

METHODOLOGY > < ELDER PARMINDER BIANI

PRESENTATION BY ANTOINETTE

UGANDA CAMP MEETING > < EAST AFRICA

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So, in **Deuteronomy 22:5**, we spent quite a bit of time on this verse, in the book, looking at it from **different perspectives**

The last couple of lessons, looking at the verse in the **English**, as soon as you do that you begin to **see problems**, you begin to see that you can't just do a **plain reading** of the verse, because it causes **problems**.

We spoke about people doing things **in private**, people doing things **in public**, whether the issue is about the **label** on the clothing, and if you took the label **off** would it **fix** the problem. We've spoken about **patterns**, and **styles** of **cuts**, or **fringes**, all those things we have addressed.

And every time you go **down that road**, it seems to me, that you end up coming to a place of **inconsistency**.

And so, people begin to **pick and choose** what **they** want to do, and how **they** want **to dress**. And as soon as you start getting to a place where we're doing that, we **know** that there are **problems**.

We looked at the verse in the **English**, and it's there on the board; what we want to do now is, try to **look** at the verse in the **Hebrew**.

The women shall not wear that which pertaineth to a man
Neither shall a man put on garment which belongs unto a woman

So, as it's been noted in previous classes, I'm sure you've all studied in the **original languages** for yourself. You see that there's not **parity** from the **Hebrew** to the **English**, there's not **1 Hebrew word** for **1 English word**, it doesn't work that way.

Do we all agree that we already have an **awareness**, that it's not **1 Hebrew word** equals **1 English word**.

So, when you go from **Hebrew** to **English**, what is the issue that you're confronted with?

So, in the **Hebrew** it could be **several words**, and in the **English**, it could be **1 word**. Or it can be the **other way around**. It can be **1 Hebrew word**, which would be several **English words**.

So, often it's that way around, it's a singular **Hebrew word** and we have multiple **English words**. And so, that's what we tend to have most of time.

So, if it's **1 Hebrew word** and you've got **3 English words**, so, here's the question, why in the **English**, if we have added words, why are they not **italicized**, why are they not put into **italics**?

You've got **1 Hebrew word**, and you've got **3 English words**, and you believe, if you add words, in the **King James**, you **italicize** it, is that right? If you **add** the **words** that aren't there in the **original**, you put it in **italics**.

Daily sacrifice, **sacrifice** isn't there, so, you **add** the word **sacrifice**, and so that people know that, you put it in **italics**.

So, in **thousands**, **literally thousands** of sentences, multiple times in verses, you have **1 Hebrew word** or **1 Greek word**. and you have about **3 English words**, and they don't **italicize** them.

Did you know that?

So. we're in this verse, are there any **words** that are **italicized** in verse **22** verse **5**?

Are there any **words** in **italics**, yes or no?

You can't read the verse, or why don't you know?

We're in verse **5**, why don't you know if anything's **italicized**?

You don't have a **King James**?

Do you know what **italicize** means, when it's sloping, but it's not straight, it's an angle?

Hold on, I'm checking to see if there's a problem with your **Bible**.

So, the problem with this **Bible** is it's not very good, that indeed in her **Bible** there's no **italicized** words here.

So, this is called the **King James Bible**, but it's called the **King James Bible version 2000**. I guess it was published in the year **2000**.

So, if you look at **Daniel 8** verse **11**, and it says, "**Daily Sacrifice**", **sacrificed** is not **italicized** is it?

So, she's got a **King James** but it's a **modern King James**, and it doesn't have the words **italicized**. Does yours, Sister Jackie, do you have **italics** in yours? **Yes**.

Does anybody else have a **King James**, which is I guess a **modern printing** of it, that is not **italicized**?

So, there's a couple people who have that.

Just so you're aware of that, if you want to do, I guess some rigorous study, you probably want to get a different **Bible**. Not a different **Bible version**, but a **different Bible**. Because it's useful to know **which words** are in **italics** and **which words** are not.

So, sister Monica, any **italicized words**? **Yes**. How many? **One**.

And the word is? "**are**".

For all that do so "**are**" abomination unto the Lord thy God.

So, the word "**are**" is not there in the original. For all that do so "**are**" abomination unto thee unto the Lord thy God.

So, in the original, there's enough **rigidity** there, for them not to be able to just put the word "**are**" in plain text. So, they're going to add that **concept** in.

So, if we go to, it says, the "**the woman**" here. In the **English** this is two words, in the **English** this is two words.

H 802 H 3808

<u>The woman</u>	<u>shall not</u>	wear	that	which pertaineth unto a man
Neither shall	a man	put on	garment	a women's
				which belongs unto a woman

In the **Hebrew** how many words is it for each one? It's **1 Hebrew** word.

What number is this? **H 802 (women)**

And what number for this one? **H 3808 (shall not)**

Does everybody agree with that? Put your hands up if you disagree.

(**Elder Parminder** and the class are working out some problems)

Elder Parminder: Is that because you're working on the phone, it's a different coding, is it **6** at the end, why is mine different.

Elder Parminder reading: "Shalt not wear that which "pertaineth"". All those words are just One word?

Elder Parminder's suggesting: So, **E-sword** is a cheap **Bible** program. It's free. And it doesn't use the best quality data sources. It's a public domain sources, which are free obviously. And really is, you get what you pay for.

So, if you get free stuff, it tends to be low quality. But it is kind of reasonable, **E-Sword** is. So, I don't know what programs you're using on your phone, is it **My-Sword**, most you use **Android**? And I'm guessing this one's even worse than the **King James**.

So, yep, it says, "**shall not wear that which pertain**", it's all just **one** word.

And there was something else that was a problem last time we look, what was that one?

Oh, it was in **Daniel 9**, totally different subject. Oh, it was the "**Daily**" in **Daniel 8**. The "**Daily**" in **Daniel 8** was a **different coding**. In **E-Sword** it's a **noun**, and in your **Bible** it said it was a **verb**, I think, or an **adjective**; **adverb**. **Desolate**, that's right. Yes, that changed the things as well, that was **927**.

Okay, so, you should all be using **computers** when you're doing your **studies**, your **phones** are **not** good. Or, what you could do is, it's probably crazy, you probably won't do it, or you can't do it, is to get a **software** for your phone, which you **pay** for. Which means you'd have to **pay** for the **KJV Plus**, or the **Strong's Concordance**, you'd get a higher grade, and better quality one.

And I think you'd find, that the one that you've got now, isn't the right one to use. It's not as good, because it's free. I assume people just don't have laptops.

So, if you've got a laptop and you don't know how to use **E-sword**, or you need some help with something, speak to me and then I'll maybe direct you to someone who might be able to help you, while we're here.

If you've got a phone, I think you're going to have to resort to **buying** an **app**. There's a couple of them, I'll find some names, the apps normally free, by the way. You end up having to **pay** for the **modules**. And the **modules** can be **expensive** depending which **modules** there are.

Either that or if you have a laptop **E-Sword** is pretty **good** and it's **free**.

So, we'll move on if we're okay, let me just check something. So, all I'm doing is, you can do this on **My Sword**, has anybody got a **Hebrew Bible** on their **My Sword app**?

Have you ever downloaded a **Hebrew Bible**?

Anyone know what **Hebrew Bible** is?

It's only in **Hebrew** you can't read it. So. most of us probably wouldn't bother.

But you can get **Hebrew Bibles** which is just **Hebrew**, just like you'd get **King James** which is just **English**. Then you get **King James Plus**, or I think in **My Sword** it's called **KJV Light**, and then **KJV**. So, is that how it works on your phones?

The **Light version** is just the **English** and the **KJV** is with all the **Strong's numbering**. Everybody know what I'm talking about, if you've got an **app** you should know what I mean.

You can get a **Hebrew Equivalent**, or you can just get the **Hebrew**, which is not of much help. But you can get **Hebrew** with the **Strong's numbering** attached with it. So, does that makes sense.

