



Parsha Mishpat'im / Right Rulings

Shemot 21:1 – 24:18

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Our *parsha* this week, *Mishpat'im* or “*right-rulings*” begins in **Shemot / Exodus 21:1** with; “*v’aylah ha’mishpat'im ashar tasim l' paniym.*” or “*And, these are the right-rulings which you are to set before them.*” The Hebrew word “*Mishpat'im*” literally means “*judgments*”, “*ordinances*” or “*right rulings*”. In fact, according to Gesenius' Hebrew-Chaldee Lexicon, a “*mishpat'*” is the “*sentence of a judge*” or “*ruling*” that is “*just*”, “*lawful*” and “*right*”. These “*right rulings*” are the basis of the Mosaic Code (*Hebrew law*), as they apply equally to all Israelites and those who sojourn with Israel (*both men and women*), at all times and in all areas of life. The “*right-rulings*” in our *parsha* and throughout our readings for the next several months, explain the details of this “*code of conduct*” implied in the “*Ten Commandments*” and the “*Two Greatest Commands*” (*love Yahweh and love your brother as yourself*). These right-rulings help teach us just how to keep the basic commands.

Now, as we read through this *parsha*, you'll notice that the very first “*Mishpat'im*” deal with slavery. This is very appropriate, in that they were delivered just 45 days earlier from slavery in Mitzrayim. Now, in Egypt (*Mitzrayim* = *slavery* – from *Metzar* = *constriction*), no slave could ever go free. Slaves were to serve their masters for life. But, our opening verses read, in **Shemot 21:1-6**; “*And these are the right-rulings which you are to set before them: When you buy a Hebrew servant, he serves six years, and in the seventh he goes out free, for naught. If he comes in by himself, he goes out by himself; if he comes in married, then his wife shall go out with him. If his master has given him a wife, and she has borne him sons or daughters, the wife and her children are her master's, and he goes out by himself. (The Oral Law teaches that he could redeem his wife and children for the redemption price – see Vayiqra / Leviticus 27.) And if the servant truly says, 'I love my master, my wife, and my children, let me not go out free,' then his master shall bring him before Elohim, and shall bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl. And he shall serve him forever.*”

When it says in **verse 6**, “*his master shall bring him before Elohim,...*” it's not what it seems to many. It actually should read *elohim* (*not capitalized*) to indicate “*mighty ones*” in the smaller sense, as in “*judges*” or the leaders of ten, fifties and hundreds. They were to be witnesses of this permanent agreement. This mistranslation actually occurs several times in this Torah Portion, as we discussed Tuesday evening together. Also, in the balance of **chapter 21**, there are several references as to the fair treatment of a servant. **Vayiqra / Leviticus 25** instructs all Hebrews not to treat their brother as a slave, but as a hired servant, denoting “*with dignity*”.

For more, let's read **Debarim / Deut.15:12-18**; ***“When your brother is sold to you, a Hebrew man or a Hebrew woman, and shall serve you six years, then let him go free from you in the seventh year. And when you send him away free from you, let him not go away empty handed. You shall richly supply him from your flock, and from your threshing-floor, and from your winepress. With that which YHVH has blessed you with, give to him. And you shall remember that you were a slave in the land of Mitsrayim, and YHVH your Elohim redeemed you. Therefore I am commanding you this word today. And it shall be, when he says to you, ‘I do not go away from you,’ because he loves you and your house, because it is good for him with you, then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Do the same to your female servant. Let it not be hard in your eyes when you send him away free from you, for he has been worth a double hired servant in serving you six years. And YHVH your Elohim shall bless you in all that you do.”***

There are several elements, here in the text, that require investigation. Let's start with the word **“servant”**. It appears in the scriptures 491 times. Now, there are several words in the Hebrew for servant. But the word used in both of our source texts is **“eh'bed”**, Strong's #5650 and means **“bondman”** or **“bondservant”**. It is from the primitive root word #5647 **“aw'bad”**, meaning among other things to **“serve”**, **“labor”**, **“do service”** and also means **“ear”** and **“worshipper”**. This is different than the usage of the word **“sakiyr”**, for example in other scriptures, which is Strong's #7916 and means a hired servant. It's interesting to note that Moshe is referred to as Yahweh's **“eh'bed”**, or **“bondservant”**, as are Avraham, Yosef, Elijah and King David, in the TaNaK. But, Yehoshua (Joshua) was referred to as **“sharath”** Strong's #8334 which means, **“worshipper”** or **“minister”**.

