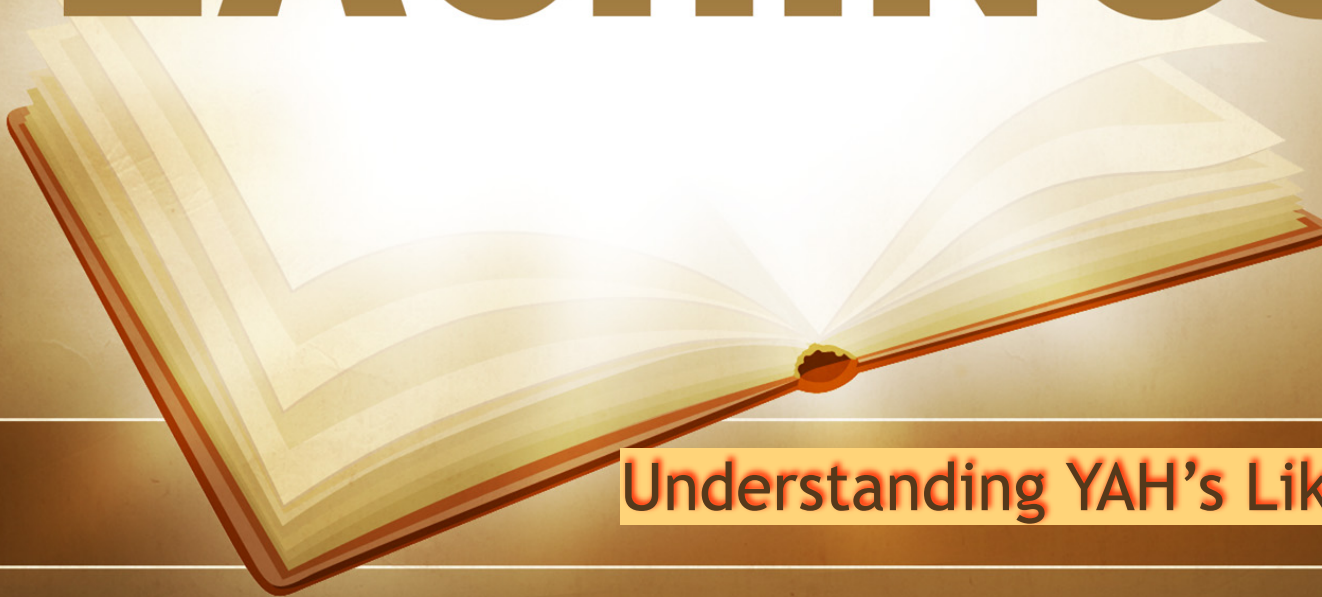


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#45 Va'etchanan (וַאֲתַחֲנֶן)– Hebrew for
“and I pleaded” “I SOUGHT FAVOUR”**

Torah: Deuteronomy 3:23-7:11

Haftarah: Isaiah 40:1-26

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#45 Va'etchanan (and I pleaded)

CH.4-6 Relationship Process

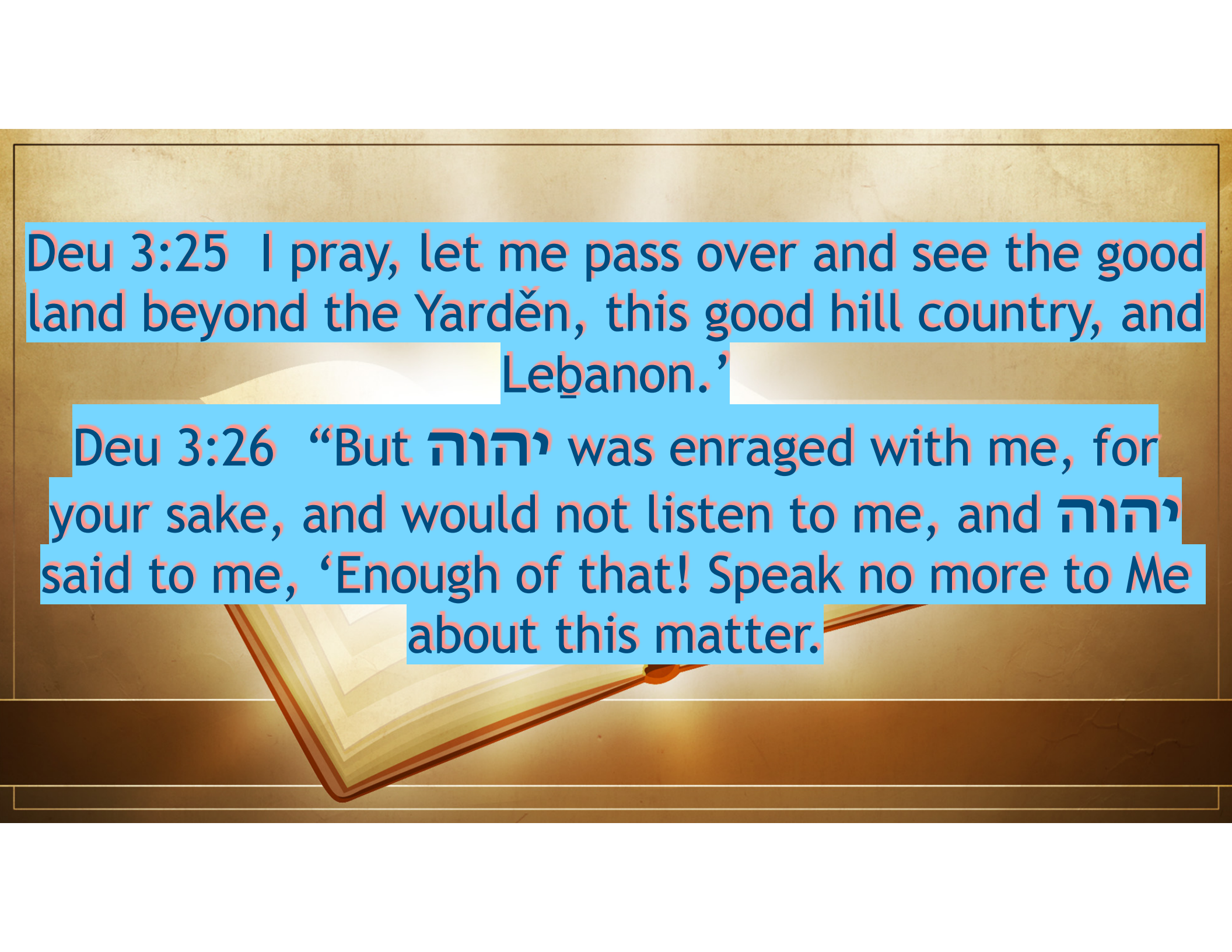
How To Love (יהוה)YeHoVah

Listen To Torah/Hear & Do

Moses Forbidden to Enter the Land

Deu 3:23 “And I pleaded with יהוה at that time,
saying,

Deu 3:24 O Master יהוה, You have begun to show
Your servant Your greatness and Your strong hand,
for who is a mighty one in the heavens or on earth
who does according to Your works and according to
Your might?



Deu 3:25 I pray, let me pass over and see the good land beyond the Yardēn, this good hill country, and Lebanon.'

Deu 3:26 “But יהוה was enraged with me, for your sake, and would not listen to me, and יהוה said to me, ‘Enough of that! Speak no more to Me about this matter.’

Deu 3:27 Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and look with your eyes, for you do not pass over this Yardeen.

Deu 3:28 But command Yehoshua, and strengthen him and make him brave, for he shall pass over before this people and cause them to inherit the land which you see.'

Deu 3:29 "And we dwelt in the valley opposite Běyth Pe'or.

The name of this week's Torah portion is וַאֲתַחֲנֶן
va'ethanan which means, 'And I sought favour'.

The Hebrew root word that is used here is חָנַן
hanan (khaw-nan')- Strong's H2603 which means,
'show favour, be gracious to, dealt graciously
with, given to them voluntarily, shown favour' and
here, in this passage, it is written in the Hithpael
form, which is a verbal form that expresses a
reflexive action of the Qal form.

The Qal form is the most frequently used verb pattern, and it expresses the “simple” or “casual” action of the root in the active voice.

The Piel form usually expresses an “intensive” or “intentional” action; and so, here we find Mosheh earnestly ‘seeking favour, imploring favour and being loathsome’, in a reflexive action of the favour of Elohim.

He was pleading with יהוה, as he humbled himself before יהוה, having let go of any pride and begged for the favour of Elohim!

In verses 24 - 25, Mosheh declares the mighty power, presence and works of יהוה, that he - a faithful servant of Elohim Most-High - had personally witnessed and then, expressed his intense desire to go into the Promised Land.

Tehillah/Psalm 106:2-3 “Who does relate the mighty acts of יהוה? Or declare all His praise? 3 Blessed are those who guard right-ruling, who do righteousness at all times!”

Mosheh was seeking favour from יהוה, who had begun to show Mosheh His might and, in a sense, Mosheh had the earnest desire to see the fullness of the deliverance of יהוה, by bringing Yisra'el into the Promised Land, yet it was not to be!

In verse 26 we see that Mosheh writes that, at this earnest plea to enter the promised Land, יהוה quickly silenced him and told him not to speak any more about the matter, and when we see the phrase, “... but יהוה was enraged with me...”, we can also recognize the sobering reminder that we serve a Mighty Elohim, who we must carefully listen to and obey and recognize that when He says no, then it is no!

The Hebrew word that is translated as 'enraged, angry, wroth' comes from the root word עָבַר *abar* (aw-bar')- Strong's H5674 which means, 'to pass over, through or by, to pass on', and while it certainly can be used as a word to express 'being wroth', such as to 'overlook' a request and not listen to a matter, the form that it is written in, simply renders it as the fact that יהוה passed over Mosheh and his request, and when we understand the great shadow picture that this represents, then we clearly understand that, with Mosheh not entering in to the Promised Land and Yehoshua leading the nation in, we are given a great picture of the work of Messiah, as being the Living Torah (Word made flesh) that would die, and rise again to be the One who causes us to enter in!

Verse 27 - Mosheh is then told to go up to the top of Pisgah and lift his eyes and look, west, north, south and then east. The Hebrew word פִּסְגָּה Pisgah (pis-gaw')- Strong's H6449 means, 'cleft' and it is a mountain in Mo'ab and it comes from the primitive root word פָּסַג pasag (paw-sag')- Strong's H6448 which means, 'to pass between, go through'.

What Mosheh had done, and all that he had worked for, was not in vain.

He would not cross the Yardēn, yet he would 'cross over', so to speak, and see יְהוָה's promise that Yisra'ēl, under Mosheh's leadership, had been led to - for his job was done!

He would, however, get an opportunity to look with his eyes, and each direction represents for us a great significant spiritual meaning, that would certainly have comforted Mosheh:

West

The Hebrew word that is translated as 'westward' is יָמָה yamah, which comes from the root word יָם yam (yawm)- Strong's H3220 meaning, 'sea, west'. Looking westward would be a great reminder of where they had come from and how they had been delivered by the Mighty Hand and Outstretched Arm of יהוה and, in the Hebraic mind-set, the sea was often seen as the deep abyss or the unknown and often represented a picture of the depths of She'ol (grave); and from this, we are able to further understand the concept of being delivered from death, as we have been rescued from the 'deep waters':

Tehillah/Psalm 69:14-15 “Rescue me out of the mire, and let me not sink. Let me be rescued from those who hate me, and out of the deep waters.
15 Let not a flood of waters overflow me, nor let the deep swallow me up, nor let the pit shut its mouth on me.”

Looking westward would be a joyful reminder of how they had been rescued out of the deep waters of slavery and bondage!

North

The Hebrew word that is translated as 'northward' is צפֹּנָה tsaphonah, which comes from the word צפֹּן tsaphon (tsaw-fone')- Strong's H6828 meaning, 'north, northern' and comes from the primitive root word צָפַן tsaphan (tsaw-fan')- Strong's H6845 meaning, 'to hide, treasure up, ambush, conceal, treasured'.

This looking northward, would give the prophetic picture of the remnant of the northern tribes that would remain faithful and treasure up the truth.

South

The Hebrew word that is translated as 'southward' is תִּימָנָה **teymanah** which comes from the word תִּימָן **teyman** (tay-mawn')- Strong's H8486 meaning, 'south, south wind, southward' and is derived from the word יָמִין **yamin** (yaw-meen')- Strong's H3225 meaning, 'right hand'.

The Right Hand of Elohim, is a title that is frequently used for יְהוֹשֻׁעַ, who is the fullness and embodiment of the Torah, in the flesh - 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 recognize that all that he had worked for would be fully accomplished, by the Right Hand of יְהוָה.

East

The Hebrew word that is translated as 'eastward' is מִזְרָחָהּ mizrahah, which comes from the word מִזְרָח mizrah (miz-rawkh')- Strong's H4217 which means, 'place of sunrise, east, eastern, place of breaking forth', and comes from the primitive root word זָרַח zarah (zaw-rakh')- Strong's H2224 which means, 'to rise, come forth, arise'.

The concept 'east', in the Hebraic mindset, also speaks of being 'ancient' and would be a reminder of the clear promise given to, and covenant made with, Abraham, which would be fulfilled in Messiah - the second Adam!

Yeshayahu/Isaiah 41:2 "Who raised up the righteous one from the east, called him to His foot, gave the nations before him, and made sovereigns submit to him? He gave them as the dust to his sword, as driven stubble to his bow."

That which Mosheh would look toward, would be fulfilled in Messiah, and we can learn a great lesson here, in that the Torah (as pictured through Mosheh) is our trainer unto Messiah:

Galatiyim/Galatians 3:24-25 “Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief. 25 And after belief has come, we are no longer under a trainer.”

The term/phrase, 'we are no longer under a trainer', does not imply that we do not need to follow the Torah, but rather that we now have absolutely no excuse not to follow the Torah, as it is the Torah that 'trains' us unto Messiah, equipping us to fully walk in Messiah - The Living Torah.

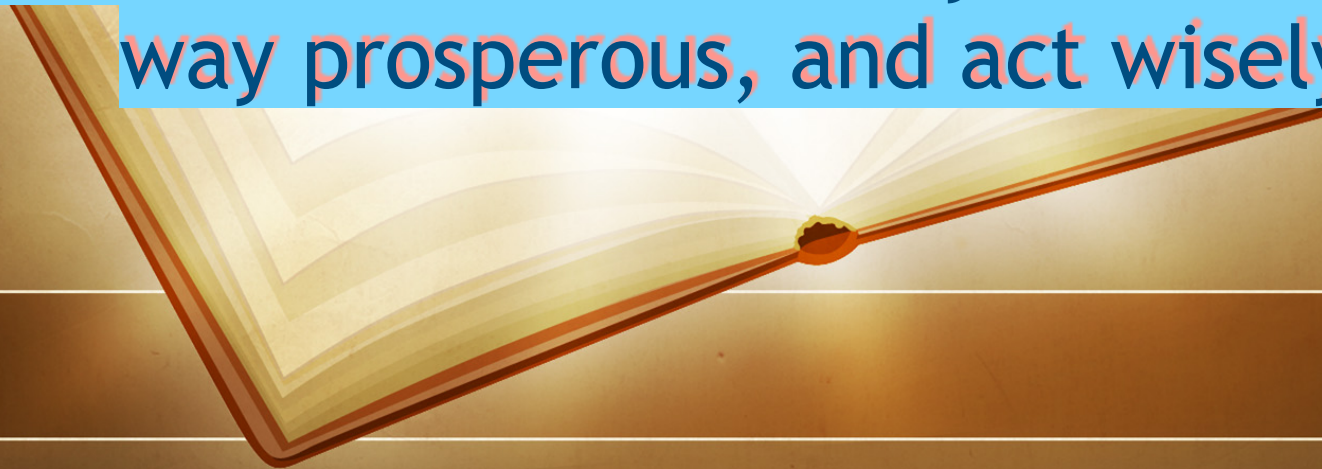
Without the Torah we would have no 'trainer', as it were, and therefore be unable to properly walk in and stay in Messiah!

Sadly, many misinterpret these verses and think that the Torah is no longer applicable, yet this is not the case!

We need the Torah to show us our need for a Saviour and without the Torah we have no means of having our 'faith' being established in doing the good works that have been prepared beforehand for us.

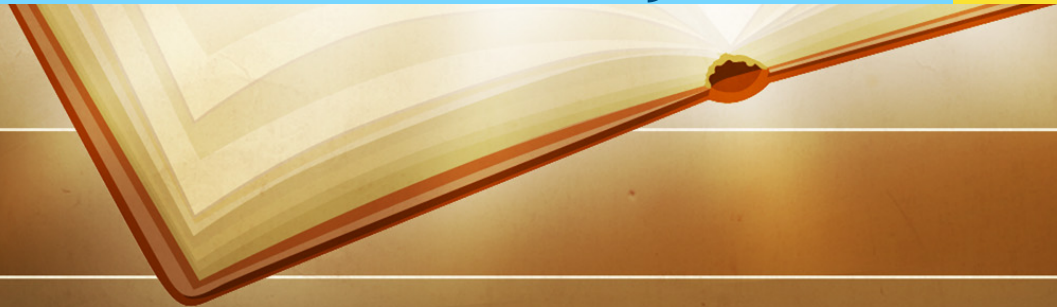
Mosheh was about to die and Yehoshua would lead Yisra'el into the Promised Land, and what we must recognize is that the clear instructions given to Yehoshua, as recorded in Yehoshua/Joshua 1:8, was to meditate day and night on the Torah, in order to be successful and prosperous.

Jos 1:8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.



This is a further proof that pictures for us how Messiah did not come to destroy the Torah but rather to fulfil it:

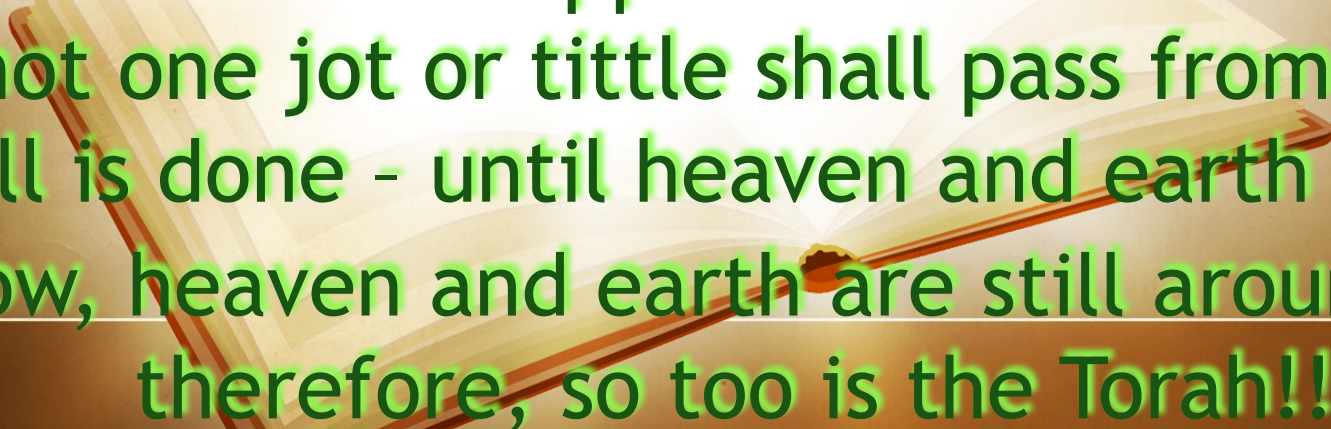
Mattithyahu/Matthew 5: 17 “Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.”



