

T^[h]urah (instruction) **Portion Haftarah and the Good News** דְּבָרִים (Dabariym/ Words)

T^[h]urah (Torah / Instruction)

Haftarah

Good-News

Dabariym (Deuteronomy) 1:1 – 3:22 Yashayahu (Isaiah) 1:1 - 27 Luke 22:7 - 12

This T^[h]urah portion goes over a lot of failures from the first generation or their Parents. The purpose will be for the next generation(s) to learn from their parents mistakes.

The Father has consistently should love in all that He does. In the pictographic Hebrew this is very clear.

Hebrew word for Father is אב Ab; Alef = Strength, Bet = House. A father is the strength of the House. The only way you can get into the house is if He or the Father or the Strength of the House shares or reveals how or what is needed to get in. In the Hebrew it would look like this: אבה Alef = strength, Hey = behold or reveal, and the Bet = House. Altogether it means the strength is revealed in the House. this Hebrew word Ahab means Love. If He loves you enough He will show you how to make it in His house.

In fact, the Book of Dabariym is called, in English, Deuteronomy, from the Greek meaning "Second Law," (from “deuteros” or "second" plus “nomos” meaning "law").

Deut. 1:1 These *be* the **words** which Mushah ^(Moses) spoke unto all Yashra'al ^(Israel) on this side Jordan in the wilderness, in the plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

1697. דָּבָר **dabar**, *daw-baw'*; from 1696; a word; by implication, a matter (as spoken of) or thing; adverbially, a cause:—act, advice, commandment, x commune(-ication), + concern(-ing), + confer, counsel, + dearth, decree, deed, **oracle**, say, + song, speech, x **spoken**, talk, thought, word.

Path, or way, or Door to the Head of the house ^(Houses Head)

We use the meanings of names and words to get a fuller picture of what Yah is saying to us in Scripture. *These are the words which Mushah spoke to all those who overcame with Al, beyond the revelation of the mouth, that which was spoken, at the evening, toward the end of all things, at the last, between their adornment, cleansing and purification, and the sounding of the Great Shofar; of those who sinned with golden calf, one tithe, a remnant from desolation out of the path of idolatrous worship is becoming a set-apart son of wandering.*

Deut. 1:2 (*There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.*)

Deut. 1:3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Mushah ^(Moses) spoke unto the children of Yashra'al ^(Israel), according unto all that Yahuah had given him in commandment unto them;

Deut. 1:4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

- Meaning of the names here states, “after he had smitten and struck down the Boastful, who lived by reason in their own understanding, and the great in stature and rich, who dwell in the stronghold of idolatry.”

Deut. 1:5 On this side Jordan, in the land of Moab, began Mushah^(Moses) to declare this law, saying,

Deut. 1:6 Yahuah our Alahiym spoke unto us in Horeb, saying, You have dwelt long enough in this mount:

Deut. 1:7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

Deut. 1:8 Behold, I have set the land before you: go in and possess the land which Yahuah swore unto your fathers, Abraham, Isaac, and Ya’aqub^(Jacob), to give unto them and to their seed after them.

Deut. 1:9 And I spoke unto you at that time, saying, I am not able to bear you myself alone:

Deut. 1:10 Yahuah your Alahiym has multiplied you, and, behold, you *are* this day as the stars of heaven for multitude.

Deut. 1:11 (Yahuah Alahiym of your fathers make you a thousand times so many more as you *are*, and bless you, as he has promised you!)

Deut. 1:12 How can I myself alone bear your cumbrance, and your burden, and your strife?

Deut. 1:13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

Deut. 1:14 And you answered me, and said, The thing which you have spoken *is good for us* to do.

Deut. 1:15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Deut. 1:16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

Deut. 1:17 You shall not respect persons in judgment; *but* you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgment *is* Alahiym’s: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

Deut. 1:18 And I commanded you at that time all the things which you should do.

Deut. 1:19 And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as Yahuah our Alahiym commanded us; and we came to Kadeshbarnea.

Deut. 1:20 And I said unto you, You are come unto the mountain of the Amorites, which Yahuah our Alahiym does give unto us.

Deut. 1:21 Behold, Yahuah your Alahiym has set the land before you: go up *and* possess *it*, as Yahuah Alahiym of your fathers has said unto you; fear not, neither be discouraged.

