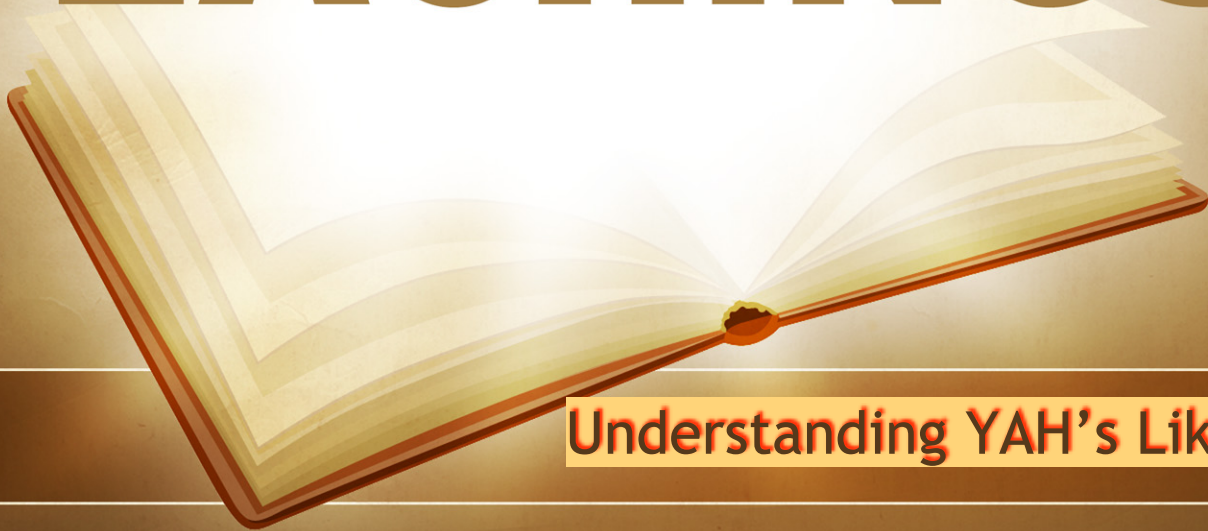


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#45 Va'etchanan (וַאֲתַחֲנֶן)– Hebrew for  
“and I pleaded” “I SOUGHT FAVOUR”**



**Torah: Deuteronomy 3:23-7:11  
Haftarah: Isaiah 40:1-26**



# TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

CH.4-6 Relationship Process

How To Love (יהוה)YeHoVah

Listen To Torah/Hear & Do



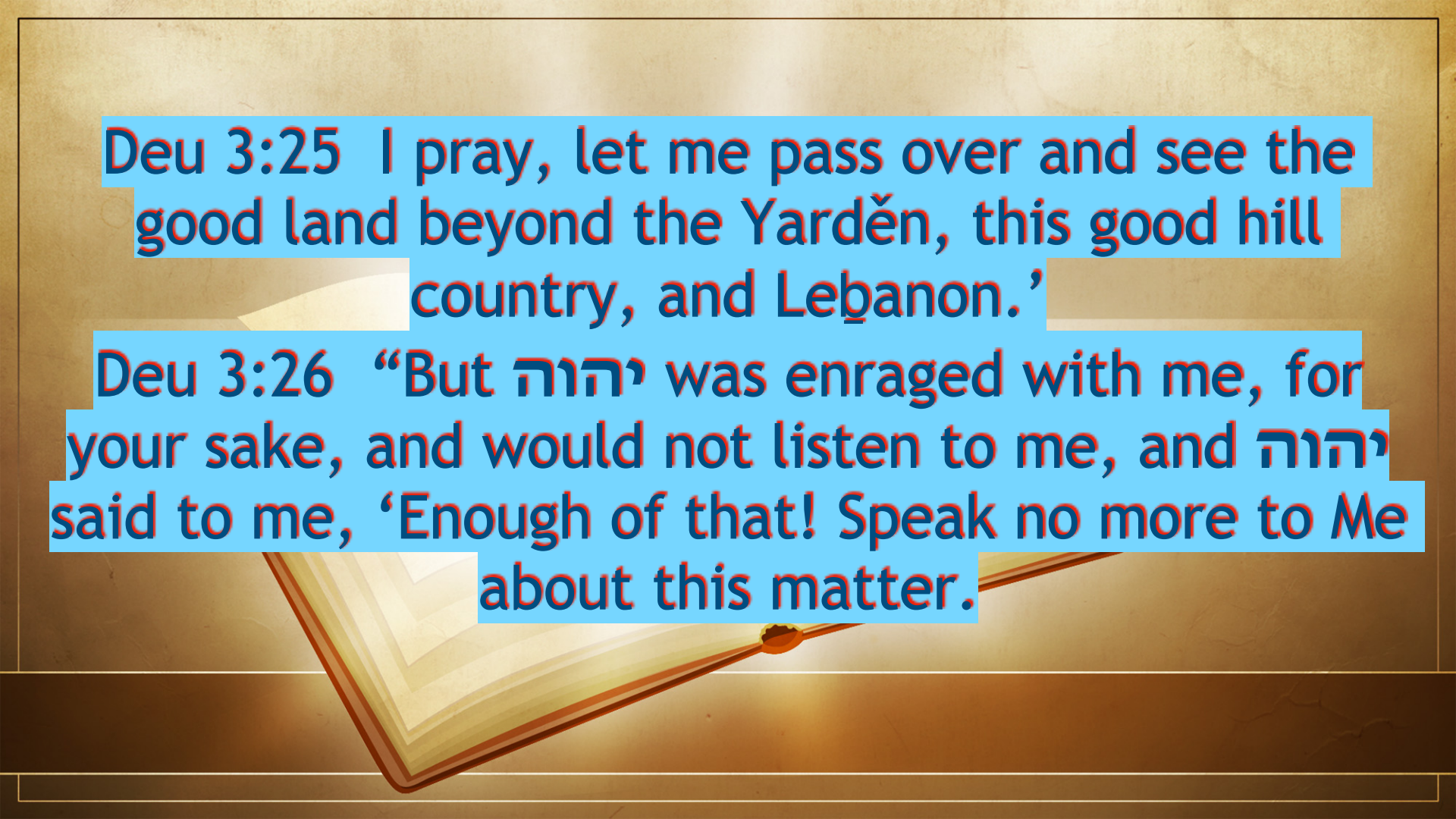
# CHAPTER 3

## Moses Forbidden to Enter the Land

Deu 3:23 “And I pleaded with יהוה at that time, saying,

Deu 3:24 O Master יהוה, You have begun to show Your servant Your greatness and Your strong hand, for who is a mighty one in the heavens or on earth who does according to Your works and according to Your might?





Deu 3:25 I pray, let me pass over and see the good land beyond the Yordēn, this good hill country, and Lebanon.’

Deu 3:26 “But יהוה was enraged with me, for your sake, and would not listen to me, and יהוה said to me, ‘Enough of that! Speak no more to Me about this matter.’

Deu 3:27 Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and look with your eyes, for you do not pass over this Yardeń.

Deu 3:28 But command Yehoshua, and strengthen him and make him brave, for he shall pass over before this people and cause them to inherit the land which you see.'

Deu 3:29 "And we dwelt in the valley opposite Běyth Pe'or.



The name of this week's Torah portion is וַאֲתַחֲנֶן va'ethanan which means, 'And I sought favour'.

The Hebrew root word that is used here is חָנַן ḥanan (khaw-nan')- Strong's H2603 which means, **'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'** and here, in this passage, it is written in the Hithpael form, which is a verbal form that expresses a reflexive action of the Qal form.

The Qal form is the most frequently used verb pattern, and it expresses the “simple” or “casual” action of the root in the active voice.

The Piel form usually expresses an “intensive” or “intentional” action; and so, here we find Mosheh earnestly ‘seeking favour, imploring favour and being loathsome’, in a reflexive action of the favour of Elohim.

He was pleading with יהוה, as he humbled himself before יהוה, having let go of any pride and begged for the favour of Elohim!



In verses 24 - 25, Mosheh declares the mighty power, presence and works of יהוה, that he - a faithful servant of Elohim Most-High - had personally witnessed and then, expressed his intense desire to go into the Promised Land.

Tehillah/Psalm 106:2-3 “Who does relate the mighty acts of יהוה? Or declare all His praise? 3 Blessed are those who guard right-ruling, who do righteousness at all times!”

Mosheh was seeking favour from **יהוה**, who had begun to show Mosheh His might and, in a sense, Mosheh had the earnest desire to see the fullness of the deliverance of **יהוה**, by bringing Yisra'ël into the Promised Land, yet it was not to be!






In verse 26 we see that Mosheh writes that, at this earnest plea to enter the promised Land, יהוה quickly silenced him and told him not to speak any more about the matter, and when we see the phrase, “... but יהוה was enraged with me...”, we can also recognize the sobering reminder that we serve a Mighty Elohim, who we must carefully listen to and obey and recognize that when He says no, then it is no!

The Hebrew word that is translated as ‘enraged, angry, wrath’ comes from the root word עָבַר *abar* (aw-bar’)- Strong’s H5674 which means, ‘to pass over, through or by, to pass on’, and while it certainly can be used as a word to express ‘being wroth’, such as to ‘overlook’ a request and not listen to a matter, the form that it is written in, simply renders it as the fact that יהוה *YHWH* passed over Mosheh and his request.





when we understand the great shadow picture that this represents, then we clearly understand that, with Mosheh not entering in to the Promised Land and Yehoshua leading the nation in, we are given a great picture of the work of Messiah, as being the Living Torah (Word made flesh) that would die, and rise again to be the One who causes us to enter in!

**Verse 27** - Mosheh is then told to go up to the top of Pisgah and lift his eyes and look, west, north, south and then east.

The Hebrew word פִּסְגָּה Pisgah (pis-gaw')- Strong's H6449 means, **'cleft'** and it is a mountain in Mo'ab and it comes from the primitive root word פָּסַג pasag (paw-sag')- Strong's H6448 which means, **'to pass between, go through'**.



What Mosheh had done, and all that he had worked for, was not in vain.

He would not cross the Yardĕn, yet he would 'cross over', so to speak, and see יהוה's promise that Yisra'ĕl, under Mosheh's leadership, had been led to - for his job was done!

He would, however, get an opportunity to look with his eyes, and each direction represents for us a great significant spiritual meaning, that would certainly have comforted Mosheh:

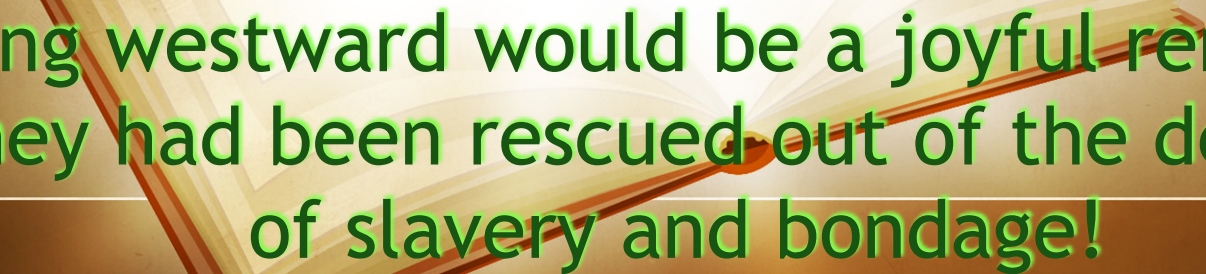
## West

The Hebrew word that is translated as 'westward' is יַמָּה yamah, which comes from the root word יָם yam (yawm)-Strong's H3220 meaning, 'sea, west'. Looking westward would be a great reminder of where they had come from and how they had been delivered by the Mighty Hand and Outstretched Arm of יהוה and, in the Hebraic mind-set, the sea was often seen as the deep abyss or the unknown and often represented a picture of the depths of She'ol (grave); and from this, we are able to further understand the concept of being delivered from death, as we have been rescued from the 'deep waters':



Tehillah/Psalm 69:14-15 “Rescue me out of the mire, and let me not sink. Let me be rescued from those who hate me, and out of the **deep waters**.  
15 Let not a flood of waters overflow me, nor let the deep swallow me up, nor let the pit shut its mouth on me.”

Looking westward would be a joyful reminder of how they had been rescued out of the deep waters of slavery and bondage!



# North

The Hebrew word that is translated as 'northward' is צפֹּנָה tsaphonah, which comes from the word צפֹּן tsaphon (tsaw-fone')- Strong's H6828 meaning, '**north, northern**' and comes from the primitive root word צָפַן tsaphan (tsaw-fan')- Strong's H6845 meaning, '**to hide, treasure up, ambush, conceal, treasured**'.

This looking northward, would give the prophetic picture of the remnant of the northern tribes that would remain faithful and treasure up the truth.



## South

The Hebrew word that is translated as 'southward' is תִּימָנָה teymanah which comes from the word בְּיָמֵן teyman (tay-mawn')- Strong's H8486 meaning, 'south, south wind, southward' and is derived from the word יָמִין yamin (yaw-meen')- Strong's H3225 meaning, 'right hand'. The Right Hand of Elohim, is a title that is frequently used for יְהוֹשֻׁעַ, who is the fullness and embodiment of the Torah, in the flesh - for that is why He came - to fully meet its requirements, so that we may walk in Him - the Living Torah - and live!

This would be encouraging to Mosheh, as he would recognize that all that he had worked for would be fully accomplished, by the Right Hand of יְהוָה.

# East

The Hebrew word that is translated as 'eastward' is מִזְרָחָהּ mizraḥah, which comes from the word מִזְרָח mizrah (miz-rawkh')- Strong's H4217 which means, 'place of sunrise, east, eastern, place of breaking forth', and comes from the primitive root word זָרַח zarah (zaw-rakh')- Strong's H2224 which means, 'to rise, come forth, arise'.

The concept 'east', in the Hebraic mindset', also speaks of being 'ancient' and would be a reminder of the clear promise given to, and covenant made with, Abraham, which would be fulfilled in Messiah - the second Adam!



**Yeshayahu/Isaiah 41:2 “Who raised up the righteous one from the east, called him to His foot, gave the nations before him, and made sovereigns submit to him? He gave them as the dust to his sword, as driven stubble to his bow.”**



That which Mosheh would look toward, would be fulfilled in Messiah, and we can learn a great lesson here, in that the Torah (as pictured through Mosheh) is our trainer unto Messiah:

**Galatiyim/Galatians 3:24-25** “Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief. 25 And after belief has come, we are no longer under a trainer.”



The term/phrase, 'we are no longer under a trainer', does not imply that we do not need to follow the Torah, but rather that we now have absolutely no excuse not to follow the Torah, as it is the Torah that 'trains' us unto Messiah, equipping us to fully walk in Messiah - The Living Torah.

Without the Torah we would have no 'trainer', as it were, and therefore be unable to properly walk in and stay in Messiah!

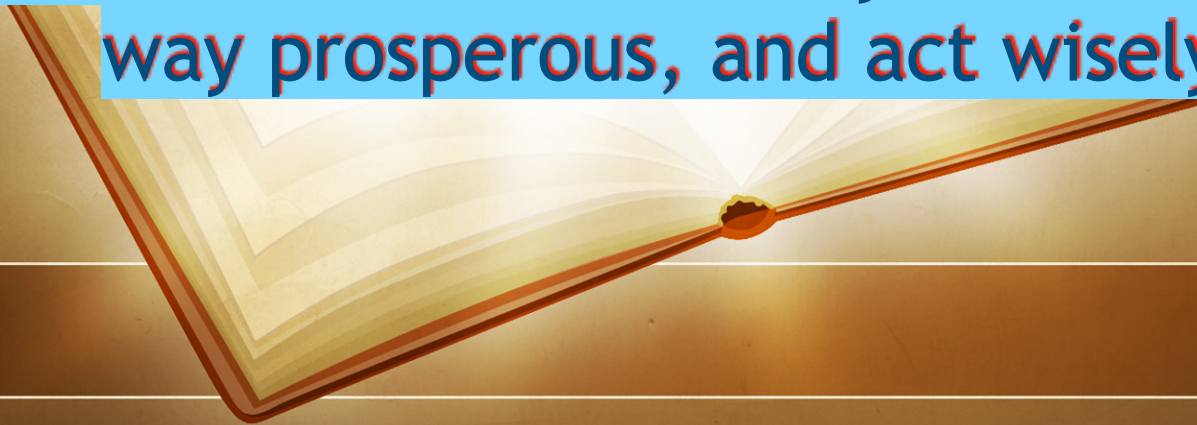
Sadly, many misinterpret these verses and think that the Torah is no longer applicable, yet this is not the case!

We need the Torah to show us our need for a Saviour and without the Torah we have no means of having our 'faith' being established in doing the good works that have been prepared beforehand for us.

Mosheh was about to die and Yehoshua would lead Yisra'el into the Promised Land, and what we must recognize is that the clear instructions given to Yehoshua, as recorded in Yehoshua/Joshua 1:8, was to meditate day and night on the Torah, in order to be successful and prosperous.

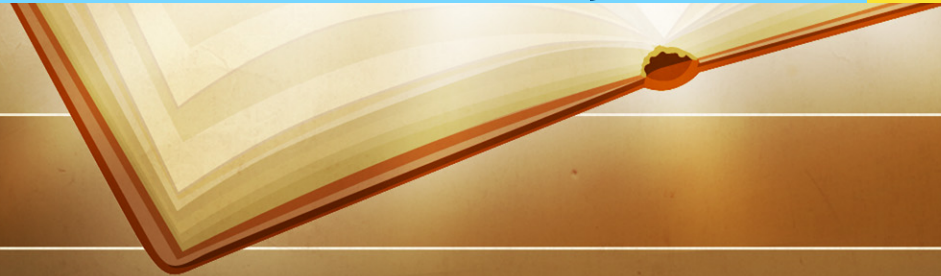


**Jos 1:8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”**



This is a further proof that pictures for us how  
Messiah did not come to destroy the Torah but  
rather to fulfill it:

**Mattithyahu/Matthew 5: 17** “Do not think that I  
came to destroy the Torah or the Prophets. I did  
not come to destroy but to **complete.**”

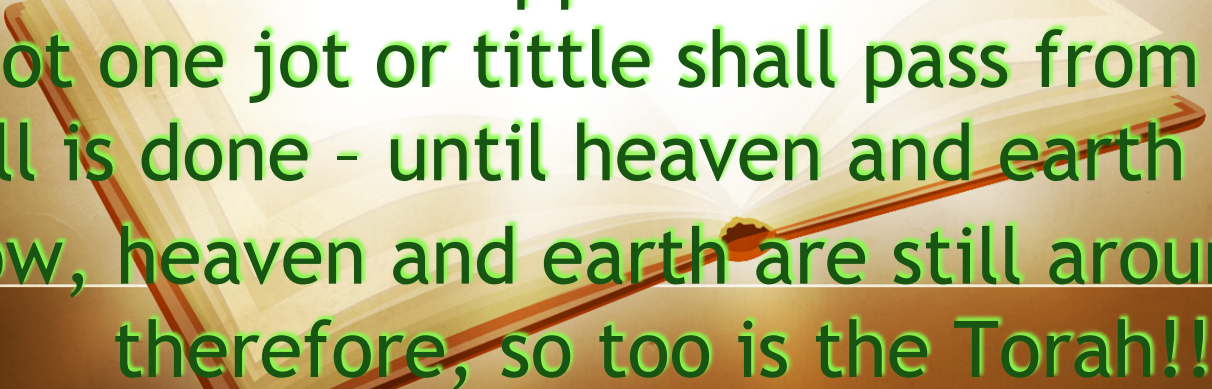




The Greek word that is translated here as 'complete' is πληρόω plēroō (play-ro'-o)-Strong's G4137 meaning, **'to make full, complete, accomplish'**.

And this means, in essence, to fully meet what is required and not to finish and be done with!!!!

The people who think that the Torah has been done away with, actually, **"THINK NOT"!!!**



They actually do not understand what Messiah is saying here - He is telling us very clearly that the Torah has not been done away with - on the contrary, what He is saying is that He came to fully meet its requirements and these requirements of the Torah are still applicable as He made it clear that not one jot or tittle shall pass from the Torah until all is done - until heaven and earth pass away! Now, heaven and earth are still around and therefore, so too is the Torah!!!



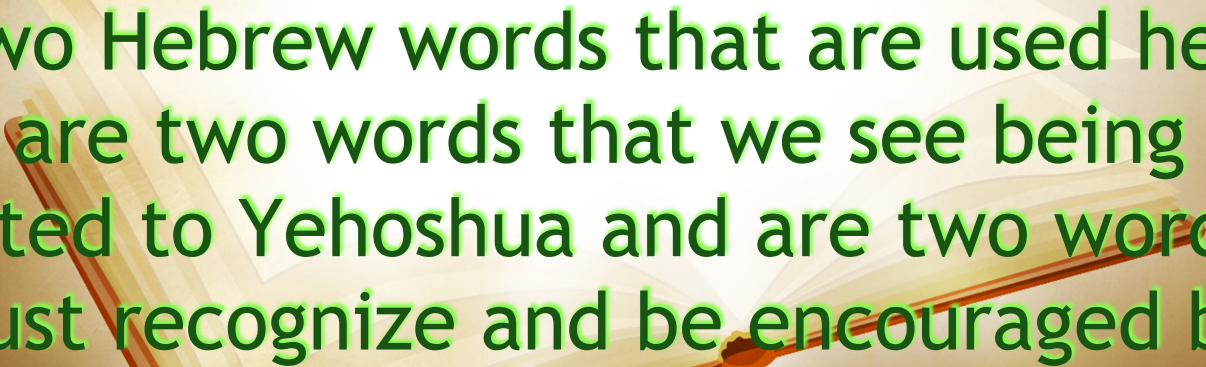
## Verse 28 - Command Yehoshua

Mosheh was now commanded to strengthen Yehoshua and make him brave.

The Hebrew word that is translated as 'command' is **צָוָה** **tsavah** (tsaw-vaw')- Strong's H6680 which means, 'to lay charge (upon), give charge (to), command, and order, appoint, commission'.

Mosheh needed to commission Yehoshua and make him aware of his responsibilities and cause him to be strengthened with the command to lead.

The two Hebrew words that are used here, in this verse, are two words that we see being frequently repeated to Yehoshua and are two words that we must recognize and be encouraged by too:



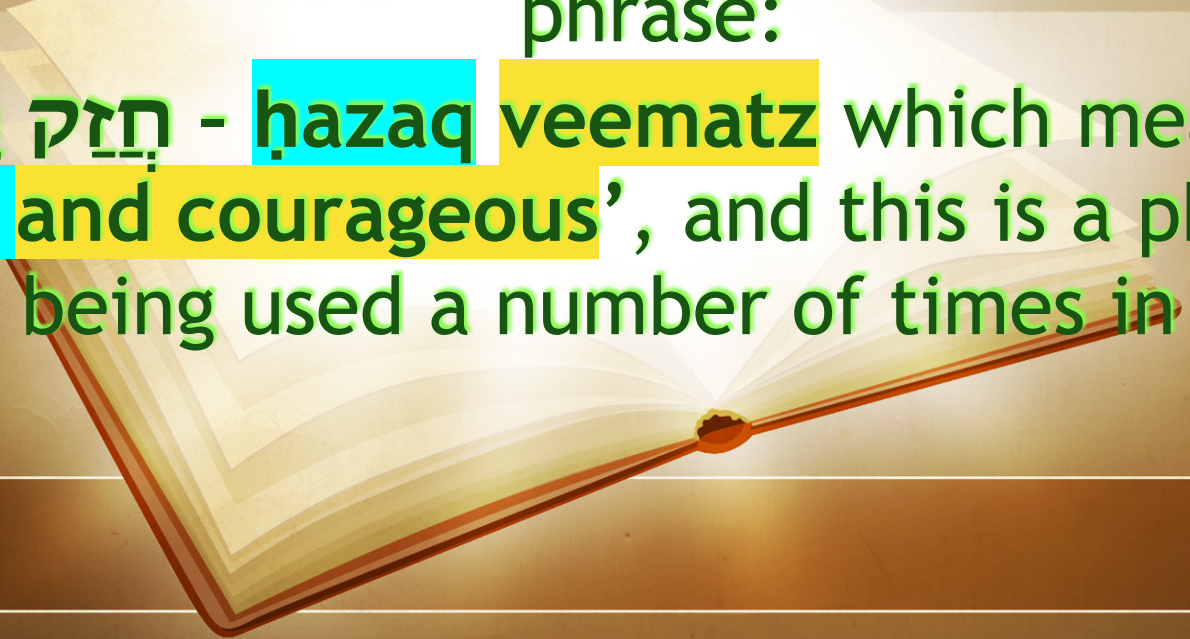


1) The Hebrew word that is translated as 'strengthen' comes from the root word קִזַּח ḥazaq (khaw-zak')- Strong's H2388 and carries the meaning, **'to grow firm, fasten upon, strengthen, and take hold of'** and can have the concept of **'grasp between your ears'**.

2) The Hebrew root word that is used for the phrase, 'make him brave', is אָמַץ amats (aw-mats')-H553 which means, **'to be alert both physically and mentally, be fully alert - awake and not asleep, be steadfast'**.

In Hebrew, soldiers are often told the following phrase:

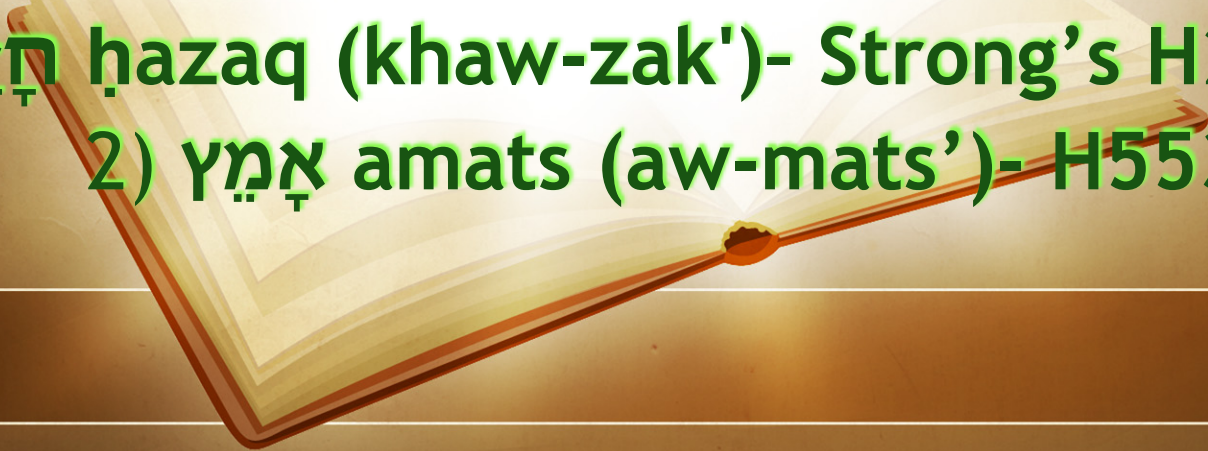
חֲזַק וְאַמֵץ - **ḥazaq veematz** which means, **‘be strong and courageous’**, and this is a phrase that we see being used a number of times in Scripture.





The call to **BE STRONG AND COURAGEOUS** is a term that we have come to know, especially when we reflect on the book of Yehoshua/Joshua, and it is these two root words that are being used each time:

- 1) חֲזַק ḥazaq (khaw-zak')- Strong's H2388 and
- 2) אִמַּץ amats (aw-mats')- H553.



Here are 3 more passages where we see these two root words **חֲזַק** ḥazaq - Strong's H2388 and **אָמַץ** amats H553 being used in the same verse:

#1: Tehillah/Psalm 27:14 “Wait on **יהוה**, be strong, and let Him strengthen your heart! Wait, I say, on **יהוה**!”



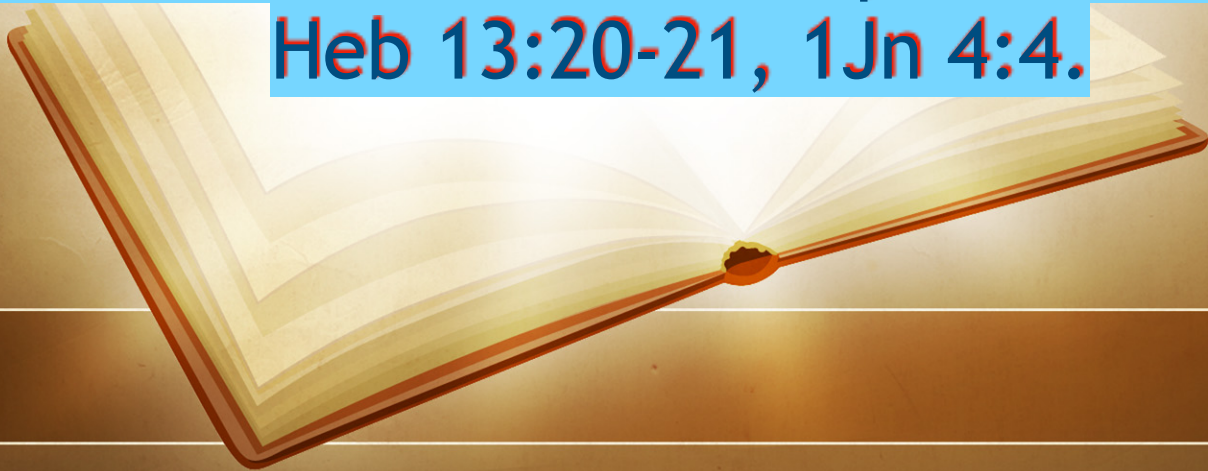
The Hebrew root word that is translated here, in Tehillah/Psalm 27:14, as 'wait', comes from the root word קָוָה qavah (kaw-vaw')- Strong's H6960 which means, **'to wait for, eagerly wait, expect, hopefully waiting'** and this word carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge, in who we continually trust and praise and are taught by; for when we wait on יְהוָה, our strength is renewed - and waiting on יְהוָה requires our active response to who He is, doing so with great intensity.

Yeshayahu/Isaiah 40:28-31 “Did you not know? Have you not heard? The everlasting Elohim, יהוה, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. 29 He gives power to the faint, and to those who have no might He increases strength. 30 Even youths shall faint and be weary, and young men stumble and fall, 31 but those who wait on יהוה renew their strength, they raise up the wing like eagles, they run and are not weary, they walk and do not faint.”

This passage of Scripture, from Yeshayahu/Isaiah 40, is a powerful Truth that reaffirms why Sha’ul could say that he has strength in all situations, because, it is our Master, Elohim and Saviour, who empowers and strengthens us.



**Php 4:13 I have strength to do all, through  
Messiah(a) who empowers me. Footnote: a Joh  
15:5, 2Co 3:5-6, 2Co 12:9, Eph 3:20, Php 2:13,  
Heb 13:20-21, 1Jn 4:4.**




**Joh 15:5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!”**





2Co 3:5 Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim,

2Co 3:6 who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit, for the letter kills but the Spirit gives life.



2Co 12:9 And He said to me, “My favour is sufficient for you, for My power is perfected in weakness.” Most gladly, then, I shall rather boast in my weaknesses, so that the power of Messiah rests on me.





**Eph 3:20 And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us,**





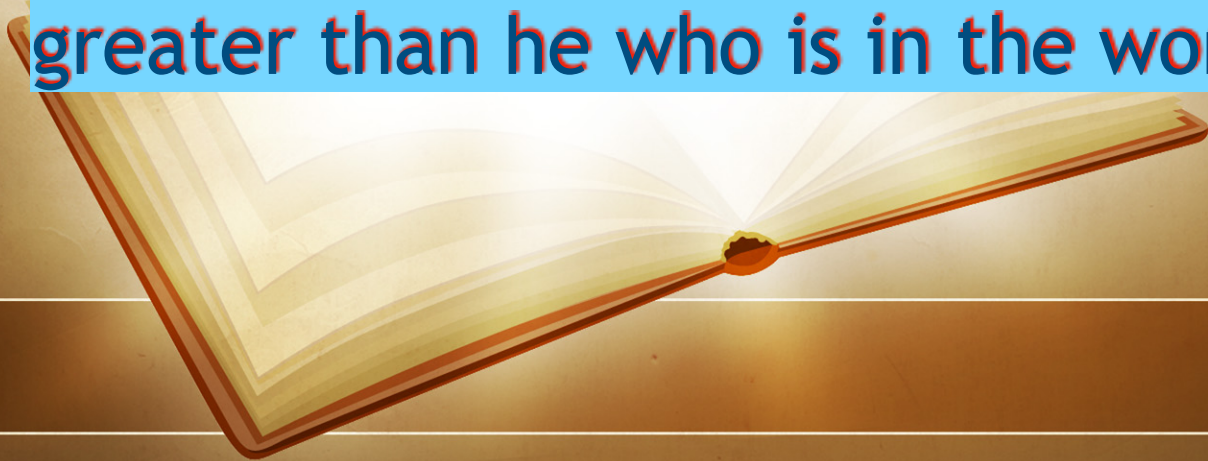
**Php 2:13 for it is Elohim who is working in you both to desire and to work for His good pleasure.**



Heb 13:20 And the Elohim of peace who brought up our Master **יהושע** from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Heb 13:21 make you perfect in every good work to do His desire, working in you what is pleasing in His sight, through **יהושע** Messiah, to whom be esteem forever and ever. Aměn.

**1Jn 4:4 You are of Elohim, little children, and have overcome them, because He who is in you is greater than he who is in the world.**

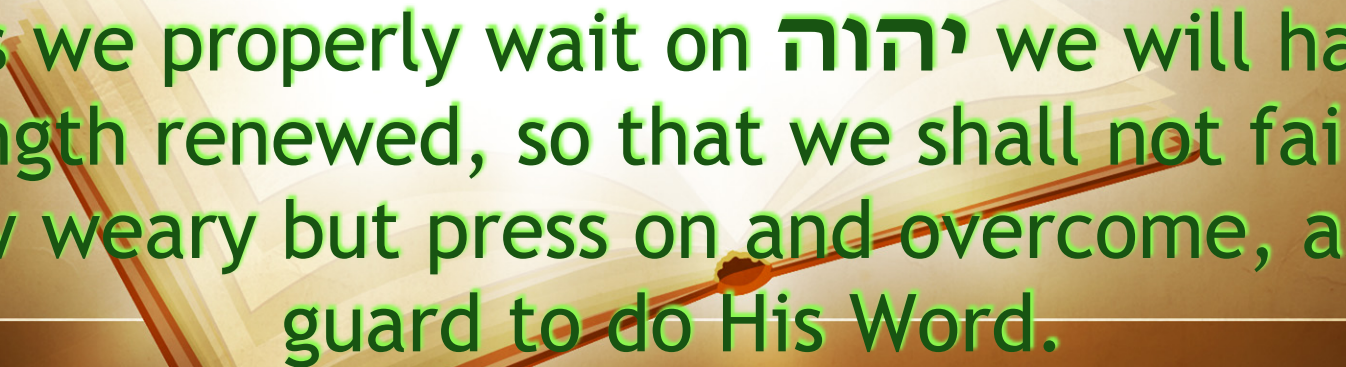




The One who made all is the One who empowers us!!!

This is something that we must never forget. There will certainly be times when we may feel faint and out of strength.

Yet, as we properly wait on יהוה we will have our strength renewed, so that we shall not faint or grow weary but press on and overcome, as we guard to do His Word.

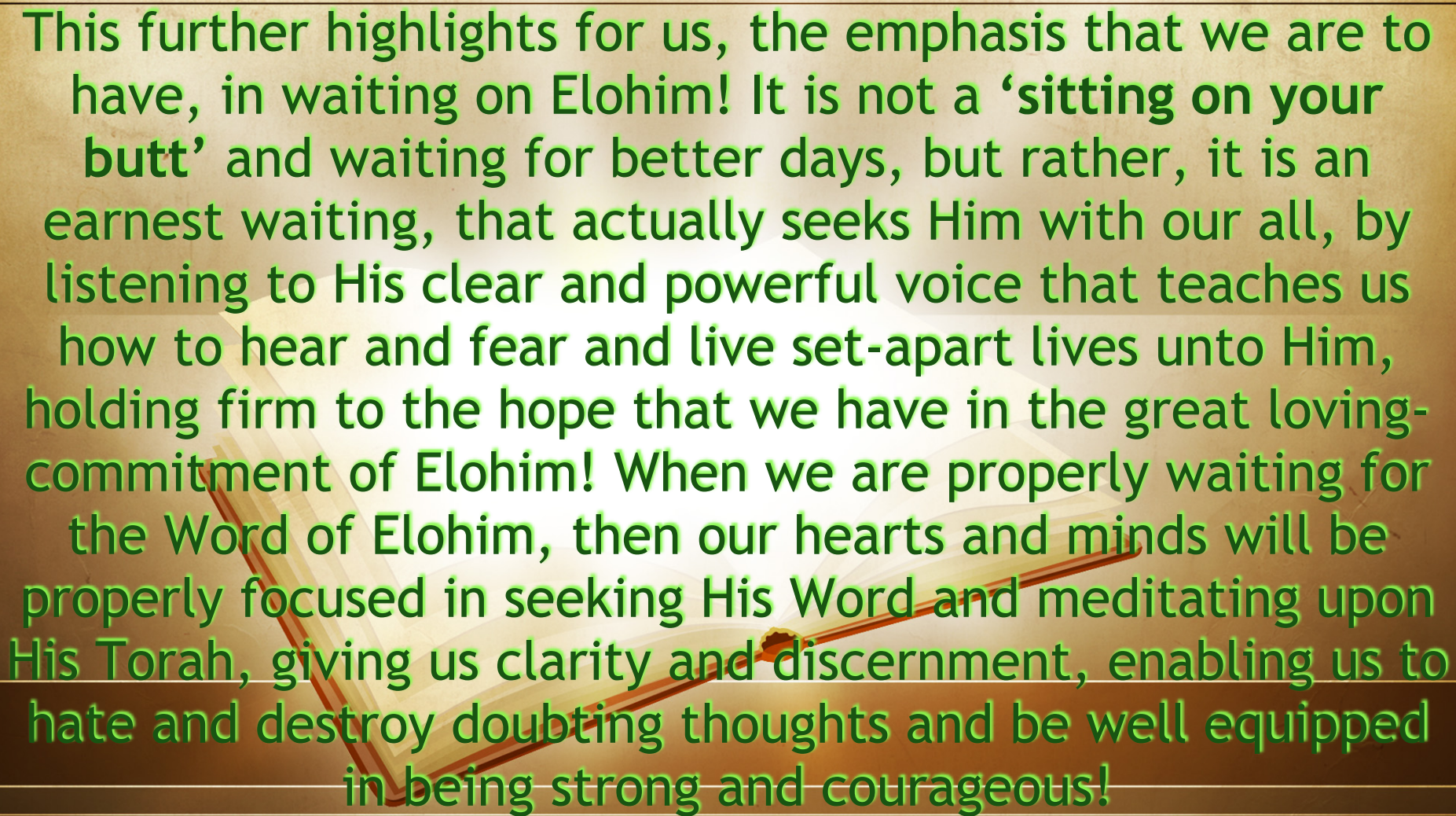


#2: Tehillah/Psalm 31:24 “Be strong, and let Him fortify your heart, all you who are waiting for יהוה.”

The Hebrew root word that is translated here, in Tehillah/Psalm 31:24, as ‘wait’ is יָהַל yāḥal (yaw-chal’)- Strong’s H3176 which means, ‘to wait, wait expectantly, have hope’ and implies the hope that is the solid ground of expectation for the righteous.

Tehillah/Psalm 147:11 “יהוה takes pleasure in those who fear Him, in those who wait for His loving-commitment.”





This further highlights for us, the emphasis that we are to have, in waiting on Elohim! It is not a ‘sitting on your butt’ and waiting for better days, but rather, it is an earnest waiting, that actually seeks Him with our all, by listening to His clear and powerful voice that teaches us how to hear and fear and live set-apart lives unto Him, holding firm to the hope that we have in the great loving-commitment of Elohim! When we are properly waiting for the Word of Elohim, then our hearts and minds will be properly focused in seeking His Word and meditating upon His Torah, giving us clarity and discernment, enabling us to hate and destroy doubting thoughts and be well equipped in being strong and courageous!

#3: Yeshayahu/Isaiah 35:3-4 “Strengthen the weak hands, and make firm the weak knees. 4 Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”

In this verse 3 of Yeshayahu/Isaiah 35 we have two different Hebrew words that are translated as ‘weak’.



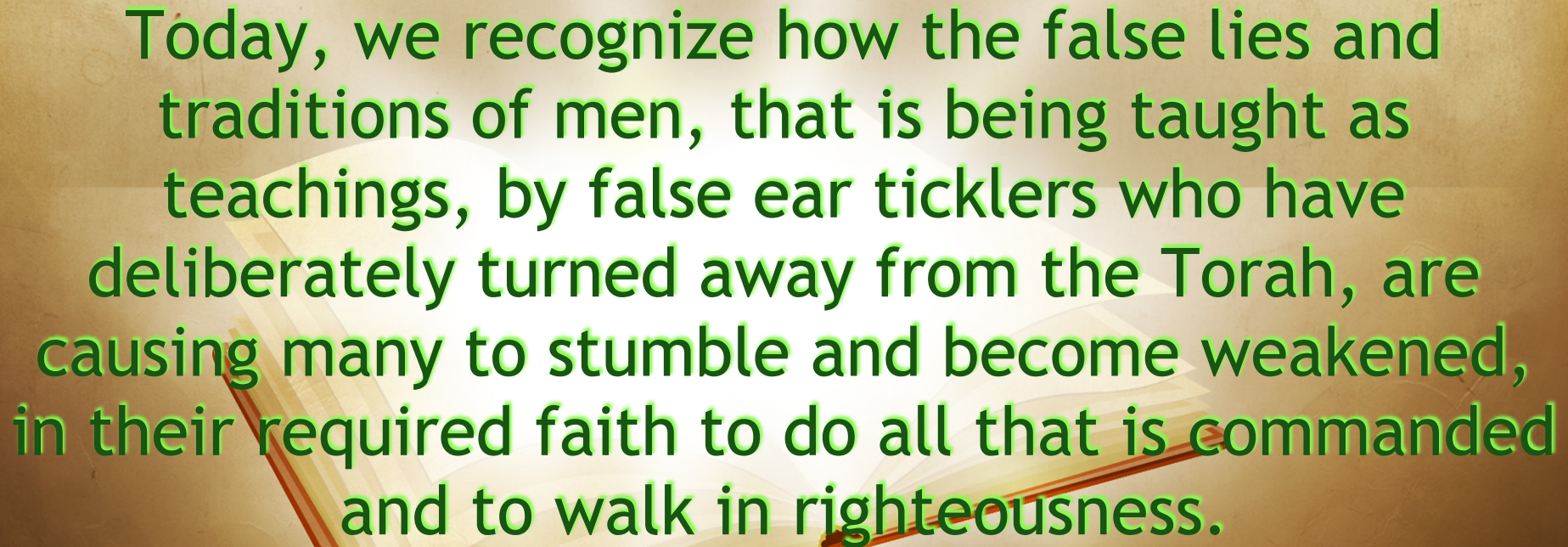
The first Hebrew root word that is translated here as 'weak', as in 'weak hands' is רַפָּהּ raphah (raw-feh')- Strong's H7504 which means, 'slack, exhausted, weak', and pictures for us a people who had grown tired of 'doing' what is right and commanded to do and as a result had become lazy in their required obedience.

The second Hebrew root word that is translated as 'weak', as in 'weak knees', is כָּשַׁל kashal (kaw-shal')- Strong's H3782 which means, 'stumble, totter, stagger, bring down, failing, weakening'.

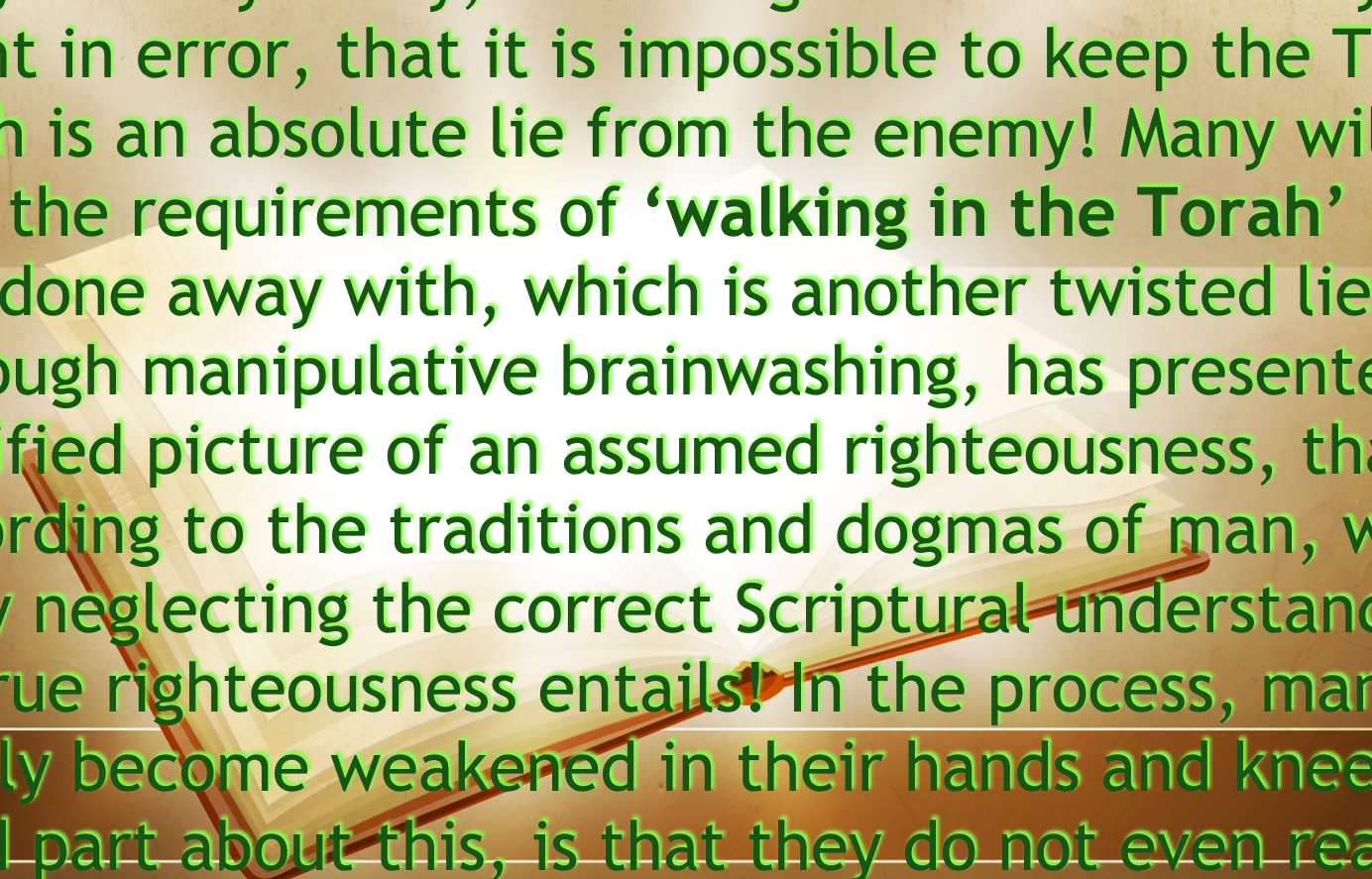
Yisra'ěl were stumbling, in their required work of being faithful in obedience to the Torah of Elohim  
- why?

Because of the many false threats and messages that were coming from the enemy, which resulted in words of falsehood that twisted and manipulated the truth through vain traditions in order to cause people to fail in their obedient worship unto Elohim!





Today, we recognize how the false lies and traditions of men, that is being taught as teachings, by false ear ticklers who have deliberately turned away from the Torah, are causing many to stumble and become weakened, in their required faith to do all that is commanded and to walk in righteousness.



Many will say today, according to that which they are taught in error, that it is impossible to keep the Torah, which is an absolute lie from the enemy! Many will say that the requirements of **‘walking in the Torah’** have been done away with, which is another twisted lie that, through manipulative brainwashing, has presented a falsified picture of an assumed righteousness, that is according to the traditions and dogmas of man, while clearly neglecting the correct Scriptural understanding of what true righteousness entails! In the process, many have literally become weakened in their hands and knees, and the sad part about this, is that they do not even realize it.

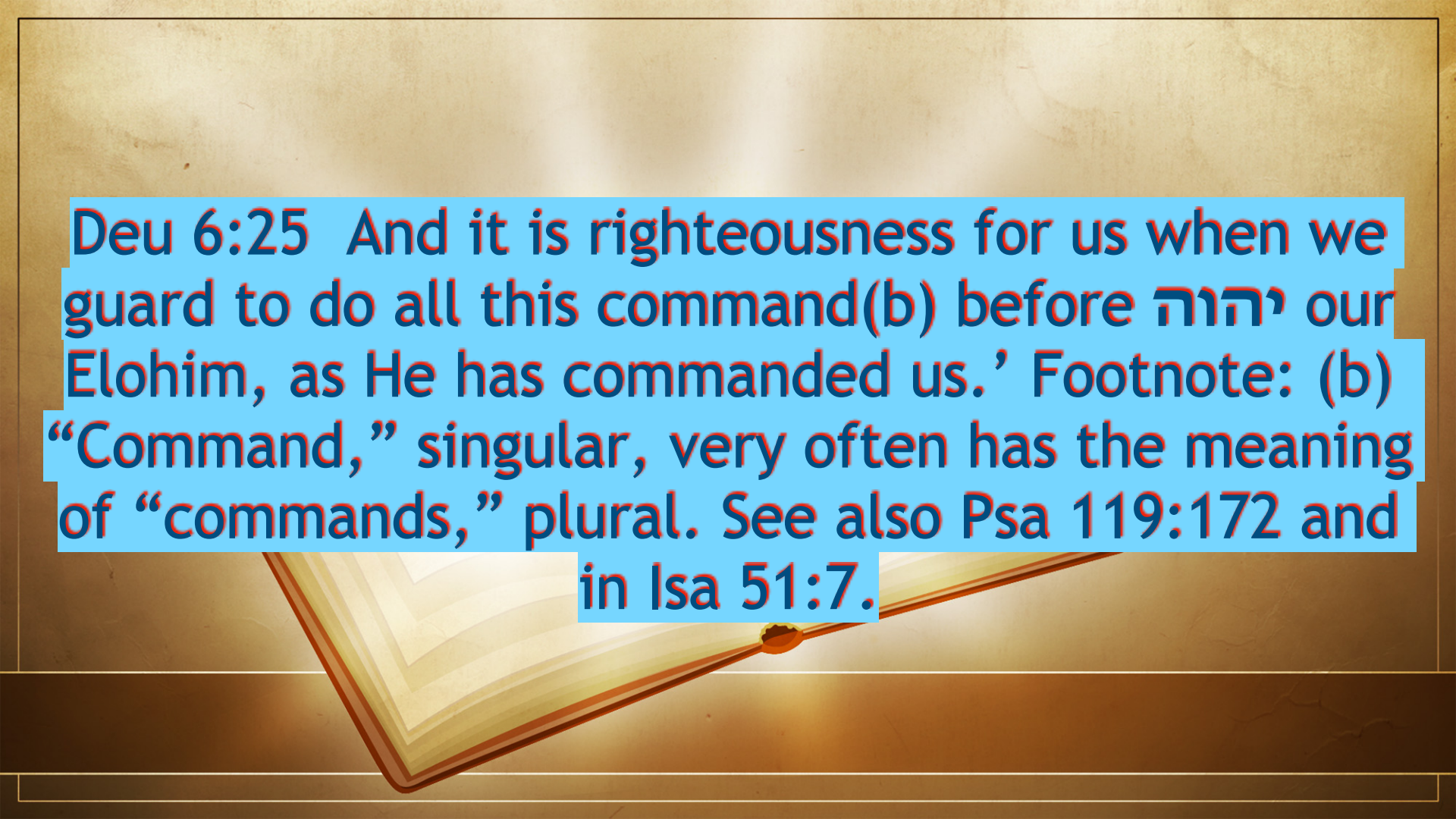


Yeshayahu was clearly told to strengthen hands and knees and say to those who were anxious, to be strong and not fear, for the vengeance of Elohim was coming and He was coming to save!

