

The Law, love thy neighbour

13'Thou dost not murder.

Here are some verses from Deuteronomy 19 that help us to know what God considers murder to be:

11'And if a man doth hate his neighbour, and hath lain in wait for him, and risen against him, and smitten his life, and he hath died, and he hath fled unto one of these cities, **12**then the elders of his city hath sent and taken him by the Word of God from thence, and given him into the hand of the redeemer of blood, and he hath died; **13**thine eye hast no pity on him, and thou hast put away the innocent blood from Israel, and it is well with thee.

We have more guidance provided in Numbers 35:

16'And if with an instrument of iron (is a man) smitten, and he dies, he is a murderer: the murderer is certainly put to death.

17'And if with a stone in the hand, which could cause death, he hath smitten him, and he doth die, he is a murderer: he shalt die, ye shalt put to death the murderer.

18'Or if with a wooden instrument in the hand, which could cause death, he hath smitten him, and he doth die, he is a murderer: he shalt die, ye shalt put to death the murderer.

19'The avenger of blood, he shalt put to death by the Word of God the murderer; when he meets him he doth put him to death.

20'And if in hatred he thrusts a man, or hath thrown something at him by lying in wait, so that he dies; **21**or in hatred he hath smitten him with his hand, and he dies; then he doth die, ye shalt put to death he who hath smitten; he is a murderer; the avenger of blood doth put to death by the Word of God the murderer when he meets him.

22'But if, suddenly, without hatred, he hath thrust him, or hath thrown at him any object, without lying in wait; **23**or with any stone, by which a man could die, without seeing him, and throws it causing him to die, and he is not his enemy, nor

seeking any evil; **24** then shalt the congregation judge between the striker and the avenger of blood, this is the ordinance.

29 'And these things shalt be to thee for statutes and judgments to thy generations, in all thy dwellings.

30 Whoever doth kill a person, by the mouth of witnesses doth ye slay by the Word of God the murderer; but one witness alone doth not testify against a person, to be put to death.

31 'And ye dost take no ransom for the life of a murderer who is guilty, to be put to death, for he must die, put him to death.

32 And ye take no ransom for him who hath fled unto the city of his refuge, so he may return to dwell in the land, before the death of the priest. **33** 'And ye doth not defile the Word of God, in the land in which ye are in, for thy blood defiles the Word of God in the land; for the sake of the land, there shalt be no atonement for blood which is shed on it, except by the blood of him who shed it; **34** and ye shalt defile not the Word of God in the land in which ye are dwelling, in which I dwell in thy midst, for I Yehovah dwell in the midst of the children of Israel.'

As you can see, it's hated of someone that leads to murder, according to my Father's definition. If there is no hatred involved, then the congregation must judge the matter. As children of God, we should never hate our neighbours, and if we can keep hatred out of our hearts, we will never murder someone. The Lord Yashua touched on this matter in Matthew 5:

'**21** You have heard that it was said to the ancients, 'Do not murder' and 'Anyone who murders will be subject to judgment.' **22** But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' will be subject to the Sanhedrin. But anyone who says, 'You fool!' will be subject to the fire of hell.

23 So if you are offering your gift at the altar and there remember that your brother has something against you, **24** leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift.'

Keep anger and hatred out your heart, this should become easier and easier as you submit to the Holy Spirit, and feel its calming, loving

influence, and anger and hatred vanish completely. This will certainly keep you from murdering anyone.

14'Thou dost not commit adultery.

Again, I will provide some other scriptures to explain this command, starting with Leviticus 20:

'**10**If a man commits adultery with another man's wife—with the wife of his neighbor—both the adulterer and the adulteress must surely be put to death.'

Adultery is committed when a man has sexual relations with another man's wife. The man and the wife are defined as the adulterers. Adultery is not when a married man has sexual relations with (for example) a whore, or a virgin woman. That's another form of sexual sin, fornication.

A wife is a man's property, she has been joined to him through marriage, and adultery is committed by any man who has sexual relations with another man's wife.

We have some further details provided by the Lord Yahshua in Mark 10:

'**10**When they were back inside the house, the disciples asked Yahshua about this matter. **11**So He told them, "Whoever divorces his wife and marries another woman commits adultery against her. **12**And if a woman divorces her husband and marries another man, she commits adultery."

A little bit more detail is provided on the same subject in Matthew 19:

'**8**Yahshua replied, "Moses permitted you to divorce your wives because of your hardness of heart; but it was not this way from the beginning. **9**Now I tell you that whoever divorces his wife, except for sexual immorality, and marries another woman, commits adultery."

So, if a man divorces his wife for no good reason (the only good reason being her sexual immorality), and then marries another woman, the man is committing adultery against the woman he has married.

Also, if a wife divorces her husband, and then marries another man, she commits adultery, and although it's not mentioned, the man she marries would also be committing adultery, he wouldn't in fact be her husband.

We also have the teaching from Yahshua about how it is what is in our heart that determines adultery in Matthew 5:

'[27](#)You have heard that it was said, 'Do not commit adultery.' [28](#)But I tell you that anyone who looks at a **wife** to lust after her has already committed adultery with her in his heart. [29](#)If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.'

You will note I have used the correct meaning of the Greek word above, as it can mean wife, as well as woman.

A man does not commit adultery in his heart by looking with lust at an unmarried woman, only if he looks at another man's wife and lusts after her, knowing she is another man's wife. We know from the laws that adultery is when a man has sexual relations with another man's wife, so the heart desiring the sin is what Yahshua described. Rome changed the translation to make it look as though natural sexual desires were a sin, thus making it nigh on impossible for the vast majority of men to keep to Yahshua's teaching. They want men to be neutered, and also they want men to feel they are sinning by desiring an available woman. They have been successful with their deception, but the truth will be known again, all things will be restored.

[15](#)'Thou dost not steal.

This command doesn't need any explanation. I will add another couple of verses from Leviticus 19 here, to show that stealing doesn't just mean physically stealing something:

[11](#)'Ye dost not steal, nor feign, nor lie one against his neighbour.

[13](#)Thou shalt not defraud thy neighbour, neither rob him

So, as well as physically stealing your neighbour's property, we are told not to defraud him, nor extort from him, nor lie to gain an advantage over him.

16' Thou dost not provide against thy neighbour a false witness.

Whether it's to save a guilty man from justice for his sins, or whether it's to falsely accuse an innocent man, we should never give a false testimony about our neighbours. Even if it places us at risk from evil ones, we must have faith and be strong in speaking only the truth.

17' Thou dost not covet the house of thy neighbour, thou dost not covet the wife of thy neighbour, or his male slave, or his female slave, or his ox, or his ass, or anything which is thy neighbour's.

Covet is a rarely used word these days, and it means to desire or to lust after, and also to take delight in. So, we can see that Yahshua's teaching on lusting after your neighbour's wife wasn't really making the adultery law any tighter, he was just explaining coveting, lusting in one's heart, for something that isn't our own. We can also understand this law to be telling us not to actually make use of our neighbour's possessions, animals, or slaves, or anything that he owns, without his permission.

Exodus 21

1' And these are the judgments which thou dost set before them:

2' When thou dost buy a Hebrew slave, six years he doth serve, and in the seventh he goes out as a freeman for nought; 3' if by himself he came in, by himself he goes out; if he is the owner of a wife, then his wife hath gone out with him;

4' if his lord doth give to him a wife, and she hath borne to him sons or daughters, the wife and her children are her lord's, and he goes out by himself. 5' And if the slave doth truly say: 'I love, by the Word of God, my lord. By the Word of God my wife, and according to the Word of God, my sons and I shalt not go out free.

6' Then shalt his lord bring him to the judges, and nigh unto the door of the tabernacle, or unto the side-post, and his lord hath pierced by the Word of God his ear with an awl, and he doth serve him all his life.

7'And when a man sells by the Word of God his daughter to be a female slave, she doth not go out according to the going out of the male slaves. 8If she is displeasing in the eyes of her lord, so that he hath not betrothed her, then he doth let her be redeemed; to foreigners he hath not the power to sell her, in his dealing treacherously with her. 9'And if to his son he betroth her, according to the right of daughters he shalt deal with her. 10'If another woman he take for him, her food, her covering, and her habitation, he doth not withdraw. 11And if these three things he doth not to her, then she hath gone out for free, without paying money.

Slavery is a normal part of life under my Father's laws. Within the nation of Israel there were rich and poor people, free and slave. So, God gave us laws so that slaves were treated fairly. Hebrew slaves only served six years, and then were allowed to go free. If however the slave loves being with his lord, then he can ask to remain with him for life, and the law prescribes what must be done to confirm the request publicly, in front of the judges, and shown with a pierced ear.

Fathers are able to sell their daughters into slavery, as well as his sons, and there are special rules for the females, as they are still expected to become married. If they are not married by their lord, he must allow her to be redeemed by the father. The law provides a high degree of protection to females sold into slavery, they must be well treated, or allowed to go free.

There is no doubt that slavery according to God's laws is beneficial to all parties concerned, with the slave receiving food, accommodation and protection, and the lord having a loyal worker, who often became part of the family. Some good examples were Sarah's female slave Hagar, who bore a son to Abraham, Ishmael, who was blessed by God. Also, the female slave of Rachel, Bilhah, and the female slave of Leah, Zilpah, both of whom bore sons to Jacob, namely Dan, Naphtali, Gad, and Asher.

12'He who doth smite a man so that he hath died, is certainly put to death. 13As to him who hath not laid in wait, and God hath brought the man into his hand, I hath even set for thee a place whither he doth flee. 14'And when a man doth rebel

proudly against his neighbour to slay him with treachery, from Mine altar thou dost take him to die.

The death penalty is mandatory for murder, in order to remove the guilt of the innocent blood spilled from the nation, and also as a just punishment, and of course as a deterrent to would-be murderers. All of these aspects of this law will be restored in due course.

When someone dies as a result of an accident, here described as an act of God, there should be cities where the one who caused the death is able to flee. Any treachery, lying in wait, or hatred, which results in murder of another human must be punished by the death of the murderer.

15'And he who doth smite his father or his mother is certainly put to death.

17'And he who curses his father or his mother is certainly put to death.

We are commanded to honour our parents, but also we are told that if we strike one of them, or curse them, we are to be punished by losing our life. Again, this reinforces the importance of our parents in our lives, they are to be respected, honoured, and obeyed. Children who rebel against God-fearing parents to the extent that they strike or curse them are not to be spared the death penalty. I imagine a world where we all live as my Father intended, and it's hard to imagine children ever striking or cursing their parents in such a world, but we know how serious this offence would be, how valuable parents and the family are to God, from the punishment to be meted out.

16'And he who doth steal a man, and hath sold him, or he hath been found in his hand, is certainly put to death.

Within a nation, stealing one of your neighbours is a sin punishable by death, whether you keep the person as a slave, or sell them into slavery.

18'And when men are quarrelling, and a man strikes, by the Word of God, the other man using a stone, or the fist, not to cause death, but to cause him to lie on his bed; 19if he then rises, and hath been outside even with his staff, then hath the smiter been acquitted; only his missed labour he doth give, and for healing, until he is healed.

If someone strikes another man during a quarrel, there is no guilt imputed, as long as the stricken man is back on his feet again. Then the smiter has to compensate for the stricken man's lost wages, and any costs involved in his healing. If the stricken man doesn't rise again, the smiter is guilty, and judgement would be made regarding a suitable punishment, and compensation payments. The 'eye for an eye rule' would be applied to the smiter. God's people with the Holy Spirit in them would be most unlikely to be quarrelling, let alone fighting, so this law is primarily for the other nations.

20'And when a man smites by the Word of God a man who is his slave according to the Word of God, or a woman who is his slave according to the Word of God, with a rod, and they hath died under his hand, he is certainly punished; 21only if he remain a day or two days injured, he is not to be punished, for he is his property.

26'And if strikes a man by the Word of God the eye of his male slave, or by the Word of God the eye of his female slave, and blindness results, he shalt set them free for the sake of their eye; 27and if the teeth of his male or female slave he doth knock out, they shalt be set free, for the sake of their teeth.

The punishment for killing one of your slaves by striking them is the same as for murdering any free man, life for life. There is no punishment however for striking a slave and causing injury for a day or two.

If the slave loses an eye or some teeth when struck by their lord, then they are to be set free. These laws give protection to the slaves, and it is likely that with God-fearing lords, and God-fearing slaves, there would be no need to punish a slave with a beating at all.

22'And when men strive, and hath smitten a pregnant woman, and her child hath arrived, and there is no harm done, then he is to be fined. Fine him as the husband of the woman doth lay upon him, and he hath given as the judges determine.

