

Understanding The Words Of

תורה

Torah



Torah- תורה

What Does the Torah Mean to Yah and His Covenant Family



Before we start our new study topic, we want to get a firm understanding of some words that are very important in our relationship to Yahuah. In fact, without a rock solid conviction on these words, we can be and have been easily led astray and we don't want that to happen in the future. We are going to take it slow and be as detailed as we need to be so that there is not any question in anyone's mind what the meanings are, so when we hear it, it is as clear as English.

Like our last study where we examined:

Shama – to carefully consider and investigate with diligence with the understanding that a response is required.

And

Shamar- The action of responding after giving that thoughtful and careful consideration to guard and protect it.

It is vitally important to not just accept information, but take it in and ponder it and weigh it out for yourself. Due diligence is required. Yah wants us to test His word so we can discern accurately truth from lies, facts from fairytales and then become embolden to carry that torch of truth to shine the light in dark places for others to see.

Torah- אַרְבָּעַ תּוֹרָה



What Does the Torah Mean to Yah and His Covenant Family

The only opinion on any issue that matters has the perfect standard of truth and justice. We act accordingly to His instructions then we can possibly imagine. We would be afloat in the sea of

coun-ter-feit

Made in imitation of something else with intent to deceive.

www.merriam-webster.com



www.scross.co.za

Hezekiah 6:1

Just because it sounds biblical and has a reference number doesn't mean it's in the Bible!

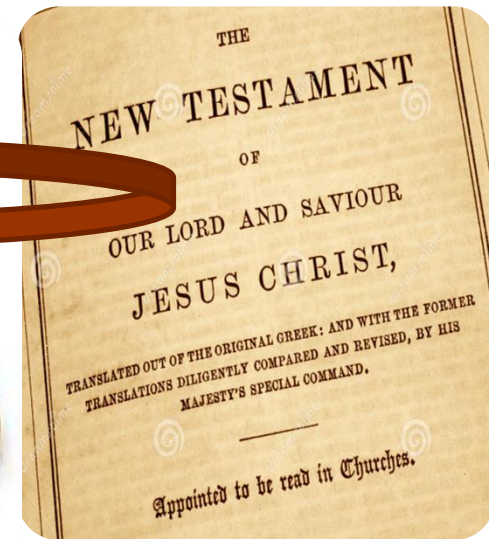
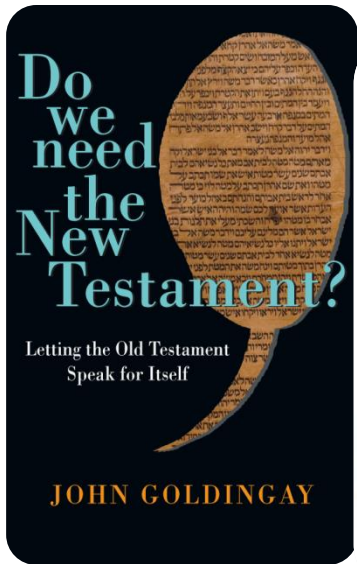
We must consult Him, because ultimately this battle we face is against forces of Shatan. We are the cannon fodder in the middle in Shatan's opinion, and if he can destroy us, he hurts Yah. In order to spot the counterfeit you must study the real deal in great detail. Shama it, so that when something is presented we can shamar it properly. Of course, it goes without saying, (but we will) we are using the premise that Yahuah's word trumps all others. So if we can make a case with Yah's words then for our purposes that is the judgment.

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What Does the Torah Mean to Yah and His Covenant Family

This is the real fight of past propaganda which is painful for some to let go of. People will hang on to traditions over the testimony of Yah for various reasons. But not here. If we have to change what we thought was true because Yah shows us something different, then that is what we must do. Turn back around to Yah. That is all He asks. It's not about being right or wrong. It's about learning! It's about aligning ourselves as close to His thoughts and standard as possible. After all- It's the standard of our eternal home. This is a marvelous opportunity to get these truths in our beings now. Best of all it is one thing we know of that makes Him happy.



Torah- אַרְבָּעַ תּוֹרָה



What Does the Torah Mean to Yah and His Covenant Family

So if that is not where you are at because you are still Christianized then you will have to admit to yourself you do not serve the creator of the universe, who is Yahuah of Abraham, Isaac and Yac'cob and Daud and the Father of Yahusha. But you have full disclosure as to our position by which we do this study.

Yaramyah 16:19

O Yahuah, my strength, and my fortress, And my refuge in a day of adversity,
The Nations come to You from the ends of earth, And say, Only falsehood did our fathers inherit, Vanity, and none among them is profitable.

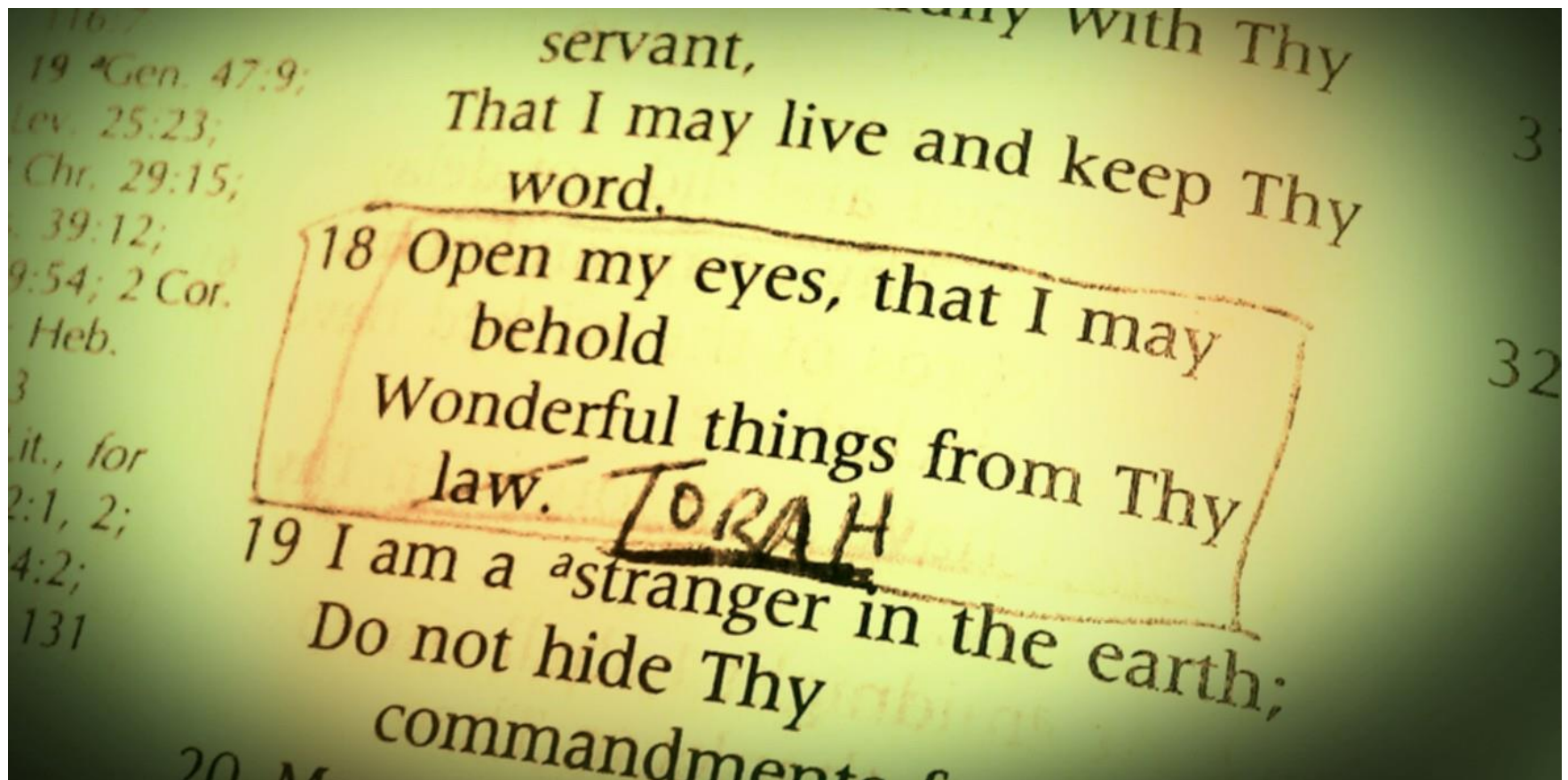
Yahshayahu 29:13

And Yahuah says: Because this people has drawn near, with its mouth, And with its lips they have honored Me, And its heart it has put far off from Me, And their fear of Me is -- A precept (commandment) of men that is taught!

Torah- תורה אֵלֹהִים



What Does the Torah Mean to Yah and His Covenant Family?



Torah- אבגזח ט י ק ל מ נ פ צ כ טו ׀ תורה



What Does the Torah Mean to Yah and His Covenant Family

TORAH

⊕ Tau- mark, signature, DNA

י – UU (wah)-Nail, tent/home peg, to add/increase, to hook to or on, to secure,

א – Resh- person, beginning, top, rule, inheritance, possession, using all faculties, eyes, ears, mouth, smell

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

The sign or signature mark used to secure and increase the home of the top person (Yah) who has used all His faculties to receive His inheritance and possessions (His people) because of what is revealed. Giving life, the breath and enabling them to reach up and be lifted up.

Exo 34:9 And he said, If now I have found favor in Your sight, O Yahuah, My Eternal, I ask you, to go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, **and take us for Your inheritance**

Isa 19:25 Whom Yahuah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and **Yasharal My inheritance.**

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What Does the Torah Mean to Yah and His Covenant Family

Deu 32:1 Give ear, [H238](#) O you heavens, [H8064](#) and I will speak; [H1696](#) and hear, [H8085](#) O earth, [H776](#) the words [H561](#) of My mouth. [H6310](#)

Deu 32:2 My doctrine [H3948](#) shall drop [H6201](#) as the rain, [H4306](#) My speech [H565](#) shall distil [H5140](#) as the dew, [H2919](#) as the small rain [H8164](#) upon the tender herb, [H1877](#) and as the showers [H7241](#) upon the grass: [H6212](#) → **leqach**, leh'-kakh; properly, something received, i.e. (mentally) instruction (whether on the part of the teacher or hearer); doctrine, learning, fair speech.

Deu 32:3 Because I will publish [H7421](#) the name [H8034](#) of Yahuah: [H3068](#) ascribe [H3051](#) your greatness [H1433](#) to our Everlasting. [H430](#)

Deu 32:4 *He is the Rock*, [H6697](#) His work [H6467](#) is perfect: [H8549](#) for all His ways [H1870](#) are judgment: [H4941](#) an Everlasting [H410](#) of truth [H530](#) and without iniquity, [H5766](#) just [H6662](#) and right [H3477](#) is he.

Deu 32:5 They have corrupted [H7843](#) themselves, their spot [H3971](#) is not *the spot* of His children: [H1121](#) *they are* a perverse [H6141](#) and crooked [H6618](#) generation. [H1755](#)

Deu 32:6 Is this how you repay [H1580](#) Yahuah, [H3068](#) O foolish [H5036](#) people [H5971](#) and unwise? [H2450](#) is not He your father [H1](#) that has **bought** [H7069](#) you? Has he not made [H6213](#) you, and established (to make upright) [H3559](#) you?

Deu 32:7 Remember [H2142](#) the days [H3117](#) of old, [H5769](#) consider [H995](#) the years [H8141](#) of many [H1755](#) generations: [H1755](#) ask [H7592](#) your father, [H1](#) and he will show [H5046](#) you; your elders, [H2205](#) and they will tell [H559](#) you.

Deu 32:8 When the most High [H5945](#) divided [H5157](#) **HO** to the nations [H1471](#) their inheritance, [H5157](#) when he separated [H6504](#) the sons [H1121](#) of Adam, [H120](#) he set [H5324](#) the bounds [H1367](#) of the people [H5971](#) according to the number [H4557](#) of the children [H1121](#) of Israel. [H3478](#)

Torah- תורה אבדח



What Does the Torah Mean to Yah and His Covenant Family

Deu 32:9 For Yahuah's ^{H3068} portion ^{H2506} is His people; ^{H5971} Jacob ^{H3290} is the measuring line also a company as if tied together ^{H2256} of his inheritance. ^{H5159}

H3608 **Portion-cheleq-חלק-**
ח -chet- tent (family) wall, fence, separation, dividing in from out
ל - lamed - shepards staff, leading, toward, protection, authority
ק - divide, horizon, behind, gather, condense, go around, circle

A wall of protection and separation of family that one is led to by an authority to gather and condense and to be encircled by.

H2256 Lot or Measuring line-Chebel **חבל**
ח chet- tent (family) wall, fence, separation, dividing in from out
ב - Family house, floor plan
ל lamed - shepards staff, leading, toward, protection, authority

Strong's Definitions [?]
(Strong's Definitions Legend)
חבל *chebel*, *kheh'-bel*; or **חָבֵל** *chêbel*; from H2254: a rope (as twisted), especially a measuring line; by implication, a district or inheritance (as measured), or a noose (as of cords); figuratively, a company (as if tied together); a throe (especially of parturition); also ruin:—band, coast, company, cord, country, destruction, line, lot, pain, pang, portion, region, rope, snare, sorrow, tackling.

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3.

Torah- אֵלֶּיךָ תוֹרָה

What Does the Torah Mean to Yah and His Covenant Family



Do we understand.....

Yahuah has separated His children as an inheritance to Himself out of all the people of the world. Those who will bind themselves to Him in the covenant and listen to His voice in the Torah for guidance.



Torah- תורה



What Does the Torah Mean to Yah and His Covenant Family

Lexicon :: Strong's H5159 - *nachalah* Aa

נַחְלָה

Transliteration	Pronunciation
<i>nachalah</i>	nakh-al-á' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From נָחַל (H5157) (in its usual sense)

Dictionary Aids

TWOT Reference: 1342a

KJV Translation Count — Total: 222x

The KJV translates Strong's H5159 in the following manner: inheritance (192x), heritage (27x), inherit (2x), possession (1x).

Outline of Biblical Usage

- I. possession, property, inheritance, heritage
 - A. property
 - B. portion, share
 - C. inheritance, portion

Strong's Definitions [?] (Strong's Definitions Legend)

נַחְלָה *nachālâh*, nakh-al-aw'; from H5157 (in its usual sense); properly, something inherited, i.e. (abstractly) occupancy, or (concretely) an heirloom; generally an estate, patrimony or portion: —heritage, to inherit, inheritance, possession. Compare H5158.

Gesenius' Hebrew-Chaldee Lexicon

נַחְלָה f.—(1) *taking possession, occupation of any thing*, Isa. 17:11, בְּיוֹם נַחְלָה “in the day of occupation,” of occupying the harvest, [“but on account of the following words, the reading נַחְלָה would, is to be preferred; see נַחְלָה Niphal”]; also, *possession, domain*, Nu.18:21. Often used of the territory in the Holy Land assigned to the respective tribes, e.g. Josh. 13:23, נַחְלַת בְּנֵי רְאוּבֵן “the possession of the Reubenites;” Num. 18:23; 26:62; 27:7; also used of the whole of the Holy Land which was given to the Israelites, Deut. 4:21. נַחְלַת יְהוָה is —(a) *the especial possession of Jehovah, i. e. Israel, for whom Jehovah cared and watched as being his own*, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) *a possession granted by Jehovah, the gift of Jehovah*, Ps. 127:3. As to the phrase לִי חֶלֶק וְנַחְלָה בְּךָ, see חֶלֶק No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נַחְלַת אֲבוֹת “an inheritance received from fathers.”

(3) *a lot* assigned by God, i. q. חֶלֶק No. 2, Job 20:29; 27:13; 31:2.

(related entry)

נַחְלַת f. i. q. נַחְלָה with the uncommon feminine termination ת־, Ps. 16:6.

Torah- תורה



What Does the Torah Mean to Yah and His Covenant Family

Lexicon :: Strong's H5157 - nachal

Aa

נָחַל

Transliteration

nachal

Pronunciation

nā-khal' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1342

KJV Translation Count — Total: 61x

The KJV translates Strong's H5157 in the following manner: inherit (30x), inheritance (19x), possess (5x), have (2x), divide (1x), heritage (1x), possession (1x), strong's synonym (2x).