This is both an encouragement and a warning!

An encouragement to the faithful remnant, as well as a clear warning to the rebellious who stumble in their obedience, with the hope that they will hear and turn from their crookedness and strengthen their hands and knees, and guard to do all the Master and Elohim has commanded - for this is righteousness!!!

**(Debarim/Deuteronomy 6:25)**



Deu 6:25 And it is righteousness for us when we guard to do all this command(b) before יהוה our Elohim, as He has commanded us.’ Footnote: (b) “Command,” singular, very often has the meaning of “commands,” plural. See also Psa 119:172 and in Isa 51:7.



Weak hands and weak knees, are a picture of those who do not have a handle on the truth, and are unable to grasp, with confidence, the Truth of guarding to do all that Elohim has commanded and, as a result, are unable to stand in the complete armour of Elohim and unable to lift up hands that are set-apart.

With weak knees, one is not stable in their walk of faith, as their legs will buckle under the pressures and trials that they might face, as the deceitfulness of wealth and the worries of this life choke out the Word, causing them to lose their stability and confidence in being a bold ambassador of the Truth!

This call to strengthen the hands and knees is also given in:

**Ib'rim/Hebrews 12:12 "So, strengthen the hands which hang down and the weak knees"**

This is a call to renew spiritual vitality! If you want to run with endurance then you need to strengthen the weak!

The Greek word that is translated here as 'strengthen' is ἀνορθόω - anorthoō (an-orth-o'-o)-Strong's G461 which means, 'to make straight or upright again, lift up, restore, strengthen'.



It is time to make straight that which has been twisted and has caused many to become weakened!!!

This is written in the **'plural imperative'** which simply means that this requires a joint effort.

We need to strengthen one another!

Having said that however, we also recognize that each one is responsible for working out their own deliverance!

We all do certainly have a very clear responsibility toward one another, yet each one must give an account of their own walk before the Father and cannot blame another for any unrighteous ways that they have walked in or for any crookedness that has caused them to stumble!

What we can learn from this, is that for us to be **'strong and courageous'**, in Messiah, we need to **'grow firm'** in the Torah and have the commands of Elohim fastened upon our hearts, as we take hold of the Truth and walk in it with boldness, being fully alert and steadfast in walking in the Truth.



And it is through the 'command/s' of the Torah (Mosheh) that we are commissioned, appointed and strengthened 'in' Messiah!

Yehoshua needed to be made brave and be assured by Mosheh, and what we must recognize, is that bravery comes from an awareness of who one is, what is expected of you and what is at stake; whereas, any uncertainty will breed fear, and so, it is critical for us to know our identity, in the Living Torah - יהושע Messiah!

The Torah alone cannot take you in to the Promised Land - it is The Torah with the Spirit - that which **יהושע** came to reveal and show us, through His life, death and resurrection.

What we can also learn, from Mosheh going up Pisgah and looking in all directions, is that we too are able to learn and see, through the Torah, where we have come from and understand and recognize that we are a treasured possession, held firm in the Right Hand of Elohim, who is coming for us again. And the way for us to keep our eyes in focus, on the sure and blessed hope we have in Messiah, is to 'stand' in Him, 'in the cleft' of the Rock, so to speak, for this will keep us encouraged and strengthened to remain steadfast and awake!



Just as Yehoshua needed to be strengthened by Mosheh, so too do we see how **יהושע**, when being led into the Wilderness to be tempted for 40 days, was strengthened to not fall prey to the temptations of the devil, by being alert and awake to the Torah, as He quoted all of His responses, to the temptations, from the Torah.

There is no place for 'lone rangers' in the body - we are to strengthen each other and realize that you cannot do it alone - you will need the strengthening of others!

This concept of helping each other, is seen right through Ib'rim/Hebrews:

Ib'rim/Hebrews 3:13 “but encourage one another daily, while it is called “Today,” lest any of you be hardened by the deceivableness of sin.”

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”



We need to be strengthened in the Torah and hold fast to the witness of Messiah, so that we are able to be over-comers in Messiah - because the enemy is on the warpath against the remnant:

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.”

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

It is translated as 'count', in:

Ma'asei/Acts 20:24 "But I do not count my life of any value to me, so that I might accomplish my mission with joy, and the service which I received from the Master יהושע, to bear witness to the Good News of the favour of Elohim."

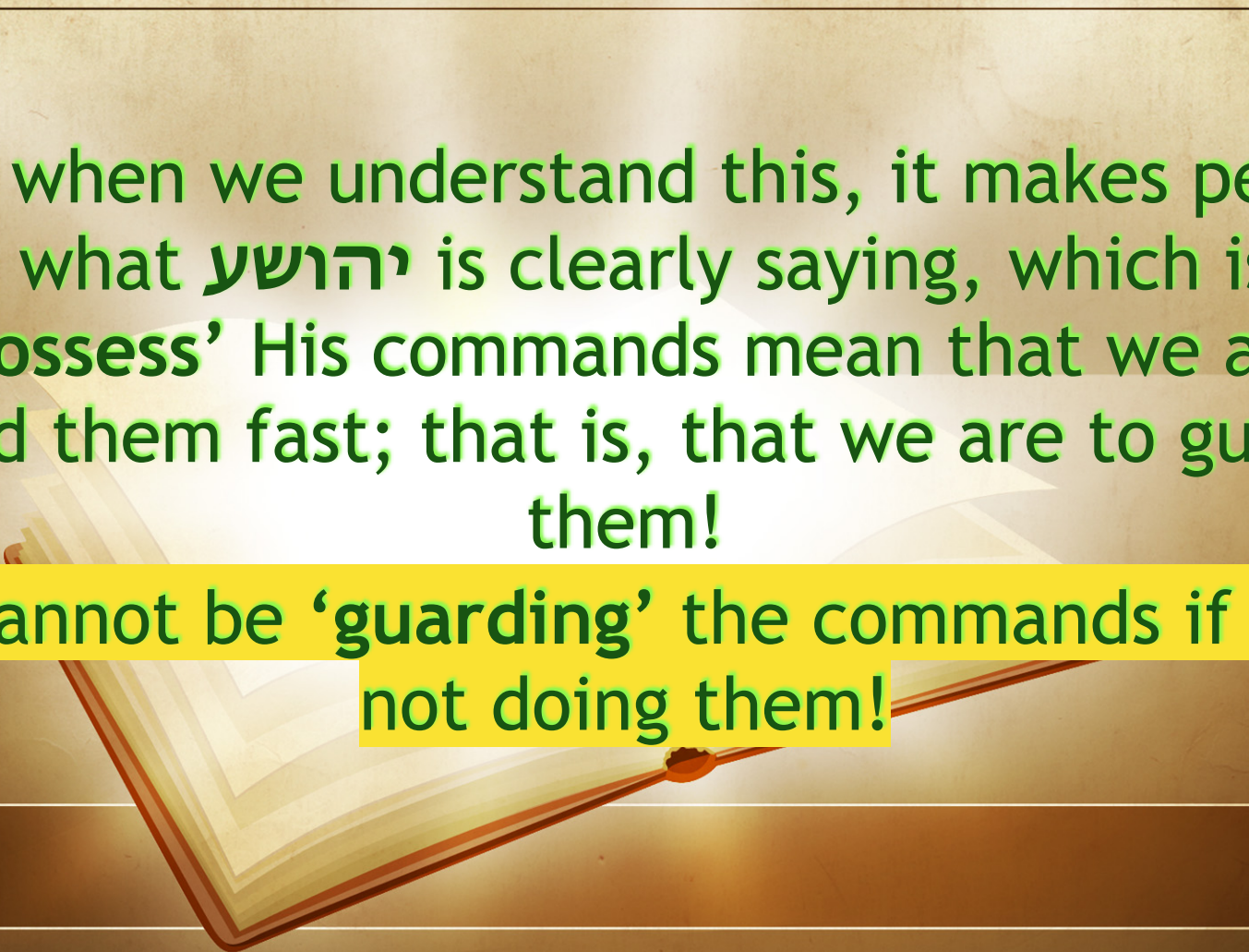


These were some of the words that Sha'ul spoke to the elders of Ephesos, that he had called to meet him at Miletos, on his way back to Yerushalayim. And in his farewell speech to them, he made it clear that his life was all about his service unto the Master and no matter what he would face, he would bear the witness of the Good News, despite knowing that chains and pressures awaited him! These are words of an overcomer and words of one who had counted the cost of following the Master and did not let the fleshliness of selfishness hinder his goal and purpose of bearing the witness of Messiah! Proper counting causes one to be an overcomer in Messiah!

This word ἔχω echo (ekh'-o)- Strong's G2192 is also used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc. and can express the intensity of holding fast to or 'clinging' to something, and is translated as 'possess', in:

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





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

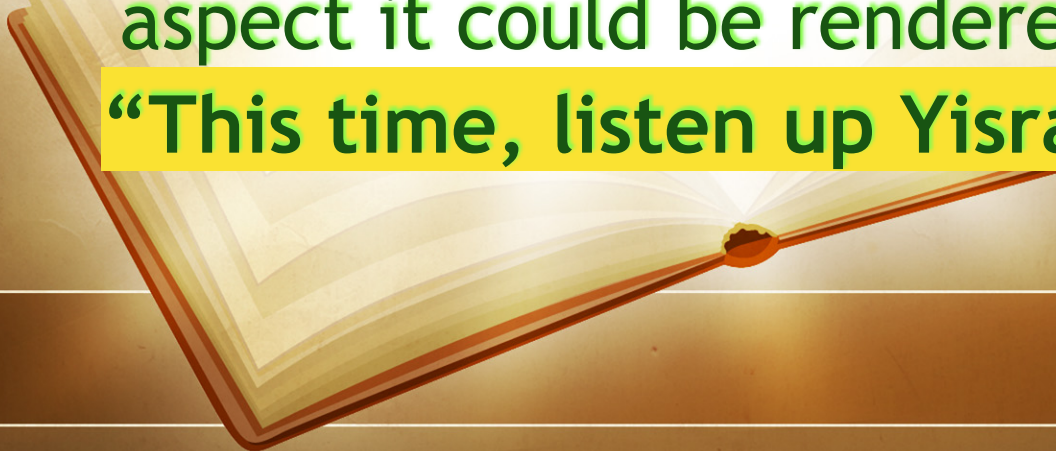
One cannot be **'guarding'** the commands if one is not doing them!

# CHAPTER 4

And now Yisra'ěl listen!

This is a very urgent call to hear, and in one aspect it could be rendered as:

“This time, listen up Yisra'ěl”.





Deu 4:1 “And now, O Yisra’ĕl, listen to the laws and the right-rulings which I am teaching you to do, so that you live, and shall go in and possess the land which יהוה Elohim of your fathers is giving you.

Deu 4:2 “Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of יהוה your Elohim which I am commanding you.

Deu 4:3 “Your eyes have seen what יהוה did at Ba'al Pe'or, for יהוה your Elohim has destroyed from your midst all the men who followed Ba'al Pe'or.

Deu 4:4 “But you who are clinging to יהוה your Elohim are alive today, every one of you.

Deu 4:5 “See, I have taught you laws and right-rulings, as יהוה my Elohim commanded me, to do thus in the land which you go to possess.



Deu 4:6 “And you shall guard and do them, for this is your wisdom and your understanding before the eyes of the peoples who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!’

Deu 4:7 “For what great nation is there which has Elohim so near to it, as יהוה our Elohim is to us, whenever we call on Him?

Deu 4:8 “And what great nation is there that has such laws and righteous right-rulings like all this Torah which I set before you this day?

Deu 4:9 “Only, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside from your heart all the days of your life. And you shall make them known to your children and your grandchildren.

Deu 4:10 “The day when you stood before יהוה your Elohim in Hֹרֶעֶב, יהוה said to me, ‘Assemble the people to Me and I make them hear My Words, so that they learn to fear Me all the days they live on the earth and teach them to their children.’



Deu 4:11 “And you came near and stood at the foot of the mountain, and the mountain burned with fire to the heart of the heavens - darkness, cloud, and thick darkness.

Deu 4:12 “And יהוה spoke to you out of the midst of the fire. You heard a voice of words, but saw no form, you only heard a voice.

Deu 4:13 “And He made known to you His covenant which He commanded you to do, the Ten Words, and He wrote them on two tablets of stone.

Deu 4:14 “And יהוה commanded me at that time to teach you laws and right-rulings, for you to do them in the land which you pass over to possess.

Deu 4:15 “Therefore, diligently guard yourselves, for you saw no form when יהוה spoke to you at Hֹרֶעֶב out of the midst of the fire,

Deu 4:16 lest you should do corruptly and shall make for yourselves a carved image in the form of any figure - the likeness of male or female,

Deu 4:17 the likeness of any beast that is on the earth or the likeness of any winged bird that flies in the heavens,



Deu 4:18 the likeness of any creature that creeps on the ground or the likeness of any fish that is in the water under the earth;

Deu 4:19 and lest you lift up your eyes to the heavens, and shall see the sun, and the moon, and the stars - all the host of the heavens - and you be drawn away into bowing down to them and serving them, which יהוה your Elohim has allotted to all the peoples under all the heavens.

Deu 4:20 “But יהוה has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as it is today.

Deu 4:21 “And יהוה was enraged with me because of your words, and swore that I would not pass over the Yardēn, and that I would not enter the good land which יהוה your Elohim is giving you as an inheritance.

Deu 4:22 “For I am to die in this land, I am not passing over the Yardēn, but you are passing over, and shall possess that good land.

Deu 4:23 “Guard yourselves, lest you forget the covenant of יהוה your Elohim which He made with you, and shall make for yourselves a carved image in any form, as יהוה your Elohim has commanded you.



Deu 4:24 “For יהוה your Elohim is a consuming fire, a jealous Ėl.

Deu 4:25 “When you bring forth children and grandchildren, and shall grow old in the land, and shall do corruptly and make a carved image in the form of whatever, and shall do what is evil in the eyes of יהוה your Elohim to provoke Him,

Deu 4:26 “I shall call the heavens and earth to witness against you on that day, that you soon completely perish from the land which you pass over the Yardeñ to possess - you do not prolong your days in it but are completely destroyed.

Deu 4:27 “And יהוה shall scatter you among the peoples, and you shall be left few in number among the nations where יהוה drives you.


Deu 4:28 “And there you shall serve mighty ones, the work of men’s hands, wood and stone, which neither see nor hear nor eat nor smell.



Deu 4:29 “But from there you shall seek יהוה your Elohim, and shall find, when you search for Him with all your heart and with all your being.

Deu 4:30 “In your distress, when all these words shall come upon you in the latter days, then you shall return to יהוה your Elohim and shall obey His voice.

Deu 4:31 “For יהוה your Elohim is a compassionate Ėl, He does not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them.



Deu 4:32 “For ask now of the days that are past, which were before you, since the day that Elohim created man on the earth, and ask from one end of the heavens to the other end of the heavens, whether there has been a Word as great as this, or has been heard like it.”

Deu 4:33 “Has a people heard the voice of Elohim speaking out of the midst of the fire, as you have heard, and live?”



Deu 4:34 “Or has Elohim tried to go and take for Himself a nation from the midst of a nation by trials, and by signs, and by wonders, and by battle, and by a strong hand and an outstretched arm, and by great fearsome deeds, according to all that יהוה your Elohim did for you in Mitsrayim before your eyes?”

Deu 4:35 “You have been shown it, to know that יהוה Himself is Elohim; there is no one beside Him.”

Deu 4:36 “From the heavens He let you hear His voice, to instruct you, and on earth He showed you His great fire, and you heard His words out of the midst of the fire.

Deu 4:37 “And because He loved your fathers, therefore He chose their seed after them, and brought you out of Mitsrayim with His Presence, with His great power,

Deu 4:38 to drive out from before you nations greater and stronger than you, to bring you in, to give you their land as an inheritance, as it is today.



Deu 4:39 “And you shall know today, and shall recall to your heart that יהוה Himself is Elohim in the heavens above and on the earth beneath; there is none else.

Deu 4:40 “And you shall guard His laws and His commands which I command you today, so that it is well with you and with your children after you, and so that you prolong your days on the soil which יהוה your Elohim is giving you for all time.”

Deu 4:41 Then Mosheh separated three cities beyond the Yardĕn, toward the rising of the sun, Deu 4:42 for a man-slayer to flee there, he who unknowingly murdered his neighbour, without having hated him in time past, and might flee to one of these cities and live:

Deu 4:43 Betser in the wilderness in the level land for the Re'ubĕnites, and Ramoth in Gil'ad for the Gadites, and Golan in Bashan for the Menashshites.



Deu 4:44 And this is the Torah which Mosheh set before the children of Yisra'ěl.

Deu 4:45 These are the witnesses, and the laws, and the right-rulings which Mosheh spoke to the children of Yisra'ěl after they came out of Mitsrayim,

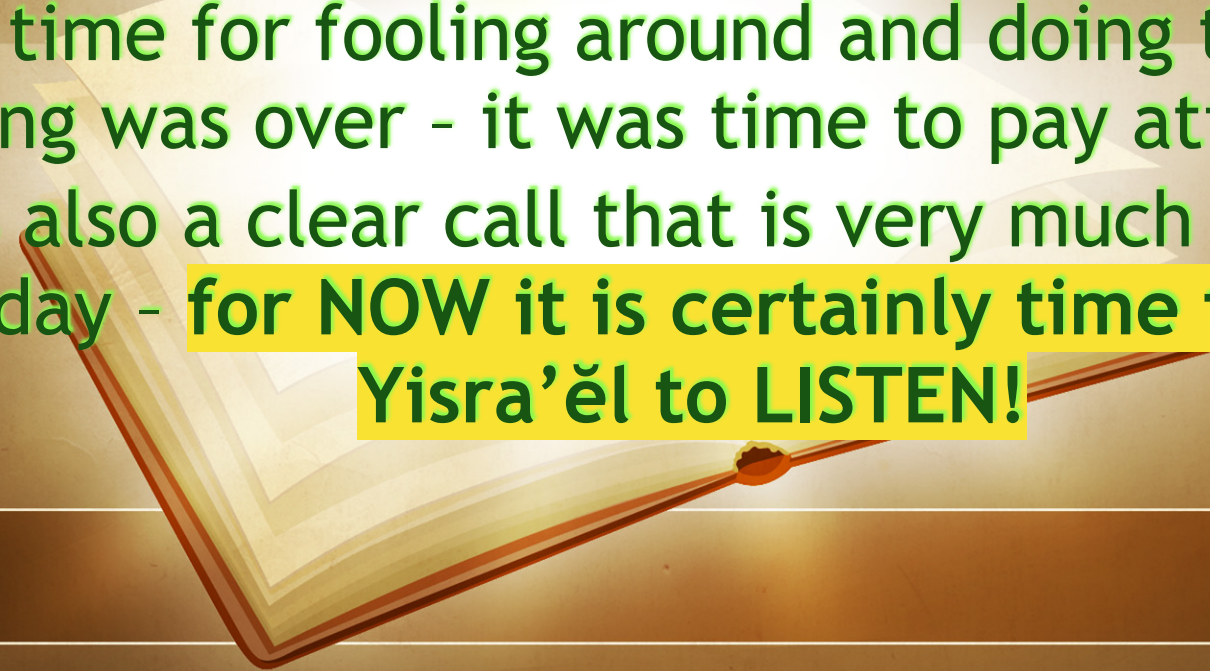
Deu 4:46 beyond the Yarděn, in the valley opposite Běyth Pe'or, in the land of Siḥon sovereign of the Amorites, who dwelt at Heshbon, whom Mosheh and the children of Yisra'ěl had stricken after they came out of Mitsrayim.

Deu 4:47 And they took possession of his land and the land of Oḡ sovereign of Bashan, two sovereigns of the Amorites, who were beyond the Yarděn, toward the rising of the sun,

Deu 4:48 from Aro'ěr, which is on the bank of the wadi Arnon, even to Mount Siyon, which is Ḥermon,

Deu 4:49 and all the desert plain beyond the Yarděn as far as the Sea of the Arabah, below the slopes of Pisgah.





Yisra'ěl had hardened their hearts all too often and now, it was time to open up their ears and listen!

The time for fooling around and doing their own thing was over - it was time to pay attention!

This is also a clear call that is very much alive for us today - **for NOW it is certainly time for ALL**

**Yisra'ěl to LISTEN!**

The Hebrew word that is translated as 'And now' is וְעַתָּה v'attah, which comes from the root word עַתָּה attah (at-taw')- Strong's H6258 which means **'now, at this time'**, along with the conjunction of the letter - וְ - 'vav', which renders it as, **'and now, so now'** or **'but now'**.... placing the clear emphasis of a call to attentively hear **"NOW"**, along with the resulting action of listening, as we should!!!



This call to 'hear and respond correctly', was not a suggestion or something that could be left until another time, but rather, it was intended to get the immediate action required.

So many people 'put off' the required obedience to the Word of Elohim, as they would rather be seeking to satisfy their own desires or fleshly needs and disregard the urgent call to seek יהוה with their all...**NOW!**

A repeated concept, or phrase, we see in Scripture, is 'he who has an ear let him hear...', which simply calls for ardent hearers to pay attention to, and obey, what is being commanded.

Many turn their ear away from the proper hearing of the Torah and, as a result, are identified as being those who are 'hearing but do not understand'!

As trustworthy servants of Elohim, we are called to **HEAR - GUARD and DO**, all that His Word teaches and commands, and we take note that a proper understanding of His Word, develops as we guard to do what we hear.



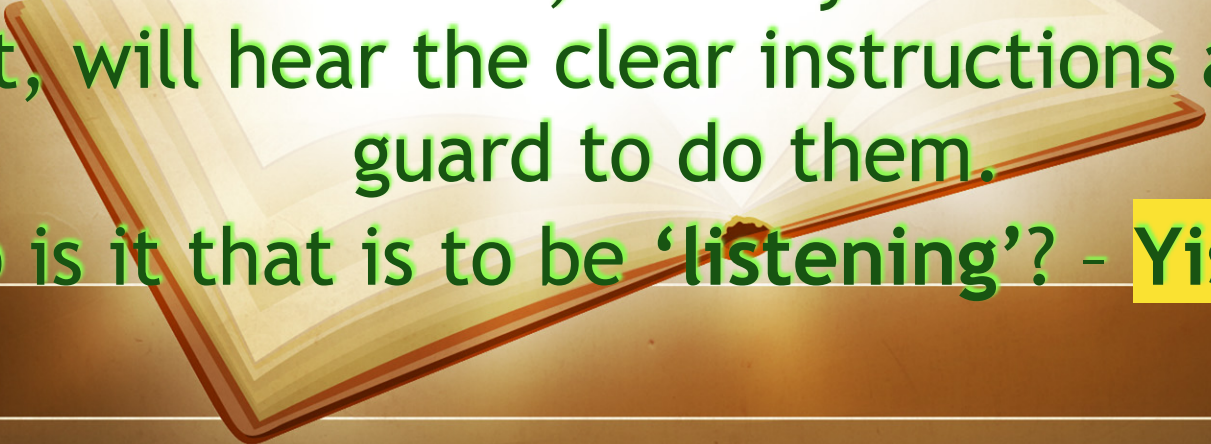
Those who are hearing and not understanding, are those who are not doing what is required, and therefore, they are not hearing the **'NOW'** aspect of the urgency to hear, guard and do!

The Hebrew word that is translated as 'listen' comes from the root word **שמע** shama (shaw-mah')- Strong's H8085 which does not just simply carry the meaning **"to hear"**, but rather it means, **'to listen with attention, comprehend and discern, give heed to what is being spoken'**.

So, when we hear the words, 'he who has ears let him hear what the Spirit says', we are able to clearly see that it is only those who are truly standing on their feet (that is, those who are faithfully obeying and walking in the commands), that will have ears to hear.







Any disobedience to the commands, or any rejection to walking according to the Torah of Elohim, will result in one being deaf to the Spirit, and so, be unable to be led forth in the Truth! Those who have ears, as they stand firm on their feet, will hear the clear instructions and will guard to do them.

Who is it that is to be 'listening'? - **Yisra'ěl!!!**

These words are very similar to the words we find  
in:

Yeshayahu/Isaiah 44:1 “But now hear, O Ya’aqob  
My servant, and Yisra’ēl whom I have chosen.”

What are we to be listening to?



# 1 - Laws

The Hebrew word that is translated as 'laws' is חֻקִּים ḥuqqiym, which is the plural of the root word חָק ḥoq (khoke)- Strong's H2706 which means, 'something prescribed or owed, boundary, allotment, portion, ordinance, statute'.

This word comes from the primitive root חָקַק ḥaqaq (khaw-kak')- Strong's H2710 which means, 'to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver' and in essence, we get the clear understanding of חֻקִּים ḥuqqiym as being 'laws cut in stone', which means that they are set and fixed!

## 2 - Right-Rulings

The Hebrew word that is translated as 'right-rulings' is מִשְׁפָּטִים mishpatiym, which is the plural of the root word מִשְׁפָּט mishpat (mish-pawt')- Strong's H4941 which means **'right-ruling or judgement'** and these are the **'legal procedures'** or firm rulings, that are non-negotiable.

It is through these מִשְׁפָּטִים mishpatiym that the community of Elohim is to be ruled and gives clear boundaries on how any issues that may arise would be dealt with, in a prescribed way that is just and fair.



These are what we could call the ‘social laws’, which clearly teach us how we are to get on with each other and how we are to behave and how we are to live, according to how we have been created to be, in

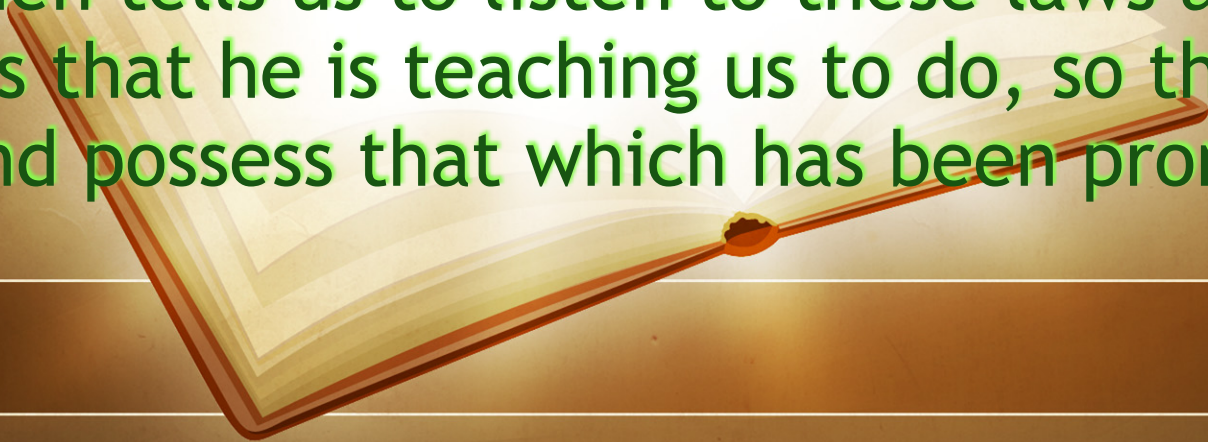
**יהוה.**

Tehillah/Psalm 89:14 “Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face.”

Tehillah/Psalm 97:2 “Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.”

Listening, in the Hebrew mind-set, implies obedience and so, as we listen to the laws and right-rulings of Elohim, we are to obey them - **as we Hear, Guard and Do all He has commanded us!!!**

Mosheh tells us to listen to these laws and right-rulings that he is teaching us to do, so that we live and possess that which has been promised!





The Hebrew root word that is translated as 'teaching' is לָמַד lamad (law-mad')- Strong's H3925 which means, 'to exercise in, learn, accept, instruct, train'.

It is these laws and right-rulings of Mosheh that we are to 'exercise in' and 'learn, accept and becomes fluent in', as we diligently train ourselves to be true set-apart people of Elohim! We do not learn for nothing - we learn and are taught - **TO DO!**

The Hebrew word that is translated as 'to do' comes from the root word עָשָׂה asah (aw-saw')- Strong's H6213 which means, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also have the meaning, 'celebrate', which I think is very fitting.

This word is often translated as 'works' and is a clear reference to what one physically and practically does. It is truly a great joy **TO DO** the laws and right-rulings as prescribed, and more specifically in terms of the Feasts of יהוה, it is a joy for us to 'perform' them as we are instructed to!



A derivative of this root word אָשָׂה asah (aw-saw')-  
Strong's H6213 is the word מַעֲשֵׂה ma'aseh (mah-  
as-eh')- Strong's H4639 which means **'a deed,  
work or acts, accomplishments'**.

The Book of Acts is known in the Hebrew as  
**'Ma'asei'**, which is a record of the **'Acts of the  
Apostles'**!

The "Acts" of the Apostles speaks of the deeds or  
acts of that which the Apostles did and records their  
**'acts'** of obedience, from which we are able to  
learn many great and valuable lessons from.

We shall be known by our fruits, based on our proper reverence and submission to our Master, which shall be evidenced in our “acts of obedience”, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

It truly is a great ‘joy’ **TO DO** the laws and right-rulings as prescribed!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth!

When we diligently observe, and guard to do, all He commands us to do, it is a great joy and a delight and not a heavy thing at all!



The perfect Torah of freedom is like a mirror for us - and in looking intently into it, we are able to see if we are in fact listening and doing what is being commanded or not:

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."

We 'guard to do' all He commands in order that we may live and take possession of that which יהוה has planned for us.


As we consider this root verb עָשָׂה *asah* (aw-saw')-Strong's H6213, in terms of our need to be doers of the Word, we recognize that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script we gain further understanding of what it is to be a proper doer of the Word!

In the ancient pictographic script, the verb עָשָׂה *asah* (aw-saw')- Strong's H6213 looks like this:






## Ayin - אָ:

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




## Sin - שׁ:

This is the letter 'sin/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.



## Hey - ה:

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

When looking at this word עָשָׂה *asah* in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do. From this picture we can see the meaning of:

**LOOKING AT THE WORD THAT HAS BEEN  
REVEALED!**



This clearly teaches us that we are unable to **DO** or **PERFORM** the Word if we are not looking intently at the Word!

The Word became flesh and dwelt among us!

The clear revelation of the Word, **יהושע** Messiah, has been made known to us; and as we look to the Princely Leader and Perfecter of our belief, we are able to lay aside every weight and the sin which so easily entangles us, and be properly equipped to run, with endurance, the race set before us, as we look at the Word and actually **DO IT!!!**

## Verse 2 - Do not add or take away

This is one of the most important verses, that sadly has been grossly ignored for centuries all, as a result of people not listening attentively! This we are clearly told a number of times in Scripture:

**Debarim/Deuteronomy 12:32** “All the words I am commanding you, guard to do it - do not add to it nor take away from it.”



Mishlě/Proverbs 30:6 “Do not add to His Words, Lest He reprove you, and you be found a liar.”

Hazon/Revelation 22:18-19 “For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book, 19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.”

What we have seen, throughout history, is that man has, in many ways, ‘added to’ or ‘taken away from’, the Word.

Rabbinic Judaism has, in a sense, 'added' to the Word, by the addition of their 'oral torah' and Christianity has, in a sense, 'taken away' from the Word, by teaching that the Torah is no longer applicable for daily living and they have stricken the Appointed Times of יהוה from their calendars and have 'added' their own concoction of pagan rooted festivals, as their form of worship, which they deem as being acceptable!

The reason we are not to add or take away is clear:

**SO AS TO GUARD THE COMMANDS OF יהוה!**

When anyone starts to add or subtract from the Word, then the ability to be diligently obedient is weakened dramatically!

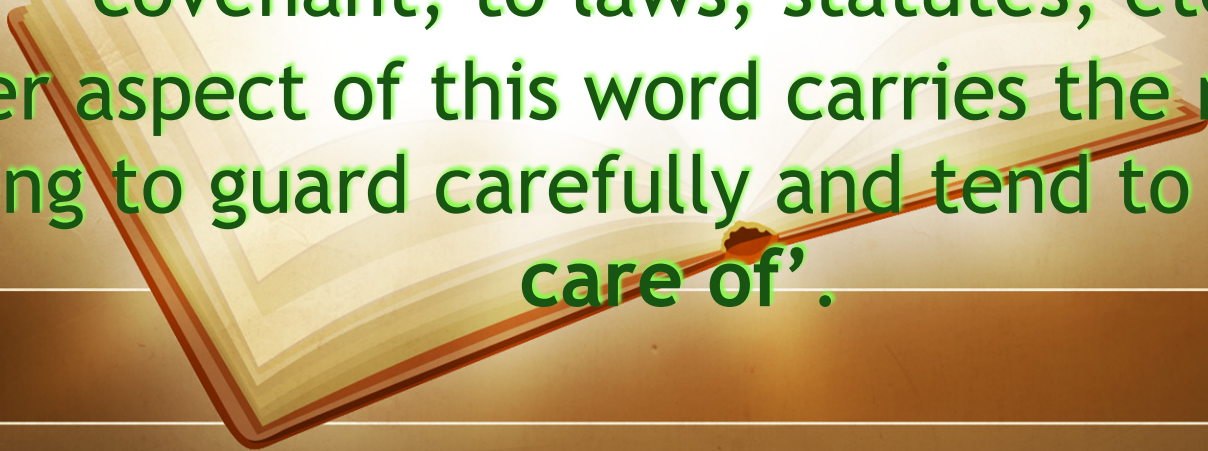


The Hebrew word that is translated as 'guard' comes from the root word שָׁמַר (shamar) (shaw-mar')- Strong's H8104 meaning, 'keep, watch, present, attend to, pay close attention, guard' and the basic idea of the root of this word is 'to exercise great care over'.

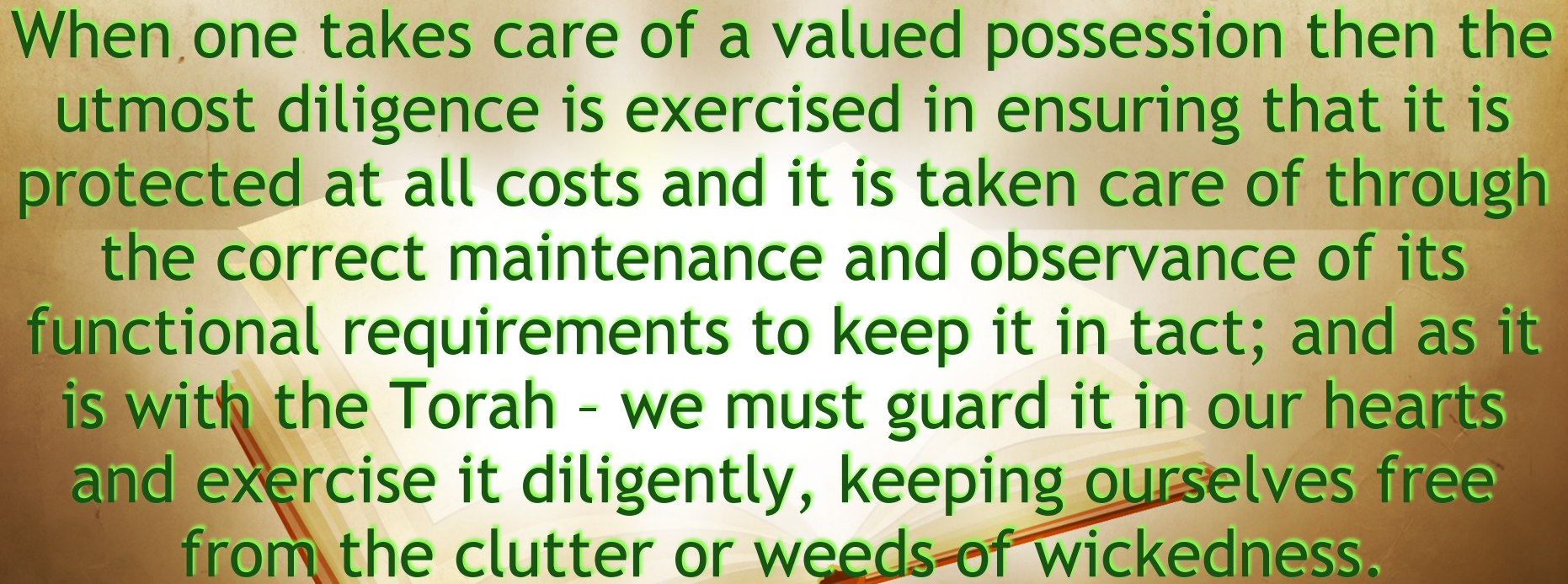
**We are to exercise great care over His Torah!**

When used in combination with other verbs, the meaning is, 'do carefully or diligently', i.e. perform carefully by paying strict attention as to what must be done, as it expresses the careful attention that is to be paid to the obligations of a covenant, to laws, statutes, etc.

Another aspect of this word carries the meaning of having to guard carefully and tend to or 'take care of'.







When one takes care of a valued possession then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah - we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.

Adam was commanded to ‘guard’ (Shamar) the garden which carried with it great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!

When one is ‘guarding’ something, being ‘awake’ and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming Torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!



What is interesting, in taking note of, is the frequent use of the word שָׁמַר shamar (shaw-mar')- Strong's H8104 in the Torah. It is used 148 times in 139 verses in the Torah - 15 times in 15 verses in Berēshith/Genesis, 25 times in 24 verses in Shemoth/Exodus; 16 times in 16 verses in Wayyiqra/Leviticus; 19 times in 19 verses in Bemidbar/Numbers and 73 times in 65 verses in Deḇarim/Deuteronomy!!! With Deḇarim/Deuteronomy being seen as the 'second reading of the Torah', as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר shamar (shaw-mar')- Strong's H8104 to the generation that was about to enter into the Promised Land!

As we look at the Hebrew word שָׁמַר shamar (shaw-mar')- Strong's H8104 which means, 'keep, watch, present, attend to, pay close attention, guard', in the ancient pictographic form, we are able to identify what true guarding entails.

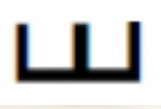
The pictographic form of the Hebrew letter Shin (ש) is a stylized black shape on a white background, resembling a hand with the index finger pointing upwards and the thumb pointing to the right.

The pictographic form of the Hebrew letter Mem (מ) is a stylized black shape on a white background, resembling a wavy line or a small mountain range.

The pictographic form of the Hebrew letter Lamed (ל) is a stylized black shape on a white background, resembling a vertical line with a horizontal bar at the top, similar to a ladder or a simple structure.

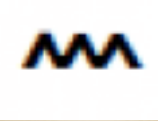


## Shin - שׁ:

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.

## 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! This letter also can represent any liquid, especially **blood!**



## Resh - ר:

The ancient script has this letter 'resh' 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. Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

Considering these pictographs that render the word that means to guard carefully, we are able to identify how we are to:

**MEDITATE ON THE WASHING OF OUR HEAD**

In Sha'ul's letter to the believers in Ephesus, he instructed Husbands to love their wives, as Messiah loved us:

Eph'siyim/Ephesians 5:25-28 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."28 In this way husbands ought to love their own wives as their own bodies. He who loves his wife loves himself.



It is through His Word that He washes us, and therefore, we are able to identify the cleansing that His Blood brought to us, giving us the ability to properly meditate on the cleansing that the Word of our Head brings, by guarding to do all He instructs us to do

The Greek word that is translated as 'guard' in the LXX (Septuagint) is φυλάσσω phulassō (foo-las'-so)- Strong's G5442 which means, **'to guard, watch, keep, observe, obey and keep orders'**, which we also see being translated as **'watching over'**, in:

**Luqas/Luke 11:28** "But He said, "Blessed rather are those hearing the Word of Elohim and **watching over it!**"


This word φυλάσσω phulassō (foo-las'-so)-  
Strong's G5442 is used in the LXX (Septuagint -  
Greek text of the Tanak - O.T.) in:

Mishlě/Proverbs 7:1 “My son, guard my words, and  
treasure up my commands with you.”

This teaches us how we too must place much  
emphasis on the guarding of the Word, lest we  
find that we are not found worthy to enter into  
the Reign of Messiah for lack of knowledge and  
discipline in the Word!

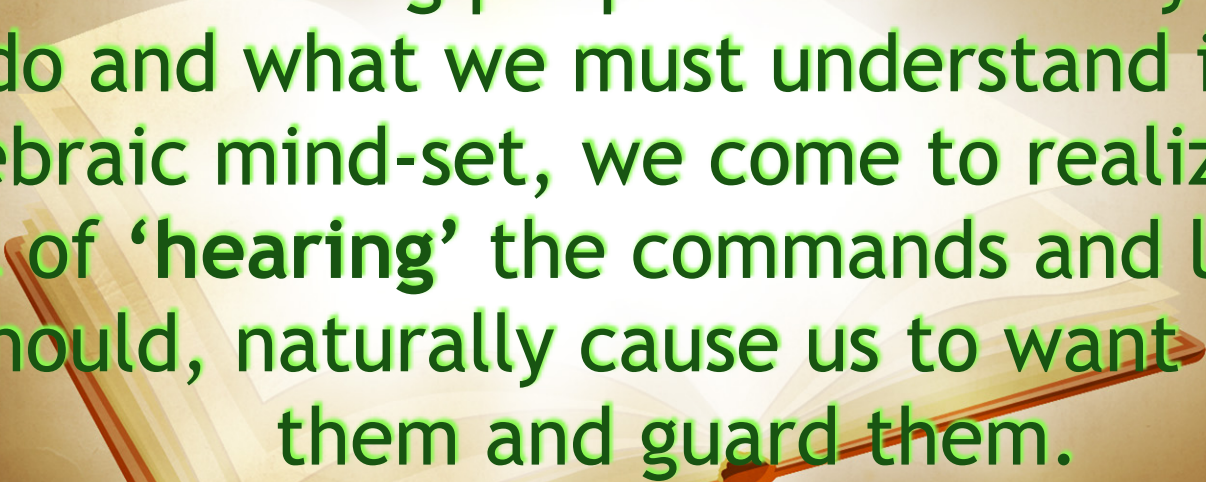


The Hebrew word that is translated as 'commands' comes from the root word מִצְוֹת mitsvoth - which is the plural of the word מִצְוָה mitzvah (mits-vaw')- Strong's H4687 which means, **'commandment, command, obligation, precept'**, which comes from the primitive root verb צָוָה tsavah (tsaw-vaw')- Strong's H6680 which means, **'to lay charge (upon), give charge to, command, order, appoint, commission, ordain'**.



The primary difference we see between the חֻקֵּה **ḥuqqah** (laws/statutes) and מִצְוָה **mitzvah** (commands) is that His laws (ḥuqqah) are rulings that remain in effect permanently and we are to continually walk in His Right-rulings for set-apart living; whereas, His commands (mitzvah) are those rules which apply to specific situations and are tailored for each unique situation, in determining the correct action to be taken in a specific circumstance and so, we ‘guard’ those carefully, in order to know how to respond and take action, for any given situation that we may find ourselves in.





We, as his called out and chosen, royal priesthood, must be a hearing people who not only hear, but also do and what we must understand is, that in the Hebraic mind-set, we come to realize that the ideal of ‘hearing’ the commands and laws will, and should, naturally cause us to want to walk in them and guard them.

**Verse 3** - Mosheh reminds us of the incident of Ba'al Pe'or and all those who were destroyed as a result of following Ba'al Pe'or as recorded in:

**Bemidbar/Numbers 25:1-3** “And Yisra'ěl dwelt in Shittim, and the people began to whore with the daughters of Mo'ab,

2 and they invited the people to the slaughterings of their mighty ones, and the people ate and bowed down to their mighty ones. 3 Thus Yisra'ěl was joined to Ba'al Pe'or, and the displeasure of יהוה burned against Yisra'ěl.”



Ba'al Pe'or was a Mo'abite 'mighty one', which service included sexually immoral acts.

The name **בַּעַל פְּעוֹר** Baal Peor (bah'-al peh-ore')-  
Strong's H1187 means, 'lord of the gap, wide opening' and comes from the two root words:



1) Ba'al (bah'-al)- בַּעַל - Strong's H1168 means, 'lord, husband, landowner' and was also the name of a supreme male divinity of the Phoenicians or Kena'anites and its general meaning and term as used in pagan idolatry and worship is 'lord', which may be a little shocking to you if you have never realized this - the term lord is an inherited term from pagan worship used for thousands of years.



2) פְּעוֹר Pe'or (peh-ore')- Strong's H6465 was the name of a mountain in Moab.

This name comes from the word פָּעַר 'pa'ar' (paw-ar')- Strong's H6473 which is a verb meaning 'open wide' and so in essence Ba'al Pe'or can be accurately rendered as 'lord of the opening' or the 'lord that opens wide'.

We know that **יהושע** says that wide is the way that leads to destruction and many find it!!!

The occurrences of this verb **פָּעַר** 'pa'ar' (paw-ar')-Strong's H6473, which means to **'open wide'**, indicates an adjunction with the strong passion or feeling, usually not very positive and described the wide opening of the mouth, hence alluding to other body cavities!

Hoshĕa remarks on the Ba'al Pe'or event (Hoshĕa/Hosea 9:10) and it is clear that the Yisra'ĕlites had defiled themselves with abundant fornication and sexual perversion, as the Ba'al worship rites were celebrated by the grossest obscenity.



Hos 9:10 “I found Yisra’ěl like grapes in the wilderness. I saw your fathers as the first-fruits on the fig tree in its beginning. They themselves have gone to Ba’al Pe’or, and separated themselves to shame, and became as abominable as that which they loved.



So, here we can translate that, being joined to Ba'al Pe'or, meant being led on the wide path of destruction.

We are to be the joined body of Messiah - joined to Messiah **יהושע** - being led in His narrow way!

Mosheh reminds Yisra'el that they saw what **יהוה** did at Ba'al Pe'or, where He destroyed all those who followed Ba'al Pe'or.

This reminding them of this was to cause them to remember to not be found doing the same thing and end up being destroyed for whoring away on the wide destructive path.



The Hebrew word that is translated as 'destroyed' comes from the root word שָׁמַד shamad (shaw-mad')- Strong's H8045 which means 'to be exterminated or destroyed, eradicate, annihilate, decimate, overthrow and get rid of'.

Tehillah/Psalm 145:20 “יְהוָה preserves all those loving Him, but all the wrong ones He destroys.”

Tehillah/Psalm 37:38-39 “But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off. 39 But the deliverance of the righteous is from יְהוָה, their strength in time of distress.”

**Verse 4** - You who are clinging to **יהוה** are alive!  
We see a clear and distinct difference in the result  
between those who follow **יהוה** completely, as  
opposed to those who do not! In **verse 1** we are told  
to listen to His laws, and do them, so that we live.  
And, in **'listening and doing correctly'**, we are not  
to add or take away, so that we can guard the  
commands. Then we are reminded of what  
happened to those who did not **HEAR-GUARD-DO** -  
they were destroyed!



And now, here in **verse 4** we are reassured that holding on to the Truth with your all results in life - for those who are clinging to **יהוה** are alive today - everyone! This is a very comforting passage as it reassures the faithful servant of the Most-High that in clinging to the Truth with your all is worth it! The Hebrew word that is translated as 'clinging' comes from the root word **דָּבַק** **dabeq** (daw-bake')- Strong's H1695 which means, 'a clinging, cleaving, hold fast' and this comes from the primitive root verb **דָּבַק** **dabaq** (daw-bak')- Strong's H1692 which means, 'to cling, cleave, keep close, stick to, follow closely, stay with, joined to, joined together'.

In Scripture, the idea, or understanding, of ‘clinging’ is often used in the context of cleaving to someone, in affection and loyalty and we see a couple of examples of this word being used, in:

**Berēshith/Genesis 2:24** “For this cause a man shall leave his father and mother, and **cleave** to his wife, and they shall become one flesh.”

**Ruth 1:14** “And they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth **clung** to her.”



Shemu'el Bět/2 Samuel 20:2 “Then all the men of Yisra'el deserted Dawid, to follow Sheba the son of Bikri. But the men of Yehudah, from the Yardēn as far as Yerushalayim, **clung** to their sovereign.”

Debarim/Deuteronomy 10:20 “Fear יהוה your Elohim. Serve Him, and **cling** to Him, and swear by His Name.”

We are to ‘cling’ to יהוה as we ‘fear’ Him, ‘serve’ Him and ‘swear’ by His Name!

Yohanan/John 14:15 “If you love Me, you shall guard My commands.”

If we truly love יהוה, then we will cling to Him - if we are not clinging to Him, then our love is not real!

Romiyim/Romans 12:9 “Let love be without hypocrisy. Shrink from what is wicked, cling to what is good.”



Clinging to יהוה is not just a stiff literal obedience; but it also involves an earnest seeking of His face, in doing our utmost to know Him and therefore embrace His commands as that which separates us and identifies us as His. It is not a matter of “I have got to obey”, but rather it is a “I get the privilege to obey and show my love” If one tries to do things their own way, then they are unable to cling to יהוה!

**Debarim/Deuteronomy 13:4 “Walk after יהוה your Elohim and fear Him, and guard His commands and obey His voice, and serve Him and cling to Him.”**

To cling to Him, takes strong hands - hands that will not let go under any circumstance; and in Scripture, we see that one's hands speak of that which we do - that is - our work; and the only way to do the good works that have been prepared for us, as we work out our salvation with fear and trembling, is to walk after **יהוה** and fear Him and serve Him.

