traditionally as Commandment 10, and said like this, "You shall not covet your neighbor's property."

All of these commandments are legitimate commandments that are to be obeyed, and they are on the Tablets of Testimony and in the Book of the Covenant (Sefer HaBeriyyth). Observe and obey YaHVah's commands.

## Correlation Chart

<b>Ten Words</b>	<b>14 Commandments</b>	<b>Correlate</b>
#1. Ex. 34:14-16 Don't worship another god	#1. Ex. 20:3/De. 5:7 Don't recognize other gods	W1=AC1=T C2 & AC3
#2. Ex. 34:17 Don't cast metal gods	#2. Ex. 20:4/De. 5:8 Don't make a carved image	W2=AC2=T C2
#3. Ex. 34:18 Observe Matzoth Festival	#3. Ex. 20:5-6/De. 5:9-10 Don't worship other gods	W3=AC7
#4. Ex. 34:19-20 All first-borns are YaHVah's	#4. Ex. 20:7/De. 5:11 Don't use YaHVah vainly	AC4=TC3
#5. Ex. 34:21 Work 6 days, not on 7th	#5. Ex. 20:8/De. 5:12 Remember (Guard) Shabbath	W5=AC5=T C4 & AC6
#6. Ex. 34:22 Observe Festival of Weeks and Festival of Ingathering	#6. Ex. 20:9-11/De. 5:13-14 Work 6 days, not on 7th	see above 5
#7. Ex. 34:23 Appear before YaHVah thrice a year	#7. De. 5:15 Remember you were saved from Egypt (bondage)	see above 3
#8. Ex. 34:24 Don't covet land	#8. Ex. 20:12/De. 5:16 Honor father and mother	W8=AC11= TC8 & AC14
#9. Ex. 34:25 Don't put Pesach blood offering on leavening	#9. Ex. 20:13/De. 5:17 Don't kill (murder)	AC9=TC6
#10. Ex. 34:26 First fruits of YaHVah	#10. Ex. 20:14/De. 5:18 Don't commit adultery	AC10=TC7
	#11. Ex. 20:15/De. 5:19 Don't steal	AC11=TC8
	#12. Ex. 20:16/De. 5:20 Don't testify falsely	AC12=TC9
	#13. Ex. 20:17/De. 5:21 Don't covet a friend's wife	AC13=TC7
	#14. Ex. 20:17/De. 5:21 Don't covet a friend's property	AC14=TC10

W=Ten Words, AC=Actual Commandment, TC=Traditional Commandment

Notice there are no correlations for Words 4, 6, 7, 9, and 10 to the Commandments.

When correlating to the Two Main Commandments in the New Testament, all of the above fall under them:

1. Love YaHVah with all your heart, soul, mind, and strength (Words 1-7, 9, & 10; AC 1-8; TC 1-5)
2. Love your neighbor as yourself (Word 8; AC 9-14; TC 6-10)

# Book of the Covenant

The Book of the Covenant, also called Sefer HaBeriyyth, was written by Mosheh. This was before Mosheh ascended the Mount to speak with YaHVah and receive the tablets. What was written therein was the spoken Words of YaHVah to Mosheh, Aharon [Aaron], Abiyhu, and seventy elders of Yisrael.

In Exodus 20:1 we read, "And spoke Elohiym all these words saying:" When did YaHVah speak and to who? He spoke at Mount Sinai on the third day (19:16) with thunder and lightning. The Mount was smoking due to His descending to it in fire (19:18). He spoke to all the people of Yisrael. "Mosheh spoke and Elohiym responded to him in a voice" Exodus 19:19. YaHVah spoke the commandments, Exodus 20:2-14, within the hearing of the people.

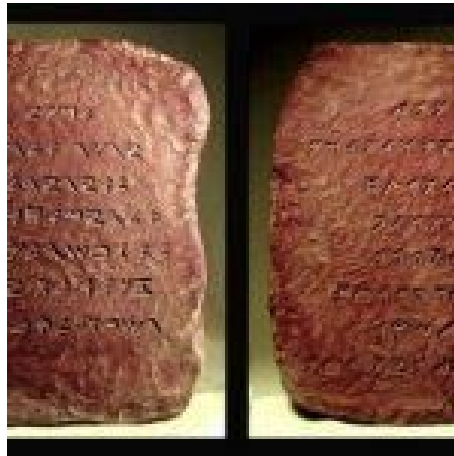
What happened? The people became afraid because they saw the thunder and lightning and the smoking mountain; they heard the sounds (20:18). "And they said to Mosheh, 'You speak to us and we shall hear, let not Elohiym speak to us lest we die'" (Exodus 20:19). Thereafter, the people stood back and let Mosheh go up to speak with Elohiym. Elohiym does not seem slighted by this, but continues to speak to Mosheh (20:22).

