

DEBARIM (DEUTERONOMY) 1:1-3:22 – DEBARIM – WORDS

The 5th book of the Torah, is called דְּבָרִים DEBARIM – which is the plural of the root word דָּבַר **dabar** – Strong’s H1697 which means, ‘*speech, word, commandment, chronicles, message*’ which, in its primitive root form, דָּבַר **dabar** – Strong’s H1696 means, ‘*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*’.

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

We who choose to ‘walk in and obey’ the ‘Words’ of יְהוָה, that we ‘hear, guard and do’, find that it becomes a place of anointing, righteousness and empowerment; and it is like the mantle of anointing and responsibility that Ēliyahu passed on to Elisha.

The Word of Elohim, which includes the complete collection of all His instructions, as contained throughout the Scriptures, is that which washes us, teaches us, and trains us in righteousness!

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


As we consider this word - דְּבָרִים Debarim – the plural of the word דָּבַר **dabar** – Strong’s H1697, in the ancient pictographic script, we are able to recognise the importance of the Word of Elohim, and how it is His Word that equips and prepares us, as His Ready Bride!

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



Dalet – דְּ:



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


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

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

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


Beyt - 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. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

Resh – ר:




The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as 'chief, top, begging or first'. It means 'top', as in the top or head of a body, and 'chief', as in a head of a tribe or people; as well as the one who rules the people.

Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

Yod – י:




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

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

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

Mem – 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.

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

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

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

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

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

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

מִשְׁנֵה תּוֹרָה הַזֹּאת עַל-סֵפֶר – **mishneh hatorah hazoth al sepher**.

This phrase, we see being used in:

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

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

- 1) **Mishneh** - מִשְׁנֵה - Strong's H4932 means, ‘**a double, copy, second**’ and comes from the primitive root שָׁנָה shanah – Strong's H8138 meaning, ‘**to repeat, do again, speak again, do it a second time**’.
- 2) **Hazoth** – הַזֹּאת – from Strong's H2063 means, ‘**of this**’
- 3) **Hatorah** – תּוֹרָה – ‘**The Torah**’, coming from the root word תּוֹרָה torah – Strong's H8451 which means, ‘**instruction, direction, law**’ and this comes from the primitive root verb יָרָה yarah – Strong's H3384 which means, ‘**to shoot, throw, instruct, direct, teach**’.

4) **Al** – עַל – Strong’s H5921 – translates as ‘*in, on, upon, over, by*’ and is used as a preposition (in the sing. or pl. and often with a prefix, or as conjunction with a particle following)

5) **Sepher** – סֵפֶר – Strong’s H5612 means, ‘*a book, letter, document, bill, deed, scroll*’.

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

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

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

TORAH:

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

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

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

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

The Torah gives us our ‘**direction**’ and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!
In other words, it means that you:

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

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

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

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

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

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

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

The Hebrew word תּוֹרָה **torah** – **Strong's H8451** is a combination of four symbols:
In the ancient pictographic script, it is written as follows:




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



From right to left the four letters are as follows:


Taw/Tav – ת:



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


Waw/Vav – ו:



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


Resh – ר:



The ancient script has this letter written as  and is pictured as ‘the head of a man’ and has the meaning of the head of a man as well as **chief, top, begging or first**. It means ‘top’, as in the top or head of a body and ‘chief’, as in head of a tribe or people as well as the one who rules the people.

Hey – ה:



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

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

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

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

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

Other definitions based on this word could also render:

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

and

‘Behold the man who secures the covenant’

and

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

Wow – how awesome is this!!!

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

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

יהושע tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

The word for sin, in Hebrew, comes from the root word חָטָא *hata* – Strong's H2398 which means, *'to miss, go wrong, sin, error, fault'* and in essence means *'to miss the mark or target'*!

With this in mind, it makes perfect sense, and brings great clarity, in understanding that the Torah becomes very vital to us, especially if we do not want to miss the purpose and fulfilment of our life or *'miss the mark'*, so to speak. Remember, the word 'Torah' carries the meaning of aiming in the right direction and moving in that direction.

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

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

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

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

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

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

It is the teachings of Mosheh (Torah) that leads the Bride to Her betrothal and it will be the spirit of Elyahu that will take the Bride to Her wedding.

The Torah with the spirit has the transforming power necessary for our lives to be a ready and prepared Bride!

So, when we also understand the necessity of these *"words"* – **Debarim** – we must also recognise that יהושע is the Word made flesh and He (Our Teacher of Righteousness) is the purpose and goal of the Word!

Those who will listen and take these words to heart will be carried into victory!

Verse 1

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

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

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

1 - The Hebrew word for ‘in the wilderness’ is **בְּמִדְבָּר** Bemidbar, which comes from the root word - **מִדְבָּר** midbar – Strong’s H4057 which means, ‘*wilderness, desert*’ and can also mean ‘*mouth*’.

This word comes from the primitive root verb **דָּבַר** dabar – Strong’s H1696 which means, ‘*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*’; and a derivative of this word is also translated as ‘*speech, word, commandment/s, message*’. The meaning of Bemidbar, as mentioned, means ‘in the wilderness’ and the literal meaning of this actually carries the concept of ‘The place of words’ or ‘The place of speaking’.

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

‘IT IS TIME TO LISTEN!’

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

2 - The Hebrew word that is translated as ‘in the desert plain’ is **בְּעֶרְבָה** ba’arabah, which comes from the word **עֶרְבָה** arabah – Strong’s H6160 which means, ‘*desert, desert plain, wilderness*’, and this comes from the root word **עָרַב** arab - Strong’s H6150 which means, ‘*to become evening, grow dark*’.

As the days get ‘darker’, so to speak, **דְּוָה** sets, and places, us ‘in the Wilderness’ – the place of hearing – for, it is time to listen!

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

3 – The Hebrew word **סוּף** Suph – Strong’s H5489 means, ‘*reed, sea weed*’ and in its primitive root form it means, ‘*to come to an end, cease*’.

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

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

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

“Between” - PARAN and TOPHEL and LABAN and HATSĒROTH, and DI ZAHAB,

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

1 – PARAN - פָּאֵרַן - Strong's H6290:

This word means, '*place of caverns*' and comes from the primitive root word פָּאֵרַן pa'ar – Strong's H6286 which has the meaning, '*to beautify, adorn, become boastful*'

2 – TOPHEL - תִּפֵּל - Strong's H8603:

This word means, '*white*' which comes from the same root as תִּפֵּל taphel – Strong's H8602 which means, '*whitewash, tasteless, unseasoned, foolish*'.

3 - LABAN - לָבָן - Strong's H3837:

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

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

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

We see this word תִּפֵּל taphel – Strong's H8602 being used to describe '*folly*', as seen in:

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

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

See the sermon notes on a message called: **WISDOM VS. FOLLY – WHO ARE YOU LISTENING TO – Mishlĕ/Proverbs 9** under the menu '*sermons 2011-2012*' on our site

(<https://atfotc.com>) or by clicking on the following link:

<https://atfotc.com/wisdom-vs-folly-who-are-you-listening-to-proverbs-9/>

Look at the warning of יְדוּשָׁע, that is given in:

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

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

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

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

See sermon notes on a message called: **SPEAKING AGAINST THE WHITEWASHERS AND THE IZEBEL’S** – Yeḥezqēl/Ezekiel 13 under the menu ‘sermons 2011-2012’ on our site (<https://atfotc.com>) or by clicking on the following link:

<https://atfotc.com/speaking-against-the-whitewashers-and-the-izeb-els-ezekiel-13/>

Now, let us look at the ‘difference’ between ḤATSĒROTH, and DI ZAHAB

1 – ḤATSĒROTH - חֲצֵרוֹת - Strong’s H2698:

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

2 - DI ZAHAB - זָהָב - Strong’s H1774:

This word means, ‘*enough gold*’ as it comes from the two words:

- 1) יָדַי **day** – Strong’s H1767 which means, ‘*sufficiency, enough*’ and
- 2) זָהָב **Zahab** – Strong’s H2091 which means, ‘*gold*’.

Once again, as we approach the darker end-times, we must ask ourselves:

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

By that I mean,

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

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

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

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

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

It then took a period of over 38 years to come to the place of this second hearing of the Torah. It was as a result of rebellion, stubbornness and pride, that Yisra'ēl had to sojourn this long, which was long enough for the rebellious generation to die out, and here we see that after 40 years Mosheh speaks to this new generation the very same words that were given at Mount Sinai, as well as a historical overview of the pitfalls that they encountered as a result of their rebellion.

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

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

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

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

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

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

קָדֵשׁ בַּרְנֵעַ Qadēsh Barnēa – Strong’s H6947 means, *‘set-apart’*, which comes from the words:

1) Qadēsh – קָדֵשׁ H6946 which means, *“set-apart”*, and an unused word:

2) בַּרְנֵעַ – Barnēa, which is thought to be a compound of that which corresponds to בָּרַב bar – Strong’s H1251, which is of Aramaic origin and means, *‘field, open field’*, and a derivative of נוּעַ nua – Strong’s H5128 which means, *‘to wander, quiver, shale, tremble, shake’*, and gives reference to the meaning of a desert of a fugitive.

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

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

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

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

Verse 6 – Too long at this mountain!

חֲרֵב - חָרַב - Strong’s H2722 means, *‘desert, waste’* which was a mountain in Sinai and it comes from the word חָרַב harēb - Strong’s H2717 which means, *‘to be waste or desolate, to be dry or dried up, becomes parched, devastated’*.

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

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

Yisra’ēl had a Promised Land to get to – they could not stay at this Mountain!

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

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

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

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

Ib’rim/Hebrews 12:18-24 “**For you have not drawn near to a mountain touched and scorched with fire, and to blackness, and darkness and storm, 19 and a sound of a trumpet, and a voice of words, so that those who heard it begged that no further Word should be spoken to them, 20 for they could not bear what was commanded, “If even a beast touches the mountain, it shall be stoned or shot through with an arrow.” 21 And so fearsome was the sight that Mosheh said, “I exceedingly fear and tremble.” 22 But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers, 23 to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect, 24 and to יהושע the Mediator of a new covenant, and to the blood of sprinkling which speaks better than *the blood of Hebel.*”**

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

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

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

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

The Greek word that is translated as ‘does’ is ποιέω poieō – Strong’s G4160 which means, ‘**to make, do, accomplish, keep, work, acts**’.

A derivative of this word is ποιητής poietēs – Strong’s G4163 which means, ‘**a doer, a maker**’, and is seen in:

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

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

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

Verse 7 – Turn and set on your way!

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

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

A derivative of this word פָּנָה panah – Strong's H6437 is פָּנֶה paneh or פָּנִים panyim – Strong's H6440 meaning, **'face, faces'**.

What we see here, is the need to **'turn our faces toward יְהוָה'** and keep our eyes fixed on יְהוָה and walk in Him, as we guard to do all He commands us!

In the phrase, **'set on your way'**, the Hebrew root word that is used for **'way/journey'** is נָסַע nasa – Strong's H5265 which means, **'pull up, pull out, set out, journey'**

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

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

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

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

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

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

Verse 8 – Go in and possess

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

'Take possession' is what we are told to do!

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

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

I certainly hope so!

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

Verse 9-15

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

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

What is being emphasised here is that the promise given to Abraham still stands!

With Mosheh appointing the heads we also see clearly the shadow picture of how it is Messiah who appoints the necessary offices within the body in order to build up the body:

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

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

In **verse 11** he reminds Yisra'el how he told them to **'choose'** men who are **'wise and understanding'**, and are **'known'** by the tribes, and let them be appointed as their heads. In other words, we see that there is a clear order in the body of Elohim!

