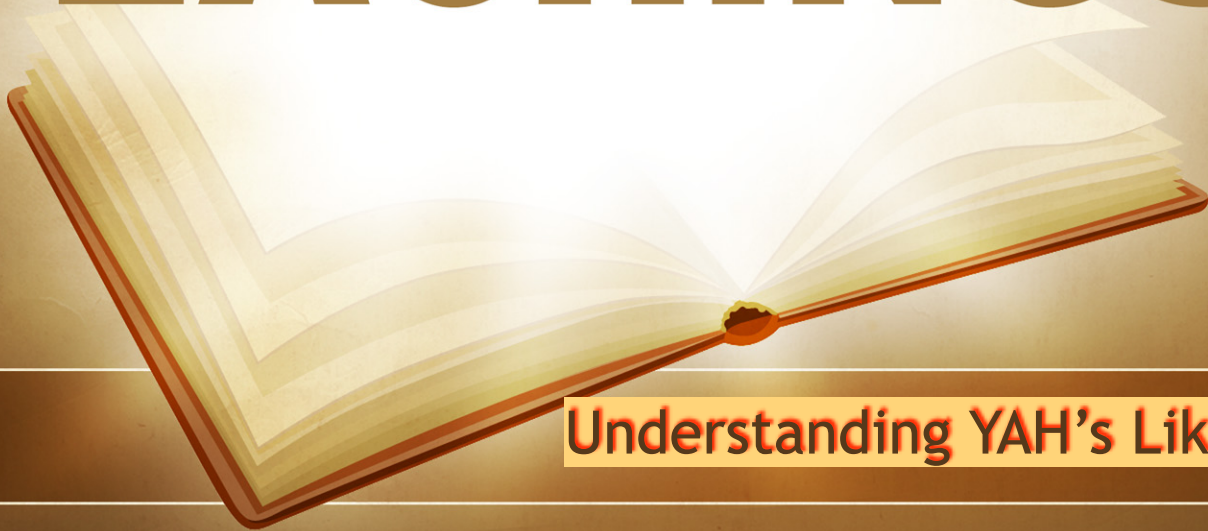


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

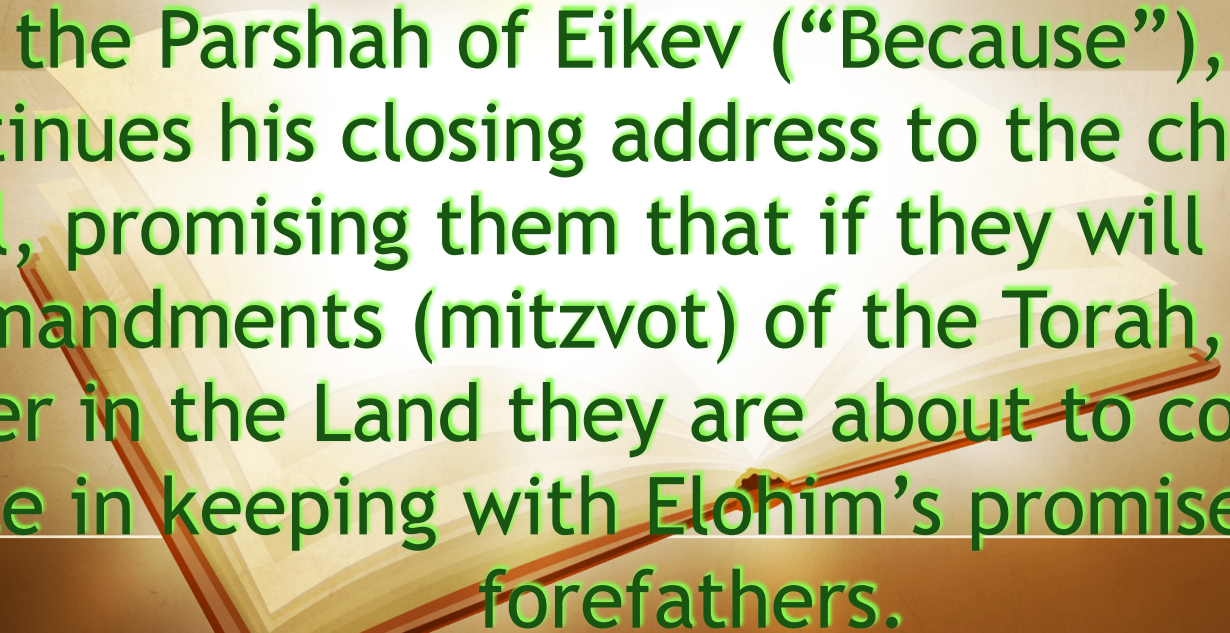
**#46 Eikev, (עֵקֶב) – Hebrew for
“if or because” [you follow],**

**Torah: Deuteronomy 7:12 - 11:25
Haftarah: Isaiah 49:14-51:3**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT


In the Parshah of Eikev (“Because”), Moses continues his closing address to the children of Israel, promising them that if they will fulfill the commandments (mitzvot) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with Elohim’s promise to their forefathers.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The **BLESSING** and **LIFE ETERNAL** is a natural **CAUSE** and **EFFECT** when living in harmony with Torah!



Deu 7:12 “And it shall be, because you hear these right-rulings, and shall guard and do them, that יהוה your Elohim shall guard with you the covenant and the loving-commitment which He swore to your fathers,

Deu 7:13 and shall love you and bless you and increase you, and shall bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.

Deu 7:14 “Blessed are you above all peoples - there is not going to be a barren man or a barren woman among you or among your livestock.

Deu 7:15 “And יהוה shall turn away from you all sickness and put on you none of the evil diseases of Mitsrayim which you have known, but He shall put them on all those who hate you.

Deu 7:16 “And you shall consume all the peoples whom יהוה your Elohim is delivering over to you - your eye shall not pardon them. And do not serve their mighty ones, for that is a snare to you.

Deu 7:17 “When you say in your heart, ‘These nations are greater than I, I am unable to drive them out,’

Deu 7:18 do not be afraid of them. Remember well what יהוה your Elohim did to Pharaoh and to all Mitsrayim,

Deu 7:19 the great trials which your eyes saw, and the signs and the wonders, the strong hand and the outstretched arm, by which יהוה your Elohim brought you out. יהוה your Elohim does so to all the peoples of whom you are afraid.

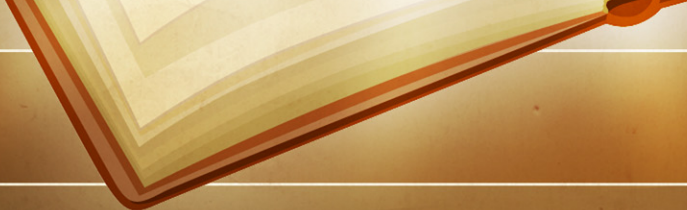
Deu 7:20 “And יהוה your Elohim also sends the hornet among them until those who are left, who hide themselves from you, are destroyed.

Deu 7:21 “Do not be afraid of them, for יהוה your Elohim, the great and awesome Ėl, is in your midst.

Deu 7:22 “And יהוה your Elohim shall drive out those nations before you, little by little. You are not allowed to destroy them at once, lest the beasts of the field become too numerous for you.

Deu 7:23 “But יהוה your Elohim shall deliver them over to you and destroy them with a great destruction until they are consumed.

Deu 7:24 “And He shall give their sovereigns into your hand, and you shall destroy their name from under the heavens. No one is going to be able to stand against you until you have destroyed them.



Deu 7:25 “The carved images of their mighty ones you are to burn with fire. Do not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it, for it is an abomination to יהוה your Elohim.

Deu 7:26 “And do not bring an abomination into your house, lest you be accursed like it. Utterly loathe it and utterly hate it, for it is accursed.

This week's Torah portion is called עֵקֶב *equeb* (ay'-keb)- Strong's H6118, which is translated here as 'because', and the root meaning of this word means, 'consequence, as a consequence of, because' and can also be rendered, or understood, as, 'reward'.

What this Torah portion is, in effect, starting with, is the 'consequences' or 'reward' for hearing and doing the commands of יְהוָה!

And ‘because’ you hear and do these right-rulings,
יהוה will guard you with His Covenant and loving-
commitment!!!

This Hebrew word **עִקֵּב** **eqeb** (ay’-keb)- Strong’s
H6118, as I have mentioned, is also rendered as
‘reward’, as seen in the following verse:

Tehillah/Psalm 19:11 “Also, Your servant is warned
by them, in guarding them there is great **reward.**”

The Psalmist is declaring here that he is not only warned by the right-rulings of **יהוה**, but that he also acknowledges, that in 'guarding' them there is great reward!

Therefore, we are able to see the simple truth that: 'because' you guard the commands, there is reward, and the reward is that **יהוה** guards you with the covenant!!!

This word עֲקֵב **eqeb** - Strong's H6118 is a marker of a cause, or reason, for an event; and speaks to us about the benefit that is given to another, based on one's merit for proper behavior or trustworthiness!

What we must understand here, is that in paying attention (which is to be listening carefully) and doing what we are to hear, guard and do - there is a great promise and reward.



This word עֲקַבְּ equeb (ay'-keb)- Strong's H6118 comes from the denominative verb אָקַב aqab (aw-kab')- Strong's H6117 which means, 'to follow at the heel, circumvent' and is the root verb of the word אֲקֵב aqeb (aw-kabe')- Strong's H6119 which means, 'heel, footprint, hind part'.

What we can understand then, from a Hebraic perspective, is that the blessing of יהוה, in the promise of His guarding and loving us, will follow quickly 'on the heel' of our 'paying attention' to these right-rulings and commands, giving prominence in carrying them out diligently.

A derivative of the word עֶקֶב equeb (ay'-keb)-
Strong's H6118 is one that we all know very well,
as it is the name of יַעֲקֹב Ya'aqob (yah-ak-obe')-
Strong's H3290, and his name means, 'heel
holder, catcher, supplanter'.

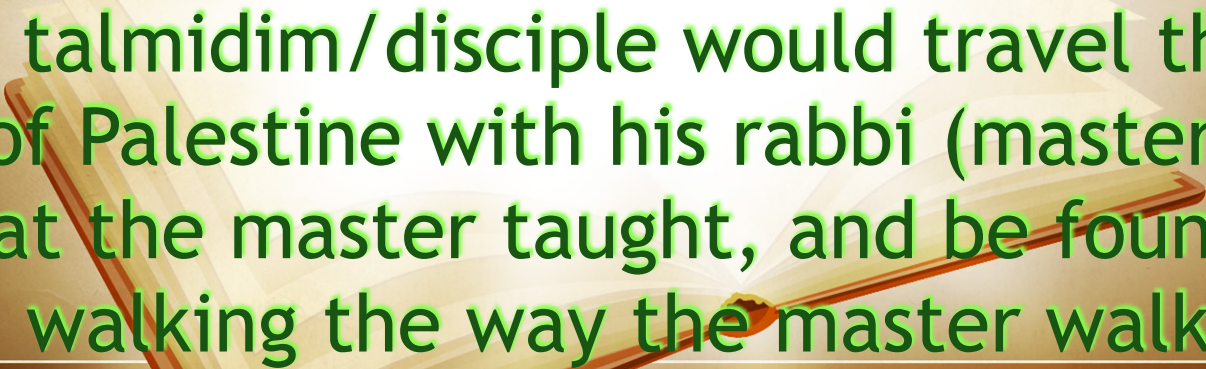
The 'heel' is the last part of the body to come out
of the womb and so, this word also speaks of the
hind or latter part; and with Ya'aqob 'catching the
heel' of Ėsaw, we see how, even at birth, he
sought the 'blessing' of the first born!

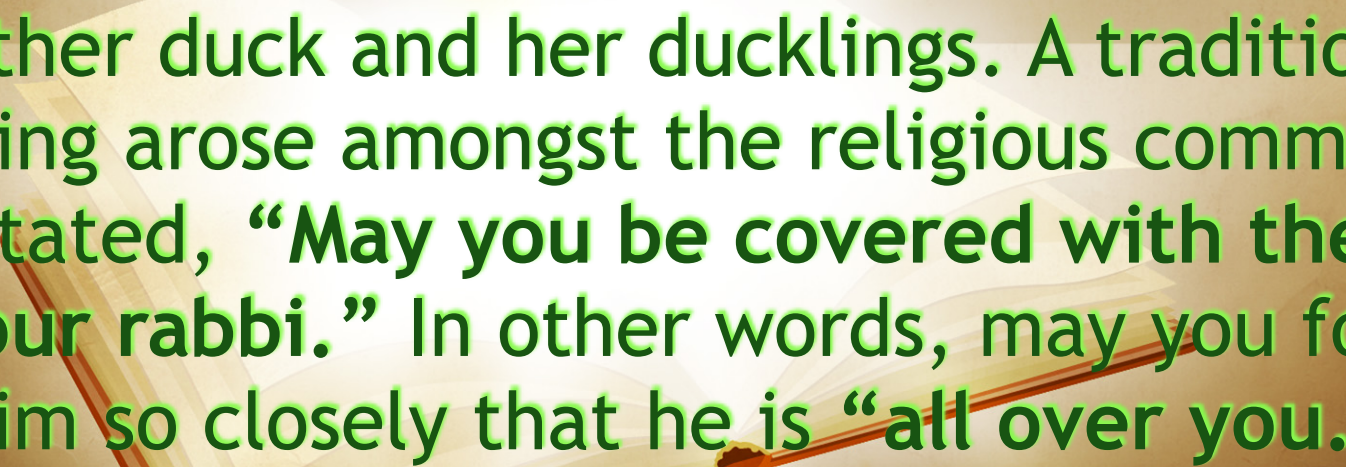
As we look at his life, we can also learn a great deal, regarding the blessings of יהוה that ‘followed hard after his heel’, when he walked in obedience to the instructions of Elohim!

We too are to ‘follow hard after the heel’ of Messiah, so to speak, and as we walk in Him, we are to ‘follow Him so closely’ that there is no room for us to turn aside from the straight path of righteousness!

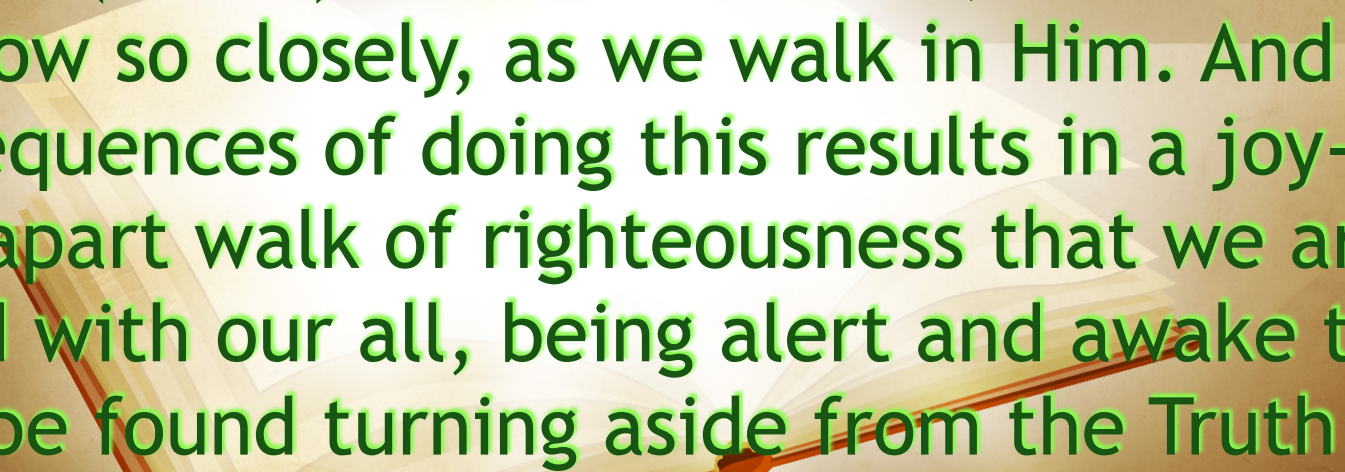
There was an ancient saying, that stated that a student should follow his teacher so closely by **‘drinking his words, and be covered by the dust of his feet’**.

The talmidim/disciple would travel the dusty roads of Palestine with his rabbi (master), learning what the master taught, and be found to be walking the way the master walked!






The rabbi (master) would walk through town with his disciples following close on his heels like a mother duck and her ducklings. A traditional blessing arose amongst the religious community that stated, **“May you be covered with the dust of your rabbi.”** In other words, may you follow him so closely that he is **“all over you.”**



We only have One Good Shepherd, Teacher and Master (Rabbi) - **יהושע** Messiah, who we are to follow so closely, as we walk in Him. And the consequences of doing this results in a joy-filled set-apart walk of righteousness that we are to guard with our all, being alert and awake to not be found turning aside from the Truth!



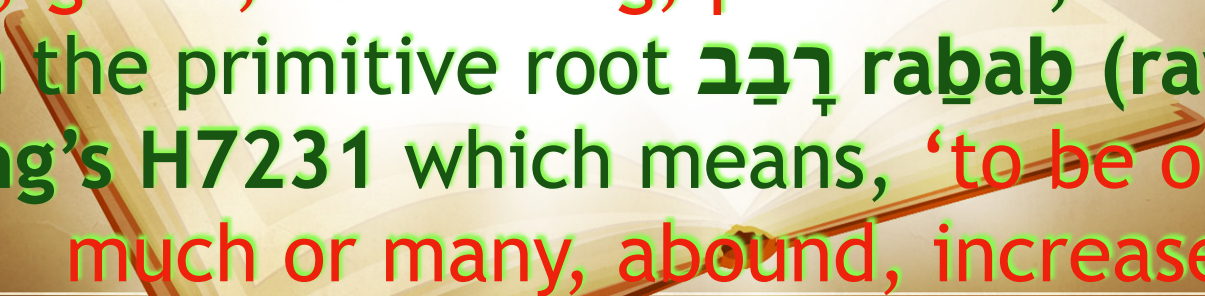
Yoḥanan Aleph/1 John 2:6 “The one who says he stays in Him ought himself also to walk, even as He walked.”