According to Exodus 24:1, Aharon, Nabad, Abiyhu, and seventy elders of Yisrael prostrated themselves from afar, while Mosheh approached YaHVah alone. The rest of the people would have been even further away. Yet when Mosheh returns, he spoke all the words and ordinances to the entire people. Their response? They "responded with one voice and said, 'All the words that YaHVah spoke, we will do'" (Exodus 24:3).

YaHVah had spoken all the way from Exodus 20:1 to 23:33, and all was written down. How do we know? Because in Exodus 24:4 it continues, "And wrote Mosheh all the Words of YaHVah," then he offered up some sacrifices. Next, "He took the Sefer HaBeriyyth, Book of the Covenant, and read it within earshot of the people, and they said [again], 'All the words that YaHVah spoke, we do and we will obey'" (Exodus 24:7).

Twice they acclaimed they would do what YaHVah said and then said they would obey. Of course, they did not. YaHVah called Mosheh back up upon the Mount to commune with him for 40 days and to give him the Tablets of Testimony. While he was away, Yisrael made the golden calf. They had just been told not to make such an idol less than a month and a half ago.

## Tablets of Testimony



The Tablets of Testimony are the two stone tablets that YaHVah inscribed for Mosheh. Traditionally, we are told only the Ten Commandments, 5 on each side, are all that is written on these two stone tablets. Remember what they traditionally say are the Ten Commandments is Exodus 20:2-17 and Deuteronomy 5:6-21.

We know from Scripture the Commandments in Exodus 20:2-17 were spoken to Mosheh and the entire people at Mount Sinai by YaHVah before Mosheh ascended to get the two tablets. They were; however, written in the Book of the Covenant (see previous chapter “Book of the Covenant”). According to Deuteronomy 9:10, they are also on the Tablets of Testimony.

Before discussing Deuteronomy, look at Exodus 24:15 through 31:18. "And ascended Mosheh the mountain . . . and was Mosheh on the mountain forty days and forty nights" Exodus 24:15,18. While upon the mountain, YaHVah begins communing with Mosheh from Exodus 25:1 and ends in Exodus 31:12-17 with the command to observe the Shabbath. Verse 18 reads, "When He finished speaking to him on Mount Sinai, He gave to Mosheh the two Tablets of Testimony, tablets of stone, inscribed with the finger of Elohiym." The Tablets of Testimony (Luchoth Ha'eduth) were inscribed with all of YaHVah's words from Exodus 25:1 to 31:17. Most of these words describe the Tabernacle YaHVah wants built and what the priests are to wear and how to offer sacrifices. However, they also include taking a census of the people and working six days then resting and observing the Shabbath.

What happens next is amazing. In less than a month and a half, Yisrael violates the commandments spoken to them they agreed to do and obey (Exodus 24:7). They make themselves a golden calf and bowed down to it. YaHVah was angry and told Mosheh to descend from Him, and He would annihilate these people while making Mosheh a great nation in their place. Mosheh prays that YaHVah not kill the people and YaHVah relents; however, Mosheh descended with the two Tablets of Testimony in his hand, "Tablets inscribed on both their sides, and each side they were inscribed. The Tablets were Elohiym's work, and the script was the script of Elohiym engraved upon the Tablets." Exodus 32:15,16. If they only had the Ten Commandments on them, they why so much engraving?

Because they had much more on them. Mosheh sees the people's evil, breaks the Tablets, and makes them drink the ground up powder of the golden calf in the water. Wow!

If that was not enough, Mosheh weeds out those who are not for YaHVah by calling out swords against their fellow men. The Levites rose to the occasion and 3,000 men died. This would be the reason the Levites were given to serve in the Temple instead of the first-born males. The Levites had shown they were committed to YaHVah and His Word.

YaHVah instructs Mosheh to carve two stone tablets like the first ones, and "I shall inscribe upon the tablets the words that were upon the first tablets that you shattered" Exodus 34:1. Mosheh ascends Mount Sinai with the tablets and YaHVah tells him the Ten Words, Exodus 34:6-26. Now YaHVah told Mosheh He would inscribe what was previously on the other Tablets, but then He tells Mosheh, "Write these words to you, for according to these words [Exodus 34:6-26] have I sealed to you a covenant and to Yisrael" Exodus 34:27. Mosheh had stayed with YaHVah another forty days and forty nights with fasting, the "He wrote upon the Tablets the words of the covenant, the Ten Words" Exodus 34:28.

Back to Deuteronomy 5. Yes, these Commandments are also upon the Tablets of Testimony. This is proven by reading verse 22, "These words [Deuteronomy 5:6-21] spoke YaHVah to all the congregation on the mountain, from the fire, the cloud, and the dense cloud, and a great voice, never to be repeated, and He inscribed them upon two tablets of stone and gave them to me."

