

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,”

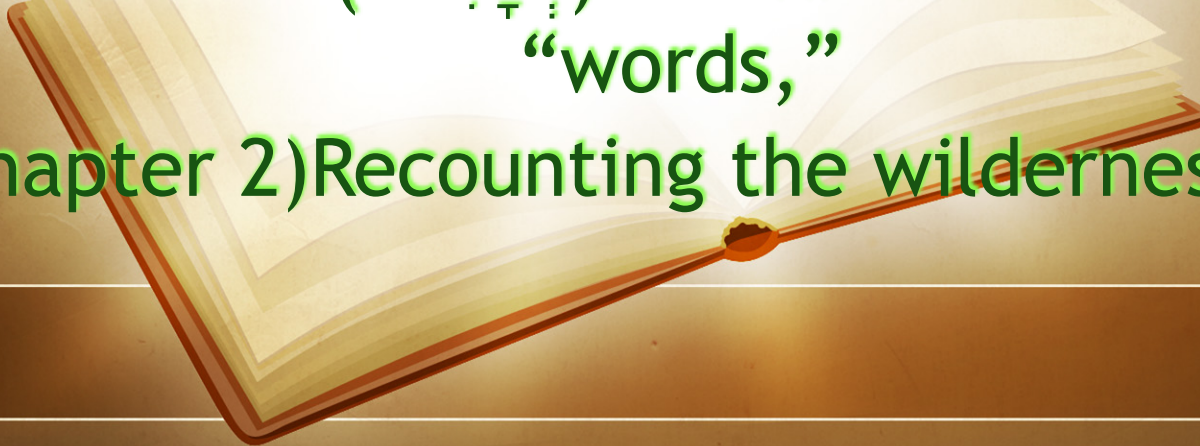
Chapter 1) The Command to Leave Horeb and enter
the Land

TOPICS IN THE PARSHA

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#44- Devarim (דְּבָרִים) – Hebrew for “things” or
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Chapter 2) Recounting the wilderness year



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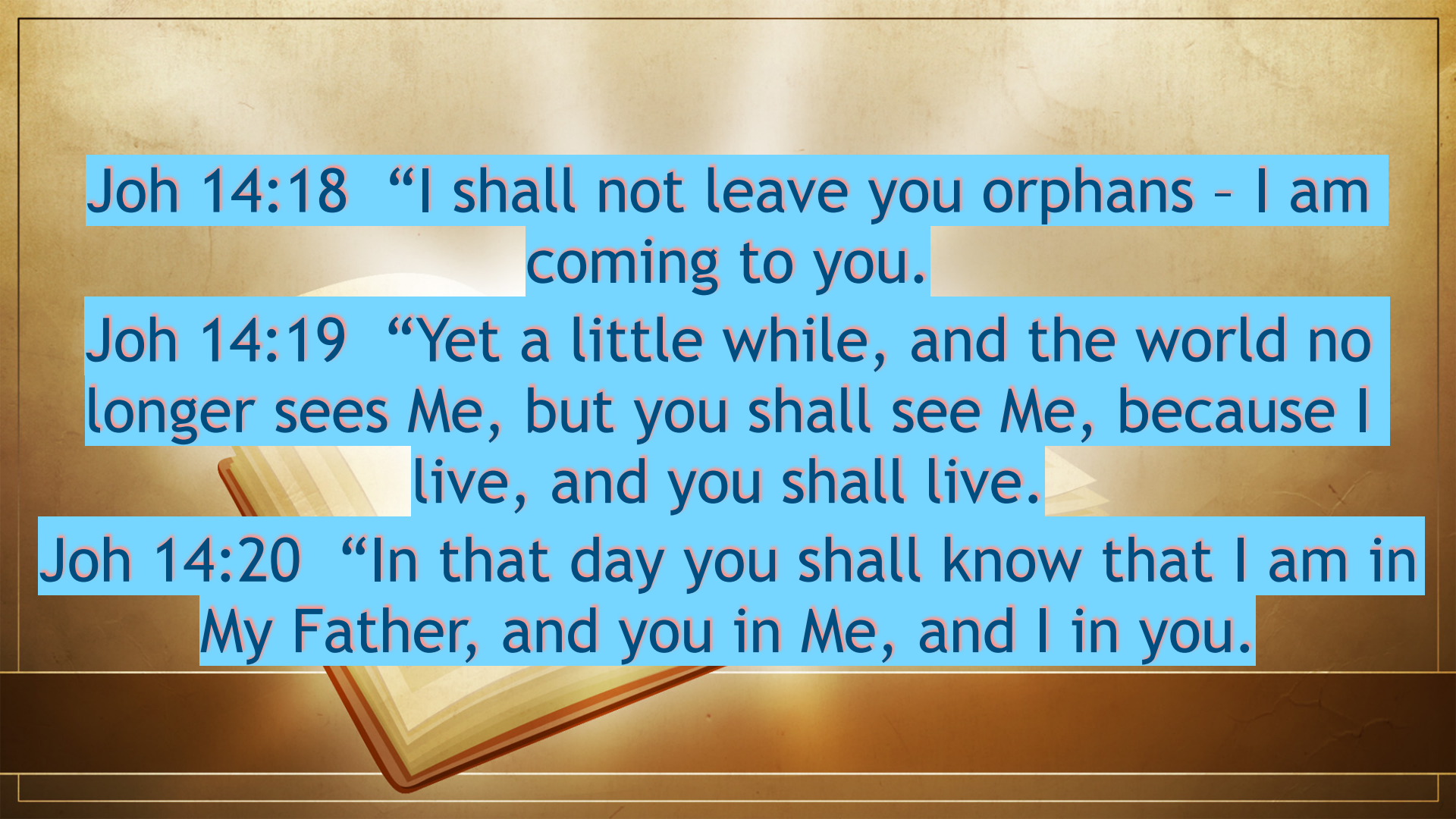
Chapter 3) The Defeat of King Og and Moses does
not enter in

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, 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:

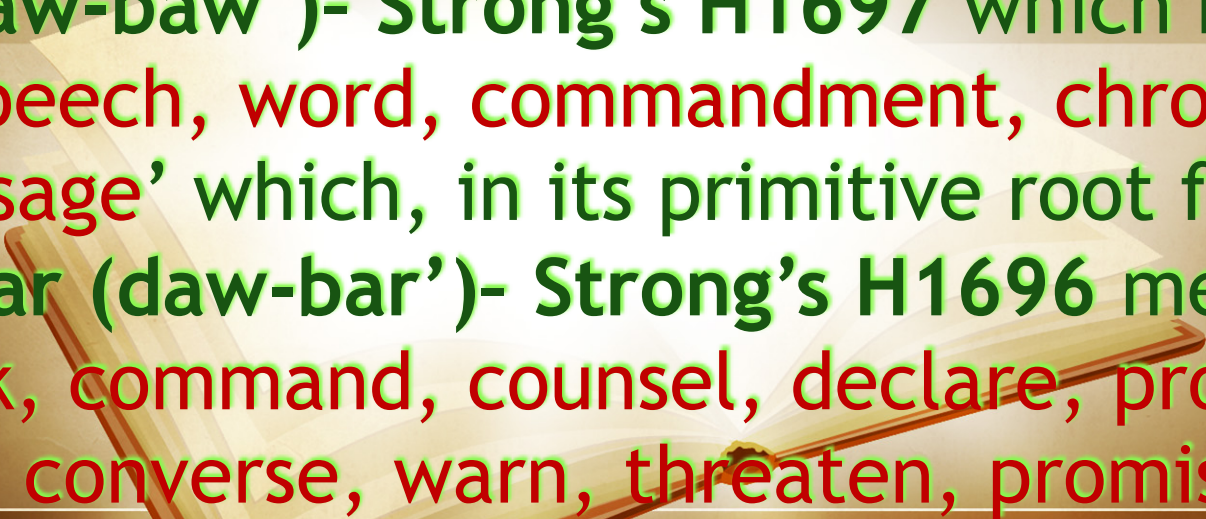
2Jn 1:3 Favour, compassion, peace be with you from Elohim the Father, and from the Master יהושע Messiah, the Son of the Father, in truth and love.

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 5th book of the Torah, is called דְּבָרִים DEBĀRIM
- which is the plural of the root word דָּבַר dabār
(daw-baw')- Strong's H1697 which means,
'speech, word, commandment, chronicles,
message' which, in its primitive root form, דָּבַר
dabār (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 **Ĕliyahu** 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:

𐤁 𐤅 𐤃 𐤁 𐤓



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.

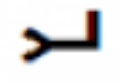
A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House!
The Light (that is His Word) is for those in the House!

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 - ׀:




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.

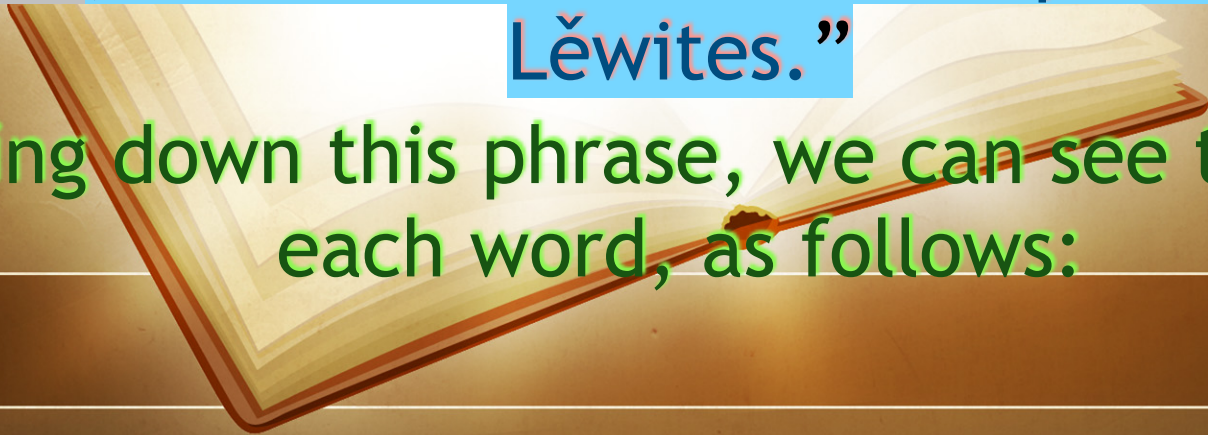
This Book is often referred to as the “mishneh hatorah” which means, ‘second reading/copy of the Torah’, which comes from the phrase:

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')- מִשְׁנָה - Strong's H4932 means, 'a double, copy, second' and comes from the primitive root שָׁנָה (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 (to-law')- Strong's H8451 which means, '*instruction, direction, law*' and this comes from the primitive root verb יָרָה (yaw-law')- Strong's H3384 which means, '*to shoot, throw, instruct, direct, teach*'.

4) **Al** (al)- על - 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*'.



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 𐤐

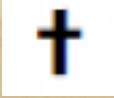
And in the Biblical Hebrew text it is written as follows:

תּוֹרָה


From right to left the four letters are as follows:



Taw/Tav - ת:

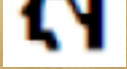
The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us the meaning of, '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah by the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el 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’

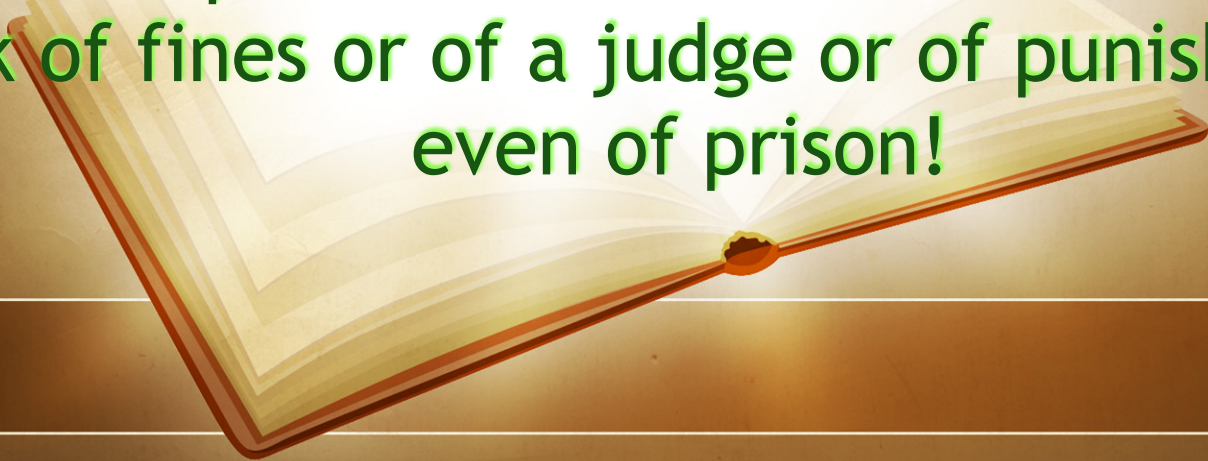
and

‘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.

