The 10 Commandments Deception

What was Really Written on the Tablets of Stone.

The 10 Commandments Deception

Volume 1

What was Really Written on the Stone Tablets

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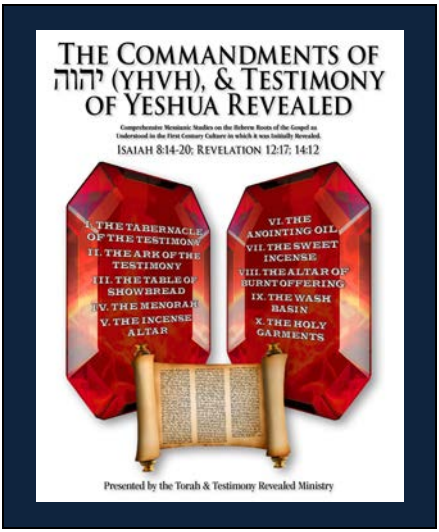

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Part 1

The Whirlwind

When I first began to write out my thesis on this matter concerning the background of the 10 Commandments tradition and completed it, I went outside on the lawn at the campus with a friend I had been witnessing to, and began to talk to him about my discovery. I had not pulled out my paper yet, and so it was still in my Bible with some other papers, and my Bible ***was closed***.

Then while I was talking to him about the subject, a gust of wind suddenly came out of nowhere and blew my Bible open, plucked that specific paper out of my Bible, and sucked it up into the air in a small whirlwind. And it *only* plucked that paper out!

Me and my friend just looked at each other in amazement at how the wind had so precisely opened my Bible, and so graciously and delicately plucked out that particular study, but left all of the other papers remaining in my Bible – papers that would have been much easier for the wind to blow around or "pluck out" than my multi-page thesis.

So we looked up to see where the paper was going, hoping that it would fall back down somewhere close where I could easily retrieve it. But instead of seeing it fall back to the ground, we became further amazed at how the study remained caught up in the whirlwind, and continued escalating upward higher and higher, until it disappeared in the sky of heaven above.

It was almost as if Angels had been looking for that study to surface, and when one of the Angels found it, snatched it up into heaven to go fetch his reward.

I do not know what that all meant, and I do not know precisely why this study is so important. But I do know this, that this study will bring many people to a deeper understanding of God's commandments, and to a more precise understanding of what the message of salvation through the Testimony is.

Part 2

Inconsistencies Concerning How Many Commandments are Actually Taught in Church

This study first came to me in 1996 when I was trying to determine why the Church was teaching that under the "New" Covenant we were bound to only 10 commandments, when it was clear from the teachings of that same covenant that Yeshua and His Emissaries taught far more than the traditional 10 commandments.

For example, Yeshua teaches about paying taxes; **Mattit'yahu (Matthew) 22:15-22**. This does not fit into the "traditional" 10 in any way. Then there is turning the other check, going the extra mile, doing good to those who hate you, and loving one's enemies; **Mattit'yahu (Matthew) 5:39-44**. Into what category of the traditional 10 do you fit those?

The Emissaries (Apostles) also taught against drunkenness; **Galatians 5:21**, gossiping; **Romans 1:29**,**30** filthy communication; **Colossians 3:8**, and many other things that do not fit into any category of the traditional 10 commandments.

Even if we were to just limit the traditional 10 commandments to how many of the commandments given under the "Old" covenant we were to keep, it still does not add up because Yeshua and His Emissaries (Apostles) taught many "Old" covenant commandments outside of the 10 as well.

For example, not to eat blood; **Ma'aseh (Acts) 15:29**. Not to practice homosexuality; **Romans 1:27**; **I Corinthians 6:9**. Not to engage in witchcraft; **Galatians 5:20**. Not to touch any ceremonially unclean thing; **2 Corinthians 6:17; Galatians 5:19**, for slaves to be obedient to their masters; **Colossians 3:22-25**.

They even at times taught obedience to oral traditions that are encoded in what is known today as the Talmud, such as, not to eat things strangled, or meat offered to idols; **Ma'aseh (Acts) 15:29**, the blessing of food before meals; **Mark 6:41; 8:7; 14:22**; and of symbolism of resurrection in connection with the

“Last Trump” blown on Rosh Hoshanna (the Day of Trumpets); **V’yikra (Leviticus) 23:23-25; I Corinthians 15:51,52**.

People will then sometimes say, well, it is just that all of the other commandments can be categorized into the 10. This also does not add up.

For example, even if we apply a very broad application to each category, say for example we placed all sexual sin under the category of adultery, and all the Appointed Times under the category of the Sabbath – what category, regardless of how broadly you apply it, would you fit the dietary laws? Or the laws dealing with leprosy, or mold, or tithing? Or what to do if your ox gores a man, or another man’s livestock? What category of the 10 even remotely describes any of these things?

Or what about the command to not curse the deaf, or to not place a stumbling block before the blind? From this, it is clear that the traditional 10 commandment view is not a summary of God’s standard for us.

Yeshua did not say that all the Law hangs off the 10 commandments, but off the two greatest commandments concerning love of God, and love of neighbor. Even Christians today who teach that we are only bound to the “traditional” 10 commandments keep more than those 10. Pastors are particularly fond of the one concerning tithing.

In fact, when it comes down to numbers, the first covenant had only 613 mandates, but the New Covenant 1,050. (American law contains 3 million+ mandates).

Ironically, even Pastors who teach we are not obligated to keep any commandments, keep more than 10 commandments.

Then you have the matter concerning the two stone tablets that tradition teaches us contains 10 “commandments” governing how we are to interact with others and with God. Something we would associate today with mandates governing “conduct”.

However, the stone tablets are not referred to as the “Tablets of the Torah” (God’s instruction governing conduct), but as the “Tablets of the Testimony”. Why?

Part 3

What is the "Torah" and What is the "Testimony"?

To begin, the prophet Isaiah says in, **Yesh'yahu (Isaiah) 8:20**,

8:20 "To the Torah and the Testimony, if anyone does not speak according to these words, it is because they have no light in them".

Then again in **Revelation 12:17; 14:12**,

12:17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring who obey the commandments of יהוה, and have the Testimony of Yeshua.

14:12 Here is the patience of the set-apart ones of יהוה, of those who obey the commandments of יהוה, and have the Testimony of Yeshua.

So there is something in Scripture specifically identified as "The Torah" and something else in Scripture specifically identified as "The Testimony".

With this, we will now go into our study.

Have you ever asked yourself why these stone tablets are referred to as the Tablets of the Testimony; **Shemot (Exodus) 31:18**, rather than as the Tablets of the Torah if it was mandates governing personal conduct that was written on them?

If you are like most people, it probably never occurred to you to question any of the traditions handed down to you, but we should; **Yerem'yahu (Jeremiah) 16:19; Ma'aseh (Acts) 17:10,11**.

But consider this. The Scriptures state that the "**Tablets**" of the Testimony were placed inside of the "**Ark**" of the Testimony, which in turn was placed inside the Holy of Holies of the "**Tabernacle**" of the Testimony.

So what then is the "**Ark**" of the Testimony and the

"**Tabernacle**" of the Testimony all about? They are about what God provided through blood atonement for the remission of sin.

And what does **I Yehochanan (I John) 5:11** tell us regarding the Testimony of Yeshua? It says,

5:11 And this is the Testimony, that יהוה has given us eternal life, and this life is in His Son.

How was this life provided to us through His Son? It was provided to us through His voluntary death – through the voluntary shedding of His blood for the remission of our sins that are past; **Romans 3:25**.

So if the "Tabernacle" of the Testimony, and the "Ark" of the Testimony, and the Testimony of Yeshua all have to do with reconciliation through the remission of sins, then it becomes evident that the "Tablets" of the Testimony are also somehow related to the requirement of blood for the remission of sins.

The word "Testimony" likewise, means witness. So what is the witness? It is that in light of the voluntary shedding of His blood for the remission of our sins past, that we have now been delivered from death unto life; **I Yehochanan (I John) 5:8-11**.

Accordingly, if only the "Torah" was written on the two tablets of stone, they would have been called the Tablets of the Torah, not the Tablets of the Testimony; **Shemot (Exodus) 31:18**, even as the scroll containing the "traditional" 10 commandments and God's judgments was referred to as the Scroll of the *Torah*; **Deuteronomy 31:26**, not as the Scroll of the *Testimony*.

What "tradition" refers to as the "10 commandments" are exclusively mandates governing conduct. And God's mandates governing conduct are specifically provided to us for defining what is right and wrong, just and unjust, pure and contaminated, clean and unclean, moral and immoral, and holy and unholy in God's sight. That is, they are exclusively matters concerning *****[1]Torah, and have nothing to do with the requirement of blood for the remission of sin.

But the Testimony on the other hand, is exclusively about the requirement of blood for the remission of sin, to cleanse us of

our past violations of the Torah.

The Testimony has nothing to do with right or wrong, pure or impure, moral or immoral, etc…; but has everything to do with mercy and forgiveness for those who repent of their violations of Torah from a pure and sincere heart and mind.

For the unrepentant sinner, the Torah brings judgment unto death. But for the repentant soul, the Testimony brings mercy unto Life; and mercy prevails over judgment.

As it is written in **Mattit'yahu (Matthew) 9:13**,

9:13 Go and learn what this means, "I desire mercy and not sacrifice, for I did not come to call the righteous, but violators of Torah (sinners), to repentance."

The Torah is about what leads to life and what leads to death - defines for us the Way of life and death, and then tells us to choose life so that we and our children may live; **D'varim (Deuteronomy) 30:11-19**.

The Testimony is about redemption from the way of death; for those who desire to return to the Way of life as defined in the Torah through repentance. The Testimony is the mercy side of the equation.

Thus the "Torah and the Testimony", with the Torah defining how we are to conduct ourselves within the covenant, and the Testimony defining the method by which God has chosen to provide us remission of sin within the covenant.

So with the Torah and the Testimony being two different things. The one, defining the way of life and death; and the other, the way of forgiveness through atonement (payment of our debt) and justification (pardon and acquittal in regard to our past behavior), then what was written on the tablets of stone, on the Tablets of the "Testimony"?

Note*[1]: *The Hebrew word Torah, meaning instruction, has many applications in Scripture, but for purposes of this study is used only to refer to the aspect of God's instruction defining and governing His standard for the holy and proper conduct of His people.*

Part 4

Contradictions Concerning The Traditional View of the 10 Commandments

A few things drew my attention over the years. Here are a few of the conflicts below.

1- The stone tablets are always presented as being written on the front side only. But the Scriptures state they were written on both the front and back sides.
2- If they were written on the front and back sides, then why would you need the front and back sides of two stone tablets to write a mere 10 commandments on?
3- If God already taught the "traditional" 10 commandments before Moshe (Moses) went up the mountain to receive the tablets, then why does God need to give Moshe (Moses) the tablets of stone in order to "teach them" if they have already been taught?
4- If Moshe (Moses) went on top of the mountain for 40 days and nights to receive these 10 commandments on stone tablets, why would it take 40 days and nights for God to teach Moshe (Moses) these same commandments that all Israel was apparently able to learn within just a few minutes 40 some days earlier?
5- If Moshe (Moses) was called up to the mountain to receive tablets of stone with the "traditional" 10 commandments on them so that he could "teach them", then why is it that for that 40 day period from **chapters 25-30 of Shemot (Exodus)** that God spoke to Moshe (Moses) not about those "10" commandments, but about how to construct the tabernacle?
6- And if all they spoke about for 40 days and nights was about how to build the tabernacle and its components, and of how to present some sacrifices, how come when the tablets were broken the first time, the tabernacle was not constructed?
7- If only 10 commandments were on the stone tablets, why did Moshe (Moses) have to go up the mountain for a second 40 day period just to replace that? And why is it that they, once again, spoke only about all the same instructions concerning the tabernacle during the

second 40 day period as they did during the first 40 day period? And how come the tabernacle was not built until the second set of stone tablets were brought down?

8- If the traditional 10 “commandments” were what was written on the stone tablets as the “core” of the covenant, why is the phrase mentioned only 3 times in Scripture? Why isn’t this phrase used throughout Scripture and throughout the New Covenant to clearly distinguish those 10 from the hundreds of other “commandments” of God?

9- And why are these 3 instances of the phrase only mentioned in Scripture in reference to the time at Mt. Sinai when the Tabernacle was built; but never to any time period or event in history after it was built?

10- Finally, if the traditional 10 spoken in **Shemot (Exodus) 20** was all that was written on the tablets of stone, then why was the covenant based on everything given from **chapters 20 through 23**, rather than on just the traditional 10 spoken in **chapter 20**?

Have you ever asked yourself any of these questions?

The fact that they were called the “Tablets of the Testimony” identifies their contents with the way of forgiveness – the way of mercy and salvation. So, let’s begin with what God spoke to Moshe (Moses) about for 40 days and 40 nights while on top of the mountain.

Part 5

The Solution

If you read **Shemot (Exodus), chapters 25 through 30**, you will quickly find that almost the entirety of their conversation was about how to build the various components of the Tabernacle.

There are also only three places in Scripture where the phrase “10 commandments” is used. The word for commandments in Hebrew is “mitzvot.” So, in order to translate these three uses of the phrase in Scripture as “10 commandments” you would reasonably expect it to say “Ten Mitzvot” in the Hebrew.

However, such is not the case in the Hebrew. In the Hebrew, these three instances of the phrase “10 commandments” have been rendered not from the Hebrew word “mitzvot”, but from the Hebrew word “d'var”.

But, the Hebrew word “d'var” does <u>not</u> mean commandment, but rather, “matters discussed or spoken about”; and is a word used quite frequently in Scripture to refer to any kind of conversation involving any kind of grouping of words, instruction, or speech.

So what did Moshe (Moses) and God discuss and speak about for 40 days and nights while on top of Mt. Sinai?

If we examine the conversation on top of Mt. Sinai between God and Moshe (Moses) over that 40 day period as recorded in the 6 chapters from **Shemot (Exodus) chapters 25 through 30**, we should be able to find somewhere within that conversation groups of words that can be divided into 10 categories.

Upon closer examination of the Scriptures we will be able to study and see that what was written on the tablets of stone was not what tradition tells us was written. And if what was written on the stone tablets was not what tradition tells us it was, then what <u>*was*</u> written on the two tablets?

It just so happens that the “Tabernacle of the Testimony” is

made up of 10 components. It also just so happens that in 5 of these 6 chapters, that the construction of these 10 components of the Tabernacle is the only thing that was discussed on the mountain outside of the 1 chapter concerning sacrifices.

Coincidence? No. Not at all. The 10 “d’var” are the 10 matters that were discussed concerning the construction of the 10 components of the Tabernacle.

So, what are those 10 components of the Tabernacle that were discussed?

If you look in **Shemot (Exodus) 31:6-11** it will tell you the ten components were as follow,

1. **The Tabernacle**, that is, the tent with its curtains and accessories.
2. **The Ark of the Testimony**, with its accessories.
3. **The Table of Showbread** with its utensils and accessories.
4. **The Pure Menorah** with its utensils and accessories.
5. **The Altar of Incense**, with its accessories.
6. **The Alter of Burnt Offering** with its utensils and accessories.
7. **The Laver** (washbasin) with its base and accessories.
8. **The Holy Garments** of ministry, with their accessories.
9. **The Anointing Oil**, and
10. **The Sweet Incense.**

The first and last verses of this passage, likewise, begin and end as follow,

Shemot (Exodus) 31:6 and 11,

31:6 “And I, indeed I, have appointed to be with Bezaleel, Aholiab the son of Ahisamach of the tribe of Dan; and I have put wisdom in the minds of all who are gifted artisans, ***so that they may make all <u>that I have commanded</u> you.”***

The last verse,

31:11 And the anointing oil and sweet incense for the holy place; ***according to all <u>that I have commanded</u> you***, they shall do.

So we see from this that what was discussed concerning the

Tabernacle, included a multitude of “commandments” on how to build the “10” components of the Tabernacle, indicating that the “10” components of the Tabernacle are precisely what is being referred to here.

Following is a list of the 10 components with their accessories, along with the passages of Scripture where the instructions for their construction are located.

1-The Ark of the Testimony and all its accessories; **Shemot (Exodus) 25:10-22**.

2-The Table of Show Bread and all its accessories; **Shemot (Exodus) 25:23-30**.

3-The Golden Menorah and all its accessories; **Shemot (Exodus) 25:31-40 & 27:20,21**.

4-The Tabernacle and all its accessories; **Shemot (Exodus) 26:1-37 & 27:9-19**.

5-The Bronze Altar of Burnt Offering and all its accessories; **Shemot (Exodus) 27:1-8**.

6-The Set-Apart (Holy) Garments and all their accessories; **Shemot (Exodus) 28:1-43**.

7-The Altar of Incense and all its accessories; **Shemot (Exodus) 30:1-10**.

8- The Bronze Laver and all its accessories; **Shemot (Exodus) 30:17-21**.

9- The Set-Apart (Holy) Anointing Oil; **Shemot (Exodus) 30:22-33**.

10-The Set-Apart (Holy) Incense; **Shemot (Exodus) 30:34-38**.

Ten things. He “commanded” them to build 10 things concerning the Tabernacle of the “Testimony”.

Then He says, “according to all that I have commanded you *they shall do“*; **Shemot (Exodus) 31:6-11.**

So up to this point we have now,

1- Identified the Tablets of the Testimony with that which is required for the remission of sin,
2- Identified the communication on the mountain for 40 days with construction of the Tabernacle through which Israel would receive that remission of sin,
3- Identified 10 components that the Tabernacle is made of, and,
4- Identified the instructions for the construction of these 10 components as "commandments"

This is interesting also concerning the "traditional" 10 spoken of in **Shemot (Exodus) 20**, in that the Scriptures never refer to these or anything else spoken and taught from chapter 20 through 23 as commandments, but only as judgments.

In fact, the word "commandments" is not even used until God tells Moshe (Moses) in **chapter 24:12**, that He is going to give him "a law and commandments" so that he may teach them to the people. This is 4 chapters after the traditional "10" are already given.

Then after spending 40 days teaching Moshe (Moses) how to construct the tabernacle, God then tells Moshe (Moses) that He has appointed certain men to construct all that He has "commanded" Moshe (Moses) to make; **Shemot (Exodus) 35:4,10 and 36:1**.

In **24:12** He said "a law ***and commandments*** so you may teach them".

So the second component of this phrase of "***and commandments***", as demonstrated above, were concerning how to construct the 10 components of the tabernacle as listed in **chapters 25,26,27,28 and 30**. The first component of this phrase of "a law" was concerning "the law" governing the sacrifices; "the law" of which is first introduced in **chapter 29**.

In the New Covenant, this "law" is referenced plainly as "the Law" in **Evreem (Hebrews) 10:1** where it is written,

10:1 “For the law [that is, the law governing the sacrifices] having a shadow of the good things to come… can never with these same sacrifices… make those who approach perfect”. (*See also*, **8:3,4; 10:8**)

It was “the law” received under the Levitical order of priesthood – the priesthood of which was not created until the instructions for construction of the tabernacle had been given; **Evreem (Hebrews) 7:11**.

It was the same law governing the appointment of the High Priest; **Evreem (Hebrews) 7:28**.

And so the same law naturally changed when the priesthood order transferred from the Levitical order back to the Melchizadok order concerning how the Temple and sacrifices would be administered and administrated; **Evreem (Hebrews) 7:12**.

This same “Testimonial law” governing the sacrifices is also referred to in the New Covenant as “the works of the law” and is associated with the debates concerning the issue of ***[2]**adult circumcision in **Ma’aseh (Acts) 15**.

Likewise, it was this ***Testimonial*** “law” concerning the sacrifices, and these 10 components of the tabernacle that had been “commanded” to be built, that had not yet been taught, that needed to be taught; and that would have very reasonably took 40 days to explain how to do.

So even if “d'var” meant “commandment”, it would be clear that these 10 items to be constructed for the Tabernacle were the 10 “commanded” items being referred to – not to any moral code - because it is precisely these 10 “commanded” things the Scriptures state were spoken about for the 40 day period on the mountain.

And in light of how these 10 matters are presented, it was more grammatically correct for him to refer to them as the “10 D’var”

Note *2: *Adult circumcision was required of all male proselytes before they could partake in the Temple sacrifices.*

rather than as the “10 Mitzvot”, because they were presented within the context of a rather lengthy 40 day “conversation” which contained a considerable amount of detail and multitude of commandments, as opposed to a simple moral code of 10 do’s and don’ts.

And it is evident not only from this passage, but also from **Shemot (Exodus) chapters 25 through 39** that the 10 matters discussed were these very 10 components of the Tabernacle; that this discussion was in the form of instruction from God to Moshe (Moses), and that this instruction contained within it, ***hundreds of commandments*** for Moshe (Moses) and the sons of Israel to follow in order to carry out the construction and assembly of the “10 components”.

But the traditional form of the “10 commandments” handed down is reflective of western thought; that is, in western thought it is common to translate the effect of a word rather than the cause of a word from the Hebrew into the English.

That is, rather than translating “d'var” as matters discussed (the cause), they translated d’var to reflect *the result* of the matters discussed - that is, a set of “commandments”.

The translators then erroneously applied this word “commandments” to the event taking place in **Exodus (Shemot) chapter 20**, rather than to the events taking place between **chapters 25-30** where the context of these matters requires the word “commandments” in **Shemot (Exodus) 31:6,11** to be, by inference, logically applied.

But anyone can go to **Shemot (Exodus) chapter 20** where the first set of “shall and shall nots” referred to traditionally as “the 10” are given, and see that those “shall and shall nots” given do not stop at the traditional “10”, but continue on for a total of four chapters, all the way to **chapter 23**.

It can also be seen that no-where in any of these passages are they ever referred to as “commandments”, but rather, as judgments.

Likewise, the only reason that there was even a pause after the

“traditional 10” is because the people became so terrified by the smoke and by the quaking, by the Shofar and by the sound of God’s voice, that they thought they were going to die. And so they pleaded with Moshe (Moses) at this point to please ask God to no longer speak to them directly, but to use Moshe (Moses) as His mediator so that they would not die from the terror caused by the power and rumbling of His presence.

As it is written in **Shemot (Exodus) 20:18,19**;

20:18 Now all the people witnessed the thundering, the lightning flashes, the blowing of the Shofar, the mountain smoking, and when the people saw it they trembled and stood far off.

20:19 Then they said to Moshe (Moses), “You speak with us and we will hear, but do not let Elohim (God) speak with us, or we will die.

Accordingly, God approved this request and then proceeded to tell the remainder of His requirements through Moshe (Moses).

So going back to **chapter 24**, in **chapter 24:3-8** it states that the covenant made at Mt. Sinai was made concerning **all the words** spoken from **chapters 20 through 23**, *not concerning just ten*, or of just a few spoken in **chapter 20**.

As it is written in **Shemot (Exodus) 24:3-8**,

24:3 So Moshe (Moses) came and told the people all the words of יהוה ***<u>and all the judgments</u>***. And all the people answered with one voice and said, “***All the words which יהוה has said we will do***.”

24:4 And Moshe (Moses) wrote all the words of יהוה [in a scroll]. And he rose early in the morning, and built an altar at the foot of the mountain, and 12 pillars according to the 12 tribes of Israel.

24:5 Then he sent young men of the sons of Israel, who

offered burnt offerings and sacrificed peace offerings of oxen to יהוה.

24:6 And Moshe (Moses) took half the blood and put it in basins, and half the blood he sprinkled on the altar.

24:7 ***Then he took the scroll of the covenant*** and read in the hearing of the people. And they said, [again] "***All that יהוה has said we will do and be obedient***."

24:8 And Moshe (Moses) took the blood, sprinkled it on the people, and said, "Behold, the blood of the covenant which יהוה has made with you ***according to <u>all</u> these words***.

Then upon confirmation of the covenant based on "all" *<u>these words</u> given in* ***chapters 20-23***, God says in **24:12** of this same chapter that He would give Moshe (Moses) "a" law and commandments, so that he could teach those as well; and that this law and commandments would be on a set of stone tablets that God had Himself, written out.

As it is written, **Shemot (Exodus) 24:12**,

24:12 Then יהוה said to Moshe (Moses), "Come up to Me on the mountain and be there, and I will give you tablets of stone, and ***<u>a</u>*** law ***<u>and</u>*** commandments "that I have written" ***<u>so that you may teach them</u>***."

So <u>Moshe (Moses) wrote</u> the "Torah" in ***the Scroll***, <u>and God wrote</u> the "Testimony" on ***the stone tablets***.

This covenant given from **chapters 20-23** was, likewise, agreed to not just by Israelites, but by the foreigners (gentiles) who had attached themselves to Israel as well. **Shemot (Exodus) 12:49; V'yikra (Leviticus) 17:8-13**;

It is also important to note at this time that God had already given at least 22 mandates governing proper conduct to Israel from the time they had left Egypt in **Shemot (Exodus) 12** to the time they reached Mt. Sinai in **Shemot (Exodus) 19**. And they

received them prior to their encounter with God at Mt. Sinai, and prior to the giving of the traditionally referred to “10 commandments” of **chapter 20**.

Likewise, the traditionally referred to “10 commandments” are actually 9 or 13 in number, as follows, depending on how you categorize them.

The *italicized numbers 1-9* on the left side under each group represents God’s mandates grouped by related category; and the **bolded numbers 1-13** on the right side under each group represents His mandates grouped by ‘You shall” and “You shall not”.

Group 1 through 9 represents the words spoken directly to the people by God; and groups 10 and 11 by God through Moshe (Moses) - filling out the remainder of chapter 20.

Group 1, the making of images representing other gods.

1. **1.** ***You shall*** have none of the gods you left behind in my presence.

2. ***You shall not*** make any carved image or likeness of anything that is in the sky, on the earth, or in the waters beneath the earth.

3. ***You shall not*** bow down to them or serve them.

Group 2, the name of the Eternal One Most High.

2. **4.** ***You shall not*** bring the name of יהוה your Elohim (God) to nothing.

Group 3, the Sabbath.

3. **5.** ***Remember*** to keep the Sabbath day set-apart.

6. Six days ***you shall*** labor and do all your work but the 7th day is the Sabbath day of יהוה.

7. ***You shall*** do no work on the Sabbath day.

Group 4, honoring one's parents.

4. **8.** (You shall) ***honor*** your father and mother.

Group 5, the sanctity of human life.

5. **9.** ***You shall not*** murder.

Group 6, the sanctity of marriage.

6. **10.** ***You shall not*** commit adultery.

Group 7, not taking that which is forbidden.

7. **11.** ***You shall not*** steal.

Group 8, not perverting justice.

8. **12.** ***You shall not*** give false testimony.

Group 9, envy and lust.

9. **13.** ***You shall not*** covet.

*Then the mandates continue, with Moshe (Moses) now as the mediator, in **verse 23 of chapter 20** with,*

Group 10, the making of images to represent the Eternal One our Elohim (God).

10. **14.** **You shall not** furnish, to represent Me, gods of silver and gods of gold; you shall not furnish these for yourselves.

Group 11, proper approach to God.

11. **15.** An altar of earth **you shall** make for me.

16. Your burnt offerings and your peace offerings **you shall** offer on it.

17. If you make me an altar of stone, **it shall be** with uncarved stones, no tool shall be used upon it.

18. **You shall not** go up to my altar on steps.

So here it is, by the time we finish **Shemot (Exodus), chapter 20** we have already learned thirty-three (33) to *forty (40) mandates*. Twenty-two (22) mandates from **Shemot (Exodus) chapter 12 through 19,** and 11 to 18 mandates in **chapter 20**!

Then to top it all off, **chapter 20** is followed by three more chapters containing forty-nine (49) mandates. So that by the time the covenant is made and confirmed in **Shemot (Exodus) 24:3-8**, the Israelites had already learned and agreed to at least 82 to 89 mandates and judgments given by God.

In **Shemot (Exodus) 24:3** it states,

24:3 "Moshe (Moses) came and told the people all the words of יהוה and all the judgments. And all the people answered with one voice and said, "All the words which יהוה has said we will do."

So how many words did God speak from **Shemot (Exodus) chapter 20 to 23**? Four chapters and 60 to 67 judgments worth (49 from **chapters 21 to 23**, plus 11 to 18 from **chapter 20**).

Then Moshe (Moses) wrote down all the words of God (in a scroll), and went and built an altar and offered burnt offerings and sacrifices (as was prescribed in **chapter 20:22-26**), and put one half of the blood into basins, and the other half on the altar; **chapter 24:4-6**.

Then Moshe (Moses) took this scroll, called now the scroll of the covenant; **Shemot (Exodus) 24:7** (that is later referred to as the scroll of the Torah; **D'varim (Deuteronomy) 31:24**), and read it in the hearing of the people. And the people repeated a second time that they would perform and be obedient to all that God had spoken; **chapter 24:7**.

Then Moshe (Moses) took the blood, sprinkled it on the people, and said, "Behold, the blood of the covenant which Adonai has made with you according to <u>all</u> these words"; **chapter 24:8**.

So the covenant was made according to what? According to <u>all</u> the words that were written in the scroll, which at this point contained a minimum of 60 of the eventual 613 judgments,

statutes, and ordinances!

Now, I've heard people say time and time again that the reason believers are only bound to 10 commandments is because the covenant was based on only "10" commandments.

But the Scriptures themselves just testified, that the covenant was not made or based on just "10" moral requirements for His people, but on all the words spoken at Mt. Sinai from **chapters 20 through 23**, which contained a total ***minimum*** of 60 to 67 judgments up to this point. Thus the need to write it all down in the scroll and have it confirmed by the people.

That same scroll was continuously expanded to eventually include 613 judgments, statutes, and ordinances, as well as thousands of principles. Many principles of which Yeshua and His Emissaries (the Apostles) taught as mandates in the New Covenant, as well as the whole history of mankind as was relevant to Israel's history from Adam to Moshe (Moses), and known today as the Torah scroll.

Part 6

Other Interesting Points

We Agree to the Covenant, He Agrees to Forgive Us.

Now in **D'varim (Deuteronomy) 31:24-26** it says that this ***scroll of the Torah***, also known as the scroll of the covenant, was placed ***leaning against*** the "Ark of the Testimony", which is also known as the "Ark" of the covenant, to act as a witness between us and God.

But in **D'varim (Deuteronomy) 10:5** it states that ***the Tablets of the Testimony*** were placed ***inside*** the "Ark of the Testimony", *beneath* the Mercy Seat; **Shemot (Exodus) 25:21**.

This is interesting that the Tablets of the "Testimony", which are related to the requirement of blood for the remission of sin, were placed ***inside*** the "Ark" of the Testimony beneath the Mercy Seat. But that the judgments defining the requirements and obligations of the covenant for His people (and which came to be known eventually as "The Torah", and that was contained in the Scroll of the Covenant), was placed ***between*** us and Him, ***between*** us and the Ark of the Covenant containing the Mercy Seat, showing that His presence at the Mercy Seat could only be accessed through agreement with the covenant.

And what was the first part of the covenant that was issued and agreed to? To obey the words and judgments of God as recorded in the "Torah" scroll presented through the hand of Moshe (Moses). The covenant, that once agreed to, would be sealed with the blood of the sacrifice, thus providing atonement, and "mercy", to all who abided by its terms.

The same picture that we have with Yeshua, our Mediator, who on the mountain gave judgments of God to the twelve tribes of Israel in **Mattit'yahu (Matthew) 5-7**, and who, upon agreement by His followers to believe and obey Him, sealed that covenant with His own blood.

Yes, that's right. It shows us that it is only through agreement to learn obedience to Him that we are in compliance with the conditions of the covenant, and therefore able to receive the

mercy prescribed in the covenant for the remission of sins past; **Romans 3:25**.

It shows that Yeshua came to provide remission of sin for those who repent of their sins, not for those who indulge in them, make excuses for them, and refuse to forsake them.

Yes, mercy is for those who repent and obey, not for those who sin and go the other way. For there remains no more sacrifice for sin for those who willfully sin after receiving the knowledge of the truth; **Evreem (Hebrews) 10:26**.

And those who are born of God no longer live a sinful lifestyle; **I Yehochanan (I John) 3:6-9**.

And as stated earlier, the tablets of stone were written by the finger of God Himself.

As it is written in **Shemot (Exodus) 31:18**,

31:18 And when יהוה had made an end of speaking with Moshe (Moses) on Mt. Sinai, He gave Moshe (Moses) two tablets of the Testimony, tablets of stone, <u>written with the finger of Elohim (God)</u>.

<u>His Plan, His Finger</u>.

This is very important to know, because the Scriptures make it clear that the way of atonement for the remission of sin can be provided by our Father in Heaven only.

No human can provide atonement for their own sin. No amount of good works or obedience to Torah, or even death itself, can atone for our own sins - for our past violations of His words and judgments contained in the Torah.

So concerning our past violations of His judgments, we are completely at His mercy; and as such, the way of atonement ***must*** be provided by Him, as was even pictured with Avraham and Yit'zak (Isaac) when our Father in Heaven provided a ram as a substitute for Yit'zak (Isaac).

We are completely at His mercy. And only He knows the Way of eternal life, and of how to redeem us from our violations of

Torah (from our sins).

And that's why the stone tablets (the Tablets of the "Testimony), which contained the instructions on how to build the Tabernacle (the Tabernacle of the "Testimony") for the remission of sin, *had to be written by His own finger*.

It was our Father in Heaven who had to write out only that which He could provide.

Two Parties, Two Responsibilities.

But take note that these instructions for the remission of sin were not provided until we agreed to enter the covenant with Him, on His terms; and that those terms given, are to obey His standard defining right conduct as provided in the scroll of the Torah.

Every covenant involves at least two parties; and each party within that covenant has certain conditions that must be met before the terms and benefits of that covenant can be applied.

In this covenant with our Father in Heaven that was provided by Him for us on ***His*** terms, it is made clear that ***if*** we repent, that is, ***if*** we agree to stop violating Torah (to stop sinning), *and agree to learn* obedience to Him, *agree to learn* to obey Him, then He will provide mercy and remit our sins that are past so we can begin that learning process.

The covenant is composed of two components, there is *His standard defining right and wrong* as provided in ***the Torah***; and there are *His commandments and law provided for the remission of sin* in the ***Testimony***; **Yesh'yahu (Isaiah) 8:20**.

And that's what this Ministry, and what the Gospel is all about. The Torah and the Testimony.

The Torah is the portion of the covenant that our Father in Heaven gave to "us" to perform; and the Testimony for the remission of sins past is what He provides to us as "His" portion of the covenant to perform.

He is the provider of the covenant. He lays out the conditions; and it is only through His covenant that one can receive eternal

life, and remission of sins past.

The covenant, likewise, only works when we agree to, and abide by, “His” terms.

This covenant is the same covenant given to Avraham; **B’resheet (Genesis) 15:13-16; 17:1-27; 26:1-5 & Shemot (Exodus) 2:23-25; 6:2-5;** and the same covenant that Yeshua and the Emissaries (Apostles) taught; **Luke 1:67-75.**

And through this covenant of *His*, our Father in Heaven provides mercy conditioned upon our willingness to repent and obey, and to believe in the Testimony of Yeshua His Son.

We know also that the Testimony reflected in that Tabernacle is now revealed through His Son, the Messiah Yeshua, for in **1 Yehochanan (1 John) 5:11** it says,

5:11 This is the Testimony; that יהוה has given us eternal life, and this life is in His Son.”

The Tutor vs. the Teacher.

This is where Galatians talks about us no longer being under the tutor.

The tutor was the Tabernacle of the Testimony (the earthly sanctuary with its animal sacrifices) written in stone (and eventually made of stone), pointing the way to Yeshua who tabernacled among us as the fulfillment, in His flesh, of the testimony written on stone, thus perfecting the covenant and opening the door for the nations to be able to enter in.

It is this perfected form of the sacrificial portion of the covenant that has now been written on the fleshly tablets of our minds in place of the Tabernacle instructions previously written on stone.

The new form of the sacrificial portion of the covenant is what the prophets referred to as the “new” covenant; **Yechezk’el (Ezekiel) 11:19; 36:26 & Yerem’yahu (Jeremiah) 31:31**.

In this prophesied “new” covenant, the Torah remains the same, and the Testimony remains the same.

The only thing that would change was how the Testimony, that is, how the remission of sins through the covenant, would be administered and administrated; and this is precisely what the book of Evreem (Hebrews) is addressing in the matter of change concerning “the law”, that is, the law governing the sacrifices. This is the part of the covenant that is “new”.

As it also states in Galatians, this “law”; **Evreem (Hebrews) 10:1**, written in stone; **Shemot (Exodus) 24:12**; **31:18**, which came 430 years after the promises given to Avraham, did not nullify the promise of our redemption through a Messiah; **Galatians 3:17**.

But rather was provided as a temporal facilitation of the promises, to instruct the sons of Israel in the way of salvation until the appointed time of that Messiah’s arrival could come.

So what is salvation? It is the way of atonement and justification for the remission of sins that are past. The Torah teaches the way of eternal life, and the Testimony, the way of salvation (through the of remission of sin).

Priceless Sacrifice, Priceless Gems.

Now, can you guess at this point what color the tablets of the Testimony possibly were?

If you guessed red, you guessed correctly.

The Hebrew word "luach" for “tablets” indicates that these stones were carved, smooth, and polished; which is what we would expect from something carved by God's own hand. Likewise, the Hebrew word “eben” can refer to a gemstone, or firestone, such as pyrope, also known as carbuncle.

But now consider this, the true Mt. Sinai located in Arabia and which is called in Arabian, “Jabal Al Lawz”, just happens to be composed of a great amount of granite, an igneous rock, and marble, a metamorphic rock.

This is significant, for it is in these rock formations of igneous and metamorphic rock that the gemstone pyrope is found; and it is red, to deep red in color, like blood; the blood of Yeshua.

And though this is not a certainty, it is a possibility consistent with the materials available for carving and very symbolic in its color for the blood of Yeshua for which the Testimony paints for us a picture.

Isn’t this a wonderful possibility that the tablets of the Testimony, relating to the way of salvation, and written on by the finger of the only One who could provide that blood offering for salvation, were possibly carved out of two gemstones that were blood red in color? Wouldn't it be just like our Father in Heaven to carve them out of two single gemstones?

Just like with Avraham concerning Yit’zak (Isaac), it was God Himself who would provide the offering; and that offering was ultimately Yeshua His Son, our King, and our Redeemer.

Realistically though, apart from supernatural influence, gemstones are by nature only about the size of a pebble. So unless God created some extraordinarily large gemstones (He created huge single pearls to make up the individual gates of the New Jerusalem in **Revelation 21:21)**, then we are left only with the two other rock formations known to currently exist at Jabal Al Lawz (Mt. Sinai) in Arabia.

The first rock type is a bluish-green rock categorized as actinolitic type amphibole, and the other rock as reddish-pinkish granite. The bluish-green amphibole rock is extremely hard and cannot be broken through simple casting to the ground, while the reddish-pinkish granite can be.

This indicates that if the tablets were not supernaturally sized pyrope gemstones, then the reddish-pink granite would be the only naturally available alternative to fit the description of breakable tablets.

But then once again, if the stone tablets were reddish-pinkish in color, like the color of flesh stripped of its skin, then we still have embedded within the color of the tablets, symbolism concerning the blood and flesh of Yeshua that the instructions contained therein were pointing to. Wonderfully amazing!

From Two Sides to Four.

Now for some more interesting points. The 10 commandments

tradition teaches that the tablets were only written on the front sides, but they were actually written on both the front and back sides.

As it is written in **Shemot (Exodus) 32:15-16**, where it says,

32:15 The Tablets of the Testimony were *written on both sides*. On the one side and the other they were written.

32:16 And the tablets were the work of Elohim (God); and the writing, the writing of Elohim (God) engraved on the tablets."

So here it is, you have two stone tablets (which, based on archaeological finds, would likely be about the size of our legal sized paper today at the smallest calculation, i.e. ~9" x 14"), written on both the front and back; just about the right size to fit **Shemot (Exodus) chapters 25-30** on. And we are supposed to believe that there were only ten commandments on them?

So, how do you divide up ten relatively small commandments onto the four sides of two legal sized tablets of stone?

Do you place two commandments on the front side of each, and three on the backsides?

Or perhaps it was two and one-half commandments on each of the four sides, with Moshe (Moses) spending the 40 days and 40 nights decorating the borders of the tablets to fill in the empty space?

You see, to think that there were only 10 commandments on the two tablets really doesn't add up when you evaluate it closely; for not only do the Scriptures themselves defy the traditional view of the "10 commandments", but mere common sense and logic also defy it.

Just think about it. What was Moshe (Moses) doing up there those 40 days and 40 nights? It certainly did not take 40 days and 40 nights to learn just "10" commandments; the commandments of which 600,000 men (not counting women and children) had already been taught, and had already agreed to, just shortly before Moshe (Moses) went up onto the mountain; **Shemot (Exodus) 24:3-7**.

Additionally, according to **Shemot (Exodus) 24:12**, God had already made, and written on, the Tablets of stone ***prior to*** calling Moshe (Moses) up for the 40 days.

But in **Shemot (Exodus), chapters 25-30**, it becomes quite apparent what Moshe (Moses) was doing; he was being instructed by God from the Tablets, and from a pattern shown to him on the mountain, **Shemot (Exodus) 25:8-9; Evreem (Hebrews) 8:5**, on how to build the 10 components of the Tabernacle.

That is the entirety of what they discussed on the mountain. And this can be very easily understood to have taken 40 days and 40 nights to explain.

It can also easily be understood how all of these instructions concerning how to build the 10 components of the Tabernacle could fill up the front and back sides of two legal sized stone tablets.

It is these things that they were speaking about that were intricately related to the Testimony, to the things concerning salvation through the remission of sins; which explains precisely why they were referred to as the *Tablets* of the "**Testimony**", and why they were to be placed under the Mercy seat of the *Ark* of the "**Testimony**", inside of the Holy of Holies of the *Tabernacle* of the "**Testimony**".

No Tablets, No Tabernacle.

Now, has anyone ever wondered why the Tabernacle was not built the first time Moshe (Moses) came down from the mountain; but was built the second time he came down?

It is because the first time Moshe (Moses) came down from the mountain the instructions for building the Tabernacle were destroyed when Moshe (Moses) broke to pieces the first set of tablets; **Shemot (Exodus) 32:19**.

Moshe (Moses) did this because Israel, in his absence, had violated the covenant by breaking ***[3]the ***14th*** commandment when creating an image of gold in representation of God and then worshipping it.

The consequence? No Tabernacle would be built for the remission of their sins. Willful sin is a violation of the covenant, and as such, no system of atonement would be provided for their sin within the covenant until that sin was purged from the body of Israel.

As it is written in **Evreem (Hebrews) 10:26,27**;

10:26 For if we sin willfully after receiving the knowledge of the truth, there remains no more sacrifice for sin;

10:27 but only fear, in certainty of the expected judgment to come, and of the fiery and righteous wrath of Elohim (God) which will devour those who are opposed!

So Moshe (Moses) purged the sin out of the body of Israel by killing the offenders within that body. Once this purging was complete, God called Moshe (Moses) up to receive the second set of tablets of instruction; and when Moshe (Moses) came down from the second 40 day period, Israel had been faithful while waiting.

The result? The instructions on the tablets remained intact, and the Tabernacle therefore able to be built to teach the way of salvation for the remission of sins.

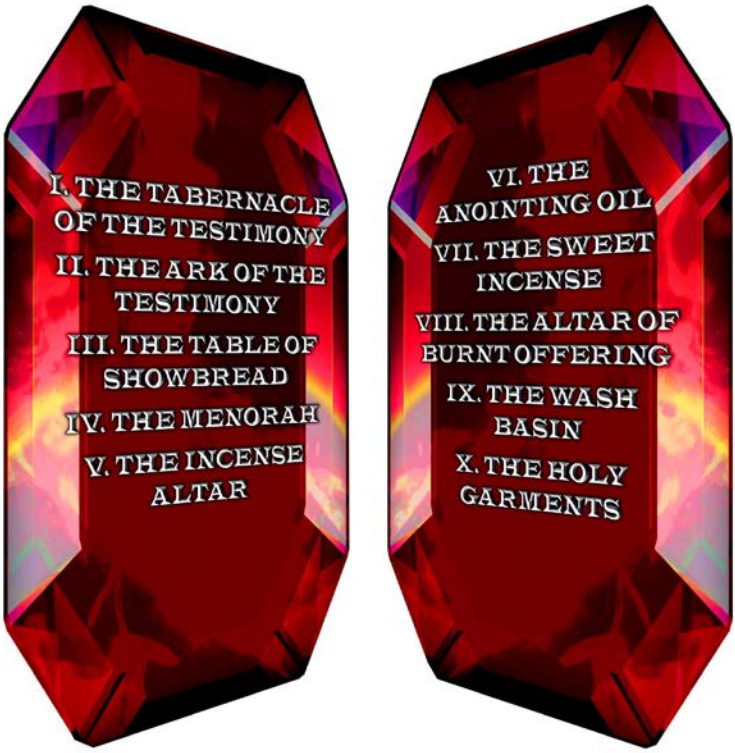
If you read **Shemot (Exodus) chapters 34 through 40**, you will see that during the second 40 day period that Moshe (Moses) was given the same set of instructions concerning the construction of the 10 components of the Tabernacle as he had received the first time.

Those 10 components are listed in **Shemot (Exodus) 35:10-19,** once again, as,

The Tabernacle, the Ark, **the Table of Showbread**, the Menorah, **the Incense Altar**, the Altar of Burnt Offering, **the Washbasin**, the Holy Garments, **the Anointing Oil**, and the Sweet Incense.

The same 10 things.

Note *[3]: For the 14th "commandment" see page 22.


I. THE TABERNACLE OF THE TESTIMONY
II. THE ARK OF THE TESTIMONY
III. THE TABLE OF SHOWBREAD
IV. THE MENORAH
V. THE INCENSE ALTAR
VI. THE ANOINTING OIL
VII. THE SWEET INCENSE
VIII. THE ALTAR OF BURNT OFFERING
IX. THE WASH BASIN
X. THE HOLY GARMENTS

Part 7

10 Commandments Passages and Phrases Translated Directly from the Hebrew Apart from Catholic Filters and Lenses

The stone tablets/10 commandments passages as given in real time at the first instance on Mt. Sinai

Shemot (Exodus) 34:28,

34:28 So Moshe (Moses) was there with יהוה 40 days and 40 nights; he neither ate bread nor drank water. And יהוה wrote on the tablets the [**Aleph Tav**] words of the covenant, the "***10 plans discussed***."

Shemot (Exodus) 35:1,

35:1 Then Moshe (Moses) assembled all the congregation of the children of Israel together, and said to them, "These are the "***plans***" spoken about which יהוה ***has "commanded" you to make***.

The next two passages are historical references made decades later, and as such, frame the experience in general terms.

<u>Historical reference #1</u>.

D'varim (Deuteronomy) 4:13					
אָתְכֶם	צִוָּה	אֲשֶׁר	אֶת־בְּרִיתוֹ	לָכֶם	וַיַּגֵּד
לֻחוֹת	עַל־שְׁנֵי	וַיִּכְתְּבֵם	הַדְּבָרִים	עֲשֶׂרֶת	לַעֲשׂוֹת
					אֲבָנִים:

English (KJV)	Strong's	Root Form	Clarified Translation
And he declared	H5046	נָגַד *nagad*	And He made known

unto you his covenant,	**H1285**	בְּרִית *běriyt*	to you His "Aleph Tav" Covenant.
which	**H834**	אֲשֶׁר *asher*	wherein
he commanded	**H6680**	צִוָּה *tsavah*	He commanded
you to perform,	**H6213**	עָשָׂה *asah*	all of you to manufacture,
[even] ten	**H6235**	עֶשֶׂר *eser*	[the]10
commandments	**H1697**	דָּבָר *dabar*	things that had been discussed/planned
and he wrote	**H3789**	כָּתַב *kathav*	and He wrote
them upon two	**H8147**	שְׁנַיִם *shĕnayim*	these upon two
tables	**H3871**	לוּחַ *luwach*	tablets
of stone.	**H68**	אֶבֶן *'eben*	of shiny, highly polished stone.

This is written out in paragraph form on the next page

NKJV Translation

4:12 And the LORD spoke to you out of the midst of the fire: and you heard the voice of the words, but saw no form; only a voice.

4:13 And he declared unto you ***his covenant***, which he commanded you ***to perform***, [even] ten **commandments**; and he wrote ***them*** upon two tables of stone.

Hebrew Clarified (Non-Catholic) Translation

D'varim (Deuteronomy) 4:12, 13,

4:12 And יהוה spoke to you out of the midst of the fire: and you heard the voice of the words, but saw no form; only a voice**.**

4:13 "Afterward, He made known to you the "Aleph Tav" **covenant** wherein He commanded you **to build** *[asah]* 10 **things that had been discussed** *[10 d'varim]*; and He wrote them *[the plans]* on two shiny, highly polished tablets of stone.

Historical Reference #2.

NKJV Translation

D'varim (Deuteronomy) 10:4,

10:4 And He wrote on the tablets according to the first writing, the ten commandments, which the LORD spoke to you in the mountain out of the midst of the fire in the day of the assembly. And the LORD gave them to me.

Hebrew Clarified (Non-Catholic) Translation

D'varim (Deuteronomy) 10:4,

10:4 And יהוה wrote on the polished stone tablets the same as the first writings, the *"**10 plans"** of the **[Aleph Tav] that had been discussed*** back when יהוה had spoken to you in the

mountain from the midst of the fire around the day of the assembly, and יהוה gave them to me.

In all 3 instances the phrase “the 10 commandments” are connected only to the stone tablets, and are never mentioned apart from the stone tablets.

In the first instance, and in real time, it relates specifically to the 10 things received by Moshe (Moses) on the mountain during the 40 days, not to what was spoken directly to the people prior to that, and was clearly associated with what the people were commanded to build.

In the second and third instance, and as historical reflections many decades later, these stone tablets are mentioned again in relation to the phrase. But the incident where God spoke to the people directly is also mentioned as a chronological marker to the event which occurred around the same general historical time frame.

In both historical instances, the catholic translators present the historical marking of the general time frame (when God spoke to the people out of the midst of the fire) as if that was what had been written on the tablets. But the Hebrew, and the first instance of the usage of the phrase, disagree with this.

For all the reasons stated herein, the mistranslations caused through the filter of the erroneous “10 commandments” tradition, becomes evident and transparent.

Following are the final two historical references where the stone tablets are mentioned, but where the phrase “10 commandments” is absent.

They were translated with the same catholic slant. The corrected translations of these last two verses apart from the catholic slant are presented below.

NKJV Translation

D’varim (Deuteronomy) 5:22,

5:22 These words the LORD spoke to all your assembly, in

the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.

Hebrew Clarified (Non-Catholic) Translation

D'varim (Deuteronomy) 5:22,

5:22 "These words [the traditional 10] יהוה spoke to all your assembly in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He continued [to speak directly to you] no more. [See, **D'varim 5:1-21**]. He also wrote on two polished tablets of stone and gave them to me. [*See, **Shemot 34:28 & 35:1** on page 35*]

NKJV Translation

D'varim (Deuteronomy) 9:10,

9:10 Then the LORD delivered to me two tablets of stone written with the finger of God, and on them were all the words which the LORD had spoken to you on the mountain from the midst of the fire in the day of the assembly.

Hebrew Clarified (Non-Catholic) Translation

D'varim (Deuteronomy) 9:10,

9:10 "Then יהוה delivered to me two tablets of polished stone *written with the finger of God*, and on them were all of **the plans that יהוה had discussed** with you on the mountain from the midst of the fire around the time of the day of the assembly.

Notes

A

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