Kěpha Aleph/1 Peter 2:21 “For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps”

In terms of the use of the word 'rabbi', I would like to highlight what this word means and take a look at its use in Scripture. The reason for me doing this, is to simply set straight any misconceptions that there may be, in regards to this term.

In Judaism, a 'rabbi' is considered to be a 'teacher of Torah' and the Greek word that is used in the Renewed Writings for 'rabbi' is $\rho\alpha\beta\beta\acute{\iota}$ rhabbi (hrab-bee')- Strong's G4461 which means, 'my master, my teacher, my great one' and is a transliterated word, from the Hebrew, which means, 'my master, my great one'.

This term 'rabbi' is not found in the Tanak (O.T.), but is clearly understood that this Greek word is derived from the Hebrew root word רַבּ rab (rab)-Strong's H7227 which means, 'many, abundance, much, great, abounding, plentiful', which comes from the primitive root רַבַּב rabab (raw-bab')-Strong's H7231 which means, 'to be or become much or many, abound, increase'.



The Hebrew term **רַב** *rab* - Strong's H7227 was used in reference to someone who occupied a high and respected position, and is translated as 'chief', as in:

Yirmeyahu/Jeremiah 40:2 “And the chief of the guard took Yirmeyahu and said to him, “**יהוה** your Elohim has spoken this evil on this place.”


This term 'rabbi', essentially means, 'my great one' and is often confused by many into thinking that this term only means, 'my teacher'.

While the concept of one's teacher, being seen by their students as their 'great one', can be understood, we take note of the clear instruction that our Master gives us, when telling us not to be called 'rabbi', as seen in:

Mattithyahu/Matthew 23:8 "But you, do not be called 'Rabbi,' for One is your Teacher, the Messiah, and you are all brothers."

Our Master goes on to say that we should call no one 'Father' and that we should neither be called 'leaders', as seen in:

Mattithyahu/Matthew 23:9-11 “And do not call anyone on earth your father, for One is your Father, He who is in the heavens. 10 “Neither be called **leaders**, for One is your **Leader**, the Messiah. 11 “But the greatest among you shall be your servant.”

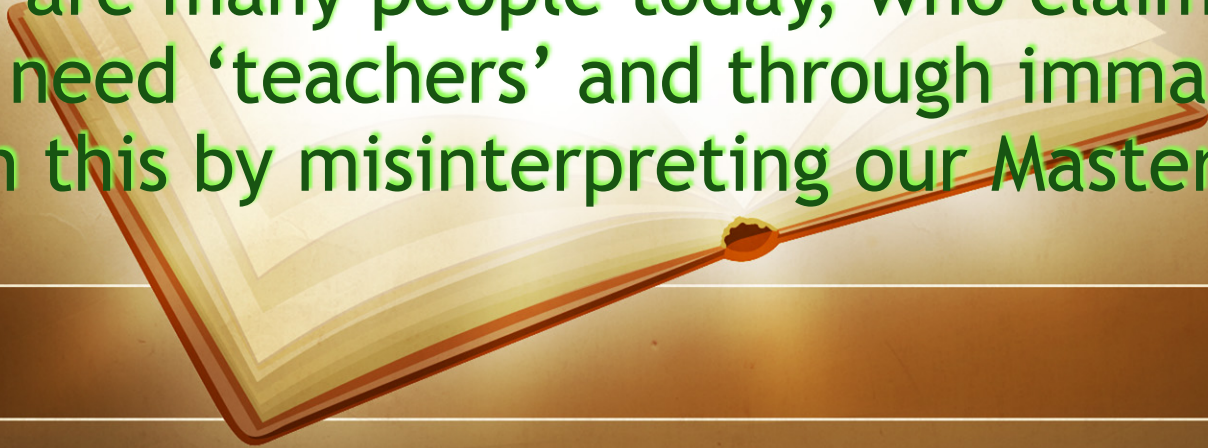


The Greek word that is translated here as 'leader/leaders' is **καθηγητής** *kathēgētēs* (kath-ayg-ay-tace')- Strong's G2519 which means, 'leader, teacher' and this same Greek word is used in Mattithyahu/Matthew 23:8 for 'Teacher'.

Why I am mentioning this, is to highlight what Our Great Master is teaching us, as we must recognize that we have only One 'Great One'.

This Greek word καθηγητής kathēgētēs (kath-ayg-ay-tace')- Strong's G2519 is only used 3 times, all of which are found in the above passage from Mattithyahu/Matthew 23.

There are many people today, who claim that they do not need 'teachers' and through immaturity, they claim this by misinterpreting our Master's words.



In Eph'siyim/Ephesians 4:11 we are clearly told that our Master and Elohim appointed some to be 'teachers', which is translated from the Greek word διδάσκαλος didaskalos (did-as'-kal-os)- Strong's G1320 which means, 'teacher, instructor' and this word comes from the word διδάσκω didaskō (did-as'-ko)- Strong's G1321, which is a verb that is a prolonged causative form of the verb δάω daō which means 'to learn, to teach'.

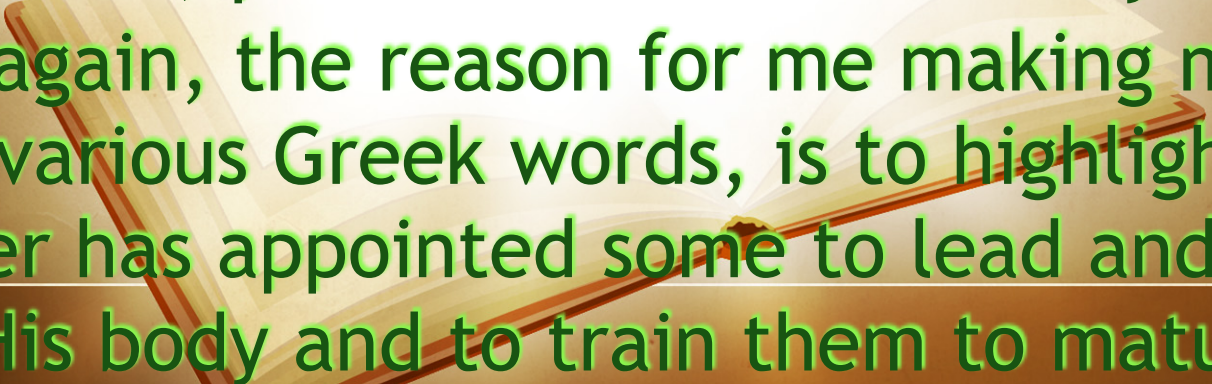
Eph'siyim/Ephesians 4:11 "And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers"

In terms of those who are appointed to lead, we are told in:

Ib'rim/Hebrews 13:7 “Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief.”

Ib'rim/Hebrews 13:17 “Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.”

Ib'rim/Hebrews 13:24 “Greet all those leading you, and all the set-apart ones. Those from Italy greet you.”



In the above 3 verses, the Greek word that is used here for 'leading' is ἡγέομαι hēgeomai (hayg-eh'-om-ahee)- Strong's G2233 which means, 'to lead, ruler, govern, count, consider', and is understood to mean, 'to lead, go first, lead the way' and therefore, pictures one who leads by example! Once again, the reason for me making mention of these various Greek words, is to highlight that our Master has appointed some to lead and to teach His body and to train them to maturity!

Our Master was NOT saying that you do not need to be led or taught by others, which is what many are claiming today, as they refuse to submit to the appointed order of the Master, as most prefer to do whatever is right in their own eyes!

So, what is the Master telling us?

He is making it clear, that you should not put anyone on a pedestal and call them your great one (rabbi), as it is the one who serves that shall be the greatest amongst us!

The Head of the Body is Messiah and, in His Body, He has appointed some to teach, and to lead others, equipping them to go and make taught ones.

The Pharisees of the day put themselves in such high self-appointed positions of authority over others and Messiah made it clear that they love to make their tsitsit long, and wanted to have the best places at feasts and the best seats in the congregations and they loved to be greeted in the markets places and loved to be called 'rabbi, rabbi'.

Those who position themselves like this, are not true teachers and leaders of the Torah, yet we see today how so many follow such people, while they are simply refusing to remember, obey and greet those leading them in the Word of Elohim!

In terms of 'walking in the dust of the Rabbi', I want to make it clear that this customary adopted phrase should cause us to do our utmost in following our Master, our Great One, our teacher of Righteousness, so closely, that we are able to truly reflect and represent His walk.

Therefore, while we must recognize that there are some who are appointed to teach and lead, whom the body is called to consider the outcome of their way of life and imitate their belief, we have One Head and that is Messiah!

We have One Rabbi - that is Messiah - and He, as Head, has appointed some to lead and teach!

The main reason for me highlighting this, is to refute any false claims that there are no teachers necessary and emphasize that we are called to obey and follow the teaching and leading of those that the Master has appointed, while making sure that, in doing so, we are to never put anyone on a pedestal and elevate them to such a point of them being called by others as their 'Great One'!

Back to the word BECAUSE - עֵקֶב equeb - Strong's
H6118:

Let us briefly do a study on this word עֵקֶב equeb -
Strong's H6118, in order to set the scene, so to
speak, of this Torah portion!

As we consider this word עֵקֶב equeb - Strong's H6118,
that is translated here as 'because', we must also
take careful note of how important this little word is
and what it signifies for us, as it is a word that pre-
empts the resulting consequences of one's action, be
it good or bad!

This word עֲקֵב **eqeb** - Strong's H6118 is used 15 times in the Tanak, and as we consider the use of this word, in each verse that it is used in, then we are able to see how just and righteous the reward of Elohim is, for both the righteous and the unrighteous.

Let us therefore take a look at the use of this word, in the 15 verses that it is used in the Tanak:

The first time that this word עֲקֵב **eqeb** - Strong's H6118 is used is in:

Berēshith/Genesis 22:18 “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”


The result of Abraham's complete obedience, caused him to receive the full assurance of the complete blessing of Elohim!

He did not withhold his only son Yitshaq, and because he obeyed the voice of Elohim, the promise was given to him, that all nations of the earth would be blessed in his seed, which was the prophetic promise of Messiah, that would come forth from his genealogy!

The genealogy of Messiah, in Mattithyahu/Matthew 1, begins with Abraham, which is very important for us to recognize, as it is with Abraham that יהוה made an Everlasting Covenant... all because he obeyed יהוה!

This is again confirmed to Yitshaq, in:

Berēshith/ Genesis 26:4-5 “And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, 5 because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot.”



BECAUSE Abraham obeyed **יהוה** and guarded the charge, the commands, the laws and the Torot (plural of Torah) of **יהוה**, the promise of **יהוה** was confirmed to his son Yitshaq, confirming the prophetic promise and assurance of the Messiah, the blessing of all the earth, that would come forth from their lineage - for **יהושע** Himself would come down teaching and bring comfort and rest to the despairing, and would do so, by coming forth as The Seed of the promise, through the lineage of Abraham!

I often think that many people fail to grasp the magnitude of the Covenant Promise that **יהוה** made with Abraham, as He chose a man, who faithfully obeyed the voice of Elohim completely, to be the way in which He would bring forth **יהושע** Messiah, as The Seed that would bless all the nations!

The clear choice of **יהוה** to handpick this great ‘father of our faith’, as the patriarch for His promised deliverance through his seed, which is Messiah, was given because of Abraham’s complete obedience!

In other words, because of Abraham's obedience, יהוה chose this man's lineage to bring forth יהושע Messiah as a man, the second Adam, the Son of Adam!

He chose יהושע Messiah to become the Son of a man, who showed a complete surrendered obedience, in order to redeem the disobedient back unto Himself, and restore His image in mankind, giving the promise of restoration unto those who obey His Charge, Commands, Laws and Torot!

The reason for me placing emphasis on this word 'because', is simply to highlight the need for us to embrace the Truth, guard the Word and walk in it, with the resulting assurance that we have in our Master... that because we do obey, we shall be blessed in our guarding to do all that is commanded!

Let us take a look at the next occurrence of this root word עֲקֵב **eqeb** - Strong's H6118, in Scripture:

Bemidbar/Numbers 14:24 “But My servant Kalēb, because he has a different spirit in him and has followed Me completely, I shall bring into the land where he went, and his seed shall inherit it.”

Caleb's Request and Inheritance

Jos 14:6 And the children of Yehudah came to Yehoshua in Gilgal, and Kalēb son of Yephunneh the Qenizzite said to him, “You know the word which יהוה said to Mosheh the man of Elohim concerning you and me in Qadēsh Barnēa.

Jos 14:7 “I was forty years old when Mosheh the servant of יהוה sent me from Qadēsh Barnēa to spy out the land, and I brought back word to him as it was in my heart.

Jos 14:8 “But my brothers who went up with me made the heart of the people melt, but I followed יהוה my Elohim completely.


Jos 14:9 “So Mosheh swore on that day, saying, ‘The land on which your foot has trodden is your inheritance and your children’s forever, because you have followed יהוה my Elohim completely.’

Jos 14:10 “And now, see, יהוה has kept me alive, as He said, these forty-five years since יהוה spoke this word to Mosheh while Yisra’el walked in the wilderness. And now, see, I am eighty-five years old today.

Jos 14:11 “Yet I am still as strong today as I was on the day that Mosheh sent me. As my strength was then, so my strength is now, for battle, and for going out and for coming in.

Jos 14:12 “And now, give me this mountain of which יהוה spoke in that day, for you heard in that day how the Anaqim were there, and that the cities were great and walled. If יהוה is with me, then I shall dispossess them, as יהוה said.”

Jos 14:13 Yehoshua then blessed him, and gave Hebron to Kalēb son of Yephunneh as an inheritance.



Jos 14:14 So Hebron became the inheritance of Kalēb son of Yephunneh the Qenizzite to this day, because he followed יהוה Elohim of Yisra'ēl completely.

Jos 14:15 Now the name of Hebron was formerly Qiryath Arba (Arba was the greatest man among the Anaqim). And the land had rest from fighting.

The result of continually disobeying יהוה's voice, after having been delivered from Mitsrayim and having seen the esteem of יהוה, the entire nation of fighting men was sentenced to death in the Wilderness, and they would not enter into the Promised Rest, except Yehoshua and Kalēb.

Here, in this verse, we see how יהוה, once again identifies, in Scripture, the one who obeys His voice, and while a generation had received the death sentence, Kalēb is singled out here, as being a 'servant' of Elohim, and is given the promise that his seed shall inherit the land that had been promised... all because he had a 'different' spirit in him and had 'followed יהוה completely'!

Kalēb is a great example for us, in showing us the assurance that we have in our Master and King - and that is that while we, who stay in our Master and Elohim and follow Him completely, and have a different spirit in us (that is the set-apart Spirit of Elohim), have the promise of entering into His rest!

This we get to 'rehearse' each week, as we guard to keep the Sabbath, while the majority of man does not - because we walk in the Spirit of Elohim and follow Him completely... a different spirit to that which is in the worldly ways of sinful man!

There remains the promise of entering into the rest of Elohim - that is to enter into His Reign that is coming - and we can learn from this verse a simply truth: because we walk in the spirit and guard the Torah completely, we who stay in Him will enter into the Reign with Him!!!

The next verse where we see this word עֲקֵב eqeb - Strong's H6118 being used, is the verse that starts this Torah portion!!!

Debarim/Deuteronomy 7:12 “And it shall be, because you hear these right-rulings, and shall guard and do them, that יהוה your Elohim shall guard with you the covenant and the loving-commitment which He swore to your fathers”

Because you hear... guard... do... the right-rulings of Elohim... יהוה will guard you with the loving-commitment He swore to Abraham, Yitshaq and Ya'aqob!!!

The next verse we see this root word עִקַּב equeb - Strong's H6118 being used, is also from this Torah portion, and is in:

Debarim/Deuteronomy 8:20 “Like the nations which יהוה is destroying before you, so you are to perish, because you did not obey the voice of יהוה your Elohim.”

This is the first time we see this word being used to emphasize the resulting consequence for disobedience!

Just as we have considered the promise of eternal life, and the blessing and protection of Elohim, 'because' of obedience, now we see the reality of the sentence of death given, 'because' of disobedience!

The next time we see this word for 'because' being used, is in:

Shemu'el Bet/2 Samuel 12:6 "Also, he has to repay fourfold for the lamb, because he did this deed and because he had no compassion."

These were the words of king Dawid, in response to Nathan the prophet who came to confront Dawid for committing murder and adultery.

Nathan had come to the king and asked him, in the form of a parable, what should be done to the rich man who took the poor man's lamb to feed the traveller.

Dawid did not realize that this was an accusation that was being directed toward him, for killing Uriyah the Hittite with the sword of the children of Ammon, and taking Uriyah's wife that he took to be his own.

Dawid's response was clear - the one who did this should be punished because he did wrong, and then we see, in verse 10, the response of יהוה that was given to Dawid, through Nathan:

Shemu'el Bet/2 Samuel 12:10 "And now, the sword does not turn aside from your house, because you have despised Me, and have taken the wife of Uriyah the Hittite to be your wife."

יהוה makes it very clear here to Dawid - because Dawid 'despised' יהוה, the sword would not turn aside from his house!

Dawid was told how his wives would be taken from him and that evil from his own house would rise up and his wives would be slept with, before all!

Abshalom, the wicked son of Dawid, did this and we see in Shemu'el bet/2 Samuel 16:21-22 where Ahithophel had a tent pitched for Abshalom on the top of Dawid's house, where he went into all of Dawid's concubines before the eyes of all Yisra'el!

The resulting action of Dawid's disobedience brought about a defiling of his own house!

We can learn a great deal from this, as we are clearly given an example of what happens when you despise **יהוה**, by not guarding His commands always.

We are to be on guard against any form of compromise through the flesh that may cause us to despise **יהוה** and His Word!



The Hebrew root word that is translated as ‘despised’ in this above verse is בָּזָה **bazah** (baw-zaw’)- Strong’s H959 which means, ‘to despise, despicable, contempt, careless, to be vile, worthless’.

