

Understanding The Words Of

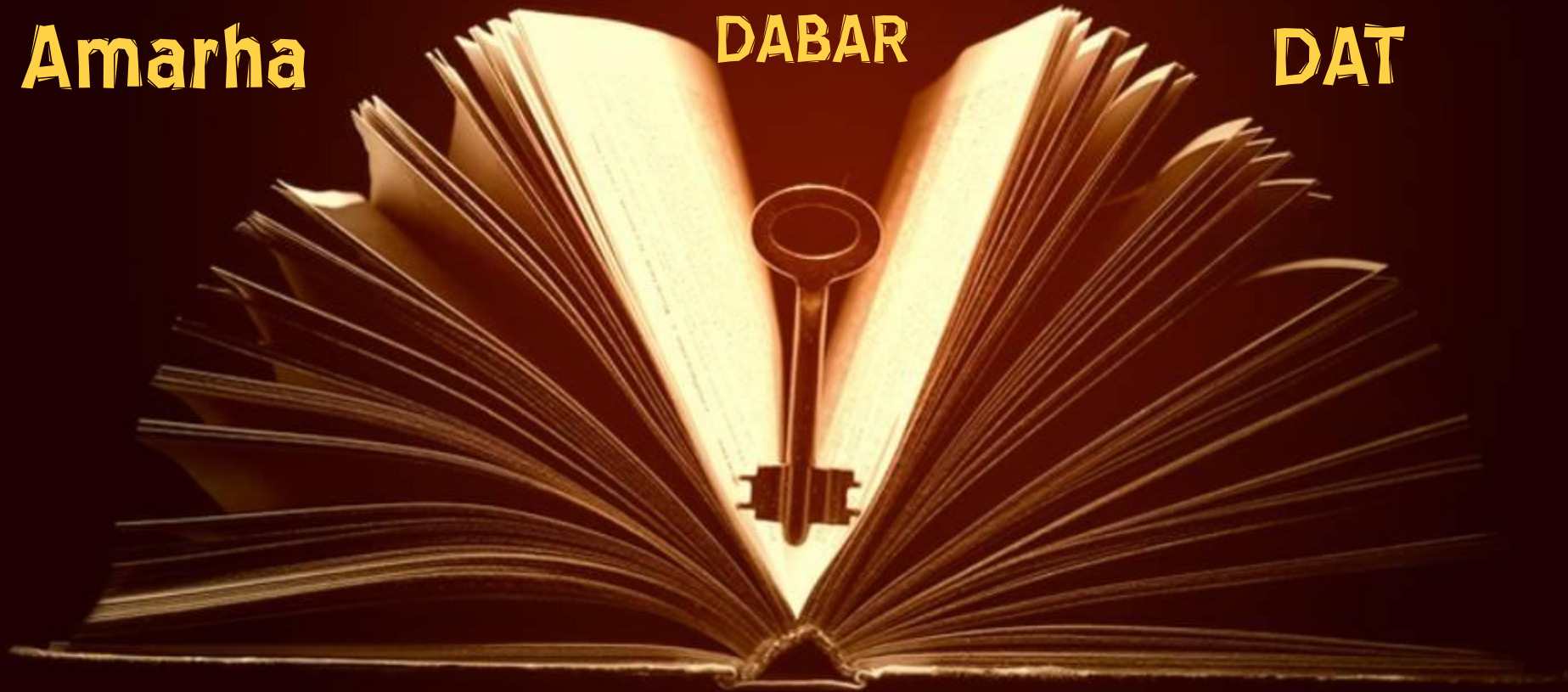
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The Words For Commandment

Amarha

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What Are The Words Translated Commandment?



יהוה 's Instructions



Last time we learned that Yah's Torah are guiding and beneficial words, instructions, testimonies, precepts, ordinances and invitations that He personally delighted to bind together to give to us. His standard of conduct for His and our future home- in a word righteousness.

We also found out that the scribes and priests have done violence to this same Torah so we must precede with caution as to what is actually from Yah and what was changed by man.

He gave us a clue that the prophets were still on board with His message, so we can look to them to guide us through the maze of added laws and regulations that are there to discredit Yah's plan.

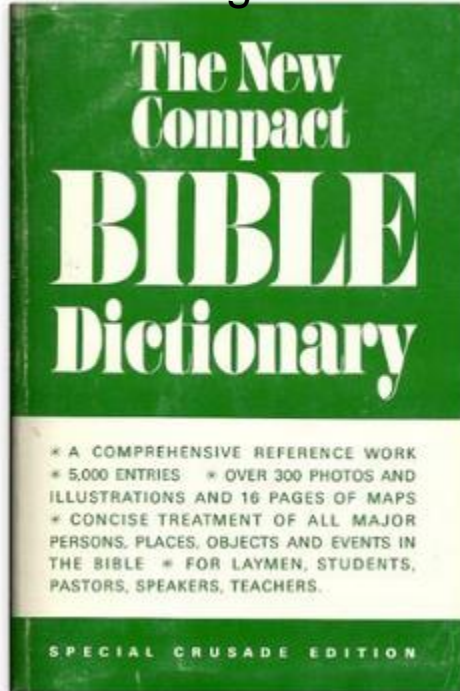
This study will **shama** the types of instructions and their purpose. We don't want to just call everything Torah or worse yet a law or commandment. You can not command someone who has free will. The words should not conflict with the over arching theme of the Torah. The word "commandment" should express the meaning that Yahuah wants to convey in His freewill plan and by definition it does not. Let us take a look at the Christian thought.

𐤀𐤃𐤁𐤀 'S Instructions vs Commandment

What Does Commandment mean?



1967 Page 115



Commandment- used in the English Bible to translate a number of Hebrew and Greek words meaning law, ordinance, statute, word, judgement, precept, saying charge etc.

Commandments, Ten- *In Hebrew the Ten Commandments are called the ten words* (Exodus 34:28, Deut 4:13) or the words (Exodus 20:1 Deut 5:23). They are Yah's precepts given to Moses on Mt. Sinai. The Bible contains 2 accounts of how they were given, (Exodus 20:1-17; Deut 5:6-21). They were written on 2 tables of stone. There is uncertainty as to how they are to be numbered and how they were divided between the two tables. They were not intended to be a "yoke of bondage to the Israelites, but a wise provision for Yah's people to enable them to enter a life of joyful fellowship *with their God*.


The first four deal with man's relationship Yah; the others, with his relationship with other people. *All except the 4th are repeated in the NT and are expected to be obeyed by Christians. Indeed, "j" shows that gds interpretation is stricter than that of the Jews.* Except as the NT deepens and extends its principles, the Decalogue represents the high-water level of morality. *"j" says that love is the fulfillment of the law* (Matt 22:35-40)

וַיִּשְׁאָל 'S Instructions vs Commandment Is that what Yahusha said?



“j” says that love is the fulfillment of the law Matt 22:35-40)

Mat 22:35 and one of them, a lawyer, did question, tempting him, and saying,
Mat 22:36 `Teacher, which *is* the great ~~command~~—(Mitzwah H4687)in the Law—(Torah)?'
Mat 22:37 And Yahusha said to him, `You love Yahuah your Everlasting with all your **heart**, and with all your **soul**, and with all your **understanding** (Chshab-H2803)
Mat 22:38 this is a first and greatest ~~command~~(Mitzwah H4687) ;
Mat 22:39 and **the second** is like to it, you love your neighbor (Ro (resh ayin) H7453 as yourself;
Mat 22:40 on these--the two ~~commands~~—(Mitzwah H4687) -all the law(Torah) and the prophets **do hang upon for support**.

Deu 6:5 And you love^{H157} ✕  Yahuah your Eternal with all^{H3605} your **heart-lab-conscience-mind**, emotion and knowledge of right and wrong,^{H3824} and with all^{H3605} Your **soul-nephesh-ones desires, passion as a living creature**,^{H5315} and with all^{H3605} your **might- moad-** to the greatest extent of your power.^{H3966}

Lev 19:34 **But the stranger**^{H1616} that dwells^{H1481} with^{H854} you be^{H1961} to you as one born among^{H249 H4480} you, and you love^{H157} him as yourself;^{H3644} for^{H3588} you were^{H1961} **strangers**^{H1616} in the land^{H776} of Egypt:^{H4714} **I**^{H589} **am** Yahuah^{H3068} your Eternal.^{H430}

FULLFILLMENT AND HANG ON FOR SUPPORT ARE NOT THE SAME THING!
Where on earth do they get this notion from? Stay tuned and we will show you.

𐤀𐤃𐤁𐤁 'S Instructions vs Commandment

What Does Commandment mean?