The Greek word that is translated here as
'complete' is πληρόω plēroō (play-ro'-o)-
Strong's G4137 meaning, 'to make full, complete,
accomplish'.

And this means, in essence, to fully meet what is
required and not to finish and be done with!!!!

The people who think that the Torah has been
done away with, actually, "THINK NOT"!!!



They actually do not understand what Messiah is saying here - He is telling us very clearly that the Torah has not been done away with - on the contrary, what He is saying is that He came to fully meet its requirements and these requirements of the Torah are still applicable as He made it clear that not one jot or tittle shall pass from the Torah until all is done - until heaven and earth pass away! Now, heaven and earth are still around and therefore, so too is the Torah!!!

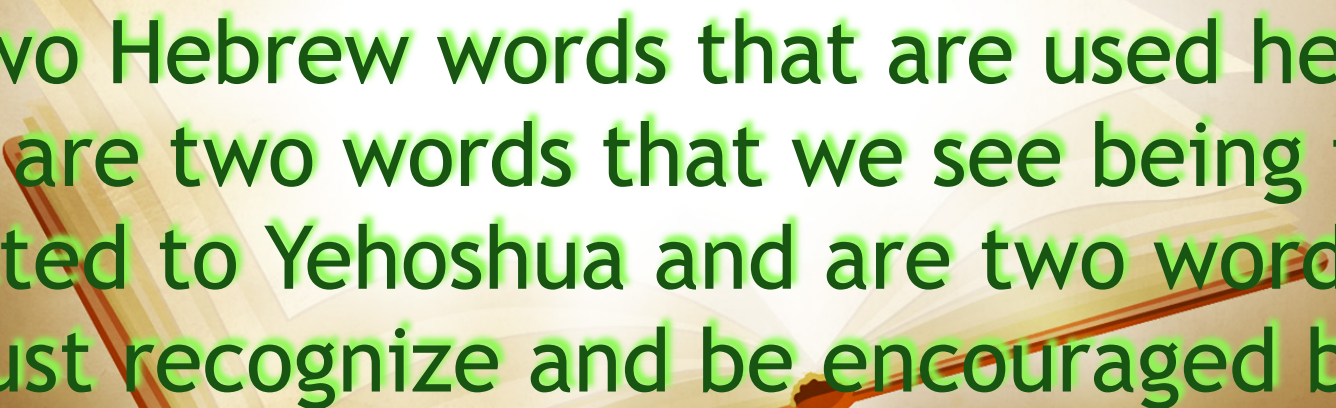
Verse 28 - Command Yehoshua

Mosheh was now commanded to strengthen Yehoshua and make him brave.

The Hebrew word that is translated as 'command' is **צָוָה** tsavah (tsaw-vaw')- Strong's H6680 which means, 'to lay charge (upon), give charge (to), command, and order, appoint, commission'.

Mosheh needed to commission Yehoshua and make him aware of his responsibilities and cause him to be strengthened with the command to lead.

The two Hebrew words that are used here, in this verse, are two words that we see being frequently repeated to Yehoshua and are two words that we must recognize and be encouraged by too:



1) The Hebrew word that is translated as 'strengthen' comes from the root word **קִזַּח** **hazaq** (khaw-zak')- Strong's H2388 and carries the meaning, 'to grow firm, fasten upon, strengthen, and take hold of' and can have the concept of 'grasp between your ears'.

2) The Hebrew root word that is used for the phrase, 'make him brave', is **אַמַּץ** **amats** (aw-mats')-H553 which means, 'to be alert both physically and mentally, be fully alert – awake and not asleep, be steadfast'.

In Hebrew, soldiers are often told the following phrase:

חֲזַק וְאַמֵּץ - ḥazaq veematz which means, 'be strong and courageous', and this is a phrase that we see being used a number of times in Scripture.

The call to BE STRONG AND COURAGEOUS is a term that we have come to know, especially when we reflect on the book of Yehoshua/Joshua, and it is these two root words that are being used each time:

- 1) חֲזַק ḥazaq (khaw-zak')- Strong's H2388 and
- 2) אִמַּץ amats (aw-mats')- H553.

Here are 3 more passages where we see these two root words **חֲזַק** ḥazaq - Strong's H2388 and **אַמַּץ** amats H553 being used in the same verse:

#1: Tehillah/Psalm 27:14 “Wait on **יהוה**, be strong, and let Him strengthen your heart! Wait, I say, on **יהוה**!”

The Hebrew root word that is translated here, in Tehillah/Psalm 27:14, as 'wait', comes from the root word קָוָה qavah (kaw-vaw')- Strong's H6960 which means, 'to wait for, eagerly wait, expect, hopefully waiting' and this word carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge, in who we continually trust and praise and are taught by; for when we wait on יְהוָה, our strength is renewed - and waiting on יְהוָה requires our active response to who He is, doing so with great intensity.

Yeshayahu/Isaiah 40:28-31 “Did you not know? Have you not heard? The everlasting Elohim, יהוה, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. 29 He gives power to the faint, and to those who have no might He increases strength. 30 Even youths shall faint and be weary, and young men stumble and fall, 31 but those who wait on יהוה renew their strength, they raise up the wing like eagles, they run and are not weary, they walk and do not faint.”

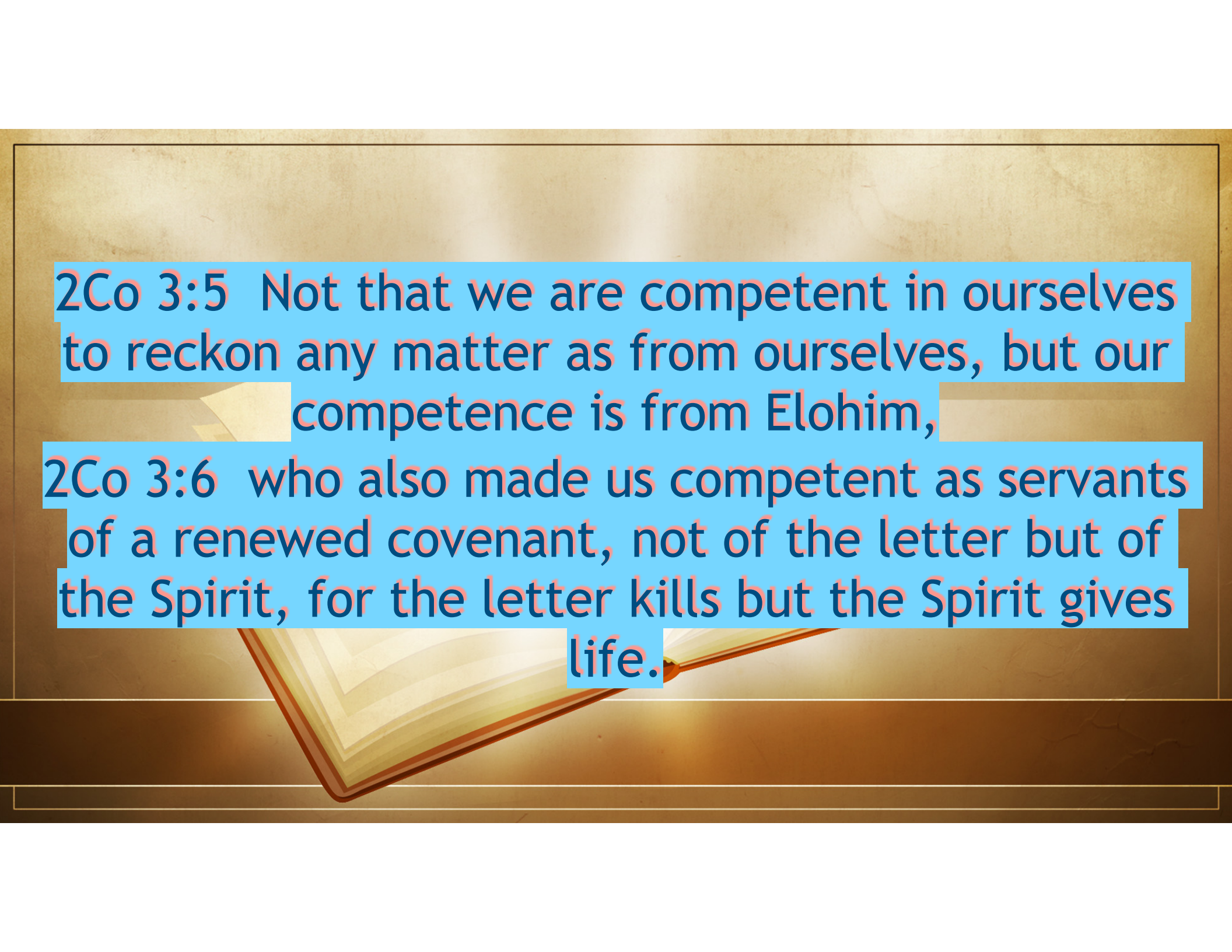
This passage of Scripture, from Yeshayahu/Isaiah 40, is a powerful Truth that reaffirms why Sha’ul could say that he has strength in all situations, because, it is our Master, Elohim and Saviour, who empowers and strengthens us.

Php 4:13 I have strength to do all, through
Messiah(a) who empowers me. Footnote: a Joh
15:5, 2Co 3:5-6, 2Co 12:9, Eph 3:20, Php 2:13, Heb
13:20-21, 1Jn 4:4.



Joh 15:5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!





2Co 3:5 Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim,

2Co 3:6 who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit, for the letter kills but the Spirit gives life.

2Co 12:9 And He said to me, “My favour is sufficient for you, for My power is perfected in weakness.” Most gladly, then, I shall rather boast in my weaknesses, so that the power of Messiah rests on me.



Eph 3:20 And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us,



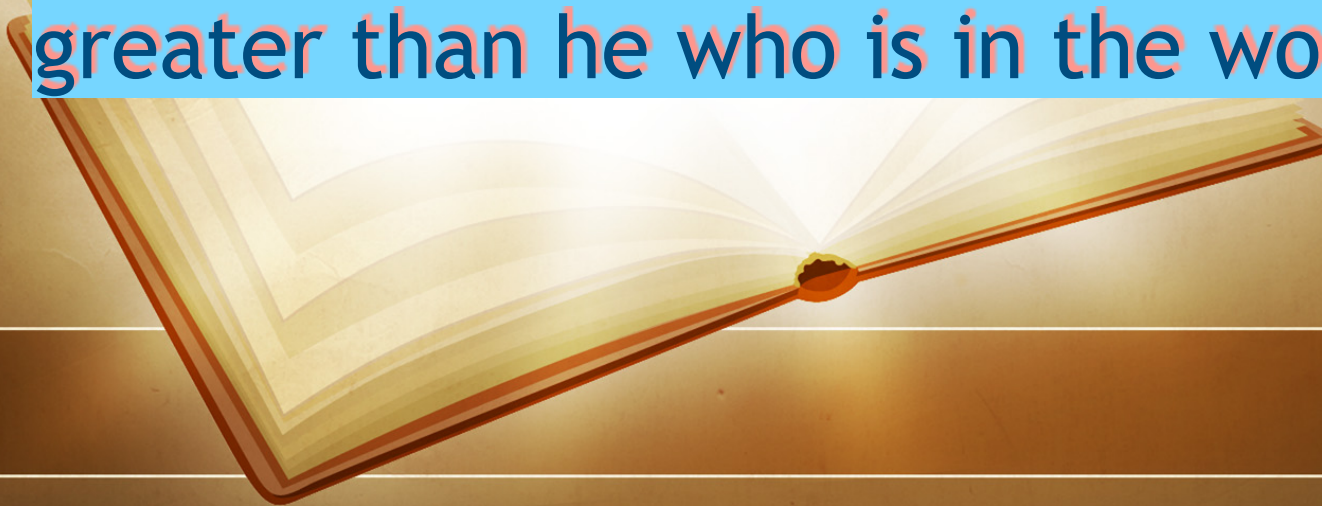


Php 2:13 for it is Elohim who is working in you
both to desire and to work for His good pleasure.

Heb 13:20 And the Elohim of peace who brought up our Master **יהושע** from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Heb 13:21 make you perfect in every good work to do His desire, working in you what is pleasing in His sight, through **יהושע** Messiah, to whom be esteem forever and ever. Aměn.

1Jn 4:4 You are of Elohim, little children, and have overcome them, because He who is in you is greater than he who is in the world.



The One who made all is the One who empowers us!!!

This is something that we must never forget. There will certainly be times when we may feel faint and out of strength.

Yet, as we properly wait on יהוה we will have our strength renewed, so that we shall not faint or grow weary but press on and overcome, as we guard to do His Word.



#2: Tehillah/Psalm 31:24 “Be strong, and let Him fortify your heart, all you who are waiting for יהוה.”

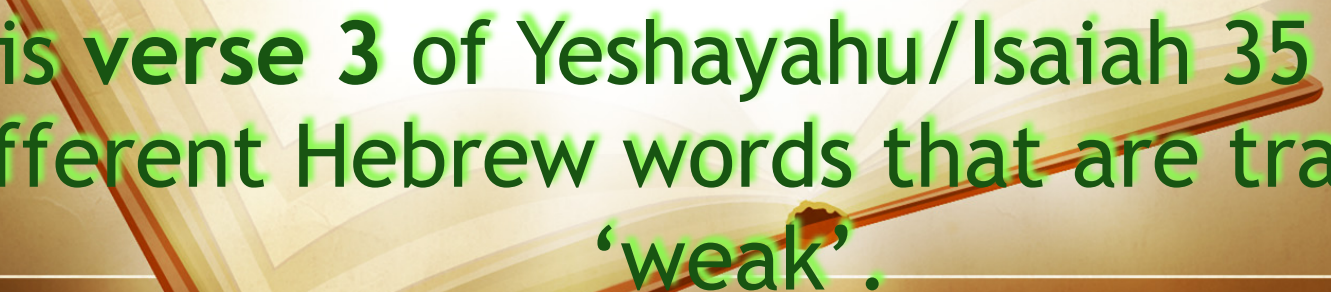
The Hebrew root word that is translated here, in Tehillah/Psalm 31:24, as ‘wait’ is יָהַל yaḥal (yaw-chal’)- Strong’s H3176 which means, ‘to wait, wait expectantly, have hope’ and implies the hope that is the solid ground of expectation for the righteous.

Tehillah/Psalm 147:11 “יהוה takes pleasure in those who fear Him, in those who wait for His loving-commitment.”

This further highlights for us, the emphasis that we are to have, in waiting on Elohim! It is not a 'sitting on your butt' and waiting for better days, but rather, it is an earnest waiting, that actually seeks Him with our all, by listening to His clear and powerful voice that teaches us how to hear and fear and live set-apart lives unto Him, holding firm to the hope that we have in the great loving-commitment of Elohim! When we are properly waiting for the Word of Elohim, then our hearts and minds will be properly focused in seeking His Word and meditating upon His Torah, giving us clarity and discernment, enabling us to hate and destroy doubting thoughts and be well equipped in being strong and courageous!

#3: Yeshayahu/Isaiah 35:3-4 “Strengthen the weak hands, and make firm the weak knees. 4 Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”

In this verse 3 of Yeshayahu/Isaiah 35 we have two different Hebrew words that are translated as ‘weak’.



The first Hebrew root word that is translated here as 'weak', as in 'weak hands' is רַפָּה raphēh (raw-feh')- Strong's H7504 which means, 'slack, exhausted, weak', and pictures for us a people who had grown tired of 'doing' what is right and commanded to do and as a result had become lazy in their required obedience.

The second Hebrew root word that is translated as 'weak', as in 'weak knees', is כָּשַׁל kashal (kaw-shal')- Strong's H3782 which means, 'stumble, totter, stagger, bring down, failing, weakening'.

Yisra'ēl were stumbling, in their required work of being faithful in obedience to the Torah of Elohim - why?

Because of the many false threats and messages that were coming from the enemy, which resulted in words of falsehood that twisted and manipulated the truth through vain traditions in order to cause people to fail in their obedient worship unto Elohim!

Today, we recognize how the false lies and traditions of men, that is being taught as teachings, by false ear ticklers who have deliberately turned away from the Torah, are causing many to stumble and become weakened, in their required faith to do all that is commanded and to walk in righteousness.

Many will say today, according to that which they are taught in error, that it is impossible to keep the Torah, which is an absolute lie from the enemy!

Many will say that the requirements of 'walking in the Torah' have been done away with, which is another twisted lie that, through manipulative brainwashing, has presented a falsified picture of an assumed righteousness, that is according to the traditions and dogmas of man, while clearly neglecting the correct Scriptural understanding of what true righteousness entails!

In the process, many have literally become weakened in their hands and knees, and the sad part about this, is that they do not even realize it.

Yeshayahu was clearly told to strengthen hands and knees and say to those who were anxious, to be strong and not fear, for the vengeance of Elohim was coming and He was coming to save!

This is both an encouragement and a warning!
An encouragement to the faithful remnant, as well as a clear warning to the rebellious who stumble in their obedience, with the hope that they will hear and turn from their crookedness and strengthen their hands and knees, and guard to do all the Master and Elohim has commanded - for this is righteousness!!!

(Debarim / Deuteronomy 6:25)

Weak hands and weak knees, are a picture of those who do not have a handle on the truth, and are unable to grasp, with confidence, the Truth of guarding to do all that Elohim has commanded and, as a result, are unable to stand in the complete armour of Elohim and unable to lift up hands that are set-apart.

With weak knees, one is not stable in their walk of faith, as their legs will buckle under the pressures and trials that they might face, as the deceitfulness of wealth and the worries of this life choke out the Word, causing them to lose their stability and confidence in being a bold ambassador of the Truth!

This call to strengthen the hands and knees is also given in:

1b'rim/Hebrews 12:12 “So, strengthen the hands which hang down and the weak knees”

This is a call to renew spiritual vitality! If you want to run with endurance then you need to strengthen the weak!

The Greek word that is translated here as ‘strengthen’ is ἀνορθόω - anorthōō (an-orth-o'-o)-Strong's G461 which means, ‘to make straight or upright again, lift up, restore, strengthen’.

It is time to make straight that which has been twisted and has caused many to become weakened!!!

This is written in the 'plural imperative' which simply means that this requires a joint effort.

We need to strengthen one another!

Having said that however, we also recognize that each one is responsible for working out their own deliverance!

We all do certainly have a very clear responsibility toward one another, yet each one must give an account of their own walk before the Father and cannot blame another for any unrighteous ways that they have walked in or for any crookedness that has caused them to stumble!

What we can learn from this, is that for us to be 'strong and courageous', in Messiah, we need to 'grow firm' in the Torah and have the commands of Elohim fastened upon our hearts, as we take hold of the Truth and walk in it with boldness, being fully alert and steadfast in walking in the Truth.

And it is through the 'command/s' of the Torah (Mosheh) that we are commissioned, appointed and strengthened 'in' Messiah!

Yehoshua needed to be made brave and be assured by Mosheh, and what we must recognize, is that bravery comes from an awareness of who one is, what is expected of you and what is at stake; whereas, any uncertainty will breed fear, and so, it is critical for us to know our identity, in the Living Torah - יהושע Messiah!

The Torah alone cannot take you in to the Promised Land - it is The Torah with the Spirit - that which **יהושע** came to reveal and show us, through His life, death and resurrection.

What we can also learn, from Mosheh going up Pisgah and looking in all directions, is that we too are able to learn and see, through the Torah, where we have come from and understand and recognize that we are a treasured possession, held firm in the Right Hand of Elohim, who is coming for us again. And the way for us to keep our eyes in focus, on the sure and blessed hope we have in Messiah, is to 'stand' in Him, 'in the cleft' of the Rock, so to speak, for this will keep us encouraged and strengthened to remain steadfast and awake!

Just as Yehoshua needed to be strengthened by Mosheh, so too do we see how **יהושע**, when being led into the Wilderness to be tempted for 40 days, was strengthened to not fall prey to the temptations of the devil, by being alert and awake to the Torah, as He quoted all of His responses, to the temptations, from the Torah.

There is no place for 'lone rangers' in the body - we are to strengthen each other and realize that you cannot do it alone - you will need the strengthening of others!

This concept of helping each other, is seen right through Ib'rim/Hebrews:

Ib'rim/Hebrews 3:13 “but encourage one another daily, while it is called “Today,” lest any of you be hardened by the deceivableness of sin.”

Ib'rim/Hebrews 10:24-25 “And let us be concerned for one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near”

We need to be strengthened in the Torah and hold fast to the witness of Messiah, so that we are able to be overcomers in Messiah - because the enemy is on the warpath against the remnant:

Hazon/Revelation 12:17 “And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of יהושע Messiah.”

The Greek word that is translated here as 'possessing' comes from the root word ἔχω echo (ekh'-o)- Strong's G2192 which means, 'to have, hold, consider, obtain, possess' and expresses an active verb which can render the meaning, 'to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep'.

It is translated as 'count', in:

Ma'asei/Acts 20:24 "But I do not count my life of any value to me, so that I might accomplish my mission with joy, and the service which I received from the Master יהושע, to bear witness to the Good News of the favour of Elohim."

These were some of the words that Sha'ul spoke to the elders of Ephesos, that he had called to meet him at Miletos, on his way back to Yerushalayim.

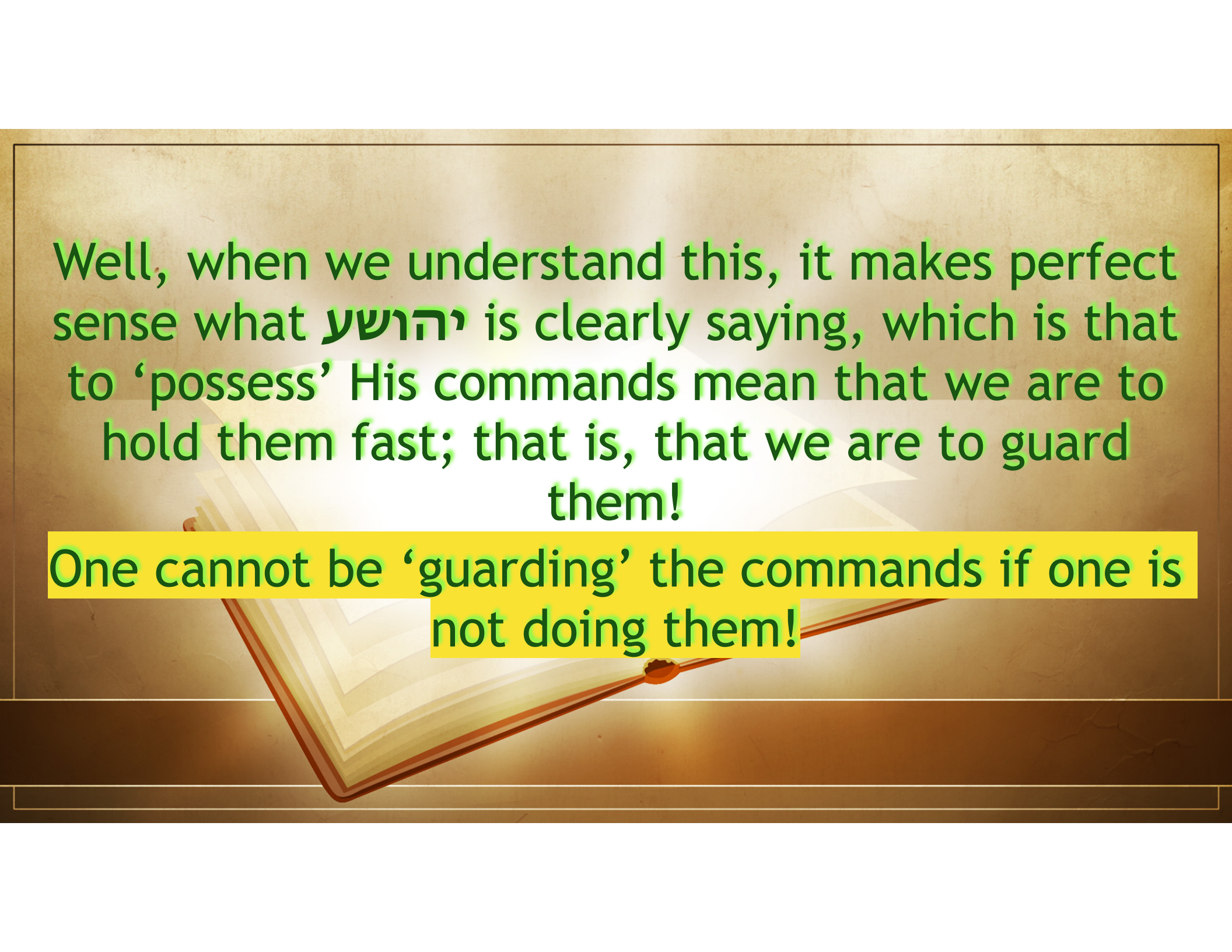
And in his farewell speech to them, he made it clear that his life was all about his service unto the Master and no matter what he would face, he would bear the witness of the Good News, despite knowing that chains and pressures awaited him!

These are words of an overcomer and words of one who had counted the cost of following the Master and did not let the fleshliness of selfishness hinder his goal and purpose of bearing the witness of Messiah!

Proper counting causes one to be an overcomer in Messiah!

This word ἔχω echo (ekh'-o)- Strong's G2192 is also used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc. and can express the intensity of holding fast to or 'clinging' to something, and is translated as 'possess', in:

Yohanan/John 14:21 “He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him.”



Well, when we understand this, it makes perfect sense what יהושע is clearly saying, which is that to 'possess' His commands mean that we are to hold them fast; that is, that we are to guard them!

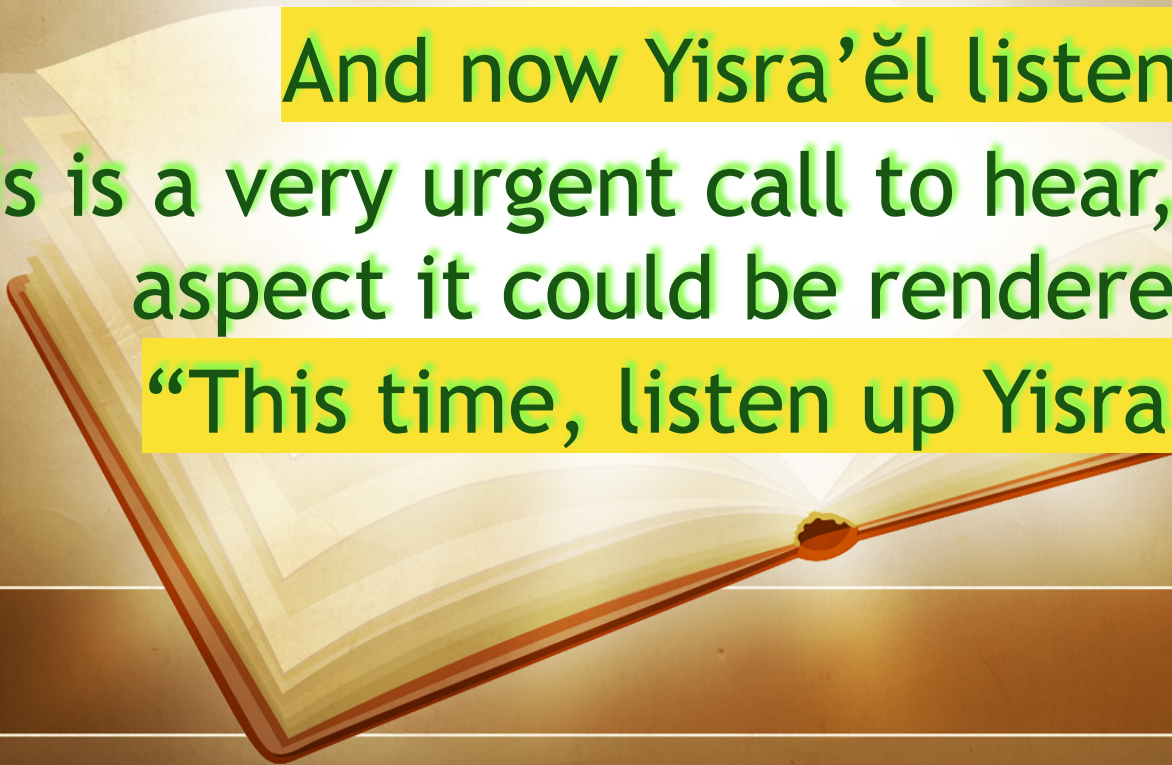
One cannot be 'guarding' the commands if one is not doing them!

CHAPTER 4

And now Yisra'ěl listen!

This is a very urgent call to hear, and in one aspect it could be rendered as:

“This time, listen up Yisra'ěl”.



Deu 4:1 “And now, O Yisra’ěl, listen to the laws and the right-rulings which I am teaching you to do, so that you live, and shall go in and possess the land which יהוה Elohim of your fathers is giving you.

Deu 4:2 “Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of יהוה your Elohim which I am commanding you.

Deu 4:3 “Your eyes have seen what יהוה did at Ba'al Pe'or, for יהוה your Elohim has destroyed from your midst all the men who followed Ba'al Pe'or.

Deu 4:4 “But you who are clinging to יהוה your Elohim are alive today, every one of you.

Deu 4:5 “See, I have taught you laws and right-rulings, as יהוה my Elohim commanded me, to do thus in the land which you go to possess.

Deu 4:6 “And you shall guard and do them, for this is your wisdom and your understanding before the eyes of the peoples who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!’

Deu 4:7 “For what great nation is there which has Elohim so near to it, as יהוה our Elohim is to us, whenever we call on Him?

Deu 4:8 “And what great nation is there that has such laws and righteous right-rulings like all this Torah which I set before you this day?

Deu 4:9 “Only, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside from your heart all the days of your life. And you shall make them known to your children and your grandchildren.

Deu 4:10 “The day when you stood before יהוה your Elohim in H_orěb, יהוה said to me, ‘Assemble the people to Me and I make them hear My Words, so that they learn to fear Me all the days they live on the earth and teach them to their children.’

Deu 4:11 “And you came near and stood at the foot of the mountain, and the mountain burned with fire to the heart of the heavens - darkness, cloud, and thick darkness.

Deu 4:12 “And יהוה spoke to you out of the midst of the fire. You heard a voice of words, but saw no form, you only heard a voice.

Deu 4:13 “And He made known to you His covenant which He commanded you to do, the Ten Words, and He wrote them on two tablets of stone.

Deu 4:14 “And יהוה commanded me at that time to teach you laws and right-rulings, for you to do them in the land which you pass over to possess.

Deu 4:15 “Therefore, diligently guard yourselves, for you saw no form when יהוה spoke to you at Hֹרֶעֶב out of the midst of the fire,

Deu 4:16 lest you should do corruptly and shall make for yourselves a carved image in the form of any figure - the likeness of male or female,

Deu 4:17 the likeness of any beast that is on the earth or the likeness of any winged bird that flies in the heavens,

Deu 4:18 the likeness of any creature that creeps on the ground or the likeness of any fish that is in the water under the earth;

Deu 4:19 and lest you lift up your eyes to the heavens, and shall see the sun, and the moon, and the stars - all the host of the heavens - and you be drawn away into bowing down to them and serving them, which יהוה your Elohim has allotted to all the peoples under all the heavens.

Deu 4:20 “But יהוה has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as it is today.

Deu 4:21 “And יהוה was enraged with me because of your words, and swore that I would not pass over the Yardēn, and that I would not enter the good land which יהוה your Elohim is giving you as an inheritance.

Deu 4:22 “For I am to die in this land, I am not passing over the Yardēn, but you are passing over, and shall possess that good land.

Deu 4:23 “Guard yourselves, lest you forget the covenant of יהוה your Elohim which He made with you, and shall make for yourselves a carved image in any form, as יהוה your Elohim has commanded you.

Deu 4:24 “For יהוה your Elohim is a consuming fire, a jealous Ėl.

Deu 4:25 “When you bring forth children and grandchildren, and shall grow old in the land, and shall do corruptly and make a carved image in the form of whatever, and shall do what is evil in the eyes of יהוה your Elohim to provoke Him,

Deu 4:26 “I shall call the heavens and earth to witness against you on that day, that you soon completely perish from the land which you pass over the Yarden to possess - you do not prolong your days in it but are completely destroyed.


Deu 4:27 “And יהוה shall scatter you among the peoples, and you shall be left few in number among the nations where יהוה drives you.

Deu 4:28 “And there you shall serve mighty ones, the work of men’s hands, wood and stone, which neither see nor hear nor eat nor smell.

Deu 4:29 “But from there you shall seek **יהוה** your Elohim, and shall find, when you search for Him with all your heartb and with all your being.

Deu 4:30 “In your distress, when all these words shall come upon you in the latter days, then you shall return to **יהוה** your Elohim and shall obey His voice.

Deu 4:31 “For **יהוה** your Elohim is a compassionate Ėl, He does not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them.



Deu 4:32 “For ask now of the days that are past, which were before you, since the day that Elohim created man on the earth, and ask from one end of the heavens to the other end of the heavens, whether there has been a Word as great as this, or has been heard like it.

Deu 4:33 “Has a people heard the voice of Elohim speaking out of the midst of the fire, as you have heard, and live?

Deu 4:34 “Or has Elohim tried to go and take for Himself a nation from the midst of a nation by trials, and by signs, and by wonders, and by battle, and by a strong hand and an outstretched arm, and by great fearsome deeds, according to all that יהוה your Elohim did for you in Mitsrayim before your eyes?

Deu 4:35 “You have been shown it, to know that יהוה Himself is Elohim; there is no one beside Him.

Deu 4:36 “From the heavens He let you hear His voice, to instruct you, and on earth He showed you His great fire, and you heard His words out of the midst of the fire.

Deu 4:37 “And because He loved your fathers, therefore He chose their seed after them, and brought you out of Mitsrayim with His Presence, with His great power,

Deu 4:38 to drive out from before you nations greater and stronger than you, to bring you in, to give you their land as an inheritance, as it is today.

Deu 4:39 “And you shall know today, and shall recall to your heart that **יהוה** Himself is Elohim in the heavens above and on the earth beneath; there is none else.

Deu 4:40 “And you shall guard His laws and His commands which I command you today, so that it is well with you and with your children after you, and so that you prolong your days on the soil which **יהוה** your Elohim is giving you for all time.”


Deu 4:41 Then Mosheh separated three cities beyond the Yardēn, toward the rising of the sun, Deu 4:42 for a man-slayer to flee there, he who unknowingly murdered his neighbour, without having hated him in time past, and might flee to one of these cities and live:

Deu 4:43 Betser in the wilderness in the level land for the Re'ubēnites, and Ramoth in Gil'ad for the Gadites, and Golan in Bashan for the Menashshites.

Deu 4:44 And this is the Torah which Mosheh set before the children of Yisra'ěl.

Deu 4:45 These are the witnesses, and the laws, and the right-rulings which Mosheh spoke to the children of Yisra'ěl after they came out of Mitsrayim,

Deu 4:46 beyond the Yarděn, in the valley opposite Běyth Pe'or, in the land of Siḥon sovereign of the Amorites, who dwelt at Ḥeshbon, whom Mosheh and the children of Yisra'ěl had stricken after they came out of Mitsrayim.



Deu 4:47 And they took possession of his land and the land of Oḡ sovereign of Bashan, two sovereigns of the Amorites, who were beyond the Yarděṅ, toward the rising of the sun,

Deu 4:48 from Aro'ěr, which is on the bank of the wadi Arnon, even to Mount Siyon, which is Ḥermon,

Deu 4:49 and all the desert plain beyond the Yarděṅ as far as the Sea of the Arabah, below the slopes of Pisgah.

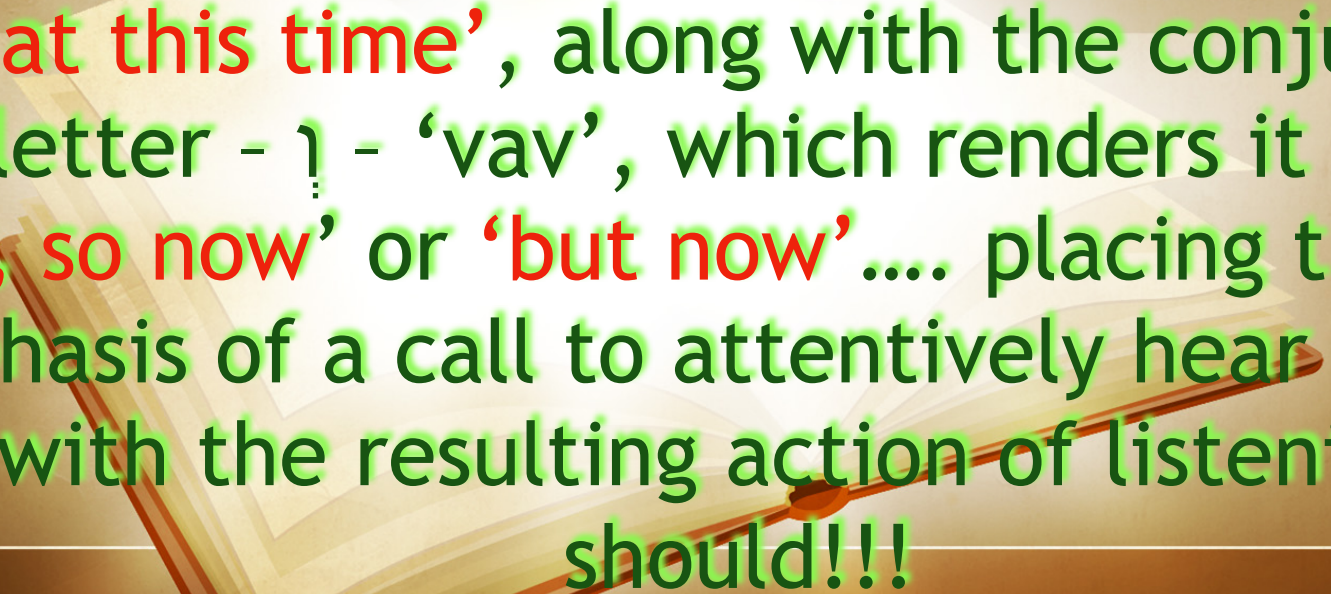
Yisra'ěl had hardened their hearts all too often and now, it was time to open up their ears and listen!

