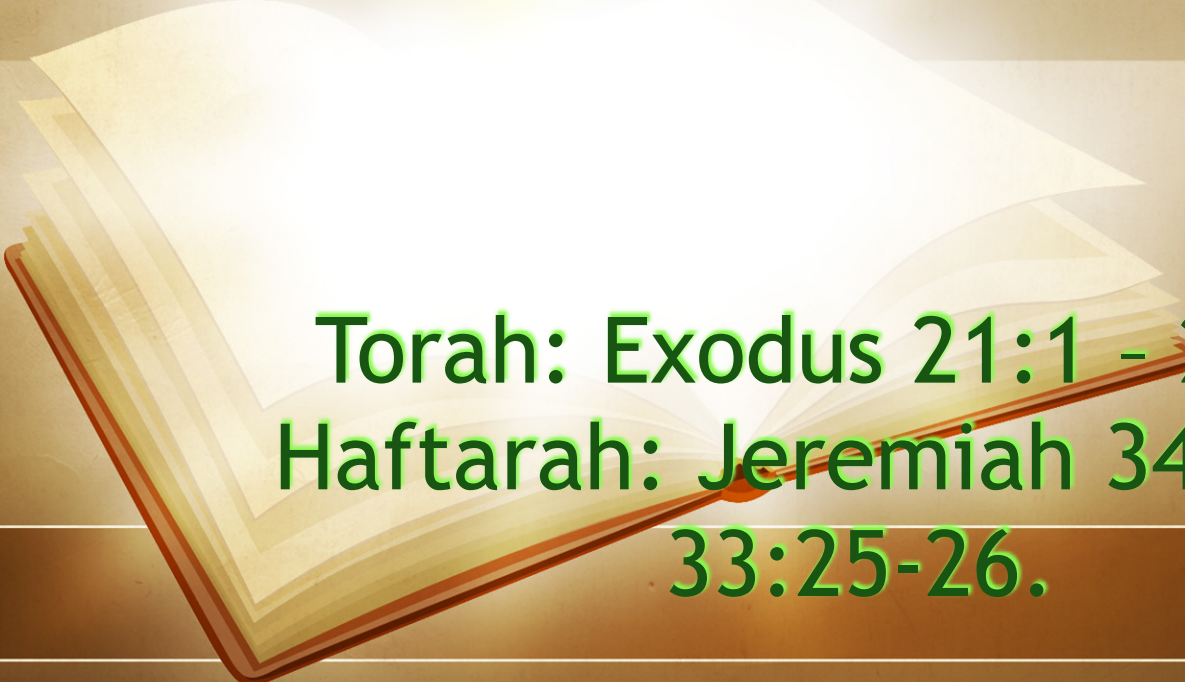


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

18 Mishpatim (מִשְׁפָּטִים) – Hebrew for RIGHT RULINGS



Torah: Exodus 21:1 - 24:18
Haftarah: Jeremiah 34:8-22;
33:25-26.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Following the revelation at Sinai, Elohim legislates a series of laws for the people of Israel. These include the laws of the indentured servant; the penalties for murder, kidnapping, assault and theft; civil laws pertaining to redress of damages, the granting of loans and the responsibilities of the “Four Guardians”; and the rules governing the conduct of justice by courts of law.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Also included are laws warning against mistreatment of foreigners; the observance of the seasonal festivals, and the agricultural gifts that are to be brought to the Holy Temple in Jerusalem; the prohibition against cooking meat with milk; and the mitzvah of prayer. Altogether, the Parshah of Mishpatim contains 53 mitzvot—23 imperative commandments and 30 prohibitions.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim promises to bring the people of Israel to the Holy Land, and warns them against assuming the pagan ways of its current inhabitants.

The people of Israel proclaim, “We will do and we will hear all that Elohim commands us.” Leaving Aaron and Hur in charge in the Israelite camp, Moses ascends Mount Sinai and remains there for forty days and forty nights to receive the Torah from Elohim.

Telling the truth to a culture built on lies is an act of Spiritual warfare I'm not sure who said it first but it bears repeating (Men are not women, Women are not men, Animals are not children, Live in boyfriends or girlfriends are not spouses, The internet is not the local church, Words are not guns, Feelings are not facts, Creatures are not the Creator, YeHoVah is the answer, The Gospel still has Power, The Blood still works, The Whole Bible is still true and the Church needs to be Advancing by force and the gates of hell will not prevail against it. Amen and Amen

Laws About Slaves

Exo 21:1 “These are the right-rulings which you are to set before them:

Exo 21:2 “When you buy a Hebrew servant, he serves six years, and in the seventh he goes out free, for naught.


Exo 21:3 “If he comes in by himself, he goes out by himself; if he comes in married, then his wife shall go out with him.

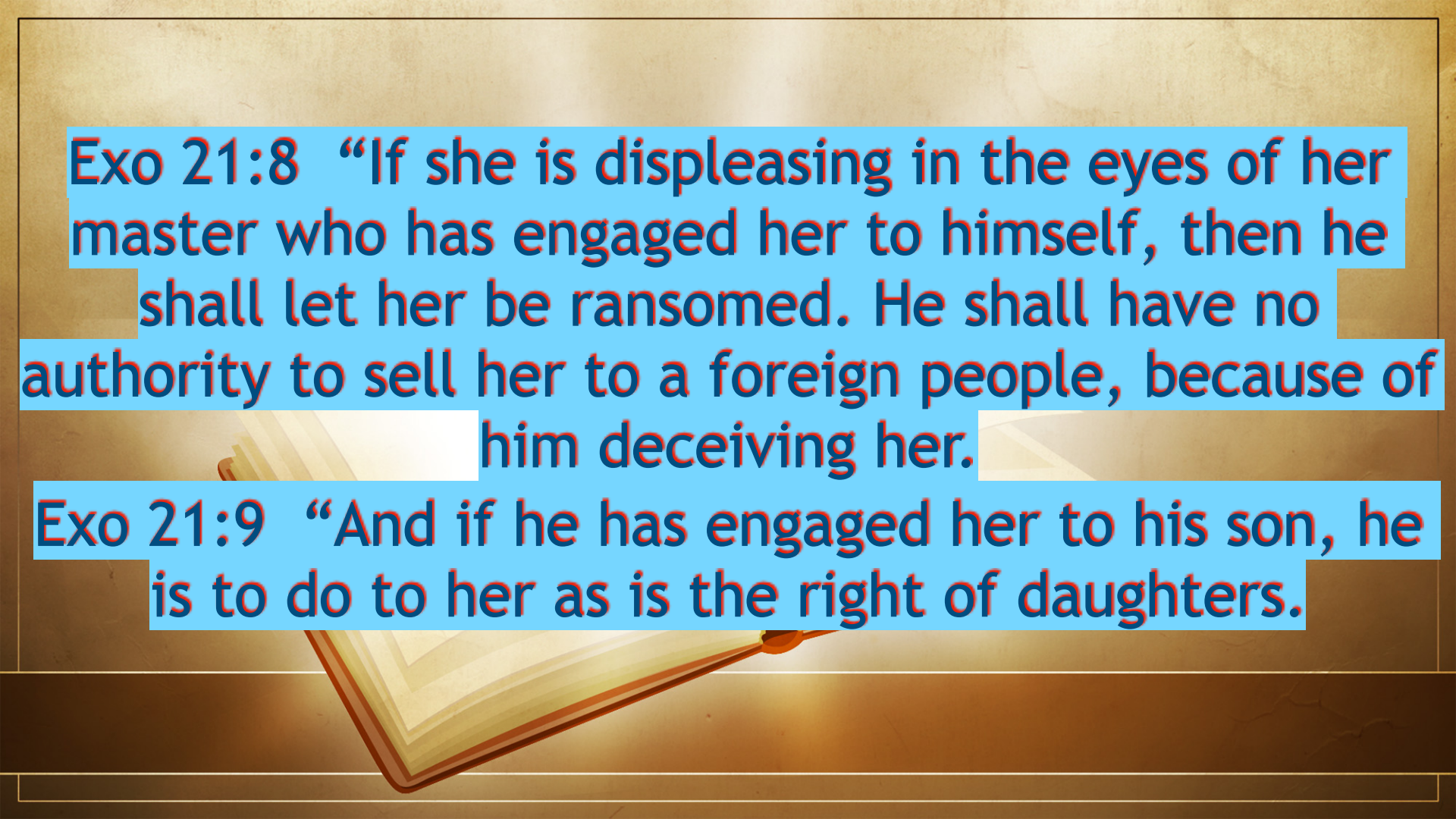
Exo 21:4 “If his master has given him a wife, and she has borne him sons or daughters, the wife and her children are her master’s, and he goes out by himself.

Exo 21:5 “And if the servant truly says, ‘I love my master, my wife, and my children, let me not go out free,’

Exo 21:6 then his master shall bring him before Elohim, and shall bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl. And he shall serve him forever.

Exo 21:7 “And when a man sells his daughter to be a female servant, she does not go out as the male servants do.”





Exo 21:8 “If she is displeasing in the eyes of her master who has engaged her to himself, then he shall let her be ransomed. He shall have no authority to sell her to a foreign people, because of him deceiving her.

Exo 21:9 “And if he has engaged her to his son, he is to do to her as is the right of daughters.

Exo 21:10 “If he takes another wife, her food, her covering, and her marriage rights are not to be diminished.

Exo 21:11 “And if he does not do these three for her, then she shall go out for naught, without silver.

Exo 21:12 “He who strikes a man so that he dies shall certainly be put to death.

Exo 21:13 “But if he did not lie in wait, but Elohim delivered him into his hand, then I shall appoint for you a place where he is to flee.

Exo 21:14 “But when a man acts presumptuously against his neighbour, to kill him by treachery, you are to take him even from My slaughter-place to die.

Exo 21:15 “And he who strikes his father or his mother shall certainly be put to death.

Exo 21:16 “And he who kidnaps a man and sells him, or if he is found in his hand, shall certainly be put to death.

Exo 21:17 “And he who curses his father or his mother shall certainly be put to death.

Exo 21:18 “And when men strive together, and one strikes the other with a stone or with his fist, and he does not die but is confined to his bed,

Exo 21:19 if he rises again and walks about outside with his staff, then he who struck him shall be innocent. He only pays for lost time and sees to it that he is completely healed.

Exo 21:20 “And when a man strikes his male or female servant with a rod, so that he dies under his hand, he shall certainly be punished.

Exo 21:21 “But if he remains alive a day or two, he is not punished; for he is his property.

Exo 21:22 “And when men strive and they shall smite a pregnant woman, and her children come out, yet there is no injury, he shall certainly be punished accordingly as the woman’s husband lays upon him. And he shall give through the judges.

Exo 21:23 “But if there is injury, then you shall give life for life,

Exo 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,

Exo 21:25 burn for burn, wound for wound, lash for lash.

Exo 21:26 “And when a man strikes the eye of his male or female servant, and destroys it, he is to let him go free for the sake of his eye.

Exo 21:27 “And if he knocks out the tooth of his male or female servant, he is to let him go free for the sake of his tooth.

Exo 21:28 “And when an ox gores a man or a woman to death, then the ox shall certainly be stoned, and its flesh is not eaten, and the owner of the ox is innocent.

Exo 21:29 “However, if the ox was previously in the habit of goring, and its owner has been warned, and he has not kept it confined, so that it has killed a man or a woman, the ox is stoned and its owner also is put to death.

Exo 21:30 “If a sin-covering is laid upon him, then he shall give the ransom of his life, whatever is laid on him.

Exo 21:31 “Whether it has gored a son or gored a daughter, according to this right-ruling it is done to him.

Exo 21:32 “If the ox gores a male or female servant, he is to give to their master thirty sheqels of silver, and the ox is stoned.

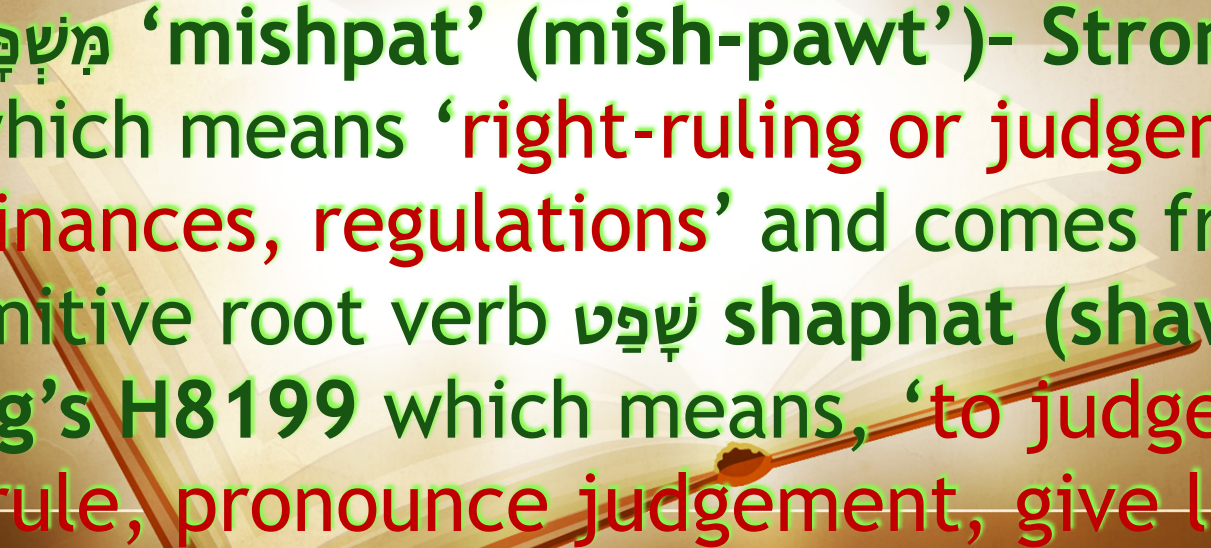
Laws About Restitution

Exo 21:33 “And when a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it,

Exo 21:34 the owner of the pit is to repay, he is to give silver to their owner, and the dead beast is his.

Exo 21:35 “And when the ox of a man smites the ox of his neighbour and it dies, then they shall sell the live ox and divide the silver from it, and also divide the dead ox.

Exo 21:36 “Or if it was known that the ox was previously in the habit of goring, and its owner has not kept it confined, he shall certainly repay ox for ox, while the dead beast is his.



The Torah portion for this week is called 'mishpatim' - מִשְׁפָּטִים which is the plural of the root word מִשְׁפָּט 'mishpat' (mish-pawt')- Strong's H4941 which means 'right-ruling or judgement, ordinances, regulations' and comes from the primitive root verb שָׁפַט shaphat (shaw-fat')- Strong's H8199 which means, 'to judge, govern, rule, pronounce judgement, give law'.

There is only One who gives us the Law by which we must live and by which we are governed; and these judgements and right-rulings and regulations given by Him, we must DO!!!

Yeshayahu/Isaiah 33:22 “for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us”

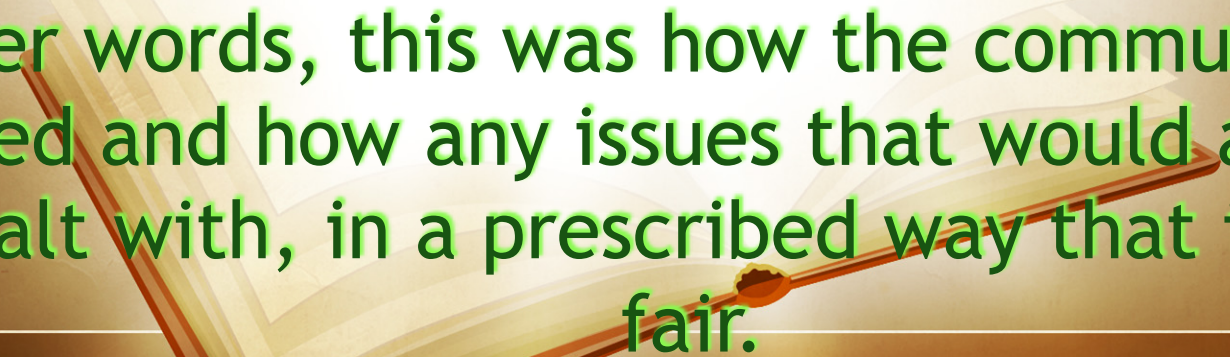
After having heard יהוה speak the “Ten Words”,
Yisra’ěl then asking Mosheh to hear from יהוה all
that they were to receive, as instructions, and that
they would do all that he would come and speak to
them!

These are the right-rulings, or further instructions,
that Mosheh came to deliver to the nation of
Yisra’ěl.



This further expands on the words that they had heard and expresses the rules for proper righteous living, as a nation. These 'mishpatim' are what we could call the 'legal procedures' or firm rulings that are non-negotiable!

In other words, this was how the community would be ruled and how any issues that would arise could be dealt with, in a prescribed way that is just and fair.



These are what we could call the ‘social laws’, that clearly teach us how to get on with each other and how we are to behave and how we are to live, according to how we have been created to be in **יהושע**.

Tehillah/Psalm 89:14 “Righteousness and right-ruling are the foundation of Your throne; loving-commitment and truth go before Your face.”

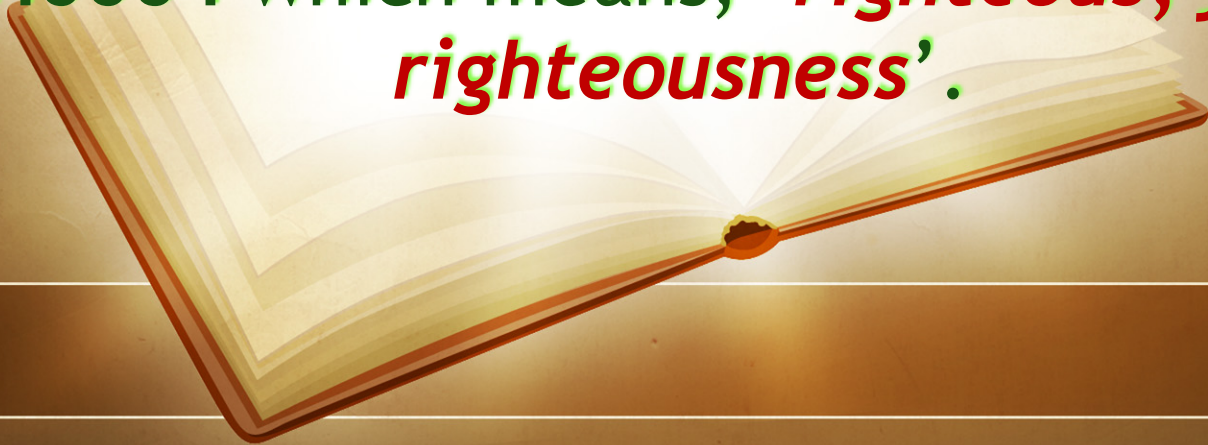
Tehillah/Psalm 97:2 “Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.”

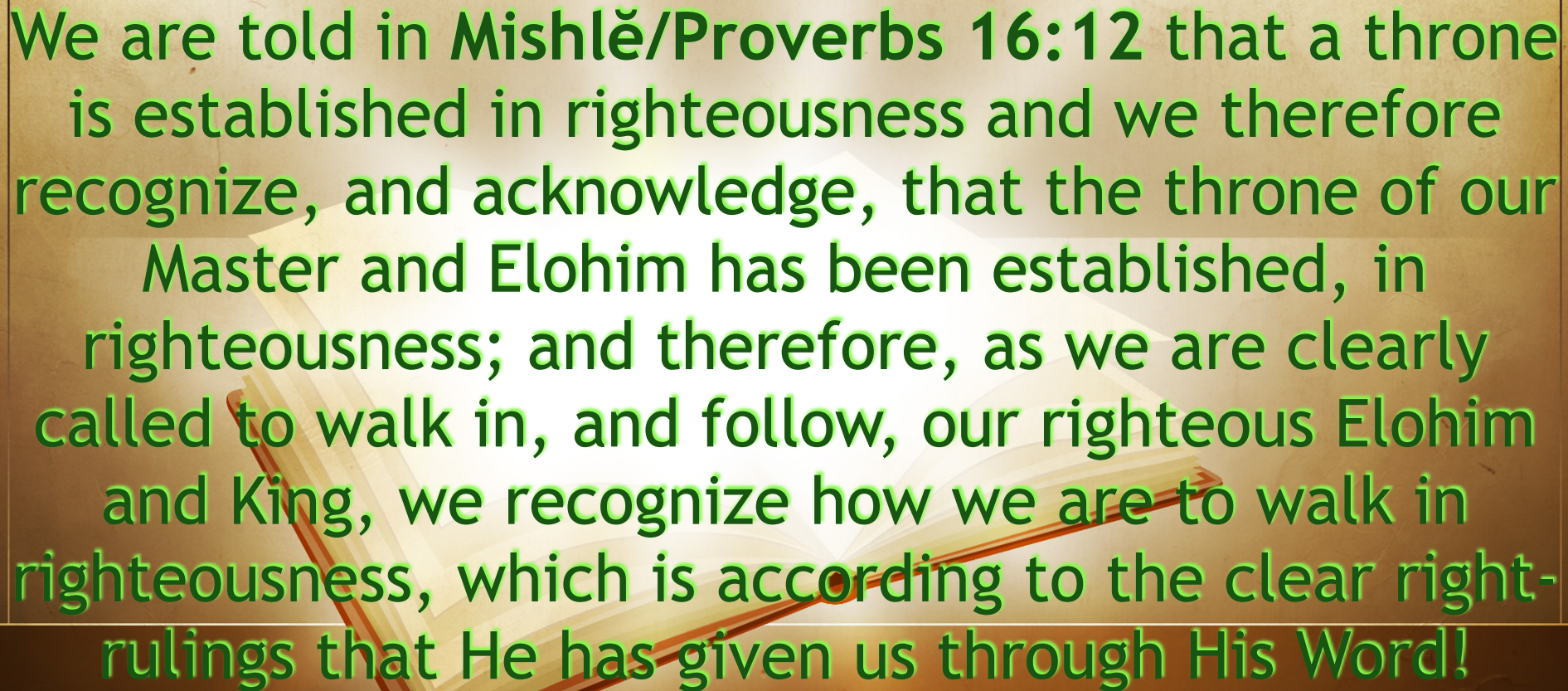
What we see here, is that righteousness and right-ruling/justice are the foundation of His throne!

The Hebrew word that is translated as ‘foundation’ comes from the root word מְכוֹן maḵon (maw-kone’)-

Strong’s H4349 which means, ‘a fixed or established place, dwelling place, habitation, foundation’, which comes from the primitive root verb כּוּן kun (koon)- Strong’s H3559 which means, ‘ready, steadfast, established, firm, set up, determined, prepared’.

The Hebrew word that is translated as 'righteousness' is צְדָקָה tsedeq (tseh'-dek)- Strong's H6664 which means, '*righteous, just, righteousness*'.






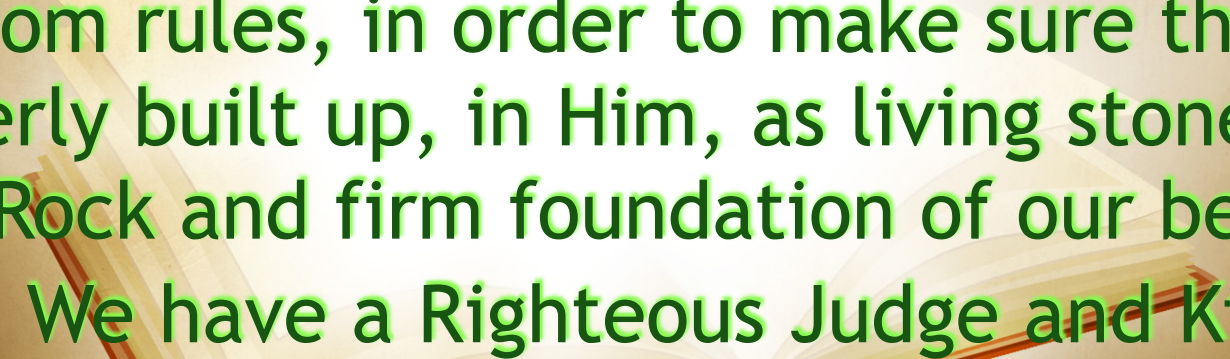
We are told in **Mishlě/Proverbs 16:12** that a throne is established in righteousness and we therefore recognize, and acknowledge, that the throne of our Master and Elohim has been established, in righteousness; and therefore, as we are clearly called to walk in, and follow, our righteous Elohim and King, we recognize how we are to walk in righteousness, which is according to the clear right-rulings that He has given us through His Word!

These 'mishpatim', and righteousness, are the foundation of His Throne and this is 'how' He rightly rules His people.

It is of vital importance that we understand the rules which shows us how-to live in community; for these right-rulings guide us on how to form community, how to rule community and how we are to practically live together as children of the Most-High!



Our Master, **יהושע** Messiah, is our righteous King and as we stay in Him, we subject ourselves to His kingdom rules, in order to make sure that we are properly built up, in Him, as living stones, on the Rock and firm foundation of our belief!
We have a Righteous Judge and King!



As a people who walk according to the Spirit, we are able to have full confidence in our Master, High priest and King, and are now able to faithfully serve our Master in the priestly order of Malkitsedeq!

Malkitsedeq was the 'King of Shalēm', who Abraham was blessed by, and who Abraham paid tithes to - and is a clear shadow picture and reference to יהושע Messiah, our Redeemer and King.

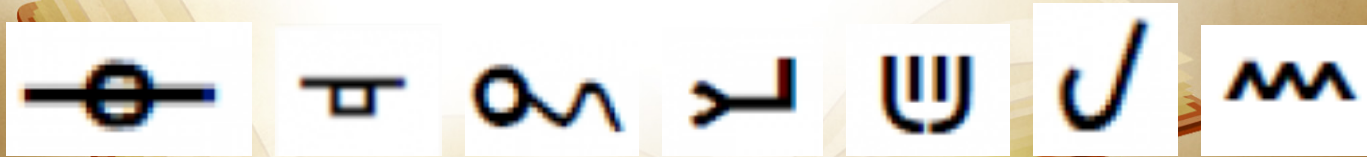
This king of Shalēm came out to the sovereign's valley to meet with Abram after his victory of Kedorla'omer and the sovereigns who were with him, and brought Abram bread and wine and blessed him.

The name מַלְכֵי־צֶדֶק Malkitsedeq (mal-kee-tseh'-dek)- Strong's H4442 means, '*my king is righteous*' which comes from the two words:

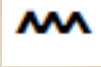
- 1) מֶלֶךְ Melek (meh'-lek)- Strong's H4428 meaning, '*king*' and
- 2) צֶדֶק tse₂deq (tseh'-dek)- Strong's H6664 which means, '*righteous, just, righteousness*'!

And so, here in the name of Malkitsedeq, we have a clear and powerful picture of Messiah - our High Priest and King, who, by His own blood, has provided us with the True Bread and Wine, which we partake of in the Pěsaḥ meal and recognize how He has delivered us from the enemies hand and defeated death at the grave, removing the curse of the Torah, which is death, and nailing it (death) to the stake!

The Hebrew word מְלִכִּי־צֶדֶק Malkitsedeq - Strong's H4442 which means, '*my king is righteous*', is pictured in the ancient pictographic script, as follows:




Mem - מ:


The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

Lamed - לָ:

The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Kaph - קָפֹּ:

The ancient pictographic script has this letter pictured as -  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - '**under the hand**'. This also can picture for us a palm or palm branch, from the curved palm shape, picturing our praise to the One to whom we submit.

Yod - י

In the Ancient Script, this is the letter 'yad or yod'

which is pictured as -  - which is the picture of


an arm and hand and carries the meaning of '**work, make, throw**' from the primary functions of the arm

and hand and also represents worship or giving

thanks in the extending of hands as a gesture of this.


This also reveals to us a stretched-out arm and hand.

Tsadey - 𐤆:


The Ancient picture for this letter is , which is ‘a **man on his side**’, and it can represent the act of lying on one’s side in order to hunt or chase, when crouching | concealment, as well as ‘**laying one’s self down for another**’.

We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of ‘**hunt or fish**’.

Dalet - ד:

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back and forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Quph - ק:

In the ancient script this letter is pictured as , a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity. This can very well picture for us 'consistency' in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

From these 7 letters, we can see how Messiah has indeed become High Priest forever, in the order of Malkitsedeq, and the individual pictures of this High Priest and King of Shalēm, can render for us the meaning of:

THE NATIONS THAT ARE LED BY THE HAND, AND SUBMIT TO, THE ONE WHO LAY DOWN HIS LIFE FOR US: FOR HE IS THE DOOR TO ETERNAL LIFE IN HIM!

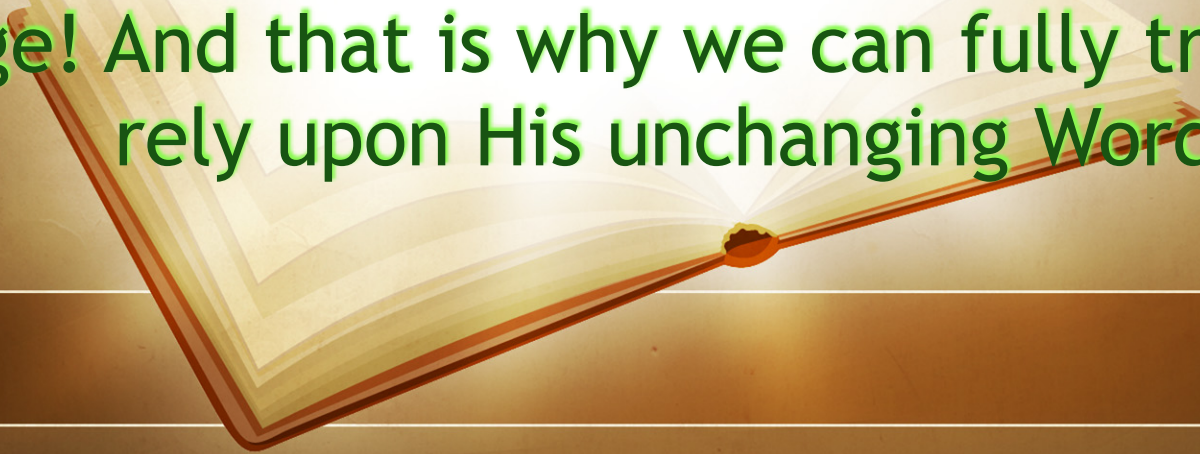
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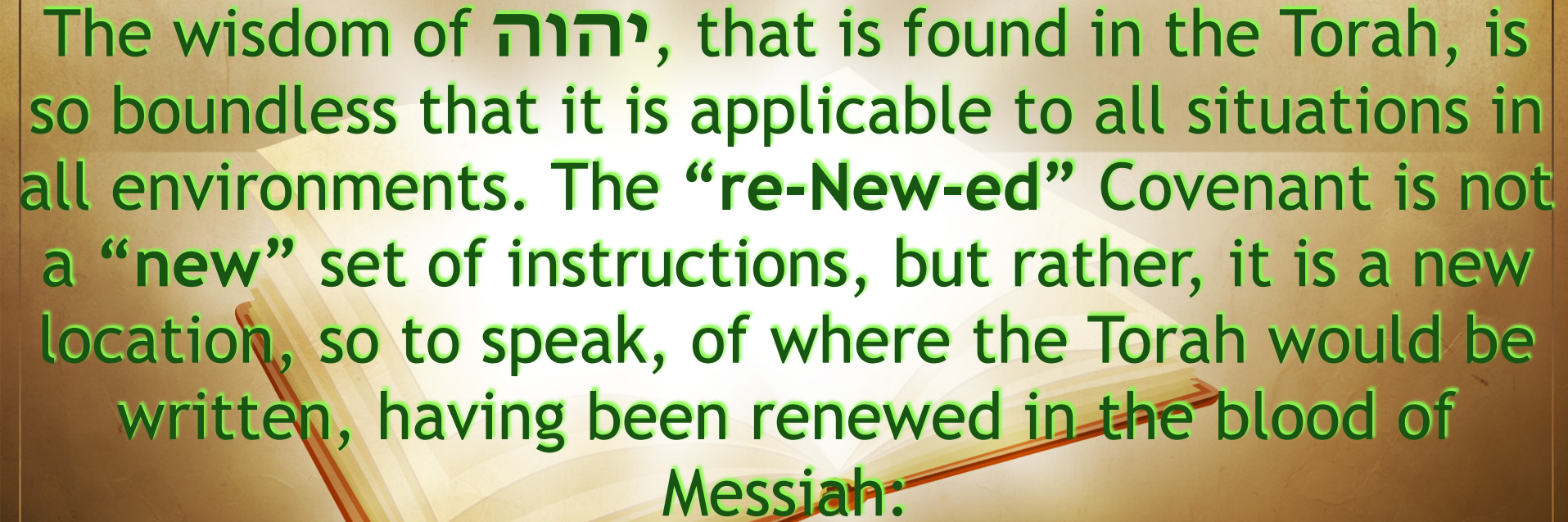
THE MIGHTY RIGHTEOUS KING TO WHOM WE SUBMIT AND GIVE OUR PRAISE, HAS REVEALED HIS OUTSTRETCHED ARM AND HAND, AND IS THE ONE WHO LAID DOWN HIS LIFE FOR US, GIVING US ACCESS TO ETERNAL LIFE WITH HIM!

We, as children of the promise, are equipped to give our lives as a daily living sacrifice unto Elohim, as we faithfully submit to and walk in His commands and right-rulings!

These מִשְׁפָּטִים - mishpatim are the 'boundaries' by which we are to rightly judge the clear standards of obedient community life and we do not judge our children, one another or anything else, outside of these clearly prescribed boundaries!

In contrast to the laws of our nation, which are constantly changing in order to remain 'culturally relevant', the laws/right-rulings of the Torah are unchanging and eternal, for His Word does not change! And that is why we can fully trust in and rely upon His unchanging Word.





The wisdom of **יהוה**, that is found in the Torah, is so boundless that it is applicable to all situations in all environments. The **“re-New-ed”** Covenant is not a **“new”** set of instructions, but rather, it is a new location, so to speak, of where the Torah would be written, having been renewed in the blood of Messiah:

Yirmeyahu/Jeremiah 31:33-34 “For this is the covenant I shall make with the house of Yisra’el after those days, declares **יהוה**: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people. 34 And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know **יהוה**,’ for they shall all know Me, from the least of them to the greatest of them,” declares **יהוה**. “For I shall forgive their crookedness, and remember their sin no more.”

These verses are quoted in:

Ib'rim/Hebrews 10:16-17 “This is the covenant that I shall make with them after those days, says יהוה, giving My laws into their hearts, and in their minds I shall write them 17 and, their sins and their lawlessnesses I shall remember no more.”



There is nothing 'old' about His Covenant and sadly the misinterpreted terms of 'old' and 'new' covenant has hindered so many from grasping the need to hear the words of this very living covenant, that was renewed in the Blood of Messiah.

Ib'rim/Hebrews 8:8 "For finding fault with them, He says, "See, the days are coming," says יהוה, "when I shall conclude with the house of Yisra'el and with the house of Yehudah a renewed covenant."

This verse makes it clear - יהוה shall conclude (that is to fully complete) with ALL Yisra'ěl - the 2 houses - Yisra'ěl and Yehudāh - a RENEWED covenant!

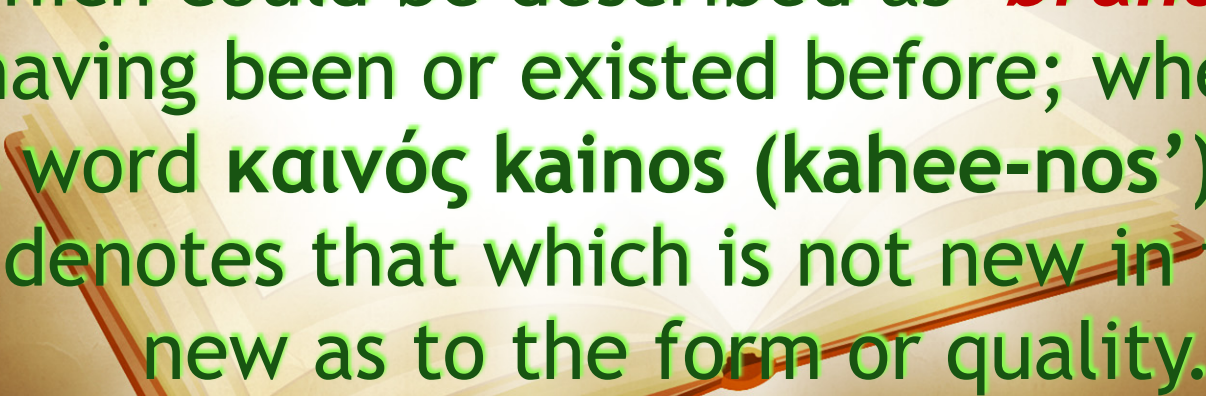
יהוה does not break covenant - but we did and He has renewed it!!!

The Greek word that is used here for 'renewed', which is often translated as 'new', is καινός kainos (kahee-nos')- Strong's G2537 which means, 'new, fresh, of a new kind, unprecedented'.

This verse is written in the Greek text as follows:

Ib'rim/Hebrews 8:8 “μεμφόμενος γὰρ αὐτοῖς λέγει· ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην **καινήν**”

What we must understand here, is that, in the Greek, this word καινός kainos (kahee-nos')- Strong's G2537 does not mean 'new', as in 'brand new' and never having existed, but rather, it means that it is 'new', in its quality and not in its time!



The Greek word νέος neos (neh'-os)- Strong's G3501 means, '*new, young*' and this word expresses that which is '*new*' in time and reflects that which could be described as '*brand new*' and not having been or existed before; whereas the Greek word καινός kainos (kahee-nos')- Strong's G2537 denotes that which is not new in time, but is new as to the form or quality.

The Greek word νέος neos - Strong's G3501 represents something as being chronologically new. It denotes that which just came into being, whereas the Greek word καινός kainos (kahee-nos') - Strong's G2537 denotes that which is qualitatively new or different.



It denotes that which is not necessarily new in time, but that which has existed for some time.

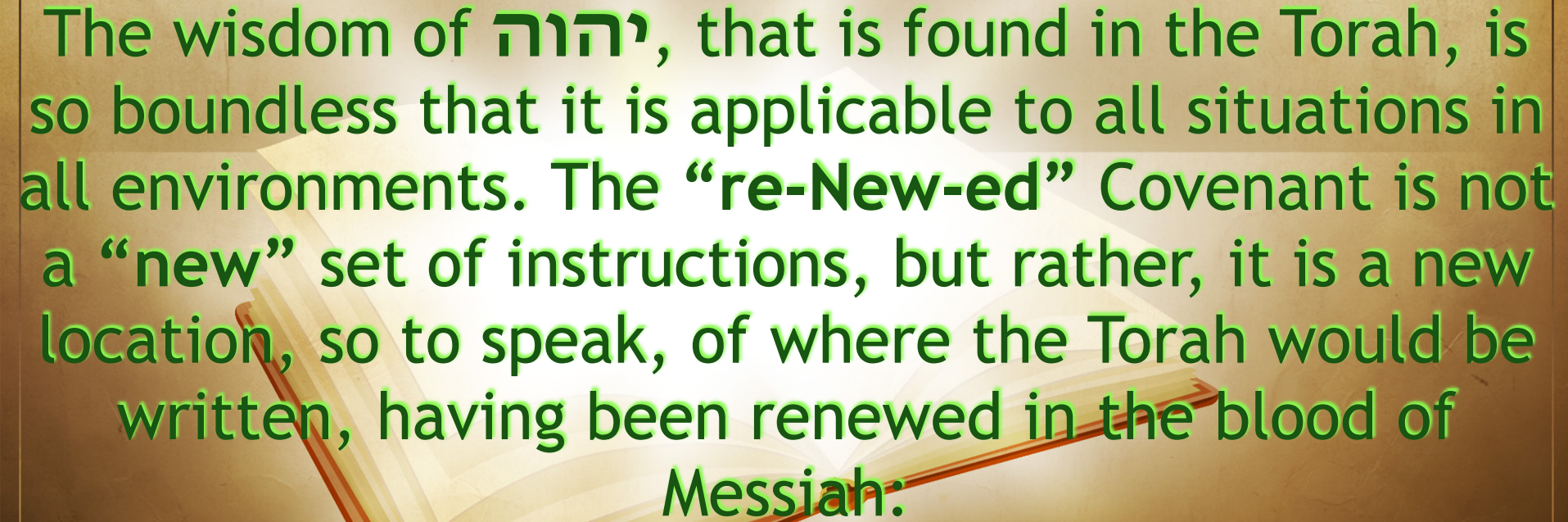
Then a change occurs in its quality or character, however slight, that makes it different, qualitatively, from what it was before.

This difference in quality makes it new, in the sense of **καίνός kainos (kahee-nos')**- Strong's G2537.

This difference makes it new, not in time, but in quality.

In other words, something could be a hundred years old and acquire a new and different quality, and it would be considered new in the sense of **καινός kainos (kahee-nos')**- Strong's **G2537**.

I hope that you are understanding this, as it is vitally important for us to understand that the Covenant that we have been brought near to by the Blood for Messiah is a **καινός kainos (kahee-nos')**- Strong's **G2537** covenant, in that it is from of old, but has a new quality in that it is now not with the blood of bulls and goats, but rather the covenant that **יהוה** made with Yisra'el is **καινός kainos (kahee-nos')**- Strong's **G2537** through the Blood of Messiah - and this was His Promise to us!



The wisdom of **יהוה**, that is found in the Torah, is so boundless that it is applicable to all situations in all environments. The **“re-New-ed”** Covenant is not a **“new”** set of instructions, but rather, it is a new location, so to speak, of where the Torah would be written, having been renewed in the blood of Messiah:

Yirmeyahu/Jeremiah 31:33-34 “For this is the covenant I shall make with the house of Yisra’el after those days, declares **יהוה**: I shall put My Torah in their **inward parts**, and write it on their hearts. And I shall be their Elohim, and they shall be My people. 34 And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know **יהוה**,’ for they shall all know Me, from the least of them to the greatest of them,” declares **יהוה**. “For I shall forgive their crookedness, and remember their sin no more.”



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The brain. ...

The lungs. ...

The liver. ...

The bladder. ...

The kidneys. ...

The heart. ...

The stomach. ...

The intestines.

The brain

The brain is the control centre of the nervous system and is located within the skull. Its functions include muscle control and coordination, sensory reception and integration, speech production, memory storage, and the elaboration of thought and emotion.

The lungs

The lungs are two sponge-like, cone-shaped structures that fill most of the chest cavity. Their essential function is to provide oxygen from inhaled air to the bloodstream and to exhale carbon dioxide.

The liver

The liver lies on the right side of the abdominal cavity beneath the diaphragm. Its main function is to process the contents of the blood to ensure composition remains the same. This process involves breaking down fats, producing urea, filtering harmful substances and maintaining a proper level of glucose in the blood.

The bladder

The bladder is a muscular organ located in the pelvic cavity. It stretches to store urine and contracts to release urine.

The kidneys

The kidneys are two bean-shaped organs located at the back of the abdominal cavity, one on each side of the spinal column. Their function is to maintain the body's chemical balance by excreting waste products and excess fluid in the form of urine.

The heart

The heart is a hollow, muscular organ that pumps blood through the blood vessels by repeated, rhythmic contractions.

The stomach

The stomach is a muscular, elastic, pear-shaped bag, lying crosswise in the abdominal cavity beneath the diaphragm. Its main purpose is digestion of food through production of gastric juices which break down, mix and churn the food into a thin liquid.

The intestines

The intestines are located between the stomach and the anus and are divided into two major sections: the small intestine and the large intestine. The function of the small intestine is to absorb most ingested food. The large intestine is responsible for absorption of water and excretion of solid waste material.

Verse 2 -

The first right-ruling that is given, is in regards to slavery - yet Yisra'ěl had been set free from slavery!

This verse speaks of when you buy a 'Hebrew' servant.

This is not 'slavery' to a foreigner, but is speaking of a 'servant' within Yisra'ěl.

One would become a servant of another if you needed to get out of debt and sold yourself to serve out that debt and therefore, you became the property of the one to whom you have been sold.

A Hebrew servant was not seen as a slave, in the way that they were slaves in Mitsrayim, but rather, were seen as one of the family that had to serve, as a servant, until they could be released from their duty or service.

The right-ruling given here, is that the servant would serve for 6 years and then be allowed to go free in the 7th.

Being a slave in Abraham's house was better than the condition of most other free men in his time.

Think about the parable of the Prodigal son who realized that it was better for the slaves in his father's house than for him as a slave in a pig pen, being enslaved to a foreigner!

While saying this, we must still realize that being a Hebrew servant was not taken lightly, because he was agreeing to do whatever his buyer would tell him to do for 6 years.

Qorintiyim Aleph/1 Corinthians 7:23 "You were bought with a price, do not become slaves of men."

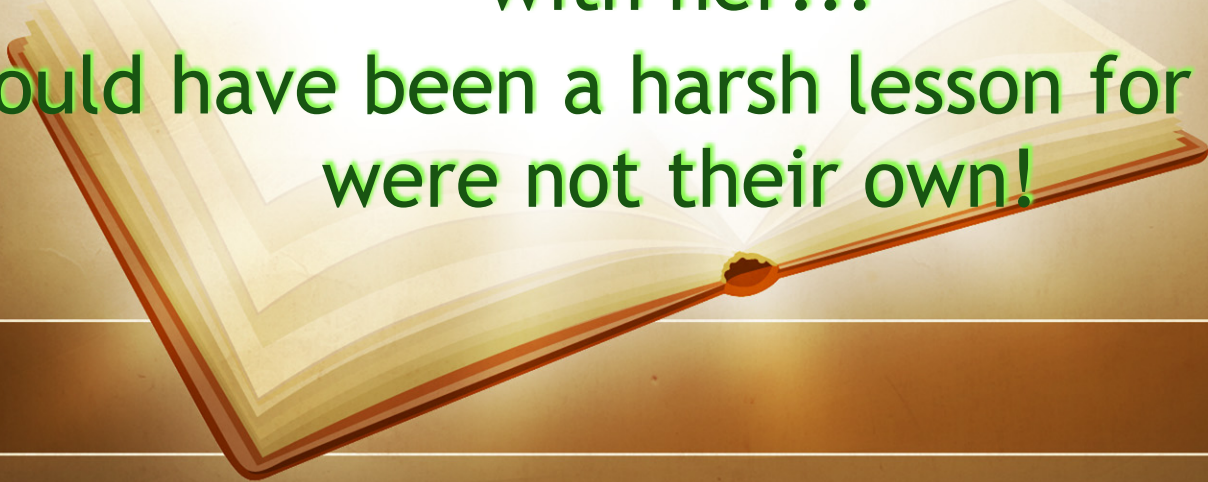
We were bought at a price - **יהושע** paid the price for us and now we are His bondservants and must not become the slaves of men, by selling ourselves into their hands, due to debt and enslavement to sin!

A slave would sell himself to pay off his debt - **יהושע** has paid our immeasurable debt - a debt that we could never work off - He paid in full - in order that we can be set free from the world and slavery to man and faithfully serve Him as a faithful servant. A Hebrew servant refers to one who has crossed-over and therefore does not refer to those who were captured in war etc.

Verse 3-4 - go out as you came in

If a servant got married with a wife given to him by his master while he was a slave, he could not leave with her!!!

This would have been a harsh lesson for slaves who were not their own!



Verse 5-6 - I Love my Master

If a servant truly says 'I love my master, my wife and my children, let me not go free'.... Then he shall serve him forever!

This is a profound statement being made here. One that we make, as true servants of Messiah, of our Master!



When we too have made the good confession and declare our love for our Elohim and Saviour then we serve Him forever - yet there was something that was to happen - let us see how that applies to us today!

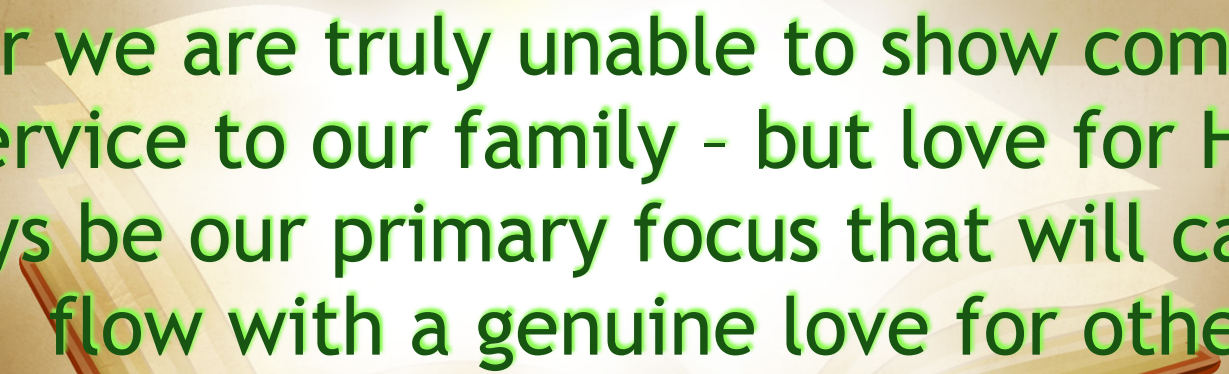
Firstly, we must note the clear order being shown here:

I Love my master, wife, children... notice that his master comes first and it is the same with us today:

Luqas/Luke 14:26 “If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one.”

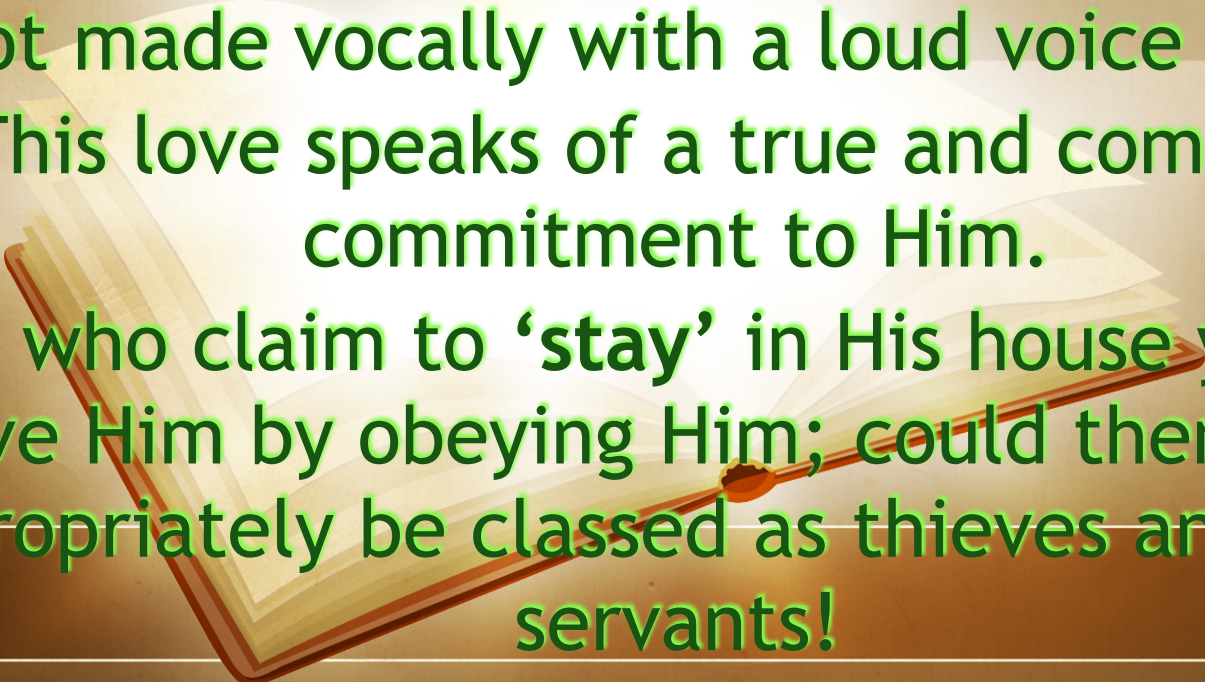
Mattithyahu/Matthew 10:37 “He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.”

Love for our Master comes first!!!



This does not in any way diminish our love for our spouse or children but reflects the true nature of our love that without such fervent love for our Master we are truly unable to show complete love in service to our family - but love for Him must always be our primary focus that will cause us to flow with a genuine love for others!

In a declaration of our love for our Master - here it says, 'if a servant truly says'!



This is vital for us to understand, as there are many today who say they love Elohim, yet their love is not expressed in obedience to His instructions and is not made vocally with a loud voice of faith!

This love speaks of a true and complete commitment to Him.

Those who claim to ‘stay’ in His house yet do not love Him by obeying Him; could then more appropriately be classed as thieves and not as servants!

This is a call for voluntary service - we have been bought at a price and it is for freedom that He has set us free, yet we choose to be His bondservant!

Romiyim/Romans 10:9-13 “That if you confess with your mouth the Master יהושע and believe in your heart that Elohim has raised Him from the dead, you shall be saved. 10 For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved. 11 Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.” 12 Because there is no distinction between Yehudite and Greek, for the same Master of all is rich to all those calling upon Him. 13 For “everyone who calls on the Name of יהוה shall be saved.”

True love for our Master is seen in our submission and obedience to His commands!

Eph'siyim/Ephesians 5:2 “And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.”

Yohanan Aleph/1 John 4:11 “Beloved ones, if Elohim so loved us, we also ought to love one another.”

Yohanan Aleph/1 John 4:19-21 “We love Him because He first loved us. 20 If someone says, “I love Elohim,” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen? 21 And we have this command from Him, that the one loving Elohim should love his brother too.”

The Greek word that is used here for ‘love’, here in Yohanan Aleph/1 John 4:11, 19-21, is the verb ἀγαπάω agapaō (ag-ap-ah'-o)- Strong's G25 which means, ‘to love, welcome and entertain, be fond of, to be contented at or with a thing’.

While many may think that they know what love means,
Scripture makes it very clear to us what ‘the love for
Elohim’ is:

Yohanan Aleph/1 John 5:2-3 “By this we know that we love
the children of Elohim, when we love Elohim and guard His
commands. 3 For this is the love for Elohim, that we guard
His commands, and His commands are not heavy”

The Greek noun that is derived from the root verb ἀγαπάω
agapaō - Strong’s G25 is ἀγάπη agape (ag-ah’-pay)-
Strong’s G26 which means, ‘brotherly love, affection, good
will, love, benevolence, love feasts’, which is translated as
‘love’ in Yohanan Aleph/1 John 5:3.

This noun, ἀγάπη agape - Strong's G26, is used 9 times in the 13 verses of Qorintiyim Aleph/1
Corinthians 13!!!

The Hebrew equivalent to ἀγάπη agape - Strong's G26 is the noun אַהַבָּה ahabah (a-hab-aw)- Strong's H160 and comes from the root verb אָהַב aheb (aw-hab')- Strong's H157 meaning. 'to love, dearly loved, friend, friends, lover'.

Qorintiyim Aleph/ 1Corinthians 13 speaks of what love is, and makes it very clear that walking in love is **THE MOST EXCELLENT WAY!**

It is not simply a feeling or an emotion, as love is an action and the goal of the commands is love!

Love for Elohim, and love for our neighbours, are what the Torah and Prophets hang upon!

Please note that the Torah and the Prophets have not been “hung” and put to death!

Elohim forbid - No!

The Way of Love

1Co 13:1 If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal.

1Co 13:2 And if I have prophecy, and know all secrets and all knowledge, and if I have all belief, so as to remove mountains, but do not have love, I am none at all.

1Co 13:3 And if I give out all my possessions to feed the poor, and if I give my body to be burned, but do not have love, I am not profited at all.

1Co 13:4 Love is patient, is kind, love does not envy, love does not boast, is not puffed up,

1Co 13:5 does not behave indecently, does not seek its own, is not provoked, reckons not the evil,

1Co 13:6 does not rejoice over the unrighteousness, but rejoices in the truth,
1Co 13:7 it covers all, believes all, expects all, endures all.

1Co 13:8 Love never fails. And whether there be prophecies, they shall be inactive; or tongues, they shall cease; or knowledge, it shall be inactive.

1Co 13:9 For we know in part and we prophesy in part.

1Co 13:10 But when that which is perfect has come, then that which is in part shall be inactive.

1Co 13:11 When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.

1Co 13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.

1Co 13:13 And now belief, expectation, and love remain - these three. But the greatest of these is love.



They hang on them - so that we are able to properly carry out and uphold His Torah, by walking in the love for Elohim and love for one another through total obedience to what has been written and instructed for us in His Torah and the prophets.

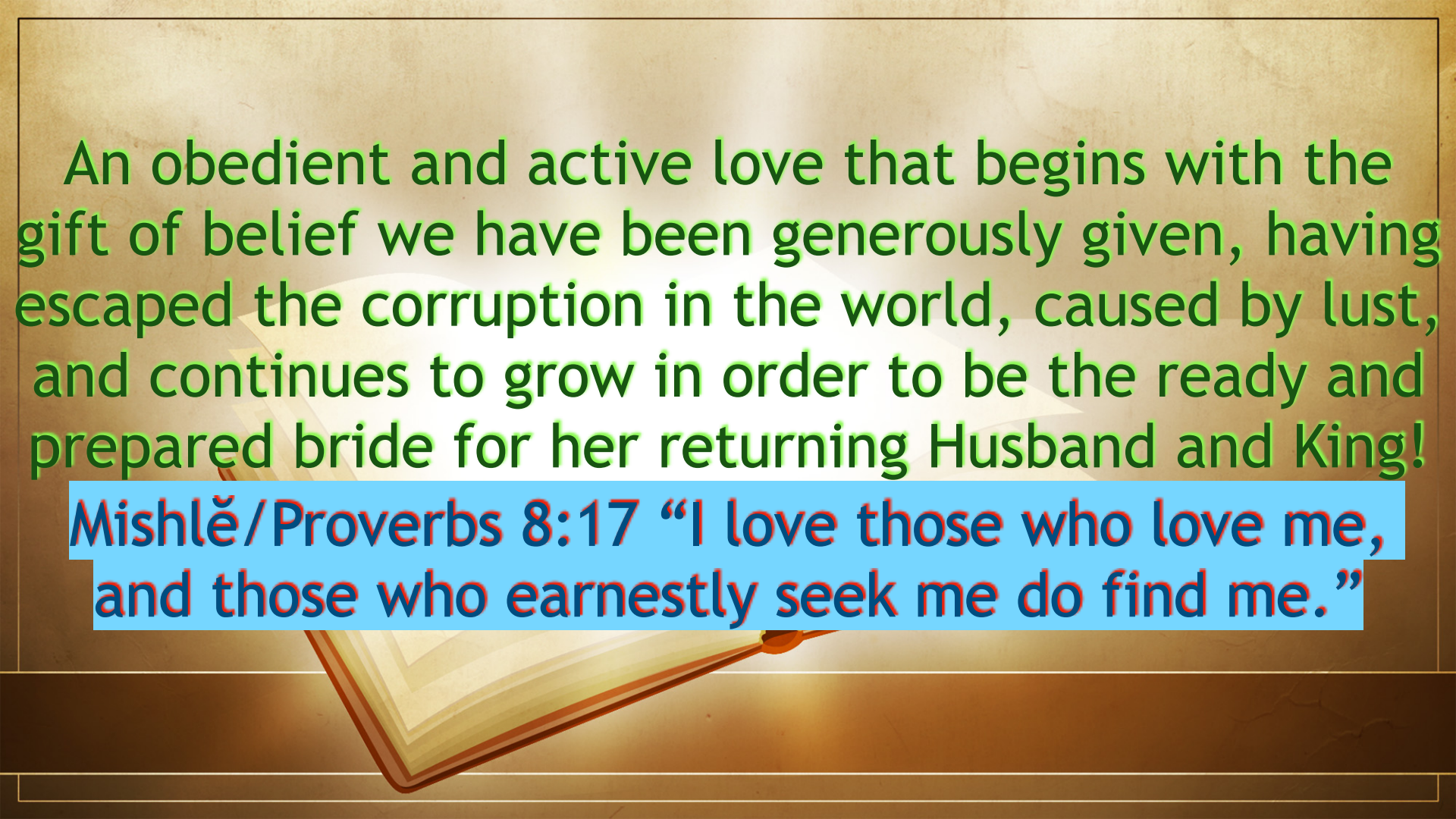
THE GOAL IS LOVE - this symphony of characteristics that we are to ensure we are doing our utmost at adding to our belief, as given by Kěpha, begins with belief and ends with love.

As we also consider that the fruit of the Spirit begins with 'love', then we can clearly summarize that our called-for walk of set-apartness, begins and ends with love, for love never fails!

As we build on our faith in Messiah, we get to exhibit Him in our daily lives by being the salt and light of the earth as we do our utmost to continually add these qualities to each other in order to walk in love!

Gal 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness,

Gal 5:23 gentleness, self-control. Against such there is no Torah.



An obedient and active love that begins with the gift of belief we have been generously given, having escaped the corruption in the world, caused by lust, and continues to grow in order to be the ready and prepared bride for her returning Husband and King!

Mishlě/Proverbs 8:17 “I love those who love me, and those who earnestly seek me do find me.”

He loves those who love Him - and a major part of loving Him is 'seeking' Him; because to love Him is to do what He has instructed us to, so how will we know how to love Him if we do not seek out what His instructions are???

The Hebrew word that is used here for 'love', in Shemoth/exodus 21:5, is אָהַבְתִּי ahabtiy, which comes from the root word אָהַב ahab (aw-hab')- Strong's H157 and an interesting side note, is that the numerical value for this root word for love is '8' - which, as we know, speaks of 'fullness, complete and everlasting'!

Simply put, 'love' means 'commitment', and is not simply an emotional feeling of fondness, but it is an expressed commitment of the required action of obedience, with complete loyalty being shown to the One that the servant truly loves.

We are to give our full attention to seeking our Elohim with all our heart, soul and mind - anything less would not render true love, but may rather cause one to end up forsaking Him, rather than loving Him.

When a servant truly says:

This phrase speaks of one making a clear and definite declaration and choice, with the intent for others to hear it! If this be the case:

Bring him to the door or doorpost and pierce his ear with an awl!

Now, let me make it clear that we do not pierce people's ears today, but let us look at the process that was instructed, as this teaches us some vital lessons, on our complete confession and submission, as a servant unto our Master and Elohim.

Bring him to the door

יהושע tells us, in Yohanan/John 10:7, that He is the door of the sheep.

We who declare our love for our Master, who has bought us at a price, we come to Him and declare our desire to forever belong to Him.



The Hebrew word that is translated as 'bring' comes from the root word נָגַשׁ nagash (naw-gash')- Strong's H5066 which means, 'to draw near, approach, come closer' and it is written in the 'hifil' verb tense, which is the 'causative form', which highlights the causative action of the servants declaration of his love for his master!

Our declaration of true love for our Master should cause us to draw near to Him, reflecting an alignment of the declaration of our words with the proper acts of obedience!

The Greek word that is used here in the LXX (Septuagint) for 'bring' is the word προσάγω prosagō (pros-ag'-o)- Strong's G4317 which means, 'bring near, lead to approach', and this word helps us understand the clear significance of the DAY OF COVERINGS, as we are reminded that it is through the Blood of Messiah that we are enabled to draw near to Elohim and be cleansed as a Bride that is ready for Her returning Husband.

This Greek word is translated as 'bring', in:

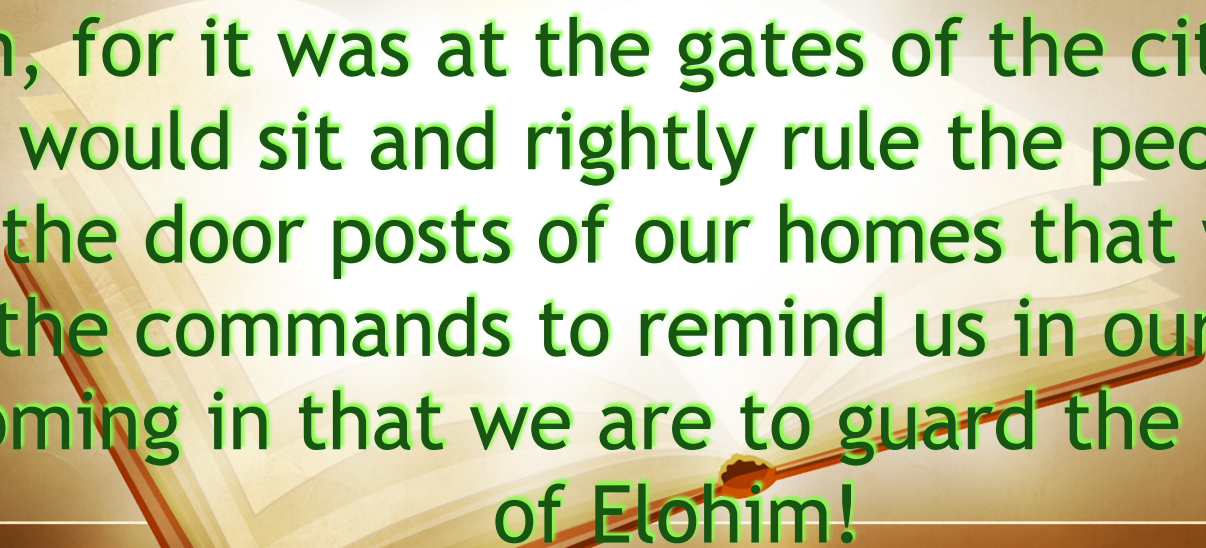
Kěpha Aleph/1 Peter 3:18 "Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit"

The day of **YOM HAKIPPURIM** signifies the complete working of our Master's blood that causes us to be able to draw near to Him is complete set-apartness and Truth! Messiah is The Door that we are caused to draw near to, in our bold acknowledgement and declaration of our love for Him!!!



Doorpost

Gates and doorposts are symbolic of the place where we are reminded of the right-rulings of Elohim, for it was at the gates of the city that the judges would sit and rightly rule the people, and it is on the door posts of our homes that we are to write the commands to remind us in our going out and coming in that we are to guard the commands of Elohim!



The Hebrew word that is translated as 'doorpost' is
מְזוּזָה mezuzah (mez-oo-zaw')- Strong's H4201
which means, '*doorpost, gate post*'.

This word is used 19 times in the Scriptures and is
used for the gateposts of the city of Azzah (Gaza),
which Shimshon carried away together with the
gate, which is a symbolic picture of the authority of
the enemy being carried away and being destroyed!

This word is used for the gateposts of the Tabernacle court, as well as the gateposts of the Temple that Shelomoh built, as well as those described by Yehezqĕl in referring to the Millennial Temple.

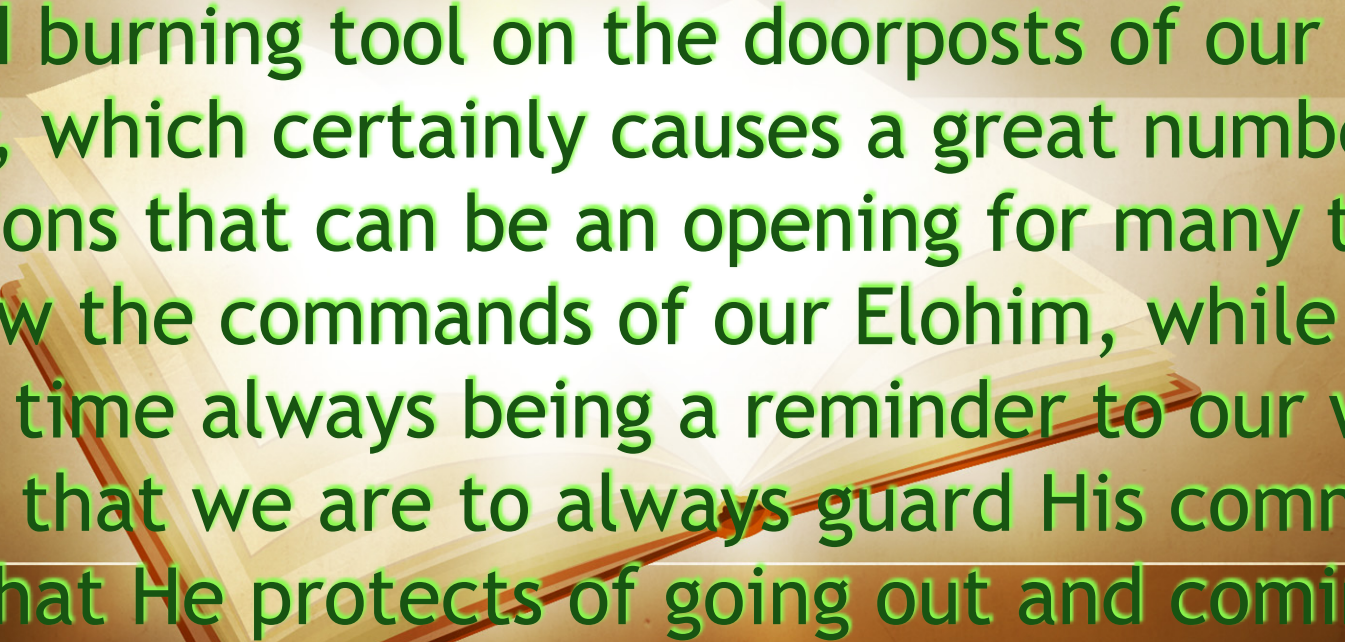
In **Shemoth/Exodus 12:7,22-23** we see how the Yisra'ĕlites applied the blood of the lamb to the doorposts of their homes. This word is also used to describe a servant who declared his love for his master after being released in the 7th year.

If the servant desired to stay then he would be brought to the doorpost and his master would pierce his ear and the servant would belong to his master forever! We are also instructed to write the commands on our doorposts, as seen in:

Debarim/Deuteronomy 6:9 “And you shall write them on the doorposts of your house and on your gates.”

Debarim/Deuteronomy 11:20 “and shall write them on the doorposts of your house and on your gates”

While we can certainly see that the term מְזוּזָה mezuzah (mez-oo-zaw')- Strong's H4201 means doorpost, what we find today is that some people market, and sell, what they call a 'mezuzah', and what they are selling is a small handmade item that has a piece of paper rolled up inside with some of the commands written on them, and this they say can be attached to the doorposts of one's home. While the idea may sound inviting, what we take note of here, is that the Hebrew word mezuzah simply means 'doorpost' and everyone has doorposts, and they do not need to buy a marketed product, but rather, just simply obey the Word and write the commands on their doorposts.



This can be done in many creative ways while not neglecting the command, as we have taken the 10 words of Elohim in Hebrew and written them with a wood burning tool on the doorposts of our front door, which certainly causes a great number of discussions that can be an opening for many to come to know the commands of our Elohim, while at the same time always being a reminder to our whole family that we are to always guard His commands, and that He protects of going out and coming in!

Pierce the ear

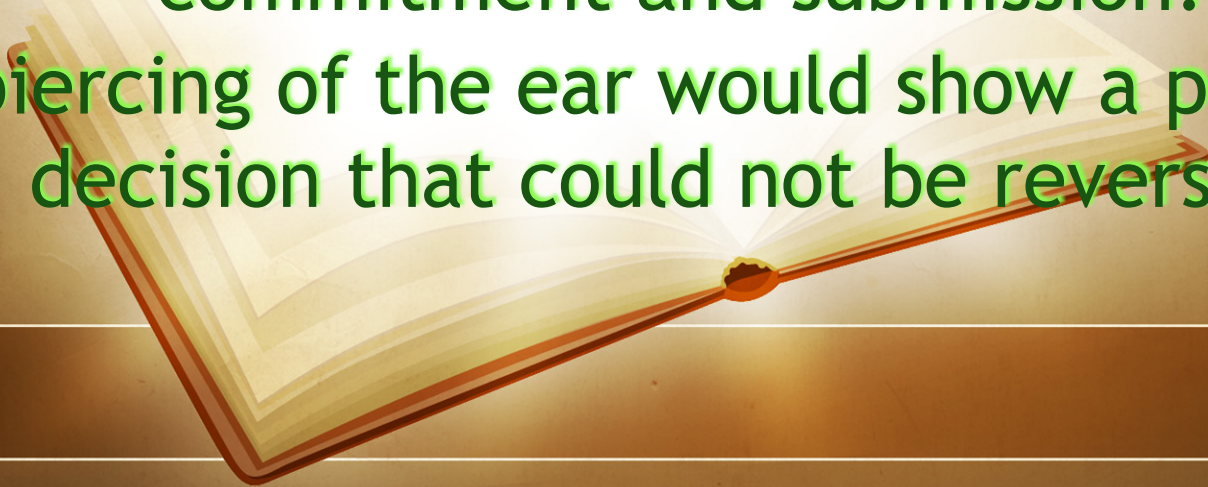
Piercing the ear, speaks of the ability to hear and allow His word to be heard as it is, even as it pierces!

Too many today who claim to be servants of Messiah only want their ears 'tickled' and not 'pierced' with the Truth.

The piercing of the ear with an awl at the doorpost would be symbolic of the servant now belonging to the house and be submitted to the authority of the house. So many today are unwilling to submit to authority like this!

If they do not like what they 'hear', they, all too quickly, rush off to find another assembly, where they will hear what they like, yet never show true commitment and submission!

The piercing of the ear would show a permanent decision that could not be reversed.



The Hebrew word used here for 'ear' is the word אוֹזן *ozen* (o'-zen)- Strong's H241 which means, '***an ear, hear, attentive, closely, recite, reveal***' and comes from the root verb אָזַן *azan* (aw-zan')- Strong's H238 which means, '***to give, ear, listen, pay attention, perceived by ear***', and while this also carries the meaning to listen and listen attentively, it literally means to '***cup the ear***' - in other words give your complete attention and be obedient to take it all in.

Our relationship to יהוה begins with the command to “hear”, so the ear is the appropriate place to bear this reminder of whom we have chosen to belong to.

To commit to the house means to commit to the rulings of the house, which are written on the doorposts—to say, “I hear what you are saying and will guard to do all I hear!”

Tehillah/Psalm 40:6 “Slaughtering and meal offering You did not desire; You have opened my ears; burnt offering and sin offering You did not ask for.”

He has opened our ears, so that we can hear and obey!

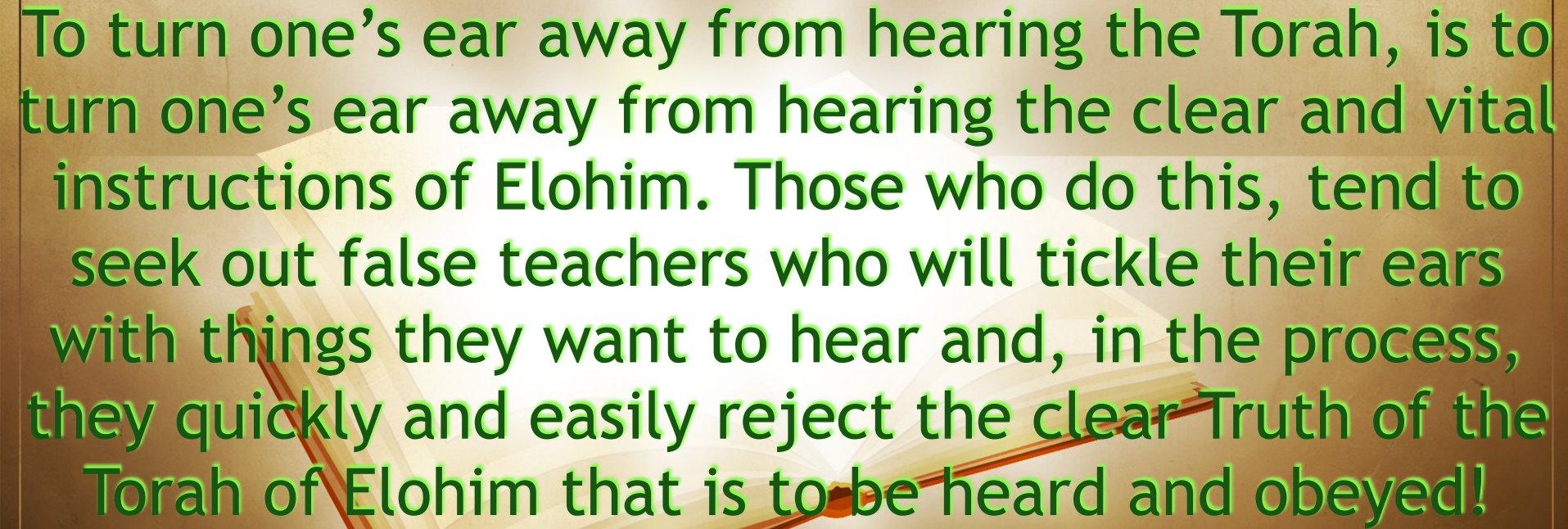
The piercing of the ear to the doorpost, where the Torah is written, shows us the commitment to the commands of the House and to The Master **יהושע**

who is the door, and was pierced for our transgressions! And it is to Him that we are to listen to and make our bold choice, to commit to living in obedience to Him - the Living Torah!

He who has ears - that is - he who has ears that are 'pierced' and that have committed, by choice, to follow Messiah - let Him hear His right-rulings and live by them!


We must beware of ear ticklers, who have the appearance of a door worth going to, yet there are no commands upon them - and those seeking to simply have their ears tickled rather than pierced will gladly listen to a lawless doorpost!

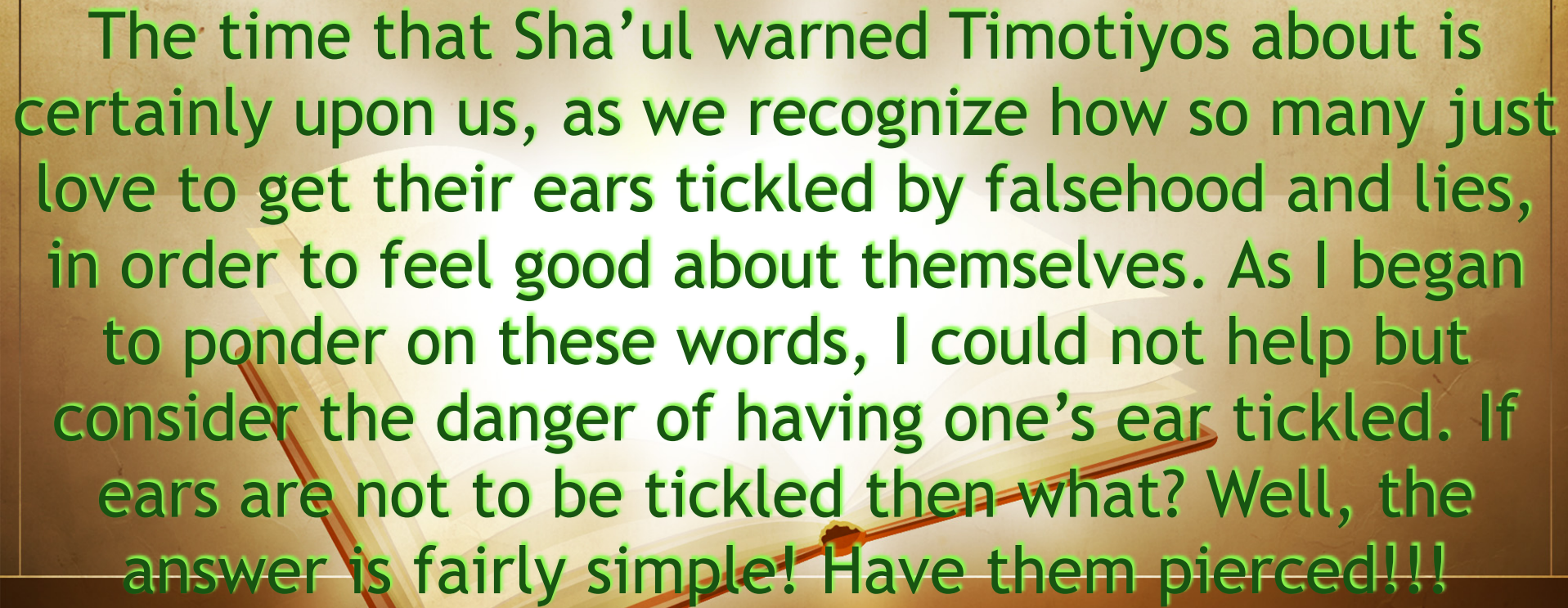
A servant who declares his love for his Master, would have his ears pierced at the door and therefore turn his ear to his master, so to speak, while one who did not love his master would turn his ear away!



To turn one's ear away from hearing the Torah, is to turn one's ear away from hearing the clear and vital instructions of Elohim. Those who do this, tend to seek out false teachers who will tickle their ears with things they want to hear and, in the process, they quickly and easily reject the clear Truth of the Torah of Elohim that is to be heard and obeyed!

Timotiyos Bět/2 Timothy 4:3-4 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths.”





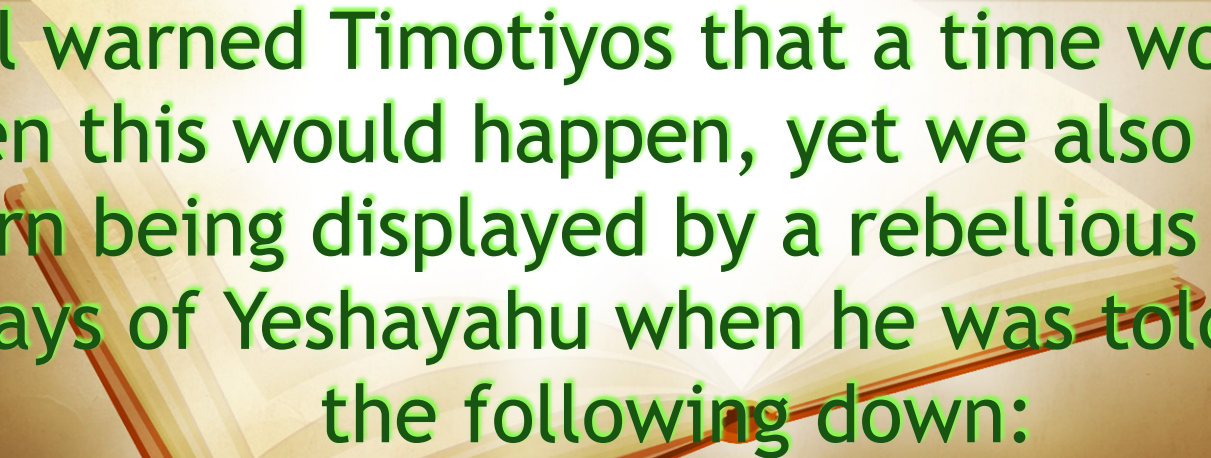
The time that Sha'ul warned Timotiyos about is certainly upon us, as we recognize how so many just love to get their ears tickled by falsehood and lies, in order to feel good about themselves. As I began to ponder on these words, I could not help but consider the danger of having one's ear tickled. If ears are not to be tickled then what? Well, the answer is fairly simple! Have them pierced!!!

As one looks intently into the mirror of the Word of Elohim, a question that many should to be asking themselves is whether they are having their ears tickled or pierced!

The Greek word that is translated as 'tickling' is κνήθω knēthō (knay'-tho)- Strong's G2833 which means, '**to scratch, itch**' and is used only in Sha'ul's letter to Timotiyos, being used as a metaphor for having the desire, or itch, to hear something that is soothing and pleasant to the ears!

Those who refuse to submit to the Torah of Elohim will seek out teachers that will soothe their itching ears with deception and lies.

Sha'ul warned Timotiyos that a time would come when this would happen, yet we also see this pattern being displayed by a rebellious people in the days of Yeshayahu when he was told to write the following down:



Yeshayahu/Isaiah 30:8-11 “And go, write it before them on a tablet, and inscribe it on a scroll, that it is for a latter day, a witness forever: that this is a rebellious people, lying children, children who refuse to hear the Torah of יהוה, who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us what is right. Speak to us what is smooth, prophesy deceits. “Turn aside from the way, swerve from the path, cause the Set-apart One of Yisra’ěl to cease from before us.”

People who refuse to hear the Torah of יהוה seek out those who will speak to them what is smooth and prophesy deceits and not what is right!

The Hebrew word that is translated here as ‘smooth’ comes from the root word הֶלְקָה ḥelqah (khel-kaw’)-

Strong’s H2513 which means, ‘smooth part, smoothness, flattery, pleasant words’, and comes from the root verb הָלַק ḥalaq (khaw-lak’)- **Strong’s H2505** which means, ‘to be smooth, or being deceitful, and also means to flatter or seduce’.

This word also carries the understanding of, ‘**giving misleading opinions or thought about what is true, often encouraging wrong behaviour**’.

This root verb **קָלַק** ḥalaq (khaw-lak')- Strong's H2505 is used to describe the smooth and flattering words of the strange woman in:

Mishlě/Proverbs 7:5 “To guard you against the strange woman, against the foreigner who flatters with her words.”

Mishlě/Proverbs 7 emphasizes that the way to guard against the smooth and flattering words of deceit, of the whore, is to guard the commands!

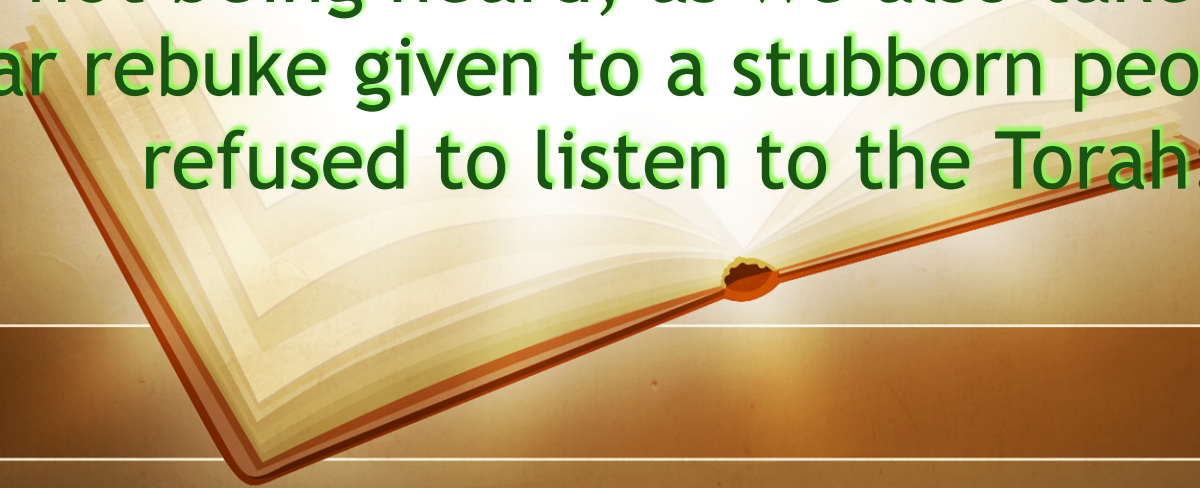
How sad it is today to see how so many have been seduced in following **'misleading opinions'** and are being **'encouraged to be disobedient'** by the **'smooth talkers'** - beware of the smooth talkers! And even more importantly - **do not be a smooth talker - be a truth talker!**

The wisdom of Elohim will protect us from the ear tickling words of the adulterous whore that is leading so many astray.

And we are clearly told in Yehezqěl that the flattering (חֲלָאֵק ḥalaq) divination will be done away with, as the Word of יהוה will be the Word that is heard and adhered to:

Yehezqěl/Ezekiel 12:24-25 “For no longer is there to be any false vision or **flattering** divination within the house of Yisra’ěl. 25 “For I am יהוה, I speak. And the word which I speak is done. It is no longer deferred. For in your days, O rebellious house, when I speak the word I shall do it,” declares the Master יהוה.””

Refusing to hear the Torah of Elohim and guarding to do what His Torah instructs will result in one's prayers not being heard, as we also take note of the clear rebuke given to a stubborn people who refused to listen to the Torah:



Zekaryah/Zechariah 7:11-13 “But they refused to listen, and they shrugged their shoulders, and stopped their ears from hearing. 12 “And they made their hearts like flint against hearing the Torah, and the words, which יהוה of hosts had sent by His Spirit through the former prophets. Therefore great wrath came from יהוה of hosts. 13 “And it came to be: as He called and they did not hear, so let them call, but I shall not hear,” said יהוה of hosts.”

Those who turn away from the hearing of the Torah, which implies a turning away from the required hearing and guarding to do what is heard from the Torah, are being vain in their attempted prayers, for even their prayers are an abomination to יהוה!

Mishlě/Proverbs 28:9 “He who turns away his ear from hearing the Torah, even his prayer is an abomination.”

Those who hear, guard and do the commands of
Elohim are heard by Elohim:

Yohanan Aleph/1 John 3:22 “And whatever we ask
we receive from Him, because we guard His
commands and do what is pleasing in His sight.”

Mishlě/Proverbs 15:29 “יהוה is far from the wrong
ones, but He hears the prayer of the righteous.”

He hears the prayers of the righteous!



The righteous are those who walk in and guard righteousness, and we are clearly told what righteousness is for us, in:

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

As servants of the Master who have been bought at a price and have declared our love for our Master we acknowledge and confess that we are now bondservants of the Most-High and shall serve Him forever:

Sha'ul was a servant of Messiah:

Romiyim/Romans 1:1 “Sha'ul, a servant of יהושע Messiah, a called emissary, separated to the Good News of Elohim”

Ya'aqob, the half-brother of Yahushua was a servant
of Messiah:

Ya'aqob/James 1:1 "Ya'aqob, a servant of Elohim
and of the Master יהושע Messiah, to the twelve
tribes who are in the dispersion: Greetings."




Kěpha was a servant of Messiah:

Kěpha Bět/2 Peter 1:1 “Shim'on Kěpha, a servant and emissary of יהושע Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour יהושע Messiah”



Yehudāh was as servant of Messiah:

Yehudāh/Jude 1:1 “Yehudāh, a servant of יהושע Messiah, and brother of Ya’aqob, to those who are called, set-apart by Elohim the Father, and preserved in יהושע Messiah”

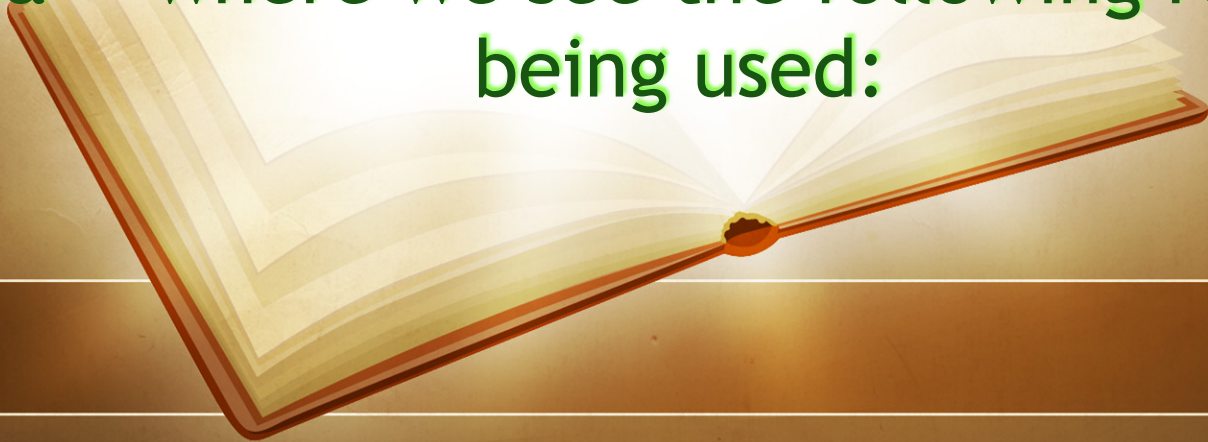


As a servant of יהושע Messiah we declare our
commitment to hear - guard and do!

Timotiyos Bět /2 Timothy 2:24 “And a servant of the
Master should not quarrel but be gentle towards all,
able to teach, patient when wronged”

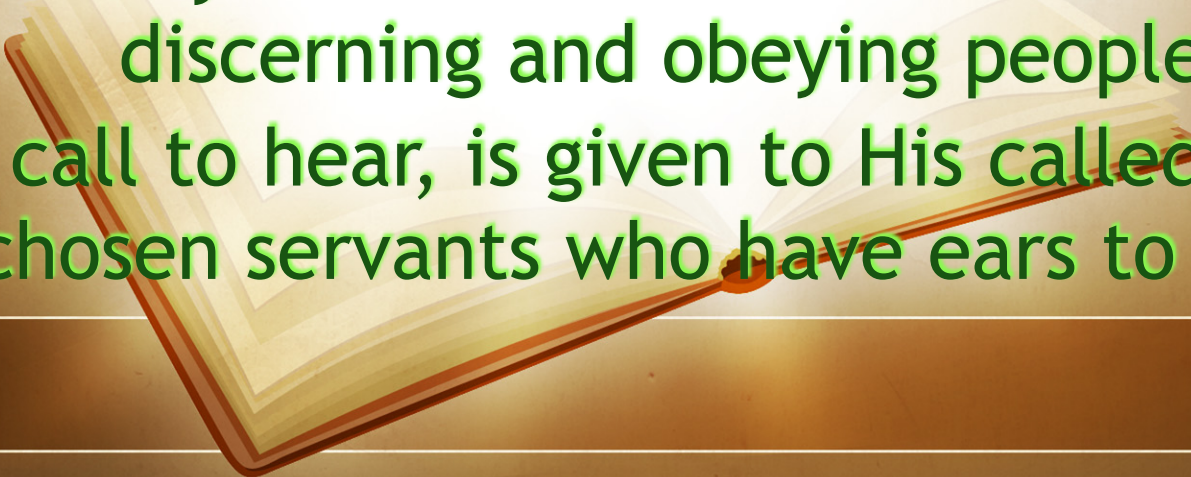
Yeshayahu/Isaiah 44:1 “But now hear, O Ya’aqob My
servant, and Yisra’ěl whom I have chosen.”

The Hebrew phrase that is translated as 'but now hear', is written as follows - וְעַתָּה שְׁמַע - 'v'attah shama' - where we see the following root words being used:



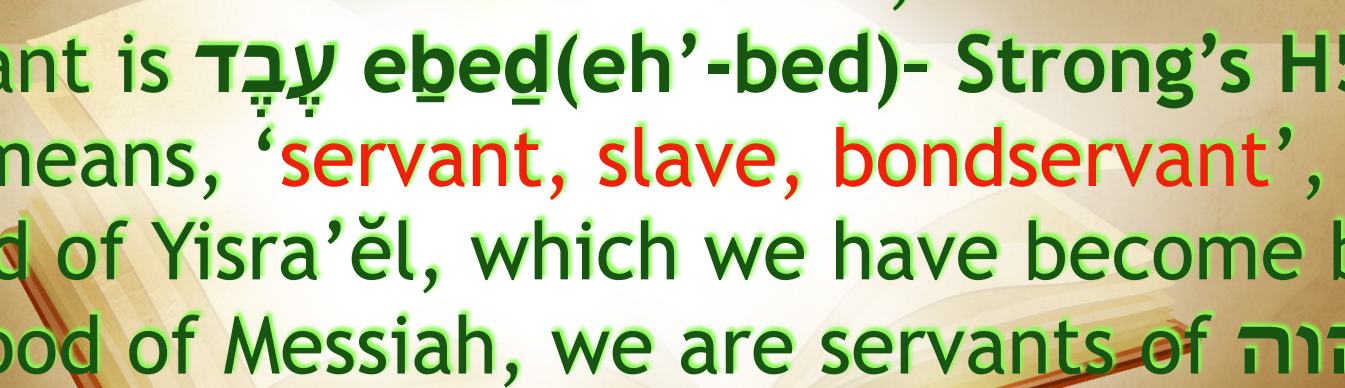
1) **עַתָּה** **attah(at-taw')** - Strong's H6258 which means '**now, at this time**' and with the conjunction of the letter - **וְ** - '**waw**', it renders the meaning '**and now**' or '**but now**', and here, the emphasis on the call to '**hear now**' is very clear, as the word that is translated as '**hear**' is

2) the root word **שָׁמַע** '**shama**' (shaw-mah') - Strong's H8085, which carries the meaning to not just simply to hear, but rather to '**listen with attention, comprehend and discern, give heed to what is being spoken**'.



Understanding our need to be a people who are listening attentively, and giving heed to His Word, in a time when most are not, let us recognize that this is certainly the time to **'now'** be a hearing and discerning and obeying people!

The call to hear, is given to His called out and chosen servants who have ears to hear.




The root word that is used here, in the Hebrew, for servant is עֶבֶד ebed(eh'-bed)- Strong's H5650 which means, 'servant, slave, bondservant', and, as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה:

Wayyiqra/Leviticus 25:55 “Because the children of Yisra’ēl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim.”

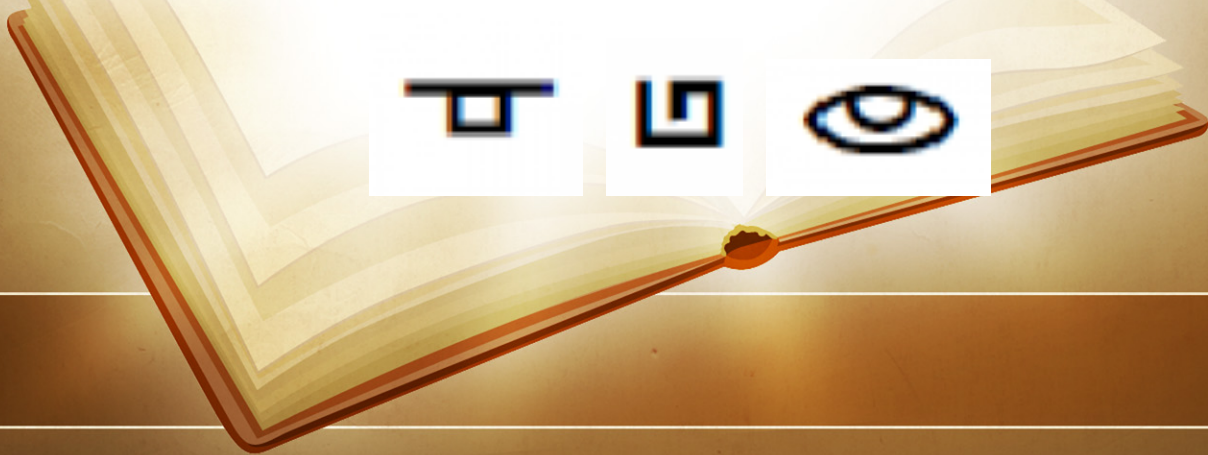


The Hebrew word עָבַד ebed is used 800 times in the Tanak (O.T.) and is used as a noun and comes from the primitive root verb עָבַד abad (aw-bad')


- Strong's H5647 meaning, 'to work, serve, observe, do the work, cultivate, worship' and carries the understanding of 'expending considerable energy and intensity in performing a task or function' - in other words - 'giving it your all'!

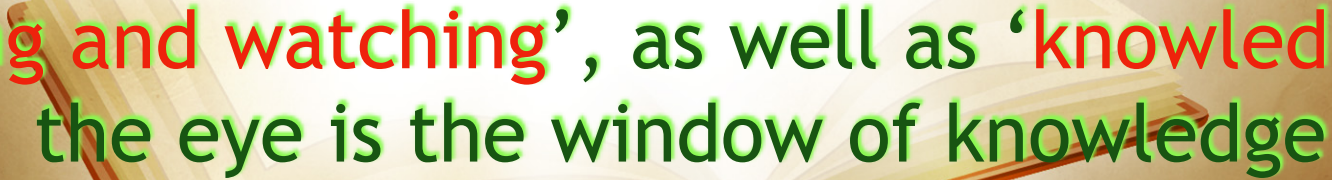


In the ancient pictographic script, the words עֶבֶד ebed(eh'-bed) - Strong's H5650 and עֶבֶד abad (aw-bad') - Strong's H5647 are pictured as follows:




Ayin - אָ:


The original pictograph for this letter is  and is pictured as 'an eye' and represents the idea of 'seeing and watching', as well as 'knowledge', as the eye is the window of knowledge



Beyt - בֵּית:

The ancient script has this letter as , which is a picture of **'a tent floor plan'** and carries the meaning of, **'house'** or **'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Dalet - ד:

The ancient script has this letter as  and is pictured as a **'tent door'**.

It can also have the meaning of **'a back and forth movement'** as one goes back and forth through a tent door and so speaks of an access point.

It can also carry the meaning of **'dangle'** or **'hanging'** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

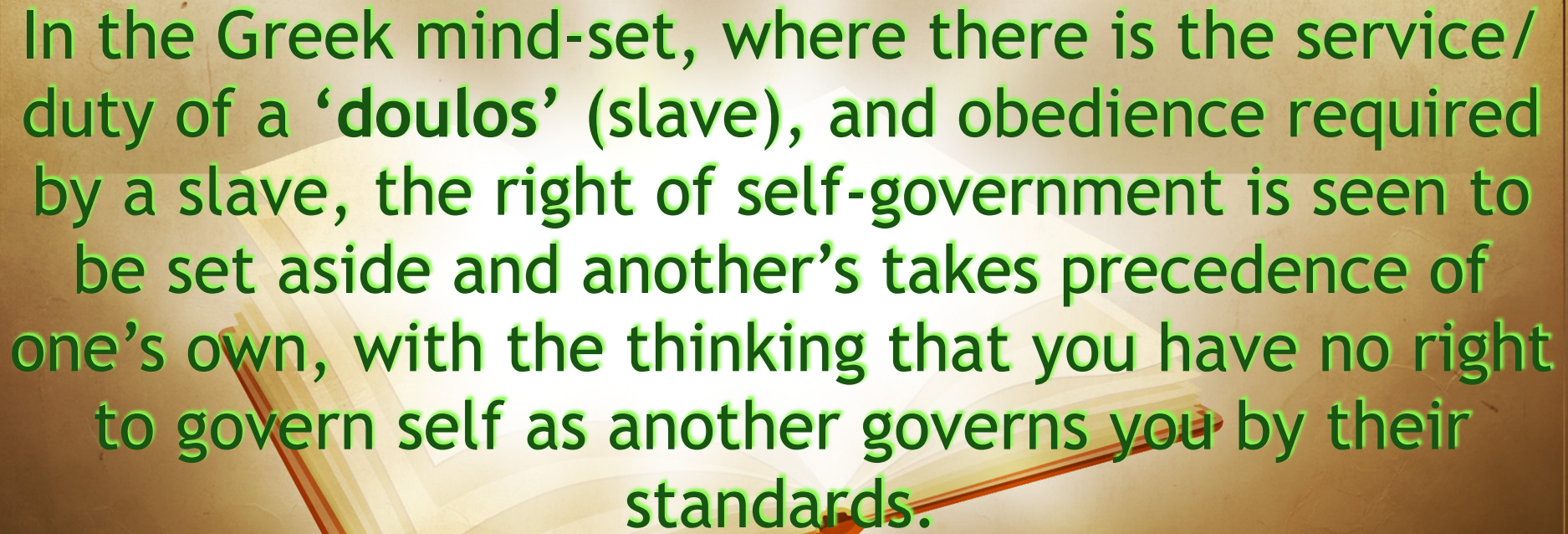
When we look at this word, in the ancient script for a servant, or one who serves, we can see that it speaks of:

**ONE WHO WATCHES AT THE DOOR
OF THE HOUSE!**

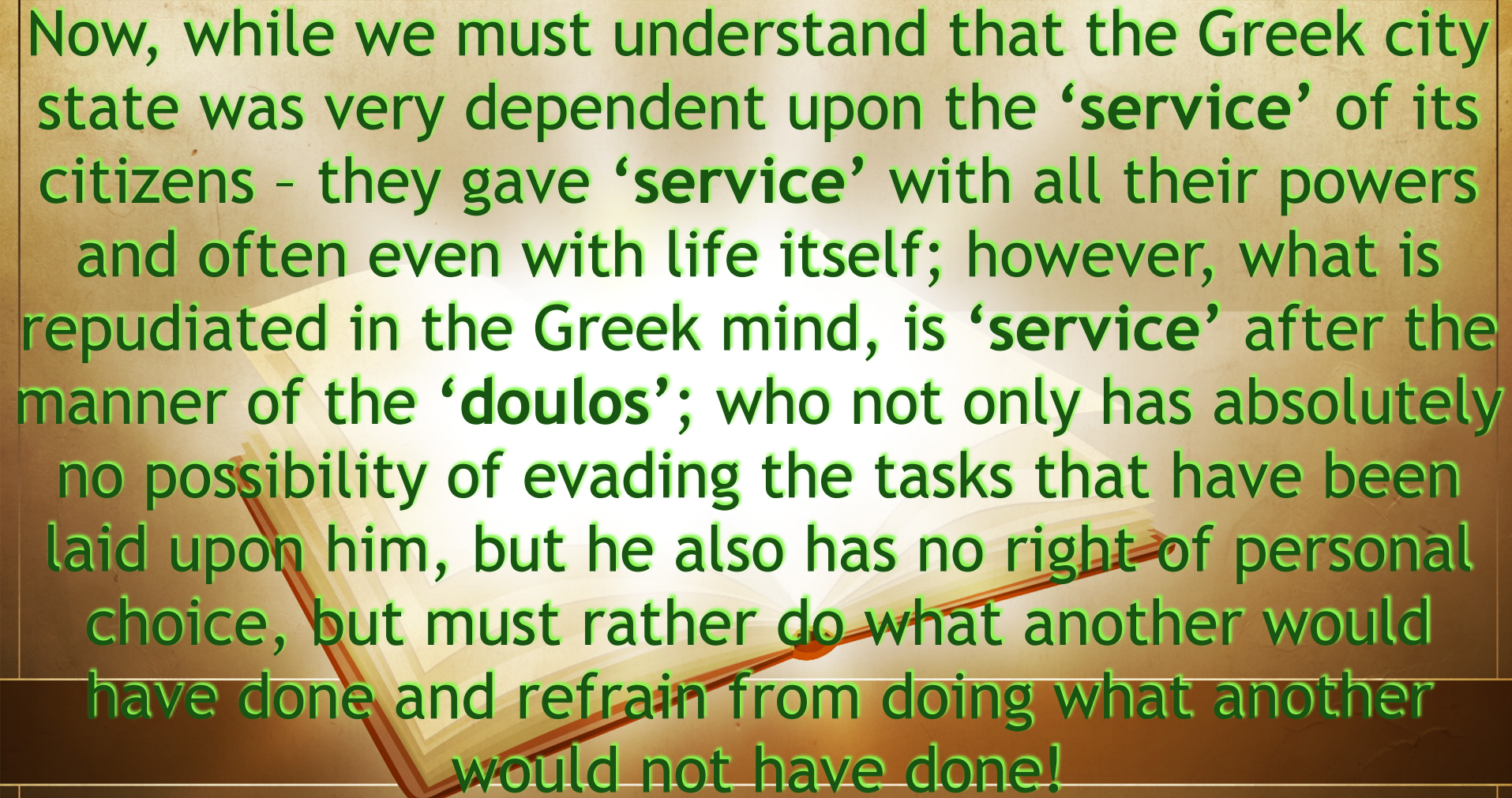
And this is what our Master calls us to do!!!

And when we consider that **יהושע** Messiah is The Door, then we further see our need to continually be looking at Him and praising Him as we diligently are serving in spirit and truth, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah with true joy!

The equivalent Greek word for servant is **δοῦλος** **doulos(doo'-los)** - Strong's G1401 and is translated as, 'slave, servant, bondservant, bondslaves - both men and women'.



In the Greek mind-set, where there is the service/ duty of a 'doulos' (slave), and obedience required by a slave, the right of self-government is seen to be set aside and another's takes precedence of one's own, with the thinking that you have no right to govern self as another governs you by their standards.

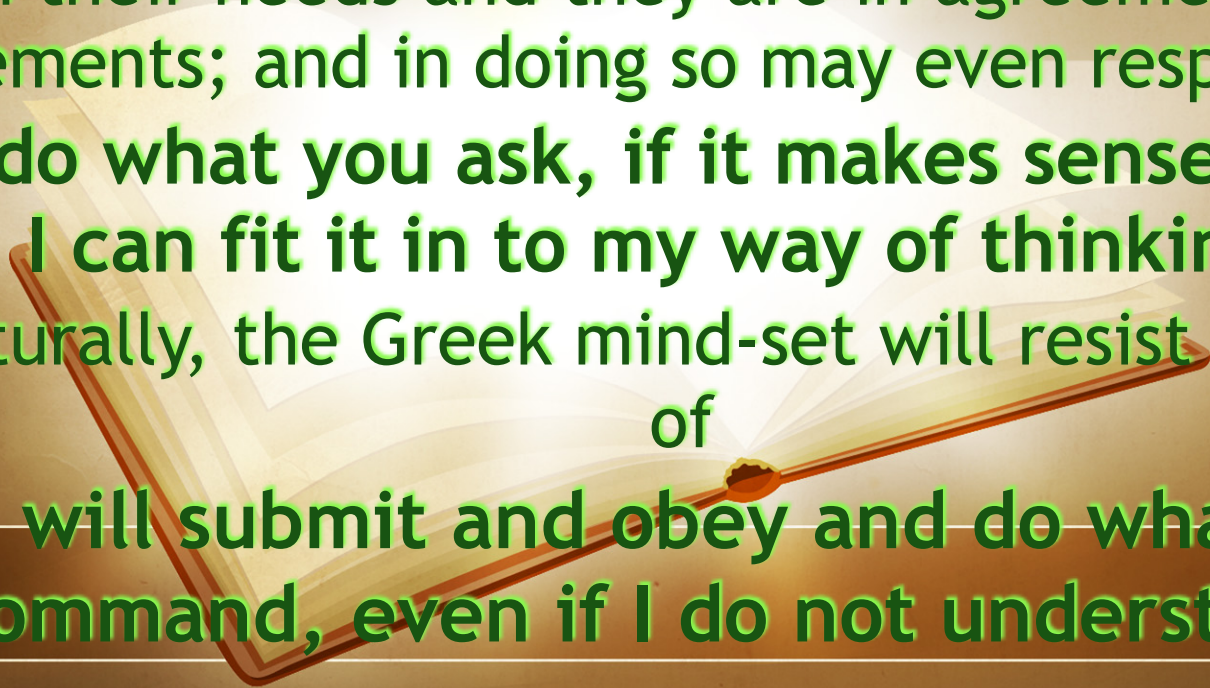


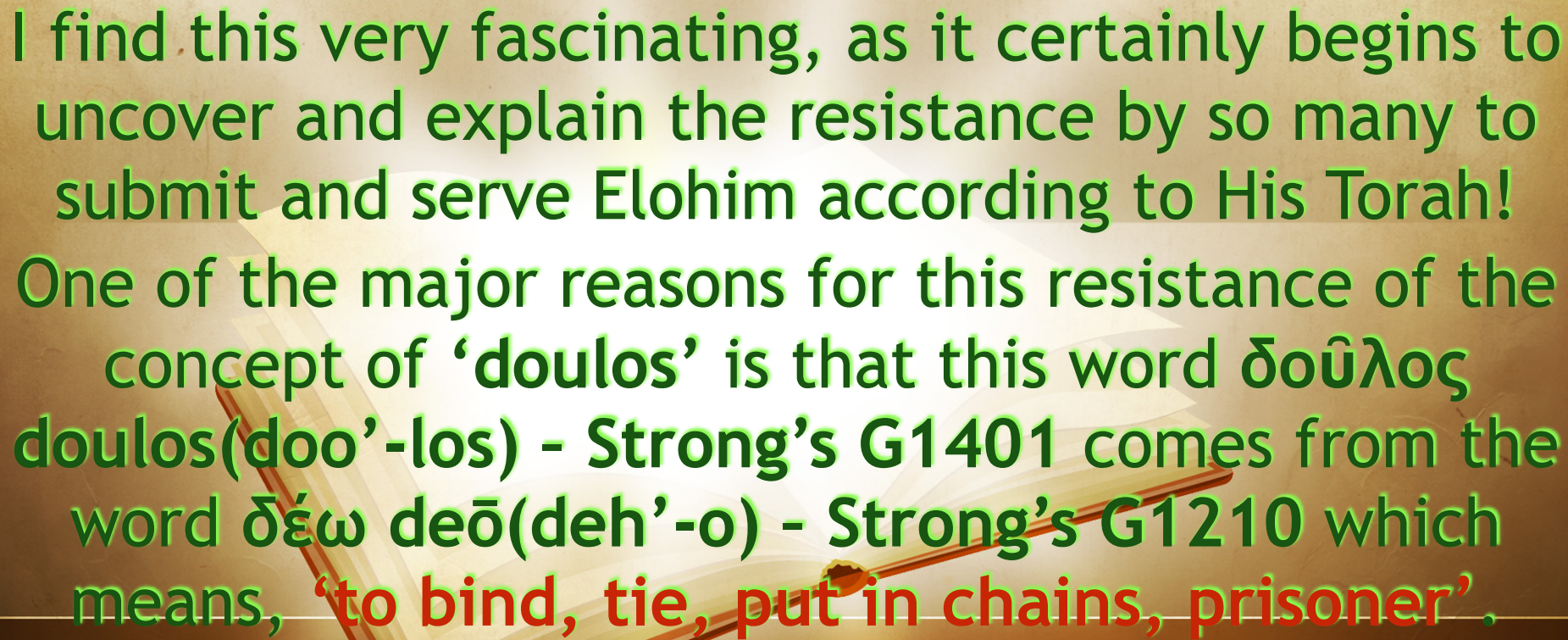
Now, while we must understand that the Greek city state was very dependent upon the ‘service’ of its citizens - they gave ‘service’ with all their powers and often even with life itself; however, what is repudiated in the Greek mind, is ‘service’ after the manner of the ‘doulos’; who not only has absolutely no possibility of evading the tasks that have been laid upon him, but he also has no right of personal choice, but must rather do what another would have done and refrain from doing what another would not have done!

In the 'doulos' the free Greek world always sees its own antitype - and in the 'doulos' the concept of performing the duties of a slave it sees the perversion of its own nature of freedom. Hence the Greek mind-set can only reject and scorn the slightest resemblance to that of a slave.

With the 'Greek concept' of Elohim, there is in fact no place for this word 'doulos' being used as an expression of religious relationship and service.

So, in essence, what I am trying to tell you is simply this - to the Greek mind, serving according to the manner of a 'doulos' is not on - they will serve, yes, as long as it fits in with their needs and they are in agreement with the requirements; and in doing so may even respond saying, "I will do what you ask, if it makes sense to me and I can fit it in to my way of thinking"; and naturally, the Greek mind-set will resist the concept of "I will submit and obey and do what you command, even if I do not understand".





I find this very fascinating, as it certainly begins to uncover and explain the resistance by so many to submit and serve Elohim according to His Torah! One of the major reasons for this resistance of the concept of 'doulos' is that this word δοῦλος **doulos(doo'-los) - Strong's G1401** comes from the word δέω **deō(deh'-o) - Strong's G1210** which means, **'to bind, tie, put in chains, prisoner'**.

Certainly, this concept of seeming 'enslavement' is greatly rejected by the Greek mind-set who claims its own freedom and understandably rejects the notion to be commanded to obey the Torah!


Some may plainly state that whenever you would say, "You must do..." or "You have to..." in any message that you give, they would resist that 'tone' and reject the instruction and say that you cannot tell them that they must do anything!!!

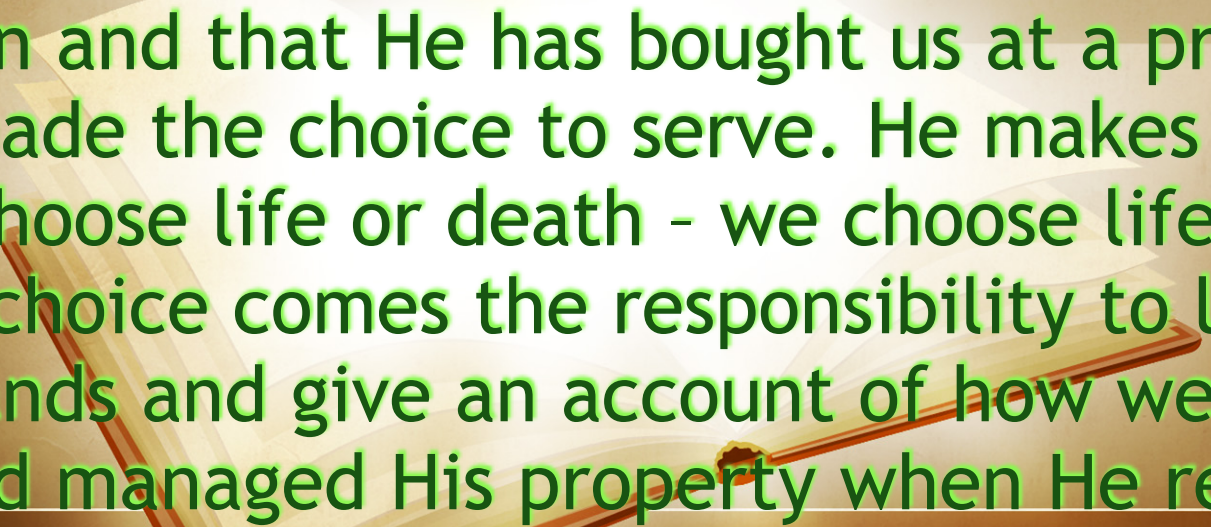
Well, now I have come to understand just how the effect of Greek thinking has penetrated many minds in their approach to the Truth and, as a result, refuse to become true servants, or a 'doulos', of Messiah!

Now, while this word or concept is greatly rejected by a Greek mind-set, we see in the Greek text very clearly that this word is used 127 times in the Renewed Writings (N.T.)

In fact, we are told that Messiah took the form of a
‘doulos’:

Pilipiyim/Philippians 2:7 “but emptied Himself,
taking the form of a **servant**, and came to be in the
likeness of men.”

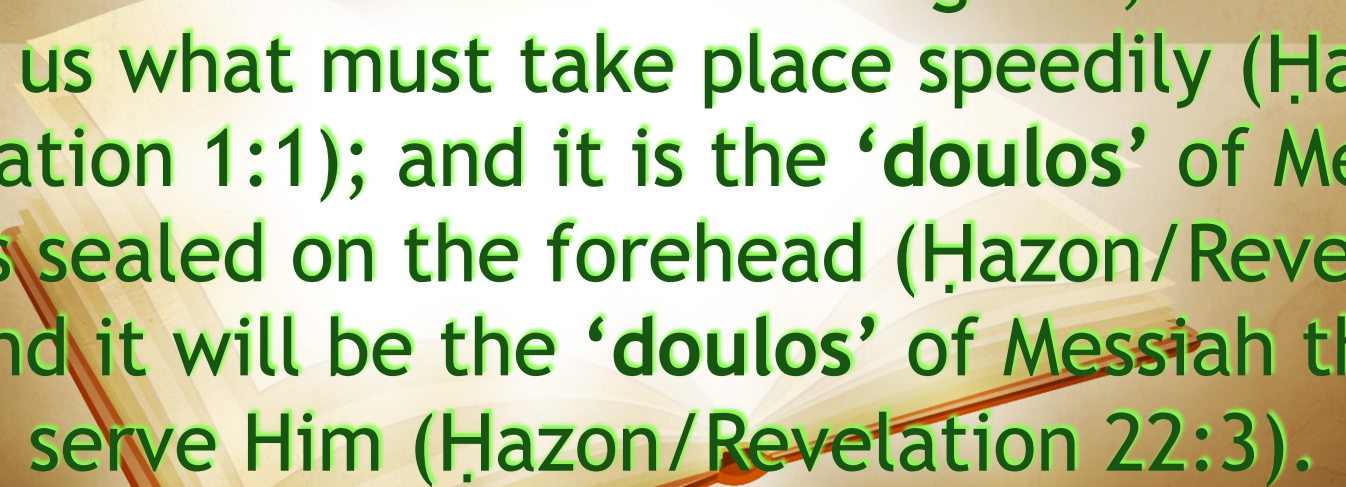




In the Hebraic mind-set, becoming a bondservant of Messiah is not a burden, in fact, it is a burden to not become one, and we recognize that we are no longer our own and that He has bought us at a price and we have made the choice to serve. He makes it clear for us - choose life or death - we choose life and with that choice comes the responsibility to live as He commands and give an account of how we have lived and managed His property when He returns.

When we make the choice to become a bondservant of Messiah forever, we are in a way relinquishing our own 'right to choose' any other options to serving in our own manner or way of understanding as we accept by choice to submit and obey whatever He commands us to!

Debarim/Deuteronomy 12:8 "Do not do as we are doing here today - each one doing whatever is right in his own eyes."



It is to the ‘**doulos**’ of Messiah, that the H̄azon/
Revelation of Messiah has been given, in order to
show us what must take place speedily (H̄azon/
Revelation 1:1); and it is the ‘**doulos**’ of Messiah
that is sealed on the forehead (H̄azon/Revelation
7:3); and it will be the ‘**doulos**’ of Messiah that will
serve Him (H̄azon/Revelation 22:3).

Rev 1:1 Revelation of **יהושע** Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yoḥanan,

Rev 1:2 who bore witness to the Word of Elohim, and the witness of **יהושע** Messiah - to all he saw.

Rev 1:3 Blessed is he who reads and those who hear the words of this prophecy, and guard what is written in it, for the time is near.

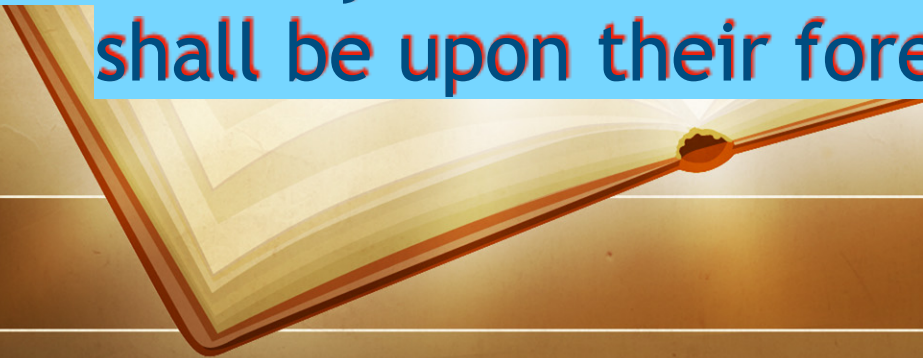
Rev 7:2 And I saw another messenger coming up from the rising of the sun, holding the seal of the living Elohim. And he cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea,

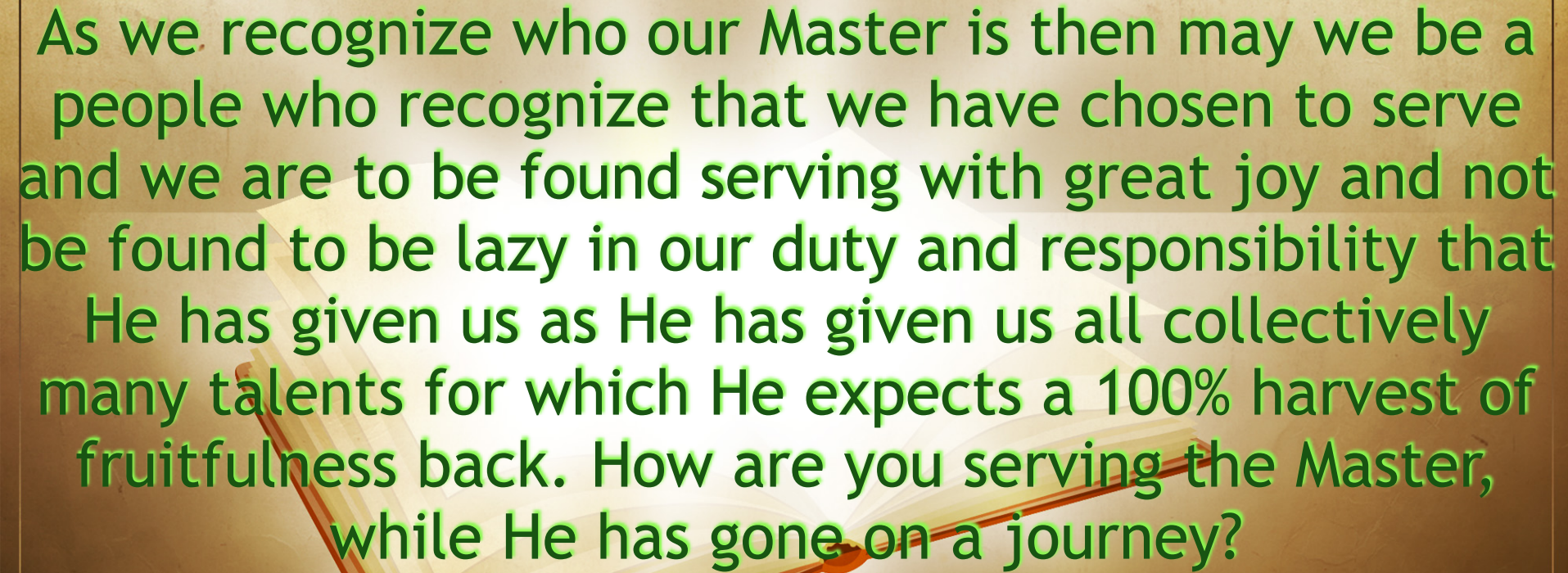
Rev 7:3 saying, “Do not harm the earth, nor the sea, nor the trees until we have sealed the servants of our Elohim upon their foreheads.”^a **Footnote:**

aSee Rev 9:4, Rev 14:1, Rev 22:4.

Rev 22:3 And no longer shall there be any curse, and the throne of Elohim and of the Lamb shall be in it, and His servants shall serve Him.

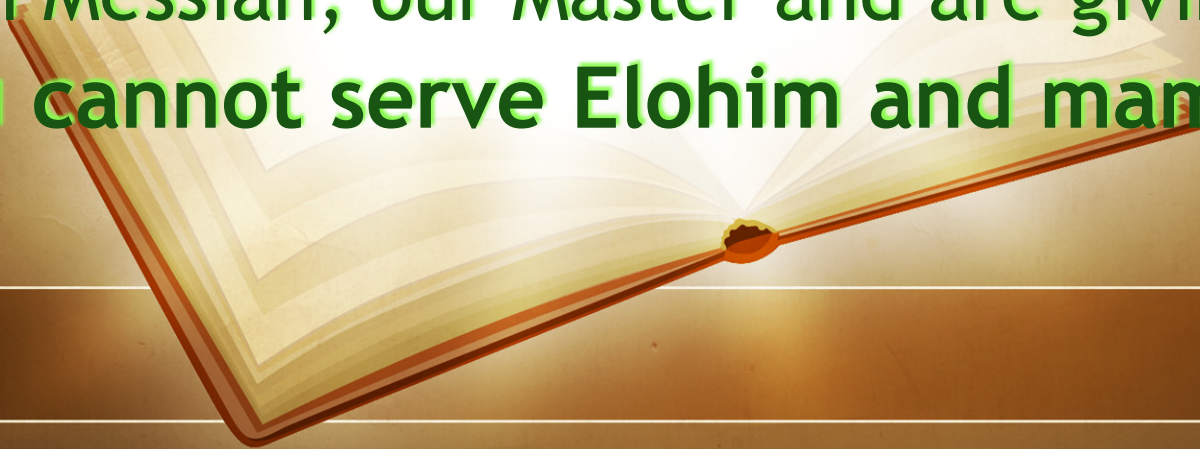
Rev 22:4 And they shall see His face, and His Name shall be upon their foreheads.



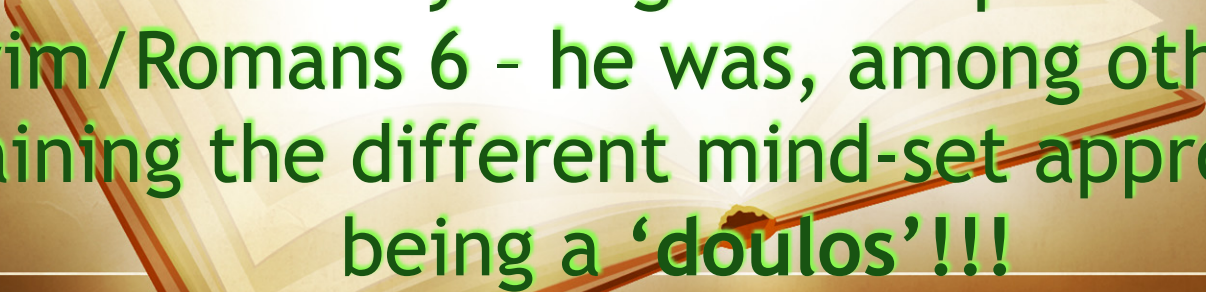


As we recognize who our Master is then may we be a people who recognize that we have chosen to serve and we are to be found serving with great joy and not be found to be lazy in our duty and responsibility that He has given us as He has given us all collectively many talents for which He expects a 100% harvest of fruitfulness back. How are you serving the Master, while He has gone on a journey?

Have you been struggling with the Greek mind-set of resistance to submit and obey to the Master's will or do you embrace the true Hebraic mind-set of our faith in Messiah, our Master and are giving your all?
You cannot serve Elohim and mammon!!!



We are no longer **'slaves/servants'** or a **'doulos'** of sin, but have been set free from sin so that we are now a **'doulos'** (still a servant/slave) to righteousness and we must serve our Master with our all - the very thing Sha'ul speaks about in Romiyim/Romans 6 - he was, among other things, explaining the different mind-set approaches to being a **'doulos'!!!**

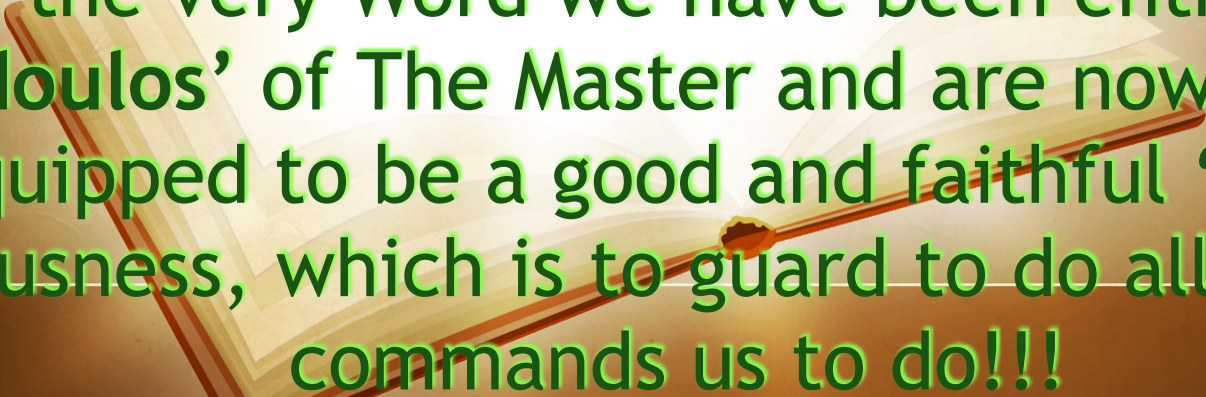


Romiyim/Romans 6: 16-18 “Do you not know that to whom you present yourselves servants for obedience, you are servants of the one whom you obey, whether of sin to death, or of obedience to righteousness? 17 But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted. 18 And having been set free from sin, you became servants of righteousness.”

You are a 'doulos' of the one you obey, even if it of self, but we who were a 'doulos' of sin, obeyed from the heart that form of teaching!!!

What is written upon our hearts?

The Torah - we have obeyed the teaching of the Torah - the very Word we have been entrusted with as a 'doulos' of The Master and are now free from sin, equipped to be a good and faithful 'doulos' of righteousness, which is to guard to do all our Master commands us to do!!!



Ib'rim/Hebrews 12:28 “Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohim pleasingly with reverence and awe”



Verse 7-11 - female slave

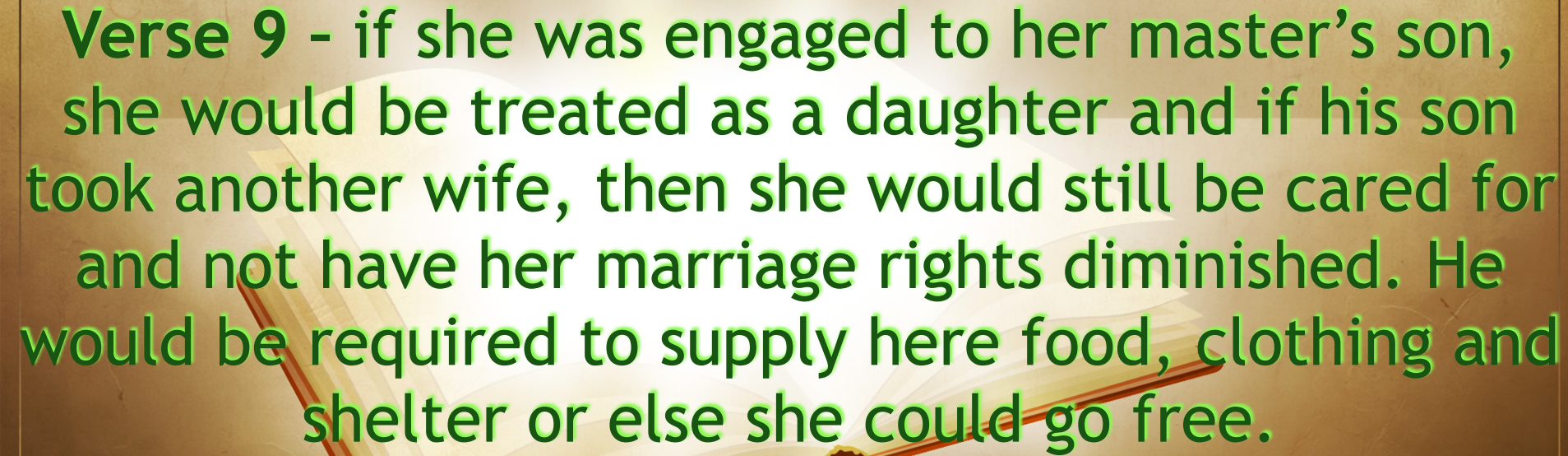
Here we see the protection of the female, who is given as a servant or is engaged - she must not be neglected in any way at all.

Debarim/Deuteronomy 15:17 tells us that a female servant can have her ear pierced too, just as the male servant.

Verse 7 tells us that when a man sells his daughter as a servant she does not go free as male servants do - this was possibly due to the reason he would sell his daughter to eventually become the recipient's wife which explains verse 8.

If she has become displeasing in his eyes she shall be ransomed and not sold off!!

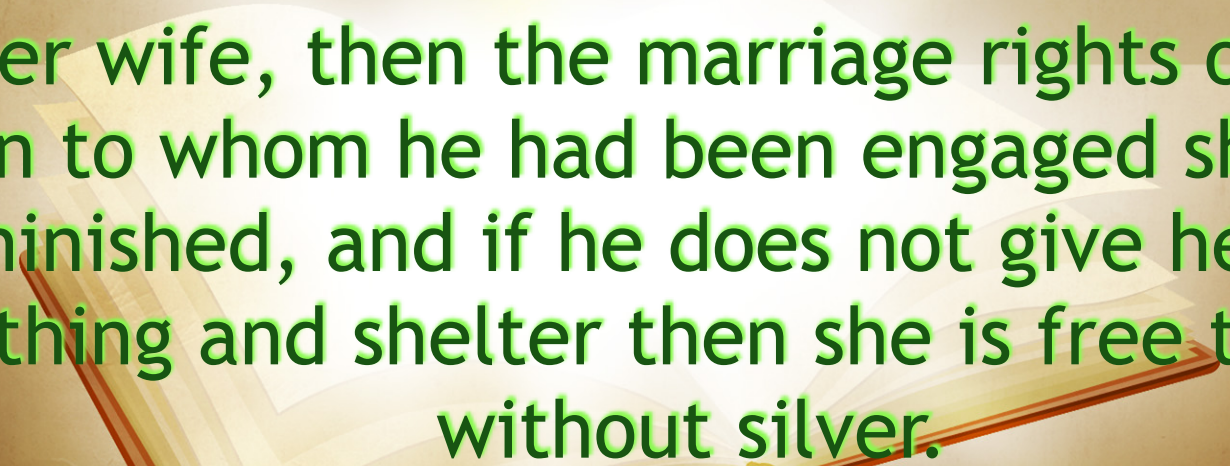
יהושע ransomed us - an enslaved bride who had been deceived, and was sold into slavery!



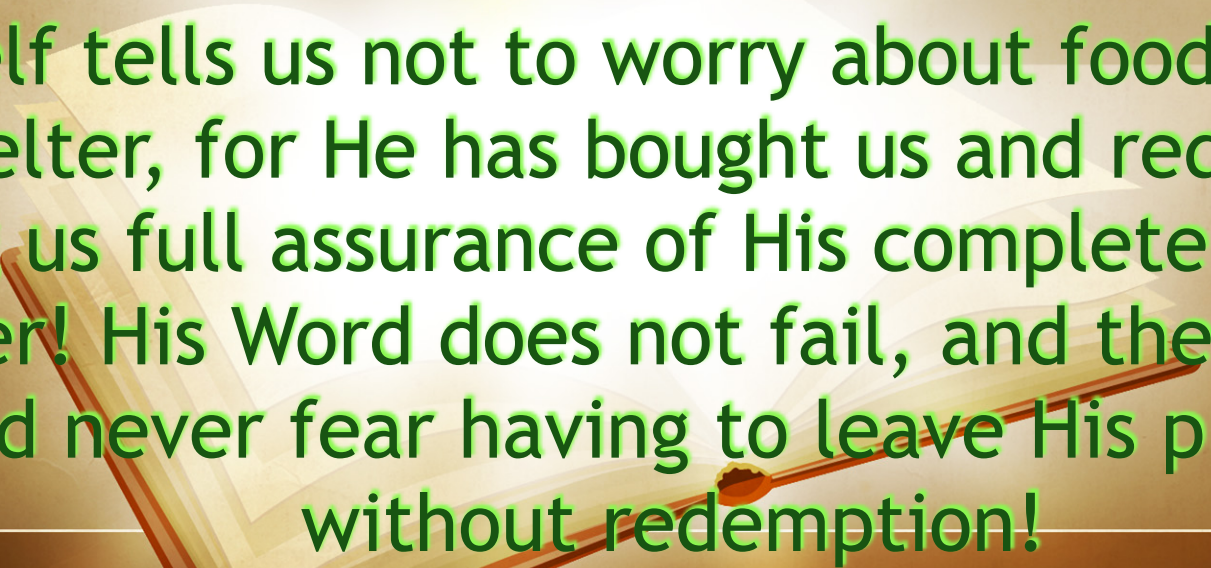
Verse 9 - if she was engaged to her master's son, she would be treated as a daughter and if his son took another wife, then she would still be cared for and not have her marriage rights diminished. He would be required to supply here food, clothing and shelter or else she could go free.

We have been engaged to the Son and our marriage rights are preserved in Him as יהושע clearly tells us that we are not to worry about what we shall eat, what we shall wear or where we shall sleep!!!

Mattithyahu/Matthew 6:31 “Do not worry then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’”



Verse 10-11 - If 'he' - that is: 'the son', takes another wife, then the marriage rights of the first woman to whom he had been engaged shall not be diminished, and if he does not give her food, clothing and shelter then she is free to leave without silver.



What we see here, is a shadow picture of a sure promise of our betrothal to the Master - for He Himself tells us not to worry about food, clothing and shelter, for He has bought us and redeemed us, giving us full assurance of His complete provision forever! His Word does not fail, and therefore we need never fear having to leave His presence without redemption!

Verse 12-14 - if you murder you will be put to death!

The Hebrew word that is translated here, in verse 12, as 'strikes' is נָכָה *naḵah* - Strong's H5221 which means 'strike, make physical contact with a blow, cause the destruction of an object, strike with the mouth of the sword, kill'.

Pre-meditated murder was punishable by death, but if you killed by accident then a place of refuge would be a place to flee to where right-ruling would decide whether the killer was guilty of murder or not!

Cities of refuge were allocated when they entered the Promised Land where an accused murderer could flee to and be kept safe for trial.

In the Promised Land, 48 cities were to be given to the Lěwites and 6 of those were to be cities of refuge for a man-slayer to flee to.

The Hebrew word that is translated as 'refuge' comes from the root word מִקְלָט miqlat (mik-lawt')- Strong's H4733 meaning, 'refuge, asylum'.

This noun denotes the place of refuge from the 'revenger of blood' and is used 20 times in Scriptures and is always used in connection with the cities that were appointed to provide asylum for those guilty of involuntary manslaughter.

The one who is guilty of murder was to be put to death, while initially those not guilty of homicide could seek asylum at the altar, while those who killed with premeditation should be dragged from the altar and executed!

If someone was guilty of acting presumptuously against his neighbour in order to kill him by treachery, he could not even find refuge at the slaughter place of the Most-High!

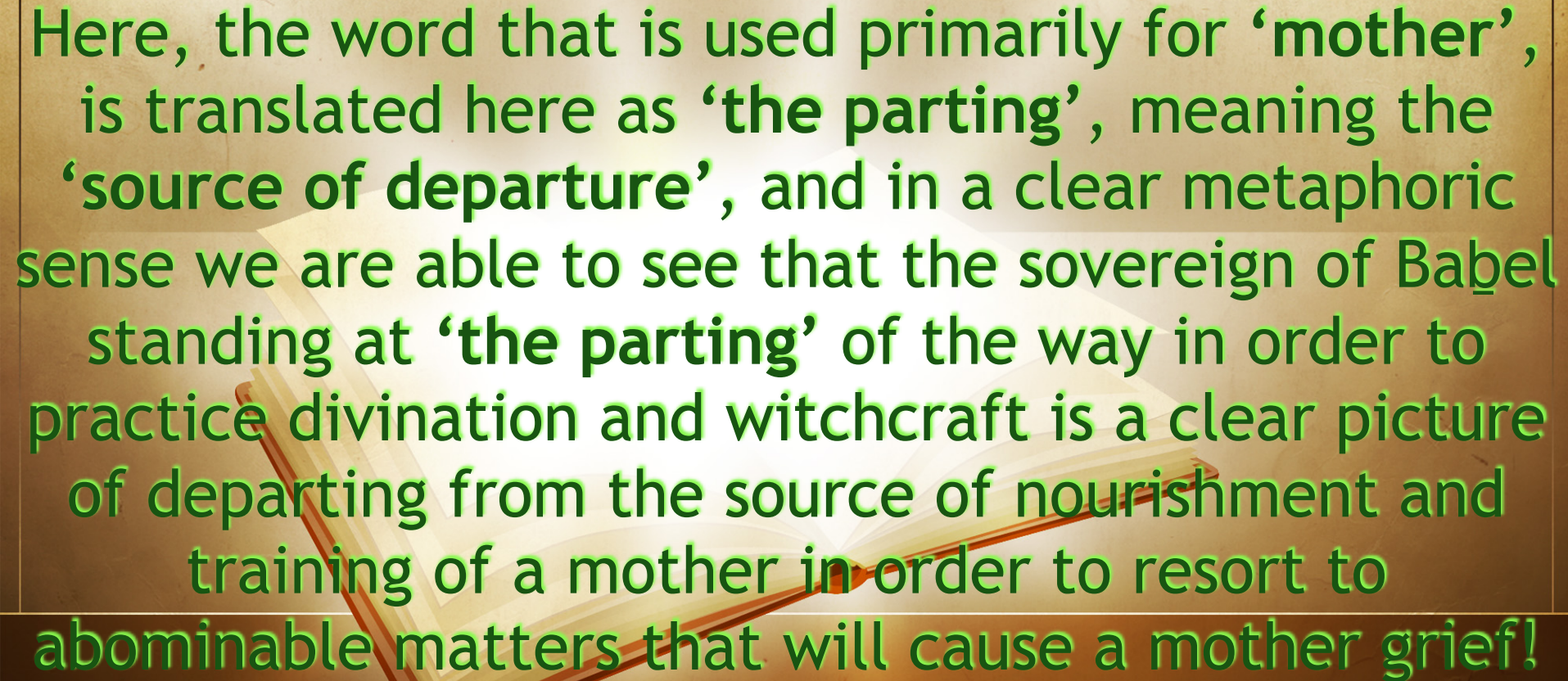
Verse 15 - Respect your father and mother and do not strike them!

Timotiyos Aleph/1 Timothy 1:8-9 “And we know that the Torah is good if one uses it legitimately, 9 knowing this: that Torah is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers”

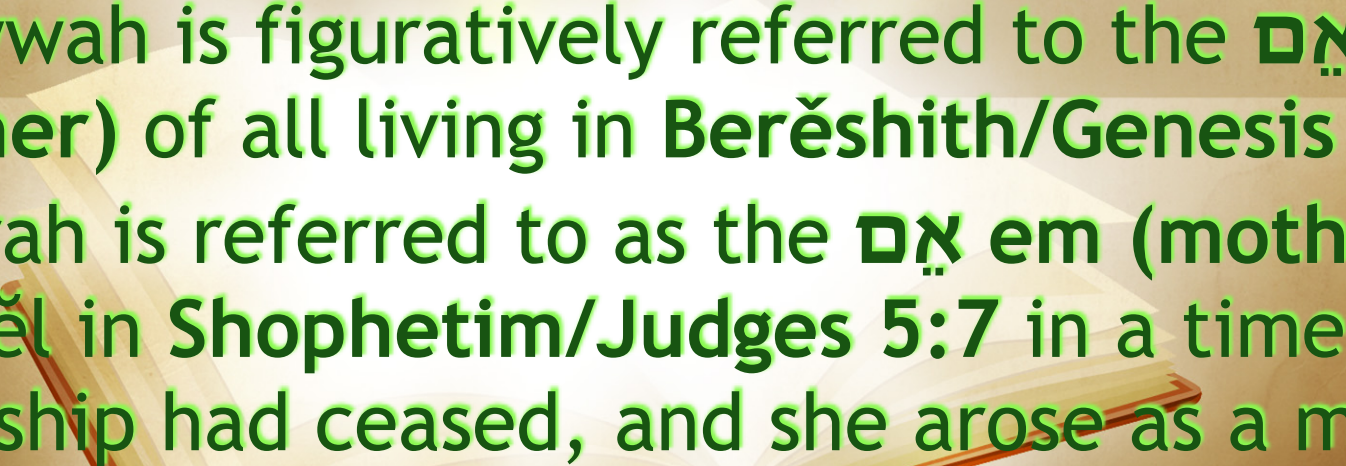
Striking your father or mother is a serious offense and is classed with the most wicked of offenses, for which the Torah will come down upon you greatly!

The Hebrew word for 'mother' is אִמַּי em (ame)-
Strong's H517 and means, 'mother, point of
departure'. This word is used 202 times and is
always used to express mother, except for once
when it is used in:


Yehezqěl/Ezekiel 21:21 "For the sovereign of Babel
shall stand at the parting of the way, at the fork of
the two ways, to practise divination. He shall shake
the arrows, he shall ask the household idols, he
shall look at the liver."



Here, the word that is used primarily for ‘mother’, is translated here as ‘**the parting**’, meaning the ‘**source of departure**’, and in a clear metaphoric sense we are able to see that the sovereign of Babel standing at ‘**the parting**’ of the way in order to practice divination and witchcraft is a clear picture of departing from the source of nourishment and training of a mother in order to resort to abominable matters that will cause a mother grief!

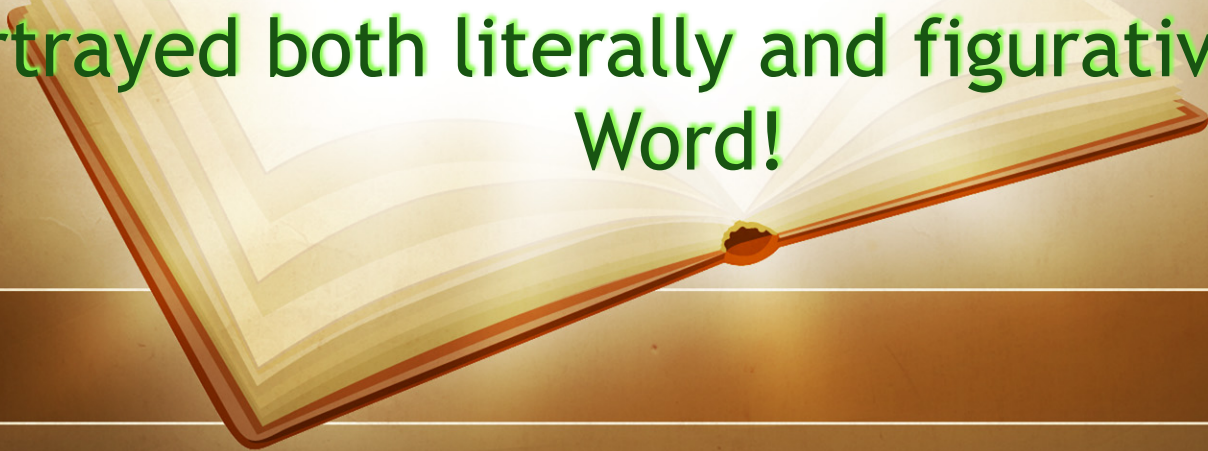


Ḥawwah is figuratively referred to the אִמָּה (mother) of all living in Berēshith/Genesis 3:20. Deborah is referred to as the אִמָּה (mother) of Yisra'ēl in Shophetim/Judges 5:7 in a time when leadership had ceased, and she arose as a mother!



The term 'mother', is also used figuratively, in describing a city as a mother to its inhabitants and the clear rebuke that is given to her for causing her inhabitants to turn away from the right ruling of Elohim is very clearly expressed. (Yeshayahu/Isaiah 50:1 // Yehezqěl/Ezekiel 16:44 // Hoshĕa/Hosea 2:2).

As one studies the contexts in which this term for mother - **מֵאִמָּה** - is used we are able to glean some further insight as to the role and duties of a mother, as portrayed both literally and figuratively in The Word!



A mother is: • A comforter:

Yeshayahu/Isaiah 66:13 “As one whom his mother comforts, so I comfort you. And in Yerushalayim you are comforted.”

• A Teacher:

Mishlě/Proverbs 31:1 “The words of Sovereign Lemu’ěl, a message which his mother taught him”

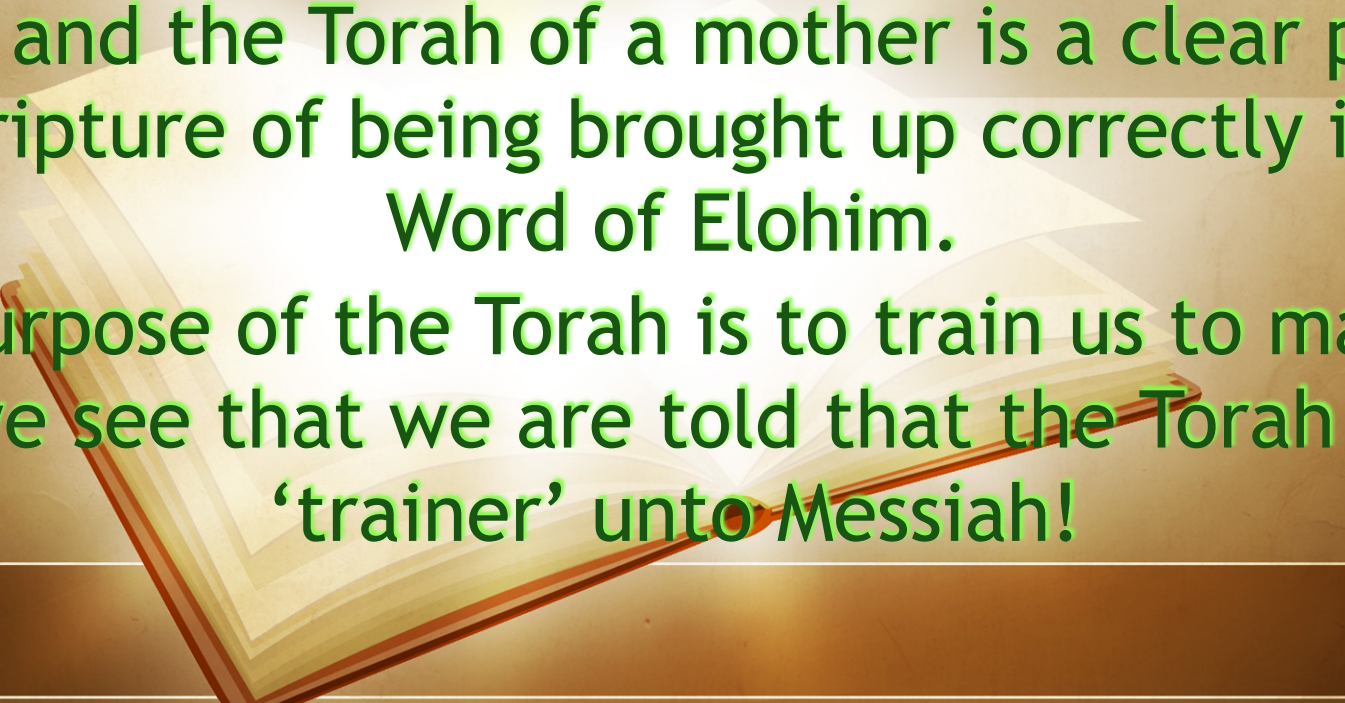
- **A Discipliner:**

Zekaryah/Zechariah 13:3 “And it shall be, when one prophesies again, then his father and mother who brought him forth shall say to him, ‘You shall not to live, because you have spoken falsehood in the Name of יהוה.’ And his father and mother who brought him forth shall pierce him through when he prophesies.”

We must also take careful note of what ‘her’ children owe her, and that is to respect and honour her, show obedience to her teaching and instructions, and must never dishonour her nor forsake her Torah!!!

Mishlě/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”


The picture of both father and mother, represents both the discipline and teaching that is needed to mature a true child into becoming a faithful son of Elohim!

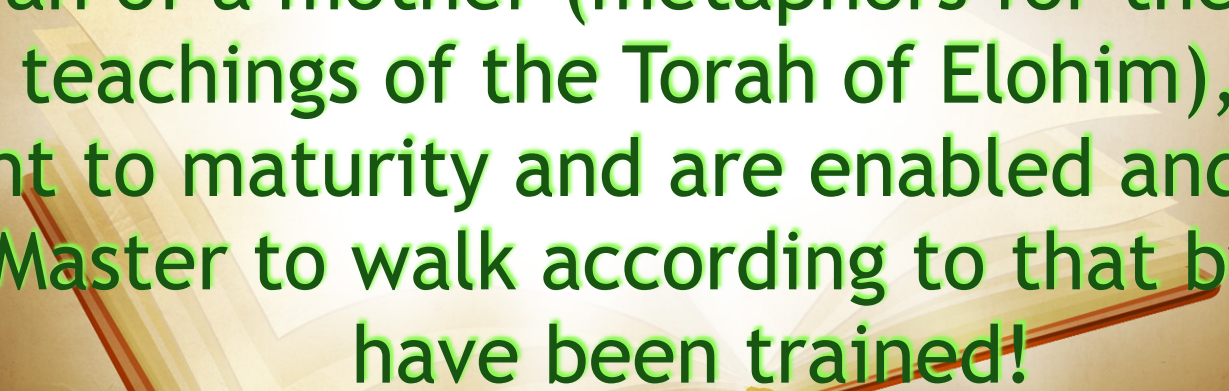


Having said that, we see how the discipline of a father and the Torah of a mother is a clear picture in Scripture of being brought up correctly in the Word of Elohim.

The purpose of the Torah is to train us to maturity and we see that we are told that the Torah is our 'trainer' unto Messiah!

Galatyiim/Galatians 3:24-26 “Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief. 25 And after belief has come, we are no longer under a trainer. 26 For you are all sons of Elohim through belief in Messiah יהושע.”





As we grow up, under the discipline of a father and the Torah of a mother (metaphors for the fullness of the teachings of the Torah of Elohim), we are brought to maturity and are enabled and equipped in the Master to walk according to that by which we have been trained!

We do not forsake the Torah because we know the Master and Elohim, **יהושע** Messiah! On the contrary we uphold it and guard to walk in it as faithful sons of Elohim!

To neglect the need to walk in the clear wisdom of the Torah of Elohim and submit to the clear instructions, teachings, discipline and comfort that the Word brings us, is simply foolish and will not cause the Father to rejoice but rather brings grief to the One who brought them forth!

The one who 'strikes' his father or mother is a picture of one who refuses to obey and walk in the Torah of Elohim!

Verse 16 - do not kidnap -

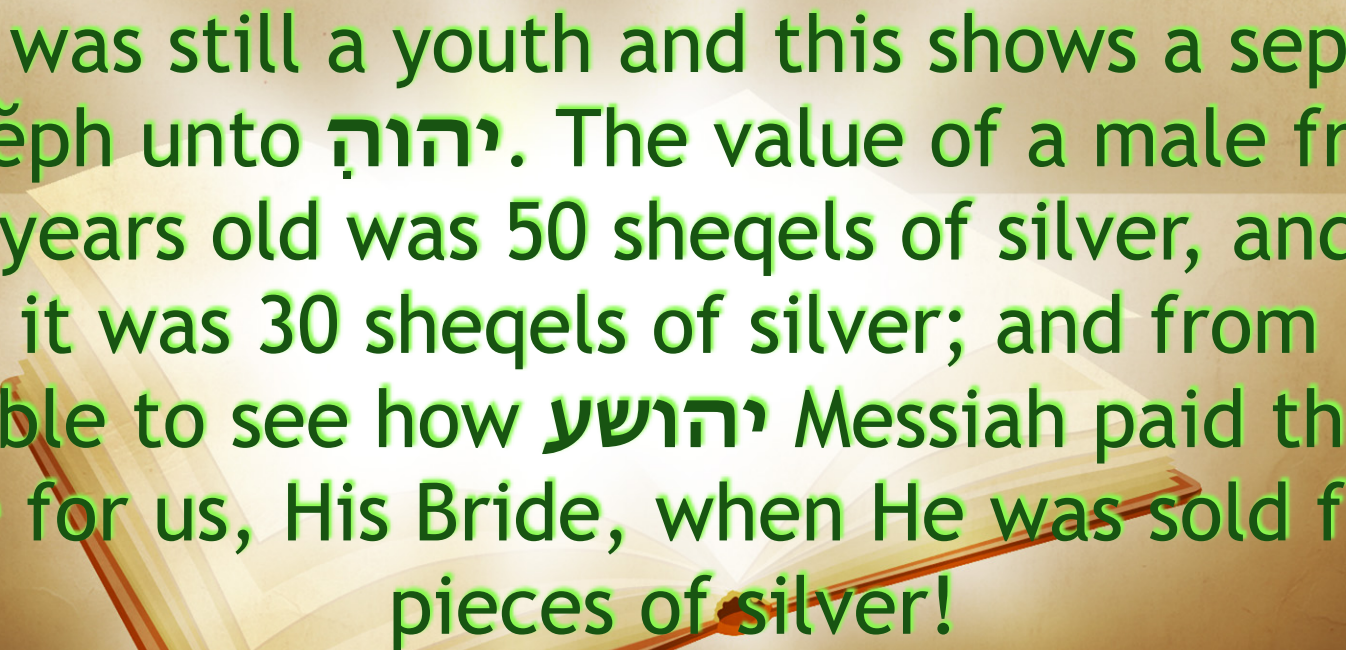
This literally, would be to steal a person!

This shows a lack of respect and love for one's neighbour and therefore breaks the commands of Elohim!

Selling the one kidnapped would not be done within Yisra'el but to foreign nations - we see a picture of this with Yosēph who was kidnapped by his brothers and sold to a foreign nation as a slave for 20 pieces of silver!

And for this they were worthy of death, yet we once again see a picture of Yosēph being the redeemer of his people foreshadowing for us יהושע who was in effect kidnapped by His own and sold for 30 pieces of silver, yet we who deserve death find His mercy and kindness to forgive us!

They sold Yosēph for 20 pieces of silver and this later would become the evaluation of a male between 5 and 20 years old, when a man separates a vow, by your evaluation of lives unto יהוה.



Yosēph was still a youth and this shows a separation of Yosēph unto יהוה. The value of a male from 20 to 60 years old was 50 sheqels of silver, and for a female it was 30 sheqels of silver; and from this we are able to see how יהושע Messiah paid the full price for us, His Bride, when He was sold for 30 pieces of silver!

The Hebrew word that is translated as 'kidnapped' is גָּנַב *ganab* (gaw-nab')- Strong's H1589 which means, **'to steal, kidnap, be stolen'**.


Yosēph told the cupbearer to remember him when he stood before Pharaoh again and he tells the cupbearer that he was in fact kidnapped/stolen:

Berēshith/Genesis 40:15 "For truly I was stolen away from the land of the Hebrews. And also I have done naught that they should put me into the dungeon."


To be kidnapped, or stolen, is to be taken away from your house, or place of safety, without your consent, and this we can see in the ancient script of this word **גָּנַב** **ganab** (gaw-nab')- Strong's H1589, which looks as follows:




Gimel - ג:

This is the letter 'gimel', which in the ancient script is pictured as -  - which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that 'feet' in Hebrew speaks of one's walk and ability to keep the feasts of יהוה, and represents one's 'walk!'

Nun - ن:

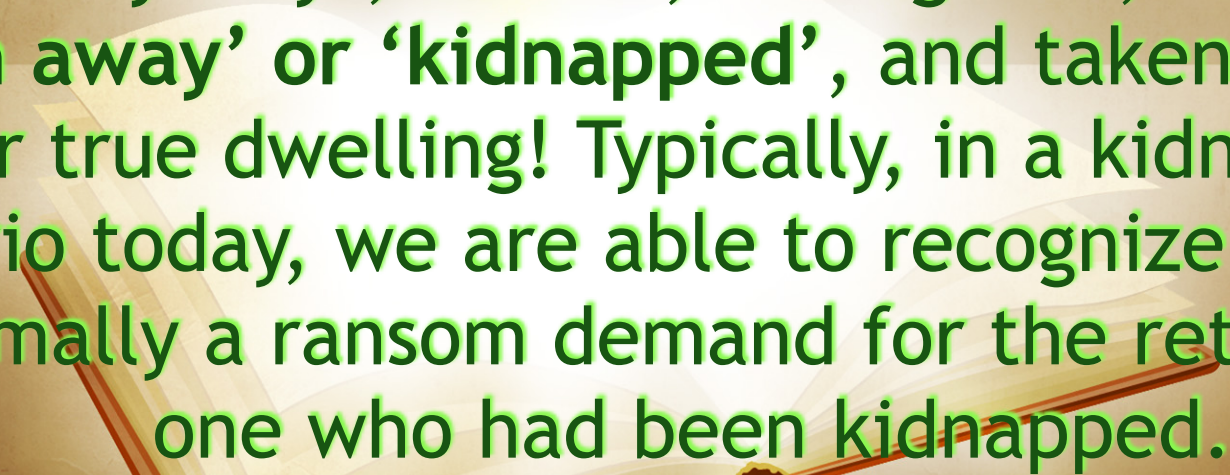
The ancient script has this letter as , which pictures a **'sprouting seed'** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

Beyt - ב:

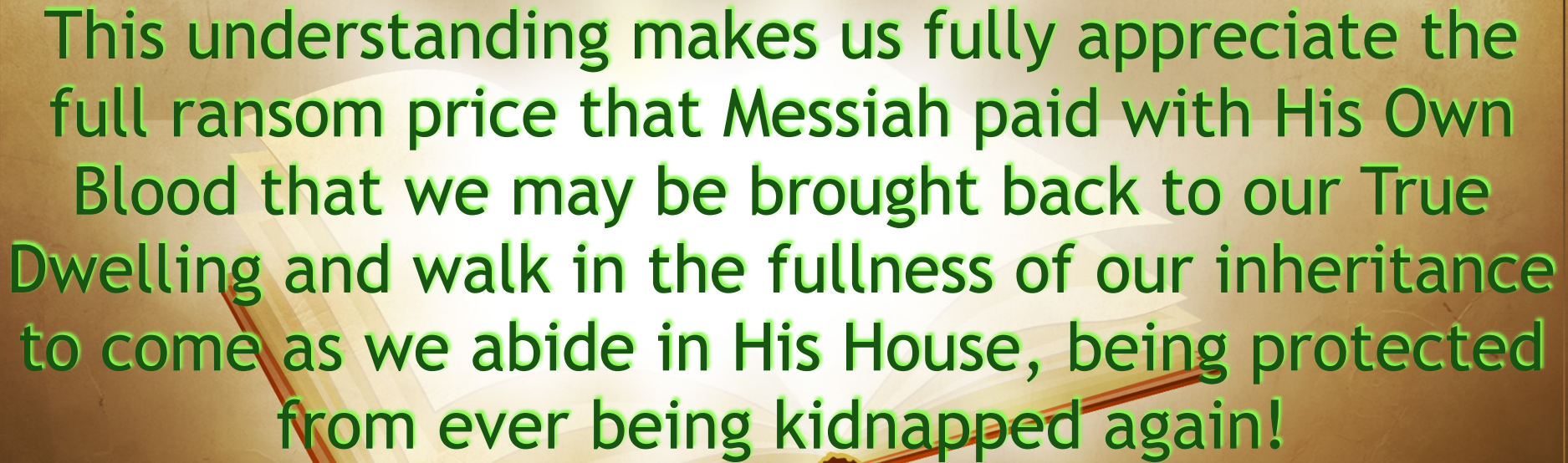
The ancient script has this letter as , which pictures a tent floor plan and means, **'house' or 'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Seeing this word in terms of being stolen away or kidnapped, we can see here the clear representation of:

**ONE WHO HAS BEEN CARRIED AWAY
FROM THEIR HOUSE
AND CUT OFF FROM THEIR INHERITANCE**



In many ways, we too, through sin, had been **‘stolen away’ or ‘kidnapped’**, and taken away from our true dwelling! Typically, in a kidnapping scenario today, we are able to recognize that there is normally a ransom demand for the return of the one who had been kidnapped.



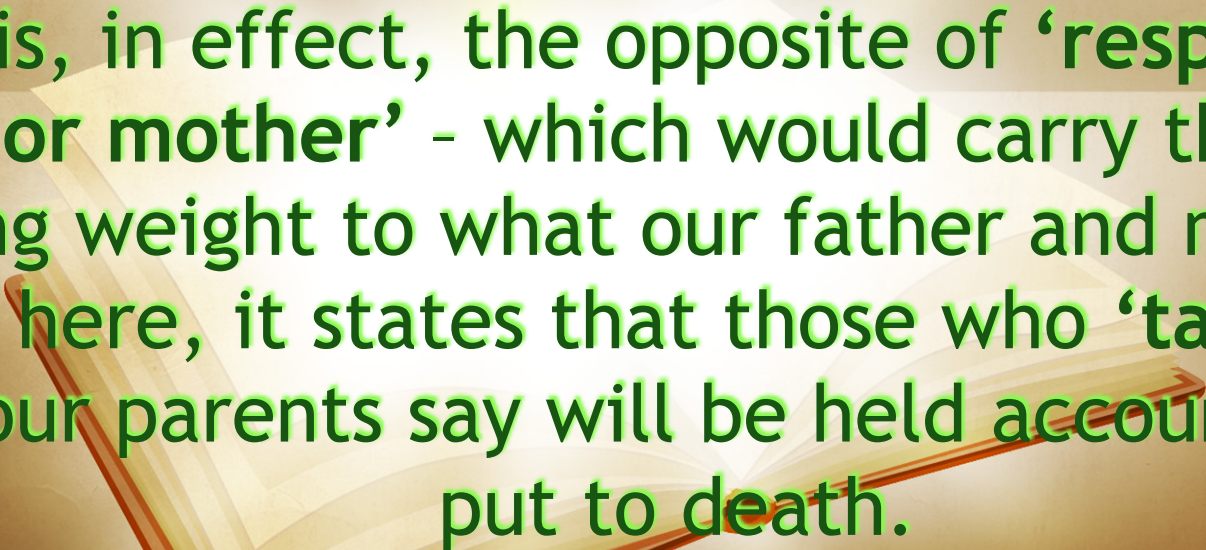
This understanding makes us fully appreciate the full ransom price that Messiah paid with His Own Blood that we may be brought back to our True Dwelling and walk in the fullness of our inheritance to come as we abide in His House, being protected from ever being kidnapped again!

What is very clear here, in this instruction given regarding the fate of a kidnapper, is that Satan (the kidnapper of many souls) will be put to death, and the ransomed shall return!!!

Yeshayahu/Isaiah 35:10 “And the ransomed of יהוה shall return and enter Tsiyon with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Verse 17 - do not curse father or mother

This is, in effect, the opposite of 'respect your father or mother' - which would carry the meaning of giving weight to what our father and mother say; and so here, it states that those who 'take lightly' what our parents say will be held accountable and put to death.



The Hebrew root word that is translated as ‘curses’ is קָלַל qalal (kaw-lal’)- Strong’s H7043 which means, **‘to be light, swift, trifling, cursed, despised’**, which explains clearly for us the exact opposite of ‘respect’, which is the Hebrew word כִּבְּדָה kebbed (kaw-bad’)- Strong’s H3513 meaning, **‘honour, heavy, made heavy’**.

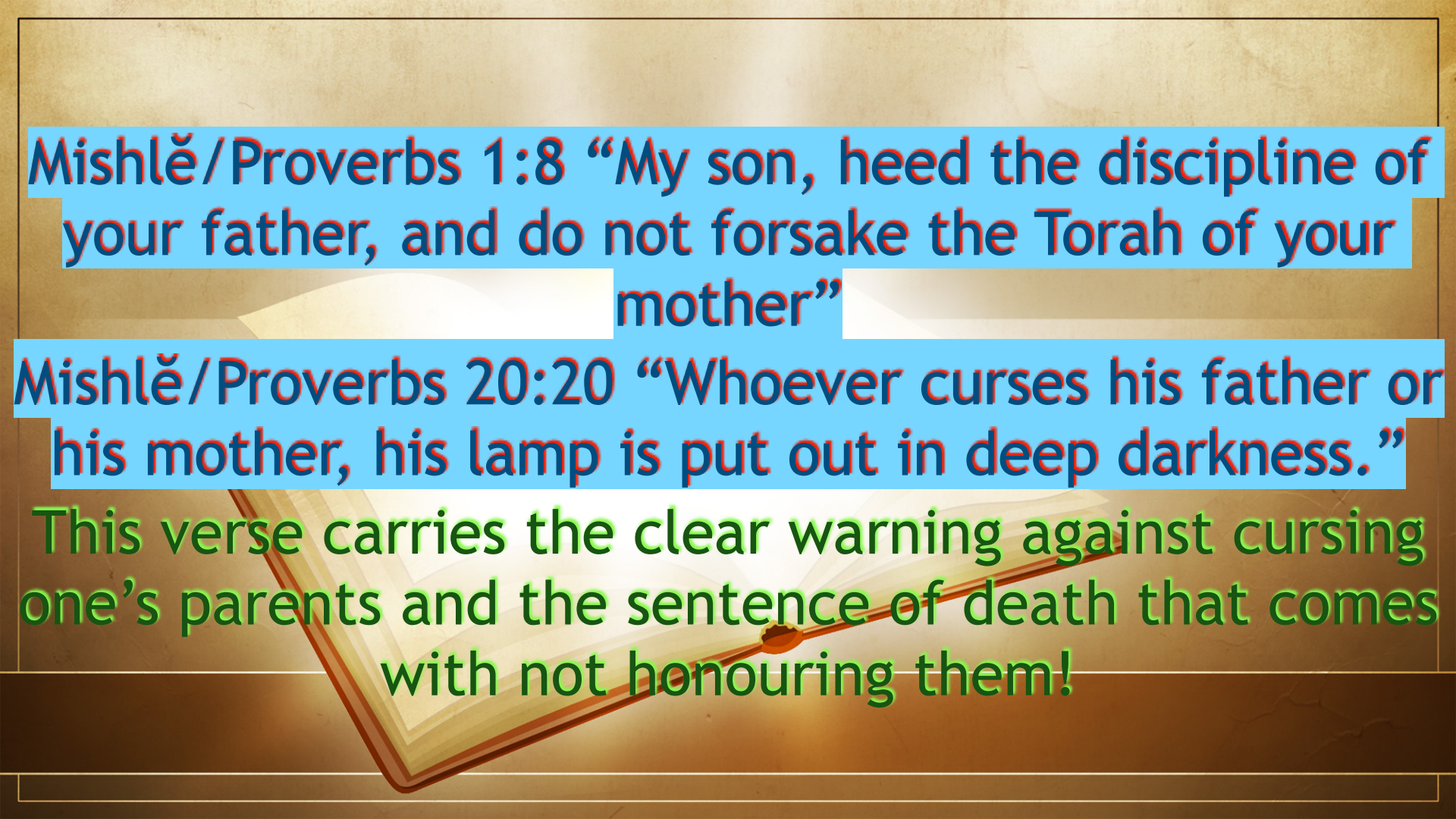
And so, what we must recognize, in the context of the proper hearing and guarding to do all His commands, is that when we are told to ‘respect’ our parents, what is in effect being told to us is that we must carefully consider and ‘give weight to’ what our parents have done!

To take lightly, or make light of, the discipline and instructions of a father or mother (in terms of the Torah) is a great offense that can lead to death!

We have a Heavenly Father and often His instructions/Torah is referred to as our mother and so, when we do not take seriously what His Word tells us then we will be put to death, for in essence this speaks of lack of diligent hearing and disregard for the instructions of

יהוה.





Mishlě/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”

Mishlě/Proverbs 20:20 “Whoever curses his father or his mother, his lamp is put out in deep darkness.”

This verse carries the clear warning against cursing one’s parents and the sentence of death that comes with not honouring them!

The Hebrew word that is used here for ‘curses’ comes from the root verb קָלַל qalal (kaw-lal’)- Strong’s H7043 which means, ‘to be light, swift, trifling, cursed, despised’.

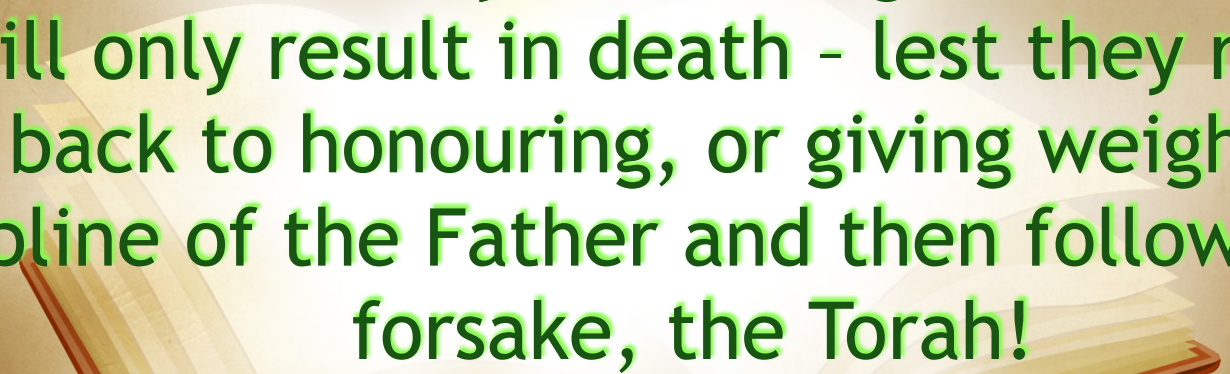
The English word ‘despised’, is explained in the Merriam Webster’s Collegiate Dictionary as: ‘to look down on with contempt or aversion; to regard as negligible, worthless, or distasteful’.

Shelomoh was clearly setting forth that which is given in the Torah, as we see here in this Torah portion of **Shemoth/Exodus 21.**

Marqos/Mark 7:10-13 “For Mosheh said, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’ 11 “But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me, is Qorban (that is, a gift),” ’ 12 you no longer let him do any matter at all for his father or his mother, 13 nullifying the Word of Elohim through your tradition which you have handed down. And many such traditions you do.”

Nullifying the Word of Elohim through tradition that
has been handed down!!!

That is exactly what has happened - both the
Christianity and Rabbinic Judaism hold fast to
traditions of men while they in effect have cursed
their Father and Mother (Torah) and nullified the
Word of Elohim through the corrupt traditions and
commands of man that are taught as teachings,
while they cast aside the Torah of Elohim and are,
in a manner of speaking, cursing Father and
Mother!!!



Man has found many erroneous ways, through traditions, to nullify and disregard the Torah - and this will only result in death - lest they repent and turn back to honouring, or giving weight to, the discipline of the Father and then follow, and not forsake, the Torah!

Curse father and mother and your lamp shall be put out!

In Shemoth/Exodus 20:12 we are given the command to respect our father and mother, and this is the first command with a promise! The promise of long life when we respect our father and mother:

Eph'siyim/Ephesians 6:1-3 "Children, obey your parents in the Master, for this is right. 2 "Respect your father and mother," which is the first command with promise, 3 in order that it might be well with you, and you might live long on the earth."

When one does not hear, guard and do the commands of Elohim as faithful children should then the sentence of death is clear as lamps will be put out!

Verse 18-24 - fights and injuries

If a fight breaks out between two men and one loses his ability to work - the other must pay him for lost time and injury.

If the injured man is not affected in his doing of the work, then no payment is due.

Qorintiyim Bět /2 Corinthians 10:3-4 “For though we walk in the flesh, we do not fight according to the flesh. 4 For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds”

Timotiyos Aleph/1 Timothy 6:12 “Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.”

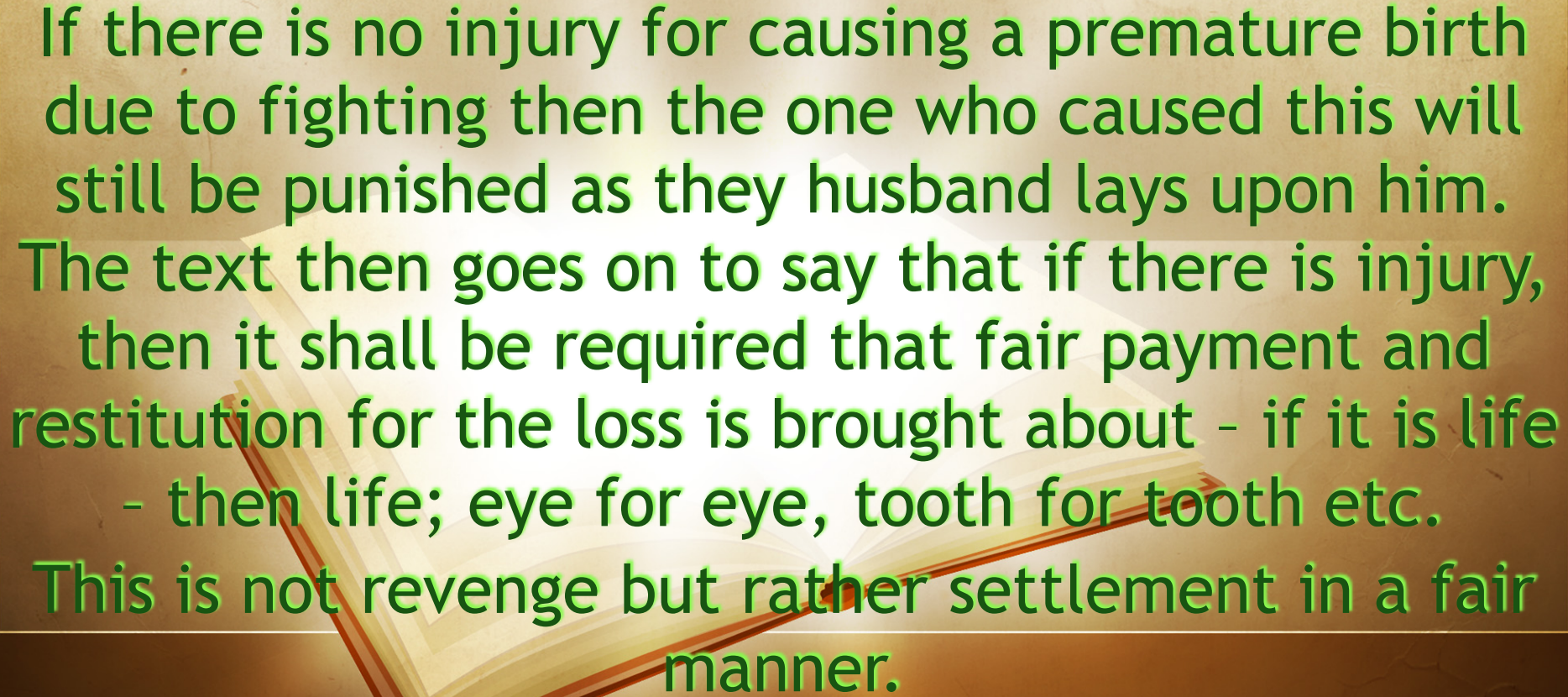
The purpose of these verses, in this chapter, is to give us clear guidance that there are proper right-rulings and fairness in all circumstances and that no one party must get done in or gain more than they should.





Elohim is just and fair and all His right rulings guard us against corruption and violence and unnecessary injury to the community of Yisra'ěl.

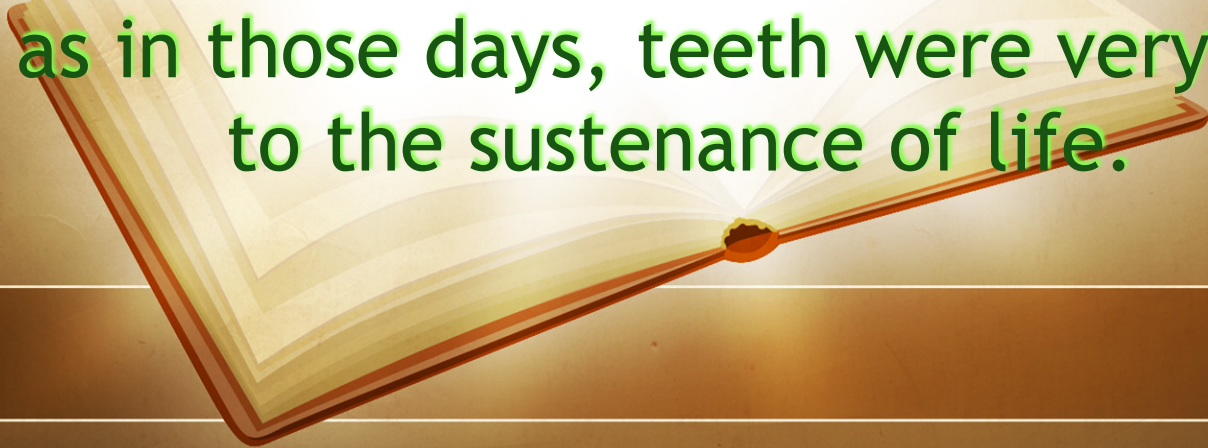
If one causes an injury to a pregnant woman - that is if he causes here to miscarry - then the sentence is as murder - which is death!



If there is no injury for causing a premature birth due to fighting then the one who caused this will still be punished as they husband lays upon him. The text then goes on to say that if there is injury, then it shall be required that fair payment and restitution for the loss is brought about - if it is life - then life; eye for eye, tooth for tooth etc. This is not revenge but rather settlement in a fair manner.

Verse 26-27 - eye and tooth

One's eye also speaks of one's freedom - a servant's eye is worth a servant and the same held true for a tooth, as in those days, teeth were very important to the sustenance of life.

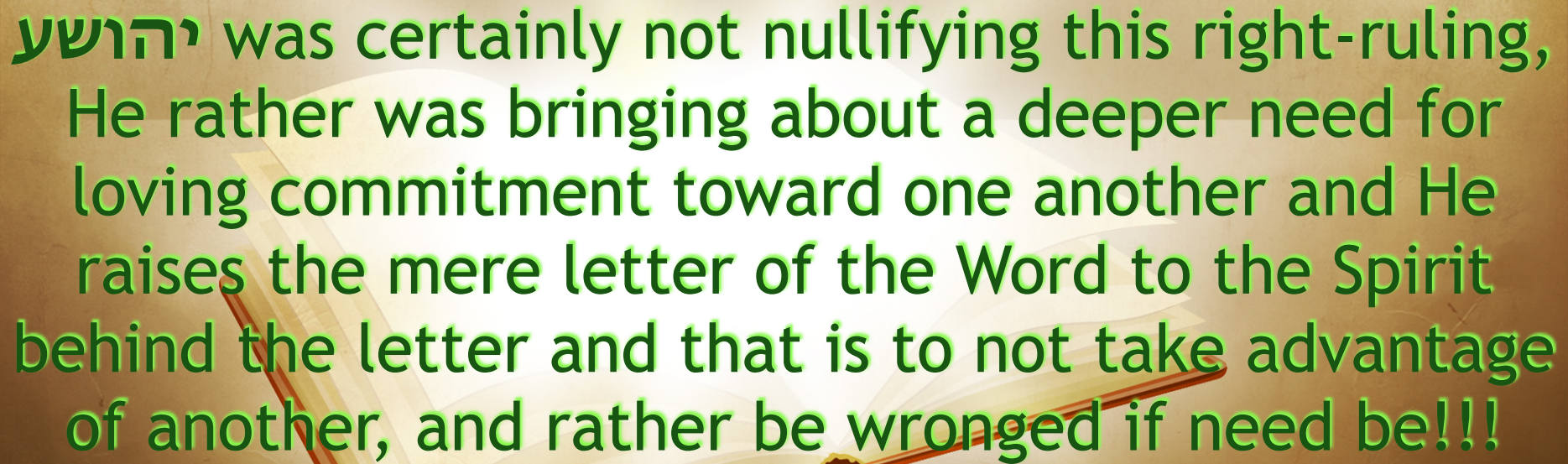


If you could not eat, you would starve and false teeth were not available back then, when in those days, teeth were worn down a lot quicker than today.

This principle of eye for eye, tooth for tooth does not call for the mutilation of another's limbs as injuries were settled by the payment through money damages and this right-ruling brings the correct limit to that which may be imposed. One cannot try to get more out of the damages caused than what is rightfully due.

This teaches us the clear standard of proper right-ruling and the just punishment or sentence that ought to be rendered for each case!

Mattithyahu/Matthew 5:38-42 “You heard that it was said, ‘An eye for an eye and a tooth for a tooth,’ 39 but I say to you, do not resist the wicked. But whoever slaps you on your right cheek, turn the other to him also. 40 “And he who wishes to sue you and take away your inner garment, let him have your outer garment as well. 41 “And whoever compels you to go one mile, go with him two. 42 “Give to him who asks of you, and from him who wishes to borrow from you, do not turn away.”

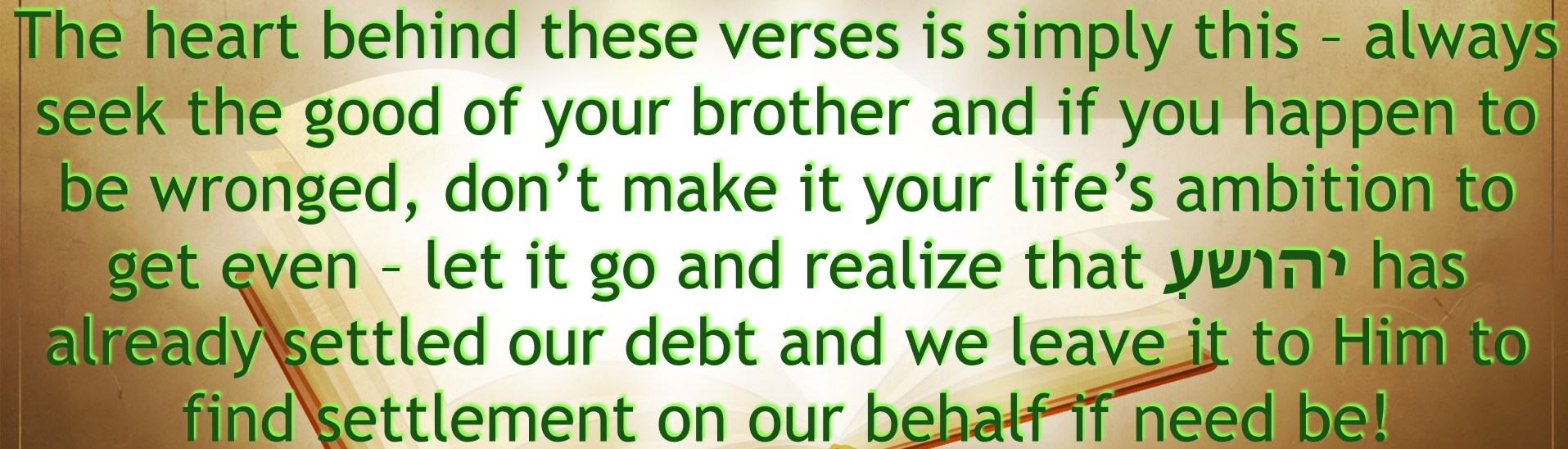


יהושע was certainly not nullifying this right-ruling,
He rather was bringing about a deeper need for
loving commitment toward one another and He
raises the mere letter of the Word to the Spirit
behind the letter and that is to not take advantage
of another, and rather be wronged if need be!!!

Timotiyos Bět/2 Timothy 2:24 “And a servant of the Master should not quarrel but be gentle towards all, able to teach, patient when wronged”

Qorintiyim Aleph/1 Corinthians 6:6-8 “But brother against brother goes to be judged and that before unbelievers! 7 Already, then, there is a failure with you, that you have lawsuits among you. Why not rather be wronged? Why not rather be cheated? 8 But you yourselves do wrong and cheat, and that to your brothers!”

When believers are taking each other to court to settle disputes then there is a failure - rather be wronged and cheated than cheat and do wrong to brothers!!!



The heart behind these verses is simply this - always seek the good of your brother and if you happen to be wronged, don't make it your life's ambition to get even - let it go and realize that **יהושע** has already settled our debt and we leave it to Him to find settlement on our behalf if need be!

Verse 28 - a stoned ox is not eaten!

When an ox killed someone, the ox was stoned and not permitted to be eaten - why?

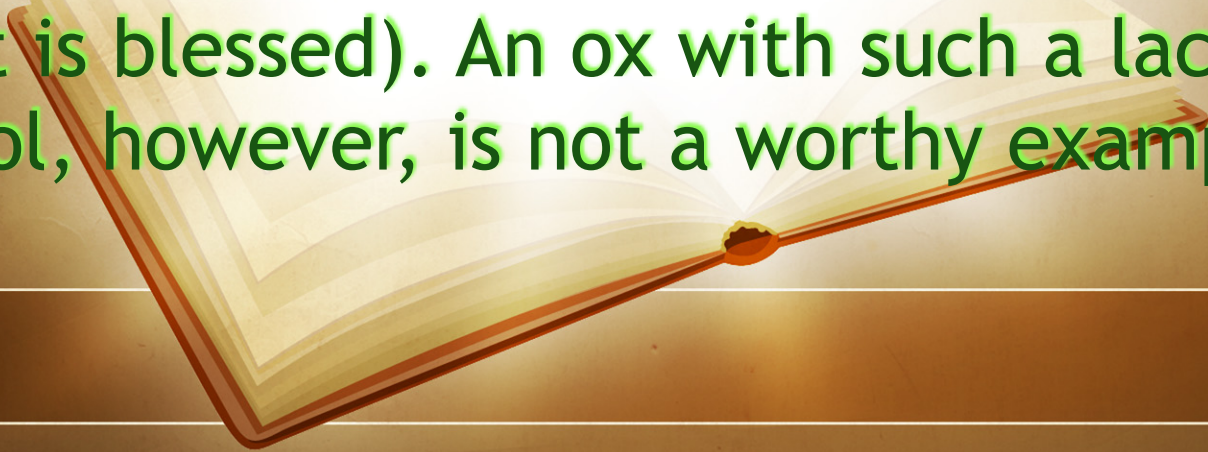
Well, the popular saying, “You are what you eat” carries great truth for us.

The ox was not killed in the manner prescribed and so, was not fit for consumption.

There is often also a connection between animals' character and their acceptability as food.

For example, a pig is not something we want to be like, so we do not make it a part of us and rightly so, for it is not ‘clean’!!!

A cow, however, is an example of selectivity in its diet and meditation on יהוה's word (Tehillah/Psalm 1:2 - the man who meditates on the Torah, day and night is blessed). An ox with such a lack of self-control, however, is not a worthy example for us.



Verse 29 - 30

If the owner has knowledge of his ox being in the habit of goring and has done nothing about it, to stop it happening again, he would face the punishment of death, along with his ox!

We are responsible for what we have control over and for what we know and if we have knowledge and recognize a problem that can occur and do not take precautions to prevent it, and knowingly expose others to dangers they may not be aware of, we will be held liable for their injury or death and cannot be blamed on someone else.

Just think about it for a moment - if we do not warn a brother and he trespasses and is killed - we are held responsible - if we have warned and they still trespass, then he is guilty while we are not!!!

A ransom could still be given if a sin-covering was imposed upon him - in other words he could make payment.

יהושע has paid our ransom and He has warned us against the dangers of sin!

Verse 32 - “30 pieces of silver”

יהושע was sold for the price of a slave:

Mattithyahu/Matthew 26:15 “and said, “What would you give me to deliver Him to you?” And they counted out to him thirty pieces of silver.”



Mattithyahu/Matthew 27:3 “Then Yehudah - he who delivered Him up - having seen that He had been condemned, repented, returned the **thirty pieces of silver** to the chief priests and to the elders”

Mattithyahu/Matthew 27:9 “Then was filled what was spoken by Yirmeyahu the prophet, saying, “And they took the **thirty pieces of silver**, the price of Him who was pierced, on whom they of the children of Yisra’ěl set a price”

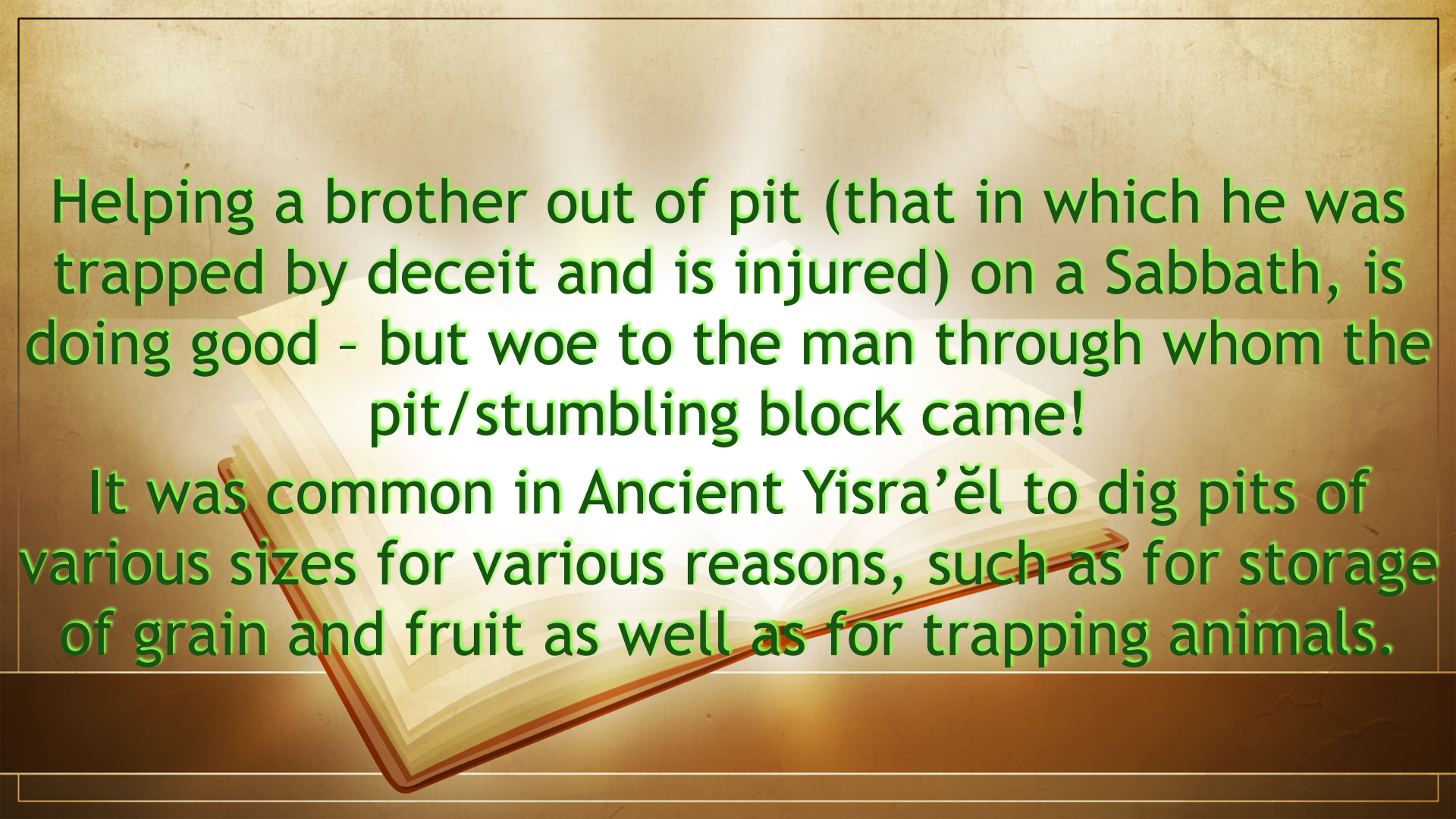
Zekaryah/Zechariah 11:12-13 “And I said to them, “If it is good in your eyes, give me my wages. And if not, refrain.” So they weighed out for my wages **thirty pieces of silver**. 13 And יהוה said to me, “Throw it to the potter,” the splendid price at which I was valued by them. And I took the **thirty pieces of silver** and threw them into the House of יהוה for the potter.”

For a free man, the rate can vary according to the judgment of the court (v. 30), but for a slave, a price is fixed, so that one may not under-value his worth.

Verse 33-34 - ox or donkey in the pit

יהושע uses this analogy as something that was lawful to do on the Sabbath when He healed a man on the Sabbath:

Mattithyahu/Matthew 12:11 “And He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, shall not take hold of it and lift it out?”



Helping a brother out of pit (that in which he was trapped by deceit and is injured) on a Sabbath, is doing good - but woe to the man through whom the pit/stumbling block came!

It was common in Ancient Yisra'el to dig pits of various sizes for various reasons, such as for storage of grain and fruit as well as for trapping animals.

Beware, is the warning that is given to the one who digs pits in order to trap others!!!

Tehillah/Psalm 7:14-16 “See, he who is bound with wickedness, and has conceived trouble and brought forth falsehood, 15 he has made a pit and dug it out, and falls into the ditch he made! 16 His trouble turns back upon his own head, and his wrongdoing comes down on the top of his head.”

Mishlě/Proverbs 26:27 “Whoever digs a pit falls into it, and whoever rolls a stone, it turns back on him.”

The Hebrew word used here for 'digs' is כָּרַח *karah* (kaw-raw')- Strong's H3738 which means, 'to dig, cut, pierce, excavate, dig through', and the object of this verb is usually a trench, pit or cistern, and here it is used figuratively for trapping a person with an evil plot! This word is used to describe the man of beliya'al, who 'plots' evil!

The Hebrew word translated here as 'pit' is the noun שְׁחָתַת **shaḥath** - Strong's H7845 which means, 'corruption, destruction, pit, ditch, grave'.

In Tehillah/Psalm 103 we are told to

bless יהוה and forget not all His dealings

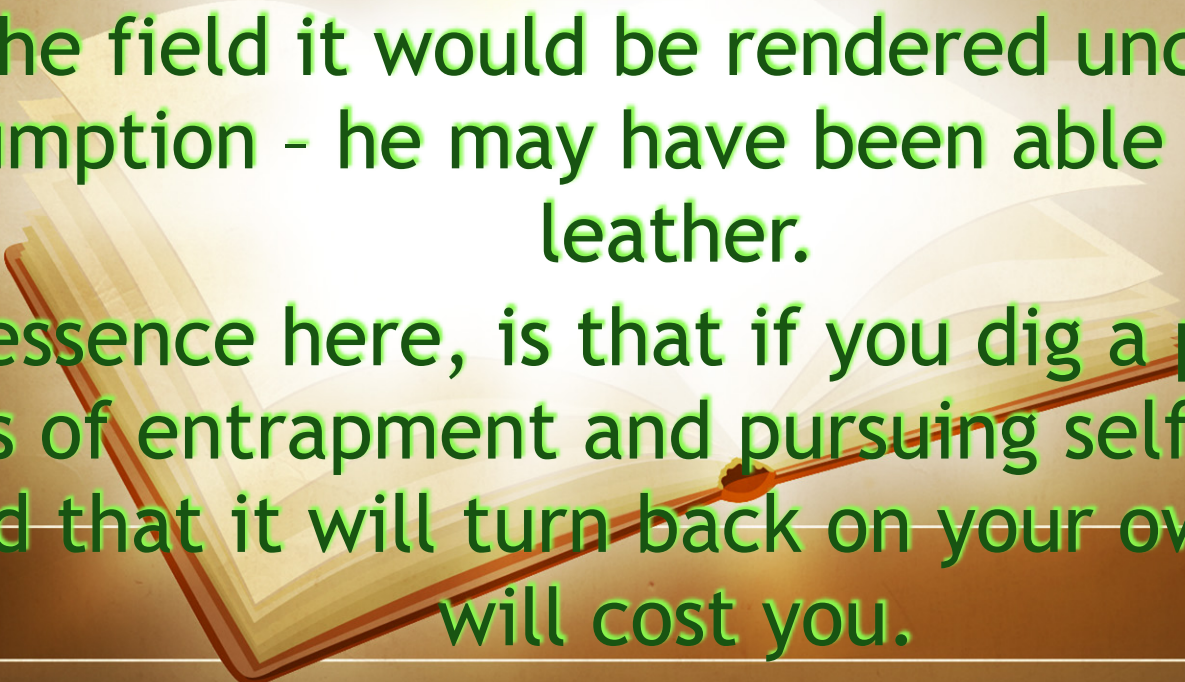
and we are reminded in

Tehillah/Psalm 103:4 that 'He redeems our life from destruction'.

He not only redeems us from corruption but also leads us in the path of abundant life as we have joy to satisfaction in His presence which teaches us that nothing else can satisfy us like the presence of our Mighty Master and Elohim!

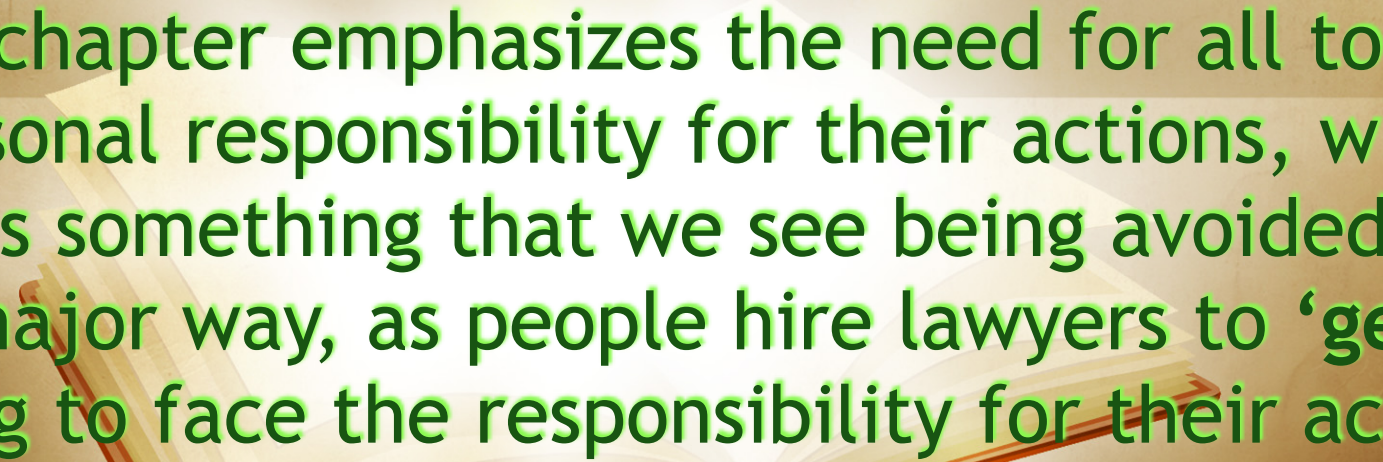
What Shelomoh is making very clear here is that the one who plots destruction will have his own plots turn back on himself and be destroyed.

Satan will be destroyed in the fire when our Master comes to destroy all wickedness and cast the serpent of old, who is the Devil and Satan who plotted the destruction of man, into the pit of the deep and shut him up for 1000 years, after which he will be released for a little and lead some astray and then be thrown into the lake of fire and sulphur.



The one who is guilty of not covering a pit, will be liable for payment and the dead animal is his, which he would not be able to eat, as it having died in the field it would be rendered unclean for consumption - he may have been able to use the leather.

The essence here, is that if you dig a pit, which speaks of entrapment and pursuing self-gain - you will find that it will turn back on your own head and will cost you.



This chapter emphasizes the need for all to take personal responsibility for their actions, which sadly, is something that we see being avoided today, in a major way, as people hire lawyers to ‘get off’ having to face the responsibility for their actions.

With יהוה there is right-ruling and we who have called out to Him, and have declared our desire to be servants for life, have the responsibility to uphold His right-rulings.

We need to carefully consider the outcome of our life and how we may affect others with every decision we make and we ought to be careful to consider our actions and our speech as we seek to see the return of Yisra'el as a whole. Whatever actions I take - I need to be aware of how it will affect others - be it my spouse, my children, widows, or fellow believers in the community and also outsiders:

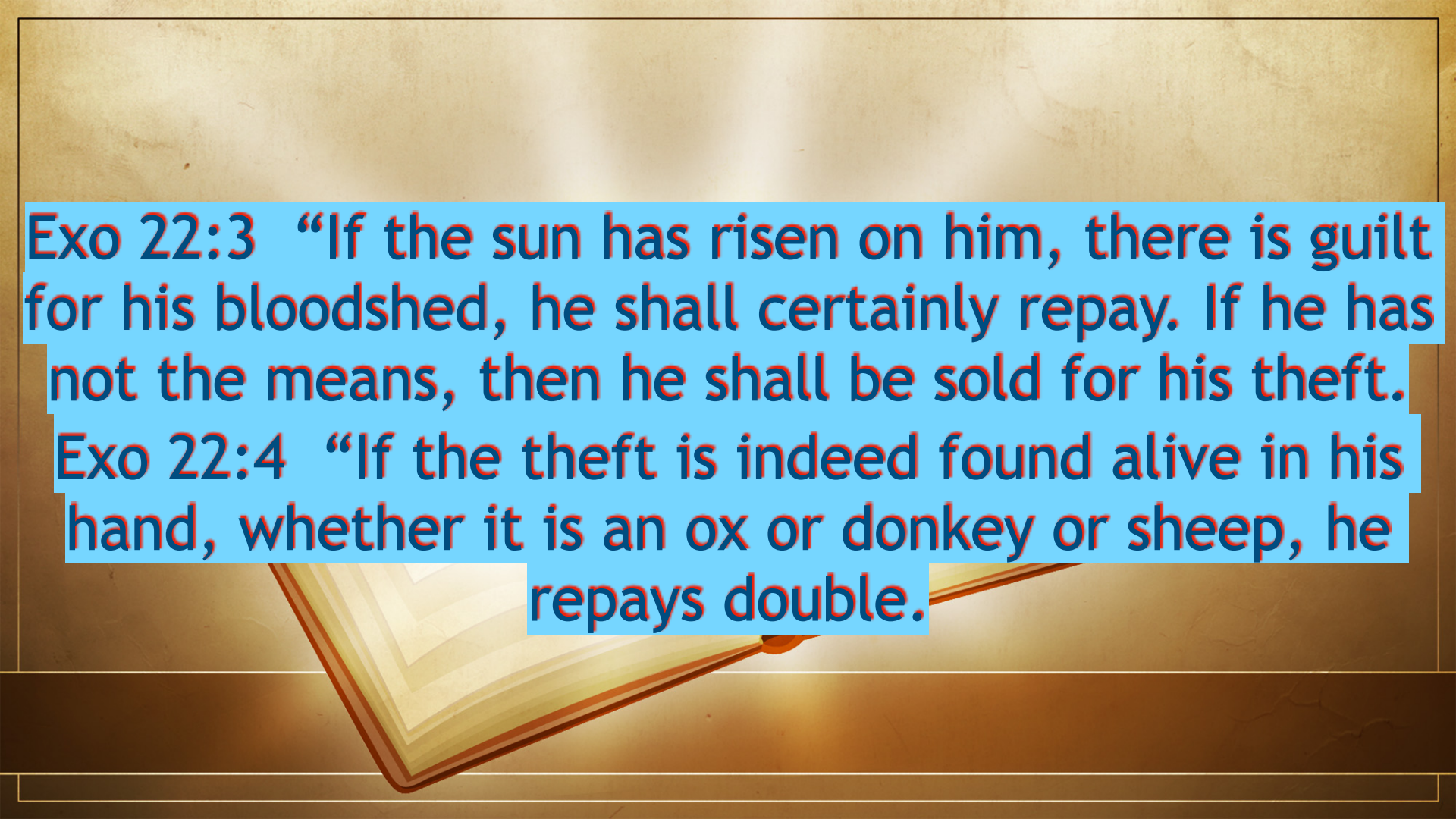
In speaking on the qualities of a leader Sha'ul tells
Timotiyos:

Timotiyos Aleph/1 Timothy 3:7 “And he should even
have a good witness from those who are outside,
lest he fall into reproach and the snare of the
devil.”

CHAPTER 22

Exo 22:1 “When a man steals an ox or a sheep, and shall slaughter it or sell it, he repays five cattle for an ox and four sheep for a sheep.

Exo 22:2 “If the thief is found breaking in, and he is struck so that he dies, there is no guilt for his bloodshed.



Exo 22:3 “If the sun has risen on him, there is guilt for his bloodshed, he shall certainly repay. If he has not the means, then he shall be sold for his theft.


Exo 22:4 “If the theft is indeed found alive in his hand, whether it is an ox or donkey or sheep, he repays double.

Exo 22:5 “When a man lets a field or vineyard be grazed bare, and lets loose his livestock, and it feeds in another man’s field, he repays from the best of his own field and the best of his own vineyard.

Exo 22:6 “When fire breaks out and spreads to thorn bushes, so that stacked grain, or standing grain, or the field is consumed, he who kindled the fire shall certainly repay.

Exo 22:7 “When a man gives silver or goods to his neighbour to guard, and it is stolen out of the man’s house, if the thief is found, he repays double.

Exo 22:8 “If the thief is not found, then the master of the house shall be brought before Elohim to see whether he has put his hand into his neighbour’s goods.



Exo 22:9 “For every matter of transgression, for ox, for donkey, for sheep, for garment, or for whatever is lost which another claims to be his, let the matter of them both come before Elohim. And whomever Elohim declares wrong repays double to his neighbour.

Exo 22:10 “When a man gives to his neighbour a donkey, or ox, or sheep, or any beast to watch over, and it dies, or is injured, or is driven away while no one is looking,

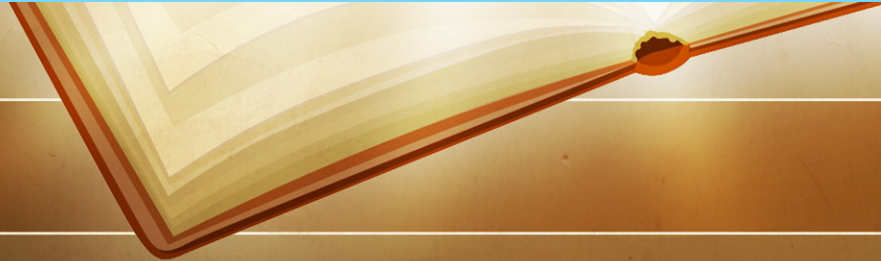
Exo 22:11 let an oath of יהוה be between them both, that he has not put his hand into his neighbour's goods. And the owner of it shall accept that, and he does not repay.

Exo 22:12 “But if it is indeed stolen from him, he repays to its owner.

Exo 22:13 “If it is torn to pieces, then let him bring it for evidence, he does not repay what was torn.

Exo 22:14 “And when a man borrows from his neighbour, and it is injured or dies while the owner of it is not present, he shall certainly repay.

Exo 22:15 “But if its owner was with it, he does not repay. If it was hired, he is entitled to the hire.



Laws About Social Justice

Exo 22:16 “And when a man entices a maiden who is not engaged, and lies with her, he shall certainly pay the bride-price for her to be his wife.

Exo 22:17 “If her father absolutely refuses to give her to him, he pays according to the bride-price of maidens.

Exo 22:18 “Do not allow a practiser of witchcraft to live.

Exo 22:19 “Anyone lying with a beast shall certainly be put to death.

Exo 22:20 “He who slaughters to an elohim, except to יהוה only, is put under the ban.

Exo 22:21 “Do not tread down a sojourner or oppress him, for you were sojourners in the land of Mitsrayim.

Exo 22:22 “Do not afflict any widow or fatherless child.

Exo 22:23 “If you do afflict them at all - if they cry out to Me at all, I shall certainly hear their cry,

Exo 22:24 and My wrath shall burn and I shall kill you with the sword, your wives shall be widows and your children fatherless.

Exo 22:25 “If you do lend silver to any of My people, the poor among you, you are not to be like one that lends on interest to him. Do not lay interest on him.

Exo 22:26 “If you take your neighbour’s garment as a pledge at all, you are to return it to him before the sun goes down.


Exo 22:27 “For that is his only covering, it is his garment for his skin. What does he sleep in? And it shall be that when he cries to Me, I shall hear, for I show favour.

Exo 22:28 “Do not revile an elohim, nor curse a ruler of your people.

Exo 22:29 “Do not delay giving your harvest and your vintage. Give Me the first-born of your sons.

Exo 22:30 “Likewise you are to do with your oxen, with your sheep. It is to be with its mother seven days. On the eighth day you give it to Me.

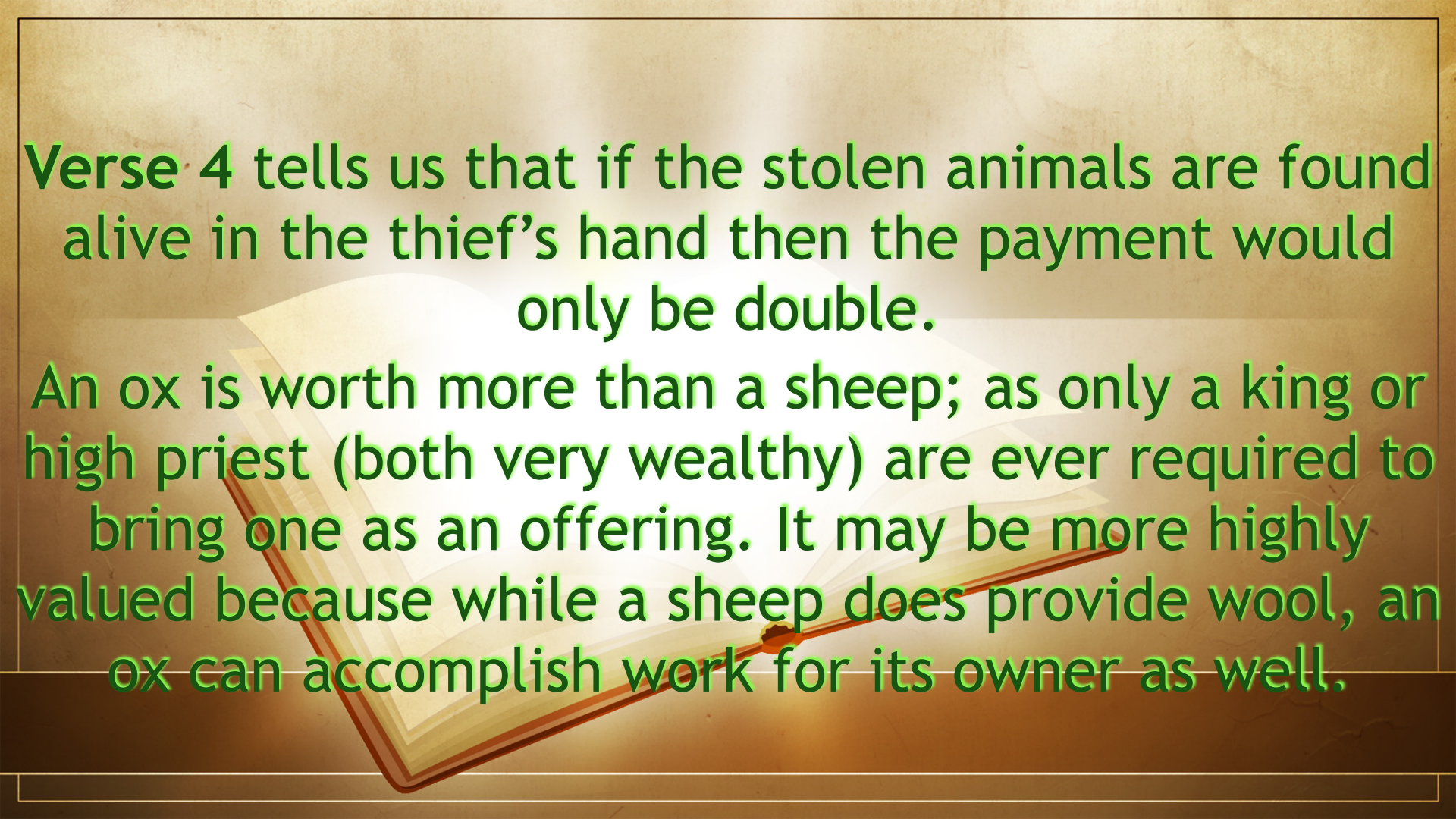
Exo 22:31 “And you are set-apart men to Me, and you do not eat any meat which is torn to pieces in the field, you throw it to the dogs.



CHAPTER 22 Verse 1 -4

These regulations deal with the theft of animals. These verses expand on the eighth commandment.

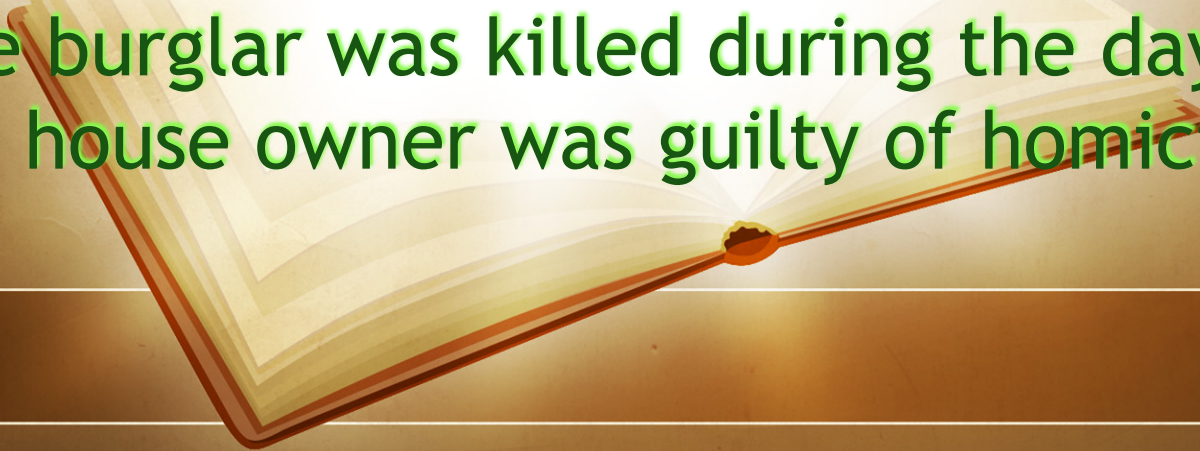
Payment for stealing an ox or sheep - if an ox or sheep was stolen and slaughtered or sold the payment for the loss would be 5 cattle for an ox and 4 sheep for a sheep; this would cover the damages lost.



Verse 4 tells us that if the stolen animals are found alive in the thief's hand then the payment would only be double.

An ox is worth more than a sheep; as only a king or high priest (both very wealthy) are ever required to bring one as an offering. It may be more highly valued because while a sheep does provide wool, an ox can accomplish work for its owner as well.

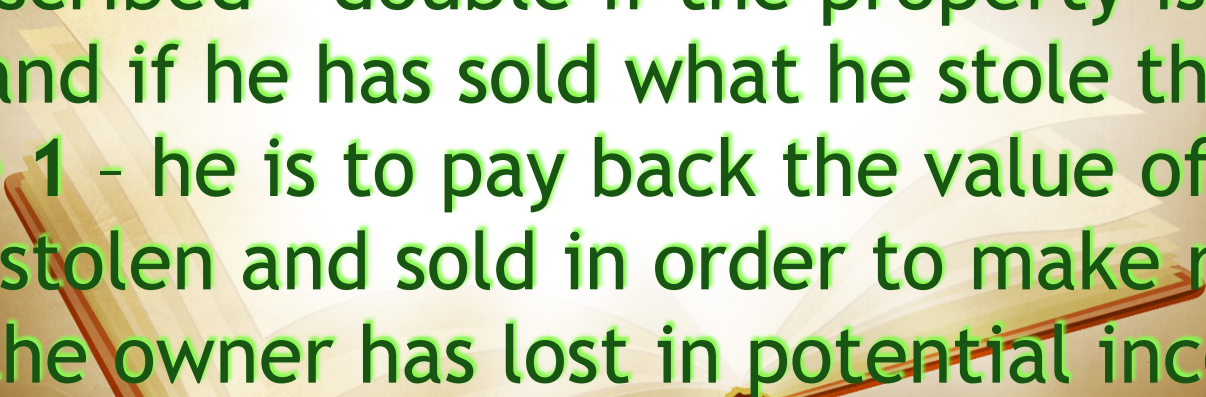
If a thief burglarized in the night, and was killed by the owner of the house, then the defendant was not guilty of murder and was seen as self-defense. But if the burglar was killed during the daytime the house owner was guilty of homicide.



The sun rising on him, does not necessarily mean that when he is breaking in in broad daylight, but rather, that there is found to be evidence that incriminates him; for example, a poor man suddenly being very wealthy - where did he get all the sudden riches or if a man sees another man with his possessions.

The thief may only be killed, if caught in the act on your property - not later, if it is only discovered later that it was him.

Proper restitution must be made for property stolen as described - double if the property is found on him and if he has sold what he stole then as per verse 1 - he is to pay back the value of what has been stolen and sold in order to make right what the owner has lost in potential income!



If one troublemaker, or thief, would steal from his neighbour one much needed possession then the penalty is to pay back two and so this whole chapter expands the command to love your neighbour as yourself as **יהוה** certainly does not leave it in our hands to decide 'how we are to love one another' or 'what love means to me' - He has made it clear what love is - **obedience to His commands and this is love for Him when we love our neighbour and keep His commands**; therefore we would not seek to steal from our neighbour. Loving one another means **talking responsibility for what you broke!!!**

Walking in Torah means taking responsibility for self and others and how we build community **יהוה's** way and not by our own perceptions or selfish motives!

If we catch someone doing wrong, we have a responsibility to bring it before the 'judges' - that is to bring it before the right-ruling of the Word of **יהוה** and not brush it under the rug, in some twisted means of covering it with a 'falsely proclaimed love'.

Mattithyahu/Matthew 18:15 “And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother.”

Luqas/Luke 17:3 “Take heed to yourselves. If your brother sins against you, rebuke him, and if he repents, forgive him.”

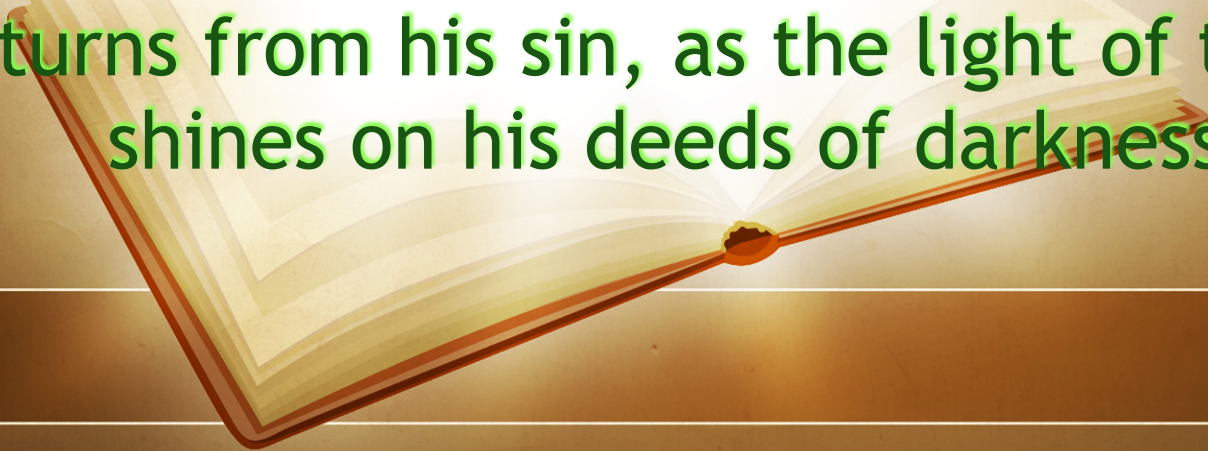
Ya'aqob/James 5:20 “Brothers, if anyone among you goes astray from the truth, and someone turns him back, let him know that he who turns a sinner from the straying of his way shall save a life from death and cover a great number of sins.”

In essence, we see a picture of light and darkness:
as light = knowledge and darkness = ignorance.

Ignorance, or walking in darkness, is an expression
of one who walks in lawlessness and the one who
walks in light, or knowledge, is one who is
obedient.

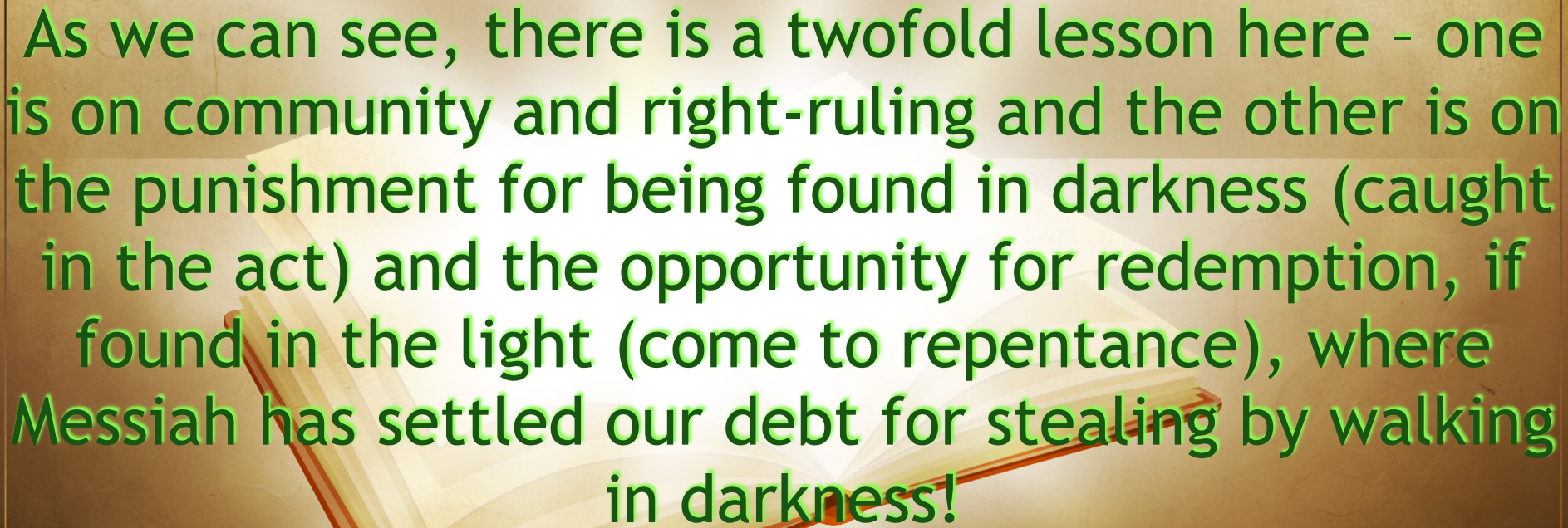
Having said that, it is clear that here, we see a
picture of the fate of those who walk in darkness -
which is death!!!

However, those who come into the light - in other words, they come to the knowledge of their sin and repent thereof - then there is mercy for the one who turns from his sin, as the light of the Torah shines on his deeds of darkness.



When יהוה comes as a thief in the night - those who are found to be in darkness, will get what is rightfully due as a punishment for sin, which is death!

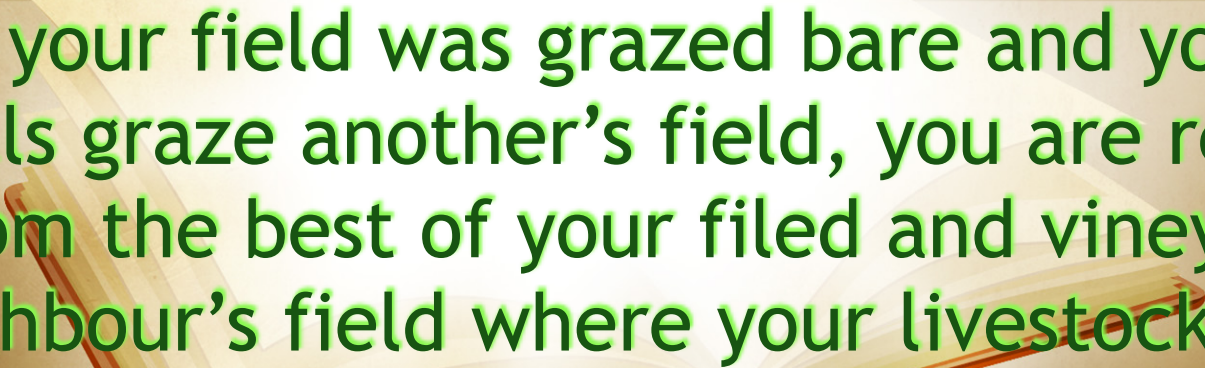
However, we are not children of darkness, but of light and we must walk as such as we discern the times and keep watch. The devil seeks to rob, steal, kill and destroy and we know his fate - thrown into the lake of fire!

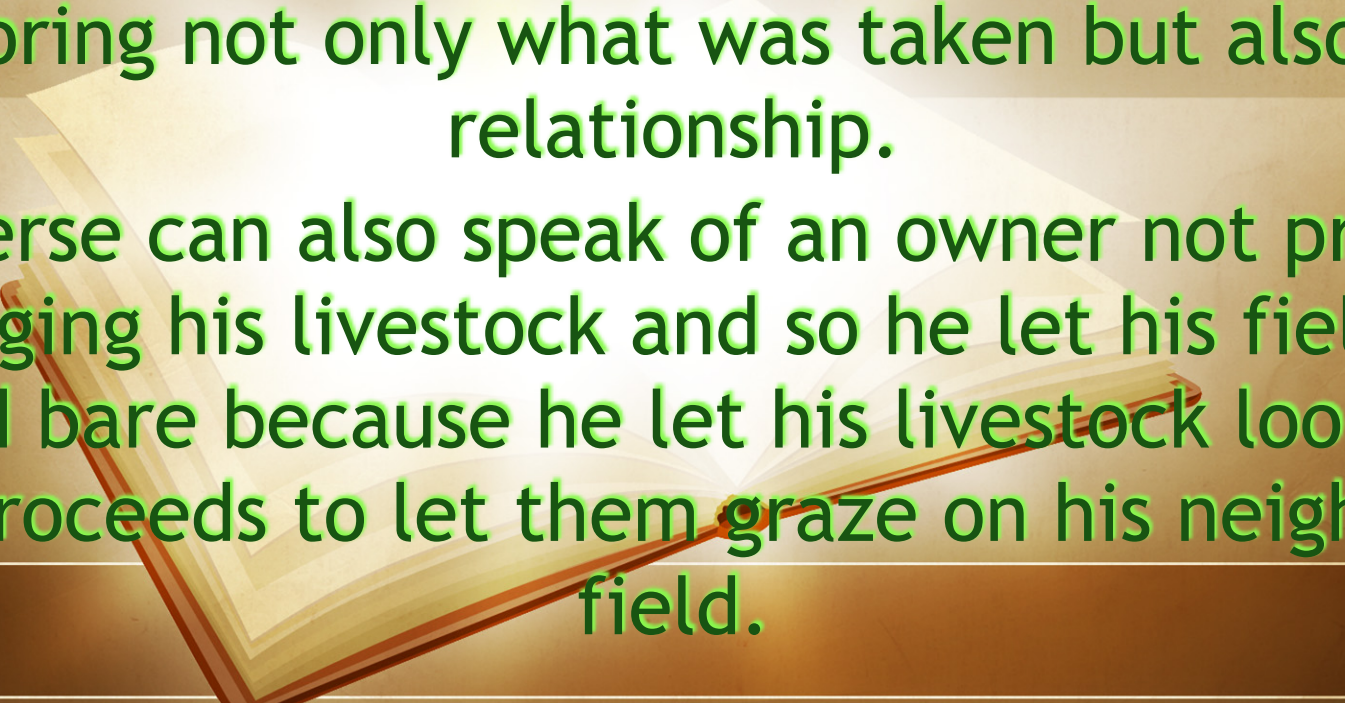


As we can see, there is a twofold lesson here - one is on community and right-ruling and the other is on the punishment for being found in darkness (caught in the act) and the opportunity for redemption, if found in the light (come to repentance), where Messiah has settled our debt for stealing by walking in darkness!

Verse 5 - give your best

When your field was grazed bare and you let your animals graze another's field, you are required to give from the best of your field and vineyard, to the neighbour's field where your livestock grazed.





This is straight forward and fair: it was a way of paying for feeding your livestock and is a way of restoring not only what was taken but also the relationship.

This verse can also speak of an owner not properly managing his livestock and so he let his field get grazed bare because he let his livestock loose and then proceeds to let them graze on his neighbour's field.

This shows poor management and is a picture of carelessness.

We find this today where people are 'let loose', in a sense, and can be symbolic of what is termed today as 'acting like an unreasoning beast' - with a do as you will approach, without any care for the affect you have on others! Here the payment for such carelessness was that you were to give of your best that you had harvested.

So many people today, in a metaphorical sense, have been let loose and graze all over the place and are simply robbing others of their goodness and kindness and take them for a ride, as they exploit many.



Grazing can be a picture of eating right and in a prescribed manner and not being let loose on every wind of teaching that will cause you to be unstable and careless.

We must be submissive to the Torah and heed the very word we **'graze'** and meditate on which will cause us to be obedient and not careless, a guardian of the word and not a loose cannon that says everything goes!

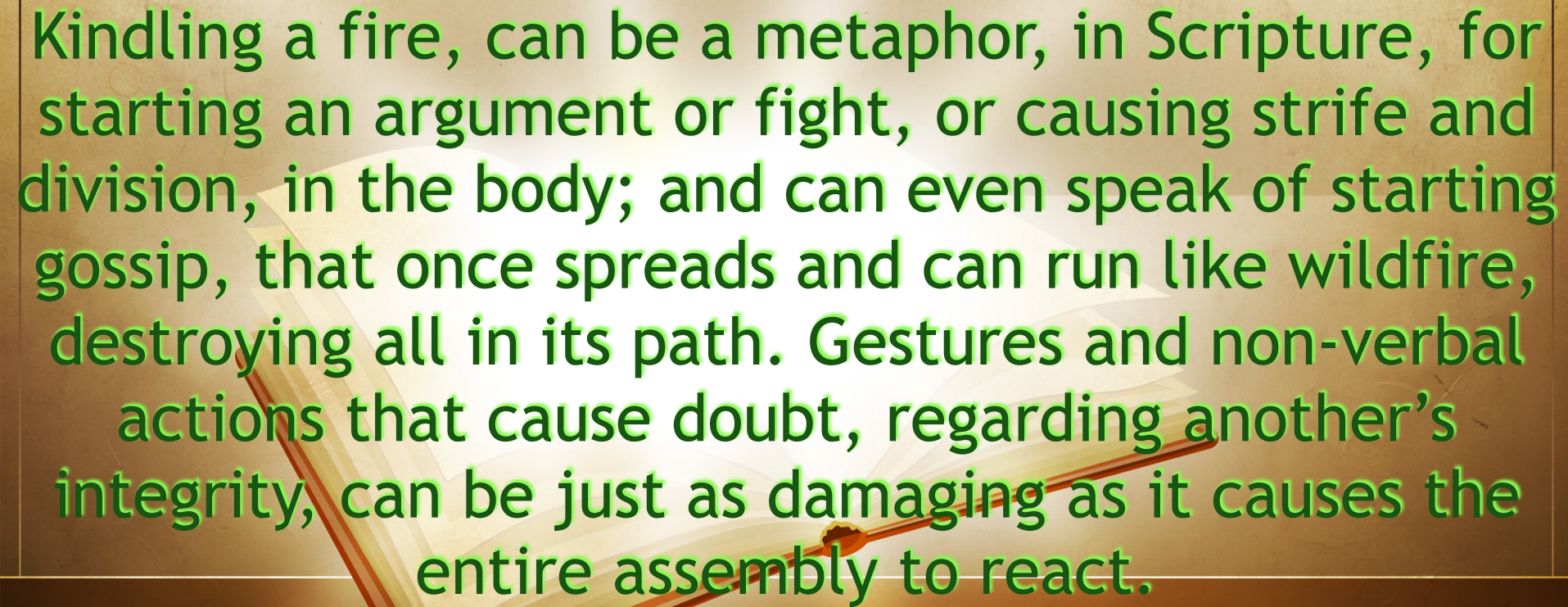
יהוה calls for our best and nothing less - to do that we cannot be careless in our walk of obedience - any compromise lacks one's ability to give their best, and when you do not give of your best you may find that you are taking from your neighbour and draining him of unnecessary time and resources which in time to come will require you to give back your best to him!

The heart of the matter here is to not carelessly take advantage of others but rather give of your best in building true community!

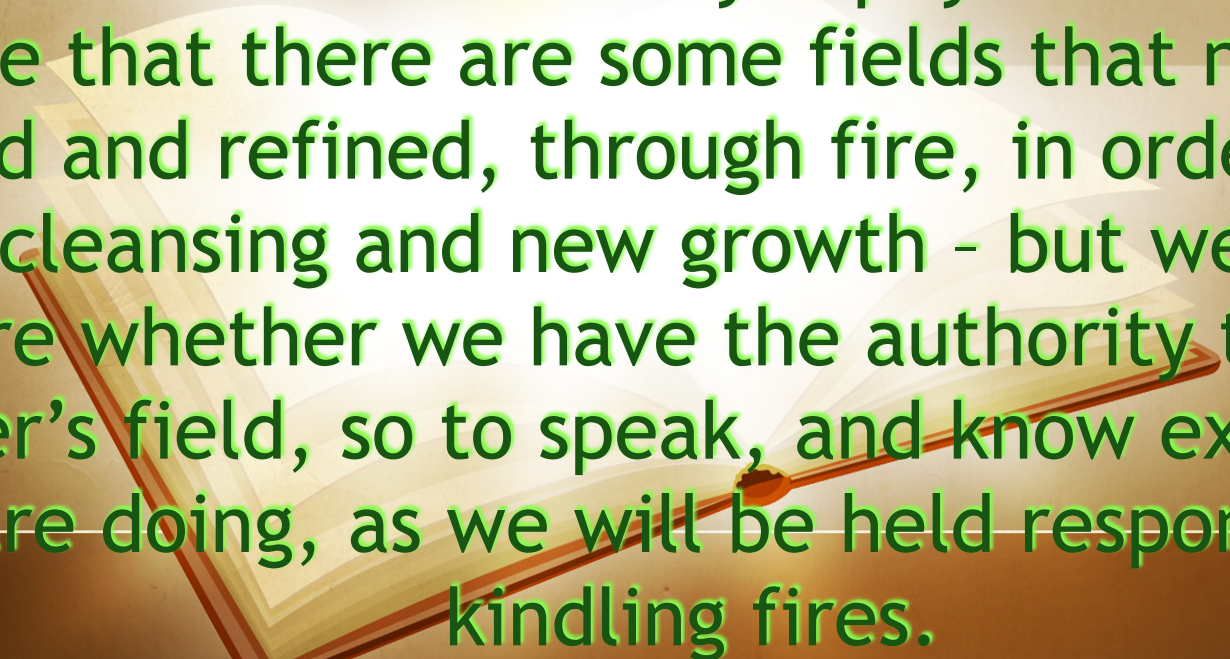
Verse 6 - Fire

He who kindled the fire shall repay!

Ya'aqob/James 3:5-10 "So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest! 6 And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set on fire by Gehenna. 7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. 8 But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison. 9 With it we bless our Elohim and Father, and with it we curse men, who have been made in the likeness of Elohim. 10 Out of the same mouth proceed blessing and cursing. My brothers, this should not be so."



Kindling a fire, can be a metaphor, in Scripture, for starting an argument or fight, or causing strife and division, in the body; and can even speak of starting gossip, that once spreads and can run like wildfire, destroying all in its path. Gestures and non-verbal actions that cause doubt, regarding another's integrity, can be just as damaging as it causes the entire assembly to react.



Often, we say things we did not mean and do not realize the damage it can cause and the one who kindled it shall certainly repay! We must also realize that there are some fields that need to be burned and refined, through fire, in order to bring about cleansing and new growth - but we better be sure whether we have the authority to burn another's field, so to speak, and know exactly what we are doing, as we will be held responsible for kindling fires.

If you are not sure of what you are saying - keep quiet - if you do not have the relevant facts necessary to bring the right-ruling of the Word - keep quiet.

In other words, when we 'kindle a fire' that may be needed to flush out sin and lawlessness - and believe you me when confronting sin and lawlessness in another; it can certainly start a fire!

Timotiyos Bět/2 Timothy 2:15 "Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth."

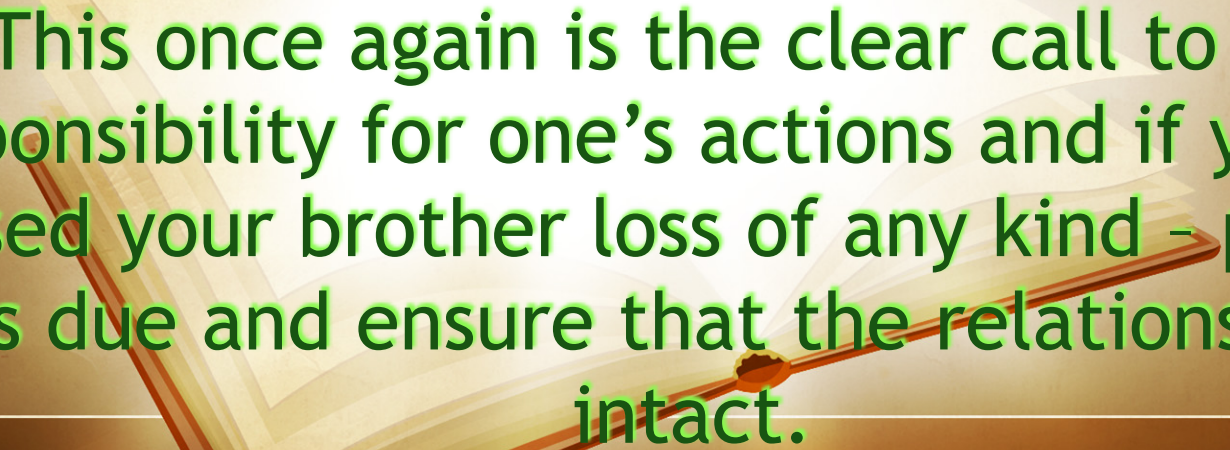
Verse 7-15

These verses give clear instruction of our need to take care of others goods that are left in our possession or borrowed - treat them as our own.

We are to be responsible with that which is in our hands - be it of our own goods or that of another's that is borrowed.

If we cannot even take care of the little things - how can יהוה allow us to be trustworthy with the weightier matters of His body and His Kingdom!

This once again is the clear call to take responsibility for one's actions and if you have caused your brother loss of any kind - pay back what is due and ensure that the relationship is held intact.



Verse 16-17

When a man seduces a virgin and sleeps with her -
he is to pay the bride price and take her as his
wife!!!

This is serious business!

Today, there is sadly a promotion of 'loose sex',
that advocates that it is ok to have sex without the
responsibilities of marriage.

This is not so in יהוה's eyes - marriage and the marriage bed are a serious matter that represents the mystery of Him and His Betrothed Bride, Yisra'ĕl.

The father had the right to demand a bride price, however if he refuses to give his daughter to him, he still would have to pay the bride price of maidens - in other words, he is going to pay, whether he gets to keep her as wife or not, for the one who entices and seduces woman really deserve nothing at all!

The world today, through media, promotes sex as something very casual and freely for all to indulge in with no consequences - there are always consequences and a bride price must be paid.

The father has the right to nullify the marriage while a price must still be paid.

Debarim/Deuteronomy 22:28-29 “When a man finds a girl who is a maiden, who is not engaged, and he seizes her and lies with her, and they are found out, 29 then the man who lay with her shall give to the girl’s father fifty pieces of silver, and she is to be his wife because he has humbled her. He is not allowed to put her away all his days.”

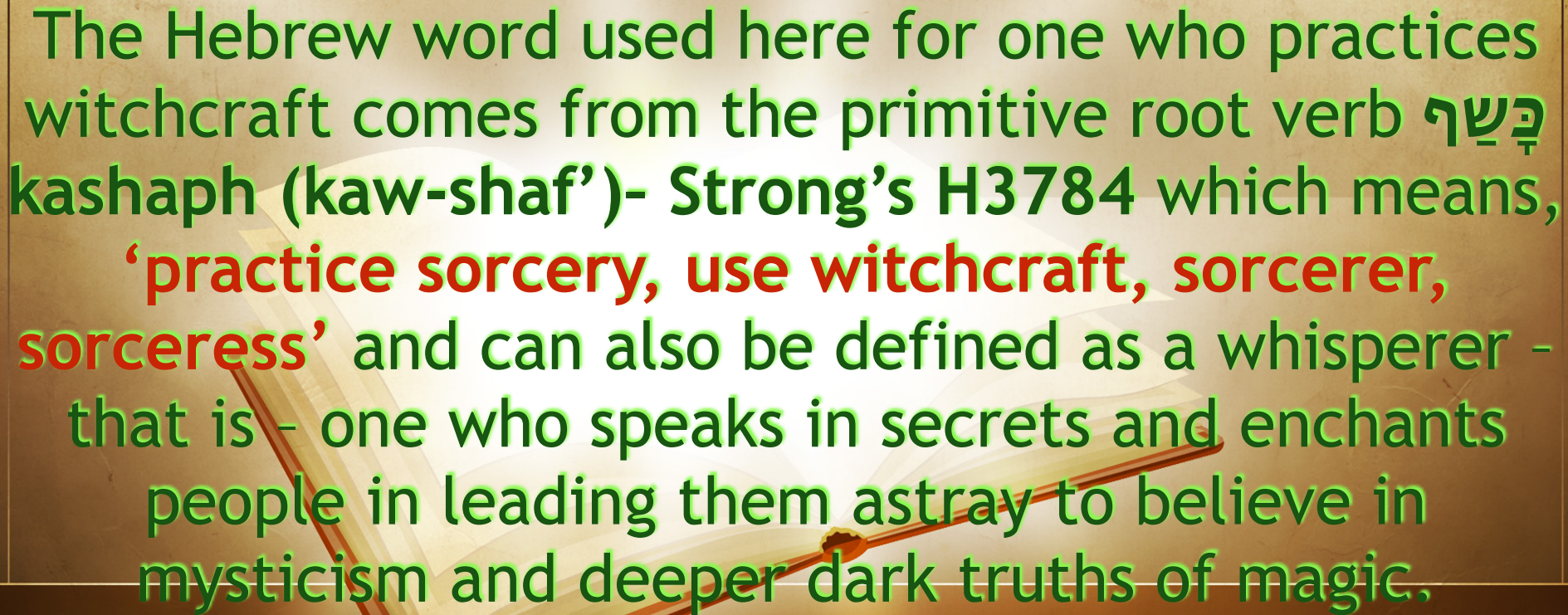
50 pieces of silver was the bride price of maidens.

There is a process of marriage as outlined through the Covenant established between יהוה and Yisra'el and skipping the correct steps and procedures does not excuse one's responsibility - the marriage bed/ consummation of the marriage would typically be the last act in the whole betrothal process and this passage warns those who disregard the correct lines to follow will be held accountable.

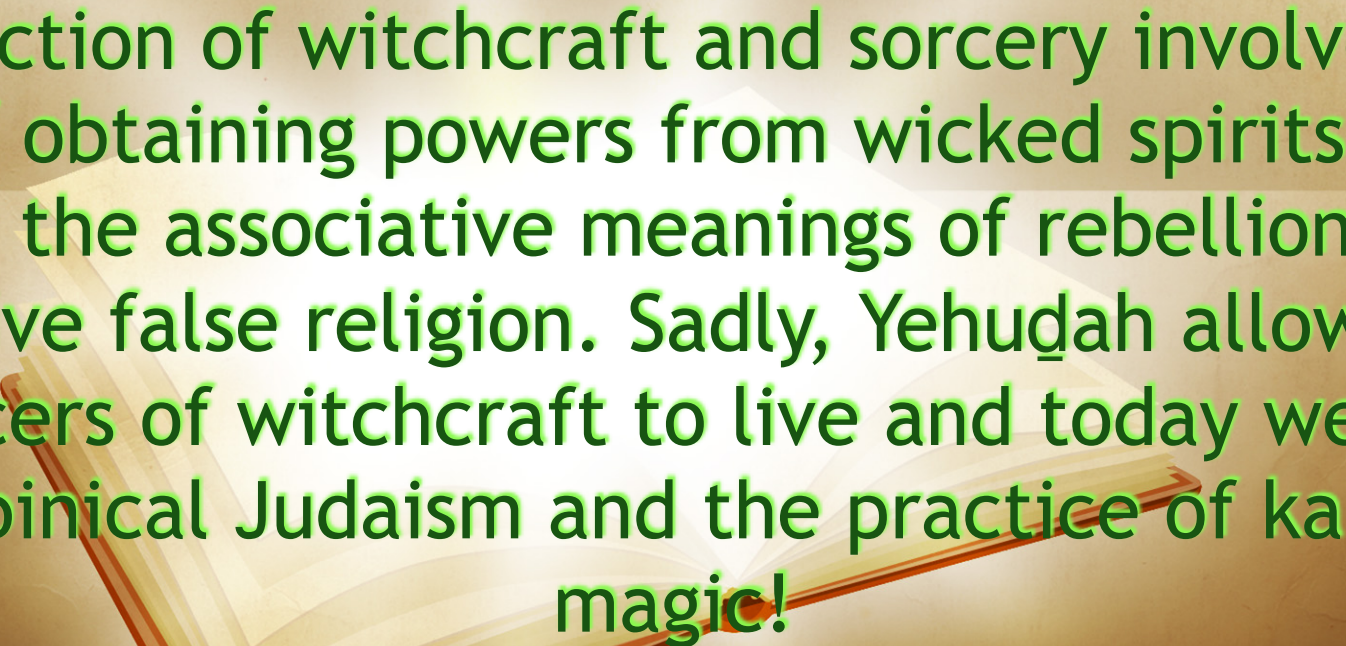
Verse 18 - no witchcraft

A witch or sorcerer here, is in the feminine and is possibly due to the fact that a woman, who in ancient societies had less authority, would use other means to usurp her assumed authority and influence outcomes.

This is witchcraft and is seen as rebellion. Izebel is certainly a picture of one who practices witchcraft as she influences through trickery and manipulation the outcome of events in many a people's lives and this must not be tolerated in the Body of Messiah!



The Hebrew word used here for one who practices witchcraft comes from the primitive root verb **כָּשַׁף** kashaph (kaw-shaf')- Strong's H3784 which means, **'practice sorcery, use witchcraft, sorcerer, sorceress'** and can also be defined as a whisperer - that is - one who speaks in secrets and enchants people in leading them astray to believe in mysticism and deeper dark truths of magic.



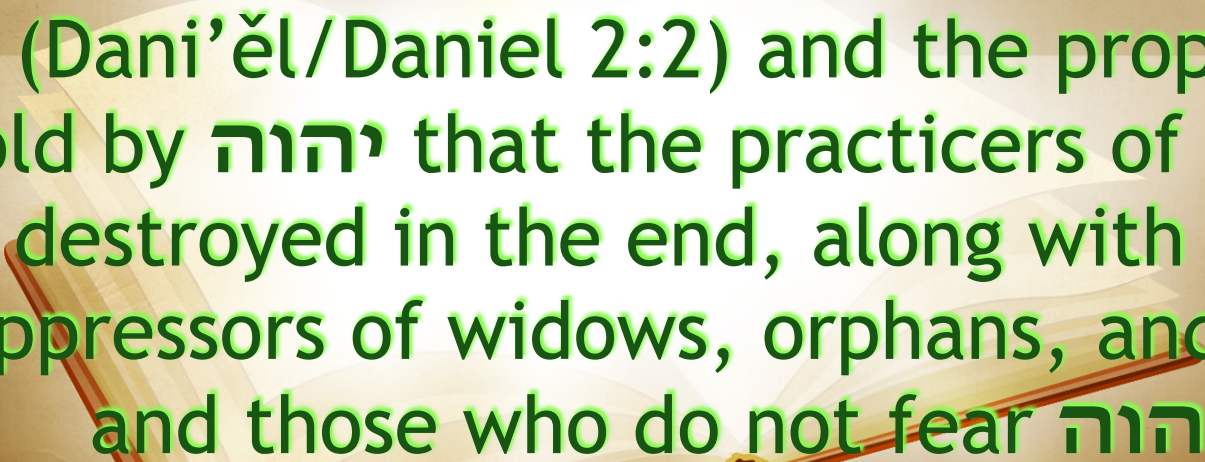
This action of witchcraft and sorcery involves the acts of obtaining powers from wicked spirits, often with the associative meanings of rebellion and seductive false religion. Sadly, Yehudah allowed the practitioners of witchcraft to live and today we see it in rabbinical Judaism and the practice of kabbalah magic!

This root verb **כָּשַׁף** kashaph - Strong's H3784 is only used 6 times in the Tanak.

Pharaoh had magicians in his court who practiced witchcraft. The Torah clearly defines for us the penalty of such actions as being death, as seen here in this verse as well as in **Debarim/Deuteronomy 18:10**.

Among the many sins of the wicked king Menashsheh, who reigned over the House of Yehudah for 55 years, was witchcraft:

Dibre haYamim Bět/2 Chronicles 33:6 “And he made his sons pass through the fire in the Valley of the Son of Hinnom, and practiced magic, and used divination and witchcraft, and consulted mediums and spiritists. He did much evil in the eyes of יהוה, to provoke Him.”



Nebukadnetzar had practitioners of witchcraft in his service (Dani'ěl/Daniel 2:2) and the prophet Mal'aki was told by יהוה that the practitioners of witchcraft will be destroyed in the end, along with adulterers, liars, oppressors of widows, orphans, and foreigners and those who do not fear יהוה.

Mal'aki/Malachi 3:5 “And I shall draw near to you for right-ruling. And I shall be a swift witness against the practicers of witchcraft, and against adulterers, and against them that swear to falsehood, and against those who oppress the wage earner in his wages and widows and the fatherless, and those who turn away a sojourner and do not fear Me,” said יהוה of hosts.”

This witchcraft, is also seen as the process of enticing others to worship other mighty ones and we see it today in much of the 'worship music' that entices people into a form of worship that is rooted in false and vain traditions while forsaking the Truth!

Ma'asei/Acts 19:19 "And many of those who had practised magic brought their books together, burning them before all. And they reckoned up the value of them, and found it to be fifty thousand pieces of silver."


It is time for the True worshippers to stand up and worship in spirit and truth and throw away all forms of witchcraft.

Witchcraft can also refer to that which causes rebellion - think of much of westernized religion today that is doing nothing other than cause masses to be in rebellion to the Torah and the clear instructions of יהוה.



We must be willing to give up anything that causes rebellion and lawlessness!

Lucas/Luke 14:33 “So, then, everyone of you who does not give up all that he has, is unable to be My taught one.”



Hazon/Revelation 2:19-22 “I know your works, and love, and service, and belief, and your endurance.

And as for your works, the last are more than the first. 20 “But I hold against you that you allow that

woman Izebel, who calls herself a prophetess, to

teach and lead My servants astray to commit whoring and to eat food offered to idols. 21 “And I gave her

time to repent of her whoring, and she did not

repent. 22 “See, I am throwing her into a sickbed,

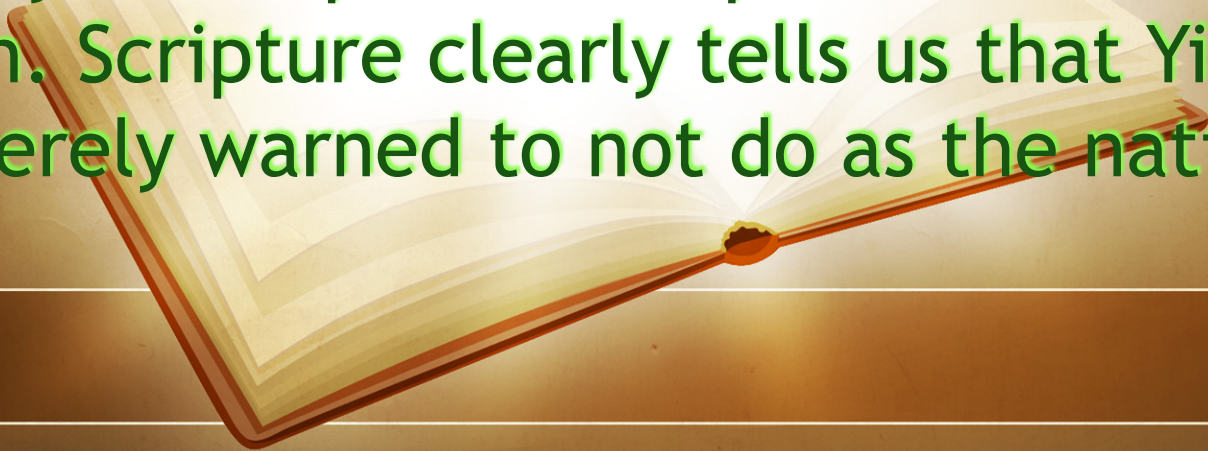
and those who commit adultery with her into great affliction, unless they repent of their works.”

We cannot allow the spirit of Izebel to bring in rebellion, through her false teachings and false prophetic words that may have a way of tickling the ears of many into falsehood that has been sold as truth!



Verse 19 - No bestiality

As sick as this sounds and is - it was a form of fertility worship that was practiced in the land of Kena'an. Scripture clearly tells us that Yisra'ěl were severely warned to not do as the nations do!



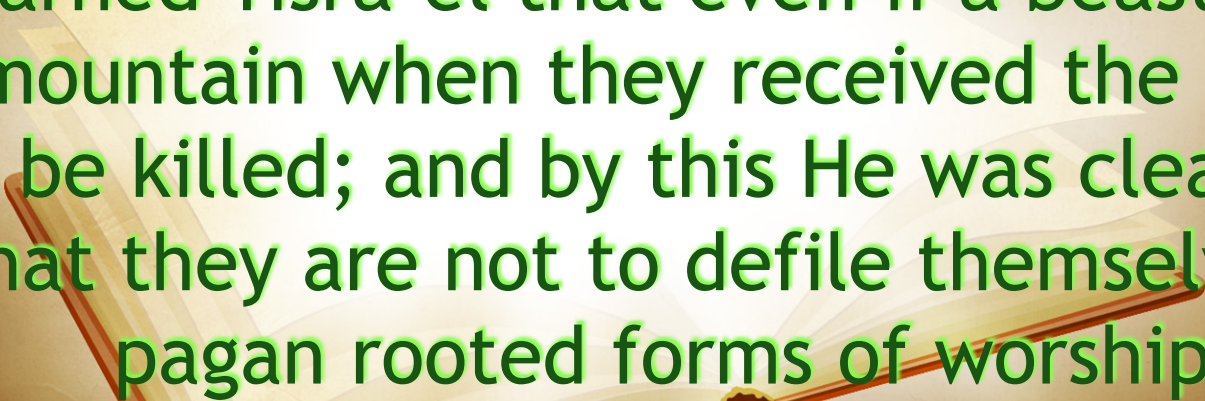
Today, this still happens and is even promoted in various circles and is something that must not be tolerated at all - the culprits will be put to death!

Debarim/Deuteronomy 27:21 “Cursed is he who lies with any beast.’ And all the people shall say, ‘Aměn!”

Wayyiqra/Leviticus 18:13 “And do not have intercourse with any beast, to defile yourself with it. And a woman does not stand before a beast to mate with it, it is a perversion.”

Wayyiqra/Leviticus 20:15-16 “And a man who has intercourse with a beast: he shall certainly be put to death, and the beast you kill. 16 ‘And a woman who approaches any beast and mates with it: you shall kill the woman and the beast, they shall certainly be put to death, their blood is upon them.”

This was a sick form of pagan worship and so, when יהוה warned Yisra'el that even if a beast came near the mountain when they received the 10 Words would be killed; and by this He was clearly telling them that they are not to defile themselves through pagan rooted forms of worship!



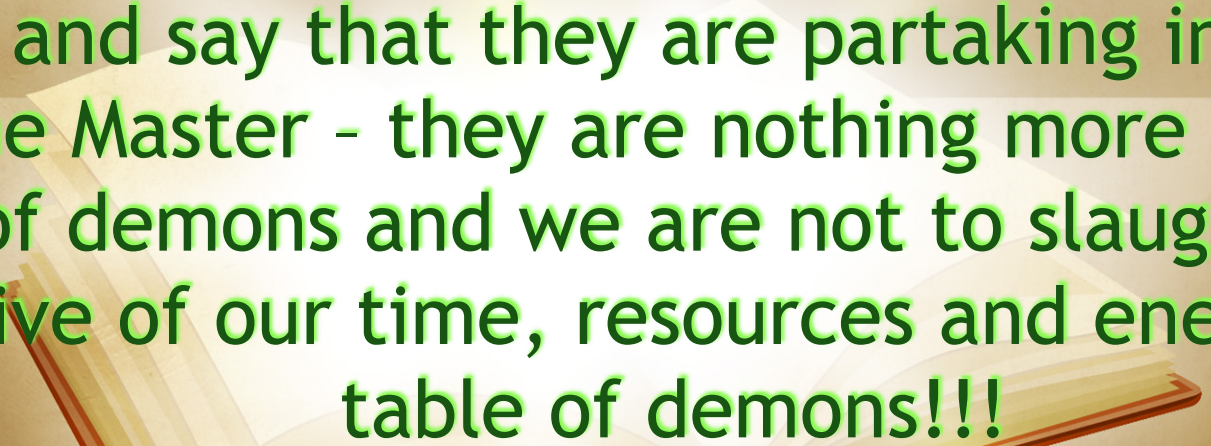
Verse 20 - serve no other mighty ones

This command to not slaughter to other mighty ones includes the reminder that slaughtering can also be seen as a partaking along with others - and therefore we are not to even partake of that which is slaughtered to false mighty ones.

This also means that we cannot partake in pagan rooted traditional feasts and think that we can partake in His feasts too!

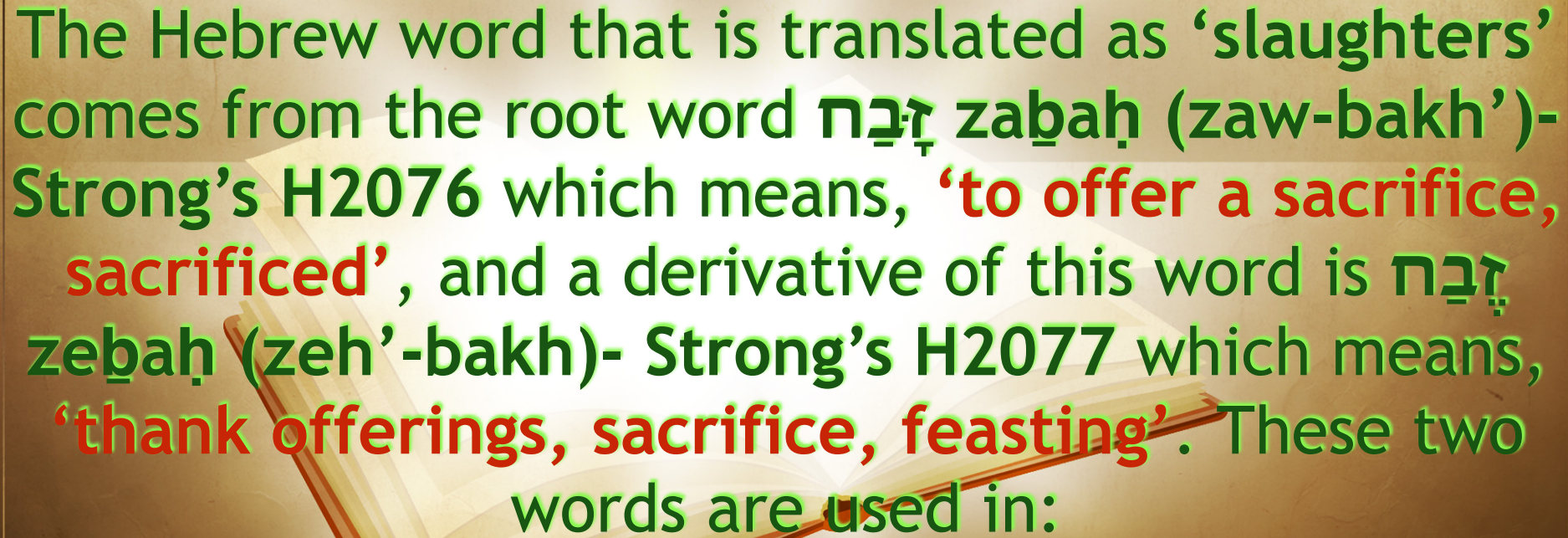
Qorintiyim Aleph/1 Corinthians 10:21 “You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons.”





You cannot even 'mix' the two, as many are trying to do today when they celebrate Christmas and Easter and say that they are partaking in the table of the Master - they are nothing more than the table of demons and we are not to slaughter - that is to give of our time, resources and energy to the table of demons!!!

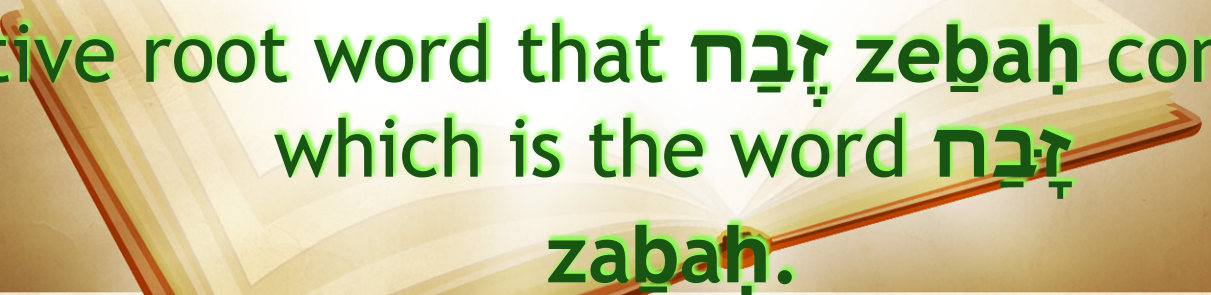
Anyone who does this will be put under the ban which means be completely cut off and destroyed!



The Hebrew word that is translated as ‘slaughters’ comes from the root word זָבַח zabaḥ (zaw-bakh’)- Strong’s H2076 which means, ‘**to offer a sacrifice, sacrificed**’, and a derivative of this word is זֶבַח zēbaḥ (zeh’-bakh)- Strong’s H2077 which means, ‘**thank offerings, sacrifice, feasting**’. These two words are used in:

Tehillah/Psalm 4:5 “Offer slaughterings of righteousness, and trust in יהוה.”

Here in this Psalm the root word for slaughterings is זָבַח zəbāḥ and the root word for ‘offer’ is the primitive root word that זָבַח zəbāḥ comes from, which is the word זָבַח zəbāḥ.



We 'offer' up our lives as a living 'sacrifice' with joy and thanksgiving, and so it is too that we see with the זֶבַח zebah offering that it was given as an expression of appreciation:

Tehillah/Psalm 107:22 "And let them bring slaughterings of thanksgiving, and relate His works with rejoicing."

Tehillah/Psalm 116:17 "I bring You a slaughtering of thanksgiving, and call upon the Name of יהוה."

In these two verses we see again the two root words being used, and so we can begin to understand the following text:

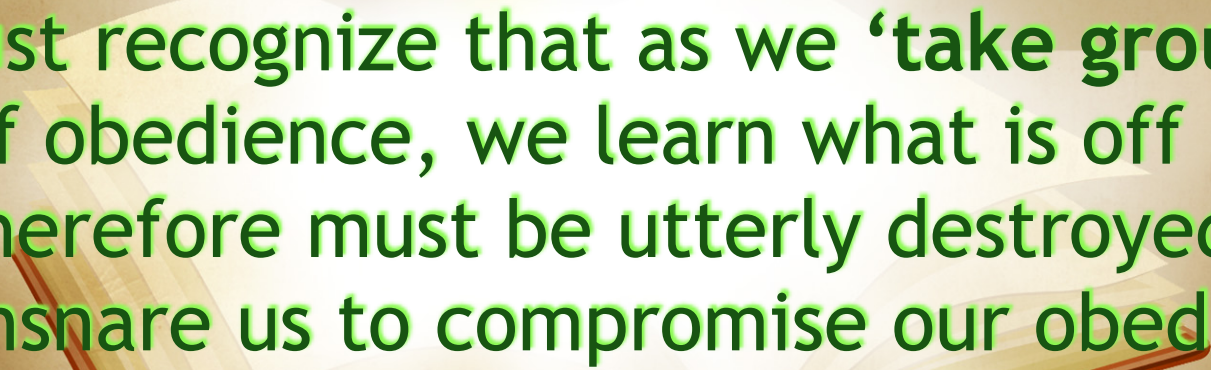
Ib'rim/Hebrews 13:15 “Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.”

We cannot be ‘slaughtering thanks’ to any other mighty one, but rather we are to bring our slaughterings unto יהוה alone, living daily as a ‘living sacrifice’ with continual praise being given unto Him!

Anyone who offers a slaughtering of praise, to another false mighty one, will be 'put under the ban'.

The primitive root of the word used for the phrase 'put under the ban' is **חָרַם** *ḥaram* (khaw-ram')-

Strong's H2763 which means **'to ban, utterly destroy'** as well as 'devote to Elohim, which (once given) must then be destroyed so there will be no human use made of it' and carries the understanding of that which becomes off limits and or is utterly destroyed.

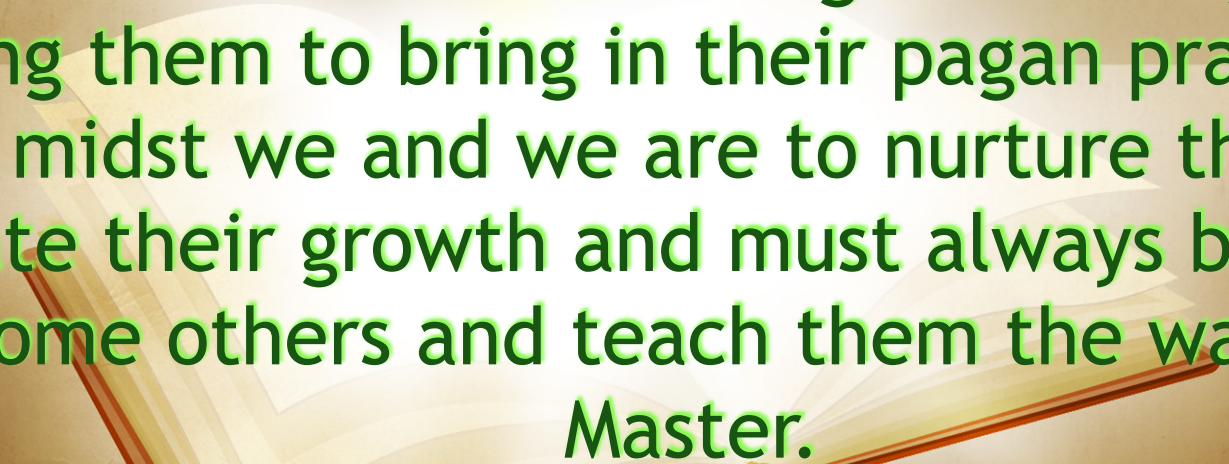


We must recognize that as we ‘take ground’ in our walk of obedience, we learn what is off limits to us and therefore must be utterly destroyed lest they ensnare us to compromise our obedience!

Verse 21 - Do not mistreat the foreigner

As people come out of Mitsrayim, so to speak, in our day, we must always be careful not to mistreat and oppress them, as we are to remember that we too, were enslaved, in the system of religious lawlessness.





We are to care for them and guide them, while not allowing them to bring in their pagan practices into our midst we and we are to nurture them and facilitate their growth and must always be willing to welcome others and teach them the ways of the Master.

We are to be the proper 'light and salt' and not belittle or trample upon them in their ignorance and encourage them to learn at יהוה's pace as they learn each week through the Torah readings and fellowship!

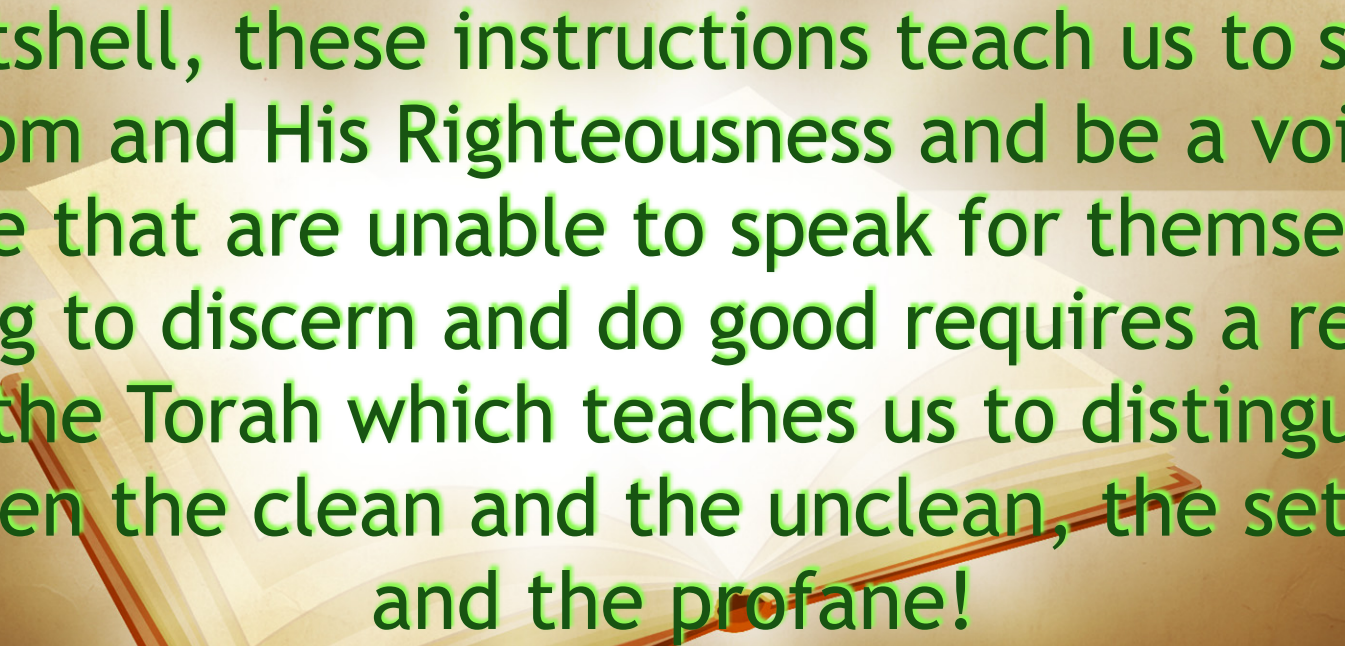
Zekaryah/Zechariah 7:10 "Do not oppress the widow or the fatherless, the stranger or the poor. And do not plot evil in your hearts against one another."

Verse 22-24 - widows and orphans

Yeshayahu/Isaiah 1:17 “Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow.”

Let us take a brief look at these 5 instructions given to us here in Yeshayahu/Isaiah 1:

- 1 - Learn to do good;
- 2 - Seek Right-Ruling;
- 3 - Reprove the oppressor;
- 4 - Defend the fatherless;
- 5 - plead for the widow.



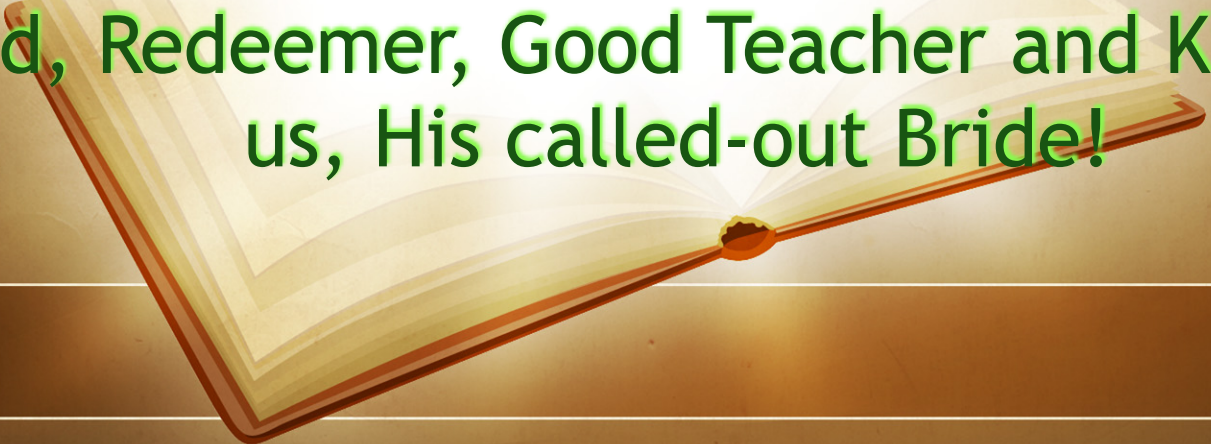
In a nutshell, these instructions teach us to seek His Kingdom and His Righteousness and be a voice for those that are unable to speak for themselves! Learning to discern and do good requires a returning to the Torah which teaches us to distinguish between the clean and the unclean, the set-apart and the profane!

Learn to do good:

The Hebrew word for 'learn' is לָמַד lamad (law-mad')- Strong's H3925 which carries the meaning, **'to exercise in, learn, instruct, teach, train'**.

We come to the 'door' (Messiah) and submit to 'learning' His ways so that we can make good our ways in order to function as the set-apart, chosen and royal priesthood that we are!

In the ancient pictographic script, this root word
למַד־ lamad (law-mad')- Strong's H3925 highlights a
wonderful confirmation of the love our Master,
Husband, Redeemer, Good Teacher and King, has for
us, His called-out Bride!




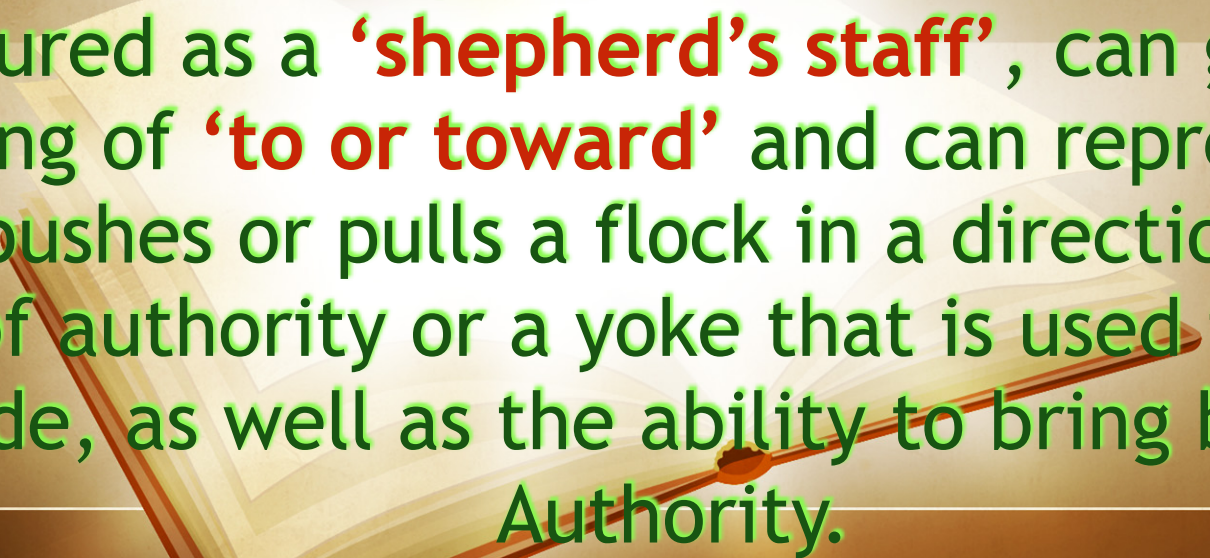
In the ancient pictographic text, the root word לָמַד **lamad** (law-mad')- Strong's H3925 which means, 'to exercise in, learn, accept, instruct, train', is pictured as follows:




ל מ ד

Lamed - לָ:

The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.




Mem - מ:

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown.

We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

Dalet - ד:

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back-and-forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

From these 3 pictographic letters, which represent for us the idea of teaching and instructing, we are able to clearly see the love our Master and Saviour has for us, being the Good Teacher that washes us through His Word.

We can see the following being declared:

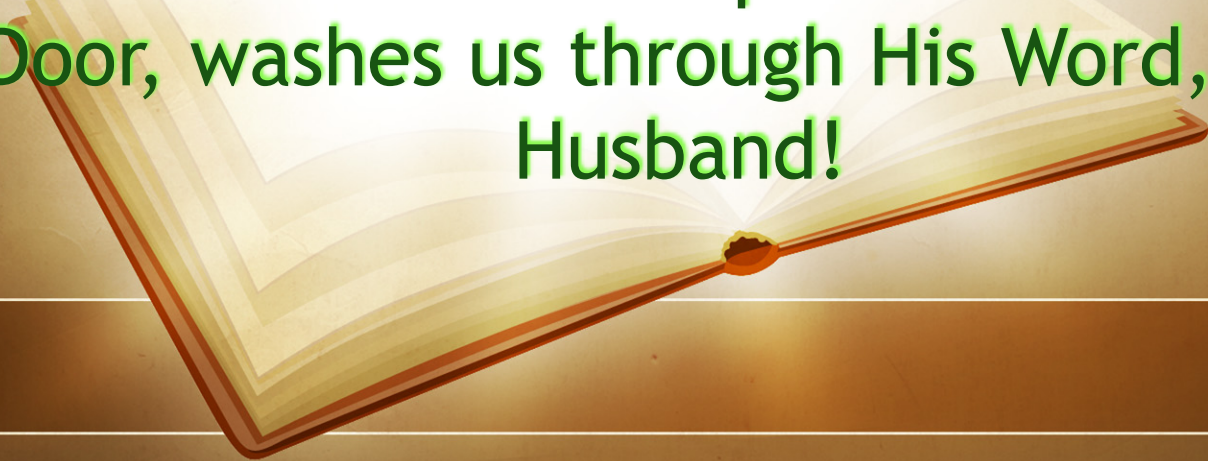
THE AUTHORITY OF THE WASHING

AT THE DOOR


or

THE SHEPHERD WASHES AT THE DOOR

As we, the bride of Messiah, come to the Door of Appointment, keeping His Sabbaths and Feasts, He, our Husband and Good Shepherd and Teacher, who is The Door, washes us through His Word, as a loving Husband!

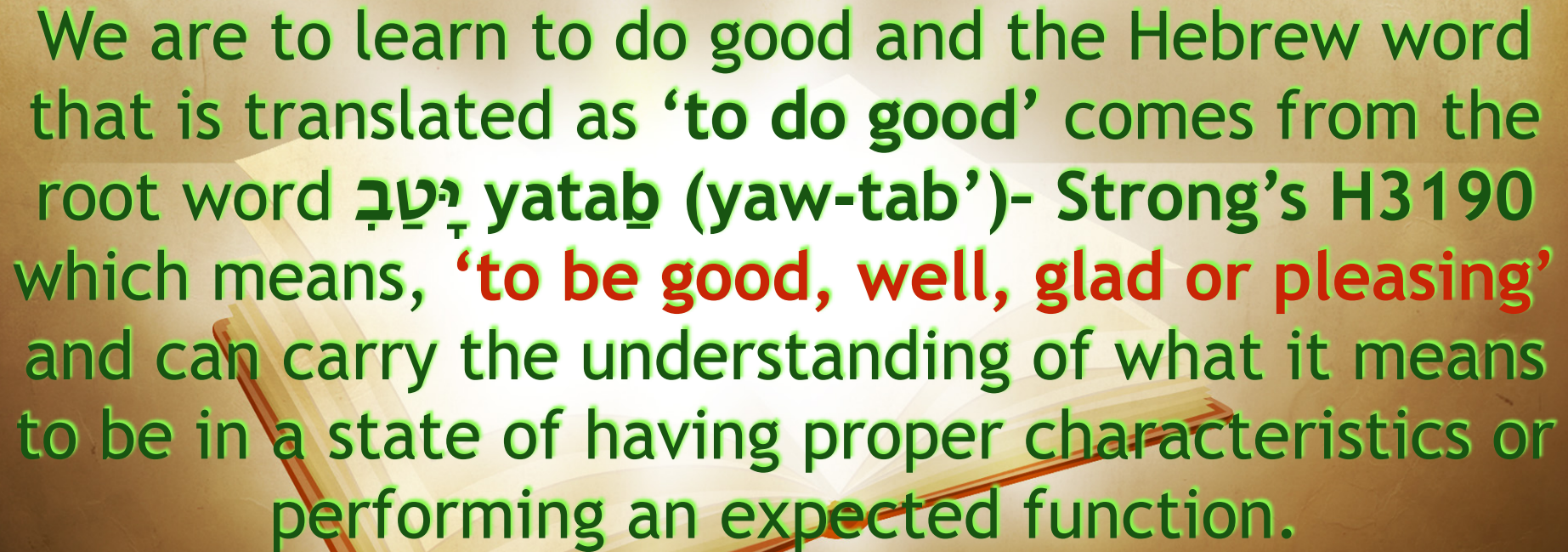


Eph'siyim/Ephesians 5:24-27 "But as the assembly is subject to Messiah, so also let the wives be to their own husbands in every respect. 25 Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."



It is יהוה our Redeemer and Elohim that teaches us to do what is best, through His Torah and instructions given to us through His Word, and therefore the laws and right-rulings of Mosheh that we are to **'exercise in'** and learn, accept and become fluent in, as we diligently train ourselves to be true set-apart people, is what causes us to be true servants of Messiah!

We do not learn for nothing - we learn and are taught - **TO DO!**

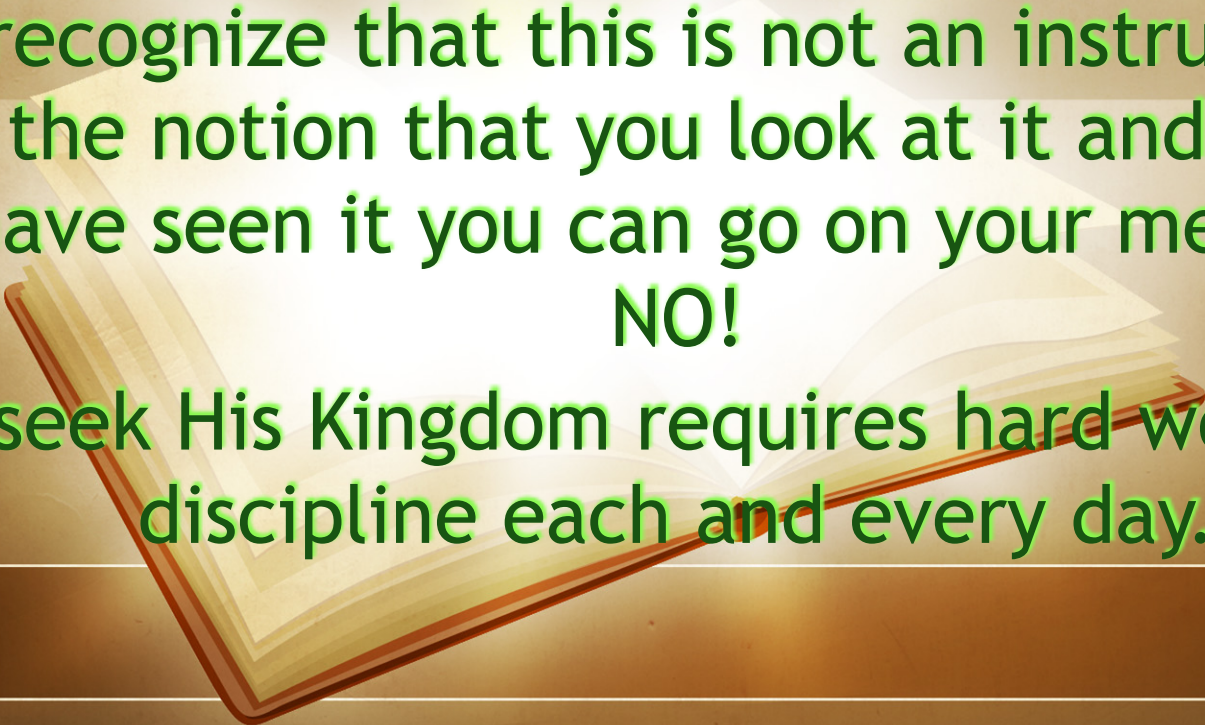


We are to learn to do good and the Hebrew word that is translated as ‘to do good’ comes from the root word **יָטַב** *yatab* (yaw-tab’)- Strong’s H3190 which means, **‘to be good, well, glad or pleasing’** and can carry the understanding of what it means to be in a state of having proper characteristics or performing an expected function.

Seek right-ruling:

The Hebrew word used for 'seek' is **דָּרַשׁ** darash (daw-rash')- Strong's H1875 means, **'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question'**.

Now, we see that this word carries more than simply just to take a quick peek, but rather emphasizes the need to be digging deep in seeking out carefully and with great diligence, through consultation, and asking.



When we are told to 'seek' first the Kingdom - we must recognize that this is not an instruction that gives the notion that you look at it and now that you have seen it you can go on your merry way -
NO!

To seek His Kingdom requires hard work and discipline each and every day.

Here we are being clearly instructed to 'seek' יהוה and His strength. We need to 'seek' Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.



A word that is derived from שׂרַשׁ darash is מִדְּרָשׁ midrash (mid-rawsh')- Strong's H4097 means, 'a study, record, writings or story, commentary'.

A מִדְּרָשׁ midrash (mid-rawsh')- Strong's H4097 speaks of the ability to search out something and it often refers to that which is written to teach, and this term later became known as a Hebrew word relating to the in-depth study of the word, which was often done together with others.


The point is, that we are to be a people who are earnestly growing in wisdom and understanding of the Scriptures so we can remember what we look like when we look intently into the mirror of His Word!

Ĕkah/Lamentations 3:25 “יהוה is good to those waiting for Him, to the being who seeks Him.”

We need to ‘seek’ Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

We are to seek יהוה in all our ways, and do so with
all our heart!

Tehillah/Psalm 119:2 “Blessed are those who
observe His witnesses, who seek Him with all the
heart!”



As we recognize the urgent need to be a ‘seeking’ people, we need to be fully aware of the urgency of doing so with great fervency and zeal, with the recognition that the time to seek Him, is now:

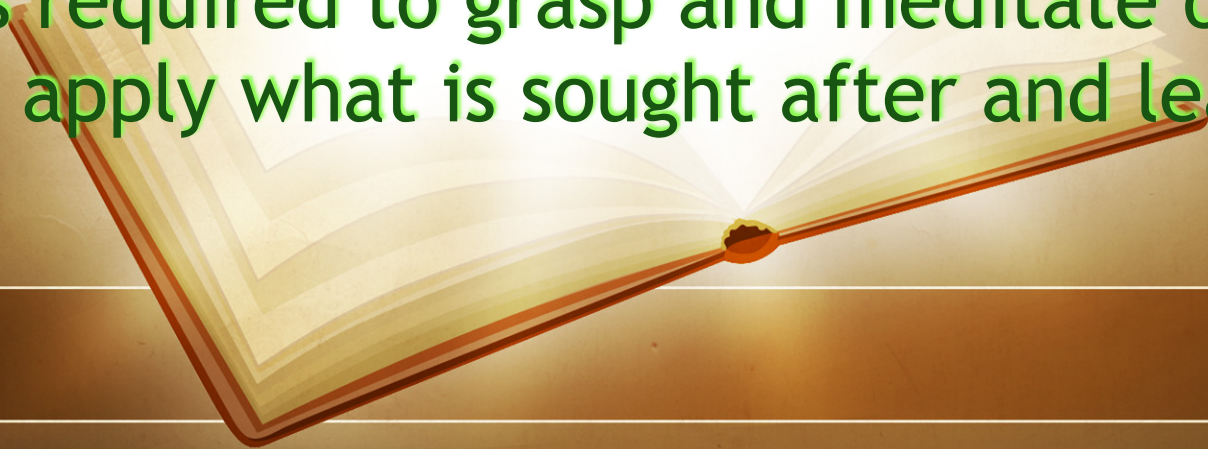
Hoshĕa/Hosea 10:12 “Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek יהוה, till He comes and rains righteousness on you.”

Yeshayahu/Isaiah 55:6 “Seek יהוה while He is to be found, call on Him while He is near.”

This Hebrew word דָּרַשׁ darash (daw-rash')- Strong's H1875 can also carry the understanding of seeking out and learning information that was not previously known and it implies having a relationship!

By that, I mean that the information that is sought out, is done so through proper requests and petitions and the information sought out is then carefully pondered upon and thought about, with a focus to think seriously and long about its meaning and ramifications that are expressed.

In other words, this kind of seeking can only be done with the proper attention and concentration that is required to grasp and meditate on in order to apply what is sought after and learned!




This word דָּרַשׁ darash (daw-rash')- Strong's H1875 is a verb that expresses an action of a careful attention and due diligence that is required in order to gain the knowledge sought after.

In the ancient pictographic script, the Hebrew word דָּרַשׁ darash (daw-rash')- Strong's H1875 which means, **'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question'**, looks like this:




Dalet - דָּ:

In the ancient script this letter is pictured as , which is a **'tent door'**. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.


We also recognize that **יהושע** Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

Resh - ר:

The ancient script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

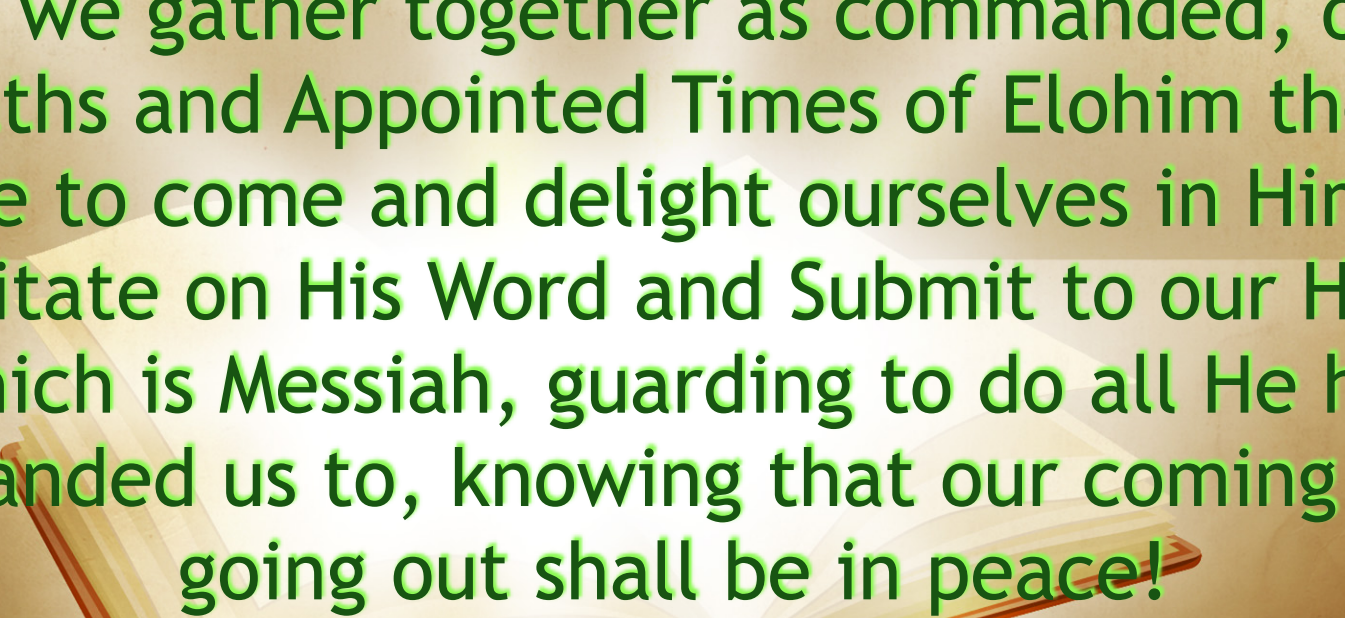
Shin - ש:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp!

It also carries the understanding of consuming or destroying - as teeth do to food.

Looking at these pictographic letters that make up the root word דָּרַשׁ darash (daw-rash')- Strong's H1875 we can, in terms of the command to seek יְהוָה and His strength, recognize that we are to come to The Door of the Head and 'eat' the Word, so to speak!

**AT THE DOOR OF THE HEAD
IS THE WORD!**



When we gather together as commanded, on the Sabbaths and Appointed Times of Elohim then we are able to come and delight ourselves in Him as we meditate on His Word and Submit to our Head, which is Messiah, guarding to do all He has commanded us to, knowing that our coming in and going out shall be in peace!

Those who are not coming to The Head at The Door of Appointment are not truly seeking The Word!

Those who neglect to guard the Sabbaths and Feasts of יהוה are not seeking Him as they should and therefore have not properly heard the command to seek. Hearing they hear but do not understand!

Mattithyahu/Matthew 6:33 “But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”

When we are told to ‘seek’ first the Kingdom! To seek His Kingdom requires hard work and discipline every day.

Seek Right-Ruling!


The Hebrew word that is used for 'right-ruling' is **מִשְׁפָּט** mishpat (mish-pawt')- Strong's H4941 - **'judgement, ordinance, regulations'** and comes from the word **שָׁפַט** shaphat (shaw-fat')- Strong's H8199 - meaning, **'to judge, govern, rule, pronounce judgement, give law'**.

Yeshayahu/Isaiah 33:22 “for יהוה is our Judge,
יהוה is our Lawgiver, יהוה is our Sovereign, He
saves us”

There is only One who gives us the Law by which we
must live and by which we are governed and these
judgements and right-rulings and regulations given
by Him we must **DO!!!**

Reprove the oppressor:

The Hebrew word used here for ‘reprove’ is אָשַׁר אַשַׁר (aw-shar’)- Strong’s H833 meaning, ‘**to go straight, go on, advance, blessed**’, and when written in the ‘piel’ form can carry the meaning, ‘**to go straight, lead on, set straight, righten, correct and reprove**’.




The Hebrew word for 'oppressor' is **חַמֹּץ** ḥamots (khaw-motse')- Strong's H2541 which means, **'ruthless, oppressed'**, which comes from the primitive root verb **חָמַץ** ḥamets (khaw-mates')- Strong's H2556 - which means, **'to be sour or leavened, or that which is leavened'**.

In other words, we are to set straight and correct that which has been leavened through sin and falsehood and remove the leaven of sin from our midst!

Defend the fatherless:

The Hebrew word used here for 'defend' is שֹׁפֵט **shaphat (shaw-fat')- Strong's H8199 meaning, 'judge, to judge, to govern, rule, ruler, execute judgement'.**



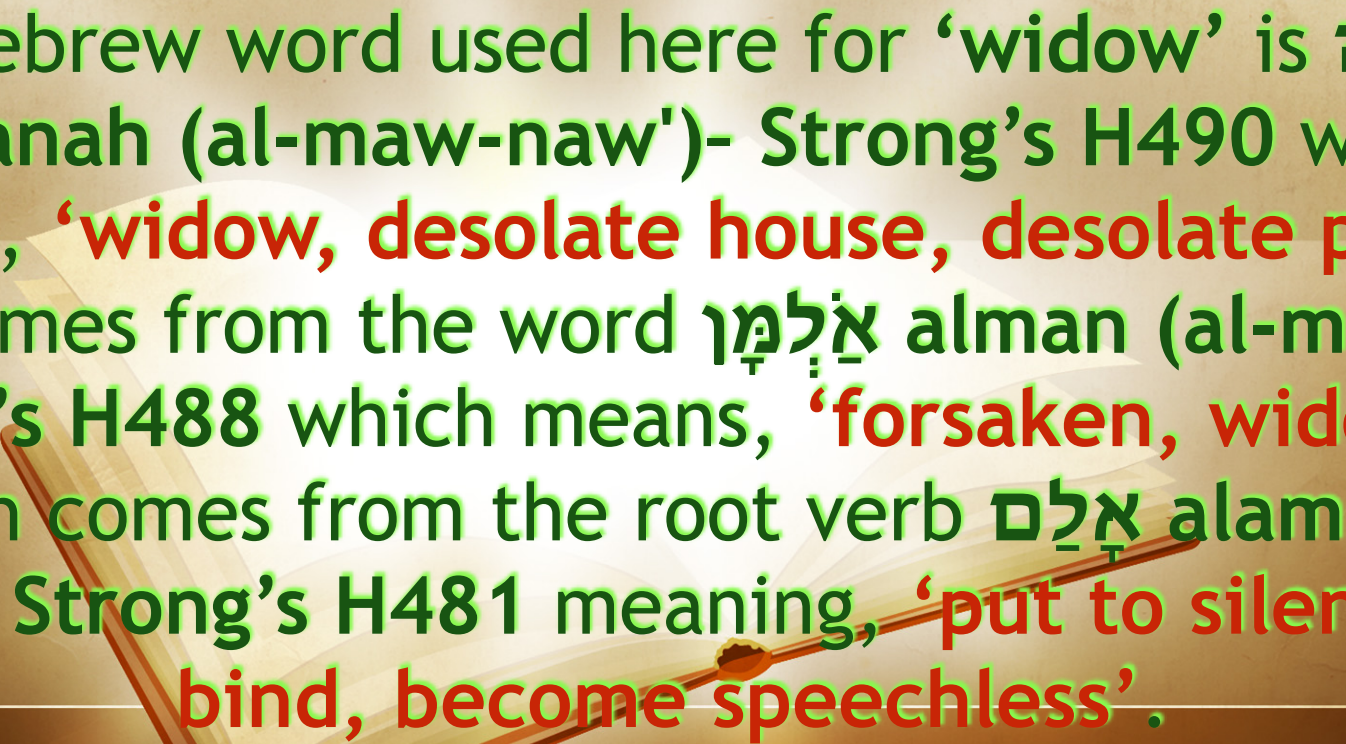
The Hebrew word translated as 'fatherless' is יָתוֹם
yathom (yaw-thome')- Strong's H3490 which
means, **'fatherless, orphan'**.

The commands are very clear - act as a proper law-
giver and judge for those who do not have a father
to do so!

Help the fatherless to have proper government of
Torah exercised in their lives and be the one to rule
them and judges them as a father, who is head of
the home, would!

Plead for the widow:

The Hebrew word used here for 'plead' is רִיב rib (reeb)- Strong's H7378 meaning, 'to strive, contend, argue, complain, find fault, quarrel', and in the tense that it is written in it also carries the understanding/meaning of conducting a legal case or lawsuit.



The Hebrew word used here for 'widow' is אֶלְמָנָה **almanah** (al-maw-naw')- Strong's H490 which means, **'widow, desolate house, desolate place'**, and comes from the word אֶלְמָן **alman** (al-mawn')- Strong's H488 which means, **'forsaken, widowed'**, which comes from the root verb אָלַם **alam** (aw-lam')- Strong's H481 meaning, **'put to silence, to bind, become speechless'**.

What is clear here, is the need to restore to doing what is good and right in **יהוה's** eyes, and to strive and contend for those who have been forsaken and put to silence as they have no authoritative voice that is able to speak and contend on their behalf!

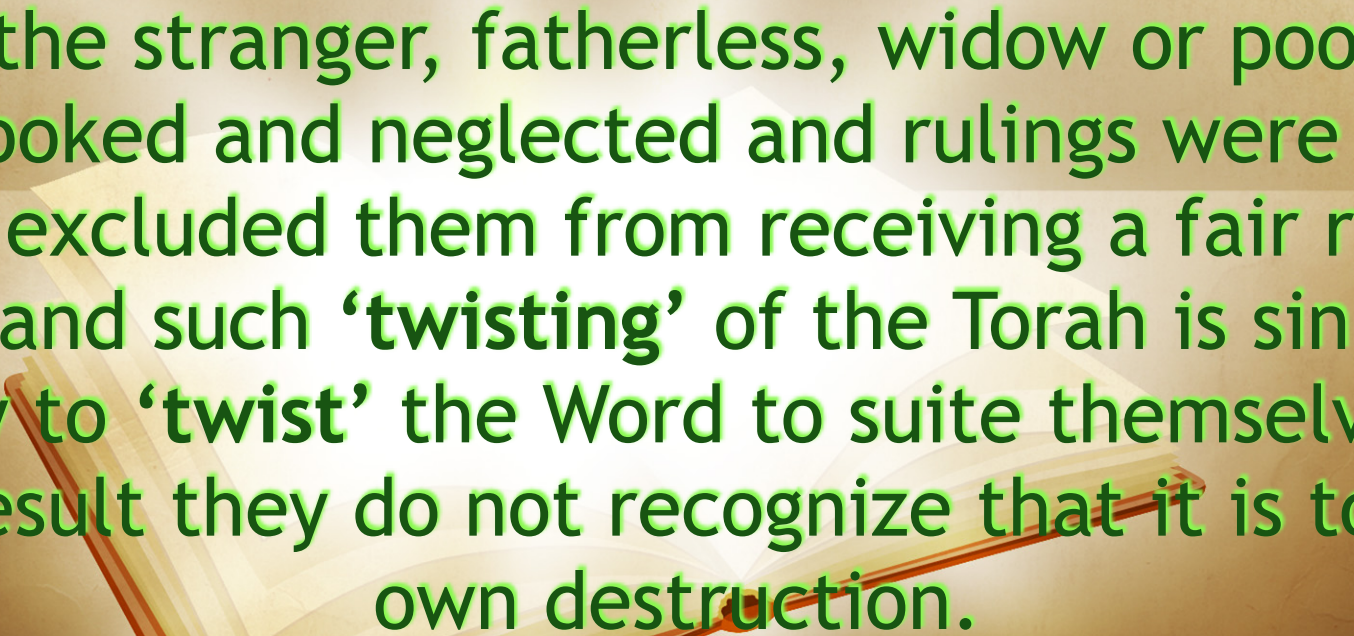


Ya'aqob/James 1:27 "Clean and undefiled religion before the Elohim and Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world."

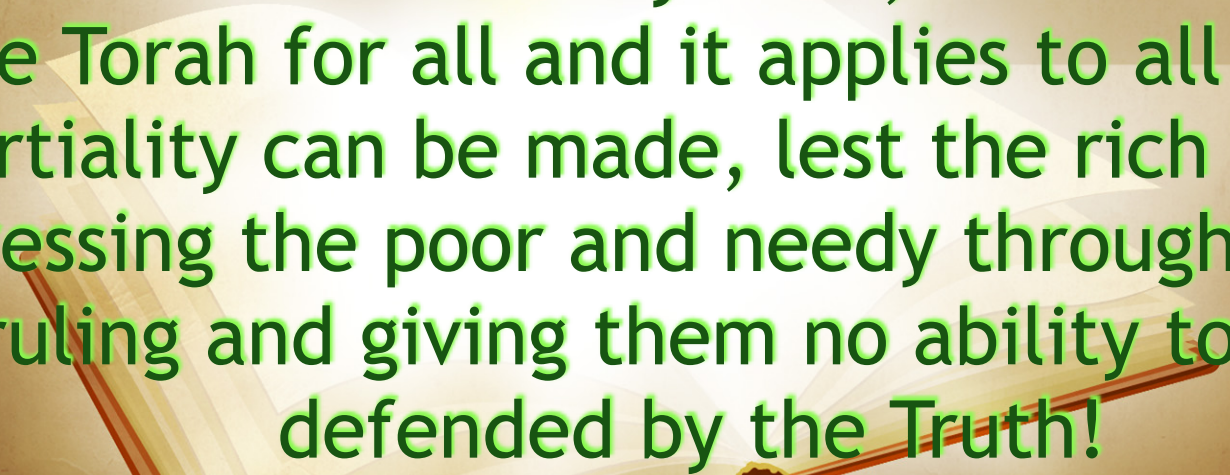
Yirmeyahu/Jeremiah 7:5-7 "For if you truly make your ways and your deeds good, if you truly do right-ruling between a man and his neighbour, 6 if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other mighty ones to your own evil, 7 then I shall let you dwell in this place, in the land that I gave to your fathers forever and ever."

The orphan, generally associated with the sojourner and the widow, is the object of special concern. The quality of one's devotion is measured by how one treats the widow and the orphan. Justice is especially due to them:

Debarim/Deuteronomy 24:17 “Do not twist the right-ruling of a stranger or the fatherless, nor take the garment of a widow.”



Often the stranger, fatherless, widow or poor were overlooked and neglected and rulings were made that excluded them from receiving a fair right-ruling and such **'twisting'** of the Torah is sin! Many will try to **'twist'** the Word to suite themselves and as a result they do not recognize that it is to their own destruction.



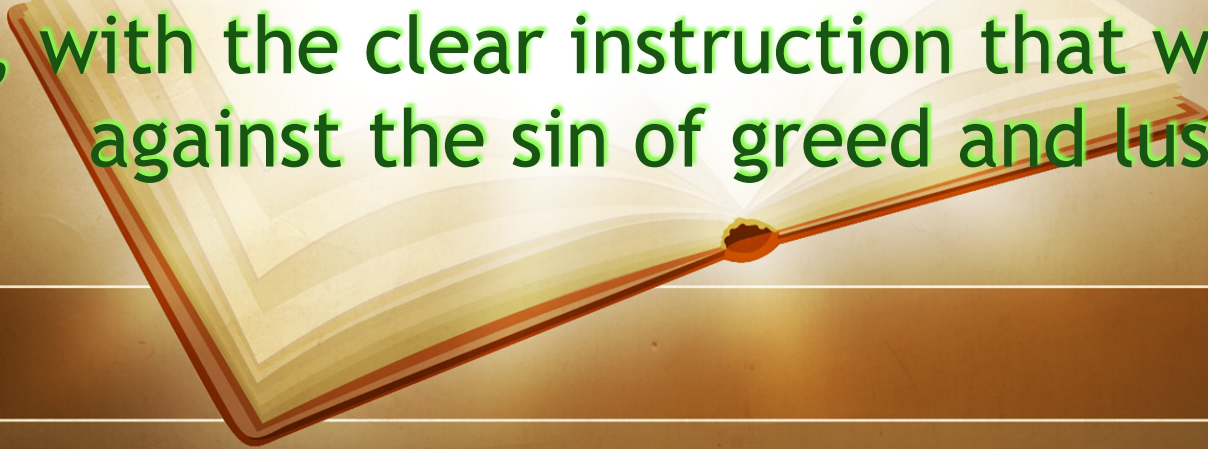
The Torah makes it very clear, that there is only One Torah for all and it applies to all and no partiality can be made, lest the rich end up oppressing the poor and needy through twisting right-ruling and giving them no ability to be rightly defended by the Truth!

Debarim/Deuteronomy 24:19-21 “When you reap your harvest in your field, and have forgotten a sheaf in the field, do not go back to get it. Let it be for the stranger, for the fatherless, and for the widow, so that יהוה your Elohim might bless you in all the work of your hands. 20 “When you beat your olive trees, do not examine the branch behind you. Let it be for the stranger, for the fatherless, and for the widow. 21 “When you gather the grapes of your vineyard, do not glean behind you. Let it be for the stranger, for the fatherless, and for the widow.”

Here, in these 3 verses, we see that provision is clearly made for the stranger, fatherless and widow.

Once barley was harvested, or olives and grapes were gathered, the farmer was not permitted to go back and glean over his fields again, but was to leave it for the needy of the land and this would, in fact, be a further provision for them that worked on your land, remembering that we are not slaves anymore but take care of each other in all we do.

The fatherless, stranger and widow that worked in the field would also have 'payment' from the field, so to speak, and this shows יהוה's clear provision for all, with the clear instruction that would guard against the sin of greed and lust!



Bo'az kept this command and in fact made a special effort to go beyond this command by purposefully bundling a leaving for Ruth much to glean; and we see that because of this we see how Ruth and Na'omi was provided for:

Ruth 2:16 “Rather, draw out from the bundles for her, and leave it for her to glean, and do not restrain her.”

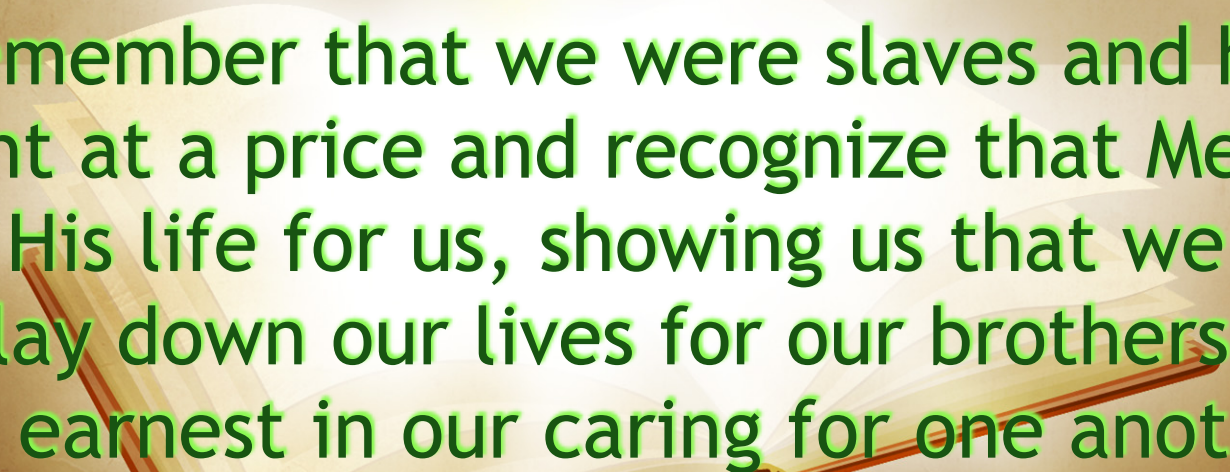


This gleaning of the field and not going back over it again for self is a picture of the true testing of one's heart towards those in your midst that do not have.

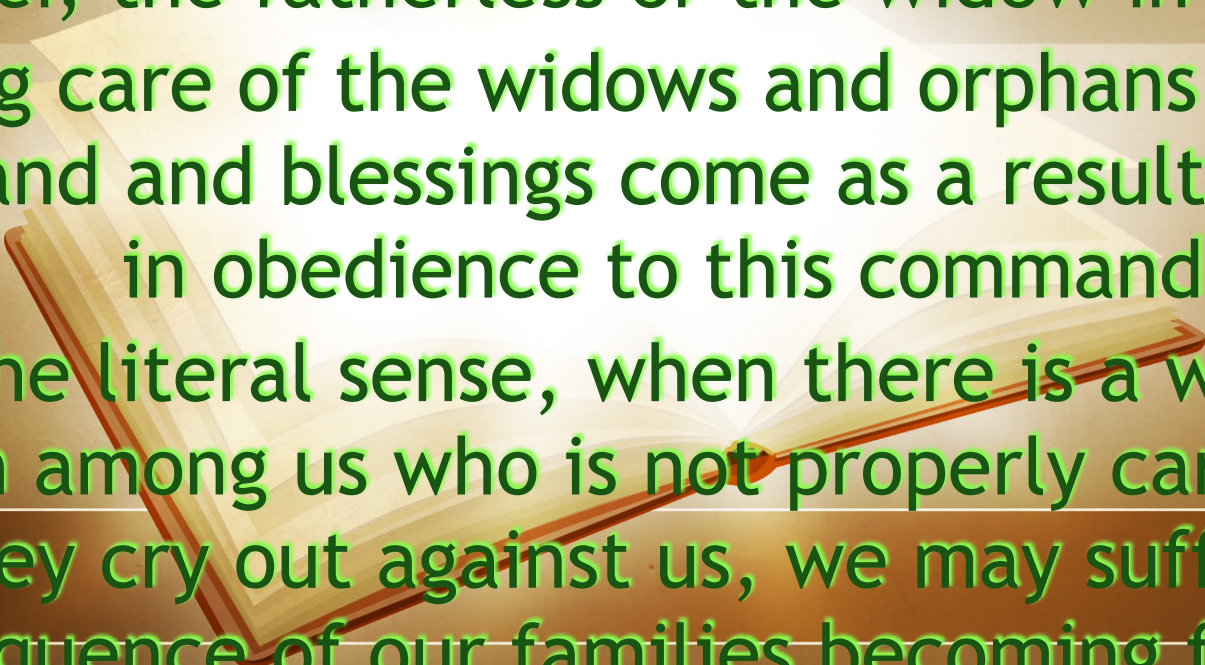
And we can even recognize the principle of how when we make much available for others that much will be given back as Elohim blesses the work of your hands!

Qorintiyim Bět/2 Corinthians 9:6-8 “And this: He who sows sparingly shall also reap sparingly, and he who sows on blessing shall also reap on blessing. 7 Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver. 8 And Elohim is able to make all favour overflow toward you, that you, always having all you need in every way, have plenty for every good work.”

Yohanan Aleph/ 1 John 3:16-18 “By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers. 17 But whoever has this world’s goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him? 18 My little children, let us not love in word or in tongue, but, in deed and in truth.”



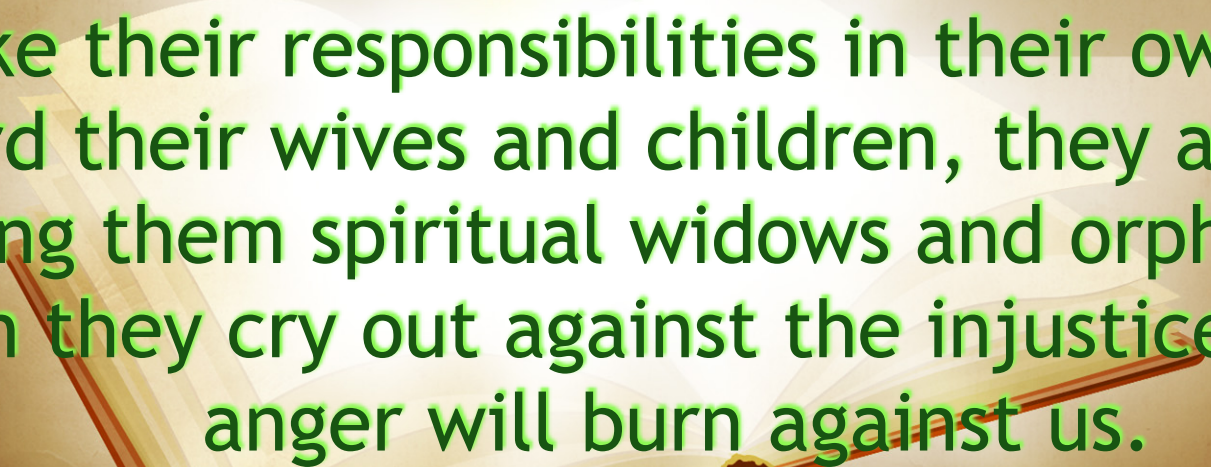
We are able and called to do as commanded here as we remember that we were slaves and have been bought at a price and recognize that Messiah laid down His life for us, showing us that we too ought to lay down our lives for our brothers and be earnest in our caring for one another.



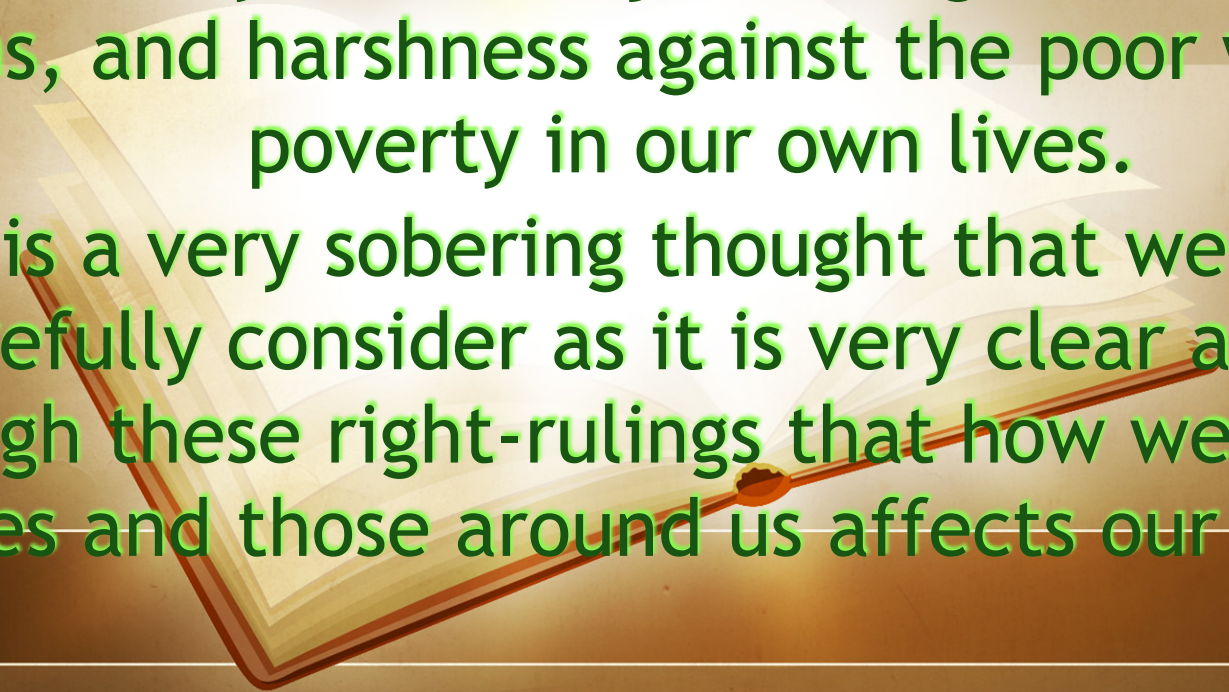
Having the poor and needy among us always, gives us the opportunity to express true love and obedience to His Torah as we do not neglect the stranger, the fatherless or the widow in our midst.

Taking care of the widows and orphans is a clear command and blessings come as a result of walking in obedience to this command.

In the literal sense, when there is a widow or orphan among us who is not properly cared for and they cry out against us, we may suffer the consequence of our families becoming fatherless.

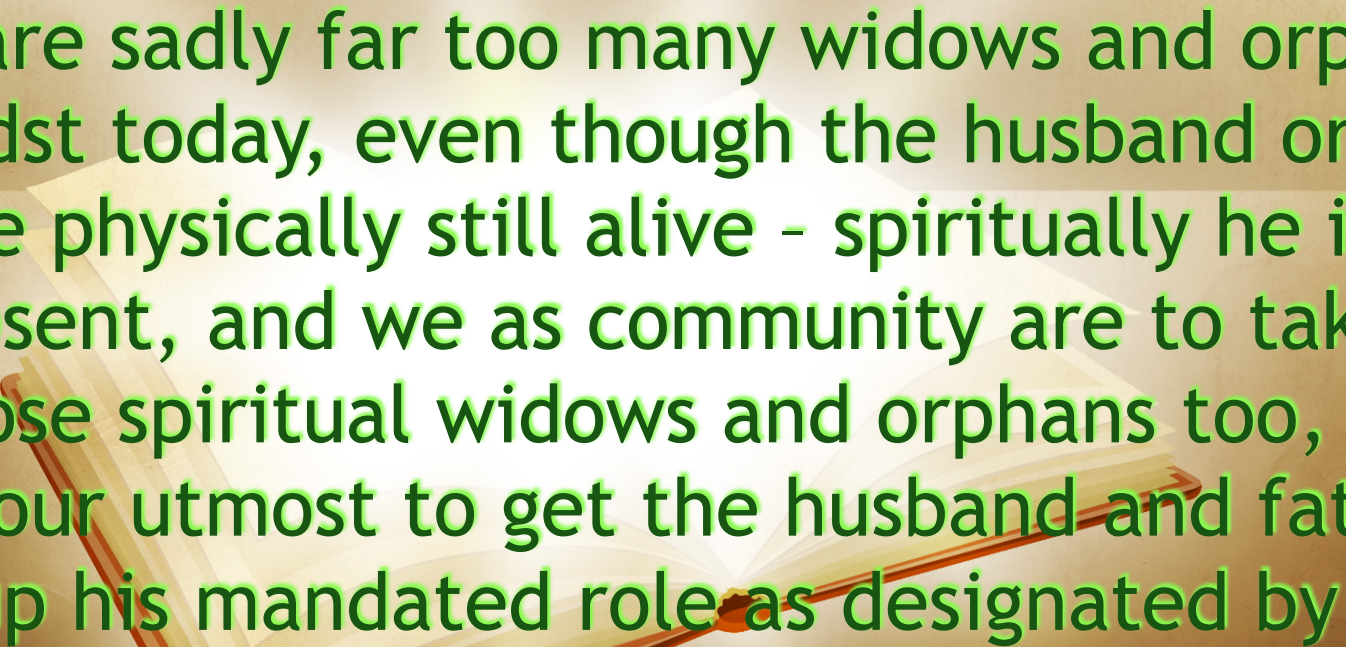


Metaphorically, in the spiritual sense, if husbands forsake their responsibilities in their own homes, toward their wives and children, they are indeed making them spiritual widows and orphans, and when they cry out against the injustice, יהוה's anger will burn against us.



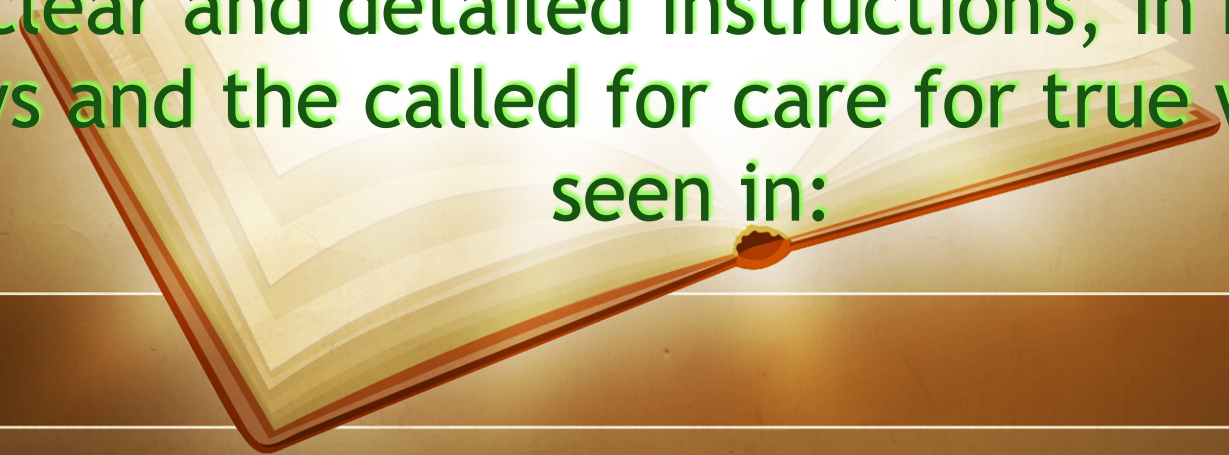
The Word makes it very clear that lives will be taken for any acts of injustice against widows and orphans, and harshness against the poor will lead to poverty in our own lives.

This is a very sobering thought that we ought to carefully consider as it is very clear as we go through these right-rulings that how we treat our families and those around us affects our very lives.



There are sadly far too many widows and orphans in our midst today, even though the husband or father may be physically still alive - spiritually he is dead and absent, and we as community are to take care of those spiritual widows and orphans too, while doing our utmost to get the husband and father to take up his mandated role as designated by יהוה.


The Greek word that is used in the LXX (Septuagint) for 'widow' is **χήρα** **chēra** (khay'-rah)- Strong's **G5503** and we see Sha'ul giving Timotiyos some very clear and detailed instructions, in regards to widows and the called for care for true widows, as seen in:



Timotiyos Aleph/1 Timothy 5:3-16 “Respect widows who are truly widows. 4 But if any widow has children or grandchildren, let them first learn to treat their own house reverently, and to repay their parents. For this is good and acceptable before Elohim. 5 And she who is truly a widow, and left alone, trusts in Elohim and continues in petitions and prayers night and day. 6 But she who is living in luxury is dead while she lives.

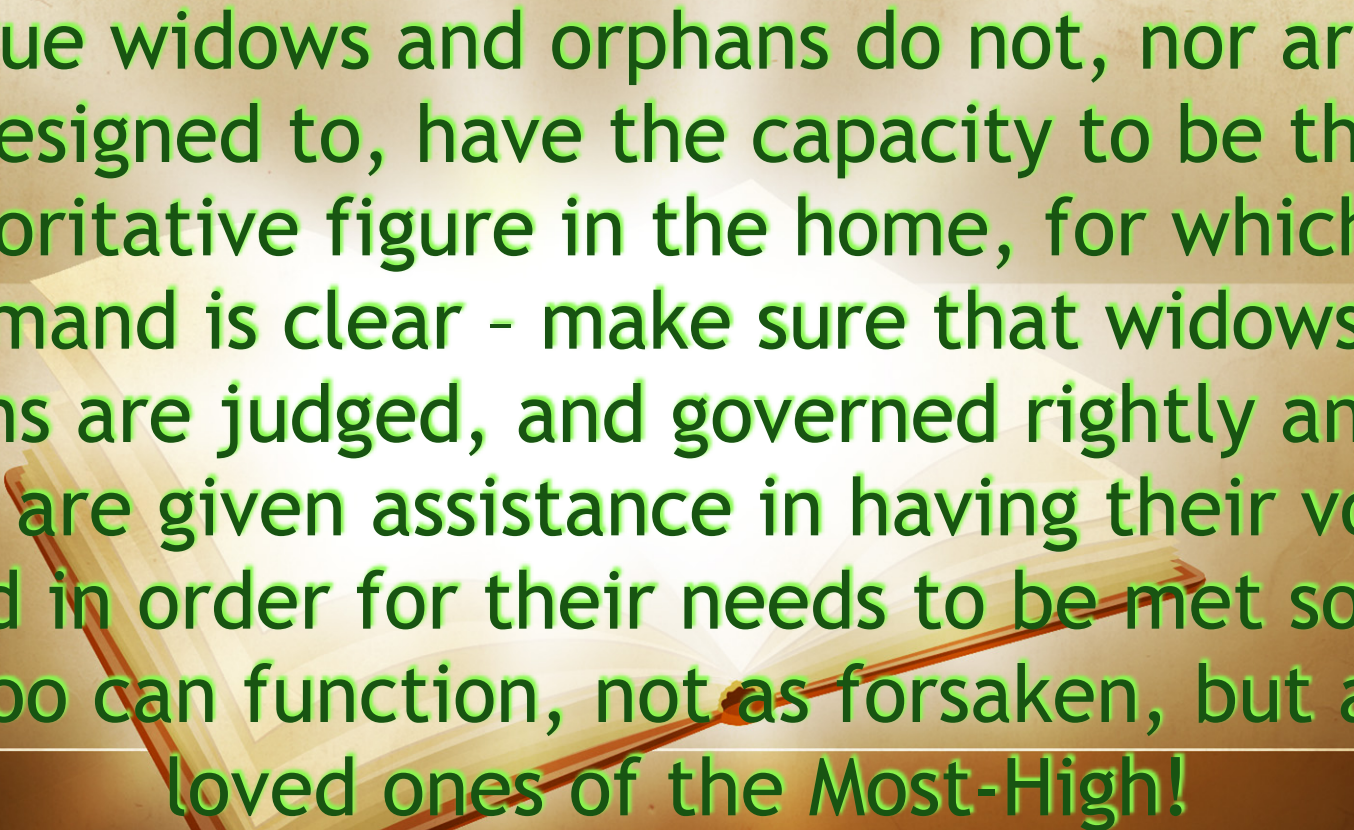
7 And command these matters, in order for them to be blameless. 8 And if anyone does not provide for his own, and especially for those of his household, he has denied the belief and is worse than an unbeliever. 9 Do not enrol a widow unless she is over sixty years of age, having been the wife of one man, 10 well reported for good works, if she has brought up children, if she has lodged strangers, if she has washed the feet of the set-apart ones, if she has assisted the afflicted, if she has closely followed every good work.

11 But refuse the younger widows, for when they become headstrong against the Messiah, they desire to marry, 12 having guilt because they set aside their first belief. 13 Moreover, they learn to be idle, going about from house to house, and not only idle but also gossips and busybodies, speaking what is improper.



14 So I resolve that the younger widows marry, bear children, manage the house, giving no occasion to the adversary for reviling. 15 For already some have turned aside after Satan. 16 If any believing man or woman has widows, let such assist them, and do not let the assembly be burdened, in order to assist those who are truly widows.”

From our more in-depth look, at the need to defend the fatherless and plead for the widows, we are able to recognize how important it is for us, as a functioning body of Messiah, to be properly aware of the expected responsibilities that the body has, toward those who do not have the ability to defend or plead for themselves, as they lack the proper authoritative role in the home that is supposed to be governed by the Torah of Elohim!



And true widows and orphans do not, nor are they designed to, have the capacity to be the authoritative figure in the home, for which the command is clear - make sure that widows and orphans are judged, and governed rightly and that they are given assistance in having their voices heard in order for their needs to be met so that they too can function, not as forsaken, but as true loved ones of the Most-High!

These right-rulings for community living are crucial and will help us stay healthy if we abide by them:

Galatians 5:14-15 “For the entire Torah is completed in one word, in this, “You shall love your neighbour as yourself.” 15 And if you bite and devour one another, beware lest you be consumed by one another!”

Verse 25 -

The command to take care of the poor, widows and orphans is followed by the clear instruction to not take advantage of a brother in need.

When you lend him money, do not charge interest - this does not show love and concern but rather is selfish for self-gain as today many see lending money as an opportunity to make more rather than being able to help your brother when it is in your capacity to do so now!

Luqas/Luke 6:30-35 “And give to everyone who asks of you.

And from him who takes away what is yours do not ask it back. 31 “And as you wish men should do to you, you also do to them in the same way. 32 “And if you love those loving you, what favour have you? For sinners, too, love those loving them. 33 “And if you do good to those doing good to you, what favour have you? For even sinners do the same. 34 “And if you lend to those from whom you expect to receive back, what favour have you? For even sinners lend to sinners to receive as much back. 35 “Rather, love your enemies, and do good, and lend, expecting none in return. And your reward shall be great, and you shall be sons of the Most-High. Because He is kind to the thankless and wicked ones.”

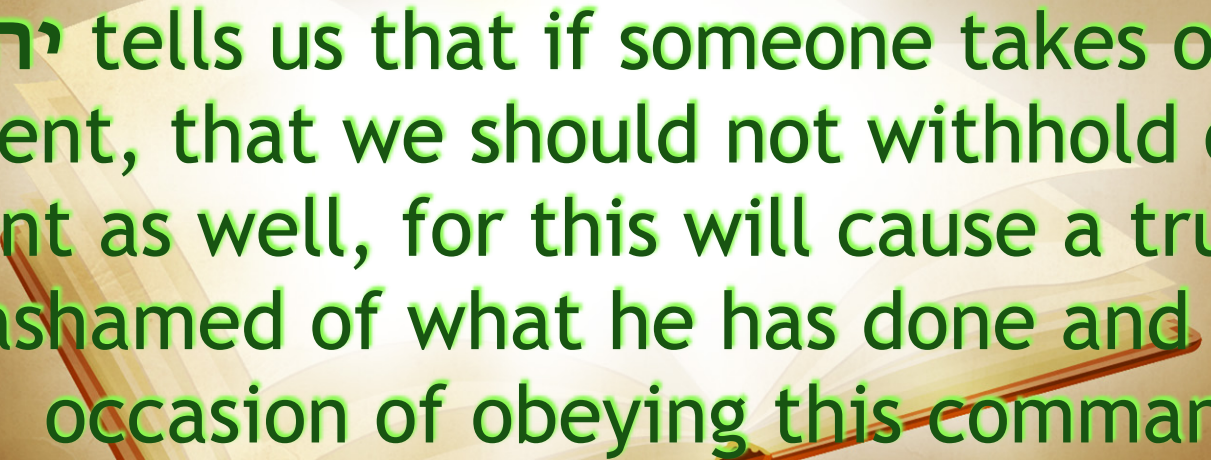
Tehillah/Psalm 15:1-5 “יהוה, who does sojourn in Your Tent? Who does dwell in Your set-apart mountain? 2 He who walks blamelessly, and does righteousness, and speaks the truth in his heart. 3 He has not slandered with his tongue, He has not done evil to his neighbour, nor lifted up a reproach against his friend; 4 in whose eyes a reprobate one is despised, but he esteems those who fear יהוה; he who swears to his own hurt and does not change; 5 he has not put out his silver at interest, and has not taken a bribe against the innocent. He who does these is never moved.”

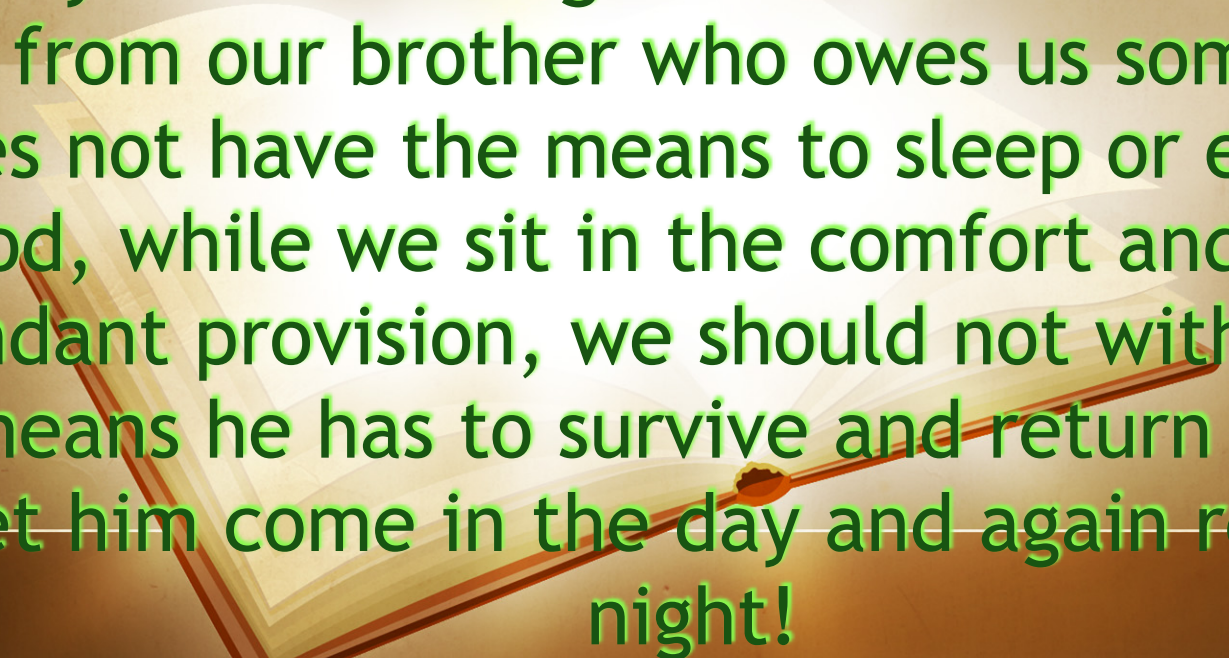
Mishlě/Proverbs 28:8 “He who increases his possessions by interest and profit gathers it for him who shows favour to the poor.”



Verse 26-27

יהושע tells us that if someone takes our outer garment, that we should not withhold our inner garment as well, for this will cause a true brother to be ashamed of what he has done and rise to the occasion of obeying this command.



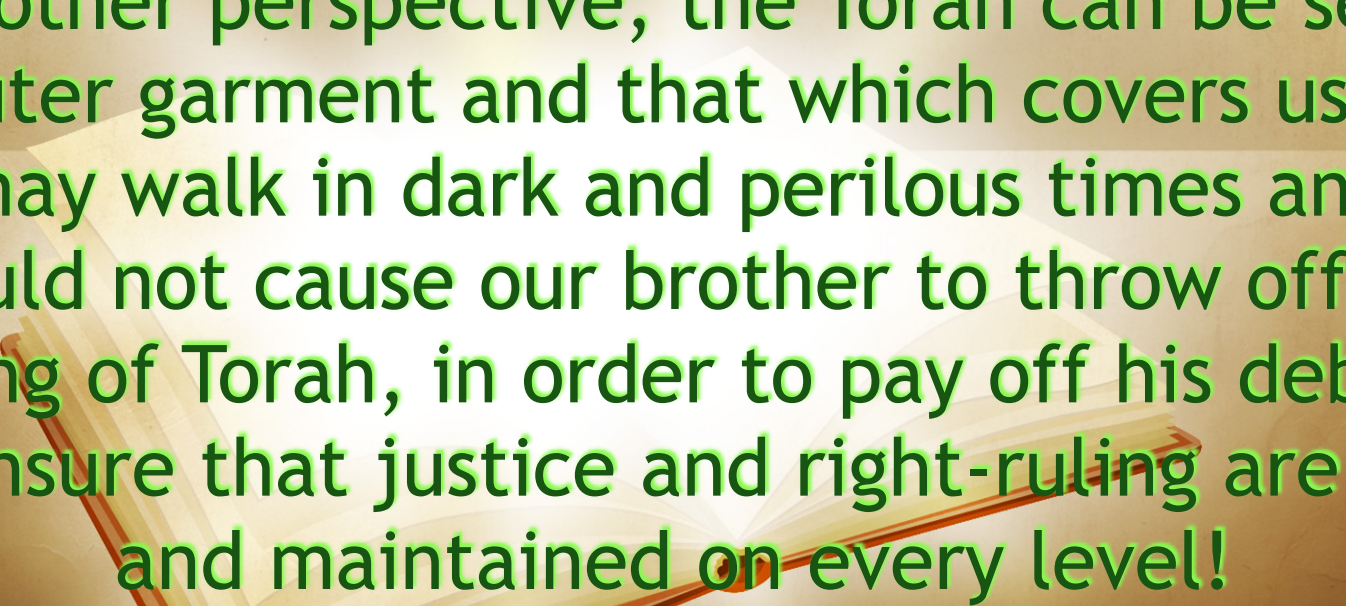


Qorintiyim Aleph/1 Corinthians 6:7 says that we are already at fault when we have lawsuits among us - why not be wronged or cheated. If we take a pledge from our brother who owes us something and he does not have the means to sleep or eat and has no food, while we sit in the comfort and luxury of abundant provision, we should not withhold the only means he has to survive and return it by night and let him come in the day and again return it at night!

This would facilitate the one who owes you money to work at paying you back so that he does not have to come each day and give you a pledge.

By all means, make a way for him to pay back but do not allow him to be unable to be covered at night!





On another perspective, the Torah can be seen as our outer garment and that which covers us while we may walk in dark and perilous times and we should not cause our brother to throw off the keeping of Torah, in order to pay off his debt! We must ensure that justice and right-ruling are upheld and maintained on every level!

Verse 28

Do not revile an elohim or curse a ruler of your people.

The word used here can also refer to judges - so the instruction here is clear - do not make light of those who are your leaders and do not curse them!



Showing any form of disrespect toward those whom **יהושע** has appointed over us breaks down community and spreads like yeast that infects! The Word is clear on how you are to deal with an accusation against an elder.

Timotiyos Aleph/1 Timothy 5:19 “Do not receive an accusation against an elder except from two or three witnesses.”

Mattithyahu/Matthew 18:15-17 “And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother. 16 “But if he does not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word might be established.’ 17 “And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like a gentile and a tax collector.”



It also tells us to not revile Elohim, nor those He has placed over you!

Mishlě/Proverbs 24:21 “My son, fear יהוה and the sovereign; do not mingle with those who change”

Verse 29 - Do not delay to give

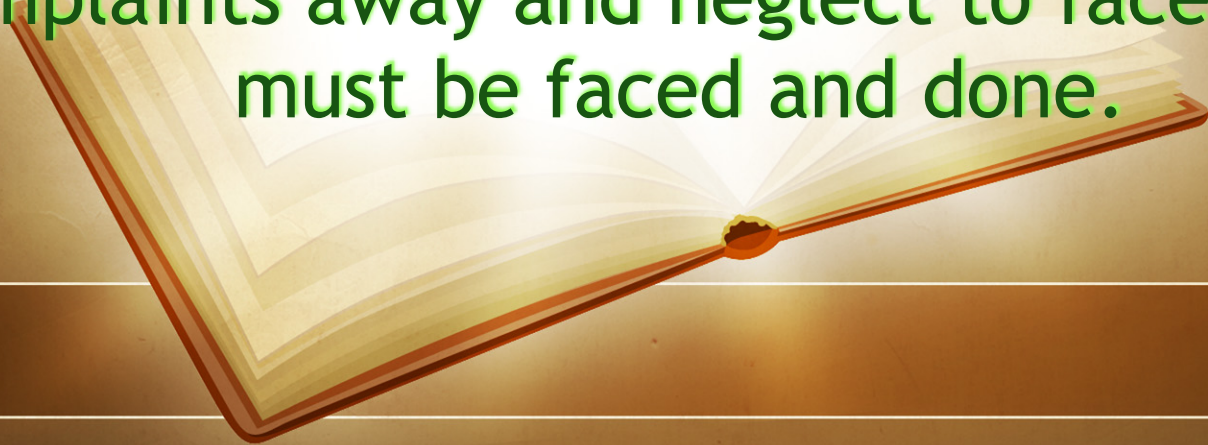
The instruction is clear: do not procrastinate about giving your tithes and your first fruits - for when you, do you will neglect it altogether!

Too many people wait to settle all their bills and then see what is left to give; and יהוה says do not delay.


The Hebrew word that is translated as 'delay' comes from the root verb אָחַר aḥar (aw-khar')- Strong's H309 which means, **'to remain behind, tarry, delay, defer, slack, hesitate'**.

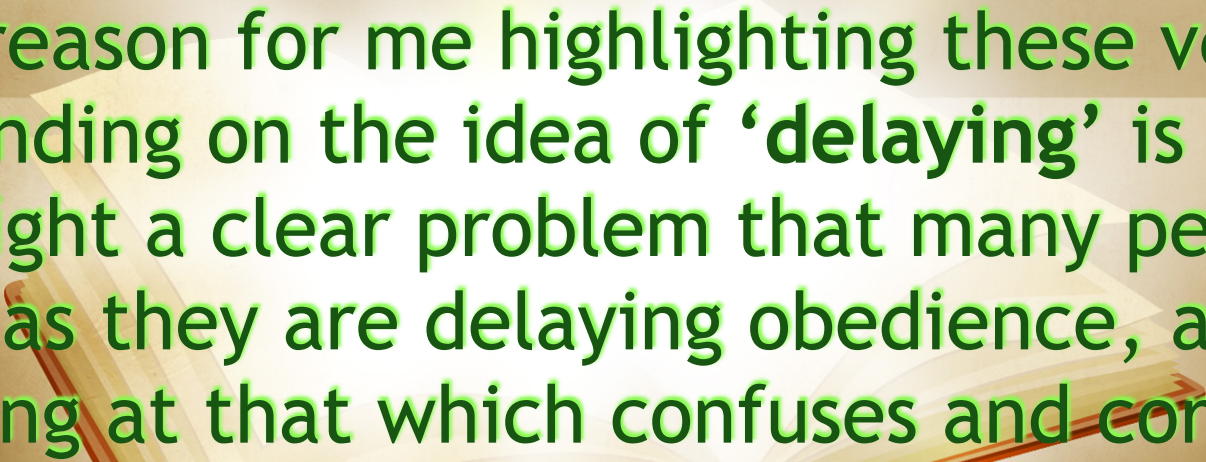
This word is translated as 'staying long' in Mishlě/ Proverbs 23:30 when describing those who have contentions, complaints, hurts, woes and sorrows.

They are the ones who **'stay long'** at the wine and get drunk, so to speak, trying to drown their arrows and complaints away and neglect to face up to what must be faced and done.



Mishlě/Proverbs 23:29-30 “Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who feels hurt without cause? Who has redness of eyes? 30 Those staying long at the wine, those going in to search out mixed wine.”

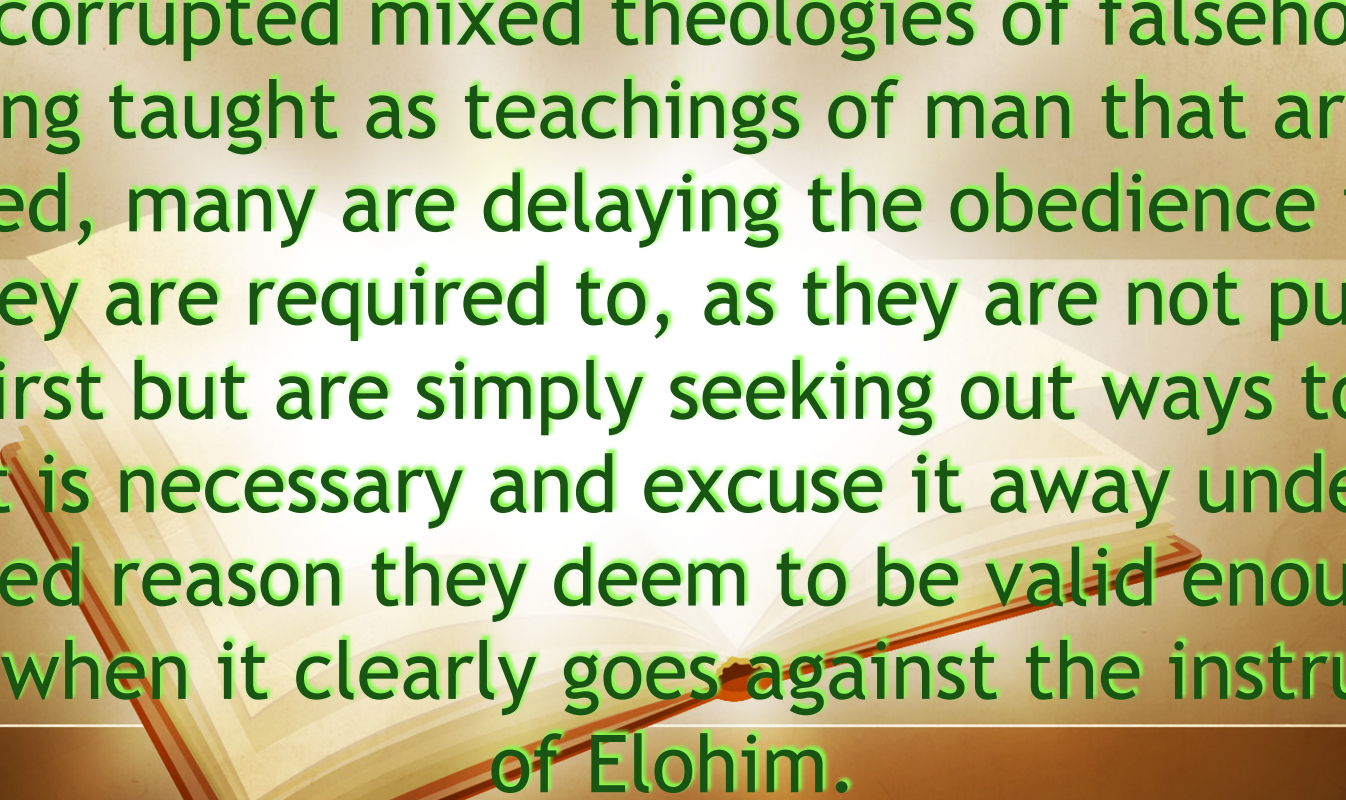




The reason for me highlighting these verses and expanding on the idea of **'delaying'** is to simply highlight a clear problem that many people face today, as they are delaying obedience, as they stay long at that which confuses and corrupts.

The term that is used for mixed wine, is believed to be wine that is mixed with herbs or spices and represents a concoction or cocktail of sorts.

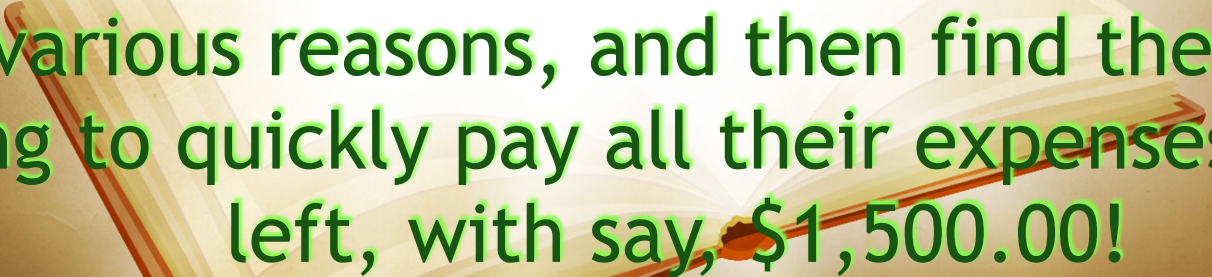
From a figurative point of view, we can see how this can refer to mixed theologies that many are staying long at and becoming drunk in, as they are no longer able to rightly divide the Truth and separate the set-apart from the profane as they become drunk on lawless wormwood teachings of the whore.

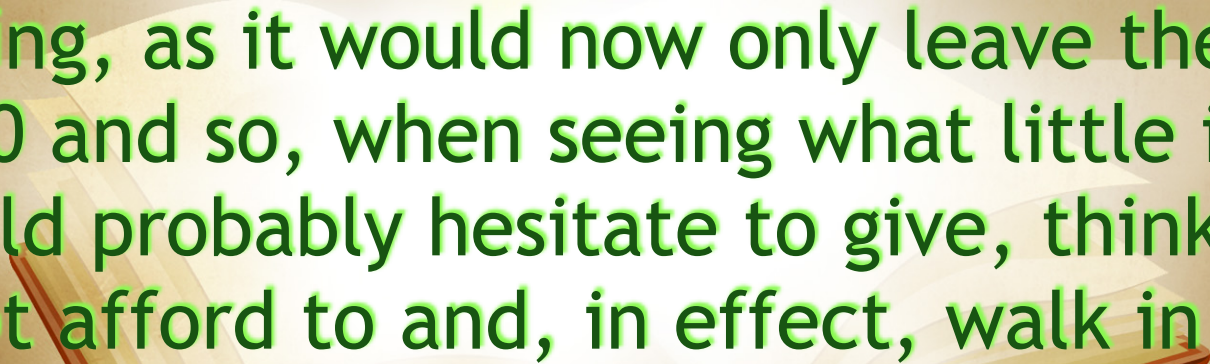


Due to corrupted mixed theologies of falsehood that are being taught as teachings of man that are to be followed, many are delaying the obedience to give as they are required to, as they are not putting יהוה first but are simply seeking out ways to delay what is necessary and excuse it away under an assumed reason they deem to be valid enough for them, when it clearly goes against the instructions of Elohim.

Let me set forth a simple example:

If someone has \$10,000.00 and they know that they ought to give at least \$1,000.00 and, in the process of contemplating their giving, they delay to give it, for various reasons, and then find themselves having to quickly pay all their expenses and are left, with say, \$1,500.00!





It then becomes a lot harder to give the \$1,000.00, after having delayed the required obedience to giving, as it would now only leave them with \$500.00 and so, when seeing what little is left, they would probably hesitate to give, thinking they cannot afford to and, in effect, walk in rebellion.

Delayed obedience is simply disobedience!

Do not delay - enough said!

CHAPTER 23

Exo 23:1 “Do not bring a false report. Do not put your hand with the wrong to be a malicious witness.

Exo 23:2 “Do not follow a crowd to do evil, nor bear witness in a strife so as to turn aside after many, to turn aside what is right.

Exo 23:3 “And do not favour a poor man in his strife.

Exo 23:4 “When you meet your enemy’s ox or his donkey going astray, you shall certainly return it to him.

Exo 23:5 “When you see the donkey of him who hates you lying under its burden, you shall refrain from leaving it to him, you shall certainly help him.

Exo 23:6 “Do not turn aside the right-ruling of your poor in his strife.

Exo 23:7 “Keep yourself far from a false matter, and do not kill the innocent and the righteous, for I do not declare the wrong right.


Exo 23:8 “And do not take a bribe, for a bribe blinds the seeing one and twists the words of the righteous.

Exo 23:9 “And do not oppress a sojourner, as you yourselves know the heart of a sojourner, because you were sojourners in the land of Mitsrayim.

Laws About the Sabbath and Festivals

Exo 23:10 “And for six years you are to sow your land, and shall gather its increase,

Exo 23:11 but the seventh year you are to let it rest, and shall leave it, and the poor of your people shall eat. And what they leave, the beasts of the field eat. Do the same with your vineyard and your oliveyard.



Exo 23:12 “Six days you are to do your work, and on the seventh day you rest, in order that your ox and your donkey might rest, and the son of your female servant and the sojourner be refreshed.

Exo 23:13 “And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.

Exo 23:14 “Three times in the year you are to celebrate a festival to Me:

Exo 23:15 “Guard the Festival of Matzot. Seven days you eat unleavened bread, as I commanded you, at the time appointed in the new moon of Abib - for in it you came out of Mitsrayim - and do not appear before Me empty-handed;

Exo 23:16 and the Festival of the Harvest, the first-fruits of your labours which you have sown in the field; and the Festival of the Ingathering at the outgoing of the year, when you have gathered in the fruit of your labours from the field.

Exo 23:17 “Three times in the year all your males are to appear before the Master יהוה.

Exo 23:18 “Do not slaughter the blood of My slaughtering with leavened bread, and the fat of My festival shall not remain until morning.

Exo 23:19 “Bring the first of the first-fruits of your land into the House of יהוה your Elohim. Do not cook a young goat in its mother’s milk.

Conquest of Canaan Promised

Exo 23:20 “See, I am sending a Messenger before you to guard you in the way and to bring you into the place which I have prepared.

Exo 23:21 “Be on guard before Him and obey His voice. Do not rebel against Him, for He is not going to pardon your transgression, for My Name is in Him.

Exo 23:22 “But if you diligently obey His voice and shall do all that I speak, then I shall be an enemy to your enemies and a distresser to those who distress you.


Exo 23:23 “For My Messenger shall go before you and shall bring you in to the Amorites and the Hittites and the Perizzites and the Kena’anites and the Hivwites and the Yebusites, and I shall cut them off.

Exo 23:24 “Do not bow down to their mighty ones, nor serve them, nor do according to their works, but without fail overthrow them and without fail break down their pillars.

Exo 23:25 “And you shall serve יהוה your Elohim, and He shall bless your bread and your water. And I shall remove sickness from your midst.

Exo 23:26 “None shall miscarry or be barren in your land. I shall fill the number of your days.

Exo 23:27 “I shall send My fear before you, and cause confusion among all the people to whom you come, and make all your enemies turn their backs to you.



Exo 23:28 “And I shall send hornets before you, which shall drive out the H_iwwite, the Kena’anite, and the H_ittite from before you.

Exo 23:29 “I shall not drive them out from before you in one year, lest the land become a waste and the beast of the field become too numerous for you.

Exo 23:30 “Little by little I shall drive them out from before you, until you have increased, and you inherit the land.

Exo 23:31 “And I shall set your border from the Sea of Reeds to the Sea of the Philistines, and from the wilderness to the River, for I shall give the inhabitants of the land into your hand, and you shall drive them out before you.

Exo 23:32 “Do not make a covenant with them nor with their mighty ones.

Exo 23:33 “Let them not dwell in your land, lest they make you sin against Me when you serve their mighty ones, when it becomes a snare to you.”

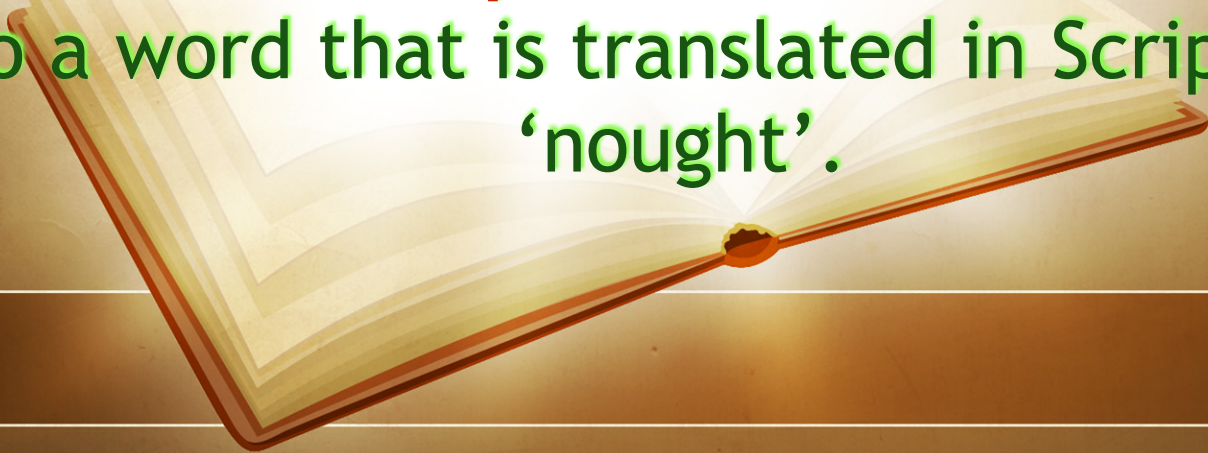


CHAPTER 23

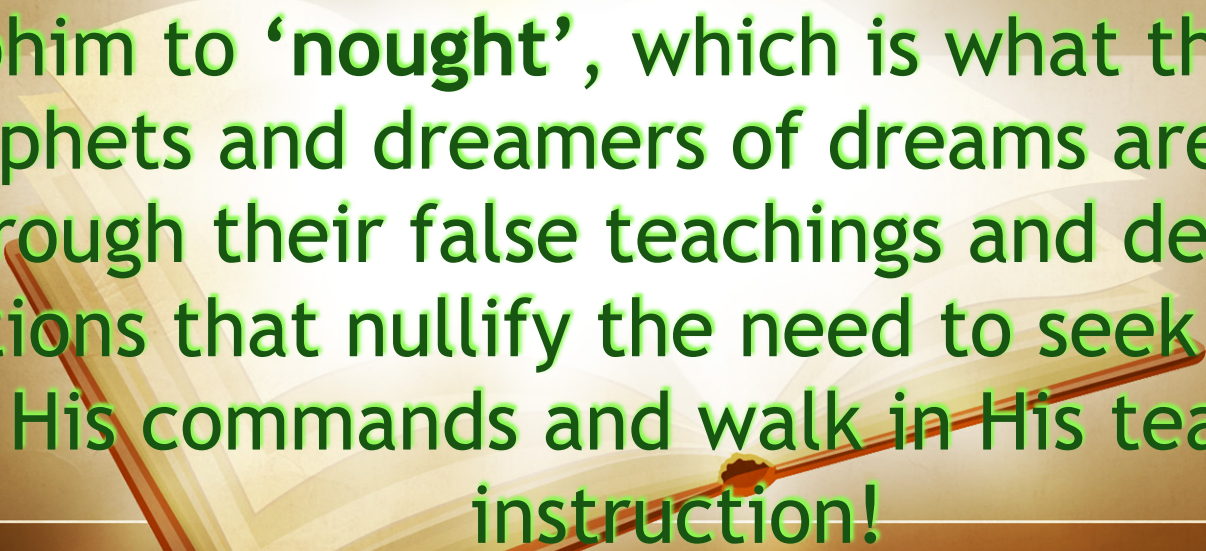
Verse 1 & 7 - do not bear false witness

Verse 1 tells us very clearly that we are not to bring a false report.

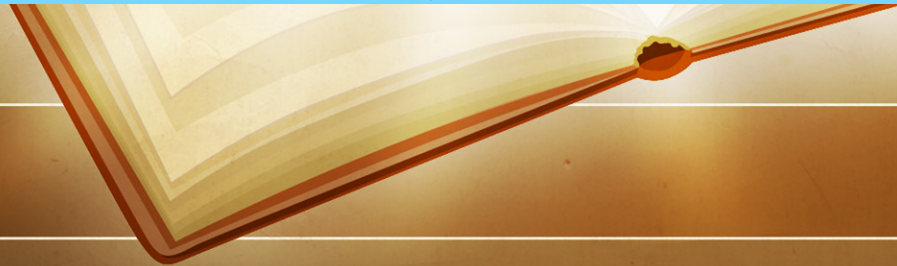
The Hebrew word that is translated as 'false' is שָׁוָא
shav (shawv)- Strong's H7723 and means,
'falsehood, lies, emptiness, worthlessness', and is
also a word that is translated in Scripture as
'nought'.

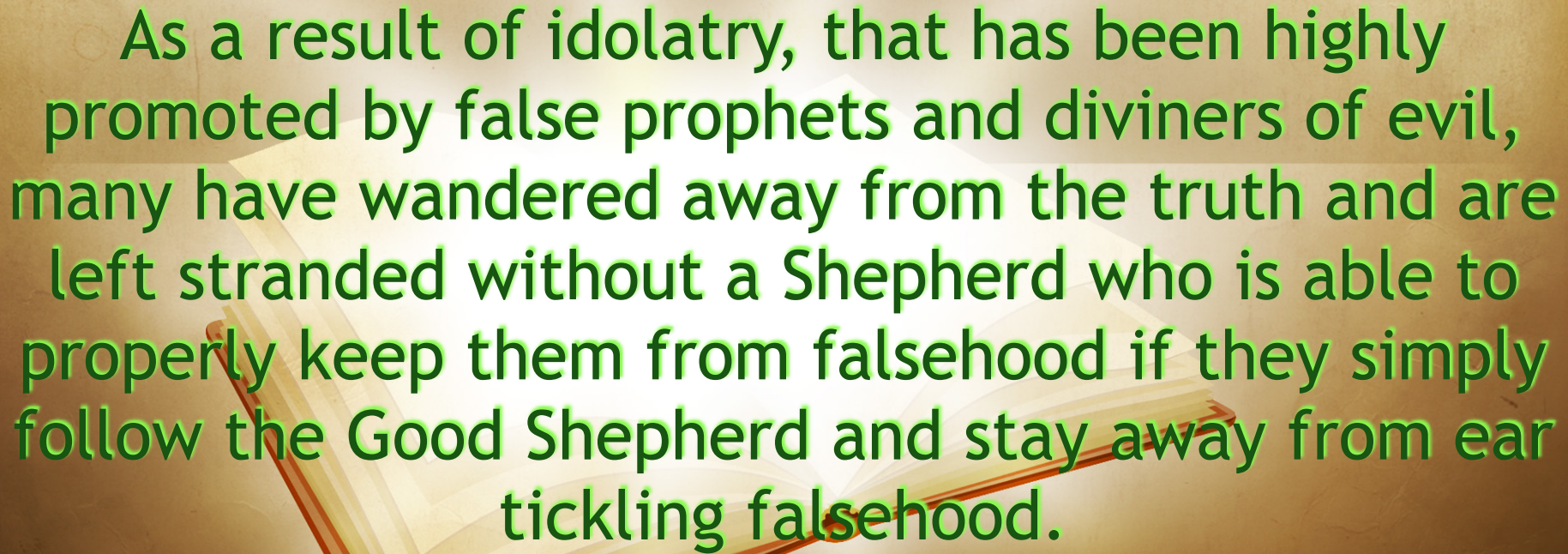


We take note that the first time that this word is used, is in the command to not bring the Name of Elohim to 'nought', which is what the false prophets and dreamers of dreams are doing, through their false teachings and deceitful traditions that nullify the need to seek יהוה and guard His commands and walk in His teaching and instruction!



Zekaryah/Zechariah 10:2 “For the household idols spoke emptiness, the diviners saw falsehood, and relate dreams of deceit, they comfort in vain. Therefore they have wandered about like sheep. They are afflicted, for there is no shepherd.”

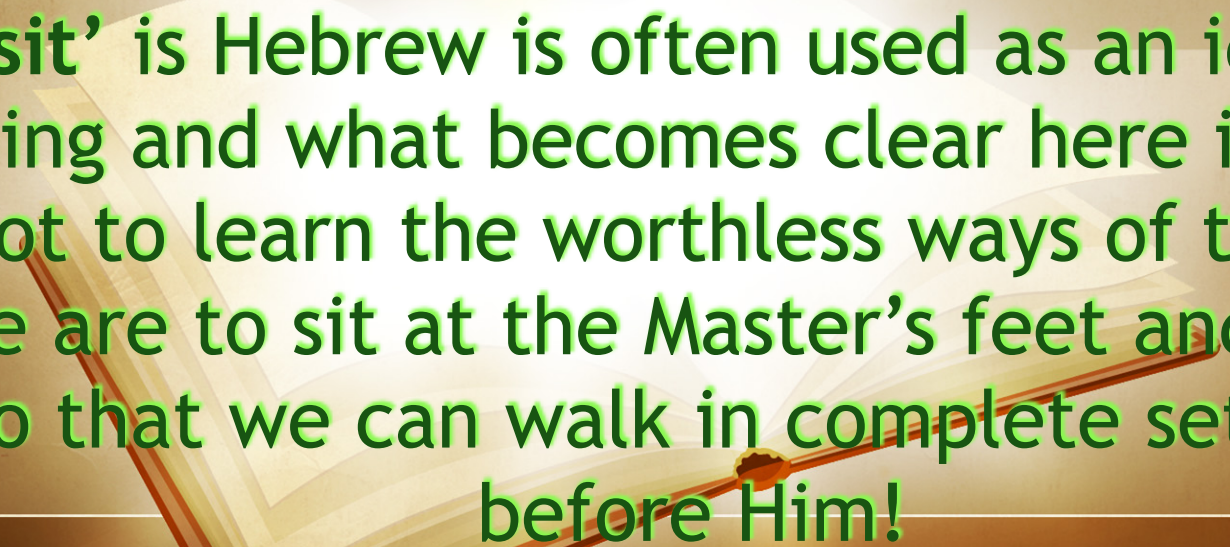




As a result of idolatry, that has been highly promoted by false prophets and diviners of evil, many have wandered away from the truth and are left stranded without a Shepherd who is able to properly keep them from falsehood if they simply follow the Good Shepherd and stay away from ear tickling falsehood.

Tehillah/Psalm 26:4 “I have not sat with men of falsehood, nor do I enter with pretenders.”

To ‘sit’ in Hebrew is often used as an idiom for learning and what becomes clear here is that we are not to learn the worthless ways of the world, but we are to sit at the Master’s feet and learn His ways so that we can walk in complete set-apartness before Him!



**STOP LEARNING FROM FALSE SOURCES
THAT NULLIFY, AND BRING TO NOUGHT, THE
TORAH!**



This root word **שָׁוַ** shav (shawv)- Strong's H7723 can also be a reference to idol worship, which is performed in the lifting up, and celebrating the pagan rooted feasts of, sun-worship, which is a partaking of the table of demons; and we cannot partake of the Table of the Master and the table of demons!

Those who lift up their lives to falsehood and the traditions of lies, are unable to enter into the presence of יהוה, due to a defiled heart and dirty hands and feet, and therefore the workers of lawlessness will be cast outside where the dogs and idolaters are!

Do not lie and speak falsehood against another - do not even entertain thoughts of falsehood toward another and do not support or entertain false rumours.

Most of the things that we hear, are often not as they should be as they are being falsely presented to us through second-hand parties and we are to be careful what we do with what we hear!

Even if what is being said is true - what right do we have to spread it!!!

When we entertain false reports and spread them, we are, in a way, putting our hand with the wrong in order to be a malicious witness!

The Hebrew word that is translated here as 'ruthless' comes from the root word **חָמָס**

ḥamas (khaw-mawce')- Strong's H2555 which means, **'violence, wrong, malicious'**.

What is interesting to take note of, is that the Arabic term 'hamas' is the term used of the Islamic militaristic terrorist group which uses politics and violence to achieve its goals!

When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah and bring a malicious witness against others!

Tehillah/Psalm 101:5 “Him who secretly slanders his neighbour I cut off; I do not tolerate one who has a haughty look and a proud heart.”

Mishlě/Proverbs 19:9 “A false witness does not go unpunished, and he who breathes out lies perishes.”

Mishlě/Proverbs 24:8 “Do not witness against your neighbour without cause, and do not deceive with your lips.”

Eph'siyim/Ephesians 4:25 “Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.”

In the '10 Words', we take note of that which clearly commands the following:

Shemoth/Exodus 20:16 "You do not bear false witness against your neighbour."

The Hebrew word that is translated as 'false' comes from the root word שָׁקֵר sheqer (sheh'-ker)-Strong's H8267 which means, 'deception, disappointment, falsehood, lies', and this comes from the root verb שָׁקַר shaqar (sheh'-ker)-Strong's H8266 which means, 'to do or deal falsely, lie'.

Mishlě/Proverbs 6:19 “A false witness breathing out lies, and one who causes strife among brothers.”

This verse from Mishlě/Proverbs 6 forms part of a list of 6 things that יהוה hates and the phrase. The phrase, ‘A false witness breathing out lies’ is written in the Hebrew as follows:

יְפִיחַ קְנֵי־סַעֲדֹשָׁקִים

yaphiyḥa k'abiyim ed shaqer

This could literally be rendered as ‘a false testimony that is spoken by lying’ or, ‘the breath of lies that witness falsely’.

This phrase comes from the following root words:

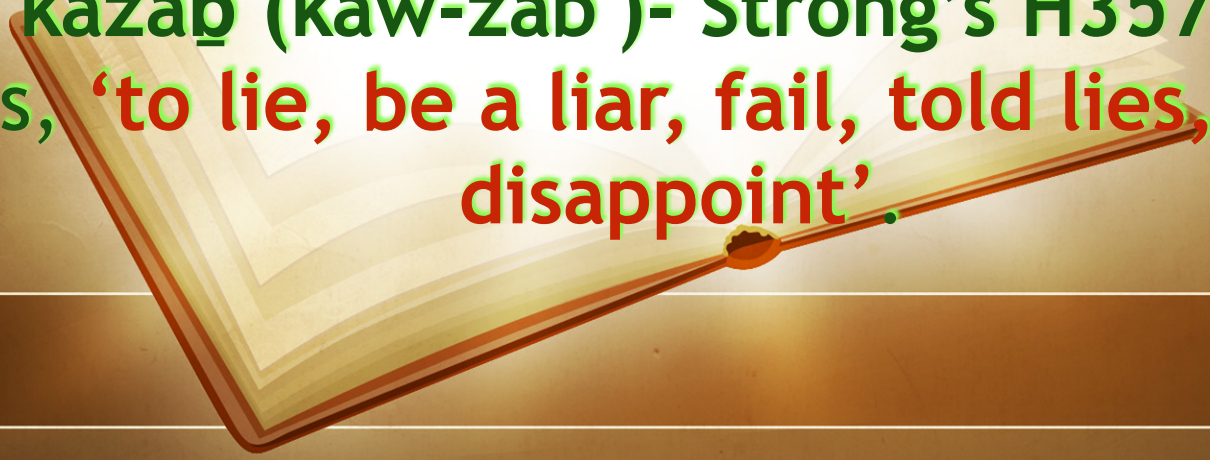
1) פוּחַ **puah** (poo’akh)- Strong’s H6315 which means, **‘to breathe, blow, speak, utter, puff, snort’**.

This word is used 15 times in the Tanak and primarily the verb means to ‘breath, blow’ in the negatives sense of “to utter” lies or be utterly deceitful.


2) כָּזַבַּיּוֹבּ kazab (kaw-zawb')- Strong's H3577 which means, 'a lie, falsehood, deceptive thing,

deception', and comes from the primitive root verb

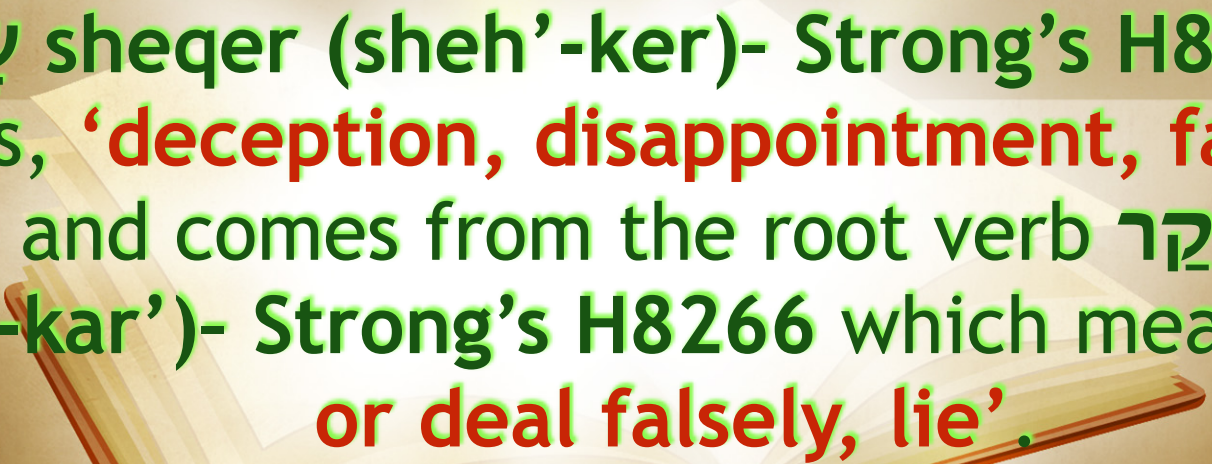
כָּזַב kazab (kaw-zab')- Strong's H3576 which means, 'to lie, be a liar, fail, told lies, deceive, disappoint'.



3) **טַד** **ed** (**ayd**)- Strong's H5707 meaning, 'a witness, evidence' and comes from the root word **טָד** **ud**/(**ood**)- Strong's H5749, which means, 'to return, go about, repeat, do again, encircle, supports'.

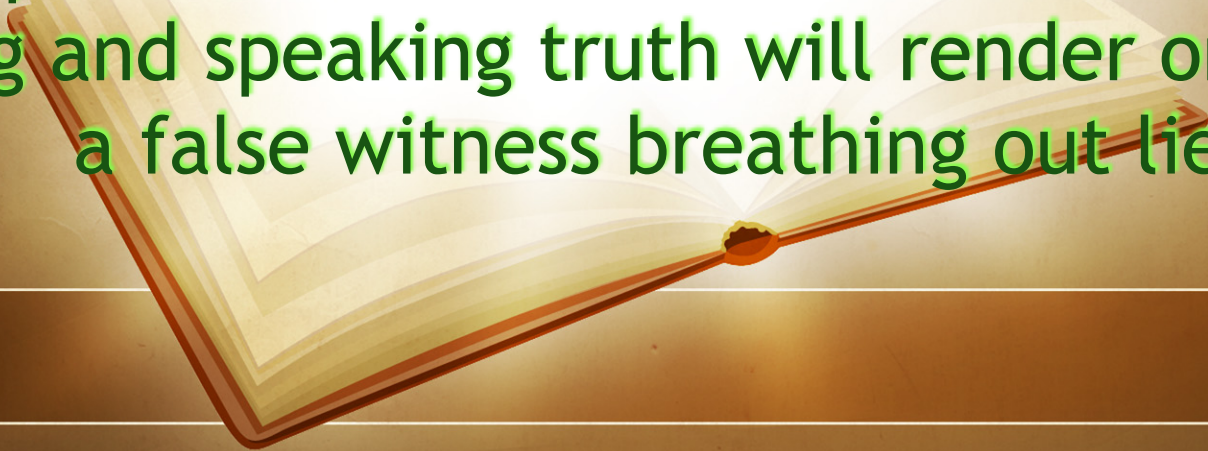


4) שֶׁקֶר sheqer (sheh'-ker)- Strong's H8267 which means, 'deception, disappointment, falsehood, lies', and comes from the root verb שָׁקַר shaqar (shaw-kar')- Strong's H8266 which means, 'to do or deal falsely, lie'.



We are to be a good and truthful witness of Messiah
as we speak Truth and walk in the Truth.

Any departure from this clear standard of thinking,
walking and speaking truth will render one as being
a false witness breathing out lies.



Many want to give testimonies of how Elohim has done great things for them, while the Truth is not in them, as they have disregarded His Torah!

This is a huge warning against the lawless who assume to bear the witness of Elohim in their lives, and this יהוה hates!



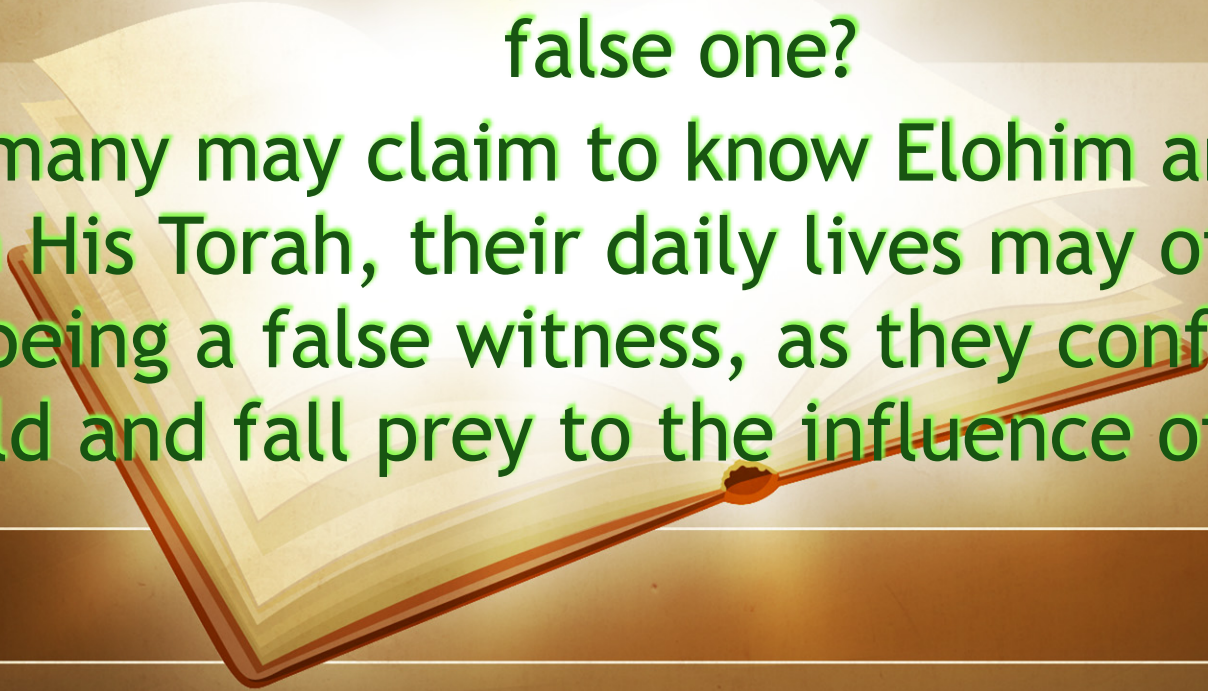
We are to hold fast and possess the witness of
יהושע Messiah AND guard the commands of Elohim!

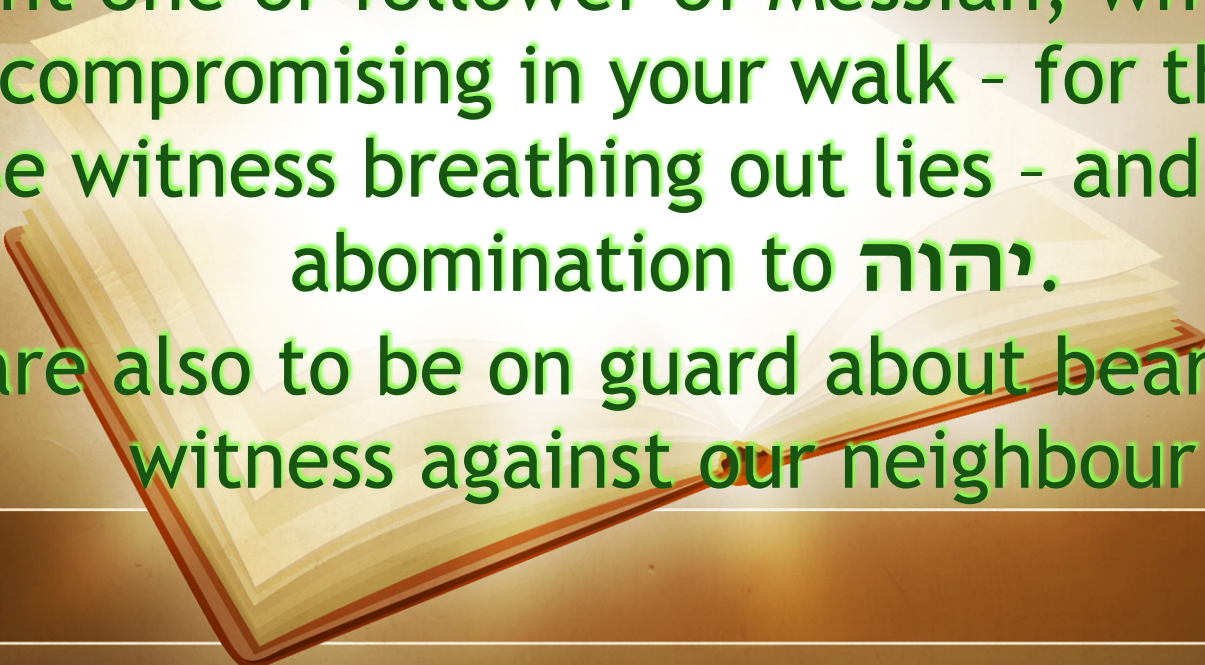
Possessing a witness of Messiah without guarding
the commands of Elohim, will render your witness
false, for your witness does not breathe out life,
but rather lies!

We are to be ambassadors of the coming reign, and
in doing so we are to bear witness of His Truth in
our lives!

The question is - are you a true witness or are you a false one?

While many may claim to know Elohim and claim to walk in His Torah, their daily lives may often render them being a false witness, as they conform to the world and fall prey to the influence of others!





Have you found yourself telling others that you are a taught one or follower of Messiah, while you are in fact compromising in your walk - for then you are a false witness breathing out lies - and this is an abomination to יהוה.

We are also to be on guard about bearing false witness against our neighbour!

Do not speak lies about another - do not gossip and slander another - for if you do you are being a false witness that is breathing out lies!

Eph'siyim/Ephesians 4:31-32 "Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil. 32 And be kind towards one another, tender-hearted, forgiving one another, as Elohim also forgave you in Messiah."

The Greek word that is used here for ‘slander’ is the noun βλασφημία blasphēmía (blas-fay-me’-ah)- Strong’s G988 which means, ‘**slander, abusive language, blasphemy**’, and comes from the adjective βλάσφημος blasphēmos (blas’-fay-mos)- Strong’s G989 means, ‘**slanderous, speaking evil, abusive, reproachful, reviler**’.

You do not have to look too far to see many evil speaking and abusive slanderers!

What is very sad, is that you will even find people like this among claiming believers!

When understanding that 'blasphemy' speaks of a clear irreverence toward Elohim, we must recognize the danger of speaking against our brothers, who are a part of the Bride of Elohim, lest we find that we are being found to show little respect toward the body of Messiah!

Sha'ul makes it clear to Titos that he was to remind those he taught to not be slanderers!

Titos/Titus 3:1-2 “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men.”

The Greek word used here for ‘slander’ is the verb βλασφημέω blasphemēō (blas-fay-meh’-o)- Strong’s G987 which means, ‘to slander, speak lightly or profanely of set apart things, hurl abuse, dishonour’.

The Merriam Webster's Collegiate Dictionary defines
'slander' as:

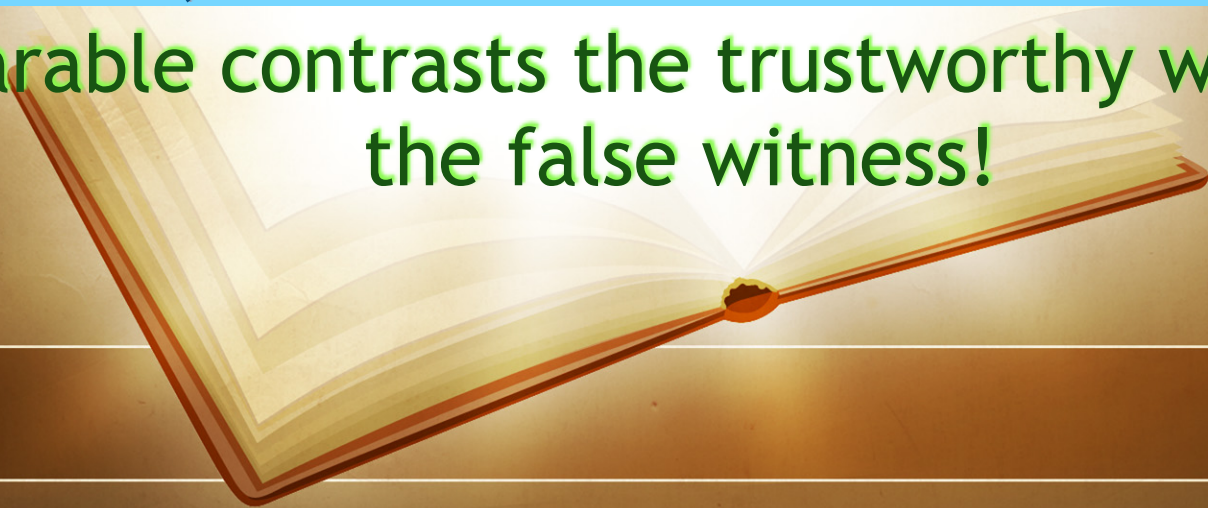
1) **"the utterance of false charges or misrepresentations which defame and damage another's reputation", and**

2) **"a false and defamatory oral statement about a person"**

In recognizing how we are not to be a false witness we learn that the opposite is true, in that we are to be a trustworthy witness!!!

Mishlě/Proverbs 1:10-16 “A trustworthy witness does not lie, but a false witness breathes out lies.”

This parable contrasts the trustworthy witness with the false witness!



The Hebrew word for 'trustworthy' is the word אֱמוּן emun (ay-moon')- Strong's H529 which means, **'faithful, faithfulness, trustworthiness'**, which comes from the root word אָמַן aman (aw-man')- Strong's H539 which means, **'confirm, support, be established, be faithful, stand firm, trust, be certain, believe'**.

A word that is derived from the root אָמַן aman (aw-man')- Strong's H539, is the Hebrew word for 'truth', which is אֱמוּנָה emunah (em-oo-naw')- Strong's H530 which means, **'firmness, steadfastness, faithfulness, stability, trust, truthful'**.

We serve a faithful and trustworthy Elohim - and in Him we find true stability, as we stand upon the Rock of Truth!