

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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

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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 2) Recounting the wilderness year



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT


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

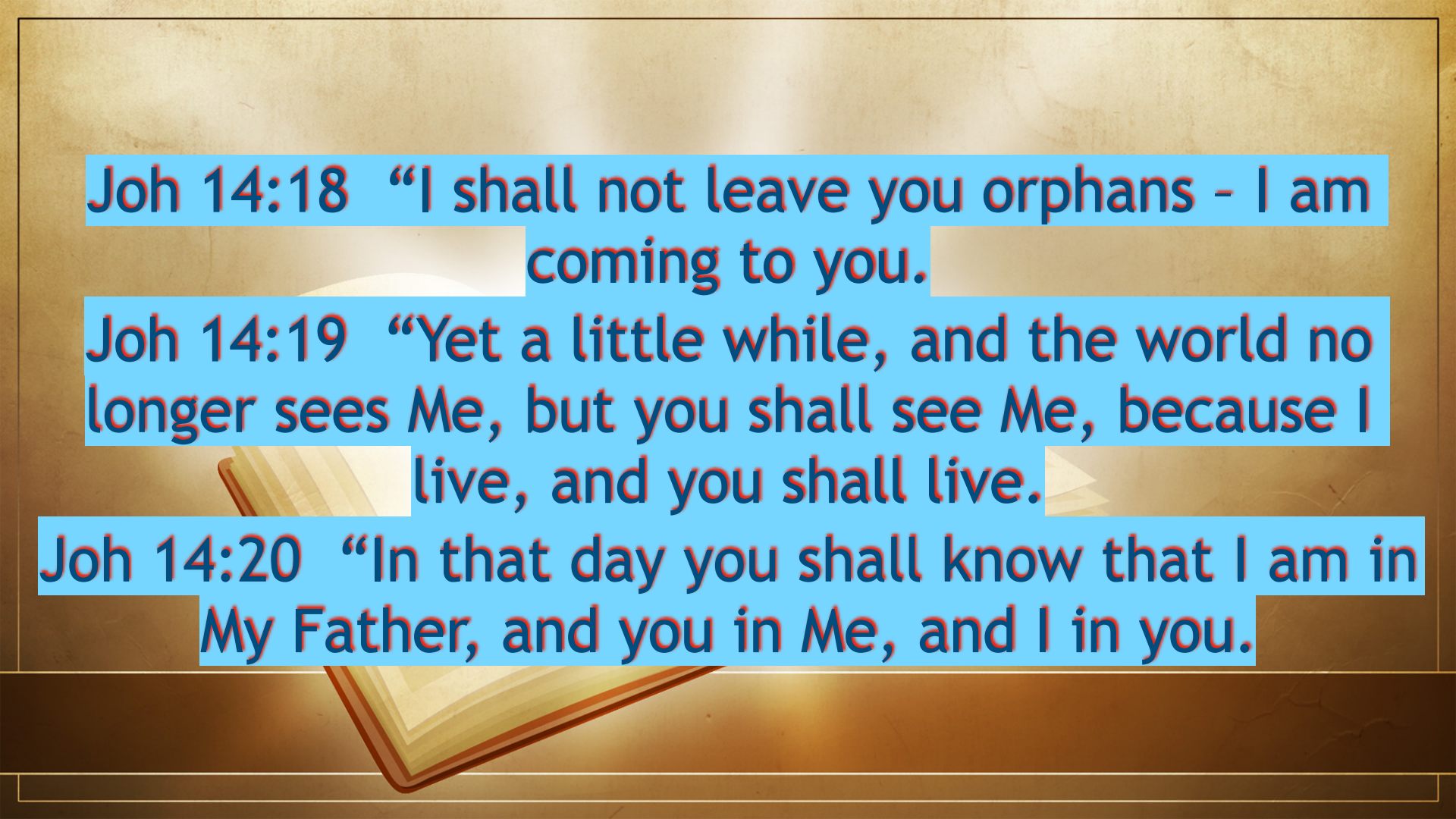


Joh 14:15 “If you love Me, you shall guard My commands.

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

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



The background features a textured, parchment-like surface. In the lower-left corner, there is a stylized illustration of an open book with yellow pages and a brown cover. A bright sun with rays is positioned behind the book, casting a warm glow across the scene.

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

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

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

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


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

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

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

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


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



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

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

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



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

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

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

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

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

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

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

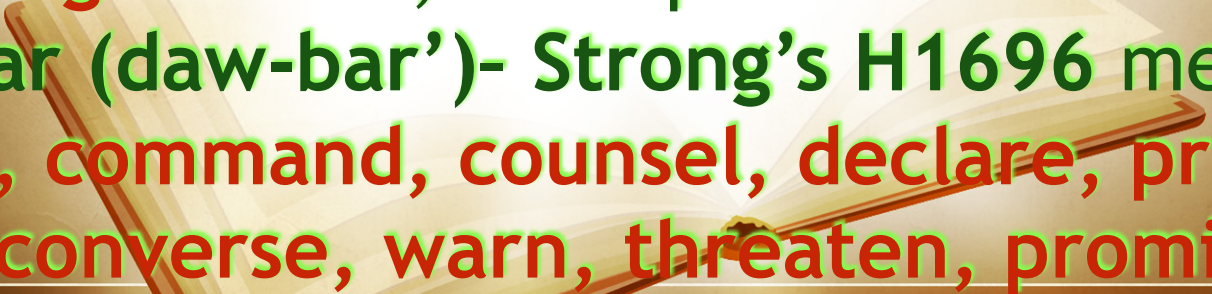
2Jn 1:3 Favour, compassion, peace be with you from Elohim the Father, and from the Master יהושע Messiah, the Son of the Father, in truth and love.

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

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

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

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



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

We who choose to 'walk in and obey' the 'Words' of יהוה, that we 'hear, guard and do', find that it becomes a place of **anointing, righteousness and empowerment**; and it is like the mantle of anointing and responsibility that Ęliyahu passed on to Elisha. The Word of Elohim, which includes the complete collection of all His instructions, as contained throughout the Scriptures, is that which washes us, teaches us, and trains us in righteousness!

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

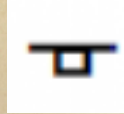
As we consider this word - דְּבָרִים Debarim - the plural of the word דָּבָר davar - Strong's H1697, in the ancient pictographic script, we are able to recognize the importance of the Word of Elohim, and how it is His Word that equips and prepares us, as His Ready Bride!

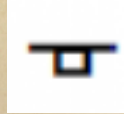
In the ancient pictographic script, the word דְּבָרִים
Debarim, looks like this:

𐤁 𐤅 𐤃 𐤁 𐤓



Dalet - ד:




The ancient script has this letter as  and is pictured as a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door; and so, speaks of an access point.

It can also carry the meaning of 'dangle' or 'hanging', as the tent door would hang from the roof pole of the tent.

It speaks a great deal of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה.


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

Beyt - בֵּית:


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

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

Resh - ר:

The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **‘chief, top, beginning or first’**. It means **‘top’**, as in the top or head of a body, and **‘chief’**, as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!


Yod - י:

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

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

Mem - ׀:




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

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

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

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

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



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

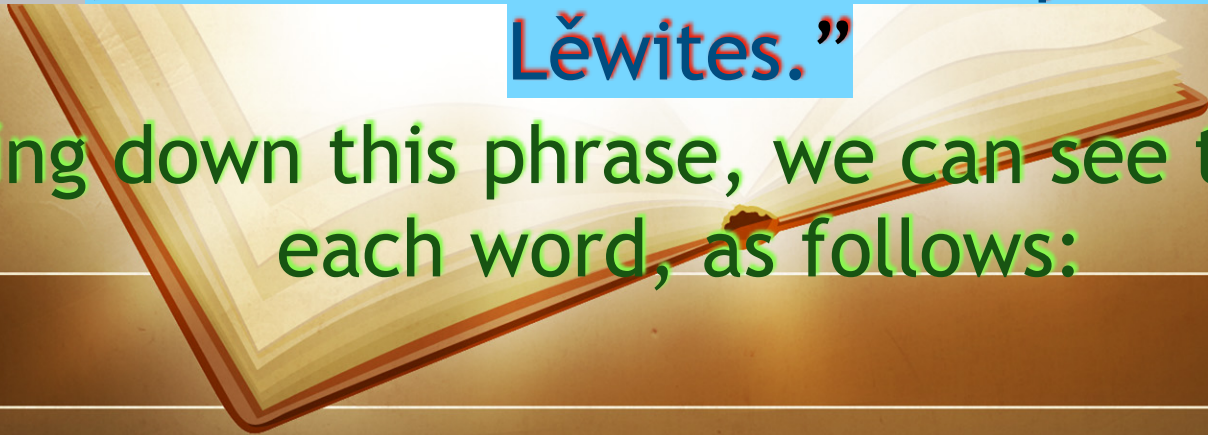
This Book is often referred to as the “mishneh hatorah” which means, ‘second reading/copy of the Torah’, which comes from the phrase:

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

This phrase, we see being used in:

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

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



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

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

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

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

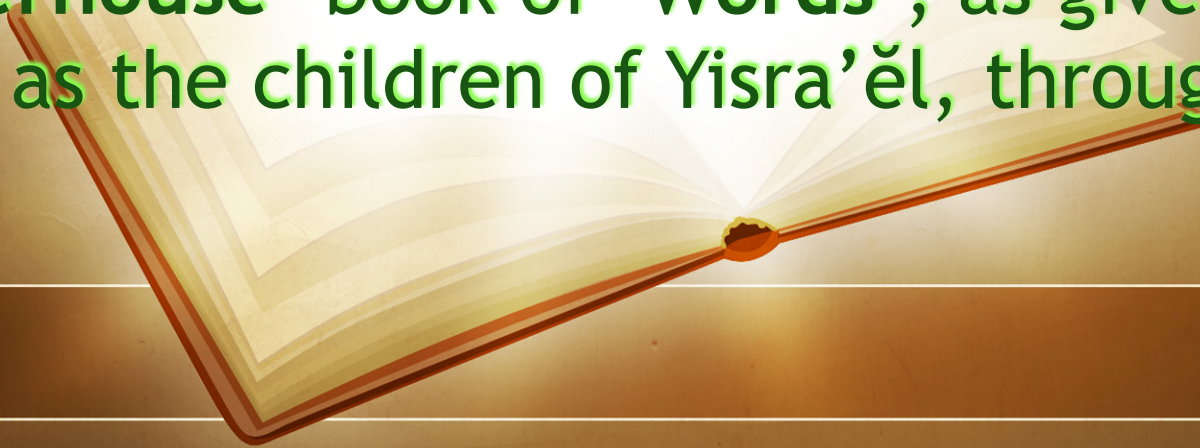
5) Sepher (say'-fer)- סֵפֶר - Strong's H5612 means, 'a book, letter, document, bill, deed, scroll'.



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

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

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



TORAH:

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

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

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

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

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



In other words, it means that you:

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

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

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

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

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

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

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

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

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



𐤕 𐤓 𐤕 𐤔

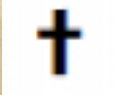
And in the Biblical Hebrew text it is written as follows:

תּוֹרָה


From right to left the four letters are as follows:



Tav - ת:

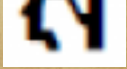
The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us the meaning of, **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah by the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ēl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

Vav - ו:

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


Resh - ר:



The ancient script has this letter written as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, beginning or first.**

It means **'top'**, as in the top or head of a body and **'chief'**, as in head of a tribe or people as well as the one who rules the people.

Hey - ה:

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

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

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

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

Other definitions based on this word could also render:

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

and

‘Behold the man who secures the covenant’

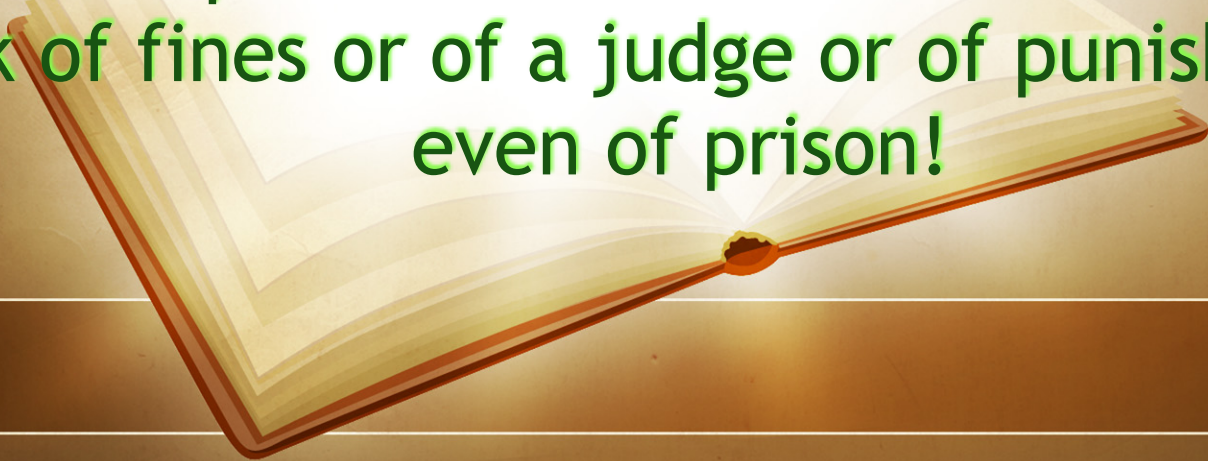
and

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

Wow - how awesome is this!!!

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

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



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

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

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

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

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

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

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

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

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

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

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

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


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

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

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

Deuteronomy 8:2

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



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

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

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

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

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

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

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

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

Footnote: cSee Exo 20:19.

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

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

Deu 9:19.

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

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

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

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

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

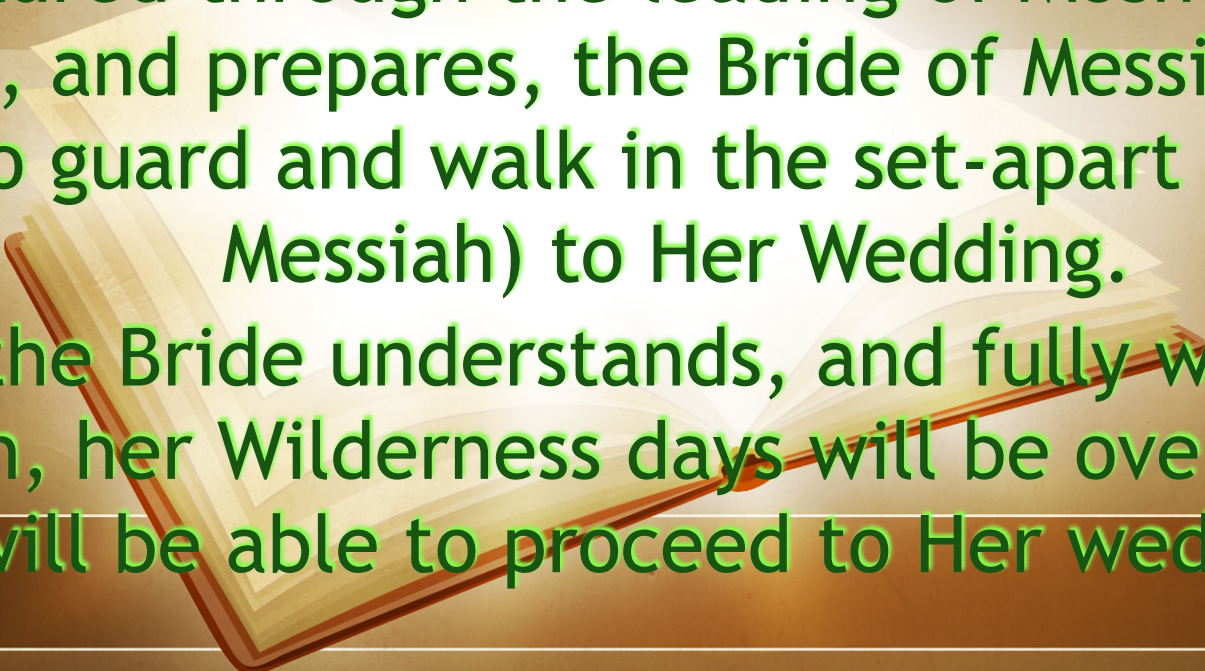
Heb 12:28 Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohim pleasingly with reverence and awe,

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

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

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

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



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

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

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

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

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

τέλος -telos(tel'-os)-Strong's G5056

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

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

Footnote: b Or end purpose; not termination.

The Command to Leave Horeb

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

Verse 1

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

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

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

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

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

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

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

‘IT IS TIME TO LISTEN!’

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

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

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

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

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

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

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

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

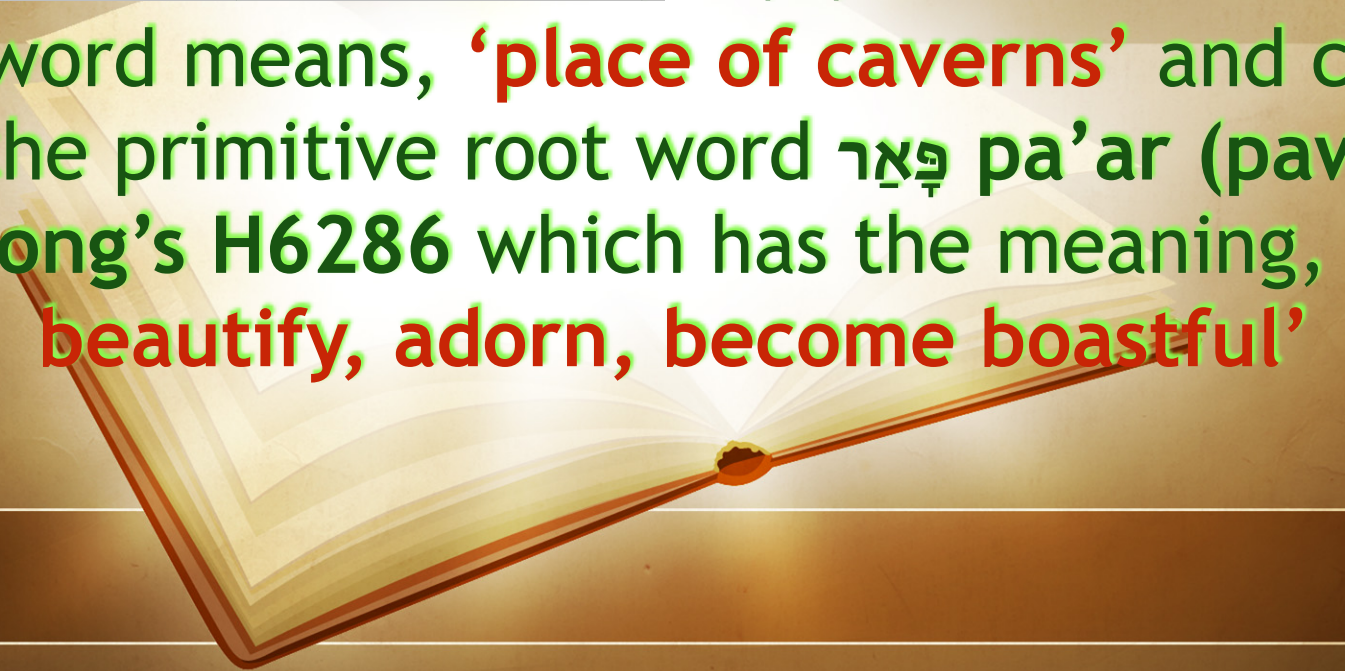
“**Between**” - **PARAN** and **TOPHEL** and **LABAN** and **ḤATSĒROTH**, and **DI ZAHAB**,

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

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

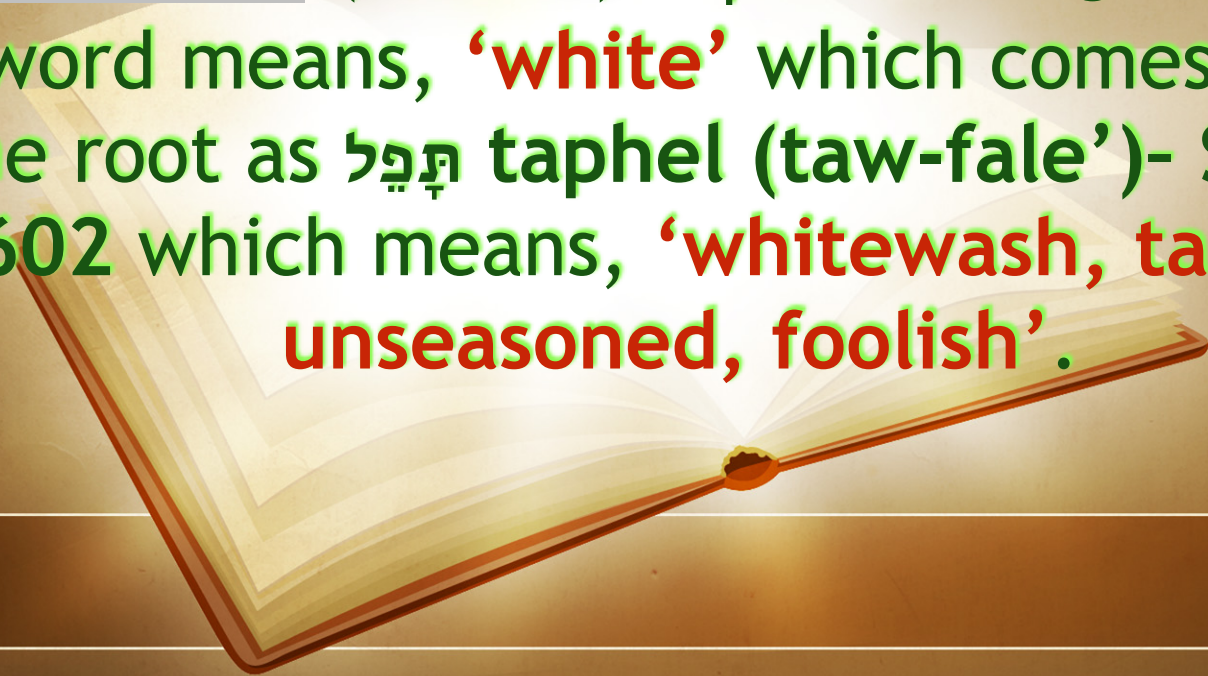
This word means, **'place of caverns'** and comes from the primitive root word פָּאָר pa'ar (paw-ar')-

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



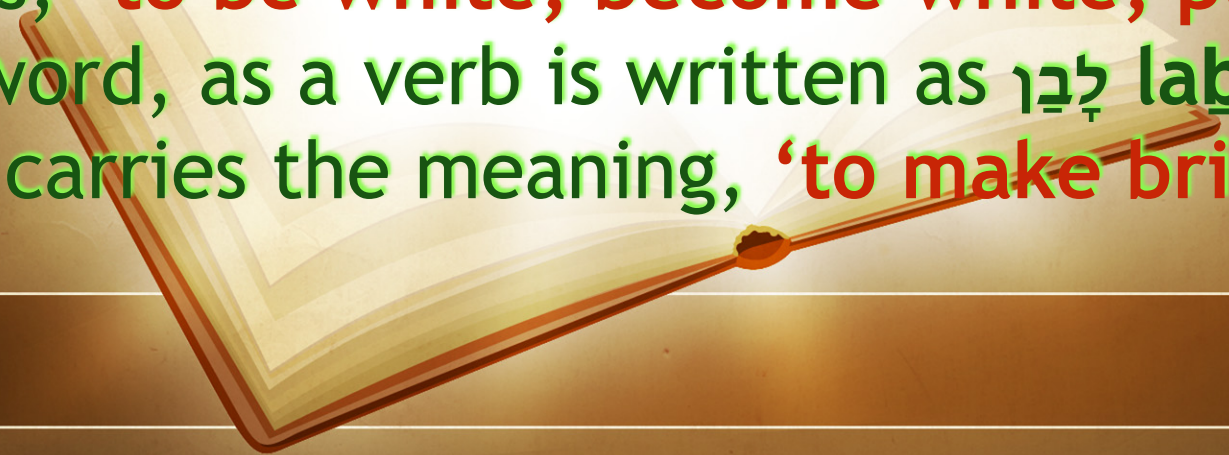
2 - TOPHEL (to'-fel)- תֹּפֵל - Strong's H8603:

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

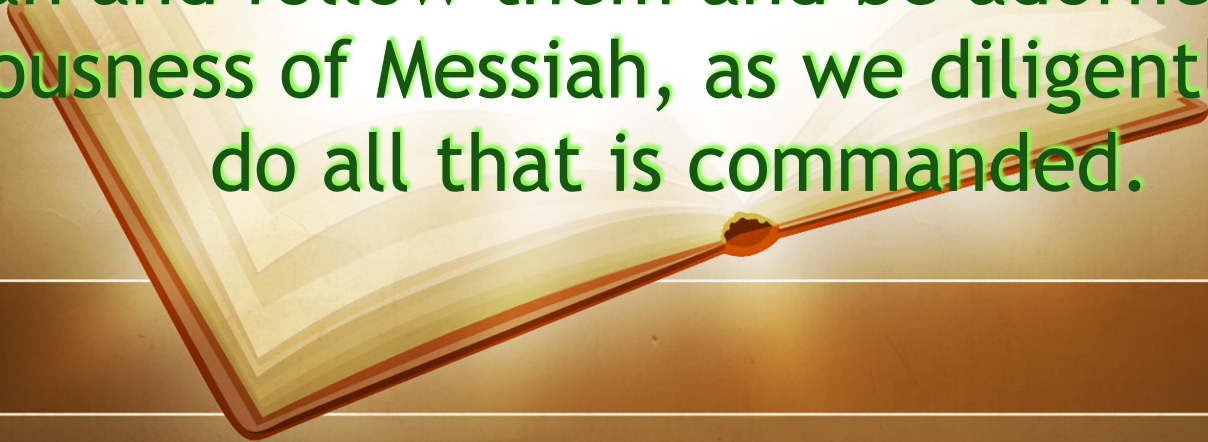


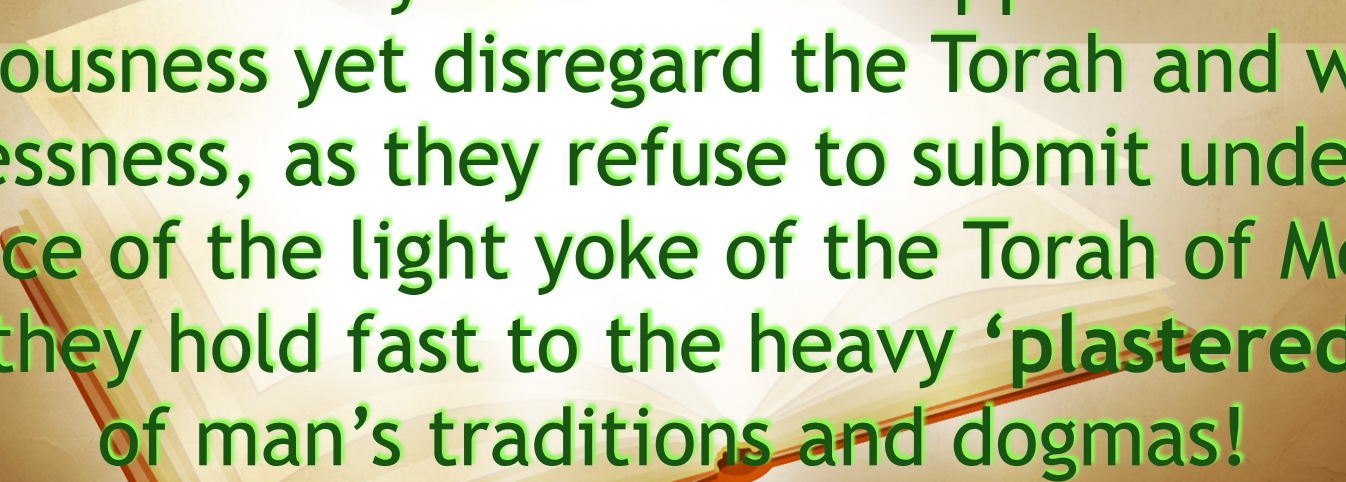
3 - LABAN (law-bawn')- לָבָן - Strong's H3837:

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



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




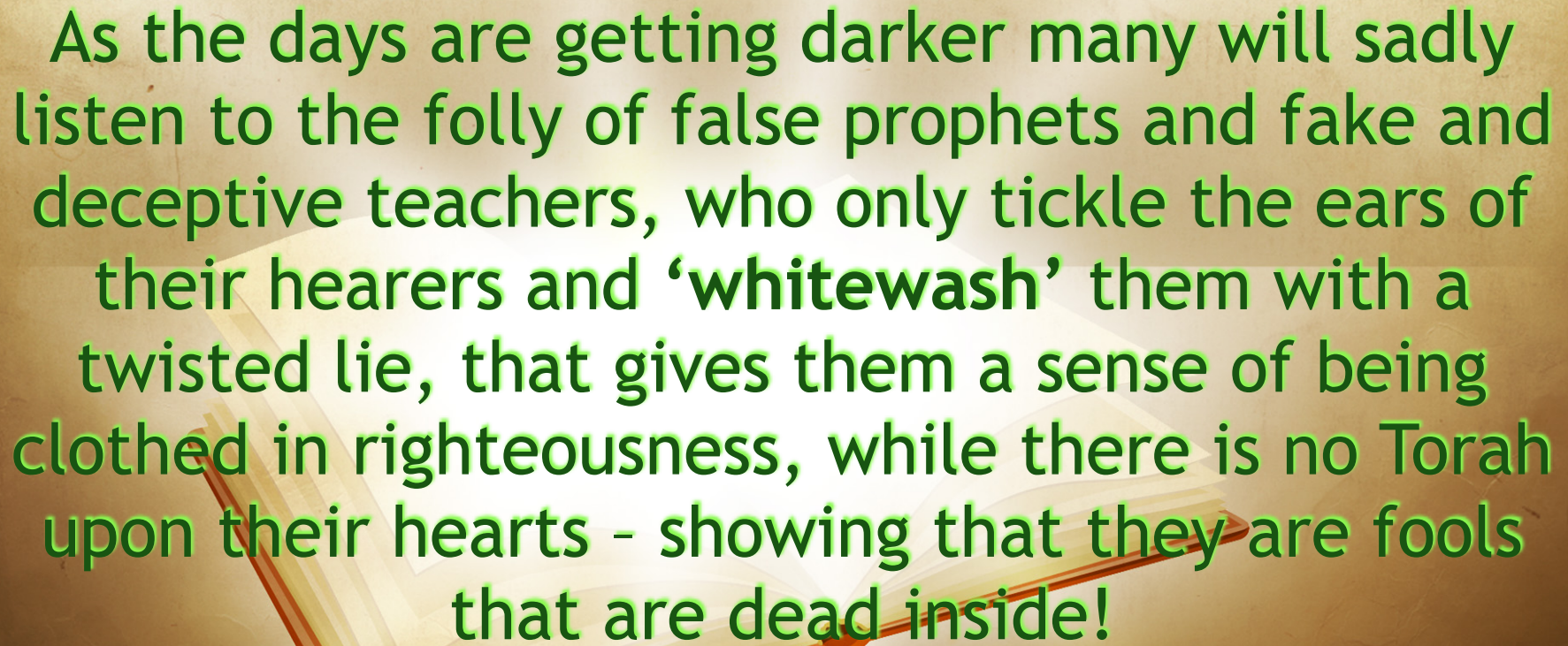


For those who disregard these very clear words of Mosheh, may be found to simply be ‘whitewashed fools’ who try to claim the appearance of righteousness yet disregard the Torah and walk in lawlessness, as they refuse to submit under the guidance of the light yoke of the Torah of Messiah, while they hold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

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

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





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

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

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

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



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

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

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

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

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

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

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

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

2) זָהָב Zahab (zaw-hawb')- Strong's H2091 which means, 'gold'. Once again, as we approach the darker end-times, we must ask ourselves:

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

By that I mean,

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

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

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

Deu 1:2 eleven days' journey from H_orēb by way of Mount Sē'ir to Qadēsh Barnēa.

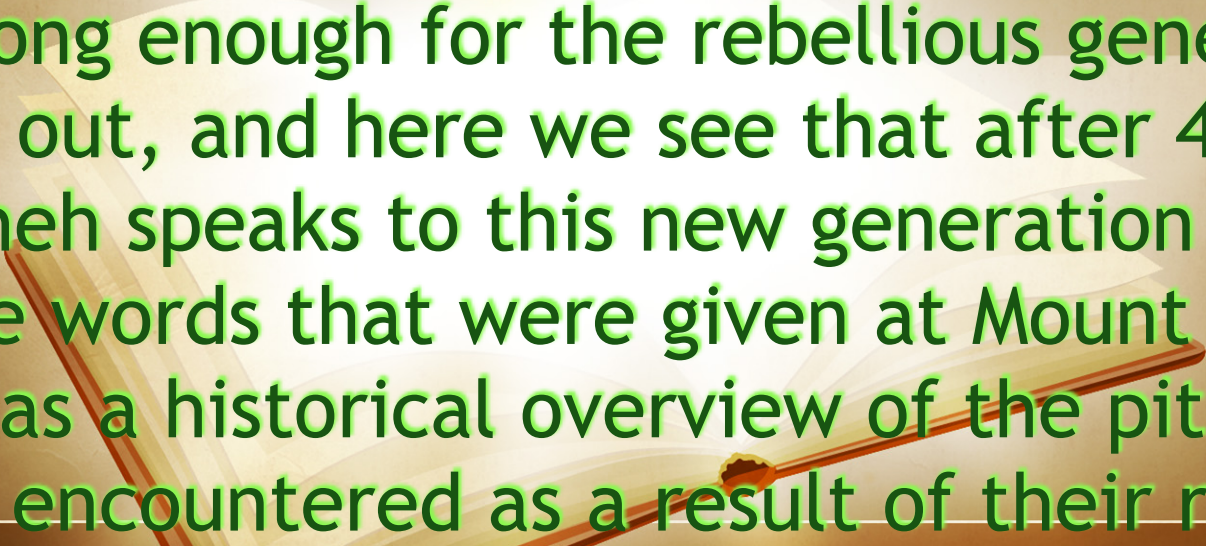
Deu 1:3 And it came to be in the fortieth year, in the eleventh new moon, on the first day of the new moon, that Mosheh spoke to the children of Yisra'ēl according to all that יהוה had commanded him concerning them,

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

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

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





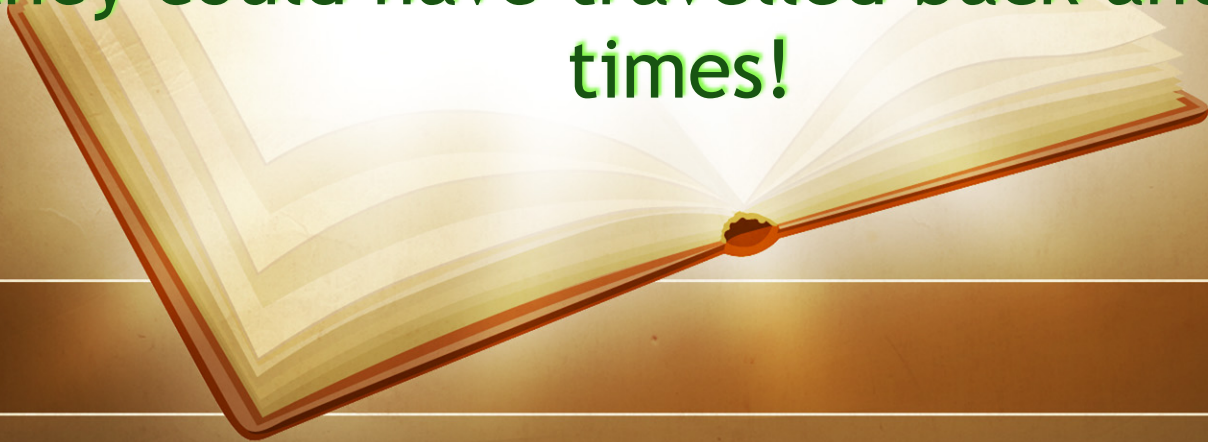
It was as a result of rebellion, stubbornness and pride, that Yisra'el had to sojourn this long, which was long enough for the rebellious generation to die out, and here we see that after 40 years Mosheh speaks to this new generation the very same words that were given at Mount Sinai, as well as a historical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

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

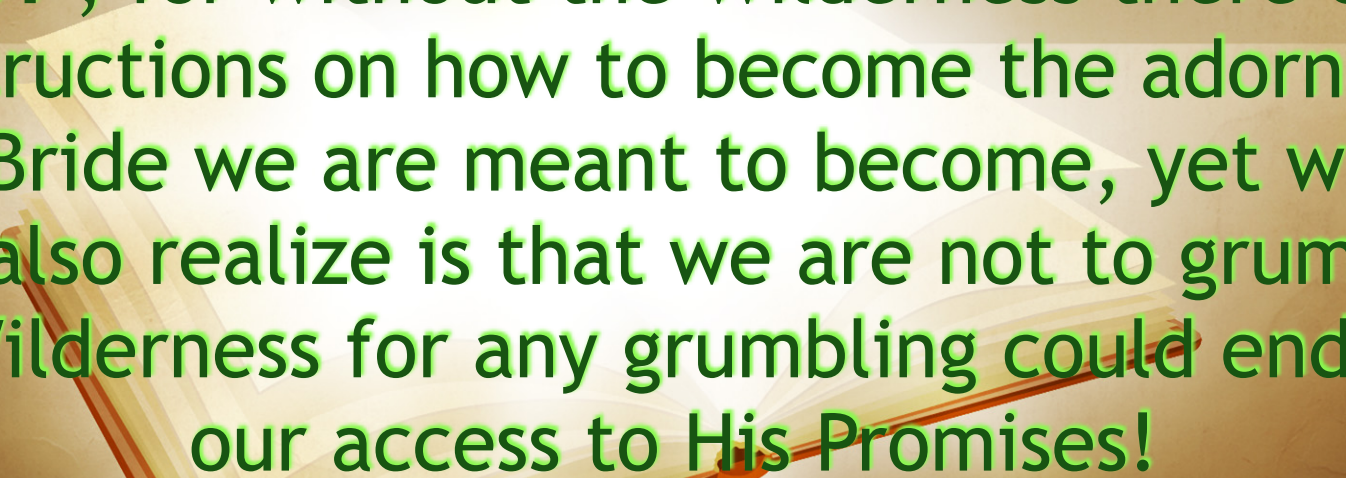
The route from H_or_eḇ, by way of Mount S_e'ir, to Qad_esh Barn_ea is an 11-day journey and yet here we see it was now 40 years later where they are at the brink of entering in to the Promised Land!

