

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,”

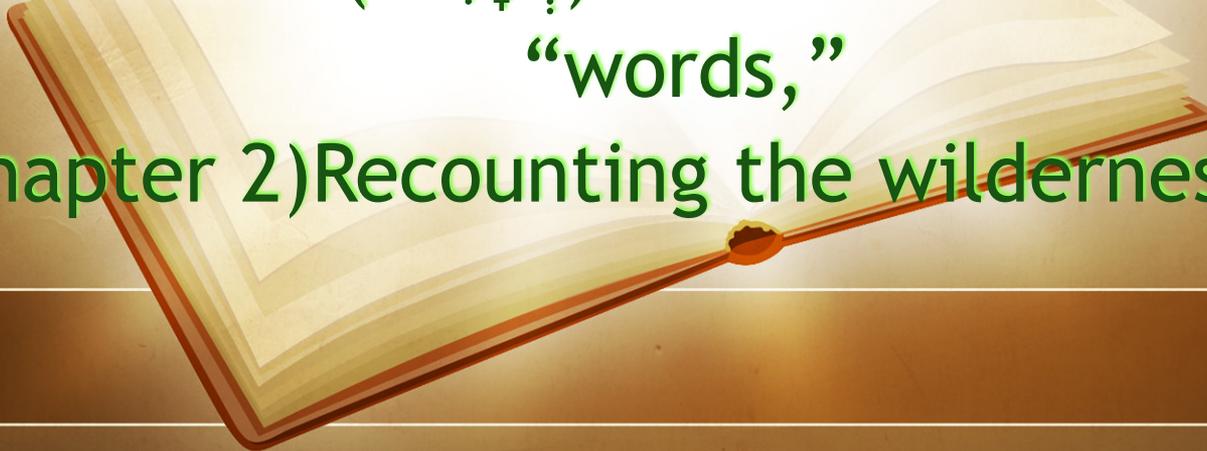
Chapter 1) The Command to Leave Horeb and enter
the Land

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#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

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 Ėliyahu 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” - Deḅarim - 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!

The Command to Leave Horeb

Deu 1:1 These are the words which Mosheh spoke to all Yisra'ěl beyond the Yarděn in the wilderness, in the desert plain opposite Suph, between Paran and Tophel, and Laban, and H̄atsēroth, and Di Zahab,

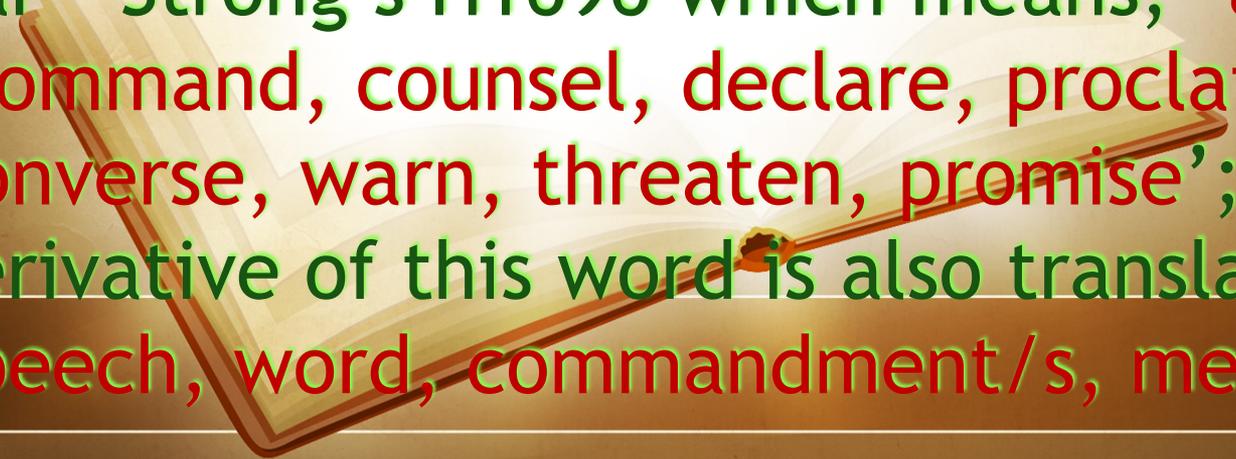
Verse 1

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 יהוה 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'arabāh, which comes from the word עֶרְבָה arabāh - 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, יְהוָה 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 שׁוּפ **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!

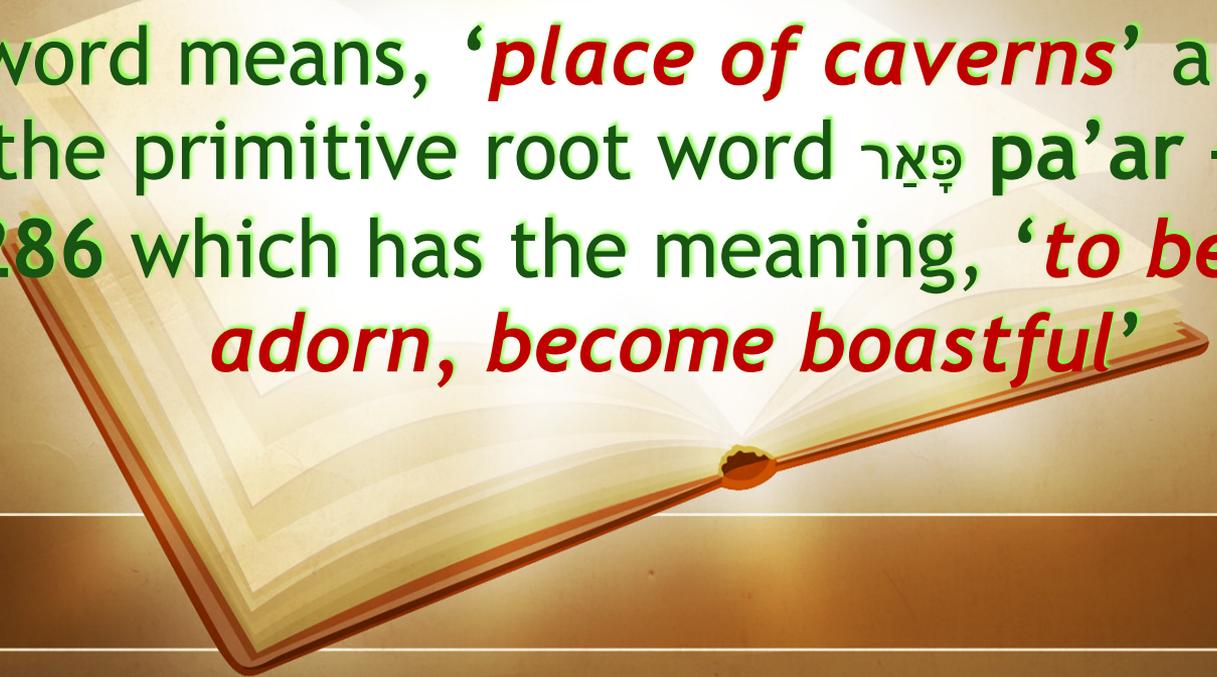
Kěpha Aleph/2 Peter 1:19 “And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts”

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

“Between” - PARAN and TOPHEL and LABAN and HATSĚROTH, and DI ZAHAB,
To begin with, we will look at the first 3 mentioned here:

1 - PARAN - פָּאֵרָן - Strong's H6290:

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



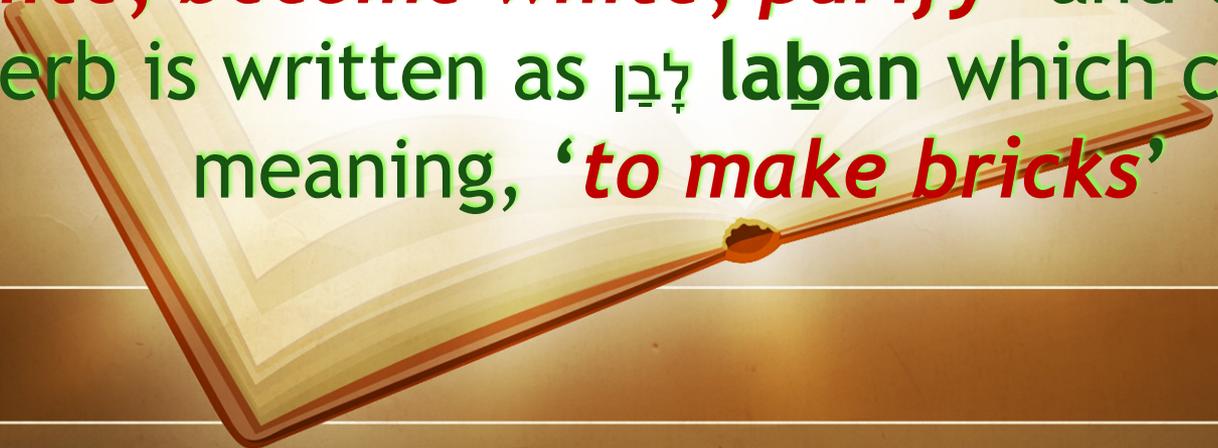
2 - TOPHEL - תִּפְּל - Strong's H8603:

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

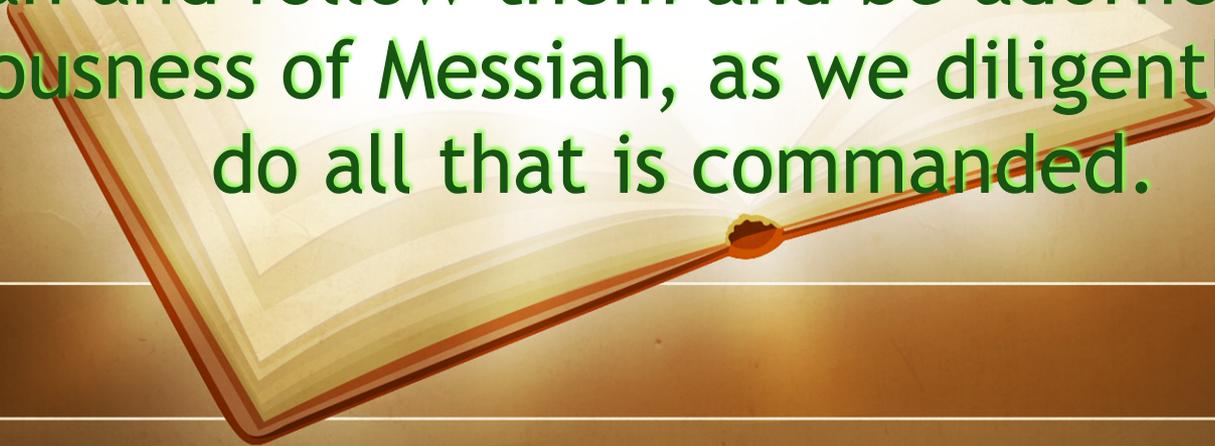


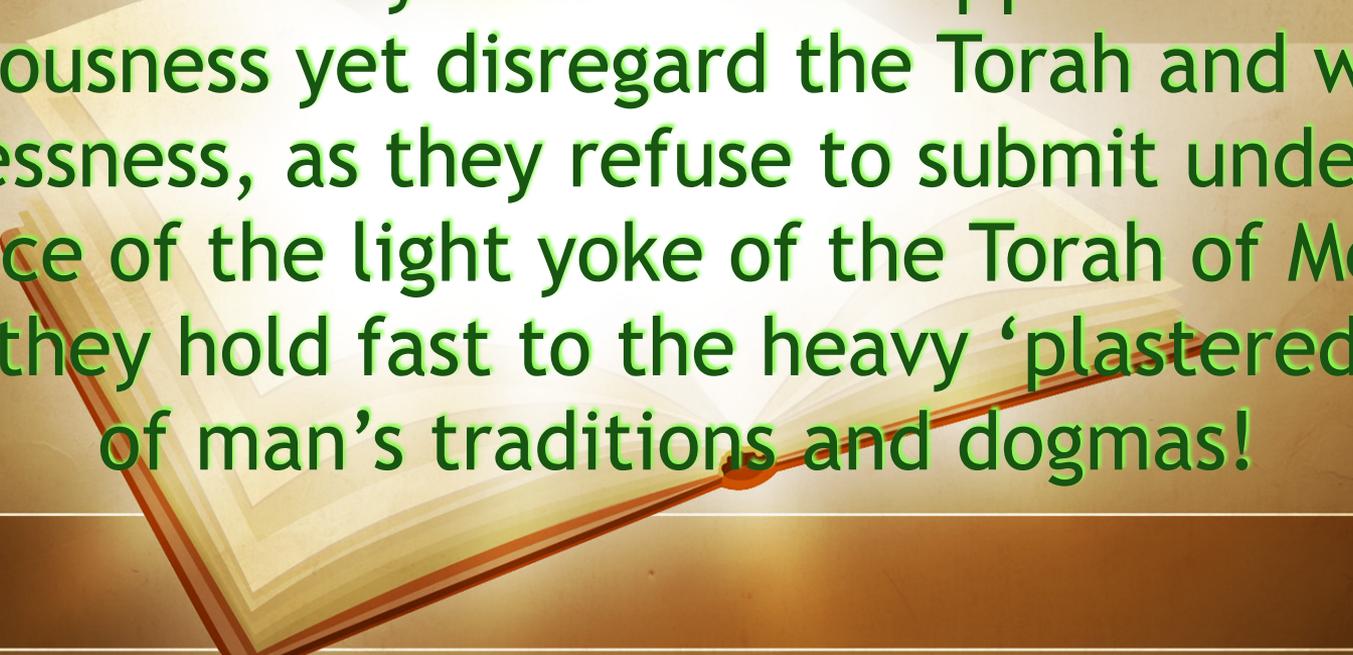
3 - LABAN - לָבָן - Strong's H3837:

This word means, '**white**' and comes from the root word לָבַן **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.

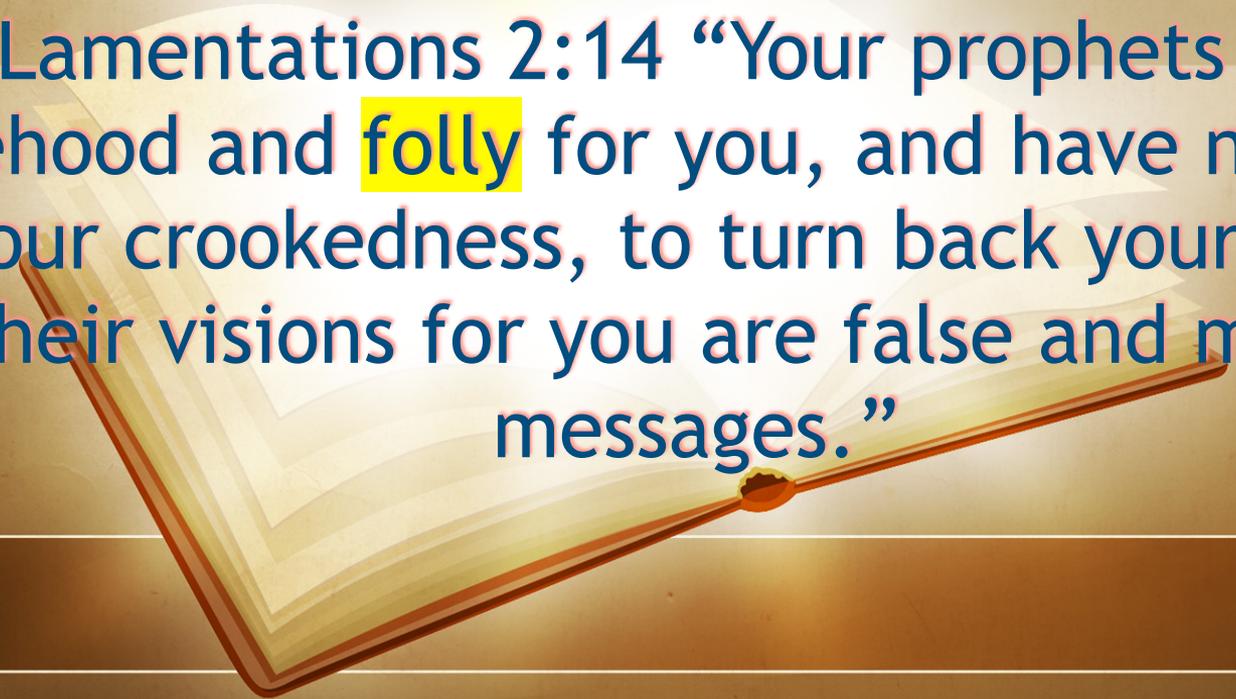


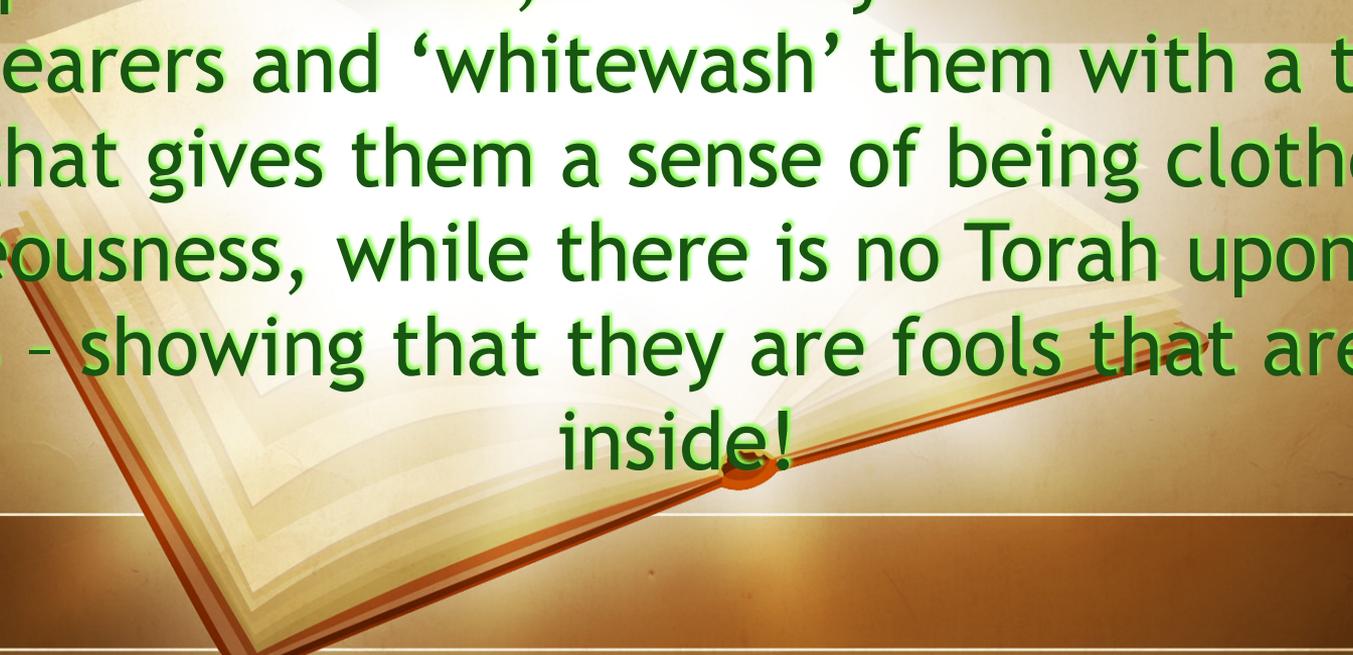


For those who disregard these very clear words of Mosheh, may be found to simply be ‘whitewashed fools’ who try to claim the appearance of righteousness yet disregard the Torah and walk in lawlessness, as they refuse to submit under the guidance of the light yoke of the Torah of Messiah, while they hold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

We see this word תָּפֵל taphel - Strong's H8602
being used to describe 'folly', as seen in:

Ēk̄ah/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.”





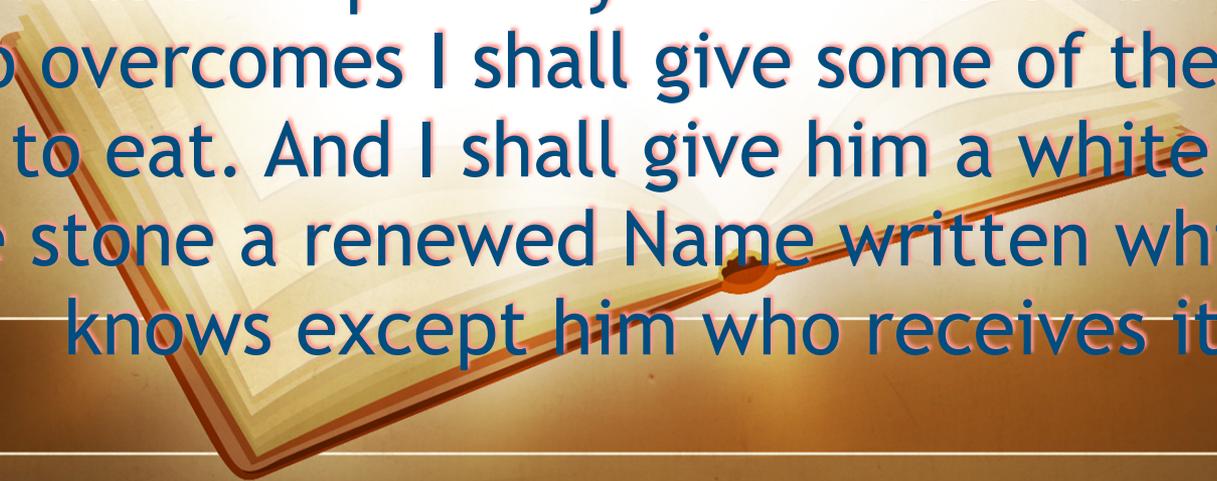
As the days are getting darker many will sadly listen to the folly of false prophets and fake and deceptive teachers, who only tickle the ears of their hearers and 'whitewash' them with a twisted lie, that gives them a sense of being clothed in righteousness, while there is no Torah upon their hearts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

Look at the warning of יהושע, 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:

Hazon/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.”



Now, let us look at the 'difference' between
ḤATSĔROTH, and **DI ZAHAB**

1 - **ḤATSĔROTH** - 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** - דִּי 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:

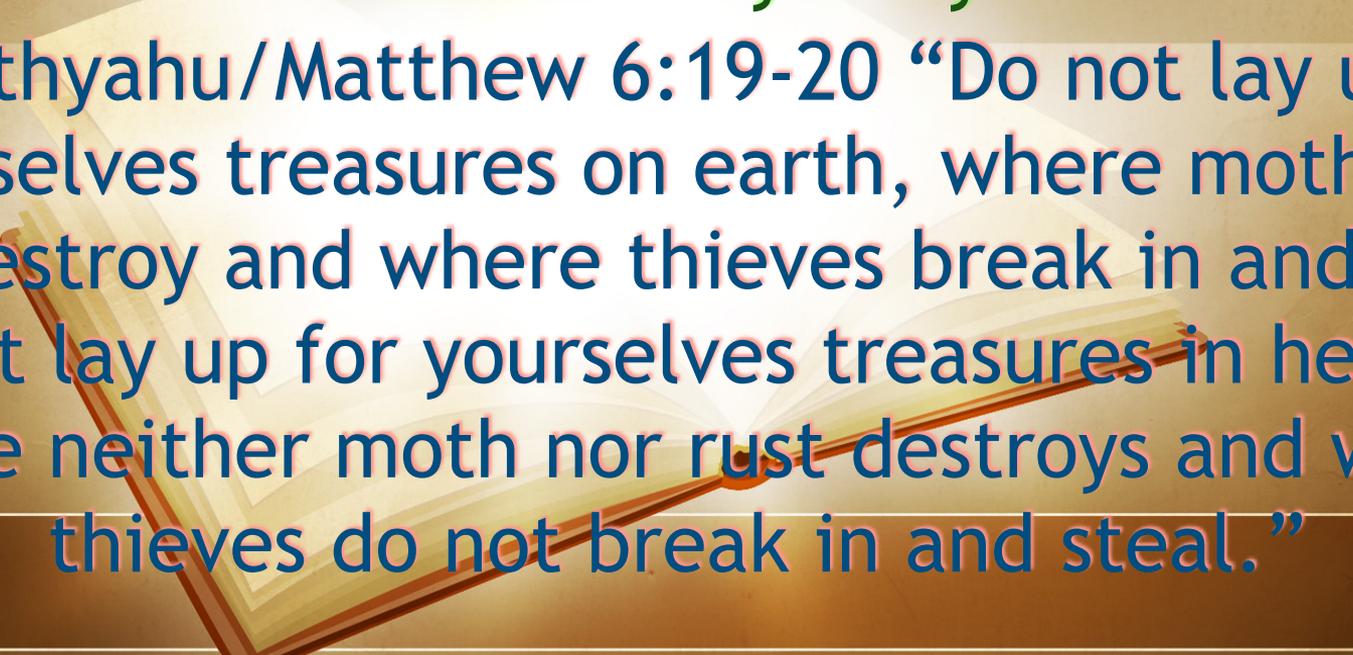
“are we gathering sheep or are we simply amassing wealth for ourselves?”

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."



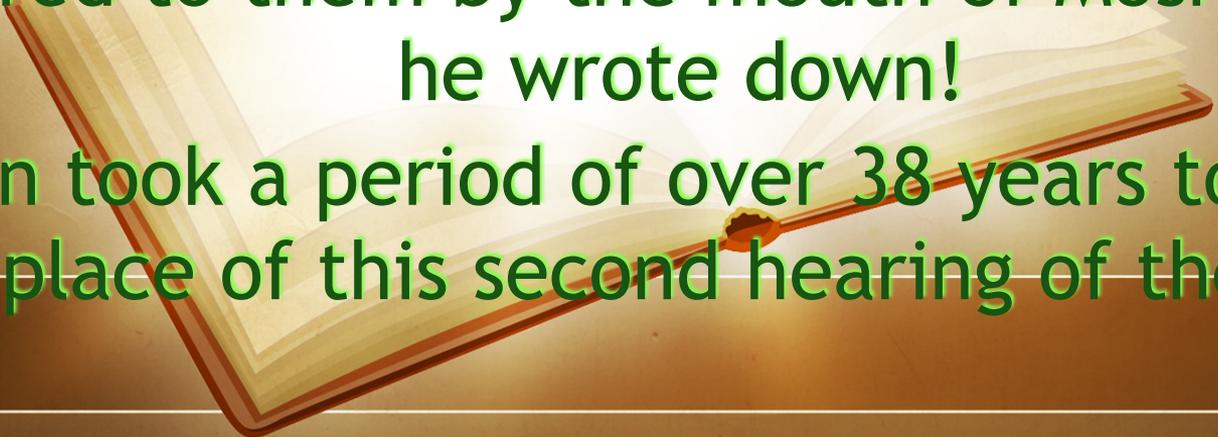
Deu 1:2 eleven days' journey from H_orěb by way of Mount Sě'ir to Qaděsh Barněa.

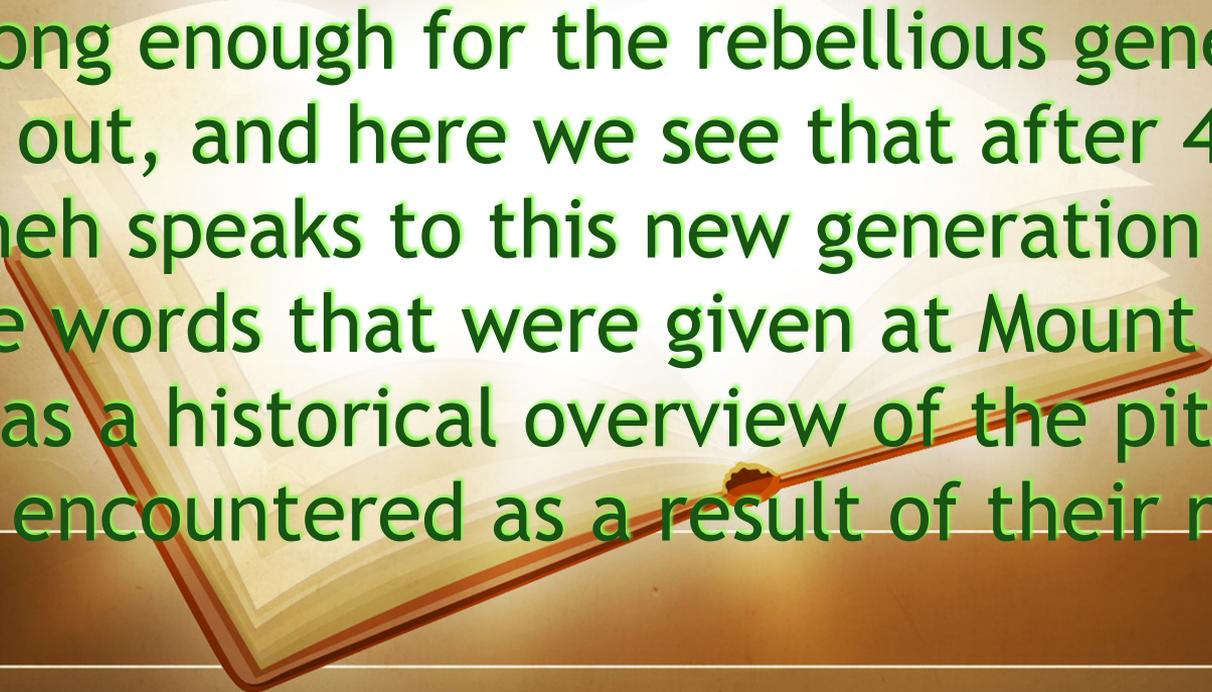
Deu 1:3 And it came to be in the fortieth year, in the eleventh new moon, on the first day of the new moon, that Mosheh spoke to the children of Yisra'ěl according to all that יהוה had commanded him concerning them,

Verses 2-3: 11 days journey from Hōrēb to Qadēsh 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 יהוה, 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.





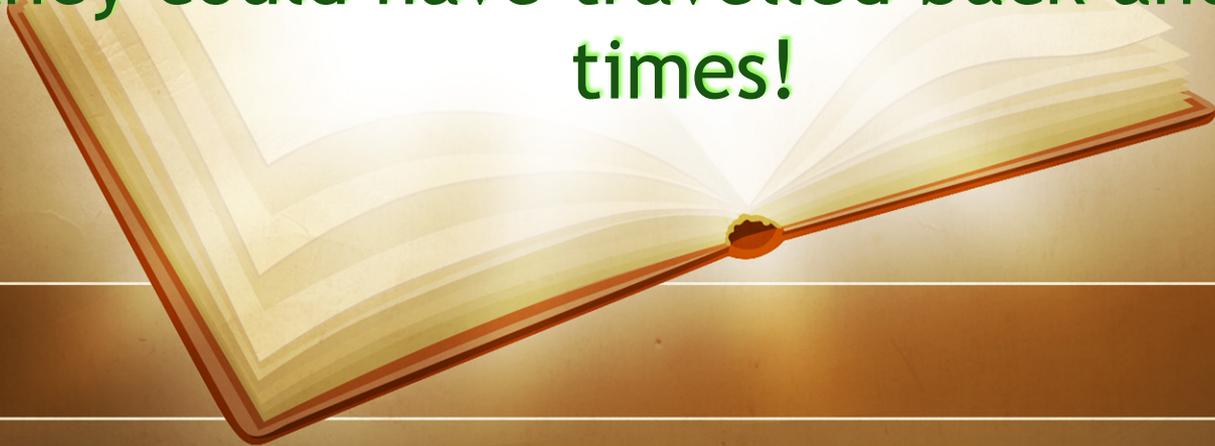
It was as a result of rebellion, stubbornness and pride, that Yisra'ěl had to sojourn this long, which was long enough for the rebellious generation to die out, and here we see that after 40 years Mosheh speaks to this new generation the very same words that were given at Mount Sinai, as well as a historical 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!