And in order to do this faithfully, calls for us to hold on very tightly to His Word and not let go by any means.

His Word is what equips us to work and His joy is our strength!



Another vital aspect of understanding our need to cling to **יהוה**, is grasping the clear reality that we are His Bride, and we are His alone. Clinging to Him can, in many ways, picture for us our earnest desire to hold fast to Him and please Him alone, especially when we see how this word is used, in referencing how a husband will **'cleave'** to his wife!

Our clinging to Him, is not only an urgent and desperate need to hold fast to His commands, but is also a wholehearted commitment of practical devotion to the One who loves us and the One we love!

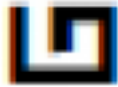
If you are 'clinging' to יהוה in an ardent love, then your eyes will not wander to another, and you will fix your eyes on the Beloved, seeking to continually please Him.

Clinging to Him is a love response of complete obedience, not simply out of required duty, but also out of a diligent expression of surrender and devoted love, that we should never let go of!


The ancient pictographic script gives us a wonderful picture of holding firm to the commands of our beloved King, as we, His Dwelling Place, adhere to Him forever!



In the ancient pictographic alphabet, the word  
**דָּבַק** **dabaq** (daw-bak')- Strong's H1692 is written  
as:



## Dalet - ד:

In the ancient script this letter is pictured as , which is 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 in terms of understanding the door of the tent of appointment as the only means of access.



We also recognize that **יהושע** Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

## Beyt - בָּ:

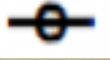
In the ancient script this letter is pictured as ,  
pictured as a **'tent floor plan'**, and means,  
**'house' or 'tent'**.

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.



## Quph - ק:

In the ancient script this letter is pictured as , a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity.

This can very well picture for us **'consistency'** in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!



These 3 pictographic letters can render for us:  
**THE DOOR OF THE HOUSE CONTINUALLY!**



As we consider this word דָּבַק dabaq (daw-bak')-  
Strong's H1692 which means, **'to cling, cleave,  
keep close, stick to, follow closely, stay with,  
joined to, joined together'**, in the ancient  
lettering, we can clearly recognize how we are to  
be steadfast in our complete commitment in  
guarding the rules of the House, so to speak, being  
faithful **'doorkeepers'** that guard the commands  
of Elohim, who is **The Door!!!**

Another way of expressing this call to cling to what is good could best be given as:

**HOLD FAST TO WHAT YOU HAVE IN THE MASTER!**

If one don't come out and be separate then the ability to hold fast will be non-existent as compromise will cause one to lose whatever assumed grip they thought they may have had!



## Verse 5

Mosheh tells us that he has taught us laws and right-rulings - which we are to do in the land we are to possess! What this is actually saying to us today, is that while we recognize that the Torah alone does not deliver us, we know that deliverance/salvation is a free gift of Elohim, given to us through the Blood of Messiah; yet what the Torah does do is this - it prepares us to gain access to the Promises and as we carefully follow the principles laid out very clearly for us to do then we can harness the full potential of all the promises that are yes and Aměn in Messiah!

Gaining access to the land can be a metaphor of the richest blessings that are lavished upon us in Messiah; and in our diligent observance of the instructions (Torah) of יהוה, we can find the true fullness of these promises as they cause us to be able to not only guard His promises but also experience them in our daily lives; and in guarding to do all He has commanded us to do is the great blessing of knowing what is to come!

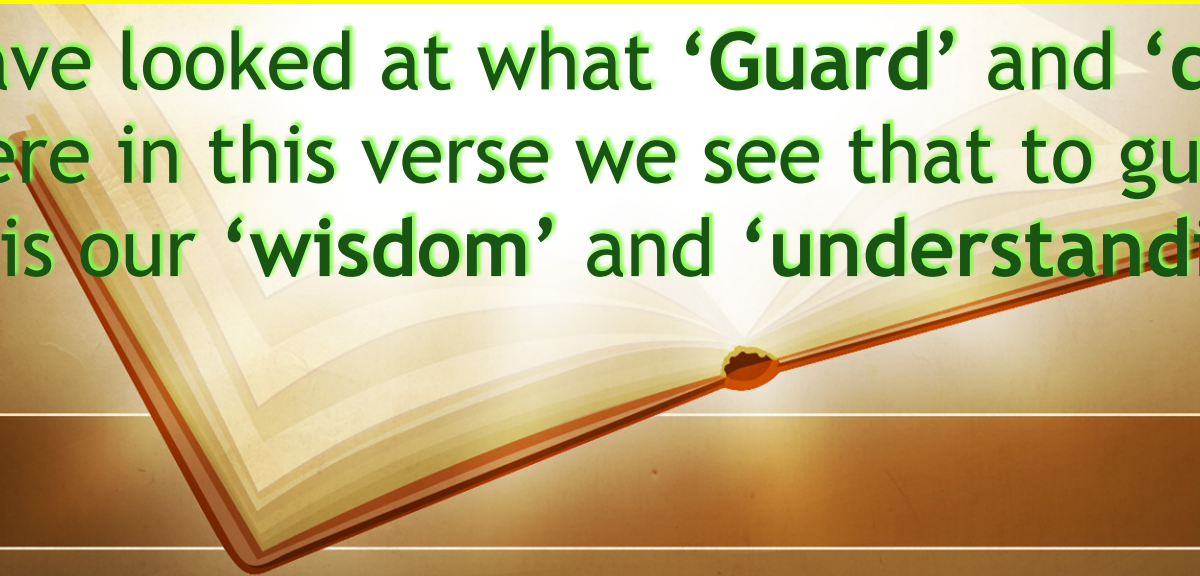
**Hazon/Revelation 22:14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”**



## Verse 6

**GUARD & DO = WISDOM AND UNDERSTANDING!**

We have looked at what 'Guard' and 'do' means; and here in this verse we see that to guard and do is our 'wisdom' and 'understanding'!

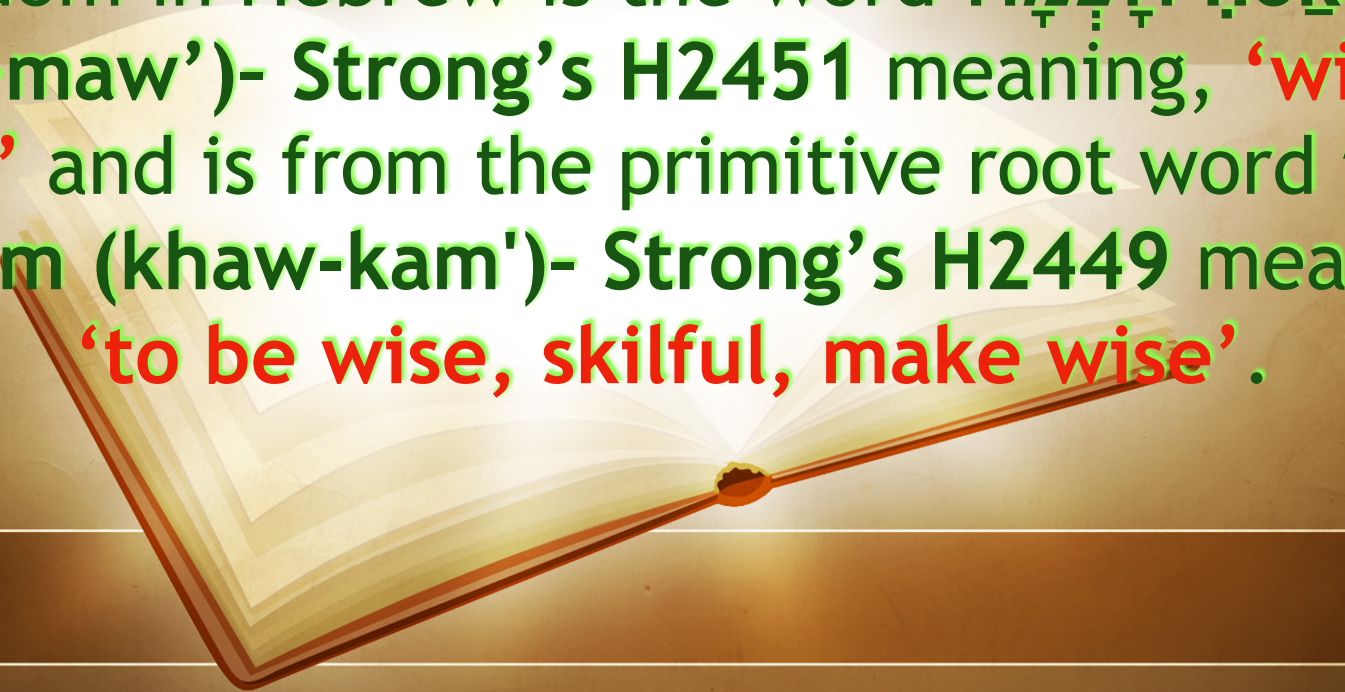


Mishlě/Proverbs 21:15-16 “To do right-ruling is joy to the righteous, but ruin to the workers of wickedness. 16 A man who strays from the way of understanding, rests in the assembly of the dead.”

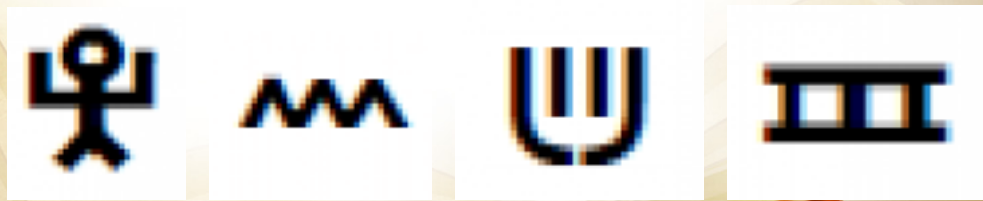
Mishlě/Proverbs 9:10 “The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”



Wisdom in Hebrew is the word חֵכְמָה ḥokmah (khok-maw')- Strong's H2451 meaning, 'wisdom, skill' and is from the primitive root word חָכַם ḥakam (khaw-kam')- Strong's H2449 meaning, 'to be wise, skilful, make wise'.




In the ancient pictographic alphabet, this Hebrew word for 'wisdom' - חֵכְמָה ḥokmah (khok-maw')- Strong's H2451 looks like this:






## Ḥet - ḥ:

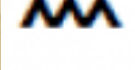
The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'SEPARATION', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security 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 from 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!

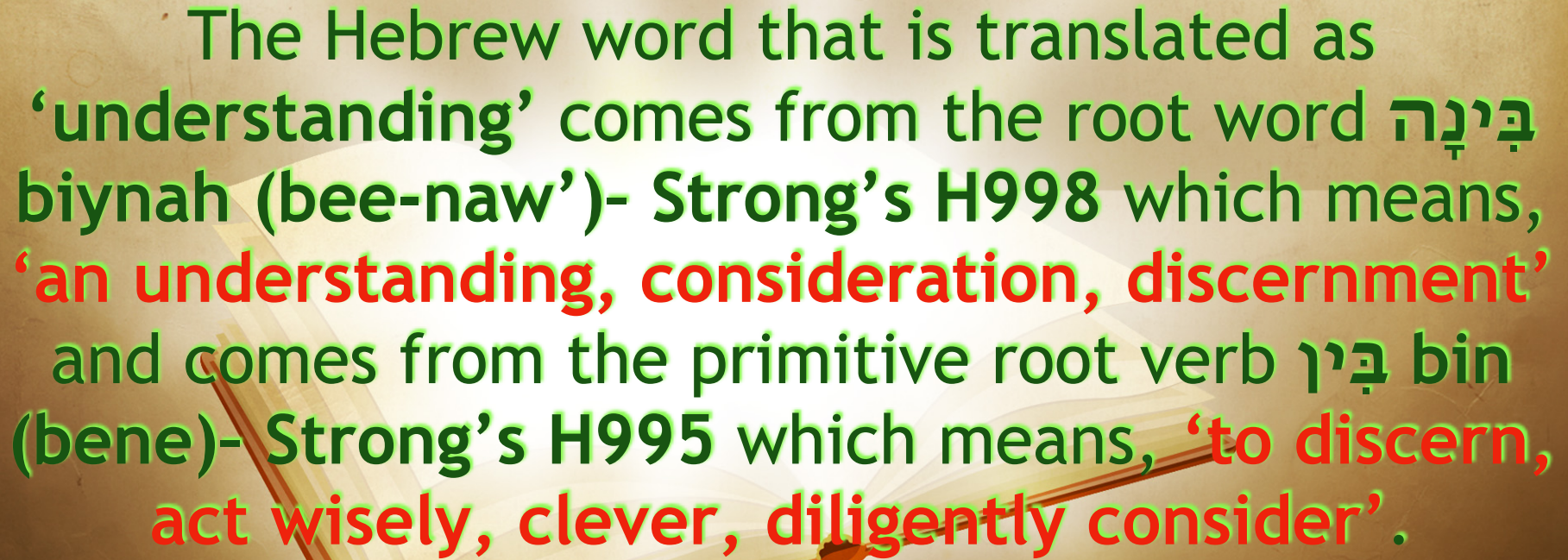
Wisdom is often used in the context of a skilled workman, that has been equipped by the Spirit of Elohim:

**Shemoth/Exodus 28:3** “And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.”





Wisdom, in the ancient text, can speak of a clear separation by the washing of one's hands; and as we consider the design of the Tabernacle, we need to be reminded that the bronze laver was used for the serving priests to wash their hands and feet; and clearly pictures for us how we are to be continually washing our work and walk through being immersed in the Word that transforms us!



The Hebrew word that is translated as ‘understanding’ comes from the root word בִּינָה **biynah** (bee-naw’)- Strong’s H998 which means, ‘**an understanding, consideration, discernment**’ and comes from the primitive root verb בִּין **bin** (bene)- Strong’s H995 which means, ‘**to discern, act wisely, clever, diligently consider**’.

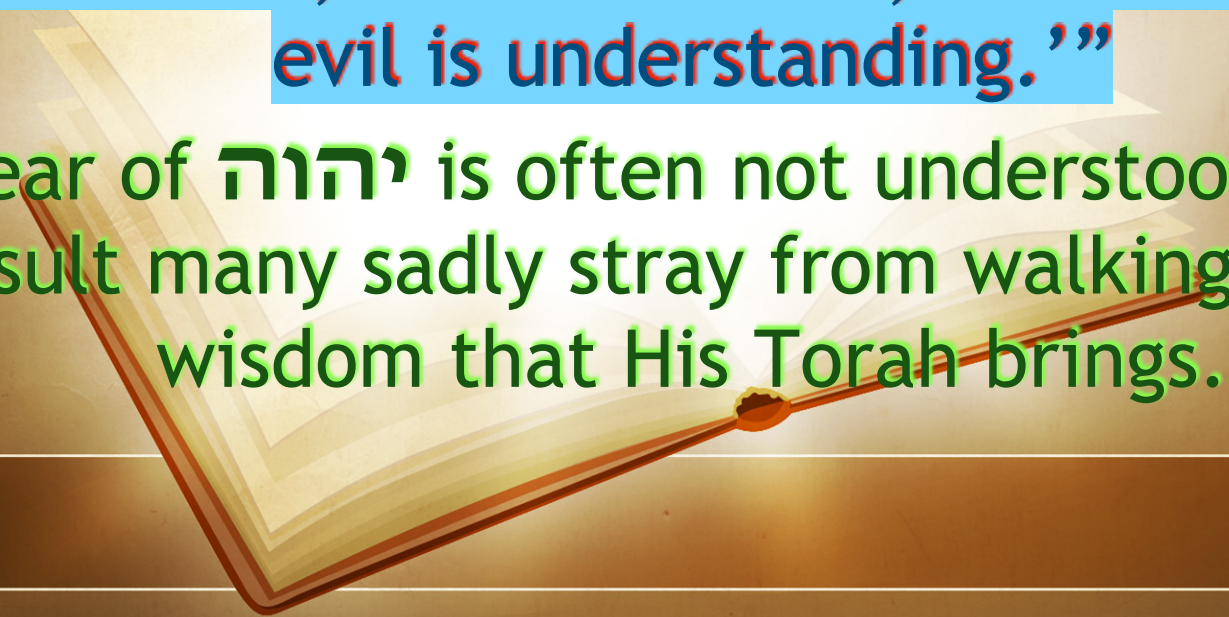


When we can understand the meaning of these words then we can clearly see that without guarding and doing what is required of us, we would not be able, or be equipped, to display any wisdom or understanding, but instead we would be shown up as fools drowning in our own folly!

We are to study carefully and carry out what is required of us, according to the commands we are to guard and do - for then we will become fully functional in Messiah and have the skill and discernment necessary, to stand and fight the good fight of faith!

lyob/Job 28:28 “And He said to man, ‘See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.’”

The fear of יהוה is often not understood and as a result many sadly stray from walking in the wisdom that His Torah brings.





Ya'aqob/James 3:13 "Who is wise and understanding among you? Let him show by his good behavior his works in meekness of wisdom."

Ya'aqob asks this simple question and then says that we are to show the wisdom and understanding that the Torah brings as we guard to do all the clear commands of Elohim, through our 'good behavior of good works'.




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






## Beyt - בֵּית:


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:

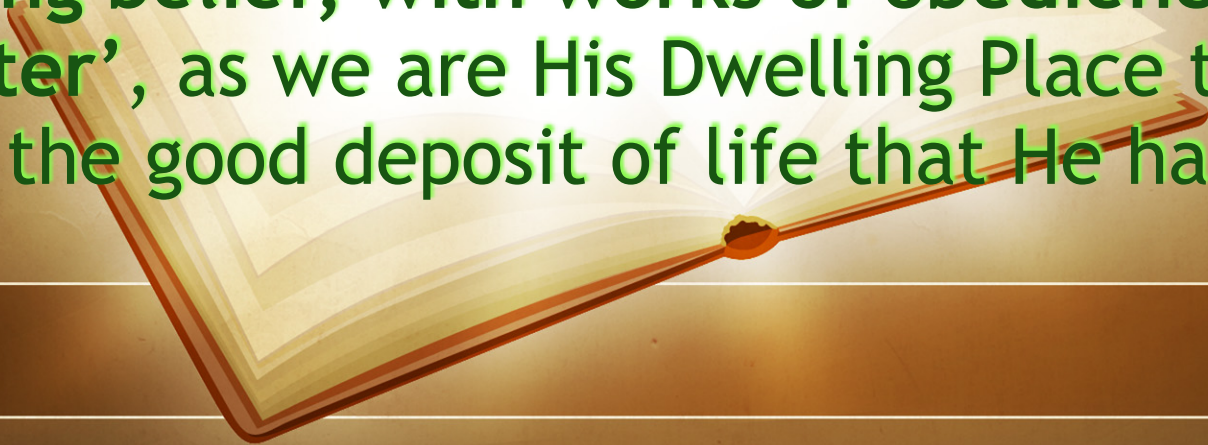


The ancient script has this letter pictured as , which is a **‘man standing with his arms raised out’**.

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!

In this **verse 6 of Debarim/Deuteronomy 4**, we are told that we shall guard and do the commands before the eyes of the peoples - being obedient is no undercover assignment!!!

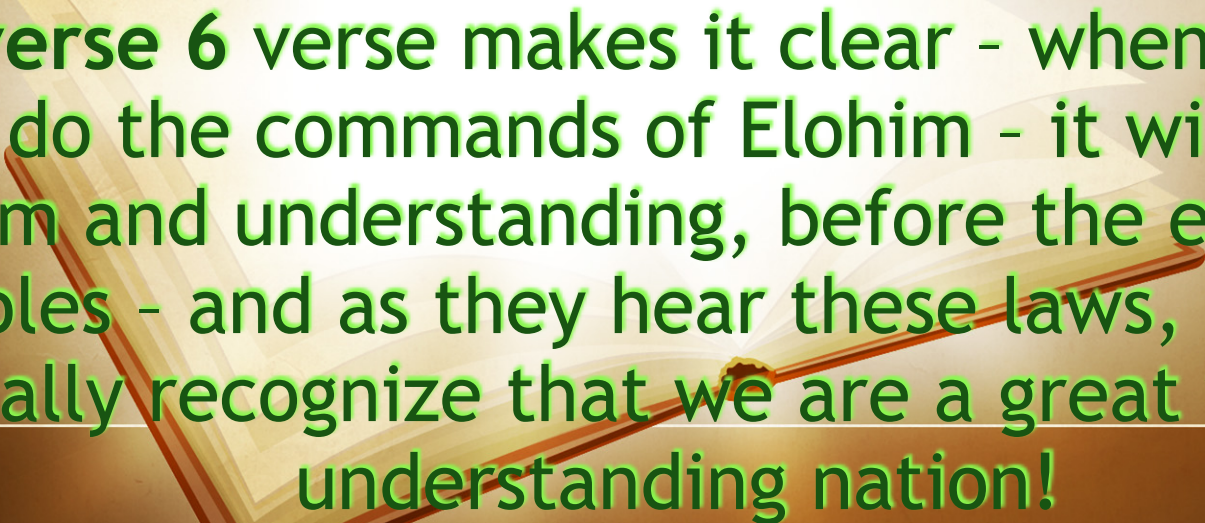
When we truly begin to guard and protect the commands of Elohim, by diligently observing them with joy and great care, we will certainly take ownership of them and the more important it will become to us.

There are many today, who are seeking ways to find 'shortcuts', so to speak, and are always looking for ways to not do the clear commands, as they try to reason away the need to diligently guard them, through a number of vain excuses. Instead of trying to do this, we ought to ask ourselves how much do we love **יהוה**!



Complete surrender is called for and this means, to accept what his Word says and be diligent in guarding to do it, even if it does not always make sense - the understanding comes in the doing!

This **verse 6** makes it clear - when we guard and do the commands of Elohim - it will be our wisdom and understanding, before the eyes of the peoples - and as they hear these laws, they will actually recognize that we are a great wise and understanding nation!



Zec 8:20 “Thus said יהוה of hosts, ‘Peoples shall yet come, inhabitants of many cities,

Zec 8:21 and the inhabitants of the one go to another, saying, “Let us earnestly go and pray before יהוה, and seek יהוה of hosts. I myself am going.”

Zec 8:22 And many peoples and strong nations shall come to seek יהוה of hosts in Yerushalayim, and to pray before יהוה.’

Zec 8:23 “Thus said יהוה of hosts, ‘In those days ten men from all languages of the nations take hold, yes, they shall take hold of the edge of the garment of a man, a Yehudi, saying, “Let us go with you, for we have heard that Elohim is with you.” ’ ”



## Verse 7-8

These are such powerful verses, as Mosheh makes it clear that we truly are a set-apart people, who serve a Set-Apart Elohim - an Elohim who is near to us and answers us when we call on Him - an Elohim who has given us such great laws and right-rulings!

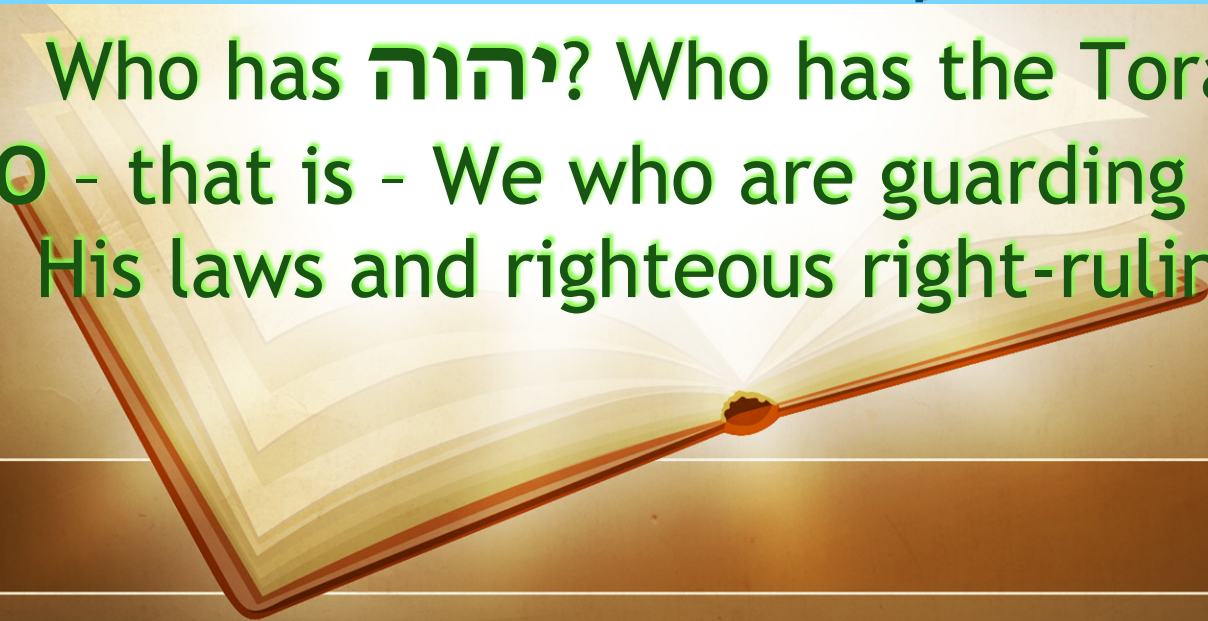
ALL the Torah that has been set before us!

When I read this verse, I cannot help but recognize that the laws and right-rulings - the entire Torah - is Good and it is a great blessing to us, as it sets us apart from all other nations!

Tehillah/Psalm 145:18 “יהוה is near to all who call upon Him, to all who call upon Him in truth.”

Who has יהוה? Who has the Torah?

**WE DO** - that is - We who are guarding and doing His laws and righteous right-rulings!





## Verse 9

Guard yourself - guard your life!

There is a huge emphasis placed here on 'guarding' - in fact, we see the root word שָׁמַר (shamar) (shaw-mar')- Strong's H8104 basically being used twice in a row!!!

The first word in this verse is רַק (raq) (rak)- Strong's H7535 which means, 'only, altogether, surely, alone, except', and the strong emphasis is being placed here in telling us that the **ONLY** thing you should be doing and concerned about is guarding yourself and guarding your life.

This word is an adverb with restrictive force, emphasizing that that which it is connected to must be the only thing that you are to be doing!!!!

The first 'shamar' (shaw-mar')- הִשָּׁמֵר hishamer - is written as a verb in the 'niphal' form, which expresses the meaning of the root word שָׁמַר shamar (shaw-mar')- Strong's H8104 as 'to be on one's guard, take heed, take care, beware, to keep oneself, refrain, abstain'.



The second 'shamar' - וּשְׁמַר ush'mor- is written as a verb in the 'qal active' form which expresses the meaning of the root word שָׁמַר shamar (shaw-mar')- Strong's H8104 as, 'to keep, have charge of, guard, keep watch and ward, protect, save life, watch, watchman, to watch for, wait for, observe, to keep, retain, treasure up (in memory), perform (vow), preserve'

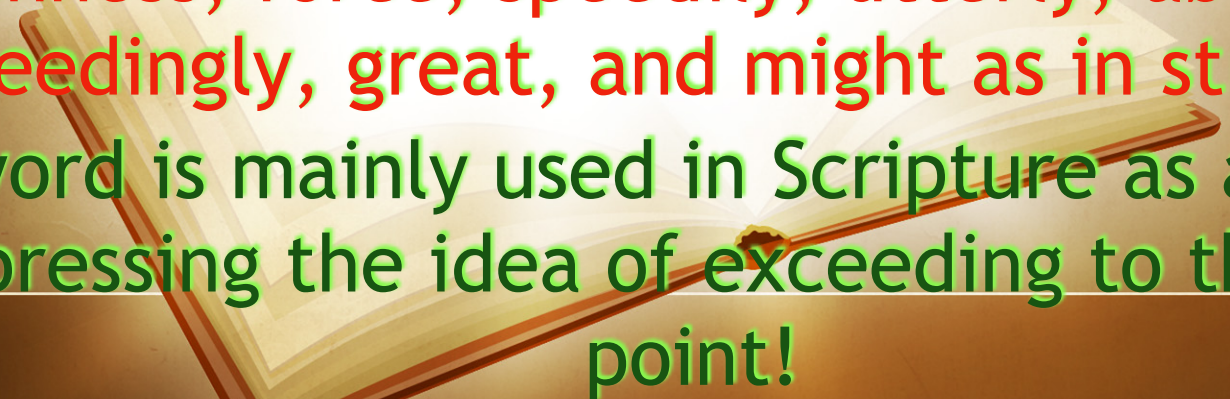
What this expresses here, is that you must exercise great care to keep watch over your soul!

That which we are to 'guard' is our 'life', which is written as נַפְשָׁךְ naphseka, which is from the Hebrew root word נֶפֶשׁ nephesh (neh'-fesh)-Strong's H5315 meaning, 'soul, living being, life, person, desire, appetite, passion, emotion'.

In other words, when we dig deeper, we see how we are to guard every aspect of our lives - that is - our emotions, passions, desires and appetites, ensuring that they are always in line with the Living Word and not living according to the lusts of the flesh!



Mosheh is instructing Yisra'ěl here, that it is vitally important that they guard diligently, and the word diligently also places emphasis on the intensity of our alertness, as it is the Hebrew word **מְּדָ** meod (meh-ode')- Strong's H3966 which means, 'muchness, force, speedily, utterly, abundance, exceedingly, great, and might as in strength'. This word is mainly used in Scripture as an adverb, in expressing the idea of exceeding to the highest point!



Guarding our lives is a very active, alert and assertive expression of our faithfulness to the Covenants of Promise.

The reason I am emphasizing this, is because it needs to be!!!

It is time for the set-apart people of Elohim to 'wake up' and start 'guarding' their lives with their all - for if we do not then we are in great danger of forgetting the Words of יהוה and are at risk of turning away from the Truth!



**Ib'rim/Hebrews 2:1-4** “Because of this we have to pay more attention to what we have heard, lest we drift away. 2 For if the word spoken through messengers proved to be firm, and every transgression and disobedience received a right reward, 3 how shall we escape if we neglect so great a deliverance, which first began to be spoken by the Master, and was confirmed to us by those that heard, 4 Elohim also bearing witness both with signs and wonders, with various miracles, and gifts of the Set-apart Spirit, distributed according to His own desire?”

These verses in Debarim/Deuteronomy 4 are vital for us to grasp, in order that we be truly built up in Messiah and be the True Set-Apart Dwelling Place of Elohim, as it is clear in Scripture, 'how' a house is built and filled:

Mishlě/Proverbs 24:3-4 "By wisdom a house is built, and by understanding it is established; 4 and by knowledge the rooms are filled with all precious and pleasant riches."

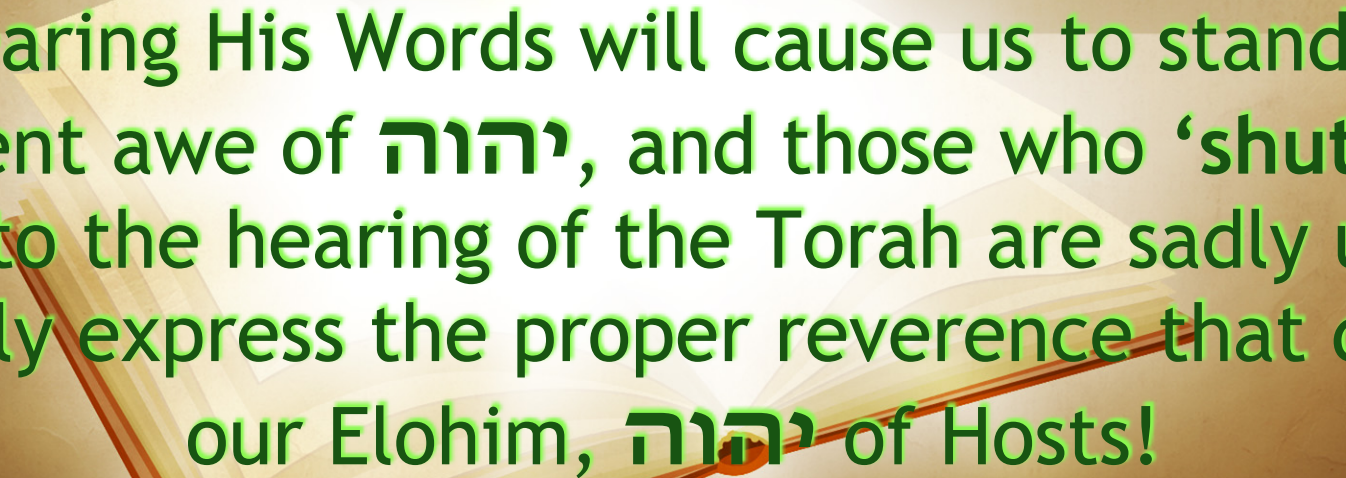
The way to guard the commands is to instill them upon our children and the way to not forget is to teach others!



## Verse 10

### Hear and fear


Hearing His Words will cause us to stand in reverent awe of **יהוה**, and those who 'shut their ears' to the hearing of the Torah are sadly unable to truly express the proper reverence that due to our Elohim, **יהוה** of Hosts!



Ĕkah/Ecclesiastes 12:13 “Let us hear the conclusion of the entire matter: fear Elohim and guard His commands, for this applies to all mankind!”

Luqas/Luke 1:50 “And His compassion is from generation to generation, to those who fear Him.”

Ḥazon/Revelation 19:5 “And a voice came from the throne, saying, “Praise our Elohim, all you His servants and those who fear Him, both small and great!”





The main emphasis on this chapter, is certainly the need to be a hearing, guarding and doing people - in fact, you cannot hear and guard without doing!

Those who think that they do not have to 'do' shall not be declared right!

**Romiyim/Romans 2:13 "For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the law shall be declared right."**

## Verse 15-19

### Dangers of not guarding

Mosheh made it clear to us, that when יהוה spoke out of the midst of the fire - we heard only a voice of words and saw **NO FORM!!!**

The danger of not diligently guarding the Words of יהוה, is that various forms of corrupt worship gets formed and shaped!

We are clearly told to not make any image or form and bow down to it.

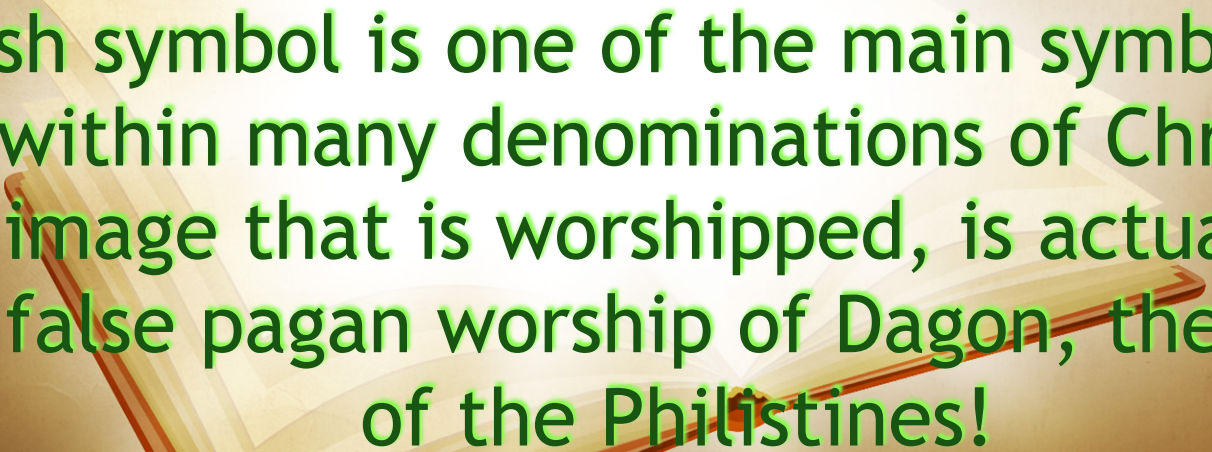


When we think of this warning given in these verses, we can see today how the warning was not taken to heart, as we know that many of the Babelonian deities that are worshipped, are in the form of **‘bulls, lions and eagles’!**

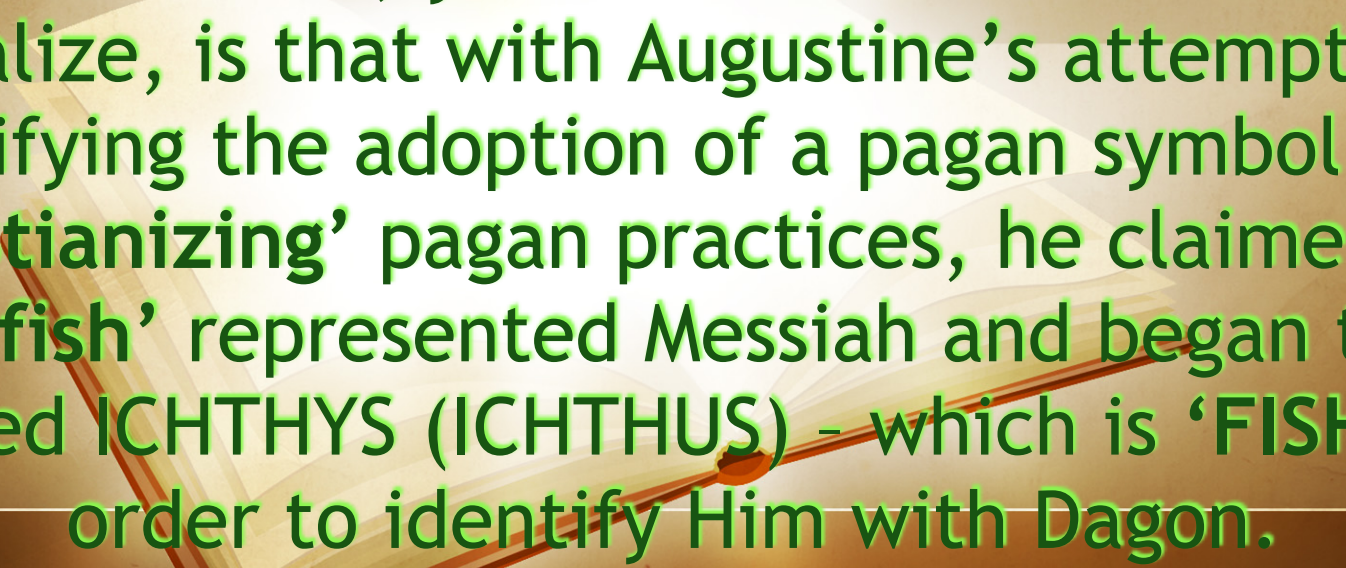
And before you try to excuse that away, as being no more - you do not have to look too far, to see these same images and forms being **‘worshipped’** and used as a means of bringing people collectively together! **Bulls, lions and eagles are still very much a part of man-driven forms of worship today!**

Many advertising campaigns and slogans, as well as country flags and insignia carry the images and forms of the beasts of the earth and the winged birds.

The fish symbol is one of the main symbols that is used within many denominations of Christianity, which image that is worshipped, is actually rooted in the false pagan worship of Dagon, the fish deity of the Philistines!







Many today display the 'fish' symbol on their cars and recon that it is because they are called 'fishers of men', yet what most Christians do not realize, is that with Augustine's attempt at justifying the adoption of a pagan symbol and 'Christianizing' pagan practices, he claimed that the 'fish' represented Messiah and began to be called ICHTHYS (ICHTHUS) - which is 'FISH' in order to identify Him with Dagon.

Ichtus or 'fish' was one of the names of Bacchus, which was simply another name for Tammuz, the sun-deity.

This passage in Debarim/Deuteronomy 4 makes it clear that יהוה will not accept any attempt at trying to make any form or image to be related to Himself.

The fish symbol has also been rendered as having the letters 'I H S', inscribed in them, which is short for Ichtus, yet they falsify this clear pagan rooted worship by claiming it means, "In His Service" - well you have to ask yourself, "In whose service are these false worshippers?"

**NO IMAGES** - that means **NO IMAGES** - we will expand on this in the next chapter!



## Verse 19

יהוה has taken you and brought you out!

The Hebrew word that is translated here as 'taken', comes from the root word לָקַח laqah (law-kakh')-

Strong's H3947 which means, **'to take, to take from, take out of, to take and carry along, to take in marriage, fetch'**, and this is vital for us to understand, in that this word expresses that which יהוה, as Yisra'el's Husband, has done, in fetching His Bride and taking Her to Himself, by extending His Hand in marriage to us!

The Hebrew word that is translated as 'brought' comes from the root word יָצָא yatsa (yaw-tsaw')- Strong's H3318 which means, 'to go or come out' and here it is written in the 'Hiphil' form, which usually expresses a 'causative action' of a simple verb and so can be rendered as, 'to cause to go out or come out, to deliver, to lead out'.

What is interesting to note, is that this being taken and brought out can also give the picture of being 'snatched' or taken as a Bride and this is possibly יהוה's most frequent description of His relationship to Yisra'el, His Bride!!!



It is יהוה who has caused us to be brought out of an iron furnace, in order to take us to Himself as a His Bride - He gave His all for us!!!

Kěpha Aleph/1 Peter 2:9-10 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, 10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.”

It was יהוה who brought Abraham out:

Berěshith/Genesis 15:7 “And He said to him, “I am יהוה, who brought you out of Ur-kasdim, to give you this land to inherit it.”

## And He brought us out!

Wayyiqra/Leviticus 26:13 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.”


Debarim/Deuteronomy 6:12 “be on guard, lest you forget יהוה who brought you out of the land of Mitsrayim, from the house of bondage.”



We are warned continually to guard the commands and guard ourselves:

Timotiyos Aleph/1 Timothy 6:14 “that you guard the command spotlessly, blamelessly, until the appearing of our Master **יהושע** Messiah”

Yohanan Aleph/ 1 John 2:3-4 “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.”



Yohanan Aleph/1 John 3:22 “And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.”

Yohanan Aleph/1 John 5:2-3 “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy”

Hazon/Revelation 3:10 “Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth.”



## Verse 24

**יהוה** is a consuming fire and a jealous Ę!

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



It is through the consuming fire of His refined Word that He will establish and build His Bride and only those who worship in Spirit and in Truth and have put away all idol worship shall come through the fire unharmed!

**lb'rim/Hebrews 12:28-29** “Therefore, receiving an unshakeable reign, let us hold the favor, through which we serve Elohim pleasingly with reverence and awe, 29 for indeed, our Elohim is a consuming fire.”



You do not want to be on the wrong side of יהוה

Nahum/Nahum 1:2 “יהוה is a jealous and revenging Ĕl, יהוה is a revenger and a possessor of wrath. יהוה takes vengeance on His adversaries, and He watches for His enemies.”

When we do not guard His commands, and do not impress them upon our children, and, as a result, form falsified images to provoke Elohim, then Mosheh makes it clear, in verse 26, that he (Mosheh) shall call the heavens and the earth to witness against us!

What he is saying here, is that the Torah will witness against us, if we are found to be acting corruptly and stray from His commands.

In verse 27, יהוה says that He would scatter Yisra'el among the nations, and there would remain a remnant!

Hoshĕa is a great book that deals with this, and the promise of the return of the faithful remnant!

What we can also learn from this verse is that we need to realize that we will always be a minority, no matter where we go!!!

It is a narrow path, and few find it! And broad is the way that leads to destruction - so let us not lose heart because we are a minority!!!



## Verse 28


Serving mighty ones - the work of men's hands -  
wood and stone!

This too is a danger of not guarding the commands  
and what we must recognize today, is that 'paper  
money' or notes are made from trees (wood) and  
coins are made from minerals (stone) and both have  
'images' on them!

This verse can also apply to many other things, even  
'mental images' that are made, especially like the  
nations who 'worry about tomorrow'!

And here, Mosheh gives us the clear litmus test -  
Can it hear? Can it smell? Can it eat?

Tehillah/Psalm 135:15-18 “The idols of the gentiles are silver and gold, the work of men’s hands. 16 They have mouths, but they do not speak; they have eyes, but they do not see; 17 they have ears, but they do not hear; also there is no breath in their mouth. 18 Those making them become like them, everyone who is trusting in them.”






**Habaqquq/Habakkuk 2:18-19** “Of what use shall a carved image be? For its maker has carved it: a moulded image and teacher of falsehood! For the maker trusts what he has made: to make dumb idols!  
19 “Woe to him who says to wood, ‘Awake!’ to silent stone, ‘Arise!’ Is it a teacher? See, it is overlaid with gold and silver, and there is no spirit at all inside it.”

**Ma’asei/Acts 17:29** “Now then, since we are the offspring of Elohim, we should not think that the Elohim is like gold or silver or stone, an image made by the skill and thought of man.”


Romiyim/Romans 1:20-25 “For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse, 21 because, although they knew Elohim, they did not esteem Him as Elohim, nor gave thanks, but became vain in their reasonings, and their undiscerning heart was darkened. 22 Claiming to be wise, they became fools,



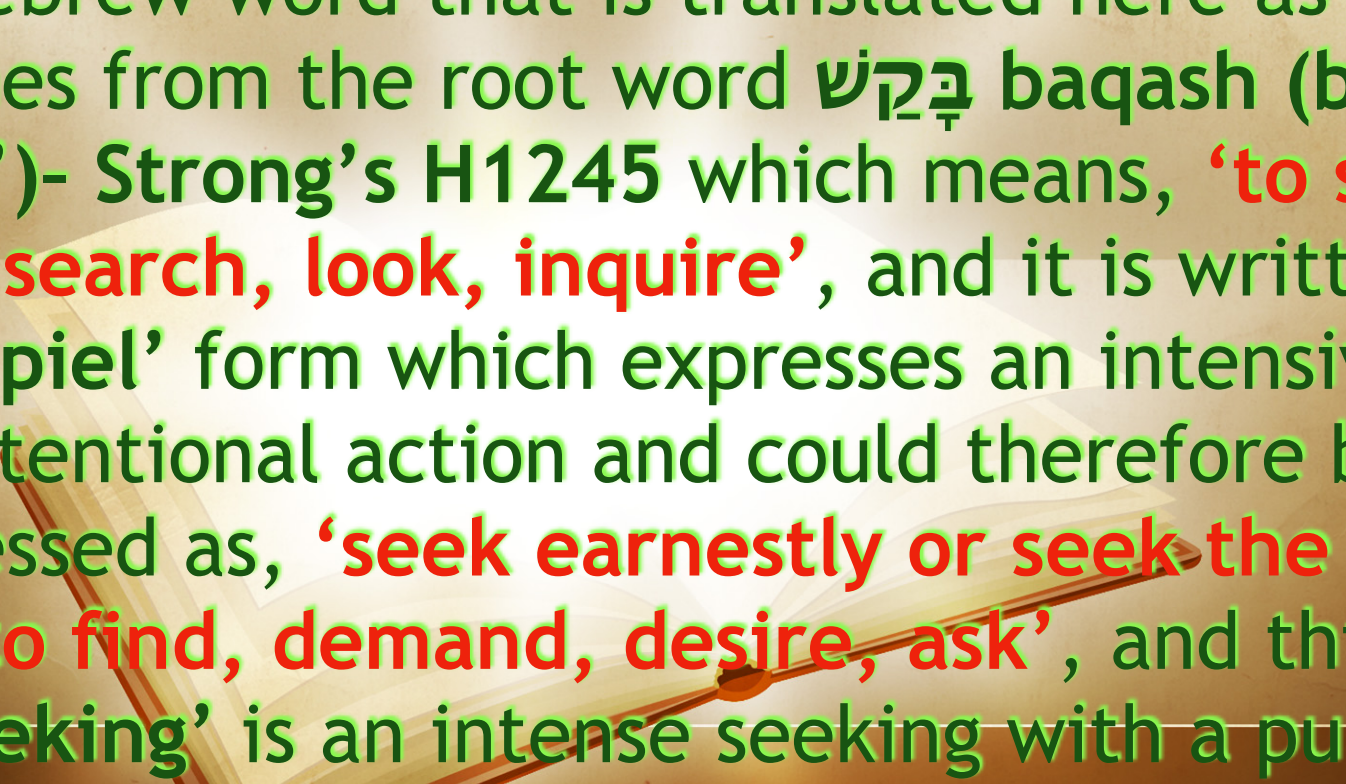
23 and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles. 24 Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves, 25 who changed the truth of Elohim into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Aměn.”



Sadly, as we look back at our history, we can see, from Scripture, that this worship of moulded and formed images is exactly what Yisra'ěl did; and, in **verse 29**, Mosheh already prophesied that it is from these scattered places of inherited corrupt worship of false images, that a remnant will **SEEK יהוה** with their all and they will find Him.

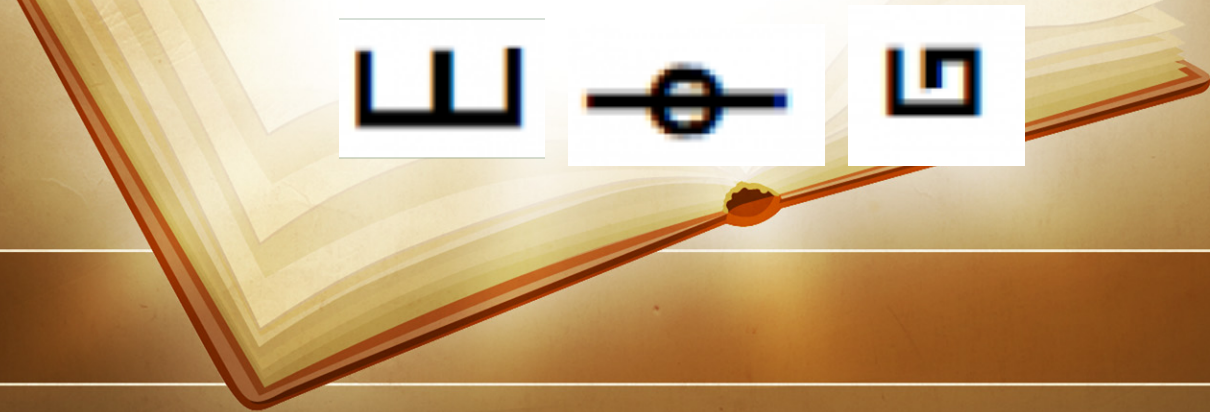






The Hebrew word that is translated here as ‘seek’ comes from the root word שָׁקַח baqash (baw-kash’)- Strong’s H1245 which means, ‘to seek, aim, search, look, inquire’, and it is written in the ‘piel’ form which expresses an intensive or intentional action and could therefore be expressed as, ‘seek earnestly or seek the face, seek to find, demand, desire, ask’, and this kind of ‘seeking’ is an intense seeking with a purpose!


In the ancient pictographic script, the Hebrew word **בַּקַּשׁ** baqash (baw-kash')- Strong's H1245 which means, **'to seek, aim, search, look, inquire'**, looks like this:



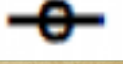
ב ק ש



## Beyt - בֵּית:


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.

## Quph - ק:

In the ancient script this letter is pictured as , a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity. This can very well picture for us **'consistency'** in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!