Outline of Biblical Usage

- i. to get as a possession, acquire, inherit, possess
 - A. (Qal)
 - i. to take possession, inherit
 - ii. to have or get as a possession or property (fig.)
 - iii. to divide the land for a possession
 - iv. to acquire (testimonies) (fig.)
 - B. (Piel) to divide for a possession
 - C. (Hithpael) to possess oneself of
 - D. (Hiphil)
 - i. to give as a possession

ii. to cause to inherit, give as an inheritance

E. (Hophal) to be allotted, be made to possess

Strong's Definitions [?]

(Strong's Definitions Legend)

נָחַל nāchal, naw-khal'; a primitive root; to inherit (as a (figurative) mode of descent), or (generally) to occupy; causatively, to bequeath, or (generally) distribute, instate:—divide, have (inheritance), take as a heritage, (cause to, give to, make to) inherit, (distribute for, divide (for, for an, by), give for, have, leave for, take (for)) inheritance, (have in, cause to, be made to) possess(-ion).

Gesenius' Hebrew-Chaldee Lexicon

I. נָחַל — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, AS WEALTH, GLORY, Pro. 3:35; 11:29; 28:10; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, Ex. 23:30; 32:13; also followed by נָחַל (to acquire a settlement in a country, in the midst of brethren), Nu. 18:20, 23, 24; and נָחַל (with any one) ibid., 32:19; absol. Josh. 16:4. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, Ex. 34:9; Zech. 2:16.

(2) specially to receive as an inheritance, Jud. 11:2; compare Num. 18:20. Metaphorically, Psa. 119:111.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and לְ of pers. Nu. 34:17, אֲשֶׁר-יִנְחֹלוּ לָכֶם אֶת-הָאָרֶץ "the land to be divided to you."

Torah- תורה



What Does the Torah Mean to Yah and His Covenant Family

Deu 32:10 He found [H4672](#) him in a desert [H4057](#) land, [H776](#) and in the waste [H8414](#) howling [H3214](#) wilderness; [H3452](#) he led him about, [H5437](#) he instructed [H995](#) him, he kept [H5341](#) him as the apple [H380](#) of his eye. [H5869](#)

Deu 32:11 As an eagle [H5404](#) stirreth up [H5782](#) her nest, [H7064](#) fluttereth [H7363](#) over her young, [H1469](#) spreadeth abroad [H6566](#) her wings, [H3671](#) taketh [H3947](#) them, beareth [H5375](#) them on her wings: [H84](#)

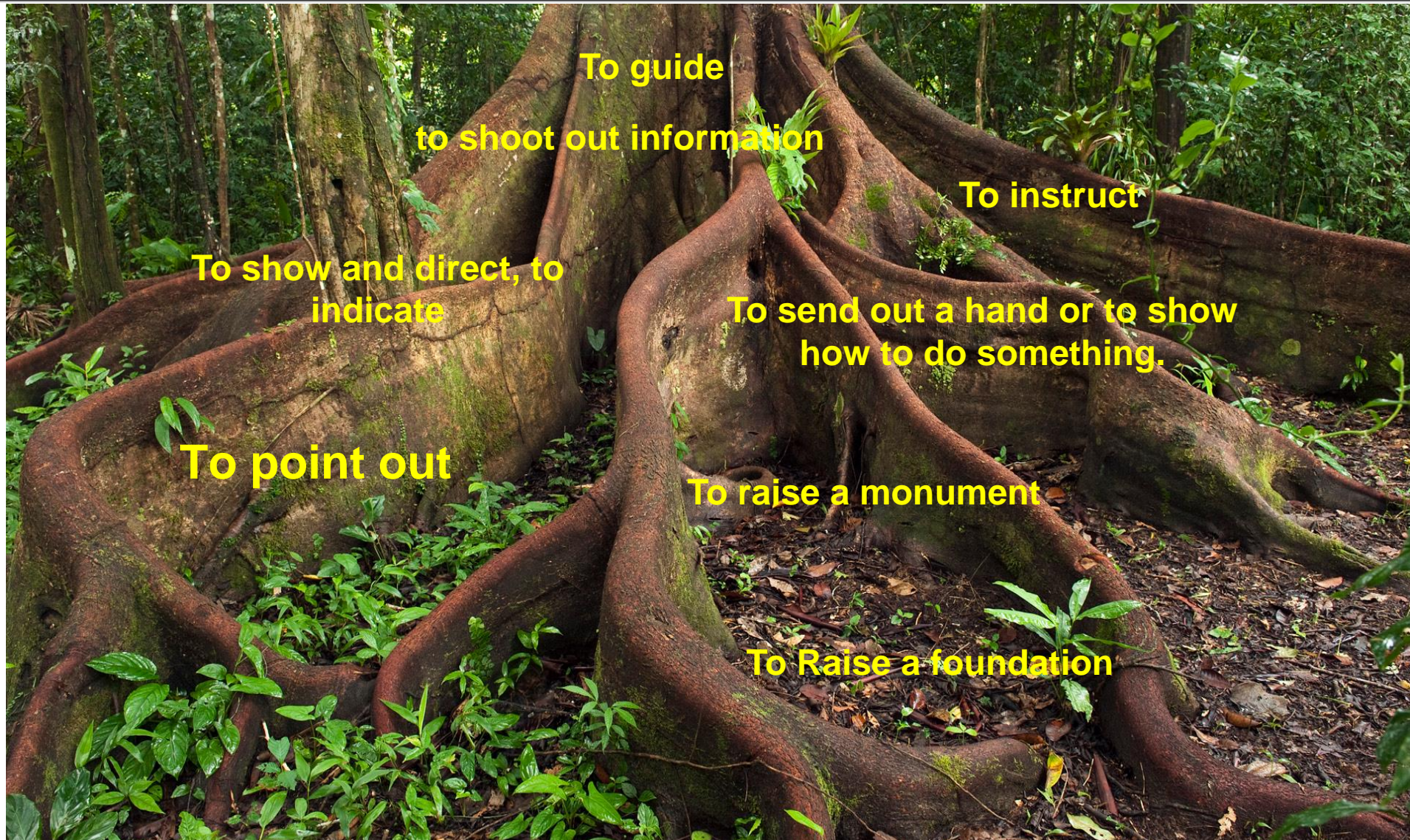
Deu 32:12 **So Yahuah [H3068](#) alone [H910](#) did lead [H5148](#) him,** and *there was* no strange [H5236](#) god [H410](#) with him.

Deu 32:13 He made him ride [H7392](#) on the high places [H1116](#) of the earth, [H776](#) that he might eat [H398](#) the increase [H8570](#) of the fields; [H7704](#) and he made him to suck [H3243](#) honey [H1706](#) out of the rock, [H5553](#) and oil [H8081](#) out of the flinty [H2496](#) rock; [H6697](#)

Deu 32:14 Butter [H2529](#) of kine, [H1241](#) and milk [H2461](#) of sheep, [H6629](#) with fat [H2459](#) of lambs, [H3733](#) and rams [H352](#) of the breed [H1121](#) of Bashan, [H1316](#) and goats, [H6260](#) with the fat [H2459](#) of kidneys [H3629](#) of wheat; [H2406](#) and thou didst drink [H8354](#) the pure [H2561](#) blood [H1818](#) of the grape. [H6025](#)

Torah- תורה תורה ארץ

Root word: Yarah ירה To Teach



To guide

to shoot out information

To instruct

To show and direct, to indicate

To send out a hand or to show how to do something.

To point out

To raise a monument

To Raise a foundation

Torah- תורה



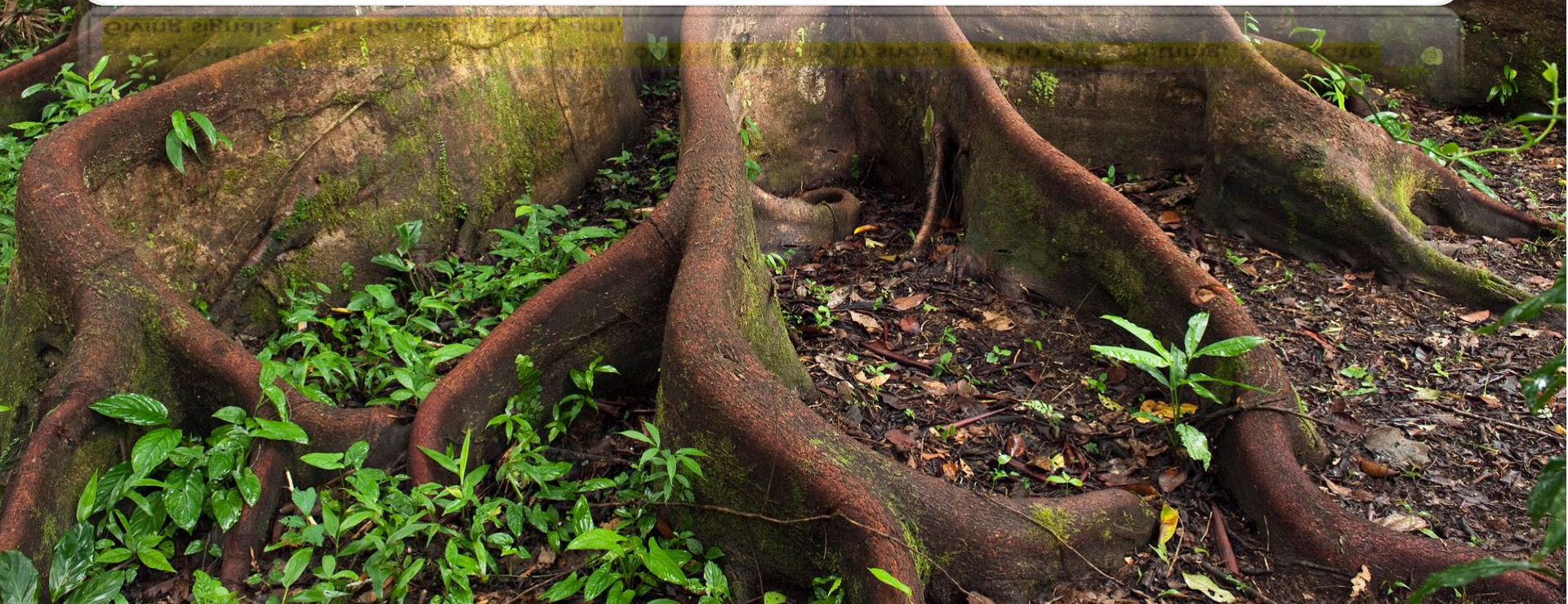
Root word Yarah-to teach

Yod RESH HAY- Yarah ירה – KJV 84X- TEACH 42X/SHOOT 18X/ ARCHERS 5X/CAST 5X/ TEACHER 4X/ RAIN 2X/ LAID 1X/ DIRECT 1X/ INFORM 1X/ INSTRUCTED 1X/SHOWED 1X/ SHOOTERS 1X/THROUGH 1X/ WATERED 1X.

To throw, throw water like rain, to flow like water, sprinkle with water, to scatter drops, to pour water
to cast as a net,

To shoot, shoot arrows

To lay, To lay foundations. To found as in founder of **ie** founded or placed a corner stone. Set, To put or make straight or even as a pillar. Lay even, as a key-stone of an arch. **To adjust.** **To Raise ie a monument,** **To point out, figuratively, to point-** as if by aiming the finger or arrows pointing the way. **Show, to direct, teach, instruct, to send out-** as in to send out the hand or to show how to do something, to indicate. **Giving signals.** Point forward, guide, aim.



Torah- יָרָה תורה



Root word Yarah-to teach

Lexicon :: Strong's H3384 - yarah

Aa

יָרָה
יָרָה

Transliteration

Pronunciation

yah

yā-rā' (Key)

Part of Speech

Root Word (Etymology)

verb

A primitive root

Dictionary Aids

TWOT Reference: 910

KJV Translation Count — Total: 84x

The KJV translates Strong's H3384 in the following manner: teach (42x), shoot (18x), archers (5x), cast (5x), teacher (4x), rain (2x), laid (1x), direct (1x), inform (1x), instructed (1x), shewed (1x), shooters (1x), through (1x), watered (1x).

Outline of Biblical Usage

I. to throw, shoot, cast, pour

A. (Qal)

i. to throw, cast

ii. to cast, lay, set

iii. to shoot arrows

iv. to throw water, rain

B. (Niphal) to be shot

C. (Hiphil)

i. to throw, cast

ii. to shoot

iii. to point out, show

iv. to direct, teach, instruct

v. to throw water, rain

Strong's Definitions [?]

(Strong's Definitions Legend)

יָרָה **yārâh**, yaw-raw'; or (2 Chronicles 26:15) יָרָא **yârâ'**; a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:—(+)**archer**, cast, direct, inform, instruct, lay, shew, shoot, teach(-er,-ing), through.

Torah- תורה אפס תורה



יָרָה inf. יָרֶה, יָרוּת, and יָרוּא 2 Chron. 26:15, imp. יָרֶה, fut. יִירָה [1 pers. pl. with suff. יִירָם].

(1) TO CAST, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יֹרֵה an archer, 1 Ch. 10:3.

(2) **to lay foundations** (compare Gr. βάλλεσθαι ἄστυ, for to lay the foundations of a city; Syr. ܠܘܟܝܢܐ; to cast, to place a foundation), *to found*. Job 38:6, “who laid (or founded, or placed) its corner stone.” Gen. 31:51, “behold the pillar יָרִיתִי אֲשֶׁר יָרִיתִי which I have founded,” i. e. placed, or raised.

(3) *to sprinkle, to water* (pr. to throw water, to scatter drops, compare יָרַק), Hos. 6:3. Hence part. יֹרֵה the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, *to be shot through with darts or arrows*. Fut. יִירָה Ex. 19:13.

HIPHIL הוֹרָה, fut. יֹרֵה, with Vav convers. יוֹרֵה.

(1) i. q. Kal, **to cast**, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יוֹרֵה 2 Ki. 13:17. Part. מוֹרֵה an archer, 1 Sam. 31:3. Written by an Aramaism in the manner of verbs לָא, 2 Sam. 11:24, יוֹרֵאוּ הַמוֹרְאִים “and the archers shot,” comp. 2 Ch. 26:15.

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(2) *to sprinkle, to water*. Part. מוֹרֵה i. q. יֹרֵה “the former rain,” Joel 2:23; Ps. 84:7.

(3) *to send out the hand* (like יָרַח), especially for pointing out. Hence *to show, to indicate*, Gen. 46:28. Prov. 6:13, מוֹרֵה בְּאֶצְבָּעָתָיו “showing (i. e. giving signals) with his fingers;” followed by two accusatives, of the person and of the thing, Ex. 15:26.

From pointing out or shewing it is—(4) *to teach, to instruct* (comp. Gr. δεικνύω, ἀναφαίνω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. *to instruct* any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by ׀ of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by אָל (prop. to teach or conform to something) 2 Ch. 6:27; or מִן (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, יוֹרֵה, מוֹרֵה, הוֹרֵה [also יוֹרֵה, יוֹרֵי, יוֹרֵה, יוֹרֵה, יוֹרֵה, יוֹרֵה].

Torah- תורה אֵלֶּיךָ יְיָ



Family Of Words-Root word Yahrah

Torah



***is the foundation of Yahuah's plan
and His Standard by which the
universe is ruled and everything
is built upon.***

Torah- תורה ארץ אלהים



Family Of Words

Yod Resh Alef- Yara - ירא

**To revere, respect, awe, to honor.
Wonderful, qodesh, set apart, noble,
shinning, splendid, to be astonished,
fear, dread, to descend or come down. To
be afraid, to tremble,**

Torah- תורה אבן



Family Of Words

Tau (wah)OO Hey- Taooha- תוה

a mark, make a mark, put a mark. *In Persia their ink, which resembles our printers ink, though not so thick, serves them not only for writing, but for making the impression of their seals, which well illustrates the passage in Ezekiel 4:4,6- especially compared with Rev. 7:3-4 where the servants of Yah are said to be **sealed** in their foreheads. A mark or gage for standing trial with an adversary. To challenge or accuse as one who gives his mark or pledge upon a trial and causes his adversary to do the same. To be terrified or **amazed or astounded**.*



Torah- תורה אהי ער

Family Of Words



Tau Alep Hey - תאה

To limit, bound set or draw a limit or bound.