The Hebrew word that is translated as **'choose'** comes from the root word **יָחַב** **yahab** – **Strong's H3051** – which means, *'to give, to choose' provide, come or to ascribe or to set'*. They were to set over themselves men who were known, wise and understanding!

The Hebrew word for 'wise' is חָכָם ḥākām – Strong's H2450 which means, '**expert, skilled, learned**' and is from the primitive root word חָכַם ḥākām – Strong's H2449 meaning, '**to be wise, skilful, make wise**'.


It is from this root verb that we get the Hebrew noun for 'wisdom' which is the word חֵכְמָה ḥōk̄mah – Strong's H2451 meaning, '**wisdom, skill**'.

In the ancient pictographic alphabet, this Hebrew word for 'wisdom' - חֵכְמָה ḥōk̄mah – Strong's H2451 looks like this:



Het – ה:



The ancient script has this letter as  which is a '**tent wall**', and carries a meaning of '**SEPARATION**', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise 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 recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Kaph - כ:



The ancient form of this letter is  - meaning '**the open palm of a hand**'.


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

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

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

Mem - מ:




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

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

Hey – ה:



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

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

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

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

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

To be wise means to be one who is skilled or learned and this takes time, determination and discipline! To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master: **Mishlê/Proverbs 1:5 “The wise one hears and increases learning, and the understanding one gets wise counsel”**

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

So, we can clearly see that while we are able to become ‘wise’, if we pay attention to hear, guard and do the word of Elohim; we also realise that we can quickly become stupid, or be a fool, if we do not listen and obey, and refuse to accept the discipline of the Word. While the wise increase learning and delight in understanding the Truth, as he meditates on the Torah of Elohim, the fool couldn’t care less about understanding:

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

The Hebrew word that is translated here as ‘delight’ is **הִפִּיחַ** *haphets* – Strong’s H2654 and means, ‘**to delight in, desire, take pleasure in**’ and carries a similar meaning to the primitive root verb **רָצַח** *ratsah* – Strong’s H7521 which means, ‘**to be pleased with, accept favourably**’.

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

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

יְהוָה takes NO Pleasure in fools!!!

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

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

WISE AND UNDERSTANDING!

The Hebrew word for **understanding** is **בִּינָה** *biyn* – Strong’s H995 which is the primitive root verb that means, ‘**to discern, act wisely, consider carefully, understand, perceive**’.

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

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

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

We see this word being used also in:

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

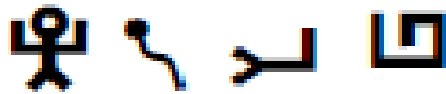
Tehillah/Psalm 119:104 “From Your orders I get understanding; therefore I have hated every false way.”

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


The noun which is derived from this root verb is **בִּינָה** *biynah* – Strong’s H998 which means, ‘**an understanding, consideration, discernment**’

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


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




Beyt – ב:

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


Yod – י:

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

Nun – נ:

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

Hey – ה:

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

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

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

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

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

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

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

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

MEN WHO ARE KNOWN!

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

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

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

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

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

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

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

One day we went into a shopping mall and were walking behind a couple, only to be shocked by what we saw!

On the back of the lady's neck was a tattoo with the Name of Elohim in Hebrew lettering, as follows: יהוה רפא - **YAHWEH Rapha**, which renders that יהוה is Healer!

I found this very disturbing, to see that someone would tattoo the Name of the Creator on their body, when the clear command in the Torah is to not put tattoo marks on our bodies (**Wayyiqra/Leviticus 19:28**).

Now, while many may assume that this has been done in ignorance, we need to first recognise that this person has obviously discovered the Name of Elohim and actually seen it in the Hebrew font, yet in their vain attempt at trying to show that they think they **'know'** Elohim, by the fact that they tattoo their body with His Name, clearly shows that they do not know Him!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are so many who claim to ‘know’ Elohim, yet they do not even **know His Name**, and they refuse to receive Him by His Name:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Verse 16-17 – Judge righteously and show no partiality

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

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

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

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

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

While we hold each other accountable, we do this by showing each other our sins/lawlessness so that we can realign our walk to be pure and righteous in Messiah, we certainly do not ‘pass sentence’ on each other, for while there is One Judge – יהושה Messiah – and all right-ruling belongs to Him, we are His Body who He has called to rightly rule according to His right-ruling! We are told not to be afraid of anyone’s face – for it is Elohim’s right-ruling!

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

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

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

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

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

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

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

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

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

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

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

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

Ya'aqob/James 2:1-9 “My brothers, do not hold the belief of our Master יהושע Messiah, the Master of esteem, with partiality. 2 For if there should come into your meeting a man with gold rings, in a splendid robe, and there should also come in a poor one dressed in rags, 3 and you pay attention to the one wearing the splendid robe and say to him, “You sit here in a good place,” and say to the poor one, “You stand there,” or, “Sit here by my feet,” 4 have you not discriminated among yourselves, and become judges with wicked thoughts? 5 Listen, my beloved brothers: Has Elohim not chosen the poor of this world, rich in belief and heirs of the reign which He promised to those who love Him? 6 But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts? 7 Do they not blaspheme that good Name by which you are called? 8 If you truly accomplish the sovereign law according to the Scripture, “You shall love your neighbour as yourself,” you do well, 9 but if you show partiality, you commit sin, being found guilty by the Torah as transgressors.”

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

Verse 21 – Do not fear nor be discouraged

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

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

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

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

The Hebrew root word that is translated as ‘discouraged’ is **הָתַתְּ** **hathath** – Strong's H2865 which means, ‘to be shattered, dismayed, broken into pieces, abolished, afraid, break down or be scared’.

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

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

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

Verse 22-25

After being told to go in and possess they came to Mosheh and asked that he send out men to search and check out the land and bring back word.

This was good in the eyes of Mosheh and so he chose 12 men, who went and spied out the land and brought back some of the fruit saying that the land is good.

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

The land is good... but!

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

Verse 26-27

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

The Hebrew word that is used here for ‘**rebellion**’ comes from the primitive root verb מָרָה **marah** – Strong’s H4784 meaning, ‘**to be contentious, disobedient, hostile, provoke, openly defiant of authority**’, and from this root verb we get the noun that is typically translated as

‘**rebellion, rebellious**’, which is the Hebrew word מֵרִי **meriy** – Strong’s H4805 meaning, ‘**rebellious, rebels, bitter**’.

Collectively, these two words are used 68 times in 65 verses, and the primary use of these words are in specific reference to the rebellion of Yisra’el and Yehudah against יְהוָה, both during the Wilderness wanderings and during their exile.

The Hebrew noun מֵרִי **meriy** – Strong’s H4805 is used 23 times, and of those 23 times we see it being used 16 times in the Yehezqel, with 14 of those being used in the phrase, “**rebellious house**”:

Yehezqel/Ezekiel 2:3-8 “**And He said to me, “Son of man, I am sending you to the children of Yisra’el, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day. 4 “And the children are stiff of face and hard of heart to whom I am sending you, and you shall say to them, ‘Thus said the Master יְהוָה.’ 5 “And they – whether they hear or whether they refuse, for they are a rebellious house – shall know that a prophet has been in their midst. 6 “And you, son of man, do not be afraid of them, nor be afraid of their words, though thistles and thorns are with you and you dwell among scorpions. Do not be afraid of their words or discouraged by their looks, for they are a rebellious house. 7 “And you shall speak My words to them, whether they hear or whether they refuse, for they are rebellious. 8 And you, son of man, hear what I am speaking to you. Do not be rebellious like that rebellious house, open your mouth and eat what I am giving you.”**

So, what made Yisra'el a rebellious house?

Well, it is pretty clear from these words we see, in **Yehezqel/Ezekiel 2:**

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

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

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

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

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

Their tongues and their doings are against יהוה!!!

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

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

Do all in the Name of our Master!!!

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

The most frequent use of the words **מָרִי meriy – Strong’s H4805** and **מָרָה marah – Strong’s H4784** are found in speaking of the rebellion against the commands or Word of Elohim.

The verb **מָרָה marah – Strong’s H4784** is often found being used in parallel with a number of Hebrew words, and I would like to mention 10 of these so that we get a clearer picture of how ugly and terrible rebellion is and that which is often seen to be present in one who is rebellious.

These are in no particular order of relevance but simply highlight that which goes alongside rebellion!

1 – Stubborn!

The Hebrew word that is translated as ‘stubborn’ is **סָרָר sarar – Strong’s H5637** which means, ‘**stubborn, rebellious, backslide**’.

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

Stubborn and rebellious people are not steadfast and therefore cannot be trusted!

This word also carries the meaning of backsliding, and what we take note of is that when one compromises and backslides, even in the slightest manner, they are being rebellious!

2 – Grieved!

The Hebrew word that is translated as ‘grieved’ is אָצַב *atsab* – Strong’s H6087 which means, **‘to hurt, pain, grieve, distort, displease’**.

Yeshayahu/Isaiah 63:10 “But they rebelled and grieved His Set-apart Spirit, so He turned against them as an enemy, and He fought against them.”

Rebellion grieves the Spirit of Elohim!

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

3 – Refuse!

The Hebrew word that is translated as ‘refuse’ is מָאַן *ma’en* – Strong’s H3985 which means, **‘to refuse, absolutely refuse’**, and represents an intentional action as opposed to one of ignorance.

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

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

4 – Transgressed!

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

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

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

5 – Despised!

The Hebrew word that is translated as ‘despised’ is נִאָצַץ *na’ats* – Strong’s H5006 which means, **‘to spurn, treat with contempt, blaspheme, scorn’**.

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

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

To despise the counsel of the Most-High is to openly disrespect it by not submitting to it! Many are in rebellion today as they openly disrespect the advice and counsel that is given through the Word as they openly disrespect the one bringing the counsel and advice!

This word נָאָץ na'ats – Strong's H5006 is found in:

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

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

6 – Sinned!

The Hebrew word that is translated as ‘sinned’ comes from the root word חָטָא hata – Strong's H2398 meaning, **‘to miss the mark, do wrong, incur guilt, fail to reach’**, and when understanding the root meaning of **“Torah”**, one can clearly see that to sin is to walk against, or walk contrary to, the Torah, for:

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

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

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

7 – Tried!

The Hebrew word that is translated as ‘tried’ is נָסָה nasah – Strong's H5254 meaning, **‘to test, try, prove, put to the test’**.

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

Debarim/Deuteronomy 6:16-17 **“Do not try יהוה your Elohim as you tried Him in Massah.**

17 “Diligently guard the commands of יהוה your Elohim, and His witnesses, and His laws which He has commanded you.”

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

8 – Rebelled!

The Hebrew word that is translated as ‘rebelled’ is מָרָד marad – Strong's H4775 which means, **‘be rebellious, to rebel, revolt’**.

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

Here מָרָה marah – Strong's H4784 is translated as ‘disobedient’ and מָרָד marad – Strong's H4775 as ‘rebelled’!

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

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

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

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

9 – Rejected!

The Hebrew word that is translated as ‘rejected’ comes from the root word מָאַסׁ mā’as – Strong’s H3988 and means, ‘*reject, completely abhor, despise, refuse, cast away*’.

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

10 – Profaned!

The Hebrew word that is translated as ‘profaned’ is הָלַל hālāl - Strong’s H2490 and means, ‘*to bore or pierce through or kill or wound or defile*’.

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

This verse, in Yehezqël, has both the words for ‘rejected’ and ‘profaned’ being used along with מָרָה marah – Strong’s H4784. The verse before this one tells us how יהוה gave Yisra’ël His Sabbaths (which includes all His Appointed Times/Feasts) to be a sign between us and Him, to know that He is יהוה who sets us apart. What we see is that they profaned His Sabbaths and rejected His right-rulings! So many today have profaned His Sabbath and rejected His right-ruling and are not walking in His laws, this shows that they are in walking complete rebellion to the Truth!

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

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

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

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

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

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

When king Sha'ul did not do as commanded and did not put all the sinners, the Amalēqites, under the ban and fight against them until all were consumed, Shemu'el confronted him for not obeying the voice of יהוה, and for taking of the spoil that was to be put under the ban too.

Sha'ul excused away his disobedience by claiming obedience and said that the spoil that was taken was to be used as an offering to יהוה.

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

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

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

Sacrifice is only accepted when done in obedience and not in one's own way or what seems right in one's own eyes!

Many are doing whatever is right in their own eyes and are being extremely rebellious in their words and deeds; hardening their hearts to the hearing of His voice, risking the fate of the rebellious – and that fate is that they shall never enter His rest!

Reject the Word of יהוה and He will reject you!

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

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

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

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

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

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

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

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

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

Verse 28

Here we are told that the people were greatly afraid after hearing the evil report of the 10 spies and as a result of their lack of faith their report caused the people’s heart to melt.

The Hebrew word that is translated as ‘melt’ comes from the primitive root verb מָסַח *masas* – **Strong’s H4549** which means, *‘to dissolve, melt, completely lose heart, drenched, waste away, worthless’*.

The people had lost the heart to go on and as a result began to grumble and rebel against the instructions of Elohim, all because of the fear of the people who were greater and taller than they were!

This verb מָסַח *masas* – **Strong’s H4549** is written in the ‘hifil’ verb tense, which is the **causative tense** and from this, we see how the entire nations was **caused to ‘lose heart’** after hearing the evil report of the 10, as they refused to listen to Yehoshua and Kalēb.

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

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

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

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

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

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

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

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

Then we see, in **verse 28**, that Mosheh told them to have no dread or fear of them! We need to be reminded of this too and therefore we recognise how important daily encouragement is extremely necessary in the body of Messiah! We all will face situations or circumstances that may seem to be far too much for us to bear yet we must not lose heart in doing good!

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

To put it simply, it could be understood as 'becoming discouraged'. Who of you have been discouraged lately?

Perhaps you have found yourself becoming discouraged due to the choking worries of this world and deceit of wealth, as pressure to meet needs seems beyond your ability and reach? Perhaps you have been discouraged due to circumstances that do not seem to change as you would like them to?

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

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

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

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

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

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

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

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

The Greek word translated as 'lose heart' is ἔκκακέω ekkakeō – Strong's G1573 meaning, 'lose heart, grow weary, exhausted, become faint' and comes from two words:

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

2 - κακός kakos – Strong's G2556 meaning, 'evil, wicked, bad things, loathsome, wrong'.

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

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

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

2 – λύω luō – Strong's G3089 which means, 'to loose, to release, dissolve, annul, break, take off, unbind, untie'.

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

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

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

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

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

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

1 – Lack of persistent prayer!

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

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

How often do you find it hard to pray?

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

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

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

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

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

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

Qolasiim/Colossians 4:2 “Continue in prayer, watching therein, with thanksgiving”

The Greek word that is translated as ‘continue’ is προσκαρτερέω proskartereō – Strong’s **G4342** which means, **‘to attend constantly, continually devoting oneself, stand ready’**.

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

Once again, I ask ‘**how is your prayer life?**’

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

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

Tas’loniqim Aleph/1 Thessalonians 5:16-18 “Rejoice always, 17 pray without ceasing, 18 in all circumstances give thanks, for this is the desire of Elohim in Messiah יְהוֹשֻׁעַ for you.”

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

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

2 - Growing weary in doing good

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

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

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

When you start neglecting to gather and assemble as we should, and neglect to encourage one another and stir up love and good works as you grow weary in doing what the assembly does, then there is a sure sign that you may be losing heart and in danger of allowing discouragement to cripple your set-apartness!

The early assembly did not find it a burden to meet daily!

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

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

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

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

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

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

1 – Tribulations, sufferings, trials:

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

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

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

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

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

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

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

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

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

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

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

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

How do you handle trials?

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

2 – Lawlessness, rebellion, sin:

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

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

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

Lawlessness or rebellion is simply a lack of a proper fear, respect and reverence for יהוה, in both **attitude** (which is toward יהוה's Word) and **obedience** (which is doing יהוה's will). If you don't have the right attitude toward יהוה you certainly won't live out His Word.

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

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

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

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

DO NOT LET FRIGHTENING CIRCUMSTANCES OR ‘GIANTS’ CAUSE YOUR HEART TO MELT – TRUST IN יהוה

Verse 30

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

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

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

He reminded them of how יהוה would fight for them as He did before their eyes in Mitsrayim. They needed to be reminded of the might and power of Elohim, through what their own eyes saw Him do to the Mitsrians and so too, do we often need to be reminded of the great victories our Master has wrought in our lives, in order for us to have the proper courage to keep going on and be more than overcomers, through him who loved us and died for us and rose again, so that we may have life and life abundantly!

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

The Hebrew word that is used here for 'fights' comes from the primitive root word **לָחַם** **laham** – Strong's H3898 which means, '*to fight, do battle, wage war, conquer*'; and can also carry the meaning, '*consume, to use as food, eat*'.

We are not able to properly face life's battles without proper guidance from the wisdom of Elohim!


It is from this root word that we get the word **לֶחֶם** **lehem** – Strong's H3899 which means, '*bread, food, provision*'.

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


In the ancient pictographic script, we see the root word **לָחַם** **lehem** – Strong's H3899 pictured as follows:




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.

Het - הָ:

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 symbolise 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 recognise the picture of stones being built up to make a complete wall, and represents a '*boundary*', or better understood as our 'boundaries' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Mem – מ

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

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

THE GOOD SHEPHERD BUILDS US UP AND CLEANSSES or THE AUTHORITY OF THE WORD THAT SEPARATES AND CLEANSSES

When we recognise the value and importance of the daily lawful bread that we are to eat, we see how important it is for us to meditate on His Torah, day and night, so that we can live clean and set-apart lives and be properly armed to fight the Good Fight of the belief!!! Neglecting to do so will cause one to not know who He, The Good Shepherd, is and will leave one unarmed to stand in the day of battle!

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

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

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

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

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

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


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

A word that is derived from the root אָמַן aman – Strong’s H539, is the Hebrew word for ‘truth’, which is אֱמוּנָה emunah – Strong’s H530 which means, **‘firmness, steadfastness, faithfulness, stability, trust, truthful’**. We serve a faithful and trustworthy Elohim – and in Him we find true stability, as we stand upon the Rock of Truth!


When looking at אֱמוּנָה emunah – Strong’s H530 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 **יְהוֹשֻׁעַ** Messiah fulfilled!

Mem - מ:

The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

Waw/Vav – ך:




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

The root meaning of this letter is 'to add, secure or hook'.


Nun – ך:



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

Hey – ך:



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

In the understanding of this word אֱמוּנָה emunah – Strong's H530 representing for us 'trustworthiness', we can clearly see from these pictures the following:

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

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

Another word that comes from the root word אָמַן aman – Strong's H539 is the adverb אֱמֶנֶן aměn – Strong's H543 which means, 'truly, verily, truth, so be it'.

In Yeshayahu Aměn 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 אֱמֶן **aměn**- Strong’s H543.

יְהוֹשֻׁעַ 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!

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


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

In the ancient script, the Hebrew word אֱמֶן **aměn** – Strong’s H543 looks like this:




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 יְהוֹשֻׁעַ Messiah fulfilled!


Mem – מ:



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

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 ןנן aměn, especially as we acknowledge and confirm our acceptance of the Word of our Master and Elohim, and that He is the Aměn.

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 aměn today, in their 'assumed innocence', they are simply 'puffed up' in a falsely twisted knowledge as they have whored away from the Truth, and are wasting away in their sin/lawlessness!

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

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

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

And in **verse 36** we see the result of completely following in the clear commands – Kalěb got to enter because He followed ןנן completely!

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

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

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

The English word **‘complete’**, as an adjective, simply means **‘to have all the necessary or normal parts or components’**. In other words, **‘you have it all’**.

The English word **‘completely’** is an adverb – which is a word that serves as a modifier of a verb (a ‘doing’ word) and strengthens the action of the verb. **‘Completely’** therefore literally means, **‘to a full extent; to be complete with everything necessary; highly proficient; thorough; total; absolute’**.

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

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

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

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

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

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

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

Ib’rim/Hebrews 11:8-10 “By belief, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going. 9 By belief, he sojourned in the land of promise as a stranger, dwelling in tents with Yitshaq and Ya’aqob, the heirs with him of the same promise, 10 for he was looking for the city having foundations, whose builder and maker is Elohim.”

Kalēb in following completely – obeyed, sojourned and looked forward – can you?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Do you see what these verses are saying and emphasising? They had just received their allotment and inheritance and here these instructions are very clear:

CLING to יהוה – HE FIGHTS FOR YOU

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

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

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

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

Hear, Guard and Do

That is the true response of true sheep of Messiah!

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

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

Verse 37-38

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

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

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

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

What we must understand in this verse, in light of what we are reading in

Debarim/Deuteronomy 1:36-37, is that this verse in **Yohanan/John 1:17** can best be expressed as follows:

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

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

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

Truth came through Mosheh –favour and Truth through Messiah!

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

Verse 39 – know no good and evil

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

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

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

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

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

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

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

When the wicked generation realised their crookedness they did not repent, although they gave lip service of their repentance and presumed that by their ‘quick confession’ that they could go up and destroy the enemies before them. Here it tells us that each one put on his battle gear, and again is another example of how they ‘put on’ the appearance of righteousness yet their hearts were still crooked.

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

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

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

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

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

Verse 44 – driven back from Sě'ir to Ḥormah

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

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

The word שְׂעִיר Sě'ir – Strong's H8165 means, '*hairy, shaggy*' and חֹרְמָה Ḥormah – Strong's H2767 means, '*devotion*'.

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

Ib'rim/Hebrew 12:7-11 "If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? 8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons. 9 Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live? 10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness. 11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it."

Verse 45 – Discipline may cause tears

They 'returned' and wept yet יְהוָה would not listen to them!

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

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


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

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


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




Shin - שׁ:

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

Waw/Vav – ׀:

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

Beyt – ב:

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

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

THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO.

This word in the ancient form represents for us a:

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

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

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

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

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

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

The Greek word for ‘repent’ is μετανοέω *metanoēō* – Strong’s G3340 which means, ‘**to change one’s mind or purpose, to repent, relent**’ and involves a complete change in one’s attitude and thought.

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

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

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

Turning away from dead works to serve the Living Elohim in sincerity and Truth, bearing fruit worthy of repentance is what is required! Many ‘return with tears’ yet fail to change their lifestyles, rejecting the need to walk in Covenant by guarding the commands and Elohim and think that their prayers are still going to be heard!

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

Verse 46 – At Qadēsh many days

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

The Hebrew word קָדֵשׁ *Qadēsh* – Strong’s H6946 means “**set-apart**”.

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

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

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

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

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

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

For more on ‘set-apartness’ please see the sermon notes of the following messages:

1 – GOOD SET-APART BEHAVIOUR AMONG THE NATIONS, which can be found under the **sermons 2018/2019** menu on our site (<https://atfotc.com>) or by clicking on the following link: <https://atfotc.com/good-set-apart-behaviour-among-the-nations/>

2 – DISTINGUISH BETWEEN THE SET-APART AND THE PROFANE, which can be found under the **sermons 2015/2016** menu on our site (<https://atfotc.com>) or by clicking on the following link:

<https://atfotc.com/distinguish-between-the-set-apart-and-the-profane/>

The Hebrew word that is translated as ‘so you dwelt’ is **וַיִּשְׁבוּ** vateyshbu which comes from the root word **יָשַׁב** yashab – Strong’s H3427 and means, ‘**sit, dwell, remain, abide, inhabit, sitting still**’; and a modern word derived from this word which is translated as school is ‘yeshiva’.


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

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


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




Yod – י:

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 – ש:

ש – 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:

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 יהודה**’ 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!

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**’, emphasises 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!

The Hebrew word for ‘set-apart/set-apartness’, as most of you may know, comes from the noun קִדְּשׁ qodesh – Strong’s H6944 – and it means ‘*apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה*’.

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

Set-apartness in the Greek is ἁγιασμός hagioσmos – Strong’s G38 – ‘*consecration, sanctifying, purification*’, and comes from the verb ἁγιάζω hagiozō – Strong’s G37 which means, ‘*make set-apart, be set-apart, to separate from profane things and dedicate to Elohim*’, which comes from the primitive root ἅγιος hagioσ – Strong’s G40 and its fundamental idea is one of ‘*separation, consecration, and devotion to the service of Elohim*’. I think we get the picture!

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

Set-apartness certainly takes work, and when one is idle in duty then laziness leads to compromise and the inability to distinguish the difference between what is set-apart and what is common!

The first time we see this word קִדְּשׁ qodesh – Strong’s H6944 being used, is in:

Shemoth/Exodus 3:5 “**And He said, “Do not come near here. Take your sandals off your feet, for the place on which you are standing is set-apart ground.”**”

This is the account of where יְהוָה appeared to Mosheh in a flame of fire from the midst of a bush.

Mosheh sees a burning bush that is not being burnt up and turns aside to take a look and as he drew near, he was commanded by Elohim to take off his sandals as the place he was now standing on was set-apart ground!

He was now in the presence of the Most-High and, in ‘turning aside’ from the way of the world, one must also recognise that one’s shoes or sandals can also represent one’s walk and so this commissioning of Mosheh to take off his sandals was a clear call to take off the ‘walk of the world’.

This same command was given to Yehoshua:

Yehoshua/Joshua 5:15 “**And the Captain of the host of יְהוָה said to Yehoshua, “Take your sandal off your foot, for the place where you stand is set-apart.” And Yehoshua did so.”**”

What we must also remember is that in the garments of the High Priest there are **no ‘shoes’**, and therefore, the “shoes of peace” that Sha’ul speaks of, in **Eph’siyim/Ephesians**, speaks of walking in the shalom of the Besorah of Messiah and walking according to His commands and not being ‘**strapped down**’, so to speak, by the customs and traditions of the world!

“Shoes fitted with the Good News” is a picture of being completely fitted with pure set-apart garments of Truth and Righteousness.

“Feet”, in the Hebraic mind-set, refers to one’s walk and “feet fitted with the Good News of Peace” speaks of walking in the perfect commands of Elohim as we guard to keep all His Appointed Times, making sure that we do not have our feet soiled with man-made customs and corrupted designs for fleshly comfort, but rather that we have feet that are washed, set-apart and fitted with that which is from Elohim.

In the Tabernacle, the priests did not have shoes or sandals and the bronze laver was used to wash their hands and feet before entering into the Set-Apart and Most Set-Apart Place!

We know that the bronze laver is a clear picture of the Word of Elohim that washes us, as our Husband washes us through His Word and keeps us clean.

This teaches us a vital lesson of how we are to allow the Word to wash us and keep us clean as we walk in complete set-apartness and not be found to be soiled by walking like the nations walk! How is your walk?

Is your walk of set-apartness clearly identifiable from the rest of the world or do you blend in and follow in the common walk and ways of the rest of the world that do not serve Elohim?


As a called out, set-apart and royal priesthood, are you distinguishably different to the rest of the world that walks in common ways that profane our Master and Elohim, or do you find that you are conveniently blending in with the common ways of man and give in to compromise to the point where you are unable to actually distinguish the difference?

At this point I want us to take a look at this Hebrew word for set-apartness as it was written in the ancient pictographic script.

The Hebrew word קֹדֶשׁ *qodesh* – Strong’s H6944 which means ‘*apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה*’, is rendered as follows in the ancient pictographic letter/symbols:




Qoph – ק:

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


Dalet – ד:



This is the letter ‘dalet’ which is pictured as , which is a ‘tent door’.
It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of ‘dangle’ or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is ‘The Door’, for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:



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

Looking at the rendering of this Hebrew word קֹדֶשׁ qodesh – Strong’s H6944 in the pictographic form that renders **set-apartness** or **to be set-apart we**, are able to see what this clearly implies as we take note that this word can render for us the following meaning:

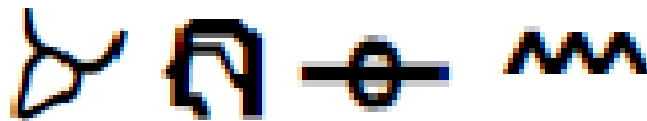
CONTINUALLY COMING TO THE DOOR OF APPOINTMENT TO MEDITATE ON THE WORD!

Our ability to be properly set-apart, involves our ability to properly meditate on the Word on a daily basis, as well as making sure that we do not neglect the set-apart Appointed Times, that are clearly commanded as ‘set-apart gatherings’, which are All the Appointed Times of יְהוָה, as outlined and instructed in **Wayyiqra/Leviticus 23**, which includes the weekly Sabbath!

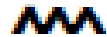
Wayyiqra/Leviticus 23:2-4 “**Speak to the children of Yisra’el, and say to them, ‘The appointed times of יְהוָה, which you are to proclaim as set-apart gatherings, My appointed times, are these: 3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יְהוָה in all your dwellings. 4 ‘These are the appointed times of יְהוָה, set-apart gatherings which you are to proclaim at their appointed times.’**”

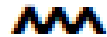
The Sabbaths and Appointed Times of יהוה are the set-apart gatherings that are to be proclaimed and kept! The noun קִדְשׁ qodesh – Strong’s H6944 is used here 3 times along with the word ‘gatherings’, which in Hebrew is the word מִקְרָא miqra – Strong’s H4744, which means, *‘assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together,’* which comes from the primitive root verb קָרָא qara – Strong’s H7121 which means, *‘proclaim, call, read, summons, invite, to be called out’.*

The Hebrew word מִקְרָא miqra – Strong’s H4744 is pictured in the ancient script as follows:



Mem - מ:




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

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


Quph – ק:



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


Resh – ר:



The ancient script has this letter **‘resh’** as  – and is pictured as **‘the head of a man’** and has the meaning of the **head of a man** as well as **chief, top, begging** or **first**. This letter can mean **‘top’** – as in the top or head of a body; and **‘chief’** – as in head of a tribe or people, as well as the one who rules the people.

Aleph – א:





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

This word is derived from the root verb אָרַץ qara – Strong's H7121, which is pictured in the ancient pictographic script as follows:



In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is אָר – where he

explains that the pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man. Combined, these two pictographs mean "gather the men" and can therefore have the understanding of the meeting, or bringing together, of people, or objects, by arrangement.

Looking again at this word for gathering:



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

**CLEANSED TO CONTINUALLY GATHER
TO OUR HEAD WHO IS OUR STRENGTH**

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

Without going into further detail here, I think that the Scriptures are very clear about the **set-apart gatherings** of יְהוָה, as they are exactly that – **SET-APART GATHERINGS!**
Simply put: we are commanded to gather!

The denominative verb that comes from the noun קִדְּשׁ qodesh – Strong's H6944 is קִדַּשׁ qadash – Strong's H6942 and is used for the first time in Scripture in the following verse: **Berēshith/Genesis 2:3 “And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.”**
Elohim set the Sabbath apart from the very first time that there was a 7th day and it remains set-apart forever!

While all mankind did not keep the Sabbath set-apart, יְהוָה made a Covenant with Abram and chose Yisra'el to be a nation of priests and gave them the Sabbath, as a sign between us and Him for ever, that it is He who sets us apart!

When we grasp this properly as we should then to blur the line of separation between the set-apart and the profane cannot be done at all, especially when it comes to the Sabbath!

Please note, that our lives are to be set-apart unto Elohim every single day, yet the Sabbath is distinguishably different from the rest of the week and our observance of the weekly Sabbath and Appointed Times of יְהוָה as being commanded set-apart gatherings that we faithfully observe without fail will mark us as a people that are being set-apart by יְהוָה!

CHAPTER 2

Here in this chapter, Mosheh continues with the recounting of their Wilderness journey from which we can glean some great insight into our own daily travels as we embark on a life of sojourning in Messiah and forsake all the misdeeds of the flesh!

This chapter starts out by saying that “**we turned and set out into the wilderness**” and this was after being at Qadēsh many days.

The repeat of the phrasing ‘**turned and set out**’ is the same as in **Chapter 1:7** and again renders the concept of ‘**turning our faces toward יְהוָה, pulling up our tent pegs and following Him!**’

We then went to Mount Sē'ir many days, and as we have already discussed that Sē'ir means, ‘**shaggy, hairy**’ and can present in one sense the flesh.

What we can see from this progression is that after having been ‘set-apart’ we come to a place where we must confront and deal with the things of the flesh that need to be destroyed and eradicated out of our lives, which we can only deal correctly with if we understand what True Set-Apart Living involves!

But like all things, there is a time to deal with these mountains of the flesh and there is a time to move on, and in verse 3 we see that יהוה makes it clear that they had gone around this mountain long enough.

We must learn from this – that when we come to the full reality of totally being set-apart unto יהוה, we may in fact need to go and confront certain issues in the flesh that must be laid down and surrendered – and we cannot spend forever trying to deal with ‘stuff’ we know that we must let go of – deal with it and move on!

Far too many people have ‘left’ Mitsrayim so to speak, and to a degree have come to grips with the need to live set-apart lives, yet they can never leave the Mountain of Sē’ir as they cannot let go of some of those ‘fleshly’ habits or desires that they think they cannot live without and as a result keep going around the same mountains and struggles of trying to overcome the flesh in a fleshly manner instead of by walking in the Spirit of Truth and girding up their loins and moving on!

Too many people cannot let go of certain ways as they feel that they have invested so much time, effort and money into them, yet we are to count the cost and forsake all in order to be a worthy taught one of Messiah!

One thing we must recognise, is that when you go round and round in circles, for too long, you can get dizzy and feel drunk, and this is the error of those who struggle to come to grips with the need to leave the church, and as a result, will engage in endless debates over theological misinterpretations, and possible errors in translations, that they would rather find a means of justifying their need to stick around, rather than actually acknowledge the reality of inherited lies and move on and so, they simply become ‘as clowns in a circus’ that can never leave, as long as the ‘show’ calls for their assumed participation, of making the ‘feel good’ and at ease with themselves.

Yet, we are commanded to leave this mountain – we have a destination to get to and it is time to pull up the pegs and go!

Leaving Mount Sē’ir they were commanded to “**turn northward**” and this in itself carries some significant insight for us in understanding that when we turn from something we are to be turning to something else.

Once again, we see the Hebrew root word for ‘turn’ being פָּנָה panah – Strong’s H6437 which means, **‘to turn, turn towards a direction’** – and, as we mentioned, a derivative of this word means, **‘faces, face’** and so, we get the idea of turning our faces – where?

Northward – the Hebrew root word for ‘**northward, north**’ is **צָפֹן** tsaphon – Strong’s H6828 and comes from the primitive root **צָפַן** tsaphan – Strong’s H6845 which means, ‘**to hide, treasure up, treasured, hidden, stored**’ and in effect we can see that we must leave the ‘**shaggy, hairy**’ flesh and set our faces toward the **hidden treasure!!!**

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

The Hebrew word that I translated here as ‘**treasured up**’ comes from the root word **צָפַן** tsaphan – Strong’s H6845 and is a great example of what we are to turn our faces toward:

And this: The Word of **יְהוָה**

His Torah He has written on our hearts and we are to guard the good treasure!

With the idea of turning northward, giving us a picture of treasuring up His commands and guarding to do them, we will find that our path/walk will be straight and a good path as **יְהוָה** ‘treasures up’ stability for the straight and a shield for those who walk blamelessly as we see being clearly explained to us in:

Mishlë/Proverbs 2:1-9 “My son, if you accept my words, and treasure up my commands with you, 2 so that you make your ear attend to wisdom, incline your heart to understanding; 3 for if you cry for discernment, lift up your voice for understanding, 4 if you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יְהוָה, and find the knowledge of Elohim. 6 For יְהוָה gives wisdom; out of His mouth come knowledge and understanding. 7 And He treasures up stability for the straight, a shield to those walking blamelessly, 8 to watch over the paths of right-ruling, and the way of His kind ones He guards. 9 Then you would understand righteousness and right-ruling, and straightness – every good path.”

Mishlë/Proverbs 10:14 “The wise treasure up knowledge, but the mouth of a fool is near ruin.”

When we set our faces toward Him and ‘treasure up’ His commands, which we can only truly do if we in fact leave ‘Mount Sē’ir’ so to speak, then we must also recognise that we are to be on our guard continually!

Verse 4-5 tells us that the descendants of Ėsaw live in Sē’ir and they are afraid of us – so we are to be on our guard!

We can clearly begin to understand that the effect of Ėsaw on our lives can be very crippling, if we do not keep our guard up and stand firm in the Torah of Freedom.

We are to ‘**pass over**’ and not ‘stop over’!

The Hebrew root word for ‘**pass over**’ is **עָבַר** abar – Strong’s H5674 which means, ‘**to pass through, over or bypass**’.

We must not worry what they church thinks about us or how we worship, as we do not answer to them but to יהוה alone and as we sojourn here, we must recognise that we are not here to engage, or debate with, them in any fruitless and quarrelsome way, but recognise that we are merely “passing through”, so to speak, and in order to do this, we must be on our guard.

It is from this root verb עָבַר *abar* – Strong’s H5674 that we get the term עִבְרִי *Ibri* – Strong’s H5680 which means, **‘the one from beyond, the one who crossed over’** and is understood and translated into English as **‘Hebrew’**.

From this word עִבְרִי *Ibri* – Strong’s H5680 we get the plural word **‘Ib’rim’** or Hebrews and this speaks of those who have passed over.

Abraham was the first recorded **‘Hebrew’** in **Berēshith/Genesis 14:13** as he passed over the Euphrates River into The Promised Land.

Kēpha 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”

We have ‘passed over’ as by the Blood of the Passover Lamb we have been redeemed at a price and we now belong to our Saviour as we are no longer our own and so we give joyfully of our lives in service to our King as we are together built up in Him.

Anyone can become a **‘Hebrew’**, or one who **‘crosses-over’** – if they will but repent and forsake their worldly ways and walk in His Torah, being immersed in יהושע Messiah, having **‘crossed over’** from death to life in Him and redeemed by His Blood, for He has paid the atonement price for our sins!


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

The Hebrew root word עָבַר *abar* – Strong’s H5674, in the ancient pictographic script, is written as follows:




Ayin - ע:




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

Beyt – ב:

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

Resh – ר:

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

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

LOOKING TO THE HOUSE'S HEAD Or **THE EYES OF THE HOUSE ARE ON THE HEAD**

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

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


The pictographic of the word עִבְרִי **Ibri – Hebrew** looks like this:



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

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!

As true Hebrew's, we have our eyes fixed on the Head of the House, because of His work of redemption, as we look to the revealed arm of Elohim! To whom has the arm of יהוה been revealed?

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

As we 'pass over' in our obedient sojourning, we are to be on guard!

The Hebrew phrase that is translated as, '**So be on you guard**' is made up of the two root words:

1 - מְאֹד meod – Strong's H3966 which carries the meaning of, '*muchness, abundance, diligently, exceedingly, excessive, fully, immense*'.

2 - שָׁמַר shamar – Strong's H8104 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.

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

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

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

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

What is interesting, in taking note of, is the frequent use of the word שָׁמַר shamar – Strong's H8104 in the Torah.

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


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

As we look at the Hebrew word **שָׁמַר** **shamar** – **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.

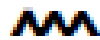


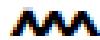
Shin - שׁ:



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, begging** 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 the believers in Ephesos, 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

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

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

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

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

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

As we consider the clear command given to ‘pass over and be on our guard’, we are able to identify the be on guard as we sojourn here and ‘pass over’ thee territory of Ėsaw!

The ‘path to Sě'ir’ is metaphorically a clear warning against the path of the flesh and about ‘selfishness and pride’; and our ‘path’ is about ensuring the unity of the body and building each other up.

Today we find much of the modern messages given in the church, is about self-empowerment and is Scripturally incorrect, and what we can learn from times gone by, is that the Roman roads were certainly the easiest to travel upon, and while there is the common saying that all roads lead to Rome, we, as Hebrews, who have ‘crossed over’, must not follow their paths, for we are not headed to Rome and so, we ask for the True ancient paths and not make the same mistake of our fathers, who took the seemingly easy road, which, in fact, is headed in the opposite direction to our true destination!

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

Yirmeyahu/Jeremiah 18:15 “But My people have forgotten Me, they have burned incense to what is false, and they have stumbled from their ways, from the ancient paths, to walk in bypaths and not on a highway”

Yeshayahu/Isaiah 35:8 “And there shall be a highway, and a way, and it shall be called “The Way of Set-apartness.” The unclean does not pass over it, but it is for those who walk the way, and no fools wander on it.”

Our path is to walk in the Torah and stay in it as we walk in and stay in Messiah – this is the Way of Set-Apartness – and we must be on our guard against those who choose the byways of ‘self’ and walk with great care in the Truth!

While Ęsaw may be our relatives, they dwell in the mountains of Sě‘ir and we have a different destination, and so we recognise that many people are happy to dwell in the ‘mountains of Ęsaw’ as picturing Rome and the church, yet this is not home!

We also have to recognise that it is not our role to try to persuade “Ęsaw” to come and sojourn with us – that is the work of the Set-Apart Spirit – we are to simply be ‘passing over’ and guarding diligently the Commands of Elohim shining the very light of His presence, and those who wish to join us from Ęsaw must come and learn at the ‘right mountain’ so to speak where they will learn to hear the voice of Elohim and receive His clear instructions.

We are to not engage in battle with ‘Ęsaw’, and what we must realise is that those who are still ‘stuck’ in the church are actually afraid of us who have come out and separated ourselves unto Elohim, they are afraid that if they leave, then they will lose their ‘feasts’ and their abominable delicacies. And based on man-made traditions of hypocrisy, many people sadly choose to remain in the comfort of the flesh, that disguises a form of the spirit without real power!

We can learn that should those in church begin to ask questions, then by all means we must be available and able to give answers, yet we must be careful to not get into arguments!

We must by all means teach what Messiah taught, but refrain from unnecessary debates:

Titos/Titus 3:9 “But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless.”

Timotiyos Bět/2 Timothy 2:23-26 “But refuse foolish and stupid questions, knowing that they breed quarrels. 24 And a servant of the Master should not quarrel but be gentle towards all, able to teach, patient when wronged, 25 in meekness instructing those who are in opposition, lest somehow Elohim gives them repentance unto a thorough knowledge of the truth, 26 and they come to their senses, out of the snare of the devil, having been taken captive by him to do his desire.”

Verse 6-7 – You do not lack

We are not to run to the world for our provision – whatever we may buy from the world, we are to ‘pay for’, as this also shows how we have a provider – and that is יהוה our Elohim who blesses us, and blesses the work of our hands and knows our wanderings. יהושע asked His taught ones in:

Luqas/Luke 22:35 “And He said to them, “When I sent you without purse and bag and sandals, did you lack any?” And they said, “None at all.””

The ‘work of our hand’ is that which we put our hands to doing and how we actively live out our obedience – are we about building self or the body of Messiah?

When we work according to His right-rulings and do all His Way, then we find that He blesses the ‘good work’ of our hands – He certainly will not bless corrupt work or compromised lifestyles!

He is our Good Shepherd and we shall not lack, as long as we are about doing His commands and diligently exercising our faith through the works of righteousness, the we must trust and know that He shall take care of our needs and we need not trust in horses or chariots!

Tehillah/Psalm 20:7 “Some trust in chariots, and some in horses, but we remember the Name of יהוה our Elohim.”

Verse 8-23 – overcoming the enemy

In the summation of the Wilderness wanderings we see here that Mosheh recollects the various groups of people that were encountered along the way and when we look at the Hebrew names and meanings of these we can learn that as we sojourn through these various ‘terrains’, we may too come against many struggles that we are to overcome as we remain steadfast to remain in the Truth, rejecting all forms of falsehood.

Let us look at those mentioned here:

1 – Ėmites - עִמִּים Eymim – Strong’s H368 means, ‘*terrors*’ and is the plural of עִמָּה eymah – Strong’s H367 which means, ‘*terror, fear, dread, fearsome, terrible, terrified*’.

There are those who will do their utmost to strike fear and dread into you and try to ‘terrorise’ you with frightening thoughts and statistics.

2 – Anaqim – עֲנָקִים – this is the plural of עֲנָק Anaq – Strong’s H6062 which means, ‘*long-necked*’.

These were some of the giants of old and, in a sense, pictures for us that, as we sojourn and go through territories that once were occupied by the giants of the ‘long-necked’, we can see how we may also encounter the territory of the ‘stiff-necked’ and stubborn people, who will refuse to let go of their ‘old theologies’ and are unwilling to bow their head in submission to the truth.

This is also a warning to us to not be ‘stiff-necked’ and hold on to former lies of the ‘giants’ or ‘father’s’ of Christianity that are held up in such high regard by the church, when in fact their theologies run contrary to the Torah of Elohim!

3 - Repha’ites – רֵפָאִים – Repha’im – this is the plural of רֵפָאָה Rapha – Strong’s H7497

which were the inhabitants of an area east of the Yarden, and represents that which is deceased and while the primitive root of this word means, ‘*to heal, become fresh, physician, repaired*’, it can also be given in the sense of the primitive root word רָפָה raphah – Strong’s H7503 meaning, ‘*sink, relax, abandon, fall limp, feeble, lazy*’.

This again reminds us that we are to not be lazy and let our hands hang limp but be strengthened in the Truth!

We cannot sink and relax in the ‘**dead teachings**’ of old, but must be strengthened in the Living Word that never changes!

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

Mishlê/Proverbs 15:19 “**The way of a lazy one is like a hedge of thorns, but the way of the straight is a highway.”**

This is also interesting as we consider the various applications of the root words here in that it can represent either healing or decay and so we are also presented with the choice that has been set before us – life and death and we must choose life!

With the ‘repha’im’ meaning ‘the healers’, we are also able to glean another lesson in teaching us that these ‘giants’ were not the healers as it is only יהוה our Elohim who is our Healer.

As we consider that these were to be destroyed, we are able to recognise how we are not to put our trust in the ‘giants’ of the medical world, so to speak, and think that they have the power and ability to heal us.

Please take note, that I am in no way diminishing the wonderful work that many doctors and skilled practitioners in the medical and science field are doing, what I am saying, is that we are to continually be reminded that there is only One Healer and that is יהוה!

4 – Ḥorites – חֹרִים – Ḥorim – this is the plural of חֹרִי **ḥori** – **Strong’s H2752** which means, ‘**cave dweller**’ and comes from the word חֹר **ḥor** – **Strong’s H2356** which means, ‘**hole, opening, sockets**’.

The Ḥorites formerly dwelt in Sē’ir and were dispossessed by Ėsaw, and by this we can further understand how Christianity ‘**dispossessed**’ and ‘**took possession**’ of ancient ‘**cave rituals**’ and worship practices of Mithraism, which Constantine retained as a form of worship when legislating Christianity as the state religion of Rome.

Many of the ancient practices of Nimrod-Semiramis-Tammuz worship, carried the hallmark of worshipping, or performing, many of their practices/rituals, in caves and thus, by the description here, of Ėsaw dispossessing the cave dwellers, in order to possess, we see a clear picture of how the adoption of ancient cave dweller worship rites, were clearly taken over by the church; and we must therefore be warned against these ancient forms of cave worship, as performed at Christmas and Easter – which has certainly become a huge money making scheme that simply reveals the worship of Mammon and the flesh!

By retaining these pagan rooted rituals, the church (Ėsaw) still inhabits the caves of Mithraism and continues to practice their dark abominable practices!

Those who will not come out of Christianity, are like “**cave dwellers**” who will hide themselves in the sick and twisted lies of tradition and as we see in **Hazon/Revelation** that those who do not follow the Torah will run and hide in the caves when His wrath is poured out – in other words they will ‘**hide themselves**’ in the **caves of traditions** and cry out in vain for help!

Hazon/Revelation 6:15 “**And the sovereigns of the earth, and the great ones, and the rich ones, and the commanders, and the mighty, and every slave and every free one, hid themselves in the caves and in the rocks of the mountains**”

5 – Zamzummim – זַמְזָמִים – Strong’s H2157 means, ‘**plotters, schemers**’ and comes from the primitive root זָמַם zamam – Strong’s H2161 which means, ‘**scheme, devise, plot**’.

Tehillah/Psalm 37:12 “**The wrong plots against the righteous, and gnashes his teeth at him.**”

The Hebrew word that is translated as ‘**plots**’ comes from the root word זָמַם zamam, and we recognise how the wrong are always ‘**plotting, scheming, or devising**’ plans against the righteous and they ‘**gnash**’ their teeth in speaking out lies and hatred toward the Truth and against full compliance to the Torah.

Those who did not like the words of Stephanos as he presented the Truth of the fact that they have not guarded the Torah ‘gnashed their teeth at him:

Ma’asei/Acts 7:54 “**And hearing this they were cut to the hearts and gnashed the teeth at him.**”

The ‘**plotters**’ of today, are always doing their utmost to devise new schemes of retaining the masses in following their twisted worship practices and will speak out against the Truth as they are confronted with the True Sword that cuts to the heart!

We must also learn from this ‘terrain’ so to speak that we must not ‘gnash our teeth’ at the Truth when it cuts deep into our heart and reveals that which must be destroyed!

Beware of the schemers, who are always seeking ways to ‘hook’ people into their latest theory and ear tickling theology that displaces the need to obey the Torah!

6 – Awwim – עֲוִים – this is the plural of עָוִי Awwi – Strong’s H5757 which means, ‘**perverter**’ and is a derivative of the primitive root עָוָה avah – Strong’s H5753 which means, ‘**to bend, twist, pervert, commit iniquity, do wrong**’.

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.**”

Ma’asei/Acts 20:30 “**Also from among yourselves men shall arise, speaking distorted teachings, to draw away the taught ones after themselves.**”

We must be on our guard against those who twist and pervert the Truth for self-gain and simply feed peoples desires, and turn the masses aside to myths of pagan rooted feasts and sun-worship practices!

7 – Kaphtorim – כַּפְתֹרִים – this is the plural of כַּפְתֹרִי Kaphtori – Strong’s H3732 which means, ‘**a crown**’.

The Kaphtorim were descendants of Mitsrayim, the son of H̄am (**Berēshith/Genesis 10:6-14**) and were the people from Crete, possibly related to the Philistines, who destroyed the Awvim who dwelt in Azzah (Gaza).

This reminds us of those who have set themselves up as rulers and claim to have the true authority, which shall be destroyed as we see that the ‘sovereigns of Azzah’ shall perish:

Zekaryah/Zechariah 9:5 “Ashqelon sees it and fears, Azzah too, writhing in anguish, and Eqron, for her expectation has dried up. And the sovereign shall perish from Azzah, and Ashqelon shall not be inhabited.”

As we consider the people who dwelt in these territories that the children of Yisra’el passed over, we can identify with the struggles that we face today as we engage in our diligent guarding of the Torah, and we must be encouraged to know that we need not fear these, as יהוה fights for us!

Verse 24 – Arise – set out – pass over

The Hebrew root word that is used here for ‘**arise**’ is קִּיּוּם qum – Strong’s H6965 which means, ‘**to arise, stand up, stand**’ and in the tense that this is written in, we see that it is in “the active voice” and is a clear command, which renders the clear meaning of, ‘**to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure**’.

With this root word also having the meaning of ‘**establish**’, we are able to see how it is our Master who causes us to rise up and be established in His Truth!

This is Yom Teruah - ‘**Feast of Trumpets**’ type language that is being given here, as an awakening alarm to get up and be established and we see this same word used, in the same tense, in;

Yeshayahu/Isaiah 60:1 “Arise, shine, for your light has come! And the esteem of יהוה has risen upon you.”

The time to hear the call to ‘**arise**’ and be established to stand firm in the Truth and endure has already sounded – have you heard??


This is a wakeup call!

Yeshayahu/Isaiah 52:1-2 “Awake, awake! Put on your strength, O Tsiyon, put on your garments of splendour, O Yerushalayim, the set-apart city! For no more do the uncircumcised and the unclean come into you. 2 Shake yourself from the dust, arise, and sit down, O Yerushalayim. Loose yourself from the bonds of your neck, O captive daughter of Tsiyon!”

As we consider this root word קִּיּוּם qum – Strong’s H6965, in the ancient pictographic script, we are able to see how we have been caused to be built up and established in our Master, and it is pictures as follows:




Quph – ק:

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


Waw/Vav – ו:



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

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 that flows!

With this picture representing the understanding of being established in Covenant, we are able to see the following meaning:

CONTINUALLY/FOREVER SECURED BY THE WASHING!

This highlights how our Husband, יהושע Messiah, washes us through His Word, having shed His Blood for us, once for all time and therefore, we have been given access to His continual cleansing that establishes us and secures us as His set-apart and washed covenant bride!

We are to pass over the wadi Arnon and the word אַרְנוֹן Arnon - Strong’s H769 means, ‘a roaring stream’ and comes from the word רָנַן ranan – Strong’s H7442 which means, ‘to give a ringing cry!’

That is, to ‘cry for joy, cry aloud, joyfully sing, shout for joy or sing aloud for joy’!

That is why I say that this is Yom Teruah style language!!!

It is time to stand and raise a shout!

We can stand, as an established people in Messiah, as He has given into our hand **‘Sihon the Amorite, sovereign of Heshbon’**

The name **סִיחֹן** Sihon - Strong’s H5511 means, **‘warrior’** and **עֲמֹרִי** Emoriy (Amorite) – Strong’s H567 means, **‘mountain dwellers’** and comes from the root word **אָמַר** amar – Strong’s H559 which means, **‘to utter, say, speak, command’** and the word **חֶשְׁבֹן** Heshbon - Strong’s H2809 means, **‘stronghold’**.

יְהוָה has delivered us from the stronghold of the warrior of mountain dwellers, that speak against the Most-High!

Because He has done this, there is more than just raising a shout for us to do – we must begin to possess, and the Hebrew root word that is used for **‘begin’** is **חָלַל** halal – Strong’s H2490 which means, **‘to kill, bore, pierce, wound’** and so, we can learn the clear lesson of how we are to put to death all that does not bring praise and esteem to **יְהוָה** in our lives!

We are also told to **‘stir ourselves up in battle’** against him and the Hebrew word used for **‘stir yourself up’** is **גָּרַח** garah – Strong’s H1624 which means, **‘to stir up (strife), engage in strife, provoke, contend’**.

Very strong words indeed, as we see that this is what we are to do, as we walk in righteousness:

Mishlê/Proverbs 28:4 **“Those who forsake the Torah praise the wrong, those who guard the Torah **strive** with them.”**

The Hebrew word that we used here for **‘strive’** is also **גָּרַח** garah and so, we see very militaristic style language being used here, to **‘call up’** the true believers to stand and fight the good fight and contend for the belief in Messiah!

Yehudah/Jude 1:3 **“Beloved ones, making all haste to write to you concerning our common deliverance, I felt the necessity to write to you urging you to earnestly contend for the belief which was once for all delivered to the set-apart ones.”**

Timotiyos Aleph/1 Timothy 6:12 **“Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.”**

Verse 25 – This day

The Word of **יְהוָה** is living and active and in the day that we begin to truly **‘arise and contend’** for the belief, He will cause the fear of us to be upon our enemies and when we must declare the Truth we must not be afraid of man but diligently stand our ground, armed in the Torah.

It is when we begin to **‘arm ourselves’** with the Truth and stand firm without any compromise that the enemy will tremble and shake – for he knows his days are near – yet we need not fear him but rather **‘endure’** as set-apart ones!

Every time I read this verse, I am strengthened and reminded that I have nothing to fear from the enemy, as long as I am rooted and grounded in love – that is to be in true and total obedience, guarding to do all He commands.

The report will go out as we shine the Light of His Truth!

Verse 26 – words of peace

Romiyim/Romans 12:18 “**If possible, on your part, be at peace with all men.**”

Mosheh sent messengers from the wilderness of Qeḏēmoth with words of peace to Siḥon.

Qeḏēmoth – קִדְמוֹת - **Strong’s H6932** means, ‘**eastern**’ which comes from the word קָדָם

qedem – **Strong’s H6924** which means, ‘**east, former, ancient, earliest times**’ and, in the Hebrew mind, this can give reference to going back to the ancient paths – speaking of returning to the Covenant made with Aḇraham!

I see a wonderful lesson here in that we are to extend peace by means of presenting the Torah and we are reminded of the words of יהושע in:

Mattithyahu/Matthew 10:11-15 “**And into whatever city or village you enter, ask who is worthy in it, and stay there until you leave. 12 “And as you enter into a house, greet it. 13 “And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14 “And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet. 15 “Truly, I say to you, it shall be more bearable for the land of Seḏom and Amoraḥ in the day of judgment than for that city!”**

Luqas/Luke 10:5-6 “**And whatever house you enter, first say, ‘Peace to this house.’ 6 “And if indeed a son of peace is there, your peace shall rest on it; and if not, it shall return to you.”**

Luqas/Luke 10:10-12 “**And into whatever city you enter, and they do not receive you, go out into its streets and say, 11 ‘Even the dust of your city which clings to us, we wipe off against you, but know this, that the reign of Elohim has come near to you.’ 12 “And I say to you that it shall be more bearable for Seḏom in that Day, than for that city.”**

We are to extend peace, as we walk in the Besorah (Good News) with our feet fitted (that is equipped in doing what we are required to in keeping His Feasts and His Sabbaths) with the peace of His sure Word - and if it is not received then we must be prepared to ‘dust off our feet’, ‘speak up’ and move on!

Verse 30-31

Siḥon would not receive the peace extended and so, as a result of his own stubbornness, יהונה hardened his heart in order to give him in to our hands!

We see the same happen in:

Shemoth/Exodus 11:10 “**And Mosheh and Aharon did all these wonders before Pharaoh, however, יהונה hardened the heart of Pharaoh, and he did not let the children of Yisra’el go out of his land.”**

We must realise, that there will be many who resist the True Besorah of peace and will not receive a love for the Truth and, as a result, Elohim will hand them over to the delusion that they believe the lies!

Tas'loniqim Bět/2 Thessalonians 2:9-12 “The coming of the *lawless one* is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.”

What is interesting to note here, is that Siḥon would not have been destroyed, if he had let us pass through, yet because he did not, he suffered the consequences of being stiff-necked toward יהוה own!

We must be ready to ‘overthrow’ anything that exalts itself against the knowledge of Elohim – and this we do, through our pure and uncompromised obedience:

Qorintiyim Bět/2 Corinthians 10:3-6 “For though we walk in the flesh, we do not fight according to the flesh. 4 For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, 5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, 6 and being ready to punish all disobedience, when your obedience is complete.”

We “fight” by being obedient, for then we will exercise control over those things that try to enslave or trap us, as they are given into our hand in order to subject them to the working of obedience.

Therefore, when we are obedient we can say ‘no’ with confidence, when asked to work on Shabbat, or when offered things to eat that are not clean for food, and by doing so we, by our obedience ‘punish’ all disobedience and every matter that exalts itself above the pure and true knowledge of Elohim!

And so, we once again learn that we must ‘begin to dispossess in order to possess’, and here we see that the word ‘begin’ is the word הָלַל *halal*, as already described in **verse 24** and so, we must put to death all that is not of Elohim in order to take possession of the fullness of His Truth and Promises to live a victorious life in Messiah!

The Hebrew word that is translated as ‘possess’ comes from the root word יָרַשׁ *yaresh* which we described in **chapter 1:8**, which again reminds us that in order to truly ‘possess and inherit’ the things of Elohim that are promised for us as being yes and amēn in Messiah, we must first ‘dispossess, disinherit’ all that is not of Elohim by standing firm in Messiah!

Verse 32-33 – at Yahats

Sihon as a picture of those who ‘war’ against us, and will come out and fight against us at **יָחַטְּ** **Yahats** – Strong’s H3096 which means, ‘**trodden down**’ and just as we see that we had victory over him and his sons, as Elohim gave him over to us at Yahats, we can further see how it will be when Messiah comes again and the enemy will be ‘**trodden down**’, as they come up in battle array against us, and Messiah Himself **treads the winepress**:

Yeshayahu/Isaiah 63:1-4 “**Who is this coming from Edom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His strength? “It is I who speak in righteousness, mighty to save.”** ² **Why is there red on Your raiment, and Your garments like one who treads in the winepress?** ³ **“I have trodden the winepress alone, and from the peoples no one was with Me. And I trod them down in My displeasure, and I trampled them in My wrath. Their blood is sprinkled upon My garments, and I have defiled all My raiment.** ⁴ **“For a day of vengeance is in My heart, and the year of My redeemed has come.”**”

Ḥazon/Revelation 14:19-20 “**And the messenger thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of Elohim.** ²⁰ **And the winepress was trodden outside the city, and blood came out of the winepress, up to the bridles of the horses, for about three hundred kilometres.”**”

Verse 34 – put under the ban

The Hebrew word that is translated as ‘**Put under the ban**’ comes from the root word **חָרַם** **ḥaram** – Strong’s H2763 which means, ‘**to ban, devote, exterminate, annihilate, utterly destroy, set-apart**’ as well as ‘**devote to Elohim, which (once given) must then be destroyed so there will be no human use made of it**’, and carries the understanding of that which becomes off limits and or is utterly destroyed.

We must recognise that as we ‘take ground’ in our walk of obedience, we learn what is off limits to us and therefore must be utterly destroyed lest they ensnare us to compromise our obedience!

Verse 36 – no city too high

Romiyim/Romans 8:31 “**What then shall we say to this? If Elohim is for us, who is against us?**”

There was no city too high for us – and this shows us that no matter the giants we may or will face – when we walk in Messiah, He fights for us and nothing shall be too high or too difficult for us:

Pilipiyim/Philippians 4:13 “**I have strength to do all, through Messiah who empowers me.**”

This is a very powerful verse that speaks great volumes, as it highlights for us the true reality that we are unable to do all without Messiah!

If He is not empowering us, we cannot do it all, yet when we allow His Word to empower us and lead us, we can do all.

In Sha'ul's letter to the Philippians, the Greek word that is translated as 'strength to do' comes from the word ἰσχύω *ischuō* – Strong's G2480 which means, '**to be strong, have power, strong enough, healthy**', and this word also has the understanding of 'having sufficient strength, ability and power', both physically and morally.

Our ability to be strong and able to be faithful witnesses of our Master and His coming reign comes through Him empowering us through His Living Word, as we submit and obey and guard to do all He has commanded us to.

The Greek word translated in **Pilipiyim/Philippians 4:13** as 'empowers' is ἐνδυναμώω *endunamoō* – Strong's G1743 which means, '**to grow in power, increase in strength, strengthened, strengthens, be made strong**'.

This word is used 8 times in the Renewed Writings (N.T.) and as we consider the use of this word, we are able to see that we are only truly strengthened or empowered in/by the Master when we walk as He walked and stay in Him by guarding His commands!

We see this word ἐνδυναμώω *endunamoō* – Strong's G1743 being used in:

Ma'asei/Acts 9:22 "**But Sha'ul kept increasing in strength, and was confounding the Yehuḏim who dwelt in Damascus, proving that this is the Messiah.**"

After Sha'ul had a huge awakening to the Truth of the revelation of who Messiah is, he kept getting stronger and stronger, confounding the Yehuḏim so much so that they plotted to kill him!

As he grew in the strength of the Master, and grew in the proper understanding and knowledge of Elohim, he did not see the treats of others as a hindrance to keep being strengthened to prove who the Messiah is!

As one is strengthened in the Master and is strengthened in His Word, confidence and boldness increases and is clearly displayed in the proper, reverent and honourable manner, without the fear of man being a hindrance to one's walk of faith and proclamation of the Good News!

Many people struggle with strength and courage in the Master and lack the ability to be a faithful witness, due to them not being strengthened daily in the Word and living completely set-apart lives in total faith, as the pattern of their walk is not being properly assessed against the clear plumb-line of the Word of Elohim!!!

We again see this word being used in describing Abraham:

Romiyim/Romans 4:20-21 "**he did not hesitate about the promise of Elohim through unbelief, but was strengthened in belief, giving esteem to Elohim, 21 and being completely persuaded that what He had promised He was also able to do.**"

How much are you being strengthened in belief?

Are you completely persuaded that what has been written and instructed for us to do 'is' the Truth and 'is' the clear pattern to walk upright and set-apart amidst a dark and depraved world?

If you say you are completely persuaded that what יהוה has promised He is able to do, then ask yourself if your life and the pattern of your walk lines up with that confession of belief, especially when faced with battles that you did not expect!

Or do you find yourself at times hesitating about the promises of Elohim, promises that are yes and amēn in Messiah?

Yoḥanan/John 15:5 "I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!"

Qorintiyim Bēt/2 Corinthians 3:4-5 "And such trust we have toward Elohim, through the Messiah. 5 Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim"

Yeshayahu/Isaiah 41:10-11 "Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness." 11 "See, all those who raged against you are ashamed and blush, they are as non-existent. And the men who strive with you perish."

Verse 37

This verse ends with "as יהוה commanded" and refers to not going near that which we are commanded not to, and so, sums up true obedience and love toward Elohim:

GUARD AND OBEY THE COMMANDS!

The Hebrew word that is translated here as 'commanded' comes from the primitive root צָוָה **tsavah** – Strong's H6680 which means, 'to lay charge (upon), give charge to, command, order, appoint, commission, ordain', and it is from this root verb that we get the word for 'commands', which is מִצְוֹת **mitsvoth** which is the plural of the word מִצְוָה **mitzvah** – Strong's H4687 which means, 'commandment, command, obligation, precept'.

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

His מִצְוֹת **mitsvoth** (plural for commands) are those rules which apply to specific situations and are tailored for each unique situation in determining the correct action to be taken in a specific circumstance and so we 'guard' those carefully to know how to respond and take action for any given situation we may find ourselves in.

CHAPTER 3

After the great victories over Siḥon, we 'turned' and set our faces toward the way we should go and went up the way to Bashan!

The Hebrew word for 'turned', which is פָּנָה panah, we have already discussed in **Chapter 1:7**, and what we can certainly learn from these accounts is that we are continually to be 'walking in Messiah', going where He leads, never allowing ourselves to become 'settled' in a comfort zone because of recent victories – we are still on a journey of faith and we have not yet arrived, and our eyes must always be fixed on Messiah!

The Hebrew word בָּשָׁן Bashan - Strong's H1316 means, '*soft and smooth ground*' as well as '*fruitful*'.

By this we can note that we are headed to a '**fruitful**' land and also reminds us that the '**soil of our hearts**' must be '**good soil**' that has been worked and cleared of any foreign substances, in order that we may bear much fruit!

The word אֶדְרֵי' עִי Edre'i - Strong's H154 means, '*goodly pasture*' and was a chief city of Bashan.

We also note that there was a town in the allotted territory of Naphtali with the same name - **Edre'i** as recorded in **Yehoshua/Joshua 19:37**.

While these two are not the same place, what is interesting for me is the great lesson we can learn from the meanings of these places.

Naphtali, as we know, means, '*wrestling*' and when we see how we wrestle not against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual *matters* of wickedness in the heavenlies, then we can also see that the battle is to keep our hearts pure and the soil good in order to bear good fruit that lasts.

The name עֹג Og - Strong's H5747 means, '*long-necked*', and he was king of Bashan and was of the remnant of the giants. What we can recognise here is that whenever we are bearing much good fruit of righteousness in our walk, there will always be the 'long-necked' giants or haughty chirpers who will have something negative to say, and will battle against us at Edre'i – we face battles because of the goodly pasture that we are a part of!

And it is when we start to bear good fruit, that many will try to come up against us and we may even find that we have wrestling thoughts, as there comes great opposition against us for bearing fruit of righteousness and even those who are close to us may try to drag us back and stop us from progressing forward in our walk of faith.

The word used for '**way**' here in **verse 1** is דֶּרֶךְ derek – Strong's H1870 which means, '*way, road, distance, journey*' and is from the word דָּרַךְ darak – Strong's H1869 which means, '*to tread or march*' and so speaks of our walk, our every step that we take – this we are to commit to יְהוָה, keeping and guarding the soil, garden of our heart that we bear fruit – and we do that as we 'walk in' Messiah who is The Way!

This word דַּרְכֵי **darak** – **Strong’s H1869** is used 13 times in **Tehillah/Psalm 119**, which we know speaks primarily about the love for His Torah and with the number 13 being the numerical value for the Hebrew word אֶחָד **ehad** – **Strong’s H259** which means ‘**one**’, we recognise that committing our every step to Him, causes us to become as one in Him!

Any ways that are not completely committed to walking the clear commands and instructions of Elohim are perverted ways that will be made known!

And the first time this word דַּרְכֵי **derek** – **Strong’s H1870** is used, is in:

Berēshith/Genesis 3:24 “**and He drove the man out. And He placed kerubim at the east of the garden of Ėden, and a flaming sword which turned every way, to guard the way to the tree of life.**”

Due to the sin of Aḏam and Ḥawwah, they were driven out of the garden of Ėden, and driven from the presence of יהוה, with no access to **the way** to the tree of life!

Before they were driven out, Elohim made for them coats of skin, and in this, we are able to see the powerful shadow picture of the protection and covering we have, in יהושע Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master, who shall come and receive us to Himself!


In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושע Messiah is **THE WAY!**

This word - דַּרְכֵי **derek** – **Strong’s H1870** - in the ancient script looks like this:



Dalet – דַּ




The ancient script has this letter as  and is pictured as a ‘**tent door**’.

It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of ‘dangle’ or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.


Resh - ר



The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Kaph - כ



The ancient form of this letter is pictured as  - which is **'an open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape.

This also pictures for us that which has been openly revealed – by the 'open hand', or the revelation of the hand that has worked a function!

As we consider these three pictures in making up the Hebrew word דֶּרֶךְ **derek** – **Strong's H1870**, in reference to this meaning THE WAY, we can clearly see how it is יהושע Messiah who is THE WAY.

As we come to the DOOR of the Tent of APPOINTMENT, we are able to come and submit under the hand of our Master and Chief, who gives us access into His presence.

Yohanan/John 10:19 "I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture."

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master.

It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed.

Looking at this ancient pictographic, of the word that renders for us the meaning of **THE WAY**, we are also able to see the clear work of our Master, who is the Lamb that was slain, and it was His hands that took the nails for us, and in doing so released us from the dogmas which stood against us!

His shed blood covers us from the punishment of death, as long as we remain in Him!

The Houses that applied the blood of the lamb to the doorposts of their homes would not be visited by the Messenger of death, but would be passed over, as the final plague in Mitsrayim swept over the land, killing every first born of those homes that did not have the blood on their doorposts!

When Messiah said that He was the Living Bread, and that the bread that He gives is His flesh, which He would give for the life of the world, the Yehudim were striving with one another asking how He could give them His flesh to eat and He answered them clearly in:

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

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand.

What Messiah was clearly teaching here is that unless we eat of the Pěsaḥ Meal, we have no access into life.

The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads that we belong to the Master and that we abide in Him and He in us, and that we have come to the Door and confessed our sins, having been immersed in Him and washed by His Blood, are now able to have access into the House into which we must abide, as we are built up in Him as living stones!

The WAY for us to return from sin and destruction, is to come to the Door and acknowledge the work of the Master as we guard to keep His Feasts.

When Messiah showed Himself to His taught ones after His resurrection T’oma was not there the first time and he said that unless he sees in the Master’s hands the mark of the nails, and be able to put his finger into the imprints of the nails and into the Master’s side, that he would not believe.

When the Master appeared a second time, while T’oma was present we see the following in: **Yoḥanan/John 20:27-28** “**Then He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing.” 28 And T’oma answered and said to Him, “My Master and my Elohim!”**

The Hand of Elohim had now been revealed to T’oma and He acknowledged that **יהושע** Messiah was his Master and Elohim!

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

Messiah is THE WAY – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pěsaḥ Meal and guard to keep all His Feasts, have access to the WAY He has called us to walk in!

Walking in THE WAY is a sure stronghold for us!

And when many come against us for our obedience to the Torah and try to ruin our ‘good soil’ then let us hold fast to our confession of Messiah and let us too boldly proclaim as Sha’ul did in:

Ma’asei/Acts 24:14-16 “**And this I confess to you, that according to the Way which they call a sect, so I worship the Elohim of my fathers, believing all that has been written in the Torah and in the Prophets, 15 having an expectation in Elohim, which they themselves also wait for, that there is to be a resurrection of the dead, both of the righteous and the unrighteous. 16 “And in this I exercise myself to have a clear conscience toward Elohim and men always.”**

Verse 2 – Do not fear

When we come up against these battles that wrestle against us we must be strong and of good courage and not be afraid.

Tehillah/Psalm 22:3 tells us that יהוה sits enthroned on the praises of His people, not on our being afraid of other things!

Trying to praise יהוה while being afraid of what the enemy might do is very difficult and we must learn to trust and not be afraid, and allow praise to break forth!

Please see sermon notes on a message called, “**TRUST AND BE NOT AFRAID – Tehillah/Psalm 37**” which can be found under the **sermons 2010/2011** menu on our site (<https://atfotc.com>) or by clicking on the following link:

<https://atfotc.com/trust-and-be-not-afraid-psalms-37/>

Verse 3-7

Here we see the result of trusting faith – a complete destruction of the enemy – no matter how high and tall its city walls are!

All the people of these cities were ‘**put under the ban**’ and destroyed and in **verse 7** we see that the livestock and spoil was taken as booty, which shows us that there is definite provision and reward from יהוה when we walk in Trusting Faith and put to death the deeds of the flesh:

Romiyim/Romans 8:13 “**For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you shall live.**”

Qolasim/Colossians 3:5 “**Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry.**”

Qolasim/Colossians 3:24-25 “**And whatever you do, do it heartily, as to the Master and not to men, 24 knowing that from the Master you shall receive the reward of the inheritance. It is the Master, Messiah, you serve.**”

Verse 8

We took the land from the wadi Arnon to Mount Hermon!

Arnon as we have mentioned means “**rushing stream**” and is from the root that carries the meaning of giving a ringing cry/shout (of victory).

The name הַרְמוֹן **Hermon – Strong’s H2768** means, ‘**set-apart (mountain), sanctuary**’ and this is the highest mountain in Yisra’el on the border between Syria and the Golan heights; and so, we see that from the lowest streams to the highest mountains – יהוה gives it into our hands!

Tehillah/Psalm 98:8 “**Let the rivers clap their hands, let the mountains sing together for joy before יהוה**”

Verse 11 – the giant bedstead

The bedstead of Og was left in Rabbah, which measured around 14 feet long and 6 feet wide, and this is a witness to us that there is no giants left – the bed is there with none to sleep in it!

And this is a witness and reminder to us that יהוה has given those giants we face into our hands and therefore we need not be afraid!

Verse 22 – do not fear them!

Again, we see this command to not fear the enemy – because יהוה Himself fights for us. We must realise that fear empowers that which we offer it to – if we fear our enemy we give him a foothold to cause havoc and panic; yet we are to ‘fear’ יהוה our Elohim and reap the effects of fearing Him and Him alone!

We cannot serve 2 masters – and ‘having fear’ of the enemy, places you in a position of having to serve him through enslavement; whereas true fear of יהוה, empowers us to serve Him in loving Freedom!

Yirmeyahu/Jeremiah was warned not to be afraid lest he be given over to those whom he had to confront:

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

He was basically told that if he broke down before them, then יהוה would break him!

This same message applies today... if you are going to be too afraid to stand up and speak the Truth, being girded with the Truth, then you will be destroyed along with the wicked!

Our Master tells us, in:

Mattithyahu/Matthew 10:33 “But whoever shall deny Me before men, him I shall also deny before My Father who is in the heavens.”

The Greek word that is translated as ‘deny’ is ἀρνέομαι arneomai – Strong’s G720 which means, ‘*contradict, deny, reject, renounce, disown*’, and this word can have a twofold meaning for us, as we are to renounce and disown all works of darkness and lawlessness, yet we are not to disown or deny our Master as we guard to do all He has commanded us to do – for this is our righteousness!

Timotiyos Bět/2 Timothy 2:12-13 “If we endure, we shall also reign with Him. If we deny Him, He also shall deny us. 13 If we are not trustworthy, He remains trustworthy, it is impossible for Him to deny Himself.”

To deny the Master and His mighty like power that has given us all we need for live and reverence will result in Him denying us!

If we do not endure, we shall not reign with him!!! Lack of endurance under pressure reveals a denial of the Master!

As I mentioned, the Greek word for **deny**, teaches us what we are to deny and what we are not to deny. We are able to learn from Mosheh:

Ib’rim/Hebrews 11:24 “By belief, Mosheh, having become great, refused to be called the son of the daughter of Pharaoh”

The Greek root word translated here as ‘refused’ is ἀρνέομαι arneomai – Strong’s G720, and so we see a great example of how Mosheh ‘refused’ or for purposes of this message, ‘denied’ being identified with Pharaoh, which teaches us how we too must deny any association or identity with the world and fleshly ways, lest we end up denying the Master! We must deny the flesh, yet not deny the Master!

This Greek word is ἀρνέομαι arneomai – Strong’s G720, we see being used in the LXX (Septuagint – Greek translation of the Tanak):

Berēshith/Genesis 18:15 “But Sarah denied it, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

Sarah denied the fact that she would have a son and so she denied the promise of life by the Word of Elohim!

When Sarah did give birth she said, “Elohim has made me laugh, and everyone who hears of it laughs with me.” (Berēshith/Genesis 21:6).

And in many ways, we see the restoration of her denial at the birth of the promised seed!

The Hebrew word used here for ‘denied’ is כָּחַשׁ kaḥash – Strong’s H3584 which means, ‘to be untrue, to lie, deny, disown, fail’.

This is the first time that this word is used in Scripture, and we see this word being used in:

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

Iyob/Job 31:24-28 “If I have put my trust in gold, or called fine gold my refuge; 25 if I have rejoiced because my wealth was great, and because my hand had gained much; 26 if I have looked at the sun when it shines, or the moon moving in brightness, 27 so that my heart has been secretly enticed, and my mouth has kissed my hand – 28 that too is a punishable crookedness, for I would have denied Ēl above.”

Iyob made it clear that if he had in any way put his trust in the wealth, riches and ways of this world then he would have denied Elohim.

Works of unrighteousness, which is to do works without the proper boundaries of the Torah and commands of Elohim, is a denial of Him.

Many people may be doing many great works, yet when done from a base of lawlessness, that is – when done from a base of foundational teaching that teaches that the Torah is no longer valid and is done away with, then their works are in vain and they shall be denied by the Master!

Luqas/Luke 13:25-28 “When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Master, Master, open for us,’ and He shall answer and say to you, ‘I do not know you, where you are from,’ 26 then you shall begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ 27 “But He shall say, ‘I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.’ 28 “There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya‘aqob and all the prophets in the reign of Elohim, and yourselves thrown outside.”

These are very serious words indeed, as the Master is clear – those who work unrighteousness are not known by Him and therefore shall be denied by Him, despite their claims to have ate and drank in His presence and that He taught in their streets!

By their own confession they will declare that He did teach, but their unrighteous works will prove that they did not listen and therefore denied Him before man, to which He too will therefore deny those who are lawless!

Mattithyahu/Matthew 7:23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”

Yirmeyahu was being called to stand up, be armed in the Truth and speak boldly... or else!!!
The same encouragement, call, warning and woe is given to us today!
How are you responding!

We know what is coming, for the revelation of our Master has been made clear to those who have turned to Him and responded to His call to come out and be separate!
With that same call, we are also given the clear commission to gird up or loins, arise and speak the Truth, or else!!!

Strong words indeed, yet words we need to hear very loudly today – we must not ‘break down’ before those to whom we are to ‘speak’ and make known the Besorah of Messiah!

Qorintiyim Aleph/1 Corinthians 9:16 “For if I bring the Good News, it is no boasting for me, for necessity is laid on me, and it is woe to me if I do not bring the Good News!”

Please see the sermon notes on a message called, “**THOSE FEARING ELOHIM – LISTEN!**” which can be found under the **sermons 2011/2012** menu on our site (<https://atfotc.com>) or by clicking on the following link:

<https://atfotc.com/those-fearing-elohim-listen/>

As we have just recounted a summary of the Wilderness journey and the lessons that we are to learn from them, may we be encouraged to take careful care to heed the very clear Words of יְהוָה, and diligently guard to do them – for then we shall live victorious lives, sojourning with great joy as we look forward to seeing our Bridegroom come and take up His Bride!

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

Mishlě/Proverbs 4:18 “But the path of the righteous is like the light of dawn, that shines ever brighter unto the perfect day.”

As we consider this Torah portion, that begins the 5th Book of the Torah – **DEBARIM** – דְּבָרִים which means, **Words**, the question that we all need to answer on a regular basis is:

AM I LISTENING?

Please see the sermon notes on a message called, **“AM I LISTENING? IT’S TIME TO HEAR, GUARD AND DO – Jeremiah 26”** which can be found under the **sermons 2010/2011** menu on our site (<https://atfotc.com>) or by clicking on the following link:
<https://atfotc.com/am-i-listening-it-is-time-to-hear-guard-and-do-jeremiah-26/>

Shalom!