

**Turah** <sup>(Torah)</sup> **Portions, Haftarah & the Good News** **משפטים** “**Mashpatiyim** <sup>(Judgements)</sup>”

**Turah** <sup>(Torah / Instruction)</sup> **Haftarah** **Good-News**

Shamuth <sup>(Exodus)</sup> 21:1-24:18 Yermiyahu <sup>(Jeremiah)</sup> 34:8-21, 33:25-26 Luke 7:1-8:3

This T<sup>[h]</sup>urah portion we will be focusing on Mashpatiyim and a servant. Later we will tie this into how it points to the Mashiyach <sup>(Messiah)</sup>.

What are the four instructions Yahuah wants us to obey?

1. Commandments <sup>(Commands)</sup> מצוה
2. T<sup>[h]</sup>urah <sup>(Instructions/ “laws”)</sup> תורה
3. Mishpatiyim <sup>(Judgements)</sup> משפטים
4. Kaqah <sup>(Stautes)</sup> חקה

These are the ways of Yahuah’s He is the Lawgiver. In order to know Him you must understand what He expects. When you change His instructions, you are trying to change Him. When we question His law it puts us on dangerous ground. [Not talking about learning His Word]. But remember He changes not. So if you try to change His instruction, you are doing what Shatan <sup>(Satan)</sup> has done in the garden.

Let’s see two (among others) very important people in Yashra’al <sup>(Israel)</sup>

- Dabariym <sup>(Deuteronomy)</sup> 16:17-18

: אִישׁ כַּמְחַנֵּת יָדוֹ כַּבְרֵכֶת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ <sup>Deut. 16:17</sup>

: שְׂפָטִים וְשֹׁטְרִים תִּתֵּן לָךְ בְּכָל־שְׁעָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְשֹׁפְטֶיךָ וְשָׂפְטוּ אֶת־הָעָם מִשְׁפַּט־צְדָקָה <sup>Deut. 16:18</sup>

Deut. 16:17 Every man *shall give* as he is able, according to the blessing of Yahuah your Alahiym which he hath given you.

Deut. 16:18 **Judges** and **officers** shall you make you in all your gates, which Yahuah your Alahiym gives you, throughout your tribes: and they shall judge the people with just judgment.

- Shaphat in Paleo/pictographic Hebrew: Consume the Mouth of the Serpent.
- Officer in Paleo/Pictographic Hebrew: Consume or destroy the serpent’s head.  
Also means scribe, superintendent, and magistrate.

Here are two questions for you. When Yahuah meets up with mankind, for the first time, what would you think He would do?

- Give them His love, by showing them His instructions so that He can dwell among them.

How does a Father or Mother that has a newborn baby care for their child?

- Show love, then give them some instructions

Let's begin the opening of the T<sup>th</sup> urah portion.

ואלה המשפטים אשר תשים לפניהם: Ex. 21:1

Ex. 21:1 Now these *are* the judgments, which you shall set before them.

כי תקנה עבד עבדי שש שנים יעבד ובשבעת יצא להפשי הנם: Ex. 21:2

Ex. 21:2 If you buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

אם-בגפו יבא בגפו יצא אם-בעל אשה הוא ויצאה אשתו עמו: Ex. 21:3

Ex. 21:3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

אם-אדניו נתן-לו אשה וילדה-לו בנים או בנות האשה וילדיה תקנה לאדניו והוא יצא בגפו: Ex. 21:4

Ex. 21:4 If his sovereign have given him a wife, and she have born him sons or daughters; the wife and her children shall be her sovereign's, and he shall go out by himself.

ואם-אמר יאמר העבד אהבתי את-אדני את-אשתי ואת-בני לא אצא הפשי: Ex. 21:5

Ex. 21:5 And if the servant shall plainly say, I love my sovereign, my wife, and my children; I will not go out free:

והגישו אדניו אל-האלהים והגישו אל-תהלת או אל-המזונה ורצע אדניו את-אזנו במרצע ועבדו לעלם: Ex. 21:6

Ex. 21:6 Then his sovereign shall bring him unto the **judges**; he shall also bring him to the door, or unto the door post; and his sovereign shall bore his ear through with an aul; and he shall serve him **for ever**. (See Dabariym <sup>(Deuteronomy)</sup> 15:12-18)

- **5769.** עולם {owlam, o-lawm'; or עלם {olam, o-lawm'; from 5956; properly, **concealed, i.e. the vanishing point; generally, time out of mind (past or future)**, i.e. (practically) **eternity**; frequentative, adverbial (especially with prepositional prefix) always:—alway(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), **lasting, long (time)**, (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare 5331, 5703.
  - 5956. עלם {alam, aw-lam'; a primitive root; **to veil from sight, i.e. conceal (literally or figuratively);—x any ways, blind**, dissembler, hide (self), secret (thing).