Tau Alep (wah) 00 Tau -

תאות Fem Plural -

rendered bounds as if this is the root but more

probably means Desirable

things, (from Alep, (wah)

00 Tau). To set bounds to

restrain , prescribe to.

Tau Resh- Tora- תר

A sign, seal, signature, a mark or sign, a turn in order or succession

Tau Resh Bet- Torab- תרב

To return, restore, to give or send back, to return answer or to answer

Torah- אַרְבַּע עשר תורה



Family Of Words

Tau (wah) OO-Resh- Tauura- תור A turtle dove-so called from its flying in gyrations and from its cooing sounds; a swallow; a term of endearment to a beloved one ie the people of Israel.

A turn- what goes round in a circle. A mode or manner. (Aramaic)An Ox (Latin)(Taurus the bull). To spy out; to search out; discover, -Metaphor to examine, to go about, to follow, to direct, guide. To find out anything, to explore, to investigate, to lead one about-especially in order to show him the way in places where he is unacquainted; hence to show the way, to guide; an order, rank

Tau (wah) oo Resh Yod Mem- תורים
Plural A row or order; like a string of pearls.



Hos 2:14

Therefore, lo, I am enticing her, And have caused her to go to the wilderness, And I have spoken unto her heart,

Torah- תורה אֵלֶּיךָ



What Does the Torah Mean to Yah and His Covenant Family

- Psa 119:1 Blessed are the perfect in the way, Who walk in the Torah of אֵלֶּיךָ
- Psa 119:2 Blessed are those who observe His witnesses, Who seek Him with all the heart!
- Psa 119:3 Yea, they shall do no unrighteousness; They shall walk in His ways.
- Psa 119:4 You have commanded us To guard Your orders diligently.
- Psa 119:5 Oh, that my ways were established To guard Your laws!
- Psa 119:15 I meditate on Your orders, And regard Your ways.
- Psa 119:16 I delight myself in Your laws; I do not forget Your word.
- Psa 119:18 Open my eyes, that I might see Wonders from Your Torah.
- Psa 119:21 You rebuked the proud, cursed ones, Who are straying from Your commands.
- Psa 119:34 Make me understand, that I might observe Your Torah, And guard it with all my heart.
- Psa 119:35 Make me walk in the path of Your commands, For I have delighted in it.
- Psa 119:36 Incline my heart to Your witnesses, And not to own gain.
- Psa 119:37 Turn away my eyes from looking at falsehood, And revive me in Your way.
- Psa 119:38 Establish Your word to Your servant, Which leads to the fear of You.
- Psa 119:39 Turn away my reproach which I dread, For Your right-rulings are good.
- Psa 119:40 See, I have longed for Your orders; Revive me in Your righteousness.
- Psa 119:44 That I might guard Your Torah continually, Forever and ever;
- Psa 119:45 That I might walk in a broad place, For I have sought Your orders;
- Psa 119:46 That I might speak of Your witnesses before sovereigns, And not be ashamed;
- Psa 119:47 That I might delight myself in Your commands, Which I have loved;
- Psa 119:48 That I might lift up my hands to Your commands, Which I have loved; While I meditate on Your laws.
- Psa 119:174 I have longed for Your deliverance, O יְהוָה, And Your Torah is my delight.
- Psa 119:175 My being lives, and it praises You; And Your right-rulings help me.
- Psa 119:176 I have strayed like a lost sheep; Seek Your servant, For I have not forgotten Your commands.

Torah
of
אֵלֶּיךָ

**Taught and
Confirmed in
51 Books
in more than
500 verses
in Scripture**

Torah- תורה



Lexicon :: Strong's H8452 - towrah

Aa

תורה

Transliteration

towrah

Pronunciation

tō-rā' (Key)

Part of Speech

feminine noun

Root Word (Etymology)

Probably from תֹּרַר (H8448)

Dictionary Aids

TWOT Reference: 910d

KJV Translation Count — Total: 1x

The KJV translates Strong's H8452 in the following manner: manner (1x).

Outline of Biblical Usage

/. custom, manner, mode, law (of man)

Strong's Definitions [?]

(Strong's Definitions Legend)

תורה tōwrâh, to-raw'; probably feminine of H8448; a custom:—manner.

Gesenius' Hebrew-Chaldee Lexicon

תורה f. (from the root ירה Hiph. No. 4. to teach).
—(1) *instruction, doctrine*, Job 22:22.—(a) human, *as that of parents*, Prov. 1:8; 3:1; 4:2; 7:2.
—(b) *divine through prophets*, Isa. 1:10; 8:16, 20; 42:4, 21.
(2) *law*.—(a) *human, the manner and principles which men follow*, 2 Sa. 7:19.—(b) *divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice*, Leviticus 6:7; 7:7; or collect. *laws*; סֵפֶר הַתּוֹרָה the book of the law, Josh. 1:8; 8:34; 2 Ki. 22:8, 11; Neh. 8:3; plur. תּוֹרוֹת laws, Exod. 18:20; Lev. 26:46.

Torah- תורה



So how do they get law?

H8451

towrah

tō-rā'

law

Tau (wah)OO resh hey- Torah תורה - KJV 220X AS LAW/ 1x manner

Instruction, doctrine, precept, admonition, a revelation, oracle, law of Moses,; collection of laws, a mode, a manner, a rule, a rule, divine through the prophets, direction for building a house. A body of prophetic teaching, body of legal directives, body of priestly direction or instruction, instruction in Messianic age, law, code of law, a directory, to direct or regulate. Principles to follow,

ROOT WORD

Yod RESH HAY- Yarah ירה - KJV 84X- TEACH 42X/SHOOT 18X/ ARCHERS 5X/CAST 5X/ TEACHER 4X/ RAIN 2X/ LAID 1X/ DIRECT 1X/ INFORM 1X/ INSTRUCTED 1X/SHOWED 1X/ SHOOTERS 1X/THROUGH 1X/ WATERED 1X.

To throw, throw water like rain, to flow like water, sprinkle with water, to scatter drops, to pour water to cast as a net,

To shoot, shoot arrows

To lay, To lay foundations. To found as in founder of ie founded or placed a corner stone. Set, To put or make straight or even as a pillar. Lay even, as a key-stone of an arch. To adjust. To Raise ie a monument, To point out, figuratively, to point- as if by aiming the finger or arrows pointing the way. Show, to direct, teach, instruct, to send out- as in to send out the hand or to show how to do something, to indicate. Giving signals. Point forward, guide, aim.

Torah- תורה אֵלֹהִים



TORAH

was guarded by all our ancient patriarchs, prophets and kings in the First Covenant (Old Test) ALL of who were RIGHTEOUS men and women

Deut 31:12 "Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear אֵלֹהֵיךָ your Elohim and guard to do all the Words of this Torah".

The TORAH of אֵלֹהֵיךָ was ALSO guarded by Messiah, His Disciples and Messengers in the Renewed Covenant (New Testament)

Luk 2:39 And when they had accomplished all [matters] according to the Torah of אֵלֹהֵיךָ, they returned to Galil, to their city Natsareth.

Luk 16:17 "And it is easier for the heaven and the earth to pass away than for one tittle of the Torah to fall".

Acts 7:53 who received the Torah as it was ordained by messengers, but did not watch over it.

Acts 13:15a And after the reading of the Torah and the Prophets . . .

You can not guard or live by a standard you do not read or understand

We are NOT to Fear Yah-we are to revere Him.

Its foundational

Torah- תורה

What Does the Torah Mean to Yah and His Covenant Family



Torah does not mean law. It is a standard. It is the backbone of Yahuah's covenant that He offers us which is based upon free will. So it can't be a law because of this context. It can't be free will if your forced to obey a law. If we want to be part of the family covenant, then we choose to abide by the beneficial instructions that Yah provides that will gain us access to His home.

**If you have never been to someone's home, don't you ask them for directions and then follow them to the letter so you don't get lost?
Why is this any different?**

Because these words are true, then the very actions of not understanding them and shamar according to Yah must lead to a non beneficial condition. To be lost..forever.

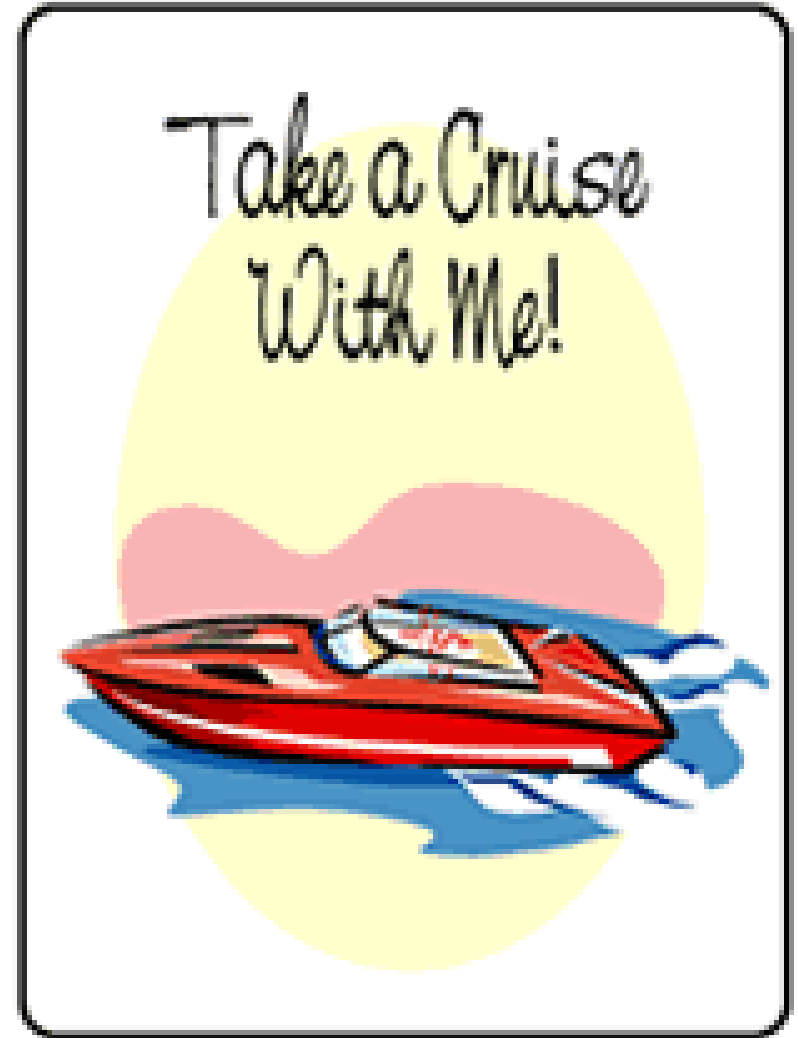
Torah- תורה



Imagine if you will.

**You are invited to go
on a sea voyage.**

**You can choose to go
or not.**



Torah- תורה



**If you choose to go,
the invitation tells you
to get on the small
boat docked away
from the others,
sturdy yet
unassuming.**



Torah- תורה אֵלֶּיךָ

Pro 13:14 The Torah of the wise [is] a fountain of life, to depart from the snares of death.



Once on deck, other instructions on safety and how to beneficially survive are provided. You understand that by taking the time to learn from your instructor, you can breathe underwater. You will be able to safely swim and explore the ocean without endangering yourself or others. The mood on board is festive and fun.



Torah- תורה



If, however, you didn't read the invitation properly and got on the wrong boat, the much bigger boat that looked like it was full of luxury.....



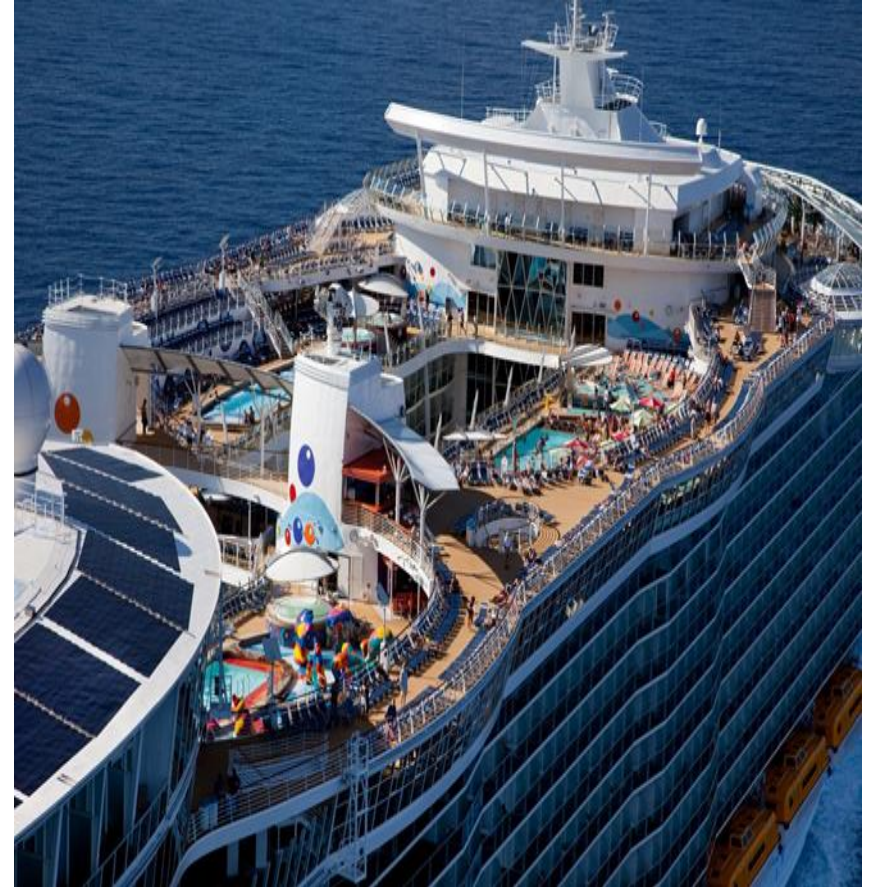
Torah- תורה אבן שנים



**This must be the one
you think. Only the
best will do, because
you were chosen.**

**Then soon you will find
you have a problem.**

**It does not lead to the
same destination.**



Torah- תורה אפיק



The boat is going in the opposite direction.

The instructor is really a pirate and seeks to give you information that will lead to your death as a sacrifice to his god.



