

Deut. 11:26 Behold, I set before you this day a blessing and a curse;

- **7200.** רָאָה **ra'ah**, *raw-aw'*; a primitive root; to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative):—advise self, appear, approve, behold, x certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, x indeed, x joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, x be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see(-r, -m, one another), show (self), x sight of others, (e-)spy, stare, x surely, x think, view, visions or envision, To consider a matter, to Understand or comprehend, To regard or contemplate. to “bring about” or “cause us to experience” either evil or good.
- You see, He causes us to experience the “blessing” and the “curse”, as we choose through our behavior either obedience or rebellion. The Hebrew word used here for “setting” is
- **5414.** נָתַן **nathan**, *naw-than'*; a primitive root; to give, used with greatest latitude of application (put, make, etc.):—add, apply, appoint, ascribe, assign, x avenge, x be ((healed)), bestow, bring (forth, hither), cast, cause, charge, come, commit, consider, count, + cry, deliver (up), direct, distribute, do, x doubtless, x without fail, fasten, frame, x get, give (forth, over, up),
- The word used here for “before” is **6440.** פָּנִים **paniym**, *paw-neem'*; plural (but always as singular) of an unused noun (פָּנֶה **paneh**, *paw-neh'*; from 6437); the face (as the part that turns); “in front of your face”.
 - Yahuah has “given” or “set this decree”, so that it’s in front of us, so that we “see” it and contemplate it and understand it.

We’ve also learned that the letters are numbers and that words have numerical values. In this case, Resh is 200, Aleph is 1 and Hey is 5; for a total of 206. 206 also equals “debar” or the “word”, “dabar” or “to speak”. 206 is also the number of “a’rah” which is “to curse” and “bedar” meaning “to scatter”. In these verses, Alahiym is indeed saying that, if Yashra’al (Israel) doesn’t obey T^[h]urah, He has spoken a curse to scatter them from off the Land. (Every land, place, family, must have some rules).

- Ex. 4:31 And the people believed: and when they heard that Yahuah had visited the children of Yashra’al (Israel), and that he had looked upon their affliction, then they bowed their heads and worshipped.

- Psa. 66:16 Come *and* hear, all you that fear Alahiym, and I will **declare** what he has done for my soul.
- Psa. 66:17 I cried unto him with my mouth, and he was extolled with my tongue.
- Psa. 66:18 If I regard iniquity in my heart, Yahuah will not hear *me*:
- Psa. 66:19 *But* verily Alahiym has heard *me*; he has attended to the voice of my prayer.
- Gen. 22:6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
- Gen. 22:7 And Isaac spoke unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?
- Gen. 22:8 And Abraham said, My son, Alahiym will **provide** himself a lamb for a burnt offering: so they went both of them together.
- Psa. 89:48 What man *is he that* lives, and shall not **see** death? shall he deliver his soul from the hand of the grave? Selah.
- Jer. 20:11 But Yahuah *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.
- Jer. 20:12 But, O Yahuah of hosts, that tries the righteous, *and* **sees** the reins and the heart, let me **see** your vengeance on them: for unto you have I opened my cause.
- Psa. 91:14 Because he has set his love upon me, therefore will I deliver him: I will set him on high, because he has known my name.
- Psa. 91:15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honor him.
- Psa. 91:16 With long life will I satisfy him, and **show** him my salvation.

Deut. 11:27 A blessing, if you obey the commandments of Yahuah your Alahiym, which I command you this day:

- **1293.** בְּרָכָה **Brakah**, *ber-aw-kaw'*; from 1288; benediction; by implication prosperity:—**blessing**, liberal, pool, present.
- 1288. בָּרַךְ **barak**, *baw-rak'*; a primitive root; **to kneel**; **by implication to bless Alahiym** (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to curse (Alahiym or the king, as treason):—x abundantly, x altogether, x at all, blaspheme, **bless**, congratulate, curse, x greatly, x indeed, **kneel (down)**, **praise**, salute, x still, **thank**.

Bet is House; Resh is Head or beginning and Kaf is open hand or palm meaning blessings The Picture is the Father who is over His house blesses the head or his firstborn. See Hebrew word below for firstborn.

- **1069.** בָּכַר **bakar**, *baw-kar'*; a primitive root; properly, to burst the womb, i.e. (causatively) bear or make early fruit (of woman or tree); also (as denominative from 1061) to give the birthright:—make firstborn, be firstling, bring forth first child (new fruit); firstfruits.
- **7045.** קָלַל **qalalah**, *kel-aw-law'*; from 7043; vilification:—(ac-)curse(-d, -ing).
- 7043. קָלַל **qalal**, *kaw-lal'*; a primitive root; to be (causatively, make) light, literally (swift, small, sharp, etc.) or figuratively (easy, trifling, vile, etc.):—**abate**, make bright, bring into contempt, (ac-)curse, despise, (be) ease(-y, -ier), (be a, make, make somewhat, move, seem a, set) light(-en, -er, -ly, -ly afflict, -ly esteem, thing), x slight(-ly), be swift(-er), (be, be more, make, re-)vile, whet.

To diminish or to make light of. Taking away (Do not add or take away) it will bring a curse. When we do not obey we are taking away from His words. ^(Not physically)

- Gen. 8:8 Also he sent forth a dove from him, to see if the waters were abated ^(Draw back to diminish) from off the face of the ground;
- Gen. 8:21 And Yahuah smelled a sweet savor; and Yahuah said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done ^(I am no longer going to remove or diminish life from the earth with respect to water)
- 1Sam. 18:23 And Saul's servants spoke those words in the ears of David. And David said, Seems it to you *a light thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed? ^{(It is used here of saying not important, lightly esteemed i.e. diminished).}

There is a large religious system that believe this concerning T^[h]urah and commandments. Later in Chapter 28, it will go over in more detail about these blessings and curses.

Deut. 11:28 And a curse, if you will not obey the commandments of Yahuah your Alahiym, but turn aside out of the way which I command you this day, to go after other mighty ones, which you have not known.

Deut. 11:29 And it shall come to pass, when Yahuah your Alahiym has brought you in unto the land whither you go to possess it, that you shall put the blessing upon mount Gerizim, and the curse upon mount Ebal.

- **1630.** גְּרִזִים **Griziym**, *gher-ee-zeem'*; plural of an unused noun from 1629, **cut up or cut off** (i.e. rocky); Gerizim, a mountain of Palestine:—Gerizim.
- **5858.** עֵיבָל **Eybal**, *ay-bawl'*; perhaps from an unused root probably meaning to be bald; bare; Ebal, a mountain of Palestine:—Ebal. **Without leaves or Barren**

The two mountains lying next to each other, give us a very instructive picture of blessing and curse. They both rise up out of the same soil, both are watered by the same amount of

rain and dew, the same air and winds blow over both of them, the same pollen is spread over them; and yet, Eybal remains bleak and barren, while Gerizim is clad to its summit with lush vegetation. In the same way, blessing and curse are not conditional on external circumstances; but, on our own inner hearing and choices for obedience or rebellion. This is how two people standing side by side, who receive the same water (the Word), the same wind (Ruach) and the same pollen (Inspiration); one embraces what is given and bears fruit, while with the other, the rain, wind and pollen seem to roll off without effect, and he is fruitless and barren.

Deut. 11:30 *Are* they not on the other side Jordan, by the way where the sun goes down, in the land of the Canaanites, which dwell in the Arabah over against Gilgal, beside the plains of Moreh?

- Gen. 12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
- Gen. 12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.
- Gen. 12:7 And Yahuah appeared unto Abram, and said, Unto your seed will I give this land: and there built he an altar unto Yahuah, who appeared unto him.

Mushah ^(Moses) goes to the this very spot where the promise was made.

- Gal. 3:16 Now to Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, And to your seed, which is Mashiyach.
 - So who does all the land belong to? Yahusha

Deut. 11:30 *Are* they not on the other side Jordan, by the way where **the sun goes down** (Alludes to end-time), in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

- **3383.** יָרַדן **Yarden**, *yar-dane'*; from 3381; a descender
- 3381. יָרַד **yarad**, *yaw-rad'*; a primitive root; to descend (literally, to go downwards; or conventionally to a lower region, as the shore, a boundary, the enemy, etc.; or figuratively, to fall); causatively, to bring down (in all the above applications):—x abundantly, bring down, carry down, cast down, (cause to) come(-ing) down, fall (down), get down, go(-ing) down(-ward), hang down, x indeed, let down, light (down), put down (off), (cause to, let) run down, sink, subdue, take down.
- **8121.** שָׁמֶשׁ **shemesh**, *sheh'-mesh*; from an unused root meaning to be brilliant; the sun; by implication, the east; figuratively, a ray, i.e. (arch.) a notched battlement:—+ east side(-ward), sun ((rising)), + west(-ward), window. See also 1053.
- **3996.** מָבוֹא **mabow**, *maw-bo'*; from 935; an entrance (the place or the act); specifically (with or without 8121) sunset or the west; also (adverb with preposition) towards:—by which came, as cometh, in coming, as men enter into,

entering, entrance into, entry, where goeth, going down, + westward. Compare 4126.

- **3669.** כְּנַעֲנִי **Kna'aniy**, *ken-ah-an-ee'*; patrial from 3667; a Kenaanite or inhabitant of Kenaan; by implication, a pedlar (the Canaanites standing for their neighbors the Ishmaelites, who conducted mercantile caravans):—Canaanite, merchant, trafficker.
- 3665. כָּנַע **kana**, *kaw-nah'*; a primitive root; properly, to bend the knee; hence, to humiliate, vanquish:—bring down (low), into subjection, under, humble (self), subdue.
- **6160.** עֲרָבָה **arabah**, *ar-aw-baw'*; from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea:—Arabah, champaign, desert, evening, heaven, plain, wilderness.
- **1537.** גִּלְגַּל **Gilgal**, *ghil-gawl'*; the same as 1536
- 1534. גָּלְגַּל **galgal**, *gal-gal'*; by reduplication from 1556; a wheel; by analogy, a whirlwind; also dust (as whirled):—heaven, rolling thing, wheel.
- **681.** אֶצֶל **etsel**, *ay'-tsel*; from 680 (in the sense of joining); a side; (as a preposition) near:—at, (hard) by, (from) (beside), near (unto), toward, with. See also 1018.
- **436.** אֵלֹנִי **elown**, *ay-lone'*; prolonged from 352; an oak or other strong tree:
- 352. אַיִל **ayil**, *ah'-yil*; from the same as 193; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree:—mighty (man), lintel, oak, post, ram, tree.
- 410. אֵל **el**, *ale*; shortened from 352; strength; as adjective, mighty; especially the Almighty (but used also of any deity):—Alahiym (Alahiym), x goodly, x great, idol, might(-y one), power, strong. Compare names in “-el.”
- **4176.** מוֹרֵה **Mowreh**, *mo-reh'*; or מֹרֵה **Moreh**, *mo-reh'*; the same as 4175; Moreh, a Canaanite; also a hill (perhaps named from him):—Moreh.
- 4175. מוֹרֵה **mowreh**, *mo-reh'*; from 3384; an archer; also teacher or teaching; also the early rain (see 3138):—(early) rain.

Those on the other side of the Yarden or (that is carried down) the (way) or towards (the Sun or servant) entering the land of the Humble which dwell ^(will dwell) Arabah ^(Sterile valley or a clean valley) in Gilgal ^(A revelation or something to be revealed) joined to the Al ^(El Mighty one) Murah ^(Moreh)
 Teacher joining the mighty teacher ^(Murah)

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:

Mal. 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Yashayahu ^(Isaiah) 11 & 12. Turn there in your Scriptures, as I read this; because, I've made some corrections to the ISR translation, based on a consensus of lexicons (Gesenius, etc.) and Hebrew dictionaries (Klein's, etc.) regarding the meanings of the words in the text. We read in 11:10-12:6; **And in that day there shall be a root of Yishai, standing as a banner to the people. Nations shall seek Him, and His resting place (menuwchah or Yisra'el) shall be esteemed (Kabod or magnificent, splendid). And it shall be in that day that Yahuah sets His hand (yasaf) to add (sheney) twice, to (qanah) recover the (sha'ar ami ashar e'sha'ar) remnant of His people who shall be left (note: future tense), from Ashshur and from Mitsrayim, from Pathros and from Kush, from Eylam and from Shin'ar, from Hamath and from the islands of the sea. And He shall raise a banner (nes or ensign, showing where to assemble) for the nations, and gather the outcasts of Yisra'el, and assemble the dispersed of Yahudah from the four corners of the earth. And the envy of Aphrayim shall turn aside, and the adversaries of Yahudah be cut off. Aphrayim shall not envy Yahudah, and Yahudah not trouble Aphrayim. And, flying down upon the shoulder of the Philistines toward the west; united (yachad, joined together) they plunder the people of the east (kedem or antiquity), their hand stretching forth over Edom and Mo'ab, and the children of Ammon shall be subject to them. And Yahuah shall destroy (charam – destroy or split) the tongue of the Sea (yam or western sea) of Mitsrayim (destroy or split the Gulf of Suez), and He shall wave (nuwph or signal with) His hand over the River (Nile) with the might (ayam or terror) of His Spirit, and shall smite it in the seven streams (nachal or wadis), and shall cause men to tread it in sandals. See also Yashayahu 19. And there shall be a highway for the remnant of His people, those left from Ashshur, as it was for Yisra'el in the day when he came up from the land of Mitsrayim. And in that day you shall say, "I thank You Yahuah, though You were enraged with me, Your displeasure has turned back, and You have comforted me. See, Al is my deliverance, I trust and am not afraid. For Yah, Yahuah, is my strength and my song; and He has become my deliverance." And you shall draw water with joy from the fountains of deliverance. And in that day you shall say, "Praise Yahuah, call upon His Name; make known His deeds among the peoples, make mention that His Name is exalted. Sing to Yahuah, For He has done excellently; this is known in all the earth. Cry aloud and shout, O inhabitant of Tsiyon, for great is the Set-apart One of Yisra'el in your midst!"**

Tithing

What can we understand in respect to the Physical Temple and Mashiyach and us being a Temple?

We need to understand the principles and function of this topic. When like to understand more on the form and less on the function. Where it is more on the function and less on the form. Remember everything that was made and done had hire understanding. He started with the form, for us to understand the function.

Have anyone ever given tithes or a tenth and a blessing followed? How many have gave a blessing from the heart, but was not blessed?

Deut. 12:1 These *are* the statutes and judgments, which you shall observe to do in the land, which Yahuah Alahiym of your fathers gives you to possess it, all the days that you live upon the earth.

Deut. 12:2 You shall utterly destroy all the places, wherein the nations which you shall possess served their mighty ones, upon the high mountains, and upon the hills, and under every green tree:

Deut. 12:3 And you shall overthrow their altars, and break their pillars, and burn their groves with fire; and you shall hew down the graven images of their mighty ones, and destroy the names of them out of that place.

Deut. 12:4 You shall not do so unto Yahuah your Alahiym.

Deut. 12:5 But unto the place which Yahuah your Alahiym shall choose out of all your tribes to put his name there, *even* unto his habitation shall you seek, and thither you shall come:

Deut. 12:6 And thither you shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

Deut. 12:7 And there you shall eat before Yahuah your Alahiym, and you shall rejoice in all that you put your hand unto, you and your households, wherein Yahuah your Alahiym has blessed you.

Deut. 12:8 You shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

Deut. 12:9 For you are not as yet come to the rest and to the inheritance, which Yahuah your Alahiym gives you.

Deut. 12:10 But *when* you go over Jordan, and dwell in the land which Yahuah your Alahiym gives you to inherit, and *when* he gives you rest from all your enemies round about, so that you dwell in safety;

Deut. 12:11 Then there shall be a place which Yahuah your Alahiym shall choose to cause his name to dwell there; thither shall you bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which you vow unto Yahuah:

Deut. 14:22 You shall truly tithe all the increase of your seed, that the field brings forth year by year.

- **6237.** אָסַר *asar*, *aw-sar'*; a primitive root (ident. with 6238); **to accumulate**; but used only as denominative from 6235; to tithe, i.e. to take or give a tenth:—x surely, give (take) the tenth, (have, take) tithe(-ing, -s), x truly.
- 6238. אָשַׁר *ashar*, *aw-shar'*; a primitive root; properly, to accumulate; chiefly (specifically) **to grow** (causatively, **make**) **rich**:—be(-come, en-, make, make self, wax) **rich**, make (1 Kings 22:48 marg). See 6240, **wealth**.
- **8393.** תְּבוּאָה *tbuw'ah*, *teb-oo-aw'*; from 935; income, i.e. produce (literally or figuratively):—fruit, gain, increase, **revenue** = **(Income that regularly comes in, a particular item, or source of income)**.

- I looked up the word Produce in Dabariym 14:22 in a couple of different Hebrew Lexicons. In the BDB Page 425 it states Money you are paid.
- **2233.** זָרַע **zera**, *zeh'-rah*; from 2232; seed; figuratively, fruit, plant, sowing-time, **posterity**:—x carnally, child, fruitful, seed(-time), sowing- time.
- **7704.** שָׂדֵה **sadeh**, *saw-deh'*; or שָׂדַי **saday**, *saw-dah'-ee*; from an unused root meaning to spread out; a field (as flat):—country, field, ground, land, soil, x wild.
- 7706. שְׁדַי **Shadday**, *shad-dah'-ee*; from 7703; the Almighty:—Almighty.

Deut. 14:23 And you shall eat before Yahuah your Alahiym, in the place which he shall choose to place his name there, the tithes of your corn, of your wine, and of your oil, and the firstlings of your herds and of your flocks; that you may learn to fear Yahuah your Alahiym always.

Deut. 14:24 And if the way be too long for you, so that you are not able to carry it; *or* if the place be too far from you, which Yahuah your Alahiym shall choose to set his name there, when Yahuah your Alahiym has blessed you:

Deut. 14:25 Then shall you turn *it* into money, and bind up the money in your hand, and shall go unto the place which Yahuah your Alahiym shall choose:

Deut. 14:26 And you shall bestow that money for whatsoever your soul lust after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever your soul desire: and you shall eat there before Yahuah your Alahiym, and you shall rejoice, you, and your household,

Deut. 14:27 And the Levite that *is* within your gates; you shall not forsake him; for he has no part nor inheritance with you.

Deut. 14:28 At the end of three years you shall bring forth all the tithes of you increase the same year, and shall lay *it* up within your gates:

- Gen. 28:16 And Ya'aqub ^(Jacob) awaked out of his sleep, and he said, Surely Yahuah is in this place; and I knew *it* not.
- Gen. 28:17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of Alahiym, and this *is* the gate of heaven.
- Gen. 28:18 And Ya'aqub ^(Jacob) rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.
- Gen. 28:19 And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.
- Gen. 28:20 And Ya'aqub ^(Jacob) vowed a vow, saying, If Alahiym will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
- Gen. 28:21 So that I come again to my father's house in peace; then shall the Yahuah be my Alahiym:
- Gen. 28:22 And this stone, which I have set *for* a pillar, shall be Alahiym(s) house: and of all ^(Everything) that you shall give me I will surely give the tenth unto
- **6237.** אָסַר **asar**, *aw-sar'*; a primitive root (ident. with 6238); to accumulate; but used only as denominative from 6235; to tithe, i.e. to take or give a tenth:—x surely, give (take) the tenth, (have, take) tithe(-ing, -s), x truly. you.
- (Abraham gave a tenth, why)?

- Is this principle still in effect today?

Let's read Dabariym 16

Deut. 16:1 Observe the month of Abib, and keep the Passover unto Yahuah your Alahiym: for in the month of Abib Yahuah your Alahiym brought you forth out of Mitsraiym ^(Egypt) by night.

Deut. 16:2 You shall therefore sacrifice the Passover unto Yahuah your Alahiym, of the flock and the herd, in the place which Yahuah shall choose to place his name there.

2Chr. 6:6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Yashra'al ^(Israel).

According to these passages some believe that we only and do Passover in the land. Is that what is says?

Ezek. 11:15 Son of man, your brethren, *even* your brethren, the men of your kindred, and all the house of Yashra'al ^(Israel) wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from Yahuah: unto us is this land given in possession.

Ezek. 11:16 Therefore say, You says Adaniy Yahuah; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

What has taken place since the Mashiyach has died and risen? And concerning a Temple? Three things are clear about the Temple in respect to the Mashiyach:

1. He (Mashiyach) is the Temple, and we are since we are one body and that is where the Ruach dwells
2. He is the Sacrifice
3. He is the Priesthood

All three as to do with sacrifice.

Commandments about Feast or Festivals, dietary laws, and the Shabbath are not under the umbrella so to speak concerning sacrifices. Though they sacrifice animals during the Feast and Festivals, the Appointed times has deeper meaning out side of sacrifices.

He has given us the Ruach to speak on behalf of His word, to lead and guide us into all truth. When it comes to the tithes and offering we are to supply the function of the service. Meaning What was the tithes and offering used for?

1. Levites, but why the Levites? Because they had no land, Yashra'al ^(Israel) fed them.
2. To keep the Temple or place of worship functional
3. To help those in need.

Sometimes we can think like the Greeks or have Greek thinking, and say this does not apply to me so I am going to through the whole thing out.

Deut. 13:1 If there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder,

Deut. 13:2 And the sign or the wonder come to pass, whereof he spoke unto you, saying, Let us go after other gods, which you have not known, and let us serve them; (We were given what it means to serve other mighty ones in Chapter 11, That is to turn aside from Yahuah's Commandments, and do not do what He says do).

Deut. 13:3 You shall not hearken unto the words of that prophet, or that dreamer of dreams: for Yahuah your Alahiym proves you, to know whether you love Yahuah your Alahiym with all your heart and with all your soul.

Deut. 13:4 You shall walk after Yahuah your Alahiym, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and cleave unto him.

So if that person prophesies correctly but teaches to turn from the Commandments then you better not follow that person, but cleave to Yahuah.

- 1John 3:24 And he that keeps his commandments dwells in him, and he in him. And hereby we know that he abides in us, by the Spirit which he has given us.
- 1John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of Alahiym: because many false prophets are gone out into the world.
- 1John 4:2 Hereby know you the Spirit of Alahiym: Every spirit that confesses that Yahusha Mashiyach is come in the flesh is of Alahiym:

How is this tied into the commandments, or the Tanak? The Scriptures point to Him. You cannot do away with the very thing that helps us understanding His coming, what to look for and how to walk.

When He comes He will be speaking about the Words of the Father

- Deut. 18:18 I will raise them up a Prophet from among their brethren, like unto you, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- Deut. 18:19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.
- Deut. 18:20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other mighty ones, even that prophet shall die.
- Deut. 18:21 And if you say in your heart, How shall we know the word which Yahuah has not spoken?
- Deut. 18:22 When a prophet speaks in the name of Yahuah, if the thing follow not, nor come to pass, that *is* the thing which Yahuah has not spoken, *but* the prophet has spoken it presumptuously: you shall not be afraid of him.
- 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:
- Acts 3:22 For Mushah ^(Moses) truly said unto the fathers, A prophet shall Yahuah your Alahiym raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you.
- Acts 3:23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Zakaryah 8:3-8; “You said Yahuah,” I shall return to Tzion, and I shall dwell in the midst of Yerushalayim. And Yerushalayim shall be called: City of the Truth, and the Mountain of Yahuah of hosts, the Set-apart Mountain. “You said Yahuah of hosts,” Again old men and old women shall dwell in the streets of Yerushalayim, each one with his staff in his hand because of great age, and the streets of the city shall be filled with boys and girls playing in its streets. “You said Yahuah of hosts,” If it is marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in My eyes? “declares Yahuah of hosts. You said Yahuah of hosts,” See, I am saving My people from the land of the sunrise and from the land of the sunset. And I shall bring them back, and they shall dwell in the midst of Yerushalayim. And they shall be My people, and I shall be their Alahiym, in truth and in righteousness.