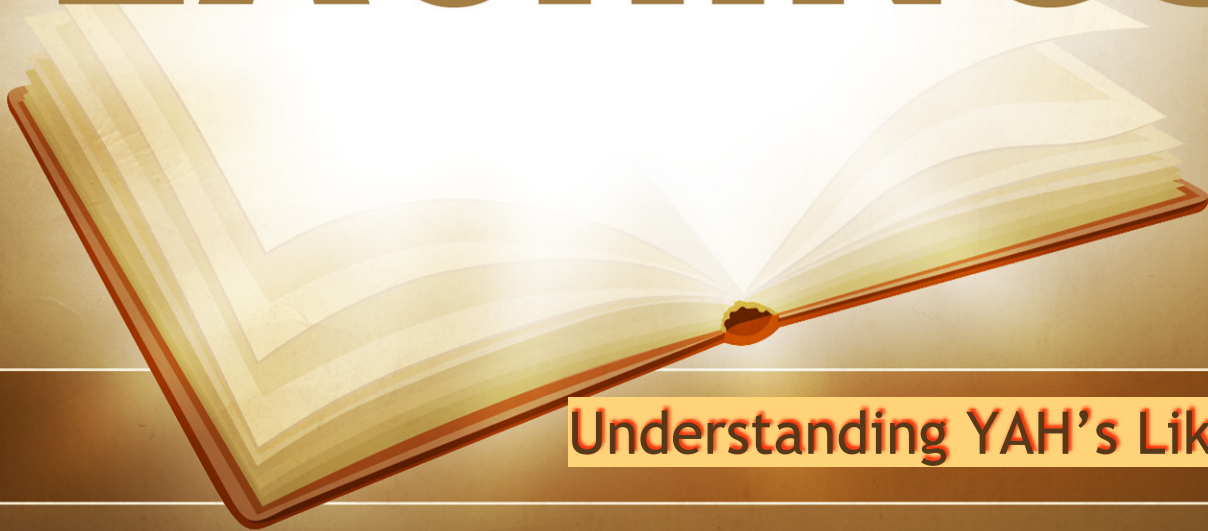


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#50 Ki Tavo (כִּי-תָבוֹא)

– Hebrew for “when you enter,”

Torah: Deuteronomy 26:1-29:9

Haftarah: Isaiah 60:1-22

TOPICS IN THE PARSHA

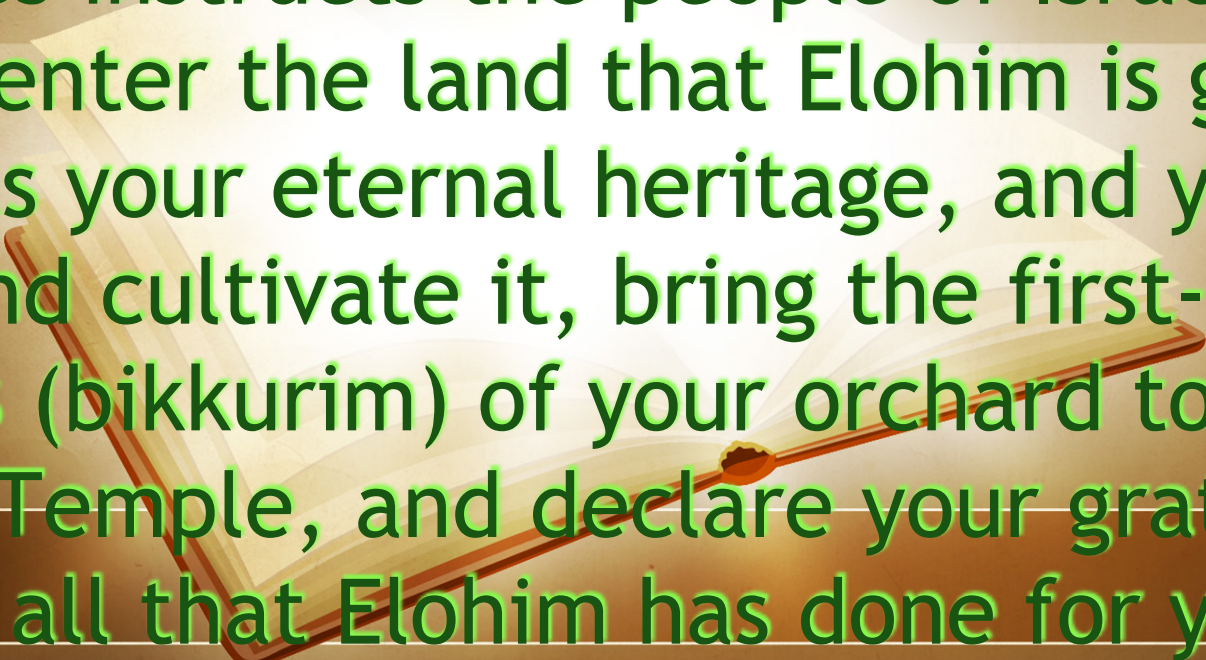
THIS WEEKS TORAH PARASHAT

Learn the amazing lesson of how the mitvah of bringing the first fruits offering to the temple and the principle of tithing were all to teach the importance of practicing Elohim's character of selfless giving!

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Moses instructs the people of Israel: When you enter the land that Elohim is giving to you as your eternal heritage, and you settle it and cultivate it, bring the first-ripened fruits (bikkurim) of your orchard to the Set-Apart Temple, and declare your gratitude for all that Elohim has done for you.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Our Parshah also includes the laws of the tithes given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the curses on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of Re'eh. Moses reminds the people that they are Elohim's chosen people, and that they, in turn, have chosen Elohim.

TOPICS IN THE PARSHA


THIS WEEKS TORAH PARASHAT

The latter part of Ki Tavo consists of the Tochachah (“Rebuke”). After listing the blessings with which Elohim will reward the people when they follow the laws of the Torah, Moses gives a long, harsh account of the bad things—illness, famine, poverty and exile—that shall befall them if they abandon Elohim’s commandments.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT


We find a common theme amongst the sins that bring a loss of blessing (curses) in our lives in that they are things that we think no one knows about... in other words they are a list of secret sins.



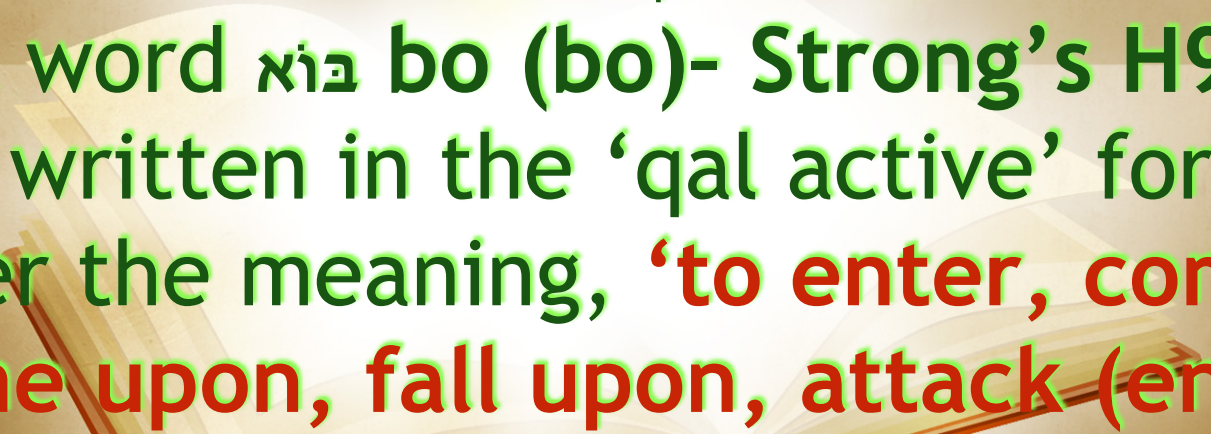
Last week we looked at: ‘when you go out’ and here, in this week’s Torah portion, we start with: ‘when you come in’ - which, in Hebrew, is written as: כִּי־תָבוֹא -ki-taḇo and this is an active expression that depicts very clearly for us, that coming into the land and taking possession of it, is not a passive affair but rather, it requires the correct action of dispossessing the nations that are before you, in order to truly possess them!

The Hebrew word that is translated here as ‘when’ is כִּי kiy (kee)- Strong’s H3588 which can be rendered as, *‘that, for, when’* as well as literally giving us the meaning of, *‘because’*; and therefore, we can see that the instruction here is clear, right at the outset of this Torah portion, in that it expresses the need for us to give our all; and therefore, we could render it as, ***“BECAUSE He is bringing us in, let us give Him our all”***.

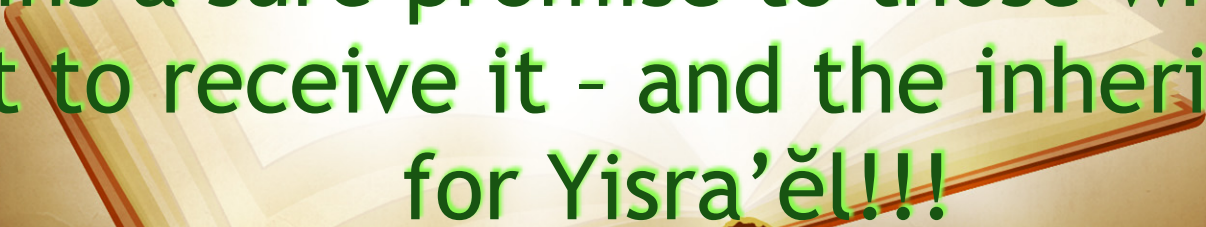
What we must never forget to acknowledge is that we are only able to 'enter in' **BECAUSE** of that which Elohim has done for us, as it is Elohim alone who is giving us entrance and possession to that which He promises to give to the children of Yisra'ěl.




The Hebrew word תָּבוֹא tabo comes from the root word בּוֹא bo (bo)- Strong's H935 and when written in the 'qal active' form, it can render the meaning, **'to enter, come in, to come upon, fall upon, attack (enemy)'**.

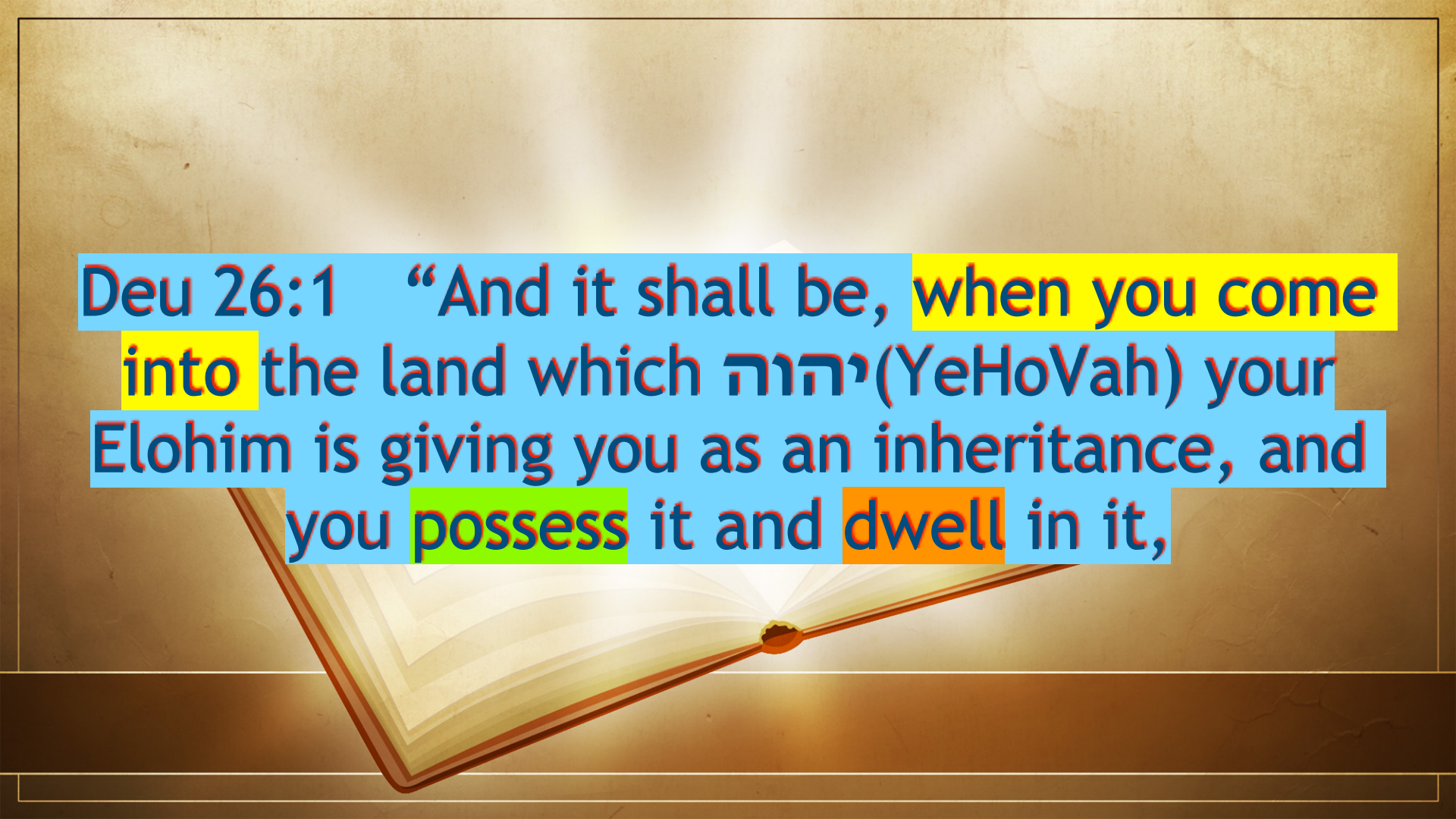


Our inheritance is the earth, for
יהושע (Yeshua) tells us that 'the meek shall
inherit the earth'; and the inheritance
remains a sure promise to those who have a
right to receive it - and the inheritance is
for Yisra'ěl!!!



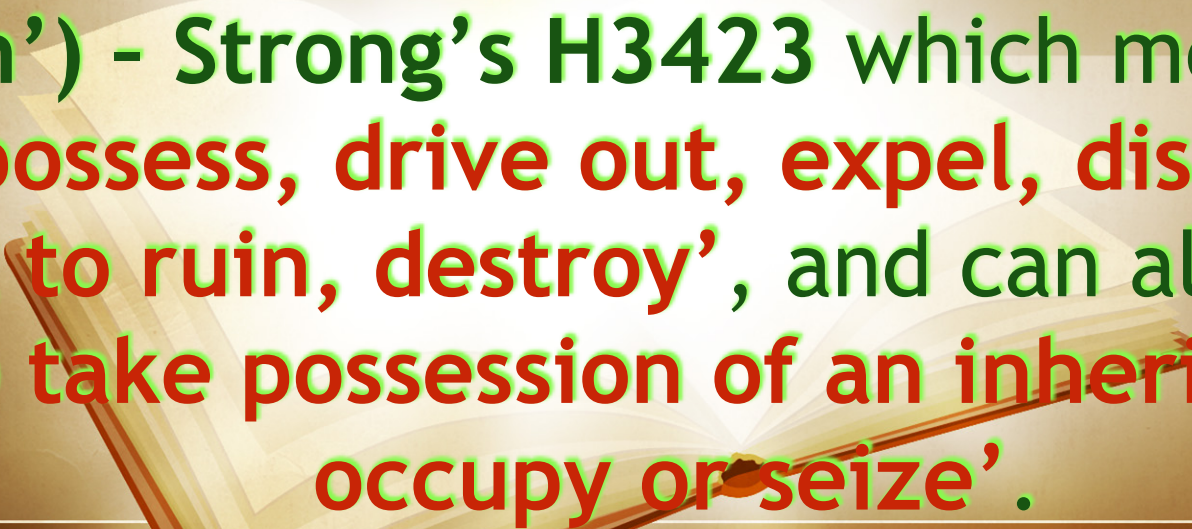


Understanding this, must cause us to begin to possess that ground, or territory, which He has given us now, as we guard to do all His commands and live according to His Kingdom rules, as outlined in His Torah, so that we can faithfully rule and reign with Him, and inherit the whole earth, when He comes to establish His reign!



Deu 26:1 “And it shall be, when you come into the land which יהוה (YeHoVah) your Elohim is giving you as an inheritance, and you possess it and dwell in it,

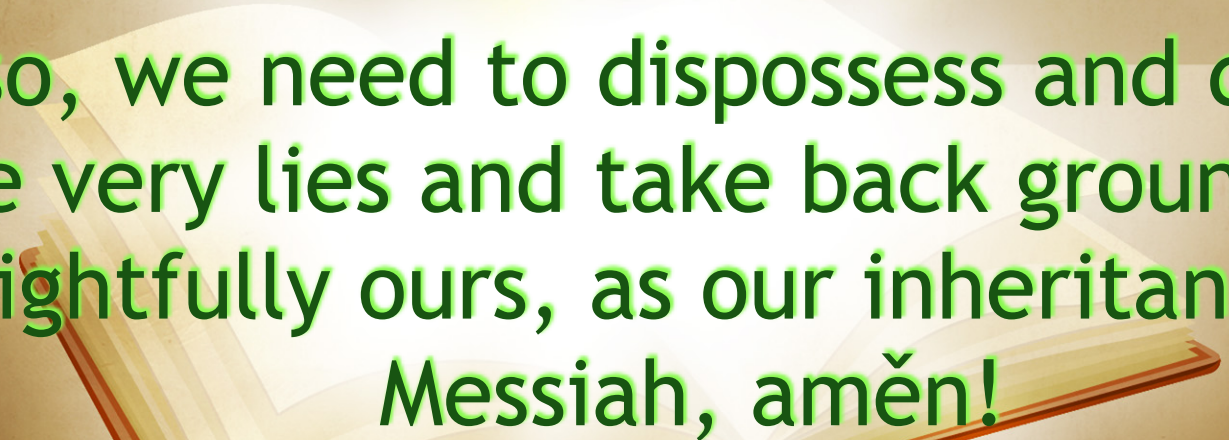
The Hebrew root word that is used here in verse 1 for 'possess' is יָרַשׁ yarash (yaw-rash') - Strong's H3423 which means 'to dispossess, drive out, expel, disinherit, bring to ruin, destroy', and can also mean 'to take possession of an inheritance, occupy or seize'.

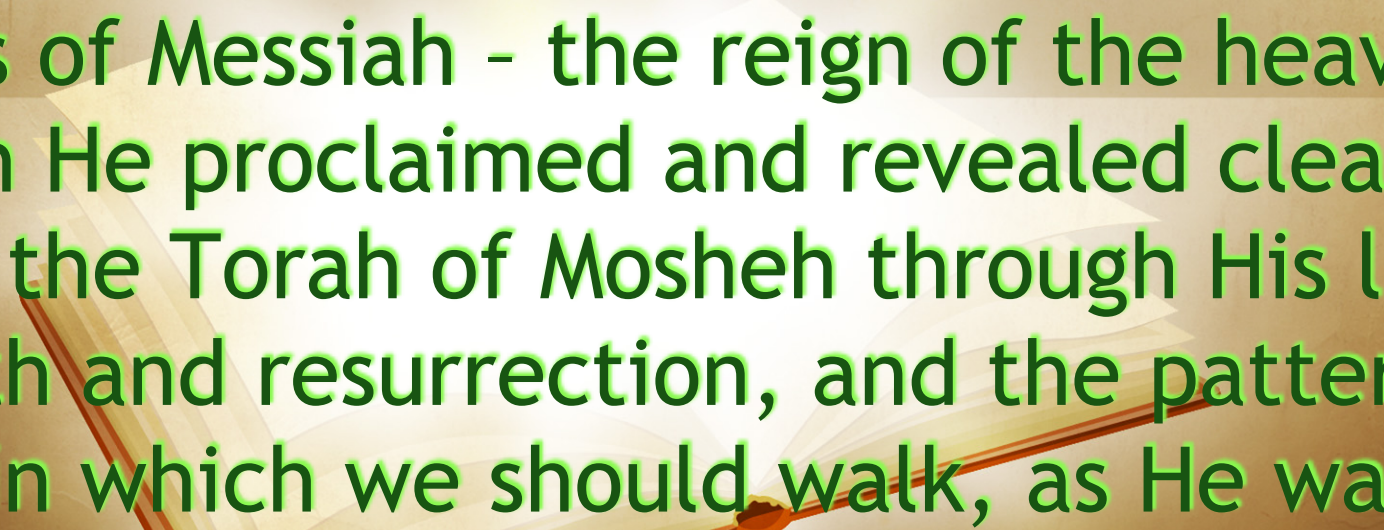


What this, in a sense, means, is that we are to
‘dispossess’ or ‘disinherit’, in order to
‘possess’ and ‘inherit’ - make sense?

It should, as we begin to learn, from Scripture,
teach us how we are only able to fully possess
the promises that we have been given, in
Messiah, when we have properly dispossessed
any form of our old life and the lies and false
traditions that we have inherited in error.

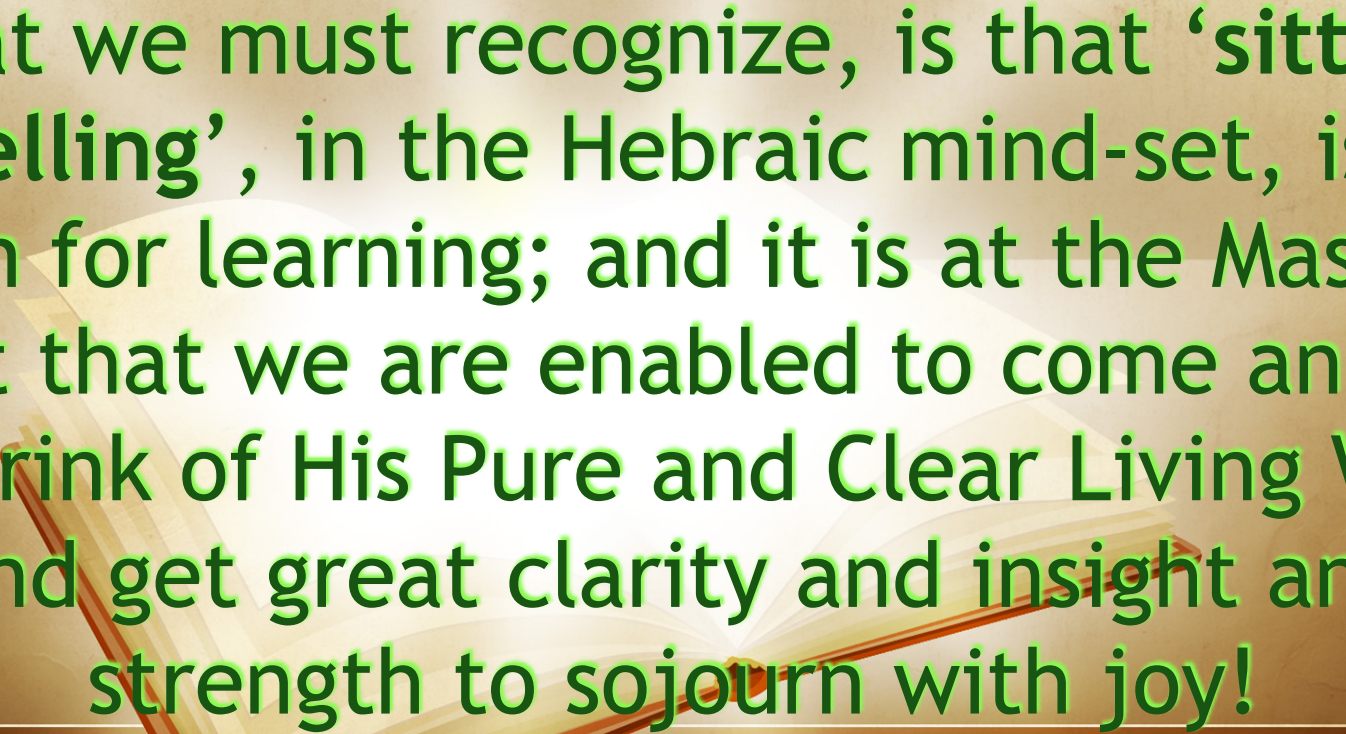
We have inherited a whole lot of lies - lies that have caused us to sin and be lawless; and so, we need to dispossess and disinherit those very lies and take back ground that is rightfully ours, as our inheritance in Messiah, aměň!

An open book with glowing pages, symbolizing truth and revelation. The book is positioned at the bottom of the frame, with its pages fanned out and emitting a bright, golden light. The background is a textured, parchment-like surface with a warm, brownish-gold color palette.



Expel all the lies, in order to embrace the Torah and live according to the Kingdom rules of Messiah - the reign of the heavens, which He proclaimed and revealed clearly to us, the Torah of Mosheh through His life, death and resurrection, and the pattern or way in which we should walk, as He walked!

The Hebrew root word that is translated here as 'dwell' is יָשַׁב yashab (yaw-shab')-Strong's H3427 which means, **'sit, dwell, remain, abide, inhabit, sitting still'** and what is worth taking note of, is that a modern Hebrew word that is derived from this root verb, and is translated as school, is the word **'yeshiva'**.



What we must recognize, is that ‘sitting/
dwelling’, in the Hebraic mind-set, is an
idiom for learning; and it is at the Master’s
Feet that we are enabled to 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’, here in the Hebrew mindset, is to learn, and not to just simply sit and vegetate, but rather to sit and pay attention to the clear instructions of the teacher.


The Hebrew word יָשַׁב **yashab** (yaw-shab')-Strong's H3427, which means, ‘**sit, dwell, remain, abide, inhabit, sitting still**’, is pictured in the ancient pictographic text as follows:

The first pictographic symbol is a square with a spiral line inside, representing the letter Shin (ש).


The second pictographic symbol is a stylized letter 'M' shape, representing the letter Mem (מ).

The third pictographic symbol is a stylized letter 'L' shape with a hook, representing the letter Lamed (ל).


Yod - י:

This is the letter 'yad or yod' which in the ancient script is pictured as -  - which is the picture of an arm and hand and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents **worship or giving thanks** in the extending of hands as a gesture of this.

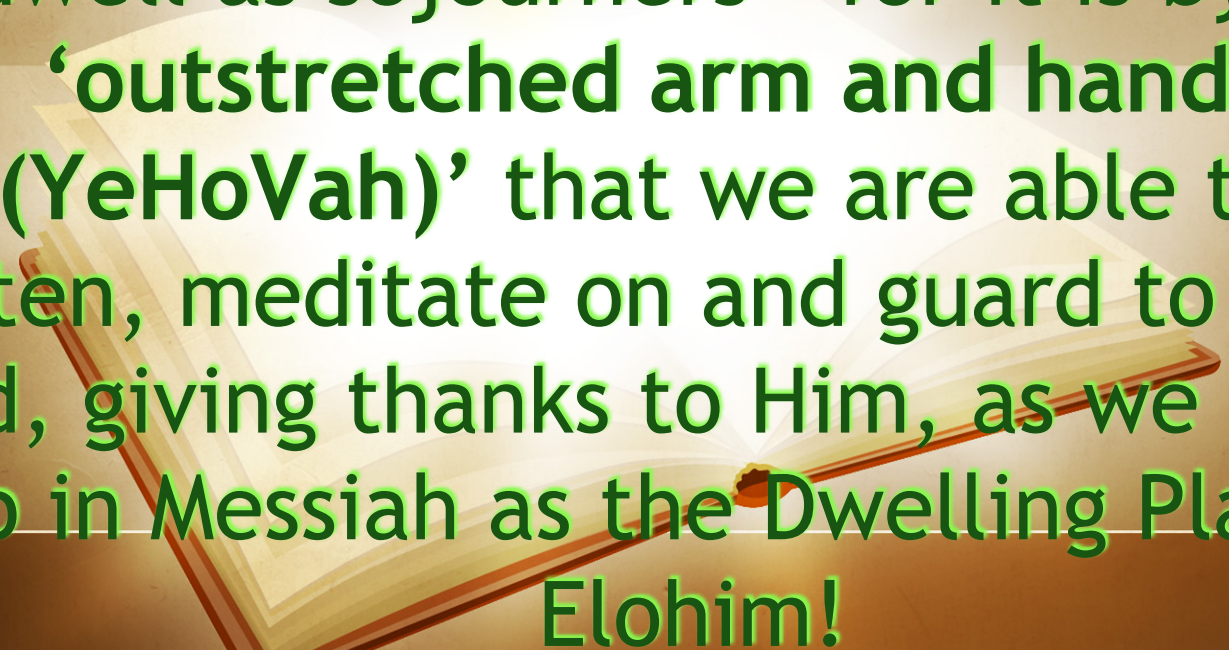
Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as -  - which is the picture of **'two front teeth'** and carries the meaning of **'sharp or press'** 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!

Beyt - ב:

This is the letter 'beyt', which in the ancient script is pictured 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.

Looking at this word, in the ancient script, helps us further understand how we are to dwell as sojourners - for it is by the **‘outstretched arm and hand of יהוה (YeHoVah)’** that we are able to sit and listen, meditate on and guard to do His Word, giving thanks to Him, as we are built up in Messiah as the Dwelling Place of Elohim!



These pictographs that render the root word
יָשַׁב yashab (yaw-shab')- Strong's H3427 can
give us the following meaning:

WORK THE WORD OF THE HOUSE

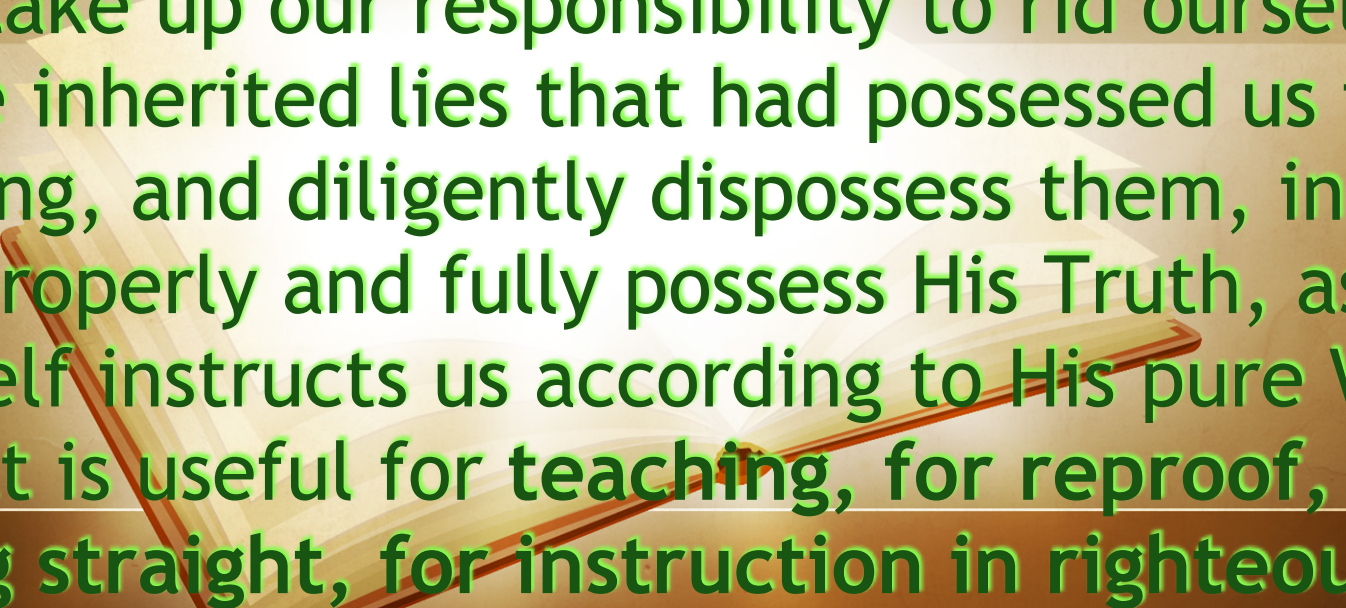


In our ability to properly 'dwell', as we should, then we are to work the Word of the House, which instructions we have clearly been given as we have been diligently sitting and hearing, in order to become doers of the Word.

We know that the Torah of The House is set-apartness and that we are to pursue apartness and in order to do that, to 'dwell', emphasizes one who is diligently being a hearer and doer of the Word and not just a hearer only!

**To be proper dwellers, is to be proper
doers of the Word of the house!**





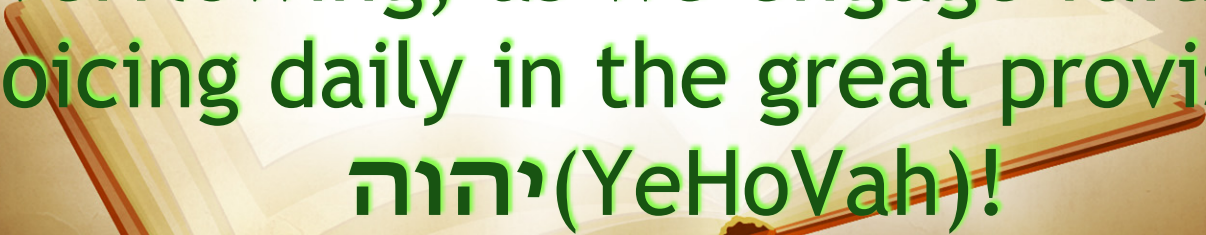
‘BECAUSE’ He has caused us to ‘enter’ in to His Covenants of Promise, by the Blood of Messiah and inherit the promises of the Covenant, we must take up our responsibility to rid ourselves of all the inherited lies that had possessed us for far too long, and diligently dispossess them, in order to properly and fully possess His Truth, as He Himself instructs us according to His pure Word, that is useful for teaching, for reproof, for setting straight, for instruction in righteousness.

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

The basic theme of Deḅarim/Deuteronomy 26 is simply this:

יהוה (YeHoVah) gives therefore give to Him!!!

And verses 1-11 cover the process of being equipped, because of Him, in order to enter, possess, and settle, so that our baskets may be overflowing, as we engage faithfully in rejoicing daily in the great provision of יהוה (YeHoVah)!




Deu 26:1 “And it shall be, when you come into the land which יהוה (YeHoVah) your Elohim is giving you as an inheritance, and you possess it and dwell in it,

Deu 26:2 that you shall take some of the first of all the fruits of the soil which you bring from your land that יהוה (YeHoVah) your Elohim is giving you, and shall put it in a basket and go to the place where יהוה (YeHoVah) your Elohim chooses to make His Name dwell there.

Deu 26:3 “And you shall come to the one who is priest in those days, and say to him, ‘I shall declare today to יהוה (YeHoVah) your Elohim that I have come to the land which יהוה (YeHoVah) swore to our fathers to give us.’”

Deu 26:4 “And the priest shall take the basket from your hand and place it before the slaughter-place of יהוה (YeHoVah) your Elohim.”



Deu 26:5 “And you shall answer and say before יהוה (YeHoVah) your Elohim, ‘My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous.

Deu 26:6 But the Mitsrites did evil to us, and afflicted us, and imposed hard labour on us.

Deu 26:7 Then we cried out to יהוה (YeHoVah) Elohim of our fathers, and יהוה (YeHoVah) heard our voice and saw our affliction and our toil and our oppression.


Deu 26:8 And יהוה (YeHoVah) brought us out of Mitsrayim with a strong hand and with an outstretched arm, with great fear and with signs and wonders.

Deu 26:9 And He brought us to this place and has given us this land, “a land flowing with milk and honey.”

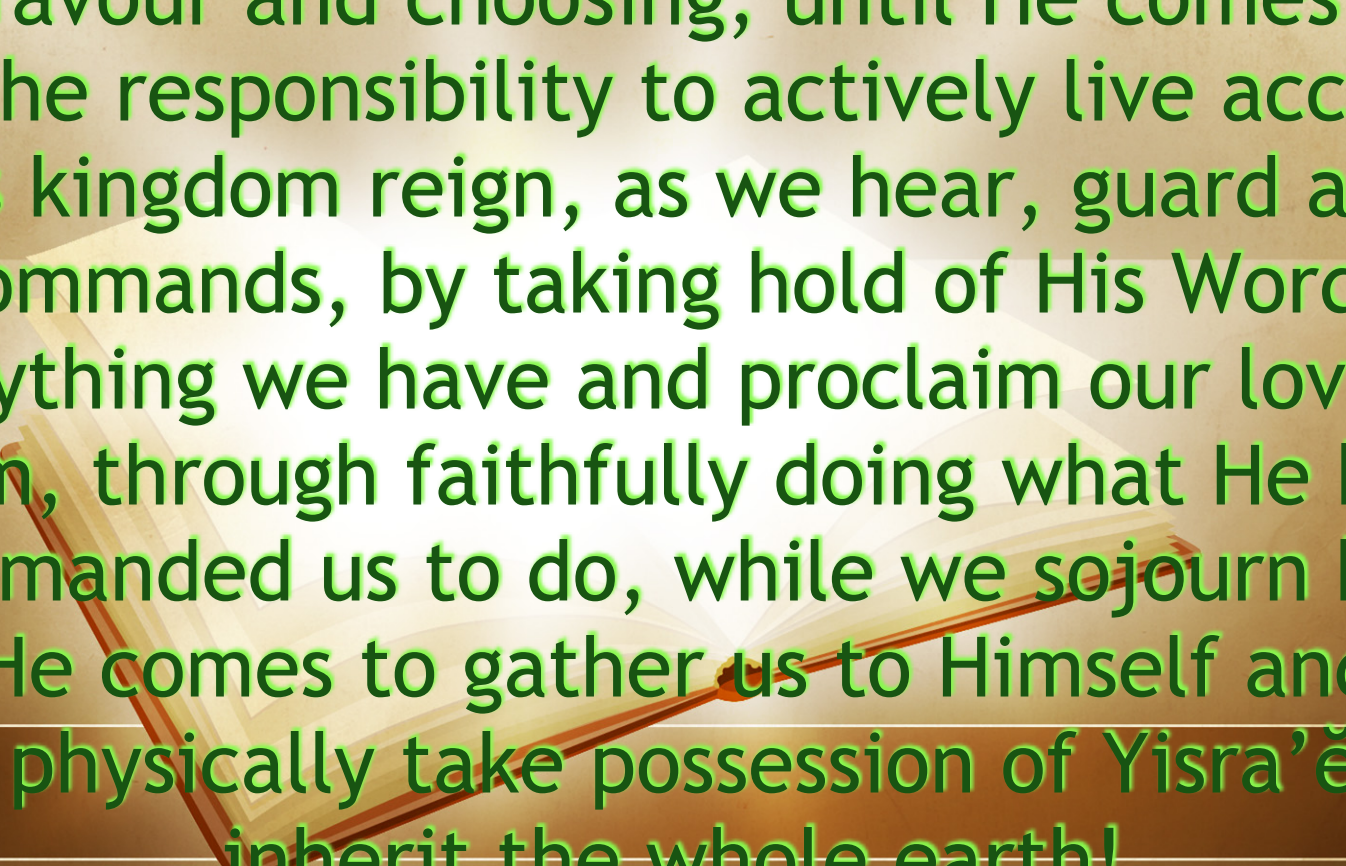
Deu 26:10 And now, see, I have brought the first-fruits of the land which You, O יהוה (YeHoVah), have given me.’ Then you shall place it before יהוה (YeHoVah) your Elohim, and bow down before יהוה (YeHoVah) your Elohim,

Deu 26:11 and shall rejoice in all the good which יהוה (YeHoVah) your Elohim has given to you and your house, you and the Lěwite and the stranger who is among you.






In Scripture, when we see the term 'enter the land' or 'take the land', we must realize that while it carries a physical aspect, which will fully be accomplished at His second coming, it also carries the need for us to, in a sense, take possession of His Kingdom rule and reign 'now', within our hearts and live it out, both physically and spiritually, wherever we are at this point in time; and while we may not yet be in the physical land of Yisra'el, we are, both physically and spiritually,



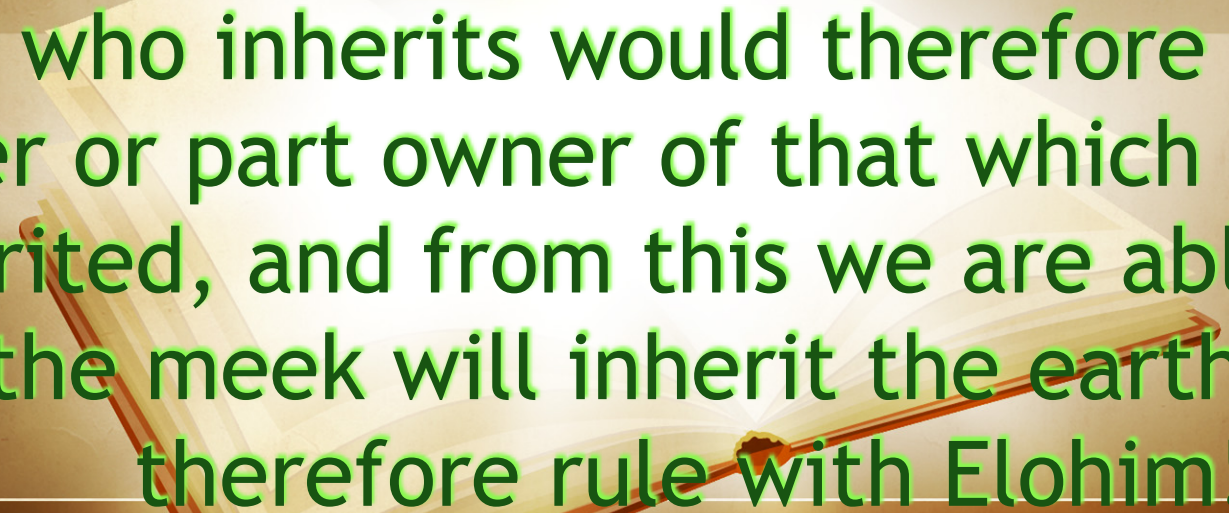
Yisra'el and wherever our feet are planted, by His favour and choosing, until He comes, we have the responsibility to actively live according to His kingdom reign, as we hear, guard and do His commands, by taking hold of His Word with everything we have and proclaim our love for Him, through faithfully doing what He has commanded us to do, while we sojourn here until He comes to gather us to Himself and take us to physically take possession of Yisra'el and inherit the whole earth!

The Hebrew word that is translated as 'inheritance' is נַחֲלָה *naḥalah*(nakh-al-aw') - Strong's H5159 which means, 'possession, property, inheritance, portion, gift' which comes from the root verb נָחַל *naḥal* (naw-khal')- Strong's H5157 which means, 'to get or take as a possession, inherit, acquire, allotted, apportioned'.



This root verb signifies the giving or receiving of property, which is part of a permanent possession.

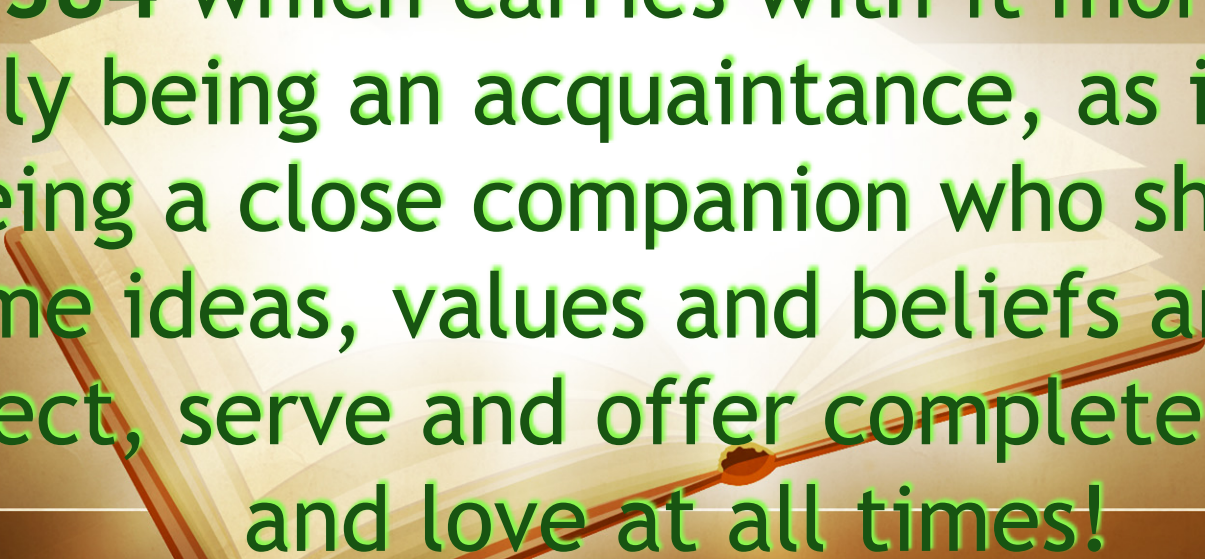
One who inherits would therefore become owner or part owner of that which has been inherited, and from this we are able to see how the meek will inherit the earth and will therefore rule with Elohim!

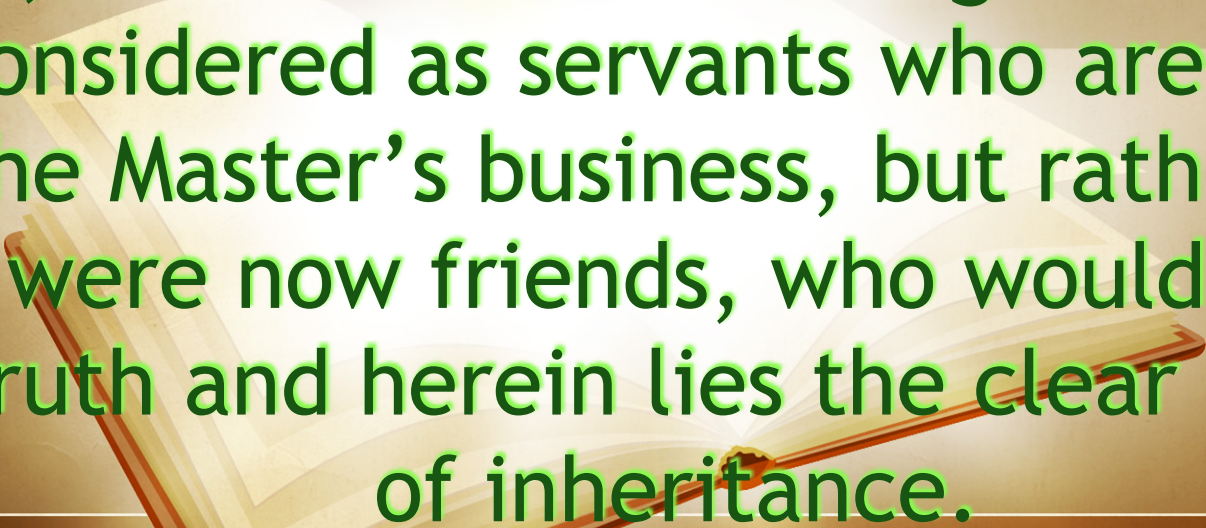


What we take note of, is that the one who inherits becomes involved in the proper affairs of that which has been inherited and this reminds me of the clear words of our Master, who tell us the following, in:

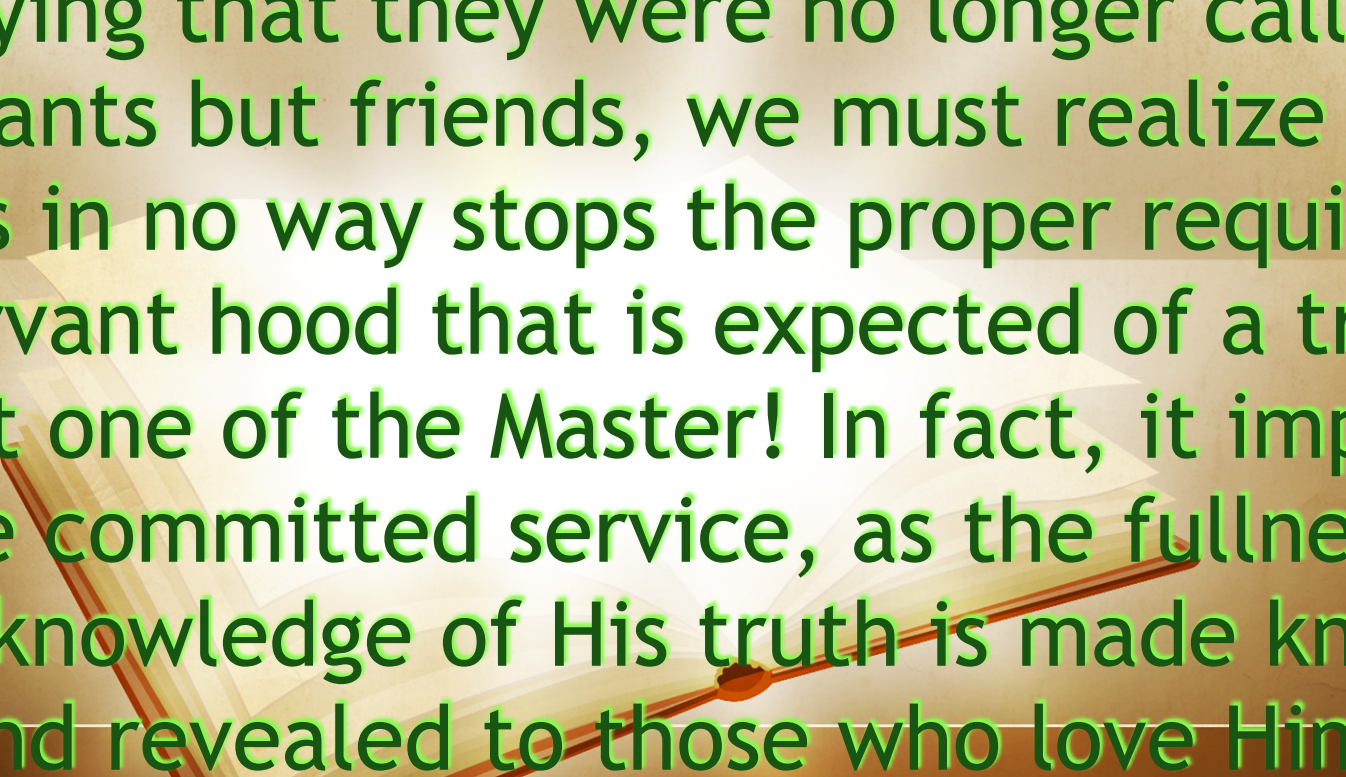
Yohanan/John 15:14-15 “You are My friends if you do whatever I command you. 15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you.”

The Greek word that is used here for 'friend' is φίλος **philos** (fee'-los)- Strong's G5384 which carries with it more than simply being an acquaintance, as it speaks of being a close companion who shares the same ideas, values and beliefs and will protect, serve and offer complete support and love at all times!





What the Master was making very clear here, was that the true taught ones were not considered as servants who are unaware of the Master's business, but rather, that they were now friends, who would share in the truth and herein lies the clear language of inheritance.



Having said that, we also take note that in saying that they were no longer called servants but friends, we must realize that this in no way stops the proper required servant hood that is expected of a true taught one of the Master! In fact, it implies a more committed service, as the fullness of the knowledge of His truth is made known and revealed to those who love Him!

Yeshayahu/Isaiah 54:17 “No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall prove wrong. This is the inheritance of the servants of יהוה, (YeHoVah) and their righteousness from Me,” declares יהוה (YeHoVah).”

Our inheritance is the assurance of the perfect shalom of our Master and we are also told in Scripture that the Torah is our inheritance!

Debarim/Deuteronomy 33:4 “Mosheh commanded us a Torah, an inheritance of the assembly of Ya‘aqob.”

I am mentioning this, to simply highlight the importance of the Torah, that has been commanded unto us!

The Torah is a lamp for our path and a light for our feet!

It is The Word of Elohim that, when obeyed, directs, guides, protects and blesses us and in guarding our inheritance, which is the Torah, there is a great reward - and the reward is - we shall inherit the earth and reign with Him!!!

Over comers shall rule and reign with the Master!

We have received a righteousness from our Master and we must guard it at all costs!

The Hebrew word that is translated as ‘servant’ in Yeshayahu/Isaiah 54:17 comes from the root word עֶבֶד ebed (eh’-bed)- Strong’s H5650 meaning, **‘servant, slave, bondservant’**, and as a child of Yisra’el, which we have become by the Blood of Messiah, we are servants of יהוה (YeHoVah):

Wayyiqra/Leviticus 25:55 “Because the children of Yisra’ěl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה (Yehovah) your Elohim.”




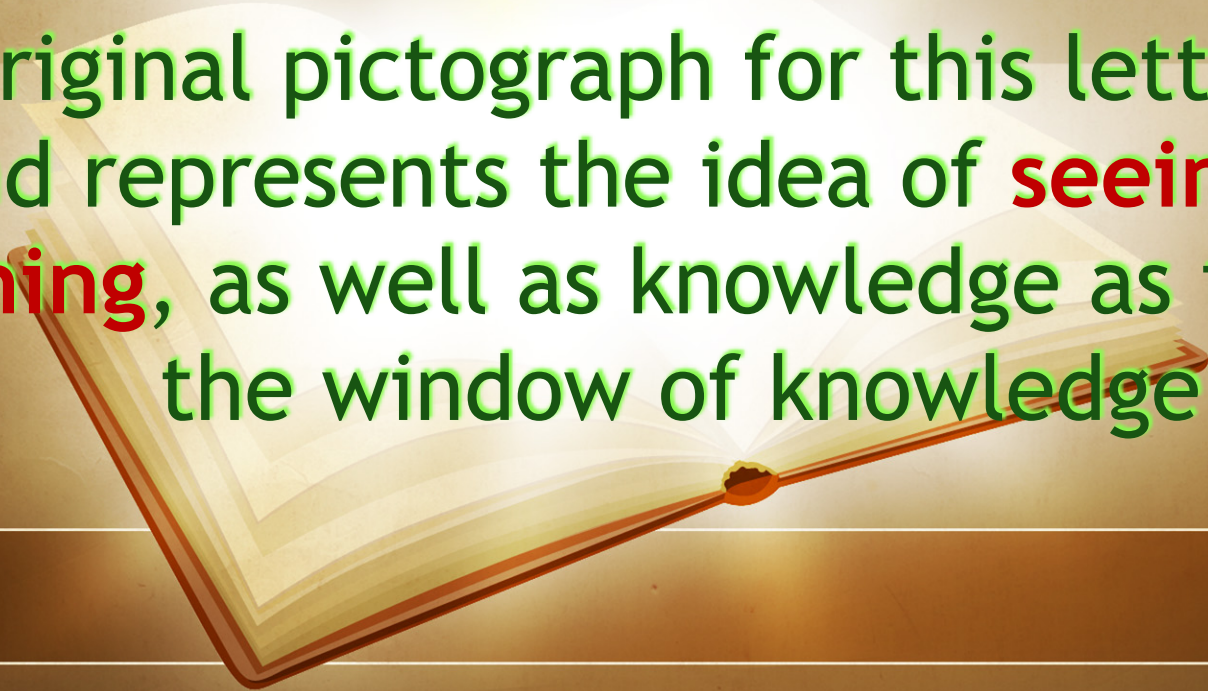
The Hebrew word עָבַד ebed (eh'-bed)- is used 800 times in the Tanak (O.T.) and is used as a noun and comes from the primitive root verb עָבַד abad (aw-bad')- Strong's H5647 meaning, 'to work, serve, observe, do the work, cultivate, worship' and carries the understanding of 'expending considerable energy and intensity in performing a task or function' - in other words - **'giving it your all'!**

In the ancient pictographic script, the word
עֶבֶד ebed (eh'-bed)- Strong's H5650 is
pictured as:




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




Beyt - بَیْتٌ:

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.

Dalet - ד:



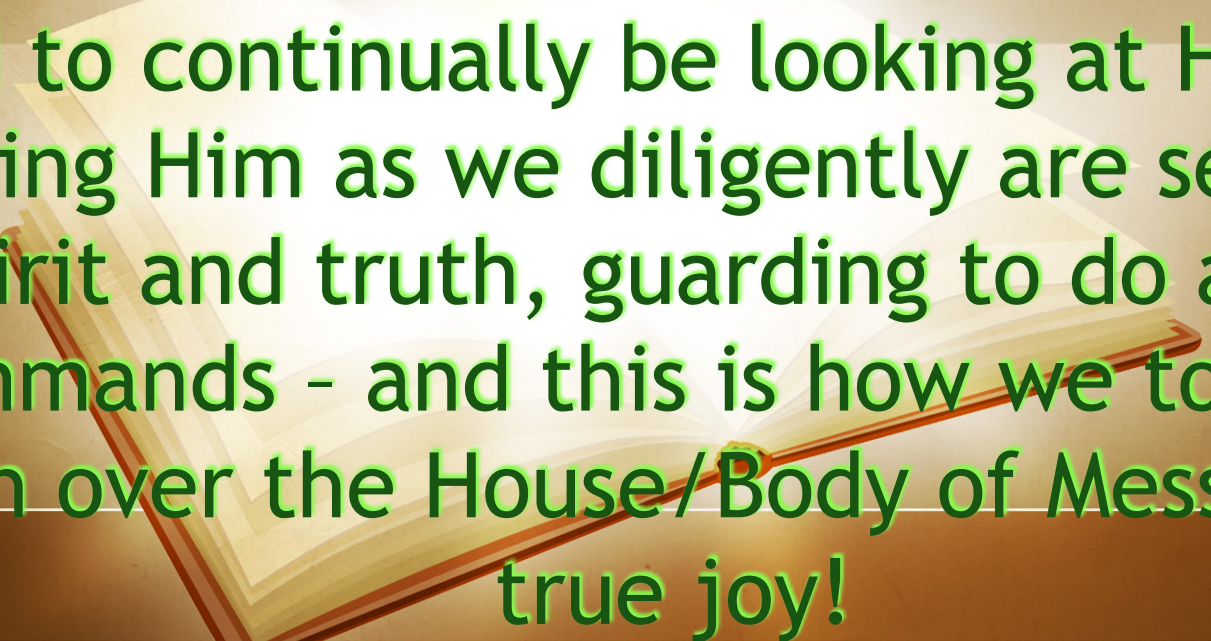
The ancient script has this letter as , which is a **'tent door'**. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is **'the Door'**, for we only are able to have access into the Kingdom through Him!

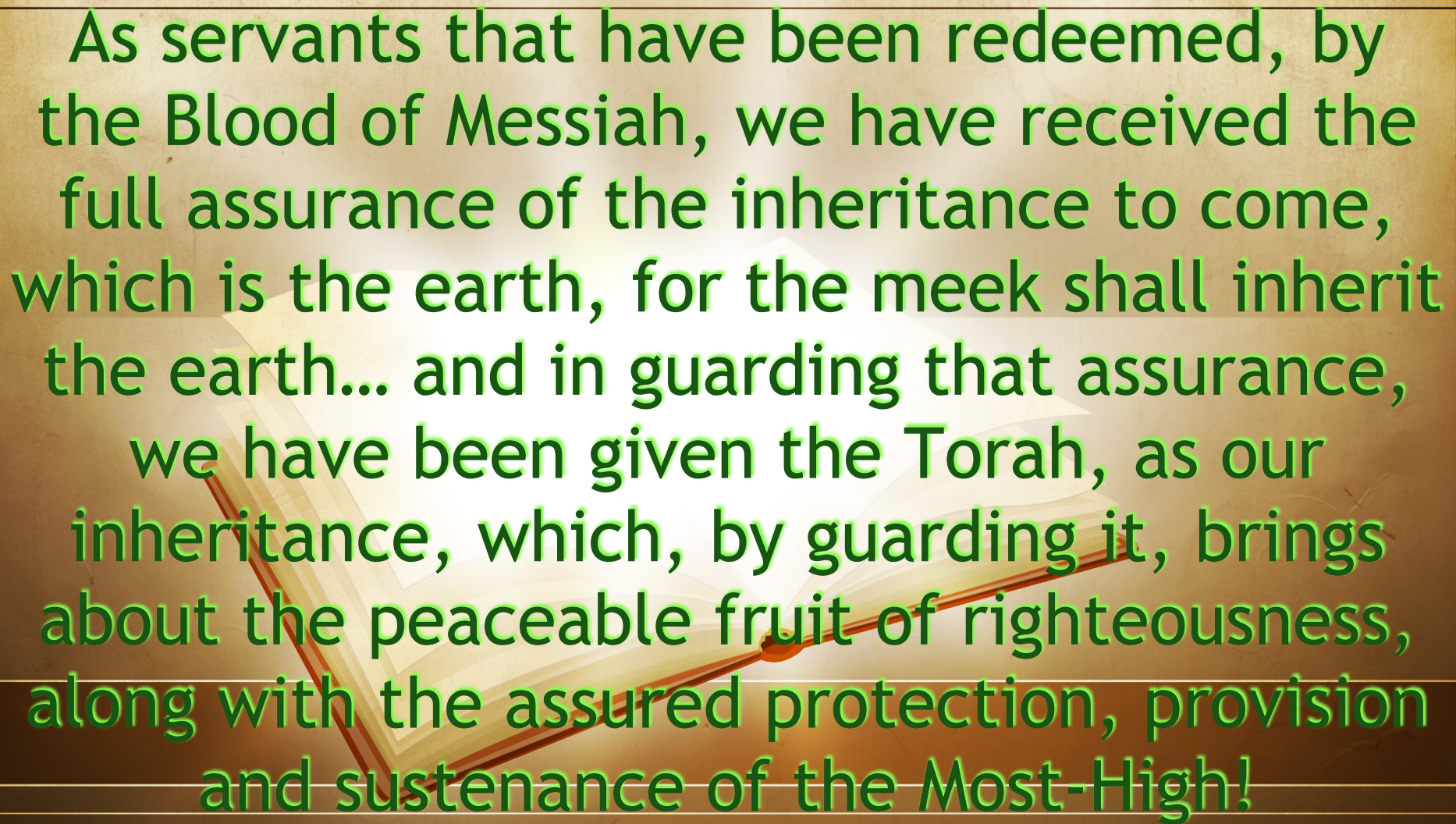
When we look at this word in the ancient
script for a servant, we can see that it
speaks of:

**ONE WHO WATCHES AT THE DOOR OF THE
HOUSE**



And this is what our Master calls us to do;
and when we consider that יהושע (Yeshua)
Messiah is The Door, then we further see our
need to continually be looking at Him, and
praising Him as we diligently are serving in
spirit and truth, guarding to do all His
commands - and this is how we too keep
watch over the House / Body of Messiah with
true joy!





As servants that have been redeemed, by the Blood of Messiah, we have received the full assurance of the inheritance to come, which is the earth, for the meek shall inherit the earth... and in guarding that assurance, we have been given the Torah, as our inheritance, which, by guarding it, brings about the peaceable fruit of righteousness, along with the assured protection, provision and sustenance of the Most-High!

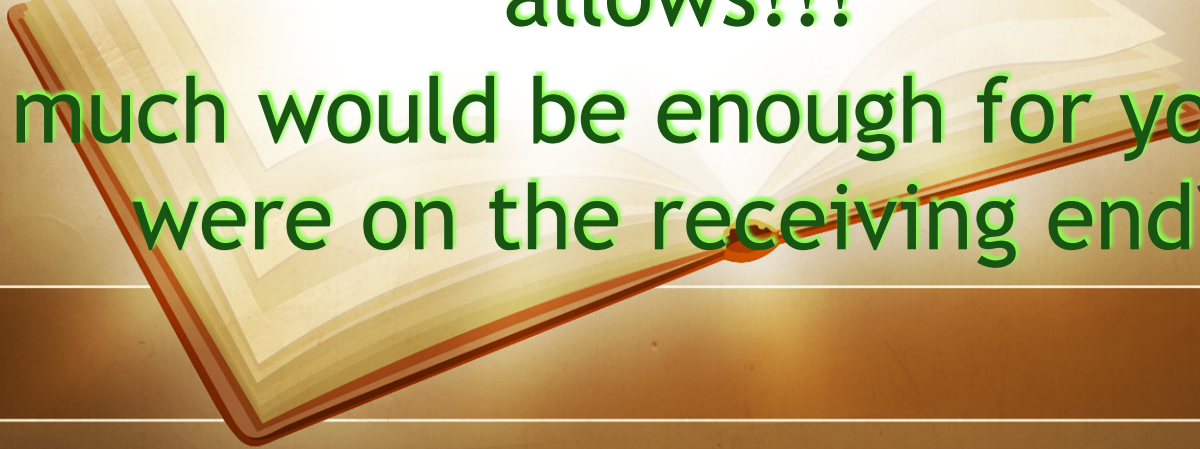
Deu 26:2 that you shall take some of the first of all the fruits of the soil which you bring from your land that יהוה (YeHoVah) your Elohim is giving you, and shall put it in a basket and go to the place where יהוה (YeHoVah) your Elohim chooses to make His Name dwell there.

Verse 2 - take some of the first fruits!

‘What or how much is “some”?', is often the question that is asked.

Well, it is very clear - how much your heart allows!!!


How much would be enough for you, if you were on the receiving end?



Here we certainly recognize the first fruit principle and realize that we have no right to partake of any of the fruit, until we have first given to יהוה (YeHoVah) and acknowledge that He is the Provider of all!!!

This also teaches us that we are to put יהוה (YeHoVah) first, in all that we do - seeking first His Kingdom and His Righteousness!

BECAUSE' He has called us out of darkness into His marvelous light, our response and ability to praise Him, must not be neglected, as we give unto Him the first fruits of our labors, and work unto Messiah. Giving the first-fruits, symbolizes our giving of our whole selves over to יהוה (YeHoVah)!

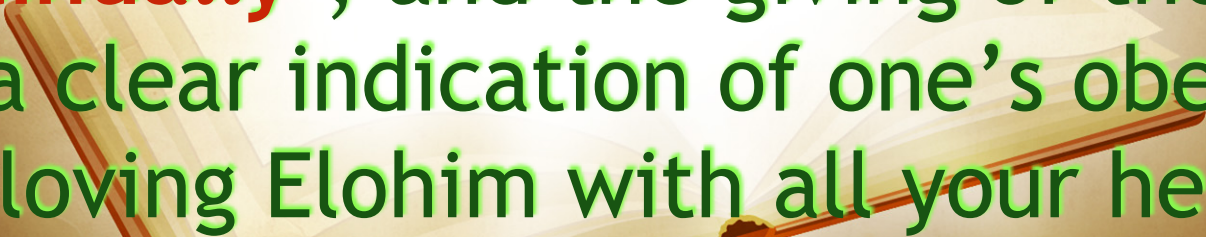


In Hebrew, the wording is simply expressed as: “And you shall take of the first of all the fruit...”, hence the English rendering translates with the word ‘some’, as no definitive amount is given here.

What we must also take note of here, is that the root word that is used for first-fruits, speak of one’s ‘crops’ or ‘produce’ and not just what grew on fruit trees!

The Hebrew word that is translated as 'first' is ראשית rēshith (ray-sheeth)- Strong's H7225 which means, **'beginning, chief, first fruits, foremost'** and comes from the primitive root word ראש rosh(roshe) - Strong's H7218 which means, **'head, beginning, top, chief'**.

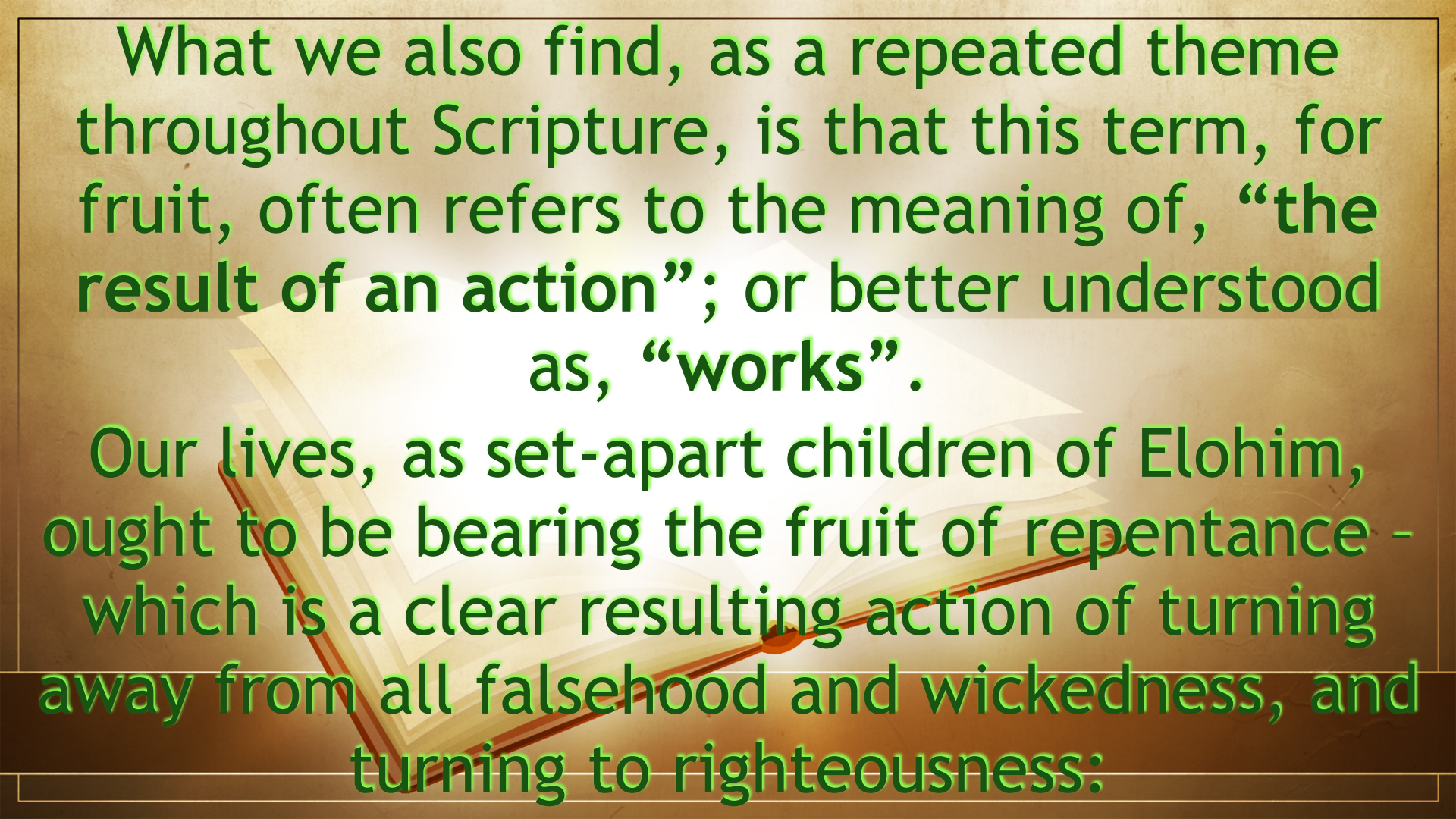
The Hebrew word translated as 'all' is the word כֹּל kol (kole)- Strong's H3606 meaning, **'whole, all, entire, every, continually'**, and the giving of the first of all is a clear indication of one's obedience in loving Elohim with all your heart!



The Hebrew word that is translated as 'fruit' comes from the root word פְּרִי peri (per-ee')- Strong's H6529 which means, 'fruit, produce' and this comes from the primitive root verb פָּרָה parah (paw-raw')- Strong's H6509 which means, 'to bear fruit, be fruitful, flourish'.

This word certainly speaks of the physical fruit of trees and shrubs that bear fruit, in which there is a seed according to its kind, i.e., fruit with kernels, hence, the fruit produces more fruit.

The giving of first-fruits, reveals that we are in fact fully engaged in **'possessing the land'** so to speak, and in terms of our living, as ambassadors in Messiah, today, it speaks of us walking in Him and staying in Him, bearing much fruit and giving Him our all, which is evidenced in the proper giving of the first of all!

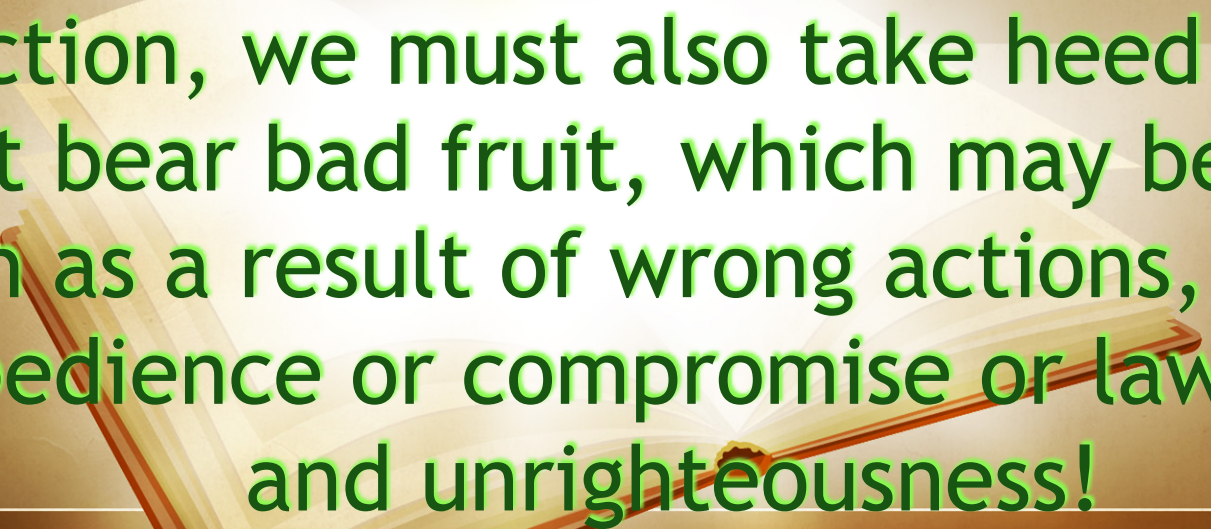


What we also find, as a repeated theme throughout Scripture, is that this term, for fruit, often refers to the meaning of, “the result of an action”; or better understood as, “works”.

Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance - which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

Mattithyahu/Matthew 3:8 “Bear, therefore, fruits worthy of repentance”

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness!



When we walk according to the Spirit, we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present!

Fruit does not just pop into one's life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be 'doing' the good works of obedience, that have been prepared beforehand for us to do - and that is, to walk in the clear commands of Elohim, guarding to do all He has commanded us!

Keep in Step with the Spirit

Gal 5:16 And I say: Walk in the Spirit, and you shall not accomplish the lust of the flesh.

Gal 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do.

Gal 5:18 But if you are led by the Spirit, you are not under Torah.

Gal 5:19 And the works of the flesh are well-known, which are these: adultery, whoring, uncleanness, indecency,

Gal 5:20 idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions,

Gal 5:21 envy, murders, drunkenness, wild parties, and the like - of which I forewarn you, even as I also said before, that those who practice such as these shall not inherit the reign of Elohim.

Gal 5:22 But the fruit of the Spirit is love, joy,
peace, patience, kindness, goodness,
trustworthiness,

Gal 5:23 gentleness, self-control. Against such
there is no Torah.

Gal 5:24 And those who are of Messiah have
impaled the flesh with its passions and the desires.

Gal 5:25 If we live in the Spirit, let us also walk in
the Spirit.

Gal 5:26 Let us not become conceited, provoking
one another, envying one another.

We are known, or rather, we shall be known by
our fruit:

Mattithyahu/Matthew 7:16-23 “By their fruits you shall know them. Are grapes gathered from thorn bushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them -

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

Many mighty works that many will claim as being 'good works' will be simply revealed as being wicked works, or rather wicked fruits!

For their wicked fruit is brought forth from the resulting actions of lawlessness, whereas the good fruit of righteousness, is brought forth from the resulting action of complete obedience and the set-apartness of walking in, and staying in, the commands of Elohim!

As the value of a tree is estimated by its products, so righteousness that is displayed in acts/works is a decisive standard for the just judgment of Elohim:

Mattithyahu/Matthew 3:10 “And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.”

The one who is unfruitful has been clearly warned of being rejected, and if this warning is not taken heed of, the clear sentence of being cut off is clear:

Luqas/Luke 13:6-9 “And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 “And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’ 8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure. 9 ‘And if indeed it bears fruit, good. But if not so, you shall cut it down.’”

When we remain steadfast, in walking in complete obedience to the Torah/instructions/commands of our Master and Elohim, we are guaranteed that we shall bear fruit that lasts!

In speaking of the man that delights in, and meditates day and night on, the Torah of Elohim, and does not sit with scoffers, stand with sinners, nor walks in the counsel of the wrong, Dawid tell us what he 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.”

The resulting action of daily meditating on the Torah, and delighting in it, while staying clear of falsehood and twisted lawlessness, will be the good fruit of righteousness that is needed at any given moment!

Yirmeyahu tells us the same thing:



Yirmeyahu/Jeremiah 17:7-8 “Blessed is the man who trusts in יהוה (YeHoVah), and whose trust is יהוה (YeHoVah).

8 “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.

Obedience to the command to bring some of the first of all the fruits reveals very clearly those who trust in and rely upon Elohim!

The Hebrew word that is translated as 'basket' in verse 2 comes from the root word טֵנָה tene (teh'-neh)- Strong's H2935 and is a word that is only used four times in Scripture: twice here in this Chapter 26 (verses 2 & 4) and again in relation to the blessings and curses that are found in:

Debarim/Deuteronomy 28:5 “Blessed is your basket and your kneading bowl.”

Debarim/Deuteronomy 28:17 “Cursed is your basket and your kneading bowl.”

In these two verses above, we see that the ‘basket’ is used in conjunction with kneading bowls and therefore the basket that is being referred to could be that which was used to collect the fruit or crops from the field to bring it home for processing and production.


It is this same 'basket', or vessel, that was to be used to bring some of the first of all the fruits to יהוה (YeHoVah) at the place He chooses to make His Name dwell!

When we consider the limited use of this word, in Scripture, we must consider the lesson that the use of this word is able to teach us and it becomes clear that one's basket was a very important vessel that was used to transport fruit and crops from the field to home and then used to take the offering, according to one's heart, to יהוה (YeHoVah).

We are also able to clearly see the consequences of obedience versus disobedience, where the blessing upon one's basket would be the result of obedience and the curse of one's basket for disobedience.

This blessing, or curse, would be seen in what one was able to harvest from the field and therefore determine one's ability in bringing the first of what is harvested unto יהוה (YeHoVah).

Another way of understanding this 'basket', could be to recognize that this is also a metaphor for what one 'brings in' and in understanding this, we also must remember that all that we 'bring in', is as a result of יהוה's (YeHoVah's) provision and protection and therefore, giving Him, from the basket that is used to bring in, some of the first, by using that same basket, pictures diligent stewardship and transparency of heart before יהוה (YeHoVah).



The Greek word that is used here in the LXX (Septuagint - Greek translation of the Tanak - O.T.) for 'basket' is ἀποθήκη **apothēkē** (ap-oth-ay'-kay)- Strong's **G596** which means, 'a place for putting away, storehouse'.

