

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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

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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

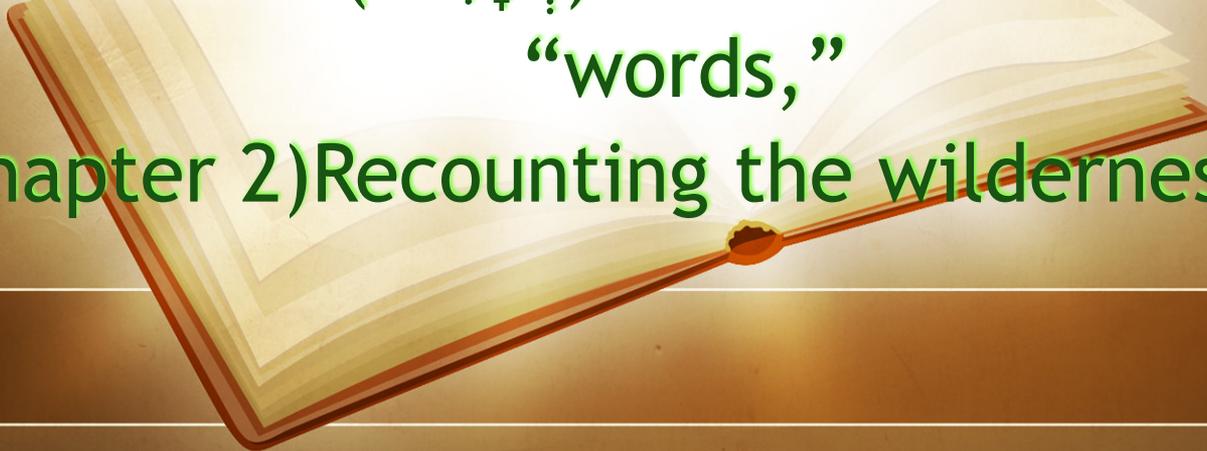
Chapter 1) The Command to Leave Horeb and enter
the Land

TOPICS IN THE PARSHA

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

Chapter 2) Recounting the wilderness year

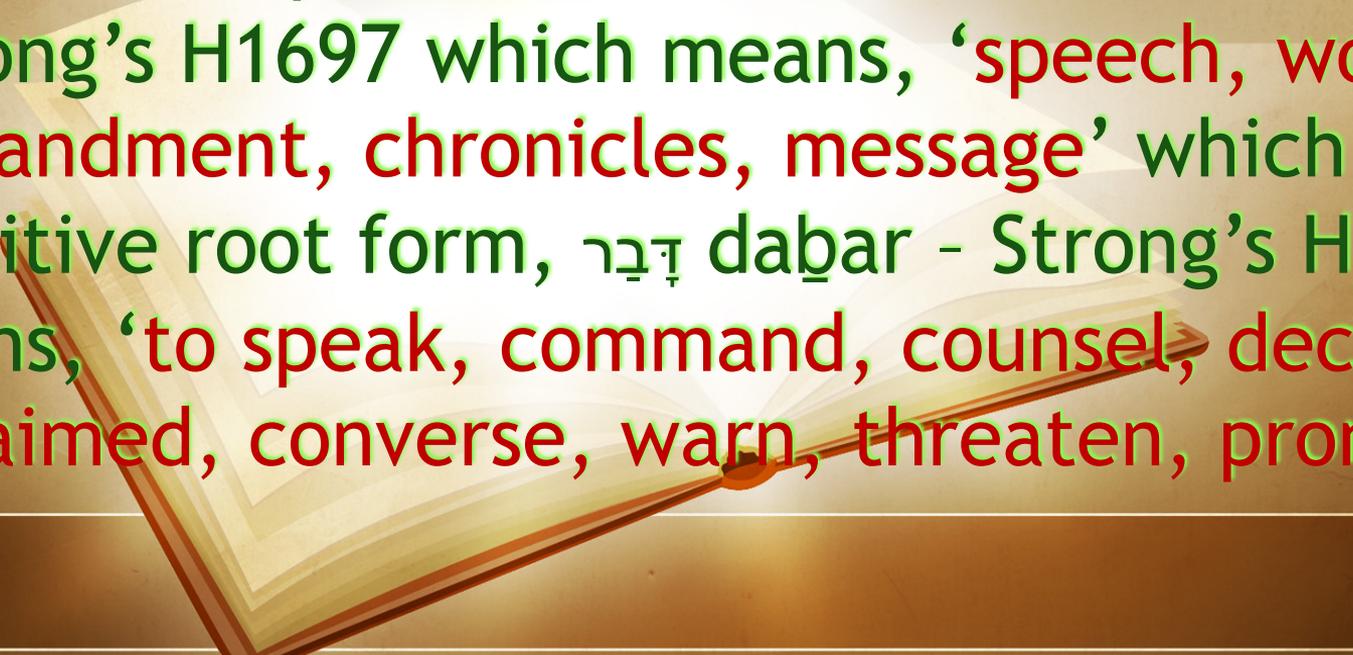


TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

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



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

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

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

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

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

As we consider this word - דְּבָרִים Debarim - the plural of the word דָּבָר 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:

𐤁 𐤅 𐤁 𐤅 𐤁



Dalet - ד:



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

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

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

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

Beyt - בָּ:

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 - ׀:



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

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

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

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

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



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

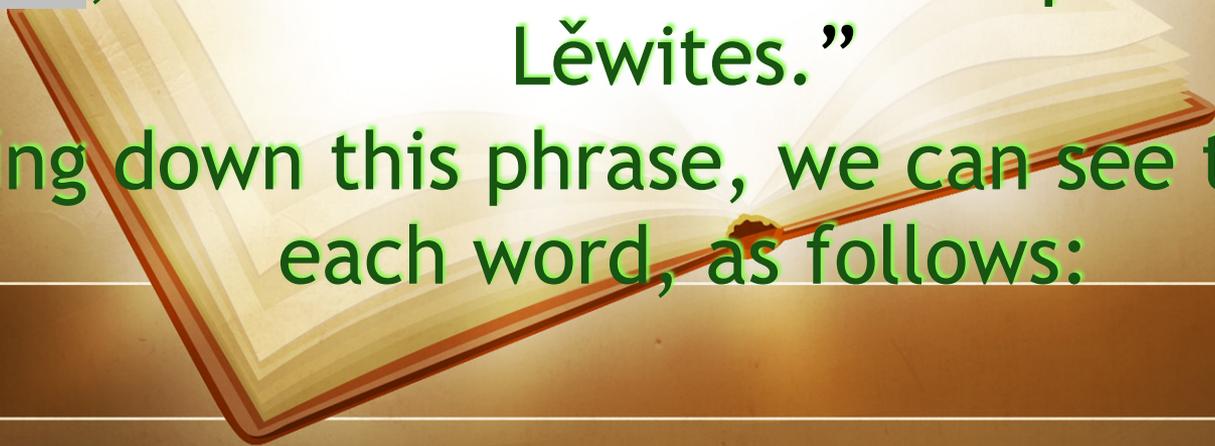
This Book is often referred to as the “**mishneh hatorah**” which means, ‘**second reading/copy of the Torah**’, which comes from the phrase:

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

This phrase, we see being used in:

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

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



1) **Mishneh** - מִשְׁנָה - 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*'

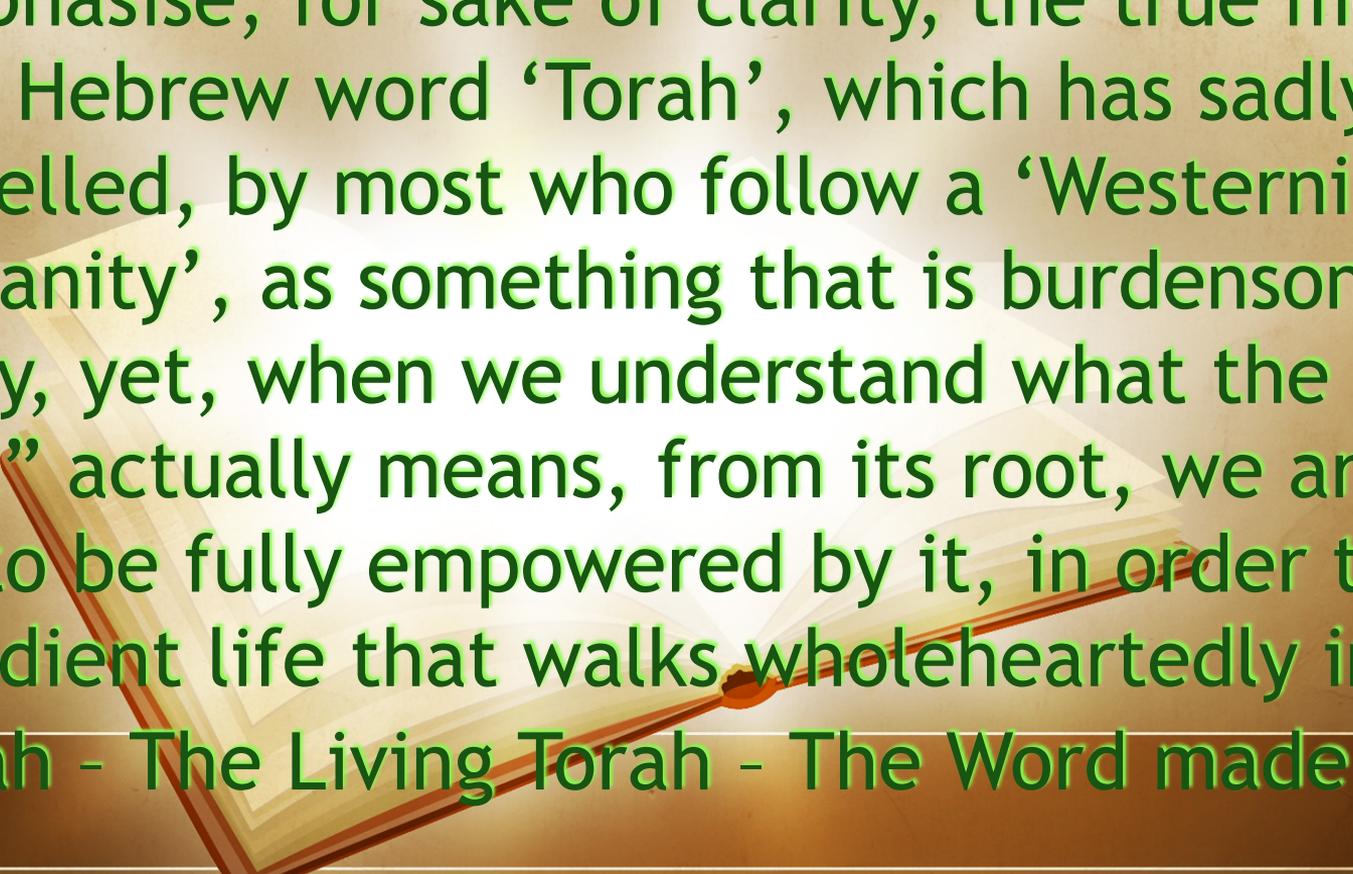
3) **Hatorah** - הַתּוֹרָה - 'The Torah', coming from the root word תּוֹרָה torah - Strong's H8451 which means, '*instruction, direction, law*' and this comes from the primitive root verb יָרָה yarah - Strong's H3384 which means, '*to shoot, throw, instruct, direct, teach*'.