Deut. 1:22 And you came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

Deut. 1:23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

Deut. 1:24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

Deut. 1:25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which Yahuah our Alahiym does give us.

Deut. 1:26 Notwithstanding you would not go up, but rebelled against the commandment of Yahuah your Alahiym:

Deut. 1:27 And you murmured in your tents, and said, Because Yahuah hated us, he has brought us forth out of the land of Mistraiym ^(Egypt), to deliver us into the hand of the Amorites, to destroy us.

Deut. 1:28 Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

Deut. 1:29 Then I said unto you, Dread not, neither be afraid of them.

Deut. 1:30 Yahuah your Alahiym which goes before you, he shall fight for you, according to all that he did for you in Mistraiym ^(Egypt) before your eyes;

Deut. 1:31 And in the wilderness, where you have seen how that Yahuah your Alahiym bare you, as a man does bear his son, in all the way that you went, until you came into this place.

Deut. 1:32 Yet in this thing you did not believe Yahuah your Alahiym,

Deut. 1:33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way you should go, and in a cloud by day.

Deut. 1:34 And Yahuah heard the voice of your words, and was wroth, and swore, saying,

Deut. 1:35 Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers,

Deut. 1:36 Save Caleb the son of Yaphunneh; he shall see it, and to him will I give the land that he has trodden upon, and to his children, **because he has wholly followed Yahuah.**

Deut. 1:37 Also Yahuah was angry with me for your sakes, saying, You also shall not go in there.

Deut. 1:38 *But* Yahusha ^(Joshua) the son of Nun, which stands before you, he shall go in there: encourage him: for he shall cause Yashra'al ^(Israel) to inherit it.

Deut. 1:39 Moreover your little ones, which you said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in there, and unto them will I give it, and they shall possess it.

Deut. 1:40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

Deut. 1:41 Then you answered and said unto me, We have sinned against Yahuah, we will go up and fight, according to all that Yahuah our Alahiym commanded us. And when you had girded on every man his weapons of war, you were ready to go up into the hill.

Deut. 1:42 And Yahuah said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest you be smitten before your enemies.

Deut. 1:43 So I spoke unto you; and you would not hear, but rebelled against the commandment of Yahuah, and went presumptuously up into the hill.

Deut. 1:44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as **bees** do, and destroyed you in Seir, *even* unto Hormah.

- **1682.** דְּבֹרָה **dbowrah**, *deb-o-raw'*; from 1696 (**in the sense of orderly motion**); the bee (from its systematic instincts):—bee.

Deut. 1:45 And you returned and wept before Yahuah; but Yahuah would not hearken to your voice, nor give ear unto you.

Deut. 1:46 So you abode in Kadesh many days, according unto the days that you abode *there*.

Deut. 2:1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as Yahuah spoke unto me: and we compassed mount Seir many days.

Deut. 2:2 And Yahuah spoke unto me, saying,

Deut. 2:3 You have compassed this mountain long enough: turn you northward.

Deut. 2:4 And command you the people, saying, You *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take you good heed unto yourselves therefore:

Deut. 2:5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau *for* a possession.

Deut. 2:6 You shall buy meat of them for money, that you may eat; and you shall also buy water of them for money, that you may drink.

Deut. 2:7 For Yahuah your Alahiym has blessed you in all the works of your hand: he knows your walking through this great wilderness: these forty years Yahuah your Alahiym *has been* with you; you have lacked nothing.

Deut. 2:8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

Deut. 2:9 And Yahuah said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give you of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

Deut. 2:10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

Deut. 2:11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims ^(terror).

Deut. 2:12 The Horims ^(Cave dwellers) also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Yashra'al ^(Israel) did unto the land of his possession, which Yahuah gave unto them.

Deut. 2:13 Now rise up, *said I*, and get you over the brook Zered. And we went over the brook Zered.

Deut. 2:14 And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as Yahuah swore unto them.

Deut. 2:15 For indeed the hand of Yahuah was against them, to destroy them from among the host, until they were consumed.