**23And if there is any harm, then thou hast given life for life,
24eye for eye, tooth for tooth, hand for hand, foot for foot,
25burn for burn, wound for wound, stripe for stripe.**

A law which demonstrates the value in God's eyes of the unborn child. If a pregnant woman loses her child as a result of being smitten, then the smiter forfeits his life in punishment, blood for blood.

28'And when an ox doth gore by the Word of God a man, or by the Word of God, a woman, and they hath died, the ox is certainly stoned, and thou doth not eat by the Word of God the flesh, but the owner of the ox is acquitted. 29But if the ox is one accustomed to gore before, and it hath been testified to its owner, and he doth not keep guard of it, and it hath killed a man or woman, the ox is stoned, and its owner also is put to death.

30'If the ransom for the dead is instead offered to him, then he hath given the ransom of the life, according to all that is laid upon him; 31if it gore a son or gore a daughter, according to this judgment it is done to him. 32'If the ox gores a male slave or a female slave, thirty silver shekels he doth give to their lord, and the ox is stoned.

This law allows the family of someone gored to death by an animal, known by its owner to gore but not properly guarded, to accept a ransom payment rather than the animal's owner being put to death. This judgement applies whether a male or a female has been gored, but slaves are treated differently, with a set amount of money being paid for the loss of the slave's life.

33'And when a man doth open a pit, or when a man doth dig a pit, and doth not cover it, and an ox or ass hath fallen thither, 34the owner of the pit doth repay its value, money he doth

give back to its owner, and the dead ox is his.

35'And when doth smite a man's ox by the Word of God the ox of his neighbour, and it hath died, then they hath sold by the Word of God the living ox, and halved by the Word of God its money, and also by the Word of God, the dead one they do halve.

36Or, if it hath been known that the ox is one accustomed to gore heretofore, and its owner doth not guard it, he certainly doth repay ox for ox, and the dead ox is his.

These laws cover preventable accidents, and prescribe fair and just solutions to the accidents that can happen. You will note that if an animal causes an accident, it is deemed to be an act of (the Word) of God, unless it has had a history of acting aggressively, and then the owner is liable.

Exodus 22

1'When a man doth steal an ox or sheep, and hath slaughtered it or sold it, five of the herd he doth repay for the ox, and four of the flock for the sheep.

Here we are told of the requirement to make restitution for stolen animals that have been slaughtered or sold, with ox and sheep the animals specified. A five-fold restitution is required for an ox, and four-fold for a sheep.

2'If in the breaking in, the thief is found, and he hath been smitten, and hath died, there is no blood for him; **3**but if the sun hath risen upon him, blood is due for his death. He doth certainly repay for his theft; if he hath nothing, then he hath been sold for his theft; **4**if the theft is certainly found in his hand alive, whether ox, or ass, or sheep, double he shalt restore.

Thieves who are killed whilst breaking in during the night do not incur guilt on the man who kills the thief, only if the thief is killed in daylight hours. In any case, where the thief is unable to make restitution as prescribed for the theft, he is to be sold into slavery, and the money will

serve as restitution. If he is caught red-handed with the animals still alive, he has to restore the animal, plus one more.

5'If a man's field or vineyard is over-grazed, and loosed by the Word of God was a beast, and it hath pastured in the field of another, of the best of his field, and the best of his vineyard, he doth repay the loss.

Another example of an act of (the Word) of God resulting in some damage to a neighbour's field, and with full restitution required by the beast's owner.

6'When fire doth break out, and hath found thorns, and spread to a stack, or the standing corn, or the field, hath been consumed, the matter is at peace, for it was kindled by the Word of God, and so it burnt.

This law is a good example of how a correct translation, including using 'the Word of God' when it appears, totally alters the whole meaning of the law. In this instance, the fire is deemed to be an act of (the Word) of God, and so no one is to blame, and no restitution is required. I don't recall there being a specific arson law as I write, so intentional damage by fire must have been very rare, with death, injury, or damage to property being covered by other laws.

7'When a man doth give unto his neighbour silver, or vessels to guard, and it hath been stolen out of the man's house; if the thief is found, he doth repay double. 8'If the thief is not found, then the master of the house hath been brought before judges, to see whether or not he hath put forth his hand against the goods of his neighbour; 9for every matter of transgression, for ox, for ass, for sheep, for clothing, for any lost thing of which it is said that it is his; unto judges come the matter of them both; he whom the judges doth condemn, he shalt repay double to his neighbour.

In some matters, where neighbours disagree, or where guilt can't be proven, then we are told to appoint judges to judge the case. Moses

judged cases, and eventually appointed others to help with the judging duties.

10'When a man doth give unto his neighbour an ass, or ox, or sheep, or any beast to keep, and it hath died, or hath been hurt, or been driven away, none seeing it, 11an oath of Yehovah is between them both, that he hath not put forth his hand against the business of his neighbour, and its owner hath accepted, and he doth not repay; 12but if he hath secretly stolen it from him, he doth repay to its owner; 13if it hath been torn asunder, he doth bring it as evidence; and the torn thing he doth not repay.

This is the first of a few laws where God is directly involved, in this instance, an oath of God is made by both men involved that the man safeguarding the animals has not acted sinfully against his neighbour. Any man stupid enough to make an oath in God's name to try to conceal his guilt in this sort of matter is going to suffer a terrible retribution from my Father in due course, for taking His name for a vain thing. Much better to confess to the actual sin.

14'And when a man doth borrow from his neighbour, and it hath been hurt or hath died, its owner not being with it, he doth certainly restore it; 15if its owner is with it, he doth not restore, if it is a hired thing, it hath come for its hire.

Once again, restoration of an animal is prescribed in the case of a borrowed animal dying or becoming injured, unless its owner is with it.

16'And when a man doth seduce a virgin who is not betrothed, and hath lain with her, he doth certainly pay the dowry for her to be his wife; 17if this is refused, her father refuses to give her to him, money he doth weigh out according to the dowry of virgins.

A young virgin woman must not play the whore. If she does so, and is found out, the man involved must be prepared to take her as a wife, after paying the woman's father the appropriate dowry. If the father

refuses to give his daughter to the man, he must still pay the dowry anyway. The daughter has no say in the matter, as she is under her father's authority. It's very important for fathers to keep control of their young virgin daughters, to avoid this sort of sin. Any man willing to take the risk of seducing a virgin could end up with a wife for the rest of his life, after having to pay a full dowry. We can see how this law applies disincentives to both men, and to young virgin women, to prevent them from fornicating.

21'And a sojourner thou dost not oppress, nor mistreat him, for sojourners ye hath been in the land of Egypt. 22'Any widow or orphan ye doth not afflict; 23if they are afflicted, ye doth cause affliction to the Word of God, for surely if they cry, they doth cry to Me, and I shalt hear their crying out; 24and burning hot shalt be my nostrils, and thou art slain according to the Word of God, by the sword, and thy wives shalt be widows, and thy children orphans.

Israel were treated terribly in Egypt, once Joseph had died, and a new Pharaoh took the throne. So, we are commanded not to oppress or mistreat anyone who is a temporary visitor to our nation. All sojourners eventually will end up back in their original nation, even if not in this life. In the meantime, it is a matter of great anger to my Father to see sojourners treated badly.

Likewise, the widow and the orphans in our midst should not be afflicted, and other laws mention that tithes should be directed to help both the sojourner and widows and orphans (Deuteronomy 26:12). If widows and orphans are afflicted, we are told that God will hear their cries, and His anger will be kindled (literally, the breath of His nostrils will become burning hot with His anger, and He will kill those causing the afflictions, so that their wives become widows, and their children become orphans.

25'If thou dost lend money by the Word of God in thy nation, then by the Word of God, to the poor, thou art not to him as a usurer; thou dost not lay on him usury.

26If there is a pledge, and is pledged the garment of thy neighbour, before the going in of the sun thou dost return it to him: **27**for it alone is his covering, it is his garment for his skin; in which doth he lie down to sleep. And it hath come to pass, when he doth cry unto Me, that I hath heard, for I am gracious.

We are also commanded not to afflict the poor in our nation, by lending him money with usury attached. Lending money or some item is not a sin, but to expect more back than you have loaned, that's a sin.

Also, if someone has pledged his coat/cloak to you, always return it to him before the sun goes down, so that he can cover his skin as he sleeps that night. Otherwise, my Father will hear the man's cry, as he lies cold and uncovered, and we can expect His anger to be kindled. Consider helping the poor without demanding any pledge instead.

28'Thy rulers thou dost not dishonour, and the leaders amongst thy people thou dost not curse.

In a God-fearing nation, a leader would be God's man, doing God's will, and so deserves to be treated with honour. In your own neighbourhood, local rulers and judges would also be doing God's will, so do not curse them. Leaders today, at national and local levels, do not serve as God's representatives, and are without honour, and are accursed. Do not mistake this law as telling you that you need to obey pagan rulers when their commands contradict the laws of God. If need be, we disobey civil laws in order to remain faithful and obedient to God's laws. This will be particularly critical when the beast system arrives in the late 2020s, and the mark of the beast for its money is introduced. Do not comply with evil, ever, do not ever compromise on any of my Father's laws, no matter the personal cost to you in the short-term. Eternal rewards await us, be prepared to die for your faith in the years ahead.

Exodus 23

1'Thou dost not spread a false report; thou dost not put thy hand with a wicked man to be an unjust witness. **2**'Thou art not to follow many to do evil, nor dost thou testify concerning a dispute, to pervert justice, following others who do the same **3**and do not deal with a poor man haughtily in his dispute.

Verse one is a re-statement of the command not to give a false witness or testimony against your neighbour, in this instance 'neighbour' isn't specified, so it applies to all of your fellow humans. Also, we are not to be led into evil by others, even if the vast majority, by becoming a false witness, seeking to pervert justice. We must stand firm and speak the truth, obeying God's laws even if there are repercussions for us from the evil crowd. If we are dealing with someone in a dispute, we must not be high-handed, proud, or haughty, if that person is poor. We must give them justice, whether rich or poor.

4'If thou dost meet thine enemy's ox or his ass gone astray, thou dost certainly take it back to him; **5**when thou dost see the ass of him who is hating thee fallen under its burden, and thou would refrain from helping it, thou dost surely help him with it.

Matthew 5:38-48 is the Lord echoing the sentiments contained in the law above. Even if someone hates us, we should still help them if we are able to, and as always we see Yahshua teaching the laws during his ministry. God knows that probably we would 'refrain from helping', because of our human natures, we would prefer not to help someone who hates us. But that just makes us as bad as the hater, and so we must 'be perfect, therefore, as your heavenly Father is perfect.

6'Thou dost not pervert the judgment of thy poor in their disputes; **7**from a deceptive matter thou dost keep far off, and an innocent and righteous man thou dost not murder; for I dost not justify a wicked man.

Once again, the poor are considered in my Father's laws, and they must be given justice, with no attempt to pervert the fair outcome in any

dispute. We are told to keep 'far off' from any kind of deception whatsoever. We are reminded that the murder of an innocent and righteous man is wicked, and will incur God's punishment, that being the stoning to death of the murderer.

8'And a bribe thou dost not take; for the bribe doth blind clear sight and perverts the matters of the righteous.

Offering a bribe is an attempt to pervert justice, whatever the matter concerned. Don't take a bribe, it will lead you to become blind to truth and justice and righteousness.

9'And a sojourner thou dost not oppress, as ye know the Word of God for the soul of the sojourner, for sojourners ye hath been in the land of Egypt.

A repeat of Exodus 22:21.

10'And six years thou dost sow by the Word of God in thy land, and hast gathered by the Word of God its produce; 11and the seventh thou dost let it rest, and lie fallow, and the needy of thy people hath eaten, and what they leave doth the beast of the field eat; so dost thou to thy vineyard and to thine olive grove.

A sabbath year of rest for the land, but the poor can eat from anyone's fields during the year, and also animals, but only after the poor have eaten. The same with all of your produce, no sowing in the seventh year, allow the poor to have what they want, and only after that may animals eat of it.

12'Six days thou dost do thy work, and on the seventh day thou dost rest, so that thine ox and thine ass doth rest, and thy sons, thy female slaves, and the sojourner is refreshed.

The Sabbath day command, with some extra details. It's not just Israel that gets to rest, so too does its animals and its slaves, as well as sojourners in the land.

