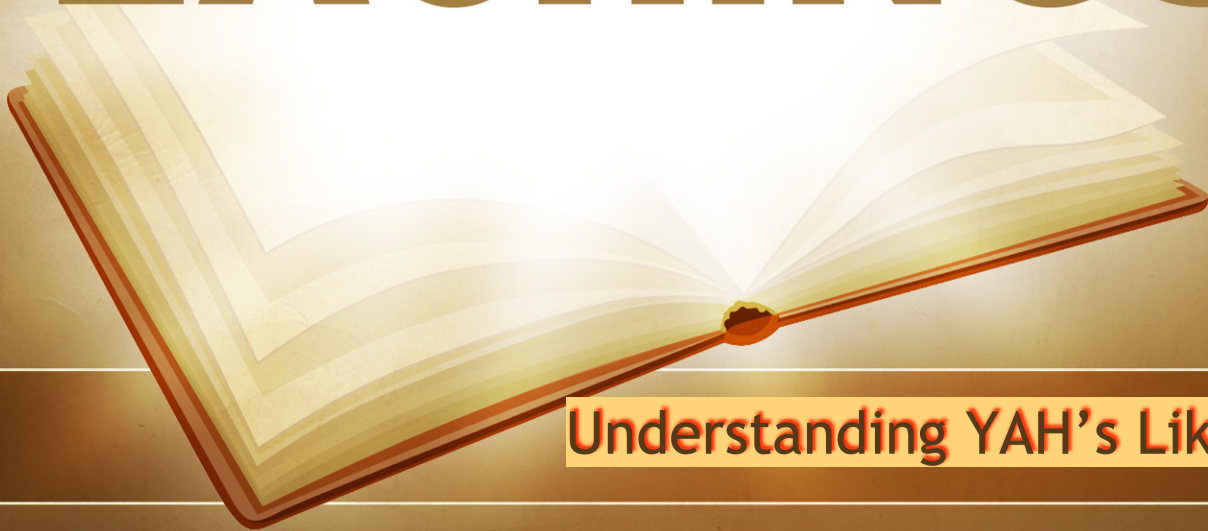


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#47 Re'eh (רֵאָה)**

**– Hebrew for “see” or “look”**

**Torah: Deuteronomy 11:26 - 16:17**

**Haftarah: Isaiah 54:11 - 55:5**



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

“See,” says Moses to the people of Israel, “I place before you today a blessing and a curse”—the blessing that will come when they fulfill Elohim’s commandments, and the curse if they abandon them. These should be proclaimed on Mount Gerizim and Mount Ebal when the people cross over into the Holy Land.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

A Temple should be established in “the place that Elohim will choose to make dwell His name there,” where the people should bring their sacrifices to Him; it is forbidden to make offerings to Elohim in any other place. It is permitted to slaughter animals elsewhere, not as a sacrifice but to eat their meat; the blood (which in the Temple is poured upon the altar), however, may not be eaten.



# TOPICS IN THE PARSHA

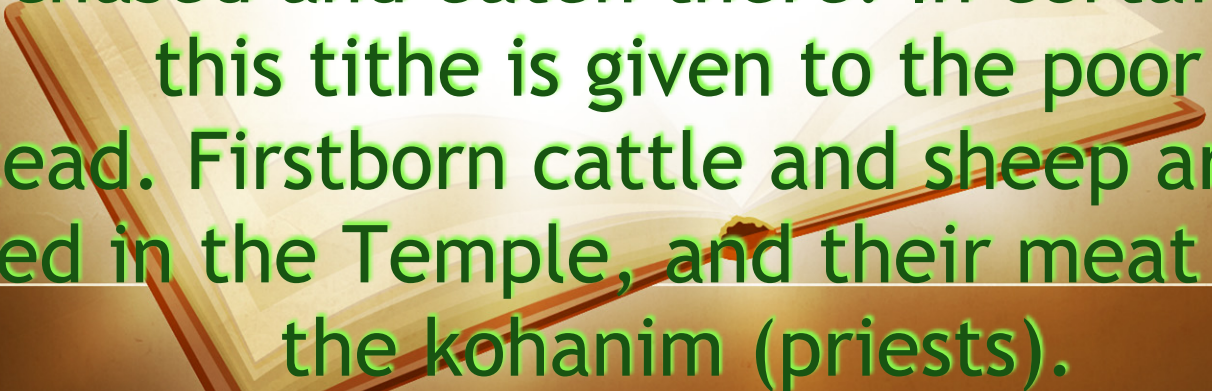
## THIS WEEKS TORAH PARASHAT

A false prophet, or one who entices others to worship idols, should be put to death; an idolatrous city must be destroyed. The identifying signs for kosher animals and fish, and the list of non-kosher birds (first given in Leviticus 11), are repeated.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

A tenth of all produce is to be eaten in Jerusalem, or else exchanged for money with which food is purchased and eaten there. In certain years this tithe is given to the poor instead. Firstborn cattle and sheep are to be offered in the Temple, and their meat eaten by the kohanim (priests).

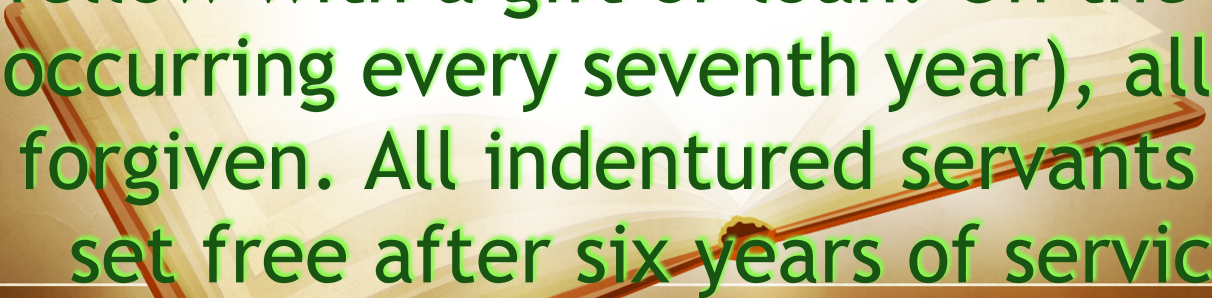




# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year), all loans are to be forgiven. All indentured servants are to be set free after six years of service.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Our Parshah concludes with the laws of the three pilgrimage festivals—  
Passover, Shavuot and Sukkot—when all should go to “see and be seen” before Elohim in the Holy Temple.





Jer 31:31 “See, the days are coming,” declares יהוה, “when I shall make a renewed covenant with the house of Yisra’ěl and with the house of Yehudāh,

Jer 31:32 not like the covenant I made with their fathers in the day when I strengthened their hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה.

Jer 31:33 “For this is the covenant I shall make with the house of Yisra’el after those days, declares **יהוה**: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.

Jer 31:34 “And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know **יהוה**,’ for they shall all know Me, from the least of them to the greatest of them,” declares **יהוה**. “For I shall forgive their crookedness, and remember their sin no more.”



Heb 8:7 For if that first covenant had been faultless, then no place would have been sought for a second.

Heb 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’ĕl and with the house of Yehudāh a renewed covenant,

Heb 8:9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant, and I disregarded them,” says יהוה.

Heb 8:10 “Because this is the covenant that I shall make with the house of Yisra’ēl after those days, says יהוה, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people.

Heb 8:11 “And they shall by no means teach each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ because they all shall know Me, from the least of them to the greatest of them.

Heb 8:12 “Because I shall forgive their unrighteousness, and their sins and their lawlessnesses I shall no longer remember.”



If Elohim puts Torah in your mind, it will consume your thoughts. If Elohim writes Torah on your heart, it will consume your passions. And if Yeshua fills you full of Torah it will consume your entire being. So if you are REALLY living the life of a believer, you will read, study, and obey Torah.

Your whole life will be learning what the commandments are, learning how people in The Bible were blessed by keeping them, and learning to avoid what happened to the people in The Bible who did not obey them.

This week's torah portion is called 'Re'eh' - רָאָה - which means 'to see' or 'look' and the primitive root word for 'see', is the Hebrew word רָאָה ra'ah (raw-aw')- Strong's H7200 which means, 'to see, look, observe, pay close attention, consider'.

This is a command that we all would do well to heed today - and that is, to observe and pay close attention to that which lies ahead for us, as we await the return of our King, so that we are able to discern and act wisely, as we follow the Torah (instructions) of Elohim.



## The New Life

Eph 4:17 So this I say, and witness in the Master, that you should no longer walk as the nations walk, (c) in the futility of their mind, Footnote: (c)See 1Co 12:2 and Jer 10:2.

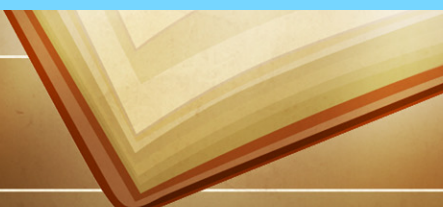
Eph 4:18 having been darkened in their understanding, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart,

Eph 4:19 who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness.

Eph 4:20 But you have not so learned Messiah,  
Eph 4:21 if indeed you have heard Him and were  
taught by Him, as truth is in **יהושע**:

Eph 4:22 that you put off - with regard to your  
former behaviour - the old man, being corrupted  
according to the desires of the deceit,

Eph 4:23 and to be renewed in the spirit of your  
mind,





Eph 4:24 and that you put on the renewed man(d) which was created according to Elohim, in righteousness and set-apartness of the truth.

Footnote: (d)See Rom 8:1.

Eph 4:25 Therefore, having put off the false, speak truth, each one with his neighbour, Zec 8:16 for we are members of one another.

Eph 4:26 “Be wroth, but do not sin.” Psa 4:4 Do not let the sun go down on your rage, (e) Footnote: (e) Deu 24:15.

Eph 4:27 nor give place to the devil.

Eph 4:28 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.

Eph 4:29 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.



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

Eph 4:31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.

Eph 4:32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.

## Rivers of Living Water

Joh 7:37 And on the last day, the great day of the festival, **יהושע** stood and cried out, saying, “If anyone thirsts, let him come to Me, and let him who believes in Me drink.

Joh 7:38 “As the Scripture said, out of His innermost shall flow rivers of living water.” (d)  
Footnote: (d) Isa 44:3, Jer 2:13, Jer 17:13, Zec 14:8, Psa 36:8-9, Pro 14:27, Joh 4:10, Joh 6:63, 1Co 10:4, Rev 7:17, Rev 21:6, Rev 22:1 and Rev 22:17.



Joh 7:39 And this He said concerning the Spirit, which those believing in Him were about to receive, for the Set-apart Spirit was not yet given, (e) because יהושע was not yet esteemed.

Footnote: (e) Eze 36:26-27, Joe 2:28-32, Act 1:4-8, Act 2:4, Act 2:33, Act 10:44-47, Act 11:15-16, Eph 5:18.

## A Living Sacrifice

Rom 12:1 I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering - set-apart, well-pleasing to Elohim - your reasonable worship.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.



## Treasure in Jars of Clay

2Co 4:7 And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us -

2Co 4:8 being hard pressed on every side, (b) but not crushed; being perplexed, but not in despair;

Footnote: (b) See 1Co 1:8. ➔

2Co 4:9 being persecuted, but not forsaken; being thrown down, but not destroyed;

2Co 4:10 always bearing about in the body the dying of the Master **יהושע**, that the life of **יהושע** might also be manifested in our body.

2Co 4:11 For we, the living, are always delivered to death for the sake of **יהושע**, that the life of **יהושע** might also be manifested in our mortal flesh,

2Co 4:12 so that death indeed is working in us, but the life in you.



2Co 4:13 But having the same spirit of belief, according to what has been written, “I believed, therefore I spoke,” Psa 116:10 we also believe, therefore we also speak,

2Co 4:14 knowing that He who raised up the Master יהושע shall also raise us up through יהושע, and shall present us with you.

2Co 4:15 For all this is for your sake, so that favour, having spread through the many, would cause thanksgiving to overflow, unto the esteem of Elohim.

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

2Co 4:17 For this slight momentary pressure is working for us a far more exceeding and everlasting weight of esteem.

2Co 4:18 We are not looking on what is seen, but on what is not seen. For what is seen passes away, but what is not seen is everlasting. (c) Footnote:

(c) See 2Co 5:7, Rom 8:24, Heb 11:1 and Heb 11:13.



## Put On the New Self

Col 3:1 If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim. Psa 110:1.

Col 3:2 Mind the matters above, not those on the earth.

Col 3:3 For you have died, and your life has been hidden with Messiah in Elohim.

Col 3:4 When the Messiah, who is our life, is manifested, then you also shall be manifested with Him in esteem.

Col 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.

Col 3:6 Because of these the wrath of Elohim is coming upon the sons of disobedience, (a) Footnote:  
(a) Eph 2:2, Eph 5:6.

Col 3:7 in which you also once walked when you lived in them.

Col 3:8 But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth.



Col 3:9 Do not lie to each other, since you have put off the old man(b) with his practices,

Footnote: (b) Rom 6:6, Eph 4:22.

Col 3:10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created him,

Col 3:11 where there is not Greek and Yehudi, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all, and in all.

Col 3:12 Therefore, as chosen ones of Elohim, set-apart and beloved, put on compassion, kindness, humbleness of mind, meekness, patience,

Col 3:13 bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you.

Col 3:14 But above all these put on love, which is a bond of the perfection.



Col 3:15 And let the peace of Elohim rule in your hearts, to which indeed you were called in one Body, and be filled with thanks.

Col 3:16 Let the Word of Messiah(c) dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. Footnote: (c)See Joh 12:48, Deu 18:19, Rev 19:13.


Col 3:17 And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.

## Guard the Deposit Entrusted to You

2Ti 1:3 I thank Elohim, whom I serve with a clear conscience, as my forefathers did, as I unceasingly remember you in my prayers night and day,

2Ti 1:4 longing to see you, as I remember your tears, so that I might be filled with joy.

2Ti 1:5 For I recollect the sincere belief which is in you, which dwelt first in your grandmother Lois and your mother Eunike, and I am persuaded is in you too.





2Ti 1:6 For this reason I remind you to stir up the gift of Elohim which is in you through the laying on of my hands.

2Ti 1:7 For Elohim has not given us a spirit of cowardice, but of power and of love and of self-control.

2Ti 1:8 So do not be ashamed of the witness of our Master, nor of me His prisoner, but suffer hardship with me for the Good News according to the power of Elohim,

2Ti 1:9 who has saved us and called us with a set-apart calling, not according to our works, but according to His own purpose and favour which was given to us in Messiah **יהושע** before times of old,  
2Ti 1:10 but now revealed by the appearing of our Saviour **יהושע** Messiah, who indeed abolished death and brought life and incorruptibility to light through the Good News,  
2Ti 1:11 for which I was appointed a proclaimer, and an emissary, and a teacher of the nations.



2Ti 1:12 For this reason I also suffer these matters, but I am not ashamed, for I know whom I have believed and am persuaded that He is able to watch over that which I have entrusted to Him until that Day.

2Ti 1:13 Hold the pattern of sound words which you have heard from me, in belief and love which are in Messiah **יהושע**.

2Ti 1:14 Watch over the good deposit that was entrusted to you, by the Set-apart Spirit dwelling in us.

## Be Ready for Every Good Work

**Tit 3:1** Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

**Tit 3:2** not to slander anyone, not to be quarrelsome, to be gentle, showing all meekness to all men.

**Tit 3:3** For we ourselves were also once foolish, disobedient, led astray, serving various lusts and pleasures, living in evil and envy, being hated and hating one another.



**Tit 3:4** But when the kindness and the love of  
Elohim our Saviour toward man appeared,

**Tit 3:5** He saved us, not by works of righteousness  
which we have done but according to His  
compassion, through the washing of rebirth, and  
renewal by the Set-apart Spirit,

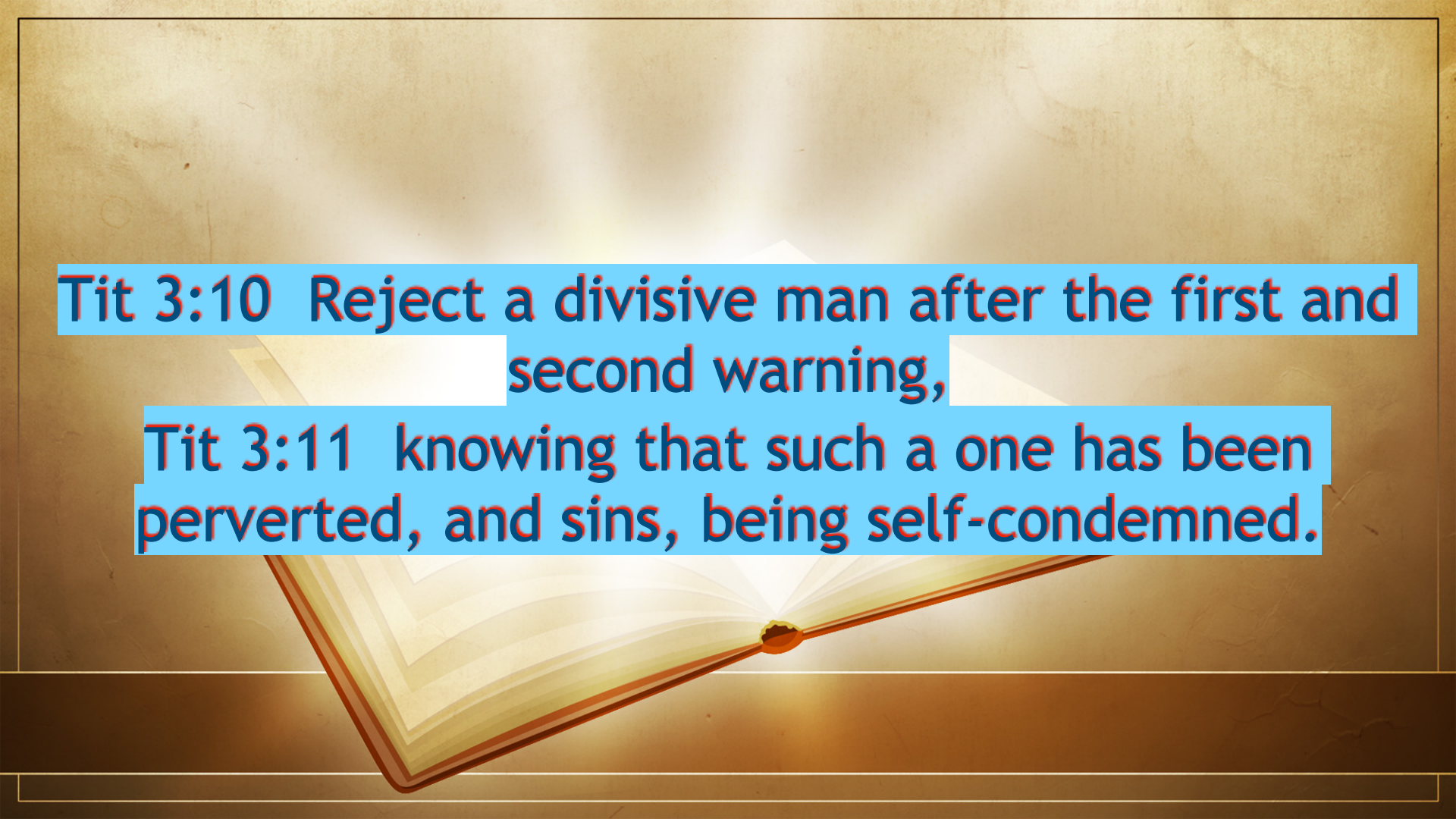
**Tit 3:6** which He poured out on us richly through  
**יהושע** Messiah our Saviour,

**Tit 3:7** that having been declared right by His favour we should become heirs according to the expectation of everlasting life.

**Tit 3:8** Trustworthy is the word, and in this regard I wish you to strongly affirm, that those who have believed in Elohim should keep their minds on maintaining good works. This is good and profitable to men.

**Tit 3:9** But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless.





**Tit 3:10** Reject a divisive man after the first and second warning,


**Tit 3:11** knowing that such a one has been perverted, and sins, being self-condemned.


In the ancient pictographic script, this word also reveals a great truth to us, as הָאָרָא ra'ah (raw-aw')- Strong's H7200 is pictured as follows:






## Resh - ר

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




## Aleph - א

The ancient pictographic script has this letter pictured as , which is '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!



## 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!

To see and be functional in seeing as we should  
can render the following meaning for us:

**THE BEGINNING OF OUR STRENGTH IS IN THE  
REVELATION OF MESSIAH OUR HEAD,  
WHO WE PRAISE AND SERVE WITH OUR ALL**



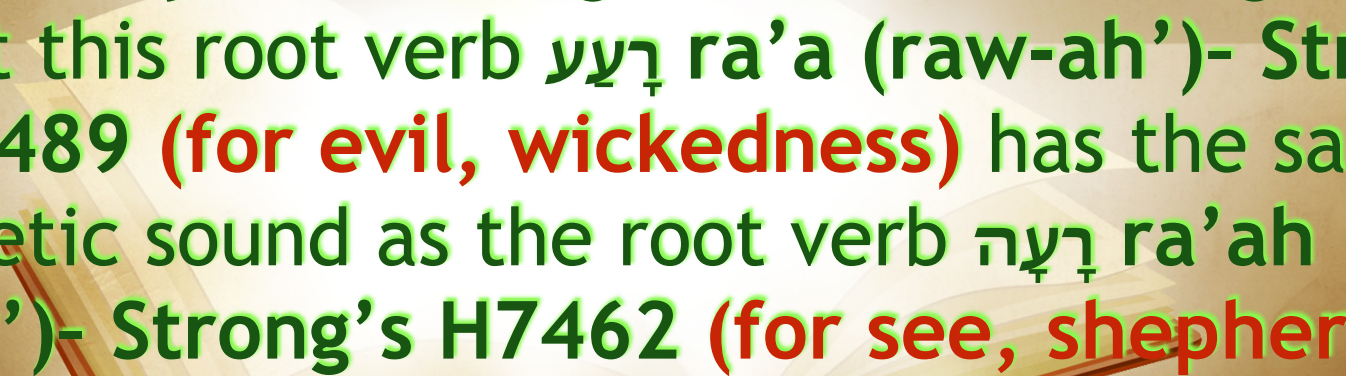


In Hebrew, the word רָעָה ra'ah (raw-aw')- Strong's H7462 can also carry the meaning of 'shepherd' as well as 'to pasture, graze, consume, feed' - and this clearly points to יְהוֹשֻׁעַ, Our Good Shepherd and Our Strong Head, that was lifted up and exalted on High, as in Tehillah/Psalm 80:1, where we see the term יִשְׂרָאֵל רֹעֵה - Ro'eh Yisra'el which means Shepherd of Yisra'el, or in Tehillah/Psalm 23, where we see the phrase: יְהוָה רֹעֵי - YeHoVah ro'i, which means, YeHoVah is my Shepherd.

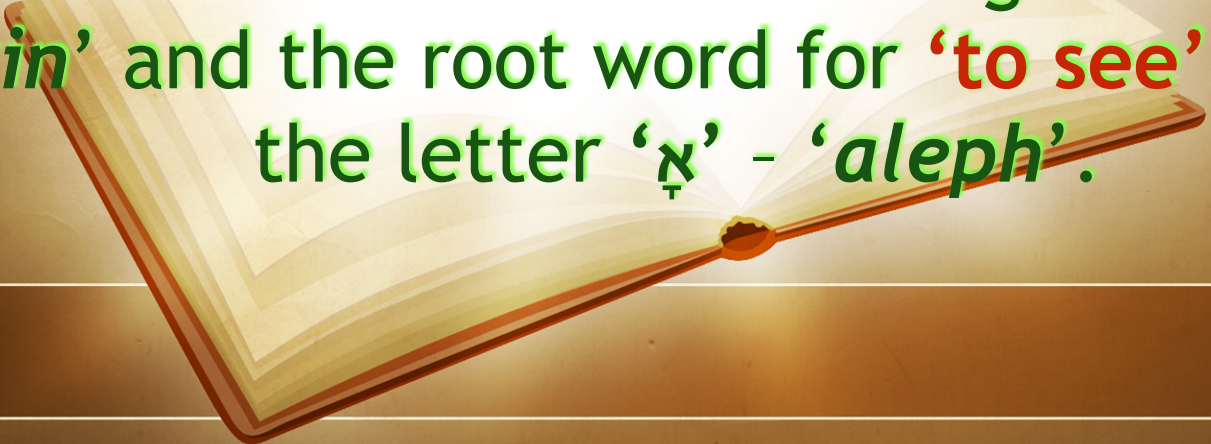
In Hebrew, the word that is translated as 'evil' comes from the root word רָע ra (rah)- Strong's H7451 which means, **'bad, evil, wicked, harmful'**, which comes from the primitive root verb רָעָה ra'a (raw-ah')- Strong's H7489 that means, **'to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing'**.



What is very interesting, and worth taking note of, is that this root verb רָעָה ra'a (raw-ah')- Strong's H7489 (for evil, wickedness) has the same phonetic sound as the root verb רָאָה ra'ah (raw-aw')- Strong's H7462 (for see, shepherd).



The difference between רָעָה ra'ah (**evil, wickedness, shepherd**) and רָאָה ra'ah (**see, observe, pay attention**) is the middle letter - with the root word for '**evil**' containing the letter - 'ע' - '**ayin**' and the root word for '**to see**' contains the letter 'א' - '**aleph**'.





This should be a clear **'wakeup call'** for us to see how things may **sound** correct and even at times may be written with the same letters, yet may cause us to **'look'** at what is wrong - many of our father's teachings and ways may **sound** good and true yet when tested against the measuring stick of the Torah we find that most of what we inherited was in fact not good at all and what we must learn is that corrupt practices spoil our relationship with **יהוה!**

Deu 11:26 See, I am setting before you today a blessing and a curse:

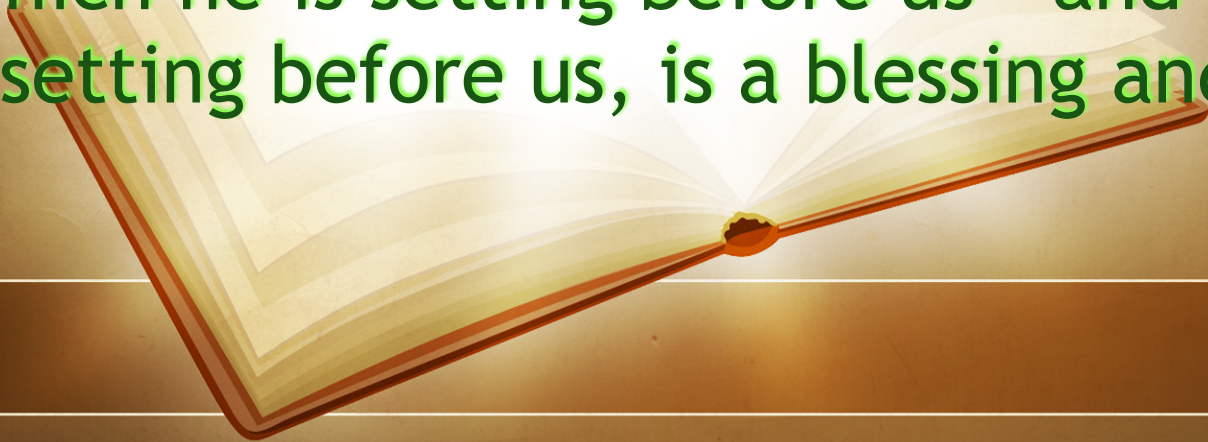
Deu 11:27 the blessing, when you obey the commands of יהוה your Elohim which I command you today;

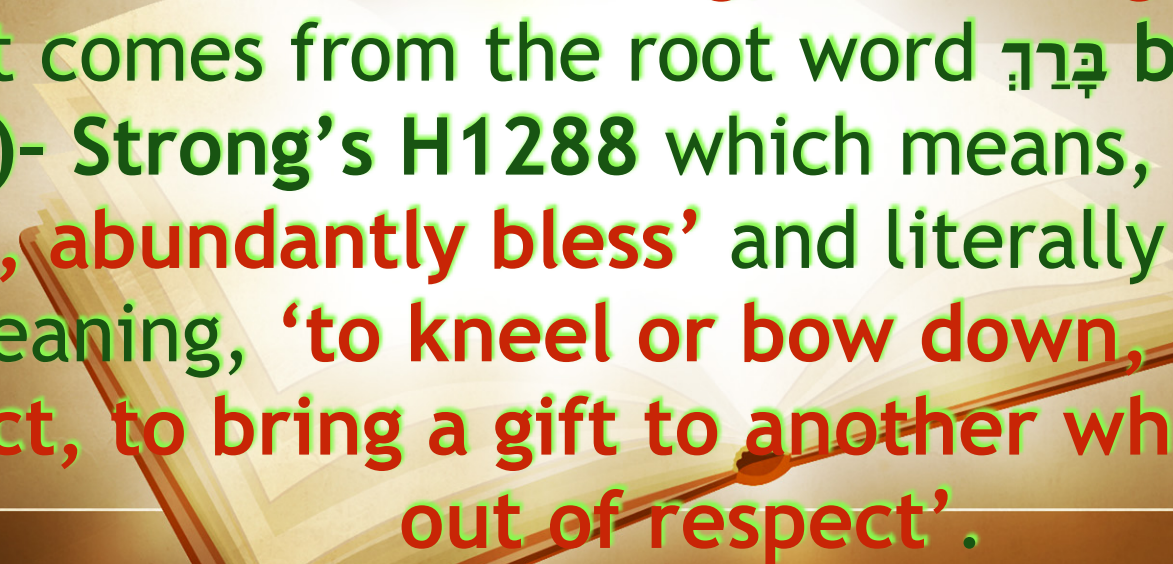
Deu 11:28 and the curse, if you do not obey the commands of יהוה your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known.



## Verse 26-28

Mosheh is telling us very clearly here, that we are to pay close attention to, and consider carefully, that which he is setting before us - and that which he is setting before us, is a blessing and a curse!





The Hebrew word that is used here for ‘blessing’ is בְּרָכָה **berak̄ah** (ber-aw-kaw’)- Strong’s H1293 which means, **‘a blessing, benefit, gift, peace’** and it comes from the root word בָּרַךְ **barak̄** (baw-rak’)- Strong’s H1288 which means, **‘to kneel, bless, abundantly bless’** and literally carries the meaning, **‘to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect’**.




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

ב ר כ




## Beyt - بَیْت:


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

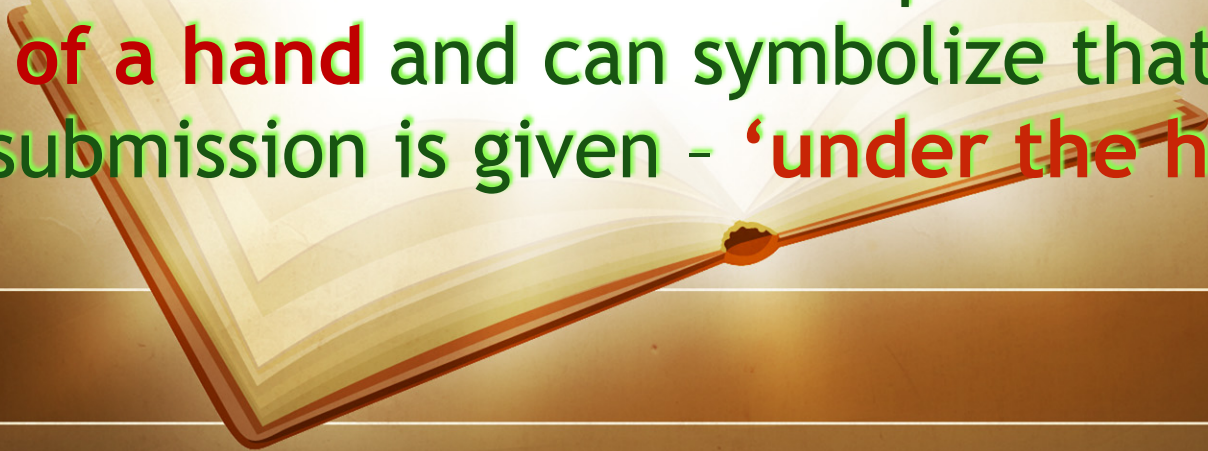


## Resh - ר:

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

## Kaph - קָפֹּ:

The ancient pictographic script has this letter pictured as -  - which is a picture of an **open palm of a hand** and can symbolize that to which submission is given - **‘under the hand’**



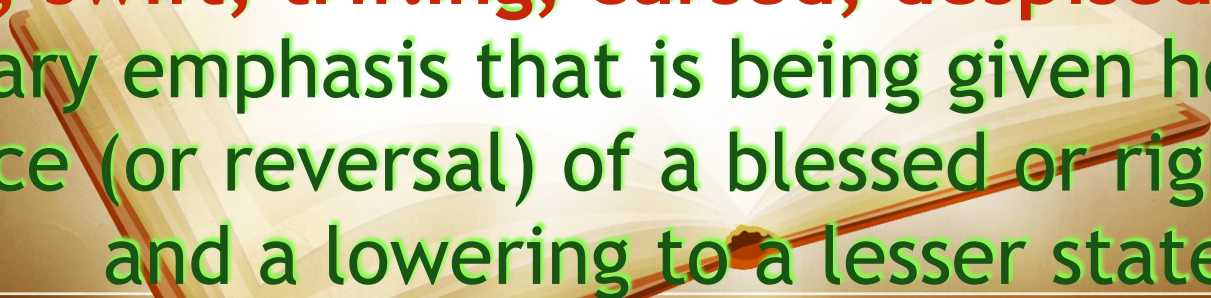


Once again, we are able to clearly see who it is  
who blesses us:

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



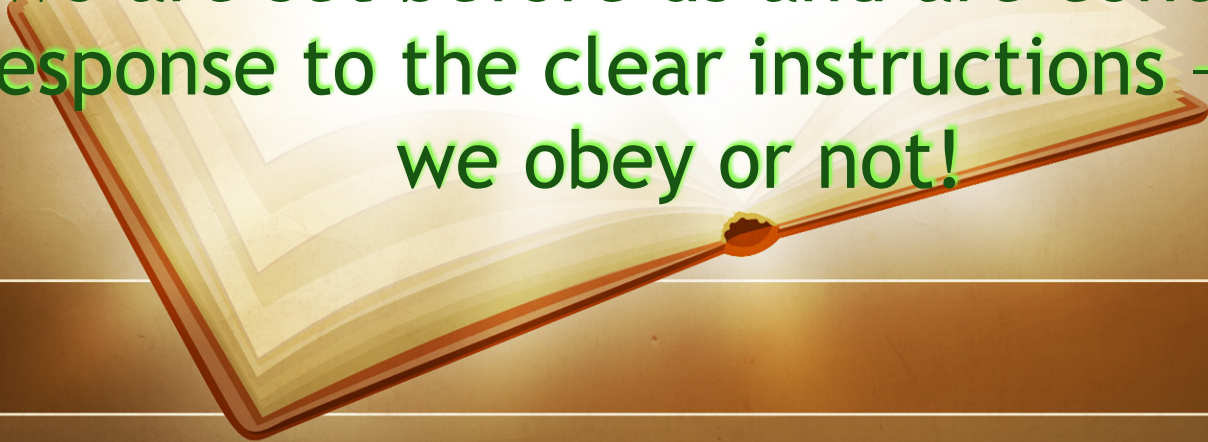
The Hebrew word that is translated here as 'curse' is קֶלָּה qelalah (kel-aw-law')- Strong's H7045 which comes from the root word קָלַל qalal (kaw-lal')- Strong's H7043 which means, **'to be light, swift, trifling, cursed, despised'** and the primary emphasis that is being given here is the absence (or reversal) of a blessed or rightful state and a lowering to a lesser state.



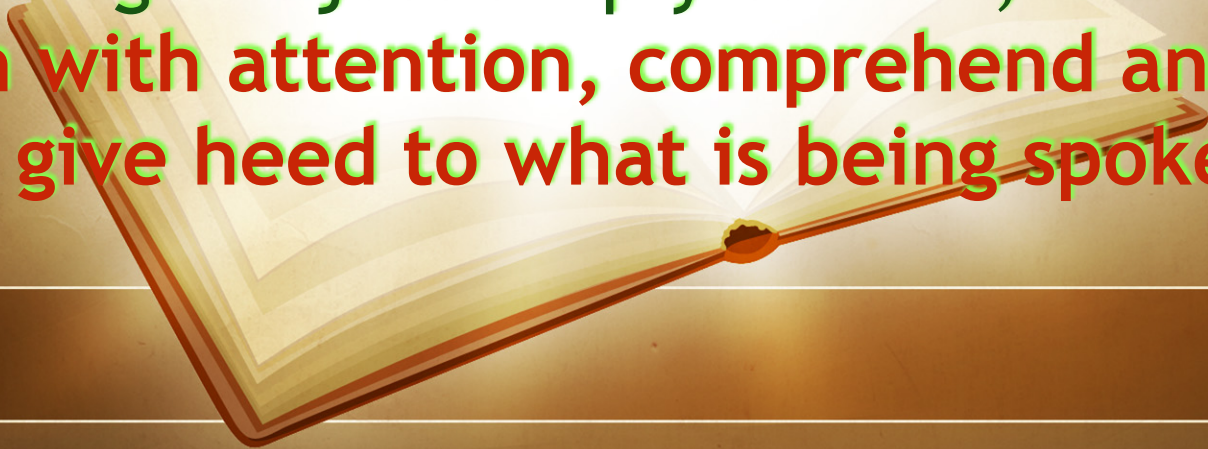


What is being set before us, is either the abundant blessing and shalom of **יהוה**, or the absence or reversal thereof!!!

The two are set before us and are conditional to our response to the clear instructions - whether we obey or not!



The Hebrew word that is translated as 'obey' comes from the primitive root word שָׁמַע shama (shaw-mah')- Strong's H8085 which carries the meaning not just simply to hear, but rather to 'listen with attention, comprehend and discern, give heed to what is being spoken'.






Understanding our need to be a people who are listening attentively and giving heed to His Word, in a time when most are not, let us recognize that this now is certainly the time for us to be a hearing and discerning and obeying people!

We have before us the clear **blessing** when we 'obey' and the **curse** when we 'do not' obey.

It is **יהוה's** way or not - we cannot pick and choose what we want to obey and pay attention to, and what we do not want to do and conveniently ignore!!!

Too many today, simply want to give their ear to the many wonderful blessings that are contained in Scripture, yet they are unwilling to pay careful attention, and give heed, to the instructions that are clearly set before us - instructions that we are required, and commanded, to walk in, for us to have and experience the blessings of true obedience.





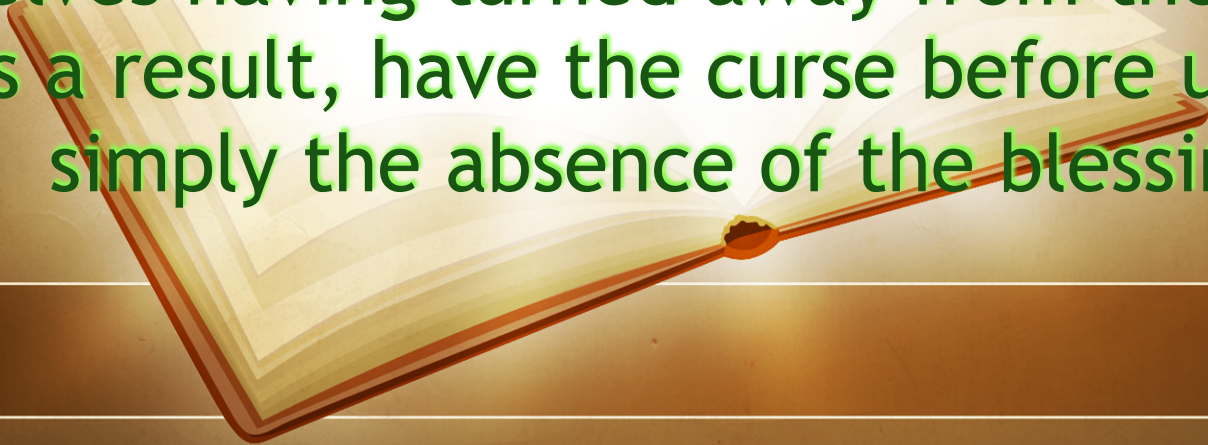
Obedience results in blessing and disobedience brings forth the curse or rather, the lack, or reversal, of the blessing!

**Tehillah/Psalm 119:105** “Your word is a lamp to my feet and a light to my path.”

The Word, and commands of **יהוה**, light our path and is The Way in which we are to follow in:

**Mishlě/Proverbs 6:23** “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life”

If we turn from His commands and do not obey them, and turn aside from the 'path', in which we are commanded to walk in, and walk in 'other paths' that we have not known, then we will find ourselves having turned away from the blessing and, as a result, have the curse before us, which is simply the absence of the blessing!





## A Father's Wise Instruction

Pro 4:1 Children, listen to the discipline of a father, And give attention to know understanding;

Pro 4:2 For I gave you good instruction: Do not forsake my Torah.

Pro 4:3 For I was my father's son, Tender and the only one in the eyes of my mother,

Pro 4:4 Then he taught me and said to me, "Let your heart hold fast my words; Guard my commands, and live.

Pro 4:5 “Get wisdom! Get understanding! Do not forget, and do not turn away From the words of my mouth.

Pro 4:6 “Do not leave her, and let her guard you; Love her, and let her watch over you.

Pro 4:7 “The beginning of wisdom is: Get wisdom! And with all your getting, get understanding.

Pro 4:8 “Exalt her, and let her uplift you; She brings you esteem when you embrace her.



Pro 4:9 “She gives your head a fair wreath, She shields you with an adorning crown.”

Pro 4:10 Hear, my son, and accept my words, And let the years of your life be many.

Pro 4:11 I have taught you in the way of wisdom, I have led you in straight paths.

Pro 4:12 When you walk your steps shall not be hindered, And if you run you shall not stumble.

Pro 4:13 Become strong in discipline, do not let go; Watch over her, for she is your life.

**Pro 4:14** Do not enter the path of the wrong, And do not walk in the way of evil-doers.

**Pro 4:15** Avoid it, do not pass by it; Turn away from it and pass on.

**Pro 4:16** For they do not sleep unless they have done evil. And their sleep is taken away unless they make someone fall.

**Pro 4:17** For they have eaten the bread of wrongdoing, And they drink the wine of violence.



Pro 4:18 But the path of the righteous is like the light of dawn, That shines ever brighter unto the perfect day.

Pro 4:19 The way of the wrong is like darkness; They do not know at what they stumble.

Pro 4:20 My son, listen to my words; Incline your ear to my sayings.

Pro 4:21 Let them not depart from your eyes; Guard them in the midst of your heart;

**Pro 4:22** For they are life to those who find them,  
And healing to all their flesh.

**Pro 4:23** Watch over your heart with all diligence,  
For out of it are the sources of life.

**Pro 4:24** Turn away from you a crooked mouth,  
And put perverse lips far from you.

**Pro 4:25** Let your eyes look forward, And your  
eyelids look straight before you.





Pro 4:26 Consider the path of your feet, And all your ways are established.

Pro 4:27 Do not turn to the right or the left; Turn your foot away from evil.

Deu 11:29 And it shall be, when יהוה your Elohim has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ēybal.





## Verse 29

The blessing was to be put on Mount Gerizim and the curse was to be put on Mount Ĕybal!

Shekem is located, as seen on the pic below, between **Mount Gerizim** (left) and **Mount Ĕybal** (right).

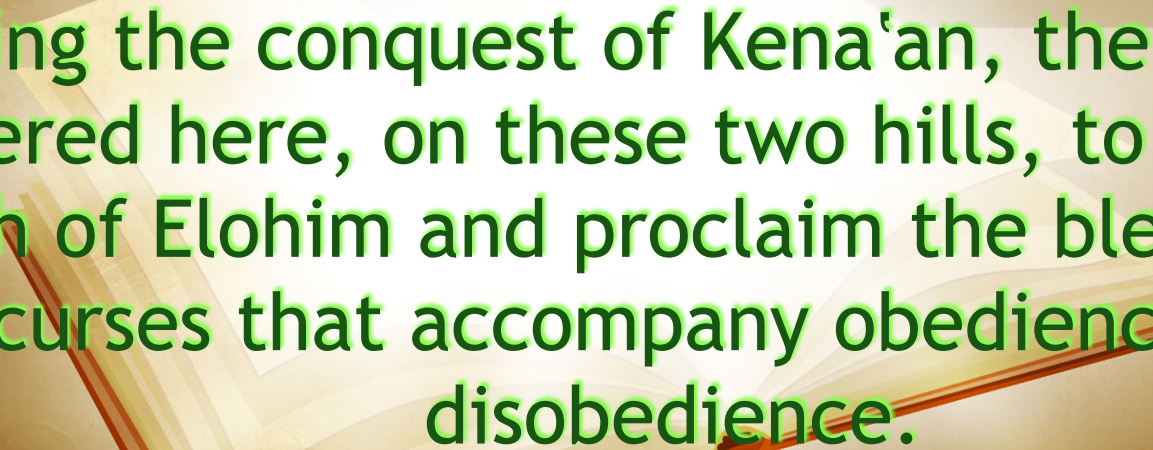
Shekem is preeminent in the Scriptural record, beginning with Elohim's promise of the Land to Abraham.



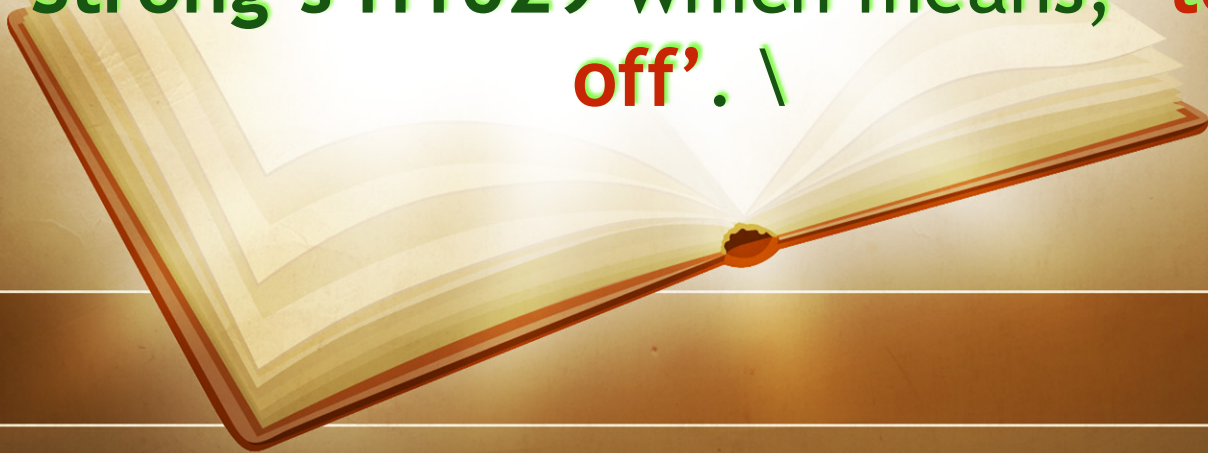


Later, Ya'aqob would return here and settle with his family for a short while.

During the conquest of Kena'an, the 12 tribes gathered here, on these two hills, to recite the Torah of Elohim and proclaim the blessings and curses that accompany obedience and disobedience.



The Hebrew word גְּרִזִּים Gerizim (gher-ee-zeem')-  
Strong's H1630 has the meaning, 'cuttings off',  
which comes from the root word גָּרַז garaz (gaw-  
raz')- Strong's H1629 which means, 'to cut, cut  
off'. \

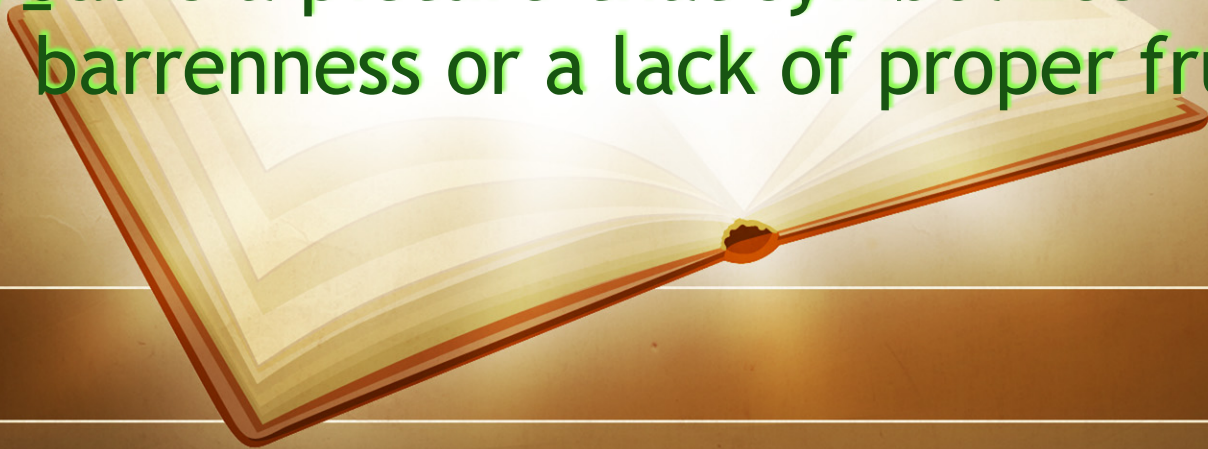




The Hebrew word עִיבָל **Ĕybal** (ay-bawl')- Strong's H5858 means, **'stone or bare mountain'**.



**Gerizim** represents for us a picture of fruitfulness  
- as the ‘**cuttings off**’, picture the good fruit  
which are cut from good and useful trees; whereas  
**Ĕybal** is a picture that symbolizes for us a  
barrenness or a lack of proper fruit!





## Bear One Another's Burdens

Gal 6:1 Brothers, if a man is overtaken in some trespass, you the spiritual ones, set such a one straight in a spirit of meekness, looking at yourself lest you be tried too.

Gal 6:2 Bear one another's burdens, and so complete the Torah of Messiah.

Gal 6:3 For if anyone thinks himself to be somebody, when he is not, he deceives himself.

Gal 6:4 But let each one examine his own work, and then he shall have boasting in himself alone, and not in another.

Gal 6:5 For each one shall bear his own burden.

Gal 6:6 And let him who is instructed in the Word share in all that is good, with him who is instructing.