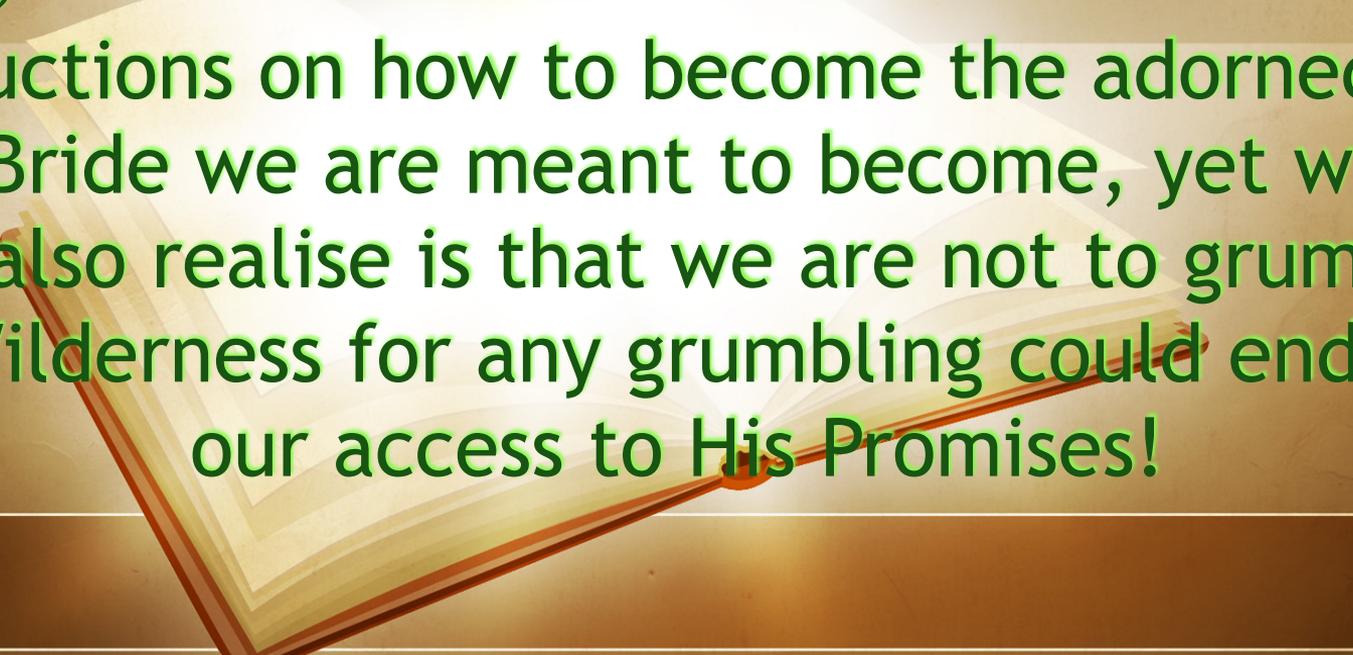
The route from H_orēb, by way of Mount Sē'ir, to Qadēsh Barnēa is an 11-day journey and yet here we see it was now 40 years later where they are at the brink of entering in to the Promised Land!

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 Ḥizqiyahu the king was sick and was given this sign in the cycles of the sin 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!



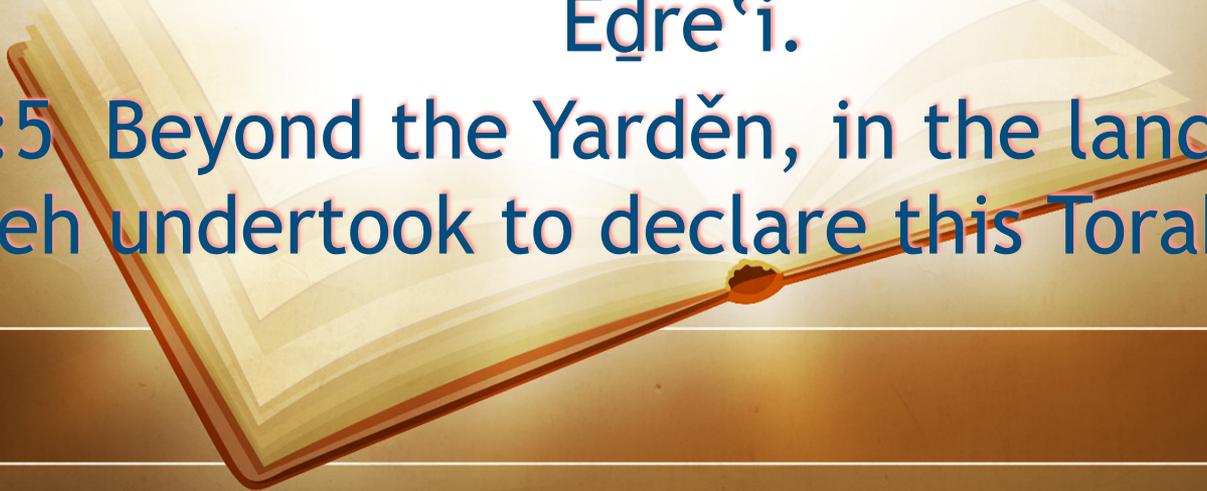
What we must realise is this - we need the wilderness - as we need to learn to hear the voice of יהוה, for without the Wilderness there can be no instructions on how to become the adorned and ready Bride we are meant to become, yet what we must also realise is that we are not to grumble in the Wilderness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

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 בָּרַח 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.

Deu 1:4 after he had stricken Sihon sovereign of the Amorites, who dwelt in Heshbon, and Og sovereign of Bashan, who dwelt at Ashtaroth in Edre'i.

Deu 1:5 Beyond the Yardēn, in the land of Mo'ab, Mosheh undertook to declare this Torah, saying,



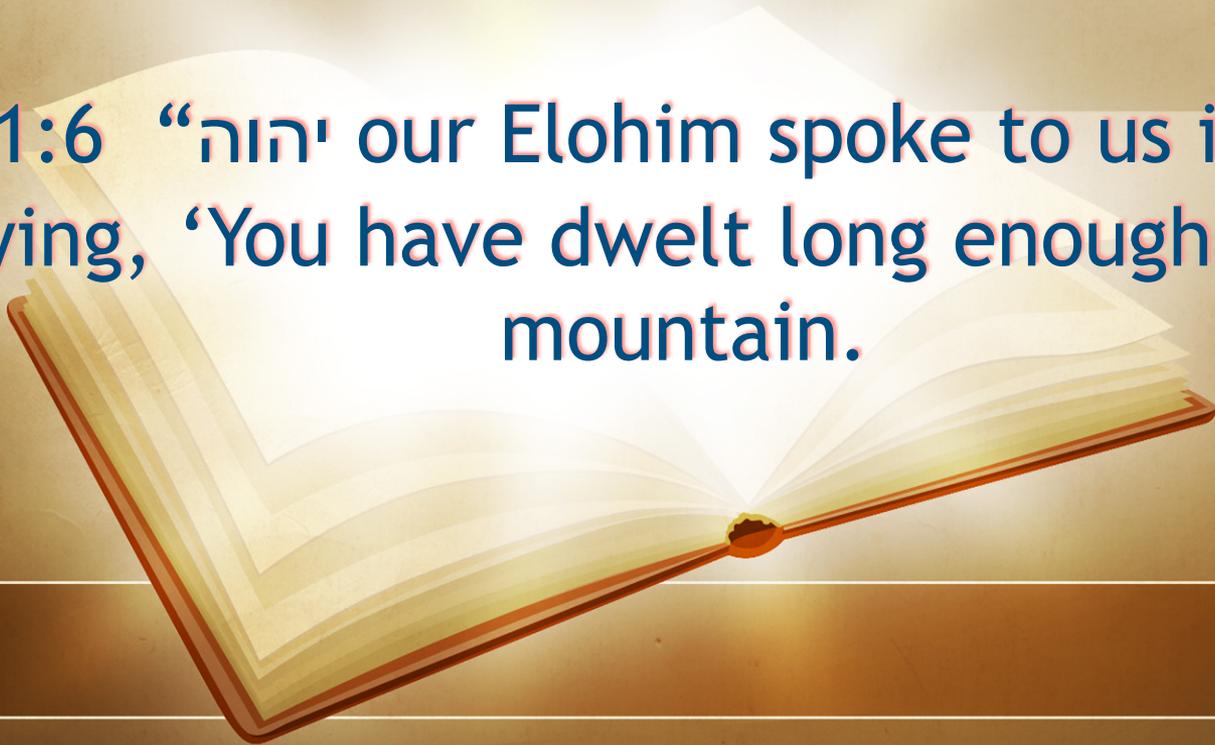
Now, in the eleventh new moon of the 40th year, Mosheh spoke to all the children of Yisra'ěl, after they had stricken Sihon, the sovereign of the Amorites and Og, sovereign of Bashan.

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 באַר 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 לָאַל 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.

Deu 1:6 “יהוה our Elohim spoke to us in Hֹרֶעֶב,
saying, ‘You have dwelt long enough at this
mountain.’



Verse 6 - Too long at this mountain!

Horēḅ - חֲרֵב - Strong's H2722 means, 'desert, waste' which was a mountain in Sinai and it comes from the word ḥarēḅ - חָרַב - 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'el heard the voice of יהוה 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!