Another very well-known verse in which we find another Hebrew word that is translated as ‘despised’ is seen in:

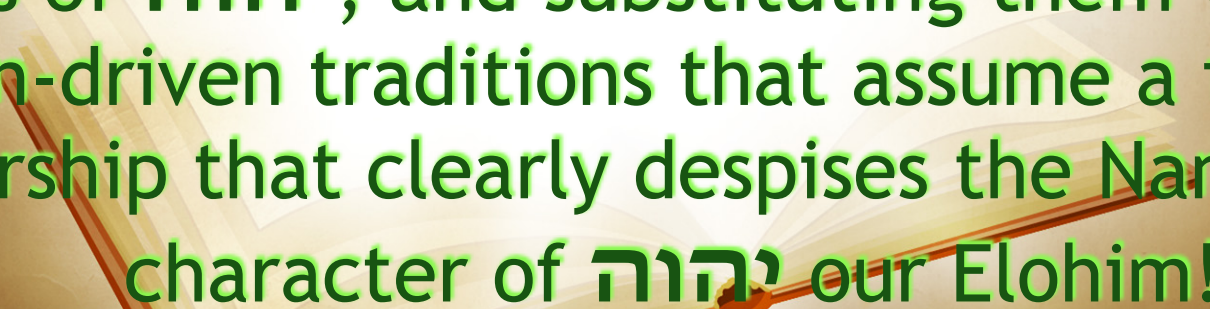
Mal’aki/Malachi 1:6 “A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said **יהוה** of hosts to you priests who despise My Name. But you asked, ‘In what way have we despised Your Name?’”

In the above verse, from Mal'aki/Malachi, the answer to the question of how they were despising the Name of יהוה is given in the next verse:

Mal'aki/Malachi 1:7 “You are presenting defiled food on My altar. But you asked, ‘In what way have we defiled You?’ Because you say, ‘the table of יהוה is despicable.’”

This rebuke of how they were presenting defiled food and calling the table of יהוה despicable, is a clear rebuke as to how they were despising the Sabbaths and Feasts of יהוה, and contaminating their worship through a corrupted mix of pagan rooted sun-worship practices that had caused their festivals to become defiled and unclean before the eyes of Elohim, as they showed no regard for the true Table of יהוה.

In today's terms, we can see this vivid display of many who say the table of יהוה is despicable, simply by their refusal to keep the Sabbaths and Feasts of יהוה, and substituting them with false man-driven traditions that assume a form of worship that clearly despises the Name and character of יהוה our Elohim!



The next time we see this word **עֲקֵב** **eqeb** - Strong's H6118 being used, is in:

Tehillah/Psalm 19:11 “Also, Your servant is warned by them, in guarding them there is great reward.”

Here this word **עֲקֵב** **eqeb** - Strong's H6118 is translated as ‘reward’, and further emphasizes the resulting action of obedience, as the psalmist makes it clear in this Psalm that the ‘reward’ for guarding the right-rulings of Elohim is great! They not only warn you, but ‘because’ you guard them, they will protect you!

The next verse we see עִקֵּב equeb - Strong's H6118 being used, is in:

Tehillah/Psalm 40:15 “Let those who say to me, “Aha, aha!” be appalled at their own shame.”

The KJV version translates this word as ‘reward’, and here Dawid is saying that those who disregard his word should have the resulting action of being appalled because of their shame!

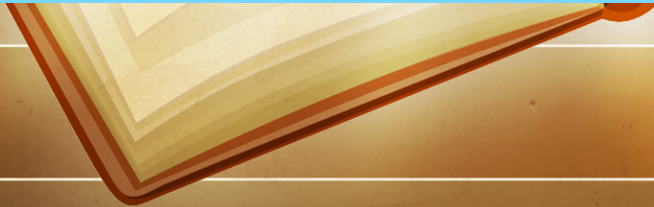
Again, we see Dawid saying this in:

Tehillah/Psalm 70:3 “Let those who say, “Aha, aha!”
be turned back because of their shame.”

In both of these examples, Dawid is calling for the just reward for those who were seeking his life.

We can learn from this, as we recognize how many will falsely say wicked things about us and mock us and even speak of us as evil doers, simply for being obedient; and we know that their words will be turned back on them and they will stand ashamed in the Day of יהוה!

Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behavior among the nations good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”



The next time we see this word עֲקֵב eqeb - Strong's H6118 being used, is in the longest Psalm that resounds with echoing praise for the Torah and the desire to hold fast in obedience, by guarding to do it!

Tehillah/Psalm 119:33 “Teach me, O יהוה, the way of Your laws, and I observe it to the end.”

Tehillah/Psalm 119:112 “I have inclined my heart to do Your laws forever, to the end.”

Here the word עֲקֵב equeb - Strong's H6118 is translated as 'to the end', and clearly teaches us, once again the need to be a steadfast and faithful remnant that guards the commands always and forever.

The resulting action of inclining our heart to do the Torah, is that we are equipped to do so forever!

The next time we see this word עֲקֵב equeb - Strong's H6118 being used is in:

Mishlě/Proverbs 22:4 “The reward of humility is the fear of יהוה, riches, and esteem and life.”

Here עֶקֶב equeb - Strong's H6118 is translated as 'the reward', and again we are able to see the resulting action of true humility - and that is a proper fear of

יְהוָה, with the assurance of life and life in abundance, which is what Messiah came to bring us!

The Hebrew word that is translated here, in Mishlě/ Proverbs 22:4, as 'humility' is עֲנָוָה anavah (an-aw-

vaw')- Strong's H6038 and means, 'humility, gentleness', and comes from the root word עָנָה anah (aw-naw')- Strong's H6031 which means, 'to be bowed down, afflicted, humbled'.

This carries the understanding of being ‘grounded’, as well as having the ability to ‘pay close attention’ and open one’s ears to hear!

It carries the concept of denying oneself and submitting to Elohim as you understand, and are aware of, one’s status before an Almighty Elohim who has appointed for us His Door of Appointment!

Ya’aqob tells us clearly in:

Ya’aqob / James 4:10 “Humble yourselves in the sight of the Master, and He shall lift you up.”

The one who is truly humble subjects himself to Elohim and Ya'aqob also tells us, in

Ya'aqob/James Jas 4:6 But He gives greater favour. Because of this He says, "Elohim resists the proud, but gives favour to the humble." Pro 3:34.

As I have mentioned previously, on a number of occasions, favour (grace) is only extended by יהוה on the basis of His Covenants of Promise - and anyone who does not walk in, and stay in, His Covenants of Promise that they have been grafted into by the Blood of Messiah, by guarding to do what has been commanded, are not extended the favour of Elohim!

Walking in humility is expressed clearly as one fixes their eyes on the Truth and walks in it, not looking to one's own ways, nor leaning on one's own understanding!

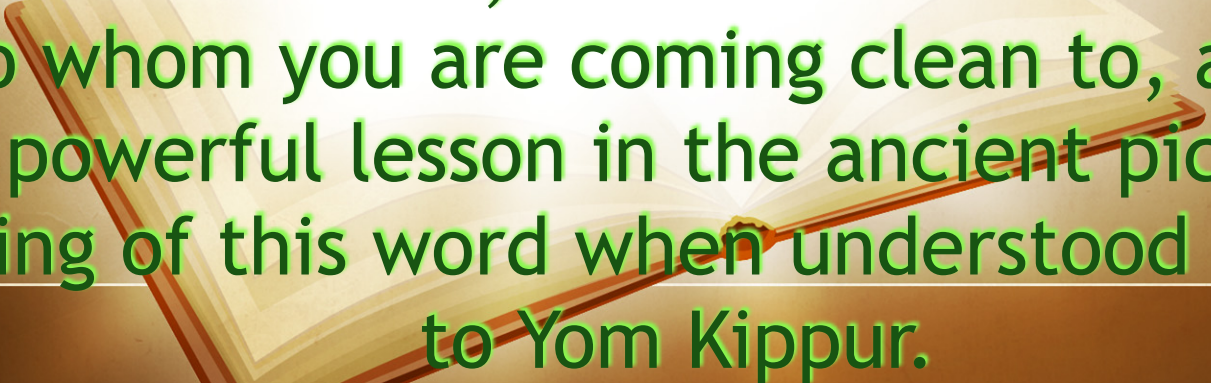
We are told in Mishlě/Proverbs 3:34 that יהוה gives favour to the humble (עָנִי aniy (aw-nee')- Strong's H6041).

The Hebrew word עָנָה anah - Strong's H6031 also carries the meaning of 'giving an account or an answer'.

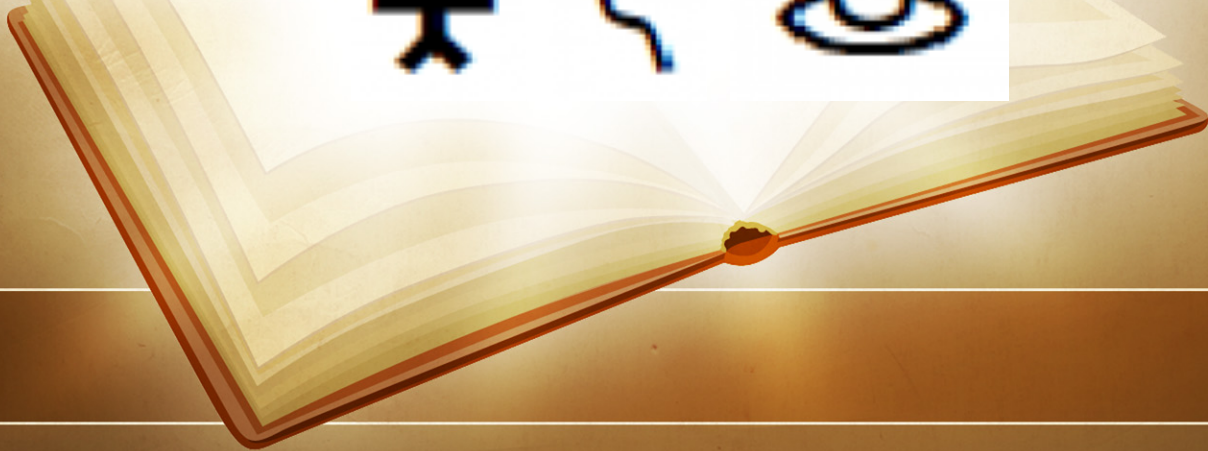
This carries the picture of the one who humbles himself and comes to give an account of what he has done.

This can give us the picture of ‘coming clean’, so to speak, and confessing our sin.


In order to do that, one has to be looking at the One to whom you are coming clean to, and herein lies a powerful lesson in the ancient pictographic lettering of this word when understood in regards to Yom Kippur.

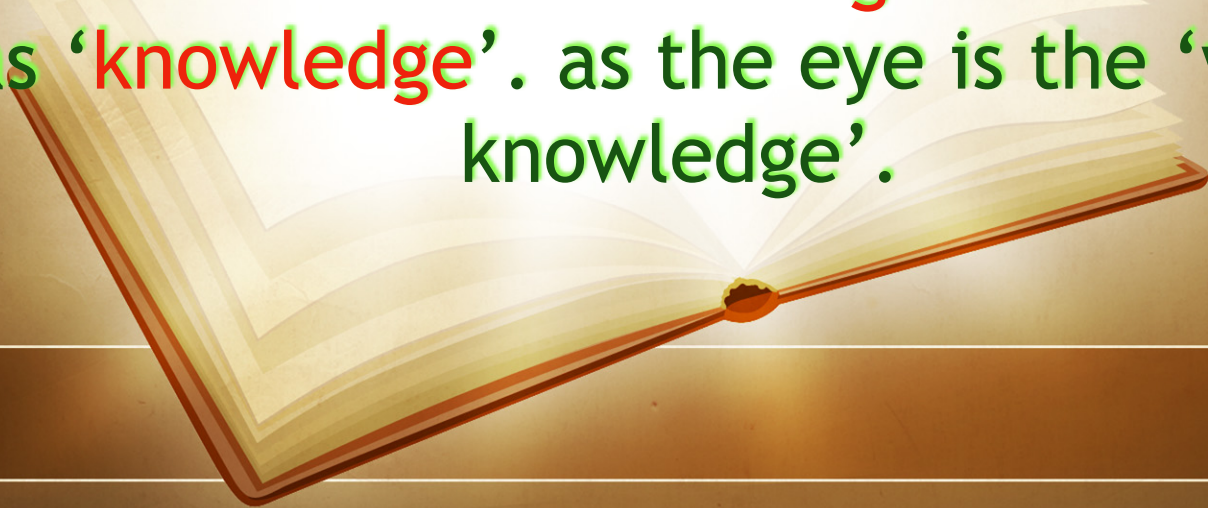


In the ancient pictographic text, the Hebrew word
עָנָה 'anah' H6031 looks like this:




Ayin - א:

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




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 will be the heir of the promise of continuation, and represents one's life expectancy.

Hey - ה:



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

When we understand the command for us to be **'BUSY WITH' OUR BEINGS**, and **'BE OCCUPIED OR BOWED DOWN AND HUMBLLED'** before our High Priest and King, we are able to recognize, through these ancient pictographic symbols, the concept of fixing our eyes on Messiah, the Princely Leader and Perfecter of our faith.

The picture of the eye and the seed, gives us the meaning of an **'EYE OF CONTINUANCE'**, meaning that we are continue to keep our eyes fixed on the One who is to be praised, for He has covered and cleansed us in **His Blood!**

In speaking a severe warning, and a great woe, on those who are wise in their own eyes, and the mighty who drink wine and mix strong drinks, which is a metaphor for corruption and idolatry, we see in:

Yeshayahu/Isaiah 5:23 “who declare right the wrong for a bribe, and the righteousness of the righteous they turn aside from him!”

Here, the root word **עִקֵּב** **eqeb** - Strong's H6118 is translated as 'for', and highlights a severe woe to the corrupt who declare the right wrong, for the reward of a bribe!

The twisted theologies of man declare the righteous as wrongdoers, 'because' of the reward they get from those they manipulate and control through their dogmas and vain traditions.

The last time we see this word עֲקֵב *equeb* - Strong's H6118 being used is in:


Amos 4:12 “Therefore I am doing this to you, O Yisra'ěl. And because I do this to you, prepare to meet your Elohim, O Yisra'ěl!”

Judgement against a corrupt Yisra'ěl had been decreed and could have been avoided through repentance - yet they refused to do so, and they were going to be exiled for their lustful living and their hypocritical worship.


In their continued neglect to heed to His discipline of famine, drought, disease, defeat in war and devastating destruction, He tells Yisra'ěl, that 'because' He does this they had better be prepared to meet Him... face to face!!!

The reward or resulting action of a continued stubbornness and stiff-necked rebellion is that those who continue in lawlessness will meet Him face to face!

Debarim/Deuteronomy 7:9-10 “And you shall know that יהוה your Elohim, He is Elohim, the trustworthy Ėl guarding covenant and kindness for a thousand generations with those who love Him, and those who guard His commands, 10 but repaying those who hate Him to their face, to destroy them. He does not delay to do so with him who hates Him, He repays him to his face.”



I find that the last use of this word עִקֵּב *equeb* - Strong's H6118, here in Amos 4:12, proclaims a clear warning of the resulting action of lawless compromise and disobedience, versus the resulting action of obedience as seen in the first use of this word, in the promises given to Abraham!



BECAUSE - which side of the 'because' will you find yourself, so to speak!!!

Because you guard the commands of Elohim, you shall have shalom and the promise of everlasting life, and the second death shall have no power over you... or...

Because you neglected the need to guard His commands you will not enter into His rest and face the Judgement seat and sentence of the second death!

Let us now continue to go through this Torah portion - אָקֵב equeb - Strong's H6118 - BECAUSE!

Verse 13


Not only will יהוה guard you with the covenant and the loving-commitment that He swore to our fathers, He will also 'love' us and 'bless' us and 'increase' us!

The greatest expression of love, is to stay true to your word!

The greatest expression of our love for Elohim, is to guard His commands and do them, as we promised we would do, when we said yes to the Ketubah or Marriage Covenant, given to us at Mount Sinai and then renewed, in the Blood of Messiah, and written upon our hearts, at Shabuoth/Feast of Weeks/Pentecost!

Yohanan/John 15:10 “If you guard My commands, you shall stay in My love, even as I have guarded My Father’s commands and stay in His love.”

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



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

This word is also used of those joined to any one by
the bonds of natural blood or marriage or friendship
or duty or law etc. and can express the intensity of
holding fast to or 'clinging' to something!

Well, when we understand this, it makes perfect sense here, that what **יהושע** is clearly saying is that to 'possess' His commands is to hold them fast and guard them!

And one cannot 'guard' them and not be doing them, as we certainly all know that to guard and do is exactly what is clearly seen as a repetitive theme, all throughout Scripture!

So therefore, to 'stay' in the love of Elohim, we must 'possess' and that means having a firm grip on the commands, which clearly implies a proper doing of what has been commanded!

The Hebrew root word that is used in verse 13 for 'love' is אָהַב *aheb* (aw-hab')- Strong's H157 which means, 'to love, show your love' and it is an expression of choice in action rather than just an emotional feeling!

Mishlě/Proverbs 8:17 "I love those who love me, and those who earnestly seek me do find me."

He loves those who love Him - and a major part of loving Him is 'seeking' Him; because to love Him is to do what He has instructed us to!

So how will we know how to love Him if we do not seek out what His instructions are???

An interesting side note, is that the numerical value for this word אָהֵב **aheb** - Strong's H157, for love, is '8' - which speaks of fullness, complete and everlasting!

The letter 'אָ' (aleph) has the numerical value of '1', while the letter 'הֵ' (hey) is '5' and the letter 'ב' (beyt) is '2', equalling a total numerical value of 8!


Yeshayahu/Isaiah 41:8 “But you, Yisra’ēl, are My servant, Ya’aqob, whom I have chosen, the descendants of Abraham My friend”

Yoḥanan/John 15:13-14 “No one has greater love than this: that one should lay down his life for his friends. 14 “You are My friends if you do whatever I command you.”