The time for fooling around and doing their own thing was over - it was time to pay attention!

This is also a clear call that is very much alive for us today - for NOW it is certainly time for ALL Yisra'ěl to LISTEN!



The Hebrew word that is translated as 'And now' is וְעַתָּה v'attah, which comes from the root word עַתָּה attah (at-taw')- Strong's H6258 which means 'now, at this time', along with the conjunction of the letter - וְ - 'vav', which renders it as, 'and now, so now' or 'but now'.... placing the clear emphasis of a call to attentively hear "NOW", along with the resulting action of listening, as we should!!!



This call to 'hear and respond correctly', was not a suggestion or something that could be left until another time, but rather, it was intended to get the immediate action required.

So many people 'put off' the required obedience to the Word of Elohim, as they would rather be seeking to satisfy their own desires or fleshly needs and disregard the urgent call to seek יהוה with their all...NOW!

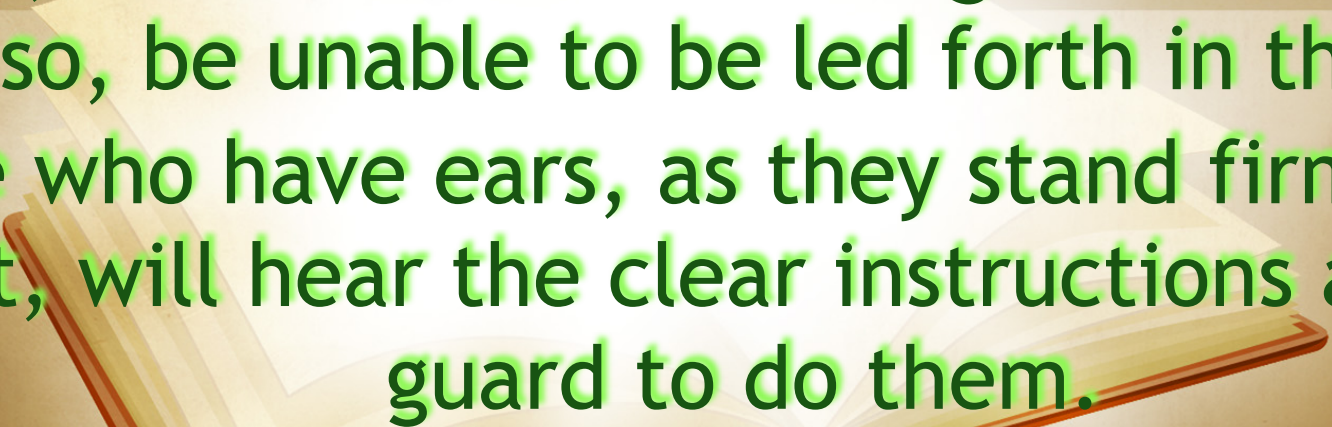
A repeated concept, or phrase, we see in Scripture, is 'he who has an ear let him hear...', which simply calls for ardent hearers to pay attention to, and obey, what is being commanded.

Many turn their ear away from the proper hearing of the Torah and, as a result, are identified as being those who are 'hearing but do not understand'!

As trustworthy servants of Elohim, we are called to HEAR - GUARD and DO, all that His Word teaches and commands, and we take note that a proper understanding of His Word, develops as we guard to do what we hear.

Those who are hearing and not understanding, are those who are not doing what is required, and therefore, they are not hearing the 'NOW' aspect of the urgency to hear, guard and do! The Hebrew word that is translated as 'listen' comes from the root word שָׁמַע shama (shaw-mah')- Strong's H8085 which does not just simply carry the meaning "to hear", but rather it means, 'to listen with attention, comprehend and discern, give heed to what is being spoken'.

So, when we hear the words, 'he who has ears let him hear what the Spirit says', we are able to clearly see that it is only those who are truly standing on their feet (that is, those who are faithfully obeying and walking in the commands), that will have ears to hear.



Any disobedience to the commands, or any rejection to walking according to the Torah of Elohim, will result in one being deaf to the Spirit, and so, be unable to be led forth in the Truth! Those who have ears, as they stand firm on their feet, will hear the clear instructions and will guard to do them.

Who is it that is to be 'listening'? - **Yisra'ěl!!!**

These words are very similar to the words we find
in:

Yeshayahu/Isaiah 44:1 “But now hear, O Ya’aqob
My servant, and Yisra’ēl whom I have chosen.”

What are we to be listening to?

1 - Laws

The Hebrew word that is translated as 'laws' is חֻקִּים *ḥuqqiym*, which is the plural of the root word חָק *ḥoq* (khoke)- Strong's H2706 which means, 'something prescribed or owed, boundary, allotment, portion, ordinance, statute'.

This word comes from the primitive root חָקַק *ḥaqaq* (khaw-kak')- Strong's H2710 which means, 'to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver' and in essence, we get the clear understanding of חֻקִּים *ḥuqqiym* as being 'laws cut in stone', which means that they are set and fixed!

2 - Right-Rulings

The Hebrew word that is translated as 'right-rulings' is מִשְׁפָּטִים mishpatiym, which is the plural of the root word מִשְׁפָּט mishpat (mish-pawt')- Strong's H4941 which means 'right-ruling or judgement' and these are the 'legal procedures' or firm rulings, that are non-negotiable.

It is through these מִשְׁפָּטִים mishpatiym that the community of Elohim is to be ruled and gives clear boundaries on how any issues that may arise would be dealt with, in a prescribed way that is just and fair.

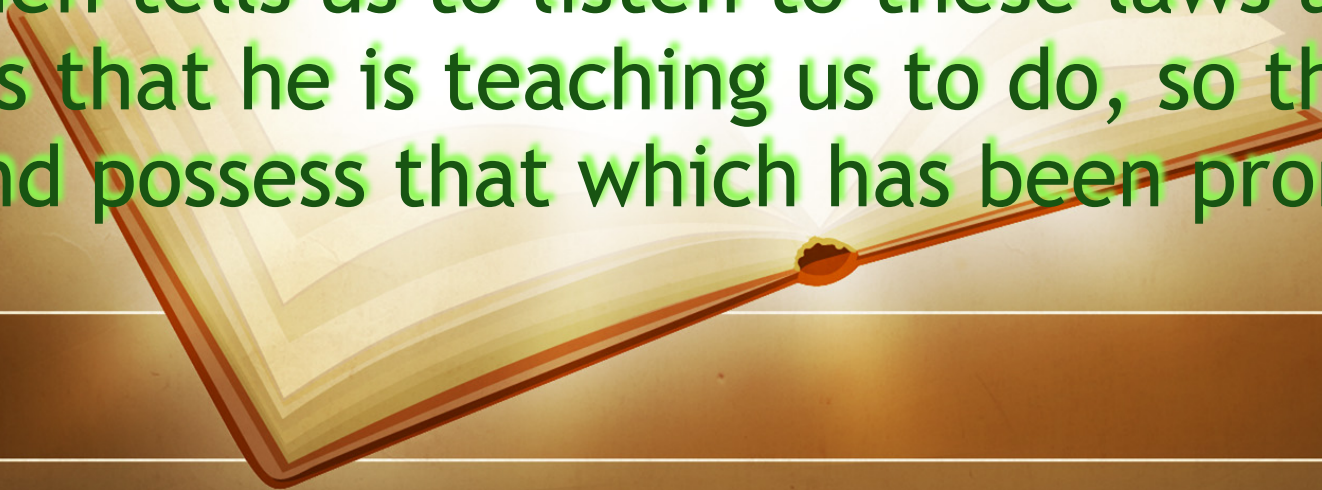
These are what we could call the ‘social laws’, which clearly teach us how we are to get on with each other and how we are to behave and how we are to live, according to how we have been created to be, in **יהוה**.

Tehillah/Psalm 89:14 “Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face.”

Tehillah/Psalm 97:2 “Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.”

Listening, in the Hebrew mind-set, implies obedience and so, as we listen to the laws and right-rulings of Elohim, we are to obey them - as we **Hear, Guard and Do** all He has commanded us!!!

Mosheh tells us to listen to these laws and right-rulings that he is teaching us to do, so that we live and possess that which has been promised!



The Hebrew root word that is translated as 'teaching' is לָמַד lamad (law-mad')- Strong's H3925 which means, 'to exercise in, learn, accept, instruct, train'.

It is these laws and right-rulings of Mosheh that we are to 'exercise in' and 'learn, accept and becomes fluent in', as we diligently train ourselves to be true set-apart people of Elohim! We do not learn for nothing - we learn and are taught - TO DO!

The Hebrew word that is translated as 'to do' comes from the root word עָשָׂה *asah* (aw-saw')- Strong's H6213 which means, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also have the meaning, 'celebrate', which I think is very fitting.

This word is often translated as 'works' and is a clear reference to what one physically and practically does. It is truly a great joy TO DO the laws and right-rulings as prescribed, and more specifically in terms of the Feasts of יְהוָה, it is a joy for us to 'perform' them as we are instructed to!

A derivative of this root word עָשָׂה asah (aw-saw')- Strong's H6213 is the word מַעֲשֵׂה ma'aseh (mah-as-eh')- Strong's H4639 which means 'a deed, work or acts, accomplishments'.

The Book of Acts is known in the Hebrew as 'Ma'asei', which is a record of the 'Acts of the Apostles'!

The "Acts" of the Apostles speaks of the deeds or acts of that which the Apostles did and records their 'acts' of obedience, from which we are able to learn many great and valuable lessons from.

We shall be known by our fruits, based on our proper reverence and submission to our Master, which shall be evidenced in our “acts of obedience”, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

It truly is a great ‘joy’ TO DO the laws and right-rulings as prescribed!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth!

When we diligently observe, and guard to do, all He commands us to do, it is a great joy and a delight and not a heavy thing at all!

The perfect Torah of freedom is like a mirror for us - and in looking intently into it, we are able to see if we are in fact listening and doing what is being commanded or not:

Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

We 'guard to do' all He commands in order that we may live and take possession of that which יהוה has planned for us.


As we consider this root verb עָשָׂה asah - Strong's H6213, in terms of our need to be doers of the Word, we recognize that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script we gain further understanding of what it is to be a proper doer of the Word!

In the ancient pictographic script, the verb עָשָׂה asah - Strong's H6213 looks like this:




Ayin - א:




The original pictograph for this letter is:  and represents the idea of 'seeing and watching', as well as 'knowledge' as the eye is the window of knowledge.

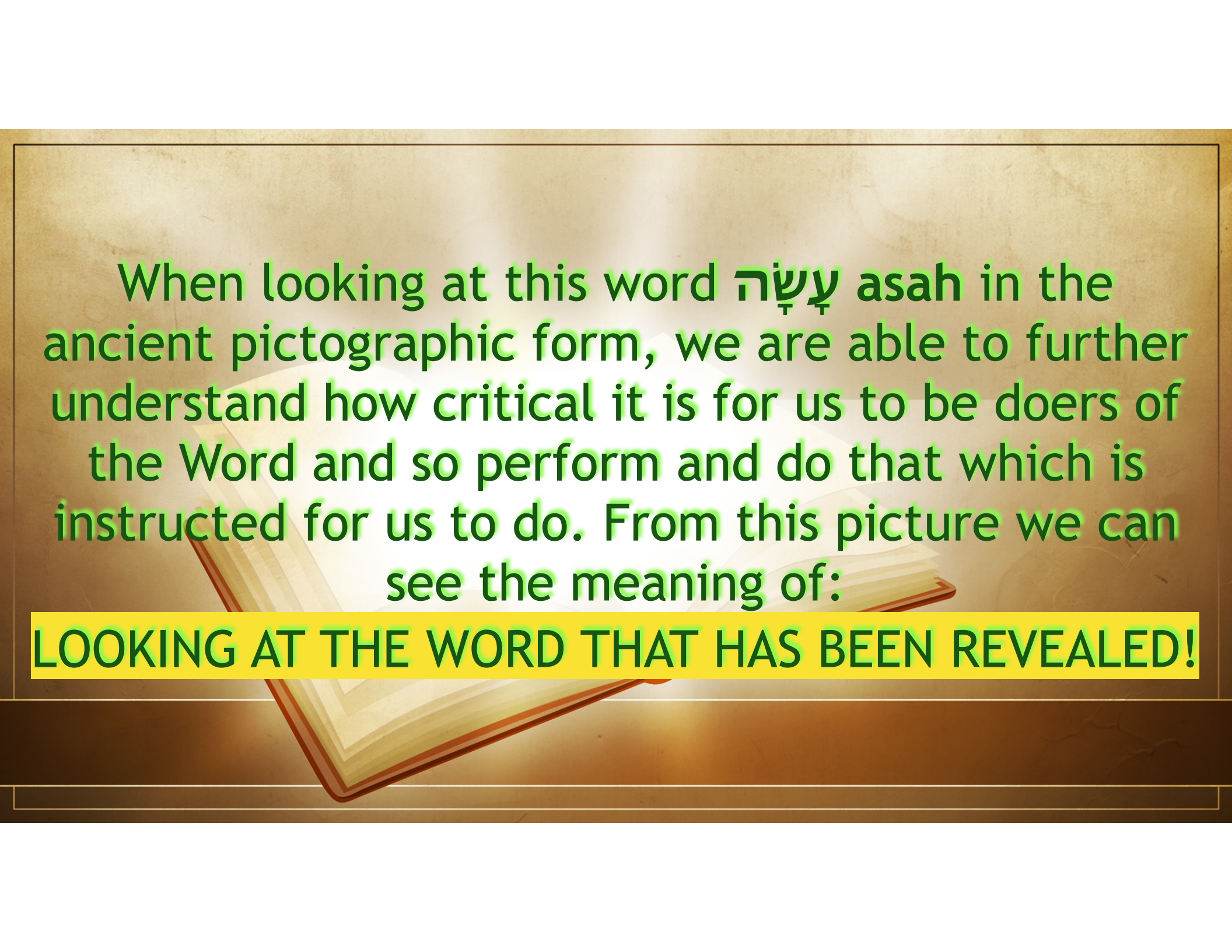
Sin - ש:



This is the letter 'sin/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.

Hey - ה:

The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of 'behold' as in when looking at something very great. It can also have the meaning to 'breath' or 'sigh' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of 'revelation' or to reveal something by pointing it out, as well as 'praise' through the lifting up of our hands in complete awe and surrender.

The background of the slide features a faint, artistic illustration of an open book. The pages of the book are filled with Hebrew text, and the book is shown from a slightly elevated, angled perspective. The overall color palette is warm, with shades of brown, tan, and gold, giving it an aged or parchment-like appearance.

When looking at this word עָשָׂה *asah* in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do. From this picture we can see the meaning of:

LOOKING AT THE WORD THAT HAS BEEN REVEALED!

This clearly teaches us that we are unable to DO or PERFORM the Word if we are not looking intently at the Word!

The Word became flesh and dwelt among us!

The clear revelation of the Word, **יהושע** Messiah, has been made known to us; and as we look to the Princely Leader and Perfecter of our belief, we are able to lay aside every weight and the sin which so easily entangles us, and be properly equipped to run, with endurance, the race set before us, as we look at the Word and actually DO IT!!!

Verse 2 - Do not add or take away

This is one of the most important verses, that sadly has been grossly ignored for centuries all, as a result of people not listening attentively! This we are clearly told a number of times in Scripture:

Debarim/Deuteronomy 12:32 “All the words I am commanding you, guard to do it - do not add to it nor take away from it.”

Mishlě/Proverbs 30:6 “Do not add to His Words, Lest He reprove you, and you be found a liar.”

Hazon/Revelation 22:18-19 “For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book, 19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.”

What we have seen, throughout history, is that man has, in many ways, ‘added to’ or ‘taken away from’, the Word.

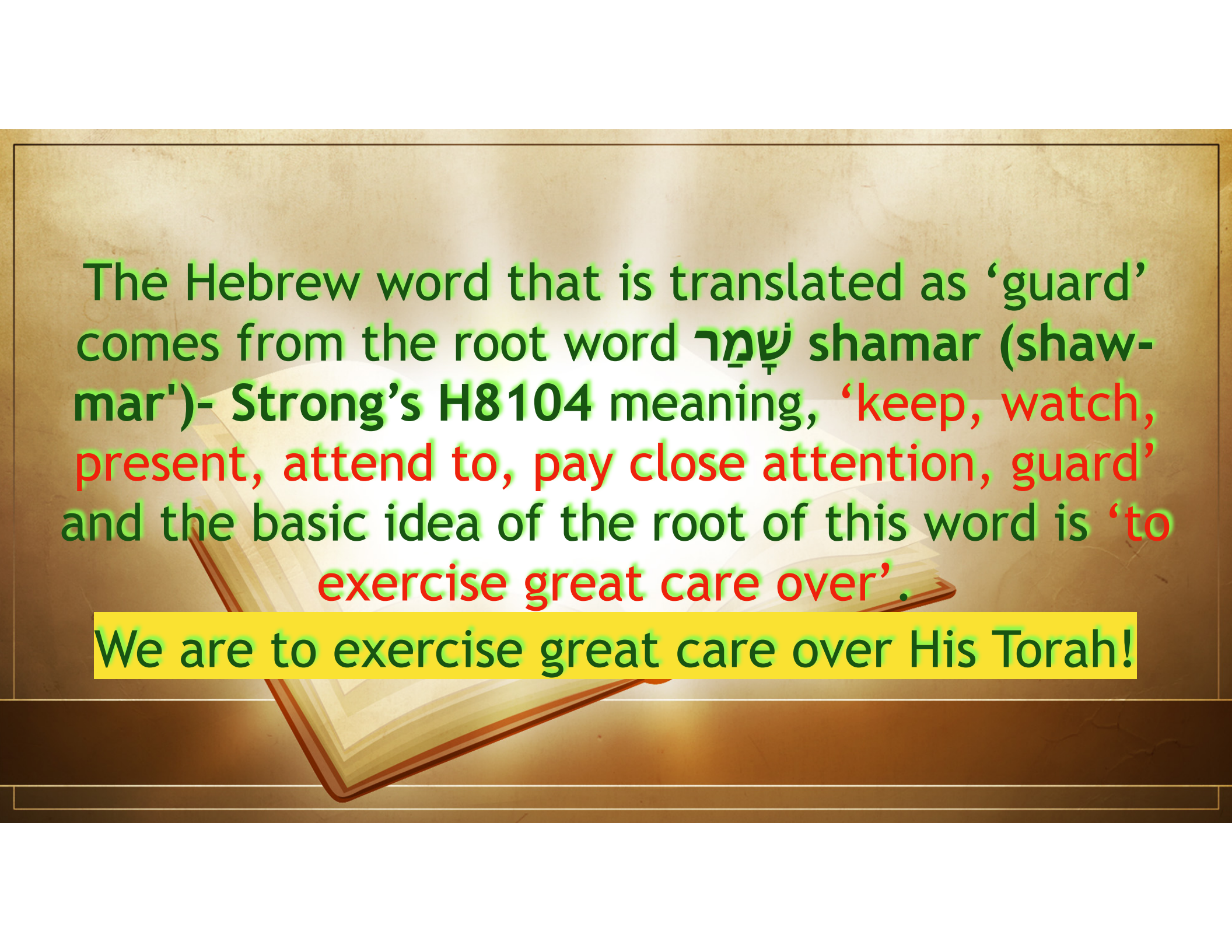
Rabbinic Judaism has, in a sense, 'added' to the Word, by the addition of their 'oral torah' and Christianity has, in a sense, 'taken away' from the Word, by teaching that the Torah is no longer applicable for daily living and they have stricken the

Appointed Times of יהוה from their calendars and have 'added' their own concoction of pagan rooted festivals, as their form of worship, which they deem as being acceptable!

The reason we are not to add or take away is clear:

SO AS TO GUARD THE COMMANDS OF יהוה!

When anyone starts to add or subtract from the Word, then the ability to be diligently obedient is weakened dramatically!

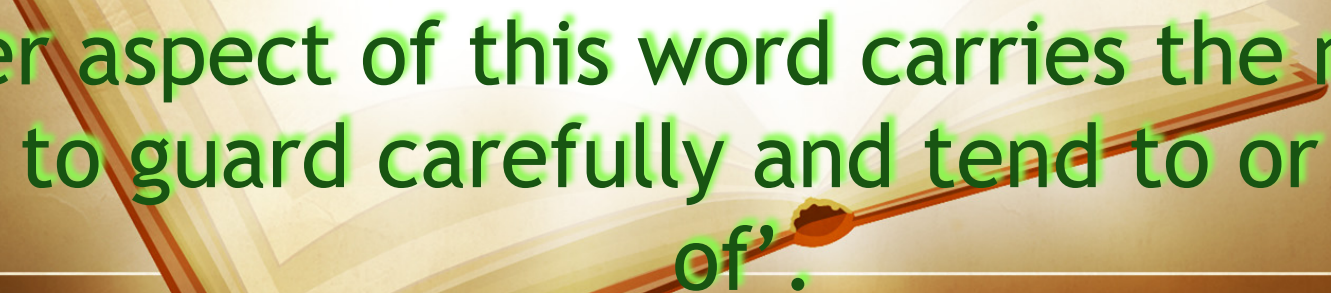


The Hebrew word that is translated as 'guard' comes from the root word שָׁמַר shamar (shaw-mar')- Strong's H8104 meaning, 'keep, watch, present, attend to, pay close attention, guard' and the basic idea of the root of this word is 'to exercise great care over'.

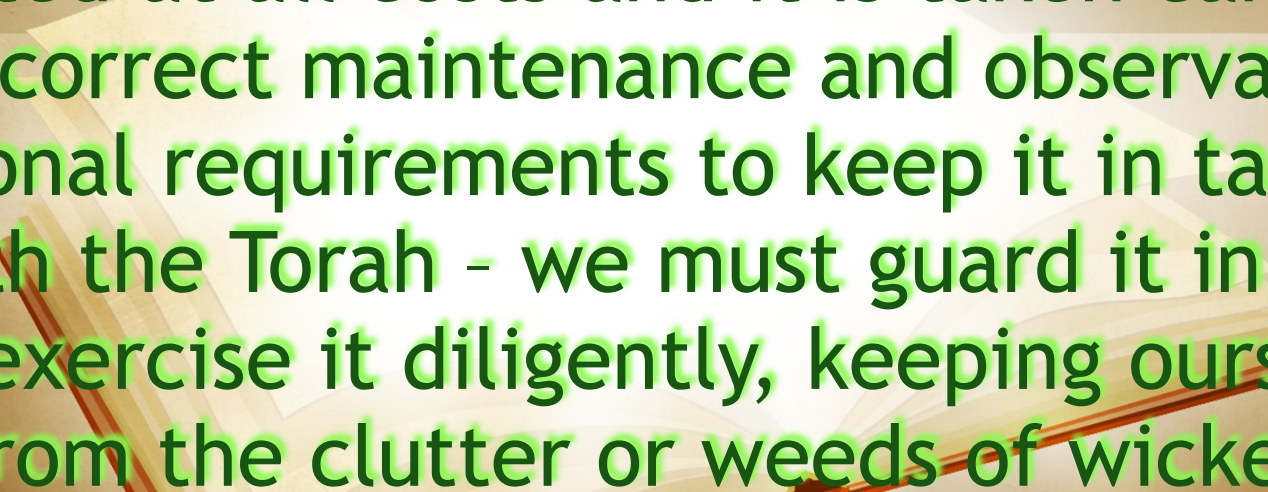
We are to exercise great care over His Torah!

When used in combination with other verbs, the meaning is, 'do carefully or diligently', i.e. perform carefully by paying strict attention as to what must be done, as it expresses the careful attention that is to be paid to the obligations of a covenant, to laws, statutes, etc.

Another aspect of this word carries the meaning of having to guard carefully and tend to or 'take care of'.



When one takes care of a valued possession then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah - we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the bookmark is a vibrant red. The book lies on a surface with a mottled, parchment-like texture in shades of brown and tan. The overall lighting is soft, creating a warm and scholarly atmosphere.

Adam was commanded to 'guard' (Shamar) the garden which carried with it great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!


When one is 'guarding' something, being 'awake' and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming Torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!

What is interesting, in taking note of, is the frequent use of the word שָׁמַר shamar (shaw-mar')- Strong's H8104 in the Torah. It is used 148 times in 139 verses in the Torah - 15 times in 15 verses in Berēshith/Genesis, 25 times in 24 verses in Shemoth/Exodus; 16 times in 16 verses in Wayyiqra/Leviticus; 19 times in 19 verses in Bemidbar/Numbers and 73 times in 65 verses in Debarim/Deuteronomy!!! With Debarim/Deuteronomy being seen as the 'second reading of the Torah', as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר shamar (shaw-mar')- Strong's H8104 to the generation that was about to enter into the Promised Land!

As we look at the Hebrew word שָׁמַר shamar - Strong's H8104 which means, 'keep, watch, present, attend to, pay close attention, guard', in the ancient pictographic form, we are able to identify what true guarding entails.




Shin - שׁ:

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.

Mem - 𐤌:




The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially blood!

Resh - ר:



The ancient script has this letter 'resh' 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, begging 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.

Considering these pictographs that render the word that means to guard carefully, we are able to identify how we are to:

MEDITATE ON THE WASHING OF OUR HEAD

In Sha'ul's letter the believers in Ephesos, he instructed Husbands to love their wives, as Messiah loved us:

Eph'siyim/Ephesians 5:25-28 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."28 In this way husbands ought to love their own wives as their own bodies. He who loves his wife loves himself.

It is through His Word that He washes us, and therefore, we are able to identify the cleansing that His Blood brought to us, giving us the ability to properly meditate on the cleansing that the Word of our Head brings, by guarding to do all He instructs us to do

The Greek word that is translated as 'guard' in the LXX (Septuagint) is φυλάσσω phulassō (foo-las'-so)- Strong's G5442 which means, 'to guard, watch, keep, observe, obey and keep orders', which we also see being translated as 'watching over', in:

Lucas/Luke 11:28 "But He said, "Blessed rather are those hearing the Word of Elohim and watching over it!"

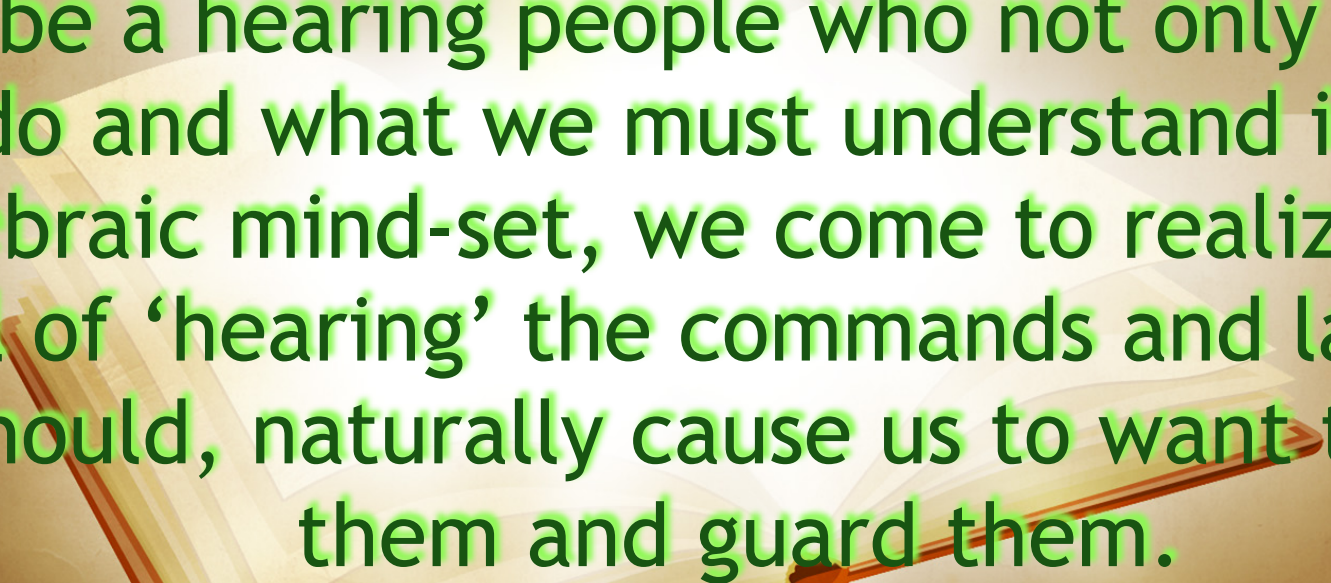
This word φυλάσσω phulassō (foo-las'-so)-
Strong's G5442 is used in the LXX (Septuagint -
Greek text of the Tanak - O.T.) in:

Mishlě/Proverbs 7:1 “My son, guard my words, and
treasure up my commands with you.”

This teaches us how we too must place much
emphasis on the guarding of the Word, lest we
find that we are not found worthy to enter into
the Reign of Messiah for lack of knowledge and
discipline in the Word!

The Hebrew word that is translated as 'commands' comes from the root word מִצְוֹת mitsvoth - which is the plural of the word מִצְוָה mitzvah (mits-vaw')- Strong's H4687 which means, 'commandment, command, obligation, precept', which comes from the primitive root verb צָוָה tsavah (tsaw-vaw')- Strong's H6680 which means, 'to lay charge (upon), give charge to, command, order, appoint, commission, ordain'.

The primary difference we see between the חֻקָּה **ḥuqqah** (laws/statutes) and מצְוָה **mitzvah** (commands) is that His laws (**ḥuqqah**) are rulings that remain in effect permanently and we are to continually walk in His Right-rulings for set-apart living; whereas, His commands (**mitzvah**) are those rules which apply to specific situations and are tailored for each unique situation, in determining the correct action to be taken in a specific circumstance and so, we ‘guard’ those carefully, in order to know how to respond and take action, for any given situation that we may find ourselves in.



We, as his called out and chosen, royal priesthood, must be a hearing people who not only hear, but also do and what we must understand is, that in the Hebraic mind-set, we come to realize that the ideal of 'hearing' the commands and laws will, and should, naturally cause us to want to walk in them and guard them.

Verse 3 - Mosheh reminds us of the incident of Ba'al Pe'or and all those who were destroyed as a result of following Ba'al Pe'or as recorded in:

Bemidbar/Numbers 25:1-3 “And Yisra'ēl dwelt in Shittim, and the people began to whore with the daughters of Mo'ab, 2 and they invited the people to the slaughterings of their mighty ones, and the people ate and bowed down to their mighty ones. 3 Thus Yisra'ēl was joined to Ba'al Pe'or, and the displeasure of יהוה burned against Yisra'ēl.”

Ba'al Pe'or was a Mo'abite 'mighty one', which service included sexually immoral acts.

The name בַּעַל פְּעֹר Baal Peor (bah'-al peh-ore')- Strong's H1187 means, 'lord of the gap, wide opening' and comes from the two root words:

1) Ba'al (bah'-al)- בַּעַל - Strong's H1168 means, 'lord, husband, landowner' and was also the name of a supreme male divinity of the Phoenicians or Kena'anites and its general meaning and term as used in pagan idolatry and worship is 'lord', which may be a little shocking to you if you have never realized this - the term lord is an inherited term from pagan worship used for thousands of years.

2) פְּעוֹר Pe'or (peh-ore')- Strong's H6465 was the name of a mountain in Moab.

This name comes from the word פָּעַר 'pa'ar' (paw-ar')- Strong's H6473 which is a verb meaning 'open wide'.

This name comes from the word פָּעַר 'pa'ar' (paw-ar')- Strong's H6473 which is a verb meaning 'open wide' and so in essence Ba'al Pe'or can be accurately rendered as 'lord of the opening' or the 'lord that opens wide'.

We know that **יהושע** says that wide is the way that leads to destruction and many find it!!!

The occurrences of this verb **פָּעַר** 'pa'ar' - Strong's H6473, which means to 'open wide', indicates an adjunction with the strong passion or feeling, usually not very positive and described the wide opening of the mouth, hence alluding to other body cavities!

Hoshĕa remarks on the Ba'al Pe'or event (Hoshĕa/Hosea 9:10) and it is clear that the Yisra'ĕlites had defiled themselves with abundant fornication and sexual perversion, as the Ba'al worship rites were celebrated by the grossest obscenity.

Hos 9:10 “I found Yisra’ěl like grapes in the wilderness. I saw your fathers as the first-fruits on the fig tree in its beginning. They themselves have gone to Ba’al Pe’or, and separated themselves to shame, and became as abominable as that which they loved.



So, here we can translate that, being joined to Ba'al Pe'or, meant being led on the wide path of destruction.

We are to be the joined body of Messiah - joined to Messiah **יהושע** - being led in His narrow way!

Mosheh reminds Yisra'el that they saw what **יהוה** did at Ba'al Pe'or, where He destroyed all those who followed Ba'al Pe'or.

This reminding them of this was to cause them to remember to not be found doing the same thing and end up being destroyed for whoring away on the wide destructive path.

The Hebrew word that is translated as 'destroyed' comes from the root word שָׁמַד shamad (shaw-mad')- Strong's H8045 which means 'to be exterminated or destroyed, eradicate, annihilate, decimate, overthrow and get rid of'.

Tehillah/Psalm 145:20 “יְהוָה preserves all those loving Him, but all the wrong ones He destroys.”

Tehillah/Psalm 37:38-39 “But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off. 39 But the deliverance of the righteous is from יְהוָה, their strength in time of distress.”

Verse 4 - You who are clinging to יהוה are alive!
We see a clear and distinct difference in the result
between those who follow יהוה completely, as
opposed to those who do not!

In verse 1 we are told to listen to His laws, and do
them, so that we live.

And, in 'listening and doing correctly', we are not to
add or take away, so that we can guard the
commands.

Then we are reminded of what happened to those
who did not HEAR-GUARD-DO - they were destroyed!

And now, here in verse 4 we are reassured that holding on to the Truth with your all results in life - for those who are clinging to **יהוה** are alive today - everyone!

This is a very comforting passage as it reassures the faithful servant of the Most-High that in clinging to the Truth with your all is worth it!

The Hebrew word that is translated as 'clinging' comes from the root word **דָּבַק dabeq** (daw-bake')- Strong's H1695 which means, 'a clinging, cleaving, hold fast' and this comes from the primitive root verb **דָּבַק dabaq** (daw-bak')- Strong's H1692 which means, 'to cling, cleave, keep close, stick to, follow closely, stay with, joined to, joined together'.

In Scripture, the idea, or understanding, of ‘clinging’ is often used in the context of cleaving to someone, in affection and loyalty and we see a couple of examples of this word being used, in:

Berěshith/Genesis 2:24 “For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.”

Ruth 1:14 “And they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.”

Shemu'ěl Bět/2 Samuel 20:2 “Then all the men of Yisra'ěl deserted Dawid, to follow Sheba the son of Bikri. But the men of Yehudah, from the Yardēn as far as Yerushalayim, clung to their sovereign.”

Debarim/Deuteronomy 10:20 “Fear יהוה your Elohim. Serve Him, and cling to Him, and swear by His Name.”

We are to ‘cling’ to יהוה as we ‘fear’ Him, ‘serve’ Him and ‘swear’ by His Name!

Yohanan/John 14:15 “If you love Me, you shall guard My commands.”

If we truly love יהוה, then we will cling to Him - if we are not clinging to Him, then our love is not real!

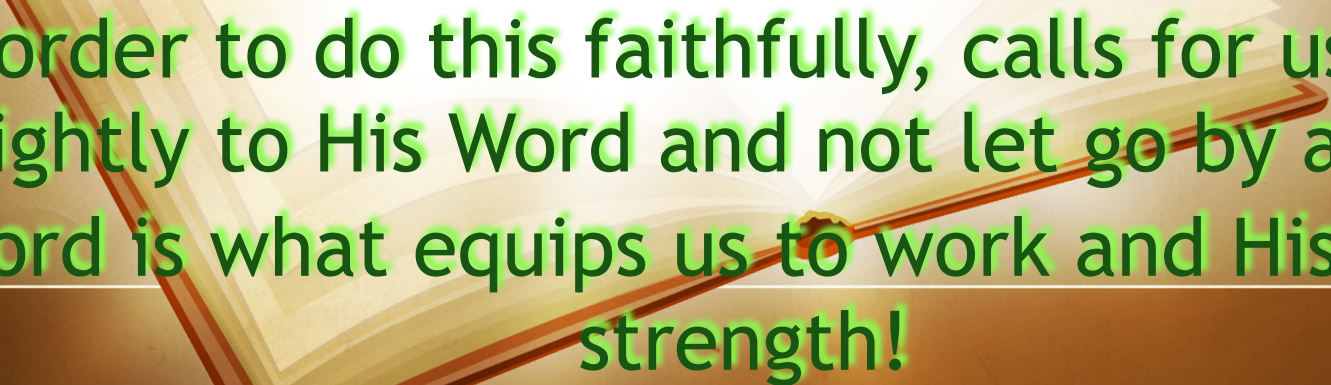
Romiyim/Romans 12:9 “Let love be without hypocrisy. Shrink from what is wicked, cling to what is good.”

Clinging to יהוה is not just a stiff literal obedience; but it also involves an earnest seeking of His face, in doing our utmost to know Him and therefore embrace His commands as that which separates us and identifies us as His. It is not a matter of “I have got to obey”, but rather it is a “I get the privilege to obey and show my love” If one tries to do things their own way, then they are unable to cling to יהוה!

Debarim/Deuteronomy 13:4 “Walk after יהוה your Elohim and fear Him, and guard His commands and obey His voice, and serve Him and cling to Him.”