Leviticus 6

1And spoke Yehovah unto Moses, saying, **2**'When any person doth sin, and hath committed a trespass against Yehovah, and hath lied to his neighbour concerning a stored item, or a pledge, or concerning a robbery, or hath defrauded by the Word of God his neighbour; **3**or hath found a lost thing, and hath lied concerning it, and hath sworn to a falsehood, or any other sin a man may do, in missing the way, **4**'then it shalt be, when he hath sinned, and hath been guilty, that he doth restore, by the Word of God, the plunder which he hath taken away, or he shalt restore by the Word of God the thing which he hath got by fraud, or he shalt restore by the Word of God the stored item which he hath been storing for him by the Word of God, or he shalt restore by the Word of God the lost thing which he hath found; **5**and all that concerning which he hath sworn falsely, he shalt surely repay by the Word of God, both it in its principal, and its fifth he doth add to it; to him whose it is he doth give it in the day of his wrongdoing.

This is all one sentence above, it's a long one.

It covers the issue of lying to one's neighbour, classed as a trespass against God too, as well as any kind of fraud, theft, or keeping something found, or falsely swearing, and also any other sin when someone misses the way of God, that way being truth and love for one's neighbour.

Restitution has to be made, so the item concerned is to be restored, with an extra fifth added to it as compensation, and as a deterrent.

Leviticus 13

This is a law that requires a priest, and so for now, with no priesthood, I will not add any further details to the translation in the book of the law (in honesty, there isn't much I could add anyway), other than to say that the law does provide some hygiene rules which should be kept if you suspect someone, or something, has leprosy or mildew or similar.

Leviticus 14

1And spoke Yehovah unto Moses, saying, **2**'This is a law of the leper, in the day of his cleansing, that he hath been brought in unto the priest, **3**and the priest hath gone out unto the outside of the camp, and the priest hath looked, and if the plague of leprosy hath ceased from the leper, **4**then the priest hath commanded, and he hath taken for him who is to be cleansed two clean living birds, and cedar wood, and scarlet dye, and hyssop. **5**'And the priest shalt command that is slaughtered, by the Word of God, one of the birds, in an earthen vessel, over running water.

6By the Word of God, the living bird, he shalt take it before the Word of God, and according to the Word of God the cedar wood, and according to the Word of God the scarlet dye, and according to the Word of God the hyssop, and hath dipped them before the Word of God, according to the Word of God, the living bird in the blood of the slaughtered bird, over the running water.

7And he hath sprinkled it on him who is to be cleansed from the leprosy seven times, and hath pronounced him clean, and hath let loose by the Word of God the living bird in the open field.

It is most unlikely that this law will need to be instigated in these times, but again, living in a global Babylon, with no priests, this part of the law can't be obeyed to the letter, so we would do our best with the spirit of

the law, at least make some kind of effort, but I doubt it will crop up this side of the day of wrath.

8'And he who is to be cleansed hath washed by the Word of God his garments, and hath shaved by the Word of God all his hair, and hath bathed with water, and hath been clean, and afterwards he doth come in unto the camp, and hath dwelt outside of his tent for seven days.

We can obey this part of the law though, although we don't live in a camp (with God present), nor in tents. But washing and shaving and isolation are easy enough commands to obey. If it is the middle of winter and it's minus 5 degrees outside, be assured that my Father would not want you to dwell outside of your house and die of hypothermia, so use common sense.

9'And it hath been, on the seventh day he hath shaved by the Word of God all his hair, by the Word of God (he shalt shave) his head, according to the Word of God (he shalt shave) his beard, by the Word of God his eyebrows, according to the Word of God all his hair he doth shave, and he hath washed by the Word of God his garments, and hath bathed by the Word of God his flesh with water, and hath been clean.

Lots of shaving, this would take me a very long time, being a hairy man.

10'And on the eighth day he dost take two lambs, perfect ones, and one ewe-lamb, of the first year, a perfect one, and three tenth deals of flour for a grain offering, mixed with olive oil, and one log of oil. 11'And he shalt stand before the priest to be cleansed, by the Word of God, the man who is being purified shalt come near before Yehovah, at the opening of the sacred tabernacle at the appointed place, 12and the priest hath taken by the Word of God the one male lamb, and hath brought it near the Word of God, for a trespass offering, according to the Word of God, also the log of oil shalt be waved for the Word of God, as a wave offering before Yehovah.

13'And he hath slaughtered, by the Word of God ,the lamb in the place of slaughter for the sin-offering and the burnt offering, in the holy place. For, like the sin-offering, the trespass offering is to the priest most holy. **14'**And the priest hath taken of the blood of the trespass offering, and the priest hath put on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot; **15**and the priest hath taken of the log of oil, and hath poured (some) in the palm of his own hand, **16**and the priest hath dipped by the Word of God his right finger in the oil which is in his left palm, and hath sprinkled of the oil with his finger seven times before Yehovah.

17'And of the residue of the oil which is on his palm, the priest hath put on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, for the blood of the guilt-offering.

18And the remnant of the oil which is on the palm of the priest, he hath put on the head of him who is to be cleansed, and the priest hath made atonement for him before Yehovah. **19'**And the priest by the Word of God hath made the purification offering, and hath made atonement for him who is to be cleansed from his uncleanness, and afterwards he doth slaughter by the Word of God the burnt-offering; **20**and the priest hath offered by the Word of God the burnt-offering, according to the Word of God the grain offering (is offered) on the altar, and the priest hath made atonement for him, and he hath been clean.

None of the above relates to offerings for sin, so it all still applies. Atonement is for the uncleanness, not for breaking any of my Father's laws. So, we can and should make the offerings as noted above, to the best of our ability given the current situation. We can obey the parts where the oil and the blood is put on the right ear, right thumb, and the right big toe by doing it ourselves, or one of the family could do it for us.

21'And if he is poor, and his hand cannot attain or acquire

these, then one lamb as a trespass offering, for a wave-offering, to make atonement for him, and one-tenth deal of flour mixed with oil for a present, and a log of oil, **22**and two doves, or two young pigeons, which his hand is able to attain, and one hath been a purification offering, and the one a burnt-offering.

23And he hath brought them before the Word of God on the eighth day for his cleansing unto the priest, unto the opening of the sacred tabernacle, at the appointed place, before Yehovah. **24**'And the priest hath taken by the Word of God the lamb of the trespass offering, and before the Word of God, with the log of oil, and the priest hath waved them for the Word of God, a wave-offering before Yehovah; **25**and he hath slaughtered by the Word of God the lamb of the trespass offering, and the priest hath taken of the blood of the trespass offering, and hath put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot; **26**and the priest doth pour of the oil into his own left palm **27**and the priest hath sprinkled with his right finger of the oil which is in his left palm, seven times before Yehovah.

28'And the priest hath put of the oil which is on his palm, on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, in the place of the blood of the trespass offering.

29And the remnant of the oil which is on the palm of the priest he doth put on the head of him who is to be cleansed, to make atonement for him, before Yehovah. **30**'And he hath offered the Word of God one of the turtle-doves, or of the young pigeons, from that which his hand is able to attain, **31**by the Word of God that which his hand is able to attain, by the Word of God, the one a purification offering, and according to the Word of God, the one a burnt offering, in addition to the grain offering, and the priest hath made atonement for him who is to be cleansed before Yehovah. **32**This is a law for him in whom is a

plague of leprosy, whose hand is unable to attain the usual cleansing.

The same procedures for someone who is poor, but with different animals used.

33And spoke Yehovah unto Moses, and unto Aaron, saying,
34'When ye come in unto the land of Canaan, which I am giving to thee for a possession, and there is given a plague of mildew in a house in the land of thy possession; **35**then hath he whose the house is come in and declared to the priest, saying, 'a plague doth appear to me to be in the house'.

36And the priest hath commanded that they make clear by the Word of God the house before the priest goes in to look by the Word of God at the plague, to see if all that which is in the house be not unclean, and afterwards doth the priest come in to see by the Word of God the house; **37**and he hath looked by the Word of God at the plague, and if the plague is in the walls of the house, sunken, greenish or reddish, and their appearance is deep in the wall, **38**then the priest hath gone out of the house unto the opening of the house, and hath shut up by the Word of God the house seven days.

39'And the priest hath returned on the seventh day, and hath looked, and if the plague hath spread in the walls of the house, **40**then the priest hath commanded, and they hath drawn out by the Word of God the stones in which is the plague, and hath cast them away by the Word of God unto the outside of the city, unto an unclean place.

41And according to the Word of God the house shalt be scraped within all around, and they hath poured out by the Word of God the dust which they hath scraped off, unto the outside of the city, unto an unclean place; **42**and they hath taken other stones, and brought them in unto the place of the stones, and other mortar he shalt take and hath plastered by the Word of God the house.

43'And if the plague doth return, and hath broken out in the house, after he hath drawn out by the Word of God the stones, and after the scraping by the Word of God of the house, and after the plastering; **44**then hath the priest come in to look, and if the plague hath spread in the house; it is a malignant leprosy in the house; it is unclean.

45'And he hath broken down by the Word of God the house, by the Word of God its stones, according to the Word of God its timber, and according to the Word of God all of the debris of the house, and he hath brought them forth unto the outside of the city, unto an unclean place. **46'**And he who is going in unto the house all the days he hath shut it up, by the Word of God is unclean til the evening; **47**and he who is lying in the house doth wash by the Word of God his garments; and he who is eating in the house doth wash by the Word of God his garments. **48'**And if the priest comes, and goes in, and hath looked, and if the plague hath not spread in the house after the plastering, then by the Word of God the house hath the priest pronounced clean by the Word of God the house, the plague hath been healed.

49'And he hath taken for the purification by the Word of God of the house, two birds, and cedar wood, and scarlet dye, and hyssop; **50**and he hath slaughtered by the Word of God one of the birds in an earthen vessel, over running water; **51**and he hath taken by the Word of God the cedar wood, and according to the Word of God the hyssop, and according to the Word of God the scarlet dye, and according to the Word of God the living bird, and hath dipped them before the Word of God in the blood of the slaughtered bird, and in the running water, and hath sprinkled upon the house seven times.

52'And hath been purified by the Word of God the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet dye; **53**and he hath let loose by the Word of

God the living bird unto the outside of the city unto the open field, and hath made atonement for the house, and it hath been clean.

There is some useful information above for any of us that are suffering from mildew in our houses, so follow the guidelines as best you can in dealing with the problem, and if the house is saved from having to be demolished, there is an offering to be made, as best you can.

54 'These are the laws for every plague of leprosy and for scabs, **55** and for mildew of a garment, and of a house, **56** and for a swelling, and for a scab, and for a bright inflammation, **57** to show the day it is unclean, and the day it is clean; this is the law of the leprosy.'

Leviticus 18

1 And spoke Yehovah unto Moses, saying, **2** 'Speak unto the sons of Israel, and thou dost say unto them, 'I am Yehovah thy God; **3** the deeds that were done in the land of Egypt in which ye hath dwelt ye shalt not do, and the deeds of the land of Canaan to which I am bringing ye in according to the Word of God, ye shalt not do, and in their statutes ye walk not.'

4 'By the Word of God, My judgments ye shalt do, according to the Word of God, My statutes ye shalt keep, to walk in them; I am Yehovah thy God; **5** and ye shalt keep by the Word of God My statutes and according to the Word of God, My judgments, if thou doth act in accordance with the Word of God, thou shalt hath life by them; I am Yehovah.'

We mustn't behave as the pagan nations behave, we must not walk in their statutes. Any time there is a conflict between the two, we must always choose my Father's statutes and judgements, no matter the short-term consequences, which may include the loss of our liberty (imprisonment), or the loss of our mortal lives (as a martyr).

We are assured that if we stick with God's ways, we shall have life by them, eternal life.

6'Anyone of thee doth not approach unto any near of kin to uncover their nakedness; I am Yehovah. 7'The nakedness of thy father and the nakedness of thy mother thou dost not uncover, she is thy mother; thou dost not uncover her nakedness. 8'The nakedness of the wife of thy father thou dost not uncover; it is the nakedness of thy father. 9'The nakedness of thy sister, daughter of thy father, or daughter of thy mother, born at home or born without; thou dost not uncover their nakedness.

10'The nakedness of thy son's daughter, or of thy daughter's daughter, thou dost not uncover their nakedness; for theirs is their nakedness. 11'The nakedness of a daughter of thy father's wife, begotten of thy father, she is thy sister; thou dost not uncover her nakedness. 12'The nakedness of a sister of thy father thou dost not uncover; she is near kin of thy father.

13'The nakedness of thy mother's sister thou dost not uncover; for she is thy mother's near kin. 14'The nakedness of thy father's brother thou dost not uncover; unto his wife thou dost not draw near; she is thine aunt.

