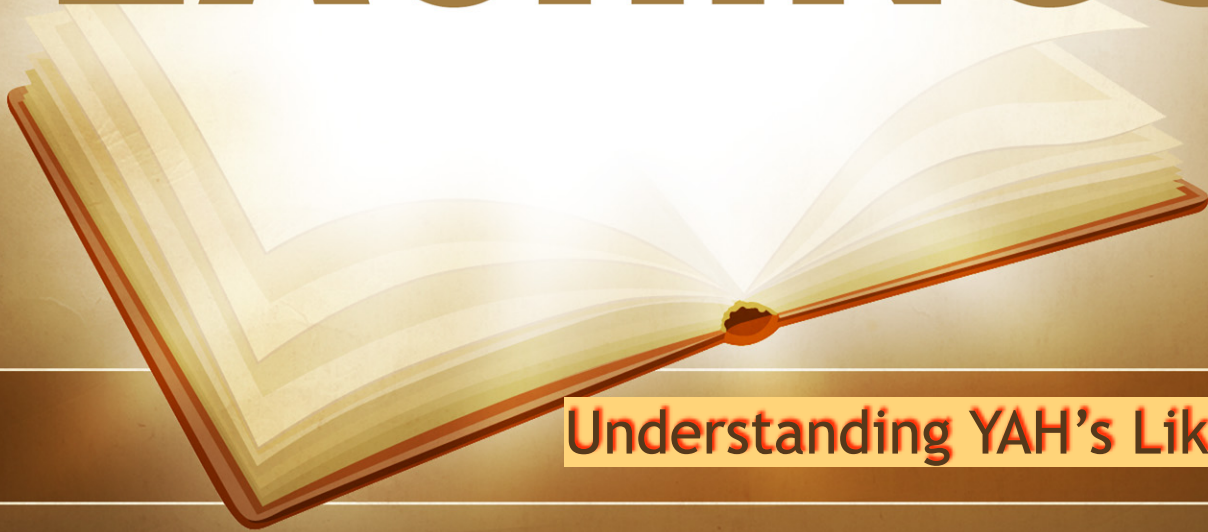


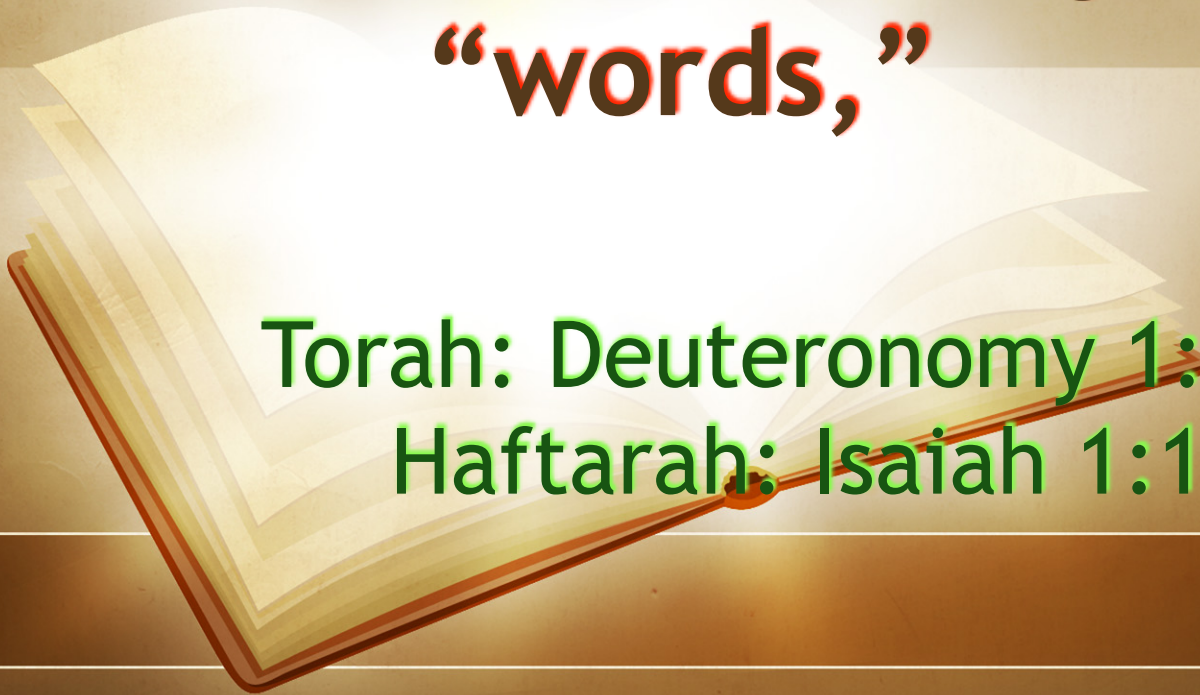
# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# #44- Devarim (דְּבָרִים) — Hebrew for “things” or “words,”

Torah: Deuteronomy 1:1-3:22  
Haftarah: Isaiah 1:1-27





# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

#44- Devarim (דְּבָרִים) – Hebrew for “things” or  
“words,”

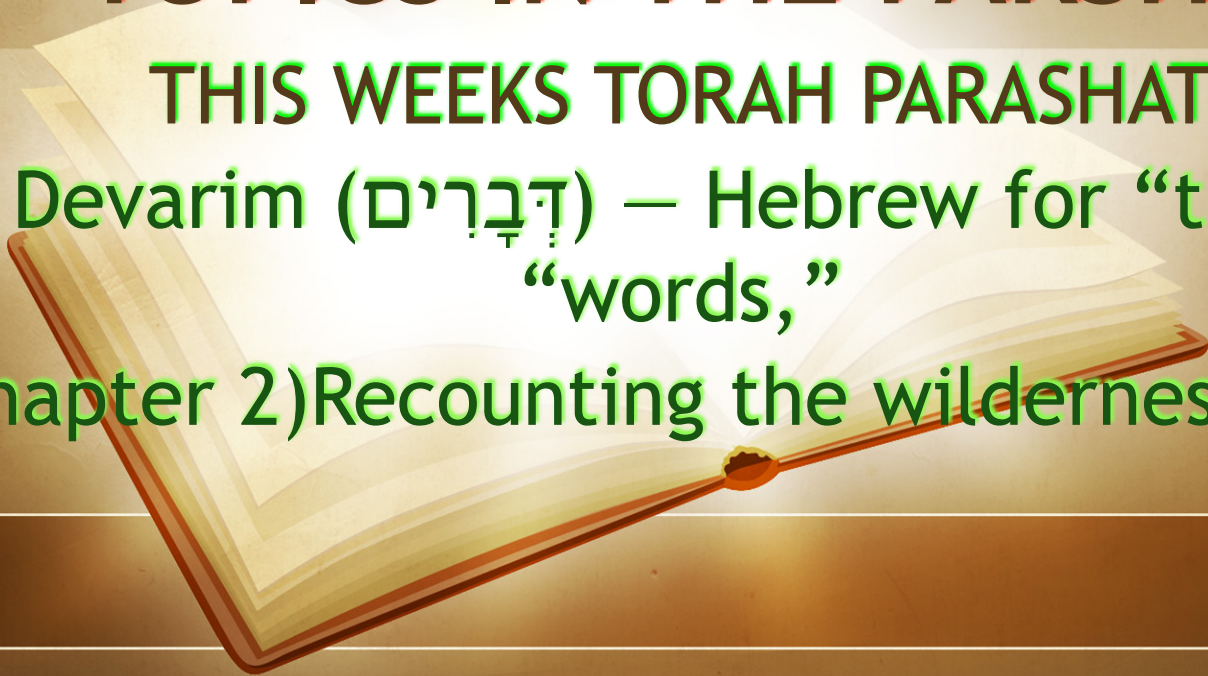
Chapter 1) The Command to Leave Horeb and enter  
the Land

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

#44- Devarim (דְּבָרִים) – Hebrew for “things” or  
“words,”

Chapter 2) Recounting the wilderness year





# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT


#44- Devarim (דְּבָרִים) – Hebrew for “things” or  
“words,”

Chapter 3) The Defeat of King Og and Moses does  
not enter in

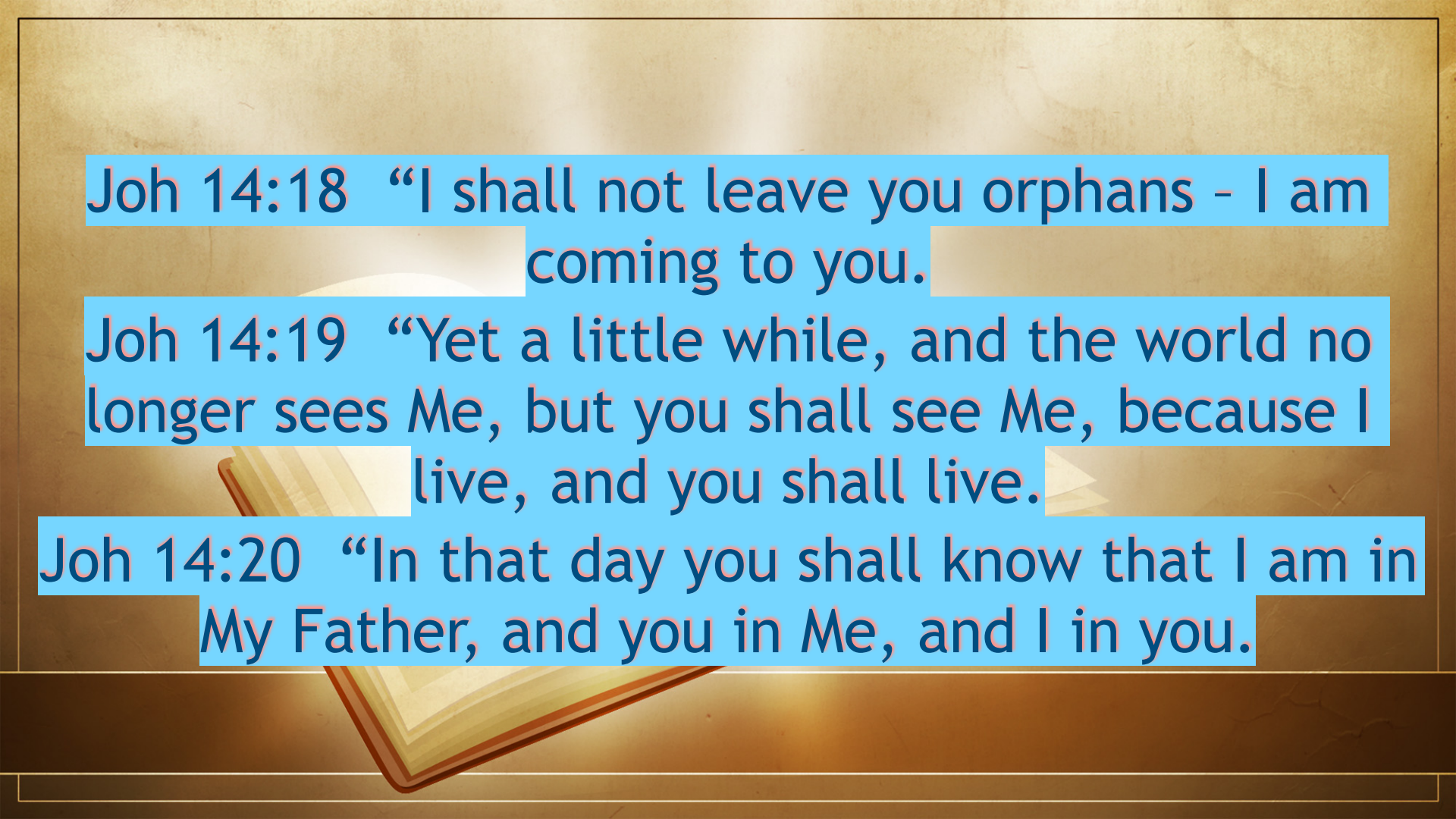
Joh 14:15 “If you love Me, you shall guard My commands.

Joh 14:16 “And I shall ask the Father, and He shall give you another Helper, to stay with you forever -

Joh 14:17 the Spirit of the Truth, whom the world is unable to receive, because it does not see Him or know Him. But you know Him, for He stays with you and shall be in you.







Joh 14:18 “I shall not leave you orphans - I am coming to you.

Joh 14:19 “Yet a little while, and the world no longer sees Me, but you shall see Me, because I live, and you shall live.

Joh 14:20 “In that day you shall know that I am in My Father, and you in Me, and I in you.

Joh 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.”

Joh 14:22 Yehudah - not the one from Qerioth - said to Him, “Master, what has come about that You are about to manifest Yourself to us, and not to the world?”


Joh 14:23 **יהושע** answered him, “If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him.



Joh 14:24 “He who does not love Me does not guard My Words. And the Word which you hear is not Mine but of the Father Who sent Me.

Joh 14:25 “These Words I have spoken to you while still with you.


Joh 14:26 “But the Helper, the Set-apart Spirit, whom the Father shall send in My Name, He shall teach you all, and remind you of all that I said to you.



Joh 14:27 “Peace I leave with you - My peace I give to you. I do not give to you as the world gives. Do not let your heart be troubled, neither let it be afraid.

Joh 14:28 “You heard that I said to you, ‘I am going away and I am coming to you.’ If you did love Me, you would have rejoiced that I said, ‘I am going to the Father,’ for My Father is greater than I.

Joh 14:29 “And now I have told you before it takes place, that when it does take place, you shall believe.





Joh 14:30 “I shall no longer talk much with you,  
for the ruler of this world is coming, and he  
possesses none at all in Me,

Joh 14:31 but, in order for the world to know that  
I love the Father, and that as the Father  
commanded Me, so I am doing. Rise up, let us go  
from here.

1Jn 5:1 Everyone who believes that יהושע is the Messiah has been born of Elohim, and everyone who loves the One bringing forth also loves the one having been born of Him.

1Jn 5:2 By this we know that we love the children of Elohim, when we love Elohim and guard His commands.


1Jn 5:3 For this is the love for Elohim, that we guard His commands,<sup>a</sup> and His commands are not heavy,



2Jn 1:1 The elder, to a chosen Kuria and her children, whom I love in truth, and not only I, but also all those who have known the truth,

2Jn 1:2 because of the truth which stays in us and shall be with us forever:

2Jn 1:3 Favour, compassion, peace be with you from Elohim the Father, and from the Master יהושע Messiah, the Son of the Father, in truth and love.



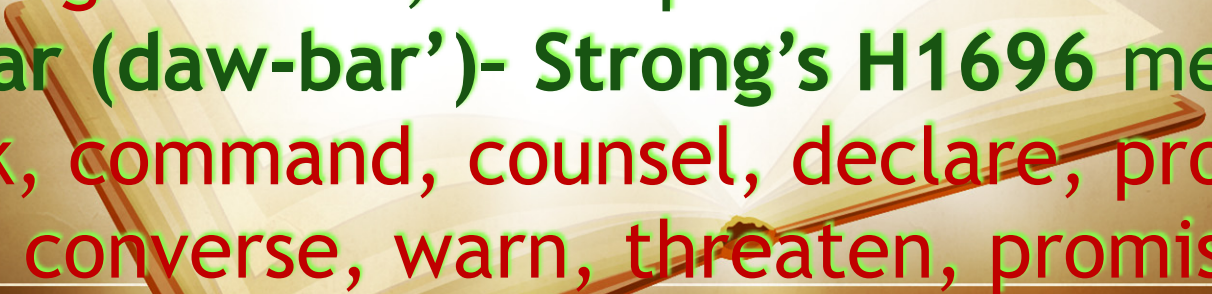
2Jn 1:4 I rejoiced greatly because I found some of your children walking in truth, as we received a command from the Father.

2Jn 1:5 And now I ask you, Kuria, not as though I wrote a fresh command to you, but that which we have had from the beginning: that we love one another.

2Jn 1:6 And this is the love, that we walk according to His commands. This is the command, that as you have heard from the beginning, you should walk in it.



The 5<sup>th</sup> book of the Torah, is called דְּבָרִים DEB̄ARIM  
- which is the plural of the root word דָּבַר dab̄ar  
(daw-baw')- Strong's H1697 which means,  
'speech, word, commandment, chronicles,  
message' which, in its primitive root form, דָּבַר  
dab̄ar (daw-bar')- Strong's H1696 means, 'to  
speak, command, counsel, declare, proclaimed,  
converse, warn, threaten, promise'.



Debarim (Deuteronomy) is often understood as the 'powerhouse' that holds the vision and the mandate that we have, in **יהושע** Messiah.

We who choose to 'walk in and obey' the 'Words' of **יהוה**, that we 'hear, guard and do', find that it becomes a place of anointing, righteousness and empowerment; and it is like the mantle of anointing and responsibility that Ėliyahu passed on to Elisha.

The Word of Elohim, which includes the complete collection of all His instructions, as contained throughout the Scriptures, is that which washes us, teaches us, and trains us in righteousness!



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

As we consider this word - דְּבָרִים Debarim - the plural of the word דָּבָר davar - Strong's H1697, in the ancient pictographic script, we are able to recognize the importance of the Word of Elohim, and how it is His Word that equips and prepares us, as His Ready Bride!

In the ancient pictographic script, the word דְּבָרִים  
**Debarim**, looks like this:


ד ב ר י מ





## Dalet - ד:




The ancient script has this letter as  and is pictured as 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 of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה.

Therefore, our need to gather as we are commanded to is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.


Beyt - בֵּית:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah.

A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House!  
The Light (that is His Word) is for those in the House!

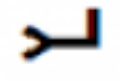


Resh - ר:

The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **‘chief, top, beginning or first’**. It means **‘top’**, as in the top or head of a body, and **‘chief’**, as in a head of a tribe or people; as well as the one who rules the people.

Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

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!**

And this letter also pictures for us the outstretched Arm and working Hand of Elohim that is not too short to save!



Mem - ם:



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.


Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle.

As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבָרִים  
**Debarim** - in the ancient pictographic text, we are able to grasp a fuller understanding of the importance of the Words of Elohim, and we are able to see from the collection of these letters the following:



AS WE COME TO THE DOOR (MESSIAH), AND GUARD  
HIS APPOINTED TIMES/FEASTS THAT ARE  
COMMANDED FOR THE HOUSE/DWELLING PLACE OF  
ELOHIM, WE SUBMIT UNDER THE HEAD OF THE  
HOUSE/BODY, FOR IT IS BY HIS OUTSTRETCHED  
ARM AND HAND THAT WE ARE DELIVERED OUT OF  
THE NATIONS AND CLEANSED TO BE A SET-APART  
BRIDE, THAT SUBMITS TO THE COMPLETE  
AUTHORITY OF THE WORDS OF OUR MASTER AND  
KING!



**Debarim/Deuteronomy** is the most quoted book in the Renewed Writings (N.T.). It is in this book that Mosheh reflects on the Yisra'ēlites 40-year Wilderness journey in relation to יהוה's clear instructions and teaching for them.

This Book is often referred to as the “mishneh hatorah” which means, ‘second reading/copy of the Torah’, which comes from the phrase:

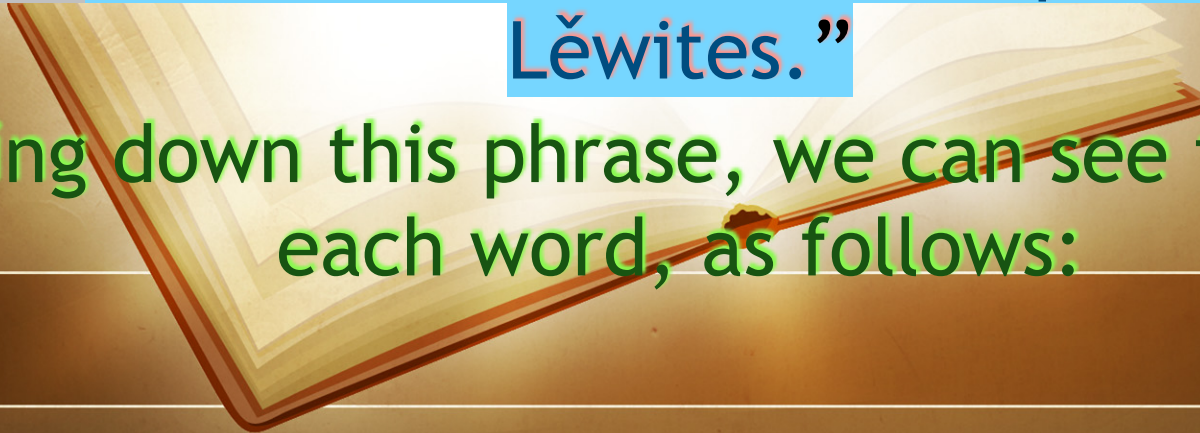
עַל־סֵפֶר מִשְׁנֵה הַתּוֹרָה הַזֹּאת - mishneh hatorah hazoth al sepher’.



This phrase, we see being used in:

Debarim/Deuteronomy 17: 8 “And it shall be, when he sits on the throne of his reign, that he shall write for himself a copy of this Torah in a book, from the one before the priests, the Lěwites.”

Breaking down this phrase, we can see the root of each word, as follows:



1) **Mishneh** (mish-neh')- מִשְׁנֶה - Strong's H4932 means, 'a double, copy, second' and comes from the primitive root שָׁנָה shanah (shaw-naw')- Strong's H8138 meaning, 'to repeat, do again, speak again, do it a second time'.

2) **Hazoth** (zothe')- הַזֹּאת - from Strong's H2063 means, 'of this'

3) **Hatorah** - הַתּוֹרָה - 'The Torah', coming from the root word תּוֹרָה torah (to-law')- Strong's H8451 which means, '*instruction, direction, law*' and this comes from the primitive root verb יָרָה yarah (yaw-law')- Strong's H3384 which means, '*to shoot, throw, instruct, direct, teach*'.



4) **Al** (al)- עַל - Strong's H5921 - translates as '*in, on, upon, over, by*' and is used as a preposition (in the sing. or pl. and often with a prefix, or as conjunction with a particle following)

5) **Sepher** (say'-fer)- סֵפֶר - Strong's H5612 means, '*a book, letter, document, bill, deed, scroll*'.