Torah- תורה אפס תורה

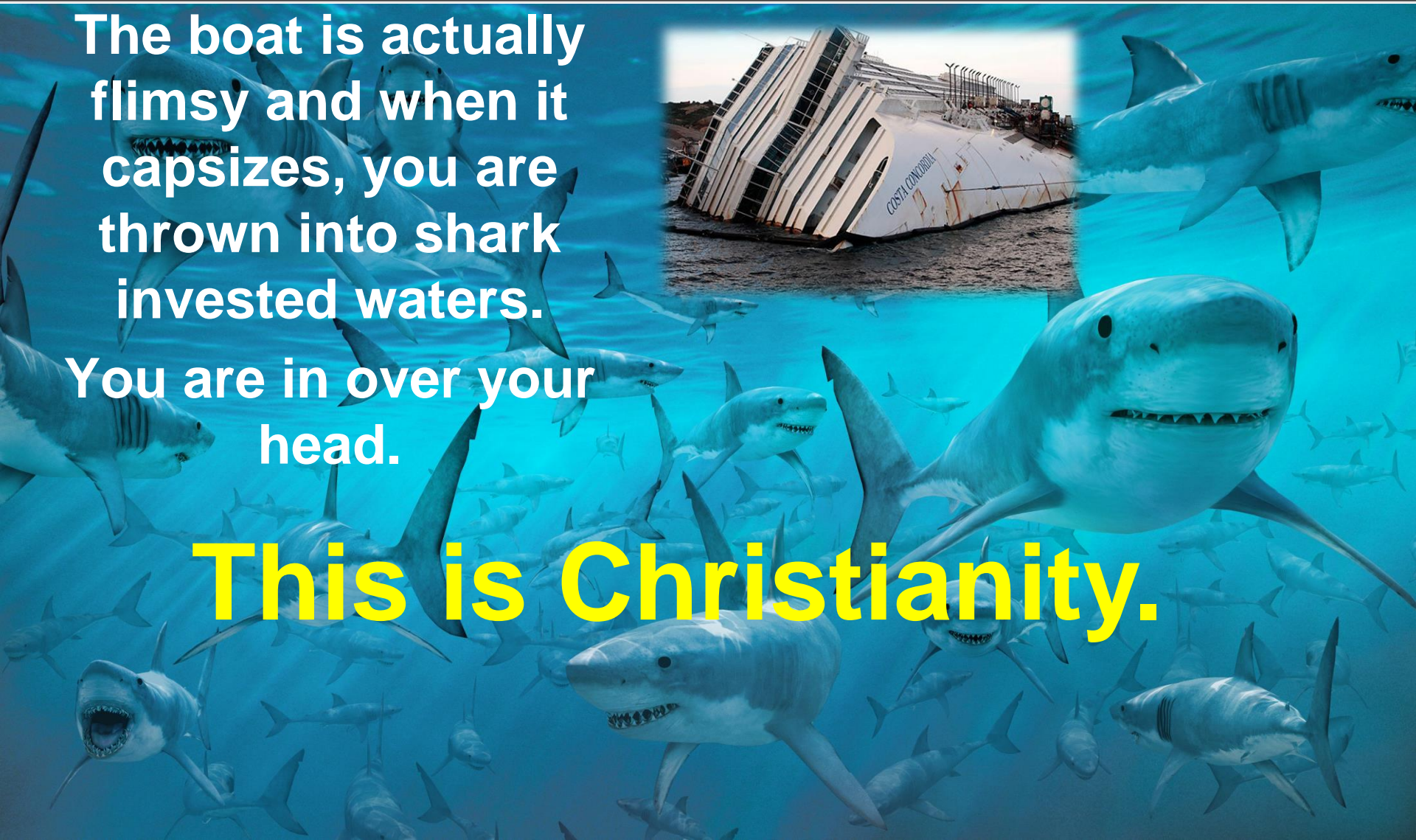


The boat is actually flimsy and when it capsizes, you are thrown into shark infested waters.



You are in over your head.

This is Christianity.



Torah- תורה אפס

Today's Christian Shark tanks!



Torah- תורה אִשְׁרָאֵל



They have “accepted christ” and so got on the wrong boat. Their pastors and ministers are the pirates. The New Testament which they barely read have deadly instructions. They had faith that even though they did not want to make the time to read the invitation, got on the wrong boat and listened to the pirates, and read *their material*, that, this was good enough because they have a good heart. Surely the Captain of the smaller ship will hear their cries and will save them.



Torah- תורה אבן

תורה אבן



What Does the Torah Mean to Yah and His Covenant Family

The sad truth is, they will not survive. The Captain does not even know they exist. They wanted to go in through the wide gate. The big boat. They will be lost because they did not shama and shamar..

Pro 28:9 He that turns away his ear from hearing the Torah, even his prayer [shall be] abomination.

Torah- תורה אפיק



Now those that decided they didn't want to go (most of the world) but just wanted to go swimming and just dive in, will survive without protection for however long it lasts. Sharks are not always around, but they too, ultimately, are in over their heads. And they will panic and be filled with fear. They have no one to turn to at the end. The end is the end. And that is their free will choice.



Torah- תורה



Put another way they
get to live out this life
and it is like a gift
card.

They can spend it however
they wish but when it is
empty it's over. No more life
will be deposited.



To redeem this Card, present the Card at time of purchase, or indicate the Card number on your purchase order. Purchases will be deducted from the Card amount until the value of the Card reaches zero. This Card is not redeemable for cash or for the purchase of other Cards, and the unused value remains on the Card. Corcel is not responsible for lost, stolen or damaged Cards, or Cards without authorization. Cards cannot be replaced if lost or stolen. You may check your Card balance at any time, or add money to your Card, by calling Corcel, at 877.484.0400. Corcel reserves the right to change these requirements. This Card expires 12 months from the date of purchase.

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Torah- אֵלֶּיךָ יְיָ אֱלֹהֵינוּ תוֹרָה



That is fair. We all got the life gift card filled at birth.

Yahusha became the doorway to have that life gift card to be reloaded for eternity but most will not accept the offer.

Not a new offer- The same offer from Yah.

**My doctrine is not mine,
but his that sent me.**



**Pro 4:2 For I give you good doctrine,
forsake ye not my TORAH.**



**A Peculiar People
Standing Out**

Torah- אֵלֹהֵינוּ תּוֹרָה



Just like any contract there are terms and conditions. We should not be offended that Yah's offer is the same. But unlike mans terms and conditions, Yahuah's T&C always benefit us!



Torah- תורה



His T&C are Tender and Caring. But we don't really understand that because we don't read the books that the T&C are written in. If you buy into the notion that the Torah no longer applies or was nailed to the pole, then it will, in fact, no longer apply to you. For those who do not answer the invites, when the card is empty that life will be gone.

Deut. 31:12 Lev. 17:12 Num. 19:10 Lev. 24:22
Ex. 12:49 Deut. 16:11 Ex. 12:45
Deut. 1:16 Deut. 24:17 Num. 15:30
Lev. 16:29 Lev. 18:26

One Torah

"There is to be one Torah and one ordinance for you and for the alien who sojourns with you" Num. 15:16

TR TorahResource

Yah means what He says



Exodus 20:3

LEB | **לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי:** “There shall be for you no other gods before me. | LEB
OT RI

We have all heard this verse. Its part of the 10 instructions but they have purposely misled people away from the actual words used by Yah. He gave the instructions Consistently pertaining to us. So we must continue to read it in that context as follows:

- **לֹא** *lō(ʾ)* “There shall be for you **no** other gods before me.

לֹא *lō(ʾ)* not, no, un-, non-, without, -less; nothing
negation ± adverbial, “not” (**לֹא**)

BDB not

GHCLLOT NOT; to him

CHALOT not; not only; without; without, -less; no; no, rather; (whether) ... or if not; and if...

Nothingness and without ..

Yah means what He says



Exodus 20:3

LEB | לא יהיה־לְךָ אֱלֹהִים אַחֵרִים עַל־פְּנֵי: “There shall be for you no other gods before me. | LEB
OT RI

יהִי־יֵהְיֶה yih-yě(h)--leḳā'

יהִי yih-yě(h)'

“There shall be for you no other gods before

יהִי hyh to come to pass, occur, happen; to be, become, have
verb, Qal, yiqṭōl (imperfect), third person, masculine, singular ± active

Sense: to belong – to be possessed by.

BDB fall out, come to pass, become, be
GHCLOT TO BE, TO EXIST; to be to any one; to be possessed; to be for anythin...
CHALOT become, take place; happen; be, become; copula; serve as; have; be...
DBL Hebrew be; been; happen; is; exhausted
TLOT to be
NASB Dictionaries
BYBHV come to pass, occur, happen; to be, become
CDWGT HB

Nothingness and without existence will come to pass

Yah means what He says



Exodus 20:3

LEB | **לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי:** “There shall be for you no other gods before me.” | LEB
OT RI

ל /

“There shall be **for** you no other gods before me.

ל / to, towards; until; for; away, from; into; of, about
preposition ± “to” (לְ)

BDB to, for, in regard to; direction; towards; reference to

GHCLLOT to Jesse; to Saul; a genitive; to do

CHALOT to, towards; to; until; at, in; of, about; into, ... to be ...; in (regard to), conc...

DBL Hebrew to, toward; into; on; among; in order to; so that; by; concerning; to the poi...

CDWGT HB

Notes

אַתָּה ^אekā'

“There shall be for **you** no other gods before me.

אַתָּה ^אāt-tā(h) you (m.s.)

pronoun, suffixed, second person, masculine, singular

BDB thou

GHCLLOT THOU; thee; ta, to, tok

CHALOT you

Nothingness and without existence will come to pass FOR YOU

Yah means what He says



Exodus 20:3

▾ LEB | לא יהיה לך אֱלֹהִים אַחֵרִים עַל-פְּנֵי: "There shall be for you no other **gods** before me. | LEB
OT RI

Note: This would include "GOD and JC....

▾ אֱלֹהִים 'ēlō·hîm' "There shall be for you no other **gods** before me.

אֱלֹהִים 'ēlō·hîm God; god, deity

noun, masculine, plural, absolute ± common

Sense: deity – a supernatural being worshipped as controlling some part of the world or some aspect of life or who is the personification of a force.

BDB angels; God

GHCLLOT

CHALOT a God/god; any god; non-god(s); God; gods; God of gods; sons of the g..

DBL Hebrew God; idol; mighty one; judge; great; ghost; heavenly beings; majestic o..

TLOT God

NASB Dictionaries

BYBHV (used as; s.;) God, Deity; (used as; pl.;) gods

Nothingness and without existence will come to pass FOR YOU, any thing worshiped or idolized

Yah means what He says



Exodus 20:3

LEB | לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי: "There shall be for you no other gods before me. | LEB
OT RI

אֲחֵר *ă·hēr* other; later, following; of another kind; another (god)
adjective, masculine, plural, absolute ± noun, common

Sense: other – not the same one or ones already mentioned or implied.

BDB	another
GHCLLOT	following, another; another; elsewhere
CHALOT	other; following; further offspring; further days; in the following year;...
DBL Hebrew	other; additional; another; next
TLOT	after

So since Yah introduces Himself in verse 2 it would be anything or one other than Yah...

Exodus 20:2

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: "I am Yahweh, your God, who brought you out from the land of Egypt, from the house of slaves. | LEB
LEB OT RI

Nothingness and without existence will come to pass FOR YOU, anything idolized or worshiped other than Yah

Yah means what He says



Exodus 20:3

LEB | לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי: “There shall be for you no **other** gods *before* me. | LEB
OT RI

עַל 'äl shall be for you no other gods **before** me.

עַל 'äl on; over; in front of, before; above, more than; on the side of; on account of;...
preposition ± “upon” (עַל)

BDB height; upon; on the ground of, according to, on account of, on behalf of, conc...
GHCLLOT in, on, upon, over; super; upon; on; in; on the dust; in the grave; wears; rests u...
CHALOT on, over; in front of; because of; with regard to, concerning; according to; over...
more »

Nothingness and without existence will come to pass FOR YOU, anything idolized or worshiped other than Yahuah, over, in front of, or because of, on behalf of Him past present or future.

He is speaking to those who have worshiped Him by a different Name on “his behalf” or have propped up JC as the creator god of the universe and savior of mankind- Yah is telling them in the 2nd word what their fate is.

Yah means what He says



Exodus 20:3

LEB | לא יהיה לך אלהים אחרים על-פניי: “There shall be for you no other gods *before* me. | LEB
OT RI

פְּנֵי *pā·nā'* shall be for you no other gods **before** me.

פְּנֵה *pā·ně(h)* front; head, face; the front; former times, an earlier period
noun, masculine, plural ± common, construct, suffixed

Sense: presence ⇔ face – the presence or proximity of someone understood in terms of the face; with the implication of being before or in front of them.

BDB face; faces

GHCLOT the face; turned towards; to say; do; to turn one's face; to direct one's...

CHALOT face; (features of) face; visible side: surface; front; attack, assault; for...

DBL Hebrew face; mouth; surface; appearance; presence; in front of; formerly; ext...

NASB Dictionaries

BYBHV front (in the sense of a head of a living creature), face; (; pl.;) the fro...

Nothingness and without existence will come to pass FOR YOU, anything idolized or worshiped other than Yahuah, over, in front of, or because of, on behalf of Him past present or future. And have done this in front of

Yah means what He says



Exodus 20:3

LEB | **עַל-פְּנֵי:** לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים “There shall be for you no other gods *before* **me.** | LEB
OT RI

- **אֲנִי** yǎ be for you no other gods before **me.**

אֲנִי 'ānî |

pronoun, suffixed, first person, singular ± common

BDB |

GHCLOT I; am

CHALOT I; I do; it is I who rule; I am, yes

Nothingness and without existence will come to pass FOR YOU, anything idolized or worshiped other than Yahuah, over, in front of, or because of, on behalf of Me past present or future, and in front of Me.

He is speaking to those who pray and worship “gd” /JC /allah/buddah etc. and pray to them in churches and privately.

They do this in front of Yah and expect to have a beneficial outcome. Yah clearly states in the Hebrew that this will not be the case. They will cease to exist. This is not burning in hell. And this is Just and Righteous.

Torah- תורה אֵלֶּיךָ יְיָ



What Does the Torah Mean to Yah and His Covenant Family

Psa 119:92 Unless your Torah [had been] my delights, I should then have perished in mine affliction.

Psalm 119:92

לֹא אִם תּוֹרַתְךָ שְׂשׂוּנִי אֶזְבְּדָתִי בְּעִנְיִי: | Unless your ~~law~~ had been my delight, then I would have perished in my misery. | LEB LEB OT RI

- תּוֹרַתְךָ *tô'·rôt·kā*

- תּוֹרַת *tô'·rôt*

Unless your **law** had been my delight, then I wo

תּוֹרַה *tô·rā(h)* direction, instruction; law; decision; rule

noun, feminine, singular ± common, construct, suffixed

Sense: **law (collection)** – a whole collected body of law; sometimes one or more of the five books of Moses and other times simply an unspecified set of laws.

BDB direction, instruction, law

Strong's # H6

- אֶבְדָּתִי *'ā·băd·tî* I been my delight, then I would have perished in my misery.

אֶבְדָּ *'bd* to perish, get lost, go astray; to destroy

verb, Qal, first person, singular ± qātal (perfect), active, suffixed (perfect), common

Sense: **to perish (cease)** – to cease existing as a sentient entity.

BDB

perish

GHCLLOT

TO BE LOST, TO LOSE ONESELF, TO WANDER; to perish, to be destroye...

CHALOT

become lost; go astray; lose; fugitive; near to ruin; perish; be ruined; b...

DBL Hebrew

destroyed; destroy; not exist; be lost; wandering; squander; expel

TLOT

to perish

Yah means what He says



Exodus 20:6 And showing mercy to thousands **of them that love Me, and observe and heed (shamar) My Instructions (Mitzwah).

Psalms 1:6 For Yahuah knows the way of the righteous: but the way of the unrighteous (without Torah-the standard of righteousness) shall perish ^{H6}. (cease to exist).

Psalms 9:5 You have rebuked the heathen, You have destroyed ^{H6} (caused them to cease to exist) the unrighteous, You have put out their name for ever and ever.

Psalms 2:12 Kiss the Son, lest he be angry, and you perish ^{H6} (cease to exist) *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Psalms 37:20 But the unrighteous shall perish, ^{H6} (cease to exist) and the enemies of Yahuah *shall be* as the fat of lambs: they shall consume; into smoke will they consume away.

Isaiah 26:14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore have You visited and destroyed them, and made all their memory to perish (cease to exist). ^{H6}

"Thousands" – ALEPH



Lexicon :: Strong's H502 - 'alph Aa

אַלַּף

Transliteration	Pronunciation
'alph	a·lof (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root, to associate with

Dictionary Aids

TWOT Reference: 108

KJV Translation Count — Total: 4x

The KJV translates Strong's H502 in the following manner: teach (2x), learn (1x), utter (1x).

Outline of Biblical Usage

- I. to learn
 - A. (Qal) to learn
 - B. (Piel) to teach

Strong's Definitions [?] (Strong's Definitions Legend)

אַלַּף 'ālahph, aw-lof; a primitive root, to associate with; hence, to learn (and causatively to teach): —learn teach utter

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence אֵלֶּף and אֵלֶּיֶף a friend,

companion, associate, Heb. אֵלֶּיֶף No. 1.

(2) to be tame, gentle, used of beasts, compare אֵלֶּיֶף No. 1, אֵלֶּיֶף No. 3.

(3) to learn, from the idea of being accustomed, compare לָמַד. In Syriac and Chaldee, id. In the Old Testament, in one passage, Pro. 22:25.

(4) to join together, to associate. Arab. Conj. I. III. IV., whence אֵלֶּף a thousand, a family.

PIEL, to teach, like the Syr. אֲלַף, with two acc. the one of pers., the other of thing, Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. מְאַלֵּף for מְאַלְפָנוּ, compare حَدَف.

to make thousand-fold, bring forth thousands, yoking together a family by the Torah, like oxen moving together-the yoke is light,

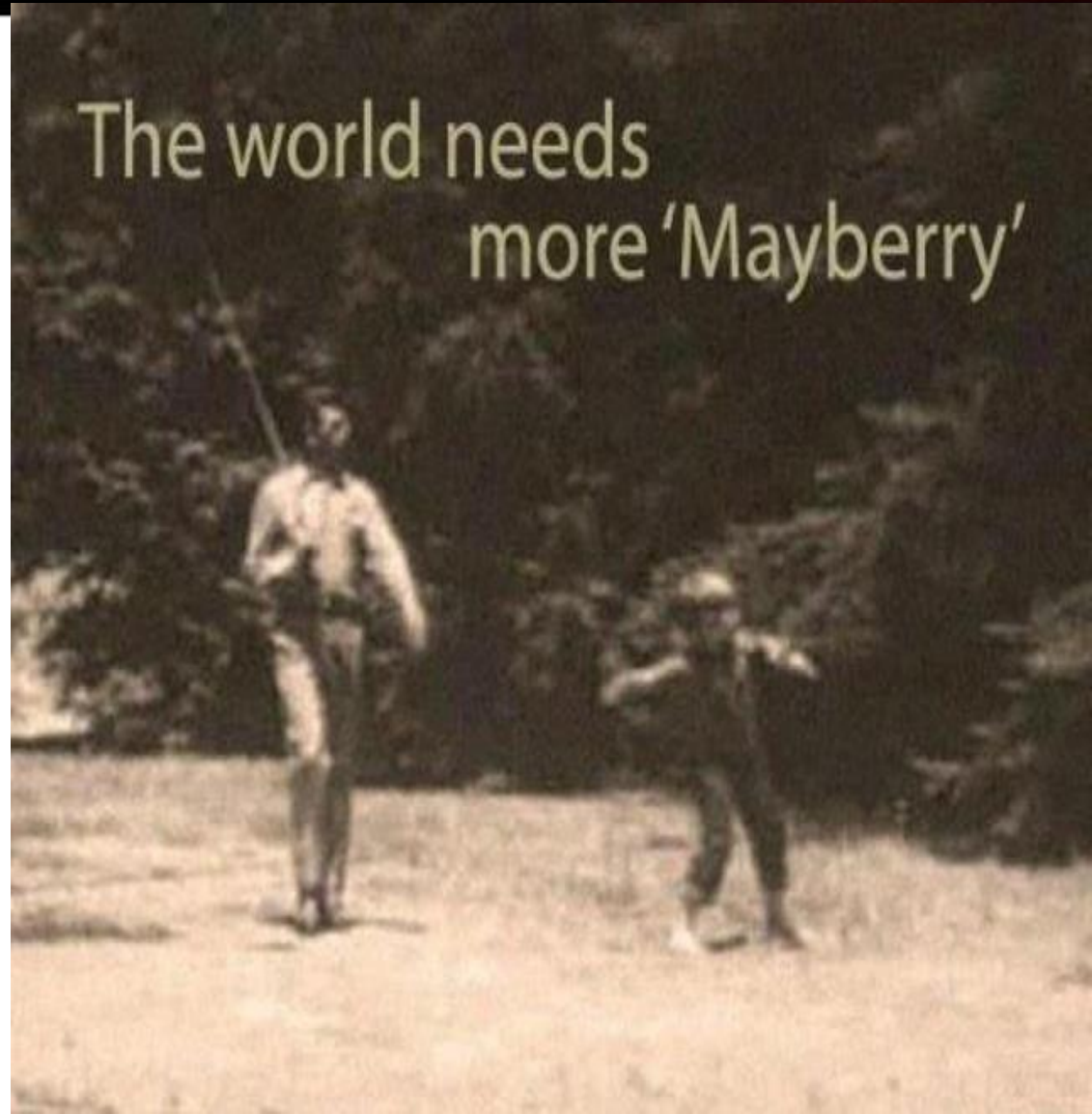
Yah will have 1000's of those who join together as a family who learned His standard of righteousness through the Torah. That is not a lot.

Torah- תורה



But consider this as proof of how tender and caring Yah is. Yah's instructions are good and true no matter if you accept Him or not. In the 10 words you will not find anything that is mean or hateful or scary or hard to understand. It's Mayberry USA in TV land.

A lot of our countrys' laws were based on it. Those who don't know Yah do accept them as good values to live by. So even though they do not want to Shama and shamar the Torah they can have a beneficial life with the 6 instructions they choose to live by. It is a healthy way to live.



Torah- תורה אֵלֹהִים



Yah does not change. This is nothing new. Logic dictates that by ignoring the beneficial invitations and instructions per Yah's testimony which is true, people put themselves by choice in the position of not being in a good or beneficial situations ultimately. Remember He lets the sun shine and rain fall on the just and the wicked equally. For the covenant family, It's because we ask for guidance when the rain comes and where we ultimately end up that is the difference.

No relationship is all sunshine, but...



...once you've learned how to play in the rain, you've discovered the secret to surviving the passing storm *together*

Torah- תורה



Only Yahuah's Opinion Matters

Here are some ways that Yah describes His Torah. We have divided these up by 9 subject matters to be able to refer back to them easily as we go along. We are providing 3-4 testimonies due to time issues, but should be a good start for your own personal study.



Torah- תורה



1. Who is the Torah directed at? All of us or just the “Jews”?

Exo 12:49 One Torah shall be to him that is home born, and to the stranger that sojourns among you.

Num 15:16 One Torah and one manner shall be for you, and for the stranger that sojourns with you.

Deu 31:12 Gather the people together, men, and women, and children, and your stranger that [is] within your gates, that they may hear, and that they may learn, and revere Yahuah your Eternal, and observe to do all the words of this Torah:

Torah- תורה



2. Does the Torah contain the signs of the covenant? Why is it important to Yah?

Exo 13:9 And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that Yahuah's Torah⁵ may be in your mouth: for with a strong hand has Yahuah brought you out of Egypt.

Isa 51:4 Listen to Me, My people; and pay attention to Me, O My nation: for a Torah shall proceed from Me, and I will make My judgment to rest for a light of the people.

Isa 51:15-16 But I *am* Yahuah your Eternal, that divided the sea, whose waves roared: Yahuah of hosts *is* His name. And I have put My words in your mouth, and I have covered you in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, You are My people.

Torah- תורה



3. Does Yah use the Torah as His standard of His righteousness and truth by which He judges?

Exo 16:4 Then said Yahuah to Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my⁵ Torah, or no.

Deu 31:26 Take this book of the Torah, and put it in the side of the ark of the covenant of Yahuah your Eternal, that it may be there for a witness against you.

2Ki 17:13 Yet Yahuah testified against Israel, and against Judah, by all the prophets, [and by] all the seers, saying, Turn you from your evil ways, and observe (shamar) My code of wisdom (Mitzwah) [and] My statutes (chuggah), according to all the Torah which I ordained and commissioned your fathers, and which I sent (Yad) **יד** to you by my servants the prophets.

Torah- תורה

3. Does Yah use the Torah as His standard of His righteousness and truth by which He judges?



Neh 9:34 Neither have our kings, our princes, our priests, nor our fathers, kept your Torah, nor listened to Your instructions and Your testimonies, wherewith You did testify against them.

Isa 42:4 He shall not fail nor be discouraged, till He has set judgment in the earth: and the isles will wait for His Torah.

Eze 43:11 And if they be ashamed of all that they have done, show them the form of the house, and the fashion of it, and the goings out of it, and the comings in of it, and all the forms of it, and all the ordinances of it, and all the forms of it, and all the Torah : and write [it] in their sight, that they may Shamar (observe, guard, preserve, revere the whole form of it, and all the ordinances (Chugqah) of it, and observe and celebrate them.

Eze 44:24 And in controversy they shall stand in judgment; [and] they shall judge it according to My judgments: and they shall keep My Torah and My statutes in all My assemblies; and they shall Set Apart My Sabbaths.

Torah- תורה



3. Does Yah use the Torah as His standard of His righteousness and truth by which He judges?

Isa 42:21 Yahuah is well pleased for His righteousness' sake; He will magnify the Torah, and make [it] honorable.

Isaiah 42:21

יְהוָה חָפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיִּצְדֵּק יִשְׂרָאֵל לְבָרְכֵהוּ
Yahweh was willing for the sake of his righteousness; he showed his teaching to be great and proved it to be glorious. | LEB

חָפֵץ is delighted and takes much pleasure and it is His will

חָפֵץ *hā·pēs'* Yahweh **was willing** for the sake of his righteousness

חָפֵץ *hps* to take pleasure/delight in, desire; to be willing, inclined
verb, Qal, third person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to delight (take) – to take a high degree of pleasure or mental satisfaction in.

- BDB **delight in**
- GHCLOT **to incline, to be favourable; to will, to desire; to favour him, to delight i..**
- CHALOT **want, desire; take pleasure; wish to; be willing; be inclined**
- DBL Hebrew **desire; delight; be willing**
- TLOT **to be pleased**
- NASB Dictionaries
- BYBHV **to take pleasure in, desire; to delight in; to be willing, to feel inclined**

** Perfect- the action is to be considered total, whole, and complete, and yet without any reference to time. The Qal stem tells us it is a literal interpretation, and genuine. Yah has already done this-you can take it to the bank.

Torah- תורה

3. Does Yah use the Torah as His standard of His righteousness and truth by which He judges?



Isa 42:21 Yahuah is well pleased for His righteousness' sake; **He will magnify the Torah, and make [it] honorable.**

Isaiah 42:21

יהוה חפץ למען צדקו יגדיל תורה יהוה חפץ למען צדקו יגדיל תורה יהוה חפץ למען צדקו יגדיל תורה
Yahweh was willing **for the sake of** his righteousness; he showed his teaching to be great and proved it to be glorious. | LEB
LEB OT RI | וְיִגְדֹל

וְיִגְדֹל is delighted and takes much pleasure and it is His will, for the purpose and intent of

למען *lemā'·'ān* Yahweh was willing **for the sake of** his righteousness; he showed
למען *lemā'·'ān* with reference to, on account of, for the sake of; in order to; so that
preposition ± “for” (למען)

BDB purpose, intent; for the sake of, on account of, to the intent; in order that
GHCLLOT on account of, because
CHALOT with regard to, for the sake of, because of; (in order) to; in order that, so that
DBL Hebrew

Torah- תורה אֱלֹהִים



3. Does Yah use the Torah as His standard of His righteousness and truth by which He judges?

Isa 42:21 Yahuah is well pleased for His righteousness' sake; He will magnify the Torah, and make [it] honorable.

Isaiah 42:21

יְהוָה חָפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה
Yahweh was willing for the sake of his righteousness; he showed his teaching to be great and proved it to be glorious. | LEB

יְהוָה is delighted and takes much pleasure and it is His will, for the purpose and intent of His standard of honesty, equity, morality justice straightness which is righteousness..

צְדָקָה *ṣid·qô'*

צְדָקָה *ṣidq'* as willing for the sake of his **righteousness**; he showed his teaching to be

צְדָקָה *ṣē'·dēq* accuracy, what is correct; the right thing, what is honest; equity, what...
noun, singular ± common, construct, masculine, suffixed

Sense: **righteousness** – adherence to what is required according to a standard; for example, a moral standard, though not always.

BDB rightness, righteousness

GHCLLOT straightness; rectitude, right, what is right and just; what is so, or ought to be...

CHALOT (what is) right, normal; right, just; (legal) rightness; justice; just, righteous; suc...

יְהוָה was willing for the sake of his **his** righteousness; he showed h

הוּא *hû'()* he, it; this, that; this same; the same
pronoun, suffixed, third person, masculine, singular

BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (those)

Torah- תורה אֵלֹהִים



3. Does Yah use the Torah as His standard of His righteousness and truth by which He judges?

Isa 42:21 Yahuah is well pleased for His righteousness' sake; He will magnify the Torah, and make [it] honorable.

Isaiah 42:21

יהוה חפץ למען צדקו יגדיל תורה יהוה חפץ למען צדקו יגדיל תורה יהוה חפץ למען צדקו יגדיל תורה
LEB OT RI | וַיִּצְדַּק וַיִּגְדֵּל וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח
Yahweh was willing for the sake of his righteousness; he showed his teaching to be great and proved it to be glorious. | LEB

וַיִּצְדַּק וַיִּגְדֵּל וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח is delighted and takes much pleasure and it is His will, for the purpose and intent of His standard of honesty, equity, morality justice straightness which is righteousness, that He caused by binding together a strong significant, great and highly valued and of huge importance

יגדיל yāg·dîl' the sake of his righteousness; he showed his teaching to be great and p
גדל gdl to grow (up), to become strong, to be/become great, wealthy, important
verb, Hifil, yiqtol (imperfect), third person, masculine, singular ± active
Sense: to make great (significant) – to cause to be of major significance or importance;
perhaps sometimes implying greatness of size as well.

BDB grow up, become great
GHCLOT TO TWIST TOGETHER, TO BIND TOGETHER; to be; to be greatly valued;...
CHALOT grow up, become great; be great; become wealthy; become important...
DBL Hebrew be great; make great; make oneself great; boast; boast of oneself; gro...
NASB Dictionaries
BYBHV to grow (up), become strong; to become great, wealthy, important; (;...

Torah- תורה



3. Does Yah use the Torah as His standard of His righteousness and truth by which He judges?

Isa 42:21 Yahuah is well pleased for His righteousness' sake; He will magnify the Torah, and make [it] honorable.

Isaiah 42:21

יְהוָה חָפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה
LEB OT RI | יִאֲדִיר: וְיִגְדִּיל
Yahweh was willing for the sake of his righteousness; he showed his teaching to be great and proved it to be glorious. | LEB

יְהוָה is delighted and takes much pleasure and it is His will, for the purpose and intent of His standard of honesty, equity, morality justice straightness which is righteousness, that He caused by binding together a strong significant, great and highly valued and of huge importance, Torah-His guidance, instructions and teachings of the good directions

תּוֹרָה *tô-rā(h)*' his righteousness; he showed his teaching to be great and proved it to be

תּוֹרָה *tô-rā(h)* direction, instruction; law; decision; rule
noun, feminine, singular, absolute ± common

Sense: law (collection) – a whole collected body of law; sometimes one or more of the five books of Moses and other times simply an unspecified set of laws.

BDB direction, instruction, law

GHCLOT instruction, doctrine; law; the law of sacrifice; laws

CHALOT direction, instruction; instruction; law; the law

Torah- תורה



3. Does Yah use the Torah as His standard of His righteousness and truth by which He judges?

Isa 42:21 Yahuah is well pleased for His righteousness' sake; He will magnify the Torah, and make [it] honorable. Isaiah 42:21

יהוה חפץ למען צדקו יגדיל תורה יהוה חפץ למען צדקו יגדיל תורה
LEB OT RI | וַיִּגְדֵּל: Yahweh was willing for the sake of his righteousness; he showed his teaching to be great and proved it to be glorious. | LEB

וַיִּגְדֵּל is delighted and takes much pleasure and it is His will, for the purpose and the intent of His standard of honesty, equity, morality justice straightness which is righteousness, that He caused by binding together a strong significant, great and highly valued and of huge importance, Torah-His guidance, instructions and teachings of the good directions, and causes it to display how illustrious, magnificent, majestic it and He is.

וַיִּגְדֵּל *yă·dîr'* ed his teaching to be great and **proved** it to be glorious.

גָּדַר *'dr* (pt.) glorious; to make/prove to be glorious

verb, Hif'il, third person, masculine, singular ± w^əyiqtōl (waw-conjunctive + imperfect), active, prefixed (imperfect)

Sense: to show glory – to display one's glory or make one's glory known.

BDB wide, great; high, noble

GHCLOT TO BE WIDE; to be made great, glorious; to render great, illustrious

CHALOT glorious; render glorious

DBL Hebrew make glorious

NASB Dictionaries

BYBHV (; Ni.; ; Hi.;) to be glorious (3)

**Adar is also the month of Pesach. It is the first step of His awesome plan of our reconciliation that enlarges His family and shows how merciful He is.

Torah- תורה



4. Does Yah expect us to keep teaching the Torah- as a beneficial direction and standard to our children or has it been done away with?

Exo 18:20 And you will teach them ordinances and Torah, and will show them the way wherein they must walk, and the work that they must do.

Exo 24:12 And Yahuah said unto Moses, Come up to Me into the mount, and be there: and I⁵ will give you tables of stone, and a Torah, and Prescriptions which I have written⁵; that you may teach them.

2Ki 17:37 And the statutes, and the ordinances, and the Torah, and the Instructions, which He wrote for you, you shall observe to do for evermore; and you shall not fear other mighty ones.

Psa 78:5 For He established a testimony in Yaacob, and appointed a Torah in Yasharal, which He ordained our fathers, that they should make them known to their children:

Torah- תורה



Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of Yahuah, to the house of the Everlasting of Yaacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the Torah, and the word of Yahuah from Yarushalom.

Mic 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of Yahuah, and to the house of the Everlasting of Yaacob; and He will teach us of His ways, and we will walk in His paths: for the Torah shall go forth of Zion, and the word of Yahuah from Yarushalom.

Mal 4:4 You remember the Torah of Moses My servant, which I gave instructions to him in Horeb for all Israel, [with] the statutes and judgments.

Torah- תורה



5. Is it Yah's Torah or Moshe's?

Neh 9:13 **You came down** also upon mount Sinai, and spoke with them from heaven, and gave them right judgments, and true Torah, good statutes and precepts:

Neh 9:14 And made known to them Your set-apart Sabbath, and ordained and commissioned them precepts (mitzwah), statutes (choq), and Torah (instructions), by the hand of Moses your servant:

Pro 4:2 **For I** give you good doctrine, forsake you not **My Torah.**

Torah- תורה



6. What was Yah's and others opinion of the Torah? A curse or a blessing? Is it truth and can we depend on it?

Deu 4:8 And what nation [is there so] great, that has statutes and judgments [so] righteous³ as all this Torah, which I set before you this day?

Jos 1:7 Only be you strong and very courageous, that you may observe to do according to all the Torah, which Moses My servant commanded you: turn not from it [to] the right hand or [to] the left, that you may prosper whithersoever you go.

Jos 1:8 This book of the Torah shall not depart out of your mouth; but you shall meditate therein day and night, that you may observe to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success.

Torah- תורה אֵלֶּיךָ יָשׁוּב



6. What was Yah's and others opinion of the Torah? A curse or a blessing? Is it truth and can we depend on it?

1Ki 2:3 And keep the charge of Yahuah Your Eternal, **to walk in His ways**, to shamar (guard, observe, protect) His statutes, and His instructions, and His judgments, and His testimonies, **as it is written in the Torah of Moses, that you may prosper in all that you do, and whithersoever you turn yourself:**

2Ki 14:6 But the children of the murderers he slew not: **according to that which is written in the book of the Torah of Moses, wherein Yahuah ordained, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.**

2Ki 21:8 **Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have appointed them, and according to all the Torah** that my servant Moses commissioned them

Torah- תורה אבן

6. What was Yah's and others opinion of the Torah? A curse or a blessing? Is it truth and can we depend on it?



Psa 1:2 But his delight [is] in the Torah of Yahuah; and in His Torah does he meditate day and night.

Psa 19:7 The Torah of Yahuah [is] perfect, converting the soul: the testimony of Yahauh [is] sure, making wise the simple.

Psa 37:31 The Torah of his Eternal [is] in his heart; none of his steps shall slide.

Psa 40:8 I delight to do your will, O my Yahuah: yes, Your Torah [is] within my heart.

Psa 94:12 Blessed [is] the man whom you chasten, O Yahuah, and teach him out of Your Torah;

Torah- תורה אקצא

תורה אקצא



6. What was Yah's and others opinion of the Torah? A curse or a blessing? Is it truth and can we depend on it?

Pro 6:23 For the code of wisdom (mitzwah) [is] a lamp; and the Torah [is] light; and reproofs of instruction [are] the way of life:

Pro 7:2 Shamar My code of wisdom (Mitzwah), and live (be restored and preserved, remain alive ; and My Torah as the apple of your eye.

Pro 13:14 The Torah of the wise [is] a fountain of life, to depart from the snares of death (the place of death Hades-to perish be destroyed.

Isa 51:7 Listen to Me, you that know righteousness, the people in whose heart [is] My Torah; fear you not the reproach of men, neither be you afraid of their reviling's.

Torah- תורה



7. Are the rulers/preachers/people of this world suppose to embrace the Torah and why?

Deu 17:18 And it shall be, when he sits upon the throne of his kingdom, that he shall write him a copy of this Torah in a book out of [that which is] before the priests the Levites:

Deu 17:19 And it shall be with him, and he shall read therein all the days of his life⁴: that he may learn to revere (appreciate) Yahuah his Eternal, to keep all the words of this Torah and these statutes, to guard and protect them:

Mal 2:6 The Torah of truth was in his (the priests) mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

Mal 2:7 For the priest's lips should keep knowledge, and they should seek the Torah at his mouth: for he [is] the messenger of Yahuah of hosts.

Torah- תורה



8. Is it Hard to understand what He wants or is hidden from us or just for the elites? Or are we without excuse for lack of knowledge?

Jos 8:32 And he wrote there upon the stones a copy of the Torah of Moses, which he wrote in the presence of the children of Israel.

Jos 8:34 And afterward he read all the words of the Torah, the blessings and cursings, according to all that is written in the book of the Torah.

Jos 22:5 But take diligent heed to guard and protect the code of wisdom and the Torah, which Moses the servant of Yahuah charged you, to love Yahuah Your Eternal, and to walk in all his ways, and to guard and observe His code of wisdom, and to cleave to Him, and to serve Him with all your heart and with all your soul.

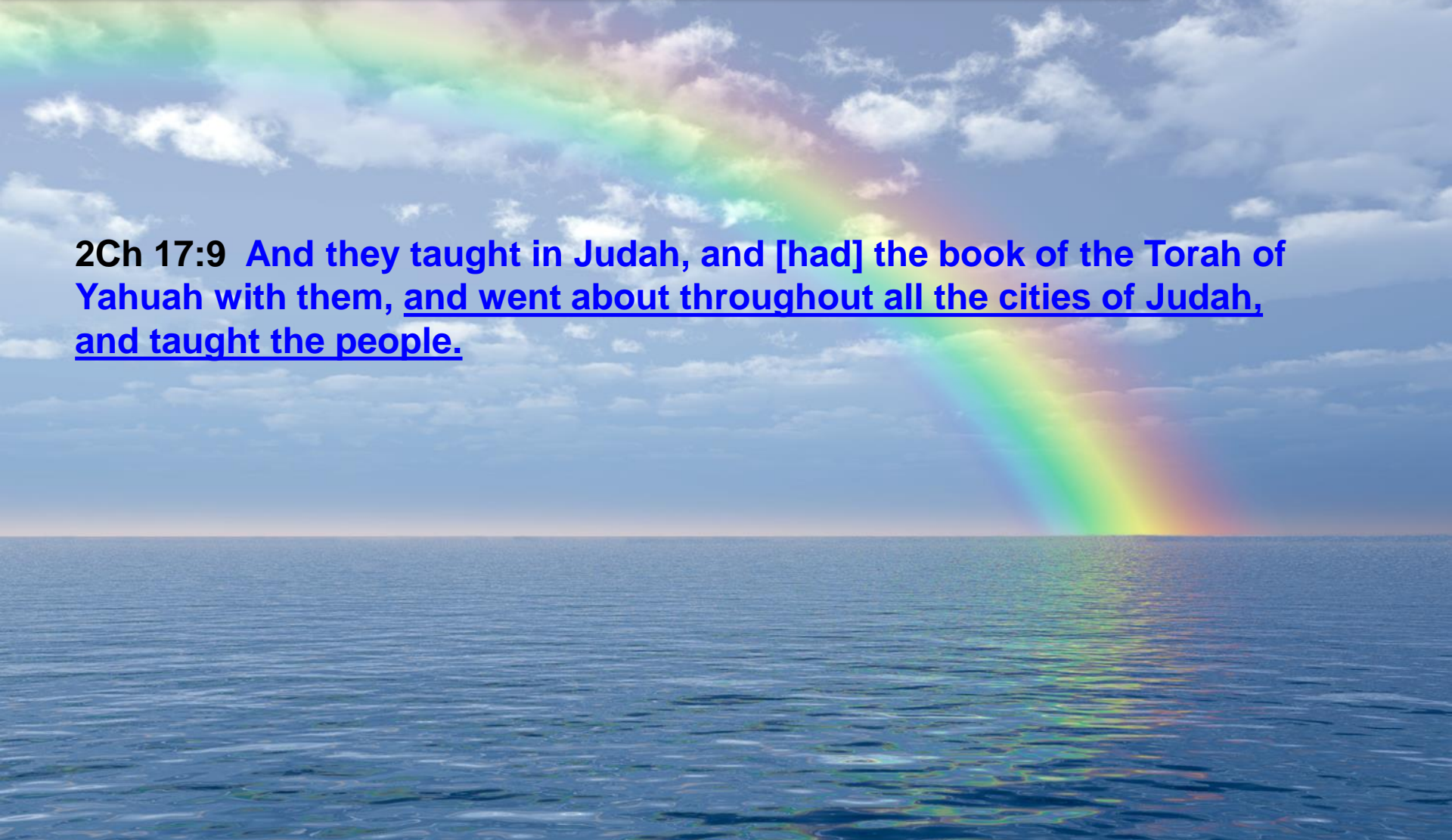
Jos 24:26 And Joshua wrote these words in the book of the Torah of Yahuah, and took a great stone, and set it up there under an oak, that [was] by the sanctuary of Yahuah.

Torah- תורה אבן

8. Is it Hard to understand what He wants or is hidden from us or just for the elites? Or are we without excuse for lack of knowledge?



2Ch 17:9 And they taught in Judah, and [had] the book of the Torah of Yahuah with them, and went about throughout all the cities of Judah, and taught the people.



Torah- תורה



9. Who are the ones that do not Shama (consider) the Torah? In what category does Yah put them in? Are they blessed or cursed?

Pro 28:4 **They that forsake the Torah praise the wicked:** but such as keep the Torah contend with them.

Pro 28:7 **Whosoever keeps the Torah [is] a wise son: but he that is a companion of riotous [men] shames his father.**

Pro 29:18 **Where [there is] no vision, the people perish:** but he that keeps the Torah, happy [is] he.

Isa 5:24 **Therefore as the fire devours the stubble, and the flame consumes the chaff, [so] their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the Torah of Yahuah of hosts, and despised the word of the Set Apart One of Israel.**

Isa 8:20 **To the Torah and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them.**

Isa 24:5 **The earth also is defiled under the inhabitants thereof; because they have transgressed the Torah, changed the ordinance, broken the everlasting covenant.**

Isa 30:9 **That this [is] a rebellious people, lying children, children [that] will not hear the Torah of Yahuah:**

9. What category does Yah put the ones who do not Shama (consider) the Torah? Are they blessed or cursed?



Don't forget, He is speaking to the folks that have agreed to the terms and conditions and have reneged

Isa 42:24 Who gave Yaccob for a spoil, and Israel to the robbers? Did not Yahuah, It was He against whom we have sinned (Chata) missed the mark, path and goal-remained unclean? For they would not walk in His ways, neither did they shama (closely consider) His Torah.

Jer 2:8 The priests said not, Where [is] Yahuah? and they that handle the Torah knew Me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after [things that] do not profit.

Jer 6:19 Hear, O earth: behold, I will bring evil upon this people, [even] the fruit of their youths, because they have not hearkened to My words, nor to My Torah, but rejected it.

Jer 8:8 How do ye say, We [are] wise, and the Torah of Yahuah [is] with us? Lo, certainly in vain made he [it]; the pen of the scribes [is] in vain.

Torah- תורה



Jer 9:13 And Yahuah says, Because they have **forsaken My Torah which I set before them, and have not shama My voice, neither walked therein;**

Jer 16:11-13 Then shall you say to them, Because your fathers have forsaken Me, says Yahuah, and have walked after other gods, **and have served them, and have worshipped them, and have forsaken me, and have not kept My Torah; And you have done worse than your fathers; for, behold, you walk every one after the imagination of his evil heart, that they may not shama to Me: Therefore will I cast you out of this land into a land that you know not, neither you nor your fathers; and there shall you serve other gods day and night; where I will not show you favor.**

Every day in every conceivable way people today are serving other gods but Yah. Nothing has changed. Nor does His opinion about this behavior. And they try to entice Yah's family to do the same.

9. What category does Yah put the ones who do not Shama (consider) the Torah? Are they blessed or cursed?



Don't forget, He is speaking to the folks that have agreed to the terms and conditions and have reneged.

Jer 44:10 They are not humbled [even] unto this day, neither have they revered, nor walked in My Torah, nor in my statutes, that I set before you and before your fathers.

Jer 44:23 Because you have burned incense, and because you have sinned against Yahuah, and have not listened (shama) the voice of Yahuah, nor walked in his Torah, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

Neh 9:26 Nevertheless they were disobedient, and rebelled against you, and cast your Torah behind their backs, and slew your prophets which testified against them to turn them to you, and they wrought great provocations.

Neh 9:29 And testified against them, that you might bring them again to your Torah: yet they dealt proudly, and hearkened not to your code of wisdom, but sinned against your judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.



9. What category does Yah put the ones who do not Shama (consider) the Torah? Are they blessed or cursed?

Don't forget, He is speaking to the folks that have agreed to the terms and conditions and have reneged.

Lam 2:9 Her gates are sunk into the ground; he has destroyed and broken her bars: her king and her princes [are] among the Gentiles: the Torah [is] no [more]; her prophets also find no vision from Yahuah.

Eze 7:26 Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the Torah shall perish from the priest, and counsel from the ancients.

Eze 22:26 Her priests have violated My Torah, and have profaned My Set Apart things: they have put no difference between the Set Apart and profane, neither have they showed [difference] between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

Dan 9:10 Neither have we obeyed the voice of Yahuah our Everlasting, to walk in His Torah, which he set before us by his servants the prophets

9. What category does Yah put the ones who do not Shama (consider) the Torah? Are they blessed or cursed?



Dan 9:11 Yea, all Israel have transgressed Your Torah, even by departing, that they might not obey your voice; therefore the curse is poured upon us, and the oath that [is] written in the Torah of Moses the servant of Everlasting, because we have sinned (left the path, missed the mark, rebelled) against Him.

Dan 9:13 As [it is] written in the Torah of Moses, all this evil is come upon us: yet made we not our prayer before Yahuah our Everlasting, that we might turn from our iniquities, and understand Your truth.

Hos 4:6 My people are destroyed for lack of knowledge: because you have rejected knowledge, I will also reject you, that you shall be no priest to me: seeing you have forgotten the Torah of your Everlasting, I will also forget your children.

Hos 8:12 I have written to him the great things of My Torah, [but] they were counted as a strange thing.

9. What category does Yah put the ones who do not Shama (consider) the Torah? Are they blessed or cursed?



Don't forget, He is speaking to the folks that have agreed to the terms and conditions and have reneged.

Amo 2:4 This says Yahuah; For three transgressions of Judah, and for four, I will not turn away [the punishment] thereof; because they have despised the Torah of Yahuah, and have not kept His code of wisdom, and their lies caused them to err, after the which their fathers have walked:

Hab 1:4 Therefore the Torah is slacked, and judgment does never go forth: for the wicked does compass about the righteous; therefore wrong judgment proceeds.

Zep 3:4 Her prophets [are] light [and] treacherous persons: her priests have polluted the sanctuary, they have done violence to the Torah.