15'The nakedness of thy daughter-in-law thou dost not uncover; she is thy son's wife; thou dost not uncover her nakedness.

16'The nakedness of thy brother's wife thou dost not uncover; it is thy brother's nakedness. 17'The nakedness of thy wife's daughter thou dost not uncover. By the Word of God thy son's daughter and according to the Word of God, thy daughter's daughter, thou dost not take to uncover their nakedness; they are near of kin to thee; it is wickedness to thee.

We have a comprehensive list of family members with whom we are not permitted to have sex. 'Uncover nakedness' is a euphemism for sexual relations.

You may notice that nearly all of the exclusions are instructions to males to stay away from female relatives. Cousins are not mentioned at all.

18'And for a wife, (the wife's) sister thou dost not take, to vex her, to uncover her (sister's) nakedness beside her, whilst she is alive.

This is the first law that indirectly confirms that multiple wives are normal and part of my Father's plans for humanity. If married to a woman, a man is not permitted to take his wife's sister as a wife, unless his wife has died. There would be no need for this law if multiple wives were not the norm.

19'And unto a woman in her usual uncleanness, thou dost not draw near to uncover her nakedness.

Men are not allowed to have sex with a woman during her period of monthly discharge of blood.

20'And unto the wife of thy neighbour thou dost not give thy seed of copulation, do not defile thyself with her.

Restating the law on adultery. You will notice there is quite a bit of repetition throughout the book of the law.

21'And of thy offspring thou dost not cause to pass away to Molech; nor dost thou pollute by the Word of God the name of thy God; I am Yehovah.

We don't currently have public child sacrifices to other gods, although it's a good bet that plenty of poor children have been sacrificed to fake gods and demons through the centuries, including in modern times.

We should of course protect our children from pagan ways, including the Satanic education system, harmful and evil media, and modern church religions.

Also, we should not pollute or profane the name of our God in any way.

22'According to the Word of God, a male dost not lie down on a bed as a woman; abomination it is.

This is an accurate translation of this verse, and it clearly rules out males having sex with another male in place of a woman, it's viewed as an abomination by God.

23'And with any beast thou dost not give thy copulation, for uncleanness with it; and a woman doth not stand before a beast to lie down with it; perversion it is.

Neither man nor woman is permitted to have sex with any kind of animal, it's viewed as perversion by God.

24'Ye are not defiled with any of these, for with all these hath the nations been defiled which I am sending away from before thee; 25and the land is defiled, and I punish the iniquity upon it, and the land doth spew out by the Word of God those who dwell in it.

26And ye therefore doth keep by the Word of God My statutes, and according to the Word of God My judgments, and thou dost not do any of all these abominations, the natives, nor the sojourner who sojourns in thy midst, 27for by the Word of God, all these abominations hath done the men of the land which is before thee, the land is defiled.

28And thou shalt not be spewed from the land by the Word of God, should ye defile it contrary to the Word of God, as when it hath spewed out by the Word of God the nations which are before thee; 29for anyone who doth any of all these abominations, then the persons who are doing so, shalt be cut off, their lives, from the midst of their people.

30And ye do heed by the Word of God, My charges, so as not to do any of the abominable customs which hath been done before thee, and ye doth not defile thyself with them; I am Jehovah thy God.'

We are told that the land itself becomes defiled if these laws are broken, and that the land will spew out any nation that allows these

abominations to take place. So, watch out world, humanity itself, every nation is about to be spewed out by God. Also, we are told that breaking these laws carried a death penalty.

Leviticus 19

9'And when ye doth reap by the Word of God the harvest of thy land ye doth not completely reap the corner of thy field, and the gleaning of thy harvest thou dost not gather, 10and thy vineyard thou dost not glean, even fallen grapes of thy vineyard thou dost not gather, to the poor and to the sojourner they shalt be left according to the Word of God; I am Yehovah, thy God.

The poor and the sojourner (as well as widows and orphans, and the deaf and blind) are always in my Father's thoughts, and He wants us to take care of anyone who needs help. So this law is a nice way of doing that, by leaving some of the growth of your crops and fruit for the poor and the sojourner. Whilst most of us don't have crops growing, we can obey the spirit of this law by tithing to the needy throughout the year.

11'Ye doth not steal, nor deal falsely with, nor lie one against his neighbour. 12'And ye doth not swear by My name falsely, nor profane the Word of God, the name of thy God; I am Yehovah.

These verses are repeating verses in Exodus 20, with a bit more detail. Notably, we should never swear that we will do something (or not do something) in God's name, and that break our oath, that's a sin.

13'Thou dost not oppress by the Word of God thy neighbour, nor take from him with force; the wages of thy hireling doth not remain overnight with thee til morning. 14'Thou dost not revile the deaf; and before the blind thou dost not put a stumbling block; and thou shalt be afraid of thy God; I am Yehovah.

Some more laws telling us what we are not to do to our neighbour, as well as a command to pay a hired worker on the same day that he has been working for us.

The deaf and the blind are to be treated well, and we are told to be afraid of our God.

15'Ye doth not do injustice in judgment; thou dost not be partial to the poor, nor show favour in the face of the great; in righteousness thou dost judge thy neighbour.

If involved in matters of judgement, we should provide justice to all people. We should not favour the rich, nor do any favours for the poor, rather we must judge with righteousness, fairly.

16'Thou dost not go slandering among thy people; thou dost not take a stand against the blood of thy neighbour; I am Yehovah.

We are commanded not to slander people, nor to fight with our neighbours.

17'Thou dost not hate by the Word of God thy kinsmen in thy heart; thou dost reason with and deal rightly by the Word of God with thy neighbour, and not be caused to sin because of him.

Echoing the teachings of Yahshua, we are told not hate our kinsmen, people of the same nation and tribe as us. We should be reasonable and deal properly with our neighbours, and not allow them to draw us into sin, through anger of hatred.

18'Thou dost not take vengeance, nor bear malice, by the Word of God to the children of thy nation, thou dost love thy neighbour as thyself; I am Yehovah.

Just as we ask my Father to forgive our trespasses, so too we should forgive those who trespass against us. Anyone who thought that Yahshua was teaching new doctrine, or new laws, obviously was ignorant of the laws of God, as given to Moses at Horeb. We should love our neighbours as ourselves, not allowing them to go hungry, not causing them any harm. It's a very good approach, the world would be such a nice place if we all did this.

19' The Word of God, My statutes ye doth keep: thy cattle thou dost not cause to breed with mixed cattle; thy field thou dost not sow with mixed seeds, and a garment of mixed linen and wool together doth not come upon thee.

I'm not a farmer, so I don't know why we should keep our cattle pure-bred. I imagine it keeps them strong and healthy. Likewise with the mixed seeds.

We are also told not to wear a garment made of both linen and wool together. Priests garments were made of linen, so we can consider linen to be a holy material, hence not to be mixed with wool. Please note that these are the only two materials affected by this law. Modern mixed fabric clothing does not break my Father's laws, unless both wool and linen are together.

20' If a man doth lie with a woman with seed of copulation, and she is a slave, betrothed to a man, but she hast not yet been redeemed, or freedom hath not been given to her, then punishment there is to be; but they are not put to death, for she is not free.

Slightly different rules apply to slave women, and the rules for a free woman are contained in Deuteronomy 22:23-27. In the example above, please note that both the man and the slave woman are to be punished for having unlawful sex. No whoring around in my Father's kingdom whatsoever.

29' Thou dost not defile by the Word of God thy daughter, to cause her to be a whore, that the land fall not into whoredom, and the land doth become full of wickedness. 30' By the Word of God, My sabbaths ye doth keep, and My sacred tabernacle ye doth revere; I am Yehovah.

Here is confirmation that our daughters are not to become whores. Causing one's daughter to become a whore doesn't mean pimping her out as a prostitute, it means not keeping her under control, and allowing her to spend time away from her parents or older brothers, so that she can exercise her natural desires to have sex with men. Young women, from the age of puberty, must be kept under strict control by their parents and older brothers, to avoid them falling into whoredom.

We also see the Sabbath command repeated, and a command to revere God's sacred tabernacle, which isn't with us at the moment, but which I expect to be discovered and re-assembled on the second Exodus, at which time we will be blessed by the presence of my Father in our midst once again.

32' At the presence of the grey-haired thou dost rise, and thou dost honour the presence of the elderly, and thou shalt fear thy God; I am Yehovah.

In any loving nation or tribe, the elderly will be honoured and respected, with my Father telling us to rise in the presence of those who are elderly, with grey hair. These days, the elderly don't receive much respect, the younger generations think they know it all. Whilst the generation born just after World War II (known as baby boomers) have not defended the faith and way of life of previous generations, we know this is because they were deceived, and we should still respect them nevertheless. Because we would have been deceived in their position too, and indeed all of us were deceived at one point, before being awakened and born again, thanks be to God and Yahshua for that.

33' And when a sojourner sojourns with thee in thy land, thou dost not oppress him by the Word of God. 34 As a native-born among thee is the sojourner to thee who sojourns with thee, and thou dost love him as thyself, for sojourners ye hath been in the land of Egypt; I am Yehovah, thy God.

These days there is a great deal of hatred for sojourners in our lands. However, these sojourners are there by God's design, and they will eventually return to their own lands, as Israel eventually returned to Canaan. We should love our neighbours, those we meet in our daily lives, irrespective of whether they are native-born or a sojourner. God will bless you if you obey His laws, so do not hate or oppress anyone.

35' Ye shalt not make injustice in judgment, in measurements of length, in weight, or in volume; 36 just scales, just weights, a just ephah, and a just hin ye doth use; I am Yehovah thy God, who hath brought thee out with the Word of God from the land of Egypt.

As well as giving justice to our neighbours in their disputes and matters of the law, we are commanded to use honest and just weights and scales and measurements. This applies to all items bought and sold by weight, as well as to measurements for land and buildings. Be honest and true in all matters, says our God, who brought Israel out of Egypt, for His name's sake.

Leviticus 20

9'When a person dishonours the Word of God (concerning) his father and the Word of God (concerning) his mother they doth die, they are to be put to death; his father or his mother he hath dishonoured, his blood is upon him.

We are told the punishment for dishonouring the Word of God concerning our parents, which is death.

10'And a man who commits adultery with a man's wife, who commits adultery with the wife of his neighbour, they shalt die, the adulterer and the adulteress are surely put to death. 11'And a man who doth lie with his father's wife, the nakedness of his father he hath uncovered, both of them shalt die, they are certainly put to death; their blood is upon them. 12'And a man who doth lie with his daughter-in-law, they shalt die, both of them are certainly put to death; perversion they hath made; their blood is upon them.

13'And a man who doth lie with a male on a bed, as a woman; abomination both of them hath done; they shalt die, they are certainly put to death; their blood is upon them. 14'And a man who doth marry a woman by the Word of God, and contrary to the Word of God doth marry her mother, it is wickedness; with fire they shalt be burned according to the Word of God. Give heed to the Word of God, that there is no wickedness in thy midst.

15'And a man who doth copulate with a beast is certainly put to death according to the Word of God, and the beast ye doth

slay. **16'**And a woman who doth draw near unto any beast and copulate with it contrary to the Word of God, thou dost slay by the Word of God the woman, and according to the Word of God, the beast shalt die; they are to be put to death; their blood is upon them.

17'And a man who doth lay hold by the Word of God of his sister, a daughter of his father or daughter of his mother, and he hath seen by the Word of God her nakedness, and she doth see by the Word of God his nakedness: it is a reproof to him; and he shalt be cut off before the eyes of the children of their people; the nakedness of his sister he hath uncovered; his iniquity he doth bear.

18'And a man who doth lie with a menstruating woman, and hath uncovered to the Word of God her nakedness, to the Word of God her flow of blood he hath made bare, and she hath uncovered to the Word of God the flow of her blood, then both of them hath been cut off from the midst of their people.

19'And the nakedness of thy mother's sister, and of thy father's sister, thou dost not uncover; for that by the Word of God is thine near of kin ye hath made bare; their iniquity they shalt bear.

20'And a man who doth lie with his aunt, the nakedness of his uncle he hath uncovered; their sin they doth bear; childless they shalt be killed.

21'And a man who lays hold by the Word of God of his brother's wife, it is impurity; the nakedness of his brother he hath uncovered; childless they shalt be killed.

In these verses the punishments for breaking various sexual laws are explained. In every case the punishment is death, which demonstrates

the importance of restricting sex to within God's boundaries as we have been commanded.