Also, Sha'ul (*Paul*) refers to himself with the same term, **“bondservant”**. This appears in the Greek as **“dou-los”**, Strong's #1401 (**“bondservant”**). From the Aramaic, we see that **“eh'bed”** is the word we find. Kepha, Yochanan, Yehudah and Ya'aqob (*James*) also referred to themselves as **“bondservants”**. Now, Yahshua uses a different term in the following verses: **Matt. 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.”*** And **Yochanan 12:26**; ***“If anyone serves Me, let him follow Me. And where I am, there My servant also shall be. If anyone serves Me, the Father shall value him.”*** Here, the Aramaic uses the word **“la'com”** meaning **“servant”** or **“minister”**. Also, the Greek word is **“diakonos”** (*dee-ak-onos*), Strong's #1249, meaning; **“minister”**, **“deacon”** or **“deaconess”**. Sha'ul uses this same word in **Romans 16:1** when greeting Phoebe. When Yahshua used the word **“eh'bed”** (**“bondservant”**), usually in His parables, it was to compare the faithful **“servant”** with the unfaithful, or wicked, **“servant”**. (We'll talk more on that in a few minutes.)

There are some notable accounts in the scriptures regarding Yahweh's servants (**“eh'bed”**). In **B'reshith / Genesis 24** Avraham sends his eldest **“servant”**, Eliezer, to find a wife for Yitzaq. **Verses 2-4** reads; ***“And Avraham said to the oldest servant of his house, who ruled over all that he had, ‘Please, put your hand under my thigh, so that I make you swear by YHVH, the Elohim of the heavens and the Elohim of the earth, that you do not take a wife for my son from the daughters of the Kena'anites, among whom I dwell, but to go to my land and to my relatives, and take a wife for my son Yitzaq.”*** Notice it says in **verse 2** that his servant **“ruled over all that he had.”** Eliezer was a very important man. When servants had rulership authority, they would actually do business and make decisions in the name of their master, according to his instructions. Sound familiar? We need to remember that we, also, have authority to do business in the Name of our Master, when we do so according to His Will.

Then, we see in **B'reshith 26:24**, as Ya'aqob was going to Beersheva that, *“And YHVH appeared to him the same night and said, ‘I am the Elohim of your father Avraham. Do not fear, for I am with you, and shall bless you and increase your seed for My servant Avraham’s sake.’”* Here Yahweh honors Avraham and shows that He keeps His promises to bless future generations of those that love and serve Him.

Of course there is Yoseph, who in **B'reshith 39 – 41**, after being sold into slavery by his own brothers, became a servant in Potiphar’s house and rose to authority. Even when sent to prison, he rose to leadership. Then, he became a ruler in Mitsrayim over all that Pharaoh had, even to being second only to Pharaoh. All because He was a *servant* of the Most High and submitted to Elohim.

Moshe is referred to in scripture as Yahweh’s servant 33 times, 3 of those by Yahweh Himself; twice in **B'midbar / Numbers 12:3-9** when Miriam and Aharon troubled Moshe over the choice of his second wife; *“And the man Moshe was very humble, more than all men who were on the face of the earth. And suddenly YHVH said to Moshe, and Aharon, and Miryam, ‘You three, come out to the Tent of Meeting!’ So the three came out. And YHVH came down in the column of cloud and stood in the door of the Tent, and called Aharon and Miryam. And they both went forward. And He said, ‘Hear now My words: If your prophet is of YHVH, I make Myself known to him in a vision, and I speak to him in a dream. Not so with My servant Moshe, he is trustworthy in all My house. I speak with him mouth to mouth, and plainly, and not in riddles. And he sees the form of YHVH. So why were you not afraid to speak against My servant Moshe?’ And the displeasure of YHVH burned against them, and He left.”* Then a third time in **2 Melekim / Kings 21:8**; *“... and no more shall I cause the feet of Yisra’el to move from the soil which I gave their fathers – only if they guard to do according to all that I have commanded them, and according to all the Torah that My servant Moshe commanded them.”*