And if you're going to do that, you can check if it's missing any **information**. So, I'm just checking now. So, in the **King James Version**, I've got **802, 3808,1961**, and then what everyone else had, was **3627**.

H 802	H 3808	H 1961	H 3627
<u>The woman</u>	<u>shall not</u>	wear	that
Neither shall a man		put on	garment
			which pertaineth unto a man
			a <u>women's</u>
			<u>which belongs</u> unto a woman

So, I guess very few of you got all that structure. If you're working on the phone all you've got is this one,

	H3627	
that		which pertaineth unto a man
garment		a <u>women's</u>
		<u>which belongs</u> unto a woman

because you're all using **My Sword**.

So, does anybody have **Apple iPhone**? No one?

So, I've just checked in the **Hebrew**, and obviously all the words are in different order, but it has all the **same coding** in the **Hebrew**, that it does in the **King James**. Does that make sense?

Is that a **downloadable app**? Let me check, I think it does, I think it does in My Sword as well. My Sword, it's **the same**, it **italicizes** it. If you do **Strong's**, does it have the **same coding** that's on the **board**.?

So, I've just checked in this **Hebrew** version that is in **E-Sword**, it is agreeing with the **King James**, that there are indeed **1, 2, 3, 4**. I got **4** there. The first **4 Hebrew** words are **reflected** in the **original**.

Any questions on that?

1397 I think it probably says that on your phones, isn't it? Yeah it says **1397**.

So, you'll find it has **3; 1, 2, 3**. And I've got **1, 2, 3, 4, 5**. It's these **2** that are missing on your phones. And **one** is missing on yours as well, that's not good.

<u>H 3627</u>	<u>H 1961</u>
WEAR	THAT
PUT ON	GARMENT

This is not as easy as I hope it was going to be, because we don't even have the **information** in front of you. So, hopefully we'll be able to work **through** this **together**. We're going to go through each one of those **5** words.

Even on your phone, if you don't have all those words there in the verse, which you don't. So, if we agree with that, what you can do, still on your phone, is find out what the **definition** of those **words** is.

Is everyone okay with that, and how to do that?

Is everybody okay with what I've just said?

Do we all know how to use **My Sword**, if you have it on your phone?

Who's got **My Sword** right in front of them and they're using it? One person.

My Sword on your phone? So, several people are using it.

So, we've already said that some **Bible versions** only have **3** words, **802**, **3627**, and **1397**. Let's go ahead and put the rest of it on.

We'll go down to the second line before we discuss the point that I was going to make.

So, let's go down to the second line.

Do we have “**neither**”? No, you don't.

You're going to have “**neither**” shall a man, you've got **H 1397**, and I've got **H 3808**, are we ok with that?

Neither		shall a man	put on	garment	<u>women's</u>
H 3808			H 1397		

In your versions, you've only got **1397** for all of this.

So, we've got, **3808, 3808**, “**neither**” “**shall not**”, same. We've got **1397**, we've got **1397**.

So, here it says, “**unto a man**”, and here it just says, “**shall a man**”.

So, your version, it says, “**neither shall a man**” and all it has is **1397**, nothing else.

Then we've got “**put**”, so, you've got **3847**.

In my version it's “**put on**”, and in your version it just says “**put**”.

		H 196I		
		WEAR		
		<u>PUT ON</u>		
		H 3847		

And the “**on**” is tucked over to the other side.

And **802**, “**woman's**”. There it is “**woman's**” **802**.

So, we'll take that out **802**. And then one more, **8071**.

<u>H802</u>	<u>H3808</u>	<u>H1961</u>		<u>H3627</u>	<u>1397</u>
<u>The women</u>	<u>Shall not</u>	<u>wear</u>	that	which pertained	unto a man
<u>Neither</u>	<u>shall a man</u>	<u>put on</u>	<u>garment</u>		<u>a women</u>
H3808	H1397	H3847	H8071		H802

So, are we in agreement with all of that?

So, as we approach this verse now, this way, and we're looking at the **Hebrew** words, we've got **1, 2, 3, 4, 5**, at the top. And **5** at the bottom, can you see that.

Some of the words are straightforward. It says, "**neither**" at the bottom, **3808**, which is the **same as** "**shall not**" **3808**, straightforward. It says, "**unto a man**" **1397**. "**shall a man**" **1397**.

And the rest of it gets a bit different. So, at the top line it says, **802**, "**the woman**" and at the bottom it says, **802**. We can see they're the **same word** there **802**.

If all that's correct, and we'll say that it is, what **difficulties** are we **confronted** with now?

Look what we've done here, we've got the word "**woman**", she's a straightforward **noun**. And now we've turned it into, what here in the **English**? What was this in the **English**?

So, this is now **possessive** here, "**a women**" **H802**

and it's **not possessive** here, "**the women**" **H802**

It's totally **different** but the **word** is the **same**.

So, what's being done is, when you translate from one **language** to another, there's a lot of **complexity** in that translation that we are not privy to, because we don't **understand** how to read **Hebrew**. But you can see there's quite a bit of **difference** here.

So, in your **Bible** it says, "**neither shall a man**" and it just says **1397**. And here it just says, "**unto a man**"

So, let's turn to **1397**. So, you go to **1397**, tell me what **1397** means.

Which dictionary do you want to go into, **lexicon** or **dictionary** **same thing**? Someone's going to go to **BDB**,

BROWN * DRIVER * BRIGGS

And someone's going to go to **Strong's**.

So, we'll go with the **Strong version**. If you've got **Strong** in front of you, the first thing before we'd go with the **definition**, just give a **structure** of **Strong's**.

So, even though in your phone it might look slightly **different**, it should be about **the same**. Let me do it on my phone with you.

So, we're in **1397** then if you can see that, you should have something like that, (Parminder is holding up a phone). That looks pretty much the **same** as it does in **E-Sword**. It says, **3097** original, it's got the **Hebrew coding**, there's a transliteration, that means what that means in **English**.

And then there's a **phonetic** spelling, "**garbar**", I don't know how you'd pronounce that. My sounds aren't that good, pronunciation "**garbar**", and then it's got **Strong's definition**. First thing we **notice**, it says, it's from, **1396**.

So, that tells you this is **not** a **root** word. So, it tells you **where** it comes from. So, the first thing you want to do after you've looked at the **word** itself, is go to **1396**, and **see** what that says.

So, we'll do that in a moment, it says, **3096**. Then if you go through the wording, you'll see this consistently in **King James**. It will give you the **definition**, then it ends with the **colon** and a **dash**.

DEFINITION ----- → ;-

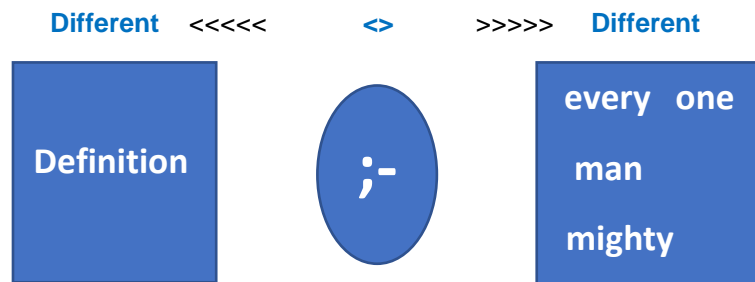
can you see that on your phones, so everyone can see that? If you're on your laptop version or your phone version it's **the same**,

And what does it say after that? "**everyone**". Can we see that?

So, it says "**everyone**". Then it says, "**man**", then it says "**mighty**".

So, when you're doing a study and you're going to use **Strong's**, you want to look for this **sign** here, (**colon ; and a dash - = ;-**).

And what that's telling you is, everything on this side (right side) is different, to everything on this side (left side).



So, do we trust **Strong's**? Do we think **Strong's** is abiding by **Millers rule number 5**? My sister said no.

