

# Study of Exodus 23

by

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## Exodus 23:1-33

1 You shall **NOT** raise a false report: you shall **NOT** put your hand with the wicked to be an unrighteous witness.

לֹא תִשָּׂא שְׁמַע שָׂוִיא אֶל-תְּשֵׁת יָדְךָ עִם-רָשָׁע לְהִיֵּת עֵד חָמָס

לֹא תִשָּׂא שְׁמַע שָׂוִיא אֶל תְּשֵׁת יָדְךָ עִם רָשָׁע לְהִיֵּת עֵד חָמָס

Lo Tisa Shema Shavi Al TaShet Yadka Im Rasha LiHeyot Ed Chamas, where the **word**, Lo, means, **no or not**, the **word**, Tisa, is from the **word**, Nasa, נָשָׂא, which means, **to lift, to raise, to carry, take, he rose, was high**, grew up, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Shema, שָׁמַע, means, to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, **report**, it means, **to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the words that you heard**, the **word**, Shavi, is form the **word** Shav, שָׁוִי, means, lie, lying, falsehood, deceptive, nothingness, worthlessness, idolatry, uselessness, vanity, was or became bad, was or became evil, was foul, the **word**, Al, אֶל, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay, as a prefix it means, not, non, un**, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TaShet, is from the **word** Shiyt, שִׁיֵּת, means, **to set, put in place, lay, laid, he made, established, constituted**, it means garment, that which is put on, foundation, in the Temple it is the pit beside the altar for libations, it means, early fig, the **word**, Yadka, is from the **word**, Yad, which means, **hand**, and in the form that it is used here, it means, **your hand**, the **word**, Im, עִם, is a preposition that means, **together with, with**, onto, by, as long, neither, from between, from among, to, unto, in conjunction with, close to, beside, as long as, while, it is from the **word** Amam, עִמָּם which means, to join, connect, included, the **word**, Rasha, רָשָׁע, means, **to be wicked, act wickedly, declared guilty, he was found guilty, condemned as guilty, wicked, sinful, wicked sinner, guilty, wickedness, evil, iniquity, cruelty**, the **word**, LiHeyot, is form the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Ed, עֵד, or עוֹד



*afflict, cause, to begin to speak, bear witness, sing, bear, cry*, it means, witness, he responded as a witness, received an answer, it also means, to hear, testify, to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means to sing, he sang responsively, it also means, to be bowed down, afflicted, tormented, oppressed, humbled, was low, was submissive, to thwart, frustrate, afflicted, he fasted, it is also the name of the daughter of Tzibeon the Hivite, it is also the name of one of the sons of Tzibeon, the *word*, Al, אֵל, means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with*, it also means, yoke, to insert, thrust in, the *word*, Rav, is repeated, and it is translated as, *many*, the *word*, LiNetot, is from the *word*, Natah, נָטָה, which means, to stretch or spread out, extend, incline, bend, turn to, conform to, he spread out, bent, he turned, *turns aside, he thrust aside, thrust away, he perverted judgment*, it is used 60 times as, stretch out, 28 times as, incline, 16 times as, turn, 15 times as, stretch forth, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the *word*, Acharey, אַחֲרָי, is repeated, and it means, *behind, after, since, other, the hinder part*, the *word*, Rabiym, is the *word* Rav, repeated, and it means many, the *word*, LeHatot, is the *word* Natah, repeated and it is translated as, *to turn aside, he thrust aside, thrust away, he perverted judgment*)

Here YHVH makes it very clear that we are **NOT** to follow nor run after the *multitude* to do evil and or gain evil things. When I have spoken to some Christian friends in the past, about the **FACT** that the Torah has **NOT** been done away with in any way shape or form, when I have told them that not even one Jot or tittle of the Words of the Torah have been changed, I have had many of them tell me, common Marc, all of Christianity, that would be, the majority of Church Fathers, and billions of people, over the past two thousand years, have taught that the Law has done been away with, or that it has been nailed to the cross, and now, because of what tell me Marc, you expect me to believe, that we are to believe that the Law, the Torah, **IS** still in full effect today? Are you out of your mind, all these people, and all of the church fathers, **CANNOT be WRONG**, so, I am going to believe the church fathers and the billions of people, this great multitude, rather than believe what you are trying to tell me now. From that point on, in most cases, nothing I can tell them, will change their minds, because they truly believe in their hearts, that, as I said above, that many people, **CANNOT be WRONG**, for the past two thousand plus years. **YET**, YHVH Himself makes it very clear in Scripture that, we are **NOT** to follow the multitude, but instead, we are to follow the teachings of the Words of the Torah of our heavenly Father, the Words of His Torah that became flesh and dwelt among, the Torah that is filled with Grace and Truth, which of course, **IS** our Messiah. And the Words of the Torah of YHVH that He Himself gave to Mosheh at Mount Sinai, happen to be, the very same Words, that the prophets of old and all of Messiah's disciples lived by and taught. Furthermore, YHVH has made it perfectly clear, that we are not to follow the multitude, **to do EVIL**. And as far as, most of the people that I have talked about the Fact that the Torah is still in full force today, are concerned, they all tell me the same thing, well I have never participated in anything that is **EVIL**. Then I asked, them, **IS SIN EVIL**, to which all have said, **YES, SIN EVIL**, then, I tell

them to read what John said in, *1John 3:4*, which states: *4 Whosoever commits SIN transgresses also the Torah: for SIN IS the transgression of the Torah*; and that is where the conversation usually ends for the majority of them. However, there are a few, that want to hear more. Therefore the only conclusion we can arrive at is, **IF** following the multitude were the way to live, then we should all be Muslims, for there are more Muslims in the world than there are Christians.

Then YHVH says: וְלֹא־תִעַנֶּה, VeLo, and **NOT**, TaAneh, you shall **answer, reply, respond, heed, pay attention to, testify in favour of, announce, give account, begin to speak, bear witness**, לִנְטוֹת, Lintot, to stretch or spread out, to extend, to incline to, to turn to, to conform to, to **pervert judgment**, אַחֲרֵי רַבִּים לְהִטּוֹת, Acharey, after, Rabiym, the many, the multitude, who do so, LeHatot, who do **answer, reply, respond, heed, pay attention to, testify in favour of, announce, give account, begin to speak, bear witness to this evil, IN ORDER TO PERVERT JUSTICE**.

3 Neither shalt you countenance a poor man in his cause.

וְדַל לֹא תִהְדָּר בְּרִיבּוֹ  
 ַדָּל ַלֹּא תִהְדָּר בְּרִיבּוֹ

VeDal Lo TeHedar Briyvo, where the **word**, VeDal, וְדַל, as an adjective, means, **poor, thin, lean, low, weak, powerless**, as a noun, it means door, and as a verb it means, deduct, the **word**, Lo, means no or not, the **word**, TeHedar, הִדָּר, means, to adorn, to **honour, to favour**, he adorned, honoured, glorified, respected, was glorious, **countenance, sanction, endorse**, was magnificent, was majestic, he was scrupulous, it means, ornament, adornment, splendour, glory, majesty, the **word**, BRiyvo, is from the **word** Riyb, רִיב, which means, **to strive, grapple, wrangle, contend, hold a controversy, complain, debate, rebuke, he shouted, clamoured**, was in an uproar, confused noise, agitated the mind, disquieted, to tremble, earthquake, he strove, quarrelled, contended, rebelled)

Here YHVH is telling us that we must treat everyone the same, we cannot look upon the poor and have pity on him, when he has done wrong, everyone must be judged justly, and by the very same same standards, regardless of their stature in life, rich or poor.

4 If you meet your enemy's ox or his ass going astray, you **SHALL** surely bring it back to him again.

כִּי תִפְגַּע שׂוֹר אִיבֶךָ אוֹ חֲמֹרוֹ תֵעָה הַשֶּׁב תְּשִׁיבֵנּוּ לּוֹ  
 שֶׁ אִכְרַס ַפָּגַע ַשׂוֹר אִיבֶךָ אוֹ חֲמֹרוֹ תֵעָה הַשֶּׁב תְּשִׁיבֵנּוּ לּוֹ

Kiy TiPhga Shor Oyivka O Chamoro ToEh HaShev TeShiyvenu Lo, where the **word**, Kiy, כִּי, means, that, because, for, when, while, as, **if, in case**, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, TiPhga, is from the **word**, Paga, פָּגַע, means, **to meet, encounter, come across**, entreat, beseech, begged, pleaded,



burden, make heavy, be stringent, he aggravated, became serious, it means, bitumen, asphalt, the **word**, Sona'ach, is from the **word**, Sane, שָׁנָא, which means, **to hate, enmity, he hated, was hated, he caused to be hated, made hateful, he became hateful, he hated violently**, it also means, to change, it changed, and in the form that it is used here it means, **hates you**, the **word**, Robetz, is from the **word**, Rabatz, רָבַץ, which means, **to stretch oneself out, lie down, he lay down, he lay on the breast, he caused to lie down, place of lying down**, lair, fold, for animals, resting place for men, he lay in, set with stones, he disseminated, he struck, beat, spanked, he sprinkled, scattered, it also means, to flow, to cause to flow, sprinkle, the **word**, Tachat, תַּחַת, means, **under**, the underpart, **underneath**, below, **beneath**, in one's place, in place of, in lieu of, instead of, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the **word**, Masa'u, is from the **word** Masa, מָשָׂא, means, **bearing, carrying, burden, load**, present, tribute, utterance, utterance of a prophet, prophecy, it also means, debt, loan, the **word**, VeChadalta, is from the **word**, Chadal, חָדַל, which means, **to cease, let alone, he left, abandoned, forsook, left off, desisted, he caused to cease**, it means, **forbearing, ceasing**, transient, cessation, destruction, the **word**, Me'Azov, is from the **word** Azav, עִזַּב, means, to leave, forsake, he left, he fled, to leave behind, he was absent, departed, abandoned, he caused to be forsaken, it also means, **to help, assist, to prepare, fortify**, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him**, as an adverb, it means, would that, oh that, if only, the **word**, Azov, is the **word** Azav repeated a second time, and here it is translated as, **surely**, the **word**, TaAzov, is the **word** Azav repeated, for a third time, and here, it is translated as, **you shall loose it**, Imo, means, **from him**)

Here YHVH continues the same theme, and He says, IF any of us see an ass or any animal, that belongs to someone that is an enemy and whom we believe, hates us, that is lying under a heavy burden, and in our heart, we really don't want to help that animal, then YHVH says, you **MUST** change your attitude, for I YHVH Command it, you shall help the ass, the animal, of your enemy that hates you, you **SHALL** surely help with him.

6 You **SHALL NOT** wrest the judgment of your poor in his cause.

לֹא תִטֶּה מִשְׁפַּט אֲבִינָהּ בְּרִיבוֹ

לֹא תִטֶּה מִשְׁפַּט אֲבִינָהּ בְּרִיבוֹ

Lo Tateh Mishpat Evyonka BRiyvo, where the **word**, Lo, means, **no or not**, the **word**, Tateh, is from the **word** Natah, נָטָה, which means, to stretch or spread out, extend, incline, bend, turn to, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, **he perverted judgment**, it is used 60 times as, stretch out, 28 times as, incline, 16 times as, turn, 15 times as, stretch forth, 13 times as, **turn aside**, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word**, Mishpat, מִשְׁפָּט, means, **judgement**, seat of judgement, cause, case, suit, sentence, justice, right, ordinance,

custom, customary, decision, due, privilege, judicial, legal, lawful, it is related to the **word** Shaphat, שפּט, means to place, put or set over the fire, he established, he ordained, the **word**, Evyonka, is from the **word** Ebyon or Evyon, אֲבִיּוֹן, which means, **needy, poor, desirous, longing, yearning**, the **word**, BRiyvo is from the **word**, רִיב, means, **strive, fight, contend, he shouted, clamoured, was in an uproar, confused**, noise, agitated the mind, disquieted, he strove, he quarrelled, he contended, it means, **strife, contention, dispute, controversy**)

Here YHVH says that we are not to pervert the judgment of the poor in a controversy. Which means that we cannot take into consideration the fact that a person is either rich or poor, when it comes to justice being served, all people, regardless of their financial circumstances, are to be treated the very same way, evil acts, are to be punished and while acts of goodness are to be rewarded.

7 *Keep yourself far from a false matter; and the innocent and righteous you shall NOT slay: for I will NOT justify the wicked.*

מִדְּבַר-שֶׁקֶר תִּרְחַק וְנָקִי וְצַדִּיק אַל-תִּהְיֶה כִּי לֹא-אֲצַדִּיק רָשָׁע

מִדְּבַר שֶׁקֶר תִּרְחַק וְנָקִי וְצַדִּיק אַל תִּהְיֶה כִּי לֹא אֲצַדִּיק רָשָׁע

Midbar Sheqer TiRechaq VeNaqiy VeTzadiyq Al TaHarog Kiy Lo ATzdiyq Rasha, where the **word**, Midbar, מִדְּבַר means, wilderness, desert, it means, speech, talk, speaker, spoken of, said, and concealed in the **word**, Midbar, is the root **word** Dabar, which means, **word**, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, speech, **matter**, affair, business, occupation, something, anything, came to an agreement, to follow behind someone's back, to drive or lead cattle or sheep to the pasture, a nourishing place, it also means pasture, to lead, guide, it also means, pestilence, plague, and the **word** Midbar, in which the **word** Dabar is hidden has a the letter Mem prefix, and this letter Mem, means, from, or of, therefore, the **word** Midbar, could be translated as, of or from the **word**, or, of or from the leader, and furthermore, it is in the wilderness that YHVH gave Yisrael, the **words** of His Torah of Life, and, in the form that it is used here, the Mem prefix, means, **from**, and we are left with the **word** Dabar, which means, **matter**, and together they means, **from the matter**, the **word**, Sheqer, שֶׁקֶר, means, **to lie, deal falsely, he lied, deceived, swindled, defrauded**, was proved a lie or false, falsehood, deception, the **word**, TiRchaq, is from the **word**, Rachaq, רָחַק or רָחוּק, which means, **far off, to be far, to become far, was far, was remote, was distant, he kept off, kept aloof, he removed far away**, he extended, he rejected, he put off, he delayed, was regarded as improbable, he kept himself distant, he retired, withdrew, dismissed, distance, dimension, the **word**, VeNaqiy, נָקִי, means, **clean, innocent, free from guilt, free from punishment**, the **word**, VeTzadiyq, צַדִּיק, means, **to be just, be righteous, was just, was righteous, was in the right, was justified, was acquitted, was declared innocent, vindicated, righteousness, piety, justice**, it is also the name for the letter Tzadi, and the **word** Tzadaqah, צַדִּיקָה, means, **justice, righteousness, deliverance, victory, merit, alms, charity, salvation**, the **word**, Al, אַל, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay, as a**

*prefix it means, not, non, un*, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TaHarog, הָרַג, means, **to kill, slay, slaughter, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered, killer, murderer, assassin**, the **word** Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Lo, means, no or not, the **word**, Atzdiyq, is the **word** Tzadiyq repressed and here it is translated as, justify, the **word**, Rasha, רָשָׁע, means, **to be wicked, act wickedly, declared guilty, he was found guilty, condemned as guilty, wicked, sinful, wicked sinner, guilty, wickedness, evil, iniquity, cruelty**)

Here the **word** Midbar, takes on a different meaning than wilderness, The prefix letter Mem, is translated as the **word** from, and leave the balance of the word, which spells the word, Dabar, and here in this verse, it is defined as a **matter**. Therefore this word, Midbar, is translated as **from the matter**. Then YHVH says, TiRchaq, Rachaq, רָחַק or רָחוּק, you shall stay **far off, far away, removed far away, you shall reject, put off, stay distant, withdraw**, Sheqer, שָׁקֵר, which means that YHVH wants us to stay far away from, **lies, dealing falsely, deceiving, swindling, defrauding, and any type of deception**, וְנִקְיֵי וְצַדִּיקֵי אֶל-תִּהְיֶה, VeNaqiy, and the **innocent, those that are free from guilt, VeTzadiq**, and those that are **just, righteous**, Al, not, TaHarog, those that **kill, slay, slaughter, murder, fight, assassinate**, כִּי לֹא-אֶצְדִּיק רָשָׁע, Kiy, for, Lo, not, ATzdiyq, justify, Rasha, the wicked.

YHVH has made it very clear that there is to be only **ONE LAW, ONE TORAH**, for all people, and that is why, YHVH Commands us to judge all people **BY** the Words of His Torah, for therein, **IS** found YHVH's pure righteousness. Furthermore, YHVH says, in no way shall I, under any circumstance, justify the **WICKED**. Now, **IF** the Creator of the universe says, He will **NOT** justify the **WICKED**, then, we had better **KNOW** what YHVH considers wickedness, **IF** we are striving to be justified by YHVH?

*Deuteronomy 5:29 O that there were such a heart in My people Yisrael, that they would fear Me (the Fear of YHVH **IS** the beginning of wisdom) and Keep, shamar, guard **ALL** My Commandments **ALWAYS**, that it might be well with them, and with their children **FOR EVER!***

*Deuteronomy 10:12-13 And now, Yisrael, what does YHVH your Elohim **REQUIRE** of you, **BUT** to fear YHVH your Elohim (the fear of YHVH **IS** the beginning of wisdom), to walk in **ALL** His Ways, and to love Him, and to serve YHVH your Elohim with **ALL** your heart and with **ALL** your soul, To keep the Commandments of YHVH, and His Statutes, contained in the words of His Torah of Life, which I command you this day for your good?*

*1John 3:4 Whosoever commits Sin transgresses also the Torah: for Sin **IS** the transgression of the Torah.*

Therefore wickedness, or wicked acts, is *ANY* deed or activity that transgresses *ANY* of the Words of the Father's Torah of Life.

8 *And you shall take no gift: for the gift blinds the wise, and perverts the Words of the righteous.*

וְשֹׁחַד לֹא תִקַּח כִּי הַשְׁחָד יְעִיֵר פְּקֻחִים וַיִּסְלַף דְּבָרֵי צְדִיקִים

וְשֹׁחַד לֹא תִקַּח כִּי הַשְׁחָד יְעִיֵר פְּקֻחִים וַיִּסְלַף דְּבָרֵי צְדִיקִים

VeShochad Lo TiQach Kiy HaShochar YeAver Piqchiym ViSaleph Divrey Tzadiqiyim, where the *word*, VeShochad, is from the *word*, Shachad, שָׁחַד, which means, *to bribe, he gave a gift, bribed, he took bribes, bribery*, the *word*, Lo, means, *no or not*, the *word*, TiQach, is from the *word*, Qach, קָח, means, *take, taken, he took, get*, it is related to the *word* Laqach, לָקַח, which means, *to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word*, Kiy, כִּי, means, *that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the word*, HaShachad, שָׁחַד, means, *to bribe, he gave a gift, bribed, he took bribes, bribery*, the *word*, YeAver, עָוַר, means, *to make blind, to blind, he blinded*, was one eyed, blindness, became blind, it also means *to be bared, exposed, was laid bare, it also means to rouse oneself, awake, was awakened, was incited to activity, he instigated, he made a remark, observed, it also means, skin, hide, leather, naked skin, the word*, Piqchiym, is from the *word* Piqach, פִּקַּח, which means, *to open, said only of the eyes and the ears, to free, he opened the eyes, it blossomed, to set free, deliver, uncovered, he guarded, watched over, supervised, he became clever, became wise, it means, seeing, one can see or understand, hearing, one who can hear, one in possession of all faculties, clever, intelligent, supervisor, superintendent, inspector, and in the form that it is used here it means, the one who sees, so, together, the words* YeAver Piqach, means, *blinds the wise, or blinds the one who sees, the word*, ViSaleph, וַיִּסְלַף, means, *twist, pervert, overturn, he twisted, perverted, distorted, overturned, it means, perverseness, crookedness, the word*, Dibrey, is from the *word*, Dabar, דִּבַּר, means, *to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, words, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the word*, Tzadiqiyim, means, *the righteous ones*)

Here YHVH is talking to all of us, but especially to those that have the lofty position of being a judge in any given circumstance. No one that is about to judge a person or a situation, IS to take a bribe! And then He tells us why, people who are in the position of judging people or situations, are *NOT* to take a *BRIBE*. YHVH says, for Bribes, *BLIND* the wise, *AND PERVERT* the Words of the righteous. If someone is in charge of monitoring the actions of

people, such as police, judges, and jail guards, or any other type of situation, that requires judgement, accepts a bribe, **THEN**, in their hearts, minds and souls, their interests, (the benefit that they get from the bribe) actually supersedes the interests of the people or the situation that they are to judge, and that means that there will always be injustices, for it is or should be very obvious that the people who accept bribes, feel that they are **superior** to those that they are judging over, and, as Scripture says, **PRIDE** comes before the fall.

9 Also you shall **NOT** oppress a stranger: for you know the heart of a stranger, seeing you were strangers in the land of Egypt.