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

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



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



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

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

- 1) Qadēsh (kaw-dashe')- קִדְשׁ H6946 which means, **"set-apart"**, and an unused word:
- 2) בַּרְנֵעַ - Barnēa, which is thought to be a compound of that which corresponds to בַּר bar (bar)- Strong's H1251, which is of Aramaic origin and means, **'field, open field'**, and a derivative of נוּעַ nua (noo'-ah)- Strong's H5128 which means, **'to wander, quiver, shale, tremble, shake'**, and gives reference to the meaning of a desert of a fugitive.

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

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

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

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

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

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

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



Verse 6 - Too long at this mountain!

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

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

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

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

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

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

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

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

Ib'rim/Hebrews 12:18-24 "For you have not drawn near to a mountain touched and scorched with fire, and to blackness, and darkness and storm, 19 and a sound of a trumpet, and a voice of words, so that those who heard it begged that no further Word should be spoken to them, 20 for they could not bear what was commanded, "If even a beast touches the mountain, it shall be stoned or shot through with an arrow."

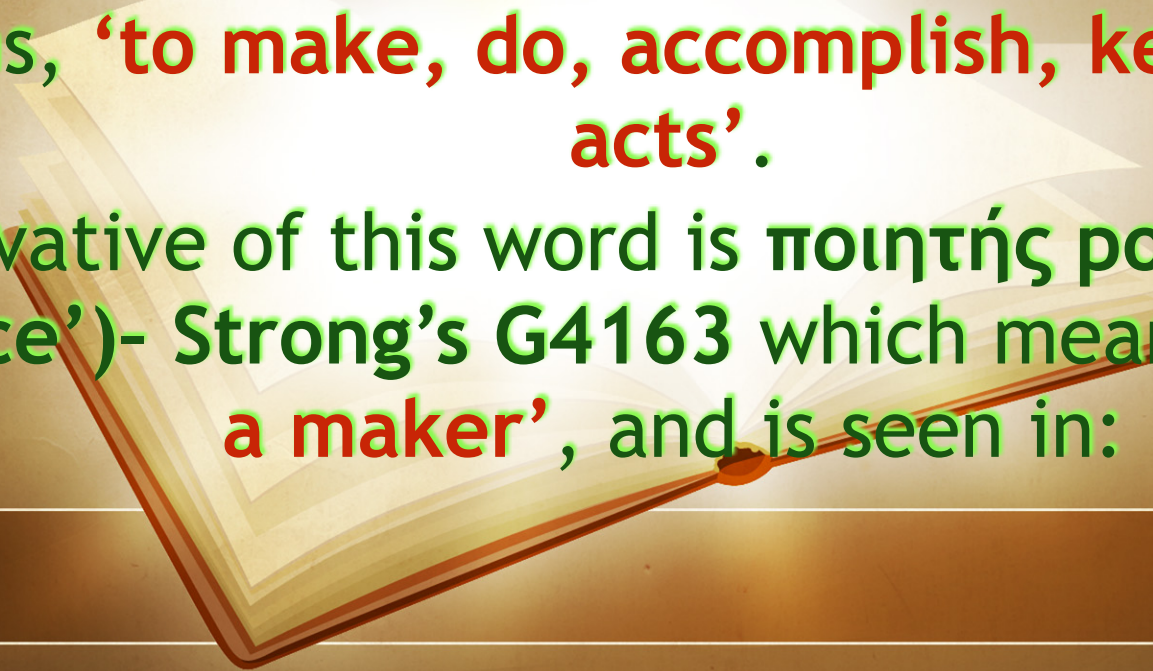
21 And so fearsome was the sight that Mosheh said, “I exceedingly fear and tremble.” 22 But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers, 23 to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect, 24 and to יהושע the Mediator of a new covenant, and to the blood of sprinkling which speaks better than the blood of Hebel.”

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

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

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

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



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

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

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

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

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

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

Verse 7 - Turn and set on your way!

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

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

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

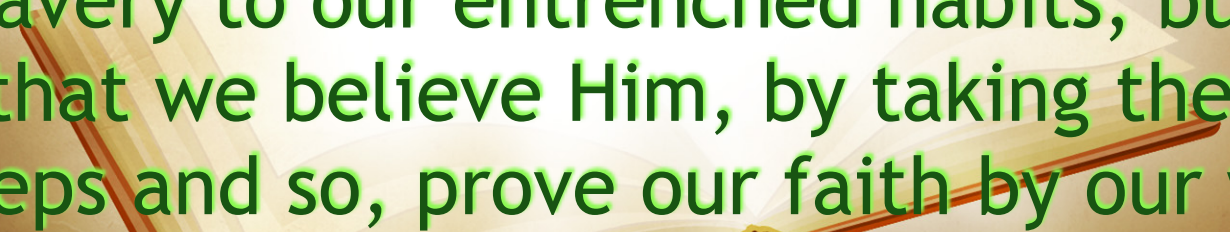
In the phrase, 'set on your way', the Hebrew root word that is used for 'way/journey' is נָסַח nasa (naw-sah')- Strong's H5265 which means, 'pull up, pull out, set out, journey'

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

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

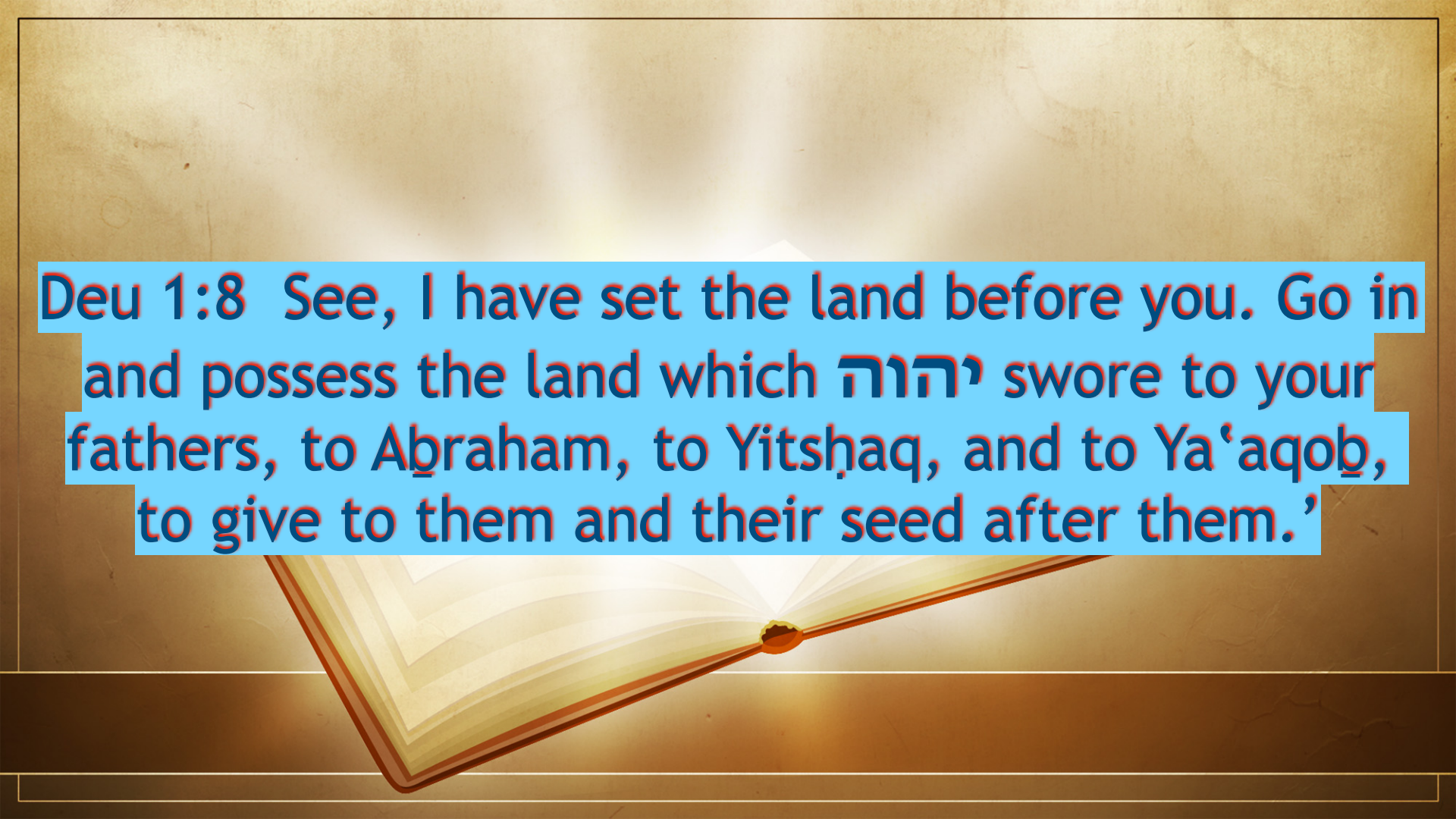
Trusting in יהוה must never be confused with laziness and ignorance to His instructions - He will not break camp for us so to speak.

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



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

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



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

Verse 8 - Go in and possess

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

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

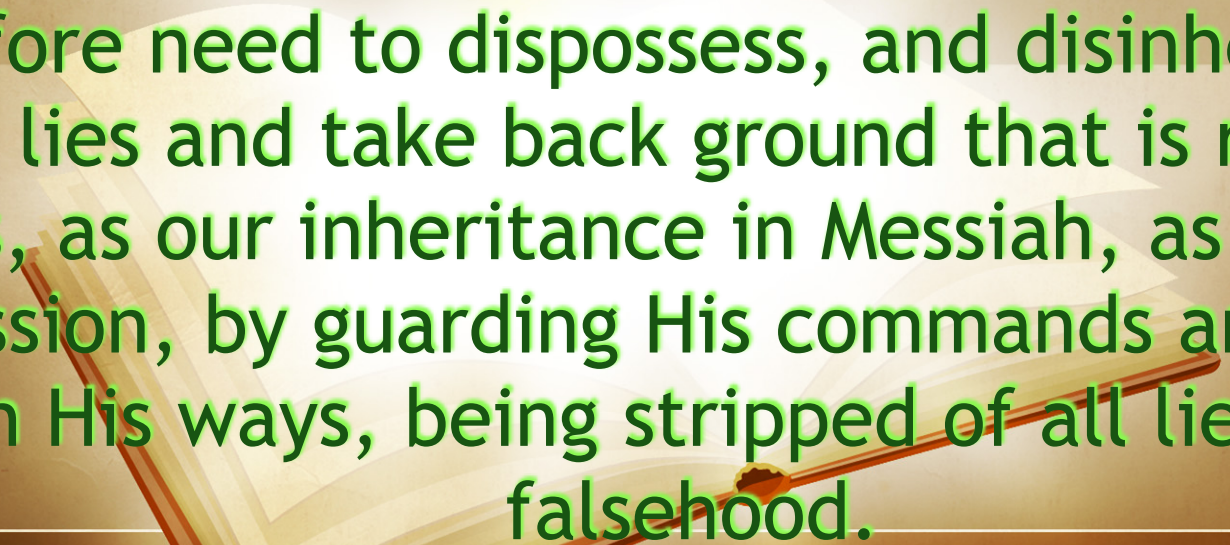


The Hebrew root word that is used here for 'possess' is יָרַשׁ yaresh (yaw-rash')- Strong's H3423 which means **'to dispossess, drive out, expel, disinherit, bring to ruin, destroy'**, and can also mean, **'to take possession of an inheritance, occupy or seize'**.

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

I certainly hope so!

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



Leaders Appointed

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

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

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

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

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

Deu 1:14 “And you answered me and said, ‘The word which you have spoken to us to do is good.’”

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



Verse 9-15

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

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

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

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

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

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

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

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

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

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



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

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


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

ח מ כ ה



Het - ה:




The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'SEPARATION'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside.

Hence, this letter can mean **'established, secure'** as well as **'cut off, separated from'**.

As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Kaph - 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 symbolizes submission.

This also can picture for us a palm or palm branch from the curved palm shape.

The hand also speaks of one’s work, or under whose hand you submit and obey!

Mem - מ:




The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the **unknown**.

We are also able to understand this letter as representing the nations, for **the nations** are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

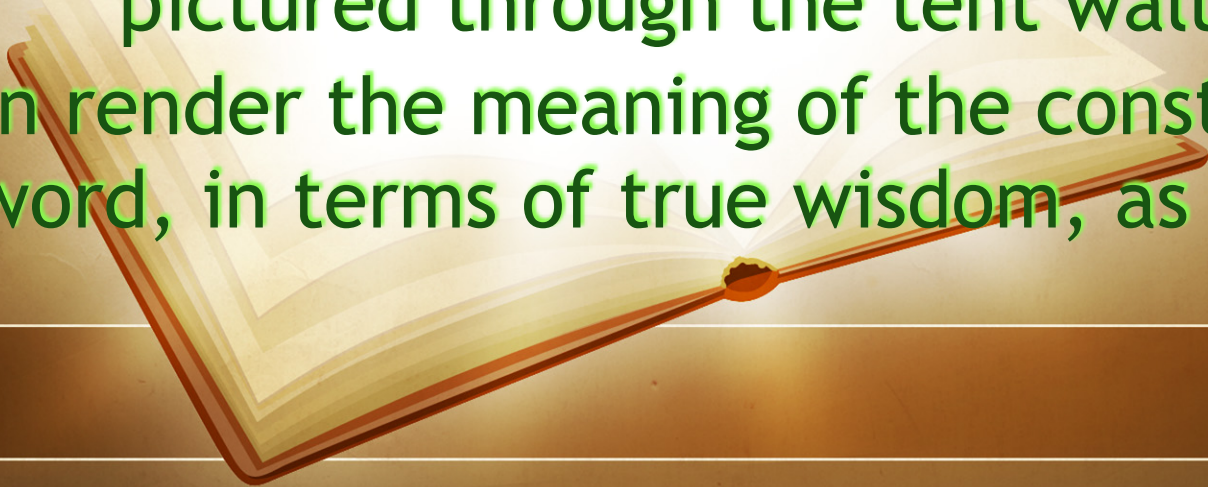
Hey - ה:



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

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

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



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



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

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

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

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

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

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

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

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

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

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

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

יהוה takes NO Pleasure in fools!!!

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

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

WISE AND UNDERSTANDING!

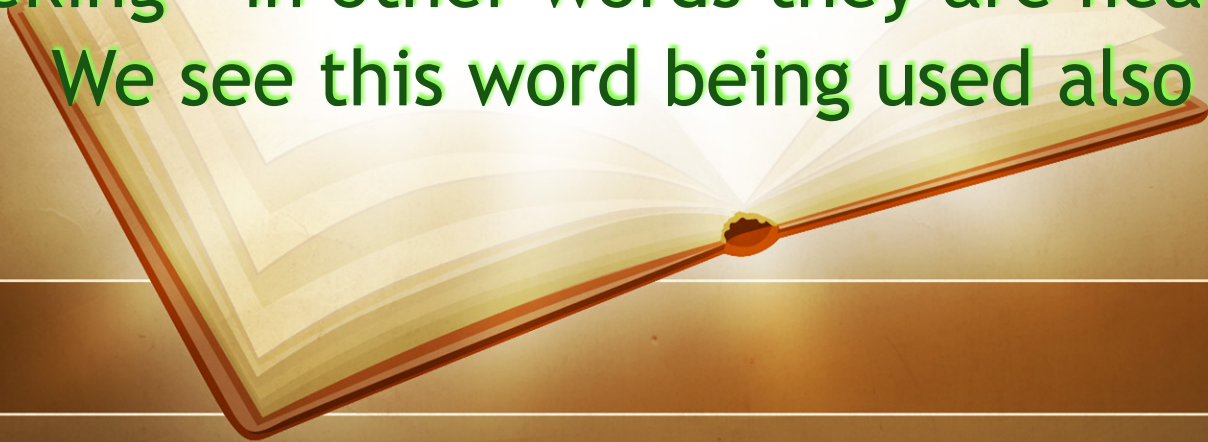
The Hebrew word for understanding is בִּינָן **biyn** (bene)- Strong's H995 which is the primitive root verb that means, 'to discern, act wisely, consider carefully, understand, perceive'.

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

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

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

We see this word being used also in:



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

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

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


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

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

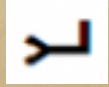
In the ancient pictographic script, the Hebrew word בִּינָה **biynah** - Strong's H998 which means, 'an understanding, consideration, discernment', is depicted as follows:




Beyt - בָּ:

In the ancient script this letter is pictured as , pictured as a **'tent floor plan'**, and means, **'house'** or **'tent'**. It represents **'family'** and the importance of those who are inside the tent as opposed to the tent structure itself. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Yod - י:

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

Nun - ن:

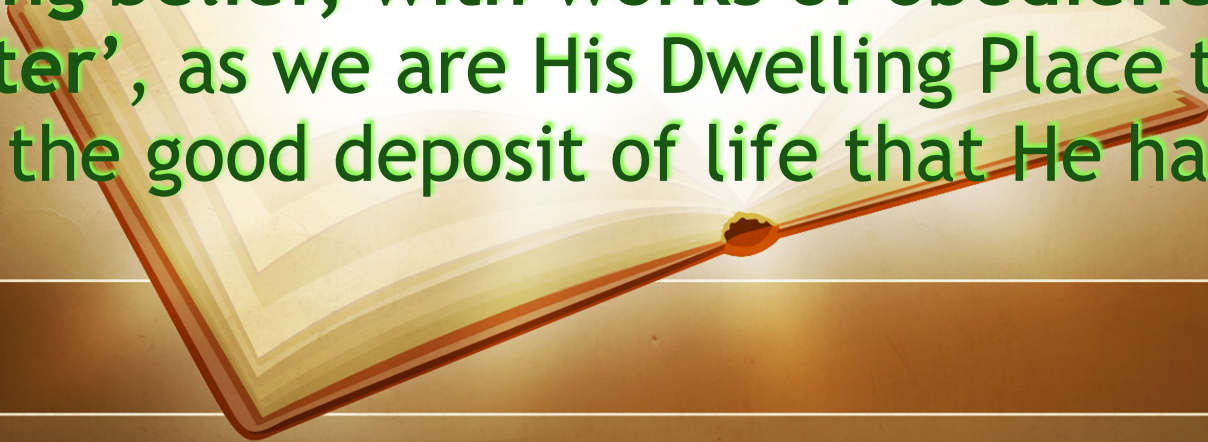
The ancient pictographic script has this letter pictured as , which pictures a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one's life expectancy.

Hey - ה:

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

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

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



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

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

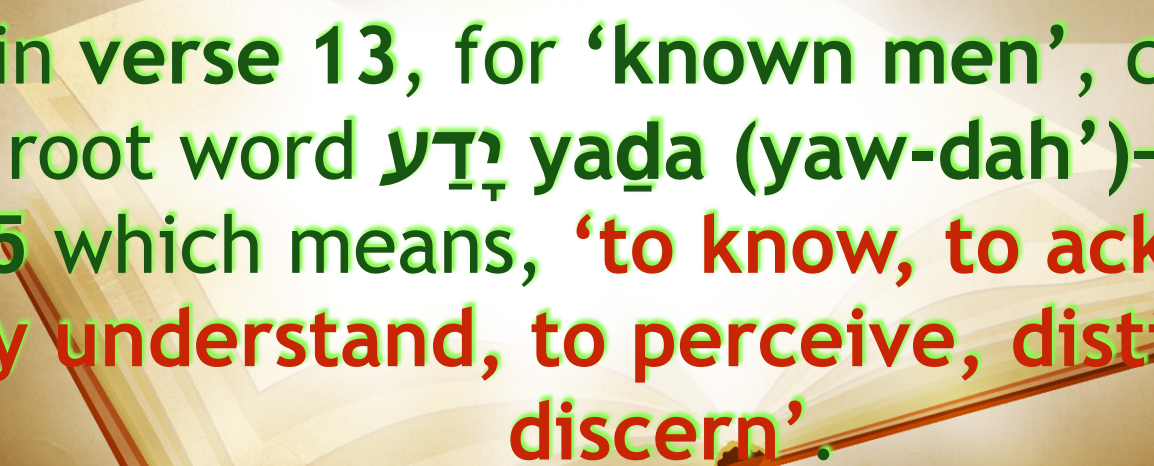
**The Torah is not a worthless word, for it is
our life!**

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

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

MEN WHO ARE KNOWN!

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



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

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

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

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

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

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

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

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

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

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

In other words, those who were appointed to be over the tribes, had to be men who were known to have a good witness and were diligent in their seeking of Elohim, and had great wisdom and understanding, so that they could teach others how to live set-apart lives!

To **'name the Name of Messiah'** carries with it the clear responsibility of turning away from unrighteousness!

There are some today who may even name the True Name of Messiah, yet their lives reveal that they have not turned away from unrighteousness, as they ignore the need to guard His commands.

Yohanan Aleph/1 John 2:3-5 “And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In Mosheh's discussion with Elohim, he was told, in:

Shemoth/Exodus 6:3 “And I appeared to Abraham, to Yitshaq, and to Ya'aqob, as Ĕl Shaddai. And by My Name, יהוה, was I not known to them?”

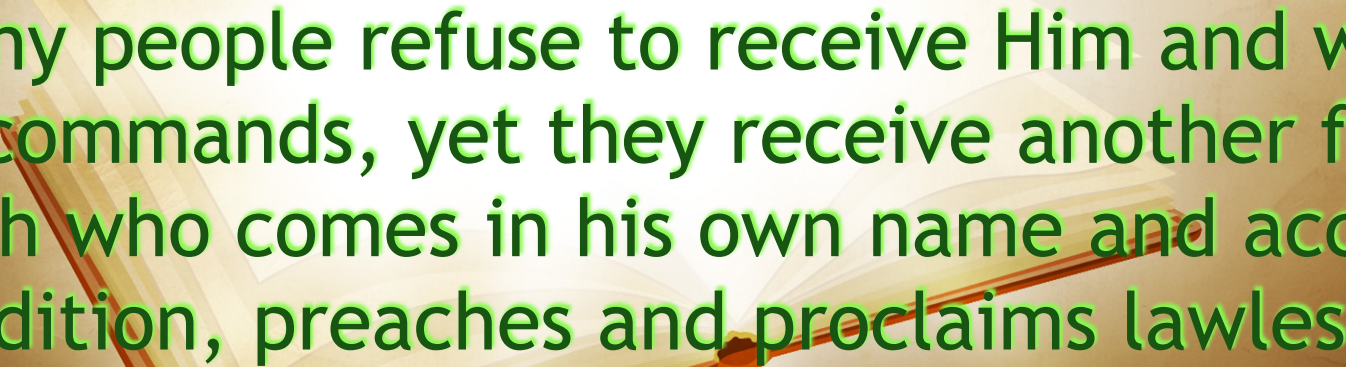
Here יהוה made it clear that He was known to Abraham, Yitshaq and Ya'aqob by His Name! And it was the revelation of His Name that would cause them to call on the Name that saves, for everyone who calls on the Name of יהוה shall be delivered!

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

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

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

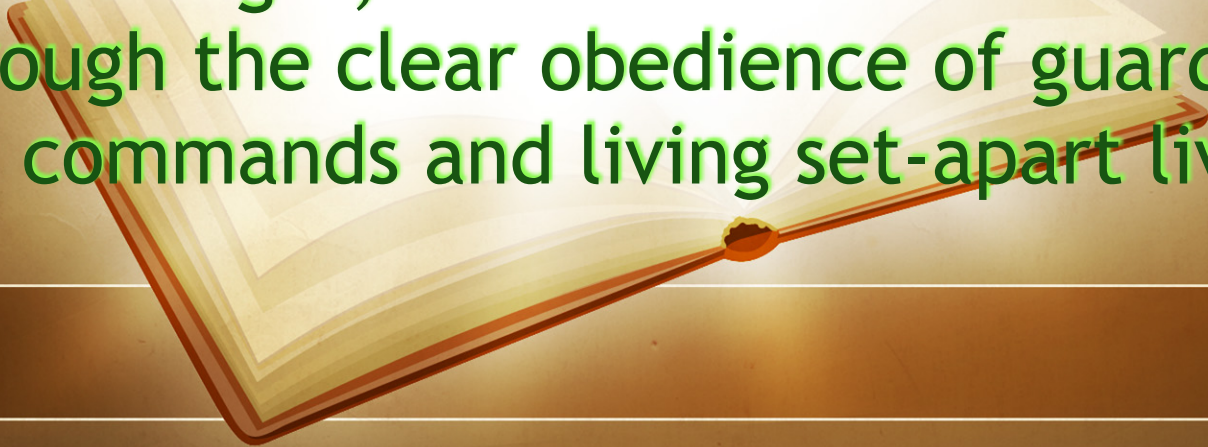
So many people refuse to receive Him and walk as He commands, yet they receive another false messiah who comes in his own name and according to tradition, preaches and proclaims lawlessness!



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

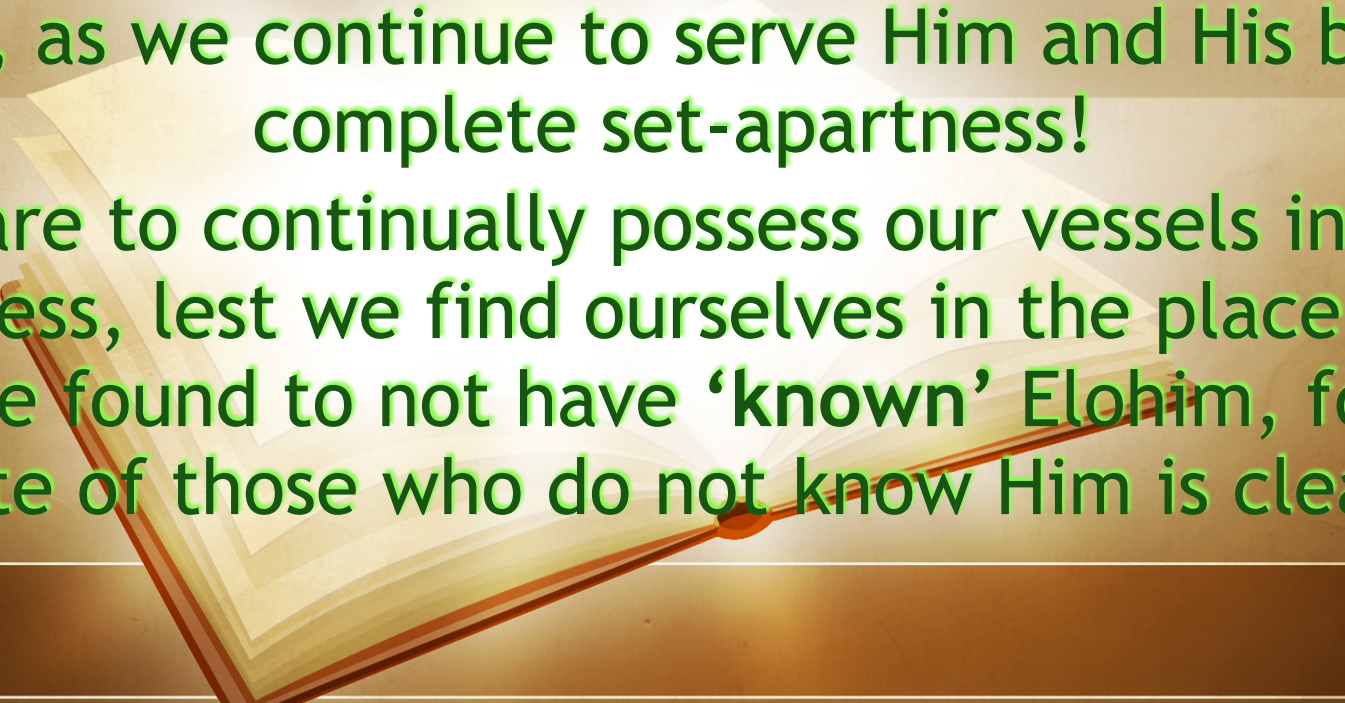
Yirmeyahu/Jeremiah 9:24 “but let him who boasts boast of this, that he understands and knows Me, that I am יהוה, doing kindness, right-ruling, and righteousness in the earth. For in these I delight,” declares יהוה.”

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



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





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

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

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

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

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

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

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

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

Deu 1:16 “And I commanded your judges at that time, saying, ‘When hearing between your brothers, judge righteously between a man and his brother or the stranger who is with him.

Deu 1:17 Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone’s face, for the right-ruling belongs to Elohim. And the case which is too hard for you, bring it to me, and I shall hear it.’

Deu 1:18 “And I commanded you at that time all the words which you should do.

Israel's Refusal to Enter the Land

Deu 1:19 “Then we set out from H_orēb, and went through all that great and awesome wilderness which you saw on the way to the mountains of the Amorites, as יהוה our Elohim had commanded us. And we came to Qadēsh Barnēa.

Deu 1:20 “And I said to you, ‘You have come to the mountains of the Amorites, which יהוה our Elohim is giving us.”



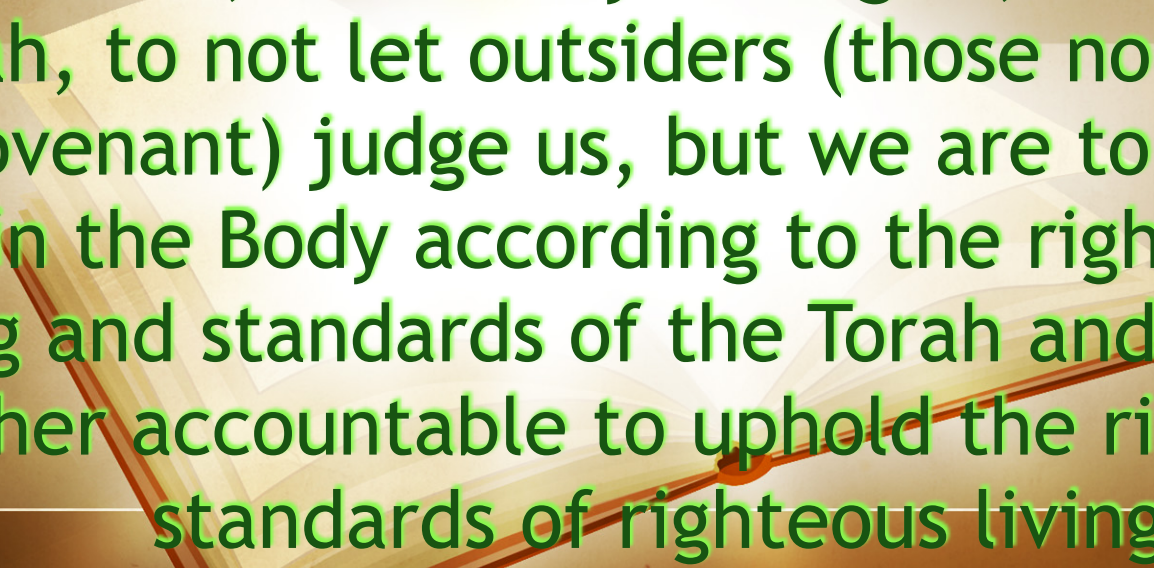
Verse 16-17 - Judge righteously and show no partiality

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

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

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

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



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

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

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

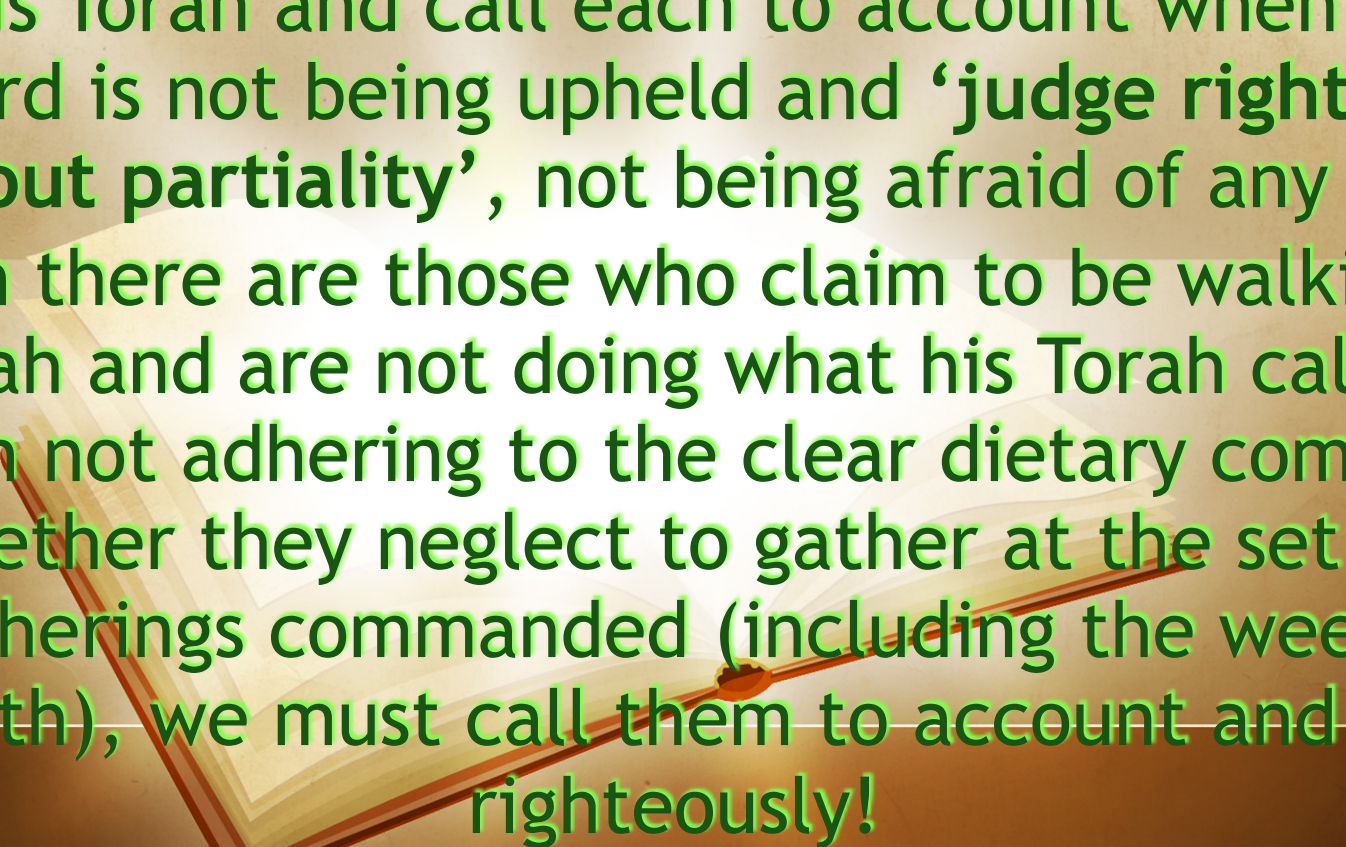
So many people today, try to make a person feel guilty for simply **'judging righteously'** and here, we are told clearly to not be afraid to **'judge righteously'**, according to His right-ruling - for it is His and not ours and when we simply obey and follow His right-ruling and standards, we need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

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

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

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

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



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

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

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

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

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

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

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

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

5 Listen, my beloved brothers: Has Elohim not chosen the poor of this world, rich in belief and heirs of the reign which He promised to those who love Him? 6 But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts? 7 Do they not blaspheme that good Name by which you are called? 8 If you truly accomplish the sovereign law according to the Scripture, "You shall love your neighbour as yourself," you do well, 9 but if you show partiality, you commit sin, being found guilty by the Torah as transgressors."