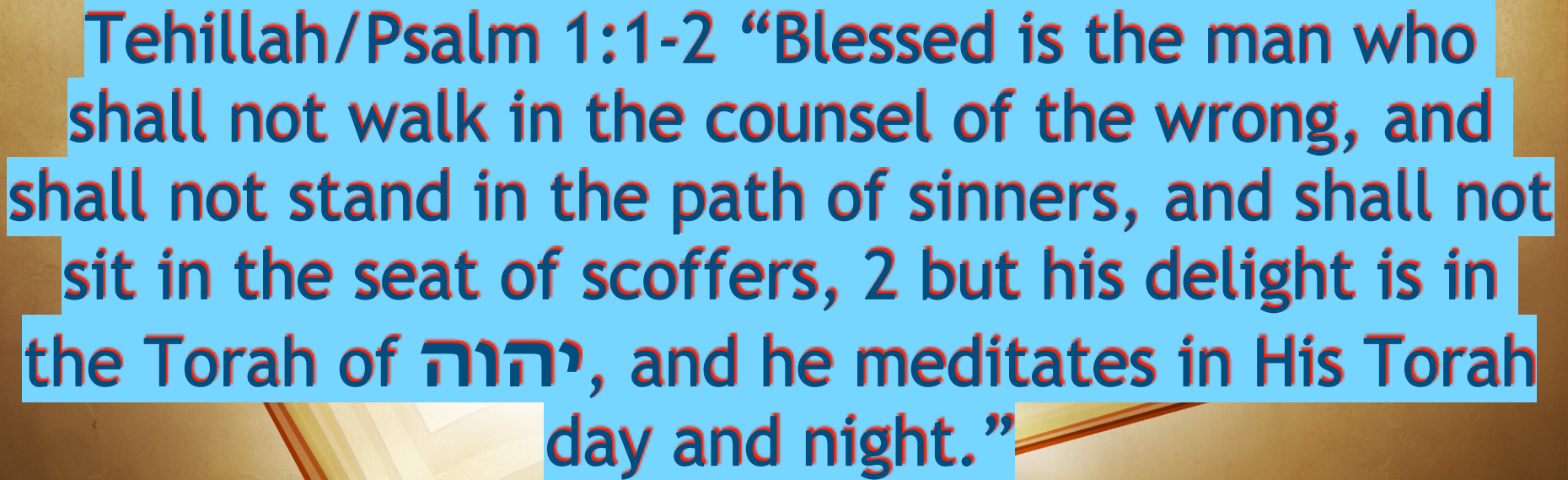
## Shin - שׁ:

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.

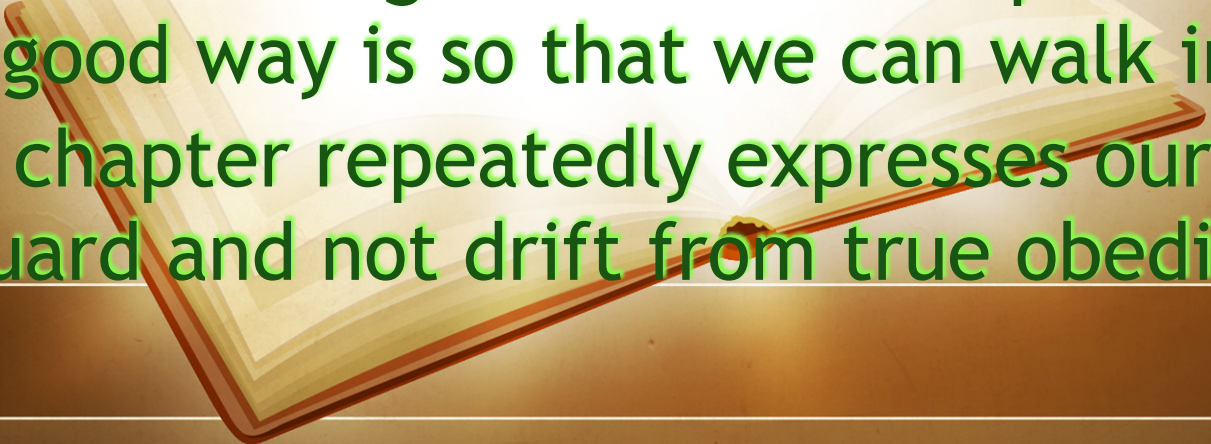
Looking at these pictographic letters that make up the root word **בַּקַּשׁ** **baqash** (baw-kash')- Strong's H1245 we can, in terms of seeking the face of **יהוה**, recognize that the way we are able to properly be seeking His face always is to:

**CONTINUALLY MEDITATE ON THE WORD OF THE HOUSE**





Tehillah/Psalm 1:1-2 “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night.”



What we certainly see happening, in these last days, is a return by the remnant - a returning to hear His voice - hearing and obeying as we recognize that our fathers have inherited lies and we are now asking for the ancient paths where the good way is so that we can walk in it!

This chapter repeatedly expresses our need to guard and not drift from true obedience:



## Verse 41-43

### 3 cities of refuge for the man-slayer to flee to

These were cities that one, who unknowingly murdered his neighbor, could flee to and live. The details of these cities and how long a man-slayer was to remain there, is explained in **Bemidbar/Numbers 35**. This was the first of the cities that was allocated on the east side of the Yarden for the 2 ½ tribes that had already been allotted their portion. The one who had fled to one of these cities because he had killed another by mistake or by accident, would be rescued from the hand of the revenger of blood and he would remain in that city until the death of the high priest who had been anointed with oil!

**יהושע** Messiah is our High Priest and we see a twofold work of Messiah here, in that He is our Refuge to whom we run to, and by His death, we are 'released' from being in danger of the revenger of blood, taking vengeance upon us, for our sin; and at the same time, because He was raised and lives forever, we have a High Priest who intercedes constantly for us and we are therefore required to 'remain' in Him forever - for He will never die!

**Ib'rim/Hebrews 5:6** "As He also says in another place, "You are a priest forever according to the order of **Malkitsedeq**"



יהושע Messiah, our High Priest was “anointed with oil” as we know that ‘oil’ is symbolic of the Spirit - and on the day that Messiah stood up to read in the congregation He read from Yeshayahu:

Yeshayahu/Isaiah 61:1-3 “The Spirit of the Master יהוה is upon Me, because יהוה has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound, 2 to proclaim the acceptable year of יהוה, and the day of vengeance of our Elohim, to comfort all who mourn, 3 to appoint unto those who mourn in Tsiyon: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. And they shall be called trees of righteousness, a planting of יהוה, to be adorned.”

Ma'asei/Acts 10:37-38 "You know what word came to be throughout all Yehudah, beginning from Galil after the immersion which Yoḥanan proclaimed: 38 how Elohim did anoint יהושע of Natsareth with the Set-apart Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for Elohim was with Him."

What we must understand, from these cities of Refuge, is that we have Messiah, our High Priest, in whom we can run to and find safety, and because He lives forever, we are 'bound' to Him in love forever.



If anyone moves out of the 'boundaries' (that is the Torah) of Him, as representing for us our place of refuge, then they risk the danger of being slain by the revenger of blood.

In one sense, we can see that **יהושע** is both the place of refuge to those who call upon His Name and abide in Him, while He is a revenger of blood that will take vengeance on all who are not found in Him on the Day He returns and treads the winepress in His wrath!!!

Those who claim that the Torah is no longer valid and say that this Torah command has been done away with are in fact nullifying the True protection that is available in Messiah and are willfully placing themselves outside of the safety of Messiah from being their refuge and will therefore be executed in His wrath.

When we understand more and more how alive the Torah is for us, we clearly see how the boundaries of the Torah are good for us and keep us safe from the coming wrath of Elohim - we must stay in Him or else!

Mishlĕ/Proverbs 18:10 “The Name of יהוה is a strong tower; the righteous run into it and are safe.”

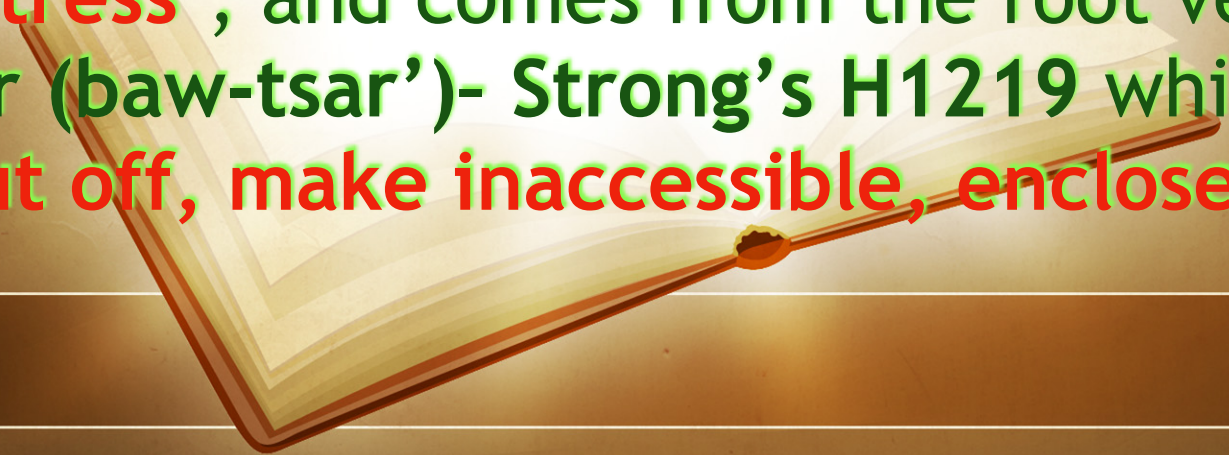
Notice it is the ‘righteous’ that run into it and not the unrighteous/lawless!!!

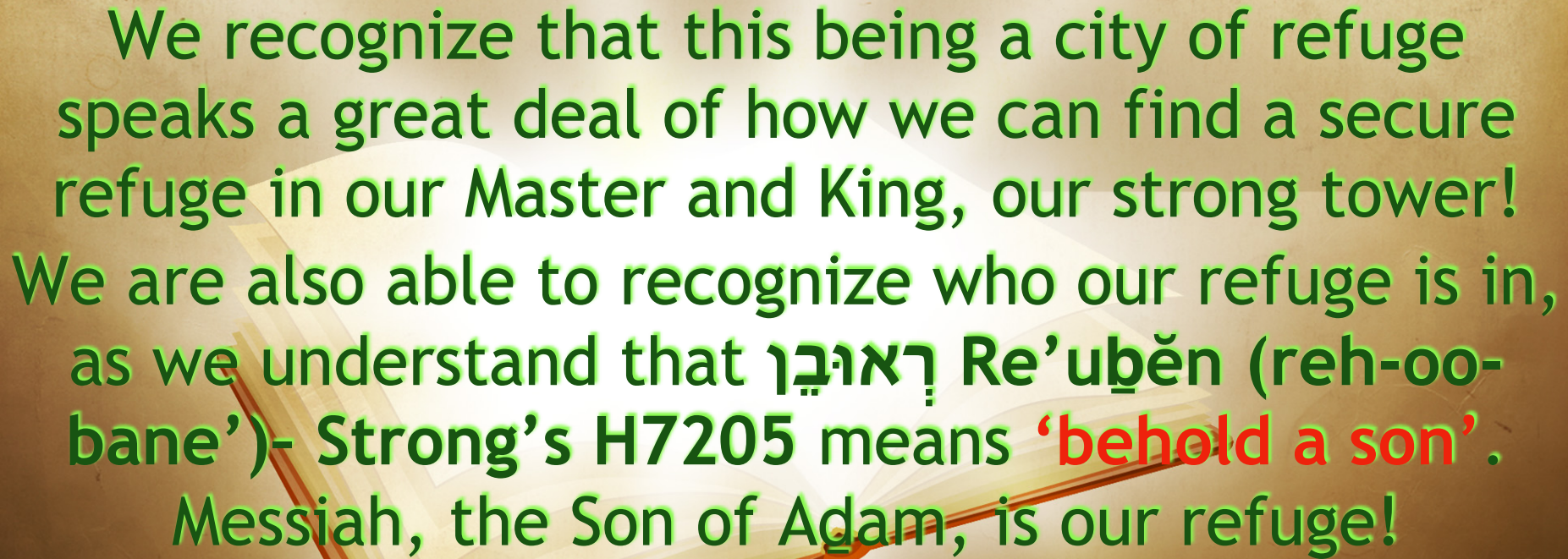
Tehillah/Psalm 61:3 “For You have been my refuge, a strong tower in the face of the enemy.”



These were the names of the 3 cities of refuge  
east of the Yardēn:

For the Re'ubēnites: **בְּצֵר** Betser (beh'-tser)-  
Strong's H1221 which means, **'fortress, remote  
fortress'**, and comes from the root verb **בָּצַר**  
batsar (baw-tsar')- Strong's H1219 which means,  
**'to cut off, make inaccessible, enclose, fortify'**.





We recognize that this being a city of refuge speaks a great deal of how we can find a secure refuge in our Master and King, our strong tower! We are also able to recognize who our refuge is in, as we understand that רֵאֲבֵן Re'ubēn (reh-oo-bane')- Strong's H7205 means **'behold a son'**. Messiah, the Son of Adam, is our refuge!



For the Gadites: רַמּוֹת Ramoth (raw-moth')- Strong's H7216 which means, **'heights'**, and this was in גִּלְעָד Gilad (ghil-awd')- Strong's H1568 which means, **'rocky region'**, which comes from the root גָּלַגּ gala (gaw-lah')- Strong's H1566 which means, **'exposed, laid bare, to disclose oneself'**.

From this we can and must learn how we are to come to our Master and confess our sins so that He can cleanse us from all unrighteousness:

Yohanan Aleph/1 John 1:19 "If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness."

The name **Ṭḡ Gad** (gawd)- Strong's H1410 means, 'a **troop, as in a group of soldiers or a collection of people**' as well as 'fortune'.

Gad can have both a positive and a negative connotation to it, as we also know that while Gad is the name of one of the sons of Ya'aqob, it was also the name of a Kena'anite deity of 'luck' and was an ancient Mitsrian deity of the 'sun', tracing its roots back to Nimrod worship; however, from our understanding that our refuge, is in our King, we can see it here, as being the troop or gathering of the people of Messiah!



For the Menashshites: גֹּלָן Golan (go-lawn')- Strong's H1474 which means, **'their captivity, their rejoicing'**, which was in בְּשָׁן Bashan (baw-shawn')- Strong's H1316 meaning, **'soft and smooth ground'** as well as **'fruitful'**.

The Hebrew name מְנַשֶּׁה Menashsheh (men-ash-sheh')- Strong's H4519 means, **'forgetting, cause to forget'**, and here we are able to see joyful assurance we have in our Master, who causes us to forget our captivity, as He is the One who cleanses us from sin, and causes us to be a fruitful people, bearing the fruit of righteousness, as we guard His commands and stay in Him!

# The Ten Commandments

Deu 5:1 And Mosheh called all Yisra'ěl, and said to them, “Hear, O Yisra'ěl, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.

Deu 5:2 “יהוה our Elohim made a covenant with us in Hֹרֶעֶב.

Deu 5:3 “יהוה did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.



Deu 5:4 “יהוה spoke with you face to face on the mountain from the midst of the fire.

Deu 5:5 “I stood between יהוה and you at that time, to declare to you the Word of יהוה - for you were afraid because of the fire, and you did not go up the mountain - saying:

Deu 5:6 I am יהוה your Elohim who brought you out of the land of Mitsrayim, out of the house of bondage.

Deu 5:7 You have no other mighty ones against My face.

Deu 5:8 You do not make for yourself a carved image, any likeness of which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth,

Deu 5:9 you do not bow down to them nor serve them. For I, יהוה your Elohim, am a jealous Ęl, visiting the crookedness of the fathers upon the children to the third and fourth generations of those who hate Me,



Deu 5:10 but showing loving-commitment to thousands, to those who love Me and guard My commands.

Deu 5:11 You do not bring(a) the Name of יהוה your Elohim to naught, for יהוה does not leave him unpunished who brings His Name to naught.

Footnote: (a)Or lift up, or take.

Deu 5:12 Guard the Sabbath day, to set it apart, as יהוה your Elohim commanded you.

Deu 5:13 Six days you labour, and shall do all your work,

Deu 5:14 but the seventh day is a Sabbath(b) of יהוה your Elohim. You do not do any work - you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, so that your male servant and your female servant rest as you do. Footnote: (b)See footnote at Exo 20:10.



Deu 5:15 And you shall remember that you were a slave in the land of Mitsrayim, and that יהוה your Elohim brought you out from there by a strong hand and by an outstretched arm. Therefore יהוה your Elohim commanded you to perform the Sabbath day.

Deu 5:16 Respect your father and your mother, as יהוה your Elohim has commanded you, so that your days are prolonged, and so that it is well with you on the soil which יהוה your Elohim is giving you.

Deu 5:17 You do not murder.

Deu 5:18 You do not commit adultery.

Deu 5:19 You do not steal.

Deu 5:20 You do not bear false witness against  
your neighbour.

Deu 5:21 You do not covet your neighbour's wife,  
nor do you desire your neighbour's house, his  
field, nor his male servant, nor his female servant,  
his ox, nor his donkey, or whatever belongs to  
your neighbour.'



Deu 5:22 “These Words(c) יהוה spoke to all your assembly, in the mountain from the midst of the fire, of the cloud, and of the thick darkness, with a loud voice, and He added no more. And He wrote them on two tablets of stone and gave them to me. Footnote: (c)“Word(s)” is very often used as a synonym for “command(s),” in the Messianic Writings too.

Deu 5:23 “And it came to be, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders,

Deu 5:24 and said, 'See, יהוה our Elohim has shown us His esteem and His greatness, and we have heard His voice from the midst of the fire. Today we have seen that Elohim speaks with man - and he lives!

Deu 5:25 And now why should we die? For this great fire is consuming us. If we hear the voice of יהוה our Elohim any more, then we shall die.

Deu 5:26 For who is there of all flesh who has heard the voice of the living Elohim speaking from the midst of the fire, as we have, and does live?



Deu 5:27 You go near and hear all that יהוה our Elohim says, and speak to us all that יהוה our Elohim says to you, and we shall hear and do it.'

Deu 5:28 "And יהוה heard the voice of your words when you spoke to me, and יהוה said to me, 'I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken.

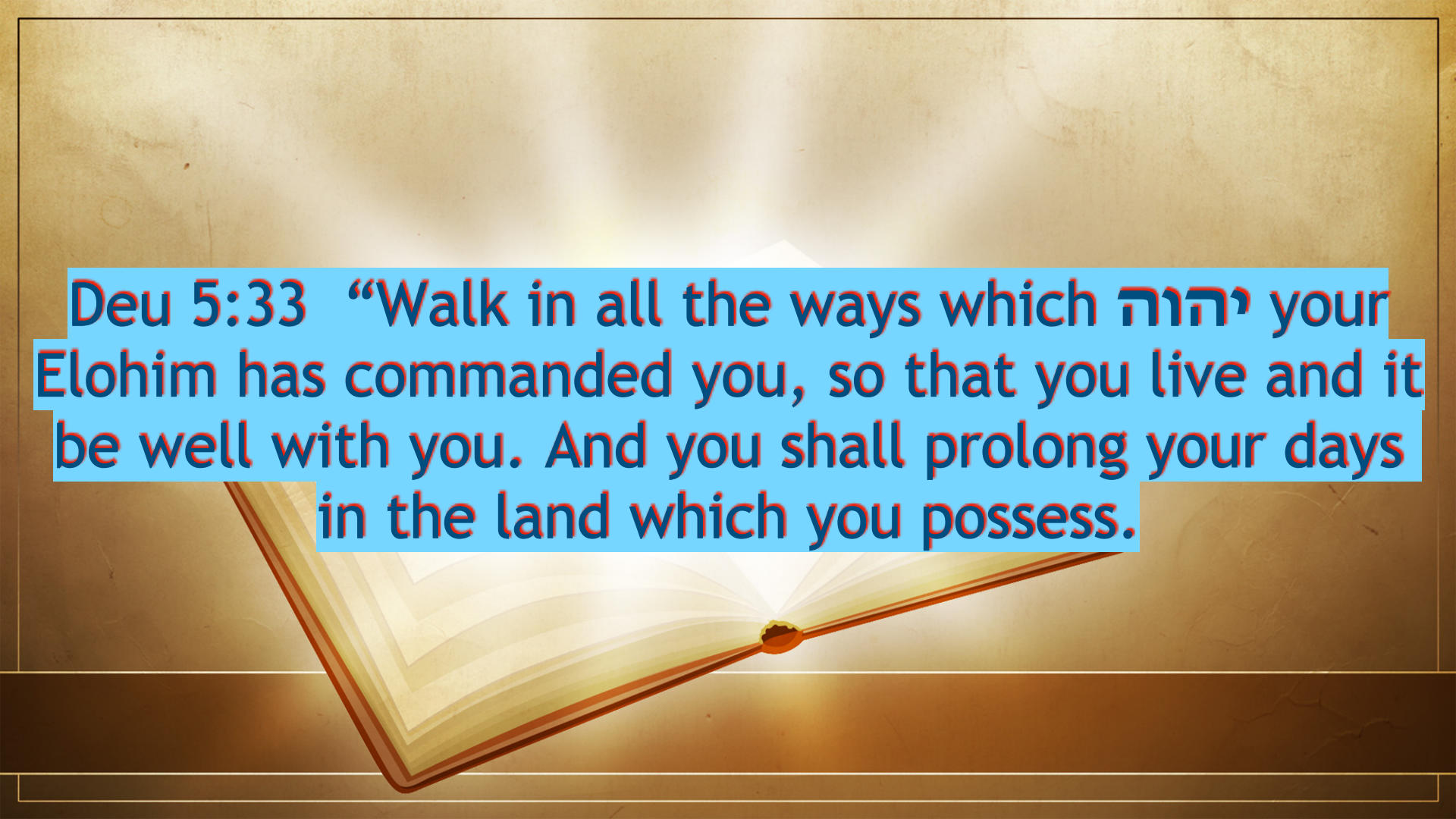
Deu 5:29 Oh, that they had such a heart in them, to fear Me and to guard all My commands always, so that it might be well with them and with their children forever!

Deu 5:30 Go, say to them, “Return to your tents.”

Deu 5:31 But you, stand here by Me, and let Me speak to you all the commands, and the laws, and the right-rulings which you are to teach them. And they shall do them in the land which I am giving them to possess.’

Deu 5:32 “And you shall guard to do as יהוה your Elohim has commanded you - do not turn aside, to the right or to the left.





Deu 5:33 “Walk in all the ways which יהוה your Elohim has commanded you, so that you live and it be well with you. And you shall prolong your days in the land which you possess.”

## CHAPTER 5

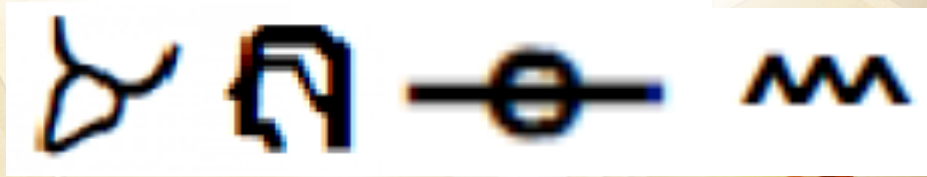
Mosheh called **ALL** Yisra'ĕl!

These laws and right-rulings are not only for Yehudāh (Judah) and Binyamin (Benjamin), which makes up the southern two tribes; but it is for **ALL** Yisra'ĕl - all 12 tribes - to all those scattered in the dispersion!



The Hebrew word that is translated as 'call' comes from the root word קָרָא qara (kaw-raw')- Strong's H7121 which means, 'proclaim, call, read, summons, invite, to be called out' and a derivative of this root verb, is the Hebrew word that is used for 'gathering' which is: מִקְרָא miqra (mik-raw')- Strong's H4744, meaning: 'assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together'.


The Hebrew word מִקְרָא miqra (mik-raw')-  
Strong's H4744 is pictured in the ancient script as  
follows:





## Mem - מ:

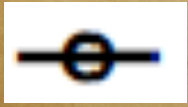


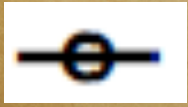
The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

Knowing that this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing' or 'cleansing'**.

## Quph - קָ:



This is the letter 'quph', which is pictured as  , and is a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting. It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.



## Resh - ר:




The ancient script has this letter 'resh' 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.**

This letter can mean **'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.

## Aleph-א:



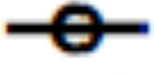

The ancient script has this letter as  and is pictured as **‘the head of an ox’**, and represents **‘strength’**, meaning **‘muscle’** as the ox is the strongest of the livestock animals.

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!



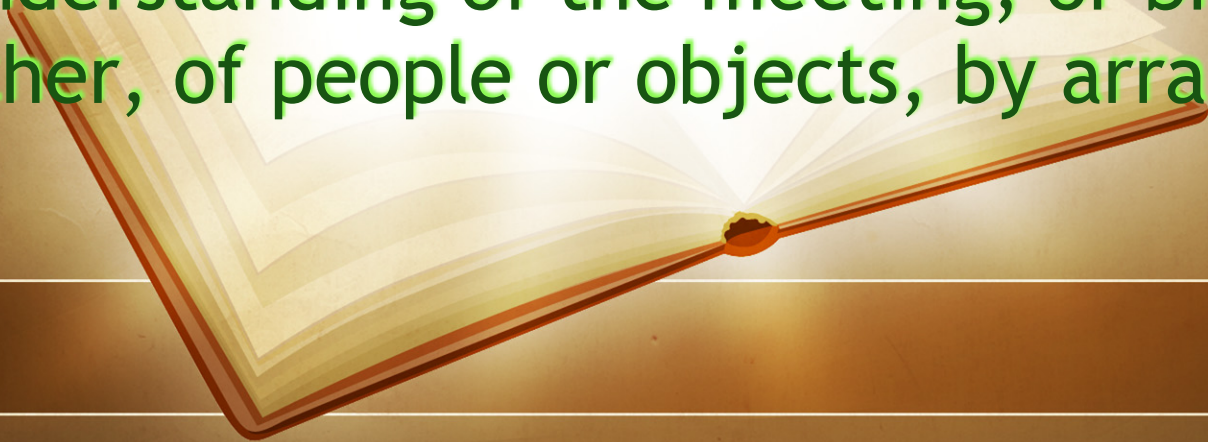
This word, as mentioned, is derived from the root verb קָרָא qara (kaw-raw')- Strong's H7121, which is pictured in the ancient pictographic script as follows:

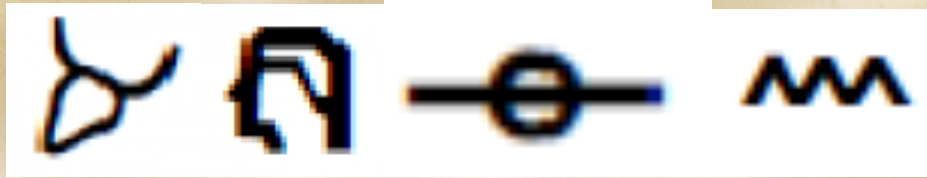


In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is קר- where he explains that the pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man.



Combined these mean **"GATHER THE MEN"** or **"GATHER TO THE HEAD"** and can have the understanding of the meeting, or bringing together, of people or objects, by arrangement.





What we can therefore see, through the ancient pictographic rendering of the word **מִקְרָא** **miqra** (mik-raw')- **Strong's H4744**, is that, in terms of this giving us the understanding of having a proclaimed calling together, or gathering, we can see the following meaning, for us, who are in **יהושע** **Messiah, our Head:**



**CLEANSSED TO CONTINUALLY GATHER  
TO OUR HEAD  
WHO IS OUR STRENGTH!**



Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are to now guard His commands and gather as we should, on His proclaimed set-apart gatherings!

All Scripture is for **ALL** Yisra'ěl and Ya'aqob expressed this too, when he wrote to us **ALL**:

Ya'aqob/James 1:1 “Ya'aqob, a servant of Elohim and of the Master יהושע Messiah, to the twelve tribes who are in the dispersion: Greetings.”



Once again, this chapter 5 of Debarim/Deuteronomy, begins with the emphasis on us 'hearing - guarding and doing', because, we are a Covenant people, made by Elohim and sealed, in the Blood of Messiah:

Eph'siyim/Ephesians 2:11-13 "Therefore remember that you, once gentiles in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יהושע you who once were far off have been brought near by the blood of the Messiah."

Now that we have been brought near, by the Blood of Messiah - we must guard to do all that is written in His Word!

The Greek word that is translated as 'brought' is γίνομαι ginomai (ghin'-om-ahee)- Strong's G1096 and means, **'to come into being, to happen, to cause to become'**.

Here we see in the Greek that the theme of being 'brought' out, as discussed earlier, continuing as a clear description of the relationship יהוה has with His Bride!



The call to hear is clear! And we take note, once again, that the emphasis that is placed on the ability to hear properly is so that true hearers will learn the laws and right-rulings and do them!

The Hebrew word that is translated as 'hearing', comes from the root word **זָן** ozen (o'-zen)- Strong's H241 which means, **'an ear, hear, attentive, closely, recite, reveal'** and this comes from the root verb **אָזַן** azan (aw-zan')- Strong's H238 which means, **'to give, ear, listen, pay attention, perceived by ear'**, and while this also carries the meaning to listen and listen attentively, it literally means to **'cup the ear'** - in other words:

**GIVE YOUR COMPLETE ATTENTION  
AND BE OBEDIENT TO TAKE IT ALL IN**





## Verse 3

### Elohim of the Living

Mattithyahu/Matthew 22:32 “I am the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya’aqob’? Elohim is not the Elohim of the dead, but of the living.”

The words of **יהושע** here, are in line with that which Mosheh was declaring - **יהוה** is a Covenant keeping Elohim and His Covenant is alive and is for us who are alive today!

There is nothing 'old' about His Covenant and sadly the misinterpreted terms of 'old' and 'new' covenant has hindered so many from grasping the need to hear the words of this very living covenant, that was renewed in the Blood of Messiah.

**Ib'rim/Hebrews 8:8** "For finding fault with them, He says, "See, the days are coming," says יהוה, "when I shall conclude with the house of Yisra'ěl and with the house of Yehudāh a renewed covenant."

This verse makes it clear - יהוה shall conclude (that is to fully complete) with ALL Yisra'ěl - the 2 houses - Yisra'ěl and Yehudāh - a RENEWED covenant!



יהוה does not break covenant - but we did and He  
has renewed it!!!

The Greek word used here for 'renewed', which is  
often translated as 'new', is καινός kainos  
(kahee-nos')- Strong's G2537 which means,  
**'new, fresh, of a new kind, unprecedented'**.

What we must understand here is that in the  
Greek this word does not mean 'new' as in 'brand  
new' and never having existed, but rather that it  
is 'new' in its quality and not in its time!

The Greek word νέος neos (neh'-os)- Strong's G3501 means, 'new, young' and this word expresses that which is 'new', in 'time', and reflects that which could be described as being 'brand new' and not having been seen, done or made before; whereas καινός kainos denotes that which is not new, in 'time', but is new, as to the form or quality in which it is now being presented.

Therefore, we are able to understand that νέος neos represents something as being chronologically new and it denotes that which just came into being, whereas καινός kainos denotes that which is qualitatively new or different.



It denotes that which is not necessarily new in 'time', but rather, that which has existed for some time, after which a change occurs in its quality or character, however slight it may be, making it different, qualitatively, from what it was before.

This difference in quality, makes it 'new', in the sense of **καινός kainos**.

This difference makes it new, not in 'time', but in 'quality'.

In other words, something could be a hundred years old and acquire a new and different quality, and it would be considered 'new', in the sense of **καινός kainos**.

I hope that you are understanding this, as it is vitally important for us to understand that the Covenant that we have been brought near to, by the Blood for Messiah, is a **καινός kainos** covenant, in that, it is from of old, but has a new quality, in that it is now, not with the blood of bulls and goats, but rather, the covenant that **יהוה** made with Yisra'el is **καινός kainos**, through the Blood of Messiah - and this was His Promise to us!



This verse in **Ib'rim/Hebrews**, is a quote from Yirmeyahu and it is always good to look at the original quote:

Yirmeyahu/Jeremiah 31:31 “See, the days are coming,” declares **יהוה**, “when I shall make a new covenant with the house of Yisra’ěl and with the house of Yehudah”

The Hebrew root word that is translated here as  
‘new’ is **שָׁדַח** ḥadash (khaw-dash')- Strong's  
H2318 which means, **‘to renew, repair, restore,  
restored’**, and this should make it very clear and  
plain in understanding that **יהוה** is saying that He  
would **‘renew, restore, repair’** His covenant with  
His Bride who broke it - and He would renew it, in  
His Own Blood!



To illustrate the validity of what I am saying, we know that a derivative of this word, is the word that is also used for month, which is the root word **שִׁדְּחַּ** ḥodēsh (kho'-desh)- Strong's H2320 which also gives reference to the moon - which **'renews'** itself each month - for there is one moon and it renews each month, in its cycle and it is not a **'brand new'** moon that has never been before!

Now that we have established the fact that the Covenant that יהוה made with Yisra'ěl has been restored, in the Blood of Messiah, we can clearly see why we are to be a hearing, guarding and doing people! One thing that you must also take note of, is that יהוה makes it clear who His Covenant is with - Yisra'ěl and Yehudah - not with Christianity, nor with any falsified denomination that tries to claim what is not theirs!!! As we are grafted in to Yisra'ěl, let us hear as Yisra'ěl should!

Let us now look at the **TEN WORDS** that were spoken to **ALL** of Yisra'ěl and heard by **ALL** of Yisra'ěl:



## Verse 6-21 - THE TEN WORDS

What is commonly termed 'The 10 commandments', are better understood, from the Hebraic perspective, of being termed, 'The 10 Words', just as they are, in fact, called in Scripture. These are the 'literal words' that Elohim spoke to a nation whom He betrothed, Yisra'ěl!

If we want to get to know our Maker, Redeemer, King and Judge, then we best hear these words and obey them, for then we will get to know what He is like.

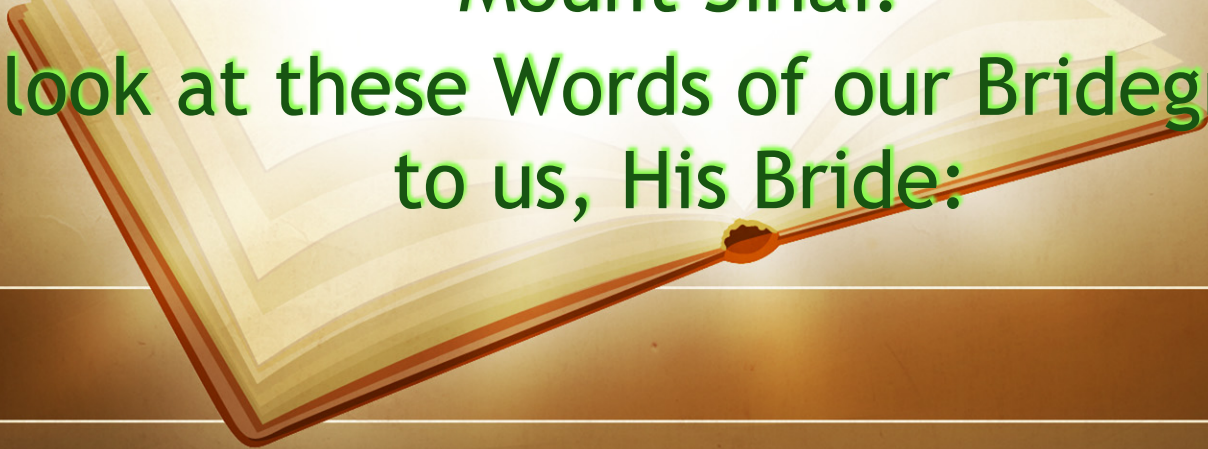
These Ten words that were spoken, at Mount Sinai, were an outline for the marriage and this was The Bridegroom declaring His vows and intentions to His Bride, making it clear that if she kept them, she would be kept by Him in total safety.

After ALL Yisra'el had heard these words, they asked Mosheh to speak to them and they trembled in fear, saying that if they heard יהוה speak anymore to them they might die, and so, what must be made very clear here, is that יהוה's instructions do not stop after these 10 words!



Mosheh went up the mountain and received further instructions that he came and taught Yisra'ěl over the next year that they remained at Mount Sinai.

Let us look at these Words of our Bridegroom given to us, His Bride:

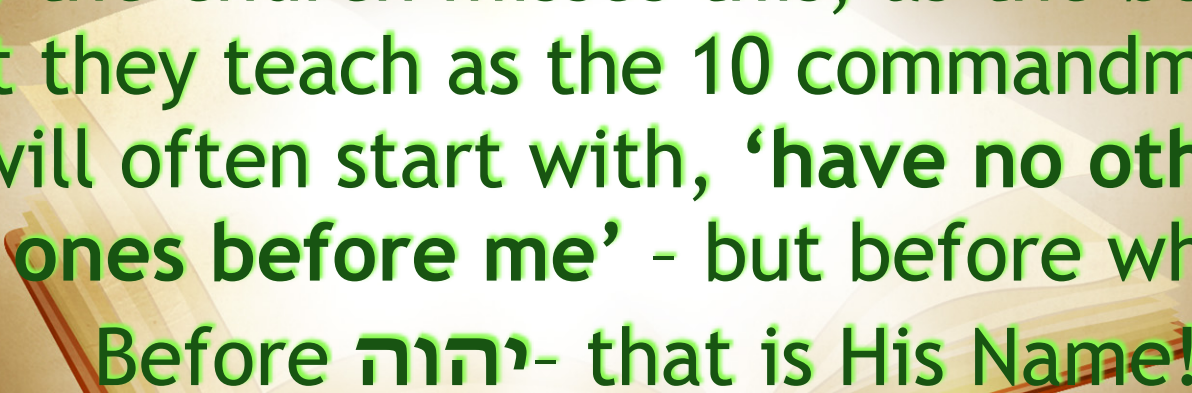


1 Verse 6-7 | AM יהוה your Elohim have no other  
mighty ones against His face!

This is where the 10 Words or 10 Commandments  
begin - and this is vital for us to understand!

We must know who it is who has redeemed us - it  
begins by knowing who He is - that it is  
יהוה who delivered us and brought us out of  
Mitsrayim and bondage to slavery, with His Mighty  
Outstretched Arm!



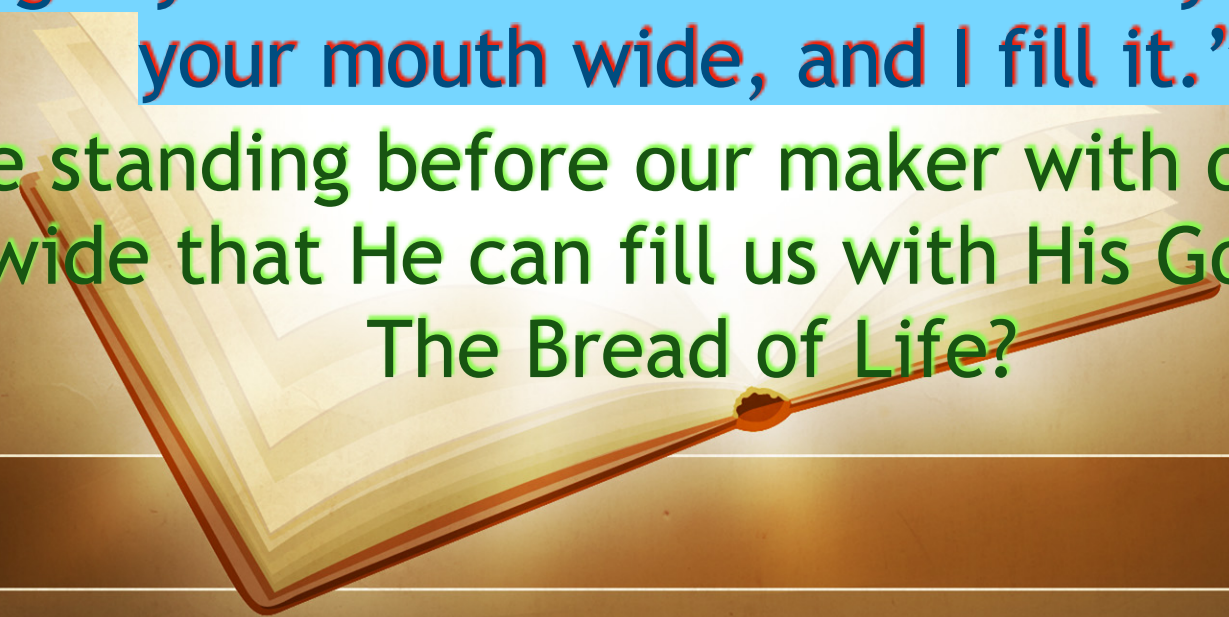


Sadly, the church misses this, as the beginning of what they teach as the 10 commandments, for they will often start with, 'have no other mighty ones before me' - but before who???

Before יהוה - that is His Name!!!

Tehillah/Psalm 81:10 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim; open your mouth wide, and I fill it.”

Are we standing before our maker with our mouths open wide that He can fill us with His Good Word -  
The Bread of Life?

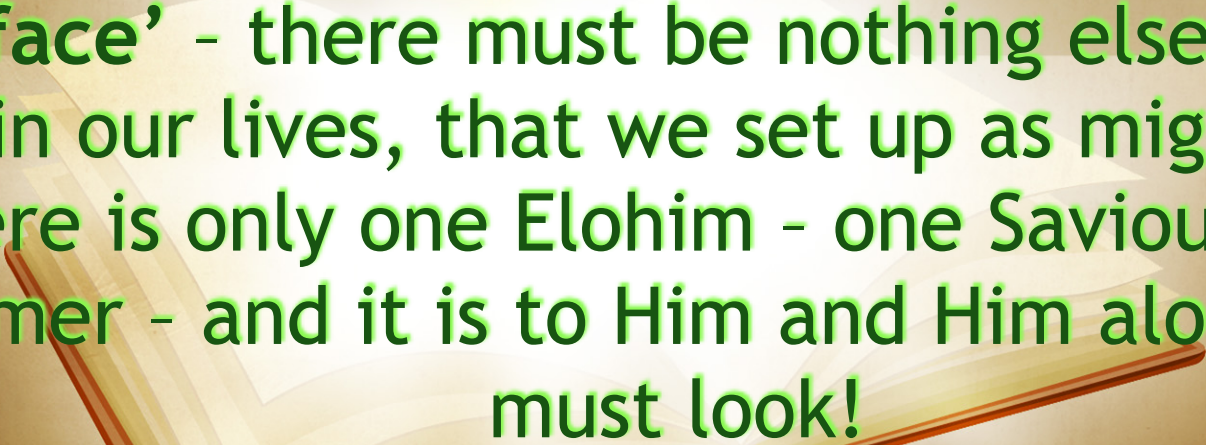




Coming before Him reflects our commitment to loving-commitment and truth which are forever before His face!

Qorintiyim Aleph/1 Corinthians 8:5-6 “For even if there are so-called mighty ones, whether in heaven or on earth - as there are many mighty ones and many masters - 6 for us there is one Elohim, the Father, from whom all came and for whom we live, and one Master יהושע Messiah, through whom all came and through whom we live.”


We must not have any other 'mighty-ones against His face' - there must be nothing else that we have in our lives, that we set up as mighty ones - there is only one Elohim - one Saviour - One Redeemer - and it is to Him and Him alone that we must look!





**2 Verse 8-10 Don't make images/carvings and bow down to them or else!!!**

**Hazon/Revelation 9:20 "And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship the demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which are neither able to see, nor to hear, nor to walk."**



יהוה is a Jealous Elohim:

Qorintiyim Aleph/1 Corinthians 10:22 “Do we provoke the Master to jealousy? Are we stronger than He?”

And He says that He will visit the crookedness of the fathers on the children to the 3rd and 4th generations of **THOSE WHO HATE HIM!**



Yoḥanan/John 15:23-24 “He who hates Me hates My Father as well. 24 “If I did not do among them the works which no one else did, they would have no sin. But now they have both seen and have hated both Me and My Father”

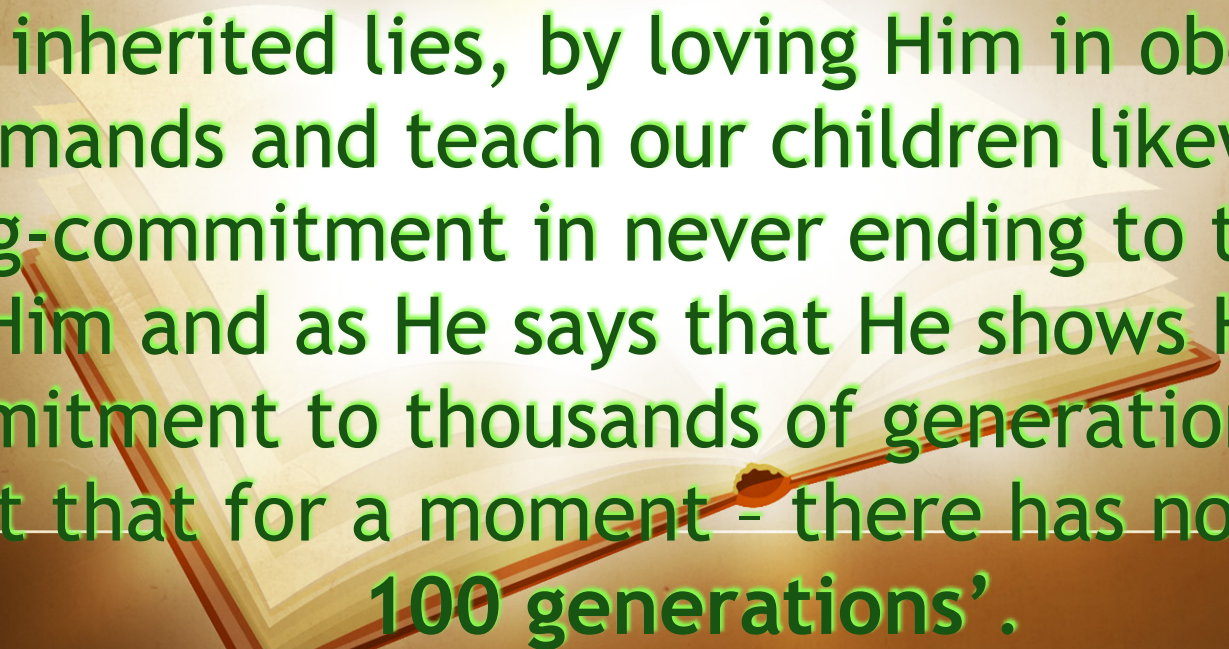
Ya’aqob/James 4:4 “Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.”

He shows loving-commitment to 1000's (generations)  
of **THOSE WHO LOVE HIM!**

Yoḥanan Bet/2 John 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.”

Yoḥanan Aleph/1 John 2:4-5 “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.”





Yehezqěl/Ezekiel 18 clearly tells us that the soul that sins dies - however we have the ability to break any curse of disobedience of our Fathers that inherited lies, by loving Him in obeying His commands and teach our children likewise. His loving-commitment in never ending to those who love Him and as He says that He shows His loving-commitment to thousands of generations - think about that for a moment - there has not been 'a 100 generations'.

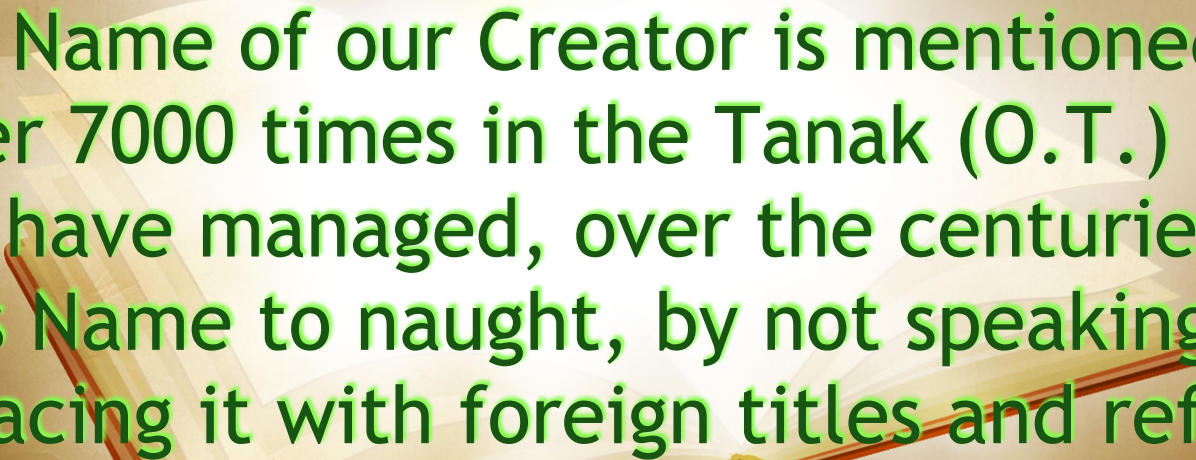
From Adam to Abraham there was 20 generations and from Abraham to יהושע were 42 - very interesting when you consider that there were also 42 stops from the exodus out of Mitsrayim to the Promised Land, which highlights how the genealogy of Messiah is given to us to remind us of the Covenant that we have been grafted in to, by His Blood.

This is pure evidence that there is absolutely no expiry date on the Love יהוה has for His called-out children who obey Him!



### 3- Verse 11 Do not bring His Name to naught!

The Name of our Creator is mentioned a little under 7000 times in the Tanak (O.T.) - and yet many have managed, over the centuries, to bring his Name to naught, by not speaking it and replacing it with foreign titles and references.