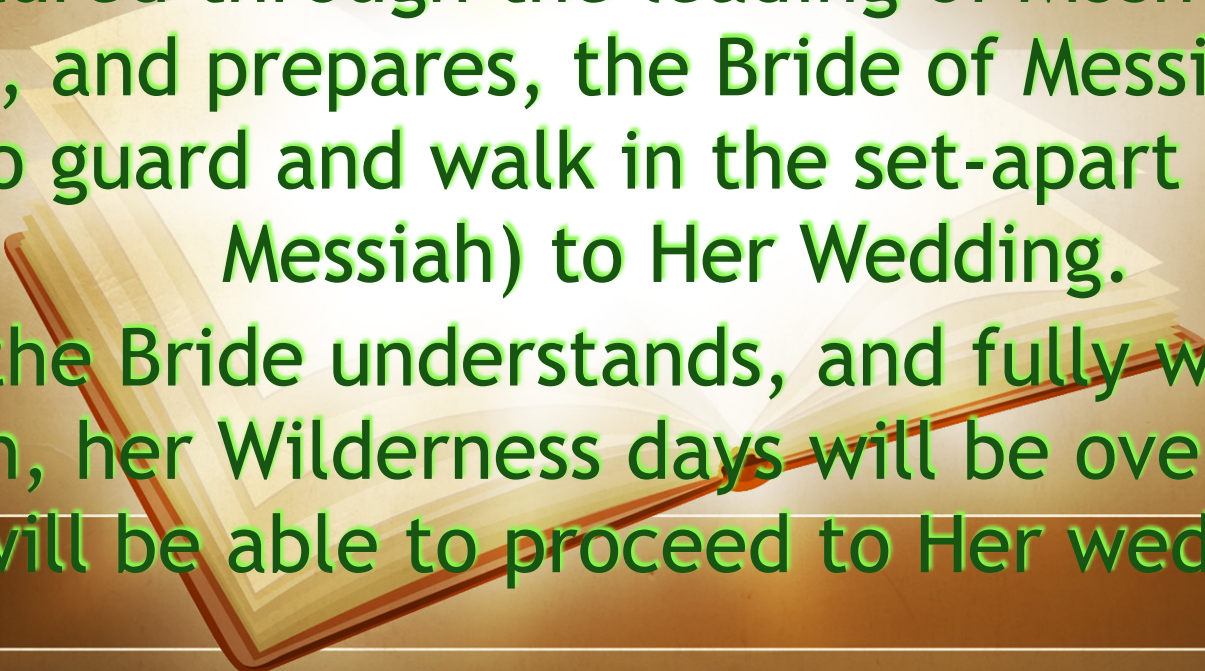
Heb 12:28 Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohim pleasingly with reverence and awe,

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

We aim our sights at **יהושע**, lock them in and run with perseverance in that which has been marked out. Sin is missing the mark - running off the mark as you take your eyes off of **יהושע!!!**

The Torah therefore is the way to aim and go, in
Him!

With the basic and very clear understanding of the word Torah, we can then further see how necessary it is for us to 'hear, guard and do' the Words which Mosheh spoke to ALL Yisra'el, as it says in Debarim/Deuteronomy 1:1 - that includes you and me!



Debarim/Deuteronomy summarizes the wilderness journey and closes the life of Mosheh, and is a great picture for us, of how it is the Torah (as pictured through the leading of Mosheh) that leads, and prepares, the Bride of Messiah (those who guard and walk in the set-apart ways of Messiah) to Her Wedding.

Once the Bride understands, and fully walks in the Torah, her Wilderness days will be over and she will be able to proceed to Her wedding.

It is the teachings of Mosheh (Torah) that leads the Bride to Her betrothal and it will be the spirit of Ėliyahu that will take the Bride to Her wedding. The Torah with the spirit has the transforming power necessary for our lives to be a ready and prepared Bride!

So, when we also understand the necessity of these “words” - Deḅarim - we must also recognize that **יהושע** is the Word made flesh and He (Our Teacher of Righteousness) is the purpose and goal of the Word! Those who will listen and take these words to heart will be carried into victory!

Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.

τέλος -telos(tel'-os)-Strong's G5056


τέλος télos, tel'-os; from a primary τέλλω téllō (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e.

Rom 10:4 For Messiah is the goal(b) of the 'Torah unto righteousness' to everyone who believes.

Footnote: b Or end purpose; not termination.

The Command to Leave Horeb

Deu 1:1 These are the words which Mosheh spoke to all Yisra'ěl beyond the Yarděn in the wilderness, in the desert plain opposite Suph, between Paran and Tophel, and Laban, and H₁atsěroth, and Di Zahab,



Verse 1

In this first verse, we can glean some very important lessons, in our need to assess our lives on a daily basis, through the mirror of His Word and correctly choose the path that leads to life and not that which leads to death!

Let us look at some very important key words that are contained in this first verse, which, straight up, calls us to choose to hear and obey and 'enter in', or ignore and rebel and be 'locked' out!

These words were spoken in the Wilderness, in the desert plain opposite Suph!

1 - The Hebrew word for 'in the wilderness' is בְּמִדְבָּר Bemidbar, which comes from the root word - מִדְבָּר midbar (mid-bawr')- Strong's H4057 which means, '*wilderness, desert*' and can also mean '*mouth*'.

This word comes from the primitive root verb דָּבַר dabar (daw-bar')- Strong's H1696 which means, '*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*'; and a derivative of this word is also translated as '*speech, word, commandment/s, message*'.

The meaning of Bemidbar, as mentioned, means ‘in the wilderness’ and the literal meaning of this actually carries the concept of ‘The place of words’ or ‘The place of speaking’.

What we are able to learn straight away from the setting of this Book is simply this:

‘IT IS TIME TO LISTEN!’

It is here, in the wilderness, where Yisra’el learned to hear the ‘voice’ of יהוה and be in the necessary place to listen to what was spoken through Mosheh.

2 - The Hebrew word that is translated as 'in the desert plain' is בְּעֶרְבָה ba'arabāh, which comes from the word עֶרְבָה arabāh (ar-aw-baw')- Strong's H6160 which means, '*desert, desert plain, wilderness*', and this comes from the root word עָרַב arab (aw-rab)- Strong's H6150 which means, '*to become evening, grow dark*'.

As the days get 'darker', so to speak, יְהוָה sets, and places, us 'in the Wilderness' - the place of hearing - for, it is time to listen!

He who has ear to hear, hear what the Spirit says - by listening attentively to the clear and perfect Torah of Elohim!

3 - The Hebrew word סוּף Suph (soof)- Strong's H5489 means, '*reed, sea weed*' and in its primitive root form it means, '*to come to an end, cease*'.

What we can figuratively learn from this, is that, as the days are getting darker and we are coming to the '**end times**', we have to make a very clear choice of whether we want to enter into the Promised Land or not and whether we will be obedient to guard His commands and shine the Light of His Truth in the dark place we are sojourning in, or not!

Kěpha Aleph/2 Peter 1:19 “And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts”

Let us look at the ‘choices’ we are to make, so to speak:

“Between” - PARAN and TOPHEL and LABAN and HATSĚROTH, and DI ZAHAB,

To begin with, we will look at the first 3 mentioned here:

1 - PARAN (paw-rawn')- פָּאָרָן - Strong's H6290:

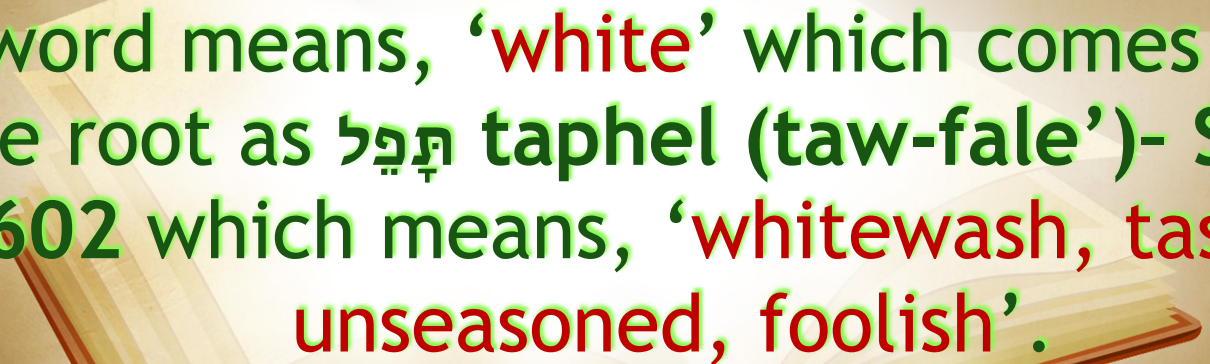
This word means, '*place of caverns*' and comes from the primitive root word פָּאָר pa'ar (paw-ar')-

Strong's H6286 which has the meaning, '*to beautify, adorn, become boastful*'



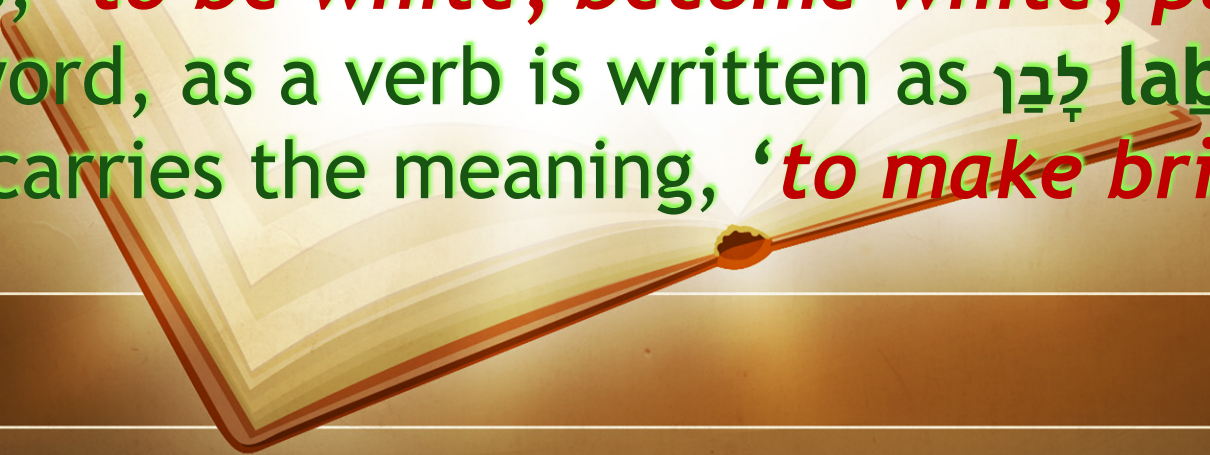
2 - TOPHEL (to'-fel)- תֹּפֵל - Strong's H8603:

This word means, 'white' which comes from the same root as תֹּפֵל taphel (taw-fale')- Strong's H8602 which means, 'whitewash, tasteless, unseasoned, foolish'.

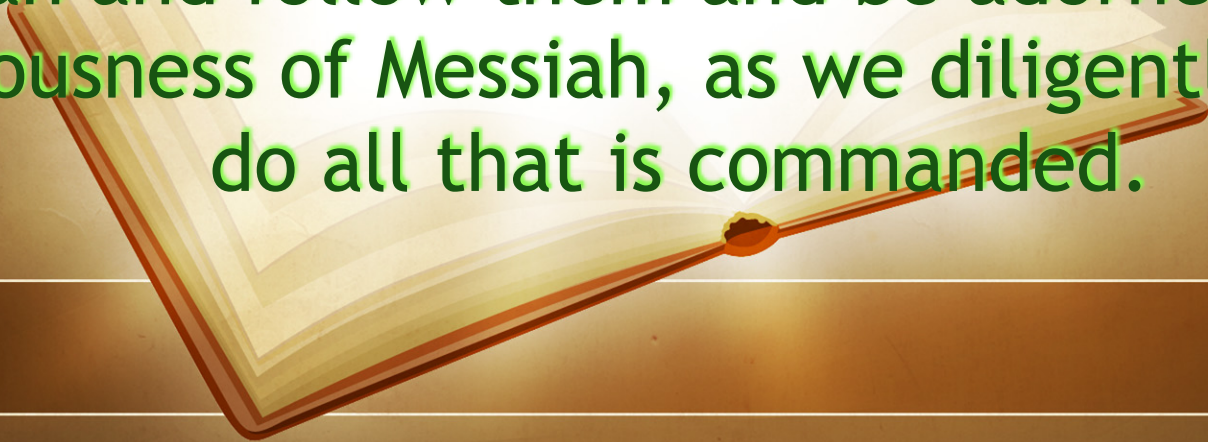


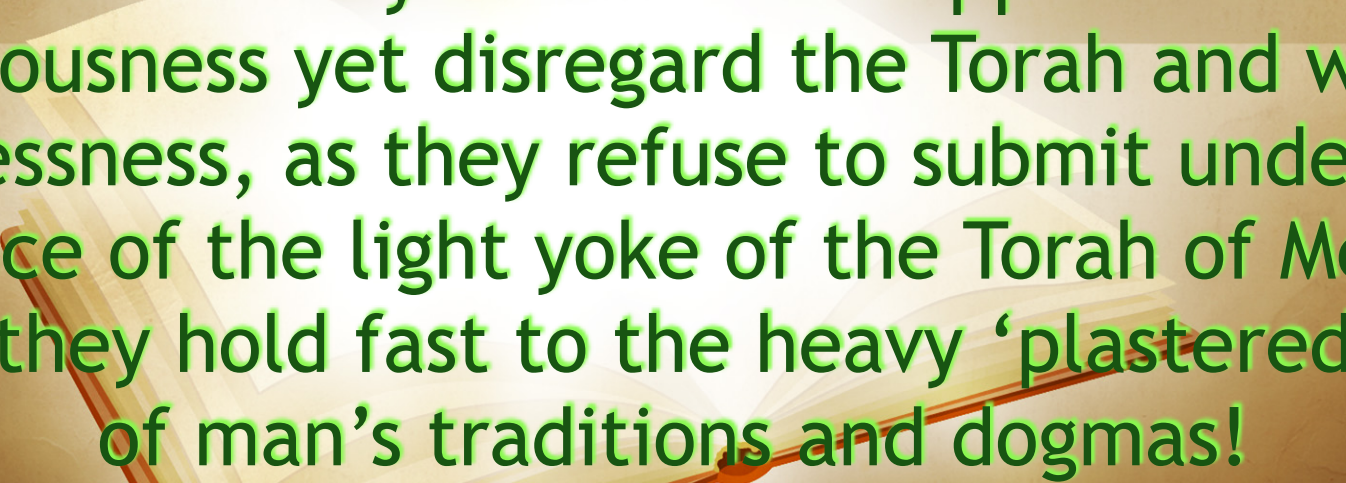
3 - LABAN (law-bawn')- לָבָן - Strong's H3837:

This word means, '**white**' and comes from the root word לָבַן laben (law-ban')- Strong's H3835 which means, '**to be white, become white, purify**' and this word, as a verb is written as לָבַן laban which carries the meaning, '**to make bricks**'



When we look at these three places, and understand that we are called to be a bride that has made herself ready and adorned with the Truth, we must choose to hear these words of the Torah and follow them and be adorned in the righteousness of Messiah, as we diligently guard to do all that is commanded.




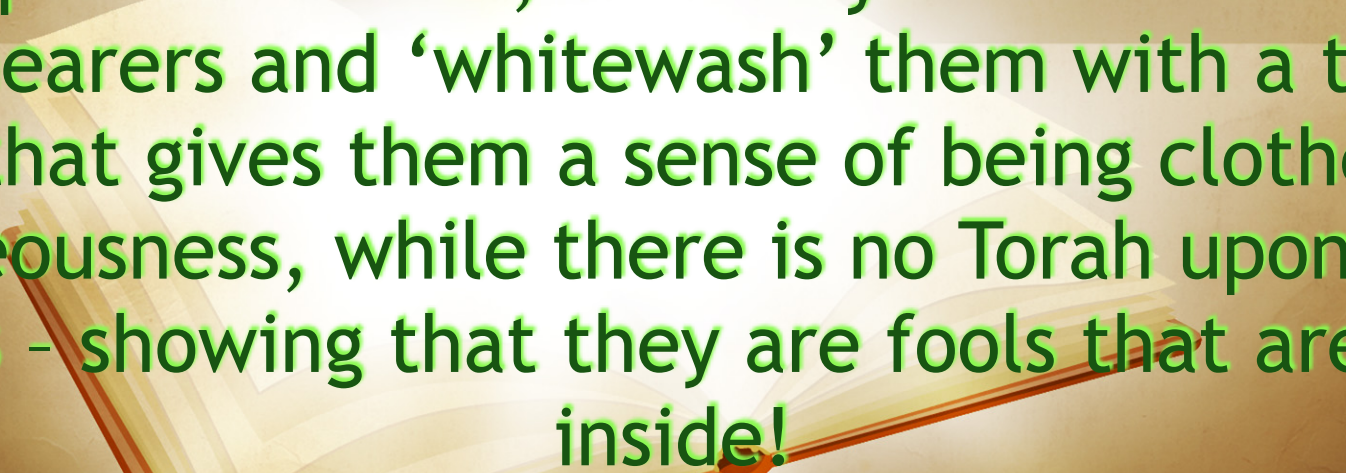


For those who disregard these very clear words of Mosheh, may be found to simply be ‘whitewashed fools’ who try to claim the appearance of righteousness yet disregard the Torah and walk in lawlessness, as they refuse to submit under the guidance of the light yoke of the Torah of Messiah, while they hold fast to the heavy ‘plastered’ yoke of man’s traditions and dogmas!

We see this word תַּפְּהַל taphel (taw-fale')- Strong's H8602 being used to describe 'folly', as seen in:

Ėk^hah/Lamentations 2:14 “Your prophets have seen Falsehood and folly for you, and have not shown you your crookedness, to turn back your captivity. But their visions for you are false and misleading messages.”





As the days are getting darker many will sadly listen to the folly of false prophets and fake and deceptive teachers, who only tickle the ears of their hearers and 'whitewash' them with a twisted lie, that gives them a sense of being clothed in righteousness, while there is no Torah upon their hearts - showing that they are fools that are dead inside!

Look at the warning of **יהושע**, that is given in:

Mattithyahu/Matthew 23:27 “Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs which outwardly indeed look well, but inside are filled with dead men’s bones and all uncleanness.”

We have a choice - to be adorned as a beautiful bride or be whitewashed!



We who are adorned with the clear instructions of righteousness through the Torah and overcome are the True living stones that are being built up, whereas the whitewashed walls will be broken down:

Hazon/Revelation 2:17 “He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it.”

Now, let us look at the 'difference' between
ḤATSĔROTH, and DI ZAHAB

1 - ḤATSĔROTH (khats-ay-roth')- חֲצֵרוֹת - Strong's
H2698:

This word means, '*settlement, enclosure*' and can
also picture for us in Hebrew a trumpet shaped
enclosure for sheep

2 - DI ZAHAB (dee zaw-hawb')- דֵּי זָהָב - Strong's
H1774:

This word means, '*enough gold*' as it comes from
the two words:

1) דַּי day (dahee)- Strong's H1767 which means,
'sufficiency, enough' and

2) זָהָב Zahab (zaw-hawb')- Strong's H2091 which means,
'gold'.

Once again, as we approach the darker end-times, we
must ask ourselves:

“are we gathering sheep or are we simply amassing wealth
for ourselves?”

By that I mean,

‘Are we interested in making disciples as our Master
commanded or are we more interested in chasing wealth
and success for ourselves?’

Are you storing up 'treasure in heaven' where moth and rust cannot destroy, or are you chasing riches here on earth - riches and possessions and wealth that will be destroyed by moth and rust!

Mattithyahu/Matthew 6:19-20 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal."

Deu 1:2 eleven days' journey from H_orěb by way of Mount Sě'ir to Qaděsh Barněa.

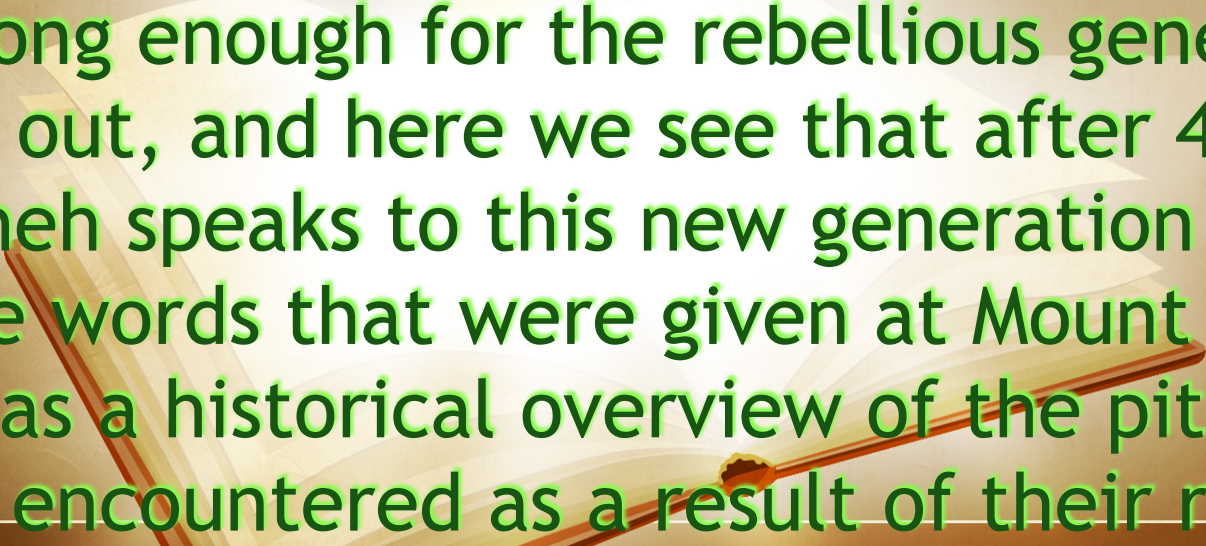
Deu 1:3 And it came to be in the fortieth year, in the eleventh new moon, on the first day of the new moon, that Mosheh spoke to the children of Yisra'ěl according to all that יהוה had commanded him concerning them,

Verses 2-3: 11 days journey from Hōrēb to Qadēsh Barnēa - 40 years later!

After coming out of Mitsrayim and coming to Hōrēb, which is Mount Sinai, Yisra'ēl spent a year, hearing and learning all the instructions of יהוה, delivered to them by the mouth of Mosheh, which he wrote down!

It then took a period of over 38 years to come to the place of this second hearing of the Torah.





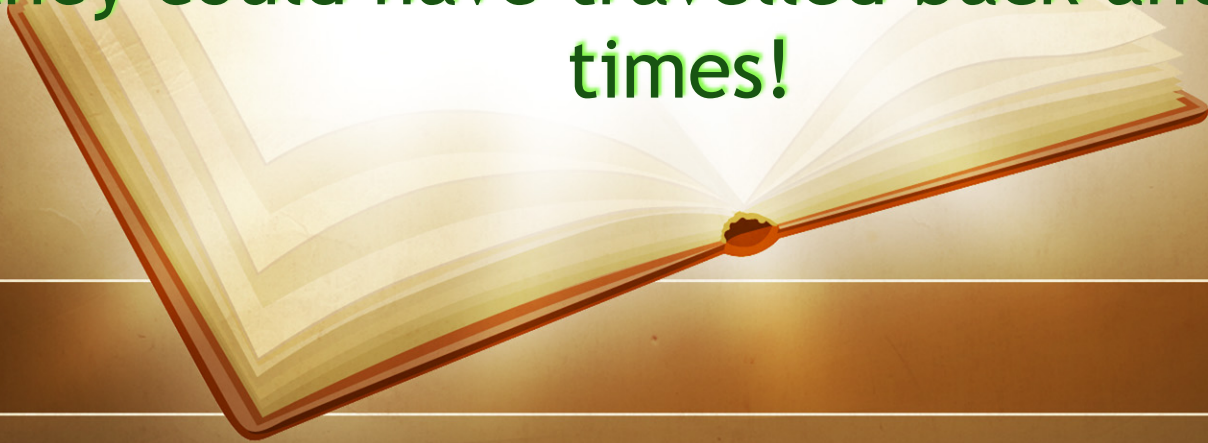
It was as a result of rebellion, stubbornness and pride, that Yisra'el had to sojourn this long, which was long enough for the rebellious generation to die out, and here we see that after 40 years Mosheh speaks to this new generation the very same words that were given at Mount Sinai, as well as a historical overview of the pitfalls that they encountered as a result of their rebellion.

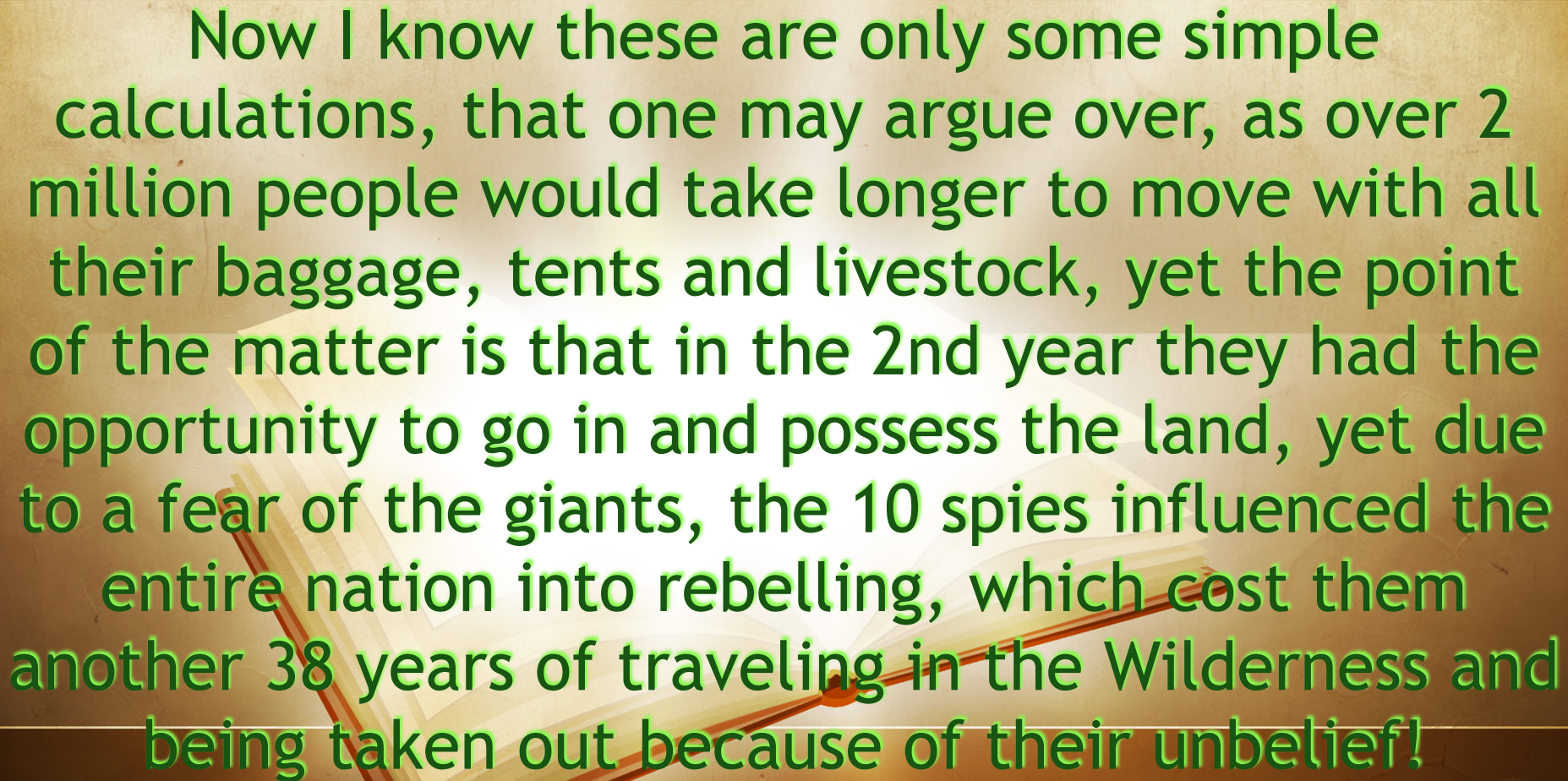
We can learn a great deal from this - and that is simply this - if you rebel and remain stiff-necked in refusing to heed the words of the Torah then the Wilderness journey of learning will take longer than necessary and there may even be the risk of dying in the process!

The route from H_or_eb, by way of Mount S_e'ir, to Qad_esh Barn_ea is an 11-day journey and yet here we see it was now 40 years later where they are at the brink of entering in to the Promised Land!

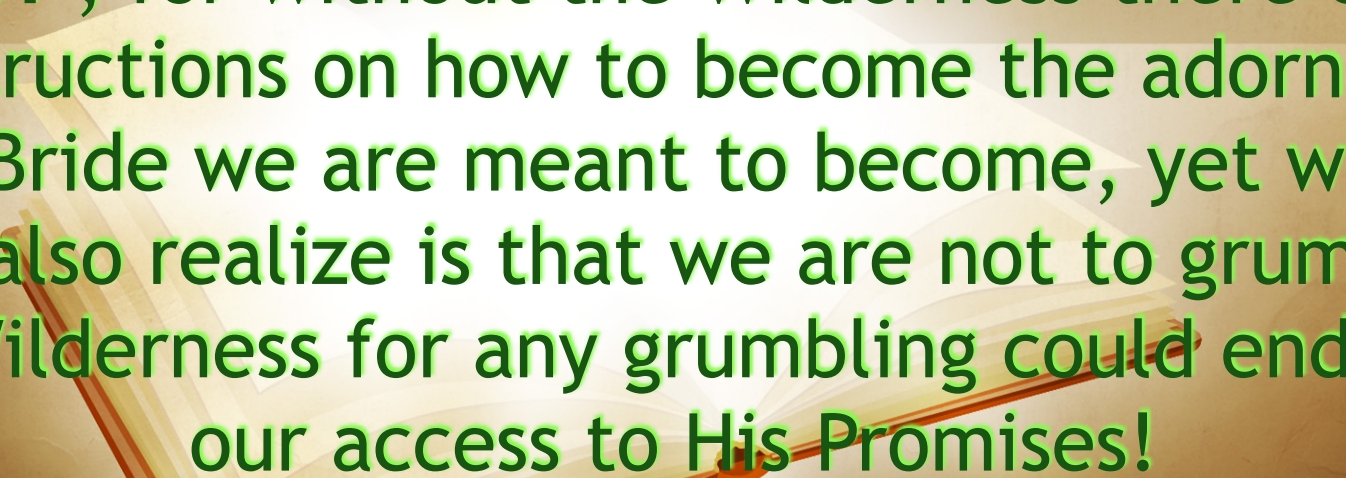
They were now in the 40th year, however if you calculate 40 years based on a 360 days per year calendar, which is most likely the case, with each month being 30 days, before the sundial of Aḥaz was turned backwards 10 degrees, in the days when Ḥizqiyahu the king was sick and was given this sign in the cycles of the sun and moon, as a sign that he would live still another 15 years, which impacted the cycle of the moon following the sun, in its losing 10 days a year and resulting in the need to have a 13th month every 3 years, they would have been in the Wilderness for 14 400 days!

If we assume 40 years being approximately 14 400 days then we can say that this journey took over 1300 times longer than it could have taken, and in fact, they could have travelled back and forth 650 times!





Now I know these are only some simple calculations, that one may argue over, as over 2 million people would take longer to move with all their baggage, tents and livestock, yet the point of the matter is that in the 2nd year they had the opportunity to go in and possess the land, yet due to a fear of the giants, the 10 spies influenced the entire nation into rebelling, which cost them another 38 years of traveling in the Wilderness and being taken out because of their unbelief!

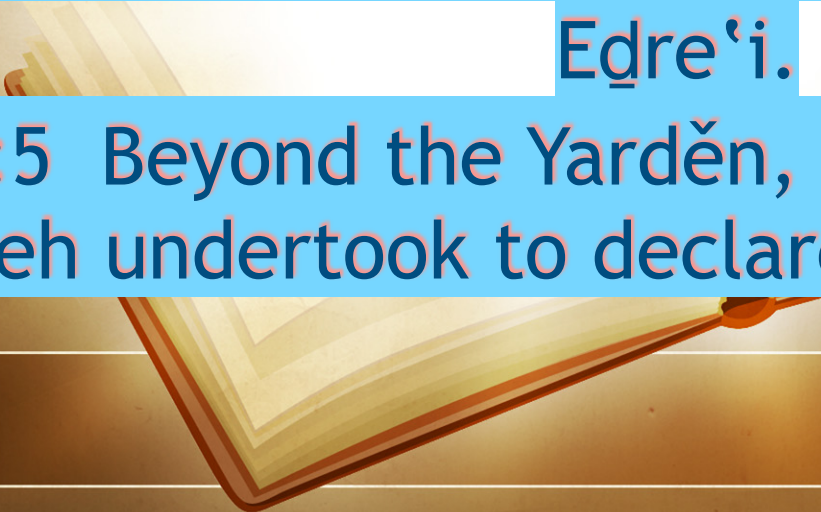


What we must realize is this - we need the wilderness - as we need to learn to hear the voice of **יהוה**, for without the Wilderness there can be no instructions on how to become the adorned and ready Bride we are meant to become, yet what we must also realize is that we are not to grumble in the Wilderness for any grumbling could endanger our access to His Promises!

Qadēsh Barnēa (kaw-dashe' bar-nay'-ah)- Strong's H6947 means, '*set-apart*', which comes from the words:

1) Qadēsh (kaw-dashe')- קִדֵּשׁ H6946 which means, "*set-apart*", and an unused word:

2) בְּרִנֵּעַ - Barnēa, which is thought to be a compound of that which corresponds to בַּר bar (bar)- Strong's H1251, which is of Aramaic origin and means, '*field, open field*', and a derivative of נוּעַ nua (noo'-ah)- Strong's H5128 which means, '*to wander, quiver, shale, tremble, shake*', and gives reference to the meaning of a desert of a fugitive.



Deu 1:4 after he had stricken Sihon sovereign of the Amorites, who dwelt in Heshbon, and Og sovereign of Bashan, who dwelt at Ashtaroth in Edre'i.

Deu 1:5 Beyond the Yardēn, in the land of Mo'ab, Mosheh undertook to declare this Torah, saying,

Now, in the eleventh new moon of the 40th year, Mosheh spoke to all the children of Yisra'ěl, after they had stricken Sihon, the sovereign of the Amorites and Og, sovereign of Bashan.

Here, in **verse 5**, we are told that Mosheh 'undertook to declare' this Torah; and the Hebrew word that is translated here as 'declare' comes from the primitive root word בָּאֵר ba'ar (baw-ar')- Strong's H874 which means, 'to make distinction, to make plain, expound on, inscribe' and by analogy it means 'to engrave' and figuratively it carries the understanding, 'to explain, make clear, declare'.

The Hebrew root word that is translated as 'undertook' is יָאַל ya'al (yaw-al')- Strong's H2974 which means, 'to show willingness, be pleased, determine, undertake (to do something)'.

Mosheh's willingness to explain, and make plain, the Torah was done in a determined manner that pleased him; and so too do we need to recognize our need to be determined to listen to the Word of Elohim and undertake to guard to do all we hear, in a pleasing manner.

Deu 1:6 “יהוה” our Elohim spoke to us in Horeb,
saying, ‘You have dwelt long enough at this
mountain.’



Verse 6 - Too long at this mountain!

Ḥorēḇ (kho-rabe')- חֹרֵב - Strong's H2722 means, 'desert, waste' which was a mountain in Sinai and it comes from the word **ḥarēḇ** (khaw-rab')- Strong's H2717 which means, 'to be waste or desolate, to be dry or dried up, becomes parched, devastated'.

Now, while this Mountain certainly has a lot of history and reminds us of the awesome events that took place here, when Yisra'el heard the voice of **יהוה** for the first time, we also understand that they could not stay here!

They spent a year here, in order to 'hear and learn' the Torah, and I can certainly understand why we also go through the Torah cycle yearly; yet, what we also learn, is that we cannot get stuck at this place!

Yisra'ēl had a Promised Land to get to - they could not stay at this Mountain!

For many, they may have been reluctant to move as this was the place where they 'met' with יהוה and may have been inclined to think 'why move on, He is here with us?'

We too must recognize that we cannot and should not find ourselves 'learning the same lessons over and over each year' but rather, we ought to be growing in wisdom and understanding as we walk out in obedient faith by diligently guarding to do the commands of Elohim.

Far too many get 'stuck' at one place in their lives and then become 'un-teachable' and unwilling to press on in faith!

This mountain was scorched with fire as his refining presence 'burnt' away much of the rebellious nature that had been contracted while Yisra'el were enslaved in Mitsrayim, through the clear teaching of Mosheh! But now it was time to go to Yerushalayim - to the fulfillment of the Promises of **יהוה!**

Ib'rim/Hebrews 12:18-24 "For you have not drawn near to a mountain touched and scorched with fire, and to blackness, and darkness and storm, 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, 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."

21 And so fearsome was the sight that Mosheh said, “I exceedingly fear and tremble.” 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, 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, 24 and to יהושע the Mediator of a new covenant, and to the blood of sprinkling which speaks better than the blood of Hebel.”

Staying at Mount Horeb would cause us to not see all that יהוה longs to show us; and so there is certainly the necessity of ‘stopping’ at this place, so to speak, and ‘connect’ with this stop in our Wilderness Journey, in order that we learn to hear His clear instructions; yet there is a time to move on from just receiving the Torah, to actually walking in it and therefore, staying at this mountain, is a sign, or metaphor, of not applying what the Truth of The Torah teaches us!

So many today find themselves unwilling to change their worldly ways, no matter how many times they hear the truth and even verbally acknowledge the Truth!

The people that stay too long at this mountain is a picture of 'hearers only' and are not faithful doers of what they attentively hear... doers move on in the knowledge and understanding of what they have heard!

Mattithyahu/Matthew 7:24 "Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock"

The Greek word that is translated as 'does' is ποιέω poieō (poy-eh'-o)- Strong's G4160 which means, 'to make, do, accomplish, keep, work, acts'.

A derivative of this word is ποιητής poiētēs (poy-ay-tace')- Strong's G4163 which means, '*a doer, a maker*', and is seen in:

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."

The word translated as 'doing' (of the Torah) is also a derivative of ποιέω poieō and is the word ποίησις poiēsis (poy'-ay-sis)- Strong's G4162 which means, 'deed, making, doing, performing, in his doing (in the obedience he renders the law)'.

These verses are very clear in telling us that the true hearer of the word, guards it and performs it, as his obedience renders the law under which he submits!

Deu 1:7 Turn and set out on your way, and go into the mountains of the Amorites, and to all the neighboring places in the desert plain, in the mountains and in the low country, and in the Negeb and on the seacoast, to the land of the Kena'anites and to Lebanon, as far as the great river, the River Euphrates.

Verse 7 - Turn and set on your way!

The Hebrew word that is translated as turn is פָּנָה panah (paw-naw')- Strong's H6437 which means, *'to turn, turn towards a direction'*, and in order for us to **'turn towards a direction'** we must **'turn from'** another direction!

We must learn to **'turn our backs'** on many things that we picked up in the enslavement of Mitsrayim and all its inherited lies and dogmas of man, especially after the hearing of the Torah, in recognition of where and what we are heading for!

A derivative of this word פָּנָה panah (paw-naw')-
Strong's H6437 is פָּנֶה paneh or פָּנִים paniym (paw-
neem')- Strong's H6440 meaning, '*face, faces*'.
What we see here, is the need to 'turn our faces
toward יְהוָה' and keep our eyes fixed on יְהוֹשֻׁעַ
and walk in Him, as we guard to do all He
commands us!

In the phrase, 'set on your way', the Hebrew root word that is used for 'way/journey' is נָסַח nasa (naw-sah')- Strong's H5265 which means, '*pull up, pull out, set out, journey*'

This is clearly a command to 'go forward' - in other words - 'pick up your tent pegs we're leaving'!

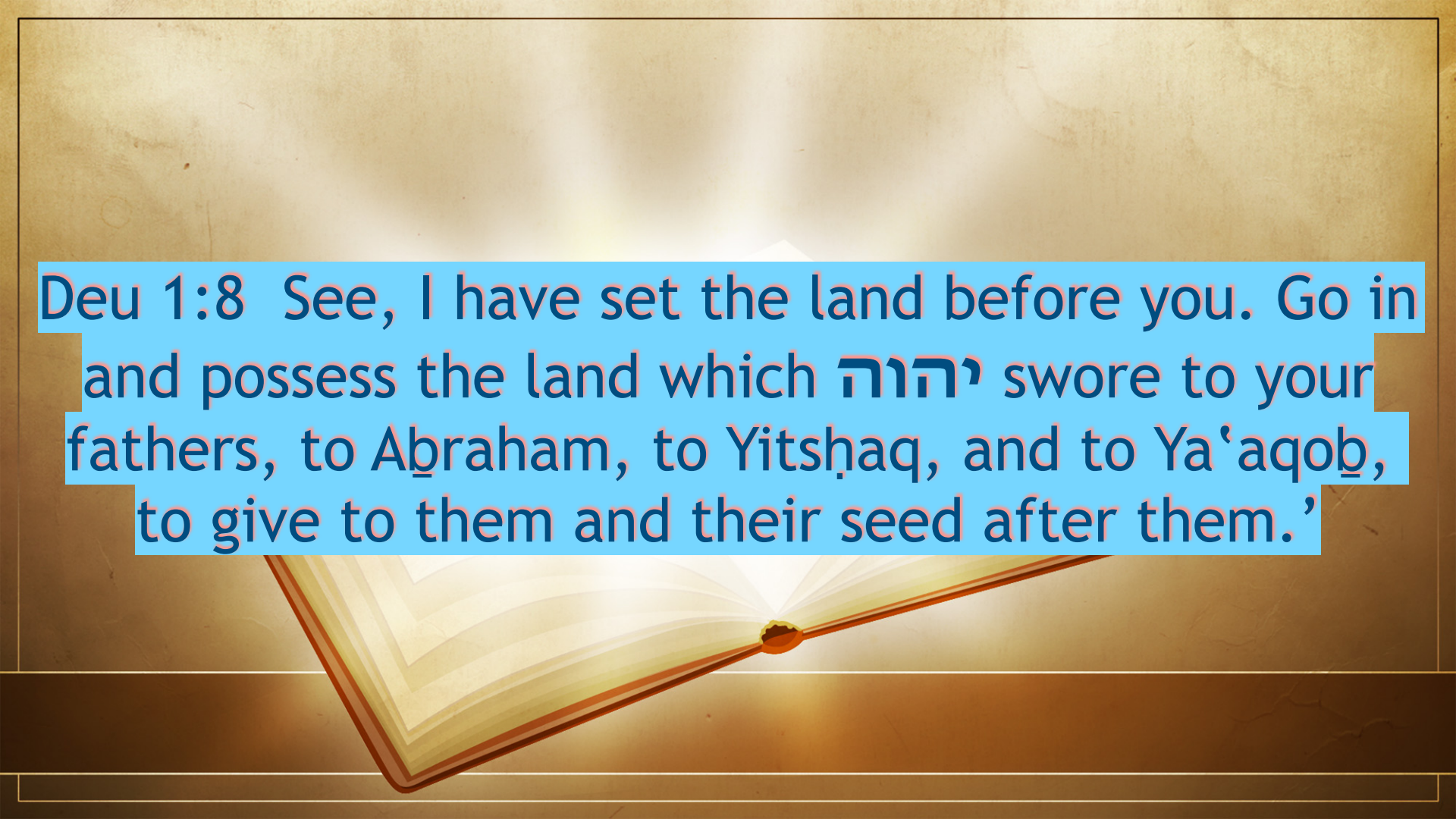
We are moving on - going forward - no time to sit around and be afraid!

Trusting in יהוה must never be confused with laziness and ignorance to His instructions - He will not break camp for us so to speak.

Yes, He will fight for us and deliver us from sin, and slavery to our entrenched habits, but we must show that we believe Him, by taking the necessary steps and so, prove our faith by our works!

Yeshayahu/Isaiah 43:2 “When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you.”

When you pass through... when you walk through... - we are to be a people walking by faith - and the emphasis here is on the ‘moving/active faith’!

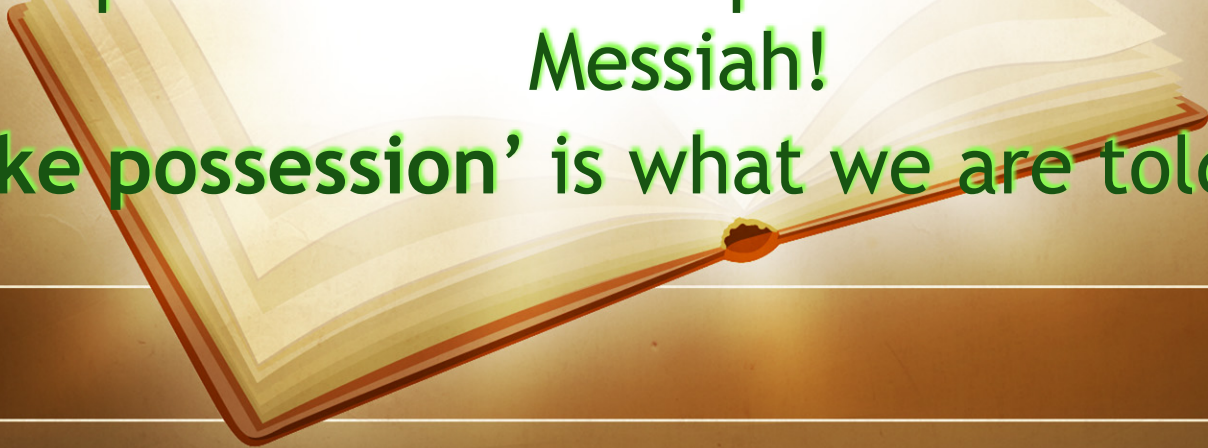


Deu 1:8 See, I have set the land before you. Go in and possess the land which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya'aqob, to give to them and their seed after them.'

Verse 8 - Go in and possess

It is only when we take up our stake daily and walk in obedience that we will be able to properly take possession of the promises that are in Messiah!

‘Take possession’ is what we are told to do!

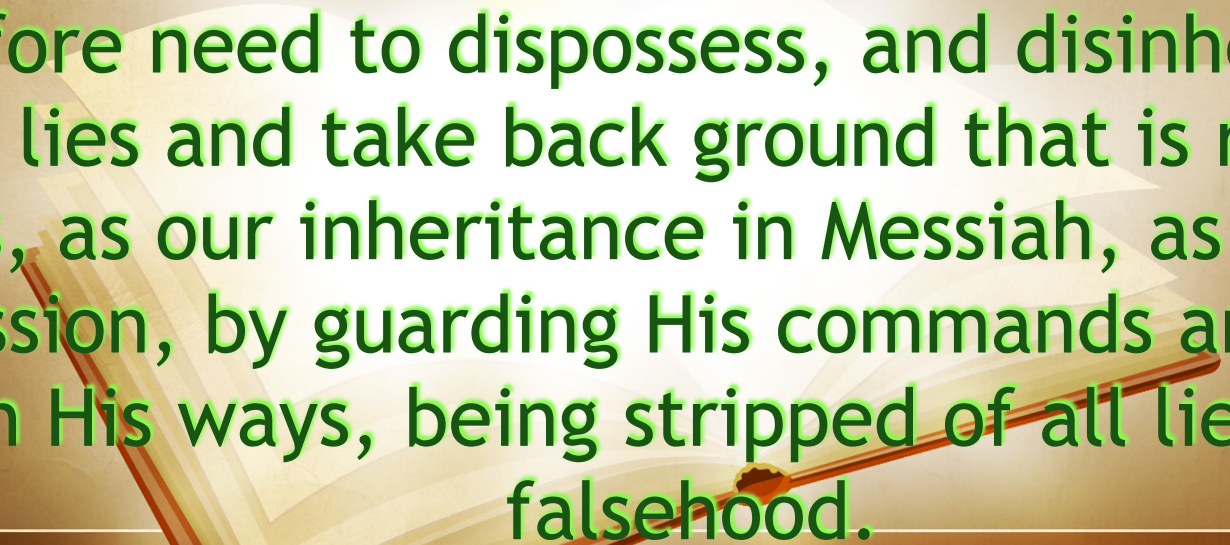


The Hebrew root word that is used here for 'possess' is יָרַשׁ yaresh (yaw-rash')- Strong's H3423 which means 'to dispossess, drive out, expel, disinherit, bring to ruin, destroy', and can also mean, 'to take possession of an inheritance, occupy or seize'.

What this, in a sense, means for us, is that we are to dispossess, or disinherit, in order to possess and inherit - does that make sense?

I certainly hope so!

We have inherited a whole lot of lies - lies that have caused us to sin and be lawless and so, we therefore need to dispossess, and disinherit, those very lies and take back ground that is rightfully ours, as our inheritance in Messiah, as we take possession, by guarding His commands and walking in His ways, being stripped of all lies and falsehood.



Leaders Appointed

Deu 1:9 “And I spoke to you at that time, saying,
‘I am unable to bear you by myself.

Deu 1:10 יהוה your Elohim has increased you,
and see, you are today as numerous as the stars of
the heavens.

Deu 1:11 יהוה Elohim of your fathers is going to
add to you a thousand times more than you are,
and bless you as He has spoken to you!

Deu 1:12 How do I bear your pressure and your burden and your strife, by myself?

Deu 1:13 Choose men, wise and understanding, and known to your tribes, and let me appoint them as your heads.'

Deu 1:14 "And you answered me and said, 'The word which you have spoken to us to do is good.'

Deu 1:15 “And I took the heads of your tribes, wise men and known, and made them heads over you, leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens, and officers for your tribes.”



Verse 9-15

Mosheh was unable to bear Yisra'el by himself and so men were chosen and appointed over thousands, hundreds, fifties and tens.

In verse 11 he reminded them of the clear and sure promise of increase, and with just over 600 000 fighting men these prophetic words would indicate well over 600 million fighting men!

What is being emphasised here is that the promise given to Abraham still stands! With Mosheh appointing the heads we also see clearly the shadow picture of how it is Messiah who appoints the necessary offices within the body in order to build up the body:

Eph'siyim/Ephesians 4:11-13 “And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers 12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah, 13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah”

We also recognize that in Mosheh saying that he himself cannot bear all, we see the understanding of how we have not only been given the Torah, but also the prophets and the writings in order for us to learn and do righteousness!

In verse 11 he reminds Yisra'ěl how he told them to 'choose' men who are 'wise and understanding', and are 'known' by the tribes, and let them be appointed as their heads.

In other words, we see that there is a clear order
in the body of Elohim!

The Hebrew word that is translated as 'choose'
comes from the root word **יָהַב** **yahab** (yaw-hab')-

Strong's H3051 - which means, 'to give, to
choose' provide, come or to ascribe or to set'.

They were to set over themselves men who were
known, wise and understanding!

The Hebrew word for 'wise' is חָכָם ḥāḵām (khaw-kawm')- Strong's H2450 which means, 'expert, skilled, learned' and is from the primitive root word חָכַם ḥāḵam (khaw-kam')- Strong's H2449 meaning, 'to be wise, skilful, make wise'.

It is from this root verb that we get the Hebrew noun for 'wisdom' which is the word חֵכְמָה ḥōḵmah (khok-maw')- Strong's H2451 meaning, 'wisdom, skill'.


In the ancient pictographic alphabet, this Hebrew word for 'wisdom' - חֵכֶּמָה ḥokmah - Strong's H2451 looks like this:

ח מ כ ה



Ḥet - ח:




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 symbolize 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 recognize 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 - כָּ:

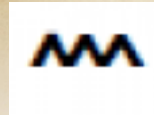
The ancient form of this letter is  - meaning 'the open palm of a hand'.

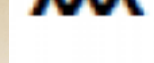
The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as 'to tame or subdue' as one has been bent to another's will (under their hand), as an open hand symbolizes submission.

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'.

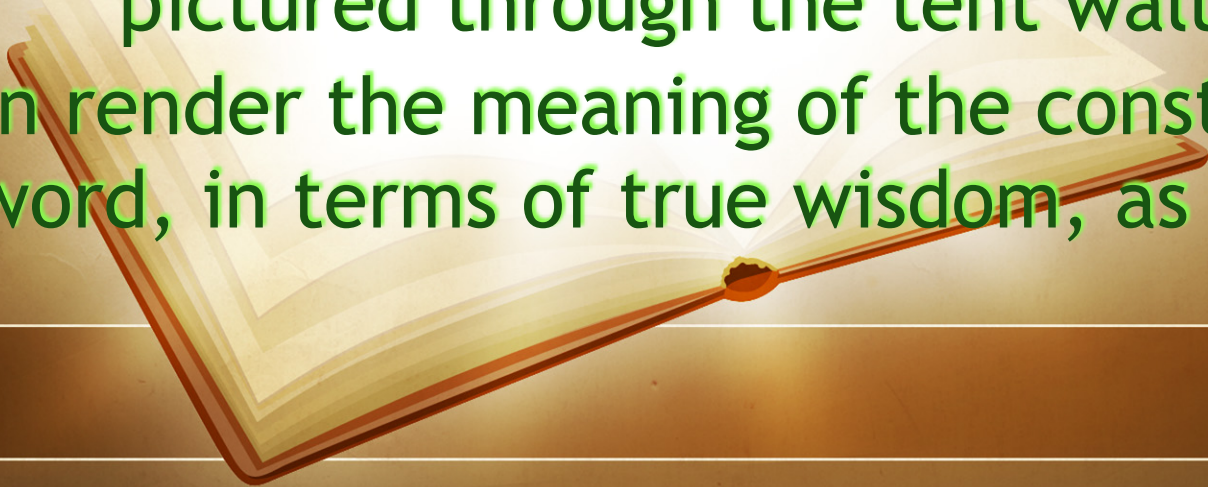
Hey - ה:



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 and 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!

To be wise means to be one who is skilled or learned and this takes time, determination and discipline!

To be wise is evident of one who is increasing in their learning, as he gives his ear - that is his full attention - to hearing instruction and living as a taught one of the Master:

Mishlě/Proverbs 1:5 “The wise one hears and increases learning, and the understanding one gets wise counsel”

The opposite of a wise one, is one who is a ‘fool’, and the Hebrew word that is generally used for ‘fool’ is **כֶּסִּיל** **kesil (kes-eel’)**- Strong’s H3684 which means, ‘fool, stupid fellow, dullard (which is a stupid and unimaginative person)’, and comes from the root verb **כָּסַל** **kasal (kaw-sal’)**- Strong’s H3688 which means, ‘to be or become stupid, foolish’.

So, we can clearly see that while we are able to become 'wise', if we pay attention to hear, guard and do the word of Elohim; we also realize that we can quickly become stupid, or be a fool, if we do not listen and obey, and refuse to accept the discipline of the Word.

While the wise increase learning and delight in understanding the Truth, as he meditates on the Torah of Elohim, the fool couldn't care less about understanding:

Mishlě/Proverbs 18:2 “A fool does not delight in understanding, but in uncovering his own heart.”

The Hebrew word that is translated here as ‘delight’ is **חָפֵץ** **haphets** (khaw-fates’)- Strong’s H2654 and means, ‘to delight in, desire, take pleasure in’ and carries a similar meaning to the primitive root verb **רָצָה** **ratsah** (raw-tsaw’)- Strong’s H7521 which means, ‘to be pleased with, accept favourably’.

The reason for me giving all the Hebrew words, is so that we are able to clearly link up the Truth of the Word and get a better understanding of what it means to be a wise servant, rather than being a fool, for יהוה takes pleasure in the wise, while we are told in:

Qoheleth/Ecclesiastes 5:4 “When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed.”

יהוה takes NO Pleasure in fools!!!

The Hebrew word that is used here for ‘pleasure’ is חֶפֶץ ḥaphets, and clearly, יהוה יהוה does not delight in the fool and his ways - but who then does He take pleasure in...:

Tehillim/Psalm 147:11 “יהוה יהוה takes pleasure in those who fear Him, in those who wait for His kindness.”

WISE AND UNDERSTANDING!

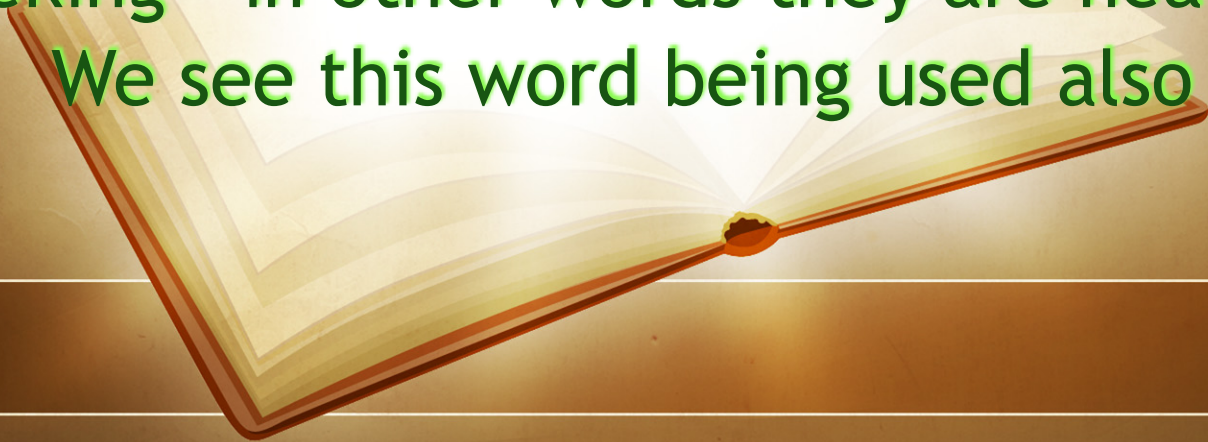
The Hebrew word for understanding is בִּינָן **biyn** (bene)- Strong's H995 which is the primitive root verb that means, 'to discern, act wisely, consider carefully, understand, perceive'.

Mishlě/Proverbs 28:5 “Evil men do not understand right-ruling, but those who seek יהוה understand all.”

Evil men are those who are not paying attention and observing and are therefore dysfunctional!

Those who are hearing but not understanding are not seeking - in other words they are hearers only!!!

We see this word being used also in:



Tehillah/Psalm 119:34 “Make me understand, that I might observe Your Torah, and guard it with all my heart.”

Tehillah/Psalm 119:104 “From Your orders I get understanding; therefore I have hated every false way.”

Mishlĕ/Proverbs 2:4-5 “If you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יהוה, and find the knowledge of Elohim.”


The noun which is derived from this root verb is **בִּינָה** **biynah** (bee-naw')- Strong's H998 which means, 'an understanding, consideration, discernment'

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

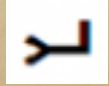
In the ancient pictographic script, the Hebrew word בִּינָה **biynah** - Strong's H998 which means, 'an understanding, consideration, discernment', is depicted as follows:




Beyt - בָּ:

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 - ن:

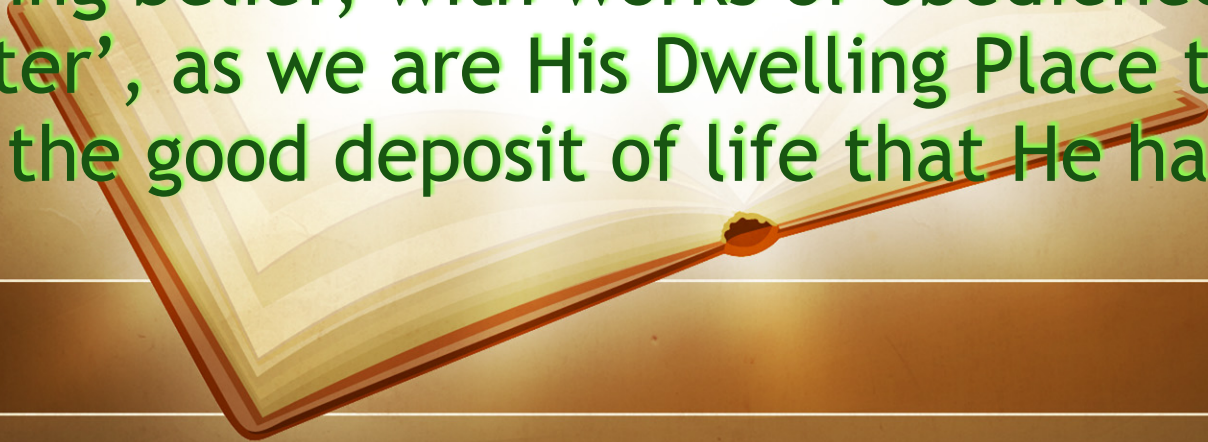
The ancient pictographic script has this letter pictured as , which pictures a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one's life expectancy.

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**

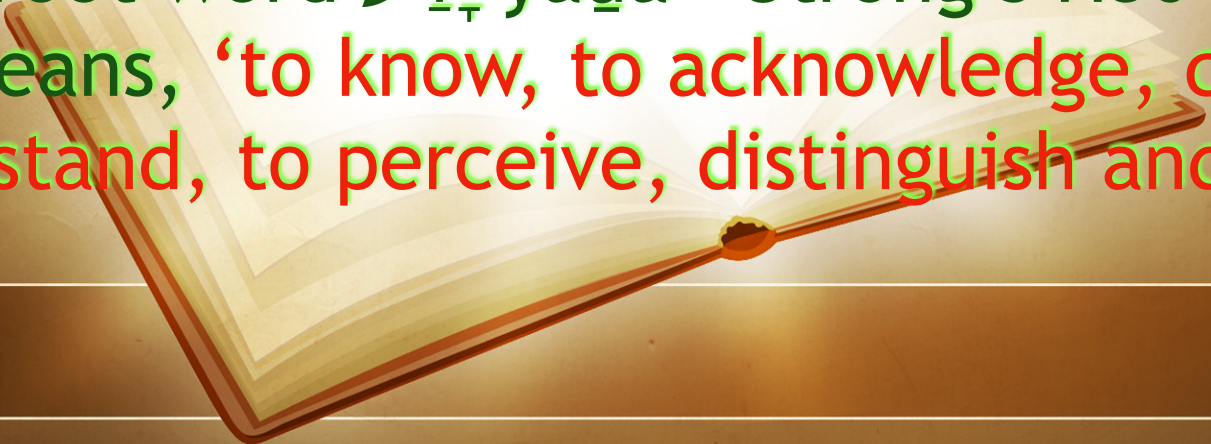
**The Torah is not a worthless word, for it is
our life!**

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!

When a wise servant of the Most-High guards understanding then he finds good, for he draws up the good counsel of the Torah and guards to do the Truth, bearing the fruit of righteousness!

MEN WHO ARE KNOWN!

The Hebrew word that is translated as 'known' here in verse 13, for 'known men', comes from the root word יָדָע yada - Strong's H3045 which means, 'to know, to acknowledge, clearly understand, to perceive, distinguish and discern'.



This verb can also render the ability to know by experience, and while we recognise that יהוה certainly 'knows' all things, we also realise that in terms of יהוה knowing those who take refuge in Him, or, that He knows those who are His, there is a deeper intimacy being expressed, by the clear experience of a faithful and fruitful relationship between the Creator and His Created beings, who follow and adhere to His clearly prescribed ways for functioning as they should, by being faithfully obedient to His instructions for living set-apart lives unto Him!

Timotiyos Bět/2 Timothy 2:19 “However, the solid foundation of Elohim stands firm, having this seal, “יהוה knows those who are His,” and, “Let everyone who names the Name of Messiah turn away from unrighteous-ness.”

Men who are known, are people who have a good report with others, and Sha’ul instructs Timotiyos on the qualifications of men who desire to be overseers in Timotiyos Aleph/1 Timothy 3:1-7 and, in verse 7, he says that an overseer should have a good witness from those who are outside, lest he fall into reproach and the snare of the devil.

1Ti 3:1 Trustworthy is the word: If a man longs for the position of an overseer, he desires a good work.

1Ti 3:2 An overseer, then, should be blameless, the husband of one wife, sober, sensible, orderly, kind to strangers, able to teach,

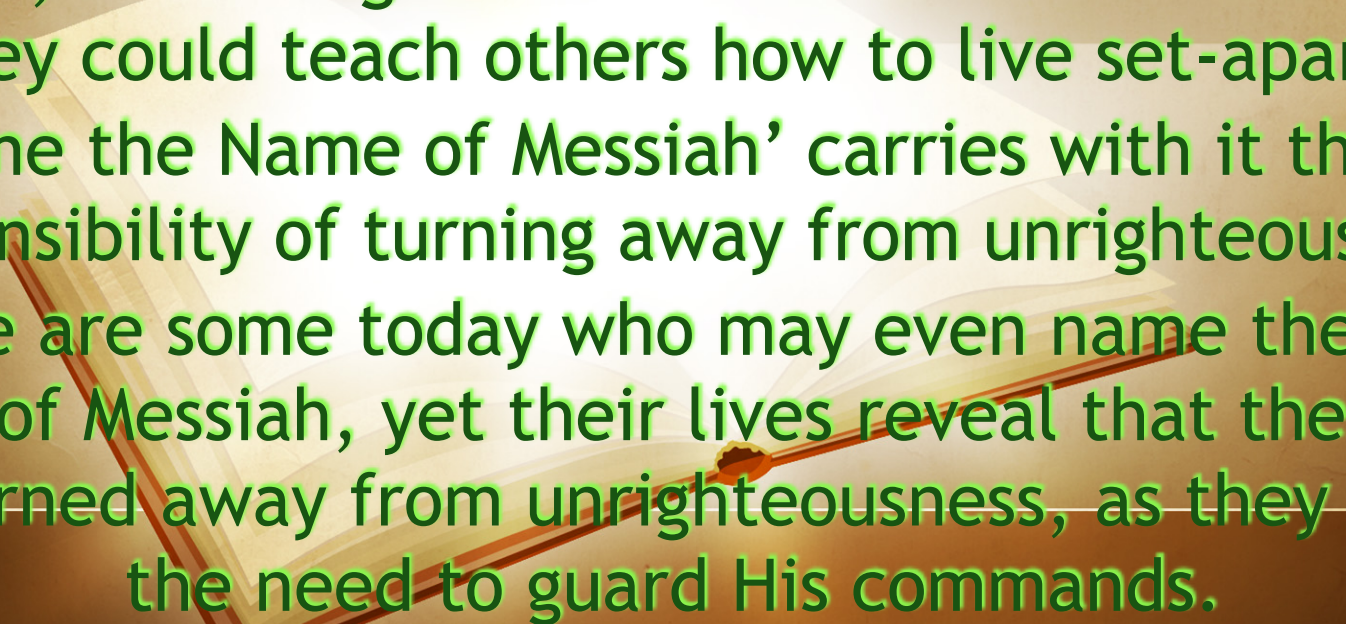
1Ti 3:3 not given to wine, no brawler, but gentle, not quarrelsome, no lover of silver,

1Ti 3:4 one who rules his own house well, having his children in subjection with all reverence,

1Ti 3:5 for if a man does not know how to rule his own house, how shall he look after the assembly of Elohim?

1Ti 3:6 Not a new convert, lest he become puffed up with pride and fall into the judgment of the devil.

1Ti 3:7 And he should even have a good witness from those who are outside, lest he fall into reproach and the snare of the devil.



In other words, those who were appointed to be over the tribes, had to be men who were known to have a good witness and were diligent in their seeking of Elohim, and had great wisdom and understanding, so that they could teach others how to live set-apart lives! To 'name the Name of Messiah' carries with it the clear responsibility of turning away from unrighteousness! There are some today who may even name the True Name of Messiah, yet their lives reveal that they have not turned away from unrighteousness, as they ignore the need to guard His commands.

Yoḥanan Aleph/1 John 2:3-5 “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. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.”

Qorintiyim Aleph/1 Corinthians 8:3 “But if anyone loves Elohim, this one is known by Him.”

To love Elohim, gives us the sure promise that we are known by Him!

Sadly, many do not 'know' what love for Elohim is:

Yoḥanan Aleph/1 John 5:3 "For this is the love for Elohim, that we guard His commands, and His commands are not heavy"

Yoḥanan Aleph/1 John 4:8 "The one who does not love does not know Elohim, for Elohim is love."

The Greek word used for 'know' in Yoḥanan Aleph/1 John is γινώσκω ginōskō - Strong's G1097 which means, 'to perceive, to learn, to come to know, comprehend, understand, recognise, learn to know, get a knowledge of'.

As we sit under the instructions of our Creator and Redeemer, we learn to know Him and get a knowledge of who He is and come to know how we are to live in obedience to His clear Torah.

There are so many liars out there today who claim to know Elohim, yet they have no knowledge of His Torah at all, as they refuse to sit and learn His Word - how can they know Him!!!

It is one thing to claim that you know Him, yet whether we know Him or not is seen in the fruit of our obedience to His commands, and all will be clearly revealed when He returns - as many will come running, claiming that they know Him, yet will be rejected!

Those who 'know' יהוה, by pursuing to know Him, and are guarding His commands in living completely set-apart lives, are known by Him.

Abraham was 'known' by יהוה, because of his obedience in training up his children in righteousness:

Berēshith/Genesis 18:19 “For I have known him, so that he commands his children and his household after him, to guard the way of יהוה, to do righteousness and right-ruling, so that יהוה brings to Abraham what He has spoken to him.”

I submit to you that, just as I have already mentioned that the Sabbath is a door to 'knowing' יהוה, without 'knowing' His Name, we cannot pursue to 'know' Him!

It was the revelation of His Name, to Yisra'ěl in Mitsrayim, that caused them to 'know' the Elohim of their deliverance!

In Mosheh's discussion with Elohim, he was told, in: Shemoth/Exodus 6:3 “And I appeared to Abraham, to Yitshaq, and to Ya'aqob, as Ĕl Shaddai. And by My Name, יהוה, was I not known to them?”

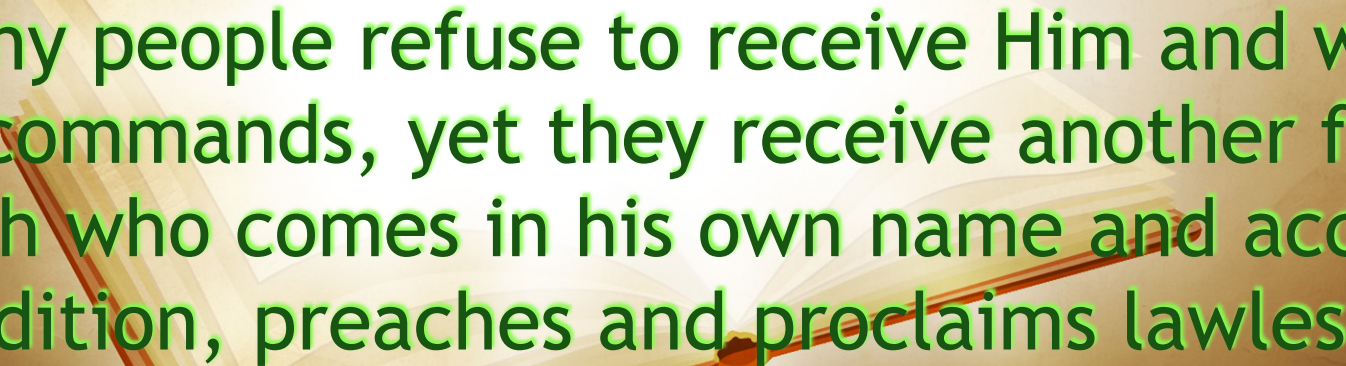
Here יהוה made it clear that He was known to Abraham, Yitshaq and Ya'aqob by His Name! And it was the revelation of His Name that would cause them to call on the Name that saves, for everyone who calls on the Name of יהוה shall be delivered!

There are so many who claim to 'know' Elohim, yet they do not even know His Name, and they refuse to receive Him by His Name.

יהושע came in the Father's Name, for His Name means: יהוה is our deliverer/ יהוה is Salvation!

Yohanan/John 5:43 “I have come in My Father’s Name and you do not receive Me, if another comes in his own name, him you would receive.”

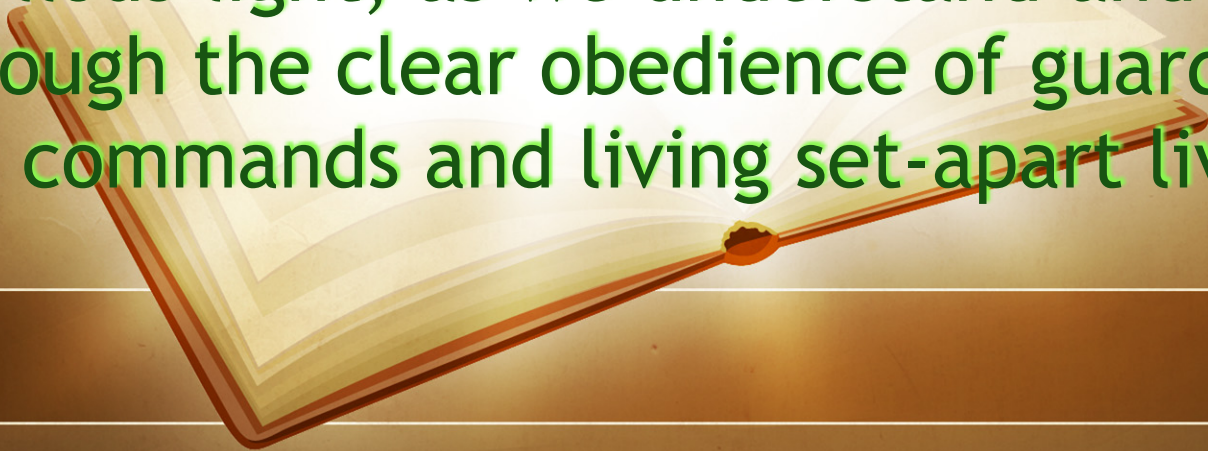
So many people refuse to receive Him and walk as He commands, yet they receive another false messiah who comes in his own name and according to tradition, preaches and proclaims lawlessness!



Many today make their vain boasting in their assumed wisdom and their assumed understanding of Scripture, yet their boasting is in vain, as their rejection of the need to walk in the Torah and call upon, praise and proclaim the Name of יהוה, shows that they do not 'know' Him:

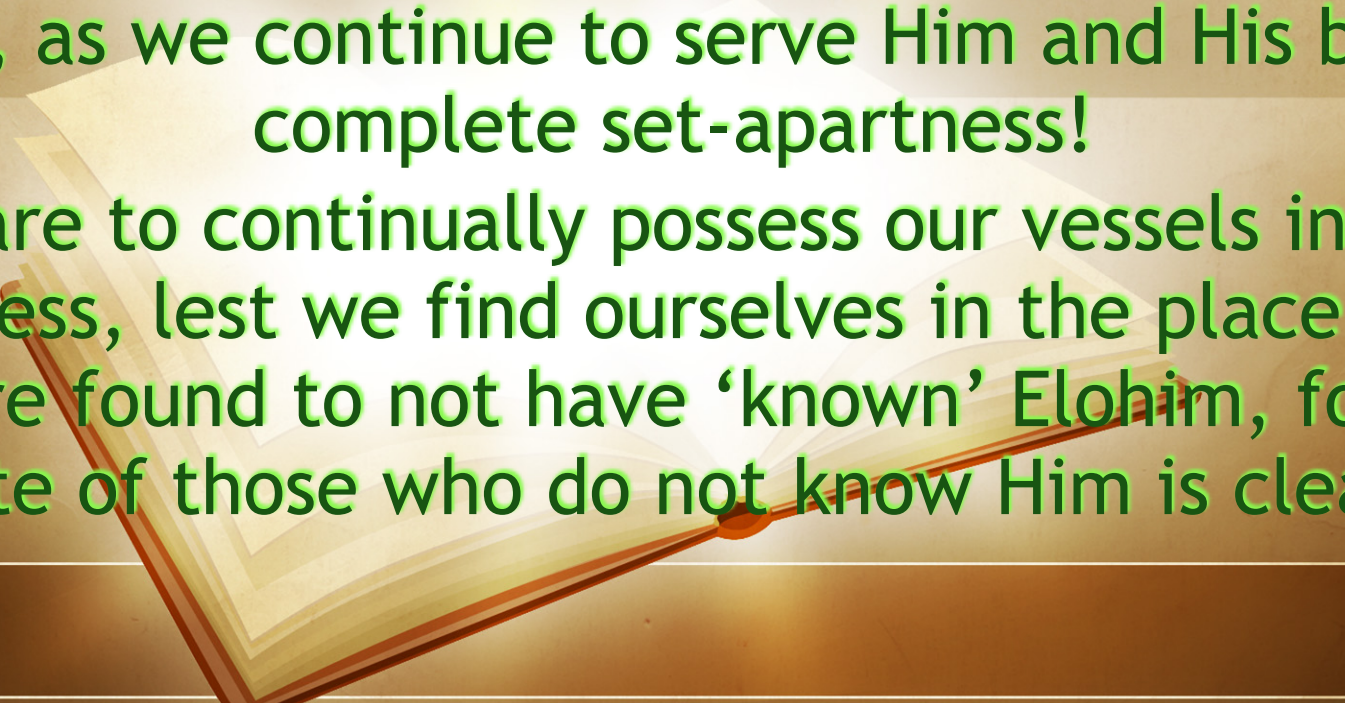
Yirmeyahu/Jeremiah 9:24 “but let him who boasts boast of this, that he understands and knows Me, that I am יהוה, doing kindness, right-ruling, and righteousness in the earth. For in these I delight,” declares יהוה.”

יהוה delights in righteousness and right-ruling (in the earth), and so should we who make our boast in Him, who has called us out of darkness into His marvellous light, as we understand and know Him through the clear obedience of guarding His commands and living set-apart lives!



Tas'loniqim Aleph/1 Thessalonians 4:3-5 "For this is the desire of Elohim: your set-apartness! - that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim"





We are clay vessels, that have through the Blood of Messiah been made into vessels unto value in the House, as we continue to serve Him and His body in complete set-apartness!

We are to continually possess our vessels in set-apartness, lest we find ourselves in the place where we are found to not have 'known' Elohim, for the fate of those who do not know Him is clear:

Tas'loniqim Bět/2 Thessalonians 1:8 “in flaming fire taking vengeance on those who do not know Elohim, and on those who do not obey the Good News of our Master יהושע Messiah”

So many profess to know Elohim, but in their works, they deny Him!!!

Their works are works of falsehood and lies that have been handed down through vain traditions and dogmas of man

Titos/Titus 1:16 “They profess to know Elohim, but in works they deny Him, being abominable, and disobedient, and unfit for any good work.”

The reason for me placing emphasis on being known, is to highlight the importance of us 'knowing' Elohim, by guarding to do all He commands us to do, for then we will properly pursue Him and the called for set-apartness that He desires and, in turn, shall be known by Him, equipped as faithful servants that proclaim His reign!

Those who are known by Elohim can be appointed and used by Elohim to be faithful ambassadors that proclaim His Kingdom and make taught ones of the nations!

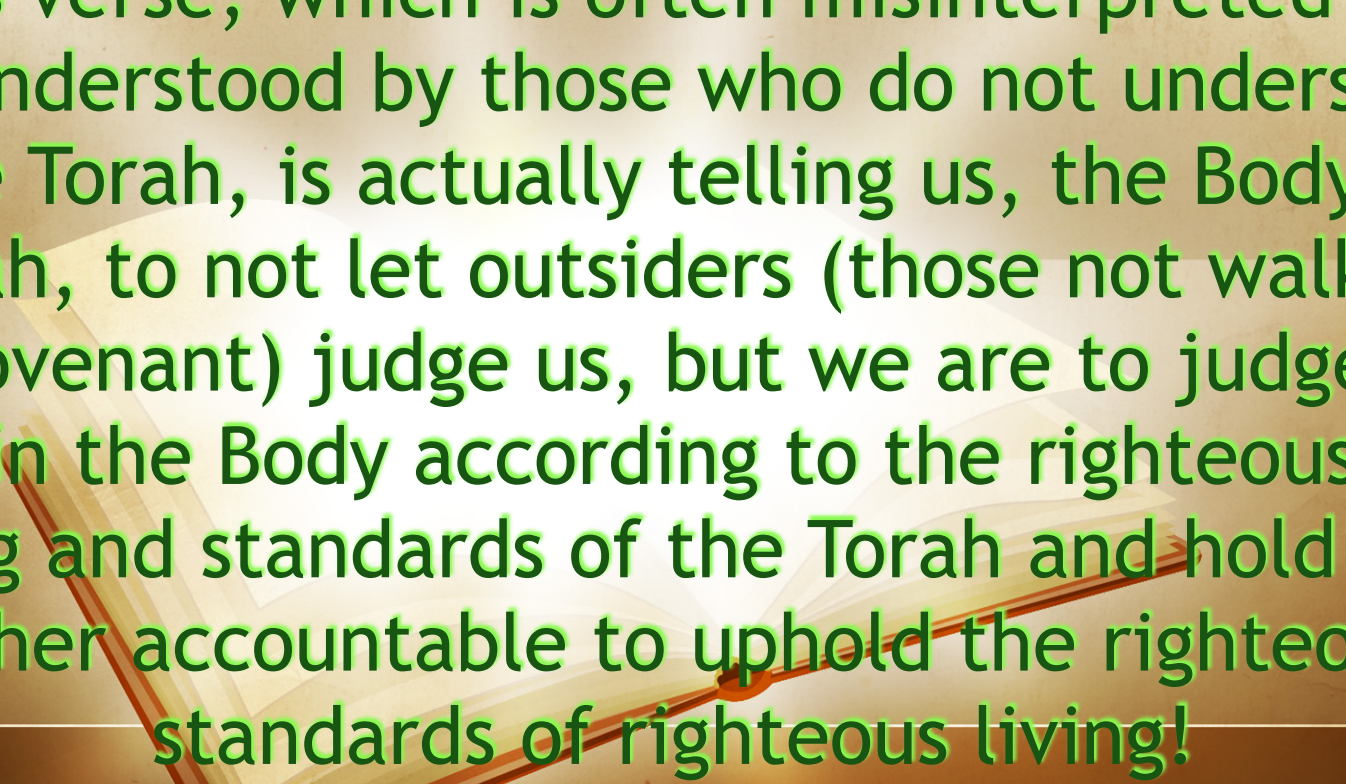
Verse 16-17 - Judge righteously and show no partiality

Judging 'righteously' is to do so according to the righteous right ruling of the Torah, showing no partiality!

Today we find that many claim the 'do not judge' clause, while they clearly are lacking in their understanding of the Torah, when here we see clearly that we are to 'judge' righteously!

The Hebrew word used for 'judge' is שָׁפַט shaphat
- Strong's H8199 meaning, 'to judge, govern,
decide, rule'; and we do this according to the
Word of יהוה.

Qolasim/Colossians 2:16-17 "Let no one therefore
judge you in eating or in drinking, or in respect of
a festival or a new moon or Sabbaths - 17 which
are a shadow of what is to come - but the Body of
the Messiah."



This verse, which is often misinterpreted and misunderstood by those who do not understand the Torah, is actually telling us, the Body of Messiah, to not let outsiders (those not walking in the Covenant) judge us, but we are to judge each other in the Body according to the righteous right-ruling and standards of the Torah and hold each other accountable to uphold the righteous standards of righteous living!

While we hold each other accountable, we do this by showing each other our sins/lawlessness so that we can realign our walk to be pure and righteous in Messiah, we certainly do not 'pass sentence' on each other, for while there is One Judge - יהושע Messiah - and all right-ruling belongs to Him, we are His Body who He has called to rightly rule according to His right-ruling!

We are told not to be afraid of anyone's face - for it is Elohim's right-ruling!

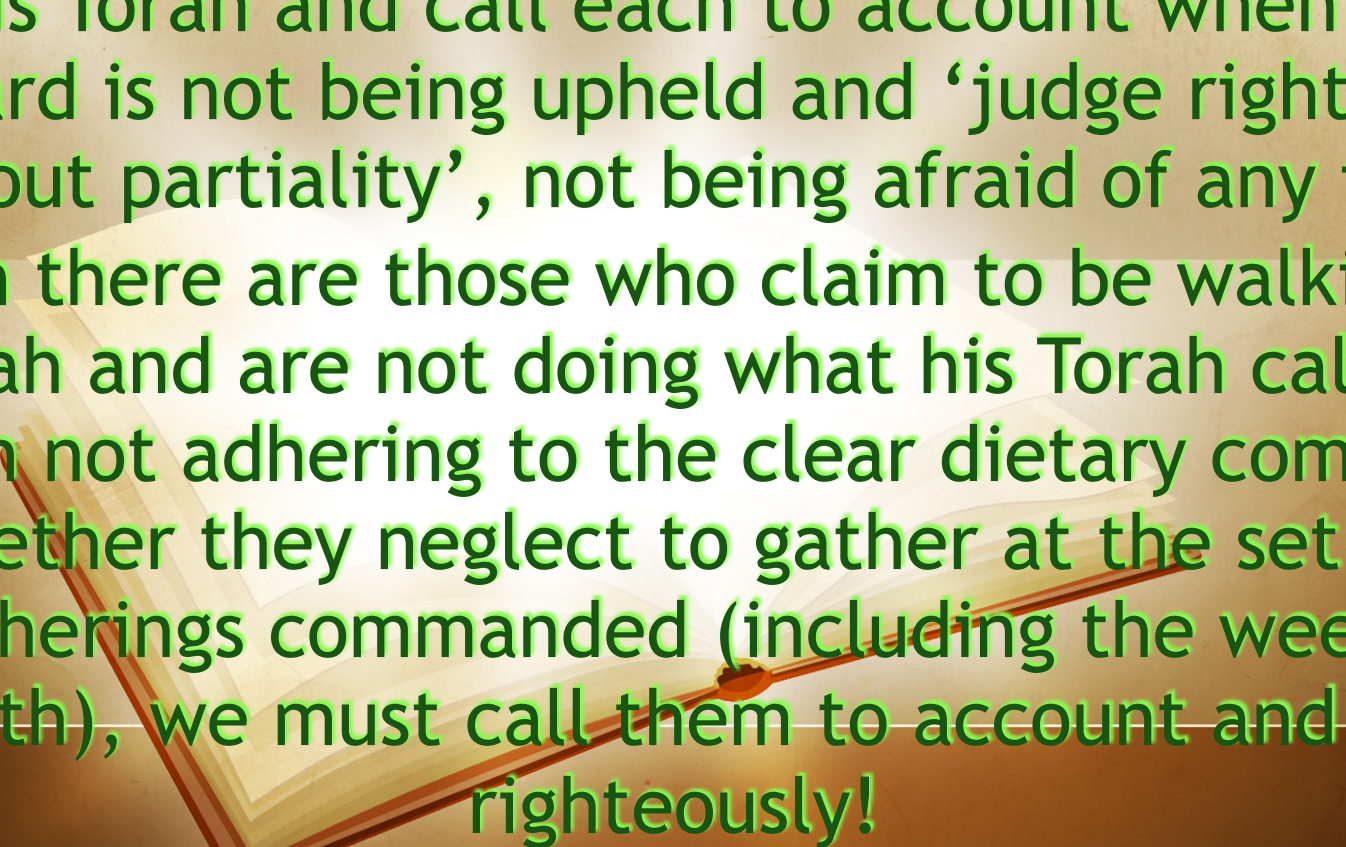
So many people today, try to make a person feel guilty for simply 'judging righteously' and here, we are told clearly to not be afraid to 'judge righteously', according to His right-ruling - for it is His and not ours and when we simply obey and follow His right-ruling and standards, we need not be afraid at anyone's reactions to our diligent obedience at rightly ruling on all matters.

This is something that needs to be restored within the body today, as far too many are 'doing their own thing' and when confronted, as a result of compromise, they use the feeble excuse that we have no right to judge, when clearly we do - as long as it is according to the right-ruling of Elohim and that we show no partiality!

It is time for the body to take responsibility and keep each other accountable to walking according to the Truth.

If we are afraid to do so we may just be dealt severely with by יהוה.

Yirmeyahu/Jeremiah 1:17 “Now, gird up your loins and arise, and speak to them all that I command you. Do not break down before their faces, lest I break you before them.”



We have a responsibility to uphold the righteousness of His Torah and call each to account when that standard is not being upheld and ‘judge righteously without partiality’, not being afraid of any face!

When there are those who claim to be walking in Messiah and are not doing what his Torah calls for, be it in not adhering to the clear dietary commands or whether they neglect to gather at the set-apart gatherings commanded (including the weekly Sabbath), we must call them to account and judge righteously!

Too many today are neglecting to gather for Sabbath fellowship (which is commanded in Wayyiqra/Leviticus 23), and when confronted they raise up the feeble wall of 'do not judge' - it is time we actually begin to judge righteously by that which belongs to Elohim!

Romiyim/Romans 2:11 "For there is no partiality with Elohim."

Ma'asei/Acts 10:34-35 "And opening his mouth, Kěpha said, "Truly I see that Elohim shows no partiality, 35 but in every nation, he who fears Him and works righteousness is accepted by Him."

Eph'siyim/Ephesians 6:9 “And, masters, do the same to them, refrain from threatening, knowing that your own Master also is in the heavens, and there is no partiality with Him.”

Qolasim/Colossians 3:25 “But he who does wrong shall be repaid for the wrong which he has done, and there is no partiality.”

Ya'aqob/James 2:1-9 "My brothers, do not hold the belief of our Master יהושע Messiah, the Master of esteem, with partiality. 2 For if there should come into your meeting a man with gold rings, in a splendid robe, and there should also come in a poor one dressed in rags, 3 and you pay attention to the one wearing the splendid robe and say to him, "You sit here in a good place," and say to the poor one, "You stand there," or, "Sit here by my feet," 4 have you not discriminated among yourselves, and become judges with wicked thoughts?

5 Listen, my beloved brothers: Has Elohim not chosen the poor of this world, rich in belief and heirs of the reign which He promised to those who love Him? 6 But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts?

7 Do they not blaspheme that good Name by which you are called? 8 If you truly accomplish the sovereign law according to the Scripture, "You shall love your neighbour as yourself," you do well, 9 but if you show partiality, you commit sin, being found guilty by the Torah as transgressors."

Kěpha Aleph/ 1Peter 1:17 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear”



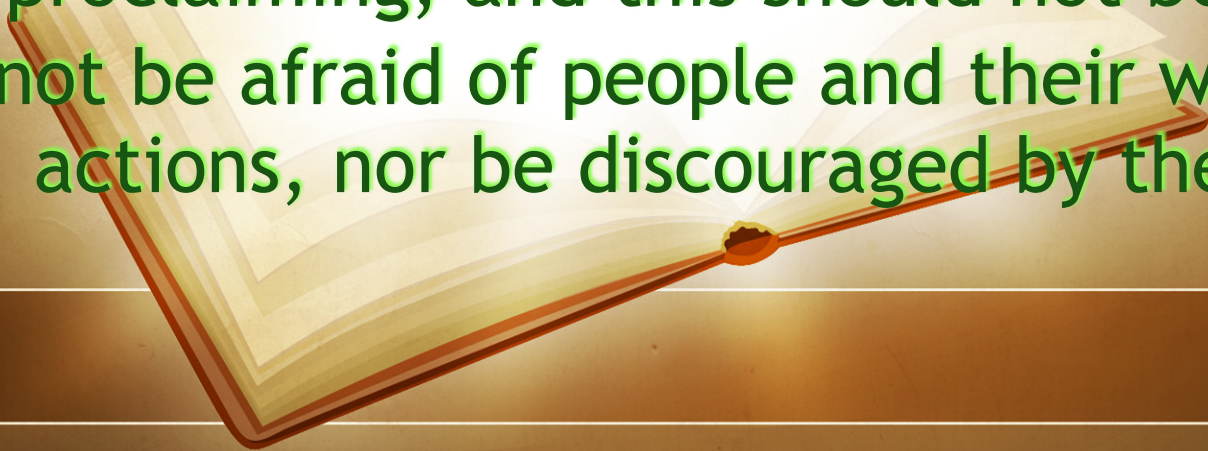
Verse 21 - Do not fear nor be discouraged

Ib'rim/Hebrews 13:5-6 “Let your way of life be without the love of money, and be satisfied with what you have. For He Himself has said, “I shall never leave you nor forsake you,” 6 so that we boldly say, “יהוה is my helper, I shall not fear what man shall do to me.”

Mattithyahu/Matthew 10:28 “And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.”

I think that one of the biggest stumbling blocks that many people face, when considering how to speak to a rebellious people, is the expected response and the fear of their rejection of what we are to be proclaiming, and this should not be so!

Do not be afraid of people and their word and actions, nor be discouraged by them!



The Hebrew root word that is translated as 'discouraged' is תַּתַּחַּ הַּתַּחַּח - Strong's H2865 which means, 'to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared'.

Yehoshua was also told not to be discouraged, as we see in Debarim/Deuteronomy 31:8, and this word can also carry the meaning, 'to be prostrate or lie down'; and so what we can see and learn here in this instruction which carries extreme importance for us to heed, is that we are not to fall on our faces when our enemies (even loved ones or family members who do not walk Torah) come against us!

When most are unable to see a 'way out' or when the whole world is bowing down to the ways of the world, or even to the stubbornness and wickedness of their own hearts, in following what seems to make sense to them, we must not bow down and follow in bowing to their demands for lawlessness; and we must not give in to any 'cuteness or crying' as a means to manipulate us into falling for their ways and bowing to their requests that lead away from obedience to the Torah.

Do not be afraid of being 'broken down' or 'shattered into pieces' by those who speak a false accusation and slander against you for doing the Truth - stand on your feet and speak the Master's Word - for Elohim is with you!