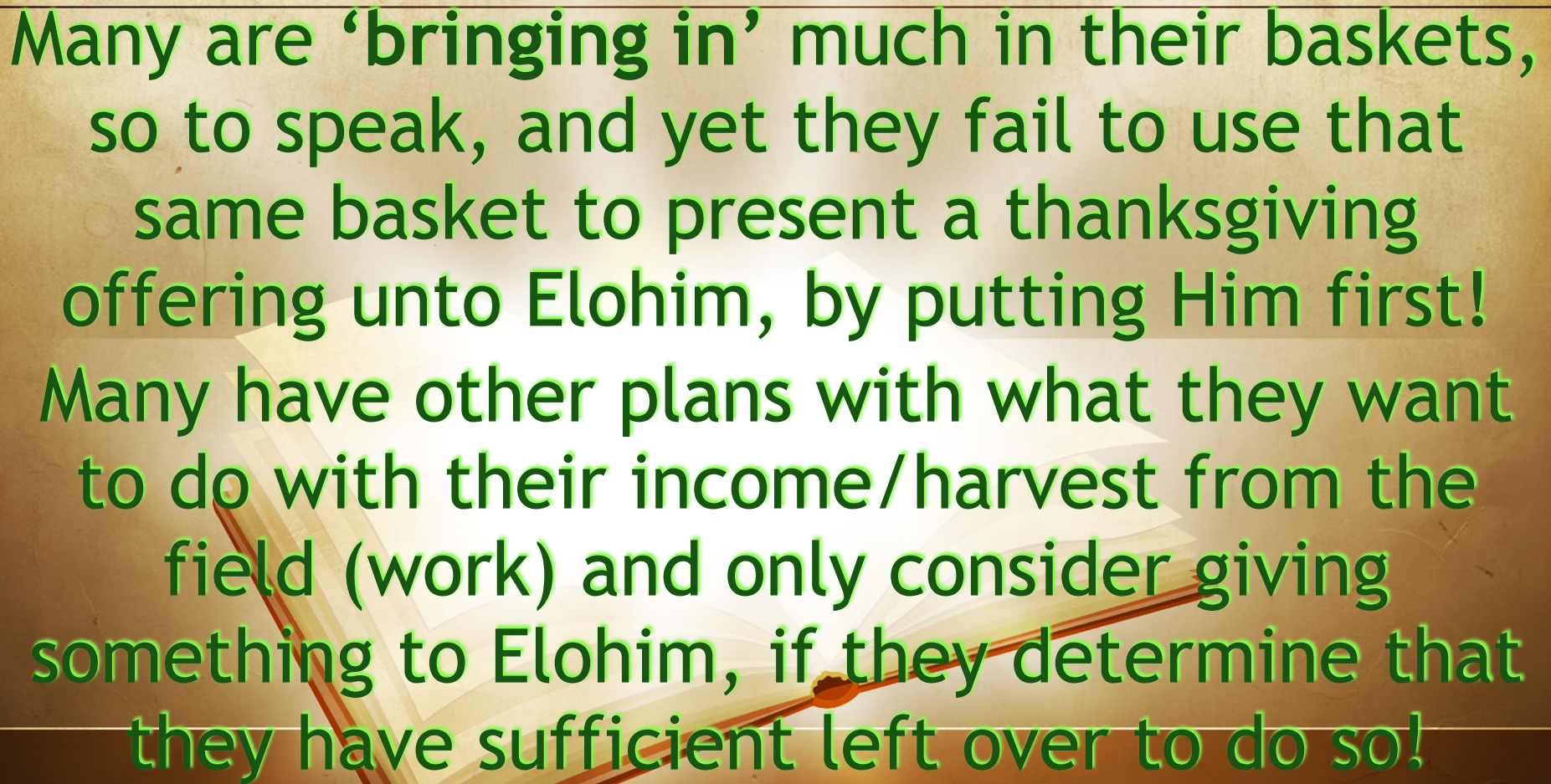
This Greek word is used in a parable that our Master taught, in:

Lukas/Luke 12:15-21 “And He said to them, “Mind, and beware of greed, because one’s life does not consist in the excess of his possessions.” 16 He then spoke a parable to them, saying, “The land of a certain rich man yielded well. 17 “And he was reasoning within himself, saying, ‘What shall I do, because I have no room to store my crops?’

18 “And he said, ‘I am going to do this: pull down my **storehouses** and build greater, and store all my crops and my goods there, 19 then say to myself, “Life, you have many goods laid up for many years, take your ease, eat, drink, rejoice.” ’ 20 “But Elohim said to him, ‘You mindless one! This night your life shall be demanded from you. And who shall own what you have prepared?’ 21 “So is he who is storing up treasure for himself, and is not rich toward Elohim.”

This parable was given to teach against greed and storing up for one's self, while neglecting to do what is required by giving that which is to be brought to Elohim!

From these words, we can learn a great deal about how we are to be good stewards with that which Elohim has blessed us with and in doing so, we are not to withhold from giving as commanded.



Many are 'bringing in' much in their baskets, so to speak, and yet they fail to use that same basket to present a thanksgiving offering unto Elohim, by putting Him first! Many have other plans with what they want to do with their income/harvest from the field (work) and only consider giving something to Elohim, if they determine that they have sufficient left over to do so!

The place where He chooses!

יהוה (YeHoVah) 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!

We can also learn from this today that, while we are sojourning in the fear of Elohim, we must also recognize where it is that יהוה (YeHoVah) 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 that He chooses, and bring all one's offerings and contributions to the place that He chooses and causes you to be properly nourished and fed from.

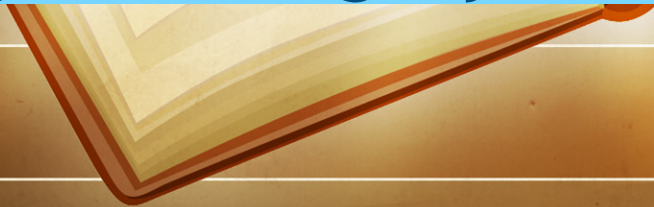
Taking the first of all your fruits, to the place where He chooses, is the provision or means by which Elohim makes sure that His appointed are properly provided for and equipped to serve and equip His body to maturity.

By bringing the basket to the place where יהוה (YeHoVah) chooses to make His Name dwell, it would clearly represent one's thankfulness for the deliverance that Elohim has given,

as the offering brought in the basket would be set before יהוה (YeHoVah) by the priest and the one bringing the offering would make the clear declaration of the acknowledgement of deliverance that Elohim has brought for His people.

What we can also see from this, is that by our acts of obedience, in bringing to יהוה (YeHoVah) the first of all, already expresses the statement of faith that we have been delivered from the enslavement to worldly ways and are walking in accordance to His Kingdom!

Deu 26:5 “And you shall answer and say before יהוה (YeHoVah) your Elohim, ‘My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous.



Verse 5 - the literal rendering of the part of this verse which is translated as, “My father was a perishing Aramean”, could be correctly rendered as, “An Aramean was causing my father to perish” as it is written in the Hebrew text as:

אָרַמִּי אֵבֶד אָבִי - Arami obed abi

This phrase comes from the following 3 words:

1 - אַרְמִי **Arammi** (ar-am-mee') - Strong's H761 which means, '**Aramean - inhabitant of Aram (Syria)**'.

2 - אָבַד **obed** (o-bade') - Strong's H8 which means, '**destruction**' and is the active participle of אָבַד **abad** (aw-bad') - Strong's H6 which means, '**to perish, destroy, annihilate, wandering, utterly destroy**'

3 - אָבִי abi which means, **‘my father’** and comes from the word אָב ab (awb)- Strong’s H1 which means, **‘father’**.

The **‘Aramean’** being mentioned here, could possibly be referring to Laban, who was Ya’aqob’s uncle, who is actually referred to, in Scripture, as an Aramean:

Berēshith/Genesis 25:20 “And Yitshāq was forty years old when he took Ribqah as wife, the daughter of Bethu’ēl the Aramean of Paddan Aram, the sister of Laban the Aramean.”

Berēshith/Genesis 31:24 “But in a dream by night Elohim came to Laban the Aramean, and said to him, “Guard yourself, that you do not speak to Ya’aqob either good or evil.”

We know that Ya'aqob fled to Aram and stayed with his uncle Laban and served for a wife and was greatly deceived by Laban:

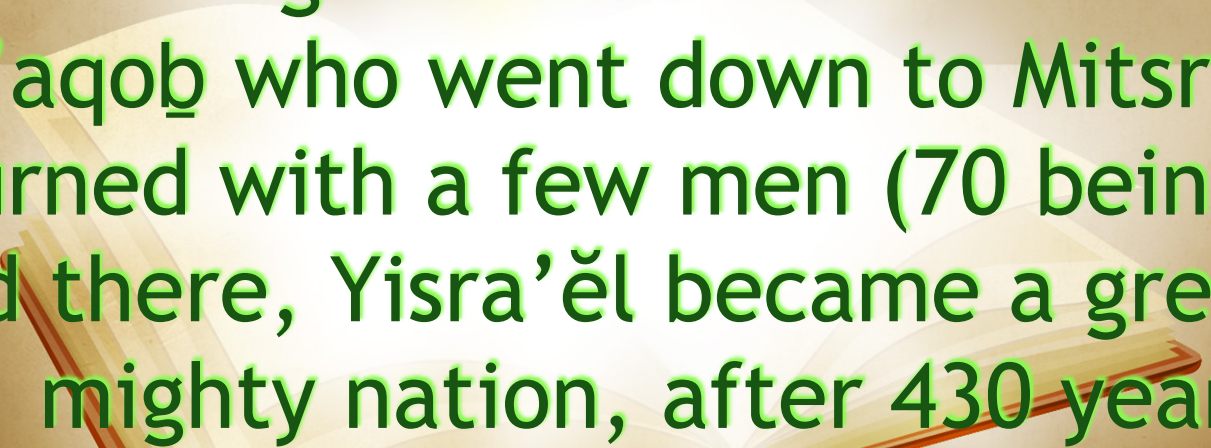
Hoshĕa/Hosea 12:12 “And when Ya'aqob fled to the country of Aram, Yisra'ĕl served for a wife, and for a wife he kept watch.”



Berĕshith/Genesis 31:7 “Yet your father has deceived me and changed my wages ten times, but Elohim did not allow him to do evil to me.”

Berĕshith/Genesis 31:41 “These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times.”

Here in verse 5 of Deḅarim/Deuteronomy 26, we recognize that the verse is speaking of Ya'aqoḅ who went down to Mitsrayim and sojourned with a few men (70 beings in all) and there, Yisra'ēl became a great and mighty nation, after 430 years.

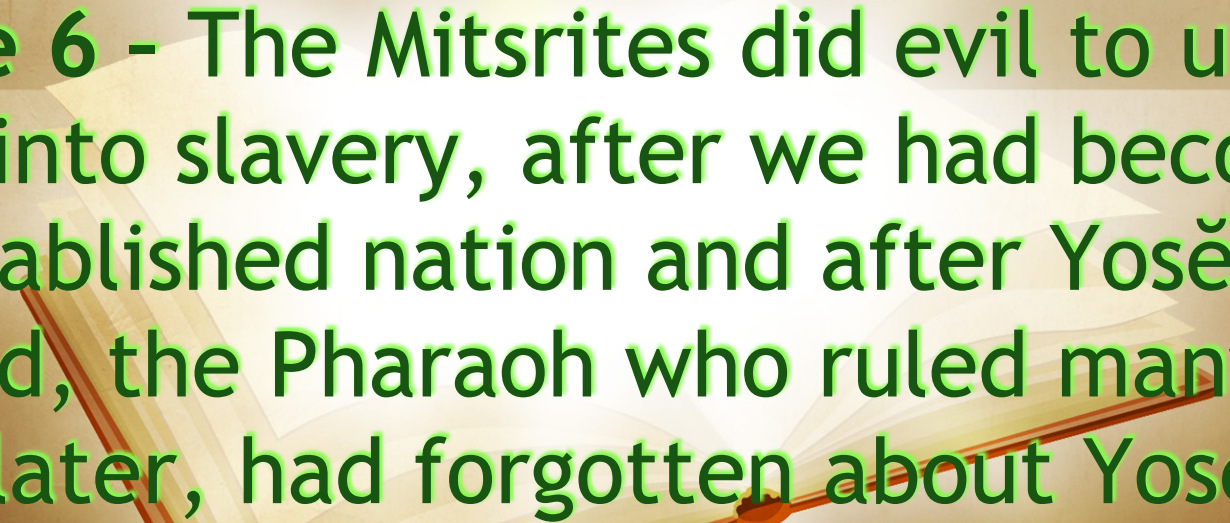


While the rendering of the Hebrew can point to Laban, who 'caused' Ya'aqob to 'perish', we can also recognize that it can also picture for us, that if Ya'aqob had stayed in Aram, he would have perished and so, he went down to Mitsrayim and became a great nation.

What is clear here, is that we are able to see that while Ya'aqob served Laban for 20 years in Aram; it was not where he was to stay.

Deu 26:6 But the Mitsrites did evil to us, and afflicted us, and imposed hard labour on us.

Verse 6 - The Mitsrites did evil to us and put us into slavery, after we had become an established nation and after Yosěph had died, the Pharaoh who ruled many years later, had forgotten about Yosěph.



What is certainly interesting to take note of, is that both Aram and Mitsrayim flourished and became the most fruitful places, while Ya'aqob dwelt in them, and what we can learn here, is that often such fruitfulness can cause others to become intimidated, and despite the efforts of Aram and Mitsrayim, that tries to deceive and oppress us, we have the first-fruits of righteousness to prove who we are and to whom we belong!

Deu 26:7 Then we cried out to יהוה (YeHoVah) Elohim of our fathers, and יהוה (YeHoVah) heard our voice and saw our affliction and our toil and our oppression.

Deu 26:8 And יהוה (YeHoVah) brought us out of Mitsrayim with a strong hand and with an outstretched arm, with great fear and with signs and wonders.

Verse 7-8 - יהוה (YeHoVah) heard our cry and brought us out!

These verses carry more insight and power than what first meets the eye!

There is a very valid principle being expressed here, in that we serve a Mighty Elohim who hears our cries, under intense affliction - and He delivers us out of bondage to enslavement and sin!

The power of the words here, in declaring that יהוה (YeHoVah) heard our voice, reminds us how we too, who call upon His Name, are heard by Him and are delivered!

Yo'ěl/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה (YeHoVah) shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יהוה (YeHoVah) has said, and among the survivors whom יהוה (YeHoVah) calls.”


At this stage in Mitsrayim, Yisra'ēl called upon יהוה (YeHoVah), Elohim of our fathers, Abraham, Yitshaq and Ya'aqob, and in response to our cry, He revealed Himself, by the hand of Mosheh, as not only the Elohim of our fathers, but as our Elohim too - He is a personal Elohim, who delights in us and we are to

Give thanks to יהוה (YeHoVah) and call upon His Name and make known His deeds among the peoples! (Dibre haYamim Aleph/1 Chronicles 16:8)!

This concept of an elohim paying closer attention to the people, when called upon by name, led the Babelonians to avoid speaking the names of their pagan mighty ones, for fear of being watched too closely; and during the time of the Babelonian exile of Yehudah, the Yehudim adopted this same practice while in captivity and retained the erroneous practice of not being permitted to speak the Name of יהוה (YeHoVah).

The Hasmoneans, who were the ruling dynasty in Yehudāh, around the period of 140 - 114 B.C.E., put an end to this wicked practice of being forbidden to speak the Name of יהוה (YeHoVah); and sadly, after their time, the Rabbinic authorities reinstated the prohibition of speaking the Name of יהוה (YeHoVah); and by the time of יהושע (Yeshua) Messiah, anyone who was found speaking the Name of יהוה (YeHoVah) was considered to be a blasphemer and was the only blasphemy that was considered to be worthy of death, as ordered by the Rabbinic authorities.

This very corrupt rule has caused so many people, over the ages, to be held in bondage to traditions and dogmas of man, and now, we find once again, that in these last days, a remnant people are rising up and calling upon and proclaiming the only Name that saves - יהוה (YeHoVah).



The inherited lies, of adopted pagan titles and names, have caused many to be in the dark, so to speak, and the enemy has gone to great lengths, in trying to suppress, and outlaw, the use of the Name of our Creator and Redeemer.



יהושע (Yeshua) means יהוה (YeHoVah) is our Saviour, and so, by the vain and wicked traditions of man, we see that the Greek rendition of a Hellenized name of 'Jesus', has done the same injustice that the early Rabbinic authorities did, in trying to nullify the use of the pure and true set-apart Name of our Elohim.

Now that we have been enlightened to the Truth and boldly proclaim the True Name of יהוה (YeHoVah) and יהושע (Yeshua), we are able to identify and recognize and know who our Saviour is and experience His strong hand of deliverance, from enslavement to man-made traditions and dogmas that are futile and worthless, so that we can cling to His pure unadulterated Word, as we walk according to His Torah, as revealed to us through the life, death and resurrection of *Messiah!*

Joh 17:6 “I have revealed **Your Name** to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have guarded Your Word.

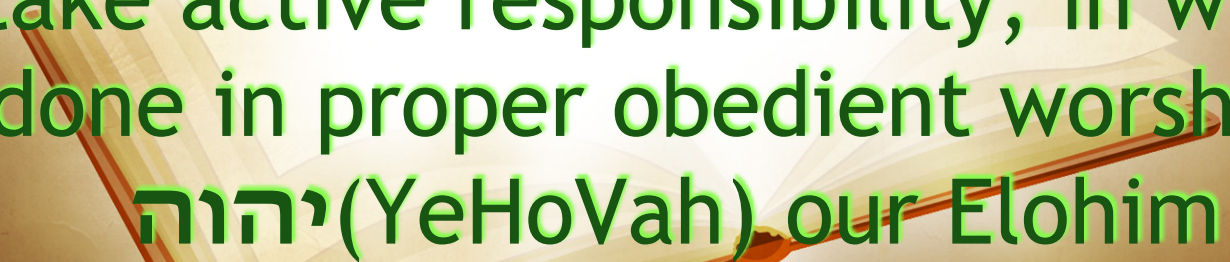
Joh 17:26 “And I have made **Your Name** known to them, and shall make it known, so that the love with which You loved Me might be in them, and I in them.”

Deu 26:10 And now, see, I have brought the first-fruits of the land which You, O יהוה (YeHoVah), have given me.' Then you shall place it before יהוה (YeHoVah) your Elohim, and bow down before יהוה (YeHoVah) your Elohim,


Deu 26:11 and shall rejoice in all the good which יהוה (YeHoVah) your Elohim has given to you and your house, you and the Lěwite and the stranger who is among you.

By verse 10-11 we see the terminology change, from יהוה (YeHoVah) the Elohim of our fathers, to יהוה (YeHoVah) your Elohim; and in our calling upon His True Name and guarding His True instructions, we are equipped to rejoice greatly in all the good which יהוה (YeHoVah) our Elohim has given to each one of us!

What Mosheh is making very clear here, is that יהוה (YeHoVah) is not just the Elohim of our father, but He is our Elohim and so, he draws a proper call, to all, to recognize this and take active responsibility, in what must be done in proper obedient worship unto יהוה (YeHoVah) our Elohim!



Part of this recognition, is a verbal declaration of commitment and obedience, and part of our own answer and open confession, is that we have brought the first fruit to יהוה (YeHoVah) our Elohim, declaring a complete trust and praise of what יהוה (YeHoVah) has done for us!



The instruction given in **verse 11** is very clear and that is that we are to **'rejoice'** in all the good which **יהוה (YeHoVah)** our Elohim has given us!

The Hebrew word that is translated as **'rejoice'** is


שָׂמַח samah (saw-makh')- Strong's H8055 and means, **'to rejoice, be glad, be joyful, delight in and be elated'**, and 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
שָׁמַח **samah** looks like this:




III M W

Shin - 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. 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

Ḥet - n:




The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'SEPARATION'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

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 our lives as a daily living offering with rejoicing praise!

Deu 26:12 “When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Lěwite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied,



Deu 26:13 then you shall say before יהוה (YeHoVah) your Elohim, 'I have put away the set-apart portion from my house, and also have given it to the Lěwite, and to the stranger, and to the fatherless, and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten.



Deu 26:14 I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of יהוה (YeHoVah) my Elohim, I have done according to all that You have commanded me.

Deu 26:15 Look from Your set-apart dwelling place, from the heavens, and bless Your people Yisra'ěl and the land which You have given us, as You swore to our fathers, “a land flowing with milk and honey.” ’

Verse 12-15 - Tithes of the increase

At the end of every 3 years, a third tithe would be brought out and stored up within each one's gates and be used to feed the Lēwite, the sojourner, the fatherless and the widow. This kind of obedience would certainly ensure that the disadvantaged would suffer no lack and, as a result of obedience, יהוה (YeHoVah) would cause the givers to prosper, ensuring that there would be no lack in the land!

Taking care of the widows and orphans is what Ya'aqob called pure religion:

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



In light of these instructions, we can learn that the way to stay unstained from the world and its systems of enslavement through debt, is to obey the commands of Elohim and be faithful in giving according to His Torah, without the claws of materialism, that is sadly causing so many to go into huge debt and, in the process, are unable to even give the first tithe, let alone the contributions, freewill offerings, vowed offerings, second tithe for feasts and a third tithe every third year for the poor and needy!

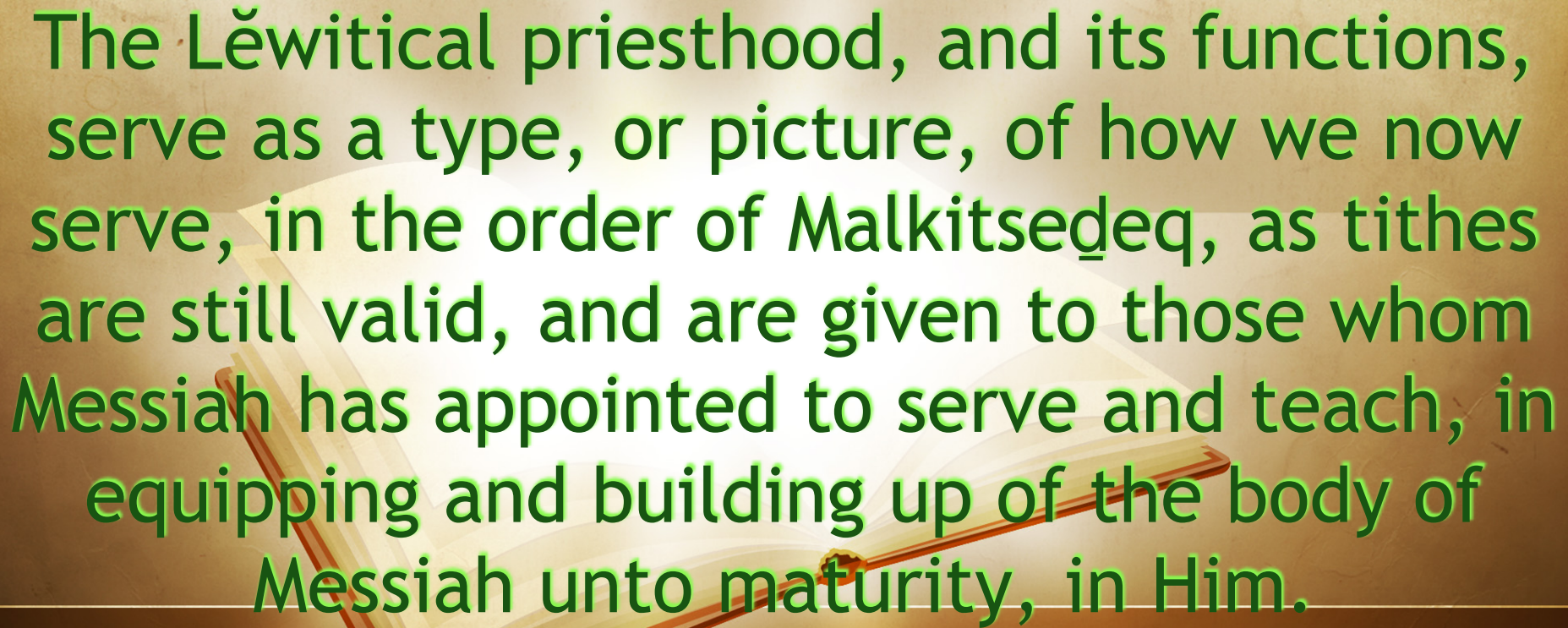
The word for tithes, in Hebrew, is - מַעֲשֵׂר
ma'aser (mah-as-ayr')- Strong's H4643 -
'tenth part, tithe'.

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



We also read in:

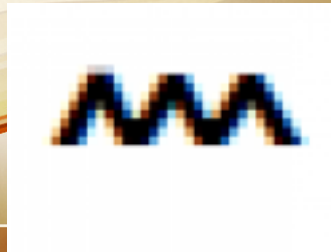
Ib'rim/Hebrews 7:4-6 “Now see how great this one was, to whom even the ancestor Abraham gave a tenth of the choicest booty. 5 And truly, those who are of the sons of Lěwi, who receive the priesthood, have a command to receive tithes from the people according to the Torah, that is, from their brothers, 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.


Let us look at this word, in its ancient pictographic form:

מַעְשָׂר ma'aser (mah-as-ayr')- Strong's H4643
- **'tenth part, tithe'** in the ancient script, is depicted as follows:



Mem - מ:



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

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

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 - 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.

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 (YeHoVah) 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).

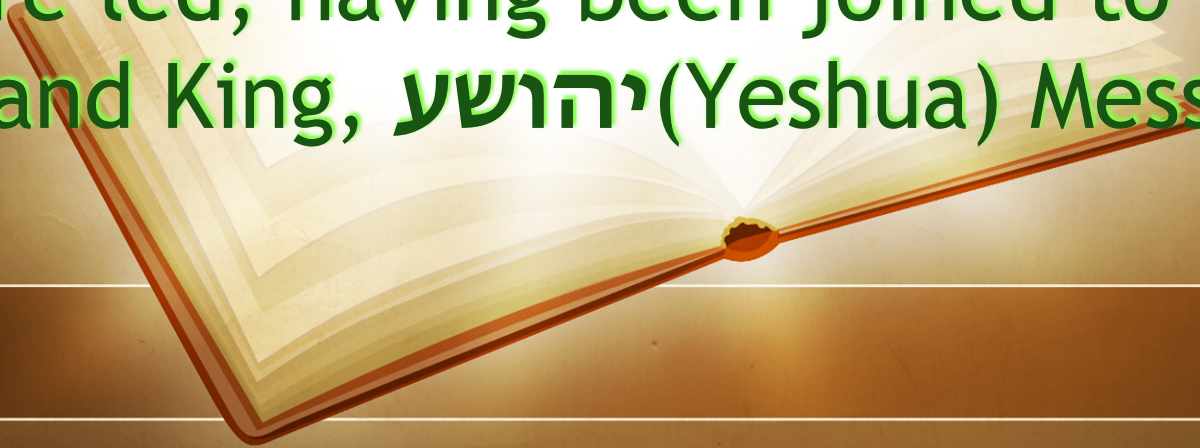
The Hebrew word for 'tithe' can, in many ways, picture Abraham (the great nation), seeing the destruction of the first son (the son of the promise).

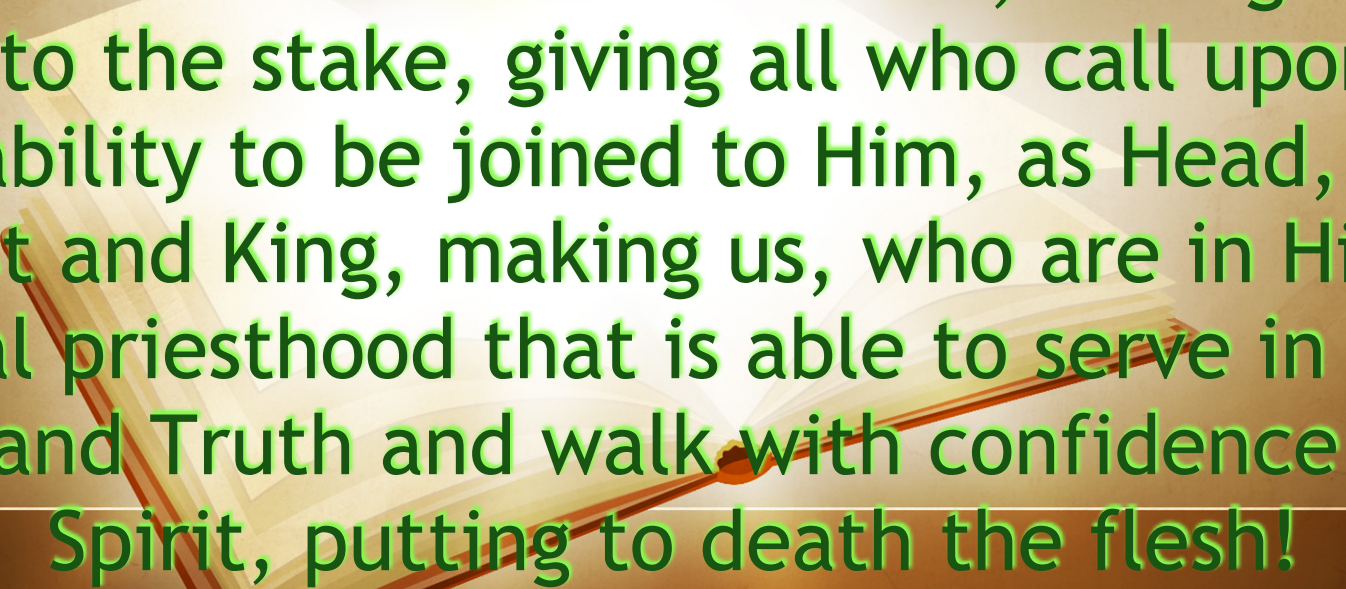
Understanding this picture, we can also see how the tithe can, in many ways, represent the act that was reciprocated by Elohim, in part, due to Abraham's obedience, and so Elohim 'gave of Himself', as seen in His 'Outstretched Arm and Hand', as revealed through the 'firstborn of all creation' - יהושע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

At the death of **יהושע** (Yeshua) 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** (Yeshua) Messiah.






It is He 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 is 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:



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!

**BY THE BLOOD OF MESSIAH, WE HAVE
BEEN JOINED TO HIM AND SUBMIT UNDER
HIS AUTHORITY, BY HIS SECURING 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 **יהושע** (Yeshua) 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!

Offerings, are gifts brought to יהוה (YeHoVah), above and beyond the 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 offering.

The tithes and offerings, given to יהוה (YeHoVah), 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.

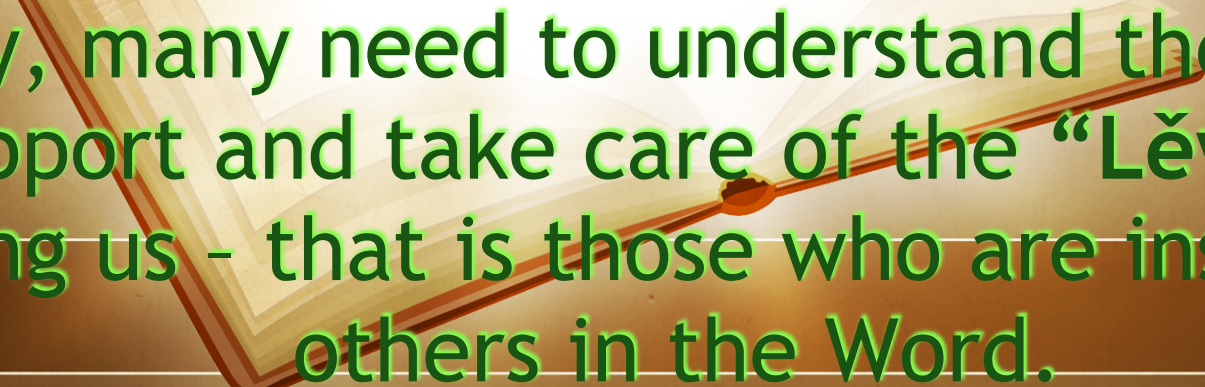
They would then, in turn, give a tenth of their tithes received, to Aharon the high priest.

Those who are to receive of the tithes and offerings today, are those whom יהוה (YeHoVah) has called, separated and chosen to serve and teach the body of believers His Word and 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.

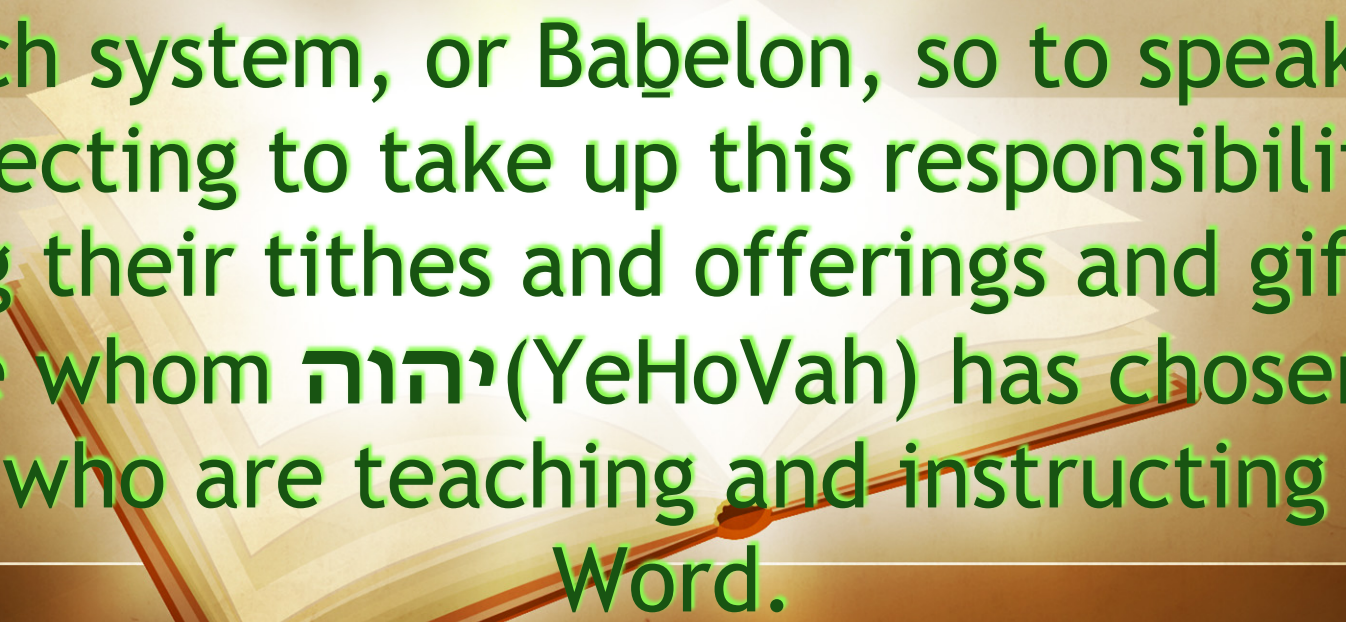
Qorintiyim Aleph/1 Corinthians 9:14 “So also the Master instituted that those announcing the Good News should live from the Good News.”

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

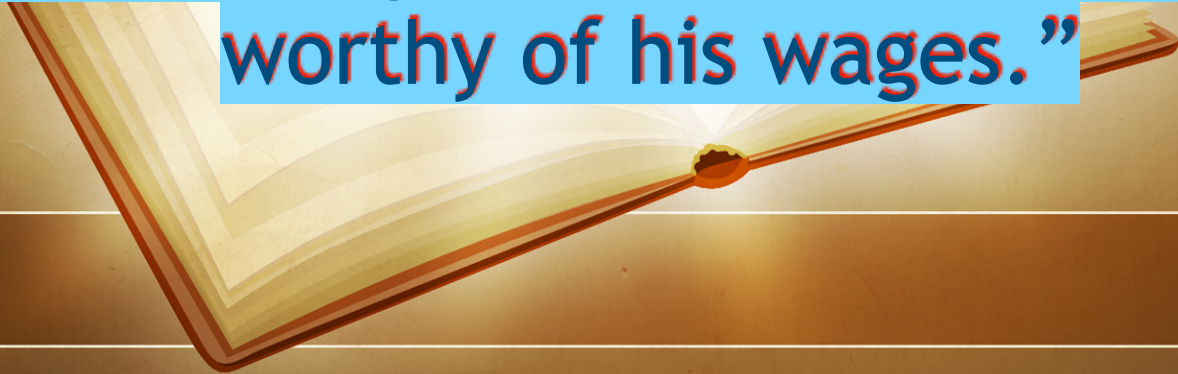
Today, many need to understand the need to support and take care of the “Lěwites” among us - that is those who are instructing others in the Word.

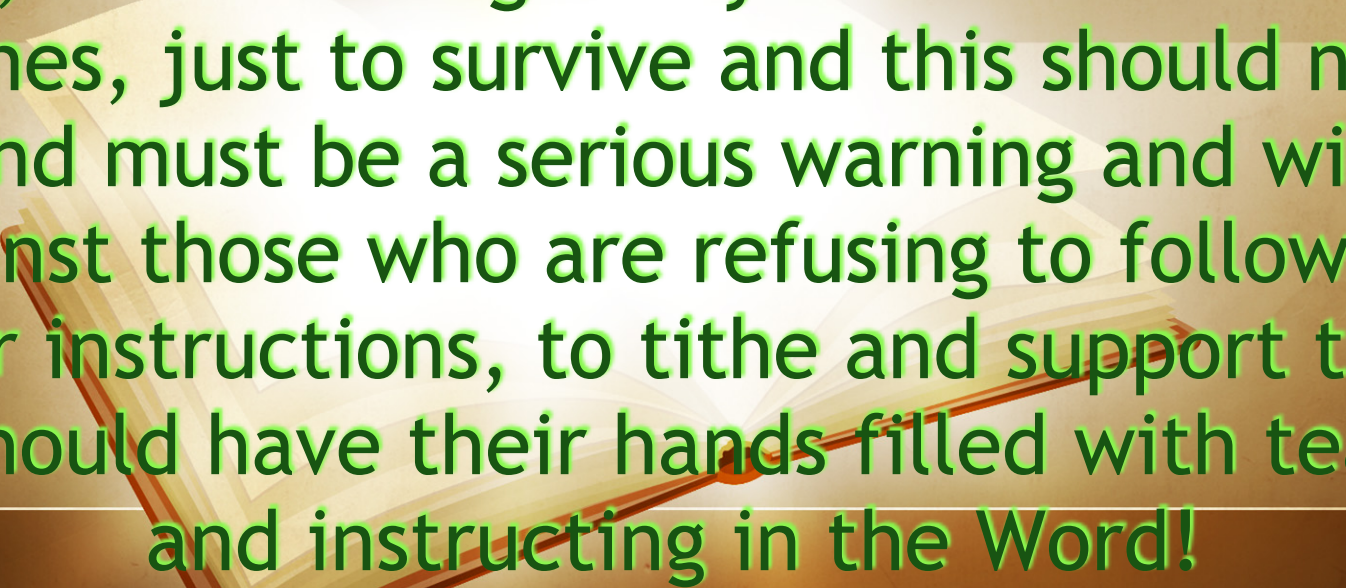


Sadly, we do see that, due to the corruption, as witnessed by so many in many churches today, those who have come out of the church system, or Babelon, so to speak, are neglecting to take up this responsibility of giving their tithes and offerings and gifts, to those whom יהוה (YeHoVah) has chosen and 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 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 (YeHoVah's) instructions, as it is a gift from Him.

יהוה (YeHoVah) 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 that, by doing their part, in cheerfully, and obediently, returning to Him what belongs to Him and 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.