Here in verse 8 of this chapter in Yeshayahu/Isaiah 41, we see that יהוה refers to Abraham as being one who 'loved' Him and this root word for 'loved', in the Hebrew, is אָהַב **aheb** (aw-hab')- Strong's H157 meaning, **'to love, dearly loved, friend, friends, lover'**. Here, this word is written in the "qal, active, pure noun participle", which can also therefore render the intense love between two friends and so, we can see why so many translations actually translate this as '...Abraham my friend...' and Messiah tells us that the greatest love anyone can have is to lay down his life for his friend!

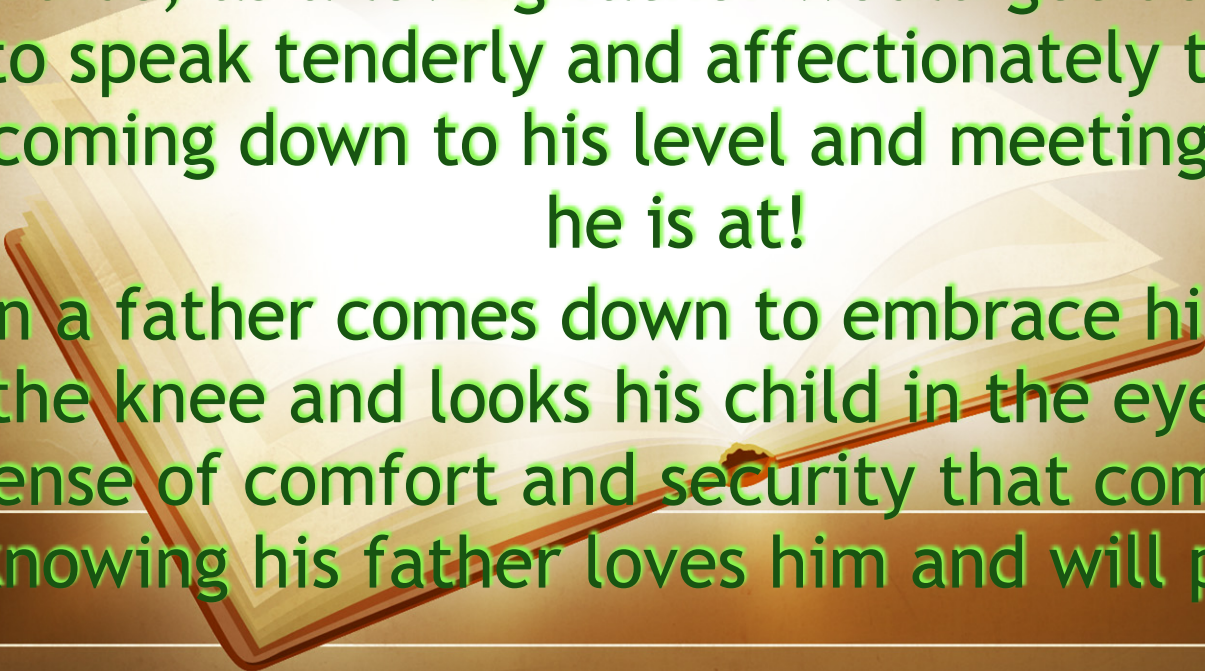
We are His friends if we love Him... for Yoḥanan makes it clear for us what love for Elohim is:

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



The Hebrew word that is translated as 'increase' is רָבָה **rabah** (raw-baw')- Strong's H7235 which means, 'to be or become much, many or great, abundant', and we recognize that this ability to grow and become great is the result of observing and keeping the commands of Elohim.

The Hebrew word that is translated as 'bless' in verse 13 comes from the root word בָּרַךְ **barak** (baw-rak')- Strong's H1288 and means, 'to abundantly bless' and it literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.




What we can see here is that the love we see from the Father is wonderful and in His blessing us, we can, in a sense, see the picture of how He ‘bends His knee’ toward us, as a loving father would get down on his knee to speak tenderly and affectionately to his small child, coming down to his level and meeting him where he is at!

When a father comes down to embrace his son and bends the knee and looks his child in the eye, there is a great sense of comfort and security that comes over the child, knowing his father loves him and will protect him!

I am sure you can all picture this in your mind - and that is how our Heavenly Father 'blesses' us!

He bends His knee and comes down to our level and meets us face to face and this brings us great comfort and assurance of His steadfast love for us!

We can be sure that what He speaks to us He will do and so when He says that He will bless the fruit of the womb, the fruit of the land, grain, wine, oil, livestock - then He means it, and here is the promise for total care and provision!



This assurance of blessing clearly shows that there was no need for Yisra'ěl to follow after the false pagan deities of fertility worship for fruitfulness and provision in the Land - they had the True Provider who would bless them if they guard His right-rulings!

In **Bemidbar/Numbers 6:22-27**, **יהוה** spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'ěl, and by this **יהוה** would put His Name on us as He Himself would bless us.

Here is a picture of this blessing, written in the Hebrew text, along with the transliteration and translation:

Aaron's Blessing

Num 6:22 And יהוה spoke to Mosheh, saying,

Num 6:23 “Speak to Aharon and his sons, saying, ‘This is how you bless the children of Yisra’ĕl. Say to them:

Num 6:24 “יהוה bless you and guard you;

Num 6:25 יהוה make His face shine upon you, and show favour to you;

Num 6:26 יהוה lift up His face upon you, and give you peace.” ’

Num 6:27 “Thus they shall put My Name on the children of Yisra’ĕl, and I Myself shall bless them.”

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

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

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

3 - FACE - In Hebrew this comes from the root word פָּנִים panim or פָּנֶה paneh (paw-neem')- Strong's 6441 - 'face, faces, appearance, presence' and can also carry the understanding of the presence or wholeness of being.

4 - SHINE - in Hebrew this is the word אוֹר 'or' (ore)- Strong's H215 - 'light (noun) and give light or shine (verb) - bring illumination'.

5 - FAVOUR - in Hebrew this is the word חָנּוּן ḥanan (khaw-nan')- Strong's H2603 - 'merciful, favour' and also carries the meaning of providing protection.

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

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

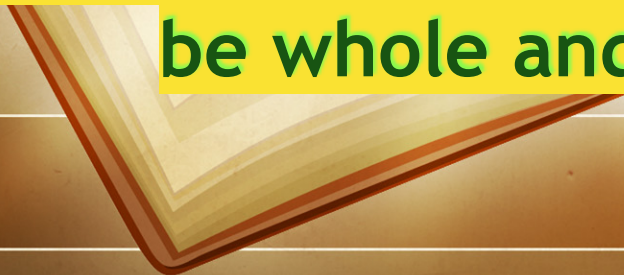
7 extremely powerful words that are contained in this blessing as commanded by יהוה that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us through His blessing us as He in a sense has 'bowed down/and given us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

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

יהוה shall come down to you presenting you gifts and will guard you with a hedge of protection.

יהוה shall illuminate the wholeness of His being toward you, bringing order and beautify you and He will give you love, comfort and sustenance.

יהוה shall lift up His wholeness of being and look upon you and He will set in place all you need to be whole and complete.



The ancient script has the Hebrew word for bless -
בָּרַךְ barak (baw-rak')- Strong's H1288 pictured

as:


ש

ב


ך



Beyt - ב:

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


Resh - ר:

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

Kaph - ק:

The ancient pictographic script has this letter



pictured as -  - which is a picture of an **open palm of a hand** and can symbolize that to which submission is given - ‘**under the hand**’

Once again, we are able to clearly see who it is who blesses us:

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

Verse 14

To be blessed above all peoples, is because we receive the Kingdom Rules of our Coming King and walk in them here and now!

And to realize that the Kingdom of Messiah is what we are to be proclaiming, we must go further than simply just hearing about the Kingdom - as His clear Kingdom instructions and right-rulings must define us - not only by 'what we do', but also define 'who we are'!

To be a set-apart people, means being set-apart from the world and its 'rules' and being 'marked' by Our Master and Saviour's clearly defined living instructions for set-apart living!

So many people today 'claim' to be 'in' Messiah, yet they do not follow His Kingdom principles and look just like the rest of the world as they do what the world does! It is a blessing to have His Kingdom Rules clearly laid out for us - for it separates us and identifies us with Him!


Yoḥanan/John 14:23-24 “**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. 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.”

Being blessed above all peoples also comes with the promise of fruitfulness:

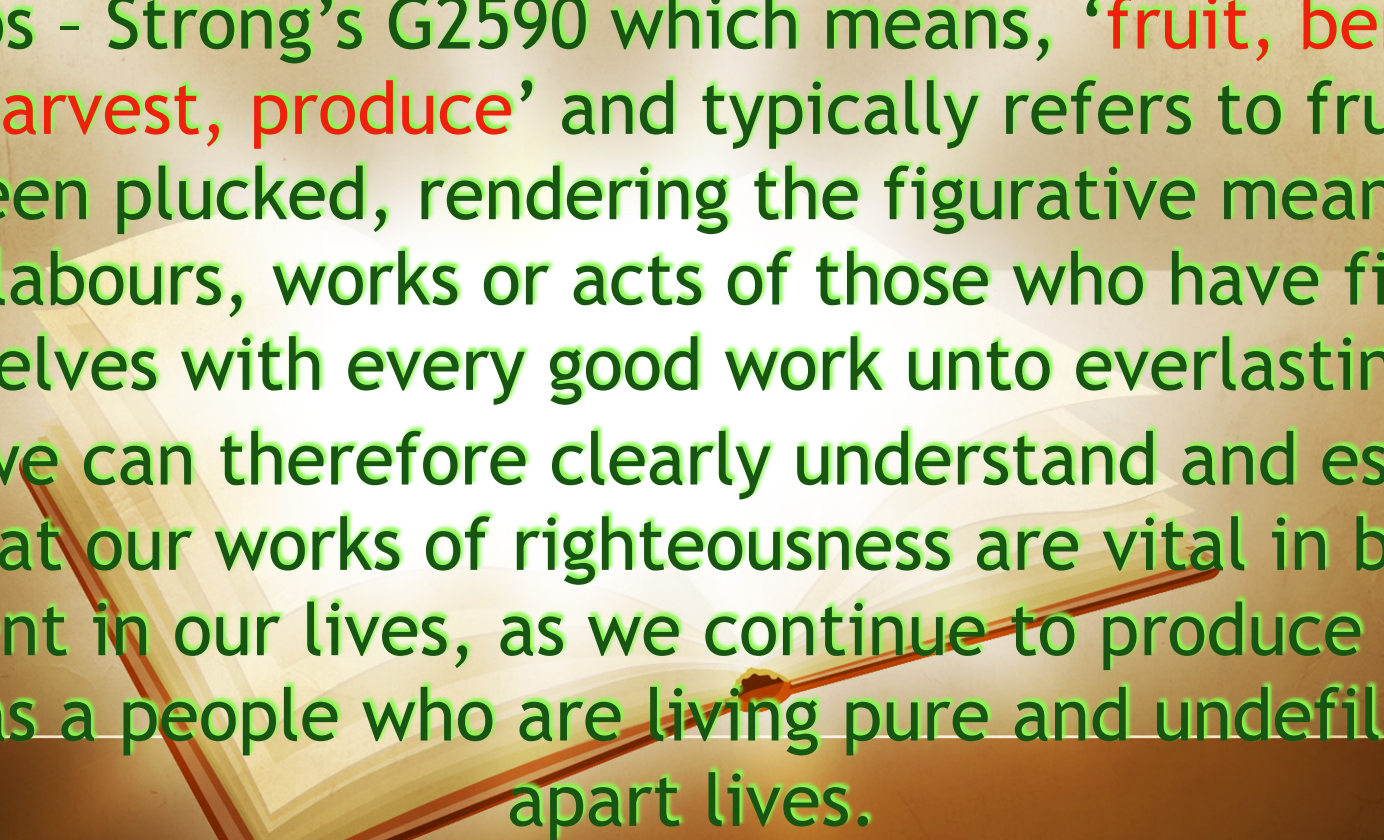
Yohanan/John 15:5-8 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught! 6 “If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned. 7 “If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you. 8 “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones.”

With the clear blessing of Elohim, we are equipped to bear good fruit that lasts and no longer bear fruit of sin that causes shame!

Romiyim/Romans 6:20-22 “For when you were servants of sin, you were free from righteousness. 21 What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death. 22 But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.”



Having been set free from sin, we ought to be having the fruit of our lives resulting in complete set-apartness unto Elohim; yet is this the case? As we consider how our lives are to be overflowing with the abundant fruit of righteousness and peace, we need to allow the mirror of the Word to show us where our fruit is either lacking, or has become spoilt!



The Greek word that is translated as 'fruit' is καρπός karpos - Strong's G2590 which means, 'fruit, benefit, gain, harvest, produce' and typically refers to fruit that has been plucked, rendering the figurative meaning of the labours, works or acts of those who have fitted themselves with every good work unto everlasting life. What we can therefore clearly understand and establish is that our works of righteousness are vital in being evident in our lives, as we continue to produce much fruit, as a people who are living pure and undefiled set-apart lives.

Verse 15

Guarding His commands will protect us from the 'diseases of Mitsrayim', simply because we will guard the dietary laws, the sexual laws and cleansing laws, and no drinking of blood etc.!

When we refrain from what we must not do, then we have the assurance of being protected from the diseases of Mitsrayim!

While we do recognise that there are times when some sicknesses or ailments are used for יהוה's esteem and are not necessarily the result of sin and disobedience:

Yoḥanan/John 9:3 “יהושע answered, “Neither this man nor his parents sinned, but that the works of Elohim might be made manifest in him.”

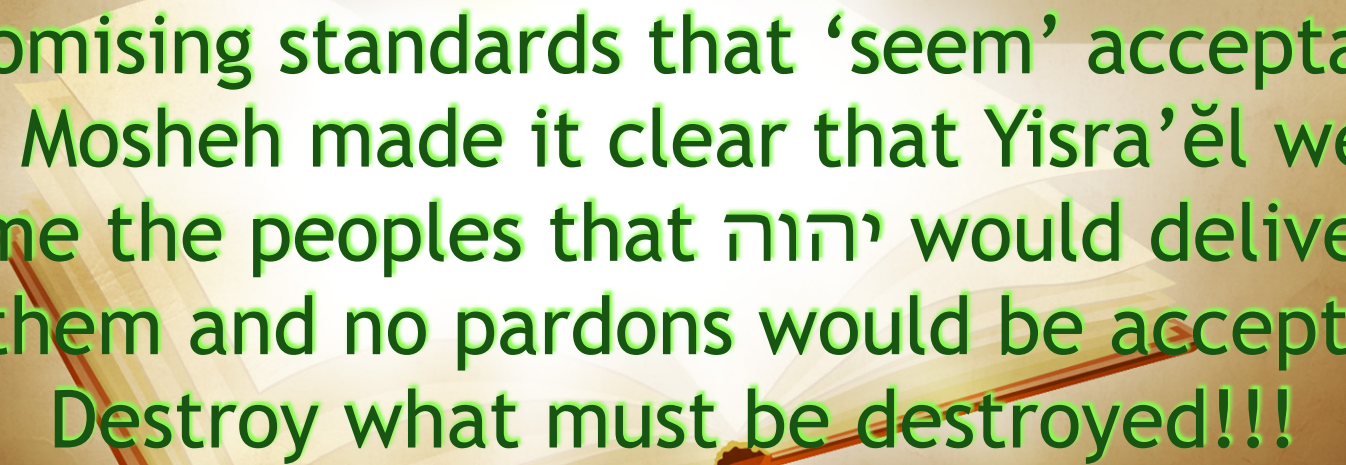
Yoḥanan/John 11:4 “But when יהושע heard, He said, “This sickness is not unto death, but for the esteem of Elohim, so that the Son of Elohim might be esteemed by it.”

What we can be sure of is that when we simply walk according to His instructions, we are promised that the diseases of Mitsrayim will not harm us.

Verse 16 - Your eye shall not pardon

This is very important for us to understand - we cannot through the 'sight of our eyes' pardon wickedness or lawlessness, simply because it becomes very hard to resist the cries of the needy who wilfully reject the Torah, as they use emotional manipulation to get what they want!

The Hebrew word that is translated here as 'pardon' comes from the root word **חָסַד** *hus* - Strong's H2347 which means, 'to pity, to look upon with compassion, spare', and what is being clearly emphasized here is the danger of overlooking evil!

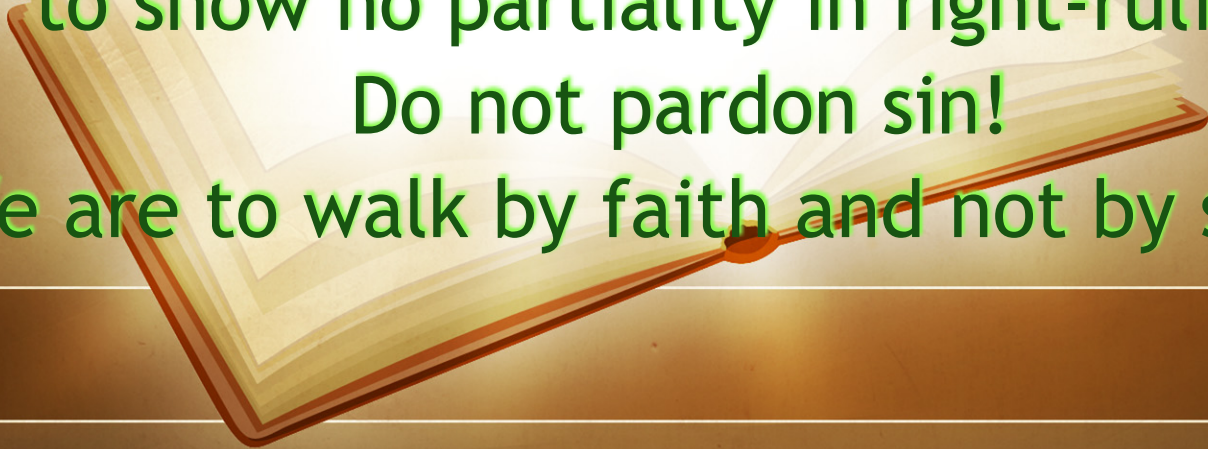


This teaches us a vital lesson on our need to guard the Truth and not be swayed in any way by compromising standards that 'seem' acceptable by sight. Mosheh made it clear that Yisra'el were to consume the peoples that יהוה would deliver over to them and no pardons would be accepted. Destroy what must be destroyed!!!

All too often people compromise their set-apartness by what they see with eyes that pardon away crookedness, possibly for the sake of keeping peace, yet we know that the Word commands us to show no partiality in right-ruling!

Do not pardon sin!

We are to walk by faith and not by sight!!



Qorintiyim Bet/2 Corinthians 5:7 “for we walk by belief, not by sight”

Yeshayahu/Isaiah 11:3-4 “and shall make Him breathe in the fear of יהוה. And He shall not judge by the sight of His eyes, nor decide by the hearing of His ears. 4 But with righteousness He shall judge the poor, and shall decide with straightness for the meek ones of the earth, and shall smite the earth with the rod of His mouth, and slay the wrong with the breath of His lips.”

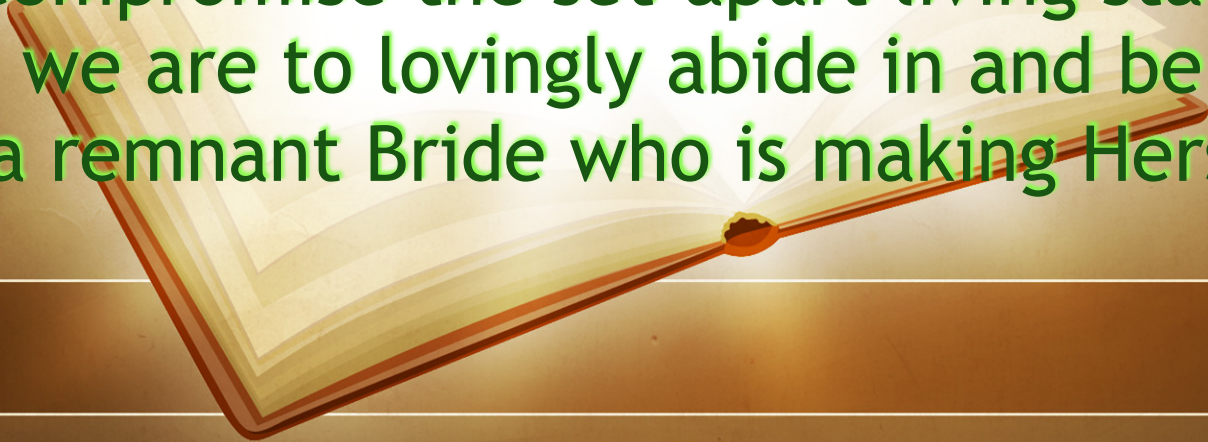
יהושע will not ‘judge by the sight of His eyes’, but rather by the righteous right-ruling of His Word!!!

This does not mean that we are to be mean, but rather that we must be firm. We cannot overlook or wink at lawlessness and pretend we do not see it - we are to stand firm on the truth and not allow any compromise for any reason.

Often, we find today that there are some who 'turn a blind eye' to the lawlessness of their close families or colleagues in order to seemingly 'keep the peace' and here we are told not to do that.

Our eye shall not pardon them and give them the impression that their lawless ways are acceptable!

This will certainly cause division in some families, which can be very painful and heart-breaking, yet we must not 'turn a blind eye' so to speak, lest we end up engaging in the lawless worship standards and compromise the set-apart living standards by which we are to lovingly abide in and be identified by as a remnant Bride who is making Herself ready!



Verse 18 - Remember!

It states in verse 17 that when we see these great nations and think that they are too big for us to overcome, then we are told in verse 18 to remember well what יהוה did to Pharaoh and Mitsrayim!

The phrase 'Remember well', is written in the Hebrew text as follows, זָכַר תִּזְכֹּר - 'zakār tiz'kkar' and what we see here is the root word זָכַר zakār - Strong's H2142 being used twice, bringing emphasis on the need to remember!!!

In other words, it could be rendered - remember to remember!

In other words, do not forget it at all!!!

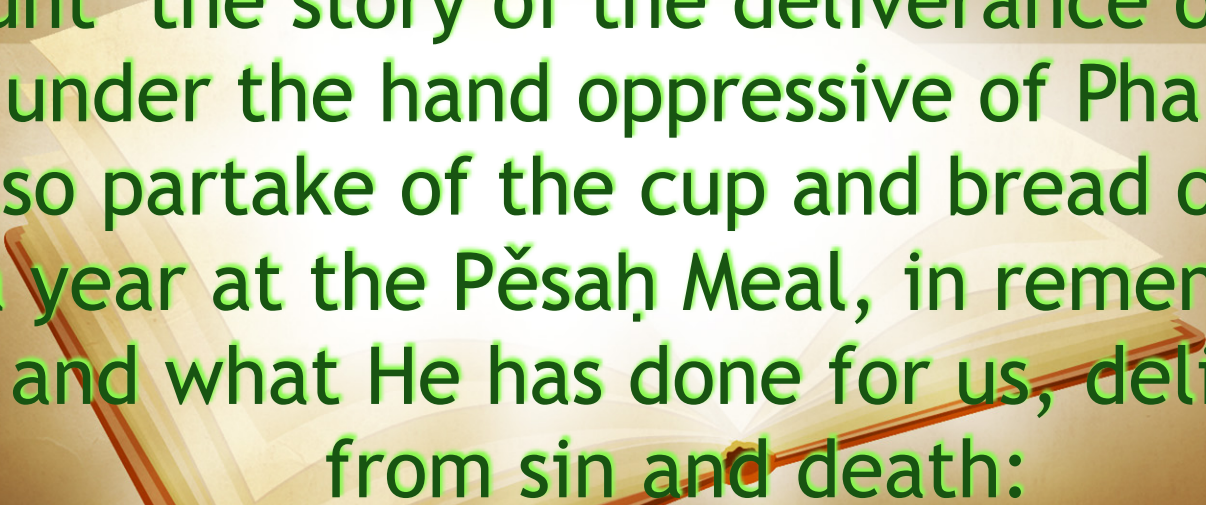
And this is how we arm ourselves and make sure that we are not afraid of that which seems too big for us to handle and conquer!

We are not to be afraid - and this instruction of, “do not be afraid” is a command and is not just an emotional response! As being afraid, can often be a failure to act, as a result of assuming that the threat which you are facing, is bigger and stronger than יהוה who fights for you!!!

How we guard ourselves from this crippling type of fear, is to 'remember to remember' and recognise how far He has brought us!

We were once enslaved in Mitsrayim and, by the Mighty Right Hand and Outstretched Arm of יהוה, we were delivered and brought out of the oppression of man-made dogmas and traditions, that only enslave and harm!

Tehillah/Psalm 105:5-6 "Remember His wonders which He has done, His miracles, and the right-rulings of His mouth, O seed of Abraham His servant, Children of Ya'aqob, His chosen ones!"



At the Feast of Pěsaḥ/Matzot (Passover/
Unleavened Bread) we certainly ‘remember and
recount’ the story of the deliverance of Yisra’ěl
from under the hand oppressive of Pharaoh, and
we also partake of the cup and bread of Messiah
once a year at the Pěsaḥ Meal, in remembrance of
Him, and what He has done for us, delivering us
from sin and death:

Qorintiyim Aleph/1 Corinthians 11:23-26 “For I received from the Master that which I also delivered to you: that the Master יהושע in the night in which He was delivered up took bread, 24 and having given thanks, He broke it and said, “Take, eat, this is My body which is broken for you; do this in remembrance of Me.” 25 In the same way also the cup, after supper, saying, “This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me.” 26 For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes.”

Once a year (as often as you eat this bread and drink this cup) we proclaim His death - we are commanded to remember this at the Feast of Pěsaḥ and Matzot as we have the meal of Lamb, bitter herbs and unleavened bread on the first night of Matzot, and partake of the bread and cup of Messiah!

Without this remembrance we can have no part in Him!

Yohanan/John 6:53 “יהושע therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves.”

While we eat this Meal once a year, what we are able to do every single day is to 'remember to remember' what He has done and be strengthened in the fact that we serve a Mighty and Awesome Elohim - יהוה of Hosts - and therefore of who should we be afraid!

We are to continually 'bring to remembrance' the clear fact that we have a, Saviour, High Priest and King, who is seated on his Throne, and in doing so, we remember that we are His Bride that is to be making Herself ready for His return!

It is with this call to ‘remember’, in mind, that I would like us to take a look at this root word זָכַר ‘zakar’ H2142, in its ancient pictographic form, which is pictured as follows:



Zayin - ז:

The ancient pictographic script has this letter pictured as




, which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of ‘**a weapon or tool that cuts, farming instrument**’.

A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done, and more specifically, **the harvest** that is brought forth!

Kaph - קָ:




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

This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of **one's work**, or under whose hand you submit and obey!

Resh - ר:



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

Our true life of praise unto יהוה, **our Head**, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

As we consider this root word that is understood as 'remember', in its pictographic form, we are able to glean the following:

THE HARVEST WORKED BY OUR HEAD!



This too is something that we are to have a clear remembrance of, and that is:

Our Head, יהושע Messiah, has worked the Harvest, so that we can be diligent workers on the Harvest, as we stay in Him and be found to be His trustworthy servants that are armed and awake in His Truth



Verse 20 - hornets

The word for hornets, in Hebrew, is צִרָה tsirah - Strong's H6880 and comes from the same root as the word צִרַת tsara'ath - Strong's H6883 which means, 'leprosy' from which is derived the denominative verb צָרַע tsara - Strong's H6879 which means, 'to be struck with leprosy, to be leprous'.

The word for hornet, being closely linked to leprosy, could be for the fact that the sting of a hornet leaves a mark on the flesh.

Hornets can also represent that which brings to surface any evil that is hidden in the dark!

Verse 21 - do not be afraid

Again, the command to not be afraid is being stressed here - and it is because יהוה is in our midst - therefore we ought to live like it!!!

There is a twofold meaning, I believe that we are able to see here, and that is: firstly, we are not to be afraid of those nations, who are bigger and stronger than us, as it is יהוה who fights for us, while at the same time, I believe that, secondly, this can also be an encouragement, to not be afraid of the hornets that יהוה would send, to destroy those who are left of the nations!


Why I say this, is that in Hazon/Revelation 9 we see a similar picture as given by the locusts that come upon the earth to harm men for 5 months.

These locusts are commanded not to harm the grass of the field, nor any green matter or tree, but only those men who do not have the seal of Elohim upon their foreheads.

In other words, we who are 'sealed' need not be afraid of the locusts of Hazon/Revelation 9, and just as the hornets, being spoken of here, would destroy those of the nations, they would not destroy the ground and the fruitfulness of it, for יהוה promised Yisra'el that He would bless the field; and so, this is strikingly similar to what we see in the instructions given to the locusts of Hazon/Revelation.

We must not fear man, no matter how bigger they might seem to be in our eyes:

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.”



Verse 22 - little by little

This verse is a great picture of the patience and protection of יהוה, as He shows great mercy and favour upon Yisra'ěl, by declaring that He would drive out the enemy little by little, rather than all at once.

If the enemy had been driven out all at once, then the beasts of the field would have become too numerous for them to handle; and Yisra'ěl also needed to learn new farming skills and learn how to work the land.

And by having the remnant of the nations in subjection to their rule for a time, they would be able to become well established in the skills that were practically needed to work the Land, יהוה's Way!

I also believe that this is a wonderful picture of how patient יהוה is with us, when we get delivered from bondage to the enslaved rules and dogmas of man.

There are certainly things that we are to stop immediately and as we learn more and more from His Torah, we are able to allow His Word to 'drive out', little by little, those very things that should not occupy the life of a set-apart, chosen and royal child of the Most-High Elohim!

In Ma'asei/Acts 15 we see a similar principle being applied as the nations were seeking to follow the Truth and become grafted in to Yisra'el, and were instructed to do the following:

Ma'asei/Acts 15:20-21 “but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood. 21 “For from ancient generations Mosheh has, in every city, those proclaiming him - being read in the congregations every Sabbath.”

4 things they were required to stop immediately:

1) stop idol worship

2) stop whoring

3) do not eat strangled animals

4) do not eat blood.

All of these 4 were pagan worship practices or forms of idolatry and then they were told that to learn how to be set-apart is to go to the Sabbath gathering each week, where the Torah (Mosheh) is read and learn.

Today, we could summarise this same instruction, for those who are coming out of Babelon, so to speak, as:
Stop idol worship, stop keeping Christmas and Easter,
Stop Sun-day worship, stop eating pork and shellfish,
stop using false titles and names and then...

Go every week to a Sabbath fellowship and learn what the Torah teaches - for then you will see how 'little by little' the worldly ways will be driven out of your life, further equipping you in the Word, to live a set-apart life unto יהוה!

In verse 23 we can learn and see that, as we walk in the Truth, יהוה will deliver over to you those things that are to be driven out of your life, and they will through obedience be completely destroyed - that which once occupied your life would be destroyed by His living and active Word that is sharper than a double-edged sword!

What we can also see from these words is a clear prophetic picture of how יהוה will ultimately destroy with a great destruction all those who are not of Him and take great vengeance on those who do not know Elohim:

Yo'ël/Joel 1:15 “Alas for the day! For the day of יהוה is near,
and it comes as destruction from the Almighty.”

Tas'loniqim Bět/1 Thessalonians 1:6-10 “since Elohim shall
rightly repay with affliction those who afflict you, 7 and to give
you who are afflicted rest with us when the Master יהושע is
revealed from heaven with His mighty messengers, 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, 9 who shall be punished with everlasting destruction
from the presence of the Master and from the esteem of His
strength, 10 when He comes to be esteemed in His set-apart
ones and to be admired among all those who believe in that
Day, because our witness to you was believed.”

Verse 24 is a great encouragement for us, as we are reminded that, in Messiah, we are more than **overcomers**:

Romiyim/Romans 8:37 “But in all this we are more than overcomers through Him who loved us.”

Qorintiyim Aleph/1 Corinthians 15:57 “But thanks to Elohim who gives us the overcoming through our Master יהושע Messiah.”

Verses 25-26 - Keep your house clean

These verses make it very clear! Destroy any form or image of idol worship!

The reason why they were commanded to burn the idols, was to keep anyone from going after them, in order to seek the gold and silver that may have been on them.

When we look at this today, we can understand the words of Ya'aqob in:

Ya'aqob/James 1:27 “Clean and undefiled religion before the Elohim and Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.”

He is saying here that we are to “keep clean” and make sure that we do not get the stain of the word on our garments!

He is saying here that we are to “keep clean” and make sure that we do not get the stain of the word on our garments!

Running after worldly wealth and riches and coveting that which the world has to offer will defile you and cause you to end up worshiping the idols of the nations - which can come in many shapes and forms!

What we must understand, is that there are many idols that are crafted today and given to people as gifts, and this is how the enemy infiltrates the houses of so many people!

We must be careful what we allow into our homes, as it is very clear here in verse 26, telling us to not bring an abomination into our house - we are to loath and hate it!

Often, there may be statues or images or artefacts that people have in their home, which they either obtained as a gift or heirloom, to which they attach much sentimental value - while in the eyes of יהוה it is clearly an abomination and represents that which is, at its root, a form of pagan idolatry!

When many realise this, they think that by selling them they are cleaning house, yet this is simply a 'covering it with gold and silver'.


We are to destroy them so that they cannot be used or worshipped again, no matter how expensive or precious it may have been in the eyes of the families' previous generations.

Cleaning our house of all that is defiled, is a necessary exercise and is vitally important for all Yisra'el to take heed of this clear instruction.

This will include getting rid of books or videos or games that may have some link or attachment to witchcraft or magic or even freemasonry.

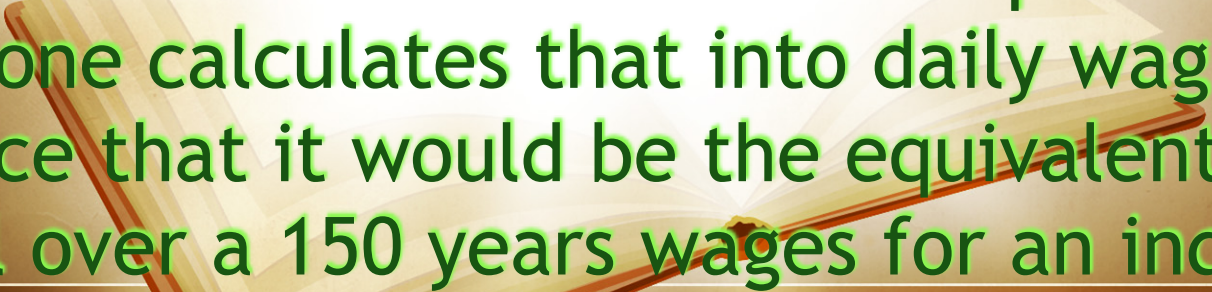
We read in Ma'asei/Acts how the people brought all their books and burned them, after confessing their sins and cleaning up their lives:

Ma'asei/Acts 19:18-19 “And many who had believed came confessing and declaring their deeds. 19 And many of those who had practised magic brought their books together, burning them before all. And they reckoned up the value of them, and found it to be fifty thousand pieces of silver.”



Now, to put this into perspective, we must understand that this was a huge burning.

A day's wages for one person, in those days, was a piece of silver, and the value of these books that were burned amounted to 50 000 pieces of silver, and if one calculates that into daily wages, we can deduce that it would be the equivalent of being well over a 150 years wages for an individual.



Now, while many would say that this is not a practical way of estimating, I simply wanted to highlight that which was burned, by however many people, carried a very great monetary value; which the people willingly burned, as they understood the Besorah of Messiah.

Today, many have a great number of books and other materials, that are abominable in the eyes of יהוה, yet they are unwilling to burn them up.