So, if your answer was no that would mean that we wouldn't trust him, would we. Because he's not using the **same rule**.

So, we'd say, **Mr. Strong** is either proud or he's guessing, or he's got some agenda. Do we agree with that, that we don't trust him?

So, if we didn't trust him, we wouldn't use it. So, I'm going to suggest that we do trust him. We **trust** what he says, but we **don't** trust him **implicitly**. So, we have a **level of trust**, if I can say it that way.

So, when you go to the **Bible** and say, what does this mean, you go to ask a **prophet** and the **Prophet** will tell you. You don't say let me check and ask someone else. We don't say in a multitude of council there is safety, do we when it comes to **Bible**? No, we don't.

But when we come to **Strong's**, do we do that?

Do we say, tell us what you think **Mr. Strong**? And he tells us. And what did we say, "**Hold on**", let me do what? Let me ask those **three** other friends of yours.

And who are those **three friends** that he's got? **Mr. Brown Mr. Driver and Mr. Briggs**.

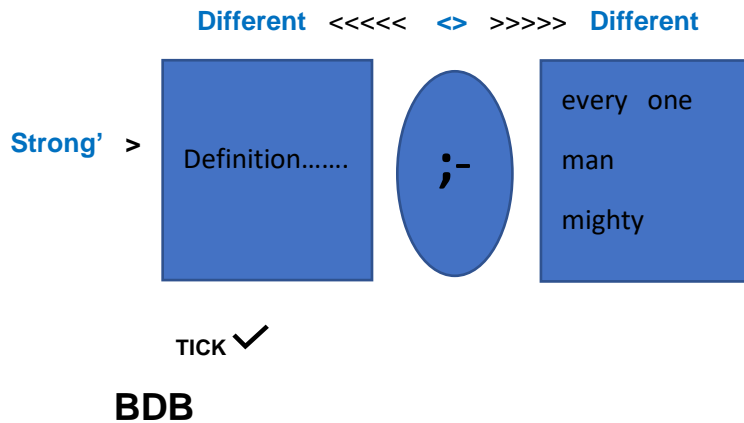
The problem is, they're in the **Confederacy**.

So, there's a **Confederacy** of those **three** men, so, they already have **one** answer between themselves. So, at least we could say **three** individual people have come **together** and **understood** it, in the **multitude of counsel** there is **safety**.

So, we must approach this, I'm going to say in the **pragmatic fashion**, that means **practical**, carefully. So, we're going to say, we're going to **trust** his definition. To **trust** that that **means**, he's taken that word in the **Hebrew**, told you the **English** word for it, and we say, we can trust what that means.

Because we say, he's not **guessing**, he doesn't have **pride** and he hasn't got an **agenda**.

So, he's **following** the **same rules**. But we don't give it a **big tick**, do we? We give it a **little tick** because we still want to **double-check**. And who else are we were going to ask? We're going to ask **Brown Driver Briggs**. This was **Strong's**.



Brown, Driver, Briggs, is **three** people, **three theologians** that came together to **produce** their **concordance**, their **lexicon**, their version of what **Strong's did**.

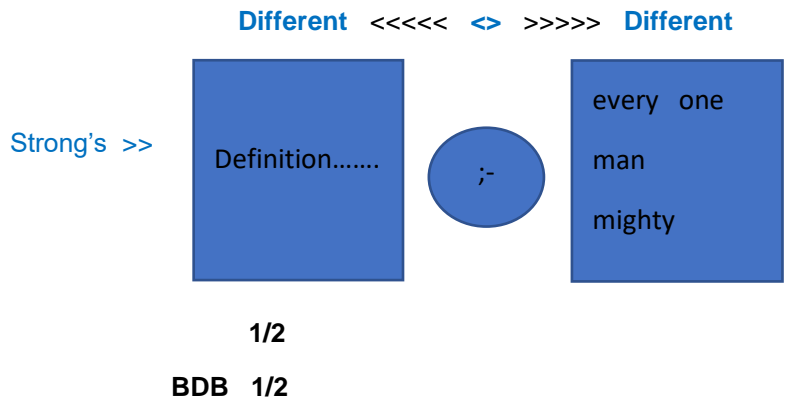
Have I lost anybody in what I've said so far?

For most of us we should know this, but some perhaps don't. If you weren't **familiar** with this **hopefully**, I haven't **confused you**.

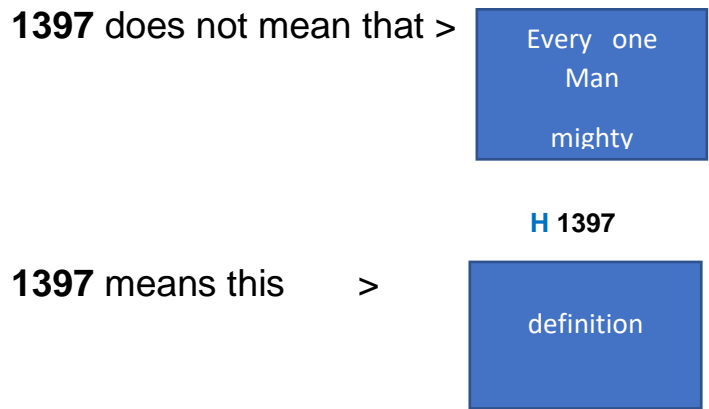
So, I'm saying, let's put it this way, we'll give **Strong's** half a yes, and we'll give **Brown, Driver, Briggs** half a yes. So, if we get **both** of their versions and put them together, what do we get? We say okay, now we **understand 100%** what that **word means**.

And what we're **assuming** is, that they're following **rule number 5**. If they didn't, we're in **big** trouble. You might as well **throw away** these **tools**, if we don't believe they're following **rule number 5**.

So, this is **definition**, what's after this (**;- colon and dash**) all of these words, this is **not** the **definition** of what that **Hebrew word means**.

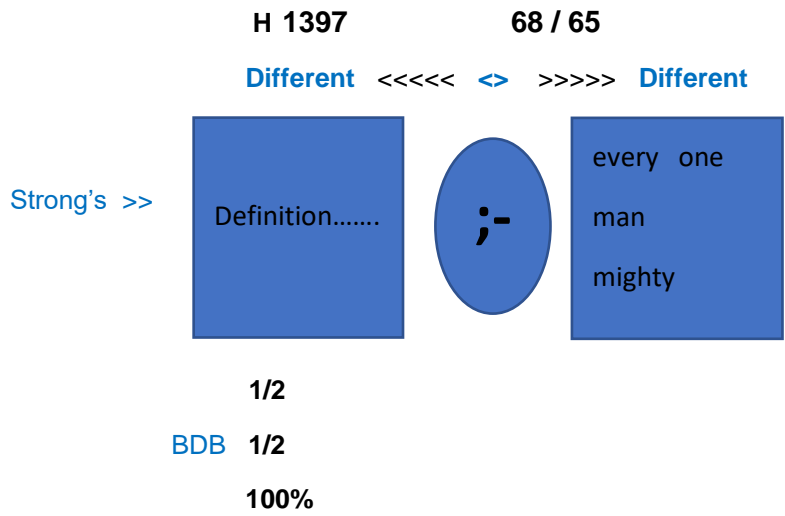


So, what Hebrew word are we into now? **1397**.



And what is, and **Strong's** has been helpful to us. What he's done is, he's gone to this word here, **1397** and he says, let me check how that word is used all through the **Bible** (only **Old Testament** because it's **Hebrew**).

He takes up all the places that it's found, and what **number** did you have in your **commentaries**. So, we've got **68** and **65**, sometimes there's variation depending on how the counting goes, and who produces the book etc.



So, it tells you how many **times** that **word** is used, that's one thing. And then it tells you this **word** could be **translated** this way, in one place, and this way in another. So, we'll just have a quick view of that. I don't know if you've got that on your phone as well. I got on my phone **70** times.

So, it translates as “**man**” **58** times. **58** times is “**man**” then “**men**” then “**man's**”, then “**mighty**”, then “**everyone**”.

So, “**everyone**” I'll put the “**one**” up here, **1** time. And **1** time for “**every**” So, then I've got “**mighty**” **2** times.

68 / 70

ONE	(1)
EVERY	(1)
MAN	(58)
MIGHY	(2)

So. don't ask me about math, sometimes these things need a bit more **detailed explanation**. And you need to **check** more **carefully**.

The reason is, because the word “**man**” could also be translated as “**men**” or “**man's**” in possessions. So, when you add all of that, you end up getting to that number **70**. So, it all adds up to **70** in mine.

So, I've got **58**, And I've got “**men**” which is (6) and “**man's**” which is (2).

So, I add another (8) on to that. Plus **8**, which is **66**. **66 + 4** you get to **70**.

68 / 70

ONE (1)
EVERY (1)
MAN 58 + 8 + 4 = (70)
MIGHTY (2)

If you're ok with that, all I want us to see is that, everything that's here is **not** the **definition** of **the word**.

68 / 70

;-

ONE (1)
EVERY (1)
MAN 58+8+4 = (70)
MIGHTY (2)

So, when you're doing your studies, don't be so focused on this, that comes after the **colon**. And sometimes this is a long list. Your focus should be here.

STRONG'S >>

DEFINITION

1/2

BDB 1/2

100%

So, if you go to the **definition**, what's the **definition** of this **word** according to **Mr. Strong**.

So, I've got, a "**valiant man**" or a "**warrior**", Generally, a "**person**". So, it can either simply be, a "**person**" or properly it can be a "**valiant man**" which is a "**warrior**".

So, if you go to your phones, I'm pretty sure it's **the same**.

It says **Strong's definition** from **1396**, **semicolon**, new thought, properly, a "**valiant man**" or a "**warrior**". Next thought; generally, a "**person**". And then it says, "**simply**". All that stuff, that's on the other side.



Simply "**every**" simply "**one**" simply a "**man**" simply "**men**" simply "**mighty**"

So, you've got **two definitions** for **1397**. What are the **two definitions**?

Definition one is, "**warrior**", definition two; just a "**person**".

So, you've got **2 definitions**. So, you need to **understand** in the **context** of this verse, which **one** you want to go for.

So, we've got **1397**. We've got "**warrior**" or "**person**".

So, what's another name for "**warrior**"? A "**valiant person**".

H 1392

Warrior Person

Valiant Person

Person

Now **Strong**, he's a **clever person**, he knows, that **Hebrew** word “garbar” he knows everything about that, but this is a simplified book. **Strong's Concordance** it's not for **theologians** it's for people like us who don't know anything.

It's a **layman's** cut down version of a **complicated** book.

So, he knows **everything** about this **word**, but he's not going to tell you everything about the word. So, I'm just telling you that as the fact, it's true, he **knows more** than he's telling you.

Brown Driver Briggs these people, they'll give you a bit more help.

So, let's go to **Brown, Driver, Briggs** they're going to give us a little bit more help. So, if you go to that one, the way they do this is slightly **different**, they give it like **a number**.

So, this one just got number 1, it's easy. Then it gives you a couple pieces of **information**. First, it says the **origin**, so, it tells you **where it's from**, **1396**, that's the **same** as **King James**.

But it gives you another piece of **information**. It says what part of **speech** is it, and this **one is a noun**. And it says what? “**masculine**”

So, that's why they're putting “**man**” here. That's why they put in the word “**man**”, because in **Strong's definition** it just says, “**person**” a “**valiant person**” or a “**warrior**”

So, when you go to **Brown, Driver, Briggs** they're going to give you a bit of **information**. It's not that **Strong** doesn't know, this **Strong** doesn't tell you this.

So, that's why I say it's good to go to **both**, because both will give you **half** of the **information** if you like.

So, we know that this is a “**man**” because it’s a **masculine** noun. We okay with that.

So, let’s look at their **definition** and they say, “**man**” a “**strong man**” a “**warrior**” **emphasizing** the **ability to fight**.

So, if you put all of that together, we had “**warrior**”, “**valiant**” **person**” “just a “**person**”.

Now we’re going to put **Brown, Driver, Briggs**, tell me what word **1397** is, what does it mean?

Combine all those **thoughts together**, tell me what **3097** is.

So, we’ve **understood** it’s a “**valiant person**”, it’s a “**warrior**”, they say a “**strong “man” ability to fight**, so, **encapsulate** all those **thoughts** and describe what **1397** is.

Do you understand what I’m asking? **No**.

Okay, we’ll go to **802**. And so, if we got all the thoughts of **802**, **802** would say, it’s a “**fair maiden**”. So, one thing might just say “**woman**” one thing might say “**beautiful**”, one thing might say “**unmarried**” we put all those thoughts together, and we would say, it’s a **fair maiden**.

A **maiden** is someone who could be **unmarried**, fair means **beautiful**, a **maiden** is **female**, so, we could have that title.

So, based upon everything that we’ve read so far, tell me what **1397** is.

So, you’re not sure what I’m asking? You have a question? You’re thinking about the question, okay because you’re not ready for an answer yet.

A “**strong person**” we know more than “**person**”, it’s a noun.

So, what kind of noun is it? **Masculine**. So, you can’t say **person**, because “**person**” is non **gender**.

So, we’ll start again. Before you said, “**strong person**”, and now you can say “**strong man**”. So, do we know anything more about this “**strong man**”. Because a **strong man** might be a “**bodybuilder**”, he might be someone who’s a “**laborer**” a “**farmer**”, could be a “**strong man**”.

So, it means we know it’s more than just being a “**strong man**”, don’t we?

So, I just will remind us, when we went to **Strong's**, what did it say? It gives me **two important** words. Give me the **two important** words, when you go to **Strong's**, brother Rogers.

You introduce something, you say what you say; the **key thought** on any issue is the **introductory** thought, give me the **two** key words. **Properly** and **Generally**. Properly and generally, what does it mean properly?

Properly means **most correct**. This is the **most correct** way of **understanding** what this word means **properly**. This is the **proper** understanding of the **word**.

Then we could say, **BUT**, generally, it's a "**person**". So, all "**valiant**" men are what? They're all "**persons**". Or we can say, all "**valiant men**" are "**men**". If you do high school math this is **subset theory** or **Venn diagrams**. So, it's just a subset; particularly or generally.

So, let's have another go. It can't just be a **strong man**; it can be something a bit more than that. We've got all these **words** from **Strong's** and **Brown Driver Briggs**,

So, I want a definition for this class of what **1397** means. That's right I want you to give a definition, I want you to give your definition in your words, based upon everything that we've read. I know you might not have it in front of you, I can repeat it if you want me to.

I'll repeat all the words; properly a "**valiant man**" or a "**warrior**", generally a "**person**" a "**man**" a "**strong man**" a "**warrior**", emphasizing **strength** or **ability to fight**.

So, when you take all of those thought together, tell me what this word means. I wish to describe this person. It's talking about a person, what kind of person is this? A person who's having.... can't just say person. It's not a person, it's a... it's a man.

So, you're saying it's a "**strong man**", that's the same as Brother James said. And I'm saying there's more information than just being "**strong**" because a "**strongman**" could be a "**bodybuilder**". Now a "**strongman**" could be a "**construction worker**".

So, you have this "**construction worker**" he's got big huge muscles, and when he sees a mouse he screams and runs away. What kind of a '**strong**

man” would you call him? Forget the **strong man**, what would you call him? A fearful man, some people would laugh at him.

So, it's not just the ability or the **property of strength**, that we pick up from this definition. There's other characteristics that we're picking up.

Sister Elizabeth? A **soldier**. So, sister Elizabeth said **1397** is a “**soldier**”.