But what then is the Tithe of the increase?

The 'tithe of your increase in your third year' is a tithe that is different and separate from the normal tithe!

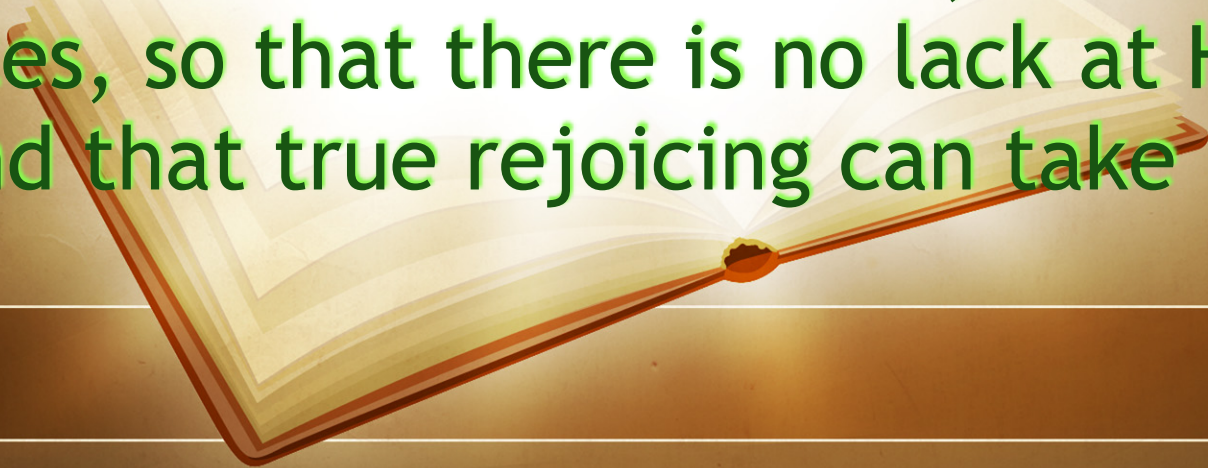
It is a tithe above the normal tithe, and the giving of the tithe of your increase, in the third year, is an act of pure thanksgiving, for all that יהוה (YeHoVah) done and how He has caused you to be fruitful and increase in the work of your hands, as you walk in the blessings for complete loving obedience to His Word!

This 'year of tithing' is an incorporation of all the tithes in a 3-year cycle!

We take note that the 'first tithe' was given to the Lěwites:


Bemidbar/Numbers 18:20-21 “And יהוה (YeHoVah) said to Aharon, “You are not to have an inheritance in their land, nor have any portion in their midst. I am your portion and your inheritance among the children of Yisra’ěl. 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.”

The 'second tithe' that we see, being spoken of in Scripture, is that which is used for the Feasts of יהוה (YeHoVah) and is once again, shared with one's household, as well as the Lěwites, so that there is no lack at His Feasts and that true rejoicing can take place.



Debarim/Deuteronomy 12:17-18 “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. 18 “But eat them before יהוה (YeHoVah) your Elohim, in the place which יהוה (YeHoVah) 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 (YeHoVah) your Elohim in all that you put your hands to.”

Deu 26:12 “When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Lěwite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied,



Here, in Debarim/Deuteronomy 26:12, we are given instruction, regarding the 'tithe of one's increase' that is done in the 3rd year!

This tithe is given to the Lěwite, to the stranger, the fatherless and to the widow!

This 3rd tithe is of one's increase, which would have been determined at the end of a harvest period of a 3-year cycle; and the 3rd tithe done, in the 3rd year, is determined by the amount one has increased, in a 3-year period.

In trying to understand how this can apply to believers today, we are able to see the lesson behind this 3rd tithe, as it teaches us our need to give proper thanks for all that יהוה (YeHoVah) does for us.

As I pondered on how this can be practically applied in today's modern society, where most are earning a salary, I gained valuable insight, in how a true follower of Messiah is able to give this 'tithe of their increase', every 3 years.

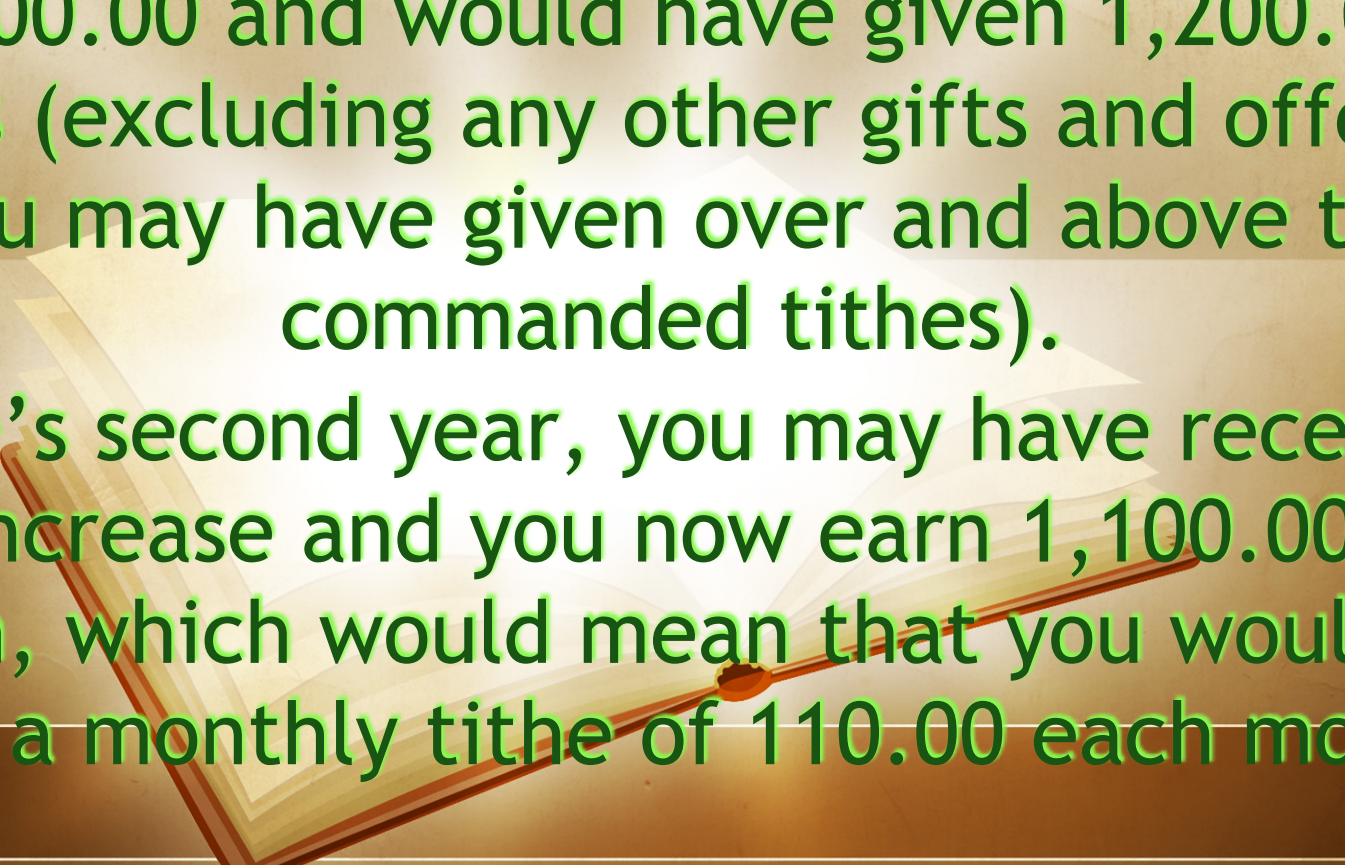
As I have already mentioned, this 3rd tithe does not set aside the continual tithing, that takes place each year, or month, or week, when salaries are earned.

This 3rd tithe is not on one's entire income, like the first tithe, but it is on one's increase.

That means that one must be able to properly assess, and declare, before יהוה (YeHoVah) an ability to give a proper account with what you have done.

On a basic practical level, an example of what would be expected, is as follows (please note that this is simply an example and can be readjusted to suite anyone's income, as the calculations to be used are all the same):

If you earn 1,000.00 each month (in whatever currency you receive - whether U.S. Dollars; Euros; British pounds; Yen; South African Rand; or any other currency) that would mean that you would firstly tithe 100.00 per month, as יהוה (YeHoVah) comes first (not the tax man or bonds or debts).



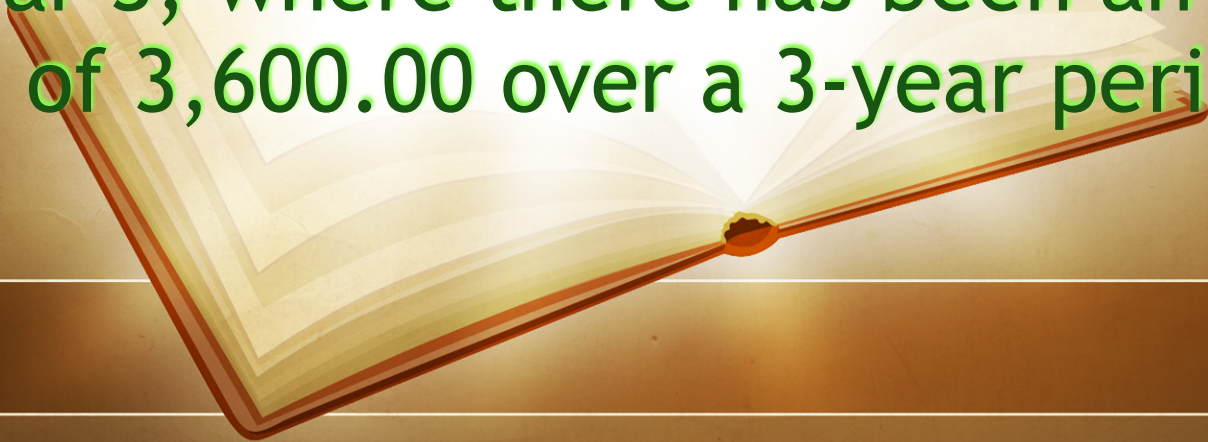
Over a 1-year period, you would have earned 12,000.00 and would have given 1,200.00 in tithes (excluding any other gifts and offerings you may have given over and above the commanded tithes).

In one's second year, you may have received a 10% increase and you now earn 1,100.00 each month, which would mean that you would now give a monthly tithe of 110.00 each month.

Over the 2nd year period, you would have earned 13,200.00 and would have given 1,320.00 in tithes.

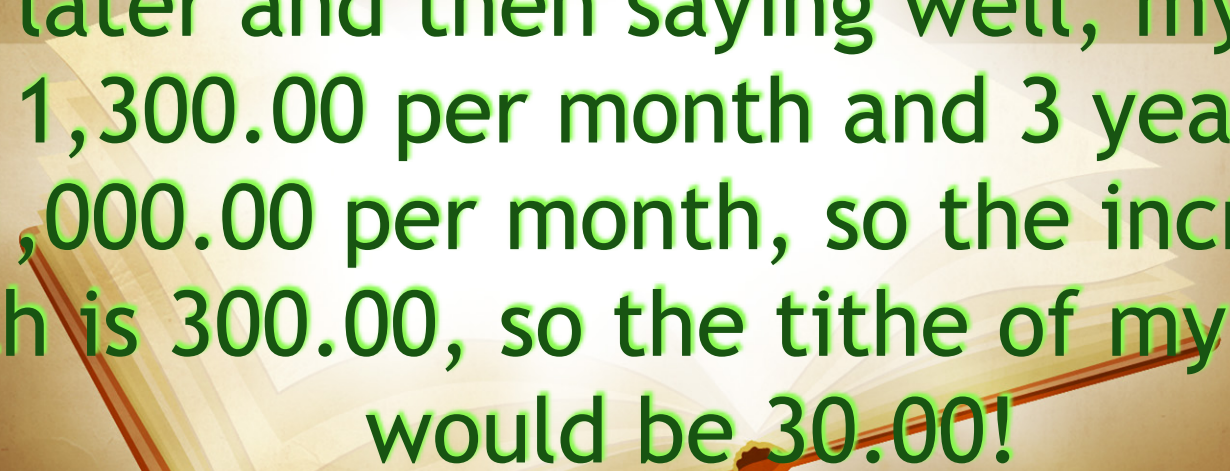
In one's 3rd year, you may have received an even bigger increase and now earn 1,300.00 each month, which would in turn, mean that your monthly tithe would be 130.00; making your earnings for your 3rd year being 15,600.00 and your tithes for the 3rd year, being a total of 1,560.00.

This is where one is now able to determine one's increase, as the increase of your salary from year one, being 12,000.00 to 15,600.00, in year 3, where there has been an increase of 3,600.00 over a 3-year period!



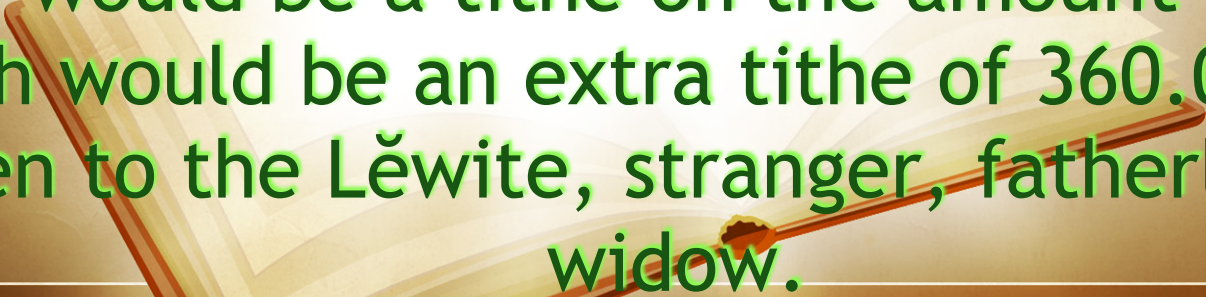
This is what it is NOT:

It is not a case of looking at one's salary 3 years later and then saying well, my salary is now 1,300.00 per month and 3 years ago it was 1,000.00 per month, so the increase per month is 300.00, so the tithe of my increase would be 30.00!



NO, that is Not how it is calculated, as it pertains to one's yearly harvest value, which would equate to one's yearly income, being the measurement to be used in calculating the tithe of the increase.

Therefore, the **'tithe of your increase in the 3rd year'** would be a tithe on the amount 3,600.00, which would be an extra tithe of 360.00 that is given to the Lēwite, stranger, fatherless and widow.



After the 3rd year, one would start again at the starting point of 1,300.00 per month or 15,600.00 per year, going forward for the next 3 years that would be calculated!

Once again, this example that I have given is simply a measuring tool, which can be adjusted according to one's individual income.


What this 3rd tithe expresses, is a joyous praise of thanksgiving to יהוה (YeHoVah), as the one who has increased is able to share with those who have no increase or inheritance.

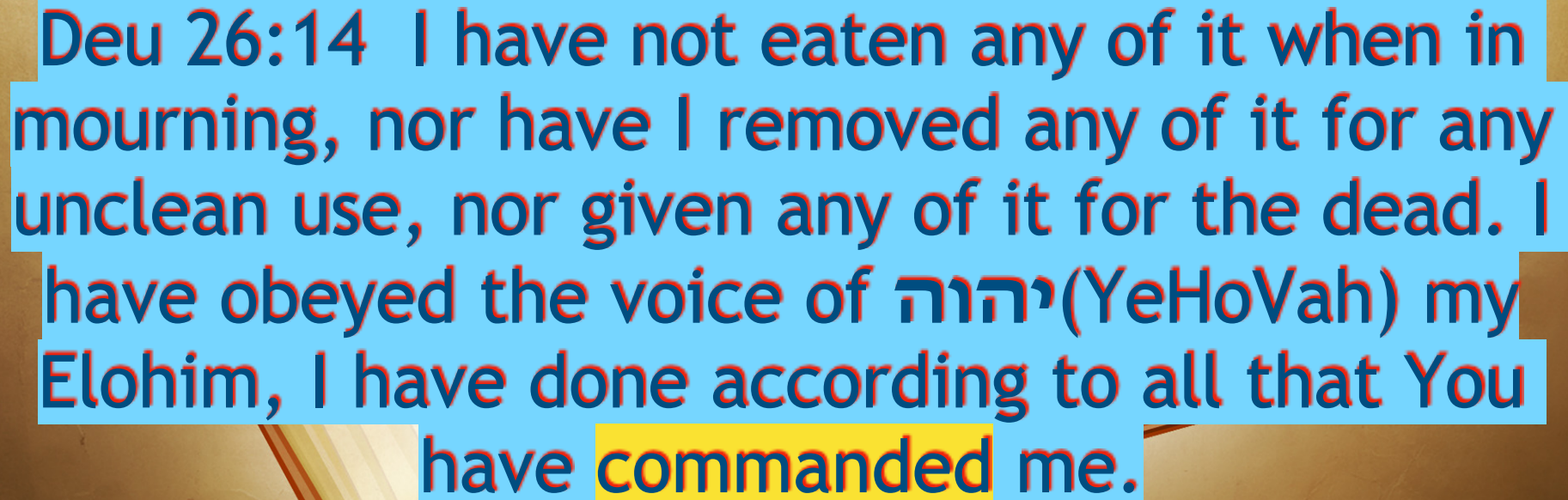
Once again, this 'tithe of your increase, in the 3rd year', is not the '1st' or normal Scriptural tithe, that is due on a continual basis.

The normal tithe is an active expression of faith that puts יהוה (YeHoVah) first and trusts in Him for complete provision, before any further gifts and offerings of thanksgiving are done.

This tithe of the increase, is a tithe of thanksgiving of what one has fully received, in a 3-year period, looking back and expressing joy-filled gratitude, by sharing with the priests and those in need.

Deu 26:13 then you shall say before יהוה (YeHoVah) your Elohim, 'I have put away the set-apart portion from my house, and also have given it to the Lěwite, and to the stranger, and to the fatherless, and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten.

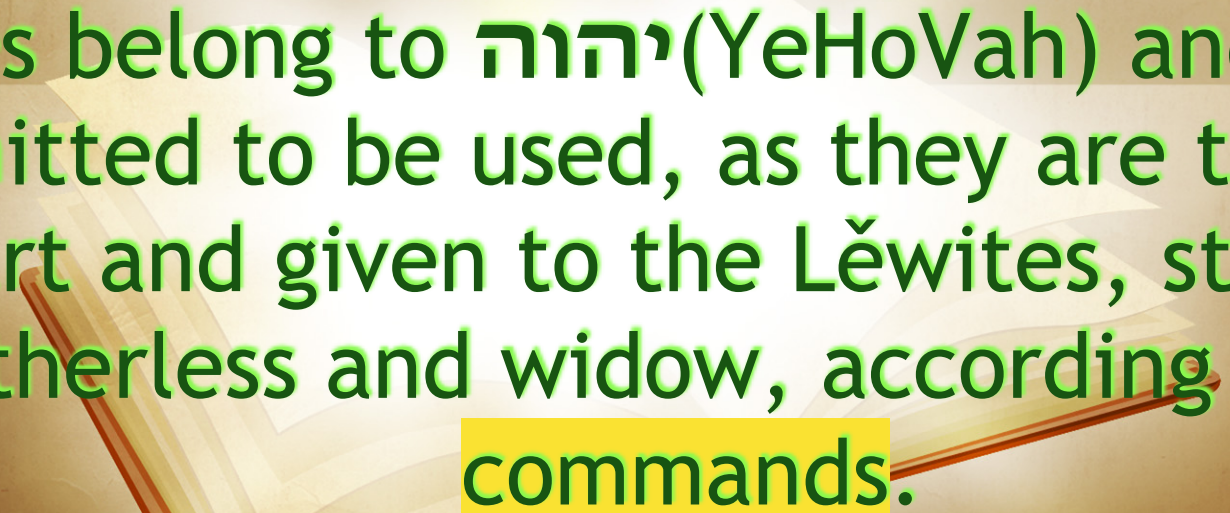




Deu 26:14 I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of יהוה (YeHoVah) my Elohim, I have done according to all that You have commanded me.

Verse 13-14 - I have put away the 'set-apart portion'!

Tithes belong to יהוה (YeHoVah) and are not permitted to be used, as they are to be set-apart and given to the Lěwites, stranger, fatherless and widow, according to the **commands.**



It is in the 3rd year that one would make this bold confession before יהוה (YeHoVah), that they have done as has been **commanded** and that they have not touched any of the set-apart portions, but have given it to the Lěwites, strangers, fatherless and widows, as **commanded**, according to Scripture.

What we see being presented here, in Scripture, is the practical confession of steadfast faithfulness in one's duties over a 3-year period, which would further highlight the confession of one's obedience, each and every month, for the past 3 years.

If one had neglected to give tithes or give of some of the first of all or if they had neglected to set aside the necessary tithes for the Feasts, then this confession that was to be brought with the tithe of the increase could not be done correctly and therefore would require a confession thereof and an adding of $1/5$ th to what should have been done, as we see in:

Wayyiqra/Leviticus 27:30-31 “And all the tithe of the land - of the seed of the land or of the fruit of the tree - belongs to יהוה (YeHoVah). It is set-apart to יהוה (YeHoVah). ‘If a man indeed redeems any of his tithes, he adds one-fifth to it.’”



The set-apart portion speaks of all the tithes that one was to completely set-apart, according to the **commands** and that one had done what they are required to do.

Tithes cannot be used for anything else or else it is rendered as 'unclean use'.

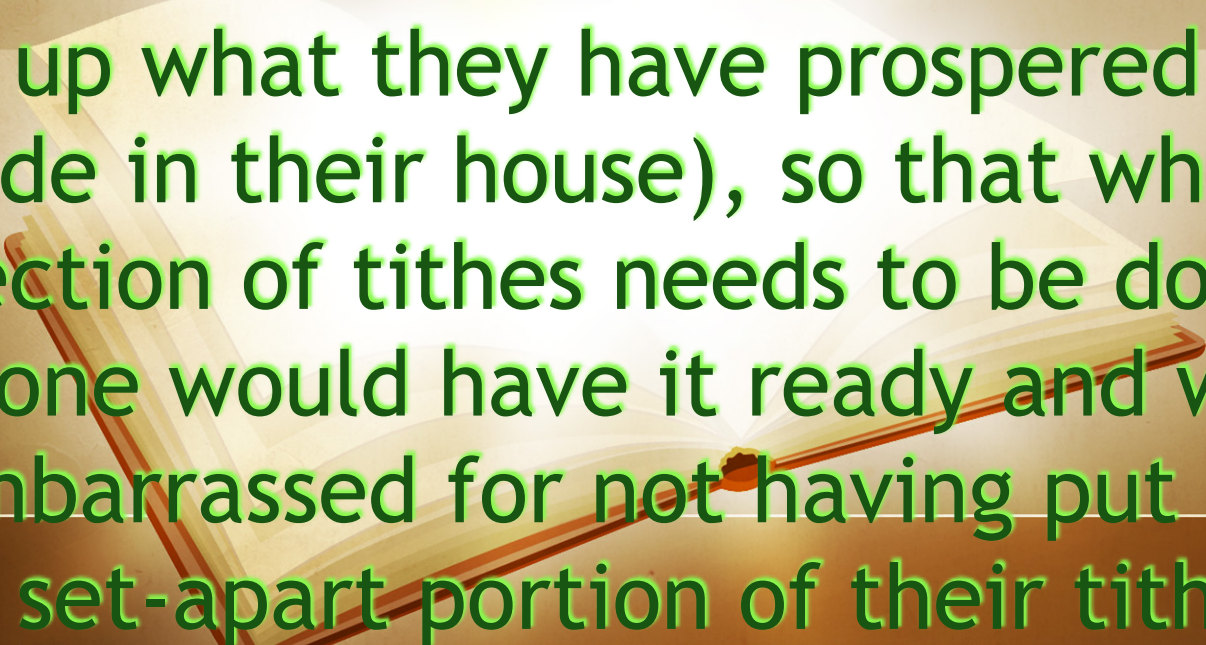
Sha'ul teaches this very principle, in:

Qorintiyim Aleph/1 Corinthians 16:2 “On the first day of the week let each one of you set aside, storing up whatever he is prospered, so that there are no collections when I come.”

Here Sha'ul is teaching Torah - to set aside the set-apart portion for the set-apart use **commanded** and not use it for any other purpose, so that when he came, he would be able to take that which was set-apart and take it those to which it was to be set-apart for.

Sadly, many churches today use this verse in making their argument for having church on a sun-day!

And while this is a futile argument and sounds totally ridiculous, it is very obvious that any who use this argument to defend a **'sun-day worship'** theology have clearly no understanding of the Torah; and so, we see how twisted and wicked man-made theologies can corrupt the clear **Torah commands of Elohim.**



This verse has nothing to do with gathering on a 'sun-day' to worship, as it clearly states that each one was to set aside and store up what they have prospered in (set it aside in their house), so that when the collection of tithes needs to be done, that each one would have it ready and would not be embarrassed for not having put aside the set-apart portion of their tithes.

Sha'ul was teaching clearly that the very first thing you do, on the first day of the week, is set-aside the tithe out of your income and recognize that this will teach you to put יהוה (YeHoVah) first in all.

To put away the set-apart portion from one's house, was a safeguard from being tempted to use that which one was not permitted to.

Setting apart the tithe is one part of the process, and then next is to ensure that it gets into the right hands; and to hold back from doing this, would be robbing Elohim!

The bottom line is simply this: the tithes belongs to יהוה (YeHoVah) and when we obey, by giving it back to Him, that earthly response to the original heavenly principle will reap future blessings and provision in our lives.

No one likes a test, but if one understands the principle behind the sowing of the tithe, then the result will be one of giving with great joy and thanksgiving unto Elohim.

There is absolutely no use of holding on to what is set-apart to יהוה (YeHoVah), and after considering the clear warnings we have looked at for rejecting, loathing or breaking His laws and commands, we ought to carefully consider the consequences of any such disobedience and be careful to be a people who guard to do what He commands!

The tithe belongs to יהוה (YeHoVah) and so He asks his set-apart people for His tithe, not because He 'needs' it from us but because He desires to bless us according to His clear promises for obedience; for what we give to Him multiplies back to us over again.

His seed is meant to be given away, so He can multiply it back, and we can give it away again, and again, and again.

The tithe was used for maintaining the tabernacle and its service; priests included. The upkeep of the priesthood was imperative in maintaining the tabernacle.

Today the **'priests'** are those who maintain the **'principles of the tabernacle'** and teach these principles to others, as they teach the people the difference between the clean and unclean and between the profane and the set-apart.

This is where tithes are given today - to those whom יהוה (YeHoVah) has called to do “service in the Dwelling Place”.

Without the tithe being maintained - both the tabernacle and the priesthood will perish.

Mal'aki/Malachi 3:6-12 “For I am יהוה (YeHoVah), I shall not change, and you, O sons of Ya'aqob, shall not come to an end. 7 “From the days of your fathers you have turned aside from My laws and did not guard them. Turn back to Me, and I shall turn back to you,” said יהוה (YeHoVah) of hosts. “But you said, ‘In what shall we turn back?’”

8 “Would a man rob Elohim? Yet you are robbing Me! But you said, ‘In what have we robbed You?’ In the tithe and the offering! 9 “You have cursed

Me with a curse, for you are robbing Me, this nation, all of it! 10 “Bring all the tithes into the storehouse, and let there be food in My house.

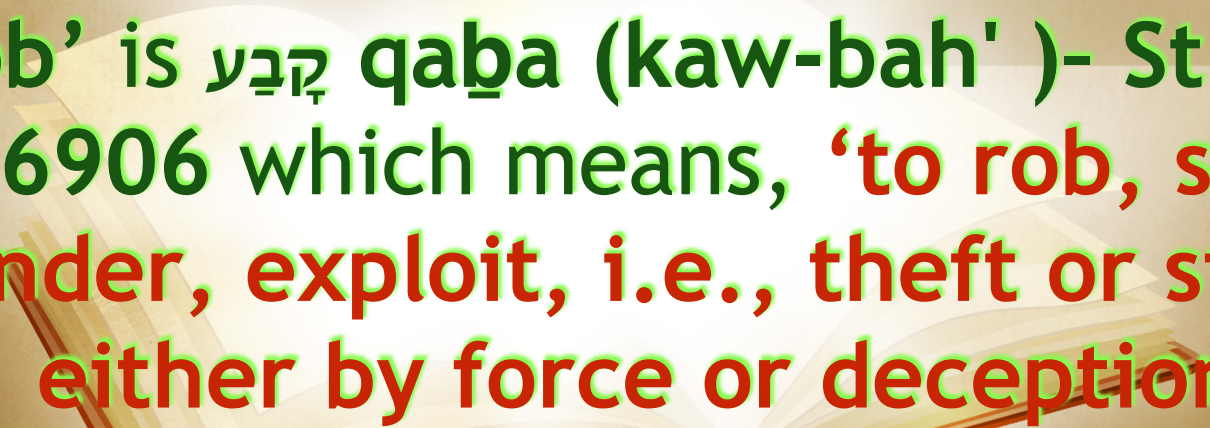
And please prove Me in this,” said יהוה (YeHoVah) of hosts, “whether I do not open for you the windows of the heavens, and shall pour out for you boundless blessing!

11 “And I shall rebuke the devourer for you, so that it does not destroy the fruit of your ground, nor does the vine fail to bear fruit for you in the field,” said יהוה (YeHoVah) of hosts. 12 “And all nations shall call you blessed, for you shall be a land of delight,” said יהוה (YeHoVah) of hosts.”

The Book of Mal'aki/Malachi, is critical for us in understanding the foundational truth of tithing that is as very much a requirement today as it was in Scriptural Times.

The whole tithe is to be brought in, by the people of Elohim, and sadly, many get distracted by the needs of other 'causes', while they neglect the tithe - yet we must remember that tithes must be brought in first, before any other offerings, vows or gifts are brought. Offerings and gifts are not to be taken from the tithes and substituting tithes comes at a cost!


The Hebrew root verb that is translated as
'rob' is קָבַע qaba (kaw-bah')- Strong's
H6906 which means, 'to rob, steal,
plunder, exploit, i.e., theft or stealing
either by force or deception'.



So many today are 'stealing by deception',
by not properly tithing as they should!
Mal'aḳi/Malachi speaks of bringing the tithe
into a storehouse.

Today, we too are to put our tithes into the
storehouse, and the storehouse today is the
place (person) that teaches us and feeds the
body יְהוָה's (YeHoVah's) true manna.

Those who teach how to know the difference between set-apart and profane, and how to distinguish between clean and unclean and teach how to and keep יהוה's (YeHoVah's) Feasts and Appointed Times and teach how to keep His Sabbaths set-apart - these are the true 'priests and prophets' who serve in His Tabernacle today!



In verse 13, when we see the phrase: 'that which we shall say before יהוה' (YeHoVah), when doing what we are **commanded** to, what we can see is that we can declare that we have not transgressed His **commands** nor have we forgotten!

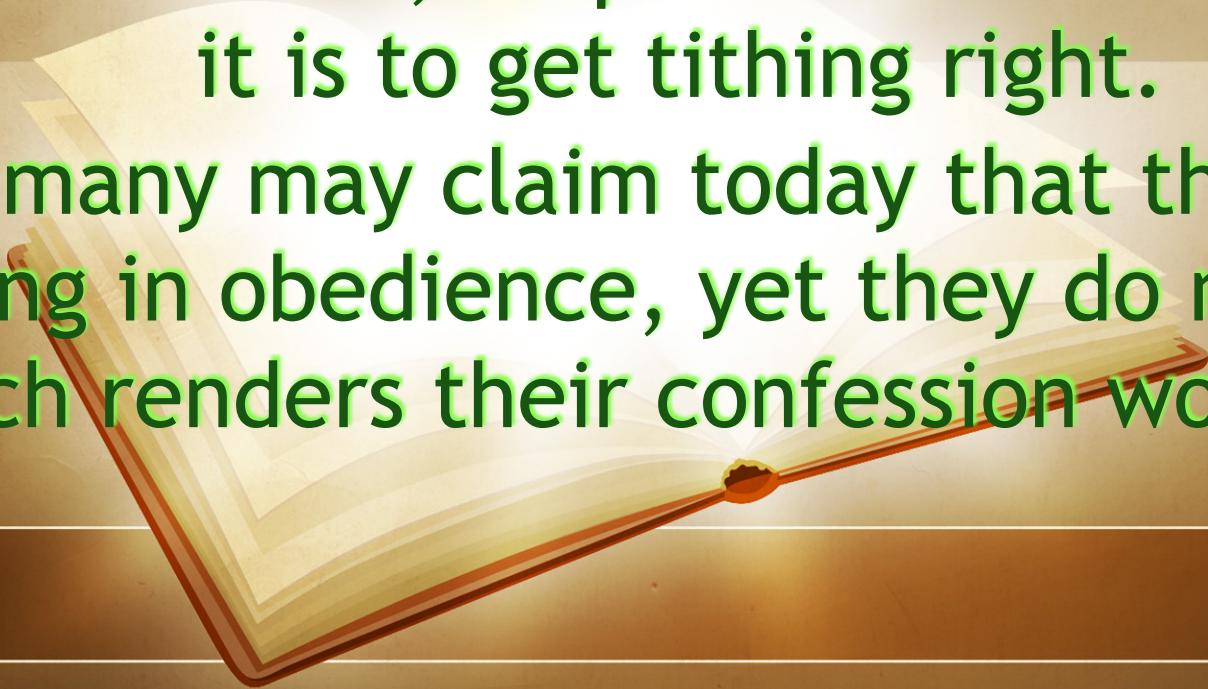
This is very straight forward - if we keep His **commands** it is obvious that we have not forgotten them, yet what we must recognize, is that is declaring that we have not forgotten, we are committing to teaching the next generation, so that they too do not forget or ignore the **commands!**

The declaration of **verse 14** is a confession, that openly declares that one has not used any of that which is set-apart for any other use, than that which it has been **commanded** for!

So many today, do not recognize how important it is to tithe, as **commanded**, and they are taking that which is set-apart and using it for other purposes, which becomes unclean in the Master's eyes!

This confession of obedience, that is done with the tithes, emphasizes how important it is to get tithing right.

So many may claim today that they are walking in obedience, yet they do not tithe, which renders their confession worthless!

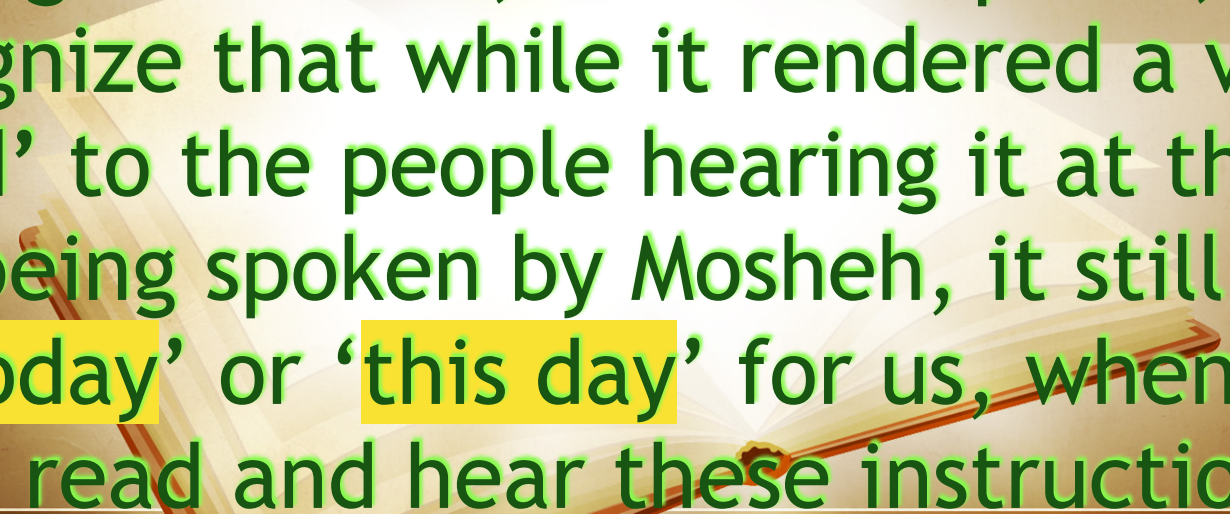


Deu 26:15 Look from Your set-apart dwelling place, from the heavens, and bless Your people Yisra'el and the land which You have given us, as You swore to our fathers, “a land flowing with milk and honey.” ’

Deu 26:16 “Today יהוה (YeHoVah) your Elohim is commanding you to do these laws and right-rulings. And you shall guard and do them with all your heart and with all your being.


Verse 16 - Today!

Here we see the term 'today' or 'this day', being used here; and in Scripture, we can recognize that while it rendered a very 'live Word' to the people hearing it at the time it was being spoken by Mosheh, it still becomes a 'today' or 'this day' for us, whenever we read and hear these instructions!



The day you read and hear it, is the day it is speaking of, and so, we see that even as you read this Torah portion and consider these notes, understand that it is 'Today' that יהוה (YeHoVah) your Elohim is commanding you to do these laws and right-rulings and that you shall guard them and do them with all your heart and with all your being - for this is how you love Him with all your heart and with all your being - hearing, guarding and doing His commands - TODAY!!!

Yisra'el were not in the Promised Land yet and they were being commanded a 'Today' and so too do we need to recognize, that, as we sojourn here as foreigners in a Wilderness journey, as we await the return of our King, we too need to heed the 'Today' command and guard His commands diligently!



Some people will try to excuse their disobedience ‘today’, away with thinking, and saying, that they will do all the commands in the Millennial Reign, and what they do not realize, is that if we do not hear, guard and do ‘today’, then we will not enter in and reign with Messiah in ‘that day’!

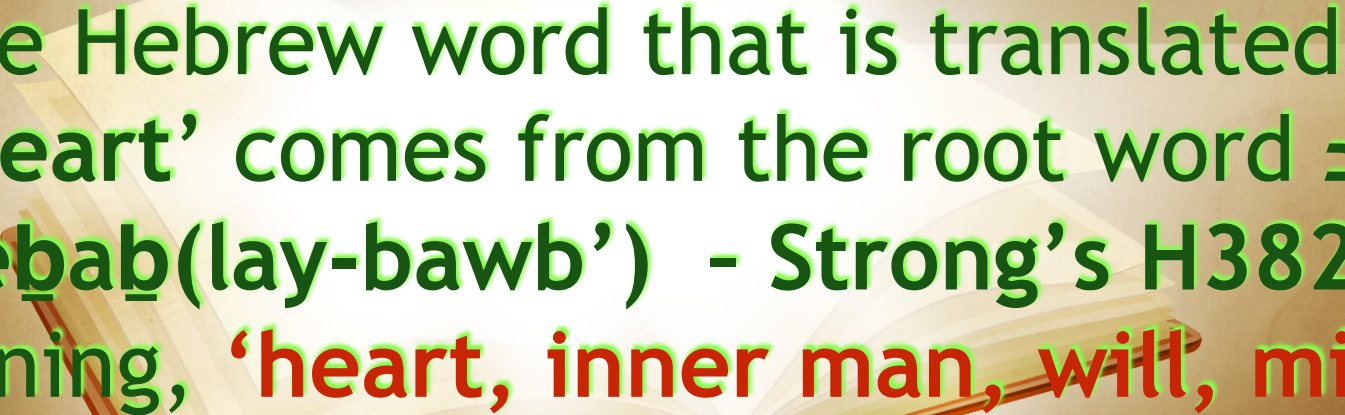
‘Today’ if you hear His voice do not harden your hearts!!!

lb’rim/Hebrews 3:7-11 “Therefore, as the Set-apart Spirit says, “Today, if you hear His voice, 8 do not harden your hearts as in the rebellion, in the day of trial in the wilderness, 9 where your fathers tried Me, proved Me, and saw My works forty years. 10 “Therefore I was grieved with that generation, and said, ‘They always go astray in their heart, and they have not known My ways.’ 11 “As I swore in My wrath, ‘If they shall enter into My rest...’”

This command is a command to full commitment and complete surrender:

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

Yohanan Aleph/1 John 2:3-6 “And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked.”



Love יהוה with ALL your HEART:
The Hebrew word that is translated as
'heart' comes from the root word לִבָּב
lebāb(lay-bawb') - Strong's H3824
meaning, 'heart, inner man, will, mind'.

Love יהוה with ALL your BEING:

The Hebrew word that is translated as 'being' comes from the root word נֶפֶשׁ nephesh (neh'-fesh) - Strong's H5315 meaning, 'a soul, living being, life, self, person, desire, passion, appetite, emotion'.

By guarding His word, we show our love for Him, therefore guarding as we should is to show that we are loving Him!

The Hebrew word for 'heart' is לֵב leḅ(labe)

- Strong's H3820 which means, 'inner man, mind, will thought', or, as mentioned, is often written as לֵבָב leḅab(lay-bawb') - Strong's H3824 which means, 'inner man, heart, mind, understanding'; and what is interesting to take note of here, is that these two letters for 'heart', in the ancient Hebrew pictographic Script, make it clear that the rule and authority of Elohim is to be upon our hearts!


In the ancient Script the Hebrew word לֵב
leb(labe) - Strong's H3820 looks like this:



ל


ב

Lamed - לָ:

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

Bet - ב:



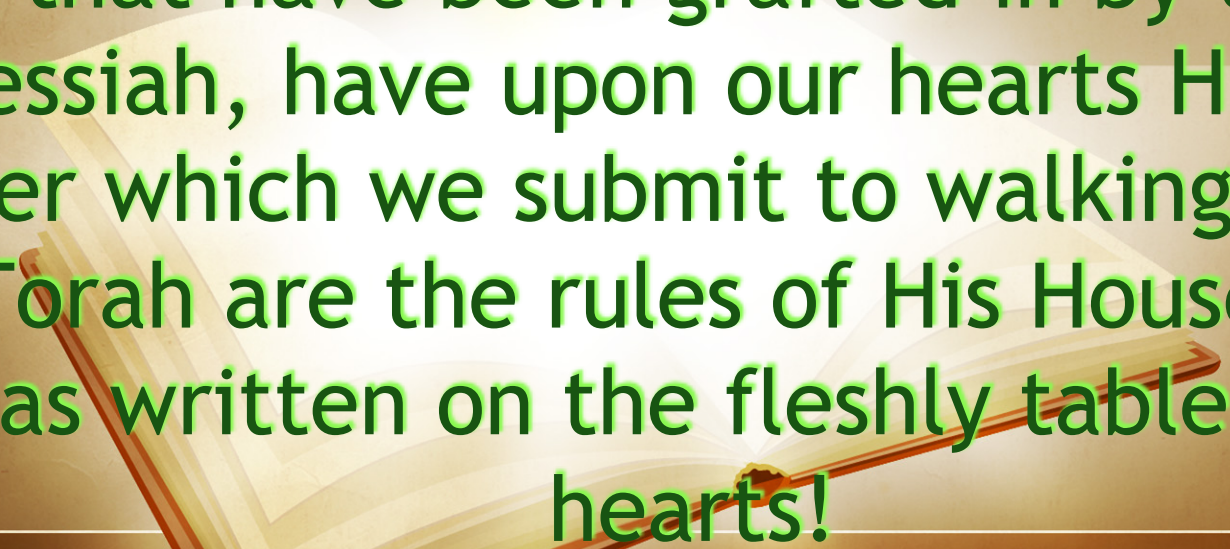
The ancient script has this letter as , which pictures a tent floor plan and means, **‘house’ or ‘tent’**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

In terms of these two pictures, representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

It can clearly be expressed as:

THE RULES OF THE HOUSE

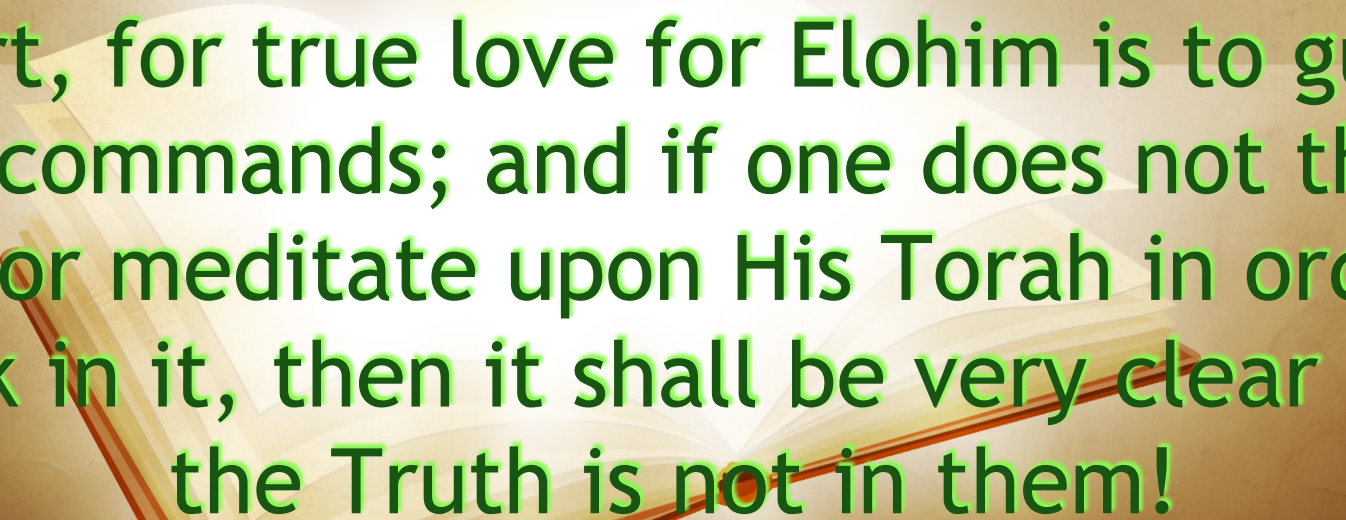
And in recognizing this, we see that we, as legitimate sons and daughter of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in - for His Torah are the rules of His House, which He has written on the fleshly tablets of our hearts!



Even with the word for heart, being expressed as לֵבָב lebab (lay-bawb'), we are able to see in the ancient text a second 'bet' (house), showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

Debarim/Deuteronomy 6:5-6 “And you shall love יהוה (YeHoVah) your Elohim with all your heart, and with all your being, and with all your might.

6 “And these Words which I am commanding you today shall be in your heart”



To love Elohim with all your heart implies that His commands are written upon your heart, for true love for Elohim is to guard His commands; and if one does not think upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!

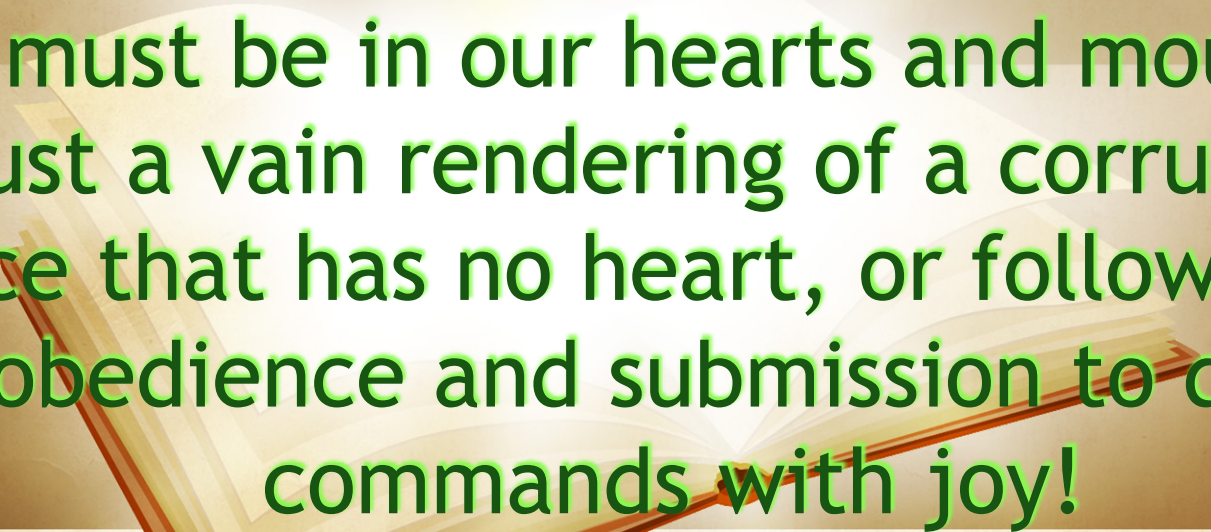
יהוה (YeHoVah) knows what is in our hearts, while we may not; and He tests our hearts in order to see if we will obey Him or not:

Debarim/Deuteronomy 8:2 “And you shall remember that יהוה (YeHoVah) 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.”

Debarim/Deuteronomy 10:12-13 “And now, Yisra’el, what is יהוה (YeHoVah) your Elohim asking of you, but to fear יהוה (YeHoVah) your Elohim, to walk in all His ways and to love Him, and to serve יהוה (YeHoVah) your Elohim with all your heart and with all your being, 13 to guard the commands of יהוה (YeHoVah) and His laws which I command you today for your good?”

Debarim/Deuteronomy 11:18 “And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”

Debarim/Deuteronomy 30:14 “For the Word is very near you, in your mouth and in your heart - to do it.”



The reason for me quoting all these verses, is to show that **‘it is a heart thing’** and the Word must be in our hearts and mouths, and not just a vain rendering of a corrupted lips service that has no heart, or follow through with obedience and submission to doing the **commands with joy!**

Guarding the good treasure and deposit of the Truth in our hearts will keep us from sinning and being lawless!

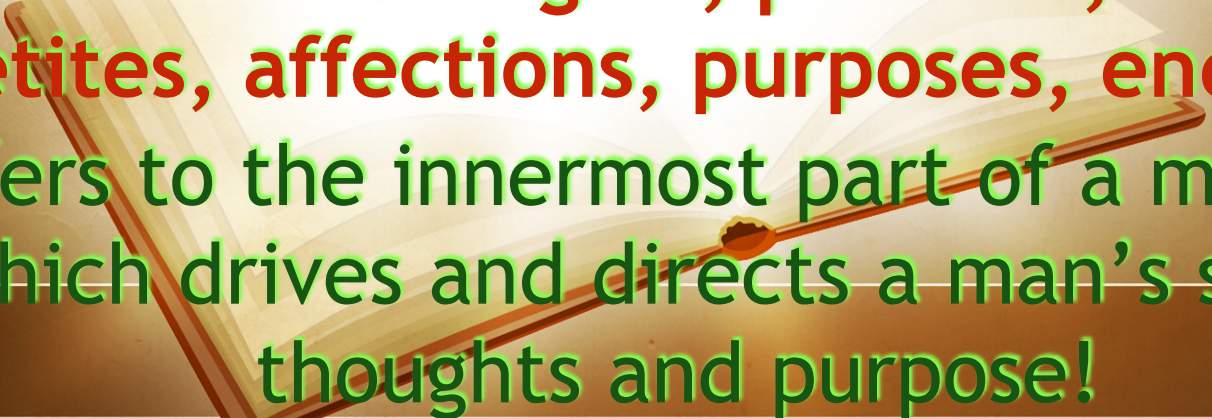
Tehillah/Psalm 119:11 “I have treasured up Your word in my heart, that I might not sin against You.”

It is a heart thing - and obedience flows from the heart, and in a Psalm that is all about the praise of the Torah and commands of Elohim we see Dawid saying in:


Tehillah/Psalm 119:111-112 “Your witnesses are my inheritance forever, for they are the joy of my heart. 112 I have inclined my heart to do Your laws Forever, to the end.”

Romiyim/Romans 6:17 “But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.”

The Greek word for 'heart' is καρδιά kardia (kar-dee'-ah) - Strong's G2588 and this word denotes the center of all physical and spiritual life, and is understood as the center and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors. It refers to the innermost part of a man - that which drives and directs a man's steps, thoughts and purpose!



Deu 26:17 “You have today caused יהוה (YeHoVah) to proclaim to be your Elohim, and to walk in His ways and guard His laws, and His commands, and His right-rulings, and to obey His voice.



Verse 17

Our obedience to the commands of Elohim,
makes the declaration that יהוה (YeHoVah)
is our Elohim!

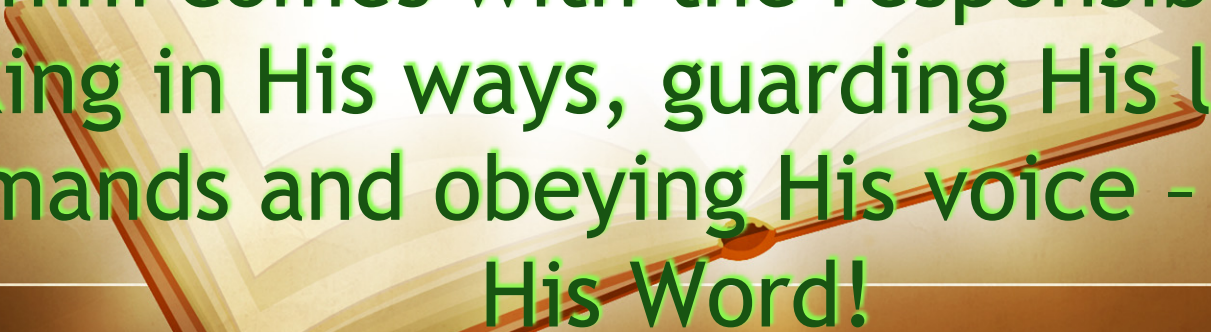
This is causative and affirmative language,
which is typical of covenantal language and,
in essence, declares that “You have chosen
(YeHoVah) יהוה and יהוה (YeHoVah) has
chosen you”!

Yohanan/John 15:16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.”



We recognize that we are able to choose Him and love Him by obeying his commands because He chose us and loved us first!!!

To proclaim יהוה (YeHoVah) to be your Elohim comes with the responsibility of walking in His ways, guarding His laws and commands and obeying His voice - which is His Word!




WALK IN HIS WAYS -

Mikah/Micah 6:8 “He has declared to you, O man, what is good. And what does יהוה (YeHoVah) require of you but to do right, and to love kindness, and to walk humbly with your Elohim?”

What does יהוה (YeHoVah) require of us? Well as we see - that it is to do right, love kindness and walk humbly with our Elohim!

The English term 'walk', in Hebrew, is translated from the root word הָלַךְ hā·lăḵ(haw-lak') - Strong's H1980 meaning, **'to walk, to live, manner of life, cause to live'** and literally speaks of how one lives, and will take a look at this word in the pictographic form a little later on in this commentary.



It is used as a verb indicating that it is an active expression of one's life.

We are to actively and continually be walking in Messiah, and as Miḵah tells us that we are required to walk 'humbly' with Elohim.



The Hebrew root word that is used here for humble is **צָנַע** tsanat(saw-nah') - Strong's H6800 which means, **'to be modest or humble'**.

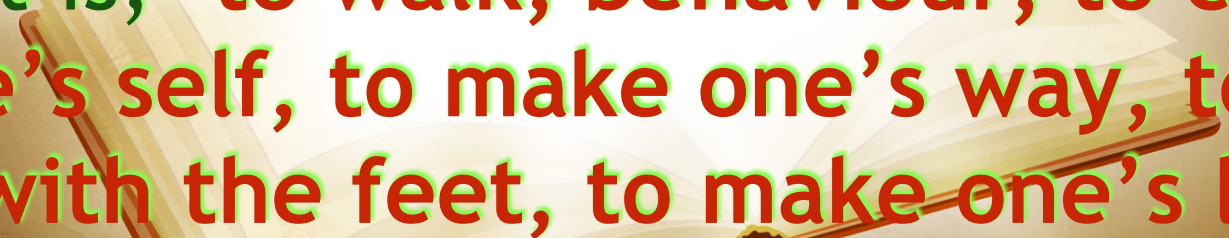
In Mikah/Micah 6:8 it is expressed as follows:

וְהִצָּנַע לְכַת 've-ha-ts'nea leket'

This literally expresses ‘a making humble to walk’ or ‘showing a humble walk’, again emphasizing that our humility is seen in our walk - that is our walk of obedience as we clearly see and understand the words in:

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

The Greek word for 'walk' is περιπατέω
peripateō(per-ee-pat-eh'-o) - Strong's
G4043 and carries the same meaning and
that is, **'to walk, behaviour, to conduct
one's self, to make one's way, to tread
with the feet, to make one's life'**.

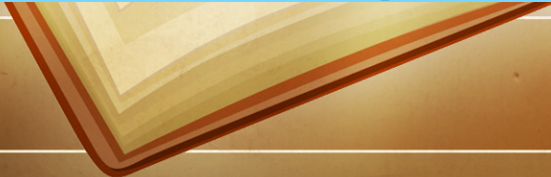


Why all the definitions?

To clearly reiterate that to walk as *Messiah* walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience - the greatest expression of humility!

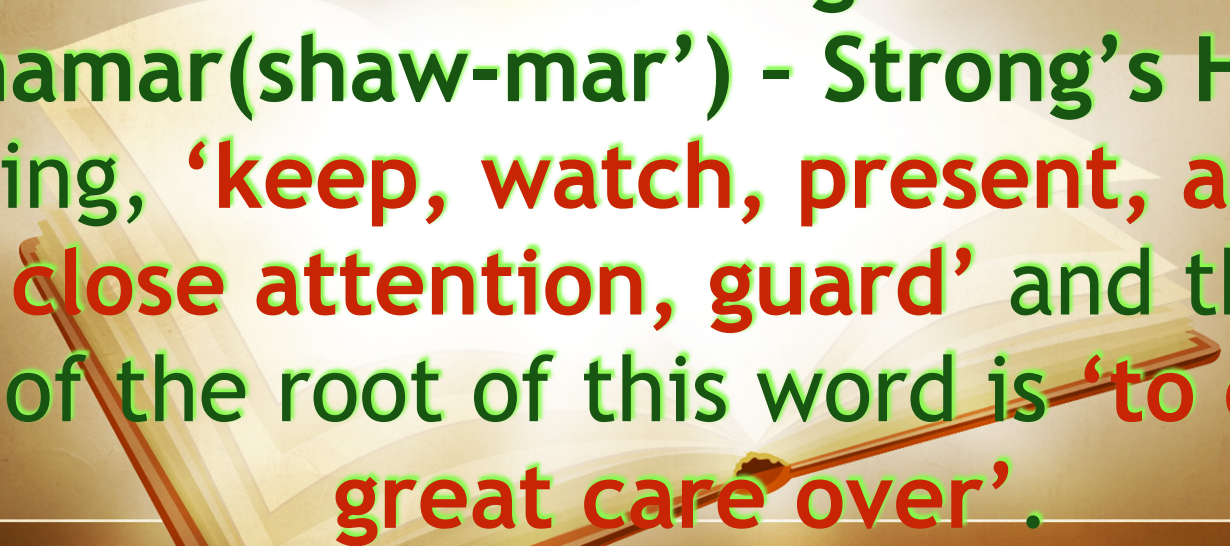
In order to walk right, we must understand the fear of Elohim, or else we would not be able to walk straight and as Kěpha tells us, we are to pass the time of our sojourning in fear, as we realize that we have inherited lies and futility from our fathers:

Kěpha Aleph/1 Peter 1:17-18 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold”



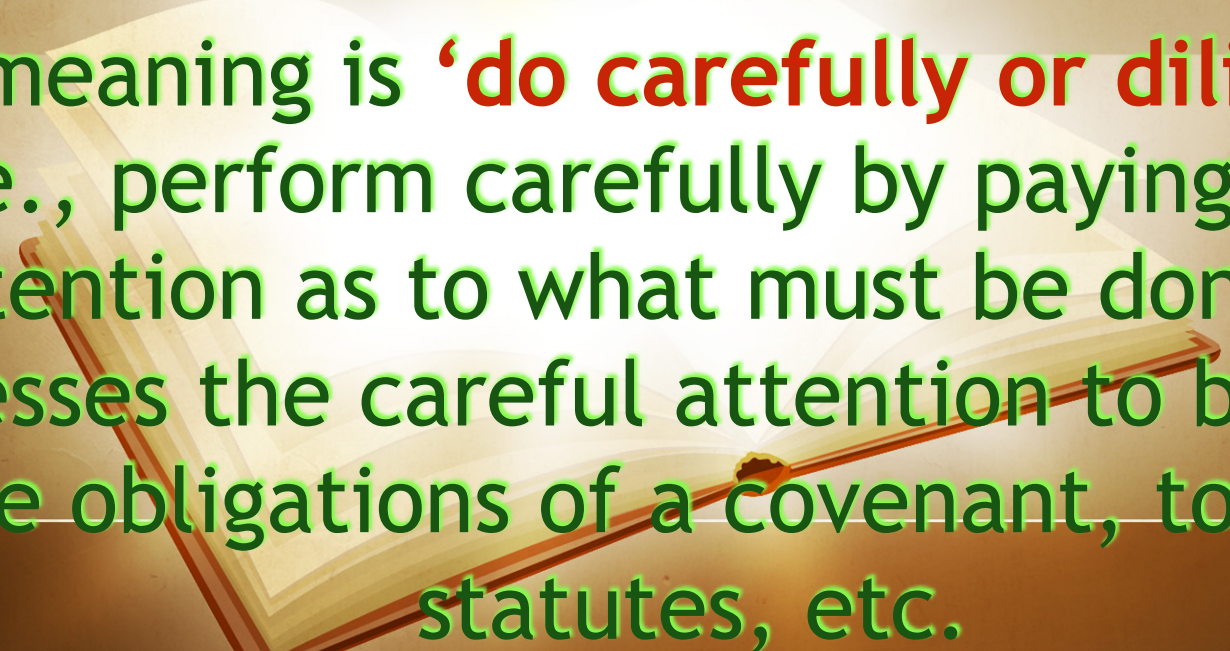
GUARD HIS LAWS AND HIS COMMANDS AND RIGHT-RULINGS -

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 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.



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 mishpatim
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** (Yeshua).


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.”

3 - **Commands** - The word for 'commands' is **מִצְוֹת** - 'mitsvot' - and is the plural of the word **מִצְוָה** **mitzvah**(mits-vaw')- Strong's **H4687** which means, '**commandment, command, obligation, precept**', which comes from the primitive root **צָוָה** **tsavah**(tsawvaw') - Strong's **H6680** which means, '**to lay charge (upon), give charge to, command, order, appoint, commission, ordain**'.

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

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



OBEY HIS VOICE

The Hebrew root word used for obey is the same word used for guard, which is שָׁמַר **shamar**(shaw-mar') - Strong's H8104

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

His voice is His instructions as contained in His Word, and His sheep know His word and follow it by guarding it, paying close attention to do what He says!

What is interesting and worth taking note of here, is that which is expected of us, before we are actually able to obey His voice:



- 1 - walk in His ways;
- 2 - guard His laws and commands and right-rulings!!!

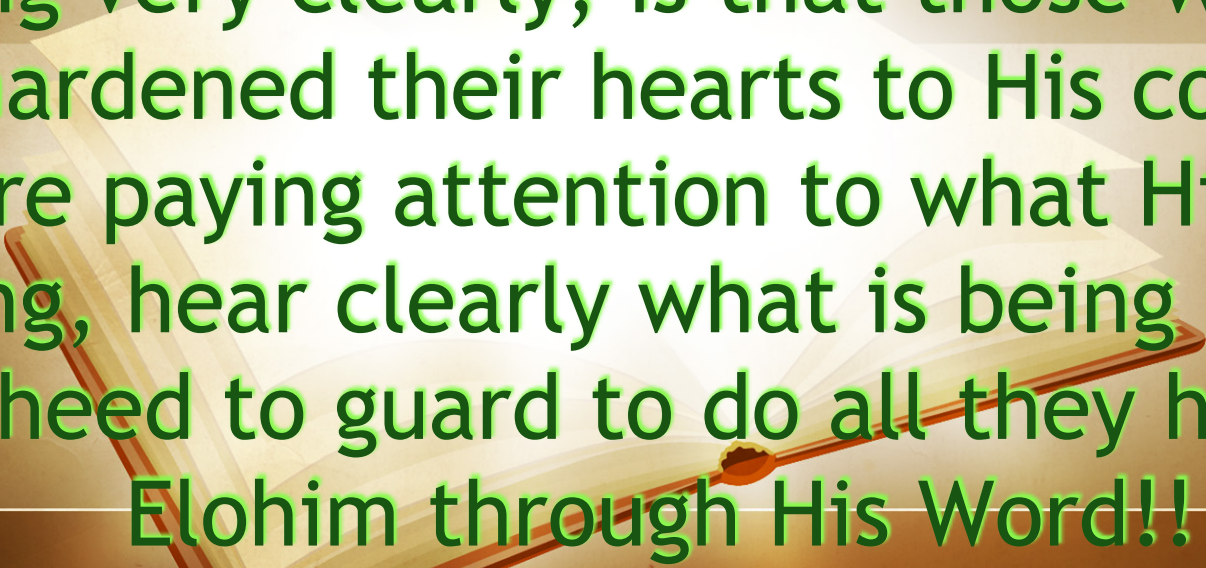
Keeping His Torah puts us in a position to hear from Him directly and with clarity in every situation we find ourselves in.

Carrying out the 'letter of the law' alone is not enough - we must 'hearing what He is saying through His commands is the goal' and the goal of the command is *Messiah!*

So, as we hear, guard and do His
commands we are able to fix our eyes on
Messiah and faithfully stay in Him and bear
much fruit!

He who has ears let Him hear what the
Spirit says!!!





So many people misunderstand this phrase that we see in Scripture - and what it is saying very clearly, is that those who have not hardened their hearts to His commands and are paying attention to what His Word is saying, hear clearly what is being said and take heed to guard to do all they hear from Elohim through His Word!!!

Deu 26:18 “And יהוה (YeHoVah) has caused you to proclaim today to be His people, a treasured possession, as He has spoken to you, and to guard all His commands,

Deu 26:19 so as to set you high above all nations which He has made, for a praise, and for a name, and for esteem, and for you to be a set-apart people to יהוה (YeHoVah) your Elohim, as He has spoken.”

Verse 18

Guarding and doing His commands causes us to proclaim that we are truly His set-apart people and His treasured possession!

Kěpha Aleph/1 Peter 2:9 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light.”

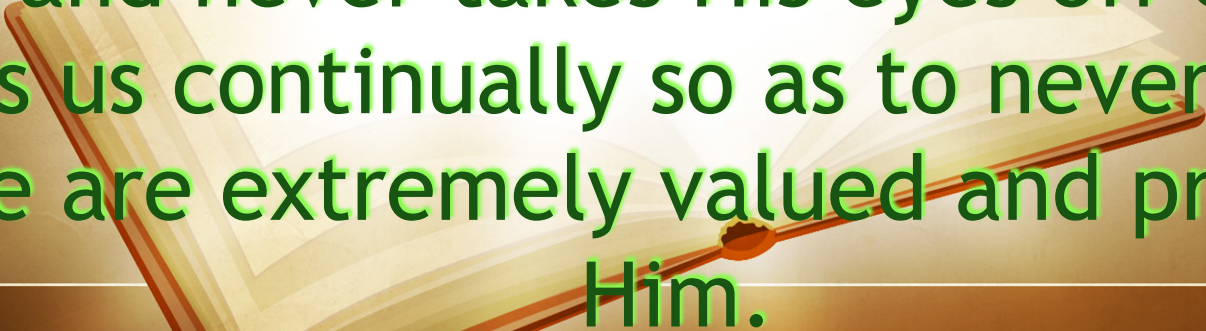
The Hebrew word that is translated as
'treasured possession' is סְגֻלָּה
segullah (segool-law') - Strong's H5459
which means, '**valued possession or
property**'.

This could also be expressed as **"My
uniquely valued and guarded treasure
above all the nations"**!

How awesome is that!!!

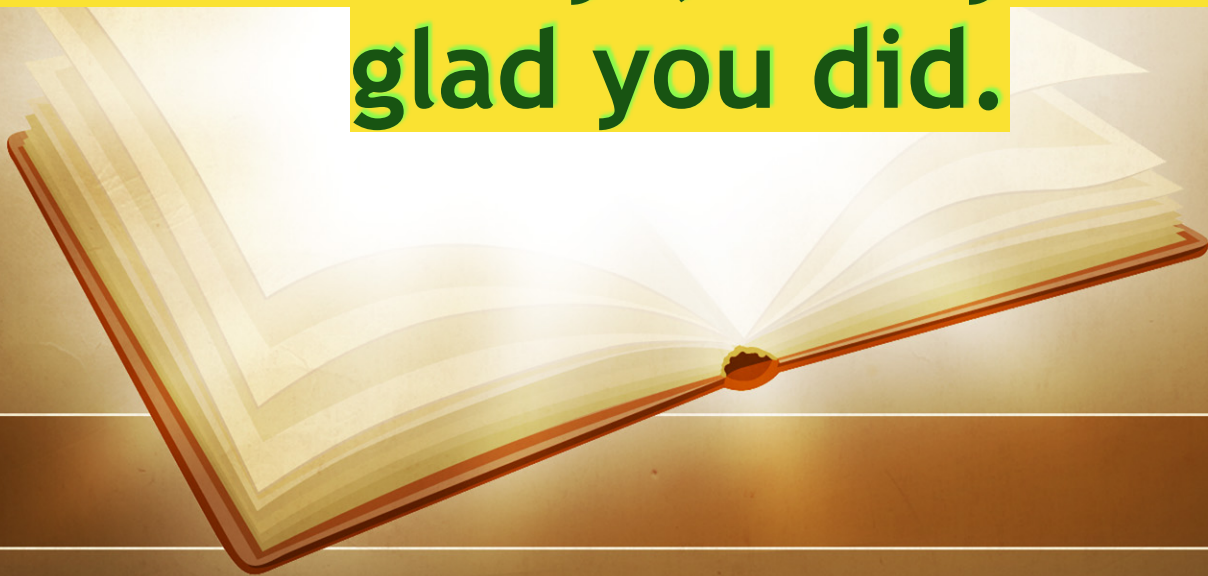
A hearing, guarding and doing people are
the uniquely valued and guarded treasure of
יהוה's (YeHoVah's)!

That is to say that He holds us firmly in His
hand and never takes His eyes off of us and
guards us continually so as to never let us go
for we are extremely valued and precious to
Him.



When outsiders look at us they may see it as being locked away in a box, thinking that we 'have to do' things that are not required by them and claim erroneously that we have lost our rights and are 'under law' so to speak - but it is not so - we are kept secure and safe and are a prized possession.

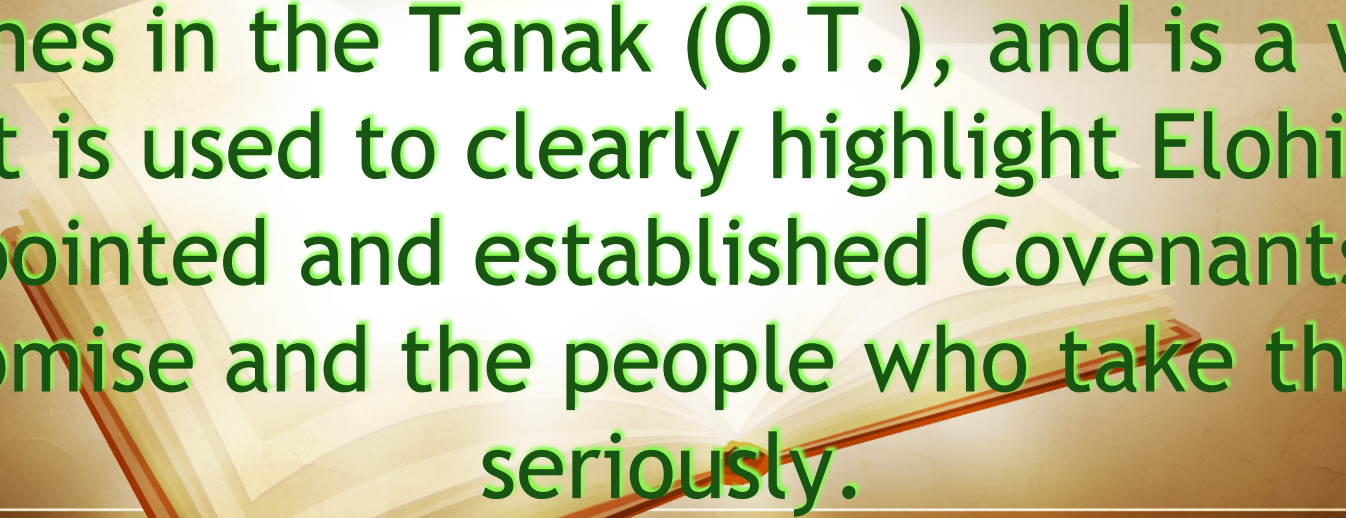
**Do what He says, and you will be
glad you did.**



This unique Hebrew word סְגֻלָּה segullah (se-gool-law') - Strong's H5459, carries a great wealth of insight and instruction, as well as an assured confidence that we can have in our Master and Elohim, who has chosen us to be His own.



The Hebrew word סְגֻלָּה segullah (seg-ool-law') - Strong's H5459 is only used 8 times in the Tanak (O.T.), and is a word that is used to clearly highlight Elohim's appointed and established Covenants of Promise and the people who take them seriously.



There is no one specific English word that can be substituted for this very complex, yet simple and clear, word.

This word is defined as a noun referring to possession or property; and not just any property but more specifically the uniquely valued property and peculiar treasure.

This word is always used in the context of a royal treasure; and more specifically, the treasure of a king.




Both metaphorically and literally we
acknowledge that the King of Scripture is
יהושע (Yeshua) Messiah.

His סְגֻלָּה segullah (seg-ool-law') - Strong's
H5459 are His 'covenant people'!!!

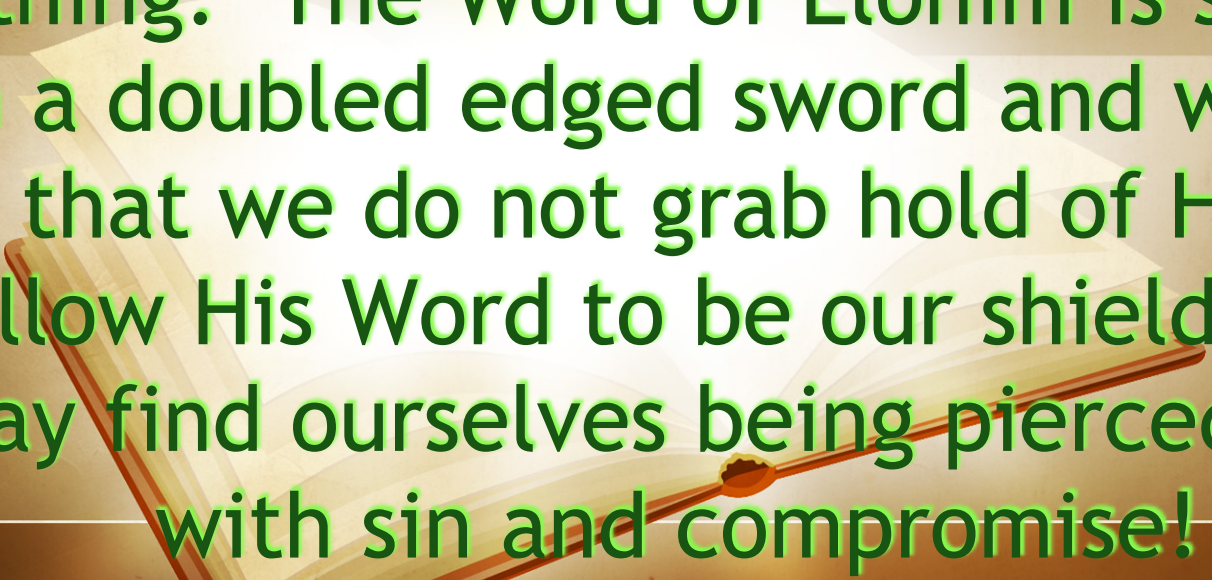
In the ancient pictographic script, the root word סְגֻלָּה segullah (seg-ool-law') - Strong's H5459 meaning 'valued possession or property' looks like this:



Samek - 𐤑:

The ancient script has this letter pictured as , which is **'a thorn'** and has the meanings of **'pierce and sharp'** and can also carry the meaning of **'a shield'**, as thorn bushes were used by shepherds to build a wall to enclose their flocks in the night against the attack of predators.

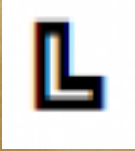
Another meaning would be **‘to grab hold of’** as a thorn is a seed that clings to hair and clothing. The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!



Our praise we have for our Master is that 'in Him' we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him!


It can also give a meaning of 'turning', for it is the thorn that turns us away from danger and to that which is secure.

Gimel - ג:

The ancient script has this letter pictured as , which is **'a foot'** and carries the meaning to **'walk, gather, carry'**, as clearly referring to the functions of a foot; and it can also give the meaning of **'a gathering of people'**, and we know that **'feet'** in Hebrew speaks of one's walk and ability to keep the Feasts of יהוה (YeHoVah), and represents one's **'walk'**!


Lamed - לָ:

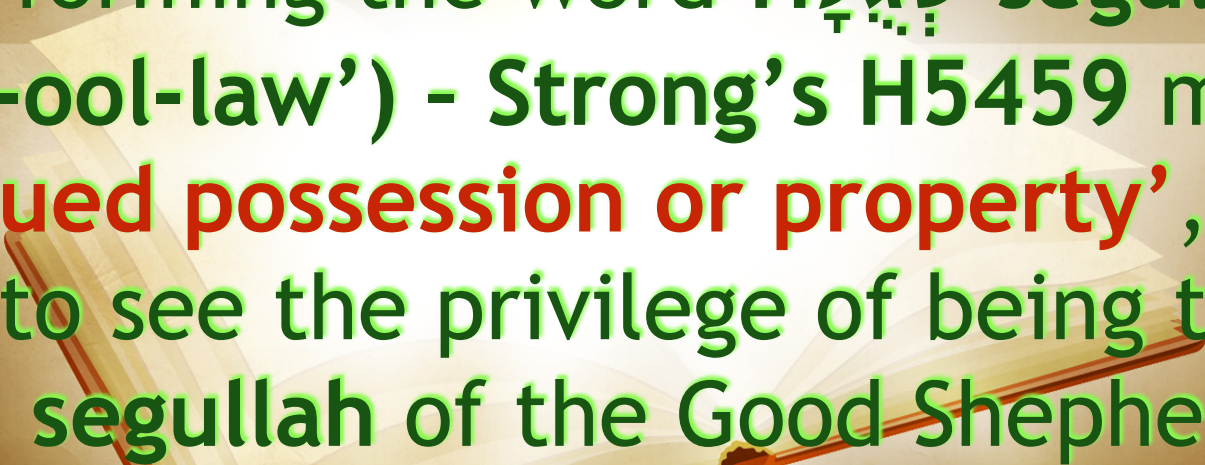


The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, which can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can also speak of **'authority' or 'a yoke'** that is used to lead and guide, as well as the ability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

Hey - הָ:



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 completely submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!



In terms of these pictographic letters forming the word סְגֻלָּה segullah (seg-ool-law') - Strong's H5459 meaning, **'valued possession or property'**, we are able to see the privilege of being the סְגֻלָּה segullah of the Good Shepherd!

As the segullah of Elohim:

WE ARE SHIELDED AND PROTECTED IN

OUR WALK,

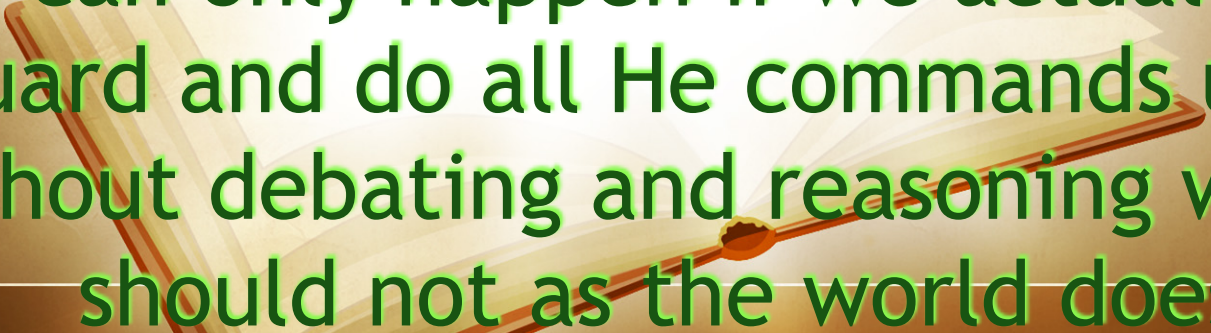
**AS WE SUBMIT UNDER THE AUTHORITY
OF THE ONE WHO IS TO BE PRAISED!**



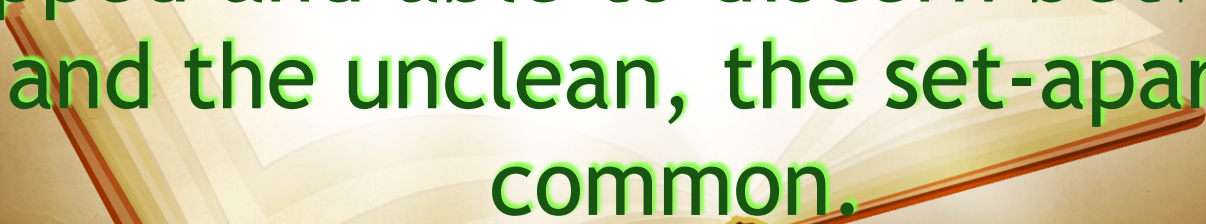
There is a wealth of revelation in the understanding of what it means to be the **segullah**(seg-ool-law') of Elohim and when we see this picture, it helps us recognize the sure promise of protection that the **segullah**(seg-ool-law') of Elohim has, while at the same time realizing the responsibility that our walk in Him carries, so that we remain His **סְגֻלָּה** **segullah**(seg-ool-law')!

Being a Set-Apart nation implies just what it says - we are to be in a league of our own, so to speak - so different from the world that it is clearly seen!!!

This can only happen if we actually hear-guard and do all He commands us to, without debating and reasoning why we should not as the world does!



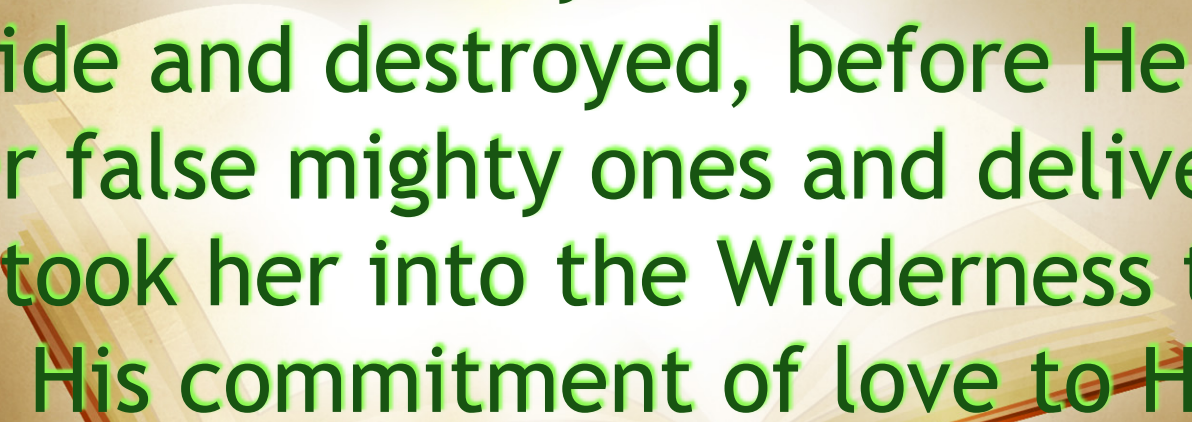
Being set-apart requires the ability to be a people who judge themselves according to יהוה's (YeHoVah's) standard and be properly equipped and able to discern between the clean and the unclean, the set-apart and the common.



In our ability to being ready to hear from יהוה (YeHoVah), we must recognize that our minds must be renewed, as we set things apart in our minds as well, so that we are no longer conformed to the standards of the world - for we now live according to the highest standard - that of יהוה's (YeHoVah's).

Those who refuse to judge themselves or be judged by the Word can by definition never be set apart as it is clear that their ears are not open to hear and are as Yeshayahu says - hearing yet not perceiving!

As יהוה (YeHoVah) prepared to bring His bride, to be into the covenant of betrothal, at Mount Sinai, He wanted Yisra'ěl to have no doubt in their minds that He loves no one but her, as His treasured possession - who was bought at a price.



He came to Mitsrayim to call unto Himself
His Bride and destroyed, before Her face, all
other false mighty ones and delivered Her
and took her into the Wilderness to speak
His commitment of love to Her!

CHAPTER 27


Here in the first verse of Chapter 27 Mosheh, together with the elders of the Yisra'ěl, commanded all the people to:

“GUARD ALL THE COMMANDS”

We must continually recognize the very clear point that is being echoed, all throughout Scripture - and that is that we are to guard **ALL** the commands and not simply choose which one's we assume are applicable to us or not.

The Altar on Mount Ebal

Deu 27:1 And Mosheh, with the elders of Yisra'ěl, commanded the people, saying, “Guard all the commands which I am commanding you today.”



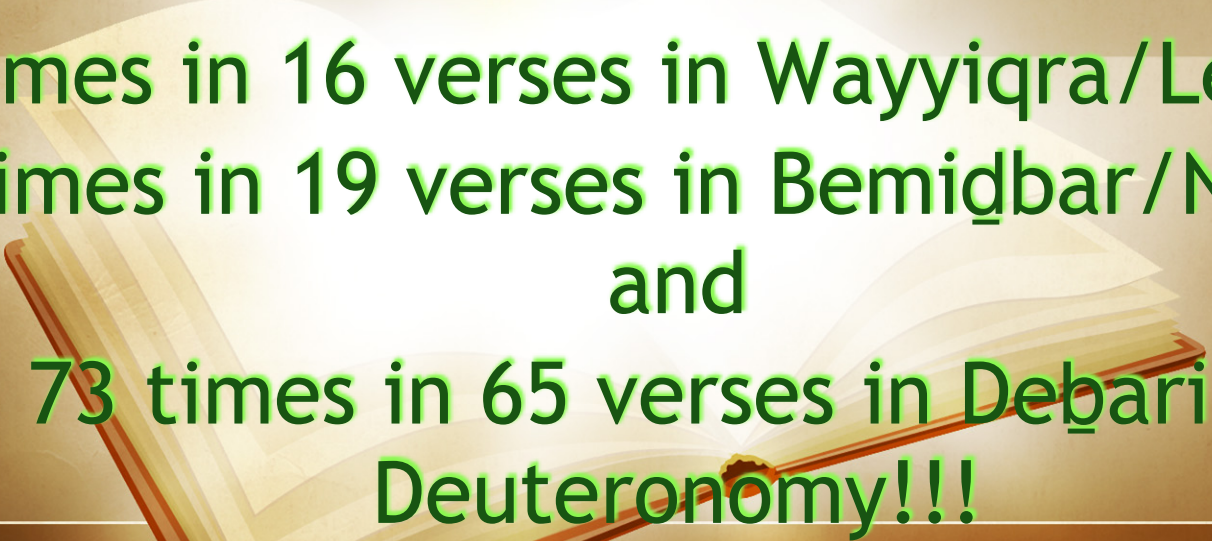
We should all know by now what the Hebrew word for 'guard' is, but if not ... let me remind you again, as we have already discussed this word in this commentary:

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


We are to exercise great care over His Torah!
When used in combination with other verbs the meaning is 'do carefully or diligently', i.e., perform carefully by paying strict attention as to what must be done, as it expresses the careful attention 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* (shaw-mar') - Strong's H8104 in the Torah.

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




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



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




Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Mem - מ:



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

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

Resh - ר:

The ancient script has this letter 'resh' as -



- and is pictured as **'the head of a man'** and has the meaning of the **head of a man** as well as **chief, top, beginning** or **first**.

Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

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

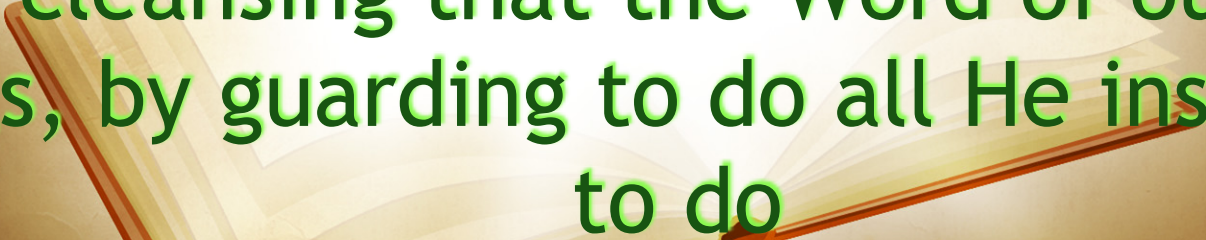
MEDITATE ON THE WASHING OF OUR HEAD

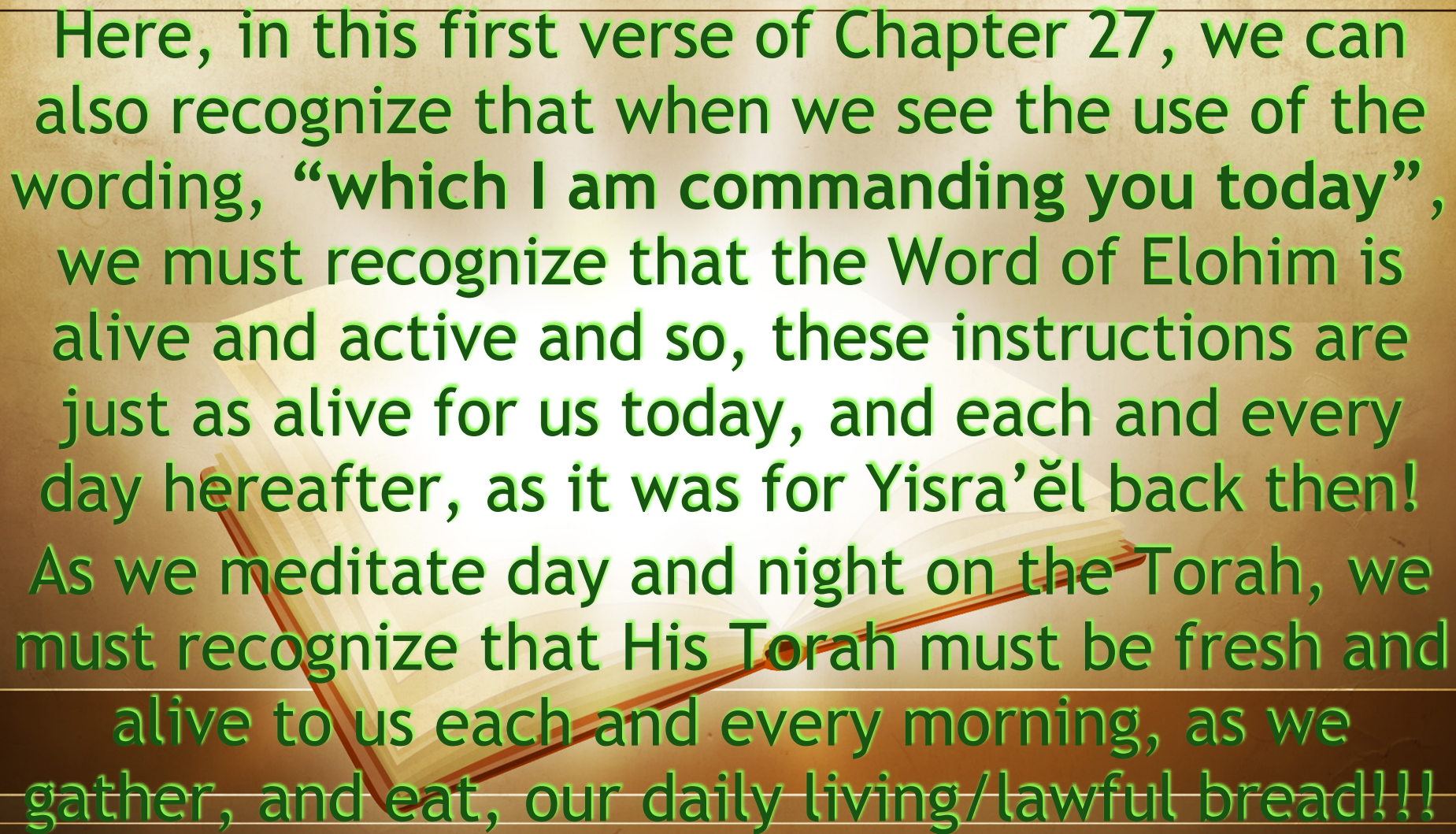


In Sha'ul's letter to the believers in Ephesus, he instructed Husbands to love their wives, as Messiah loved us:

Eph'siyim/Ephesians 5:25-28 “Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.”

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





Here, in this first verse of Chapter 27, we can also recognize that when we see the use of the wording, “which I am commanding you today”, we must recognize that the Word of Elohim is alive and active and so, these instructions are just as alive for us today, and each and every day hereafter, as it was for Yisra’ěl back then! As we meditate day and night on the Torah, we must recognize that His Torah must be fresh and alive to us each and every morning, as we gather, and eat, our daily living/lawful bread!!!

Deu 27:2 “And it shall be, on the day when you pass over the Yardeñ to the land which יהוה your Elohim is giving you, that you shall set up for yourselves large stones, and plaster them with plaster,

Deu 27:3 and write on them all the Words of this Torah, when you have passed over, so that you go into the land which יהוה your Elohim is giving you, ‘a land flowing with milk and honey,’ as יהוה Elohim of your fathers has spoken to you.

Deu 27:4 “And it shall be, when you have passed over the Yardēn, that on Mount Ĕybal you set up these stones, which I command you today, and you shall plaster them with plaster,

Deu 27:5 and build a slaughter-place to יהוה your Elohim there, a slaughter-place of stones - do not use an iron tool on them.

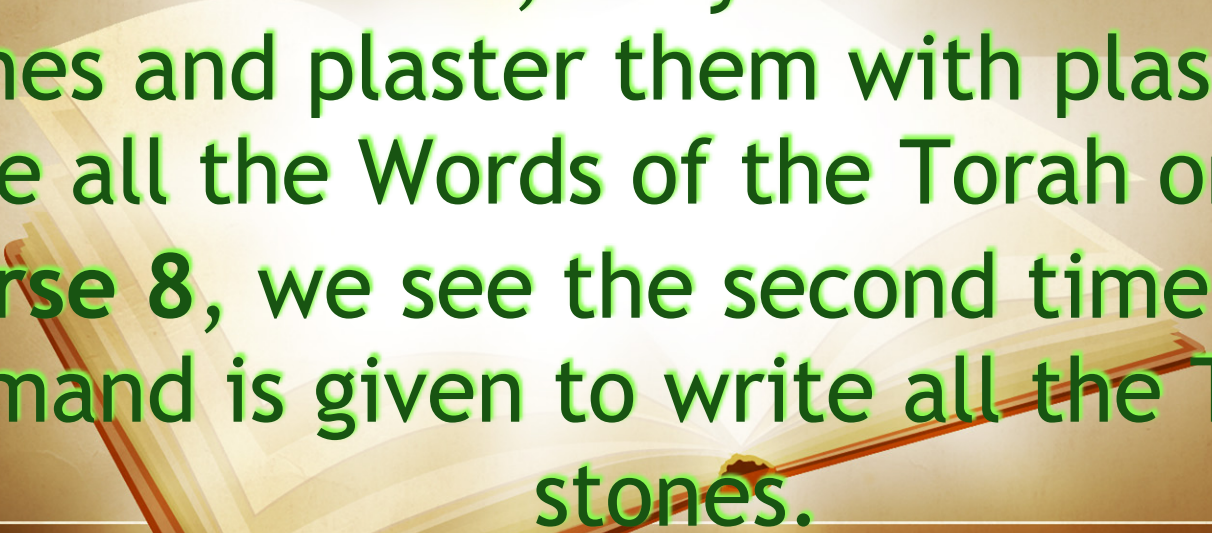
Deu 27:6 “Build the slaughter-place of יהוה
your Elohim with complete stones, and you
shall offer ascending offerings on it to יהוה
your Elohim,

Deu 27:7 and shall slaughter peace offerings,
and eat there, and rejoice before יהוה your
Elohim.

Deu 27:8 “And you shall write all the Words
of this Torah on the stones - plainly and
well.”

Verse 2-8

When they had passed over the Yarden into the Promised Land, they were to set up large stones and plaster them with plaster and write all the Words of the Torah on them!
In verse 8, we see the second time that the command is given to write all the Torah on stones.

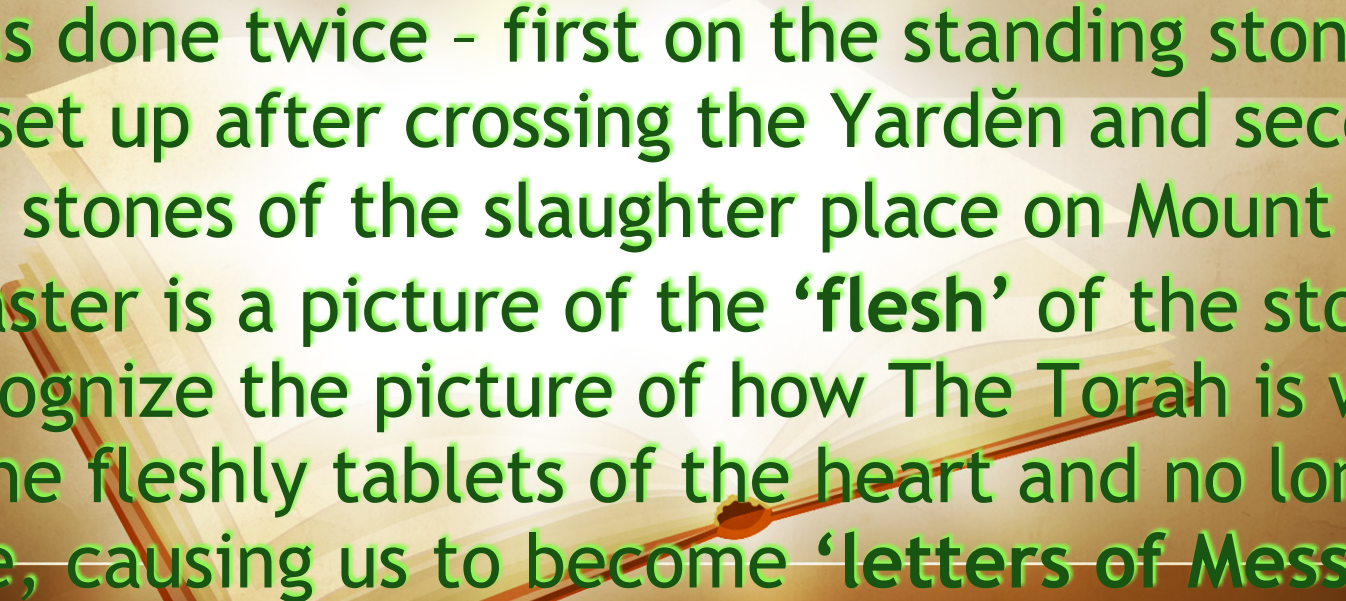


This was another set of stones that would be used to build a slaughter place, which was to be set up on Mount Ĕyb̄al, where they were to build a slaughter place of unhewn stones (no iron tool used to shape them) and offer ascending offerings and peace offerings to יהוה and rejoice before יהוה!

This would only take place, after the first two victories over Yeriḥo and Ai:

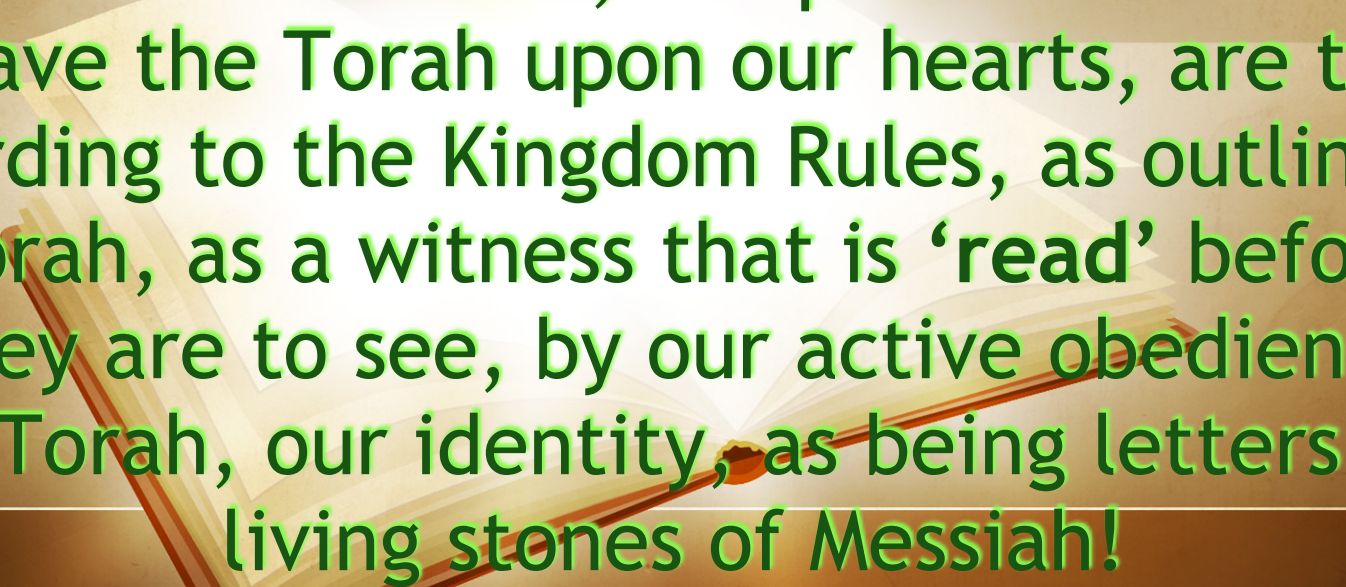
Yehoshua/ Joshua 8:30-32 “And Yehoshua built an altar to יהוה Elohim of Yisra’ĕl in Mount Ĕybal, 31 as Mosheh the servant of יהוה had commanded the children of Yisra’ĕl, as it is written in the Book of the Torah of Mosheh, “an altar of unhewn stones over which no man has wielded iron.” And they offered on it burnt offerings to יהוה, and slaughtered peace offerings. 32 And there, in the presence of the children of Yisra’ĕl, he wrote on the stones a copy of the Torah of Mosheh, which he had written.”

The plastering with plaster (whitewashing with lime) was so that the uncut stones could be written on, and by the accounts that we have here, it is possible that this was done twice - first on the standing stones that were set up after crossing the Yardēn and secondly, on the stones of the slaughter place on Mount Ĕybal. The plaster is a picture of the 'flesh' of the stone and we recognize the picture of how The Torah is written upon the fleshly tablets of the heart and no longer on stone, causing us to become 'letters of Messiah':



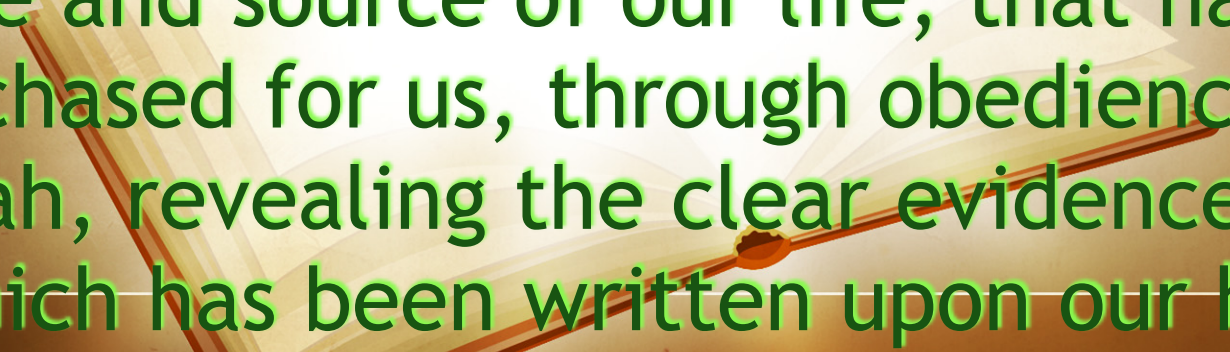
Qorintiyim Bět/2 Corinthians 3:2-3 “You are our letter, having been written in our hearts, known and read by all men, 3 making it obvious that you are a letter of Messiah, served by us, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on fleshly tablets of the heart.”

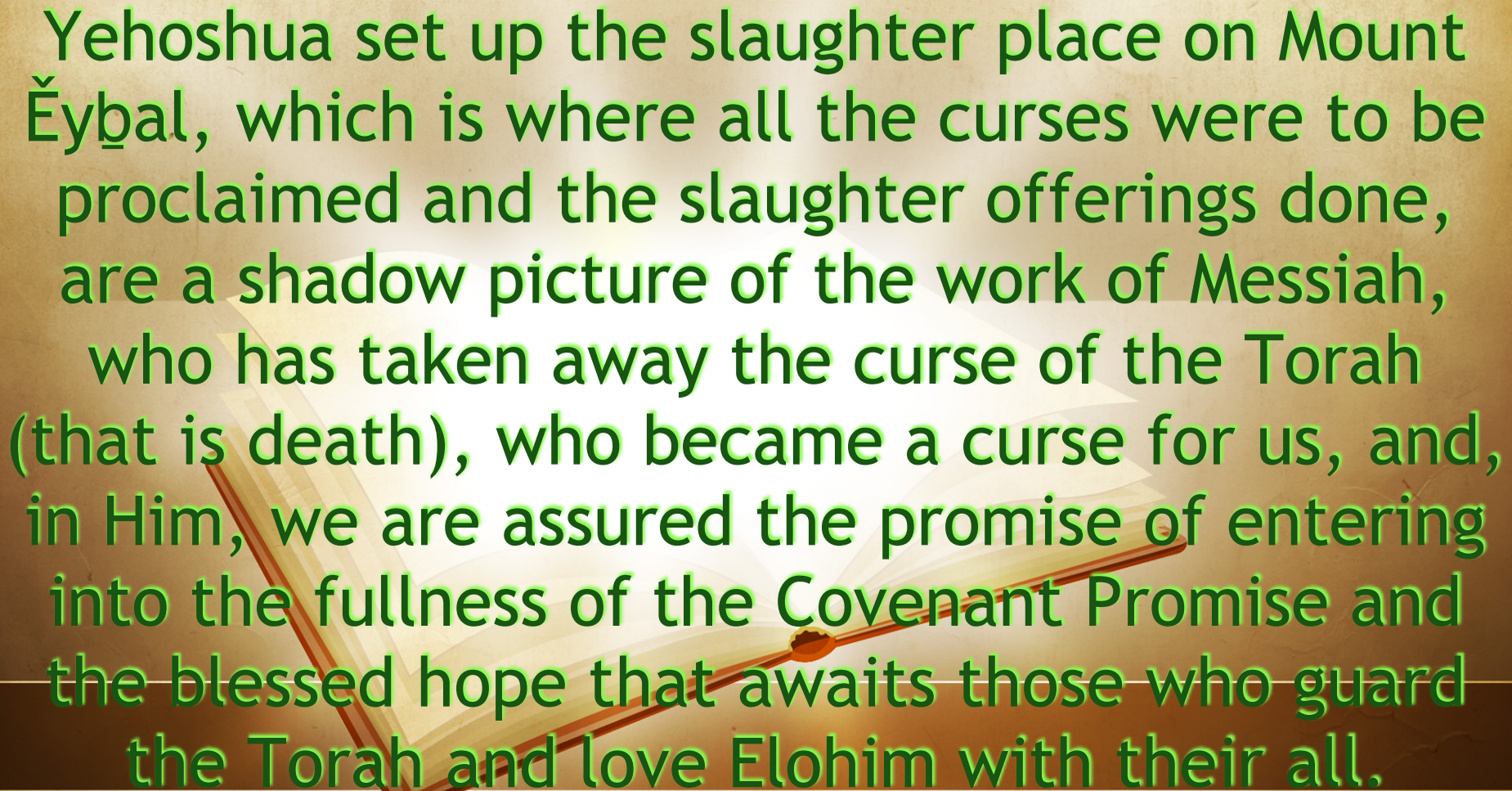




The picture here, of the plaster being 'plastered' on the stone, in order for the words to be written upon and seen as a witness of the Kingdom rules to all, is a picture of how we, who have the Torah upon our hearts, are to walk according to the Kingdom Rules, as outlined in the Torah, as a witness that is 'read' before all, as they are to see, by our active obedience to the Torah, our identity, as being letters and living stones of Messiah!

These stones would be a witness, as a public testimony, that the Yisra'ēlites, who were entering into Kena'an, possessed, in the law, their rule and source of life, and so too today, do we, as living stones, need to reflect the rule and source of our life, that has been purchased for us, through obedience to the Torah, revealing the clear evidence of that which has been written upon our hearts!



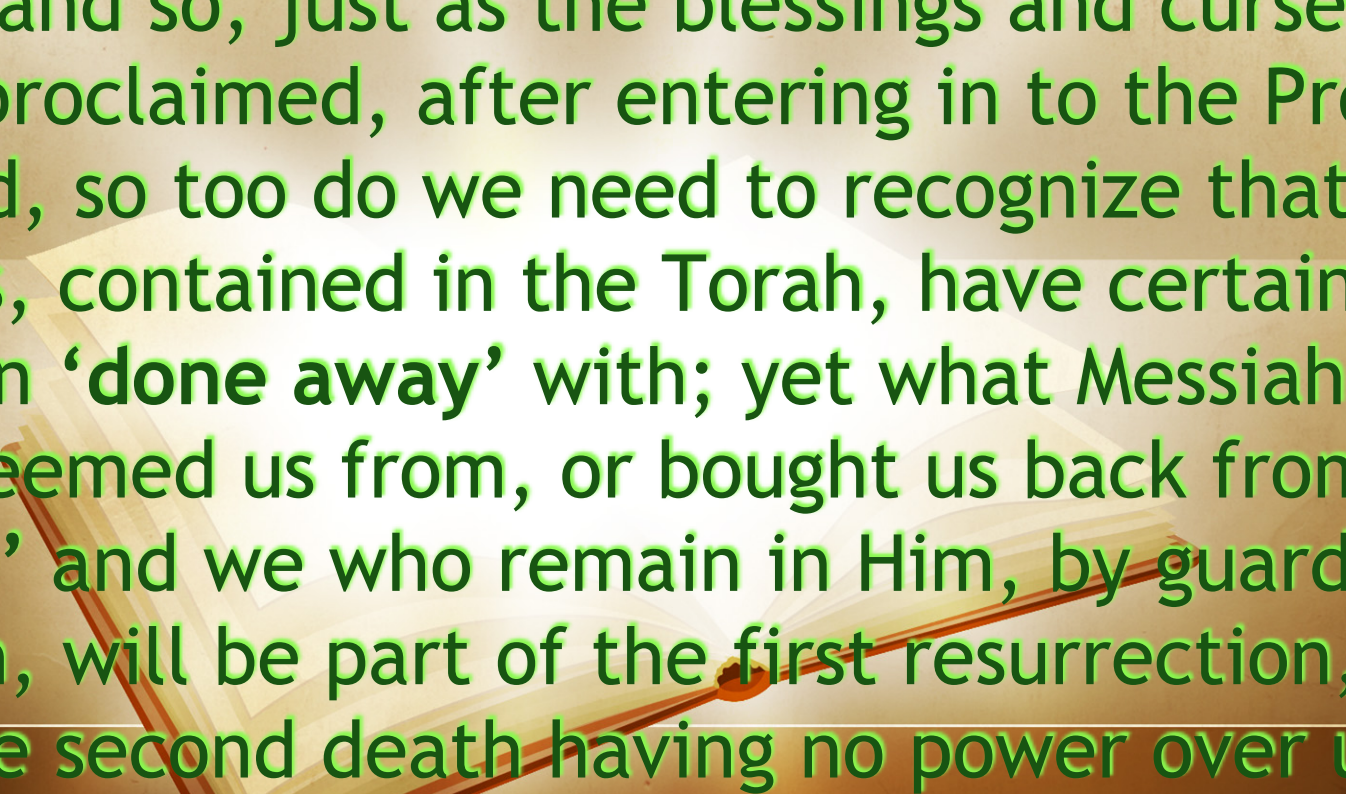


Yehoshua set up the slaughter place on Mount Ėybal, which is where all the curses were to be proclaimed and the slaughter offerings done, are a shadow picture of the work of Messiah, who has taken away the curse of the Torah (that is death), who became a curse for us, and, in Him, we are assured the promise of entering into the fullness of the Covenant Promise and the blessed hope that awaits those who guard the Torah and love Elohim with their all.

Galatyiim/Galatians 3:13 “Messiah redeemed us from the curse of the Torah, having become a curse for us - for it has been written, “Cursed is everyone who hangs upon a tree.”

What we must take very careful to of here, is that Messiah redeemed us from “the” curse of the Torah - that is ‘death’.





He did not come to do away with any part of the Torah and so, just as the blessings and curses were to be proclaimed, after entering in to the Promised Land, so too do we need to recognize that the curses, contained in the Torah, have certainly not been **'done away'** with; yet what Messiah has redeemed us from, or bought us back from, is **'death'** and we who remain in Him, by guarding His Torah, will be part of the first resurrection, with the second death having no power over us!

Verse 6 commands that the slaughter place was to be built with 'complete' stones and the Hebrew root word that is used here for 'complete' or 'uncut' is שָׁלֵם (shaw-lame')- Strong's H8003 which means, **'complete, whole, at peace, blameless, wholly devoted'** and carries the meaning of being sound or complete, having made full restitution.

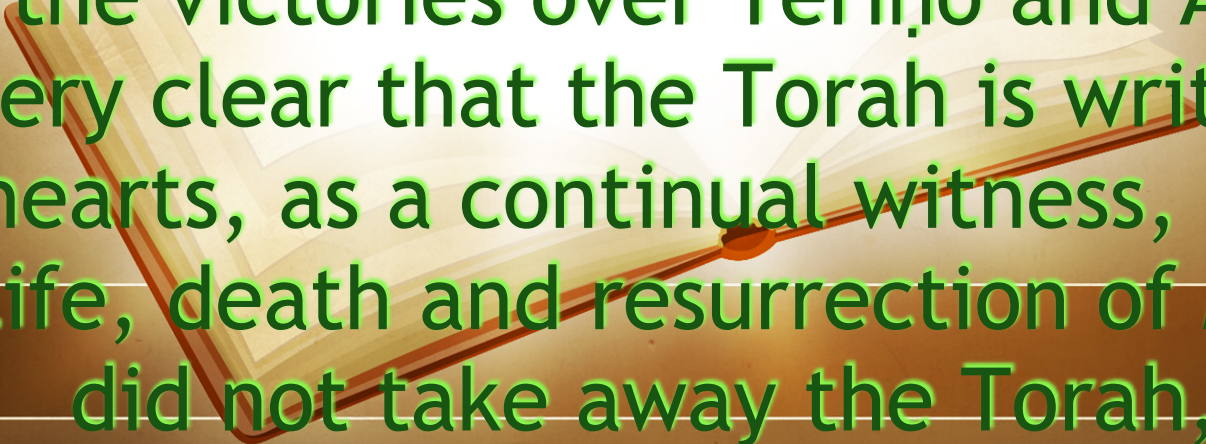
We must recognize that it is Messiah who builds us up, as living stones, equipping us to be complete and lacking nothing, in order for us to be built up into the completeness of Messiah

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

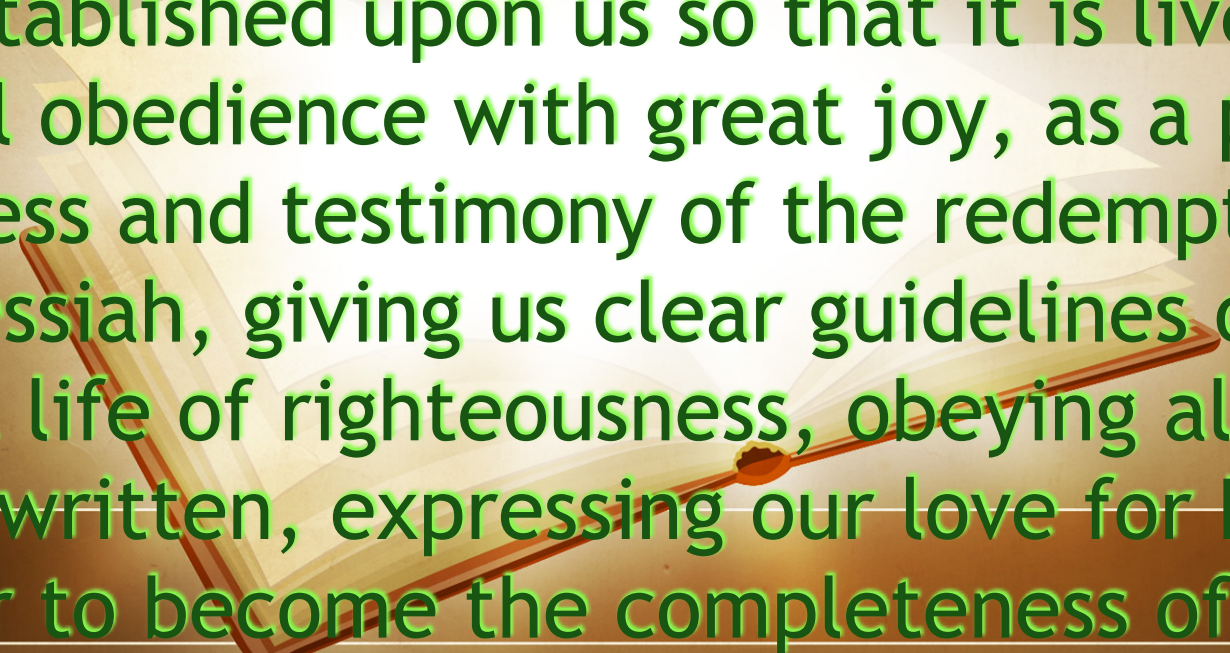
Kěpha Bět/2 Peter 3:14 “So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless”

Doing our utmost to be found in Him in peace, spotless and blameless - that is the meaning of being ‘complete’ stones that are able to be built up in Him!

The Greek word that is translated as ‘completeness’, in Eph’siyim/Ephesians 4:13 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.



What is very powerful, in recognizing these instructions, is that with the Torah, being written both on the standing stones, after passing the Yardēn, and then later on the stones of the slaughter place, on Mount Ĕybal, after the victories over Yeriḥo and Ai, is that it is very clear that the Torah is written upon our hearts, as a continual witness, and that the life, death and resurrection of Messiah, did not take away the Torah,...



...but rather, established it upon our hearts and enabled the Torah to not just simply be carried out, as a letter only, which kills, but rather, it is established upon us so that it is lived out in total obedience with great joy, as a powerful witness and testimony of the redemptive work of Messiah, giving us clear guidelines on how to live a life of righteousness, obeying all that has been written, expressing our love for Elohim, in order to become the completeness of Messiah!

Verse 8

Writing all the Words of this Torah on the stones - plainly and well, is a clear picture of having the pure unadulterated Word written upon our hearts - without the dogmas and traditions and theologies of man, that tend to complicate the truth, rather than allow the truth to be presented as it is.

The term 'plainly and well' is written in the Hebrew text as:

בַּאֵר הַיֵּטֵב - 'ba'ar ha-y'tab

This comes from the two root words:

1) בָּאֵר ba'ar (baw-ar')- Strong's H874 which means, **'to make plain or distinct'** and

2) יָטַב yatab (yaw-tab')- Strong's H3190 meaning, **'to be good, well, glad or**

pleasing' and can carry the understanding of what it means to be in a state of having proper characteristics or performing an expected function.

Yoḥanan/John 16:25 “These words I have spoken to you in figures of speech, but an hour is coming when I shall no longer speak to you in figures of speech, but I shall declare the Father plainly to you.”

The emphasis on the need to write the words plainly and well expresses the clear emphasis on the critical role of the Torah of Elohim in the new land - and this is His Kingdom rules that we are to adhere to.

His Word is ‘good’ and it is very clear and distinctively plain to those who will listen and guard to do what it written!

Curses from Mount Ebal

Deu 27:9 And Mosheh and the priests, the Lěwites, spoke to all Yisra'ěl, saying, “Be silent and hear, O Yisra'ěl: This day you have become the people of יהוה your Elohim, Deu 27:10 and you shall obey the voice of יהוה your Elohim, and do His commands and His laws which I command you today.”

Verse 9-10 - Hear - Guard - Do!

The phrase that is translated as be silent and hear is written in the Hebrew text as:

הַסְכֵּת וּשְׁמַע

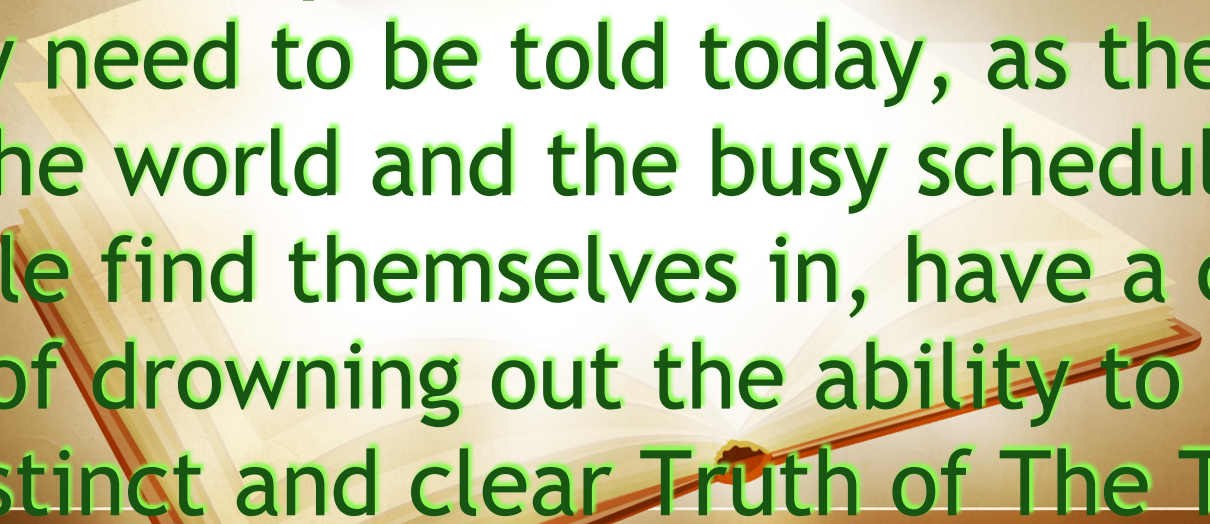
has'kem ush'ma'a



This comes from the two Hebrew root words:

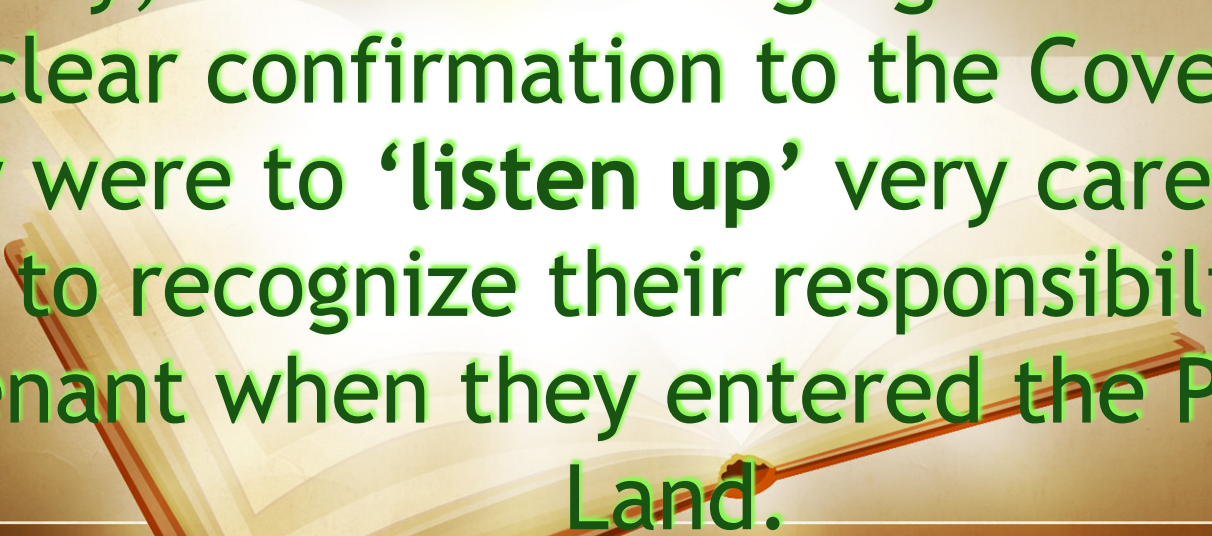
1 - 'be silent' - **סָכַת** sakath (saw-kath')- Strong's H5535 which means, 'to be silent, keep silence', in other words it means, 'to stop speaking and say nothing, implying that there should also not be any making of noise caused by any kind of movement'

2 - 'hear' - **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'.



A more aggressive translation, could be put as **“shut up and listen!”**, which is what many need to be told today, as the ‘noise’ of the world and the busy schedules that people find themselves in, have a crippling way of drowning out the ability to hear the distinct and clear Truth of The Torah.

Here Mosheh was reiterating to Yisra'ěl their identity, as he was bringing to their ears a very clear confirmation to the Covenant and they were to **'listen up'** very carefully, in order to recognize their responsibility to the Covenant when they entered the Promised Land.



It was time to forget their own opinions and theologies that simply demonstrate inherited foolishness, when seen in contrast to the pure wisdom contained in the Torah of Elohim.

It was time to be quiet and listen very carefully and keep their opinions to themselves, and this call still needs to be heard today, especially as we see how most have their own twisted opinions on how to guard the Word, when they clearly do not know the Word, nor have they been trained in it.

This is the same call that is very much alive to us today: we have to learn to quiet ourselves and listen attentively to the Word of Elohim, in order to clean our own lives out of His vessel (for we are His)!



Becoming the people of יהוה our Elohim, as a result of accepting His deliverance from bondage, offered to us by His own blood, being the atoning sacrifice for us, and being immersed in יהושע Messiah, we acknowledge that we have died to self and now, live for Him and therefore, are to pay very careful attention to His voice - that is His Word - and in so doing, we must get quiet and get rid of any 'noise' that has hindered our ability to hear His pure and plain Word!

To be able to hear, comprehend and discern correctly, we cannot have conflicting voices in our ears that cause confusion and therefore it is time to be silent and know that יהוה is Elohim!

This word סָכַת *sakath* (saw-kath')- Strong's H5535 is only used once in Scripture and I find this very important here, as we should only need to hear the call to be silent, once, in order to hear the Truth.

The sad reality is that so many people neglect to hear this and therefore, are never able to fully hear the Truth with clarity!

This word **סָכַת** **sakath** (saw-kath')- Strong's H5535 is written is the 'causative' tense, which reveals that this ability to truly be silent, is a causative action that is based on the Truth of the Word of Elohim - when He speaks, we are caused to be silent - if we have ears to hear that is!!!

There are other words, in Scripture, that are also translated as, 'be still, be silent, hush' and all carry with them the same message of the responsibility, to be quiet in order to have the true ability to know and hear the True Elohim - those who do not take heed to this call to be silent, now, and hear, will be silenced, by force, when He comes again!

Tehillah/Psalm 46:10 "Be still, and know that I am Elohim; I am exalted among nations, I am exalted in the earth!"

Here, the Hebrew root word that is translated as 'be still' is רָפָה raphah (raw-faw')- Strong's H7503 which means, **'be still, sink, relax, forsake'** and it is written in the 'Hiphil active' verb tense, which can render the meaning, **'to be quiet, to let drop, abandon, to let go'** and so, we can learn from this, that in order to 'know' that יהוה is Elohim, we have to abandon the 'noise' of the world and let go of the conflicting voices of the inherited doctrines of man, that have sadly drowned out the clear voice of Elohim!

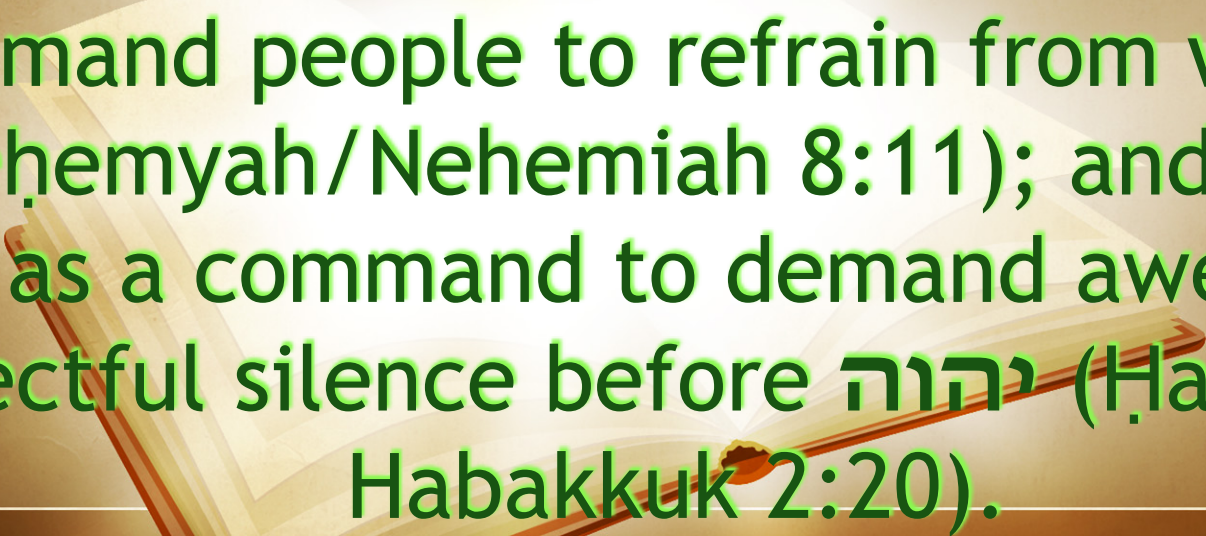
Ĕkah/Lamentations 3:26 “It is good - both to wait and to **be silent**, for the deliverance of יהוה.”

The Hebrew root word that is used here for ‘be silent’ is דּוּמָם **dumam** - Strong’s H1748 which means, ‘**a silence, in silence, mute**’ and I like the clear message being given here, in that we are to recognize that it is good for us to ‘mute’ out the sound of the world, in order to be able to hear the voice of Elohim, as we faithfully ‘wait’ for the blessed hope of our deliverance.

Zekaryah/Zechariah 2:13 “**Hush**, all flesh,
before יהוה, for He has roused Himself out of
His set-apart dwelling!”

The Hebrew root word that is used here for
‘hush’ is הָס has - Strong’s H2013 and it is
used 8 times in Scripture as an interjection
with imperative force meaning “**be silent!**
or hush!”.

It is used to command people to refrain from speaking (Amos 6:10); and is also used to command people to refrain from weeping (Nehemyah/Nehemiah 8:11); and is also used as a command to demand awesome or respectful silence before יהוה (Ḥab̄aqquq/Habakkuk 2:20).



Why I am mentioning these examples, of the various commands to be quiet and listen, is to reiterate the much-needed adherence to this requirement of **being still, in order to hear**, which has sadly been neglected by so many people for far too long!

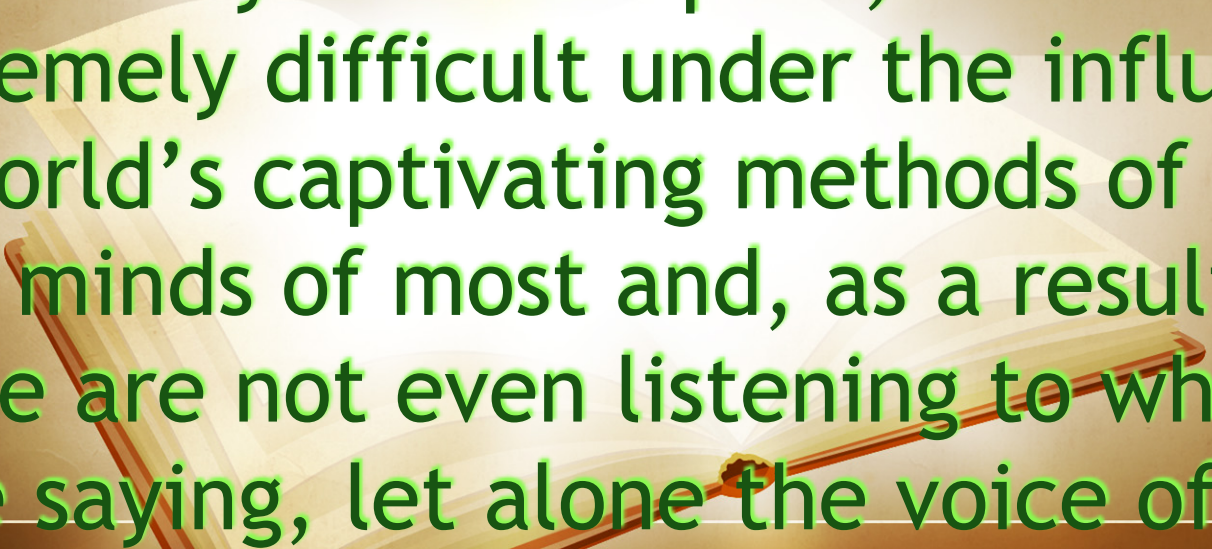
The world has a way of over stimulating our thoughts, through various means, such as media and technological advancement, which leads to so many having a very short attention span and therefore, their ability to sit still and listen for extended periods becomes almost non-existent and virtually impossible for most.

When they cannot sit still and listen for long, then their ability to actually take time to study and meditate upon the Torah, becomes too hard for them to do!

Even while many may refrain from speaking, their minds continue to run away with many conversations that go on internally.



So much so, that an individual's ability to actually become quiet, has become extremely difficult under the influence of the world's captivating methods of enslaving the minds of most and, as a result, most people are not even listening to what others are saying, let alone the voice of יהוה.



The result of this, is that many are gathering for themselves ear tickling specialists, that tell them what they want to hear and not necessarily what they need to hear, as they easily turn away from hearing the truth to being satisfied with myths and inherited lies:

Timotiyos Bět/2 Timothy 4:3-4 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear, 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths.”

Verse 10 here, in Debarim/Deuteronomy 27, makes clear the correct response to hearing correctly - that is: being quiet and listening with attention!

The result is the responsibility that comes from the correct hearing of the Truth, which is to obey the voice of יהוה our Elohim!


The Hebrew root word that is used here for 'obey' is the same root word that is used in verse 9 for 'hear', which is the root word **שמע** shama (shaw-mah')- Strong's H8085.

What this clearly shows us, is that to correctly 'hear', one must 'obey' and this is not a foreign concept to the Hebrew mind, and the way we 'obey', is by 'doing' what we are told!

As we consider the root word to hear, in the ancient pictographic script, we are able to see what a proper meditation of the Word does, as we truly have our ears pierced with the Truth! In the ancient pictographic script, the Hebrew word **שמע** shama (shaw-mah')- Strong's H8085, which means to **'hear, listen and obey'**, is pictured as follows:

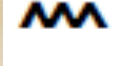


Shin - שׁ:

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

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


Mem - מ:

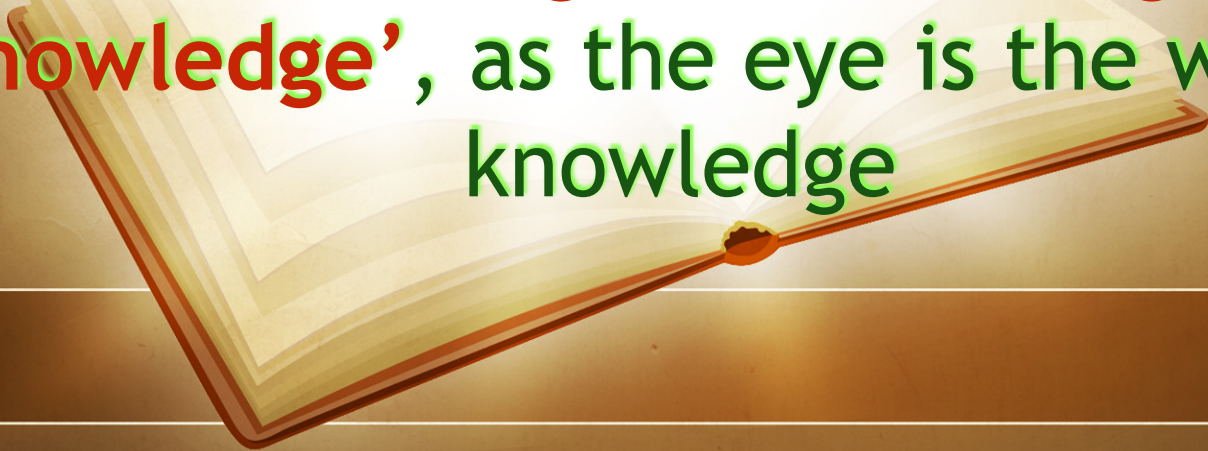
The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown.

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

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

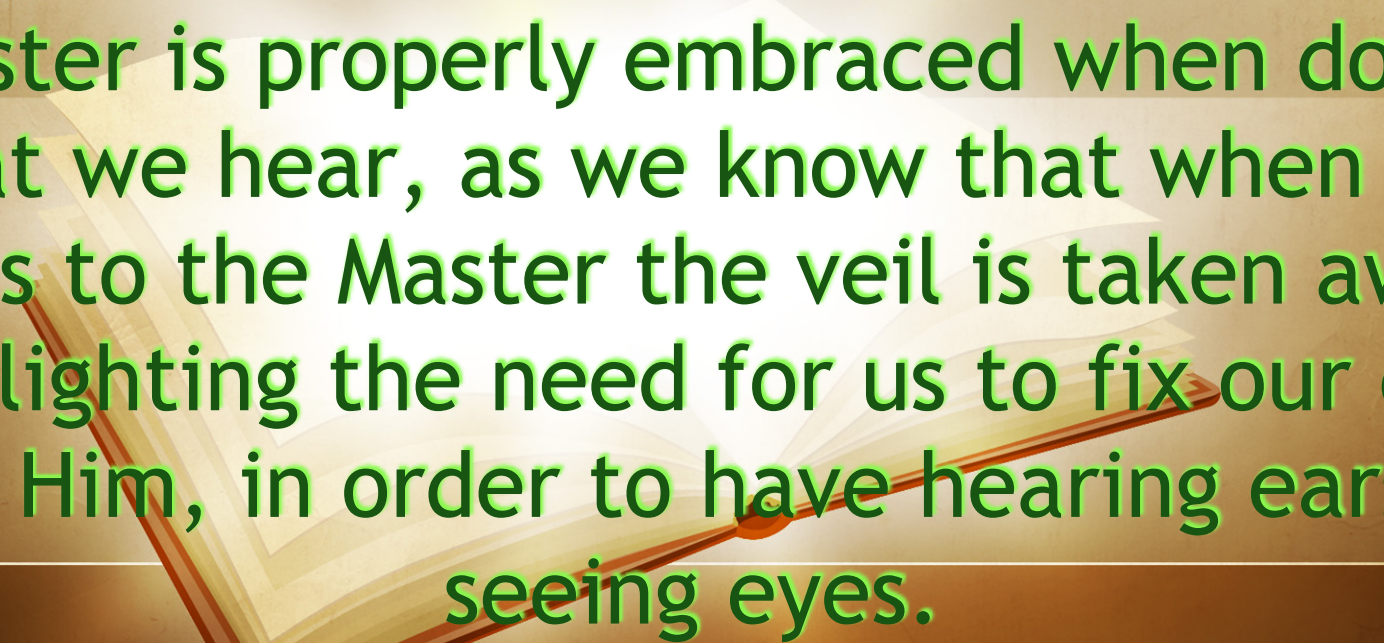
Ayin - א:

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

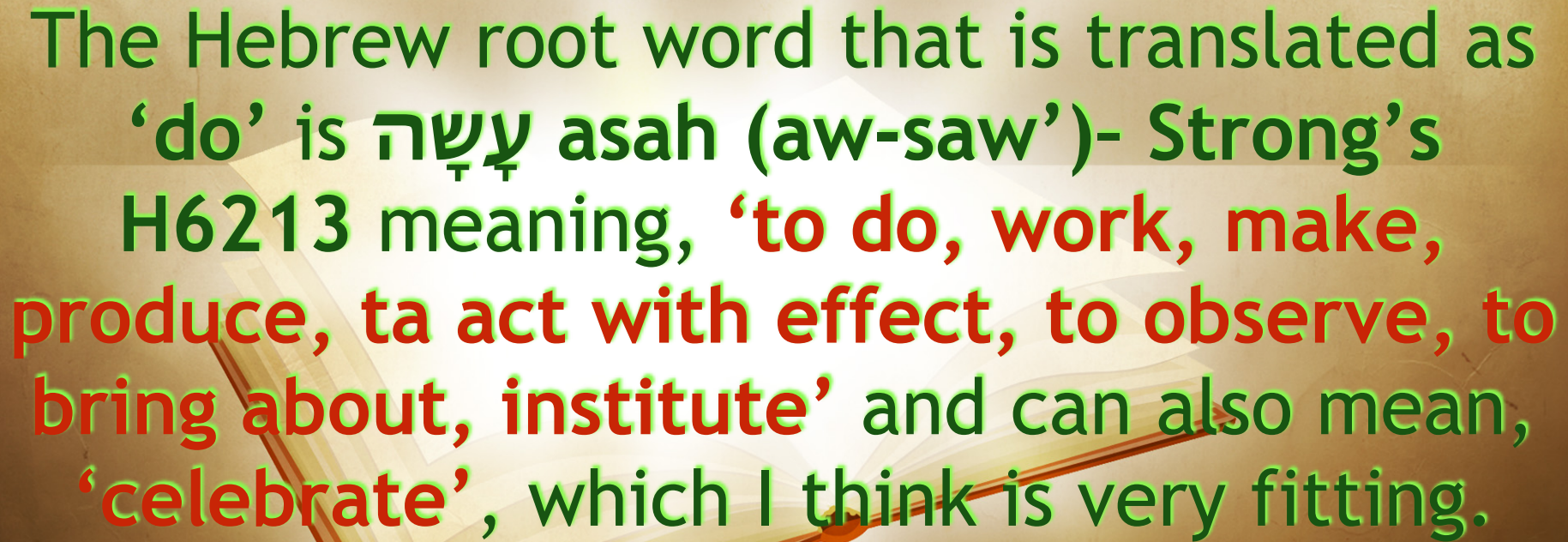


As we consider this root word **שמע** shama (shaw-mah')- Strong's H8085, which carries the meaning to not just simply 'obey', but rather, to 'listen with attention, comprehend and discern, give heed to what is being spoken', we are able to see the following being depicted in this image:

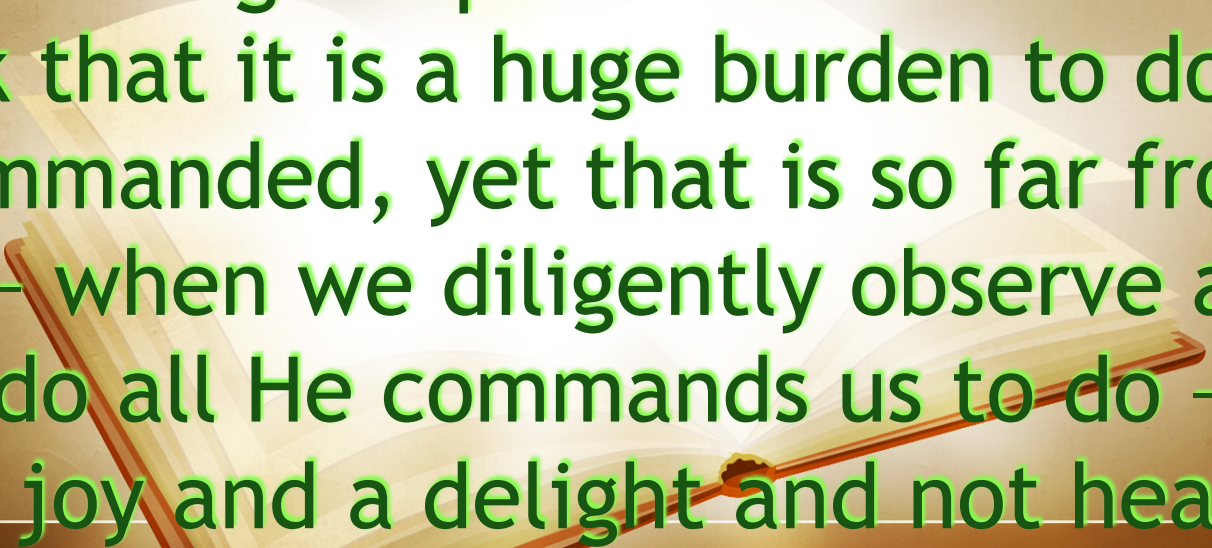
**THE WORD
THAT WASHES THE EYE**



It is through a proper hearing of The Word that belief comes and a revelation of our Master is properly embraced when doing what we hear, as we know that when one turns to the Master the veil is taken away, highlighting the need for us to fix our eyes upon Him, in order to have hearing ears and seeing eyes.



The Hebrew root word that is translated as 'do' is עָשָׂה *asah* (aw-saw')- Strong's H6213 meaning, **'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.



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!

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

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."

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

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

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

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:



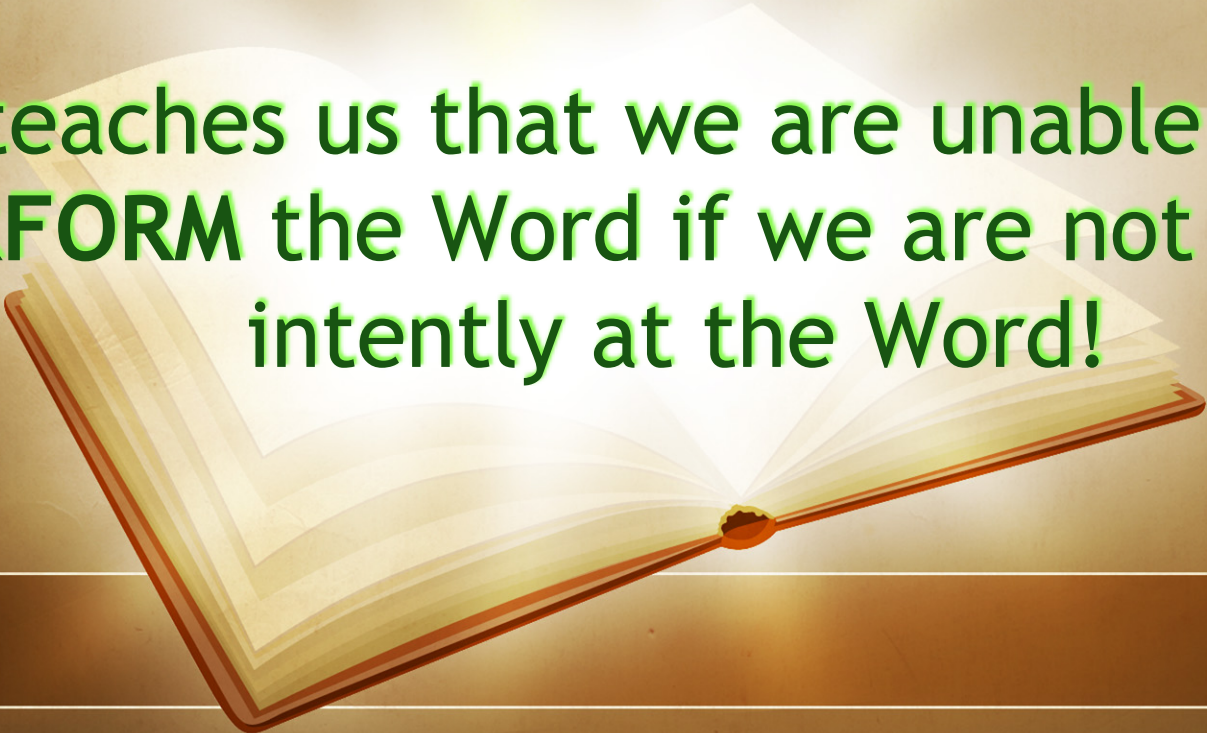
The ancient script has this letter as  and is pictured as **a man standing with his arms raised up** and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath'** or **'sigh'** as when looking 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 (aw-saw')- Strong's H6213 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!**



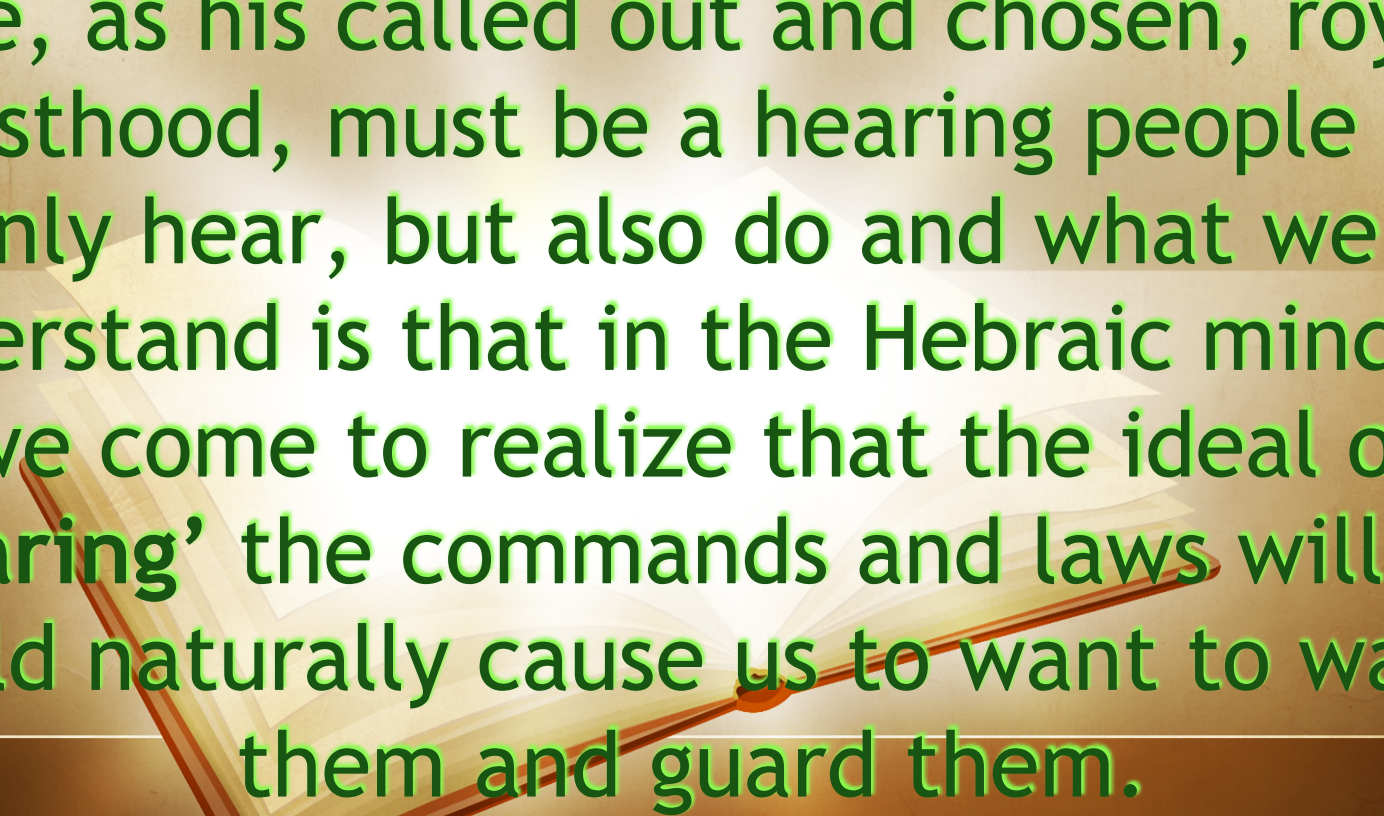
This teaches us that we are unable to **DO** or **PERFORM** the Word if we are not looking intently at the Word!

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

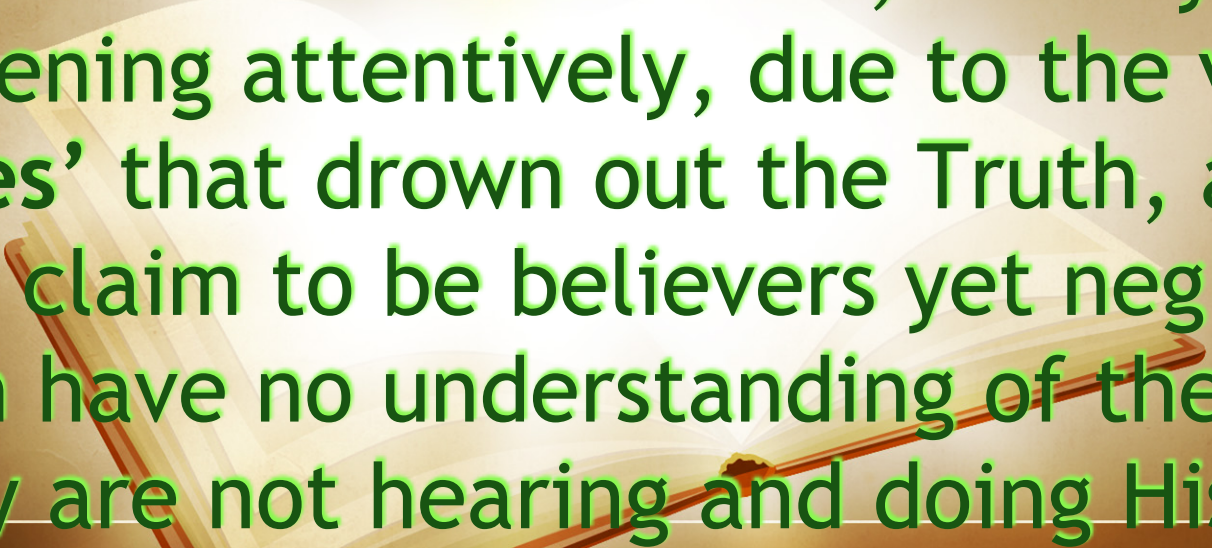
The Hebrew word for laws is חֻקִּים ḥuqqiym
- which is the plural of the word חֹק ḥoq
(khoke)-Strong's H2706 which means,
**'something prescribed or owed, boundary,
allotment, portion, ordinance, statute'.**

This word comes from the primitive root
קָטַף ḥaqaq (khaw-kak')- Strong's H2710
which means, **'to cut, inscribe, hack,
engrave, decree, carve, sceptre, lawgiver'.**

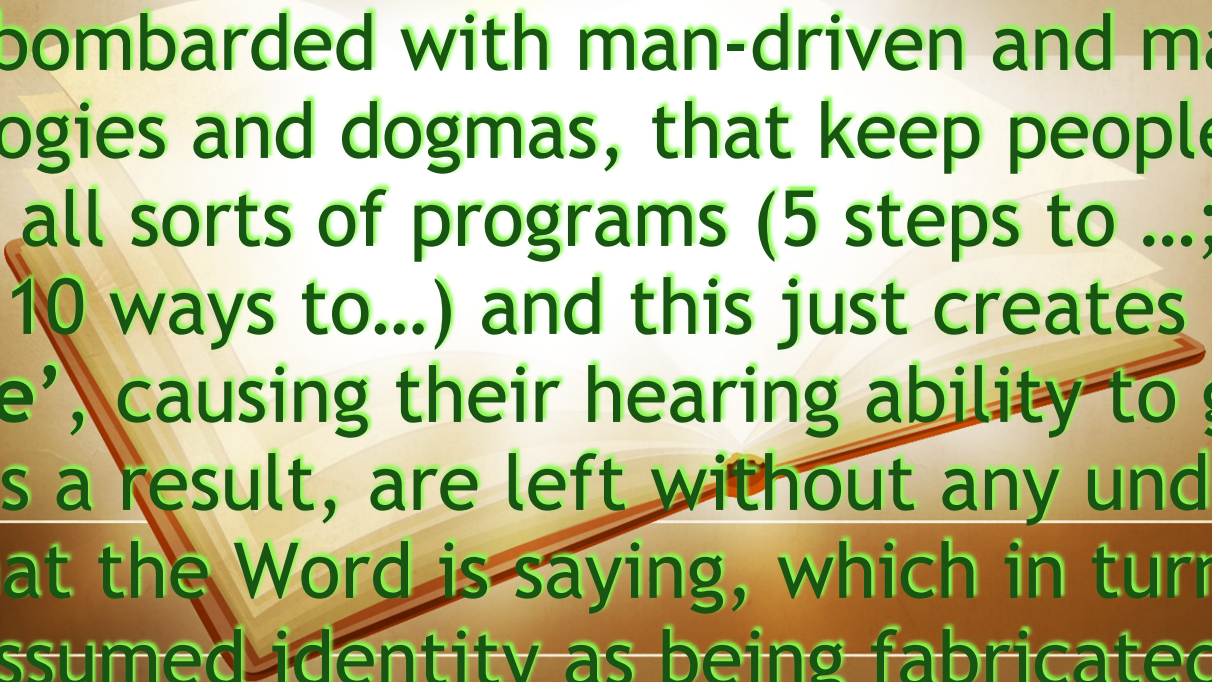
As already mentioned, the primary difference we see between the חֻקֵּי הַחֻקִּים ḥuqqah (laws/statutes) and מִצְוֹת mitzvah (commands) is that His laws (ḥuqqah) are rulings that remain in effect permanently and we are to continually walk in His Right-rulings for set-apart living; whereas His commands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



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

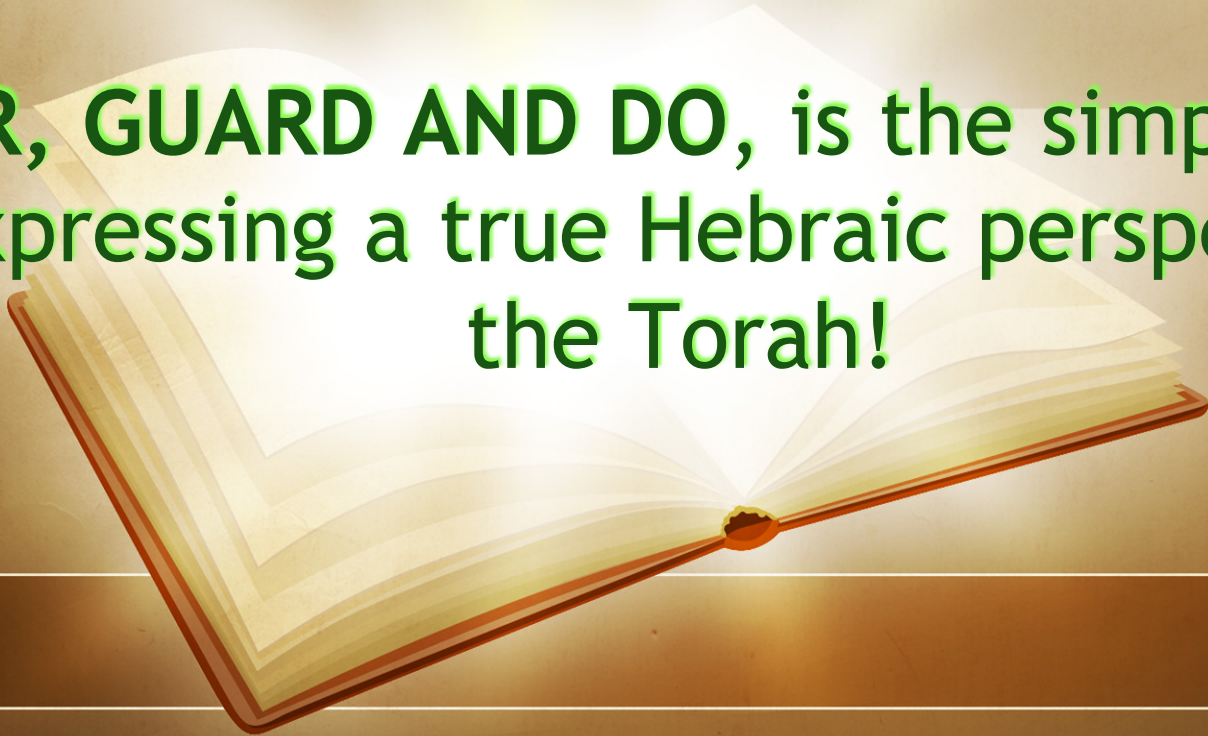


Most people today do not understand their need to walk in the Torah, as they are not listening attentively, due to the various 'noises' that drown out the Truth, and many who claim to be believers yet neglect the Torah have no understanding of the Word as they are not hearing and doing His Word.



Understanding comes in the doing, and while many are taught that the 'doing' of the Torah is no longer valid, they sadly are being led astray, in their ability to get quiet and hear the real truth, as their ears are bombarded with man-driven and man-made theologies and dogmas, that keep people so busy, with all sorts of programs (5 steps to ...; 7 levels of...; 10 ways to...) and this just creates a greater 'noise', causing their hearing ability to grow cold and, as a result, are left without any understanding of what the Word is saying, which in turn, renders their assumed identity as being fabricated and false!

HEAR, GUARD AND DO, is the simplest way
of expressing a true Hebraic perspective of
the Torah!



Verse 12-26 - Curses and blessings to be
proclaimed

6 of 12 tribes were to stand on Mount Gerizim to
bless the people:

Shim'on, Lěwi, Yehudāh, Yissaskar, Yosěph and
Binyamin.

These 6 were all sons of the true wives of
Ya'aqob, 4 sons from Leah and the 2 sons of
Raḥēl, and the other 6 tribes which were sons of
Leah and the 2 concubines were to stand on
Mount Ěybal to curse:

Re'ubēn, Gad, Ashēr, Zebulun, Dan and Naphtali.

Re'ubēn was possibly placed here due his losing of his birth right as firstborn due to disobedience and the other son of Leah here is Zebulun who may have told to be in this group in order that both the sons of Raḥēl could stand and proclaim the blessings.

Blessing to put on Mount Gerizim and the curse on Mount Ĕybal!



In the above picture, Shek_{em} was located between Mount Gerizim (left) and Mount Ĕybal (right); Ĕybal is preeminent in the Scriptural record, beginning with Elohim's promise of the Land to Abraham.

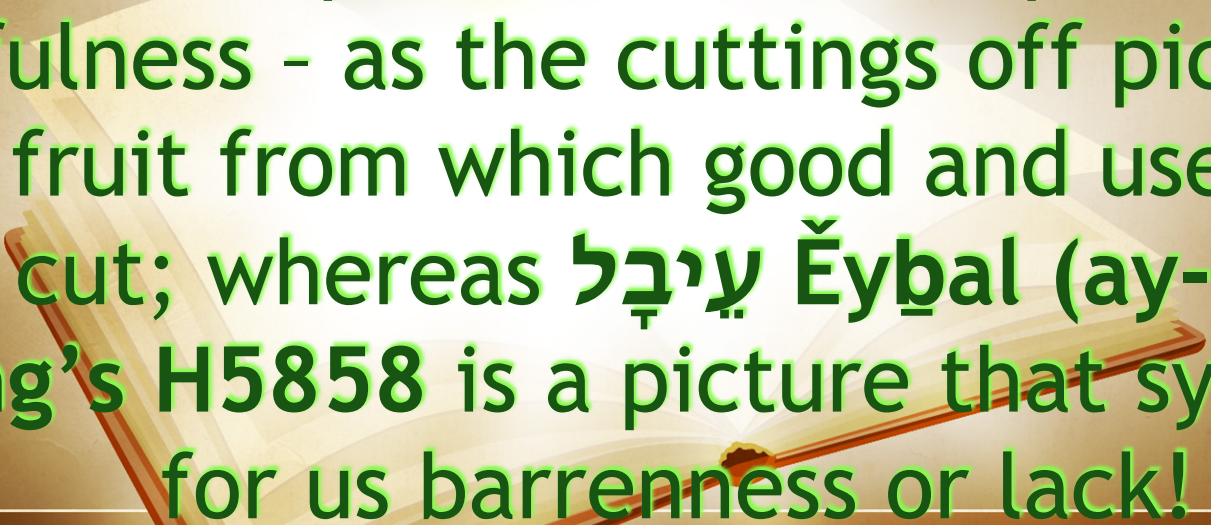
Later Ya'aqob would return here and settle with his family for a short while.

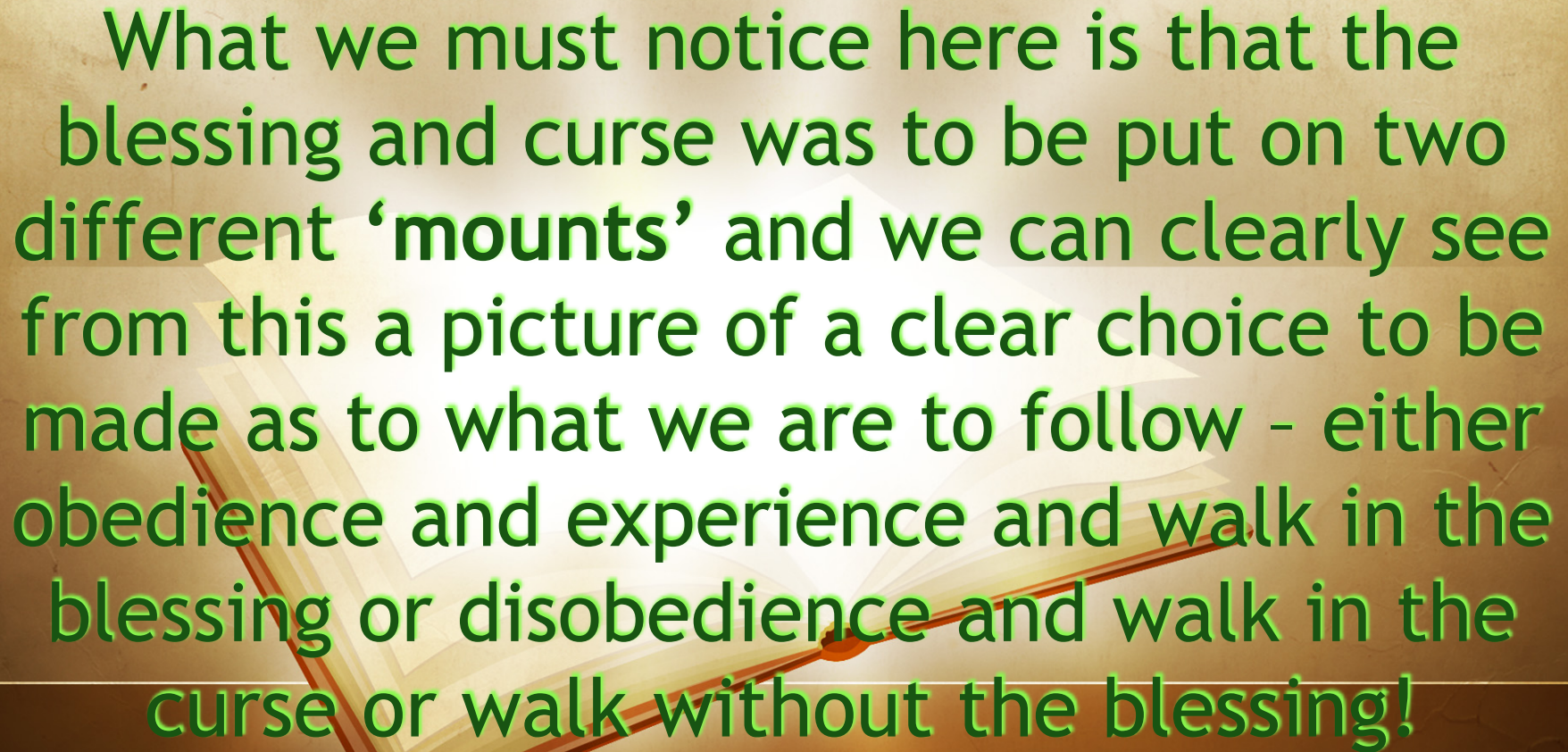
During the conquest of Kena'an, the 12 tribes gathered here on these two hills to recite the Torah of Elohim and proclaim the blessings and curses that accompany obedience and disobedience.

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 meaning, **'to cut, cut off'**.

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

גְּרִזִּים Gerizim (gher-ee-zeem')- Strong's
H1630 represents for us a picture of
fruitfulness - as the cuttings off picture the
good fruit from which good and useful trees
are cut; whereas עֵיבָל Ėybal (ay-bawl')-
Strong's H5858 is a picture that symbolizes
for us barrenness or lack!





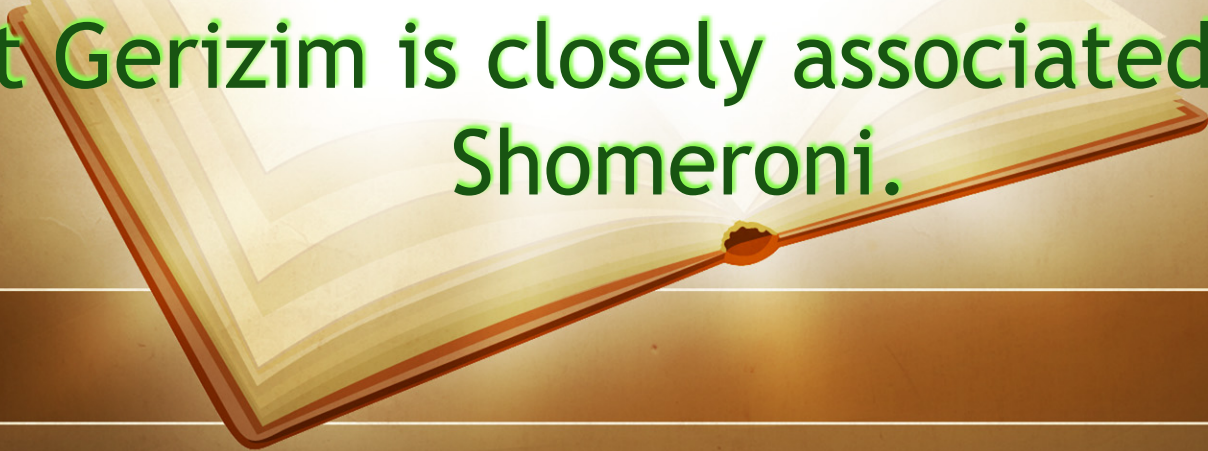
What we must notice here is that the blessing and curse was to be put on two different **'mounts'** and we can clearly see from this a picture of a clear choice to be made as to what we are to follow - either obedience and experience and walk in the blessing or disobedience and walk in the curse or walk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

What is being pictured, in a sense here, 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.

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 in the valley, so to speak - multitudes in the valley of decision!

They want to 'claim' the blessings while they are fruitless in their walk of an assumed obedience.

They assume to appropriate the blessings for themselves through belief alone and refuse to acknowledge that there is a mount of curses contained in Scripture in regards to disobedience, 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.

In Hazon 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!

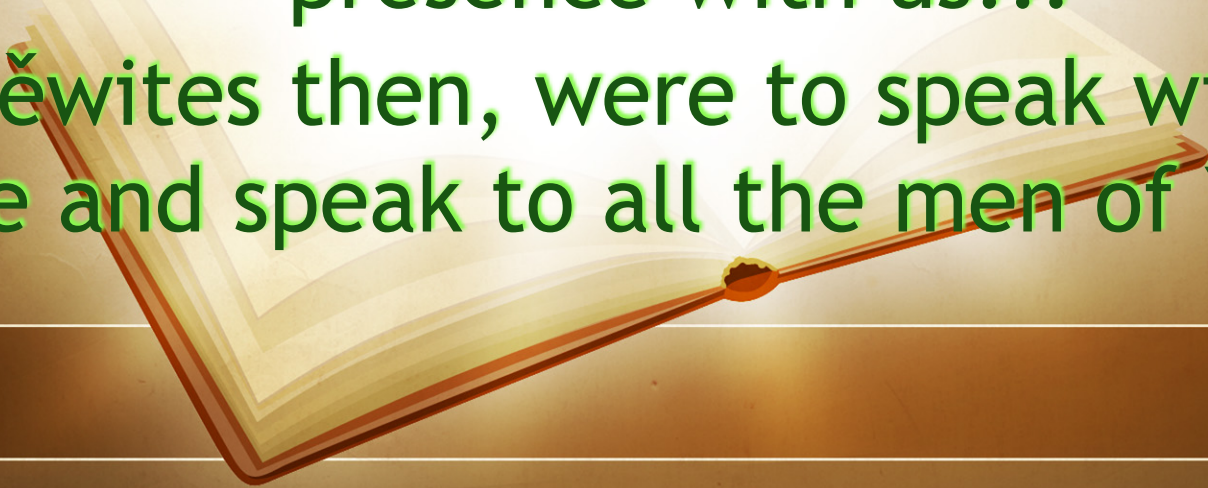
Eliyahu tells us clearly that we cannot waver
between 2 opinions:

Melakim Aleph/1 Kings 18:21 “And Ĕliyahu 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.”

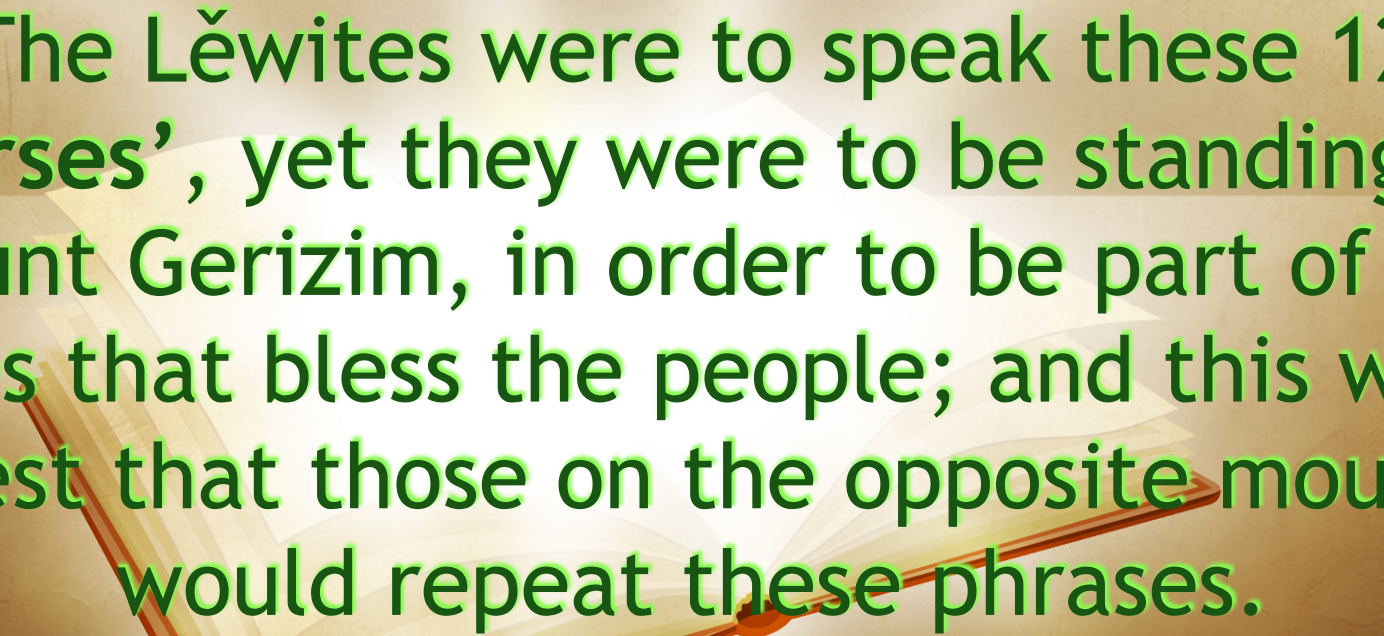
Yo‘ĕl/Joel 3:14 “Crowds, crowds in the valley of
decision! For the day of יהוה is near in the
valley of decision.”

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

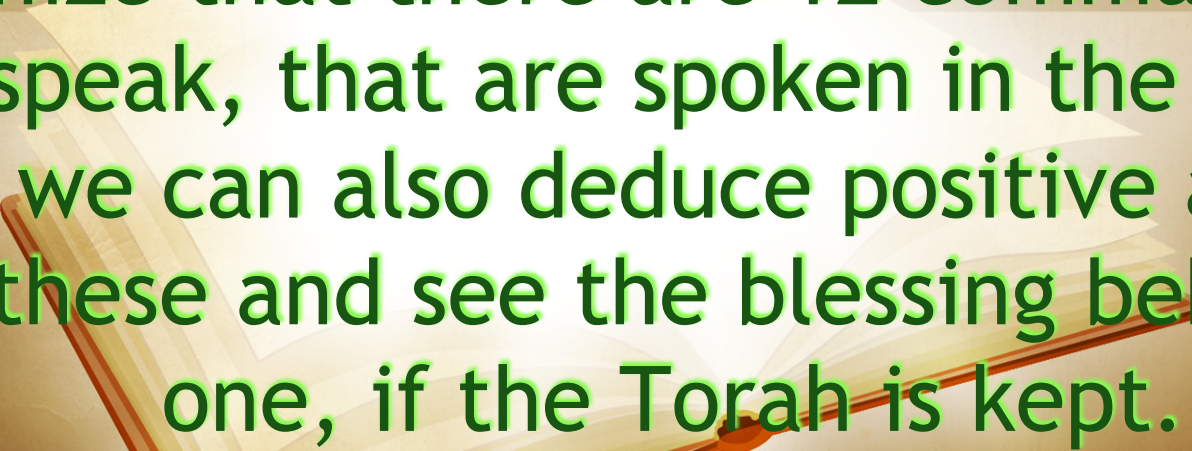
The Lěwites then, were to speak with a loud voice and speak to all the men of Yisra'ěl!



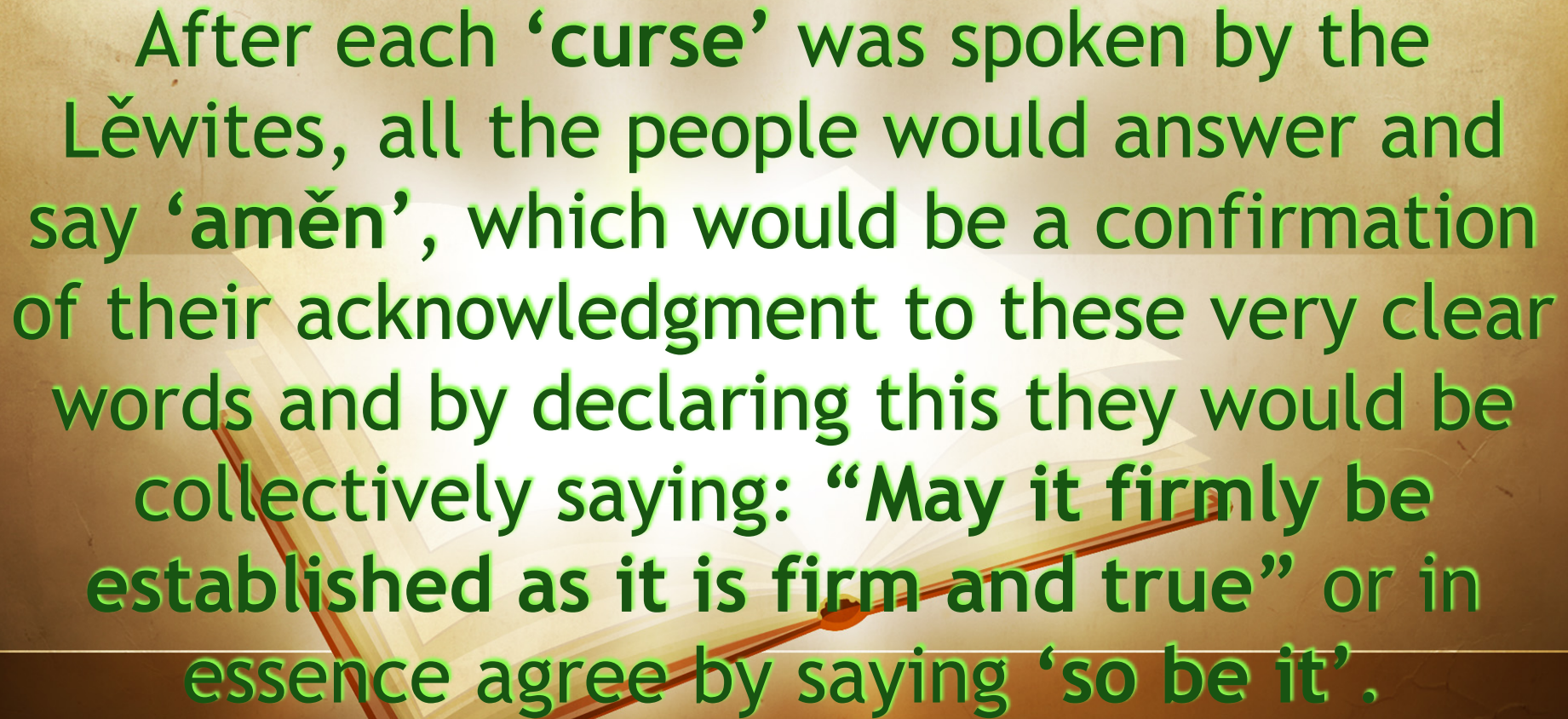
We recognize here, that the responsibility that the men have, in society, as they are to be the ones who make sure that their households serve **יהוה**, and this is a role that needs to be re-established today, as the men need to be the ones who bear the responsibility, in regards to the extent as to how much they are willing to learn and teach their family, with the realization as to what extent the blessings and curses will have a part in their homes, based on their obedience at managing their own households well.



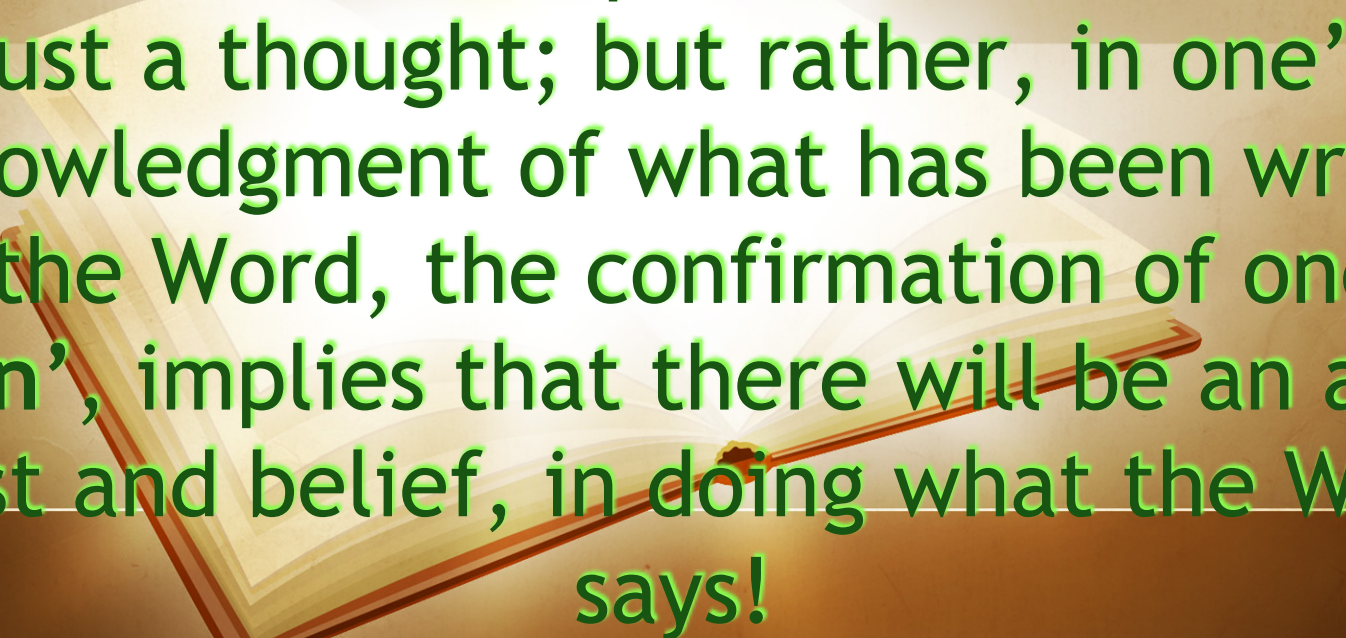
The Lěwites were to speak these 12 ‘curses’, yet they were to be standing on Mount Gerizim, in order to be part of the tribes that bless the people; and this would suggest that those on the opposite mountain would repeat these phrases.



As one looks at these next 12 verses, we recognize that there are 12 commandments, so to speak, that are spoken in the negative; yet we can also deduce positive aspects from these and see the blessing behind each one, if the Torah is kept.



After each ‘curse’ was spoken by the Lěwites, all the people would answer and say ‘aměň’, which would be a confirmation of their acknowledgment to these very clear words and by declaring this they would be collectively saying: “May it firmly be established as it is firm and true” or in essence agree by saying ‘so be it’.




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

The Hebrew word אָמֵן amēn (aw-mane')- Strong's H543 means, **'truly, verily, truth, so be it'**, and from this word we get the Hebrew word for **'truth'** which is אֱמוּנָה emunah (em-oo-naw')- Strong's H530 which means, **'firmness, steadfastness, faithfulness, stability, trust, truthful'**.

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

Yeshayahu/Isaiah 65:16 “so that he who blesses himself in the earth does bless himself in the Elohim of truth. And he who swears in the earth does swear by the Elohim of truth.

Because the former distresses shall be forgotten, and because they shall be hidden from My eyes.”



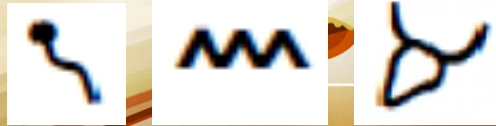
The Hebrew word translated here as ‘truth’
and in other translations as
‘trustworthiness’ is the adverb אָמֵן
amēn(aw-mane’)- Strong’s H543.

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


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

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

In the ancient script the Hebrew word אָמֵן
amēn (aw-mane')- Strong's H543 looks
like:



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!


Mem - ם:

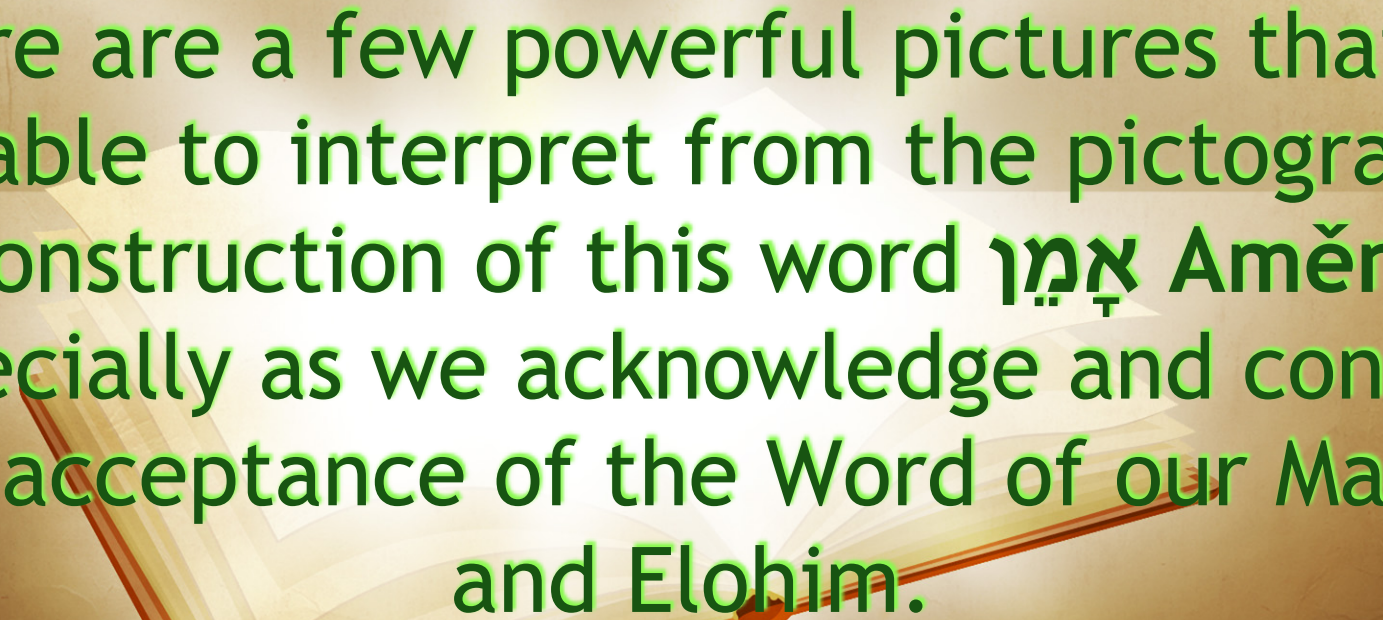
The ancient pictographic script has this letter pictured as



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

Nun - ן:

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

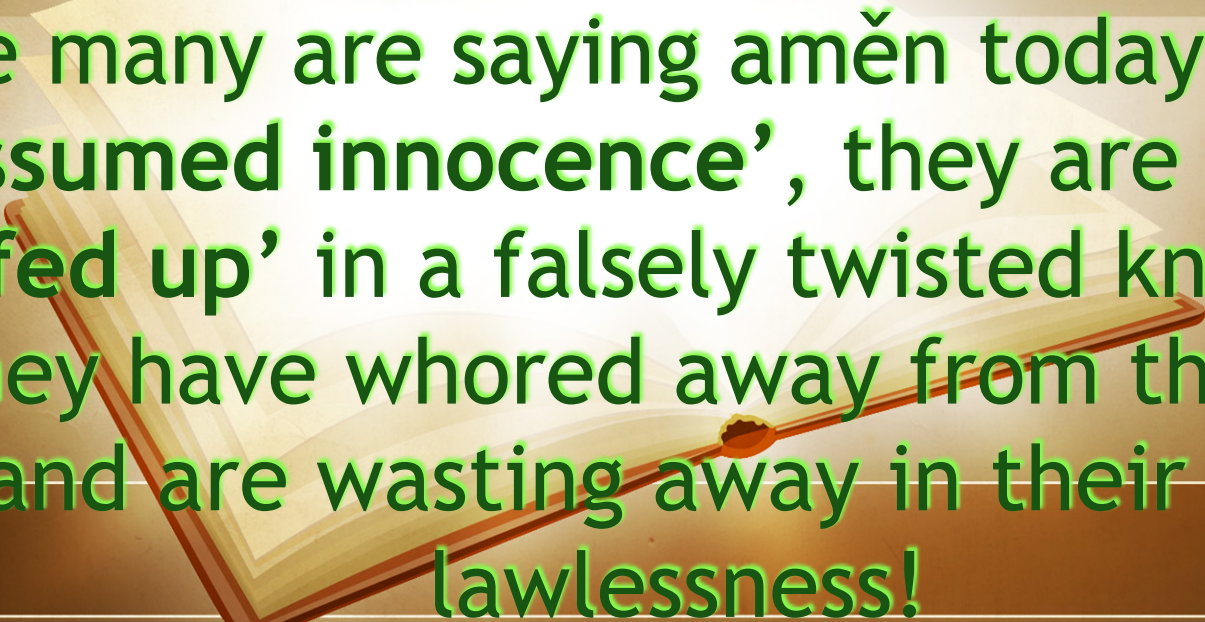


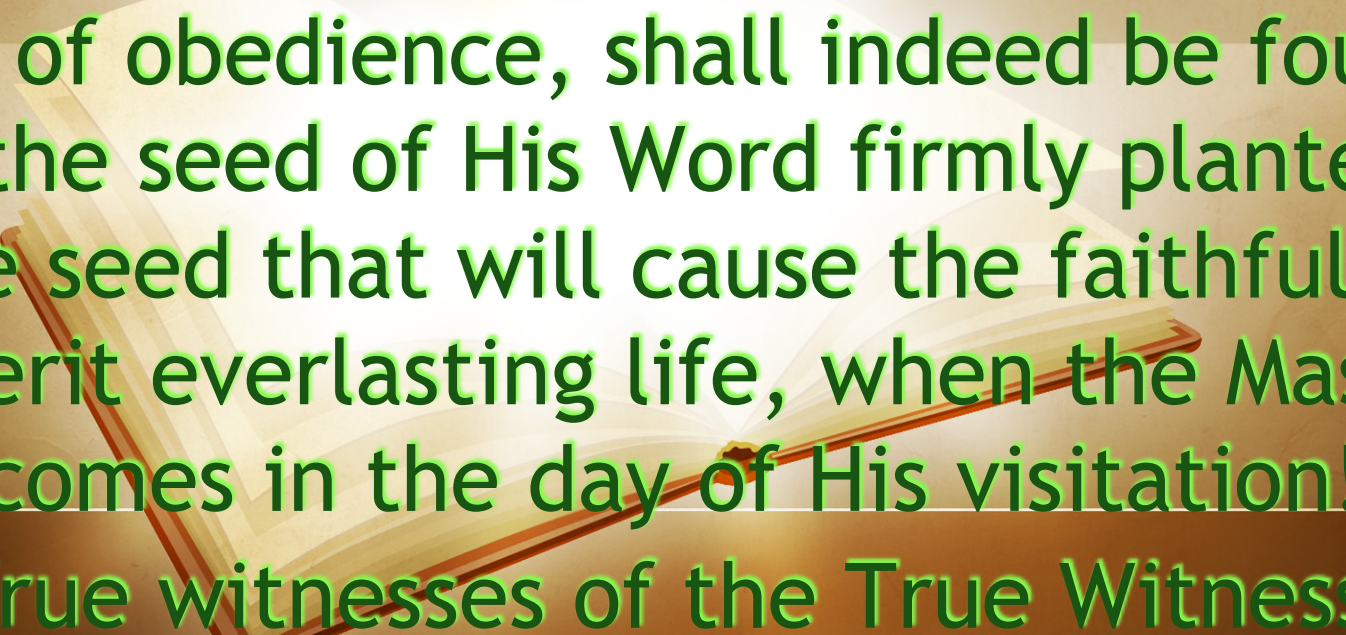
There are a few powerful pictures that we are able to interpret from the pictographic construction of this word אָמֵן Amēn, especially as we acknowledge and confirm our acceptance of the Word of our Master and Elohim.

**MESSIAH, OUR HEAD AND OUR STRENGTH,
HAS COME AND GIVEN US HIS EASY YOKE,
AS HE PASSED THROUGH THE WATERS
IN ORDER TO WASH US AND REDEEM US
FROM THE CHAOS OF SIN,
AS HE IS THE SEED OF THE PROMISE
THAT WAS BORN OF A MAIDEN (VIRGIN),
AND IN OUR IMMERSION IN HIM**

**WE ARE GIVEN LIFE AND THE ASSURANCE
OF OUR EXPECTATION OF EVERLASTING LIFE,
AS CO-HEIRS OF THE PROMISE!**

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





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


True witnesses of the True Witness!

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




Aleph - א:



The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that יהושע Messiah fulfilled!

Mem - מ



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

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

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

















CHAPTER 28

Here in this chapter, we see the results of what obedience brings and what disobedience will bring. Obedience brings blessing - disobedience as curse!

If you **'diligently obey'** the voice of **יהוה!**



The expression, 'diligently obey', which is also translated in others scripts as 'faithfully obey' or 'listen carefully', is made up of the same root word that is repeated twice in a row and could also be rendered as, 'if obeying you obey' showing emphasis on obedience; and this root word that is repeated is: שָׁמַע shama (shaw-mah')- Strong's H8085 which we have already looked at!

Again, the emphasis on walking in the blessings is IF you hear, guard and do His commands - it is as simple as that, yet sadly so many today want to claim all the blessings while willfully choosing to walk contrary to the Torah.

The Hebrew word translated as 'if' is **אם im (eem)**— **Strong's H518** which is a conditional participle or primary conjunction which renders, **'if, though, either, neither, when, whenever'**

The basic meaning of this word is “if” and this meaning can be seen in most of its occurrences as it usually occurs in conditional clauses, which we are able to see very clearly here!

“IF you obey My voice... **THEN YOU SHALL BE...**”

This is not a ‘**name it and claim it**’ doctrine of man - this is clear - do what is commanded, through hearing attentively, then these blessings will come upon you.

Turn aside from any of the Words of this Torah and disobey the voice of Elohim then all these curses shall come upon you.

To obey = to guard and do!!!

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

The Greek word used here for ‘watching over’ is φυλάσσω phulassō (foo-las’-so)-Strong’s G5442 which means, ‘to guard, watch, keep, observe, obey and keep orders’

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."

Yoḥanan/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 Torah!!!

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

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