Deut. 2:16 So it came to pass, when all the men of war were consumed and dead from among the people,

Deut. 2:17 That Yahuah spoke unto me, saying,

Deut. 2:18 You are to pass over through Ar, the coast of Moab, this day:

Deut. 2:19 And *when* you come nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give you of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

Deut. 2:20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; (noisy ones)

Deut. 2:21 A people great, and many, and tall, as the Anakims; but Yahuah destroyed them before them; and they succeeded them, and dwelt in their stead:

Deut. 2:22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

Deut. 2:23 And the Auyims (Desert Dwellers) which dwelt in Hazerim (Villages), *even* unto Azzah (another name for Gaza, meaning fortified), the Caphtorims (Cretans), which came forth out of Caphtor (Crete), destroyed them, and dwelt in their stead.)

Deut. 2:24 Rise you up, take your journey, and pass over the river Arnon: behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

Deut. 2:25 This day will I begin to put the dread of you and the fear of you upon the nations *that are* under the whole heaven, who shall hear report of you, and shall tremble, and be in anguish because of you.

Deut. 2:26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

Deut. 2:27 Let me pass through your land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

Deut. 2:28 You shall sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

Deut. 2:29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which Yahuah our Alahiym gives us.

Deut. 2:30 But Sihon king of Heshbon would not let us pass by him: for Yahuah your Alahiym hardened his spirit, and made his heart obstinate, that he might deliver him into your hand, as *appears* this day.

Once again, Mushah ^(Moses) informs Yashra'al ^(Israel) that they will not displace a nation, specifically the Ammonites. Note again how Mushah ^(Moses) describes the previous inhabitants of the land of Ammon—Rephaim, *great and populous people, tall like giants*. Where else in the T^[h]urah have we seen those descriptions within the context of displacing another nation? That's right. In [Numbers 13](#), Yashra'al ^(Israel) refused to dispossess the Canaanites precisely because they were numerous and as tall as giants. Read Numbers 13 and you will see that Yashra'al ^(Israel) use the same adjectives to describe the inhabitants of Canaan! Mushah ^(Moses) is conveying this brief history of the

Ammonites, Moabites and Edomites to Yashra'al ^(Israel) as an encouragement and warning to them. He's trying to inform them that what they are about to do is not novel or difficult. They are about to do what other nations have already done—displace other nations who were larger, stronger and mightier. The message is clear. If the Set-apart One helped Edom, Ammon and Moab displace giants; surely he will help Yashra'al ^(Israel). Furthermore, Mushah ^(Moses) doesn't want them to make the same mistake their forefathers made by rejecting the land just because of fear of the giant inhabitants.

Deut. 2:31 And Yahuah said unto me, Behold, I have begun to give Sihon and his land before you: begin to possess, that you may inherit his land.

Deut. 2:32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

Deut. 2:33 And Yahuah our Alahiym delivered him before us; and we smote him, and his sons, and all his people.

Deut. 2:34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

Deut. 2:35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

Deut. 2:36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: Yahuah our Alahiym delivered all unto us:

Deut. 2:37 Only unto the land of the children of Ammon you came not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever Yahuah our Alahiym forbad us.

Giants are nothing to Alahiym. He defeated them for Esau, Moab and Ammon. And, 38 years after they refused to enter Erets Yashra'al ^(Israel) because of giants, Yahuah helps them defeat Og, just so they can enter the Land; and, gives the land of the Amorites to Reuben, Gad and 1/2 the tribe of Menasheh.

Deut. 3:1 Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

Deut. 3:2 And Yahuah said unto me, Fear him not: for I will deliver him, and all his people, and his land, into your hand; and you shall do unto him as you did unto Sihon king of the Amorites, which dwelt at Heshbon.

Deut. 3:3 So Yahuah our Alahiym delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

Deut. 3:4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

Deut. 3:5 All these cities *were* fenced with high walls, gates, and bars; beside un-walled towns a great many.

Deut. 3:6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

Deut. 3:7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

Deut. 3:8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

Deut. 3:9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

Deut. 3:10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

Deut. 3:11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

Deut. 3:12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

Deut. 3:13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

Deut. 3:14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, unto this day.

Deut. 3:15 And I gave Gilead unto Machir.

Deut. 3:16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

Deut. 3:17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdothpisgah eastward.

Deut. 3:18 And I commanded you at that time, saying, Yahuah your Alahiym has given you this land to possess it: you shall pass over armed before your brethren the children of Yashra'al ^(Israel), all *that are* meet for the war.