וְגֵר לֹא תִלְחָץ וְאַתֶּם יָדַעְתֶּם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרָיִם  
 VeGer Lo TiLchatz VeAtem YeDatem Et Nephesh HaGer Kiy Geriym Heyiytem BeEretz  
 Mitzrayim, where the **word**, VeGer, גֵּר, means, **foreigner, alien, stranger**, temporary dweller, newcomer, proselyte, convert, he went astray from, the **word**, Lo, means, **no or not**, the **word**, TiLchatz, is from the **word**, Lachatz, לָחַץ, which means, **to press, squeeze, to oppress, he pressed himself, he was oppressed, distress, pressure**, the **word**, VeAtem, means, and you, the **word**, YeDatem, is from the **word**, Da'at, דָּעַת, means, to **know, have knowledge of, knowledge, wisdom, intelligent, sensible**, it is from the **word** Yada, יָדַע, which means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, the **word** Yadah יָדָה means, to confess, give thanks, he praised, lauded, he confessed, to throw, hurl, cast, enlarged, and the **word** Da, דָּע, means, knowledge, wisdom, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the **words** that created all things, the **word**, Nephesh, נֶפֶשׁ, means, breath, breath of life, **life, soul, mind, person, human being, will, desire**, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the **word**, HaGer, is the **word** Ger repeated, and it means, **foreigner, alien, stranger**, the **word**, Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Geriym, is the plural of the **word** Ger, and here it means **foreigners**,

*aliens, stranger*, Heyiytem, is from the *word*, Hayah, הָיָה, means, *to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, and in the form that it is used here it means you were, the *word*, BeEretz, means, in the land, the *word*, Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root *word* Mitzry מִצְרִי, which means, Egyptian, and they are both from the root *word*, Matzar, מָצַר, which means, *strait, distress, chaos, to be in distress*, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit)

Here YHVH makes it very clear, that we are *NOT* to Lachatz, לָחֹץ, *to oppress, persecute, torment, distress*, pressure any stranger:

**WHY?**

YHVH makes it very clear why we are not Lachatz strangers,, He says it is because you know, the heart of a stranger, you know what it means to be a stranger in a land that is *NOT* yours, **FOR, YOU were strangers** in the land of Egypt, and therefore you know what it feels like, to be oppressed, persecuted, tormented, and distressed, for that is what you went through when you were slaves in Egypt.

*10 And six years you shall sow your land, and shall gather in the fruits thereof:*

וַיִּשֶׂשׂ שָׁנִים תִּזְרַע אֶת־אֲרֻצְּךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ

וַיִּשֶׂשׂ שָׁנִים תִּזְרַע אֶת־אֲרֻצְּךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ

VeShesh Shaniyim TiZera Et Artzeka VeAsaphta Et Tevu'atah, where the *word*, VeSesh, means, *and six*, the *word*, Shaniyim, is the plural of the *word*, Shanah, שָׁנָה, means, *year, change, period of changing seasons*, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the *word*, TiZera, תִּזְרַע, means, *sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown*, he produced seed, he inseminated, the *word*, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, Artzeka, is from the *word* Aretz, אֶרֶץ, which means, earth, *land*, country, ground, and in the form that it



which means, abundance, riches, *surplus, balance*, the *word*, TOkal, is the *word* Akal, אכל, repeated, and it means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word*, Chayat, is form the *word* Chayah, חי, means, life, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, was revived, he restored to life, was revived, spirit of life, soul, as an adjective, it means, lively, vigorous, and in its female form, it means, *an animal, a beast*, and literally, *a living being, wildlife*, the *word*, HaSadeh, means the field, the *word*, Ken, כן, as an adjective means, right, truthful, honest, just, surely, so, it is so, as, he did so, rightly so, thus, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means louse, insect, lice, TaAseh, is form the *word* Asah, עשה, means, *to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected*, he appointed, he acquired, got, gained, the *word*, LeKarmka, is from the *word* Kerem, כרם, which means, *vineyard*, it also means to heap up, pile up, and as an adjective it means saffron yellow, the *word*, LeZeyteka, is from the *word* Zayit, זית, means, *olive tree*, olive, olive grower)

YHVH, who created all things, including the earth that we live on, says, on the *seventh* year, you **SHALL** let the land rest, you shall let it lie still;

Why does YHVH want us to do that?

First of all, it is because He wants us to appreciate and recognize the Fact that He is the Creator of all things, and that we are to acknowledge that fact, with thanksgiving on our hearts.

Secondly, He wants us to give the Land a year of rest on the seventh, as He, YHVH, rested on the seventh day.

Thirdly, YHVH wants us to learn to **TRUST** Him, we are to believe and **TRUST** that He will actually give us a large enough crop to harvest, in the sixth year, that will carry us through, until the next harvest, which is a year and a half away.

And finally, YHVH says, it is also because, the poor of your people may eat:

In other *words*, YHVH wants us to be aware, that we are indeed our brothers' keepers, and that, when He blesses us with plenty because we have chosen to obey the *words* of His Torah of Life, that we are to share those blessings with others, for in some cases, what the poor gathered from the fields on the seventh year, sustained them for many years, until the next Sabbath year of rest for the land. Whatever they were able to gather, and store, took the load off, of a father and mother working long hours, trying to make a living just so that their family could eat. Therefore some of the money that they earned, that would have gone for food, can now be allocated to other things, such as clothing, footwear, etc.

And YHVH has not forgotten the animals either, for what the poor people leave behind, the beasts of the field shall eat. In like manner, you shall deal with your vineyard, and with thy olive grove.

If we look at the cycles of life, in the animal kingdom, it becomes very obvious, that whenever there is plenty of food to eat, there is an increase in the population of the animal kingdom, including kosher animals that can be hunted and eaten by YHVH's people Yisrael. Therefore this rest, that is given to the land, benefits the animal kingdom every seven years, and gives them the opportunity to increase their numbers, insuring that there is, and always will be, a proper balance in YHVH's creation. It is very evident to me, that YHVH loves His creation, and that He has put laws in place, that will ensure that everything works as it should.

*12 Six days you shall do your work, and on the seventh day, you shall rest: that your ox and your ass may rest, and the son of your handmaid, and the stranger, may be refreshed.*

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת לְמַעַן יָנוּחַ שׂוֹרְךָ וַחֲמֹרְךָ וַיִּנְבֹּשׂ

בֶּן-אֲמָתֶךָ וְהַגֵּר

שששת ימי תעשה מעשיך וביום השביעי תשבט למען ינוח שורך וחמורך וינבש בן-אמתך והגר

Sheshet Yamiym TaAseh Ma'aseyka UbaYom HaSheviyiy TiShbot LeMa'an Yanucha Shorka VeChamoreka VeyiNaphesh Ben Amatka VahaGer, where the **word**, Sheshet, means, six, the **word**, Yamiym, is the plural of the **word** Yom, יוֹם, means, **day**, time,

year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, *hand, he will, establish, strength*, the letter Vav, means, *nail, a bridge, a connection, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom,** and the message **IS**, that His Right Hand, our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of Life; therefore, every time you see this **word** Yom, Day, in Scripture, it should remind you, of the **FACT** that YHVH created all that He did in **seven** Days, **seven** Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the **word**, TaAseh, is form the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the **word**, Ma'aseyka, is from the **word** Ma'aseh, מַעֲשֵׂה, which means, **deed, action, work, thing made, manufacture, product, practice, occupation**, incident, one who causes others to work, activator, the **word**, UbaYom, is the **word** Yom repeated and here it means, **on the day**, the **word**, HaSheviyiy, means, **the seventh**, the **word**, TiShbot, is from the **word** Shabat,

שבת, which means, *to cease, desist, to rest, he rested, he observed the Shabbat*, to complete, *he desisted from labour*, he was on strike, *he stopped working*, he put an end to, he removed, exterminated, destroyed, *day of rest*, week, the seven days from Sunday to Shabbat, feasts, festivals, it means of years, i.e. a period of seven years, the Sabbatical year, the shemittah, it also means, seat, sitting, dwelling place, cessation from work, rest, if we add the letter Vav, we form the *word* Shavot or Shabot, שבות, which means, return, restore, and the *word* Shav or Shuv, שב, means, one who returns, one who repents, one who is penitent, contrite, the *word*, LeMa'an, מַעַן, means, answer, *heed, purpose, on account of, in order that, aim, because of, so as to, to the end, intent*, to address a letter, was addressed to someone, dwelling, habitation, on account of, in order that, because of, to the end or intent, for the sake of, lest, the *word*, YaNu'ach, is form the *word* Nu'ach, נָח, means, *to rest, rested, repose, settled down, was quiet, was given rest, relieved, was set down*, was placed, he caused to alight, set down, he let remain, he abandoned, he permitted, it also means, easy, convenient, pleasing, kind, benign, the *word*, Shorka, is from the *word* Shor, which means, *your ox, your bull, your steer*, the *word*, VeChamoreka, means, *and your ass, or and your donkey*, the *word*, VeyiNaphesh, is form the *word* Nephesh, נֶפֶשׁ, means, breath, breath of life, life, soul, mind, person, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, *refreshed himself, rested*, Ben, means, son, the *word*, Amatka is from the *word*, Amah, אַמָּה, which means, *maidservant, handmaid, female slave*, it means, ell, cubit, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, foundation, door posts, the *word*, VahaGer, means, *and the stranger, the foreigner, the alien*)

YHVH has made it very clear that our work is to be done in the first Six days of the week, and that, on the seventh day, we **ARE TO REST**:

Again, you might ask **WHY** did YHVH give us this command, to **REST** on the seventh Day? First of all, since He created us, He knows what is best for us, He knows that our bodies and our minds, need to rest from work, and be refreshed. Furthermore, He knows that there is no better way for us human beings to **REST**, than resting in Him, taking the time to contemplate His Words of Life, the Words of His Torah of Life, on the Seventh Day, the day of Rest.

YHVH also knows, that **IF** we obey Him, and actually choose to rest in Him, on this day, as He has commanded us to do, that our working animals, our ox and our ass, and or whatever other working animal we have on the farm, will rest also, and furthermore, He commands us to ensure that the son of our handmaid, our servants, and or any strangers that are with us, may also rest and be refreshed. As you can see, there is One Law for the homeborn and the sojourner.

*13 And in all things that I have said unto you, be circumspect: and make no mention of the name of the gods of others, neither let it be heard out of your mouth.*

וּבְכָל אֲשֶׁר-אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ וְשֵׁם אֱלֹהִים אַחֲרַיִם לֹא תִזְכְּרוּ לֹא יִשָּׁמַע (עַל-פִּיךָ



Here YHVH tells all of us, in all things that I YHVH have said to you, make sure that you guard them with your life. Well, since Scripture confirms that believing, following and obeying the Words of the Torah of YHVH, **IS Life to us**, then guarding the Words of YHVH's Torah of Life, **IS** the same thing as, **guarding our own lives**.

Then YHVH says to the people of Yisrael and to us also, וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ, VeShem, and the Shem, the name, the character and essence of these Elohiym, these, imaginary gods, Acharey, of others, Lo, **NOT** only are you **NOT** even to mention their Shem, their names, the essence and the character, of those Elohiym Achriym, the imaginary gods of others, TiZkiru, you are not even to Zakar, remember nor speak and act on behalf of them.

Then YHVH says לֹא יִשְׁמַע עַל-פִּיךָ, Lo, you are **NOT**, YiShma, to Shema, you are not to hear, listen, pay very close attention to, understand, believe, follow nor obey them, **NOR** have them before your face, which means, we are **NOT** even to give them any sort of consideration, in our hearts nor in our minds, for according to Scripture, there are no Elohim, save YHVH, our Elohim.

14 Three times you shall keep a feast unto Me in the year.

שְׁלֹשׁ רִגְלִים תַּחֲגֵג לִי בַשָּׁנָה

שלוש רגל אחר פאנה

Shalosh Regaliym TaChog Liy BaShanah, where the **word**, Shalosh, means, three, the **word** Regaliym, is form the **word**, Regel, רֶגֶל, which means, foot, leg, base, step, a measure, it means, **time**, festival of pilgrimage, it also means, to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means, **to be accustomed to, be used to, was made to go about, was guided, he trained**, habituated, **made familiar, was in the habit of, was used to, was accustomed to**, the **word**, TaChog, is from the **word**, Chag, חַג, means, **feast, festival, feast pilgrimage**, the **word**, Liy, means, **to me**, the **word**, BaShanah, is from the **word** Shanah, שָׁנָה, which means, year, change, period of changing seasons, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, and in the form that it is used here it means, **in the year**)

Here YHVH sets the amount of times, and the frequency that the people of Yisrael are to celebrate His Feasts, He says: **Three times you shall keep a feast unto Me in the year**. As you know, the number **three** in Scripture, represents **salvation, coming from death to Life**, and believing, following and obeying the Words of YHVH's Torah of Life, according to Scripture, **IS LIFE** to all people who willingly and lovingly choose to do so. Those three times are at the Feast of, Unleavened Bread, Chag HaMatzot, the Feast of Pentecost, Chag Shavuot, the Feast of Tabernacles, Chag Sukkot.



that He did in *seven* Days, *seven* Yamiym, and that maybe, there is a message from YHVH, hidden somewhere in the *verse*, the *word*, Tokal, is from the *word* Akal, אָכַל, means, *to eat, he ate, devoured, consumed*, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the *word*, Matzot, is repeated, and it from the *word*, Matzah, מַצָּה, which means, to drain out, press out, squeeze out, he exhausted, it means, *unleavened bread, cake without leaven*, it means strife, contention, untanned hide, the *word*, KaAsher, כַּאֲשֶׁר, means, *as, who, which, what, that, when, where, how, because*, in order that, *according to*, as soon as, forasmuch, howsoever, whosoever, though, the *word*, Tziviytika, is from the *word* Tzavah, צַוָּה, which means, *command, commanded, commandment, give a charge, ordered*, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he appointed, and in the form that it is used here it means, *as I commanded you*, the *word*, LeMoed, מוֹעֵד, means, *appointed time, set time, festival, appointed place, place of meeting, appointed sign, signal, it describes YHVH's festivals*, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, it also represents the festival sacrifice, the temple, synagogue, half holy days, intermediate days of Pesach and Sukkot, it is from the *word* Ed, עַד, and as a conjunction, it means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, the *word*, Chodesh, חֹדֶשׁ, means, *new, renewed*, such as a new moon, Rosh Chodesh, he renewed, renovated, restored, he invented, he reactivated, it is also translated as new moon, *month*, the *word* HaAviyv, אָבִיב, means, *young ears of grain, the season of spring, spring of life, youth, springlike, vernal*, it is related to the *word* Abib or Aviv, אָבִיב, which means to bring forth shoots, sprout, the coming of spring, refreshed, renewed, the *word*, Kiy, כִּי, means, that, because, *for*, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *word*, Bo, בּוֹ, means, *in him, in it*, of it, thereof, before him, therein, the *word*, Yatzata, יָצָא, means, *to go, come or went out*, bring out, go forth, went forth, burst forth, brought or bring forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word*, MeMitzrayim, means, from Mitzrayim and this *word*, Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root *word* Mitzry, מִצְרַיִ, which means, Egyptian and they are both from the root *word*, Matzar, מִצַּר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the *word*, VeLo, means *and no or and not or and none*, the *word*, YeRa'u, יֵרָאֶה, is from the *words* Ra'ah, which means, see, cause you to see, saw, look, looked, *appear*, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also

means vulture, it means lung, lungs, the **word**, Panay, is from the **word** Paniym, פָּנִים, which is from the **word** Panah, פָּנָה, which means, face, countenance, **presence, forefront, before, before me**, in front of me, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, Reyqam, רֵיקָם, means, **empty, vanity, in vain, without effect**, and as an adjective, it means, empty)

Here YHVH speaks of His individual Feasts, and He begins with the Feast of Unleavened Bread, Chag HaMatzot, also called Passover by many. YHVH Commands all of His children to keep the feast of Unleavened Bread: and He commands them: you shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Abib or Aviv;

Why did YHVH, command the people of His Yisrael to Keep the Feast of Unleavened Bread through all of our generations? It is so that we can bring to memory, the redemption that was given to us by YHVH, redemption from slavery, the slavery that we had actually imposed upon ourselves, because we willingly turned away from the Ways and the Words of YHVH's Torah of Life, that Yoseph (**who is a shadow picture of Messiah**) lived by, and taught all of us to live by. YHVH says: for in it, the days of the Feast of Unleavened Bread, you came out from Egypt:

It is clear to me, and I certainly hope that it is clear to you, that YHVH wants all of us, to remember, to Zakar, the **FACT**, that we, Yisrael, were **SLAVES**, in Egypt, and that we became **SLAVES**, because we, Yisrael, willingly walked away from the Ways and the Words of YHVH's Torah of Life, and whether we knew it or not, departure from YHVH's Words of Life, automatically leads all who take that path, into a life of bondage to Sin, a life of constantly transgressing the Words of the Torah of our heavenly Father, Words that Scripture confirms ARE actually, Life to all who willingly and lovingly choose to obey them.

YHVH then goes on to say: and **NONE** of you shall appear before Me empty. YHVH is telling us ,that at **ALL of His Feasts**, we are to willingly give a gift, an offering to YHVH, to show our appreciation for everything that He does for us. These Gifts are **NOT** for YHVH, but for the priests, the Levites, the widows and the orphans and the poor people amongst us. YHVH loves people that have a giving heart. So, if you want to actually feel YHVH's Love, then learn to be a cheerful giver, and I guarantee you, your life will change for the better, and that will happen, even before YHVH actually rewards you, for having a giving heart.

*16 And the feast of harvest, the firstfruits of your labours, which you have sown in the field: and the feast of ingathering, which is in the end of the year, when you have gathered in your labours out of the field.*

וְתָג הַקְצִיר בְּכוֹרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְתָג הָאֶסֶף בְּצֵאת הַשָּׂנָה בְּאֶסְפָּךָ ( אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה

פִּדְוֹתָ אֲזַיִן פִּדְוֹתָ רָבִיזָה פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ  
 פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ פִּדְוֹתָ

VeChag HaQatziyr BeKurey Ma'aseka Asher TiZera BaSadeh VeChag HaAsiph Betzet HaShanah BeAspeka Et Ma'aseyka Min HaSadeh, where the **word**, VeChag, חג, means, feast, festival, feast pilgrimage, the **word**, HaQatziyr, קציר, means, harvesting, reaping, harvest time, harvest, cut grain, bough, branch, cutting, harvesting, reaping, the **word**, Bekurey, is from the **word**, Bikur, בכור, means, **ripening, firstfruits, first-ripe, first ripe figs, hasty fruit**, it is from the **word** Bakar, בכר which means, to burst from the womb, bear or make early fruit, of women or tree firstborn, new fruit, firstling, Ma'aseyka, Is from the **word** Ma'aseh, מעשה, means, **deed, action, work, labour**, thing made, manufacture, product, practice, occupation, incident, one who causes others to work, activator, the **word**, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, TiZera, זרע, means, **sowing, sowing season, seed, sperm, semen**, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and in the form that it is used here, it means, **you have sown**, the **word**, BaSadeh, means, in the field, the **word** VeChag, חג, is repeated, and it means, **feast, festival, feast pilgrimage**, the **word**, HaAsiph, is form the **word** Asaph, אסף, which means, **to gather, collect, reap, harvest, he gathered**, collected, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, **was gathered together, ingathering, collecting collection**, the **word**, Betzet is form the **word** Yatza, יצא, means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, HaShanah, means the year, the **word**, BeAspeka, is from the **word** Asaph, אסף, which means, to gather, collect, reap, harvest, he gathered, collected, he took away, removed, withdrew, was assembled, was taken away by death, met, assembled, was gathered together, gathering, collecting collection, the **word**, Et, את, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, את האיש, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, את, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the

Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, Ma'aseyka, is repeated and it is defined as, *your labours*, the *word*, Min, means, *from*, the *word*, HaSadeh, means, *the field*)

Here YHVH mentions two other Feasts, He says: and the feast of harvest, the firstfruits of your labours, which you have sown in the field:

This is talking of the Feast of Firstfruits and the Feast of Shavuot, for they are one and the same Feast, that Lasts for fifty days.

Then He goes on to say in the balance of the *verse*, and the feast of ingathering, which is in the end of the year, when you have gathered in your labours out of the field. This is speaking of Sukkot, which is when all the fruit that is produced by the land, and harvested in the fall, is gathered together, and it becomes yet another feast of thanksgiving.

17 Three times in the year all your males shall appear before HaAdon YHVH.

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה יְרֵאָה כָּל־זְכוּרָךְ אֶל־פְּנֵי הָאֲדֹנָי יְהוָה

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה יְרֵאָה כָּל־זְכוּרָךְ אֶל־פְּנֵי הָאֲדֹנָי יְהוָה

Shalosh PeAmiyim BaShanah YeRa'eh Kal Zekurka El Peney HaAdon YHVH, where the *word*, Shalosh, means, *three*, the *word*, PeAmiyim, is from the *word*, Pa'am, פֶּעַם or Pa'amah, פַּעְמָה, which means, to strike, beat, to thrust, impel, move, he struck, beat, anvil, corner, foot, footstep, going, hundred, hundredfold, now, this once, *this time*, *order*, rank, step, thrice, often, second, this, two, *time*, *times*, twice, wheel, impelled, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, *occurrence*, *time*, foot of a vessel, step, tread, pace, beat of music, the *word*, BaShanah, שָׁנָה, means, *year*, *change*, *period of changing seasons*, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the *word*, YeRa'eh, is from the *word*, Ra'ah, רָאָה, means, see, cause you to see, saw, look, looked, *appear*, *appeared*, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, Kal, means, *all*, *the whole of*, the *word*, Zekurka, is from the *word* Zakar, זָכַר, which means, to remember, to say, name, swear, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, remembered, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, remembrance, memory, it also means, *to be born male*, *to treat as masculine*, *the male organ*, *penis*, and in the form that it is used here it means, your males, the *word*, El, אֵל, denotes, *motion toward or to, or direction toward*, and it means, *to, unto, toward, in, into, at, by*, it is also the short form of the

title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Peney, is form the **word**, Paniym, פָּנִים, which is from the **word** Panah, פָּנָה, which means, face, countenance, presence, forepart, **before, before me, in front of me, front part, front**, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, HaAdon, אֲדֹנָי, means, the lord, the master, the possessor, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah)

Here YHVH reiterates, the Fact, **Three** times in the year, all your males shall appear before HaAdon YHVH. Scripture makes it very clear that the number **three**, represents, resurrection, for Messiah came out of the Tomb at the end of the **third** day, in the evening of the **third** Day. And if you look at any calendar of the year that Mesiah died on the cross you will see that He died at around three o'clock on a Wednesday evening, and was taken down from the cross and put in the tomb just a few minute before 6pm on Wednesday evening, the 14<sup>th</sup> of Aviv, just before the beginning of the 15<sup>th</sup> of Aviv, for 15<sup>th</sup> of Aviv is a High Sabbath, it is the Feast of Unleavened Bread, Chag HaMatzot. Therefore, from Wednesday evening to Thursday evening, day one, from Thursday evening to Friday evening, day two, from Friday evening to Saturday evening, Day three, and YHVH exited, or resurrected for the Tomb, just before 6pm, on the 17<sup>th</sup> of Aviv, just before the dawning of the next day, which of course, is the First day of the week, also known as Sunday on the Roman Calendar. Therefore the Fact that YHVH chose to have the men of Yisrael, come to Jerusalem to celebrate His Feasts, three times a Year, IS, I believe, a teaching by which YHVH, shows us the importance of keeping His Feasts, for like the Words of His Torah, they too are Life to us.

18 You shall **NOT** offer the blood of My sacrifice with leavened bread; neither shall the fat of my Feast, remain until the morning.

לֹא-תִזְבַּח עַל-חַמֵּץ דָּם-זִבְחֵי וְלֹא-יִלֵּין חֶלֶב-חַמֵּץ עַד-בֹּקֶר

לֹא תִזְבַּח אֶל חַמֵּץ דָּם זִבְחֵי וְלֹא יִלֵּין חֶלֶב חַמֵּץ עַד בֹּקֶר

Lo TiZebach Al Chametz Dam Zibechiy VeLo YaLiyn Chelev Chagiy Ad Boqer, where the **word**, Lo, means, **no or not**, the **word**, TiZebach, זִבַּח, means, **to sacrifice, to slaughter, he sacrificed, an offering**, feast, meal, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, **with, together with**, it also means, yoke, to insert, thrust in, the **word** Chametz, חַמֵּץ, means, **leaven, that which is leavened**, vinegar, to be sour, pungent, **leavened, he caused to be leavened**, he delayed, was soured, was embittered, he degenerated, it also means, a cruel man, the **word**, Dam, דָּם, means, **blood**, bloodshed, blood guilt, the **word**, Zibechiy, is from the **word** Zebach, (זִבַּח, means, **to sacrifice, the sacrifice, slaughter**, feast, meal, and in the form that it is used here it

means, my sacrifice, the **word**, VeLo, means, **and no** or **and not**, the **word**, YaLiyn, is from the **word**, Liyn, לִיַן or Lun, לוֹן, which means, **to lodge, pass the night, he abode, tarried, remained, he kept overnight**, he passed the night, it also means to be obstinate, to murmur, grumbled, grudge, caused to murmur, the **word**, Chalev, חָלֵב, means, milk, to milk, he milked, was milked, it means, **fat, grease**, the **word**, Chagiy, means, my Feast, the **word**, Ad, אַד, as a preposition and conjunction, means, to, **unto, up to, even to, as far as, as long as, how, until**, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Boqer, בֹּקֶר, means, **morning**, to cleave, split, **the breaking through of daylight**, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal)

Here YHVH forbids the people of Yisrael from offering the blood of the sacrifices that are offered to Him, with Chametz, חָמֵץ leavened bread.

Everything that we offer YHVH, is to be without leaven, which is a metaphor for Sin, That tells me, that every sacrifice must come from a pure heart, that is fully submitted to the Ways and the Words of YHVH's Torah of Life; Please remember that any and all Sin, any and all transgressions of the Words of our heavenly Father's Torah, **IS** a blemish, and Scripture makes it very clear, that Messiah is coming back for a bride that **IS** without Blemish.

Then YHVH says, neither shall the **FAT** of my Feast, remain until the morning. Why is the **FAT** to be fully consumed before morning?

I believe that YHVH is teaching us a lesson here; First of all, we are told in Scripture that we are **NOT** to eat the Fat, *Vayiqra 7:22 And YHVH spoke unto Mosheh, saying, 23 Speak unto the children of Yisrael, saying, You shall eat no manner of FAT, of ox, or of sheep, or of goat. 24 And the FAT of the beast that dies of itself, and the FAT of that which is torn with beasts, may be used in any other use: but you shall in no wise eat of it. 25 For whosoever eats the FAT of the beast, of which men offer an offering made by fire unto YHVH, even the soul that eats it, shall be cut off from his people.*

Furthermore, science makes it very clear, that the **FAT** in our bodies, is where many of the toxins that are in our bodies are stored. Therefore, by burning this **FAT**, on the altar, YHVH is telling us that there is no place in His kingdom for Toxins, a metaphor for Sin, there is no room for transgressors of the Words of His Torah of Life, which means that those who do transgress the Words of His Torah of Life, will all be consumed, and lost forever.

19 The first of the firstfruits of your land, you shall bring into the house of YHVH your Elohim. You shall **NOT** seethe a kid in his mother's milk.

ראשית בכורי אדמתך תביא בית יהוה אל־היה ל־א־תִשַׁל גְּדִי בַחֲלֵב אִמּוֹ

יִצְאָה פֶּשֶׁת אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם

Reshiyt Bekurey Admatka Taviy Beyt YHVH Eloheyka Lo TeBashel Gedy BaChalev Imo, where the **word**, Reshiyt is from the **word** Rosh, ראש, means, **head, chief, leader, top, summit, beginning**, division, sum, principal, capital, basis, foundation, **first**, former, previous, superior, but it can also mean, venom, poison, the **word**, Bekorey, בכור, means, firstborn son, senior, elder, firstfruit, ripening, preferring, the **word**, Admatka, is from the **word** Adamah, אֲדָמָה, means, **ground, soil, earth, land**, it also means to be red, because it is related to the **word** Dam, דָּם, which means blood, and it originally denoted **the red arable land**, the **word**, Tabiy, is from the **word**, Bo, בוא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Beyt, בית, means, **house, home**, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah, the **word**, Eloheyka, means, your Elohim, and the **word** Elohim, means, mighty ones, judges, powers, the **word** Lo, means no or not, the **word**, TeBashal, בשל, means, to cook, ripe, mature, it ripened, **boiled, seethed, cooked**, he caused to ripen, was boiled, and as a preposition, it means, for the sake of, because of, the **word**, Gedy, גְּדִי, means, **kid, young goat**, the **word**, BaChalev, בַּחֲלֵב, means, **milk, to milk, he milked, was milked**, it means fat, grease, and in the from that it is used here, it means, in the milk, the **word**, Imo, means, **his or its mother**)

Here YHVH shows us what the protocol is to be, when we harvest the bounty that He has provided for us, out of our fields, our vineyards and our orchards. He says, The **FIRST** of the **FIRSTFRUITS** of your land, you shall bring into the house of YHVH your Elohim.

Now it is important that we understand that YHVH does **NOT** get any of the Firstfruits, of the harvest, for, the Firstfruits of the harvest go to the priest, and to the Levites, and wherever else it is needed. **SO**, why does YHVH insist on us giving Him, the **FIRSTFRUITS** of our harvest?

It is because He wants to teach all people, to have a giving heart. Try and imagine what it would be like, IF everyone adhered to this Commandment, it would mean that all the poor people of the world would never have to go to bed hungry, for there would always be food for them, as long as those who have a giving heart, continue to believe, follow and obey the Words of the Father's Torah of Life.

Then YHVH shows us His very kind heart, He says, You shall **NOT** seethe a kid in his mother's milk. YHVH does **NOT** tell us, **NOT** to slaughter, the young animal, He simply shows us that We are to be very grateful to these animals, for their lives are taken, so that we may live, and all life is precious to our heavenly Father. Not seething an animal in the milk of the mother

that gave it birth, **IS** a sign of respect and kindness for the animal's life that is shed for us, and for the mother who bore it. So next time you have a steak, or fish or some kind of poultry, or any other type of Kosher animal, please remember that that animal's life, which is precious to our heavenly Father, is what is now nourishing you, and show it the respect that it deserves.

And for you vegans, who do not eat animal products, please remember that if you wear leather shoes, it is the skin of an animal, if you use any glue, please realize that many glues are made from animal products, if you wear silk, that comes from a silk worm, that is boiled alive, and there are countless other products that many of us use every day, and we may not even be aware of the fact that it might be made from animal products. Therefore, we are to try to develop the very same kind of respect for animals that YHVH, our Creator has.

20 Behold, I send an Angel before you, to keep you in the Way, and to bring you into the place which I have prepared.

הִנֵּה אֲנֹכִי שְׁלַחַ מַלְאָךְ לְפָנֶיךָ לְשָׁמְרָךְ בְּדֶרֶךְ וְלִתְבִיאָךְ אֶל-הַמָּקוֹם אֲשֶׁר הִכְנַתִּי  
 9Wx 9Y2Y3 7x 7x797(7 7979 797W7 7977 7x77 7x77 7977 7977  
 7x77

Hineh Anokiy Sholecha Malak LePaneyka LiShmarka BaDerek VelahaBiyaka El HaMaqom Asher HaKinotiy, where the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold**, here, since, now, thus far, yet, the **word**, Anochiy, means, I, the **word**, Sholecha, is from the **word**, Shalach, שָׁלַח, which means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, **he was ordered to go, he sent away, sent off**, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Malak, מַלְאָךְ, means, **messenger, messenger of Elohim, angel**, it is related to the **word** Lak, לָאָךְ, which means, to send, and the **word** Malakah, מְלָאכָה, which means work, the **word**, LePaneyka, is from the **word** Paniym, פָּנִים, means, face, countenance, presence, forepart, **before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, LiShmarka, is from the **word** Shamar, שָׁמַר, means, **to keep, guard, heed, beware, watch over, observe, put a hedge around, to wait upon, attend to, preserve, save, protect**, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the **word**, BaDerek, is from the **word** Derek, דֶּרֶךְ, which means, **way, road, journey, custom, conduct, manner, method**, a course of life or mode of action, along, away, because of, conversation, custom,

passenger, the *word*, **VelahaBiyaka**, is from the *word* Bo, בוא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the *word* Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here, it means, and to bring you, the *word*, El, אל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, HaMaqom מקום, which means, **place, locality, spot, place where to stand**, to localize, but hidden in this *word* Maqom, **is the word Qum**, which means, to arise, and it is translated as the *word* Anastasis in the Greek Septuagint and from the Greek, it is **translated as the word resurrection in our English Scriptures**; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this *word* **Maqom, is used, it is telling us, to keep our eyes open, because there is probably, some kind of resurrection or birthing or renewal event, that is hidden in this verse**, the *word*, Asher, אשר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, HaKinotiy, is from the *word* Kun, כּוּן, which means, **to set up, prepare, be ready, establish, be firm, was set up, was established, was firm, was steadfast**, was secure, was prepared, was made ready, was right, was correct, he prepared himself, to straighten, to direct, he determined exactly, he made to correspond, he did intentionally)

Here YHVH tells Mosheh and all the people of Yisrael, Behold, I send a, Malak, מַלְאָכִי, a messenger, an Angel before you, to keep you **IN** the Way. First of all, we have to understand that **IT IS** YHVH that sent this messenger, **AND**, that His messenger, **IS** there to keep us **IN the Way**, the Derek, on the **road, on the journey, to cause us to follow the customs of YHVH, to cause us to conduct ourselves by the Words of YHVH's Torah of Life, to cause us to walk in the manner and the method** that YHVH has prescribed. And what other reason might there be for YHVH sending this Messenger, along with the people of Yisrael?

I believe it **IS** to guide and bring the people of Yisrael into HaMaqom, the Place, which YHVH, has prepared for them. What is this Maqom, this place that YHVH has prepared for the people of His Yisrael? Well in the Physical, it is the Promised Land, the Land of Yisrael, that is in the Middle East, but to find out what it means in the Spiritual, we have to break down the word Maqom, translated as, the place. In this word, Maqom, is found the word Qum, which is translated as **Anastasis**, in the Greek Septuagint, and from the Greek, Septuagint, it is translated as the word **Resurrection** in our English Scriptures; therefore, I believe that the **Maqom**, the Place that YHVH has prepared for His People Yisrael, is a place where the people of Yisrael

well experience *a resurrection onto everlasting Life* as long as they continue to follow the Message and Messenger of YHVH, who instructs the people of Yisrael to follow and obey the Words of our heavenly Father, the Words of His Torah of Life.

21 Beware of him, and obey His voice, do **NOT** provoke him; for he will **NOT** pardon your transgressions: for My Name is in Him.

הַשָּׁמֵר מִפָּנָיו וְשָׁמַע בְּקוֹלוֹ אֶל-תִּמְרָ בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֵכֶם כִּי שְׁמִי בְּקִרְבּוֹ  
 אַחַשְׁבַּח אֶת-שְׁמִי וְשָׁמַע בְּקוֹלוֹ אֶל-תִּמְרָ בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֵכֶם כִּי שְׁמִי בְּקִרְבּוֹ  
 אַחַשְׁבַּח אֶת-שְׁמִי וְשָׁמַע בְּקוֹלוֹ אֶל-תִּמְרָ בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֵכֶם כִּי שְׁמִי בְּקִרְבּוֹ

HiShamer MePanayv UShma BeQolo Al TaMer Bo Kiy Lo Yisa LePishakem Kiy Shmiy BeQirbo, where the *word*, HiShamer, is from the *word* Shamar, שָׁמַר, means, to keep, **guard, heed, beware, watch over, observe**, put a hedge around, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the *word*, MiPanayv, is from the *word*, Paniym, פָּנִים, means, face, countenance, presence, forepart, **before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the *word* Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the *word*, UShma, is form the *word* Shema, שָׁמַע, means, to hear, hearken, he heard, he heard with interest, he hearkened, listened to, **he obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means, to hear, listen, pay very close attention to, understand, believe, follow, obey and or act upon the *words* that you heard, the *word* BeQolo, is from the *word*, Qol, קוֹל, means, voice, to call aloud, yell, sound, noise, bleating, cry, cry out, fame, proclamation, thunder, thundering, proclaim, proclamation, report, rumour, and in the form that it is used here, it means, his voice, the *word*, Al, אֶל, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, no, not, nay**, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the *word*, TaMer, is from the *word*, Marar, מָרַר, means, to be bitter, embittered, caused bitterness, he wept bitterly, was grieved, **provoked, vexed, rebel, rebellious**, the *word*, Bo, בּוֹ, means, in him, in it, of it, thereof, before him, therein, **against him**, the *word*, Kiy, כִּי, means, that, **because, for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *word*, Lo, means no or not, the *word*, Yisa, is from the *word* Nasa, נָשָׂא, means, to lift, to raise, to carry, take, he rose, was high, grew up, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained,

he swept away, destroyed, *forgive, he forgave, pardoned, he suffered, endured*, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he caused to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the *word*, LePishakem, is the plural of the *word*, Pasha, פֶּשַׁע, which means, *transgression, trespass, guilt of transgression, criminal act, crime, to rebel, to transgress, was transgressed against*, was offended, he caused to transgress, it means to step, march, I will step, the *word*, Kiy, כִּי, means, that, *because, for*, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *word*, Shmiy, is from the *word* Shem, שֵׁם means, *name*, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the *word*, BeQirbo, is from the *word* Qereb, קָרַב, which means, *to come near, the nearest part, the centre, the midst*, the stomach, approach, drew near, was offered as a sacrifice, eat or ate up, he befriended, he approached, *came near, midst, interior, inward part, bowels*, intestines, it also means battle, war, match, game, hostile approach)

Here YHVH gives the people of Yisrael a dire warning, and one that we all must heed; He says, Beware of Him, beware of the Messenger, that I sent with you, and make sure that you obey His voice. Now I have to stop here, and ask you a question. If this Messenger or Angel is sent by YHVH, to keep the people of Yisrael, in the Way, and to bring them into HaMaqom, the Place which YHVH has prepared for the people of His Yisrael, then what message, do you suppose, He is giving to the people of Yisrael, here? Well, it should be obvious, that since He is a Messenger of YHVH, that He is giving YHVH's message to the people of Yisrael. Next comes the warning, and YHVH says, do **NOT** provoke Him, the Messenger; for he will **NOT** *pardon your transgressions; for My Name is in Him.*

Now in English, it does not sound like a very dire, nor consequential warning, **BUT** in Hebrew, it is horrifying. Let me explain, the word, *name*, is the Hebrew word, Shem, and this word does indeed mean, name, but it has a much more profound meaning than just, name, this word Shem, שֵׁם means, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life. Therefore when YHVH says: make sure that you don't *provoke* Him, provoke this Messenger, because, He will **NOT** *pardon* your transgressions., for My Name, My Shem, My character, the essence of who I am, everything that I stand for, all the Words that I have spoken, My Messenger is instructed to carry out, including punishing those that disobey and or rebel against Him. Just think of it this way, if you are taking a trip and you have a guide, that is there to protect you, **BUT** you choose, of your own volition, that you are **NOT** going to listen to nor obey the instructions of the guide, but instead, you do what is contrary to what he has told you to do, then you are on your own, he cannot and will **NOT** protect you. It is very important that we all understand that YHVH gave them a Messenger, an Angel that walked alongside of them, on their journey to the Promised Land. That is exactly the same role that our Messiah has, He too was sent by our heavenly





going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, **departed, he walked about, he proceeded, continued**, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Malakiy, is from the **word**, Malak, מַלְאָךְ, means, **messenger, messenger of Elohim, angel**, it is related to the **word** Lak, לָאָץ, which means, to send, and the **word** Malakah, מַלְאָכָה, which means work, and in the form that it is used here, it means, **My messenger, My angel**, the **word**, LiPhneyka, is from the **word**, Paniym, פָּנִים, which means, face, countenance, presence, forepart, **before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, VeheBiyaka, is from the **word** Bo, בּוֹא, which means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaEmoriy, אֱמֹרִי, is the name Amorites, it is from the **word** Amar, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, and it refers to a group of people that lived in Canaan before the Yisraelites took it over, and the name could mean people of another tongue, the **word**, VahaChitiy, חִתִּי, is the **word** Hittite in our English Scriptures, and they are descendants of the sons of Chet, called the Chitiy; they were an ancient Indo-European people, who lived in Anatolia and North Syria; the term Hittite can mean the Indo-European Hittites of Asia Minor or the Neo-Hittites of North Syria, and if we remove the letter Yod, from the **word**, Chitiy, חִתִּי, and replace it with the letter Tav, we form the **word** Chatat, חָתַת, which, means, terror, to be shattered, be broken, to be dismayed, be terrified, scared, the **word**, VahaKena'aniy, כְּנַעַן, means, **Canaan**, Phoenician, it also means, merchant, trader, so called because the Phoenicians were traders, the **word**, HaChiviy, חִוִּי, means, encampment, village, villager, **they are a group of people that lived in Canaan**, before the Yisraelites took it over and made it their own, the **word**, VahaYebusiy, יְבוּסִי, were descendants of the third son of Canaan, Yebus, and it is also the alternate name for Yerushalem, it also means, **threshing floor**, to trample down, the **word**, VehiKechadtiyv, is from the **word**, Kachad, כָּחַד, means, to be hidden, to be effaced, concealed, **be destroyed, be cut off**, stood in awe, revered, was ashamed,

he denied, apostatized, and in the form that it is used here, it means, *and I will cut them off*)

Here YHVH says that His Messenger, shall go before the people of Yisrael, and bring them unto or help them confront, the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites. Then He says, that He YHVH, VehiKechadtiyv, He will Kachad, כָּחַד, he will *destroy them, cut them off*, make them ashamed of what they wanted to do to the people of Yisrael.

Now, I want all of us to stop for a moment and think about what is being said here in this verse! YHVH, the Creator of the universe, has promised the people of His Yisrael, who have just come out of two hundred plus years of slavery, the same people that He took through the Red Sea on dry ground, and for whom, He provided water, meat and manna, in the wilderness, and now, He promises them, that whoever they encounter on the Way to the Land that He promised would be theirs, and YHVH mentions, six nations, that they will encounter on the way, He promises the people of His Yisrael, that He will Kachad, כָּחַד, cut all of these people off, which means that they will **NOT** be able to harm the people of Yisrael in any way, shape or form. Now try and imagine yourself as being there, at that time, when YHVH made that promise, and then, if any of you are able and willing, please tell the rest of us that are here, how the realization that YHVH IS with you, made you feel, **KNOWING** that the Creator of the Universe has just told you **NOT** to fear, and promised you that He will protect you.

24 You shall **NOT** bow down to their gods, **NOR** serve them, **NOR** do after their works: **BUT** you shall utterly overthrow them, and quite break down their images.

לֹא־תִשְׁתַּחֲוֶה לְאֱלֹהֵיהֶם וְלֹא תַעֲבֹדֵם וְלֹא תַעֲשֶׂה כַּמַּעֲשִׂיהֶם כִּי הָרַסְתָּם וְשִׁבַּרְתָּ  
תְּשַׁבֵּר מַצֵּבֹתֵיהֶם  
לֹא־תִשְׁתַּחֲוֶה לְאֱלֹהֵיהֶם וְלֹא תַעֲבֹדֵם וְלֹא תַעֲשֶׂה כַּמַּעֲשִׂיהֶם כִּי הָרַסְתָּם וְשִׁבַּרְתָּ  
תְּשַׁבֵּר מַצֵּבֹתֵיהֶם

Lo TiShtachaveh LeEloheyhem VeLo TaAvdem VeLo TaAseh KeMa'aseyhem Kiy Hares TeHarsem TiShaber Matzevoteyhem, where the *word*, Lo, means, **no or not**, the *word*, TiShtachaveh is from the *word*, Shachah, שָׁחָה, which means, **to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly**, beseeched, make obeisance, do reverence, worship, it also means to swim, he bathed himself, to wallow in the mire like a swine, the *word*, LeEloheyhem, means, **to their gods, their mighty ones**, the *word*, VeLo, means, **and no or and not**, the *word*, TaAvdem, is from the *word* Eved, עֶבֶד, which means, to work, **to serve**, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, service, work, action, he made, he did, the *word*, VeLo, means, **and no or and not**, the *word*, TaAseh, is from the *word* Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, the *word*, KeMa'aseyhem, is from the *word* Ma'aseh, מַעֲשֵׂה, means, **deed**,

*action, work*, thing made, manufacture, product, practice, occupation, incident, one who causes others to work, activator, and in the from that it is used here it means, **and after their deeds, their work**, the *word*, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, **assuredly, surely, but, certainly, doubtless**, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the *words*, Hares teHarsem, are both from the *word*, Haras, הָרַס, which means, **to throw down, overthrow, tear down, he crushed, squashed, pounded**, to attack, pull down, he threw down, tore down, demolished, destroyed, he overthrew, destroyed completely, destruction, ruin, and together, they means, shall surely overthrow, the *word*, TiShaber, שָׁבַר, means, to look out, inspect, examine, he looked for, he thought, believed, supposed, he probed, inspected, was of opinion, he thought, believed, supposed, he probed or inspected a wound, it also means hope, it means, **to break, break into pieces, he broke, he fractured, he destroyed, ruined, he broke down, he tore, rent, he destroyed, demolished, he ruined, annihilated, was smitten, was destroyed, shattered, smashed, breaking, crushing, fracture, calamity, misfortune, breaking of a dream**, it also means, to buy grain, to sell grain, it means, corn, grain, broken or threshed food, it also means, the interpretations of a dream, he caused to break out, brought to birth, the *word*, Matzevoteyhem, is from the *word* Matzebah, מַצְבָּה, which means, pillar, stance, tombstone, an idol a standing image, it also means, a military post, guard, plant, was placed, was set up, it also means tumour)

Here we see that YHVH gives the people of Yisrael, one proviso, He says: You shall **NOT** bow down to their gods, **NOR** serve them, **NOR** do after their works: **BUT** you shall utterly **overthrow them**, and quite **break down**, Matzevoteyhem, their Matzebah, מַצְבָּה, their pillars, stances, tombstones, idols, their standing images.

We have to understand that every statue, pillar, tombstone, idol or standing images ever made, where people bow down before, or worship, or pray to, **IS** an abomination to YHVH, and He makes it very clear here in this verse, and in many other verses throughout Scripture, that His people Yisrael, **ARE NOT to do that**, and as a matter of fact we are to, Shabar, שָׁבַר, **we are to break into pieces, fracture, destroy, ruin, break down, tear down, rent, demolish, annihilate, smite, shatter, smash, crush, break down their dream, destroy their imaginary man made gods.**

25 And you shall serve YHVH your Elohim, and He shall bless your bread, and your water; and I will take sickness away from the midst of you.

וְעַבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם וַיְבָרֶךְ אֶת-לֶחְמֶךָ וְאֶת-מִימֶיךָ וַיְהַסְרֵתִי מִמְּוֶלְדְּךָ  
 אֶת-יְהוָה אֱלֹהֵיכֶם וַיְבָרֶךְ אֶת-לֶחְמֶךָ וְאֶת-מִימֶיךָ וַיְהַסְרֵתִי מִמְּוֶלְדְּךָ  
 אֶת-יְהוָה אֱלֹהֵיכֶם וַיְבָרֶךְ אֶת-לֶחְמֶךָ וְאֶת-מִימֶיךָ וַיְהַסְרֵתִי מִמְּוֶלְדְּךָ

VaAvadtem Et YHVH Eloheykem UBerak Et Lachemka VeEt Meymeyka VahaSirotiy Machalah MiQirbeka, where the *word*, VaAvadtem, is from the *word* Eved, עָבַד, means, to work, **to serve**, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked,

laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it means, deed, service, work, action, he made, he did, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֵת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the **word**, Eloheykem, means, your Elohiym, and the **word** Elohiym, means, mighty ones, judges, powers, the **word**, UBerak, is from the **word** Barak, בָּרַךְ, which means, **to bless, blessed, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word**, Et, is repeated and it is defined above, the **word**, Lachemka, is from the **word** lechem, לֶחֶם, means, to fight, do battle, to order the battle, he fought, waged war, they fought against one another, it also means, **to eat bread**, it means to join together, to weld, to solder, he mended, he welded, it means, **bread, food**, the **word**, VeEt, is the **word**, Et, repeated, and it is defined above, the **word**, Meymeyka, is from the **word** Mayim, מַיִם, which means, water, to mix with water, watered, hydrated, and in the form that it is used here it means, your water, the **word** VahaSirotyi, is from the **word**, Sur, סוּר or שׁוּר, means, to wrestle, to contend, to appoint a ruler, to saw, he sawed, to take off, to turn aside, depart, **remove**, to look, behold, regard, beheld, regarded, he watched, lay in wait, he watched insidiously, it means to leap, jump, to dance, he danced on a rope, to align, it also means bull, ox, it means, wall, to turn off literally or figuratively, **call back**, decline, depart, go aside, grievous, lay away, leave undone, **pluck away, put away, put down**, rebel, revolt, withdraw, be without, insidious watcher, one who lies-in wait, to turn off, literally or figuratively, and in the form that it is used here, it means, **and I will remove**, the **word**, Machalah, מַחְלָה, means, **sickness, disease**, cave, cavity, iy is from the **word** Chalah, חָלָה, which means to be weak, **ill, sick**, the **word**, MiQirbeka, is from the **word** Qereb, קָרַב, means, to come near, the nearest part, **the centre, the midst**, the stomach, approach, **drew near**, was offered as a sacrifice, eat or ate up, he befriended, he approached, came near, in the **midst**, interior, inward part, bowels, intestines, it also means battle, war, match, game, hostile approach)

Here we are told וְעַבְדְּתֶם אֶת יְהוָה אֱלֹהֵיכֶם, VaAvadtem, we are to serve, worship and obey as servants are to obey and follow their masters directives, Aleph Tav, YHVH, Yahweh, Eloheytem, your Elohim, and we are told that when we do that, when we praise, worship and obey YHVH, He will bless our bread, our water; **AND**, furthermore, YHVH promises all of us, that if we do indeed praise, worship and obey Him, He will take sickness away from the midst of us. Now I ask you, **IS** that not reason enough, to praise and worship YHVH on a daily basis?

26 *There shall nothing cast their young, nor be barren, in your land: the number of your days I will fulfill.*

לֹא תִהְיֶה מְשַׁכֶּלֶה וְעֵקָרָה בְּאֶרֶץְךָ אֶת־מִסְפַּר יְמֵיךָ אִמְלֵא

אֶל־אֲמֵלֶה אֶל־עֵקָר אֶל־מִסְפַּר יְמֵיךָ אֶל־אֲמֵלֶה

Lo TiHeyeh MeShakelah VaAqarah BeArtzeka Et Mispar Yameyka Amaleh, where the **word** Lo, means, **no or not**, the **word**, TiHeyeh, is from the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, MeShakelah, is from the **word**, Shakol, שָׁכַל, which means, **to be berieved of children, was bereaved of children, became childless, miscarried, made childless**, it also means to be prudent, act wisely, he instructed, taught, he looked at, observed, considered, he did prudently, acted wisely, acted intelligently, the **word**, VaAqarah, עָקַר, means, to pluck, root out, he plucked, rooted up, he moved, removed, he moved his residence, he abolished, eradicated, he hamstrung horses, he uprooted, was removed, was destroyed, it means, **to sterilize, barren, sterile, unfruitful, was castrated, made barren**, offshoot, member, foreigner, root, stem, basis, foundation, principle, fundamental law, the **word**, BeArtzeka, is from the **word** Eretz, אֶרֶץ, which means, earth, **land**, country, ground, and in the form that it is used here it means, **in your land**, the **word**, Et, is the first and last letters of the Hebrew Alephbet and **they represent Messiah, the First and the Last**, the **word**, Mispar, מִסְפָּר, means, **number, to count, telling, narration, to number, numerate, storyteller**, he told, narrated, having ones hair cut, the **word**, Yameyka, is form the **word** Yom, יוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances, when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom**, and the message **IS**, that His Right Hand, our Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the **words** of our Heavenly Father's Torah of Life, **to incubate within our hearts**, so that when we choose to believe, follow and obey those **words**, by putting those **words** into action in our daily lives, such as resting on the Shabbat, we will learn **to work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and, that that **ONE** True Light, **IS** the **words** of our heavenly Father's Torah of



opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, VeHamotiy, is from the **word**, Hamam, הָמַם, means, to make noise, **tumult, confuse, disturb, destroy, break, consume, crush, discomfit, trouble, vex, confound, stun, perplex**, was brought into confusion, was terrified, the **word**, Et, is defined above, the **word**, Kal, means, **all, the whole of**, the **word**, HaAm, means, **the people**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose**, what, where, that, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, TaBo, is from the **word** Bo, בּוֹא, means, to go or **come in, come, came, arrive**, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Bahem, means, **from, or among them**, the **word**, VeNatatiy, is from the **word** Natan, נָתַן, means, **to give, gave**, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here it means, and I will give, the **word**, Et, is repeated, and it is defined above, the **word**, Kal, means, **all, the whole of**, the **word**, Oyveyka, is from the **word**, Oyeb, אוֹיֵב or אוֹיֵב, means, **enemy, foe, hater**, to be hostile, was angry, the **word**, Eleyka, means, to you, the **word**, Oreph, עָרַף, which means, **the back of the neck, neck, rear, hinterland**, it also means to drip, drop, the first rain, it can also mean, to break the neck, to behead, guillotine)

Here YHVH says that He will send Eymatiy, His Eymah, אֵימָה, His fear, fright, terror, panic, and as you know people do **NOT** act rationally, when they are fearful and or panicking. Then YHVH says: I will also **destroy ALL** the people to whom you shall come (*that is the people that resist and or attack Yisrael*), and that is not all that YHVH promises, He says, I will make all your enemies turn their backs unto you. When someones back is turned to you, they cannot and will not fight you, it is like a surrender, which means, they surrender their rights to fight with you, because they are afraid of what YHVH will do to them if they dare to touch the apple of His eye, the people of His obedient, Yisrael

28 And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you.

וְשָׁלַחְתִּי אֶת־הַצְרָעָה לְפָנֶיךָ וְגַרְשָׁה אֶת־הַחִוִּי אֶת־הַכְּנַעֲנִי וְאֶת־הַחִטִּי מִלְּפָנֶיךָ

זאבא זאז זחזחצא זא זזבא זא זאזאז זאזאז זאזאז זא זאזאז  
זאזאז

VeShalachtiy Et HaTzirah LePaneyka VeGershah Et HaChiviy Et HaKena'aniy VeEt HaChitiy MilPaneyka, where the **word**, VeShalachtiy, is from the **word** Shalach, שלח, which means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word** Et, is the first and alst letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, HaTzirah, צרעה, means, the wasps, the hornets, the **word**, LePaneyka, is from the **word** Paniym, פנים, means, face, countenance, presence, forepart, **before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, VeGershah, is from the **word** Garash, גרש, means, **to drive away, drive out, expel, deport, to divorce, he drove away, sent away**, it produced, yielded, was driven away, was expelled, it raged, was stormy, the **word**, Et, is repeated and it is defined above, the **word**, HaChiviy, חִיִּי, means, encampment, village, villager, **they are a group of people that lived in Canaan, before the Yisraelites took it over and made it the land their own**, the **word**, Et, is repeated and it is defined above, the **word**, HaKena'aniy, is form the **word**, Kena'an, כְּנַעַן, which means, Canaan, Phoenician, it also means, merchant, trader, so called because the Phoenicians were traders, the **word**, VeEt is the **word** Et repeated, the **word**, HaChitiy, חִיִּי, is the **word** Hittite in our English Scriptures, and they are **descendants of the sons of Chet, called the Chitiy**; they were an ancient Indo-European people, who lived in Anatolia and North Syria; the term Hittite can mean the Indo-European Hittites of Asia Minor or the Neo-Hittites of North Syria, and if we remove the letter Yod, from the **word**, Chitiy, חִיִּי, and replace it with the letter Tav, we form the **word** Chatat, חָתַת, which, means, terror, to be shattered, be broken, to be dismayed, be terrified, scared, the **word**, MilPaneyka, is the **word** Paniym repeated, and in the form that it is used here, it means, **from before you**.

Here YHVH even promises that He will send other members of His creation, to fight Yisrael's battles, He says, I will send אֶת־הַצְּרָעָה, Et, Aleph Tav, HaTzitah, the hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you. Not only is YHVH fighting our battle for us, but He is actually using some of His created beings, to do so. Just try imagine, what kind of damage that a million or a hundred million hornets could do to an army? There is no defence against that type of attack, it either find shelter, or get stung so many times that you die from the venom, that they inject in you. We have to understand that when YHVH protects His people, and that His protection is and always will be, full-proof.

29 I will **NOT** drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.

לֹא אֲנַרְשֶׁנּוּ מִפְּנֵיךָ בְּשָׁנָה אֶחָת פְּנֵי-תְהִיֶה הָאָרֶץ שְׂמָמָה וְרַבָּה עָלֶיךָ חַיַּת הַשָּׂדֶה)  
 אֶלֶּיכָּא צַיִתֵּיךָ מִפְּנֵיכָּא בְּשָׁנָה אֶחָת פְּנֵי-תְהִיֶה הָאָרֶץ שְׂמָמָה וְרַבָּה עָלֶיךָ חַיַּת הַשָּׂדֶה)  
 אֶלֶּיכָּא צַיִתֵּיךָ מִפְּנֵיכָּא בְּשָׁנָה אֶחָת פְּנֵי-תְהִיֶה הָאָרֶץ שְׂמָמָה וְרַבָּה עָלֶיךָ חַיַּת הַשָּׂדֶה)

Lo AGarshenu MiPaneyka BeShanah Echat Pen TiHeyeh HaAretz Shmamah VeRabah Aleyka Chayat HaSadeh, where the **word**, Lo, means, **no or not**, the **word**, AGarshenu, is from the **word**, Garash, גָּרַשׁ, which means, **to drive away, drive out, expel, deport, to divorce, he drove away, sent away**, it produced, yielded, was driven away, was expelled, it raged, was stormy, the **word**, MiPaneyka, is from the **word** Paniym, פָּנִים, means, **face, countenance, presence, forefront, before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, BeShanah, שָׁנָה, means, **year, change, period of changing seasons**, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the **word**, Echat, means, **one**, the **word**, Pen, וְ, is a conjunction, meaning, **lest, in order not to, perhaps, peradventure, would that**, it also means, form, kind, the **word**, TiHeyeh, is from the **word** Hayah, הָיָה, means, to be, exist, are, happen, shall happen, continue, **become**, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, HaAretz, means, **the land**, the **word**, Shmamah, שְׂמָמָה, means, **waste, ruin, desolation, horror, terror, alarm, devastated**, to be appalled, astonished, was horrified, dazed, crazy demented, insane, the **word**, VeRabah, וְרַבָּה, means, **to be or became much, or great, was or became much, many, or numerous, multiply, was great, became great, he made large, increased exceedingly**, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, the **word**, Aleyka, means upon you, the **word**, Chayat, is from the **word**, Chayah, חָיָה, means, life, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, was revived, he restored to life, was revived, spirit of life, soul, as an adjective, it means, lively, vigorous, and in its female form, it means, **an animal, a beast**, and literally a living being, the **word**, HaSadeh, means, **the field**)

Here YHVH interjects some common sense into the picture of His plan to rid Yisrael of all their enemies, He says, I will **NOT** drive your enemies out from before you in one year; lest the land become desolate, and the beast of the field multiply against you. Here YHVH says that **IF I**





Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Yam, means, the sea, Pelishtiyim, means the Philistines, the **word**, UmiMidbar, means, **and from the desert or wilderness**, the **word**, Ad is repeated and it means, **to, unto, up to, even to, as far as**, HaNahar, means the river, the **word**, Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Eten, is from the **word** Natan, נָתַן, means, **to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored**, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, BeYedkem, is from the **word** Yad which means hand, and in the form that it is used here, it means, into your hands, the Et, is repeated and it is defined above, the **word**, Yoshvey, is from the **word** Yashav, יָשַׁב, means, **to sit, remain, dwell, abide, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled**, he set his mind at ease, was colonized, was explained, the **word**, HaAretz, means, the land, the **word**, VeGerashamo, is from the **word** Garash, גָּרַשׁ, means, **to drive away, drive out, expel, deport, to divorce, he drove away, sent away**, it produced, yielded, was driven away, was expelled, it raged, was stormy, the **word**, MiPaneyka, is from the **word** Paniym, פָּנִים, means, face, countenance, presence, forepart, **before, before me, front part, in front of me**, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously)



When I searched the maps on the internet, regarding the land mass that YHVH is talking about here in Exodus 23, this is the map that I found, and as you can see by the map, YHVH Himself set the bounds of the land that He promised to Yisrael, from the Red sea even unto the sea of the Philistines, and from the desert unto the river:

And then He said, **AND** I will deliver the inhabitants of the land into your hand; and you shall drive them out from before you. There is no maybe in this Scripture, YHVH says, I **WILL** deliver the inhabitants of this land into your hands. Well that prophecy has **NOT** yet been fulfilled, which means, that the transfer of the land mass that is portrayed above, is yet to happen. But you can rest assured that in YHVH's timing, this will indeed happen, and YHVH's Torah obedient people will indeed inherit all of it.

For comparison, I have also attached another map that shows us the land mass that was promised to Abraham, by YHVH in Genesis.



32 You shall **NOT** make any covenant with them, nor with their gods.

לֹא-תִכְרַת לָהֶם וְלֵאלֹהֵיהֶם בְּרִית)

אֵל אֲשֶׁר אֵין עִלָּיו וְאֵל אֲשֶׁר לְמַעַל

Lo Tikrot LaHem VeLeEloheyhem Beriyyt, where the **word**, Lo, means, no or not, Tikrot, is from the **word** Karat, כָּרַת, means, **to cut off, cut down, he cut off, hewed, he destroyed, extermination**, divine punishment by premature death, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, to make or cut a covenant, make

an alliance or bargain, originally by cutting an animal in two, and passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word** LaHem, means to or with them, the **word**, VeleEloheyhem, means, **and with their man made imaginary gods**, the **word**, Briyt, בְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרָה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify)

*In verse 32, YHVH is very specific, when He says, You shall NOT make any Covenants with the people that once occupied the land, that I am now giving You, nor shall you make any covenants with their man made imaginary gods. And what has Yisrael done over the past three millennia? They made covenants, with the people that inhabit the land, that YHVH promised would be theirs. I am very sad to say, that anytime Yisrael disobeys YHVH's Commandments, and makes side deals with peoples, or nations, deals or agreements that circumvent what YHVH has commanded Yisrael to do, then, Yisrael LOOSES. Therefore, when we read in Scripture that YHVH said, DON'T do that, we, His People Yisrael, had better learn to obey what He has commanded us to do, obey His Words of Life.*

*33 They shall not dwell in your land, lest they make you Sin against Me: for IF you serve their gods, it will surely be a snare unto you.*

לֹא יֵשְׁבוּ בְּאַרְצְךָ פֶּן־יַחְטִיאוּ אֹתְךָ לִי כִי תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־יִהְיֶה לְךָ לְמוֹקֵשׁ  
 אֲשֶׁר־יִשְׁבּוּ בְּאַרְצְךָ כִּי־יַחְטִיאוּ אֹתְךָ לִי כִי תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־יִהְיֶה לְךָ לְמוֹקֵשׁ  
 אֲשֶׁר־יִשְׁבּוּ בְּאַרְצְךָ כִּי־יַחְטִיאוּ אֹתְךָ לִי כִי תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־יִהְיֶה לְךָ לְמוֹקֵשׁ

Lo Yeshvu BeArtzeka Pen YaChariy'u Otka Liy Kiy TaAvod Et Eloheyhem Kiy Yiyeh Leka LeMoqesh, where the **word**, Lo, means, *no or not*, the **word**, Yeshvu, is from the **word**, Yeshav, יָשַׁב, means, **to sit, remain, dwell, abide, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled**, he set his mind at ease, was colonized, was explained, the **word**, BeArtzeka, is from the **word** Aretz, means, land and in the form that it is used here, it means, **in your land**, the **word**, Pen, פֶּן, is a conjunction, meaning, **lest, in order not to, perhaps, peradventure**, would that, it also means, form, kind, the **word**, YaChatiyu, is from the **word**, Chatah, חָטָא, which means, **to miss the mark, to wrong, to sin, to transgress the words of the Torah, he missed the goal, he incurred guilt, he offended**, he bore a loss, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of, the **word**, Otka, means, you, the **word**, Liy, means, **to me or against me**, the **word**, Kiy, כִּי, means, that, **because, for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, TaAvod, is from the **word** Eved, עָבַד, means, to work, **to serve**, he worked, did, performed, made, **to work, serve, worship, he served, worshipped, obeyed, servant, slave**, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, servant, slave, bondman, worshipper, it

means, deed, service, work, action, he made, he did, the **word**, Et, is made up of the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Eloheyhem, means, **their man made imaginary gods**, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Yihyeh, is from the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Leka, means, to you, the **word**, LeMoqesh, לְמוֹקֵשׁ, means, **snare, obstacle, mine**, to lay a bait, lay snares, laid mines, and מֹקֵשׁ, Moqesh, means, to mine, he mined, laid mines, and it also means hey of a typewriter)

In the last verse, YHVH says, the people that were in the land before I gave it to you, **SHALL NOT DWELL IN YOUR LAND**, lest they make you **Sin** against Me. According to what YHVH has said here, the people of Yisrael should rid the land of Yisrael of every **NON** Yisraelite that is in their land today. I can just see the CNN headlines posted all over the internet Media, they would probably read something like, Yisrael is an apartheid state, filled with bigots, Xenophobes, and zealots, and they should be shunned by all the people of the whole world; **BUT**, I can guarantee you, that they would have peace, because, if they were to do that, it means that they would be obeying YHVH's Commandment, and therefore YHVH is the One that would then be **obligated** to protect them from all their enemies, since that is what He promised Yisrael He would do, **IF THEY OBEYED**.

YHVH knows, that **IF** the land of Yisrael is filled with **NON** Yisraelites, that it will cause some of the Yisraelites, to serve their man made imaginary gods of these people, and in doing so, it would surely be a, Moqesh, מֹקֵשׁ, a snare, a trap, a land mine, unto the people of Yisrael, and since we are part of Yisrael, then it would be a snare unto us..

*Studying and keeping Torah together as a community.*

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