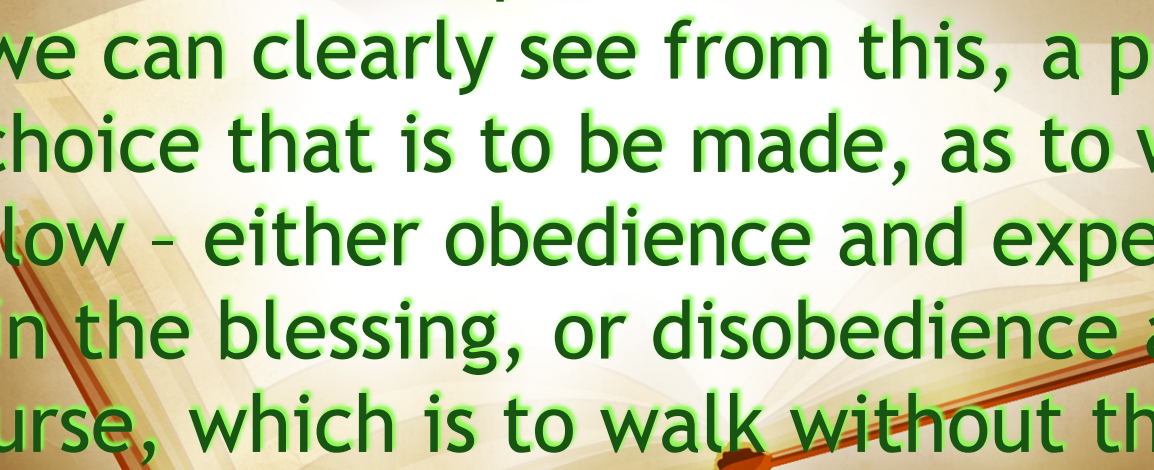
Gal 6:7 Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap.



**Gal 6:8** Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit.

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

**Gal 6:10** So then, as we have occasion, let us do good to all, especially to those who are of the household of the belief.



What we must notice here, is that the blessing and the curse was to be put on two different ‘mounts’ and we can clearly see from this, a picture of a clear choice that is to be made, as to what we are to follow - either obedience and experience and walk in the blessing, or disobedience and walk in the curse, which is to walk without the blessing!



What is being pictured here, in a sense, is that from a Scriptural point of view, there is no 'middle ground' - no valley to camp in and hide in so to speak!

You either obey or not, and to waver between two or more opinions is the sign of instability.

We are called daily to choose who or what we follow, and it has been made very clear what the blessing is for guarding and walking in the Torah and what the curse is for not.

## The Prophets of Baal Defeated

1Ki 18:20 Aḥab then sent for all the children of Yisra'ēl, and gathered the prophets on Mount Karmel.

1Ki 18:21 And Ēliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba'al, follow him.” But the people answered him not a word.

1Ki 18:22 And Ēliyahu said to the people, “I alone am left a prophet of יהוה, but the prophets of Ba'al are four hundred and fifty men.



1Ki 18:23 “Now let them give us two bulls. And let them choose one bull for themselves, and cut it in pieces, and lay it on the wood, but set no fire. And I, I prepare the other bull, and shall lay it on the wood, but set no fire.

1Ki 18:24 “And you shall call on the name of your mighty one, and I, I call on the Name of יהוה. And the Elohim who answers by fire, He is Elohim.” So all the people answered and said, “The word is good.”

1Ki 18:25 And Ĕliyahu said to the prophets of Ba'al, "Choose one bull for yourselves and prepare it first, for you are many. And call on the name of your mighty one, but set no fire."

1Ki 18:26 So they took the bull which was given them, and prepared it, and called on the name of Ba'al from morning even until noon, saying, "O Ba'al, answer us!" But there was no voice and no one answered. And they leaped about the slaughter-place which they had made.



1Ki 18:27 And it came to be at noon, that Ĕliyahu taunted them and said, “Cry aloud, for he is a mighty one; he is meditating, or he is busy, or he is on a journey, or it could be that he is asleep and has to be awakened!”

1Ki 18:28 And they cried aloud, and cut themselves, according to their ruling, with knives and spears, until the blood gushed out on them.

1Ki 18:29 And it came to be when midday was past, that they prophesied until the time of bringing the evening offering. But there was no voice and no one answered, and no one paying attention.

1Ki 18:30 Then Ĕliyahu said to all the people, “Come closer to me.” And all the people came closer to him. And he repaired the slaughter-place of יהוה that was broken down.




1Ki 18:31 And Ĕliyahu took twelve stones, according to the number of the tribes of the sons of Ya'aqob, to whom the word of יהוה had come, saying, "Yisra'ěl is your name."

1Ki 18:32 And with the stones he built a slaughter-place in the Name of יהוה. And he made a trench around the slaughter-place large enough to hold two seahs of seed.

1Ki 18:33 And he arranged the wood, and cut the bull in pieces, and laid it on the wood, and said, “Fill four jars with water, and pour it on the ascending offering and on the wood.”

1Ki 18:34 Then he said, “Do it a second time,” and they did it a second time. And he said, “Do it a third time,” and they did it a third time.

1Ki 18:35 And the water flowed around the slaughter-place, and he filled the trench with water too.





1Ki 18:36 And it came to be, at the time of bringing the evening offering, that Ĕliyahu the prophet came near and said, “יהוה Elohim of Abraham, Yitshaq, and Yisra’ĕl, let it be known today: You are Elohim in Yisra’ĕl, and I Your servant, have done all these matters by Your word.

1Ki 18:37 “Answer me, O יהוה, answer me, and let this people know that You are יהוה Elohim, and You shall turn their hearts back to You again.”

1Ki 18:38 Then the fire of יהוה fell and consumed the ascending offering, and the wood and the stones and the dust, and it licked up the water that was in the trench.

1Ki 18:39 And all the people saw, and fell on their faces, and said, “יהוה, He is the Elohim! יהוה, He is the Elohim!”

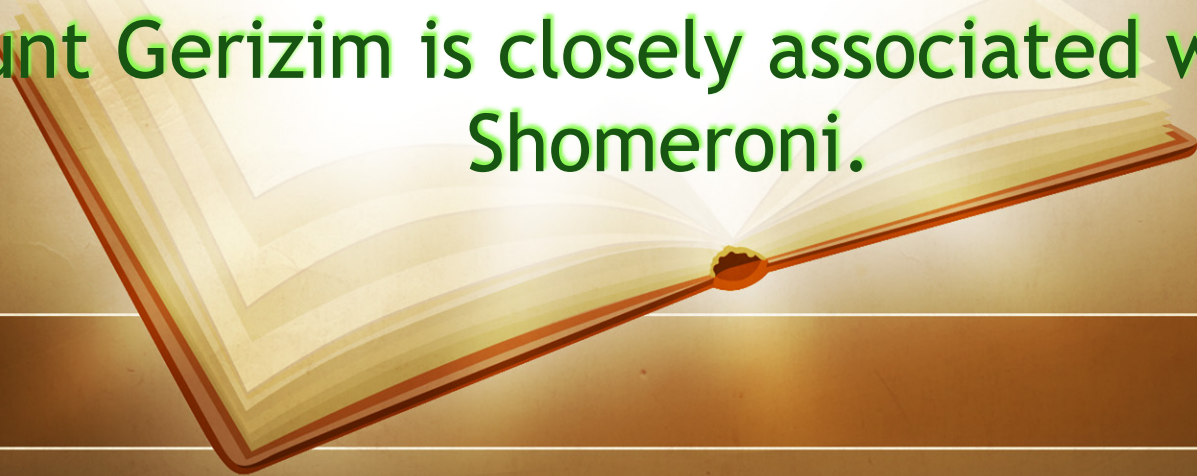
1Ki 18:40 And Ėliyahu said to them, “Seize the prophets of Ba‘al! Do not let one of them escape!” So they seized them, and Ėliyahu brought them down to the wadi Qishon and slew them there.






There is a lot of history regarding this valley between these two mounts, as the city of Shekem is located here.

Mount Gerizim is closely associated with the Shomeroni.





When the Northern tribes/ House of Yisra'el was taken into captivity by Ashshur, the Ashshurians repopulated this region, with people who did not know the Elohim of Abraham, and these 'mixed' people became known as Shomeroni (Samaritans), from the town's name Shomeron (Samaria) which was so named by the wicked king Omri, father of Ahab.

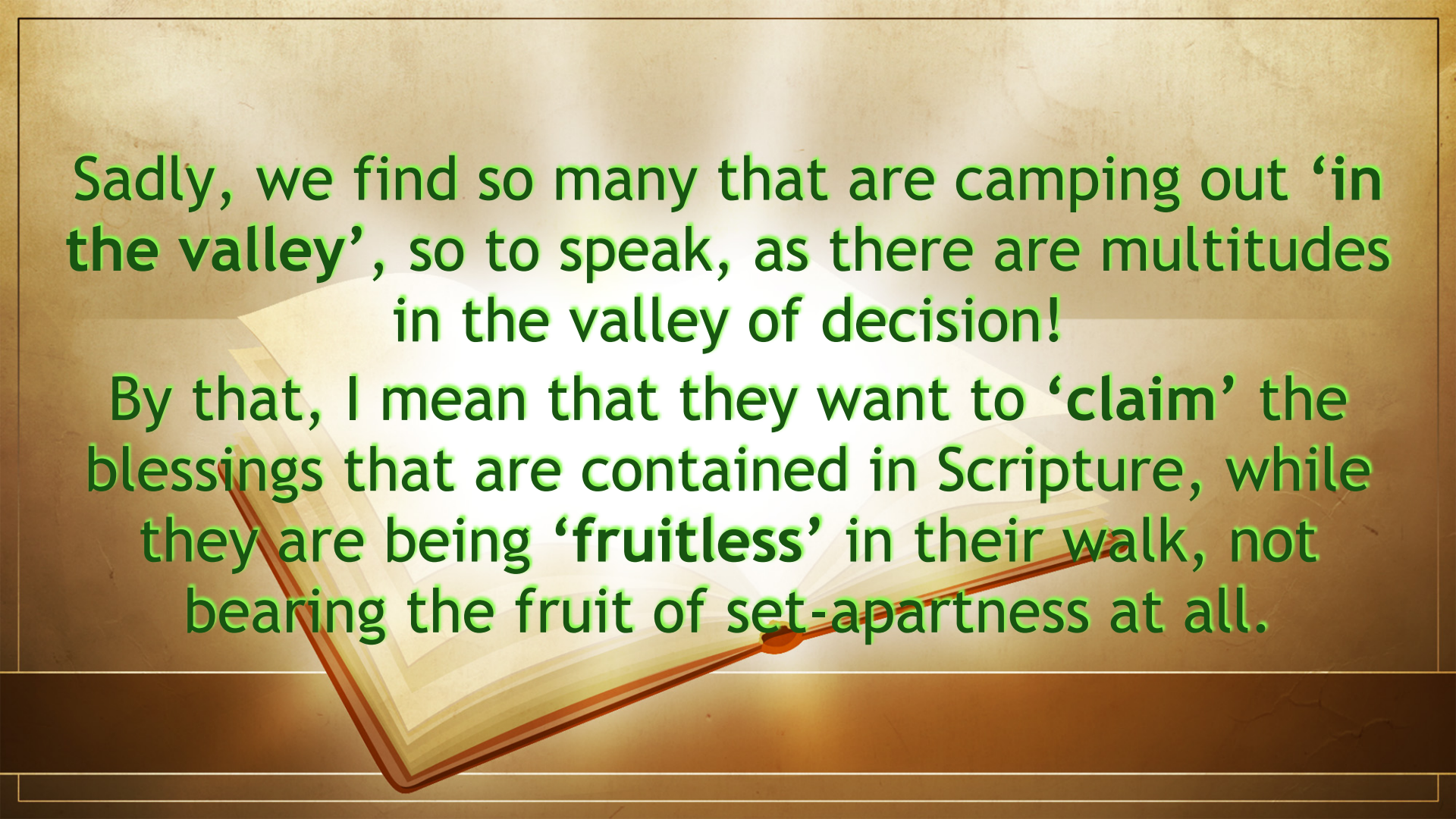


Over time, the Shomeroni built their worship site on this hill, and it was at Shomeron that Messiah met with the woman at the well and offered her the Living water!

The Shomeroni believed that this was the place where they were to worship the Elohim of Abraham, and this is what we see in:



Yohanan/John 4:20-24 “Our fathers worshipped on this mountain, but you people say that in Yerushalayim is the place where one needs to worship.” 21 יהושע said to her, “Woman, believe Me, the hour is coming when you shall neither on this mountain, nor in Yerushalayim, worship the Father. 22 “You worship what you do not know. We worship what we know, because the deliverance is of the Yehudim. 23 “But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father also does seek such to worship Him. 24 “Elohim is Spirit, and those who worship Him need to worship in spirit and truth.”



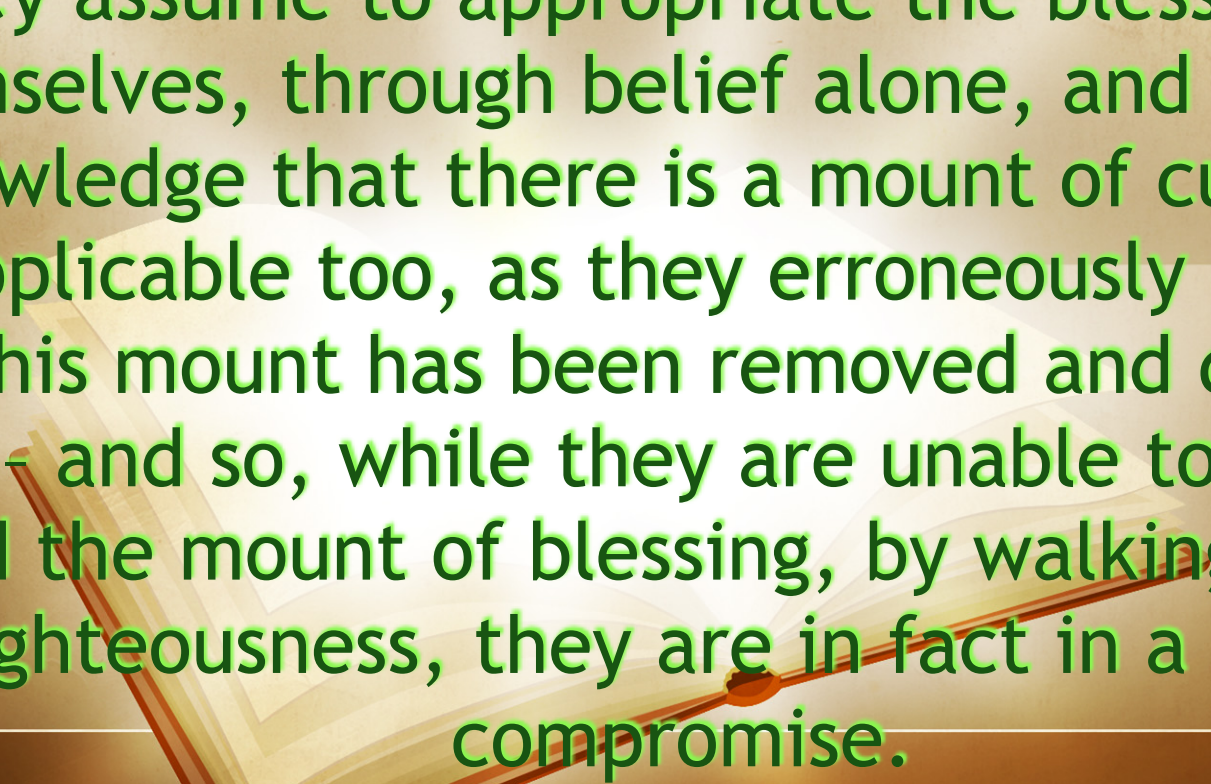
Sadly, we find so many that are camping out ‘in the valley’, so to speak, as there are multitudes in the valley of decision!

By that, I mean that they want to ‘claim’ the blessings that are contained in Scripture, while they are being ‘fruitless’ in their walk, not bearing the fruit of set-apartness at all.



Joel 3:14 Crowds, crowds in the valley of  
decision! For the day of יהוה is near in the valley  
of decision.

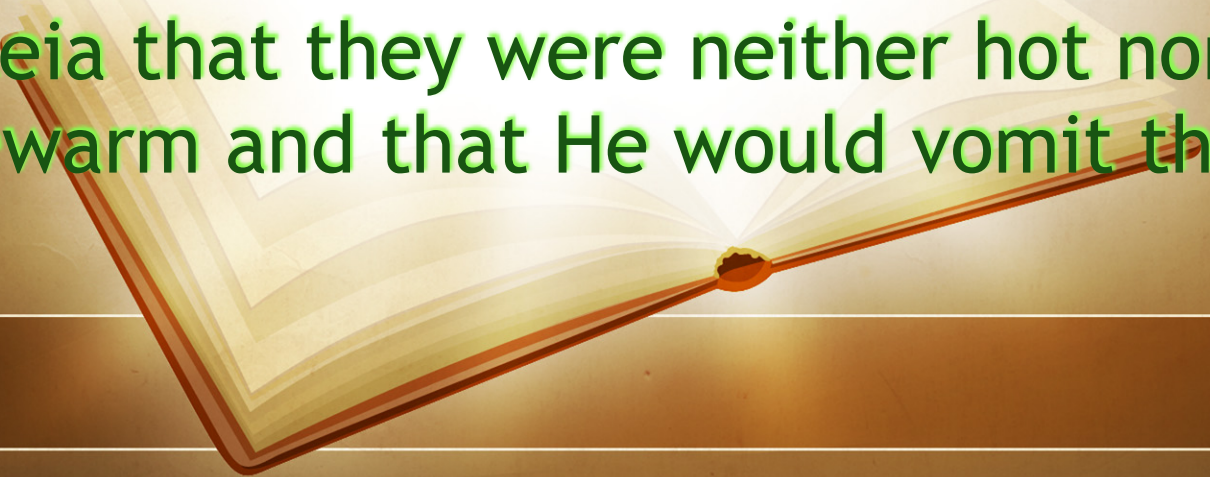




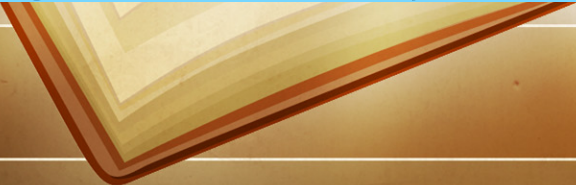
They assume to appropriate the blessings for themselves, through belief alone, and refuse to acknowledge that there is a mount of curses, that is applicable too, as they erroneously proclaim that this mount has been removed and done away with - and so, while they are unable to properly ascend the mount of blessing, by walking faithfully in righteousness, they are in fact in a valley of compromise.



This place, between Gerizim and Shek<sub>em</sub>, helps us to also understand the words of Messiah, where, in Hazon/Revelation, יהושע tells the assembly in Laodikeia that they were neither hot nor cold, but lukewarm and that He would vomit them out:



Hazon/Revelation 3:14-16 “And to the messenger of the assembly in Laodikeia write, ‘The Amēn, the Trustworthy and True Witness, the Beginning of the creation of Elohim, says this: 15 “I know your works, that you are neither cold nor hot. I would that you were cold or hot. 16 “So, because you are lukewarm, and neither cold nor hot, I am going to vomit you out of My mouth.”





He goes on to say that they think that they are rich, yet that they are **‘poor, blind and naked’** - a picture of barrenness and lack, being exposed for what they really are!

Here is some interesting information on the ancient cities of Laodikeia, Hierapolis and Colossae:

# LAODIKEIA

## History

The leading city in the valley during the first century, Laodikeia, was destroyed by an earthquake in C.E. 60.

According to Roman writer Tacitus, Rome offered to pay for the city to be rebuilt, but the people declined, saying that they were wealthy enough to restore their own city.



## Industry

The city was renowned for three main industries:

It was a banking centre for the province of Asia Minor, including a gold exchange;

It was the textile centre, where glossy, black wool was woven into garments called trimata, which was prized in the Roman world.

It was the location of a major medical school known worldwide and where an eye salve, called Phyrigian powder, was made from a local stone.

## Geography

It was located in the fertile Lycus River Valley, and the city had no nearby water source, so tepid, mineral-filled, and nauseating water, was piped in from six miles away.

### **What Happened to the Assembly in Laodikeia?**

History records that the assembly in Laodikeia remained dynamic, after most assemblies in Asia disappeared.



One of its 'bishops' was martyred for his faith in C.E. 161, about seventy years after Yoḥanan wrote his warning to the city in Ḥazon/Revelation.

In C.E. 363, Laodikeia was the location chosen for a significant assembly council.


So, it appears that the assembly in Laodikeia learned its lesson and Elohim continued to bless the believing community there for some time.



## Yoḥanan's Warning

Laodikeia is a beautiful location in Asia Minor.

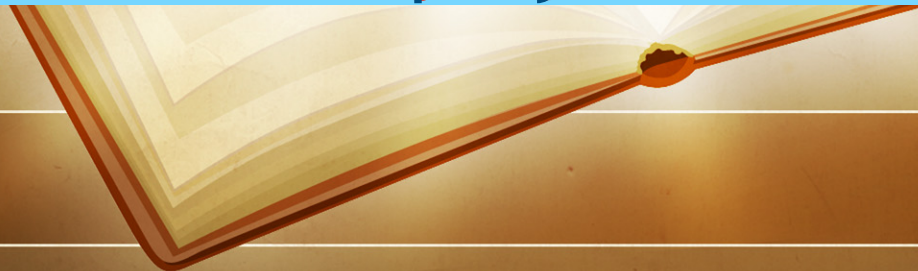
Nearby, are the great ruins of the cities of Colossae and Hierapolis, known for their springs - hot springs at Hierapolis and cold cold at Colossae. To the assembly at Laodikeia, in between the two, Yoḥanan wrote these words of Messiah as a clear warning:





**(Hazon/Revelation 3:15-16).**

**“I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm - neither hot nor cold - I am about to spit you out of my mouth”**

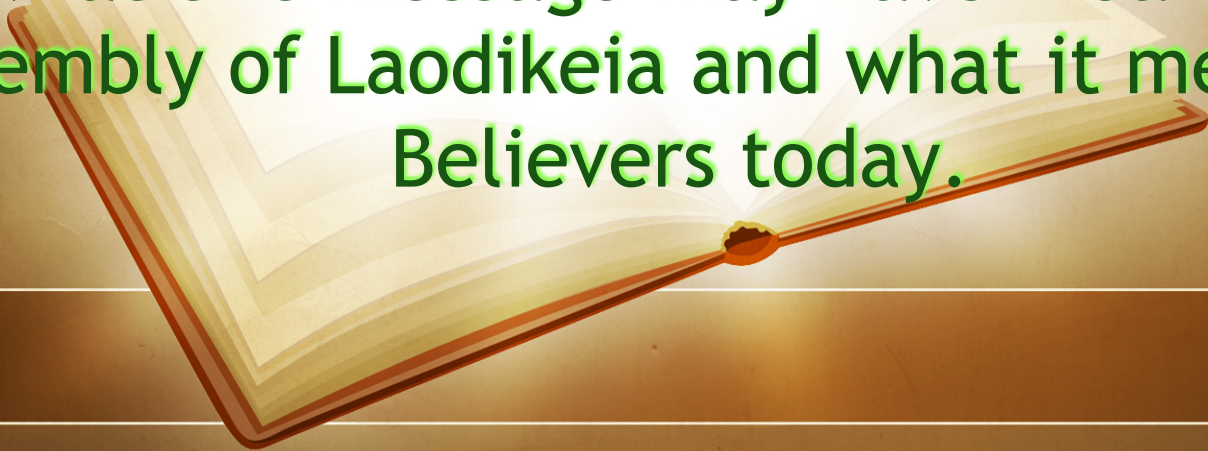


What was it about the believers in Laodikeia that led Yohanan to address them with those words - to portray their unfaithfulness in terms of hot and cold water?

Could it be that there's more to the meaning of hot water and cold water, than what meets the eye, when we first read that verse?




An understanding of the geography, and particularly the water sources, of these neighbouring cities gives us a new understanding, of what this message may have meant to the assembly of Laodikeia and what it means for Believers today.



During the first century, the city of Laodikeia was the richest and most powerful of the three cities.

Located in the Lycus River Valley, on the main trade route between the Mediterranean region and Persia, Laodikeia was known for its soft black wool that was appreciated throughout the Roman world; its healing eye salve; and its banking, as already mentioned.





In fact, an ancient writer recorded that the city, of approximately 120,000 people, refused an emperor's offer to rebuild, following an earthquake.

The Laodikeans apparently told the emperor that they were rich and didn't need his money.

Despite its prosperity, however, Laodikeia had a serious problem.

Its water, unlike the healing hot springs of Hierapolis or the fresh, cold mountain water of Colossae, was lukewarm and full of minerals. It tasted so bad that it made people sick.

## Changing the World by Being Hot *and* Cold

In light of the water, for which the cities of Hierapolis, Colossae and Laodikeia were known, the apostle Yoḥanan might have been expressing the following thought:

“If you were hot, like the springs of Hierapolis, you’d bring healing, restoration, and comfort to people who suffer. If you were cold, like the water in Colossae, you’d refresh and encourage people who are hurting. Instead, you are lukewarm. You don’t do anyone any good and you make me sick - just like your own water.”



So, he therefore challenges Believers as well today, to be hot and cold in our daily lives - to bring people the healing, caring and encouraging touch of **יהושע**.

We must also be aware of how Elohim prepares people to receive His message and to make the most of the opportunities He has provided. He uses as His example, two earthquakes, one in C.E. 17 and one in C.E. 60, that destroyed Laodikeia before the Besorah/Good News arrived.

Because of these disasters, the people's faith in their pagan mighty ones wavered.

Zeus, Apollo, Domitian, and Demeter didn't save us, they thought, so who will?

They were searching for someone who could fill the gap.

So, the message of **יהושע** the Messiah, took root in fertile ground.

And it appears the believers of Laodikeia took Yohanan's warning to heart: the assembly of Laodikeia remained a dynamic community, after most of the assemblies in Asia Minor had disappeared.



# HIERAPOLIS


## The Domitian Gate:

The city of Hierapolis, known for its healing hot springs, was about six miles from Laodikeia.

What is left of the entrance to the city, is a gate complex of two gigantic towers and three arches that opened onto a paved street about a mile and a half long - which stands as a testimony to the city's former majesty.

What is most important is not the gate's size or architecture, however, but what it represented.

Like most city gates of the ancient world, the gates of Hierapolis expressed the people's devotion to their deities or rulers. For Hierapolis, that deity was the Roman emperor Domitian - one of the first emperors to declare himself to be divine.





Thus, anyone who entered the Domitian Gate was, in a sense, acknowledging that Domitian was elohim - their provider and protector whom they would honour and obey above all others.

Obviously, the early believers who lived in the Hierapolis had to choose to serve and worship Caesar (in this case, Domitian) or to serve and worship the Elohim of Yisra'ěl.

According to ancient tradition, an early missionary named Philip, who most likely was Philip the disciple of Messiah, refused to recognize the authority of Domitian.

Philip and his children stood fast in their declaration that **יהושע** alone is Master of Masters and King of Kings, and they paid the ultimate price. High on a hill overlooking Hierapolis, are the remains of a small building, known as the Martyrium of Philip.



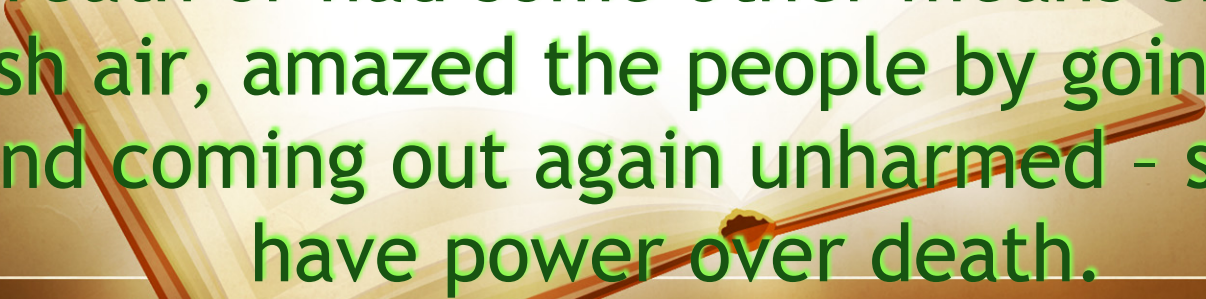
## The Apollo Temple and Plutonium:

Hierapolis was also the site of the Apollo Temple and Plutonium, where the pagan deity of music, prophecy, and light was worshiped. Inside the temple, a grand fountain called 'Nymphia' was a constant reminder to the people that Apollo was supposed to be their source of life.

Next to the temple was a mysterious hole in the ground, known as the Plutonium, the Devil's Hole, or the Gates of Hades.

It was believed to be an entrance to the underworld, where Pluto (Latin) or Hades (Greek) lived. Poisonous gases emanated from the hole and instantly killed any animals that wandered in.

But, the priests of Apollo, who apparently held their breath or had some other means of breathing in fresh air, amazed the people by going into the hole and coming out again unharmed - seeming to have power over death.





## The Theatre:

Another prominent feature of Hierapolis was its theatre, which communicated through its architecture, as well as its activities, the people's devotion to their 'gods' and 'goddesses'.

One can still see the images of 'gods' and 'goddesses' being depicted today, in the ornately carved stones.

## The Baths:

By far, the most impressive feature of Hierapolis was its hot springs.

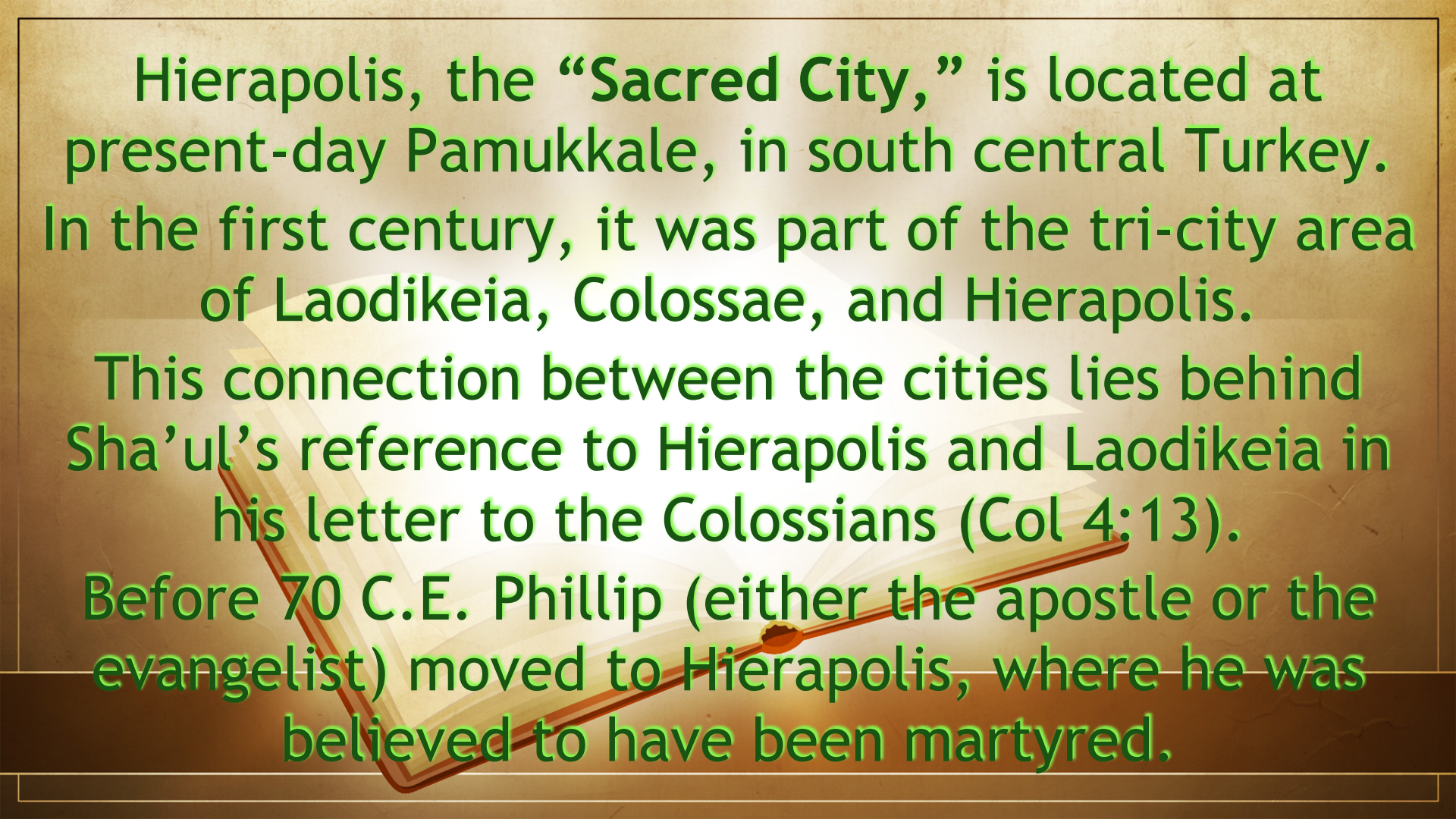
The baths of the Hierapolis were among the largest in all of Asia Minor, allowing hundreds of people to bathe at the same time.

People from distant regions came to soak in warm baths and seek healing for arthritis, skin diseases, and even abdominal problems.



# Street and Byzantine Gate





Hierapolis, the “Sacred City,” is located at present-day Pamukkale, in south central Turkey. In the first century, it was part of the tri-city area of Laodikeia, Colossae, and Hierapolis.

This connection between the cities lies behind Sha’ul’s reference to Hierapolis and Laodikeia in his letter to the Colossians (Col 4:13).

Before 70 C.E. Phillip (either the apostle or the evangelist) moved to Hierapolis, where he was believed to have been martyred.



# The Apollo Temple



In the foreground of this picture, are the remains  
of the Apollo Temple.

Its foundations date to the Hellenistic period, but  
the structure itself was built in the 3rd century  
A.D.

Apollo was thought to be the city's divine  
founder.

The temple was built beside the plutonium, an  
underground cavern from which poisonous gases  
emerged.

The city's theatre stands in the background.



# The Theatre



After an earthquake, in 60 C.E., a theatre was built against a hillside.

This theatre contains one of the best examples of original Roman theatre decoration.

The stage was ornate, decorated with various reliefs.

A seat for distinguished spectators was located in the centre of the seating area (cavea).

Approximately thirty rows of seats are preserved



# The Necropolis



Another prominent archaeological aspect of Hierapolis, is the necropolis, located just outside the northern city walls.

Here lies one of the largest and best-preserved cemeteries in all of Turkey.

It contains sarcophagi, many different types of tombs, and funeral monuments, dating from the Hellenistic until the early Believer times.

There are also numerous inscriptions here, more than 300 of which have been translated and published



## COLOSSAE

In contrast to the Hierapolis, the ancient city of Colossae was known for its cold water.

Located about eleven miles from Laodikeia, Colossae was built at the foot of Mt. Cadmus, which towered more than nine thousand feet high.

Colossae was known for a purple dye, called colissinus and for its many, ice-cold snow-and-rain-fed streams, that rushed down from the snow-covered peak of Mt. Cadmus.

People in the fertile Lycus River Valley commonly talked about this wonderful, invigorating water.

Founded several hundreds of years before the Hierapolis, Colossae's inhabitants worshiped many false mighty ones, including Artemis, Athena, and Demeter.

The city was in serious decline, by the time of Sha'ul and Yoḥanan, because of the growth of Laodikeia and Hierapolis. It is known by Believers today, because Sha'ul wrote a letter to the Colossians, which was the home of his friend Pileymon/Philemon, and his slave Onesimus.



# The Tell



Colossae was located 120 miles east of Ephesus in the Lycus River Valley in ancient Phrygia, part of the Roman territory of Asia Minor.

It was one of a triad of cities in the area (the other two being Laodikeia and Hierapolis), resting at the foot of Mount Cadmus.

Its Scriptural significance lies in the fact that the book of Colossians was addressed to the assembly here (Col 1:2) and that Philemon lived in this city.



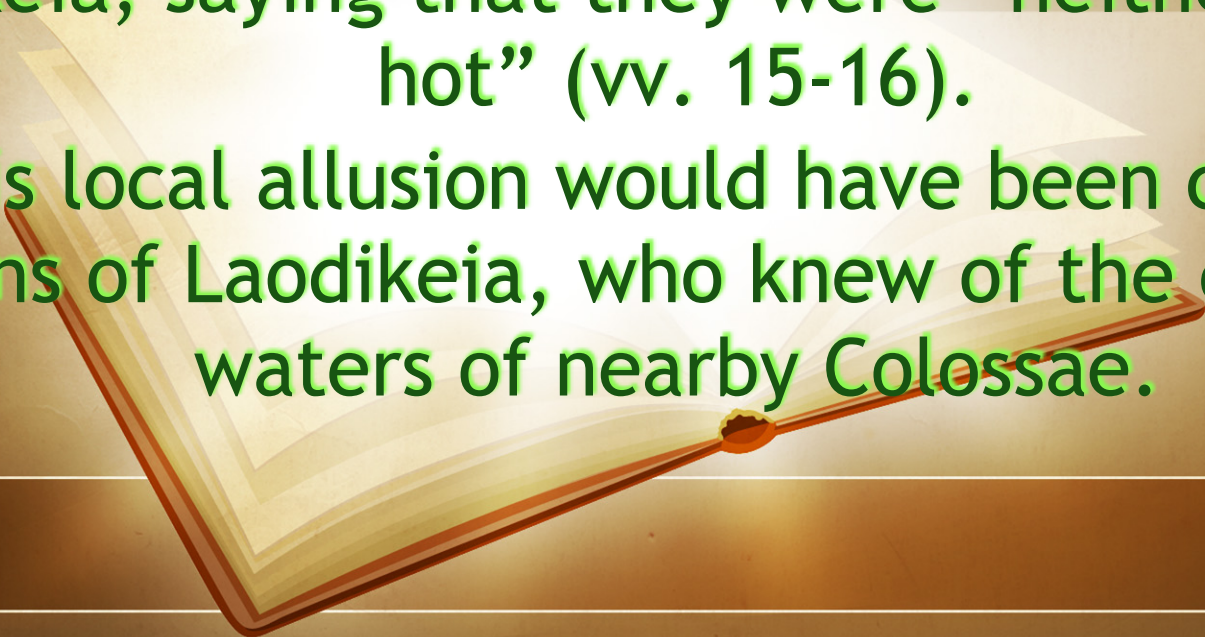
# Streams of Cold Water





In Yoḥanan's message to the Laodikeian assembly (Rev 3:14-22), he speaks of the luke-warmness of Laodikeia, saying that they were "neither cold nor hot" (vv. 15-16).

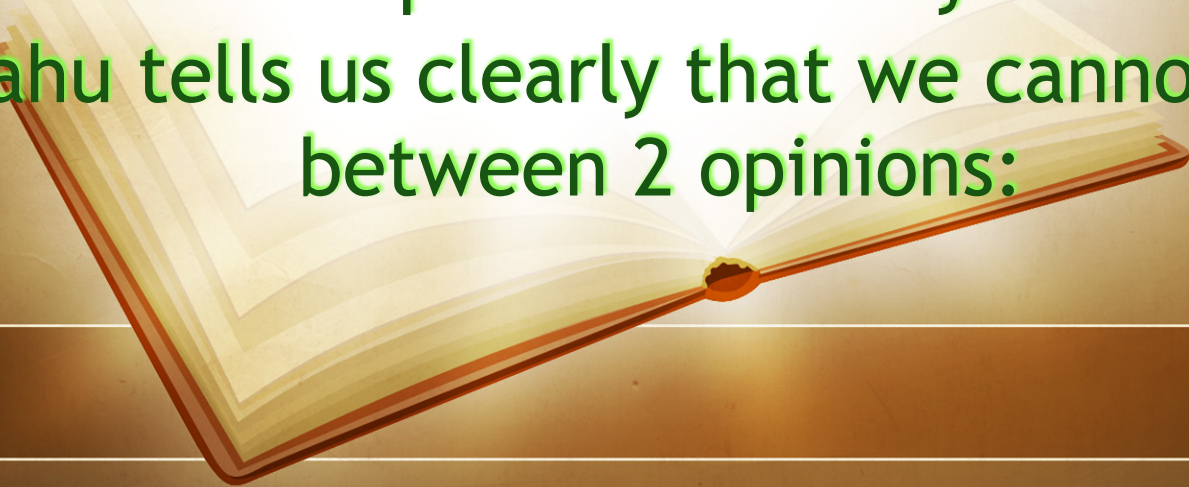
This local allusion would have been clear to citizens of Laodikeia, who knew of the cold, pure waters of nearby Colossae.





These places are clear warnings and witnesses for us, to make sure that we hear, guard and do the commands of Elohim and not waver in compromised lifestyles

Ēliyahu tells us clearly that we cannot waver between 2 opinions:

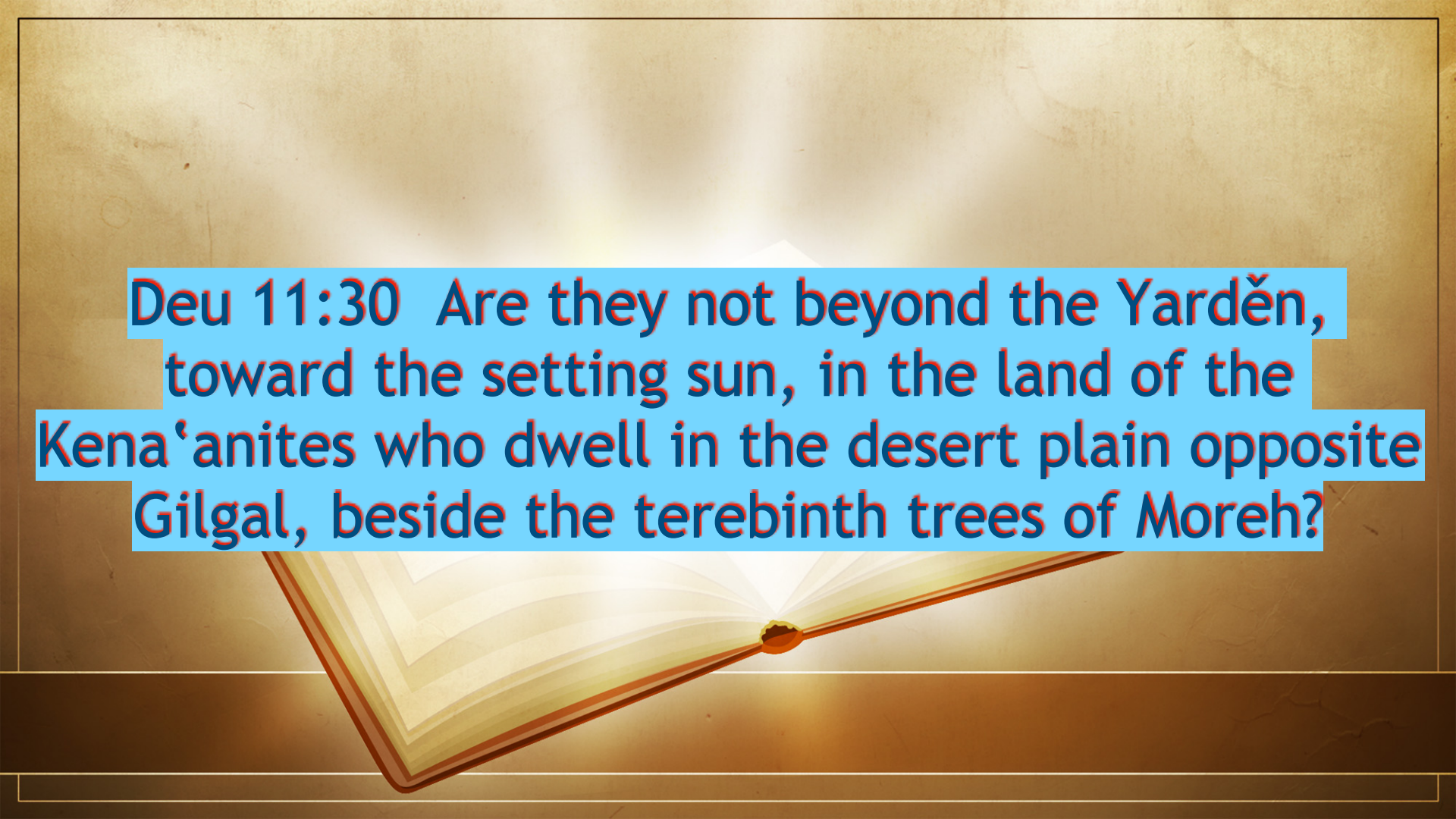


Melakim Aleph/1 Kings 18:21 “And Ēliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba‘al, follow him.” But the people answered him not a word.”

Yo'ěl/Joel 3:14 “Crowds, crowds in the valley of decision! For the day of יהוה is near in the valley of decision.”

The ‘blessing’ is having a right relationship with יהוה; while the curse is not having His presence with us!!!





**Deu 11:30** Are they not beyond the Yardēn,  
toward the setting sun, in the land of the  
Kena'anites who dwell in the desert plain opposite  
Gilgal, beside the terebinth trees of Moreh?

## Verse 30

### The terebinth trees of Moreh!!!

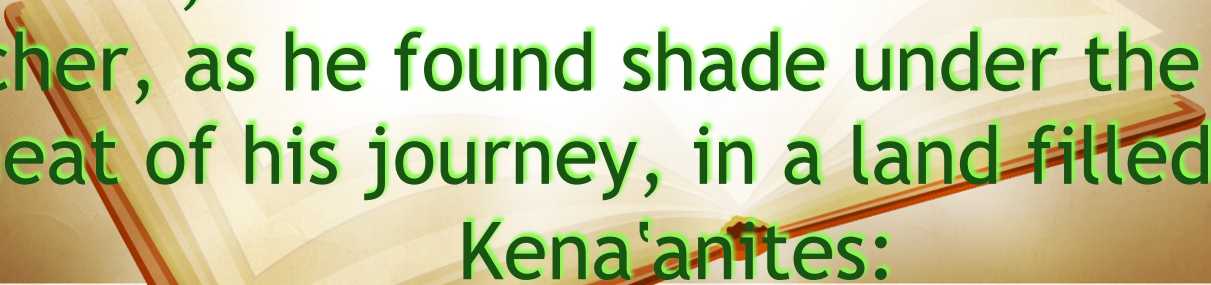
In Berēshith/Genesis 12:6 we are told that Abraham set out and came to the “terebinth tree of Moreh” - which, in Hebrew is written as: אֵלוֹן מוֹרְהָ - elon moreh.

The Hebrew word that is translated as ‘terebinth’ is אֵלוֹן **Elon** (ay-lone’)- Strong’s H436 which means, **‘terebinth or mighty’** and is it also often translated as ‘oak’ and is a tree of the cashew family that yields turpentine.



The Hebrew word מוֹרֶה Moreh (mo-reh')- Strong's H4176 means, **'teacher'**.

The terebinth tree was known for its good shade and it is under this tree that he stopped and, in one sense, this is where he met with his Mighty Teacher, as he found shade under the pressing heat of his journey, in a land filled with Kena'anites:



Tehillah/Psalm 121:5 “יהוה is your guard; יהוה is your shade at your right hand.”

This reference to Moreh, is a clear reminder to Yisra'el that the place of 'blessing and curses', which was 'beyond the Yardēn, would be a place where they would be reminded that they need to follow in the clear teaching of Elohim, and be reminded of the promise given to Abraham and to his seed!



The English word 'terebinth' is used in the ISR Scriptures 1998 translation 23 times, being translated from 3 different Hebrew words that have very similar meaning.

The first times that we find the word 'terebinth' being used in the ISR Scriptures, is in:

**Berēshith/Genesis 12:6** “And Abram passed through the land to the place of Shekem, as far as the terebinth tree of Moreh. At that time the Kena'anites were in the land.”

This is translated as 'terebinth' 9 times from the Hebrew word אֵילֹן eylon (ay-lone')- Strong's H436 which means, '**terebinth, oak, mighty**', which is the prolonged from אֵיִל ayil (ah'-yil)- Strong's H352 which means, '**terebinth, chief, pillar, door post, ram**'.

The other word that is translated as 'terebinth', 13 times in Scripture, is אֵילָה eylah (ay-law')- Strong's H424 which also means, '**terebinth, oak**' and is the feminine of the root word אֵיִל ayil (ah'-yil)- Strong's H352.



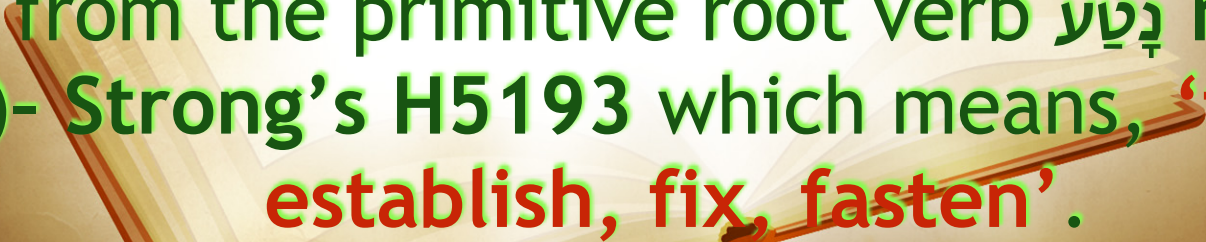
While some may debate whether these words mean, terebinth or oak, what we recognize from Scripture, is that these Hebrew words give clear reference to a very strong and very durable tree, which has a sturdy structure, as well as an extensive root system that enables the tree to remain green, even during a drought!

This strong tree is known to grow up to 12m high and due to its root system, it can sprout up from a stump, after having been cut down which, as we will see, is used as a parable picture that is given to us in Scripture!

Yeshayahu/Isaiah 61:3 “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.”

In Yeshayahu/Isaiah 61:3, as quoted above, the Hebrew word that is translated as ‘trees’ comes from the root word אֵיל ayil (ah’-yil)- Strong’s H352, and the Hebrew word that is translated as ‘righteousness’ comes from the root word צֶדֶק tse<sub>de</sub>q (tseh’-dek)- Strong’s H6664 which means, ‘righteous, just, righteousness’.





The Hebrew word that is translated as 'planting' comes from the root word **מַטָּה** matta (mat-taw')- Strong's H4302 which means, **'a place or act of planting, plantation, where it was planted'**, and comes from the primitive root verb **נָטַח** nata (naw-tah')- Strong's H5193 which means, **'to plant, establish, fix, fasten'**.

When Messiah comes again, and His reign is established here on earth, we who are in Him, shall be firmly planted and called trees of righteousness!

As ambassadors of the Kingdom to come, we recognize how we are to be firmly planted in His word, as strong trees of righteousness.

In Scripture, we find many agricultural word pictures that are used to describe man, and Dawid tells us what the faithful, who meditate on the Torah day and night, will be like:



Tehillah/Psalm 1:3 “For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”

In this verse, the Hebrew word that is translated as ‘tree’ comes from the root word עץ ets (ates)- Strong’s H6086 which means, ‘trees, wood, timber, staff’, which is primarily the basic term, in Scripture, for trees and wood products.

While this is the most common word for trees, we see how the picture, or reference to man, as metaphorically referred to as trees, gives us insight into how we, as righteous trees in the field of the world, ought to be praising Elohim and bringing esteem to Him in all we do:

**Tehillah/Psalm 96:12-13** “Let the field exult, and all that is in it. Let all the trees of the forest then shout for joy, 13 at the presence of יהוה. For He shall come, for He shall come to judge the earth. He judges the world in righteousness, and the peoples with His truth.”



**Tehillah/Psalm 104:16** “The trees of יהוה are satisfied, the cedars of Lebanon which He planted”

Wisdom is a tree of life to those who cling to her:

**Mishlĕ/Proverbs 3:18** “She is a tree of life to those taking hold of her, and blessed are all who retain her.”

**Mishlĕ/Proverbs 11:30** “The fruit of the righteous is a tree of life, and he who is winning lives is wise.”

The goal of our faith is the deliverance of lives and as we walk in righteousness, we are able to bear the fruit of winning the lost, as we proclaim and present to them, through our own lives, pure and true righteousness and obedience to the Word!


The Hebrew word that is translated here as 'planted' in Tehillah/Psalm 1:3 is שָׁתַל shathal (shaw-thal')- Strong's H8362 which means, **'to transplant, planted'**, which, in itself, carries a great picture for us in understanding the great and mighty work of our Master, who 'transplants' us into His Pure root, after having been far off due to sin!



This word שָׁתַל shathal (shaw-thal')- Strong's H8362 is used 10 times in Scripture, and once again, pictures for us the effect of being firmly rooted and grounded in love, which is being rooted in Messiah and guarding to do all He commands as a pure expression of our love for Him!

Tehillah/Psalm 92:13 “Those who are planted in the House of יהוה flourish in the courts of our Elohim.”

Yirmeyahu/Jeremiah 17:7-8 “Blessed is the man who trusts in יהוה, and whose trust is ביהוה. “For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.”





Our continued trust in יהוה causes us to be ‘transplanted’ into His satisfying root system, and be able to sustain the pressures of the heat of trials that blow across our lives!

Yisra’ěl was **planted** in a good land, and positioned to bear much fruit and shine the light of the Truth of Elohim to the nations, yet they failed to do this:

**Yehezqěl/Ezekiel 17:8 “It was **planted** in a good field by many waters, to bring forth branches, and to bear fruit, to be a splendid vine.”**”


This was part of a stern rebuke to a rebellious House that had neglected to stay rooted in love!

Yehezqěl/Ezekiel 17:10 “See, it is **planted**, is it going to thrive? Would it not utterly wither when the east wind touches it - wither in the beds where it grows?”

In יהוה's loving-commitment to His Covenant, He promises to 'transplant' a remnant of the rebellious House that withered under the heat of persecutions, temptations and trials:



Yehezqěl/Ezekiel 17:22-23 “Thus said the Master יהוה, “And I shall take of the top of the highest cedar and set it out. And I Myself shall pluck off a tender one from the topmost of its young twigs, and **plant** it on a high and lofty mountain. 23 On the mountain height of Yisra’ěl I **plant** it. And it shall bring forth branches, and bear fruit, and become a big cedar. And under it shall dwell birds of every sort, in the shadow of its branches they shall dwell.”



Yehezqěl/Ezekiel 19:10 “Your mother was like a vine in your vineyard, **planted** by the waters, a bearer of fruit and branching, because of many waters.”

Yehezqěl/Ezekiel 19:13 “And now she is **planted** in the wilderness, in a dry and thirsty land.”

A nation who had been delivered from bondage out of Mitsrayim, and **planted** in a good land, rebelled and, as a result, were plucked out and **planted** in the Wilderness!



What we can learn from these passages that I have mentioned, is that we must do our utmost in ensuring that we continue to meditate on the Torah of Elohim, day and night, and walk not in wrong counsels, as we guard to do all He commands us, lest we find ourselves being cut off due to unrighteousness and compromise.

**Mattithyahu/Matthew 15:13** “But He answering, said, “Every plant which My heavenly Father has not planted shall be uprooted.”

Psa 1:1 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,

Psa 1:2 But his delight is in the Torah of יהוה, And he meditates in His Torah day and night.

Psa 1:3 For he shall be as a tree Planted by the rivers of water, That yields its fruit in its season, And whose leaf does not wither, And whatever he does prospers.



These words of our Master, were words in response to the hypocritical Pharisees, who accused the talmidim (disciples) of Messiah of breaking the traditions of the elders by not washing their hands before eating!

יהושע was making it clear here, that those who hold fast to traditions and forsake the commands of Elohim, are those who put on an outward show and draw near to Elohim with their lips, yet their hearts are far from Him, and teach as teachings the commands of men. These hypocrites are not the righteous ones, and they will be uprooted!



The picture of being **‘firmly rooted trees’**, is a vital and very practical lesson for us to understand, in guarding our obedience to Elohim.

I would now like us to look a little deeper at the Hebrew words that I have already mentioned, and are translated as **‘terebinth’** or **‘oak’**, in order to help us recognize how we are to be true trees of righteousness, as we look at the locations of these specifically mentioned **Terebinth trees**:



I have already mentioned that the first reference to a terebinth tree is in Berēshith/Genesis 12:6.

This was where יהוה appeared to Abram!

יהוה physically made Himself visible to Abram at this terebinth tree, which was at 'Moreh' - מוֹרָה

Moreh (mo-reh')- Strong's H4176 means, 'teacher', as mentioned, and it was here at this Mighty Tree that Abram met His Teacher:

**Iyob/Job 36:22 “See, Ėl is exalted by His power; who is a Teacher like Him?”**

The term מוֹרֶה Moreh (mo-reh')- Strong's H4176 is used 3 times in Scripture; and the other times that we see this word being used, is when Mosheh was giving reference to Yisra'ĕl, of this very location where Abram had met יהוה, as a marker of where they would proclaim the blessing and curses on Mount Gerizim and Ėybal, when they had crossed the Yardĕn! (Debarim/Deuteronomy 11:30), hence me taking time to highlight the significance thereof, when going through this week's Torah portion.



○ This can also remind us that we, who have ‘crossed over’, and understand the clear blessings and curses of Scripture, will keep our eyes on our Good Teacher and Master, **יהושע** Messiah:

**Yohanan/John 13:13** “You call me Teacher and Master, and you say well, for I am.”



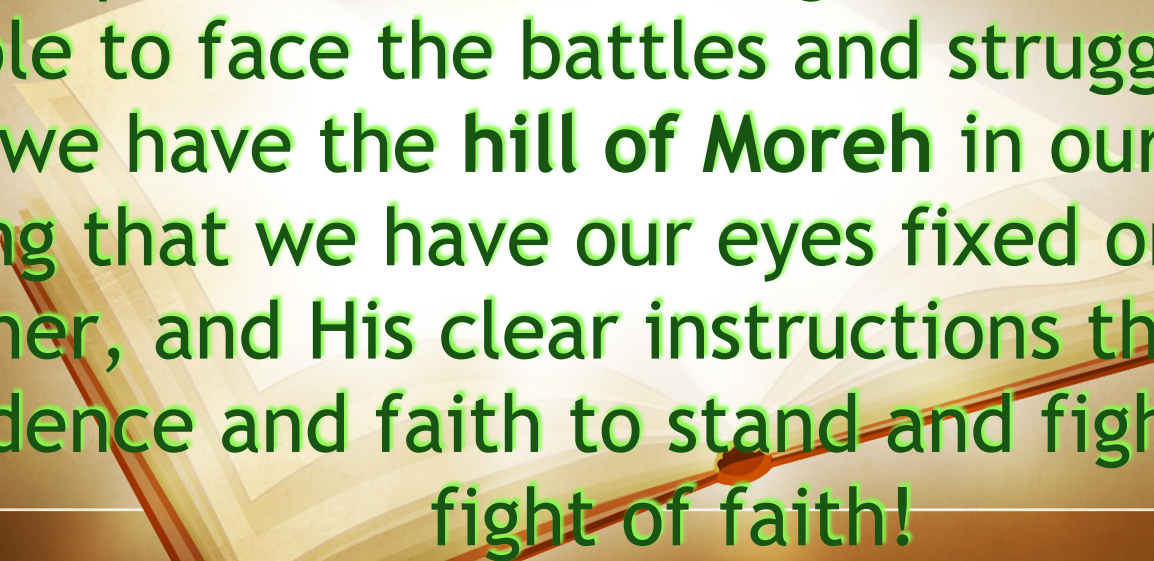
The 3<sup>rd</sup> time that we see this word מוֹרָה Moreh (mo-reh')- Strong's H4176 being used, is in Shophetim/Judges 7:1, when Gid'on was encamped at the fountain of H̄arod̄, while Midyan was on the north of them, by the hill of Moreh.

The Hebrew word H̄arod̄ comes from the root word חָרַד ḥarad̄ (khaw-rad')- Strong's H2729 which means, **'trembling, to be terrified, frightened, afraid'**.



This, in itself, carries a great encouragement for us, especially when we understand the full story of Gid'on, who overcame huge terrifying obstacles and frightening enemies, as he fixed his eyes and trust on יהוה.





Here we recognize that, in the face of danger and terrifying circumstances, which in Scripture is often represented as coming from the north, we are able to face the battles and struggles, as long as we have the **hill of Moreh** in our sights - meaning that we have our eyes fixed on our *Mighty Teacher*, and His clear instructions that gives us confidence and faith to stand and fight the good fight of faith!



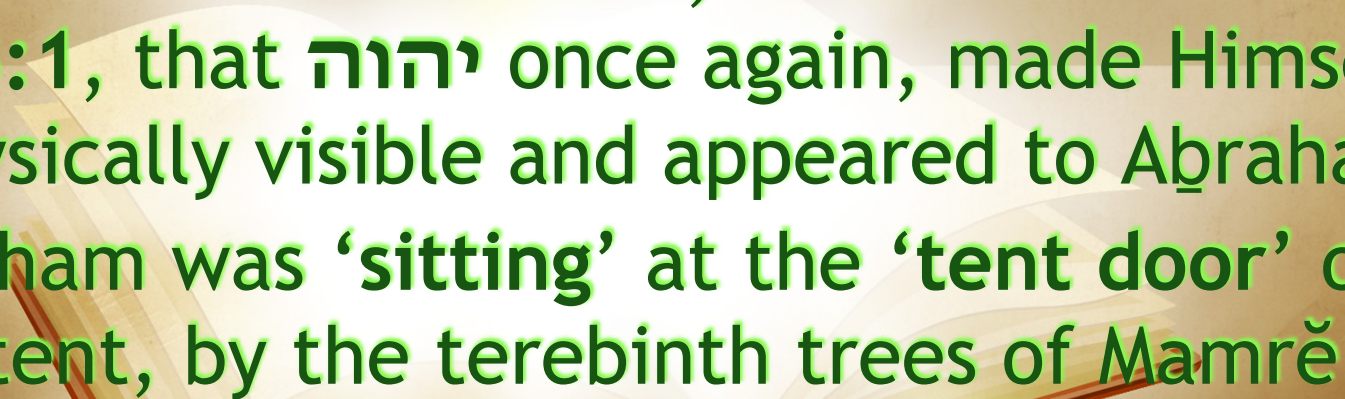
We have a Teacher of Righteousness - and as good, faithful students we must take careful heed to hear, guard and do all He teaches us through His Word - then we will be equipped to face the tough battles in life!

The second place where we see a reference being made to a 'terebinth tree', is at מַמְרֵ **Mamrē** (mam-ray')- Strong's H4471 which means, 'strength or fatness'.

This Hebrew root word מַמְרֵא Mamrě (mam-ray')-  
Strong's H4471 is used 10 times and was the  
location where Abram had moved to and had  
dwelt, “by the terebinth trees of Mamrě”, which  
was in Hebron, and it was here that he also built a  
slaughter-place to יהוה.

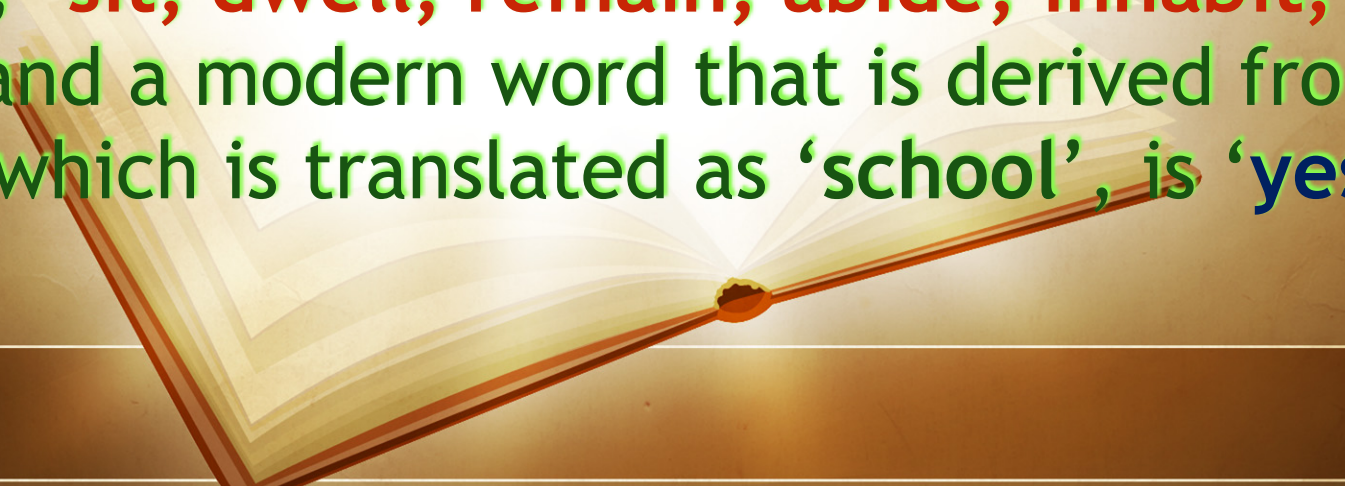
Mamrě was an Ammonite who had made a  
covenant with Abram.





It was here that we see, in **Berěshith/Genesis 18:1**, that **יהוה** once again, made Himself physically visible and appeared to **Abraham**. **Abraham** was **'sitting'** at the **'tent door'** of his tent, by the terebinth trees of **Mamrě**.

In Hebrew, the root word that is used for 'sitting' is יָשַׁב yashab (yaw-shab')- Strong's H3427 which means, **'sit, dwell, remain, abide, inhabit, sitting still'** and a modern word that is derived from this word, which is translated as 'school', is **'yeshiva'**.





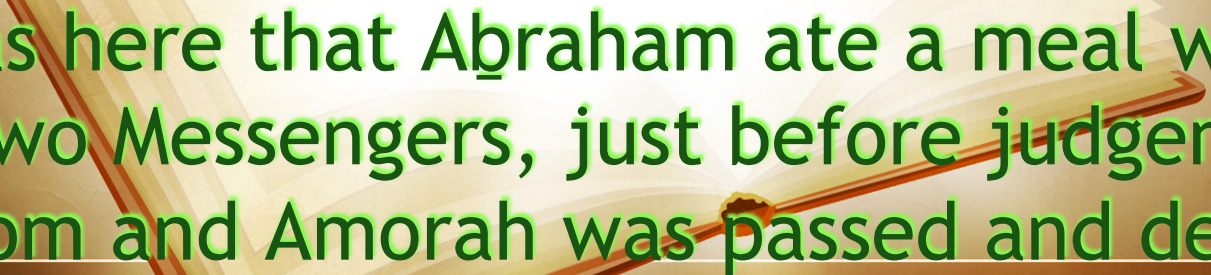
And so, ‘**sitting/ dwelling**’ in the Hebraic mind-set, is an idiom for learning; and it is at the Master’s Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!

The idea of **sitting** in the Hebrew mind-set is to **learn**, and not to simply sit and vegetate, but rather sit and pay attention to the instructions of their teacher.



Abraham is clearly pictured for us, as a great example of a man who meditated on the Word day and night and was so focused on the Master יהוה, making himself readily available for יהוה to make Himself visible to His faithful servant and friend!

It was here that Abraham ate a meal with יהוה and two Messengers, just before judgement over Sedom and Amarah was passed and delivered!





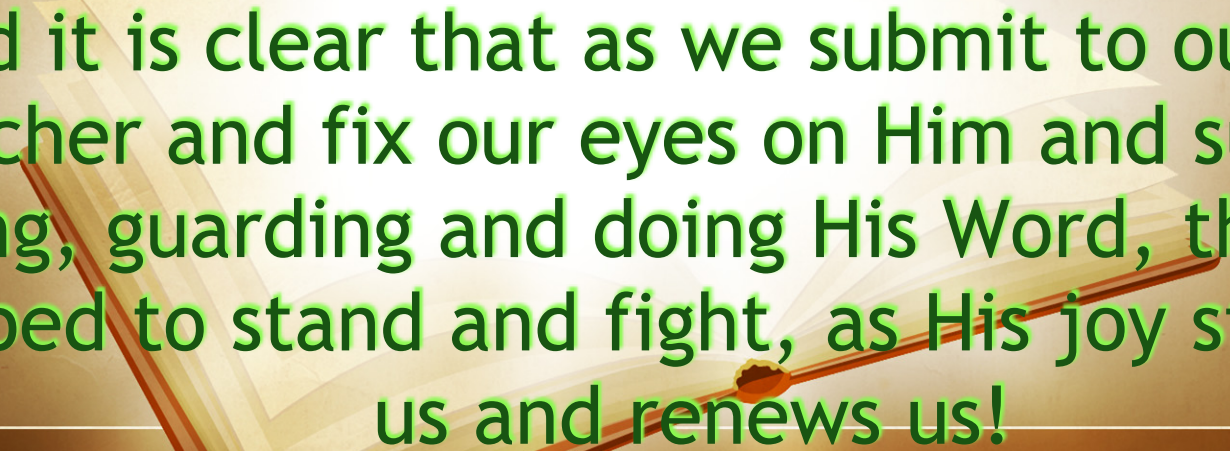
This location also gives us great insight in understanding our need to be attentive students of our Mighty Teacher, **יהושע** Messiah, and who love to come together on His Sabbaths, in order to sit and learn and be strengthened in His Word that leads us in righteousness, and enjoy the fellowship of a good meal too!

It is when we gather, as diligent talmidim, that He makes Himself visible to us through His Word and strengthens us as we grow in our knowledge and understanding of who He is.

This was also the place where Yitshaq dwelt, when Ya'aqob came to him before he died at 180 years of age. (Berěshith/Genesis 35:27-28)

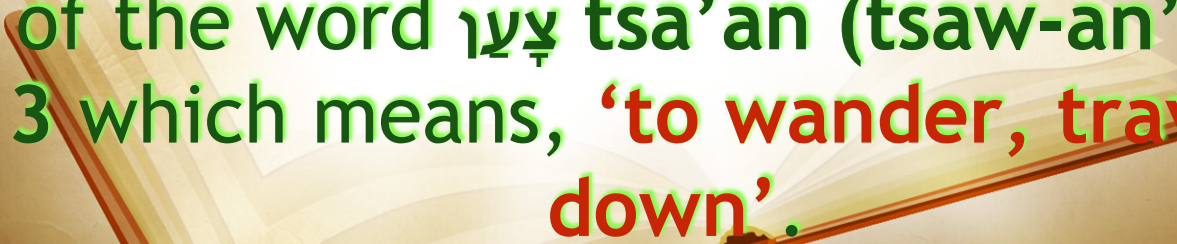
Moreh = Teacher and Mamrě = Strength

And it is clear that as we submit to our Good Teacher and fix our eyes on Him and submit to hearing, guarding and doing His Word, that we are equipped to stand and fight, as His joy strengthens us and renews us!





The third location, that we see in Scripture being  
'marked' by a 'terebinth tree' is צַעֲנָנִים  
Tsa'ananniym (tsah-an-an-neem')- Strong's  
H6815 which means, '**removings**', and is the  
plural of the word צָעַן tsa'an (tsaw-an')- Strong's  
H6813 which means, '**to wander, travel, taken  
down**'.



It is in Yehoshua/Joshua 19:33, where we are told that this place formed part of the borders of Naphtali - נַפְתָּלִי (naf-taw-lee')- Strong's H5321 - whose name means, **'wrestling'**.

This place is also used in Shophetim/Judges 4:11 where Heber, of the children of the father-in-law of Mosheh, had come to, after separating himself from the Qěynites, before Baraq and Deborah went up and destroyed Sisera.



This terebinth, at צֶעַנְנִים Tsa'ananniym, was beside קֹדֶשׁ Qedesh (kaw-dashe')- Strong's H6843 which means, **'set-apart place'**.

What we can learn from this terebinth tree's location, is that, we who have been called out of darkness and are a set-apart people of Elohim, will recognize how we have all wrestled with the removal of our old ways, and all the vain inherited traditions and lies.

Therefore, as we live set-apart lives, we must remove all falsehood and compromise, in order to truly live set-apart lives unto our Mighty Teacher and Master!

The 4<sup>th</sup> place that we find a terebinth tree being mentioned, as a key marker or location, is at שְׁכֶם שְׁכָם  
Shekem (shek-em')- Strong's H7927 which means, 'back or shoulder'.



It was here at Shek<sub>em</sub> that Ya'aqob<sub>u</sub> dug a well -  
the well where יהושע met the Shomeroni woman  
and so opened the door for the return of the lost  
sheep of Yisra'el!

It was also here, at the terebinth at Shek<sub>em</sub>, that  
the masters of Shek<sub>em</sub> set up Abimelek<sub>u</sub>, the son of  
Gid'on, as their king, after he had killed his 70  
brothers! (Shophetim/Judges 9:6).

It was also here at Shek<sub>e</sub>m that Ya'aqob<sub>u</sub> buried the idols under the terebinth tree.

A very eventful place indeed, one that typically presents to us the clear choice of who we will serve and follow.

**יהושע** Messiah is our Master, Teacher and King and the rule is on His shoulders, yet Shek<sub>e</sub>m teaches us that there is always a false system and rule that many sadly choose to follow.

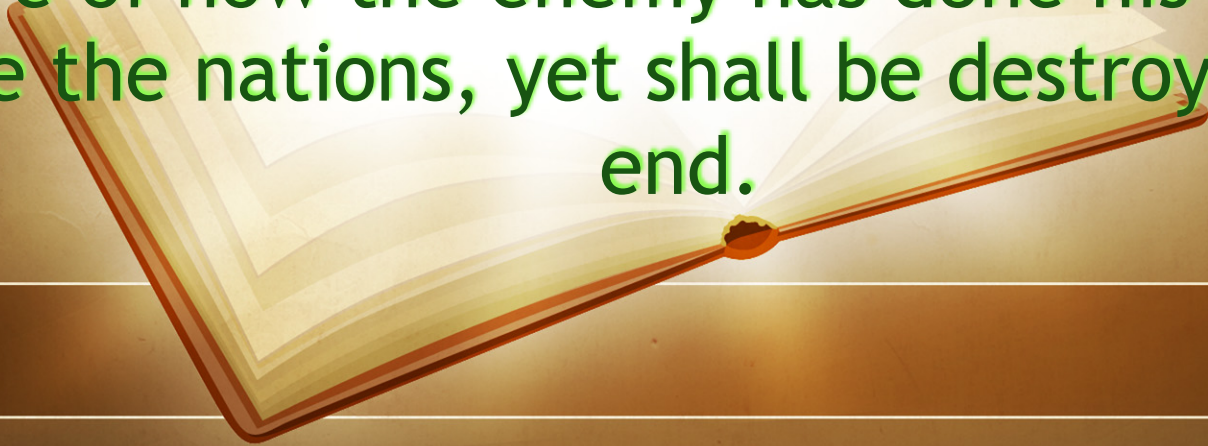


After Abimeleḵ was set up as king of Sheḵem, Yotham went and proclaimed a clear parable of trees from Mount Gerizim, as a witness against the leaders at Sheḵem.

Abimeleḵ ruled Yisra'ēl for 3 years, after which he was killed when a woman dropped an upper millstone on his head and crushed his skull.

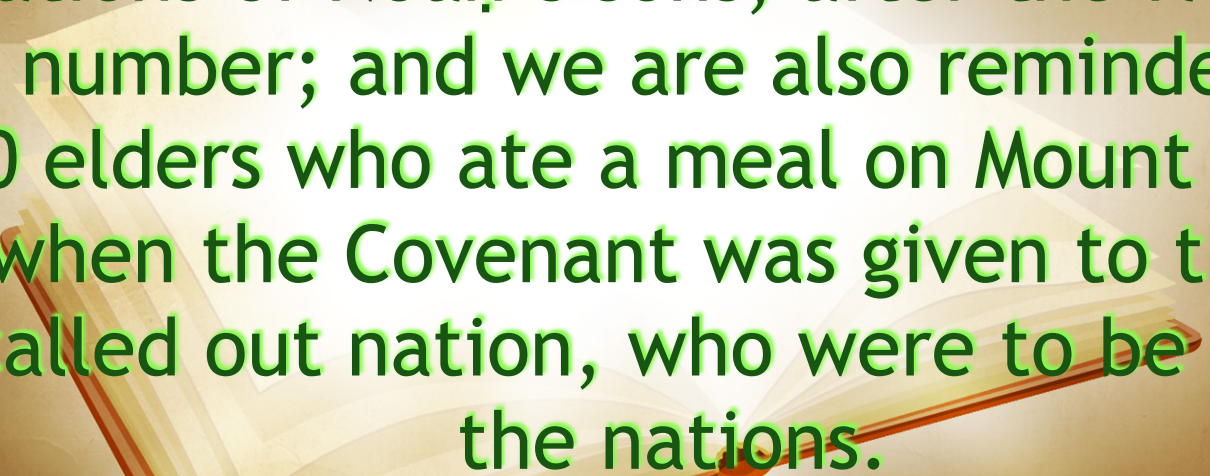
He then asked his armour bearer to kill him, lest it would be said a woman killed him - and so Elohim repaid Abimeleḵ for the evil of killing the 70 sons of Gid'on.

Why I am sharing this with you, is simply to show how the enemy will certainly have a way of getting many to follow him, and with the 70 sons of Gid'on being killed by him, we are given a picture of how the enemy has done his utmost to defile the nations, yet shall be destroyed at the end.

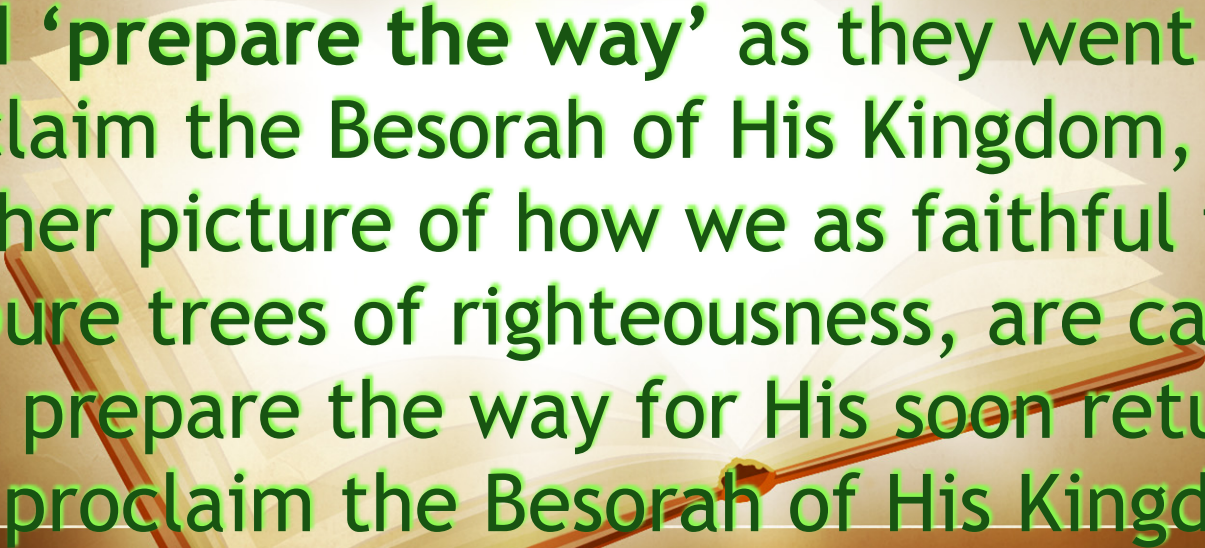




70 is a significant number, in representing the fullness of the nations, as we are reminded that generations of Noah's sons, after the flood, were 70 in number; and we are also reminded how it was 70 elders who ate a meal on Mount Sinai with יהוה when the Covenant was given to the chosen and called out nation, who were to be a light to the nations.



**יהושע** Messiah also sent out the 70 taught ones, two by two, ahead of Him into every city and place where He was about to go, so that they would **‘prepare the way’** as they went to go and proclaim the Besorah of His Kingdom, which is another picture of how we as faithful talmidim and pure trees of righteousness, are called to go and prepare the way for His soon return, and proclaim the Besorah of His Kingdom!



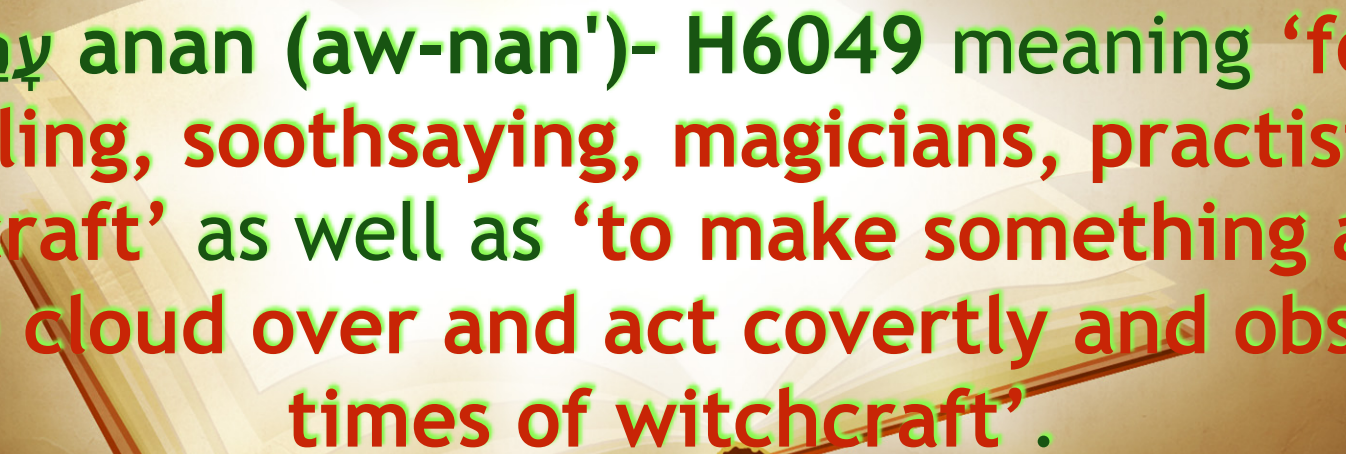


We must choose to follow the Righteous King, by guarding His Word and bearing each other's burdens on our shoulders, and so fulfil the Torah!

There was another '**terebinth tree**' in Shek<sub>em</sub>, that is mentioned in **Shophetim/Judges 9:37**, and was a place where witchcraft was performed and sought after.

In the Scriptures, we are told that the people were coming from the '**Diviners terebinth tree**'.

The Hebrew word that is translated as 'diviners' is מְעוֹנְנִים - 'meon'niym' - which is the plural of the word עָנָן anan (aw-nan')- H6049 meaning 'fortune telling, soothsaying, magicians, practising witchcraft' as well as 'to make something appear or to cloud over and act covertly and observe times of witchcraft'.



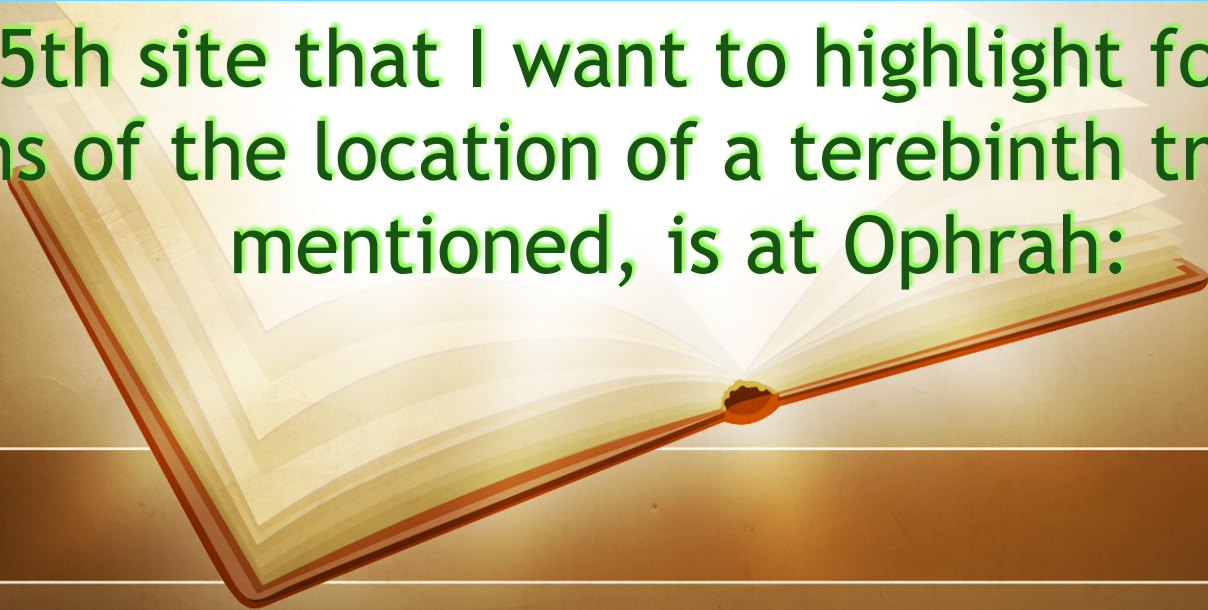


This is a lesson for us, that we are to not allow any form of witchcraft or magic in our lives, for as we live in the world we are not of the world and must not follow after the world's ways, as this has not been appointed for us:

**Debarim/Deuteronomy 18:13-14** “Be perfect before יהוה your Elohim, 14 for these nations whom you are possessing do listen to those using magic and to diviners. But as for you, יהוה your Elohim has not appointed such for you.”

**Mikah/Micah 5:12 “And I shall cut off witchcrafts out of your hand, and let you have no magicians.”**

The 5th site that I want to highlight for you, in terms of the location of a terebinth tree being mentioned, is at Ophrah:





Shophetim/Judges 6:11 “And the Messenger of יהוה came and sat under the terebinth tree which was in Ophrah, which belonged to Yo’ash the Abi’ezerite, while his son Gid’on threshed wheat in the winepress, to hide it from the eyes of the Midyanites.”

The name גִּדְעוֹן **Gid’on** (ghid-ohn’)- Strong’s H1439 means, **‘hewer, one who chops down’**, and he certainly was a very courageous man who chopped down and destroyed the abominable Asherah pole and altar of Ba’al, that his father had.

It was here at the terebinth tree in Ophrah, where Gid'on lived, that the Messenger of יהוה appeared to Gid'on and called him a mighty brave one.

Gid'on, of course, engaged in a discussion with the Messenger of יהוה, and discussed his doubts and fears, and challenged Him by asking that if יהוה was with them, then why were bad things happening to them, as they had been suffering under the oppression of the Midyanites.



Gid'on was told to go in his strength, for he would save Yisra'el, and he responded with the fact that he was just a small guy from Menashsheh, and was the least in his father's house.

With these physical facts, in his own eyes, of him being the smallest in his father's house, he asked the Messenger of יהוה how he was to, or with what that he, would save Yisra'el - and the answer was very simple and yet very clear - He would do so because יהוה was with him!!!

Because יהוה was with him, he would destroy the Midyanites, as one man!

This is a very practical truth that we all need to hear, amidst the most daunting circumstances in our lives!!!

If יהוה is with us, then we have the full assurance of walking in victory!

Gid'on still finding this a little hard to take in, he asks for a sign and then proceeds to prepare an offering for יהוה.

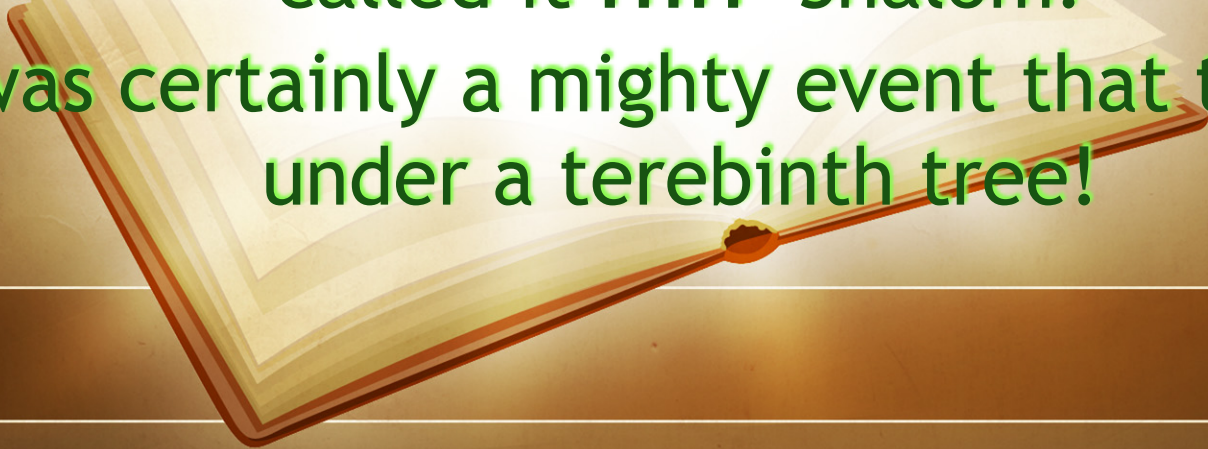


Gid'on was told to put the meat and bread on the rock and pour out the broth, which he did, and the Messenger of יהוה touched the meat and unleavened bread with His staff and fire went up from out of the rock and consumed the offering, and the Messenger of יהוה went from his sight.



In total awe of having seen the Messenger of יהוה face to face, he feared that he would die, and he was told to take courage for he would not die; and then Gid'on built a slaughter-place there and called it יהוה Shalom.

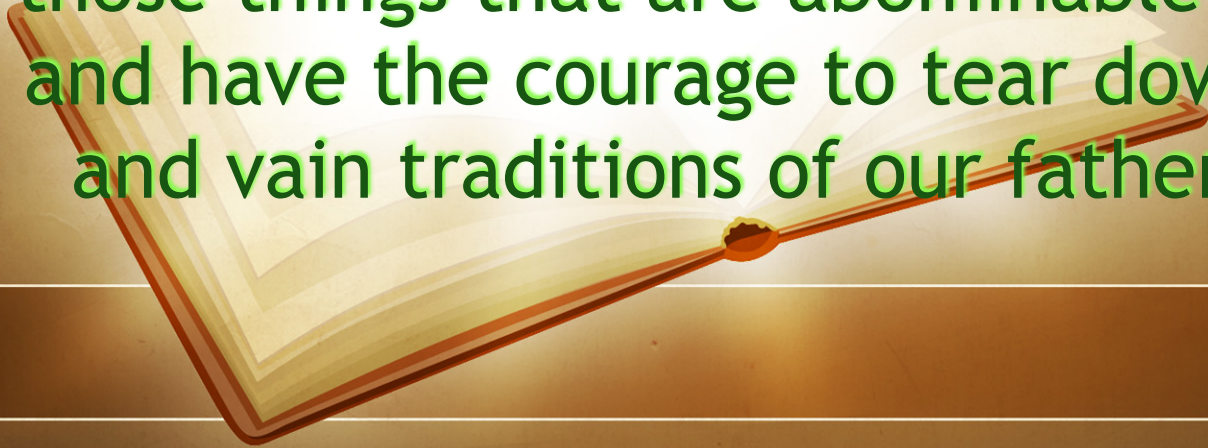
This was certainly a mighty event that took place under a terebinth tree!





We can see great picture of Pěsaḥ being given here, through the offering that he prepared and set on the rock, and we are also able to see how we too can be filled with the Shalom of יהוה, as He lifts His face up to us and gives us His Shalom, when we prepare our hearts to seek Him and walk in His clear word, accepting His work of redemption and guard to keep his Appointed Times as instructed.

The Shalom of יהוה enables us to stand firm in the face of great dangers, as we offer up our lives as a daily living sacrifice and give Him our all - for then we too would be strong and courageous to chop down those things that are abominable in יהוה's eyes - and have the courage to tear down the lies and vain traditions of our fathers!

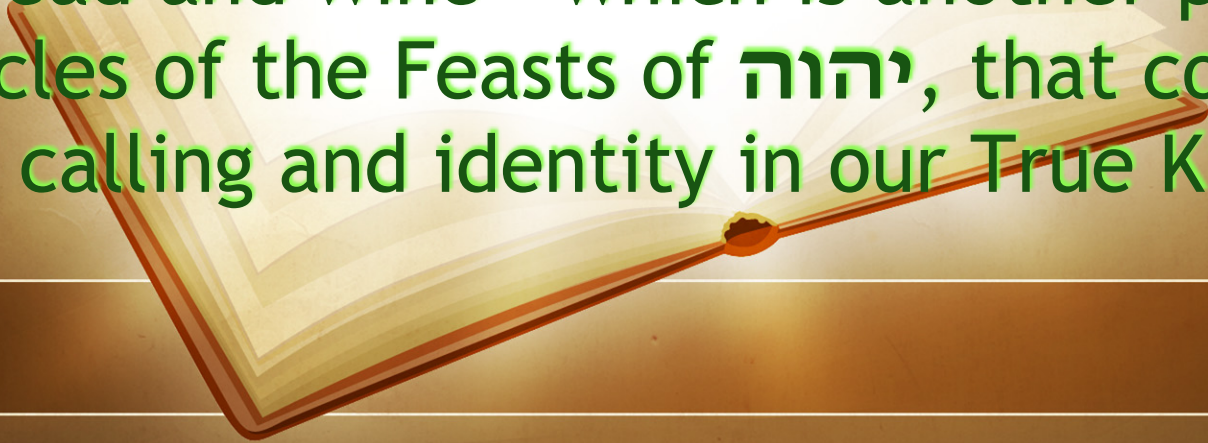




The 6<sup>th</sup> location of a terebinth tree, that I want to mention, is at תָּבוֹר Tabor (taw-bore')- Strong's H8396 which means, 'mound'.

Shemu'ěl Aleph/1 Samuel 10:3 “And you shall pass on from there, and beyond, and shall come to the terebinth tree of Tabor. And three men going up to Elohim at Běyth Ĕl shall find you there, one bearing three young goats, another bearing three loaves of bread, and another bearing a skin of wine.”

After having anointed Sha'ul as king, Shemu'el told Sha'ul that he would be met at the terebinth tree by three men who were on their way to Běyth Ěl, and he was to receive from them 3 goats, 3 loaves of bread and wine - which is another picture of the cycles of the Feasts of יהוה, that confirms our calling and identity in our True King!





This was a confirmation of the prophecy of Shemu'el to Sha'ul, and it was after this event that Sha'ul received the Spirit of Elohim.

Later, we know that, the Spirit departed from Sha'ul, because of his rebellion and disobedience.

This location can therefore clearly picture for us the vital need for us to be guarding the Sabbaths and Feasts of יהוה, lest we find ourselves without His Spirit dwelling in us!

With the 3 men having 3 goats, 3 loaves of bread and a skin of wine, we are quickly reminded how the metaphoric picture behind these 3 men and their gifts of provision point us toward the '3 times a year' every male was to go up to Yerushalayim and perform the Festivals of יהוה!

This reminds us how important it is for us, in guarding the sure promise of the hope we have in Messiah, that we are to keep His Feasts with joy!



The location of this **terebinth tree** also gives us the assurance of the providence of יהוה and the urgency with which we must guard His Appointed Times and not take our set-apart calling for granted.

In Scripture, we also are told that Abshalom's head got caught in a great **terebinth tree**, and Yo'ab thrust 3 spears through his heart while he was still hanging alive in the **terebinth tree** (Shemu'el Bět/2 Samuel 18)

We are also told of the young prophet who had gone and delivered a strong message of rebuke to Yarobam, and then went on his way as instructed by Elohim.

He stopped off and rested under a terebinth tree on his way home, where he was enticed into breaking the clear instructions of Elohim, through the trickery of twisted words of a false prophet, which ultimately got him to be mauled by a lion!

(Melakim Aleph/1 Kings 13)



What we can learn from this Terebinth tree, is that we must be sober and alert, for the enemy is like a roaring lion seeking who he can devour!

This young prophet was tired and weary and had stopped to rest under a terebinth tree; and here we can be cautioned in regards to our **'resting'** in our Master! When we are tired and weary, that is when we need to be on the highest alert, and not neglect our **'entering into the true rest of our Master'**, as we do not neglect the gathering of the set-apart ones, as some are in the habit of doing, due to weariness and tiredness!

When we are tired and weary, we must do our utmost to be gathering, lest we find ourselves being led astray in a moment of weakness!

We are called to be set-apart and planted, as tree of righteousness whose leaves do not fade when the heat comes. When compromise and disobedience creeps in, the tree begins to fade, as the fruit of righteousness begins to become less and less, until there is not fruit - and this was the rebuke given to a rebellious Yisra'el in:



Yeshayahu/Isaiah 1:30 “For you shall be as a terebinth whose leaf fades, and as a garden that has no water.”

Compromise and any form of idol worship will cause the source of your strength to fade and be proven wrong when the heat comes!

The sad tragedy, is that for so many who do not realize that they are fading, because the heat has not come, will find that when the heat of the wrath of Elohim comes, it will be too late to repent!

יהוה does give us assurance of a faithful remnant, that shall return like a terebinth that has been cut down, with only a stump that remains - for the set-apart seed is its stump - and Messiah has restored life to the root!

Yeshayahu/Isaiah 6:13 “But still, there is a tenth part in it, and it shall again be for a burning, like a terebinth tree and like an oak, whose stump remains when it is cut down. The set-apart seed is its stump!”



Trees were often seen as places of significance, to the ways and practices of the abominable worship rites of the nations and יהוה makes it clear that all idol worship will be destroyed!

Today, the world worships the Christmas tree - and this too will be destroyed:

Yehezqěl/Ezekiel 6:13 “And you shall know that I am יהוה, when their slain are among their idols all around their slaughter-places, on every high hill, on all the mountaintops, under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols.”

Sadly, we find that many find comfort in the 'shade' of their false trees, and in the process, are simply whoring after idols:

Hoshěa/Hosea 4:13 "They slaughter on the mountaintops, and burn incense on the hills, under oak and poplars and terebinth, because its shade is good. Therefore, your daughters commit whoring, and your brides commit adultery."



While we recognize some very significant events that take place under or around a **terebinth tree**, we also recognize that there is also the clear danger of following after strange mighty ones, which are not mighty ones at all, yet through traditions and lies, have caused many to seek their refuge, strength and shelter under the trees of falsehood, as they are rooted in nothing more than shallow dogmas of man, that will prove false when the heat of the wrath of **יהוה** comes!

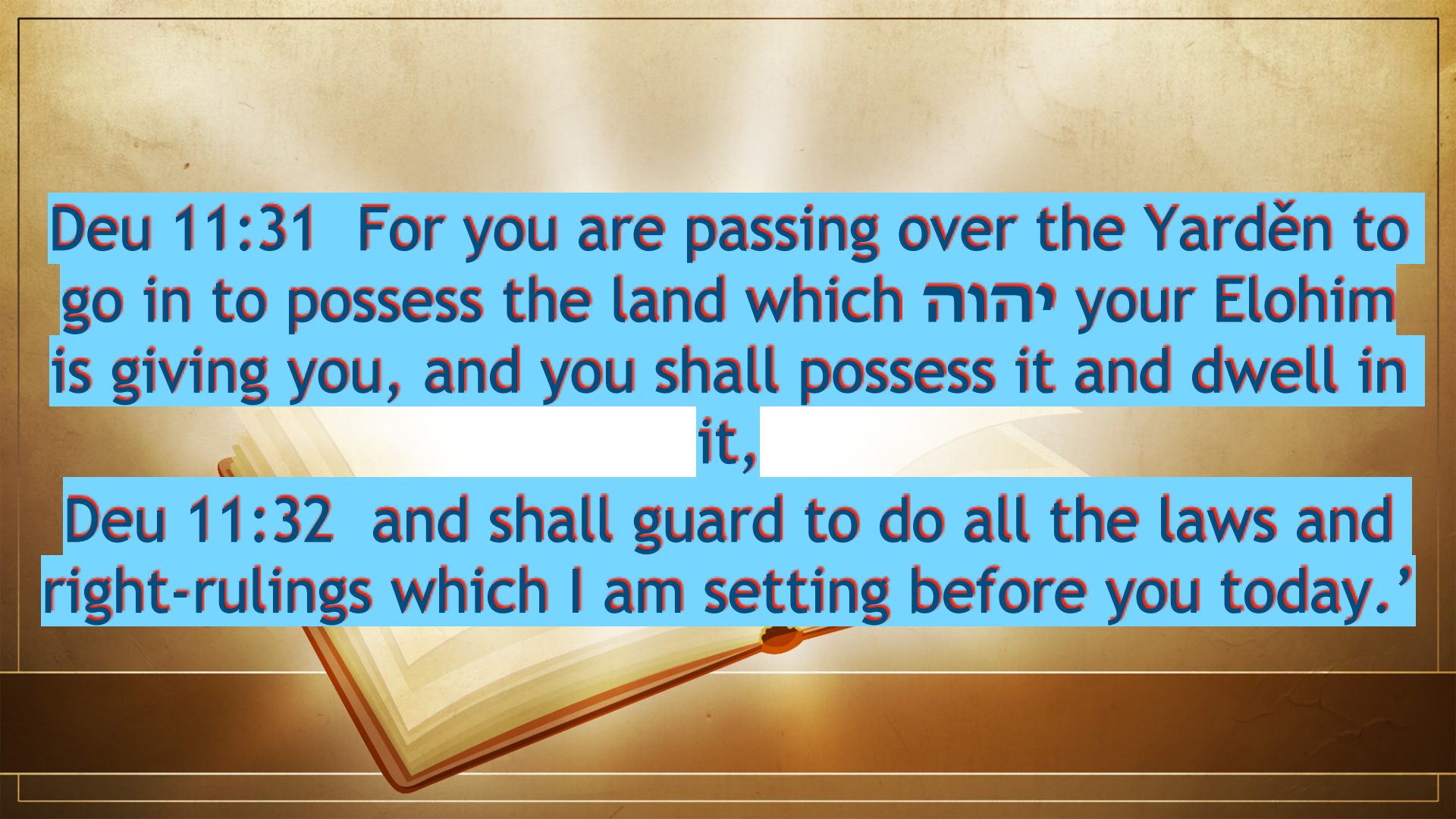
When the fire of His wrath does come, those who are truly planted in **יהושע** Messiah and remain in Him, will find their continued strength from Him, and their leaves and covering will not fade, when His heat comes upon the sons of disobedience!