Deut. 3:19 But your wives, and your little ones, and your cattle, (*for* I know that you have much cattle,) shall abide in your cities which I have given you;

Deut. 3:20 Until Yahuah have given rest unto your brethren, as well as unto you, and *until* they also possess the land which Yahuah your Alahiym has given them beyond Jordan: and *then* shall you return every man unto his possession, which I have given you.

Deut. 3:21 And I commanded Yahusha ^(Joshua) at that time, saying, Your eyes have seen all that Yahuah your Alahiym has done unto these two kings: so shall Yahuah do unto all the kingdoms whither you pass.

Deut. 3:22 You shall not fear them: for Yahuah your Alahiym he shall fight for you.

It doesn't matter what your "GIANT" is Yashra'al ^(Israel). Yahuah fights for His people. While there are many, many instances in Scripture, remember what occurred when, in Yashayahu ^(Isaiah)

- Is. 37:33 Therefore thus says Yahuah concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.
Is. 37:34 By the way that he came, by the same shall he return, and shall not come into this city, says Yahuah.
Is. 37:35 For I will defend this city to save it for mine own sake, and for my servant Daud's ^(David's) sake.

Is. 37:36 Then the messenger ^(angel) of Yahuah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

Is. 37:37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

Is. 37:38 And it came to pass, as he was worshipping in the house of Nisroch his mighty one, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

Is. 38:1 In those days was Hezekiah sick unto death. And Yashayahu ^(Isaiah) the prophet the son of Amoz came unto him, and said unto him, Thus says Yahuah, Set your house in order: for you shall die, and not live.

It doesn't matter "what" or "who" your giants are, or how many there are before you. He will fight for you. He fights for who He loves. Just as ourselves, we should learn from the examples the Creator has shown us.

- Psa. 95:6 O come, let us worship and bow down: let us kneel before Yahuah our maker.

Psa. 95:7 For he *is* our Alahiym; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

Psa. 95:8 Harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness:

Psa. 95:9 When your fathers tempted me, proved me, and saw my work.

Psa. 95:10 Forty years long was I grieved with *this* generation, and said, *It is* a people that do err in their heart, and they have not known my ways:

Psa. 95:11 Unto whom I swore in my wrath that they should not **enter into my rest**.

- Heb. 3:18 And to whom swore he that they should not enter into his rest, but to them that believed not?

Heb. 3:19 So we see that they could not enter in because of unbelief.

Heb. 4:1 Let us therefore fear, lest, a promise being left *us* of **entering into his rest**, any of you should seem to come short of it.

Heb. 4:2 For unto us was the good news preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

Heb. 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Heb. 4:4 **For he spoke in a certain place of the seventh day on this wise, And Alahiym did rest the seventh day from all his works.**

Heb. 4:5 And in this *place* again, **If they shall enter into my rest.**

Heb. 4:6 **Seeing therefore it remains that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**

Heb. 4:7 Again, he limit a certain day, saying in Daud ^(David), Today, after so long a time; as it is said, Today if you will hear his voice, harden not your hearts.

Heb. 4:8 For if Yahusha had given them rest, then would he not afterward have spoken of another day.

Heb. 4:9 There remains therefore a rest to the people of Alahiym.

Heb. 4:10 For he that is entered into his rest, he also has ceased from his own works, as Alahiym *did* from his.

Heb. 4:11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

Written about 701 BC.

What we need to understand about this scripture is Yahuah is not going to say nice things concerning His people do to their rebellion and rejection of His word. In ancient times as well as today the picture that is given is Yashra'al ^(Israel) has always been in the wilderness. What you find in the wilderness is a mixture of good and bad. Yashra'al ^(Israel) finds themselves always mixing themselves with unbelievers. Remember what Mashiyach ^(Messiah) said the World is the field. We are the wheat, but there are tares mixed among us. Sometimes its hard to see the tares until they show forth their fruit or lack their of.

Is. 1:1 The vision of Yashayahu ^(Isaiah) the son of Amoz, which he saw concerning Yahudah ^(Judah) and Yarushalaiym ^(Jerusalem) in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Yahudah ^(Judah).

Is. 1:2 Hear, O heavens, and give ear, O earth: for Yahuah has **spoken**, I have nourished and brought up children, and they have rebelled against me.