Let's take a few minutes to breakdown the word "Servant". Now, there are several words in the Hebrew for servant. The word used in both of our source texts is

- **5650.** עָבַד {**ebed**, *eh'-bed*; from 5647; a servant:—x bondage, bondman, (bond-) servant, (man-)servant.
  - 5647. עָבַד {**abad**, *aw-bad'*; a primitive root; **to work (in any sense)**; by implication, to serve, till, (causatively) enslave, etc.:—x be, keep in bondage, **be bondmen, bond-service, compel, do, dress, ear, execute**, + **husbandman**, keep, **labor(-ing man)**, bring to pass, (cause to, make to) serve(-ing, self), (be, become) servant(-s), **do (use) service**, till(-er), transgress (from margin), (set a) work, be wrought, **worshipper**,

This servant is different from a “Shakiyr<sup>(sakiyr)</sup>”, servant. For example in scripture, let us read a passage:

: לא־תַעֲשֶׂק שִׂכִּיר עַנֵּי וְאֶבְיֹן מֵאֲחֵיךָ אִן מִגֵּרָה אֲשֶׁר בְּאֶרֶץךָ בְּשַׁעֲרֶיךָ : Deut. 24:14

Deut. 24:14 You shall not oppress an **hired servant**, and needy, *whether he be* of your brethren, or of your strangers that *are* in your land within your gates:

**7916.** שִׂכִּיר **sakiyr**, *saw-keer'*; from 7936; a man at wages by the day or year:—hired (man, servant), hireling.

- Note worthy that Mushah<sup>(Moses)</sup>, Abraham, Yusaph<sup>(Joseph)</sup>, Aliyahu<sup>(Elijah)</sup> and King Daud<sup>(David)</sup>, were referred to as Alahiym(s) עָבַד **ebed**, *eh'-bed*; or “bondservant”, in the TANAK.
- But, Yahusha<sup>(Joshua)</sup> was referred to as a servant, the Hebrew word is “sharath” **8334.** שָׂרָת **sharath**, *shaw-rath'*; a primitive root; to attend as a menial or worshipper; figuratively, to contribute to:—minister (unto), (do) serve(-ant, -ice, -itor), wait on. See Shamuth<sup>(Exodus)</sup> 24:13
- Sha'ul<sup>(Paul)</sup> refers to himself with this term, “bondservant”.
  - Rom. 1:1 Sha'ul<sup>(Paul)</sup>, a **servant** of Yahusha Ha-Mashiyach<sup>(Messiah)</sup>, called *to be* an apostle, separated unto the good news of Alahiym,
  - **1401.** δούλος **doulos**, *doo'-los*; from 1210; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subservience): — bond(-man), servant. From the Aramaic, we see that עָבַד **ebed**, *eh'-bed*; or “bondservant, is the word we find.
    - Kepha<sup>(Peter)</sup>, Yahuchanan<sup>(John)</sup>, Yahudah<sup>(Judah)</sup> and Ya'aqub<sup>(James)</sup> also referred to themselves as עָבַד **ebed**, *eh'-bed*; or “bondservant or “bondservants”.

Yahusha uses a different term in the following verses: Mattithyahu<sup>(Matthew)</sup> 23:11; “**But the greatest among you shall be your servant.**” Mark 9:35; “**And sitting down, He called the twelve and said to them, If anyone wishes to be first, he shall be last of all and servant of all.**”

- Here, the Aramaic uses the word “la'com” meaning “servant” or “minister”. Also, the Greek word is **1249.** διάκονος **diakonos**, *dee-ak'-on-os*; probably from an

obsolete **diako** (to run on errands; compare 1377); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a teacher and pastor (technically, a deacon or deaconess): — deacon, minister, servant. Sha'ul <sup>(Paul)</sup> uses this same word in Romans 16:1

One more quote to add:

- Yahuchanan <sup>(John)</sup>12:26; “If anyone **serves** Me, let him follow Me. And where I am, there My **servant** <sup>(G1249)</sup> also shall be. If anyone **serves** Me, the Father shall value him.”
  - **1247. διακονέω diakoneo**, *dee-ak-on-eh'-o*; from 1249; to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a deacon: — (ad-)minister (unto), serve, use the office of a deacon.

