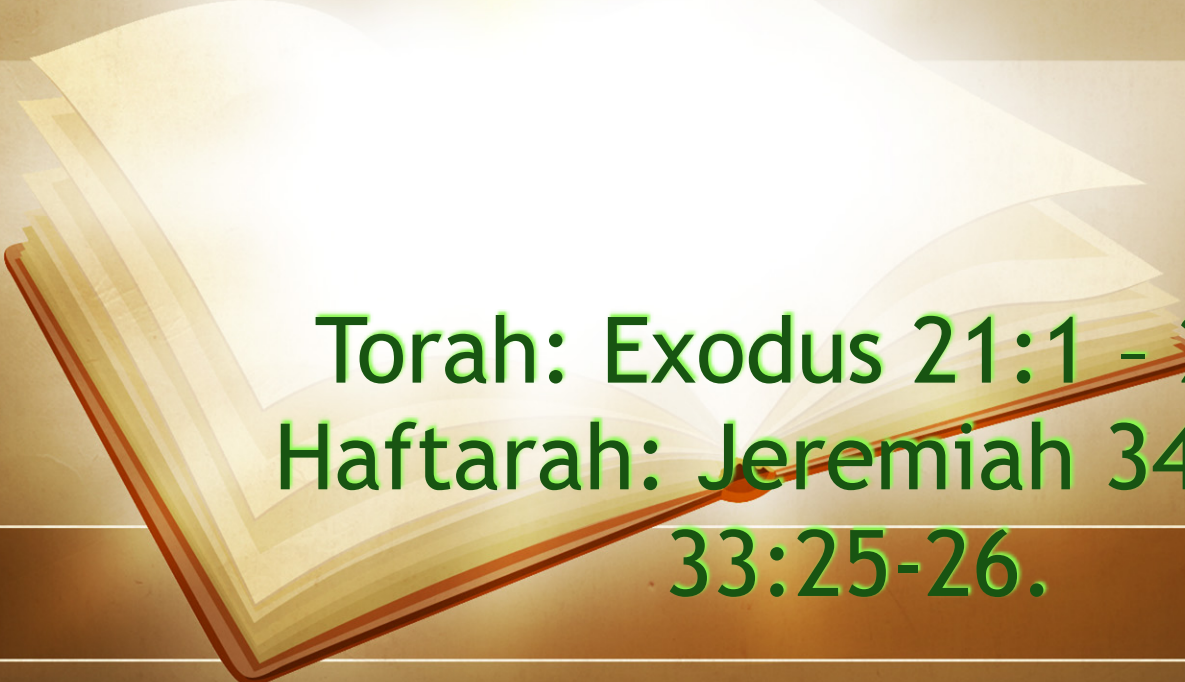


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

18 Mishpatim (מִשְׁפָּטִים) — Hebrew for RIGHT RULINGS



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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

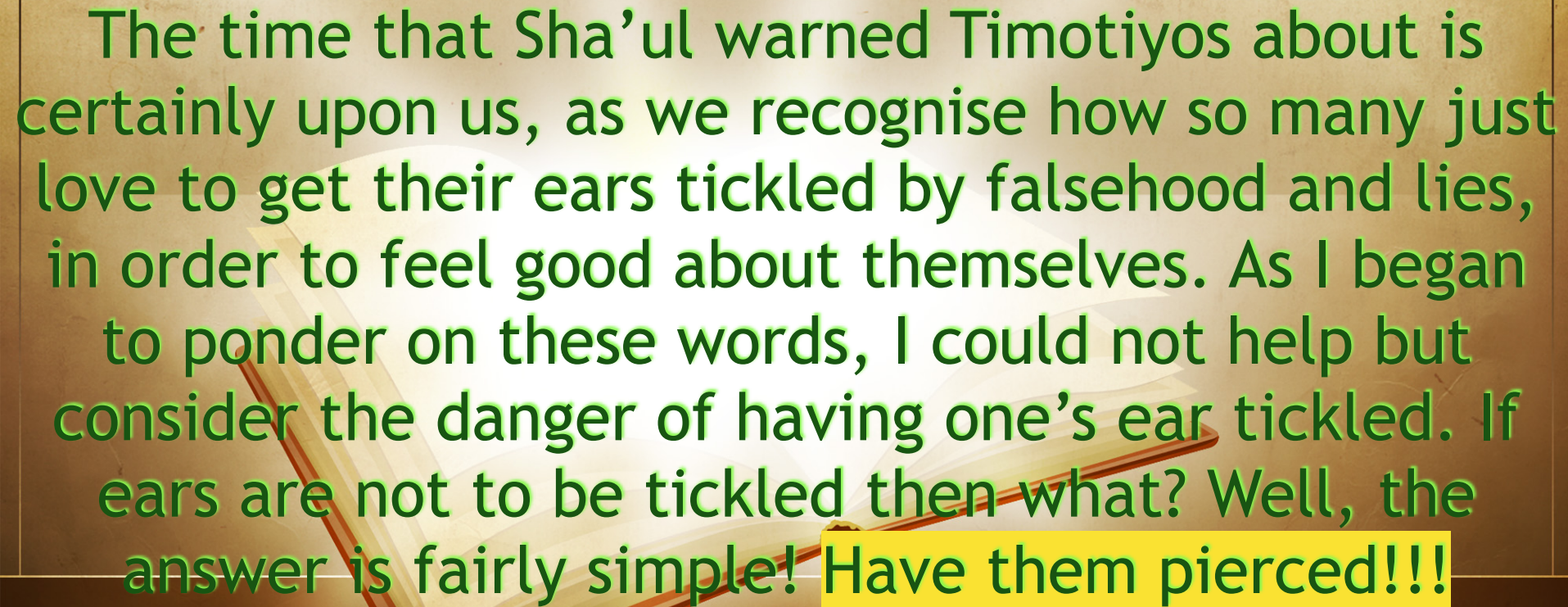
Elohim promises to bring the people of Israel to the Holy Land, and warns them against assuming the pagan ways of its current inhabitants.

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

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

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





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

Pierce the ear

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

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

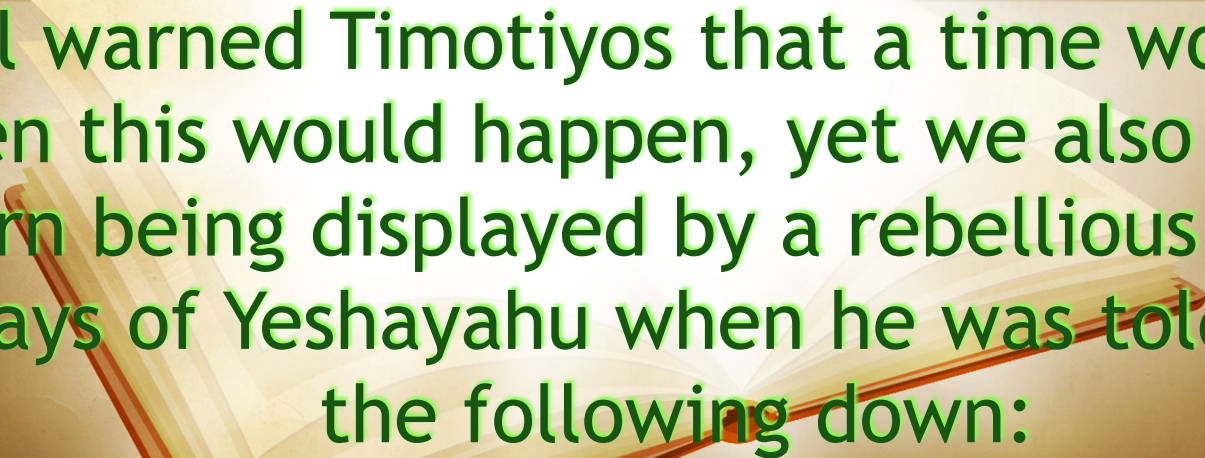
The piercing of the ear with an awl at the doorpost
would be symbolic of the servant now belonging to the
house and be submitted to the authority of the house.
So many today are unwilling to submit to authority like
this!

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

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

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

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



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

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

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

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

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

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

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

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

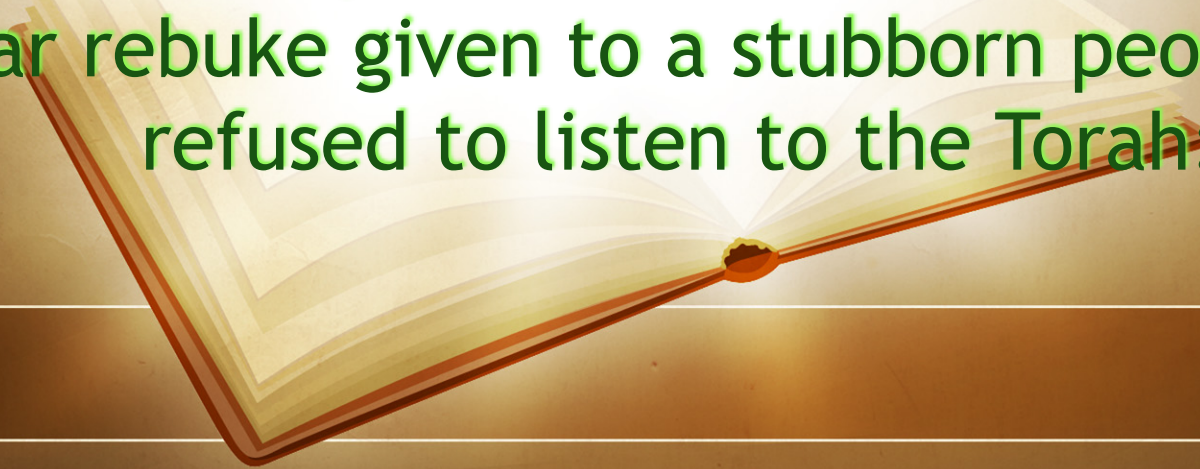
How sad it is today to see how so many have been seduced in following 'misleading opinions' and are being 'encouraged to be disobedient' by the 'smooth talkers' - beware of the smooth talkers! And even more importantly - **do not be a smooth talker - be a truth talker!**

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

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

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

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



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

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

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

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

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

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

He hears the prayers of the righteous!



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

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

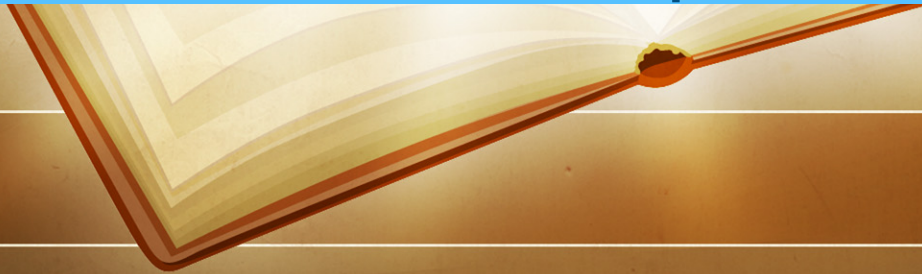
As servants of the Master who have been bought at a price and have declared our love for our Master we acknowledge and confess that we are now bondservants of the Most-High and shall serve Him forever:

Sha'ul was a servant of Messiah:

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

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

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




Kěpha was a servant of Messiah:

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



Yehudāh was as servant of Messiah:

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

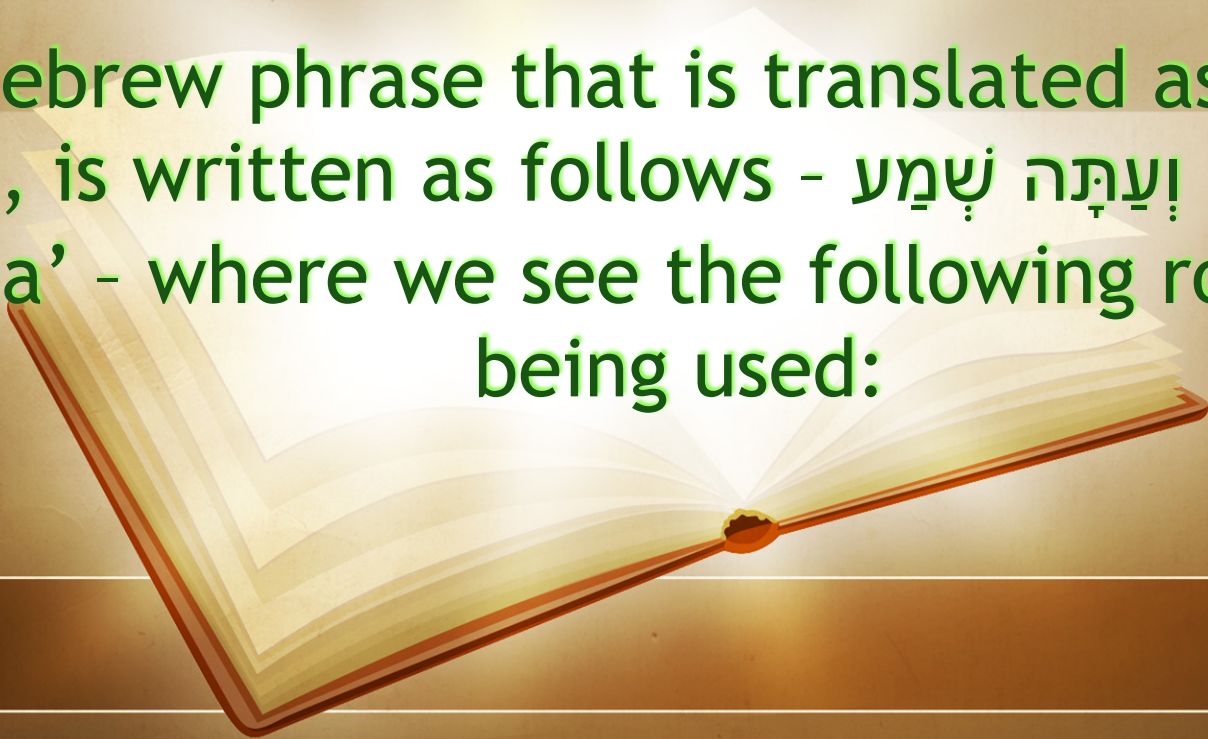


As a servant of יהושע Messiah we declare our
commitment to hear - guard and do!