Deu 6:1 Now these *are* the **commandments**,^{H4687} the **statutes**,^{H2706} and the **judgments**,^{H4941} which Yahuah your Eternal **commanded**^{H6680} to teach (lamed)^{H3925} you, that you might do^{H6213} *them* in the land when you go to possess it:

H4687 Miztwah- code of wisdom- Instructions-Terms and Conditions

H2706 Choq- Special appointed times, and special appointed duties and boundaries. Prescriptions.

H4941 Mishpat- how to determine justice or verdicts in disputes

H6680 Tzwah - appointed, to instruct, to give a commission to.

Gen 17:1 And when Abram^{H87} was^{H1961} ninety^{H8673} years^{H8141} old^{H1121} and nine,^{H8672} 𐤀𐤃𐤁𐤁^{H3068} appeared^{H7200} to^{H413} Abram,^{H87} and said^{H559} to^{H413} him, I^{H589} am AL Shadyah^{H7706} H410 **walk**^{H1980} **towards the direction of**^{H6440} **Me, and you will exist and have the quality -hyah**^{H1961} **of being perfect-blameless, without spot, upright, safe and secure. tamyam**^{H8549}

וְיָצִיא 'S Instructions vs Commandment

What Does Commandment mean?



Commandment

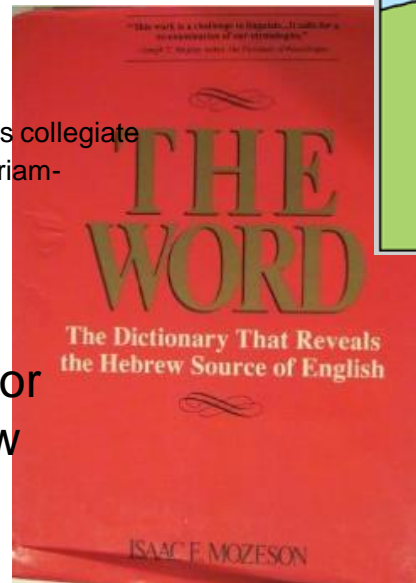
\kə-'man(d)-mənt\ *noun*

13th century

1:the act or power of commanding

2:something that is commanded *especially: one of the biblical Ten Commandments*

Mish, F. C. (2003). Preface. Merriam-Websters collegiate dictionary. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.



The Word does not list law or commandment as a Hebrew source



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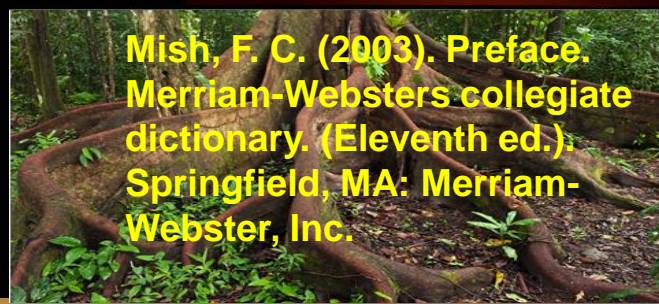
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⚡ 'S Instructions vs Commandment

What Does Commandment mean?



command \kə-'mand\ *verb*

[Middle English *comanden*, from Anglo-French *cumander*, from Vulgar Latin **commandare*, alteration of Latin *commendare* to commit to one's charge—more at commend] **verb transitive 14th century**

1: to direct authoritatively: order

2: to exercise a dominating influence over: have command of: as

a: to have at one's immediate disposal 〈*commands many resources*〉

b: to demand or receive as one's due 〈*commands a high fee*〉

c: to overlook or dominate from or as if from a strategic position 〈*a hill that commands the city*〉

d: to have military command of as senior officer 〈*command a regiment*〉

3: obsolete: to order or request to be given verb intransitive 1: to have or exercise direct authority:

govern 2: to give orders 3: to be commander

4: to dominate as if from an elevated place—commandable \-'man-də-bəl\ *adjective*

synonym command, order, bid, enjoin, direct, instruct, charge mean to issue orders. command and order imply authority and usually some degree of formality and impersonality. command stresses official exercise of authority 〈*a general commanding troops*〉 . *order may suggest peremptory or arbitrary exercise* 〈*ordered his employees about like slaves*〉 . *bid suggests giving orders peremptorily (as to children or servants)* 〈*she bade him be seated*〉 . *enjoin implies giving an order or direction authoritatively and urgently and often with admonition or solicitude* 〈*a sign enjoining patrons to be quiet*〉 . *direct and instruct both connote expectation of obedience and usually concern specific points of procedure or method instruct sometimes implying greater explicitness or formality* directed her assistant to hold all calls〉 the judge instructed the jury to ignore the remark〉 . *charge adds to enjoin an implication of imposing as a duty or responsibility* 〈*charged by the President with a secret mission*〉 .

What are the words for commandment?



Old Testament (Hebrew) for "commandment"			
H565	<i>'imrah</i>	im-rā'	word, speech, <u>commandment</u> ←
H1697	<i>dabar</i>	dā-vā'	word, thing, matter, acts, chronicles, saying, <u>commandment</u> , misc
H1881	<i>dath</i>	dāth	law, decree, <u>commandment</u> , manner, commission
H2706	<i>choq</i>	khōke	statute, ordinance, decree, due, law, portion, bounds, custom, appointed, <u>commandments</u> , misc
H2941	<i>ta'am</i> (Aramaic)	tah'am	<u>commandment</u> , matter, commanded, accounts
H2942	<i>t@'em</i> (Aramaic)	teh-ām'	decree, chancellor, commanded, regarded, <u>commandment</u> , regard, tasted, wisdom
H3982	<i>ma'amar</i>	mah-am-ar'	<u>commandment</u> , decree ←
H4406	<i>millah</i> (Aramaic)	mil-lā'	thing, word, matter, <u>commandment</u>
H4662	<i>miphqad</i>	mif-kād'	number, <u>commandment</u> , appointed place
H4687	<i>mitsvah</i>	mits-vā'	<u>commandments</u> , precept, commanded, law, ordinances
H6310	<i>peh</i>	peh	mouth, <u>commandment</u> , edge, according, word, hole, end, appointment, portion, tenor, sentence, misc
H6490	<i>piquwd</i>	pik-kūd'	precept, <u>commandment</u> , statute
H6673	<i>tsav</i>	tsav	precept, <u>commandment</u>
H6680	<i>tsavah</i>	tsā-vā'	command, charge, <u>commandment</u> , appoint, bade, order, commander, misc

We saw some of these words last time in the Torah study. So we will take these alphabetically. This is from Blue Letter Bible.

Instructions vs Commandment

What Does Commandment mean?



737 Command

- **A Ordering**
- ▼ **A1 God's orders**

*Amar –to speak /Tzuah- to appoint / Mitzwah-code of wisdom - Instruction / Peh-speak from the mouth

He sends forth his command (**amar-אמר**) to the earth (Ps. 147:15); it is a decree (**gazarah-צורה**) of the Most High (Dan. 4:24); command on command (**tzu-צו**), line on line(**tzu-צו**) (Isa. 28:10; Isa. 28:13); Yah commanded (**tzuha-צוה**) the man concerning the trees (Gen. 2:16–17); these are what Yahuah has commanded (**tzuha-צוה**) (Exod. 35:1; Exod. 35:4); this is what Yahuah has commanded (**tzuha-צוה**) (Lev. 8:5; Lev. 17:2; Num. 30:1); all that Yahuah has commanded (**tzuha-צוה**) you though Moses (Num. 15:23); as Yahuah commanded (**tzuha-צוה**) Moses (Num. 29:40); Moses commanded (**tzuha-צוה**) the Israelites according to the word of Yahuah (Num. 36:5); Yahuah (**mitzwah-מצוה**) commanded this through his prophets (2 Chr. 29:25); Abraham circumcised Isaac on the eighth day as Yah commanded (**tzuha-צוה**) (Gen. 21:4); God **charged** (**tzuha-צוה**) Moses and Aaron to bring the Israelites out of Egypt (Exod. 6:13); at Yahuah's command (**peh-פה**) they camped and set out (Num. 9:18; Num. 9:20; Num. 9:23); I will command (**tzuha-צוה**) the serpent and it will bite them on the floor of the sea (Amos 9:3); Yahuah commanded (**amar-אמר**) the fish and it vomited Jonah on to dry land (Jonah 2:10); the angel of Yahuah **charged** (**tzuha-צוה**) Joshua (Zech. 3:6); If Yahuah **has told him** (**amar-אמר**) to curse David (2 Sam. 16:10); Yahuah had commanded (**tzuha-צוה**) that Ahithophel's counsel be thwarted (2 Sam. 17:14); Yahuah **told me** (**amar-אמר**) to destroy this country (2 Kgs. 18:25); Yahuah has commanded (**tzuha-צוה**) his sword to attack Ashkelon (Jer. 47:7)

Day, A. C. (2009). Collins Thesaurus of the Bible. Bellingham, WA: Logos Bible Software.