Is. 1:3 The ox knows his owner, and the ass his master's crib: *but* Yashra'al ^(Israel) doth not know, my people do not consider.

- Prov. 6:6 Go to the ant, you sluggard; consider her ways, and be wise:
Prov. 6:7 Which having no guide, overseer, or ruler,
Prov. 6:8 Provides her meat in the summer, *and* gathers her food in the harvest.
Prov. 6:9 How long will you sleep, O sluggard? when wilt you arise out of your sleep?
- Jer. 8:7 Yea, the stork in the heaven knows her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of Yahuah.
Jer. 8:8 How do you say, We *are* wise, and the law of Yahuah *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain.
Jer. 8:9 The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of Yahuah; and what wisdom *is* in them?
Jer. 8:10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one deals falsely.

Is. 1:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken Yahuah, they have provoked the Set-apart One of Yashra'al ^(Israel) unto anger, they are gone away backward.

Why is this important? Why is the Creator going to chastise Yashra'al?

- Acts 7:36 He brought them out, after that he had showed wonders and signs in the land of Mitsraiym ^(Egypt), and in the Red sea, and in the wilderness forty years.
Acts 7:37 This is that Mushah ^(Moses), which said unto the children of Yashra'al ^(Israel), A prophet shall Yahuah your Alahiym raise up unto you of your brethren, like unto me; him shall you hear.
Acts 7:38 **This is he**, that was in the assembly ^(church) in the wilderness with the messenger ^(angel) which spoke to him in the mount Sinai, and *with* our fathers: who **received the lively oracles to give unto us**:
- Rom. 3:1 What advantage then has the Yahudiym? or what profit *is there* of circumcison?
Rom. 3:2 Much every way: chiefly, because that unto them were committed the oracles of Alahiym.
- Heb. 5:12 For when for the time you ought to be teachers, you have need that one teach you again which *be* the first principles of the oracles of Alahiym; and are become such as have need of milk, and not of strong meat.
Heb. 5:13 For every one that uses milk *is* un-skilful in the word of righteousness: for he is a babe.
Heb. 5:14 But strong meat belongs to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.
Heb. 6:1 Therefore leaving the principles of the doctrine of Mashiyach ^(Messiah), let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward Alahiym,
Heb. 6:2 Of the doctrine of immersions ^(baptisms), and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
Heb. 6:3 And this will we do, if Alahiym permit.
- Matt. 5:13 **You are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.**
Matt. 5:14 **You are the light of the world. A city that is set on an hill cannot be hid.**
Matt. 5:15 **Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house.**
Matt. 5:16 **Let your light so shine before men, that they may see your good works, and esteem your Father which is in heaven.**

Is. 1:5 **Why should you be stricken any more? you will revolt more and more: the whole head is sick, and the whole heart faint.**

Is. 1:6 From the sole of the foot even unto the head *there is no soundness* in it; *but wounds, and bruises*, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.

- Is. 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.
- When they turned from t^[h]urah they corrupted their temple, thereby becoming sick. When are temple is restored first with the washing and cleansing of the blood of Yahusha, then we need the Word of Yahuah to restore us and maintain a healthy temple. Then the outside temple will be cleaned as well.
- **4974.** מְחֹמֵם **mthom**, *meth-ohm'*; from 8552; wholesomeness; also (adverb) completely:—men (by reading 4962), soundness.
 - 8552. תָּמַם **tamam**, *taw-mam'*; a primitive root; to complete, in a good or a bad sense, literal, or figurative, transitive or intransitive (as follows):—accomplish, cease, be clean (pass-)ed, consume, have done, (come to an, have an, make an) end, fail, come to the full, be all gone, x be all here, be (make) perfect, be spent, sum, be (show self) upright, be wasted, whole.

They are not clean inside. They are not made perfect or whole.

Matt. 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

- **5578.** ψευδοπροφήτης **pseudoprophetes**, *psyoo-dop-rof-ay'-tace*; from 5571 and 4396; a spurious prophet, i.e. pretended foreteller or **religious impostor**: — false prophet.

Is. 1:7 Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

- **2114.** זָוַר **zuwr**, *zoor*; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery:—(come from) another (man, place), fanner, go away, (e-)strange(-r, thing, woman).
- This is a picture of a wolf in sheep's clothing

Is. 1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. (It is like a building in a field no one is taking care of it).

Is. 1:9 Except Yahuah of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

- **8300.** שָׂרִיד **sariyd**, *saw-reed'*; from 8277; a survivor:—x alive, left, remain(-ing), remnant, rest. (To separate out)
- This is not the usual word for remnant. The usual word would be **7604.** שָׂרָה **sha'ar**, *shaw-ar'*; a primitive root; properly, to swell up, i.e. be (causatively, make) redundant:—leave, (be) left, let, remain, remnant, reserve, the rest.
- **4690.** σπέρμα **sperma**, *sper'-mah*; from 4687; something sown, i.e. seed (including the male “sperm”); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting): — issue, seed.

What type of remnant is He talking about? Physical seed? No, anyone can preserve the physical seed. Hebrews can have intercourse and produce seed. Rather they love Yahuah or not. The remnant is going to have both, the seed of Yashra'al ^(Israel) and the seed of the word of Yahuah

Is. 1:10 Hear the word of Yahuah, you rulers of Sodom; give ear unto the law of our Alahiyim, you people of Gomorrah.

Is. 1:11 To what purpose *is* the multitude of your sacrifices unto me? says Yahuah: I am full of the burnt offerings of rams, and the fat of fed beasts; and **I delight not in the blood of bullocks, or of lambs, or of he goats.** (Meaning sacrifices is because of your sin. If you listen to me you would not have to worry about these intentional sin offerings, I prefer obedience).

Is. 1:12 When you come to appear before me, who has required this at your hand, to tread my courts?

- Matt. 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
- Matt. 23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, [The appearance was their focus].

Is. 1:13 Bring no more **vain oblations**; incense is an abomination unto me; the new moons and Shabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

- **7723.** שׁוּא **shua**}, *shawv*; or שׁוּ **shu**, *shav*; from the same as 7722 in the sense of desolating; evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjective), uselessness (as deceptive, objective); also adverbially, in vain):—false(-ly), lie, lying, vain, vanity. [Same word used, “Do not take my NAME in VAIN”]
- Outwardly

Is. 1:14 **Your** new moons and **your appointed feasts** my soul hates: they are a trouble unto me; I am weary to bear *them*.

- Lev. 23:4 These *are* the feasts of Yahuah, *even* set-apart convocations, which you shall proclaim in their appointed times.

Is. 1:15 And when you spread forth your hands, I will hide mine eyes from you: yea, when you make many prayers, I will not hear: your hands are full of blood.

Is. 1:16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Is. 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Is. 1:18 **Come now**, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

- **1980.** הלך **halak**, *haw-lak'*; akin to 3212; a primitive root; **to walk** (in a great variety of applications, literally and figuratively):—(all) along, apace, **behave (self), come, (on) continually**,
- 1John 1:6 If we say that we have fellowship with him, and **walk in darkness**, we lie, and do not the truth:
- 1John 1:7 But if we **walk in the light, as he is in the light**, we have fellowship one with another, and the blood of Yahusha Mashiyach ^(Messiah) his Son cleanses us from all sin.
- Is. 8:20 To the law and to the witness: if they speak not according to this word, *it is* because *there is* no light in them.
- Prov. 6:23 For the commandment *is* a lamp; and the law *is* light; and reproofs ^{(תוכחה towkchah, correction, reasoning, rebuke, reproof, x be (often) reproved.)} of instruction *are* the way of life:
- John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
- John 16:8 And when he is come, he will **reprove** the world of sin, **and of righteousness, and of judgment:** (See Yahuchanan 14:26)
- Is. 2:2 And it shall come to pass in the last days, *that* the mountain of the Yahuah house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
- Is. 2:3 And many people shall go and say, Come you, and let us go up to the mountain of Yahuah, to the house of the Alahiym of Ya'aqub ^(Jacob); and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth **the law**, and the word of Yahuah from Yarushalaiym ^(Jerusalem).

Is. 1:19 If you be willing and obedient, you shall eat the good of the land: ^(This is your fruit. First clean you up then you will produce fruit)

Is. 1:20 But if you refuse and rebel, you shall be devoured with the sword: for the mouth of Yahuah has spoken *it*.

Is. 1:21 How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. ^(The result of turning from His T[h]urah which is righteousness)

Is. 1:22 Your silver is become dross, your wine mixed with water:

Is. 1:23 Your princes *are* rebellious, and companions of thieves: every one loves gifts, and follows after rewards: they judge not the fatherless, neither do the cause of the widow come unto them.

Is. 1:24 Therefore says Adaniy, Yahuah of hosts, the mighty One of Yashra'al ^(Israel), Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

Is. 1:25 And I will turn my hand upon you, and purely purge away your dross, and take away all your tin:

Is. 1:26 And I will restore your judges as at the first, and your counselors as at the beginning: afterward you shall be called, The city of righteousness, the faithful city.
Is. 1:27 Zion shall be redeemed with judgment, and her converts with righteousness.

Remember you cannot have an outwardly display of what righteousness is. It must start with the Heart. You need to have both, inwardly and outwardly. This is true righteousness.

- Is. 51:7 Hearken unto me, you that know righteousness, the people in whose heart *is* my law; fear you not the reproach of men, neither be you afraid of their reviling.
- Psa. 119:172 My tongue shall speak of your word: for all your commandments *are* righteousness.
- Prov. 28:9 He that turns away his ear from hearing the law, even his prayer *shall be* abomination.

Mal. 4:1 For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says Yahuah of hosts, that it shall leave them neither root nor branch.

Mal. 4:2 But unto you that **fear my name** shall the Sun of righteousness arise with healing in his wings; and you shall go forth, and grow up as calves of the stall.

Mal. 4:3 And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, says Yahuah of hosts.

Mal. 4:4 Remember you the law of Mushah^(Moses) my servant, which I commanded unto him in Horeb for all Yashra'al^(Israel), *with* the statutes and judgments.

Mal. 4:5 Behold, I will send you Aliyahu^(Elijah) the prophet before the coming of the great and dreadful day of Yahuah:

2Pet. 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

2Pet. 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2Pet. 3:5 For this they willingly are ignorant of, that by the word of Alahiym the heavens were of old, and the earth standing out of the water and in the water:

2Pet. 3:6 Whereby the world that then was, being overflowed with water, perished:

2Pet. 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of wicked men.

2Pet. 3:8 But, beloved, be not ignorant of this one thing, that one day *is* with Yahuah as a thousand years, and a thousand years as one day.

2Pet. 3:9 Yahuah is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2Pet. 3:10 But the day of Yahuah will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2Pet. 3:11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought you to be in *all* set-apart conversation and righteousness,

2Pet. 3:12 Looking for and hasting unto the coming of the day of Alahiy, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
2Pet. 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwells righteousness. (See Yashayahu ^(Isaiah) 66:22-23)

These people in the end time will be thinking in a leaner fashion and not cyclically. When something has been fulfilled in one area their understanding is then now we need to move on. That is not How He works. Something's are fulfilled in a pashat or literal level earthly level if you will. But has a ramez or a deeper meaning and or a sod hidden meaning behind it. They were examples for us to understand what will be done in the future. Things are done in cycles to help us understand His will. The Heaven and earth has been here before Mankind, they display the Fathers esteem. And helps us to understand Him, His seasons or appointments and end time prophecies.

1Pet. 3:8 Finally, *be you* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

1Pet. 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that you are thereunto called, that you should inherit a blessing.

1Pet. 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

1Pet. 3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.

1Pet. 3:12 For the eyes of Yahuah *are* over the righteous, and his ears *are open* unto their prayers: but the face of Yahuah *is* against them that do evil.

1Pet. 3:13 And who *is* he that will harm you, if you be followers of that which is good?

1Pet. 3:14 But and if you suffer for righteousness' sake, happy *are you*: and be not afraid of their terror, neither be troubled;

1Pet. 3:15 But set-apart Yahuah Alahiym in your hearts: and *be* ready always to *give* an answer to every man that asks you a reason of the hope that is in you with meekness and fear:

1Pet. 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Mashiyach ^(Messiah).

1Pet. 3:17 For *it is* better, if the will of Alahiym be so, that you suffer for well doing, than for evil doing.

1Pet. 3:18 For Mashiyach ^(Messiah) also has once suffered for sins, the just for the unjust, that he might bring us to Alahiym, being put to death in the flesh, but quickened by the Spirit: