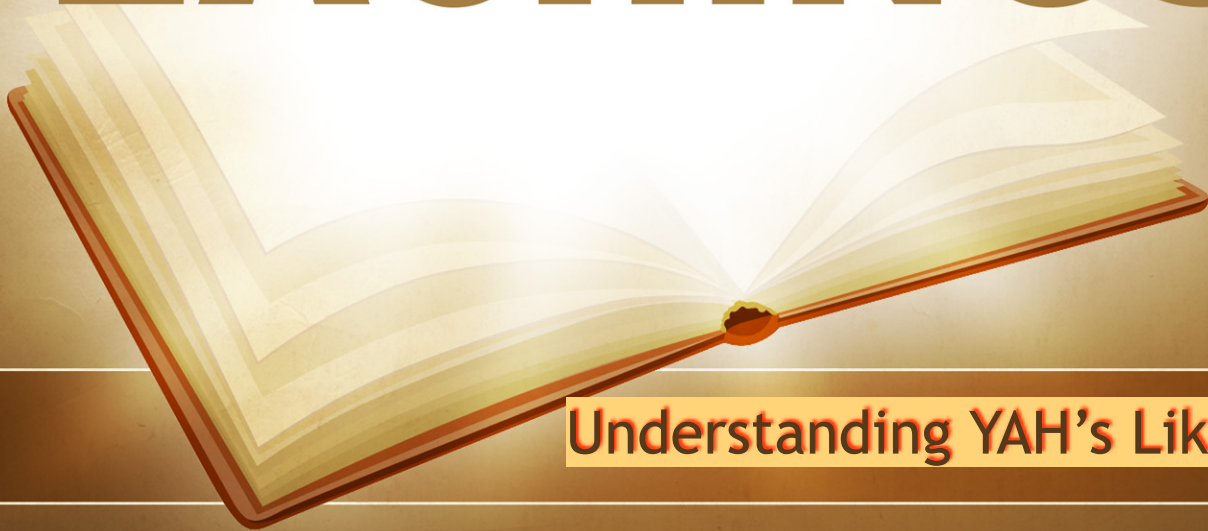


TORAH TEACHINGS

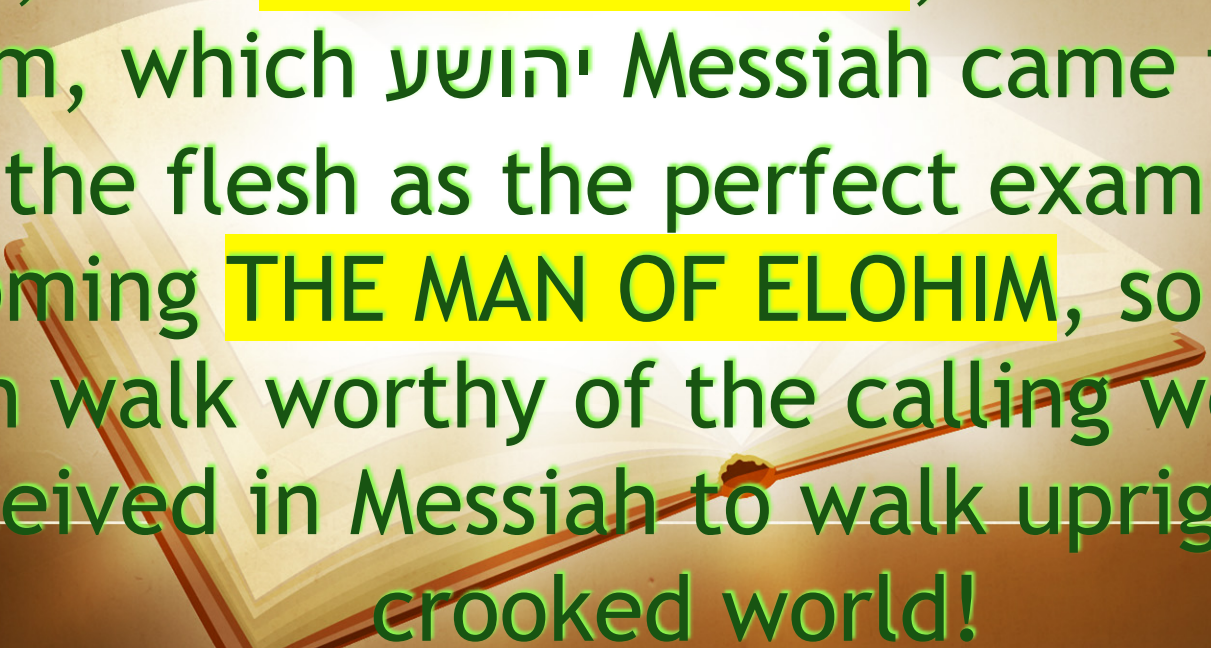


Understanding YAH's Likes and dislikes

Timotiyos Aleph/1 Timothy 6:11 “But you, O man of Elohim, flee from all this, and pursue righteousness, reverence, belief, love, endurance, meekness.”

Timotiyos Bět/2 Timothy 3:16-17 “All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for every good work.”

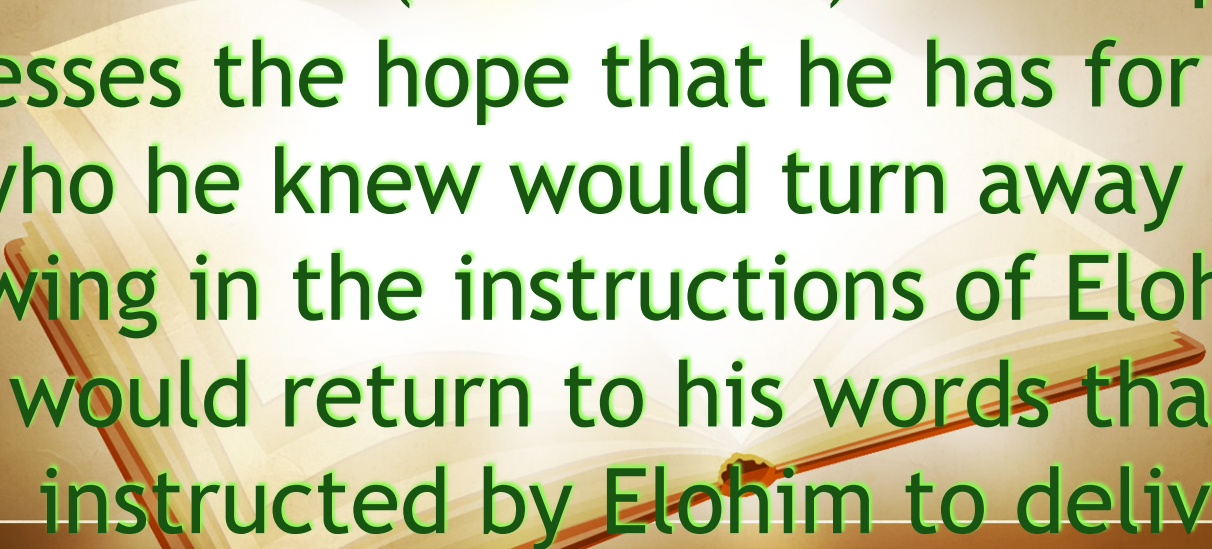
We are able to recognise and learn that which equips us to be fitted for every good work, as a 'man of Elohim', is the Word of Elohim, which יהושע Messiah came to reveal in the flesh as the perfect example by becoming **THE MAN OF ELOHIM**, so that we can walk worthy of the calling we have received in Messiah to walk upright in a crooked world!