Leviticus 23

22'And in thy reaping, by the Word of God, the harvest of thy land thou dost not fully reap the corner of thy field in thy reaping, and the gleaning of thy harvest thou dost not gather, to the poor and to the sojourner thou dost leave them according to the Word of God; I am Yehovah, thy God.'

You may recall the story of Boaz's generosity to Ruth with regard to gleanings of the harvest, in Chapter 2. Ruth is one of my favourite books, for many reasons, but my Father always wants those blessed with fields and lands to ensure they are generous to the poor and the sojourner. When He sees us doing this, it's a blessing to Him, and as result He blesses us.

These days, if you have no land, tithes should be given directly to the poor, to widows and orphans, and to the sojourner.

Leviticus 24

17'And when anyone kills another person, he is to die, ye shalt kill him.

18'And he who kills a beast shalt bring peace, life for life.

19'And when a man causes a defect of his neighbour, as he hath done so it is done to him; 20break for break, eye for eye, tooth for tooth; as he hath given a defect to a man so it is given to him. 21'And he who kills a beast doth make peace, but he who kills a person is put to death. 22One judgment ye shalt hath; for the sojourner and for a native; for I am Yehovah, thy God.'

A murderer must always suffer death for his or her crime, as blood pays for innocent blood.

An animal which is killed must be replaced, for the sake of peace with one's neighbour.

Injuries caused to a neighbour by someone are afflicted upon the guilty person, an eye for an eye, a tooth for a tooth, as examples.

We should apply the law equally within our nations to all people, whether natives or sojourners.

Leviticus 25

8'And thou shalt count to thee seven sabbaths of years, seven years seven times, and the days of the seven sabbaths of years hath been to thee nine and forty years, 9and thou hast caused to sound the ram's horn, the blast of war, in the seventh month, on the tenth day of the month; on the day of the atonement, ye do cause the ram's horn to pass over throughout all thy land.

10And ye hath hallowed by the Word of God the year, the fiftieth year; and ye hath proclaimed liberty in the land to all who dwell in it; the year of rams' horns it is to thee; and ye hath returned unto all their possessions; each unto his family ye doth return. 11'A year of the ram's horns it is, the fiftieth year, it is to thee; ye sow not, nor reap by the Word of God, that which grows of its own accord, nor gather by the Word of God any untended growth of grapes on thy vines; 12for a year of ram's horns it is for thee, set apart shalt be to thee, so that not ye doth eat of the land, by the Word of God, its produce.

The year of the rams' horns being sounded on the day of atonement. The Hebrew word for ram's horn is transliterated into jubilee (yo-balee is the phonetic sound of the Hebrew word). The year happens every forty-nine years, which is seven sevens. The months just after my 49th birthday were when my Father first came to awaken me, but I was already expecting that year to be a good one. Also, seven (in Hebrew) is my Father's personal name (details at the blog).

The fiftieth year is hallowed, or made holy, set apart. All possessions that have been borrowed are to be returned to their owner. Also, the land has a year of rest in this year, which should coincide with the seven year rest years mentioned in earlier verses.

13In this year of the ram's horn thou dost return to everyone their own possessions. **14**'And if thou dost sell thy wares to thy neighbour, or buy from the hand of thy neighbour, thou dost not mistreat, by the Word of God, thy brother. **15**By the number of years since the year of the ram's horn thou dost buy from thy neighbour; and by the (same) number of the years his crops he doth sell to thee.

16In accordance with the greatness of years thou dost increase its price, and in accordance with the diminishing of the years thou dost reduce its price; for by these numbers his produce he doth sell to thee, **17**and thou dost not mistreat, any man, by the Word of God, his neighbour, and thou dost fear thy God, for I am Yehovah, thy God.

These verses make more sense once you read verses 23 and 24 below, which tell us that land is never to be sold permanently, it must remain within the allotted tribe. So, the buying of land and crops referred to in verse 15 above more properly describe only a temporary purchase, and the crops being purchased means the ongoing yearly yield of crops from the temporary purchase of fields.

In all cases, the agreed price was to be adjusted by a formula, dependant on the number of years remaining until the year of rams' horns, when the lands had to be returned to the owner.

We are told by God to treat our neighbours fairly in these matters, and to fear Him. Sadly these days, fairness has vanished, and we don't own lands permanently any more, the whole world lives a transient and non-tribal lifestyle, just as our enemies desire, to rob humanity, and to ignore my Father's just laws. No one fears God either, but they will do by 7th September 2032.

18'Observe the Word of God, My statutes, and to the Word of

God, to My judgments thou dost give heed, and thou dost obey them according to the Word of God, and thou dost dwell securely as a result. 19And the land doth yield its produce, and thou hast eaten thy fill, and shalt dwell securely in thy lands.

One of many promises from my Father that if we observe the Word of God, His statutes and judgements, that we will be blessed. In this instance we are promised that we will dwell securely in our lands, and the land will yield enough for our needs.

23'And the land is not to be sold permanently, for the land is Mine, for sojourners and strangers art thou with Me; 24and in all the land of thy possession the right of redemption thou dost give of the land.

Each and every square inch of the earth belongs to God, He created it all. So, we don't have the right to sell any of our lands to the heathen. When we have our own lands again, we must provide the right of redemption for any land that has been temporarily sold between rams' horns years.

25'When thy brother dost become poor, and hath sold his property, then doth his redeemer of near kin come, and he doth redeem by the Word of God the sold thing of his brother. 26And when a man hath no redeemer, and by his own hand he hath sufficient so to do, 27then he doth count, by the Word of God, from the year of its sale, and hath given back, by the Word of God, that which is surplus to the man to whom he sold it, and he hath it returned to his possession. 28'And if his hand hath not found sufficient to give back to him, then hath his sold thing been in the hand of him who hath bought it, according to the Word of God, until the year of ram's horns; and it hath been released when the ram's horns are blown, and he shalt hath it returned to his possession.

If someone has temporarily sold his property due to falling on hard times, then a kinsman (relative) has the right to buy it back (redeem) it for him. Also, if his fortunes pick again, he has the right to redeem the property himself.

The years since the sale are calculated up until the next rams' horns year, and so a fair price is reached, and he can buy it back.

If there is no redemption at all by anyone, then the property is to be released back to the original owner at no cost at the next rams' horns year, and they come around every fifty years.

These laws ensure property remains within a tribe or family in perpetuity (assuming the nation is living according to God's laws), and these laws also would prevent the sort of asset price bubbles that we see these days, especially in property markets, resulting in the poor struggling to ever own their own property, whether a house or some lands to farm. This creates dependency on 'the state' of course, rather than trust and faith in God.

29'And when a man doth sell a dwelling-house in a walled city, then he hath his right of redemption until the completion of a year from its selling; for a year he hath a right of redemption; 30and if it is not redeemed within a full year, then hath the house which is in a walled city been established permanently to the buyer of it, according to the Word of God, to his generations; it doth not go out in the blowing of the ram's horns. 31And a house of the villages which hast no wall round about, and the fields of the country, they may be reckoned that they may be redeemed, and in the blowing of the ram's horn they doth go out.

An exception to the right of redemption is houses within walled cities, which only have the right of redemption for a year following their sale. After the year the buyer has permanent possession, and the ownership does not revert to the seller at the rams' horns years either.

All other property and land has the right of redemption at any time, or reversion to the seller at the rams' horn years.

32'As to cities of the Levites, houses of the cities of their possession, redemption at any time is to the Levites. 33That of the Levites may be redeemed, the sale of a house in the city of his possession doth go out in the blowing of the ram's horns, for the houses of the cities of the Levites are their possession in

the midst of the sons of Israel. 34And the fields and the common land of their cities, is not to be sold; for a possession forever it is to them.

Then we have an exception to the exception, whereby houses of the Levites within walled cities always carry the right of redemption, and always revert to the original owner at the rams' horns years. Also, their fields and lands are not be sold at all. I will note here that the Levites didn't inherit any lands at all in Canaan, as God Himself was their possession, so this is why their property is treated differently, they are God's own tribe.

35'And when thy brother is become poor, and his strength is greatly shaken, then thou doth support him, as ye would a sojourner or foreigner, and he shalt be restored to strength by thee. 36Thou dost take not according to the Word of God, usury from him, nor interest; and thou dost fear thy God; and thy brother doth be restored to strength with thee. 37By the Word of God, money thou dost not deliver to him in usury, or for interest thou doth not lend him thy food, 38I am Yehovah thy God, who hath brought thee with the Word of God out of the land of Egypt, to give to thee by the Word of God the land of Canaan, to be thy God.

39'And when thy brother hast become poor with thee, and he hath sold himself to thee, thou dost not treat him as a slave, 40as an hired servant sojourning he is with thee, till the year of the ram's horns he doth serve with thee, 41then he hath gone out from thee, he and his sons with him, and hath turned back unto his family; unto the possession of his fathers he doth turn back.

42'For they are My servants, whom I hath brought out according to the Word of God from the land of Egypt: they are not to sell themselves, to be sold in the manner of slaves.

43Thou dost not rule over him with cruelty, and thou dost fear

thy God. 44'And thy male and female slaves whom thou hast by the Word of God, are of the nations who are round about thee; of them thou dost buy male and female slaves.

When people of one's own nation, in this instance Israel under God, become poor, then my Father gave us instructions on how to deal with them, and as you would imagine, we are expected to be helpful and generous, and to help them get back on their feet, because these people are His servants.

So they must not be charged and usury or interest on loans of money or food or other property they might need. If they sell themselves to a kinsman, they are not to be treated as a slave, but instead as a hired servant, with wages paid, as well as lodgings and food provided, and not treated in any way with cruelty, we are told again to fear God. Those blessed by God with wealth and plenty were expected to care for those who become poor. Unlike the world today, there would not be 'the state' in the middle, stealing from the rich, and only distributing a very small proportion to those actually in need. God's ways are much better, neighbours and kinsmen of the same tribe helping others directly, whilst also being blessed by my Father for doing His will.

All of the poor of Israel would be able to return, with their wives and children too, back to their ancestral homes and lands at the year of the rams' horns.

Male and female slaves were permitted to be bought from other nations, not from Israel's people though. Please note that slavery under God's laws was very different from modern forms of slavery, with owners expected to treat their slaves well (more details are given in later chapters of the law), and also see verse 17 of this chapter, where mistreating any man is forbidden.

45Even of the sons of the sojourner who dwells with thee, of them thou may buy, and of their families who are with thee, which they hath begotten in thy land, and they hath been to thee for a possession; 46and ye hath taken them for inheritance according to the Word of God to thy sons after thee, to own as a possession; forever they doth serve thee, but upon thy

brethren, the sons of Israel, one with another, thou dost not rule over him with harshness.

Sons of sojourners may also be bought as slaves, never stolen as slaves, and they then become slaves for life. This means they are housed and fed and can have families, for as long as God blesses the household of the slaves' master.

Again we are told not to rule harshly over the children of Israel, as brethren.

47' And when the hand of a sojourner or foreigner with thee doth prosper, and thy brother with him hath become poor, and he doth sell himself to a foreigner sojourning with thee, or to a member of the family of a foreigner, 48 after he hath sold himself, there is a right of redemption to him; one of his brethren doth redeem him, 49 or his uncle, or a son of his uncle, doth redeem him, or any of the relations of his flesh, of his family, doth redeem him, or by own hand he doth redeem himself. 50' And he hath reckoned with his buyer from the year of his selling himself, until the year of ram's horns, and the money of his sale hath been by the number of years; as the days of an hireling it is with him. 51' If yet many years, according to them he doth give back his redemption money, with money he shalt make the purchase. 52' And if few are left of the years until the year of ram's horns, then he hath reckoned with him, according to his years he doth give back by the Word of God his redemption money, 53 as an hireling, year by year, he is with him, and he doth not rule him with cruelty before thine eyes.

54' And if he is not redeemed in these years, then he doth go out in the year of ram's horns, he and his children with him. 55 For to Me are the sons of Israel servants; My servants they are, whom I hath brought with the Word of God, out of the land of Egypt; I am Yehovah, thy God.

If one of God's people became poor, they could also choose to sell themselves to a sojourner in their midst, but to be treated as a hired

servant rather than a slave. A right of redemption was always available then, whether immediate family or more distant relations, or if he became able to redeem himself, then the redemption price was calculated according to the number of years remaining until the next rams' horns year. If there was no redemption, then he goes free again at the next rams' horns year.

Others of the tribe of Israel are instructed not to stand by and allow their kinsman to be treated cruelly by the sojourner.

These benefits to the children of Israel within the law accrue because Israel was and is God's people, His servants. Israel are the people, not the piece of land currently labelled as Israel in the middle East. God took Israel as His people due to the faith and righteousness of Abraham, Isaac, Jacob, and his sons, and the covenants that were made back then. So, benefits are deserved, as long as the faith and righteousness are still evident, and the benefits were later offered to all nations on earth, to the heathen, through the sacrifice and blood of God's son, the messiah Yahshua.

Numbers 5

11And spoke Yehovah unto Moses, saying, **12**'Command unto the sons of Israel, and thou hast said unto the men, 'when any man's wife goes astray, and hath committed against him unfaithfulness,

13and a man hath lain with her, with the seed of copulation, and it hath been hid from the eyes of her husband, and concealed, and she hath been defiled, and there is no witness against her, and he hath not caught her, **14**and if a spirit of jealousy hath passed over him, and he is zealous for the Word of God, that his wife, she hath been defiled; or, a spirit of jealousy hath passed over him, and he is zealous for the Word of God, but his wife hath not defiled herself, **15**'then shalt come near the man unto the Word of God, with his wife, unto the priest he doth bring for the Word of God the offering for her, a tenth of the ephah of barley flour, he doth not pour on it oil,

nor doth he put on it frankincense, for it is an offering of jealousy, an offering of memorial, causing remembrance of iniquity.

16'And they shalt come near to the Word of God, and the priest hath stood her before Yehovah, 17and the priest hath taken holy water in an earthen vessel, and of the dust which is on the floor of the tabernacle doth the priest take, and hath put it into the water, 18and shalt present the priest to the Word of God, the woman, in the presence of Yehovah, and hath uncovered to the Word of God the woman's head, and hath given into her hands for the Word of God the offering of the memorial, it is the grain offering of jealousy, and in the hand of the priest are the bitter waters which cause the curse.

19'And doth swear according to the Word of God the priest, and hath said unto the woman, 'if no man hath lain with thee, and if thou hast not turned aside to sexual uncleanness, instead of thy husband, be free from these bitter waters which cause the curse.

20And if thou hast gone astray in the place of thy husband, and if thou hast been defiled and hath laid with a man, against the Word of God, in copulation, instead of thy husband, 21then the priest doth make an oath by the Word of God, to the woman, an oath with a curse, and the priest hath said to the woman 'Yehovah doth grant according to the Word of God this oath, that ye shalt be accursed in the midst of thy people, when doth cause Yehovah by the Word of God thy thigh to fall, and by the Word of God shalt be afflicted thy womb, 22and these waters which cause the curse doth go into thy bowels, to cause an affliction to thy womb, and thy thigh to rot'; and the woman doth say, 'Amen, Amen'.

23'And shalt be written the Word of God (regarding) this oath, the priest hath written these curses in a book (of those) blotted

out by the bitter waters, **24**and she shalt be given the water to drink by the Word of God, the woman by the Word of God, shalt hath the bitter waters which cause the curse brought to her: the bitter waters which cause the curse.

25'And the priest hath taken out of the hand of the woman for the Word of God the grain offering of jealousy, and it shalt be waved for the Word of God as an offering before Yehovah, and it shalt be brought near according to the Word of God, unto the altar.

26And the priest hath taken a handful of the offering for the Word of God, as the memorial portion, and hath burnt it on the altar, and afterwards is given the drink by the Word of God to the woman, by the Word of God the water (is to be drunk).

27When she hath drunk by God's Word the waters, then it hath come to pass, if she is defiled, and unfaithful, and hath trespassed against her husband, it will come to pass for her that the waters which cause the curse of bitterness will afflict her womb, and her thigh hath fallen, and the woman hath become a curse in the midst of her people. **28'**And if the woman hath not been defiled, and is pure, then she hath been acquitted, and shalt produce children.

29'This is the law of jealousy, when a wife hath gone astray for the sake of a man, and hath become unclean, **30**or when a husband is visited by a spirit of jealousy, and he is zealous for the Word of God, his wife shalt attend upon the Word of God, the woman shalt be in the presence of Yehovah, and shalt bring upon her, the priest, the Word of God, all of this law, **31**and the man shalt be free from the punishment for iniquity, but the wife, she shalt bear the Word of God on her guilt.

This is my favourite law of all. This law can only work amongst people of great faith, and it can only work with the direct involvement of God Himself, as He knows whether or not the woman is guilty of jealousy or

not. It is nice to see that my Father designed a law purely to help a jealous husband, and to determine the guilt or innocence of the wife.

There is a change to others translations, as the affliction to the woman if she is guilty is on her womb, not her stomach. If guilty, she will never be able to bear children, but if she is innocent, verse 28 confirms that she will be able to bear children.

Numbers 35

15 'For the children of Israel, and for the foreigner and the sojourner in their midst, there shalt be cities for refuge, that may flee thereto anyone who kills a person inadvertently.

16'And if with an instrument of iron (is a man) smitten, and he dies, he is a murderer: the murderer is certainly put to death.

17'And if with a stone in the hand, which could cause death, he hath smitten him, and he doth die, he is a murderer: he shalt die, ye shalt put to death the murderer.

As we don't have our own nation at present, this law is for information only. God provides us with some details of what sort of fatal attack would be deemed a murder in the verses above. It isn't an exhaustive list, because weaponry has changed over the years.

We are also told of the cities of refuge for an accidental death caused by a another person, where that person can take refuge.

18'Or if with a wooden instrument in the hand, which could cause death, he hath smitten him, and he doth die, he is a murderer: he shalt die, ye shalt put to death the murderer.

19'The avenger of blood, he shalt put to death by the Word of God the murderer; when he meets him he doth put him to death.

The Hebrew word for 'avenger of blood' is the same word used for kinsman redeemer, so in modern parlance we would call this man the next of kin, a brother, or son or father in the first instance. This kinsman himself would put the murderer to death as punishment for the crime,

because blood must be covered by blood, always, and this is explained later in this chapter, in verses 31-34.

20' And if in hatred he thrusts a man, or hath thrown something at him by lying in wait, so that he dies; 21 or in hatred he hath smitten him with his hand, and he dies; then he doth die, ye shalt put to death he who hath smitten; he is a murderer; the avenger of blood doth put to death by the Word of God the murderer when he meets him.

One determination of whether a death is caused by a murder or a manslaughter is whether there was any hatred or prior planning involved in killing the deceased. If there was either, then it would be classified as a murder, and the murderer is to be put to death by the avenger of blood.

22' But if, suddenly, without hatred, he hath thrust him, or hath thrown at him any object, without lying in wait; 23 or with any stone, by which a man could die, without seeing him, and throws it causing him to die, and he is not his enemy, nor seeking any evil; 24 then shalt the congregation judge between the striker and the avenger of blood, this is the ordinance.

If the action that causes death was sudden and without hatred, such as pushing a man (such that the fall causes his death), or throwing something when the deceased was not in view, then there was no evil intent, and the death is classified as manslaughter rather than murder.

25' So shalt rescue the congregation by the Word of God the man-slayer out of the hand of the redeemer of blood, and he shalt return according to the Word of God to the congregation unto the city of his refuge, as he may flee there, and he hath dwelt in it till the death of the high priest, who hath been anointed according to the Word of God with the holy oil.

Once a decision has been reached by the congregation, which was perhaps an early form of a jury, then the man-slayer would be kept safe from the redeemer of blood by fleeing to one of the cities of refuge, where he must dwell until the death of the serving high priest.

26'And if the man-slayer at any time departs from the Word of God, from the border of the city of his refuge to which he fled, **27**and if he is found, according to the Word of God, by the avenger of blood outside of the border of the city of refuge, and doth kill the avenger of blood, by the Word of God, the man-slayer, not upon him is blood; **28**for in the city of his refuge he should hath dwelled until the death of the high priest; and after the death of the high priest doth the manslayer return unto the land of his possession.

If the man-slayer strays outside of the city of refuge and the avenger of blood finds him, then he may be killed by the avenger of blood, with no guilt upon the killer. One would hope that if a death was clearly an accident, the avenger of blood would not be seeking vengeance anyway.

After the death of the high priest the manslayer is allowed to return back home, and although it is not stated, we can safely assume that from then on the avenger of blood must leave him alone, otherwise blood will be on his hands.

29'And these things shalt be to thee for statutes and judgments to thy generations, in all thy dwellings.

30Whoever doth kill a person, by the mouth of witnesses doth ye slay by the Word of God the murderer; but one witness alone doth not testify against a person, to be put to death.

At least two witnesses must testify in order to convict anyone of murder.

31'And ye dost take no ransom for the life of a murderer who is guilty, to be put to death, for he must die, put him to death.

32And ye take no ransom for him who hath fled unto the city of his refuge, so he may return to dwell in the land, before the death of the priest. **33**'And ye doth not defile the Word of God, in the land in which ye are in, for thy blood defiles the Word of God in the land; for the sake of the land, there shalt be no atonement for blood which is shed on it, except by the blood of him who shed it; **34**and ye shalt defile not the Word of God in

the land in which ye are dwelling, in which I dwell in thy midst, for I Yehovah dwell in the midst of the children of Israel.'

As mentioned above, murderers must be put to death, blood for blood is the law, with no ransoms allowed. The death penalty for murders is just, and it ensures that the Word of God, His law is not defiled, nor the land upon which the blood was shed.

Deuteronomy 15

1'At the end of seven years thou dost allow a release from debts, 2and this is the matter of the release: every owner of a loan is to release his hand which he doth lift up against his neighbour. He doth not oppress his neighbour, by the Word of God. Neighbours, according to the Word of God, shalt be like thy kinsfolk, because hath been proclaimed a release by Yehovah.

3By the Word of God, of the stranger thou may exact, but of that which is thine, and is with thy brother, doth thy hand release 4completely, so that there is no oppressed one among thee, for Yehovah doth greatly bless thee in the land which Yehovah thy God is giving to thee as an inheritance to possess it. 5'Surely, if thou dost with great care listen to the voice of Yehovah thy God, and give heed that ye observe the Word of God, and to do all these commands which I am commanding thee today, 6for Yehovah thy God hath blessed thee as He hath spoken to thee; and thou shalt lend to many nations, and thou shalt not borrow; and thou shalt rule over many nations, and over thee they shalt not rule.

7'When there is with thee any poor man of one of thy brethren, in one of thy cities, in thy land which Yehovah thy God is giving to thee, thou dost not harden, by the Word of God, thy heart, nor shut, by the Word of God, thy hand from thy needy brother; 8but open it. Open by the Word of God thy hand to him and

lend to him. Thou shalt lend him sufficient for his needs, whatever he lacks.

9Beware, lest there be a wicked thought in thy heart, saying, near is the seventh year, the year of release; and thine eye is evil against thy needy brother, and thou dost not give to him, and he doth cry out about thee because of this unto Yehovah, and it doth become to thee a sin.

10Thou dost give freely, give to him, and thy heart is not sad in thy giving to him, for because of this thing doth Yehovah thy God bless thee in all thy works, and in all to which thee put thy hand; **11**because the needy one shalt not cease out of the land, therefore I am commanding thee, saying, 'Thou dost certainly open, by the Word of God, thy hand, to thy brother, to the afflicted, and to thy needy one, in thy land.

My Father provides laws above to ensure that no one among His people is saddled with debts for a very long time. He greatly encourages generosity in lending to those who are poor and needy, telling us to treat neighbours as if they are kinfolk.

After seven years all debts are to be forgiven, whether loans of money, or of livestock or any other item. God cautions against being miserly as the year of release approaches, telling us that if a neighbour cries out to Him about lack of help, He will regard it as sin.

He blesses us with so much, but there will always be wealthy people and poor people, because we are all made differently, according to His will. So, those blessed with skills that produce wealth, through business or farming, are called to bless those who are lacking. This law, if followed, would produce wonderful neighbourly love and cohesion, as the wealthy help the poor, and God helps them all.

We are also told that the year of release is only applicable to loans amongst God's faithful and obedient people, rather than to loans to those of other nations, and my Father promises His people that they shall lend to other nations, and rule over them, if they keep His commands. This will certainly be the case once the meek inherit the earth, and rule it under God's benevolent laws.

12 When thy brother sells himself to thee, a Hebrew male or female, and he hath served thee six years, then in the seventh year thou dost let him go free from thee. **13** And when thou dost let him go free from thee, thou dost not send him away empty-handed.

14 Generously thou dost bestow him out of thy flock, and out of thy threshing-floor, and out of thy wine-vat; of that which Yehovah thy God hath blessed thee thou dost give to him,

15 and thou dost remember that a servant thou hast been in the land of Egypt, and Yehovah thy God did redeem thee; therefore I am commanding thee by the Word of God this thing today.

16 And it shall be, when he saith unto thee, I shall not go out from thee, because he hath loved thee, then according to the Word of God, for thy household this shall be good, he is with thee. **17** Then thou dost take, by the Word of God, an awl and hast put it through his ear lobe, and he shall be to thee a slave forever; and also to thy female slave thou dost do so.

18 It is not hard in thine eyes, in thy sending him away by the Word of God free from thee; for the double of the hire of a servant he hath been worth to thee for six years, and Yehovah thy God hath blessed thee in all that thou dost.

We are instructed to treat our brethren well if they fall on hard times and need to sell themselves as a servant to those who are wealthy. After six years' service they must be released, and sent away generously endowed with gifts from the flock and the produce of the fields and vineyards.

We are not to grumble about sending him away, because he would have served us well for six years, and God will bless us for treating him well as he leaves our service. If he doesn't want to go though, because he has loved being part of the household and has been well treated, he can choose permanent slavery, and there is a procedure to show that this is the case, with an awl through the ear lobe.

Compare all of the above to the debt servitude of so many these days, the world has no release from debts every seven years, and people are

not generous in lending to their neighbours, in fact it hardly ever happens, to the detriment of neighbourly love and love of God. When people fall on hard times these days, they are at the mercy of the evil state, and its Satanic whims, and many receive no help at all. All this must change in due course.

Deuteronomy 17

6By the mouth of two witnesses or of three witnesses is he who is to be killed put to death; he is not put to death by the mouth of one witness. **7**The hand of the witnesses is upon him, in the first place, to put him to death, and the hand of all the people subsequently; and thou dost destroy the evil thing out of thy midst.

This law ensured justice for all, and I really enjoyed the way Daniel dealt with a matter of false accusation by two lying witnesses in the story of Susanna:

<https://www.thetorah.com/article/the-tale-of-susanna-a-story-about-daniel>

As the police state grows ever larger in all nations on earth, with man-made laws and punishments, we should remember the perfect justice of my Father's laws, and also how few are the laws He gave us, enough to keep us living blessed and righteous lives, but no more than was necessary so that we have plenty of freedom, much more than in today's oppressive Satanic liberal nations, with tens of thousands of laws, all of which are evil in their nature.

8'When there arises to thee a matter for judgment, between blood and blood, between one judgement and another, and between one punishment and another, matters of dispute within thy gates, then thy voices shalt go up unto the place on which Yehovah thy God doth choose, **9**and hast come in unto the priests, the Levites, to seek their judgement which they shalt give that day, and thou dost inquire of them, and they shalt declare to thee the Word of God, speaking His judgment, **10**and thou shalt do according to the speech of their mouths,

that which they declare to thee in that place, whatever Yehovah doth decide; and thou shalt be careful to do according to all that they instruct thee.

These days we do not have trustworthy judges who fear and love my Father, instead we have pagan liars and cheats as judges, so justice is no longer available. Millions of unborn babies cry out against that injustice from the peace of heaven, where their souls rest for now. Millions of fathers, deprived of seeing their own children know that justice is no longer available. Millions of people in countries all over the world suffer at the hands of the police, servants of Satan's states, which have usurped nations.

11'According to the speaking of the law which they instruct thee, and according to the judgment which they say to thee thou dost do; thou dost not turn aside from the word which they declare to thee, right or left. 12And the man who acts arrogantly, so as not to hearken unto the priest who is appointed to minister there to the Word of God, Yehovah thy God, then his judgement shalt be executed, and that man doth die, and thou dost put away the evil from Israel, 13and all the people shalt hear and be fearful, and doth not act arrogantly any more.

In our ideal world under my Father's laws, with a priesthood to administer justice with correct judgement, justice will be done, and any person who does not heed the priest's judgement shall be put to death for his arrogance and hatred of God, and the rest of the nation will know to respect the laws of my Father, through fear of Him, which leads to wisdom (Proverbs 1:7).

Deuteronomy 19

1'Because doth cut off Yehovah thy God, by the Word of God, the nations, which Yehovah thy God is giving to thee, by the Word of God thou shalt dispossess them, and dwell in their cities, and in their houses. 2Three cities thou dost separate for

thee in the midst of thy land which Yehovah thy God is giving to thee to possess it.

3Thou dost prepare for thee the ways, and dost divide into three parts, by the Word of God, the territory of thy land which Yehovah thy God doth cause thee to inherit, and it hath been for the fleeing there of every man-slayer.

4'And this is the matter of the man-slayer who doth flee there, and shalt live: he who kills by the Word of God his neighbour unknowingly, and hath not hated him before then, **5**such as he who doth go with his neighbour into a forest to cut wood, and his hand hath driven with an axe to cut the tree, and the iron hath slipped from the wood, and strikes by the Word of God his neighbour, so that he dies, he doth flee unto one of these cities, and shalt live.

6Beware lest the redeemer of blood pursues after the manslayer when his anger is hot, and hath taken hold of him (because the way is great), and hath killed him, though he hath no sentence of death, for he hath not hated him before then.

7Therefore I am commanding thee, saying, 'three cities thou dost separate to thee'.

8'And if enlarges Yehovah thy God, by the Word of God, thy borders, as He hath sworn to thy fathers, and doth give to thee by the Word of God all the land which He hath promised to give to thy fathers, **9**when thou dost give heed to the Word of God, all these commands, to do them, which I am commanding thee today, to love the Word of God, Yehovah thy God, and to walk in all His ways all of thine days, then thou dost add to thee three more cities to these three.

10And innocent blood shalt not be shed in the midst of thy land which Yehovah thy God is giving to thee as an inheritance, and there hath been upon thee the blood.

11'And if a man doth hate his neighbour, and hath lain in wait for him, and risen against him, and smitten his life, and he hath died, and he hath fled unto one of these cities, **12**then the elders of his city hath sent and taken him by the Word of God from thence, and given him into the hand of the redeemer of blood, and he hath died; **13**thine eye hast no pity on him, and thou hast put away the innocent blood from Israel, and it is well with thee.

14'Thou dost not move a border of thy neighbour, which they of former times hast made, in their inheritance, which they dost inherit in the land which Yehovah thy God is giving to thee to possess it.

15'One witness doth not rise against a man for any iniquity, or for any sin, in any sin which he commits; by the mouth of two witnesses, or by the mouth of three witnesses, is the matter established. **16'**When a false witness doth rise against a man, to testify against him of wrong-doing, **17**then doth both the men who hath the dispute stand before Yehovah, before the priests and the judges who are in those days.

18And the judges hath enquired carefully, and behold, if the witness is a false witness, a falsehood he hath testified against his brother, **19**then ye hath done to him as he devised to do to his brother, and thou hast put away the evil thing from among thee, **20**and those who remain doth hear and fear, and shalt not do any more according to this evil thing in thy midst; **21**and thine eye doth not pity, life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Explanations of the cities of refuge for the manslayers is given above, as well as further details on the mandated punishment for murder, and instructions not to alter the borders of a neighbour's property.

Also, instructions that at least two witnesses are required to establish if there has been any iniquity, and that judges (who were the priests) would make decisions in the event of any potential false witness.

Deuteronomy 22

1 'Thou dost not look upon, by the Word of God, the ox of thy brother or even, by the Word of God, his sheep going astray, and then hide thyself from them, thou dost certainly return them, back to thy brother. **2** And if thy brother is not near unto thee, and thou dost not know him, then thou shalt gather (his livestock) unto the midst of thy dwelling place, and they shalt remain with thee until thy brother seeks them, and according to the Word of God thou dost return them to him. **3** And so thou dost to his ass, and so thou dost to his garment, and so thou dost to any lost thing of thy brother's, which is lost by him, and thou hast found it; thou dost not hide the thing.

4 'Thou dost not see by the Word of God the ass of thy brother, or his ox, fall down in the way, and hast hid thyself from them; thou dost certainly raise them up with him.

We are commanded to be scrupulously honest in our dealings with our kin and neighbours. We are to guard his livestock and other lost property as if they are our own, even if we don't know the owner personally. It follows that if our neighbours and brothers are also dealing with us in the same way, peace and love will flourish in our midst.

We are also commanded to help our brothers in the matter of a fallen ox, but this ethos should apply as a matter of course, neighbourly love involves taking action to help out where necessary.

13 'If a man hath taken a wife, and hath gone in unto her, and then hates her, **14** and accuses her of wanton behaviour, and causes her to have a terrible reputation, and he dost say, 'by the Word of God, this woman I hath taken, and when I came near unto her, and I hath not found that she was a virgin'.

15Then hath the father of the damsel, and her mother, taken and brought out by the Word of God the proof of virginity of the damsel unto the elders of the city, at the meeting place, **16**and the father of the damsel doth say unto the elders, 'By the Word of God, my daughter I hath given to this man for a wife, and he doth hate her; **17**and behold, he hath accused her of wanton behaviour, saying, 'I hath not found to thy daughter is a virgin', but these show the virginity of my daughter', and he shalt spread out the cloth before the elders of the city.

18'And shalt take the elders of that city, by the Word of God, the man, and punish him according to the Word of God, **19**and he shalt be fined according to the Word of God a hundred shekels of silver, and doth give them to the father of the damsel, because he hath caused a bad name to be upon a virgin of Israel, and she is to him for a wife, he is not able to send her away all his days. **20**'And if this thing is the truth, the virginity hath not been found for the damsel, **21**then they shalt bring out by the Word of God the damsel unto the doorway of her father's house, and stone her doth the men of her city with stones, so that she hath died, for she hath done a disgraceful thing in Israel, to commit fornication in her father's house; and thou hast removed the evil thing out of thy midst.

It is apparent that the cloth of virginity referred to above is a cloth stained with the blood from the breaking of a virgin woman's hymen. I am sure when we take control of the earth, it will be confirmed by risen saints, our fathers, how the cloth was stained with the blood. I would guess that the woman's mother and another elder woman neighbour would be present and would gently break the virgin's hymen, perhaps as a precursor to the wedding itself, on the same day probably. But I won't speculate further for now, but clearly it is another common sense law to ensure that false accusations can't be made, and also to help protect a man from marrying a woman who isn't a virgin, but a whore. As we see, the punishment for committing fornication whilst still under her father's jurisdiction was to be stoned to death by the men of the city. One can imagine that tight control of young women by fathers and brothers,

coupled with the death penalty noted above, would keep women from whoring around, which is a good thing for a loving society, where good marriages and large families prosper, unlike the evil times in which we live today.

22'When a man is found lying with a married woman, then they shalt die, both of them, the man that lay with the woman, also the woman; and thou hast put away the evil thing out of Israel.

This is a repeat of the law against adultery mentioned in Exodus 20.

23'When there is a damsel, a virgin, betrothed to a man, and a man hath found her in a city, and lain with her; 24then ye hath brought out by the Word of God both of them unto the meeting place of that city, and stoned them according to the Word of God with stones, so that they hast died. By the Word of God, the damsel, because that she hath not cried for help, being in a city, and according to the Word of God, the man, because that he hath afflicted the Word of God, with his neighbour's wife; and thou dost put away the evil thing out of thy midst.

This is a very similar law to the adultery law, except for a virgin who is betrothed, but not yet married. It is safe to assume that if the woman did not cry out for help at all, that she was complicit in the fornication, and like the man would then be punished by being stoned to death.

25'And if in a field is found a man, by the Word of God, with a damsel who is betrothed, and the man hath laid hold on her, and lain with her, then hath the man who hath lain with her died alone; 26and to the damsel thou dost not do anything, the damsel hath no deadly sin; for as a man rises against his neighbour and hath murdered him, so too is this matter; 27for in a field he found her, she hath cried, the damsel who is betrothed, and no one saved her.

This is perhaps the only law that I think has the potential to be exploited by a young woman in the county tempted into fornication. If they both have been caught in the act by someone out in a field, or in some

woods, and the woman was silent before they were found, I would assume she was complicit in the act. However, verse 27 does state that she cried out in a field, so perhaps that is the act that would determine her guilt or innocence in this matter.

28'When a man finds a damsel, a virgin who is not betrothed, and hath seized her, and lain with her, and they hath been found, 29then hath the man who hath lain with her hath given to the father of the damsel fifty silver shekels, and to him she is for a wife; because that he hath humbled her, he is not able to send her away all his days.

This law would be a great deterrent against casual fornication, because the man and woman concerned might end up being forced to be married for life, which whilst not a bad thing in itself, would almost certainly not have been their intention when engaging in casual sex. Once again, a great law to stop fornication at the root, and bring about marriage, the only arrangement where sex is blessed by God.

