

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# #48 Shoftim (שֹׁפְטִים)

— Hebrew word for “judges”



Torah: Deuteronomy 16:18 - 21:9  
Haftarah: Isaiah 51:12-52:12



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Moses instructs the people of Israel to appoint judges and law enforcement officers in every city. “Justice, justice shall you pursue,” he commands them, and you must administer it without corruption or favoritism. Crimes must be meticulously investigated and evidence thoroughly examined—a minimum of two credible witnesses is required for conviction and punishment.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

In every generation, says Moses, there will be those entrusted with the task of interpreting and applying the laws of the Torah. “According to the law that they will teach you, and the judgment they will instruct you, you shall do; you shall not turn away from the thing that they say to you, to the right nor to the left.” We see a beautiful prophecy of the One who would come and speak God’s words and how all should listen to him - Deut. 18: 15-19 where God proclaims that He will send a “Prophet like unto Moshe” and we see the fulfillment of this in Yahoshua MiNazeret and we find that this Yahoshua fulfills this in over 30 different ways.



# TOPICS IN THE PARSHA

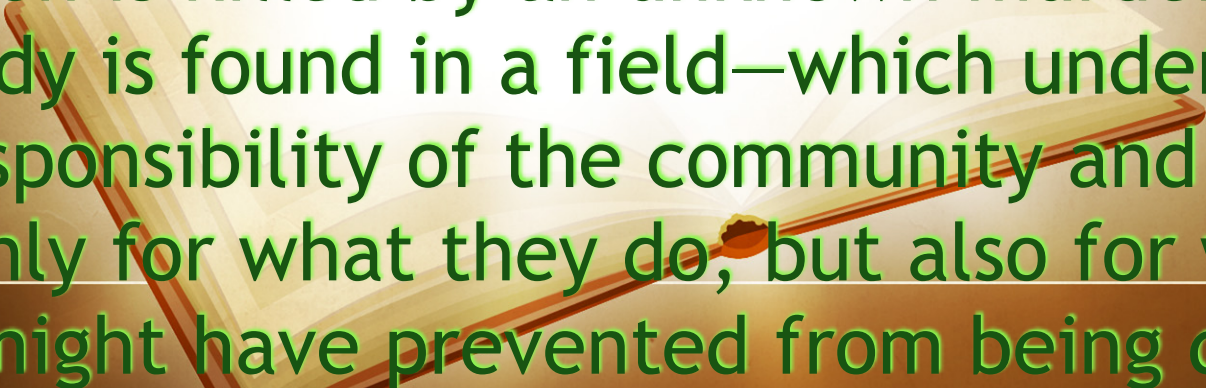
## THIS WEEKS TORAH PARASHAT

Shoftim also includes the prohibitions against idolatry and sorcery; laws governing the appointment and behavior of a king; and guidelines for the creation of “cities of refuge” for the inadvertent murderer. Also set forth are many of the rules of war: the exemption from battle for one who has just built a home, planted a vineyard, married, or is “afraid and soft-hearted”; the requirement to offer terms of peace before attacking a city; and the prohibition against wanton destruction of something of value, exemplified by the law that forbids to cut down a fruit tree when laying siege (in this context the Torah makes the famous statement, “For man is a tree of the field”).

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The Parashah concludes with the law of the eglah arufah—the special procedure to be followed when a person is killed by an unknown murderer and his body is found in a field—which underscores the responsibility of the community and its leaders not only for what they do, but also for what they might have prevented from being done.

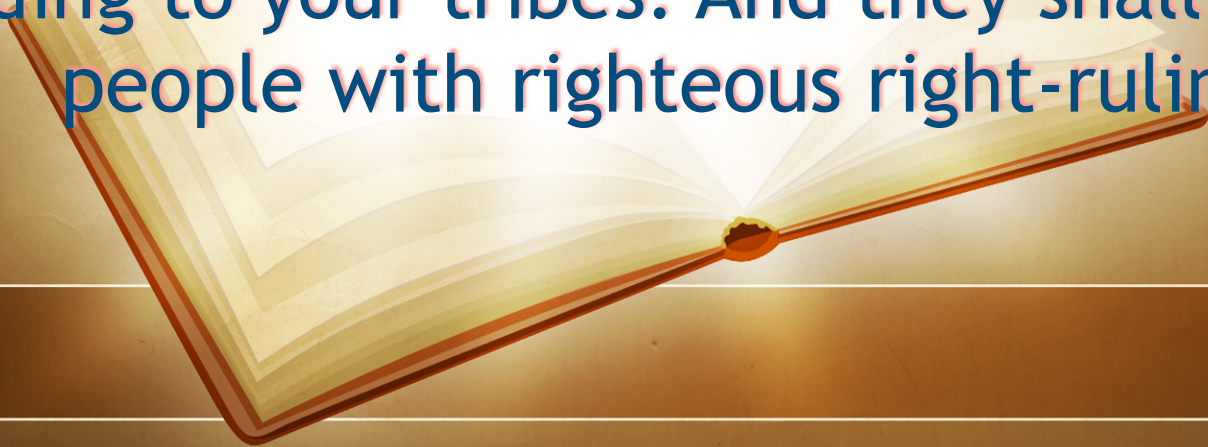




This week's Torah portion is called - שְׁפָטִים  
Shophetim - which is the plural of the root word  
שָׁפַט shaphat - Strong's H8199 which means,  
'judge, to judge, to govern, rule, ruler, execute  
judgement'.

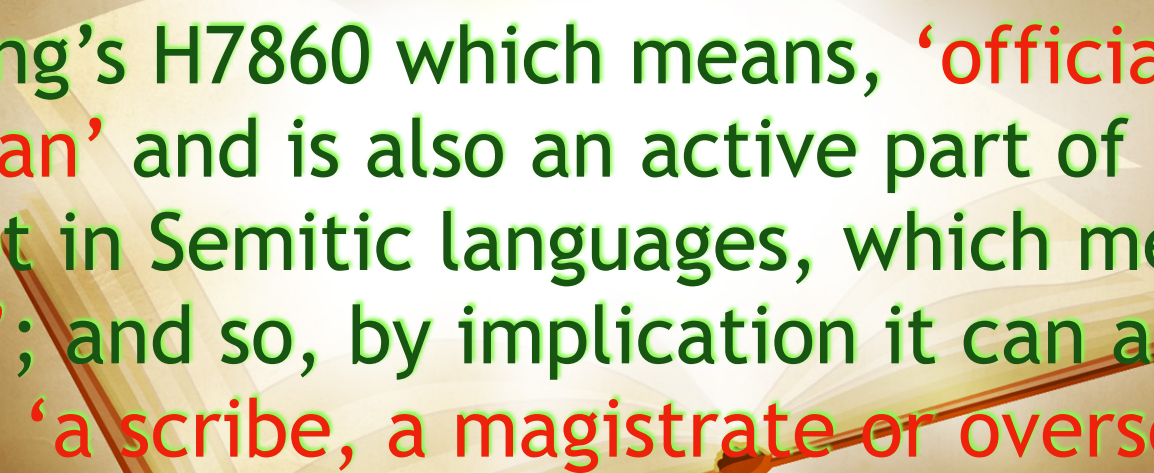
Judges and officers, you are to appoint within all  
your gates!

Deu 16:18 “Appoint judges and officers within all your gates, which יהוה your Elohim is giving you, according to your tribes. And they shall judge the people with righteous right-ruling.

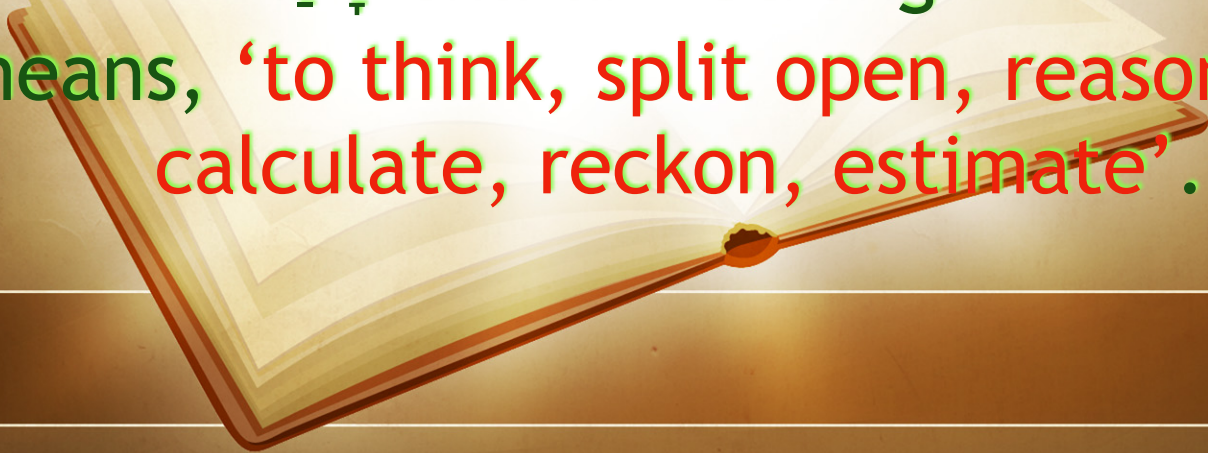




The Hebrew word for 'officers' is שְׁטָרִים shoterim, which is the plural of the root word שֹׁטֵר shoter - Strong's H7860 which means, 'official, officer, foreman' and is also an active part of a participle root in Semitic languages, which means, 'to write'; and so, by implication it can also refer to 'a scribe, a magistrate or overseer'.



The Hebrew root word that is translated here as  
‘gates’ is שַׁעַר sha’ar - Strong’s H8179 which  
means, ‘gate, door, entrance’ and comes from the  
root verb שָׁעַר sha’ar - Strong’s H8176 which  
means, ‘to think, split open, reason out,  
calculate, reckon, estimate’.





Therefore, we can see, and understand, how it is at the 'gates' of the city, where right-ruling and justice was proclaimed and carried out before all!

There was to be appointed judges in every city, which would ensure that the proper right-ruling of Elohim would be consistently administered in every city, within all the allotments of the tribes of Yisra'ěl!

As we consider how the commands of Elohim, are to be written on our doorposts, we recognise that, in our ability to come in and go out, we are to be constantly reminded of the clear need to guard His commands!

The Hebrew word that is translated as 'appoint' is root verb נתן nathan - Strong's H5414 which means, 'to give, put, set, appointed, delivered, given, placed'.

It is from this word, that we get the plural term נְתִינִים Nethinim which means, 'given ones'.

Those who were to be appointed as judges and officers, were those who would be capable of handling the truth without partiality, and would therefore, need to be those who had proven themselves, as being trustworthy and reliable, in exercising proper right-ruling and discernment, in judging matters correctly, according to the Torah.



The Greek word that is used in the LXX (Septuagint) for 'appoint' is καθίστημι kathistēmi - Strong's G2525 which means, 'to set in order, appoint, put ...in charge, appoint one to administer an office', and the reason for me mentioning this is that we see this word being used in:

Mattithyahu/Matthew 24:45-47 "Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season? 46 "Blessed is that servant whom his master, having come, shall find so doing. 47 "Truly, I say to you that he shall set him over all his possessions."

יהושע made it very clear to His taught ones, that we are to be trustworthy servants, here and now, as we have been 'set over' His House/Body, with the duties of diligently guarding His commands and keeping His House/Body clean; which can only be done, when the correct right-rulings and procedures of His Torah are followed and obeyed!

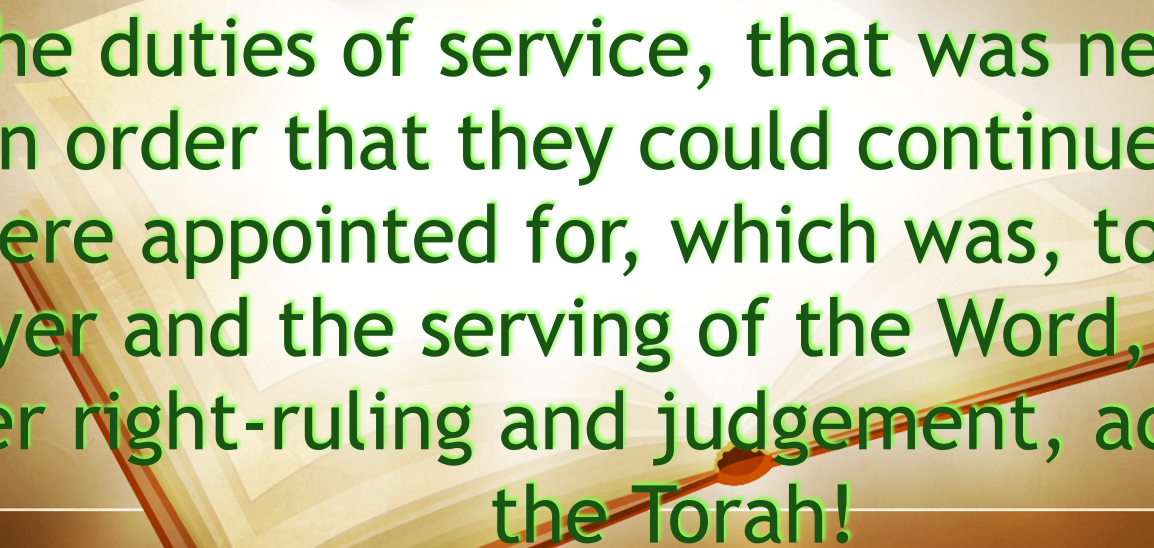
Those who are trustworthy in the guarding of the commands now, our Master will set over all His possessions, when He comes again, as it is the trustworthy servants that shall rule and reign with Him and be appointed to execute proper judgements and right-rulings according to His Torah, which will be the rule of the earth, in His Everlasting Reign!



In Ma'asei/Acts we are told that when the numbers of believers were growing, there arose some grumbling against the believers by the Hellenists (Greek speaking Yehudim), saying that the cares of widows were being overlooked.

Ma'asei/Acts 6:2-4 “So the twelve summoned the group of the taught ones and said, “It is not pleasing for us to leave the Word of Elohim and serve tables. 3 “Therefore, brothers, seek out from among you seven men who are known to be filled with the Set-apart Spirit and wisdom, whom we shall appoint for this duty, 4 but we shall give ourselves continually to prayer and to serving the Word.”

The 12 talmidim (disciples/taught ones) of Messiah, made it clear that trustworthy men were to be sought out, so that they could appoint them over the duties of service, that was needed in the body, in order that they could continue doing what they were appointed for, which was, to continue in prayer and the serving of the Word, teaching proper right-ruling and judgement, according to the Torah!



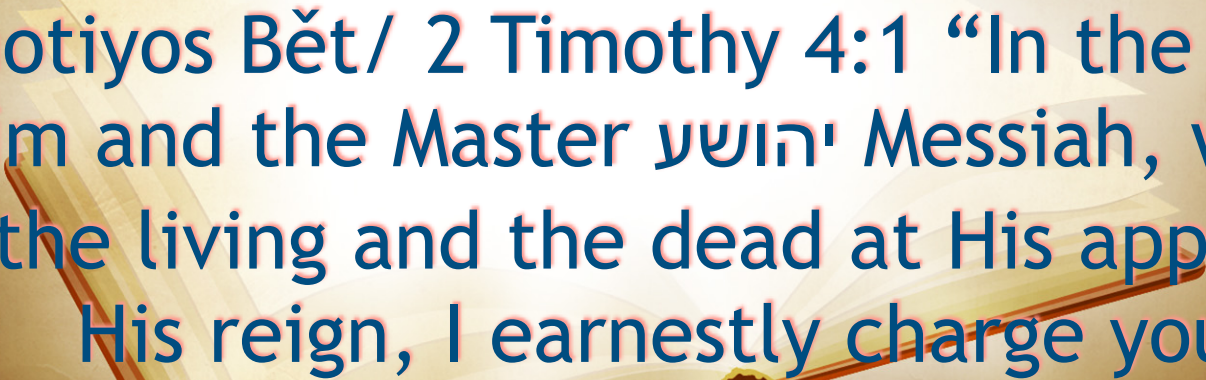


The Greek word that is used here, in Ma'asei/Acts 6:4, for 'serving' is διακονία diakonia - Strong's G1248 which means, 'service, ministry, mission, support, relief', which comes from the word διάκονος diakonos - Strong's G1249 which means, 'a servant, minister, deacon, waiter'.

The appointing of responsible leaders is vital in the Body of Messiah, for the body needs to be properly ruled without partiality or danger of bribery and corruption!

This portion, like all others, points us directly to יהושע who has been appointed judge and ruler over us:

Timotiyos Bět/ 2 Timothy 4:1 “In the sight of Elohim and the Master יהושע Messiah, who shall judge the living and the dead at His appearing and His reign, I earnestly charge you”





Kěpha Aleph/ 1 Peter 4:1-5 “Therefore, since Messiah suffered in the flesh, arm yourselves also with the same mind, because he who has suffered in the flesh has ceased from sin, 2 so that he no longer lives the rest of his time in the flesh for the lusts of men, but according to the desire of Elohim. 3 For we have spent enough of our past lifetime in doing the desire of the gentiles, having walked in indecencies, lusts, drunkenness, orgies, wild parties, and abominable idolatries, 4 in which they are surprised that you do not run with them in the same flood of loose behaviour, blaspheming, 5 who shall give an account to Him who is ready to judge the living and the dead.”

The judges, or governors, were the decision makers, and were the ones who would make legal right-rulings, and the officers were the ones who were in charge of the record keeping and would be the ones who would make any search for precedents and regulations that pertained to specific situations etc.

In other words, they were the ones who were well versed in all aspects of the Torah and, together with the judges, would be able to make the correct right-rulings according to what has been written!

The gates of a city were more than just entrance and exit points - it was the place where the judges and officers would sit and rightly rule the people.



By appointing judges and officers at the gates of a city, was also a means to protect the city against the infiltration of any criminal activity, just like a shepherd would guard the entrance to the sheepfold and protect his sheep from any wolves or thieves from coming in.

The judges and officials were to be appointed from within the gates, meaning that they were to be appointed from among the people and were not to be foreigners!

The way that these judges and officers were to judge the people, was with righteous right-ruling, with no distortion or partiality!!!

The manner in which they were to rule, was to be according to the Word of Elohim.

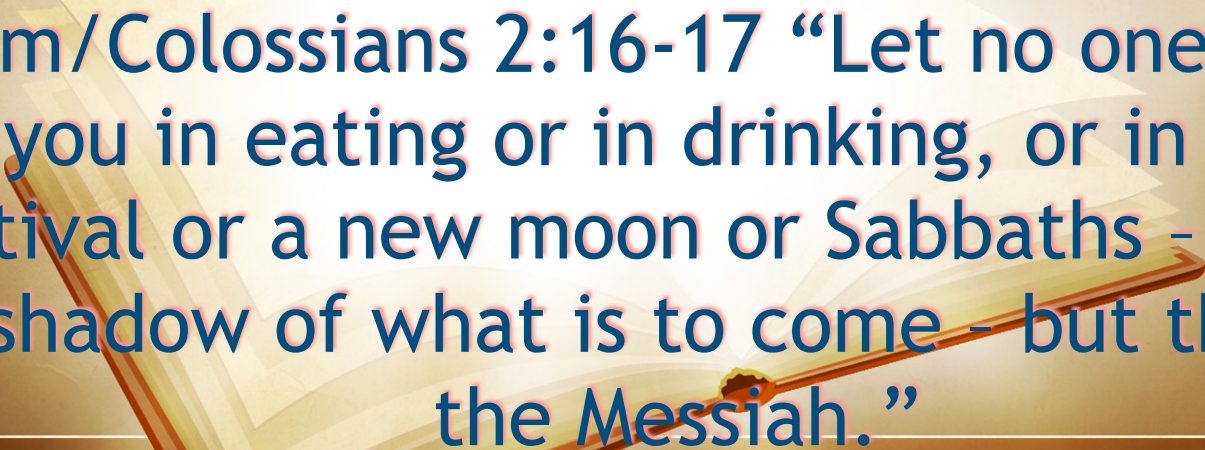
This is exactly how Messiah will rightly rule -  
according to the written Word and therefore, there  
is no excuse for any to not know - He will not make  
up rules as He goes along - He will rightly rule and  
show no partiality!

Debarim/Deuteronomy 1:17 “Do not show partiality  
in right-ruling, hear the small as well as the great.  
Do not be afraid of anyone’s face, for the right-  
ruling belongs to Elohim. And the case which is too  
hard for you, bring it to me, and I shall hear it.”




Today, we find that many claim the ‘do not judge’ clause, while they are clearly lacking in their understanding of the Torah, when, from Scripture, we see clearly that we are to ‘judge’ righteously!

Qolasim/Colossians 2:16-17 “Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths - 17 which are a shadow of what is to come - but the Body of the Messiah.”



This verse, which is often misinterpreted and misunderstood, by those who do not understand the Torah, is actually telling us, the Body of Messiah, to not let outsiders (those not walking in the Covenant) judge us, however, we are to judge each other in the Body, according to the righteous right-ruling and standards of the Torah and hold each other accountable, to uphold the righteous standards of righteous living!






While we hold each other accountable, we do this by showing each other our sins/lawlessness, so that we can realign our walk to be pure and righteous in Messiah, we certainly do not 'pass sentence' on each other, for while there is One Judge - יהושע Messiah - and all right-ruling belongs to Him, we are His Body, who He has called to rightly rule His Body, according to His right-ruling!

We are told to not be afraid of anyone's face - for it is Elohim's right-ruling!

So many today try to make a person feel guilty for simply 'judging righteously' and here, we are told clearly to not be afraid to 'judge righteously': according to His right-ruling - for it is His and not ours and when we simply obey and follow His right-ruling and standards, we need not be afraid of anyone's reactions to our diligent obedience at rightly ruling all matters.





This is something that needs to be restored within the body today, as far too many are 'doing their own thing' and when confronted, as a result of compromise, they use the feeble excuse that we have no right to judge, when clearly, we do - as long as it is according to the right-ruling of Elohim and that we show no partiality!

It is time for the body to take responsibility and keep each other accountable to walking according to the Truth.

If we are afraid to do so, we may just be dealt severely with by יהוה.

Yirmeyahu/Jeremiah 1:17 “Now, gird up your loins and arise, and speak to them all that I command you. Do not break down before their faces, lest I break you before them.”

These were the words that יהוה spoke to a young Yirmeyahu and are words that are still alive and applicable to each and every one of us today; to us who are a called out and chosen people who are to be faithful ambassadors of the coming reign of our King!



In these darkened days, where depravity is on the increase, we are to gird up our loins and speak the Truth and not be afraid to do so!

The phrase, 'gird up your loins and arise' is written in the Hebrew as:

תֵּאָזֶר מַתְנֵיֶיךָ וְקָמָה

'te'zor matheneyka veqam'ta'



This comes from the following root words:

1) אָזַר azar - Strong's H247 which means, 'to gird, encompass, equip, clothe' and is metaphorical of 'strength'!

2) מוֹתֵן mothen - Strong's H4975 which means, 'loins, back, body, heart, hips, waist'.

3) קוּם qum - Strong's H6965 meaning, 'to arise, stand up, stand', and in the tense this is written in, it can render the clear meaning, 'to rise, to become powerful, to stand firm, to be established, endure'.



This instruction given to Yirmeyahu to 'gird up his loins',  
meant that he was to 'brace himself for action'!

He would not be able to stand up and be ready for action,  
if he had not been properly equipped in the Word!

יהוה had equipped him with His Word and now, he was to  
rise up, stand firm and endure, with his loins properly  
girded with the Truth!

This call to stand up and be girded with the Truth, is one  
we are all to hear and diligently respond to with great  
faith and not get discouraged by circumstances that may  
seem unbearable or unfavourable!

I want to encourage you all to hear these faith equipping words of our Master and Elohim and be bold ambassadors, who obey the instructions of Elohim and are not afraid to speak the Truth, boldly, in His Name!

As I consider this action, of girding up one's loins and standing up for the Truth, I am certainly reminded of the image of the Armour of Elohim that we are to be dressed in, in order for us to properly stand and continue to stand, having girded our waist with Truth!

Standing armed, with the belt of Truth, is a militaristic type picture of one being a faithful soldier of Messiah, being dressed in righteousness and guarding His commands spotlessly, and able to judge righteously!



This picture of standing up and being girded about, is also a great lesson of how we are to apply the Word that we hear by faith.

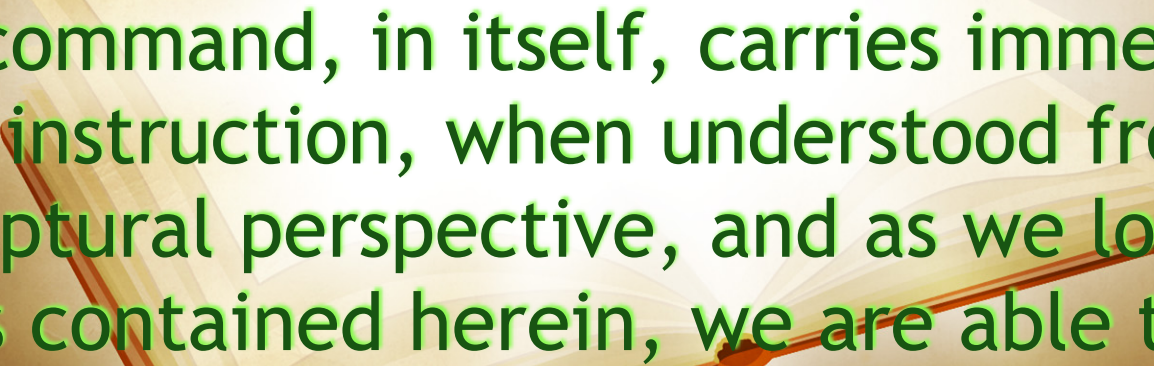
As taught ones of the Messiah, there is a time when that which we have learnt must be applied by faith, according to the clear instructions of the Word, without wavering through compromise!

We come to sit at our Master's feet, to learn and then, we are to stand up, girded about with His Truth that we have learnt, and boldly proclaim His Truth, in all we say and do, doing all in His Name, as faithful ambassadors of our righteous King whom we represent!

Our Master tells us in:

Luqas/Luke 12:35 “Let your loins be girded and your lamps burning”

This command, in itself, carries immense insight and instruction, when understood from a true Scriptural perspective, and as we look at the words contained herein, we are able to see why!





The Greek word translated as 'let' is ἔστω estō - Strong's G2077 which is the imperative of εἰμί eimi - Strong's G1510 which means, 'I exist, I am, stay, remain'; and so, what we see here in this phrase is the clear command to 'exist in' or 'stay' dressed for action!!!

This instructs us to be in a continual ready state of complete service and obedience, with our 'loins girded' and our 'lamps burning'!

If we are not found to exist in the proper 'clothing' - that of righteousness (which is our guarding to do all He commands us to) - and are not 'dressed for action', then we shall be rejected by Him and told to depart from Him!

The Greek word for 'loins' is ὀσφύς osphus (os-foos')- Strong's G3751 which means, 'hip, loin, gird about', and literally refers to the lower region of the back, the hips, and the reproductive organs; and the term, 'to have loins girded' means to be in readiness for anything!

The expression "to gird up one's loins", means to belt the garment which is worn ungirded in the house or in times of relaxation, with a view to greater mobility for work, for travel, or for battle etc.

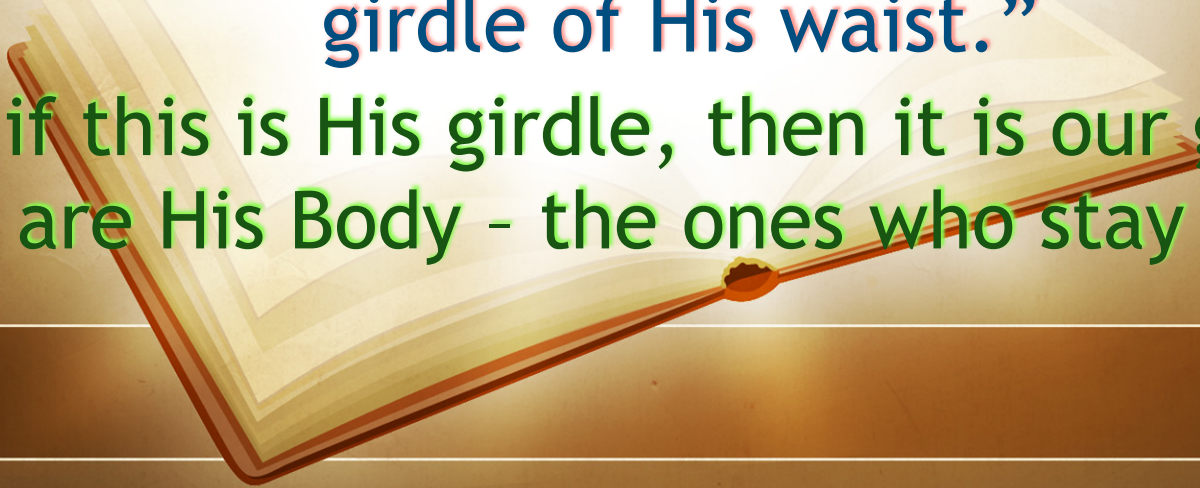
And here, we are able to see that we are not to be 'relaxed' in our duties and responsibilities of a set-apart priesthood, but are to be continually watchful and alert, ready to fight the good fight of belief, at all times.



In speaking of Messiah, we are told what His girdle is:

Yeshayahu/Isaiah 11:5 “And righteousness shall be the **girdle** of His loins, and trustworthiness the girdle of His waist.”

Now, if this is His girdle, then it is our girdle, for we are His Body - the ones who stay in Him!



The word used here for 'girdle' is עֶזְרוֹר ezor (ay-zore')- Strong's H232 meaning, 'girdle, belt, waistband' and we see from this that Truth must be a belt for us - strapped around our waist and loins so that we continue to walk in righteousness and not stray, for it is righteousness for us when we guard to do all that יהוה our Elohim has commanded us. (Debarim/Deuteronomy 6:25)

Standing firm, in the Master, and having our loins girded, is a clear command that is given to us and is for the clear purpose of proclaiming the Truth, no matter the circumstances we may find ourselves in!

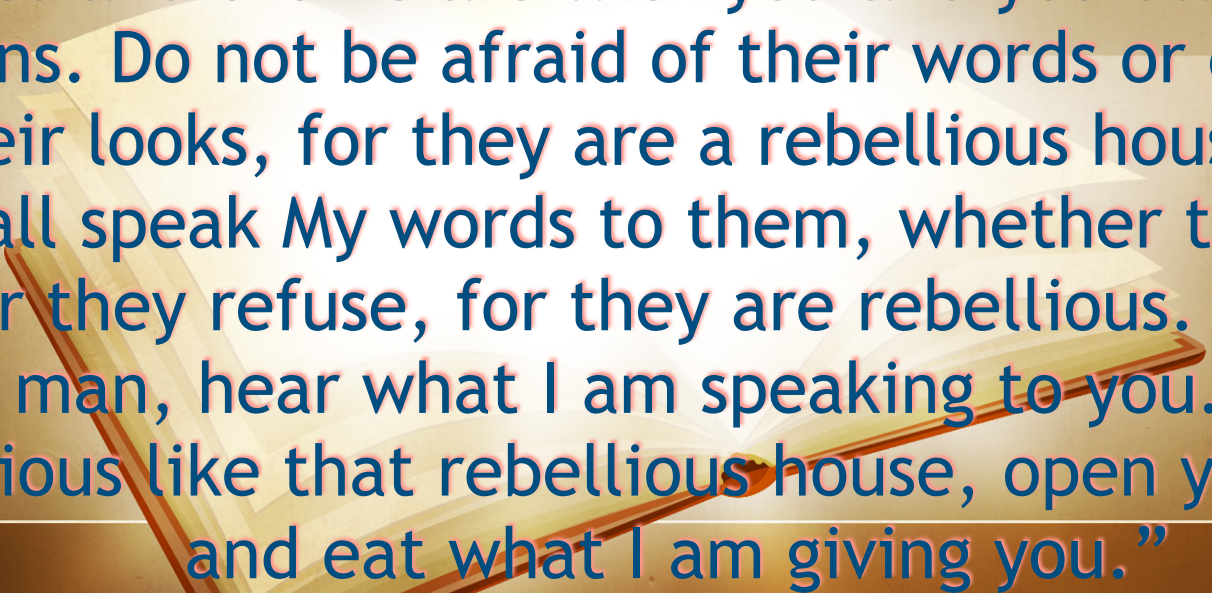


We cannot allow circumstances to dictate our ability to stand up and have loins girded with Truth, lest we find that unfavorable circumstances cause us to be incorrectly dressed, with the cloak of compromise that has loosened the grip that the belt of Truth ought to bring.

This is a call to be strong and not be discouraged! Despite living amidst much rebellion to the Truth we must not allow the girded belt of Truth to be loosened from our loins!

Listen to the words that יהוה our Elohim spoke to Yehezqěl:


Yehezqěl/Ezekiel 2:6-8 “And you, son of man, do not be afraid of them, nor be afraid of their words, though thistles and thorns are with you and you dwell among scorpions. Do not be afraid of their words or discouraged by their looks, for they are a rebellious house. 7 “And you shall speak My words to them, whether they hear or whether they refuse, for they are rebellious. 8 “And you, son of man, hear what I am speaking to you. Do not be rebellious like that rebellious house, open your mouth and eat what I am giving you.”

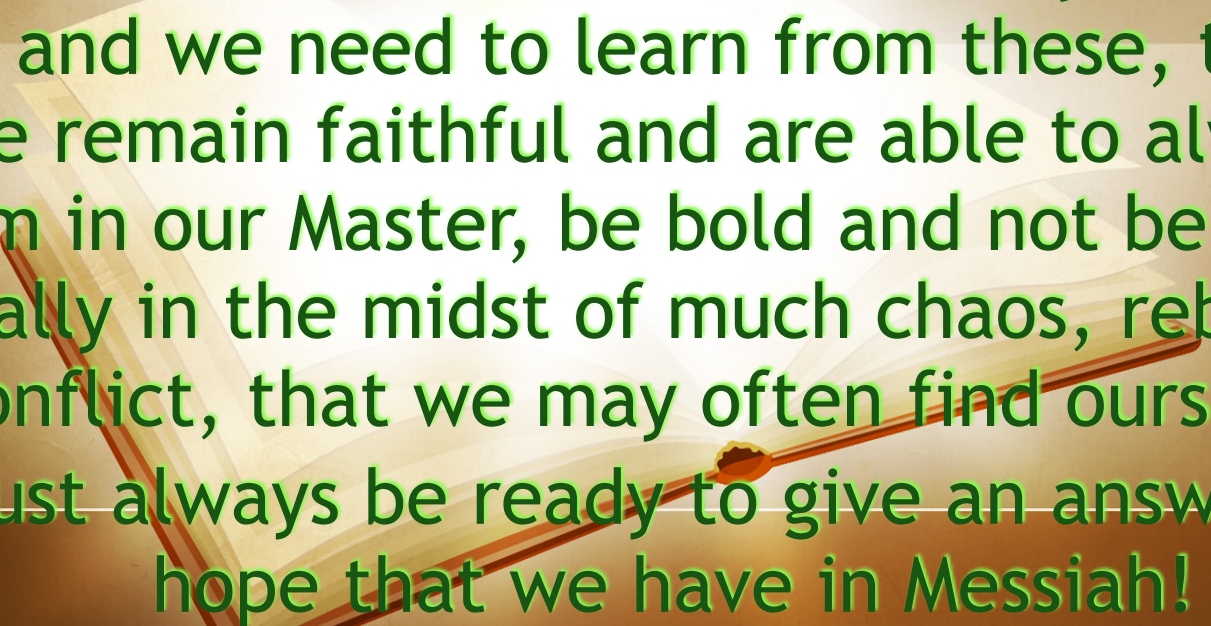




Being girded about with Truth and armed in the Word of Elohim, we must not be discouraged by the rebellious, as we must be bold in speaking the Truth, even if they refuse to listen!

What we also take note of, is that with the boldness that we are to speak, we must make sure that our actions line up with what we speak and not be found compromising the Word, by faithless actions of compromise and sin.



An open book with a red bookmark and a small brown object on the page.

We have great examples that are given to us in the Scriptures, of mighty, and bold, servants of our Master and Elohim, as well as examples of many who were not as bold and faithful as they should have been and we need to learn from these, to ensure that we remain faithful and are able to always stand firm in our Master, be bold and not be silent, especially in the midst of much chaos, rebellion and conflict, that we may often find ourselves!

We must always be ready to give an answer for the hope that we have in Messiah!



We have a responsibility to uphold the righteousness of His Torah and call each to account, when that standard is not being upheld and in doing so, **‘judge righteously without partiality’**, not being afraid of any face!

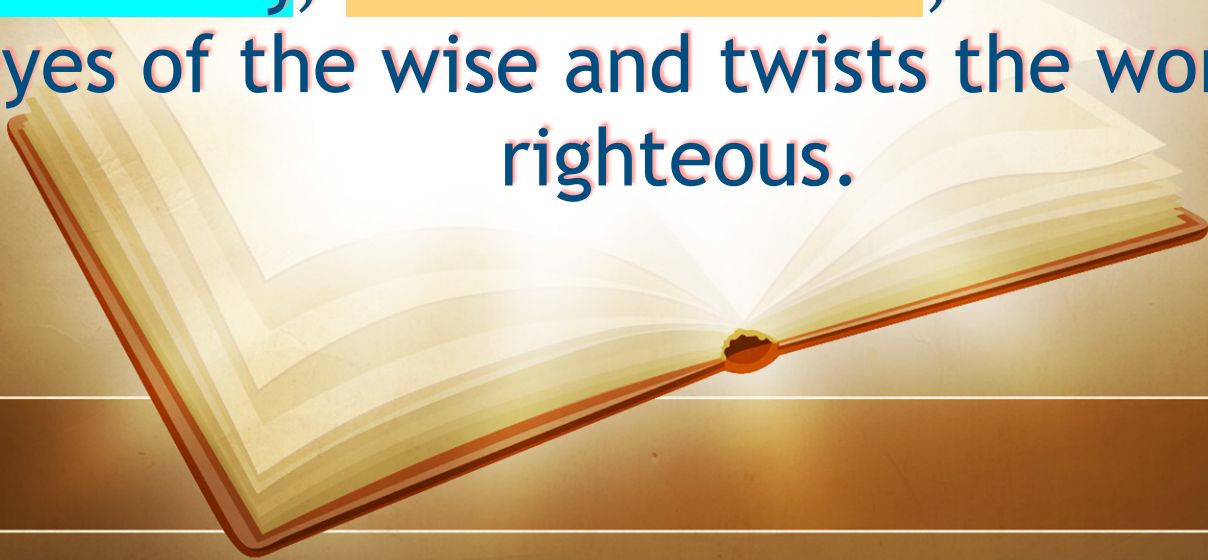
When there are those who claim to be walking in Messiah and are not doing what His Torah calls for, be it, in not adhering to the clear dietary commands, or whether they neglect to gather at the set-apart gatherings as commanded (including the weekly Sabbath), we must call them to account and judge righteously!

Too many today are neglecting to gather for Sabbath fellowship (which is clearly commanded for us to do in Wayyiqra/Leviticus 23), and when confronted about their lack of obedience, to gathering as commanded, they raise up the feeble wall, and defensive excuse, of ‘do not judge me’!

It is time that we actually do begin to judge righteously, within the body, by that which belongs to Elohim and making sure that we show no partiality!



Deu 16:19 “Do not distort right-ruling. Do not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.



## Verse 19:

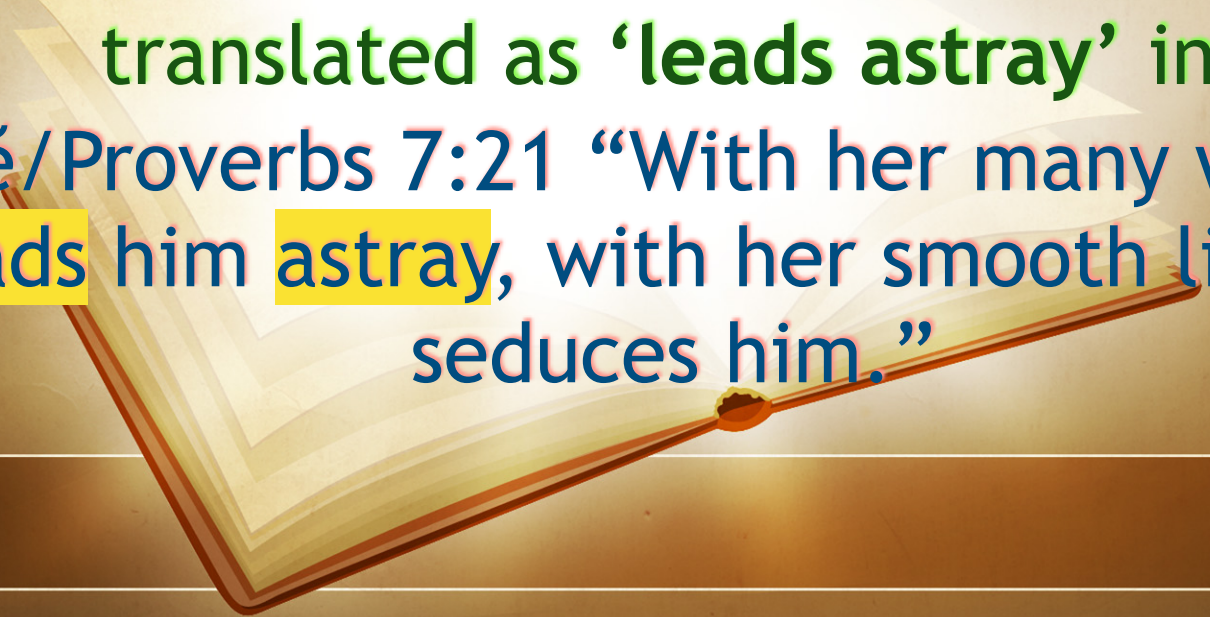
### 1 - DO NOT DISTORT RIGHT-RULING!

The Hebrew word that is translated as 'distort' comes from the primitive root verb נָטָה natah (naw-taw') - Strong's H5186 which means, 'to stretch out, spread out, extend, incline', and can have the meaning of 'bend, turn incline' and here it is written in the 'hifil' verb tense and can therefore, carry the understanding of, 'bend away, thrust aside, thrust away, lead astray'.



In speaking of the whore that distorts right-  
ruling, and leads fools astray, we see this word  
נָטָה natah (naw-taw')- Strong's H5186 being  
translated as 'leads astray' in:

Mishlě/Proverbs 7:21 “With her many words she  
leads him astray, with her smooth lips she  
seduces him.”



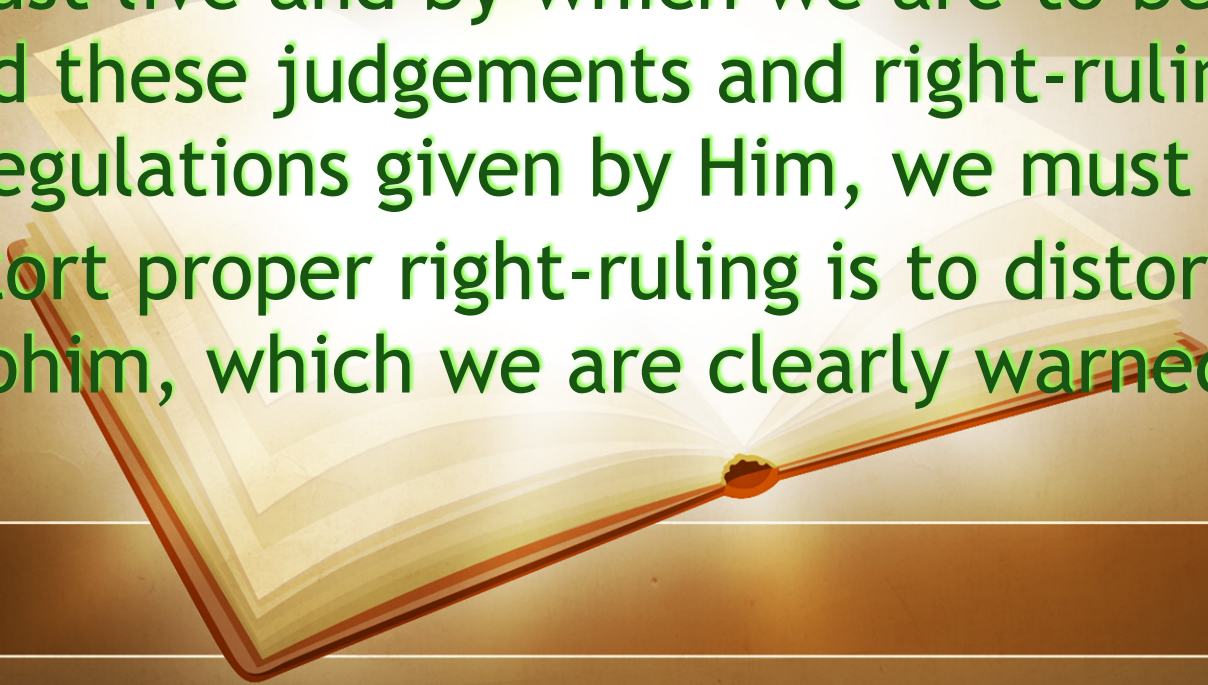
While we also recognise that this word is used, in Scripture, to describe the ‘outstretched’ arm of Elohim, that reaches out and delivers, we see that the whore too, reaches out her arm, in order to lead astray, and for the fool who lacks heart and does not understand what the will of Elohim is, he will be easily deceived by the whores many smooth words. Many are ‘led astray’ because they are listening to the smooth ear tickling words of falsehood and, in the process, they so easily allow proper right-ruling to be distorted, due to a lack of knowledge of the Word and Elohim.



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

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

There is only One who gives us the Law by which we must live and by which we are to be governed and these judgements and right-rulings and regulations given by Him, we must DO!!!  
To distort proper right-ruling is to distort the Word of Elohim, which we are clearly warned against!





## 2 - DO NOT SHOW PARTIALITY!

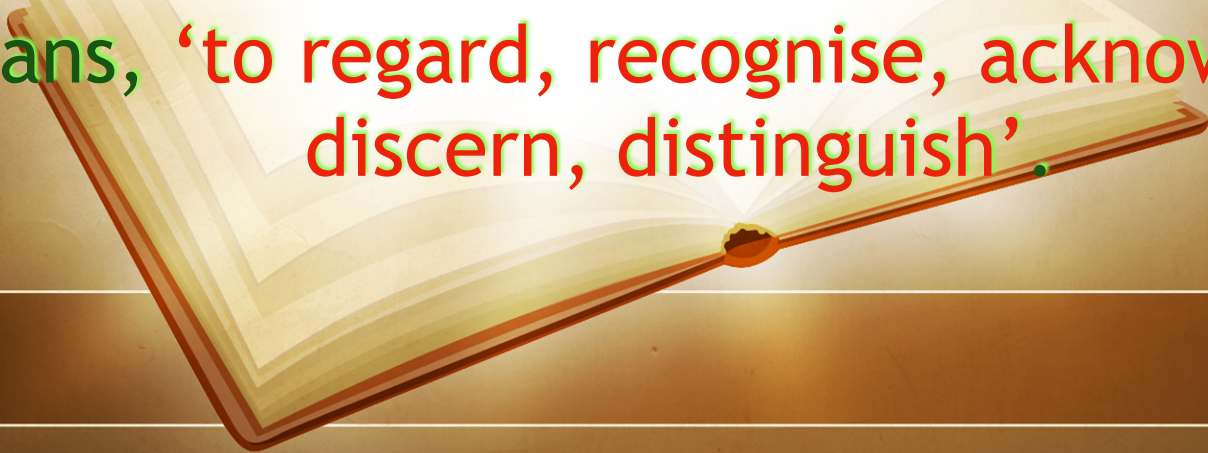
In Hebrew, the phrase that is translated as 'do not show partiality' is written as follows:

לֹא תִכְיֹר פָּנִים  
lo takkiyr paniym



This phrase comes from the 3 root words:

- 1) לֹא lo (lo)- Strong's H3808 which is a primitive adverb that means, 'not, no, never, neither'
- 2) נָכַר nakar (naw-kar')- Strong's H5234 which means, 'to regard, recognise, acknowledge, discern, distinguish'.





This root verb conveys the idea of ‘**inspecting**’ or ‘**looking over**’ something, with the intention to recognise what it is. This verb can also be used to mean, ‘**take notice of**’ or ‘**pay attention**’ and the third use of this verb, can be used in the sense of ‘**recognising something**’ that was formerly known.

A person might be recognised by another, by observation, be it in the sound of their voice or by their clothes etc.

This root is also used to give the meaning of ‘**acknowledge**’, as a father would acknowledge the rights of the firstborn son etc.

3) פָּנִים panim (paw-neem')- Strong's H6440  
meaning, 'face, faces'.

In Hebrew, the idea of showing partiality is: 'to have regard for faces' and therefore, it means 'to give, or make, a decision, or ruling, on the basis of who a person is and what they look like', rather than on the basis of his or her guilt or innocence.

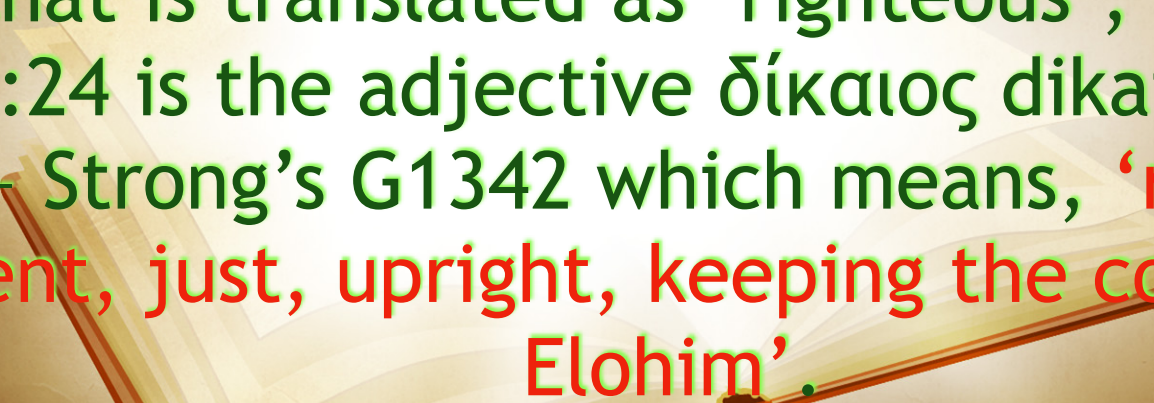
Do not have regard for the appearance of others, but rather look at the facts, when executing proper right-ruling!



This teaches us a vital lesson, on not getting manipulated by various emotions that can be expressed in one's face, in an attempt at swaying judgement in their favour!

Yohanan/John 7:24 “Do not judge according to appearance, but judge with righteous judgment.” The Greek word that is translated here as ‘judge’ is κρίνω krinō (kree’-no)- Strong’s G2919 which means, ‘to judge, decide, conclude, determine’.

We are not to decide matters on appearances, but according to a righteous judgement and the Greek word that is translated as 'righteous', in Yoḥanan/ John 7:24 is the adjective δίκαιος dikaios (dik'-ah-yos) - Strong's G1342 which means, 'righteous, innocent, just, upright, keeping the commands of Elohim'.






We judge with righteous judgement, through a proper keeping of the commands of Elohim and therefore, to neglect to have the commands of Elohim, as the only clear means of judgement, would be a distortion of the Truth!

Too many show partialities, as they look at various appearances, which can be faked, rather than simply looking at the righteous judgement that the commands of Elohim make abundantly clear!

Timothy Aleph/1 Timothy 5:20-21 “Reprove those who are sinning, in the presence of all, so that the rest also might fear. 21 I earnestly witness before Elohim and the Master יהושע Messiah, and the chosen messengers, that you watch over these matters without prejudice, doing none at all with partiality.”





To show partiality is NOT a functional thing, for the one who shows partiality is blinded by misrepresented facts and is led by appearances, which can be very deceiving, especially when the accused manipulates the feelings or emotions of the one who is to rightly rule them, by making themselves look like they are the injured one or the one who lacks!

Many people can be very creative, in putting on a sad and sorry face, in order to try to escape the proper judgement that is due and when one regards the faces of another, partiality is shown, which is not just!

Mishlě/Proverbs 18:5 “It is not good to show partiality to the wrong, or to turn aside the righteous in right-ruling.”

**SHOW NO PARTIALITY!!!**

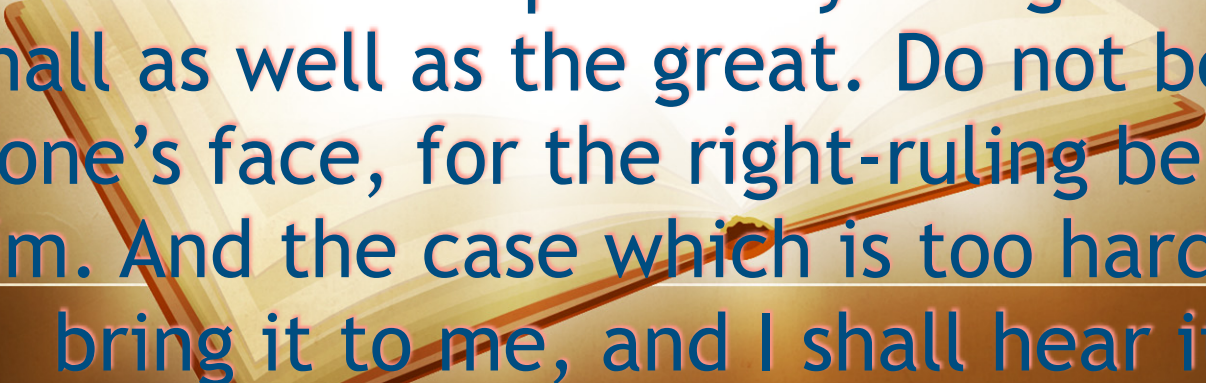
Shelomoh makes it clear to us that we are to not show any partiality to the wrong or turn aside the righteous in right-ruling!

What he is teaching us, is that we are to exercise proper right-ruling to all, whether to the wrong or to the righteous.



## **We have one Torah for all!**

Debarim/Deuteronomy 1:16-17 “And I commanded your judges at that time, saying, ‘When hearing between your brothers, judge righteously between a man and his brother or the stranger who is with him. 17 Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone’s face, for the right-ruling belongs to Elohim. And the case which is too hard for you, bring it to me, and I shall hear it.”



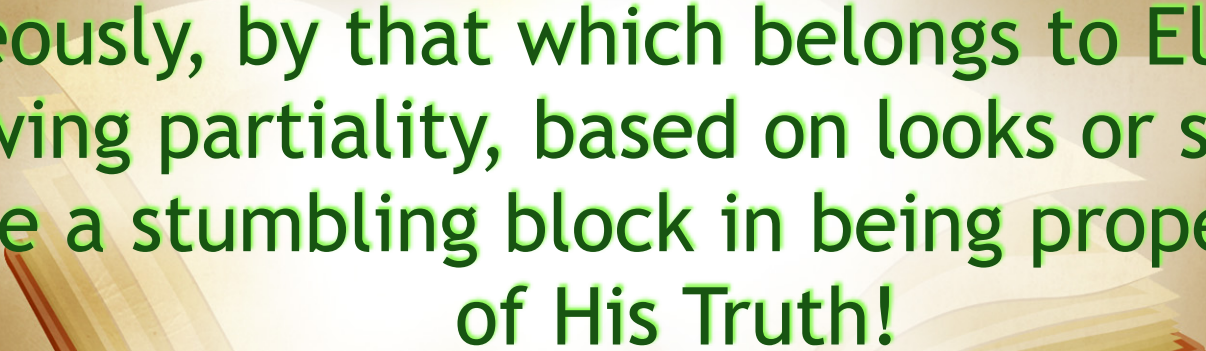
So many today try to make a person feel guilty for simply 'judging righteously' and here, we are told clearly to not be afraid to 'judge righteously' according to His right-ruling - for it is His and not ours and when we simply obey and follow His right-ruling and standards we need not be afraid at anyone's reactions to our diligent obedience at rightly ruling on all matters.

This is something that needs to be restored within the body today as far too many are 'doing their own thing' and when confronted as a result of compromise use the feeble excuse that we have no right to judge, when clearly, we do - as long as it is according to the right-ruling of Elohim and that we show no partiality!



We have a responsibility to uphold the righteousness of His Torah and call each to account, when that standard is not being upheld and ‘judge righteously without partiality’, not being afraid of any face, as mentioned already!

When there are those who claim to be walking in Messiah and are not doing what His Torah calls for, be it in not adhering to the clear dietary commands or whether they neglect to gather at the set-apart gatherings commanded (including the weekly Sabbath), we must call them to account and judge righteously!



It is time that we actually begin to judge  
righteously, by that which belongs to Elohim, not  
allowing partiality, based on looks or status, to  
become a stumbling block in being proper handlers  
of His Truth!

Here are a few more verses that make it clear that  
we are to show no partiality in right-ruling!



Romiyim/Romans 2:11 “For there is no partiality with Elohim.”

Ma’asei/Acts 10:34-35 “And opening his mouth, Kěpha said, “Truly I see that Elohim shows no partiality, 35 but in every nation, he who fears Him and works righteousness is accepted by Him.”

Eph’siyim/Ephesians 6:9 “And, masters, do the same to them, refrain from threatening, knowing that your own Master also is in the heavens, and there is no partiality with Him.”

Qolasim/Colossians 3:25 “But he who does wrong shall be repaid for the wrong which he has done, and there is no partiality.”

Ya'aqob/James 2:1-9 "My brothers, do not hold the belief of our Master יהושע Messiah, the Master of esteem, with partiality. 2 For if there should come into your meeting a man with gold rings, in a splendid robe, and there should also come in a poor one dressed in rags, 3 and you pay attention to the one wearing the splendid robe and say to him, "You sit here in a good place," and say to the poor one, "You stand there," or, "Sit here by my feet," 4 have you not discriminated among yourselves, and become judges with wicked thoughts?



5 Listen, my beloved brothers: Has Elohim not chosen the poor of this world, rich in belief and heirs of the reign which He promised to those who love Him?

6 But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts? 7 Do they not blaspheme that good Name by which you are called? 8 If you truly accomplish the sovereign law according to the Scripture, "You shall love your neighbour as yourself," you do well, 9 but if you show partiality, you commit sin, being found guilty by the Torah as transgressors."

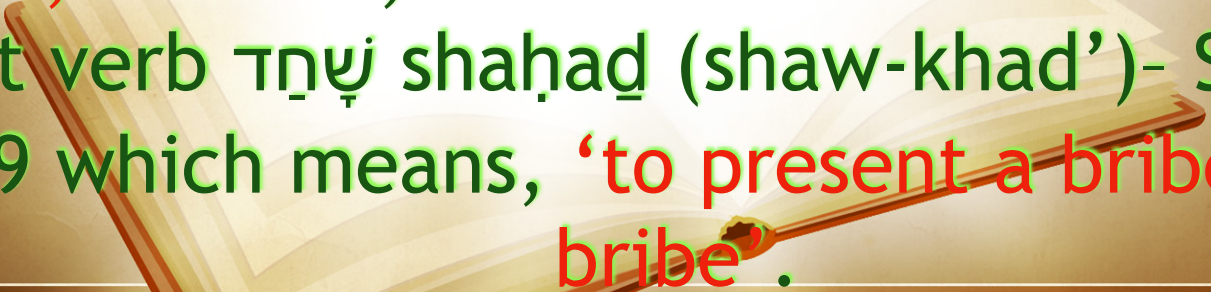
Kěpha Aleph/ 1Peter 1:17 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear”

When one distorts right-ruling, then the ability to not show partiality is tainted as distorted right-ruling is no longer right-ruling and lends itself to be used to show partiality towards another!



### 3 - DO NOT TAKE A BRIBE!

The Hebrew word that is translated as 'bribe' comes from the noun טֶשֶׁת shohad (shakh'-ad)- Strong's H7810 which means, 'a present, bribe, corrupt, reward', which comes from the primitive root verb טָשַׁח shahad (shaw-khad')- Strong's H7809 which means, 'to present a bribe, offer a bribe'.



**We are clearly instructed the following, in:**

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

Debarim/Deuteronomy 10:17 “For יהוה your Elohim is Elohim of mighty ones and Master of masters, the great Ėl, mighty and awesome, who shows no partiality nor takes a bribe.”

Debarim/Deuteronomy 27:25 “Cursed is he who takes a bribe to slay an innocent being.’ And all the people shall say, ‘Aměn!’”



These verses are very clear in telling us to not take a bribe, and the sons of Shemu'ěl were wicked and took bribes, which caused Yisra'ěl to come to him and ask him to give them a sovereign:

Shemu'ěl Aleph/1 Samuel 8:1-7 “And it came to be, when Shemu'ěl was old, that he made his sons rulers over Yisra'ěl. 2 And the name of his first-born was Yo'ěl, and the name of his second, Abiyah, rulers in Be'ěrsheba. 3 But his sons did not walk in his ways, and turned aside after own gain, and took bribes, and twisted right-ruling. 4 And all the elders of Yisra'ěl gathered together and came to Shemu'ěl at Ramah,

5 and said to him, “Look, you are old, and your sons do not walk in your ways. Now appoint for us a sovereign to rule us like all the nations.” 6 But the word was evil in the eyes of Shemu’ěl when they said, “Give us a sovereign to rule us.” So Shemu’ěl prayed to יהוה.

7 And יהוה said to Shemu’ěl, “Listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them.”



Sadly, we see that this great prophet's sons took bribes and had turned aside from walking in their father's ways, leading to the elders coming and asking for a king.

Yeshayahu/Isaiah 33:15-16 "He who walks righteously and speaks what is straight, he who rejects the gain of oppressions, who keeps his hands from accepting bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil - 16 he shall inhabit the heights; strongholds of rocks be his refuge. His bread shall be given him, his water be steadfast."

Mishlě/Proverbs 17:8 "A bribe is a stone of favour in the eyes of its owner; wherever he turns, he prospers."

The subtle power of a bribe, is being warned against here, as we take note that a bribe in the hands of the one who has it in his hand, is like a stone of favour and he can use it to be prosperous.

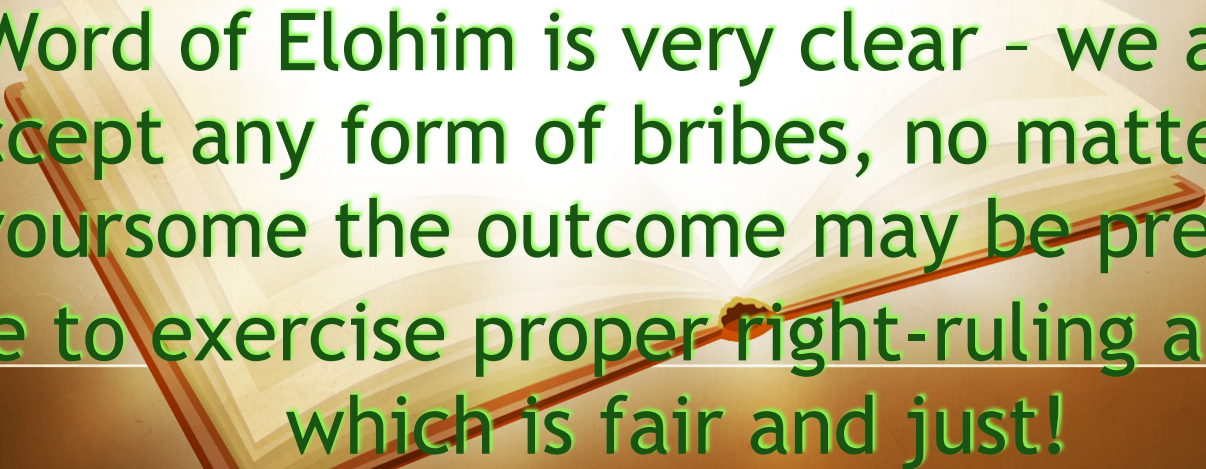
We do not have to look too far today, to see that bribery and corruption is used in many transactions, by very wealthy and influential people, who get what they want through bribes.

Many countries rely on bribery, to get supply of essential needs, as they will use bribery as a means for any foreigners to commute and do business in their land.



A bribe is something that serves to influence or induce and is often money or favour that is promised, in order to influence judgement or decisions that the one offering the bribe is seeking to gain.

The Word of Elohim is very clear - we are not to accept any form of bribes, no matter how flavoursome the outcome may be presented. We are to exercise proper right-ruling and do that which is fair and just!

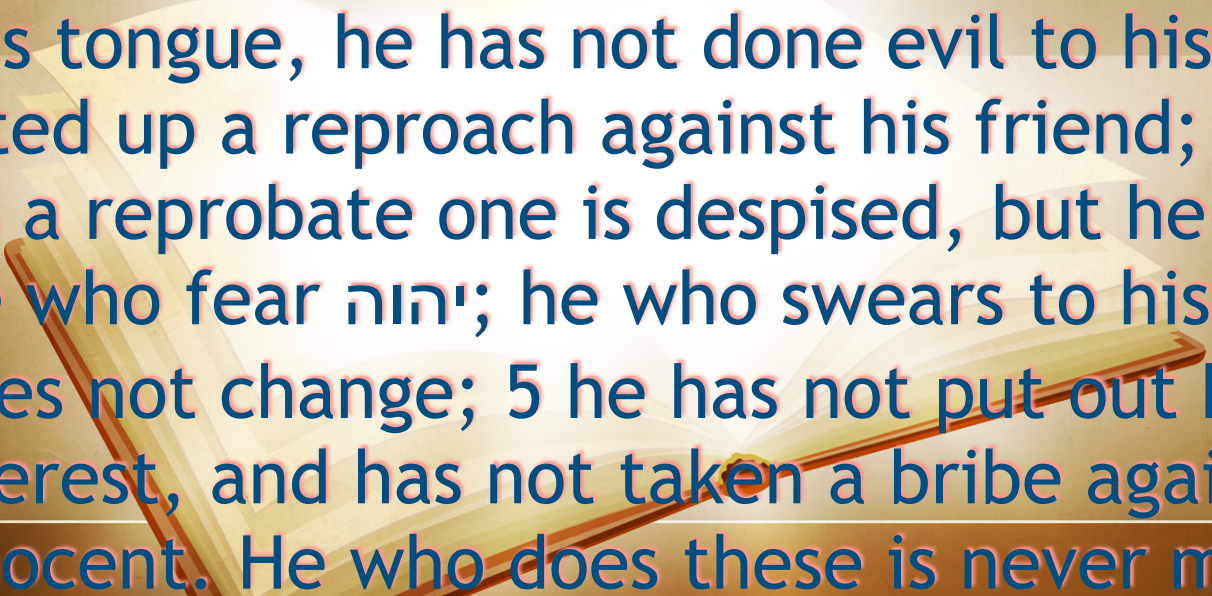


Bribery inevitably goes against what is legally stipulated or required and is therefore an abominable act.

People will often resort to bribery, when they want to cut corners and circumvent the system, in order to get their way, and anyone who does this will not be able to sojourn in the Tent of יהוה nor dwell in His set-apart mountain:



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



A 'bribe' blinds the eyes of the wise and twists the words of the righteous!

The Hebrew word that is translated as 'blinds', in Shemoth/Exodus 23:8, comes from the root word עָוַר avar (aw-var') - Strong's H5786 which means, 'to make blind, put out the eyes of another', and here it is written in the 'pi'el' verb form, which expresses an intensive or intentional action!

In other words, we are able to see, very clearly, how a bribe is intentionally used to blind the eyes of another, from seeing according to proper right-ruling!



This word can have the understanding of physically making someone blind and causing a person to not be able to see, by destroying the eyeball as well as having the meaning of causing one to be unjust, by giving a false testimony or **‘turning a blind eye to the truth’**.

We can also take note, of how many may give false testimony ‘by omission’, as a figurative extension of not being able to see and remember an event, which a bribe can so easily do! A bribe can get another to say they do not remember what they saw!

And here, we are clearly warned against **‘turning a blind eye’** to the Truth!

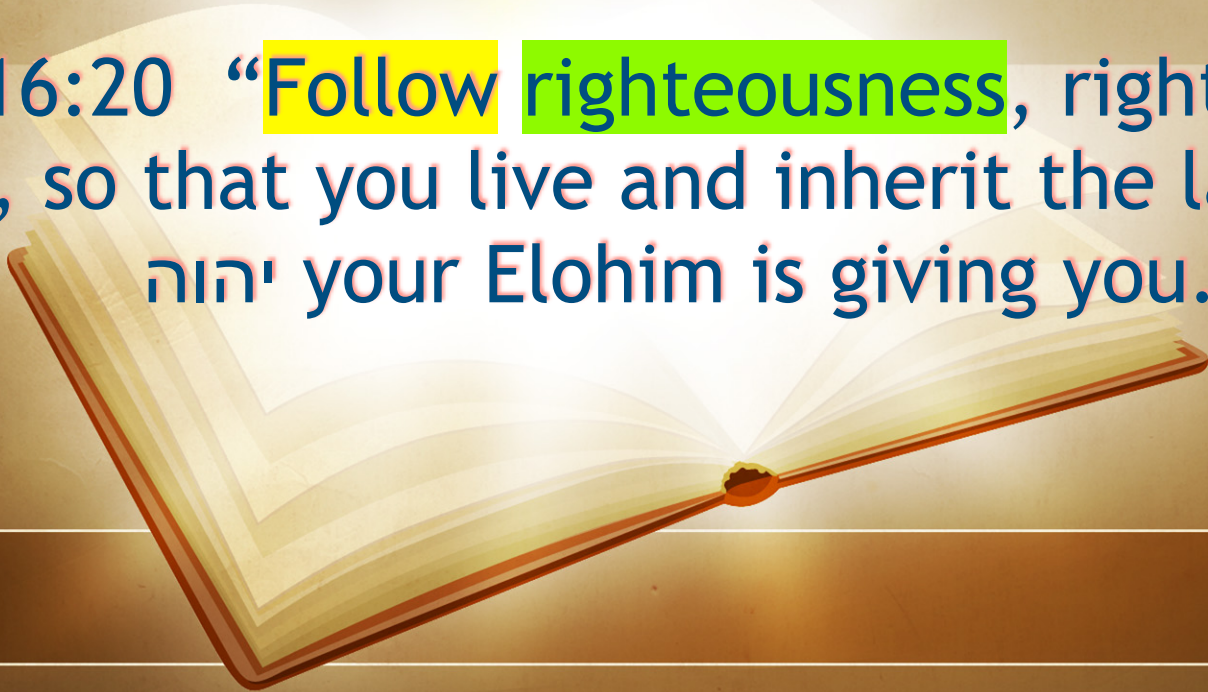
The Hebrew word that is translated as 'twists', in Shemoth/Exodus 23:8, comes from the root verb סָלַף salaph (saw-laf')- Strong's H5557 which means, 'to twist, pervert, overthrow' and we see this word being translated as 'perverts', in:

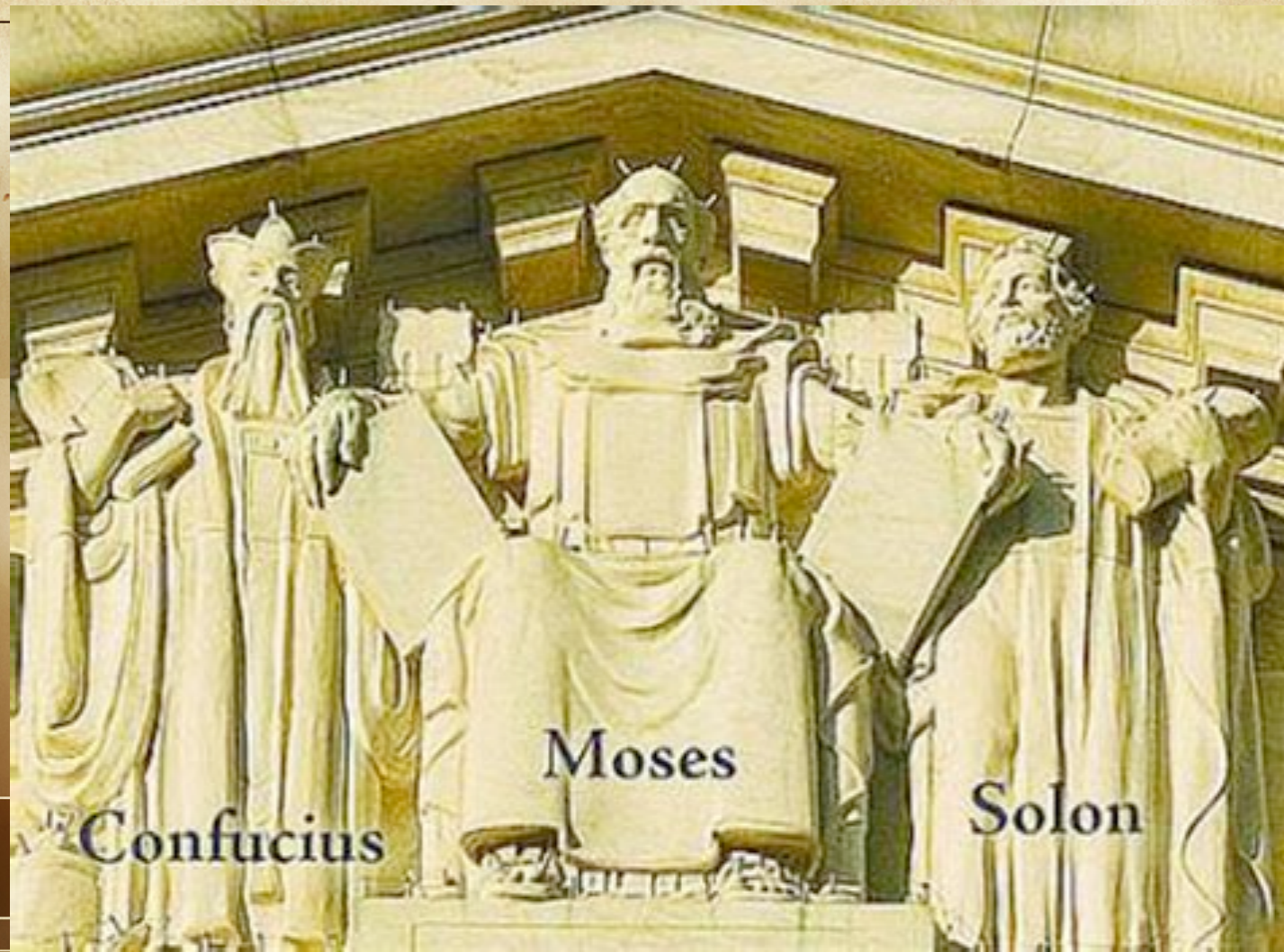
Mishlě/Proverbs 19:3 "The foolishness of a man perverts his way, and his heart is wroth against יָהוָה."

Bribes can cause the Word of Righteousness to be twisted and perverted, to suite whatever the wicked want for themselves, showing a total disregard for proper right-ruling.



Deu 16:20 “Follow righteousness, righteousness alone, so that you live and inherit the land which יהוה your Elohim is giving you.





Confucius

Moses

Solon



## Verse 20 - Follow righteousness

The Hebrew root word for 'follow' is רָדַף *radaph* (raw-daf') - Strong's H7291 and carries the meaning, 'to pursue, chase, follow closely after, aim to secure, run after, hunt, persecute'.

And in the context of pursuing and running after, we note that it is after righteousness and not anything else.



If one is truly pursuing something then the focus of the pursuit is so intense on that which is being pursued that there can be no effort spared for anything else, lest the one who is pursuing, loses ground on that which he is closely chasing after; and so, we, that are called to listen, are the ones who are, or should be, hotly pursuing righteousness with our all - are you?

Mishlě/Proverbs 12:28 “In the way of righteousness is life, and in its pathway there is no death.”



This makes it very clear - when you are pursuing righteousness your path of pursuit is a sure path of life and therefore to pursue righteousness is to walk in Messiah and walk according to His commands diligently and with great delight.

He is the Living Torah - The word made flesh - so our path is guided by the Torah, which lights our way! Any other path is dark and is destined to death!

We 'pursue/follow' righteousness alone so that we may 'enter' the land!!!


In other words, this is a call to 'go the distance' and not stop short of the goal for any reason!!!

While we recognise that we have been redeemed and ransomed from bondage and enslavement, we also recognise that now we have been redeemed we have a responsibility to pursue or follow closely after righteousness - which is to guard to do all the commands of Elohim!

And we do this - not to be redeemed, for that we cannot do for ourselves, but rather we do it to enter into the Promised Land as we 'work out' our deliverance with fear and trembling!



We do not 'keep the Torah' to get saved, but we do it because we have received favour/grace from our Master, which has been extended to us, because of His loving-commitment to His Covenants of Promise and we therefore, diligently work out our deliverance/salvation with fear and trembling, guarding to do all Elohim has commanded us, in order to have our salvation made complete when He comes.



We are still sojourners here and we have a home to look forward to, which we cannot enter into if we do not guard the commands and pursue righteousness!!!

The unbelieving generation, who disregarded the commands in the Wilderness, were redeemed and set free from Mitsrayim, were washed through the Sea of Reeds, yet they never entered the Promised Rest of יְהוָה, because they did not pursue righteousness and they disregarded the commands!



So many today, are doing the same thing, in that they claim the Blood of Messiah, while they wilfully neglect to walk in His commands and guard to keep His Torah - they may get out of Mitsrayim, but they will never enter the Promised Land!!!

Romiyim/Romans 10:5 “For Mosheh writes about the righteousness which is of the Torah, “The man who does these shall live by them.”

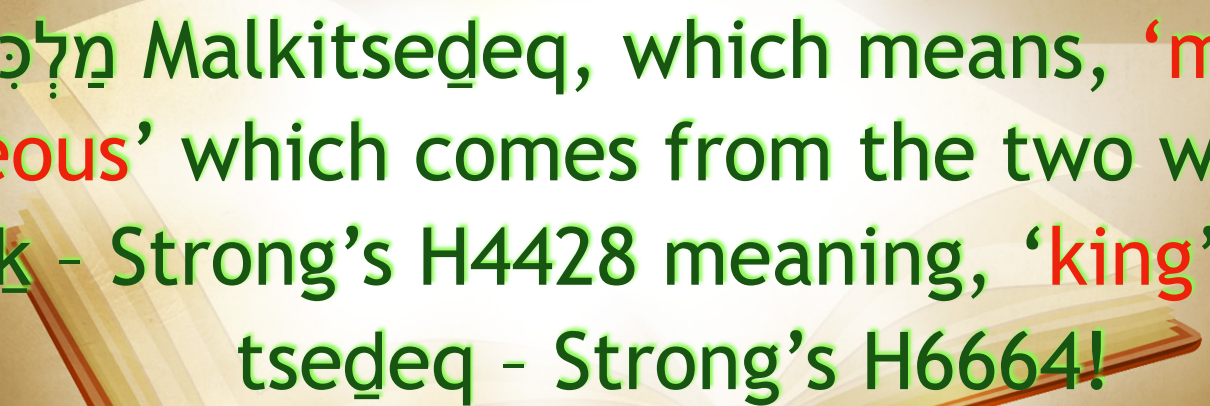
**We are to follow righteousness and  
righteousness alone!!!**

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

We are further equipped in understanding who it is that we are to follow when we understand that it is our Master, Redeemer and King, יְהוֹשֻׁעַ Messiah, that we are to follow!



Especially when we recognise and acknowledge that He is our King and High Priest in the order of מְלִיטְסֶדֶק Malkitsedeq, which means, 'my king is righteous' which comes from the two words: מֶלֶךְ Melek - Strong's H4428 meaning, 'king' and צֶדֶק tse<sub>u</sub>deq - Strong's H6664!



We are told in:

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

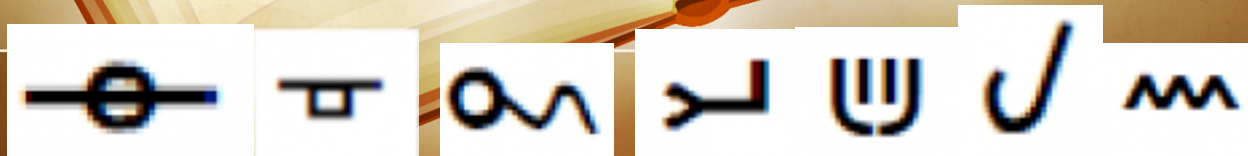
The Hebrew word used here for ‘righteousness’ is צְדָקָה tseḏaqah (tsed-aw-kaw’)- Strong’s H6666 meaning, ‘righteousness, righteous acts, merits, righteous deeds’ and is the feminine form of צֶדֶק tseḏeq - Strong’s H6664.



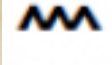
To follow righteousness alone is to follow our Master  
and King of Righteousness, יהושע Messiah.

When looking at the word of מְלִכִּי-צֶדֶק Malkitsedeq, in  
the ancient pictographic script, we are able to get a  
better understanding of 'who' it is that we are to  
follow, and follow alone, as we guard His Torah!

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




## Mem - ׀:

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


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




## Lamed - ל:

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

## Kaph - כ:

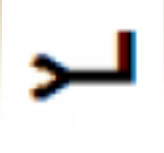
The ancient pictographic script has this letter pictured as -  - which is a picture of an open palm of a hand and can symbolise that to which submission is given - 'under the hand'. This also can picture for us a palm or palm branch, from the curved palm shape, picturing our praise to the One to whom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

Kaph - כּ:

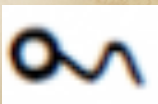
The ancient pictographic script has this letter pictured as -  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - '**under the hand**'. This also can picture for us a palm or palm branch, from the curved palm shape, picturing our praise to the One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



# Yod - י

In the Ancient Script, this is the letter 'yad or yod' which is pictured as -  - which is the picture of an arm and hand and carries the meaning of 'work, make, throw' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

## Tsadey - 𐤆:


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

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

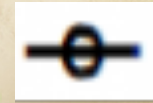


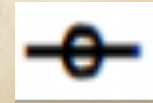
# Dalet - ד:



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

## Quph - ק:



In the ancient script this letter is pictured as , a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity.

This can very well picture for us 'consistency' in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

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



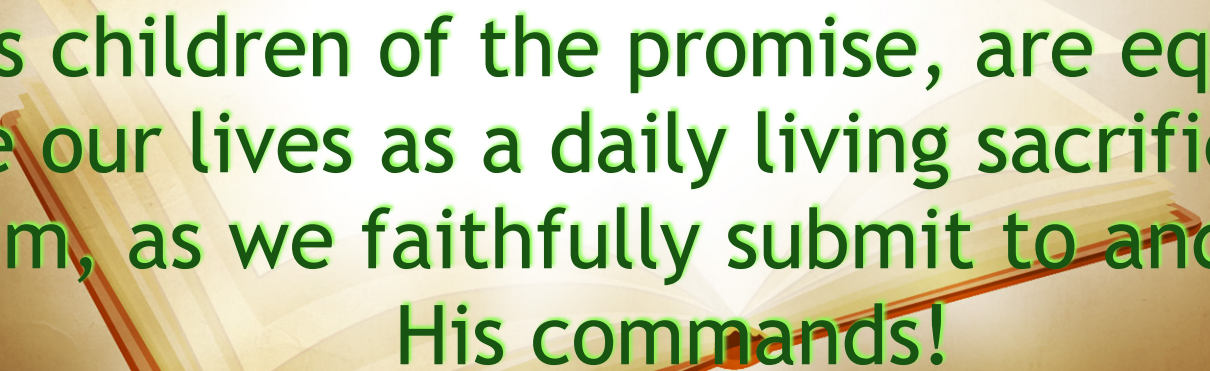
THE NATIONS THAT ARE LED BY THE HAND, AND  
SUBMIT TO, THE ONE WHO LAY DOWN HIS LIFE FOR  
US, FOR HE IS THE DOOR TO ETERNAL LIFE IN HIM!

Or

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

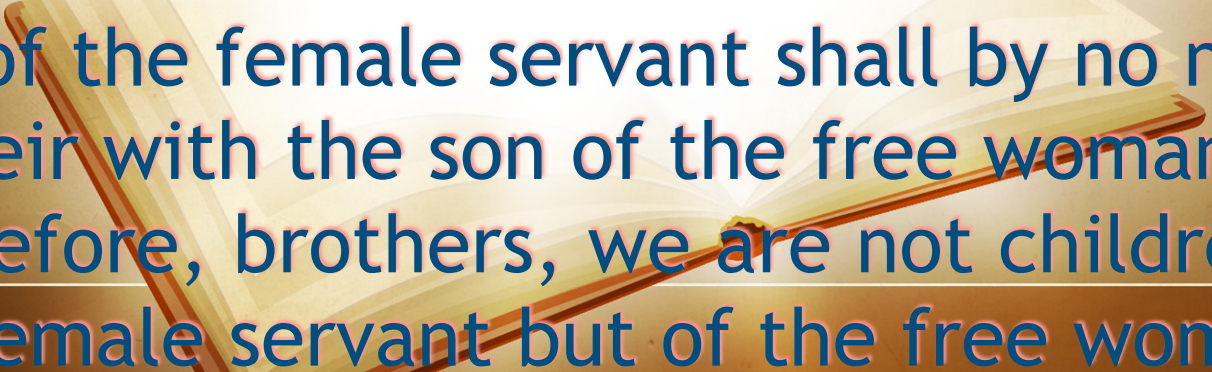
True righteousness - that is to guard to do all that our Master, Redeemer and King has commanded us to do, through His Torah and commands - delivers from death!

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






Galatyiym/Galatians 4:28-31 “And we, brothers, as Yitshaq was, are children of promise. 29 But, as he who was born according to the flesh then persecuted him born according to the Spirit, so also now. 30 But what does the Scripture say? “Cast out the female servant and her son, for the son of the female servant shall by no means be heir with the son of the free woman.” 31 Therefore, brothers, we are not children of the female servant but of the free woman.”



Children of the Promise are children of the free woman - this is a clear lesson, on how we walk according to the Torah of Freedom, for it was the children of the free woman, that went to Mount Sinai to receive the Covenant of Marriage from Elohim!

Those who say there is no need for Torah observance, are misled in their understanding, for those without the Torah, are children of the slave woman, and can never serve, as a royal priesthood, in the order of Malkitsedeq.





Deu 16:21 “Do not plant for yourself any tree as an Ashērah near the slaughter-place of יהוה your Elohim that you make for yourself.

Deu 16:22 “And do not set up a pillar, which יהוה your Elohim hates.



## Verse 21-22 - NO ASHĚRAH - NO PILLARS

What is very interesting here, is that this verse is very fitting, in light of the call to appoint judges and officers within your gates and pursue righteousness and maintain proper right-ruling without partiality, as the command to not plant an Ashĕrah pole, near the slaughter place of יהוה is clear, in declaring that there should be no practices of paganism, in the places where our worship is to take place, or where right-ruling is to be made, and from where legal rulings are to come from!



יהוה hates these Ashĕrim and pillars - and what He hates, we too should hate!

Ashĕrah was a Kena'anite deity that was represented by a carved wooden image implanted into the ground, usually adjacent to an altar that was dedicated to Ba'al.

While there is no physical description given to us, in Scripture, of what an Ashĕrah looked like, whether it was a tree or a pole or some kind of tree symbol or image, it was an object that was constructed by man, and was made, set up and built for worship purposes.

What we find all over today, is pillars or steeples that are set up in places that claim to have the right-rulings of Elohim, when, in fact, they distort the truth, and this יהוה hates!

What we see happening in many homes today, is a type of an Asherah being placed next to fireplaces in homes, in the form of Christmas trees; and this is a picture of an Asherah being planted near a slaughter place; and so, is an image of how so many have in fact twisted the right-ruling of יהוה, by incorporating pagan practices of worship within their own homes/gates; and by doing, so submit themselves to a corrupt code of man-made theologies, that guide their unrighteous worship practices, which are nothing more than abominable in the eyes of יהוה.



Yirmeyahu/Jeremiah 10:3-5 “For the prescribed customs of these peoples are worthless, for one cuts a tree from the forest, work for the hands of a craftsman with a cutting tool. 4 “They adorn it with silver and gold, they fasten it with nails and hammers so that it does not topple. 5 “They are like a rounded post, and they do not speak. They have to be carried, because they do not walk. Do not be afraid of them, for they do no evil, nor is it in them to do any good.”


This above passage is a clear picture of the setting up of “Christmas trees” in the home - which is a modern rendition of an Asherah that is forbidden by יהוה.

Sadly, as we know through records in Scripture, we see that Yisra'ēl neglected to heed this very clear command. The more that Yisra'ēl increased and bettered their land, the more they profaned themselves by making pillars, which were erected as huge monuments, pillars or standing stones and were often built in a prescribed form that had cultic meanings to them along with pagan altars.

This traces back to Nimrod worship, as these were actually phallic symbols of fertility.

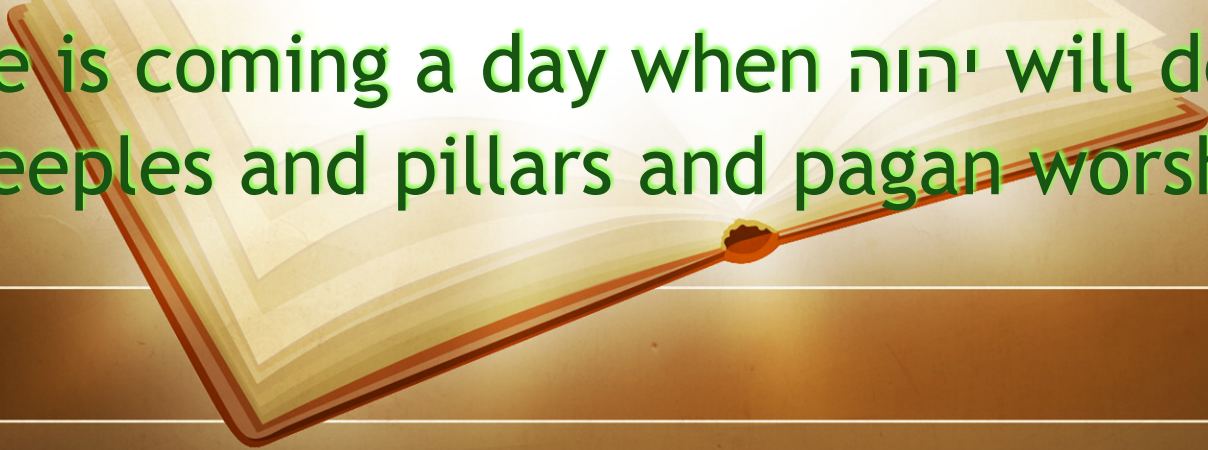


When Constantine, the father of the church and mixed religion of Christianity, issued a decree and mandated that everyone in the Roman Empire was to become a Christian, many temples were turned into churches and tall pillars were placed on top of the buildings for added visibility - known also as 'steeples' - something we know and see very clearly all around us in every city and suburb today!

An open book with a red bookmark is positioned diagonally across the bottom half of the image. The book's pages are a light cream color, and the red bookmark is visible in the center. The background is a textured, light brown surface.

The Bride has profaned her worship and integrated pagan idolatry, as a means and form that ultimately led to formalised religion, which clearly distorts the right-ruling of יהוה.

There is coming a day when יהוה will destroy all the steeples and pillars and pagan worship places!

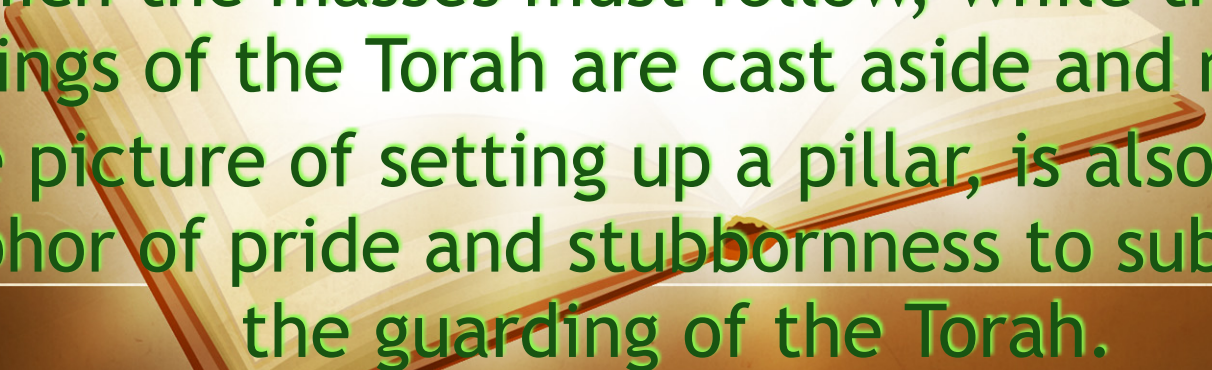




The Hebrew root word for 'pillars' is מַצֵּבָה matstsebah (mats-tsay-baw') - Strong's H4676 which means, 'a pillar or stump, obelisk' and also can refer to a pillar represented by a monument or personal memorial statue; as it comes from the word נָצַב natsab (naw-tsab') - Strong's H5324 meaning, 'stand, to take one's stand, erected'. In Shemoth/Exodus 34:13, Debarim/Deuteronomy 7:5 and Debarim/Deuteronomy 12:3 Yisra'el was clearly instructed to 'smash' and 'break down' the pillars; and knowing this makes it clear that no pillars should be erected or made or set up for worship!

To set up pillars, which יהוה hates, is a clear violation of the pure and undefiled worship that is called for. Setting up a pillar is a clear defiance against the torah of Elohim, and metaphorically speaking, this can also render for us the setting up of man-made theologies and doctrines and teachings of men, as the teachings which the masses must follow, while the True Teachings of the Torah are cast aside and neglected!

The picture of setting up a pillar, is also a great metaphor of pride and stubbornness to submitting to the guarding of the Torah.





The Hebrew word used here for 'hate' comes the primitive root word שָׂנֵא sane (saw-nay')- Strong's

H8130 which means, 'to hate, detest, turn against', and anyone who does what Elohim hates, will find themselves being detestable to Elohim and He will turn Himself against those who continue to do what He hates!

**We must hate that which יְהוָה hates!!!**

In the message to the assembly in Ephesos, we are told that יהושע had known their works and labours and endurance, and how they did not bear evil ones and tries those who claimed to be emissaries, but were false.

The thing that יהושע had against this assembly was that they had left their first love!

The clear rebuke given to this assembly, was the fact that they had grown cold and was commanded to remember from where they had fallen, repent and repeat their first works!



He was calling them back to obedience!

One thing Ephesos had going for them, at this stage, was that they hated the works of the Nikolaites.

The word Νικολαΐτης Nikolaitēs - Strong's G3531 means, '**destruction of the people**', who were a sect of people that were charged with adhering to the teaching of Bil'am and causing the people of Elohim to stumble!

While it is one thing to hate evil, we must never let our love for the Truth grow cold through compromise and sin!

# CHAPTER 17

## Verse 1 - No blemished worship!

This verse speaks loud and clear - do not bring to יהוה anything that is blemished or evil!

In other words, 'do not give what is not your best!'

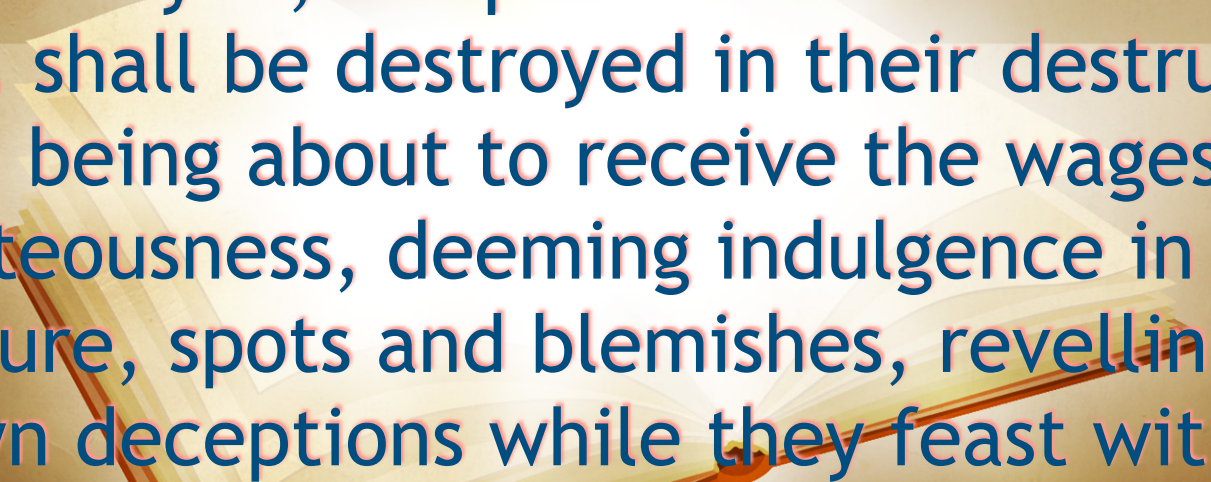
We are to give our best and nothing less!

The Hebrew word that is translated as 'blemish' is מום mum - Strong's H3971 which means, 'blemish, defect, spot, stain' and can represent both a physical defect as well as a moral stain.



The Greek word used in the LXX (Septuagint) for ‘blemish’ is μῶμος mōmos - Strong’s G3470 which means, ‘blemish, blame, disgrace, insult, of mean who are a disgrace to society’, and this word is only used once in the Renewed Writings when speaking of this used in the objective and concrete sense of false teachers, who by reason of their moral libertinism are felt to be “defacing blemishes”, as they revel in their own deceptions while feasting with set-apart ones!

Kěpha Bět/2 Peter 2:12-13 “But these, like natural unreasoning beasts, having been born to be caught and destroyed, blaspheme that which they do not know, shall be destroyed in their destruction, 13 being about to receive the wages of unrighteousness, deeming indulgence in the day of pleasure, spots and blemishes, revelling in their own deceptions while they feast with you”





**Blemished worship is no worship unto יהוה at all!!!**

Mal'aḵi/Malachi 1:13-14 "And you said, 'Oh, what weariness!' and you sneered at it," said יהוה of hosts. "And you brought in plunder, and the lame, and the sick - thus you have brought in the offering! Should I accept this from your hand?" said יהוה.

14 "But cursed be the deceiver who has a male in his flock, and makes a vow, but is slaughtering to יהוה what is blemished. For I am a great Sovereign," said יהוה of hosts, "and My Name is feared among nations.

Listen to what verse 8 says:

Mal'aki/Malachi 1:8 “And when you present the blind as a slaughtering, is it not evil? And when you present the lame and sick, is it not evil? Bring it then to your governor! Would he be pleased with you? Would he accept you favourably?” said יהוה of hosts.”

Bring it to you governor - would he be pleased with you?  
WOW - so many are guilty of what Yisra'el was guilty of  
back then!

They bring their second best to יהוה, while they would not dare step out of line with their employers lest they get fired!



What I am saying here, is simply that so many today, do not bring their best, in their worship or drawing near to יהוה - it is blemished and their commitment, or lack thereof, is very evident!

A small example is in time-keeping: we see it over and over how so many just simply neglect to keep to proper time schedules in their worship to יהוה, as they will continually show up late for set-apart gatherings or called meetings and find a way of leaving early when they are seemingly bored, while they would never be late or leave work early for in fear of losing their job!

What יהוה is saying here to Yisra'ēl is loud and clear for us today - and that is this - serve your employers the way you serve Me and see if they would accept your standard of work performance!!!

While we must never neglect to diligently submit to all authority and work with a true spirit of excellence, we must be careful to not allow that spirit of excellence to be found lacking in our worship to Elohim of Hosts!

Mishlě/Proverbs 15:8 “The slaughtering of the wrong ones is an abomination to יהוה, but the prayer of the straight is His delight.”



If your worship is in anyway blemished, then know that it is an abomination to יהוה.

יהוה does not want that which you are happy to get rid of - and we cannot give Him leftovers!!!

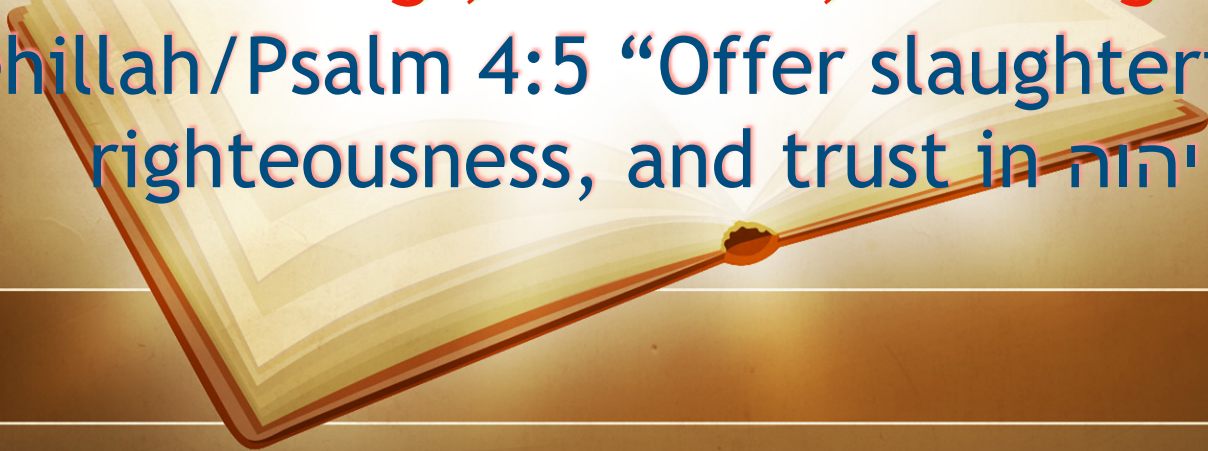
Wrong and blemished worship is an abomination to יהוה!

The Hebrew word that is translated as 'abomination' is תועבה to'ebah - Strong's H8441 which means,

**'abomination, abominable thing, detestable thing, object of loathing'**, from which the verb for 'utterly hate' - תעב ta'ab - Strong's H8581 which means, **'to abhor, despise, reject'** is derived.

The Hebrew word that is translated as  
'slaughterings' comes from the root word זָבַח  
zebah - Strong's H2077 which means, 'thank  
offerings, sacrifice, feasting':

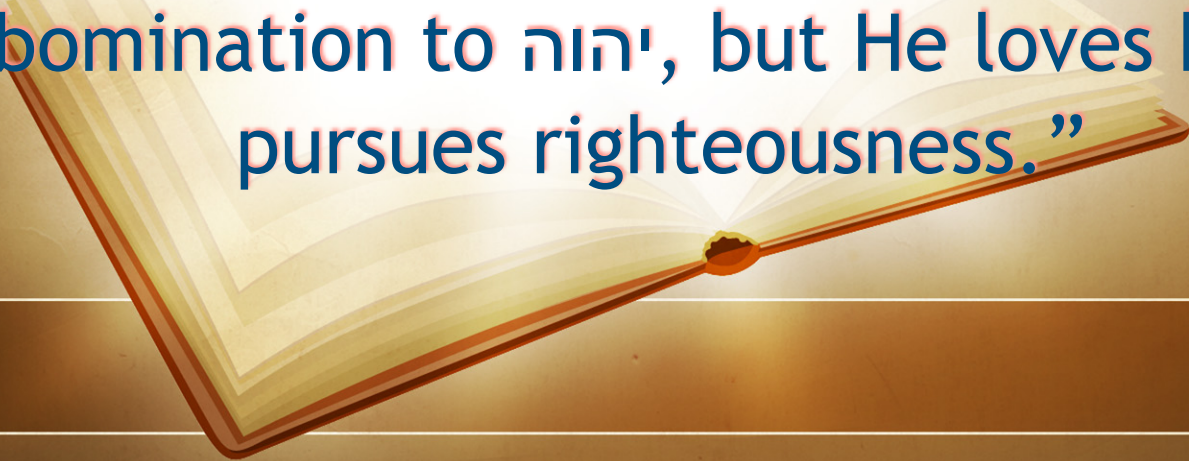
Tehillah/Psalm 4:5 "Offer slaughterings of  
righteousness, and trust in יהוה."





Any form of offering and thanksgiving, done outside of righteousness (which is to guard the commands), is an abomination to Elohim!

Mishlě/Proverbs 15:9 “The way of the wrong one is an abomination to יהוה, but He loves him who pursues righteousness.”



The Hebrew word for 'way' is דֶּרֶךְ derek - Strong's H1870 which means, 'way, road, distance, journey' and is from the word דָּרַךְ darak - Strong's H1869 which means, 'to tread or march' and so speaks of our walk; our every step that we take. The way of the wrong one is an abomination, for the wrong one does not walk in or pursue righteousness, but rather walks in the broad path of vain and false traditions that leads to death!



Even our thoughts matter:

Mishlě/Proverbs 15:26 “Evil thoughts are an abomination to יהוה, but pleasant words are clean.”

What we think matters, and we need to be meditating on the Torah day and night, instead of allowing our thoughts to wander and day dream of dysfunctional matters that do not profit!

We are to take care of our thought life, because if we do not, we might find ourselves saying things we should not! Think before you speak... we all need to heed that advice! Blemished thoughts, words and deeds are an abomination to יהוה.

Verse 2 - makes sense, in light of verse 1, in showing that יהוה is ultimately not talking about animals, but people!

Tas'loniqim Aleph/1 Thessalonians 5:14 “And we appeal to you, brothers, warn those who are disorderly, encourage the faint-hearted, uphold the weak, be patient with all.”

The Greek word used here for ‘disorderly’ is ἄτακτος ataktos - Strong's G813 which means, ‘out of ranks, inordinate, deviating from prescribed order or rule’.



We are to warn those who deviate from the right-ruling of  
יהוה.

Anyone who does 'evil'!

The Hebrew word that is used here for 'evil' is רָע ra -  
Strong's H7451 meaning, '**bad, evil, wicked, harmful**'.

This word is often expressed in the feminine as רָעָה ra'ah -  
Strong's H7463 which is from the same as רָע roa - Strong's  
H7455 which means, '**badness, evil**'.

The Hebrew word for 'good', as we have discussed before, is  
טוֹב tob - Strong's H2896 and carries the meaning, '**pleasant,  
good, agreeable, beautiful, to be pleasing, done well**'.

In the true understanding of this word טוב tob we can see that it may best be translated in most cases as 'functional', for when יהוה said in Berěshith/Genesis 1:31 that when He saw all that He had made, that He said it was very good.

What He saw was His creation functioning properly and working the way it should and this is why it was 'good'.

The opposite to טוב tob (good) is evil which is Hebrew is רע ra - Strong's H7451 meaning, 'bad, evil, wicked, harmful'.



Just as we understand that טוב *tob* represents that which is 'functional', we can then see that רע *ra* represents that which is 'dysfunctional', which simply put speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not 'functional', according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

In other words, we can see today, by the lawlessness of many, that the inclinations of their thoughts of their heart is only dysfunction, as the refusal to submit to the perfect Torah and function according to it through complete obedience is seen by the fruit of lawlessness!

To transgress His Covenant, is to pass over the needed obedience to the Covenants of promise, that the Blood of Messiah grafts us in to!



The Hebrew word translated here are  
'transgressing' is עָבַר *abar* - Strong's H5674  
meaning, 'to pass over, through or by, to pass on',  
and is used here in the negative sense in referring  
to one who 'overlooks' or refuses to submit to the  
Torah and the walking in obedience to the  
Covenant!

It is from this word, that we get the word - עִבְרִי *ibri*  
- Strong's H5680 which in English is 'Hebrew' and  
means, 'the one from beyond, the one who crossed  
over'.

Abram was the first person to be called a Hebrew (Berěshith/Genesis 14:13) and we recognise this by his 'crossing over' the Euphrates River, when leaving his father's house and going into the Promised Land at the call and instruction of Elohim!

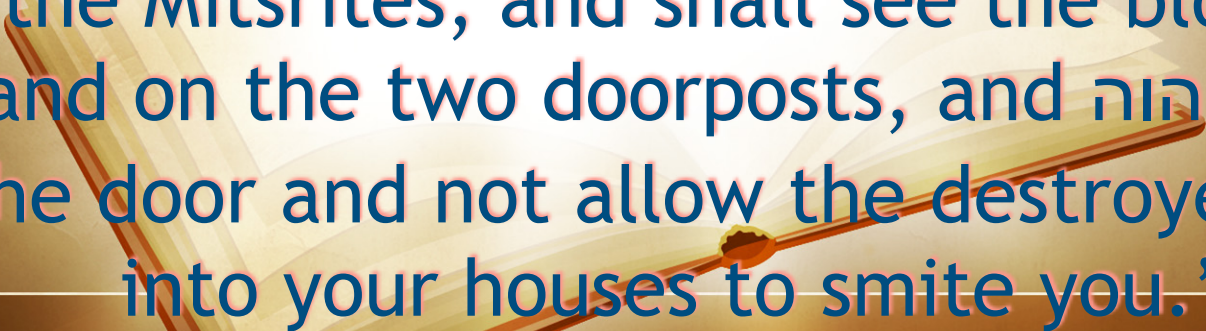
Our 'passing over' or becoming a 'Hebrew' entails our ability to clearly listen to the commands of Elohim and guard **TO DO THEM!!**



What we recognise here, in the use of this word expressing the opposite of obedience to the Covenant, we must take note of how so many people claim to be 'saved' and think that they have been redeemed by the Blood of Messiah, yet their transgression of the Covenant, by their passing over the need to be obedient to the Commands of Elohim, they are in fact passing over His Covenants of promise instead of being grafted into them! And those who have not been grafted into the Covenants of promise by the Blood of Messiah and stay in Him through the continued and steadfast obedience to His commands will be 'passed over' for destruction!


We have 'crossed over' or have 'passed over' by the Blood of the Passover Lamb, יהושע Messiah, and as we 'stay in Him', we are hidden from His wrath and His 'passing over' of His opponents in anger!

Shemoth/Exodus 12:23 "And יהוה shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and יהוה shall pass over the door and not allow the destroyer to come into your houses to smite you."





In these clear instructions, given to Yisra'ěl, in regards to the application of the blood being applied to the doorposts, יהוה gave a very severe and clear warning, that the houses which did not have the blood of the Passover Lamb on the doorposts, would face the death in the house, while those who had done as commanded would be 'passed over'!



The Hebrew word that is translated here in this verse as 'pass on', in reference to the smiting of the Mitsrites, is עָבַר *abar* - Strong's H5674, from which the Hebrew word for 'wrath' - עִבְרָה *ebrah* - Strong's H5678 comes!

The Hebrew word translated as 'pass' in reference to יהוה passing over the door of the houses that applied the blood of the Passover Lamb is פָּסַח *pasah* - Strong's H6452 which means, 'to pass or spring over', and it is from this verb that we get the Hebrew word פֶּסַח *pesah* - Strong's H6543 which means, 'Passover, Passover offerings, the festival of Passover'.



The warning here was clear back then, and the same warning still applies today.

יהוה would 'pass on' and 'smite' the Mitsrites, but 'pass' over those who had been covered by the blood!!!

**Herein lies a great truth - be covered by the Blood or be destroyed!**

We know that the Master יהושע Messiah tells us that unless we eat the flesh of the Son of Adam and drink His blood, we possess no life in ourselves, and it is through our immersion in His Name that we are given access to the partaking of the Passover Meal and Matzot, by which we are marked in our worship and sealed in Him, as long as we 'stay in Him'.

Having been grafted in, by the Blood of Messiah, through our immersion and the proper partaking of His Feasts, we stay in Him by guarding His word, keeping His Sabbath and Feasts and are able to stand firm, before the Son of Adam.



As Abraham 'crossed over' the Euphrates and became the first 'Hebrew', we too realise that we who have 'Come out of Babel' (which is located 'across the river') have crossed over into the marvellous Light of the Master, and being hidden in Him are appointed deliverance and not wrath!

Tas'loniqim Aleph/ 1 Thessalonians 5:9 "Because Elohim did not appoint us to wrath, but to obtain deliverance through our Master יהושע Messiah"

As we consider the Day of the wrath of יהוה approaching near, we are able to hear the clear warning:

**CROSS OVER OR YOU WILL BE CROSSED OVER**

or better put:

**PASSOVER OR YOU WILL BE PASSED OVER!**

Do not be found to be 'passing over' or transgressing the Covenant, but rather, remain in the Covenant, as one who has passed over, from darkness, into the marvellous light of our Master and Elohim!

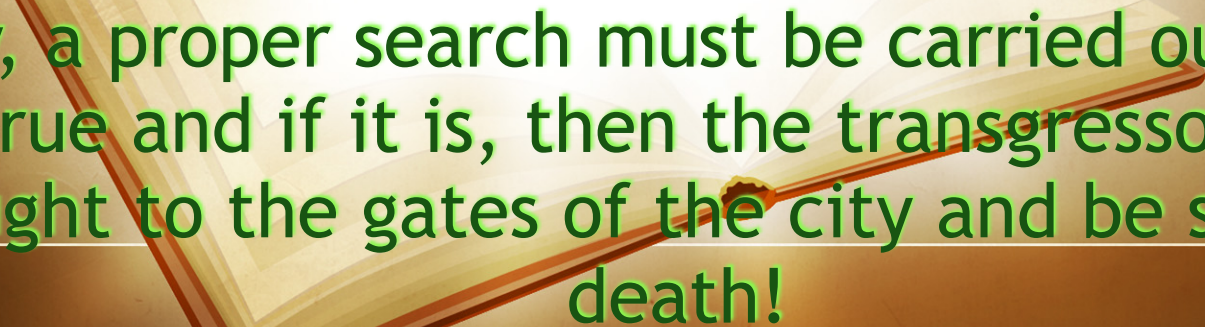


## Verses 3-5

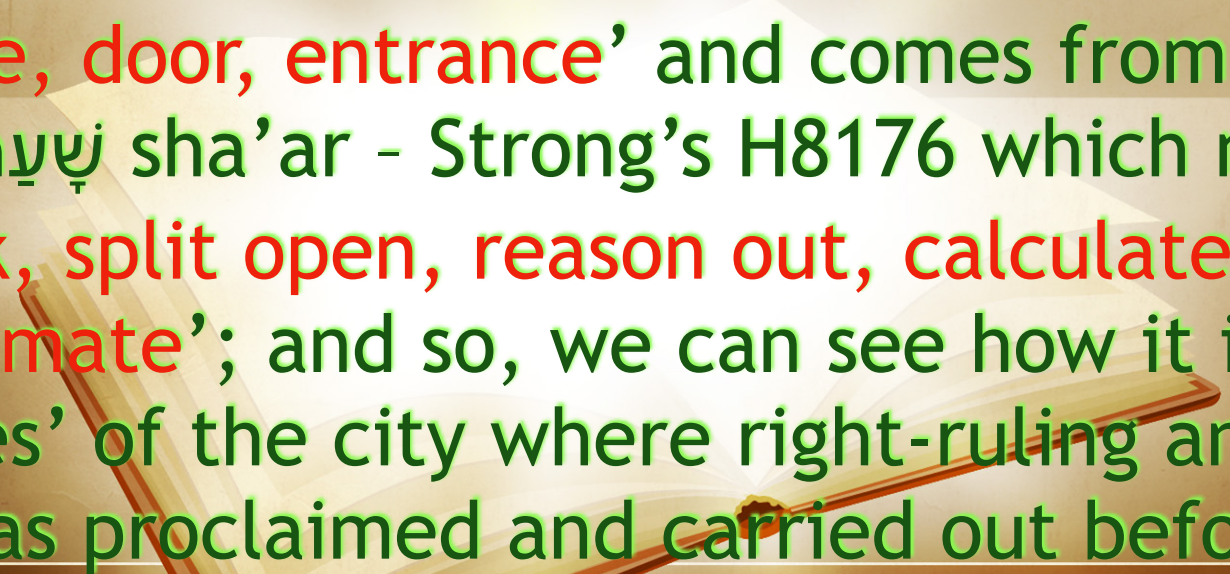
These verses tell us what should happen to the disorderly or rebellious!

Anyone who has broken the Covenant, by worshipping other mighty ones, or is bowing down and worshipping the sun, moon or stars, must be dealt with in the right manner.

Firstly, a proper search must be carried out to see if it is true and if it is, then the transgressor must be brought to the gates of the city and be stoned to death!



The Hebrew root word that is translated here as 'gates' is שַׁעַר sha'ar - Strong's H8179 meaning, 'gate, door, entrance' and comes from the root verb שַׁעַר sha'ar - Strong's H8176 which means, 'to think, split open, reason out, calculate, reckon, estimate'; and so, we can see how it is at the 'gates' of the city where right-ruling and justice was proclaimed and carried out before all!





The door posts of our homes/gates are where we are to write the commands of Elohim, and anyone who passes through our gates must adhere to His standards! Once again, judgement is done according to the right-ruling of the city or house!

And, in our case, according to the Word of Elohim, which is written upon the doorposts of our hearts and homes, as we are the dwelling place of the Most-High!

Worshipping or bowing down to anything other than Elohim, is idolatry and idolatry is the blemish of blemishes, as the created gets worshipped above the Creator!

Romiyim/Romans 1:20-25 “For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse, 21 because, although they knew Elohim, they did not esteem Him as Elohim, nor gave thanks, but became vain in their reasonings, and their undiscerning heart was darkened. 22 Claiming to be wise, they became fools, 23 and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles. 24 Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves, 25 who changed the truth of Elohim into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Aměn.”



Today, we see how so many get caught up in astrology and will read their horoscopes daily in order to be guided by what is being foretold to them through the signs in the heavens - this is witchcraft and idolatry - no matter how pretty one tries to make it is a glossy coloured magazine with nice pictures!!!

These practices must be confronted with the Truth and 'put to death' with the pure witness of the Word.

## Verse 6

There must be at least two witnesses for any matter to be established as a valid accusation against another and no one can be put to death at the mouth of one witness!

This provides the provision for the ability for the judge to consider the case carefully and see if in fact the two witnesses line up.

These witnesses would need to carry the necessary evidence to support their accusation against and accused.



Ib'rim/Hebrews 10:28-29 "Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. 29 How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour?"

This is a very sobering verse, in the Renewed Writings (N.T.), as it makes it very clear that those who disregard the work of Messiah and neglect the very Covenant that He renewed in His own blood.

This passage is also referred to by Messiah in regards to a brother who sins against you:

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



Sha'ul tells Timotiyos not to receive an accusation against an elder except by the witness of two or three (Timotiyos Aleph/1 Timothy 5:19), and what we must recognise is that an accusation without proof will not stand!

## **Witness:**

The Hebrew word translated as 'witness' is עֵד - Strong's H5707 meaning, 'a witness, evidence' and comes from the root word עָד/וּד - Strong's H5749, which means, 'to return, go about, repeat, do again, encircle, supports'.

When we consider these two root words in the ancient pictographic script, we can glean further insight regarding a true witness!


The Hebrew root word **עֵד** - Strong's H5707 meaning, '**a witness, evidence**', in the ancient pictographic script looks like this:






## Ayin - א:



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

## Dalet - ד:



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

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

Combined these two letters mean:

**SEE THE DOOR**





When we consider that יהושע Messiah is The Door, then we further see our need to continually be looking at Him and praising Him as we diligently are serving in spirit and truth, guarding to do all His commands - as we look continually into the perfect Torah of Freedom and not forget what we look like!

This word comes from the root word טָוַח ud/ood - Strong's H5749, which means, 'to return, go about, repeat, do again, encircle, supports', which is another great practical lesson in understanding how we are to continually be meditating on the Word of Elohim, as we also find ourselves repeating the cycle of studying His Torah each week, doing it again and again!

In the ancient pictographic script this word טוּד uḏ/  
oḡd - Strong's H5749 has an additional letter and is  
written as follows:




As you will notice, this word has the extra letter in  
the middle:



## Waw/Vav - ו:



The ancient script has this letter pictured as , which is a 'peg' or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'. It is by the work of Messiah, in His Own Blood, that has secured for us His Covenants of promise, to which we are added to; and His righteousness stands forever secured in Him!

This further strengthens our understanding of our need to be looking to the Princely Leader and Perfecter of our belief, יהושע Messiah, The Word made flesh, who now sits on high! For He is the Perfect Witness of the Word that was made flesh and came to secure for us the Renewed Covenant in His Own Blood, that we may be added to Him and be secured of everlasting life, as we guard His commands and stay in Him and be trustworthy witnesses of who he is as we guard the commands and bear the witness of Messiah!



יהושע Messiah is the Trustworthy witness:

Hazon/Revelation 1:5 “and from יהושע Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood”

We are called to be true and trustworthy witnesses of our Master and Elohim as we guard His commands and possess His witness:

Hazon/Revelation 14:12 “Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of יהושע.”

Those who do not bear the witness of Messiah and guard His commands will stand condemned as the Truth will witness against them!

Another word derived from this root word, is the word that is used to describe the Ark of the 'witness', which is the Hebrew word עֲדוּת eduth - Strong's H5715 which means, 'testimony, witness, ordinance, warning', and once again, as we look at the ancient form of this word we continue to get further 'witness' of the Word of Elohim, as it is pictured as:






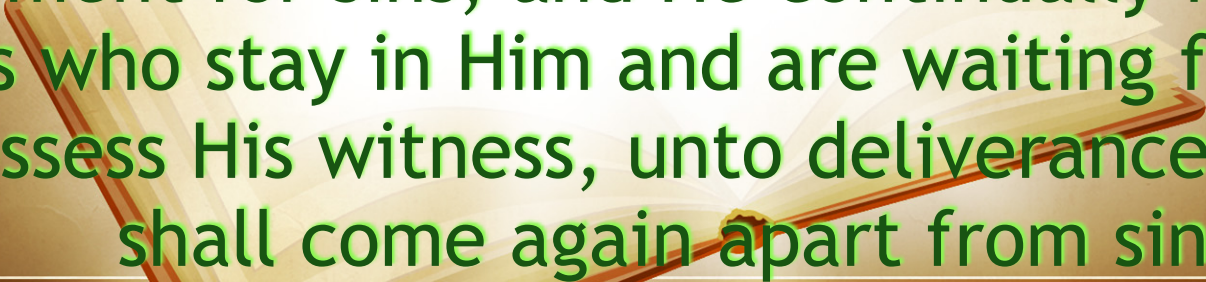
As you will see that there is once again another letter used here, which is:

**Taw - ת**




The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us ‘**seal, covenant, mark or sign**’; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ēl and Yehudāh together in Him, as One, for He is not only the ‘**aleph**’, but is also the ‘**taw**’ - the beginning and the end of all creation!

It was on the lid of atonement of the Ark of the Witness that blood was to be sprinkled upon on Yom Kippur, which was a shadow picture of the complete work of Messiah, who by His own Blood entered the Most Set-Apart place in the Heavens to make atonement for sins, and He continually intercedes for us who stay in Him and are waiting for Him as we possess His witness, unto deliverance, when He shall come again apart from sin!





Why I am sharing this with you, is so that you can get a better understanding from a True Hebraic Scriptural perspective the witness that stands against those who are disobedient and are following corrupted man-made practices that are rooted in pagan worship rites, and have despised His Word, versus the true trustworthy witness that guards the commands of our Master!



## Verse 7

The witnesses who make the accusation, and report the one who has been caught sinning, must be the first to actually do something about it, and not leave it to someone else to do the work of putting to death the accused who is found guilty! Having said that, we must recognise that this is not giving the go ahead for the accusers to take the law into their own hands, as they must come before the proper authorities before justice can be carried out!

What this speaks of, is that while it may be very uncomfortable to confront a brother who is sinning, we cannot look the other way, as we have a responsibility toward each other in maintaining purity in the community!



Lukas/Luke 17:3-4 “Take heed to yourselves. If your brother sins against you, rebuke him, and if he repents, forgive him. 4 “And if he sins against you seven times in a day, and seven times in a day comes back to you, saying, ‘I repent,’ you shall forgive him.”

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

Keeping quiet, causes one to become as guilty as the one who has sinned, but this process also has another aspect to it, and that is, that the accuser must look the accused in the eye before the authorities and this alone can be a great deterrent in speaking lies about a brother!

So many make false accusations about others behind their backs and when confronted about an issue face to face with the one they have falsely accused they are often lost for words and are exposed as having lied!

The command to not bear false witness also comes into play here and if the witness is found to be lying and having given a false witness, he himself would be liable to face the death penalty!



That is why we recognise the wisdom from Messiah in telling us to go and sort the matter out first between each other and if the accused does not acknowledge and repent then take further action with the witness of others.

The goal of these commands is always to seek the right way of restoring a brother who has sinned and also makes the community aware that sin must be dealt with and if left alone will have greater ramifications on the whole body!

Verse 8 describes what must be done if a matter cannot be settled locally; in other words when a matter arises whereby it is hard to render the correct ruling due to lack of insight or knowledge in an area then go to where יהוה chooses.

As far as possible we must do our best at keeping matters within our gates and when they cannot then go to a higher authority as given by Elohim.

It is not necessary to run to the 'pastor' every time a matter arises - first try to sort it out within your own gates/home and if you cannot then go to those whom יהוה has appointed over you!



## Verse 8-12

When a matter is too hard for you to sort out and deal with then you must go to those who have been appointed over you as leaders and elders who shall give you the right-ruling on the matter.

When you seek the advice and right-ruling from those who have been appointed to teach and lead, then listen to their advice and right-ruling, which must be in accordance with the Word of Elohim. Many times, people go to their leaders with no intention of actually listening to sound advice and right-ruling but rather just to pour out their complaint in the hope of seeking a word that they want to hear, thinking that what they hear will excuse away their complacency or lack of obedience.

In other words, we find at times that people will go to their appointed leaders and share how hard it is for them to be obedient, and instead of hearing the truth that they are to do what is right, they are simply seeking an approval for their waywardness and, in a way, want someone who they feel is 'over them spiritually' to say, "It's ok" and give approval to their wilful ignorance of their required duties; and here it is clear - listen and do what they tell you to do!!!

Listen to what they tell you to do according to the Torah in which they teach you and do not turn right or left!!!



There are many, who seek advice on a difficult matter and when they hear the truth they go away and continue to do their own thing and this should not be!

Ib'rim/Hebrews 13:17 "Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you."

The Greek word used here for 'obey' is the primary root verb πείθω peithō - Strong's G3982 which means, 'to persuade, to put confidence in, to follow, have confidence and rely upon'.

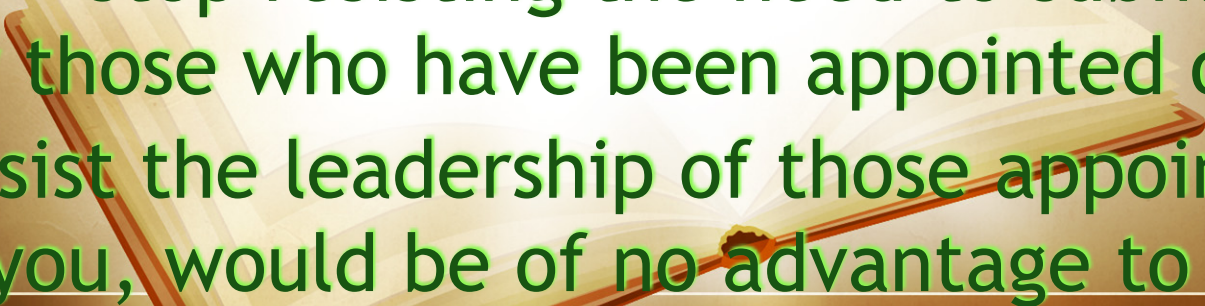
To obey those leading you, involves action, and a confident response to the one who has been appointed by יהושע Messiah, to equip the body!

The Greek word for 'subject' is ὑπείκω hupeikō - Strong's G5226 which means, 'to resist no longer, submit, give way, yield to authority', and comes from two Greek words:



1) ὑπό hupo - Strong's G5259 which means 'under, in subjection to', and

2) εἴκω eikō - which means, 'to yield, submit, retire'. In other words, the instruction here is clear - stop resisting the need to submit to and obey those who have been appointed over you! To resist the leadership of those appointed over you, would be of no advantage to you!



Timotiyos Aleph/1 Timothy 5:17 “Let the elders who rule well be counted worthy of double respect, especially those who labour in the word and teaching.”

Tas'loniqim Aleph/1 Thessalonians 5:12-13 “But brothers, we beg you to know those who labour among you, and are over you in the Master and admonish you, 13 and to hold them in the highest regard in love because of their work. Be at peace among yourselves.”



This does not give anyone the authority to 'rule' over others and dictate their lives to them, but what it is saying here, is that there must be respect shown to those whom יהוה has chosen and appointed over you and that you are to give heed to their instructions and teachings, as long as they are in line with the sound teachings and right-rulings of the Torah!

Do not disregard their advice and make it hard for those who are over you in Messiah - for that would be of no advantage to you!!!

The one who does not listen and remains arrogant  
was put to death.

Wilful rejection of sound the sound teaching and  
right-ruling of the Torah, will result in a fearsome  
judgement!

Ib'rim/Hebrews 10:26-27 “For if we sin purposely  
after we have received the knowledge of the truth,  
there no longer remains a slaughter offering for  
sins, 27 but some fearsome anticipation of  
judgment, and a fierce fire which is about to  
consume the opponents.”

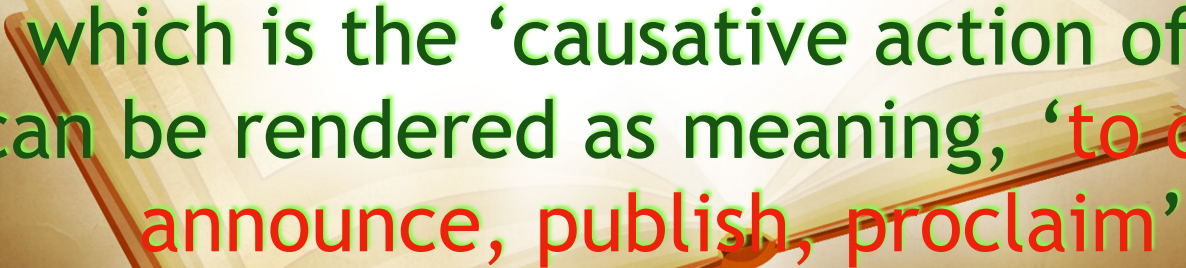


What is also a great lesson in receiving sound advice is that the advice must also be given upon the basis of the Word and 2 or three witnesses at least must be presented as establishing the matter, rather than taking a passage out of context and forming a false right-ruling that does not witness with the rest of Scripture!

Verse 11 makes it clear that you are to do 'according to the Torah in which they teach you' and 'according to the right-ruling which they show you'!!!

Do not turn aside from the way that they declare  
to you!!!

The Hebrew word that is translated as ‘declared’  
comes from the root word נָגַד *nagad* - Strong’s  
H5046 and being written in the ‘hiphil active’  
tense, which is the ‘causative action of the verb’,  
it can be rendered as meaning, ‘to declare,  
announce, publish, proclaim’.





This Torah instruction clearly highlights for us that there are to be some who have been appointed over the body, in order to teach and instruct in matters of the Torah and to declare proper right-ruling to those who seek the Truth.

Sadly, we find today so many people who claim to be torah-observant followers of Messiah, yet they refuse to submit to an assembly or fellowship and refuse to obey and be subject to those whom Elohim has appointed over a fellowship or assembly. Too many tend to think that they do not need to be told what to do and what they fail to realise is that their resistance to submitting to the appointed authority of Elohim will be of no advantage to them!

The one who acts arrogantly will be put to death!  
The Hebrew word that is translated as 'arrogantly'  
in verse 12 is זָדוֹן zadon - Strong's H2087 which  
means, 'insolence, presumptuousness, arrogance,  
pride', and comes from the root verb זָדַד zud -  
Strong's H2102 which means, 'to boil up, seethe,  
act proudly or rebelliously, be rebelliously proud'.

So many 'boil up', so to speak, when they are  
simply told what the Torah teaches and instructs,  
especially when they do not want to 'change their  
ways' and do what is required!



Those who resist the Truth and reject those who are appointed over them to teach and give proper right-ruling will find themselves at risk of being put to death when the Master comes.

Here, we are told that the arrogant and proud shall die, so as to purge the evil out of our midst, and we must take caution to not be found being arrogant or proud in resisting what is being instructed for us to do, according to the Torah!

## Verse 13 - Hear and Fear!

The execution of proper right-ruling, must be done for all to see, so that all will hear and fear and no longer be arrogant and proud!

Today, we find that arrogance and pride is not being dealt with, as this Torah teaches, as most are afraid to confront those who are acting in arrogance, for fear of rejection or criticism, and this should not be so.

When an arrogant one is dealt with correctly, others should be clearly warned to not become arrogant, or walk, in stubbornness and pride.



# 1 - Hear

In Hebrew, this comes from the root word שָׁמַע 'shama' - Strong's H8085, which carries the meaning not just simply to hear, but rather to 'listen with attention, comprehend and discern, give heed to what is being spoken'.

So, when we hear the words, 'he who has ears let him hear what the Spirit says', we are able to clearly see, that it is only those who are truly standing on their feet (that is those who are faithfully obeying and walking in the commands) that will have ears to hear.

Any disobedience to the commands, or any rejection to walking according to the Torah of Elohim, will result in one being deaf to the Spirit, and so, be unable to be led forth in the Truth!

Those who have ears, as they stand firm on their feet, will hear the clear instructions and guard to do them. Certainly, we see that this kind of hearing called for is not very apparent among the masses today who are simply having ears tickled and not listening attentively because they forget what they hear and are doing that which Ya'aqob/James warns against - do not be like a man who looks in the mirror and forgets what he sees!



## 2 - FEAR

In Hebrew this comes from the root word יָרָא yare - Strong's H3372 which means, 'to fear, be afraid, reverence, respect' and in the tense this is written in (qal active), it actually carries the meaning of, 'to stand in awe of, be awed, to reverence, honour, respect'.

Qoheleth/Ecclesiastes 12:13 "Let us hear the conclusion of the entire matter: Fear Elohim and guard His commands, for this applies to all mankind!"

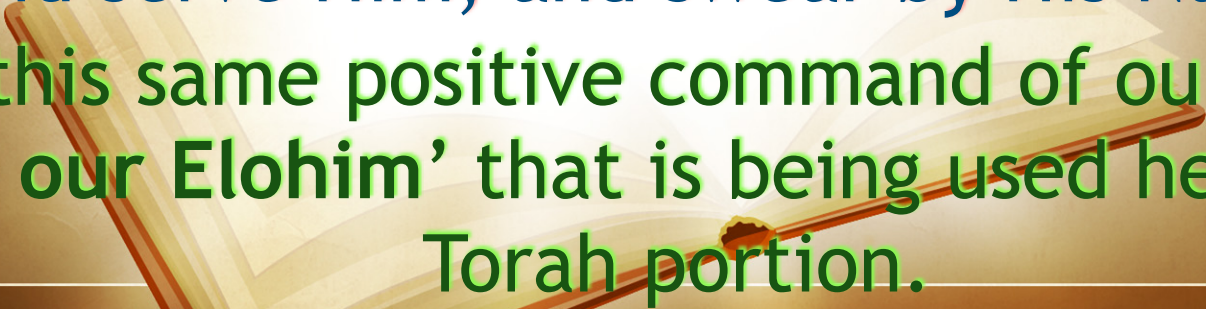
This word יָרָא yare - Strong's H3372 is used to describe the reverence and respect we ought to have for Elohim, by being dutiful in our obedience; yet when one is disobedient this 'fear' is not out of reverence, but is rather a fear as a result of being afraid for being disobedient and the consequences of the punishment for disobedience that are due!

It is used in:

Berěshith/Genesis 3:10 “And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”



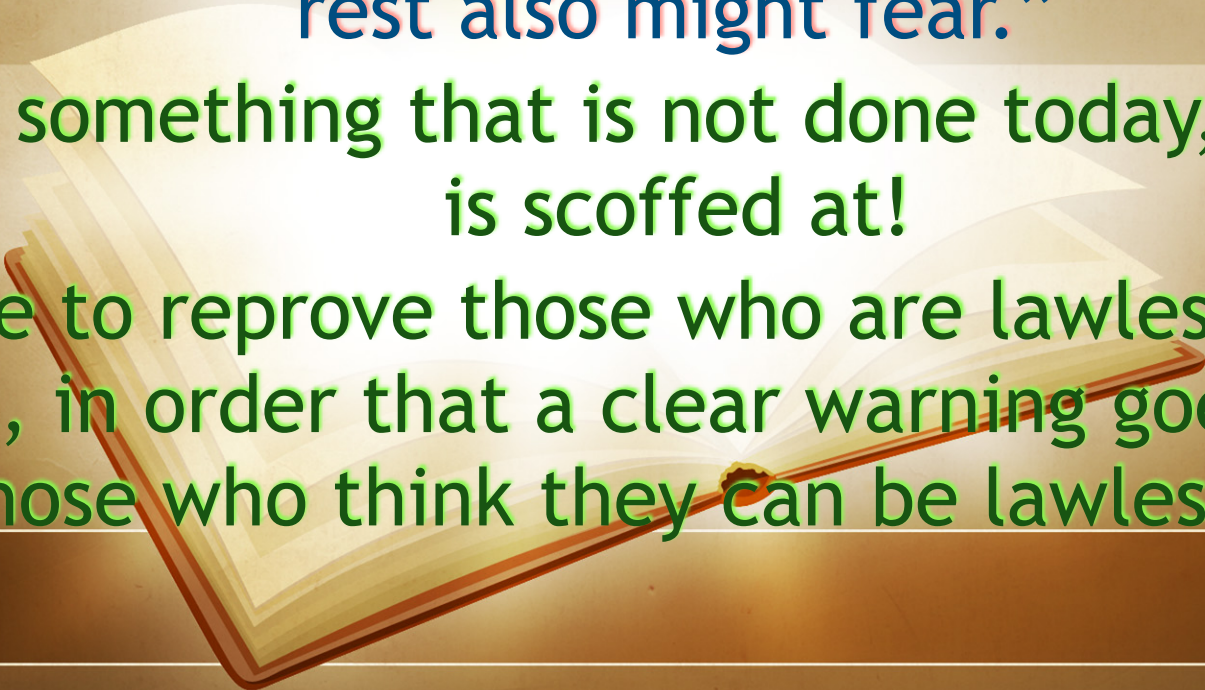
Here, Adam was afraid because he had sinned, however we see this same root word - יָרָא yare - Strong's H3372 being used in a positive sense in: Debarim/Deuteronomy 6:13 “Fear יהוה your Elohim and serve Him, and swear by His Name.” It is this same positive command of our need to ‘fear our Elohim’ that is being used here in this Torah portion.



Timotiyos Aleph/1 Timothy 5:20 “Reprove those who are sinning, in the presence of all, so that the rest also might fear.”

This is something that is not done today, in fact, it is scoffed at!

We are to reprove those who are lawless, in front of all, in order that a clear warning goes out for those who think they can be lawless too.





One of the quickest and best ways people learn to be obedient, is by seeing what happens when one is not obedient, and sadly we find that so much sin/lawlessness is overlooked and excused away and no true reproof is taking place under the erroneous interpretation of not being allowed to 'judge' another!

These instructions are for the body and while we certainly do not judge anyone outside the body, we do have a responsibility toward Elohim and each other, and that is to make sure that we are all doing our part and walking as we should and when someone is out of line, we are to certainly reprove them accordingly, in order that the rest of the body can learn to fear Elohim!

## Verse 14-20

### The rules of the appointed king

In these verses we see a clear description and commands given, regarding the requirements of any sovereign that was to be set over Yisra'ël!

Firstly, the king was to be one whom יהוה chooses!!!

We recognise that the appointment of earthly kings, was only as a result of Yisra'ël wanting a king like the nations around them.



They had a King - יהוה of Hosts - yet they wanted an earthly king in their midst. יהוה gives Yisra'ël what they want, yet as we can also see, through historical records of Scripture, we also take careful note of how יהוה also gives us what we deserve!!!

There were many wicked kings, which is simply as a result of the wickedness of Yisra'ël at the time and He certainly made us pay for our fleshly choice of wanting other kings over us besides Himself, as each king certainly had some problem in their reign and our eyes should be fixed on our true King from above - who is perfect!

The requirements of a king over Yisra'el were perfectly met by יהושע Messiah.

1 - He was to be from among the brothers and not a foreigner, as a foreigner was not likely to judge according to the Torah - יהושע is from the Tribe of

Yehudah!

2 - The king was not to increase horses for himself  
- nor cause people to go back to Mitsrayim to increase horses!



Increasing horses and going to Mitsrayim is symbolic for relying on the arm of the flesh instead of looking to the True Set-Apart One of Yisra'ël.

Yeshayahu/Isaiah 31:1 “Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra'ël, nor seek יְהוָה!”

When the sovereign Yoshiyahu had heard the Torah, which was found in the eighteenth year of his reign, he did a major clean-up of the idolatrous worship that was going on - he broke down the high places and Ashērim and put down the 'black-robed' priests, who had defiled the slaughter places and he destroyed all form of false worship, and in the process of doing this we read in:

Melakim Bet/2 Kings 23:11 "And he did away with the horses that the sovereigns of Yehudah had given to the sun, at the entrance to the House of יהוה, by the room of Nathan-Melek the eunuch, that were in the court. And he burned the chariots of the sun with fire."



As an ancient practice of pagan sun worship, it was common in the east, for nations to dedicate their horses, due to swiftness, to the sun and Greco-Roman though was that they sun's chariot was drawn by horses.

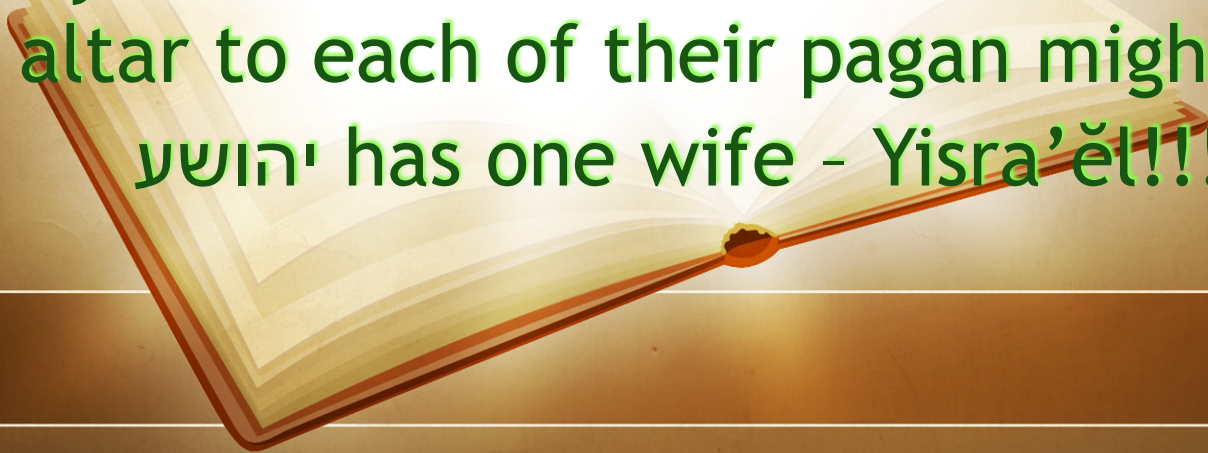
Those who worshipped the sun, would go out each morning, on their horses, to meet the rising sun.

Yehudah, at this point, had imitated this practice and even kept the 'horses of the sun' at the entrance of the House of Elohim!

Amassing horses and going to Mitsrayim we have been commanded not to do - We have been commanded to not go that way again! This is what the king must not do - he was not to lead the nation 'back' to' sun-worship'.

3 - The king was not to increase wives for himself lest his hear be turned away to follow his wives, which is exactly what happened to Shelomoh with his many wives and concubines for which he built and altar to each of their pagan mighty ones!

יהושע has one wife - Yisra'ěl!!!





4 - The king was not to greatly increase silver and gold for himself.

The problem with a king building up his own empire is that he thinks only of himself and the subjects of his kingdom will end up being ruled harshly. יהושע came to serve and not to be served - this is the greatest humility that can be shown by a king. He has called us out to rule and reign with Him and so all the earth and all that is in it is His, which He does not take for Himself but rather He shall cause us to inherit with Him!

5 - The requirement of the king was that he was to write a copy of the Torah, so that he would meditate day and night on it and be prosperous and successful, in all he does, as he would learn to fear יהוה and do according to the Torah and laws of Elohim.

יהושע is the Living Torah - The Word made flesh and, in His Blood, He has written His Torah upon our hearts and minds - and so, by Him putting His Torah in us, He has, in His own blood, written for Himself a copy of the Torah on us, which He 'reads' daily, as we are living letters that He reads!!!



Qorintiyim Bět/2 Corinthians 3:1-6 “Are we to begin to recommend ourselves again? Or do we need, as some, letters of recommendation to you, or from you? 2 You are our letter, having been written in our hearts, known and read by all men, 3 making it obvious that you are a letter of Messiah, served by us, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on fleshly tablets of the heart. 4 And such trust we have toward Elohim, through the Messiah. 5 Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim, 6 who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit, for the letter kills but the Spirit gives life.”

**We have no need of another earthly king  
as we serve with joy our True King and  
Messiah - יהושע - who has written His  
Covenant and Torah upon our hearts!**





