These final words of Mosheh would have certainly been very touching, as he was not sick but knew that his time was almost up, as he was told that he would not enter into the Promised Land; which led him to impart his final blessing to all the tribes of Yisra'el.



This 'man of Elohim', who had laid down his life for יהוה's (YeHoVah's) chosen people, expresses the hope that he has for Yisra'ěl, who he knew would turn away from following in the instructions of Elohim, that they would return to his words that he was instructed by Elohim to deliver.



We who are returning to walk in the Torah of Elohim are finding the true blessing of walking in the Truth that we had been so far from as our forefathers had wandered from the truth by serving vain traditions that profit nought!

With this blessing, we see the heart of Mosheh, as we come to understand, in Hebrew, that to bless, which literally means 'to bend the knee', is a powerful illustration of the deep care and concern the one who is doing the blessing has for his hearers.

We bless יהוה (YeHoVah), as we submit to His instructions and serve Him with all we have; yet we also see that יהוה (YeHoVah) 'blesses us' - how?

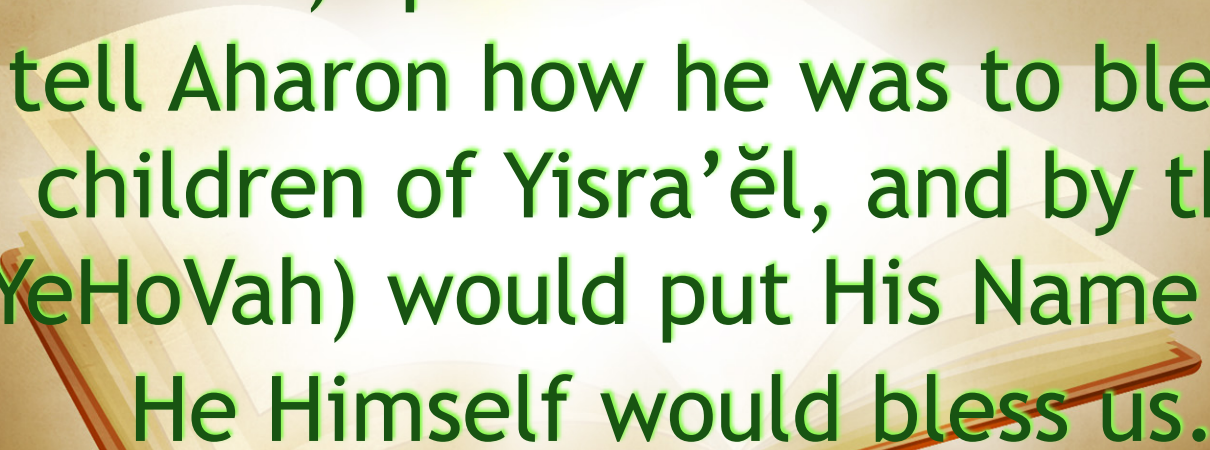
He does so with the same joy and eagerness a loving father does, to lower himself, to speak, to his children and be on their level - and this is what (YeHoVah) יהוה did when He came down to 'our level' Through His Son יהושע (Yeshua) Messiah, in order to take away our sins and allow us to return to Him and walk in His blessing.

In terms of a blessing, it seems fitting to recap, on how the children of Yisra'el were to be blessed, according to the instructions given to Mosheh, which he was to speak to Aharon and his sons, which we find in

Bemidbar/Number 6:22-27 “And יהוה (YeHoVah) spoke to Mosheh, saying, 23 “Speak to Aharon and his sons, saying, ‘This is how you bless the children of Yisra'el. Say to them: 24 “יהוה (YeHoVah) bless you and guard you; 25 יהוה (YeHoVah) make His face shine upon you, and show favour to you; 26 יהוה (YeHoVah) lift up His face upon you, and give you peace.”” 27 “Thus they shall put My Name on the children of Yisra'el, and I Myself shall bless them.”

THE PRIESTLY BLESSING

יהוה (YeHoVah) spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'ěl, and by this יהוה (YeHoVah) would put His Name on us as He Himself would bless us.



In the Hebrew text, this blessing it is written
as follows:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ׃
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ׃
יֵשֶׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם׃

This can be transliterated as:

Yeb̄arek̄'ka YEHOVAH veyishmereka

Ya'er YEHOVAH panav eyleyka viyhunne'ka

Yissa YEHOVAH panav eyleyka veyasem leka

shalom



Let us take a closer look at the words of this
'blessing' and get a further understanding to
its powerful meaning:

1 - **BLESS** - is the Hebrew word - בָּרַךְ barak
(baw-rak')- Strong's H1288 and means, **'to
abundantly bless'** and literally carries the
meaning, **'to kneel or bow down, to show
respect, to bring a gift to another while
kneeling out of respect'**.

2 - GUARD/KEEP - in the Hebrew is שָׁמַר
shamar (shaw-mar')- Strong's H8104 - **'keep
watch, preserve, guard, protect'**.

3 - FACE - comes from the root word - פָּנִים
paniym or פָּנֶה paneh (pen-ee'-maw) -
Strong's 6441 - **'face, faces, appearance,
presence'** and can also carry the
understanding of the presence or wholeness
of being.

4 - SHINE - אור 'or' (ore) - Strong's H215 -
'light (noun) and give light or shine (verb)
- bring illumination'.

5 - FAVOUR - חַנּוּן ḥanan (khaw-nan') - Strong's
H2603 - 'merciful, favour' and also carries
the meaning of providing protection.

6 - GIVE - שׁוּם suwm (soom)- Strong's H7760 - 'to put, to place, to set; set down in a fixed and arranged place'

7 - PEACE - שָׁלוֹם shalom (shaw-lome')- Strong's H7965 - 'wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection', and comes from the primitive root שָׁלַם shalem (shaw-lam')- Strong's H7999 which means, 'to be complete or sound, rewarded, make full restitution'.

7 powerful words that are contained in this blessing as commanded by יהוה (YeHoVah) that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us through His blessing us as He in a sense has 'bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him.

This blessing, in light of the understanding of the meaning of these 7 words, could be expressed in English as follows:

יהוה (YeHoVah) WILL KNEEL BEFORE YOU PRESENTING GIFTS AND WILL GUARD YOU WITH A HEDGE OF PROTECTION.


יהוה (YeHoVah) WILL ILLUMINATE THE WHOLENESS OF HIS BEING TOWARD YOU BRINGING ORDER AND HE WILL BEAUTIFY YOU.

יהוה (YeHoVah) WILL LIFT UP HIS WHOLENESS OF BEING AND LOOK UPON YOU AND HE WILL SET IN PLACE ALL YOU NEED TO BE WHOLE AND COMPLETE.


Once again, let me repeat, in order to remind you, that the ancient pictographic script, has the Hebrew word for bless - בָּרַךְ -
barak - Strong's H1288, pictured as:

The pictograph for the Hebrew letter Shin (ש) is a stylized blue character with a white outline, resembling a human figure with arms raised in a gesture of blessing or praise.The pictograph for the Hebrew letter Mem (מ) is a stylized blue character with a white outline, resembling a human figure with arms raised in a gesture of blessing or praise.The pictograph for the Hebrew letter Lamed (ל) is a stylized blue character with a white outline, resembling a human figure with arms raised in a gesture of blessing or praise.


Beyt - ٤:


The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Resh - ר:

The ancient pictographic script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph - קָ:

The ancient pictographic script has this letter pictured as -  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - '**under the hand**'



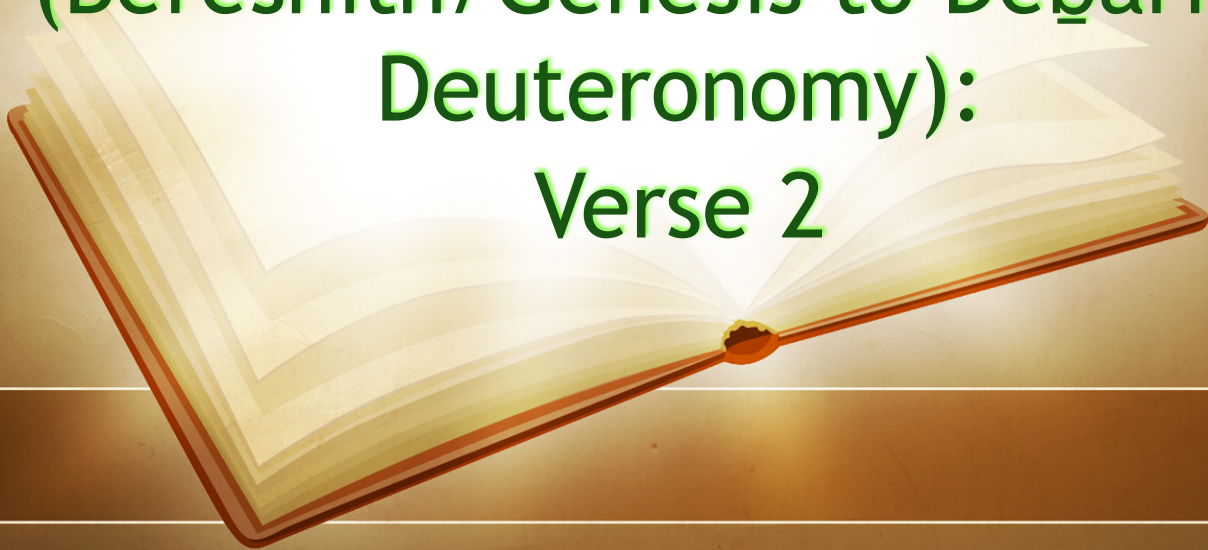
From the pictographic rendering of this word, we are able to clearly see who it is who blesses us:

THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS OPEN AND REVEALED HAND TO HIS OWN!




Let us now continue with this ‘blessing’
portion that ends the Torah of Mosheh
(Berēshith/Genesis to Deḅarim/
Deuteronomy):

Verse 2



Deu 33:2 And he said, “יהוה (YeHoVah) came from Sinai, and rose from Sě'ir for them. He shone forth from Mount Paran, and came with ten thousands of set-apart ones - at His right hand a law of fire for them.

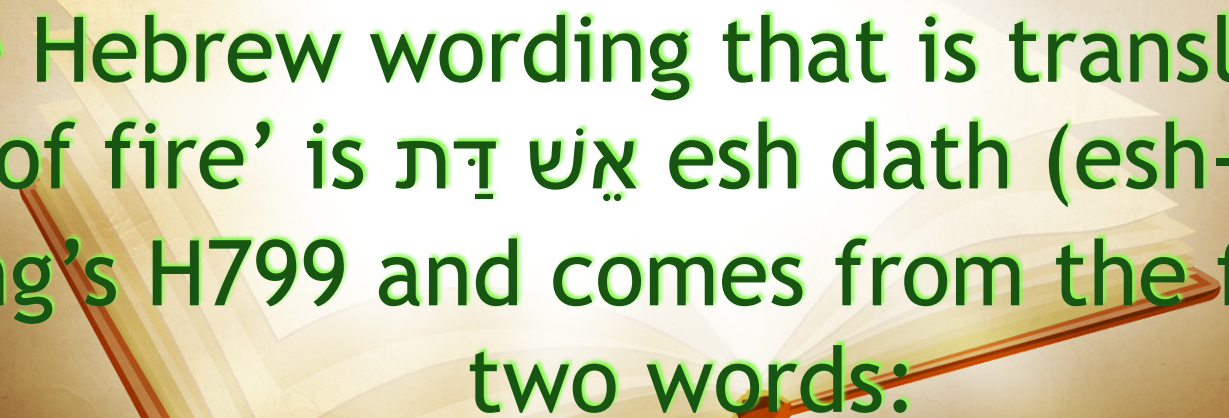


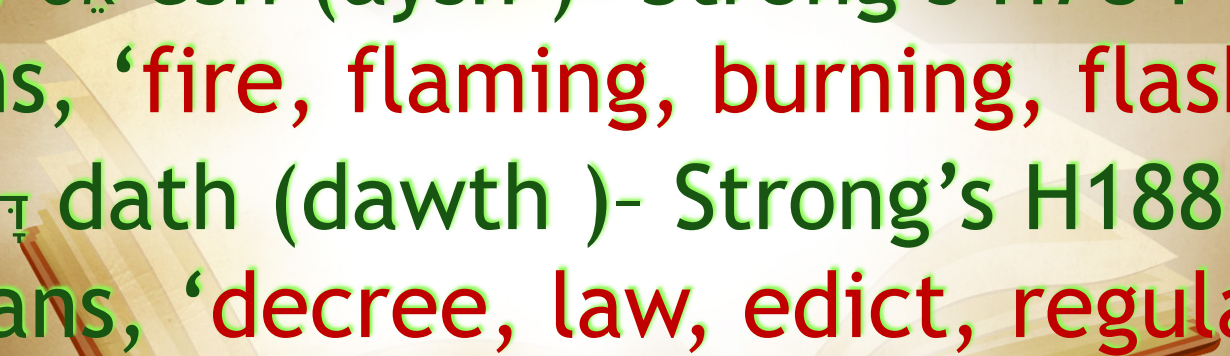
Mosheh begins by reminding them of how יהוה (YeHoVah) had delivered them and, at Mount Sinai, from His Right Hand, He gave them a 'law of fire'.

The 'Right Hand of Elohim' is metaphoric of the work of Messiah, representing the 'outstretched Arm' and mighty Hand of Elohim that works deliverance and the term, 'law of fire', highlights the powerful nature of His law, which has a means to purify and refine.

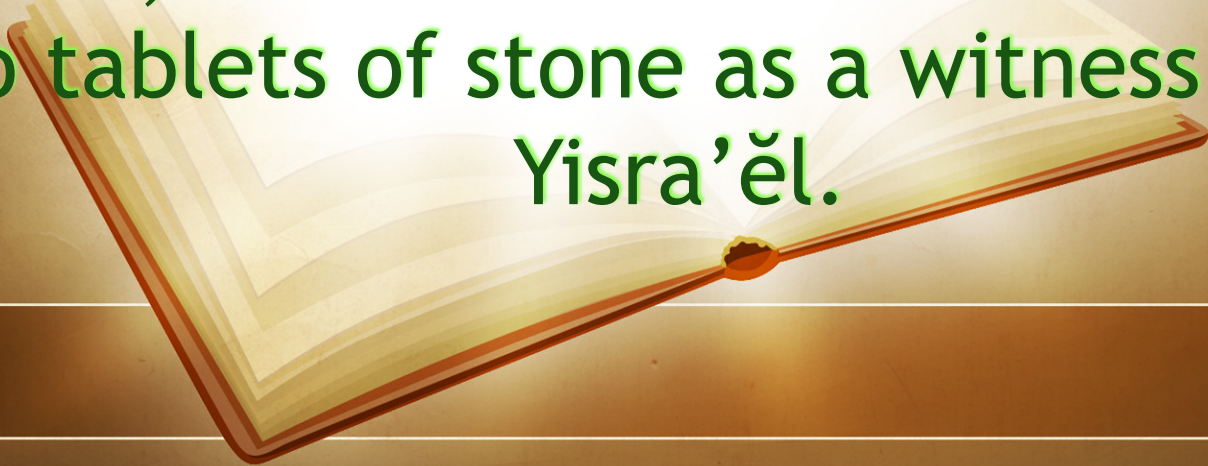
Tehillah/Psalm 12:6 “The Words of יהוה (YeHoVah) are clean Words, silver tried in a furnace of earth, refined seven times.”

The Hebrew wording that is translated as ‘law of fire’ is אֵשׁ דָּת (esh dath (esh-dawth’)- Strong’s H799 and comes from the following two words:



- 
- 1) אֵשׁ esh (aysh)- Strong's H784 which means, 'fire, flaming, burning, flashing' and
- 2) דָּת dath (dawth)- Strong's H1881 which means, 'decree, law, edict, regulations'.

This was a clear reminder of the 10 Words that the entire nation heard יהוה (YeHoVah) speak, as He came with great thundering and fire, and these words were written on two tablets of stone as a witness before Yisra'ĕl.



This **law of fire** is 'at/from' His Right Hand, and the Hebrew term יָמִין yamin(yaw-meen')

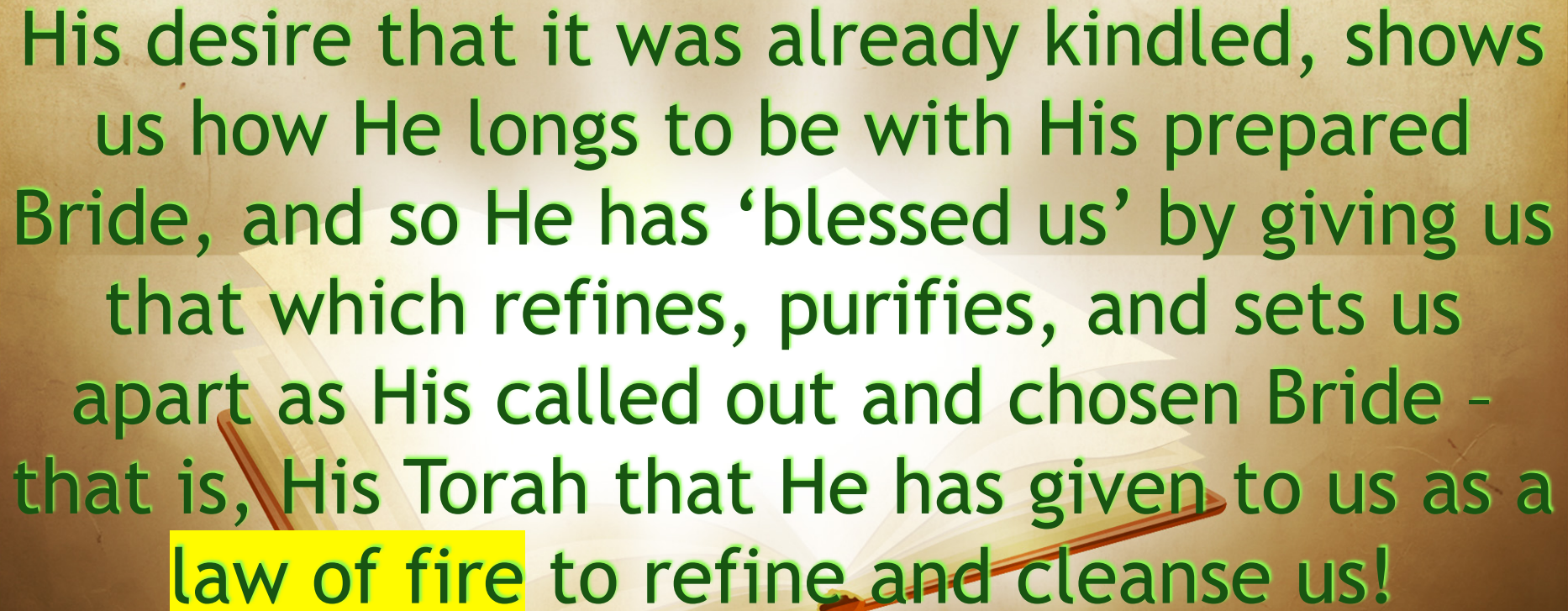
- Strong's H3225 means, '*right hand*', and

The Right Hand of Elohim is a title for יְהוֹשֻׁעַ (Yeshua), who is the fullness of the Torah - for that is why He came - to fully meet its requirements, so that we may walk in Him - the Living Torah - and live!

This would be encouraging to Mosheh, as he would recognise that all that he had worked for would be fully accomplished by the Right Hand of יהוה (YeHoVah), and so this forms the basis for his blessing the nation before he departs.

Lugas/Luke 12:49 “I came to send fire on the earth, and how I wish it were already kindled!”

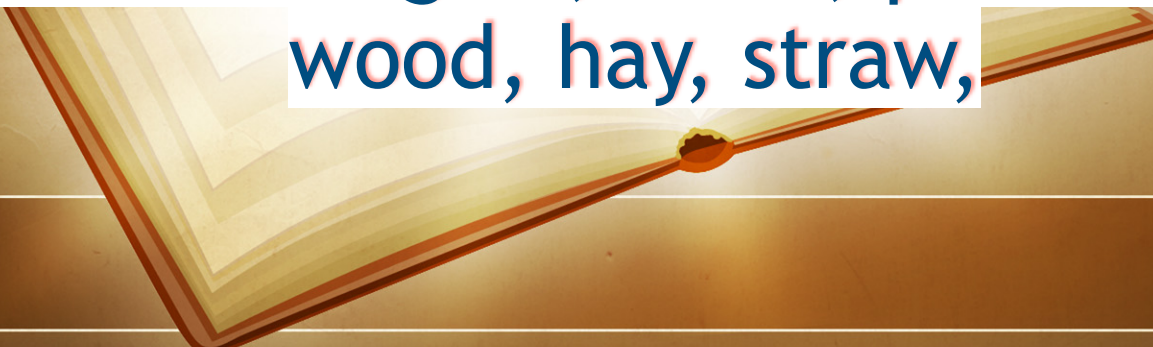
These were the words of יהושע (Yeshua) Messiah, and from this, we clearly see what He was proclaiming - He came to proclaim the 'law of fire' for us, in order that we are to be properly refined through His Word 'now', lest we face the fire of judgement, at the second resurrection due to not submitting properly to His clear instructions!