Anyone else I'll open it up now. An “**army man**”. So, okay we'll put that in but it's virtually **the same**. What you're included is the gender, because you're inferring what? You're inferring that all **soldiers** are men.

We're not interested in the past, what we're interested in, are the word.

H1397

warrior person

valiant person

A Soldier / Army man

So, we want to try and be true to the word. So, when you just say “**soldier**” you don't put a **gender** into that. What we want to try to do, is **not** bring our **preconceived ideas**, or the past, present or future into our study. We want to try and be as **true** as we can to what the **word is**. And then, what we might do is **change** it, because of context.

So, let's try and be **true** to the **word** itself, in its **widest possible** sense, in its **most accurate** sense, we should be number one top interpretation. And then we say it doesn't fit, then we say, we'll go to number **two version**. That's how we should be **approaching** this.

If the primary definition fits, that's the one **you go for**, if it doesn't fit what would you do? You go to **version two**. How many versions do we have for this word in Strong's? You have **two**.

Don't you we have **properly** and **generally**, properly a “**valiant man**” generally a “**person**”. If you go to **Brown Driver Briggs** you have a “**man**” a “**strongman**”, a “**warrior**” how many is that? Three, **Brown Driver**

Briggs. A “man” a “strong man”. So, a “normal man” a “body builder” and a “warrior”. So, we've got **different definitions** of this word, and we need to **decide** which was the **right one** for the context.

So, before we do that, let's get a **definition** that we say, this is the **primary** thought for this word. Does everyone understand what we'd want to do?

So, “**soldier**” doesn't have **gender** in it. We've got an “**army man**” which has gender in it.

Elder Parminder's response to a question: We don't want to do that; we just go with what we've got. We haven't gone to **1396** yet just with the word that we have. We always have to be careful that we don't go other places before we finish cleaning up the mess that we have in front of us.

So, let's deal with **1397** first and then we'll look at the root word.

Because if we've got it correct now, the root word will confirm it for us. If you don't do it that way, what harm do you do?

If you don't do it that way, what's the problem my brother?

So, you don't get it, let's rephrase that in a different way.

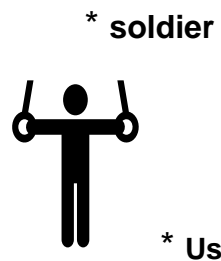
Elder Parminder response: That's the correct idea, you don't have a first witness, you lose your first witness. Your first witness is what? **1397**. You say, oh um, let's go to **3096**.

1396 becomes your first witness, and then this does not become your second witness. They end up becoming how many witnesses? Just one witness. Because ones confirming the other, it doesn't work, it breaks down.

So, let's stick here; you got a “**soldier**”, we've got an “**army man**”. Who said, “**army man**”? So, in the **army** what kind of men do you have? **Two** kinds. Strong and weak.

Everyone who joins the **army** must go through basic training, and they all are “**strong**”. What kind of men do you have in the “**army**”? Everyone in the Army is **strong**. In the **army**, if you can't pass the test, there's a test. It's a bar, if you can't pass the bar you don't get in. And then level us, they don't care if you're here or here, all they care about is, if you're here.

So, this is the **bar**, the **hurdle**, you and I, we're here, **us**. And the "soldier" is there.



So, they don't care if the "soldier" is here or here, they're not bothered. Everyone is "strong" otherwise you can't enter. There are **two types** of "soldiers". You watched enough movies, read enough books, even in the Bible, you've read enough stuff to know what the **two types** of "soldiers" are.

Elder Parminder answering a question: **Properly trained**, they're all **trained**, they all got the **uniform**. My brother? No. The one in front, okay, **competent** and **incompetent** not **cavalry, infantry**.

We've read it about four times, the definitions; Brother Benjamin, what's the first word you said? **Courageous**.

Okay, you've got "valiant soldiers" who have "courage", or, "cowards". They're the **two types** of "soldiers" that you have. One who are **prepared** to die, and one, in the **heat** of the **battle** they just **run away**, they melt down. There the **two types**.

So, a "soldier" is that enough information, we've got much more, what was missing here, **two** things at least.

What's missing? "Man" is missing.

What else is missing? "Valiant", not prepared to fight, that's missing from here. What's missing in here? "Valiant".

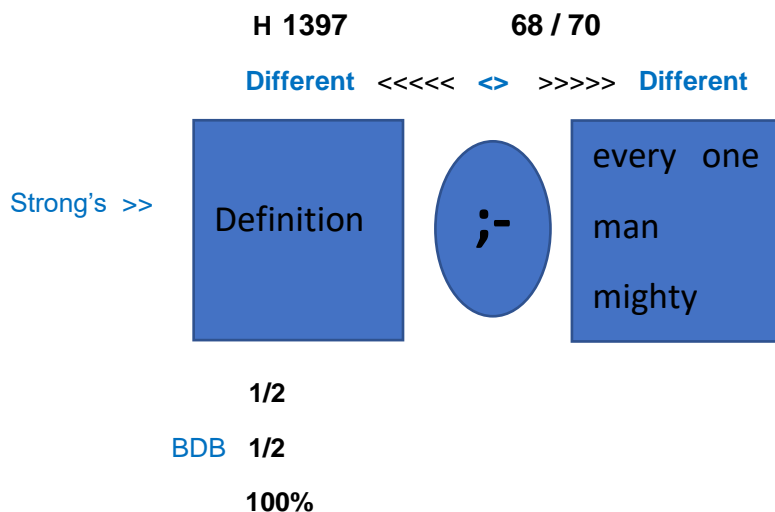
So, we need to think, **comprehensively** all the **information** that we have, to try and get a thought here. It's more than what we've got.

Now when we have an **argument** in the **church** about should **women wear trousers** or not, it's all finished in about five minutes because it says;

men don't worry about what **women wear**, and women don't worry about what **men wear**.

So, we've been going for about **20 minutes** I think, and we still have not got a **definition** of what a "man" is, what **1397** is. So, let's try and get **3097**.

I've showed you the approach, you go to **Strong's**, he does **half the job** for you, you go to **Brown Driver Briggs**, **half the job**. We trust both of them, kind of, so they're kind of **halfway into rule number 5**.



We say, they're using **the rule**, we **trust** them, but let's **doublecheck** because after all they're just **human beings**. If you don't do that, there's no point in going to them, because they got their **sectarian creed**, or they're show-offs.

In fact, **Strong's** wants to make money by publishing more books, pride isn't it? **Brown Driver Briggs** wasn't even trained to **Mr. Brown**, and he just **guesses** what he's doing. We **don't** believe any of those things.

Do you believe any of these were moneymakers? **No**.

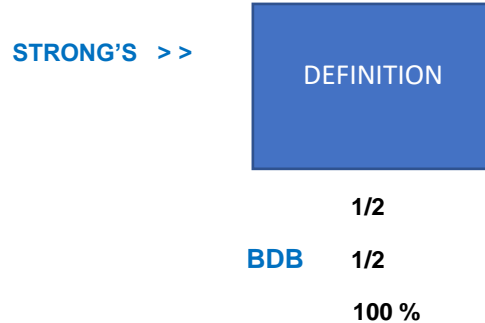
[STRONGS](#)

[BROWN DRIVER BRIGGS](#)

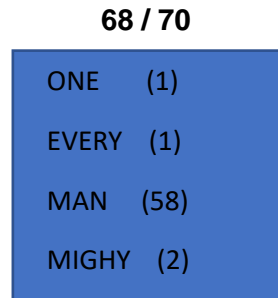
That they were doing it for fame and fortune? **No**

You assume they did it for a good **noble purpose**, they were being objective, and they weren't **guessing**; they were **clever people**.

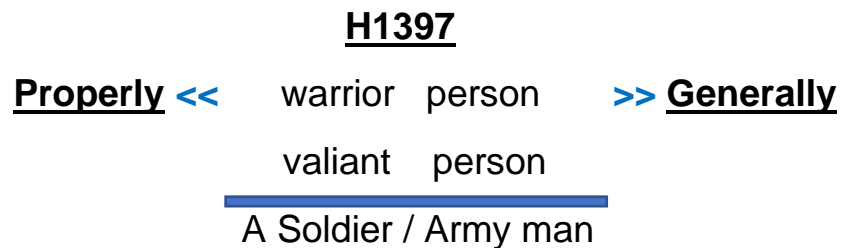
So, we're going to go with what we understand.



We're going to ignore all of what we've done here.



Then we went to the words, and we saw properly, this side, generally this side.



So, we want to know, if he says **properly**, is that the one we should take, or the **generally** one?

Properly, what did someone say instead of **properly**? What **stronger** word did someone say? **Most correct**.

So, I like that thought. The **most correct** way to **understand** the verse, is this one, this “**warrior**”, a “**soldier**” root. So, we’ve got that tied down,

So, now what we want to do is, try to **understand** what kind of a “**soldier**” this is. It doesn't tell us he's **tall** or **short**, doesn't tell us his **rank**. What does it tell us about this “**person**” a “**man**” who can fight? He has the ability to **fight**.

So, a “**man**” who has the “**ability**”, did it say **ability**, it says, he has the “**strength**” or **ability to fight**. And, what kind of **spirit** has he got? He might have the skill, but he has a **spirit** to him.

Sister Emma? **Brave**.

So, a “**brave**” “**fighting man**”.

Fighting, what does that mean? It means the “**ability**”, “**brave**”, “**valiant**”; we know it's a “**man**”

So, let's cheat a little bit, who writes this, who's the author? **Moses**. Isn't it **Moses**? Three and a half thousand years ago, **Moses**. This is **Israel, 12 tribes, 11 tribes** really. You're going to get Joseph, and chop him in half, **two** sons, **Ephraim** and **Manasseh**, make up the number **12**. Everybody okay with that?

Did they have any “**soldiers**”? Yes.

My brother, did they have “**soldiers**”? They do?

Brother Benjamin did they have “**soldiers**”? Not sure.

Sister Solange did they have “**soldiers**”? You can't hear me, there's plenty of room at the front, come on down.

Do they have “**soldiers**” when **Moses** writes this? They don't.

Sister Schneider did they have “**soldiers**”? You think so, not sure.

Put your hands up if you think they **have** “**soldiers**”. Put your hands up if you think they don't have “**soldiers**”.

It shows your mind Brother Benjamin, now you know. Tell us **why** you **think** that they **don't** have “**soldiers**”. They're still in the **wilderness**, but this instruction is for whom?

They're going to **Canaan**, so you **can't use** the **wilderness**, this is **Canaan dispensation**. They have “**soldiers**”? So, that's the same answer that Brother Benjamin gave. But this **instruction** is for when they get into **Canaan**.

So, did they have “**soldiers**” then, when they get into **Canaan**, yes or no? No? Who said no?

Who are these “**people**” then, what do they have if they **don't have** “**soldiers**”? They don't have “**soldiers**”, so, they do what? They **fight** as a **nation**.

My brother.... So, in the **wilderness** don't they fight “**people**”? Yes, you know they do, you go to your stories. In **Canaan** they **fight** with “**people**”, so they're still fighting, and this instruction is for **Canaan**, it's not for the **wilderness**.

They come to the end of the **wilderness**, now this is for, why we **built up** all this story **beforehand**. So, that we wouldn't have to go over these things again. This is for **Canaan**, don't be **confused** that it's being spoken of in **the wilderness**. This is not **wilderness** instruction; this is **Canaan** instructions.

In Canaan did they have an “**army**” or “**soldiers**”? Yes.

At the back; My brother? You think they did?

Elder Parminder response: Okay, so that's a good reminder....

Did you say something Sister Jackie? They did.

So, this is **the rule**, you're in the “**army**” and, you get **paid** being a **member** of the “**army**” No, no we're here, in **Canaan**, do they get paid?

<u>H802</u>	<u>H3808</u>	<u>H1961</u>		<u>H3627</u>	<u>1397</u>
<u>The women</u>	<u>Shall not</u>	wear	that	which pertained	unto a man
<u>Neither</u>	<u>shall a man</u>	<u>put on</u>	<u>garment</u>		<u>a women</u>
H3808	H1397	H3847	H8071		H802

So, in your **version** of the “**army**”, I’ll get in trouble, I’m the general, you’re the “**soldiers**”, to say, you’re **my minions**. The enemy’s just at that the gate, everybody gets ready to fight. And so, you’re getting ready, and how many kinds of “**soldiers**” are there? **Two kind**.

I’m saying, we’ve got **two** kinds of “**soldiers**” here, I know you’re all **dressed** up to **fight**, but if any of you are **scared** what can you do? Go home? No.

So, have you ever heard of an “**army**” where the “**person**” says if you don’t want to **fight** you don’t have to fight, a proper “**army**” I mean. Of course not. Because when **half** of you leave, what’s the other **half** going to say? They’re going to say, **if they don’t fight, we don’t fight**. We didn’t have a chance to win when there were a hundred of us. And now it is only **50** of us left, we’ve got no hope.

Is that how armies work? **No**.

So, if we’re going to go to **Deuteronomy 17**, and then they say, oh by the way you got some tender family, you don’t have to go, it’s okay you can go relax.

Do they have an “**army**”? **No**.

Now, when we talk about “**army**”, armies have certain **characteristics** which is primary one; **obey without question**. The boss does not give the **minions**, the general does not give the “**soldiers**” a choice, do they?

He says, oh wakeup anytime you want, when you’re ready and after finishing your breakfast then if you feel like it, we’ll go and have a fight.

So, this is not what we would call a proper “**army**”, it doesn’t have the **characteristics** of a proper “**army**”. When we talk about “**army**” what we

end up really meaning, is a **group** of “**people**”. Which normally we would call a “**standing army**” or a “**professional army**”.

They're “**soldiers**” whether they fight or whether they don't fight, aren't they?

So, you can join the **army** today here in Uganda, and you could be in the Army for **30** years, and you never do what? You never fight.

So, what are you doing all day long? You're just living off the rest of the people.

Is that the model that they had in the time of Moses? **No**. They did not have a “**standing army**”,

What did they have? They have what's called a **Militia**.

And **Militia** is, everyone's a **farmer** a **builder** a **teacher**, and when the time to **war comes**, what did they do? they beat their **ploughs** into **swords**. Joel chapter **3**. And when the **war** is finished, what do they do? They get their **swords** and they **beat** them back into **ploughs**, or into **tools**. So, this “**person**” is not a “**soldier**” or an “**army**”, because they don't have one.

So, I want to take that concept out of our discussion, because “**army**” is a very **rigid** and **fixed** term, it was back then, and it is today.

I'll give one **story** that you're all **familiar** with.

David his King, and what does David want to do?

He what's to copy ...who's he wants to copy Sister Snider? All the countries around him.

And what's the way he wants to copy them? He wants to check out how “**strong**” he is, so he says to his **general**, go and count how many ‘**soldiers**’ we've got.

And what does Joab know? He knows it's sin. Because David is saying, I want to check how **strong**, I am. The strength is in me and my organizational skills, and Joab knows it's wrong.

What's the **warning** that's given to **Israel** when they get a king, what will he do? He says yes, he'll take all of your **children**, all your **daughters** will do

one job, and all your **sons**, all the strong ones, he'll put them in the "**army**". They'll just sit there in the "**army**", that is called a **draft** isn't it? A draft when the **government** forces people of a certain age to join the army. They don't have a choice. It's a "**standing army**" which means. they stand around doing nothing until there's war.

So, there is no such model here.

So, I like this one, a "**man**" who has the **ability** to **fight** and he's **brave**.