9. What category does Yah put the ones who do not Shama (consider) the Torah? Are they blessed or cursed?



Don't forget, He is speaking to the folks that have agreed to the terms and conditions and have reneged.

Zec 7:12 Yes, they made their hearts [as] an adamant stone, lest they should hear the Torah, and the words which Yahuah of hosts has sent in His spirit by the former prophets: therefore came a great wrath from Yahuah of hosts.

Mal 2:8 But you (the priests) are departed out of the way; you have caused many to stumble at the Torah; you have corrupted the covenant of Levi, says Yahuah of hosts.

Mal 2:9 Therefore have I also made you contemptible and base before all the people, according as you have not kept my ways, but have been partial in the Torah.

Torah- תורה



[Here is the recap.](#)

1. There is one Torah and it is for everyone.
2. It is a sign of the covenant with Yahuah
3. He uses it as His standard of truth and justice and righteousness and expects His children to do the same.
4. He expects His Torah to be the standard for eternity and for it to be taught to all generations.
5. It is His Torah
6. It will bless, protect, bring wisdom, and make one joyful and happy and provides salvation.
7. Rulers and preachers/teachers are expected to use it as a standard by which to govern and live.
8. It is not hard and no part is hidden. We are without excuse for not reading it or understanding it.
9. Yahuah considers those against His Torah as: wicked, rebellious, liars, not worthy to be listened to, prayers will not be heard, without eternal life, not light or wisdom in them, cursed, the source of all mankind's misery and treacherous.

Torah- תורה תורה



Family Of Words Meanings

All the meanings of the words revolving around Torah is teaching and guidance being sent. It coos to us as beloved ones. It protects with it's boundaries. It flows like water like a baptism to cleanse us.

It teaches us how to respect and be in awe of Yahuah and be astonished by everything about Him and His ways. The blessings and the curses so we can make good choices for a wonderful existence.

It is comfort and a constant companion of Yah's voice. It is also a way to be convicted of behavior that will lead to destruction so we can choose wisely the correct path. It facilitates our return back to Yahuah.

It is a mark that Yahuah uses to seal us as His family.

It puts things in its proper place and order.

Torah- אָרְצָא תורה פֶּה רֶשֶׁת



What Does the Torah Mean to Yah and His Covenant Family

⊕ Tau- mark, signature, DNA

ץ – UU (wah)-Nail, tent/home peg, to add/increase, to hook to or on, to secure,

ר – Resh- person, beginning, top, rule, inheritance, possession, using all faculties, eyes, ears, mouth, smell

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

TORAH

The sign or signature mark used to secure and increase the home of the top person (Yah) who has used all His faculties to receive His inheritance and possessions (His people) because of what is revealed. Giving life, the breath and enabling them to reach up and be lifted up.

Torah- אַרְבָּע

תורה

Single File We Walk To Yah

Ecclesiastes 12:10-14



The teacher sought to find delightful words and he wrote what is upright-truthful words. The words of the wise are like cattle goads; the collections of the sages are like pricks inflicted by One Shepherd. My son, be careful about anything beyond these things. For the writing of books is endless and too much study is wearisome.

Let us hear (shama) the conclusion of the word: Revere Yahuah, and observe (shamar) His instructions (Mitzwah): for this is the whole totality of mankind. For Yahuah will bring every deed into judgement, including every secret thing, whether good or evil.

Torah- תורה אֵלֶּיךָ יְיָ אֱלֹהֵינוּ



Psalms 119:105

NUN. Your word is a lamp to my feet, and a light on my path.

2Ch 6:16 Now therefore, O Yahuah Eternal of Israel, keep with your servant David my father, that which you have promised him, saying, There shall not fail you a man in My sight to sit upon the throne of Israel; yet so that your children take heed to their way to walk in My Torah, as you have walked before Me.



Yah's Words (Debar) Are The Only Things That Matter



לֹא יִשְׁתַּחֲוֶה isn't willing to engage in a relationship with anyone until they reject their religion and the human corruptions there in, family customs, patriotism and politics. He asked Noah, Abraham, Moshe (to name of few) to do this, so we should be willing to question, and then disassociate from, our religious/secular beliefs. This will determine whether or not it is even possible for us to know Yah or engage in a relationship with Him.

This is the #1, prerequisite for participating in His Covenant. If we can walk away from them we can not walk to Him. They are in opposite directions.

2, to participate in the Covenant we must come to trust and rely upon **אֱמוּנָה**. We can only do that by coming to know and understand Him. This requires observing -Shama His Torah.

3, Yah then invites those who wish to engage in a relationship with Him to walk to Him and become perfect in His eyes. This is accomplished by way of the seven - step path known as the *Mowed Miqray* – which serve as invitations to meet with Yah.

The 4th condition of the Covenant is to carefully observe and thoughtfully consider its terms and conditions- **שמר**. This enables us to respond appropriately.

5, Yah encourages us as parents to circumcise our sons so that we remember to raise them in accordance with His instructions.

Accepting these 5 conditions opens the door to Yah's home. Those who embrace them are not only invited inside, they are adopted into His family, becoming His sons and daughters.

The concept of an "Old Testament" and a "New Testament" is from Marcion, an anti - Semitic Christian who shaped the new religion Paul had conceived. As we saw, according to Yah, there is but one "Covenant," one which He will "renew" upon His return. Moreover, the term "covenant," is from *baryth*, which means "family relationship" and "marriage vow." The connection is because *baryth* is based upon *bayth*, meaning "home and family," further defining the kind of relationship Yah is interested in establishing. And by comparison, apart from its religious legacy, a "testament" is a "document designed to determine how a person's property would be disposed after their death. Quite a difference

Yahusha 24:15 (Joshua)



But if it is bad in your eyes to serve ✕†-Yahuah, choose for yourselves TODAY, whom you want to serve, whether the gods that your ancestors served beyond the river, or the gods of the Amorites in whose land you are living; but as for me and my household we will serve ✕†-Yahuah!

Dabarim (Words) 4:30-40 Deuteronomy



Deu 4:30 in distress *being* to you, and all these things have found you, in the latter end of the days, and you have turned back to Yahuah your Eternal, and have hearkened to His voice;



Deuteronomy 4:30

בְּצָר לְךָ וּמְצָאוֹךָ כָּל הַדְּבָרִים הָאֵלֶּה
בְּאַחֲרֵית הַיָּמִים וְשָׁבַת עַד־יְהוָה אֱלֹהֶיךָ
וְשָׁמַעַתָּ בְּקוֹלוֹ: | LEB OT RI

In the distress and oppression and hostility toward you, these which has discovered you, all the Words- *Debarim* (the instructions and promises), in the latter days-future end, then you will turn back around and return to אֱלֹהֶיךָ your Eternal, and you will listen- *shama* and pay attention to His voice and message..

Dabarim (Words) 4:30-40 Deuteronomy



Deu 4:31 for a merciful Eternal *is* Yahuah your Eternal. He does not fail you, or destroy you, or forget the covenant of your fathers, which He has sworn to them.



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Deuteronomy 4:31

כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא
יִשְׁחִיתֶךָ וְלֹא יִשְׁבַּח אֶת־בְּרִית אֲבוֹתֶיךָ
אֲשֶׁר נִשְׁבַּע לָהֶם: | LEB OT RI

Indeed toward compassion and mercy, אֱלֹהֶיךָ your Everlasting will not let you fall or cast you down or lose heart or leave you alone or be slack in His work, relent or falter. And He will not destroy or annihilate or let you be corrupted, spoiled ruined or wiped out. And He will not forget or wipe if from His memory, the אֲשֶׁר-family covenant-binding contract of your forefathers that He gave a pledge and swore to them.

Dabarim (Words) 4:30-40 Deuteronomy

Deu 4:32 `For, ask, I pray you, at the former days which have been before you, from the day that Yah prepared man on the earth, and from the one end of the heavens even to the other end of the heavens, whether there has been as this great thing--or has been heard like it?

Deuteronomy 4:32

כִּי שְׁאַל־נָא לְיָמִים רָאשׁוֹנִים אֲשֶׁר־הָיוּ
לְפָנֶיךָ לְמִן־הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים | אָדָם
עַל־הָאָרֶץ וּלְמַקְצֵה הַשָּׁמַיִם וְעַד־קֵצֵה
הַשָּׁמַיִם הִנְהִיָּה כַדְבָר הַגָּדוֹל הַזֶּה אִוֹ
הַנִּשְׁמָע כְּמֵהוּ: | LEB OT RI

Truly, interrogate, request, demand, ask intently, please I beg you, about the former days which existed (*hayah*) before you, regarding the day that Yahuah brought into existence by carving and cutting, shaping and forming (*bara*), mankind on the earth. Regarding from extreme edge of the shamayam to the other extreme edge of the shamayam, ask yes or no, has anything existed or came to exist (*hayah*) like the word and promises, speeches (*dabar*) this great or important or so astonishing unusual (*gadol*) this free will choice (*ahUoo*)? Answer yes or no, has there ever been given to hear or understand and examine (*shama*) anything like it?

Dabarim (Words) 4:30-40 Deuteronomy

Deu 4:33 Has a people heard the voice of Yah speaking out of the midst of the fire, as you have heard, you--and does live?

Deuteronomy 4:33

הֲשָׁמַע עָם קוֹל אֱלֹהִים מִדְּבָר
מִתּוֹךְ־הָאֵשׁ בְּאֲשֶׁר־שָׁמַעְתָּ אֶת־הַיְיָ וַיְחִי:



Answer yes or no, if a paternal kin, people, ever listened or closely examined or had the ability to hear (*shama*) the voice or sound of Yahuah, speaking and placing things in order to lead and guide (*dabar*) from the midst of lighting fire as honored and distinguished as you heard and perceived and understood it (*shama*) and lived, were restored to flourish (*hayah*)?

Dabarim (Words) 4:30-40 Deuteronomy

Deu 4:34 Or has Yah tried to go in to take to Himself, a nation from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a strong hand, and by a stretched-out arm, and by great terrors--according to all that Yahuah your Eternal has done to you, in Egypt, before your eyes?

Deuteronomy 4:34

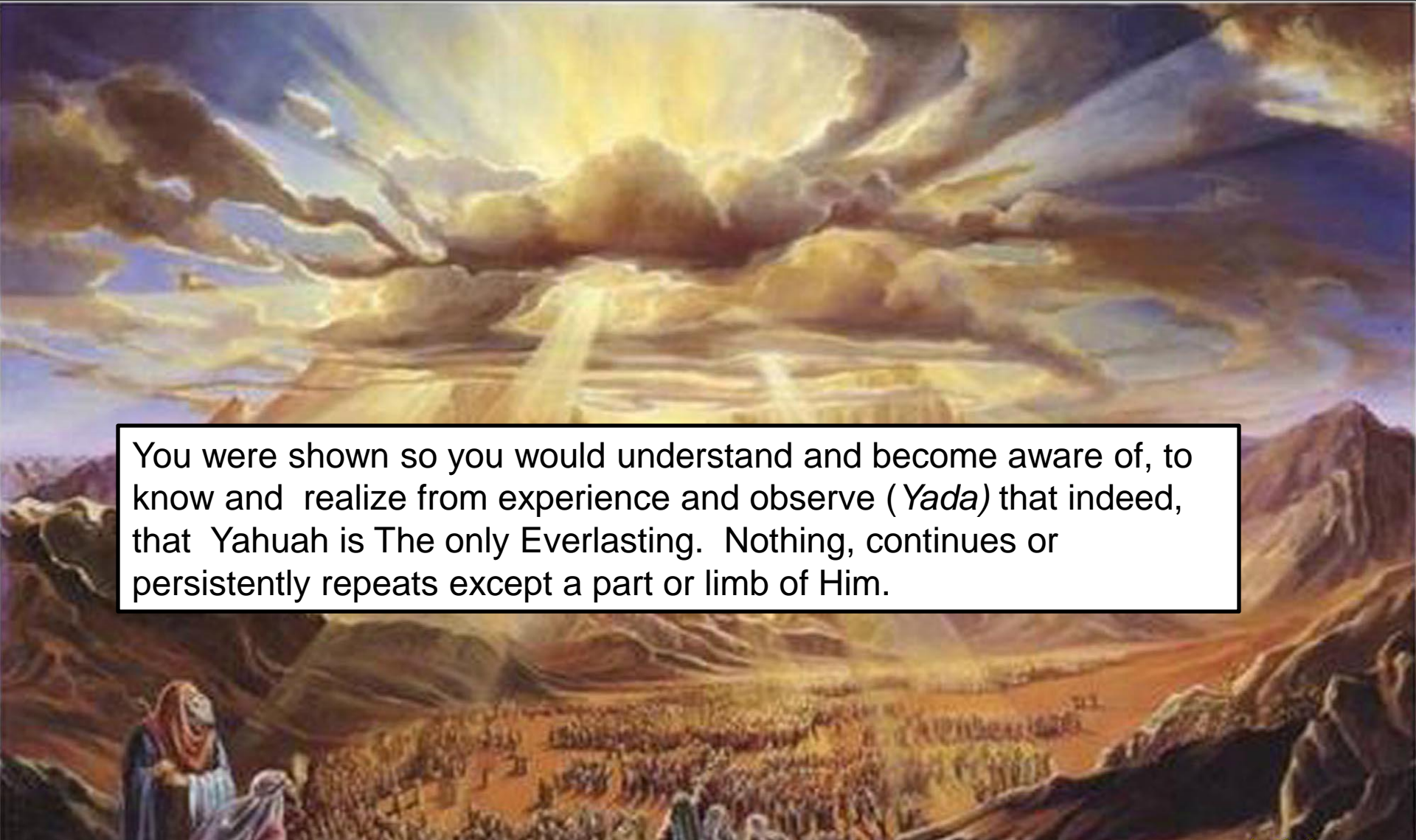
אוּ הִנְסָה אֱלֹהִים לְבוֹא לְקַחַת לּוֹ גּוֹי
מִקְרֵב גּוֹי בְּמַסַּת בְּאֵתָת וּבְמוֹפְתִים
וּבְמִלְחָמָה וּבִיד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה
וּבְמוֹרָאִים גְּדֹלִים כָּכֵל אֲשֶׁר-עָשָׂה לָכֶם
יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיךָ: | LEB OT RI

By His own desire answer yes or no, has Eternal put Himself to the test to be proved, go and take, receive, grasp and to fetch and collect for Himself a nation – people besides “Israel”, gentiles (*goy*) from the midst of a nation (*goy*) with frustrating and catastrophic events aimed at testing people (*massah*) *people being measured*, with ++^ב - signs, a banner, warning, (*att*) and with a marvelous wonder or omen-supernatural, and in weapons of war-armed conflict. And with the forearm, strong, severe, powerful and firm, with this arm of military forces outstretched and extended, and with fear and terror and great huge and impressive which is all that because Yahuah the Everlasting carried out and labored to do to make happen for you, like this in Mitzrayim before your eyes?

Deuteronomy 4:35

אַתָּה הָרֵאִיתָ לְדַעַת כִּי יְהוָה הוּא
הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ: | LEB OT RI

Debarim (Words) 4:30-40 Deuteronomy
Deu 4:35 You, you have been shown *it* , to know that
Yahuah He *is* Eternal; there is none else besides Him.



You were shown so you would understand and become aware of, to know and realize from experience and observe (*Yada*) that indeed, that Yahuah is The only Everlasting. Nothing, continues or persistently repeats except a part or limb of Him.

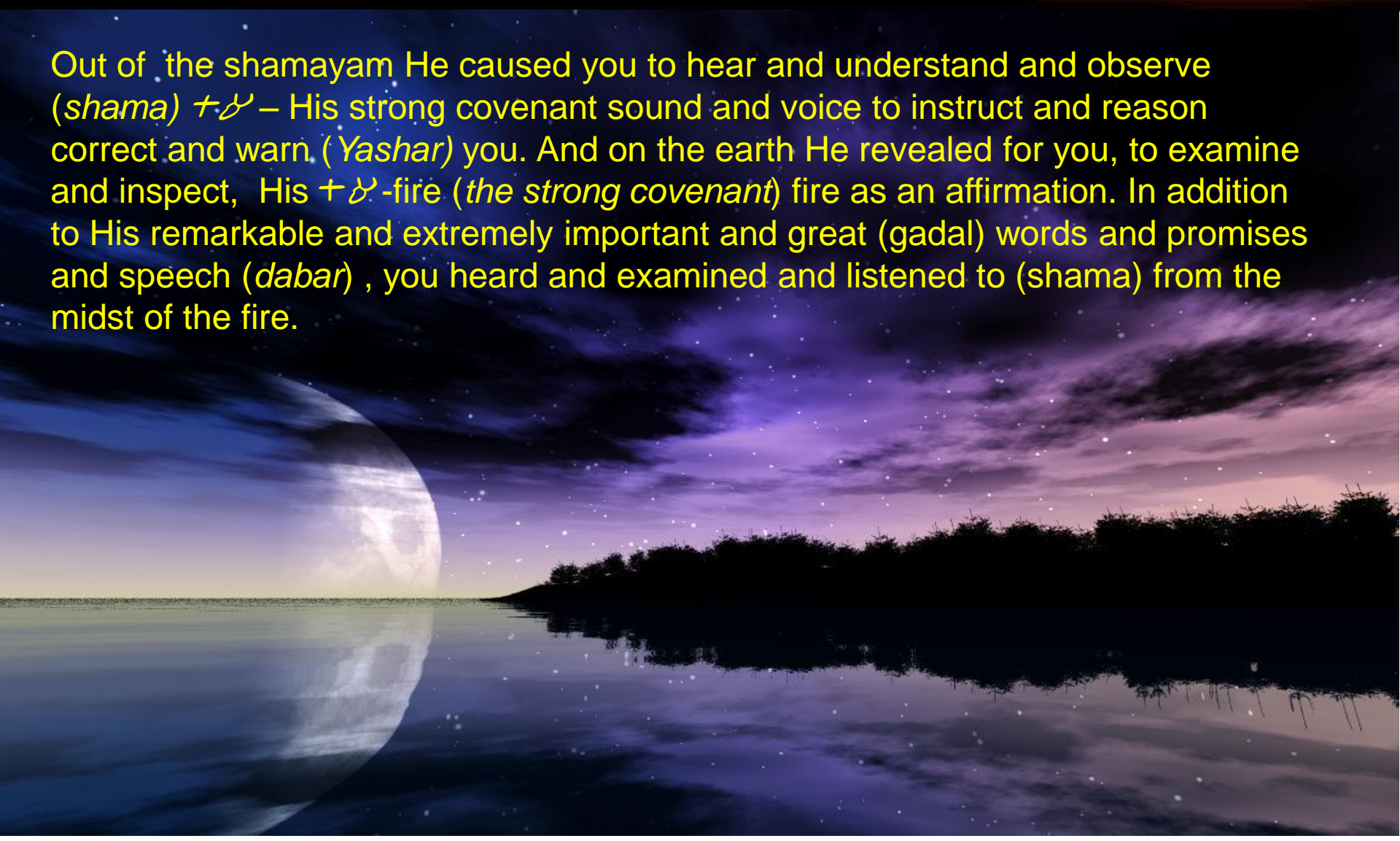
Dabarim (Words) 4:30-40 Deuteronomy

Deuteronomy 4:36

מִן־הַשָּׁמַיִם הִשְׁמִיעַ אֶת־קוֹלֹ לְיִשְׂרָאֵל
וְעַל־הָאָרֶץ הִרְאָה אֶת־אֵשׁ הַגְּדוֹלָה
וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ: | LEB OT RI

Deu 4:36 `From the heavens He has caused you to hear His voice, to instruct you, and on earth He has showed you His great fire, and His words you have heard out of the midst of the fire.

Out of the shamayam He caused you to hear and understand and observe (*shama*) $\text{†} \text{‛}$ – His strong covenant sound and voice to instruct and reason correct and warn (*Yashar*) you. And on the earth He revealed for you, to examine and inspect, His $\text{†} \text{‛}$ -fire (*the strong covenant*) fire as an affirmation. In addition to His remarkable and extremely important and great (*gadal*) words and promises and speech (*dabar*) , you heard and examined and listened to (*shama*) from the midst of the fire.



Dabarim (Words) 4:30-40 Deuteronomy

Deu 4:37 `And because that He has loved your fathers, He does also fix on their seed after them, and does bring you out, in His presence, by His great power, from Egypt:

Deuteronomy 4:37

וְתַחַת כִּי אָהַב אֶת־אֲבוֹתֶיךָ וַיִּבְחַר בְּזַרְעוֹ
אַחֲרָיו וַיּוֹצֵאֲךָ בְּפָנָיו בְּכַחוֹ הַגָּדֹל
מִמִּצְרַיִם | LEB OT RI

And underneath, because He delighted and loved with great affection and care (*ahab*) your + בְּ - strong covenant forefathers, He chose and selected to examine and test those to learn the genuineness of from the seeds and descendants after them. And He brought you out in His own presence, by His, the great (*gadal*) strength and power from Mitzrayim.



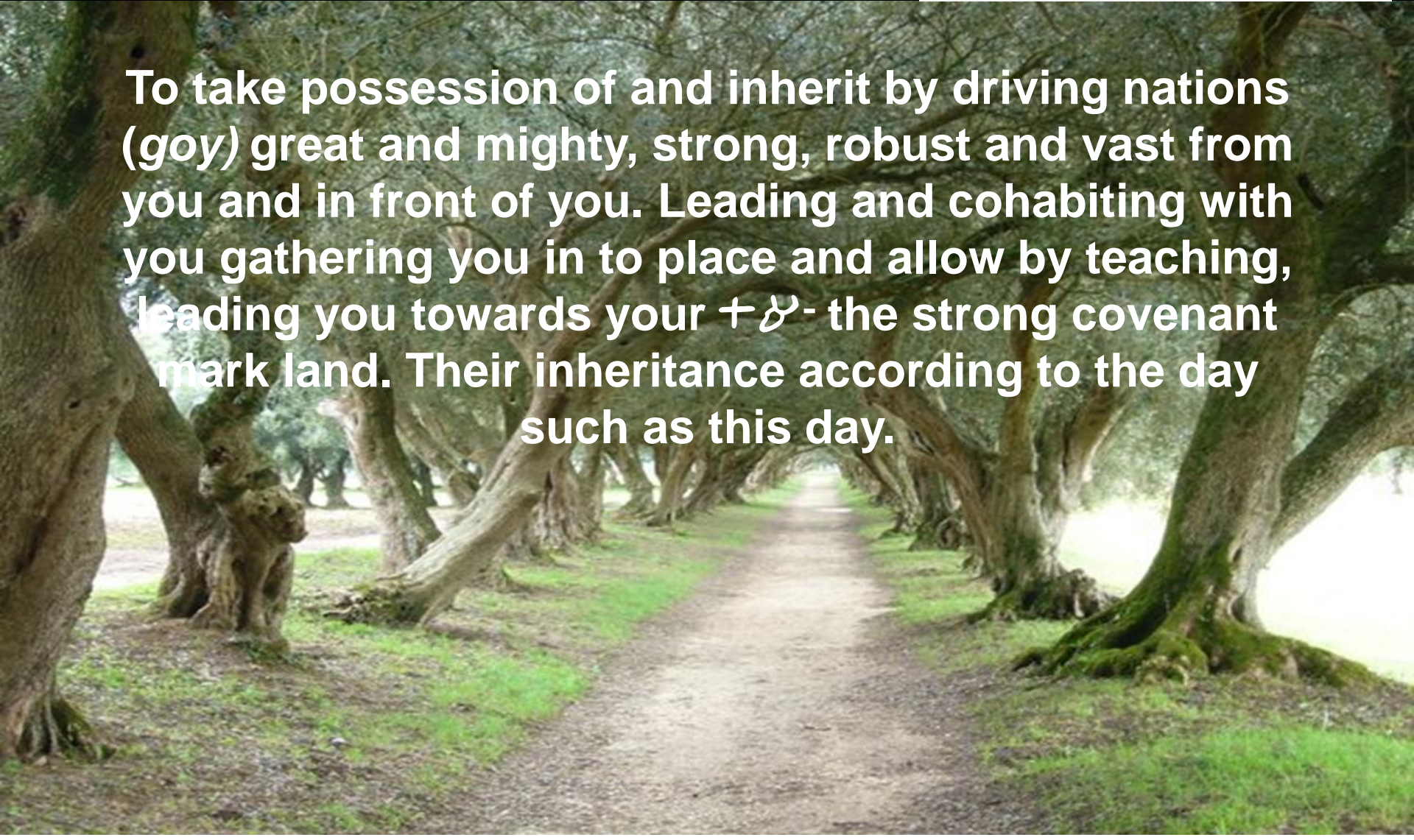
Dabarim (Words) 4:30-40 Deuteronomy

Deu 4:38 to dispossess nations greater and stronger than you, from your presence, to bring your in to give to your their land--an inheritance, as *at* this day.

Deuteronomy 4:38

לְהוֹרִישׁ גּוֹיִם גְּדוּלִים וְעֲצָמִים מִמֶּנָּךְ מִפְּנֵיךְ
לְהַבְיֵאֲךָ לְתִתְּלָךְ אֶת־אֲרָצָם נַחֲלָה בְיוֹם
הַזֶּה: | LEB OT RI

To take possession of and inherit by driving nations (*goy*) great and mighty, strong, robust and vast from you and in front of you. Leading and cohabiting with you gathering you in to place and allow by teaching, leading you towards your $\text{†} \text{♣}$ - the strong covenant mark land. Their inheritance according to the day such as this day.



Dabarim (Words) 4:30-40 Deuteronomy

Deu 4:39 `And you have known to-day, and hast turned *it* back to you heart, that Yahuah He *is* Eternal, in the heavens above, and on the earth beneath--there is none else;

Deuteronomy 4:39

וַיֵּדַעְתָּ הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבְּךָ כִּי יְהוָה
הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
מִתַּחַת אֵין עוֹד: LEB OT RI

So you will hear, learn and come to know out of experience as it is revealed and recognize and acknowledge (*yadat*) the day and return, turn back around the direction of your mind and heart-you yourselves, that indeed אֵין עוֹד is precisely the one and the same Everlasting in the Shamayim far above and on the earth way below. There exists nothing continually.



Dabarim (Words) 4:30-40 Deuteronomy

Deu 4:40 and you have kept His statutes and His commands which I am commanding you to-day, so that it is well to you, and to your sons after you, and so that you prolong days on the ground which Yahuah your Eternal is giving to you--all the days.'

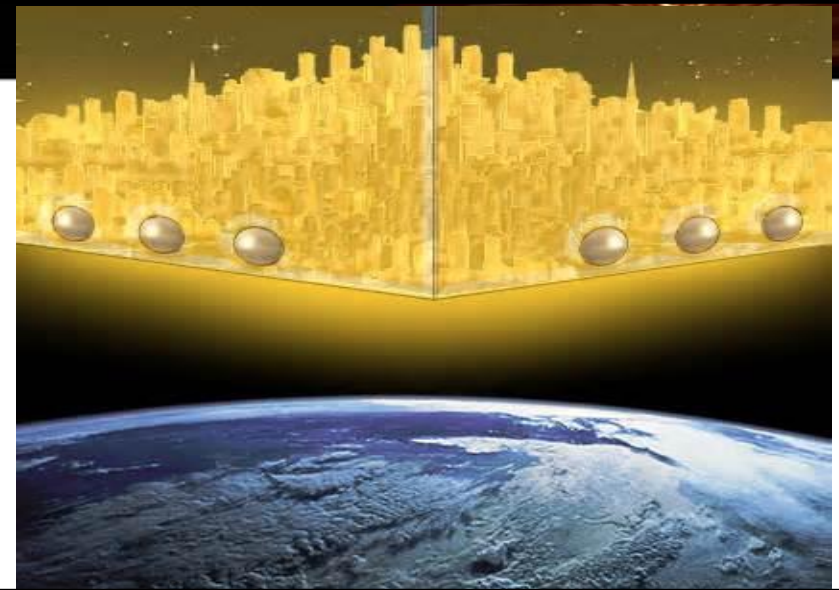
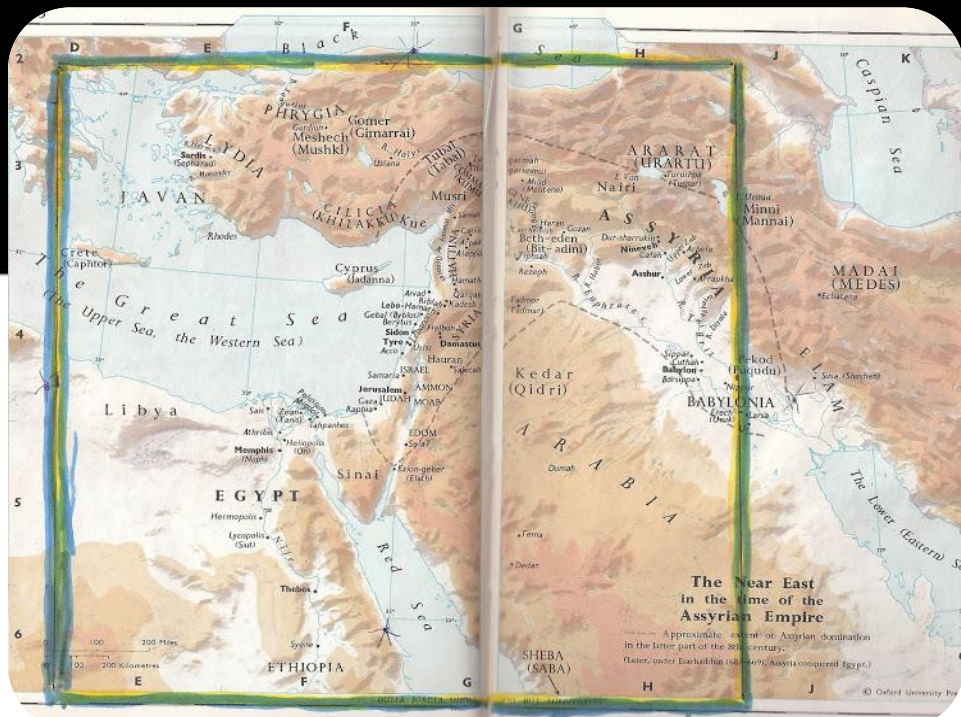
Deuteronomy 4:40

וּשְׁמַרְתָּ אֶת־חֻקָיו וְאֶת־מִצְוֹתָיו אֲשֶׁר
אָנֹכִי מְצַוֶּה הַיּוֹם אֲשֶׁר יֵטֵב לָךְ וּלְבָנֶיךָ
אֲחֵרֶיךָ וּלְמַעַן תִּאָּרִיךְ יָמִים עַל־הָאָדָמָה
אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ כָּל־הַיָּמִים |

LEB OT RI

And keep guard to preserve and retain and observe carefully (*shamar*) +^ש- the strong covenant appointed tasks and clear communicated prescriptions (*choq*) precepts and His +^ש- the strong covenant terms (Mitzwah) that relationally I appoint and direct you this day so that relationally in order that it may be pleasing, agreeable, successful, merry, joyful and be treated kindly (*taub*) for you and for your children after you so that on account of and the purpose and intent being that you may lengthen in time the day on the ground that ^א_א^א_א your Everlasting permits and hands down to place you, the totality of the days.

August 23, 2012
The New Jerusalem
by Nathan Busenitz



Rev 7:9 After these things I saw, and lo, a great multitude, which to number no one was able to count, out of all nations, and tribes, and peoples, and tongues, standing before the throne (of Yah), and before the Lamb, arrayed in white robes, and palms in their hands,

Rev 7:13 And answer did one of the elders, saying to me, `These, who have been arrayed with the white robes--who are they, and whence came they?'
Rev 7:14 and I have said to him, `Sir, you have known;' and he said to me, `These are those who are coming out of the great tribulation, and they did wash their robes, and they made their robes white in the blood of the Lamb;

What are the words for commandment?



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

REFERENCES



Lexicons:

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

Torah- תורה

Family Of Words





Torah- תורה אקצא