Let’s look at another “*servant*”, King David. In **2 Samuel 3:17-18** we find; *“And Abner had a word with the elders of Yisra’el, saying, ‘In time past you were seeking for David to be sovereign over you. And now, do it! For YHVH has spoken of David, saying, “By the hand of My servant David, I save My people Yisra’el from the hand of the Philistines and the hand of all their enemies.”’”* Then in **chapter 7:8-9**; *“And now, say to My servant David, ‘Thus said YHVH of hosts, “I took you from the pasture, from following the flock, to be ruler over My people, over Yisra’el. And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great ones who are on the earth.”’”*

In the Brit Chadashah, Yahshua had much to say regarding servants. In **Matt. 10:24-25** we read; *“A taught one is not above his teacher, nor a servant above his master. It is enough for the taught one to become like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more those of his household!”* Intriguing, no? Here, we must first understand that Beelzebub is an Aramaic word that means simply “*lord of the house.*” It became a nickname, if you will, for ha satan in reference to being “*lord over*” mankind’s house, the earth. What Yahshua was teaching here is that a dedicated disciple, or servant, will one day become like his master. Aren’t we to become as Yahshua? The servant will be recognized as his teacher or master is recognized by the world. He will be associated with the one who taught him, whether that be with love and respect, or hatred and persecution. Remember that, in context, Yahshua was also saying that the days of persecution were indeed coming. But, that nothing was a secret to Yahweh and He judges in righteousness.

In **Mattityahu 12:14-21** we hear Yahweh speak of Yahshua as His Servant, as quoted from **Yeshayahu/Isaiah 42:1-3**; *“But the Pharisees went out and took counsel against Him, so as to destroy Him. But Yahshua, knowing it, withdrew from there. And large crowds followed Him, and He healed them all, and warned them not to make Him known, in order that what was spoken by Yeshayahu the prophet, might be filled, saying, ‘See, My Servant whom I have chosen, My Beloved in whom My being did delight. I shall put My Spirit upon Him, and He shall declare right-ruling to the nations. He shall not strive nor cry out, nor shall anyone hear His voice in the streets. A crushed reed He shall not break, and smoking flax He shall not quench, till He brings forth right-ruling forever. And the nations shall trust in His Name.’”*

As I said earlier, Yahshua taught much about being a “servant”, like the parable of forgiving a servant’s debt in **Mattityahu 18:23-35**. There is also the parable of the “talents” in **Mattityahu 25**, the parable of the man who planted a vineyard in **Mark 12** and others. Let’s look at one more; **Mattityahu 24:44-51**; *“Watch therefore, for you do not know what hour your Master is coming. And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him. Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season? Blessed is that servant whom his master, having come, shall find so doing. Truly, I say to you that he shall set him over all his possessions. But if that evil servant says in his heart, ‘My master is delaying his coming,’ and begins to beat his fellow servants, and to eat and drink with the drunkards, the master of that servant shall come on a day when he does not expect it, and at an hour he does not know, and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.”*

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 both scriptures is Strong’s #0241, “**ozen**” (o-zen) and means the organ of hearing and comes from the root word #0238 “**azan**” meaning to hear, to listen, to be obedient. The rabbis teach that this act symbolized the servant’s desire and promise to forever hear and obey (**sh’ma**) his master’s instructions.

We, of course, remember in **Shemot / Exodus**, when the children of Yisra’el promised to “**hear and obey**” this marriage covenant called the Torah. In **Debarim / Deut. 5:1** we read, *“And Moshe called all Yisra’el, and said to them, ‘Hear, O Yisra’el, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.’”* And in **6:3-9**; *“And you shall hear, O Yisra’el, and shall guard to do, that it might be well with you, and that you increase greatly as YHVH Elohim of your fathers has spoken to you, in a land flowing with milk and honey. Hear, O Yisra’el: YHVH our Elohim, YHVH is one! And you shall love YHVH your Elohim with all your heart, and with all your being, and with all your might. And these Words which I am commanding you today shall be in your heart, and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates.”* **Sh’ma Yisra’el !**

We have a good example of what the rabbis teach as the reason for piercing the ear as a reminder to the servant to “**hear**” the words of his master. In **Mattityahu 10**, where we read earlier about the servant becoming as his master in verses **24-25**; well, in verses **26-28** we read, *“Therefore do not fear them. For whatever is covered shall be revealed, and whatever is hidden shall be made known. What I say to you in the dark, speak in the light. And what you hear in the ear, proclaim*

on the house-tops. And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.”

We've read in scripture that Yahshua said, ***“My sheep know My voice.”*** Since He is our Master (our Adon) we should be able to hear and distinguish His voice from all others. He said in **Mattityahu 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 (sod) of the reign of the heavens, but to them it has not been given. For whoever possesses, to him more shall be given, and he shall have overflowing; 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 Yeshayahu 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.”***

Now, we don't normally get into the Greek. But, I want you to see that here it's all consistent. 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 ***“ous”*** (oo-ce), meaning to understand or to know. Now, the Aramaic word here, like the Hebrew is ***“ozen”*** (aleph-zayin-nun). And, as we can see, Yahshua and Yeshayahu point out clearly for us, that the ***“ear”*** is also for understanding the ***mysteries*** and ***secrets*** (the ***sod***) of Elohim. This is important context for our understanding of what we're reading in our parsha regarding the piercing of the servant's ear.

Now, if we combine two of the gospel accounts of Yahshua's arrest in the garden, we'll get a picture you won't soon forget. First, **Luke 22:47-52**; ***“And while He was still speaking, see: a crowd! And he who was called Yehudah, one of the twelve, was going before them and came near to Yahshua to kiss Him. And Yahshua said to him, ‘Yehudah, do you deliver up the Son of Adam with a kiss?’ And those around Him, seeing what was about to take place, said to Him, ‘Master, shall we strike with the sword?’ And one of them struck the servant of the high priest and cut off his right ear. But Yahshua answering, said, ‘Allow it this far.’ And touching his ear He healed him.*** Now, **Yochanan / John 18:7-10**; ***“Once more He asked them, ‘Whom do you seek?’ And they said, ‘Yahshua of Natzeret.’ Yahshua answered, ‘I said to you that I am. If, then, you seek Me, allow these to go,’ in order that the word might be filled which He spoke, ‘Of those whom You have given Me, I have lost none.’ Then Shim'on Kepha, having a sword, drew it and struck the high priest's servant, and cut off his right ear. And the servant's name was Melek.”*** The Institute for Scripture Research gave us only a little help here. The name of the high priest's servant was actually Malchus (or Malchut), which is derived from Melek (meaning ***king***); but actually, it is Strong's word #3124 and means ***“kingdom”***. O.K. First we have the ***servant*** of the high priest, which represents the ***servants*** of Elohim, that's you and me since Yahshua is our High Priest. Because of the idolatry and sin of the House of Yisra'el (***Northern Kingdom***), represented by Kepha's sword play, the enemy struck our ***ear*** and our ***hearing*** (***our understanding***) was cut off. It's interesting that it was his right ear; the same one that is anointed with blood, along with the right thumb and right big toe, when a priest is inaugurated. But folks, Yahshua has healed and restored the hearing (***the understanding***) to His ***servants***, the Kingdom. **Sh'ma Yisra'el?** It's the first step in restoring the Kingdom to Yisra'el. **Baruch HaShem Yahweh!**

Now, let's look at the last element here. It says in **Shemot 21:6**; *“... and shall bring him to the door, or the doorpost, and his master shall pierce his ear...”* And in **Debarim 15:17**; *“... then you shall take an awl and thrust it through his ear to the door...”* The word “door” here in both verses is Strong's #1817, “deleth” or “dalet” and means; “a door”, “gate” or “portal”. It is also the fourth letter of the Hebrew aleph bet. It also means a “poor man”. Not destitute in the way we use the term, but, one who has nothing of his own, nor does he do things for his own sake or ego. So, in esoteric Hebrew teaching, it represents “selflessness”, as one who is **not** involved with the things of this world. Dalet is also the number **4** in Hebrew, which equals “avah” or “I will come”. The word “dalet” is spelled “dalet-lamed-tav” (the door is the Shepherd's sign) and has a numeric value of 434 which equals “taled” meaning “birth”, “Ga'altah” meaning “You have redeemed”, “I'kodesh” meaning “to set-apart”, “b'tacha” meaning “in the midst”, “v'hecha a' tee” meaning “and I will bring in” and “v'cha yee ta” meaning “and you shall live”. How much more now do we see in Yahshua's declarations in **Yochanan 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.”*

Dalet is also related to #8179 “sha'ar” which mean entrance, gate or the space inside a gate, as in the entrance to a city, village or to heaven. Remember when the two messengers of Elohim went to Sodom to destroy it, they found Lot sitting in the gate to the City? The city gate was a place for the important men to gather. It was there that they would hear all the latest news of the outside world from the caravans passing through. Dalet is also linked to #6607, “peh'thakh” meaning doorway or entrance. And, of course there's “door post” Strong's #4201, “mezuzah”. Yes, it's where we affix the Torah to our dwellings. There are many scriptures regarding doors and gates; 189 times for door, 275 for gate, not to mention the plurals or variations of the words. I'm still trying to find the time to do a whole separate study on the word “door”.

Now, a few minutes ago we read **Debarim / Deut. 6:3-9**, which is echoed in **Debarim 11:18-20** which says; *“And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, and shall write them on the doorposts of your house and on your gates, so that your days and the days of your children are increased on the soil of which YHVH swore to your fathers to give them, as the days of the heavens on the earth.”*

It's important to remember that, at the time these words were written, the doors to their dwelling places (*tents*) were fabric “hangings”. The doorposts were wood. In fact, regarding the Tabernacle, 17 times in **Shemot** (Exodus) and **B'midbar** (Numbers), door is referred to as the “**hanging at the door**”. “Hanging” is Strong's #4539, “macak” (*ma-sawk*), and means curtain or “covering”. This covering, at the door, serves the same purpose as the tallit. The door has four distinct corners, like a tallit. The “**tzit-tzit**” are attached to the tallit to represent Torah; much like the mezuzah is attached to the door frame. While it's not an “amulet”, keeping the Torah *does* protect you from the “outside world” and its influences. This concept of the “door” is one of both divider and protector; your dwelling (**soul**) on one side, the world on the other; righteousness on one side, evil on the other. As Yahweh told Cain, regarding his reaction to Yahweh not accepting his sacrifice in **B'reshith 4:6-7**; *“And YHVH said to Qayin, ‘Why are you wrath? And why is your face fallen? If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it.’”*

This covering, protection, is why the blood of the Passover lamb was placed on the doorposts and lintel of the house, to protect the first-born inside from the plague of death, in **Shemot chapter 7**.

I found something else very interesting about this door thing. In **Shemot 33:8-11** it says; *"And it came to be, whenever Moshe went out to the Tent, that all the people rose, and each man stood at his tent door and watched Moshe until he entered the Tent. And it came to be, when Moshe entered the Tent, that the column of cloud descended and stood at the door of the Tent, and He spoke with Moshe. 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 YHVH spoke to Moshe face to face, as a man speaks to his friend. And he would return to the camp, but his servant Yehoshua son of Nun, a young man, did not leave the Tent."*

Now, there's a lot here. First I noticed that when Moshe 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 Moshe 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. By this, each head of the house showed that every tent, every dwelling, among the Children of Yisra'el was subject to Yahweh and the decrees and rulings that came forth from His house. Also, when Moshe visited Elohim, Yahweh guarded the door and the men stood at their doors. When we read about all the fear, dissatisfaction and uprisings that went on from the time they left Mitsrayim, it's pretty obvious the enemy was very busy trying to undo the work of Yahweh in the camp of the Yisra'elites. So, it shouldn't be any surprise that when Yahweh met with Moshe, security was tight. I also find it very interesting that when Moshe left, Yehoshua stayed in the tent; maybe for a little extra preparation for his calling as the next servant of Yahweh and leader of Yisra'el.

I also noticed, while 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; and, 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.

We're going to get a little "*mystical*" here, OK? So, let's add to this, the concept of the "**door**" as a portal, an entrance.



The rabbis teach that the **dalet** (*door*) is formed by two "vavs", one the man and one the woman. The letter "vav" means **and** or hook. It is used to connect words or letters (as in the man **and** woman). In the dalet, the man is upright (the pillar) and the woman is prostrate (in prayer) as she is the man's prayer covering. Remember, the sh'kienah of Yahweh is a feminine attribute. Together, the husband and wife form the **door** to prayer and therefore to heaven and Yahweh.

In prayer, a husband and wife truly work together and are "**echad**" and that **door**, the door to their home, is truly strong. It protects their home from the outside world. It opens to righteousness and Shabbat and closes to evil and the influences of this world.

Also, we read in **Tehillim / Psalm 141:1-4** says; *"YHVH, 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. YHVH, 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."*

Now, regarding the “**regathering**” Yahweh 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 YHVH. ‘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 Mitsrayim. And it shall be, in that day,’ declares YHVH, ‘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.”** Let’s look at the Valley of Akor. “**Akor**” is Strong’s #5911 and means “**trouble**”, as in “**Jacob’s Trouble**”. He leads us into the wilderness and uses Jacob’s Trouble as the “**door**” to the expectation of our deliverance. There, in the wilderness, just as our fathers did, we shall call Him “**Ishī**” (**my Husband**). There, He will take the name “**Ba’al**” out of our mouths and all remembrance of the pagan names we use for days of the week, months of the year and in the words we use in everyday conversation.

Yahshua spoke frequently of doors. In **Yochanan / John 10:1-9**, He speaks of **doors** and **hearing**; **“Truly, truly, I say to you, he who does not enter through the door into the sheepfold, but climbs up by another way, that one is a thief and a robber. But he who enters through the door is the shepherd of the sheep. The doorkeeper opens for him, and the sheep hear his voice. And he calls his own sheep by name and leads them out. And when he has brought out his own sheep, he goes before them. And the sheep follow him, because they know his voice. And they shall by no means follow a stranger, but shall flee from him, because they do not know the voice of strangers.’** Yahshua used this figure of speech, but they did not know what He had been saying to them. Yahshua therefore said to them again, **‘Truly, truly, I say to you, I am the door of the sheep. All who came before Me are thieves and robbers, but the sheep did not hear them. I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.”**

Folks, there is so much in this scripture. First, when a shepherd would come to a village or city, he would put his sheep in a “**sheepfold**”, a common corral, with other sheep and there would be a doorkeeper that watched over them while he did his business. When he would go to leave, the doorkeeper would open the gate and the shepherd would call out and his sheep would respond and come out. They knew his voice and would not come out for another person, a stranger. It’s like Yahshua calling us today to come out of the common sheepfold, the world, where we have been kept while our shepherd did His business. Now, it’s time; **“Come out of her, my people.” Rev. 18:4.**

So, what about sheep that don’t recognize their shepherd’s voice? Or, the doorkeeper who doesn’t do his job? David cried in **Tehillim (Psalms) 119:176**; **“I have strayed like a lost sheep, seek your servant.”** Yirmeyahu 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. So, Yahshua said in **Mattityahu 15:24**; **“And He answering, said, ‘I was not sent except to the lost sheep of the house of Yisra’el.”** That is why He said above, in **Yochanan / John 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 **Revelation 3:7-12** Yahshua said; **“And to the messenger of the assembly in Philadelphia write, ‘He who is set-apart, He who is true, He who has the key of David, He who opens and no one shuts, and shuts and no one opens, says this: “I know your works – see, I have set before you an open door, and no one is able to shut it – that you have little power, yet have guarded My Word, and have not denied My Name. See, I am giving up those of the congregation of**

Satan, who say they are Yehudim and are not, but lie. (Speaking of the Roman appointed Sanhedrin ruled by the Sadducees) See, I am making them come and worship before your feet, and to know that I have loved you. Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth. See, I am coming speedily! Hold what you have that no one take your crown. He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.”””

In the parable of the ten virgins, for example, in **Mattityahu 25** He said of the foolish virgins in **verses 10-13**; ***“And while they went to buy (oil), the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut. And later the other maidens also came, saying, ‘Master, Master, open up for us!’ But he answering, said, ‘Truly, I say to you, I do not know you.’ Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming,”*** In **Revelation, Chapter 3, verses 20-21** He says; ***“See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him, and he with Me. To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”***

He stands at the “**door**” and knocks. This is the very door to which He brings us, when we decide to be servants in His House forever. I don’t know about you; but, my six years were up some time ago. I chose to stay forever; with the wife and children my Master has given me. I pray that you give Him your ear as well.

It’s interesting to me that after the giving of the “**Ten Words**”, we are given 53 Mishpat’im in this week’s *parsha*. Even though these two are separated in terms of our study, they are one event. These right-rulings are all very important to us, as individuals and as a people. At the end of our *parsha* we read in **Shemot 24:4-8**; ***And Moshe wrote down all the Words of YHVH, 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 Yisra’el. And he sent young men of the children of Yisra’el, and they offered burnt offerings and slaughtered peace offerings of bulls to YHVH. And Moshe 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 YHVH has spoken we shall do, and obey.” And Moshe took the blood and sprinkled it on the people, and said, “See, the blood of the covenant which YHVH has made with you concerning all these Words.”*** The Covenant is now ratified and confirmed in blood. Yisra’el agreed to obey Elohim and entered into covenant with their Creator King.

Then, we read about nothing less than a real living miracle that was shared by Moshe, Aharon and two of his sons and the 70 elders. We read in **Shemot 24:9-11**; ***And Moshe went up, also Aharon, Nadab, and Abihu, and seventy of the elders of Yisra’el, and they saw the Elohim of Yisra’el, 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 Yisra’el! And they saw Elohim, and they ate and drank.*** Wow! They see the Elohim of Yisra’el. But, the real picture is obscured in faulty translations. Things are much clearer when we read it from the Hebrew. ***“Va’ye ra’oo et Eloahi Yisra’el v’tachat ragalee k’ma’aseh lebanah ha saphir va’ca’estem ha’ shamay’im la’tohar”***. Now, the translation issue here is important. The literal translation of verse 10, as Yehudah reads it is; ***“And they saw the Eloahi of Yisra’el, and below His feet was a work of creation, a brick of sapphire; and the essence of the heavens in purity”***.

Under His feet, is the creation of Elohim. How many times in Scripture is the earth (*Yah's creation*) described as His footstool? Six. But, picture this; Yah created His creation in sapphire as the **"essence of the Heavens 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 **"lebanah"**. Do you remember the last time we discussed **"lebanah"** or **"bricks"**? We looked at this in **Shemot / Exodus 5**, when the Children of Yisra'el 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"**. The rabbis explain that here we see how Elohim takes the product of our **"bricks"** made in slavery, **"bricks of suffering"** or **"man-made righteousness"** that are chalky white (*lebanah*) and makes them as sapphires, the essence of the heavenlies in purity, through His Redemption and Restoration. This miraculous event is extended by the Jewish sages to be a vision of the **"Hekal"** (the House of Elohim – the Temple), as He dwells among His people. Regarding these verses from **Shemot 24**, the Zohar states; **"They beheld the precious stone with which the Holy One will build the future Sanctuary, as it is written in Isaiah 54:11; 'I will lay thy stones with fair colors and lay thy foundations with sapphires.'"** This certainly equates to the Hekal described by the prophet Yehezqel, during the reign of Mashiach ben David.

"He who has an ear, let him hear". Yahshua is quoted 16 times as saying, **"He who has an ear, let him hear"**. The first time this appears in Scripture, however, is when Yahweh tells the prophet in Yehezqel (Ezekiel) 3:27; **"But when I speak with you, I open your mouth, and you shall say to them, 'Thus said the Master YHVH.' He who hears, let him hear. And he who refuses, let him refuse, for they are a rebellious house."** Family, hear and don't refuse. It's time to put our rebellion behind us. As written in Yeshayahu / Isaiah 51:1-6; **"Listen to Me, you who pursue righteousness, seeking YHVH: Look to the rock you were hewn from, and to the hole of the pit you were dug from. Look to Avraham your father, and to Sarah who bore you. For he was alone when I called him, and I blessed him and increased him. For YHVH shall comfort Tzion, He shall comfort all her waste places. For He makes her wilderness like Eden, and her desert like the garden of YHVH. 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 Torah goes forth from Me, and My right-ruling I set as a light to peoples. My righteousness is near, My deliverance 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 deliverance is forever, and My righteousness is not broken."**

Baruch HaShem Yahweh.