Speaking With Mosheh on Mount Sinai & The Two Tablets

Exodus 19:1-31:18

Reading Questions

1. What is significant about the time when the Ten of the Words and the covenant was made with the people?
2. Who does יהוה show kindness to?
3. What Name are we to not take in vain or bring to naught and what should we keep in mind when meditating on this command?
4. If someone tells us to forget about the Sabbath, should we listen to that person?
5. Do animals have to keep the Sabbath?
6. When must all of our work be completed by?
7. What is the first command with a promise?
8. Are the Ten of the Words (The "Ten Commandments") related to our heart?
9. What is the "right/manner of daughters"?
10. Are all people who kill others considered worthy of the death penalty?
11. What is the penalty for hitting your father or mother?
12. What is the penalty for kidnapping?
13. What is the penalty for cursing father or mother?
14. What injuries to a slave automatically result in that slave being set free?
15. What is the difference between the man who is put to death because of his ox goring, and the man who is not put to death because of his ox goring?
16. Is the man who was warned previously of the ox goring, the one who is worthy of death due to his ox now goring and killing a person, is he considered a murderer?
17. Can the life of one worthy of death be ransomed?
18. What is the goal of Exodus 21:33-36?
19. Is slavery or "servitude" ever commanded in the Law of יהוה?
20. Will a person be held guilty for injuring or killing a thief?
21. Why does the man in Exodus 22:5 repay from the best of his own field and the best of his own vineyard?
22. When a man gives silver, gold, or goods to his neighbor to watch over them and some is stolen and the thief is not found, who is the man brought to?
23. What is the proper course of action if a man and an unmarried woman lie together?
24. What is the penalty for afflicting a widow or orphan?
25. Can you charge interest to those you lend to?
26. If we're supposed to care for the poor, why does it say what it says in Exodus 23:3 and how does that compare to Exodus 23:6?
27. If you see your enemy's sheep going astray, can we ignore it since it does not mention sheep in Exodus 23:4?

28. If something is false, how should we regard it? Can we take part in make-believe, false things, "for fun" or "because we enjoy them", or "because the children have such a good time" or "because that's when the family gathers"? Are any of these valid excuses to take part in things that are simply based on falsehood?
29. A lot of people say the word "lord" is the English translation of the Hebrew word "ba'al". Does Exodus 23:13 mean that we should remove the word "lord" from our Bibles entirely and replace it with another word?
30. What times in the year do we observe a feast?
31. Is it permissible to serve and eat meat and milk together in the same meal?
32. How is a plague possible due to a census?
33. Why does the rich not give more and the poor give less in Exodus 30:15?
34. Is the Sabbath Set-Apart (Holy) and should we keep it Set-Apart (Holy)?
35. What skins are used in Exodus 25:5 and 26:14?

Reading Answers

1. This was in the third month (Exodus 19:1) and believed to have been at the time of the Feast of Weeks (In Hebrew, this is called "Shavu'ot" and in Greek "Pentecost"). The time the Ten of the Words (commonly called "Ten Commandments") were given was the same time the Spirit was poured out when all the believers were gathered in Acts 2.

2. To those who love Him ***and*** guard His commands (Exodus 20:6)

3. יהוה (Exodus 20:7). To even answer this question in written form accurately requires that you actually use the Name יהוה. There is a tradition that some follow which involves never saying the Name of יהוה, but instead some people say "the LORD" or "Adonai" or "HaShem" whenever they see the Name of יהוה in the Hebrew Scrolls. "Adonai" is a Hebrew word which means "Lord". "HaShem" is a Hebrew word which means "The Name". Neither of those are the same as saying יהוה (YHWH). We should not take the Name of יהוה in vain, and we also should not be adding or taking away from יהוה's words (Deuteronomy 4:2, 12:32, Proverbs 30:6, Revelation 22:18-19). If the Hebrew scrolls say יהוה, then that is what we should be reading when we see יהוה. We do not have the right to ignore His Name and pick another word to replace it. In addition, we do not want to live sinful lives while proclaiming the Name of יהוה either, or do anything that would misrepresent who יהוה is to others. We want to always live in a way that brings Honor and Esteem to the Name of יהוה.