### Is the Mashiyach <sup>(Messiah)</sup> suppose to be served the way you serve the Father?

We need to hear from His words to get a better understanding. Mattithyahu <sup>(Matthew)</sup> 4:8-10

- Matt. 4:8 Again, the devil takes him up into an exceeding high mountain, and shows him all the kingdoms of the world, and the esteem of them;
- Matt. 4:9 And says unto Him, All these things will I give you, if you will fall down and worship me.
- Matt. 4:10 Then says Yahusha unto him, **Get you hence, Shatan: for it is written, You shall worship Yahuah your Alahiym, and him only shall you **serve**.**
- What is going on here. In the writings of Yahuchanan <sup>(John)</sup>, it said, “If anyone serves Me, let him follow me”.
  - **3000. λατρεύω latreuo**, *lat-ryoo'-o*; from **latris** (a hired menial); to minister (to Alahiym), i.e. render religious homage: — serve, do the service, worship(-per). **[BDB To perform Set-apart service or worship].**

I have to add one more to the mix.

- Mark 10:44 **And whosoever of you will be the chief, shall be servant of all.**
- Mark 10:45 **For even the Son of man came not to be serve <sup>(ministered)</sup> unto, but to serve <sup>(minister)</sup>, and to give his life a ransom for many.**

The word Serve, Servant or minister in the English does not help you distinguish the difference between them. You must go to the original writings to see what is going on here. Take a look in Hebrews 9:14

- Heb. 9:14 How much more shall the blood of Mashiyach <sup>(Messiah)</sup>, who through the eternal Spirit offered himself without spot to Alahiym, purge your conscience from dead works to **serve** the living Alahiym?

### What about when the Mashiyach said you are no longer servants?

- John 15:15 **Henceforth I call you not **servants**; for the servant know not what his sovereign does: but I have called you friends; for all things that I have heard of my Father I have made known unto you.**

- **1401. δοῦλος doulos**, *doo'-los*; from 1210; a **slave** (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subservience): — bond(-man), servant.

**Let's put it together here**

- Matt. 10:24 The disciple is not above *his* “master,” nor the servant above his lord.
- Matt. 10:25 It is enough for the disciple that he be as his “master,” and the servant as his lord. If they have called the “master” of the house Beelzebub, how much more *shall they call them of his household?*
- John 3:2 The same came to Yahusha by night, and said unto him, Rabbi, we know that you are a **teacher** come from Alahiym: for no man can do these miracles that you do, except Alahiym be with him.
  - Servant here is **1401. δοῦλος doulos**, *doo'-los*; from 1210; a **slave** (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subservience): — bond(-man), servant.
  - Master or Teacher here is 1320. διδάσκαλος didaskalos, *did-as'-kal-os*; from 1321; an instructor (genitive case or specially): — doctor, master, teacher.

**More reading for everyone concerning the word servant.**

Matt. 12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.

Matt. 12:15 But when Yahusha knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

Matt. 12:16 And charged them that they should not make him known:

Matt. 12:17 That it might be fulfilled which was spoken by Yahshyahu <sup>(Isaiah)</sup> the prophet, saying,

Matt. 12:18 Behold my **servant**, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

Matt. 12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

Matt. 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

Matt. 12:21 And in his name shall the Gentiles trust. [See Yahshayahu <sup>(Isaiah)</sup> 42:1-3].

**Let's see how Yahusha took on the role of a bondservant.**

Phil. 2:5 Let this mind be in you, which was also in Mashiyach <sup>(Messiah)</sup> Yahusha:

Phil. 2:6 Who, being in the form of Alahiym, thought it not **robbery** <sup>(A thing to be seized)</sup> to be **equal** with Alahiym:

Phil. 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Phil. 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the stake.

Phil. 2:9 Wherefore Alahiym also has highly exalted him, and given him a name which is above every name:

- **2470.** ἴσος **isos**, *ee'-sos*; probably from 1492 (through the idea of seeming); similar (in amount and kind): — + agree, as much, equal, like.

Back to the T<sup>th</sup>urah portion, Shamuth (Exodus) 21:6

Ex. 21:6 Then his sovereign shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his sovereign shall bore his ear through with an aul; and he shall serve him for ever.