His desire that it was already kindled, shows us how He longs to be with His prepared Bride, and so He has ‘blessed us’ by giving us that which refines, purifies, and sets us apart as His called out and chosen Bride - that is, His Torah that He has given to us as a **law of fire** to refine and cleanse us!

1Co 3:11 For no one is able to lay any other foundation except that which is laid, which is יהושע Messiah.

1Co 3:12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,



1Co 3:13 each one's work shall be revealed,
for the day shall show it up, because it is
revealed by fire. And the fire shall prove the
work of each one, what sort it is.

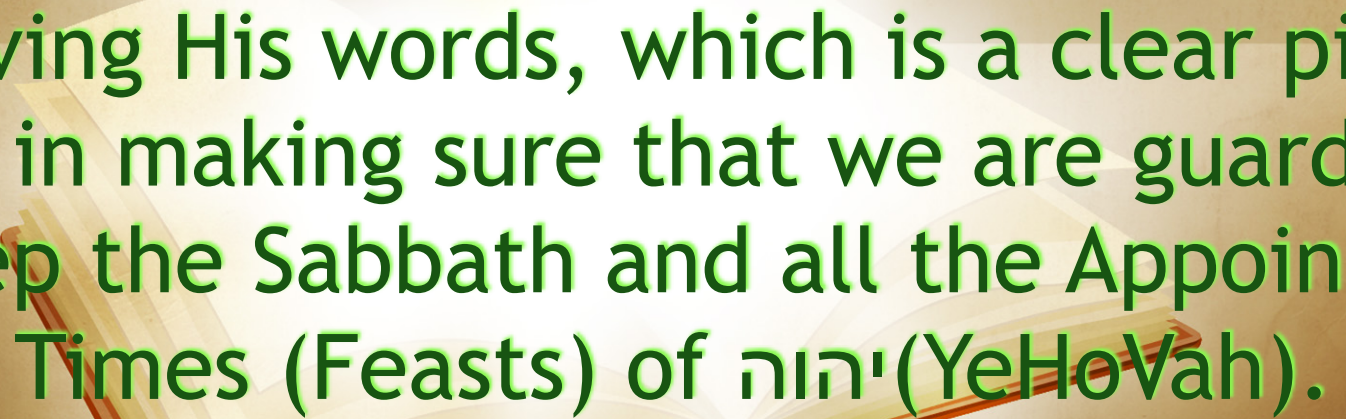
1Co 3:14 If anyone's work remains, which he
has built on, he shall receive a reward.

1Co 3:15 If anyone's work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire.

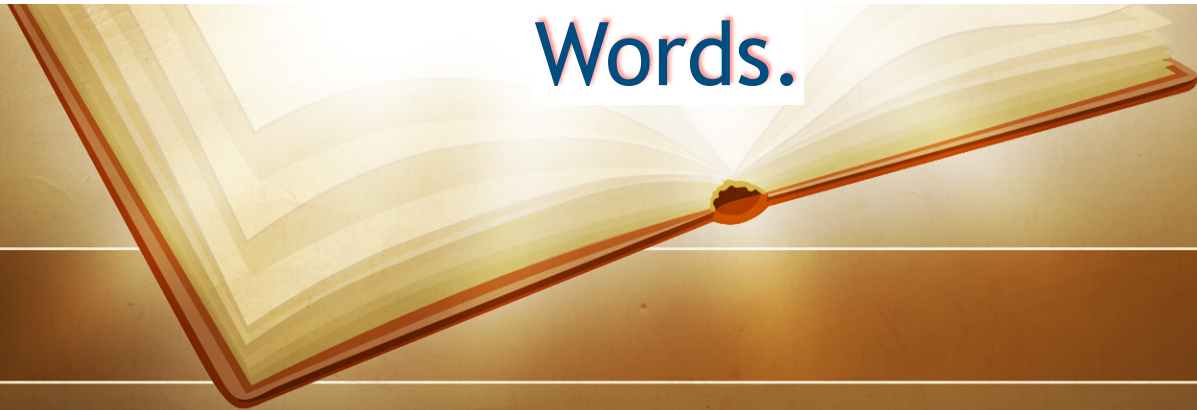
1Co 3:16 Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?

1Co 3:17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.

In verse 3 we can see from the words that are used, a picture of sitting at His feet and receiving His words, which is a clear picture for us in making sure that we are guarding to keep the Sabbath and all the Appointed Times (Feasts) of יהוה (YeHoVah).



Deu 33:3 Indeed, He loves the peoples, all His set-apart ones are in Your hand. And they, they sat down at Your feet, receiving Your Words.



The Hebrew root verb that is translated as 'sat down' is תָּכַח takah (taw-kaw') - Strong's H8497 which means, 'to follow, to be led, sat down, to be assembled' and is only used here in Scripture.

The idea of 'sitting down' at the feet of the Master, as an assembled body, shows obedient submission to hear, learn, and then guard to do all that is instructed from the Master.

In Hebrew, the word for 'feet' is רַגְלַיִם
raglayim, which is the plural of the word רֶגֶל
regel(reh'-gel) - Strong's H7272 which means '**a
foot/feet or to walk**', and speaks of one's
obedience to walking according to the
commands of Elohim, and obeying His call to
keep His feasts as commanded, as we take note
that this word is also translated as 'times' in:

Shemoth/Exodus 23:14 "Three times in the year
you are to observe a festival to Me."


Here, the word רַגְלַיִם raglayim, is used in reference to the 3 times a year that all the males were to appear before Elohim at Yerushalayim, which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יהוה (YeHoVah)!

In the ancient pictographic script, the Hebrew word רַגַל **regel** - Strong's H7272 is written as follows:




𐤓 𐤅 𐤅

Resh - ר


The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **chief, top, beginning or first.**

‘Top’, as in the top or head of a body and ‘chief’, as is head of a tribe or people as well as the one who rules the people.

Gimel - ג:

This is the letter 'gimel', which in the ancient script is pictured as -  - which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that 'feet' in Hebrew speaks of one's walk and ability to keep the feasts of יהוה, and represents one's 'walk!'

Lamed - ל:

In the ancient script this is pictured as , which is pictured as a **‘shepherd’s staff’**, representing **‘authority’** and can give the meaning of **‘to or toward’** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by **Authority**, as well as be submitted under the **Authority of the Good Shepherd!**

When looking at these pictographic letters,
in terms of understanding our needed
obedience to keeping the Feasts of
יהוה (YeHoVah), we are able to clearly understand
the message in these, as:

**IN OUR WALK OF OBEDIENCE, WE GATHER
AS COMMANDED,
AS WE ARE LED UNDER THE AUTHORITY OF
OUR HEAD**

The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

Yohanan Aleph/1 John 2:6 “The one who says he stays in Him ought himself also to walk, even as He walked.”

Our need to be faithfully sitting at His feet and receiving His Words should be a natural response to His love for us, and to walk in the blessing of our Master and Elohim, is to walk in obedience to His Torah!

We are clearly told here, in this verse 3 of Debarim/Deuteronomy 33, that He, that is יהוה (YeHoVah), loves the peoples and the Hebrew root verb that is translated here as 'loves' is חָבַב hobeḇ (khaw-bab')- Strong's H2245 which means, 'to love fervently, cherish' and is only used in this verse in Scripture.

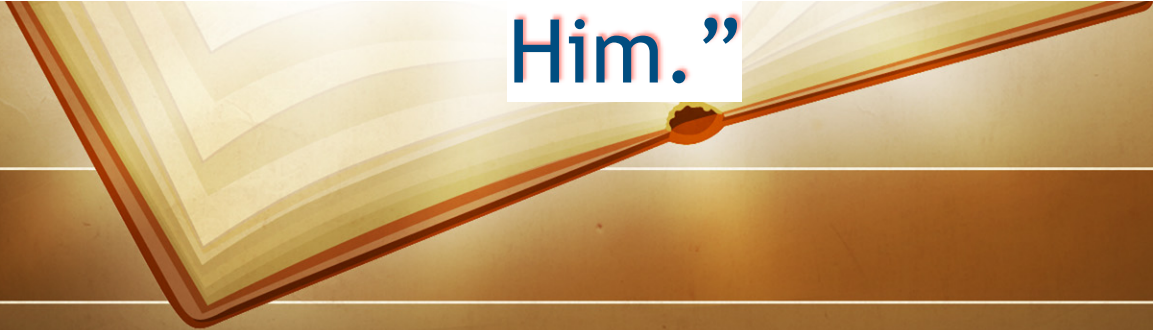
This word implies a deep care for a group of people, through the acts of love and emphasises an intense love done, implying association and great care.

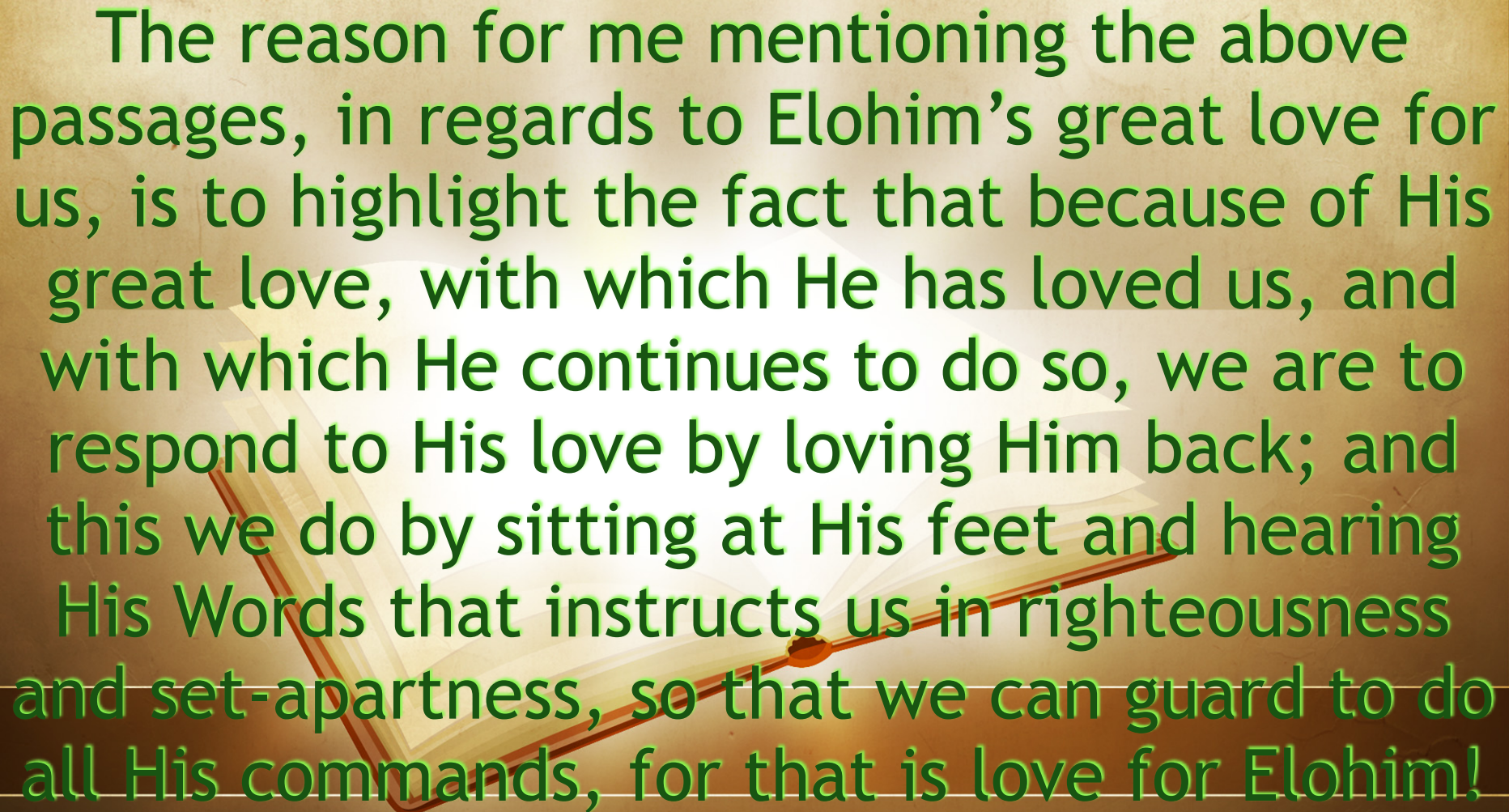
Yoḥanan Aleph/1 John 4:10 “In this is love, not that we loved Elohim, but that He loved us and sent His Son to be an atoning offering for our sins.”

Yoḥanan Aleph/1 John 4:19 “We love Him because He first loved us.”

Eph'siyim/Ephesians 2:4-7 "But Elohim, who is rich in compassion, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Messiah - by favour you have been saved - 6 and raised us up together, and made us sit together in the heavenlies in Messiah יהושע, (Yeshua) 7 in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah יהושע (Yeshua)."

Romiyim/Romans 5:8-9 “But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us. 9 Much more then, having now been declared right by His blood, we shall be saved from wrath through Him.”





The reason for me mentioning the above passages, in regards to Elohim's great love for us, is to highlight the fact that because of His great love, with which He has loved us, and with which He continues to do so, we are to respond to His love by loving Him back; and this we do by sitting at His feet and hearing His Words that instructs us in righteousness and set-apartness, so that we can guard to do all His commands, for that is love for Elohim!

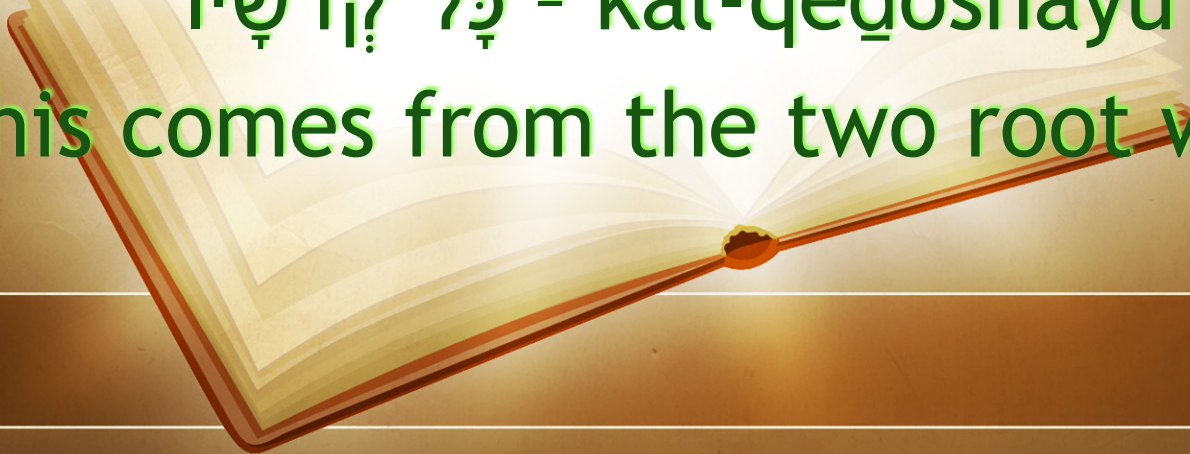
Yohanan Aleph/1 John 5:2-3 “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy”



All the 'set-apart ones' are in His hand!
The Hebrew wording that is translated as
'all His set-apart ones' is:

כָּל-קְדוֹשָׁיו - kal-qedoshayu

This comes from the two root words:



1) כֹּל kol(kole) - Strong's H3605 which means, **'whole, all, everything, entire, throughout, wholehearted, perpetual, completely, continually'**, and comes from the primitive root verb כָּלַל kalal (kaw-lal')- Strong's H3634 which means, **'to complete, perfect, perfected'**.

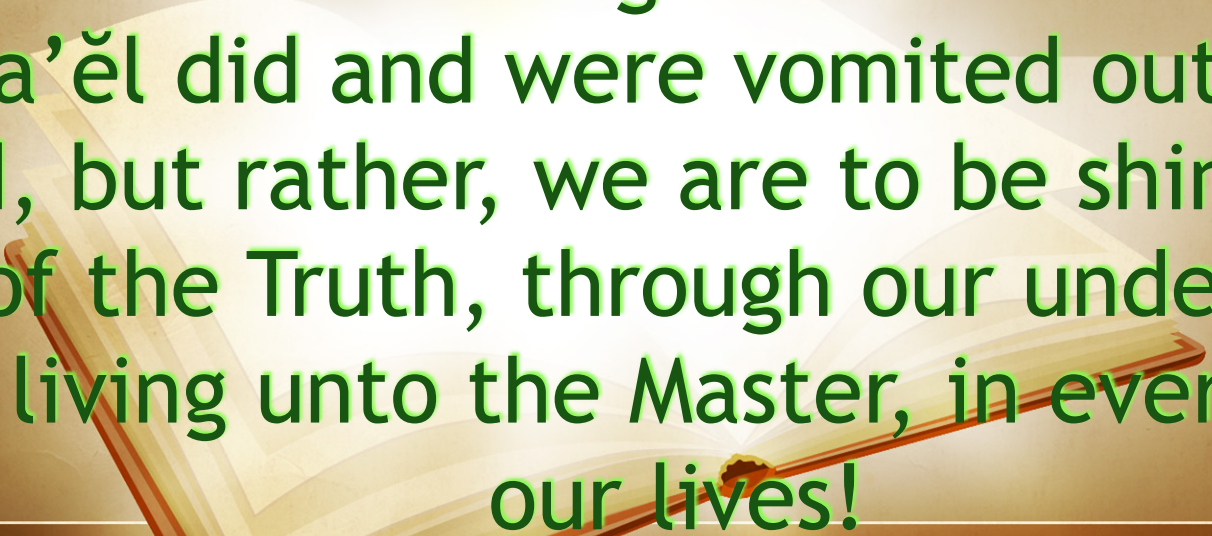
Why I am emphasizing this word for 'all' is because it is just that - all - not just some and not even 99% but ALL! ... and ...

2) קִדְּשׁ qadosh (kaw-doshe')- Strong's H6918 meaning, '*consecrated, set-apart*', which we have been called to be:

Shemoth/Exodus 19:6 “and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’ĕl.”

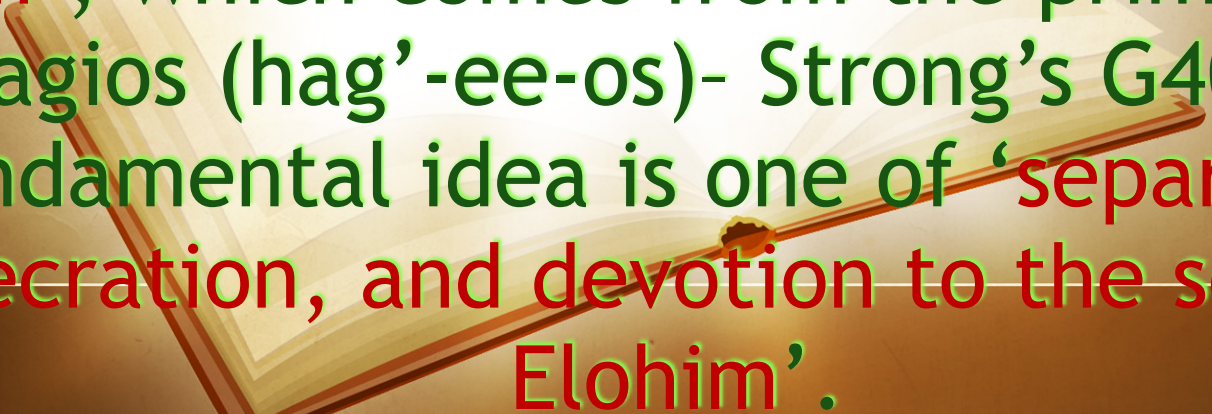
Being set-apart has to do with separation and that is exactly what we have been called to do - called to be separated from that which is of the world, while still living in the world:

Qorintiyim Bet/2 Corinthians 6:17 “Therefore, “Come out from among them and be separate, says יהוה (YeHoVah), and do not touch what is unclean, and I shall receive you.”

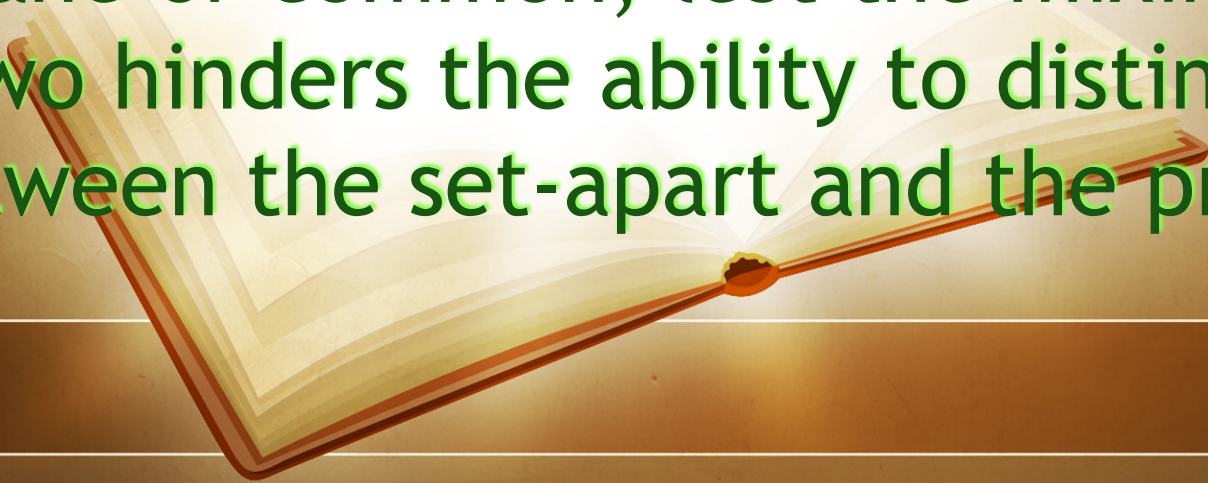


To be set-apart means, that we must not be found to be whoring after the nations, as Yisra'ěl did and were vomited out by the land, but rather, we are to be shining the light of the Truth, through our undefiled set-apart living unto the Master, in every area of our lives!

The Greek word that is used here in the LXX (Septuagint) for 'set-apart' is ἁγιάζω **hagiazō**(hag-ee-ad'-zo) - Strong's G37 which means, 'make set-apart, be set-apart, to separate from profane things and dedicate to Elohim', which comes from the primitive root ἅγιος **hagios** (hag'-ee-os)- Strong's G40 and its fundamental idea is one of 'separation, consecration, and devotion to the service of Elohim'.



To be set-apart means, to be devoted and dedicated to serving Elohim and to do so involves the need to be separated from the profane or common, lest the mixing of the two hinders the ability to distinguish between the set-apart and the profane!



The desire of Elohim is our set-apartness:

Tas'loniqim Aleph/1 Thessalonians 4:3-7 "For this is the desire of Elohim: **your set-apartness!** - that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in **set-apartness and respect**, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, **but in set-apartness.**"

The set-apart ones are in His Hand, which implies protection and care, while those who are not set-apart shall not be in His Hand but thrown outside!

The Hebrew word $קִדְּשׁ$ qadosh (kaw-doshe')- Strong's H6918 which means, 'consecrated, set-apart', comes from the root verb $קִדַּשׁ$ qadash (kaw-dash')- Strong's H6942 which means, 'set-apart, consecrated, dedicated'.

The Hebrew word for 'set-apart/set-apartness', as most of you may know, comes from the noun קֹדֶשׁ qodesh(ko'-desh) - Strong's H6944 - and it means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה (YeHoVah)'.

The word is really self-explanatory and carries, with it, great weight in its identification of truly setting something or someone apart from another with a clear distinction of being marked as separate and apart from the rest.




Fear God and Keep His Commandments

Ecc 12:9 And besides being wise, Qoheleth also taught the people knowledge, and he listened and sought out - set in order many proverbs.

Ecc 12:10 Qoheleth sought to find out words of delight, and words of truth, rightly written.


Ecc 12:11 The words of the wise are like goads, and as nails driven by the masters of collections - they were given by one Shepherd.

Ecc 12:12 And besides these, my son, be warned - the making of many books has no end, and much study is a wearying of the flesh.

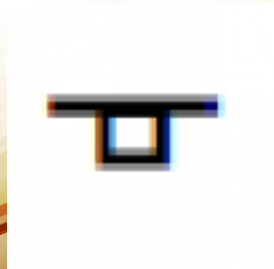


Ecc 12:13 Let us hear the conclusion of the entire matter: Fear Elohim and guard His commands, for this applies to all mankind!

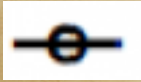
Ecc 12:14 For Elohim shall bring every work into right-ruling, including all that is hidden, whether good or whether evil.




The Hebrew word קֹדֶשׁ qodēsh - Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה (YeHoVah)', is rendered as follows in the ancient pictographic letter/symbols:

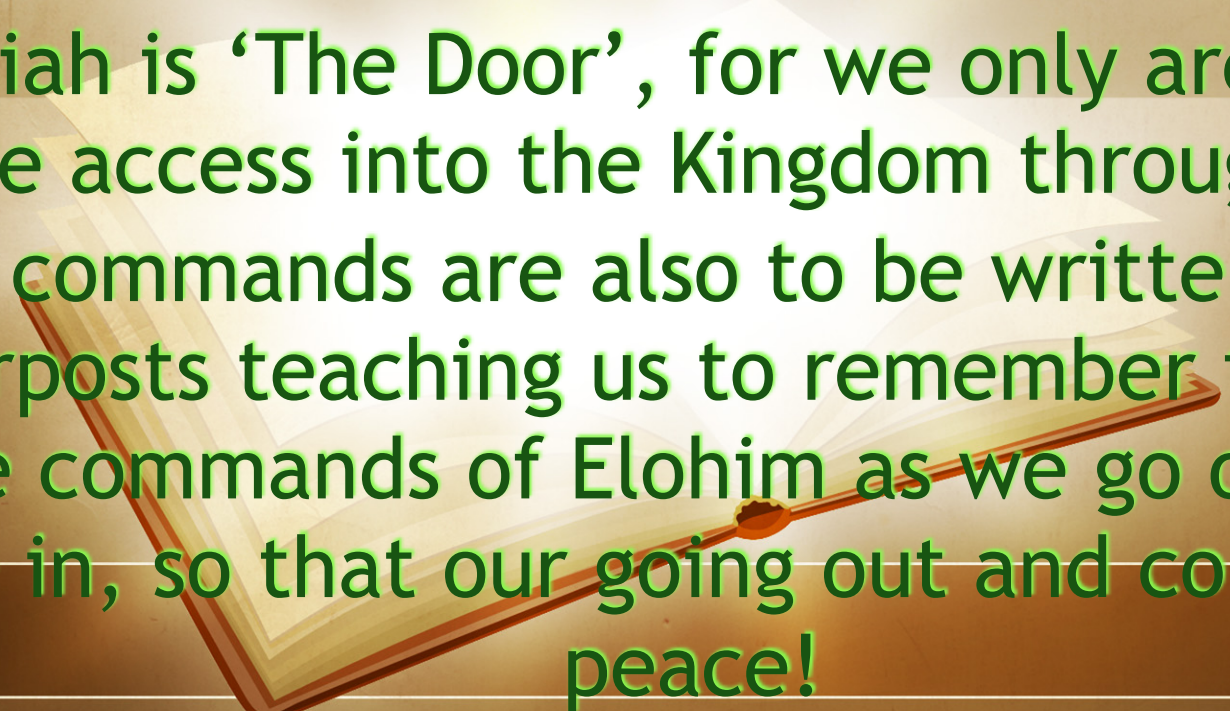


Quph - קָ:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.


Dalet - ד:

This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent.



It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp!

It also carries the understanding of **consuming** or **destroying** - as teeth do to food.

Looking at the rendering of this Hebrew word
קִדְּשׁ qodesh - Strong's H6944 in the
pictographic form that renders set-apartness
or to be set-apart we, are able to see what
this clearly implies as we take note that this
word can render for us the following meaning:

**CONTINUALLY COMING
TO THE DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!**

Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as ‘set-apart gatherings’, which are All the Appointed Times of יהוה (YeHoVah), as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!

Wayyiqra/Leviticus 23:2-4 “Speak to the children of Yisra’ĕl, and say to them, ‘The appointed times of יהוה (YeHoVah), which you are to proclaim as set-apart gatherings, My appointed times, are these: 3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה (YeHoVah) in all your dwellings. 4 ‘These are the appointed times of יהוה (YeHoVah), set-apart gatherings which you are to proclaim at their appointed times.’”