Therefore, according to Exodus 31:18, Exodus 34:1, Exodus 34:28, Deuteronomy 5:22, and Deuteronomy 9:10a, the following Scriptures were all inscribed on the two Tablets of Testimony; some by the finger of Elohiym and some by Mosheh himself:

Exodus 20:2-17, Exodus 25:1 to 31:17, Exodus 34:6 to 34:26, and Deuteronomy 5:6-21.

Enjoy reading all of these Scriptures and see what YaHVah deemed important to place on the two stone Tablets of Testimony that were then placed inside the Ark of the Covenant.

## Conclusion

The idea behind this book is not to change your views on what is or is not the Ten Commandments. Rather, it is an indepth look at comparing traditionalism to the Torah (first 5 books of the Bible). This book also attempted to explain the need for each commandment and word within; thereby, showing the importance YaHVah puts on obeying these commandments and words. Ultimately, it is up to you, the reader, to determine which Commandments and Words are **THE** Ten Commandments. Hopefully, through the use of Scripture, comparison, and explanation; your blessings, knowledge, and obedience will be enhanced.

Many Christian denominations do not honor the Festivals of YaHVah. Yet, YaHVah made it abundantly clear that we are to celebrate these times of the year to Him. Why would we deny taking the three weeks time to celebrate our Elohiym every year? The commands to do so are mentioned multiple times throughout the Bible, and they are inscribed on the Tablets of Testimony. Christians believe in the writings and practices of Paul in the New Testament, so why don't they follow the Feasts? Acts 18:21 states, "but bade them farewell, saying, I [Paul] must by all means keep this feast that cometh in Jerusalem . . ." Paul was being asked by the Ephesians to remain and preach the Gospel of Yeshua in the synagogue a while longer. Yet, he replies he **must** keep the feast. Paul knew the importance of the feasts. While preaching to the Corinthians in 1 Corinthians 5:8 about the Festival of Matzoth, Paul says, "Therefore, we should celebrate the feast/festival, not in old leaven, nor in leaven of malice and wickedness, but in unleavened [bread] of sincerity and of truth." Yeshua celebrated, honored, and kept the three Festivals, as well as the fourth one, Feast of Dedication (Hannukah). We are told to follow His example and live the way He lived. Celebrating the Feasts/Festivals, just as He did, makes sense then.

The Ten Words can be summed up like this: Do not make metal or wooden gods and do not prostrate yourself to them, all the first-born and the first fruits belong to YaHVah, observe and celebrate the three Festivals (Matzoth, Shavuoth, and Sukkoth), don't use leaven for Pesach, eat the entire Pesach meal, and do not covet another's land.

A few Greek words and many Hebrew words were utilized in this book. A listing follows below with definitions for easy reference.

May the blessings of Elohiym always be yours.



# Bibliography

Berry, George Ricker. *Greek to English Interlinear New Testament*. 1897. Grand Rapids, MI: World, 1981. Greek text used for translations.

The Bible. King James Version. Exodus 20 & 34, Deuteronomy 5, Acts 18:21.

The Bible. The Restoration of Original Sacred Name. Matthew 5:28.

Gesenius, H.W.F. *Gesenius' Hebrew-Chaldee Lexicon of the Old Testament*. 1846. Grand Rapids, MI: Baker Books, 1979. 15 (147), 26 (236), 32 (312), 45 (410), 49 (433), 61 (563), 66 (614), 96 (B), 115 (1004), 141 (1285), 158 (14232), 170 (1540), 176 (1589), 180 (1637), 187 (1697), 233 (V), 236 (Z), 255 (Ch), 260 (2282), 322 (2924), 325 (Y), 331 (3027), 337 (3064, 3068), 370 (3479), 383 (3532), 412 (3733), 417 (3776), 422 (L), 470 (Miyn), 489 (4541), 501 (4687), 502 (4714), 514 (4872), 585 (5523), 594 (5612), 605 (5696), 653 (6172), 659 (6235), 684 (6459), 734 (7065), 738 (7105), 800 (7620), 804 (7676), 807 (7723), 813 (7812), 820 (7901), 836 (8085), 860 (8451). (#) = Strong's reference code or word.

Perschbacht, Wesley J. ed. *The New Analytical Greek Lexicon*. Peabody, MA: Hendrickson, 1990. 119 (1500), 293 (3667). (#) = Strong's reference code.

Scherman, Rabbi Nosson, ed., et al. Artscroll Series/Stone Edition. *The Tanach*. Student size ed. Brooklyn, NY: Mesorah, 1998. Commentary on 184, 185, 192. Hebrew text used for translation purposes.

Strong, James. *Strong's Exhaustive Concordance of the Bible*. 1890s. Grand Rapids, MI: Baker Books, 1979. 7065, 7812.