30'A man doth not seize by the Word of God his father's wife, nor uncover his father's garments.

Another mention of the adultery law, specifying one's father's wife, as it is likely that fathers would have had multiple wives, so adolescent sons might be tempted by an older woman. Also, do not seek to view your father naked.

Deuteronomy 23

7'Thou dost not abhor an Edomite, for thy brother he is; thou dost not abhor an Egyptian, for a sojourner thou hast been in his land. 8Sons who are begotten of them, in the third generation of them, may enter into the assembly of Yehovah.

As with verses 1-6 of this chapter, any human can now enter into the assembly of my Father through the blood of the messiah Yahshua. Also, we should not abhor anyone, of any nation, except if they are the enemy's of God. Our own enemies we must deal with according to the laws of God, with love.

15' Do not imprison a servant on account of his master, whom ye hath taken as plunder from his master; 16with thee he doth dwell, in thy midst, in the place which ye dost choose within one of thy gates, where it is good to him; thou dost not oppress him.

All slaves are to be treated well, as specified in numerous other verses of my Father's laws. In this instance, if a slave has been taken as plunder, he should not be oppressed or imprisoned, but dealt with in the same way as all other slaves, including being provided with a decent place in which to live.

19' Thou dost not lend upon usury to thy brother; usury of money, usury of food, usury of anything which is lent on usury. 20To a stranger thou mayest lend in usury, but to thy brother thou dost not lend in usury, so that Yehovah thy God doth bless thee in every work of thine hand on the land whither thou dost go in to possess it.

Usury involves charging something for any loan of money or a possession. Usury is not allowed for loans between God's people, as it is not conducive to loving thy neighbour, it would oppress him instead, by adding to his burden when he is likely struggling. Usury was allowed in loans to the heathen nations however, although I doubt any of us would be engaging in this sort of business in current times.

24' When thou dost enter in unto the vineyard of thy neighbour, then thou may eat grapes, according to thy desire, to satisfy thyself, but into thy vessel thou dost not put any.

25When thou dost enter in among the standing-corn of thy neighbour, then thou may pluck the ears with thy hand, but a sickle thou dost not swing over the standing-corn of thy neighbour.

These two laws are excellent examples of loving thy neighbour, with both the owner of the vineyard or field and the poorer neighbour showing love for one another. The owner allows a few grapes or ears of corn to be eaten, but none can be taken away in a vessel. Likewise, a few ears of corn may be plucked to satisfy hunger, but no sickles may be swung over the standing corn. Everyone is protected by these laws,

neighbours living in peace and love, the wealthy blessing those with needs, because God has blessed him.

Deuteronomy 24

Whoever divorces his wife, except on account of sexual immorality, and marries another woman commits adultery against her, and causes her to commit adultery. And if a woman divorces her husband and marries another man, they both commit adultery. (Matthew 5:32 and Matthew 19:9)

You will note that verses 1-4 have been replaced with some teachings of Yahshua on the matter of divorce. Only sexual immorality is grounds for a divorce, whereas Moses spoke of divorce if a husband hated his wife. Both women and men would be committing adultery if they remarry after a divorce for any other reason than sexual immorality.

5'When a man hath taken a new wife, he doth not go out to make war, and he is not to be moved away for any matter; exempt he is, at his own house for one year, and hath rejoiced by the Word of God with his wife whom he hath taken.

This is a nice law to ensure that newly-weds get to spend at least a full year enjoying their marriage, something that God wants to see happen.

6'None doth take in pledge millstones, or the horse and wagon, for a man's life it is he is taking in pledge.

If someone had pledged the items mentioned, and then was unable to fulfil the pledge (probably with money to buy them back), he would lose his livelihood, and so this kind of pledge is prohibited. Just a good common sense law to help ensure prosperity for God's people.

7'When a man is found stealing a person, of his brethren, of the children of Israel, and hath treated him as a slave, and sold him, then shalt that thief die, and thou hast put away the evil thing out of thy midst.

It would be an evil thing to steal a man and then sell him into slavery, so this is forbidden, and the punishment for such a serious crime is death.

8' Take heed, in the disease of leprosy, to watch greatly, and to do according to the teaching according to the Word of God of the priests, the Levites; as I hath commanded them, ye shalt be careful so to do; 9 remember the Word of God, that which Yehovah thy God hath done to Miriam in the way, in thy coming out of Egypt.

Leviticus 13 and 14 has the instructions for dealing with plagues of leprosy, but a priest is required, so currently these laws are not in force, although they do still contain some useful advice on how to deal with diseases of this kind that may afflict people, clothing, and even the walls of our homes. I very much doubt we will be afflicted though, if we remain faithful and obedient we will be protected from such plagues.

10' When thou hast loaned to thy brother, a debt of anything, thou dost not go in unto his house to obtain his pledge; 11 outside thou dost stand, and the man to whom thou hast made a loan doth bring out unto thee by the Word of God the pledge, to thee outside. 12' And if he is a poor man, thou dost not keep overnight his pledge; 13 thou dost certainly give back to him, by the Word of God, the pledge, at the going down of the sun, and he may sleep in his own clothing, as a blessing; and to thee it shalt be righteousness before Yehovah thy God.

14' Thou dost not oppress a hired servant, who is poor and needy, thy brethren or of the sojourner who is in thy land within thy gates. 15 On each day thou dost give his hire, and the sun doth not go in upon it, for he is poor, and with this he sustains, by the Word of God, his life and soul, so that he doth not cry against thee unto Yehovah, and it shalt be unto thee a sin.

These laws show that we must respect all of our people, even the poor. So we must not force entry into his home to retrieve something we have loaned to him, we must wait for him to retrieve it himself, out of respect to him.

And if a poor man has pledged something to us, maybe some clothing in return for some food, we should ensure he receives back his pledged clothing before the sun goes down, out of respect to him, and as a

kindness, and this will be seen as our righteousness before God, who doesn't want us to be stingy with the poor if we are blessed by Him.

Likewise, we are commanded not to oppress the poor who works for us, irrespective of his status, but we should pay him his wages each day so that he can survive, and to avoid him from crying out to my Father about us treating him badly, which would be sin for us.

16'Fathers are not put to death for sons, and sons are not put to death for fathers, each for his own sin, they are put to death.

17'Thou dost not pervert the judgment of the fatherless or the sojourner, nor deal corruptly in treachery with a widow; 18and thou shalt remember that a slave thou hast been in Egypt, and Yehovah thy God hath redeemed thee from thence; therefore I am commanding thee to do the Word of God in these things.

We are commanded to deal justly in all matters, with some examples provided above. As usual, my Father shows us His care for the less fortunate in our neighbourhoods, the widows and orphans, and the sojourners, because our forefathers were sojourners in Egypt, where they were terribly treated when taken as slaves, so God redeemed Israel and does not want His people to behave as the Egyptians did to Israel.

19'When thou hast reaped thy harvest in thy field, and hast forgotten a sheaf in a field, thou dost not go back to take it; for the sojourner, the fatherless, and for the widow it shalt be; so that Yehovah thy God doth bless thee in all the work of thine hands. 20'When thou hast beaten thine olive tree, thou dost not go over the branches again; for the sojourner, for the fatherless, and for the widow, it shalt be.

21'When thou hast cut thy vineyard, thou dost not cut it again afterwards; for the sojourner, for the fatherless, and for the widow, it shalt be; 22and thou dost remember that a slave thou hast been in the land of Egypt; therefore I am commanding thee to do the Word of God in these things.

Yet again in these laws we see that wealthy landowners are not to keep all of the yield of their crops and fruit for themselves, but are to ensure

that a small portion (at least) is left for the those needy folk in the neighbourhood. One of my favourite books of the scriptures, Ruth, tells us of Boaz behaving generously according to the laws mentioned above, by telling his men to leave plenty of sheaves for Ruth to collect, and lo and behold, God blessed him and Ruth in marriage, and in being part of the messianic lineage of King David, Yahshua, and me.

Deuteronomy 25

1'When there is a dispute between men, and they hath come nigh unto the seat of judgment, and they hath been judged, and justified by the Word of God are the righteous, and condemned by the Word of God are the wicked, 2then it shalt come to pass, if the wicked man is to be beaten, that the judge hath caused him to lay prostrate, and hath had him beaten him in his presence, with blows fitting to the level of his wickedness. 3Forty strikes he shalt be beaten, but no more, lest he increases the beating with more blows, and thy brother is dishonoured in thine eyes.

Part of the law is justice being delivered by judges who judge according to the Word of God. The righteous are justified, but the wicked suffer punishment. My Father restricts the punishment, so that a person is beaten with blows fitting the level of the crime, and with an upper limit of forty strikes, to avoid the guilty man suffering dishonour in the eyes of his neighbours and kinsmen.

4'Thou dost not muzzle an ox in its treading of the grain.

Apparently this was common practice in ancient times, through fear that the ox would eat most of the grain. God's people never fear starving to death, one way or another He will feed His people, so we don't need to fear the ox eating some of the grain, which is no doubt a nice blessing for the animal doing all the work.

5'When brethren dwell together, and one of them hast died, and hath no son, the wife of the dead is not to go without to a strange man; her husband's brother doth go in unto her, and hath taken her to him for a wife, and doth perform the duty of

her husband's brother, to raise up seed for his brother; 6and it shalt be, the first-born which she bears doth maintain the name of his dead brother, and so his name is not wiped away out of Israel.

7'And if the man doth not delight to take by the Word of God his brother's wife, then hath his brother's wife gone up to the gate, unto the elders, and hath said, 'my husband's brother is refusing to raise up to his brother a name in Israel; he hath not been willing to perform the duty of my husband's brother'.

8And the elders of his city hath called for him, and spoken unto him, and if he hath presented himself and said, 'I hath no desire to take her'; 9'Then hath his brother's wife drawn nigh unto him, before the eyes of the elders, and drawn his shoe from off his foot, and spat in his face, and answered and said, 'thus it is done to the man who doth not establish by the Word of God the house of his brother.

10And his name hath been called in Israel 'the house of him whose shoe was removed'.

This law is yet another confirmation that my Father explicitly and implicitly mandates multiple wives for His men. In this instance, if the brother of the deceased was already married, that made no difference, he was still commanded by God to take his dead brother's wife as his wife if the marriage has been childless.

The law is described in the story of Tamar and her husband Er, and his brother Onan, who sinned by spilling his seed deliberately so that Tamar would not become pregnant by him. That sin cost him his life, and eventually Judah sinned by not giving Tamar his youngest son Shelah as a husband, the story is in Genesis 38.

We can see that brothers still have a choice in this law, but they would then suffer dishonour in front of his neighbours and the elders of his city. We can also see from this law how important it is to God that men become married and have children to carry on the family name. Today we see that our enemy makes it as difficult as possible for men to gain virgin wives and children, so that both men and women suffer.

11'When men strive together, one with another, and the wife of the one hath drawn near, to rescue by the Word of God her husband from the one smiting him, and she doth put out her hand toward his smiter, and in her courage increases his shame, **12**then thou hast cut off by the Word of God her hand, thine eye doth not spare her.

Much like the law that women are not to use items ascribed to men, including clothing, women should not involve themselves in the fights of their husband, because that brings shame on the man. Any woman who transgresses this law would suffer punishment, by losing her hand.

13'Thou hast not in thy bag a hewn stone and another hewn stone, one great and the other small. **14**Thou hast not in thy house an ephah and another ephah, one great and the other small. **15**Thou hast a hewn stone complete and just, and thou hast an ephah complete and just, so that thou dost prolong thy days in the land which Yehovah thy God is giving to thee; **16**for the abomination of Yehovah thy God is anyone doing these things, anyone behaving unjustly.

This law mandates uniformity in our weights and measures, so that no cheating can occur, something that is a form of theft, which God hates.

17'Remember the Word of God, regarding that which Amalek did to thee in the way, in thine going out from Egypt, **18**that he hath met thee in the way, and did smite all those feeble behind thee, and thou wast wearied and fatigued, he did not fear God. **19**And it shalt be, when Yehovah thy God has given rest to thee, from all thine enemies round about, in the land which Yehovah thy God is giving to thee, as an inheritance to possess it, thou dost blot out by the Word of God the remembrance of Amalek from under the heavens, thou dost not forget.

It is likely that Amalek's people were largely blotted from remembrance in ancient times, for foolishly having no fear of God. Some of them did reappear at the time of Gideon, they are mentioned in Judges 6:33, but as we know Gideon prevailed against Israel's enemies at that time.