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

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



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



Before we go further into this chapter, I just want to 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 יהושע Messiah - The Living Torah - The Word made flesh!

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



TORAH:

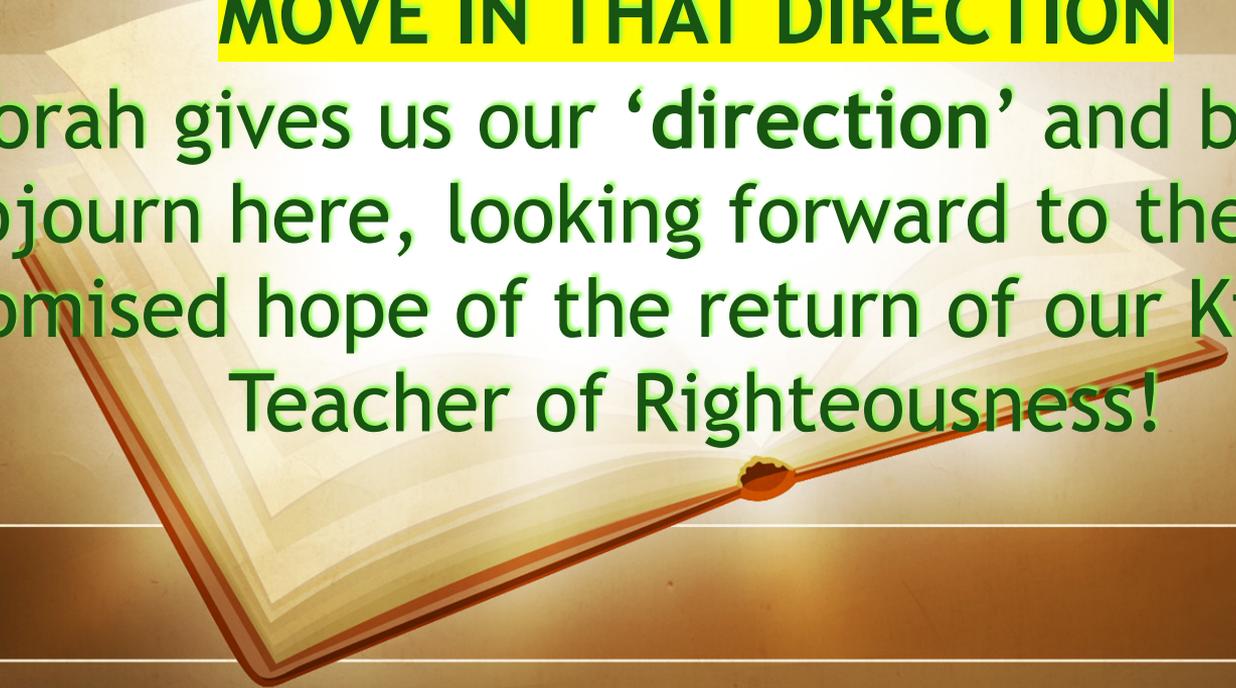
As mentioned above, the Hebrew word תּוֹרָה torah means: ‘utterance’, ‘teaching’, ‘instruction’ or ‘revelation’ from Elohim.

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

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

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

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



In other words, it means that you:

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

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

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

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

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

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

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

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

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



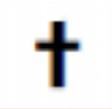
And in the Biblical Hebrew text it is written as follows:

תּוֹרָה

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 - i:

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 (Yehudāh and Yisra'ēl) - the two sticks - together!

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

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



Other definitions based on this word could also render:

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

and

‘Behold the man who secures the covenant’

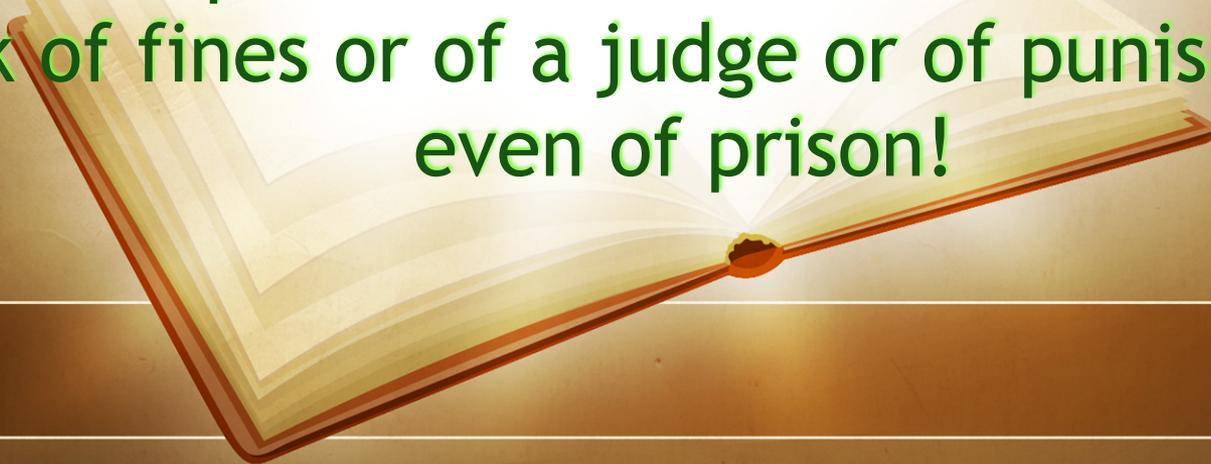
and

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

Wow - how awesome is this!!!

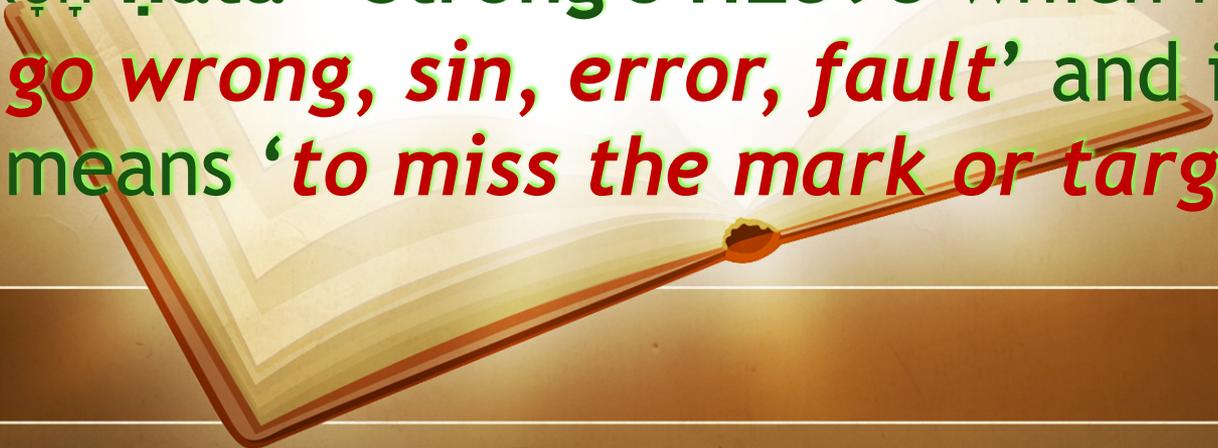
Now - does this sound like a heavy law??? Not at all!!!

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 **ḥata** - Strong's H2398 which means, ***'to miss, go wrong, sin, error, fault'*** and in essence means ***'to miss the mark or target'***!



With this is mind, it makes perfect sense, and brings great clarity, in understanding that the Torah becomes very vital to us, especially if we do not want to miss the purpose and 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 Yisra'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.