The next element that we need to see from our source text to look at here is “ear”. It was a very significant thing that the awl pierced the servant’s ear. The word used in scripture is

- **241.** אָזַן **ozen**, *o'-zen*; from 238; broadness. i.e. (concrete) the ear (from its form in man):—+ advertise, audience, + displease, ear, hearing, + show.
  - 238. אָזַן **azan**, *aw-zan*’; a primitive root; probably to expand; but used only as a denominative from 241; **to broaden out the ear (with the hand), i.e. (by implication) to listen:—give (perceive by the) ear, hear(-ken).** See 239.

The reason for piercing the ear was a reminder to the servant to “hear” the words of his sovereign. Another way of looking at this or in its remez understanding, the servant’s ear has been opened! to hear and be obedient to the commandments of Yahuah! In Exodus 21 we also see that obedience is connected to service.

Since Yahusha is our sovereign (our Adon) we should be able to hear and distinguish His voice from all others. Read Mattityahu <sup>(Matthews)</sup> 13:9-17; “He who has ears to hear, let him hear!” And the taught ones came and said to Him, “Why do You speak to them in parables?” And He answering, said to them, “Because it has been given to you to know the secrets (the sod) of the kingdom of the heavens, but to them it has not been given. For whoever possesses, to him more shall be given, and he shall have over flowingly; but whoever does not possess, even what he possesses shall be taken away from him. Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Yashayahu <sup>(Isaiah)</sup> is completely filled, which says, “Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive, for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.” And blessed are your eyes because they see, and your ears because they hear, for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

The word used here, in the Greek, is Strong's #5621, "otion" (o-tee-on) and means the "ear". It comes from the root word **3775. οὖς ous, ooce**; apparently a primary word; the ear (physically or mentally): — ear, meaning to understand or to know. Now, the Aramaic word here, like the Hebrew is "ozen" (aleph-zayin-nun).

And, as we can see, Yahusha and Yashayahu <sup>(Isaiah)</sup> point out clearly for us, that the "ear" is also for understanding the mysteries and secrets (the sod) of Alahiym. This is important context for our understanding of what it means, the piercing of the servant's ear.

Shamuth <sup>(Exodus)</sup> 21:6; "... and shall bring him to the door, or the doorpost, and his sovereign shall pierce his ear..." And in Dabariym <sup>(Deuteronomy)</sup> 15:17; "... then you shall take an awl and thrust it through his ear to the door..."

The word "door" **1817. דלת deleth, deh'-leth**; from 1802; something swinging, i.e. the valve of a door:—door (two-leaved), gate, leaf, lid. (In Psa. 141:3, dal, irreg.).

- Read in Tehilliyim <sup>(Psalm)</sup> 141:1-4 says; "Yahuah, I have cried out to You; Hasten to me! Give ear to my voice when I cry out to You. Let my prayer be prepared before You as incense, The lifting up of my hands as the evening offering. Yahuah, set a guard for my mouth; Watch over the door of my lips. Let not my heart be inclined to evil, To practice deeds of wrongness with men working wickedness, And let me not eat of their delicacies."

So if we are the servants to serve then we get our ear which means to listen, and thrust is through the door. The door is also like your mouth. So another way of putting this is we are the temple of the Most High also called servants (Not Slaves. Why not slaves? Slave may not agree with the work they do, but they do it because they need to, in order to survive. Their heart may not be into it). Spiritually our mouth which is the door proclaims what the house is teaching us and doing the rules of that house.

The word "dalet" is spelled "dalet-lamed-tau" (the door is the Shepherd's sign)

- How much more now do we see in Yahusha's declarations in Yahuchanan <sup>(John)</sup> 10:7 Yahshua therefore said to them again, "Truly, truly, I say to you, I am the door of the sheep." and 10:9; "I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture."

In Shamuth <sup>(Exodus)</sup> 33:8-11 it says; "And it came to be, whenever Mushah <sup>(Moses)</sup> went out to the Tent, that all the people rose, **and each man stood at his tent door and watched Mushah <sup>(Moses)</sup> until he entered the Tent.** And it came to be, when Mushah <sup>(Moses)</sup> entered the Tent, that the column of cloud descended and stood at the door of the Tent, and He spoke with Mushah <sup>(Moses)</sup>. And all the people saw the column of cloud standing at the Tent door, **and all the people rose and bowed themselves,** each one at the door of his tent. **Thus Yahuah spoke to Mushah <sup>(Moses)</sup> face to face, as a man speaks to his friend.** And he would return to the camp, **but his servant Yahusha <sup>(Joshua)</sup> son of Nun, a young man, did not leave the Tent.**"



- First we can see that when Mushah<sup>(Moses)</sup> went to the Tent all the men stood at their tent doors to watch, each one, it says, “at the door of his tent.”
- Then I saw that when Mushah<sup>(Moses)</sup> went in, it says that the “column of cloud” descended and stood at the door of the tent. Then, it says that everyone rose and bowed at the door of their tent.
- I also find it very interesting that when Mushah<sup>(Moses)</sup> left, Yahusha<sup>(Joshua)</sup> stayed in the tent; maybe for a little extra preparation for his calling as the next servant of and leader of Yashra’al<sup>(Israel)</sup>.

Studying this out, many times scripture says that offerings (sin, burnt, etc.) were to be brought to the “door” of the Tabernacle.

- When the Nazarite completed his vow;
- When a leper was to be pronounced clean;
- When a woman, having finished her time of cleansing after childbirth, was to be pronounced clean;

They were all brought to the door of the Tabernacle.

Now, regarding the “re-gathering” Yahuah said through the prophet Hoshea, in Hos. 2:13-17; “And I shall punish her for the days of the Ba’als to which she burned incense and adorned herself with her rings and jewelry, and went after her lovers, and forgot Me,” declares Yahuah. “Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, and give to her vineyards from there, and the Valley of Akor as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsraiym. And it shall be, in that day,” declares Yahuah, “that you call Me “My Husband,” and no longer call Me “My Ba’al.” And I shall remove the names of the Ba’als from her mouth, and they shall no more be remembered by their name.”

What about sheep that don’t recognize their shepherd’s voice? Daud<sup>(David)</sup> cried in Tehilliym<sup>(Psalms)</sup> 119:176; “I have strayed like a lost sheep, seek your servant.”

- Yirmeyahu<sup>(Jeremiah)</sup> 50:6; “My people have been wandering sheep. Their shepherds have led them astray, turning them away on the mountains. They have gone from mountain to hill, they have forgotten their resting place.”
- Mountains represent nations in scripture (Daniels 2:35).

So, Yahusha said in Mattithyahu<sup>(Matthew)</sup> 15:24; “And He answering, said, “I was not sent except to the lost sheep of the house of Yashra’al<sup>(Israel)</sup>.” That is why He said above, in Yahuchanan<sup>(John)</sup> 10:9; “I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.”

At the end we read in Shamuth<sup>(Exodus)</sup> 24:4-8; And Mushah<sup>(Moses)</sup> wrote down all the Words of Yahuah, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yashra’al<sup>(Israel)</sup>. And he sent young men of the children of Yashra’al<sup>(Israel)</sup>, and they offered burnt offerings and slaughtered peace offerings of bulls to Yahuah. And Mushah<sup>(Moses)</sup> took half the blood and put it in basins, and half the blood he sprinkled on the altar. And he took **the Book of the Covenant** and read in the hearing of the people. And they said, “All that Yahuah has



spoken we shall do, and obey.” And Mushah took the blood and sprinkled it on the people, and said, “See, the **blood of the covenant** which Yahuah has made with you concerning all these Words.” See Mattithyahu 26:28 Same covenant, just being restored.

The whole burnt offering is called an Elah<sup>(olah)</sup>, and is one of the primary offerings listed in Uayiqra<sup>(Leviticus)</sup> 1-6.

- The whole burnt offering was offered by those who were in covenant with Yahuah
  - Bereshiyth<sup>(Genesis)</sup> 8:20-21
  - Shamuth<sup>(Exodus)</sup> 24:5-8
- The whole burnt offering was a symbolic act that those who would do burnt offerings would be offering themselves in service and obedience to the commandments of Yahuah
  - Bereshiyth<sup>(Genesis)</sup> 22:6-8
  - Tehilliym<sup>(Psalm)</sup> 40:6-8
  - Romans 12:1-2

Shamuth<sup>(Exodus)</sup> 24:5 also tells us that the youth made the Elah<sup>(olah)</sup> offerings. Who were these youth? Some believe that these youth were the firstborns! The Levitical priesthood had not been established at the time of the ceremony of Exodus 24.

The willingness of Abraham to offer Yatsqak<sup>(Isaac)</sup> as an Elah<sup>(olah)</sup> and the willingness of Yatsqak<sup>(Isaac)</sup> to submit to becoming an Elah<sup>(olah)</sup>, are related to the youth offering Elah<sup>(olah)</sup> to Yahuah.

Abraham also denied himself because he was willing to offer his only begotten son. In other instances, when Yahusha stated, “If any man come after me, he must deny himself,” Abraham demonstrated his love and trust for Yahuah in that he was willing to offer, his only begotten son, whom he loved, as an Elah<sup>(olah)</sup>.

