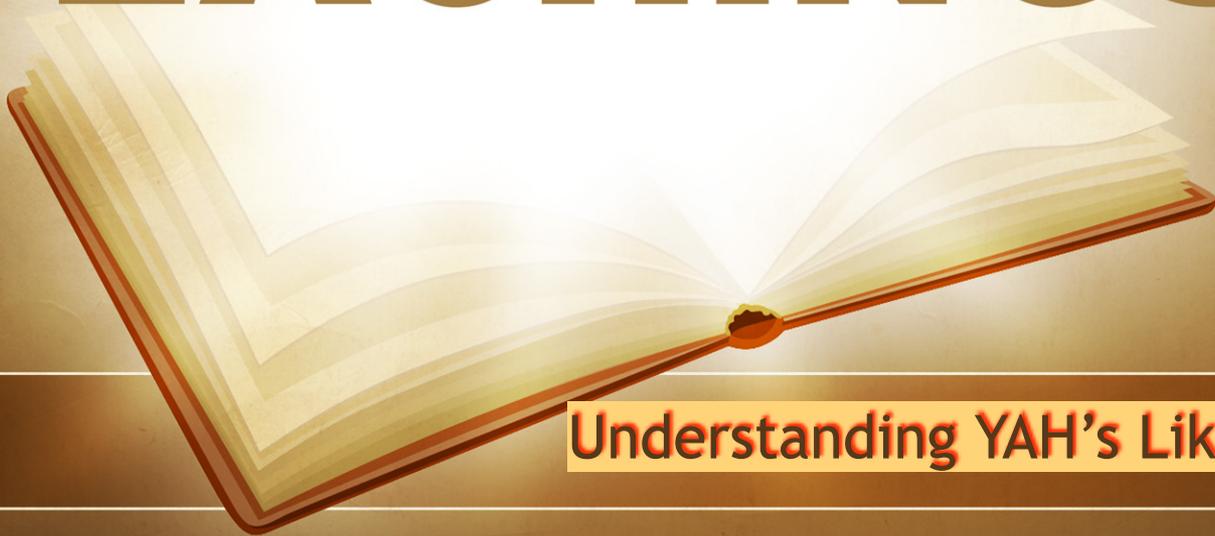


TORAH TEACHINGS



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

We find, in the book of Debarim/Deuteronomy, a repetition, or rather, a second reading of the various laws and instructions, that are being given to this 'new' generation, as the men who were 20 years old and above, that came out from Mitsrayim, had all died, except for Kalēb, son of Yephunneh and Yehoshua, son of Nun; and, of course, Mosheh had not yet died but was about to, after giving this new generation a summation of the entire instructions of how they were to live, according to the clear instructions (Torah) of יהוה!

Before we go further into this chapter, I just want to emphasize, for sake of clarity, the true meaning of the Hebrew word 'Torah', which has sadly been labelled, by most who follow a 'Westernized Christianity', as something that is burdensome and heavy, yet, when we understand what the term "Torah" actually means, from its root, we are then able to be fully empowered by it, in order to live an obedient life that walks wholeheartedly in

יהושע Messiah - The Living Torah - The Word made flesh!

If we can firmly grasp the need for us to walk fully in, and obey, the Torah, in Spirit and Truth, then we will be even better equipped by this ‘powerhouse’ book of ‘Words’, as given by יהוה to us, as the children of Yisra’ĕl, through Mosheh!



TORAH:

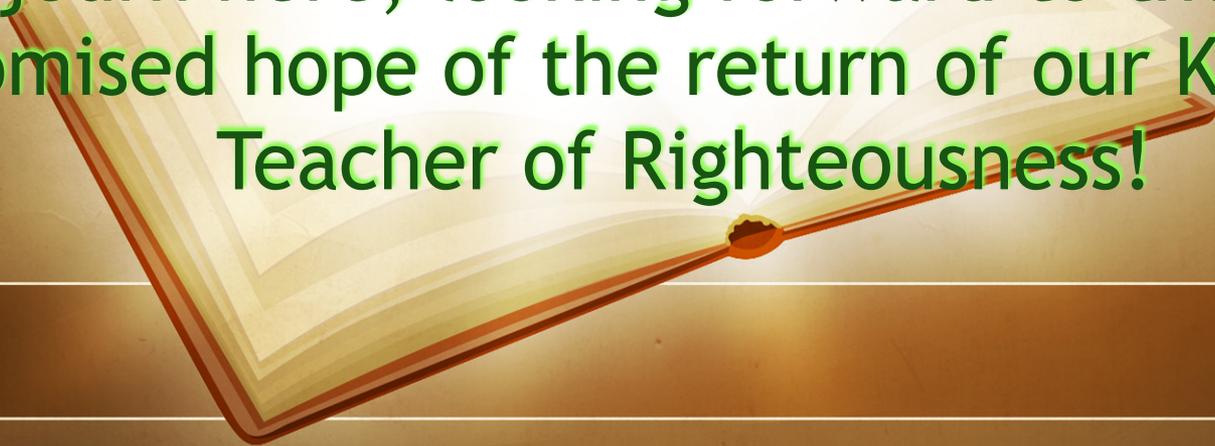
As mentioned above, the Hebrew word תּוֹרָה Torah means: **‘utterance’, ‘teaching’, ‘instruction’ or ‘revelation’ from Elohim.**

Other definitions include: information that is imparted to a student; direction; body of prophetic teaching; instruction on Messianic Age; body of priestly direction.

The Hebrew word תּוֹרָה Torah comes from the root יָרָה yarah which means **‘to shoot or throw, direct, point, teach’** which therefore can give us the understanding of the word ‘Torah’ to mean the following:

**TO AIM OR POINT IN THE RIGHT DIRECTION and
MOVE IN THAT DIRECTION**

The Torah gives us our 'direction' and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!



In other words, it means that you:

‘AIM OR POINT IN THE RIGHT DIRECTION AND YOU MOVE IN THAT DIRECTION’.

When considering this we can see that this meaning is way different as to how many understand the ‘burden’ that is typically associated with the word ‘Law’.

It is also interesting, and wonderful for me, to see how the word תּוֹרָה Torah clearly reveals the Messiah!

Let me show you how. The original language spoken and written by Hebrews is referred to as Ancient Hebrew Script which consisted of an alphabet of pictographic symbols with each rendering its own unique meaning.

This later developed into the 'middle script' or what is commonly known as Paleo-Hebrew or Phoenician text and then further developed into what is known as 'Biblical Hebrew' which we have readily available for us today.

Though the Hebrew Language went through a number of changes, in terms of the writing style of the letters, we are able to discern the original symbols or pictures that were used which, actually resembled their meaning.

Each symbol or picture carried a meaning or meanings and when symbols were collectively put together, they would spell a word that carried a meaning or clear description that would be readily understood.

The Hebrew word תּוֹרָה Torah - Strong's H8451 is a combination of four symbols:

In the ancient pictographic script, it is written as follows:



𐤕 𐤓 𐤛 𐤔

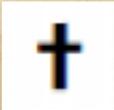
And in the Biblical Hebrew text it is written as follows:

תּוֹרָה

From right to left the four letters are as follows:



Taw/Tav - ת:

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us the meaning of, '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah by the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One; for He is not only the '**aleph**', but is also the '**tav**' - that is - the beginning and the end of all creation!

Waw/Vav - ו:

The ancient script has this letter pictured as , which is a **‘peg or tent peg’**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **‘to add, secure or hook’**.

Resh - ר:



The ancient script has this letter written 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 head of a tribe or people as well as the one who rules the people.

Hey - ה:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The meaning of this 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!

When we consider these pictographic symbols and their meanings, we can clearly see by the word rendered as 'Torah' the wonderful work of Messiah, who secures for us the Covenant in His own Blood that brings the two houses (Yehudāh and Yisra'ēl) - the two sticks - together!

It could best be rendered in a powerful testimony of the work of Messiah as follows:

BEHOLD THE MAN, MESSIAH OUR HEAD, WHO BY HIS OWN BLOOD RENEWED THE COVENANT, NAILING TO THE 'STAKE' THAT WHICH WAS WRITTEN AGAINST US, AND SECURING THE COVENANT IN ORDER THAT THE TWO STICKS CAN BE BROUGHT BACK TOGETHER IN HIM, WHOM WE PRAISE

Other definitions based on this word could also render:

‘What comes from the man nailed to the ‘cross’ or upright pole’

and

‘Behold the man who secures the covenant’

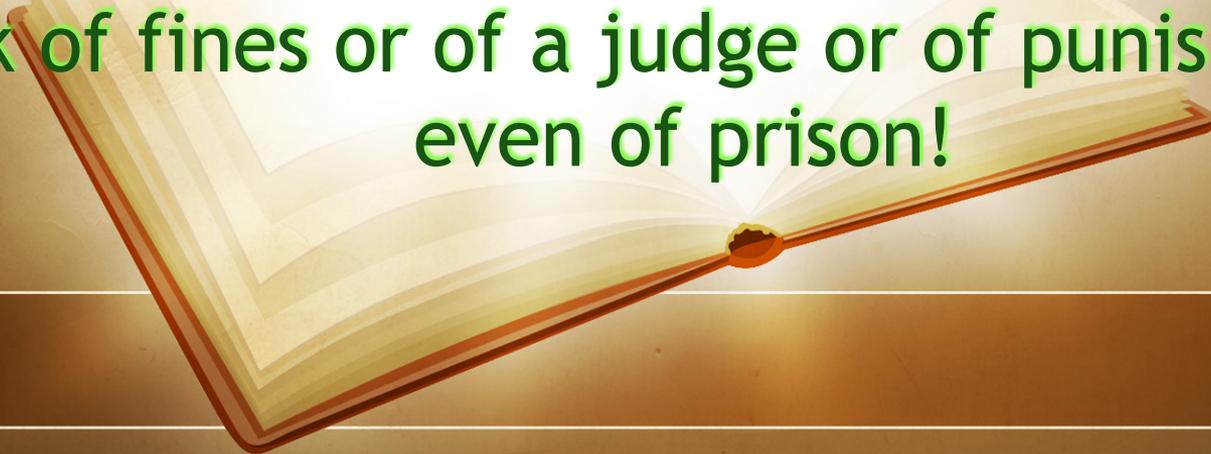
and

‘To a cross is nailed the representation of the highest, it is revealed in Torah’

Wow - how awesome is this!!!

Now - does this sound like a heavy law??? Not at all!!!

This description or definition does not make me think of fines or of a judge or of punishment or even of prison!



יהושע tells us that His yoke is easy - His yoke is His Torah (that is - His instructions and teaching)! The word for sin, in Hebrew, comes from the root word **חָטָא** **hata** (khaw-taw')- Strong's H2398 which means, '**to miss, go wrong, sin, error, fault**' and in essence means '**to miss the mark or target**'!

With this is mind, it makes perfect sense, and brings great clarity, in understanding that the Torah becomes very vital to us, especially if we do not want to miss the purpose and fulfillment of our life or 'miss the mark', so to speak.

Remember, the word 'Torah' carries the meaning of aiming in the right direction and moving in that direction.

Sha'ul describes this as fixing our eyes on יהושע - the Author and Perfecter of our faith.

Heb 12:1 We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us,

Heb 12:2 looking to the Prince and Perfecter of our belief, **יהושע**, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.

Heb 12:3 For consider Him who endured such opposition from sinners against Himself, lest you become weary and faint in your lives.

Heb 12:4 You have not yet resisted unto blood, striving against sin.

Heb 12:5 And you have forgotten the appeal which speaks to you as to sons, “My son, do not despise the discipline of יהוה, nor faint when you are reproved by Him,

Heb 12:6 for whom יהוה loves, He disciplines, and flogs every son whom He receives.” Pro 3:11-12.

Heb 12:7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline?

Heb 12:8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons.

Heb 12:9 Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live?

Heb 12:10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness.

Heb 12:11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it. (a) Footnote: aSee also Deu 8:2.

Deuteronomy 8:2

2 “And you shall remember that יהוה your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.



Heb 12:12 So, strengthen the hands which hang down and the weak knees, Isa 35:3.

Heb 12:13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed.

Heb 12:14 Pursue peace with all, and pursue apartness without which no one shall see the Master.

Heb 12:15 See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled,

Heb 12:16 lest there be anyone who whores, or profane one, like Ěsaw, who for a single meal sold his birthright. (b) Footnote: b Gen 25:32-33.

Heb 12:17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.

Heb 12:18 For you have not drawn near to a mountain touched and scorched with fire, and to blackness, and darkness and storm,

Heb 12:19 and a sound of a trumpet, and a voice of words, so that those who heard it begged that no further Word should be spoken to them, (c)



Footnote: cSee Exo 20:19.

Heb 12:20 for they could not bear what was commanded, “If even a beast touches the mountain, it shall be stoned or shot through with an arrow.” Exo 19:12.

Heb 12:21 And so fearsome was the sight that Mosheh said, “I exceedingly fear and tremble.”

Deu 9:19.

Heb 12:22 But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,
Heb 12:23 to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect,

Heb 12:24 and to **יהושע** the Mediator(d) of a new covenant, and to the blood of sprinkling which speaks better than the blood of Hebel. Footnote: dSee Heb 8:6.

Heb 12:25 Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven,

Heb 12:26 whose voice shook the earth then, but now He has promised, saying, “Yet once more I shake not only the earth, but also the heaven.” Hag 2:6.

Heb 12:27 And this, “Yet once more,” makes clear the removal of what is shaken - as having been made - so that the unshaken matters might remain.

Heb 12:28 Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohim pleasingly with reverence and awe,

Heb 12:29 for indeed, our Elohim is a consuming fire. Deu 4:24.