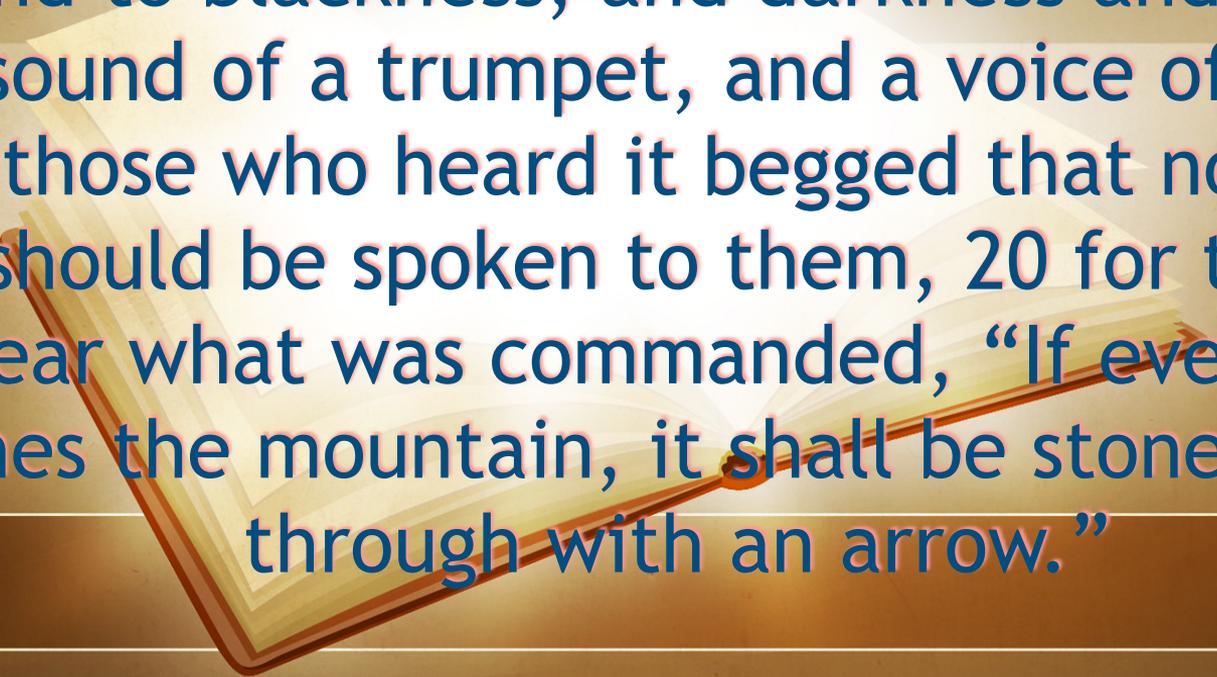
Yisra'el had a Promised Land to get to - they could not stay at this Mountain!

For many, they may have been reluctant to move as this was the place where they 'met' with יהוה 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 Horeb 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!

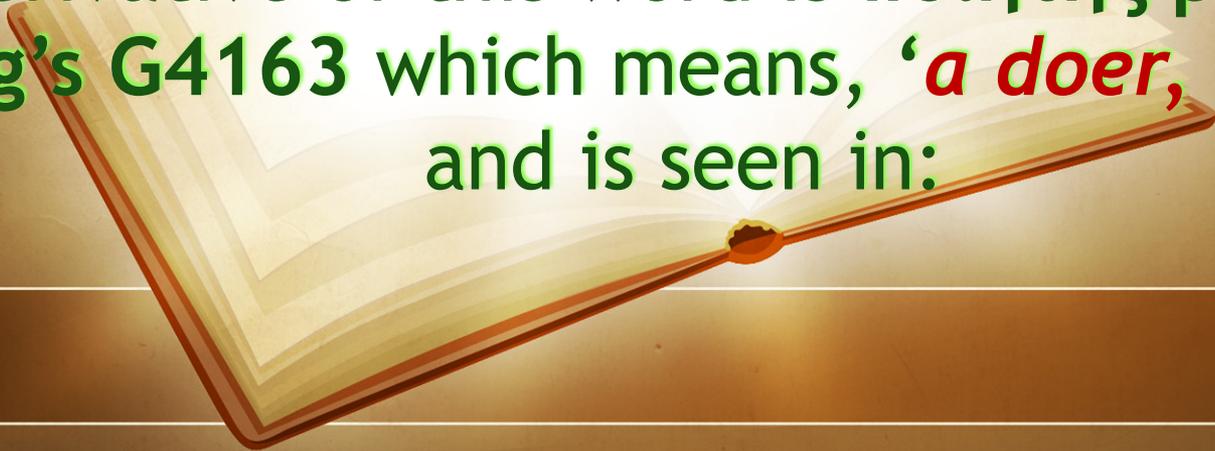
So many today find themselves unwilling to change their worldly ways, no matter how many times they hear the truth and even verbally acknowledge the Truth!

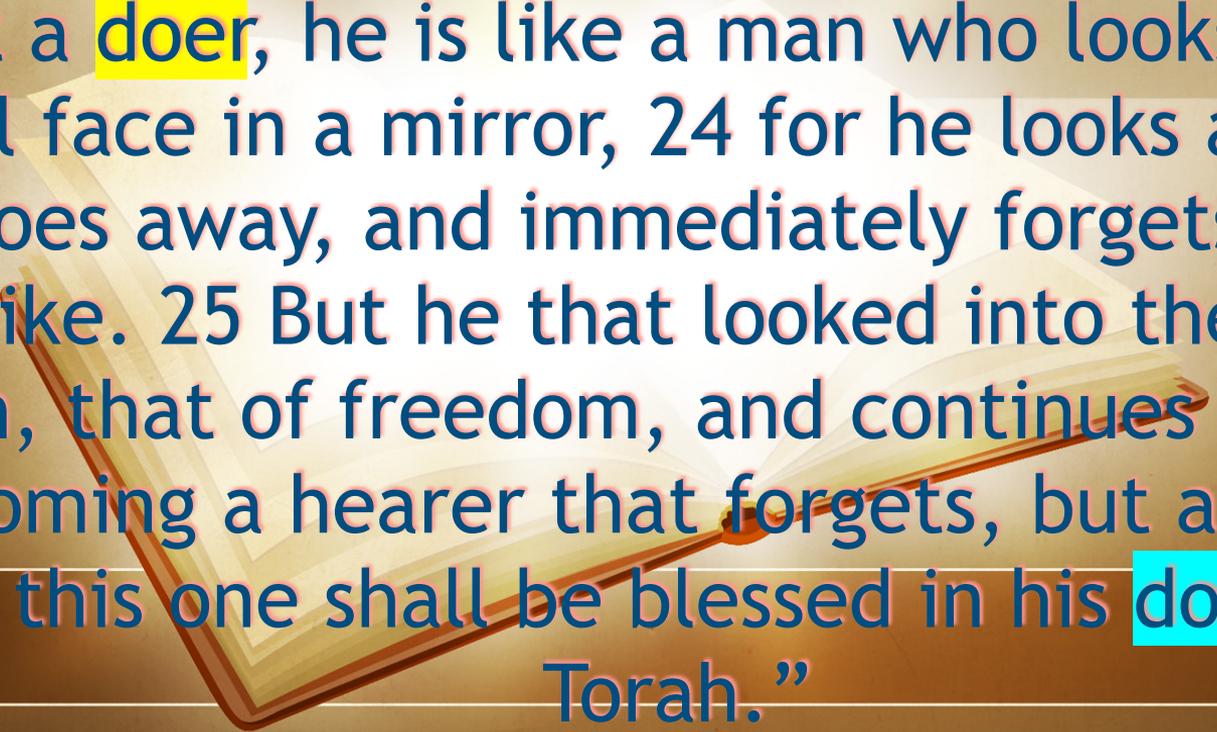
The people that stay too long at this mountain is a picture of 'hearers only' and are not faithful doers of what they attentively hear... doers move on in the knowledge and understanding of what they have heard!

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 poiētēs - Strong's G4163 which means, '*a doer, a maker*', and is seen in:

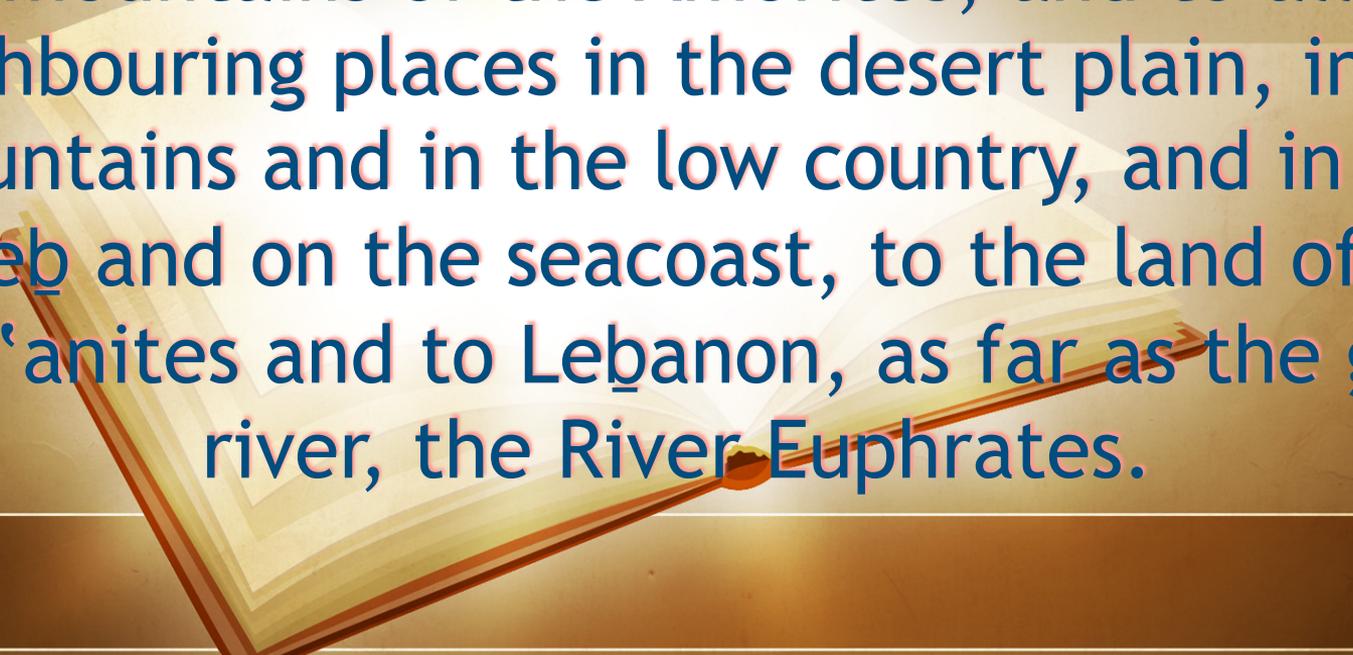




Ya'aqob/James 1:22-25 “And become **doers** of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a **doer**, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he 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 ποίησις 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!



Deu 1:7 Turn and set out on your way, and go into the mountains of the Amorites, and to all the neighbouring places in the desert plain, in the mountains and in the low country, and in the Negeb and on the seacoast, to the land of the Kena'anites and to Lebanon, as far as the great river, the River Euphrates.

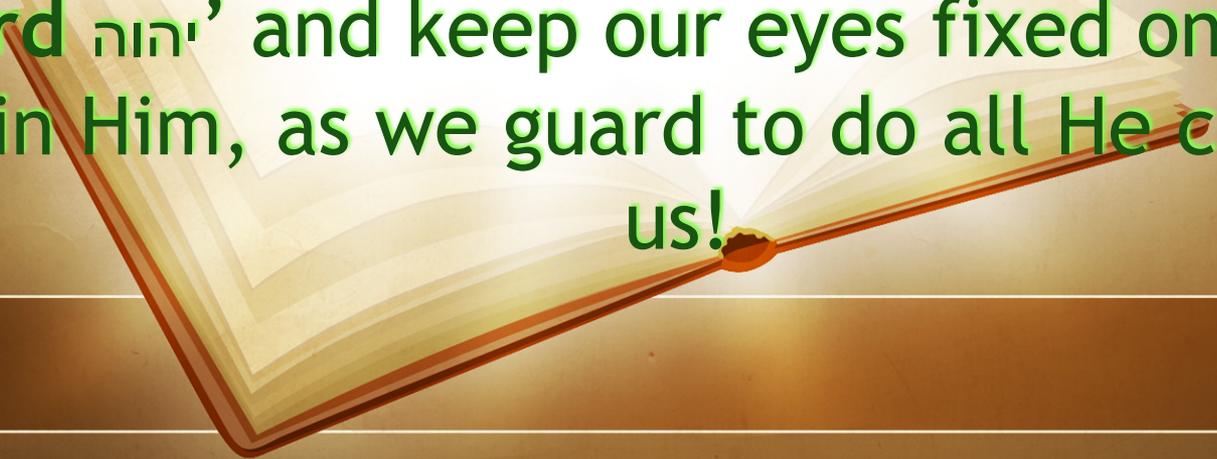
Verse 7 - Turn and set on your way!

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 פָּנֵה paneh or פָּנִים paniym - Strong's H6440 meaning, '*face, faces*'.

What we see here, is the need to 'turn our faces toward יהוה' and keep our eyes fixed on יהושע 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 נָסַח 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!

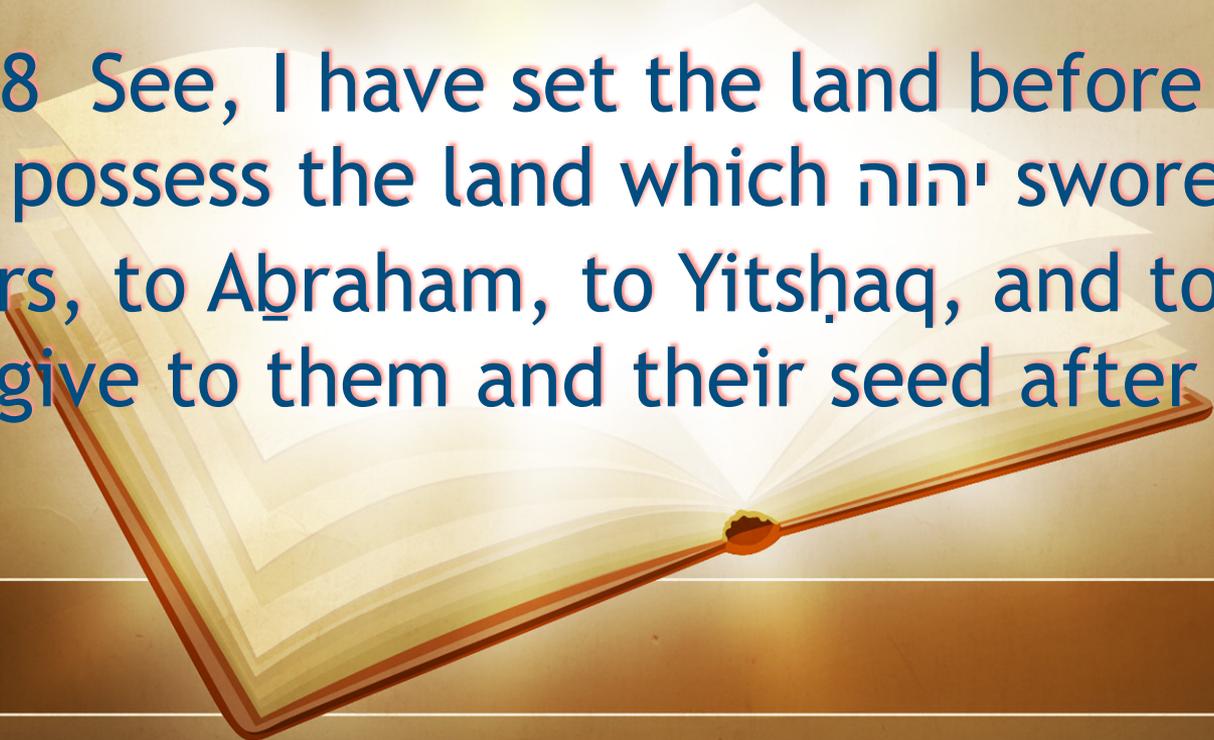
Trusting in יהוה must never be confused with laziness and ignorance to His instructions - He will not break camp for us so to speak.

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’!

Deu 1:8 See, I have set the land before you. Go in and possess the land which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya'aqob, to give to them and their seed after them.'



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!

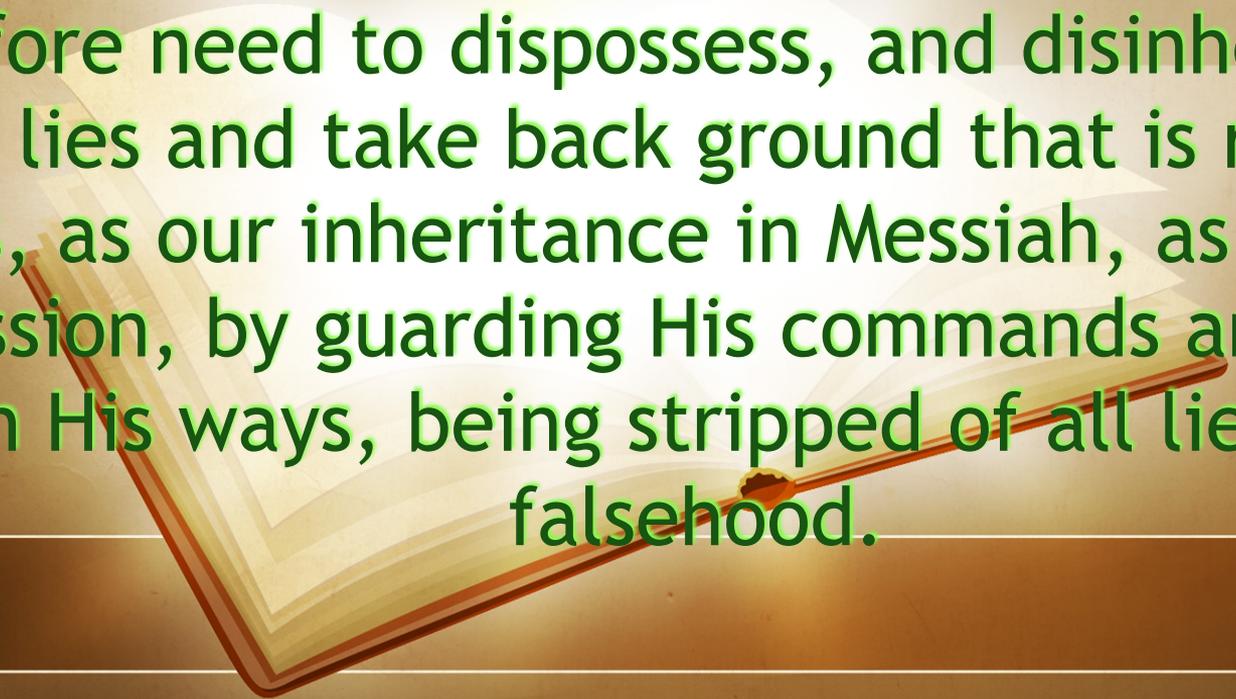


The Hebrew root word that is used here for 'possess' is יָרַשׁ yaresh - Strong's H3423 which means 'to dispossess, drive out, expel, disinherit, bring to ruin, destroy', and can also mean, 'to take possession of an inheritance, occupy or seize'.

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.



Leaders Appointed

Deu 1:9 “And I spoke to you at that time, saying,
‘I am unable to bear you by myself.

Deu 1:10 יהוה your Elohim has increased you, and
see, you are today as numerous as the stars of the
heavens.

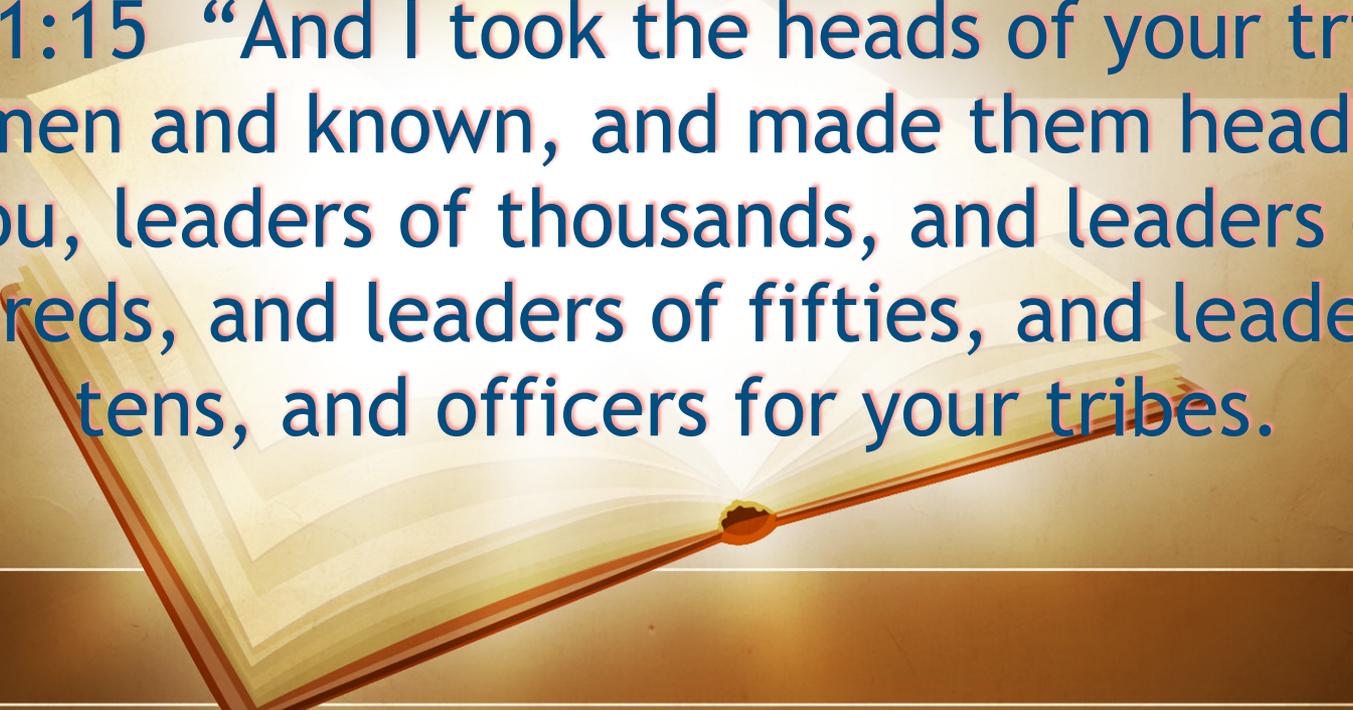
Deu 1:11 יהוה Elohim of your fathers is going to
add to you a thousand times more than you are,
and bless you as He has spoken to you!

Deu 1:12 How do I bear your pressure and your burden and your strife, by myself?

Deu 1:13 Choose men, wise and understanding, and known to your tribes, and let me appoint them as your heads.'

Deu 1:14 "And you answered me and said, 'The word which you have spoken to us to do is good.'

Deu 1:15 “And I took the heads of your tribes, wise men and known, and made them heads over you, leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens, and officers for your tribes.”



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'ěl 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.

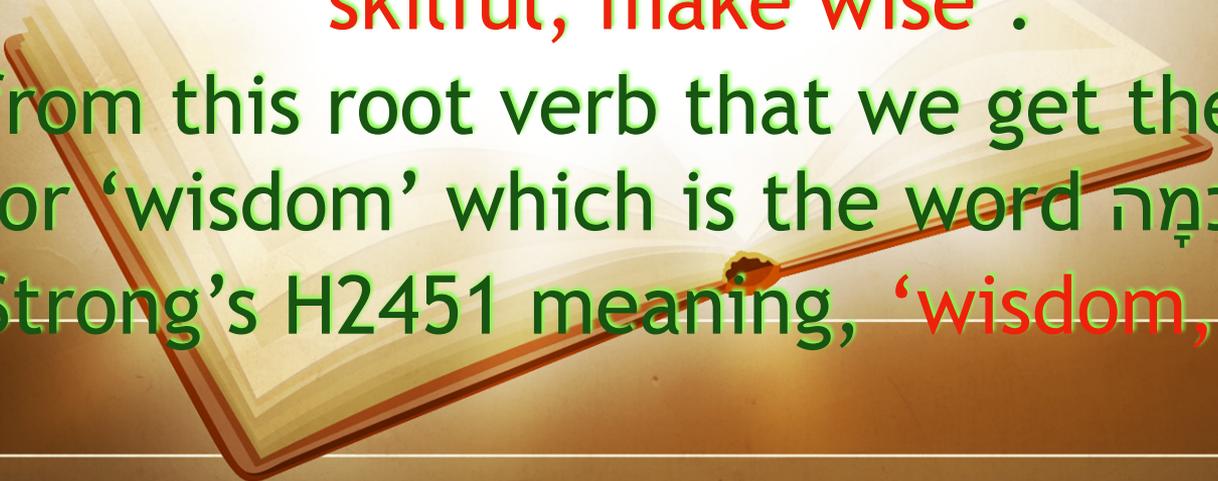
In other words, we see that there is a clear order
in the body of Elohim!

The Hebrew word that is translated as 'choose'
comes from the root word **יָהַב** *yahab* - Strong's
H3051 - which means, 'to give, to choose' provide,
come or to ascribe or to set .

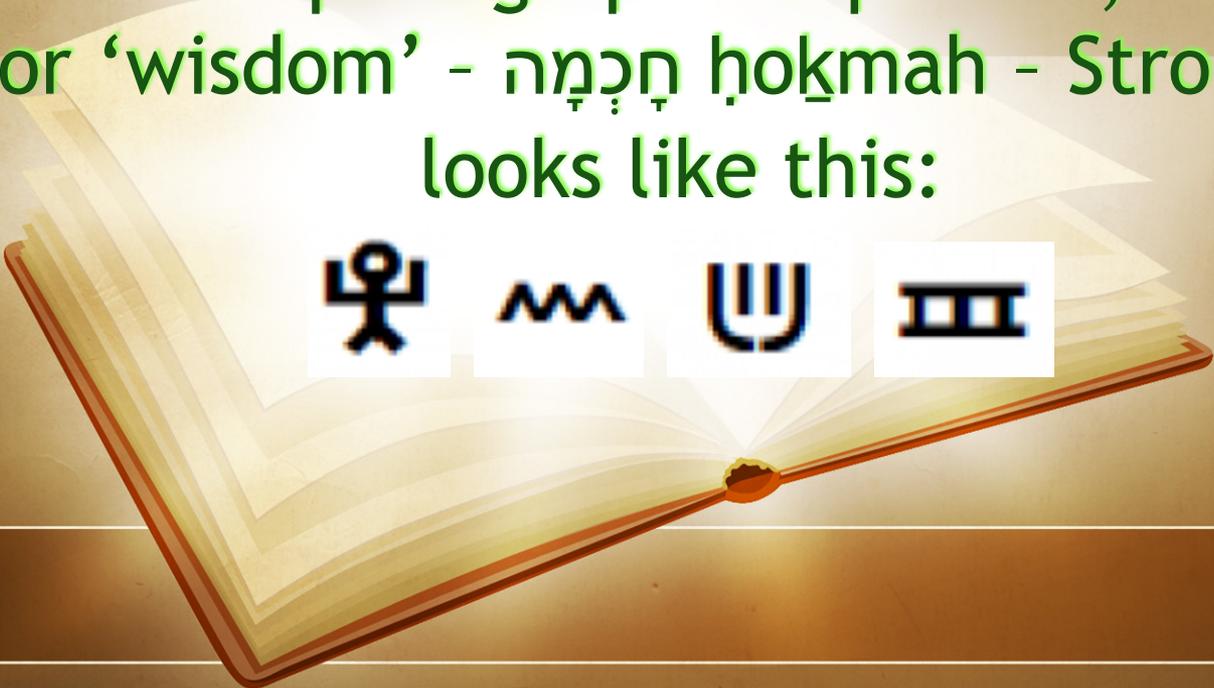
They were to set over themselves men who were
known, wise and understanding!

The Hebrew word for 'wise' is חָכָם ḥaḱam - Strong's H2450 which means, 'expert, skilled, learned' and is from the primitive root word חָכַם ḥaḱam - 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 ḥokmah - Strong's H2451 meaning, 'wisdom, skill'.



In the ancient pictographic alphabet, this Hebrew word for 'wisdom' - חֵכֶּמֶת ḥokmah - Strong's H2451 looks like this:



ח

כ

מ

ת

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 - כּ:

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

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

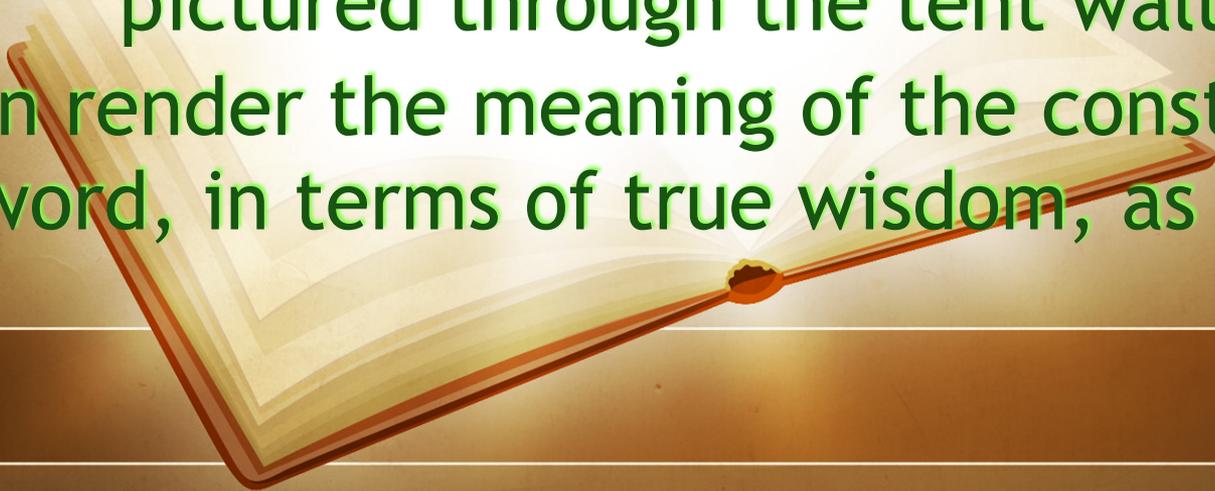
Hey - ה:



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:

Mishlě/Proverbs 1:5 “The wise one hears and increases learning, and the understanding one gets wise counsel”

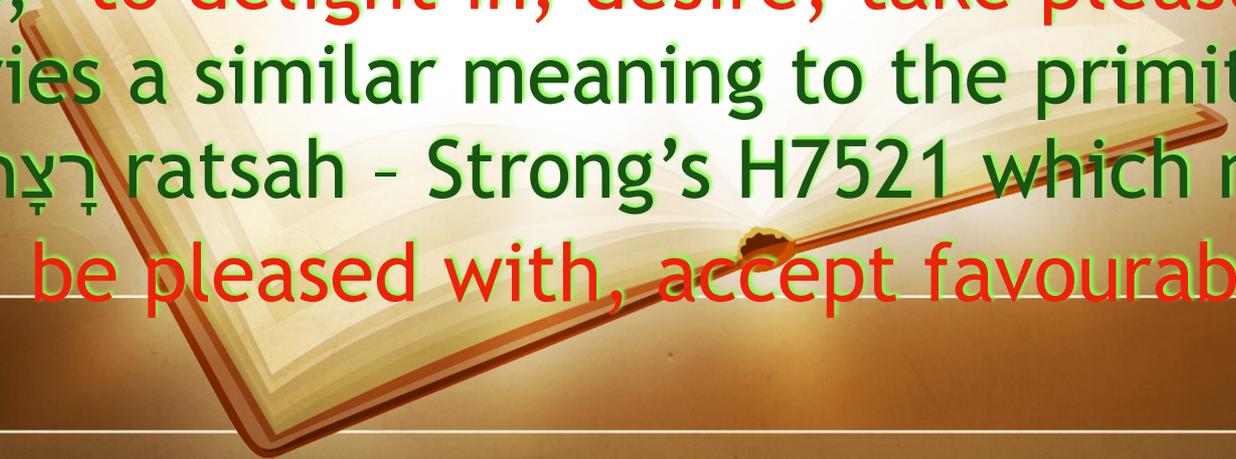
The opposite of a wise one, is one who is a ‘fool’, and the Hebrew word that is generally used for ‘fool’ is לִּיָּדוֹסִי kesil - Strong’s H3684 which means, ‘fool, stupid fellow, dullard (which is a stupid and unimaginative person)’, and comes from the root verb לָסַד kasal - Strong’s H3688 which means, ‘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:

Mishlě/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 **חָפֵץ** ḥaphets - Strong’s H2654 and means, ‘to delight in, desire, take pleasure in’ and carries a similar meaning to the primitive root verb **רָצָה** ratsah - Strong’s H7521 which means, ‘to be pleased with, accept favourably’.



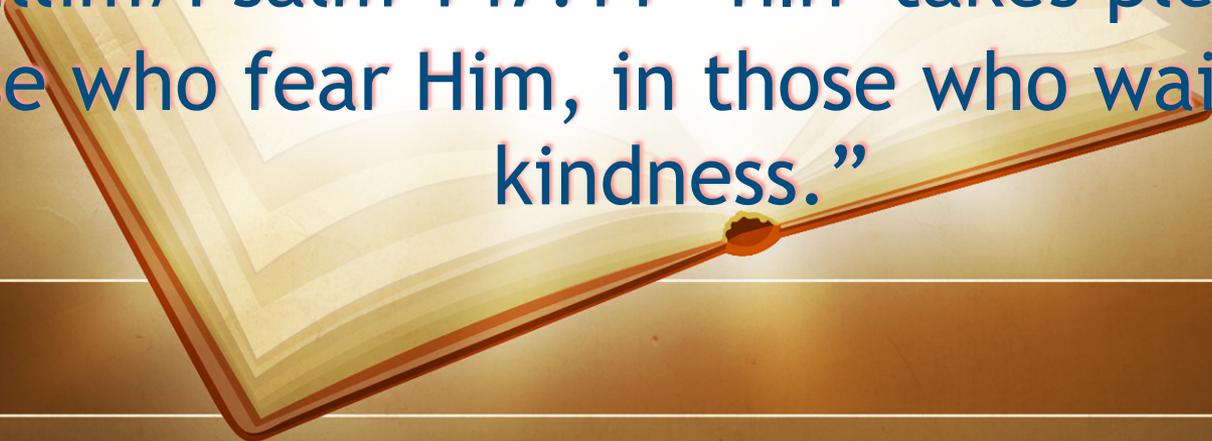
The reason for me giving all the Hebrew words, is so that we are able to clearly link up the Truth of the Word and get a better understanding of what it means to be a wise servant, rather than being a fool, for יהוה takes pleasure in the wise, while we are told in:

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.”

יהוה takes NO Pleasure in fools!!!

The Hebrew word that is used here for ‘pleasure’ is חֶפֶץ ḥaphets, and clearly, יהוה יהוה does not delight in the fool and his ways - but who then does He take pleasure in...:

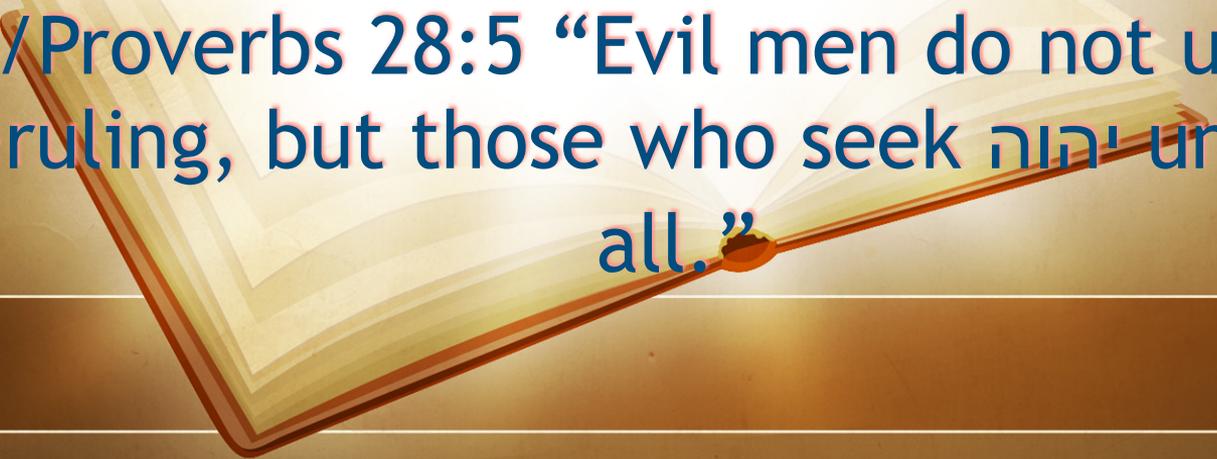
Tehillim/Psalm 147:11 “יהוה יהוה takes pleasure in those who fear Him, in those who wait for His kindness.”



WISE AND UNDERSTANDING!

The Hebrew word for understanding is בִּינָן biyn - Strong's H995 which is the primitive root verb that means, 'to discern, act wisely, consider carefully, understand, perceive'.

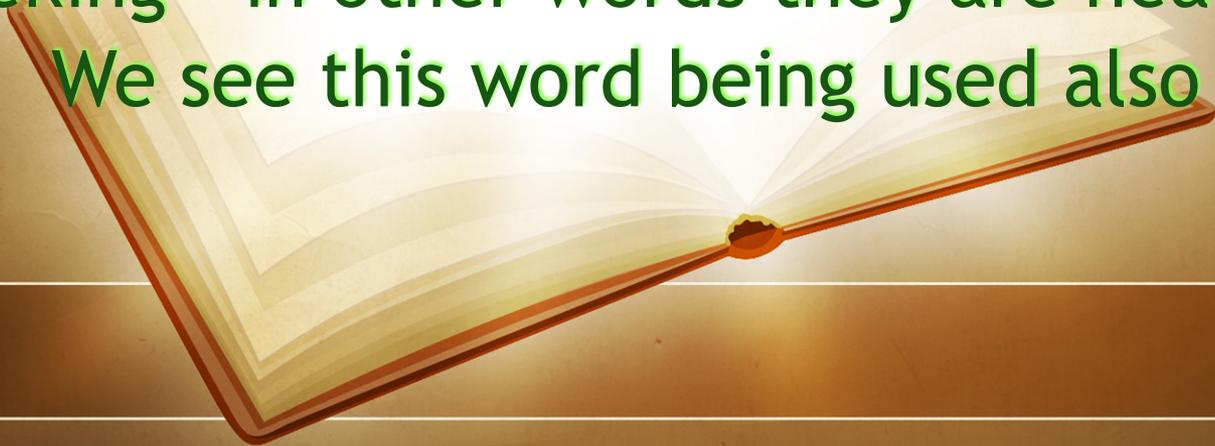
Mishlě/Proverbs 28:5 “Evil men do not understand right-ruling, but those who seek יְהוָה understand all.”



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:

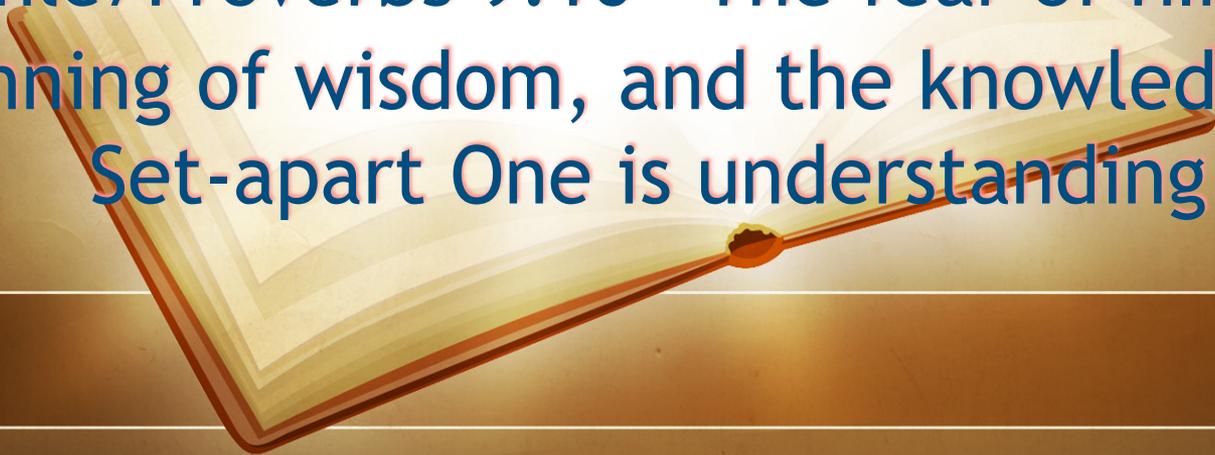


Tehillah/Psalm 119:34 “Make me understand, that I might observe Your Torah, and guard it with all my heart.”

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

Mishlě/Proverbs 2:4-5 “If you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יהוה, 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'
Mishlě/Proverbs 9:10 "The fear of יהוה is the
beginning of wisdom, and the knowledge of the
Set-apart One is understanding."



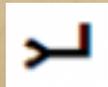
In the ancient pictographic script, the Hebrew word בִּינָה *biynah* - Strong's H998 which means, 'an understanding, consideration, discernment', is depicted as follows:



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 - ن:

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

Hey - ה:

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

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

When we consider this Hebrew root word for ‘understanding’, in its pictographic form, we are able to 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.