We read about nothing less than a real living miracle that was shared by Mushah<sup>(Moses)</sup>, Aharan<sup>(Aaron)</sup> and two of his sons and the 70 elders. We read in Shamuth<sup>(Exodus)</sup> 24:9-11; **And Mushah<sup>(Moses)</sup> went up, also Aharan<sup>(Aaron)</sup>, Nadab, and Abiyhu, and seventy of the elders of Yashra'al<sup>(Israel)</sup>, and they saw the Alahiym of Yashra'al<sup>(Israel)</sup>, and under His feet like a paved work of sapphire stone, and like the heavens for brightness. Yet He did not stretch out His hand against the chiefs of the children of Yashra'al<sup>(Israel)</sup>! And they saw Alahiym, and they ate and drank.**

They see the Alahiym of Yashra'al<sup>(Israel)</sup>. But, the real picture is obscured in faulty translations. Things are much clearer when we read it from the Hebrew.

: וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשֵׂה לַבִּנְיָן הַסַּפִּיר וּכְעֵצֵם הַשָּׁמַיִם לְטָהָר : Ex. 24:10

“And they saw the Alahiym of Yashra'al<sup>(Israel)</sup>, and below His feet was a paved work<sup>(of creation)</sup>, a brick of sapphire; and the essence<sup>(Substance, or power)</sup> of the heavens in purity”.

Under His feet, is the creation of Alahiym. How many times in Scripture is the earth (Yah's creation) described as His footstool? Six.

But, picture this; Alahiym created His creation as sapphire:

- **5601.** סַפִּיר **çappiyr**, *sap-peer'*; from 5608; a **gem (perhaps used for scratching other substances)**, probably the sapphire:—sapphire.
  - 5608. סַפַּר **çaphar**, *saw-far'*; a primitive root; properly, to score with a mark as a tally or record, i.e. (by implication) to **inscribe**, and also to enumerate; intensively, to recount, i.e. **celebrate**:—**commune**, (ac-)count; declare, number, + penknife, reckon, **scribe, show forth, speak, talk, tell (out), writer.**

[Sapphire in Hebrew comes from the word Sephar or scroll]. The “essence of the Heavens was seen in purity”. The word “ma’aseh” means “work of creating”. And, His creation was indeed perfect, the essence of the heavens in purity, until sin entered in. And, through the redemption, He is restoring its perfection.

Then too, we have this creative work described as a “brick” or “labanah”. We looked at this word back in Shamuth <sup>(Exodus)</sup> 5, when the Children of Yashra'al <sup>(Israel)</sup> made bricks, even without straw, in order to build cities for Pharaoh. And, we looked at how these bricks represent our work of creating “man-made righteousness”. Alahiym takes the product of our “bricks” made in slavery, “bricks of suffering” or “man-made righteousness” that are chalky white (labanah) and makes them as sapphires, the essence <sup>(Substance/Power)</sup> of the heavens in purity, through His Redemption and Restoration.

### **“He who has an ear, let him hear”.**

Yahusha is quoted 16 times as saying. However, the first time this appears in Scripture, is when Yahuah tells the prophet in Yakazqa'al <sup>(Ezekiel)</sup> 3:27; “But when I speak with you, I open your mouth, and you shall say to them, “Thus said the Sovereign Yahuah. He who hears, let him hear. And he who refuses, let him refuse, for they are a rebellious house.”

It's time to put our rebellion behind us. As written in Yashayahu <sup>(Isaiah)</sup> 51:1-6; “Listen to Me, you who pursue righteousness, seeking Yahuah: Look to the rock you were hewn from, and to the hole of the pit you were dug from. Look to Abraham your father, and to Sarah <sup>(Sarah)</sup> who bore you. For he was alone when I called him, and I blessed him and increased him. For Yahuah shall comfort Tsion, He shall comfort all her waste places. For He makes her wilderness like Eden, and her desert like the garden of Yahuah. Joy and gladness are found in it, thanksgiving and the voice of song. Listen to Me, My people, and give ear to Me, O My nation, for the T<sup>[h]</sup>urah goes forth from Me, and My right-ruling I set as a light to peoples. My righteousness is near, My salvation shall go forth, and My arms judge peoples. Coastlands wait upon Me, and for My arm they wait expectantly. Lift up your eyes to the heavens, and look on the earth beneath, for the heavens shall vanish like smoke, and the earth wear out like a garment, and those who dwell in it die as gnats. But My salvation is forever, and My righteousness is not broken.”