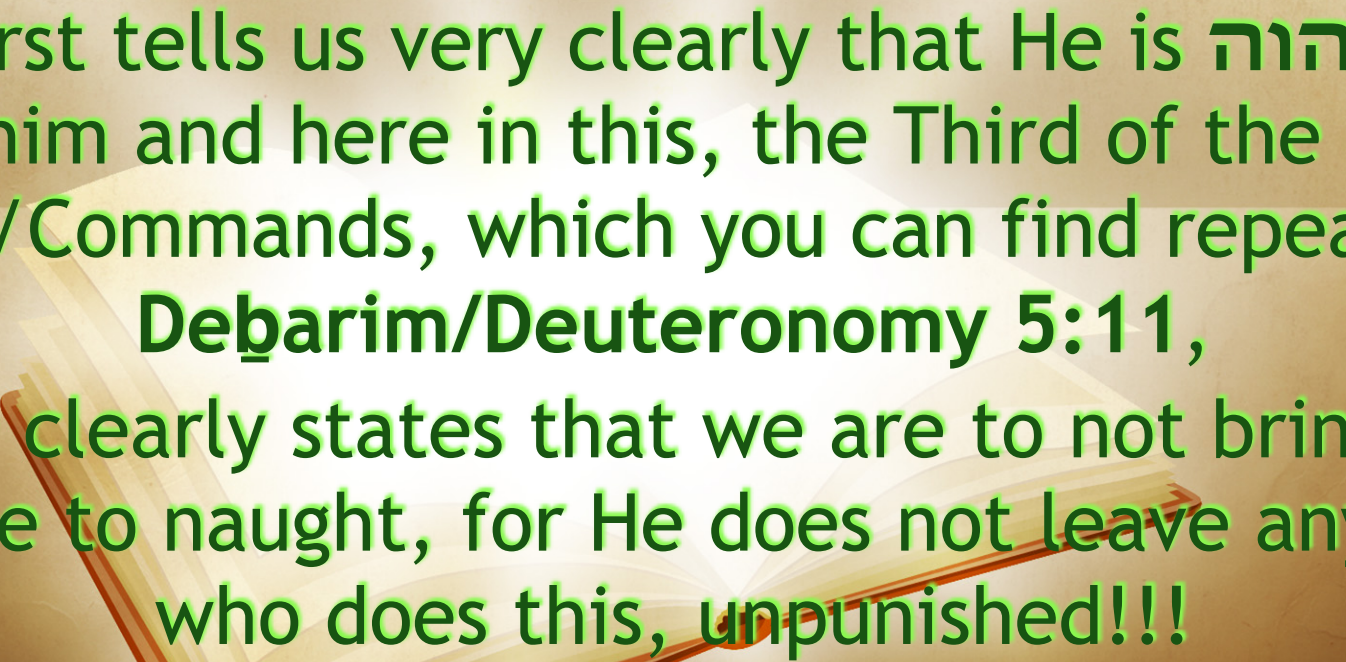


All of us need to understand that, in English, substituting the Name of יהוה with 'LORD' or 'Lord', as has been done in most translations, is in violation of, and is against, all Scripture!!!

Why do I make such a rash statement, that it is truly a violation against the commands of the Word?

Listen, it is very clear, that to substitute The Name, is firstly a transgression of the Third Commandment.





He first tells us very clearly that He is יהוה our Elohim and here in this, the Third of the Ten Words/Commands, which you can find repeated in **Debarim/Deuteronomy 5:11**, יהוה clearly states that we are to not bring His Name to naught, for He does not leave anyone who does this, unpunished!!!

The Hebrew word that is translated as 'naught' is שׁוֹאָה shav (shawv)- Strong's H7723 and means, 'falsehood, lies, emptiness, worthlessness', and therefore we must not falsify or render worthless His set-apart Name!  
I do not think that most people realize just how serious this is.

Bringing it to naught, means exactly what it says - to bring it or reduce it to nothing. In other words, to bring it to nought means to simply not speak it, or rather to let it not be heard on our lips!

To bring it to nought also means that we are not to falsify His Name.



The Name of יהוה has, through deliberate translational error, been falsified and, as a result of this, we, as recipients of this error, have been erroneously taught to not speak His Name and so, by the traditional default of following this man-made rule, we break His Third Command by bringing His Very Set Apart Name to nought!

The changing of the Name of יהוה in to a generic term or title is also a transgression of the command, given in **Debarim/Deuteronomy 4:2**, which is repeated in **Debarim/Deuteronomy 12:32** and **Mishlě/Proverbs 30:6**, as well as in **Hazon/Revelations 22:18-19**, and that is simply this:

**We are not to add to the Word  
or to take away from the Word!**



Do not add and do not take away.

It is very straightforward and clear, so much so that יהוה reminded us 4 times in Scripture this very important instruction.

In Yirmeyahu/ Jeremiah 23:36 יהוה reproves the prophets for having changed the Words of the Living Elohim!

And I ask you today, if the prophets of old were doing it, then why do we not believe today that the translators did it? It is not a matter of whether we believe it or not - the proof of it is before our very eyes and history records it for us!

At this point, I would like to bring a very important Scripture to your attention, one that you may have not reckoned as applicable to you when using the titles that we have been accustomed through training to using in reference to יהוה:

**Shemoth/Exodus 23:13 “And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.”**

This is, once again, a very clear instruction - no names (inclusive of titles as I would understand) of other ‘mighty ones’ or ‘gods’ are to be heard from our mouths!



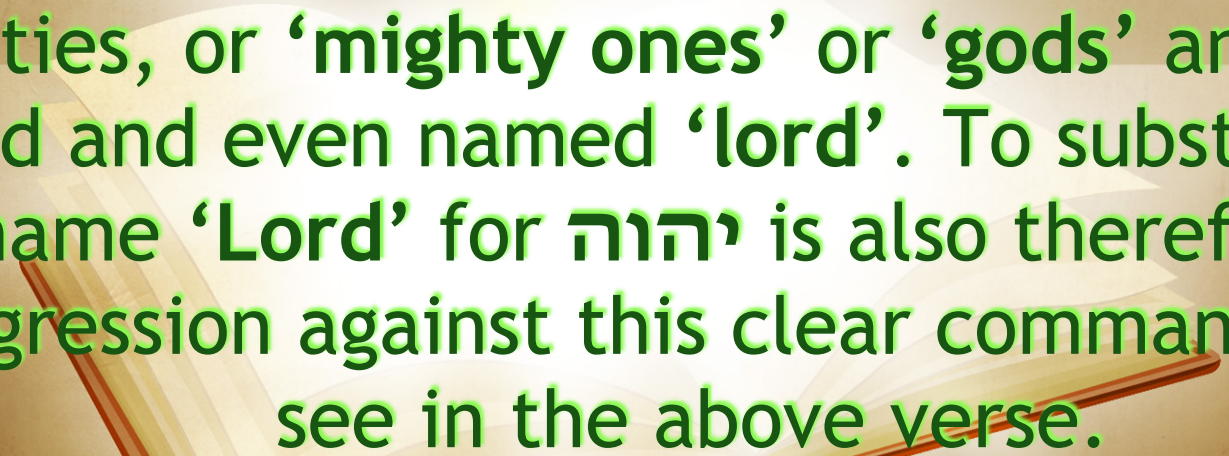
Ok, so what does that have to do with using the titles that we have used for centuries?

Let me spell it out for you - The term or title of **'Lord'** is not an innocent title.

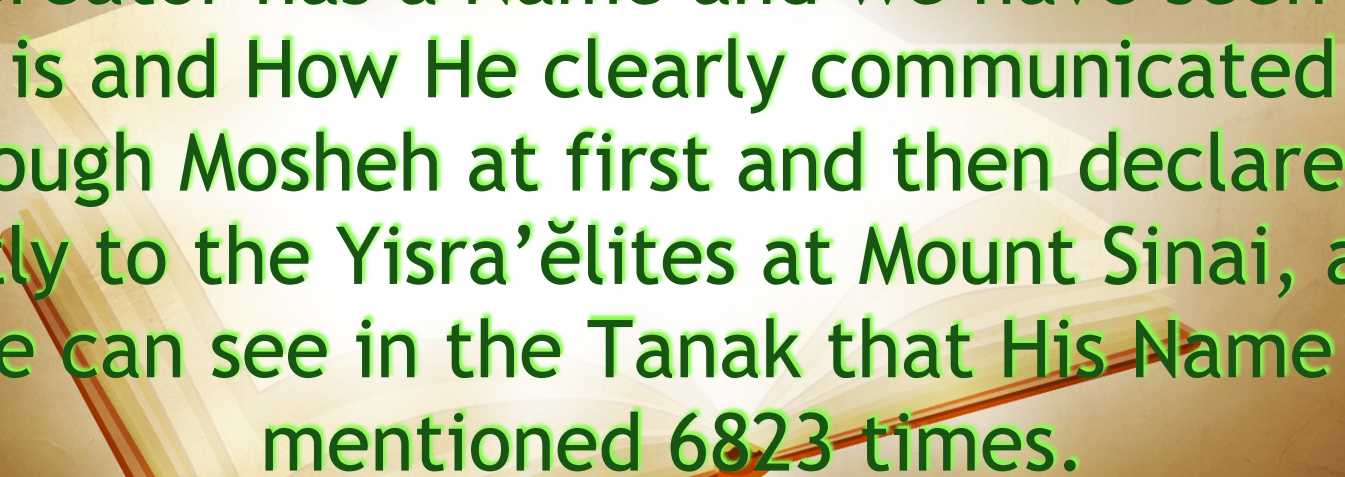
The title, **'lord'** can be traced back to the Roman house-deity, and even further back to the name of what or who? To the name of an Etruscan sovereign, known as **'Larth'**!

This is one of the roots of the term that we know today as **'lord'**.

You see, in those days, sovereigns were seen as deities, or ‘mighty ones’ or ‘gods’ and were called and even named ‘lord’. To substitute the name ‘Lord’ for יהוה is also therefore a transgression against this clear command that we see in the above verse.







The point that I am trying to make here, is that our Creator has a Name and we have seen what that is and How He clearly communicated that through Mosheh at first and then declared it directly to the Yisra'ēlites at Mount Sinai, and as we can see in the Tanak that His Name is mentioned 6823 times.

The Tanak, which we have erroneously called the Old Testament, is made up of:

- 1) the Torah = Teaching,
- 2) the Nebi'im = Prophets and
- 3) the Kethubim = Writings,

That is therefore: The T-N-K, hence, the term Tanak.

Why I am stressing this, is simply for the fact that His Name is fundamental to us, in being identified with Him as His children, and as His chosen, royal and set apart people, for it is He who 'causes us to be' and it is by His Name that all men are saved - no other name or title saves - please understand this.



I am so thankful for translations that have restored the Name of the Almighty. We currently use the Scriptures translation from the ISR - Institute for Scripture Research, for they have restored the original names of people and places, transliterated for us into English, as read and spoken in Hebrew and Greek.

The restoration of the Name, requires no justification, for it was men who decided to delete His Name and replace it with what was, in their view, is more appropriate.

What we must understand, is that to nullify His Name, by replacing it with other names and titles, was and is in error against the very Words of יהוה Himself, when speaking to Moshe in:

**Shemoth/Exodus 3:15, “This is My Name forever, and this is My remembrance to all generations.”**

He was speaking about His four lettered Name, יהוה.



Why was His Name brought to nought?

You may wonder why all of this is a big deal, and hopefully by now you understand that it is in fact a very big deal.

We need to speak His True Name. We are commanded to call upon His Name.



But why has His Name been taken off of the lips of His children?

Well, we do know that by the time יהושע (Yehoshua) had been born, the actual saying of the Name had been expressly prohibited, whereby only the 'high priest' that was in office was permitted, in accordance to man-made traditions and laws, to speak the Name of the Almighty, and that he was only allowed to do so once a year, on the Day of Atonement, in the 'Most Set-Apart Place'. Anyone else who was found to speak His Name would be severely punished, even unto death by means of stoning!



As you know, Yisra'el was instructed, before entering in to the Promised Land, to totally destroy all the enemies that יהוה would deliver up before them.

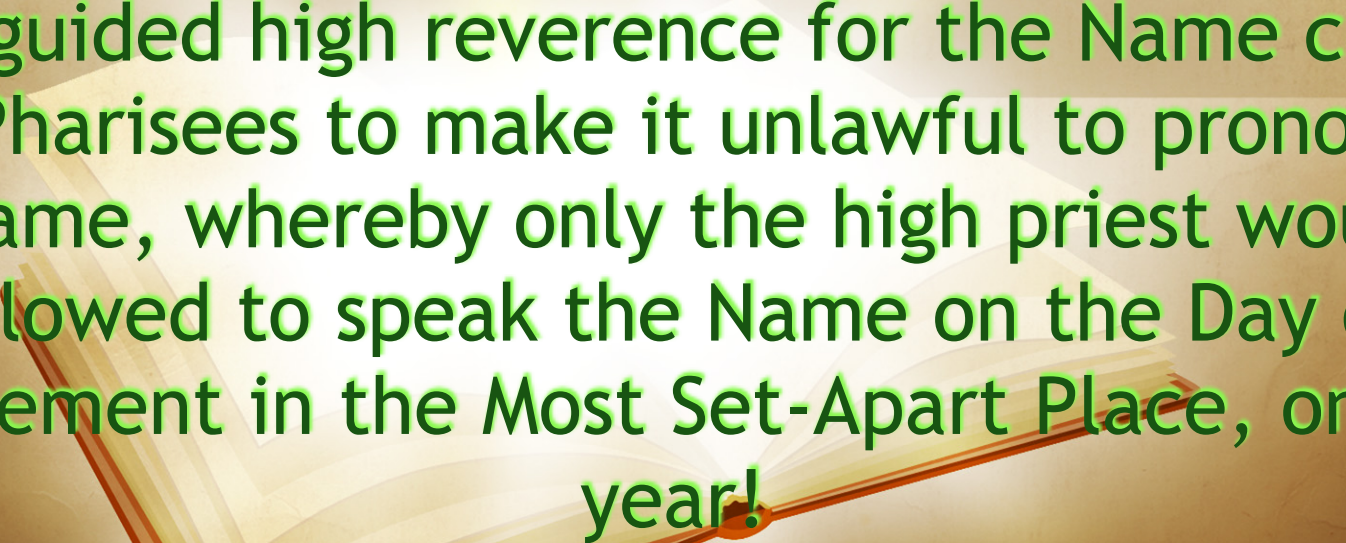
They were to destroy people, livestock and all objects of worship, altars Asherah poles. They were to burn, smash, tear down, and destroy everything that had anything to do with the pagan worship that was present in Canaan.

Why? So that nothing would in any way cause them to inquire or seek after how their enemy's mysterious worship was done and cause them to follow those practices in worshipping יהוה their Elohim.

Now, we all know that Yisra'ěl did not fully accomplish this task and as the years went by, they were, in fact, drawn in to intermarrying much of these pagan practices into their lives.

Without going into details of the spilt of Yisra'ěl into two houses, namely Yisra'ěl and Yehudāh, we do know that during the Babelonian captivity, Yehudāh had certainly learned much of the system of Babelonian sun worship and had brought some of that with them and their rabbi's had adopted much of this secret mysticism or so called 'dark secrets', into what became the form of worship as practiced by the Pharisees, which are today known as orthodox Jews, in what is called 'kabalism/ kabbalah' today, which is Jewish Mysticism.

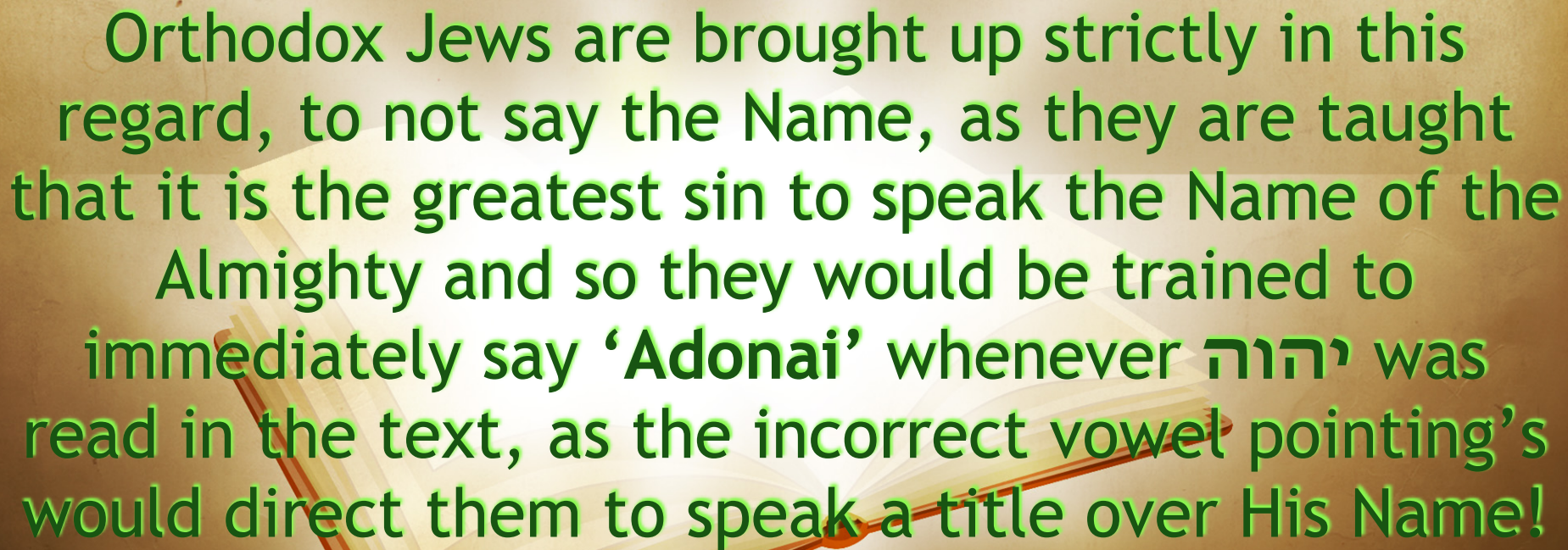




It was after the coming out of Babelon, that such a misguided high reverence for the Name caused the Pharisees to make it unlawful to pronounce the Name, whereby only the high priest would be allowed to speak the Name on the Day of Atonement in the Most Set-Apart Place, once a year!

Those responsible for preserving the texts, and copying it, the Massorettes, adopted the same approach, in adding the vowels of the Hebrew terms Adonai, which means 'master' and Elohim, which means 'mighty one', so that whenever the Name of יהוה was read, it would not be pronounced, as it should, but rather Adonai or Elohim would be said. In the majority of cases 'Adonai' was, and still is, preferred by orthodox Jews.





Orthodox Jews are brought up strictly in this regard, to not say the Name, as they are taught that it is the greatest sin to speak the Name of the Almighty and so they would be trained to immediately say 'Adonai' whenever יהוה was read in the text, as the incorrect vowel pointing's would direct them to speak a title over His Name!

This same practice had been adopted by the western culture, when translating the text into Greek and then later into English, where every time the Name of the Almighty appeared, it was substituted with 'Lord' with a capital 'L' or 'God' with a capital 'G' and even 'LORD' using all capitals.

As one studies these facts, it is pretty clear that these translations have, in fact, done what is clearly commanded not to do - and that is to not bring the Name of יהוה to naught.



I found a very interesting text, in Yirmeyahu/  
Jeremiah, which clearly shows us that it is יהוה  
Himself, who preserves His Name and will not allow  
His Name to be spoken, from the lips of those who  
are in rebellion and walk in disobedience to His Word

Yirmeyahu/Jeremiah 44: 26 “Therefore hear the word  
of יהוה, all Yehudah who are dwelling in the land of  
Mitsrayim, ‘See I have sworn by My great Name,’  
declares יהוה, ‘My Name shall no longer be called  
upon by the mouth of any man of Yehudah in all the  
land of Mitsrayim, saying, “As the Master יהוה  
lives...””

Here, Yehudāh (Judah) were in rebellion and the women had also told Yirmeyahu, while in Mitsrayim, that they would continue to make cakes to the Queen of Heaven, as it went well with them when they did so and went bad whenever they would follow יהוה.

They were worshipping the 'mighty ones' of the pagan nations and יהוה then removed His Name from their lips!



Yirmeyahu/Jeremiah 12:16-17 "And it shall be, if they learn well the ways of My people, to swear by My Name, 'As יהוה lives,' as they taught My people to swear by Ba'al, then they shall be established in the midst of My people. But if they do not obey, I shall pluck up, pluck up and destroy that nation, declares יהוה."

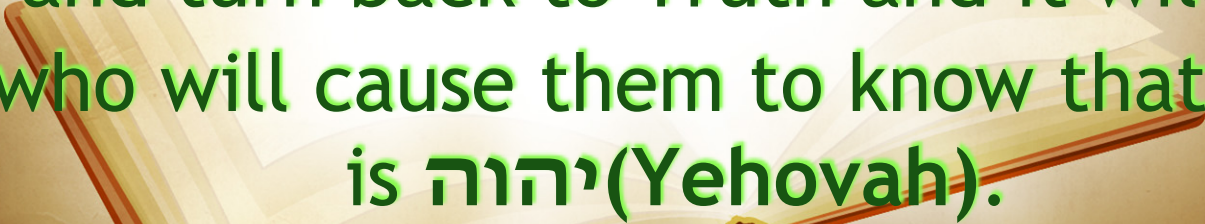
From the above verse, it is clear that the priests had taught the people of Elohim to swear by Ba'al.

Ba'al means 'lord, master, husband' and was also the actual name of a Phoenician mighty one and so, besides getting the people to call upon other false mighty ones, they had also taught them to call upon a title and not the Name of the Almighty!

The promise is very clear - if they would repent and learn again to speak and call upon the Name of יהוה then they would be established - if not they would be destroyed! This is a clear message for us today - we need to stop calling upon a title and even titles that are given to false gods and call upon the true name of Our Maker, which is יהוה (Yehovah).



In Yirmeyahu/Jeremiah 16:19-21 יהוה makes it clear, that in the last days the nations will come and acknowledge the lies they have been taught and turn back to Truth and it will be יהוה who will cause them to know that His Name is יהוה(Yehovah).



Praise יהוה that He is doing exactly just that - causing us to know that His Name is יהוה- may we never bring it to naught again!

His Name is mentioned a little under 7000 times in the Tanak (O.T.) - and yet they managed over the centuries to bring His Name to naught by not speaking it and replacing it with foreign titles and references. We are also given further insight into the revelation of the Great I AM, as we see being displayed, or spoken, through the ancient pictographic script.

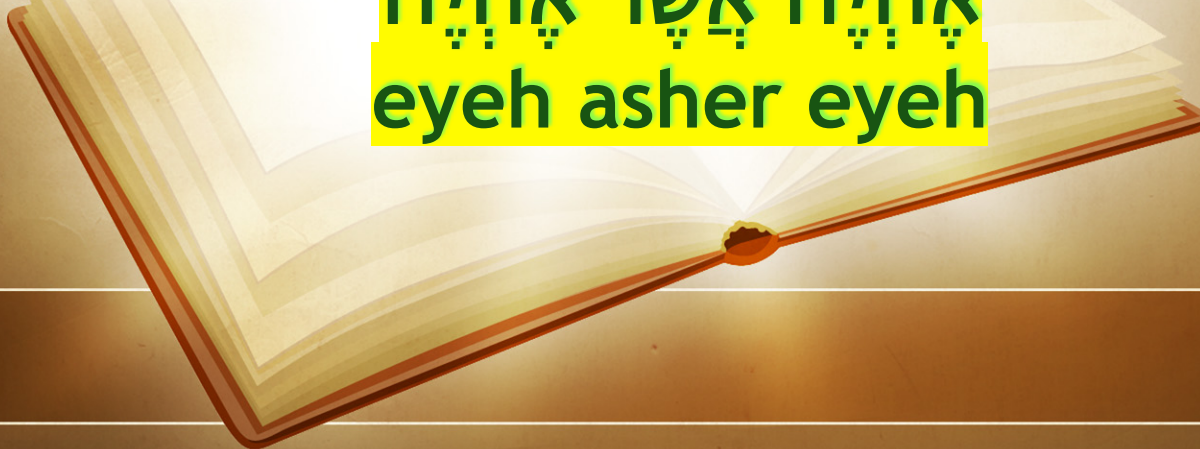


The Name of יהוה is derived from the root word הָיָה hayah (haw-yaw)- Strong's H1961 which means, **‘to be, to become, to be in existence’**, and when Elohim spoke to Mosheh, He said, **“I AM that which I AM”**, and told Him to tell the Yisra'ēlites that the I AM had sent him. (Shemoth/ Exodus 3:14)

**I AM THAT WHICH I AM**

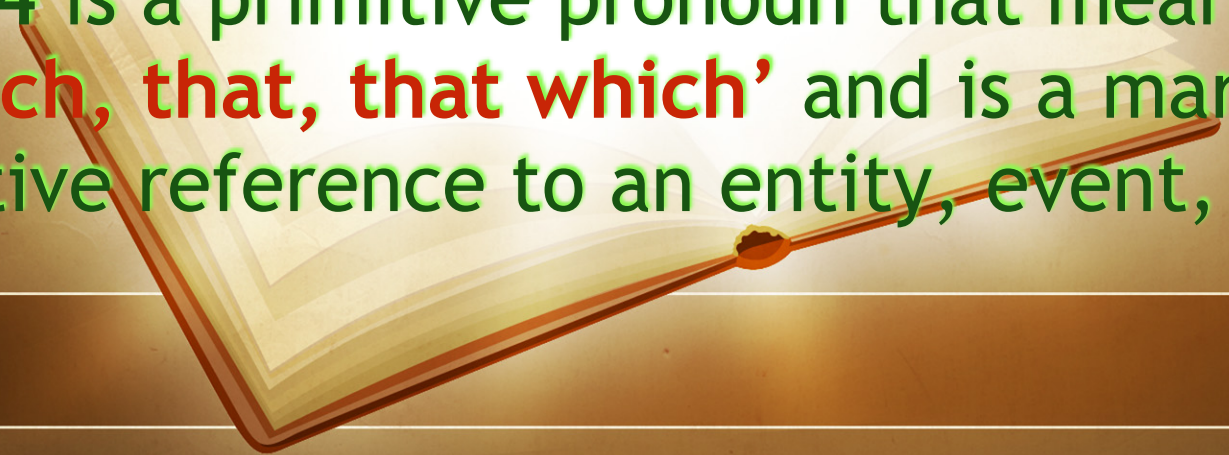
**This phrase is written in Hebrew as:**

**אֶהְיֶה אֲשֶׁר אֶהְיֶה**  
**eyeh asher eyeh**





The Hebrew word 'eyeh' comes from the root word הָיָה hayah (haw-yaw)- Strong's H1961; and the Hebrew word אֲשֶׁר asher (ash-er')- Strong's H834 is a primitive pronoun that means, 'who, which, that, that which' and is a marker of a relative reference to an entity, event, or state.



The first 'eyeh' is written as a proper noun, singular, masculine, while the second 'eyeh' is written in the qal active verb tense and, in essence, we see Elohim making it clear here to Mosheh that:

**THE ONE WHO EXISTS IS THE ONE WHO CAUSES TO EXIST, OR GIVES EXISTENCE or THE ALL EXISTING ONE IS THE ONE WHO GIVES EXISTENCE**



Literally speaking, it can render,  
“I AM the One who causes to be”, or  
“I AM the One who brings into being”, as well as  
“I AM the life-giver, the giver of all existence”,  
and

“I AM the ever living self-consistent and  
unchangeable One”.

This is a title of our Elohim, with a focus on  
presence, care, concern and relationship.

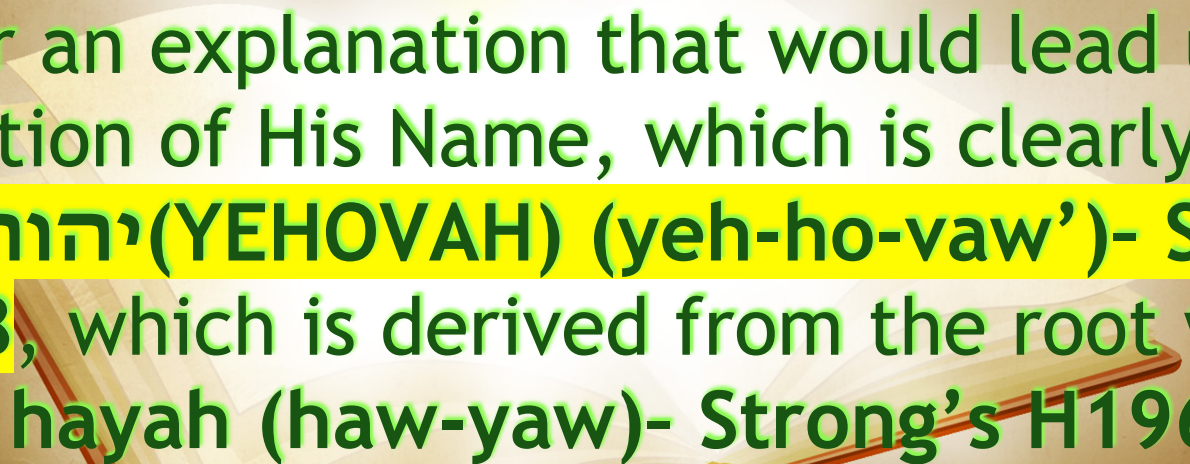
Literally, this phrase can mean 'I AM that I AM',  
or rather 'I exist', or 'I cause to be'.

The two root words that are used here, are:

- 1) הָיָה hayah (haw-yaw)- Strong's H1961 which means, **'to be, exist, become, happen'** and
- 2) אֲשֶׁר asher (ash-er')- Strong's H834 which means, **'who, which, that'**.



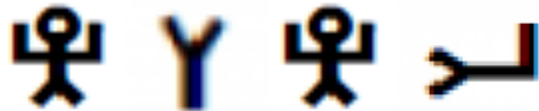
This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: **יהוה (YEHOVAH) (yeh-ho-vaw')**- Strong's **H3068**, which is derived from the root word **הָיָה** hayah (haw-yaw)- Strong's H1961.



When we say the Name of יהוה, we are proclaiming that it is the 'I AM', who gives existence, and that He is the One who causes me to be!

יהוה is our Creator and He has formed us!

The Name of יהוה (yeh-ho-vaw') - Strong's H3068 is pictured in the ancient pictographic script as follows:



יהוה



## Yod - י


In the Ancient Script, this is the letter 'yad or

yod' which is pictured as -  - which is the

picture of **an arm and hand** and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents **worship or giving thanks** in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

## Hey - ה



The ancient script has this letter as  and is pictured as **a man standing with his arms raised up** and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great.

It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation or to reveal** something by pointing it out.



## Vav - ו



The ancient pictographic form of this letter is , which is a peg or **'tent peg'** or **nail**, 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'**.

In the pictographic representation of the Name of Elohim we are able to clearly see how He, the All Existing One, revealed Himself to His Creation through His Outstretched Arm and Hand.

The two pictures of the man and the peg in between them also gives us insight as to how He would come and reveal Himself in the form of a man and secure the Covenants of promise, and in this we are able to see the two comings of Messiah.



**BEHOLD THE OUTSTRETCHED ARM OF THE ALL  
EXISTING ONE SHALL COME AND SECURE HIS  
COVENANT AND REDEEM US IN ORDER TO  
ESTABLISH HIS HOUSE FOR WHICH HE IS COMING  
AGAIN!**



The Name **יהושע** (Yehoshua) comes from two words:

1) The Name of **יהוה** (yeh-ho-vaw')- Strong's H3068  
and

2) The root verb **יָשַׁע** yasha (yaw-shah')- Strong's H3467 which means, **'to deliver, save, salvation'**.

**Shemoth/Exodus 6:6** "Say, therefore, to the children of Yisra'el, 'I am **יהוה**, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments."

**Yeshayahu/Isaiah 53:1** "Who has believed our report? And to whom was the arm of **יהוה** revealed?"



When Messiah came, many did not believe and were unable to recognize the Arm of יהוה:

Yohanan/John 12:37-40 “But though He had done so many signs before them, they did not believe in Him, 38 that the word of Yeshayahu the prophet might be filled, which he spoke, “יהוה, who has believed our report? And to whom has the arm of יהוה been revealed?” 39 Because of this they were unable to believe, because again Yeshayahu said: 40 “He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.”

This Yeshayahu said when he saw the esteem of  
יהוה and spoke of Him!

It is this Arm of יהוה that shepherds the flock of  
Yisra'ě!

Yeshayahu/Isaiah 40:10-11 “See, the Master יהוה  
comes with a strong hand, and His arm rules for  
Him. See, His reward is with Him, and His  
recompense before Him. 11 He feeds His flock like  
a shepherd, He gathers the lambs with His arm,  
and carries them in His bosom, gently leading  
those who are with young.”

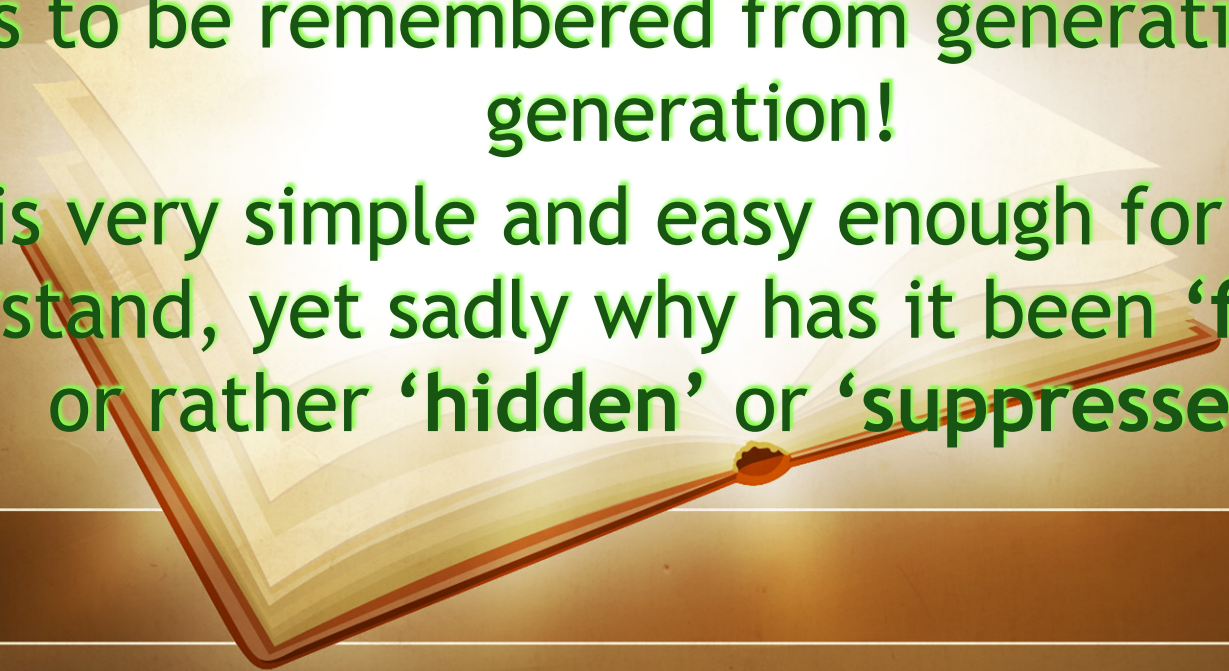


I am truly hoping that by now you have firmly understood that the Name of our Creator is not 'Lord', 'God' or any other name that has been used, but is יהוה which he tells us in:

Shemoth/Exodus 3:15 "And Elohim said further to Moshe, "Thus you are to say to the children of Yisra'el, יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations."

יהוה (YEHOVAH) is His Name forever, by which He  
is to be remembered from generation to  
generation!

That is very simple and easy enough for a child to  
understand, yet sadly why has it been 'forgotten'  
or rather 'hidden' or 'suppressed'?

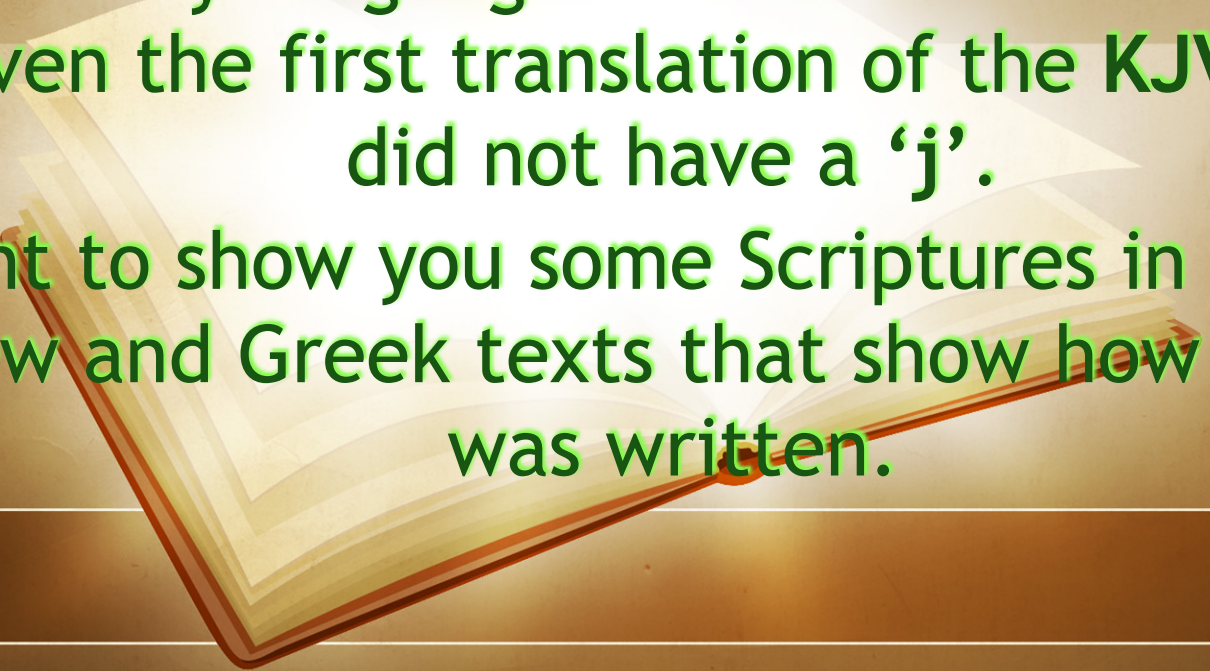




The Name of יהושע (pronounced - Yehoshua) was also brought to nought by the changing of His Name into a Greek hybrid that sadly pointed toward the Greek deity and was welcomed greatly by them.

This is how it happened:

The Greeks did not have a 'sh' sound and so, their original rendering of the Name of Yehoshua or Yeshua was 'Yasua'.



We also must remember that there was no ‘j’ sound in any language until the 17th century, and the even the first translation of the KJV in 1611 did not have a ‘j’.

I want to show you some Scriptures in both the Hebrew and Greek texts that show how Yehoshua was written.



Mattithyahu/Matthew 1:18:

“But the birth of **יהושע** Messiah was as follows:  
After His mother Miryam was engaged to Yosëph,  
before they came together, she was found to be  
pregnant from the Set-apart Spirit.”

(ISR Scriptures 1998 Edition)

18 του δε ιησου χριστου η γεννησις ουτως ην  
μνηστευθεισης γαρ της μητρος αυτου μαριας τω  
ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι  
εχουσα εκ πνευματος αγιου

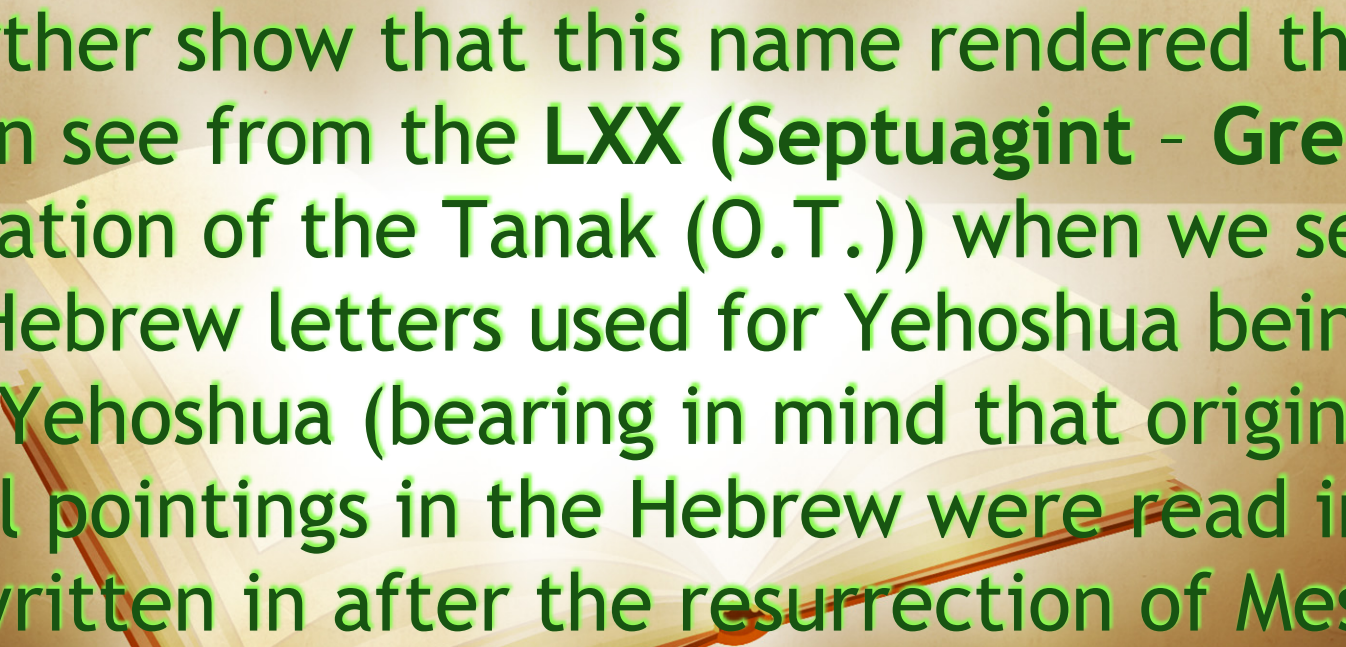
(Elzevir Textus Receptus (1624) : With morphology)

Above, we have a Greek text from 1624 that shows the Name of יהושע in the Greek text as ιησου:

Ιησου : made up of the letters: Ι = iota / η = eta /  
σ = sigma / ο = omicron / υ = upsilon

When expressed as a name, it could be transliterated as 'Yesoo' or 'Yasooa' - which would have made sense, as this rendered a close transliteration of 'Yeshua' in the Greek.





To further show that this name rendered this, we can see from the **LXX (Septuagint - Greek translation of the Tanak (O.T.))** when we see the same Hebrew letters used for Yehoshua being used for Yehoshua (bearing in mind that originally vowel pointings in the Hebrew were read in and only written in after the resurrection of Messiah):

## Shemoth/Exodus 17:9:

English: “And Mosheh said to Yehoshua, “Choose for us men and go out, fight with Amalēq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.”

(ISR Scriptures 1998 Edition)



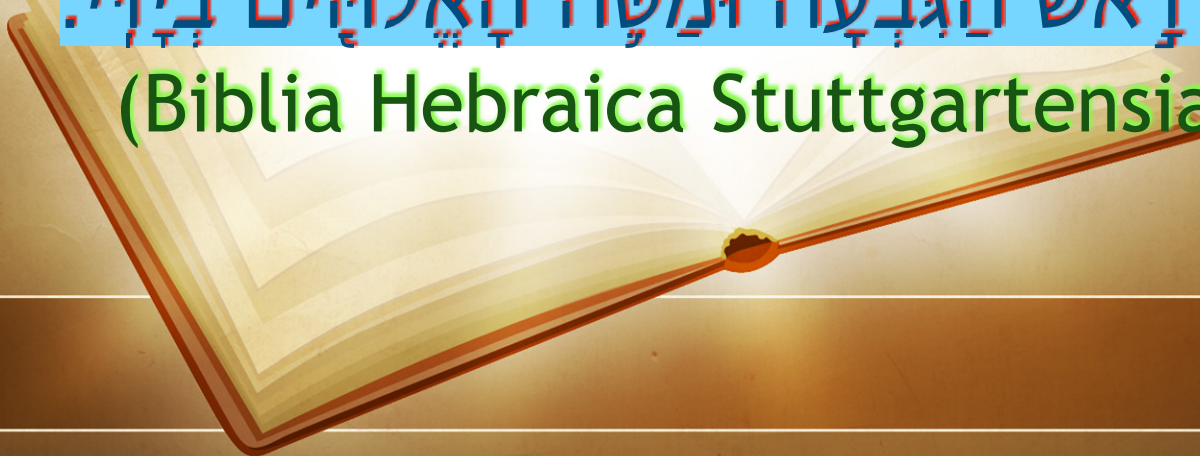


וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָשִׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא

הַלְחֵם בְּעַמְּלֶךָ מִחֹר אָנֹכִי נֹצֵב

עַל-רֹאשׁ הַגְּבֻעָה וּמִטָּה הָאֱלֹהִים בְּיָדֵי:

(Biblia Hebraica Stuttgartensia)



Greek: 9 εἶπεν δὲ Μωυσῆς τῷ **Ἰησοῦ** Ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ Αμαληκ αὔριον, καὶ ἰδοὺ ἐγὼ ἔστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρὶ μου.

(Septuaginta : With morphology) - LXX Septuagint





Here we can see another two examples from  
Ḥazon/Revelation: Ḥazon/Revelation 22:20:

English:

“He that bears witness of these matters says,  
“Yes, I am coming speedily.” Aměñ. Yes, come,  
Master **יהושע!**”

(ISR Scriptures 1998 Edition)

Greek: 20 λέγει ο μαρτυρων ταυτα ναι ερχομαι  
ταχυ αμην ναι ερχου κυριε ιησου

(Elzevir Textus Receptus (1624): With morphology)

20 λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ.  
Ἄμην, ἔρχου κύριε Ἰησοῦ.

(The Greek New Testament, Fourth Revised  
Edition (with Morphology))



## Hazon/Revelation 1:1:

English: “Revelation of יהושע Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yoḥanan”

(ISR Scriptures 1998 Edition)



Greek: 1 αποκαλυψις **ιησου** χριστου ην εδωκεν  
αυτω ο θεος δειξαι τοις δουλοις αυτου α δει  
γενεσθαι εν ταχει και εσημανεν αποστειλας δια του  
αγγελου αυτου τω δουλw αυτου ιωαννη

(Elzevir Textus Receptus (1624): With morphology)





Another example from the Tanak (O.T.) as a further witness to the Greek rendering of the Name of our Messiah: Zeḱaryah/Zechariah 3:9

English: “See the stone which I have put before **Yehoshua**: on one stone are seven eyes. See, I am engraving its inscription,’ declares יהוה of hosts, ‘and I shall remove the guilt of that land in one day.”

(ISR Scriptures 1998 Edition)

Hebrew:

כִּי־וַהֲנִיחָה־אֲבוֹאֲשֶׁר־נָתַתְּ לִפְנֵי הוֹשֵׁעַ עַל־אֲבוֹאֲחַת־שִׁבְעָה־עֵינַי  
יִסְהַנְנִי

מִפֶּתַח־פֶּתַח־הַנְּאֻם לִי הוֹדַעְצָבֹאֲוֹתֶיךָ מִשְׁתִּי־אֶת־עֵוֹה־אֶרֶץ־הַקָּה  
יֵאבְיֹום אֶחָד:

(Biblia Hebraica Stuttgartensia)



Greek: 9 διότι ὁ λίθος, ὃν ἔδωκα πρὸ προσώπου  
Ἰησοῦ, ἐπὶ τὸν λίθον τὸν ἓνα ἑπτὰ ὀφθαλμοί  
εἰσιν, ἰδοὺ ἐγὼ ὀρύσσω βόθρον, λέγει κύριος  
παντοκράτωρ, καὶ ψηλαφήσω πᾶσαν τὴν ἀδικίαν  
τῆς γῆς ἐκείνης ἐν ἡμέρᾳ μιᾷ.

(Septuaginta: With morphology)

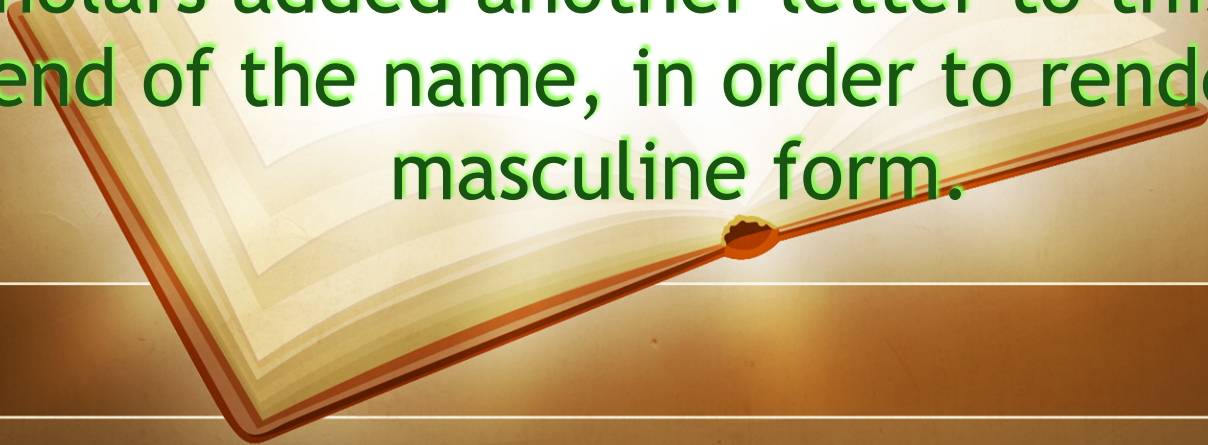


Why I am showing this, is to simply show you that even in the earliest Greek translations, the rendering into the Greek language of the Name of the Messiah was very clear.

There was a huge problem however for the Greeks, who worshipped a false deity called 'Zeus', who was believed to be the 'father of gods and men'; as this 'Redeemer and Saviour' of mankind who had come in the flesh, had now, in the Greek, rendered a feminine name.

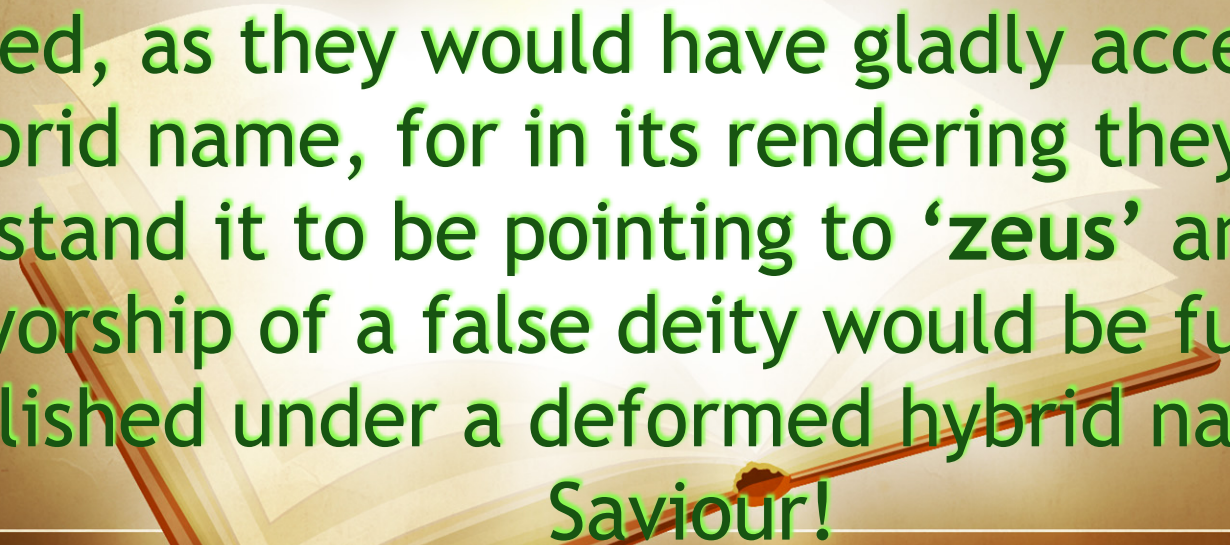


And this would not be accepted, at large, by the masses who would question the validity of this Saviour that was being proclaimed, and therefore, the scholars added another letter to this name, at the end of the name, in order to render it as a masculine form.