4. No. In Exodus 20:8 יהוה says to remember the Sabbath. If someone wants to try to make us forget about it, we should definitely not listen to that person. We should listen to יהוה and be obedient children, not disobedient.

5. Animals are required to be permitted to rest (Exodus 20:10). This is one reason why Biblical Chronologist Bill Hood from Canada has stated that the day יהושע rode on the donkey/colt could not have been a Sabbath, and also therefore has this as a supporting evidence to show that our King was impaled (crucified) on the 5th day of the week on the 14th of HaAviv (see detailed study here).

6. By the end of the 6th day (Exodus 20:9)

7. Honor your Father and Mother (Exodus 20:12, Ephesians 6:2)

8. Yes. In fact in Exodus 20:17 is the command to not covet, something that can only be kept or broken in your heart. Idols can exist in the heart (Ezekiel 14:3-7), those idols in the heart can lead to profaning יהוה's Sabbaths (Ezekiel 20:16), and looking at a woman to lust for her is adultery in the heart (Matthew 5:28), and hating our brother is murdering in our heart (1 John 3:15).

9. Their right is a certain level of protection from their "Dad"/Father. We see in Exodus 21:9-11, the woman has been sold as property and the woman is being protected under the Law of יהוה from mistreatment because, just because she is a servant, she cannot be treated any differently if given to the owner's own son than if it were his own daughter being given to another man. The owner of the woman is expected to treat her just as he would his own daughter, giving her the protection of a father by ensuring that when she is given in marriage she has certain rights such as food, covering, and marital rights which are not to be diminished. This is ensured by the fact that if these are not given, she can freely leave.

10. No. In Exodus 21:12-14 we learn that it makes a difference whether it was intentional or on accident. In addition, see reading notes for Week 41 of the Annual Reading Schedule and reading notes for Week 46 of the Annual Reading Schedule for more details related to proper judgments about murders and cities of refuge.

11. Death (Exodus 21:15)

12. Death (Exodus 21:16)

13. Death (Exodus 21:17)

14. Destroying the eye (Exodus 21:26), Knocking out a tooth (Exodus 21:27)

15. The man who is not put to death was not aware of the ox goring before, whereas the one put to death had been warned and should have taken action (Exodus 21:28-29).

16. No (Explanation is in the answer of the next question).

17. Yes (Exodus 21:30). We see that the man who otherwise would have been put to death can, in some cases, have his life ransomed by giving an amount or belongings or servitude or whatever it is as is decided by the judges if they so decide to offer him that opportunity to do a ransom. The only exception is that there is to be no ransom for a murderer (Numbers 35:31). This prohibition against taking a ransom for a murderer tells me that this man whose ox gored previously and was warned, and then his ox gored and killed a man, and he is worthy of death, is not considered a murderer. Although worthy of death, if he were considered a murderer then no ransom could be permitted for him – but we see a ransom is permitted for him.

18. Equality in right-ruling. The goal is to ensure that the one who caused the loss pays appropriately, but also gets what he would have paid for had the accident not happened and the transaction happened under normal circumstances. The goal is that neither party has the majority of the loss, but that the loss is split evenly so as not to assume the blame goes completely to one person or another. Both are left in the same position at the end. In the case of an animal in a pit, the one who dug the pit is forced into a transaction to buy the animal as if it were his own animal that fell into the pit, not the other man's. In the case of the owner of an ox who did not know it would gore, him and the one whose ox was gored both end up with half the proceeds of a live ox and half of a dead ox, neither better than the other. However, when it was clear the owner knew, he did have to repay completely by giving an ox.

19. Yes (Exodus 22:1-3). If a thief cannot repay what is required, it is commanded they be sold to pay off their debt that resulted from their theft.

20. Not if the injury or death occurs during the time that the thief is attempting to break in or steal something **and** the break-in or attempted theft is occurring at night. The phrase "the sun has risen on him" implies that the theft being spoken of in Exodus 22:2-3 is occurring at night. This makes sense because during the daytime it would be very easy to see who is stealing from you, and anyone stealing would then easily be reported to the judges, found, and punished accordingly. Therefore, most thefts were probably likely to have been attempted at night. In addition, at nighttime you cannot see if someone has a weapon in their hand or not, so it would be much harder to ascertain if the person is attempting to murder someone or merely steal from you. Due to the fact that you probably couldn't tell at night if someone's life would be in danger, self-defense, even if it inadvertently resulting in death, **would** be permitted.

    If at all possible, I think we should try to avoid causing someone to die. One thing to consider, also, is that in the dark, in an emergency, maybe one where we are awoken from our sleep, not only may we not know if the person has a weapon – but we also might not be as accurate in our use of force to ***prevent*** a death of the person. So – because it is dark – we may inadvertently cause the person to die when our only goal was to stop them from what they're doing. Maybe a certain level of grace and mercy is shown because it's harder to know what to do in the

middle of the night in the dark when you were woken from your sleep and not expecting something to happen.

However, if the injury or death is inflicted later on after the event of the theft took place, then that is after "the sun has risen on him" (Exodus 22:3) and since nobody is in immediate danger, then they would be found guilty if they went after the thief later and attacked them.

If a theft was attempted during the daytime and you could tell the person didn't have a weapon, you might be best off just letting them steal from you and then reporting them to the authorities afterwards.

In addition, another reason for the permission to defend one's self may have been to deter thieves from thinking that they can intimidate someone with a weapon and steal all their belongings at night without risk to their own life. If a thief knew that the law prohibited them from being killed at night, that might embolden a thief to be more courageous and do thefts more often.

Now, if someone comes to steal during the daytime and you see at some point they have a weapon or intend to not just steal but also harm others, if a life becomes endangered then I do believe self-defense is permitted (but we should still make our best effort to not cause someone to die). The only time when fighting back is not permitted is if someone is attacking you because of your belief in **יהושע**. However, in all situations, you are permitted to flee. You are not required to just let someone harm you, regardless of the reason. Hiding or running is always an option. But if it's daytime and no lives are in danger, there's no reason to be doing something that could cause them to die.

Just to make it clear: I do not believe that believers should own any firearms except for purposes of hunting animals or eliminating problematic wild animals that are dangerous or causing issues on their land. I do not believe I could ever pick up a firearm to use on a human because it will be much more likely someone dies. Although, I will say, if there is a crazy person with a gun killing people, I can't say I am unappreciative for police who stop that person. I, personally, do not want any guns around me for ***any*** purpose and if I was going to hunt animals I would want to learn to hunt them an old-fashioned way with bows and arrows, traps, etc. and not bullets. I don't want weapons around that I could accidentally hurt someone with in an emergency and then have regret later of my decision.

21. One possible reason could be because there is no way to know if what was eaten by the man's animals was his neighbor's best or not. Another reason could be to deter someone from allowing this to happen by closely watching over their animals.

22. Elohiym (Exodus 22:8). This question is asked simply to point out to persons using the KJV or NIV that the word here is not "judges" but Elohiym, showing that even the judges in those times were called "Elohiym"; showing further that the word

Elohiym is not a title reserved only for the heavenly Father, but also being used, according to the translators of the KJV as well as the NIV, to refer to the judges.

23. He pays the bride price no matter what, and she becomes his wife unless her father absolutely refuses (Exodus 22:16-17).

24. You shall be slain with the sword and your wives widows and your children orphans (Exodus 22:22-24).

25. Not to any of יהוה's people (Exodus 22:25). In addition, you can see the reading notes for Week 45 of the Annual Reading Schedule with the question, "Should we borrow from foreigners?" and the reading notes for Week 46 of the Annual Reading Schedule with the question, "Who can be lent to with interest?".

26. Exodus 23:3 is talking about not showing partiality. It is basically teaching that just because someone is poor does not mean that we should immediately assume their side is correct in a dispute or disagreement. We have to hear the situation and make righteous judgments without assuming just because they're poor they're right. Compared to Exodus 23:6, we learn also in 23:6 that even though we shouldn't assume the poor person is right just because they're poor, we also should be cautious that if the poor person is right that we ensure the proper judgment is rendered in their favor. So while we are not supposed to just immediately favor them just because they're poor and assume they're right, we're also not supposed to be slack in protecting them through proper rending of a judgment if, after diligent inquiry, we find they are in fact in the right. The sum of these is this: "judge with righteous judgment" (John 7:24).

27. No. The principle of the law is to return things that you find to the rightful owner even if the rightful owner is your enemy. The law is intended to teach us how to love, and we need to properly understand it (may יהוה help us all do this).

28. No (Exodus 23:7). We are to be far, far, from a false matter. There are many "false matters" today in this world. One is perpetuating a series of lies that surround a time in the winter. In the winter, many of the things taught to children around that time of the year are all based on make-believe, lies, and falsehood. There are other examples common in our society. We who want to stay far from falsehood will stay far from all of these lies regardless of how popular these false things may be with others.

29. No. First of all, I would like to point out that I disagree with stating that the word "ba'al" is "lord" in English. Rather, if we look at how many people replace the Name of יהוה with "Adonai", and how English translations following this tradition replace it with "LORD", this actually shows to me that "Adonai" means "Lord" and therefore "ba'al" would need to be translated as a different English word. I am of the opinion that the Hebrew word "ba'al" actually corresponds to the word "master", not "lord".

Therefore, I disagree with the translations that translate "Adonai יהוה" as "Master יהוה", and believe the proper translation for the phrase, "Adonai יהוה" is actually "Lord יהוה". Many will sharply disagree, but the fact of the matter is that the word "LORD" and "Adonai" being the words used to replace the Name of יהוה actually is the strongest proof in my opinion that Adonai does mean "Lord", not "ba'al". And, if we were to translate "Master יהוה" back into Hebrew, it seems that you would be saying the word ba'al before the Name of יהוה every time, which is not something I think we're supposed to be doing at all.

In an effort to have our speech pure, I wonder if a lot of people have missed the point of what we're supposed to be doing and possibly started doing the very thing we are all trying to avoid! Our goal should not be to "avoid words that we used to use entirely, just because." Our goal should be to speak the Scriptures in English as accurately as possible so as to represent what is in the Hebrew. That means if the Name יהוה is there, we say יהוה; but this also means if the Hebrew word for "Lord" is there, we say "Lord" in English (or, if our conscience is uncertain or we don't want to offend others, stick with only speaking the Hebrew word itself).

I agree, we should not replace יהוה's Name with the word "LORD" or "GOD". We should definitely read the Name יהוה where it appears in the Scriptures.

However, I ***disagree*** with this new idea that the word "Lord" must be entirely removed from the English Bibles we read from. If the word "Adonai" means "Lord", then any place Adonai (or Adon, etc.) would be in Hebrew, we would translate it as "Lord" in English.

If you disagree, and you maintain the view that "ba'al means Lord, and Adonai means Master", then you still have to put the word "Lord" somewhere in your Bible if you're going to translate it into English! Either way you look at it, it doesn't make sense to completely remove the word "lord" from an English translation.

We have to use equal weights and measures.

Your Belief	Adonai Means Lord	ba'al Means Lord
Your Belief About Bible Translation Into English	Everywhere Adonai is, the word Lord should be in English	Everywhere ba'al is, the word Lord should be in English

The only exception I could understand to this rule, is if you just leave the word in the Hebrew and don't translate it at all into English – that I could understand. The reason I understand that is because some are bothered in their conscience to say "Lord" or simply do not want to offend others who are bothered by it.

These words, Adonai and Ba'al, are ***not*** the same, so it doesn't make sense to translate them the same way as simply "master". One of these is a term frequently used to refer to **יהוה**, and one of these terms is definitely ***not***! We must make a distinction between these two words not only in Hebrew but also in English. If not, then we are better off just sticking with the Hebrew words themselves.

Since both the words "Adonai" and "ba'al" are both in the Hebrew Scriptures, it is 100% unavoidable that if you're going to accurately translate the entire scriptures into English you ***will*** end up having the word Lord ***somewhere*** in the Bible.

Just to clarify, you should be aware the word "ba'al" is not just the name of some false thing; it is also a normal Hebrew word used in various places. Here are a few examples of the Hebrew and English:

Exodus 21:34 בַּעַל הַבּוֹר...
Exodus 21:34 ba'al HaBowr...
Exodus 21:34 The master of the pit…

Deuteronomy 22:22 כִּי־יִמָּצֵא אִישׁ שֹׁכֵב עִם־אִשָּׁה בְּעֻלַת־בַּעַל…
Deuteronomy 22:22 Kiy-yim'matsei iysh shokheiv im-ishshah be'ulat-ba'al…
Deuteronomy 22:22 If a man be found lying with a woman married to a master…

Genesis 20:3
וַיָּבֹא אֱלֹהִים אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִנְּךָ מֵת עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהִוא בְּעֻלַת בָּעַל׃
Genesis 20:3
Way'yavo Elohiym el-Aviymelekh bachlowm hal'laylah way'yomer lo hinnekha meit al-ha'ishshah asher-laqachta wehiw beulat ba'al

Genesis 20:3
and Elohiym came to Aviymelekh in the dream in the night and he said to him, look at you, dying because of the woman which you took and she is the married of a master,

Exodus 22:8 (22:7 in WLC Hebrew Text) אִם־לֹא יִמָּצֵא הַגַּנָּב וְנִקְרַב בַּעַל־הַבַּיִת…
Exodus 22:8 Im-lo yim'matsei hag'gannav weniqrav ba'al-ha'bayyit…
Exodus 22:8 If the thief be not found, then the master of the house…

So back to the question: Does Exodus 23:13 mean that we should remove the word "lord" from our Bibles entirely and replace it with another word? Well, no more than we should do so with the word "ba'al". **יהוה** said not to add to or take away from His words, so if His words include the word "ba'al", and "ba'al" means Lord in English, then what is wrong with using the word "Lord" when reading the Bible?

יהוה could have commanded Mosheh or the scribes at some point to remove the word "ba'al" from all these places in the Torah if he intended that we literally never speak this word, or other legitimate words which were sadly used for some false things that are not Elohiym. However, יהוה did not give such commands. Therefore, I find that the doctrines requiring removal of all such words from English does not make any sense either.

So what is the proper interpretation of Exodus 23:13? Perhaps it should be taken just for what it says ***with*** the understanding that obvious exceptions are permitted for the reading of the Scriptures and communicating to others in order to share the truth with them. Did יהוה intend that you would be prohibited from reading the Hebrew Scriptures themselves in the native Hebrew language by giving this command? Surely not! So it is nonsense to teach that this verse outlaws reading words out loud that appear in the Scriptures in the original Hebrew language they were written in. Similarly, it is obvious יהוה did not intend this command to hinder our ability to share the truth with others just because a huge number of words in the English language sound like something when spoken that phonetically is similar to some false thing someone else believes in.

We can see from Zechariah 13:2 that when יהוה's will is done on earth as it is in the shamayim (heavens – skies), He will cause it to be that the names of idols ***will not be remembered…*** … … So if יהוה wants the names to not be remembered, then why do so many seem to want to remind us about these idols' names? Let's stop the madness already! If saying a name bothers your conscience, or you realize it may bother others, then do your best to avoid it for the sake of yours or their consciences'; but I do not promote this idea of banning every single word that someone took and used for the wrong purpose. In reality, if you apply that doctrine consistently, you will realize very soon through research that a large number of English words are unusable and you will have to be fluent in Hebrew.

In His timing, יהוה willing, we all will be fluent in Hebrew in the resurrection when we are in our new spiritual bodies and all will have a perfect, pure clean language (Zephaniah 3:9). But for now, requiring fluency in Hebrew is more than what some are able to bear, and I do not believe יהוה is expecting everybody to be fluent in Hebrew right now.

My current practice is to avoid words, where possible, around people that I think may be offended by them or which may bother my or their conscience. My conscience has been affected by learning various idols' names from various books, so now my practice is to not teach people anymore about pagan origins of words, but let them learn on their own those things, because I do not want to remind them about the names of idols if they do not already know about them.

I do teach people what the Hebrew words mean which I use, but I do not tell them they "must" use Hebrew also for every single word. I also explain how some may be offended by some words so that they are not as shocked when they encounter someone who teaches heavily about names of idols.

The Bottom Line Is This: The word "ba'al" was used to refer to someone who was a master of a pit, a master of a woman, a master of a house, etc.. You can't read the Hebrew Bible and avoid the word "ba'al" coming out of your mouth entirely. That alone is enough proof that forcing people to avoid a large number of English words in their Bible completely is not required, because it was never even required for those who were reading Hebrew to begin with even when it was known beyond a doubt that the word was being used for some false idol.

30. In the Scriptures, there is only summer and winter. The Feast of Unleavened Bread is in the start of the Summer, what the world would refer to as the Spring. The Feast of the Harvest (also known as the Feast of Weeks in English, Shavu'ot in Hebrew, and Pentecost in Greek) is in the Summer (or what the world might say is late Spring/Early Summer). The Feast of the Ingathering (also known as the Feast of Tabernacles or Feast of The Tree Huts in English and Sukkot in Hebrew) is in the start of the Winter, what the world would refer to as Autumn or Fall.

31. Refer to this question in reading notes for Week 4 of the Annual Reading Schedule.

32. If the atonement is not given for each life when the persons are registered in the census (Exodus 30:12). We see an example of a plague related to a census in 2 Samuel 24:1-15 and 1 Chronicles 21:1-14.

33. This is part of fairness and right-ruling. Just because someone is rich doesn't mean they will be required to pay more, but at the same time, there is an amount even the poor are being required to pay. This is keeping things fair in the eyes of יהוה. The amount is probably set low enough to be bearable for the poor.

34. Yes (Exodus 31:12-18)

35. Sadly, the KJV states rams' and badgers' skins, and the NIV states ram skins and hides of sea cows. Some translations actually put seal skins! We know that badgers and seals are unclean, so these are obviously wrong translations since this would contradict the commands to not touch unclean carcasses and make a distinction between the clean and the unclean. Not only that, but where would they be getting seals at in the wilderness? This is nuts.

    Rams are just male lambs, so that is possibly correct. But the second animal in question from the Hebrew word תְּחָשִׁים (techashiym) could possibly be in the antelope family according to Strong's definitions or simply another unknown, but clean animal, according to the Ancient Hebrew Research Center Lexicon of the Bible. We know for certain יהוה would not use an unclean animal.

Reading Notes

- In Exodus 20:4 we're told not to make carved images or likenesses of things in the skies, land, or waters. This is why it is not good to buy or keep around things like teddy bears, action figures, bobble-heads, stuffed animals, and other things similar. We do not want to teach our children to hold onto lifeless objects that cannot save or deliver them. We need to teach them to pray and trust in יהוה – not some ball of stuffing that isn't even alive. Little boys need to be taught to abhor idols and to obey the commandments, not to be consumed with action figures and coveting super-human abilities which are really only abilities of our Elohiym יהוה. We need to look to our true hero and Savior – יהושע. We don't want our children to look up to those things which are naught, which cannot save, which are not real, and which are completely fake and imaginary. Make-believe is lies. Children need truth. They can be taught to use their "imagination" to "imagine what the Kingdom will be like" and "imagine how many people they can help" and "imagine what ways they can serve others", but we do not want them to imagine fake, false, vanities, and come up with useless desires in their hearts through vain imaginations. So instead of encouraging children to have an "active imagination", we want to rather encourage them to have "visions for the Kingdom". Read to them about how YoshiYahu was only eight years old when he began to reign, and He did what was right in the eyes of יהוה and broke down the carved images and idols (2 Kings 22, 2 Chronicles 34).

- There are three places in the Torah that teach "eye for eye", "tooth for tooth", etc.. Those include:
  1) When a pregnant woman is hit and children come out (Exodus 21:24)
  2) When a blemish is inflicted upon a neighbor (Leviticus 24:20)
  3) When someone bears false witness (Deuteronomy 19:21)

  See the reading notes for Week 46 of the Annual Reading Schedule for more commentary related to this subject and the teachings of יהושע.

- Related to pledges as mentioned in Exodus 22:26-27, you can see the reading notes for Week 47 of the Annual Reading Schedule with the question, "What is the purpose of a pledge?".

- We can see that the poor, the fatherless, and the widow are heard by יהוה when they cry out in Exodus 22. We ought to take note of יהוה's mercy displayed here in His law and see that He is the same yesterday, today, and forever. יהוה's law is a law of love, mercy, faith, and compassion. This is why יהושע said that the weightier matters of the law were love, judgment (right-ruling), belief (faith), and mercy (Matthew 23:23, Luke 11:42).

- The ark is made of acacia wood and overlaid with gold. The possible significance of this is that the acacia wood is from a tree with very long thorns and the ark is overlaid with gold. Some have pointed out how thorns represent the sin that cropped up after Adam and Chawwah were kicked out of the garden of Eden and how the wood from a thorny tree being used is similar to how we are able through יהושע to still come near to יהוה through His mercy (I'm paraphrasing) even though we have all sinned and fallen short of the esteem of Elohiym. Some have also pointed out how you can see yourself in the ark because the gold causes it to be like a mirror. I have heard that this causes there to appear as if there are two copies or witnesses: the actual Law on stone tablets, and the reflection of it also. In addition, I've heard Jeff Benner talk about how we can see ourself perfectly in a mirror, and that it is the perfect witness because it does not lie (the mirror doesn't lie). We see exactly who we are, all of our faults, when we look into the perfect law of יהוה.

- Exodus 30:9 says to not offer strange incense. Since our bodies are the temple (John 2:21, 1 Corinthians 6:19), I would think this could be a verse to explain to us why we should not be smoking. We do not want to bring strange incense into the Set-Apart Place, which is our body. I've also read online that smoking and tobacco use in that way has origins in pagan customs from the Americas, I think central America if I remember correctly. I view smoking similar to how I view the Christmas tree – of pagan origin.

Related Verses

Reciting The Ten Words: Deuteronomy 5
Break Down Carved Images: 2 Kings 22, 2 Chronicles 34
First Command With Promise: Ephesians 6:2
Recounted Events And Making Known of Sabbath: Nehemiah 9:13-14
Keeping The Law Is About The Heart: Deuteronomy 32:46, Psalms 37:31, 40:8, 119:34, 70, Proverbs 3:1, 2 Kings 10:31, 23:25, 2 Chronicles 31:21, Isaiah 51:7, Ezra 7:10, Ezekiel 14:3-7, 20:16, Matthew 5:28, 1 John 3:15
Lighting Field of Crops on Fire: 2 Samuel 14:30-31
Borrowing and Lending: Deuteronomy 15:6, 23:20
Laws of Pledges: Deuteronomy 24:6-17, Job 22:6, 24:3, Proverbs 6:1, 11:15, 17:18, 20:16, 27:13, Ezekiel 18:7-16, 33:15, Amos 2:8, 2 Corinthians 1:22, 5:5, Ephesians 1:14
Make No Mention Other Mighty Ones: Joshua 23:7, Psalms 16:4, Hoshea 2:17, Zechariah 13:2,
Meat & Dairy Together: Genesis 18:2-8, Exodus 34:26, Deuteronomy 14:21
Mosheh Shown The Pattern/The Dwelling Place: Numbers 8:4, Joshua 22:28, 2 Kings 16:10, 1 Chronicles 28:11-19, Acts 7:44, Hebrews 8:5
The Ark: Exodus 37:1-3, 40:20-21, Leviticus 16:2, Numbers 3:31, 4:5, 7:89, 10:33-35, 14:44, 17:5-10, Deuteronomy 10:1-8, 31:9, 25, 26, Joshua 3:3-17, 4:5-18, 6:4-13, 7:6, 8:33, Judges 20:27, 1 Samuel 3:3, 4:3-7:2, 14:18, 2 Samuel 6:2-17, 7:2, 11:11, 15:24-29, 1 Chronicles 6:31, 13:3-14, 15:1-17:1, 22:19, 28:2, 18, 1 Kings 2:26, 3:15, 6:19, 8:1-21, 2 Chronicles 1:4, 5:2-10, 6:11, 41, 8:11, 35:3, Psalms 132:8, Jeremiah 3:16, Hebrews 9:4, Revelation 11:19

The Veil: Exodus 26:31-33, 40:3, 2 Chronicles 3:14, Matthew 27:51, Mark 15:38, Luke 23:45, Hebrews 9:3-8, 10:20-21
The Lampstand: Exodus 35:14, 37:17-24, 40:24-25, Numbers 3:31, 1 Kings 7:49, 2 Chronicles 13:11, Zechariah 4:2, Hebrews 9:2, Revelation 1:12, 20, 2:1, 2:5, 4:5
The Table: Exodus 37:10-16, 40:22-23, Leviticus 24:6, Numbers 3:31, 1 Kings 7:48, 1 Chronicles 28:16, 2 Chronicles 4:19, 13:11, Hebrews 9:2
The Courtyard: Exodus 38:9-20, 40:8, 1 Kings 6:36, 8:64, Psalms 84:10, 92:13, 100:4, 116:19, Ezekiel 40:14-44, 42:3-19, 46:20-24
The Horns of The Altar: Leviticus 4:25, 18, 25, 8:15, 16:18, 1 Kings 1:50, 2:28, Psalms 118:27
The Altar For Burnt Offering: Numbers 3:31, 16:38-39, 1 Kings 8:64, 2 Chronicles 13:11
Aharon & His Sons Tend Lamps: Numbers 8:2-3, 1 Samuel 3:3
Set-Apart Garments of Aharon: Numbers 20:26-28,
Breastplate: Exodus 35:9, 27, 39:8-21, Leviticus 8:8, Isaiah 59:17, Ephesians 6:14, 1 Thessalonians 5:8
Shoulder Garment: Exodus 35:9, 27, 39:2-22, Leviticus 8:7, 1 Samuel 2:27-30, 14:3, 21:9, 22:18, 23:6-9, 30:7
Embroidered Long Shirt: Leviticus 8:7, 16:4
Turban: Exodus 39:28-31, Leviticus 8:9, 16:4, Ezekiel 21:26, 24:17, Zechariah 3:5
Girdle: Leviticus 8:7, 16:4, Job 12:18, 1 Samuel 18:4, 2 Samuel 20:8, 2 Kings 1:8, Isaiah 11:5, 22:21, Jeremiah 13:1-11, Matthew 3:4, Mark 1:6, Acts 21:11
Shoham Stones: Genesis 2:12, Exodus 35:9, 27, 39:6, 1 Chronicles 29:2, Ezekiel 28:13
Urim & Tummim: Leviticus 8:8, Deuteronomy 33:8, Ezra 2:63, Nehemiah 7:65
Bells: Exodus 39:25
Linen Trousers: Exodus 39:28, Leviticus 6:10, 16:4, Ezekiel 44:18
Set-Apart Sign of Dedication: Exodus 39:30, Leviticus 8:9, 21:12
Incense Altar: Numbers 3:31, 2 Chronicles 13:11,
Do Not Offer Strange Incense: Leviticus 10:1-2, Numbers 16:1-40
Plague Related To Census: 2 Samuel 24:1-15, 1 Chronicles 21:1-14
Basin of Bronze For Washing: Exodus 35:18, 38:8, 39:39, 1 Kings 7:30-38
Do Not Offer Blood of Slaughtering With Leaven: Exodus 34:25