's Instructions vs Commandment

What Does Commandment Mean To The Christian?

Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained



Strong's Number: 4687 Key Verses

Exodus 24:12; Deuteronomy 11:27–28; Psalm 119:21

Mention the word “commandment” in any church service or Sunday school class and the thoughts of most will leap immediately to the Ten Commandments. We recall the episode in which Yah calls Moses to the peak of Mount Sinai to meet with Him. Amidst the thundering and the thick smoke, Yah gives Moses clear instructions as to how the people are to conduct themselves and their affairs. It may be surprising to note that the extent of the meeting at Mount Sinai yielded more commandments than just the ten most familiar.

In fact, much of the books of Numbers and Leviticus contain various commands issued at that encounter.

The Hebrew term *mitswah* or “commandment” *implies* an injunction from someone having authority or jurisdiction. *In a generic sense*, it is used when one, by virtue of office or experience, gives instruction to an inferior. *Examples would include the command of a king or similar ruler to his subjects* (2 Kgs. 18:36; Esth. 3:3), *the charge of a father to a son* (Jer. 35:18), or *when a teacher imparts learning and wisdom to a student* (Prov. 2:1; 3:1). *More often than not a command refers to the precepts of Moses* (Neh. 9:14).

Carpenter, E. E., & Comfort, P. W. (2000). In Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained (p. 35). Nashville, TN: Broadman & Holman Publishers.

וַיִּצְוֶנִי 'S Instructions vs Commandment

What Does Commandment Mean?

Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained



The concept many have of Yah's *commands* is a negative one. They are seen as a burden on the people, forbidding anything that may hint of fun. Sadly, this perspective could not be further from the truth. We must understand the *commandments* as the loving instruction of a father to his children. Yah's desire was to bless His people and keep them from trouble. In giving *the commandments*, Yah provided Israel with a set of boundaries, which when followed brought the promise of long life (Deut. 17:20), prosperity (Deut. 30:9), and blessing (Deut. 11:27). To flaunt *the commandments* was to ignore the wisdom of Yahuah and bring the opposite to bear on one's life.

Of course the place of *the commandments* is obvious in ancient Israel, but not so to those of us on the other side of *the cross*. **Many rightly ask, what responsibility does the Christian have to the commandments of the Old Testament?** Yahusha clearly responds that **he did not come to destroy the law, but to fulfill** it** (Matt. 5:17). Moreover, when asked to summarize *the commandments* of Yah he stated that all were to love Yah and their neighbor (Matt. 22:36–40). **It is enough that we love Yah and our neighbor, for if we truly obey this command we will never displease Yah or defraud another. As the apostle Paul states, "love is the fulfilling of the law" (Rom. 13:10).** If we truly love one another, we will not covet, steal, lie, murder, commit adultery, and break the *other commandments* contained in Yah's Word. As *believers*, Yah has empowered us to *obey (shama-shamar)* His *commandments*. Carpenter, E. E., & Comfort, P. W. (2000). In Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained (p. 35). Nashville, TN: Broadman & Holman Publishers.

** Lexicon :: Strong's G4137 - plēroō πληρώω To make full-from Sept. for מלא ; Mla –to confirm or bring out to the fullest-to accomplish. Now it is interesting the very next Hebrew word is Malach- מלאך or messenger and Malacht –מלאכה is message. **These are the family words. So Yahuah is not saying he fulfilled them all, so now you can ignore them and just be lovey dovey with everyone and it will be hunky dory with Yahuah. Remember he was correcting the teaching of the rabbis and scribes. He had to make the meaning of what Yah said more full. Yes he did accomplish the fulfillment of some of Yah's words but he also shed light on the errors of the words being taught. How does "love your neighbor fulfill the Sabbath?" Nice loophole/stumbling block if all you have to do is love everyone.**

Instructions vs Commandment

What Does Commandment Mean?



Mat 10:34 `You may not suppose that I came to put peace on the earth; **I did not come to put peace, but a sword;**

Mat 10:35 for I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,

Mat 10:36 **and the enemies of a man are those of his household.**

**WE'RE CALLED TO BE
SET-APART IN TRUTH,
NOT UNIFIED IN LIES.**

NOT UNIFIED IN LIES?

וְיָצַדְתִּיכֶם 'S Instructions vs Commandment

What Does Commandment Mean?



Yahucannon (John) 13:34 A **re-new-ed and repaired (maintaining the former)** **G2537** **commandment G1785 (Mitzwah-H4687)Code of Wisdom** I give to you, that you love one another; according as I did love you, that you also love one another; Joh 13:35 in this shall all know that you are my disciples, if you may have love one to another.

Used in speaking of the new moon/month-there isn't a brand new moon every month. The moon has returned refreshed to another cycle.

Lexicon :: Strong's G2537 - kainos	
καινός	
Transliteration	Pronunciation
kainos	kī-no's (Key)
Part of Speech	Root Word (Etymology)
adjective	Of uncertain affinity

Thayer's Greek Lexicon

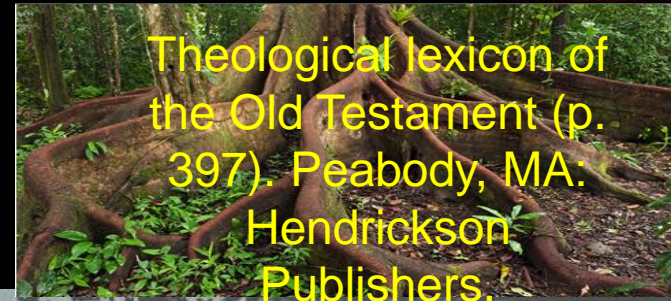
καινός, -ή, -όν; [fr. Aeschyl. and Hdt. down]; Sept. for שָׁדָשׁ; *new*, i. e. a. as respects form; *recently made, fresh, recent, unused, unworn* (opp. to παλαιός old, antiquated): as ἀσκόσ, Mt. ix. 17; Mk. ii. 22 [T om. Tr

Lexicon :: Strong's H2318 - chadash	
שָׁדָשׁ	
Transliteration	Pronunciation
chadash	khā-dash' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
Dictionary Aids	
TWOT Reference: 613	
KJV Translation Count — Total: 10x	
The KJV translates Strongs H2318 in the following manner: renew (7x), repair (3x).	
Outline of Biblical Usage	
<ul style="list-style-type: none"> I. to be new, renew, repair <ul style="list-style-type: none"> A. (Piel) <ul style="list-style-type: none"> i. to renew, make anew ii. to repair B. (Hithpael) to renew oneself 	
Strong's Definitions [?] (Strong's Definitions Legend)	
שָׁדָשׁ chādāsh, khaw-dash'; a primitive root; to be new; causatively, to rebuild.—renew, repair.	

Once again confirming Yahusha did not introduce anything new.. but repaired.

𐤆𐤃𐤍 'S Instructions vs Commandment

What Does Commandment Mean?



𐤆𐤃𐤍 *ḥādāš* *new* S 2319;

1. The root **ḥdṭ* occurs in all Sem. languages with the same meaning (*Bergl., Intro. 220*).

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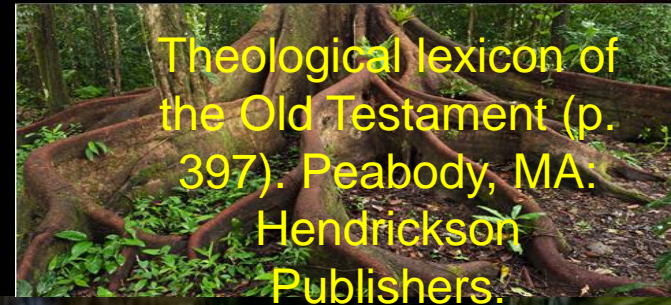
Hebr. has *ḥdš pi.* “to renew,” *hitp.* “to renew oneself,” and the noms. *ḥādāš* “new” (in the place-names *ḥādāšā* Josh 15:37; and Aram. *ḥāšôr ḥadattâ* Josh 15:25; cf. Wagner no. 88) and *ḥōdeš* “new moon, month” (on the fem. PN *ḥōdeš* in 1 Chron 8:9; see J. J. Stamm, FS Baumgartner 322).