I like this one a "**brave fighting man**", this one, with the "**soldier**" the implication is that there's an "**army**" and there isn't an "**army**" there, we've cheated remember that. We've **cheated** because we're not just being strict to the word itself, we've looked at the **context**.

But even if you look at the context, it just says, what word does it say?

Warrior, and anyone can be a "**warrior**", you don't have to be **paid**, you don't have to be a "**soldier**". So, I think we're still being **true** to the **word**, but we aren't bringing in our own **thoughts**.

"**Army man**" again we added this word, this concept, from "**army**". Are we all reasonably happy with these **two** definitions? They say the **same thing**, a "**man**" who has the "**ability**" to **fight**, and is "**brave**". This one says, a "**brave fighting man**" it's the **same thing**, it's just a shortened version.

So, we've got option 1, a "**brave fighting man**". Option 2, not "**coward man**", not juxta positioning we're going to the definitions, "**Powerful man**" is here, has the "**ability**". The ability to **fight** means you're going to win, you're an **expert in combat**. "Valiant" is here, "brave" is "valiant", that's the first definition, a "**person**". We'll call it a "**man**" because it's a **masculine** noun.

So, this is any kind of a "**man**", this is the **Baker** and all the **Baker** knows to do is attack **dough**. And this "**person**" he has the **ability** and the **bravery** to go and **confront an enemy**. We've got **two** definitions for the word, are we okay with that?

So, we go to this verse and we just **destroy** the whole thing because we **oversimplify**, and we've spent an hour just with one word. And it's not even one of our **primary** words.

What are our **primary** words? "Pertaineth" and "that", they're our **primary** words. This is just a minor word and we spent an hour trying to get this one straight.

So, the **problem** is we **don't** spend enough **time** and **make** enough effort in trying to **understand** what is **going on**,

So, the other thing that happens is, what we might **think** is a **minor word**, on closer **investigation**, might rise up in our **estimation**. So, do we know which one it's going to be? Not yet. What should we **assume**? One or two?

Which version, one or two? Which one should we **assume**, because we're not **hundred** percent sure yet? Why? Strong's, the **most correct**, this is the **most correct** version. So, use **common sense** and go to the most correct answer, if it doesn't work you go to the next one, isn't that what Miller tells us to do? Yes, go for the obvious, if it doesn't work, then go for the next version.

So, let me ask the question. If you're able to, go back to the old way of thinking, if we haven't gone too far, or you've been brainwashed. The old way of thinking, what is this verse saying?

Standard Adventist teaching, "**a man shall not put on**"... okay so we'll go with this one.

a man put on garment

H1397 H3847 H8071

a women

H802

So according to that **definition**, the way it's **used**, the way **Ellen White** uses it; are we all okay with it now?

So, the question is this, my brother at the back, version **1**, version **2**. The **word** is "**man**", we've got **two** versions for the word.

Version 1

a "**man**" who has the **ability** to **fight** and he's **brave**.
"**brave fighting man**".

Version 2

a **person**
a **man**

One it says “**solider**” and the **other** one says, “**normal**”, **1** says “**soldier**”, **2** says “**normal man**”.

So, the way we normally read the verse, what “**man**” are we using, version **1** or version **2**? When we say “**man**” in that verse, the way **Adventists** use it. the way **you** used to use it I’m **assuming**.? Version **2**. Does anyone disagree with that?

Does everybody understand the thought **process** that my brother went through to say, we will use **number 2** version? Does everyone **understand** why he said that?

Go to **Ellen White's** usage of the verse, which “**man**” is she talking to “**Soldiers**” or “**normal men**”, talking to “**normal people**”. So, the way we use this verse, is **version 2**.

Straightaway now, what's the problem brother Paul? Elder Parminder says, “I don't know what else to say without given the answer”.

The way we approach it as Adventist, is we look at this verse and we say. this “**person**” is **number 2**, that’s how we approach it. And I'm asking, what’s the problem with that, **why** is that problematic?

So, the way they approach it, they don’t **understand** what the verse is **teaching**. But I want us to **investigate** what the **problem** is. So, we can ascertain, if they're approaching the verse **properly** or if they're not.

I want to know what the issue is, what the problem is, my brother what's the problem? We ‘re using **version 2**, what's the problem with using **version 2**?

We haven't even studied the passage; most people have never gone through this carefully or as careful as we have. No one's done any of that. They read the verse and they say, we know what kind of a man this is.

What kind of man is that? “**Normal man**”. They say, we know that.

What's the problem? Preconceived ideas?

Sister Emma what's the problem. how do you know it's not the correct definition?

Brother Rogers, what's the problem? Safety?

Before we go to the **original** intent of **Moses**, let's **not** jump so far, to the **original** intent, what is the **original intent**?

How do you know, what's the statement that we said? **Strong** says, the **most correct**. What we've done is, we have **ignored** the **most correct** understanding of the **word**. And we just said, it's the **least correct**

Now it's okay to have the **least correct** understanding if you can **prove** it to be so, **but** without even studying it, why would you go to the **least correct** understanding, or not the **most correct** understanding.

Now, if **you** had **studied** hours and hours on this thing, and **I** have **studied**, and we come **together**, and we **can't** agree, I'd say, did you even study the verse, you'd say, of course we did. We **studied** it and we came to **version 2**, I'd say, **good** that's fine we **disagree**, let's **try** and see **why**.

But **people** haven't even studied the verse, and they're **going** to go for the **least correct** answer without even looking, without even thinking. Is that safe? Of course, it's not safe, it's not following Miller's rules.

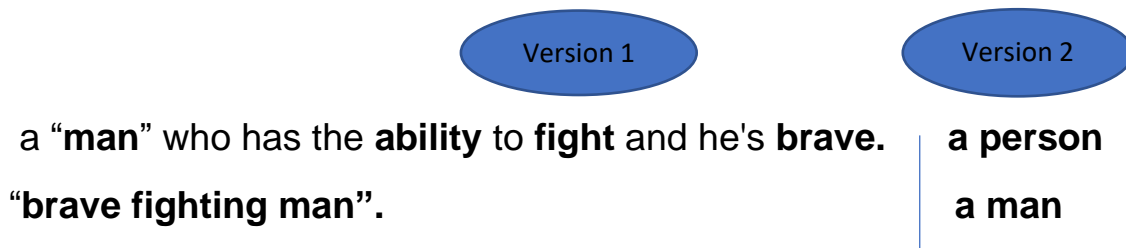
You go from the most obvious to the least obvious. It doesn't have a rule that says it that way, but I'm saying you can summarize at least a few of these rules in that concept. Does that make sense? Yes?

So, unless you can prove, that it's not the **most correct** view, which is view **number 1**, unless you can **prove** it's not the **most correct** view, what is that "**man**"? It's a "**brave fighting man**".

So, this story, **verse 5 chapter 22**, is about what kind of a "**man**"? "**A brave fighting man**". It's not about any "**man**".

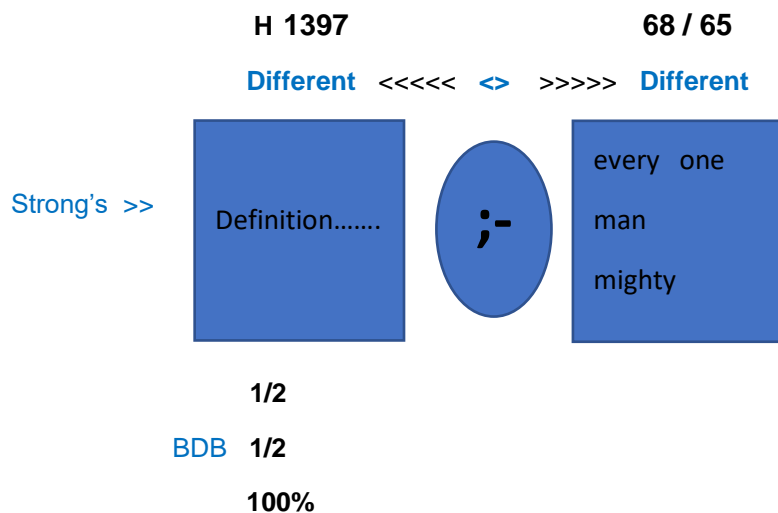
So, now let me ask you. What's the most **important** word, "**that**" or "**pertaining**" or "**man**"?

Because now “man”, is going to do what? It's going to **change** your whole **perspective** of what **this** verse means.



What seems obvious at first sight sometimes isn't, you must go through an iteration.

So, let's summarize. We've got all the **Hebrew words**, we went through **Strong's**, and showed how to use **Strong's**. Don't worry too much about this bit, after the **colon and the dash**. This is the **definition**



We trust **Strong's** halfway. We're going to get **additional** help, because we're **ignorant** and we don't have a lot of money. And even if we had a lot of money, it probably won't help us. We go to the cheap free versions; we don't go to the complex ones. And by the way, both have more complex

version of their own books. These are the cut-down versions for people like us who are ignorant.

So, we're going to get help from **Strong's**, help from **Brown Driver Briggs**, half and half, I'm saying that's a hundred percent, because that's all we can manage.

Because there's no point in spending a hundred **US** dollars on a good dictionary that you can't even understand. You might as well go for this cheap free one. At least you have working knowledge.

Because we're not **trained** to use the **equipment**, there's no point in buying expensive equipment, buy cheap equipment.

There's another dictionary that we use which is **Thayer's** if you come across that. **Hebrew**, **Strong's**, and **Brown Driver Briggs**.

So, **Hebrew** and **Greek**, this is **Strong's** and **Brown Driver Briggs**. This is **Strong** and **Thayer's**.

HEBREW

GREEK

STRONG

STRONG

BDB

THAYER

Thayer's is, **Mr. Thayer**, he produced the **same** thing in **Greek**.

Then we said, let's look at this one **1397**, we went to **Strong's** and then we went to **Brown Driver Briggs**.

We got **different** definitions in **two** areas, "**a valiant warrior**" and just the "**normal person**". We **saw** that it's a "**masculine**" noun. So, it becomes "**gender**" specific, so, it's a "**man**".

So, it's a "**valiant man**" it's a "**normal man**". Don't we want to **understand** which one is the **primary** definition?

It tells us, **primarily** and **generally**; primarily we're going to say means **most correct**. Generally, means **least correct**. We've got definition of number 1, "**brave fighting man**". Version **2**, just "**a man**".

When we **approach** this verse normally, we just say, “**any man**”.

So, we've gone from **version 2** and we haven't even studied it, and why would we **do** such a **silly thing**?

Why would we go to a **secondary definition**, a **weaker definition**, without even **checking** that that's not the right approach?

It's not how we should **approach** a study. Go to the most obvious answer, the most **obvious** version is, a “**brave fighting man**” or “**warrior**”. Who is trained to **fight** and they're **brave to fight**?

That's the **context** of this passage, that's how we should be **approaching** it unless it's **proven** to be **wrong**. So, that's what we've **summarized** so far.

And just one more point. **All of this** was just a “**man**”,

H1397

Properly << warrior person >> Generally
valiant person
A Soldier / Army man

Version
1

A “**man**” who has the **ability to fight** and he's **brave**.

A “**brave fighting man**”.

Version
2

a person

a man

So, here it is, “**a man**”. All of this is just **added** information. This is **not** “**a man**”. Doesn't it say **not** “a man”? In your **Bible version**, it doesn't even have the word **not** there.

So, if your **Bible versions** work correctly, it just said “**man**” the **King James** translators must try to **understand** and **conceptualize** what this verse is **teaching**.

So, some **Bible versions** give the word “not” here, and some **don’t**. So, **depending** what the **Hebrew version** you're using.

And those **Hebrew versions**, they don't have all the **Hebrew words**. they just got “**man**” here. And so, you must add all of this information based upon context.

<u>H802</u>	<u>H3808</u>	<u>H1961</u>	<u>H3627</u>	<u>1397</u>
<u>The women</u>	<u>Shall not</u>	wear	that	which pertained unto a man
Neither	<u>shall a man</u>	<u>put on</u>	<u>garment</u>	a women
H3808	H1397	H3847	H8071	H802

The word itself doesn't say, “**not a man**” the word itself just says, “**a man**”.

And by **contrasting** or **comparing**, **juxta positioning**, if he says, “**not**” then it **must** mean “**not**”, so, they've added that in here. But they will not **italicize** it because they say it's obvious, **which is important**.

If you have **Bible version** that says the word **3808** is not there, they have now **juxtaposed** that verse, which is the **same thing** that we do. They **juxtaposed we juxtaposed**, and therefore you know that the **principle of juxta positioning** is true and correct. And therefore, you know that when we **juxtapose** that, and we created a **chiasm**, it's correct because it's the **same thing** that the **translators** are doing.

So, we know we're **headed** in the right **directions**, so, let's summarize again. We're saying, we understand the **English**, the **English** is not the **original**. Now we **understand** the **English**, and in the **English** it all makes sense, “**men don't wear women clothes and women don't wear men clothes**” **finished**. That's what Ellen White's going to do.

The problem is, it becomes **extremely impractical** and **confusing**. Because we don't even know what **women's clothing** are. Are women's clothing **trousers** or is women's **clothing** the **label** that says that. Is blouse, a man's clothes or women's clothes? Because as soon as we called it a **shirt** it then becomes a **male**. **Blouse** is for women **shirt** is for men.

And you could **cut** them, and you can make them look very **similar**, the only **difference** would be the **label**. I know in some cultures the buttons are put the other way around, just to reinforce the point, but they wouldn't need to be done, it's a very practical purpose.

So, I'm saying as we **approach** the verse, our **primary definition** for "man" should be what? "**A brave fighting man**". I don't want to labor the point too much, but if we were to look at all of that from this **perspective**, and we start **checking** if it's **correct**, now we're going into what territory?

Deuteronomy chapter, what chapter deals with "**brave fighting men**"? Chapter **20**? So, it's several chapters?

What's the **primary** one that deals with **fighting**, The Laws Concerning Warfare. **Deuteronomy 17** confirm that for us.

"**The Laws Concerning Warfare**", chapter **20**. Who said chapter **17**, why did they say chapter **17**? **Chapter 17** it's basically the legal decisions by priests and judges and the laws concerning the kings of Israel, so it's not **chapter 17**, it's **chapter 20**.

So, we're back into the **framework** of **chapter 20**, if this is correct and this is how we should be approaching the subjects, shouldn't we?

<u>H802</u>	<u>H3808</u>	<u>H1961</u>	<u>H3627</u>	<u>1397</u>
<u>The women</u>	<u>Shall not</u>	<u>wear</u>	<u>that</u>	<u>which pertained unto a man</u>
<u>Neither</u>	<u>shall a man</u>	<u>put on</u>	<u>garment</u>	<u>a women</u>
H3808	H1397	H3847	H8071	H802

We should approach it that way until we're proven to be wrong! You have to prove me wrong I don't have to defend myself; we'll discuss that in our next class.

The way we even approach our studies is often wrong. People say, "Prove what you're saying is correct". I don't have to prove anything; **the burden of proof is upon you. You must prove me wrong** I don't have to prove **myself correct**.

let's pray Heavenly Father as we meditate and study upon your word we ask Lord that we too would be brave and courageous to stand up against opposition against ridicule against those who would mock us and disparage the work that you're doing here on earth help us Lord to be true and honest in our assessment of what this passage means may we not come with preconceived ideas that would be detrimental to us and yet we know that we need to bring our life experiences our study habits all of those things to bear upon this subject to help us as we come together may we please come into unity with each other help us to do this in the few remaining days that we have together and pray in Jesus name