What we must also recognise here, is that the following verse in Ma'asei/Acts 19, tells us that the Word of the Master was growing mightily and prevailing; and I think that this is an important lesson for us today.

When the true worshippers, who worship the Father in Spirit and Truth, actually take great heed to these instructions and destroy all forms of idols from their homes and clean up house, so to speak, then we will see the Word of the Master growing mightily and prevailing!

Too many today are unable to 'give up' that which is supposed to be burned and destroyed, and יהושע says in:

Lukas/Luke 14:33 "So, then, everyone of you who does not give up all that he has, is unable to be My taught one."

What we can also learn from 'keeping our houses' clean is that in light of us being the Temple of the Set-Apart Spirit of Elohim, we must also realise that we are not to have any form of idolatry on our hearts.

By that I mean that we must not covet what others have, or seek after the things of the world that will only enslave us.

There are many things that can become a form of idol worship in the hearts of man!

That includes anything that they place as being more important to them than Elohim - be it their career, their social status, their possessions, their wealth and monetary value, their relationships, or even being 'star struck' by celebrities!

Keep your house clean, for if you do not - you risk the danger of getting even more infected as a result of not 'guarding' the Truth:

Lukas/Luke 11:24-26 "When the unclean spirit goes out of a man, he goes through dry places, seeking rest. And finding none, he says, 'I shall return to my house from which I came.' 25 "And when he comes, he finds it swept and decorated, 26 then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there. And the last state of that man becomes worse than the first."

KEEP YOUR HOUSE CLEAN!

In verse 26 we are told not to bring in any abominable thing into our homes, lest we end up being accursed like it, and the way we can guard ourselves from this is to utterly loath and utterly hate it!

People will not bring something into their homes that they hate!

The Hebrew word that is translated here as 'utterly loath' comes from the root word שָׂקַץ shaqats - Strong's H8262 which means, 'detest, make detestable, utterly detest'.

It is used twice in a row here and is written as follows

שִׁקַּץ תִּשְׁקַצְנוּ - 'shaqeyts t'shaqtsenu'

Both are written in the 'piel' form which renders an intentional or intensive action, which is repeated here to express the urgency of the action!

This word is used in Wayyiqra/Leviticus 11:11, which tells us that the sea creatures that have no fins and scales are not food for us and are to be an abomination to us!!!

This is very clear - do not bring them into your home...!

The Hebrew word that is used here in verse 26 for ‘utterly hate’ is תָּעַב ta’ab - Strong’s H8581 which means, ‘to abhor, despise, reject’.

These abominable things are ‘accursed’, which is the Hebrew word הֶרֶם herem - Strong’s H2764 which means, ‘devoted thing, accursed, things devoted to destruction, something banned’, and comes from the root verb הָרַם haram - Strong’s H2763 means ‘to ban, utterly destroy’ as well as ‘devote to Elohim, which (once given) must then be destroyed so there will be no human use made of it’, and carries the understanding of that which becomes off limits and is utterly destroyed.

The instruction is very clear here - that which is not allowed, do not have in your home!!!

That which is 'under the ban' and abominable in יהוה's eyes must be abominable in our eyes too and be off limits, without the slightest consideration of letting it enter our home!

What 'stuff' have you allowed in your home, that is clearly an abominable thing in יהוה's eyes?

Keep your house clean!!!

CHAPTER 8

This chapter is primarily a warning against pride and a spirit of independence.

After being warned to have no idols in their house, they were also warned against falling into pride and forgetting יהוה, especially after they would enjoy the fruitfulness of the land!

Mosheh is very clear - “guard to do” - EVERY command so that you live and increase and possess!


Deu 8:1 “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which יהוה swore to your fathers.

Deu 8:2 “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.

Deu 8:3 “And He humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone, but by every Word that comes from the mouth of יהוה.

Deu 8:4 “Your garments did not wear out on you, nor did your foot swell these forty years.

Deu 8:5 “Thus you shall know in your heart that as a man disciplines his son, so יהוה your Elohim disciplines you,



Deu 8:6 therefore you shall guard the commands of יהוה your Elohim, to walk in His ways and to fear Him.

Deu 8:7 “For יהוה your Elohim is bringing you into a good land, a land of streams of water, of fountains and springs, that flow out of valleys and hills,

Deu 8:8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey,

Deu 8:9 a land in which you eat bread without scarcity, in which you do not lack at all, a land whose stones are iron and out of whose hills you dig copper.

Deu 8:10 “And you shall eat and be satisfied, and shall bless יהוה your Elohim for the good land which He has given you.

Deu 8:11 “Be on guard, lest you forget יהוה your Elohim by not guarding His commands, and His right-rulings, and His laws which I command you today,

Deu 8:12 lest you eat and shall be satisfied, and build lovely houses and shall dwell in them,

Deu 8:13 and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased,

Deu 8:14 that your heart then becomes lifted up, and you forget יהוה your Elohim who brought you out of the land of Mitsrayim, from the house of bondage,

Deu 8:15 who led you through that great and awesome wilderness - fiery serpents and scorpions and thirst - where there was no water, who brought water for you out of the flinty rock,

Deu 8:16 who fed you in the wilderness with manna, which your fathers did not know, in order to humble you and to try you, to do you good in the end,

Deu 8:17 you then shall say in your heart, ‘My power and the strength of my hand have made for me this wealth!’

Deu 8:18 “But you shall remember יהוה your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today.

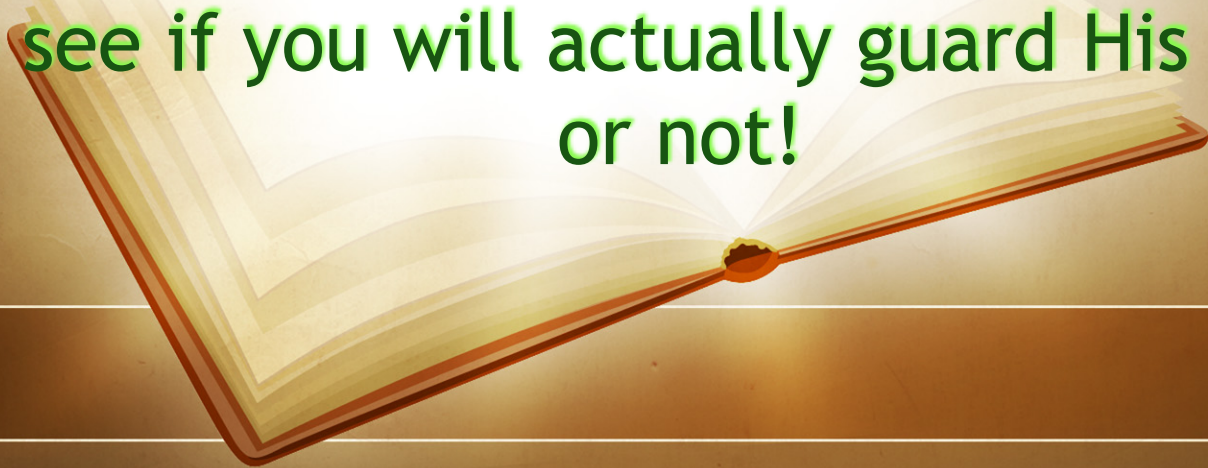


Deu 8:19 “And it shall be, if you by any means forget יהוה your Elohim, and follow other mighty ones, and serve them and bow yourself to them, I have warned you this day that you shall certainly perish.

Deu 8:20 “Like the nations which יהוה is destroying before you, so you are to perish, because you did not obey the voice of יהוה your Elohim.

Verse 2


Remember that you were led through the Wilderness by יהוה - to humble you and prove you and to see if you will actually guard His commands or not!



Ya'aqob/James 4:6 “But He gives greater favour. Because of this He says, “Elohim resists the proud, but gives favour to the humble.”

Ya'aqob/James 4:10 “Humble yourselves in the sight of the Master, and He shall lift you up.”

Kěpha Aleph/1 Peter 5:6 “Humble yourselves, then, under the mighty hand of Elohim, so that He exalts you in due time”



We need the 'Wilderness' in order to learn to 'hear' the voice of Elohim and need to be humbled and learn that we are to submit to His ways and walk humbly before Elohim.

The Torah has a great effect in destroying any form of pride and hardness of heart that we may have picked up from the world and its enslaved systems.

Many people today, want to 'skip' the Wilderness, so to speak, and jump straight from Mitsrayim into the Promised Land, and this cannot happen!!!

One of the primary reasons to remember the Wilderness is to remember the Words that were given in the Wilderness - that is - the instructions of Elohim!

Because, if we conveniently 'forget' the Wilderness, which is what so many today have done and teach others to do likewise, then pride will certainly set in in a big way!

Those who claim that they do not have to walk in the Torah, make their claim with arrogance and are so self-centred that they have no clue of what true set-apart living is, that the Wilderness journey teaches us, as we humble ourselves at the Master's feet and learn to do all He commands!

To not remember what יהוה has done, will lead to rebellion and pride - the very thing that our fathers had done, and by their not 'remembering', caused us to walk in sin/lawlessness - and now, all we can do is repent, humble ourselves in the sight of the Master, submit to Him and walk in His ways - then we would be able to resist the evil one:

Tehillah/Psalm 106:6-7 "We have sinned with our fathers, we have acted perversely, we have done wrong. 7 Our fathers in Mitsrayim did not understand Your wonders; they did not remember Your many kindnesses, but rebelled by the sea, the Sea of Reeds."

Pride is what causes so many to not 'seek' Elohim and so we find many today who are not 'seeking' His Kingdom and His righteousness and as a result they forsake the True Elohim!

Tehillah/Psalm 10:4 "In the pride of his face the wrongdoer does not seek Him, in all his thoughts there is no Elohim!"

To prove you:

The other reason for the Wilderness journey is to 'prove' us.

The Hebrew word that is translated as 'prove' comes from the root word נָסָה *nasah* - Strong's H5254 which means, 'to test, try, proved'

Dawid called upon Elohim to prove him and know his heart -and this is the kind of boldness and humility we need to have!

Tehillah/Psalm 26:2 “Examine me, O יהוה, and prove me; try my kidneys and my heart.”

Most people today do not want to be examined as they certainly have a lot of junk to hide.

The Word of Elohim ‘proves’ us and we need it to so that we can get all the ‘dross’ out of us and be brought forth and refined silver.

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

Tehillah/Psalm 66:10 “For You, O Elohim, have proved us; You have refined us as silver is refined.”

Zekaryah/Zechariah 13:9 “And I shall bring the third into fire, and refine them as silver is refined, and try them as gold is tried. They shall call on My Name, and I shall answer them. I shall say, ‘This is My people,’ while they say, ‘יהוה is my Elohim.’”

It is through His 'proving and trying' us that we shall remember what He has done and learn to call upon His Name!

The reason why His Name was "forgotten", and not called upon, is simply because the pride of men's hearts chose not to 'remember' the Wilderness!

He proves us in order to see what is upon our hearts - now we know what is supposed to be upon our hearts - His Torah - yet if so, many are not guarding and doing His Torah, then it is obvious that His Word is not on their heart!

Are we guarding his commands or not - that is what the proving of יהוה establishes very clearly!

Mishlě/Proverbs 17:3 “A refining pot is for silver and a furnace for gold, but יהוה tries the hearts.”

Kěpha Aleph/1 Peter 1:7 “in order that the proving of your belief - much more precious than gold that perishes, and proven by fire - might be found to result in praise and respect and esteem at the revelation of יהושע Messiah”

Ya’aqob/James 1:2-4 “My brothers, count it all joy when you fall into various trials, 3 knowing that the proving of your belief works endurance. 4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught.”

So many allow the pride of life to cause them to avoid any form of proving and testing of their hearts by Elohim through His Word, and in the process, deceive themselves into one of the most claimed phrases that is used to justify their rebellion and lawlessness, and that is that many say, “Oh but HE knows my heart”.

What many people do not realise here, is that what they are saying is very true indeed, yet they are not saying it with the mind-set of humility and submission to do what His Word commands, but rather, they use it as a twisted means of thinking that whatever they do is ok, as they assume that יהוה will accept their Torahless lifestyle!

This following verse is the answer to all those who arrogantly use the pathetic excuse of their lack of obedience to his commands of ...

He knows my heart:

Yirmeyahu/Jeremiah 17:9-10 “The heart is crooked above all, and desperately sick - who shall know it? 10 “ו, יהוה, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.”

Now, to the lawless (those who claim that the Torah is no longer applicable) I say - you are absolutely correct in saying that יהוה knows your heart - and that being the case I would urge you to seriously consider the implications of that very truth!

He tries our hearts to see if we guard His commands or not - and to the lawless He will say:

Lukas/Luke 13:27 “But He shall say, ‘I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.’”

We need to seek His Way and learn to hear His instructions and guard to do them.


So many today plainly say no, just as the rebellious who went before us, when they were told to ask for the ‘ancient way’:

Yirmeyahu/Jeremiah 6:16 “Thus said יהוה, “Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; and find rest for yourselves. But they said, ‘We do not walk in it.’”

How sad it is, that we see so many stubborn and prideful people simply saying the same thing, when they are also saying, “We do not walk in it”.

Look at the verse that follows:

Yirmeyahu/Jeremiah 6:17-19 “And I raised up watchmen over you, and said, ‘Listen to the sound of the ram’s horn!’ But they said, ‘We do not listen.’ 18 “Therefore hear, you nations, and know, O congregation, what is upon them! 19 “Hear, O earth! See, I am bringing evil upon this people, even the fruit of their thoughts, because they have not listened to My words, nor My Torah - and they rejected it.”



There are many denominations in Christianity today, who will 'recite' the Laws of יהוה, as a religious duty, while they clearly do not walk in them; and they lay claim to the Covenant Promises, while they do not walk in the conditions of the Covenant - and יהוה says to them:

Tehillah/Psalm 50:16-17 "But to the wrong Elohim said, "What right have you to recite My laws, or take My covenant in your mouth, 17 while you hated instruction and cast My Words behind you?"

Simply 'reciting' His commands while not walking
in them is WRONG...!

His commands are to be in our hearts, which He
tries, in order to see if we will guard them, and in
our mouths in order to do it!

For many it is simply only upon their lips and is far
from their hearts - and His refining Word will
prove it!



Marqos/Mark 7:6 “And He answering, said to them,
“Well did Yeshayahu prophesy concerning you
hypocrites, as it has been written, ‘This people
respect Me with their lips, but their heart is far
from Me.’”

The way to guard against pride is to humble
ourselves under the teaching of our Master and
Saviour and follow in His steps, guarding His
commands!

Verse 3

He brought Yisra'el to a place of hunger and thirst and need - and He supplied their needs!!!

The test would be whether they would truly hunger and thirst for righteousness or not!

Mattithyahu/Matthew 5:6 “Blessed are those who hunger and thirst for righteousness, because they shall be filled.”

They were fed with manna - a food that they nor their fathers had known; and what we see happening in these days, is this cycle of events happening again; as יהוה has delivered us from bondage to the enslavement of man-made traditions and dogmas and the commands of men, that we had been taught, and He has led us out and brought us to a place of hunger - and He has given us food that we had not known before, having been under the veil of deceit and lies.

We are eating of His Good Bread - His Truth is being fed to us in our Wilderness sojourning, and this pure Truth, that we are 'eating' today, our fathers never knew; and we are learning more and more that we cannot live without His Bread from Heaven - we cannot live without יהושע Messiah, for He is the Bread of Life!

We cannot live on bread alone - but by EVERY Word that comes from the mouth of יהוה.

Those who claim that the Torah and Prophets and Writings of the Tanak (O.T.) are not applicable, have sadly missed this very vital truth - we live by EVERY Word that comes from the mouth of יהוה - His Torah is the life-giving Bread for us and Messiah is The Word of יהוה made flesh.

To reject His Torah, is to reject His Bread and that is to reject His salvation and deliverance for us, through the Life, death and resurrection of Messiah.

When יהושע was tempted in the Wilderness He used the Word to rebuke the devil:

Mattithyahu/Matthew 4:4 “But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה.’”

Lugas/Luke 4:4 “But יהושע answered him, saying, “It has been written, ‘Man shall not live by bread alone, but by every word of Elohim.’”

We need our daily bread - we need our 'manna' each and every day, and our hearts will be tried in this to see whether we keep His commands or not:

Shemoth/Exodus 16:4 “And יהוה said to Mosheh, “See, I am raining bread from the heavens for you. And the people shall go out and gather a day’s portion every day, in order to try them, whether they walk in My Torah or not.”

Verse 4

As we seek יהוה and walk daily in Messiah, we are promised provision and protection.

We are to seek Him first and all will be added.

Mattithyahu/Matthew 6:33 “But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”

When יהושע told us in Mattithyahu/Matthew 6 to not worry about what we will eat, or wear or where we will sleep, He was alluding to these words in Deḅarim/Deuteronomy.

What we must also recognise is that we are to be seeking Him first in all things.

If any of the Yisra'ēlites went out too late to gather their daily manna, they would have not got any, as the sun would have melted that which was not gathered away!

This pictures for us the need to be getting up early
and seeking Him first!

When we are told that their garments did not
wear out nor did their feet swell, we can learn a
great deal from this.

Their garments are a picture for us of our 'works',
as we understand that we have been given
'garments of righteousness' and their 'feet'
picture for us our 'walk'.

As long as we are 'seeking Him and His righteousness' - and eat His manna daily, allowing it to give us life and direction for our steps, then we will be equipped to walk humbly in righteousness and not grow tired or weary and not become puffed up in pride.

Swollen feet picture a pride filled, stubborn and rebellious walk; and worn out garments picture the working of unrighteousness!

The way we 'flesh out' the commandments in each situation will reveal whether or not our garments of righteousness and praise are clean and undefiled and whether or not our feet are of peace, as we walk in the Truth and are not swelled up in pride and rebellion!

Verse 5

Discipline shows us that יהוה loves us:

lb'rim/Hebrews 12:5-13 “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, 6 for whom יהוה loves, He disciplines, and flogs every son whom He receives.” 7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? 8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons. 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?

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. 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. 12 So, strengthen the hands which hang down and the weak knees, 13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed.”

Tehillah/Psalm 94:12-13 “Blessed is the man You discipline, O Yah, and instruct out of Your Torah, 13 to give him rest from the days of evil, until the pit is dug for the wrong.”

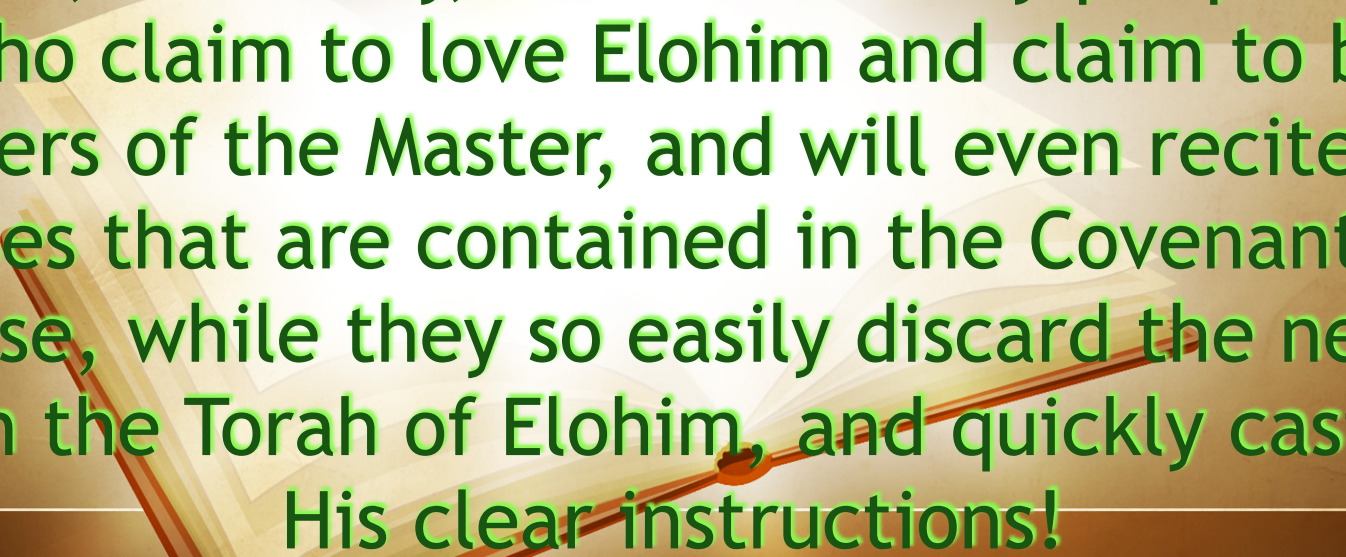
The Hebrew word that is used here for 'discipline' comes from the root verb יָסַר yasar - Strong's H3256 which means, 'to discipline, admonish, correct, teach'.

The noun 'discipline', that is derived from this root verb, is מוּסָר musar - Strong's H4148 which means, 'discipline, chastening, correction, reproof, punishment, warning'.

Mishlě/Proverbs speaks of discipline with the emphasis on instruction, and to answer the question of how discipline is administered, we can see in:

Mishlě/Proverbs 22:15 “Folly is bound up in the heart of a child; the rod of discipline drives it far from him.”

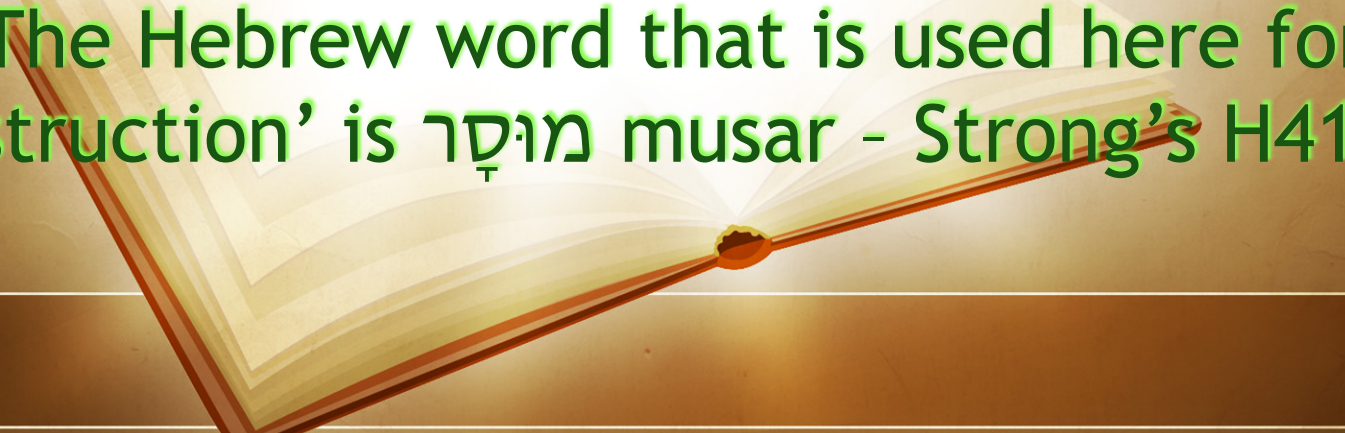
The word מוּסָר musar - Strong's H4148 is used 50 times in Scripture, and of those 50 times, we see it being used in Mishlě/Proverbs 30 times, hence our clear understanding of how Mishlě/Proverbs carries a great and important theme of the discipline of wisdom that is needed in our lives!



There is certainly great wisdom in true discipline!
True wisdom accepts the discipline and instruction
of יהוה, and sadly, there are many people today
who claim to love Elohim and claim to be
followers of the Master, and will even recite many
verses that are contained in the Covenants of
Promise, while they so easily discard the need to
walk in the Torah of Elohim, and quickly cast aside
His clear instructions!

Tehillah/Psalm 50:16-17 “But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 “While you hated instruction and cast My Words behind you?”

The Hebrew word that is used here for ‘instruction’ is מוֹסֵר musar - Strong’s H4148!



In other words, many will talk the talk, yet hate the walk, or rather hate the needed discipline that is required to live true set-apart lives, and will quickly cast the word of Elohim behind them, instead of letting it be a light for their path ahead of them!

At the beginning of Mishlě/Proverbs we are told straight up, in Mishlě/Proverbs 1:2-3, that these proverbs of Shelomoh are for knowing wisdom and discipline, and for receiving the discipline of wisdom, and in Mishlě/Proverbs 1:7 we are told that fools despise wisdom and discipline!

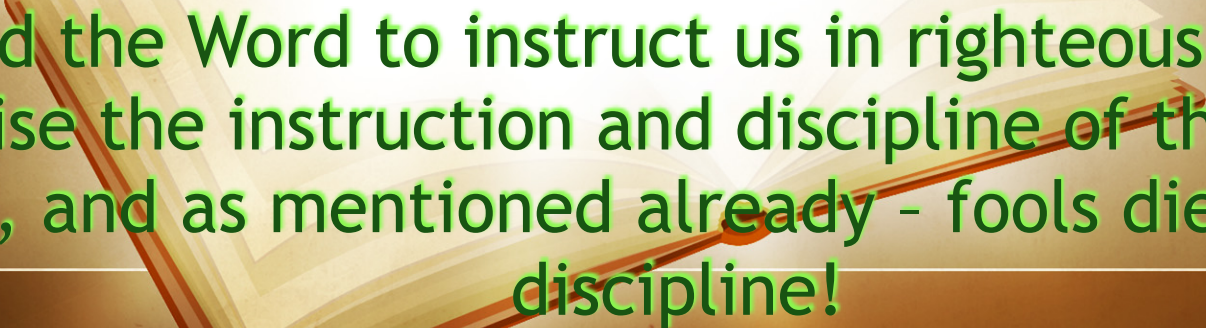
The Greek word that is used in the LXX (Septuagint) for 'discipline' is παιδεία paideia - Strong's G3809 which means, 'the repairing of a child, training, discipline'.

It is used 6 times in the Renewed Writings (N.T.), 4 of which is used in Ibrim/Hebrews 12 which deals with our need, as children of the Most-High, to accept the much-needed discipline of a Loving Father!

It is also used in Sha'ul's letter to Timotiyos and translated as 'instruction' in:

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

We need the Word to instruct us in righteousness; and to despise the instruction and discipline of the Word is foolish, and as mentioned already - fools die for lack of discipline!



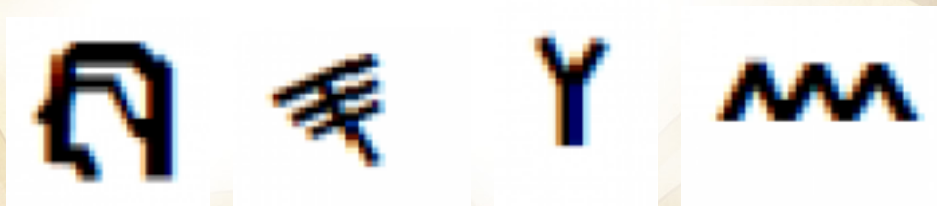
The Greek word that is used for a 'taught one' or 'disciple' of Messiah is μαθητής mathētēs - Strong's G3101 which means, 'disciple, pupil, student, taught one or one who is learning', which comes from the word μανθάνω manthanō - Strong's G3129 which means, 'learn by use, practice' and the basic meaning of this Greek word, is understood as, 'to experience', and the use of this word implies an intellectual concern, which can therefore also render for us the understanding of, 'seek to experience' or, 'learn to know'; and this word is also used in the Greek language with the understanding of, 'learning skills under instruction'.

This word comes from the root μαθ- math which means, 'to learn, educated, receive instruction'.

A true 'disciple' of our Master and Elohim, is one who is 'disciplined' and learns by receiving instruction and taking heed to walk in it! Many may claim to be disciples of Messiah, yet they clearly lack the 'discipline of separation'.


As we look at this word for 'discipline' - מוּסָר musar - Strong's H4148 in the ancient pictographic lettering, we are able to glean a better understanding of our need to be a disciplined people!

In the ancient pictographic alphabet, this Hebrew word for 'discipline' - מוּסָר musar - Strong's H4148, looks like this:




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'.

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'.

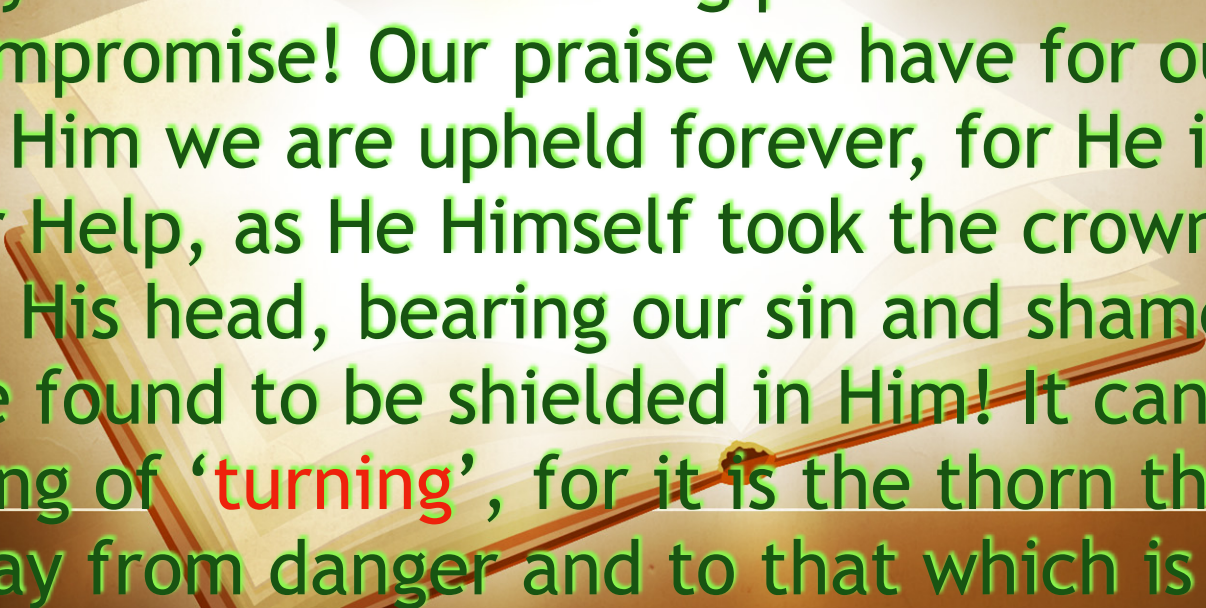
It is by the work of Messiah, in His Own Blood, that has secured for us His Covenants of promise, to which we are added to; and His righteousness stands forever secured in Him!

Samek - שָׁ:

The ancient script has this letter pictured as




, which is a thorn and has the meanings of ‘**pierce and sharp**’ and can also carry the meaning of ‘**a shield**’, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be ‘**to grab hold of**’ as a thorn is a seed that clings to hair and clothing.



The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise! Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of 'turning', for it is the thorn that turns us away from danger and to that which is secure.

Resh - ר:



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

Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

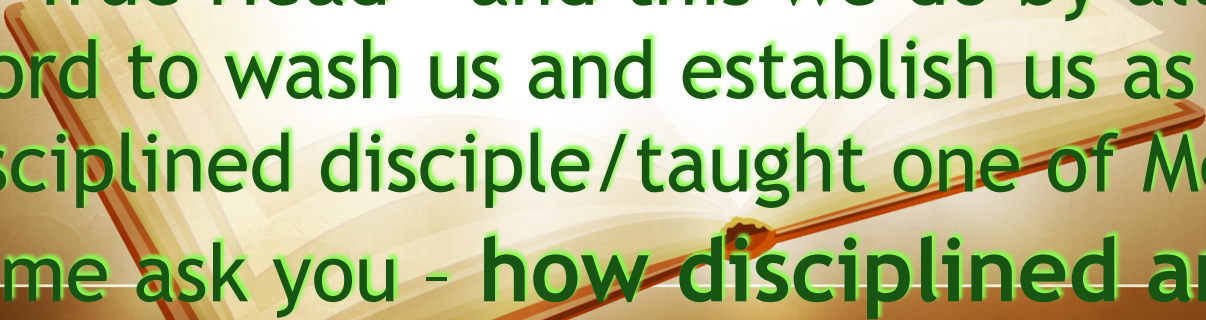
When we look at these letters in their ancient pictographic form, we are able to clearly see what true discipline entails, as we are to turn away from all wickedness and turn to our Head and Master; and to do so takes great discipline.

**IT IS THROUGH THE DISCIPLINED CONTINUAL
WASHING OF WATER BY THE WORD THAT
SECURES AND ESTABLISHES US, THAT WE ARE
ENABLED TO TURN OUR EYES TO OUR
MASTER AND GRAB HOLD OF HIS WORD!**



True discipline for a true taught one of the Master, involves a committed fixing of one's eyes on Him!

Ib'rim/Hebrews 12:1-2 “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, 2 looking to the Princely Leader 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.”

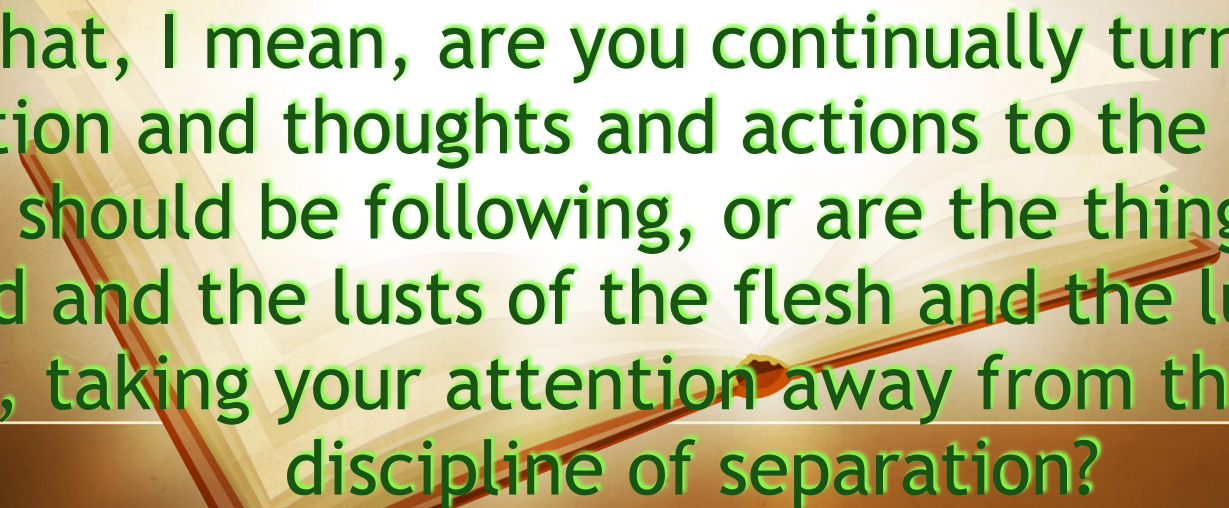


In a nutshell, we could best understand this term for discipline, in the Hebrew, מוֹסָר musar - Strong's H4148 - as a term that clearly emphasises our need to be constantly turning our head/eyes to our True Head - and this we do by allowing the Word to wash us and establish us as a true disciplined disciple/taught one of Messiah! Let me ask you - **how disciplined are you?**

What do you set your eyes upon each and every day,
as you sojourn here as ambassadors of the Coming
Reign?

In your walk of faith, are you continually turning your
head to The Master?

By that, I mean, are you continually turning your
attention and thoughts and actions to the One whom
you should be following, or are the things of the
world and the lusts of the flesh and the lust of the
eyes, taking your attention away from the needed
discipline of separation?



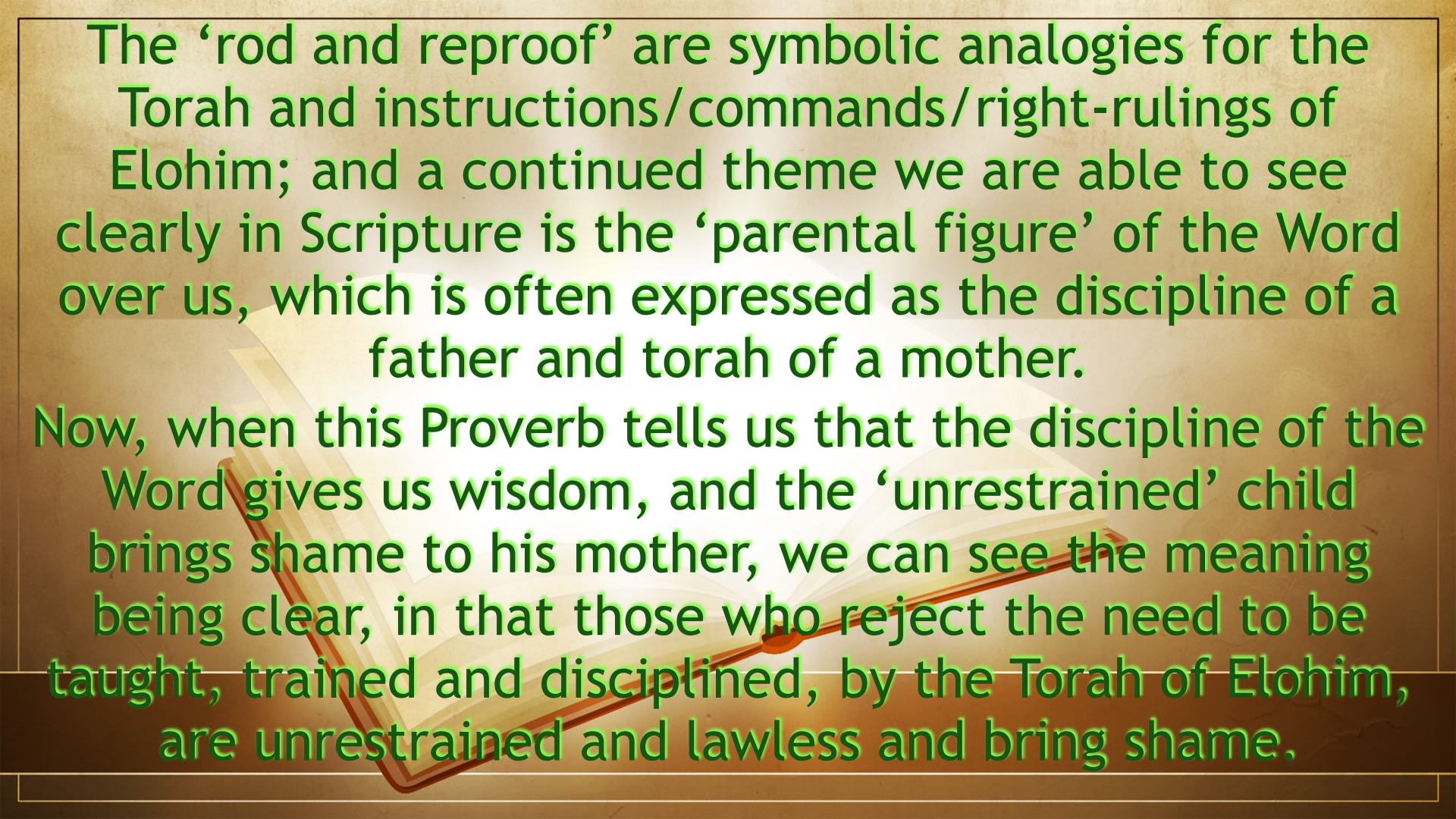
When you are confronted with situations, circumstances, conversations or dealings with the world, are you able to have the discipline of separation active in your life, or do you find yourself subtly being conformed to the standards of others, instead of shining the light of set-apartness by being transformed by the renewing of your mind through the Word?

This picture of being a son that is disciplined, is a very powerful picture of the great love יהוה has for us, and as we look at another couple of verses, we can see the wonder of His great mercy and love over us who are now called sons and no longer slaves!

Mishlě/Proverbs 29:15 “A rod and reproof give wisdom, but a child unrestrained brings shame to his mother.”

This verse speaks a great deal of being led and trained by the word! Sha’ul tells Timotiyos:

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.”

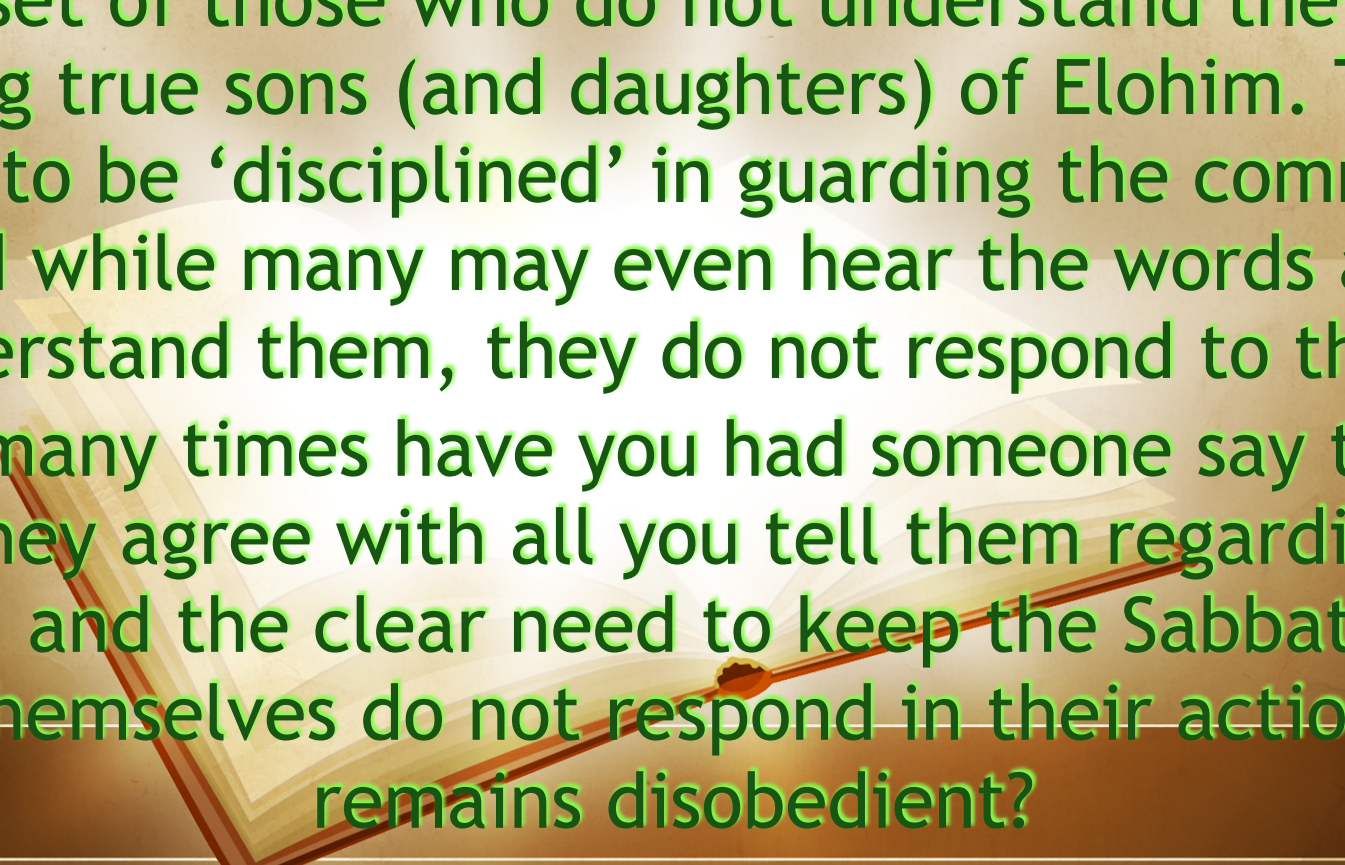


The 'rod and reproof' are symbolic analogies for the Torah and instructions/commands/right-rulings of Elohim; and a continued theme we are able to see clearly in Scripture is the 'parental figure' of the Word over us, which is often expressed as the discipline of a father and torah of a mother.

Now, when this Proverb tells us that the discipline of the Word gives us wisdom, and the 'unrestrained' child brings shame to his mother, we can see the meaning being clear, in that those who reject the need to be taught, trained and disciplined, by the Torah of Elohim, are unrestrained and lawless and bring shame.

We read further in this Proverb:

Mishlě/Proverbs 29:17-21 “Discipline your son, and he brings you rest and delight to your life. 18 Where there is no vision, the people are let loose, but blessed is he who guards the Torah. 19 A servant is not disciplined by words; though he understands, he does not respond. 20 Have you seen a man hasty in his words? There is more expectancy for a fool than for him. 21 He who deals tenderly with his servant from youth, has him as a son in the end.”



This carries great insight for us in understanding the mind-set of those who do not understand the joy of being true sons (and daughters) of Elohim. They refuse to be 'disciplined' in guarding the commands, and while many may even hear the words and understand them, they do not respond to them!

How many times have you had someone say to you that they agree with all you tell them regarding the Torah, and the clear need to keep the Sabbath, yet they themselves do not respond in their actions and remains disobedient?

Here, in Mishlě/Proverbs 29:21, we are told that a servant that is dealt tenderly by His Master has him as a son in the end!!!

The servant becomes the son!

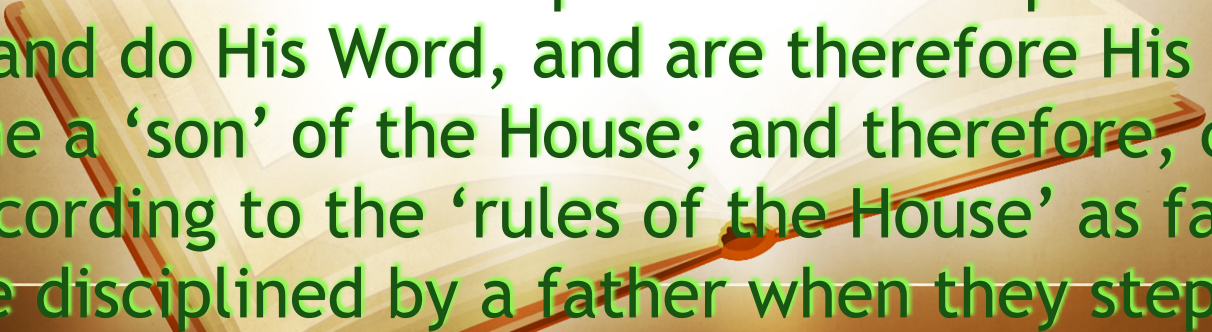
Messiah tells us in:

Yoḥanan/John 15:15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you.”

No longer servants.... But friends!!!

This does in no way mean that we now do not serve as faithful servants and disregard the commands... on the contrary, we now have an even greater responsibility, as sons and heirs of the promise in Messiah:

Galatians 4:6-7 “And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, “Abba, Father!” 7 So you are no longer a slave but a son, and if a son, also an heir of Elohim through Messiah.”



Just as a servant was set free in the 7th year, year of release, and if he wanted to stay then his ear was pierced by an awl, at the doorpost and he became a bondservant forever, so too do we who have been released from bondage to sin, and are no longer 'slaves to sin' having been washed in the Blood of Messiah, choose to 'remain in Him' and have our ears 'pierced' so to speak as we 'hear, guard' and do His Word, and are therefore His forever, and become a 'son' of the House; and therefore, continue to live according to the 'rules of the House' as faithful sons, who are disciplined by a father when they step out of line!

Verse 6

Therefore, you shall guard the commands of יהוה and fear Him!!! It is all about the fear of יהוה, and all that He leads us through, tries us with and disciplines us for - is to fear Him and guard His ways; because then we will walk in safety and the fullness of His shalom and not be in want!

Yeshayahu/Isaiah 33:6 “And He shall be the trustworthiness of your times, a wealth of deliverance, wisdom and knowledge. The fear of יהוה - that is His treasure.”

When we are walking in the fear of יהוה then we will begin to truly recognise that true fear of יהוה will cause us to be stable and steadfast, even when the world and its systems begin to crumble!

Verse 11-17 - Be on guard

One of the most frequent themes that we find in Debarim/Deuteronomy is the need to be on guard, which speaks clearly to us that we are to be awake and watchful!

What is critical here, is that we are always to be on guard, especially when it is going well!!!


In the preceding verses, they were told that they were being brought into a land of plenty and there would be no lack, and then the command to be on guard!

So many people today let down their guard when things are going well and they let their obedience slip and begin to assume that they have achieved their success on their own, and this is where we have to keep a firm grip on the Truth!

'Be on guard' is a command, and not heeding it, could cause one to 'forget' יהוה, and to forget someone, is possibly one of the greatest insults one can give, and here, by not guarding the commands, it is clear that this danger lurks at the hearts and minds of the lazy and wicked, who are clearly forgetting Elohim!

When the provision and protection of יהוה is taken for granted and eventually forgotten, then people trust in their own abilities and ways assuming that they are able to lead their own lives by their own uniquely crafted standards of compromise - and this is exactly what the abominations of Yerushalayim was, and what we still see in so many today:


Yehezqěl/Ezekiel 16:10-15 “And I dressed you in embroidered work and gave you sandals of leather. And I wrapped you in fine linen and covered you with silk. 11 “And I adorned you with ornaments, and I put bracelets on your wrists, and a chain on your neck. 12 “And I put a ring on your nose, and earrings in your ears, and a crown of adorning on your head.



13 “Thus you were adorned with gold and silver, and your dress was of fine linen, and silk, and embroidered cloth. You ate fine flour, and honey, and oil. And you were exceedingly pretty, and became fit for royalty. 14 “And your name went out among the nations because of your loveliness, for it was perfect, by My splendour which I had put on you,” declares the Master יהוה.


15 “But you trusted in your own loveliness, and whored because of your name, and poured out your whorings on everyone passing by who would have it.”

Mishlĕ/Proverbs 30:8-9 “Remove falsehood and a lying word far from me; give me neither poverty nor riches; feed me my portion of bread; 9 lest I become satisfied and deny You, and say, “Who is יהוה?” And lest I be poor, and steal, and seize the Name of my Elohim.”



The result of forgetting יהוה, we can see from:

Hoshĕa/Hosea 2:8-9 “And she did not acknowledge that I gave her grain, and new wine, and oil, and increased her silver and gold which they prepared for Ba’al. 9 “Therefore I shall turn back and shall take my grain in its time and My new wine in its season, and I shall take away My wool and My linen covering her nakedness.”



Yeshayahu/Isaiah 44:21 “Remember these matters,
O Ya’aqob, and Yisra’ēl, for you are My servant! I
have formed you, you are My servant, O Yisra’ēl,
do not forget Me!”

Mishlě/Proverbs 4:5 “Get wisdom! Get
understanding! Do not forget, and do not turn
away from the words of my mouth.”

**DO NOT FORGET = DO NOT LET YOUR
GUARD DOWN!**

Verse 18

Remember who it is who gives you the power to get wealth!

This verse is often misquoted in many marketing strategies of the world, as they try to catch many in buying in to their schemes of making money and twist these words to their own destruction!

While it is true, that it is יהוה who gives us the ability to get wealth, what we must recognise is that this is not necessarily referring to monetary growth alone.

The word for 'wealth', here in the Hebrew, is חַיִל ḥayil - Strong's H2428 which means, 'strength, efficiency, wealth, army, ability, capability, excellence' and comes from the root word חִיל ḥil - Strong's H2342 which means, 'to be firm, strong, endure, prosper'.

The Hebrew word that is used here in this verse for 'power' is כֹּחַ ko'ah - Strong's H3581 which means, 'strength, power, ability, might, wealth'.

When we understand these words in the greater context, we can then learn and know that יהוה strengthens us to be capable and endure - so this is not only related to material wealth!!!

We must be cautious of those who teach or assume that His Right Hand (יהושע) and His Power (Spirit) gives material prosperity, because we must also recognise that Satan can make people who bow down to him rich too!

The “prosperity gospel” falsely leads people away from obedience to the Torah while claiming their right to material prosperity - and this is no different to the temptation that יהושע faced in the Wilderness, when Satan told יהושע to throw Himself down from the ‘Set-Apart’ place, after having tempted Him with the kingdoms of this world if He bowed in worship to Satan.

The false message today, is doing the same thing - it is telling people to ‘throw themselves off of the Set-Apart Place’ (which is a picture of falling away and forsaking the Torah), while erroneously telling them that they will be protected by falsely promising them material security, that they claim they have a right to receive.

Throwing oneself off of the Set-Apart place is a picture of forsaking the commands of Elohim and rejecting the Torah (instructions) for set-apart living and in the process, being led astray by Satan who promotes the material over the spiritual!

What we need to recognise, is that no matter how hard we work - we have all that we have because יהוה makes it possible - and it is not all about materialism!

Sha'ul learnt to be content not matter what circumstances he found himself in - whether in plenty or in lack.

Our circumstances do not determine our contentment; but rather recognising that it is יהוה who gives us the strength to endure and overcome any circumstance with great joy and peace while walking in the fear of יהוה - That is great gain:

Timotiyos Aleph/1 Timothy 6:6 “But reverence with contentment is great gain.”

**Verse 19-20 - follow other mighty ones and
you will perish!**

People are 'following' or 'serving' their bank
account or traditions or even their social and
sporting events, or their possessions.

We have been warned - serve any other and we
will die!!!

The reason why so many are serving 'traditions' is
because they do not 'obey' the voice of יהוה.

Mattithyahu/Matthew 7:6-8 “And He answering, said to them, “Well did Yeshayahu prophesy concerning you hypocrites, as it has been written, ‘This people respect Me with their lips, but their heart is far from Me. 7 And in vain do they worship Me, teaching as teachings the commands of men.’ 8 “Forsaking the command of Elohim, you hold fast the tradition of men.”

Yoḥanan/John 3:36 “He who believes in the Son possesses everlasting life, but he who does not obey the Son shall not see life, but the wrath of Elohim remains on him.”