Hebr. *ḥādāš* corresponds to *Akk. eššu* (cf. *eddēšû* “being ever renewed”), *Ug. ḥdṭ* (*WUS* no. 908; *UT* no. 843), *Phoen.-Pun. ḥdš* (in the name of the city Carthage, *qrṭḥdšt* = “new city”), and Aram. *ḥadat* (*DISO* 83; *KBL* 1074a), which occurs once in Ezra 6:4 as a textual error.

3. (a) Like *ḥādāš* “new,” the verb *ḥdš pi.* “to renew” has no genuine synonyms and is usually contrasted to “old, former”: the temple (2 Chron 24:4, 12, par. *ḥzq pi.* “to renovate”), an altar (2 Chron 15:8), and cities (Isa 61:4, par. *bnh* “to rebuild”) are renewed, i.e., reestablished; the monarchy is renewed (1 Sam 11:14). *Yah* is called upon once again to maintain the former good fortune or salvation (Lam 5:21 “renew our days as of old”), to renew life (Psa 51:12, beside *br’* “to create”; cf. L. Kopf, VT 9 [1959]: 254f.); he is praised because he renews the face of the earth (Psa 104:30, beside *br’*) and sees to it that youthfulness is renewed (Psa 103:5 *hitp.*). Only Job 10:17 (“to renew witnesses” = “repeatedly to produce new witnesses”) contrasts “new” with “already at hand.”

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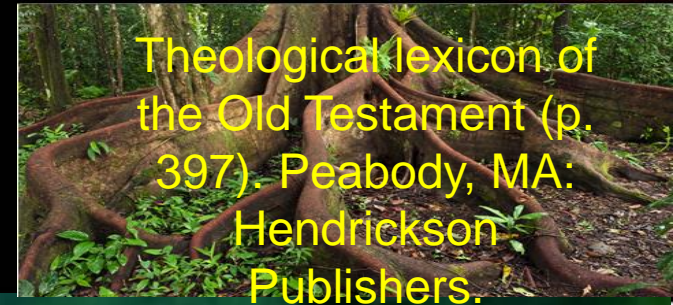
What Does Commandment Mean?



Reviewing these texts, one notices that the term (new) occurs with extraordinary rarity. It has only one large category of usage: the discussion of the newly crafted. If one compares the frequency of occurrence of the term “new” in modern European languages, as well as in Gk. and Lat., the limited usage in the OT is all the more remarkable. The same conclusion is also indicated by the slight number of derivatives from the root. One may compare in Eng.: renew, renovation, newness, novelty, news, newcomer, newly, New Year, etc. Ancient Israelites apparently perceived relationships between occurrences so strongly that they did not consider “new” what moderns would, or at least they did not describe them as “new.” This question deserves further investigation. It is certain, at any rate, that the experience of the new is limited for the Israelite to very few areas of experience; the Israelite only rarely speaks of the new.

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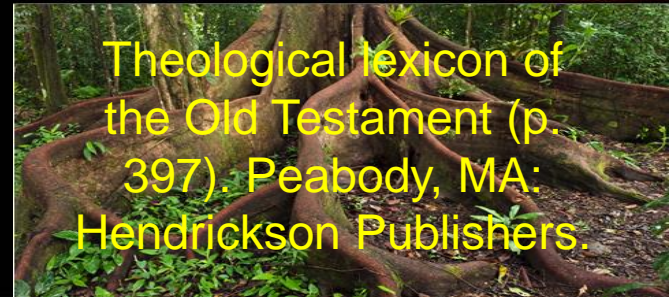
What Does Commandment Mean?



4. (a) *ḥādāš* occurs in prophetic texts only during the exile or very near to it (Deutero-Isa 5x, Trito-Isa 5x in three passages, Jer 4x, Ezek 5x in three passages; the date of Jer 31:22, 31 is disputed; cf. e.g., Sellin-Fohrer 396 with bibliog.). This fact is significant in itself: only the exilic period-no other period in the whole history of Israel!-discussed an innovation in the history of Yah's relationship with Israel. This circumstance becomes even more suggestive when one examines the passages more closely: Apart from those passages that belong to everyday usage (Isa 41:14; Jer 26:10; 36:10), exilic or immediately post-exilic prophets speak of a novelty in three contexts: (1) Isa 42:9f.; 43:19; 48:6 (Deutero-Isa): the former and the new; (2) Jer 31:31 and Ezek 11:19; 18:31; 36:26 (cf. Jer 31:22): new covenant and new heart; (3) Isa 65:17; 66:22 (Trito-Isa; cf. 62:2): new heaven and new earth.

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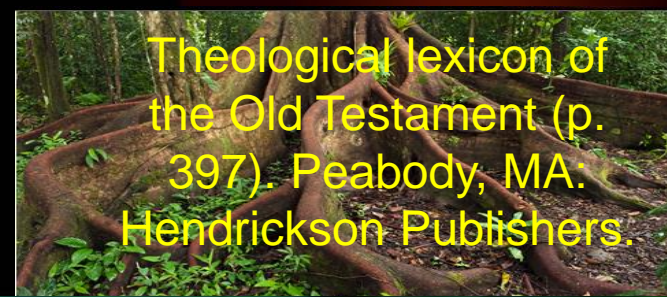
What Does Commandment Mean?



(1) The group of texts in Deutero-Isa is the most significant theologically because this series of texts consciously and reflectively contrasts the new with the former; here “the new” becomes an explicit theme of theological reflection (cf. also, without the contrast, Jer 31:22 “for Yahuah creates a novelty in the land”; Isa 62:2 “you will be called by a new name”). Of four passages, three (42:9; 43:19; 48:6) belong in the context of salvation preaching, the fourth (42:10) is a response of praise: the new song corresponds to the new act of Yahuah. The song called for here is not “new” because a new text is to replace the old, or a new melody the old; this notion is thoroughly foreign to these psalms. The song is “new” because Yah has brought about something new, and the song is to respond to this new act of Yah; this new act of Yah is to resound in the new song.

Instructions vs Commandment

What Does Commandment Mean?



Theological lexicon of the Old Testament (p. 397). Peabody, MA: Hendrickson Publishers.

In conclusion, one can identify a precise use of the word “new” in the OT that, in the concentration of prophetic passages, points to one moment in history and, in the response to this novelty in the “new song” of the Psalms, to a particular act of Yah in Israel’s history: the innovation proclaimed after the political collapse of Israel/Yahudah, the end of the monarchy, and the destruction of the temple in Yahrushalym. The OT no longer unequivocally treats this innovation based on Yah’s forgiveness, the dissociation of Israel’s deliverance from Israel’s might, and the prospect of a call to salvation for the nations as an already present historical reality (it never reports the new covenant, the new salvation, or the new form of the people of Yah.)

Jenni, E., & Westermann, C. (1997). Theological lexicon of the Old Testament (p. 397). Peabody, MA: Hendrickson Publishers.

𐤆𐤃𐤆𐤃𐤆 's Instructions vs Commandment



We should always strive to be as accurate as we can when we are discussing Yah and His plan. We should make sure that the free will offering that is always extended is never marred by religious language that seeks to change Yahuah's message so they can create a "new" and "better" plan.

Yah does not call them the 10 commandments. He calls them the 10 words.

It's hard to shed these words but we must! They keep Yah in a box built by man that leads people away. Help others to learn these truths as well so that they can go beyond fear to trust.

What are the words for commandment?



Old Testament (Hebrew) for "commandment"			
H565	<i>'imrah</i>	im-rā'	word, speech, <u>commandment</u> ←
H1697	<i>dabar</i>	dā-vā'	word, thing, matter, acts, chronicles, saying, <u>commandment</u> , misc
H1881	<i>dath</i>	dāth	law, decree, <u>commandment</u> , manner, commission
H2706	<i>choq</i>	khōke	statute, ordinance, decree, due, law, portion, bounds, custom, appointed, <u>commandments</u> , misc
H2941	<i>ta'am</i> (Aramaic)	tah'am	<u>commandment</u> , matter, commanded, accounts
H2942	<i>t@'em</i> (Aramaic)	teh-ām'	decree, chancellor, commanded, regarded, <u>commandment</u> , regard, tasted, wisdom
H3982	<i>ma'amar</i>	mah-am-ar'	<u>commandment</u> , decree ←
H4406	<i>millah</i> (Aramaic)	mil-lā'	thing, word, matter, <u>commandment</u>
H4662	<i>miphqad</i>	mif-kād'	number, <u>commandment</u> , appointed place
H4687	<i>mitsvah</i>	mits-vā'	<u>commandments</u> , precept, commanded, law, ordinances
H6310	<i>peh</i>	peh	mouth, <u>commandment</u> , edge, according, word, hole, end, appointment, portion, tenor, sentence, misc
H6490	<i>piquwd</i>	pik-kūd'	precept, <u>commandment</u> , statute
H6673	<i>tsav</i>	tsav	precept, <u>commandment</u>
H6680	<i>tsavah</i>	tsā-vā'	command, charge, <u>commandment</u> , appoint, bade, order, commander, misc

We saw some of these words last time in the Torah study. So we will take these alphabetically. This is from Blue Letter Bible.

ደኅንነት 's Instructions
VS
Commandment



ደኅንነት

Amarha

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אמר 's Instructions Vs Commandments


AMARHA –ALPH MEM RESH HAY אמרה




Let's look at the Pictograph

Alph  Strong, first, power, strength, leader, one, beginning,

Mem  Water, Chaos, mighty, liquid, massive, sea, blemish, full of life, oil, flow, cleansing, anoint, blood, nourishment, causes to grow

Resh  Head and person, man, beginning, top, rule, inheritance, possession, all senses of the face- eyes, ears, mouth, smell

Hay  Look, hold, reveal, breath, reaching up (at the end of the word can mean “comes from” or “out of “ or “belonging to”).

Strong, flowing, nourishing, cleansing or chaotic. Full of life to be perceived by all the senses of the head, eye, ears, mouth and nose to be able to reach up and be lifted up by what is revealed from the beginning belonging to..

וּמִצְוֹתָי וְשִׁבְעֵי אֲמָרָה 's Instructions vs commandments

AMARHA –ALEPH MEM RESH HAY אמרה



AMARHA –ALEPH MEM RESH HAY אמרה–H565 KJV TOTAL 37X / Word x29/ speech 7x/
commandment 1x

ALEP MEM RESH HAY אמרה-

Utterance, speech, word, word of Yahuah, The Torah, commandment, hymn, qodesh (set apart) poem, brief statement, opinion, what is communicated, to bear forth, to bring to light, Summit, Elevation
** With the Hay at the end it is a word belonging to or from or out of who ever is identified as the speaker.

It's used only once as commandment, but overall the word carries the meaning of words and speech.

Psa 147:15 He sendeth forth his commandment **H565** upon earth: his word runneth very swiftly.

Pro 30:5

Every word **H565** of Yahuha is pure: He is a shield to them that put their trust in Him.

Psa 119:11


Your word **H565** have I hid in my heart, that I might not miss the mark and offend You.


אמר 's Instructions


AMARHA –ALPH MEM RESH HAY אמרה



Let's look at the Pictograph- Amar אמר

Alph  Strong, first, power,
strength, leader, one, beginning,

Mem  Water, Chaos, mighty,
liquid, massive, sea, blemish, full of life, oil, flow,
cleansing, anoint, blood, nourishment, causes to
grow

Resh  Head and person, man,
beginning, top, rule, inheritance, possession, all
senses of the face- eyes, ears, mouth, smell

Strong, flowing,
nourishing
cleansing or
chaotic. Full of life to
be perceived by all
the senses of the
head, eye, ears,
mouth and nose.

From a linguistic point of view, the Classical Hebrew language is usually divided into two periods having very distinct grammatical patterns: **Biblical Hebrew** and **Roman Era Hebrew**.

Biblical Hebrew is further divided into the so-called 'Golden Age' Hebrew (1200 BC to 500 BC) and 'Silver Age' Hebrew (500 BC to 60 BC). Silver Age Hebrew has many borrowings from **Aramaic**, for example the use of the conditional particle *illu* replacing *l?*.

This is when the meaning of command, mandate was added.

Roman Era Hebrew, or Mishnaic Hebrew, has further grammatical influences from **Greek** and **Parsi**, mainly through the dialect of Aramaic which was the *lingua franca* of the area at the time.

אמר 's Instructions

AMARHA –ALEPH MEM RESH HAY אמרה



ROOT WORD

Moabite/Phoenician/Aramaic/Syriac= said. Arabic= command

AMAR- ALEP MEM RESH אמר H559 KJV **TOTAL 4,994X** /Said 4874x/speak 183x/ answer 100x/say 45x/
words 43x/command 42x/ tell 38x /call 7x/ promised 6x/speeches 2x / sayings 2x/ appointed 1x/declare
1x/ misc 84x

Something said, an answer, saying, speech, word, discourse, persuasive words, to speak, to utter, to say in one's heart, to think, to promise, to intend, to boast, to act proudly, to avow, to avouch, to certify, to bid, challenge, charge, commune, consider, declare, demand, determine, to bear forth, to bring to light, to call, name, exhort, declare, tell, to think, to celebrate, praise, a matter a thing, to purpose, to suppose, to wish, to mention, information,

A command, mandate, **chiefly in the later or silver age of the Hebrew tongue.**

To branch out, spread or diffuse as into branches, a branch, branched antlers (a lamb)

To branch out one or more sentences in words, to conceive or form in words, to branch out an opinion, resolution or the like in the mind, i.e. to conceive, form

to cause to speak or stipulate, to speak of oneself, to conceive, form and dispose the distinct parts of it, to imagine, think.

Aramaic- A lamb, so called perhaps from the horns beginning to shoot out from the primary idea of spreading forth for the skirt or fringe of a garment.

אָמַר 's Instructions

AMARHA –ALEPH MEM RESH HAY אָמַרְהָ



John Parkhurst 1829 lexicon page 21 ** Interesting look at the 4th definition. If we say that Yahusha is the vine to which we are the branches and was also the words spoken by Yahuah, then it is amazing that the Chaldee uses this word also in the plur. *a lamb!* Yahusha being the right hand of Yah that shoots out the words of righteousness is vine for our branch and was the lamb at Passover. Also it was His tzitzits or fringes that healed the woman and it is prophesied that people will know who to turn to in the coming tribulation because we wear them.

Amazing connections.

From The Complete Word Study Dictionary Old Testament: “An Aramaic masculine noun meaning lamb. It refers to the lambs, (along with other animals) being supplied by the Persian kings, Darius and Artaxerxes, for the Temple being built in Yahrushalom. (Ezra 6:9, 7:17) 200 such rams were offered at the dedication of the new Temple constructed in 516 BC (Ezra 6:17)



אָמַר 's Instructions

AMARHA –ALEPH MEM RESH HAY אָמַרְהָ



Root Word אָמַר

Joh 15:1 I am the true vine, and **my Father is the husbandman**;
Joh 15:2 every branch in me not bearing fruit, He does take it away, and every one bearing fruit, He does cleanse by pruning it, that it may bear more fruit;
Joh 15:3 **already you are clean, because of the word that I have spoken to you**;
Joh 15:4 remain in me, and I in you, as the branch is not able to bear fruit of itself, if it may not remain in the vine, so neither you, if you may not remain in me.
Joh 15:5 I am the vine, you the branches; he who is remaining in me, and I in him, this one does bear much fruit, because apart from me you are not able to do anything;

Joh 5:36 But I have **the testimony greater than John's, for the works that the Father gave me, that I might finish them, the works themselves that I do, they testify concerning me, that the Father has sent me.**

Rev 5:13 and every creature that is in the heaven, and in the earth, and under the earth, and the things that are upon the sea, and the all things in them, heard I saying, To Him who is sitting upon the throne- Yah, **and to the Lamb- Yahusha**, is the blessing, and the honor, and the splendor, and the might--to the ages of the ages!

אָמַר

- I. **To branch out, spread, or diffuse as into branches.** It occurs not as a V. in this sense, but hence as a N. אָמַר a branch. Isa. xvii. 6, 9. As a N. plur. אָמַרִים in regim. אָמַרִים branches. Gen. xlix. 21. See אֵילָה under אֵל XVII.
- II. **To branch out one or more sentences in words, to conceive or form in words, to say, freq. occ. To speak,** Exod. xix. 25. 2 Sam. xiv. 4. Comp. Gen. iv. 8. xxii. 7. In Hiph. **to cause to speak, or stipulate, condico.** occ. Deut. xxvi. 17, 18. In Hith. **to speak of oneself, cry up oneself, boast oneself,** "se prædicare." Montanus. occ. Psalm xciv. 4. Comp. Isa. lxi. 6.
As a N. אָמַר a word, speech. Deut. xxxii. 1. Ps. lxxvii. 9. Isa. xli. 26. Fem. אָמַרָה nearly the same. Deut. xxxii. 2. 2 Sam. xxii. 31. אָמַרָה a word, a command, occ. Esth. i. 15. ii. 20. ix. 32. Hence Arab. *emir*, a commander, a chief.
- III. **To branch out an opinion, resolution, or the like in the mind, i. e. to conceive, form, and dispose the distinct parts of it, to imagine, think.** Exod. ii. 14. 2 Sam. xiii. 32. xxi. 16.
- IV. Chald. as a N. אָמַר plur. אָמַרִין a lamb, so called perhaps from its horns beginning to shoot out. occ. Ezra vi. 9, 17. vii. 17. The words אָמַרָה and אָמַרָה are by the Chaldee paraphrasts used (I suppose from the primary idea of spreading forth) for the skirt or fringe of a garment. See Targum on Ps. cxxxiii. 2.

וְיָחִיד וְיָחִיד וְיָחִיד וְיָחִיד 's Instructions

AMARHA –ALEPH MEM RESH HAY אמרה



Amar- A picture of Yahusha.

The word vine upon which we, the branches are connected to, grow and are nourished by.


He proclaimed the name of Yahuah and restored the words Yahuah gave him to fulfill to continue His plan which benefits us.

He sprang forth from Yah as the lamb to fulfill the debt payment and proved Yah's words are accurate and true.

וַיֹּאמֶר אֱלֹהִים 's Instructions vs commandments

AMARHA –ALEPH MEM RESH HAY אמרה



 LoungeV.com

*“For very often after verbs of saying, pointing out, the object *it is omitted* (see Lehrs. p. 734). This being borne in mind, it will throw light on the much discussed passage, Gen. 4:8, “and Cain said (sc. it, that which God had spoken, verse 7) to Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him.”*

Gesenius, W., & Tregelles, S. P. (2003). Gesenius Hebrew and Chaldee lexicon to the Old Testament Scriptures (p. 60). Bellingham, WA: Logos Bible Software.

אמר 's Instructions vs commandments

AMARHA –ALEPH MEM RESH HAY אמרה



אֲמֹרָה No. 1), an Amorite, collect. Amorites (LXX. Ἀμορρᾶῖοι), a nation of Canaan, and apparently the greatest and most powerful of them all, and whose name is sometimes used in a wider sense, so as to include all the nations of Canaan, Gen 15:16; 48:22; Am. 2:9, 10; Deu. 1:20. A part of them dwelt in the mountainous region which was afterwards occupied by the tribe of Judah, where they were subject to five kings, Gen. 14:7, 13; Nu. 13:29; another part of them lived beyond Jordan, to the north of Arnon (Num. 21:13), as far as Jabbok (Nu. 21:24), and even beyond this river (Nu. 32:39); this part of them were subject to two kings, one of whom ruled in Heshbon, the other in Bashan (Deu. 4:47; Josh. 2:10).



Gesenius, W., & Tregelles, S. P. (2003). Gesenius Hebrew and Chaldee lexicon to the Old Testament Scriptures (p. 62). Bellingham, WA: Logos Bible Software.

וַיִּצְוֶנִי אֱלֹהִים וַיֹּאמְרוּ אֵלַי הַיְהוָה וַיֹּאמְרוּ אֵלַי הַיְהוָה
 's Instructions vs commandments

AMARHA –ALEPH MEM RESH HAY אַמְרָה

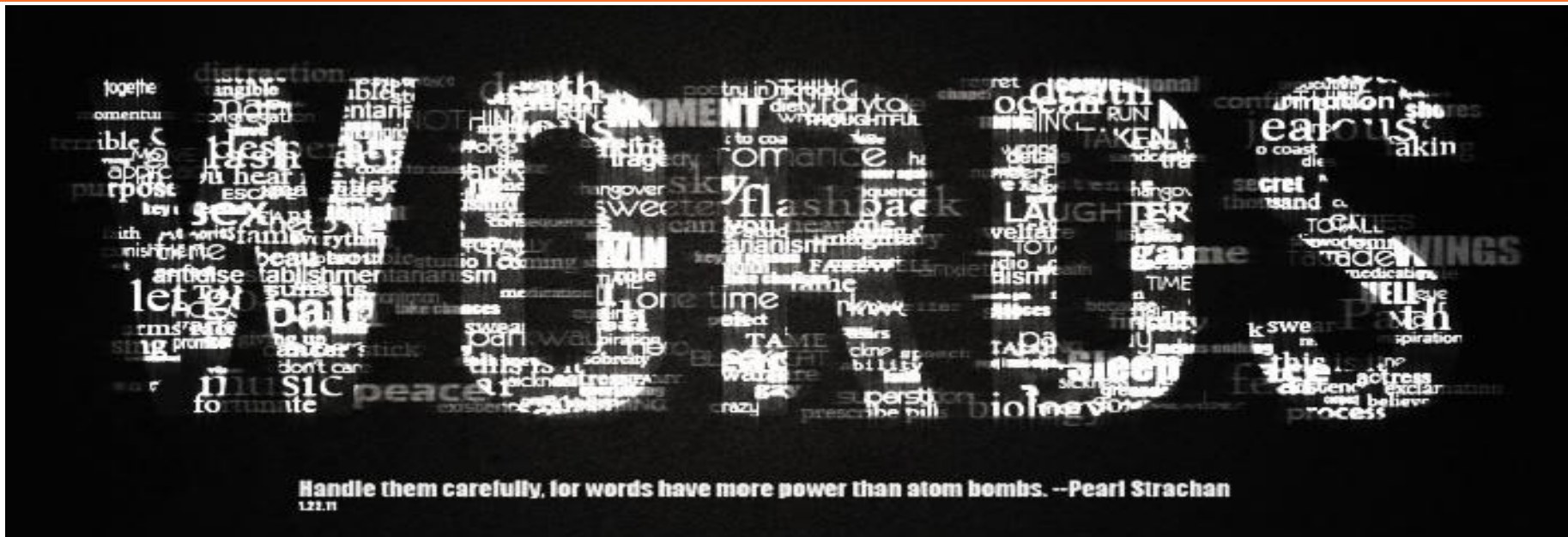


דָּבָר 's Instructions

DABAR – DALET BET RESH דָּבָר



The next word is obviously a bad translation when commandment is used. It is a word we are very familiar with. It's Dabar and literally means word. The 5th book of the Torah is translated to Greek as Deuteronomy but to Yah it is actually דְּבָרִים or Dabarim - Words. When we understand that is how Yah communicates to us, it kind of loses it in the translation.

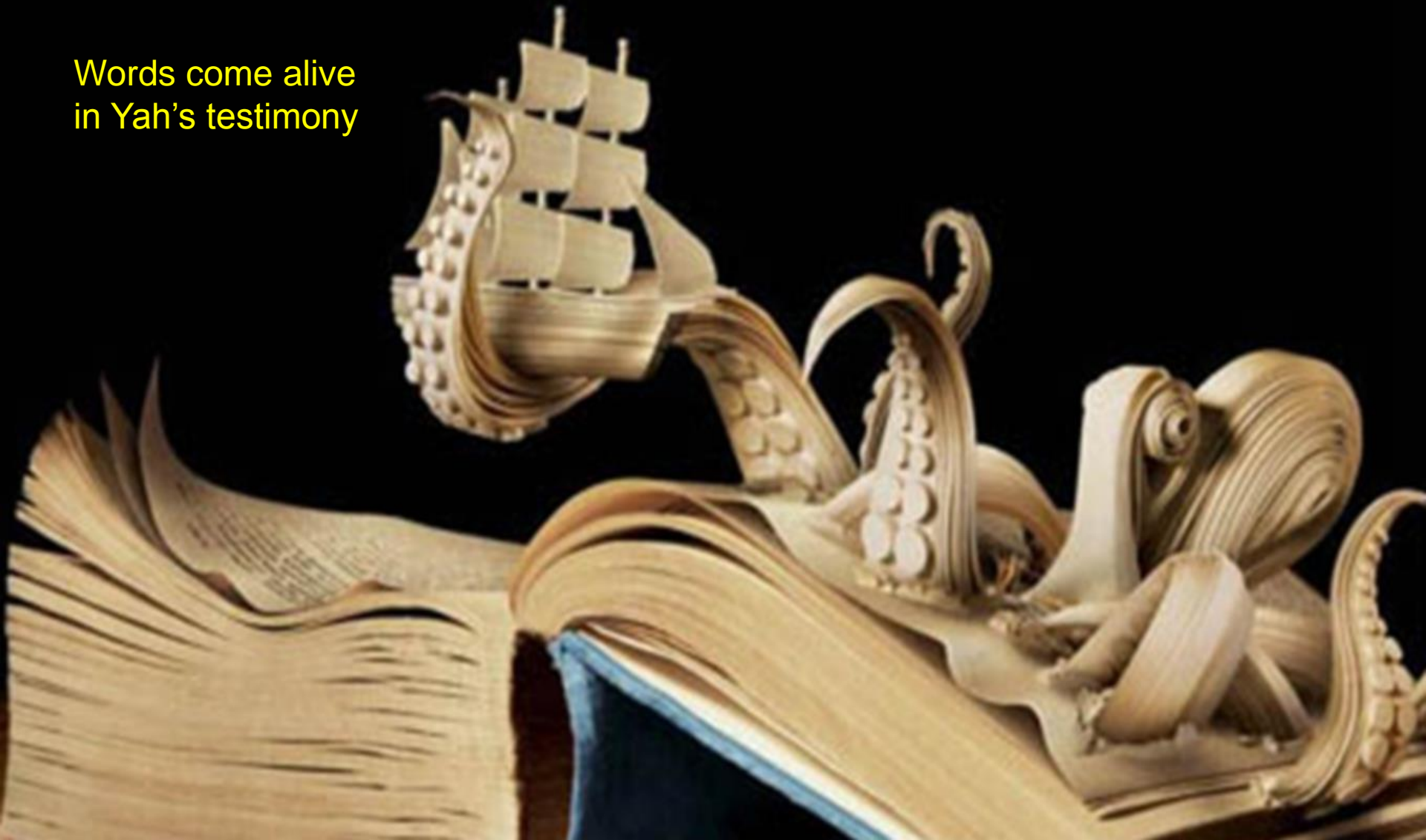


דָּבָר 's Instructions

DABAR – DALET BET RESH דָּבָר



Words come alive
in Yah's testimony



דָּבָר 's Instructions

DABAR –DALET BET RESH דָּבָר



Dalet דָּ אָרַב אָרַב אָרַב Tent, door, pathway,
move, hang, entry, family, home

Bet בֵּית בֵּית בֵּית Family, house, in, tent
floor plan

Resh רֶשֶׁת רֶשֶׁת רֶשֶׁת Head and person, man,
beginning, top, rule, inheritance,
possession, all senses of the face,

The doorway into the family home of the individual who uses all their faculties of eyes, ears, nose, mouth and mind.

Speaking of Yah's words, They are His doorway to His family home because He has used all His faculties of eyes, ears, nose, mouth and mind to seek out as a possession and inheritance individuals who also have used all their faculties of eyes, ears, nose, mouth and mind to understand His words.

דָּבַר 's Instructions

DABAR –DALET BET RESH דָּבַר

Root Word

דָּבַר

DALET BET RESH- DABAR- דָּבַר H1697 KJV TOTAL 2633X/ Speak 840x / word 807x/ thing 231x/say 118x/ matter 63x/ acts 51x/pestilence 47x/ talk 46x/ chronicles 38x/promise 31x/tell 25x/ saying 25x/ **commandment 20x/commune 20x/ pronounce 14x/ utter 7x/ command 4x/plagues 1x/murrain 1x/manner 1x/ fold 1x/ misc 242x/**

Speech, word, language, speaking , thing, utterance, a matter as spoken of or thing, answer, discourse, promise, something promised, a precept, an edict, a saying, a sentence, an oracle, a rumor, report, what is said, message, communication, treatise, record, formally rendering of an event in a systematic manner, talk together, warn, converse,

A setting in a row, ranging in order/ Pasture, i.e. an opening grazing area for flocks, to lead, to guide especially to lead flocks or herds to pasture, to direct,

Business, a leader or guide,

A cause or reason,

An act, or affair, happening, event, something, anything i.e. an event which one may refer

have descendants i.e. have progeny n successive generations,

depart, leave an area, kill, destroy, take a life of another or others, subdue, to conquer and so control others or another, to follow, to be behind, the hinder part, to lay snares from behind, to plot against,

Disease, plague, pestilence, ie a pandemic occurrence of sickness that causes widespread death, often with the associative meaning of judgement from Yahuah, Murrain- a cattle plague **all Arabic

Thorn, a sharp pointed stick, relatively short, firm leafless modified branch.

Sing,

דָּבָר 's Instructions

DABAR –DALET BET RESH דָּבָר



Root Word

דָּבָר

Psa 119:105 NUN. Your word
(dabar^{H1697}) is a lamp^{H5216} to my feet,^{H7272}
and a light^{H216} unto my path.^{H5410}

Joh 14:6 Yahusha^{G2424} said^{G3004} to
him,^{G846} I^{G1473} am^{G1510} the^{G3588} way
(derek),^{G3598} the^{G3588} truth,^{G225} and^{G2532}
the^{G3588} life:^{G2222} no man^{G3762} comes^{G2064}
to^{G4314} the^{G3588} Father,^{G3962} but^{G1508} by^{G1223}
me.^{G1700}

Joh 8:12 Then^{G3767} spoke^{G2980}
Yahusha^{G2424} again^{G3825} to them,^{G846}
saying,^{G3004} I^{G1473} am^{G1510} the^{G3588} light^{G5457}
of the^{G3588} world:^{G2889} he that follows^{G190}
me^{G1698} shall not^{G3364} walk^{G4043} in^{G1722}
darkness,^{G4653} but^{G235} shall have^{G2192}
the^{G3588} light^{G5457} of life.^{G2222}

We saw Yahusha in the word Amar.
We see a connection to him in the
word Debar. He tells us he is the door
and the
truth and the life. The door to where?
His Fathers home. That is also how
Daud described Yah's word.

Joh 9:5 As long as^{G3752} I am^{G5600}
in^{G1722} the^{G3588} world,^{G2889} I am^{G1510}
the light^{G5457} of the^{G3588} world.^{G2889}

Joh 12:46 I^{G1473} am come^{G2064} a
light^{G5457} into^{G1519} the^{G3588} world,^{G2889}
that^{G2443} whosoever^{G3956} believeth^{G4100}
on^{G1519} me^{G1691} should not^{G3361}
abide^{G3306} in^{G1722} darkness.^{G4653}

דַּבָּרָה 's Instructions

DABARHA –DALET BET RESH HAY דַּבָּרָה

Root Word





דַּבָּר

DALET BET RESH HAY- DEBRAH- דַּבָּרָה KJV TOTAL 7X/ Cause 1x/ order 1x/ estate 1x/ end 1x/
regard1x/ sakes 2x/ intent 1x/

Manner, mode, cause, reason,

FAMILY OF WORDS- Debarah דַּבָּרָה דַּבְרָה

Pictograph

Dalet)  The doorway to the (Bet)  Home and Floorplan (Resh)  for and of the individual who uses all their facilities (eyes, ears, nose, mouth, mind) to understand and perceive so (Hay)  they can reach up and be lifted up.

Point of Interest

From The Complete Word Study Dictionary Old Testament

H1687 דבִּיר Dabyar

A masculine noun referring to the innermost part of the Qudesh Qudush.

This cubical room, which took up 1/3 of the space of the Temple, housed the ark of the covenant. (1Kgs 6:16, 19-23)



The ark contained the original tablets of the 10 Words, was overarched by carved cherubim covered with gold, and was especially associated with Yah's presence. When it was first brought into the Qudesh of Qudush, Yah's splendor filled the temple. (1Kings 8:6, 8:10). In Psalm 28:2 Daud spoke of lifting his hands to the דבִּיר . Since the temple had not yet been built, this likely referred to the heavenly reality that was the model for the temple and earlier tabernacle (Psalms 18:6,7) or perhaps to the room in the tabernacle that housed the ark of the covenant.

דָּתָא 's Instructions

DAT -DALET -TAU דָּתָא



This one is an exciting one!

Doorway דָּ to the ✕ mark and standard.

Or The doorway דָּ to ✕ obtain or know the mark or standard or signature of someone.

All I wanted was you.


YAH WORDS OF LOVE EXPRESS HIS HEART.

דָּת 's Instructions

DAT - DALET - TAU דָּת

Root Word

דָּת



Hmm...
this is translated "law" right out of
the gate. I wonder why?

דָּת 's Instructions

DAT –DALET -TAU דָּת

Here is why...

Root Word

דָּת



DALET TAU -DAT דָּת H1881 KJV TOTAL 36X/ Law 33x / decree 12x/ commandment 2x/ manner 1x/
commission 1x/

*OF UNCERTAIN (PERHAPS FOREIGN) DERIVATION – a word belonging to the later Hebrew and Chaldee (Aramaic) probably of Persian origin comparing it to right, justice from the word **dadēn** meaning to give or to publish or command—according to Parkhurst maybe derived from the greek **ταττω** to appoint or ordain. If it is Semitic it could be from Yod dalet Tau דָּת־ to throw, to cast, to point out and to teach, or one who points out or teaches, a guide.*

DALET TAU – DAT –

Decree, law, regulation, edict, commission, rule, manner, counsel, plan, purpose, a statute

A religion, a system of religion-the rabbi's also apply this word to Christianity and Mohammedanism.

An appointment, a whole collected body of law, sometimes one or more of the five books of Moshe and other times simply an unspecified set of laws.