As we consider the analogy of trees in Scripture - let me ask you if you have truly been 'transplanted' by Elohim, having been grafted in by the Blood of Messiah, and are staying in Him to be a true 'TREE OF RIGHTEOUSNESS' that is daily being adored by His beautiful Word?



Perhaps you have been facing some fierce and seemingly life treating battles of late - then be like Gid'on and present yourselves as a daily living sacrifice, and never take your eyes off of our Good Teacher and King -for then your leaf will never fade - **you mighty brave one!**





Deu 11:31 For you are passing over the Yordēn to go in to possess the land which יהוה your Elohim is giving you, and you shall possess it and dwell in it,

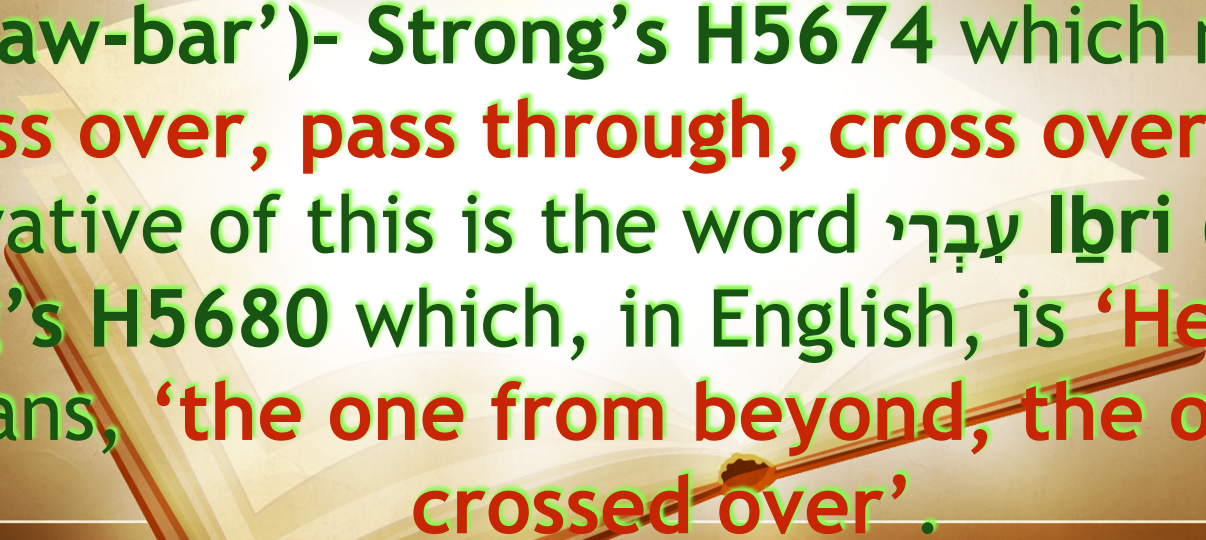
Deu 11:32 and shall guard to do all the laws and right-rulings which I am setting before you today.’



## Verse 31-32

The Promised Land is set before us - and so, as we have the blessing and curse been proclaimed - we have no excuse - and for us to fully walk in the fullness of the blessing, favour and shalom of יהוה, we must recognize the need to 'guard to do' all the laws and right-rulings that the Torah sets before us!!!

**We are 'passing over' - to do!!!**



The Hebrew root verb used for ‘passing over’ is עָבַר **l̄brim**, which comes from the root word עָבַר **abar** (aw-bar’)- Strong’s H5674 which means, ‘**to pass over, pass through, cross over**’ and a derivative of this is the word עִבְרִי **l̄bri** (ib-ree’)- Strong’s H5680 which, in English, is ‘**Hebrew**’ and means, ‘**the one from beyond, the one who crossed over**’.



The Hebrew word עֲבָרִים Ibrim is the plural form and highlights for us a picture of the complete unified body of Messiah, that passes over!

This word עֲבָרִי Ibrī (ib-ree')- Strong's H5680 is a patronymic noun from the root word עֵבֶר Eber (ay'-ber)- Strong's H5677 which was the name of a descendant of Shem and means, 'region beyond' and comes from the primitive root word עָבַר aḅar (aw-bar')- Strong's H5674 which means, 'to pass over, through or by, pass on'.

Abram left the regions beyond the river and forsook his father's house which was riddled with pagan fertility worship under the reign of the wicked Nimrod and entered into covenant with Elohim.

Abram was the first person to be called a Hebrew (**Berěshith/Genesis 14:13**) and we recognize this by his 'crossing over' the Euphrates River, when leaving his father's house and going into the Promised Land at the call and instruction of Elohim!



Our 'passing over' or becoming a 'Hebrew', entails our ability to clearly listen to the commands of Elohim and guard **TO DO THEM!!**


We too, who have 'crossed over', so to speak, have become 'Hebrews', as we have responded to the clear call of Elohim, who called us out of darkness into His marvelous light! And by the Blood of Messiah, we are grafted in to the Covenants of Promise with Yisra'ěl, and therefore, being 'Yisra'ěl', by definition, we are in fact, also called 'Hebrews', as our father Abraham was, and are a people now belonging to Messiah!

The Hebrew root word עָבַר *ab̄ar* (aw-bar')-  
Strong's H5674, in the ancient pictographic  
script, is written as follows:






## Ayin - א:

The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the **'window of knowledge'**, and can also render the concept of knowledge revealed!

## Beyt - בַּיִת:


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



## Resh - ר:

The Ancient picture for this letter is , **‘the head of a man’**. This letter has the meanings of **‘head or man’** as well as **‘chief, top, beginning or first’**.





From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

**LOOKING TO THE HOUSE'S HEAD**

Or

**THE EYES OF THE HOUSE ARE ON THE HEAD**



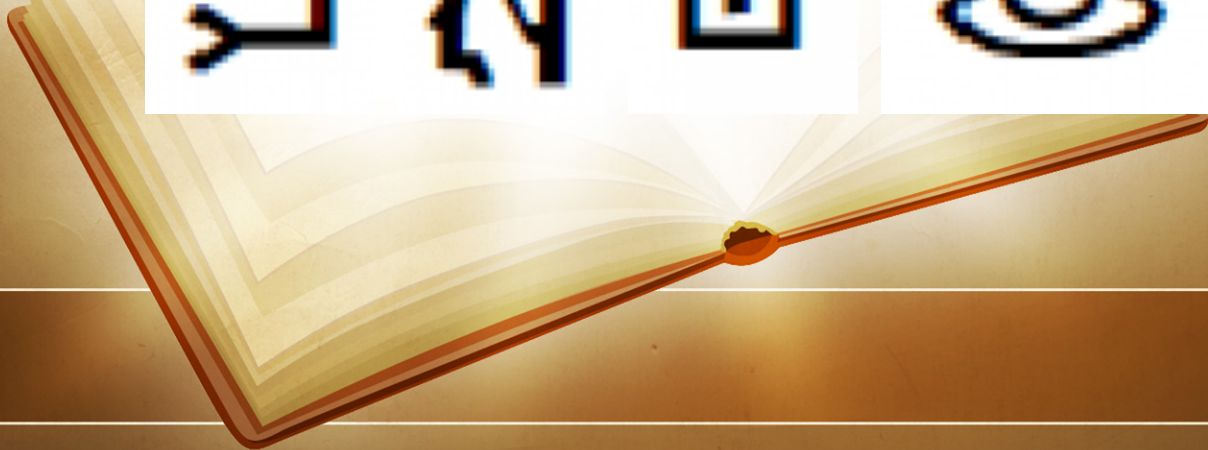
Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

The pictographic of the word **עִבְרִי** **ibri** (ib-ree')-  
**Strong's H5680** - Hebrew looks like this:



י ב ר י





The extra letter that is used at the end of this word is the letter:

Yod - י:



The ancient script has this letter as **‘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!

As true Hebrew's, we have our eyes fixed on the  
Head of the House; because of His work of  
redemption, as we look to the revealed arm of  
Elohim!

To whom has the arm of יהוה been revealed?  
To those who have turned to the Master the veil  
has been removed and are therefore able to  
properly see the deliverance that our Head has  
secured for us, giving us the strength to look to  
Him and 'cross over', so to speak!

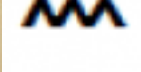


Collectively, as His Body and Bride that He has washed in His blood, we see the pictographic of the plural word **עַבְרִים** **lā'rim**, pictured as follows:



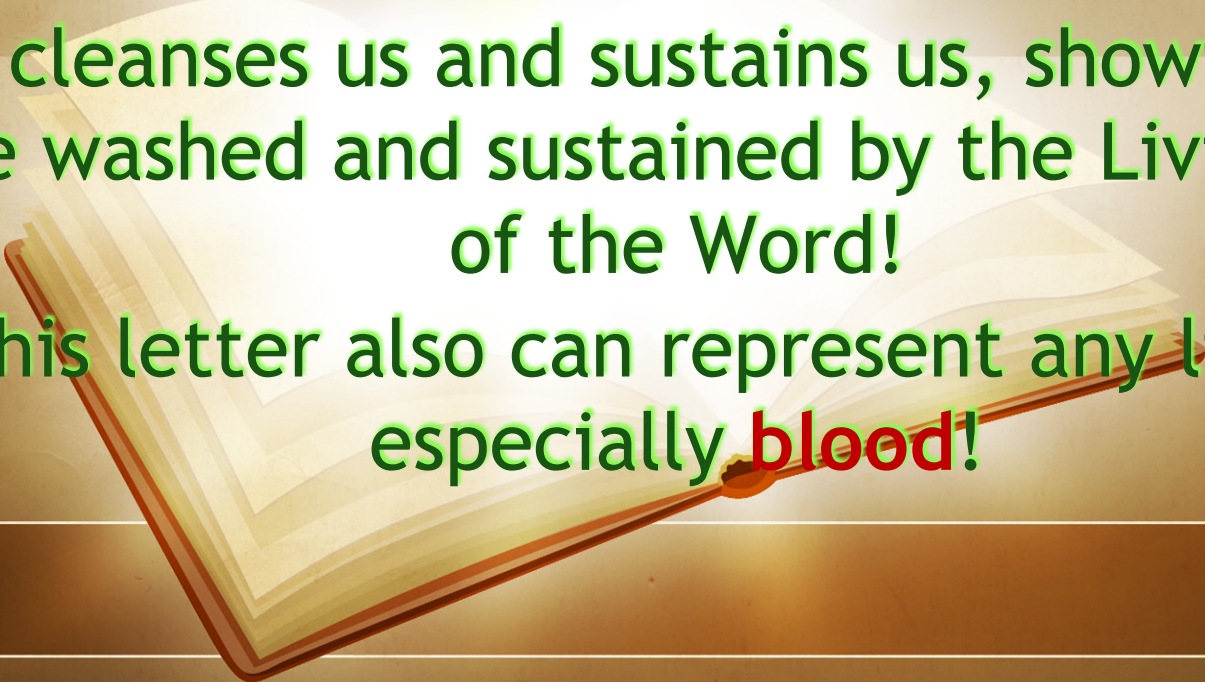
We see following the additional letter being used to form the plural word for 'Hebrews':

## 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.

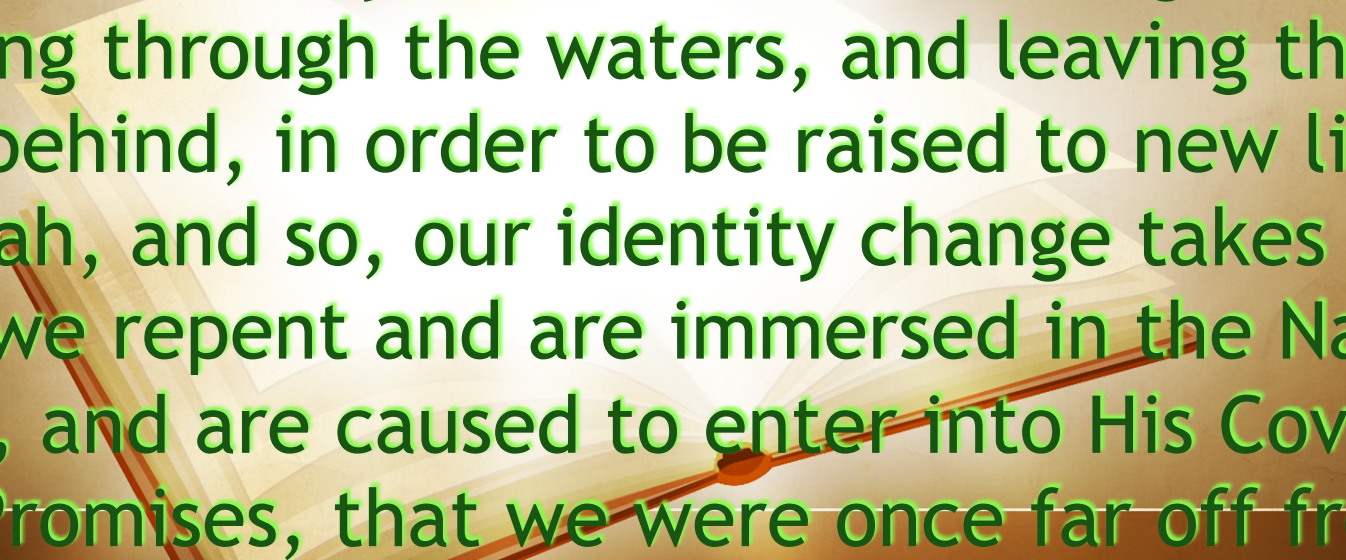
We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.





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!**

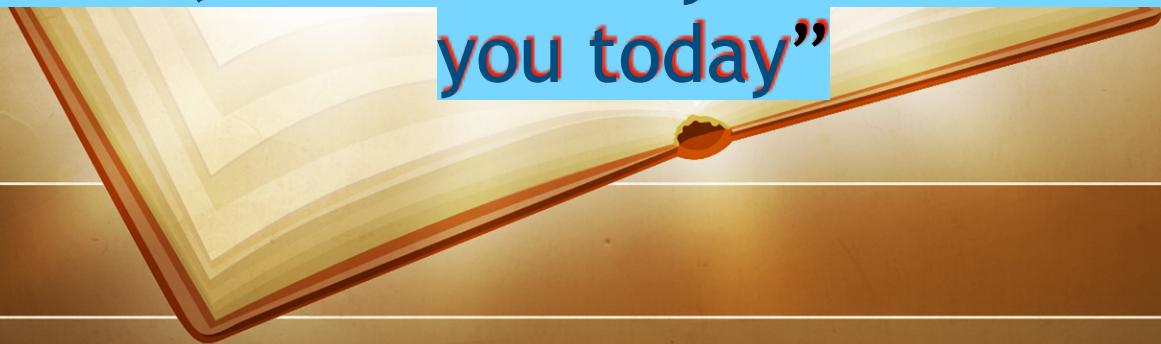


We too, are a people who have ‘crossed over’ from darkness into His marvelous light and our immersion is symbolic of our crossing over, or passing through the waters, and leaving the old life behind, in order to be raised to new life in Messiah, and so, our identity change takes place when we repent and are immersed in the Name of **יהושע**, and are caused to enter into His Covenants of Promises, that we were once far off from!

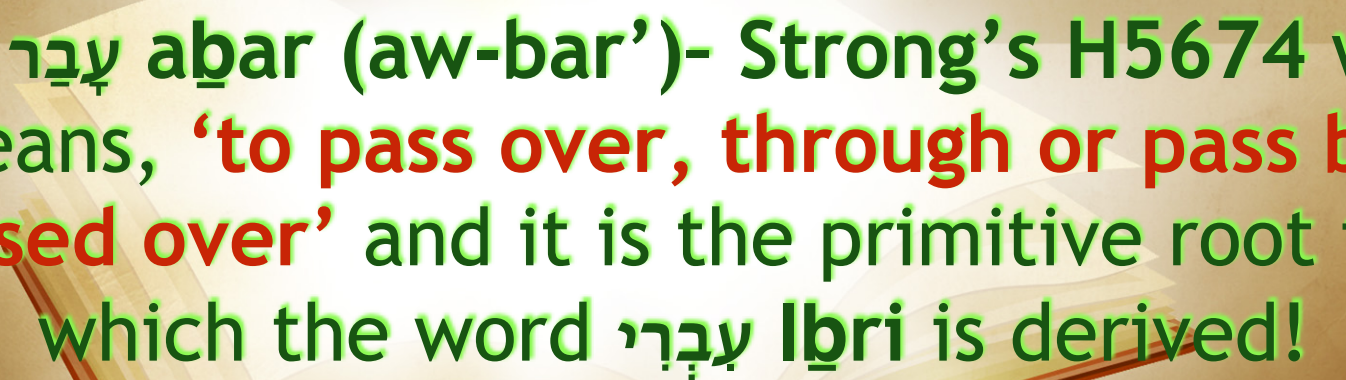


The reason I am mentioning this, is because the term **‘enter into’** is used in:

**Debarim/Deuteronomy 29:12** “so that you should enter into covenant with יהוה your Elohim, and into His oath, which יהוה your Elohim makes with you today”



This term 'enter into' is translated from the root word עָבַר aḇar (aw-bar')- Strong's H5674 which means, 'to pass over, through or pass by, crossed over' and it is the primitive root from which the word עֲבָרִי l̄bri is derived!






When we 'enter into' covenant with יהוה our Elohim, we also enter into His 'oath', which comes from the primitive root word אָלָה alah (aw-law')- Strong's H422 which means, 'to swear, curse, put under oath, utter a curse'; and so, we recognize that we accept all the conditions that are outlined in the covenants of promise - including the curses.

We enter in and are careful to do

The word that is translated as 'to do' comes from the Hebrew root word אָשָׂה *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 mean, 'celebrate', which I think is very fitting, as it is truly 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 heavy 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 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."



In the ancient pictographic script, the verb עָשָׂה  
asah (aw-saw')- Strong's H6213 which means, 'to  
do, work, make, produce, to act with effect, to  
observe, to bring about, institute, celebrate'  
looks like this:




## Ayin - א:

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






## 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.

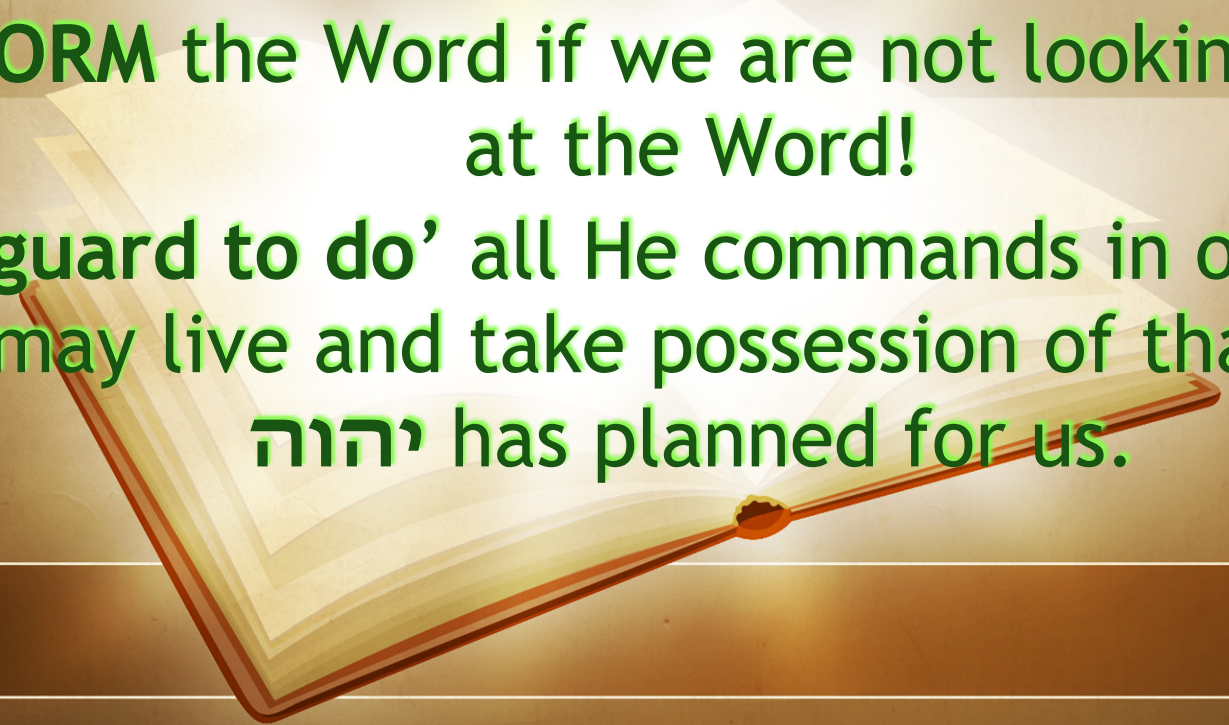


When looking at this word אָשָׂה *asah* in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do. From this picture we can see the meaning of:

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

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

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

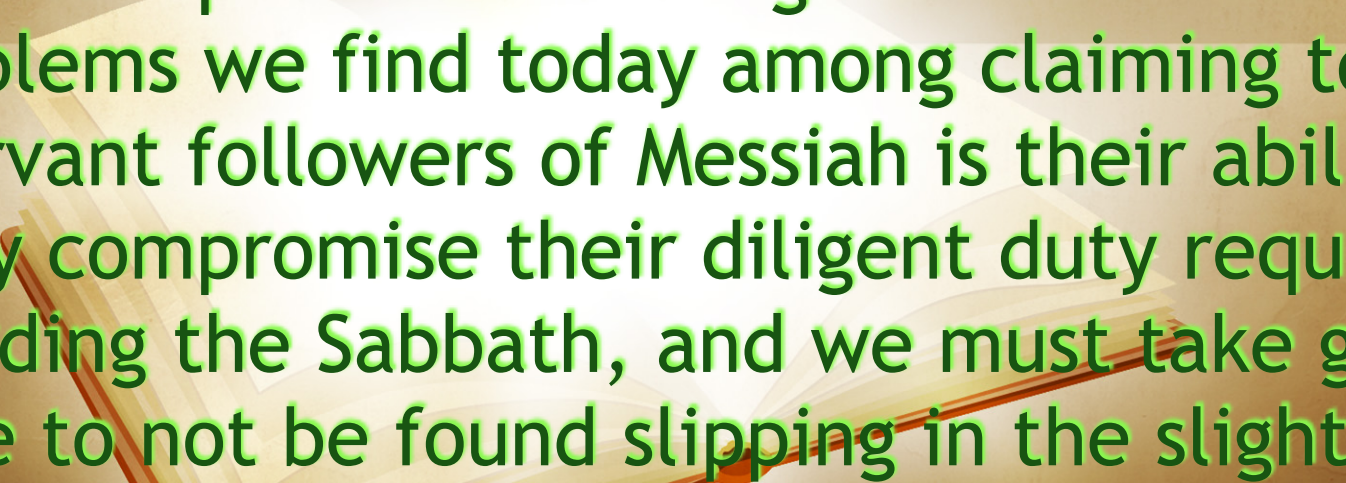




The word used for 'guard' is שָׁמַר *shamar* (shaw-mar')- Strong's H8104 meaning, 'keep, watch, present, attend to, pay close attention, guard' and the basic idea of the root of this word is 'to exercise great care over'.

We are to exercise great care over His Torah!



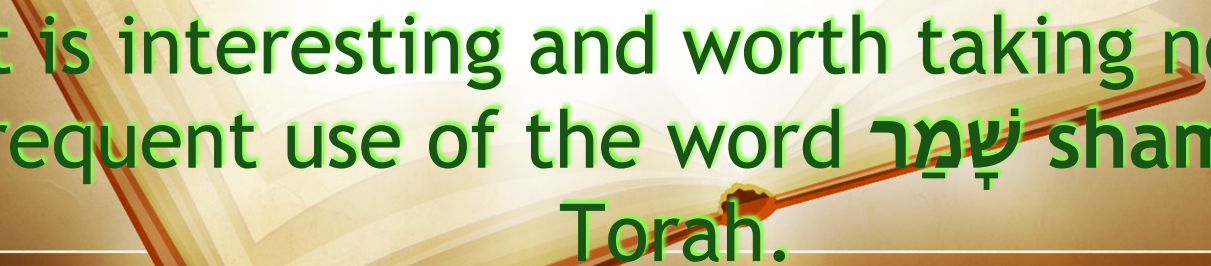


When one is ‘guarding’ something, being ‘awake’ and alert is imperative or else the risk of a theft or a loss of possessions is high. One of the biggest problems we find today among claiming torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding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



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 to be paid to the obligations of a covenant, to laws, statutes, etc.

What is interesting and worth taking note of, is the frequent use of the word שָׁמַר **shamar** in the Torah.

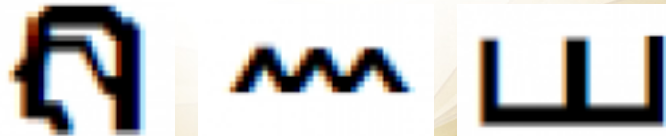


It is used 148 times in 139 verses in the Torah - 15 times in 15 verses in Berēshith/Genesis, 25 times in 24 verses in Shemoth/Exodus; 16 times in 16 verses in Wayyiqra/Leviticus; 19 times in 19 verses in Bemidbar/Numbers and 73 times in 65 verses in Debarim/Deuteronomy!!!


With Debarim/Deuteronomy being seen as the ‘second reading of the Torah’, as it was the instructions given to the new generation, we can see why there is a greater emphasis on the use of שָׁמַר shamar (shamar’)- Strong’s H8104 to the generation that was about to enter into the Promised Land!



As we look at the Hebrew word שָׁמַר shamar (shamar)- 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.




## 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 - ׀:



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!**

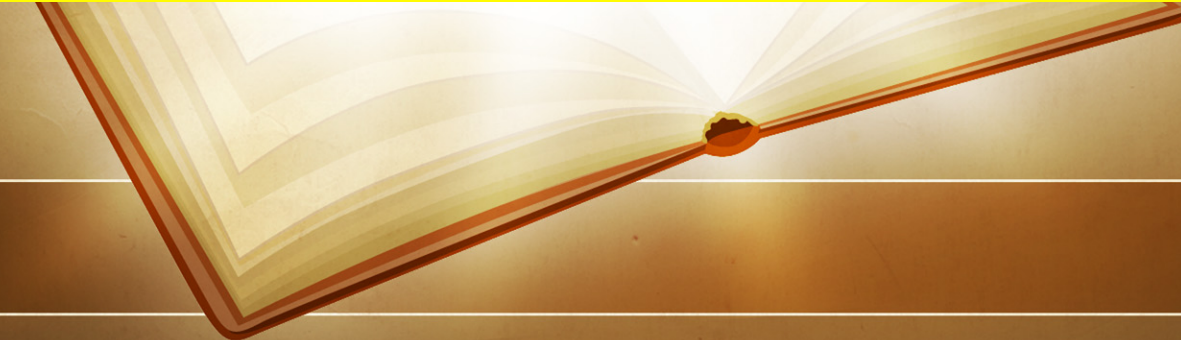
## Resh - ר:

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."



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 that He instructs us to do.



We are to be guarding all the:

1 - Laws - חֻקִּים - ḥuqqiym - plural of the word for law - חֹק ḥoq (khoke)- Strong's H2706 meaning, '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'.



2 - Right-Rulings - מִשְׁפָּטִים mishpatiyim, which is the plural of H4941 מִשְׁפָּט mishpat(mish-pawt')- which means *right-ruling or judgement* and are the **'legal procedures'** or **firm rulings** that are **non-negotiable**.

It is through these mishpatim that community is to be ruled and 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’ that clearly teach us how 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 **יהושע**.

**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.”



## The Lord's Chosen Place of Worship

Deu 12:1 “These are the laws and right-rulings which you guard to do in the land which יהוה Elohim of your fathers is giving you to possess, all the days that you live on the soil.

Deu 12:2 “Completely destroy all the places where the nations which you are dispossessing served their mighty ones, on the high mountains and on the hills and under every green tree.

Deu 12:3 “And you shall break down their slaughter-places, and smash their pillars, and burn their Ashērim with fire. And you shall cut down the carved images of their mighty ones and shall destroy their name(a) out of that place. Footnote: (a)The names of the gentile deities (mighty ones).

Deu 12:4 “Do not do so to יהוה your Elohim,

Deu 12:5 but seek the place which יהוה your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter.



Deu 12:6 “And there you shall take your ascending offerings, and your slaughters, and your tithes, and the contributions of your hand, and your vowed offerings, and your voluntary offerings, and the firstlings of your herd and of your flock.

Deu 12:7 “And there you shall eat before יהוה your Elohim, and shall rejoice in all that you put your hand to, you and your households, in which יהוה your Elohim has blessed you.

Deu 12:8 “Do not do as we are doing here today - each one doing whatever is right in his own eyes.

(b) Footnote: (b)See Jdg 17:6 and Jdg 21:25.

Deu 12:9 “Because you have not yet entered the rest and the inheritance which יהוה your Elohim is giving you.

Deu 12:10 “But you shall pass over the Yardēn, and shall dwell in the land which יהוה your Elohim is giving you to inherit, and He shall give you rest from all your enemies round about, and you shall dwell in safety.



Deu 12:11 “And it shall be, that unto the place which יהוה your Elohim chooses to make His Name dwell there, there you are to bring all that I command you: your ascending offerings, and your slaughters, and your tithes, and the contributions of your hand, and all your choice offerings which you vow to יהוה.

Deu 12:12 “And you shall rejoice before יהוה your Elohim, you and your sons and your daughters, and your male servants and your female servants, and the Lěwite who is within your gates, since he has no portion nor inheritance with you.

Deu 12:13 “Guard yourself that you do not offer your ascending offerings in every place that you see,

Deu 12:14 except in the place which יהוה chooses, in one of your tribes, there you are to offer your ascending offerings, and there you are to do all that I command you.

Deu 12:15 “Only, whatever your being desires you shall slaughter and eat, according to the blessing of יהוה your Elohim which He has given you, within all your gates. The unclean and the clean do eat of it, of the gazelle and the deer alike.



Deu 12:16 “Only, the blood you do not eat, pour it on the earth like water.

Deu 12:17 “You are not allowed to eat within your gates the tithe of your grain, or of your new wine, or of your oil, or of the firstlings of your herd or your flock, or of any of your offerings which you vow, or of your voluntary offerings, or of the contribution of your hand.

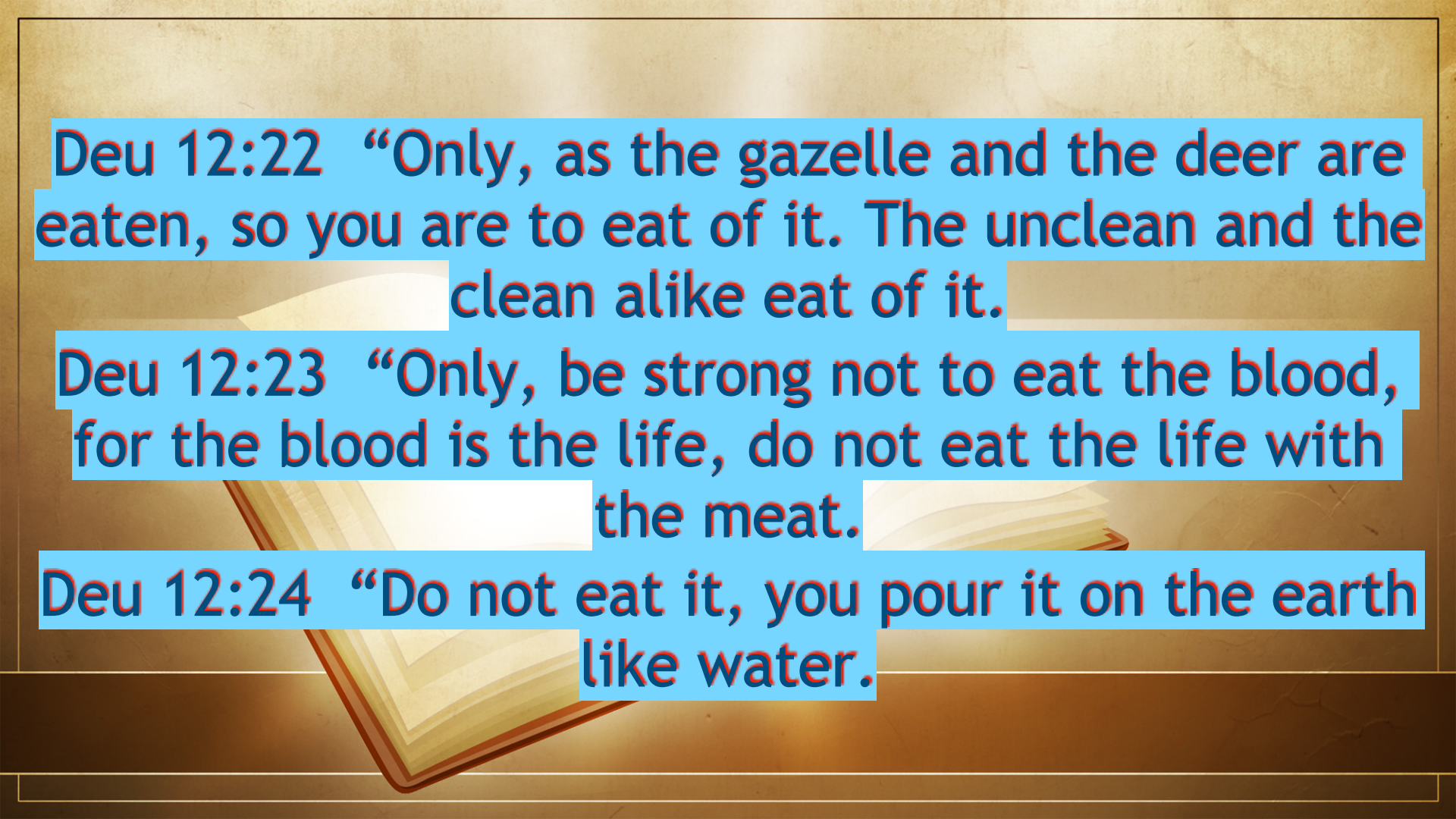
Deu 12:18 “But eat them before יהוה your Elohim, in the place which יהוה your Elohim chooses, you and your son and your daughter, and your male servant and your female servant, and the Lěwite who is within your gates. And you shall rejoice before יהוה your Elohim in all that you put your hands to.

Deu 12:19 “Guard yourself that you do not forsake the Lěwite as long as you live in your land.



Deu 12:20 “When יהוה your Elohim enlarges your border as He has promised you, and you say, ‘Let me eat meat,’ because you long to eat meat, you eat as much meat as your being desires.

Deu 12:21 “When the place where יהוה your Elohim chooses to put His Name is too far from you, then you shall slaughter from your herd and from your flock which יהוה has given you, as I have commanded you, and you shall eat within your gates as much as your being desires.



Deu 12:22 “Only, as the gazelle and the deer are eaten, so you are to eat of it. The unclean and the clean alike eat of it.


Deu 12:23 “Only, be strong not to eat the blood, for the blood is the life, do not eat the life with the meat.

Deu 12:24 “Do not eat it, you pour it on the earth like water.



Deu 12:25 “Do not eat it, that it might be well with you and your children after you, when you do what is right in the eyes of יהוה.

Deu 12:26 “Only, the set-apart gifts which you have, and your vowed offerings, you are to take up and go to the place which יהוה chooses.



Deu 12:27 “And you shall make your ascending offerings, the meat and the blood, on the slaughter-place of יהוה your Elohim. And the blood of your slaughterings is poured out on the slaughter-place of יהוה your Elohim, and you eat the meat.

Deu 12:28 “Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim.



## Warning Against Idolatry

Deu 12:29 “When יהוה your Elohim does cut off from before you the nations which you go to dispossess, and you dispossess them and dwell in their land,

Deu 12:30 guard yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire about their mighty ones, saying, ‘How did these nations serve their mighty ones? And let me do so too.’ (c) Footnote:

(c) See also Deu 18:9, Lev 18:3, Jer 10:2, Eze 11:12 and Eze 20:32, Eph 4:17, and 1Pe 4:3.

Deu 12:31 “Do not do so to יהוה your Elohim, for every abomination which יהוה hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones.

Deu 12:32 “All the words I am commanding you, guard to do it - do not add to it nor take away from it. (d) Footnote: (d) See also Deu 4:2, Pro 30:6, Rev 22:18-19.



## CHAPTER 12

**Verse 1** - laws and right rulings - guard to do - as discussed at the end of the previous chapter

### **Verse 2**

Completely destroy **ALL** the places where pagan worship took place!

The phrase, “**Completely destroy**”, which is also translated as ‘**you shall utterly destroy**’, is written in the Hebrew text as follows:

אַבֵּד תֵּאַבְדּוּן

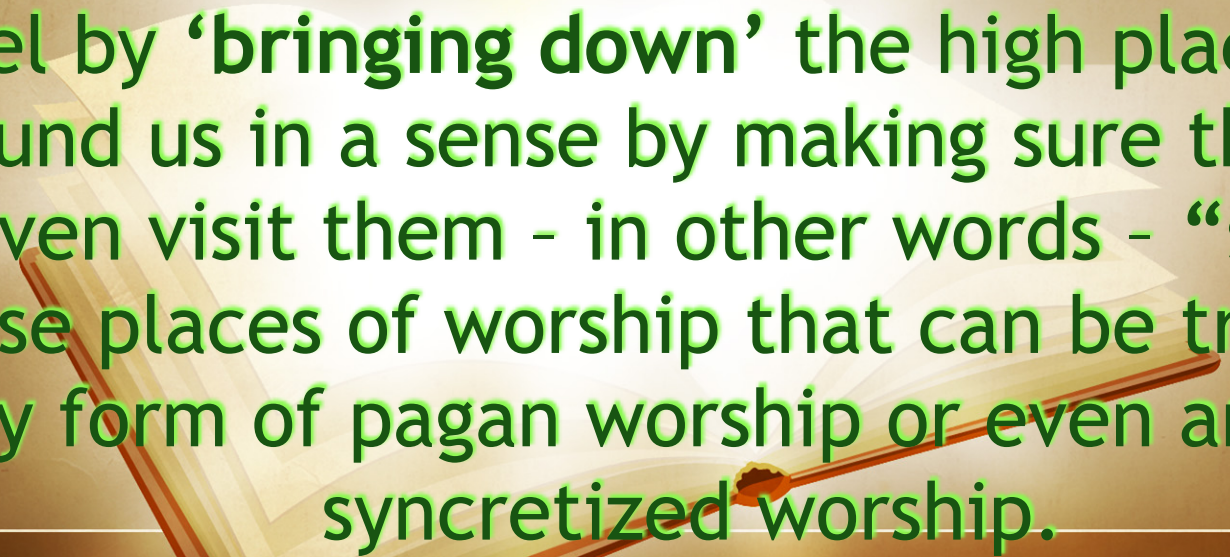
abed teabedun

This phrase consists of a repeat of the root word אָבַד abad (aw-bad')- Strong's H6 which means, **'to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed'**. With the repetition of this word being used, we see that a great emphasis is being placed on what needs to be done and in both instances the verb structure is written in the 'piel' form, which usually expresses an intensive or intentional action, and can also express a repeated or extended action. In other words, when we see this word in this form being used twice, we must recognize how serious this is and the action that is required to utterly destroy any form of pagan worship.



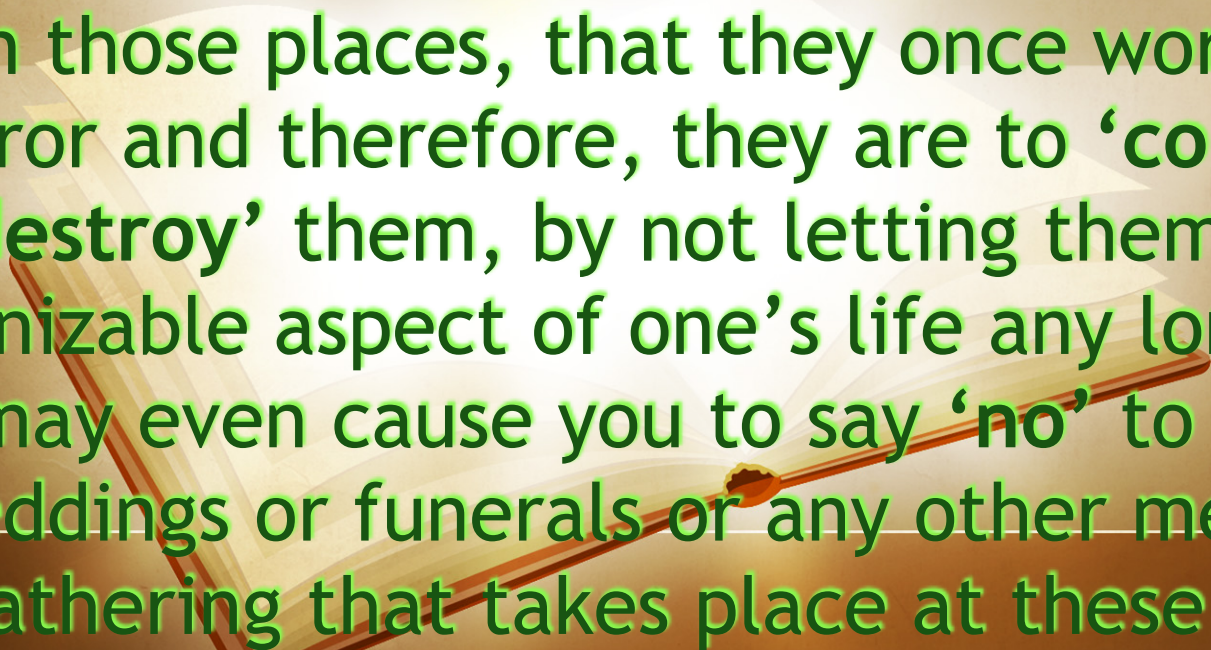
This word אָבַד abad (aw-bad')- Strong's H6 can also render the understanding of 'causing them to disappear'.

In other words, they were to make the places where the nations worshipped their mighty ones so unrecognizable so as to prevent them from even thinking about these sites or enquiring about them and their practices.



Now, while we are not yet in the land, we can apply this to our lives today on a very practical level by **'bringing down'** the high places that surround us in a sense by making sure that we do not even visit them - in other words - **"stay out"** of those places of worship that can be traced back to any form of pagan worship or even any form of syncretized worship.





This certainly is a great challenge for many, who are 'coming out' of the church system, as they begin to recognize that they ought not to be found back in those places, that they once worshipped at in error and therefore, they are to 'completely destroy' them, by not letting them be a recognizable aspect of one's life any longer - and this may even cause you to say 'no' to invites to weddings or funerals or any other meeting/ gathering that takes place at these sites!

## Verse 3 Break down, smash, burn, cut down, and destroy!

What is interesting from this clear command, is that the very first thing that Yisra'el is instructed to do, when they get into the land, is to utterly destroy and eradicate paganism in every form.

Let us be reminded once again of these strong words of action that is required in order to destroy any form or source of paganism and false worship, lest it entice anyone away to follow after corrupted ways of worship.



## 1 BREAK DOWN

The phrase 'and break them down' is written in the Hebrew as:

וְנִתְּצֵתֶם

venitatsetem



This comes from the root word נָתַח nathats (naw-thats')- Strong's H5422 which means, 'break down, pull down, demolish, i.e., make physical impact on an object which results in its destruction, shatter, tear down'.

This word is used in respect to their altars or slaughter places.



## 2 SMASH

The phrase ‘and smash them (into pieces)’ is written in the Hebrew text as:

וְשִׁבְרֵתֶם  
veshibaretem

This comes from the root word שָׁבַר shabar (shaw-bar’)- Strong’s H7665 which means, ‘**break in pieces, crush, shatter**’.

This is what they were to do to the pillars.

The Hebrew word for 'pillars' is מַצְבָּה **matstsebah** (mats-tsay-baw')- Strong's H4676 which means, **'a pillar or stump, obelisk'** and also can refer to a pillar represented by a monument or personal memorial statue; as it comes from the word נָצַב **natsab** (naw-tsab')- Strong's H5324 meaning, **'stand, to take one's stand, erected'**.



### 3 BURN

The phrase 'you will burn' is written in the Hebrew text as:

תִּשְׂרֹפוּן

tiserephun

This comes from the root word שָׂרַף seraph (saw-raf')-  
Strong's H8313 which means, 'to burn, burn up  
completely'.

And this they were instructed to do to their 'Ashërim' which was wooden poles or trees that were erected or planted in worship to the Phoenician pagan goddess of fertility, 'Asherah'.

## 4 CUT DOWN

The phrase 'you will cut down' is written in the Hebrew text as:

תְּגַדְעוּן

tegadeiaun





This comes from the root word **גָּדַד** **gada** (gaw-dah')- Strong's H1438 which means, **'cut down, chop, break down, cast down'**; and this was what they were to do to the carved images, which is the root word **פָּסַל** **pasil** (pes-eel')- Strong's H6456 meaning, **'an idol, image, graven images'** and comes from the word **פָּסַל** **pasal** (paw-sal')- Strong's H6458 which means, **'to hew, hew into shape, carve, cut'**, and we can clearly see here that they were to cut down that which was fashioned or shaped or carved by man's hand!

## 5 DESTROY

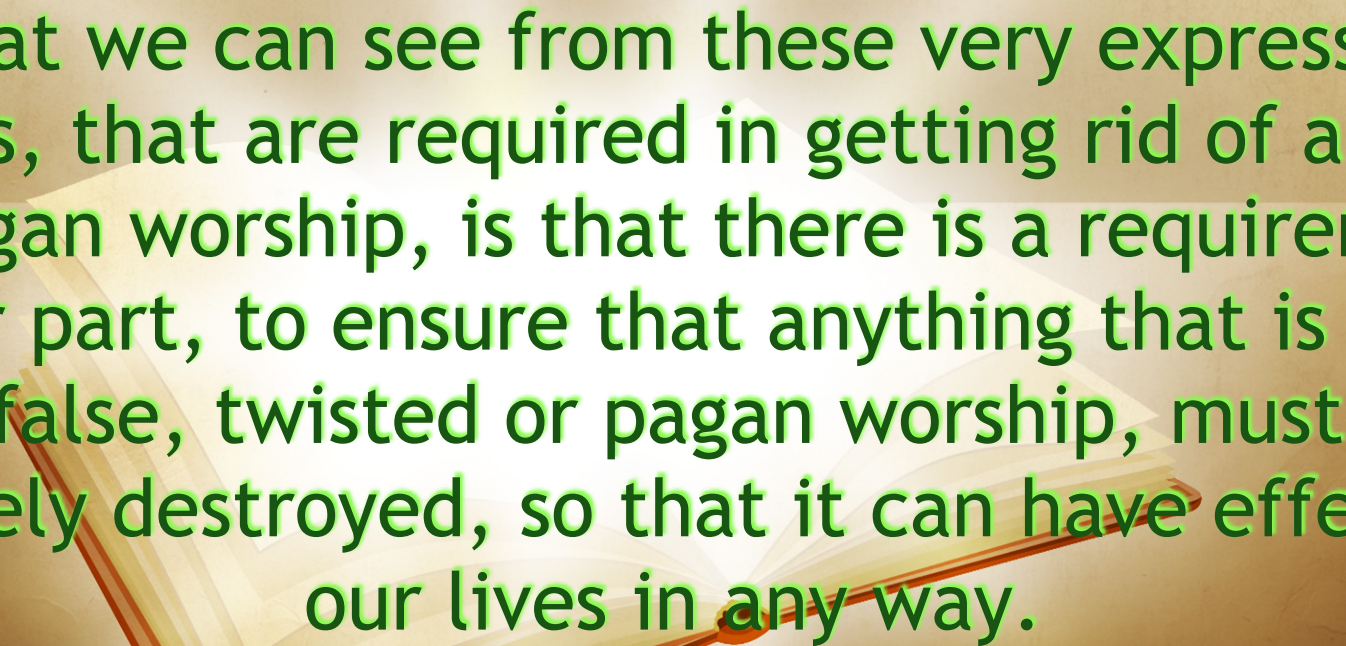
The phrase 'and you shall destroy' is written in the Hebrew text as:

וַאֲבַדְתֶּם

Ve'ibadetem

This comes from the root word אָבַד *abad* (aw-bad')- Strong's H6 which means, 'to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed', in reference to the names of pagan mighty ones.





What we can see from these very expressive actions, that are required in getting rid of all form of pagan worship, is that there is a requirement, on our part, to ensure that anything that is linked to false, twisted or pagan worship, must be actively destroyed, so that it can have effect on our lives in any way.

No artifacts were to be left and in recent archaeological finds, large amounts of gold and silver ornaments were found at the location of the ancient city of Ai; and we can see that Yehoshua carried these commands out to the letter!

We must learn that we are to be brutal with all that is to be destroyed, no matter how 'precious' an item or heirloom or expensive artifact that was either bought or received as a gift is, if it has any link to false worship, it must be destroyed!

Pillars were used for pagan temples to be seen from a distance, and is carried on today by means of 'steeple's'.



Constantine turned many pagan worship sites into churches, which as we can see from this Torah instruction that this renders churches as not valid as acceptable worship sites unto

**יהוה.**

That which was used for false worship cannot be 'rededicated' as acceptable unto יהוה- it must be destroyed!

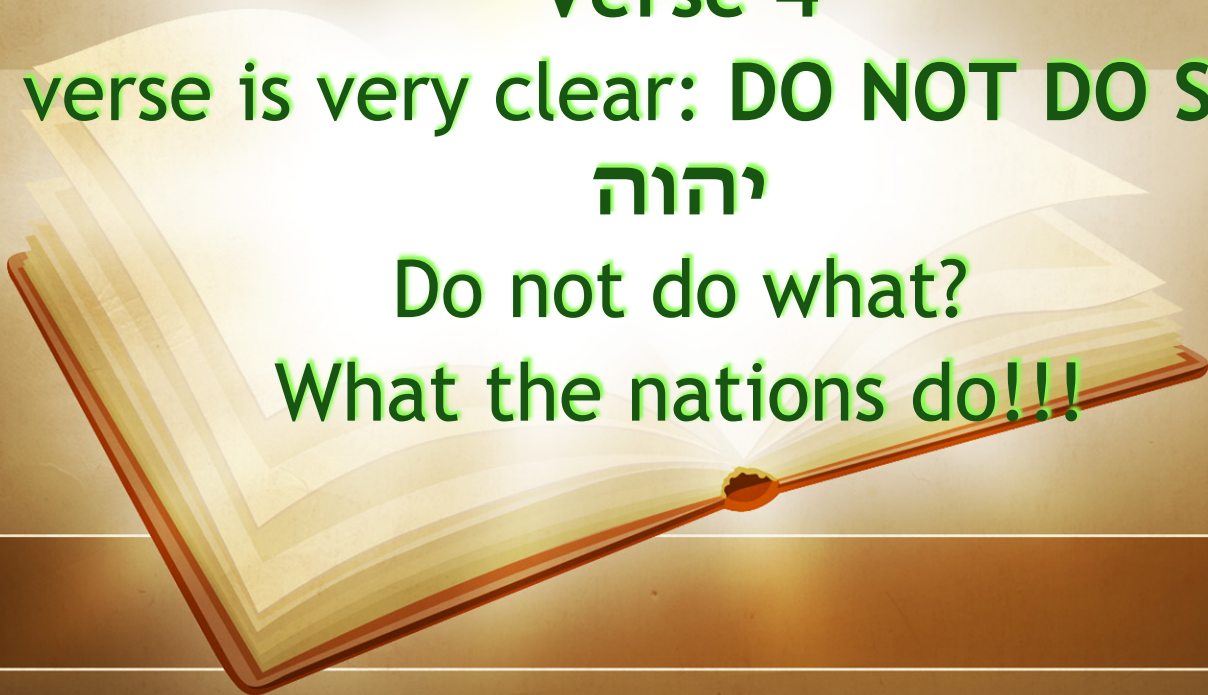
## Verse 4

This verse is very clear: **DO NOT DO SO UNTO**

**יהוה**

Do not do what?

What the nations do!!!





Do not worship יהוה according to the design and patterns of adopted pagan rituals and worship centers - יהוה has given us very clear instructions of how we are to draw near to Him and worship and that is why understanding the Tabernacle and its service is of vital importance - so do not follow the world's patterns!

Wayyiqra/Leviticus 20:23 “And do not walk in the laws of the nation which I am driving out before you, for they do all these, and therefore I loathed them.”

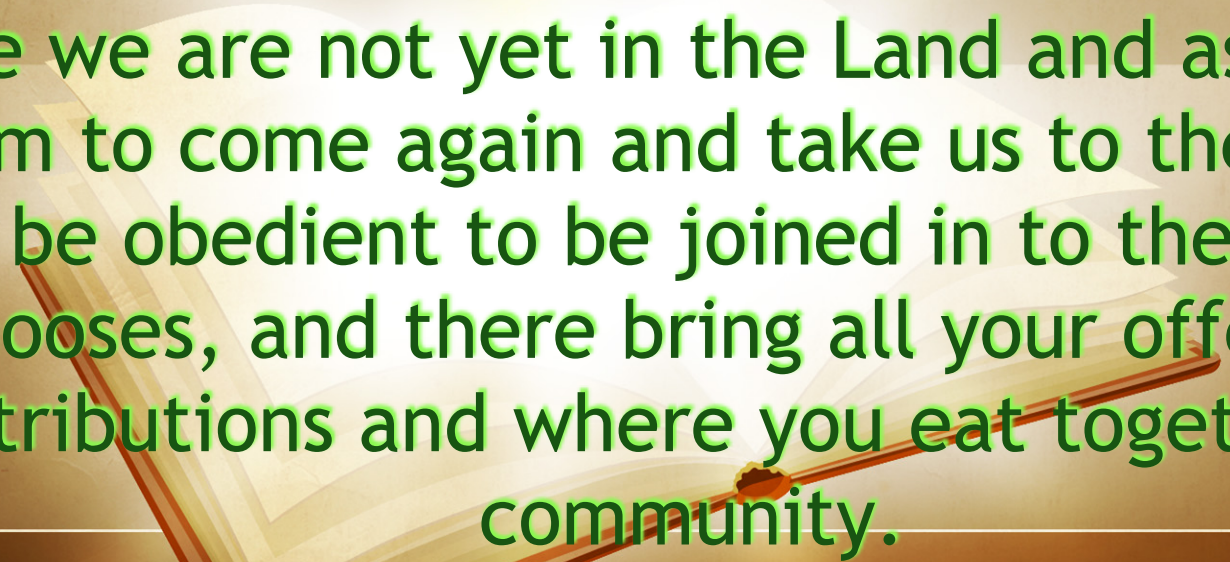
## Verse 5-8

Seek the place where He chooses!

יהוה does not want to be worshipped in the same places where pagans used to be worshipped, or where false patterns of mixed worship is done!

What we can also learn from this today, is that while we are sojourning in the fear of Elohim, we must also recognize where it is that יהוה has called for us to worship and come together as a community of believers.

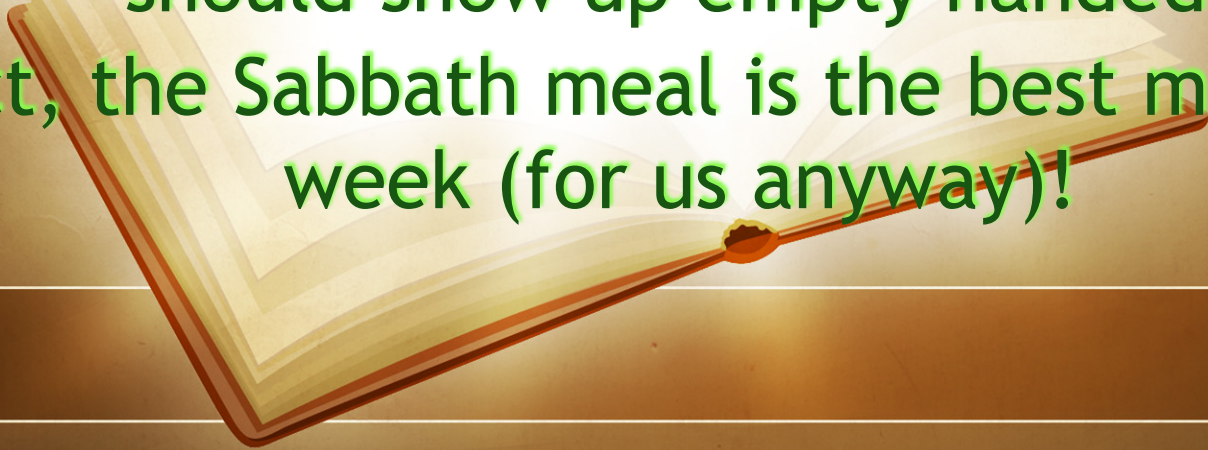




So many people today are not heeding this instruction and are simply doing as they please. While we are not yet in the Land and as we wait for Him to come again and take us to the land, we must be obedient to be joined in to the place He chooses, and there bring all your offerings, contributions and where you eat together as a community.

Community eating is very important, and so, the weekly Sabbath meal together, as a body/ community, is of vital importance and no one should show up empty handed.

In fact, the Sabbath meal is the best meal of the week (for us anyway)!



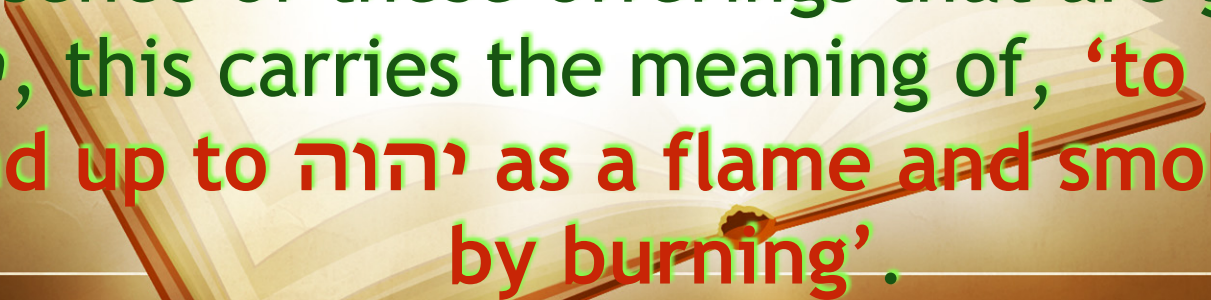


In verse 6 we see 7 different categories, or 8, if you separate the firstlings of the herd and flock into two!

## 1-ASCENDING OFFERING

The Hebrew word that is translated as ‘ascending offering’ comes from the root word עֹלָה olah (o-law’)- Strong’s H5930 which means, ‘whole burnt offering, i.e., an offering of the entire part of a sacrifice that was clean and acceptable for sacrifice’.

This עֹלָה olah offering speaks of that which ‘goes up’ or ‘ascends’, as it comes from the primitive root word עָלָה alah (aw-law’)- Strong’s H5927 which means, **‘to go up, ascend, climb’**, and, in the essence of these offerings that are given unto יהוה, this carries the meaning of, **‘to cause to ascend up to יהוה as a flame and smoke ascent by burning’**.





The **עֹלָה** olah offering symbolizes complete dedication and a giving of our all as we offer up our bodies as a living sacrifice, so that we can be pleasing in presenting to Him our reasonable worship that is due:

**Romiyim/Romans 12:1-2** “I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering - set-apart, well-pleasing to Elohim - your reasonable worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.”


In order to gain a deeper understanding of the significance of the ascending offering - the olah - let us take a look at this word, in its ancient pictographic form:

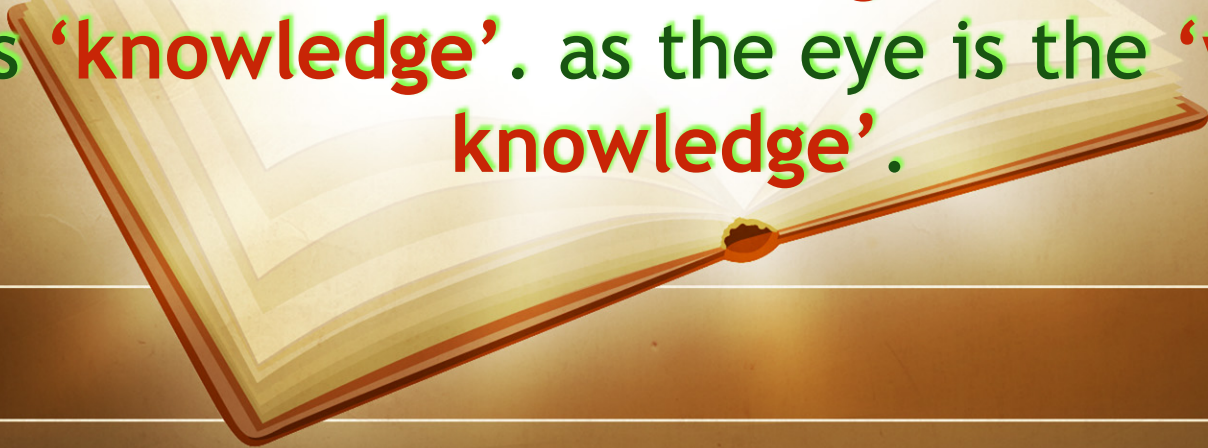
In the ancient pictographic script, the Hebrew word for 'ascending offering' - עֹלָה olah (o-law') - Strong's H5930 and the word up 'up' - עָלָה alah (aw-law') - Strong's H5927, looks like this:






## Ayin - א:

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




## 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.



## Hey - ה:



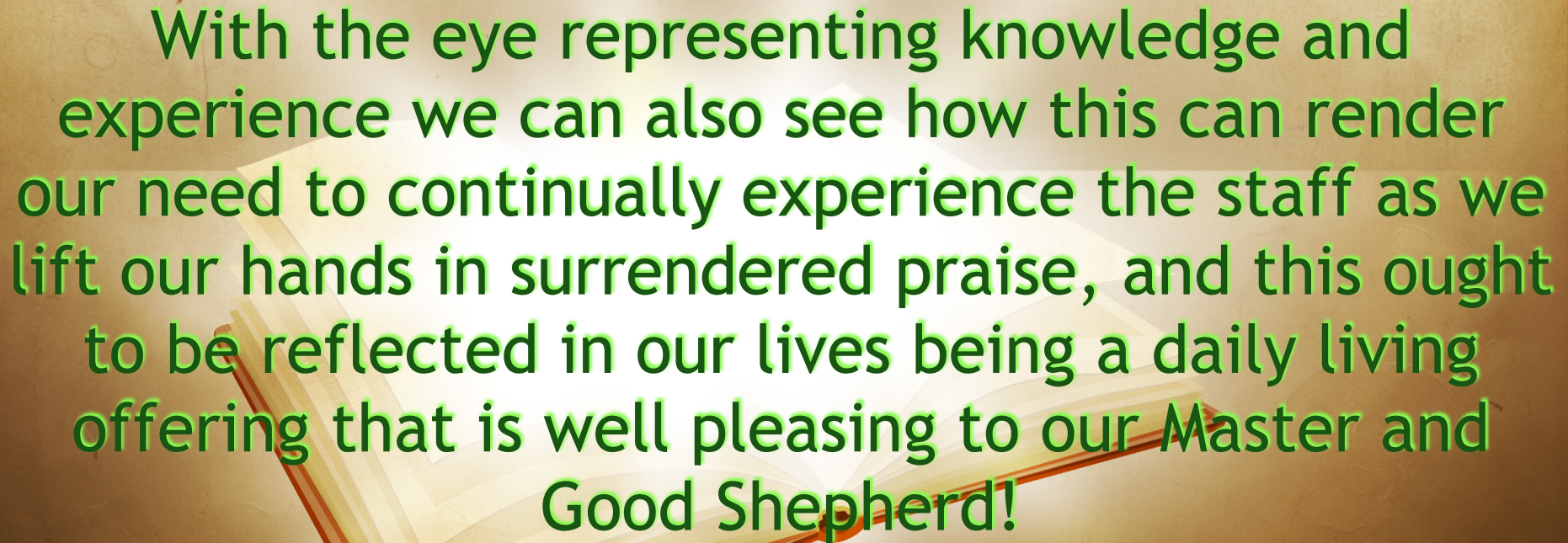
The ancient script has this letter pictured as  , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender,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

When considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out, we are able to recognize the clear lesson portrayed in the pictograph rendering of this word עֹלָה olah, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!

In terms of the ascending offering, these letters can render the meaning:

**LOOKING TO THE GOOD SHEPHERD  
WHO IS TO BE PRAISED**



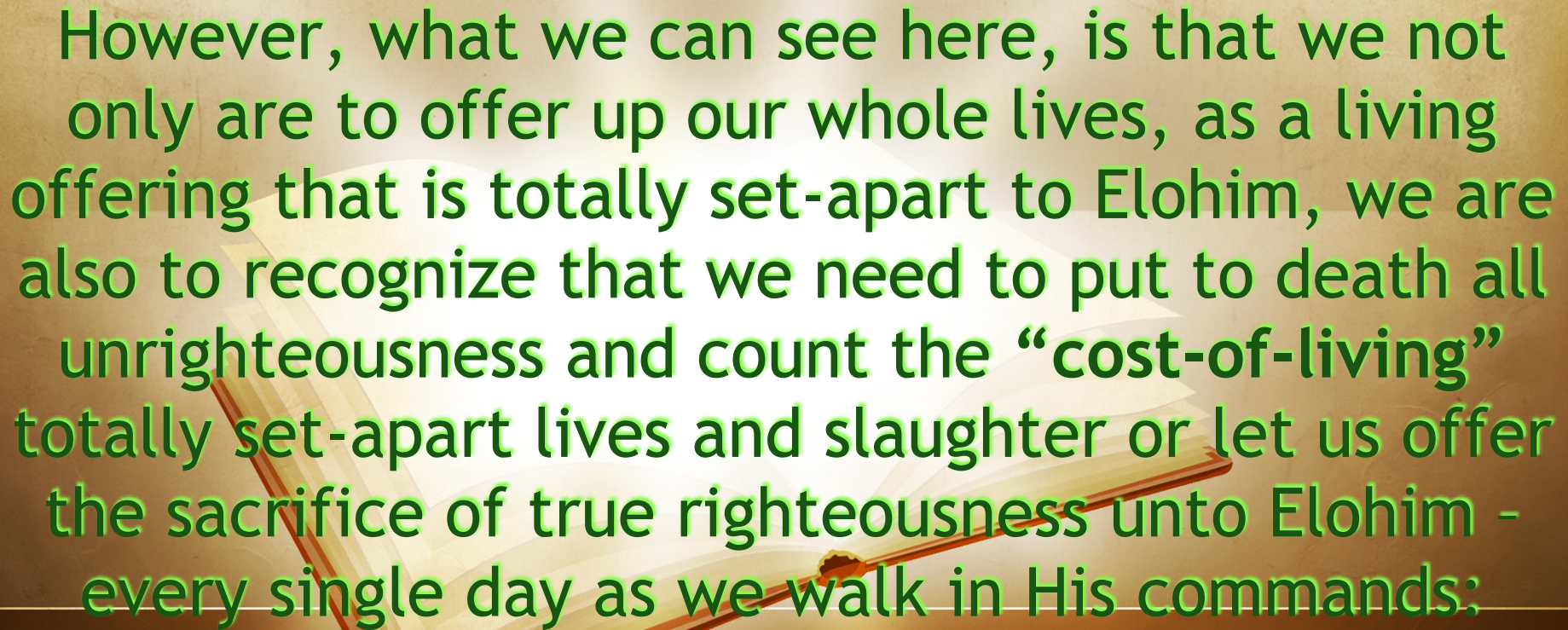


With the eye representing knowledge and experience we can also see how this can render our need to continually experience the staff as we lift our hands in surrendered praise, and this ought to be reflected in our lives being a daily living offering that is well pleasing to our Master and Good Shepherd!

## 2-SLAUGHTERS

The Hebrew word that is translated as ‘slaughters’ comes from the root word זָבַח zəbַḥ (zeh'-bakh)- Strong's H2077 and means, ‘a sacrifice’ and while this can certainly be grouped with the ascending offerings, we do recognise that not all slaughterings were whole ascending offerings.





However, what we can see here, is that we not only are to offer up our whole lives, as a living offering that is totally set-apart to Elohim, we are also to recognize that we need to put to death all unrighteousness and count the “cost-of-living” totally set-apart lives and slaughter or let us offer the sacrifice of true righteousness unto Elohim - every single day as we walk in His commands:

Tehillah/Psalm 4:5 “Offer slaughterings of righteousness, and trust in יהוה.”

Here in this Psalm, the root word for ‘slaughterings’ is זָבַח zəbāḥ and the root word for ‘offer’ is the primitive root word that זָבַח zəbāḥ comes from, which is the word זָבַח zabāḥ (zaw-bakh’)- Strong’s H2076 meaning, ‘to offer a sacrifice, sacrificed’.



We are to ‘offer’ up our lives as a living ‘sacrifice’, with joy and thanksgiving, and so, it is too that we see with the זֶבַח zebah offering, that it was given as an expression of appreciation:

Tehillah/Psalm 107:22 “And let them bring slaughterings of thanksgiving, and relate His works with rejoicing.”

Tehillah/Psalm 116:17 “I bring You a slaughtering of thanksgiving, and call upon the Name of יהוה.”

In these two verses, we see again the two root words being used, and so we can begin to understand the following text:

**Ib'rim/Hebrews 13:15** “Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.”



The Hebrew word that is translated as 'tithe' is מַעֲשָׂרָה ma'asrah (mah-as-ayr')- Strong's H4643 which means, 'tenth part, tithe' and comes from the word עֶשְׂרֵה asarah (eh'ser)- Strong's H6235 meaning, 'ten'.

We read in Berēshith/Genesis 14:20 that Abram gave Malkitsedeq a tenth/tithe of all.

We also read in:

Ib'rim/Hebrews 7:4-6 "Now see how great this one was, to whom even the ancestor Abraham gave a tenth of the choicest booty. 5 And truly, those who are of the sons of Lěwi, who receive the priesthood, have a command to receive tithes from the people according to the Torah, that is, from their brothers, though they have come from the loins of Abraham, 6 however, the one whose genealogy is not derived from them received tithes from Abraham, and blessed the one who held the promises."




The Lěwitical priesthood and its functions serve as a type or picture of how we now serve in the order of Malkitsedeq, as tithes are still valid, and are given to those whom Messiah has appointed to serve and teach in equipping and building up of the body of Messiah unto maturity in Him.

In the ancient pictographic script, the Hebrew word מַעֲשֵׂר ma'aser (mah-as-ayr')- Strong's H4643 which means, 'tenth part, tithe' looks like this:



## Mem - מ:




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

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

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




## Ayin-א:

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




## 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.



## Resh - ר:



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

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

From this pictographic description of this word  
מַעֲשֵׂר ma'aser (mah-as-ayr')- Strong's H4643 we  
can see the following:

**THE NATIONS HAVE SEEN  
THE DESTRUCTION  
OF THE HEAD/FIRST BORN!**





יהוה told Abraham that He would make him a great nation, and then asked Abraham to sacrifice his only son (Yitshaq was the 'only son', according to the Promise).

The Hebrew word for 'tithes' can, in many ways, picture Abraham (the great nation), seeing the destruction of the first son (the son of the promise).

Understanding this picture, we can also see how the tithe can, in many ways, represent the act that was reciprocated by Elohim, in part, due to Abraham's obedience, and so Elohim 'gave of Himself', as seen in His 'Outstretched Arm and Hand', as revealed through the 'firstborn of all creation' - יהושע Messiah - The Right Hand of Elohim!

At the death of Messiah on the stake, the nation's saw the destruction of Elohim's firstborn, who is the head of all creation!



Abraham 'tithed' to Malkitsedeq, after having been blessed by him, and Abraham's grandson, Lěwi, got credit for it, as he received 'tithes' from the rest of the nation!

Bearing in mind, that Lěwi means 'joined to', we see how we have become a royal priesthood, having been grafted in and joined to the Body of Messiah, by His Own Blood, and can therefore, faithfully give back to Him, our all!

Let us therefore look at Lěwi in the ancient script, in order to get a better understanding of the authority under which we are led, having been joined to our Head and King, **יהושע** Messiah - who has, by His own blood, secured for us His Covenant Promises, in Him, having worked redemption, through Him taking the punishment of death on a stake, having nailed death to the stake, giving all who call upon Him, the ability to be joined to Him, as Head, High Priest and King, making us, who are in Him, a royal priesthood that are able to serve in Him Spirit and Truth and walk with confidence in the Spirit, putting to death the flesh!




Lěwi (lay-vee')- לְוִי- Strong's H3878 meaning, 'joined to', and in the ancient pictographic script looks like:




ל ו ו

## 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.




## Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is '**to add, secure or hook**' as well as '**bind**'.

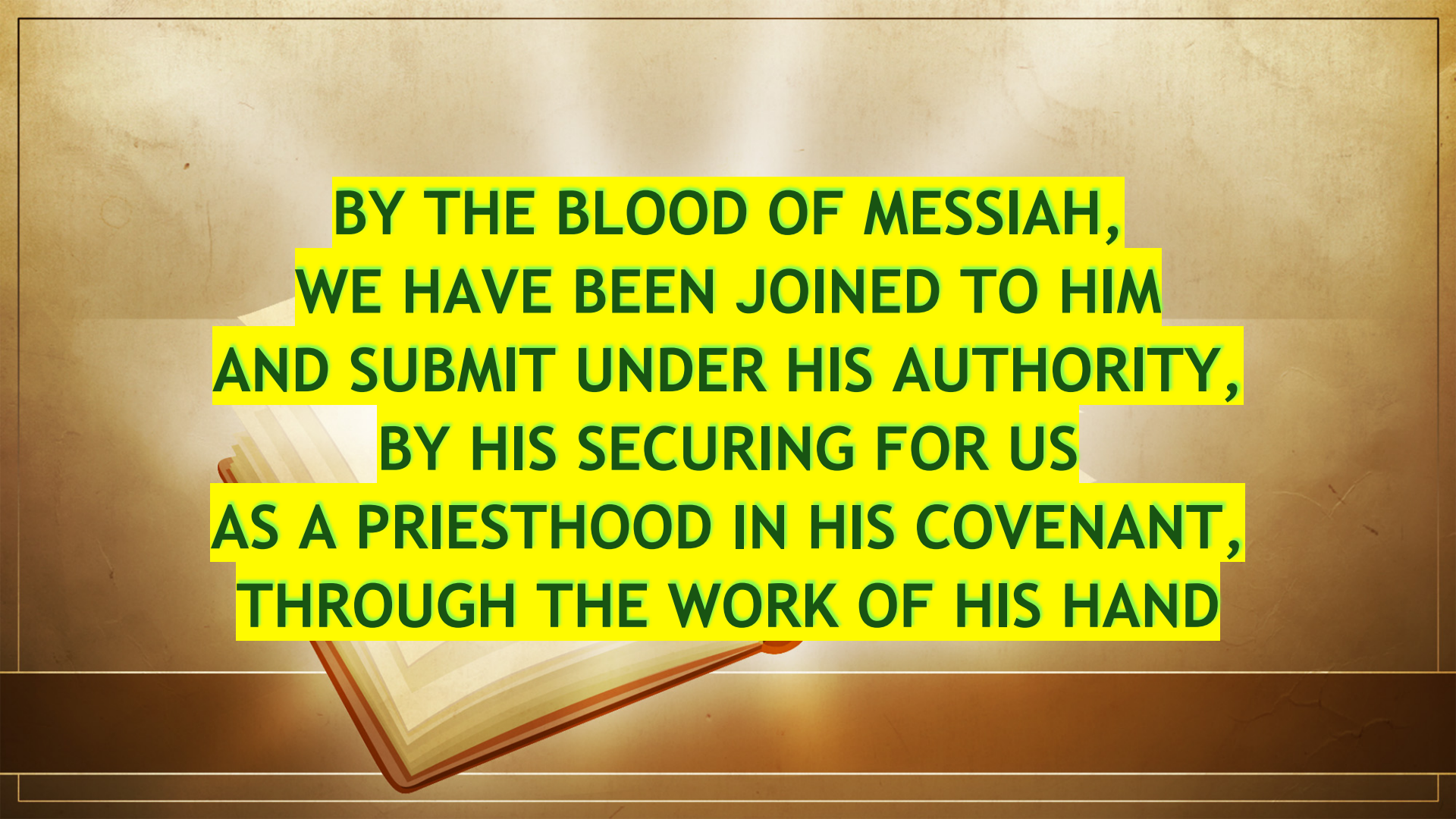
## Yod - י:



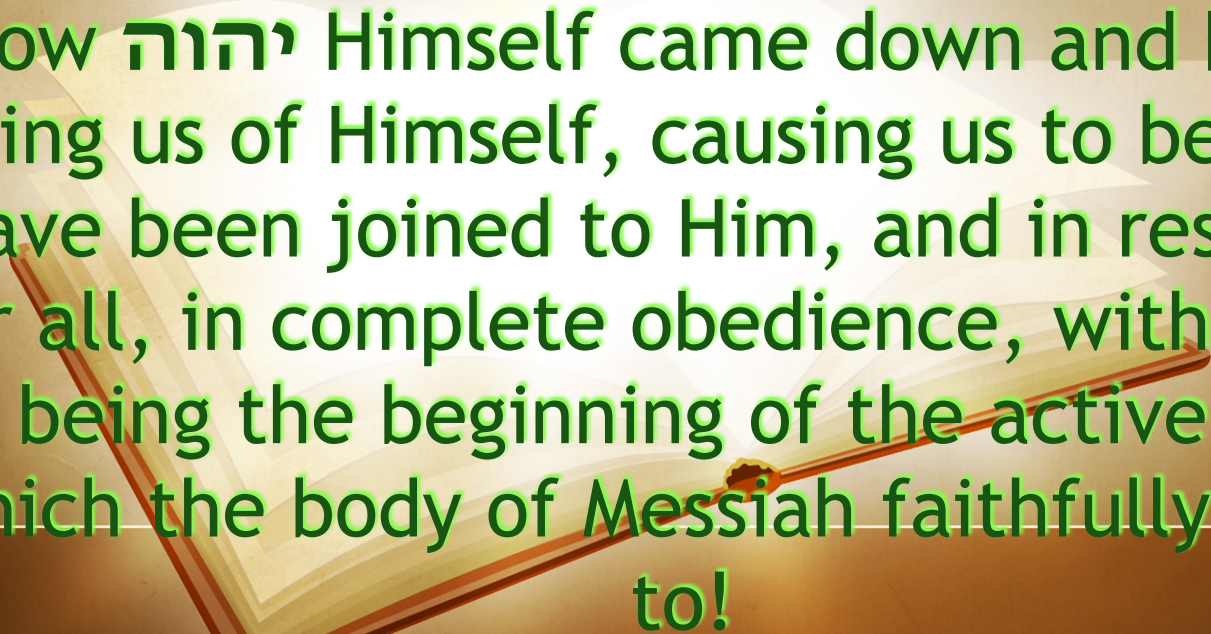
The ancient script has this letter as  which is **‘an arm and hand’** and carries the meaning of **‘work, make, throw’**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this.

The work of one's hands is the basic meaning of this letter!



An open book is shown at the bottom of the frame, with its pages fanned out. The background is a textured, light brown surface. Overlaid on the book and background are several horizontal yellow bars containing green text. The text is arranged in six lines, reading: "BY THE BLOOD OF MESSIAH, WE HAVE BEEN JOINED TO HIM AND SUBMIT UNDER HIS AUTHORITY, BY HIS SECURING FOR US AS A PRIESTHOOD IN HIS COVENANT, THROUGH THE WORK OF HIS HAND".

**BY THE BLOOD OF MESSIAH,  
WE HAVE BEEN JOINED TO HIM  
AND SUBMIT UNDER HIS AUTHORITY,  
BY HIS SECURING FOR US  
AS A PRIESTHOOD IN HIS COVENANT,  
THROUGH THE WORK OF HIS HAND**



What better reason can you think of, regarding being faithful with your tithes and offerings, than to simply understand the true work of Messiah, and how יהוה Himself came down and blessed us in giving us of Himself, causing us to be a people who have been joined to Him, and in response give your all, in complete obedience, with ‘tithes’ simply being the beginning of the active obedience to which the body of Messiah faithfully responds to!



## 4-CONTRIBUTION

The Hebrew word that is translated as ‘contribution’ is תְּרוּמָה terumah (ter-oo-maw’)- Strong’s H8641 which means, ‘**contribution, offering, allotment, heave offering, offered by lifting**’, and comes from the root word רוּם rum (room)- Strong’s H7311 which means, ‘**to be high, exalted, rise, raised, set-apart**’.

And so, we see that this which was called for was that which was to be given or raised up and given for a set-apart use and it was to be given as a voluntary offering!

Offerings are gifts that are brought to יהוָה, above and beyond the prescribed tithes and therefore, we must understand that ‘offerings’ did not make void the tithe that was due.

People, who brought the offerings, made sure that they had tithed first and then brought their freewill offerings, as a further contribution, in celebration and thanks for what יהוה has done.



The Hebrew word for 'offering' (ter-oo-maw')-  
תְּרוּמָה terumah - Strong's H8641 in the ancient  
pictographic text, looks like this:



תְּרוּמָה

## Tav - ט:


The ancient form of this letter is  - meaning **'two crossed sticks'**.

It was a type of a mark as being displayed by two crossed sticks and has the meaning of **mark, sign or signature or identification**, used as a marker to identify people, places or things. It can also carry the meaning of **'seal' or 'covenant'**.




## Resh - ר:



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

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

## Vav - ו:

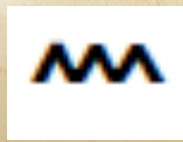
This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or **'tent peg'**, which was used for securing or tying the tent or other items.


The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is **'to add, secure or hook'** as well as **'bind'**.




## 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 original pictograph for this letter 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!



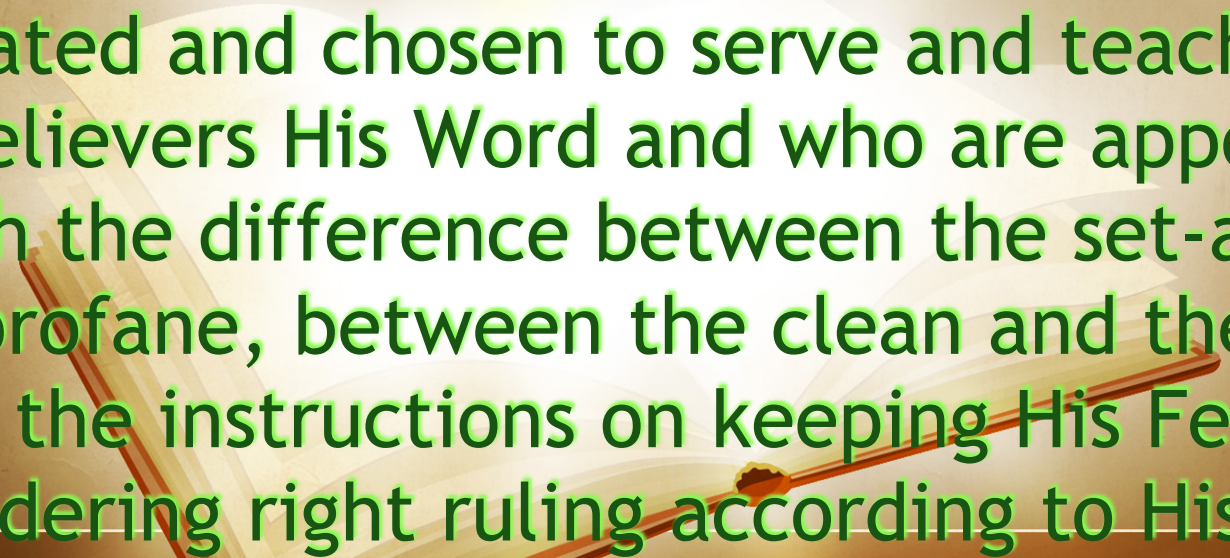
When we consider these pictures, that make up the word תְּרוּמָה terumah (ter-oo-maw')- Strong's H8641, giving us the meaning of 'offering, contribution, offered by lifting', we can further see how this word shows us unto whom it is that we give our lives as a daily offering:

**THE SEAL OF THE COVENANT AS GIVEN THROUGH OUR HEAD HAS BEEN SEALED IN HIS BLOOD THAT WASHES US FROM OUR SIN, AND EQUIPS US TO LIFT OUR HANDS AND OFFER OUR LIVES CONTINUALLY BEFORE HIM!**

The tithes and offerings, given to יהוה, belonged to the Lěwites, as an inheritance in return for their work of guarding the duty of the Tent of Appointment and this was an ordinance to them forever.

They would then, in turn give a tenth of their tithes received to Aharon, the high priest.



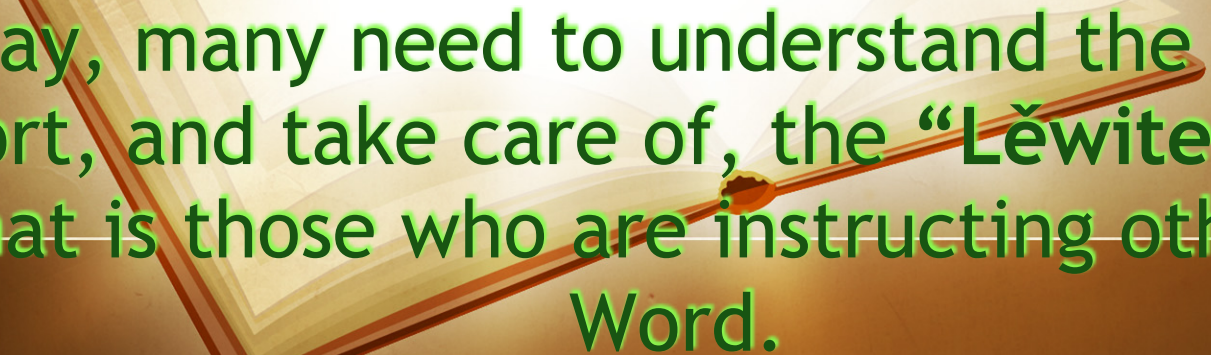


Those who are to receive of the tithes and offerings today, are those whom יהוה has called, separated and chosen to serve and teach the body of believers His Word and who are appointed to teach the difference between the set-apart and the profane, between the clean and the unclean and the instructions on keeping His Feasts and rendering right ruling according to His Torah.

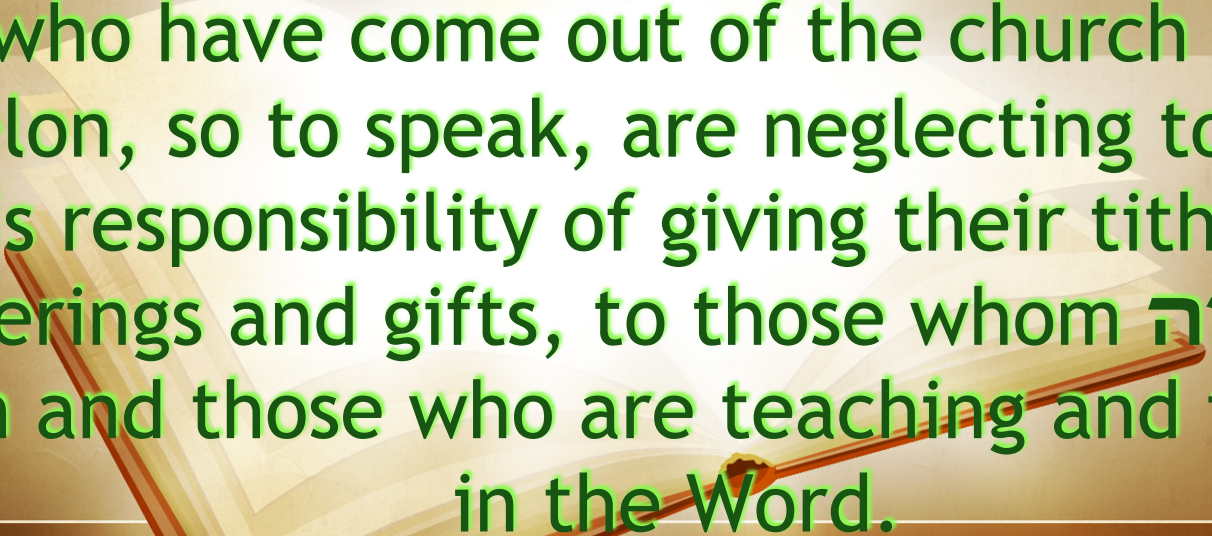
Qorintiyim Aleph/1 Corinthians 9:14 “So also the Master instituted that those announcing the Good News should live from the Good News.”

Galatiyim/Galatians 6:6 “And let him who is instructed in the Word share in all that is good, with him who is instructing.”

Today, many need to understand the need to support, and take care of, the “Lěwites” among us - that is those who are instructing others in the Word.






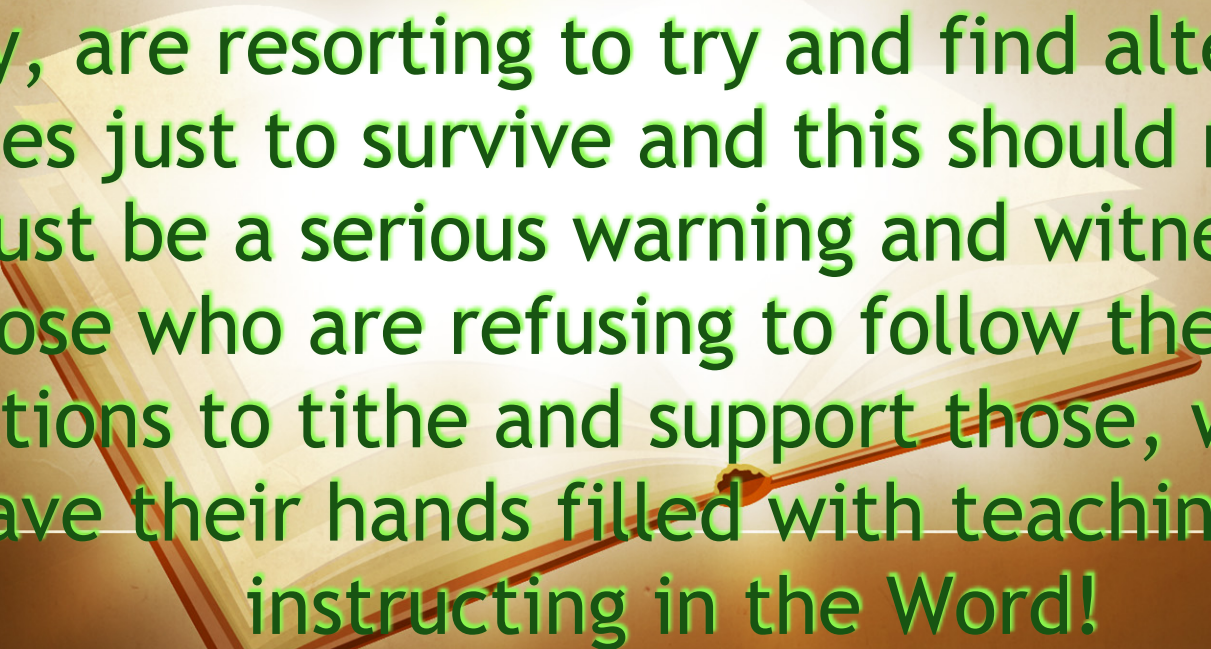


Sadly, we do see that, due to the corruption as witnessed by so many in many churches today, those who have come out of the church system, or Babelon, so to speak, are neglecting to take up this responsibility of giving their tithes and offerings and gifts, to those whom יהוה has chosen and those who are teaching and instructing in the Word.

Timotiyos Aleph/1 Timothy 5:17-18 “Let the elders who rule well be counted worthy of double respect, especially those who labour in the word and teaching. 18 For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The labourer is worthy of his wages.”







Due to the neglect of so many, we find that those who have been called to instruct and teach, and are therefore supposed to be supported by the body, are resorting to try and find alternative incomes just to survive and this should not be so, and must be a serious warning and witness against those who are refusing to follow the clear instructions to tithe and support those, who should have their hands filled with teaching and instructing in the Word!

The tithe that is due, is a test of one's heart to see if they will follow יהוה's instructions, as it is a gift from Him.

יהוה has already included that which He expects His children to give back to Him. The whole earth is His and everything in it and He has given each one the opportunity to show this, that by doing their part, in cheerfully and obediently returning to Him what belongs to Him, they can be faithful with what He has entrusted to each one. This is the simple principle of sowing and reaping. If you are faithful then He will be faithful to His promise and will multiply, reproduce and abundantly increase.



## 5-VOWED OFFERINGS

The Hebrew word that is translated as ‘vowed offerings’ comes from the root word נָדָר neder - Strong’s H5088 which means, ‘**vow, votive offering**’ and ‘**to make a vow**’ is the word נָדַר nadar - Strong’s H5087; and, therefore, to “nadar a neder” is to swear to Elohim with an ‘oath’, and therefore bind oneself with what proceeds from one’s mouth. A ‘neder’ is something that is promised to Elohim verbally, and anyone who makes a vow, is obliged to fulfil/do his promise!

In Scripture, a vow is always to Elohim and not to man.

And the understanding behind a ‘vow or vow offering’ carries the meaning, ‘to bind or imprison, or to dedicate a specific object or creature to יהוָה’.

Tehillah/Psalm 61:8 “So I sing praise to Your Name forever, when I pay my vows day by day.”



Tehillah/Psalm 116:14 “I pay my vows to יהוה now in the presence of all His people.”

Yonah/Jonah 2:9 “But I offer to You with the voice of thanksgiving, I pay what I have vowed. Deliverance is of יהוה.”

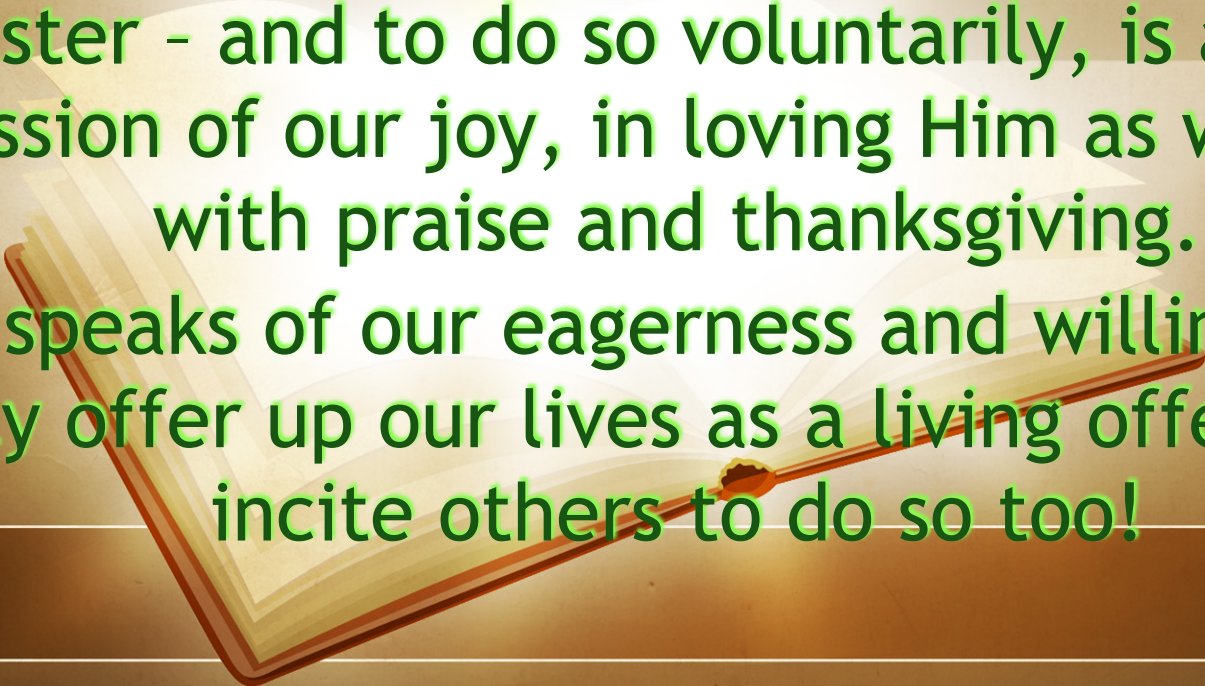
Mattithyahu/Matthew 5:33 “Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to יהוה.’”

This can also cause us to recognize that we must be true to the words of our mouth as we do what we say we will, in offering up the commitment to follow Messiah and walk in Him daily!

## 6-VOLUNTARY OFFERINGS

The Hebrew word that is translated as ‘voluntary offerings’ comes from the root word **נְדָבָה** **edabah** (ned-aw-baw’)- Strong’s H5071 which means, **‘voluntariness, freewill offering, volunteer freely, willingly’** and comes from the primitive root verb **נָדַב** **nadab** (naw-dab’)- Strong’s H5068 which means, **‘to incite, impel, make offerings willingly, volunteers’**.





This speaks of our willing choice to offer up our lives in wholehearted devotion to serving our Master - and to do so voluntarily, is a great expression of our joy, in loving Him as we should, with praise and thanksgiving.

This speaks of our eagerness and willingness to freely offer up our lives as a living offering and incite others to do so too!



Tehillah/Psalm 54:6 “Voluntarily I slaughter to You; I praise Your Name, O יהוה, for it is good.”

Tehillah/Psalm 119:8 “Please accept the voluntary offerings of my mouth, O יהוה, and teach me Your right-rulings.”



## 7-FIRSTLINGS OF YOUR HERD AND FLOCK

The Hebrew word that is translated as 'firstling' comes from the root word **בְּכוֹר** *beḵor* (bek-ore')-Strong's H1060 which means, **'firstborn, oldest'** and comes from the word **בָּכַר** *baḵar* (baw-kar')-Strong's H1069 which means, **'to bear new fruit, to constitute as firstborn'**.

Exo 13:2 Set apart to Me all the first-born, the one opening the womb among the children of Yisra'el, among man and among beast, it is Mine.

Num 18:15“Everyone opening a womb of all flesh, which they bring to יהוה, whether man or beast, is yours. But to ransom: you shall ransom the first-born of man, and the first-born of the unclean beast you ransom.

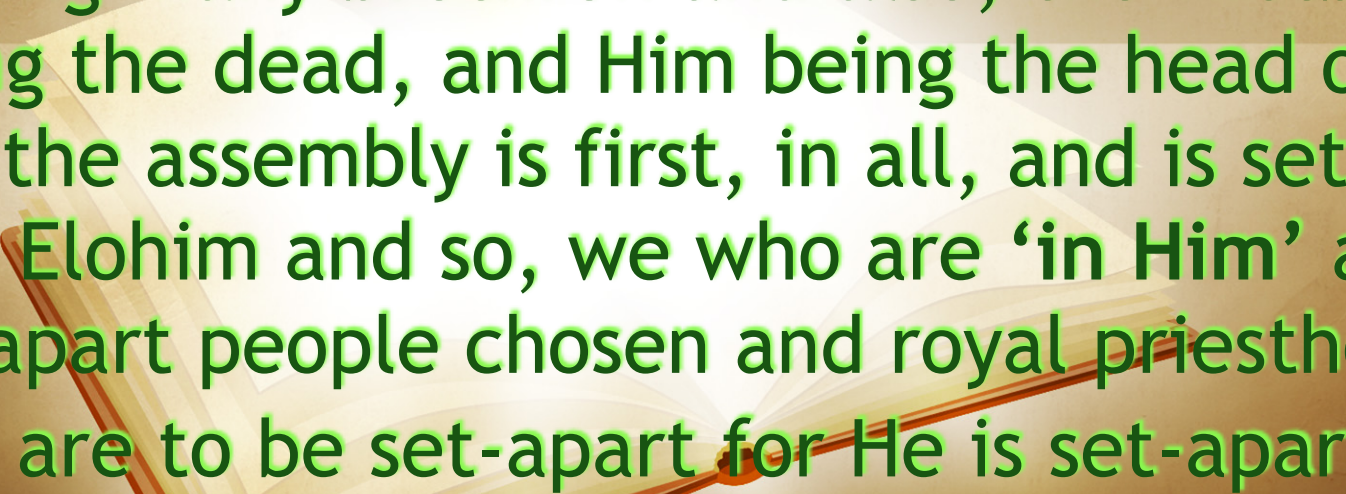
All of the firstborn was to be set-apart to יהוה.



All the firstborn of Mitsrayim and those who did not put the blood of the lamb on the doorposts were killed, while the firstborn of those covered under the blood were redeemed and now belonged to יהוה.

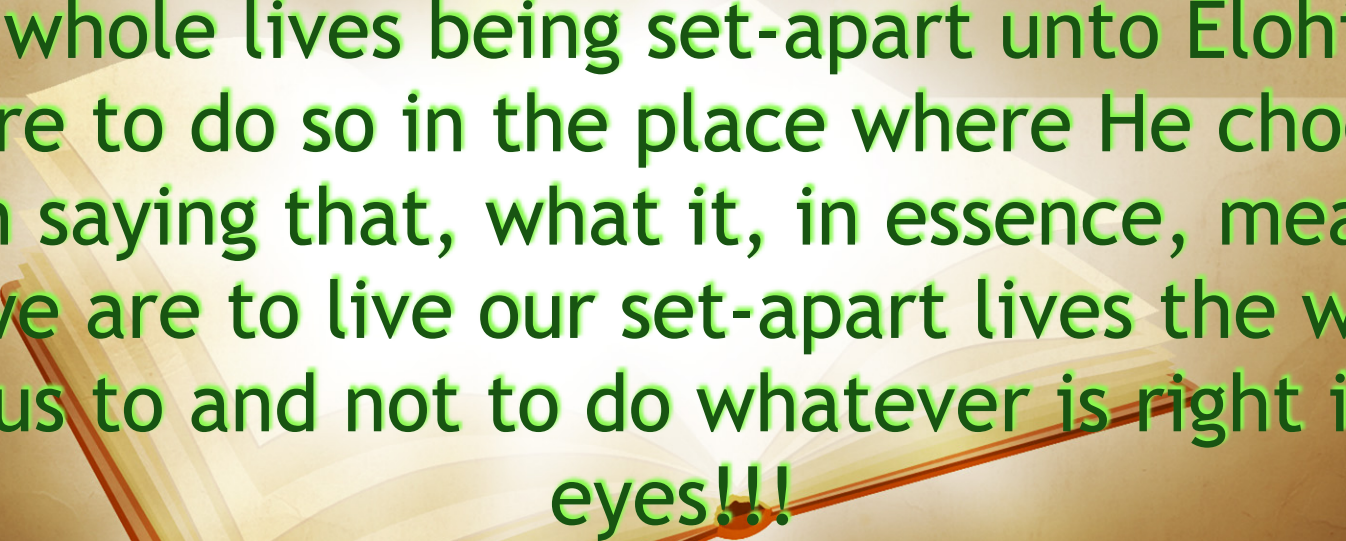
The firstborn also carries the picture of first-fruits, speaking of a sure promise of a fully redeemed people.





**יהושע** is the firstborn of all creation, the firstborn among many brethren and also, the firstborn among the dead, and Him being the head of the body, the assembly is first, in all, and is set-apart unto Elohim and so, we who are ‘in Him’ are a set-apart people chosen and royal priesthood. We are to be set-apart for He is set-apart!!!





We also must recognize that these offerings speak of our whole lives being set-apart unto Elohim and we are to do so in the place where He chooses, and in saying that, what it, in essence, means, is that we are to live our set-apart lives the way He tells us to and not to do whatever is right in our eyes!!!

We also see here, from **verse 7**, the clear picture of how important community eating is, and none should appear empty handed, as this eating together, as a community, symbolizes great unity in purpose and vision, and the need for community to also share in the great blessings that each hand receives, through working joyfully unto Elohim. Our Shabbat meal is typically the best meal of the week, for the majority of us, and it should be - as we come together to rejoice and fellowship as one in *Messiah*, sharing the blessing of our hands in a communal meal with a rejoicing heart!



**Verse 8** warns us to not do whatever is right in our own eyes, but rather, be diligent to guard to do what He instructs to in His Word.

While Yisra'ěl was clearly warned, in this regard, we see that sadly they did not listen, as we see recorded in the Book of Shophetim/Judges the reality of the lack of submission to the Torah, that results in everyone doing as they wish:

**Shophetim/Judges 17:6** “In those days there was no sovereign in Yisra'ěl - everyone did what was right in his own eyes.”

And then the last verse in Shophetim/Judges:

Shophetim/Judges 21:25 “In those days there was no sovereign in Yisra’ěl - everyone did what was right in his own eyes.”

We need to submit to the clear instructions of our King, and be on guard against the fleshly tendency to do things our own way because it feels better! There still remains an entering into His rest - and so we must guard against compromise and hypocrisy of selfish lifestyles that refuse to submit to the Torah and live as a unified body!

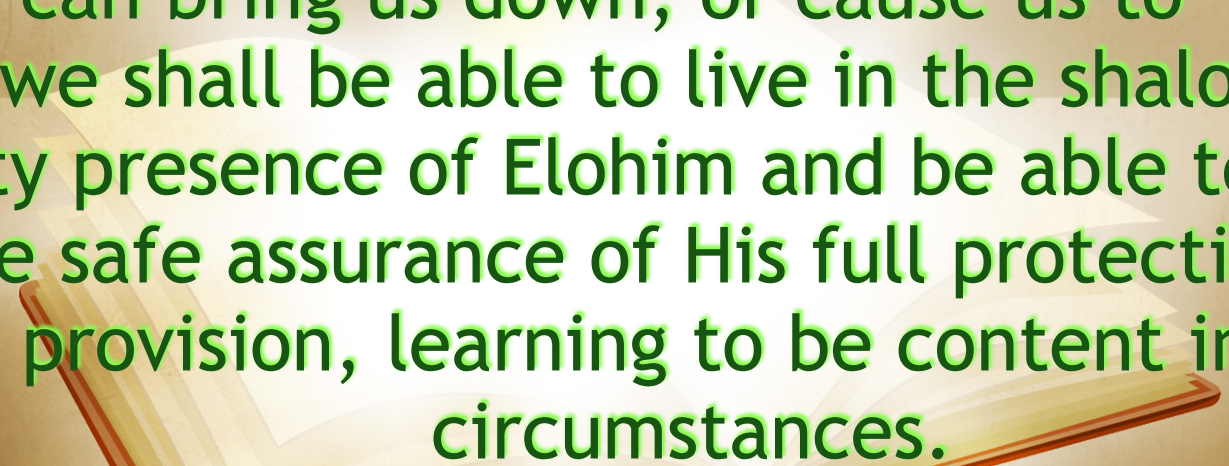


## Verse 10

### The promise of rest!

When we ‘pass over’ the Yardēn, Elohim gives us rest!

The word יַרְדֵּן Yardēn (yar-dane’)- Strong’s H3383 means, ‘**descender**’ and comes from the root verb יָרַד yarad (yaw-rad’)- Strong’s H3381 which means, ‘**to come or go down, descend**’.



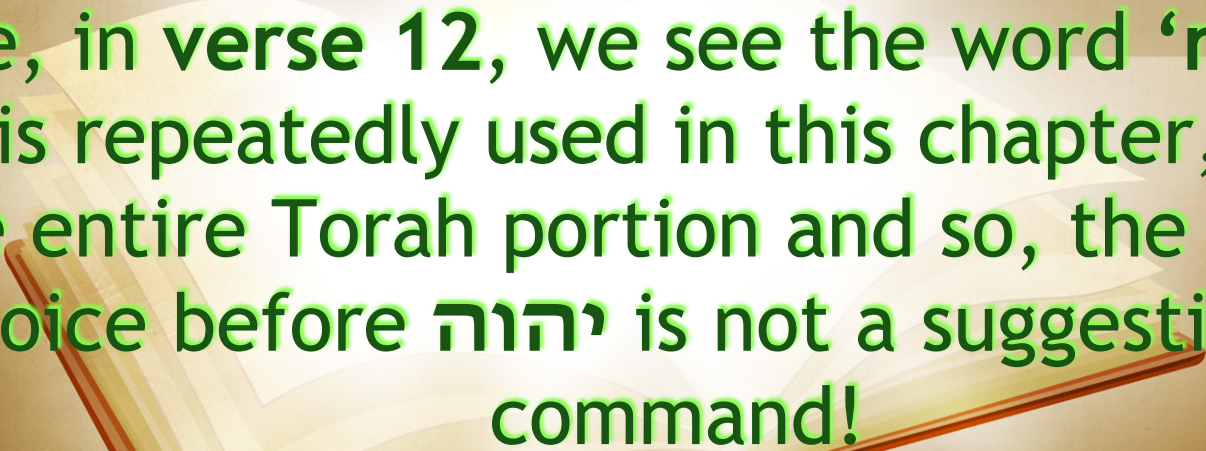
The picture is clear - when we 'pass over' and live as Hebrews should live in submitting to the clear Torah of Elohim, then we will 'pass over' that which can bring us down, or cause us to 'descend', and we shall be able to live in the shalom of the Mighty presence of Elohim and be able to dwell in the safe assurance of His full protection and provision, learning to be content in all circumstances.

Refusal to let go of the flesh and refusal to 'pass over' those lusts that cause us to descend will only bring discomfort and shame, and intense discipline.



## Verse 12

Here, in **verse 12**, we see the word ‘rejoice’, which is repeatedly used in this chapter, as well as in the entire Torah portion and so, the command to rejoice before **יהוה** is not a suggestion - but a **command!**



The Hebrew root word that is used here for 'rejoice' is **שמח** *samah* (saw-makh')- Strong's H8055 and means, 'to rejoice, be glad, be joyful, delight in and be elated'.

A derivative of this word is **שמייח** *sameah* (saw-may'-akh)- Strong's H8056 and carries the same meaning as well as implying 'to be merry'.



Both of these words are used in the command that we are given, to rejoice, as seen in

**Debarim/Deuteronomy 16:14 & 15.**

The word **שָׂמַח** **samah** (saw-makh')- Strong's H8055 can also carry the meaning **'to brighten up'**, giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!


In the ancient pictographic script, this word **שָׂמַח** **samah** and **שָׂמֵחַ** **sameah** looks like this:

The pictographic symbol for the letter Shin (ש) is a stylized representation of a three-pronged fork or a similar object with three vertical prongs.

The pictographic symbol for the letter Mem (מ) is a stylized representation of a wavy line or a small wave.

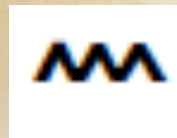
The pictographic symbol for the letter Lamed (ל) is a stylized representation of a ladder or a structure with two vertical sides and a horizontal top bar.


## 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. This can give us the meaning of WORD or Words.



## 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!

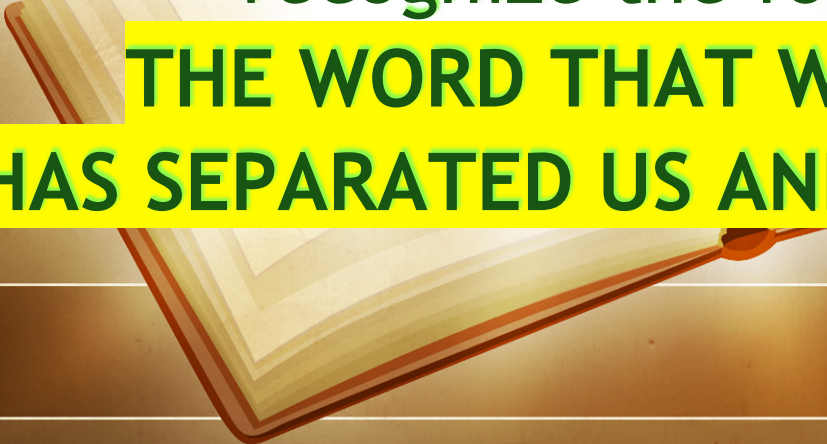
This letter also can represent any liquid, especially **blood!**

## Het-ח:



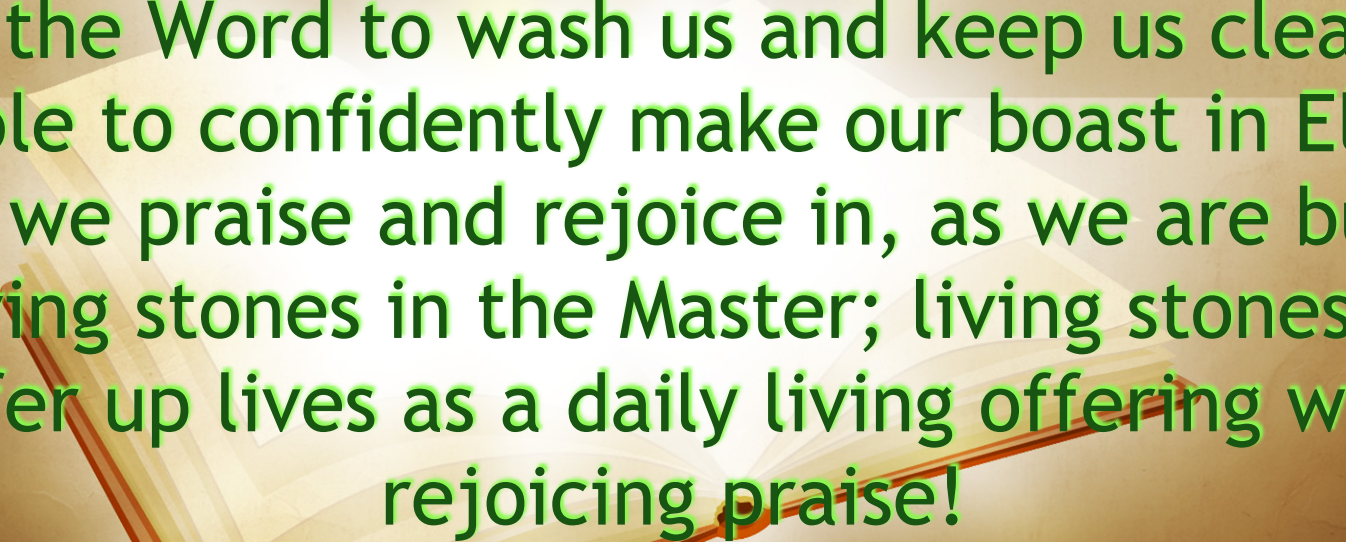
The ancient script has this letter as **III** which is a **'tent wall'**, and carries a meaning of **'SEPARATION'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection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





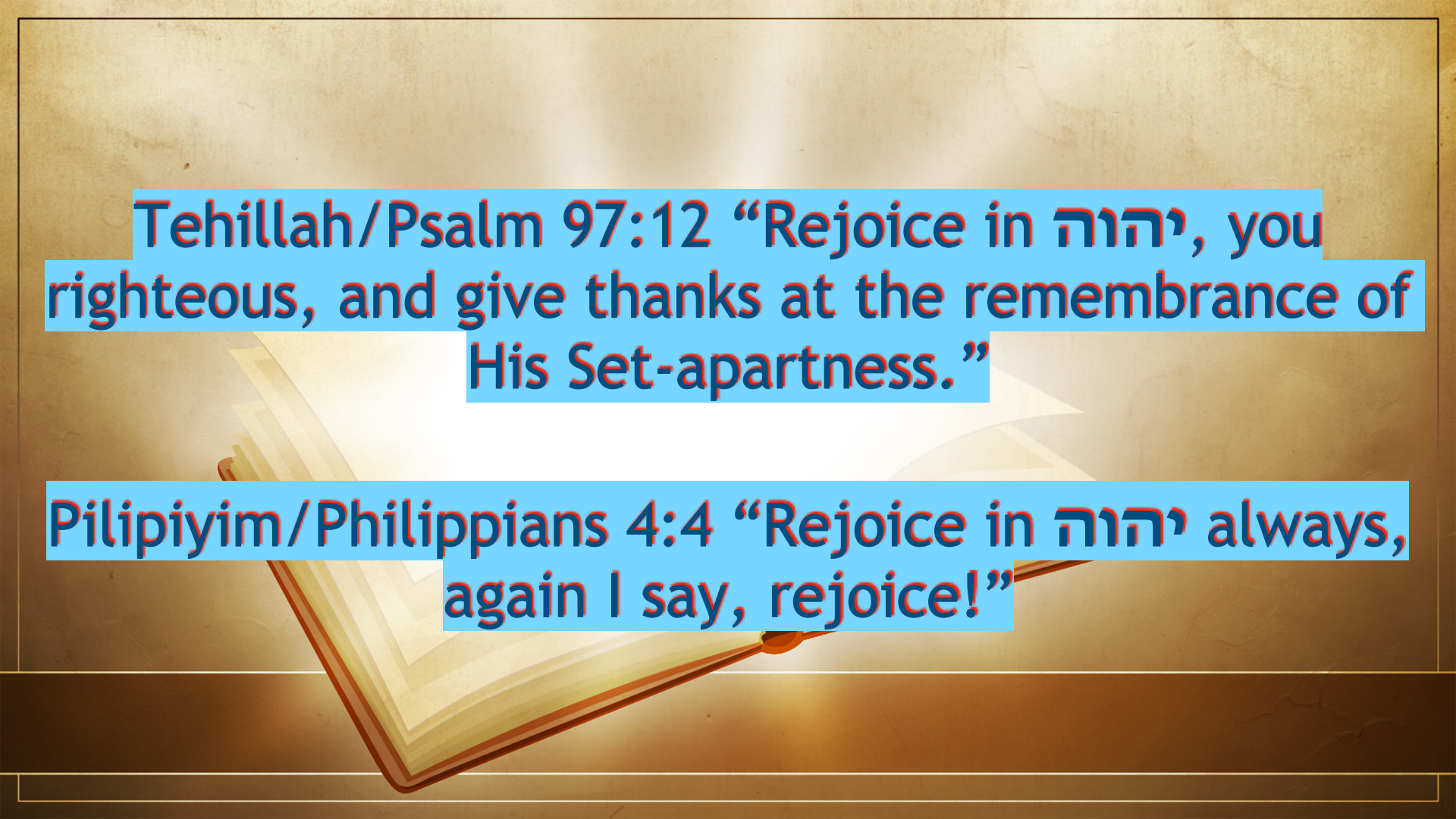
When looking at this word, in its pictographic form, in terms of our command to rejoice, we are able to see why we are able to rejoice, as we recognize the following:

**THE WORD THAT WASHES US,  
HAS SEPARATED US AND SECURED US!**



This is a clear reason to rejoice, for as long as we allow the Word to wash us and keep us clean, we are able to confidently make our boast in Elohim, whom we praise and rejoice in, as we are built up as living stones in the Master; living stones that offer up lives as a daily living offering with rejoicing praise!





Tehillah/Psalm 97:12 “Rejoice in יהוה, you righteous, and give thanks at the remembrance of His Set-apartness.”

Pilipiyim/Philippians 4:4 “Rejoice in יהוה always, again I say, rejoice!”

This command to rejoice is very important, as we need to realize that we are to also make sure that everyone else is rejoicing too - even the Lēwite who is to be teaching you - everyone must participate in rejoicing before יהוה.

If a person is not joyful then they should not be where the rejoicing is, lest he causes others to stumble!!!

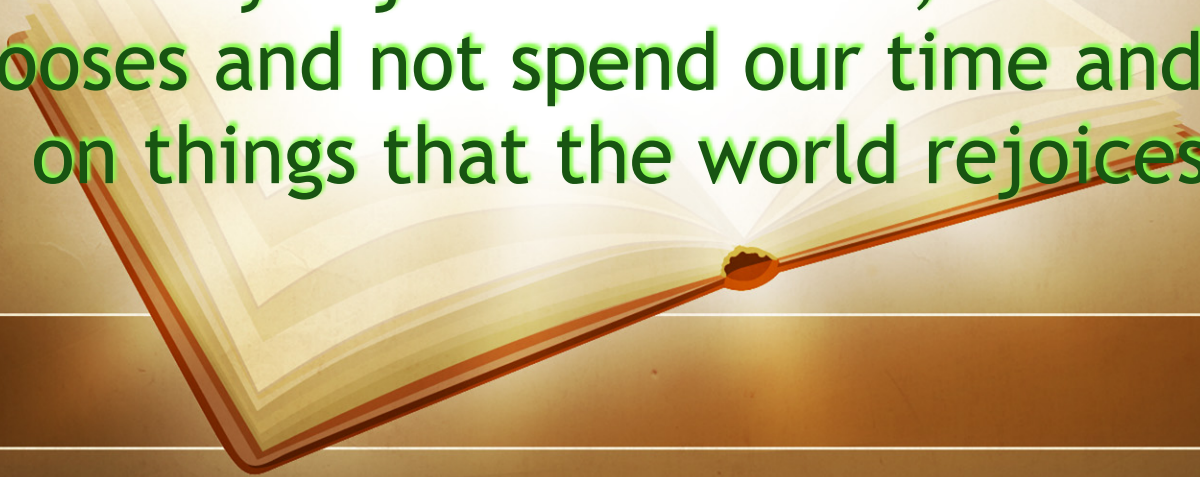


**Verse 13-14** again warns us not to do so in every place that you see, but where **יהוה**

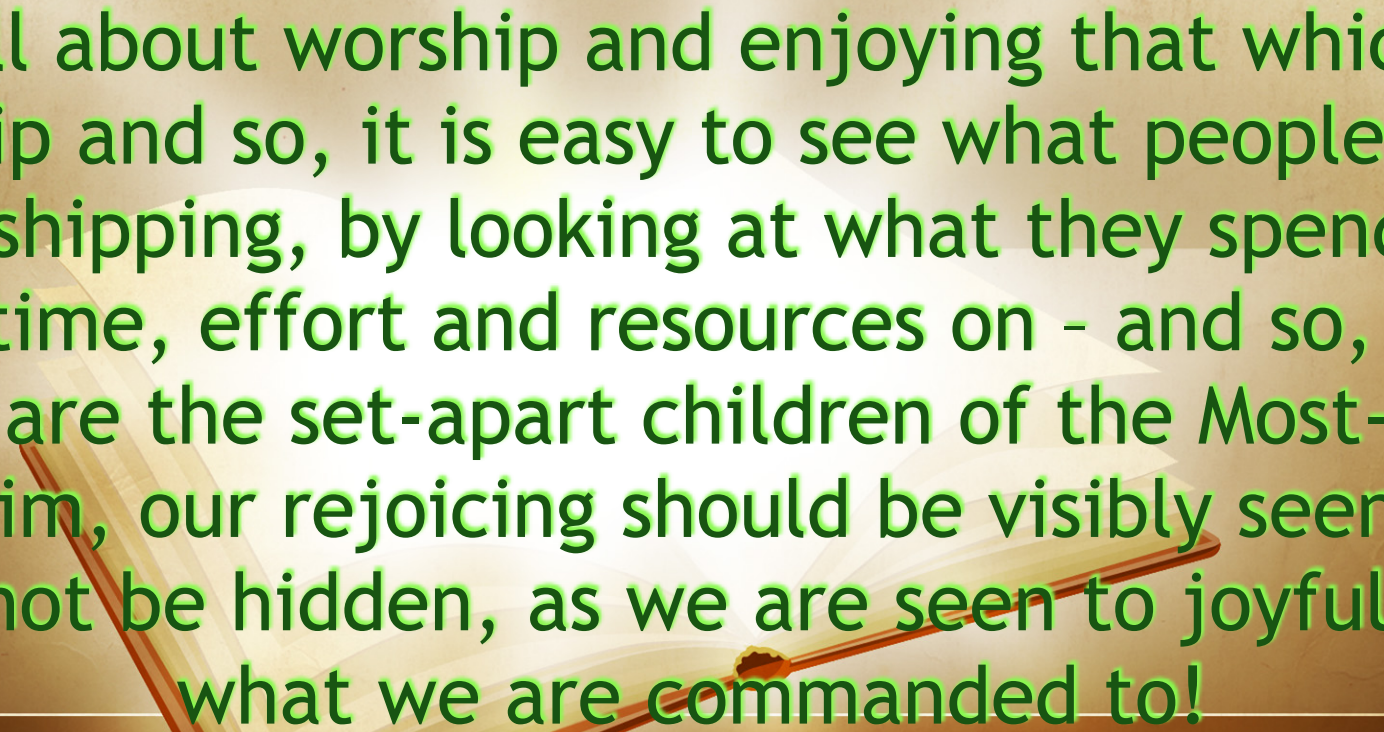
chooses; and this is a clear need for many to recognize today, as many **'rejoice'** in places they should not, while neglecting to be about true rejoicing in Elohim.

Many will give of their entire being, and rejoice, in their support of man-driven events and shows, and even **'sacrifice'** much to do so, while, when it comes to worship, they are quiet and withdrawn, and this should not be!!!

It is a joy to come together as a body and rejoice in יהוה, so, let us make every effort to ensure that we truly rejoice in Elohim, where and when He chooses and not spend our time and resources on things that the world rejoices in!







It is all about worship and enjoying that which you worship and so, it is easy to see what people enjoy worshipping, by looking at what they spend all their time, effort and resources on - and so, for us who are the set-apart children of the Most-High Elohim, our rejoicing should be visibly seen too and not be hidden, as we are seen to joyfully do what we are commanded to!

## Verse 15

While there are slaughterings that were required, for the ability to draw near to Elohim and specific animals and their condition, were expressly given, as to what was acceptable to be offered up on the slaughter place of the Tabernacle and eaten there, we have here, the clear instruction given, that other slaughterings were permitted to be eaten within all of our gates, meaning our homes.

In other words, we can eat whatever we choose, and let all unclean and clean eat of it - just like the deer and the gazelle.



Now, what is being said here, is that the 'unclean and clean' that is being spoken of, refers to people and not what can or cannot be eaten!!!

Unclean people: that is those who were ceremonially unclean for whatever reason, were not able to eat of the set-apart slaughterings, done at the Tabernacle, yet at each person's home, those who were ceremonially unclean, could eat with you - just as the deer and gazelle.

The deer and gazelle are 'clean' animals and may be eaten, yet they are not fit for slaughter offerings, unto Elohim on His Slaughter Place.

We need to understand that this verse, as well as **verse 22**, is not saying that you can eat what is clean or unclean, as some erroneously interpret; but rather, this is a clear reference to those beings (people) who are unclean, or have become unclean, and are unable to partake in the Tabernacle service meals.

What we can also learn from this, is the wonderful gift we have been given through the Blood of Messiah, that cleanses us from all defilement and, in Him, we are able to draw near to Elohim, with a clear conscience.

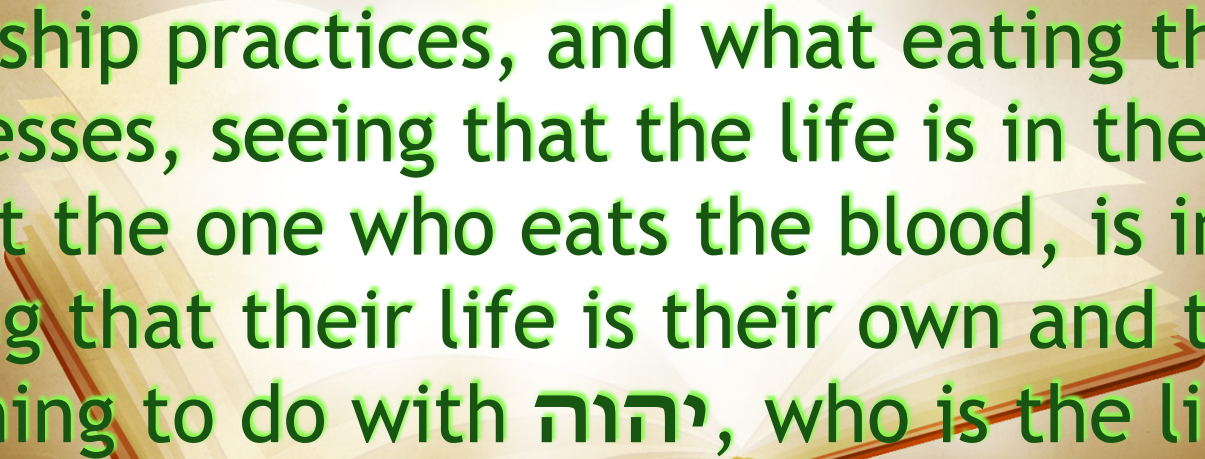


## Verse 16 - **DO NOT EAT BLOOD**

This command is repeated many times in Scripture and is a clear warning for all to heed, for life is in the blood and it must be poured out on the earth like water.

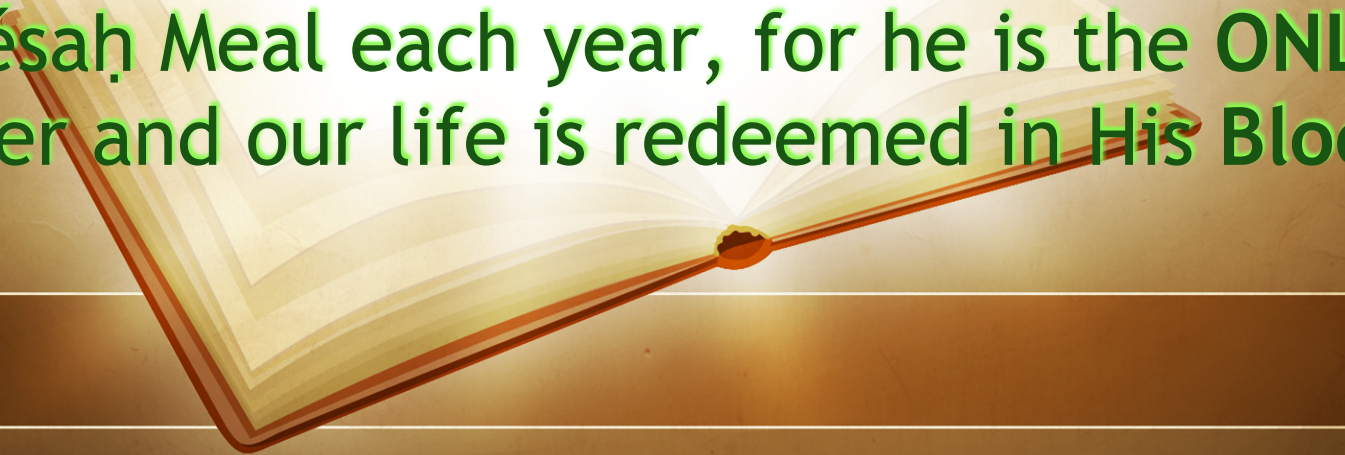
We are able to 'eat' of Messiah, in partaking in the Pěsaḥ Meal, as we recognize that His Blood was 'poured out' on the earth, when the soldier pierced His side and blood and water came gushing out and this too, is what rendered Messiah as an acceptable spotless Lamb!

Eating the Blood was, and still is, a form of evil worship practices, and what eating the blood expresses, seeing that the life is in the Blood, is that the one who eats the blood, is in effect saying that their life is their own and they have nothing to do with יהוה, who is the life giver.





The only 'Blood' that we are to partake in, or 'drink', is that of יהושע Messiah, and we do this, by drinking of the fruit of the Vine (grape wine) at the Pěsaḥ Meal each year, for he is the ONLY life giver and our life is redeemed in His Blood.



Yohanan/John 6:53-56 “יהושע” therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him.”

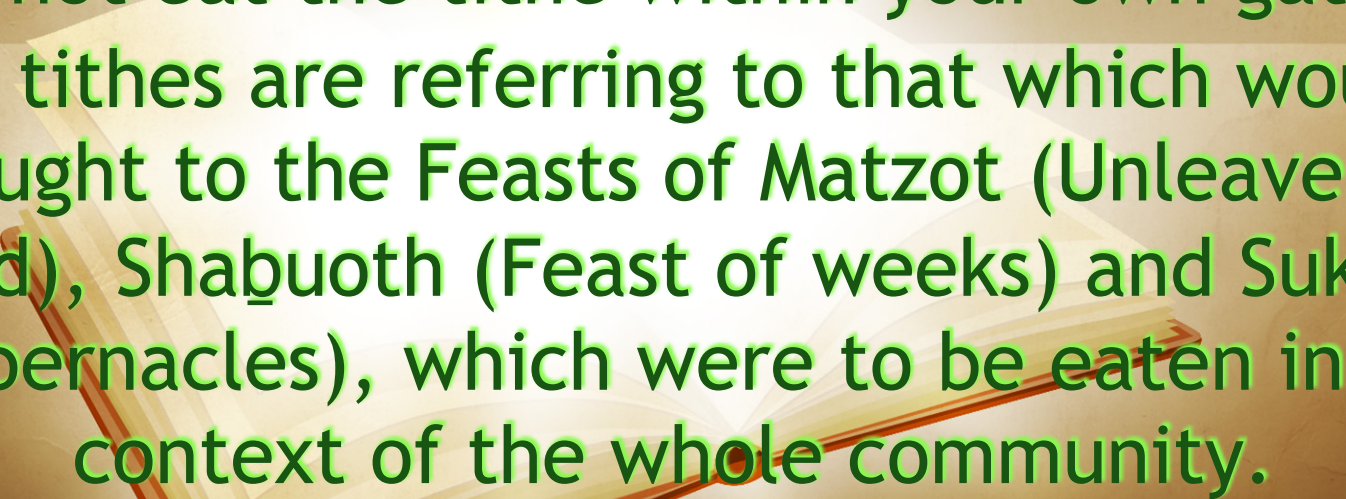
This life-giving statement caused many to stumble!



In Ma'asei/Acts 15 we see the clear instructions, being given to the nations that were being grafted in to the body, to not eat meat with the blood still in it, as this was one of the pagan worship practices, which is forbidden for the set-apart children of Elohim. What we must recognize, is that the repeated command of not eating the blood was to ensure that Yisra'el got it, and it is a wonderful picture of how the blood of bulls and goats could never take away sins, for only the Blood of Messiah can do that and that is why His is the only Blood we are to partake of, through the Pěsaḥ/Passover Meal, having been immersed in Him into His death and therefore raised to new life, that His resurrection power lives in us, by His Blood, in order to possess everlasting life!

## Verse 17-18

Do not eat the tithe within your own gates!  
These tithes are referring to that which would be brought to the Feasts of Matzot (Unleavened bread), Shabuoth (Feast of weeks) and Sukkoth (Tabernacles), which were to be eaten in the context of the whole community.





This is not referring to the 'first' tithe, which would go directly to the Lěwites and the Lěwitical storehouses:

**Bemidbar/Numbers 18:21** “And see, I have given the children of Lěwi all the tithes in Yisra’ěl as an inheritance in return for the service which they are serving, the service of the Tent of Meeting.”

Bemidbar/Numbers 18:24 “but the tithes of the children of Yisra’ěl, which they present as a contribution to יהוה, I have given to the Lěwites as an inheritance. That is why I have said to them, ‘Among the children of Yisra’ěl they have no inheritance.’”

Mal’aki/Malachi 3:10 “Bring all the tithes into the storehouse, and let there be food in My house. And please prove Me in this,” said יהוה of hosts, “whether I do not open for you the windows of the heavens, and shall pour out for you boundless blessing!”



Over and over, we see Mosheh making it clear to 'guard and obey' all these commands, in order that it goes well with us!

The commands of Elohim are for our own good!!!

And, in Hebrew, it is very clear that 'to guard' means to 'obey and do', highlighting very clearly for us that guarding His commands cannot be done properly if they are not obeyed!

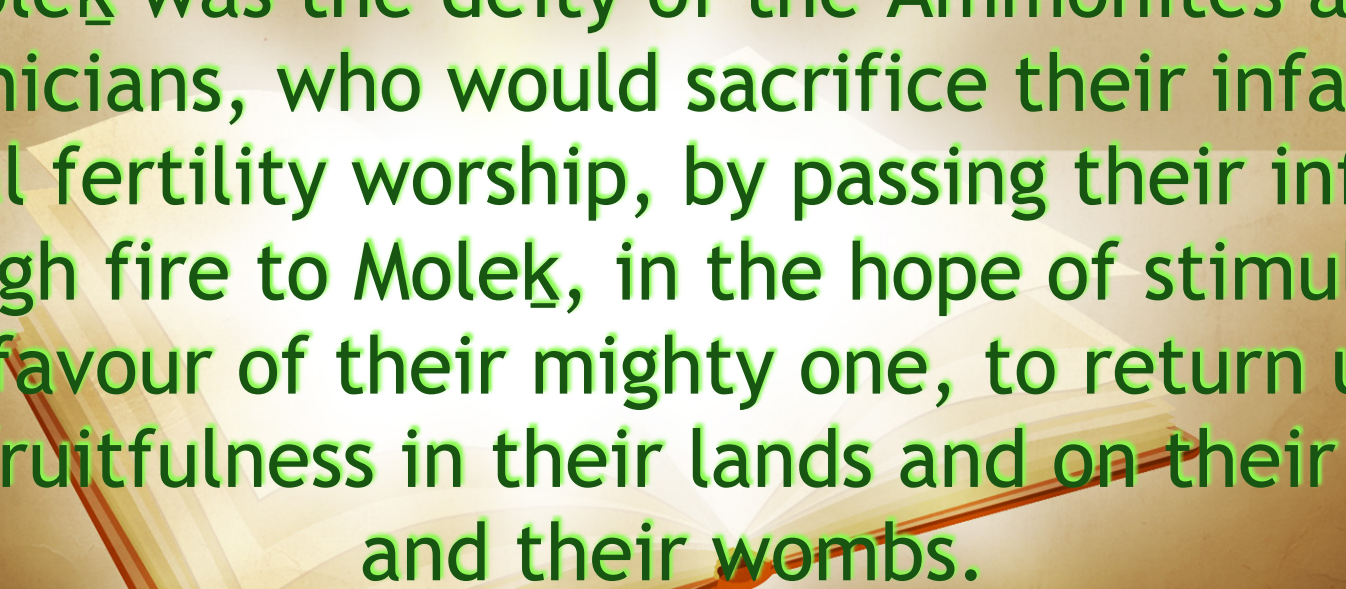
## Verse 29-31

Do not be ensnared to follow the ways of the nations and inquire about their mighty ones!!!

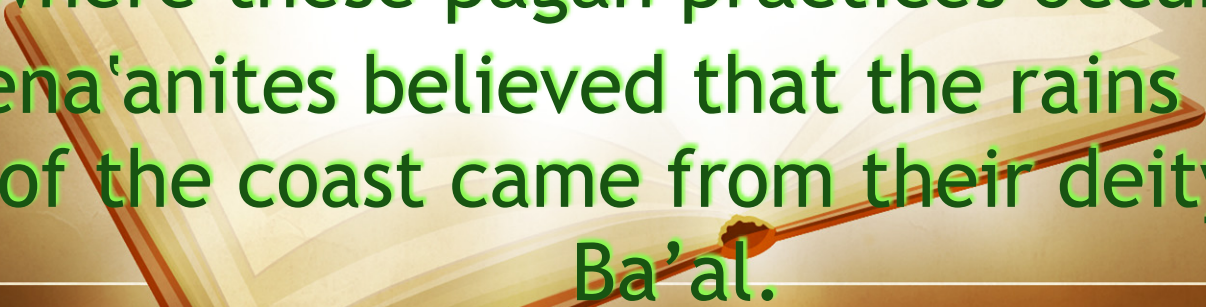
Don't even ask how they worship, lest you follow their evil and wicked ways!!!

In the context of this passage, we can see that this is a clear pointing toward the way the nations worship and eat before their mighty ones - ways that we should not follow, for they are abominable before our Elohim!





Molek was the deity of the Ammonites and Phoenicians, who would sacrifice their infants in ritual fertility worship, by passing their infants through fire to Molek, in the hope of stimulating the favour of their mighty one, to return upon them fruitfulness in their lands and on their homes and their wombs.



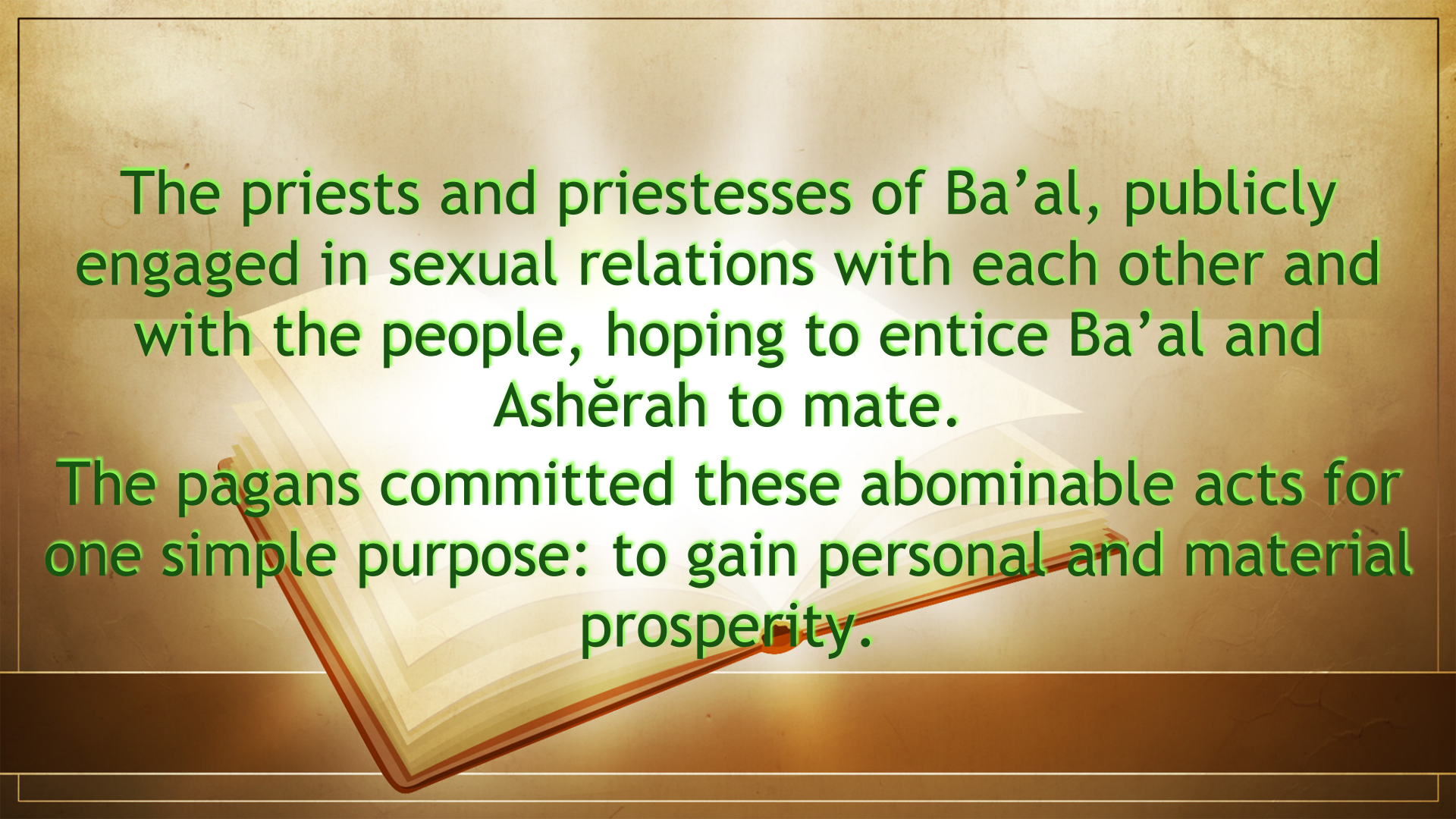
Before the Yisra'ēlites entered the land, Meḡiddo served as a prominent high place, where Kena'anites worshiped fertility deities. Archaeologists have uncovered a large platform where these pagan practices occurred. The Kena'anites believed that the rains and fertile soil of the coast came from their deity named Ba'al.



According to their beliefs, Ba'al lived in the underworld during the dry winter season.

When spring came, Ba'al returned to earth to sleep with his mistress, Asherah (Astarte/Ishtar) - a Kena'anite female deity of fortune and happiness, so that rains would return to the land.

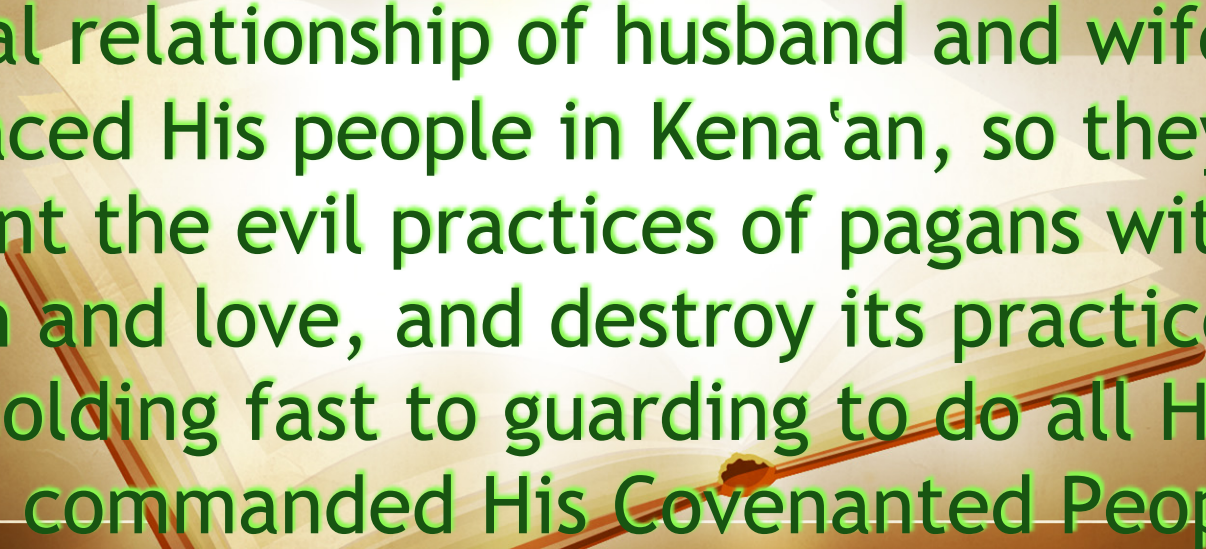
To encourage Ba'al's return, the Kena'anites sacrificed their firstborn sons, burning infants alive.



The priests and priestesses of Ba'al, publicly engaged in sexual relations with each other and with the people, hoping to entice Ba'al and Asherah to mate.

The pagans committed these abominable acts for one simple purpose: to gain personal and material prosperity.





Kena'anite worship distorted two of the most beautiful gifts Elohim gave humans: life and the sexual relationship of husband and wife. Elohim placed His people in Kena'an, so they could confront the evil practices of pagans with Elohim's truth and love, and destroy its practices, while holding fast to guarding to do all He has commanded His Covenanted People!

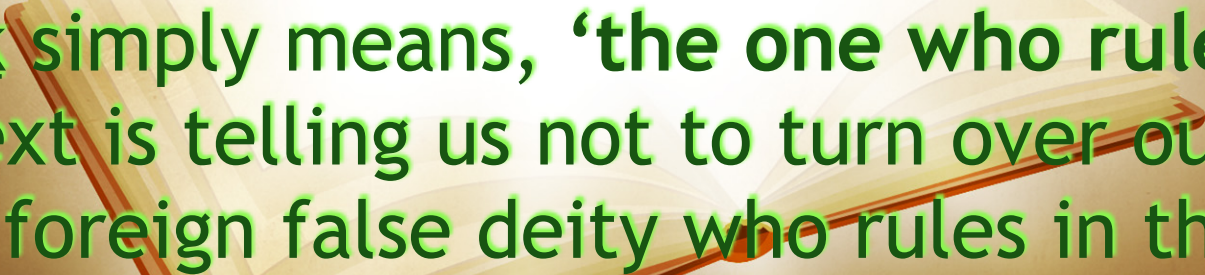
Archaeology has turned up urns filled with infants' bones, on which "to Molek" is inscribed, and the names of those offering them, had names ending in "-yah"; showing that they were Yisra'ēlites.

This was done in the Hinnom Valley outside Yerushalayim, and because this custom was so sickening to יהוה, the righteous king Yoshiyahu changed it to a dumping ground where garbage was burned, since it was no longer fit for any noble use.



Melakim Bět/2 Kings 23:10 “And he defiled Topheth, which is in the Valley of the Son of Hinnom, so that no man could make his son or his daughter pass through the fire to Molek.”

Molek simply means, ‘the one who rules’ and so the text is telling us not to turn over our children to a foreign false deity who rules in the world!

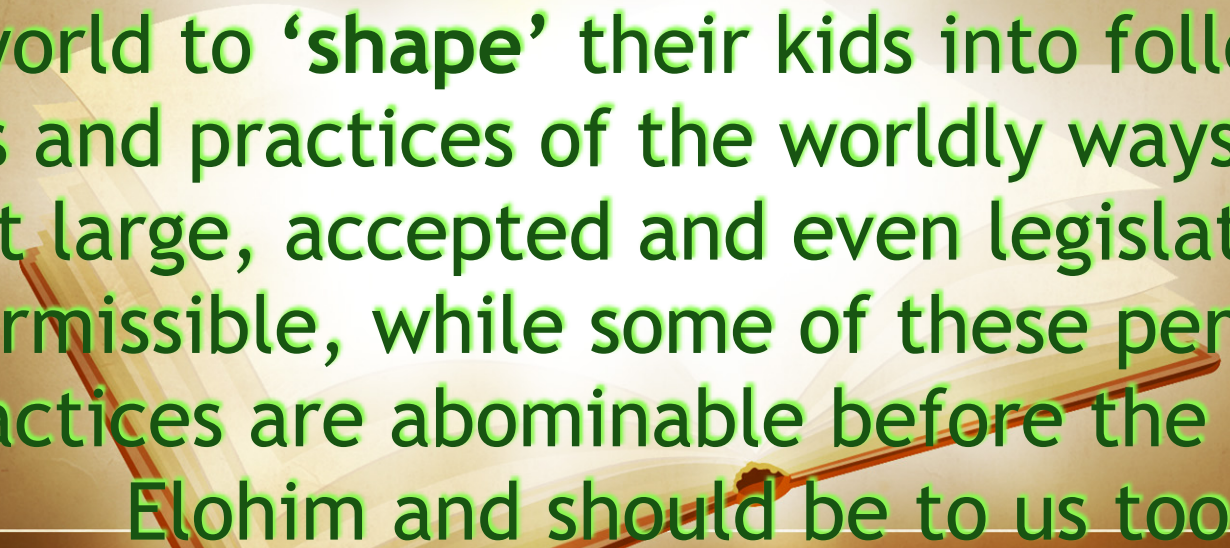


When we understand this ancient practice of ‘passing children through the fire to Molek’, we get a better picture of some much-needed lessons for us today.

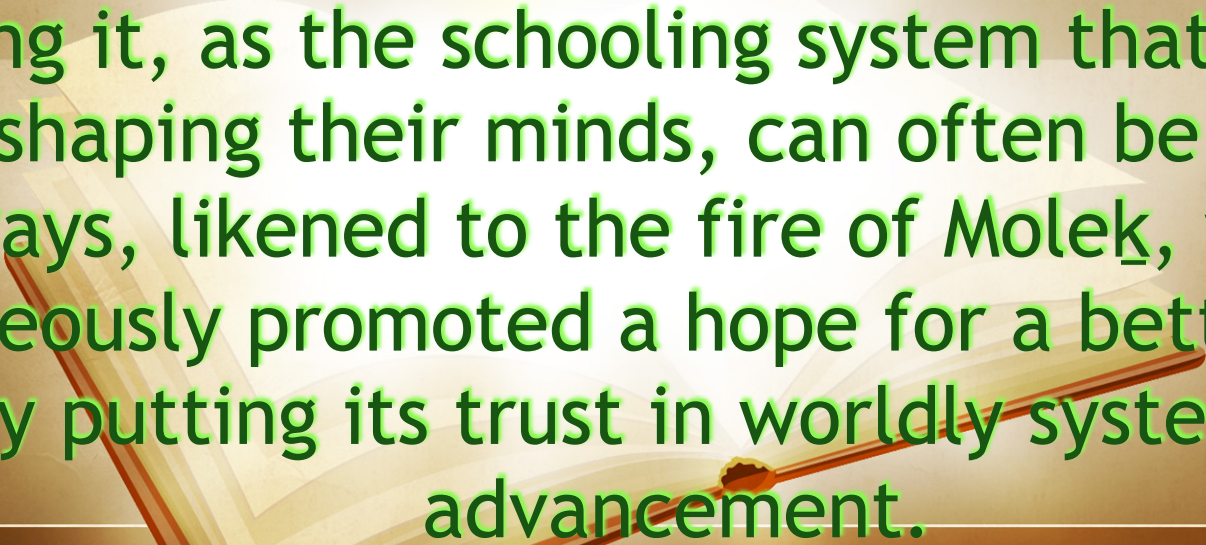
Fire, in Scripture, is also described as that which purifies and when we link this idea to this clear instruction, we need to be on our guard against what we allow our kids to be ‘passing through’.

By this, I mean that we are to always recognize that, as parents, our role is to bring up our children in the ways of יהוה; teaching them daily, on the matters of His Torah.





What is shaping your child's mind, is a question many parents today do not consider, as they allow the world to **'shape'** their kids into following the ideals and practices of the worldly ways that are, at large, accepted and even legislated as permissible, while some of these permitted practices are abominable before the eyes of Elohim and should be to us too!

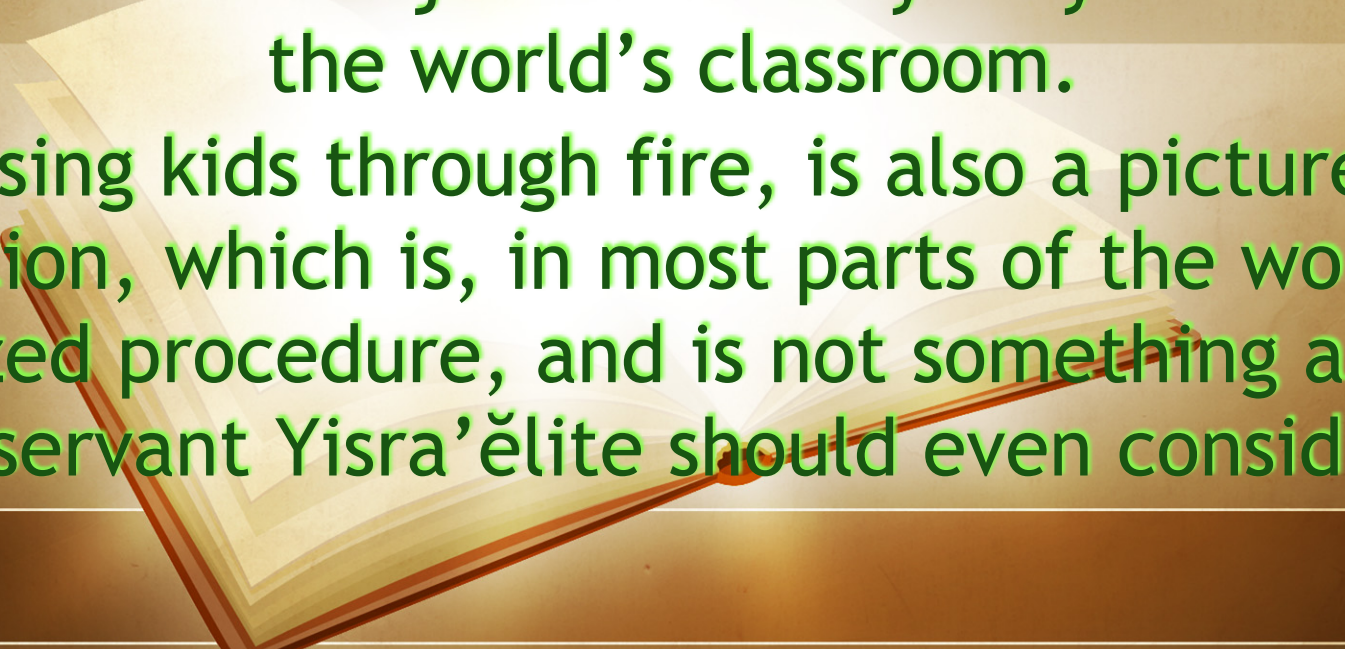


Passing our kids through the fire to Molek is a subtle danger that many are doing without even realizing it, as the schooling system that is refining and shaping their minds, can often be, in many ways, likened to the fire of Molek, which erroneously promoted a hope for a better future by putting its trust in worldly systems of advancement.



Now, while learning is an important part of any child, growing up, what I am saying here, is that each parent is still ultimately responsible for their children and what they allow their children to 'pass through'.

While I recognize, and know, that it is not always possible today, for torah observant families to home-school, due to the major pressures of both parents having to work, what we need to realize, is that we all still, as parents, carry the responsibility as to what, or how, our children's minds are being shaped by and kids cannot be left solely to the world's schooling systems to shape the way they think.



Parents must ultimately be able to train their kids and filter out the junk that they may be shown, in the world's classroom.

Passing kids through fire, is also a picture of abortion, which is, in most parts of the world, a legalized procedure, and is not something a Torah observant Yisra'elite should even consider!



Giving our offspring to Molek, can also be a picture of spoiling our children with materialism, or even using our children for personal wealth, which is simply child abuse.

By this, I mean, that many parents push their young kids into performing tasks for money (such as modelling etc.) and make use of their kids for the gaining of wealth and capitalizing from their children's talents.

Today, most people find it unthinkable that a culture once burned innocent children alive, for the sake of their material prosperity.

But, when we look closely at our own culture, we see that innocence and purity are still sacrificed today.

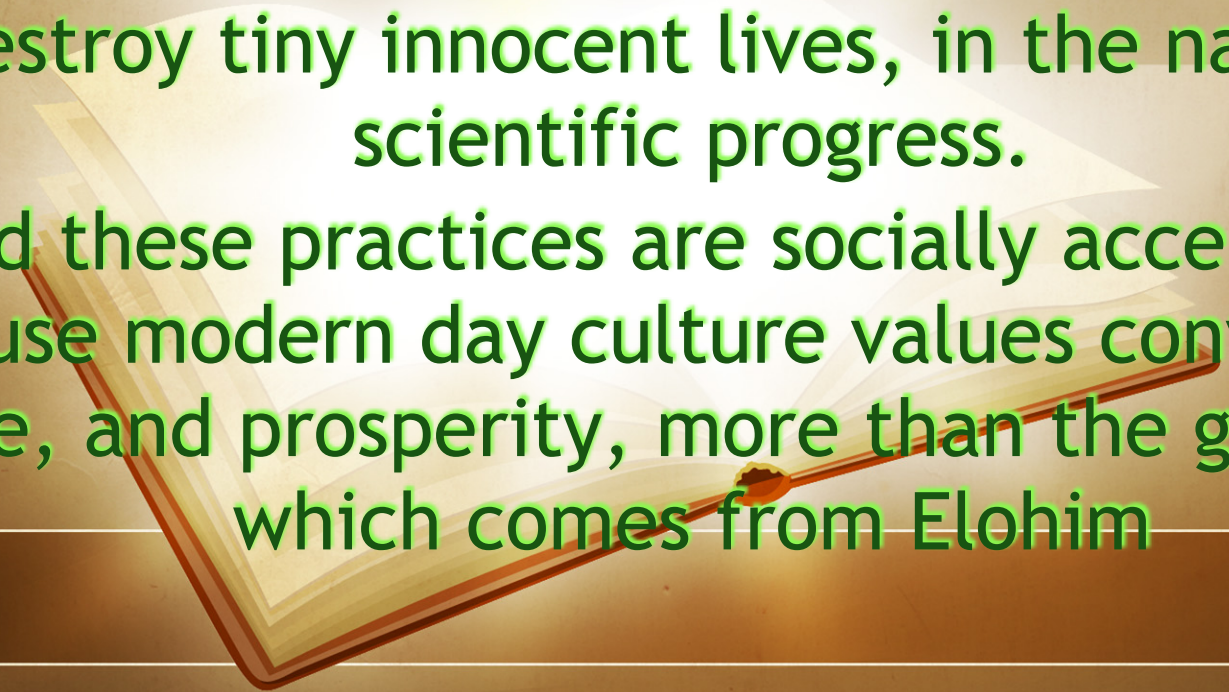
The entertainment industry promotes sex, with nearly every movie, television program, and CD they create. Pornographers produce magazines, web sites, and films, that show blatant disregard for Elohim's sexual values.

Why?

Because there are fortunes to be made by selling perversity!

Modern-day culture also cheapens life.





Abortion takes hundreds of lives each day.  
Cloning and embryonic stem cell researchers  
destroy tiny innocent lives, in the name of  
scientific progress.

And these practices are socially acceptable,  
because modern day culture values convenience,  
choice, and prosperity, more than the gift of life,  
which comes from Elohim

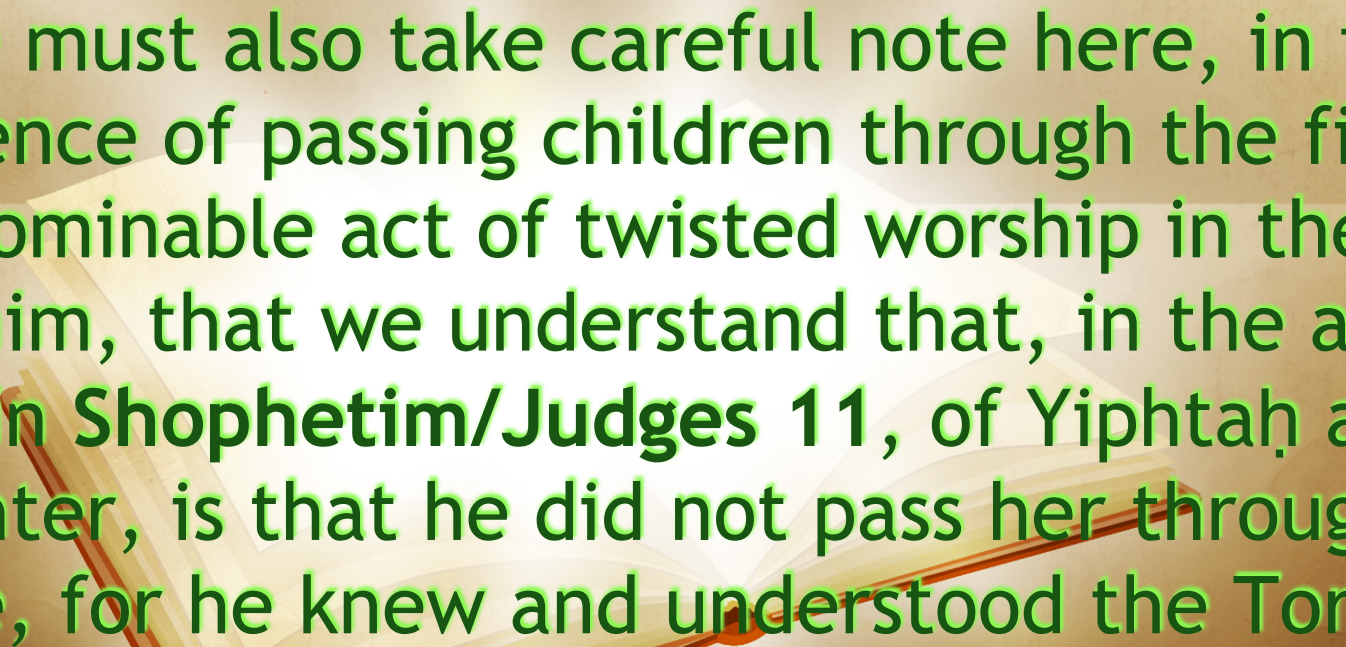
As Followers of Messiah, and children of the Most-High El, we must fight the good fight of faith and not be tainted by such twisted beliefs, but rather, teach our children well in the ways of the Torah.

**Mishlě/Proverbs 22:6** “Train up a child in the way he should go, even when he is old he turns not away from it.”



We have a responsibility as parents - and if we do not take up that responsibility, in bringing them up in the ways of the Torah, then **'another that rules'** will.

Either we teach them the **'rule'** of יהוה, that they will not turn away from, or the Molek of this world, that rules the fleshly lusts and desires, will refine and shape their values and ethical moral standards, according to the abominable ways of the world!



We must also take careful note here, in the reference of passing children through the fire, as an abominable act of twisted worship in the eyes of Elohim, that we understand that, in the account given in **Shopnetim/Judges 11**, of Yiphtaḥ and his daughter, is that he did not pass her through the fire, for he knew and understood the Torah.



Human sacrifices were an abomination to יהוה and Yiphtaḥ knew this - he would not willingly make a vow with יהוה that was an abomination to יהוה! The law of vows, permitted monetary redemption of persons vowed to יהוה, but a person devoted to יהוה could not be redeemed. Yiphtaḥ committed his daughter to lifelong service to יהוה at the tabernacle, and only priests would have been allowed to offer sacrifices, and Yiphtaḥ was not a priest and the priests would not have sacrificed a human!

When we take a look again at Yiphtaḥ's 'vow', we see that it was twofold - 'whatever' would meet him when he returned home would be dedicated to יהוה, if it was a person; and if it was an animal, it would be sacrificed!

Why do I say that?

Well, when you look at Scripture and understand that Yiphtaḥ knew the Torah, then this passage makes great sense. He was met by his only daughter, and he gave her, or dedicated her, to יהוה - to serve יהוה at the tabernacle.



We do know from Scripture that women did serve at the entrance of the Tent of Meeting (Shemoth/ Exodus 38:8 & Shemu'ěl Aleph/ 1 Samuel 2:22).

His daughter, having been the first to greet him, was now to remain a virgin, never marry, never have kids - never know the joy of motherhood and continue her father's line of inheritance in Yisra'ěl. This was enough to cause her and her friends to spend 2 months grieving. What did she mourn?

Her maidenhood (virginity)! Nowhere, in Scripture, do we see that Yiphtaḥ actually killed his daughter, nor do we see anyone mourning her death.

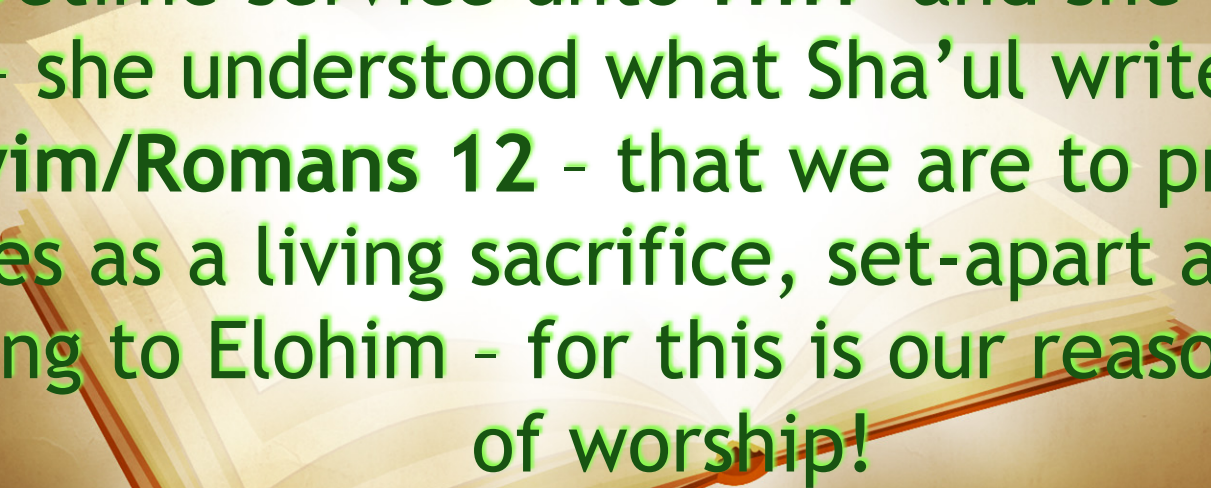
The emphasis is placed on the fact that she would remain a virgin. It is hard to believe that they would establish a custom to commemorate a sacrifice of a human being; but it is very clear that they would commemorate and celebrate the devotion and obedience of Yiphtah's daughter in helping her father fulfill his vow.

She certainly deserves to stand with Yitshaq, as an example of a faithful child, willing to obey her father and יהוה, no matter the cost.



In Shophetim/Judges 11:31 the word that is translated as “and” is the Hebrew letter: ו (waw, pronounced - ‘vav’) which can be translated as ‘and’ as well as ‘or’.

What Yiphtaḥ is saying here is that whatever comes out - if it is a person then that person would be dedicated to service unto יהוה ‘or’ if it is an animal it will be offered up as a sacrifice to יהוה presuming that it is a clean animal that is!!!



His daughter comes out and she is then dedicated to lifetime service unto יהוה and she willingly obeys - she understood what Sha'ul writes about in **Romiyim/Romans 12** - that we are to present our bodies as a living sacrifice, set-apart and well-pleasing to Elohim - for this is our reasonable act of worship!



In Shophetim/Judges 11: 40 we see that every year the women would 'lament' for four days - possibly during one of the feasts.


The word we have translated as lament, is the Hebrew word **תָּנָה** tanah - Strong's H8567 meaning, 'recount, rehearse', which is only used twice in Scripture and should be correctly translated as **celebrated or commemorate or praised and rejoiced.**

This leads us to correctly assume that the women would go every year to rejoice and celebrate with Yiphtah's daughter who was serving at the tabernacle.

I have mentioned these critical points, in order for us to understand that Yiphtaḥ was not rash or foolish in his vows and then kills his daughter, no he was a man who knew the Torah, lived by it and followed it wholeheartedly by faith and that is what got him listed in the faith hall of fame in **Ib'rim/Hebrews 11.**



Why I share the accounts of Yiphtaḥ, in relation to this Torah portion, is simply because he is a great example for us to learn from, in terms of keeping our word and our vows to יהוה, and not breaking our commitment to Him, for any reason whatsoever!



## Verse 32 - DO NOT ADD OR TAKE AWAY!

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

This is a very clear warning - sadly many have added and taken away from the Word.

Many have taken away from the Words of Elohim and added their own words - be it in the form of an ‘oral torah’, known as the Talmud or Mishnah, or in the form of catechisms and church by-laws, that have set-aside the commands of Elohim for their own traditions, dogmas and wicked interpretations!



Debarim/Deuteronomy 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.”

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.”

The reason we are not to add or take away is clearly made in **Debarim/Deuteronomy 4:2:**

**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!

Do not add or take away from that which I am 'commanding' you!

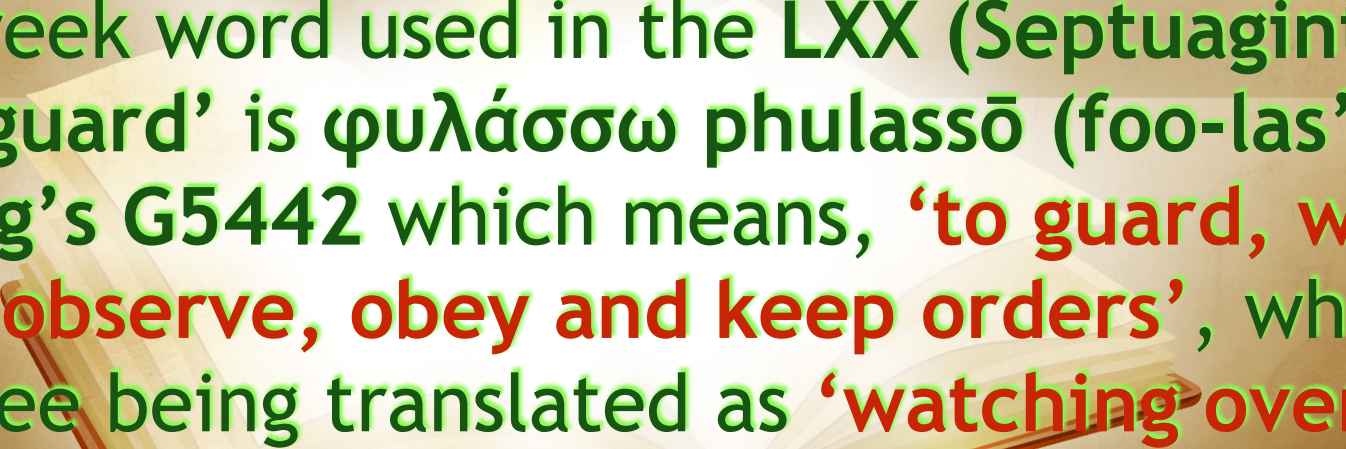


The Hebrew word that is translated as 'commanding', comes from the primitive root **צָוָה** tsavah (tsaw-vaw')- Strong's H6680 which means, **'to lay charge (upon), give charge to, command, order, appoint, commission, ordain'**, from which we get the root word for 'commands', which is **מִצְוֹת** mitsvoth,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

Tehillah/Psalm 119:115 “Turn away from me, you evil-doers, for I observe the commands of my Elohim!”

His מִצְוֹת- ‘mitzvoth’ (plural for commands) 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 to know how to respond and take action for any given situation we may find ourselves in.





The Greek word used in the LXX (Septuagint) here for 'guard' 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!”

Ya'aqob/James 2:10-11 “For whoever shall guard all the Torah, and yet stumble in one point, he is guilty of all. 11 For He who said, “Do not commit adultery,” also said, “Do not murder.” Now if you do not commit adultery, but you do murder, you have become a transgressor of Torah.”



Yohanan/John 15:14-15 “You are My friends if you do whatever I command you. 15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you.”

What teachings did Messiah make known to us?

The answer is clear:

**THE TORAH!!!**

And now, when we do what He commands, we are  
His friends!

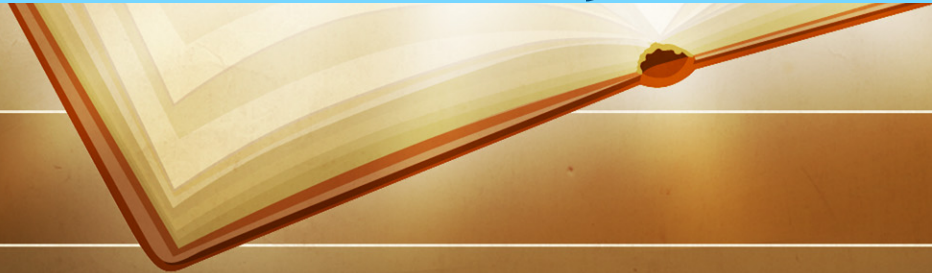
Those who have taken away from His commands,  
by rendering them of no effect and added falsified  
words and teach as teachings the commands of  
men, do not have the Truth in them and are  
therefore liars:

Yohanan Aleph/1 John 2:4 “The one who says, “I  
know Him,” and does not guard His commands, is  
a liar, and the truth is not in him.”



יהושע makes it very clear that He did not come to add or take away from the commands:

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

They do not understand what Messiah is saying here - He is telling us 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 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 so is the Torah!!!



Clinging to יהוה and guarding His commands, go hand in hand! You cannot do one without the other, and the truest expression of our fervent love for Him, is to cling to Him, by doing what is required and obeying His Torah, keeping a firm grip on the truth and not letting go - and to do that, one must be awake and alert and sober at all times - being fully ready and equipped to love:

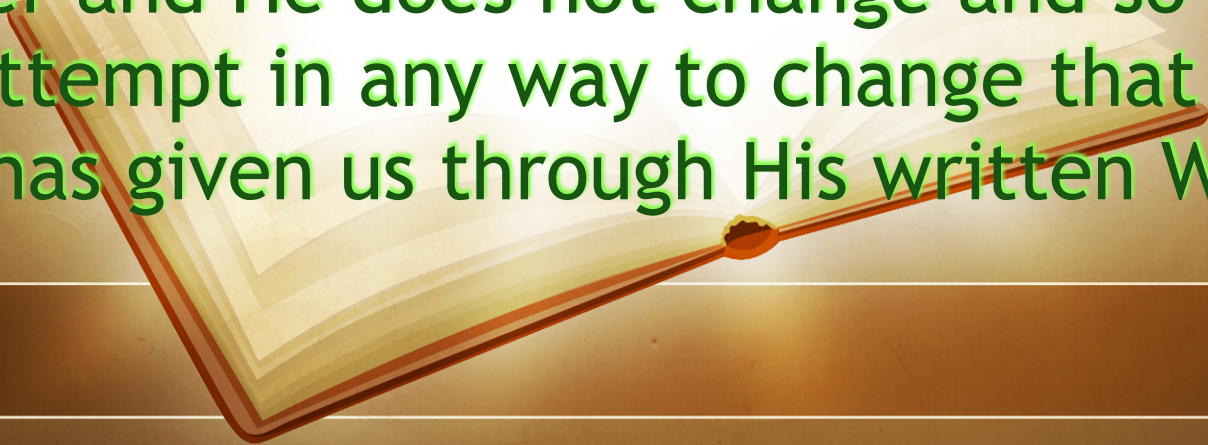
**Romiyim/Romans 13:10 “Love does no evil to a neighbour. Therefore, love is completion of the Torah.”**

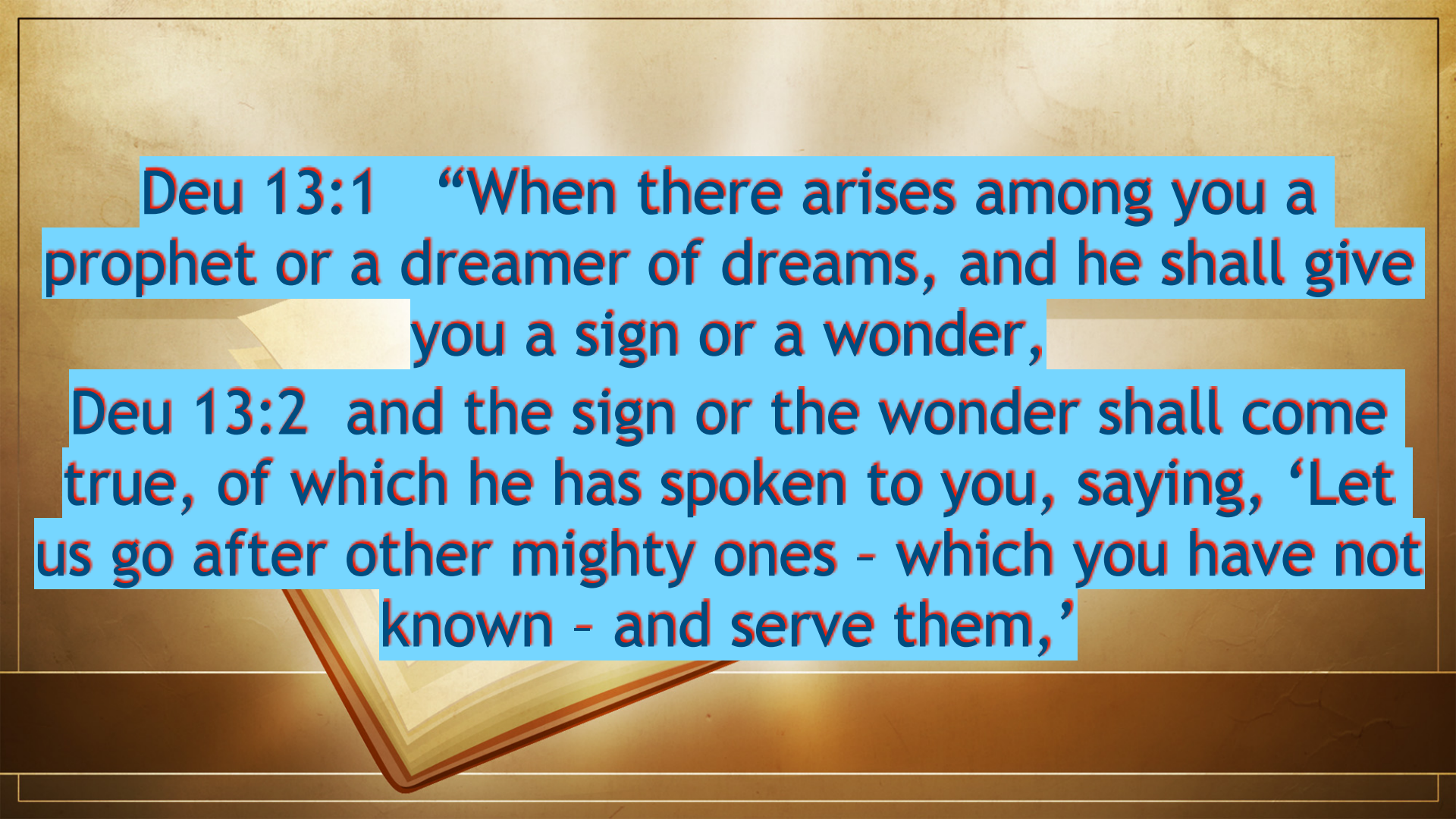
The Greek word that is used here, in Romiyim/  
Romans, for completion is πλήρωμα plērōma  
(play'-ro-mah)- Strong's G4138 and comes from  
the word πληρώω plēroō (play-ro'-o)- Strong's  
G4137 which means, **'to make full, complete,  
accomplish'**, and this means, in essence, to fully  
meet what is required, and not to finish and be  
done with!

This same root word is used in the words spoken  
by Messiah in Mattithyahu/Matthew 5:17 above!



We cannot change His Word to suite ourselves and try to fashion and shape it to fit into our comfort zones - His Word is the same yesterday, today and forever and He does not change and so we should not attempt in any way to change that which He has given us through His written Word!



The background features a light brown, parchment-like texture. In the bottom-left corner, there is a stylized illustration of an open book with yellow pages and a brown cover, partially visible. The text is overlaid on this background in a light blue, semi-transparent box.

Deu 13:1 “When there arises among you a prophet or a dreamer of dreams, and he shall give you a sign or a wonder,

Deu 13:2 and the sign or the wonder shall come true, of which he has spoken to you, saying, ‘Let us go after other mighty ones - which you have not known - and serve them,’



Deu 13:3 do not listen to the words of that prophet or that dreamer of dreams, for יהוה your Elohim is trying you to know whether you love יהוה your Elohim with all your heart and with all your being.


Deu 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.

Deu 13:5 “And that prophet or that dreamer of dreams is put to death, because he has spoken apostasy against יהוה your Elohim - who brought you out of the land of Mitsrayim and ransomed you from the house of bondage - to make you stray from the way in which יהוה your Elohim commanded you to walk. Thus you shall purge the evil from your midst.



Deu 13:6 “When your brother, the son of your mother, or your son or your daughter, or the wife of your bosom, or your friend who is as your own being, entices you secretly, saying, ‘Let us go and serve other mighty ones’- which you have not known, neither you nor your fathers,

Deu 13:7 of the mighty ones of the people which are all around you, near to you or far off from you, from one end of the earth to the other end of the earth -



Deu 13:8 do not agree with him or listen to him,  
nor shall your eye pardon him, nor spare him or  
conceal him,

Deu 13:9 but you shall certainly kill him. Your  
hand is first against him to put him to death, and  
afterward the hand of all the people,

Deu 13:10 and you shall stone him with stones  
until he dies, because he sought to entice you  
away from יהוה your Elohim, who brought you out  
of the land of Mitsrayim, from the house of  
bondage.



Deu 13:11 “And let all Yisra’ěl hear and fear, and not again do any such evil matter as this in your midst.

Deu 13:12 “When you hear someone in one of your cities, which יהוה your Elohim gives you to dwell in, saying,

Deu 13:13 Some men, sons of Beliya’al, have gone out of your midst and led the inhabitants of their city astray, saying, “Let us go and serve other mighty ones” ’ - mighty ones whom you have not known -

Deu 13:14 then you shall inquire, search out, and ask diligently. And see if the matter is true and established that this abomination was done in your midst,

Deu 13:15 you shall certainly strike the inhabitants of that city with the edge of the sword, putting it under the ban, and all that is in it and its livestock, with the edge of the sword.



Deu 13:16 “And gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, before יהוה your Elohim. And it shall be a heap forever, never to be built again.

Deu 13:17 “And none of that which is put under the ban is to cling to your hand, so that יהוה turns from the fierceness of His displeasure and shall show you compassion, love you and increase you, as He swore to your fathers,

Deu 13:18 when you obey the voice of יהוה your Elohim, to guard all His commands which I command you today, to do what is right in the eyes of יהוה your Elohim.





# CHAPTER 13

## Verse 1-6

Do not follow false prophets!!!

Who are you listening to and following?

How do I know he is false? ... you may ask!

Well, if a prophet leads you away from keeping, guarding and obeying the Torah then by definition of these verses, he is a false prophet - no matter what amazing signs and wonders he performs!!!

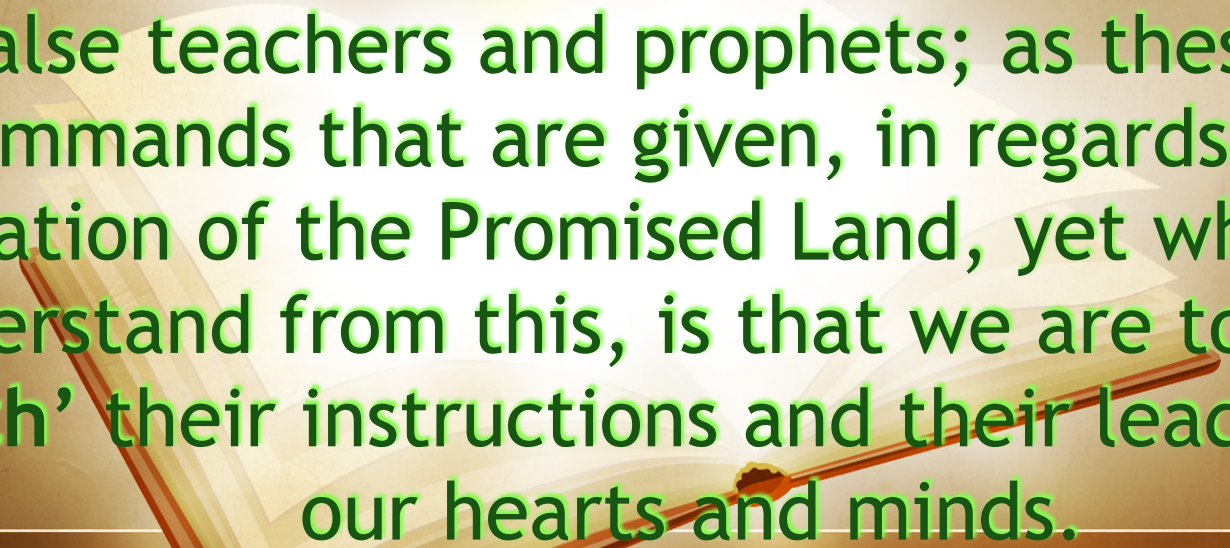
When we see this clear command, to not listen to the words of the false prophet or dreamer of dreams that speaks falsehood, we must recognize that it is still in reference to the previous ending of **Chapter 12.**

Those who add or take away from the Torah, and teach others to follow their adding and taking away, are false teachers!!!



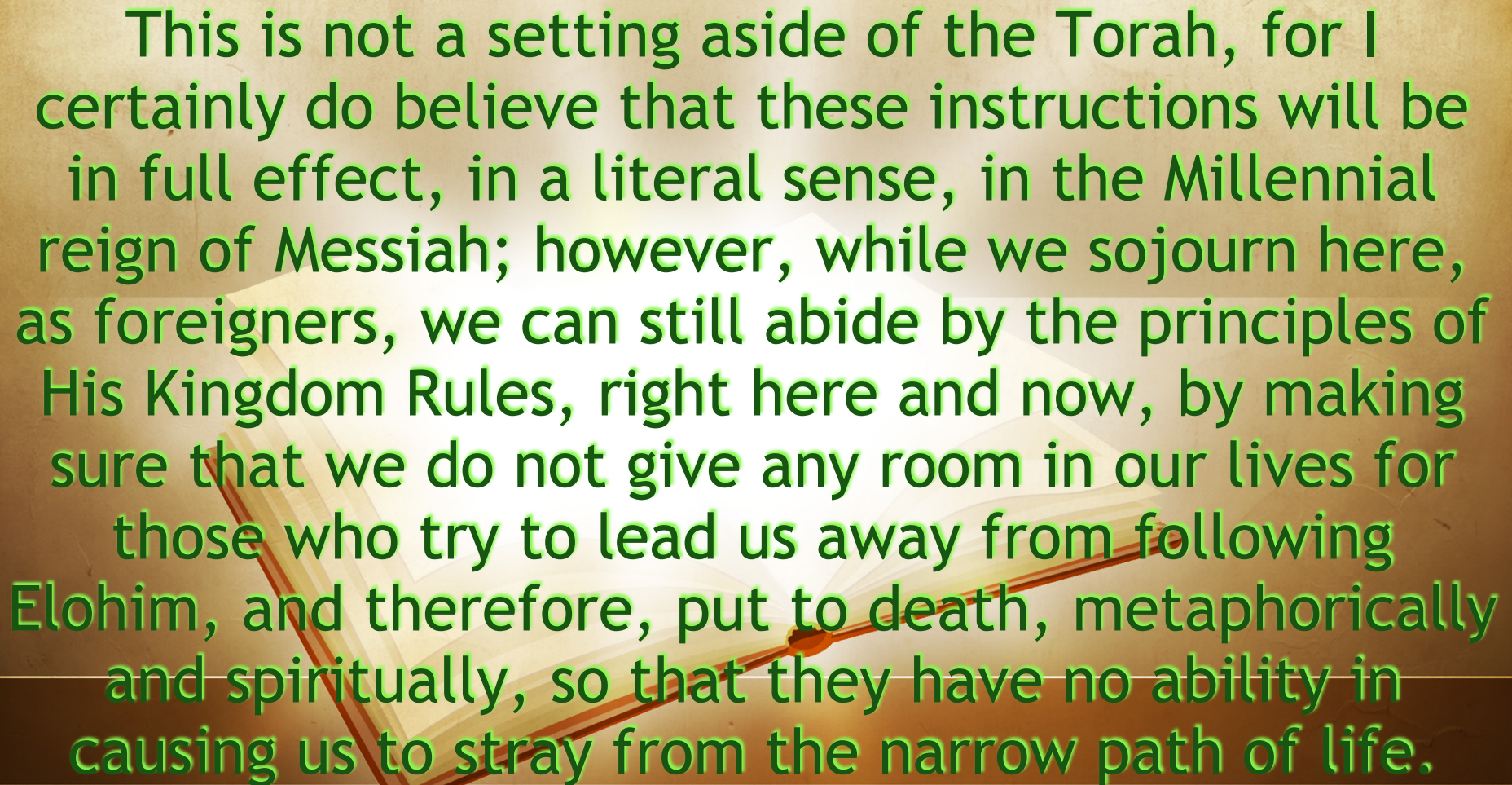
These words, that are given to us here, in **Chapter 13**, are strong words that are needed to be heard loud and clear today!

A prophet is one who speaks, and a dreamer of dreams speaks of one who claims to have visions. What we must always do, is test the words spoken, or dreams and visions declared, through the plumb line of the Torah, and if it does not line up, then we are to **'put to death'** that prophet or dreamer of dreams.



In today's terms, we must understand that this certainly does not give us license to go and kill false teachers and prophets; as these are commands that are given, in regards to our occupation of the Promised Land, yet what we can understand from this, is that we are to 'put to death' their instructions and their leading from our hearts and minds.





This is not a setting aside of the Torah, for I certainly do believe that these instructions will be in full effect, in a literal sense, in the Millennial reign of Messiah; however, while we sojourn here, as foreigners, we can still abide by the principles of His Kingdom Rules, right here and now, by making sure that we do not give any room in our lives for those who try to lead us away from following Elohim, and therefore, put to death, metaphorically and spiritually, so that they have no ability in causing us to stray from the narrow path of life.


When verse 1 speaks about 'one who rises among you', we can see that this is giving reference to one who is 'known' and rises to a position of prominence and influence and may even become established as a leader within the community!

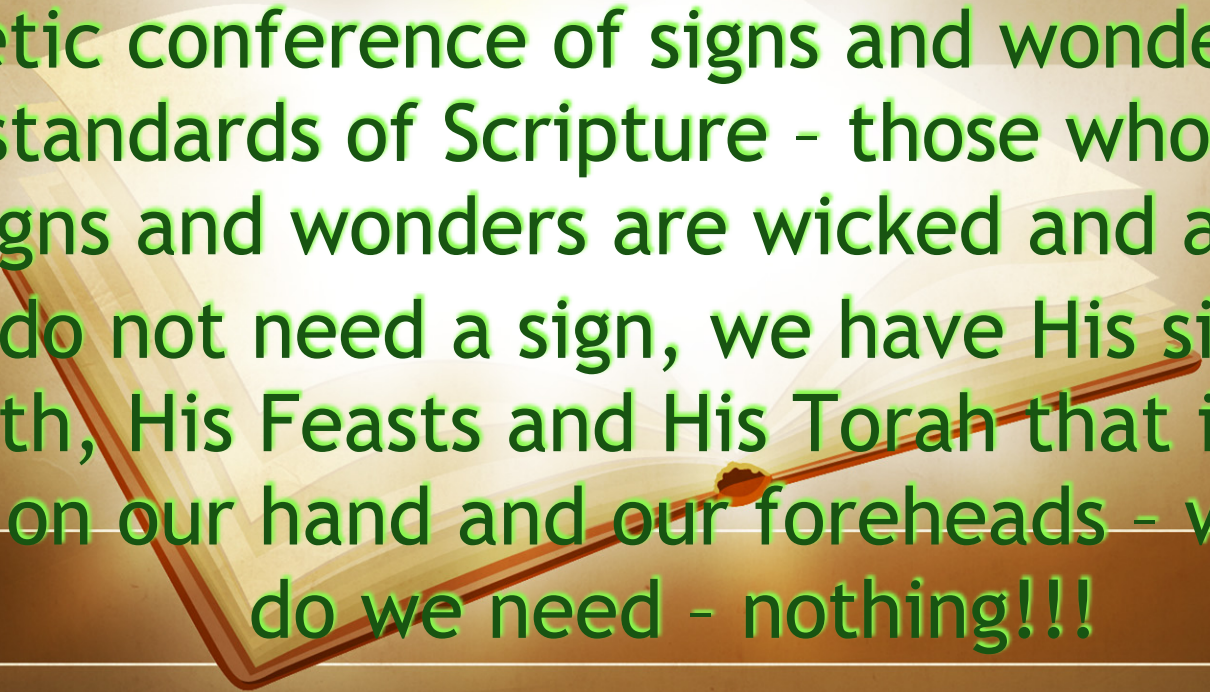
When he gives a sign or a wonder - what did יהושע say about signs and wonders, or rather, those who seek after signs and wonders?

They are wicked and adulterous!!!



**Mattithyahu/Matthew 12:38-39** “Then some of the scribes and Pharisees answered, saying, “Teacher, we wish to see a sign from You.” 39 But He answering, said to them, “A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.”



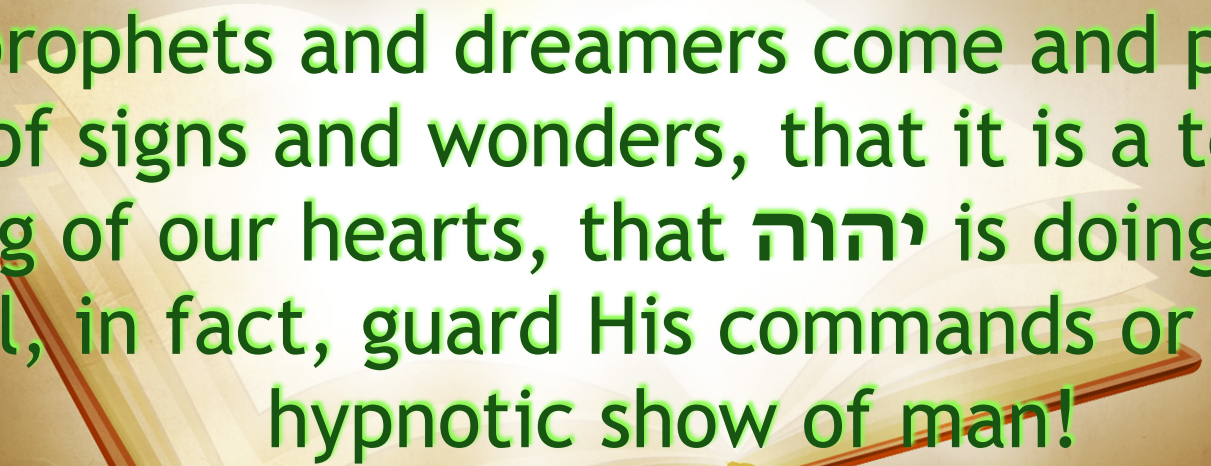


The 'religious' lot wanted a sign - and it is still the same today, as we see that many people flock to see a show, be it for a healing crusade or a prophetic conference of signs and wonders, and by the standards of Scripture - those who look for such signs and wonders are wicked and adulterous!

We do not need a sign, we have His sign - His Sabbath, His Feasts and His Torah that is to be as a sign on our hand and our foreheads - what more do we need - nothing!!!



In verse 3, we see that, in the process of having false prophets and dreamers come and perform an array of signs and wonders, that it is a testing and proving of our hearts, that יהוה is doing, to see if we will, in fact, guard His commands or follow the hypnotic show of man!



Debarim/Deuteronomy 8:2 “And you shall remember that **יהוה** your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.”

It does not matter how great a sign, wonder or miracle is that takes place - the litmus test is whether the one who is doing all of these signs and miracles is leading you back to the Torah or not!!! If a huge miracle or sign and wonder conflicts with the Torah - which, will you follow? Most today will follow the sign and wonder and forsake the Torah!



Just because what a false prophet speaks comes true, does not necessarily mean that what he is communicating is יהוה's will; and sadly, through lack of knowledge and study of the Word, many believe the message of the one who performs the greatest signs and puts on the greatest show, and will even think to themselves that there is no way that it cannot be true, while they sadly are unable to test it against the Truth, for the Truth is not in them, as they clearly do not guard the commands!

What we take careful note of here, is that we do not need to search out and seek for other signs from false prophets, as we recognize, and clearly understand, through the Scriptures, that יהוה has given us signs/tokens, if you will - and that is His Appointed Times, and He clearly tells us what will be His sign upon us, or rather, that which will 'mark' us or identify us, as His, as we guard His Appointed Times:



## PĚSAH AND MATZOT:

Shemoth/Exodus 13:9 “And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Torah of יהוה is to be in your mouth, for with a strong hand יהוה has brought you out of Mitsrayim.”

Shemoth/Exodus 13:16 “And it shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand יהוה brought us out of Mitsrayim.”

## HIS SHABBAT:

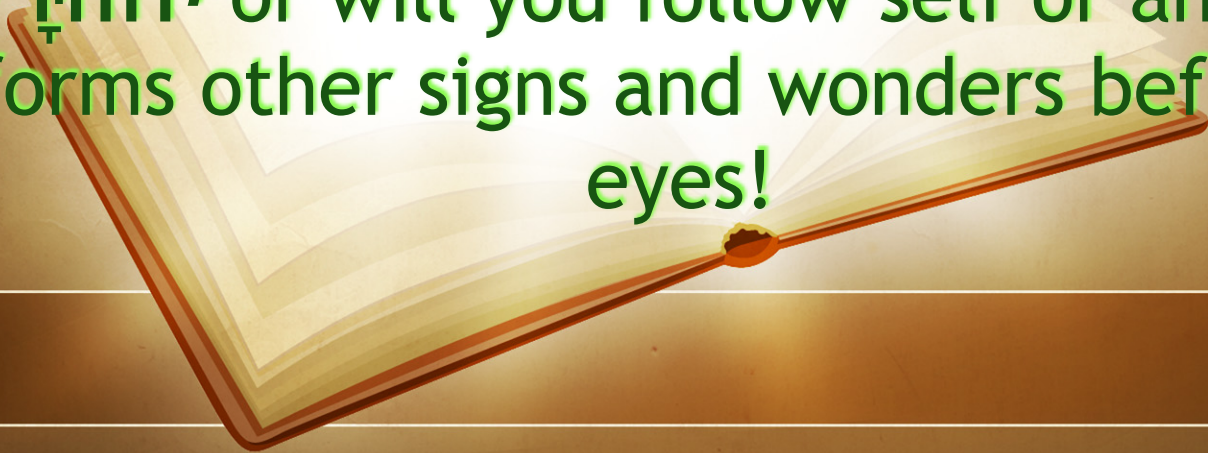
Shemoth/Exodus 31:16-17 “And the children of Yisra’ěl shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. 17 ‘Between Me and the children of Yisra’ěl it is a sign forever. For in six days **יהוה** made the heavens and the earth, and on the seventh day He rested and was refreshed.’”



## THE TORAH:

Debarim/Deuteronomy 6:6-8 “And these Words which I am commanding you today shall be in your heart, 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, 8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”

As we guard to do all His commands, with rejoicing, we recognize that we do not need more signs/tokens - the question is whether you will follow יהוה or will you follow self or another who performs other signs and wonders before your eyes!

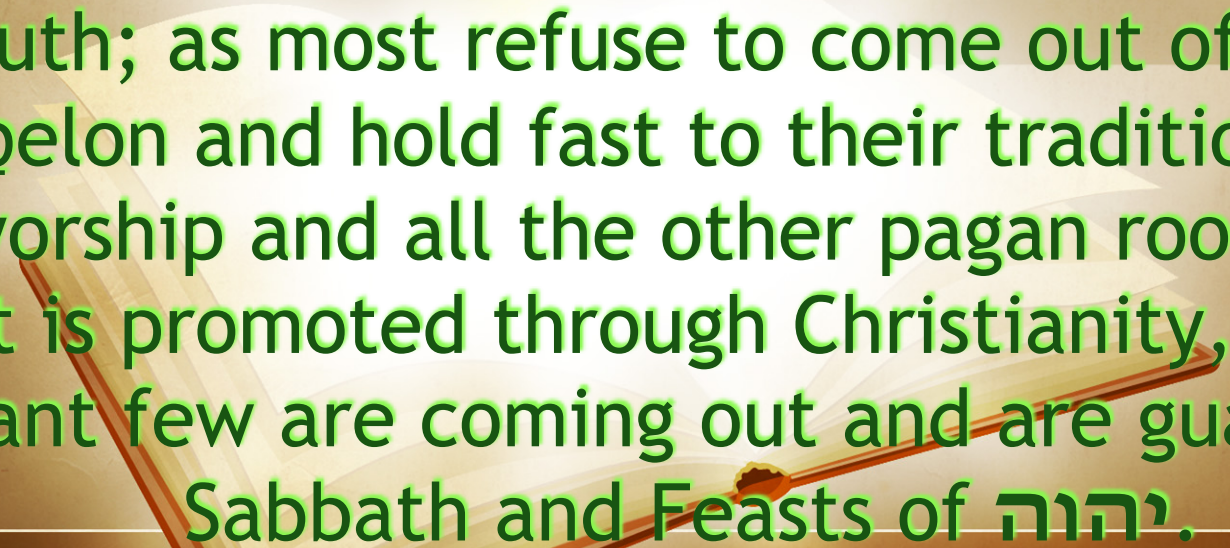




## Verse 6-10 CHOICE ON FAMILY

These verses are very clear - even if your own family tries to lure you away from guarding the commands - your hand must be first to put them to death!

When we understand that, in Hebrew, our hand speaks of that which we do; in other words, our works; then we can see that, it is through our 'works of righteousness and obedience to the commands', that we will 'put to death' those who try to get us to compromise!



A good example is in how we see many families that are clearly divided, in these last days, over the Truth; as most refuse to come out of Mitsrayim or Babelon and hold fast to their traditions of Sunday worship and all the other pagan rooted feasts that is promoted through Christianity, while a remnant few are coming out and are guarding the Sabbath and Feasts of יהוה.



In saying this, there are many occasions where the ones who are not following the Torah, will do their best at trying to cause the obedient ones to forsake their obedience, by inviting them to family functions and events on יהוה appointed days, especially on the Sabbath.

As a result of our obedience, in keeping the commands of יהוה over the requests of family members who have no regard for the commands, we 'put to death' their ability in leading us away from remaining steadfast in loving commitment toward יהוה!

What we also must realize is that our true family is in Messiah and is with those who remain in Him:

**Marqos/Mark 3:31-35** “And His brothers and His mother came, and standing outside they sent to Him, calling Him. 32 And a crowd was sitting around Him. And they said to Him, “See, Your mother and Your brothers are outside seeking You.” 33 But He answered them, saying, “Who is My mother, or My brothers?” 34 And looking about on those sitting round Him, He said, “See My mother and My brothers! 35 “For whoever does the desire of Elohim is My brother and My sister and mother.”



We purge, or put to death, false teachings and attempts at leading us astray, by demonstrating our obedience in 'doing' the Truth!



## Verse 11 - HEAR AND FEAR

What we can learn from these instructions, is that we are to clearly reprove those who try to lead us astray, so that everyone else will learn to hear and fear and Sha'ul expresses this thought to Timotiyos in:

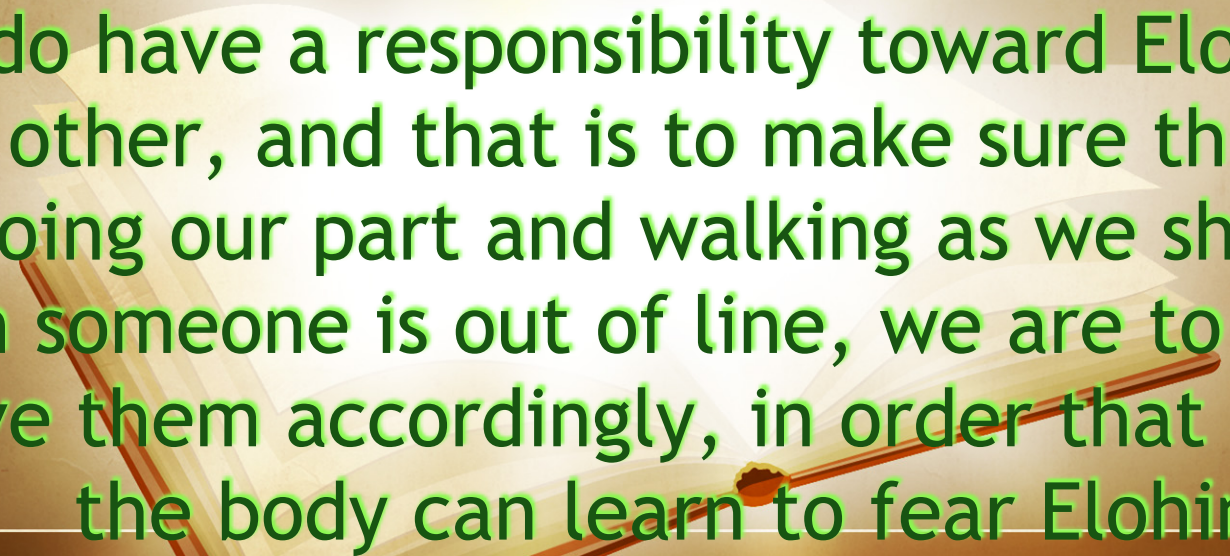
Timotiyos Aleph/ 1 Timothy 5:20 “Reprove those who are sinning, in the presence of all, so that the rest also might fear.”



This is something that is not done today, in fact it is scoffed at!

We are to reprove those who are lawless, in front of all, in order that a clear warning goes out for those who think they can be lawless too.

One of the quickest and best ways people learn to be obedient, is by seeing what happens when one is not obedient, and sadly, we find that so much sin/lawlessness is overlooked and excused away and no true reproofing is taking place, under the erroneous interpretation of not being allowed to 'judge' another!



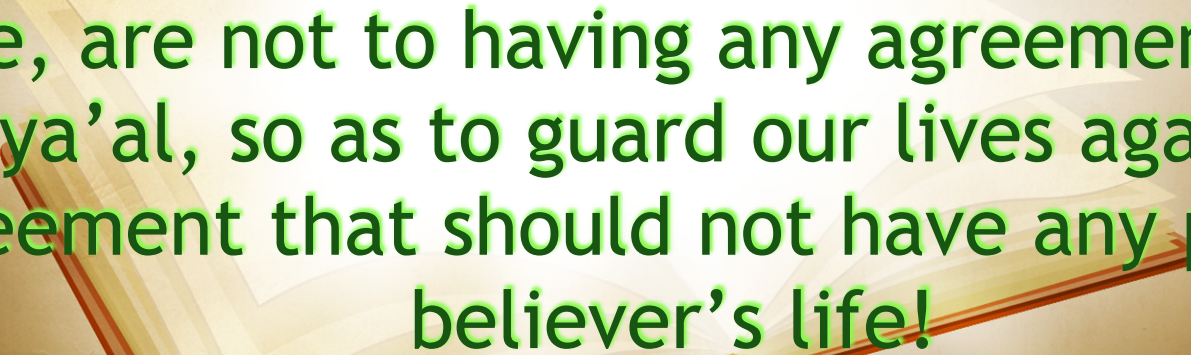
These instructions are for the body and while we certainly do not judge anyone outside the body, we do have a responsibility toward Elohim and each other, and that is to make sure that we are all doing our part and walking as we should and when someone is out of line, we are to certainly reprove them accordingly, in order that the rest of the body can learn to fear Elohim!



## Verse 13 - MEN OF BELIYA'AL!

What is Beliya'al?

We, are not to having any agreement with Beliya'al, so as to guard our lives against any agreement that should not have any part in a believer's life!



Qorintiyim Bět/2 Corinthians 6:15 “And what agreement has Messiah with Beliya’al? Or what part does a believer have with an unbeliever?”

What is ‘beliya’al’?

It is only used once in the Renewed writings, in the verse quoted above, and the Greek term Βελιάρ Belial (bel-ee’-al)- Strong’s G955 means, **‘wickedness, worthlessness’**, and is considered in the Greek as an epithet for the devil.



It is a noun that is transliterated from the Hebrew word בְּלִיַּעַל beliya'al (bel-e-yah'-al)- Strong's H1100 which means, **'worthlessness, wicked, naughty, evil, unprofitable'**.

Sha'ul makes a clear distinction, between that which serves and follows Messiah, versus that which serves and follows Beliya'al.

While this term can be an epithet for the devil, it is also used to describe a person who walks contrary to the Truth, and is therefore not a servant of the True Master, but is a servant to that which the devil presents as a twisted alternative.

True worshippers of Elohim worship in Spirit and Truth, and any deviation from walking according to the clear plumb-line of the Word, be it through compromise and lawlessness, renders one to be reckoned as a man/woman of beliya'al.

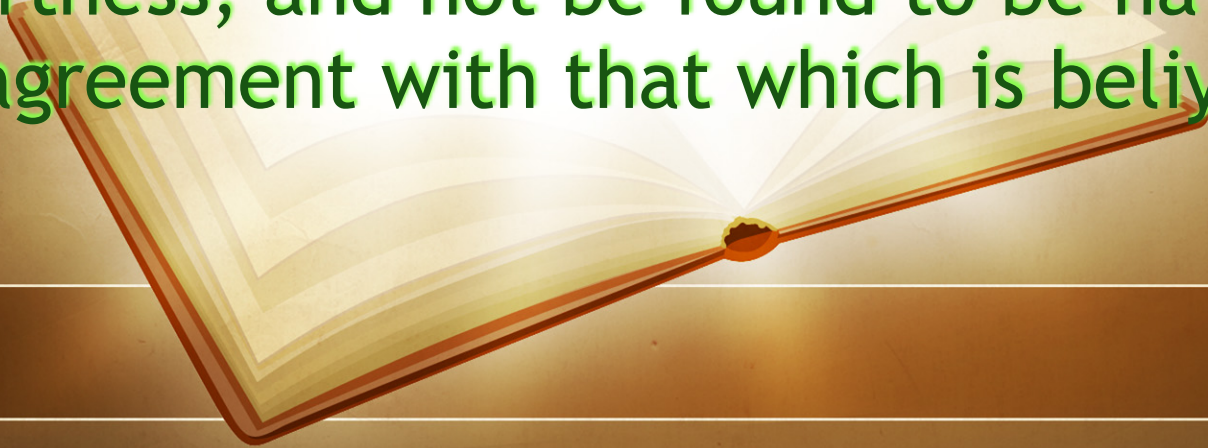


We cannot serve two masters!

Mattithyahu/Matthew 6:24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

The word ‘mammon’ is of Aramaic origin, rendered in Greek as μαμωνᾶς mamōnas (mam-mo-nas’)- Strong’s G3126 meaning, ‘wealth, riches, where it is personified and opposed to Elohim’.

As we hear the call to come out and be separate,  
we must recognize the urgency for total set-  
apartness, and not be found to be having any  
agreement with that which is beliya'al!





The Hebrew word בְּלִיעַל beliya'al (bel-e-yah'-al)-  
Strong's H1100 comes from two words:

1) בְּלִי beliy (bel-ee')- Strong's H1097 which  
means, 'failure, wearing out, without, lack of,  
corruption', which comes from the root word בָּלָה  
balah (baw-law')- Strong's H1086 which means,  
'to fail, become old, wear out, decay,  
consume'; and

2) יַעַל ya'al (yaw-al')- Strong's H3276 which  
means, 'to confer or gain profit or benefit, avail,  
furnish, that which is profitable and good'.

This word יַעַל ya'al (yaw-al')- Strong's H3276 is used 23 times in 21 verses in the Tanak (O.T.), and is mostly used in relation to that which does not profit; yet we do see that which is best for us, when we see this word used in:

Yeshayahu/Isaiah 48:17 “Thus said יהוה, your Redeemer, the Set-apart One of Yisra'ěl, “I am יהוה your Elohim, teaching you what is best, leading you by the way you should go.”

יהוה teaches us what is best - He teaches us what is profitable for us and what is good for us!



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

We come to the 'door' (Messiah) and submit to 'learning' His ways so that we can make good our ways in order to function as the set-apart, chosen and royal priesthood that we are!


In the ancient pictographic script, this root word **לָמַד** lamad (law-mad')- Strong's H3925 highlights a wonderful confirmation of the love our Master, Husband, Redeemer, Good Teacher and King, has for us, His called-out Bride!

The Hebrew word **לָמַד** lamad (law-mad')- Strong's H3925 which means, 'to exercise in, learn, accept, instruct, train', is pictured as follows:






## Lamed - ל:

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

## 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’**.



## 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.

From these 3 pictographic letters, which represent for us the idea of teaching and instructing, we are able to clearly see the love our Master and Saviour has for us, being the Good Teacher that washes us through His Word.

We can see the following being declared:

**THE AUTHORITY OF THE WASHING  
AT THE DOOR or THE SHEPHERD  
WASHES AT THE DOOR**



As we, the bride of Messiah, come to the Door of Appointment, keeping His Sabbaths and Feasts, He, our Husband and Good Shepherd and Teacher, who is The Door, washes us through His Word, as a loving Husband!



It is יהוה our Redeemer and Elohim that teaches us to do what is best, through His Torah and instructions given to us through His Word, and therefore the laws and right-rulings of Mosheh that we are to **'exercise in'** and learn, accept and become fluent in, as we diligently train ourselves to be true set-apart people, is what causes us to be true servants of Messiah!

We do not learn for nothing - we learn and are taught - **TO DO!**



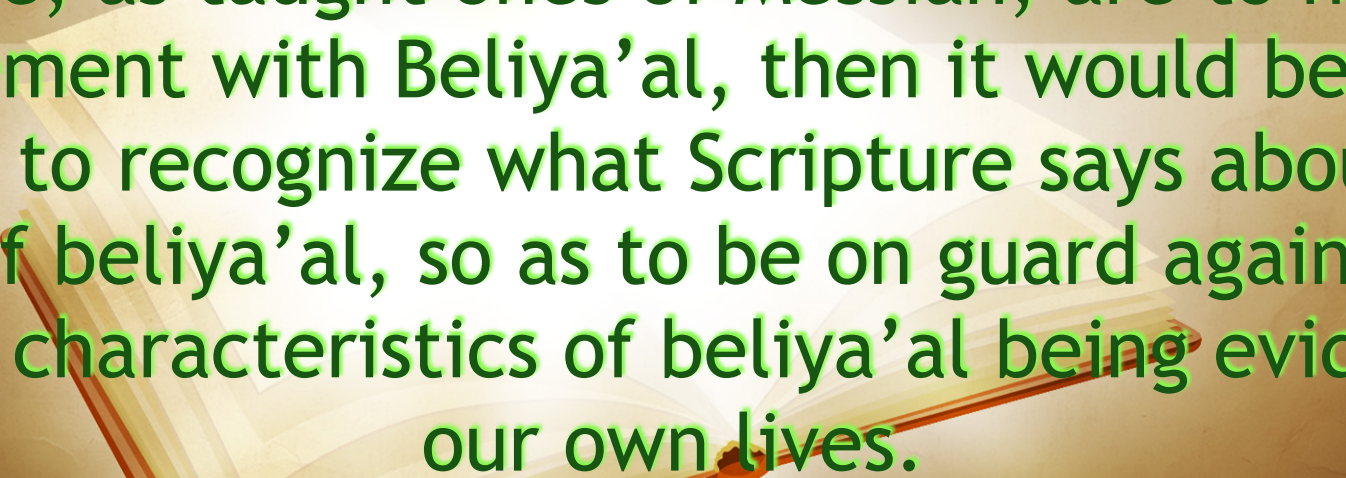
The Torah was given through Mosheh, and revealed through the life, death and resurrection of משיח הַיְהוּשָׁע Messiah, our Good Teacher whom we follow wholeheartedly!

Those of 'beliya'al' do not do so; and as we can see from the two root words that בְּלִיעַל beliya'al comes from, the term 'beliya'al' can be better understood as, 'failure to profit, failure to do what is best', and ultimately marks one who 'fails to follow אֵי הוּהוּ', by refusing to submit to walking wholeheartedly in His commands!

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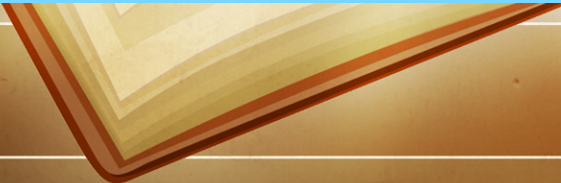
When we consider the words of Sha'ul and realize that we, as taught ones of Messiah, are to have no agreement with Beliya'al, then it would be good for us to recognize what Scripture says about the man of beliya'al, so as to be on guard against any of the characteristics of beliya'al being evident in our own lives.

The term בְּלִיעַל beliya'al is used 27 times in the Tanak, and tonight I want us to look at a couple of these verses and the relevant characteristics that are collectively designated to the man/woman of beliya'al.





**Mishlě/Proverbs 6:12-15** “A man of Beliya’al, a wicked man, walks with a perverse mouth, 13 winks with his eyes, shuffles his feet, points with his fingers; 14 perverseness is in his heart, plotting evil at all times, he sends out strife. 15 Therefore his calamity comes suddenly; instantly he is broken, and there is no healing.”



Here, in this proverb, we are clearly given a description of what a man of beliya'al is like. Let us therefore answer the question, 'What is a man of Beliya'al?'

Firstly, we are told here in verse 12 that a man of beliya'al is a wicked man!

The Hebrew word for 'wicked' is אָוֶן Awēn (aw-ven')- Strong's H205 which means, 'iniquity, trouble, wicked, sorrow'.



In Hoshĕa/Hosea 10 Yisra'ĕl is called a degenerate vine, due to the corruption of their false worship practices that they had adopted, as they were a nation that had become so twisted in their attempt at worship, that they resorted to the use of lying, cheating and twisting words to cover up their wickedness; and they had put more trust in self and their worship programmes and idols rather than in יהוה.

They were more afraid of losing their calf to the enemy than actually stripping away the lies!

When Yarob'am, the king of the northern tribes, had built Shekem in the north as the capital of Ephrayim, he did not want people to go to Yerushalayim to worship in fear that they would return to Rehab'am, the king of Yehudah, and so he made two calves of gold, setting one up in Běyth Ĕl and another in Dan, made high places of all sorts and made many priests from all sorts of people who were not from Lěwi.



And this became the focus of their worship - calf worship - they had not learnt from the incident in the Wilderness many years before when Aharon built a golden calf proclaiming a festival unto יהוה, while in יהוה's eyes it was an abomination (Shemoth/Exodus 32).

This time was no different, for יהוה does not change!

Yisra'ěl was more concerned about their calf being captured due to the tightening grip of judgement that was coming upon them and in Hoshĕa/Hosea 10:5 we see the place Bĕyth Ĕl being called בֵּיתָאֵן Bĕyth Awĕn (bayth aw'-ven)- Strong's H1007 which means, **'house of iniquity/ house of wickedness/ house of vanity'**.

Hoshĕa/Hosea 10:5 **"The inhabitants of Shomeron fear because of the calf of Bĕyth Awĕn. For its people shall mourn for it, as well as its priests who used to rejoice over it, because of its esteem that has departed from it."**



What we see very clearly here is the fact that the  
House of Ēl had now become the House of  
**iniquity!!!**

False worship was taking place and the people  
leading the services were false priests!

The Hebrew word that is used here for priests is  
כֹּמֵר **komer** (kaw-mawr')- Strong's H3649 which  
means, **'Idolatrous priests or priests in idol  
worship'!!!**

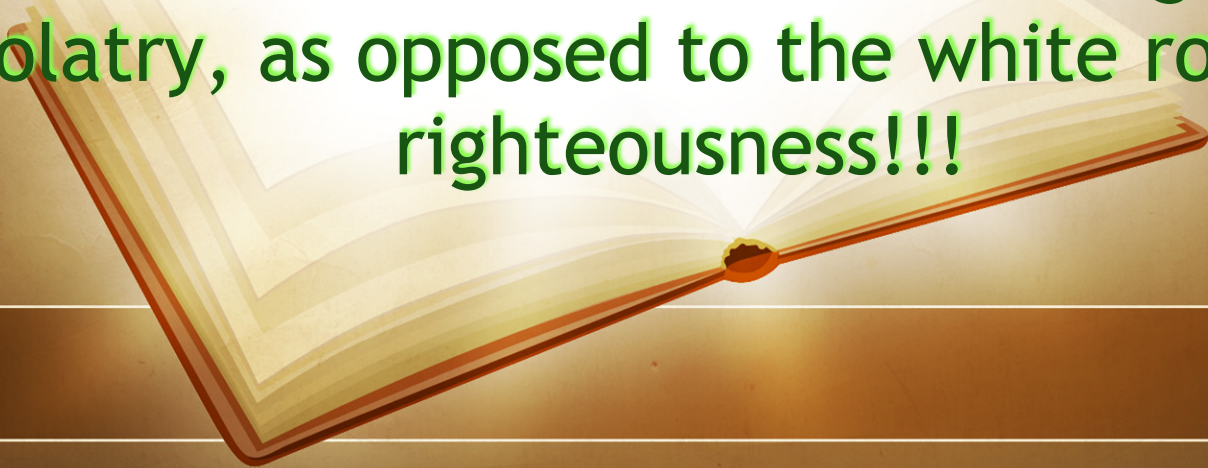
How did this happen?

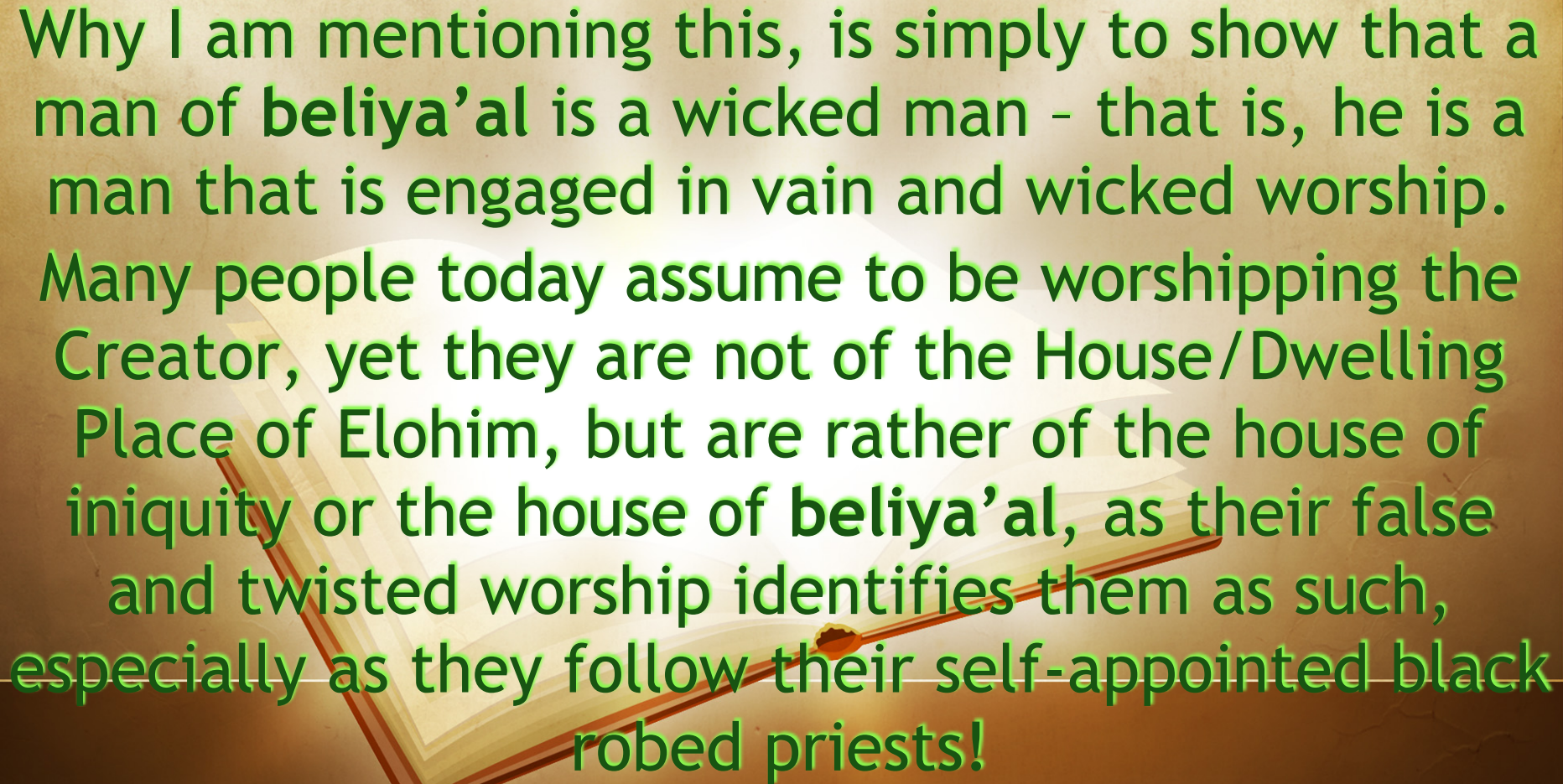
Well, remember that Yarob'am made anyone a priest and this was the result!!!

It is יהוה who calls and not man; and today there is a man-driven system of appointing priests that adhere to man-made standards which primarily end up in priests who are engaged in idolatry and teaching others likewise!



The Hebrew root word for 'idolatrous priests', comes from a root word that can mean 'black', giving us clear reference to the black garments of idolatry, as opposed to the white robes of righteousness!!!





Why I am mentioning this, is simply to show that a man of **beliya'al** is a wicked man - that is, he is a man that is engaged in vain and wicked worship. Many people today assume to be worshipping the Creator, yet they are not of the House/Dwelling Place of Elohim, but are rather of the house of iniquity or the house of **beliya'al**, as their false and twisted worship identifies them as such, especially as they follow their self-appointed black robed priests!



Mishlĕ/Proverbs 6:12 tells us that the man of beliya'al is wicked and walks with a **perverse** mouth!

The Hebrew word for 'perverse' is עִקְשׁוּת **iqqeshuth** (ik-kesh-ooth')- Strong's H6143 which means, '**crookedness, deceitful, perverse, distortion**', and comes from the root word עָקַשׁ **aqash** (aw-kash')- Strong's H6140 which means, '**to twist, pervert**'.

The walk and talk of the wicked is a distorted walk and talk, that twists and perverts the truth for self-gain!

Titos/Titus 1:10-11 “For there are many unruly men, senseless talkers and deceivers, especially those of the circumcision, 11 whose mouths have to be stopped, who upset entire households, teaching what they should not teach, for the sake of filthy gain.”



To the Pharisees Messiah made it very clear when  
He said to them in:

**Mattithyahu/Matthew 12:34 “Brood of adders!  
How are you able to speak what is good - being  
wicked? For the mouth speaks from the overflow  
of the heart.”**

The mouth speaks from the overflow of the heart -  
your heart will be revealed in your words and  
corresponding actions!

In Mishlě/Proverbs 8, which describes wisdom's call, it says of wisdom, in verse 7:

**Mishlě/Proverbs 8:7 “For my mouth speaks truth; and wrongness is an abomination to my lips.”**

In our getting wisdom, we too recognize that we who walk in the truth and seek wisdom are to have truth comes from our mouth and let no wrongness come from our lips!



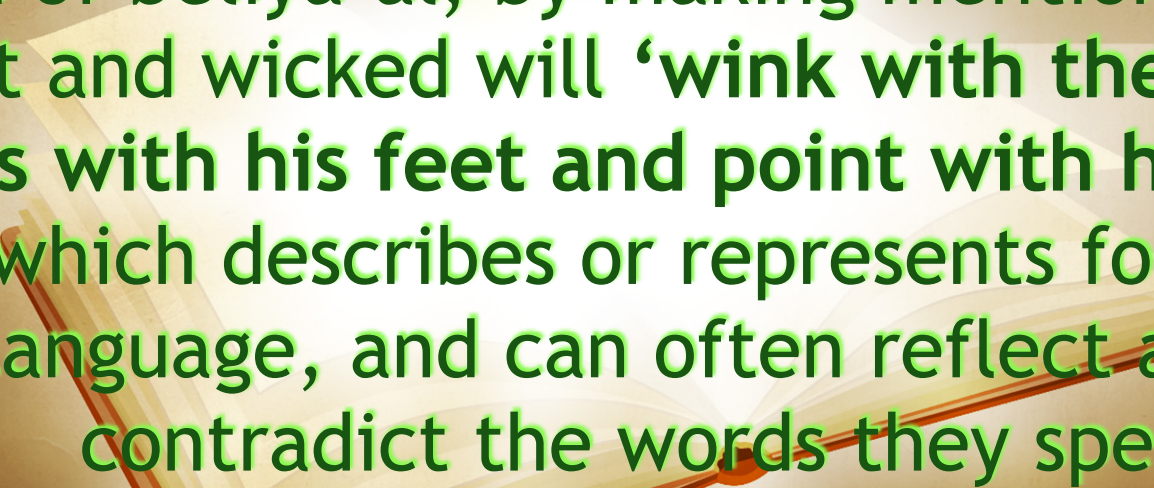


## How is your speech?

A man of Beliya'al has a perverse mouth, while the man of Messiah speaks truth and walks in it!

**Debarim/Deuteronomy 30:14** "For the Word is very near you, in your mouth and in your heart - to do it."

The Torah of Elohim is not far off and some set of difficult instructions to walk in, it is near us, and ought to be in our mouths and in our hearts to do it - as we meditate day and night upon His Word, for it leads us as we walk about, guard us when we lie down and talks to us when we wake up (Mishlă/Proverbs 6:22).



**Mishlě/Proverbs 6:13** continues to describe the man of beliya'al, by making mention that the corrupt and wicked will **'wink with the eye, make signals with his feet and point with his fingers'**, all of which describes or represents for us sinister body language, and can often reflect actions that contradict the words they speak.

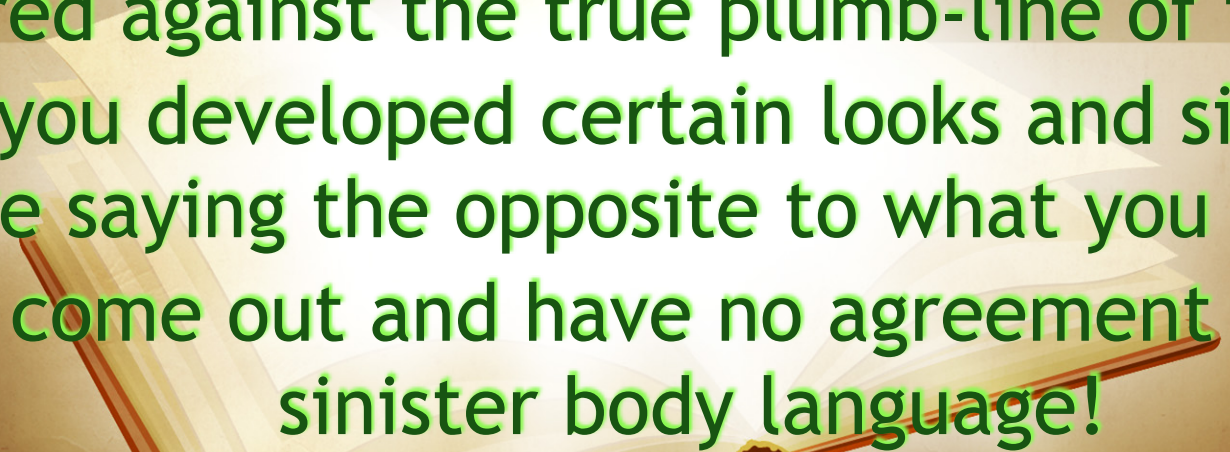


The man of beliya'al may tell you one thing, but his actions reveal another.

The wicked will also develop signs and signals that other wicked companions will understand and acknowledge what is being said beyond the words that are being spoken!

Freemasonry has many signals and gestures that are used to identify one another, as a 'secret language' that can only be understood by members!

Our yes must be yes and our no must be no, anything beyond this is of the devil!



How do your words and actions line up when mirrored against the true plumb-line of the Torah? Have you developed certain looks and signals that are saying the opposite to what you mean? If so, come out and have no agreement with such sinister body language!



Mishlě/Proverbs 6:14 continues to reveal what a man of Beliya'al is like - he has perverseness in his heart; and the Hebrew word that is used here for 'perverseness' is

תִּהְפֹּךְ tahpuḱah (tah-poo-kaw')- Strong's H8419 which means, '**perversely, what is perverted**', and comes from the root הִפָּךְ haphak (haw-fak')- Strong's H2015 meaning, '**to turn, overturn, change, pervert**'

Mishlě/proverbs 21:8 "The way of a guilty man is **perverse**; but as for the innocent, his work is right."

The one who is guilty of lawlessness will walk in the way that continually changes or overturns the clear right-ruling of Elohim!

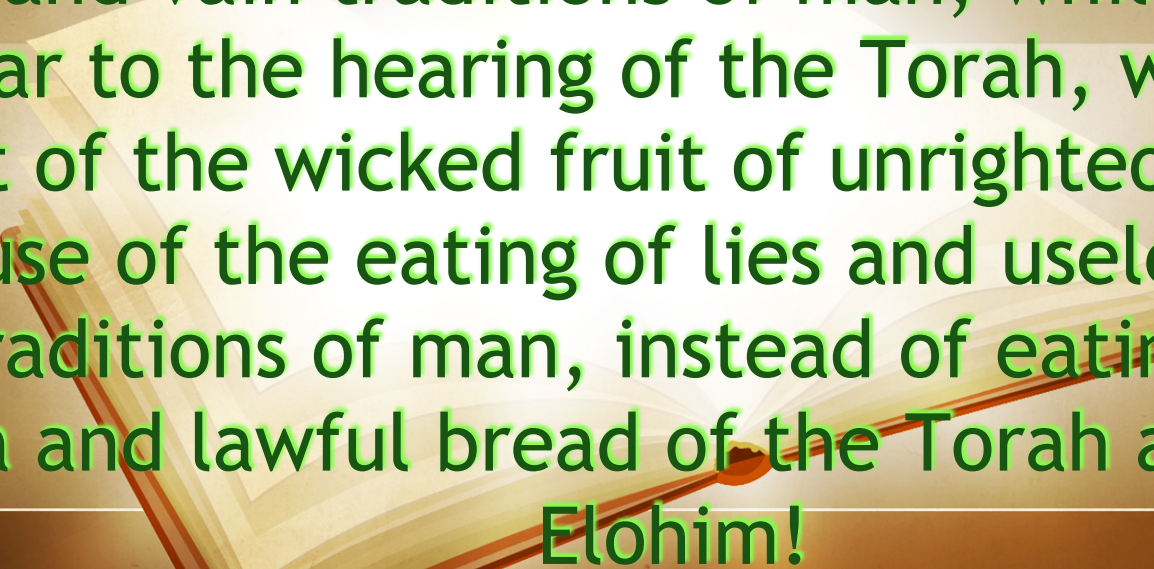
When one is guilty of lawlessness and compromise, the danger of perverseness settling into the heart is very real, and may cause one to pervert the truth, in order to suit their needs and justify their sin!

The man of Beliya'al plots evil at all times!  
The Hebrew word that is used here for 'plotting' is שָׂרַשׁ ḥarash (khaw-rash')- Strong's H2790 meaning, 'to cut in, engrave, plow, devise, scheme, plot', and also has the meaning, 'to be silent, dumb, speechless, deaf, say nothing'.



This word **חָרַשׁ** ḥarash (khaw-rash')- Strong's H2790 is used in the stern rebuke given to a wayward Yisra'ěl, in:

Hoshĕa/Hosea 10:13 “You have ploughed wrongness, you have reaped unrighteousness, you have eaten the fruit of lying, because you trusted in your own way, in your many mighty men.”



In other words, the rebuke here is clear - doing things your own way and scheming, according to false and vain traditions of man, while turning a deaf ear to the hearing of the Torah, will have the result of the wicked fruit of unrighteousness, all because of the eating of lies and useless dogmas and traditions of man, instead of eating the daily manna and lawful bread of the Torah and Word of Elohim!



The man of Beliya'al also sends out strife!  
The Hebrew word for 'strife' is מַדּוֹן *madon* (maw-dohn')- Strong's H4066 which means, 'strife, contention', and it is from this word that we get the term - the Midyanites (mid-yaw-nee')- הַמִּדְיָנִים 'the (ha) Midyanites' from Strong's H4084, and so we can understand that the Midyanites were a people of 'strife'.

Give no room to strife and put an end to it is the call for us today!

**Titos/Titus 3:9 “But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless.”**

We would do well to heed this instruction - stay away from strife and quarrels about the Torah! The enemy is always seeking an opportunity to get us into a heated debate and argument, over matters of the Torah; and while we are to certainly proclaim the Truth, and defend it and guard it, by doing it, we must be careful not to fall into useless arguments that just cause strife, which many who refuse to hear the Truth want to do! Give no room for strife!



Sha'ul tells Timotiyos where strife comes from - it comes from verbal battles - and in speaking of one who teaches falsely he says in:

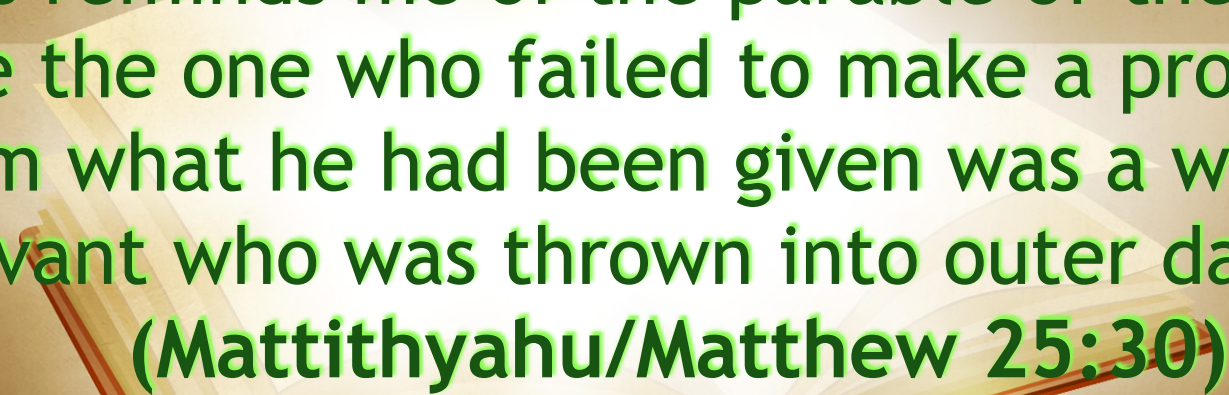
Timotiyos Aleph/1 Timothy 3:9 “he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions”

We must steer clear of ‘verbal battles’ that lead to strife, slander and all forms of wickedness.

**Verse 15 of Mishlě/Proverbs 6 tells us very clearly what will happen to those of beliya'al - that is those 'who fail to produce' the fruit of righteousness!**

**Remember that the basic meaning of beliya'al is worthlessness and wickedness, and when understood from the two root words it is constructed from, it means one who fails to profit, gain or be valuable.**





This reminds me of the parable of the talents where the one who failed to make a profit or gain from what he had been given was a worthless servant who was thrown into outer darkness!  
**(Mattithyahu/Matthew 25:30).**

Those who continue to fail to produce the peaceable fruit of righteousness and continue to resort to having agreement with Beliya'al will find that their calamity will come swift.

Having agreement with Beliya'al entails the lack of obedience to walking in the commands of Elohim, through the submission to twisted lies and corrupted worship practices that have distorted and perverted the Truth through vain traditions that are engraved into their lives as inherited from their fathers who have acted corruptly!

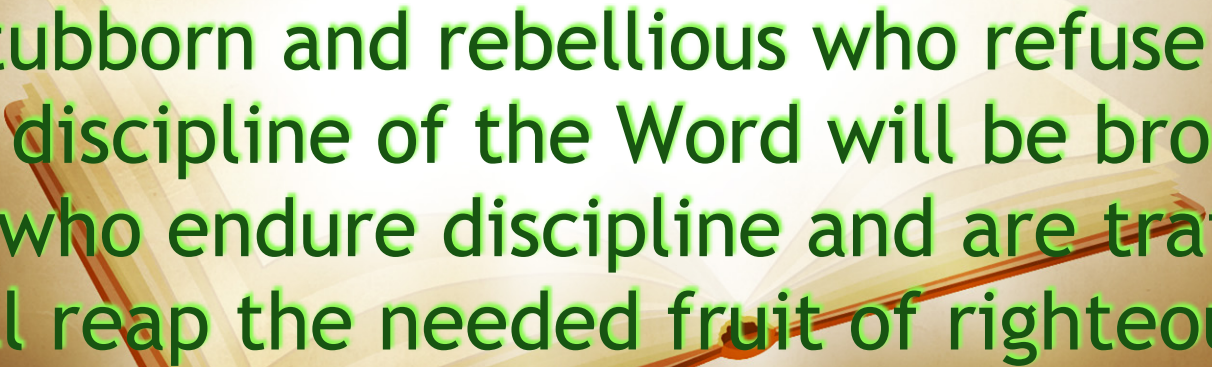


Those who do not know the times and seasons of Elohim, due to their continued willful neglect of seeking and understanding the Truth, will find that their calamity will come swift and unexpected, without any means of escape:

**Tas'loniqim Aleph/1 Thessalonians 5:3** “For when they say, “Peace and safety!” then suddenly destruction comes upon them, as labour pains upon a pregnant woman, and they shall not escape.”

Mishlě/Proverbs 29:1 “One often reprovved,  
hardening his neck, is suddenly broken, and there  
is no healing.”

The stubborn and rebellious who refuse to submit  
to the discipline of the Word will be broken, while  
those who endure discipline and are trained by it,  
will reap the needed fruit of righteousness!





**lb'rim/Hebrews 12:11** “And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it.”

The fate of the wicked and worthless is clear - they shall be destroyed and have no part in the kingdom of Elohim!



**Nahum/Nahum 1:15** “See, on the mountains the feet of him who brings good news, who proclaims peace! O Yehudah, observe your festivals, perform your vows. For Beliya’al shall no more pass through you. He has been cut off completely.”

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



All of you who name the Name of Messiah - have you turned away from unrighteousness - for if not, you have taken His Name in vain!

יהוה declared, in the vision given to Naḥum, that Ninewěh would be destroyed and flooded and the counselor of Beliya'al will be cut off and the name of the wicked house of Nimrod will no longer be sown and Yehuḏah would once again keep the Sabbaths and Feasts of יהוה and be able to perform their vows of obedience unhindered. This ability to keep the Sabbaths and Feasts, we have in Messiah who has cut off the name of Ba'al from us - and this we are to proclaim, Aměn!

Mishlĕ/Proverbs 19:28 tells us that a witness of beliya'al scorns right-ruling, and the Hebrew word that is translated as 'scorn' comes from the root word לִיץ luts (loots)- Strong's H3887 which means, **'to scorn, carry on as scoffers, mock, talk arrogantly'** - and this they do at יהוה's right-ruling.



The Hebrew word that is used for 'right-ruling' is מִשְׁפָּט mishpat (mish-pawt')- Strong's H4941 - 'judgement, ordinance, regulations' and comes from the word שָׁפַט shaphat (shaw-fat')- Strong's H8199 which means, 'to judge, govern, rule, pronounce judgement, give law'.

Yeshayahu/Isaiah 33:22 “for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us”

There is only One who gives us the Law by which we must live and by which we are governed, and these judgements and right-rulings and regulations given by Him, we must DO!!!

To scorn or scoff at His right-rulings, is to be in agreement with Beliya'al, which means one cannot be in agreement with Messiah and will be thrown out into outer darkness where there is weeping and gnashing of teeth!

In **Shemu'el Aleph/1 Samuel 2:12** we are told that the sons of Eli were sons of Beliya'al - as they did not know **יהוה**! They did not know **יהוה** because they did not guard His commands, and were called sons of Beliya'al!



Hoshëa/Hosea 6:3 “So let us know, let us pursue to know יהוה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.”

Despite the need to continually be pursuing to ‘know’ יהוה, so many quickly turn aside to falsehood as they do not ‘know’ the right-ruling of יהוה:

Yirmeyahu/Jeremiah 8:7 “Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of יהוה.”

Yeshayahu was told to go and speak to a rebellious people:

Yeshayahu/Isaiah 6:9 “And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’”

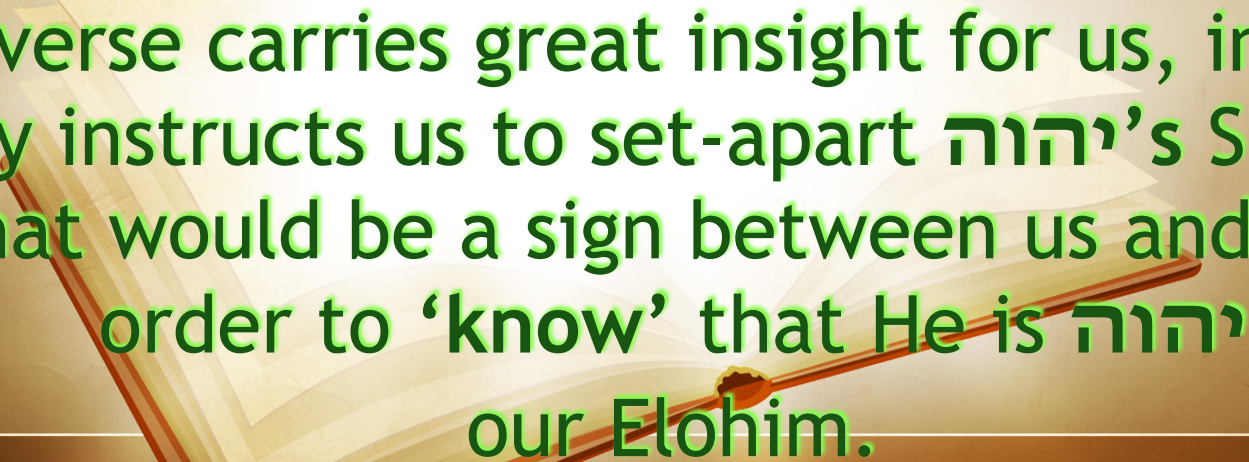
Hearing but not hearing, seeing but not ‘knowing’  
- that is the state of so many today!





Yehezqěl/Ezekiel 20:20 “And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am יהוה your Elohim.”

This verse carries great insight for us, in that it clearly instructs us to set-apart יהוה’s Sabbaths, for that would be a sign between us and Him, in order to ‘know’ that He is יהוה our Elohim.



I have often said that Sabbath is, in many ways, a door, or entrance point, in getting to know יהוה as we should, for it is on His set-apart day that we learn to know Him, as an assembled body of Messiah, that is being made ready, as an adorned Bride!

Those who reject the Sabbath and its needed observance, as commanded, will never be able to 'know' יהוה, no matter how much they claim to 'know' Him, and will be classed as being sons of Beliya'al, and have no part in Messiah!!!



As we have briefly looked at what a man/son beliya'al is, I hope that you are able to see the urgency in our need to pursue to know יהוה, and have no agreement with Beliya'al.

In closing this section on beliya'al, I want to read Sha'ul's words given to Corinth, and let us hear the urgency to come out, be separate and have no agreement with beliya'al, as we live pure, upright and undefiled lives in our Master!

Qorintiyim Bět/2 Corinthians 6:14-18 “Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness? 15 And what agreement has Messiah with Beliya’al? Or what part does a believer have with an unbeliever? 16 And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, “I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people.” 17 Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you. 18 “And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty.”



## Verse 14 - **SEARCH OUT**

What we cannot do, is reprove another without cause or without any clear evidence, and here, we are instructed to make a diligent search and investigate any matter that has been heard and appears to be calling people away from the Torah, and if we do find that an abomination has been done, or taught, then we are to purge the evil form our midst and put to death any false teachings that have caused some to stumble!

There are many differing opinions today, even within the Torah observant community of believers, and so, we must be careful to diligently search out the Truth and not simply follow someone, just because he says that he keeps the Torah, while his interpretation is way off, on certain matters!

We need to put to death rumours that arise and may be false - and we do this through a thorough inquiry, to seek out what is not valid, against the plumb line of the Truth.



The Hebrew word for 'inquire' is שֶׁדַּרַשׁ darash (daw-rash')- Strong's H1875 means, 'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question'.

Now, we see that this word carries more than simply just to take a quick peek, but rather emphasizes the need to be digging deep in seeking out carefully and with great diligence, through consultation, and asking.

The Hebrew word that is translated as 'search out' is **חָקַר** ḥaqar (khaw-kar')- Strong's H2713 which means, **'to search, examine, investigated, probe, make a search'**.

The Hebrew word that is translated as 'ask' comes from the root word **שָׁאַל** shaal (shaw-al')- Strong's H7592 which means, **'to inquire, ask, seek, beg, consult, earnestly ask and seek'**.



The Hebrew root word that is translated as 'diligently' comes from the primitive root verb טוב **tob** (tobe)- Strong's H2895 which carries the meaning, '**pleasant, good, agreeable, beautiful, to be pleasing, done well**', and in a practical sense can carry the understanding of being '**functional**', according the good and functional design of our Creator, by walking in His commands!

In the true understanding of this word טוב tob (tobe)- Strong's H2896, we can see that it may best be translated in most cases as 'functional', for when יהוה said, in Berēshith/Genesis 1:31, that when He saw all that He had made, that He said it was very good, what He saw was His creation functioning properly and working the way it should and this is why it was 'good'.



Sounds all good - yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what טוב **tob** (tobe)-  
**Strong's H2896** means.

To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.