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

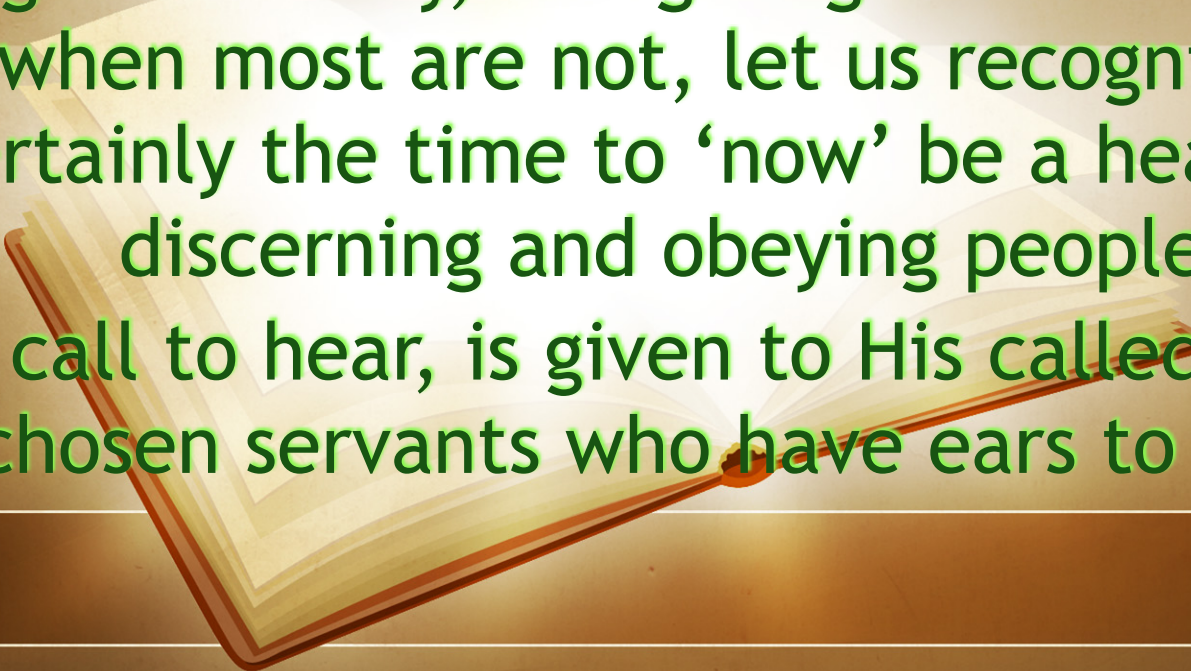
Yeshayahu/Isaiah 44:1 “But now hear, O Ya’aqob My
servant, and Yisra’ěl whom I have chosen.”

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



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

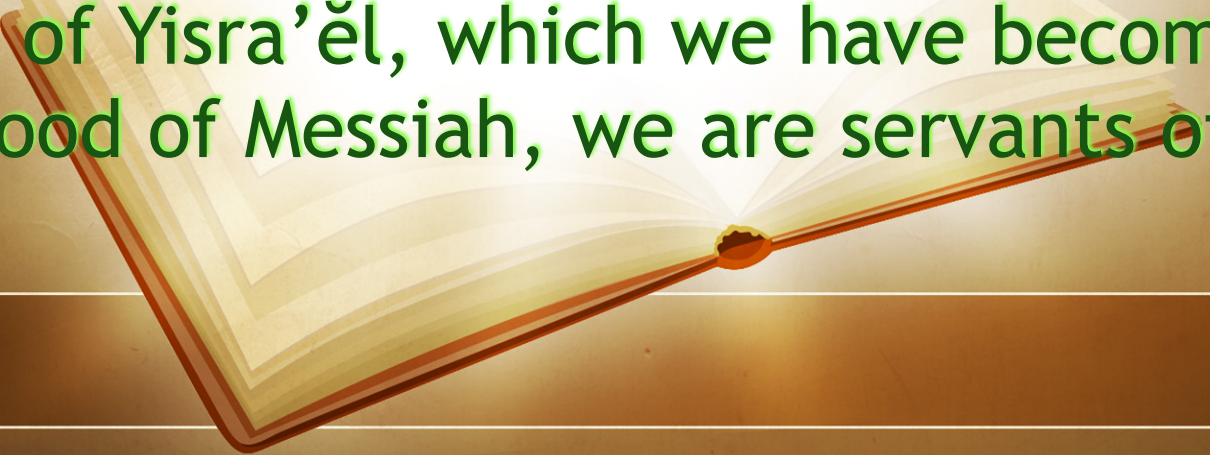
2) the root word שָׁמַע 'shama' (shaw-mah') - Strong's H8085, which carries the meaning to not just simply to hear, but rather to 'listen with attention, comprehend and discern, give heed to what is being spoken'.



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

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

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



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




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

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


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



Ayin - אָ:


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

Beyt - בֵּית:

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

Dalet - ד:



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

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

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

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

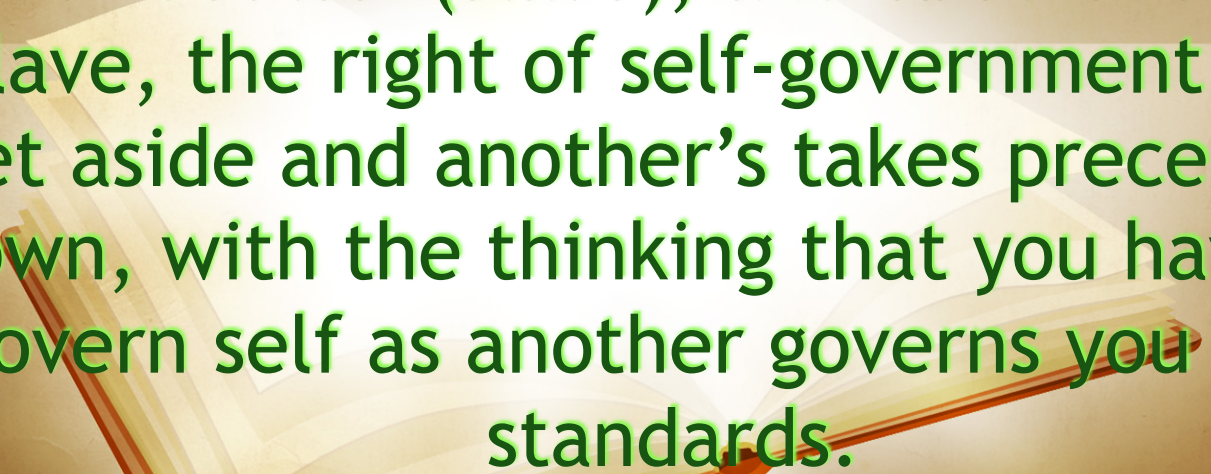
**ONE WHO WATCHES AT THE DOOR
OF THE HOUSE!**

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

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

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

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



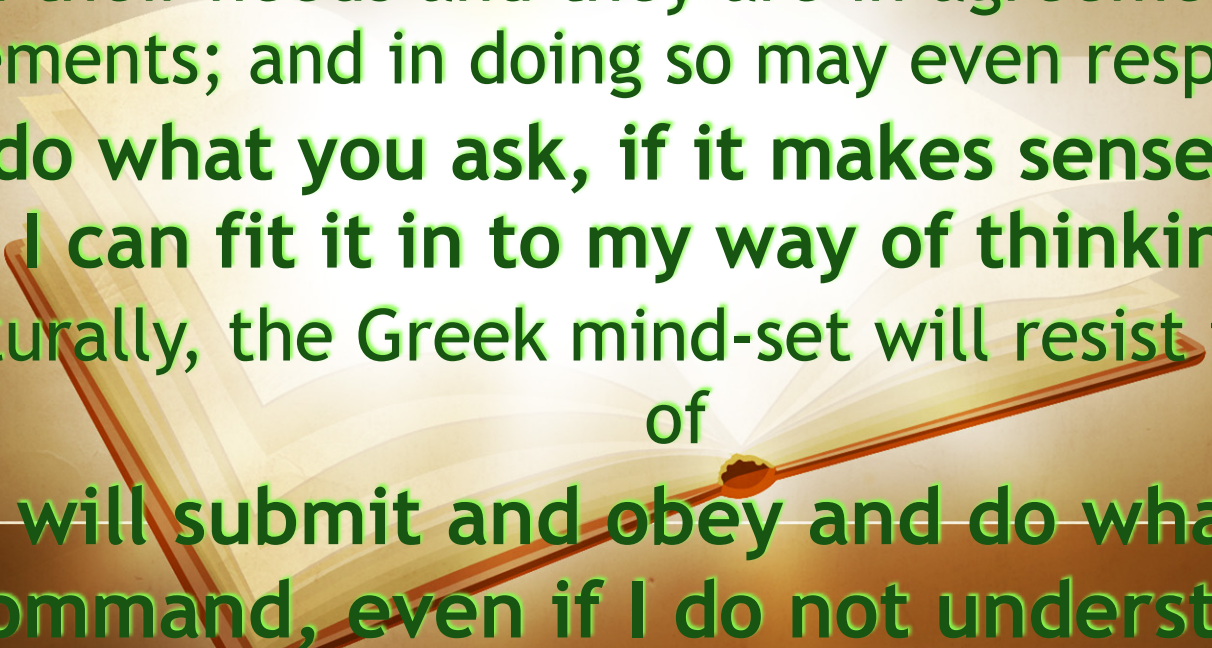
Now, while we must understand that the Greek city state was very dependent upon the 'service' of its citizens - they gave 'service' with all their powers and often even with life itself; however, what is repudiated in the Greek mind, is 'service' after the manner of the 'doulos'; who not only has absolutely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

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

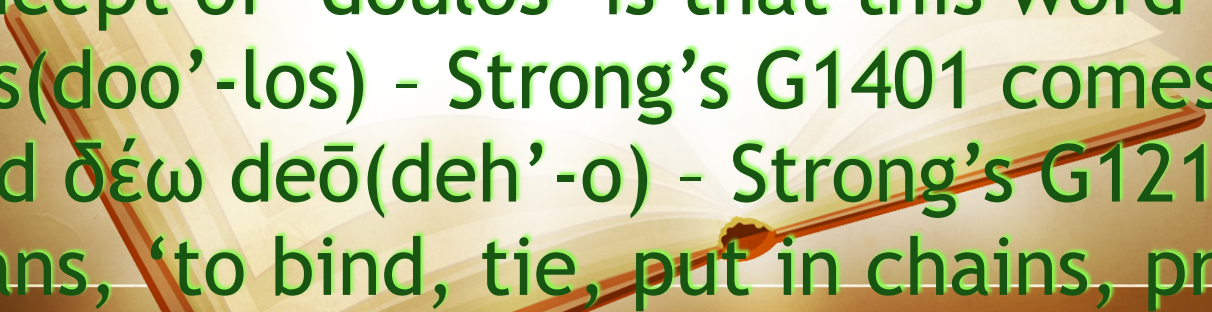
With the 'Greek concept' of Elohim, there is in fact no place for this word 'doulos' being used as an expression of religious relationship and service.

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

"I will submit and obey and do what you command, even if I do not understand".



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



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


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

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

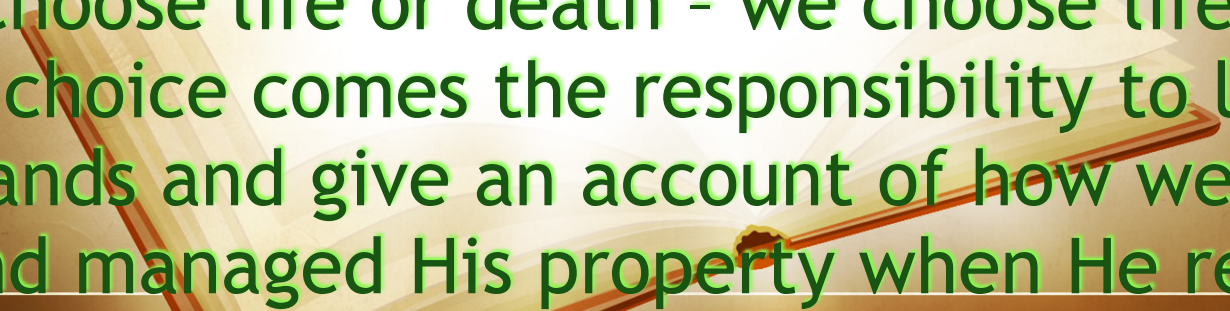
Now, while this word or concept is greatly rejected by a Greek mind-set, we see in the Greek text very clearly that this word is used 127 times in the Renewed Writings (N.T.)

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

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

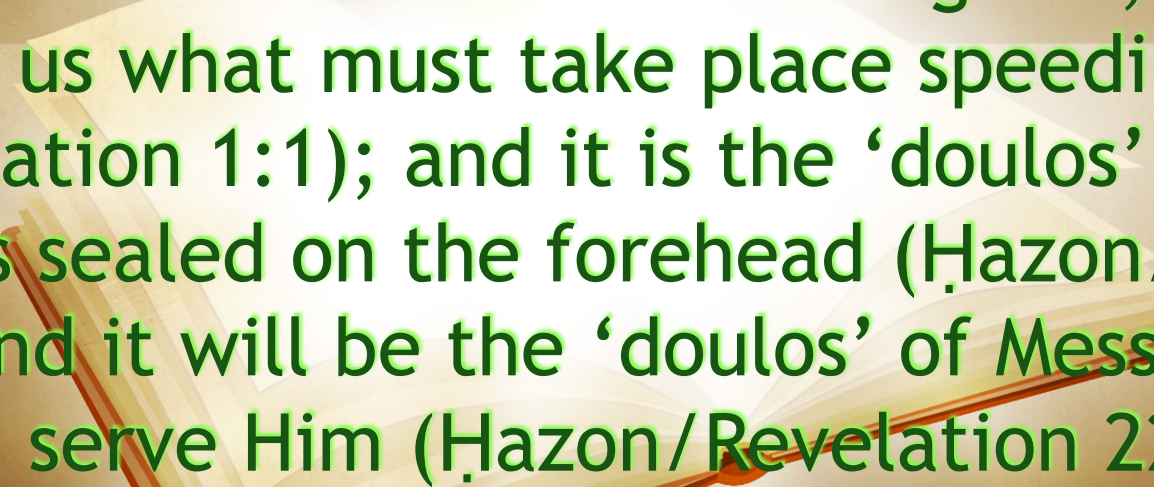


In the Hebraic mind-set, becoming a bondservant of Messiah is not a burden, in fact, it is a burden to not become one, and we recognise that we are no longer our own and that He has bought us at a price and we have made the choice to serve. He makes it clear for us - choose life or death - we choose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



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

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



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

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

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

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

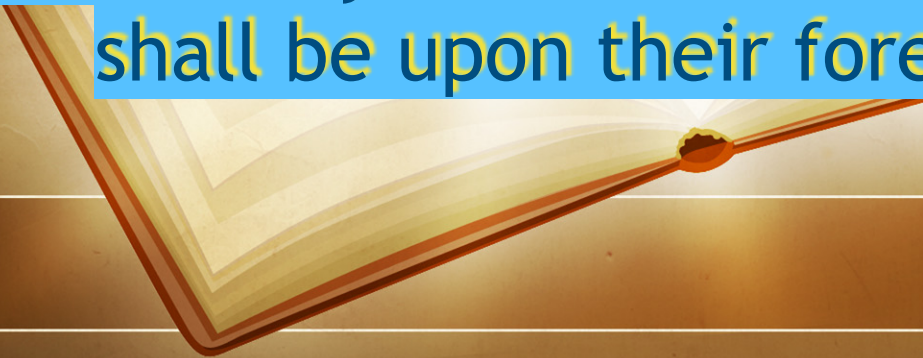
Rev 7:2 And I saw another messenger coming up from the rising of the sun, holding the seal of the living Elohim. And he cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea,

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

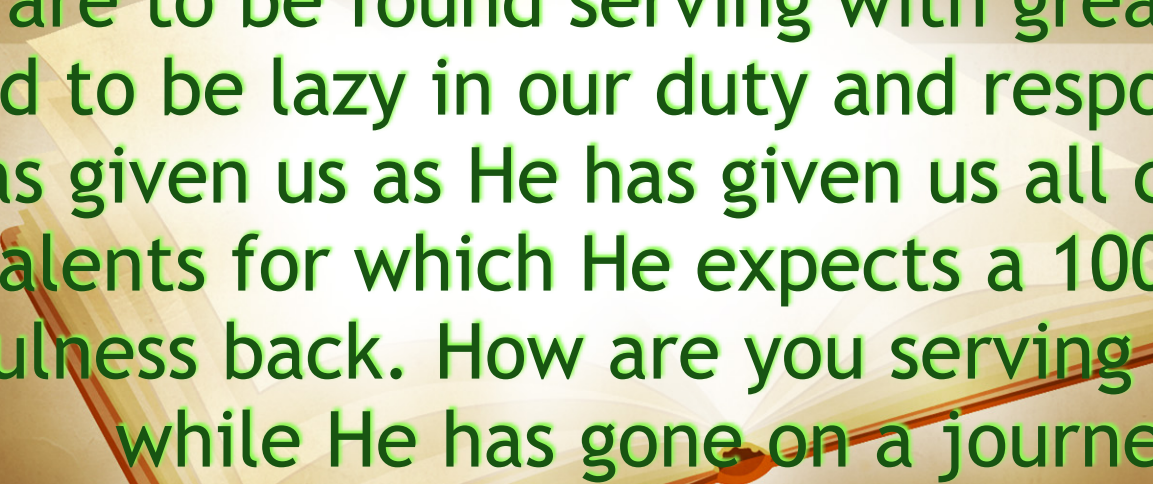
^aSee Rev 9:4, Rev 14:1, Rev 22:4.

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

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

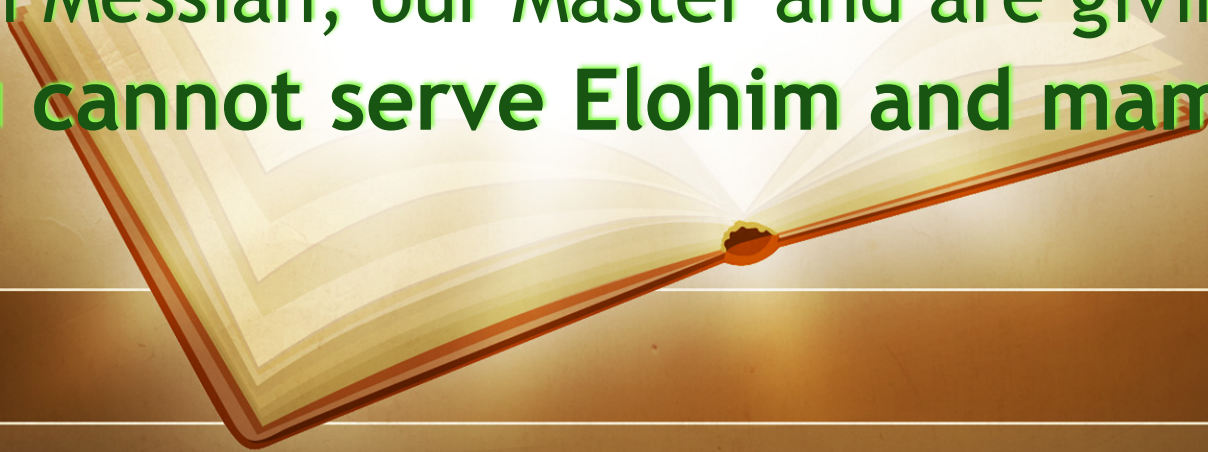


As we recognise who our Master is then may we be a people who recognise that we have chosen to serve and we are to be found serving with great joy and not be found to be lazy in our duty and responsibility that He has given us as He has given us all collectively many talents for which He expects a 100%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

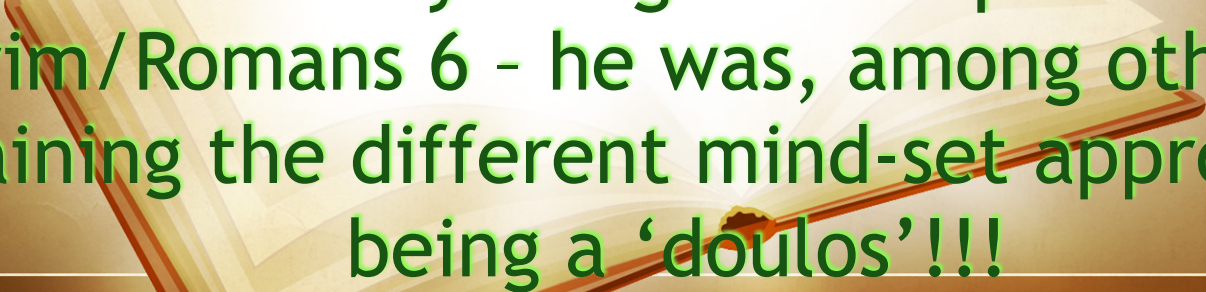


Have you been struggling with the Greek mind-set of resistance to submit and obey to the Master's will or do you embrace the true Hebraic mind-set of our faith in Messiah, our Master and are giving your all?

You cannot serve Elohim and mammon!!!



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



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

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

What is written upon our hearts?

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

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



Verse 7-11 - female slave

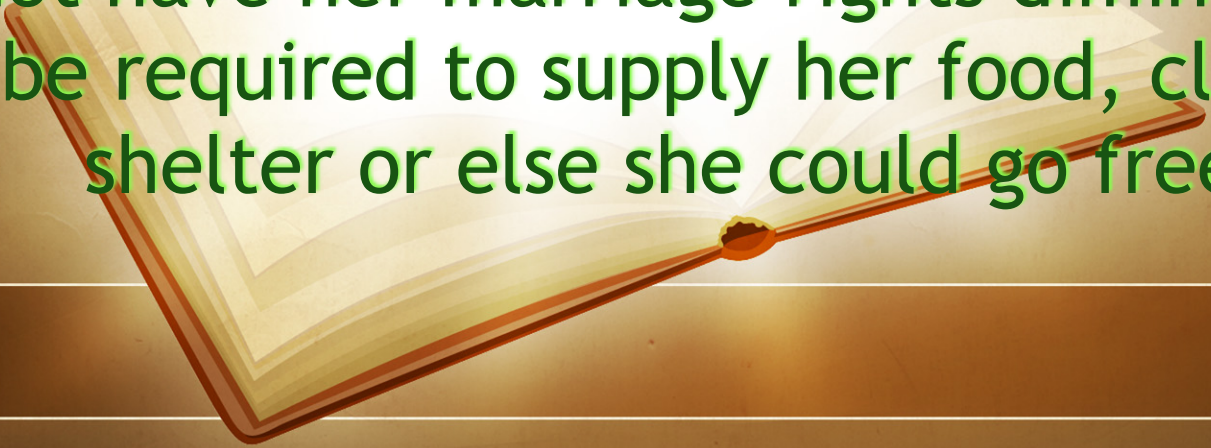
Here we see the protection of the female, who is given as a servant or is engaged - she must not be neglected in any way at all.

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

Verse 7 tells us that when a man sells his daughter as a servant she does not go free as male servants do - this was possibly due to the reason he would sell his daughter to eventually become the recipient's wife which explains verse 8. If she has become displeasing in his eyes she shall be ransomed and not sold off!!

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

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



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

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

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

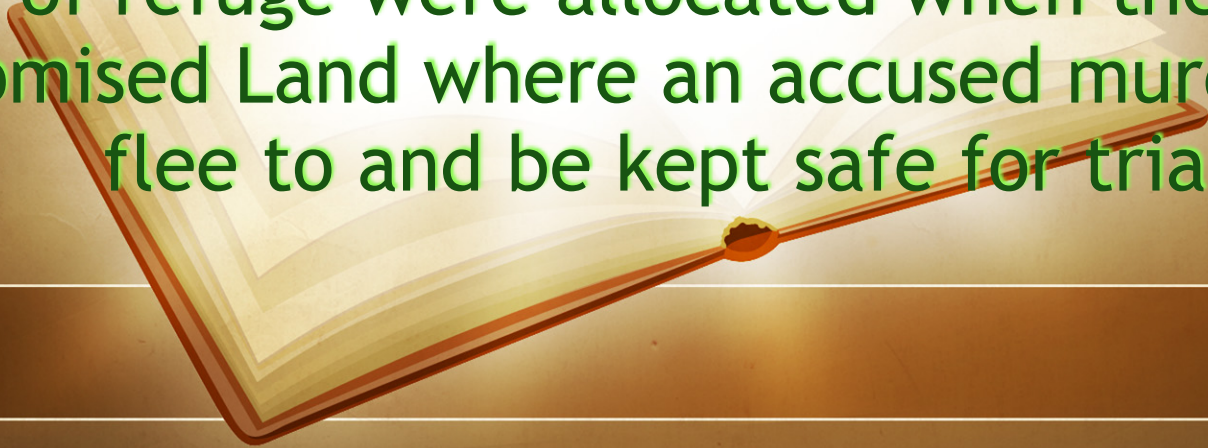
What we see here is a shadow picture of a sure promise of our betrothal to the Master - for He Himself tells us not to worry about food, clothing and shelter, for He has bought us and redeemed us, giving us full assurance of His complete provision forever! His Word does not fail, and therefore we need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

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

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

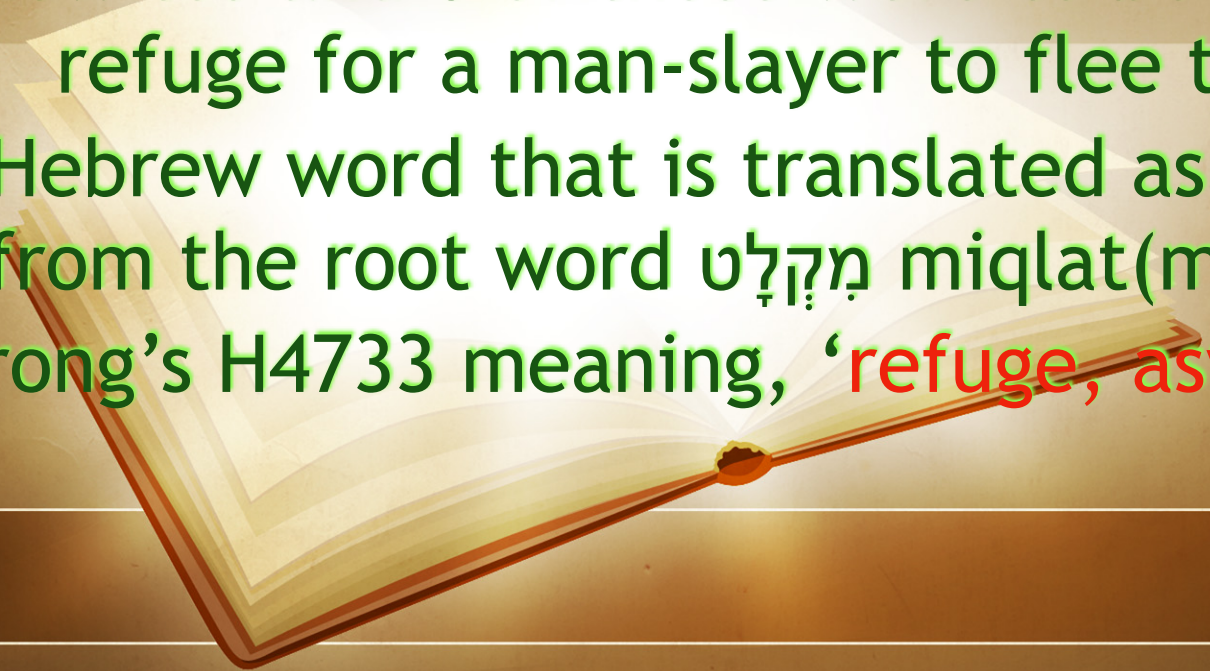
Pre-meditated murder was punishable by death, but if you killed by accident then a place of refuge would be a place to flee to where right-ruling would decide whether the killer was guilty of murder or not!

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



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

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



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

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

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

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

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

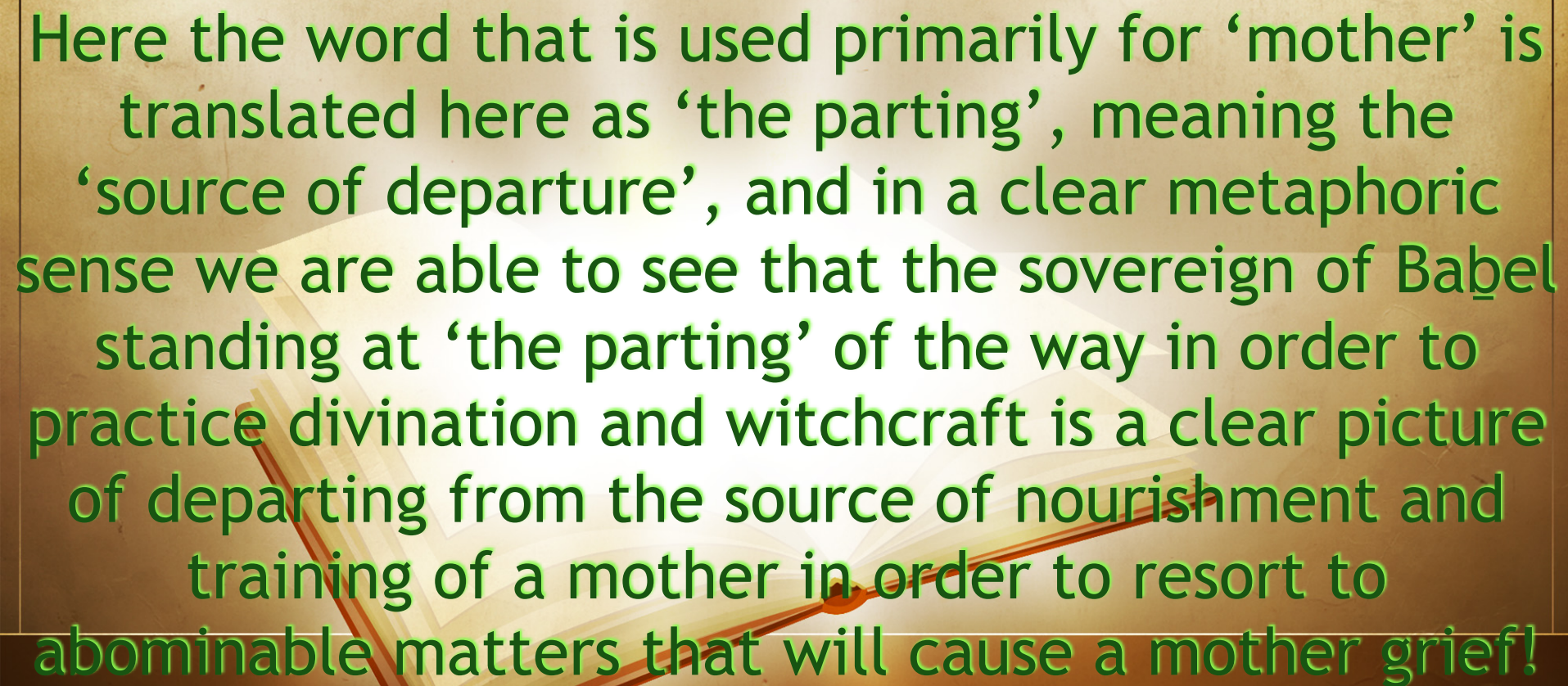
Striking your father or mother is a serious offense and is classed with the most wicked of offenses, for which the Torah will come down upon you greatly!

The Hebrew word for 'mother' is אִמָּה (em(ame))

- Strong's H517 and means, 'mother, point of departure'.

This word is used 202 times and is always used to express mother, except for once when it is used in:

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



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

Hawwah is figuratively referred to the אִמָּה (mother) of all living in Berěshith/Genesis 3:20.

Deborah is referred to as the אִמָּה (mother) of Yisra'ěl in Shophetim/Judges 5:7 in a time when leadership had ceased, and she arose as a mother!

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

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

A mother is:

A comforter:

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

A Teacher:

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

A Discipliner:

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

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

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

The picture of both father and mother, represents both the discipline and teaching that is needed to mature a true child into becoming a faithful son of Elohim! Having said that we see how the discipline of a father and the Torah of a mother is a clear picture in Scripture of being brought up correctly in the Word of Elohim.

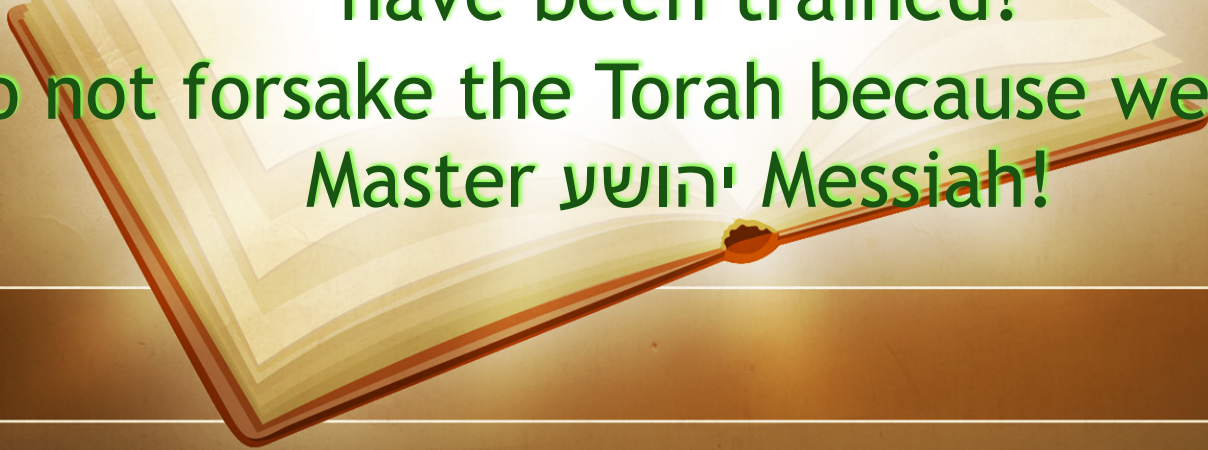
The purpose of the Torah is to train us to maturity and we see that we are told that the Torah is our 'trainer' unto Messiah!

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



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

We do not forsake the Torah because we know the Master יהושע Messiah!



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

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

Verse 16 - do not kidnap -This literally, would be to steal a person!

This shows a lack of respect and love for one's neighbour and therefore breaks the commands of Elohim! Selling the one kidnapped would not be done within Yisra'ěl but to foreign nations - we see a picture of this with Yosěph who was kidnapped by his brothers and sold to a foreign nation as a slave for 20 pieces of silver!

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

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

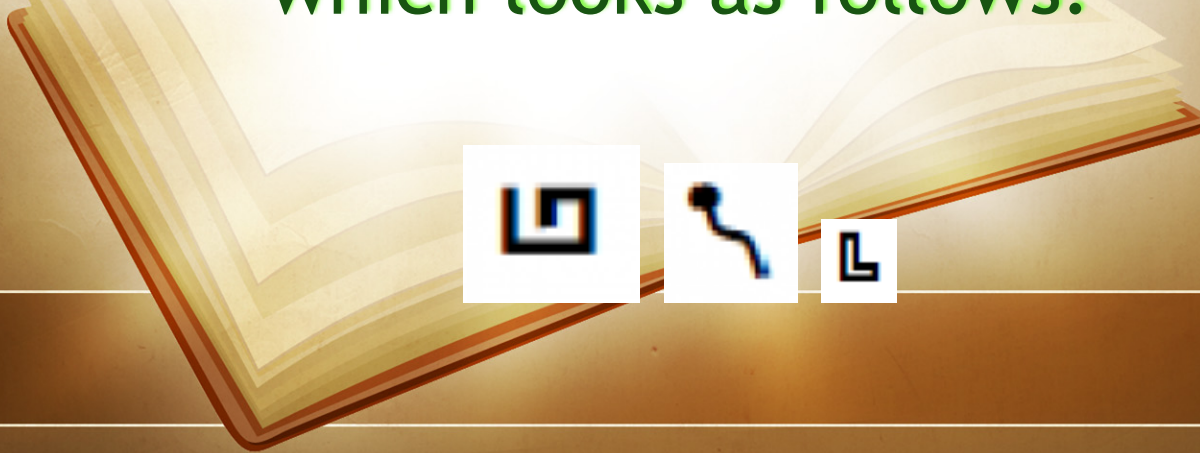
The value of a male from 20 to 60 years old was 50 sheqels of silver, and for a female it was 30 sheqels of silver; and from this we are able to see how יהושע Messiah paid the full price for us, His Bride, when He was sold for 30 pieces of silver!


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


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

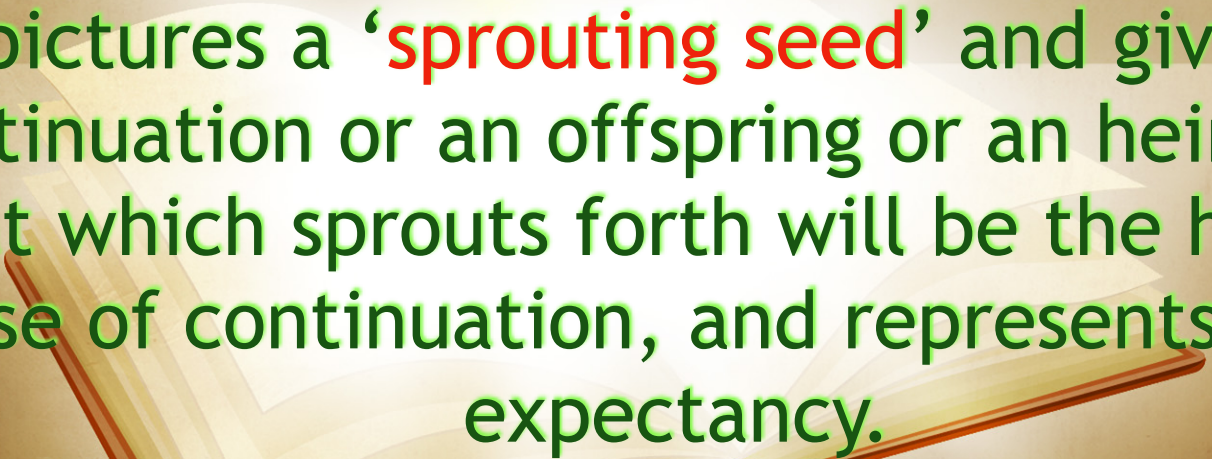



To be kidnapped, or stolen, is to be taken away from your house, or place of safety, without your consent, and this we can see in the ancient script of this word גָּנַב ganab(gaw-nab') - Strong's H1589, which looks as follows:



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

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



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

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

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



In many ways, we too, through sin, had been 'stolen away' or 'kidnapped', and taken away from our true dwelling!

Typically, in a kidnapping scenario today, we are able to recognise that there is normally a ransom demand for the return of the one who had been kidnapped.

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

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

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