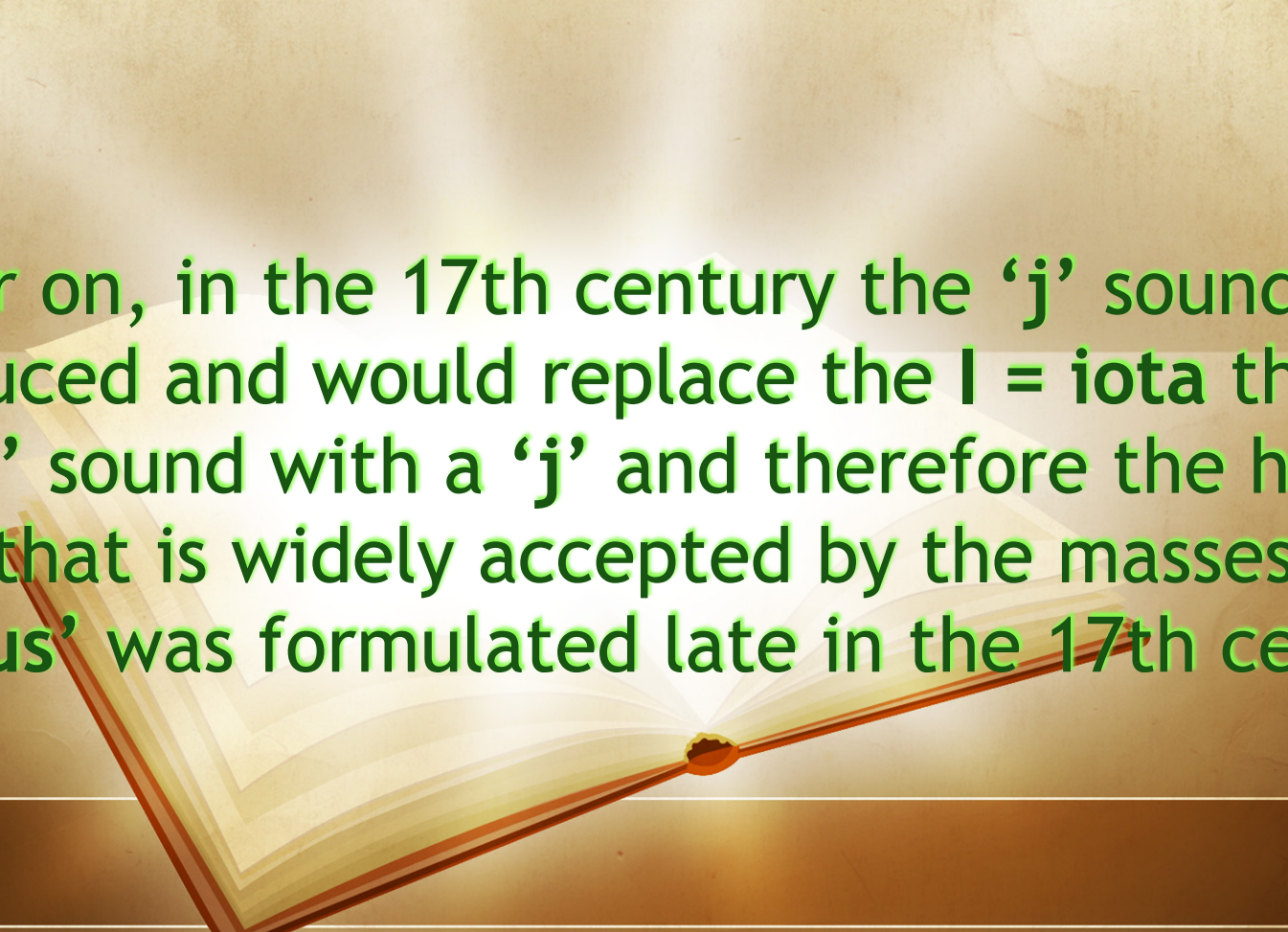


This letter, is known in the Greek as a 'final sigma' which later became known as the Greek name rendered as 'Ἰησοῦς Iēsous (ee-ay-sooce')-Strong's G2424 and when transliterated, would be expressed as **'yeaysoos' or 'ee-ay-sooce'** as the last letter 'ς' - the final sigma - would now, by Greek grammatical standards, render this as a masculine name and one that would be widely accepted.





Now, you have to think for a moment - when the Greeks heard this name, they would have been pleased, as they would have gladly accepted this hybrid name, for in its rendering they would understand it to be pointing to 'zeus' and so their worship of a false deity would be further established under a deformed hybrid name of our Saviour!



Later on, in the 17th century the 'j' sound was introduced and would replace the I = iota that had a 'ya' sound with a 'j' and therefore the hybrid name that is widely accepted by the masses today - 'Jesus' was formulated late in the 17th century.



This Name has no etymological meaning and certainly does not bear the Name of יהוה.

In other words, the name 'Jesus' is less than 400 years old!

At this point we need to ask ourselves the following, "Who is the one who gets to decide the Saviour's Name and what it can or cannot be changed to - man or יהוה?"

The answer is very obvious! יהושע is the SAME yesterday, today and forever.

I do hope that I am making this very clear, for who is man to change His Name?

It has become very evident to us that much has been done over many years to suppress the speaking of the set-apart Names of the Father and the Son, **YEHOVAH** and **YEHOSHUA**.

This has led to the erroneous transliterations of the True Names, which once again, by the Grace of יהוה our Elohim, is being restored to the lips of His Set Apart people.

It is time for His Bride to call upon the Name that Saves:



**YEHOVAH IS OUR SALVATION!!!**

**יהוה**

**יהושע**



May you begin to call upon the True Names and discover how it is like honey on our lips!

Another factor to consider, when rendering the correct transliteration of the Name of

יהושע, is that it should be correctly transliterated as Yehoshua and short form Yeshua, and here is why I say that.



The transliterated word 'yeshua', in the Hebrew text, is written as יֵשׁוּעַ Yeshua (yesh-oo'-aw)-Strong's H3442 and H3443, which renders the meaning, **'he is saved'**, and we also have the word יְשׁוּעָה yeshuah - Strong's H3444 which means, **'salvation, deeds of deliverance, victory'** which comes from the root word יָשַׁע yasha - Strong's H3467 which means, **'deliver, brought salvation, saviour, saves'**.

To put it simply, we take note that many people today will use the term 'Yeshua' as a reference to Messiah, and while we take note that our Messiah is the One who save us, we take note that His Name in short form is 'Yeshua' but is more accurately proclaimed as 'Yehoshua'

As mentioned, we know that vowels were originally read in, by the scribes, and these vowels were later written in to the text, which gave us a better ability to read the text and study the proper grammatical rules that are to be applied.



In writing the vowels in, we take note, as mentioned that a deliberate adjustment was done to the Name of **YEHOVAH**, in order to cause readers, under a false tradition, to not speak the Set-Apart Name of the Most-High, and therefore the vowel pointings that were inserted to the Name of **YEHOVAH** were the vowel pointings of either one of the two words: Adonai, which means 'my Master' and Elohim, which means 'mighty one'.





## 4 -Verse 12-15 -The Sabbath Day

The Sabbath - is a much-contested debate, among so many that rationalize their opinionated view and standpoint, to the point where they will simply not look at the Truth of the Word.

As we look at the topic of Sabbath, my hope is that the clarity of the Truth of the Written Word of Elohim is made abundantly clear and, in the process, enables many to have the veil of lies stripped away, so that they can truly walk set-apart lives unto יהוה.

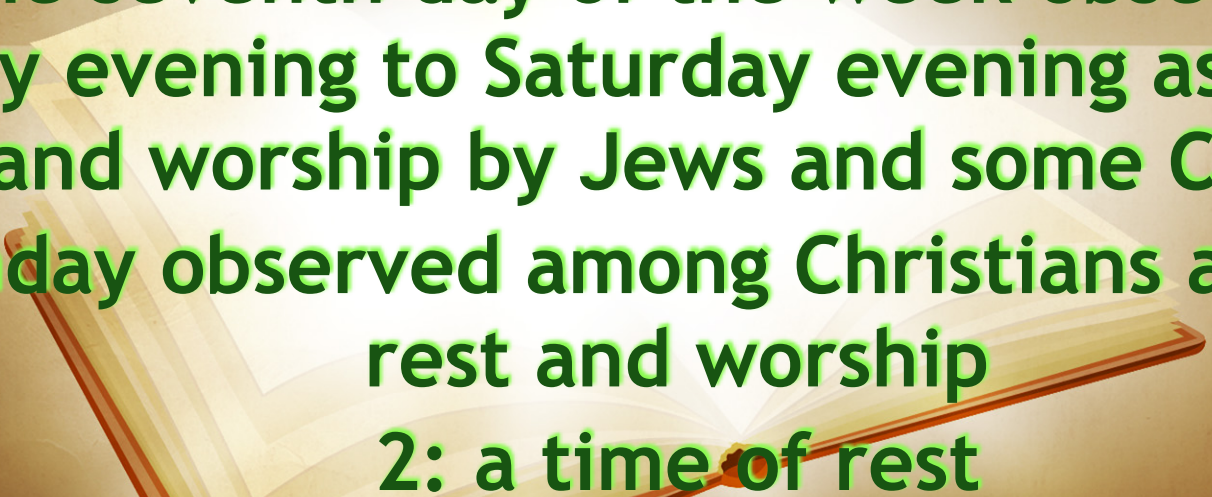
To start off, I would like to look at just what the Word Sabbath actually means, as we look at the dictionary definitions as well as the Hebrew word and its root meaning!

### **Sabbath Definition:**

The Merriam Webster's Collegiate Dictionary tells us that the word 'sabbath' is the middle English form from the Anglo-French and Old English which is from the Latin 'sabbatum', which is derived from the Greek 'sabbaton' coming originally from the Hebrew 'shabbāth' and its literal meaning means rest.



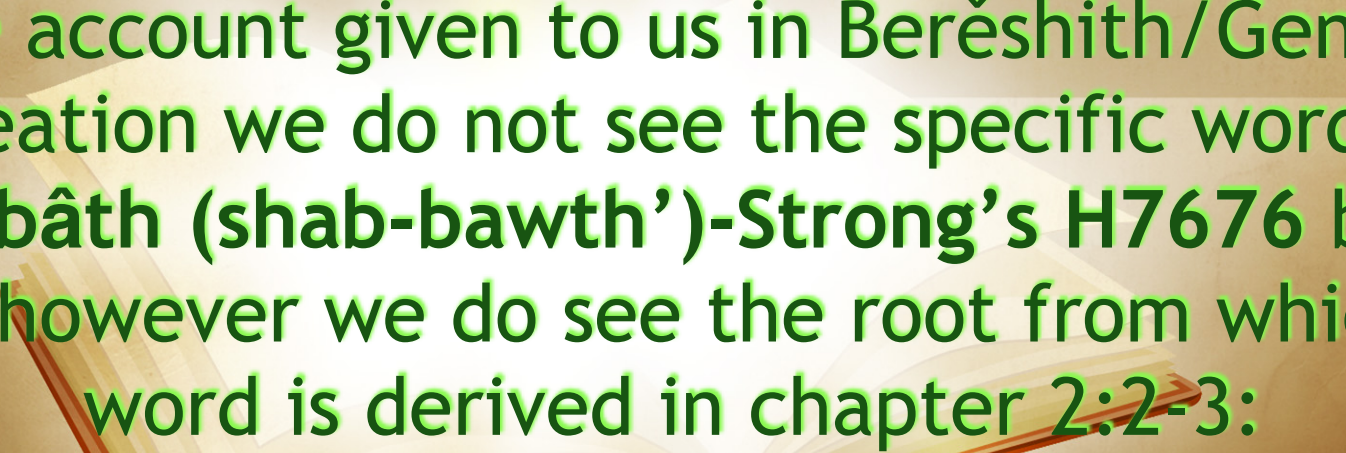
The dictionary goes on to say the following:

- 
- 1 a: the seventh day of the week observed from Friday evening to Saturday evening as a day of rest and worship by Jews and some Christians**
- b: Sunday observed among Christians as a day of rest and worship**
- 2: a time of rest**

According to the definition above, we can see two conflicting arguments, as to which day is Sabbath and what determines the Sabbath. The seventh day of the week, being observed from Friday evening to Saturday evening by both Jew and Christian, yet at the same time it also states '**Sunday observance**' as the Sabbath and can this be correct?

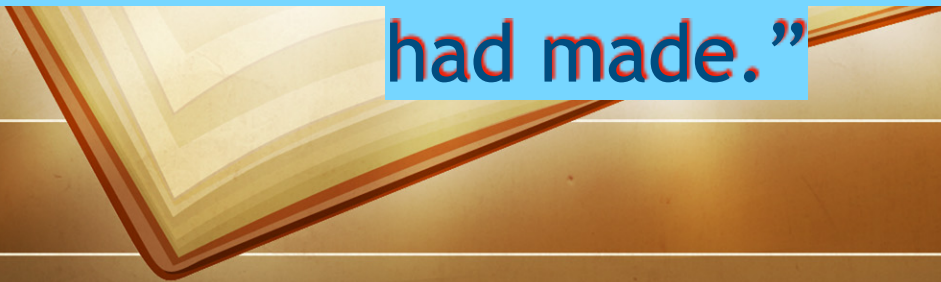
Well, what we ought to determine firstly is the root of the word '**Sabbath**', in its original form and then determine the numbering of the days of the week and when a day starts to get the fuller picture to become clear.





In the account given to us in Berěshith/Genesis 2 on creation we do not see the specific word שַׁבָּת **shabbâth (shab-bawth')**-Strong's H7676 being used, however we do see the root from which the word is derived in chapter 2:2-3:

Berēshith/Genesis 2:2-3 “And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.”





The Hebrew word used here for 'seventh' is שְׁבִיעִי shâbiy`iy (sheb-ee-ee')- Strong's H7637 which simply means 'seventh'.

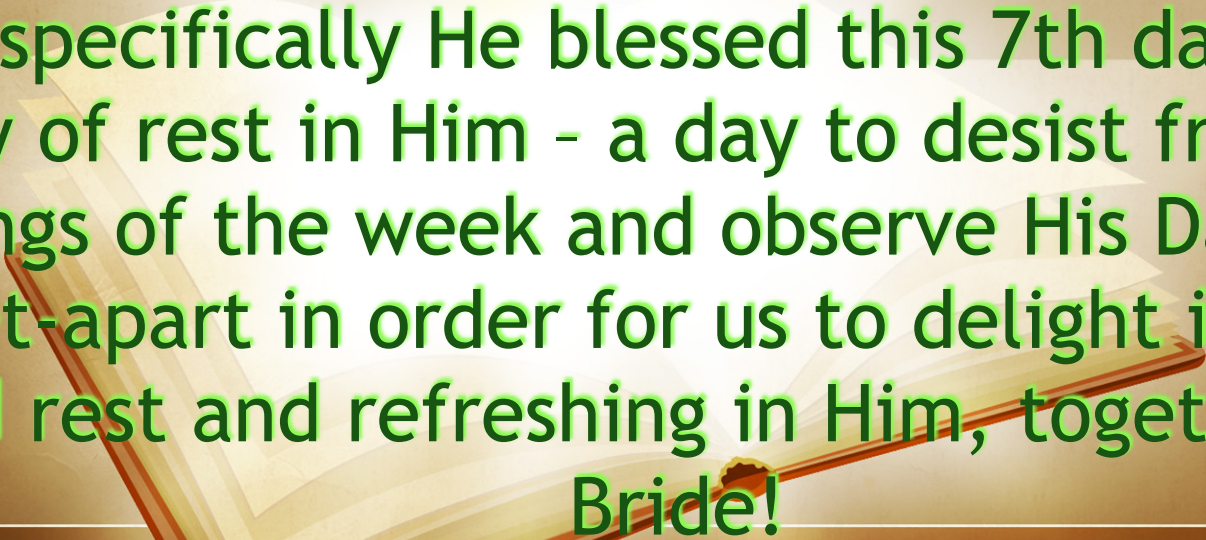
What seventh?

The word for 'day' in Hebrew is yôm (yome)- Strong's H3117.

Elohim completed His work on the '7th day' and then rested on it the Hebrew word for 'rested' used here in verse 3 is שָׁבַת shâbath (shaw-bath')- Strong's H7673) meaning 'rest' - that is to desist from exertion - or to desist from the normal day to day workings.

The difference between שַׁבַּת shabbâth (shab-bawth')-Strong's H7676 and שְׁבִיעִי shâbiy`iy (sheb-ee-ee')- Strong's H7637 is that שַׁבַּת shabbâth (shab-bawth')-Strong's H7676 is the intensive form coming from שְׁבִיעִי shâbiy`iy (sheb-ee-ee')- Strong's H7637 which means **'to rest or observe'**, and the intensive form of שַׁבַּת shabbâth (shab-bawth')-Strong's H7676 refers specifically to 'the' Sabbath as in 'the' 7th day of the week.





It was on this very day - the 7th day of the week that Elohim set-apart one day from the others and very specifically He blessed this 7th day to be a day of rest in Him - a day to desist from the workings of the week and observe His Day that He has set-apart in order for us to delight in Him and find rest and refreshing in Him, together as a  
Bride!

This has greater implications for us, as we understand how the creation week itself gives us great insight in His redemptive plan and His appointed times and so, to misunderstand, or incorrectly recognize, the 7th day as a clear marker for us, could be detrimental to us knowing Him and walking fully in Him.

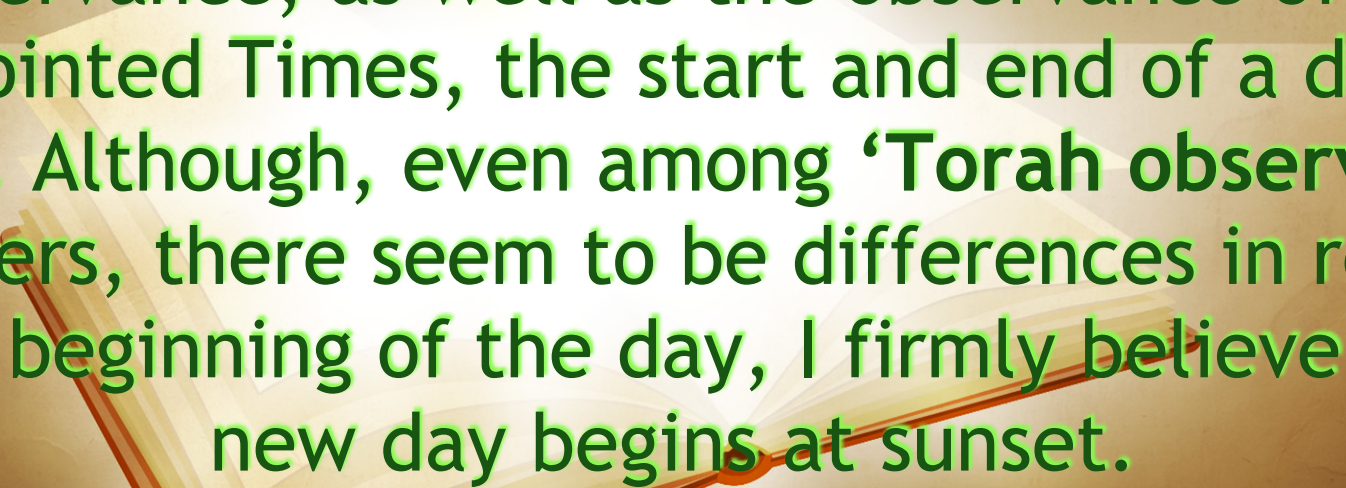
As we can see from Scripture, Elohim blessed and set apart the 7th day, not the 1st or 2nd or 3rd etc. - He blessed the 7th day and set it (7th day) apart from the rest.



## When does a day begin?

The beginning of a day has caused many debates and so again, as we look at the Word of Elohim, we can gain a better perspective from this. From my understanding and study, it is clear to me, as well as for many believing folk, that the day begins at sunset and ends the following sunset, which in turn starts a new day.

Why do I say this?



Well, in terms, once again, of correct Sabbath observance, as well as the observance of His Appointed Times, the start and end of a day is vital. Although, even among ‘Torah observant’ followers, there seem to be differences in regards to the beginning of the day, I firmly believe that a new day begins at sunset.

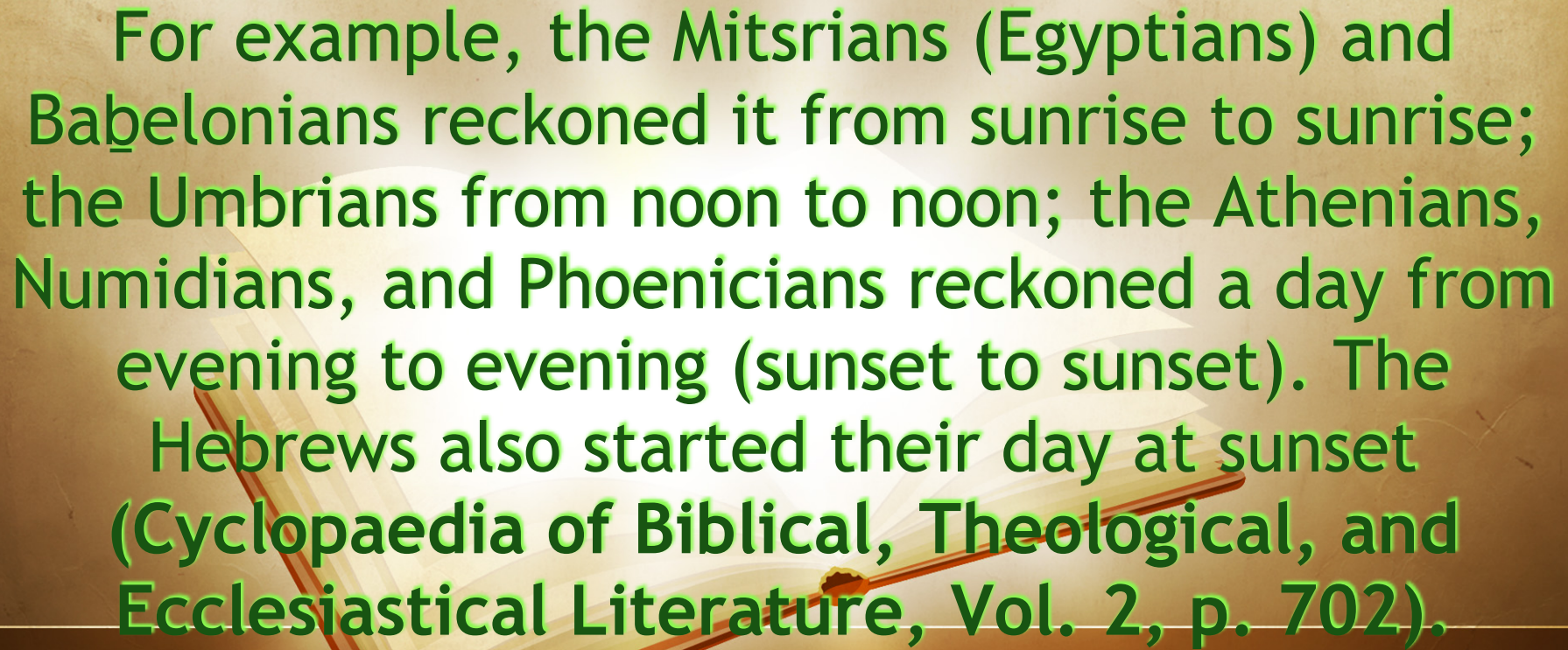


The majority of the world today has accepted midnight as being the beginning of a 24-hour period/day.

The common calendar used by the world today, as a means of communication, is calculated with a day beginning and ending at midnight.

The midnight-to-midnight system came from pagan Rome along with many other inherited customs of today.

Historically, it is easy to see how various cultures determined the start of their day in various ways.



For example, the Mitsrians (Egyptians) and Babelonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon; the Athenians, Numidians, and Phoenicians reckoned a day from evening to evening (sunset to sunset). The Hebrews also started their day at sunset (Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol. 2, p. 702).



It is vital that we learn correct Scriptural principles of counting time, according to יהוה's established timetable, so that we faithfully follow יהוה's calendar, in observing His Sabbaths and His Appointed Times.



We cannot simply just go by man's erroneous time tables that are not in line with the Word of Elohim and end up being 'sincerely wrong' and worship in vain.

We just have to go back to the 'golden calf' incident at Mount Sinai to be reminded of how the adopted pagan practices of worship, being used as a means of worship unto יהוה, was abominable in His eyes and so it is vitally important that we need to get our timing correct, according to His reckoning of time and not man's!



As one looks at the word 'day', there can be great confusion, as many differing dictionaries that seemingly contradict each other, as various definitions include and are not limited to:

- A 24-hour period including day and night

- 'Daylight' - known as the time between the rising and setting of the sun

- The time (24 hours) it takes for the earth to revolve on its own axis

- The civil or legal day is from midnight to midnight; the astronomical day from noon to noon.

For our purposes, in the presentation of the topic of the Sabbath and when it is etc., we are specifically referring to a 24-hour calendar day, in order to diligently observe and keep the ordinances and instructions of יהוה correctly





## What comes first, Scripturally?

I must make it very clear that in order to determine the Truth, we must always go back to the Truth, for when you know the Truth then the Truth will set you free!

Free from misunderstanding and confusion and free from man's attempts at changing the Creator's reckoning of time!

So then, as we are defining according to Scripture when a day begins, we need to determine what comes first!

Scripture says that Elohim called the light DAY,  
and the darkness he called NIGHT.

At creation the night, or darkness preceded the  
light or day, demonstrating for us clearly that it  
comes first in the creative order:





Berēshith/Genesis 1:2-3 "And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. 3 And Elohim said, "Let light come to be," and light came to be."

From this above Scripture, we can clearly see that **DARKNESS** was already present and came first on the first day of creation, and darkness also came first on each day that followed.

The Spirit of Elohim moved in the darkness to create light.

It is apparent to us that the day begins with darkness as we read the repeated phrase in the Creation account of, 'And there came to be evening and there came to be morning, the first day' and the second day etc.

The Hebrew word for 'evening' is עֶרֶב ereb - Strong's H6153 and means 'dusk, evening, night'.



It is important to understand this phraseology as it shows us that as יהוה was creating the world He was also creating time and its proper determination.

Each period of 24-hours had an evening and a morning.

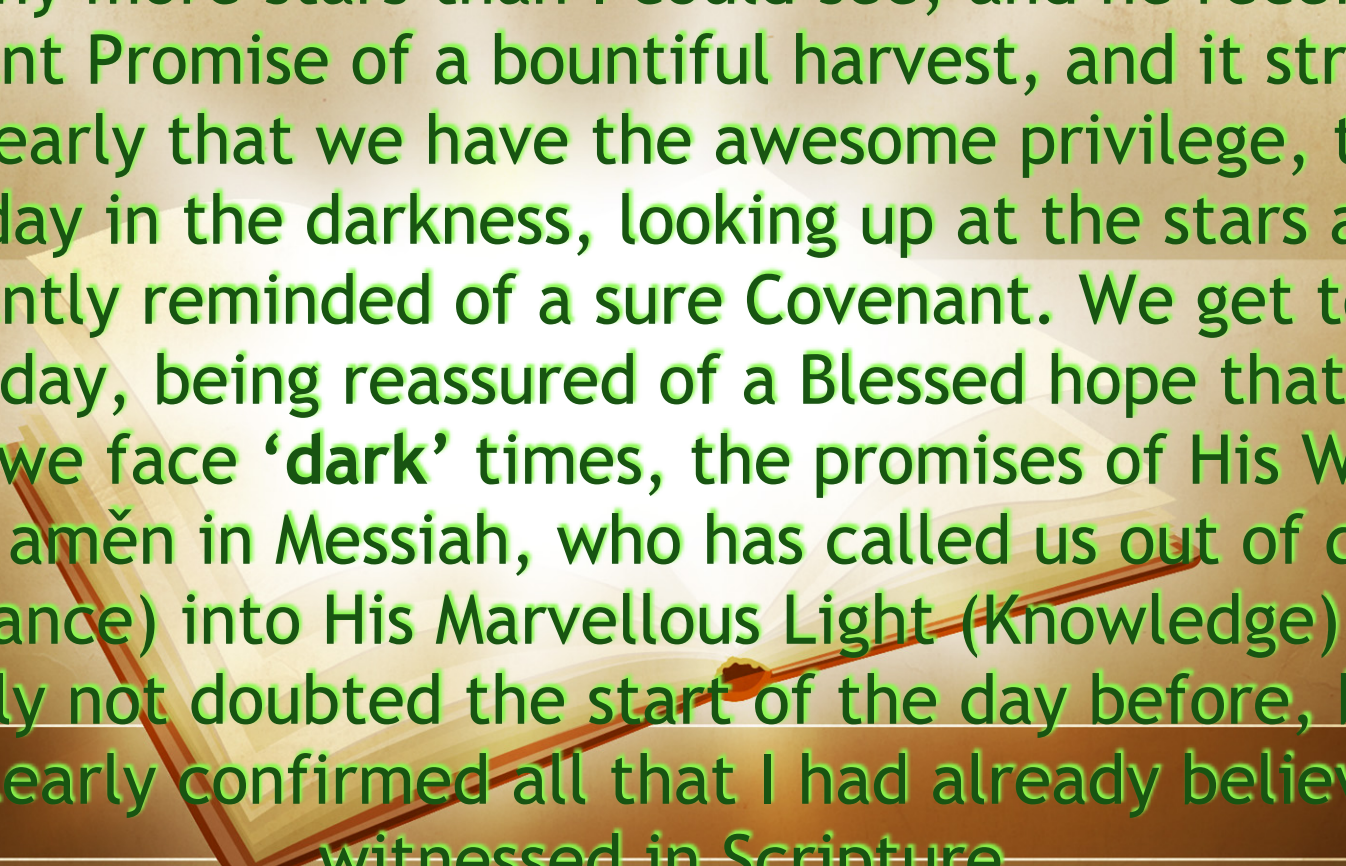
The hours of darkness, called evening, came first; the hours of daylight, called morning, came second.

Before we look at some more Scriptural evidence, I would just like to share how the validity of this Truth was confirmed to me on more than occasion while trawling at night I looked up into the heavens.

It was a perfect evening, with no clouds and I marvelled at the work of His hands, as I gazed upon the great array of stars.

I can tell you, that living in suburbia, one does not get the fullness of all the stars, as the suburban lights reflect much of the beauty of all the stars away. But, as I was standing and looking up and talking to יהוה, a profound revelation was revealed to me and bore great witness, as to His Greatness.





When you think of how Abraham must have looked up and saw many more stars than I could see, and he received the Covenant Promise of a bountiful harvest, and it struck me very clearly that we have the awesome privilege, to start each day in the darkness, looking up at the stars and be constantly reminded of a sure Covenant. We get to start each day, being reassured of a Blessed hope that even though we face 'dark' times, the promises of His Word are yes and amēn in Messiah, who has called us out of darkness (ignorance) into His Marvellous Light (Knowledge). I had certainly not doubted the start of the day before, but this night clearly confirmed all that I had already believed and witnessed in Scripture.

Let us now look a little more at what Scripture says regarding the beginning or the ending of the day:

In Wayyiqra/Leviticus 23: 32 we see the instruction regarding Yom Kippur/ The Day of Atonement as being regarded as a Sabbath for us:

“It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.”

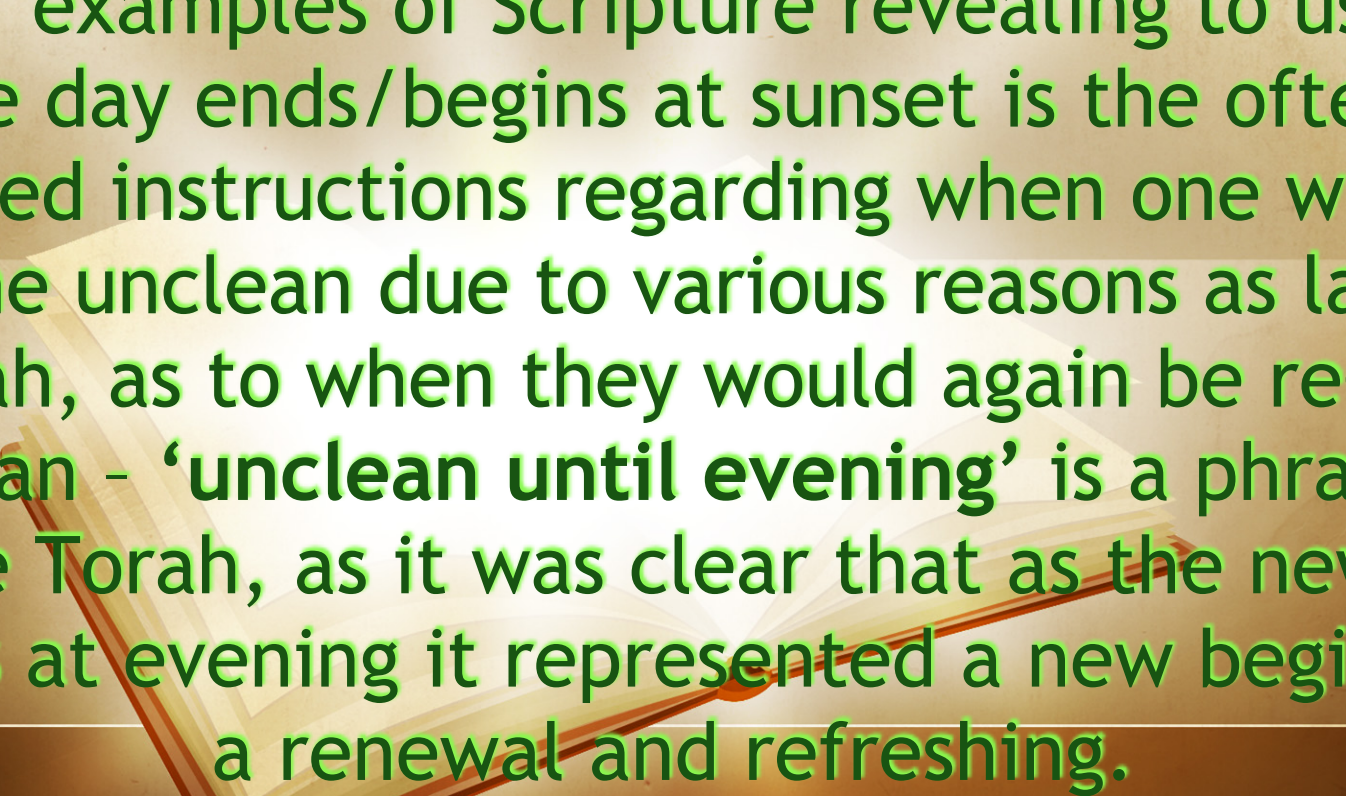


As we know that Yom Kippur is kept on the 10th of the 7th month:

Wayyiqra/Leviticus 23:27 “On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה.”

This is not in contradiction with each other but rather Scripture clarifies for us the beginning and ending of that day of Atonement... on the 9th day 'at evening' - that is when the 9th day ends at sunset you begin to keep this Appointed Time of יהוה from evening to evening - that is from the end of day 9 and the start of day 10 (at ereb/sunset/dusk) until the end of day 10 which is also at even/dusk/sunset!





Other examples of Scripture revealing to us that the day ends/begins at sunset is the often-repeated instructions regarding when one who had become unclean due to various reasons as laid out in Torah, as to when they would again be regarded as clean - **‘unclean until evening’** is a phrase we find in the Torah, as it was clear that as the new day begins at evening it represented a new beginning, a renewal and refreshing.

Here is an example to show when the person would be considered unclean, as seen in:

Wayyiqra/Leviticus 22:6-7, "the being who has touched it shall be unclean until evening, and does not eat the set-apart offerings, but shall bathe his body in water. 7 'And when the sun goes down he shall be clean, and afterward eat the set-apart offerings, because it is his food.'"

Please notice very carefully that the Scripture does not say a person shall be unclean until midnight or until sunrise. Days according to Scripture change at sunset, not midnight or at sunrise.



Anyone touching an unclean thing would be considered unclean until even, when the sun had set, which started a new day. Then he would be considered clean again. He was not unclean until midnight or dawn, but until sundown, when a new day began at the start of evening.

To prepare for the time of cleansing, one was to wash and cleanse oneself while the sun was still up, and after sunset there would be sufficient light for him to find his way back to the camp (during the dusk period).

Debarim/Deuteronomy 23:10-11 gives us two definite points of time:

“When there is any man among you who is not clean because of an emission in the night, then he shall go outside the camp. Let him not come into the midst of the camp. 11 “And it shall be, **when evening comes**, that he bathes with water. And **when the sun sets** let him come into the midst of the camp.”

Notice that the unclean man was to wash himself as sundown approached in anticipation of the new day. Then after the sun had set, he was free to return to the camp, clean once more because the new day had arrived with sunset.

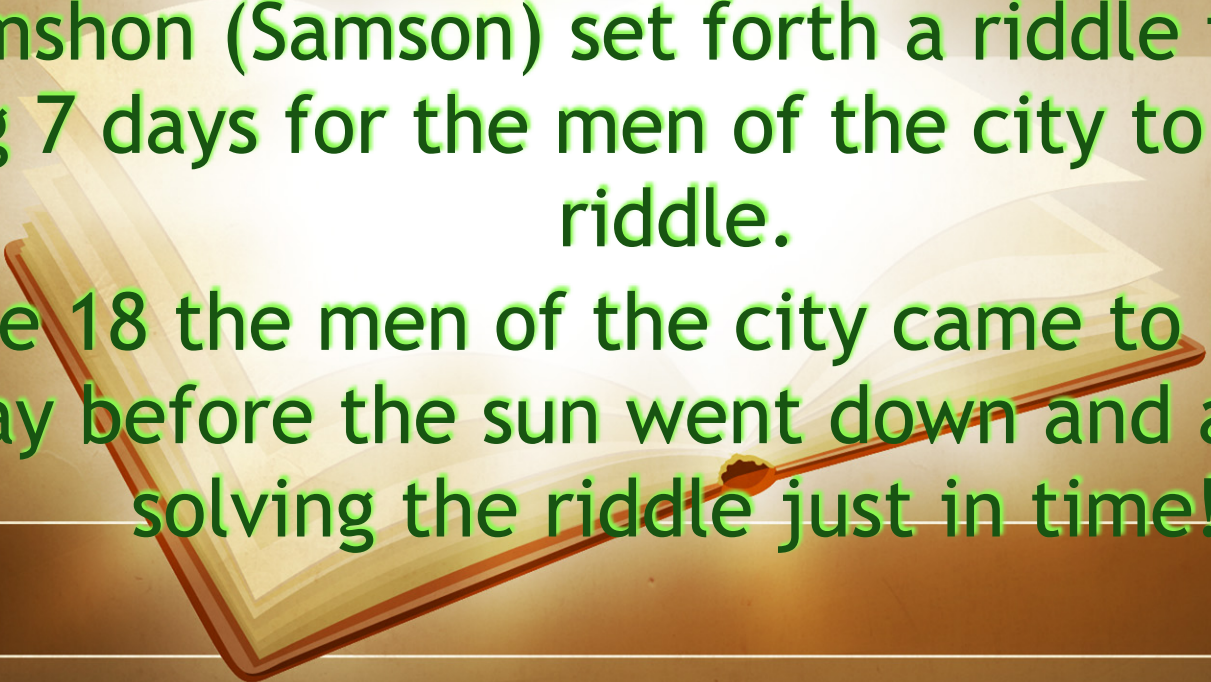


Notice carefully at the first part of Debarim/Deuteronomy 23 above, beginning with verse 10, where the rite of cleansing was for " because of an emission in the night " Now, if a new day begins at sunrise, it would be perfectly logical and acceptable for the unclean man to return to camp at dawn right.

But יהוה said he was to wait:

"And it shall be, when evening comes, that he bathes with water. And when the sun sets let him come into the midst of the camp."

Do you see clearly what the timing of a day is - the start and end is at sunset!



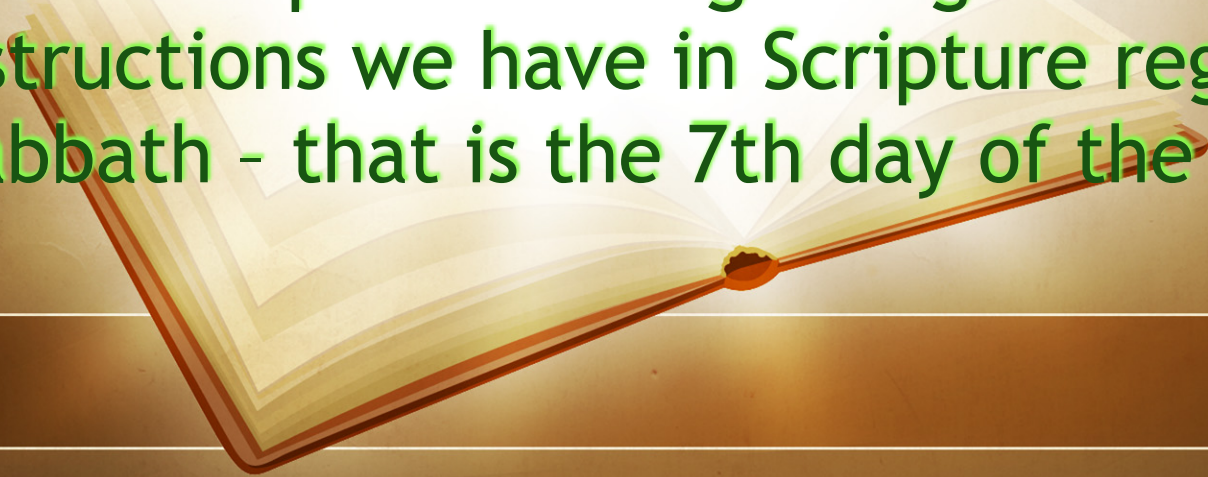
In **Shophetim/Judges 14** we see another example of the beginning and ending of a day when Shimshon (Samson) set forth a riddle in 14:12 giving 7 days for the men of the city to solve the riddle.

In verse 18 the men of the city came to him on the 7th day before the sun went down and answered, solving the riddle just in time!



The conclusion of the matter, of the beginning and ending of a day, is Scripturally clear, of which there are even more evidences to show, but for purposes of this teaching, in regards to the Sabbath, I merely want to establish the clarity of when a 24-hour day begins and ends and that is at sunset. We know for sure that we are keeping the same timing for the Sabbath of יהוה at the same time the men of old kept it as taught by יהוה to Adam, Abraham, Yitshaq, Ya'aqob and Mosheh!

Great, now we have established the start and end of a day, and that Sabbath is day 7, so now, let us look at the importance regarding the Sabbath and the instructions we have in Scripture regarding the Sabbath - that is the 7th day of the week.





## THE IMPORTANCE OF SABBATH:

Why is the Sabbath so important you may ask and does it really matter which day is the Sabbath?

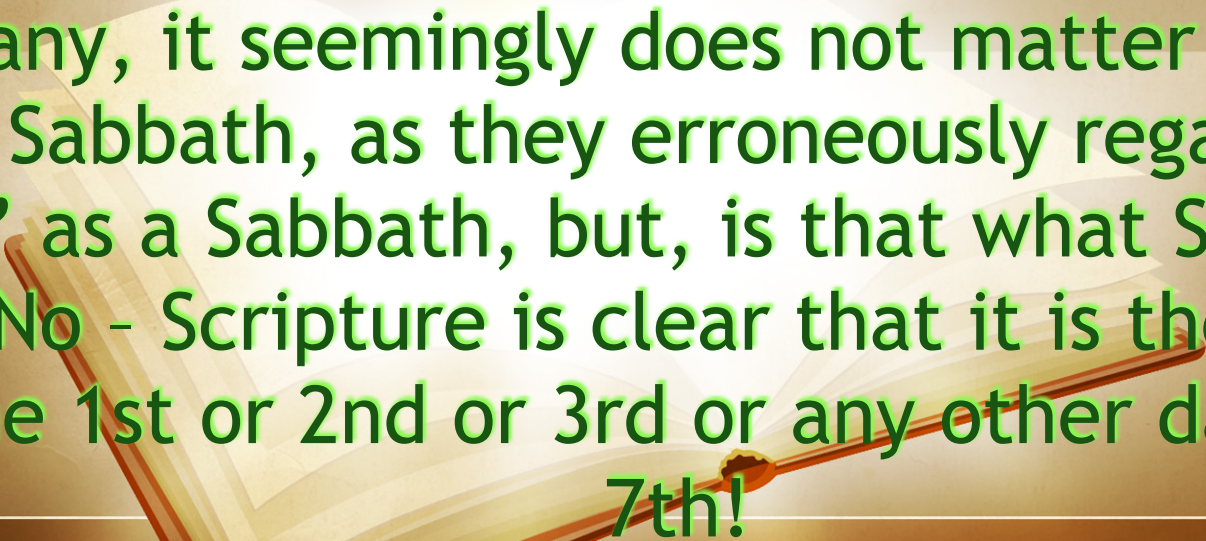
Well to answer that bluntly - yes it does matter - it matters a great deal and it is of vital importance for us and that is what I want us to look at - the Truth and validity of the importance of the Sabbath.

We have seen that יהוה had set the Sabbath apart already in the Creation week and this stands firm forever as we, each week, get to 'rehearse' by remembering to 'keep' His Sabbath as it foreshadows our reign with Him.

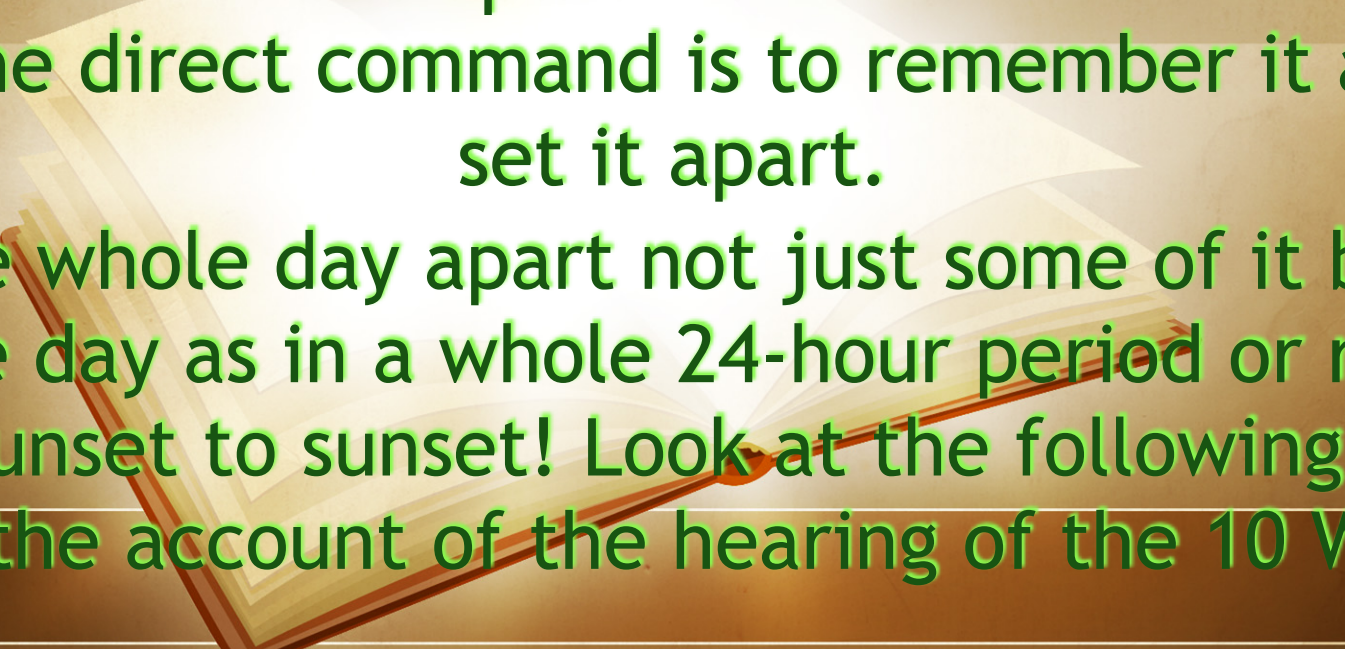
But just how important is the Sabbath?

What is the significance of us getting it right?

For many, it seemingly does not matter which day is the Sabbath, as they erroneously regard 'every day' as a Sabbath, but, is that what Scripture says? No - Scripture is clear that it is the 7th day, not the 1st or 2nd or 3rd or any other day but the 7th!







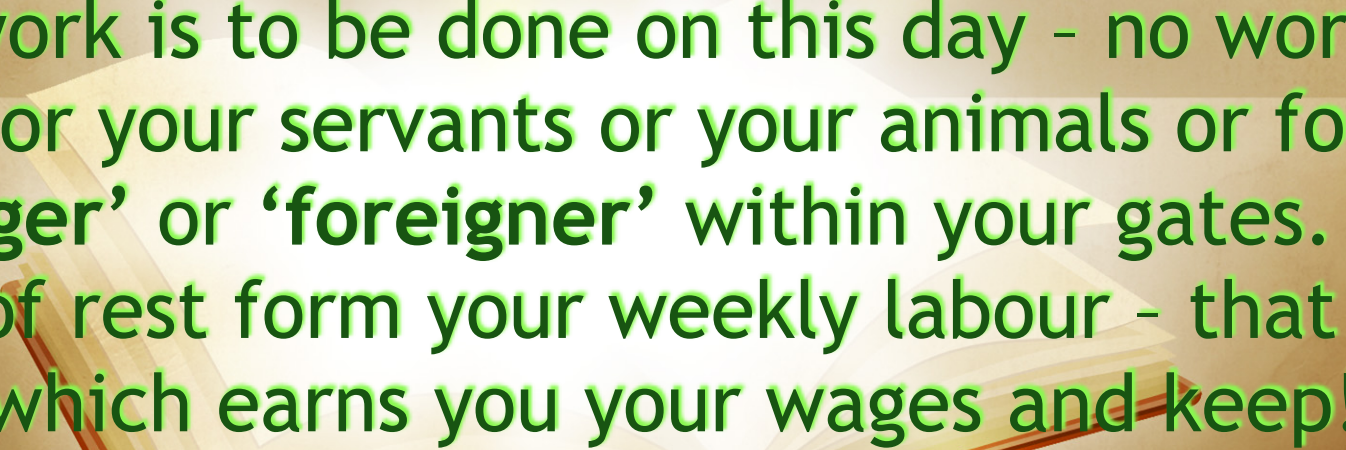
In the hearing of the Ten Words, commonly known today as the Ten Commandments, it is clear that the Sabbath is set-apart from the rest of the week and the direct command is to remember it and to set it apart.

Set the whole day apart not just some of it but the whole day as in a whole 24-hour period or rather from sunset to sunset! Look at the following verses from the account of the hearing of the 10 Words:

Shemoth/Exodus 20:8-11 “Remember the Sabbath day, to set it apart. 9 Six days you labour, and shall do all your work, 10 but the seventh day is a Sabbath of יהוה your Elohim. You do not do any work - you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. 11 For in six days יהוה made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore יהוה blessed the Sabbath day and set it apart.”



As you will notice, that in terms of the Ten Words, commonly known to us as the 'Ten Commandments' - this 4th commandment regarding the Sabbath is the longest of the 10. Longest of the 10 spoken to an entire nation! In the original King James translation into English this command contained 97 words - and that in itself ought to tell us the significance of this day! This was and always is to be a day of rest and a day set-apart unto Elohim.



No work is to be done on this day - no work for you, or your servants or your animals or for any 'stranger' or 'foreigner' within your gates. This is a day of rest from your weekly labour - that is that which earns you your wages and keep!



This is a day set-apart for us to 'rest' in Him, יהוה our Elohim and as we see from Wayyiqra/Leviticus 23:1-2 in speaking of His Appointed Times and set-apart gatherings, we see clearly the first of these is in fact the weekly Sabbath:

“Speak to the children of Yisra’ĕl, and say to them, ‘The appointed times of יהוה, which you are to proclaim as **set-apart gatherings**, My appointed times, are these: 3 ‘Six days work is done, but the seventh day is a Sabbath of rest, **a set-apart gathering**. You do no work, it is a Sabbath to יהוה in all your dwellings.”

The Sabbath is a day of rest from your daily work, but that does not mean you hide out and sleep it away - no - it is to be proclaimed as a set-apart gathering. That means we, as the body of Messiah, are to have a set-apart gathering unto יהוה in all our dwellings. Where two or three are 'gathered' there He is in the midst of them!

This is a day when we get to spend intimate quality time with our Maker and as His Bride, we get to engage in fellowship together as a Bride who is preparing herself with her betrothed Husband.




When looking at the word שַׁבָּת Sabbath - Strong's H7676, in the ancient pictographic text, we recognize the importance of our proper observance of His Sabbaths as we see the following being rendering in the pictographic letters:




† □ ▭

## Shin-ש:

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.



## 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.

## Tav - ת



The ancient script has this letter as **two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in 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’** - the beginning and the end of all creation!



As we consider this Sabbath of Sabbaths, we can see from the rendering of the word שַׁבָּת Sabbath (shab-bawth')- Strong's H7676 in the ancient pictographic lettering, the following:

**THE WORD OF THE HOUSE  
IS SEALED**



This emphasizes how the Sabbath is a sign that we are the House of Elohim, for it is His Word that marks us and the sign of that mark is our proper observance of His Sabbaths!

If we do not guard to keep and observe His Sabbaths then we are not sealed, nor are we guarding His Covenant that His Blood causes us to be grafted in to and the one who does not observe the Sabbaths of Elohim shall be cut off from His Everlasting Covenants of Promise!





**SET-APART GATHERINGS:**

Let us look briefly at these terms to get a clearer understanding of what is commanded of us:

## 1 - Set-Apart:

The Hebrew root word for 'set-apart, set-apartness' is קִדְּשׁ qodesh (ko'-desh)- Strong's H6944 which means, **'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה'**.

The word is really self-explanatory and carries with it, great weight in its identification of truly setting something or someone apart from another with a clear distinction of being marked as separate and apart from the rest.



Set-apartness in the Greek is ἁγιασμός **hagiasmos** (hag-ee-as-mos')- Strong's G38 - **'consecration, sanctifying, purification'**, and comes from the verb ἁγιάζω **hagiazō** (hag-ee-ad'-zo)- Strong's G37 which means, **'make set-apart, be set-apart, to separate from profane things and dedicate to Elohim'**, which comes from the primitive root ἅγιος **hagios** (hag'-ee-os)- Strong's G40 and its fundamental idea is one of **'separation, consecration, and devotion to the service of Elohim'**.

I think we get the picture!

To be set-apart means to be devoted and dedicated to serving Elohim and to do so involves the need to be separated from the profane or common, lest the mixing of the two hinders the ability to distinguish between the set-apart and the profane!


At this point I want refer you to take a look at the 12 lessons on this subject 'The Sabbath' I shared it with everyone during one of our Midrash services



## 5 -Verse 1-6 Respect your father and your mother

This command has a promise attached,

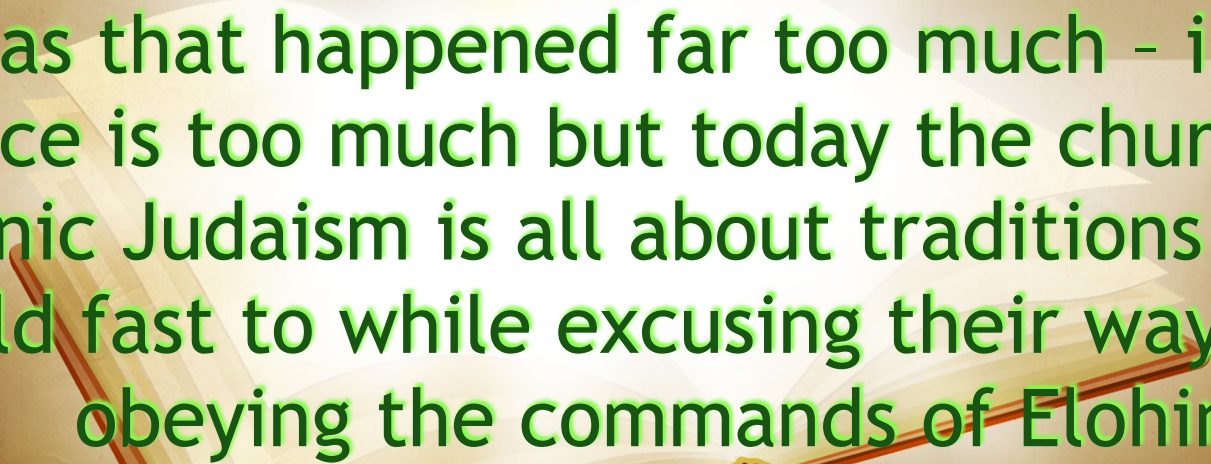
Eph'siyim/Ephesians 6:1-3 “Children, obey your parents in the Master, for this is right. 2 “Respect your father and mother,” which is the first command with promise, 3 in order that it might be well with you, and you might live long on the earth.”



The Pharisees quickly tried to find a loophole to their responsibility in respecting and taking care of their parents and were rebuked sternly by as they quickly created a tradition that gave them a way out from keeping the commands!

**Mattithyahu/Matthew 15:4-6** “For Elohim has commanded, saying, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’ 5 “But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me has been dedicated,” 6 is certainly released from respecting his father or mother.’ So you have nullified the command of Elohim by your tradition.”





Nullified the command of Elohim by your tradition!  
This has that happened far too much - in fact just  
once is too much but today the church and  
rabbinic Judaism is all about traditions that they  
hold fast to while excusing their way out of  
obeying the commands of Elohim!

Another aspect of this command, is that the word that is translated as 'respect' is the Hebrew word

**כָּבֵד** **kabed** (kaw-bad')- Strong's H3513 which means, **'to be heavy, weighty or burdensome, to give high esteem and respect and honour'** and it is from this root verb that we get the noun that is translated as 'esteem' which is **כְּבוֹד** **kabod** (kaw-bode')- Strong's H3519 which means, **'honour, esteem, reverence, splendid'**.



And so, what we must recognize, in the context of hearing and guarding to do all His commands, is that when we are told to ‘respect’ our parents, what is, in effect, being told to us, is that we must carefully consider and ‘give weight to’ what our parents have done! If we do not acknowledge the inherited lies of our fathers then we would be unable to learn to guard to do all the commands and so we must weigh up the consequences of the inherited lies and mistakes and be careful to not follow in the same mistakes, and guard the Truth in order that we may live long in the land which יהוה is giving us, and not be kept out or expelled as our forefathers were.

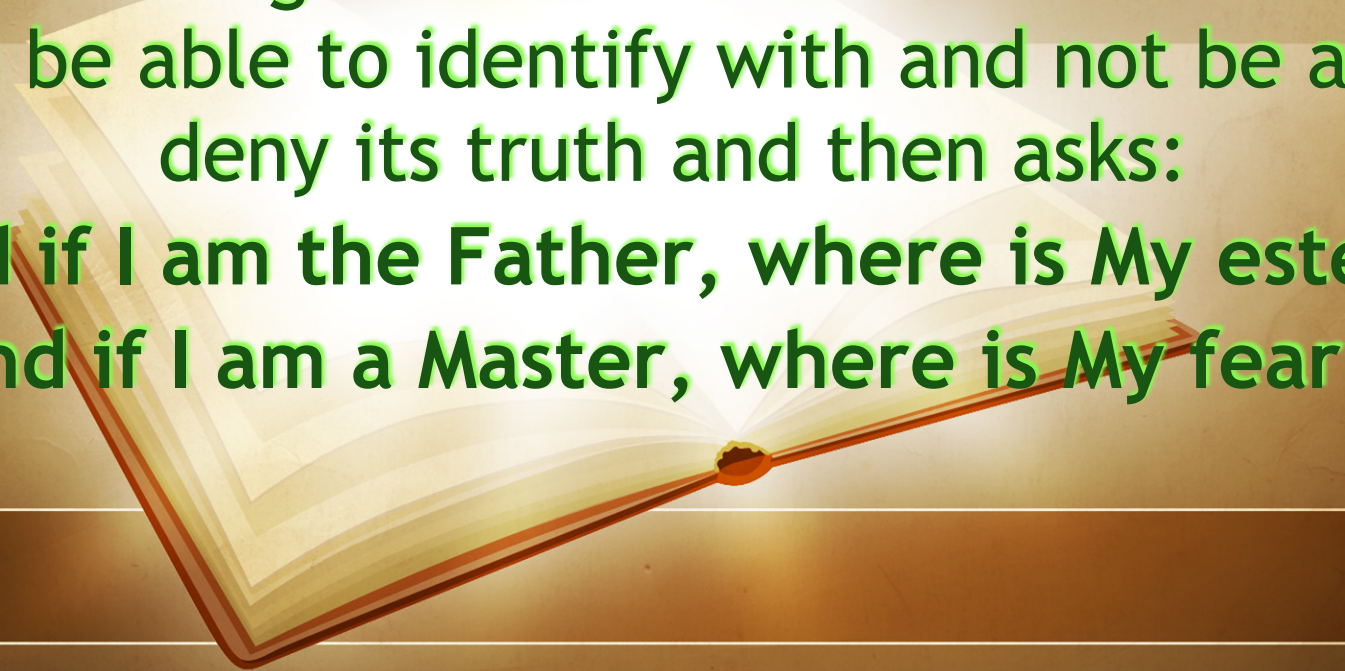
We also take note of the clear respect and esteem that we are to give our Father who is in the Heavens!

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

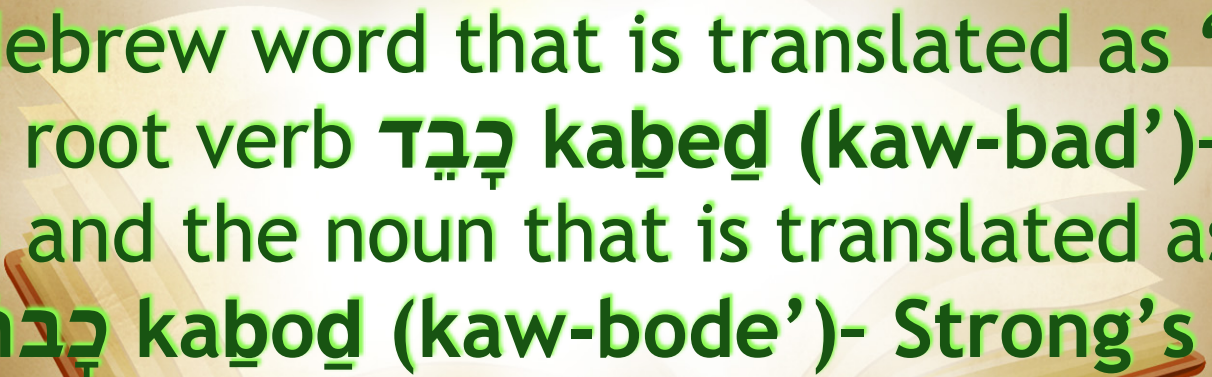


יהוה is making a clear statement that the hearers would be able to identify with and not be able to deny its truth and then asks:

“And if I am the Father, where is My esteem?  
And if I am a Master, where is My fear?”



The Hebrew word that is translated as 'esteems' is the root verb **כָּבַד** **kabed** (kaw-bad')- Strong's H3513 and the noun that is translated as 'esteem' is **כְּבוֹד** **kabod** (kaw-bode')- Strong's H3519.





The verb כָּבַד *kabed* (kaw-bad')- Strong's H3513 is often translated as 'praise' that is to be given to יהוה and this word is used in the 10 Words (Commandments) where we are told to 'respect' our parents; and so what is, in effect, being told to us here is that we must carefully consider and 'give weight to' the Word of Elohim and guard the Truth, in order that we may live long in the land which יהוה is giving us, and not be kept out or expelled as our forefathers were for disobedience and a lack of faith!

A son treats his father with much respect and considers him to be very important.

The opposite of this is to treat 'lightly' and give no honour to the instructions and discipline of a father. This question that יהוה was asking of Yehudah was clear- "If I am the Father then where is My esteem?"

This is a question of identity!



The Hebrew word translated as 'if' is **אִם** im (eem)- Strong's H518 which is a conditional participle or primary conjunction which renders, **'if, though, either, neither, when, whenever'**. The basic meaning is "if" and this meaning can be seen in most of its occurrences and is usually occurs in conditional clauses, which we are able to see very clearly here!

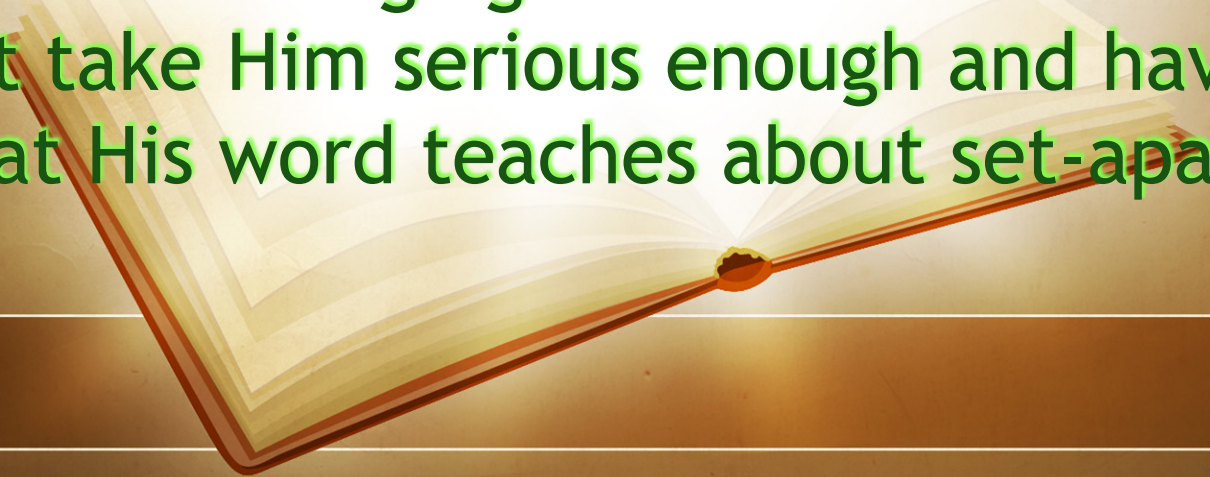
**If He is the Father... where then is His esteem?**

Many people want to be identified as being children of The Most-High yet they give no weight to His commands and cast aside the need to obey His Torah and instructions and in the process are unable to properly praise His Name!

Lots of people today will even recite the words that our Master and Elohim taught as a pattern of how we ought to pray yet their lawlessness and compromised lifestyles reveal that they are not sons or daughters of Elohim.



Many will recite the following: **Our Father who is in the heavens, let Your Name be set-apart - yet they are not bringing esteem to His Name, as they do not take Him serious enough and have no clue what His word teaches about set-apartness!**



Yisra'ěl had no clue about how they were despising the Name of יהוה which is to be esteemed!

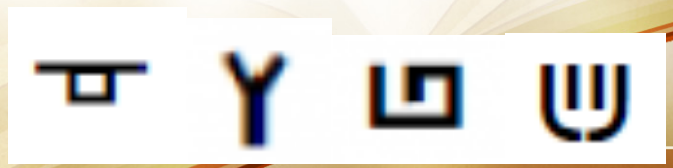
They did not see their compromised and corrupt worship and festivals as wrong, simply because the priesthood had been corrupted and no proper Torah was being taught.

Blemished offerings were being brought and they even called the Table of יהוה despicable!



When we consider this Hebrew word for 'esteem'  
- כָּבוֹד kabod (kaw-bode')- Strong's H3519 in the  
ancient script we gain further insight in the  
revelation of the esteem of יהוה.

In the ancient pictographic script, the word כָּבוֹד  
kabod looks like this:



## Kaph - כ:




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, and can also speak of a **covering, as in the covering of a hand.**



## 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, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

## Vav - ו:




The ancient pictographic form of this letter is , which is a peg or **'tent peg'** or nail, 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'**.



## Dalet - ט:



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 in terms of understanding the door of the tent of appointment as the only means of access.

When we look at these pictographic letters for 'esteem' we are able to see some wonderful insight into the esteem of יהוה being revealed to us.

The collective rendering of these pictographic letters can give us the meaning:

**THE COVERING OF THE HOUSE  
THAT HAS BEEN SECURED  
AND ENTRANCE GIVEN!**



We also take note that we are able to recognize that the esteem we are to give to Elohim, and Elohim alone, is because He is the builder of the House!

By His Hand He has built us and by His Mighty Saving Hand He has secured for us an entrance into His presence, as we are built up in Him who is greater than the House!

For the builder of the House is greater than the House!

We are the Dwelling Place and He is the Master Builder who covers us as we take our stand upon Him, our Rock and Refuge!

## 6- Verse 1-7 Do not commit murder

The Hebrew word that is translated as 'murder' is **רָצַח** ratsah (raw-tsakh)- Strong's H7523 which means, **'to murder, slay, kill'**.

**Mattithyahu/Matthew 5:21-26** "You heard that it was said to those of old, 'You shall not murder,' and whoever murders shall be liable to judgment. 22 "But I say to you that whoever is wroth with his brother without a cause shall be liable to judgment. And whoever says to his brother, 'Raka!' shall be liable to the Sanhedrin. But whoever says, 'You fool!' shall be liable to fire of Gehenna.



23 “If, then, you bring your gift to the altar, and there remember that your brother holds whatever against you, 24 leave your gift there before the altar, and go, first make peace with your brother, and then come and offer your gift. 25 “Be well-minded with your opponent, promptly, while you are on the way with him, lest your opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison. 26 “Truly, I say to you, you shall by no means get out of there till you have paid the last penny.”

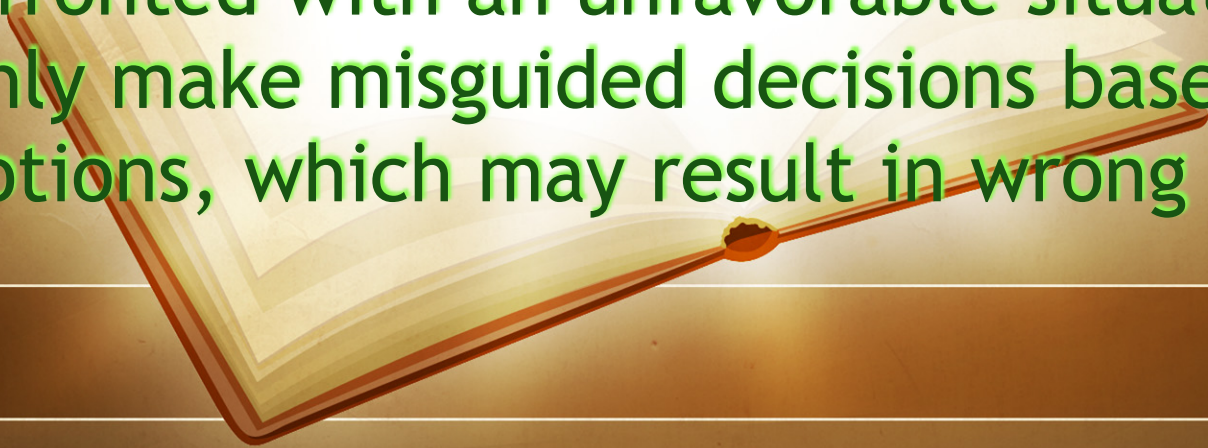
With the words of Messiah, He was getting to the heart, or root, of where murder begins and highlights that being angry without a cause, is to commit murder 'in the heart'.

This teaches us how we are to be in guard against expressing unwarranted rage and anger!

The Greek word that is used here in Mattithyahu/Matthew 5:22 for 'wroth' is ὀργίζω orgizō (or-gid'-zo)- Strong's G3710 and means, 'to make angry, enraged, moved with anger', and comes from the word ὀργή orgē (or-gay')- Strong's G3709 which means, 'impulse, wrath, anger'.



Being 'wroth' without cause, is something we are to guard against; and what we often find today, is how many people often act on 'impulse', when confronted with an unfavorable situation and foolishly make misguided decisions based on their emotions, which may result in wrong actions.



While getting angry cannot always be prevented, we can discipline ourselves to not let our anger cause us to do something that we should not;

Eph'siyim/Ephesians 4:26-17 “Be wroth, but do not sin.” Do not let the sun go down on your rage, 27 nor give place to the devil.”



Sha'ul writes:

Timotiyos Aleph/1 Timothy 2:8 “So I resolve that the men pray everywhere, lifting up hands that are set-apart, without **wrath** and disputing.”

Ya'aqob clearly tells us:

Ya'aqob/James 1:19-20 “So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to **wrath**, 20 for the **wrath** of man does not work the righteousness of Elohim.”

## 7 -Verse 18 Do not commit adultery

The technical meaning here, includes only intimacy involving a married woman, because it represents idolatry, which is spiritual adultery, for the emphasis of these laws that were given was that Yisra'ěl is יהוה's wife and she, as His Betrothed Bride, cannot belong to anyone else.



These two uses of the term, in reference to adultery and idolatry, are almost interchangeable in Scripture, partly because pagan worship often included sexual relations with priests and temple prostitutes.

Adultery, figuratively, also means to "adulterate" the Word of יהוה or to teach it falsely.

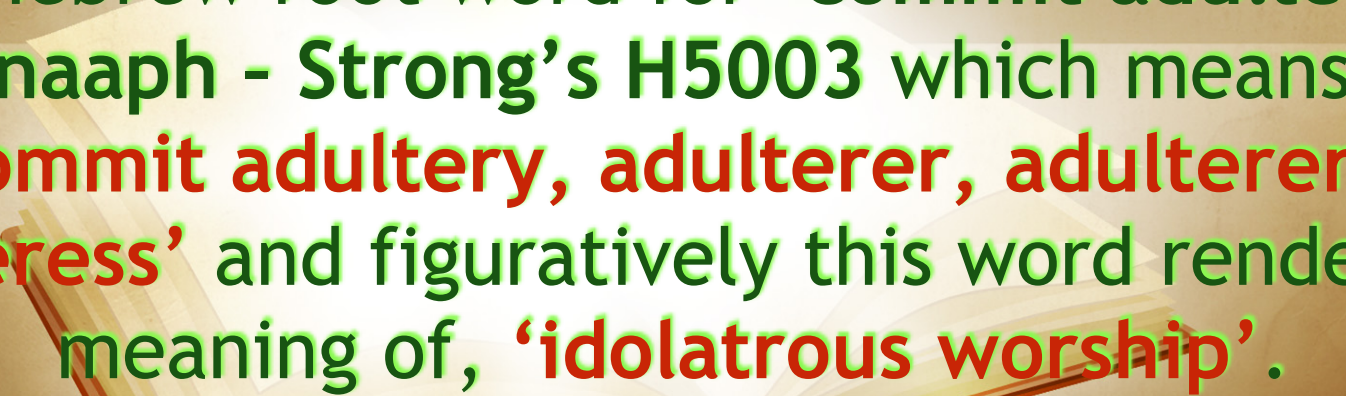
Loosening the meaning of His commands leads others into idolatry.

Do not commit adultery by whoring after the world and its desires:

Ya'aqob/James 4:4 "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim."

Becoming a friend of the world is an action of committing adultery against Elohim to whom we have been betrothed!





The Hebrew root word for ‘commit adultery’ is **נָאֵף** naaph - Strong’s H5003 which means, ‘to commit adultery, adulterer, adulterers, adulteress’ and figuratively this word renders the meaning of, ‘idolatrous worship’.

Once again, Our Master expressed the clear deep-rooted dangers of adultery, which begins in the heart that is wicked above all:

**Mattithyahu/Matthew 5:27-32** “You heard that it was said to those of old, ‘You shall not commit adultery.’ 28 “But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart. 29 “And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna.



30 “And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna. 31 “And it has been said, ‘Whoever puts away his wife, let him give her a certificate of divorce.’ 32 “But I say to you that whoever puts away his wife, except for the matter of whoring, makes her commit adultery. And whoever marries a woman who has been put away commits adultery.”

## 8 -Verse 19 Do not steal

The Hebrew word that is translated as 'steal' comes from the root verb **גָּנַב** ganab (gaw-nab')- Strong's H1589 which means, **'to steal, kidnap, be stolen, take without consent'** and it is from this root verb that we get the Hebrew word that is used for 'thief' which is **גַּנָּב** gannab (gaw-nab')- Strong's H1590.



An adulterer is likened to a thief, in that he takes that which is not his to take!

If we go after that which Torah forbids, and we take hold of that which is clearly commanded against, we are considered as a thief and an adulterer!

We are told in Wayyiqra/Leviticus, the following:

**Wayyiqra/Leviticus 19:11 “Do not steal, do not lie, do not deceive one another.”**

The Hebrew root word that is translated as 'lie' is שָׁקַר shaqar (shaw-kar')- Strong's H8266 which means, **'to do or deal falsely, lie'**, and the

Hebrew root word that is translated as 'cheat' is כָּחַשׁ kaḥash (kaw-khash')- Strong's H3584 which means, **'to be untrue, to lie, deny, disown, fail'**.

The Hebrew root word that is translated as 'steal' is גָּנַב ganab (gaw-nab')- Strong's H1589 which means, **'to steal, kidnap, be stolen, take without consent'**.



In speaking of the righteous remnant that shall be delivered, we are told in:

Yeshayahu/Isaiah 63:8 “And He said, “They are My people, children who do not act falsely.” And He became their Saviour.”

The true remnant Bride of Elohim does not act falsely or lie!

In the account of Aḵan, who stole that which was under the ban, we are told in:

Yehoshua/Joshua 7:11 “Yisra’ēl has sinned, and they have also transgressed My covenant which I commanded them. And they have even taken some of that which is under the ban, and have both stolen and deceived, and also put it among their own goods.”

יהוה says that they had ‘stolen’ and ‘deceived’, where both words - גָּנַב ganab (gaw-nab’)- Strong’s H1589 and כָּחַשׁ kaḥash (kaw-khash’)- Strong’s H3584 is used!



The Hebrew word that is translated as ‘deceived’ is **שָׁחַשׁ** kaḥash (kaw-khash’)- Strong’s H3584 which means, ‘**to be untrue, to lie, deny, disown, fail**’, and we see this word being used in:

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

The Greek equivalent to the Hebrew word **שָׁחַשׁ** kaḥash (kaw-khash')- Strong's H3584 is ἀρνέομαι arneomai (ar-neh'-om-ahee)- Strong's G720 which means, '**contradict, deny, reject, renounce, disown**', and Sha'ul warns Timotiyos to turn away from people who deceive and deny, people who have a form of reverence, yet deny the power of the Truth being fully functional in their lives:

**Timotiyos Bět/2 Timothy 3:5** "having a form of reverence but **denying** its power. and turn away from these!"



Turn away from who?

Those who are untrue to the Covenant and do as they please, without seeking the clear guidance of the Word as being the prescribed standard for set-apart living!

Turn away from those who claim to be righteous yet they claim that the standard of righteousness has changed!



The Greek word used in the LXX for 'steal' is κλέπτω kleptō (klep'-to)- Strong's G2813 which means, 'steal, commit theft', and is used in:

Eph'siyim/Ephesians 4:28-29 "Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has somewhat to share with those in need. 29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers."

It is from this Greek word that we get the English word 'kleptomania' which is a persistent neurotic impulse to steal especially without any economic motive.



Stealing implies illegally taking that which is not yours.

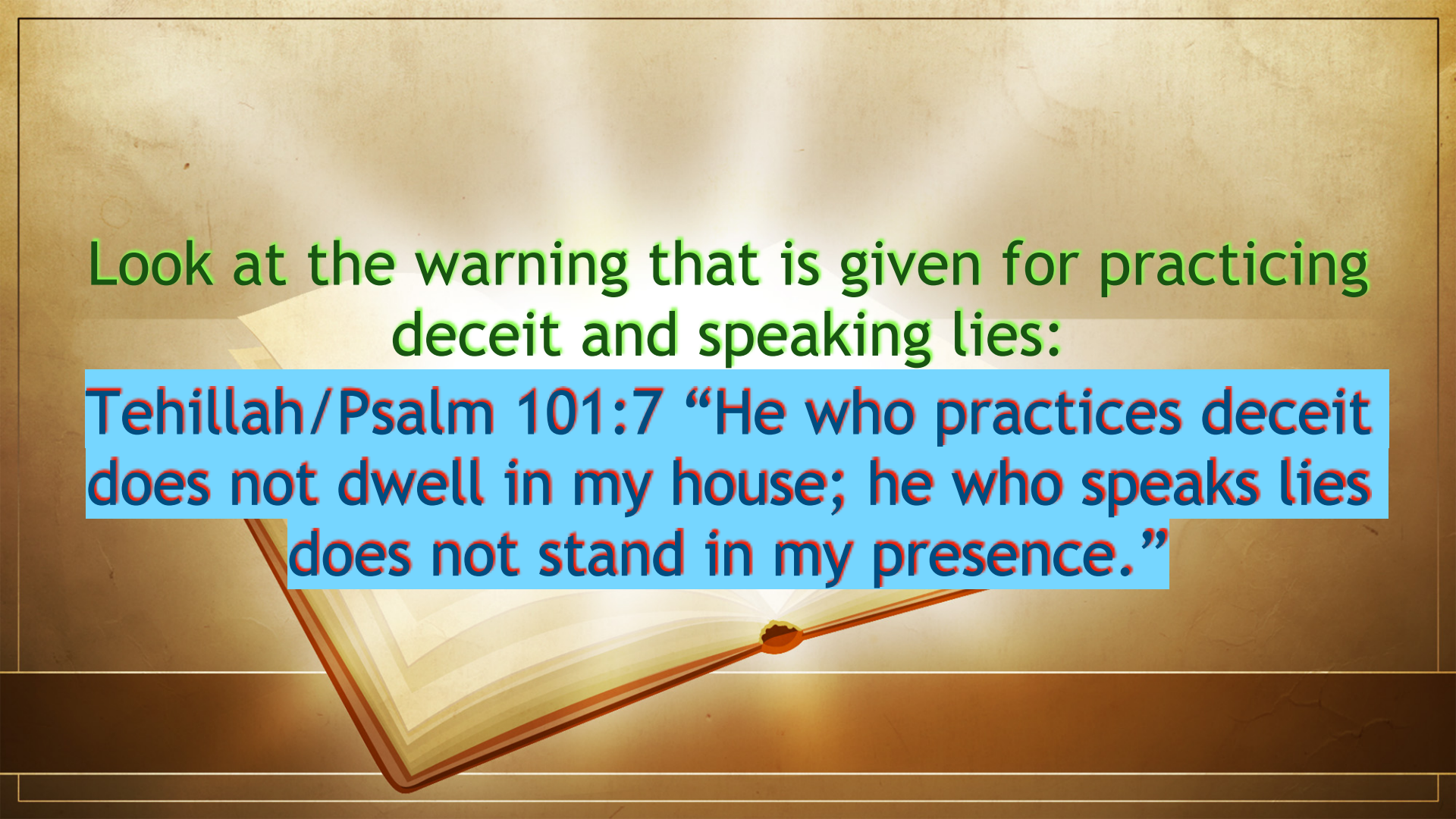
This can be in terms of physical goods such as a thief or robber would do by breaking in and stealing.

It can also speak of stealing that which you cannot see physically, for example people's joy or their reputation and even steal their ideas and concepts and take credit for it.

We can also steal time and resources away from יהוה when we 'rob' Him in not paying tithes and giving what is due as well as neglecting to keep His Feast days and Sabbaths as set-apart.

Stop stealing, by working with your hands what is good - in other words: do what you are required to do, according to His Word, and steal no more!





Look at the warning that is given for practicing deceit and speaking lies:

**Tehillah/Psalm 101:7 “He who practices deceit does not dwell in my house; he who speaks lies does not stand in my presence.”**

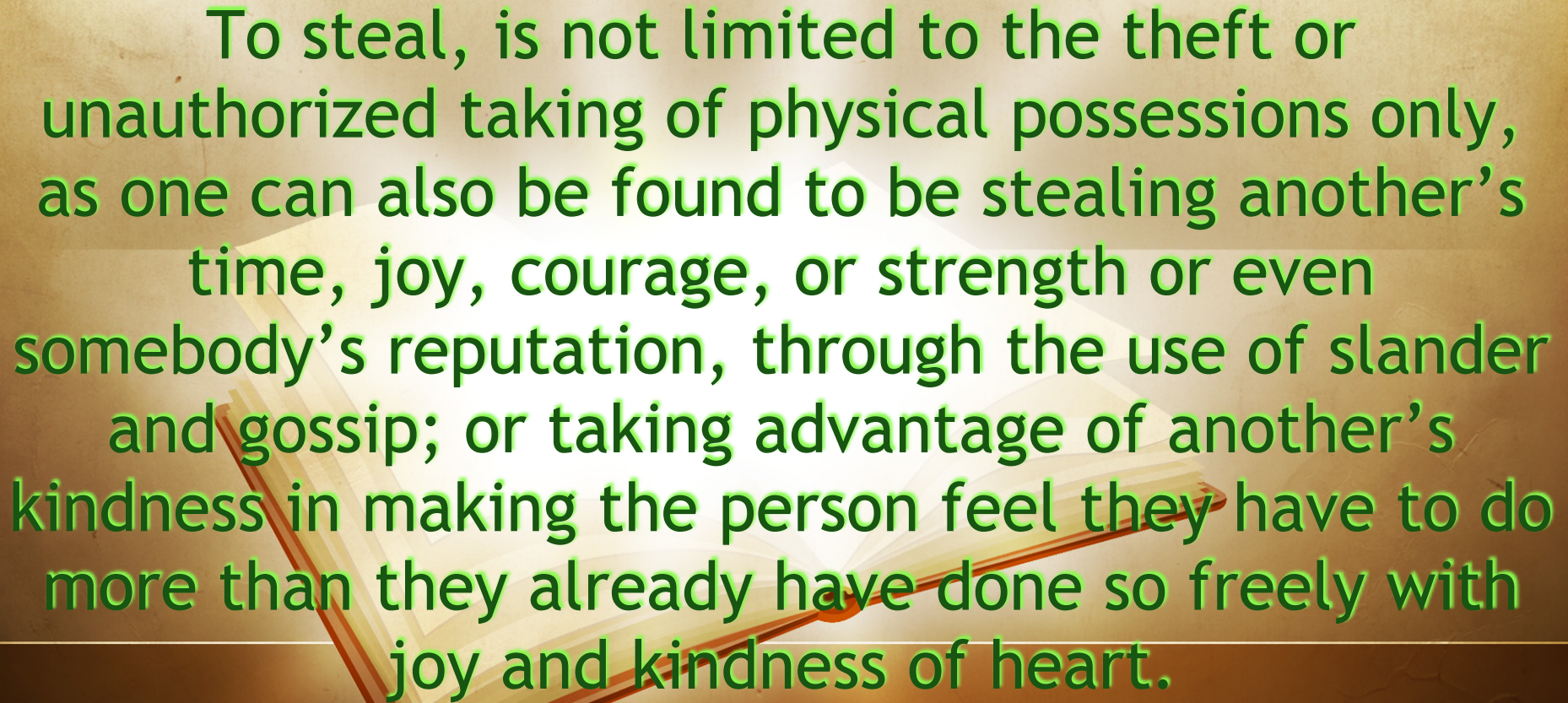
The Hebrew word that is translated here for  
'deceit' is רַמְיָהּ remiyyah (rem-ee-yaw')-  
Strong's H7423 which means, **'deceit, treachery,  
slothful, slack, idle'**, which comes from the root  
verb רָמָה ramah (raw-maw')- Strong's H7411  
which means, **'to beguile, betray, deal  
treacherously with'**.

Practicing deceit and speaking lies and falsehood  
will keep you out of the House of Elohim!!!



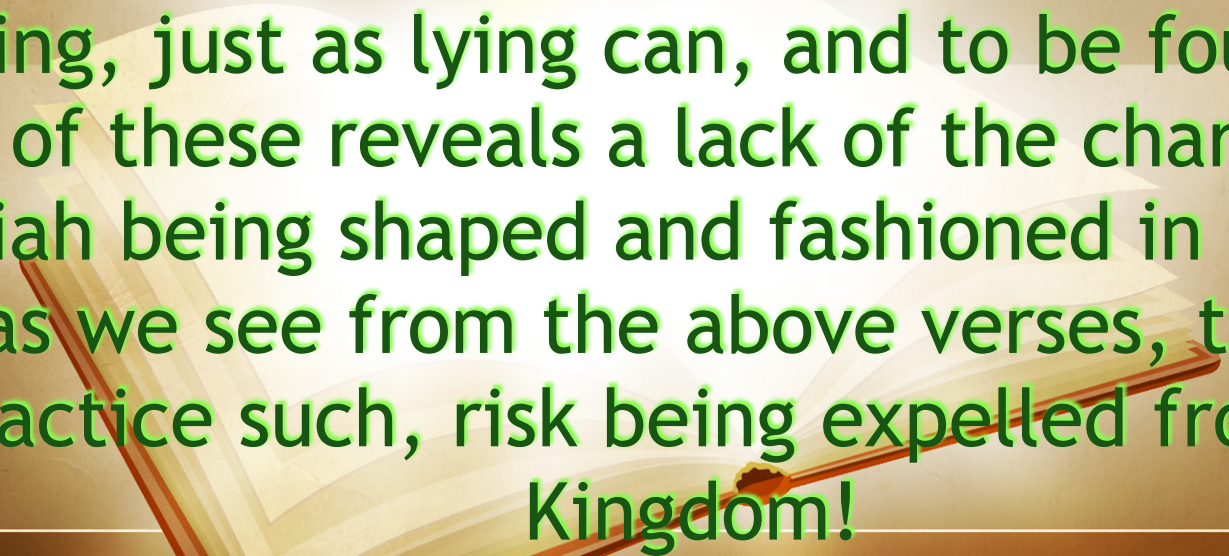
Qolasim/Colossians 3:9 “Do not lie to each other,  
since you have put off the old man with his  
practices”

Here in Qolasim/Colossians, the Greek word for  
‘lie’ is ψεύδομαι pseudomai (psyoo’-dom-ahee)-  
Strong’s G5574 which means, ‘to lie, speak  
deliberate falsehoods’.



To steal, is not limited to the theft or unauthorized taking of physical possessions only, as one can also be found to be stealing another's time, joy, courage, or strength or even somebody's reputation, through the use of slander and gossip; or taking advantage of another's kindness in making the person feel they have to do more than they already have done so freely with joy and kindness of heart.





To lie, deceive or steal are all variations of the same thing, as deceit can also be a form of stealing, just as lying can, and to be found doing any of these reveals a lack of the character of Messiah being shaped and fashioned in one's life and as we see from the above verses, those who practice such, risk being expelled from the Kingdom!

## 9 -Verse 20 Do not bear false witness against your neighbour

The Hebrew word that is translated as 'false' comes from the root word שָׁקֵר sheqer (sheh'-ker)-

Strong's H8267 which means, 'deception, disappointment, falsehood, lies', and this comes

from the root verb שָׁקַר shaqar (shaw-kar')-

Strong's H8266 which means, 'to do or deal falsely, lie'.

Mishlĕ/Proverbs 6:19 "A false witness breathing out lies, and one who causes strife among brothers."



This verse from Mishlĕ/Proverbs 6 forms part of a list of 6 things that יהוה hates and the phrase, ‘A false witness breathing out lies’, is written in the

Hebrew as follows: יִפְיֵחַ כְּזָבִים עַד שֶׁקֶר

yaphiyḥa k’zabim ed shaqer

This could literally be rendered as:

‘a false testimony that is spoken by lying’

or,

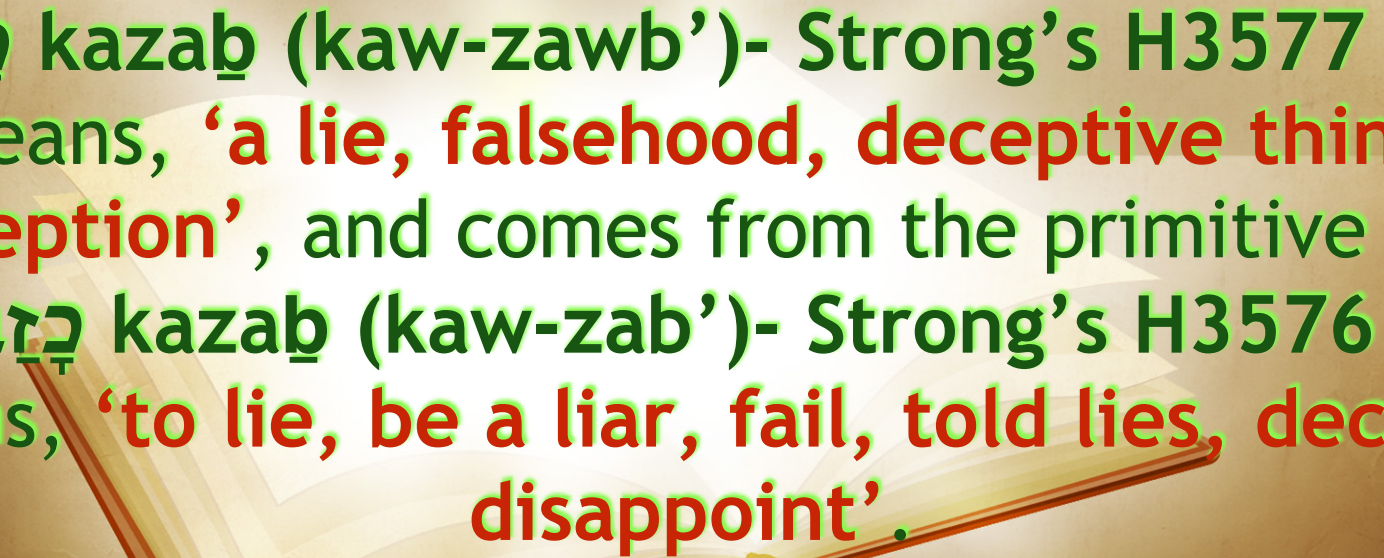
‘the breath of lies that witness falsely’.

This phrase comes from the following root words:

1) פּוּחַ puah (poo'akh)- Strong's H6315 which means, **'to breathe, blow, speak, utter, puff, snort'**.

This word is used 15 times in the Tanak and primarily the verb means to 'breath, blow' in the negatives sense of "to utter" lies or be utterly deceitful.





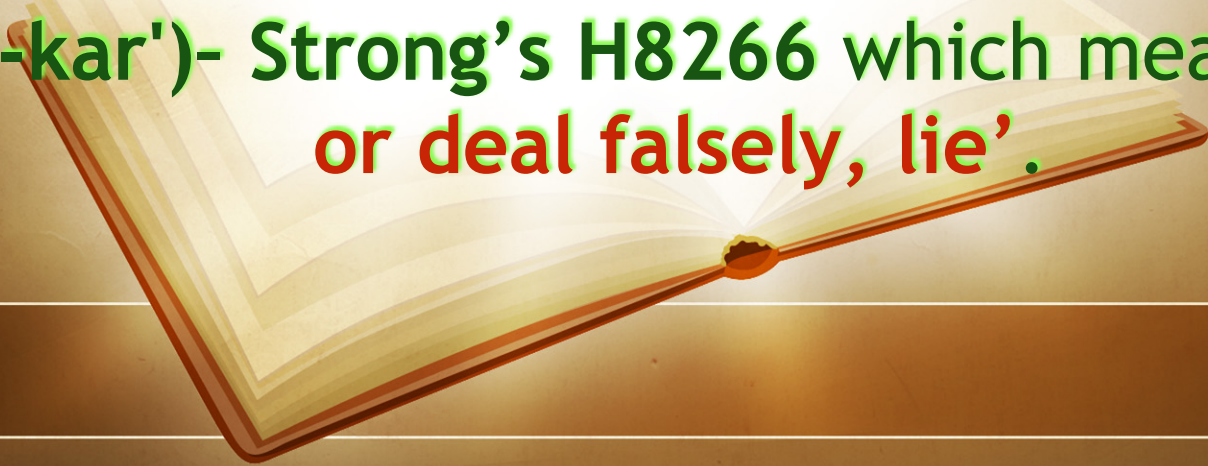
2) **כָּזַב** **kazab** (kaw-zawb')- Strong's H3577 which means, **'a lie, falsehood, deceptive thing, deception'**, and comes from the primitive root verb **כָּזַב** **kazab** (kaw-zab')- Strong's H3576 which means, **'to lie, be a liar, fail, told lies, deceive, disappoint'**.

3) **τυ ed (ayd)**- Strong's H5707 meaning, 'a witness, evidence' and comes from the root word **τυ ud(ood)**- Strong's H5749, which means, 'to return, go about, repeat, do again, encircle, supports'.





4) שָׁקַר sheqer (sheh'-ker)- Strong's H8267 which means, **'deception, disappointment, falsehood, lies'**, and comes from the root verb שָׁקַר shaqar (shaw-kar')- Strong's H8266 which means, **'to do or deal falsely, lie'**.



We are to be a good and truthful witness of Messiah as we speak Truth and walk in the Truth.

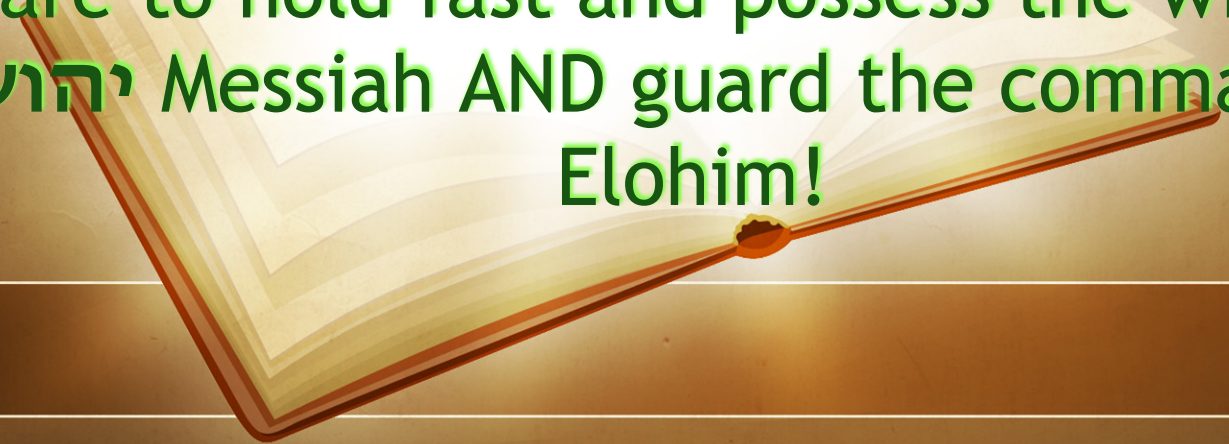
Any departure from this clear standard of thinking, walking and speaking truth will render one as being a false witness breathing out lies.

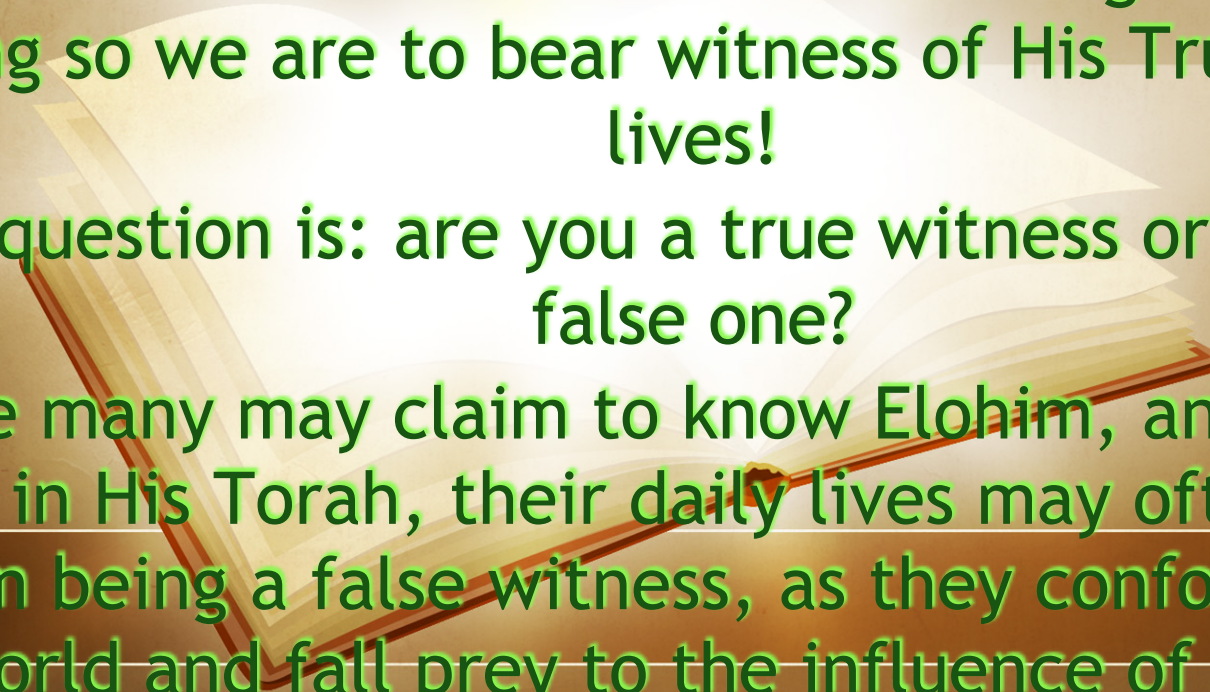
Many want to give testimonies of how Elohim has done great things for them, while the Truth is not in them, as they have disregarded His Torah!



This is a huge warning against the lawless who assume to bear the witness of Elohim in their lives, and this יהוה hates!

We are to hold fast and possess the witness of יהושע Messiah AND guard the commands of Elohim!





Possessing a witness of Messiah without guarding the commands of Elohim, will render your witness false, for your witness does not breathe out life, but rather lies! We are to be ambassadors of the coming reign, and in doing so we are to bear witness of His Truth in our lives!

The question is: are you a true witness or are you a false one?

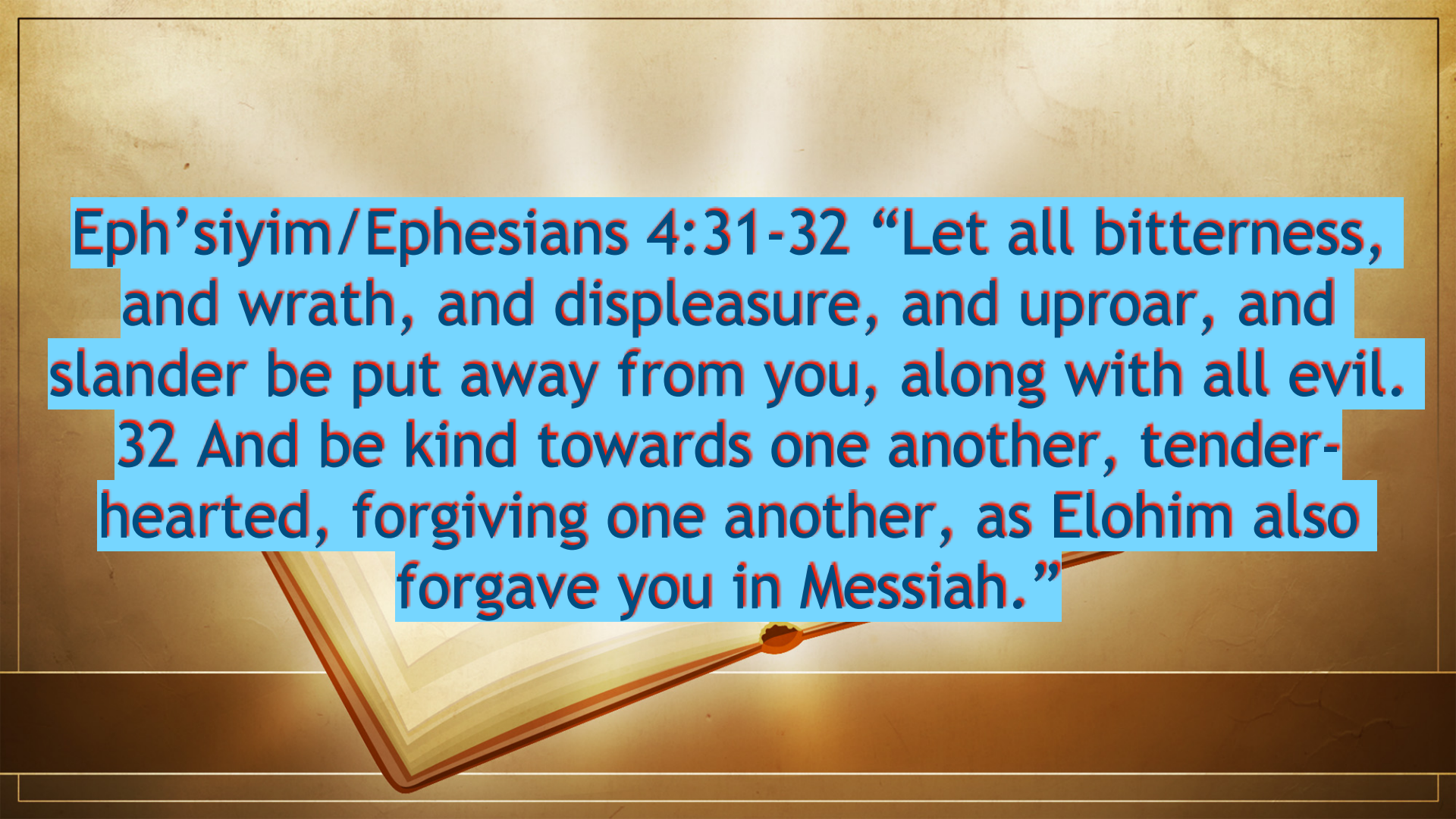
While many may claim to know Elohim, and claim to walk in His Torah, their daily lives may often render them being a false witness, as they conform to the world and fall prey to the influence of others!



Have you found yourself telling others that you are a taught one or follower of Messiah, while you are in fact compromising in your walk - for then you are a false witness breathing out lies - and this is an abomination to יהוה!

We are also to be on guard about bearing false witness against our neighbour!

Do not speak lies about another - do not gossip and slander another - for if you do you are being a false witness that is breathing out lies!



Eph'siyim/Ephesians 4:31-32 “Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil. 32 And be kind towards one another, tender-hearted, forgiving one another, as Elohim also forgave you in Messiah.”

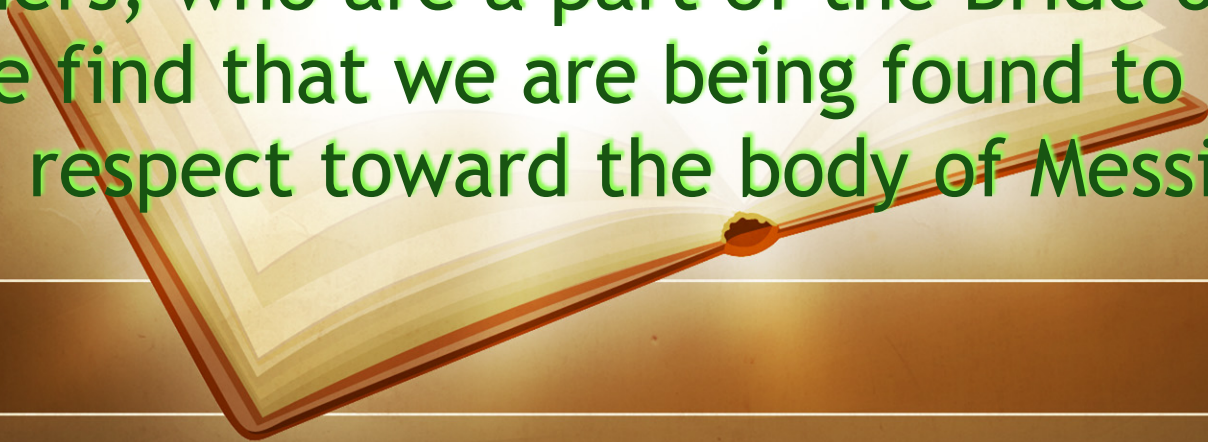


The Greek word that is used here for 'slander' is the noun βλασφημία blasphēmía (blas-fay-me'-ah)- Strong's G988 which means, '**slander, abusive language, blasphemy**', and comes from the adjective βλάσφημος blasphēmos (blas'-fay-mos)- Strong's G989 which means, '**slandorous, speaking evil, abusive, reproachful, reviler**'.

You do not have to look too far to see many evil speaking and abusive slanderers!

What is very sad is that you will even find people like this among claiming believers!

When understanding that 'blasphemy' speaks of a clear irreverence toward Elohim, we must recognize the danger of speaking against our brothers, who are a part of the Bride of Elohim, lest we find that we are being found to show little respect toward the body of Messiah!

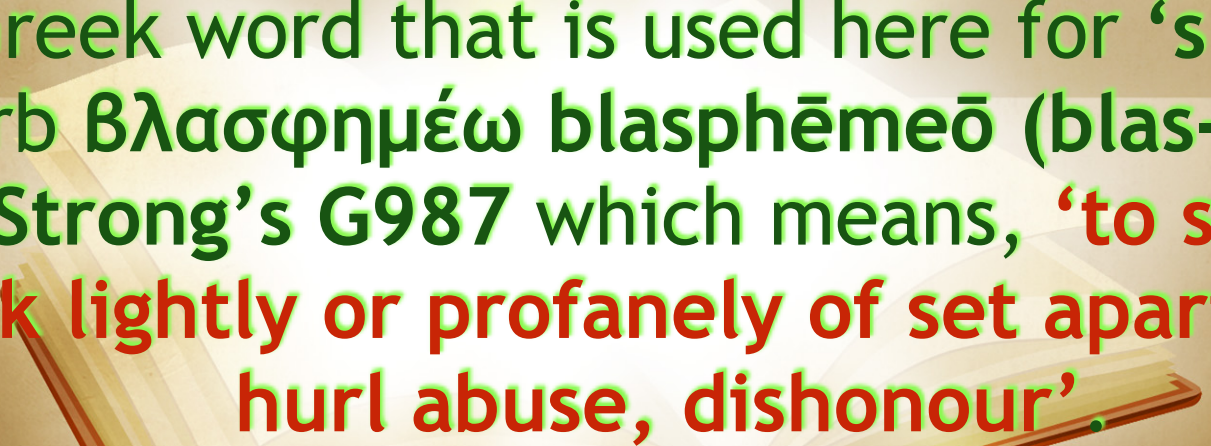




Sha'ul makes it clear to Titos that he was to remind those he taught to not be slanderers!

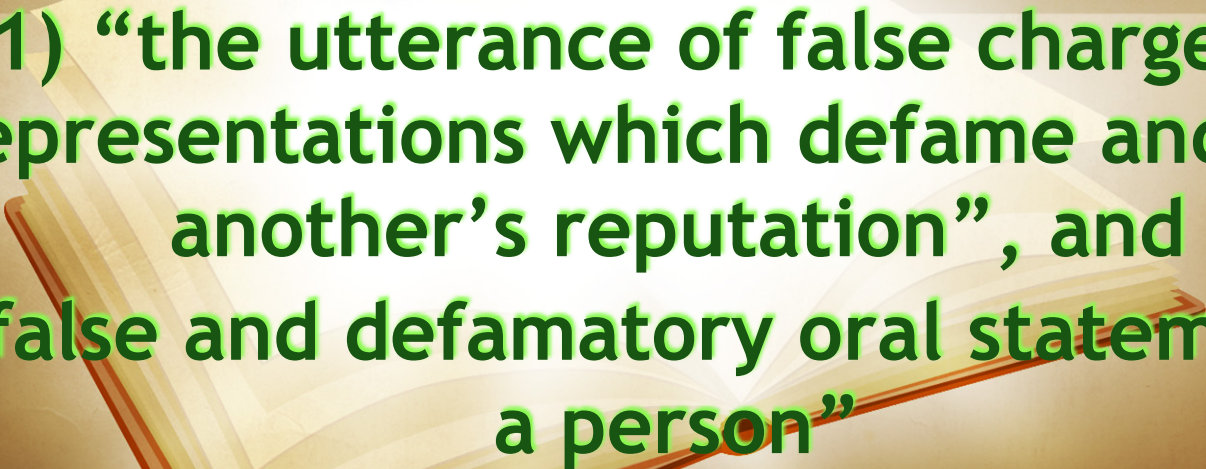
**Titos/Titus 3:1-2** “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men.”

The Greek word that is used here for 'slander' is the verb βλασφημέω *blasphēmeō* (blas-fay-meh'-o)- Strong's G987 which means, 'to slander, speak lightly or profanely of set apart things, hurl abuse, dishonour'.






The Merriam Webster's Collegiate Dictionary defines 'slander' as:

- 1) "the utterance of false charges or misrepresentations which defame and damage another's reputation", and
  - 2) "a false and defamatory oral statement about a person"
- 

Tehillah/Psalm 101:5-7 “Him who secretly slanders his neighbour I cut off; I do not tolerate one who has a haughty look and a proud heart. 6 My eyes are on the trustworthy of the land, to dwell with me; he who walks in a perfect way, he serves me. 7 He who practises deceit does not dwell in my house; he who speaks lies does not stand in my presence.”





Ya'aqob/James 4:11 "Brothers, do not speak against one another. He that speaks against a brother and judges his brother, speaks against Torah and judges Torah. And if you judge Torah, you are not a doer of Torah but a judge."



## 10 -Verse 21 Do not covet

The Hebrew word for 'covet' is **חָמַד** ḥamad (khaw-mad')- **Strong's H2530** which means, 'to desire, take pleasure in, covet, lust'

Romiyim/Romans 7:7 "What, then, shall we say? Is the Torah sin? Let it not be! However, I did not know sin except through the Torah. For also the covetousness I knew not if the Torah had not said, "You shall not covet."



The Greek word translated as ‘covet’ is ἐπιθυμέω  
epithumeō (ep-ee-thoo-meh’-o)- Strong’s G1937  
which means, ‘**desire, covet, lust, seek that  
which is forbidden**’:

Galatyiim/Galatians 5:17 “For the flesh **lusts**  
against the Spirit, and the Spirit against the flesh.  
And these are opposed to each other, so that you  
do not do what you desire to do.”

How many of you have found yourself looking at or seeking things that you know you should not!

This can cause sin and bring a breach in the wall which can affect the entire assembly!!!

**Qolasim/Colossians 3:5** “Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry.”



Timotiyos Aleph/1 Timothy 6:6-10 “But reverence with contentment is great gain. 7 For we brought naught into the world, and it is impossible to take any out. 8 When we have food and covering, we shall be satisfied with these. 9 But those wishing to be rich fall into trial and a snare, and into many foolish and injurious lusts which plunge men in ruin and destruction. 10 For the love of money is a root of all kinds of evil, for which some, by longing for it, have strayed from the belief, and pierced themselves through with many pains. 11 But you, O man of Elohim, flee from all this, and pursue righteousness, reverence, belief, love, endurance, meekness.”

**Ib'rim/Hebrews 13:5** “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,”


**Miḳah/Micah 2:1-2** “Woe to those plotting wickedness, and working out evil upon their beds! In the light of the morning they practise it, because it is in the might of their hand. 2 And they coveted fields and seized them, also houses, and took them away. And they oppressed a man and his house, a man and his inheritance.”



Yirmeyahu/Jeremiah 5:8-9 “They were like well-fed horses, every one neighed after his neighbour’s wife. 9 “Would I not punish them for this?” declares יהוה. “And would I not revenge Myself on such a nation as this?”

Luqas/Luke 12:15 “And He said to them, “Mind, and beware of greed, because one’s life does not consist in the excess of his possessions.”

These were the 10 Words that ALL Yisra'el physically heard יהוה speak, and then they said to Mosheh, that if they heard anymore, they would die and they told Mosheh to go near and hear all that יהוה would say to him, and whatever he hears and speaks, they shall hear from Mosheh and do it!

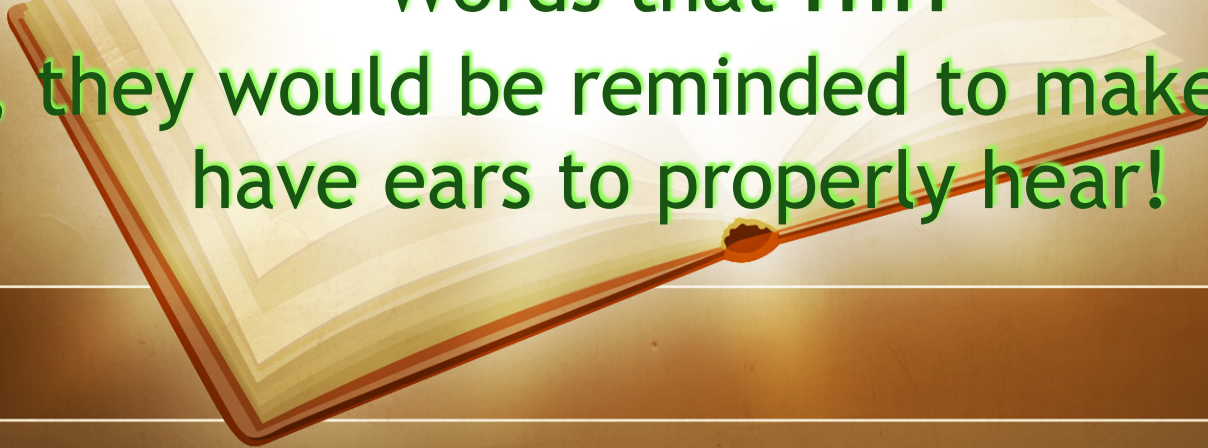




Now, these 10 Words were made abundantly clear by Mosheh, once again, to this generation that was about to enter in and in reminding them of these

Words that יהוה

spoke, they would be reminded to make sure they have ears to properly hear!



**Verse 29** expresses what יהוה desires from us - the heart to fear Him and guard His commands, so it will go well with us.

If we live by His rules, we will be safe and secure - for He longs to bless and guard us and show favour to us and give us His immeasurable shalom, yet when we harden our hearts, to hearing, then we put ourselves in a place of not being able to fully receive what is freely available to all who hear, guard and do by faith!



## Verse 33

Walk in His ways and live!

This last verse, in Chapter 5, summarizes the clear call that is being given to us in Scripture, and that is: walk in יהוה's ways and live!

His way is the narrow way, which few find and those who choose to disregard the need to walk in, and stay in, the Master, by walking in His commands, are simply walking on the broad path of various man-made ways that leads to destruction and death!

I would like to expand on 3 Hebrew root words that are being used here: **Walk, Way and Live!**





# WALK

The Hebrew word that is used here for 'walk' is הָלַךְ *halak* - Strong's H1980 which carries the meaning, **'to walk, to live, manner of life, cause to live'**, and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life and also carries the meaning, **'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'**.

The root word for walk - הָלַךְ halak (haw-lak')-  
Strong's H1980 in the ancient pictographic script  
looks like this:




𐤇 𐤋 𐤍




## 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!


## 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.



## Kaph-כּ:



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!

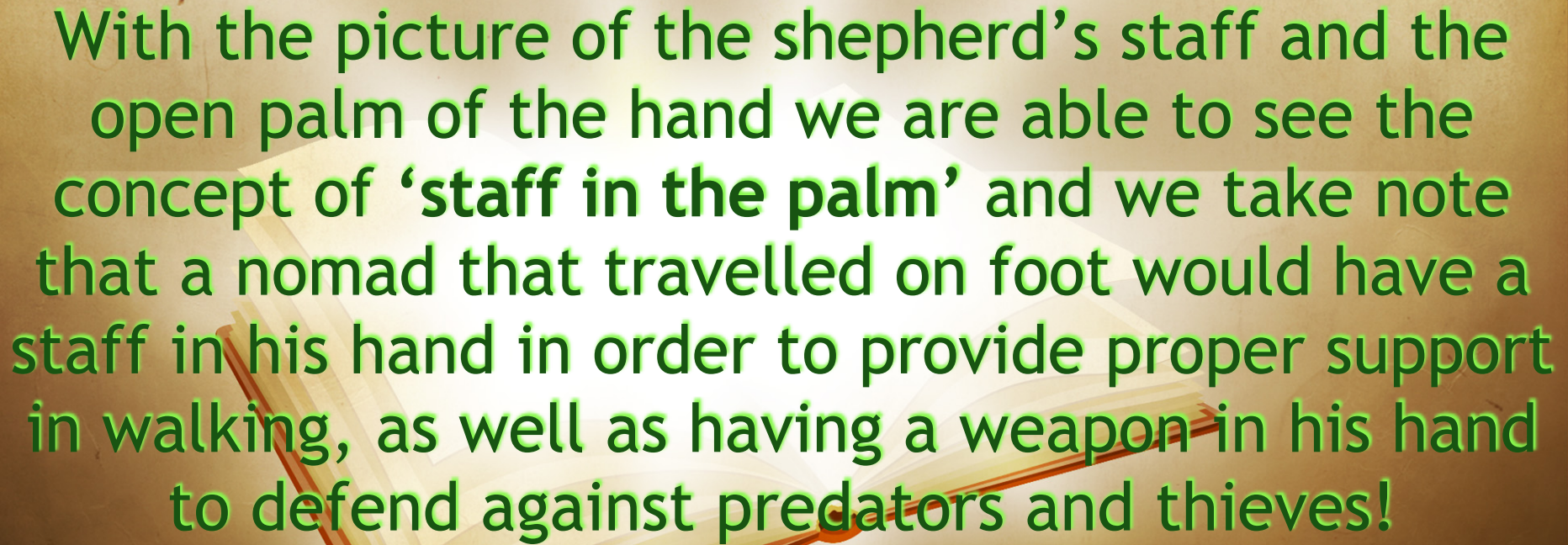
When we look at the letters that spell out the root word that for 'walk' we are able to see a great declaration:

**BEHOLD**

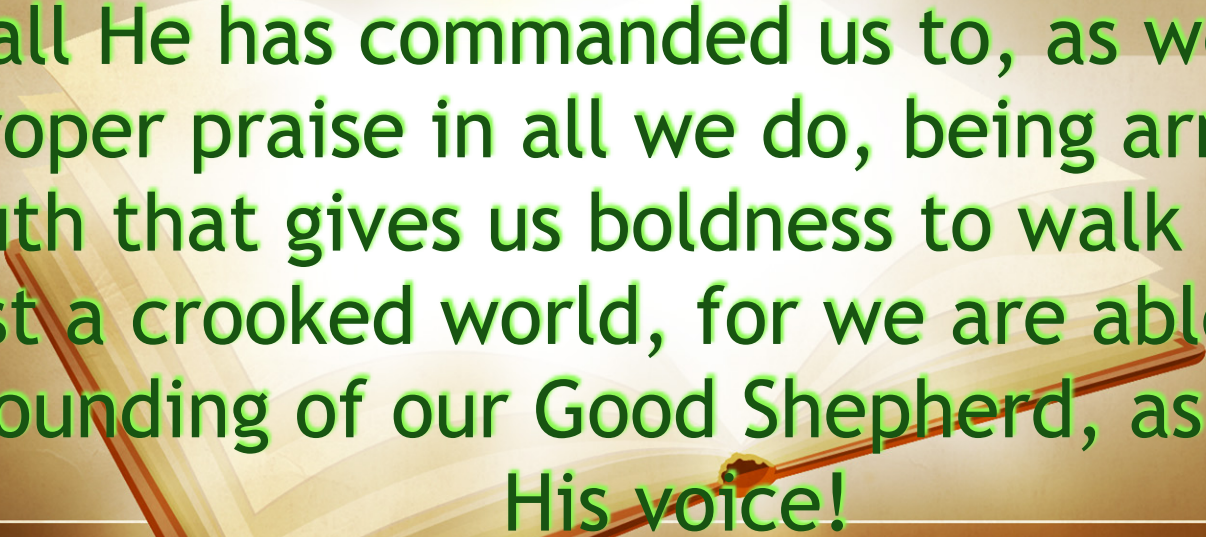
**THE STAFF IN THE PALM!**





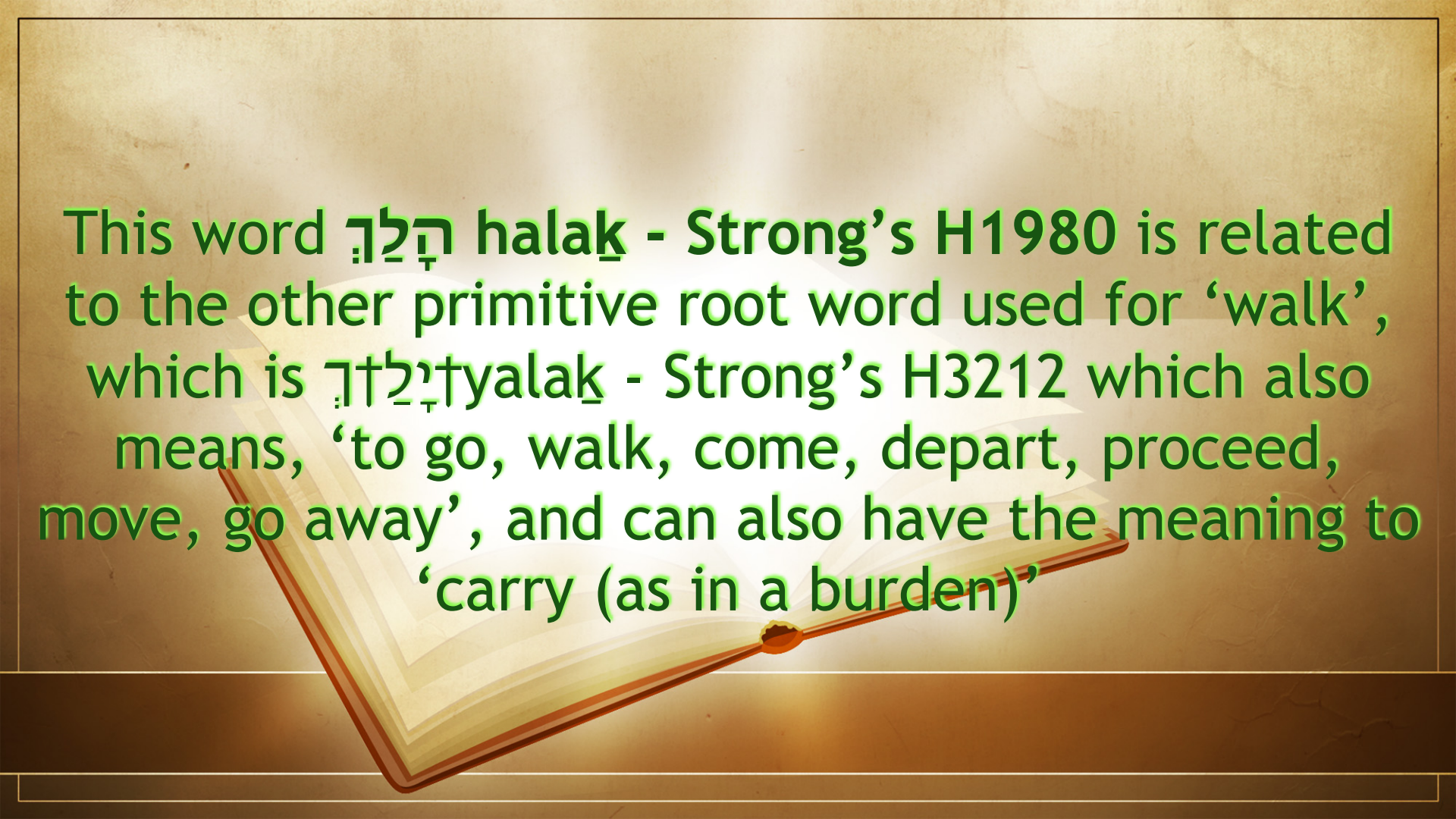
The background features a textured, parchment-like surface. In the lower half, there is a faint, stylized illustration of an open book with a red cover. Overlaid on the book is a graphic of a hand with an open palm, holding a long, thin staff or sword. The text is written in a green, sans-serif font, centered over the book and hand graphic.

With the picture of the shepherd's staff and the open palm of the hand we are able to see the concept of **'staff in the palm'** and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!



When we walk as we should, we submit under the proper authority of our Good Shepherd and guard to do all He has commanded us to, as we give Him the proper praise in all we do, being armed in His Truth that gives us boldness to walk upright amidst a crooked world, for we are able to know the sounding of our Good Shepherd, as we know His voice!





This word **הָלַךְ** **halak** - Strong's H1980 is related to the other primitive root word used for 'walk', which is **יָלַךְ** **yalak** - Strong's H3212 which also means, 'to go, walk, come, depart, proceed, move, go away', and can also have the meaning to 'carry (as in a burden)'





## The Greatest Commandment

Deu 6:1 “And this is the command, the laws and right-rulings which יהוה your Elohim has commanded, to teach you to do in the land which you are passing over to possess,

Deu 6:2 so that you fear יהוה your Elohim, to guard all His laws and His commands which I command you, you and your son and your grandson, all the days of your life, and that your days be prolonged.

Deu 6:3 “And you shall hear, O Yisra’ěl, and shall guard to do, that it might be well with you, and that you increase greatly as יהוה Elohim of your fathers has spoken to you, in a land flowing with milk and honey.

Deu 6:4 “Hear, O Yisra’ěl: יהוה our Elohim, יהוה is one!

Deu 6:5 “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might.



Deu 6:6 “And these Words(a) which I am commanding you today shall be in your heart,


Footnote: aSee footnote at Deu 5:22.

Deu 6:7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up,

Deu 6:8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

Deu 6:9 “And you shall write them on the doorposts of your house and on your gates.

Deu 6:10 “And it shall be, when יהוה your Elohim brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq, and to Ya‘aqob, to give you great and good cities which you did not build,





Deu 6:11 and houses filled with all kinds of goods, which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied -

Deu 6:12 be on guard, lest you forget יהוה who brought you out of the land of Mitsrayim, from the house of bondage.

Deu 6:13 “Fear יהוה your Elohim and serve Him, and swear by His Name.

Deu 6:14 “Do not go after other mighty ones, the mighty ones of the peoples who are all around you,

Deu 6:15 for יהוה your Elohim is a jealous Ėl in your midst, lest the displeasure of יהוה your Elohim burn against you, then He shall destroy you from the face of the earth. ➤

Deu 6:16 “Do not try יהוה your Elohim as you tried Him in Massah.



Deu 6:17 “Diligently guard the commands of יהוה your Elohim, and His witnesses, and His laws which He has commanded you.

Deu 6:18 “And you shall do what is right and good in the eyes of יהוה, that it might be well with you, and you shall go in and possess the good land of which יהוה swore to your fathers,

Deu 6:19 to drive out all your enemies from before you, as יהוה has spoken.

Deu 6:20 “When your son asks you in time to come, saying, ‘What is the meaning of the witnesses, and the laws, and the right-rulings which יהוה our Elohim has commanded you?’


Deu 6:21 then you shall say to your son, ‘We were slaves of Pharaoh in Mitsrayim, and יהוה brought us out of Mitsrayim with a strong hand,



Deu 6:22 and יהוה sent signs and wonders, great and grievous, upon Mitsrayim, upon Pharaoh, and upon all his household, before our eyes.

Deu 6:23 And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers.

Deu 6:24 And יהוה commanded us to do all these laws, to fear יהוה our Elohim, for our good always, to keep us alive, as it is today.



Deu 6:25 And it is righteousness for us when we guard to do all this command(b) before יהוה our Elohim, as He has commanded us.' Footnote: b"Command," singular, very often has the meaning of "commands," plural. See also Psa 119:172 and in Isa 51:7.



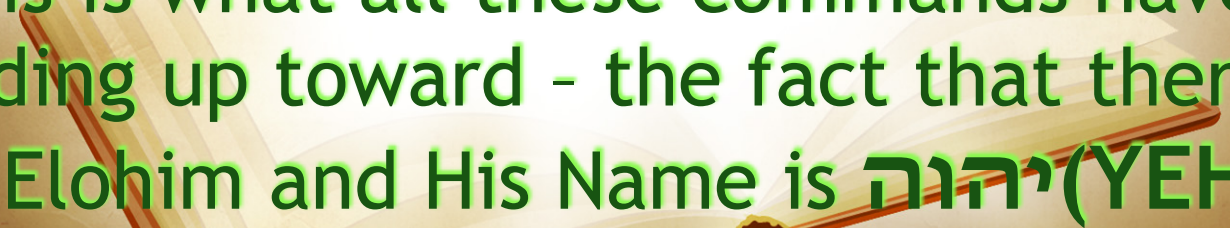
## CHAPTER 6

The Torah teaches us to fear יהוה and it teaches us therefore to guard ALL His laws and commands - and so, we are to be a continual, hearing, guarding and doing, people.

I know that this may sound very repetitive - and it is - because we need to hear it over and over, so as to get it, in order to be able to properly DO IT!

**Verse 4 - Our Elohim is יהוה - listen and pay attention Yisra'el - there is no other - He is One and He is the Only One!**

**There is to be nothing that comes before Him! And this is what all these commands have been building up toward - the fact that there is only One Elohim and His Name is יהוה (YEHOVAH).**





Verse 5 - Love יהוה with your all!

The greatest commandment!

Marqos/Mark 12:28-30 “And one of the scribes coming near, hearing them reasoning together, knowing that He had answered them well, asked Him, “Which is the first command of all?” 29 And יהושע answered him, “The first of all the commands is, ‘Hear, O Yisra’el, יהוה our Elohim, יהוה is one. 30 ‘And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your mind, and with all your strength.’ This is the first command.”

This command is a command to full commitment and complete surrender:

**Yohanan/John 14:15 “If you love Me, you shall guard My commands.”**

The Hebrew root word that is translated as ‘love’ is אָהַב **ahab** (aw-hab’)- Strong’s H157 which means, **‘to love, dearly loved, friend, friends, lover’**; and an interesting side note is that the numerical value for this word for love is ‘8’ - which speaks of **‘fullness, complete and everlasting’!**



Eph'siyim/Ephesians 5:2 "And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance."

Yoḥanan Aleph/1 John 4:11 "Beloved ones, if Elohim so loved us, we also ought to love one another."

Yoḥanan Aleph/1 John 4:19-21 "We love Him because He first loved us. 20 If someone says, "I love Elohim," and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen? 21 And we have this command from Him, that the one loving Elohim should love his brother too."

The Greek word that is used here for 'love' here in Yoḥanan Aleph/1 John 4:11, 19-21 is the verb ἀγαπάω agapaō (ag-ap-ah'-o)- Strong's G25 which means, 'to love, welcome and entertain, be fond of, to be contented at or with a thing'.

While many may think that they know what love means, Scripture makes it very clear to us what 'the love for Elohim' is:

Yoḥanan Aleph/1 John 5:2-3 "By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy"



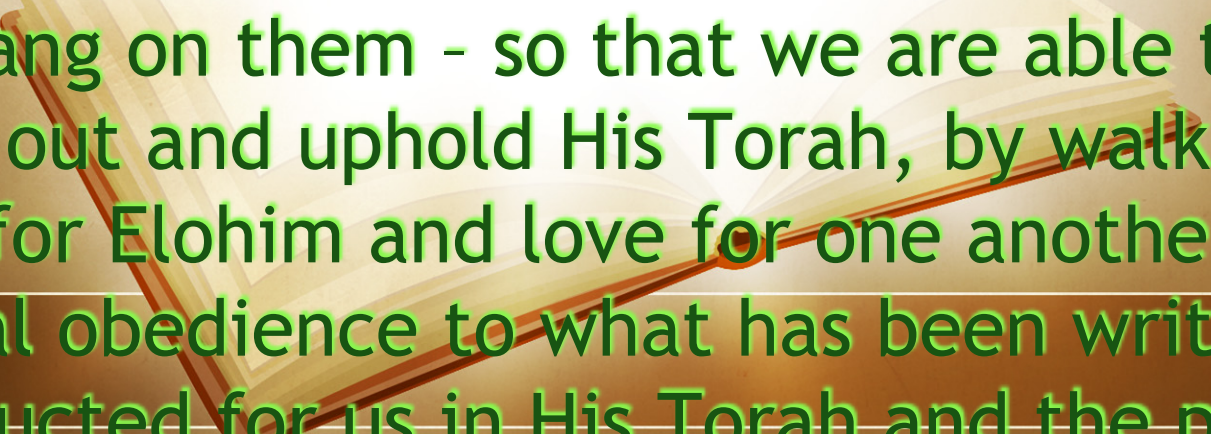
The Greek noun that is derived from the root verb ἀγαπάω agapaō (ag-ap-ah'-o)- Strong's G25 is ἀγάπη agape (ag-ah'-pay)- Strong's G26 which means, 'brotherly love, affection, good will, love, benevolence, love feasts', which is translated as 'love' in Yoḥanan Aleph/1 John 5:3.

This noun, ἀγάπη agape (ag-ah'-pay)- Strong's G26, is used 9 times in the 13 verses of Qorintiyim Aleph/1 Corinthians 13!!!

The Hebrew equivalent to ἀγάπη agape - Strong's G26 is the noun אַהַבָּה ahabah (a-hab-aw)- Strong's H160 and comes from the root verb אָהַב aheb (aw-hab')- Strong's H157 meaning. 'to love, dearly loved, friend, friends, lover'.

Qorintiyim Aleph/ 1Corinthians 13 speaks of what love is, and makes it very clear that walking in love is **THE MOST EXCELLENT WAY!**





It is not simply a feeling or an emotion, as love is an action and the goal of the commands is love! Love for Elohim, and love for our neighbours, are what the Torah and Prophets hang upon! Please note that the Torah and the Prophets have not been “hung” and put to death - Elohim forbid - No - they hang on them - so that we are able to properly carry out and uphold His Torah, by walking in the love for Elohim and love for one another through total obedience to what has been written and instructed for us in His Torah and the prophets.

Love יהוה with ALL your HEART:

Melakim aleph/1Kings 8:61 “Let your heart therefore be perfect to יהוה our Elohim, to walk in His laws and guard His commands, as at this day.”

In Hebrew, the word that is translated as ‘heart’ is לֵבָב **lebab** (lay-bawb')- Strong's H3824 and the heart is not only seen as the seat of emotions, as we would understand it in our culture, but also as the seat of thoughts, whereas we see the brain as the seat of thoughts, the inner man, the mind the will and the heart.



To the ancient Hebrew, the heart was the mind, which includes all thoughts and includes emotions. In other words, to love יהוה with all your heart is not simply speaking of an emotional love, but rather it is an exerted continual effort in keeping all of our emotions and thoughts working for, and unto, Him.

Mattithyahu/Matthew 5:8 tells us that blessed are the pure in heart or those with a clean heart for they will see Elohim.

Dawid, in Tehillah/Psalm 24, asks who can ascend the mountain of יהוה and stand in His set-apart place - those with innocent hands and a clean heart, To be pure in heart means to be single minded in our devotion to יהוה and in our determination to love Him wholeheartedly.

It is a heart thing - and obedience flows from the heart, and in a Psalm, that is all about the praise of the Torah and commands of Elohim, we see Dawid saying in:



**Tehillah/Psalm 119:111-112 “Your witnesses are my inheritance forever, for they are the joy of my heart. 112 I have inclined my heart to do Your laws Forever, to the end.”**

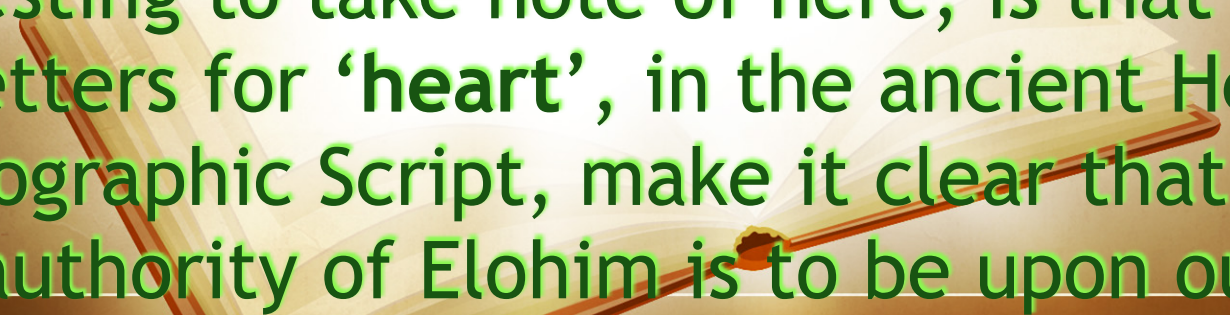
**Romiyim/Romans 6:17 “But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.”**

The Greek word for 'heart' is καρδία kardia (kar-dee'-ah)- Strong's G2588 and this word denotes the centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours.

It refers to the innermost part of a man - that which drives and directs a man's steps, thoughts and purpose!

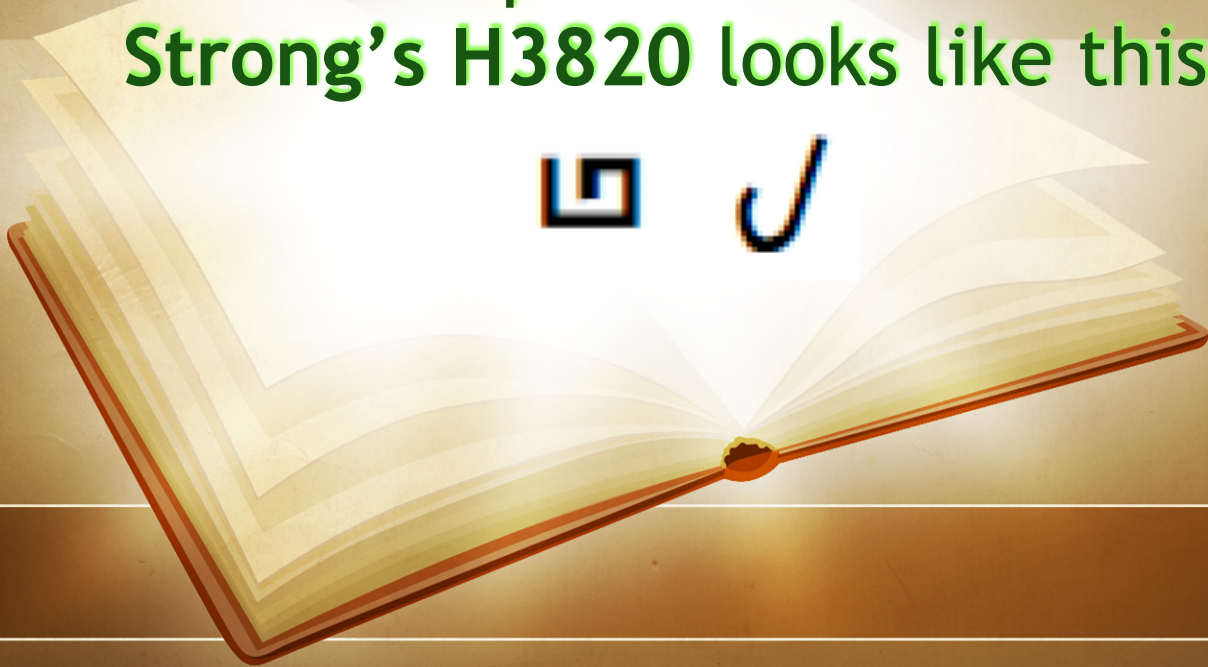


The Hebrew word for 'heart' is לֵב **leb** - Strong's H3820 which means, '*inner man, mind, will thought*', or, as mentioned, is often written as לִבָּב **lebab** - Strong's H3824 which means, '*inner man, heart, mind, understanding*'; and what is interesting to take note of here, is that these two letters for 'heart', in the ancient Hebrew pictographic Script, make it clear that the rule and authority of Elohim is to be upon our hearts!




In the ancient Script the Hebrew word לבּ leḅ -  
Strong's H3820 looks like this:

לבּ




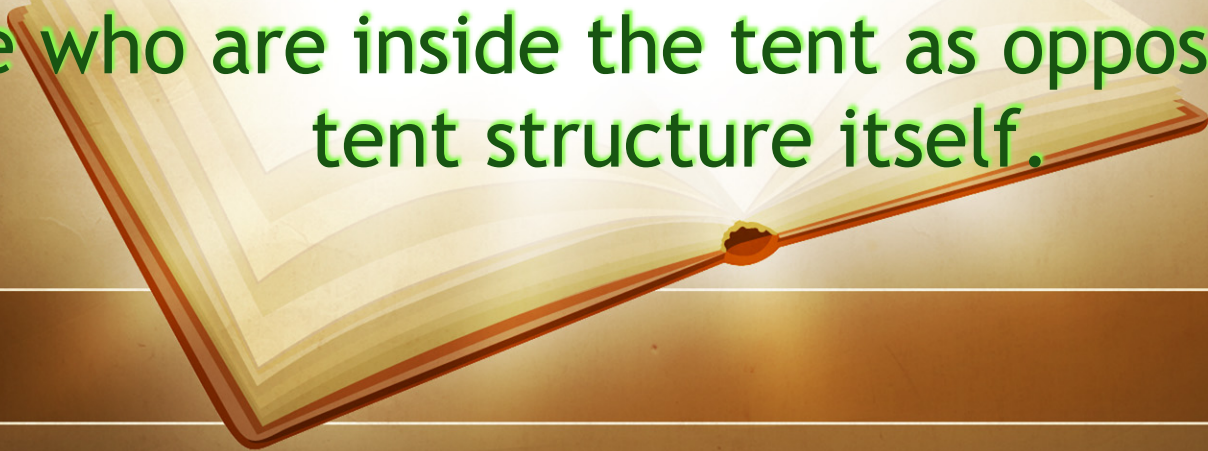


Lamed - ל:

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.

Bet - 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.





In terms of these two pictures, representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

The Hebrew pictograph of לבּ leḅ - Strong's H3820 can clearly be expressed as:

**THE RULES OF THE HOUSE**

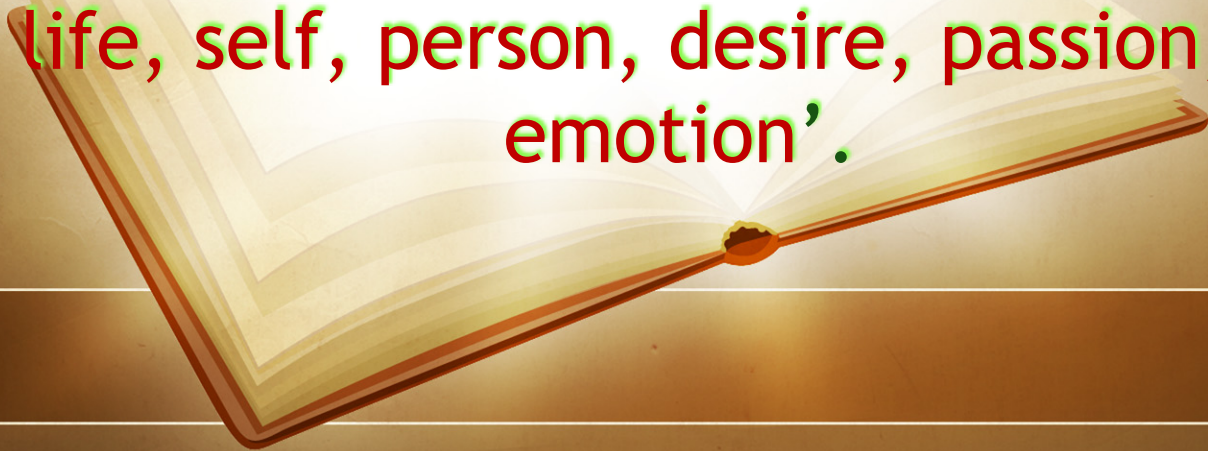
And in recognizing this, we see that we, as legitimate sons and daughter of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in - for His Torah are the rules of His House, WHICH He has written on the fleshly tablets of our hearts! Even with the word for heart being expressed as לֵבָב lebab, we are able to see in the ancient text a second 'bet' (house), showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!



## Love יהוה with ALL your BEING:

The Hebrew word that is translated as 'being' comes from the root word נֶפֶשׁ nephesh (neh'-fesh)-

Strong's H5315 which means, 'a soul, living being, life, self, person, desire, passion, appetite, emotion'.



## Love יהוה with ALL your MIGHT:

The Hebrew word that is translated as 'might' come from the root word מְאֹד meod (meh-ode')- Strong's H3966 which carries the meaning of, 'muchness, abundance, diligently, exceedingly, excessive, fully, immense'. (Loving Him with all that is within me)



What is being declared here, in expressing these 3 areas, is that we are to love **יהוה** with all that is within us - in word and deed - with our thoughts and emotions, and with the full intensity of giving our all, without compromise and no holding back on our true obedience!!!

Once again, this is where everything that we have done so far, in this Torah portion, builds up to - in recognizing that all we are, and all we have, must be given unto **יהוה**, representing a totally surrendered life of obedience, that is expressed in diligently guarding to do ALL that our ONE Elohim has commanded us to!

## Belief alone is not enough!!!

There are many today who say that all you have to do is believe - and this is not so. Ya'aqob addresses this issue very clearly:

Ya'aqob/James 2:18-20 "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. 19 You believe that Elohim is one. You do well. The demons also believe - and shudder! 20 But do you wish to know, O foolish man, that the belief without the works is dead?"



Even the demons 'believe' that יהוה is One - and they are not saved!!! The demons believe and acknowledge that there is no other Elohim, yet they do not 'love' Elohim, as clearly seen by their 'lack of obedience'!

So many people today have been misguided into thinking that their 'belief alone will save them' - what does Ya'aqob say?

Ya'aqob / James 2:14 "My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him."

It is not enough to 'just believe' and be saved - that is clear as we read Ya'aqob's words through the understanding of the clear words in Debarim/ Deuteronomy 6:4-5.

The daily declaration of a true set-apart child of Elohim, is to confess that there is no other mighty ones beside Elohim and we prove our belief, by guarding to do all that Elohim has commanded.

Those who claim that the Torah is no longer applicable are no different to demons who 'just believe'!!!



## Verse 6

These Words are to be in our hearts - in other words, they are to be on our mind - we are to be meditating day and night upon His Torah!

Dawid says of the 'blessed' man:

Tehillah/Psalm 1:2 "But his delight is in the Torah of יהוה, and he meditates in His Torah day and night."

Yehoshua/Joshua 1:8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”

Tehillah/Psalm 119:11 “I have treasured up Your word in my heart, that I might not sin against You.”

Tehillah/Psalm 119:97 “O how I love Your Torah! It is my study all day long.”



Studying the Torah is an expression of the love we have for יהוה and His instructions. Studying will cause us to have his word in our 'heart'!

**Tehillah/Psalm 49:3 "My mouth speaks wisdom, and the meditation of my heart brings understanding."**

This command to have His Words in our heart is a call to action - a call to meditating on His Word - a call to studying His Word and a call to making every effort to get His Word 'in' as we eat daily of our lawful bread! If we do not get the Word 'in' our heart then we will be unable to do what verse 7 commands us to: