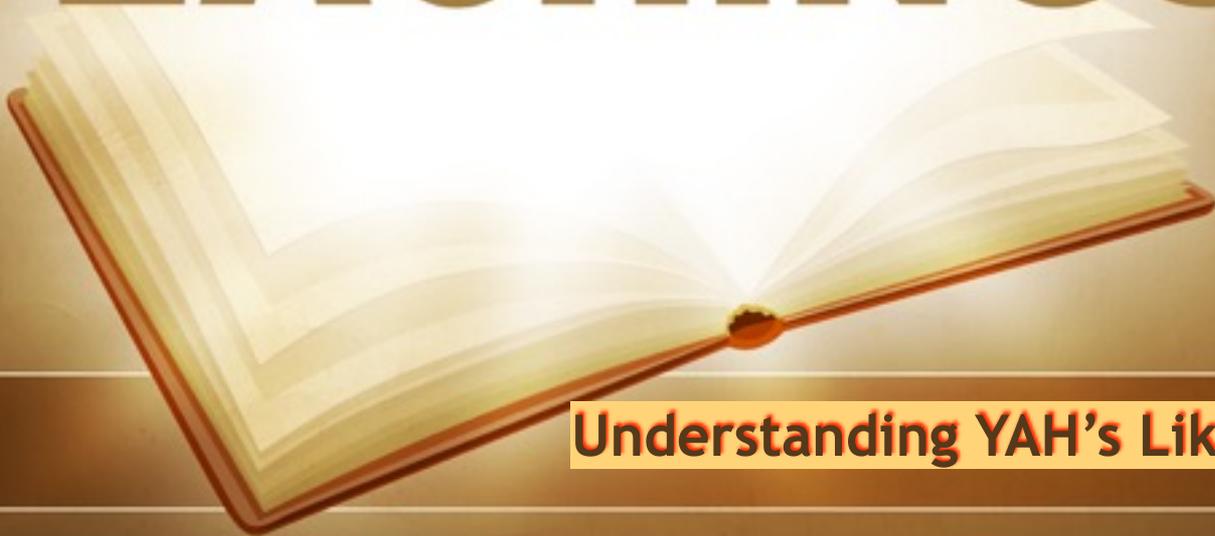
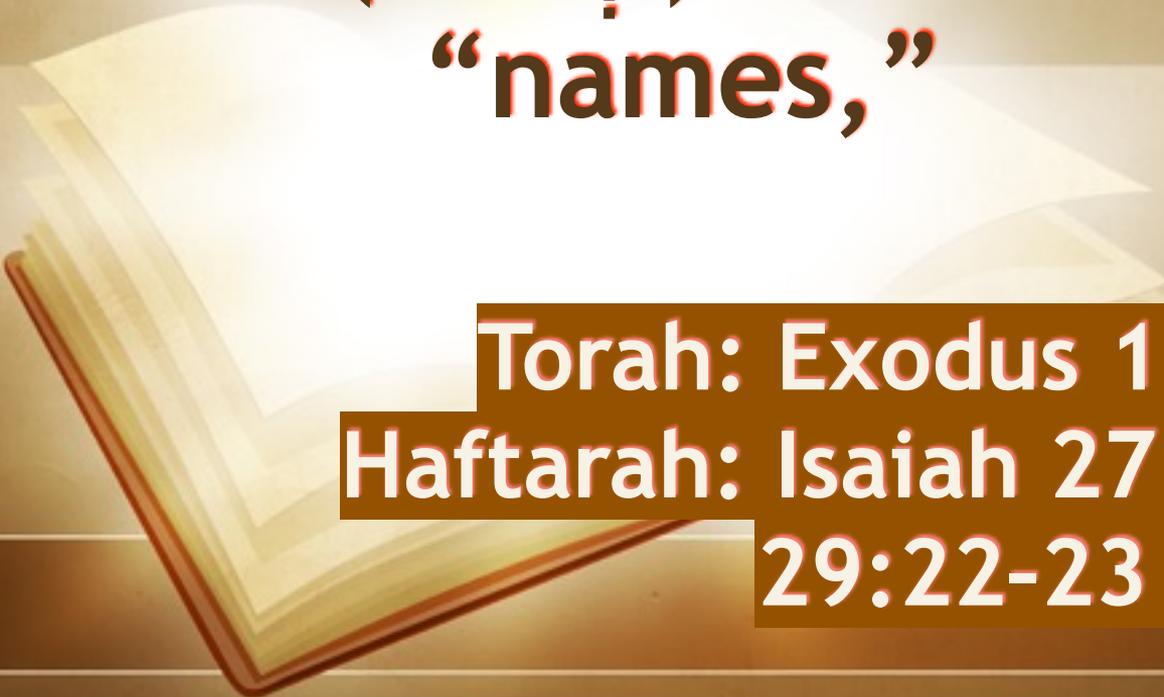


TORAH TEACHINGS

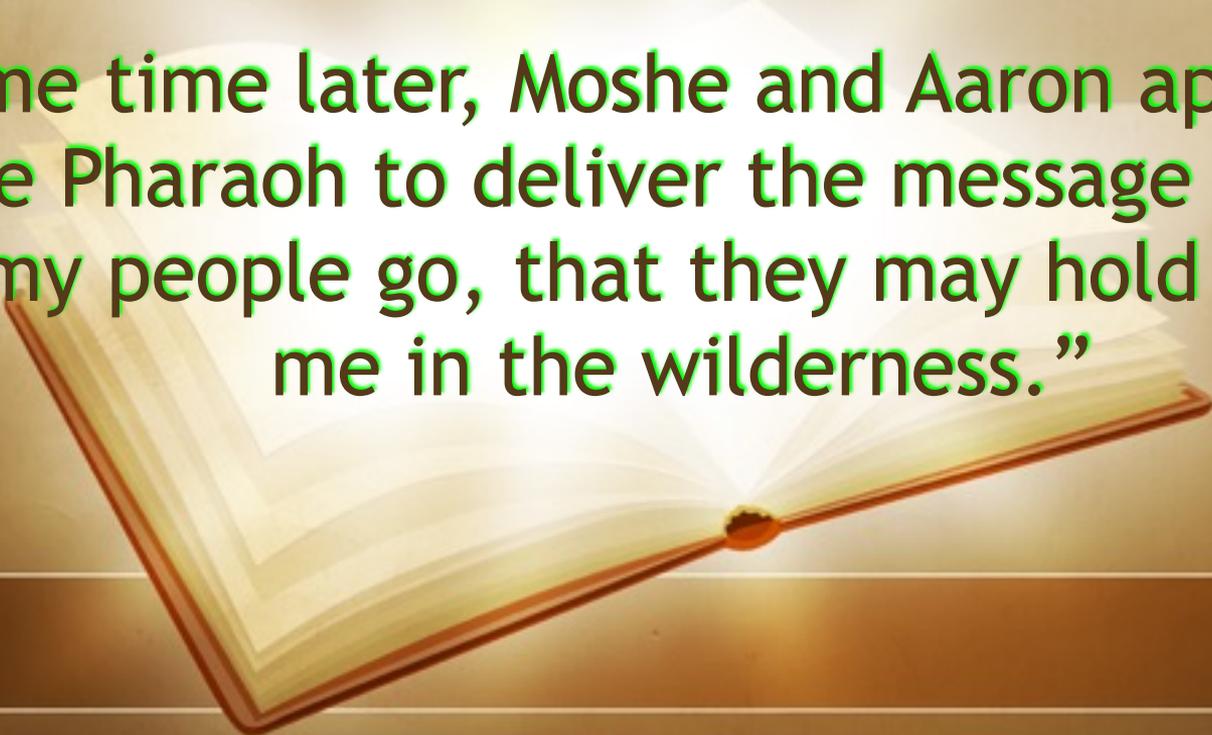


Understanding YAH's Likes and dislikes

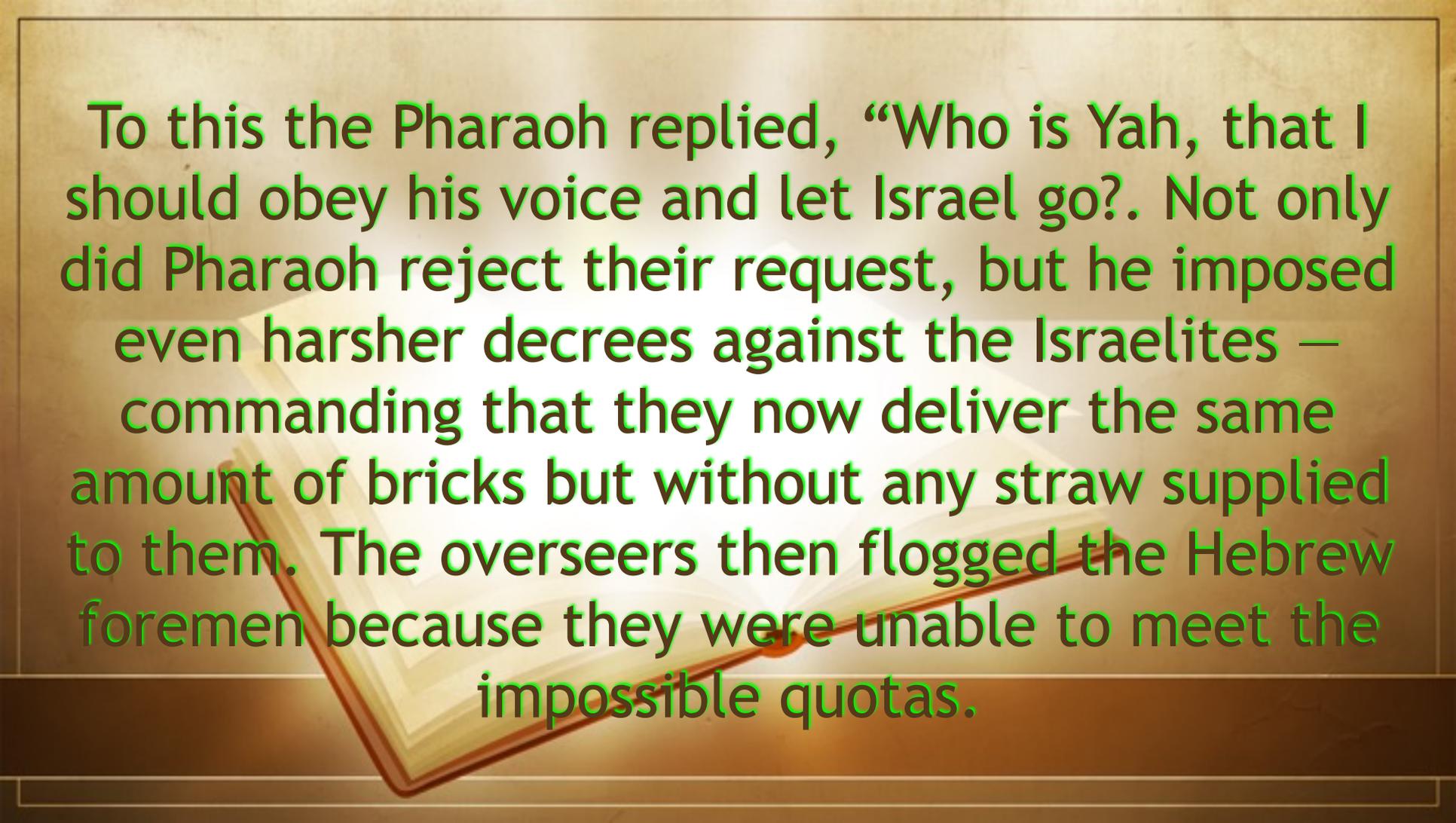
**# 13 Torah Parashah -
Shemot (שְׁמוֹת) – Hebrew for
“names,”**



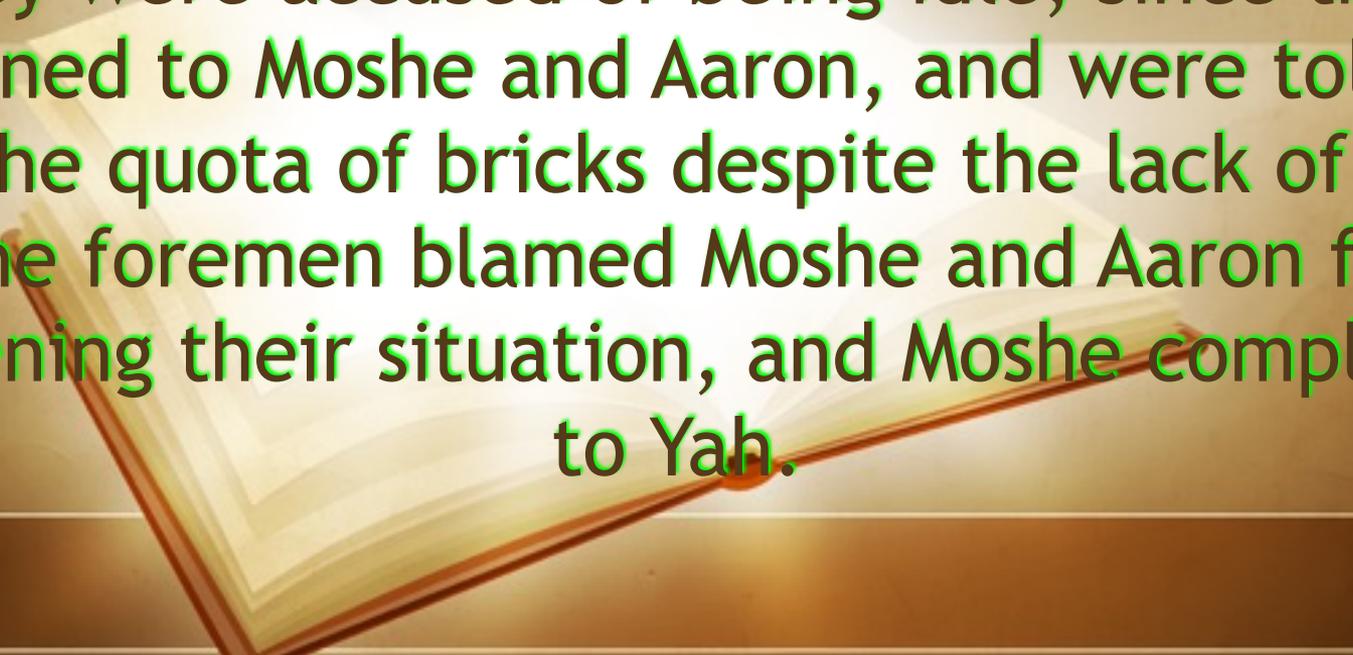
**Torah: Exodus 1:1-6:1
Haftarah: Isaiah 27:6-28:13;
29:22-23**



Some time later, Moshe and Aaron appeared before Pharaoh to deliver the message from Yah: “Let my people go, that they may hold a feast to me in the wilderness.”



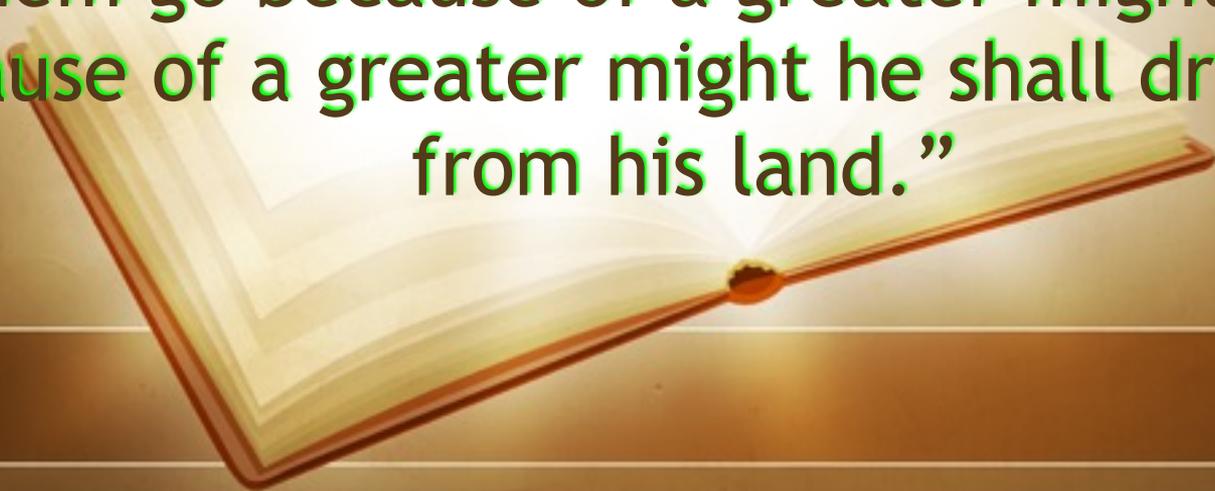
To this the Pharaoh replied, “Who is Yah, that I should obey his voice and let Israel go?. Not only did Pharaoh reject their request, but he imposed even harsher decrees against the Israelites – commanding that they now deliver the same amount of bricks but without any straw supplied to them. The overseers then flogged the Hebrew foremen because they were unable to meet the impossible quotas.



When the foremen appealed to Pharaoh for mercy, they were accused of being idle, since they listened to Moshe and Aaron, and were told to keep the quota of bricks despite the lack of straw.

The foremen blamed Moshe and Aaron for worsening their situation, and Moshe complained to Yah.

The parashah ends with God assuring Moshe, “You shall soon see what I will do to Pharaoh: he shall let them go because of a greater might; indeed, because of a greater might he shall drive them from his land.”



Chapter 1) Names are so Important, Israel Increases Greatly in Egypt, and Pharaoh Oppresses Israel

Exo 1:1 And these are the names of the children of Yisra'ēl who came to Mitsrayim with Ya'aqob, each one with his household:

Exo 1:2 Re'ubēn, Shim'on, Lēwi, and Yehudāh;

Exo 1:3 Yissaskar, Zebulun, and Binyamin;

Exo 1:4 Dan and Naphtali, Gad and Ashēr.

What is in a Name

A Hebrew name gives identity

A Hebrew name reveals a characteristic of Elohim
in the person!

A Hebrew name is a self-fulfilling prophecy!

The Names of the Sons of Israel each represent
different aspects of redemption!

What is in a Name

רְאוּבֵן-רֵעַבֵּן
Re'ubēn-Re'ebēn

Exo 3:7 And יהוה said, “I have indeed seen the oppression of My people who are in Mitsrayim, and have heard their cry because of their slave-drivers, for I know their sorrows.

What is in a Name

Shimeon-שמעון

Exo 2:24 And Elohim **heard** their groaning, and Elohim remembered His covenant with Abraham, with Yitshaq, and with Ya'aqob.

What is in a Name

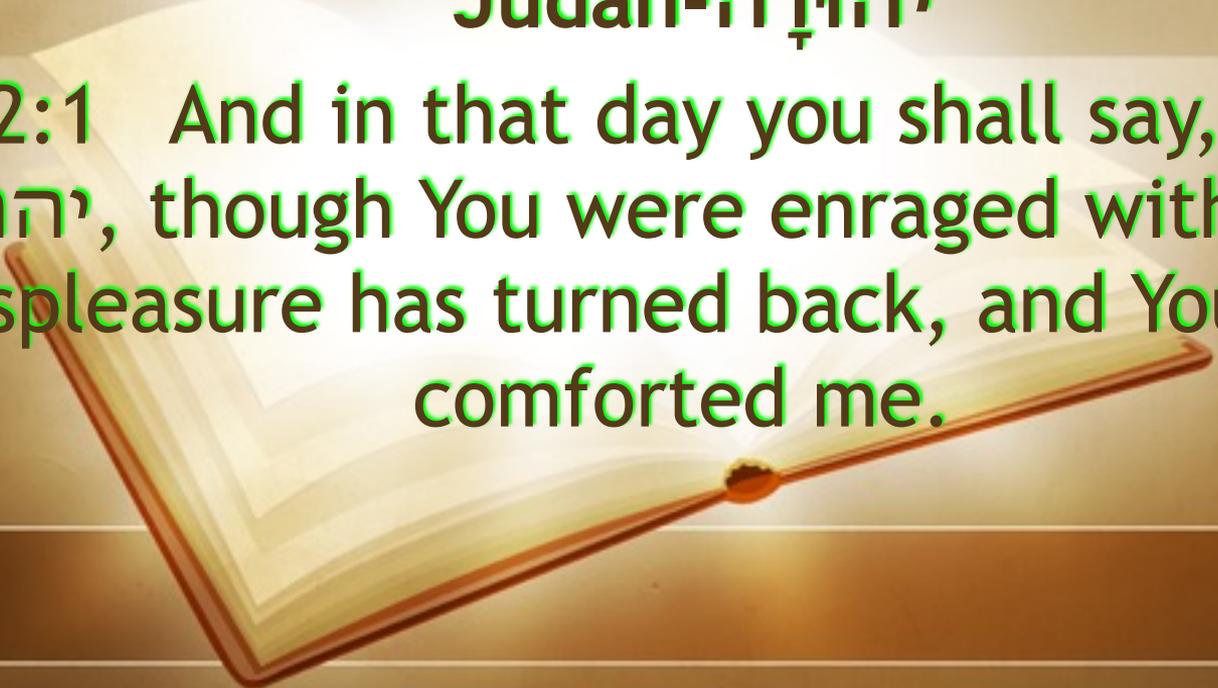
לְיִי-לֵוִי

Zec 2:11 “And many nations shall be joined to יהוה in that day, and they shall become My people. And I shall dwell in your midst. And you shall know that יהוה of hosts has sent Me to you.

What is in a Name

יהודה-Judah

Isa 12:1 And in that day you shall say, “I thank You יהוה, though You were enraged with me, Your displeasure has turned back, and You have comforted me.”



What is in a Name

יששכר-Issachar-יִשָּׁשכָר

Jer 31:16 Thus said יהוה, “Hold back your voice from weeping, and your eyes from tears, for there is a **reward** for your work,” declares יהוה, “and they shall return from the land of the enemy.”

What is in a Name

זְבוּלֹן-Zebulun

1Ki 8:13 I have indeed built You an exalted house,
an established place for You to dwell in forever.”



What is in a Name

Benjamin-בְּנֵימִן

Isa 62:8 יהוה has sworn by His right hand and by the arm of His strength, “No more do I give your grain to be food for your enemies, nor do sons of the foreigner drink your new wine, for which you have laboured;

What is in a Name

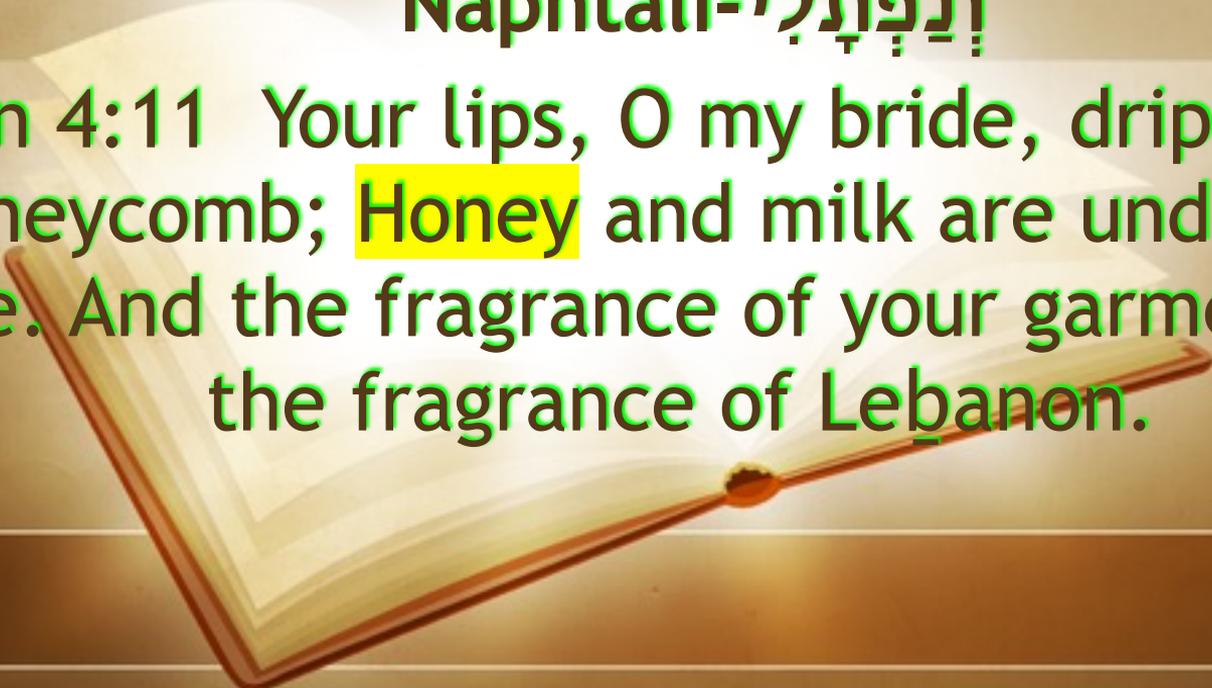
Dan-17

Gen 15:14 “But the nation whom they serve I am going to judge, and afterward let them come out with great possessions.”

What is in a Name

נַפְתָּלִי-Naphtali

Son 4:11 Your lips, O my bride, drip as the honeycomb; **Honey** and milk are under your tongue. And the fragrance of your garments is like the fragrance of Lebanon.



What is in a Name

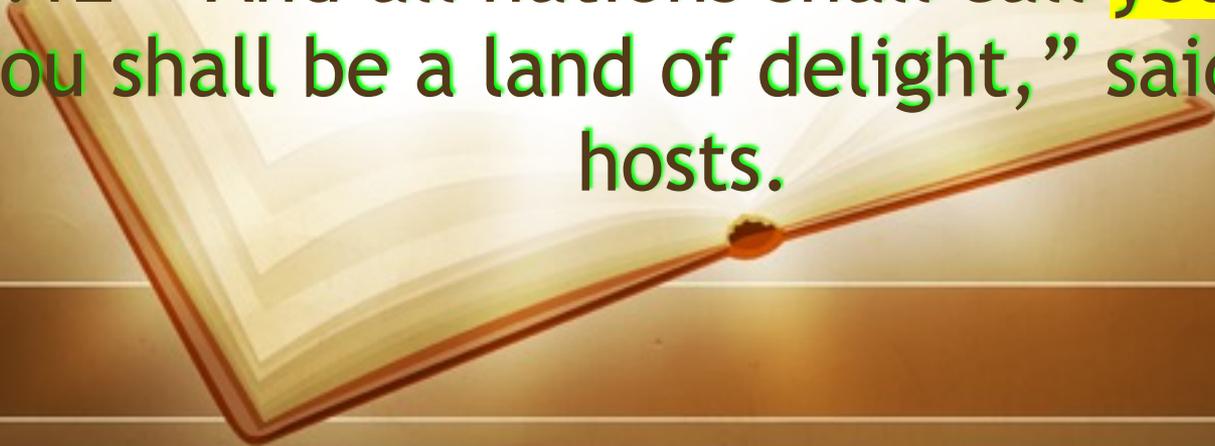
Gad-Ṭḏ

Exo 16:31 And the house of Yisra'ěl called its name Manna. And it was like white coriander seed, and the taste of it was like thin cakes made with honey.

What is in a Name

Asher-אַשֶׁר

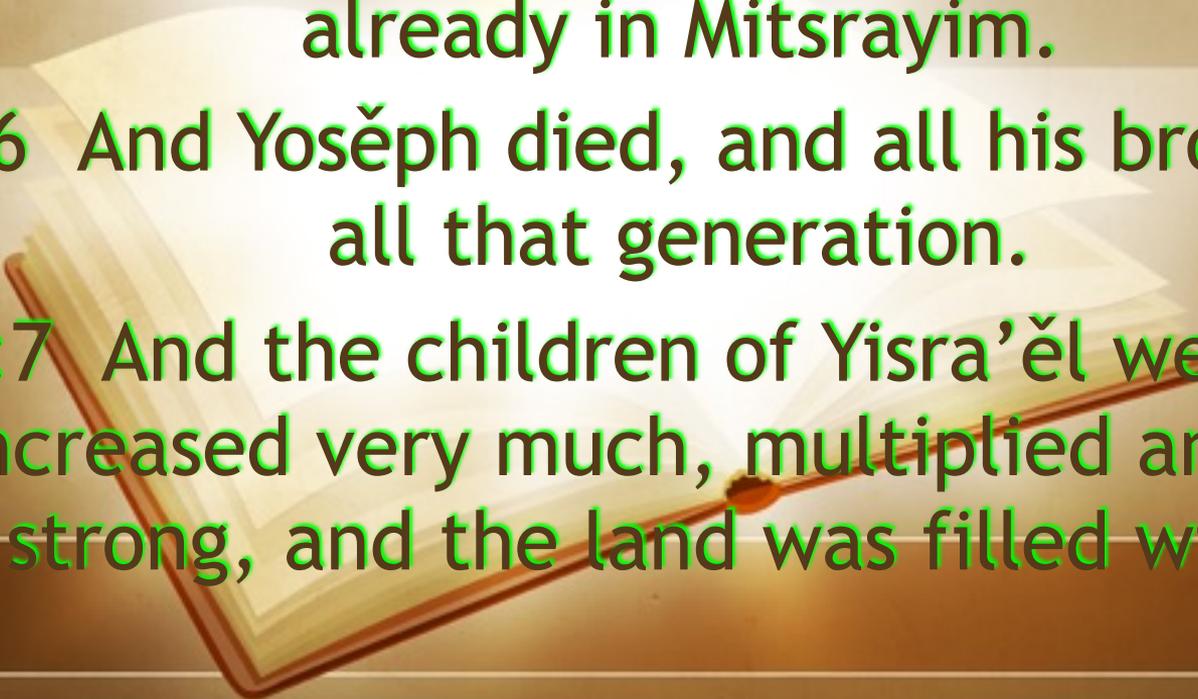
Mal 3:12 “And all nations shall call you blessed, for you shall be a land of delight,” said יהוה of hosts.



What is in a Name

Joseph-יוסף

Isa 11:11 And it shall be in that day that יהוה sets His hand again a second time to **recover** the remnant of His people who are left, from Ashshur and from Mitsrayim, from Pathros and from Kush, from Ĕylam and from Shin'ar, from Ḥamath and from the islands of the sea.



Exo 1:5 And all those who were descendants of Ya'aqob were seventy beings, as Yosěph was already in Mitsrayim.

Exo 1:6 And Yosěph died, and all his brothers, and all that generation.

Exo 1:7 And the children of Yisra'ěl were fruitful and increased very much, multiplied and became very strong, and the land was filled with them.

Exo 1:8 Then a new sovereign arose over Mitsrayim, who did not know Yosěph,

Exo 1:9 and he said to his people, “See, the people of the children of Yisra’ěl are more and stronger than we,

Exo 1:10 come, let us act wisely towards them, lest they increase, and it shall be when fighting befalls us, that they shall join our enemies and fight against us, and shall go up out of the land.”

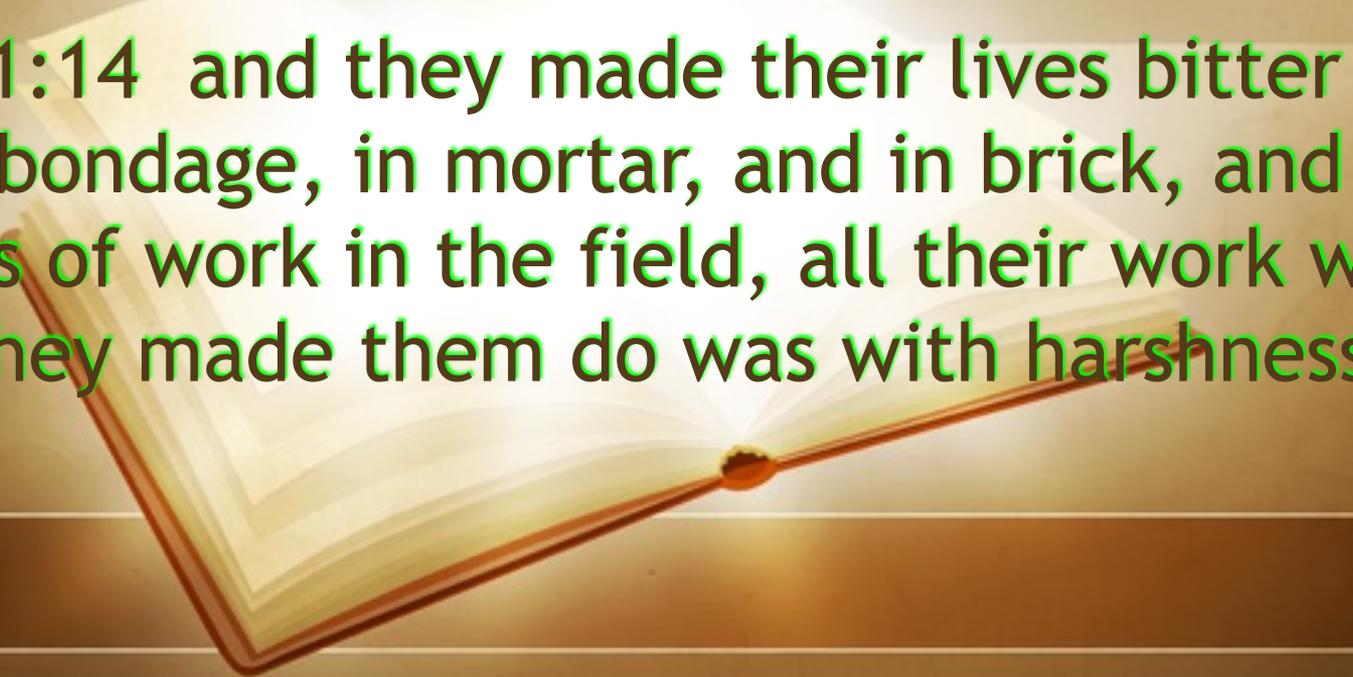
Exo 1:11 So they set slave-masters over them to afflict them with their burdens, and they built for Pharaoh supply cities, Pithom and Ra'amses.

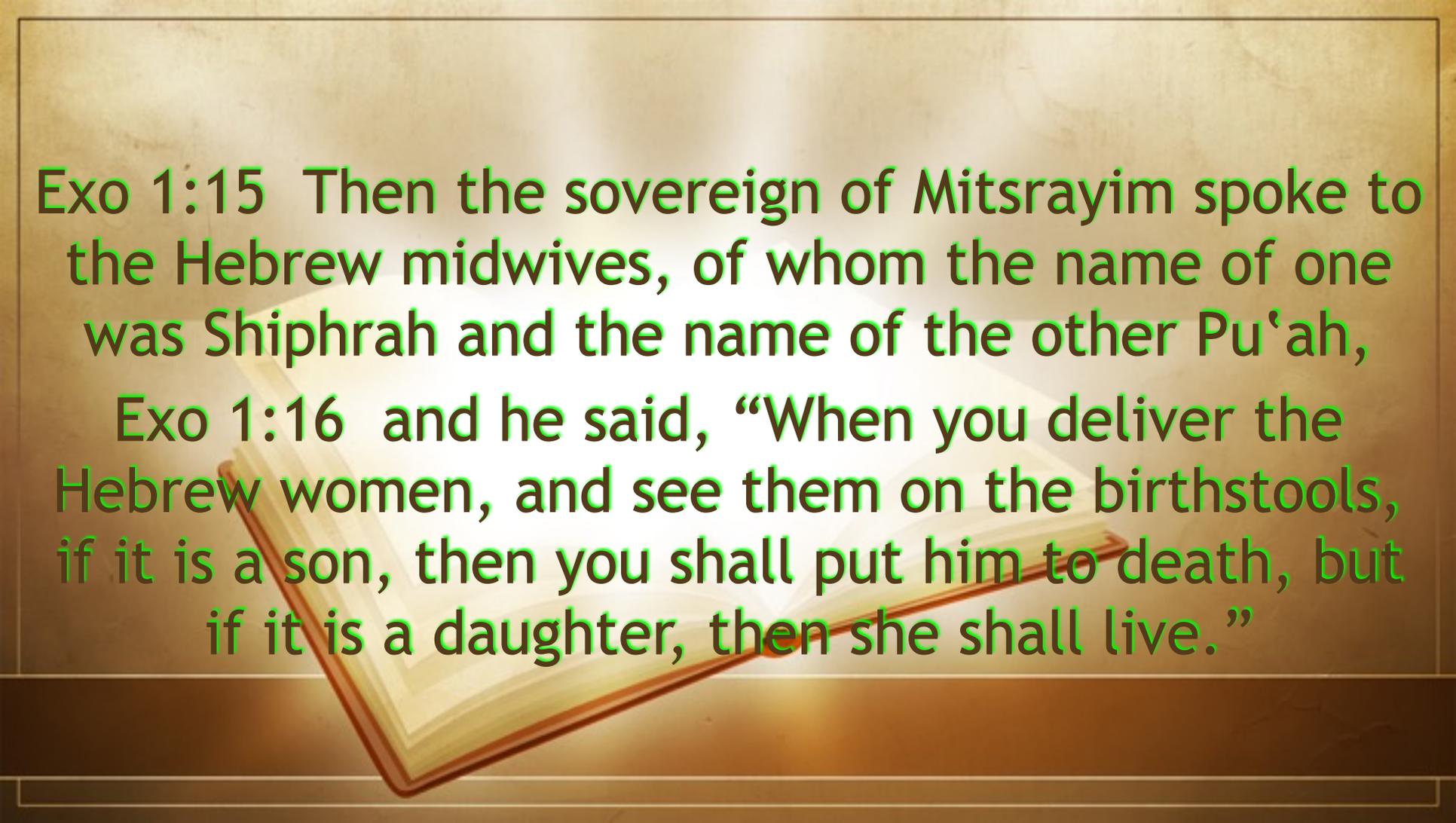
Exo 1:12 But the more they afflicted them, the more they increased and grew, and they were in dread of the children of Yisra'ěl.



Exo 1:13 And the Mitsrites made the children of Yisra'ěl serve with harshness,

Exo 1:14 and they made their lives bitter with hard bondage, in mortar, and in brick, and in all kinds of work in the field, all their work which they made them do was with harshness.



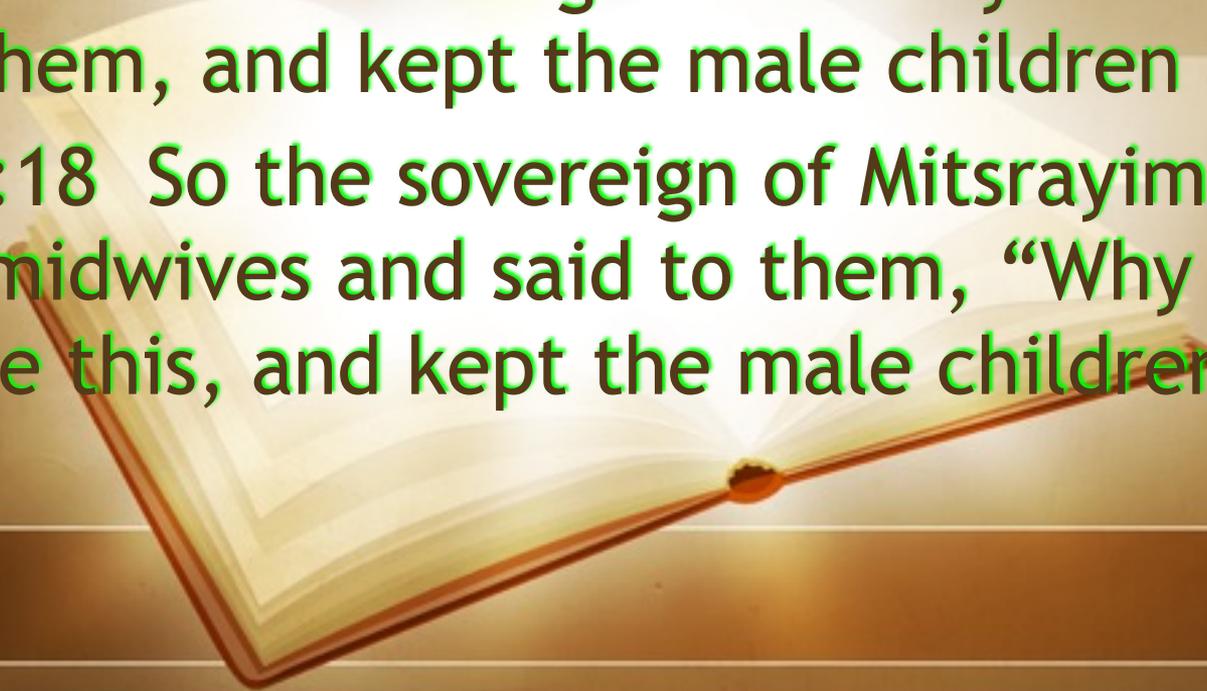


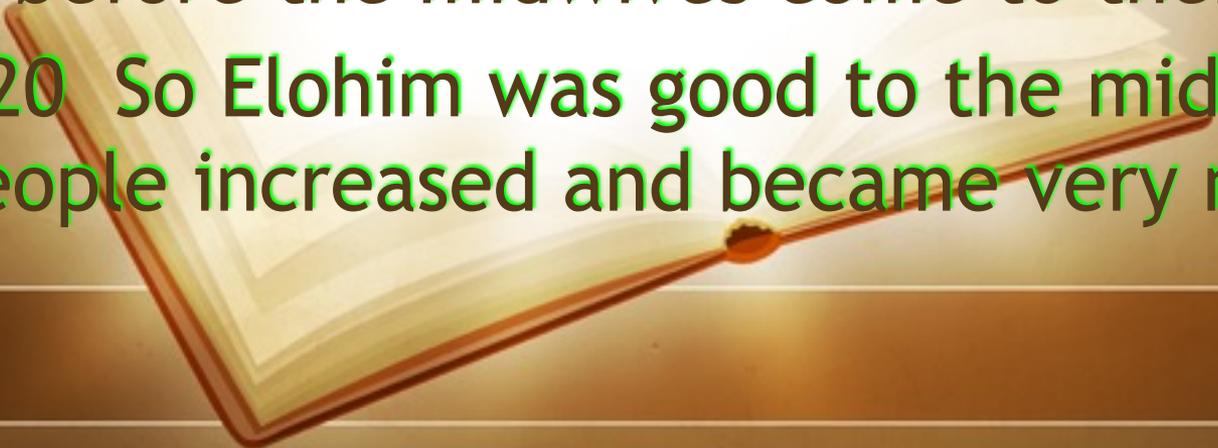
Exo 1:15 Then the sovereign of Mitsrayim spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Pu'ah,

Exo 1:16 and he said, “When you deliver the Hebrew women, and see them on the birthstools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live.”

Exo 1:17 But the midwives feared Elohim, and did not do as the sovereign of Mitsrayim commanded them, and kept the male children alive.

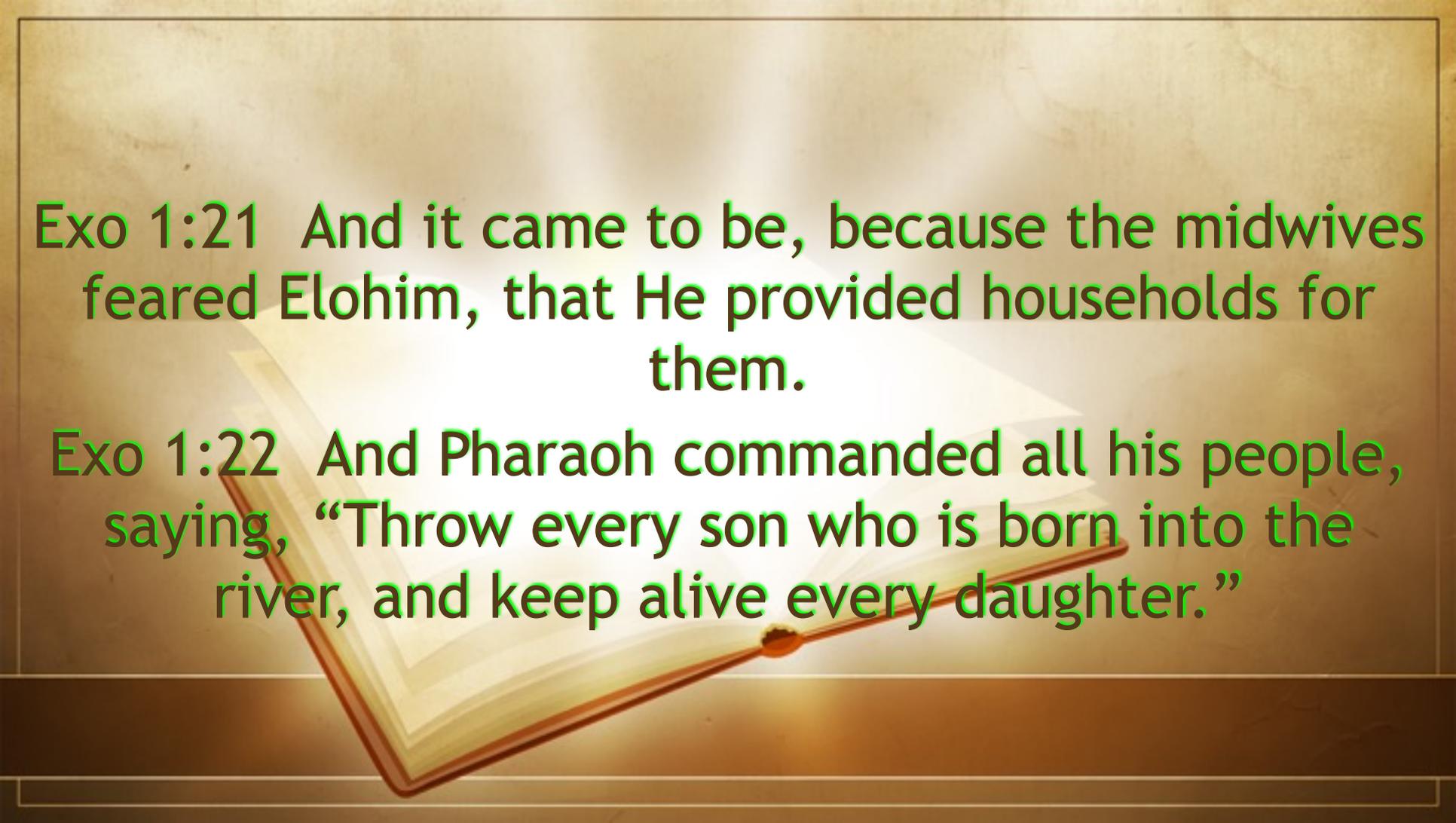
Exo 1:18 So the sovereign of Mitsrayim called for the midwives and said to them, “Why have you done this, and kept the male children alive?”





Exo 1:19 And the midwives said to Pharaoh,
“Because the Hebrew women are not like the
Mitsrian women. For they are lively and give birth
before the midwives come to them.”

Exo 1:20 So Elohim was good to the midwives, and
the people increased and became very numerous.



Exo 1:21 And it came to be, because the midwives feared Elohim, that He provided households for them.

Exo 1:22 And Pharaoh commanded all his people, saying, “Throw every son who is born into the river, and keep alive every daughter.”

Chapter 2) The Birth of Moses, Moses Flees to Midian and Elohim Hears Israel's Groaning

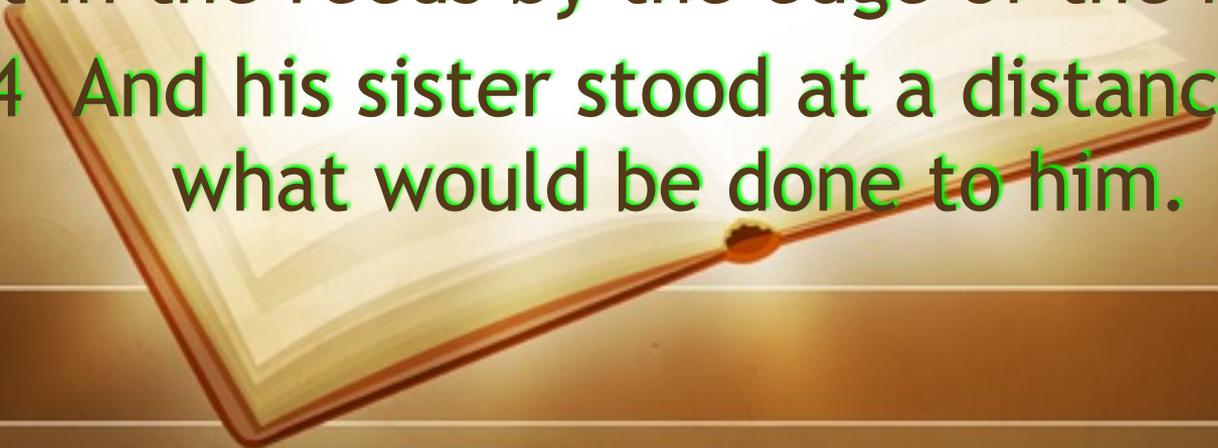
Exo 2:1 And a man of the house of Lěwi went and married a daughter of Lěwi.

Exo 2:2 And the woman conceived and bore a son. And she saw that he was a lovely (Goodly) child, and she hid him three months.

ב. וַתֵּהָרֵהּ הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי-טוֹב הוּא
וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יָרְחִים

2. Va•ta•har ha•ee•sha va•te•led ben va•tere
o•to ki•tov hoo va•titz•pe•ne•hoo sh`lo•sha
ye•ra•chim.

2. And the woman conceived, and bore a son; and
when she saw that he was a handsome(good)
child, she hid him three months.



Exo 2:3 And when she could hide him no longer, she took an ark of wicker for him, and coated it with tar and pitch, and put the child in it, and laid it in the reeds by the edge of the river.

Exo 2:4 And his sister stood at a distance, to know what would be done to him.

Book of Jasher, Chapter 68:24

24 And at the end of two years, when the child grew up, she brought him to the daughter of Pharaoh, and he was unto her as a son, and she called his name **Moses**, for she said, **Because I drew him out of the water.**

25 And Amram his father called his name **Chabar(buddy)**, for he said, It was for him that he associated with his wife whom he had turned away.

26 And Jochebed his mother called his name **Jekuthiel**, **(Call of God)** Because, she said, I have hoped for him to the Almighty, and God restored him unto me,

27 And Miriam his sister called him Jered(Dropped) for she descended after him to the river to know what his end would be.

28 And Aaron his brother called his name Abi Zanuch(abandon, Father), saying, My father left my mother and returned to her on his account.

29 And Kehath the father of Amram called his name Abigdor, because on his account did God repair the breach of the house of Jacob, that they could no longer throw their male children into the water.

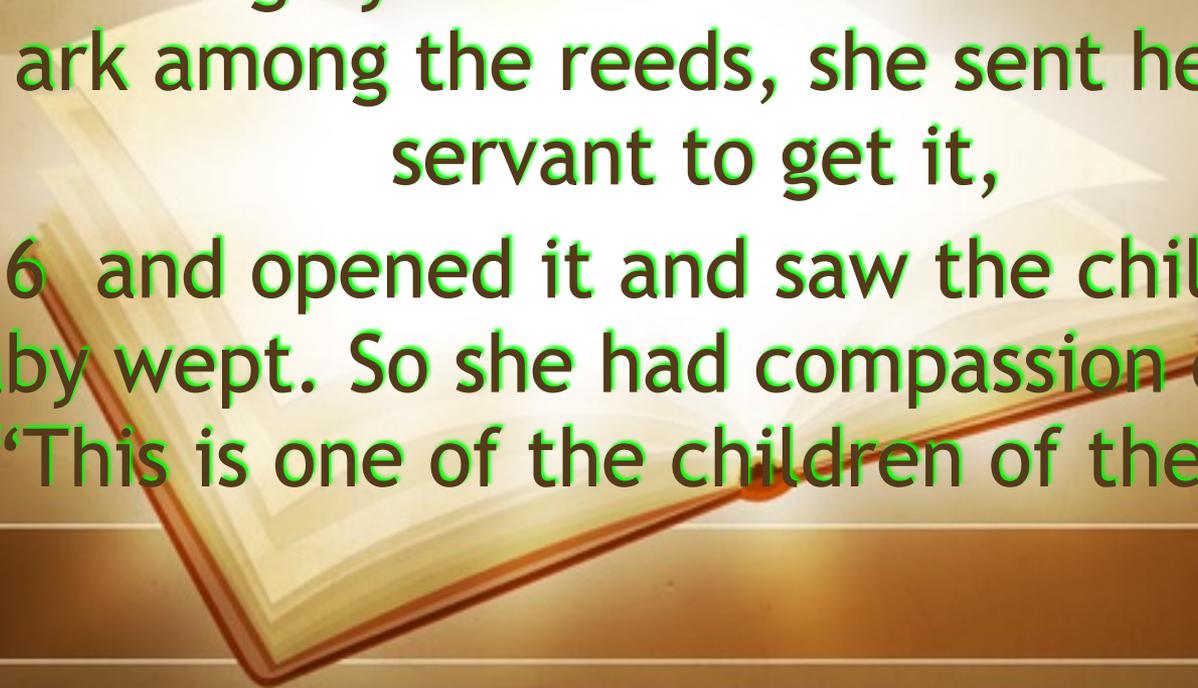
30 And their nurse called him **Abi Socho**(anoointed), saying, In his tabernacle was he hidden for three months, on account of the children of Ham.

31 And all Israel called his name **Shemaiah**(The name of yah), son of Nethanel, for they said, In his days has God heard their cries and rescued them from their oppressors.

32 And Moses was in Pharaoh's house, and was unto Bathia, Pharaoh's daughter, as a son, and Moses grew up amongst the king's children.

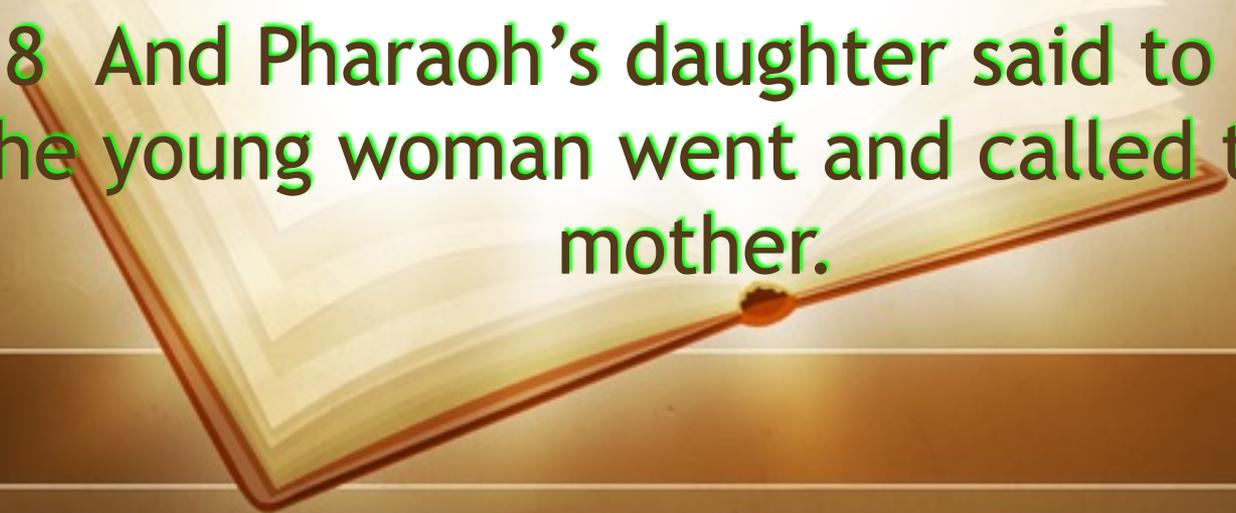
1Ch 4:18 And his wife Yehudiyah bore Yered the father of Gedor, and Heber the father of Soko, and Yequthi'el the father of Zanowah. And these were the sons of Bithyah the daughter of Pharaoh, whom Mered took.





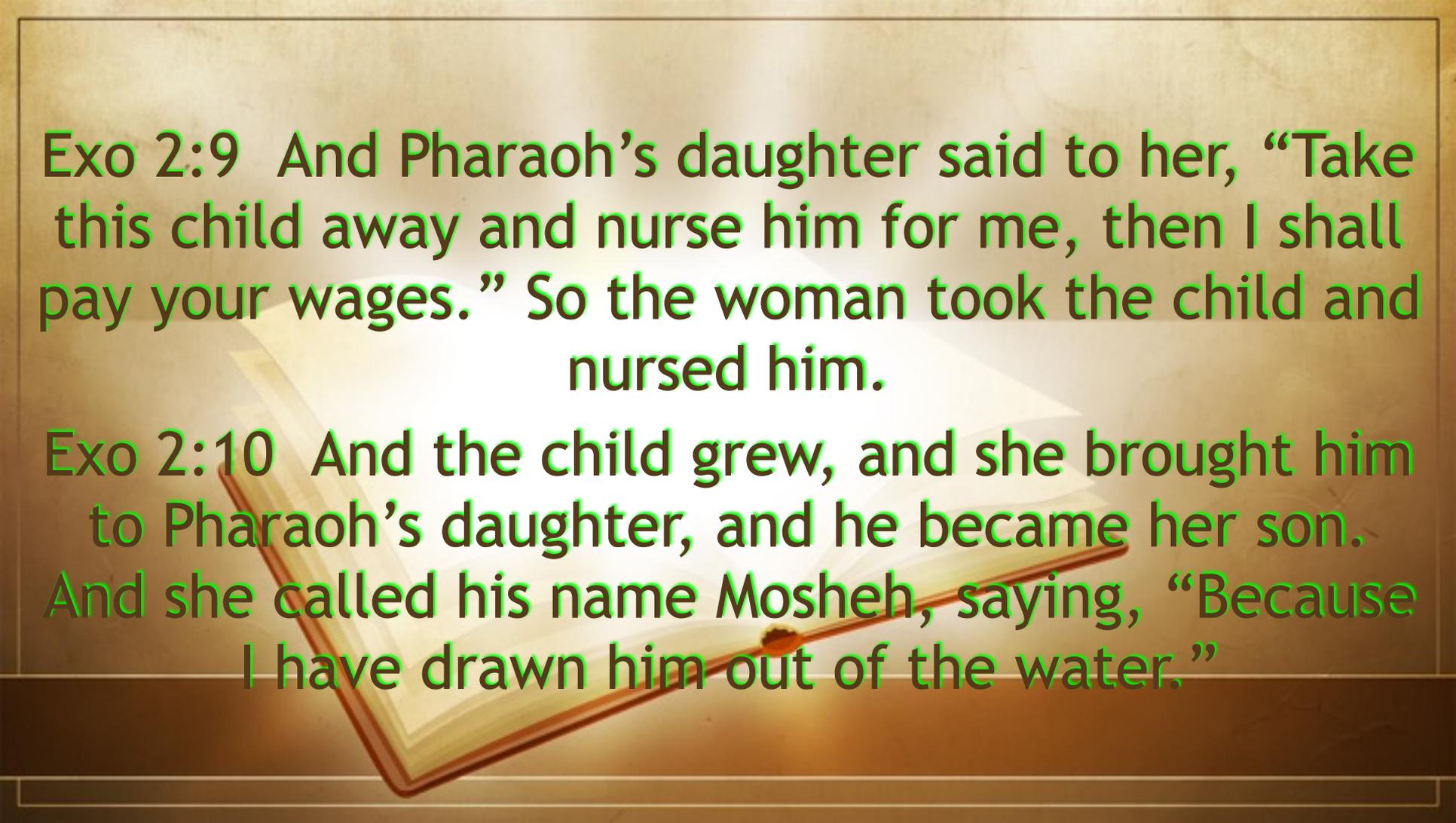
Exo 2:5 And the daughter of Pharaoh came down to wash herself at the river, and her young women were walking by the riverside. And when she saw the ark among the reeds, she sent her female servant to get it,

Exo 2:6 and opened it and saw the child, and see, the baby wept. So she had compassion on him, and said, “This is one of the children of the Hebrews.”



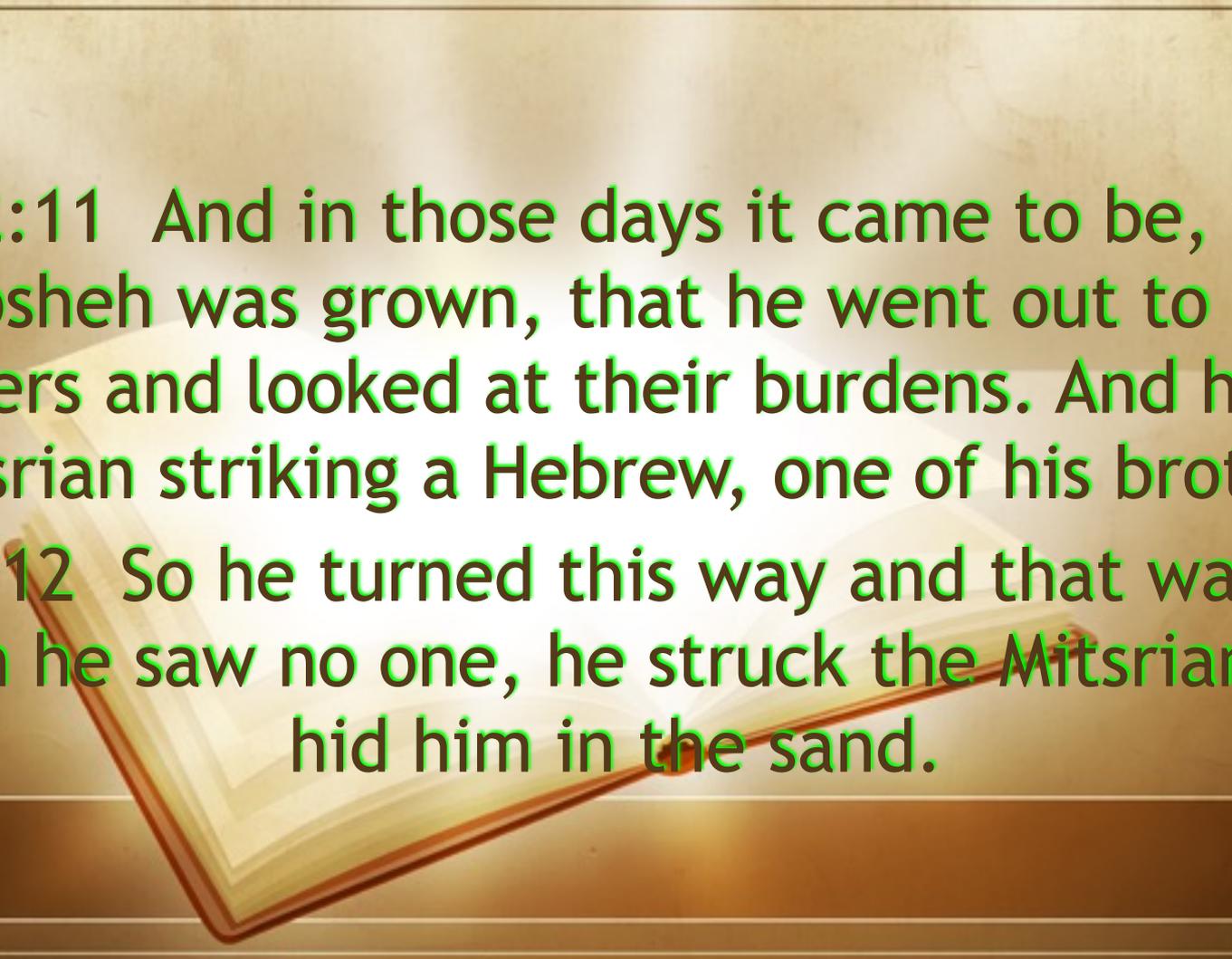
Exo 2:7 And his sister said to Pharaoh's daughter,
"Shall I go and call a nurse for you from the
Hebrew women to nurse the child for you?"

Exo 2:8 And Pharaoh's daughter said to her, "Go."
And the young woman went and called the child's
mother.



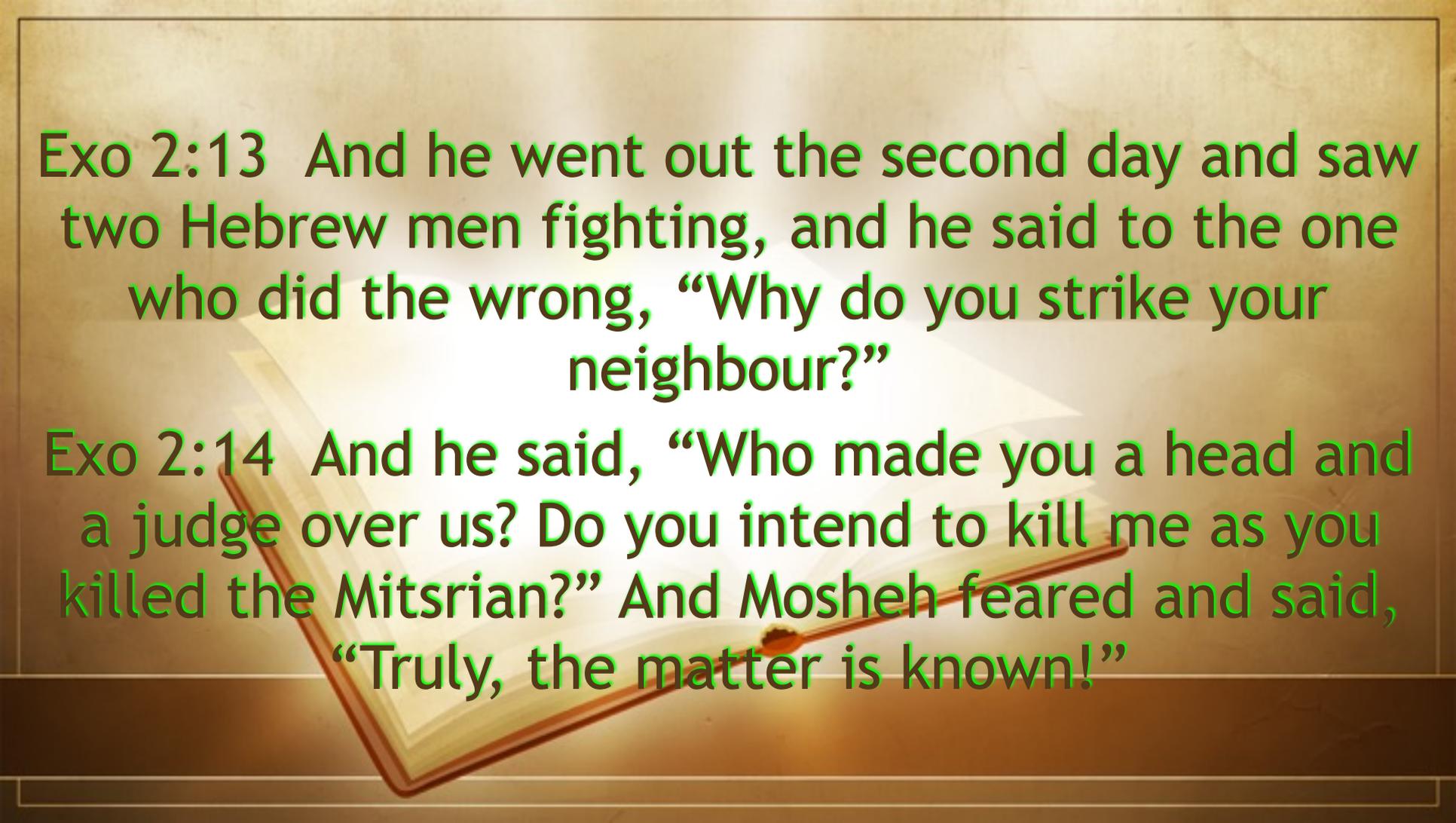
Exo 2:9 And Pharaoh's daughter said to her, "Take this child away and nurse him for me, then I shall pay your wages." So the woman took the child and nursed him.

Exo 2:10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Mosheh, saying, "Because I have drawn him out of the water."



Exo 2:11 And in those days it came to be, when Mosheh was grown, that he went out to his brothers and looked at their burdens. And he saw a Mitsrian striking a Hebrew, one of his brothers.

Exo 2:12 So he turned this way and that way, and when he saw no one, he struck the Mitsrian and hid him in the sand.

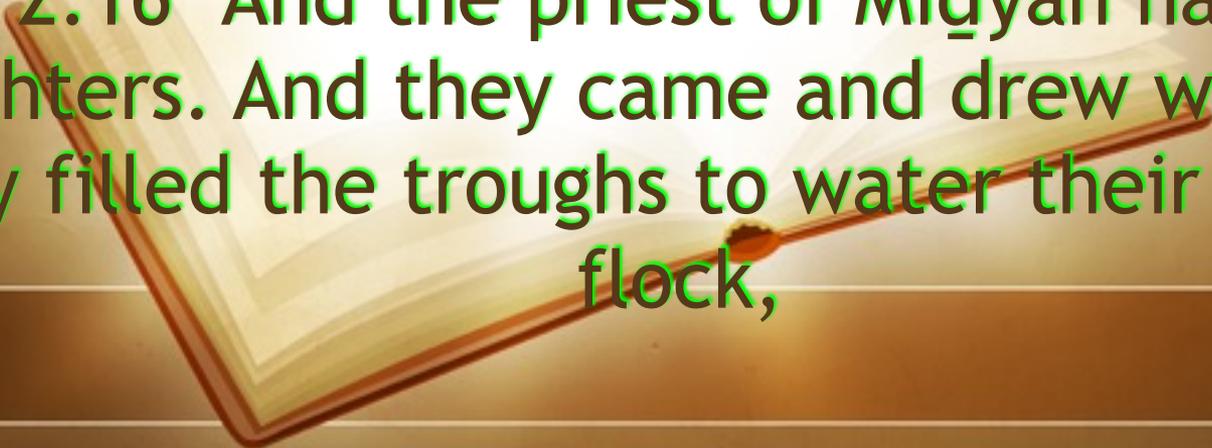


Exo 2:13 And he went out the second day and saw two Hebrew men fighting, and he said to the one who did the wrong, “Why do you strike your neighbour?”

Exo 2:14 And he said, “Who made you a head and a judge over us? Do you intend to kill me as you killed the Mitsrian?” And Mosheh feared and said, “Truly, the matter is known!”

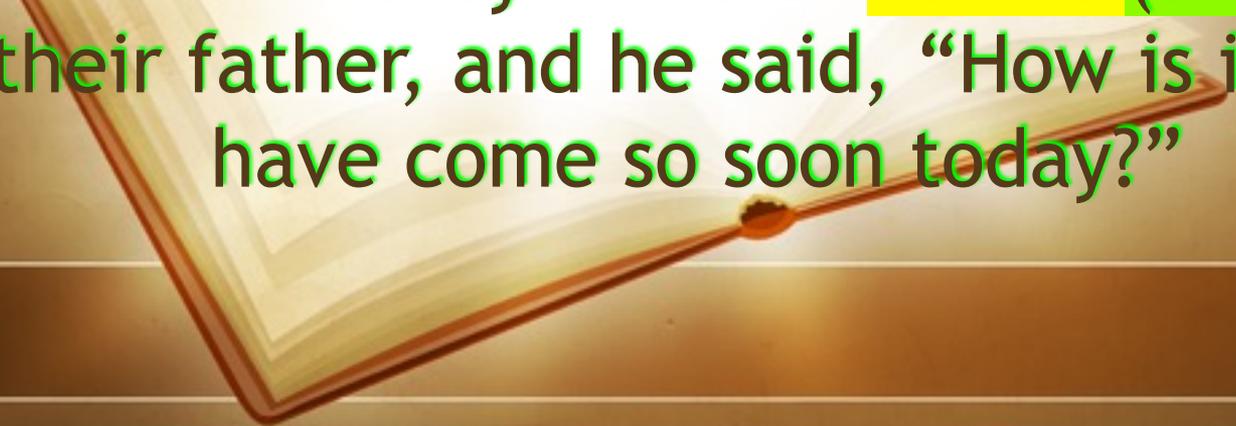
Exo 2:15 And Pharaoh heard of this matter, and he sought to kill Mosheh. But Mosheh fled from the face of Pharaoh and dwelt in the land of Midyan. And he sat down by a well.

Exo 2:16 And the priest of Midyan had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock,



Exo 2:17 but the shepherds came and drove them away. Then Mosheh stood up and came to their rescue, and watered their flock.

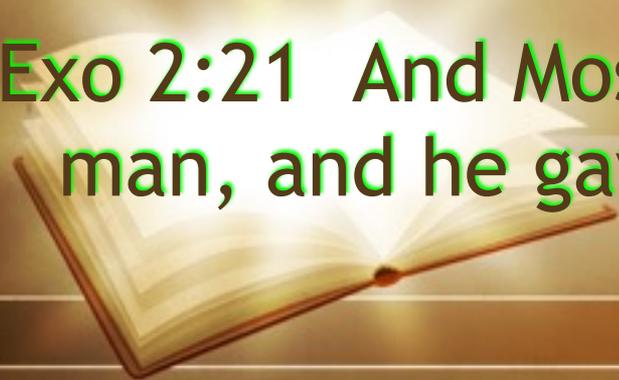
Exo 2:18 And they came to Re'u'ěl (Shepard of God) their father, and he said, “How is it that you have come so soon today?”



Exo 2:19 And they said, “A Mitsrian rescued us from the hand of the shepherds, and he also drew enough water for us and watered the flock.”

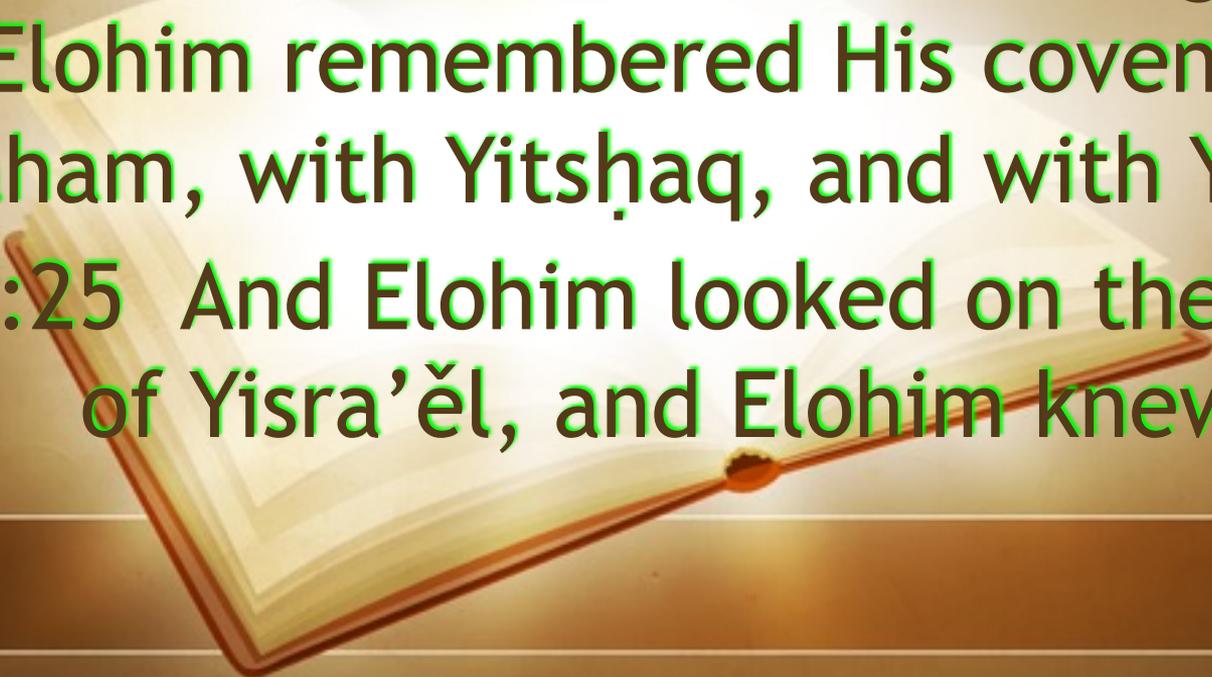
Exo 2:20 And he said to his daughters, “And where is he? Why did you leave the man? Call him and let him eat bread.”

Exo 2:21 And Mosheh agreed to dwell with the man, and he gave Tsipporah his daughter to Mosheh.



Exo 2:22 And she bore him a son, and he called his name Gěreshom, for he said, “I have become a sojourner in a foreign land.”

Exo 2:23 And it came to be after these many days that the sovereign of Mitsrayim died. And the children of Yisra'ěl groaned because of the slavery, and they cried out. And their cry came up to Elohim because of the slavery.



Exo 2:24 And Elohim heard their groaning,
and Elohim remembered His covenant with
Abraham, with Yitshaq, and with Ya'aqob.

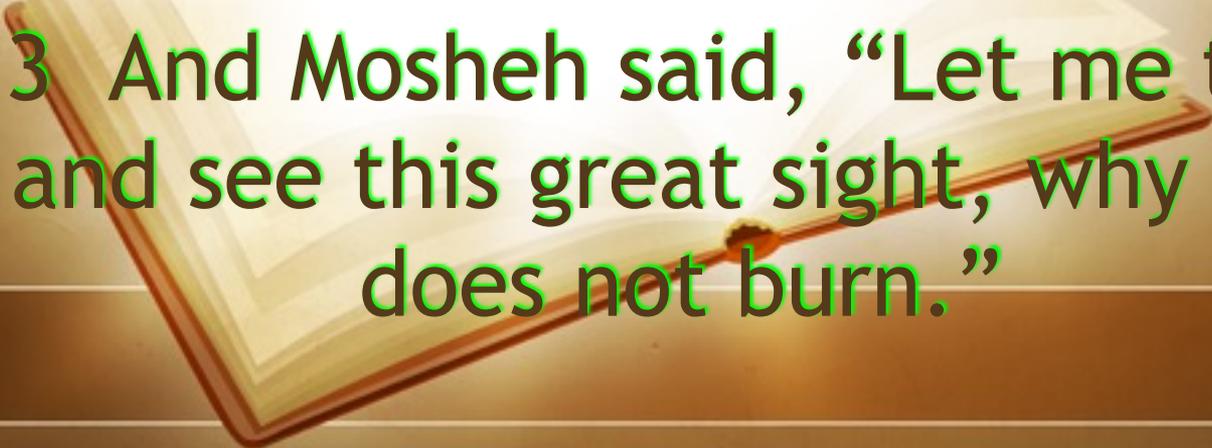
Exo 2:25 And Elohim looked on the children
of Yisra'el, and Elohim knew!

Chapter 3) The Burning Bush, Elohim's Name (YHVH)

Exo 3:1 And Mosheh was shepherding the flock of Yithro (overflow) his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Horēb, the mountain of Elohim.

Exo 3:2 And the Messenger of יהוה appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning with fire, but the bush was not consumed.

Exo 3:3 And Mosheh said, “Let me turn aside now, and see this great sight, why the bush does not burn.”

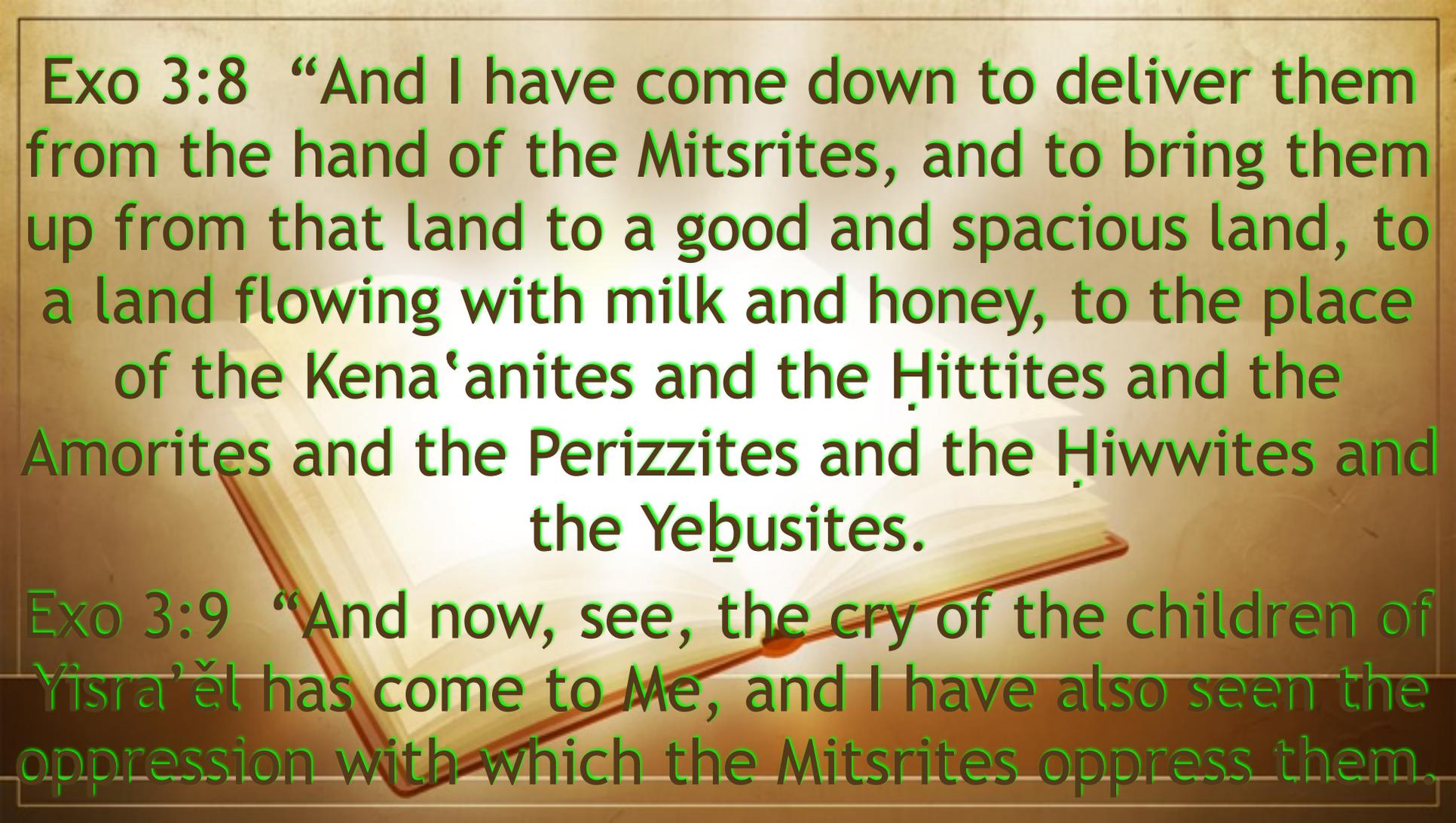


Exo 3:4 And יהוה saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, “Mosheh! Mosheh!” And he said, “Here I am.”

Exo 3:5 And He said, “Do not come near here. Take your sandals off your feet, for the place on which you are standing is set-apart ground.”

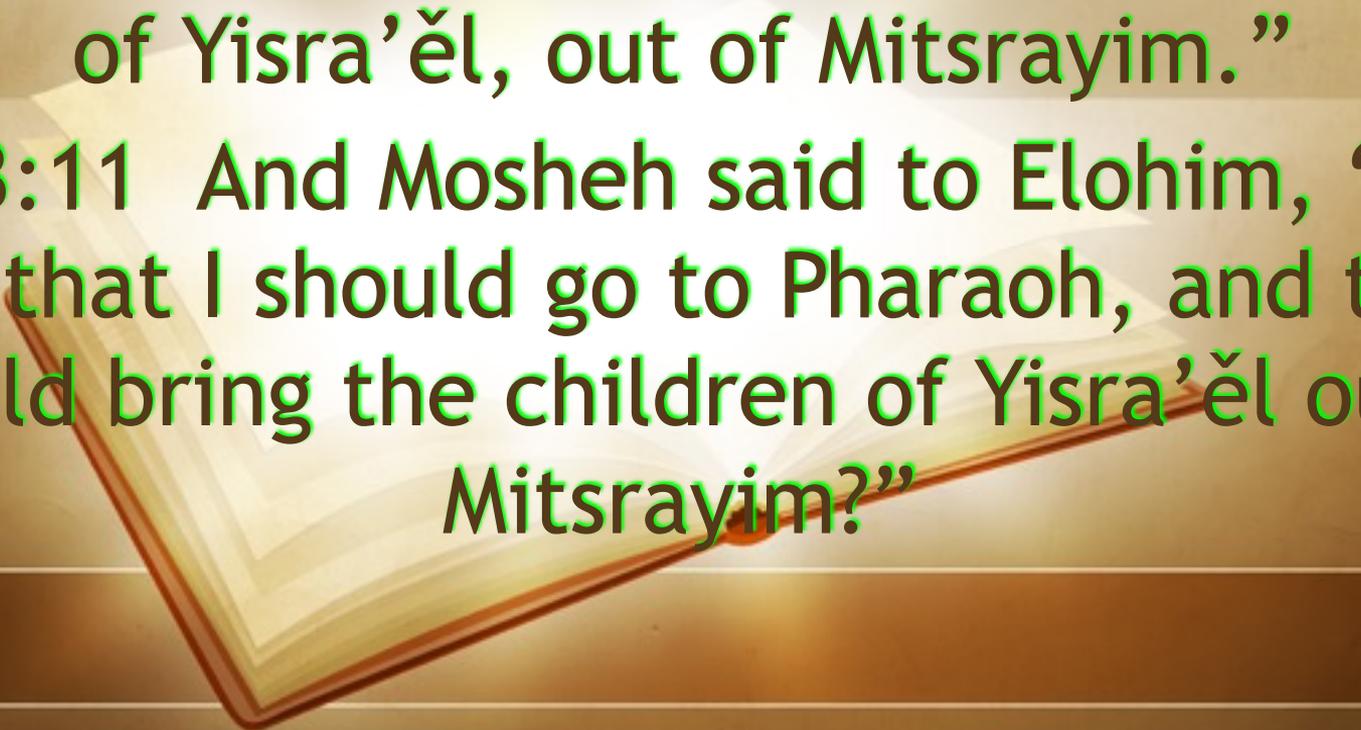
Exo 3:6 And He said, “I am the Elohim of your father, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya‘aqobu.” And Mosheh hid his face, for he was afraid to look at Elohim.

Exo 3:7 And יהוה said, “I have indeed seen the oppression of My people who are in Mitsrayim, and have heard their cry because of their slave-drivers, for I know their sorrows.

An open book with a glowing light effect is positioned diagonally across the center of the image. The text is overlaid on the book and the background. The text is in a green, sans-serif font. The background is a warm, golden-brown color with a subtle texture.

Exo 3:8 “And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena’anites and the Hittites and the Amorites and the Perizzites and the Hiwwites and the Yebusites.

Exo 3:9 “And now, see, the cry of the children of Yisra’ěl has come to Me, and I have also seen the oppression with which the Mitsrites oppress them.



Exo 3:10 “And now, come, I am sending you to Pharaoh, to bring My people, the children of Yisra’ěl, out of Mitsrayim.”

Exo 3:11 And Mosheh said to Elohim, “Who am I that I should go to Pharaoh, and that I should bring the children of Yisra’ěl out of Mitsrayim?”

Exo 3:12 And He said, “Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.”

Exo 3:13 And Mosheh said to Elohim, “See, when I come to the children of Yisra’ěl and say to them, ‘The Elohim of your fathers has sent me to you,’ and they say to me, ‘What is His Name?’ what shall I say to them?”

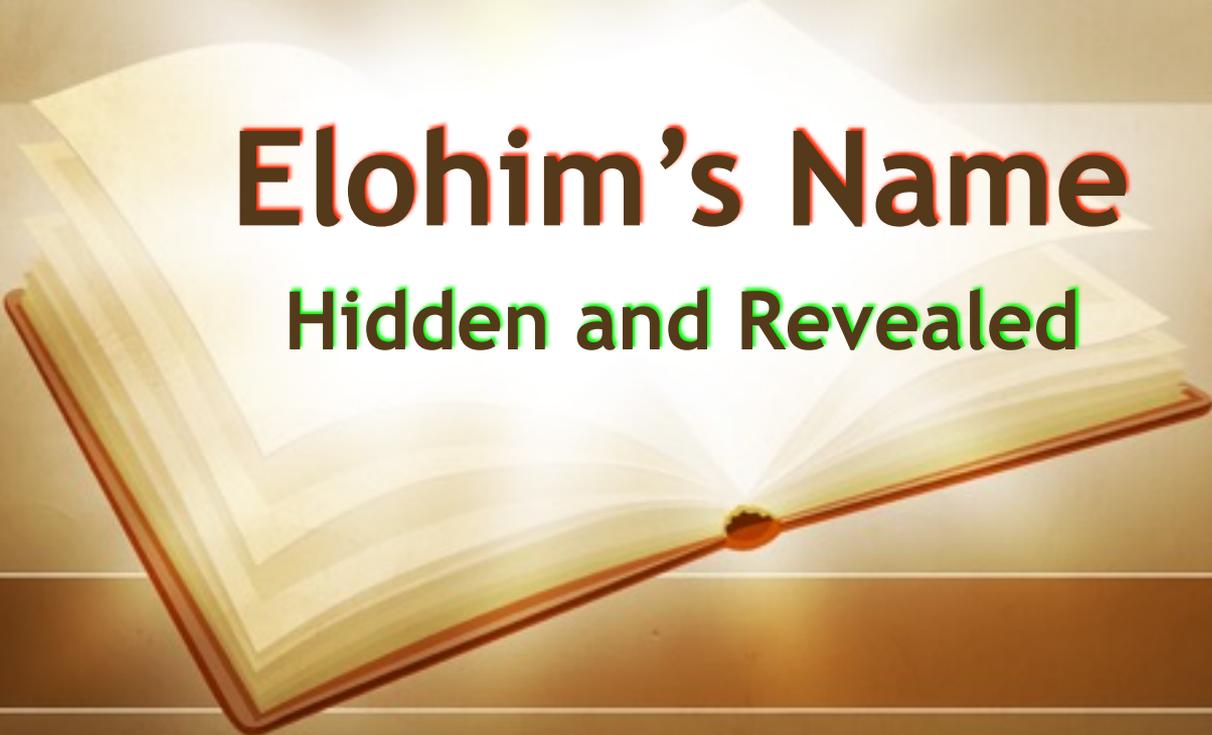
Exo 3:14 And Elohim said to Mosheh, “I am that which I am.” And He said, “Thus you shall say to the children of Yisra’ĕl, ‘I am has sent me to you.’ ” Footnote: aThe Hebrew text reads: ‘eheyeh ‘asher ‘eheyeh, the word ‘eheyeh being derived from hayah which means to be, to exist, but the Aramaic text here in v. 14 reads: ayah ashar ayah.

Exo 3:15 And Elohim said further to Mosheh, “Thus you are to say to the children of Yisra’ĕl, ‘יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya‘aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’

We are commanded to know Elohim's Name!

Hey Waw
Vav Hey Yod
יהוה

Isa 52:6 “Therefore My people shall know My Name, in that day, for I am the One who is speaking. See, it is I.”



Elohim's Name
Hidden and Revealed

טו. וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי
אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה-שְׁמִי
לְעַלְמִם וְזֶה זִכְרִי לְדוֹר דּוֹר

15:Va•yo•mer od Elohim el-Mo•she ko to•mar el-b`nei Israel
Adonai Elo•hey avo•tei•chem Elo•hey Av•ra•ham Elo•hey
Yitz•chak ve`Elo•hey Ya•akov sh`la•cha•ni a•lei•chem ze-sh`mi
le•o•lam ve•ze zich•ri le•dor dor.

15. And God said moreover to Moses, Thus shall you say to the
people of Israel, The Lord God of your fathers, the God of
Abraham, the God of Isaac, and the God of Jacob, has sent me to
you; this is my name forever, and this is my memorial (Mentioned
Name) to all generations.

THE NAME

In the 2nd Century the Romans banned the Jews from keeping the Torah and speaking the name of their God, YHVH.

A rabbi named R. Hanina b. Teradion was burned alive while wrapped in the Torah for teaching the Torah and proclaiming the divine name in public.
(Tractate 'Abodah Zarah Folio 18a)

He was a contemporary of Eleazar ben Perata I and of Halafta

PRESERVING THE NAME

The Talmud states that the Sages transmit the four-letter name of God to their disciples once in a seven-year period, (Babylonia Talmud, Kidushin 71a, Rabbi Bar Bar Chanah, 250-300 CE.) Other Rabbis would disagree with Rabbi Chanah and say the name was transmitted not once but twice in a seven-year period. This discussion in the Talmud does show that during the 3rd to 4th century the name of God was being spoken and taught by Rabbis to their disciples.

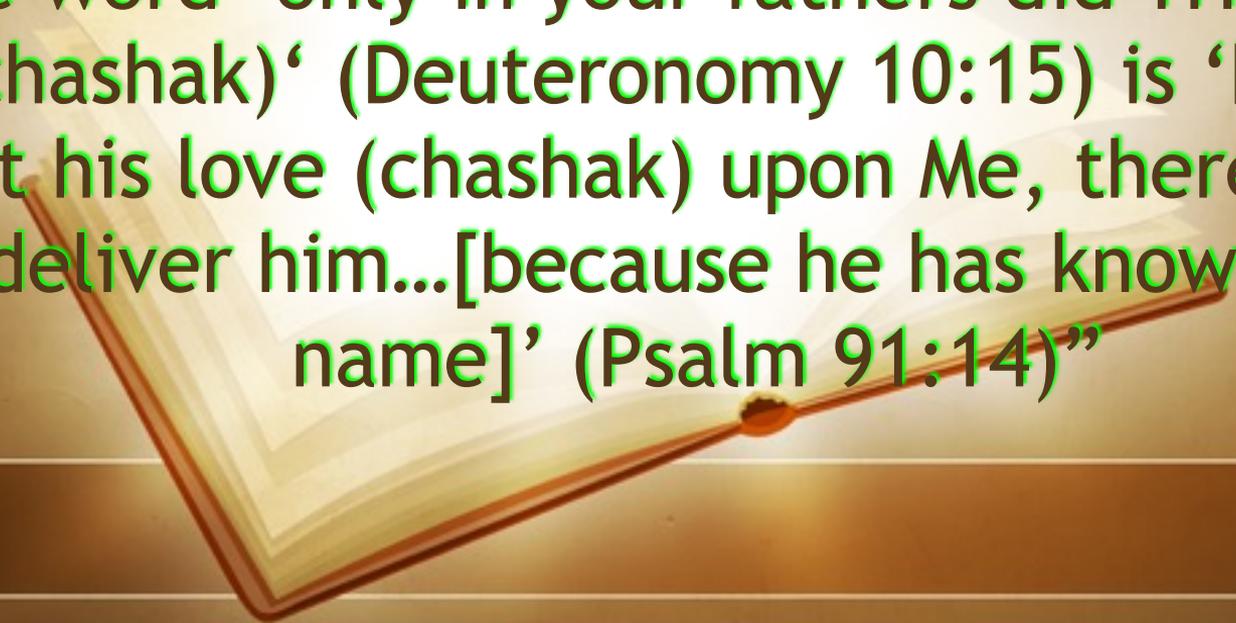
THE NAME “YEHOVAH” IN JEWISH SOURCES

As we have just discovered, there were Rabbis who kept the name of God hidden by transmitting the name YHVH only to their disciples through a water ceremony.

But the question now remains is what is the actual name of “YHVH” with vowels? Did the Rabbis believe the name to be Yehovah? Believe it or not, there were 16 Rabbis who did believe that the name of the Almighty was and is Yehovah!

These Rabbis are dated from 1300 to the 1800s. We just read earlier from Western scholars that no Jews believed the name of God was Yehovah but that it was Yahweh. And that “Yehovah” was a Christian name for God. So let us see if this is true from Rabbinic sources.

The first source comes from the Tikunei Zohar, c. 1300 regarding the secret of the vowels and where they are hidden.



“The secret of the vowels of YHVH, and the secret of the word ‘only in your fathers did YHVH set his love (chashak)’ (Deuteronomy 10:15) is ‘because he has set his love (chashak) upon Me, therefore will I deliver him...[because he has known my name]’ (Psalm 91:14)”

טו. רַק בְּאַבְתֵּיךָ חָשַׁק יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזָרְעָם
אַחֲרֵיהֶם בְּכֶם מִכָּל-הָעַמִּים כִּיּוֹם הַזֶּה

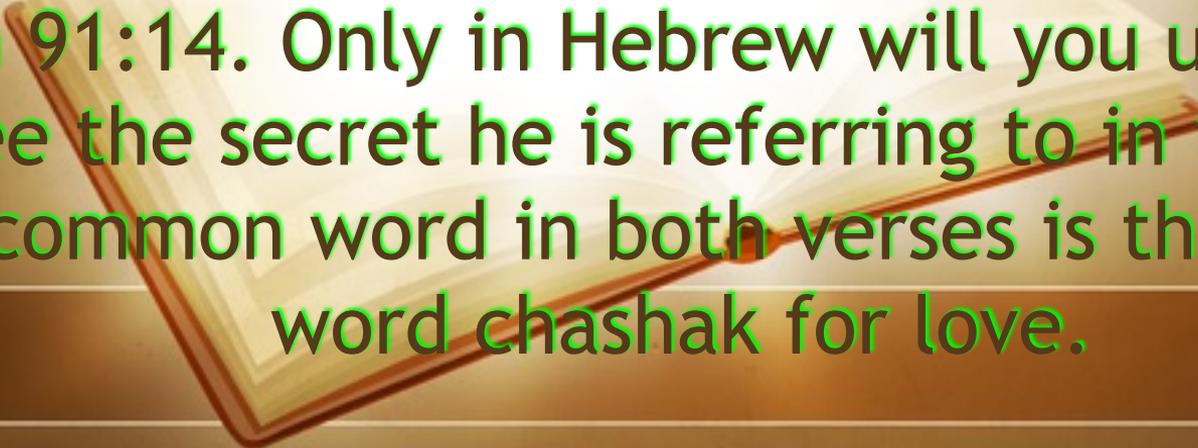
15. Rak ba•avo•te•cha cha•shak Adonai le•a•ha•va
o•tam va•yiv•char be•zar•am a•cha•rei•hem
ba•chem mi•kol-ha•a•mim ka•yom ha•ze.

15. Only the Lord took delight in your fathers to
love them, and he chose their seed after them, you
above all people, as it is this day.

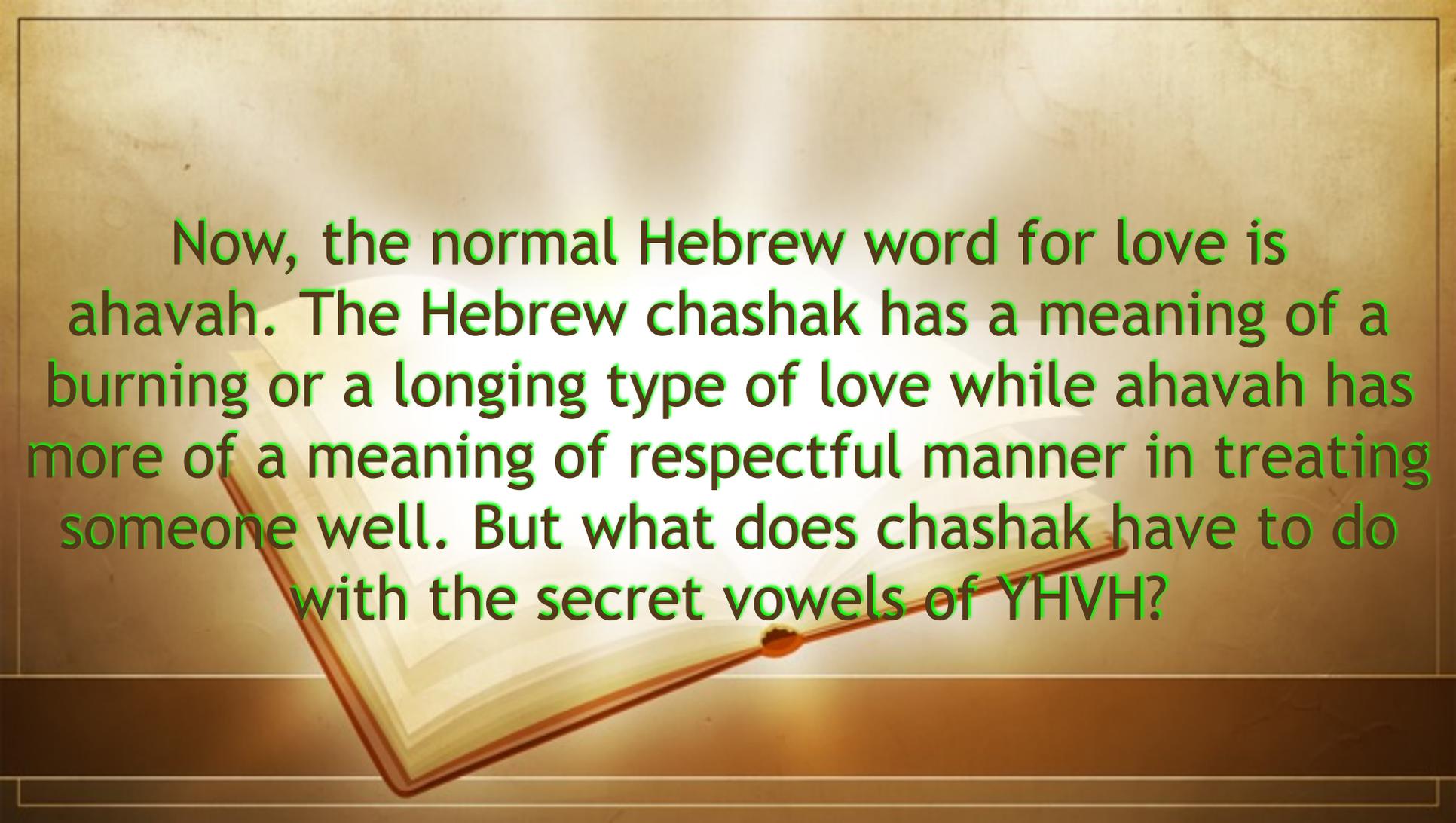
יֵד. כִּי בִי חֶשֶׁק וְאֶפְלָטְהוּ אֲשַׁגְּבֶהוּ כִּי-יָדַע שְׁמִי

14. Ki vi cha•shak va•a•fal•te•hoo asag•ve•hoo ki-
ya•da sh`mi.

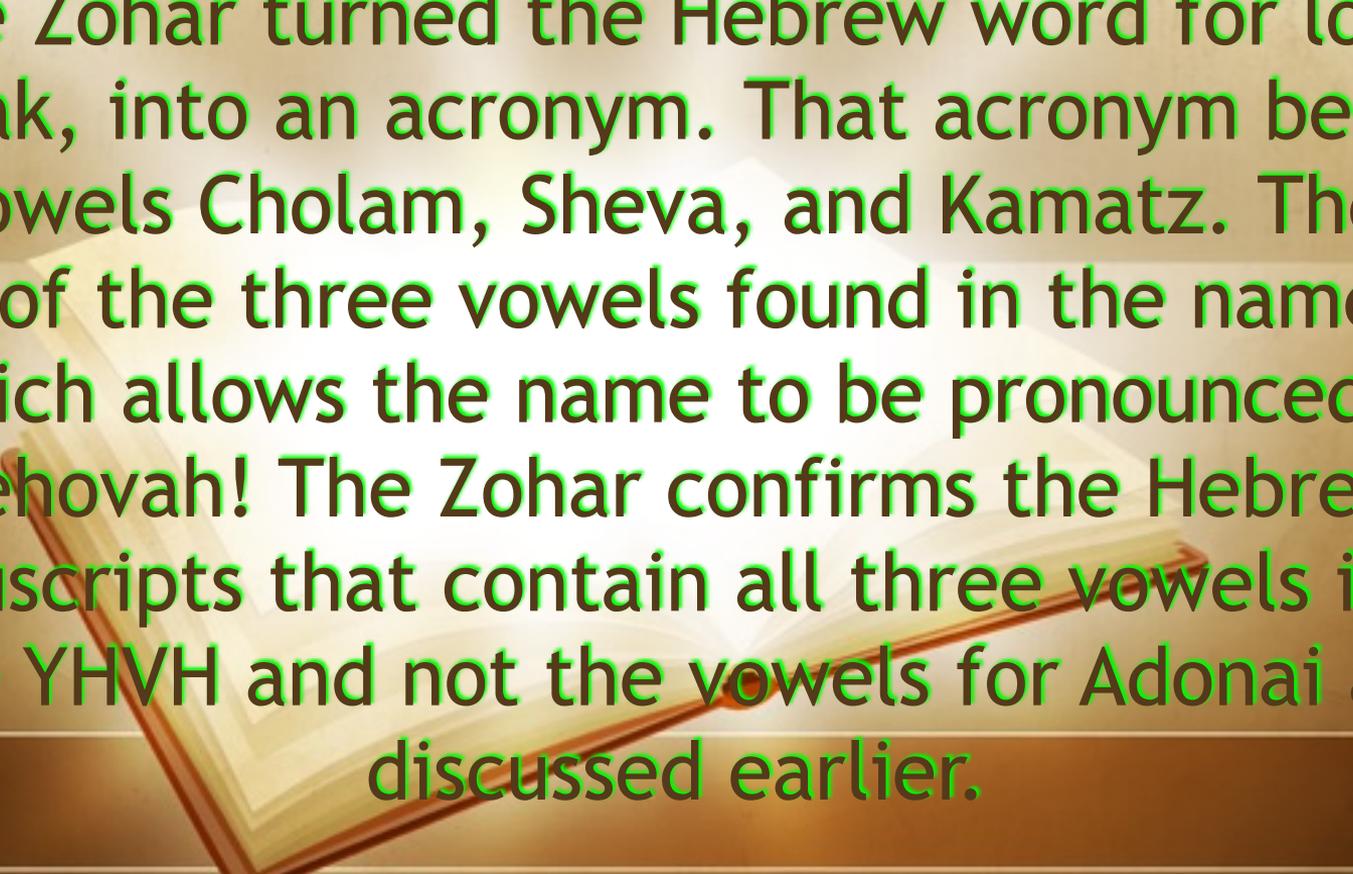
14. Because he has set his love upon me, therefore I
will save him; I will set him on high, because he
knows my name.



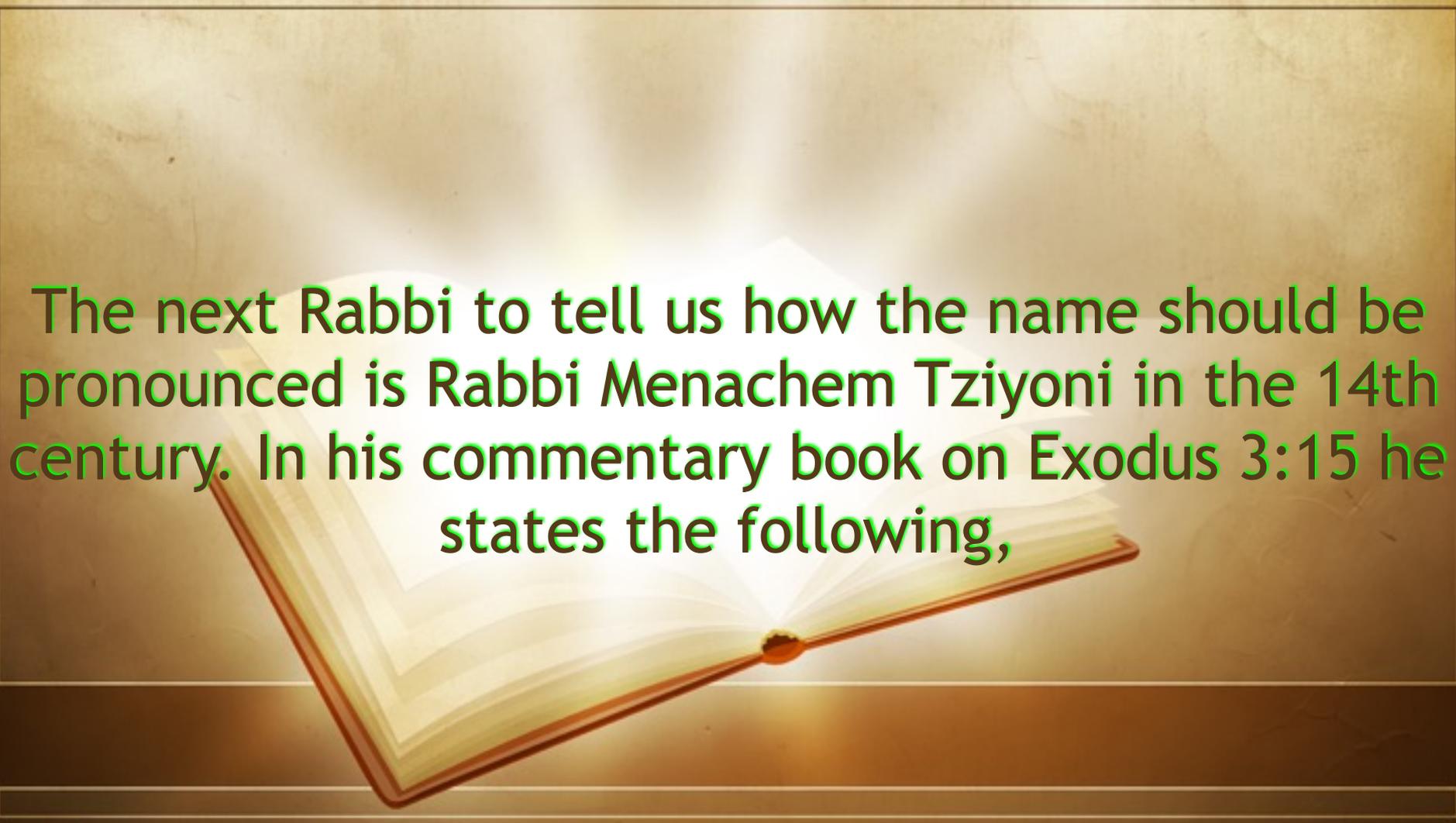
The first thing we need to understand is that the vowels were a secret. The Jews did not go around yelling the name of using the name in a conversation like we do today. The secret vowels are hidden in a word in Deuteronomy 10:15 and in Psalm 91:14. Only in Hebrew will you understand and see the secret he is referring to in the verses. The common word in both verses is the Hebrew word chashak for love.



Now, the normal Hebrew word for love is ahavah. The Hebrew chashak has a meaning of a burning or a longing type of love while ahavah has more of a meaning of respectful manner in treating someone well. But what does chashak have to do with the secret vowels of YHVH?



The Zohar turned the Hebrew word for love, chashak, into an acronym. That acronym being for the vowels Cholam, Sheva, and Kamatz. The very names of the three vowels found in the name YHVH which allows the name to be pronounced as Yehovah! The Zohar confirms the Hebrew manuscripts that contain all three vowels in the name YHVH and not the vowels for Adonai as we discussed earlier.

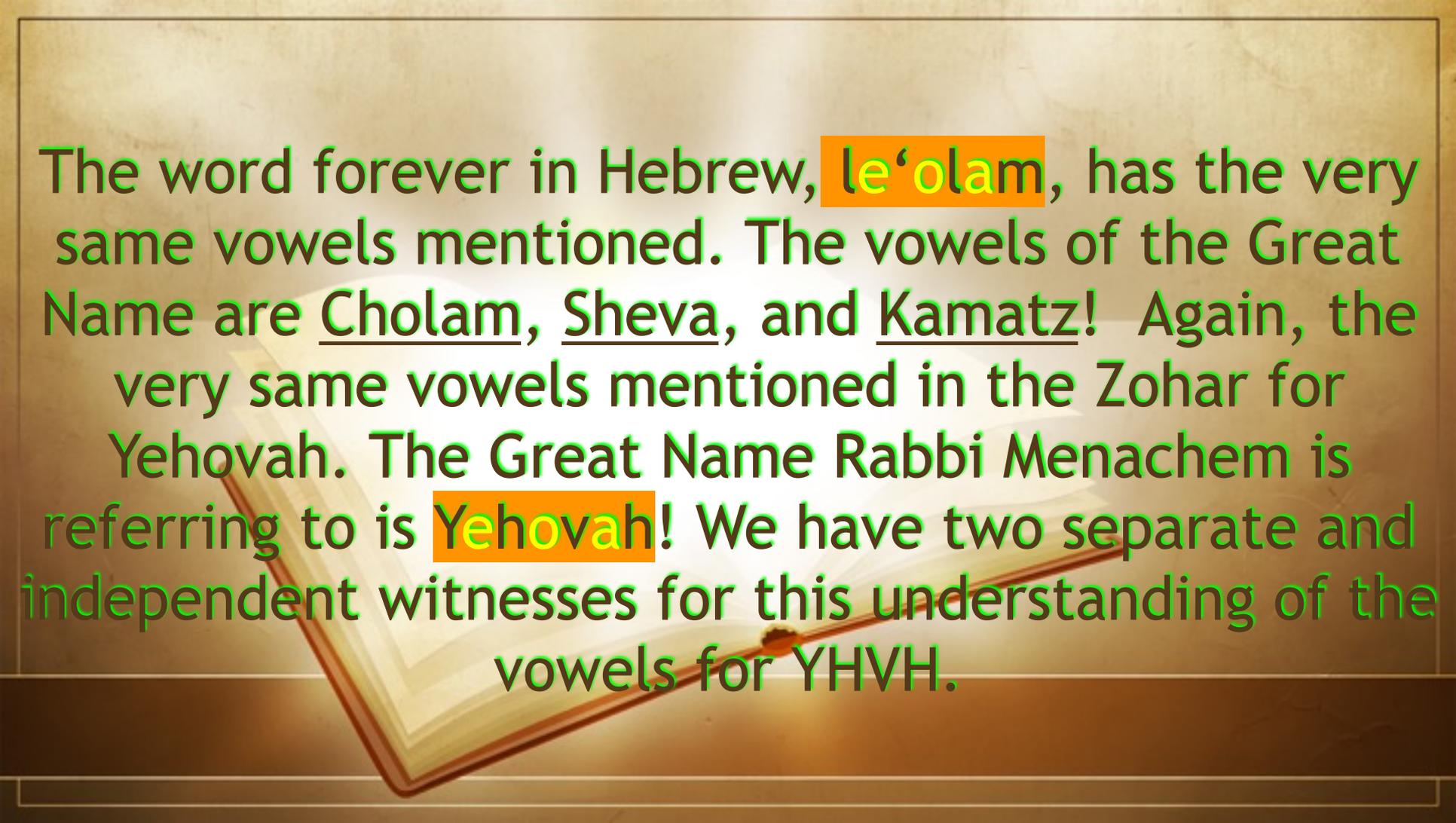
An open book with glowing pages, set against a warm, golden background. The book is positioned diagonally, with the pages fanning out. The text is overlaid on the book's pages.

The next Rabbi to tell us how the name should be pronounced is Rabbi Menachem Tziyoni in the 14th century. In his commentary book on Exodus 3:15 he states the following,

THE NAME YeHoVaH

“There is also a secret here received by tradition in the vowels of ‘this is my name forever (le’olam), for they are the vowels of the Great Name.” (New York, Jewish Theological Seminary, MS.1030, folio 46a)

The vowels of the Great Name are Sheva, Cholam and Kamatz!



The word forever in Hebrew, **le'olam**, has the very same vowels mentioned. The vowels of the Great Name are Cholam, Sheva, and Kamatz! Again, the very same vowels mentioned in the Zohar for Yehovah. The Great Name Rabbi Menachem is referring to is **Yehovah**! We have two separate and independent witnesses for this understanding of the vowels for YHVH.

Then, Menachem goes on to say,
“It’s mnemonic is ‘Who in Heaven (Shachak) can
measure up to You...’ (Psalm 89:6[7])”

The word for “Heaven”, Shachak, in the passage, is
not the more common word in Hebrew, as in the
Hebrew word Shamayim for Heaven. And what is
Shachak? It is representing the vowels for YHVH,
namely Cholam, Sheva, and kamatz. Again, turning
the Hebrew letters YHVH into Yehovah. And finally,
Menachem finishes with another strong statement.

ו. וַיִּוְדוּ שָׁמַיִם פִּלְאָךְ יְהוָה אֶ-אֲמוֹנָתְךָ בְּקֵה־לְקֹדְשִׁים

Ps.89:6. Ve•yo•doo sha•ma•yim pil•a•cha Adonai af-
e•moo•nat•cha bik•hal k`do•shim.

6. And the heavens shall praise your wonders, O Lord;
your faithfulness also in the congregation of the holy
ones.

ז. כִּי מִי־וַאֲשַׁחֲקֵי עֲרוֹךְ לִיהוָה יִדְמֵה לִיהוָה בְּבִנְיָאֵלִים

Ps.89:7. Ki mi va•sha•chak ya•a•roch la•Adonai yid•me
la•Adonai biv`nei e•lim.

7. For who in the skies can be compared to the Lord? Who
among the sons of the mighty can be likened to the Lord?

פח .כַּחֲסֵדְךָ חַיְנִי וְאַשְׁמְרָה עֵדוּת פִּיךָ

8.Ke•chas•de•cha cha•ye•ni ve•esh•me•ra e•doot
pi•cha.

Ps.119:88. In your loving kindness spare my life; so I shall keep the testimony of your mouth.

פט .לְעוֹלָם יִהְיֶה דְבָרְךָ נִצָּב בַּשָּׁמַיִם

89. Le•o•lam Adonai d`var•cha ni•tzav
ba•sha•mā•yim.

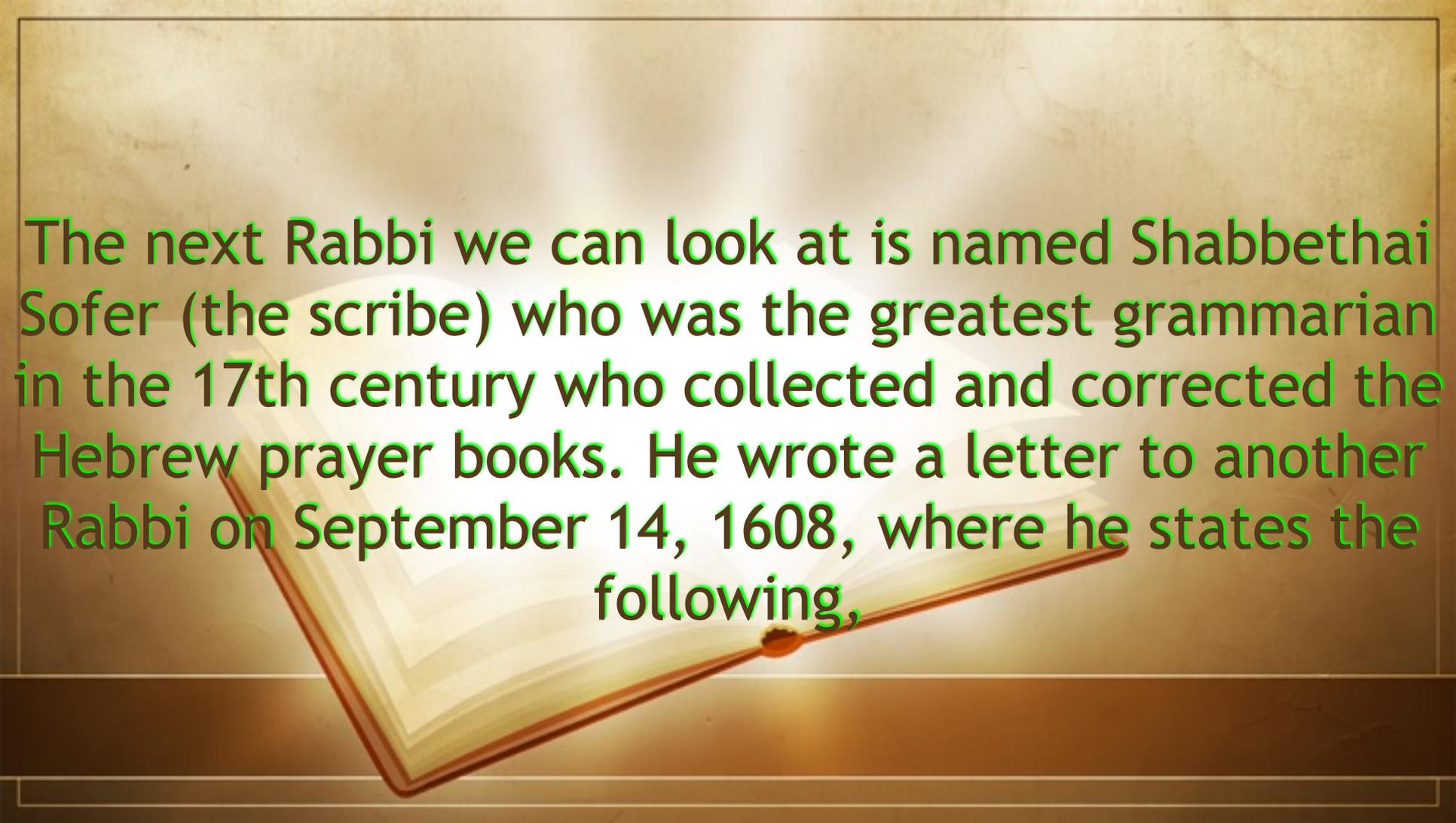
Ps.119:89. For ever, O Lord, your word is fixed in heaven.

“I will guard the testimony of your mouth,
[referring to **Le'olam**, YHVH]' (Psalm 119:88[89])

What is 'the testimony of your mouth'? The
palate is the cholam, the teeth are the sheva, and
the tongue is the opening, which is the kamatz...
thus far the words of the man who revealed the
secret to me.”

THE NAME YeHoVaH

The secret of the vowels was hidden in Hebrew words that contained them. The Hebrew words like le'olam, shachak, and chashak. These are not the vowels for Adonai and are not the vowels to pronounce Yahweh. These are the vowels for Yehovah. There should be no doubt that Rabbi Menachem believed and taught in secret the vowels for YHVH as he received them. You can also see the manuscript about how he received it in secret in Munich, Bayerische StaatBibliothek, HSS Cod.Hebr. 76-fol.56a-55a.



The next Rabbi we can look at is named Shabbethai Sofer (the scribe) who was the greatest grammarian in the 17th century who collected and corrected the Hebrew prayer books. He wrote a letter to another Rabbi on September 14, 1608, where he states the following,

“Is it not known...the saying of the sages [referring to the Babylonian Talmud, Pesachim 50a] ‘In This World, it is written YH[VH] and read Ado[nai]. In the World to Come, it will be written YH[VH] and read YH[VH].’...And behold, when it is read as YH[VH], in the World to Come then its vowels will be **Shach“ak**, (Sheva , Cholam, and Kamatz)

NEHEMIA GORDON
SHATTERING
THE
CONSPIRACY
OF SILENCE



THE HEBREW POWER OF THE
PRIESTLY BLESSING UNLEASHED

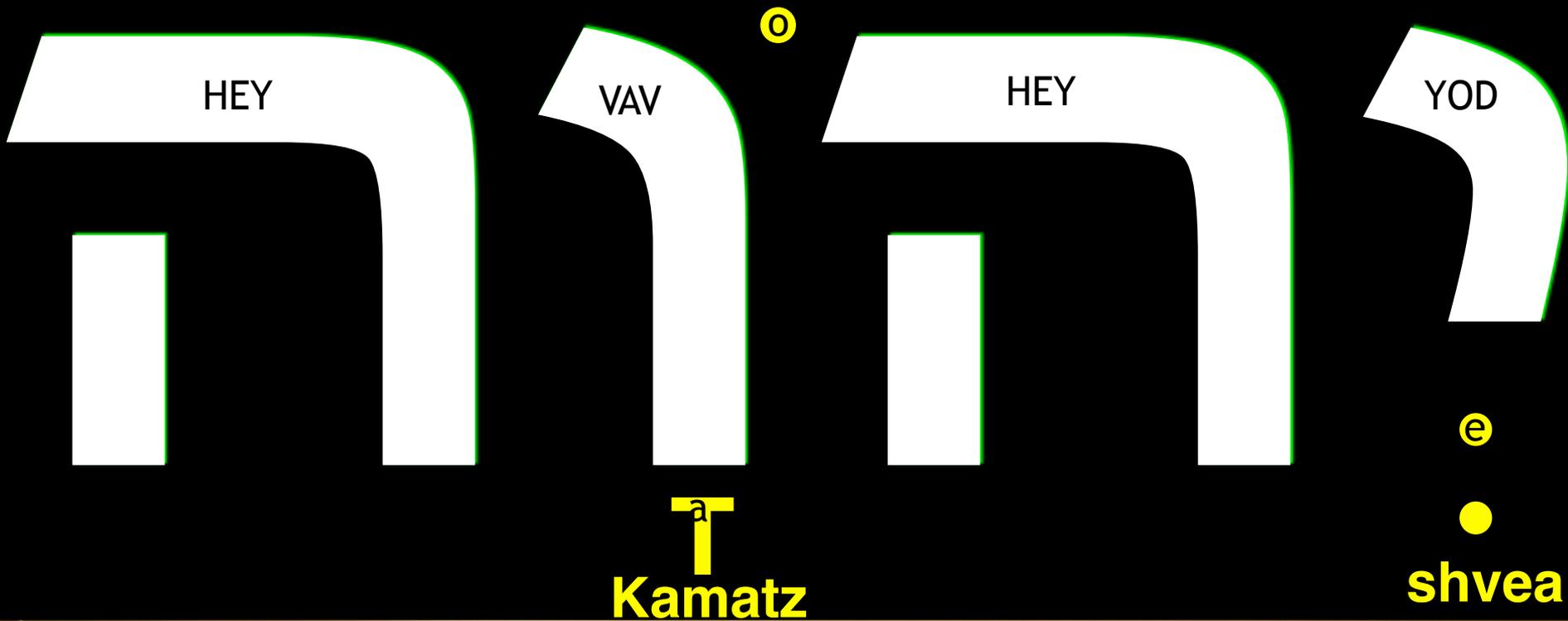
THE NAME
YHWH
HIDDEN AND
REVEALED



Dr. Al Garza

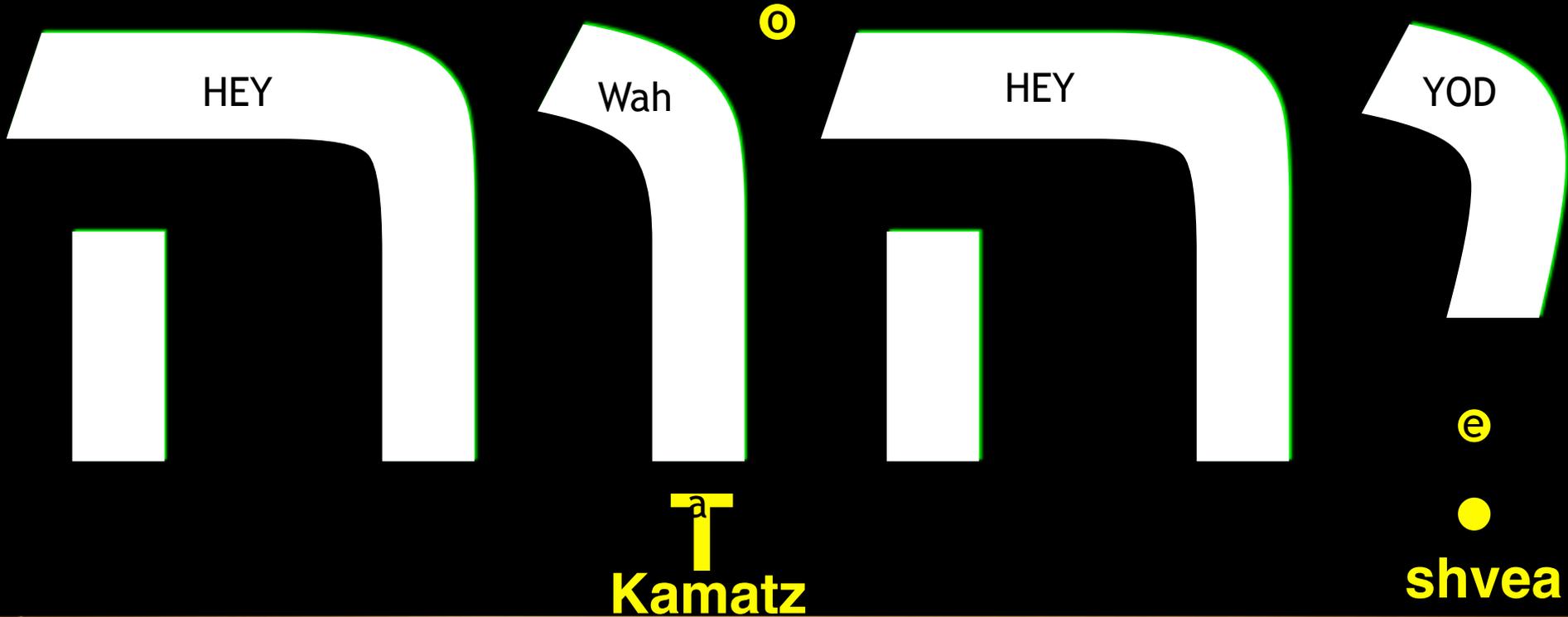
Ye-Ho-Vah

Cholam



Ye-Ho-Wah

Cholam





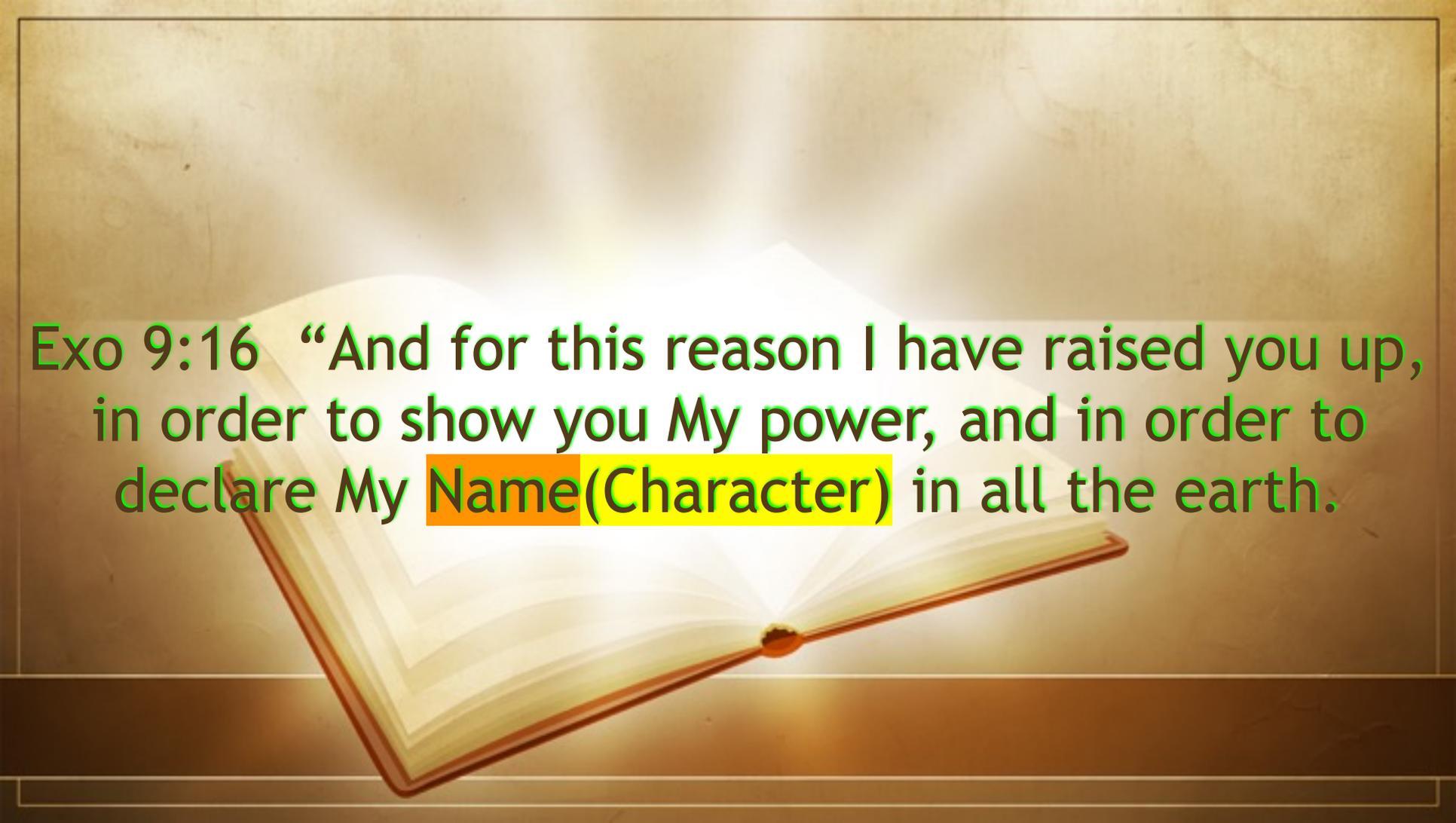
Zec 14:9 And יהוה shall be Sovereign over all the earth. In that day there shall be one יהוה (YeHoVah), and His Name one.

Psa 148:11 Sovereigns of the earth and all peoples,
Rulers and all judges of the earth,

Psa 148:12 Both young men and maidens, Old men
and children.

Psa 148:13 Let them praise the Name of

יהוה (YeHoWah), For His Name alone is exalted, His
splendour is above the earth and heavens.



Exo 9:16 “And for this reason I have raised you up, in order to show you My power, and in order to declare My Name(Character) in all the earth.

Num 6:22 And יהוה spoke to Mosheh, saying,

Num 6:23 “Speak to Aharon and his sons, saying, ‘This is how you bless the children of Yisra’ĕl. Say to them:

Num 6:24 “יהוה bless you and guard you;

Num 6:25 יהוה make His face shine upon you, and show favour to you;

Num 6:26 יהוה lift up His face upon you, and give you peace.” ’

Num 6:27 “Thus they shall put My Name (Character) on the children of Yisra’ĕl, and I Myself shall bless them.”

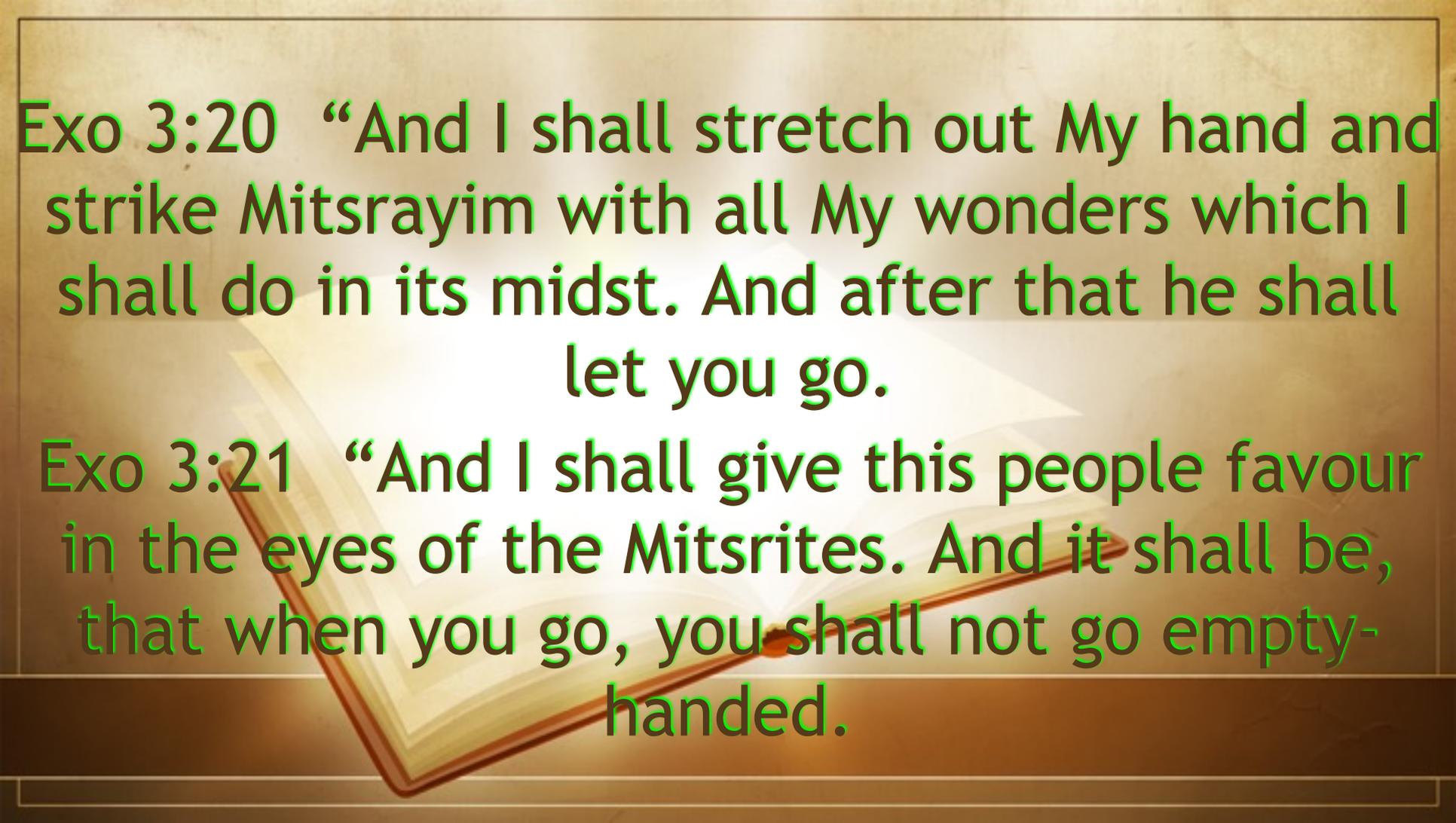
Exo 3:16 “Go, and you shall gather the elders of Yisra’ěl together, and say to them, ‘יהוה Elohim of your fathers, the Elohim of Abraham, of Yitshaq, and of Ya’aqob, appeared to me, saying, “I have indeed visited you and seen what is done to you in Mitsrayim;

Exo 3:17 and I say: I am bringing you up out of the affliction of Mitsrayim to the land of the Kena’anite and the Hittite and the Amorite and the Perizzite and the Hiwwite and the Yebusite, to a land flowing with milk and honey.” ’

Exo 3:18 “And they shall listen to your voice.

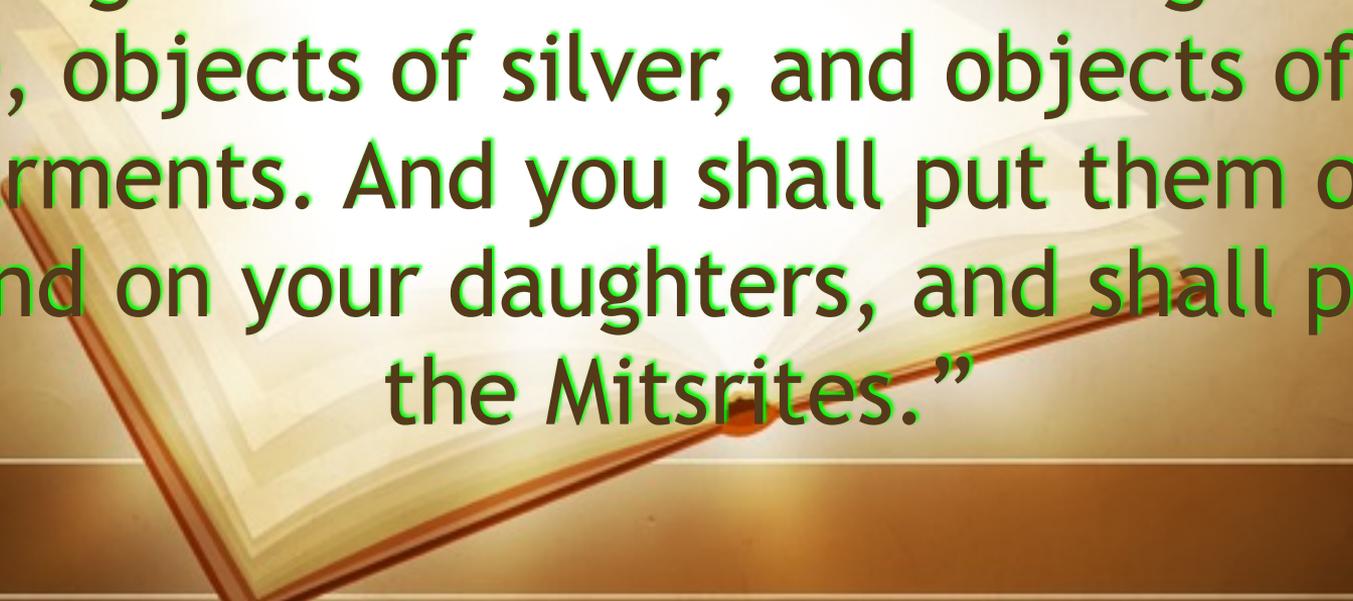
And you shall come, you and the elders of Yisra'ěl, to the sovereign of Mitsrayim, and you shall say to him, ‘יהוה Elohim of the Hebrews has met with us. And now, please, let us go three days’ journey into the wilderness to slaughter to יהוה our Elohim.’

Exo 3:19 “But I know that the sovereign of Mitsrayim is not going to let you go, not even by a strong hand.



Exo 3:20 “And I shall stretch out My hand and strike Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go.

Exo 3:21 “And I shall give this people favour in the eyes of the Mitsrites. And it shall be, that when you go, you shall not go empty-handed.



Exo 3:22 “But every woman shall ask from her neighbour and from the stranger in her house, objects of silver, and objects of gold, and garments. And you shall put them on your sons and on your daughters, and shall plunder the Mitsrites.”

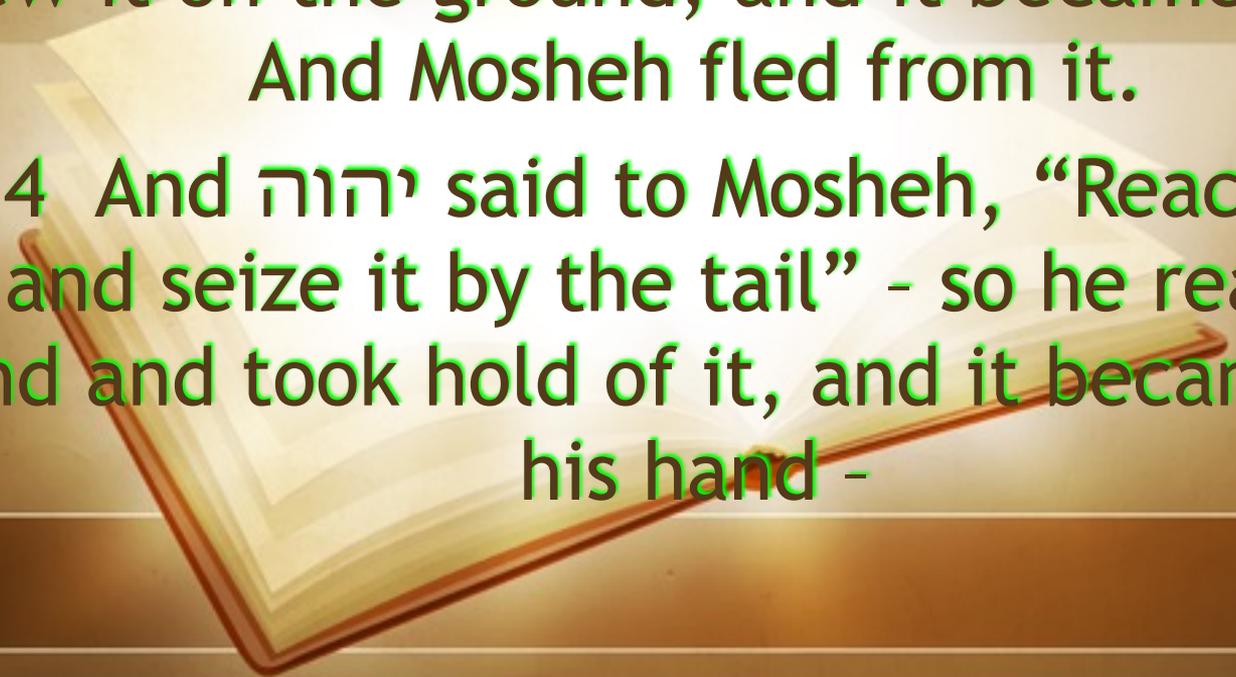
Chapter 4) Moses Given Powerful Signs, Moses Returns to Egypt

Exo 4:1 And Mosheh answered and said, “And if they do not believe me, nor listen to my voice, and say, ‘יהוה has not appeared to you?’ ”

Exo 4:2 And יהוה said to him, “What is that in your hand?” And he said, “A rod.”

Exo 4:3 And He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent. And Mosheh fled from it.

Exo 4:4 And יהוה said to Mosheh, “Reach out your hand and seize it by the tail” - so he reached out his hand and took hold of it, and it became a rod in his hand -



Exo 4:5 so that they believe that יהוה Elohim of their fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob, has appeared to you.”

Exo 4:6 And יהוה said to him again, “Now put your hand in your bosom.” And he put his hand in his bosom, and when he took it out, and see, his hand was leprous, like snow.

Exo 4:7 And He said, “Put your hand in your bosom again.” So he put his hand in his bosom again, and drew it out of his bosom, and see, it was restored like his other flesh.

Exo 4:8 “And it shall be, if they do not believe you, nor listen to the voice of the first sign, they shall believe the voice of the latter sign.

Exo 4:9 “And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river shall become blood on the dry land.”

Exo 4:10 And Mosheh said to יהוה, “O יהוה, I am not a man of words, neither before nor since You have spoken to Your servant, for I am slow of speech and slow of tongue.”

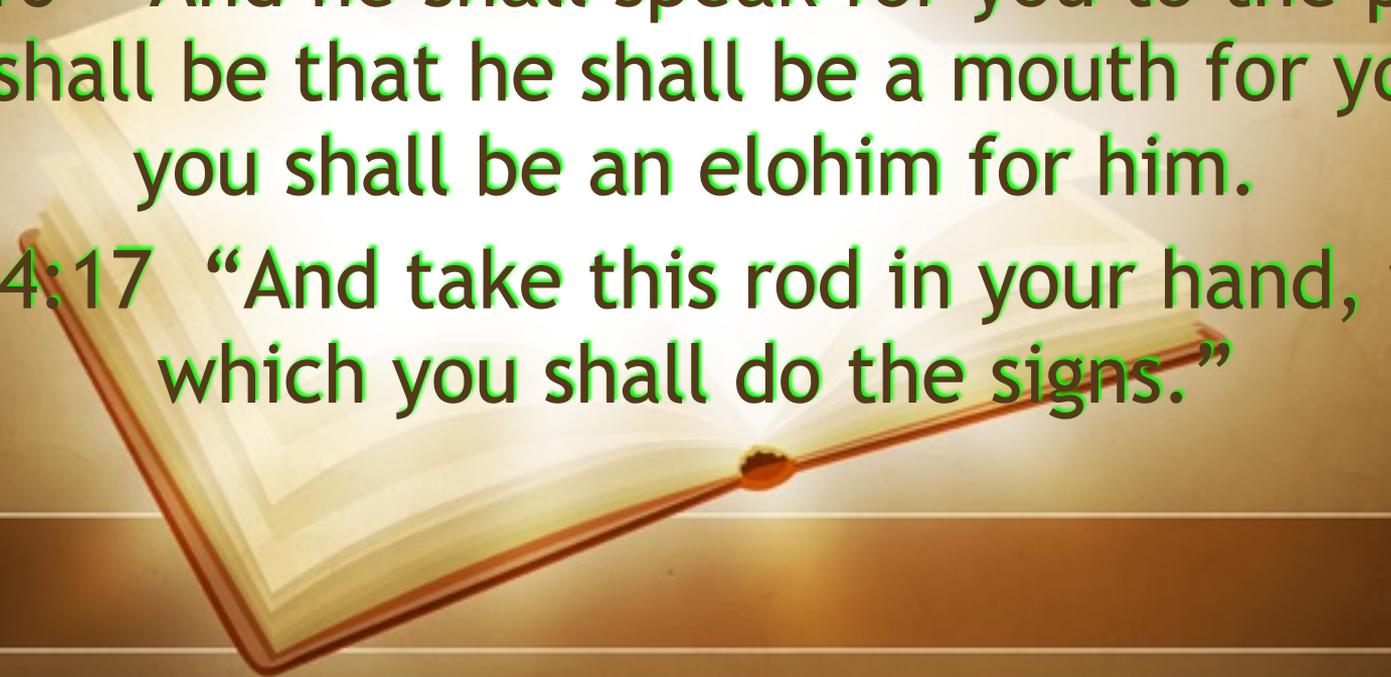
Exo 4:11 And יהוה said to him, “Who has made man’s mouth? Or who makes dumb, or deaf, or seeing, or blind? Is it not I, יהוה?”

Exo 4:12 “And now, go, and I shall be with your mouth and teach you what to say.”

Exo 4:13 But he said, “O יהוה, please send by the hand of him whom You would send.”

Exo 4:14 And the displeasure of יהוה burned against Mosheh, and He said, “Is not Aharon the Lěwite your brother? I know that he speaks well. And see, he is also coming out to meet you. And when he sees you, he shall be glad in his heart.

Exo 4:15 “And you shall speak to him and put the words in his mouth. And I am with your mouth and with his mouth, and I shall teach you what to do.

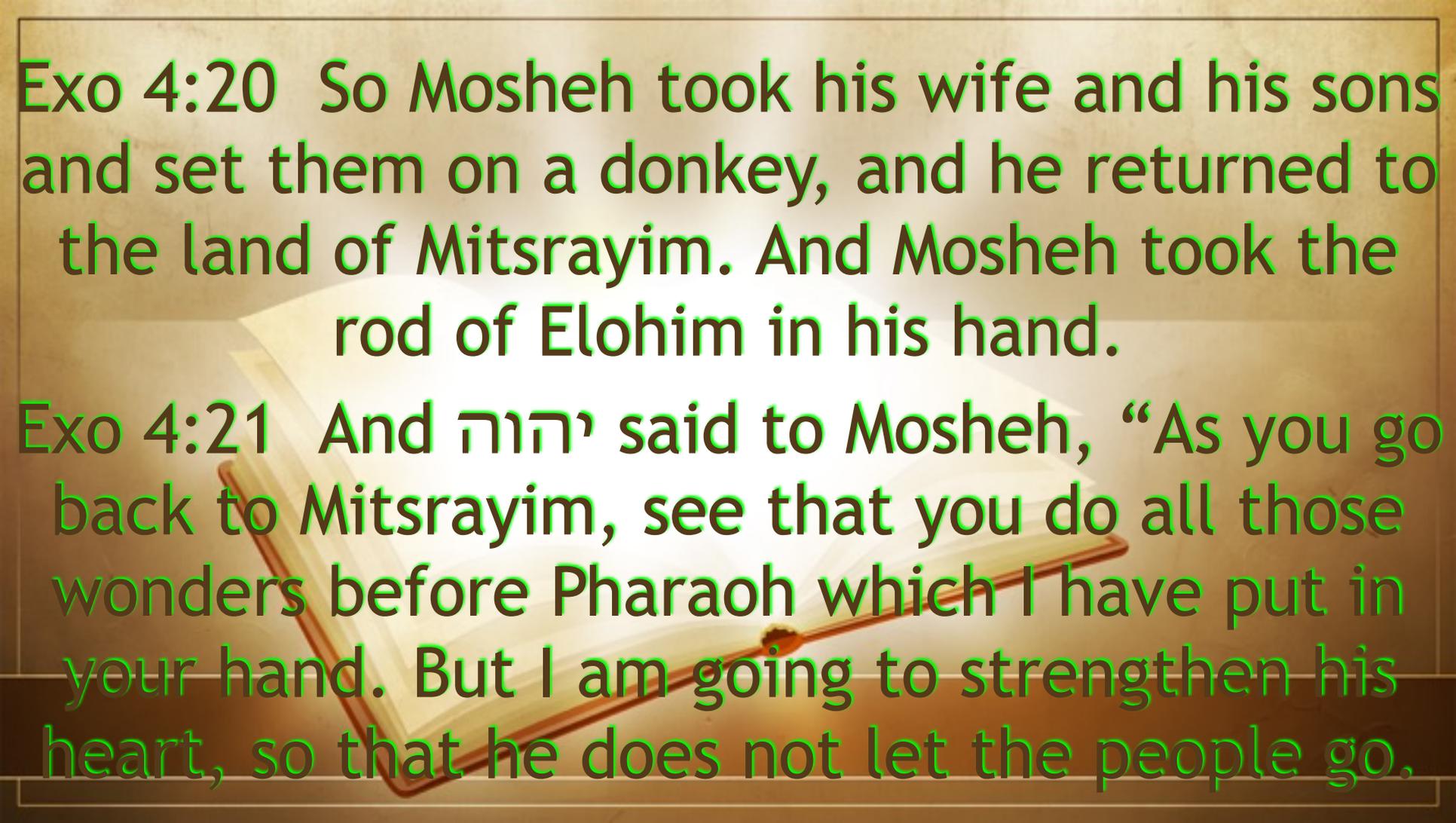


Exo 4:16 “And he shall speak for you to the people. And it shall be that he shall be a mouth for you, and you shall be an elohim for him.

Exo 4:17 “And take this rod in your hand, with which you shall do the signs.”

Exo 4:18 Then Mosheh went and returned to Yetherb his father-in-law, and said to him, “Please let me go and return to my brothers who are in Mitsrayim to see whether they are still alive.” And Yithro said to Mosheh, “Go in peace.”

Exo 4:19 And יהוה said to Mosheh in Midyan, “Go, return to Mitsrayim, for all the men are dead who sought your life.”



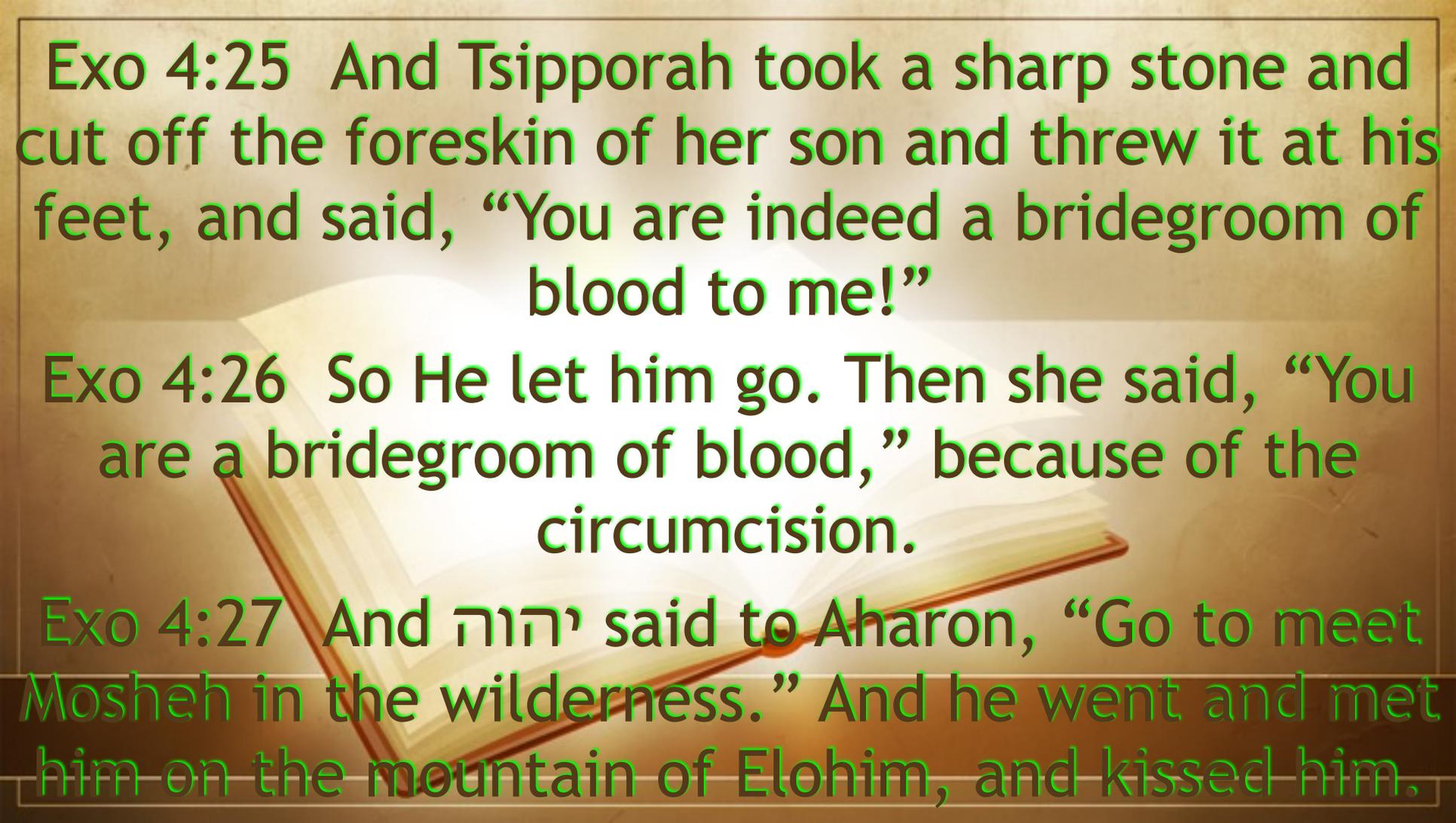
Exo 4:20 So Mosheh took his wife and his sons and set them on a donkey, and he returned to the land of Mitsrayim. And Mosheh took the rod of Elohim in his hand.

Exo 4:21 And יהוה said to Mosheh, “As you go back to Mitsrayim, see that you do all those wonders before Pharaoh which I have put in your hand. But I am going to strengthen his heart, so that he does not let the people go.

Exo 4:22 “And you shall say to Pharaoh, ‘Thus said יהוה, “Yisra’ēl is My son, My first-born,

Exo 4:23 so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.” ’ ”

Exo 4:24 And it came to be on the way, in the lodging place, that יהוה met him and sought to kill him.



Exo 4:25 And Tsipporah took a sharp stone and cut off the foreskin of her son and threw it at his feet, and said, “You are indeed a bridegroom of blood to me!”

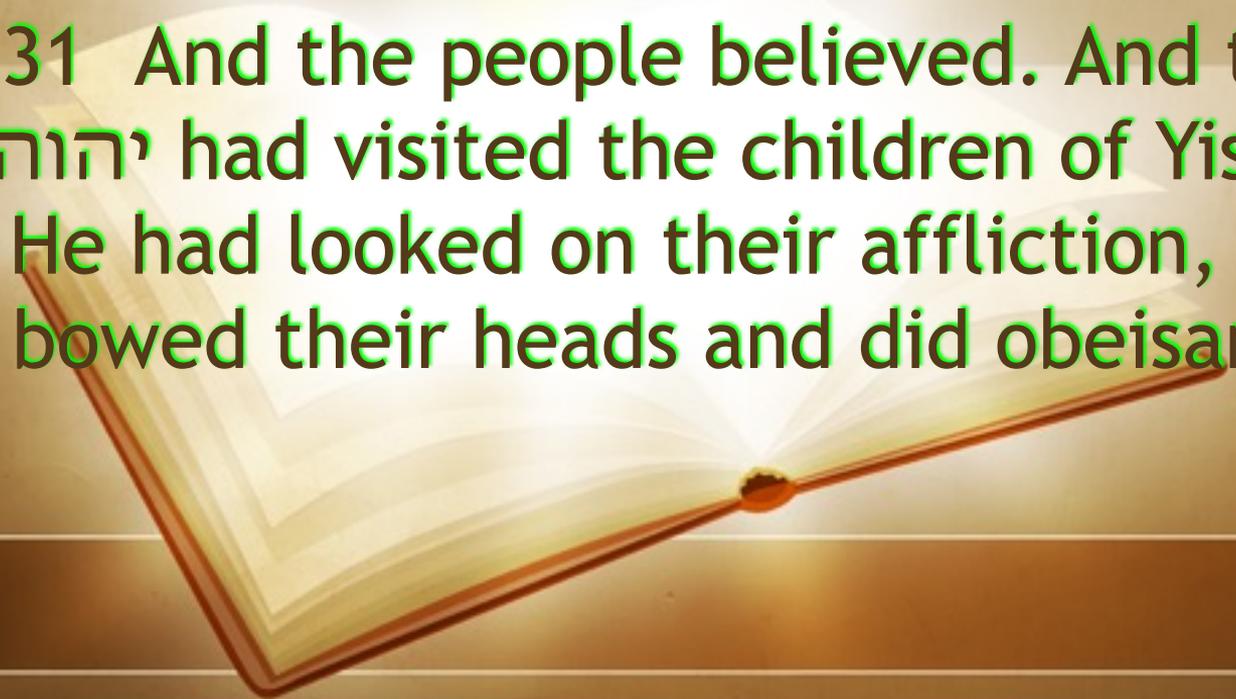
Exo 4:26 So He let him go. Then she said, “You are a bridegroom of blood,” because of the circumcision.

Exo 4:27 And יהוה said to Aharon, “Go to meet Mosheh in the wilderness.” And he went and met him on the mountain of Elohim, and kissed him.

Exo 4:28 Mosheh then told Aharon all the words of יהוה who had sent him, and all the signs which He had commanded him.

Exo 4:29 And Mosheh went with Aharon and gathered together all the elders of the children of Yisra'ěl.

Exo 4:30 And Aharon spoke all the words which יהוה had spoken to Mosheh. Then he did the signs before the eyes of the people.



Exo 4:31 And the people believed. And they heard that יהוה had visited the children of Yisra'ěl and that He had looked on their affliction, and they bowed their heads and did obeisance.

Chapter 5) Making Bricks Without Straw and Israel Hardship

Exo 5:1 And afterwards Mosheh and Aharon went in and said to Pharaoh, “Thus said יהוה Elohim of Yisra’ěl, ‘Let My people go, so that they celebrate a festival to Me in the wilderness.’ ”

Exo 5:2 And Pharaoh said, “Who is יהוה, that I should obey His voice to let Yisra’ěl go? I do not know יהוה, nor am I going to let Yisra’ěl go.”



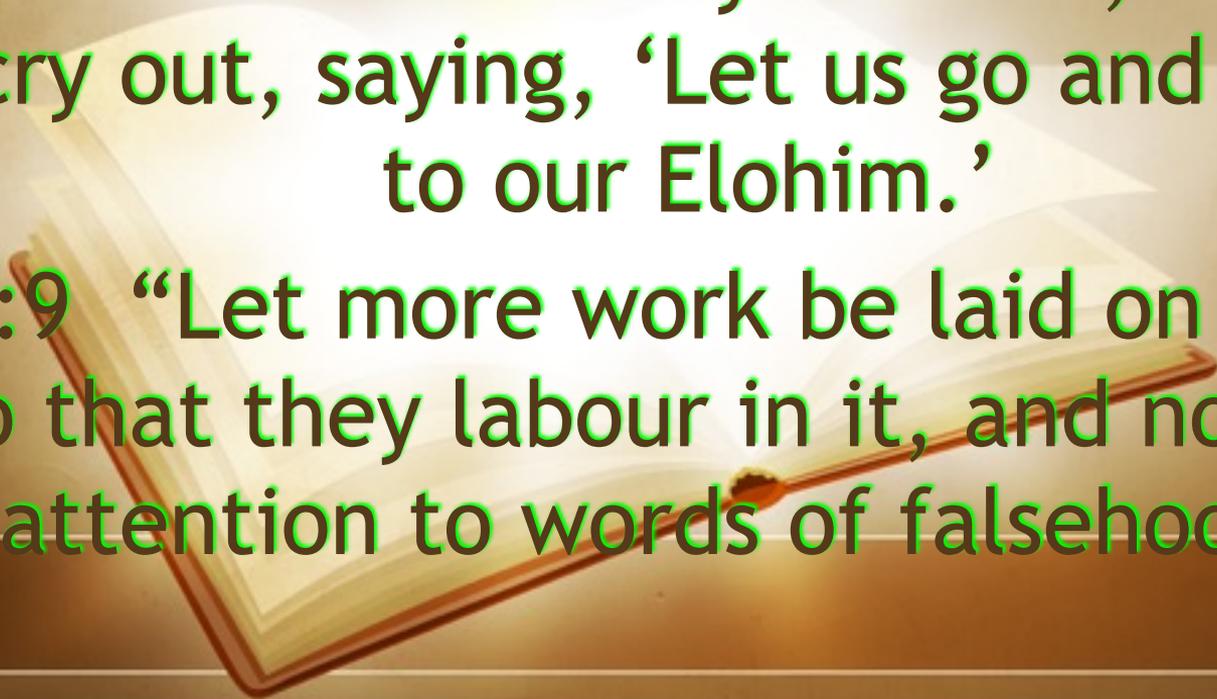
Exo 5:3 And they said, “The Elohim of the Hebrews has met with us. Please, let us go three days’ journey into the wilderness and slaughter to יהוה our Elohim, lest He fall upon us with pestilence or with the sword.”

Exo 5:4 But the sovereign of Mitsrayim said to them, “Mosheh and Aharon, why do you take the people from their work? Get back to your burdens.”

Exo 5:5 And Pharaoh said, “See, the people of the land are many now, and you make them cease from their burdens!”

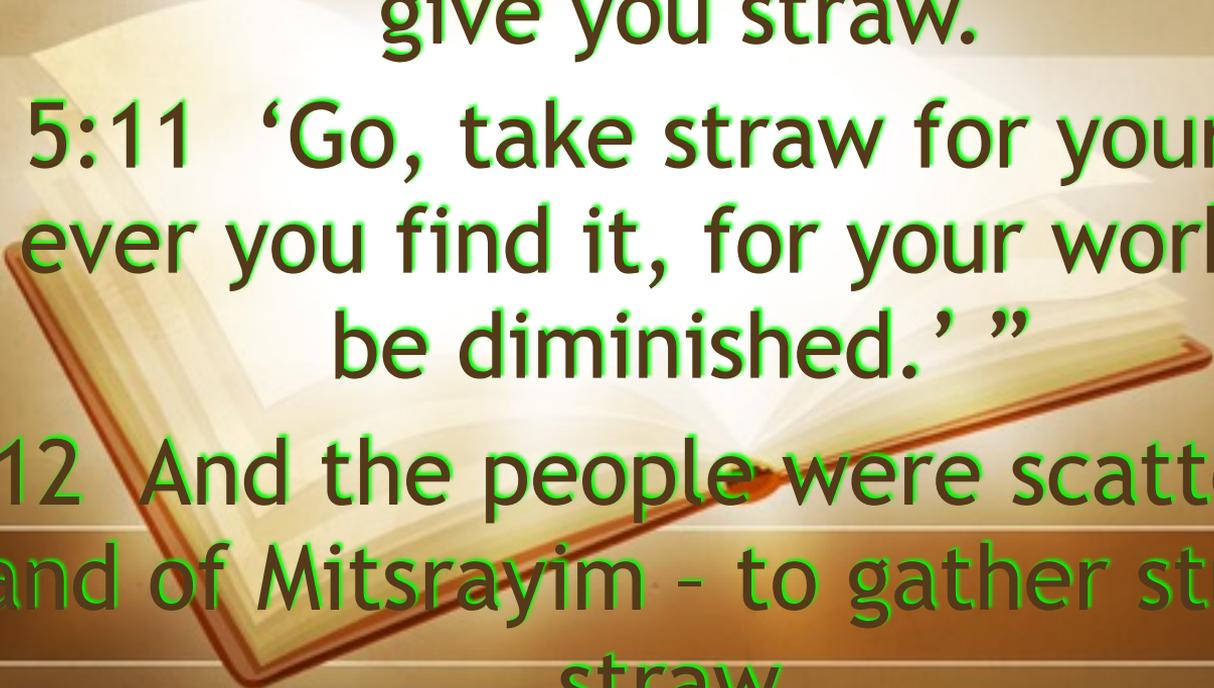
Exo 5:6 And the same day Pharaoh commanded the slave-drivers of the people and their foremen, saying,

Exo 5:7 “You are no longer to give the people straw to make bricks as before. Let them go and gather straw for themselves.



Exo 5:8 “And lay on them the required amount of bricks which they made before, do not diminish it. For they are idle, that is why they cry out, saying, ‘Let us go and slaughter to our Elohim.’”

Exo 5:9 “Let more work be laid on the men, so that they labour in it, and not pay attention to words of falsehood.”



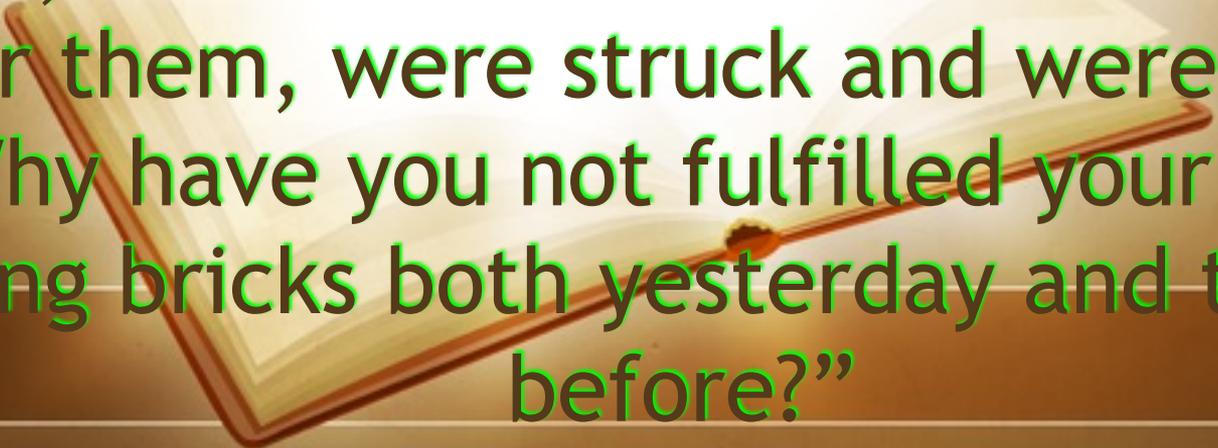
Exo 5:10 And the slave-drivers of the people and their foremen went out and spoke to the people, saying, “Thus said Pharaoh, ‘I do not give you straw.

Exo 5:11 ‘Go, take straw for yourselves, where ever you find it, for your work shall not be diminished.’ ”

Exo 5:12 And the people were scattered in all the land of Mitsrayim - to gather stubble for straw.

Exo 5:13 And the slave-drivers were hurrying them on, saying, “Fulfill your actions, your daily matters, as when there was straw.”

Exo 5:14 Also the foremen of the children of Yisra'ěl, whom Pharaoh's slave-drivers had set over them, were struck and were asked, “Why have you not fulfilled your law in making bricks both yesterday and today, as before?”



Exo 5:15 And the foremen of the children of Yisra'el came and cried out to Pharaoh, saying, "Why do you treat your servants this way?"

Exo 5:16 "There is no straw given to your servants, and they say to us, 'Make bricks!' And see, your servants are struck, but your own people are at fault."

Exo 5:17 But he said, “You are idle! You are idle! That is why you say, ‘Let us go and slaughter to יהוה.’”

Exo 5:18 “So now go, work. And straw is not given to you, but deliver the amount of bricks.”

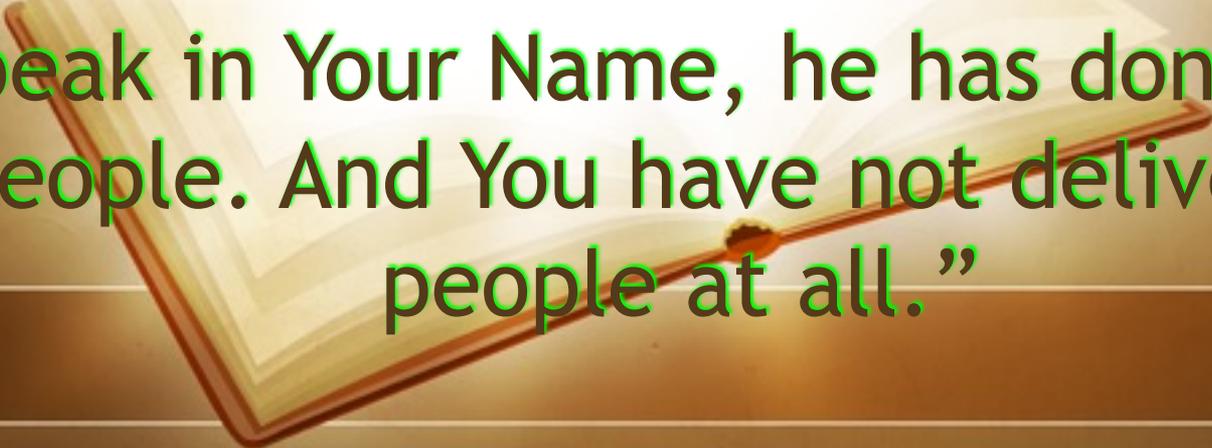
Exo 5:19 And the foremen of the children of Yisra'el saw that they were in trouble after it was said, “You are not to diminish your daily amount of bricks.”

Exo 5:20 And when they came out from Pharaoh, they met Mosheh and Aharon who stood there to meet them.

Exo 5:21 And they said to them, “Let יהוה look on you and judge, because you have made us loathsome in the eyes of Pharaoh and in the eyes of his servants, to give a sword in their hand to kill us.”

Exo 5:22 And Mosheh returned to יהוה and said, “יהוה, why have You done evil to this people? Why did You send me?”

Exo 5:23 “For ever since I came to Pharaoh to speak in Your Name, he has done evil to this people. And You have not delivered Your people at all.”



Chapter 6) Elohim Promises Deliverance, The Genealogy of Moses and Aaron

Exo 6:1 And יהוה said to Mosheh, “Now see what I do to Pharaoh, for with a strong hand he is going to let them go, and with a strong hand he is going to drive them out of his land.”