To cling to Him, takes strong hands - hands that will not let go under any circumstance; and in Scripture, we see that one's hands speak of that which we do - that is - our work; and the only way to do the good works that have been prepared for us, as we work out our salvation with fear and trembling, is to walk after **יהוה** and fear Him and serve Him.

And in order to do this faithfully, calls for us to hold on very tightly to His Word and not let go by any means. His Word is what equips us to work and His joy is our strength!



Another vital aspect of understanding our need to cling to **יהוה**, is grasping the clear reality that we are His Bride, and we are His alone. Clinging to Him can, in many ways, picture for us our earnest desire to hold fast to Him and please Him alone, especially when we see how this word is used, in referencing how a husband will 'cleave' to his wife!

Our clinging to Him, is not only an urgent and desperate need to hold fast to His commands, but is also a wholehearted commitment of practical devotion to the One who loves us and the One we love!

If you are 'clinging' to יהוה in an ardent love, then your eyes will not wander to another, and your will fix your eyes on the Beloved, seeking to continually please Him.

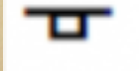
Clinging to Him is a love response of complete obedience, not simply out of required duty, but also out of a diligent expression of surrender and devoted love, that we should never let go of!

The ancient pictographic script gives us a wonderful picture of holding firm to the commands of our beloved King, as we, His Dwelling Place, adhere to Him forever!

In the ancient pictographic alphabet, the word
דָּבָק dāḇāq - Strong's H1692 is written as:




Dalet - ד:

In the ancient script this letter 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.

We also recognize that **יהושע** Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture. The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

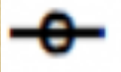
Beyt - ב:

In the ancient script this letter is pictured as ,
pictured as 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.

We, as living stones are built up in the Master, and
are the Dwelling Place of Elohim.

Quph - ק:

In the ancient script this letter is pictured as , 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.

This can very well picture for us 'consistency' in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

These 3 pictographic letters can render for us:
THE DOOR OF THE HOUSE CONTINUALLY!



As we consider this word דָּבַק dabaq (daw-bak')-
Strong's H1692 which means, 'to cling, cleave,
keep close, stick to, follow closely, stay with,
joined to, joined together', in the ancient
lettering, we can clearly recognize how we are to
be steadfast in our complete commitment in
guarding the rules of the House, so to speak, being
faithful 'doorkeepers' that guard the commands of
Elohim, who is The Door!!!

Another way of expressing this call to cling to what is good could best be given as:

HOLD FAST TO WHAT YOU HAVE IN THE MASTER!

If one don't come out and be separate then the ability to hold fast will be non-existent as compromise will cause one to lose whatever assumed grip they thought they may have had!

Verse 5

Mosheh tells us that he has taught us laws and right-rulings - which we are to do in the land we are to possess! What this is actually saying to us today, is that while we recognize that the Torah alone does not deliver us, we know that deliverance/salvation is a free gift of Elohim, given to us through the Blood of Messiah; yet what the Torah does do is this - it prepares us to gain access to the Promises and as we carefully follow the principles laid out very clearly for us to do then we can harness the full potential of all the promises that are yes and Amén in Messiah!

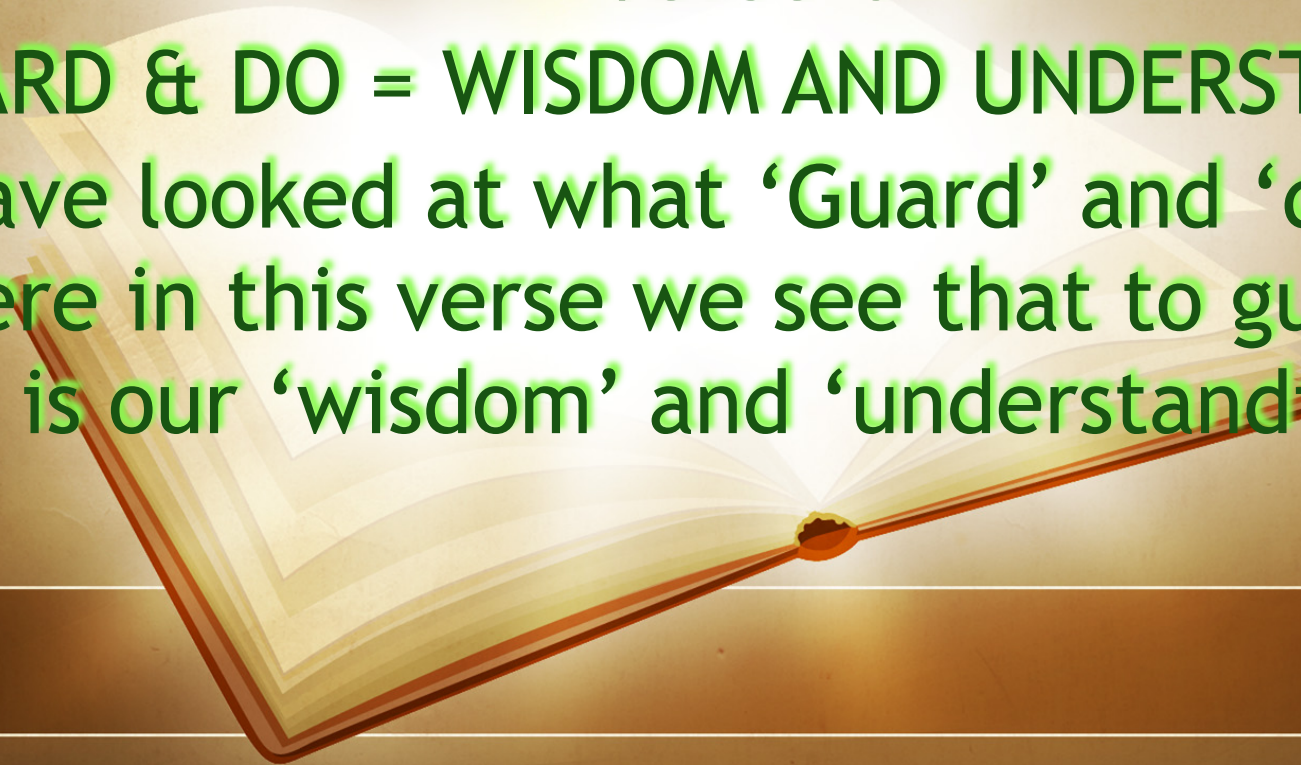
Gaining access to the land can be a metaphor of the richest blessings that are lavished upon us in Messiah; and in our diligent observance of the instructions (Torah) of יהוה, we can find the true fullness of these promises as they cause us to be able to not only guard His promises but also experience them in our daily lives; and in guarding to do all He has commanded us to do is the great blessing of knowing what is to come!

Hazon/Revelation 22:14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”

Verse 6

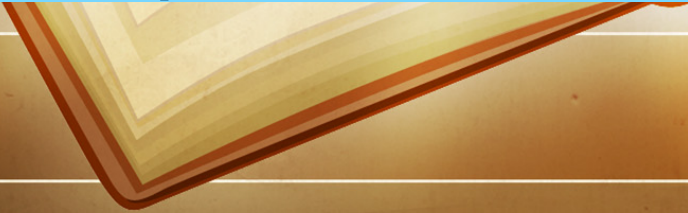
GUARD & DO = WISDOM AND UNDERSTANDING!

We have looked at what 'Guard' and 'do' means;
and here in this verse we see that to guard and do
is our 'wisdom' and 'understanding'!

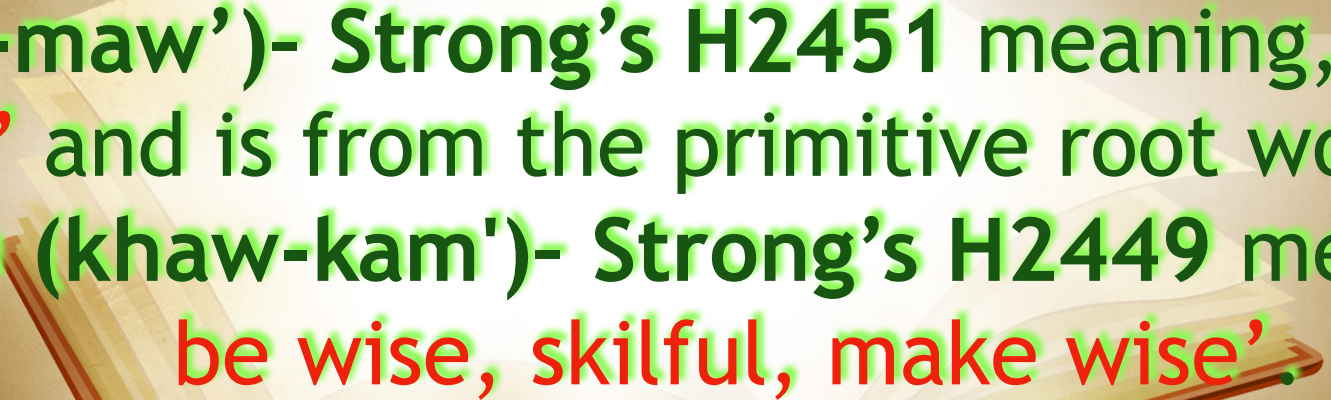


Mishlě/Proverbs 21:15-16 “To do right-ruling is joy to the righteous, but ruin to the workers of wickedness. 16 A man who strays from the way of understanding, rests in the assembly of the dead.”

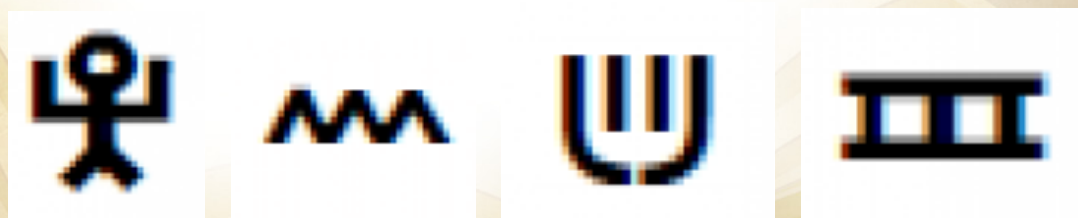
Mishlě/Proverbs 9:10 “The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”



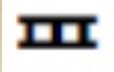
Wisdom in Hebrew is the word חִכְמָה ḥokmah (khok-maw')- Strong's H2451 meaning, 'wisdom, skill' and is from the primitive root word חָכַם ḥakam (khaw-kam')- Strong's H2449 meaning, 'to be wise, skilful, make wise'.




In the ancient pictographic alphabet, this Hebrew word for 'wisdom' - חֲכָמָה ḥokmah (khok-maw')- Strong's H2451 looks like this:



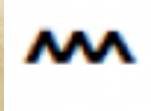
Het - ה:

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'SEPARATION', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean 'established, secure' as well as 'cut off, separated from'. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Kaph - כּ:


The ancient form of this letter is  - meaning 'the open palm of a hand'. The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as 'to tame or subdue' as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

Mem - מ:

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

Hey - ה:



The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The meaning of the letter is “behold, look, breath, sigh and reveal or revelation”; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we consider these pictographic letters that render for us the term for 'wisdom' we are able to clearly see that wisdom entails a separation, as pictured through the tent wall.

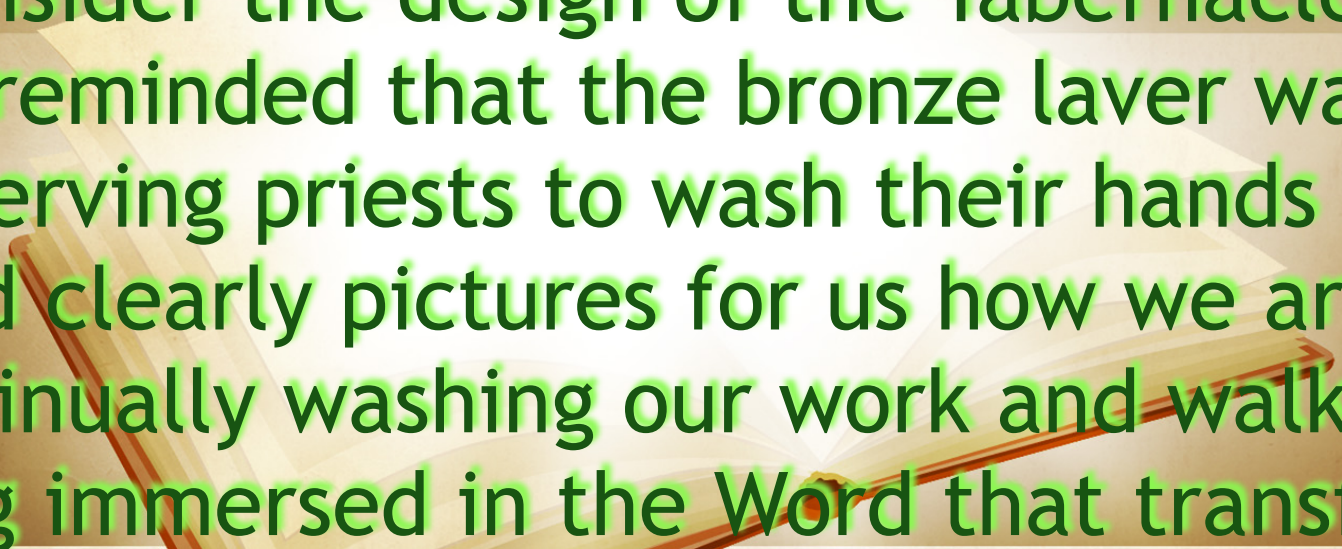
We can render the meaning of the construction of this word, in terms of true wisdom, as meaning:

WE ARE BUILT UP IN THE MASTER AS WE SEPARATE OURSELVES FROM THE WORLD AS WE SUBMIT UNDER THE HAND OF OUR MASTER AND DO WHAT HIS WORD INSTRUCTS AS IT WASHES US, AND ENABLES US TO LIFT OUR HANDS TO HIM IN CONTINUAL PRAISE!

Wisdom, at its core, speaks of one's ability to clearly separate the good from the bad, right from wrong, left and right, and up and down; and this we are to be able to do as we exercise true discipline - the discipline of separation!

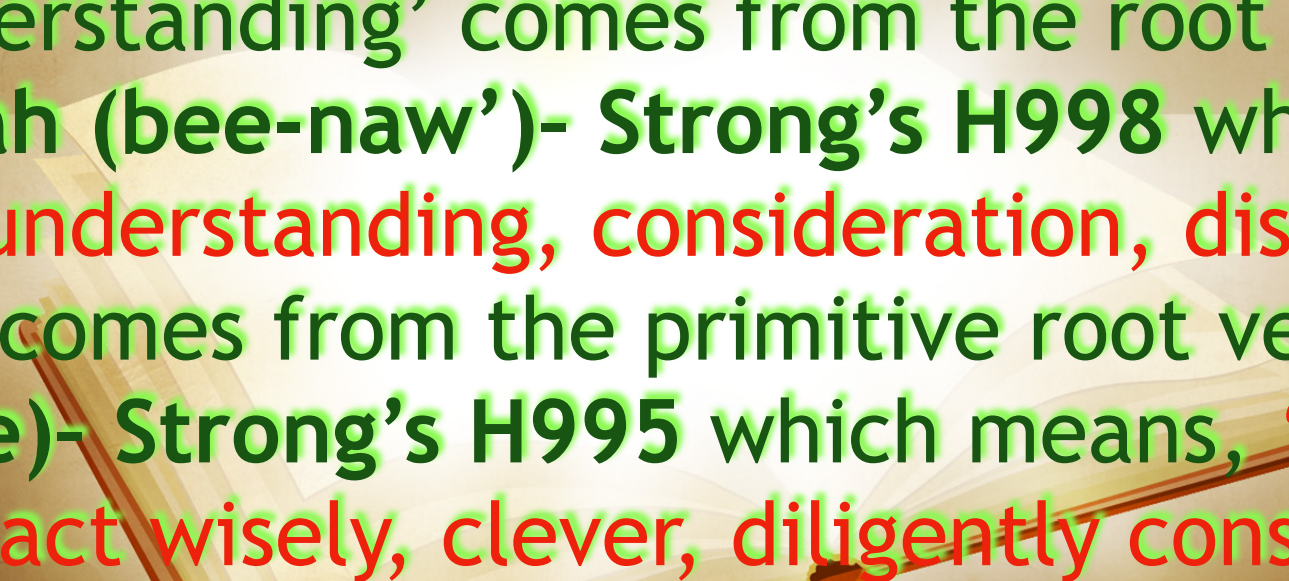
Wisdom is often used in the context of a skilled workman, that has been equipped by the Spirit of Elohim:

Shemoth/Exodus 28:3 “And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.”



Wisdom, in the ancient text, can speak of a clear separation by the washing of one's hands; and as we consider the design of the Tabernacle, we need to be reminded that the bronze laver was used for the serving priests to wash their hands and feet; and clearly pictures for us how we are to be continually washing our work and walk through being immersed in the Word that transforms us!

The Hebrew word that is translated as 'understanding' comes from the root word בִּינָה biynah (bee-naw')- Strong's H998 which means, 'an understanding, consideration, discernment' and comes from the primitive root verb בִּין bin (bene)- Strong's H995 which means, 'to discern, act wisely, clever, diligently consider'.

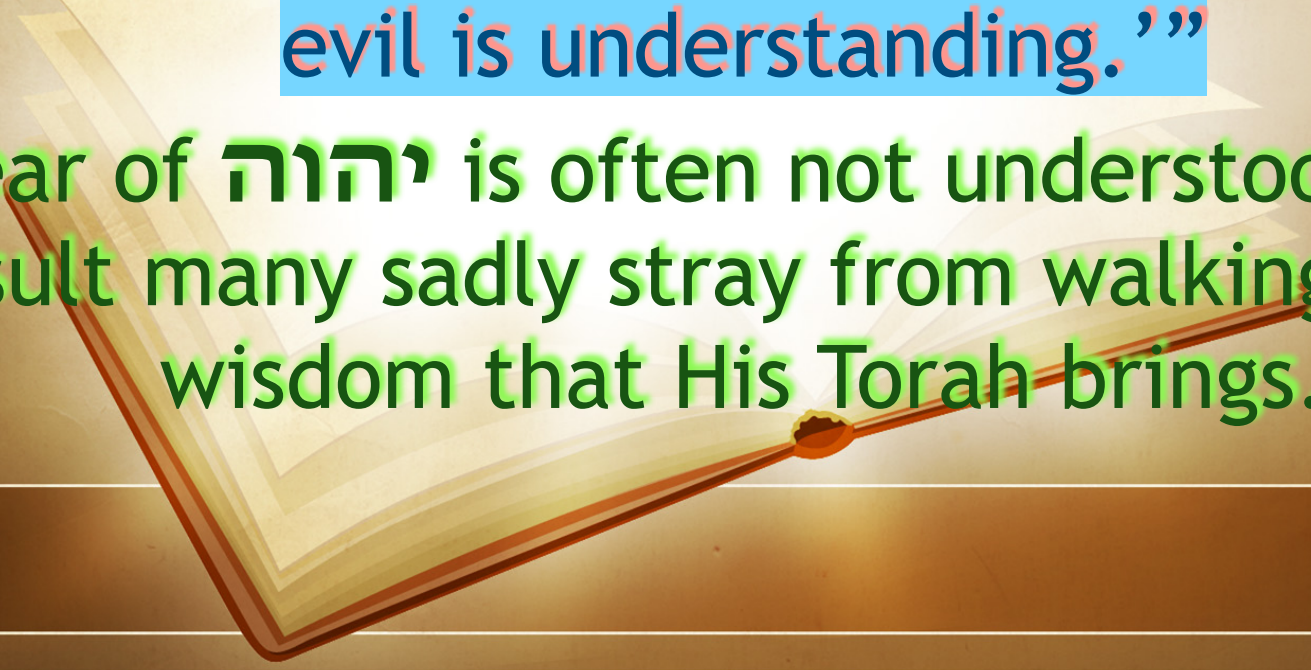


When we can understand the meaning of these words then we can clearly see that without guarding and doing what is required of us, we would not be able, or be equipped, to display any wisdom or understanding, but instead we would be shown up as fools drowning in our own folly!

We are to study carefully and carry out what is required of us, according to the commands we are to guard and do - for then we will become fully functional in Messiah and have the skill and discernment necessary, to stand and fight the good fight of faith!

Iyob/ Job 28:28 “And He said to man, ‘See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.’”

The fear of יהוה is often not understood and as a result many sadly stray from walking in the wisdom that His Torah brings.



Ya'aqob/James 3:13 "Who is wise and understanding among you? Let him show by his good behavior his works in meekness of wisdom."


Ya'aqob asks this simple question and then says that we are to show the wisdom and understanding that the Torah brings as we guard to do all the clear commands of Elohim, through our 'good behavior of good works'.



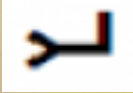
In the ancient pictographic script, the Hebrew word **בִּינָה** **biynah** (bee-naw')- Strong's H998 which means, 'an understanding, consideration, discernment', is depicted as follows:




Beyt - בֵּית:

In the ancient script this letter is pictured as , pictured as 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. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Yod - י:

The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

Nun - נ:

The ancient pictographic script has this letter pictured as , which pictures a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one's life expectancy.

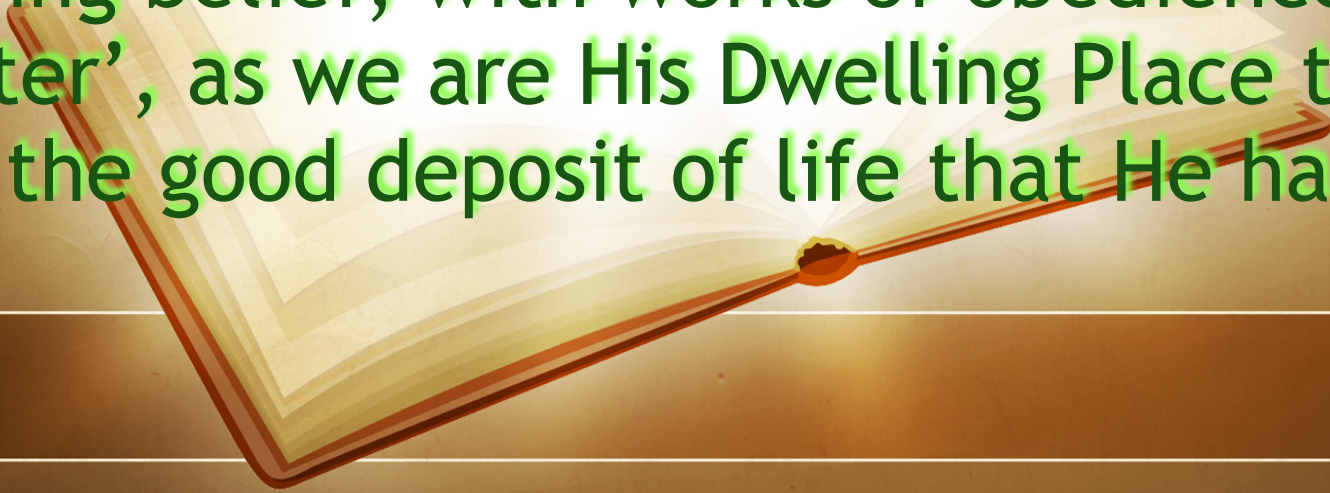
Hey - ה:

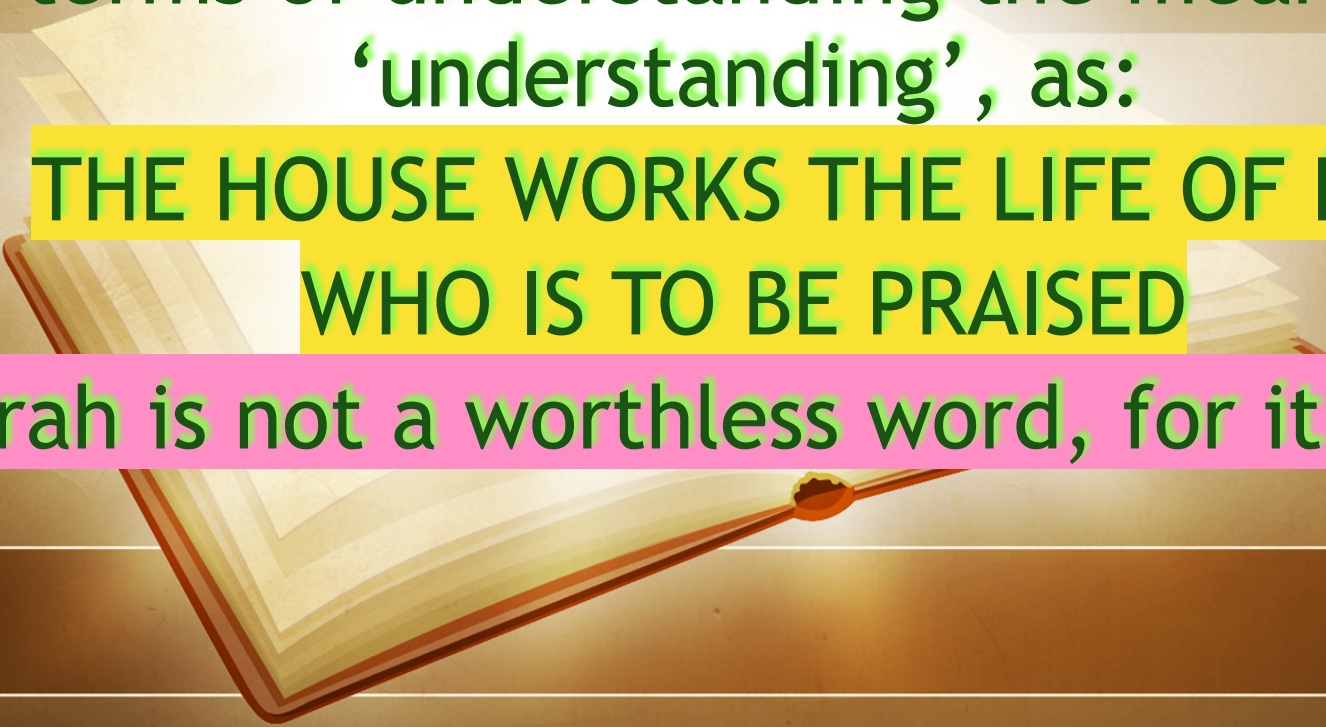


The ancient script has this letter pictured as , which is a ‘man standing with his arms raised out’.

This word can mean, “behold, look, breath, sigh and reveal or revelation”; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When we consider this Hebrew root word for 'understanding', in its pictographic form, we are able to recognize how important it is for us to be 'doing' righteousness and letting our belief be a 'living belief, with works of obedience to the Master', as we are His Dwelling Place that is to guard the good deposit of life that He has given us.





These pictographs can render for us the following,
in terms of understanding the meaning of
'understanding', as:

THE HOUSE WORKS THE LIFE OF HIM
WHO IS TO BE PRAISED

The Torah is not a worthless word, for it is our life!

And as we consider the need for us to be living stones, being built up in the Master, we can clearly identify that understanding comes in the proper doing of His Word, equipping us to lift up hands that are set-apart, in complete obedience to the One who gives us life, and life abundantly!

In this verse 6 of Debarim/Deuteronomy 4, we are told that we shall guard and do the commands before the eyes of the peoples - being obedient is no undercover assignment!!!

When we truly begin to guard and protect the commands of Elohim, by diligently observing them with joy and great care, we will certainly take ownership of them and the more important it will become to us.

There are many today, who are seeking ways to find 'shortcuts', so to speak, and are always looking for ways to not do the clear commands, as they try to reason away the need to diligently guard them, through a number of vain excuses. Instead of trying to do this, we ought to ask ourselves how much do we love יהוה!

Complete surrender is called for and this means, to accept what his Word says and be diligent in guarding to do it, even if it does not always make sense - the understanding comes in the doing!

This verse 6 verse makes it clear - when we guard and do the commands of Elohim - it will be our wisdom and understanding, before the eyes of the peoples - and as they hear these laws, they will actually recognise that we are a great wise and understanding nation!

Zec 8:20 “Thus said יהוה of hosts, ‘Peoples shall yet come, inhabitants of many cities,

Zec 8:21 and the inhabitants of the one go to another, saying, “Let us earnestly go and pray before יהוה, and seek יהוה of hosts. I myself am going.”

Zec 8:22 And many peoples and strong nations shall come to seek יהוה of hosts in Yerushalayim, and to pray before יהוה.’

Zec 8:23 “Thus said יהוה of hosts, ‘In those days ten men from all languages of the nations take hold, yes, they shall take hold of the edge of the garment of a man, a Yehudi, saying, “Let us go with you, for we have heard that Elohim is with you.” ’ ”

Verse 7-8

These are such powerful verses, as Mosheh makes it clear that we truly are a set-apart people, who serve a Set-Apart Elohim - an Elohim who is near to us and answers us when we call on Him - an Elohim who has given us such great laws and right-rulings!

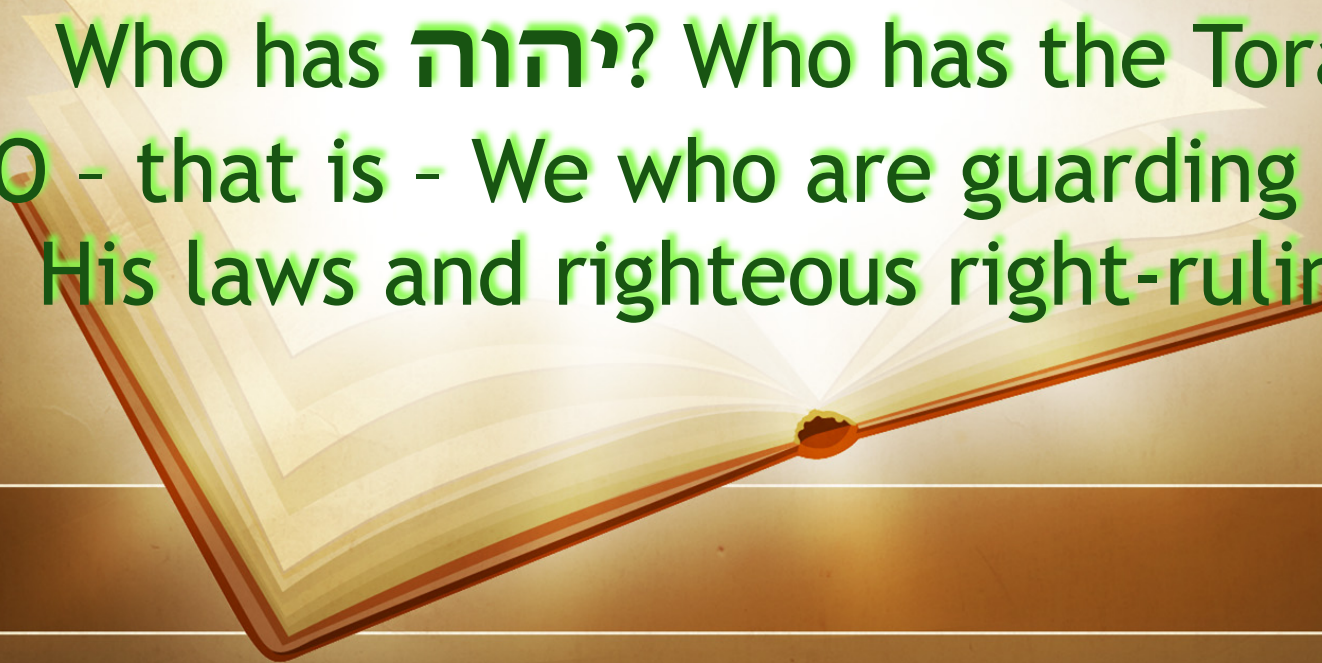
ALL the Torah that has been set before us!

When I read this verse, I cannot help but recognise that the laws and right-rulings - the entire Torah - is Good and it is a great blessing to us, as it sets us apart from all other nations!

Tehillah/Psalm 145:18 “יהוה is near to all who call upon Him, to all who call upon Him in truth.”

Who has יהוה? Who has the Torah?

WE DO - that is - We who are guarding and doing His laws and righteous right-rulings!



Verse 9

Guard yourself - guard your life!

There is a huge emphasis placed here on 'guarding' - in fact, we see the root word שָׁמַר shamar (shaw-mar')- Strong's H8104 basically being used twice in a row!!!

The first word in this verse is רַק raq (rak)- Strong's H7535 which means, 'only, altogether, surely, alone, except', and the strong emphasis is being placed here in telling us that the ONLY thing you should be doing and concerned about is guarding yourself and guarding your life.

This word is an adverb with restrictive force, emphasizing that that which it is connected to must be the only thing that you are to be doing!!!!

The first 'shamar' - הִשָּׁמֵר *hishamer* - is written as a verb in the 'niphal' form, which expresses the meaning of the root word שָׁמַר *shamar* - Strong's H8104 as 'to be on one's guard, take heed, take care, beware, to keep oneself, refrain, abstain'.

The second 'shamar' - שָׁמַר ush'mor- is written as a verb in the 'qal active' form which expresses the meaning of the root word שָׁמַר shamar - Strong's H8104 as, 'to keep, have charge of, guard, keep watch and ward, protect, save life, watch, watchman, to watch for, wait for, observe, to keep, retain, treasure up (in memory), perform (vow), preserve'

What this expresses here, is that you must exercise great care to keep watch over your soul!

That which we are to 'guard' is our 'life', which is written as נַפְשָׁךְ naphseka, which is from the Hebrew root word נָפַשׁ nephesh (neh'-fesh)- Strong's H5315 meaning, 'soul, living being, life, person, desire, appetite, passion, emotion'.

In other words, when we dig deeper, we see how we are to guard every aspect of our lives - that is - our emotions, passions, desires and appetites, ensuring that they are always in line with the Living Word and not living according to the lusts of the flesh!

Mosheh is instructing Yisra'el here, that it is vitally important that they guard diligently, and the word diligently also places emphasis on the intensity of our alertness, as it is the Hebrew word **מְּדַ** meod (meh-ode')- **Strong's H3966** which means, 'muchness, force, speedily, utterly, abundance, exceedingly, great, and might as in strength'. This word is mainly used in Scripture as an adverb, in expressing the idea of exceeding to the highest point!

Guarding our lives is a very active, alert and assertive expression of our faithfulness to the Covenants of Promise.

The reason I am emphasizing this, is because it needs to be!!!

It is time for the set-apart people of Elohim to 'wake up' and start 'guarding' their lives with their all - for if we do not then we are in great danger of forgetting the Words of יהוה and are at risk of turning away from the Truth!

Ib'rim/Hebrews 2:1-4 "Because of this we have to pay more attention to what we have heard, lest we drift away. 2 For if the word spoken through messengers proved to be firm, and every transgression and disobedience received a right reward, 3 how shall we escape if we neglect so great a deliverance, which first began to be spoken by the Master, and was confirmed to us by those that heard, 4 Elohim also bearing witness both with signs and wonders, with various miracles, and gifts of the Set-apart Spirit, distributed according to His own desire?"

These verses in Debarim/Deuteronomy 4 are vital for us to grasp, in order that we be truly built up in Messiah and be the True Set-Apart Dwelling Place of Elohim, as it is clear in Scripture, 'how' a house is built and filled:

Mishlě/Proverbs 24:3-4 "By wisdom a house is built, and by understanding it is established; 4 and by knowledge the rooms are filled with all precious and pleasant riches."

The way to guard the commands is to instill them upon our children and the way to not forget is to teach others!



Verse 10


Hear and fear

Hearing His Words will cause us to stand in reverent awe of **יהוה**, and those who 'shut their ears' to the hearing of the Torah are sadly unable to truly express the proper reverence that due to our Elohim, **יהוה** of Hosts!

Ėkah/Ecclesiastes 12:13 “Let us hear the conclusion of the entire matter: fear Elohim and guard His commands, for this applies to all mankind!”

Luqas/Luke 1:50 “And His compassion is from generation to generation, to those who fear Him.”

Hazon/Revelation 19:5 “And a voice came from the throne, saying, “Praise our Elohim, all you His servants and those who fear Him, both small and great!”



The main emphasis on this chapter, is certainly the need to be a hearing, guarding and doing people - in fact, you cannot hear and guard without doing!

Those who think that they do not have to 'do' shall not be declared right!

Romiyim/Romans 2:13 "For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the law shall be declared right."

Verse 15-19

Dangers of not guarding

Mosheh made it clear to us, that when יהוה spoke out of the midst of the fire - we heard only a voice of words and saw NO FORM!!!

The danger of not diligently guarding the Words of יהוה, is that various forms of corrupt worship gets formed and shaped!

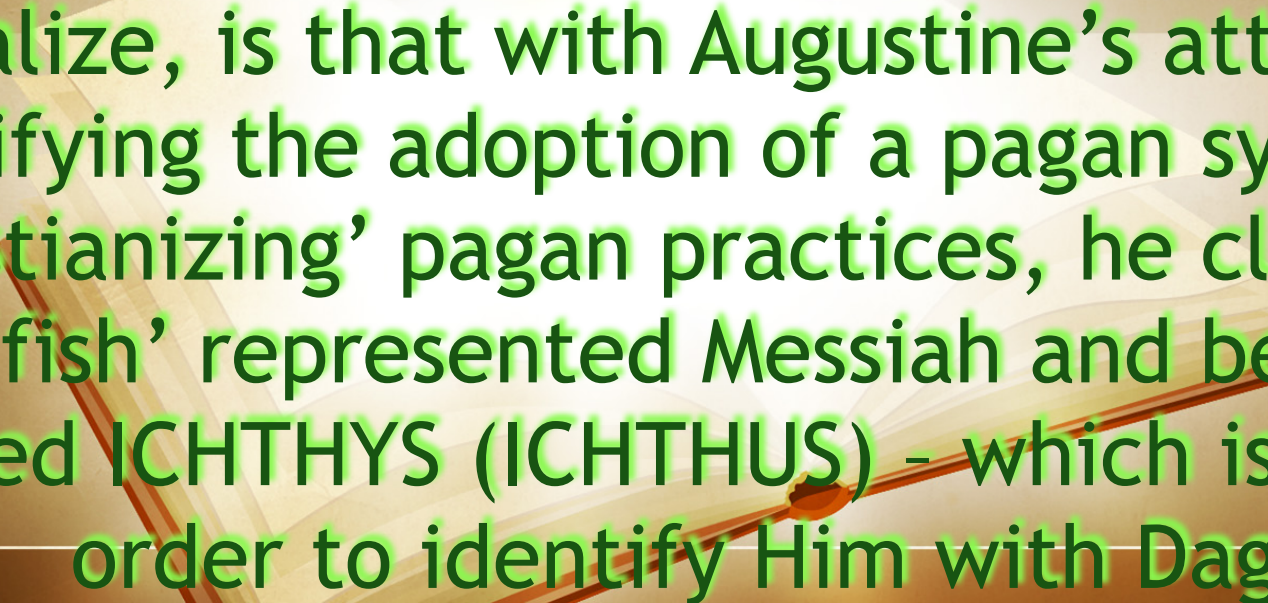
We are clearly told to not make any image or form and bow down to it.

When we think of this warning given in these verses, we can see today how the warning was not taken to heart, as we know that many of the Babelonian deities that are worshipped, are in the form of 'bulls, lions and eagles'!

And before you try to excuse that away, as being no more - you do not have to look too far, to see these same images and forms being 'worshipped' and used as a means of bringing people collectively together! Bulls, lions and eagles are still very much a part of man-driven forms of worship today!

Many advertising campaigns and slogans, as well as country flags and insignia carry the images and forms of the beasts of the earth and the winged birds.

The fish symbol is one of the main symbols that is used within many denominations of Christianity, which image that is worshipped, is actually rooted in the false pagan worship of Dagon, the fish deity of the Philistines!



Many today display the 'fish' symbol on their cars and recon that it is because they are called 'fishers of men', yet what most Christians do not realize, is that with Augustine's attempt at justifying the adoption of a pagan symbol and 'Christianizing' pagan practices, he claimed that the 'fish' represented Messiah and began to be called ICHTHYS (ICHTHUS) - which is 'FISH' in order to identify Him with Dagon.

Ichtus or 'fish' was one of the names of Bacchus, which was simply another name for Tammuz, the sun-deity.

This passage in Debarim/Deuteronomy 4 makes it clear that יהוה will not accept any attempt at trying to make any form or image to be related to Himself.

The fish symbol has also been rendered as having the letters 'I H S', inscribed in them, which is short for Ichthus, yet they falsify this clear pagan rooted worship by claiming it means, "In His Service" - well you have to ask yourself, "In whose service are these false worshippers?"

NO IMAGES - that means **NO IMAGES** - we will expand on this in the next chapter!

Verse 19

יהוה has taken you and brought you out!

The Hebrew word that is translated here as ‘taken’, comes from the root word **לָקַח** laqah (law-kakh’)-

Strong’s H3947 which means, ‘to take, to take from, take out of, to take and carry along, to take in marriage, fetch’, and this is vital for us to understand, in that this word expresses that which **יהוה**, as Yisra’el’s Husband, has done, in fetching His Bride and taking Her to Himself, by extending His Hand in marriage to us!

The Hebrew word that is translated as 'brought' comes from the root word יָצָא yatsa (yaw-tsaw')- Strong's H3318 which means, 'to go or come out' and here it is written in the 'Hiphil' form, which usually expresses a 'causative action' of a simple verb and so can be rendered as, 'to cause to go out or come out, to deliver, to lead out'.

What is interesting to note, is that this being taken and brought out can also give the picture of being 'snatched' or taken as a Bride and this is possibly יהוה's most frequent description of His relationship to Yisra'el, His Bride!!!

It is יהוה who has caused us to be brought out of an iron furnace, in order to take us to Himself as a His Bride - He gave His all for us!!!

Kěpha Aleph/1 Peter 2:9-10 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, 10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.”

It was יהוה who brought Abraham out:

Berěshith/Genesis 15:7 “And He said to him, “I am יהוה, who brought you out of Ur-kasdim, to give you this land to inherit it.”

And He brought us out!


Wayyiqra/Leviticus 26:13 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.”

Debarim/Deuteronomy 6:12 “be on guard, lest you forget יהוה who brought you out of the land of Mitsrayim, from the house of bondage.”

We are warned continually to guard the commands and guard ourselves:

Timotiyos Aleph/1 Timothy 6:14 “that you guard the command spotlessly, blamelessly, until the appearing of our Master **יהושע** Messiah”

Yohanan Aleph/ 1 John 2:3-4 “And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him.”



Yohanan Aleph/1 John 3:22 “And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.”

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”

Hazon/Revelation 3:10 “Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth.”

Verse 24

יהוה is a consuming fire and a jealous Ėl!

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



It is through the consuming fire of His refined Word that He will establish and build His Bride and only those who worship in Spirit and in Truth and have put away all idol worship shall come through the fire unharmed!

Ib'rim/Hebrews 12:28-29 "Therefore, receiving an unshakeable reign, let us hold the favor, through which we serve Elohim pleasingly with reverence and awe, 29 for indeed, our Elohim is a consuming fire."

You do not want to be on the wrong side of יהוה

Nahum/Nahum 1:2 “יהוה is a jealous and revenging Ėl, יהוה is a revenger and a possessor of wrath. יהוה takes vengeance on His adversaries, and He watches for His enemies.”

When we do not guard His commands, and do not impress them upon our children, and, as a result, form falsified images to provoke Elohim, then Mosheh makes it clear, in verse 26, that he (Mosheh) shall call the heavens and the earth to witness against us!

What he is saying here, is that the Torah will witness against us, if we are found to be acting corruptly and stray from His commands.

In verse 27, יהוה says that He would scatter Yisra'el among the nations, and there would remain a remnant!

Hosh'ea is a great book that deals with this, and the promise of the return of the faithful remnant!

What we can also learn from this verse is that we need to realize that we will always be a minority, no matter where we go!!!

It is a narrow path, and few find it! And broad is the way that leads to destruction - so let us not lose heart because we are a minority!!!

Verse 28


Serving mighty ones - the work of men's hands -
wood and stone!

This too is a danger of not guarding the commands
and what we must recognize today, is that 'paper
money' or notes are made from trees (wood) and
coins are made from minerals (stone) and both have
'images' on them!

This verse can also apply to many other things, even
'mental images' that are made, especially like the
nations who 'worry about tomorrow'!

And here, Mosheh gives us the clear litmus test -
Can it hear? Can it smell? Can it eat?

Tehillah/Psalm 135:15-18 “The idols of the gentiles are silver and gold, the work of men’s hands. 16 They have mouths, but they do not speak; they have eyes, but they do not see; 17 they have ears, but they do not hear; also there is no breath in their mouth. 18 Those making them become like them, everyone who is trusting in them.”



Habaqquq/Habakkuk 2:18-19 “Of what use shall a carved image be? For its maker has carved it: a moulded image and teacher of falsehood! For the maker trusts what he has made: to make dumb idols! 19 “Woe to him who says to wood, ‘Awake!’ to silent stone, ‘Arise!’ Is it a teacher? See, it is overlaid with gold and silver, and there is no spirit at all inside it.”

Ma’asei/Acts 17:29 “Now then, since we are the offspring of Elohim, we should not think that the Elohim is like gold or silver or stone, an image made by the skill and thought of man.”

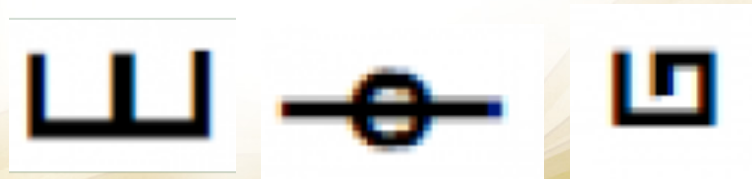
Romiyim/Romans 1:20-25 “For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse, 21 because, although they knew Elohim, they did not esteem Him as Elohim, nor gave thanks, but became vain in their reasonings, and their undiscerning heart was darkened. 22 Claiming to be wise, they became fools, 23 and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles. 24 Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves, 25 who changed the truth of Elohim into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Aměn.”

Sadly, as we look back at our history, we can see, from Scripture, that this worship of moulded and formed images is exactly what Yisra'el did; and, in verse 29, Mosheh already prophesied that it is from these scattered places of inherited corrupt worship of false images, that a remnant will SEEK


יהוה with their all and they will find Him.

The Hebrew word that is translated here as 'seek' comes from the root word בָּקַשׁ baqash (baw-kash')- Strong's H1245 which means, 'to seek, aim, search, look, inquire', and it is written in the 'piel' form which expresses an intensive or intentional action and could therefore be expressed as, 'seek earnestly or seek the face, seek to find, demand, desire, ask', and this kind of 'seeking' is an intense seeking with a purpose!

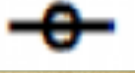
In the ancient pictographic script, the Hebrew word **בָּקַשׁ** **baqash** (baw-kash')- Strong's H1245 which means, 'to seek, aim, search, look, inquire', looks like this:




Beyt - בֵּית:

In the ancient script this letter is pictured as , pictured as 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. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Quph - קָ:


In the ancient script this letter is pictured as , 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. This can very well picture for us 'consistency' in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

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 these pictographic letters that make up the root word **שָׁקַח** baqash - Strong's H1245 we can, in terms of seeking the face of **יְהוָה**, recognise that the way we are able to properly be seeking His face always is to:

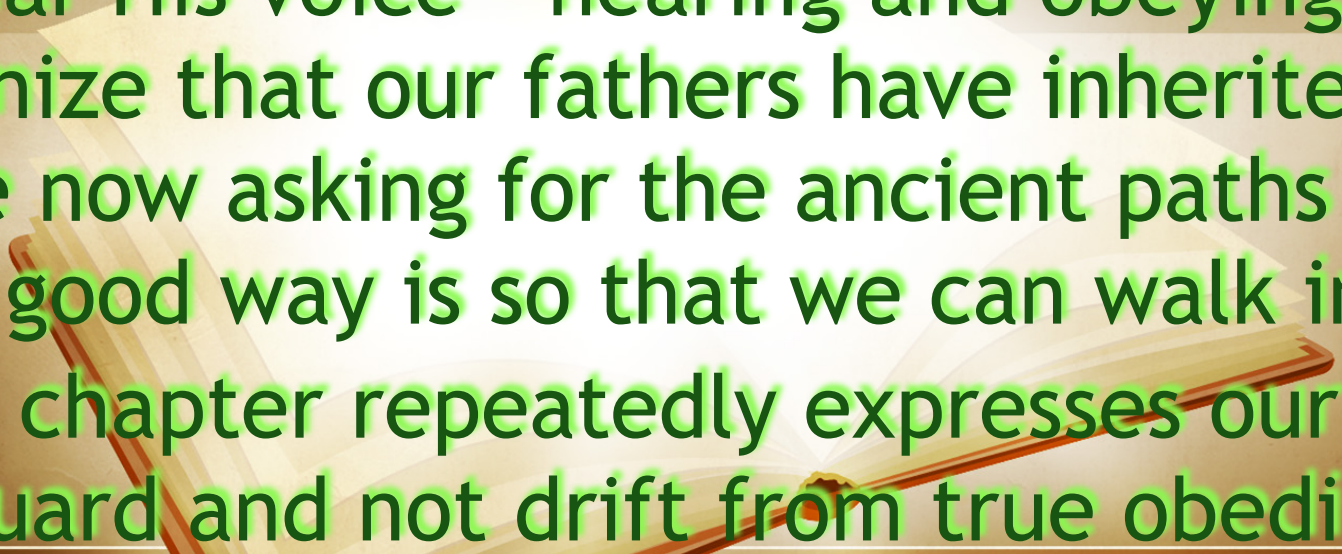
CONTINUALLY MEDITATE ON THE WORD OF THE HOUSE

Tehillah/Psalm 1:1-2 “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night.”



What we certainly see happening, in these last days, is a return by the remnant - a returning to hear His voice - hearing and obeying as we recognize that our fathers have inherited lies and we are now asking for the ancient paths where the good way is so that we can walk in it!

This chapter repeatedly expresses our need to guard and not drift from true obedience:



Verse 41-43

3 cities of refuge for the man-slayer to flee to

These were cities that one, who unknowingly murdered his neighbor, could flee to and live.

The details of these cities and how long a man-slayer was to remain there, is explained in Bemidbar/Numbers 35.

This was the first of the cities that was allocated on the east side of the Yarden for the 2 ½ tribes that had already been allotted their portion.

The one who had fled to one of these cities because he had killed another by mistake or by accident, would be rescued from the hand of the revenger of blood and he would remain in that city until the death of the high priest who had been anointed with oil!

יהושע Messiah is our High Priest and we see a twofold work of Messiah here, in that He is our Refuge to whom we run to, and by His death, we are 'released' from being in danger of the revenger of blood, taking vengeance upon us, for our sin; and at the same time, because He was raised and lives forever, we have a High Priest who intercedes constantly for us and we are therefore required to 'remain' in Him forever - for He will never die!

Ib'rim/Hebrews 5:6 "As He also says in another place, "You are a priest forever according to the order of Malkitsedeq"

יהושע Messiah, our High Priest was “anointed with oil” as we know that ‘oil’ is symbolic of the Spirit - and on the day that Messiah stood up to read in the congregation He read from Yeshayahu:

Yeshayahu/Isaiah 61:1-3 “The Spirit of the Master יהוה is upon Me, because יהוה has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound, 2 to proclaim the acceptable year of יהוה, and the day of vengeance of our Elohim, to comfort all who mourn, 3 to appoint unto those who mourn in Tsiyon: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. And they shall be called trees of righteousness, a planting of יהוה, to be adorned.”

Ma'asei/Acts 10:37-38 “You know what word came to be throughout all Yehudah, beginning from Galil after the immersion which Yohanan proclaimed: 38 how Elohim did anoint **יהושע** of Natsareth with the Set-apart Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for Elohim was with Him.”

What we must understand, from these cities of Refuge, is that we have Messiah, our High Priest, in whom we can run to and find safety, and because He lives forever, we are ‘bound’ to Him in love forever.

If anyone moves out of the 'boundaries' (that is the Torah) of Him, as representing for us our place of refuge, then they risk the danger of being slain by the revenger of blood.

In one sense, we can see that **יהושע** is both the place of refuge to those who call upon His Name and abide in Him, while He is a revenger of blood that will take vengeance on all who are not found in Him on the Day He returns and treads the winepress in His wrath!!!

Those who claim that the Torah is no longer valid and say that this Torah command has been done away with are in fact nullifying the True protection that is available in Messiah and are willfully placing themselves outside of the safety of Messiah from being their refuge and will therefore be executed in His wrath.

When we understand more and more how alive the Torah is for us, we clearly see how the boundaries of the Torah are good for us and keep us safe from the coming wrath of Elohim - we must stay in Him or else!

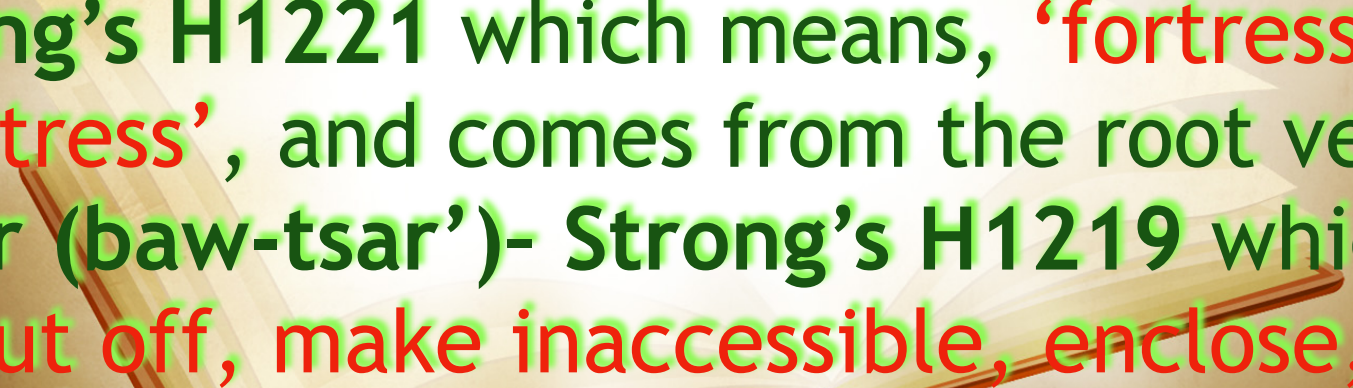
Mishlă/Proverbs 18:10 “The Name of יהוה is a strong tower; the righteous run into it and are safe.”

Notice it is the ‘righteous’ that run into it and not the unrighteous/lawless!!!

Tehillah/Psalm 61:3 “For You have been my refuge, a strong tower in the face of the enemy.”

These were the names of the 3 cities of refuge
east of the Yordān:

For the Re'ubēnites: **בֶּצֶר** Betser (beh'-tser)-
Strong's H1221 which means, 'fortress, remote
fortress', and comes from the root verb **בָּצַר**
batsar (baw-tsar')- Strong's H1219 which means,
'to cut off, make inaccessible, enclose, fortify'.



We recognize that this being a city of refuge speaks a great deal of how we can find a secure refuge in our Master and King, our strong tower! We are also able to recognize who our refuge is in, as we understand that רֵאֲבֶן Re'ubēn (reh-oo-bane')- Strong's H7205 means 'behold a son'. Messiah, the Son of Adam, is our refuge!

For the Gadites: רָאֲמוֹת Ramoth (raw-moth')- Strong's H7216 which means, 'heights', and this was in גִּלְעָד Gilad (ghil-awd')- Strong's H1568 which means, 'rocky region', which comes from the root גָּלָה gala (gaw-lah')- Strong's H1566 which means, 'exposed, laid bare, to disclose oneself'.

From this we can and must learn how we are to come to our Master and confess our sins so that He can cleanse us from all unrighteousness:

Yohanan Aleph/1 John 1:19 "If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness."

The name **Ṭṭ Gad** (gawd)- Strong's H1410 means, 'a troop, as in a group of soldiers or a collection of people' as well as 'fortune'.

Gad can have both a positive and a negative connotation to it, as we also know that while Gad is the name of one of the sons of Ya'aqob, it was also the name of a Kena'anite deity of 'luck' and was an ancient Mitsrian deity of the 'sun', tracing its roots back to Nimrod worship; however, from us understanding that our refuge, is in our King, we can see it here, as being the troop or gathering of the people of Messiah!

For the Menashshites: גֹּלָן Golan (go-lawn')- Strong's H1474 which means, 'their captivity, their rejoicing', which was in בָּשָׁן Bashan (baw-shawn')- Strong's H1316 meaning, 'soft and smooth ground' as well as 'fruitful'. The Hebrew name מְנַשֶּׁה Menashsheh (men-ash-sheh')- Strong's H4519 means, 'forgetting, cause to forget', and here we are able to see joyful assurance we have in our Master, who causes us to forget our captivity, as He is the One who cleanses us from sin, and causes us to be a fruitful people, bearing the fruit of righteousness, as we guard His commands and stay in Him!