Mostly occurs in the book of Esther as a fem. noun re King Xerxes. As a masc. Noun it is Aramaic and can be found in Daniel and Ezra.

FAMILY OF WORDS Datbar

Dalet ד Doorway to the Tau ט -standard or signature mark Bet ב

Home and floor plan for the Resh ר – individual who uses all their facilities (ears, eyes, nose, mouth, mind).

דָּתָבָר 's Instructions

DATABR –DALET –TAU-BET-RESH דָּתָבָר

Root Word

דָּת



DALET TAU BET RESH – DATAHBAR- דָּתָבָר H1884 – DATHBAR-ARAMAIC WORD OF PERSIAN ORIGIN

ONLY – KJV TOTALS 2X Counsellor/ *Skilled in the law, judges, lawyers, whose business it seems to have been to declare and explain the law.*

Notice this is a foreign word in the context that they give the definitions. Because as they said: *If it is Semitic it could be from Yod dalet Tau – to throw, to cast, to point out and to teach, or one who points out or teaches, a guide.*

So it is a foreign thought for it to be more than conversational teaching pointing the way to the door of the standard.

דָּתָא 's Instructions

DAT - DALET - TAU דָּתָא

Root Word

דָּתָא



We need not be timid to come into the light of Yah's words
To find out what He really says..

✠✠✠ 's Instructions

He wants us to come
back home to Him.

Mat 18:14
so it is not the will of your Father
who is in the heavens, that one
of these little ones may perish.

דָּבָר 's Instructions

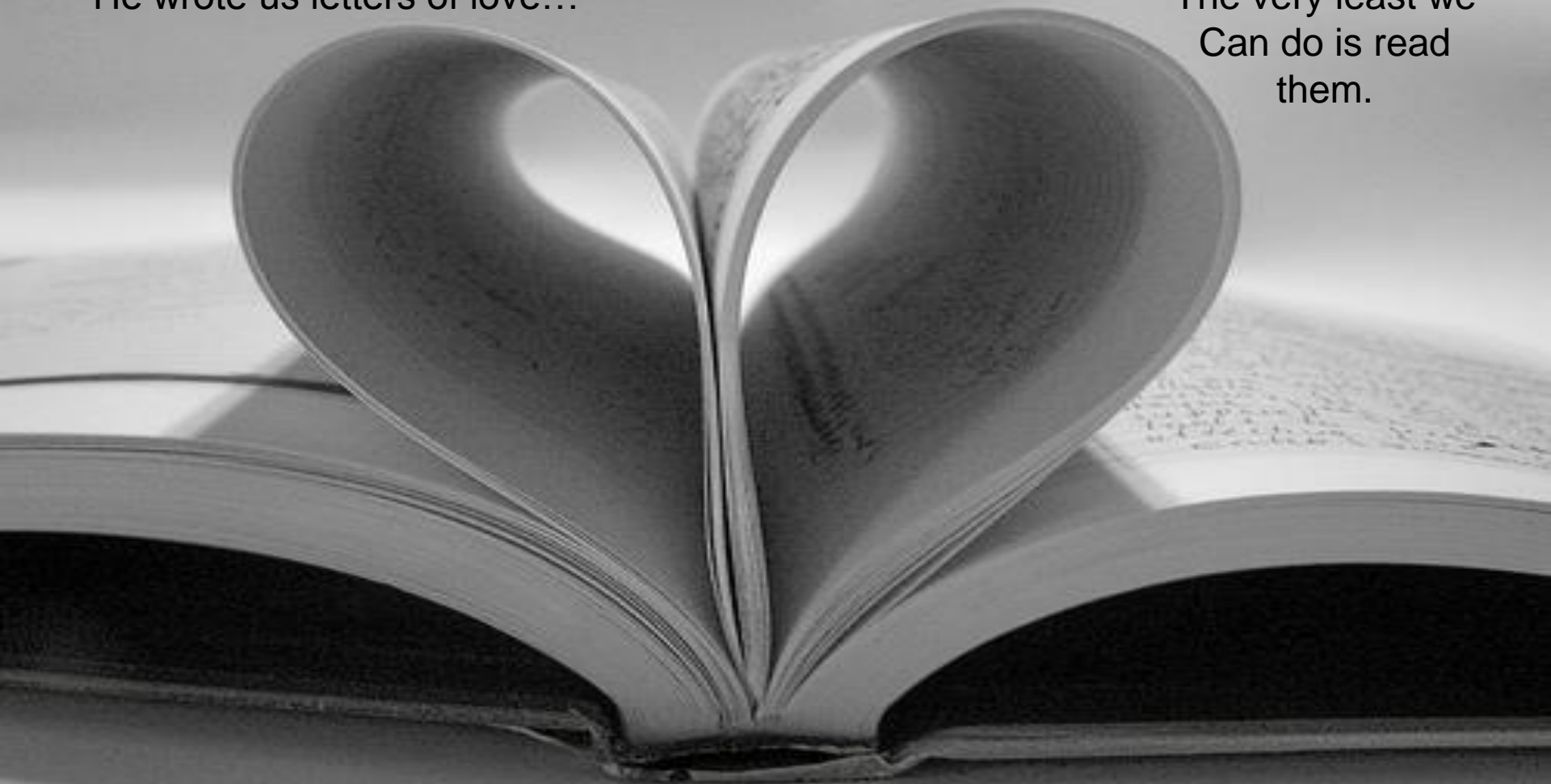
DABAR –DALET BET RESH דָּבָר

Root Word

דָּבָר

He wrote us letters of love...

The very least we
Can do is read
them.



NEXT WEEK:



CHOQ

TAHAM

MILLAH

MISPAQAD

MITZWAH

PEH

PIQQUAD

TZAWAH

ᱠᱤᱨᱤᱰᱤᱠᱤ 's Instructions



THANK YOU

ᱠᱤᱨᱤᱰᱤᱠᱤ

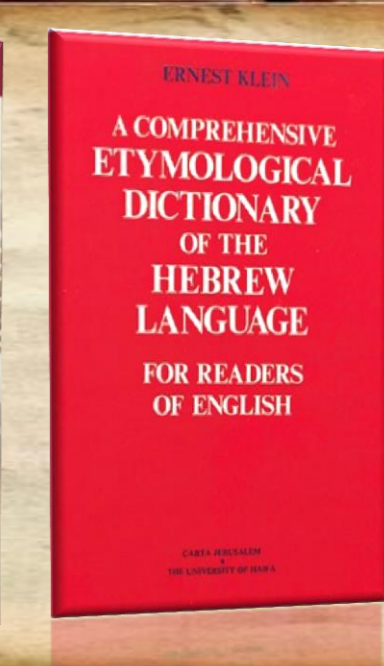
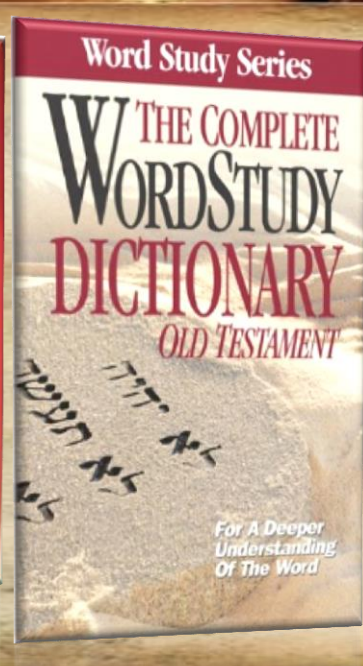
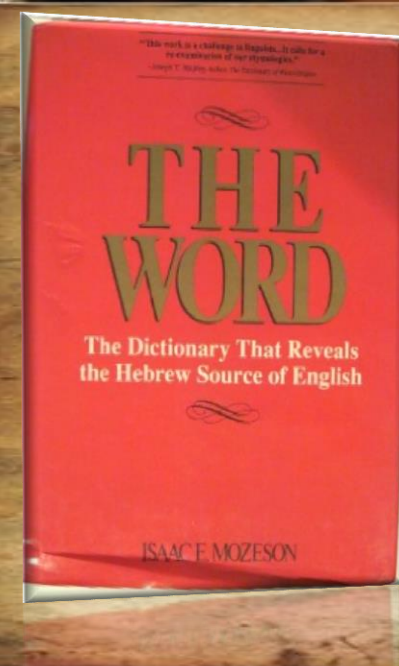
FOR ALL YOU HAVE DONE FOR
US.



REFERENCES

Lexicons:

Gesenius 1886/ GibbS 1832/ Parkhurst 1829/Blue Letter Bible/Logos



ᐃᐃᐃᐃ 's Instructions vs Commandment



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Torah- תורה

Family Of Words



