

Study of Exodus 21

by

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Exodus 21:1-36

I Now these are the judgments which you shall set before them.

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לְפָנֵיהֶם

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VeEleh HaMishpatiym Asher TaShiyim Liphneyhem, where the word VeEleh, means, and these, the word HaMishpatiym, is the plural of the word Mishpat, מִשְׁפָּט, means, **judgement, seat of judgement, cause, case, suit, sentence, justice, right, ordinance, decision, due, privilege, judicial, legal, lawful**, it is related to the word Shaphat, שָׁפַט, means to place, put or set over the fire, he established, he ordained, 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, TaSiym, is from the word Siym, שִׁים or Sum. שָׁם, 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, Liphneyhem, is from the word Paniym, פָּנִים, is from the word Panah, פָּנָה, which means, **face, countenance, presence, forepart, before, before me, in front of me**, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the word Peh, which means, mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously)

Now just after receiving the Ten Commandments, YHVH's Ten Directives, which will form the foundation for all of the other Commandments that YHVH gives us, YHVH commands Mosheh, to place these judgments before the people of Yisrael, and as we will see He begins with the instructions on what is to be done with a Hebrew Bondservant. Therefore it is not a coincidence that right after giving Yisrael the Ten Commandments, YHVH talks about the role of the Bondservant.

pictographic image of an eye, the letter Bet, has the pictographic image of a house, and the letter Dalet, has the pictographic meaning of a door. Together, these letters tell us, that we are to focus our eyes on the door of the house, and Scripture makes it very clear, that Messiah, **IS** the door or doorway to our heavenly Father's house, and we also know that Messiah Himself said, no one comes to the Father except through Me. We also know that Messiah came as a suffering servant, in order to redeem all who would call upon His Name and make the commitment to willingly choose, to walk in total loving surrendered obedience to all the word of our heavenly Father's Torah of Life, as He did and taught us to do. However, if we were to make a mistake and spell the word Bondservant with an Aleph, א, as the first letter, rather than the Ayin, ע, as it should be spelled, then it gives us the Hebrew word, אַבְדָּ, Avad, spelled Aleph, Bet, Dalet, which means, **LOST, perish, broken or destroyed**. Therefore, when we can truly learn to surrender our will to YHVH, and become True Bondservants, True Eved, עֶבֶד, of Elohim, who have willingly chosen to surrender their hearts, minds, souls and strength to our heavenly Father, and repent of our sins, then, that turns things around in our life, furthermore when these three Hebrew letters, the Aleph, Bet, Dalet, which spell the word Avad, which means, **lost** and or **perished** are **reversed**, then we have a word that is spelled Dalet, Bet, Aleph, and, that spells the word, Dove, דָּבַר, which in turn means, strength and abundance. Furthermore, since the letter Bet means house and the letters Ayin and Dalet together, עַד, spell the Hebrew word Ed, which means witness, it means that the Bondservant, **IS NOW** a witness to the **FACT** that that when anyone willingly chooses to surrender their hearts, minds, souls and strength, to our heavenly Father, they become part of His house, part of the Commonwealth of Yisrael (*Ephesians 2:12*), part of the assembly of the firstborn (*Hebrew 12:23*).

This situation is a metaphor, that shows us that the Bondservants of Elohim, who have chosen to willingly surrender their will to our heavenly Father, in loving surrendered obedience to all the Words of His Torah of Life, **ARE** the ones, who will live by YHVH's strength, in YHVH's provisional abundance, in His house.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

אִם-בִּנְפוֹ יָבֵא בְנִפְּו יֵצֵא אִם-בְּעַל אִשָּׁה הוּא וַיֵּצֵאָה אִשְׁתּוֹ עִמּוֹ

אִם בְּנִפְּו יָבֵא בְנִפְּו יֵצֵא אִם בְּעַל אִשָּׁה הוּא וַיֵּצֵאָה אִשְׁתּוֹ עִמּוֹ

Im BeGapo Yavo Begapo Yetze Im Ba'al Ishah Hu VeYatzah Ishto Imo, where the word, Im, means, **If**, the word, BeGapo, is form the word Gaph, גַּף, which means, back, arch the back, body, **self**, person, **himself**, highest places, wing of a bird, hands and feet of a human, feet of an animal, handle or rim of a vessel, curved, the word, YaBo, 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, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the word, BeGapo, is the word Gaph repeated, and it means he, himself, the word, Yetze, יֵצֵא, means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Im, means, if, the word, Ba'al, בְּעַל, 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, Ishah, אִשָּׁה, means, *woman, wife*, but the same spelling, also means, burnt offering, it is from the word Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, Nashim, נָשִׁים which means, women, it is the plural of Ishah, the word, Hu, means he or it, the word, VeYatzah, is the word Yatze repeated, and here, it is translated as, *shall go*, the word, Ishto, means, *his wife*, the word, Imo, means, *with him*)

Here we are told that if the bondservant came into the master's house, alone, so that he could work off the debt that he owed, then, when his debt is paid or he has served six years, and decides of his own accord that he will leave the master's house, then he leaves, alone, however, if he is already married, when he becomes a bondservant, then once his debt is paid, or he has served in the master's house for six years, and if he decides to leave his master's house, then master is to allow both his wife and family to go with. However in *verse 4* it says:

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

אִם-אֶדְנָיו יָתֵן-לּוֹ אִשָּׁה וַיִּלְדָּה-לּוֹ בָּנִים אֹו בָּנוֹת הָאִשָּׁה וַיִּלְדֶּיהָ תִּהְיֶה לְאֲדֹנֶיהָ וְהוּא יֵצֵא בְנִפּוֹ

אִם־אֶדְנָיו יָתֵן־לּוֹ אִשָּׁה וַיִּלְדָּה־לּוֹ בָּנִים אֹו בָּנוֹת הָאִשָּׁה וַיִּלְדֶּיהָ תִּהְיֶה לְאֲדֹנֶיהָ וְהוּא יֵצֵא בְנִפּוֹ

Im Adonayv Yiten Lo Eshah VeYaldah Lo Baniym O Banot HaIshah ViYladeyha TiHeyeh LaAdoneyha VeHu Yetze Begapo, where the word, Im, means if, the word, Adonayv, is form the word Adonay, אֲדֹנָי, means, *lord, master*, it often refers to our Elohim, and the Yod suffix, means, his Adon, אֲדֹנָיו, his lord, his master, his possessor, the word, Yiten, is form 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, 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, Ishah, means, wife, VeYaldah, is from the word Yeled, יָלַד, means, *to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot, she bore, brought forth*, he or she helped deliver a child, act as a midwife, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the word, Lo, is repeated, and here, it is translated as, to or unto, the word Baniym, means, *children*, the word, O, אוֹ, is a conjunction that means, *or, no, if, also, and, either, otherwise*, then, whether, at the least, the word, Banot, is the plural of the word Bat, בַּת, means, *daughter, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city*, it is also the liquid measure equal to one ephah, with one measure, the word, HaIshah, means, the wife, the word, ViYladeyha, is the word, Yeled

repeated, and here it is translated as children, the word, TiHeyeh, is form the word, Hayah, הָיָה, which means, to be, exist, are, happen, **shall**, 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, LaAdoneyha, is the word Adonay repeated, and here it means, **her master**, the word, VeHu, means, **and he**, the word, Yetze, יָצָא, means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Begapo, means, **by himself**)

Here we are told, that **IF** the Bondservant is given a wife by the master, while he is serving out his debt, in the master's house, then, when his debt is paid, or when he has served the aforementioned six years, the master must set him free, **BUT**, we are told that the bondservant, cannot take the wife that he married, while he was a bondservant in his master's house, nor any of the children that they had together, with him, when he leaves, for she and her children belong to the Master.

In *verse 3*, it says that if the servant was married when he became an indentured servant, then, when he leaves he shall take his wife and children, if they have any, with him, but if the master gave him a wife while he was his servant, and his wife has borne him children, then the wife and children are to stay behind and he has to leave on his own. What does this mean? Let's begin by reading *Proverbs 18:22* because I believe it gives us a hint as to what the answer is:

Proverbs 18:22 Whosoever finds a wife, finds a good thing AND obtains favour from YHVH.

Psalms 127:3-5 Lo children are a heritage FROM YHVH and the fruit of the womb is YHVH's reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that has his quiver full of them.

Now this is what I believe YHVH is teaching us through this Commandment. If a man decides to walk away from his master, after being in his house for six years, and learning all that he has learned from him, after being provided for, by him, after being loved and protected by him, then he just walks away. That my friends is a shadow picture of rebellion, that says, I do **NOT** like your house rules, and this type of behaviour, is what leads to eternal damnation, and since, according to Scripture, the sins of the fathers are visited onto the sons and daughters, YHVH says **NO**, you are not taking My blessings (*wife and children*) and trampling all over them. If you leave, you leave with what you came with, **BUT** your wife and children stay with Me, for they are Mine, I gave them to you, and I will continue to provide for them, love and protect them. In Scripture we are told that **NO ONE** can take us out of the hands of YHVH, which is the case here, however, we have to understand that since our heavenly Father has given all of us free will, **WE CAN** of our own accord, as this bondservant is doing, willingly walk away from what the Master, our heavenly Father has offered us through His loving Son, the Words of the Living Torah, His inerrant and everlasting teaching and instructions, His Words of Life.

The Scripture says in *Hebrews 6:4* something that I believe explains what is happening here, it says: *For it is impossible for those who were once enlightened and have tasted of the heavenly gifts and were made partakers of the Holy Spirit, and have tasted the good Word of YHVH, and*

the powers of the world to come (spending time in the Father's house, under his tutelage), if they shall fall away, to renew them again unto repentance; seeing, they crucify to themselves the Son of Elohim afresh, and put Him to open shame.

The Bondservant that walks away from his master's house, **IS** doomed to eternal damnation, and YHVH loves us so much, that He will **NOT** let the wife and children that He gave this bondservant, follow that man into damnation. By **NOT** allowing the wife and the children of the Bondservant to leave with the bondservant, if he indeed chooses to leave, YHVH is **NOT** punishing the man for leaving; He **IS** protecting the wife and children from dying and being lost forever. That, my friends, is the grace of our loving Elohim and Father in action.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

וְאִם-אָמַר יֹאמֵר הָעֶבֶד אֶהְבֵּתִי אֶת-אֲדֹנָי אֶת-אִשְׁתִּי וְאֶת-בְּנָי לֹא אֵצֵא חֲפָזִי
 אָמַר אֶל זֶה פֶּה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה
) זָכָה

VeIm Amor Yomar HaEved Ahavtiy Et Adoniy Et Ishtiy VeEt Banay Lo Etze Chaphshiy, where the word, VeIm, means, **and if**, the word, Amor, אָמַר, 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, the word, Yomar, is the word Amar, repeated, **and it is used to emphasize the fact that he plainly said**, the word, HaEved, עֶבֶד, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, **servant, slave**, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, **servant, slave, bondman**, worshipper, it means, deed, service, work, action, he made, he did, the word, Ahavtiy, is from the word, Ahav, אָהַב, which means, **love, he loved, liked, he loved passionately, he was loved, he became beloved, he fell in love with, he was loved by, he caused to love**, and in the form that it is used here, it means, I love, the word, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת 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, אַתָּה, 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, Adoniy, means, **my master, my Adon**, the word, Et, **is repeated, and it is defined above**, the word, Ishtiy, is from the word Ishah, and it means, **my wife**, the word, VeEt is the word Et, repeated a third time and it is defined above, the word, Banay, means, **my children**, the word, Lo,

means, *no or not*, the word, Etze, עֵצֶה, means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Chaphshiy, חָפְשִׁי, means, exempt from bondage, tax or care, *free, liberty*),

Here we are told that when the Bondservant has served out his time, or when the six years has been served, whichever comes first, that **IF**, the Bondservant confirms and or stipulates, that he does **NOT** want to be set free, because he **LOVES** His Master, then the Master, becomes his adoptive Father. This is a metaphor, that shows us, that no matter what our ethnicity is, and no matter what our sinful past has been like, **IF** and **WHEN** we willingly choose to love our Master, our heavenly Father, which really means, that **IF** we choose to believe, follow and obey **ALL** the Words of His Torah of Life, then He, by His Grace and Mercy, forgives us our Sins, our Torah transgressions, and we become His Children, and, just like a Father, He then, provides for us, as a loving father is want to do, and, the Bondservant's status, which is a shadow picture of our old man, is changed, for we are no longer Bondservants to Sin, but we become, Sons and or Daughters, of the most High Elohim; *John 8:35 And the bondservant does NOT abide in the house for ever: BUT, the Son, he abides ever.*

I believe that this is the message that YHVH Elohim is giving to all peoples, through these directives, concerning the Bondservant. I believe that YHVH is actually saying, that **IF** a person will lovingly submit to the Words of My Torah, My inerrant and everlasting teaching and instructions, and have Me as their Master, wherein I can teach them My Ways, then, I will be a father to them, and I will bring that person to completeness, in every aspect of their lives, and they will become My sons and daughters.

In Scripture, completeness is represented by the number seven, Sheva, which means, complete, and spiritually perfect. I believe that YHVH is telling all people, try out My Torah, My inerrant and everlasting teaching and instructions, and I guarantee you, that **IF** you willingly chose to obey the Words of My Torah, that, after a period of time, you will love what it does for you, and you will keep it forever, and in so doing, you will become sons and/or daughters of the Living Elohim, Beney El Chay, בְּנֵי אֱלֹהֵי חַיִּים.

Scripture makes it very clear, that, to love YHVH, **IS** to love all the Words of His Torah, for both our heavenly and His Son, have said, **IF YOU LOVE ME, KEEP** My Commandments, keep the Words of My inerrant and everlasting, teaching and instructions, keep My Torah.

In Hebrew the words are אָהַבְתִּי אֶת־אֲדֹנָי אֶת־אִשְׁתִּי וְאֶת־בָּנָי; Ahavti Et Adoni Et Ishti Ve'Et Banay; and literally translated it means, I love my Adonai (Master), my wife and my children. There is an Aleph Tav before the words, my Adonai, before the words, my wife, and before the words my children, and those Aleph Tav's, are not translated. However, while they are not stand alone Aleph Tav's, I believe they should be, because the Aleph and Tav letters represent our Messiah, our Adonai, our Master Yeshua, and the responsibility and commandment that Elohim has placed on man, and that commandment tells us, that we are to love Elohim, Love our wife and love our children. When we learn that lesson, and actually put it into practice in our daily lives, then and only then, can we begin to be the **manifest image** of our heavenly Father here on earth, for, He is indeed the picture of love, that **ALL** fathers and husbands are to emulate.

*shall diligently keep the Commandments of YHVH your Elohim, and His Testimonies, and His Statutes, which He has Commanded you. And you shall do that which is right and good in the sight of YHVH: that it may be well with you, and that you may go in and possess the good land which YHVH swore unto your fathers, To cast out all your enemies from before you, as YHVH has spoken. And when your son asks you in time to come, saying, What do these Testimonies mean, and the Statutes, and the Judgments, which YHVH our Elohim has Commanded you? Then you shall say unto your son, We were Pharaoh's bondmen in Egypt; and YHVH brought us out of Egypt with a mighty hand: these Words shall be affixed to the doorposts of the entrance of the house, the word, VeRatza, וְרָצָא, means, **to bore, pierce**, he stabbed violently, he lashed, flogged, whipped, the word, Adonayv, means, **his master**, the word, Et, is the first and last letters of the Hebrew Alphabet and they represent Messiah, the First and the Last, and it is defined more completely above, the word, Azno, is from the word Azen, אָזַן, means, **ear**, handle, but it also means, to give ear, to listen, to hearken, to balance, balanced, weighed carefully, levelled, tested, proved, it also means, belt, weapon, implement, and in the form that it is used here, it means, **his ear**, the word, BaMartze'a, מַרְצֵעַ, means, a **boring instrument, an awl**, the word, VaAvdo, is from the word Eved, עֶבֶד, which means, **to work, to serve, he worked, did, performed**, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, service, work, action, he made, he did, the word, Leolam, means, **forever**)*

Once the master is made aware of the Bondservant's request, he is to take the Bondservant, and present him before the elders, the judges, and then, the master is to bring the bondservant to the Door of his house, and in front of witnesses, the master is to bore the servants ear through with an awl, into the doorposts, the Mezuzah of the Master's house. In other words, the Master will put **HIS MARK** on him, to show the whole world, that this Bondservant, **NOW**, belongs to Him, and that from that day onward, the bondservant is forever attached to the Master's House, and that means, that the Master will take care of all his needs forever.

The act of boring the ear through with an awl is a metaphor for opening the ear, opening the bondservants understanding to the vastness of YHVH's knowledge. This shows us, that IF we choose to willingly and lovingly submit to the Father, and Shema His Words, our understanding about Life, about His Torah, about His Love, will grow proportionately to the level that we are willing to surrender ourselves to Him. Let us always remember, that *We can do ALL things through Messiah (the Living Torah) who gives us strength.*

So now, to summarize, we have the Commandments, forgiveness, full surrender, spiritual perfection, completeness, adoption as sons and daughters of the Master, and a promise of safe keeping; we also have a mark that is placed **ON** the Bondservant, in order to show that this Bondservant **HAS NOW** become a child of the Master, and that no one, can take them away from their master, for the master has promised, through the Judges (*which represent the Torah*) that he, the master, will take care of his adopted child's needs forever.

To me, that is the Gospel, the Basar, the Good News. If we surrender to the Master out of love, then we can cast all of our cares upon Him.

In *Romans 8:14-22* we read For as many as are **LED BY THE SPIRIT OF ELOHIM, they are the SONS of Elohim.**

At this point we have to read *Ezekiel 36:26-27* which tells us why YHVH gives us His Holy Spirit, to begin with, YHVH says *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put My Spirit within you, and cause you to walk in My Statutes, and you shall keep My Judgments, and do them.* The Spirit of Elohim was given to us for a very specific reason, and that is, to **CAUSE** us to walk out YHVH's Torah, His inerrant and everlasting teaching and instructions, His directives for Life.

Romans 8:15-22 For you have not received the spirit of bondage again to fear; but you have received **the Spirit of adoption**, whereby we cry, *Abba, Father.* 16 *The Spirit itself bears witness with our spirit, that we are the children of Elohim:* 17 **And IF children, then heirs; heirs of Elohim, and JOINT-HEIRS with Messiah; IF so be that we suffer with Him, that we may be also glorified together.** 18 *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* 19 *For the earnest expectation of the creation, waits for the manifestation of the sons of Elohim.* 20 *For the creation was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope,* 21 *Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the Children of Elohim.* 22 *For we know that the whole creation groans and travails in pain together until now.*

As a person learns to surrender more more of their lives to YHVH, the picture that they portray or should portray, **IS** the character of YHVH, and as time goes by, their surrendered obedience to the Words of His Torah of Life, will become clearer and clearer, and other people will begin to see it, and hopefully they too will begin to glorify Elohim because of it. That is our role; this is our mandate as believers in the Elohim of Abraham, Yitzchaq, and Ya'aqov.

What Elohim is pointing out to us, throughout the Scriptures, **IS**, His Holy character. Adam was created in the image of Elohim so that he could be the manifest image or representation of Elohim to all people, here on Earth, so that the entire world would eventually see the righteousness, holiness, goodness and justice of Elohim. Unfortunately, Adam failed in this task. Then Messiah came and taught us how that role of being the manifest image of Elohim here on earth **IS to be lived out;** and now, Elohim wants us, *His Bondservants* to take that role over. Once we are regenerated (born again), we too are now in the process of becoming the manifest image of YHVH Elohim here on Earth, and that can only be done through being obedient to YHVH's Torah, His inerrant and everlasting teaching and instructions.

7 And if a man **SELL** his daughter to be a maidservant (slave), she shall not go out as the menservants do.

וְכִי־יִמְכַר אִישׁ אֶת־בִּתּוֹ לְאָמָה לֹא תֵצֵא כַּצֵּאת הָעֲבָדִים)

וְכִי־יִמְכַר אִישׁ אֶת־בִּתּוֹ לְאָמָה לֹא תֵצֵא כַּצֵּאת הָעֲבָדִים

VeKiy YiMkor Iysh Et Bito LeAmah Lo Tetze KeTzet HaAvadiym, 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, YiMkor, 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, Iysh, means, man, the word, Binot, is from the word Bat, which means, daughter, and in the form that it is used here, it means, his daughter, the word, LeAmah, אָמָה, means, *maidservant, handmaid, female slave*, it means, ell, cubit, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, foundation, door posts, the word, Lo, means, *no or not*, the word, Tetze, is from the word, Yetze, יָצָא, which means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth*, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, KeTzeh, is the word Yatze repeated, and is used to emphasize that the maidservant is **NOT** to go out as, HaAvadiym, the male servants)

Try and imagine how desperate a mother and father must be to sell their daughter, and since YHVH **KNEW** that this kind of behaviour was going to happen, even among His people, He put some restrictions as to what a master could do **IF** he bought a maidservant. YHVH said that she shall not go out as the male servants. Male servants were put to hard physical labour, but most women, are **NOT** built for hard physical labour, so they were to be handmaid and work in the household of their master as, maids, cooks, cleaning women, nannies etc. and she is not to leave the Master house after the six years, and the indentured male Bondservants did, she is to remain under the care of the Master, in the Master's house forever.

This shows us that when someone gives themselves to YHVH, they can rest assured that they will be with Him forever.

8 If she does not please her master, who has betrothed her to himself, then shall he let her be redeemed: he shall have no power to sell her unto a strange nation, seeing he has dealt deceitfully with her.

אִם־רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר־לָא יַעֲדָהּ וְהַפְדָּתָהּ לְעַם נְכָרִי לֹא־יִמְשַׁל לְמִכְרָהּ)

בְּבִגְדוֹ־בָהּ

אִם־רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר־לָא יַעֲדָהּ וְהַפְדָּתָהּ לְעַם נְכָרִי לֹא־יִמְשַׁל לְמִכְרָהּ

Im Ra'ah BeEyney Adoneyha Asher Lo Ye'adah VehePedah LaAm Nakriy Lo YiMshol LeMakrah Bevigdo Bah, where the word, Im, means, If, the word, Ra'ah, רָעָה, means,

evil, wickedness, distress, ***misery***, injury, ***ill favoured, unappealing, does not please***, harm, hurt, wrong, but it also 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, the word, BeEyney, is form the word Ayin, עי, means, ***eye, sight, visible surface, appearance***, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here it means, ***in the eyes of***, the word, Adoneyha, is from the word, Adon, and it means, ***her master***, the word, Asher, אשר, 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, Ye'adah, is from the word, Ya'ad, יעד, means, to ***appoint, he appointed, designated***, agreement, he appointed time and or place, fixed, assigned, designated, he met by appointment, met at an appointed place, ***he appointed, assigned, designated, summoned***, arraigned, invited, was set, was placed, mission, destination, objective, target, to sweep together, carry away, he collected, gathered, he swept together and carried away, shovel, and in the form that it is used here it means, ***designated to or for himself***, the word, VehePedah, פדה, which means ***ransom, deliver, redeem, he rescued, freed, delivered, released***, the word, LaAm, עם, means, people, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, ***as long as, while, to join, to connect***, the word, Nakriy, is from the word Nakar, נכר, which means, ***to treat or regard as a stranger, he denied, he delivered over, he acted as a stranger***, it also means, to regard, recognize, to regard intently, discern, was known, was recognized, he knew, understood, distinguished, he acknowledged, he approved, foreign land, calamity, misfortune, the word Lo, means no or not, the word, YiMshol, is from the word, Mashal, משל, which means, ***to rule, reign, he caused to rule, appointed as ruler, rule, dominion, have power over***, it also means to be like, resemble, imitated, he spoke in parables, it means, proverb, proverbial saying, byword, parable, allegory, tale, fable, poem, example, likeness, similarity, the word, LeMakrah, is from the word, Makar, מכר, which 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, BeVigdo, is from the word Beged, בגד, which means, ***to betray, deceive, to act treacherously, to act unfaithfully***, he put on a dress, clothed, dressed, he disguised, he confused, to dress, garment, raiment, mantle, cloak, betrayal, treachery, deceit, the word, Bah, בה, is an inflected personal pronoun, meaning, in her, in it)

Here we are told that if the maid was purchased to be a wife of the master, and for some reason or other, he finds her Ra'ah, רָעָה, *ill favoured, unappealing, and or she does not please him*, then her master, who has *actually betrothed her to himself, SHALL let her be redeemed: he shall have NO power to sell her unto a strange nation, seeing he has dealt deceitfully with her.*

This tells us that if any man, master or not, has purchased a wife, and for some reason, he is **NOT** pleased with her, he is **NOT** allowed to sell her to someone else, since he has BeVigdo, he has betrayed, her, **BUT**, he must assist in the redemption process to return her to her family. However we are not told what the redemption price is to be, we are only told that the master is to assist in the process of her redemption. What is YHVH teaching us here? I believe, that when a man or a woman makes a vow or makes an agreement with someone, then they are obligated to follow through with the vow and or that agreement, and **IF** they do **NOT** follow through with what they vowed to do, then they **MUST** make every effort to assist in doing everything they can to restore the person that they have made the agreement with, back to their original position, and bare whatever the cost is.

9 And if he has betrothed her unto his son, he shall deal with her after the manner of daughters.

וְאִם-לְבָנוּ יִיעָדְנָהּ כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה-לָּהּ)

אל ליבנו ייעדנה כמשפט הבנות יעשה לה)

VeIm LiBno YiYadenah KeMishpat HaBanot YaAseh Lah, where the word, VeIm, means, and if, the word, LeBeno, means, *to or unto his son*, the word, YiYadenah, יעד, means, *to appoint, designate, choose, he appointed, designated*, agreement, he appointed time and or place, fixed, *assigned, designated*, he met by appointment, met at an appointed place, he appointed, assigned, designated, summoned, arraigned, invited, was set, was placed, mission, destination, objective, target, to sweep together, carry away, he collected, gathered, he swept together and carried away, shovel, the word, KeMishpat, מִשְׁפַּט, means, judgement, seat of judgement, cause, case, suit, sentence, justice, right, ordinance, *custom, customary*, decision, due, privilege, judicial, legal, lawful, it is related to the word Shaphat, שפּט, means to place, put or set over the fire, he established, he ordained, the word, HaBanot, is the plural of the word Bat, which means daughter, the word YaAseh, is from the word, Asah, עשה, which means, *to do, doing, done, make, he did, made*, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the word, Lah, to her)

Here we are told that **IF** the Master purchased the maiden to be betrothed to his son, then he is **BOUND** to treat the maidservant as if she were his own daughter, and pay whatever costs there are, in that redemption process. He is not to treat her as a chattel and turn around and sell her to someone else. Either he returns her to her parents' house, or he is to treat her like a daughter, there are no other alternatives according to YHVH.

10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

אִם־אַחֶרֶת יִקַּח־לוֹ שֵׁרָה כִּסְוֹתָהּ וְעֹנָתָה לֹא יִגְרַע

(אִם־אֶחֶרֶת יִקַּח לֹו שֵׁרָה כִּסְוֹתָהּ וְעֹנָתָה לֹא יִגְרַע)

Im Acharet YiQach Lo Sherah Kesutah VeOnatah Lo Yigeda, where the word, Im, means, *if*, the word, Acharet, אַחֶרֶת, means, behind, after, since, *other*, the hinder part, the word, YiQach, יִקַּח, means, *take, taken, he took*, get, it is related to the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, 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, Sherah, is from the word, Sha'ar, שָׂאָר, which means, to be left over, to remain, remainder, rest, was left behind, remained, he survived, he spared, rest residue, remnant, it also means, leaven, he leavened, it means, *flesh, food*, flesh relation, blood relation, one obliged to take blood revenge, the word, Kesutah, כִּסְוֹת, means, cover, *covering, raiment, garment*, it is from the word, Kasah, כָּסָה which means to cover, the word, VeOnatah, is from the word, Onah, עֹנָה, which means, *to dwell together, sexual cohabitation, duty of marriage*, it means. to answer, reply, respond, he responded as a witness, testified, received an answer, to be occupied, busy oneself, was occupied with, was concerned, it also means to sing, it means, to be bowed down, be afflicted, tormented, oppressed, he humbled himself, was low, was submissive, violated a woman, meek, modest, the word, Lo, means no or not, the word, YoGera, גָּרַע, means, *to lessen, to reduce, subtract, diminish deduct, to trim, to shear*, he shaved his head, he lessened, subtracted, he destroyed, consumed, deteriorated, he deducted from, discounted, worsened, blood letter, upper, barber, deficit, shortage, want)

Here we are told that **IF** the Master does indeed marry the maidservant, but then, turns around at a later date, and takes on another wife, **THEN**, the maidservant, his first wife's food, her raiment, and her duty of marriage, shall he **NOT diminish**. This seems impossible to me, but. it is what YHVH has commanded, and He has made it very clear, that the Master that betrothed the maidservant and then, later took on another wife, **MUST** treat this maidservant who became his first wife, on the exact same terms that he does his second wife, and he is **NOT** to diminish, anything that a wife is entitled to including conjugal visits. As I mentioned above, this seems like something that would be next to impossible to do, therefore, I believe that YHVH is doing this to ensure that every man, takes the time to ensure, that the maiden that he wants to marry, is the kind of woman that he wants to spend the rest of his days with, for the consequences of changing ones mind because he did **NOT** take the time to research her character and personality could be very detrimental to ones well being.

11 And if he do not these three unto her, then shall she go out free without money.

וְאִם־שְׁלֹשׁ־אֵלֶּה לֹא יַעֲשֶׂה לָּהּ וַיֵּצֵאָה חֲנָם אֵין כֶּסֶף)
כִּפְּחֵי אֶלְמֵי שֵׁלֶשׁ אֵלֶּה לֹא יַעֲשֶׂה לָּהּ וַיֵּצֵאָה חֲנָם אֵין כֶּסֶף,

VeIm Shelash Eleh Lo YaAseh Lah VeYatzah Chinam Eyn Keseph, where the word, VeIm, means, **and if**, the word, Shelash, means, **three**, the word, Eleh, means, **these**, the word, Lo, means, **no or not**, the word, YaAseh, is from the word, Asah, עָשָׂה, means, **to do, doing, done, make, he did**, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the word, Lah, לָּהּ, means, **to her**, the word, VeYatzah, is from the word Yatza, יָצָא, means, **to go, come or went out, bring out, go forth, went forth, burst forth**, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Chinam, חֲנָם, means, **gratuitously, for nothing**, for no purpose, in vain, without cause, 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, Keseph, כֶּסֶף, 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)

Here we are told, that if the man, who purchased and betrothed the handmaiden, does **NOT** follow through with what YHVH has commanded him to do, then the man **MUST** let her go, and he cannot demand that the bride price be returned to him, that is the price that he pays for his poor judgement.

12 He that smites a man, so that he die, shall be surely put to death.

(מִכֶּה אִישׁ וְנָמַת מוֹת יוֹמָת)
כִּפְּחֵי אֶלְמֵי שֵׁי אִישׁ אֶלְמֵי מוֹת יוֹמָת,

Makeh Iysh VaMet Mot Yomat, where the word, Makeh, is from the word Nakah, נָכָה, 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, Iysh, means **man**, the word, VeMet is from the word Mot, מוֹת, means, **dead, to die, he or she died, put to death, killed, death**, the word, Mut, is repeated, and it, means, **to die**, the word, YuMat, is the word Mut repeated and it means **he shall surely be executed**)

Here, YHVH's command, shows us what **importance** He puts on the life of every individual, ever born, for He says, that anyone who Nachah, who **beats, strikes, smites, hurts, harms, injures, so that the injury kill the injured person, then that man SHALL surely be put to death**. This tells us that every life is of extreme importance of YHVH, and every life that is taken prematurely must be atoned for, which means that anyone who kills a man by accident, is to be put to death. There is no room for debate in this statement, you kill someone, then you, must be put to death because of it. However as we read on we will see that YHVH understands

who we are, and, that at times, we are not as careful as we could be, and that because of it, accidents do indeed happen, and sometimes, those accidents kill people. Next YHVH explains how He looks at the circumstances of the different ways that people are killed, He says in *verse 13*:

13 And if a man does NOT lie in wait, but Elohim deliver him into his hand; then I will appoint you a place where he shall flee.

וְאֲשֶׁר לֹא צָדָה וְהֵאֱלֹהִים אָנְהָ לְיָדוֹ וְשִׁמְתִי לְךָ מְקוֹם אֲשֶׁר יָנוּס שָׁמָּה

אָשֶׁר לֹא צָדָה וְהֵאֱלֹהִים אָנְהָ לְיָדוֹ וְשִׁמְתִי לְךָ מְקוֹם אֲשֶׁר יָנוּס שָׁמָּה)

VaAsher Lo Tzadah VeheElohiym Inah LeYado VeSamtiy Leka Maqom Asher YaNus Shamah, where the word, VaAsher, 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, Tzadah, צָדָה, means, **to lie in wait**, he beguiled, to lay waste, devastate, became deserted, became lonely, was thirsty, the word, VehoElohiym, means, **and the Elohiym**, and the word, Elohiym, means, **mighty ones, judges, powers**, the word, Inah, is from the word, Anah אָנָה, means, **to bring about, cause, the right time, when, where, whither, hither and tither, now, wheresoever, befell, happened, he found a pretext for a quarrel, sought a quarrel with**, it also means, to deceive, overreached, it also means to lament, mourn, groan, the word, LeYado, is from the word, Yad, יָד, which means, **hand**, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, him, 14 times, as, consecrate, 14 times, as, hi,, 14 times, as power 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, the word, VeSamtiy, is from the word, Siym, שִׁים or Sum, שָׁם, which 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, Leka, לְךָ, is a personal pronoun, which means, **to or unto you, to or unto thee, to or unto yourself**, the word, Maqom, מְקוֹם, which means, **place, locality, spot**, place where to stand, to localize, but hidden in this word Maqom, is the word Qum, which means, to arise, and it is translated as the word Anastasis in the Greek Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word **Maqom**, is used, **it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in this**

verse, 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, where*, howsoever, if so, *wherein*, though, until, whatsoever, *when, whereas, wherewith*, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the word, YaNus, נוּס, means, *to flee, escape, he trembled, he ran away, fled, escaped, he departed, disappeared, he caused to flee, put to flight*, he drove, he drove away, the word, Shamah, שָׁמָּה, means, *there*, but it also means, *destruction, devastation, appalment, horror*, it is used as, astonishment, 13 times, as desolation, 12 times, as desolate, 10 times, as waste, 3 times, as wonderful, 1 time, it is from the word Shamam, which means, to be desolated, to be appalled, was dazed, was deserted, was horrified, was destroyed, was ruined, caused horror, was astounded, astonished, was amazed, became desolate, became empty, he destroyed, devastated, devastated, desolate, it is also the name of a son of Reuel, and grandson of Esav, and he was a chief of one of the tribes of Edom)

Here YHVH says, that **IF** the man did not ambush the man that died, but that it was proven that it was an accident, then I YHVH will appoint to you a **Maqom**, a place where he shall flee. Now the places that will be designated later are called sanctuary cities, and they do **NOT** resemble any of the so called sanctuary cities, that the Democrats have set up in the USA. The names and places of these cities will be divulged by YHVH at a later date; but here, YHVH is just establishing the perimeters, whereby the person who kills another person by mistake, can escape the avenger of blood, who is out to kill him, for what he did. The word place, is translated from the Hebrew word, Maqom מִקְוֹם, which means, *place, locality, spot*, place where to stand, **BUT** hidden in this word Maqom, is the word Qum, which means, to arise, and it is translated as the word Anastasis in the Greek Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word **Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in this verse**. Therefore, hidden in this *verse* is that the person, that inadvertently killed someone, is given an opportunity to escape to a sanctuary city. However, we are told in *verse 14*:

14 But if a man come presumptuously upon his neighbour, to slay him with guile; you shall take him from my altar, that he may die.

וְכִי־יִזַּד אִישׁ עַל־רֵעֵהוּ לְהַרְגֹהוּ בְעָרְמוֹהָ מֵעַם מִזְבְּחֵי הַקָּהָן לְמוֹת)

אָשֶׁר אֵלֶיךָ יִזְדֹּאֵר אִישׁ עַל־רֵעֵהוּ לְהַרְגֹהוּ בְעָרְמוֹהָ מֵעַם מִזְבְּחֵי הַקָּהָן לְמוֹת

VeKiy Yazid Iysh Al Re'ehu LeHargo BeArmah Me'im Mizbechiy TiQachenu LaMut, 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, YaZid, is form the word, Zud, זִיד, or Ziyd, זִיד, which means, **to boil up, hot, boil over, overflow, to act presumptuously**, he increased, exaggerated, he cooked, it also means to fit out, equip, provisioned, fitted out, provisions for the journey, the word, Iysh, means man, the word, Al, אֶל, 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 LeHargo, is from the word Harag, הִרְג, 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**, the word, BeArmah, is from the word Armah, עֲרַמָּה, which means, **cunning, craftiness, shrewd, guile, prudence**, heap, pile, stack, the word, MeIm, מֵעַם, means, **from**, literally means, **away from being together with**, the word, Mizbechiy, is from the word Mizbeach, מִזְבֵּחַ, means, **altar**, it is from the root word Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the word, TiQachenu, is form the word Qach, קָח, means, **take, taken, he took**, get, it is related to the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, LaMut, is form the word, Mut, מוֹת, means, **dead, to die**, he or she died, put to death, killed, death)

Here YHVH sets the parameters for premeditated Murder. He says that **IF** a man commits murder, if the killing is premeditated, then the man that did the murdering, is to be taken from My, altar, which of course is where the man was judged to be guilty, by two or three witnesses, and you shall, kill him. Can you imagine how many lives would be saved, if we just followed this one commandment? Now I know that many people would say, what about the innocent person or persons that are or were on death row? Isn't it better to let a murderer live, on the off chance that the person that was convicted of murder, did **NOT** do it? Well YHVH has also dealt with that problem, when He said, that anyone that is a **FALSE** witness, shall be given the very same punishment that the accused person, is to, or has received, which means, that any false witness to a murder, would also suffer the death penalty, if they gave false or wrong information, which I believe, would cause people that say they were witnesses to the so called murder, to either think twice before they take the witness stand, and cause them to be absolutely sure of what they are testifying, because, **IF** they are proven to be wrong, they know that they would receive the penalty of the falsely accused person, which of course is the death penalty.

15 And he that smites his father, or his mother, shall be surely put to death.

(וּמַכֵּה אָבִיו וְאִמּוֹ מוֹת יוּמָת)

וּמַכֵּה אָבִיו וְאִמּוֹ מוֹת יוּמָת

UMakeh Aviyyv VeImo Mot YuMat, where the word, UMakeh, is from the word Nakah, נָכַה, 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, Aviyyv, means, his father, the word, VeImo, means, **or his mother**, the word, Mot, מוֹת, means, **dead, to die**, he or she died, put to death, killed, death, the word, YuMat, is the word Mot repeated and it is used to say, shall surely be put to death)

*In Exodus 20:5 it says Honour your father and mother; and here, we are told that if a man, **beats, strikes, or smites, his father or his mother, he shall SURELY be put to death.** YHVH's commandments are **NOT** suggestions, and as you can see there are dire consequences to breaking His Commandments, and especially this one, for **IF** a man disrespects his father or his mother, he will also have disdain for His heavenly Father, who has Commanded him to respect both his mother and father. It is as if YHVH is saying, **IF** you stoop so low as to beat, smite and or strike you elderly father and mother, then, you are beyond redemption.*

16 And he that steals a man, and sells him, or if he be found in his hand, he shall surely be put to death.

(וְגֵנֵב אִישׁ וּמְכָרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוּמָת)
 אִישׁ וּמְכָרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוּמָת

VeGonev Iysh UMkario VeNimtza BeYado Mot Yumat, where the word, VeGonev, גֵּנֵב, means, **to steal, rob**, cheat, delude, **he stole, he robbed, was an habitual thief, thievery**, the word, Iysh, אִישׁ, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, the word, UMkario, is from the word, Makar, מָכַר, which 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, VeNimtza, 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 BeYado, is from the word, Yad, יָד, which means, **hand**, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, him, 14 times, as, consecrate, 14 times, as, hi,, 14 times, as power 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here it means, **in his hand**, the word, Mot, means, **dead, to die**, he or she died, put to death, killed, death, the word YuMat, is the word Mot repeated, and it is used to say, shall surely be put to death)

Here we are told that the man who steals or kidnaps another man, and sells him, he shall surely be put to death. We are told that even if the man that was kidnapped, is not sold yet, but is found in the presence of the man that kidnapped him, then the kidnapper shall be put to death. Every human being is important to our heavenly Father, and anyone that takes away any person's freedom, is treated in the same manner that the murderer is treated, for he has effectively killed the person that he kidnapped, and sold into slavery.

17 And he that curses his father, or his mother, shall surely be put to death.

וּמְקַלֵּל אָבִיו וְאִמּוֹ מוֹת יוּמָת,

אָבִיו וְאִמּוֹ מוֹת יוּמָת

UmQalel Aviyy VeImo Mot Yumat, where the word, UmQalel, is form 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, קָלְלָהּ which means, curse, calamity, evil, the word, Aviyy, means, his father, the word, VeImo, means or his mother, the word, Mot, מוֹת, means, dead, to die, he or she died, put to death, killed, death, the word, YuMat, is the word Mot repeated, and it is used to say, shall surely be put to death)

Why is verbal abuse, such as cursing one father and mother, placed on the same plane as physical abuse? It is because verbal abuse is sometimes, if not always, much more hurtful and long-lasting than physical abuse. Broken bones may heal, but when the spirit is injured it may never heal. The two *verses* regarding how one abuses his parents are divided by the *verse* on kidnapping. By this division the Torah teaches us about the importance of the sovereignty of the family unit, in the eyes of YHVH. The fact that all three offences, are punishable by **death**, teaches us that YHVH clearly respects, **AND** protects the family unity. Kidnapping, physical abuse and verbal abuse, break up the family unit, and therefore distort the picture of our Elohim as a caring, loving compassionate Father that He wants to portray through His Commandments. Amen.

18 And if men strive together, and one smite another with a stone, or with his fist, and he does not die, but keeps his bed:

וְכִי־יִרִיבוּ אָנָשִׁים וְהִכָּה אִישׁ אֶת־רֵעֵהוּ בְּאֶבֶן אוֹ בְּאֶגְרֹף וְלֹא יָמוּת וְנָפַל לְמִשְׁכָּב,

אֶבֶן אוֹ אֶגְרֹף וְלֹא יָמוּת וְנָפַל לְמִשְׁכָּב

VeKiy Yeriyyun Anashiyim VeHikah Iysh Et Re'ehu BeEben O BeEgroph VeLo Yamut VeNaphal LeMishkav, 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, and with the Vav prefix, it means, **and if**, the word, YeRiyyun, is from the word, Riyb, רִיב, which means, **to strive, grapple, wrangle, contend**, hold a controversy, complain, debate, rebuke, he shouted, clamoured, was in an uproar, confused noise, agitated the mind, disquieted, to tremble, earthquake, he strove, quarrelled, contended, rebelled, the word, Anashiyim, אָנָשִׁים, 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, severe anthropomorphism, incurable, mortal, son of Seth, the word, VeHikah, is from the word, Nakah, נָכַח, 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, Iysh, איש, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, the word Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת 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, אַתְּ, 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, Re'ehu, is from the word, רֵעַ, or רֵיעַ, Re'a 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, the word, BeEben, אֶבֶן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite word made up of the word Av, אָב, which means father, and the word Ben בֶּן, which means son, and together they represent our heavenly Father and His Son, our Messiah, the word, O, אוֹ, is a conjunction that means, **or, no, if, also, and, either, otherwise, then, whether, at the least**, the word, BeEgroph, אֶגְרוֹף, means, **to clench the fist, he boxed**, VeLo, means, and no or and not, the word, YaMut, מוֹת, means, **dead, to die, he or she died, put to death, killed**, death, the word, VeNaphal, נָפַל, means, to fall, he fell, fell down, fell upon, was **prostrate, was cast down**, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, the word, LeMishkav, מִשְׁכָּב, means, **bed**, lying down to sleep, lying with, sexual intercourse, bed chamber, grave)

Here YHVH is setting up a scenario of two men fighting and one of the men takes a stone and hits the other man on the head with it, but the man that was hit does **NOT** die, but is hospitalized or he has to be kept in bed, and then in the next *verse* he says:

19 If he **rise** again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

אִם-יָקוּם וְהִתְהַלֵּךְ בַּחֹזֶק עַל-מִשְׁעֲנֵתוֹ וְנִקָּה הַמַּכֵּה רַק שְׂבִיתוֹ יִתֵּן וְרַפָּא יִרְפָּא)

אִם-יָקוּם וְהִתְהַלֵּךְ בַּחֹזֶק עַל-מִשְׁעֲנֵתוֹ וְנִקָּה הַמַּכֵּה רַק שְׂבִיתוֹ יִתֵּן וְרַפָּא יִרְפָּא
אִם-יָקוּם

Im YaQum VehitHalek BaChutz Al Mishanto VeNiqah HaMakeh Raq Shivto Yiten VeRapo Yerape, where the word, Im, means, **if**, the word, YaQum, יָקוּם, which means, **to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified**, he kept, preserved, he explained,

commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew word, Qum, or one of its derivatives, is translated as the word *Anastasis* in the Greek Septuagint, and then it is translated as the word *Resurrection* in the English Scriptures. This word resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word αναστασις, Anastasis, Strong's number G386. This noun is derived from the word Anastemi, ανιστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* where it says, *And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, resurrection, in the verse above, **IS** the word Qayamta, קימתא. This Aramaic word translates into Hebrew, as the word TeQumah, תקומה, it is Strong's number H8617. In Modern Hebrew, the word for resurrection, **IS** this word TeQumah, תקומה, which is the very same word that is used in the Peshitta. This word, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this word TeQumah, תקומה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another; as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies.* From all of this, we can easily deduce, that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the word, VehitHalek, is from the word Halak, הלך, means, to go, going, follow, followed, went, **walk, walked**, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, BaChutz חוץ, means, **without, outside, outdoors, abroad, in the street**, and as an adverb it means, except, excepting, apart from, 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, Mishanto is from the word Mishenat, משענת, which means, support, stay, **staff**, the word, VeNiqah, נקה, means, **to be clean, be clear of, be pure, be innocent, he cleansed, pronounced innocent**, he left unpunished, was acquitted, was absolved, was cleared, was pure, was free from guilt, was purified, the word, HaMakeh, 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, Raq, רק, as an adjective, means, thin, lean, as an adverb it means, only, nothing but, **save, except**, and as a noun, it means,

spittle, saliva, as an adverb, it means, merely, although, **but, even, except, howbeit, howsoever, at the least, nevertheless**, nothing but, notwithstanding, only, save, so that, surely, yet so, in any wise, but, even, except, howbeit, howsoever at the least, nevertheless, nothing, notwithstanding, only, save, so that, surely, yet, so, the word, Shivto, is from the word Shevet, שֵׁבֶט, means, **to cease, desist, to rest, he rested**, he observed the Shabbat, to complete, he desisted from labour, he was on strike, he stopped working, he put an end to, he removed, exterminated, destroyed, day of rest, week, the seven days from Sunday to Shabbat, feasts, festivals, it means of years, i.e. a period of seven years, the Sabbatical year, the shemittah, it also means, seat, sitting, dwelling place, cessation from work, rest, if we add the letter Vav, we form the word Shavot or Shabot, שָׁבוֹת, which means, return, restore, and the word Shav or Shuv, שָׁב, means, one who returns, one who repents, one who is penitent, contrite, the word, Yiten, 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, VeRapo, is from the word Rapha, רָפָא, or רָפְּהוּ, which means, **to mend**, it is used as heal, 57 times, as physician, 5 times, as *cure* once, and as repaired, once, it also means, to cure, he **mended, repaired, patched**, sewed up, recovered, stitched together, it also means, to weaken, he weakened, be feeble, to sink, decline, to relax, he set at ease, he was lazy, was idle, he let drop, loosened, let go, disheartened, he showed himself slack, became inactive, the word, YeRape, is the word Rapha repeated, and means healing

Given the scenario of *verse 18* where one man struck another man with a rock, hard enough that the man was placed on his sic bed, we are told, that if the man gets up and walks around, even if it is on crutches, then the man that hit him with the rock, is VeNiqah, נִקָּה, shall **be clear, be pronounced innocent**, acquitted, absolved, cleared, free from guilt, for they were both fighting, **BUT**, the man that did the hitting with the rock, **WILL** pay for the loss of his time, that the man shall suffer, in other words, he is to pay his wages for as long as he needs to be off of work, and he is to do everything he can to cause that man to be thoroughly healed, such as consult with healers, to help the man recover.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

וְכִי־יִכֶּה אִישׁ אֶת־עַבְדּוֹ אוֹ אֶת־אִמָּתוֹ בַּשֵּׁבֶט וַיָּמַת תַּחַת יָדוֹ נִקָּם יִנְקָם)

VeKiy YaKeh Iysh Et Avdo O Et Amato BaShevet UMet Tachat Yado Naqom YiNaqim,

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, Yakeh, is from the word, Nakah, נָכָה, 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, Iysh, means man, the word Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת 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, אַתְּ, 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 Alphabet, 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 Alphabet that form the words that created all things, the word, Avdo, is form the word Eved, עֶבֶד, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, **servant, slave**, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, **servant, slave, bondman**, worshipper, it means, deed, service, work, action, he made, he did, the word, O, אוֹ, is a conjunction that means, **or, no, if, also, and, either, otherwise, then, whether, at the least**, the word, Et, is repeated and it is defined above, the word, Amato, is form the word, אִמָּה, which means, **maidservant, handmaid, female slave**, it means, ell, cubit, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, foundation, door posts, the word, BaShevet, שֵׁבֶט, means, **stick, rod, staff, club, sceptre**, tribe, it means to strike, smite, to beat, kill, destroy, he beat out, hammered, the word, UMet is form the word Mot, מוֹת, which means, **dead, to die, he or she died, put to death, killed, death**, the word, Tachat, תַּחַת, means, under, the underpart, underneath, below, beneath, buttocks, bottom, posterior, in one's place, where one stands, in place of, instead of, the word, Yado, means his hand, Naqom, נָקַם, means, to avenge, take vengeance, he avenged himself, was avenged, he suffered vengeance, revenge, the word, YiNaqim, is the word Naqam repeated, in order to emphasize, that the person would surly be punished)

Here YHVH demonstrates his brand of justice, He says, **IF** a man smites his servant, or his maidservant, with a rod, **BUT**, they do not die under his hand; he shall be surely punished. This shows us, that all people have rights in the eyes of YHVH, even slaves. In the rest of the nations of the world, slaves have no rights, they can be beaten, raped, abused by their masters, and there is **NO ONE** that stands up for them, **BUT** in Yisrael, slaves had, and still have rights, and this is one of many incidents where YHVH shows us, that He cares for the plight of any and all people. YHVH makes it very clear that **IF** anyone *smites their servant, or their maid, with a rod, and they DIE under their master's hand; then the master or slave owner, shall be surely punished.*

As you know slavery has been a part of mankind for as long as man has been on the earth, and I do **NOT** know of any other nation, that has any **written laws**, that actually protect slaves as the

nation of Yisrael does, and that also punishes slave owners if they strike and kill their slaves.

21 *Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.*

אָךְ אִם-יּוֹם אֶו יוֹמַיִם יַעֲמֹד לֹא יִקָּם כִּי כֶסֶף הוּא

אָךְ אִם-יּוֹם אֶו יוֹמַיִם יַעֲמֹד לֹא יִקָּם כִּי כֶסֶף הוּא

Ak Im Yom O Yomayim YaAmod Lo Yuqam Kiy Kaspo Hu, where the word, Ak, אָךְ, means, surely, truly, but, only, **however, notwithstanding**, the word, Im, means if, the word, Yom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom,** and the message **IS**, that His Right Hand, our Messiah, the Words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the Words of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those words, by putting those Words into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the Words of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the word O, או, is a conjunction that means, or, no, if, also, and, either, otherwise, then, whether, at the least, the word, Yomayim, is the word Yom, repeated, the word, YaAmod, יַעֲמֹד, means, to stand, stood, stood up, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, **he continued, persisted, stayed, remained**, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot, the word, Lo, means, **no or not**, the word, Yuqam, is from the word, Naqam, נָקַם, which means, **to avenge, take vengeance**, he avenged himself, was avenged, he suffered vengeance, revenge, 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, Kaspo, is from the word Keseph, כֶּסֶף, 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, and in the form that it is used here it means his money, the word, Hu, means he or it)

Here we are told that, Notwithstanding, **IF** the slave shall survive a day or two, the slave owner shall not be punished: for he is his money, his property. There may not be any penalty in this scenario and on this side of eternity, but rest assured that on Judgement Day, the scales **WILL** be balanced, for YHVH **IS** a just Elohim.

22 *If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.*

וְכִי־יִנְצוּ אֲנָשִׁים וְנָפְלוּ אִשָּׁה הָרָה וַיִּצְאוּ יְלָדֶיהָ וְלֹא יִהְיֶה אֶסּוֹן עָנוּשׁ יַעֲנֹשׁ כְּאִשָּׁר (יִשִּׁית עָלָיו בְּעַל הָאִשָּׁה וְנָתַן בַּפְּלָלִים

וְכִי־יִנְצוּ אֲנָשִׁים וְנָפְלוּ אִשָּׁה הָרָה וַיִּצְאוּ יְלָדֶיהָ וְלֹא יִהְיֶה אֶסּוֹן עָנוּשׁ יַעֲנֹשׁ כְּאִשָּׁר (וְנָתַן בַּפְּלָלִים

VeKiy Yinatzu Anashiyim VeNagphu Ishah HaRah VeYatzu YeLadeyha VeLo Yihyeh Ason Anosh YaAnesh KaAsher Yashit Alayv Ba'al HaIshah VeNatan BiPheliliym, 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, YiNatzu, נָצַח, means, **to strive, to quarrel, he caused a quarrel, he engaged in a struggle against, he fought, he struggled**, to be destroyed, be in ruins, it also means, to fly, fly away, feather, plumage, to be covered in feathers, it means, blossom, flower, the word, Anashiyim, is the plural of the word Iysh, and it means, men, the word, VeNagphu, is form the word Nagaph, נָגַף, which means, a trip of the foot, to push, **gore, defeat, stub the toe, inflict a disease, smite, put to the worse, smitten down, slain, hurt, struck, to strike, smite, smote, be defeated, was smitten, stumbled**, it also means, blow, plague, striking of the foot, stumbling, the word Ishah, means woman, the word, Harah, הָרָה, means, **pregnant**, to conceive, become pregnant, conception, the word, VeYatzu, is form the word, Yatze, יָצָא, which means, to go, **come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Yeladeyha, is from the word, Yeled, יָלַד, means, **to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot, she bore, brought forth**, he or she helped deliver a child, act as a midwife, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, child, children, boy, offspring, young man, to bear young, born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the word, VeLo, means, and no or and nor, the word, Yiyeh, is form 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, Ason, אֶסּוֹן, means, **disaster, calamity, catastrophe, accident**, was sad, was distressed, the word, Anosh, עָנַשׁ, means, punish, fine, punishment, penalty, the word, YaAnesh, is the word Anash repeated, and it means he shall surely be punished, the

word, KaAsher, כַּאֲשֶׁר, means, as, who, which, what, that, when, where, how, because, in order that, **according to**, as soon as, forasmuch, howsoever, whosoever, though, the word YaShit, is from the word Shiyt, שִׁית, which means, **to set, put** in place, lay, laid, he made, established, constituted, it means garment, that which is put on, foundation, in the Temple it is the pit beside the altar for libations, it means, early fig, and in the form that it is used here it means, **may put**, the word, Alayv, means, **upon him**, the word, Ba'al, בַּעַל, means, **husband**, 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, HaIshah, means, the wife, the word, VeNatan, וְנָתַן, 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, BiPhelilyim, is from the word Paliyl, פְּלִיֵּל, means, **judge**, magistrate, umpire)

Here we have a scenario that talks about a pregnant woman. It says that **IF** men are fighting and during the fight they collide with a pregnant woman, and she miscarries, but there is no other fatalities, then, the man that collided with the pregnant woman, shall surely be punished as the husband of the woman shall cause to be assessed against him. He shall pay by order of the judges. This is **NOT** saying that the life of the unborn child is worthless, as some people have sadly interpreted, this story is talking about an accidental occurrence, where men were, not in any way trying to hurt the pregnant woman, they were just fighting amongst themselves, and while they were fighting one of the men accidentally bumped into the woman causing her to fall, and the fall cause the miscarriage. And that is why the man that actually caused the pregnant woman to be hurt and miscarry, is penalized, and has to pay whatever the husband deems is necessary for compensation.

23 And if any mischief death follow, then you shall give life for life,

וְאִם־אָסוֹן יְהִיָּה וְנִתְּתָה נֶפֶשׁ תַּחַת נֶפֶשׁ

וְאִם־אָסוֹן יְהִיָּה וְנִתְּתָה נֶפֶשׁ תַּחַת נֶפֶשׁ

VeIm Ason Yihyeh VeNatatah Nephseh Tachat Naphesh, where the word, VeIm, means, **and if**, the word, Ason, אָסוֹן, means, **disaster, calamity, catastrophe, accident**, was sad, was distressed, the word, Yihyeh, 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, VeNatatah, 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, Nephesh, נֶפֶשׁ, means, breath, **breath of life, life**, soul, mind, person, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the word Tachat, תַּחַת, means, under, the underpart, underneath, below, beneath, buttocks, bottom, posterior, **in one's place**, where one stands, in place of, **instead of**, the word Nephesh, is repeated, and it means, life

Here we are talking about a master who has servants and or indentured slaves, and it says that IF he the master strikes any of his servants and or slaves, and he damages, the eye of his male of female servant or slave, then that master is to set that servant or slave free, which means that their debt is paid in full.

27 *And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.*

וְאִם־שֵׁן עִבְדוֹ אִוְ־שֵׁן אִמָּתוֹ יִפִּיל לְחַפְּשֵׁי יִשְׁלַחֲנֻוּ תַּחַת שִׁנּוֹ

וְאִם־שֵׁן אִוְ־שֵׁן אִמָּתוֹ יִפִּיל לְחַפְּשֵׁי יִשְׁלַחֲנֻוּ תַּחַת שִׁנּוֹ

VeIm Shen Avdo O Shen Amato YaPiyl LaChaphshiy YeShalchenu Tachat Shino, where the word VeIm means, **and if**, the word, Shen, שֵׁן, which means, **tooth**, point, peak, ivory, the word, Avso, is from the word Eved and it means, **his servant**, the word, O, אִוְ, is a conjunction that means, **or**, no, if, also, and, either, otherwise, then, whether, at the least, the word, Shen, is repeated and it means, tooth, the word, Amto, means hi maidservant, the word YaPiyl, is form the word Naphal, נָפַל, means, **to fall, he fell, fell down, fell upon**, was prostrate, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, the word, LeChaphshiy, חֲפֹשִׁי, means, **free**, it is from the word, Chophesh, חֲפֹשׁ which means, **freedom, liberty**, vacation, holiday, the word, YeShalchenu, is from the word, Shalach, שָׁלַח, 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 Tachat, is repeated, and it means, in lieu of, or, for, Shino, שֵׁן, which means, tooth, point, peak, ivory, and here it mean, his tooth)

Here it is the same thing, the male or female bondservant is to be let free, if, while their master is striking them, he breaks one their teeth, then they too shall be set free.

Usually, a servant is beaten by their master because of some kind of error that they have committed that angered their master, and because of his anger he lashes out at them. But, if he aware, that his lashing out, might cause him to have to let that servant go, then maybe, he will think twice about striking them? Maybe he will wait until his anger has subsides, and find another way to discipline that servant?

28 *If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.*

וְכִי־יִגַּח שׁוֹר אֶת־אִישׁ אִוְ אֶת־אִשָּׁה וַמָּת סָקוּל יִסְקַל הַשׁוֹר וְלֹא יֵאָכַל אֶת־בְּשָׂרוֹ

וְבֵעַל הַשׁוֹר נָקִי

XA LUXZ XLV 9YWA LPFZ LYPF XNY FWA XA YZ WZL XA 9YW BRF ZSY
 ZPH 9YWA LOPY Y9W9

VeKiy Yenach Shor Et Iysh O Et Ishah VaMet Saqol YeSaqel HaShor VeLo YeAkel Et
 Beshoro UBa'al HaShor Naqiy, where the word, VeKiy, means, and if, the word, Yigach,
 is from the word, Nagach, נגח, which means, to push, thrust, **gore**, butted, he contended,
 argued, he engaged in thrusting, fought, wrestled, the word Shor, שׁוֹר, 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 Et, אֶת, as a
 preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et
 HaIsh, אֶת 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, אַתָּה, 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 Iysh, means man, the
 word, O, אוֹ, is a conjunction that means, or, no, **if, also, and**, either, otherwise, then,
 whether, at the least, the word, Et, is repeated, and these two letters represent Messiah,
 the word, Ishah, means, **woman**, the word, VeMet, means, **and they die**, the word, Saqol,
 סָקַל, means, **to stone, execute by stoning**, pelted with stones, to free from stones, the
 word, HaShor, שׁוֹר, 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, VeLo, means, **and no or and not**, the word, YeAkal, אָכַל, means,
to eat, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was
 fed, was nourished, food, meal, the word, Et, is repeated, and these two letters represent,
 Messiah, the word, Besoro, is form the word Basar, בָּשָׂר, 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, UBa'al,
 בָּעַל, 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, HaShor, means, the **Ox**, the
 bull, the steer, the word Naqiy, נָקִי, means, clean, **innocent**, free from guilt, free from
 punishment)

Here we are told that if an ox, gores a man, and the man dies, then that ox is to be stoned, and it
 cannot be eaten, but the owner of the ox shall not be punished. Apparently the losing of his ox,
 is punishment enough, according to YHVH, **BUT** there is a proviso, which we are told about in
 verse 29:

29 But if the ox were wont to push with his horn in time past, and it has been testified to his owner; and he has not kept him in, but that he has killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

וְאִם שׁוֹר נָגַח הוּא מִתְמֹל שְׁלֹשִׁים וְהוּעֵד בְּבַעְלָיו וְלֹא יִשְׁמְרֵנוּ וְהָמִית אִישׁ אִו אִשָּׁה (הַשׁוֹר יִסָּקֵל וְגַם-בְּעַלָּיו יוּמָת
 WZx AXZyAY YZy9WZ xLY YZLpPp vOYAY WwLw TyXwL xYx qYw qYw xYyZ YZLpPp Yry (pYxZ qYwY xWx Yx)
 VeIm Shor Nagach Hu MiTmol Shilshom VehuAd BiBa'alayv VeLo YiShmerenu
 VeheMiyt Iysh O Ishah HaShor YiSaquel VeGam BeAlayv Yumat, where the word, VeIm, means, and if, the word, Shor, שׁוֹר, 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, Nagach, נגח, means, **to push, thrust, gore**, butted, he contended, argued, he engaged in thrusting, fought, wrestled, the word, Hu, means he or it, the word, MiTmol, is from the word, Temol, תמול, and as an adverb, it means, **yesterday, time since, day before yesterday, before time, heretofore**, the word, Shilshom, שְׁלֹשִׁים, means, **the day before yesterday**, literally it means, **three days ago, on the third day**, the word, VehuAd, is from the word, Ud, עוּד, which means, to return, repeat, he affirmed solemnly, **he bore witness, attested, testified**, he said repeatedly and forcefully, **he was warned**, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means, duration, continuance, continually, still, yet, already, the word, BiBe'alayv, is from the word, Ba'al, בַּעַל, 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, and in the form that it is used here, it means, **his master**, the word, VeLo, means, **and no or and not**, the word YiShmarenu, is from the word, Shamar, שָׁמַר, which 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, VeheMiyt, is from the word Mot, מוֹת, which means, **dead, to die, he or she died, put to death, killed**, death, and in the form that it is used here it means, **he has killed**, the word, Iysh, means, **man**, the word, O, אוּ, is a conjunction that means, **or, no, if, also, and, either, otherwise, then**, whether, at the least, the word Ishah, means, **woman**, the word, HaShor, means the bull the ox, the steer, the word, YiSaquel, is from the word Saqal, סָקַל, which means, **to stone, execute by stoning**, to free from stones, pelted with stones, the word, VeGam, means and also, the word, Ba'alays, means, his owner, the word, YuMat, is from the word Mot, מוֹת, means, **dead, to die, he or she died, put to death**, killed, death, and in the form that it is used here it means, **put to death**)

Here we are told, that **IF** it was known that the ox had pushed other people in the past, and that the incident of the ox pushing people, had been reported to the owner of the ox, and the owner did not take any measures or precautions to protect people from his ox pushing them, **THEN**,

IF the ox does push or gore a person, and that person dies, the ox will indeed be stoned to death, **AND** his owner shall also be put to death. This again puts the responsibility on the owner or the master of the ox, or any animal for that matter, for it is the owners responsibility to ensure that his ox, or any and all of his animals are no threat to any people.

30 *If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.*

אם-כִּפֶּר יוֹשַׁת עָלָיו וְנָתַן פְּדִיֹן נַפְשׁוֹ כְּכֹל אֲשֶׁר-יוֹשַׁת עָלָיו

(אֵי שֶׁכֶּף אֲשֶׁר יוֹשַׁת עָלָיו כִּדְבַר לְכַזֵּב לְכַזֵּב שֶׁשֶׁ) אֲשֶׁר יוֹשַׁת עָלָיו

Im Kopher Yushat Alayv VeNatan Pidyon Naphsho KeKol Asher Yushat Alayv, where the word, Im, means, **if**, the word, Kopher, כִּפֶּר, means, to atone for, make atonement, expiate, appease, he forgave, atoned, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means, **ransom**, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice, the word, YuShat, is from the word, Shiyt, שִׁיט, means, to **set, put in place, lay, laid, he made, established, constituted**, it means, garment, that which is put on, foundation, in the Temple it is the pit beside the altar for libations, it means, early fig, the word, Alayv. Means on or upon him, the word, VeNatan, וְנָתַן, 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, Pidyon, פְּדִיֹן or פְּדִיָּם, means, **ransom**, redemption, sale in cash, the word, Naphsho, is from the word, Nephesh, נֶפֶשׁ, means, breath, **breath of life, life**, soul, mind, person, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the word, KeKol, means, **all, the whole of, whatsoever**, 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, whatsoever** 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, YuShat, is from the word, Shiyt, שִׁיט, which means, **to set, put in place, lay, laid**, he made, established, constituted, it means garment, that which is put on, foundation, in the Temple it is the pit beside the altar for libations, it means, early fig, the word Alayv, means on or upon him)

Here we are being told that if the family of the person that was killed, want compensation from the owner of the ox, rather than having him put to death for his carelessness, then he shall give whatever the family of the person that was killed require of him. Obviously there is great incentive for the owner of the ox to pay whatever the family of the dead person imposes upon

truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the word, YiKreh, is from the word, Karah, כָּרָה, means, **to dig, he dug**, it also means to buy, trade, he let for hire, he bought, traded, to give a feasts, made or make a banquet, the word, Iysh, means, man, the word, Bor, is repeated, and it means, **pit**, the word, VeLo, means, **and no or and not**, the word, YeKasenu, is from the word, Kasah, כָּסָה, means, **to cover, he covered, covering**, he hid, concealed, was covered, was hidden, was concealed, he hid himself, the word, VeNaphal, נָפַל, means, to fall, he fell, fell down, fell upon, fell into, was prostrate, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, the word, Shamah, שָׁמָּה, means, **there**, but it also means, destruction, devastation, appalment, horror, it is used as, astonishment, 13 times, as desolation, 12 times, as desolate, 10 times, as waste, 3 times, as wonderful, 1 time, it is from the word Shamam, which means, to be desolated, to be appalled, was dazed, was deserted, was horrified, was destroyed, was ruined, caused horror, was astounded, astonished, was amazed, became desolate, became empty, he destroyed, devastated, devastated, desolate, it is also the name of a son of Reuel, and grandson of Esav, and he was a chief of one of the tribes of Edom, the word, Shor, means, **ox, bull, steer**, the word, O, is repeated and it means, or, the word, Chamor, חָמֹר, means, **ass, donkey**, the red animal, Chamar, חָמַר, ass driver, it also means, to foam up, boil, ferment, seethed, foamed, wine when it is still foaming, it means, it burned, parched, to be red, he reddened died red, to heap, to burden, make heavy, be stringent, he aggravated, became serious, it means, bitumen, asphalt)

Here we are again reminded that we are responsible for All of our actions, for we are told, that if any of us open a pit, or if we shall dig a pit, and **NOT** cover it, and an ox or an ass falls therein; there will be consequences, and those consequences are delineated in *verse 34*:

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

בְּעַל הַבּוֹר יִשְׁלֵם כֶּסֶף יָשִׁיב לְבִעְלָיו וְהָמֵת יִהְיֶה-לּוֹ

בְּעַל הַבּוֹר יִשְׁלֵם כֶּסֶף יָשִׁיב לְבִעְלָיו וְהָמֵת יִהְיֶה-לּוֹ

Ba'al HaBor YeShalem Keseph Yashiyv LiBe'alayv VehaMet Yihyeh Lo, where the word, Ba'al, בְּעַל, 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, HaBor, בּוֹר, means, **the cistern, the pit**, the dungeon, the grave, it is from the word Ber, which means well, pit, the word, YeShalem, 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, perfect, **he made whole, made good, made compensation, he paid, recompensed, rewarded**, was profitable, he completed his studies, he became accomplished, peace was established, the word,

Keseph, כֶּסֶף, 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, YaSiyv, is form the word Shuv, שׁוּב, which means, to turn, *return*, turn back, bring back, put back, *fully restore*, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the word, LiBe'alayv is form the word Ba'al, בַּעַל, 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 and in the worm that it is used here, it means, *to his owner*, the word, VahaMet, is from the word, Mot, מוֹת, which means, *dead, to die, he or she died, put to death, killed, death*, the word, Yihyeh, 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, 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)

Here we are told that if an ox or an ass, and this applies to any other kind of domestic animal, falls into the pit that we dug, and did **NOT** put a protect barrier or cover over it, then we are to give money unto the owner of that animal; and the dead beast shall be ours. Again and again, YHVH puts the responsibility of our actions upon us, for as I said before, we **ARE** our brothers' keeper

35 *And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.*

וְכִי־יִנָּחַ שׁוֹר־אִישׁ אֶת־שׁוֹר רֵעֵהוּ וַיָּמָת וּמָכְרוּ אֶת־הַשׁוֹר הַחַי וְחָצְוּ אֶת־כֶּסֶפוֹ וְגַם אֶת־הַמֵּת יַחְצִיזוּ

שׁוֹר אִישׁ אֶת־שׁוֹר רֵעֵהוּ וַיָּמָת וּמָכְרוּ אֶת־הַשׁוֹר הַחַי וְחָצְוּ אֶת־כֶּסֶפוֹ וְגַם אֶת־הַמֵּת יַחְצִיזוּ

VeKiy YiGaph Shor Iysh Et Shor Re'ehu VaMet UMaKru Et HaChay VeChatzu Et Kaspo VeGam Et HaMet YeChetzun, 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, YeGoph, is form the word, Nagaph, נָגַף, means, *to strike, smite*, he struck, he smote, he defeated, blow, plague, striking of the foot, stumbling, a trip of the foot, to push, gore, defeat, stub the toe, inflict a disease, smite, beat, hurt, slay, put to the worse, smitten down, slain, *hurt, struck, to strike, smite, smote*, be defeated, was smitten, stumbled, the word, Shor, means ox, bull, steer, the word, Iysh, means man,

the word, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת 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, אַתְּ, 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 Alphabet, 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 Alphabet that form the words that created all things, the word, Shoe is repeated and it means ox, bull steer, the word, Re'ehu, רֵעֵהוּ, or רֵיעֵהוּ, 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, the word, VaMet is from the word, Mot, מוֹת, which means, *dead, to die, he or she died, put to death, killed, death*, the word, UMaKru, 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, Et, is repeated and it is defined above, the word, HaChay, חַי, means, *alive, to live, living, live, lively*, active, raw, VeChatzu, is from the word Chatzah, חָצָה, which means, *to divide into two, to divide, be bisected*, he crossed, to separate, partition, the word, Et, is repeated for a third time, and it is defined above, the word, the word Kaspo, is from the word, Keseph, כֶּסֶף, which 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 VeGam, means and also, the word, Et is repeated for a fourth time and it is defined above, the word, HaMet, means, the dead, the word, YeChetzun, is from the word, Chatzah, חָצָה, means, *to divide into two, to divide, be bisected*, he crossed, to separate, partition, and in the form that is used here, it means, they shall divide)

Here we are told that, if one man's ox hurt another man's ox, and the ox dies; then, both of them, shall sell the live ox, and divide the money of it; and the dead ox also they shall divide, but as we read on we see that the same provisos are made for this situation, and verse 36 tells us what that proviso is?

36 Or if it be known that the ox has used to push in time past, and his owner has not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

אִם נִדְעָה כִּי שׁוֹר נָגַח מִתְּמוֹל שְׁלֹשָׁם וְלֹא יִשְׁמְרֵנוּ בְּעֻלָּיו שְׁלֹם יִשְׁלֹם שׁוֹר תַּחַת (תְּשׁוּר וְהִמַּת יְהִי־קֹו
 אִם נִדְעָה כִּי שׁוֹר נָגַח מִתְּמוֹל שְׁלֹשָׁם וְלֹא יִשְׁמְרֵנוּ בְּעֻלָּיו שְׁלֹם יִשְׁלֹם שׁוֹר תַּחַת)
 אִם נִדְעָה כִּי שׁוֹר נָגַח מִתְּמוֹל שְׁלֹשָׁם וְלֹא יִשְׁמְרֵנוּ בְּעֻלָּיו שְׁלֹם יִשְׁלֹם שׁוֹר תַּחַת)

O Noda Kiy Shor Nagach Hu Mitmol Shilshom VeLo YiShmerenu Be'alayv Shalem Shor Tachat HaShor VeHamet Yihyeh Lo, where the word, O, או, is a conjunction that means, *or*, no, if, also, and, either, otherwise, then, whether, at the least, the word, Noda, is from the word Yada, ידע, which means, *to know, he knew, was known*, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the word, Da, דע, means, knowledge, wisdom, the word Kiy, כי, 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, Shor, means, *ox, bull, steer*, the word, Nagach, נגח, means, *to push, thrust*, gore, butted, he contended, argued, he engaged in thrusting, fought, wrestled, the word, Hu, means, he or it, the word, MiTmol, המול, as an adverb means, *yesterday, time since, day before yesterday, before time, heretofore*, the word, Shilshom, שלשום, means, the day before yesterday, literally it means three days ago, on the third day, the word, VeLo, means, *and no or and not*, the word, YiShmerenu, is from the word Shamar, שמר, means, *to keep, kept*, 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, Be'alayv, is from 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, Shalem, שלם 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, YeShalem, is the word Shalem repeated and it is repeated *to emphasize that it was surely made good, compensated for*, the word, Shor, means, *ox*, bull or steer, 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, means the ox, the bull, the steer, the word, VahaMet, is from the word, Mot, and it means *and the dead*, the word, Yihyeh, is from the word, Hayah, which means, *will be*, the word, Lo, means, *to him*)

However the proviso tells us that IF it was known that this particular ox had push other animals in times past, and that his owner has not taken any measures to keep him penned to protect other animals, then, the owner of the ox that gored and killed the other ox, or other animal, shall surely pay, the owner of the dead ox the market value of the ox, and the dead shall be his own. This chapter shows us the importance of making sure that whatever it is we do, we are to

make sure that it does not endanger other people or their animals. It is up to us to do things the right way to begin with, and the right way is to ensure, that we take every precaution, so that no human being or any animal is hurt or killed by what we have, and or are doing.

In this chapter the word *IF* is used 26 times. This number happens to be the Gematria of the name YHVH, which is also 26, therefore I believe that YHVH is using this word *IF*, these amount of times to show all of us that these are His Commandments, and that He wants us to obey them, for He knows that when we keep YHVH's commandments, we are blessed, for YHVH's blessings are embedded in His Commandments, and when we learn to keep YHVH's commandments, we in turn become a blessing to all the people around us.

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*