

Study of Exodus 22

by

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Exodus 22:1-31

*1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore **five** oxen for an ox, and four sheep for a sheep.*

כִּי יִגְנוֹב אִישׁ שׂוֹר אוֹ-שֶׂה וּטְבָחוּ אוֹ מָכְרוּ חַמִּישָׁה בְּקָר יִשְׁלֵם תַּחַת הַשֹּׁר וְאַרְבַּע-צֹאן תַּחַת הַשֶּׂה

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Kiy YiGnov Iysh Sor O Seh UtVacho O Mekaro Chamishah Baqar YeShalem Tachat HaShor, where the **word**, Kiy, כִּי, means, that, because, for, when, while, as, **if**, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, YiGnov, is from the **word**, Genav, גִּנָּב, means, *to steal, rob, cheat, delude, he stole, he robbed, he cheated, deceived, was a habitual thief*, he slipped in, he slipped out, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the **word**, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, the **word**, Shor, שׂוֹר, means, **ox, bull, steer**, it also means, wall, to look, behold, regard, it also means an insidious watcher, one who lies in wait, ambusher, jumper, leaper, tight rope dancer, the **word**, O, אוֹ, is a conjunction that means, **or**, no, if, also, and, either, otherwise, then, whether, at the least, the **word**, Seh, (שֶׂה), means, **young sheep or lamb**, small cattle, goat, the **word**, UTbacho, is from the **word**, Tabach, טָבַח, means, **to slaughter, kill, sacrificed, slew, killed, was slain, massacre**, it also means, cook, butcher, executioner, guardsman, the **word**, O is repeated and it means, or, the **word**, Mekaro, is form the **word** Makar, מָכַר, means, **to sell**, he married properly bought a wife, **he sold, he delivered over**, he delivered himself, devoted himself, it means, **merchandise, value, price, sale**, known, was recognized, the **word**, Chamishah, means, **five**, the **word**, Baqar, בְּקָר, means, **cattle, herd, oxen, the plowing animal**, it means, cowherd, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the **word** Boqer which means, morning, the breaking through of daylight, the **word**, YeShalem, is from the **word** Shalom, שְׁלוֹם or שָׁלוֹם, which means, to be ended, be finished, be complete, **to be whole**, be safe, be well, welfare, to be peaceful, be at ease, **made good, restored**, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, **whole, complete**, healthy, safe, unharmed, he made whole, **made good, restored, made compensation, he paid, recompensed**, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, the

word, Tachat, תחת, means, under, the underpart, underneath, below, beneath, in one's place, in place of, **in lieu of, instead of, for**, because of, buttocks, bottom, posterior, in one's place, where one stands, the *word*, HaShor is the *word* Shor repeated and it means, **ox, bull steer**)

Here Mosheh continues to tell the people of Yisrael about more of YHVH's Commandments, contained in the Words of His Torah of Life, and he says: If a man shall steal an ox, or a sheep, and he kills it, or sells it; then, when he is caught, he shall restore **five** oxen for an ox, and **four** sheep for a sheep. Why the difference in the number of animals that are to be paid as restitution? Well, I believe it is because the ox, is an animal with which the farmer plows his field, and without the ox, the farmer would have a lot of difficulty sowing his field and bringing in a crop, so the punishment is more severe, because the thief, not only stole an ox, but he stole the man's ability to feed himself and his family. Regarding the penalty for a stolen sheep, a farmer can still function as a farmer, if one of his sheep are stolen, but, as I said, **IF** his ox is stolen, it could have devastating results.

2 *If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.*

אם־בַּמַּחְתֶּרֶת יִמָּצֵא הַגָּנָב וְהִכָּה וְהָיָה לֹא דָמִיִּם

אם־בַּמַּחְתֶּרֶת יִמָּצֵא הַגָּנָב וְהִכָּה וְהָיָה לֹא דָמִיִּם

Im BaMachteret YiMatze HeGanav VeHukah VaMet Eyn Lo Damiym, where the *word*, Im, means, if, the *word*, BaMachteret, is from the *word*, Machteret, מחתרת, which means.

burglary, clandestine, underground, the *word*, YeMatze, is from the *word* Matza, מצא, which means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, HaGanav, גנב, means, to steal, rob, cheat, delude, he stole, he robbed, he cheated, deceived, deluded, he stole frequently, was an habitual thief, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the *word*, VeHukah, is from the *word* Nakah, נכה, which means, **to beat, strike, smite, he hurt, harmed, injured, the inflicting of injury, was beaten, was struck, was smitten**, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked, the *word*, VeMet is from the *word* Mot, מות, means, **dead, to die, he.**

She or it died, put to death, killed, death, the *word*, Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify**, as an adverb it means, where, the *word*, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him**, as an adverb, it means, would that, oh that, if only, Damiym, is from the *word* Dam, דָּם, means, **blood, bloodshed, blood guilt**)

Here we are told that **IF** a thief is interrupted while he is stealing or rustling an animal at night, and he is killed by the owner in the process of defending his property, then the owner of the animal, will not be held responsible for the death of the thief, since the thief chose to do this at night, it indicates to all people, that he was indeed trying to hide the fact that he was about to steal some of the farmer's possessions, and the farmer had no idea, whether he or any member of his family could have also been victims of this theft.

3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

אם-זָרַחַהּ הַשֶּׁמֶשׁ עָלָיו דָּמַיִם לֹא שָׁלֵם יִשְׁלֹם אִם-אֵין לוֹ וְנִמְכַר בְּנִבְתָּו
 זָרַחַהּ הַשֶּׁמֶשׁ עָלָיו דָּמַיִם לֹא שָׁלֵם יִשְׁלֹם אִם-אֵין לוֹ וְנִמְכַר בְּנִבְתָּו
 Im Zarchah HaShemesh Alayv Damiym Lo Shalem YeShalem Im Eyn Lo VeniMkar
 BeGenevato, where the *word*, Im, means, if, the *word*, Zarchah, is from the *word* Zarach,
 זָרַח, which means, *to rise, shine, it rose, broke forth, he caused to rise, caused to shine*, he
 went eastward, it broke forth, appeared, the *word*, HaShemesh, שֶׁמֶשׁ, means, *the sun*, it also
 means, *to serve, attend, minister, wait upon, function, officiate, servant*, attendant, waiter,
 caretaker, the *word*, Alayv, עָלָיו, means, *on, onto, upon or over him* or it, the *word*,
 Damiym, is from the *word*, Dam, which means, *blood, bloodshed, blood guilt*, the *word*,
 Lo, לוֹ, or לָאוּ is an inflected personal pronoun, meaning, *to, unto, upon or for him*, as an
 adverb, it means, would that, oh that, if only, the *word* Shalem, שָׁלֵם or שְׁלוֹם, means, to be
 ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at
 ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was
 finished, was completed, entire, whole, complete, healthy, safe, unharmed, *he made whole,*
made good, restored, made compensation, he paid, recompensed, rewarded, was
 profitable, he completed his studies, he became accomplished, peace was established, the
word, YeShalem, is the *word* Shalem repeated and it emphasizes the fact, and it means
 surely, he will be restores, the *word* Im, means if, the *word*, Eyn, אֵין, means, *nothing,*
naught, none, non existence, expressing negation, without, lacking, less, powerless,
helpless, there is not, there are not, there were not, I have not, you have not, it means to
negate, deny, nullify, as an adverb it means, where, the *word*, Lo, is repeated, and it means,
to, unto, upon or for him, the *word*, VeniMkar, is from the *word*, Makar, מָכַר, means, *to*
sell, he married properly bought a wife, *he sold*, he delivered over, he delivered himself,
 devoted himself, it means merchandise, value, price, sale, known, was recognized, the *word*,
 BeGenevato, is from the *word*, Ganav, גָּנַב, which means, *theft, to steal, rob, cheat, delude,*
he stole, he robbed, he cheated, deceived, deluded, he stole frequently, was an habitual
thief, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft)

Here we are told that if the thief steals something, and he is **NOT** caught in the action of trying to steal the animal at night, but he is found out the next day, after the sun has risen, then the farmer is not permitted to kill the thief, if and when he is caught, but, if the thief is caught, then, he is to make full restitution of what was stolen, as per what is laid down in *verse 1*, and, if he cannot pay the afore mentioned fine, then he, the thief, is to be sold and the money given to farmer, the injured party.

4 If the theft is certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

אם-הִמָּצָא תִמְצָא בְיָדוֹ הַגְּנֵבָה מִשּׁוֹר עַד-תְּמוֹר עַד-שֶׁה תִּיִּים שְׁנַיִם יִשְׁלֹם
 אִם-הִמָּצָא תִמְצָא בְיָדוֹ הַגְּנֵבָה מִשּׁוֹר עַד-תְּמוֹר עַד-שֶׁה תִּיִּים שְׁנַיִם יִשְׁלֹם
 Im HiMatze BeYado HaGenevah MiShor Ad Chamor Ad Seh Chayiym Shnayim YeShalem,
 where the *word*, Im, means if, the *word*, HiMatze is from the *word* Matza, מָצָא, means, *to*
find, found, to reach, received, to come upon, he met, encountered, he hit, it befell,

that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, YaBer, is from the **word** Ba'ar, **בַּעַר**, means, **to consume by eating or by fire**, to burn, he caused fire to burn, it burned, was kindled, was set on fire, to remove, cleared, destroy, as an adjective, it means foolish, stupid, ignorant, the **word**, Iysh, means man, the **word**, Sadeh, **שָׂדֵה**, means, **field, open country, land, outside, outdoors**, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the **word**, O, means, **or**, the **word**, Kerem, **כֶּרֶם**, means, **vineyard**, it also means to heap up, pile up, and as an adjective it means saffron yellow, the **word**, VeShalach, **וְשָׁלַח**, means, **to send, sent**, to stretch out, extend, extended, **let loose**, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, **עִת**, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, **עִת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אֵת**, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Ba'erah, is the **word** Ba'ar **בַּעַר** repeated, and it means, **to consume by eating or by fire**, to burn, he caused fire to burn, it burned, was kindled, was set on fire, to remove, cleared, destroy, as an adjective, it means foolish, stupid, ignorant, the **word**, and in this form it means, **his fire**, the **word**, Ubi'er is the **word** Ba'ar repeated a third time, and it means, **and it burns**, the **word**, BeSadeh, in the field, the **word**, Acher, **אַחֵר**, means to be or remain behind, he was behind, was late, tarried, he delayed, kept back, he came late, postponed, it also means, **another**, other, next, strange, as an adverb, it means, after, behind, afterward as a preposition it means, behind, after, the **word**, Meytav, **מֵיטַב**, means, the **best, the choicest**, it is from the **word** Yatav, which means, to do good, do well, be pleasant, the **word**, Sadehu, means, his field, the **word**, UMeytav, is the **word** Meytav repeated, and it means, **and the best of**, the **word**, Karmo, is the **word** Kerem repeated, and it means, **his vineyard**, and in the from that it is used here it means, **his vineyard**, the **word**, YeShalem, is the **word** Shalem repeated and it means, **he shall repay**)

Here we are told that if a man permits his livestock to devour the field or vineyard of his neighbour, whether, he let them loose himself or whether they got out without his knowledge, then, from the best of his own field, and of the best of his own vineyard, he shall make full restitution. That is because the farmer's animal and his fencing **ARE HIS responsibility, and NOT his**

כָּלִי, which means, *article, object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel* that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the *word* Kol, כּוֹל, which means, to comprehend, contain, measure, all, the whole of, the *word*, LeShmor, is from the *word* Shamar, שָׁמַר, means, *to keep, guard, heed, beware, watch over, observe, put a hedge around, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the word*, VeGunav, is from the *word*, Ganav, גָּנַב, means, *theft, to steal, rob, cheat, delude, he stole, he robbed, he cheated, deceived, deluded, he stole frequently, was an habitual thief*, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the *word*, MiBeyt, is from the *word*, Beyt, which means, *house*, and in the form that it is used here, it means, *from his house*, the *word*, HaIysh, means, *the man*, the *word*, Im, means, *if*, the *word*, YiMatze, is from the *word*, Matza, מָצָא, means, *to find, found*, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the *word*, HaGanav, is the *word* Ganav, repeated and it means, *theft, to steal, rob, cheat, delude, he stole, he robbed, he cheated, deceived, deluded, he stole frequently, was an habitual thief*, the *word*, YeShalem, is from the *word* Shalom, שָׁלוֹם or שְׁלוֹם, means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, *made good, restored, made compensation, he paid, recompensed, rewarded*, was profitable, he completed his studies, he became accomplished, peace was established, the *word*, Shnayim, *two or double*)

Here we are told that if a man gives his neighbour money or stuff to keep, guard and or watch over, and the neighbour accepts and or agrees to do so, and it happens that while the item or items are his his protective custody, that they are stolen out of the man's house; then, if the thief is found, the thief must pay double. However, there is a cost of accepting the responsibility of guarding our neighbours goods, as it is outlined in *verse 8*:

8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he has put his hand unto his neighbour's goods.

אִם-לֹא יִמָּצֵא הַגָּנֵב וְנִקְרַב בְּעַל-הַבַּיִת אֶל-הָאֱלֹהִים אִם-לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ,
אִם לֹא יִמָּצֵא הַגָּנֵב וְנִקְרַב בְּעַל הַבַּיִת אֶל הָאֱלֹהִים אִם לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ
אִם לֹא יִמָּצֵא הַגָּנֵב וְנִקְרַב בְּעַל הַבַּיִת אֶל הָאֱלֹהִים אִם לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ
אִם לֹא יִמָּצֵא הַגָּנֵב וְנִקְרַב בְּעַל הַבַּיִת אֶל הָאֱלֹהִים אִם לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ

Im Lo YiMatze HaGanav VeniQerav Ba'al HaBayit El HaElohiym Im Lo Shalach Yado BiMleket Re'ehu, where the *word*, Im, means, *if*, the *word*, Lo, means, *no or not*, the *word*, YiMatze is from the *word* Matza, מָצָא, which means, *to find, found*, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the *word*, HaGanav, גָּנַב, means, *the theft, the thief, to steal, rob, cheat, delude, he stole, he robbed, he cheated, deceived, deluded, he stole frequently, was an habitual thief*, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the *word*,

VeniQrav, קרב, means, *to come near, approach, he came near, approached*, was offered as a sacrifice, *he was brought near*, he came near, approached, he befriended, nearness, vicinity, it also means, in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the *word*, Ba'al, בעל, means, to rule over, own, possess, to marry, to cohabit with, he owned, he married, possessed, especially a wife or concubine, to own, to rule over, he had sexual intercourse with, *owner, master*, husband, it is also the name of the chief man made imaginary god of the Canaanites, it means soil watered by rain, the *word*, HaBayit, means, *the house*, the *word*, El, אל, denotes, *motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, HaElohiym, means, *the mighty ones, the judges, the powers*, the *word*, Im, means, *if, whether*, the *word*, Lo, means no or not, the *word*, Shalach, שלח, means, to send, sent, *to stretch out, extend, extended*, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, Yado, is from the *word*, Yad, which means, *hand*, and in the form that it is used here, it means, his hand, the *word*, BiMleket, is from the *word* Melakah, מלאכה, which means, work, occupation, service, use, *goods, property*, the *word*, Re'ehu, is from the *word*, רעה, Ra'ah, which means friend, companion, female friend, companion, fellow woman, it also means to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think, have the intention, strive, it also means, evil, wickedness, distress, misery, injury, ill favoured, unappealing, does not please, harm, hurt, wrong, and in the form that it is used here it means his neighbour)

If the thief who stole the items **IS NOT FOUND**, then the master of the house, who agreed to watch over the goods, shall be brought unto the judges, to see whether he was the thief, that stole his neighbour's goods. This regulation emphasizes the fact that we are all accountable for any and all of our oaths, including an oath to safeguard someones' property. If you are **NOT** willing to live with the potential consequences of taking an oath to protect another person's property, then, don't take an oath, because in doing so, you actually make a commitment to safeguard that person's property.

9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challenges to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

עַל-כָּל-דְּבַר-פְּשַׁע עַל-שׂוֹר עַל-חֲמוֹר עַל-שֶׁה עַל-שְׁלֵמָה עַל-כָּל-אֲבִדָּה אֲשֶׁר יֵאמַר
 כִּי-תוּא זֶה עַד הָאֱלֹהִים יָבֹא דְבַר-שְׁנֵיהֶם אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים יִשְׁלַם שְׁנַיִם לְרֵעֵהוּ
 כֹּס שֶׁל כֶּסֶף 997 כֹּס שֶׁל 927 כֹּס שֶׁל 927 כֹּס שֶׁל 927 כֹּס שֶׁל 927 כֹּס שֶׁל 927 כֹּס שֶׁל 927
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Al Kal Debar Pesha Al Sor Al Chamor AL Seh Al Salmah Al Kal Avedah Asher Yomer Kiy Hu Zeh Ad HaElohiym YaBo Debar Shneyhem Asher YaRshiyun Elohiym YeShalem

Shnayim LeRe'ehu, where the **word**, Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, **for**, toward, to, onto, against, among, from, concerning, about, accordingly, **because of, on account of**, with, together with, it also means, yoke, to insert, thrust in, the **word**, Kal, means, all, the whole of, the **word**, Debar, דבר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, speech, thing, **matter, affair, business**, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, Pasha, פשע, means, **transgression, trespass, guilt of transgression, criminal act, crime**, to rebel, to transgress, was transgressed against, was offended, he caused to transgress, it means to step, march, I will step, the **word**, Al, is repeated, and it means, **for or whether**, the **word**, Chamar, חמר, means, **ass, donkey**, it means, to foam up, boil, ferment, it seethed, foamed, it burned, it parched, it means to be red, he reddened, dyed red, it means to heap, burden, make heavy, be stringent, he aggravated, was strict, became serious, it means to cover with asphalt, it means bitumen, asphalt, it means clay, mortar, material, matter, it means heap, it is also the name of a dry measure, a Chomer, it means strictness, stringency, severity, it means wine, while it is still foaming, it also means, to drive an ass, ass driver, the **word**, Al, is repeated and it means, whether, for, the **word**, Seh, שׂה, means, **young sheep or lamb**, small cattle, goat, the **word**, Al is repeated once again and it means, **for or whether**, the **word**, Salmah, שלמה, means, **garment, mantle, clothes**, the **word** Al, is repeated once again and it means, **for or whether**, the **word**, Kal, means all, the whole of, for any, the **word**, Avedah, אבדה, means, **a lost thing, loss**, it is from the **word**, Avad or Abad, which means, to perish, destroyed, the **word**, Asher, אשר, is the name of one of Ya'akov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Yomer, is from the **word** Amar, אמר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, and in the form that is used here it means, *it is said*, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, **that**, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Hu, means he or it, the **word**, Zeh, means this, the **word**, Ad, אֶד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even,

until, while, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, HaElohiym, mean the mighty ones, the judges, the powers, the **word**, YaBo, is from the **word** Bo, בוא, means, **to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Debar is repeated, and here it is translated as, the case of, the **word**, Shneyhem, means, two or both, the **word**, Asher, is repeated and here it means, who or whom, the **word**, YaRshiyun, is from the **word**, Rashah, רשע, which means, **to be wicked, act wickedly, declared guilty, he was found guilty, condemned as guilty**, wicked, sinful, wicked sinner, guilty, wickedness, evil, iniquity, cruelty, the **word**, Elohiym, means the mighty ones, the judges the powers, the **word**, YeShalem, is from the **word** Shalom, שלום or שלום, means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, **he made whole, made good, restored, made compensation, he paid, recompensed**, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, the **word**, Shnayim, means, **two or double**, the **word**, LeRe'ehu, means, **to his neighbour**)

Here we are told that all disputes between neighbours about all manner of trespasses, whether it is for an ox, an ass, a sheep, or raiment, or for any manner of lost thing, that a person challenges to be his, then the cause of both parties shall come before the judges; and whomever the judges shall condemn, he shall pay double unto his neighbour. This tells us that every oath we take comes with a responsibility, and unfortunately, this can, and often does, cause problems between neighbours. Here, we are told that the man that left his money or goods with his neighbour, is now questioning his integrity, and in a sense, he is actually accusing him of stealing his goods. Prior to this incident, one would think that he **MUST** have trusted his neighbour, or else, common sense tells us that he would not have asked his neighbour to safeguard his goods. **BUT**, now that his money or goods have been stolen, he accuses his neighbour of being the thief, and I am sure, that whatever type of friendship that they had, will now be gone forever. Therefore, this is a warning for all of us, as to the responsibility of ensuring that IF we ask anyone to safeguard our money or our goods, we had better be sure that we trust that person completely, and for the person that is accepting this responsibility, it is up to him to trust the person, that he is making an oath to, is **NOT** the type of person that will turn on him, and accuse him of stealing his goods, if something like this happens.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

כִּי־יִתֵּן אִישׁ אֶל־רֵעֵהוּ חֲמֹר או־שׂוֹר או־שֶׂה וְכָל־בְּהֵמָה לְשֹׁמֵר וּמָת או־נִשְׁבֵּר או־נִשְׁבָּה אֵין רֹאֶה

good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established)

Here we are told that if the animal that was given to the neighbour to safeguard, dies, or is hurt, or it is driven away, while it is in his custody, and that there are no witnesses to the death, hurt or the driving away of the animal that was given to him to safeguard, then, the neighbour, who was safeguarding the animal, shall make an oath before YHVH, and before his neighbour, that **HE HAS NOT** put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and **he shall not** make it good. This is similar to an insurance company saying, it is an act of Elohim, and therefore we are not responsible, it just happened and could not have been foreseen. However!

12 *And if it be stolen from him, he shall make restitution unto the owner thereof.*

וְאִם־גָּנַב יִגְנַב מִזֶּמְנוֹ יִשְׁלַם לְבַעְלָיו

VeIm Ganov YeGaniv MeImo YeShalem LiBe'alayv

where the **word**, VeIm, means, *and if*, the words, Ganov YiGaniv, גָּנַב, are both from the **word** Ganav, which means, *theft, to steal, rob, cheat, delude, he stole, he robbed, he cheated, deceived, deluded, he stole frequently, was an habitual thief*, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, and together it means, *and indeed it is stolen*, the **word**, MeImo, means, from him, the **word**, YeShalem, is from the **word** Shalom, שָׁלוֹם or שְׁלוֹם, which means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, *made good, restored*, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, *he made whole, made good, restored, made compensation, he paid, recompensed*, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, the **word** LiBe'alayv, is from the **word** Ba'al, means, the owner)

Here we are told that IF the animal is stolen from the neighbour that committed to safeguard him, then, he shall make restitution unto the owner of the animal. This is showing us, that when we accept a responsibility to safeguard something, it is up to us to make sure that it is safe and that it will not be stolen.

13 *If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.*

אִם־טָרַף יִטָּרַף יְבִיאֵהוּ עֵד הַטְּרֵפָה לֹא יִשְׁלַם

Im Taroph YiTareph YeVi'ehu Ed HaTrepah Lo YeShalem

where the **word**, Im, means *if*, the words, Taroph YiTareph, are both from the **word** Taraph, טָרַף, which means, *to tear to pieces, rend*, to pluck, he seized, he declared ritually unfit for food, it also means to cast, knock, to mix, confuse, he shook, clapped, he struck, fresh leaf, leaf, blade, as an adjective, it means freshly plucked, it means, prey, food, probably meaning food carried off, and together they mean and if they are completely torn to pieces, the **word**, YeBiehu, is from the **word**, Bo, בּוֹא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, *bring, he brought, brought in or out*, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it

means, coming, subsequent, next, the **word**, Ed, עַד, or עוֹד a preposition and conjunction, means, to, unto, up to, even, until, while, still; as a noun it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, **witness, testimony, testify**, menstruation, to count, to reckon, consider, he prepared himself, it means to encompass, restore, duplicate, repeat, to admonish, charge, call, lift up, stand upright, give warning, it means, ornament, jewel, choice, best, it is also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, it means, to return, repeat, do again, he affirmed solemnly, he bore witness, attested, the **word** HaTerephah, is from the **word** Taraph, טָרַף, which means, **to tear to pieces, rend**, to pluck, he seized, he declared ritually unfit for food, it also means to cast, knock, to mix, confuse, he shook, clapped, he struck, fresh leaf, leaf, blade, as an adjective, it means freshly plucked, it means, prey, food, probably meaning food carried off, the **word**, Lo, means, no or not, the **word**, YeShalem, is from the **word** Shalom, שָׁלוֹם or שָׁלוּם, means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, **he made whole, made good, restored, made compensation, he paid, recompensed, rewarded**, was profitable, he completed his studies, he became accomplished, peace was established)

Here it says that if the animal that was given to the neighbour to be safeguarded, is torn in pieces, then the neighbour is to bring the dead carcass as a witness of what happened, and he shall not make good that which was torn. Again, this is treated as an accident, for no matter how many precautions a person takes, there can and will always be circumstances that can happen that could not be foreseen.

14 And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

וְכִי־יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ וְנִשְׁבַּר אֶזְבֵּי אוֹתוֹ בְּעַלְיוֹ אֵין־עִמּוֹ שָׁלוֹם יִשְׁלֵם

וְכִי־יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ וְנִשְׁבַּר אֶזְבֵּי אוֹתוֹ בְּעַלְיוֹ אֵין־עִמּוֹ שָׁלוֹם יִשְׁלֵם

Vekiy Yishal Iysh MeIm Re'ehu VeniShebar O Met BeAlayv Eyn Imo Shalem YeShalem where the **word**, VeKiy, כִּי, means, that, because, for, when, while, as, **and if**, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, YiShal, is from the **word**, Sha'al, שָׁאַל, which means, to ask, inquire, to entreat, to beg, **to borrow**, he asked, inquired, asked leave of absence, he was asked, consulted, he inquired carefully, he begged alms, he lent, lent on request, petition, asked for, question, query, the **word**, Iysh, means, man, the **word**, MeIm, from him, Re'ehu, his neighbour, the **word**, VeniShbar, is from the **word**, Shabar, שָׁבַר, means, to look out, inspect, examine, he looked for, he thought, believed, supposed, he probed, inspected, was of opinion, he thought, believed, supposed, he probed or inspected a wound, it also means hope, it means, to break, break into pieces, he broke, he fractured, he destroyed, ruined, he broke down, **he tore, rent, he destroyed**,

demolished, he ruined, annihilated, was smitten, was destroyed, shattered, smashed, breaking, crushing, fracture, calamity, misfortune, breaking of a dream, it also means, to buy grain, to sell grain, it means, corn, grain, broken or threshed food, it also means, the interpretations of a dream, he caused to break out, brought to birth, the **word** O, means or, the **word**, Met, מוֹת, means, *dead, to die, he or she died, put to death, killed, death*, the **word**, Be'alayv, is from the **word** Ba'al, which means, *owner, master*, the **word**, Eyn, אֵין, means, *nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify*, as an adverb it means, where, the **word**, Imo, means, with it, the words Shalem YeShalem, together, mean, *surely he shall make it good, surely he shall compensate*)

Here we have different responsibilities, and it says: if the animal is borrowed for a purpose! We are told that if a man *borrows* anything from his neighbour, and it be damaged or hurt, or die, and the owner thereof, was not there with it, then the one that did the borrowing shall surely make it good, he shall pay restitution. However!

15 But if the owner thereof be with it, he shall NOT make it good: if it be a hired thing, it came for his hire.

אִם-בְּעַלְיוֹ עָמַד לֹא יִשְׁלֵם אִם-שָׂכִיר הוּא בֹא בְשָׂכָרוֹ
 אִם-בְּעַלְיוֹ עָמַד לֹא יִשְׁלֵם אִם-שָׂכִיר הוּא בֹא בְשָׂכָרוֹ

Im Be'alayv Imo Lo YeShalem Im Sakiyr Hu Ba BiSekaro, where the **word**, Im, means, *if*, the **word** Be'alayv, is from the **word**, Ba'al, and here it means, *owner*, the **word**, Imo, means with him or with it, the **word** Lo, means no or not, the **word**, YsShalem, is form the **word** Shalom, שָׁלוֹם or שְׁלוֹם, means, to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, *made good, restored*, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, *he made whole, made good, restored, made compensation, he paid, recompensed, rewarded*, was profitable, he completed his studies, he became accomplished, peace was established, the **word**, Im, means, *if*, the **word**, Sakiyr, שָׂכִיר, means, *hired hand, hireling, hired labourer*, mercenary soldier, the **word**, Hu, means, *he or it*, the **word**, Ba, בֹּא, means, *he who comes, he who arrives*, coming, subsequent, next, it is related to the **word**, Bo, בּוֹא, which means, *to come, come in, arrive*, enter, reach, happen, set, and without the letter Vav we form the **word** Bo, which means, he who comes, he who arrives, coming, subsequent, next, the **word**, BiSkaro, is the **word**, Sakiyr, repeated, and it means, *hired hand, hireling, hired labourer*)

Here we are told that **IF** the owner of the animal is there with the animal, when something happens to it, and it is hurt or dies, then, the man that hired to animal and its owner to do a job, shall not make it good: because it was hired thing, it came for his hire, and the responsibility for the animal, lies with its owner.

16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

וְכִי־יִפְתֶּה אִישׁ בְּתוּלָה אֲשֶׁר לֹא־אֲרָשָׁה וְשָׁכַב עִמָּה מְהֵרָה יִמְהַרְנָה לּוֹ לְאִשָּׁה)

אָרַשׁ יָלַד אֶת־אִשָּׁה וְשָׁכַב עִמָּה מְהֵרָה יִמְהַרְנָה לּוֹ לְאִשָּׁה

VeKiy YePateh Iysh Betulah Asher Lo Orasah VeShakav Imah Mahor YiMeharenah Lo LeIshah, where the *word*, VeKiy, כִּי, means, that, because, for, when, while, as, *if*, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *word* YePateh, פָּתַח, means, to be wide, spacious, be open, was spacious, abundant, breadth, width, he opened, he widened, but it also means, he was simple, *was foolish, was enticed, was deceived, was persuaded, he seduced, deceived*, the *word* Iysh, means , man, the *word*, Betulah, בְּתוּלָה, means, *virgin, a chaste young woman*, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose*, what, where, that, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, Lo, means no or not, the *word*, Orasah, is from the *word* Aras, אָרַשׁ, means, *to betroth*, to desire, the *word*, VeShakav, שָׁכַב, means, *to lie down, lie, he lay down*, fell asleep, took rest, he rested from this world, died, he lay down, was lying, rested, *he lay with, cohabited, was lain with, was ravished*, placed, put, the *word*, Imah, means, *with her*, the words, Mahor YiMeharenah, are both from the *word*, Mahar, מְהֵרָה, which means, *to hasten*, was practiced, was skilled, he trained, practiced, *he made haste, soon, sooner, hastened, quick, quickly, quickened, caused to hurry, was hurried, was anxious, became quicker*, it also means, *to acquire a wife by paying the purchase price*, and as an adverb it means, quickly, speedily, and together these words means, *he shall surely endow her*, the *word*, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, *to, unto, upon or for him*, as an adverb, it means, would that, oh that, if only, the *word* LeIshah, means, *to be his wife*)

Here, we start dealing with human beings and all their flaws. We begin with talking about a situation that has been happening since the beginning of time, and that is, **IF** a man entices, lures and or somehow convinces a maiden that is not betrothed, to lie with him and have intercourse, then, he shall surely endow her to be his wife. Here again, we can see that there are consequences to all of our actions. The responsibility rests on the man's shoulders, for, the law makes it very clear, that if you have sex with a maiden that is not betrothed, then she is to be your wife. Therefore the man had better make sure that the woman that he is about to have sex with, is wife material, for according to Scripture, he cannot divorce her. And the same goes for the maiden, before allowing herself to be enticed by his words or his good looks, she should make sure that he is good husband material, for she will be stuck with him for her whole life also. There are some exceptions to this rule and that is discussed in *verse 17*:

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

אם-מאן ימאן אביה לתתה לו כסף ישקל כמחר הבתולת)

אם-מאן ימאן אביה לתתה לו כסף ישקל כמחר הבתולת

Im Ma'en YeMa'en Aviyha LeTitah Lo Keseph YiShqol KeMohar HaBetolot, where the *word*, Im, means, if, the words, Ma'en YrMa'en, are both from the same *word*, Ma'an, מאן, which means, *to refuse*, was irksome, was tedious, was careless, was slothful, was indolent, he rejected, he was unwilling, refused, he caused someone to refuse, and together, they are translated as, *utterly refuse*, the *word*, Aviyha, means, her father, the *word*, LeTitah, is form the *word*, Natan, נתן, means, *to give, gave, yield, granted, he permitted, allowed, he gave up, delivered*, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the *word*, Lo, means, *to or unto him*, the *word*, Keseph, כסף, means, *silver, money*, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the *word*, YiShkol, is from the *word* Sheqel, שקל, means, *to weigh, balance, to weigh out, weighed, he weighed out a price, was considered, examined, assessed, to pay money, to consider, examine*, it also mean to take, he took, he lifted up, carried, bore, it means a weight, Sheqel, name of a coin, the *word*, KeMohar, מהר, means, *to hasten, was practiced, was skilled, he trained, practiced, he made haste, soon, sooner, hastened, quick, quickly, quickened, caused to hurry, was hurried, was anxious, became quicker, it also means, to acquire a wife by paying the purchase price*, and as an adverb it means, quickly, speedily, the *word*, HaBetulah, בתולה, means, virgin, a chaste young woman)

Here we are told that if the maiden's father utterly refuses to give his daughter unto this man, then, the man shall pay money according to the dowry of virgins. Here again, there is, and always will be, a cost to each and every one of our actions. In this case, it is money, that is to be paid, but if he cannot pay, then there are other not so pleasant consequences that he will have to suffer. In today's society, the majority of people cannot understand why these laws were in place, **BUT** it is very evident to me why YHVH has given these commandments. Just take a walk on a hot summer day in any city in Canada or the USA, and I am absolutely sure, that you will see many teenage girls pushing baby buggies around, because, they chose to give in to their boyfriends demands, and had sex before they were ready to have children, and the results can be catastrophic for the young woman, and her child. There are so many young unwed mothers today, that it is almost impossible to number them, and that means, that there will be many children that will be raised without the benefit of having a loving father, that wanted a child, and for the most part, that will affect that child forever, and **NOT** in a good way.

18 You shall **NOT** suffer a witch to live.

מכשפה לא תחיה)

מכשפה לא תחיה

MeKashephat Lo Techayeh, where the *word*, MeKashephat, is from the *word*, Kashaph, כשף, means, *magician, sorcerer, wizard, magic, sorcery, witchcraft*, the *word*, Lo, means

itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction)

Since Scripture makes it abundantly clear, that there is only One Elohim, One Creator, then the worship of any other entity, can only be based on some man made fabricated imaginary god, and the Creator, will **NOT** tolerate that kind of worship, for it can, and often does lead other people away from Him, and therefore, YHVH has decreed, that the person that sacrifices unto the imaginary gods of others, shall be utterly destroyed.

21 You shall neither vex a stranger, nor oppress him: for you were strangers in the land of Egypt.

וְגֵר לֹא-תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרָיִם)

וְגֵר לֹא תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרָיִם

VeGer Lo Toneh VeLo Tilchatzenu Kiy Geriyim Heyiytem BeEretz Mitzrayim, where the **word**, VeGer, וְגֵר, means, **foreigner, alien, stranger, temporary dweller, newcomer, proselyte, convert, he went astray from**, the **word**, Lo, means no or not, the **word**, Toneh, is from the **word** Yanah, יָנָה, means, **to oppress, maltreat, he vexed**, the **word**, VeLo, means, and no or and not, nor, the **word**, Tilchatzenu, is from the **word**, Lachatz, לָחָץ, which means, **to press, squeeze, to oppress, he pressed himself, he was oppressed, distress, pressure**, the **word**, Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Geriyim, is the plural of the **word** Ger, גֵר, which means, **foreigner, alien, stranger, temporary dweller, newcomer, proselyte, convert, he went astray from**, the **word**, Heyiytem, is from the **word**, Hayah, הָיָה, means, to be, exist, are, happen, shall happen, continue, become, has or will become, **was, were**, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, BeEretz, means, in the land, the **word**, Mitzrayim, מִצְרָיִם, means, **Egypt**, and it is from the root **word** Mitzry מִצְרִי, which means, Egyptian and they are both from the root **word**, Matzar, מִצָר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit)

Here we are told that we are **NOT** to Yanah, יָנָה, we are not, **to oppress, maltreat, vex a stranger, WHY?** YHVH tells us why; it is because **WE**, were **strangers** in the land of Egypt, and we were vexed, oppressed and maltreated by the Egyptians, until YHVH took us out of that situation, and YHVH dealt harshly with the Egyptians, because of what they did to us, as strangers, therefore He does **NOT** want any of His people, Yisrael, and that would include you and I, **to oppress, maltreat, vex** any strangers

which means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard, and together, they mean, shall surely hear, the word, Tza'aqato, is the word Tza'aq repeated, and here it means, their cry)**

If you **afflict, torment, oppress, humble, frustrate** any **widow** or **fatherless child**, in any way, and they cry at all unto Me, I will surely hear, I will shema their cry, I will hear, listen, pay very close attention to, their complaints, and I, YHVH, the omnipotent and omniscient Creator of the universe, will believe what they say, and then, *verse 24!*

24 And My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

(וְחָרָה אַפִּי וְהָרַגְתִּי אֶתְכֶם בַּחֶרֶב וְהָיוּ נְשֵׁיכֶם אֶלְמָנוֹת וּבְנֵיכֶם יְתוּמִים)

VeCharah Apiy VeHaragtiy Etkem BeCharev VeHayu NeSheykem Almanot Uvneykem YeTomiyim, where the **word**, VeCharah, חָרָה, means, **to burn, be kindled, said of anger, was angry, was incensed, he contested, he excited himself with vexation, contended hotly, rivalled**, the **word**, Apiy, is from the **word**, Aph, אֶף, which means, nose, **anger, wrath**, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, and in the form that it is used here it means my wrath, the **word**, VeHaragtiy, is from the **word** Harag, הָרַג, which means, **to kill, slay, slaughter, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered, killer, murderer, assassin, and in the form that it is used here, it means, I will kill**, the **word** Etkem, means, **you, plural**, the **word**, BeCharev, חָרַב, means, to be dry, he dried up, he caused to dry up, it means to be waste, be desolate, was destroyed, he laid waste, **destroyed, devastated**, it is also the same spelling as the **word** Cherev, which means, **sword, lance, spear**, the **word**, VeHayu, is from the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Nesheykem, is from the **word**, Nashiyim, נָשִׁים, means, **women, wives**, it is the plural of Ishah, אִשָּׁה, woman, wife, the **word**, Almanot, is the plural of the **word** Almanah, אֶלְמָנָה, which means, **widow, needy, helpless**, the **word**, UBeneykem, is from the **word** Ben, which means son or child, and in the form that it is used here, it means, **and your children**, the **word** Yetomiyim, is the plural of the **word**, Yatom, יְתוּם, means, **orphan, fatherless child**, he lost his parents, he made an orphan, orphaned, the **word**, Lo, means no or not)

Then My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

I cannot add anything to this for YHVH has made it perfectly clear what will happen to people who mistreat orphans and widows

Here YHVH deals with lending money to His people, Yisrael. And He says to the Yisraelites, **IF any** of you, lend money to any of My people (Yisrael) that is poor, and in your midst, you shall **NOT** be to him as a **USURER**, neither shall you lay upon him **USURY**.

The word **USURY** means to lend money at an exorbitant rate. In Canada, the declared usury rate is sixty percent per year, or forty eight percent compounded rate, which means, that if a person had a one thousand dollar loan at a four percent per month compounded interest rate, with no payments, for the full year, then at the end of the first year, that person would owe the lender, \$1,601.03. The reason I bring this up, is because many people believe that no interest whatsoever is to be charged to someone, when a loan is made to christian bother. But Scripture makes it very clear that even YHVH charges interest on His loans, and we see that in:

*Vayiqra (Leviticus) 27:31 And if a man will at all redeem (buy back) ought of his tithes, he shall add thereto the **fifth part** (Twenty percent) thereof.*

26 *If you at all take your neighbour's raiment to pledge, you shall deliver it unto him before the sun goes down:*

אם-חבל תחבל שלמת רעך עד-בא השמש תשיבנו לו

אם חבל תחבל שלמת רעך עד-בא השמש תשיבנו לו

Im Chabol TaChebol Salmat Re'eka Ad Bo HaShemesh TeShiyvenu Lo, where the **word**, Im, means, **if**, the words, Chabol TaChebol, are both from the **word** Chabal, חבל, which means, to act corruptly, ruin, destroy, confounded, confused, handicapped, he was mentally confused, was audacious, he wounded, damaged, destroyed, destroyer, woe, alas, it also means, **a pledge**, interest, recompense, reward, to bind by taking a pledge, it means, cord, rope, measuring line, measured portion, region, part, lot, pain, pang, throes of birth, and together, these two words mean, **indeed take a pledge**, the **word**, Salmat, is form the **word** Salmah, שלמה, which means, **garment, mantle, clothes**, the **word**, Re'eka, is from the **word**, Re'a, רע, or ריע, which means, **friend, companion, associate, neighbour, fellowman**, it also means, thought purpose, aim, noise, shout, but it has a negative meaning also, it means, evil, wickedness, harm, calamity, misfortune, bad, worthless, wicked, and in the form that it is used here, it means, **your neighbour**, the **word**, Ad, עד, as a preposition and conjunction, means, **by, to, unto**, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Bo, בוא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in or out, deliver**, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, HaShemesh, שמש, means, **the sun**, it also means, to serve, attend, minister, wait upon, function, officiate, **servant, attendant**, waiter, caretaker, the **word**, TeShiyvenu, is form the **word** Siym, שים or Sum שום, means, to place, put, **set**, he laid, he inserted,

sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, Lo, לו, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him**, as an adverb, it means, would that, oh that, if only)

Here we are told that **IF** we lend money to our neighbour and we take his raiment, his coat, what he keeps himself warm with at night, as a pledge of repayment, then we are to return his coat to him for the night, before the sun goes down, so that he can keep warm for the night. And that my friends is the bare minimum that we should do, but, **IF** we have the hospitable heart, of our father, Abraham, then we should invite that person into our house for the night, and then send him out the next day until his debt is paid.

27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he cries unto Me, that I will hear; for I am gracious.

כִּי הוּא כְּסוּתָהּ לְבִדָּהּ הוּא שְׁמֹלְתוֹ לְעֵרוֹ בְּמַה יִשְׁכָּב וְהָיָה כִּי-יִצְעַק אֵלַי וְשָׁמַעְתִּי (כִּי-חֲנוּן אָנִי

שׁוּ אֵלַי אֲשֶׁר אֲדַבֵּר אֵלָיו וְהָיָה כִּי-יִצְעַק אֵלַי וְשָׁמַעְתִּי אֲשֶׁר אֲדַבֵּר אֵלָיו וְהָיָה כִּי-יִצְעַק אֵלַי וְשָׁמַעְתִּי אֲשֶׁר אֲדַבֵּר אֵלָיו וְהָיָה כִּי-יִצְעַק אֵלַי וְשָׁמַעְתִּי אֲשֶׁר אֲדַבֵּר אֵלָיו

Kiy He Kasutah Lebadah He Shamlato LeOro Bameh YiShkav VeHayah Kiy Yitzaq Elay VeShamatiy Kiy Chanun Aniy, where the **word**, Kiy, כִּי, means, **that, because, for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Hu, means, he, his, the **word**, Kesutah, כְּסוּתָהּ, means, **cover, covering, raiment, garment**, it is form the **word**, Kasah, כָּסָה which means, **to cover**, the **word**, LeBadah, is from the **word** Bad, בָּד, which means, separation, separated, **alone**, part, portion, limbs, a part of the body, a branch, piece of cloth, pole, shoot, alone, by themselves, **only, apart from, aside from**, as an adverb it means, apart, **only, besides**, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, part of the body, branch of a tree, bar for carrying, it means, **only, besides, alone, apart**, branch by itself, except, **only part**, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, the **word**, He, means it, the **word**, Shimplato, שְׁמֹלְתוֹ, means, **his garment, his raiment, his clothes**, his mantle, he wrapped, enveloped, the **word**, LOro, is from the **word**, Or, עוֹר, which means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, **was laid bare**, it means, to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, and in the form that it is used here, it means, **his skin**, Bameh, בְּמַה, as an adverb, it means, **wherein, by what means, whereby**, it also means high place, stage, pulpit, the **word**, YiShkav, is form the **word** Shakav, שָׁכַב, which means, **to lie down, lie, he lay down, fell asleep, took rest**, he rested from this world, died, he lay down, was lying, rested, he lay with, cohabited, was lain with was ravished, placed, put, the **word**, VeHayah, is from the **word** Hayah, הָיָה, means, to be, exist, are, happen, shall

happen, continue, become, has or will become, was, were, existed, **come or came to pass, come or came into being**, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Kiy, כִּי, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, YiTzaq, is from the **word**, Tza'aq, צָעַק, means, **to cry, cry out, shout, outcry, he cried, cry of distress**, he complained, was noisy, it sounded like thunder, he stunned, stupefied, it bellowed, he cried, cried out, shouted, was called together, was summoned, was assembled, he burst into shouting, the **word**, Elay, **to or unto me**, the **word**, VeShamatiy, is from the **word** Shema, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to**, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard, and in the form that it is used here, it means, **I will hear**, the **word**, Kiy, כִּי, means, **that**, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Chanun, חַנּוּן, means, **merciful, gracious**, lovely, it also means prayer for grace, grant amnesty, he begged for mercy, the **word**, Aniy, **I**)

YHVH tells us why he wants all of us to make sure that we give the man that is working off his debt, his coat back, He says, for that coat or raiment **IS** his only covering, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he cries unto Me, that I will hear; for I am gracious. Here YHVH warns us that **IF** we do **NOT** treat that person, that owes us money and is working his debt off, fairly and with respect, and that person, cries onto YHVH, then YHVH says, He will shema that man, because He is gracious, and although He does **NOT** say what He will do, I can assume it will not be good news to anyone that has chosen to withhold that man's raiment

28 You shall **NOT** revile the gods, nor curse the ruler of your people.

אֱלֹהִים לֹא תִקְלַל וְנָשִׂיא בְעַמּוֹתָי לֹא תִאָּר (אֱלֹהִים לֹא תִקְלַל וְנָשִׂיא בְעַמּוֹתָי לֹא תִאָּר)

Elohiym Lo TeQalel VeNasiy BeAmeka Lo Ta'or, where the **word**, Elohiym, means **mighty ones, judges, powers**, the **word**, Lo, means, **no or not**, the **word**, TeQalel, is from the **word** Qalal, קָלַל, which means, to be light, be slight, to be swift, to be lightly esteemed, **to belittle, to slight**, was of little account, was despised, **he cursed, was cursed, despised, treated with contempt**, he was lenient, was alleviated, was relieved, was lessened, was easier, and if we add the letter Hey as a suffix, we form the **word** Qalalah, קָלַלְהָ which means, curse, calamity, evil, the **word**, VeNasiy, נָשִׂיא, means, **chief, prince, ruler, president, leader**, speaker, BeAmka, means, **of or from your people**, the **word** Lo, means,

no, not or nor, the *word*, TaOr, is from the *word*, Arar, אָרַר, or אָרַרְךָ, which means, *curse, he cursed, was cursed, cursed, damned, damnable*)

Here YHVH says something that most english speaking people, who do **NOT** know any Hebrew, will have difficulty understanding, He says, You shall **NOT** revile *belittle, slight, curse, despise, treat with contempt*, the gods, the Elohiym, nor, Arar, curse nor damn, the Nasiy, *the chief, prince ruler or leader* of your people. The word Elohiym is always translated as god or gods, in our English Scriptures, **BUT** it's actual meaning, is mighty ones, judges, powers. Therefore, YHVH is telling His people that they are **NOT** to *belittle, slight, curse, despise, treat with contempt*, the Elohiym, the judges, the Mighty ones, nor, Arar, nor are they to curse nor damn, the Nasiy, *the chief, the prince, the ruler or the leader* of your people.

So if we cannot curse our leaders, then, what are we to do, when they treat us similarly, to how Pharaoh treated the Yisraelites, which I am sad to say, is happening in most governments of the world today? **WE** have to do what the Yisraelites did, we have to pray to YHVH that He changes their hearts or gives us new leaders. That sounds like a very simple solution and one that should be easy to do, **BUT**, unfortunately, **IT IS** a monumental task, because, before YHVH will even hear, shema, our prayer, We, all have to commit to believe, follow and obey all the Words of His Torah of Life, for according to *Proverbs 28:9 He that turns away his ear from hearing (Shema) the Torah, even his prayer shall be abomination*. Thank Elohim that we do not have to wait for **ALL** people to keep the Torah, for, even if only a few of us zealously keep the Torah, as YHVH has wanted us to do from the very beginning, then, I believe that YHVH will Shema, He will hear from heaven and begin the process of changing our leaders hearts, or replacing them with people that believe, follow and obey, His Commandments as Mosheh did.

29 You shall **NOT** delay to offer the first of your ripe fruits, and of your liquids: the firstborn of your sons shall you give unto Me.

מְלֵאֲתָהּ וְדִמְעָהּ לֹא תֵאַחֵר בְּכֹר בְּנֵיךָ תִתֶּן-לִי

מֵלֵאָה וְדִמְעָה לֹא תֵאַחֵר בְּכֹר בְּנֵיךָ תִתֶּן לִי

MeLe'atka VeDimaka Lo TeAcher Bekor Beneyka TiTen Liy, where the *word*, MeLe'atka, is from the *word* Meleah, מְלֵאָה, means, fullness, full produce, something fulfilled, abundance of produce, *first of the ripe fruit*, and as an adjective it means, wearisome, tiresome, the *word*, VeDimaka, וְדִמְעָה, means, to shed tears, weep, wept, was filled with tears, he caused to weep, made cry, it means, *juice of grapes or olives, the tear of the vine*, the *word* Lo, means, *no or not*, TeAcher, תֵאַחֵר, means, *to be or remain behind, he was behind, was late, tarried, he delayed, kept back, he came late*, postponed, it also means, another, other, next, strange, as an adverb, it means, after, behind, afterward as a preposition it means, behind, after, the *word*, Bekor, בְּכֹר, means, to bring forth, it brought forth, *firstborn, eldest*, virgin, woman having the first child, he invested with birthright, *considered as firstborn, she bore for the first time*, was preferred, produced its firstfruits, the *word*, Baneyka, is from the *word* Ben, which means son, and in the form that it is used here it means, your sons, the *word*, TiTen, is from the *word* Natan, נָתַן, means, *to give, gave*, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the *word* Liy, means, *to me*)

animals, YHVH has some conditions, He says, that the new born animal is to be *seven days with his dam; and on the eighth day, you shall give it Me*. Now I want you to think about this, when we give the first born of our animals to YHVH, are we really **GIVING** Him something, or are we simply returning to Him what was, is and always will be His, to begin with. And **IF** we can indeed develop that kind of attitude, then, I believe, that Giving back to YHVH, will become a wonderful and exhilarating event in our lives.

31 And you shall be holy men unto Me: neither shall you eat any flesh that is torn of beasts in the field; you shall cast it to the dogs.

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּ לִי וּבֶשֶׂר בְּשָׂדֵה טֶרֶפָה לֹא תֹאכְלוּ לְפָלֶבֶת תִּשְׁלֶקוּן אֹתוֹ

YXAX YZAWX AXSX YSXAX AX AXK9⊗ XQW9 XWYX ZL HYZAX WXP ZWAXY

VeAnshey Qodesh TiHeyun Liy UBasar BaSadeh Terephah Lo TOkelu LaKelev TaShlihun Oto, where the **word**, Anshey, is from the **word**, Anashiyim, אַנְשִׁים, means, men, it is the plural of Ish, אִישׁ, which means man, and is related to the **word** Enosh, אֲנוּשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, the **word**, Qodesh, קֹדֶשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, was hallowed, **he declared holy, he cleansed, purified**, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Temple, set apart for a specific purpose, a temple prostitute, the **word**, TiHeyun, is from the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Liy, means, **to me**, the **word**, UBasar, בֶּשֶׂר, means, **flesh, meat, body, creature, pulp of the fruit**, it also means, to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, **it is translated as the word, Gospel** in our english Scriptures, the **word**, BaSadeh, means, **in the field**, the **word**, Terepha, is from the **word** Taraph, טָרַף, which means, **to tear to pieces, rend, to pluck**, he seized, he declared ritually unfit for food, it also means to cast, knock, to mix, confuse, he shook, clapped, he struck, fresh leaf, leaf, blade, as an adjective, it means freshly plucked, it means, prey, food, probably meaning food carried off, the **word**, Lo,, means no, not or neither, the **word**, TOkelu, is form the **word**, Akal, אָכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, LaKelev, לְכָלֵב, means, **to the dog**, to become like a dog, irregular stitches, resembling the bite of a dog's bite, was sewed with irregular stitches, and if we add the suffix letter Hey, we form, the **word** fro female dog, bitch, the **word**, TaShlikun, is from the **word**, Shalak, שָׁלַךְ, means, **to throw, fling, cast, he threw, flung, threw away**, cast off, cast down, was driven away, was removed, he jettisoned, it also means, falling, deciduous, the **word**, Oto, means, it)

Here YHVH says: וְאֲנִשֵּׁי־קֹדֶשׁ תִּהְיוּן לִי, VeAnshey, and men, Qodesh, *holy, hallowed, sacred sanctified, consecrated, dedicated, set apart, cleansed, purified*, TiHeyun, shall be, Liy, to Me.

How can we become holy as YHVH is Holy? It is only by willingly choosing to surrender our hearts, minds, souls and strength to YHVH, in total loving surrendered obedience to *ALL* the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life, and then, follow that up with a zealous commitment to do so, for the rest of our lives.

Now that we are Holy or set apart for YHVH's purposes, He tells us, one of the things that we are *NOT* to do, we are *NOT* to eat any flesh, Basar, that is torn of beasts in the field; but you shall cast it to the dogs.

What is the message here, what does the flesh, the Basar that is torn by beast represent, and what or who do the dogs represent? The flesh the Basar, is the Hebrew word that is translated as the Gospel, in English. The Basar of YHVH *IS* His Good News, the News that tells us that our heavenly Father has sent us a Saviour, and that *IF* we willingly choose to follow in His Torah obedient footsteps, then we too like Him will be resurrected onto everlasting Life. But the enemy also has his so called basar, his so called *good news*, his man made doctrines, and YHVH tells us what we are to do with the enemy's basar. YHVH says that we are to *CAST IT* to the dogs, who are a shadow picture of the people, who willingly reject the words of YHVH and refuse to believe, follow and obey them.

Isaiah 5:20-24 Woe unto them who call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 21 Woe unto them that are wise in their own eyes, and prudent in their own sight! 22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: 23 Who justify the wicked for reward, and take away the righteousness of the righteous from him! 24 Therefore, as the fire devours the stubble, and the flame consumes the chaff, so their root (their essence) shall be as rottenness, and their blossom shall go up as dust:

WHY?

BECAUSE they have cast away the Torah of YHVH of hosts, and despised the Word of the Holy One of Yisrael.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought, and your every deed.
Until we meet again. Amein*