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



Deu 1:21 See, יהוה your Elohim has set the land before you. Go up and possess it, as יהוה Elohim of your fathers has spoken to you. Do not fear, nor be discouraged.'



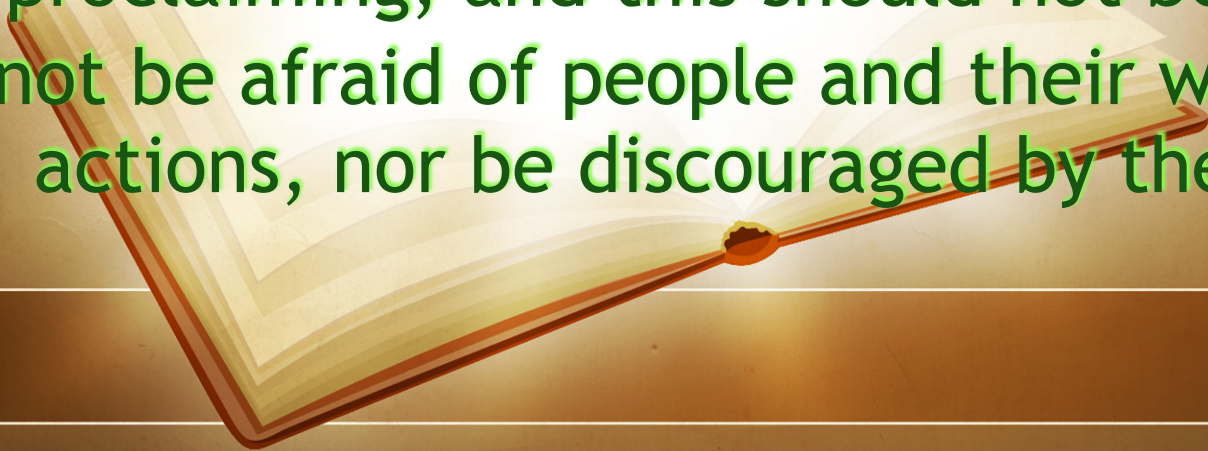
Verse 21 - Do not fear nor be discouraged

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

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

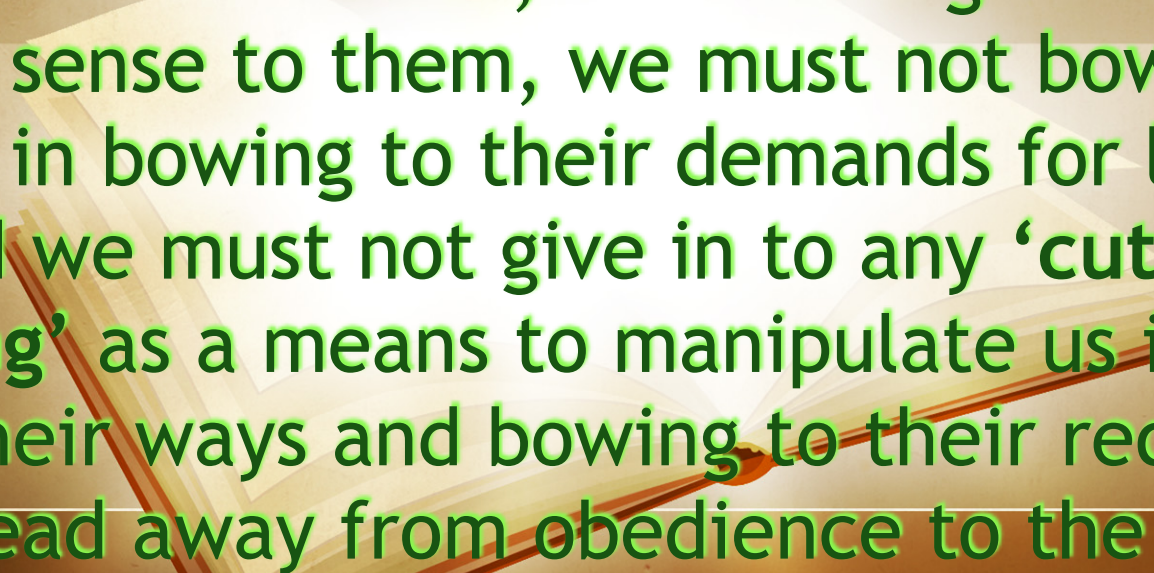
I think that one of the biggest stumbling blocks that many people face, when considering how to speak to a rebellious people, is the expected response and the fear of their rejection of what we are to be proclaiming, and this should not be so!

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



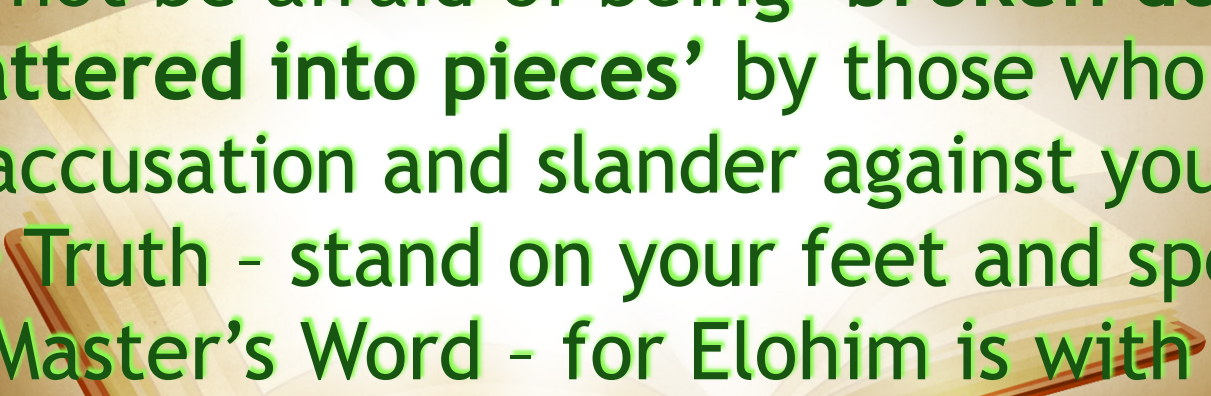
The Hebrew root word that is translated as ‘discouraged’ is תַּתַּח ḥathath (khaw-thath’)- Strong’s H2865 which means, **‘to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared’**.

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



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

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



Deu 1:22 “And all of you came near to me and said, ‘Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we would come.’”

Deu 1:23 “And the matter was good in my eyes, so I took twelve of your men, one man from each tribe.”



Deu 1:24 “And they turned and went up into the mountains, and came to the wadi Eshkol, and spied it out.

Deu 1:25 “And they took some of the fruit of the land in their hands and brought it down to us. And they brought back word to us, saying, ‘The land which יהוה our Elohim is giving us is good.’

Verse 22-25


After being told to go in and possess they came to Mosheh and asked that he send out men to search and check out the land and bring back word. This was good in the eyes of Mosheh and so he chose 12 men, who went and spied out the land and brought back some of the fruit saying that the land is good.

The names of the 12 men who were sent out are recorded in **Bemidbar/Numbers 13:1-20**. The land is good... but!

This pictures for us so many today who will acknowledge how good and precious the promises of Elohim are yet refuse to walk in true obedient belief due to a fear of what they have to face on a daily basis, if in fact they were to be obedient!

Deu 1:26 “But you would not go up and rebelled
against the mouth of יהוה your Elohim,

Deu 1:27 and grumbled in your tents, and said,
‘Because יהוה was hating us, He has brought us
out of the land of Mitsrayim to give us into the
hand of the Amorites, to destroy us.




Verse 26-27

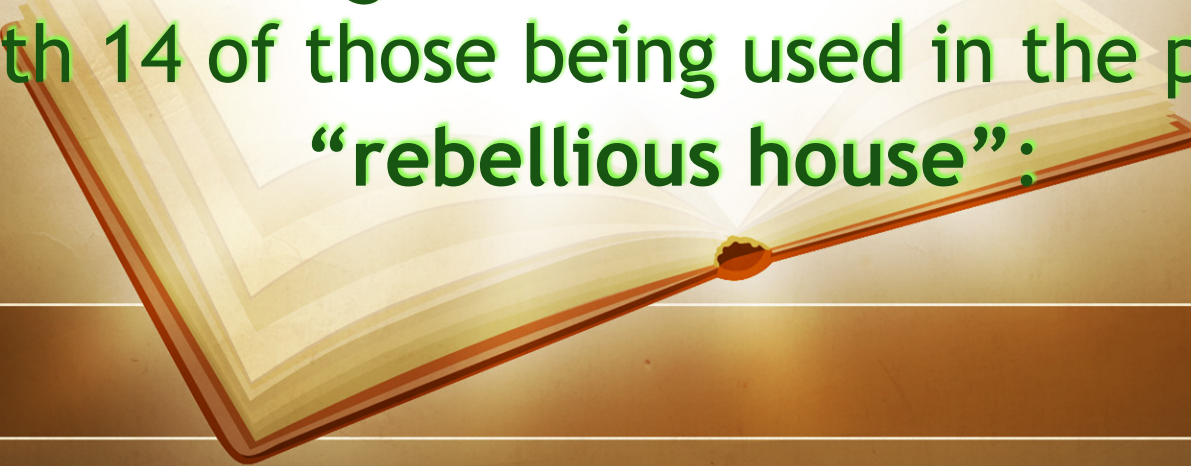
As Mosheh relates the wilderness journey, he recalls the rebellion that kept them out for 40 years.

The Hebrew word that is used here for ‘rebellion’ comes from the primitive root verb **מָרָה** marah (maw-raw’)- Strong’s H4784 meaning, **‘to be contentious, disobedient, hostile, provoke, openly defiant of authority’**, and from this root verb we get the noun that is typically translated as ‘rebellion, rebellious’, which is the Hebrew word **מֵרִי** meriy (mer-ee’)- Strong’s H4805 meaning, **‘rebellious, rebels, bitter’**.

Collectively, these two words are used 68 times in 65 verses, and the primary use of these words are in specific reference to the rebellion of Yisra'ěl and Yehuḁah against יהוה, both during the Wilderness wanderings and during their exile.



The Hebrew noun, מֵרִיָּה meriy (mer-ee')- Strong's H4805, is used 23 times, and of those 23 times we see it being used 16 times in the Yehezqěl, with 14 of those being used in the phrase, "rebellious house":




Eze 2:1 And He said to me, “Son of man, stand on your feet, so that I speak to you.”

Eze 2:2 And the Spirit entered into me when He spoke to me, and set me on my feet. And I heard Him who was speaking to me.

Eze 2:3 And He said to me, “Son of man, I am sending you to the children of Yisra’ĕl, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day.

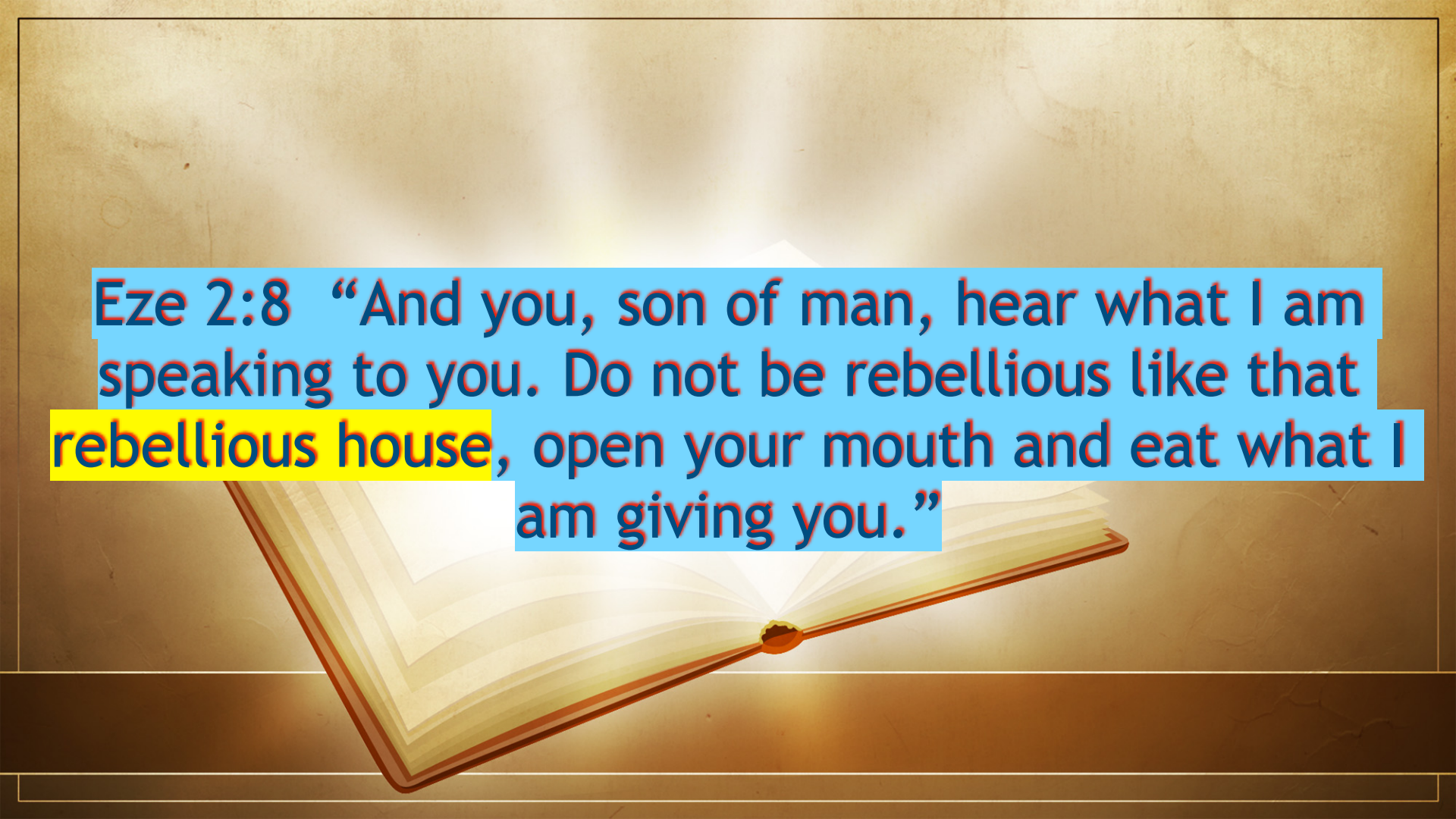
Eze 2:4 “And the children are stiff of face and hard of heart to whom I am sending you, and you shall say to them, ‘Thus said the Master יהוה.’”

Eze 2:5 “And they - whether they hear or whether they refuse, for they are a rebellious house - shall know that a prophet has been in their midst.”



Eze 2:6 “And you, son of man, do not be afraid of them, nor be afraid of their words, though thistles and thorns are with you and you dwell among scorpions. Do not be afraid of their words or discouraged by their looks, for they are a rebellious house.”

Eze 2:7 “And you shall speak My words to them, whether they hear or whether they refuse, for they are rebellious.”



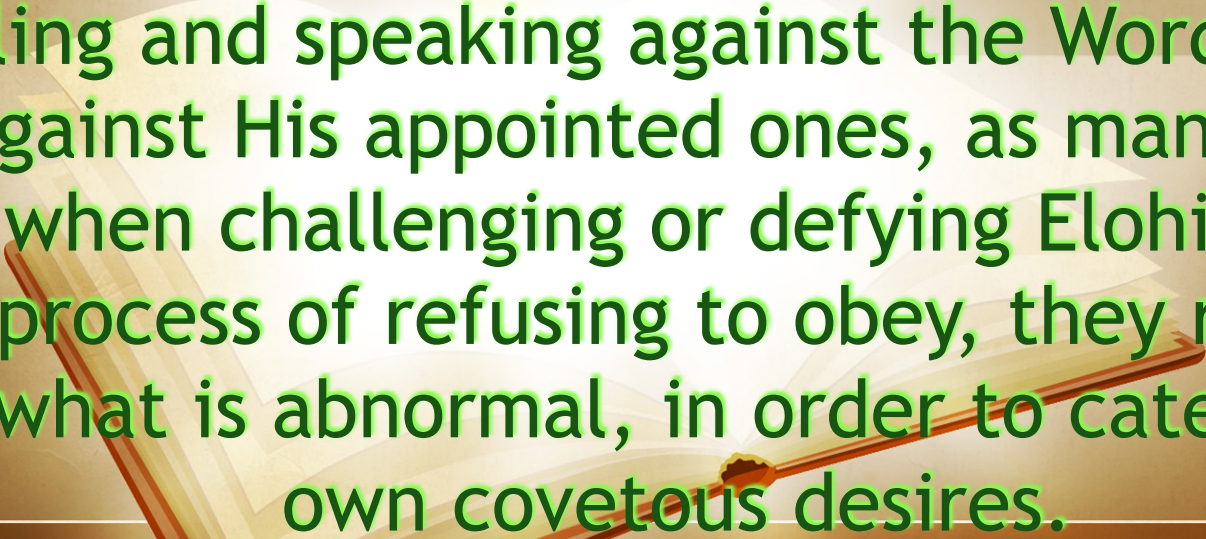
Eze 2:8 “And you, son of man, hear what I am speaking to you. Do not be rebellious like that rebellious house, open your mouth and eat what I am giving you.”

So, what made Yisra'ël a rebellious house?
Well, it is pretty clear from these words we see, in
Yehezqël/Ezekiel 2:

They transgressed, stiffened their hearts and
refused to hear and obey the clear commands
of Elohim!

The sin of rebellion may be in both, word and
deed! In what one speaks and in what one
does.





Rebellion, in word, can be seen in the examples we have, of all the complaining, murmuring, grumbling and speaking against the Word of Elohim and against His appointed ones, as many rebel in word when challenging or defying Elohim and, in the process of refusing to obey, they resort to doing what is abnormal, in order to cater for their own covetous desires.

Rebellion, in deed, can be seen in how many will rather obey man over Elohim, and act contrary to the commands of Elohim instead of guarding to do them, in order to please man rather than Elohim.

What people say and what they do can either reflect pure and set-apart obedience or it can reflect outright rebellion, which even the slightest compromise can be classed as!!!

Yeshayahu/Isaiah 3:8 “For Yerushalayim has stumbled, and Yehudah has fallen, because their tongue and their doings are against יהוה, to provoke the eyes of His esteem.”

Their tongues and their doings are against יהוה!!!



In Word and deed, they rebelled against Him. Sha'ul reminds us in:

Qolasim/Colossians 3:17 “And whatever you do in word or deed, do all in the Name of the Master **יהושע**, giving thanks to Elohim the Father through Him.”

Do all in the Name of our Master!!!

I often think that many do not realize that every word and action of our lives matters, and if not done in the Name of our Master, meaning that if it is not said or done in complete adherence to the plumb-line of the Truth, then that word or action that is done contrary to the Truth is rebellion!

The most frequent use of the words מְרִי מֵי meriy (mer-ee')- Strong's H4805 and מָרָה מָרָה marah (maw-raw')- Strong's H4784 are found in speaking of the rebellion against the commands or Word of Elohim. The verb מָרָה מָרָה marah (maw-raw')- Strong's H4784 is often found being used in parallel with a number of Hebrew words, and I would like to mention 10 of these, so that we get a clearer picture of how ugly and terrible rebellion is and that which is often seen to be present in one who is rebellious. These are in no particular order of relevance but simply highlight that which goes alongside rebellion!

1 - Stubborn!

The Hebrew word that is translated as 'stubborn' is סָרָר sarar (sar-rar')- Strong's H5637 which means, 'stubborn, rebellious, backslide'.

Tehillah/Psalm 78:8 "And not be like their fathers, a stubborn and rebellious generation, a generation which did not prepare its heart, whose spirit was not steadfast to Ĕl."

Stubborn and rebellious people are not steadfast and therefore cannot be trusted! This word also carries the meaning of backsliding, and what we take note of is that when one compromises and backslides, even in the slightest manner, they are being rebellious!

2 - Grieved!

The Hebrew word that is translated as 'grieved' is **אָצַב** **atsab** (aw-tsab')- Strong's H6087 which means, 'to hurt, pain, grieve, distort, displease'.

Yeshayahu/Isaiah 63:10 "But they rebelled and grieved His Set-apart Spirit, so He turned against them as an enemy, and He fought against them."
Rebellion grieves the Spirit of Elohim!

Eph'siyim/Ephesians 4:30 "And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption."

3 - Refuse!

The Hebrew word that is translated as 'refuse' is מָאֵן ma'en - Strong's H3985 which means, 'to refuse, absolutely refuse', and represents an intentional action as opposed to one of ignorance.

Yeshayahu/Isaiah 1:19-20 "If you submit and obey, you shall eat the good of the land; 20 but if you refuse and rebel, you shall be devoured by the sword," for the mouth of יהוה has spoken."

To refuse is rebellion, and many today are refusing to hear that which is being spoken and refuse to be taught, while thinking that they are fine, when in fact they are rebelling.

4 - Transgressed!

The Hebrew word that is translated as ‘transgressed’ is **פָּשָׁא** pasha - Strong’s H6586 which means, ‘transgress, to be in rebellion, revolt, offend’.

Ĕkah/Lamentation 3:39-42 “What? Should mankind complain, a living man, because of his sins? 40 Let us search and examine our ways, and turn back to יהוה. 41 Let us lift our hearts and hands to Ĕl in the heavens and say: 42 we, we have transgressed and rebelled. You, You have not forgiven.”

Many are refusing to acknowledge that they have transgressed and offended Elohim!

5 - Despised!

The Hebrew word that is translated as ‘despised’ is נָאָץ na‘ats (naw-ats’)- Strong’s H5006 which means, **‘to spurn, treat with contempt, blaspheme, scorn’**.

Tehillah/Psalm 107:11 “Because they rebelled against the words of Ėl, and despised the counsel of the Most-High.”

To scorn Elohim or treat Him with contempt is a clear action of rebellion, and to scorn means, 'to show an open dislike and disrespect or derision often with mixed indignation'!

To despise the counsel of the Most-High is to openly disrespect it by not submitting to it!

Many are in rebellion today as they openly disrespect the advice and counsel that is given through the Word as they openly disrespect the one bringing the counsel and advice!

This word נָאֲצַטְ na'ats (naw-ats')- Strong's H5006
is found in:

Tehillah/Psalm 10:13 “Why do the wrong **scorn**
Elohim? He has said in his heart, “It is not
required.””

Those who disregard the commands of Elohim,
blaspheme Him - especially when they say
regarding the Torah, ‘it is not required’!



6 - Sinned!

The Hebrew word that is translated as 'sinned' comes from the root word חָטָא ḥata (khaw-taw')- Strong's H2398 meaning, **'to miss the mark, do wrong, incur guilt, fail to reach'**, and when understanding the root meaning of "Torah", one can clearly see that to sin is to walk against, or walk contrary to, the Torah, for:

Yohanan Aleph/1 John 3:4 "Everyone doing sin also does lawlessness, and sin is lawlessness."

Tehillah/Psalm 78:17 "Yet they **sinned** still more against Him to **rebel** against the Most- High in the desert."

Lawlessness is rebellion - to be without the proper Torah observance, that is commanded, is rebellion!!!

7 - Tried!

The Hebrew word that is translated as 'tried' is נָסָה **נָסָה** nasah (naw-saw')- Strong's H5254 meaning, 'to test, try, prove, put to the test'.

Tehillah/Psalm 78:56-57 "Yet they **tried and rebelled** against the Most-High Elohim, and did not guard His witnesses, 57 but they turned back and acted treacherously like their fathers; they twisted like a treacherous bow."


Debarim/Deuteronomy 6:16-17 “Do not try יהוה your Elohim as you tried Him in Massah. 17 “Diligently guard the commands of יהוה your Elohim, and His witnesses, and His laws which He has commanded you.”

So many ‘try’ Elohim by forsaking His commands and walking in twisted traditions and dogmas of man. If one does not diligently guard the commands, witnesses and laws of Elohim then you are ‘trying’ Him and are walking in rebellion!

8 - Rebelled!

The Hebrew word that is translated as ‘rebelled’ is מָרָד *marad* (maw-rad’)- Strong’s H4775 which means, ‘**be rebellious, to rebel, revolt**’.

Nehemyah/Nehemiah 9:26 “But they became **disobedient and rebelled** against You, and cast Your Torah behind their backs. And they slew Your prophets who had warned them, to bring them back to Yourself. And they worked great **blasphemies.**”

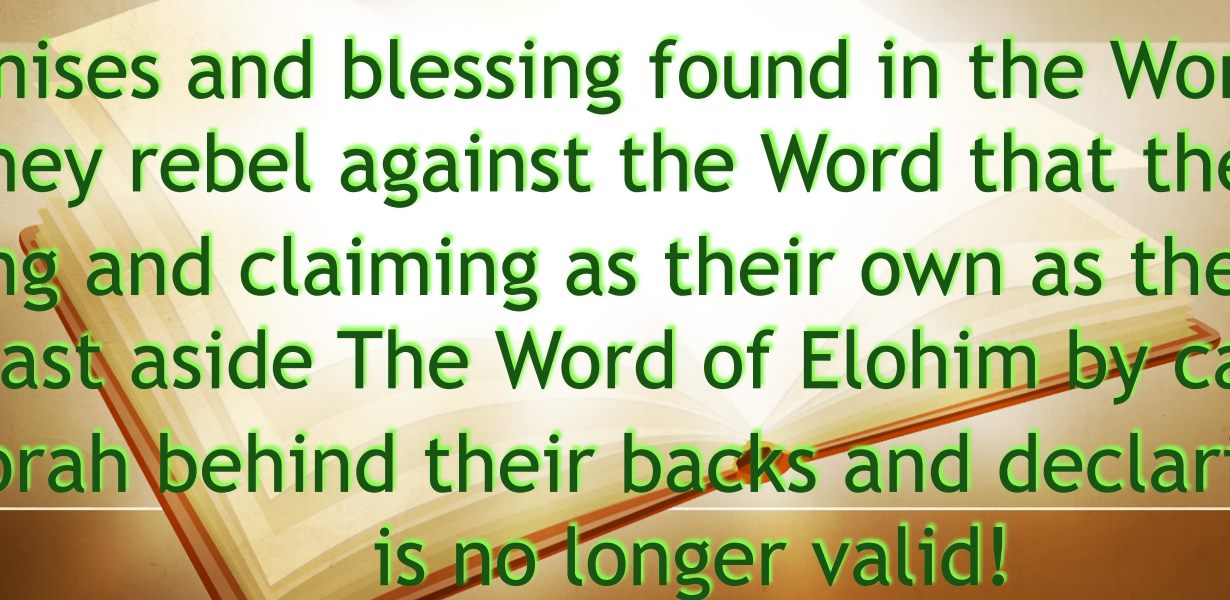


Here, the root word הַרַּף marah (maw-raw')- Strong's H4784 is translated as **'disobedient'** and the root word מַרְדָּ marad (maw-rad')- Strong's H4775 is translated as **'rebelled'**!

Disobedience is rebellion, and those who cast the Torah of Elohim aside and refuse to walk in obedience to it are disobedient and rebellious and are **'the wrong'**.

The disobedient and rebellious have no right to claim to be the Bride of Messiah, nor do they have a right to claim His Covenant promises!

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?””



So many people like to 'recite' the 10 commandments and love to claim the Covenant promises and blessing found in the Word, while they rebel against the Word that they are reciting and claiming as their own as they willfully cast aside The Word of Elohim by casting His Torah behind their backs and declaring that it is no longer valid!

9 - Rejected!

The Hebrew word that is translated as 'rejected' comes from the root word **מָאָס** *mâ 'as* (maw-as)-

Strong's H3988 and means, 'reject, completely abhor, despise, refuse, cast away'.

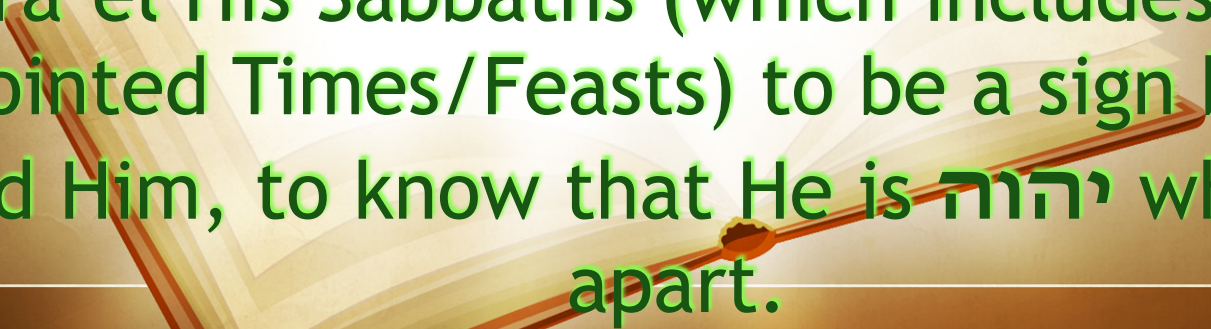
Yehezqěl/Ezekiel 5:6 "But she rebelled against My right rulings, doing wrong, more than the nations, and My laws more than the lands all around her. For they have rejected My right-rulings, and they have not walked in My laws."

10 - Profaned!

The Hebrew word that is translated as ‘profaned’ is ללח ḥālal (khaw-lal’)- Strong’s H2490 and means, ‘to bore or pierce through or kill or wound or defile’.

Yehezqěl/Ezekiel 20:13 “But the house of Yisra’ěl rebelled against Me in the wilderness. They did not walk in My laws, and they rejected My right-rulings, which, if a man does, he shall live by them. And they greatly profaned My Sabbaths. Then I said I would pour out My wrath on them in the wilderness, to consume them.”

This verse, in Yeḥezqěl, has both the words for
‘rejected’ and ‘profaned’ being used along
with מָרָא marah (maw-raw')- Strong’s H4784.
The verse before this one tells us how יהוה gave
Yisra’ěl His Sabbaths (which includes all His
Appointed Times/Feasts) to be a sign between
us and Him, to know that He is יהוה who sets us
apart.

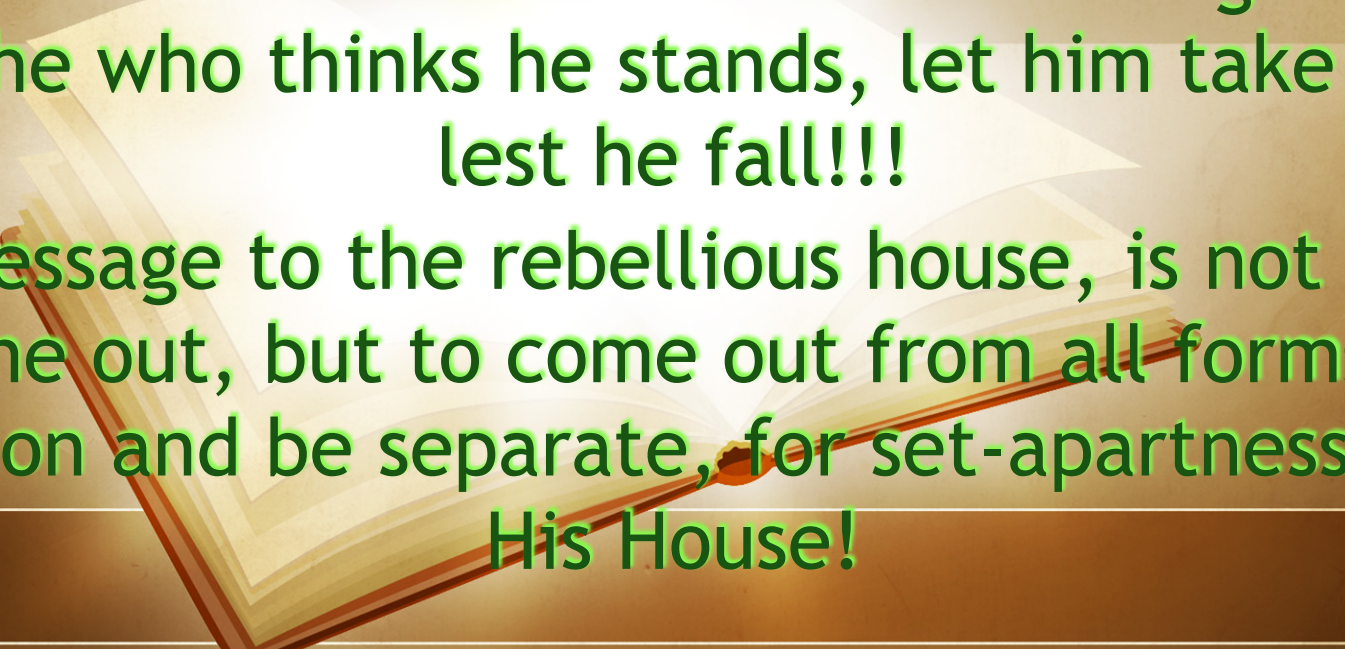


What we see is that they profaned His Sabbaths
and rejected His right-rulings!

So many today have profaned His Sabbath and
rejected His right-ruling and are not walking
in His laws, this shows that they are in walking
complete rebellion to the Truth!

10 words that are used along with the word for
rebellion:

**STUBBORN, GRIEVED, REFUSE, TRANSGRESSED,
DESPISED, SINNED, TRIED, REBELLED, REJECTED,
PROFANED!**



As we consider these words, we are able to see how depraved and corrupt the rebellious are and all of these have been written as warnings to us so that he who thinks he stands, let him take heed lest he fall!!!

The message to the rebellious house, is not just to come out, but to come out from all forms of rebellion and be separate, for set-apartness befits His House!

If this does not highlight to you the depravity of what rebellion is, then listen to this verse from:

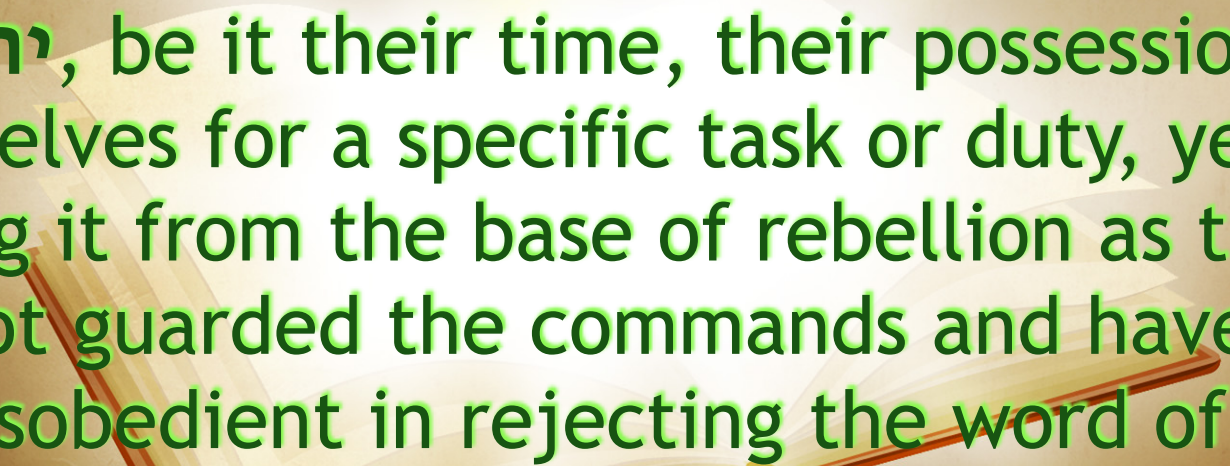
Shemu'el Aleph/1 Samuel 15:23 “For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of יהוה , He also does reject you as sovereign.”

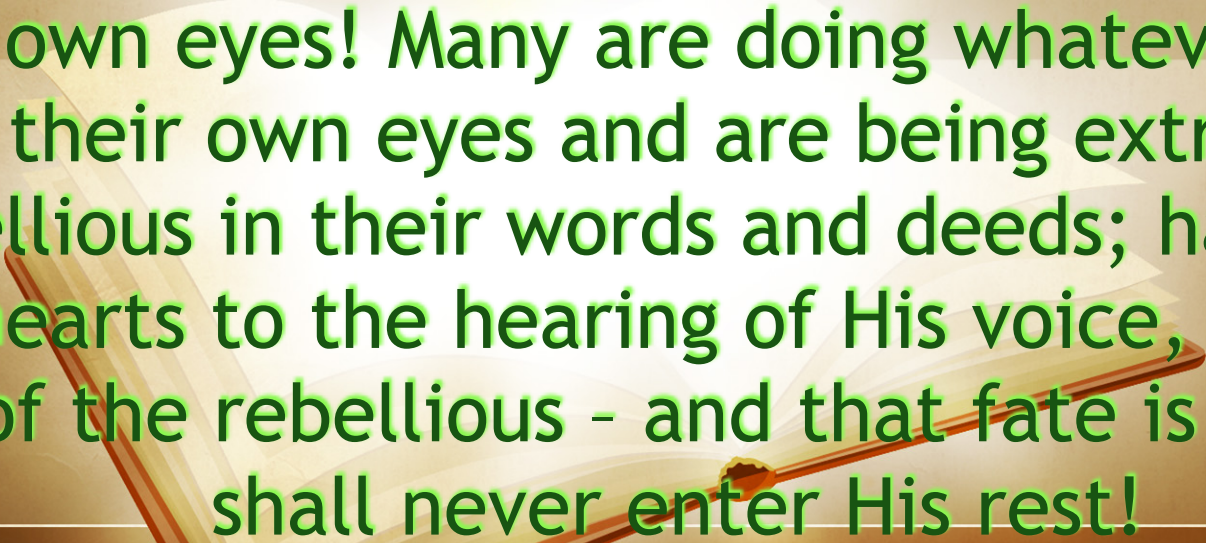
When king Sha'ul did not do as commanded and did not put all the sinners, the Amalēqites, under the ban and fight against them until all were consumed, Shemu'ēl confronted him for not obeying the voice of יהוה, and for taking of the spoil that was to be put under the ban too. Sha'ul excused away his disobedience by claiming obedience and said that the spoil that was taken was to be used as an offering to יהוה.

Shemu'el then made it very clear to him that to obey is better than sacrifice, for if Sha'ul had brought the spoil as an offering it would have been an offering done in disobedience!

This is not a verse that nullified any offerings that were to be brought, but rather emphasizes the clear fact that offerings done from a point of disobedience are not acceptable in יהוה's eyes, and is clearly seen as rebellion!

Many people today are 'sacrificing' certain things to יהוה, be it their time, their possessions or even themselves for a specific task or duty, yet they are doing it from the base of rebellion as they have not guarded the commands and have been disobedient in rejecting the word of יהוה.





Sacrifice is only accepted when done in obedience and not in one's own way or what seems right in one's own eyes! Many are doing whatever is right in their own eyes and are being extremely rebellious in their words and deeds; hardening their hearts to the hearing of His voice, risking the fate of the rebellious - and that fate is that they shall never enter His rest!

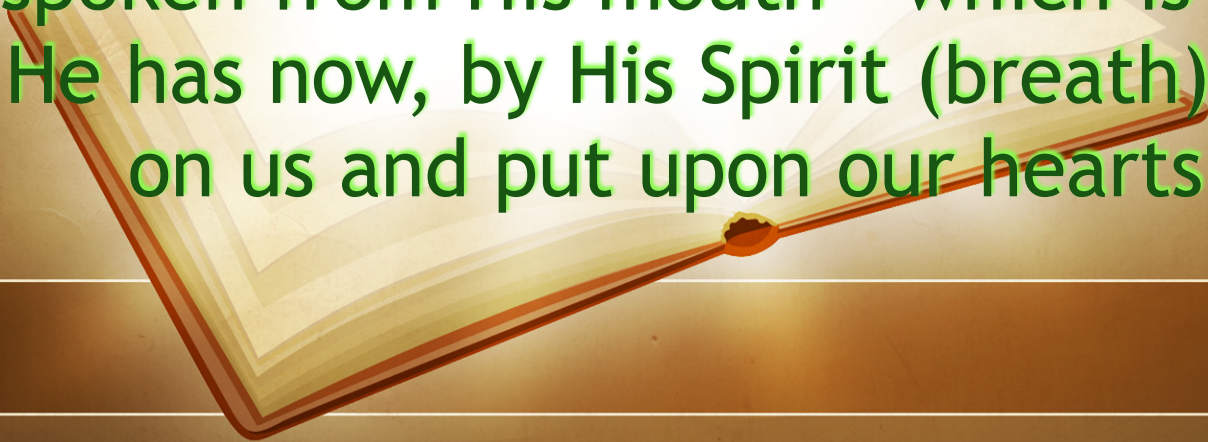
**Reject the Word of יהוה
and He will reject you!**



When Stephanos (Steven) gave his testimony before the Pharisees, he too rebuked them for being stiff-necked and rebellious as their fathers in the Wilderness were:

Ma'asei/Acts 7:51 “You stiff-necked and uncircumcised in heart and ears! You always resist the Set-apart Spirit, as your fathers did, you also do.”

To **‘resist the Set-Apart Spirit’**, is to rebel against the mouth of Elohim and to rebel against the **‘mouth’** of Elohim, is to reject that which has been spoken from His mouth - which is His Word, which He has now, by His Spirit (breath), breathed on us and put upon our hearts!



When anyone rejects the Torah of Elohim, they are, in fact, blaspheming the Set-Apart Spirit - the breath of Elohim!

Ya'aqob/James 2:7 "Do they not blaspheme that good Name by which you are called?"

We are called by the Name of יהוה and to reject His Name and bring it to naught by the substituting of pagan rooted titles is blaspheming His Good Name!

Marqos/Mark 12:32 "And whoever speaks a word against the Son of Adam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come."

Grumbling causes disobedience due to a lack of the willingness to simply do what has been commanded to, and this also reminds us of the parable of the talents, with the one who hid his talent lacked the willingness to do what was required and in a sense that is how many of us grumble today - by not doing what we ought to!

Lucas/Luke 19:21 “For I was afraid of you, because you are a hard man. You take up what you did not lay down, and reap what you did not sow.”

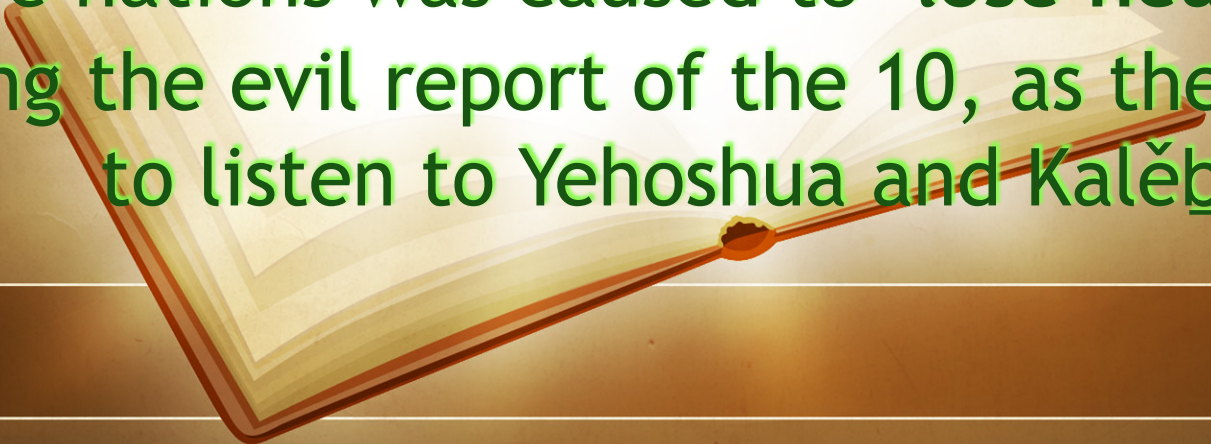
Deu 1:28 Where are we going to? Our brothers have made our hearts melt, saying, “The people are greater and taller than we, the cities are great and walled up to the heavens, and we saw the sons of the Anaqim there too.” ’



Verse 28

Here we are told that the people were greatly afraid after hearing the evil report of the 10 spies and as a result of their lack of faith their report caused the people's heart to melt. The Hebrew word that is translated as 'melt' comes from the primitive root verb **מָסַס** **masas** (maw-sas')- Strong's H4549 which means, **'to dissolve, melt, completely lose heart, drenched, waste away, worthless'**. The people had lost the heart to go on and as a result began to grumble and rebel against the instructions of Elohim, all because of the fear of the people who were greater and taller than they were!

This verb מַסַּס masas (maw-sas')- Strong's H4549 is written in the 'hifil' verb tense, which is the causative tense and from this, we see how the entire nations was caused to 'lose heart' after hearing the evil report of the 10, as they refused to listen to Yehoshua and Kalēb.



We find this same error or rather, 'lack of faith', in most people today, as most will very quickly 'lose heart' and become discouraged at the fearful reports of those who lack the proper faith required in the Master!

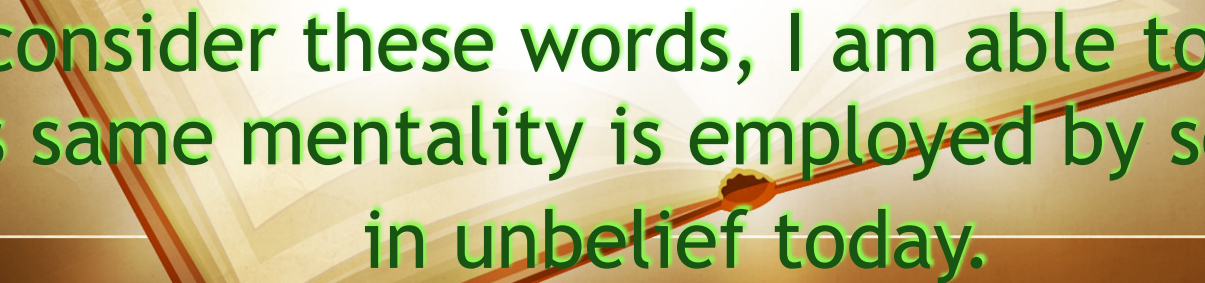
Yes, the people of the land were taller and seemingly greater than Yisra'el but that did not mean that they were to rebel against יהוה's Word!

Debarim/Deuteronomy 7:7-8 “יהוה did not set His love on you nor choose you because you were more numerous than any other people, for you were the least of all peoples, 8 but because of יהוה loving you, and because of Him guarding the oath which He swore to your fathers, יהוה has brought you out with a strong hand, and redeemed you from the house of bondage, from the hand of Pharaoh sovereign of Mitsrayim.”

A weakened people of Yisra'el asked Mosheh,
‘Where are we going to?’

They knew where they were supposed to be going
to - to the Land that was promised in an
oath to Abraham!

As I consider these words, I am able to see how
this same mentality is employed by so many,
in unbelief today.



While they may know what path that they have been called to walk in, they often lose heart at the 'giant' obstacles that they are required to face and, in the process, find themselves paralysed by fear and unable to press on in faith as they too may ask, 'where am I going?', or, 'what am I doing?'

When this happens then people lose sight of the goal of their faith and in the process all they can see is how hard and difficult and seemingly impossible it is to walk in obedience.

Then we see, in **verse 28**, that Mosheh told them to have no dread or fear of them!

We need to be reminded of this too and therefore we recognize how important daily encouragement is extremely necessary in the body of Messiah!

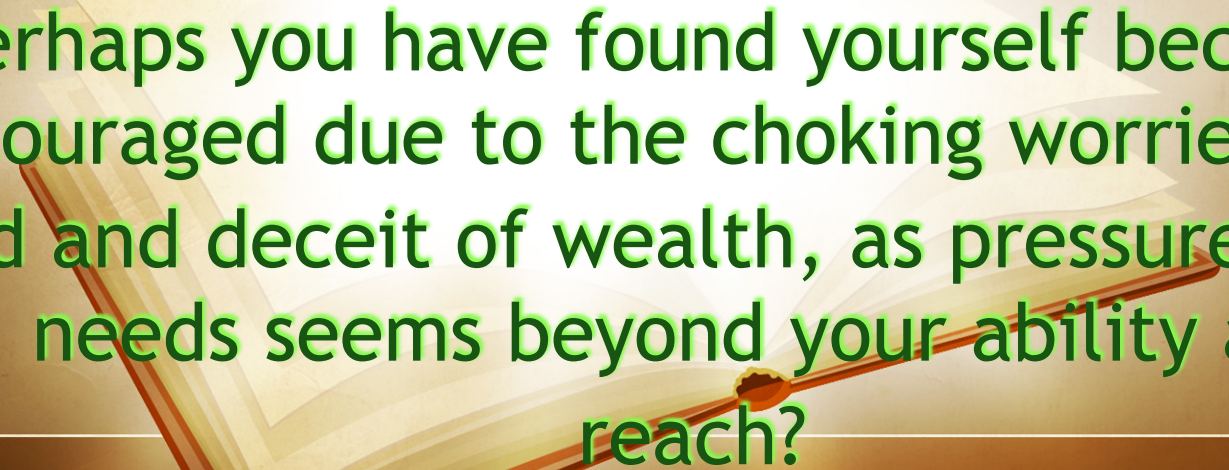
We all will face situations or circumstances that may seem to be far too much for us to bear yet we must not lose heart in doing good!

What does it mean to lose heart or to have one's heart melt?

To put it simply, it could be understood as
‘becoming discouraged’.

Who of you have been discouraged lately?

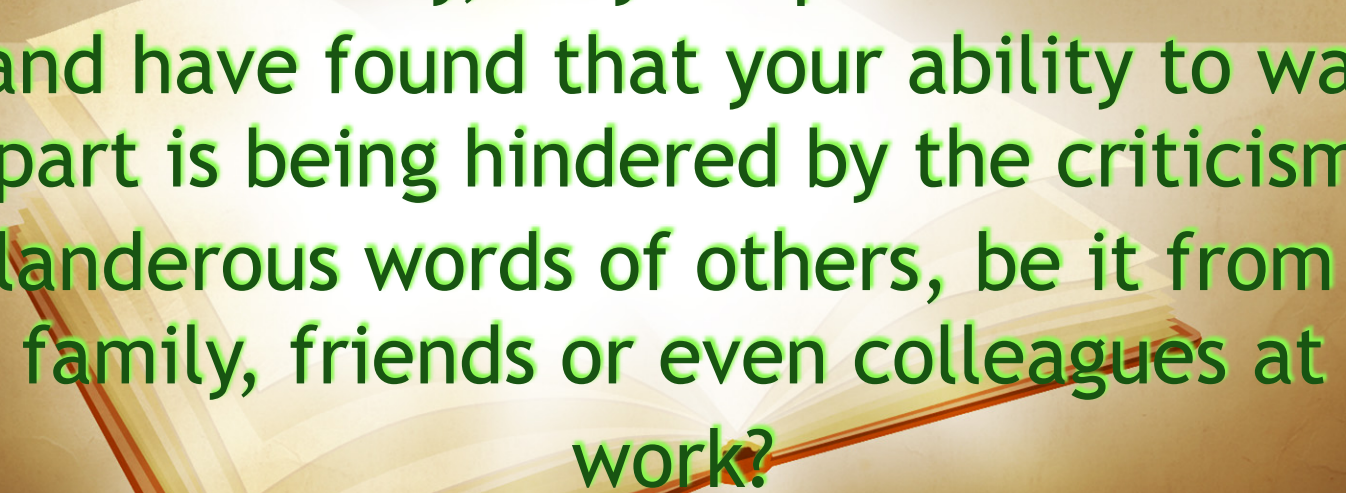
Perhaps you have found yourself becoming discouraged due to the choking worries of this world and deceit of wealth, as pressure to meet needs seems beyond your ability and reach?



Perhaps you have been discouraged due to circumstances that do not seem to change as you would like them to?

Perhaps your continued persistent prayers have been discouraged and reduced to nought due to you not seeing any answers?



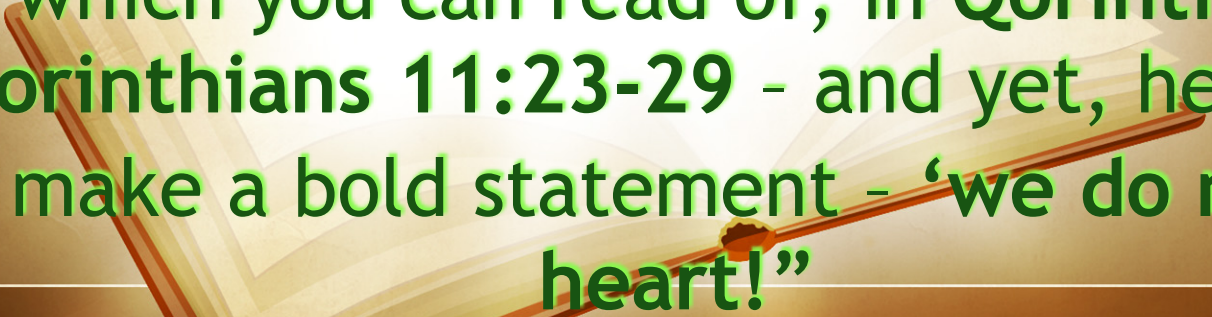


Have you found yourself discouraged by the response of many, to your proclamation of the Truth and have found that your ability to walk set-apart is being hindered by the criticisms and slanderous words of others, be it from close family, friends or even colleagues at work?

Sha'ul makes a bold statement in his letter to the Corinthians wherein he uses the clear phrase, "we do not lose heart", twice, in:

Qorintiyim Bět/2 Corinthians 4:1 "Therefore, having this service, even as we received compassion, we do not lose heart"

Qorintiyim Bět/2 Corinthians 4:16 "Therefore we do not lose heart, but even if our outward man is perishing, the inward man is being renewed day by day."



If anyone had reason to be discouraged it certainly could have been Sha'ul, if we consider the things that he had suffered - he was imprisoned, flogged, beaten, shipwrecked and more, which you can read of, in **Qorintiyim Bět/2 Corinthians 11:23-29** - and yet, here he can make a bold statement - **‘we do not lose heart!’**”

I don't think any of us come close to the experiences Sha'ul had and yet strange and sad as it is, many today become easily discouraged. He tells us in:

Galatians 6:9 “And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.”

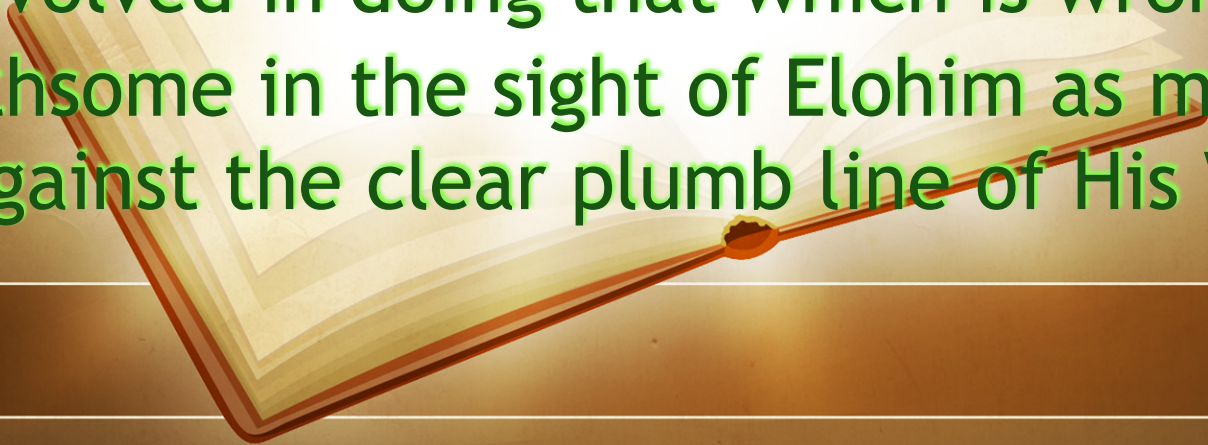
The Greek word translated as 'lose heart' is ἐκκακέω ekkakeō (ek-kak-eh'-o)- Strong's G1573 meaning,

'lose heart, grow weary, exhausted, become faint' and comes from two words:

1 - ἐκ ek (ek)- Strong's G1537 which means, **'from, from out of'** and is used as a preposition denoting the origin or point from where the action proceeds; and

2 - κακός kakos (kak-os')- Strong's G2556 which means, **'evil, wicked, bad things, loathsome, wrong'**.

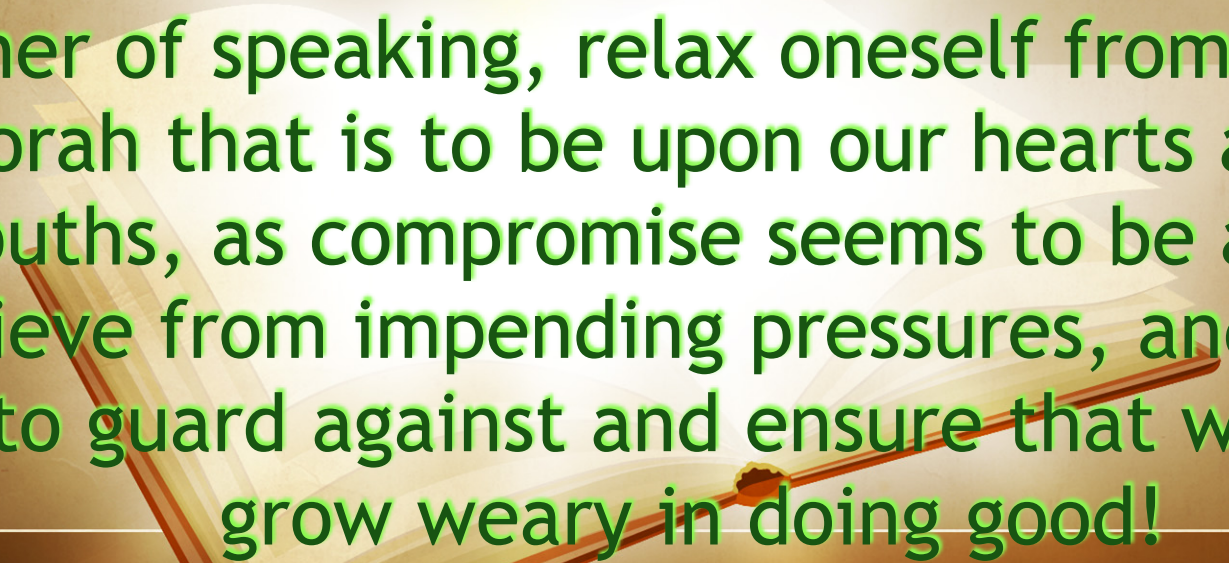
To lose heart speaks of growing weary of doing good as a result of wickedness and evil being present in one's life, or as a result of being involved in doing that which is wrong and loathsome in the sight of Elohim as measured against the clear plumb line of His Word.



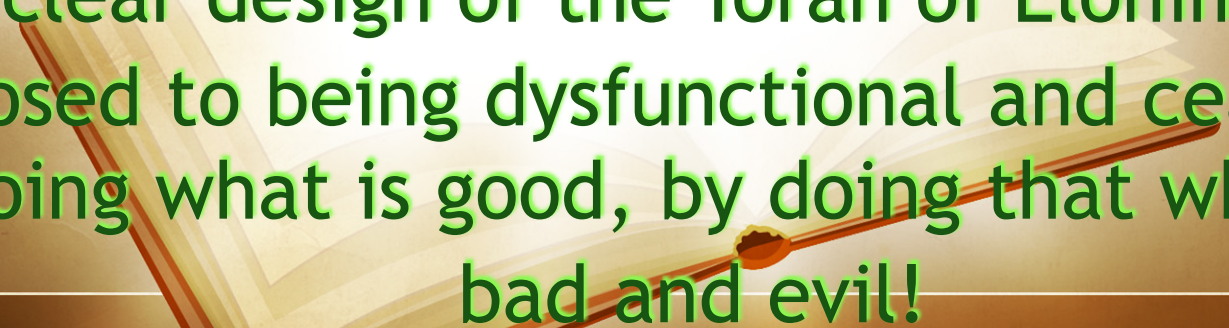
The Greek word that is translated as 'grow weary' is ἐκλύω ekluō (ek-loo'-o)- Strong's G1590 which means, 'to loose, grow weary, faint, to weaken, relax, exhaust, become feint hearted', and comes from the two words

1 - ἐκ ek (ek)- Strong's G1537 which means, 'from, from out of', as discussed already and

2 - λύω luō (loo'-o)- Strong's G3089 which means, 'to loose, to release, dissolve, annul, break, take off, unbind, untie'.

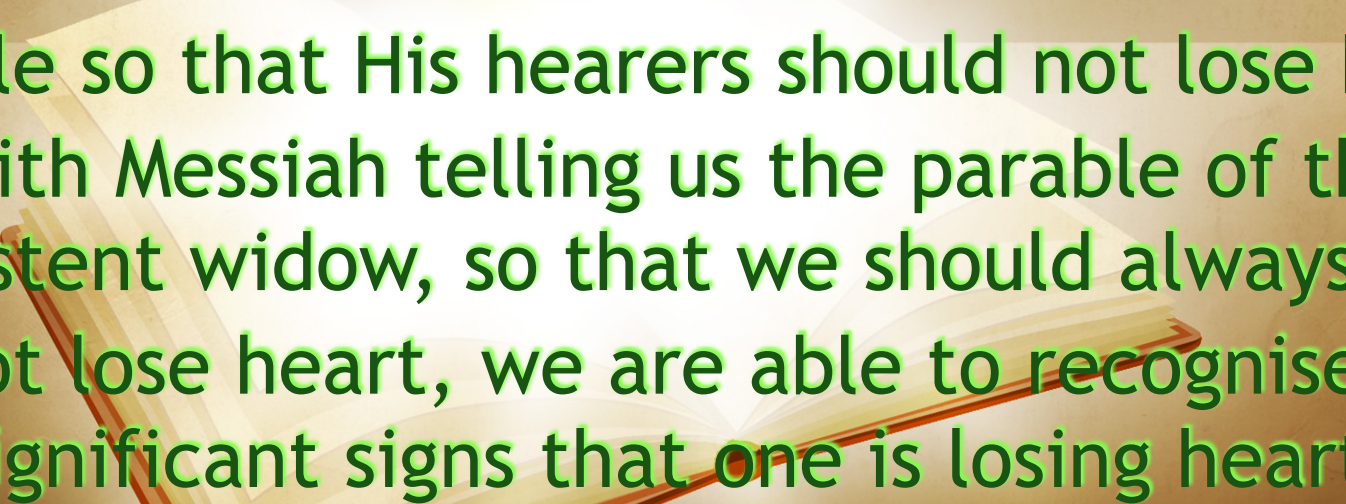


In other words, **‘to grow weary’** is to break off from one’s called for set-apartness and, in a manner of speaking, relax oneself from guarding the Torah that is to be upon our hearts and in our mouths, as compromise seems to be an easy reprieve from impending pressures, and this we are to guard against and ensure that we do not grow weary in doing good!



The idea of doing good, implies walking in the commands of Elohim and doing the 'good works', prepared beforehand for us to do!

To do good, is to be functional, according to the clear design of the Torah of Elohim, as opposed to being dysfunctional and cease from doing what is good, by doing that which is bad and evil!



In the parable of the persistent widow in **Luqas/ Luke 8** we see how our Master told this parable so that His hearers should not lose heart!

With Messiah telling us the parable of the persistent widow, so that we should always pray and not lose heart, we are able to recognise some significant signs that one is losing heart.

Basically, the two main signs that one is losing heart are:

1 - Lack of persistent prayer!

Yes - this is a sure sign that one is losing heart!

When your prayers become less and less and almost non-existent!

How often do you find it hard to pray?

This is a sure sign of losing heart, as our Master equates persistent prayer with not losing heart, so if one is not praying fervently then this is a sign of one losing heart and becoming discouraged!

How is your prayer life?

A true set-apart one of the Most-High is characterized by a fervent prayer life.

Eph'siyim/Ephesians 6:18 “praying at all times, with all prayer and supplication in the Spirit, watching in all perseverance and supplication for all the set-apart ones”

What we must take note of here is that this instruction given to us here by Sha'ul, to pray at all times, is directly after having instructed us to put on the complete armour of Elohim, which clearly represents for us or need to be 'dressed in Torah' and serve as a faithful set-apart and royal priesthood - then we are able to pray as we ought to.

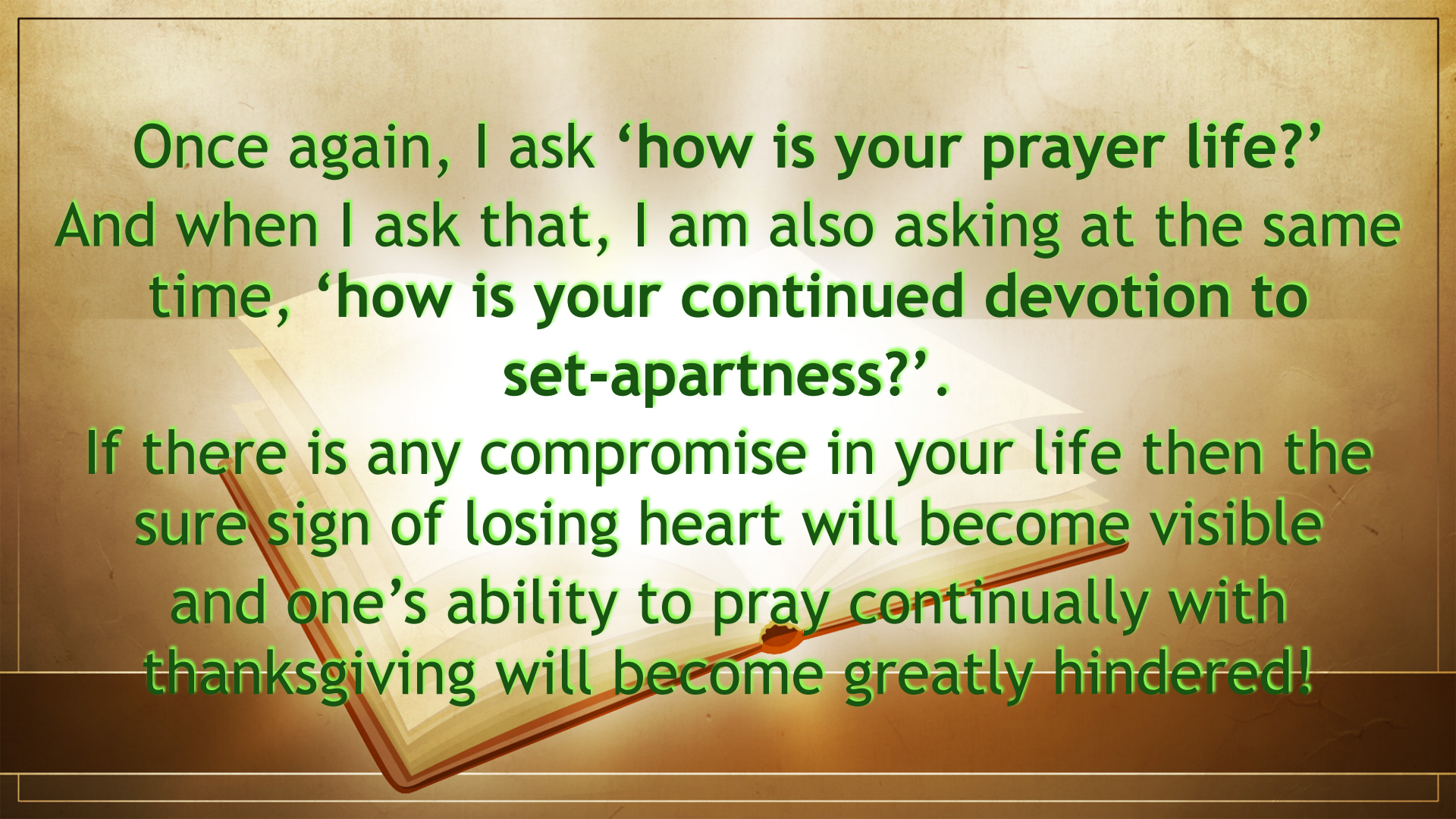
Neglecting to walk in The Torah by hearing, guarding and doing it, will render one's attempts at prayer useless and is even seen as abominable in יהוה's eyes:

Mishlĕ/Proverbs 28:9 "He who turns away his ear from hearing the Torah, even his prayer is an abomination." →

Qolasim/Colossians 4:2 "Continue in prayer, watching therein, with thanksgiving"

The Greek word that is translated as 'continue' is προσκαρτερέω proskartereō (pros-kar-ter-eh'-o)- Strong's G4342 which means, 'to attend constantly, continually devoting oneself, stand ready'.

With this 'continued readiness' in prayer we take note that to be able to stand ready and continually devote oneself to prayer implies a continual devotion to hearing, guarding and doing of the Torah, always armed in the Torah and enabled to stand, stand and stand!!!



Once again, I ask ‘how is your prayer life?’
And when I ask that, I am also asking at the same
time, ‘how is your continued devotion to
set-apartness?’.

If there is any compromise in your life then the
sure sign of losing heart will become visible
and one’s ability to pray continually with
thanksgiving will become greatly hindered!

Tas'loniqim Aleph/1 Thessalonians 5:16-18

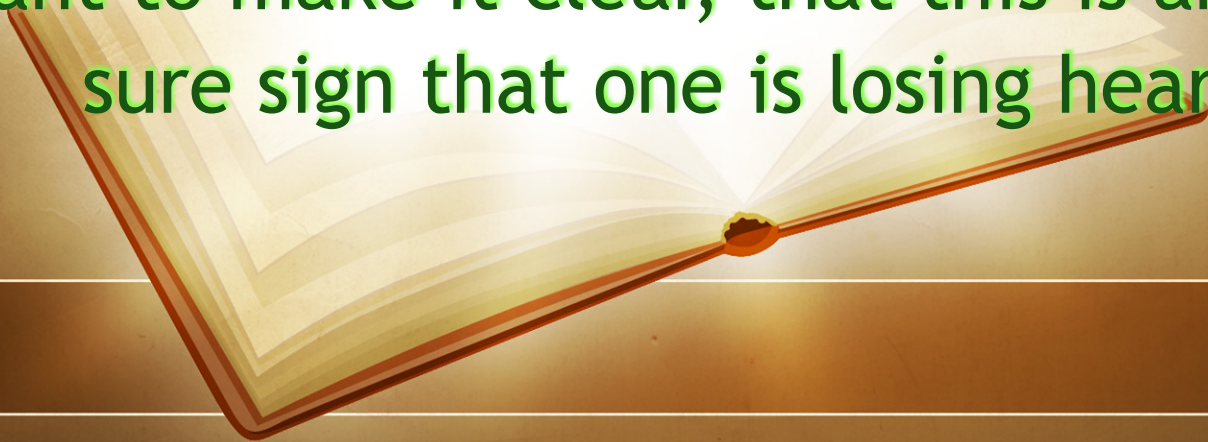
“Rejoice always, 17 pray without ceasing, 18 in all circumstances give thanks, for this is the desire of Elohim in Messiah יהושע for you.”

No matter the circumstances give thanks and pray without ceasing!!!

If you cannot pray then the sign of you losing heart is clear! How is your prayer life - are you losing heart and have become discouraged by your circumstances?

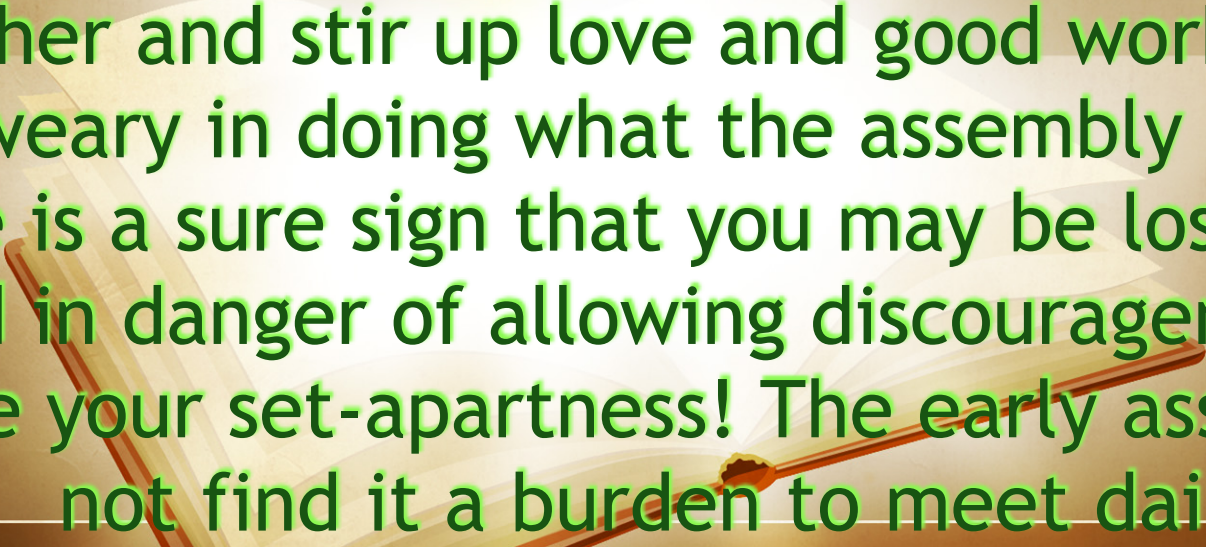
2 - Growing weary in doing good

I have already discussed what this means and just want to make it clear, that this is another sure sign that one is losing heart!



Another example of growing weary in doing good is when people forsake the assembly of ourselves together; in other words, forsaking the attending of and participating in the life of the assembly:

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

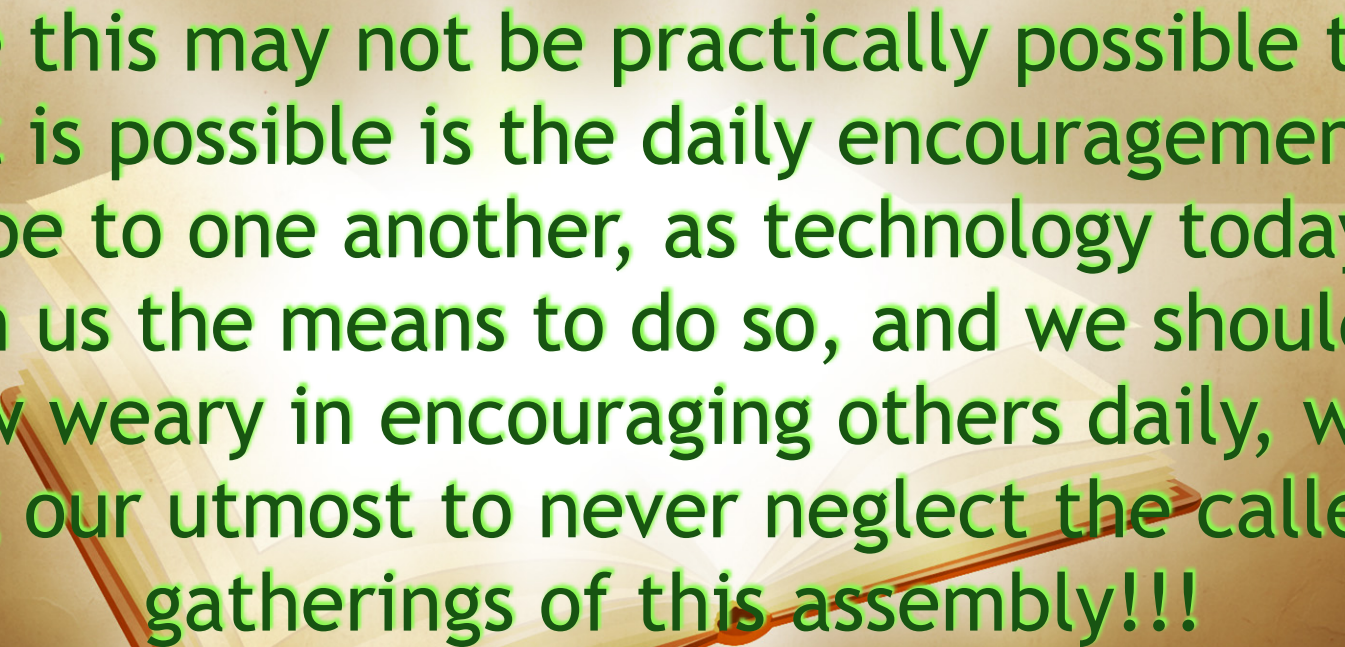


When you start neglecting to gather and assemble as we should, and neglect to encourage one another and stir up love and good works as you grow weary in doing what the assembly does, then there is a sure sign that you may be losing heart and in danger of allowing discouragement to cripple your set-apartness! The early assembly did not find it a burden to meet daily!

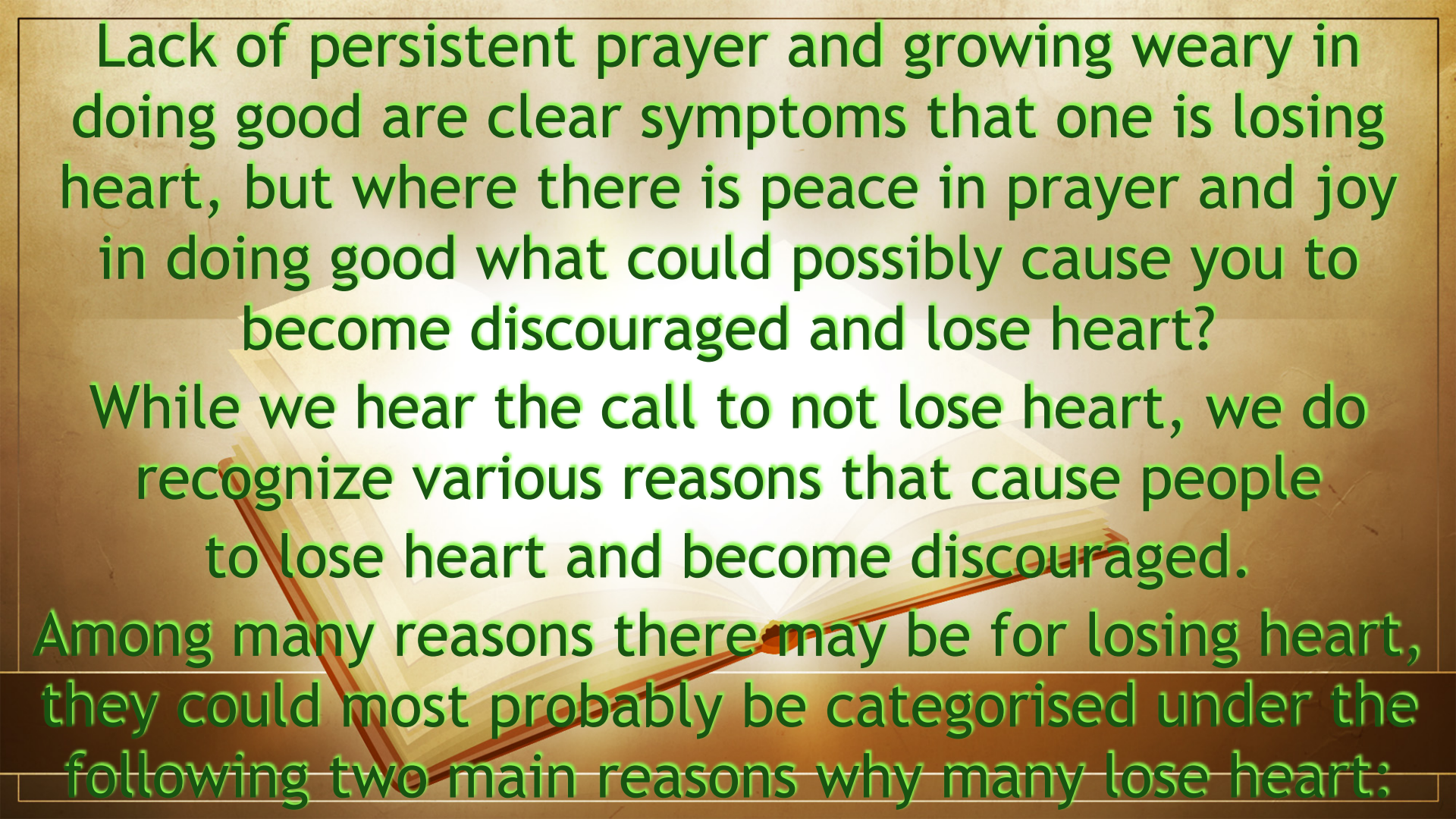
They met at every opportunity they had, while not neglecting the called for set-apart gatherings - and this is what must be stirred up once again in the body - something that many have grown weary in doing!

Fellowship and the assembling together on a daily basis are designed to encourage others as well as ourselves.





While this may not be practically possible today, what is possible is the daily encouragement we can be to one another, as technology today has given us the means to do so, and we should not grow weary in encouraging others daily, while doing our utmost to never neglect the called for gatherings of this assembly!!!



Lack of persistent prayer and growing weary in doing good are clear symptoms that one is losing heart, but where there is peace in prayer and joy in doing good what could possibly cause you to become discouraged and lose heart?

While we hear the call to not lose heart, we do recognize various reasons that cause people to lose heart and become discouraged.

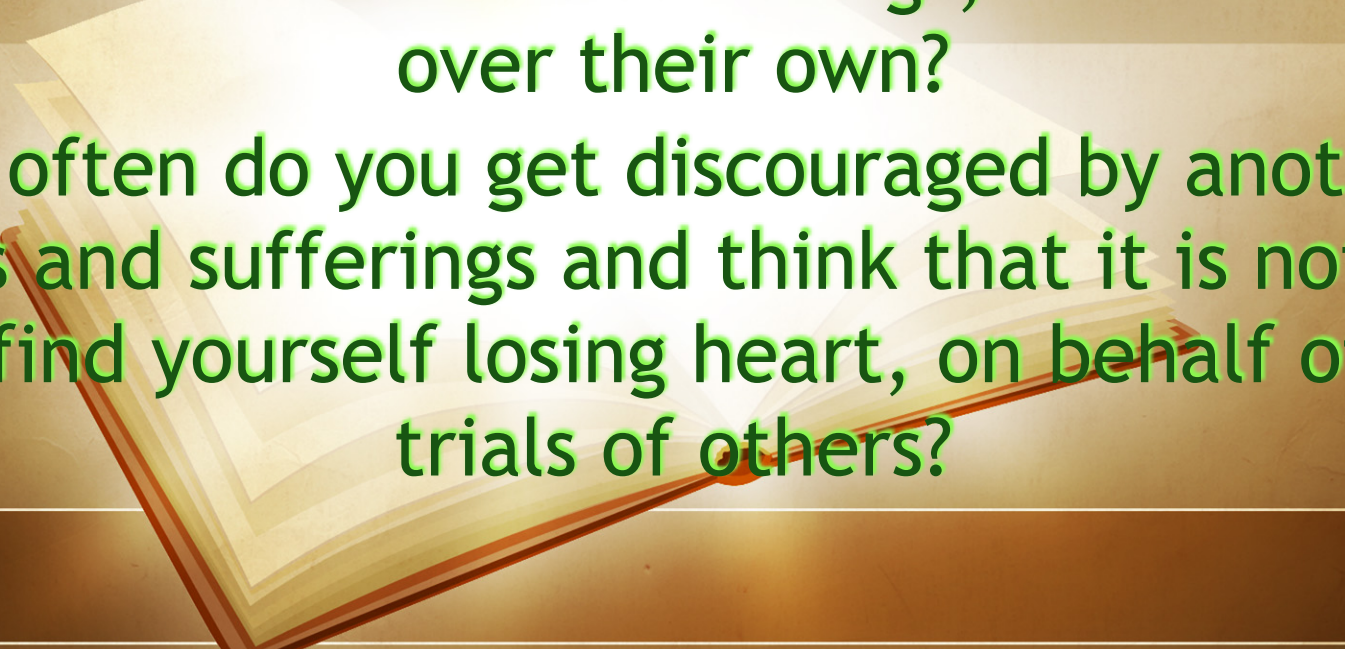
Among many reasons there may be for losing heart, they could most probably be categorised under the following two main reasons why many lose heart:

1 - Tribulations, sufferings, trials:

Listen to what Sha'ul writes, in his letter to the Ephesians:

Eph'siyim/Ephesians 3:13 "I pray therefore, that you do not lose heart at my pressures on your behalf, which is your esteem."

Sha'ul was concerned that those in Ephesus might 'lose heart' or be discouraged over his sufferings!



I mean, if it were possible to become discouraged and lose heart over his sufferings, how much more over their own?

How often do you get discouraged by another's trials and sufferings and think that it is not fair and find yourself losing heart, on behalf of the trials of others?

In His Parable of the Sower, **יהושע** Messiah warned that some would lose heart over trials and suffering:

Mattithyahu/Matthew 13:20-21 “And that sown on rocky places, this is he who hears the word and immediately receives it with joy, 21 yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles.”

How often the soil of our hearts simply becomes rocky, because we don't water it through prayer and fellowship!!!

Trials can take different forms and come in many shapes and sizes! Both יהושע Messiah and Sha'ul spoke of those things that are peculiar to set-apart believers - and that is - ridicule, ostracism and even physical abuse from the world.

We sometimes even have brothers sin against us and many loose heart because of this.

But there are also the trials of sickness and death, frustrations at work and home, all of which can take their toll on us if we do not handle them as we should.

Ya'aqob tells us to count it all joy, when you fall into various trials and let endurance have a perfect work, so that you be perfect and complete, lacking in naught; however, this is often not the case, with most, and many give up and lose heart, when faced with great trials and sufferings!

How do you handle trials?

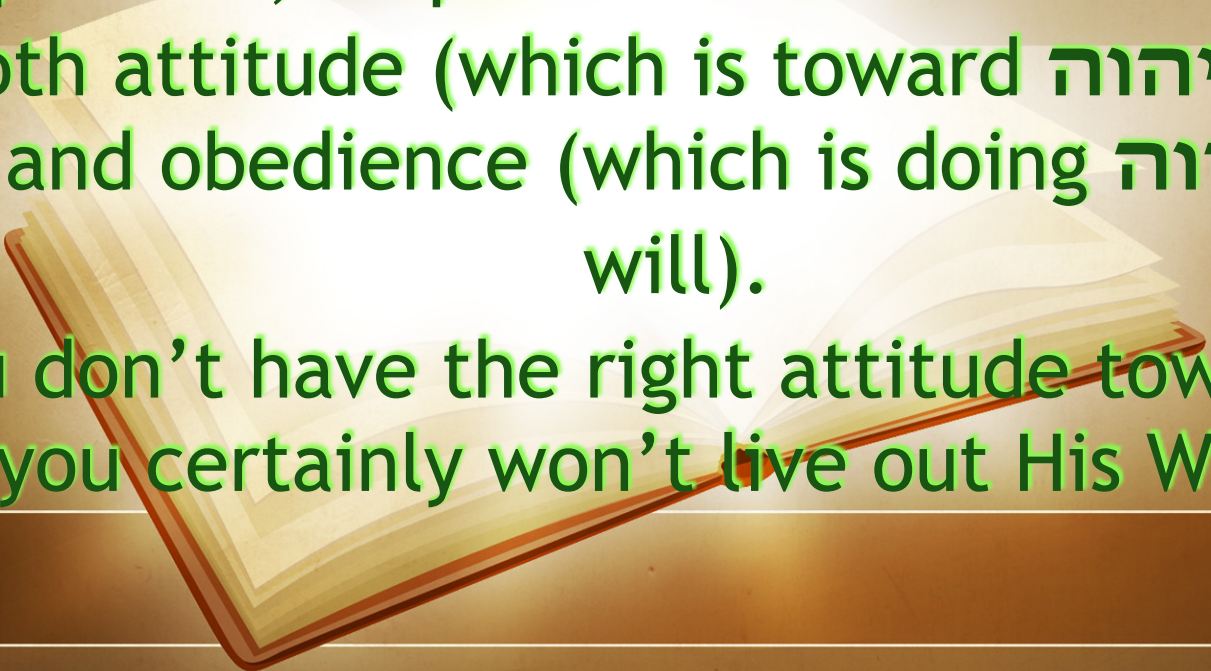
Have you lost heart in the midst of tough circumstances and trials!

2 - Lawlessness, rebellion, sin:

The second main reason for many losing heart is due to lawlessness, rebellion and sin!

Mattithyahu/Matthew 24:12 “And because of the increase in lawlessness, the love of many shall become cold.”

In a world that does not submit to the perfect Torah of Elohim, many become discouraged and lose heart as they conform to the world instead of being transformed by the renewing of their minds daily.



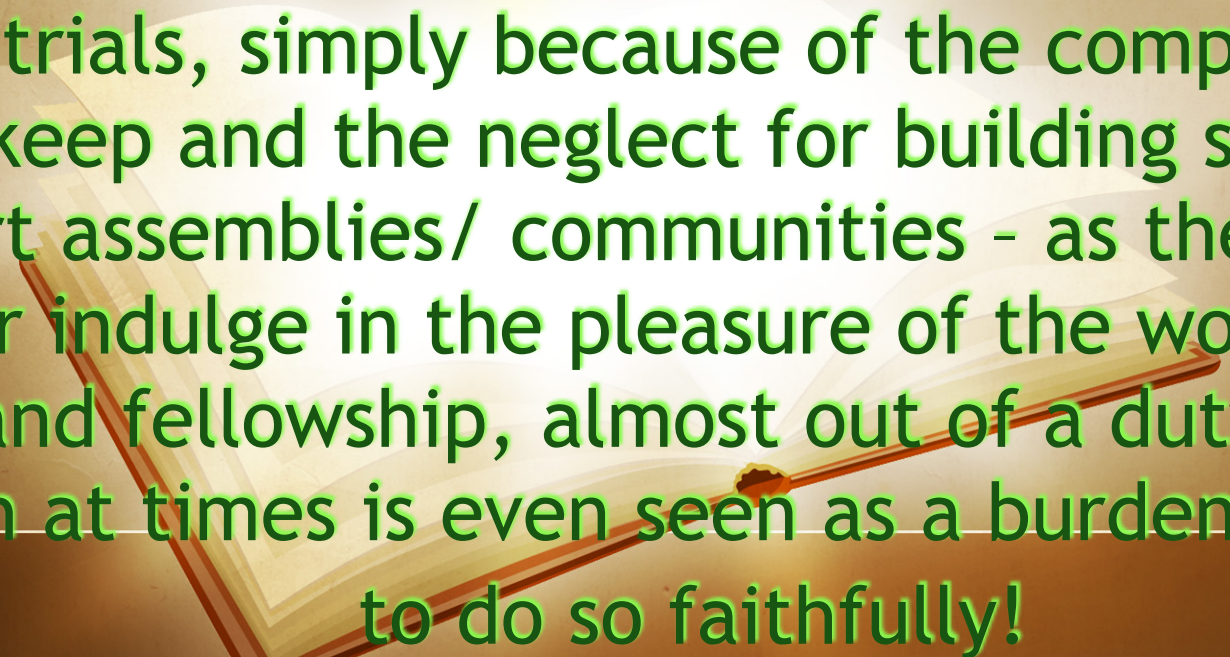
Lawlessness or rebellion is simply a lack of a proper fear, respect and reverence for יהוה, in both attitude (which is toward יהוה's Word) and obedience (which is doing יהוה's will).

If you don't have the right attitude toward יהוה you certainly won't live out His Word.

You know what - lawlessness is contagious - so watch out! For when people demonstrate a lack of fear, reverence and respect for יהוה's Word, it often discourages even the most faithful and encourages them to become unfaithful:

Qorintiyim Aleph/1 Corinthians 15:33-34 "Do not be led astray, "Evil company corrupts good habits." 34 Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame."

If you are hanging out in the wrong crowds - it will affect you - get into fellowship with other believers and be strengthened in doing good for them!

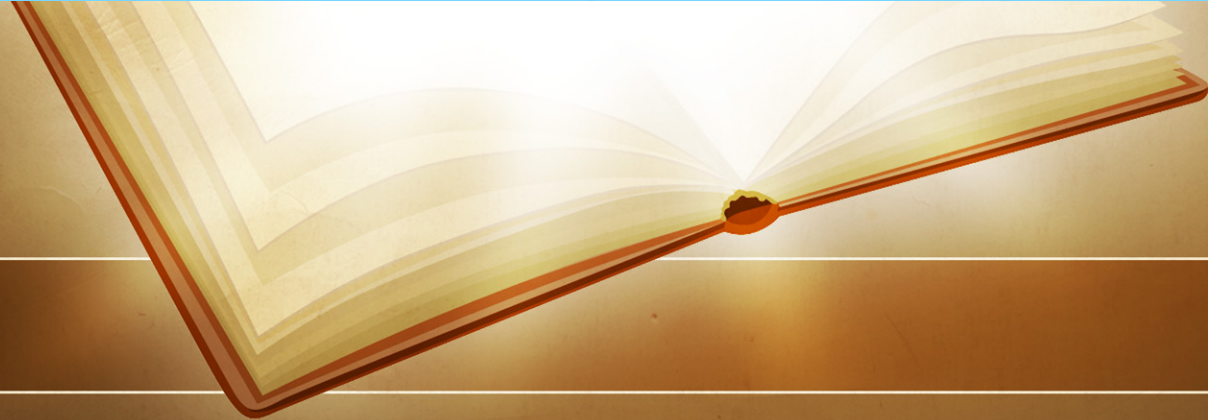


I believe that it may be the case that more believers are 'losing heart' because of lawlessness and rebellion, rather than tribulations and trials, simply because of the company that they keep and the neglect for building strong set-apart assemblies/ communities - as they would rather indulge in the pleasure of the world for six days and fellowship, almost out of a duty, for one, which at times is even seen as a burden for them to do so faithfully!



**DO NOT LET FRIGHTENING CIRCUMSTANCES OR
'GIANTS'
CAUSE YOUR HEART TO MELT - TRUST IN יהוה**

Deu 1:30 יהוה your Elohim, who is going before you, He does fight for you, according to all He did for you in Mitsrayim before your eyes,



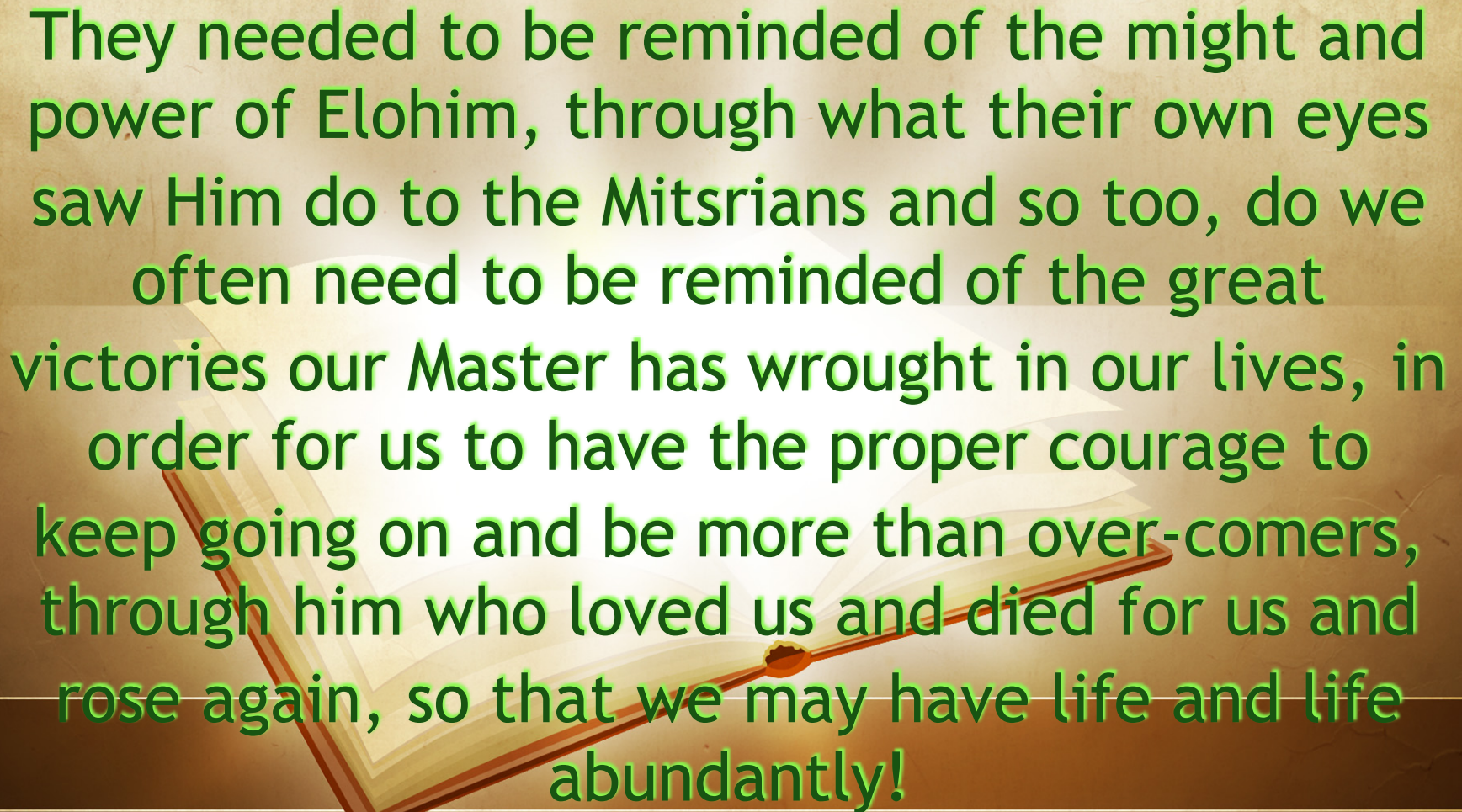
Verse 30

יהוה your Elohim, who is going before you, He does fight for you!

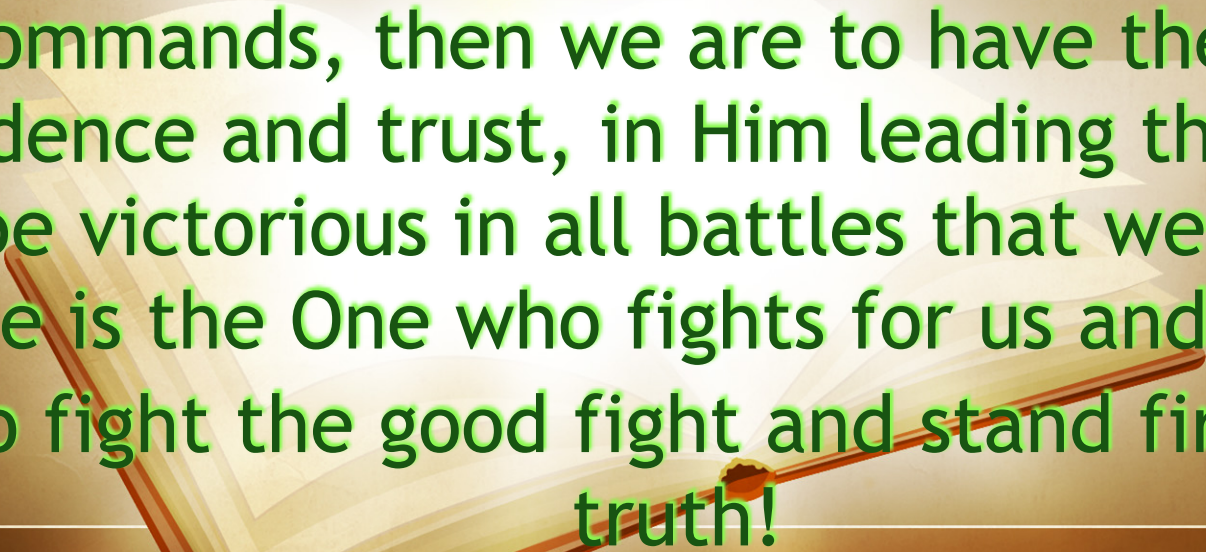
This truth is something that we must constantly be reminded of in order to not be found without faith and the proper ability to trust in the Living Elohim!

It is our Mighty Master and Elohim who goes before us and fights for us, in order that we may enter in and take possession of the promised inheritance.

He reminded them of how יהוה would fight for them as He did before their eyes in Mitsrayim.



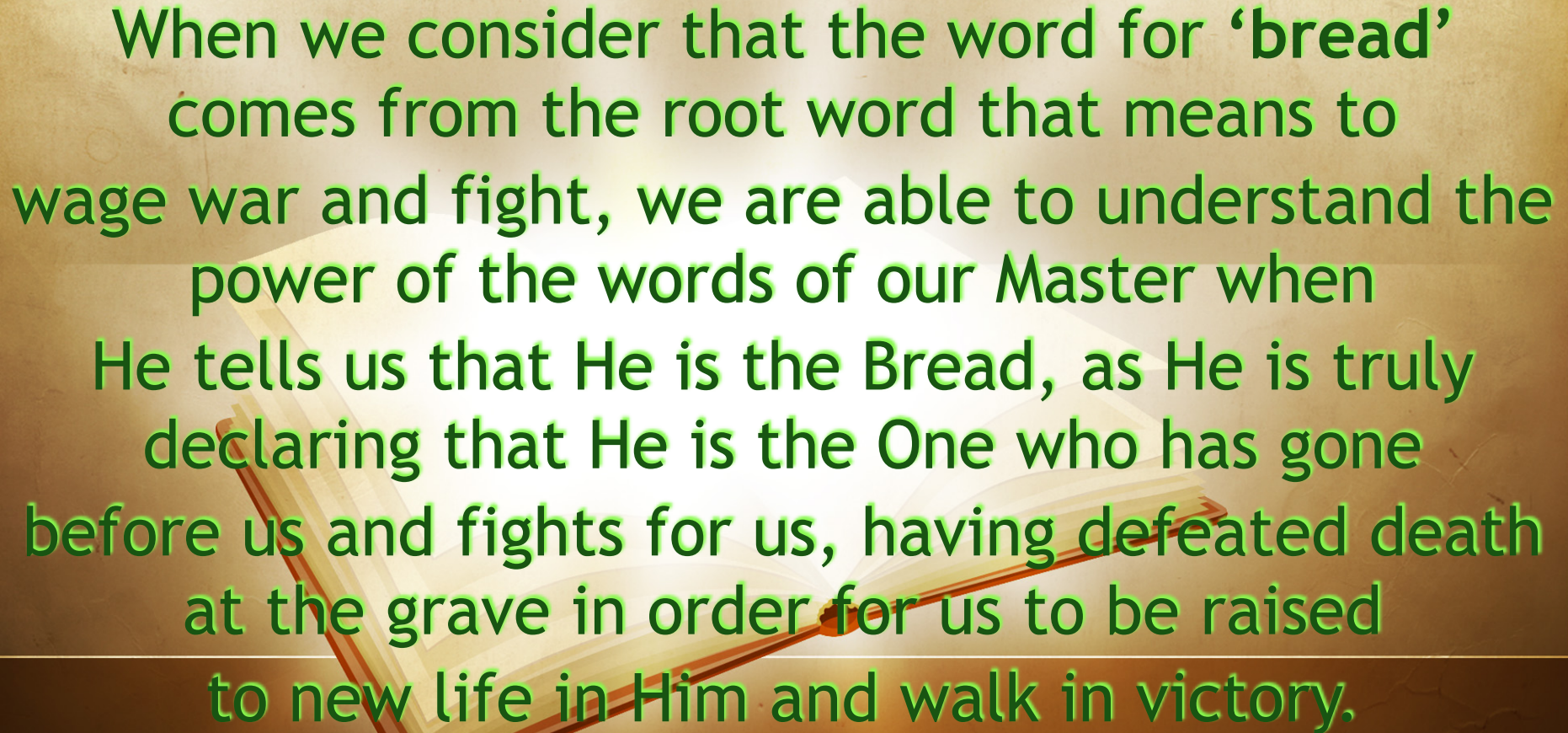
They needed to be reminded of the might and power of Elohim, through what their own eyes saw Him do to the Mitsrians and so too, do we often need to be reminded of the great victories our Master has wrought in our lives, in order for us to have the proper courage to keep going on and be more than over-comers, through him who loved us and died for us and rose again, so that we may have life and life abundantly!



When we walk according the clear instructions of Elohim and are faithfully submitting to His commands, then we are to have the sure confidence and trust, in Him leading the way for us to be victorious in all battles that we may face, as He is the One who fights for us and enables us to fight the good fight and stand firm in His truth!

The Hebrew word that is used here for ‘**fight**s’ comes from the primitive root word **לָחַם** laḥam (law-kham’)- Strong’s H3898 which means, ‘**to fight, do battle, wage war, conquer**’; and can also carry the meaning, ‘**consume, to use as food, eat**’. We are not able to properly face life’s battles without proper guidance from the wisdom of Elohim!

It is from this root word that we get the word **לֶחֶם** lehem (lekh’-em)- Strong’s H3899 which means, ‘**bread, food, provision**’.




When we consider that the word for 'bread' comes from the root word that means to wage war and fight, we are able to understand the power of the words of our Master when He tells us that He is the Bread, as He is truly declaring that He is the One who has gone before us and fights for us, having defeated death at the grave in order for us to be raised to new life in Him and walk in victory.


In the ancient pictographic script, we see the root word **לֶחֶם** lehem (lekh'-em)- Strong's H3899 pictured as follows:



Lamed - ל :


The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

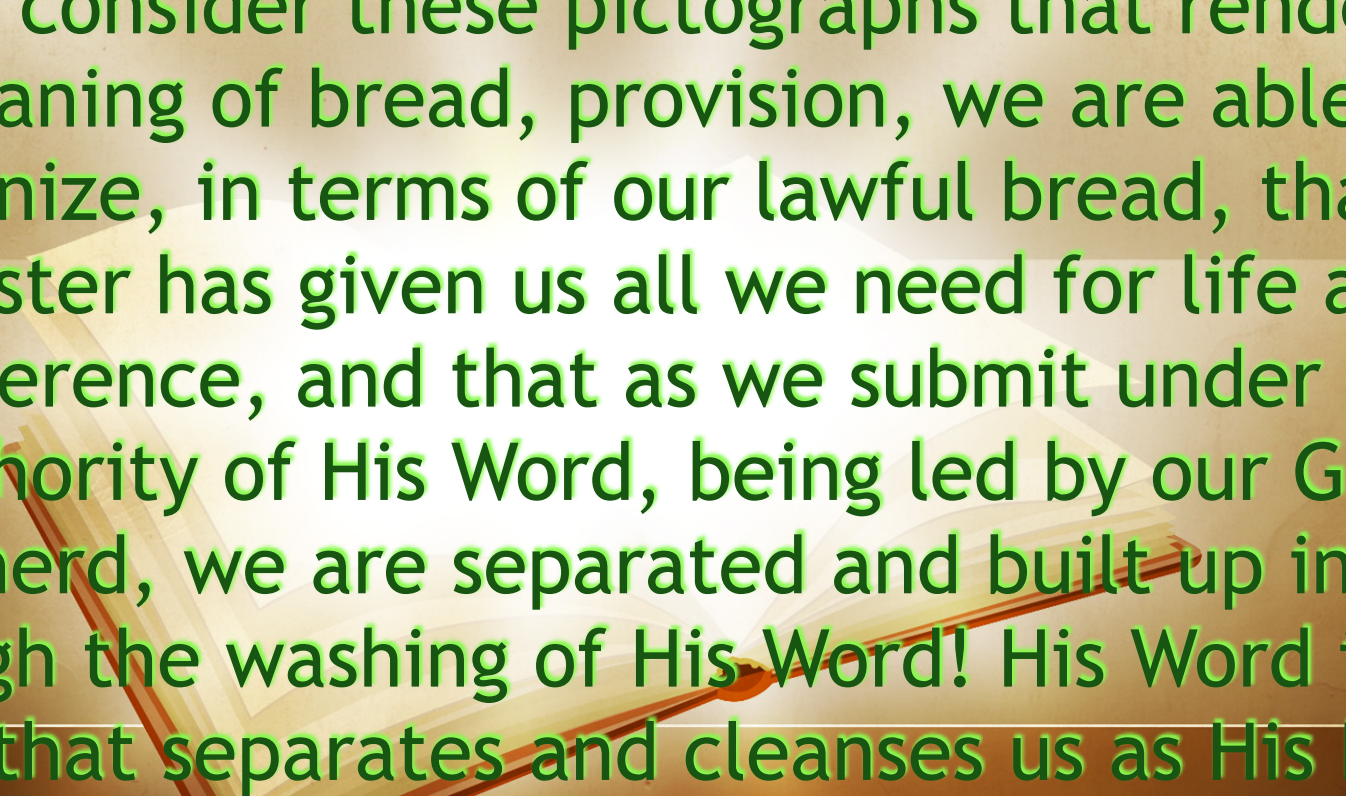
Het - ה

The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence, this letter can mean **'established, secure'** as well as **'cut off, separated from'**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

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.



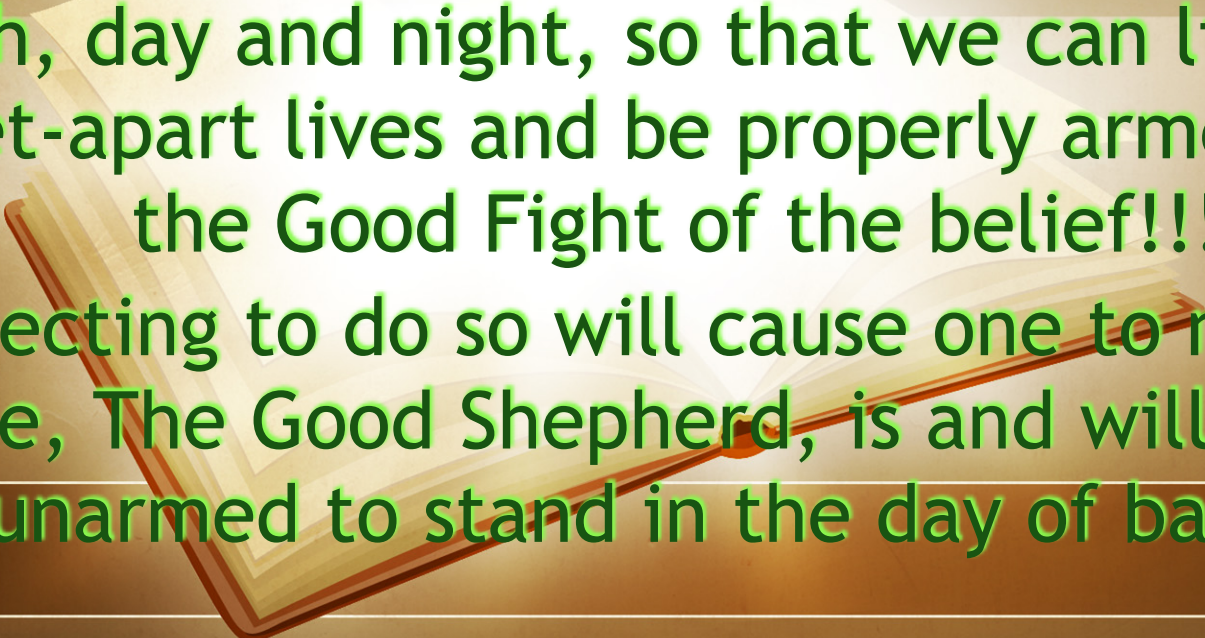
As we consider these pictographs that render the meaning of bread, provision, we are able to recognize, in terms of our lawful bread, that our Master has given us all we need for life and reverence, and that as we submit under the authority of His Word, being led by our Good Shepherd, we are separated and built up in Him, though the washing of His Word! His Word is our Food that separates and cleanses us as His Bride!



**THE GOOD SHEPHERD BUILD US UP AND
CLEANSES**

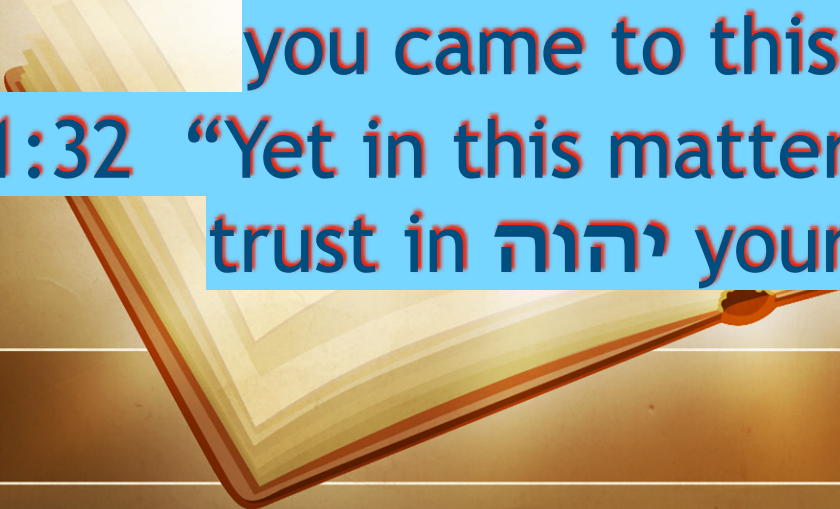
or

**THE AUTHORITY OF THE WORD THAT SEPARATES
AND CLEANSES**



When we recognize the value and importance of the daily lawful bread that we are to eat, we see how important it is for us to meditate on His Torah, day and night, so that we can live clean and set-apart lives and be properly armed to fight the Good Fight of the belief!!!

Neglecting to do so will cause one to not know who He, The Good Shepherd, is and will leave one unarmed to stand in the day of battle!

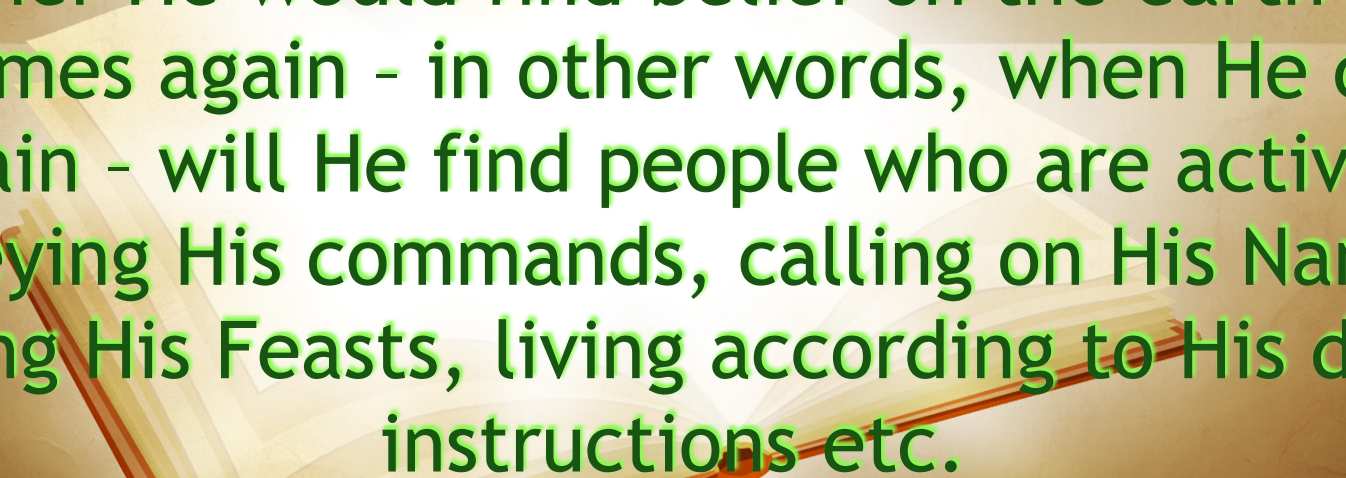


Deu 1:31 and in the wilderness, where you saw how **יהוה** your Elohim has borne you, as a man bears his son, in all the way that you went until you came to this place.'

Deu 1:32 “Yet in this matter you are putting no trust in **יהוה** your Elohim,

In **verse 32** Mosheh tells them that they put no trust in יהוה - the Hebrew root word that is used here for 'trust' is אָמַן (aw-man')- Strong's H539 which means, **'confirm, support, be established, be faithful, stand firm, trust, be certain, believe'**.

This word is in many translations rendered in the English as **"believe"**, and it is basically saying that while they wandered through the Wilderness they showed no signs of belief as their actions of rebellion actually showed the opposite!



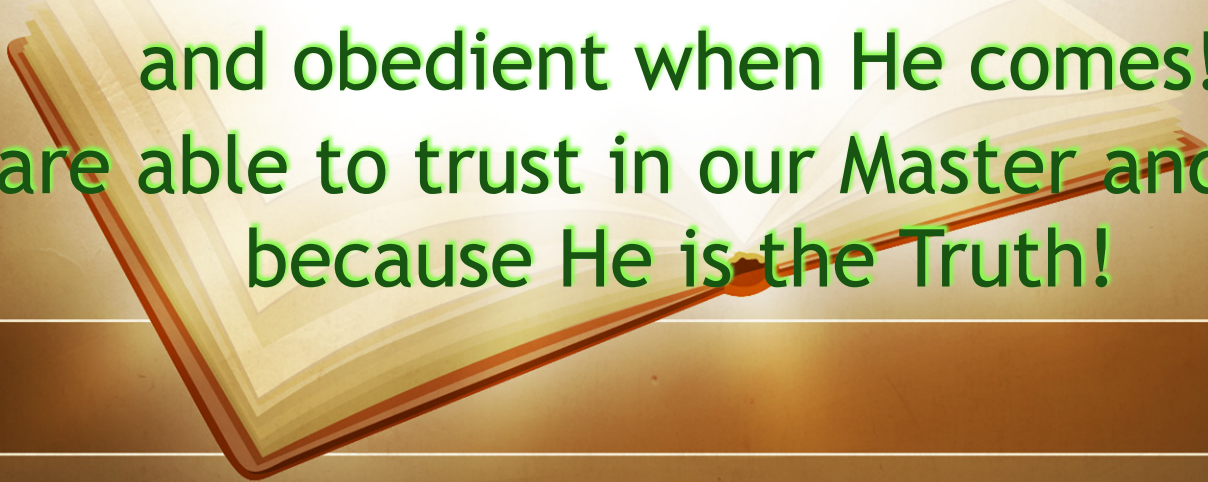
יהושע asks the question in Luqas/Luke 18:8 whether He would find belief on the earth when He comes again - in other words, when He comes again - will He find people who are actively obeying His commands, calling on His Name, keeping His Feasts, living according to His dietary instructions etc.

Ya'aqob asks the question to those who say they believe yet do not do to actually show him how their belief works!

Ya'aqob/James 2:18 "But someone might say, "You have belief, and I have works." Show me your belief without your works, and I shall show you my belief by my works."

It is very difficult for someone to show their belief without their works, our belief is seen in our works and our obedience to the Torah reveals that our belief is alive and well - let us be found to be alive and obedient when He comes!

We are able to trust in our Master and Elohim because He is the Truth!

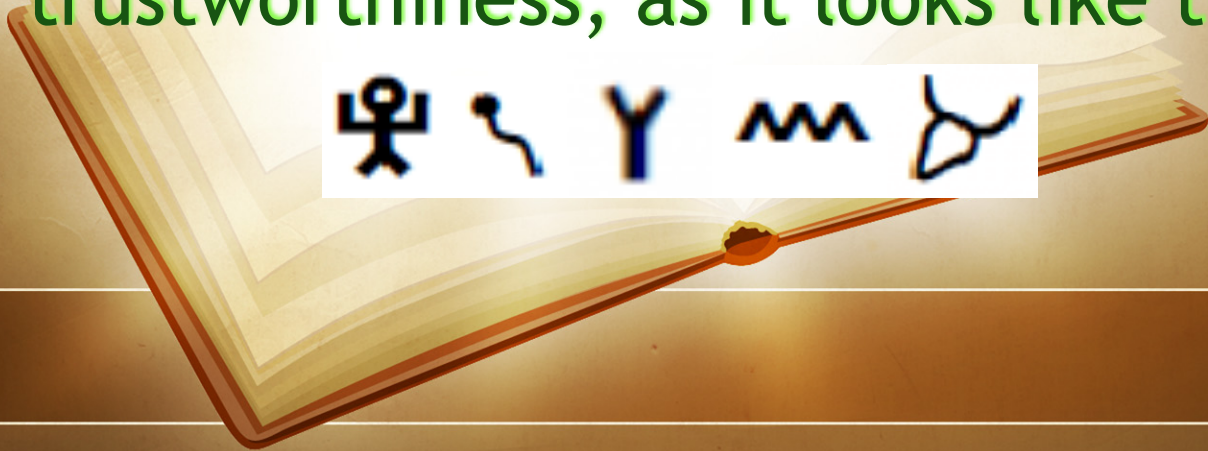


A word that is derived from the root אָמַן aman (aw-man')- Strong's H539, is the Hebrew word for 'truth', which is אֱמוּנָה emunah (em-oo-naw')- Strong's H530 which means, 'firmness, steadfastness, faithfulness, stability, trust, truthful'. We serve a faithful and trustworthy Elohim - and in Him we find true stability, as we stand upon the Rock of Truth!

When looking at אֱמוּנָה emunah (em-oo-naw')-
Strong's H530 in the ancient pictographic script
we are able to learn the clear characteristic of
trustworthiness, as it looks like this:




אֱמוּנָה



Aleph - א:

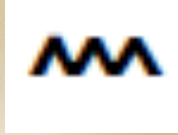


The ancient script has this letter as  and is pictured as **‘the head of an ox’**, and represents **‘strength’**, meaning **‘muscle’** as the ox is the strongest of the livestock animals.

This also carries the meaning of **‘yoke’**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **‘red heifer’** sacrifice that **יהושע** Messiah fulfilled!

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. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

Waw/Vav - ו :




The ancient script has this letter pictured as **Y**, 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'**.

Nun - ن:

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

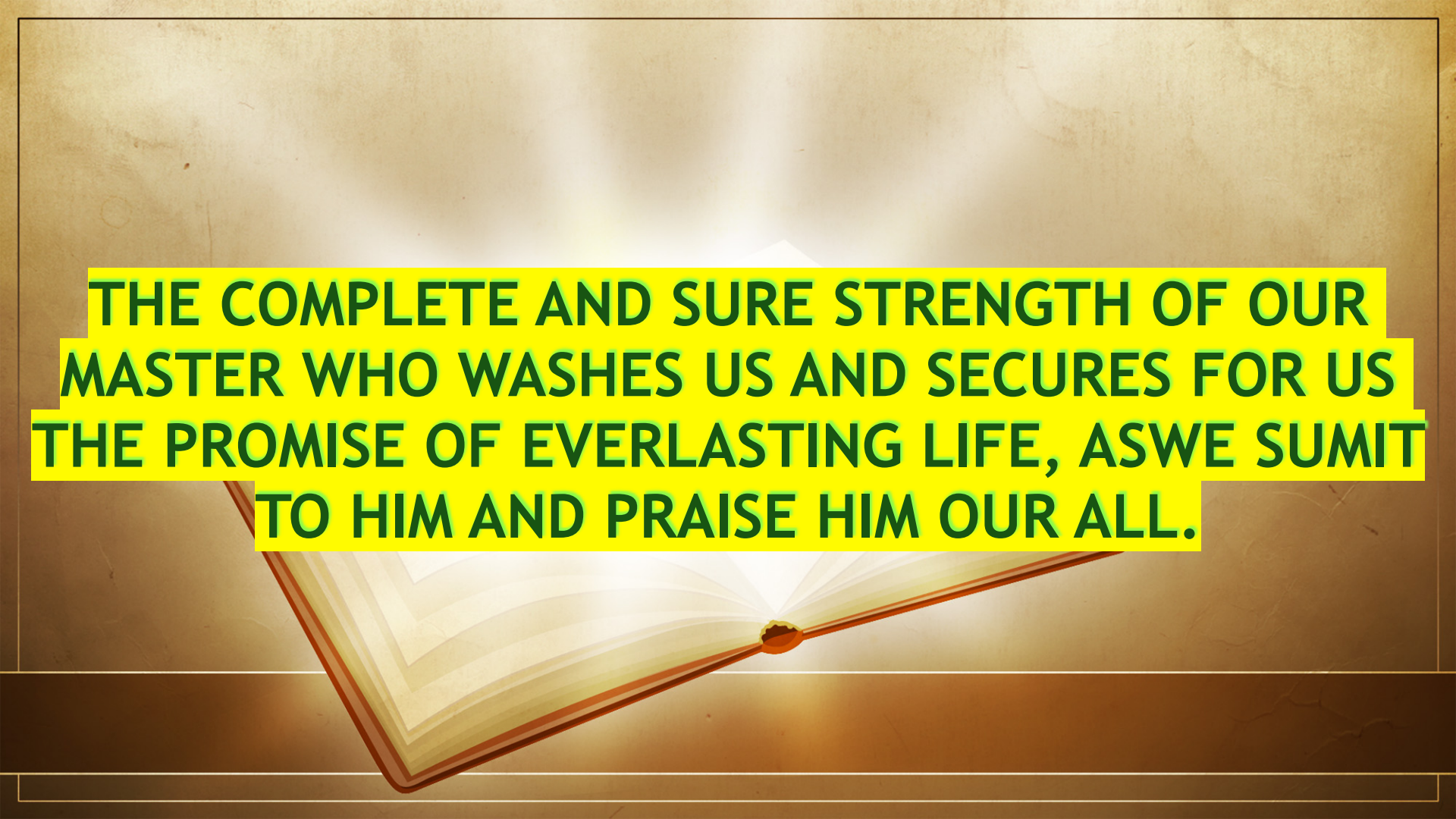
Hey - ה:



The ancient script has this letter pictured as , which is a **‘man standing with his arms raised out’**. This word can also mean **“behold, look, breath, sigh and reveal or revelation”**; from the idea of revealing a great sight by pointing it out.

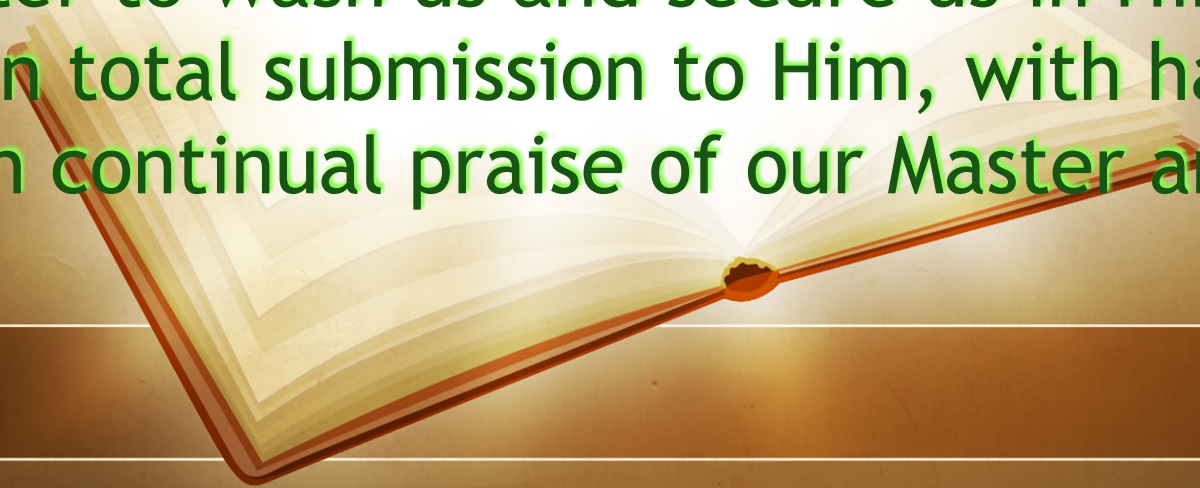
It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

In the understanding of this word מוֹנֵה אֱמוּנָה emunah (em-oo-naw')- Strong's H530 representing for us **'steadfastness and trustworthiness'**, we can clearly see from these pictures the following:


An open book is shown from a top-down perspective, with its pages fanned out. The pages are a bright, glowing yellow, contrasting with the darker, textured brown background. The book is positioned at the bottom of the frame, with its spine in the center. The overall lighting is warm and golden, creating a sense of illumination and hope.

**THE COMPLETE AND SURE STRENGTH OF OUR
MASTER WHO WASHES US AND SECURES FOR US
THE PROMISE OF EVERLASTING LIFE, AS WE SUBMIT
TO HIM AND PRAISE HIM OUR ALL.**

Our ability and strength to remain trustworthy servants comes as we allow The Word of our Master to wash us and secure us in Him, as we walk in total submission to Him, with hands lifted high in continual praise of our Master and Elohim.

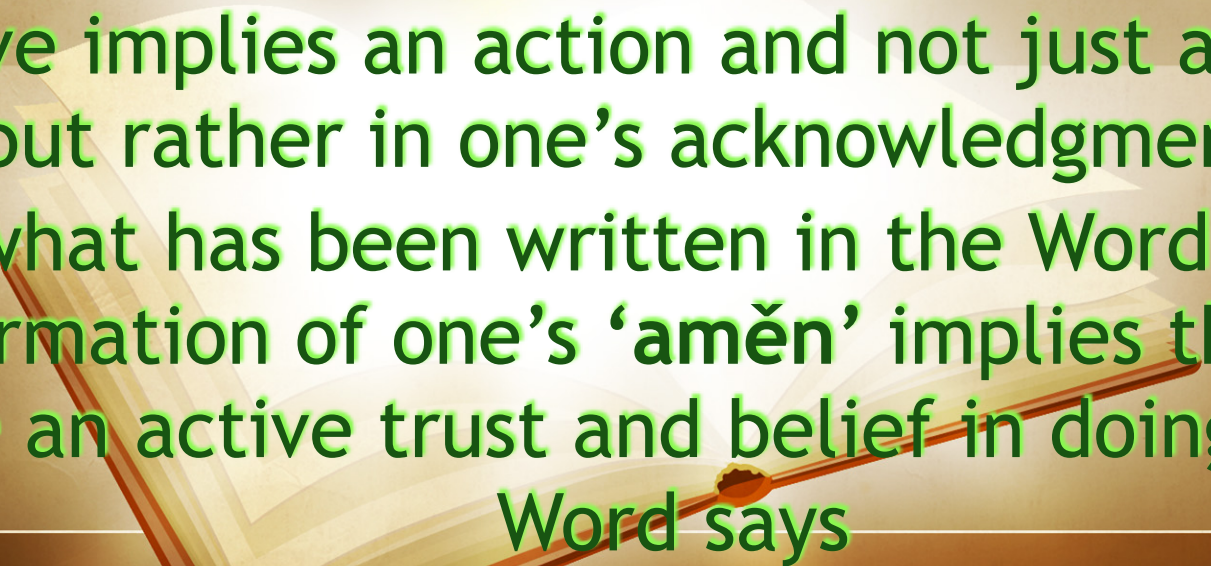


Yeshayahu/Isaiah 65:16 “so that he who blesses himself in the earth does bless himself in the Elohim of truth. And he who swears in the earth does swear by the Elohim of truth. Because the former distresses shall be forgotten, and because they shall be hidden from My eyes.”



The Hebrew word translated here as ‘truth’ and in other translations as ‘trustworthiness’ is the adverb אָמֵן amēn(aw-mane’)- Strong’s H543.

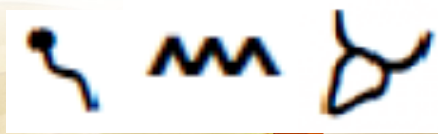
יהושע Messiah made it clear to the believers in Laodikeia that He is the True One who is to be trusted and who is faithful and trustworthy



The Hebrew word Aměn is also often translated as ‘trust’; and so we see that to trust or believe implies an action and not just a thought; but rather in one’s acknowledgment of what has been written in the Word, the confirmation of one’s ‘aměn’ implies that there will be an active trust and belief in doing what the Word says

So many people today use the term 'aměn' very loosely and yet they do not understand what this implies and signifies!

In the ancient script, the Hebrew word אָמֵן aměn
- Strong's H543 looks like this:



Aleph - א :

The ancient pictographic script has this letter

pictured as , which is **'the head of**

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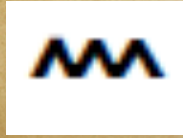
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Mem - מ :

The ancient pictographic script has this letter pictured as



, which is **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also pictures that which washes and we know that The Word is likened to the Living Waters that cleanse, as represented in the water that was used in the Tabernacle which the priests would wash their hands and feet with, from the water in the bronze laver.

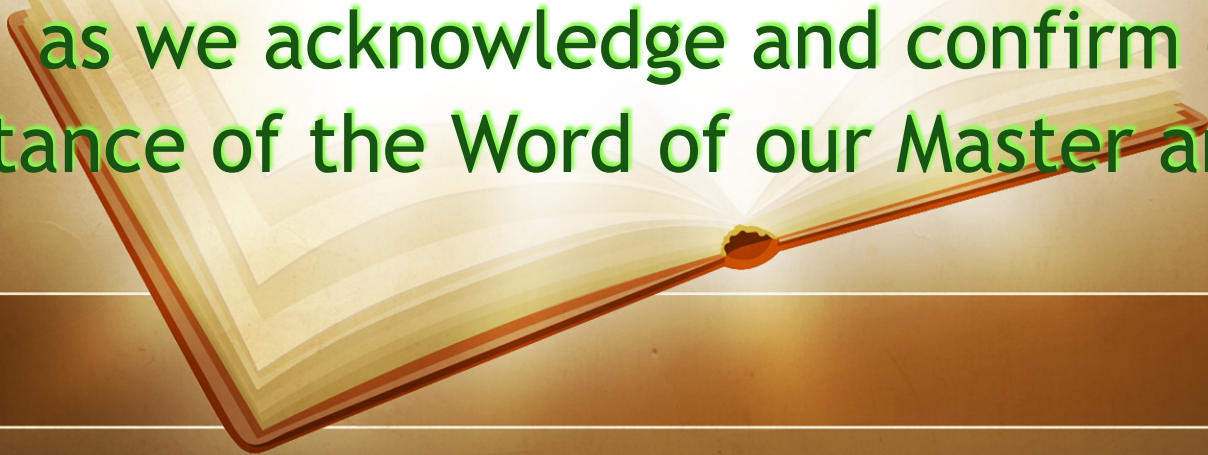
Nun - ן:

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.

There are a few powerful pictures that we are able to interpret from the pictographic construction of this word אֱמֵן Amēn, especially as we acknowledge and confirm our acceptance of the Word of our Master and Elohim.



MESSIAH, OUR HEAD AND OUR STRENGTH, HAS COME AND GIVEN US HIS EASY YOKE, AS HE PASSED THROUGH THE WATERS IN ORDER TO WASH US AND REDEEM US FROM THE CHAOS OF SIN, AS HE IS THE SEED OF THE PROMISE THAT WAS BORN OF A MAIDEN(VIRGIN), AND IN OUR IMMERSION IN HIM WE ARE GIVEN LIFE AND THE ASSURANCE OF OUR EXPECTATION OF EVERLASTING LIFE, AS CO-HEIRS OF THE PROMISE!



In the Torah of jealousy, from Bemidbar/Numbers 5, we take note that the accused woman would have to say 'Aměn, Aměn', in order to acknowledge that she has heard and accepted what had been spoken and written. What would then be the test of her innocence or guilt, is whether here belly would swell and her thighs waste away and have no child, or whether she would in fact be able to bear children in the future!

The priest would put the accused woman under oath and swear that if she had not been unfaithful then nothing would happen to her, but if she had been then יהוה would make her a curse and an oath among the people and her thigh would waste away and her belly swell.

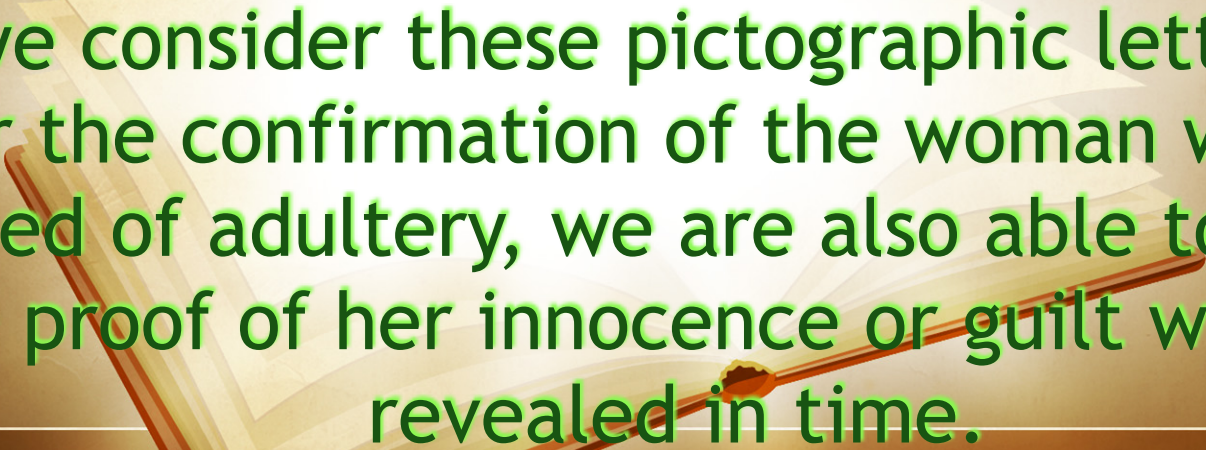
To this she would say 'Aměn, Aměn!'
What was being set before her, was the blessing and the curse, and her swearing by it, acknowledged that she now stood accountable before the High Priest.

When we have been unfaithful to Messiah and His Word, we too stand accused before Him and, if we repent and again become faithful, as we confess our sins/lawlessness before our High Priest, then He is faithful and just to cleanse us from all unrighteousness, and by confessing and returning to Him, we acknowledge our guilt before Him and recognize that He has taken the curse upon Himself, in order to provide a sure way back to Him.

However, if we remain unfaithful and rebellious there remains no more sacrifice for our unfaithfulness and the end result will be the curse - lest we repent!

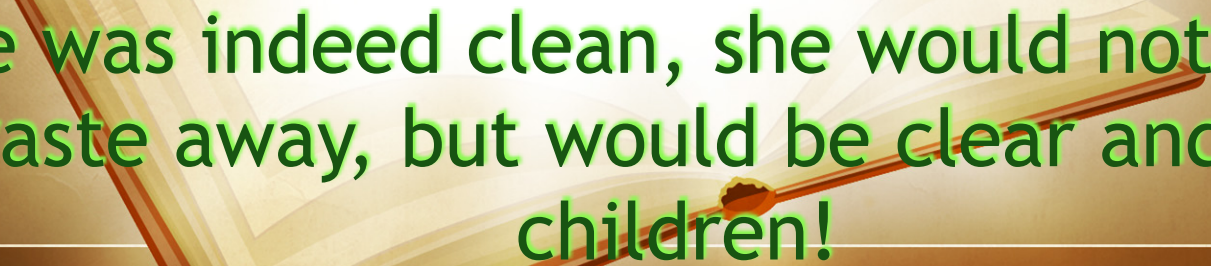
After hearing the effect of the curse that would come upon the woman, if she was guilty, she would say, 'Aměn, Aměn'.

As we consider these pictographic letters that render the confirmation of the woman who stands accused of adultery, we are also able to see that the proof of her innocence or guilt would be revealed in time.

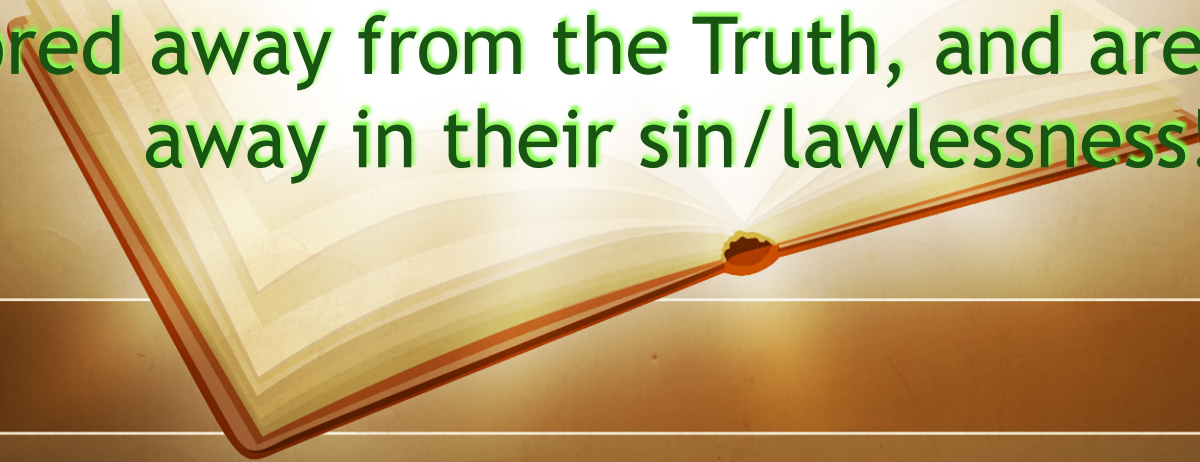


If she was indeed guilty, she would not bring forth any children, as there would be no seed of life in her and while her belly would swell, giving the appearance of carrying life, she would not bring forth life, but would waste away!

If she was indeed clean, she would not swell up and waste away, but would be clear and conceive children!

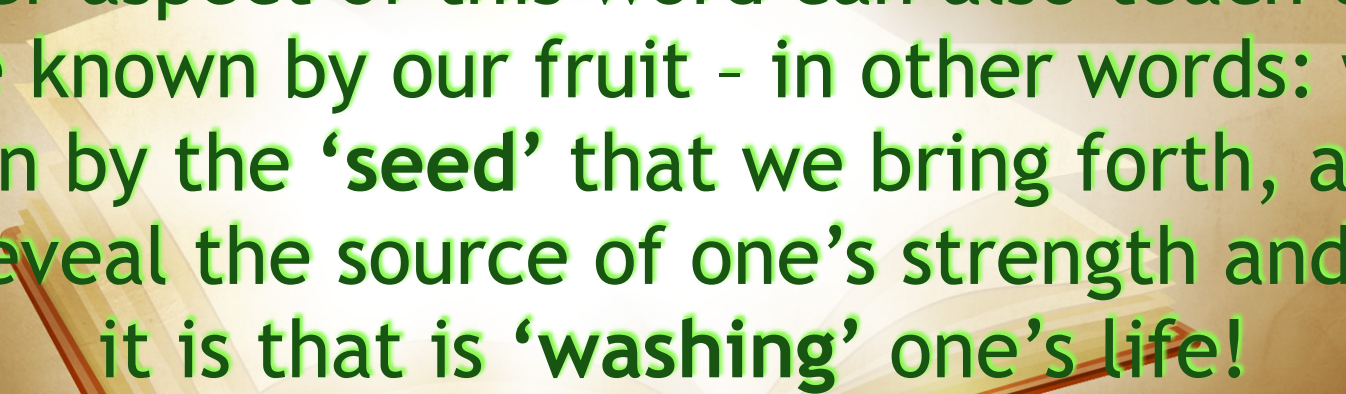


While many are saying amēn today, in their ‘**assumed innocence**’, they are simply ‘**puffed up**’ in a falsely twisted knowledge as they have whored away from the Truth, and are wasting away in their sin/lawlessness!

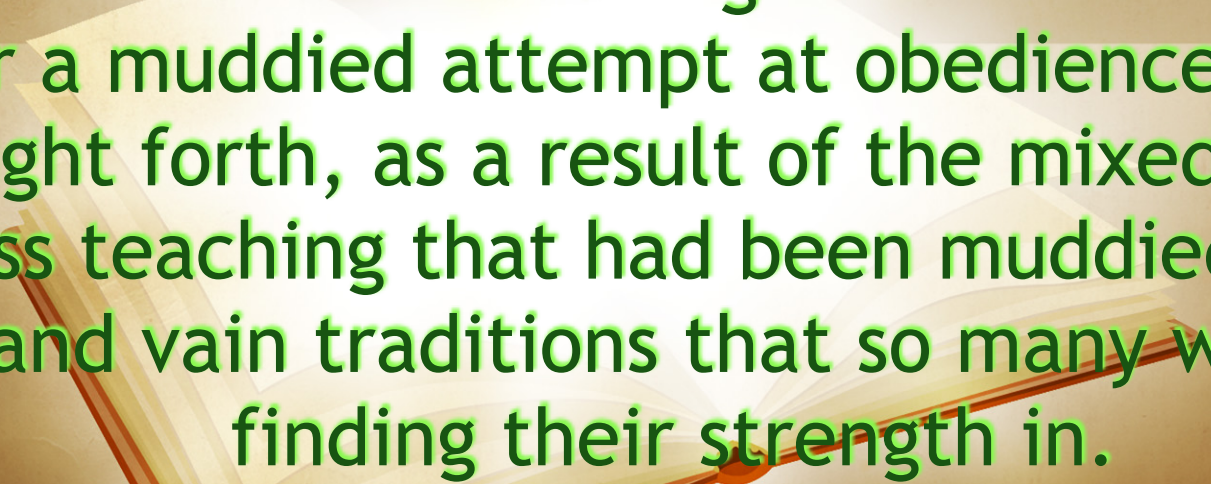


Those who are indeed a faithful remnant who endure in their confession of faith in the Master, as seen in their belief with works of obedience, shall indeed be found to have the seed of His Word firmly planted in - the seed that will cause the faithful to inherit everlasting life, when the Master comes in the day of His visitation!

True witnesses of The True Witness are those who put their confident trust in the Trustworthy One who fight for them!



Another aspect of this word can also teach us how we are known by our fruit - in other words: we are known by the **'seed'** that we bring forth, as this will reveal the source of one's strength and what it is that is **'washing'** one's life!



Our Master and Elohim told the religious Pharisees that they were sons of Beliya'al and that their father was the devil, the father of lies, as the fruit of their lives did not bring forth obedience, but rather a muddied attempt at obedience that was brought forth, as a result of the mixed seed of lawless teaching that had been muddied through false and vain traditions that so many were sadly finding their strength in.

And today, we see the same errors still being made!

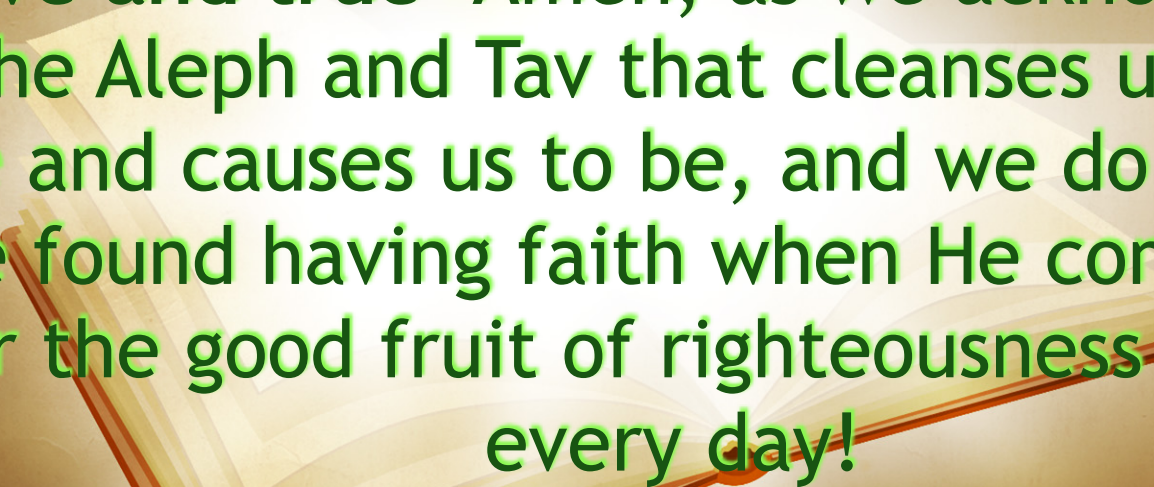
So indeed, we are able to learn that there can be a 'false' Aměn, as well as a true one!

The enemy will always be at war with the true remnant who hold fast the commands and witness of our Master:

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

This is a powerful verse which shows us who the true remnant seed are - **those guarding the commands of Elohim AND the witness of Messiah!**

This can give a clear picture of the remnant who guard to do all that is written in the Torah and the Prophets, and possess the Witness of the Renewed Writings, and our acceptance and acknowledgement of our Master and Elohim, **יהושע** Messiah, and our need to guard to do all His commands -



-that is: to walk in His Torah as confirmed in our
‘positive and true’ Aměn, as we acknowledge that
it is the Aleph and Tav that cleanses us and gives
us life and causes us to be, and we do our utmost
to be found having faith when He comes, as we
bear the good fruit of righteousness each and
every day!

In **Hazon/Revelation 7:11** we see a 7-fold praise being given to Elohim, as the messengers, elder and living creatures worshipped Elohim, saying:

“Aměn! The blessing, and the esteem, and the wisdom, and the thanksgiving, and the respect, and the power, and the might, to our Elohim forever and ever. Aměn.”

What is worth taking note of here, is the use of the word Aměn at the start and end of this 7-fold praise for Elohim!

This Greek word ἀμήν aměn (am-ane')- Strong's G281 is transliterated from the Hebrew word adverb אָמֵן aměn (aw-mane')- Strong's H543 which means, **'truly, verily, truth, so be it'**.

Aměn is also often translated as ‘trust’; and so, we see that to trust or believe implies an action and not just a thought; but rather in one’s acknowledgment of what has been written in the Word, the confirmation of one’s ‘aměn’ implies that there will be an active trust and belief in doing what the Word says!

Make sure your actions of obedience line up with the confession of your mouth and the confirmation of your belief in our Mighty Master.

Deu 1:35 Not one of these men of this evil generation shall see that good land of which I swore to give to your fathers,

Deu 1:36 except Kalēb son of Yephunneh. He shall see it, and to him and his children I give the land on which he walked, because he followed יהוה completely.'

In **verse 35** we see clearly the result of ‘faith without works’ - you do not get to enter the good land/promises of eternal life with our Master and King.

And in **verse 36** we see the result of completely following in the clear commands - Kalēb got to enter because He followed יהוה completely!

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.”

In Yehoshua/Joshua 14 we are able to see this terminology being used of Kalēb 3 times, describing very clearly how he followed יהוה completely.

The reason why I am emphasizing this, is simply because it is very important for us to understand just how our walk ought to be in Messiah and the question remains continually for us, whether we are following יהוה completely or not! Are you or are you not?

The English word 'complete', as an adjective, simply means 'to have all the necessary or normal parts or components'.

In other words, 'you have it all'.

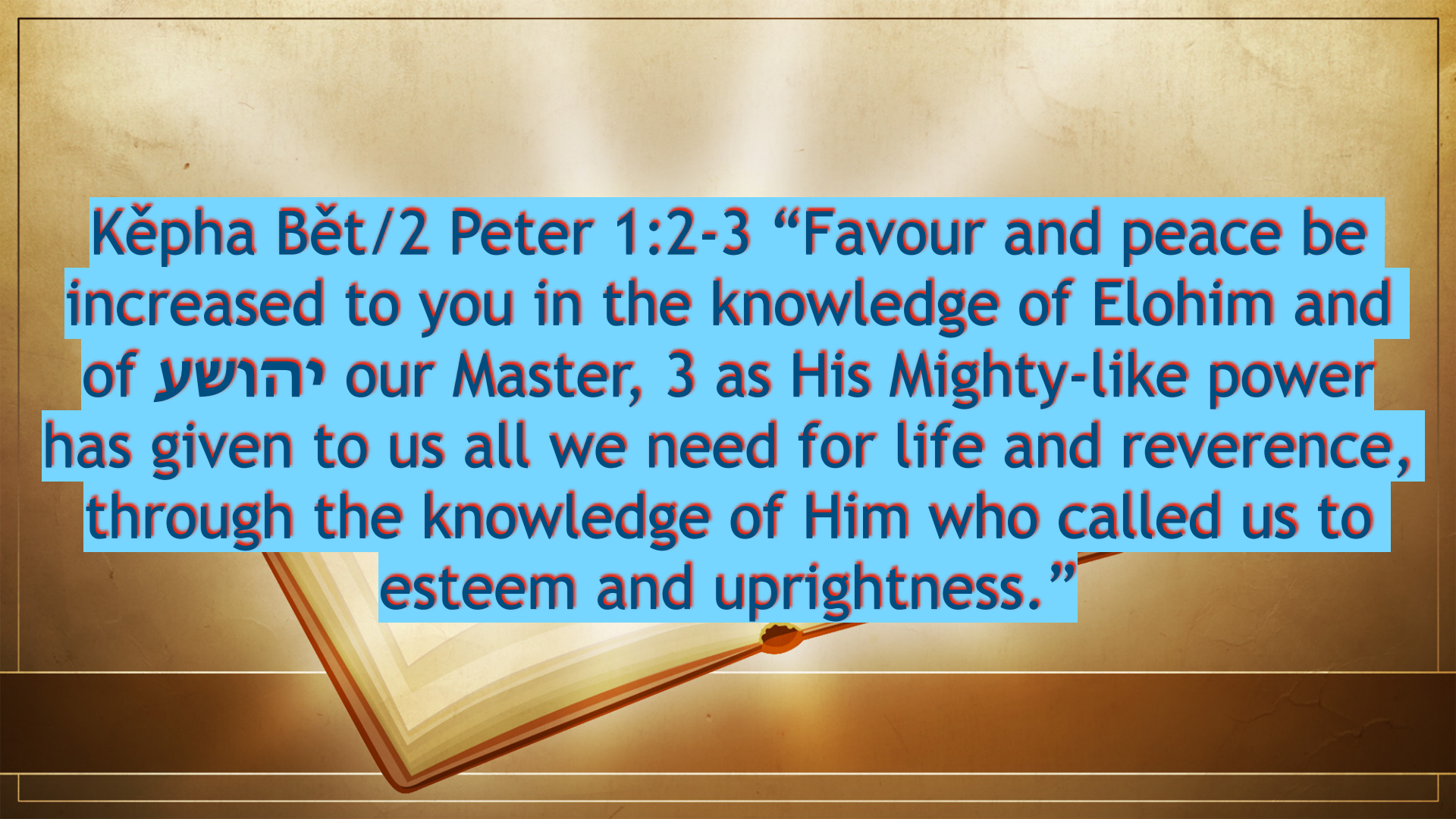
The English word 'completely' is an adverb - which is a word that serves as a modifier of a verb (a 'doing' word) and strengthens the action of the verb.

The English word 'Completely' therefore, literally means, 'to a full extent; to be complete with everything necessary; highly proficient; thorough; total; absolute'.

We have seen that by definition, ‘**completely**’ means that one has all they need to actively do all that they are required to do.

Well then, in “**following יהוה completely**”, do we have all we need?

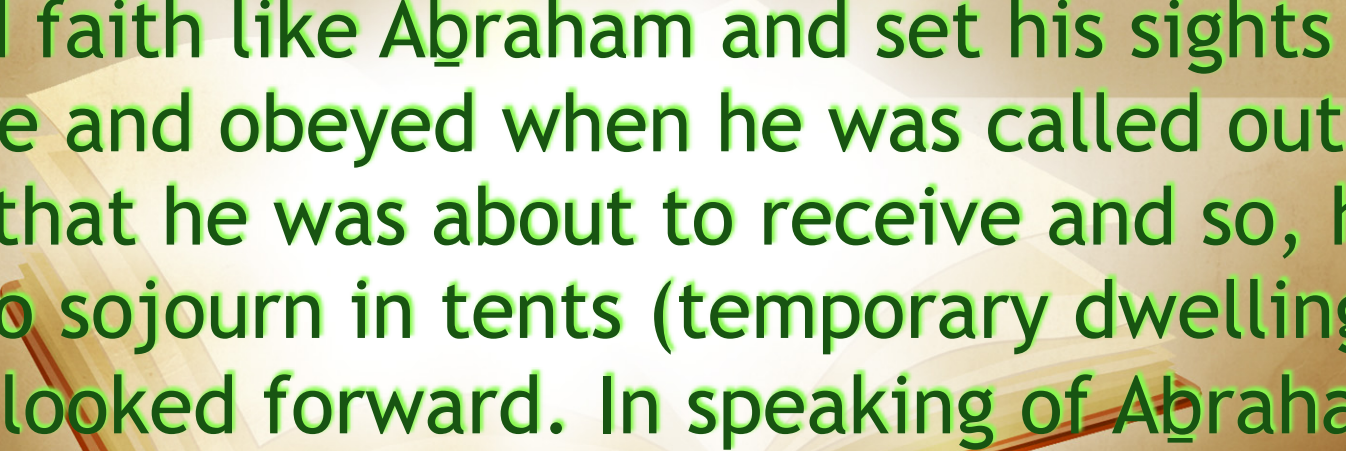
The answer is a resounding **YES** - we have all we need, given to us freely by His favour, through the Blood of **יהושע** Messiah, to all who believe in Him.



Kěpha Bět/2 Peter 1:2-3 “Favour and peace be increased to you in the knowledge of Elohim and of יהושע our Master, 3 as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and uprightness.”

How did Kalēb do it - how did he put up with all the 'junk' of others and continue to be the faithful one completely following יהוה, when the rest faded away?


His eyes were not fixed on 'the now' - he set his sights on the Promise - the sure and Promised Hope that he had in יהוה and handled 'the now' with great joy and strength in the sure hope that he had in the sure Word of יהוה!



He had faith like Abraham and set his sights on the Promise and obeyed when he was called out to the place that he was about to receive and so, he was able to sojourn in tents (temporary dwellings), as he looked forward. In speaking of Abraham:

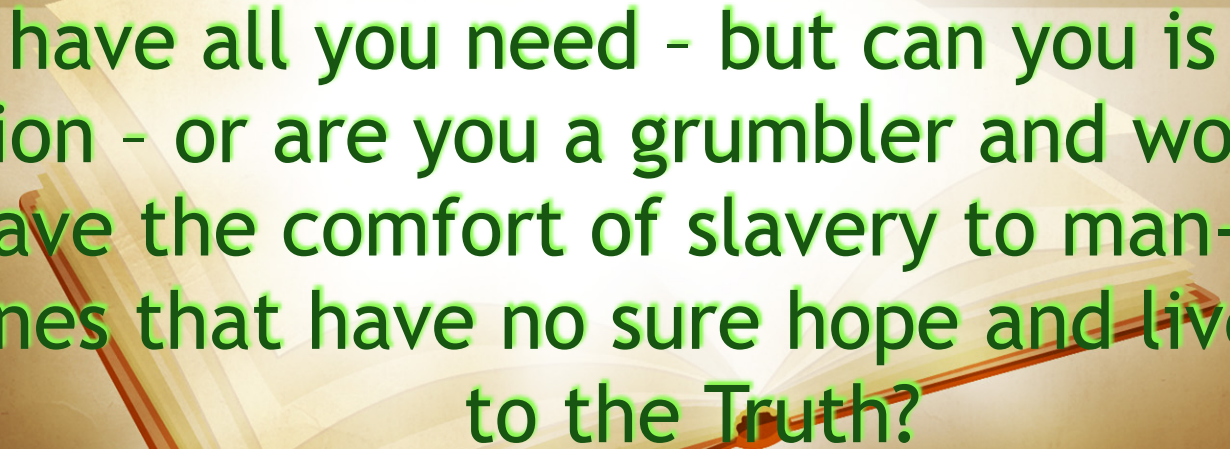
Ib'rim/Hebrews 11:8-10 "By belief, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance.

And he went out, not knowing where he was going. 9 By belief, he sojourned in the land of promise as a stranger, dwelling in tents with Yitshaq and Ya'aqob, the heirs with him of the same promise, 10 for he was looking for the city having foundations, whose builder and maker is Elohim."



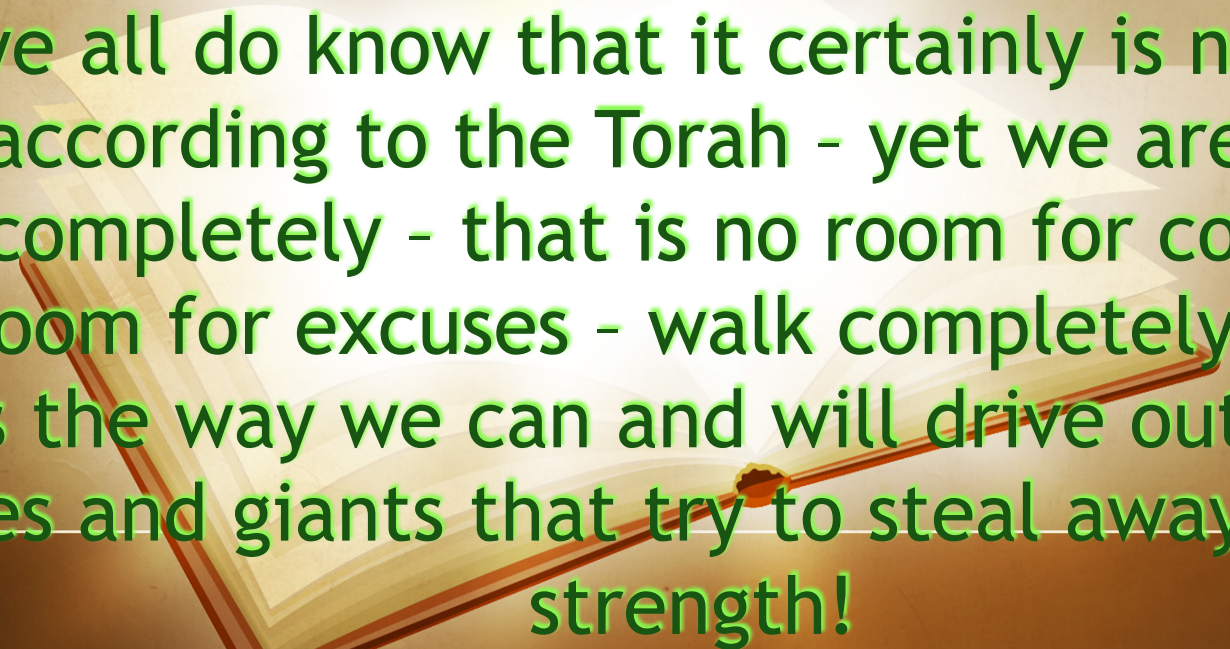
Kalěb in following completely - obeyed, sojourned
and looked forward - can you?

You have all you need - but can you is the real
question - or are you a grumbler and would rather
have the comfort of slavery to man-made
doctrines that have no sure hope and live oblivious
to the Truth?

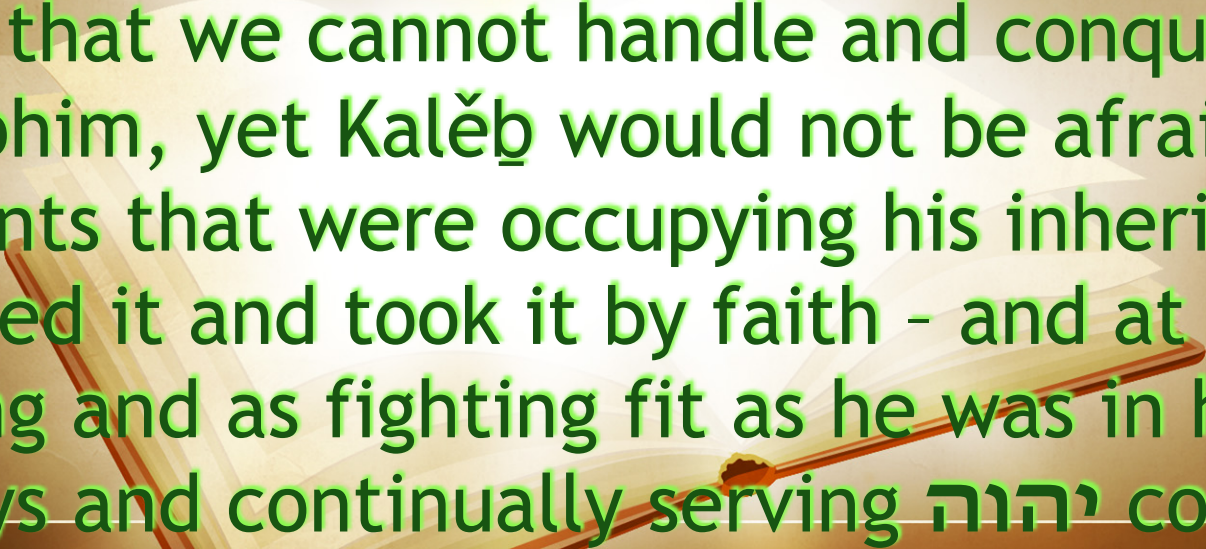


Serving completely will allow and equip us to drive out the giants that are before us as serving completely calls for an urgent need for us to contend for our inheritance.

יהוה had promised Kalēb - that did not mean that there would never be any resistance - on the contrary - there would still be much resistance that he would face in opposition to claiming and walking in the promise!



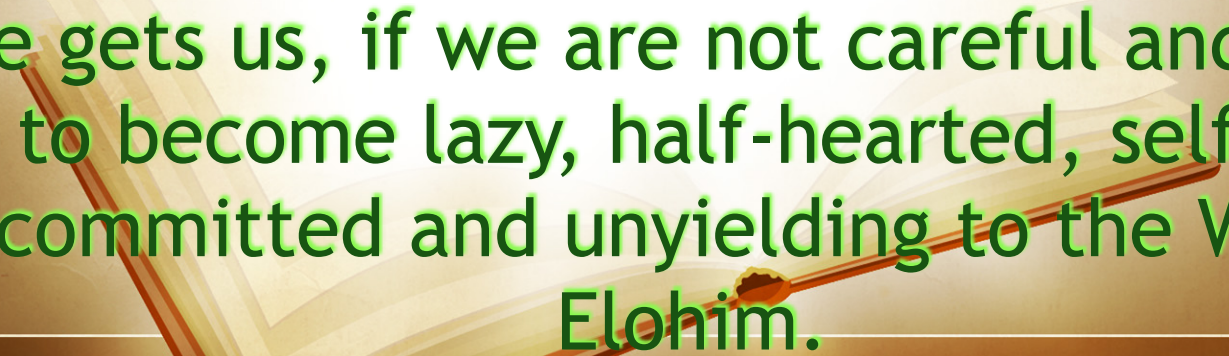
We have an inheritance - a sure and promised hope of what is to come - yet we do live in a world that has been darkened by sin which is lawlessness and we all do know that it certainly is not easy to walk according to the Torah - yet we are called to walk completely - that is no room for compromise - no room for excuses - walk completely following Him is the way we can and will drive out those big issues and giants that try to steal away joy and strength!

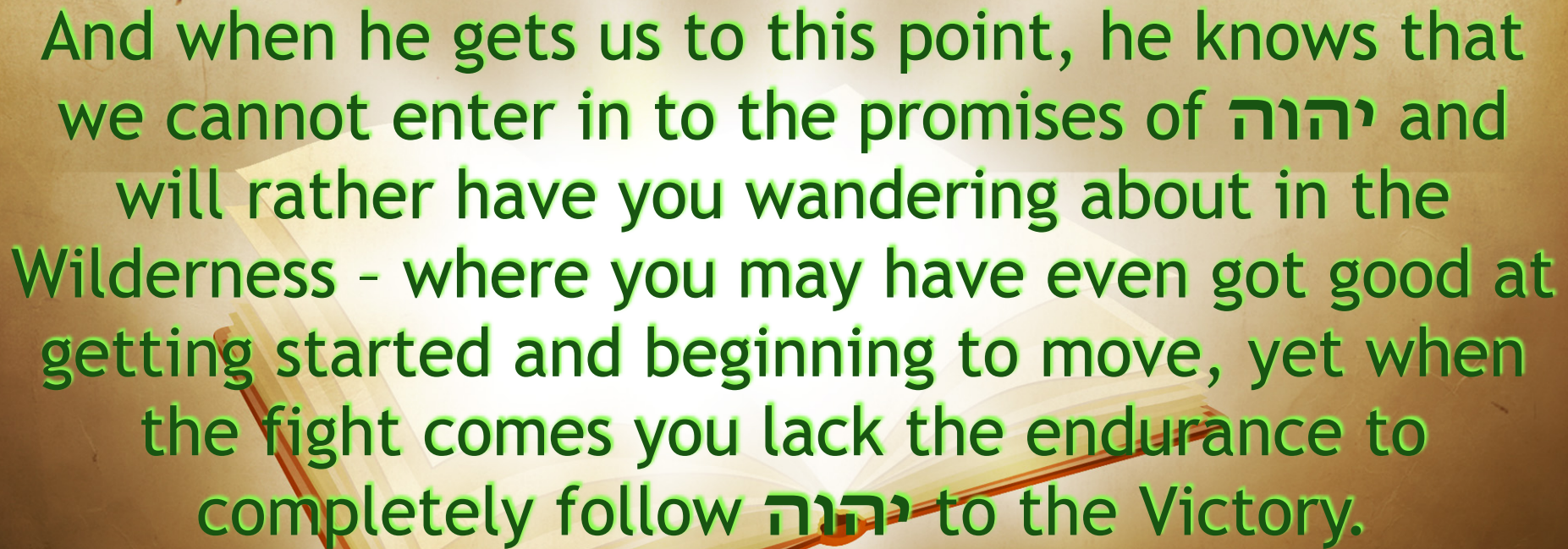


The enemy brings resistance in many forms, shapes and sizes and will make them look like giants that we cannot handle and conquer by faith in Elohim, yet Kalēb would not be afraid to take on giants that were occupying his inheritance - he claimed it and took it by faith - and at 85 was as willing and as fighting fit as he was in his youth, always and continually serving יהוה completely.

The enemy does not want you to see things differently or speak differently or live differently and he does not want you to take that which has been promised.

So, he gets us, if we are not careful and vigilant, to become lazy, half-hearted, selfish, uncommitted and unyielding to the Word of Elohim.



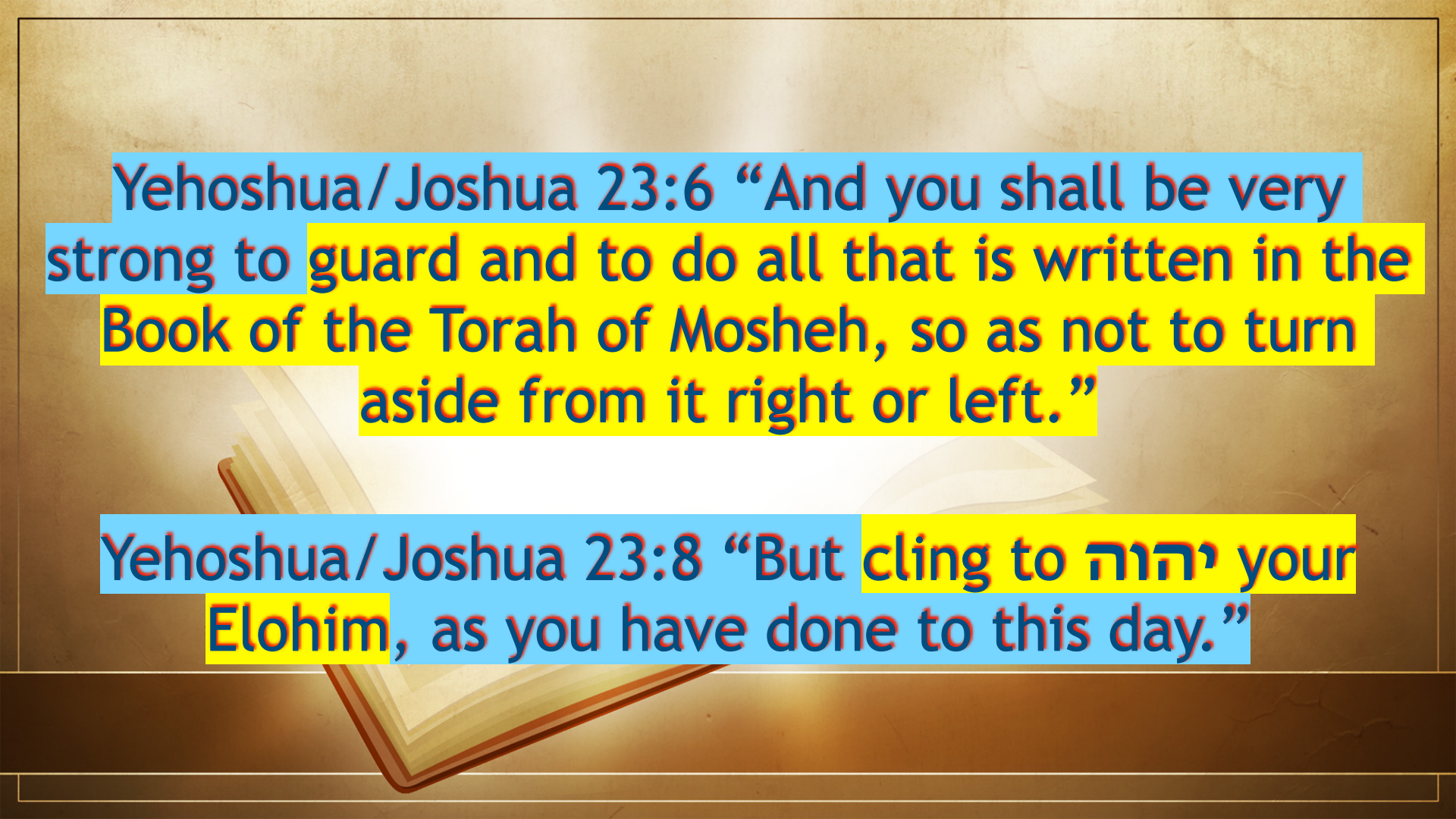


And when he gets us to this point, he knows that we cannot enter in to the promises of יהוה and will rather have you wandering about in the Wilderness - where you may have even got good at getting started and beginning to move, yet when the fight comes you lack the endurance to completely follow יהוה to the Victory.

I say follow יהוה to the victory, for it is He who fights for us - the battle is His and the victory ours, but in order to have the victory we must follow completely!

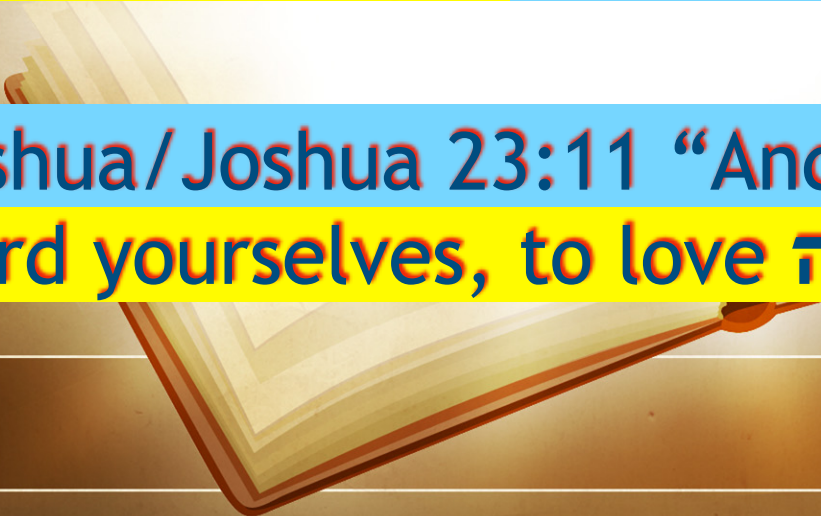
And fight the good fight of faith walking totally in Him! Look at the following verses from Yehoshua/ Joshua 23:

Yehoshua/ Joshua 23: 3 “And you, you have seen all that יהוה your Elohim has done to all these nations because of you, for יהוה your Elohim is He who was fighting for you.”



Yehoshua/Joshua 23:6 “And you shall be very strong to guard and to do all that is written in the Book of the Torah of Mosheh, so as not to turn aside from it right or left.”

Yehoshua/Joshua 23:8 “But cling to יהוה your Elohim, as you have done to this day.”



Yehoshua/Joshua 23:10 “One man of you put a thousand to flight, for יהוה your Elohim is He who is fighting for you, as He has promised you.”

Yehoshua/Joshua 23:11 “And you shall diligently guard yourselves, to love יהוה your Elohim.”

Do you see what these verses are saying and emphasizing?

They had just received their allotment and inheritance and here, we see how these instructions are very clear in declaring the following:

**CLING to יהוה - HE FIGHTS
FOR YOU**

Let Him lead you in victory as you **CLING** to Him by **LOVING HIM** in **GUARDING TO DO ALL HE HAS COMMANDED US TO IN HIS TORAH** and defeat those giants that you face!

The bottom line is this: you cannot 'follow' half-heartedly and sadly, many people today are attempting to do just that, thinking that they will do just enough to get by, when following Messiah costs you everything and it calls for your all!

Yohanan/John 10:27 “My sheep hear My voice, and I know them, and they follow Me.”

This verse sums it up - His sheep ‘hear’ His voice and He ‘knows’ them and they ‘follow’ Him!

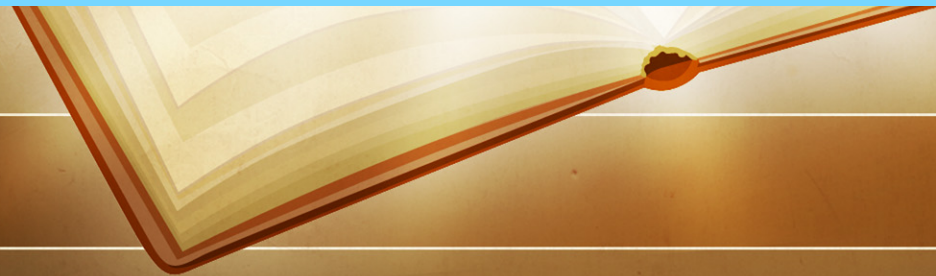
Hear, Guard and Do

That is the true response of true sheep of Messiah!
True sheep are doers of the word and not just hearers only, and there is only one way to follow Messiah - and that is completely!

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

Deu 1:37 “And יהוה was enraged with me for your sakes, saying, ‘You do not go in there, either.

Deu 1:38 Yehoshua the son of Nun, who stands before you, he shall go in there. Strengthen him, for he shall cause Yisra’ěl to inherit.



Verse 37-38

These verses picture for us the clear fact that the Torah leads us to Messiah, and it is Messiah who takes us into His Promises for us and causes us to inherit! Mosheh is a picture of the first Adam and Yehoshua a picture of the 2nd Adam (Messiah).

Yohanan/John 1:17 “for the Torah was given through Mosheh - the favour and the truth came through יהושע Messiah.”

Sadly, many of the modern translations have erroneously inserted the word 'but' into this verse, which is nowhere to be found in the original Greek texts!

Some claim that the torah was given through Mosheh ... BUT ... grace and truth came through Messiah, and by claiming this erroneous translation due to a false interpretation many claim that the Torah is no longer valid. This is a lie from the pit of hell!

What we must understand in this verse, in light of what we are reading in **Debarim/Deuteronomy 1:36-37**, is that this verse in **Yoḥanan/John 1:17** can best be expressed as follows:

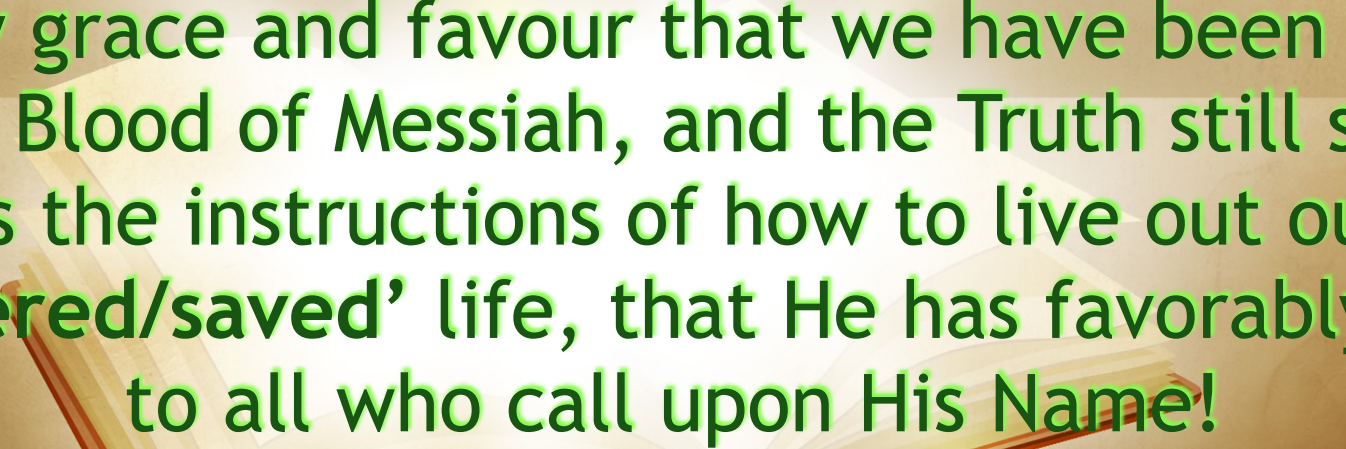
The instructions of Elohim, for His set-apart people, was given through Mosheh and revealed by the life, death and resurrection of Messiah.



Messiah came to show us ‘how’ to live according to the set-apart standards of His clear instructions!

The Torah is “**Truth**” and it is not opposed to grace/favour.

Truth came through Mosheh -favour and Truth through Messiah!




It is by grace and favour that we have been saved,
by the Blood of Messiah, and the Truth still stands,
as the instructions of how to live out our
'delivered/saved' life, that He has favorably given
to all who call upon His Name!

Deu 1:39 And your little ones and your children, who you say are for a prey, who today have no knowledge of good and evil, they are going in there. And to them I give it, and they are to possess it.



Verse 39 - know no good and evil

I find this verse interesting, in that here Mosheh is saying that this generation that were either children when they came out of Mitsrayim or had been born during the wilderness journey would enter in as a result of not having knowledge of good and evil.



Berēshith/Genesis 2:16-17 “And יהוה Elohim commanded the man, saying, “Eat of every tree of the garden, 17 but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die.”



What I see, in Debarim/Deuteronomy, is that this speaks a great lesson for us, when weighed up with the instructions given to Adam in the Garden.

Adam did not obey this command and it got him expelled from the garden and now, here the entrance into The Promised Land, was for people who had not known good and evil - in other words, this is a picture of how it is the obedient who will enter in!

Certainly, we have a picture of a generation who had been under their father's rebellion and lies, yet now, it was the children who would enter and not their rebellious fathers. יהוה was making it clear at that point on the journey that if you obey then you will enter - if not then you will perish in the wilderness!


We recognize that our father's inherited lies and we now have the responsibility of walking in the Truth and obey His Good Word that is our Life!

Deu 1:40 But you, turn and take your journey into the wilderness by the Way of the Sea of Reeds.’

Deu 1:41 “Then you answered and said to me, ‘We have sinned against יהוה. We ourselves are going up, and we shall fight, as יהוה our Elohim commanded us.’ And when each one of you had girded on his battle gear, you were ready to go up into the mountain.

Deu 1:42 “And יהוה said to me, ‘Say to them, “Do not go up nor fight, for I am not in your midst, lest you be smitten before your enemies.” ’

Deu 1:43 “So I spoke to you, but you would not listen and rebelled against the mouth of יהוה, and acted proudly, and went up into the mountain.



Verse 41-43 - rebellion assumes the right to do as you see fit and causes you to think that it is ok and that Elohim is with you, when in fact He is not!

When the wicked generation realized their crookedness, they did not repent, although they gave lip service of their repentance and presumed that by their **'quick confession'** that they could go up and destroy the enemies before them.

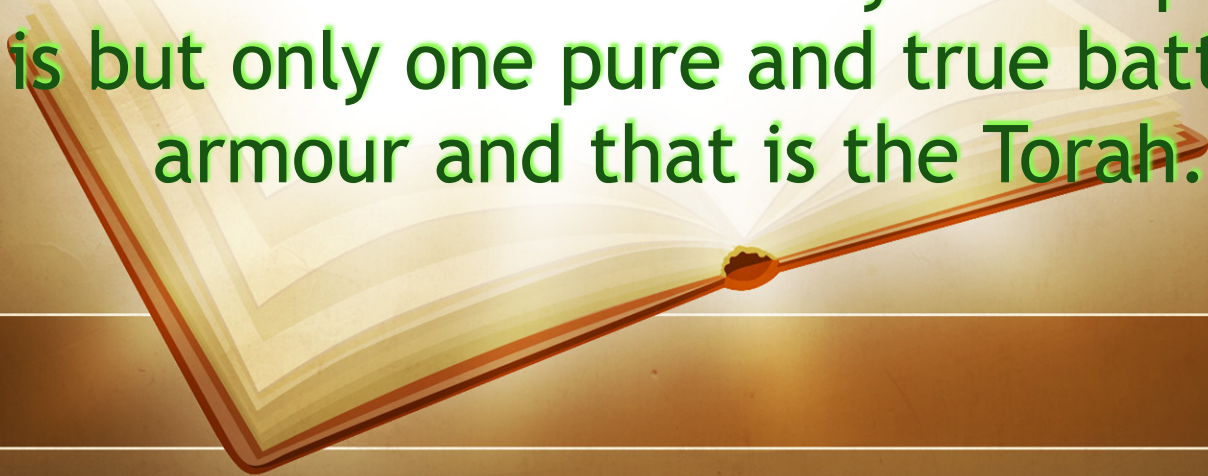
Here, it tells us that each one put on his battle gear, and again is another example of how they **'put on'** the appearance of righteousness yet their hearts were still crooked.

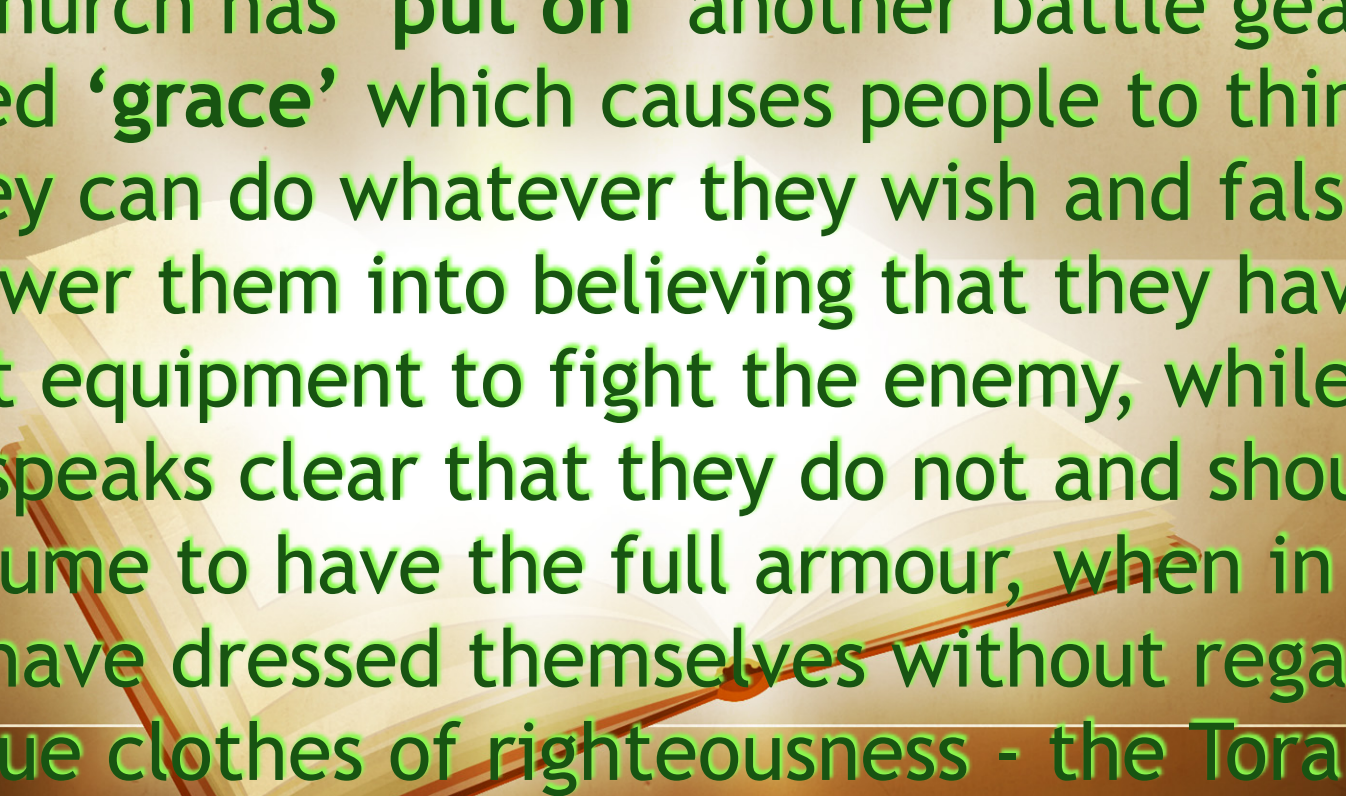
We are to clothe ourselves in Him and put on His armour, which is the Torah and then stand - as He fights for us.

They put on their 'own armour' - which is a picture of man's own vain interpretations of what the Word says in order to suit themselves - and they went up without having 'stood' which standing in Scripture speaks of faithfulness!

They were told not to go, yet they rebelled and thought they could go anyway and in the stubbornness of their pride they went up on their own!

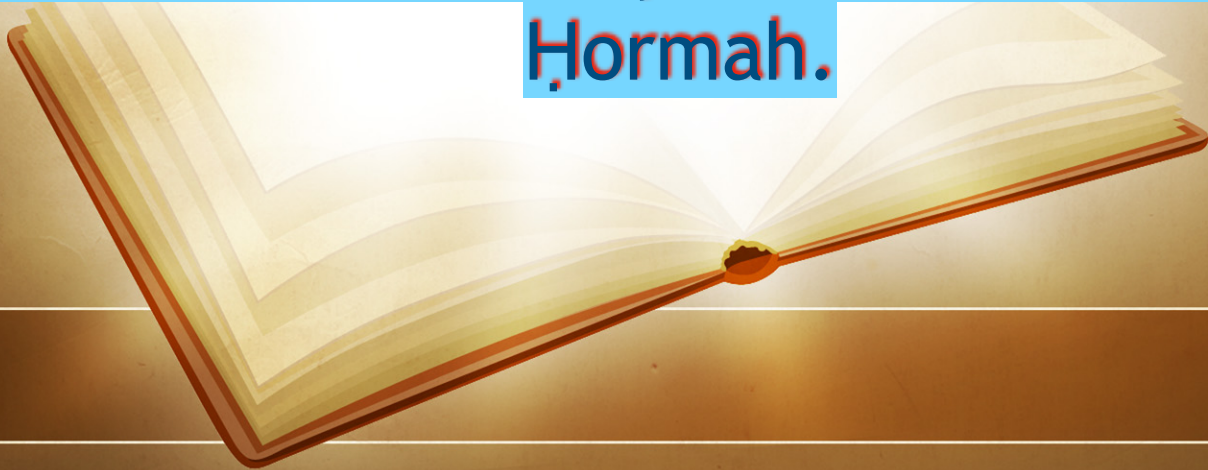
This is a picture of what Christianity has done - it as put on its own battle gear and twisted the Truth to suit the fashion of the day so to speak - for there is but only one pure and true battle gear or armour and that is the Torah.





The church has 'put on' another battle gear of a falsified 'grace' which causes people to think that they can do whatever they wish and falsely empower them into believing that they have the right equipment to fight the enemy, while the Truth speaks clear that they do not and should not presume to have the full armour, when in fact they have dressed themselves without regard for true clothes of righteousness - the Torah!

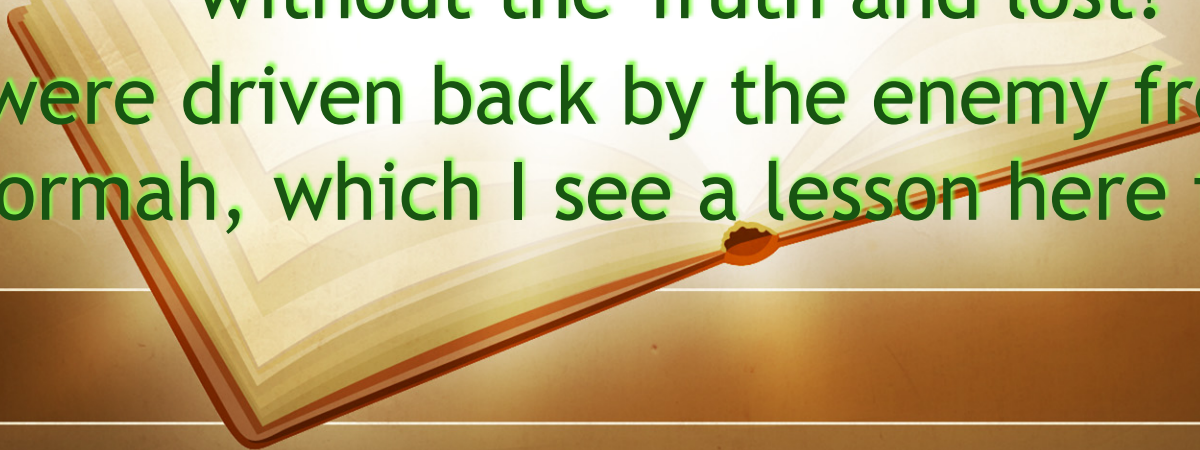
Deu 1:44 “Then the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Sě‘ir to H̄ormah.



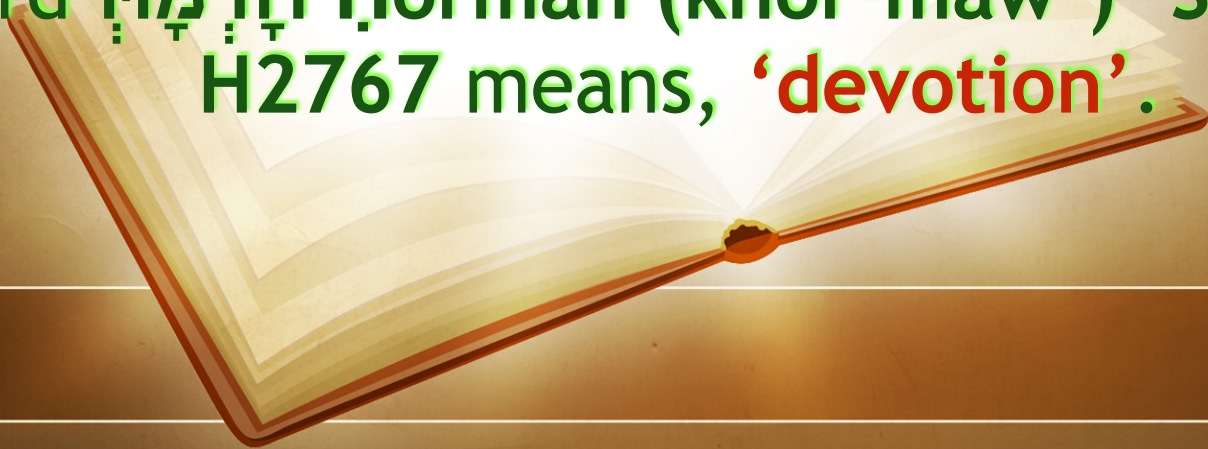
Verse 44 - driven back from Sě'ir to Ḥormah

The proud and rebellious lot who dressed themselves in their own battle gear went to fight without the Truth and lost!

They were driven back by the enemy from Sě'ir to Ḥormah, which I see a lesson here for us.



The Hebrew word שְׂעִירָּ Sə'ir (say-eer')- Strong's H8165 means, **'hairy, shaggy'** and the Hebrew word חֲרָמָּ Hōrmah (khor-maw')- Strong's H2767 means, **'devotion'**.

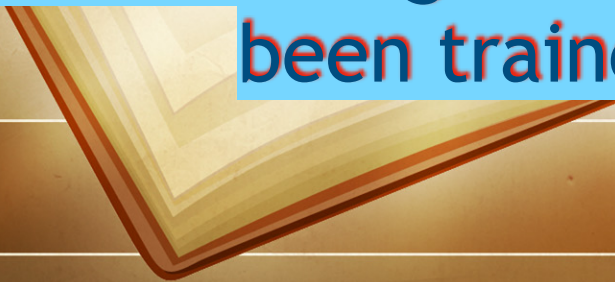


This is a picture of the disciplining of יהוה, as a loving Father who disciplines those He loves!

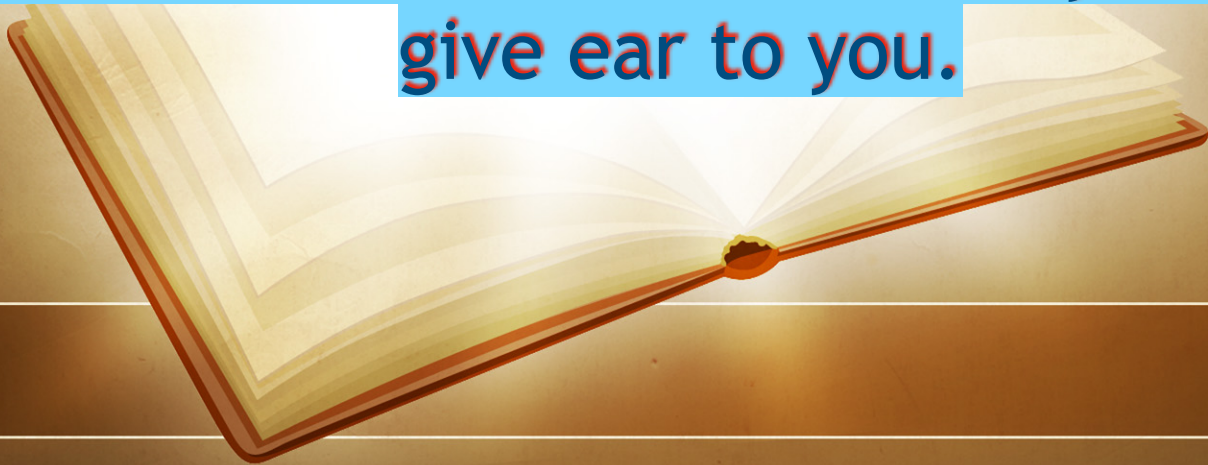
Sě'ir represents the works of the flesh, as we know that Ěsaw was hairy and speaks of trying to do that which is of the flesh and that which suites self, and here, we see that anyone who claims to be a follower of Messiah, that tries to walk out his deliverance with arrogance and pride, thinking he can do as he pleases, instead of with fear and trembling, will be disciplined and driven back to the point of devotion or rather, the point of choosing to be devoted or not!

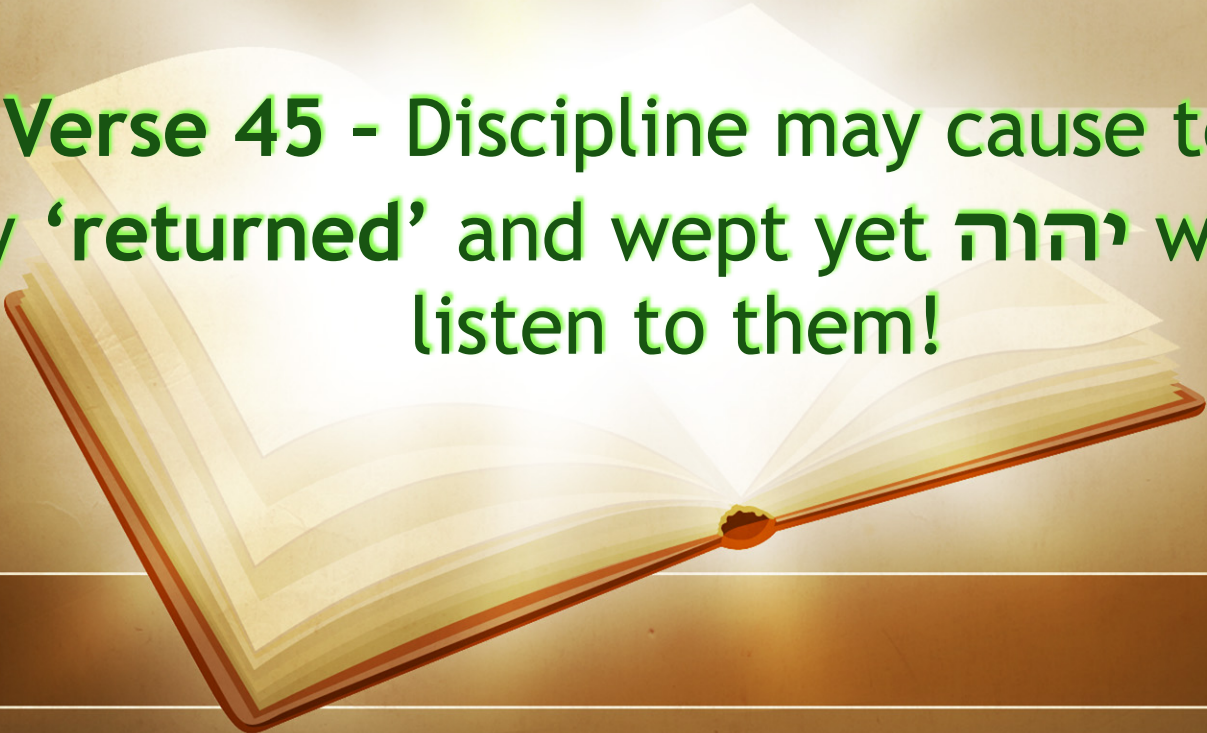
Ib'rim/Hebrew 12:7-11 “If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? 8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons. 9 Moreover, we indeed had fathers of our flesh disciplining 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.”

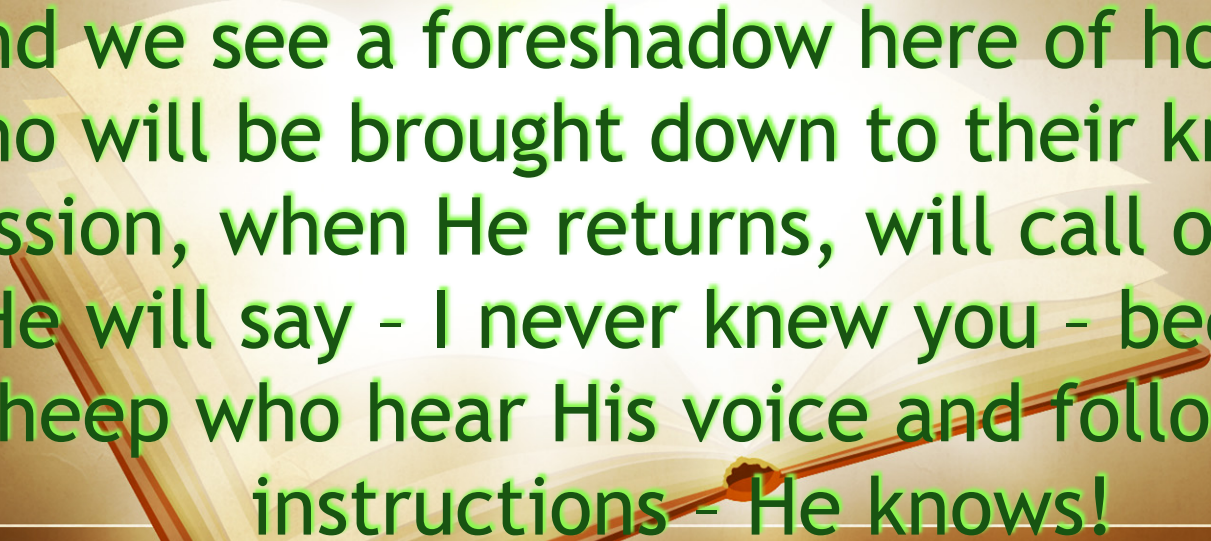


Deu 1:45 “And you returned and wept before יהוה, but יהוה would not listen to your voice nor give ear to you.”






Verse 45 - Discipline may cause tears
They 'returned' and wept yet יהוה would not
listen to them!



They had already had enough time to 'return' to Him and do as He commanded, yet now it was too late and we see a foreshadow here of how so many who will be brought down to their knees in submission, when He returns, will call out to Him, yet He will say - I never knew you - because His sheep who hear His voice and follow His instructions - He knows!

Mattithyahu/Matthew 7:21-23 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”



Those who do not endure discipline will find it very frightening to hear these words - but those who endure and by endure I mean actually allow the discipline to change their ways to walk in obedience will reap the reward of true repentance!


True repentance entails a proper change from lawlessness to obedience and while we take note of how they 'returned and wept' we are able to see that this was not a true returning but rather it was one of 'saying sorry because they got defeated'.

The Hebrew word translated as ‘and you returned’ is וַתָּשׁוּבוּ vatashubu which comes from the root word שׁוּב shub (shoob)- Strong’s H7725 which means, ‘to turn back, return, repent, recover’, and in the ancient pictographic letters it looks like this:




שׁוּב

Shin - ש:


As discussed, this is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp!

It also carries the understanding of **consuming or destroying** - as teeth do to food.

Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is 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'**.

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.

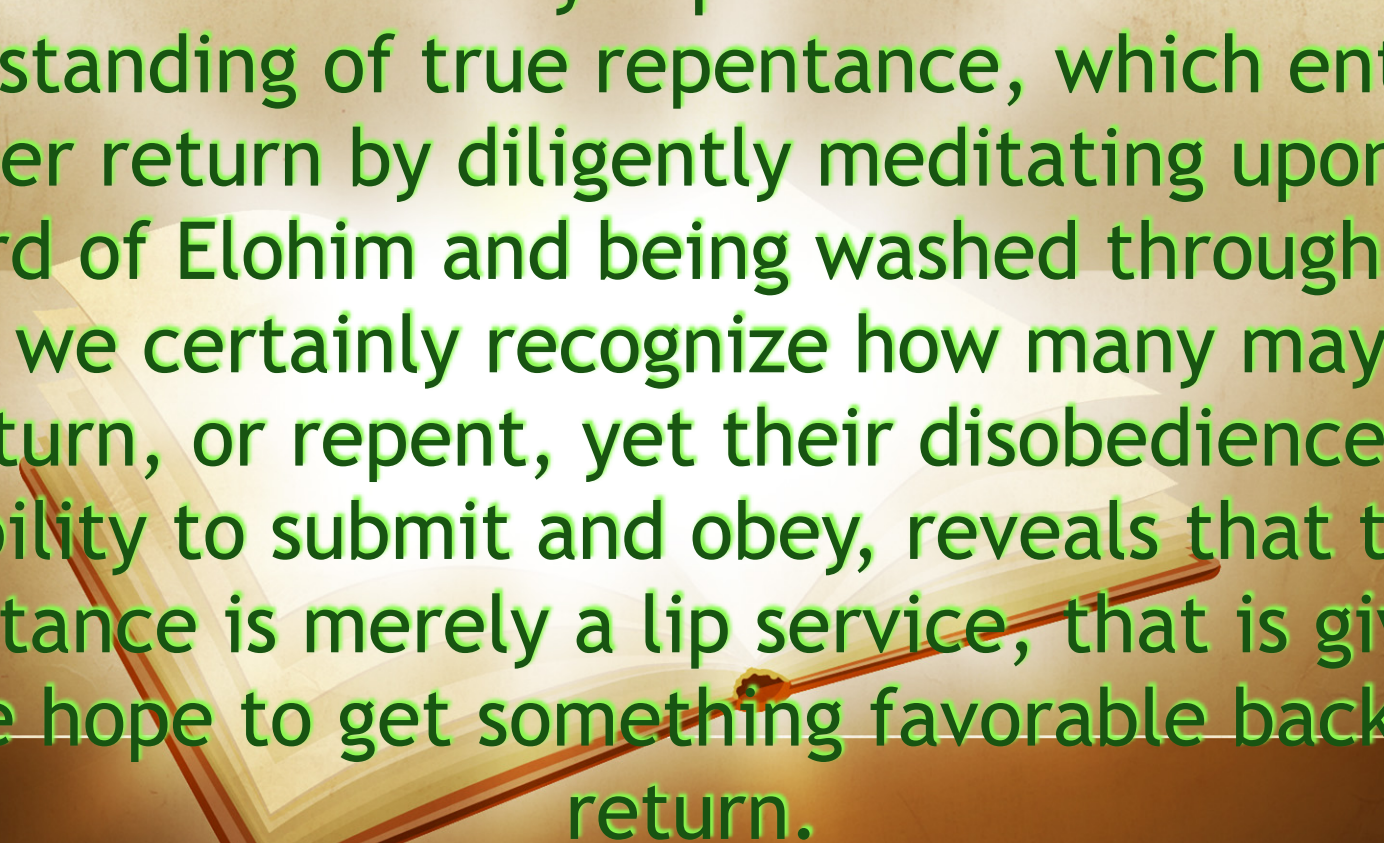
When we understand the combination of these pictures, as rendering ‘a returning or repentance’, we are able to recognize that the teeth, which speaks of a ‘pressing’, and the picture of the peg that ‘secures’, and the house, which speaks of ‘dwelling’, we are able to understand this representing the following:

THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO.

This word, שׁוּב shub (shoob)- Strong's H7725, in the ancient form, represents for us a:

RETURNING TO THE SECURE HOUSE WHERE WE ARE FED, AS WE MEDITATE ON THE WORD OF THE HOUSE





While this certainly represents for us a clear understanding of true repentance, which entails a proper return by diligently meditating upon the Word of Elohim and being washed through His Word, we certainly recognize how many may claim to return, or repent, yet their disobedience, and inability to submit and obey, reveals that their repentance is merely a lip service, that is given in the hope to get something favorable back in return.

When the Pharisees and crowds came out to see Yohanan immersing he asked them a clear question:

Mattithyahu/Matthew 3:7-8 “And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath? 8 “Bear, therefore, fruits worthy of repentance”

Lucas/Luke 3:7-8 “He said therefore to the crowds that came out to be immersed by him, “Brood of adders, who warned you to flee from the wrath to come? 8 “Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that Elohim is able to raise up children to Abraham from these stones.”

Many may certainly 'return' and seek to be immersed while their lives did not display the proper fruit worthy of repentance.

The Greek word for 'repent' is μετανοέω metanoēō (met-an-o-eh'-o)- Strong's G3340 which means, **'to change one's mind or purpose, to repent, relent'** and involves a complete change in one's attitude and thought.

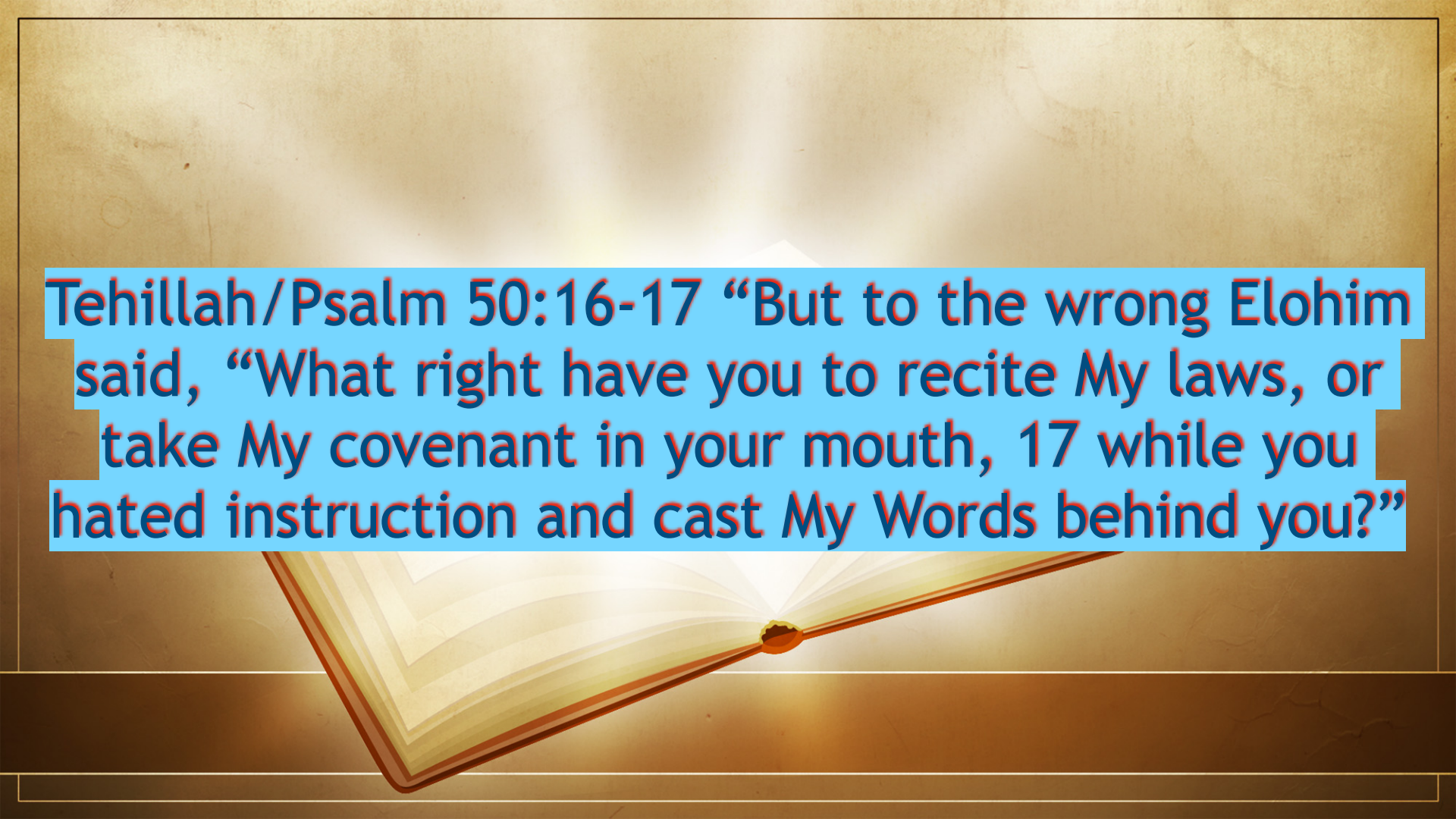
Those who continue to walk according to the flesh, may find themselves desperately seeking the inheritance and promises of Elohim, and even do so with tears, yet they find no place for true repentance from dead works, like **Ėsaw!**

Ib'rim/Hebrews 12:15-17 “See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, 16 lest there be anyone who whores, or profane one, like **Ėsaw**, who for a single meal sold his birthright. 17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.”

Many tears are not necessarily a clear and true sign of repentance!

Turning away from dead works to serve the Living Elohim in sincerity and Truth, bearing fruit worthy of repentance is what is required!

Many people may indeed 'return with tears', yet they clearly fail to change their lifestyles, by rejecting the need to walk in Covenant through and proper guarding of the commands of Elohim and then think that their prayers are still going to be heard!



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?”

Deu 1:46 “So you dwelt in Qadēsh many days,
according to the days that you dwelt.



Verse 46 - At Qadēsh many days

The nation had to ‘dwell’ at Qadēsh many days - until they learned true set-apartness and until the right time of entering in was decreed.

The Hebrew word **קָדַשׁ** Qadēsh (kaw-dashe’)-
Strong’s H6946 means **“set-apart”**.

This was an eventful location - it was here that Miryam died, and it was here that Mosheh struck the rock instead of speaking to it!

This carries great lessons for us - we are a chosen race, a royal priesthood, a set-apart nation, a people for a possession!

We are to be set-apart as He is set-apart - this is a stop where we must learn from these events and recognize that we cannot compromise our set-apart walk - we must not grumble against the Torah.



What makes us set-apart is the Blood of Messiah,
our Rock, that was struck for our sin, and we are
to perfect our set-apartness:

Qorintiyim Bět/2 Corinthians 7:1 “Having, then,
these promises, beloved, let us cleanse ourselves
from all defilement of the flesh and spirit,
perfecting set-apartness in the fear of Elohim.”

Tas'loniqim Aleph/1 Thessalonians 4:3-7 "For this is the desire of Elohim: your set-apartness! - that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness."

Another word that comes from the root word אָמַן
aman (aw-man')- Strong's H539 is the adverb
אָמֵן amēn (aw-mane')- Strong's H543 which
means, **'truly, verily, truth, so be it'**.

In Yeshayahu Amēn is used as a clear reference to
a title of Elohim as we see in: