

## 5. Deuteronomy - DEBARIM

(Version 4.3: 10-28-17)

### Chapter 1

Deut. 1:1 These are the words  
which Moshe spoke to all Yisra'el  
on the other side of The Yarden in the wilderness,  
in the desert before The Reed Sea  
between Paran and Tophel,  
and Laban, and Hazerot, and Di Zahab,

**debarim** - words.  
This is the source  
for the Hebrew title for this scroll.  
This is descriptive in far more  
than the literal sense  
as will be seen during your study of this text.

Paran means ornamental.  
Tophel means to smear of plaster with lime.  
Laban means white.  
Hazerot means yards, enclosures.  
Di Zahab means that which shimmers; or, gold.

Deut. 1:2 eleven days from Horeb by way of Mount Se'ir  
as far as Kadesh Barnea.

Horeb means desolate.  
Se'ir means rough, hairy.  
Kadesh Barnea means sanctuary of the wandering one.

Deut. 1:3 And it was in the fortieth year  
in the eleventh month  
on the first day of the month  
that Moshe spoke to the children of Yisra'el  
according to everything that **YAHWEH**  
had directed he himself **nx** concerning them

This is in the eleventh month,  
40 years after he had sent the spies  
into the Land of Kena'an  
at Kadesh Barnea the first time,  
40 years and eleven months.

Deut. 1:4 after he had struck Sihon himself **nx**,  
king of the Amorites who dwelt in Heshbon  
and Og himself **nx**, king of Bashan  
who dwelt at Ashtarot in Edre'i.

Sihon means tempestuous.  
Amorites means publicity; prominence.  
Heshbon means contrivance; intelligence.  
Og means round.  
Bashan - meaning unknown.  
Ashtarot means increase; fertility.  
Edre'i means power, force.

Deut. 1:5 On the other side of The Yarden,  
in the land of Mo'ab,  
Moshe undertook to explain this Torah itself **nx**  
saying,

**torah** - (from 3384) a **precept or statute**,  
especially the Decalogue or Pentateuch:- law.  
3384. *yaw-raw'*; or (2 Chr. 26:15) *yaw-raw'*; 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, show, shoot, teach(-er,-ing), through.

The concept of **torah**  
is extremely important to understand properly.  
**It means to teach, to instruct.**  
It does **NOT** mean to "command".

What's commonly called  
"The Ten Commandments" in English  
is understood in Hebrew to mean  
**"The Ten Words"**.

There is **no commandment** in **The Ten Words**.  
Rather, there are **ten instructions**.

What YAHWEH speaks to us are His "instructions".  
They are intended to teach us what He desires.  
It's up to us to choose whether we will DO  
what He instructs us to do,  
or NOT DO what He instructs us to do.  
Our response determines the outcome.

What's not properly understood is that  
**there is no compulsion on the part of YAHWEH  
to MAKE US DO what He desires.**  
**It's ENTIRELY our free choice  
concerning our response.**

Failure to do His "will" (desire) **is rebellion!**  
**It is punishable by death**  
**precisely because it is rebellion.**  
**It is an "offense" against Him.**

And that "offense" is what is traditionally  
referred to as "sin".  
This fundamental understanding of Scripture is essential  
if you're going to properly comprehend what it means to you.

Deut. 1:6 "YAHWEH, our Elohim,  
spoke to us at Horeb saying,  
'Enough for your dwelling at this mountain.  
Deut. 1:7 Turn and start your journey.  
And go to the mountains of the Amorites  
and to all the neighboring places,  
in the desert, in the mountains, and in the valleys,  
and in The Negev, and on the seacoast,  
to the land of the Kena'anites and to the Lebanon,  
as far as the great river, The River Euphrates.  
The Lebanon is not the country of Lebanon.  
It's a portion of the land of Kena'an.  
It's one of the more productive areas of the land.

Deut. 1:8 See! I have given before you the land itself **תא**!  
Go in and possess the land itself **תא**  
which YAHWEH swore to your forefathers,  
to Abraham, to Yitzhak, and to Ya'akob,  
to give to them and to their seed after them.'

The first part of this verse reads awkwardly in English,  
but it is the literal sense of the Hebrew terms.  
Many translations will use different language  
to convey this concept.  
Many use "set before you".

However, the concept of the land as a gift is crucial.  
They did not "earn" it in any manner.  
It was promised to them  
by a covenant of YAHWEH Himself.

The face represents many things.  
In many instances it represents  
the "presence" of the person identified.

In this instance it points  
toward the placement of a gift  
in front of the persons involved,  
"to your faces".

Deut. 1:9 And I spoke to you at that time saying,  
'I am not able to carry by myself you yourselves **תא**.

Deut. 1:10 YAHWEH, your Elohim,  
has increased you yourselves **תא**.  
And behold!  
You are today like the stars of the skies in abundance.

Deut. 1:11 YAHWEH, The Elohim of your forefathers,  
is going to add to you a thousand times more.

And He will bless you yourselves **תא**  
according to what He has spoken to you!

Deut. 1:12 How am I to carry by myself your burden,  
and your load, and your contention?

Deut. 1:13 Provide from you men,  
wise and understanding,  
and known by your tribes.  
And I will place them as your heads.'

Deut. 1:14 And you responded to me myself **תא**.  
And you said, 'The word is good  
which you have spoken to us to do.'

Deut. 1:15 And I took the heads  
of your tribes themselves **תא**,  
wise men and knowing.  
And I gave them to you yourselves **תא**  
as heads over you,  
leaders of thousands, and leaders of hundreds,  
and leaders of fifties, and leaders of tens,  
and officers for your tribes.

Deut. 1:16 And I charged your judges themselves **תא**  
at that time saying,  
"Listen attentively between your kindred.  
And pronounce sentence rightly  
between a man and his brother or his stranger.

Deut. 1:17 Do not respect faces  
in pronouncing sentence.  
Whether little or great you are to listen attentively.  
Do not fear anyone's face  
because the verdict is for the sake of The Elohim.

And the word which is too hard for you  
you are to bring to me.  
And I will listen attentively to it."

Deut. 1:18 And I gave as direction  
to you yourselves **תא** at that time  
**all the words** which you are to do.

Deut. 1:19 And we journeyed from Horeb.  
And we went through all that great  
and fearful wilderness itself **תא** which you saw  
on the way to the mountains of the Amorites  
according to what **YAHWEH**, our Elohim,  
had directed us ourselves **תא**.

And we came as far as Kadesh Barnea.

Deut. 1:20 And I said to you,  
"You have come to the mountains of the Amorites  
which **YAHWEH**, our Elohim, is giving to us.

Deut. 1:21 Behold!  
**YAHWEH**, your Elohim, has put before your faces  
the land itself **תא**.

Go up!  
Occupy it according to what **YAHWEH**,  
The Elohim of your forefathers, has spoken to you!  
Do not fear!  
And do not be dismayed!"

Deut. 1:22 And you came near to me, all of you.  
And you said, 'Send men before us.  
And have them explore for us the land itself **תא**.  
And have them return word to us ourselves **תא**  
of the way itself **תא** which we are to go up into it  
and of the towns to which we are to go.'

Deut. 1:23 And the word was pleasant in my eyes.  
And I took from you twelve men,  
one man from each tribe.

Deut. 1:24 And they turned and went up the mountain.  
And they went as far as the River Eshkol.  
And they spied on it itself **תא**.

Deut. 1:25 And they took with their hands  
from the fruit of the land.  
And they brought it down to us.

And they returned word to us ourselves **אנחנו**.  
And they said,  
"The land which **YAHWEH**, our Elohim,  
is giving to us is good."

Many traditional translations  
put these statements into  
a series of consecutive phrases  
within the same sentence.  
This is not proper for Hebrew thought.

It also seems to be improper  
for YAHWEH's intent for the text.

Each action needs to be separated.  
Doing so makes each action distinct  
and important in its own right.

The "English way"  
of slipping everything into one sentence  
destroys the significance of each step.

An effort has been made in this work  
to keep the concepts separated  
so one can appreciate their importance.

Deut. 1:26 But you were not willing to go up.  
And you rebelled against the mouth itself **אפי**  
of YAHWEH, your Elohim!

The phrase, "the mouth of YAHWEH"  
occurs frequently in The Old Covenant Scriptures.  
It represents His spoken word  
as being specifically pronounced by Him.  
To go against such a proclamation  
was viewed as profoundly rebellious.

Deut. 1:27 And you grumbled in your tents.  
And you said, 'With hatred **YAHWEH**  
has brought out us ourselves **אנחנו**  
from the land of Mitsraim  
for the sake of giving us ourselves **אנחנו**  
into the hand of the Amorites,  
for the sake of destroying us!

Deut. 1:28 Why are we ourselves going up?  
Our kindred have made our hearts themselves **אנחנו**  
melt by saying,  
"The people are greater and taller than we are!  
The towns are great and walled up to the skies.  
And also the sons of the Anakim were seen there! "

Deut. 1:29 And I said to you,  
"You are not to have dread  
and you are not to be afraid of them!

Deut. 1:30 **YAHWEH**, your Elohim,  
The One going before you,  
He Himself will fight for you  
like everything He did for you yourselves **אנחנו**  
in Mitsraim for the sake of your eyes,  
1:31 and in the wilderness where you saw  
how **YAHWEH**, your Elohim, has carried you  
like a man carries his child himself **אנחנו**  
on all the way in which you have gone  
until you came to this place."

Deut. 1:32 But in this matter you were not trusting  
in **YAHWEH**, your Elohim,  
Deut. 1:33 Who was going before you on the way  
to seek out a place for you to pitch your tents,  
to show you the way you are to go  
with fire by night and with a cloud by day.

Deut. 1:34 And **YAHWEH** listened attentively  
to the sound of your words themselves **nx**!  
And He burst forth in rage.  
And He swore an oath saying,  
Deut. 1:35 "Not one of these men of this bad generation  
will see the good land itself **nx**  
which I swore to give to your forefathers  
Deut. 1:36 except Kaleb, son of Yephunneh.  
He will see it!  
And to him and to his children  
I will give the land itself **nx** on which he walked  
because of how he fully followed **YAHWEH!**"

Deut. 1:37 Also, **YAHWEH** was enraged with me  
on account of you saying,  
"Also, you yourself **nx** will not go in there!

Deut. 1:38 Yahoshua, the son of Nun,  
the one standing in your presence, will go in there,  
he himself **nx**.  
Strengthen him because he  
will cause Yisra'el to inherit it!

Deut. 1:39 And your little ones of whom you have said  
they are for plunder,  
who today have no knowledge of good and bad,  
they themselves will go in there.  
Even to them I am giving it!  
And they will occupy it!

Deut. 1:40 But you yourselves **nx**, turn for your sakes,  
and journey to the wilderness  
by the Way of The Sea of Reeds."

Deut. 1:41 And you responded.  
And you said to me,  
"We have offended against **YAHWEH**.  
We ourselves will go up.  
And we will fight  
according to all that **YAHWEH**, our Elohim,  
has directed us."

And you girded on, each man, his battle gear.  
And you were ready to go up onto the mountain.  
**chata'** - properly, to miss;  
hence (figuratively and generally) to offend.

Sin is a very misunderstood concept.  
While it does mean to miss,  
meaning to go astray,  
it means far more than that.

**Sin is an offense - against YAHWEH.**  
It is an offense against Him  
precisely because it is an act of rebellion  
against His Word, His instruction.

One who has offended owes a debt  
to the one against whom he has offended.  
That's the essence of "sin."

Scripturally the debt owed is one's own life  
- his death.

Deut. 1:42 But **YAHWEH** said to me, "Say to them,  
'Do not go up, and do not fight  
unless I am in your midst!  
Then you will not be defeated before your enemies.' "

Deut. 1:43 And I spoke to you.  
But you would not listen.  
And you rebelled  
against the mouth itself **nx** of **YAHWEH**.  
And you were insolent.

And you went up on the mountain.

Deut. 1:44 And the Amorites dwelling on that mountain came out against you yourselves **תא**.  
And they pursued you yourselves **תא** like bees do.  
And they violently struck you yourselves **תא** from Se'ir as far as Horma.

Deut. 1:45 And you returned.  
And you wept before **YAHWEH**.  
But **YAHWEH** did not listen to your voice.  
And He did not pay attention to you.

Deut. 1:46 And you dwelt at Kadesh many days, like the days that you dwelt *there before*.

## Chapter 2

Deut. 2:1 And we turned.  
And we journeyed into the wilderness the way of The Sea of Reeds according to what **YAHWEH** had said to me.

And we went around Mount Se'ir itself **תא** many days.

Deut. 2:2 And **YAHWEH** spoke to me saying,  
2:3 'Enough of your going around this mountain itself **תא**.  
Turn to your north!  
Deut. 2:4 And the people themselves **תא** you are to direct saying,  
'You yourselves **תא** are passing over on the territory of your kindred, the children of Esau, who are dwelling in Se'ir.  
And they will be afraid because of you.  
And you are to watch over yourselves vehemently!

Deut. 2:5 You are not stir up strife with them. Indeed, I will not give to you from their land so much as one footstep.  
Indeed, as a possession for Esau I have given Mount Se'ir itself **תא**.

Deut. 2:6 Food you are to buy from they themselves **תא** with silver.  
And you will eat.  
And also water you are to buy from they themselves **תא** with silver.  
And you will drink.'

Deut. 2:7 Indeed, **YAHWEH**, your Elohim, has blessed you in all the actions of your hands.  
He has known your goings in this great wilderness itself **תא**.  
Forty years **YAHWEH**, your Elohim, has been with you. You have not lacked a thing."

Deut. 2:8 And we passed over away from our kindred themselves **תא**, the children of Esau, who are dwelling in Se'ir, from the way of the desert, away from Eylat and Etzion Geber.

And we turned and passed over by way of the Wilderness of Mo'ab.

Deut. 2:9 And **YAHWEH** said to me, 'Do not attack Mo'ab itself **תא** and do not stir up strife against them in battle. Indeed, I will not give to you from their land a possession because to the children of Lot I have given Ar itself **תא** as a possession."

Deut. 2:10 The Emim had dwelt there formerly,  
a people as great and numerous and tall as the Anakim.

2:11 They were also accounted as Repha'im,  
like the Anakim.

But the Mo'abites call them Emim.

Emim means terror; fright.

Anakim means to choke or strangle.

Repha'im means giant;

or - departed beings, deceased ones.

There is enough in Scripture  
to connect these groups to the Nephilim  
who existed prior to the flood of Noah's time  
- "and also after that". (See Gen. 6.4)

These were the source for "the men of *ha-shem*,  
"men of the name" or men of 'renown'.

They were destroyed/removed  
at the time of the flood,  
but they returned.  
We don't know when or how.

They now show up in the land of Kena'an  
at the time of the arrival of the Yisra'elites,  
and they, specifically, are among those  
who are to be destroyed by the Yisra'elites  
when they enter the land of the promise.

Deut. 2:12 And the Horites dwelt in Se'ir previously.  
And the children of Esau occupied it.  
And they destroyed them from before them.  
And they dwelt in their place  
like what Yisra'el did to the land of their possession  
which **YAHWEH** gave to them.

Verses 10-12 are an obvious editorial note  
inserted into the text.

This was done in several cases  
to clarify certain elements of the historical record.

Horites means cave dwellers.

Deut. 2:13 " 'Now Get up!  
And you are to pass over River Zered itself **nx**.'

Then we passed over River Zered itself **nx**.

Deut. 2:14 And the days we walked  
from Kadesh Barnea  
until we passed over River Zered itself **nx**  
were thirty and eight years,  
until all the generation of the men of battle  
was terminated from the midst of the encampment  
according to what **YAHWEH** had sworn to them

Deut. 2:15 Yes, even the hand of **YAHWEH**  
was against them for the sake of driving them  
from the midst of the encampment  
until they were terminated.

Deut. 2:16 And it was as all the men of battle  
had been put to death from among the people.

Deut. 2:17 And **YAHWEH** spoke to me saying,  
Deut. 2:18 'You yourself **nx** are passing over today  
the boundary itself **nx** of Mo'ab, Ar itself **nx**.

Deut. 2:19 And when you come near,  
opposite the children of Ammon,  
you are not to attack them  
nor stir up strife against them.  
Indeed, I will not give to you from the land  
of the children of Ammon as a possession.  
Indeed, I have given it  
to the children of Lot as a possession.'

Deut. 2:20 It was also accounted

as a land of the Repha'im.  
Repha'im formerly dwelt there.  
And the Ammonites called them Zamzummim,  
Zamzummim means plotters; intrigue.  
Deut. 2:21 a great people, and numerous,  
and tall like the Anakim.

But YAHWEH destroyed them from before their faces  
and they dispossessed them.  
And they dwelt in their place,  
Deut. 2:22 like what He did for the children of Esau  
who are dwelling in Se'ir, who destroyed  
the Horites themselves **nx** from before their faces.  
And they dispossessed them.  
And they have dwelt in their place until this day.

Deut. 2:23 And the Avvim who were dwelling in villages  
as far as Azzah, the Kaphtorim who came from Kaphtor  
destroyed them and dwelt in their place.

Avvim means crooked ones; perverted ones.

Azzah means strong, vehement, harsh.

**Azzah = Gaza of today!**

Kaphtor means to surround; wreath-shaped.

**Kaphtor is likely Cyprus.**

**It is the original home of the Philistines!**

Hence, those referred to today as "Palestinians"  
are more properly "Philistines".

Once again we find  
an editorial insertion in the text from verse 20-23  
to explain the historical issues connected to it.

Deut. 2:24 'Get up! Start out!  
And pass over River Arnon itself **nx**!  
Behold!  
I have given into your hand Sihon himself **nx**,  
king of Heshbon, the Amorite and his land itself **nx**.  
Defile it!  
Occupy it!  
And strive against him in battle!

Deut. 2:25 This day I will defile it,  
putting the dread and the fear of you  
upon the faces of the peoples under all the skies,  
who will hear the report of you,  
and they will tremble and writhe before your faces.'

Deut. 2:26 And I sent messengers  
from the Wilderness of Kedemoth  
to Sihon, King of Heshbon, with words of peace saying,  
Kedemoth means beginnings.

Deut. 2:27 'Let me pass over on your land on the road.  
I will walk on the road not turning  
to the right or to the left.

Deut. 2:28 Food you will sell me for silver and I will eat.  
And water you will give me for silver and I will drink.  
Only let me pass over on foot  
Deut. 2:29 like what the children of Esau dwelling in Se'ir  
and the Mo'abites dwelling in Ar have done for me,  
until I pass over The Yarden itself **nx**  
into the land YAHWEH, our Elohim, is giving to us.'

Deut. 2:30 But Sihon, King of Heshbon,  
was not willing to let us pass over on it.  
Indeed, YAHWEH, your Elohim,  
hardened his nature itself **nx**  
and strengthened his heart itself **nx**  
in order to give him into your hand as it is this day.

Deut. 2:31 And YAHWEH said to me,  
'Behold!  
I have begun to give Sihon himself **nx**  
and his land itself **nx** over to you!



He is to be mortally wounded!

Occupy it for the sake of possessing his land itself **נא**!  
*chalal* - to bore, to wound, mortally, to pierce;  
to profane, defile.

*yarash* - to occupy (by driving out previous tenants  
and possessing in their place).

There are some additional uses for these terms  
but these are the primary ones.

This entire verse is emphatic in form,  
with the imperative sense used more than once.

Deut. 2:32 And Sihon came out against us,  
and all his people, to battle at Yahatz.

Yahatz means to stomp; threshing floor.

Deut. 2:33 And **YAHWEH**, our Elohim, gave him to us.  
And we struck he himself **נא**,  
and his sons themselves **נא**,  
and all his people themselves **נא**.

Deut. 2:34 And we captured all his towns themselves **נא**  
at that very time.

And we devoted to destruction every town itself **נא**,  
men, and the women, and the children.

No survivor remained.

Deut. 2:35 Only the livestock was plunder for us  
and the booty of the towns which we captured.

Deut. 2:36 From Aro'er,  
which is on the edge of River Arnon,  
and the town that is by the river, and as far as Gil'ad  
there was not one town inaccessible by us.

**YAHWEH**, our Elohim,  
gave everything itself **נא** to our faces.

Deut. 2:37 However, toward the land  
of the children of Ammon you did not approach,  
by the River Yabbok, or to the towns of the mountains,  
or wherever **YAHWEH**, our Elohim, had directed us.

### Chapter 3

Deut. 3:1 And we turned.

And we went up the road toward Bashan.

And Og, King of Bashan, came out to encounter us,  
he himself and all his people,  
for the sake of battle at Edre'i.

Bashan - meaning uncertain.

Og means round.

Edre'i means mighty.

Deut. 3:2 But **YAHWEH** said to me,

'Do not fear he himself **נא**.

Indeed, into your hand I have given he himself **נא**,  
and all his people themselves **נא**,  
and his land itself **נא**!

And you will do to him as you did to Sihon,  
king of the Amorites who were dwelling at Heshbon.'

Deut. 3:3 And **YAHWEH**, our Elohim,  
also gave into our hands

Og himself **נא**, King of Bashan,  
and all his people themselves **נא**.

And we struck him

until there remained for him no survivor.

3:4 And we captured all his towns themselves **נא**  
at that very time.

There was not a town which we did not capture  
from they themselves **נא**;

sixty towns, all the region of Argob,  
the dominion of Og at Bashan.

Argob means stony.

Deut. 3:5 All these towns were fortified  
with high walls, gates, and bars,  
separate from a great many unwallled villages.

Deut. 3:6 And we devoted to destruction  
they themselves **תא**  
as we did to Sihon, King of Heshbon,  
devoting every town to destruction,  
men, the women, and the children.

Deut. 3:7 But all the livestock  
and the booty of the towns  
we took as plunder for ourselves.

Deut. 3:8 And at that time we took the land itself **תא**  
from the hand of two kings of the Amorites,  
which were across The Yarden,  
from River Arnon to Mount Hermon,  
Hermon means abrupt.

Deut. 3:9 Tzidonians call Hermon Siryon,  
and the Amorites call it Senir,  
Here we find yet another  
editorial addition to the text.  
Tzidon means fishery.  
Siryon means YAH has prevailed.  
Senir means pointed; a peak.

Deut. 3:10 all the towns of the plain,  
all The Gil'ad, and all Bashan  
as far as Salkah and Edre'i,  
towns of the dominion of Og in Bashan.  
Deut. 3:11 Indeed, only Og, King of Bashan, remained  
from the remnant of the Repha'im.

Behold! His bedstead was a bedstead of iron.  
Is it not in Rabbah of the children of Ammon?  
Nine cubits is its length and four cubits its width  
according to the cubit of a man.  
Rabbah means great, large, etc.

Deut. 3:12 And this land itself **תא**  
which we occupied at that time,  
from Aro'er which is by River Arnon  
and half the mountains of The Gil'ad and its towns,  
I gave to the Re'ubenites and to the Gadites.

Deut. 3:13 And the remainder of Gil'ad  
and all of Bashan, the dominion of Og,  
I gave to half the tribe of Menashe,  
all the region of Argob with all Bashan,  
that which is called the land of the Repha'im.

Deut. 3:14 Ya'ir, son of Menashe, took  
all the region of Argob itself **תא**  
as far as the boundary of The Geshurites  
and the Ma'akathites.  
And he called they themselves **תא**  
after his own name,  
The Bashan of Havvot Ya'ir itself, **תא**  
to this day.

Ya'ir means enlightener.  
Geshur means to bridge, join.  
Ma'akah means depression.  
Havot means villages, living places.

Deut. 3:15 And to Makhir I gave The Gil'ad itself **תא**.  
Deut. 3:16 And to the Re'ubenites and to the Gadites  
I gave from Gil'ad as far as River Arnon,  
the middle of the river as the boundary,  
as far as The River Yabbok,  
the boundary of the children of Ammon,  
Deut. 3:17 and the desert,  
with The Yarden as the boundary  
from Kinneret as far as The Sea of the Arabah,  
The Salt Sea,  
below the slopes of Pisgah on the east.

Deut. 3:18 And I directed you yourselves **תא** at that time saying, 'YAHWEH, your Elohim, has given you this land itself **תא** for the sake of occupying it. You are to pass over armed before your kindred, the children of Yisra'el, all the sons of ability.  
**yarash** - to occupy (by driving out previous tenants, and possessing in their place); by implication, to seize, to rob, to inherit.

Many translations use "possess". While that is the ultimate end of these actions, and the planned purpose of YAHWEH, it is not the proper use of this term. The concept is to occupy in the place of the existing residents.

Deut. 3:19 And your wives and your little ones, and your livestock, I know that you have much livestock, are to dwell in your towns which I have given to you  
Deut. 3:20 until YAHWEH has given rest to your kindred as to you, and they also have occupied the land itself **תא** which YAHWEH, your Elohim, is giving to them on the other side of The Yarden. Then you will return, each man to his possession which I have given you.'

Deut. 3:21 And Yahoshua himself **תא** I directed at that time saying, 'Your eyes have seen everything itself **תא** that YAHWEH, your Elohim, has done to these two kings. According to this YAHWEH will do to all the kingdoms to which you yourself **תא** are passing over.

Deut. 3:22 You are not to be afraid of them! Indeed, YAHWEH, your Elohim, He Himself is fighting for you!'

Deut. 3:23 And I entreated YAHWEH at that time saying,  
Deut. 3:24 'My Sovereign, YAHWEH, You Yourself **תא** have begun to show Your servant himself **תא** Your greatness itself **תא** and Your strong hand itself **תא**.

Who, what 'god' in the skies or on the earth, who can do according to Your actions or according to Your power?

Deut. 3:25 Please let me pass over and see the good land itself **תא** which is on the other side of The Yarden, this good hill country, and The Lebanon.'

Deut. 3:26 But YAHWEH passed over against me on account of you. And He would not listen attentively to me. And YAHWEH said to me, 'Enough for you! Speak no more to Me concerning this matter!  
Deut. 3:27 Go up to the top of Pisgah! And lift up your eyes westward, and northward, and southward, and eastward! And look with your eyes. Indeed, you will not pass over this Yarden itself **תא**!

Deut. 3:28 But give direction to Yahoshua himself **תא**! And encourage him! And strengthen him! Indeed, he himself will pass over before this people.

And he himself will cause they themselves **תא** to inherit the land itself **תא** which you will see.'

Deut. 3:29 And we dwelt in the valley opposite Bet Pe'or.

#### Chapter 4

Deut. 4:1 And now Yisra'el, listen attentively to the rules and the regulations which I am teaching you yourselves **תא** to do, teaching you to live, and to go in and occupy the land itself **תא** which **YAHWEH**, The Elohim of your forefathers, is giving to you.

Deut. 4:2 **You are not to add to the Word which I am giving as directions to you yourselves **תא**. And you are not to take away from it, for the sake of protecting the directives themselves **תא** of **YAHWEH**, your Elohim, which I am giving as directions to you yourselves **תא**.**

Deut. 4:3 Your eyes have seen what **YAHWEH** did at Ba'al Pe'or itself **תא**. Indeed, all the men who followed Ba'al Pe'or **YAHWEH**, your Elohim has destroyed from your midst.

Deut. 4:4 But you yourselves **תא**, those clinging to **YAHWEH**, your Elohim, are alive, all of you, today.

Deut. 4:5 See! I have taught you yourselves **תא** rules and regulations according to what **YAHWEH**, my Elohim, has directed me, for the sake of doing according to this in the land where you yourselves **תא** are going for the sake of occupying it.

Deut. 4:6 And you are to protect them. And you are to do them. Indeed, it is your wisdom and your discernment in the eyes of the peoples who will hear all these directives themselves **תא**. And they will say, 'Truly a wise and discerning people is this great nation!' Deut. 4:7 Indeed, what great nation is there which has a god near to it like **YAHWEH**, our Elohim, whenever we call on Him?

Deut. 4:8 And what great nation is there that has just rules and regulations like all this instruction which I am giving in your presence today?

**tsaddiyq** - just; right.  
It means fair or equitable.  
The term is far too often "translated" as 'righteous'.

**torah** - a precept or statute.  
However, the primary meaning of the term is instruction. It only becomes "law" in the minds of some because it was written down, following which the human beings involved (especially translators) have made this into something it was not within the Hebrew culture.

Deut. 4:9 However, protect yourself! Even protect your life exceedingly lest you fail to remember the matters themselves **תא** which your eyes have seen, and lest they depart from your heart all the days of your life!

And you are to make them known to your children  
and to your grandchildren.

Deut. 4:10 The day when you stood  
before the face of **YAHWEH**, your Elohim, at Horeb,  
speaking to me.

**YAHWEH** said to me,

'Assemble to Me the people themselves **אנ**!

And I will cause them to hear My Words themselves **אנ**,

by which they will learn to revere Me Myself **אנ**

all the days which they live on the soil!

And their children themselves **אנ** they are to teach.'

Deut. 4:11 And you came near.

And you stood at the foot of the mountain.

And the mountain was burning with fire  
to the heart of the skies; darkness, clouds, and gloom.

Deut. 4:12 And **YAHWEH** spoke to you  
from the midst of the fire.

A voice of words you yourselves **אנ** were hearing.

But a form you were not seeing, only a voice.

Deut. 4:13 And He declared to you

His Covenant itself **אנ**

which He charged you yourselves **אנ** to do,

**The Ten Words.**

And He wrote them upon two tablets of stone.

**The Ten Words**

- this is the literal translation of the Hebrew terms.

This is what the Hebrews understood.

They did **not** think of them as "commandments".

The Covenant was an agreement.

You cannot "command" a covenant.

It **must** be agreed to by both sides

in order for it to be valid.

There is no compulsion.

It's an act of **choice**!

**This is a crucial concept**

**relative to The Covenant of Sinai,**

**as well as to the entire body of Scripture.**

Deut. 4:14 And me myself **אנ**

**YAHWEH** charged at that time

to teach you yourselves **אנ** rules and regulations

for the sake of doing they themselves **אנ**

in the land to which you yourselves **אנ**,

are passing over for the sake of occupying it.

Deut. 4:15 And you are to protect exceedingly your lives.

Indeed, you did not see any form

on the day **YAHWEH** spoke to you

from the midst of the fire,

4:16 lest you do corruptly

and make for yourselves an idol,

a form of any likeness, a model of male or female,

**pecel** - an idol.

**tabniyth** - structure, by implication,

a model, resemblance; form.

**tmuwnah** - something portioned out,

as a shape; likeness.

Deut. 4:17 a likeness of any animal that is on the earth,

or a likeness of any winged bird that flies in the skies,

Deut. 4:18 a likeness of any creature

that crawls on the ground

or a likeness of any fish

that is in the water under the earth,

Deut. 4:19 and lest you lift up your eyes to the skies

and see the sun itself **אנ**, or the moon itself **אנ**,

or the stars themselves **אנ**,

all the assembly of the skies,  
and you are driven away,  
and you bow down to them, and you serve them  
which **YAHWEH**, your Elohim, has allotted,  
they themselves **תא**, for all the peoples  
under all the skies.

Deut. 4:20 Even you yourselves **תא** **YAHWEH** has taken.  
And He has brought out you yourselves **תא**  
from the iron furnace, from Mitsraim  
for the sake of being for Him a people,  
an inheritance as it this day.

Deut. 4:21 And **YAHWEH** was enraged with me  
on account of of your words.  
And He swore I would fail to pass over  
The Yarden itself **תא**,  
and that I would fail to go into the good land  
which **YAHWEH**, your Elohim,  
is giving to you as an inheritance.

Deut. 4:22 Indeed, I am going to die in this land.  
I am not passing over The Yarden itself **תא**.  
But you yourselves **תא** are passing over.  
And you yourselves **תא** will occupy  
that good land itself **תא**.

Deut. 4:23 Protect yourselves  
lest you fail to remember The Covenant itself **תא**  
of **YAHWEH** your Elohim, which He cut with you  
and you make for yourselves an idol,  
a likeness of anything,  
of which **YAHWEH**, your Elohim,  
has has given direction to you!

Deut. 4:24 Indeed, **YAHWEH**, your Elohim,  
is a consuming fire, a zealous El.

Deut. 4:25 When you bring forth  
children and grandchildren  
and grow old in the land, and you do corruptly,  
and you make an idol in the likeness of anything,  
and you do what is bad in the eyes of **YAHWEH**,  
your Elohim, for the sake of provoking Him,  
Deut. 4:26 I call to witness against you on that day  
the skies themselves **תא** and the earth itself **תא**  
in order that you will perish,  
perish quickly from upon the land  
which you yourselves **תא**  
are passing over The Yarden itself **תא**  
for the sake of occupying it.

You will not prolong your days in it.  
Indeed, you will be destroyed, destroyed!

Deut. 4:27 And **YAHWEH** will disperse  
you yourselves **תא** among the people.  
And you will be left few in number  
among the nations where **YAHWEH**  
will drive out you yourselves **תא**.

Deut. 4:28 And there you will serve as deities  
the product of men's hands, wood and stone,  
which do not see  
and do not hear  
and do not eat  
and do not smell.

Deut. 4:29 And you will search out from there  
**YAHWEH** Himself **תא**, your Elohim.  
**And you will find Him**  
**when you search for Him**  
**with all your heart and with all your life.**

Deut. 4:30 In your distress,  
even as all these words come upon you in the last days,  
then you will return to **YAHWEH**, your Elohim.  
And you will listen attentively to His voice.

Deut. 4:31 Indeed, an El of compassion  
is **YAHWEH**, your Elohim!  
He will not abandon you!  
And He will not destroy you!  
And He will not forget The Covenant *itself* **תא**  
with your forefathers which He swore to them.

Deut. 4:32 Indeed, ask now concerning the former days  
which were before you,  
from the day on which The Elohim created  
a human being upon the earth,  
even from one end of the skies  
to the other end of the skies,  
if there has been a word as great as this,  
or *anything* has been heard like it.

Deut. 4:33 Has a people heard the voice of The Elohim  
speaking from the midst of the fire  
as you yourselves **תא** have heard, and lived?

Deut. 4:34 Or has The Elohim attempted to go  
for the sake of taking for Himself a nation  
from the midst of a nation  
by testings,  
by signs,  
and by awesome displays,  
and by battles,  
and by a strong hand,  
and by an outstretched arm,  
and by great fear,

according to all that **YAHWEH**, your Elohim,  
has done for you against Mitsraim before your eyes?  
**gowy, goyim** - a foreign nation, hence, a Gentile.  
The term used for 'nation'  
is the same term used to refer to The Gentiles.  
It's important to recognize the implications of this.

Deut. 4:35 You yourselves **תא** have been shown,  
for the sake of knowing, that  
**YAHWEH Himself is The Elohim!**  
**There is no one except He alone!**

Deut. 4:36 From the skies He caused you to hear  
His voice *itself* **תא** for the sake of disciplining you.  
And on the earth He caused you to see  
His great fire *itself* **תא**.  
And His words you heard from the midst of the fire.

Deut. 4:37 And because He indeed loved  
your forefathers *themselves* **תא**,  
therefore He chose from their seed after them.  
And He brought you out with His Presence,  
with His great power, from Mitsraim  
Deut. 4:38 for the sake of driving out nations  
greater and stronger than you from before your faces,  
for the sake of bringing you in,  
for the sake of giving to you  
their land *itself* **תא** as an inheritance  
as it is today.

Deut. 4:39 And you know today,  
and you have recalled to your heart,  
that **YAHWEH Himself is The Elohim**  
in the skies, from above and on the earth, from beneath.  
**There is none else!**

Deut. 4:40 And you are to protect  
His rules *themselves* **תא**

and His directives *themselves* **תא**  
with which I am charging you today  
in order that it will be well with you  
and with your children after you,  
and in order that your days are long upon the soil  
which **YAHWEH**, your Elohim,  
is giving to you for all time.”

Deut. 4:41 Then Moshe separated three towns  
on the other side of The Yarden,  
toward the rising of the sun,  
Deut. 4:42 for the sake of fleeing there  
one killing who has killed his neighbor *himself* **תא**  
without intent,  
and he was not hating him from time past.

And he is to flee to one of these towns.  
And he is to live.

Deut. 4:43 Betzer *itself* **תא** by the wilderness  
in the land of the plain for the Re'ubenites,  
and Ra'mot *itself* **תא** in Gil'ad for the Gadites,  
and Golan *itself* **תא** in Bashan for the Menashites.

Betzer means an inaccessible spot.

Ra'mot means heights.

Golan means captive.

Deut. 4:44 And this is the instruction  
which Moshe placed before the children of Yisra'el.

Deut. 4:45 These are the testimonies,  
and the rules, and the regulations  
which Moshe spoke to the children of Yisra'el  
at their coming from Mitsraim,

Deut. 4:46 on the other side of The Yarden  
in the valley opposite Bet Pe'or  
in the land of Sihon, King of the Amorites,  
who dwelt at Heshbon,  
whom Moshe and the children of Yisra'el  
had struck at their coming out from Mitsraim.

Deut. 4:47 And they took possession  
of his land *itself* **תא**  
and the land of Og, King of Bashan *itself* **תא**,  
two kings of the Amorites

who were on the other side of The Yarden,  
toward the rising of the sun,

Deut. 4:48 from Aro'er which is on the bank  
of the River Arnon

even to Mount Siyon, which is Hermon,

Deut. 4:49 and all the desert plain  
on the other side of The Yarden  
as far as the Sea of the Arabah,  
below the slopes of Pisgah.

## Chapter 5

Deut. 5:1 And Moshe called to all Yisra'el.

And he said to them,

“Listen attentively, Yisra'el, to the rules *themselves* **תא**

and to the regulations *themselves* **תא**

which I am speaking in your ears today!

And you are to teach they *themselves* **תא**!

And you are to protect them

for the sake of doing them!

Deut. 5:2 **YAHWEH**, our Elohim,  
cut a covenant with us at Horeb.

Deut. 5:3 Not with our forefathers *themselves* **תא**

did **YAHWEH** cut this covenant *itself* **תא**

but with us *ourselves* **תא**,

we who are here today, everyone alive.

Deut. 5:4 Face to face **YAHWEH** spoke with you



at the mountain from the midst of the fire...

Deut. 5:5 I stood between **YAHWEH** and you at that time  
for the sake of declaring to you  
The Word of **YAHWEH** *itself* **נא**  
because you were afraid  
on account of the presence of the fire.  
And you did not go up onto the mountain.

The first part of this verse  
forms a parenthetical statement by Moshe,  
interrupting the flow from the previous verse.

The artificial nature of the verse breaks  
becomes readily apparent in this situation,  
and it was poorly done in this case.

The last word will be left with verse 6.

...saying,  
Deut. 5:6 'I am **YAHWEH**, your Elohim,  
Who brought you out from the land of Mitsraim,  
from the house of bondage.

The preceding sets the stage  
for the presentation of **The Ten Words**.  
Traditionally called The Ten Commandments,  
the following verses contain  
the words that YAHWEH spoke  
in the hearing of the children of Yisra'el at Mount Sinai.

Because this translation is different  
from the traditional texts  
you may not recognize these as **The Ten Words**.  
Look very carefully at what is stated.

Deut. 5:7 There is not to be for you  
other gods before My face!  
"before My face" means in My presence.

Deut. 5:8 You are not to make for yourself an idol,  
any form of what is in the skies above,  
or which is on the earth beneath,  
or which is in the waters below the earth.

Deut. 5:9 You are not to bow down to them.  
And you are not to serve them.

Indeed I, **YAHWEH**, your Elohim, am a zealous El,  
accounting for the perversion of the fathers  
upon the children and upon the third generation  
and upon the fourth generation for those hating Me,  
YAHWEH is not "jealous".  
He does not envy anyone.  
It's not in His nature to do so.

He is, however, zealous.  
He is very intense  
when it comes to what matters to Him.

Deut. 5:10 but doing kindness to thousands,  
to those loving Me and protecting My directives.

Deut. 5:11 You are not to lift up  
The Name *itself* **נא** of **YAHWEH**, your Elohim,  
for the sake of nothing.

Indeed, **YAHWEH** will not make innocent  
one who lifts up His Name *itself* **נא**  
for the sake of nothing!

Taking the name of The Elohim, YAHWEH,  
and using it for meaningless  
is the essence of this instruction.  
To do so is to trivialize the name, YAHWEH.

There are many ways to do this,  
and the translators of most modern Bibles  
are **guilty of this offense**  
**because they have intentionally REMOVED**  
**the name, YAHWEH, from the text!**

This violates the instruction  
not to add to or subtract from The Word of YAHWEH.

**And It violates  
this very important instruction itself**  
by using "The LORD" in place of YAHWEH!

The Word of YAHWEH proclaims  
that they will not be made innocent  
(not held accountable) for this act.

Deut. 5:12 Protect The Sabbath day itself **nx**  
for the sake of setting it apart,  
as **YAHWEH**, your Elohim, has directed you!

Deut. 5:13 Six days you are to work  
and do all your employment.

**mla'kah** - properly, deputyship, i.e. ministry;  
generally, employment (never servile) or work.  
This is not "effort of any kind".  
It is work done  
as part of one's responsibility to another,  
their employment.

This has been grossly misinterpreted  
by the "scribes and pharisees" themselves.

A proper understanding significantly alters  
what is expected of one on The Sabbath Day.

Deut. 5:14 But the seventh day  
is a Sabbath to **YAHWEH**, your Elohim.  
You are not to do any employment,  
you yourself **nx**,  
nor your son,  
nor your daughter,  
nor your male servant,  
nor your female servant,  
nor your ox,  
nor your donkey,  
nor any of your cattle,  
nor your stranger who is within your gates.  
Your male servant and your female servant  
are to rest like you.

**shabbath** - (intensive from **shabath**  
which means to repose,  
to desist from exertion) intermission;  
specifically The Sabbath Day.

Note the linkage of terminology.  
Also note that this word is "transliterated",  
meaning it's virtually identical in English  
to the Hebrew term.  
Only the first 'h' has been deleted.

This is to be an "intermission", a rest period,  
that is done "to YAHWEH"  
- to honor Him.

Deut. 5:15 And you are to remember  
that you were a slave in the land of Mitsraim.  
And **YAHWEH**, your Elohim, brought you out from there  
with a strong hand and with an out stretched arm.

For this reason **YAHWEH**, your Elohim,  
has directed you to do The Sabbath Day itself **nx**.

Deut. 5:16 Honor your father himself **nx**  
and your mother herself **nx**  
according to what **YAHWEH**, your Elohim,  
has directed you in order that your days may be long,  
and in order that it is well with you on the soil  
which **YAHWEH**, your Elohim, is giving to you.

**kabad** - to be heavy; make weighty.  
The concept is that of making one important,  
thereby honoring them.

This is the very same term used  
to refer to "the heaviness",  
**"the glory" of YAHWEH!**

Deut. 5:17 You are not to murder.

Deut. 5:18 You are not to commit adultery.

Deut. 5:19 You are not to steal.

Deut. 5:20 You are not to bear false witness against your neighbor.

Deut. 5:21 You are not to desire your neighbor's wife, and you are not to wish for your neighbor's house, his field, or his male servant, or his female servant, his ox, or his male ass, or anything that belongs to your neighbor.'

There are two different words used in this verse that are normally "translated" as 'covet'.

**chamad** - to delight in.

**'avah** - to wish for; desire.

The first carries with it the connotation of an intense pleasure, or lust.

The second can imply either a mild or a strong desire.

Deut. 5:22 **These Words themselves** **תא**

**YAHWEH** spoke to your entire assembly at the mountain from the midst of the fire, the cloud, and the gloom, with a loud voice.

**And He added nothing.**

And He wrote them on two tablets of stone.

And He gave them to me.

**This is a crucial verse to understand properly!**

What's recorded here

beginning in verse 6 and continuing through verse 21

is Moshe's statement concerning **the words**

**YAHWEH** actually spoke to the Children of Yisra'el.

There is much that was provided to them later, and that also has come to constitute "The Torah".

But it's absolutely vital for you to understand that these are **THE TEN WORDS** (not 'commandments') that YAHWEH Himself spoke to The Children of Yisra'el.

Note the last line of this verse - "**He added nothing.**"

For the Hebrews these are known even today as "**The Ten Words**".

They do not refer to them as "The Ten Commandments".

Moshe himself did **not** call them "commandments". He called them "words".

In the overall context of Scripture this is an **extremely important** concept.

Torah means **instruction**.

Torah does **not** mean "command"

or "commandment". or "law"

- **except as the result of human tradition which twisted the meanings of the terms.**

Deut. 5:23 And it was as you were listening attentively to the voice *itself* **תא**

from the midst of the darkness

and the mountain was burning with fire.

And you came near to me, all the heads of your tribes and your elders.

Deut. 5:24 And you said, 'Behold! **YAHWEH**, our Elohim,

has shown us His splendor *itself* **תא**

and His magnitude *itself* **תא**.

And we have heard His voice *itself* **תא**

from the midst of the fire.

This day we have seen that The Elohim speaks to the human being *himself* **תא** yet he lives!

Deut. 5:25 And now, why should we die?

Indeed, this great fire will consume us.  
If we listen attentively any longer  
to the voice *itself* אַתָּה of YAHWEH, our Elohim,  
then we will die!

Deut. 5:26 Indeed, who is there of all flesh  
who has heard the voice of The Living Elohim  
speaking from the midst of the fire as we have and lived?

Deut. 5:27 You *yourself* אַתָּה go near and listen attentively  
to everything *itself* אַתָּה that YAHWEH, our Elohim, says!  
Then you speak to us everything *itself* אַתָּה  
that YAHWEH, our Elohim, says to you!  
And we will listen attentively.  
And we will do it.'

**Take special note of this statement.**

This validates the concept of The Ten Words  
as being the **only words the Children of Yisra'el**  
**actually heard spoken to them at Sinai.**

Deut. 5:28 And YAHWEH listened attentively  
to the voice *itself* אַתָּה of your words  
according to your speaking to me.  
And YAHWEH said to me,  
'I have listened attentively to the voice *itself* אַתָּה  
of the words of this people  
which they have spoken to you.  
It is pleasing, all that they have spoken.  
Deut. 5:29 What would one give  
for their heart to be such as this,  
to revere Me *Myself* אַתָּה  
and to protect all My directives *themselves* אַתָּה  
all the days  
so that it might be well with them  
and with their children forever?

Deut. 5:30 Go!  
Say to them, "Return to your tents!"

Deut. 5:31 But you *yourself* אַתָּה stand here with Me!  
And I will explain to you  
all the directives, and the rules,  
and the regulations *themselves* אַתָּה  
which you are to teach them.

And they are to do them in the land  
which I am giving to them to occupy.'

Deut. 5:32 And you are to be careful to do  
according to what YAHWEH, your Elohim,  
has directed you *yourselves* אַתָּה!

You are not to turn aside to the right or to the left!

Deut. 5:33 In all the ways which YAHWEH, your Elohim,  
has directed you *yourselves* אַתָּה you are to walk  
in order that you *might* live.  
And it will be well with you.  
And your days will be long in the land  
which you are to occupy.

## Chapter 6

Deut. 6:1 And this is the instruction  
for the rules and the regulations  
which YAHWEH, your Elohim,  
has given directions to teach you *yourselves* אַתָּה  
to do in the land to which you *yourselves* אַתָּה  
are passing over for the sake of occupying it,  
Deut. 6:2 in order that you will revere  
YAHWEH *Himself* אַתָּה, your Elohim,  
for the sake of protecting all His rules  
and His directives which I am giving you as directions,  
you *yourself* אַתָּה, and your son, and your grandson,

all the days of your life,  
even in order that your days are made long.

Deut. 6:3 And you are to listen attentively, Yisra'el.  
And you are to protect *them* for the sake of doing  
what is beneficial for you,  
and by which you will increase exceedingly,  
according to what **YAHWEH**,  
The Elohim of your forefathers,  
has spoken to you,  
in a land flowing with milk and honey.

Deut. 6:4 Listen attentively, Yisra'el!  
**YAHWEH**, our Elohim, **YAHWEH** is one!  
**'echad** - a numeral from a word meaning to unify;  
properly, united, i.e. one. or, first.

This verse is referred to as The Shema.  
"The Shema" means 'The Name'  
(**ha shem** in Hebrew).

**But vitally important to recognize  
is the very name itself, YAHWEH!**

It has been eradicated by human traditions,  
not by divine instruction.

This is a great error, a tragic mistake,  
and a direct violation of Scripture itself!

There are varying interpretations  
of the meaning of this verse in regard to **'echad**.  
Does it mean **YAHWEH**  
is "alone as The Supreme Elohim"?

Does it mean He is the **first**  
in power and authority among the elohim?

Or does it mean to place Him **first**,  
**above all others?**

You'll have to decide which is intended  
based on the context of Scripture itself.

Deut. 6:5 And you are to love **YAHWEH Himself נא**,  
your Elohim, with all your heart,  
and with all your life,  
and with all your passionateness!

Two things need to be noted here.  
Love in the Hebrew mind means **loyalty, faithfulness**.  
It does not mean some "warm fuzzy feeling".

There is a quality of "liking" the one who is "loved",  
but that's secondary to the issue of loyalty.

The second thing is the term "passionateness".  
This term is often used with another word  
to express "exceedingly"  
It means vehemence, abundance, force, etc.  
In this instance the very context suggests one's passion,  
one's total focus of their energies.

Deut. 6:6 And these Words which I am giving  
as directions to you today  
are to exist within your heart!

Deut. 6:7 And you are to hone them for your children.  
And you are to talk about them  
while sitting in your house,  
and while walking on the way,  
and while lying down,  
and while rising up.

**shanan** - to point, to sharpen.  
It's considered to also mean to "instill"  
by drilling it into someone (teach diligently).

However, the context suggests  
the idea of "fine tuning" the instructions  
for the sake of one's children

so they fully comprehend their meanings.

The second part implies that  
"whatever you're doing"  
these things are to be  
the central focus of one's daily living!

Deut. 6:8 And you are to tie them  
as a sign upon your hand.

And they are to be as bands between your eyes.

There is some ambiguity in the meanings of this verse.  
Some suggest these were "figurative" terms,  
Hebraisms, which later were changed by "tradition"  
into actual physical objects.

The point made was that  
they were to be constantly with you  
and constantly in your thoughts  
- so you would never forget them  
as you went about your daily activities.

Like so many "religious" things,  
they've become "ritualized".  
And in the process have lost  
much of their real intent.

One can "go through the motions"  
of putting these things on  
without ever focusing on what they represent.

Deut. 6:9 And you are to engrave them  
on the doorposts of your house and on your gates.

Literally, engrave - not merely 'write'.  
These were to be permanent witnesses  
to The Word of YAHWEH.

They were to be on one's house  
and on the gates of one's town.  
They served as notice to all entering  
that YAHWEH is your Elohim!

Deut. 6:10 And it will be when **YAHWEH**, your Elohim,  
brings you into the land  
which He swore to your forefathers,  
to Abraham, to Yitzhak, and to Ya'akob,  
to give to you great and good towns  
which you did not build,

Deut. 6:11 and houses filled with all goodness  
which you did not fill,

and wells dug which you did not dig,  
vineyards and olive trees  
which you did not plant,

and you have eaten and are filled to satisfaction,

Deut. 6:12 protect yourselves,  
lest you fail to remember **YAHWEH Himself nx**  
Who has brought you out from the land of Mitsraim,  
from the house of bondage.

Deut. 6:13 **YAHWEH Himself nx**, your Elohim,  
you are to revere!

And **He Himself nx** you are to serve!

And you are to swear by His Name.

Deut. 6:14 You are not to walk after other gods,  
the gods of the peoples who are all around you!

Deut. 6:15 because your Elohim, **YAHWEH**,  
is a zealous El in your midst,

lest the anger of **YAHWEH**, your Elohim,  
blaze up against you, and He destroys you  
from upon the face of the soil.

Deut. 6:16 Do not test  
**YAHWEH Himself nx**, your Elohim,  
as you tested Him at Massah.

Deut. 6:17 Protect, you are to protect

the directives *themselves* **נא**  
of YAHWEH, your Elohim,  
and His testimonies, and His rules  
with which He has charged you!

Deut. 6:18 And you are to do the right and the good  
in the eyes of YAHWEH  
in order that it will be well with you.

And you are to go in and occupy the good land itself **נא**  
which YAHWEH swore to your forefathers,  
Deut. 6:19 driving out all your adversaries  
from before your faces,  
according to what YAHWEH has spoken.

Deut. 6:20 When your son asks you  
in time to come saying,  
'What is the meaning of the testimonies, and the rules,  
and the regulations which YAHWEH, our Elohim,  
has charged *you yourself* **נא**?'  
Deut. 6:21 then you are to say to your son,  
'We were slaves for Pharaoh in Mitsraim.

And YAHWEH brought us out from Mitsraim  
with a strong hand.  
Deut. 6:22 And YAHWEH gave signs  
and awesome displays, great and hurtful,  
against Mitsraim,  
against Pharaoh,  
and against all his household  
before our eyes.

Deut. 6:23 And He Himself **נא**  
brought us out from there  
in order to bring us ourselves **נא**  
for the sake of giving to us the land itself **נא**  
which He swore to our forefathers.

Deut. 6:24 And YAHWEH charged us  
to do all these rules,  
for the sake of revering  
YAHWEH Himself **נא**, our Elohim,  
for the sake of our good all the days,  
for the sake of staying alive as it is today.

Deut. 6:25 And it is morally right for us  
that we protect, for the sake of doing,  
all these directives themselves **נא**  
before the face of YAHWEH, our Elohim,  
according to what He has charged us.

## Chapter 7

Deut. 7:1 When YAHWEH, your Elohim,  
brings you into the land  
that you yourselves **נא** going there to occupy  
then He will clear away many nations  
from before your faces,  
the Hittites, and the Girgashites, and the Amorites,  
and the Kena'anites, and the Perizzites,  
and the Hivvites, and the Yebusites,  
seven nations greater and more powerful than you.

Deut. 7:2 And YAHWEH, your Elohim,  
will give them to you.  
You are to strike them and devote them to destruction,  
devote they themselves **נא** to destruction!

You are not to cut a covenant with them!  
And you are not to show favor!

Deut. 7:3 And you are not to marry among them!  
Your daughter you are not to give to his son,  
and his daughter you are not to take for your son!

Deut. 7:4 Indeed, they will turn away  
your children *themselves* **תא** from following Me.  
And they will serve other gods.

Then the anger of **YAHWEH** will flare up against you.  
And He will destroy you quickly.

Deut. 7:5 However, according to this  
you are to do to them.  
Their slaughter sites you are to tear down!  
And their pillars you are to smash!  
And their Asherim you are to cut down!  
And their carved images you are to burn with fire

Deut. 7:6 Indeed, a people set apart  
are *you yourselves* **תא**  
to **YAHWEH**, your Elohim.

**YAHWEH**, your Elohim, has chosen you  
for the sake of being a people for Himself,  
a treasured possession from all the peoples  
that are on the face of the soil.

Deut. 7:7 Not because you were many  
among all the peoples  
has **YAHWEH** become attached to you and chosen you.  
Indeed, *you yourselves* **תא** were the fewest  
of all the peoples.

Deut. 7:8 Indeed, **YAHWEH** loves *you yourselves* **תא**.  
And He is protecting *the oath itself* **תא**  
which He swore to your forefathers.

**YAHWEH** has brought out *you yourselves* **תא**  
with a strong hand.  
And He has ransomed you from the house of bondage,  
from the hand of Pharaoh, King of Mitsraim.

Deut. 7:9 And you know that **YAHWEH**, your Elohim,  
He is The Elohim, the trustworthy El,  
Who is protecting The Covenant and the kindness  
for the sake of His love,  
and protecting His directives  
for a thousand generations,  
Deut. 7:10 but repaying those hating Him to their faces,  
causing them to perish.  
He will not delay for those hating Him.  
To his face He will repay it to him!

Deut. 7:11 And you are to protect  
*the directives themselves* **תא**,  
and *the rules themselves* **תא**,  
and *the regulations themselves* **תא**  
which I am giving as directions to you today  
for the sake of doing them.

Deut. 7:12 And it will be  
because you are listening attentively  
to *these regulations themselves* **תא**  
and you are protecting them,  
and doing *they themselves* **תא**  
that **YAHWEH**, your Elohim,  
will protect for you *The Covenant itself* **תא**  
and *the kindness itself* **תא**  
which He swore to your forefathers.

Deut. 7:13 And He will love you.  
And He will bless you.  
And He will increase you.  
And He will bless the fruit of your womb  
and the fruit of your land,  
your grain, and your new wine, and your oil,  
the increase of your cattle



and the off spring of your flock  
in the land which He swore to your forefathers  
to give to you.

Deut. 7:14 Blessed you will be above all peoples.  
There will not be among you a barren man  
or a barren woman, even among your livestock.

Deut. 7:15 And **YAHWEH** will cause to depart from you  
every malady.  
And every hurtful disease from Mitsraim  
which you have known He will not place against you.  
But He will set them against all those hating you.

Deut. 7:16 And you are to consume  
all the peoples themselves **תא**  
whom **YAHWEH**, your Elohim, is giving to you.  
Your eye is not to have compassion on them!  
And you are not to serve their gods.  
Indeed, that is a snare for you!

Deut. 7:17 When you say in your heart,  
'These nations are greater than I.  
How am I able to drive them out?',  
Deut. 7:18 you are not to fear them!  
Remember, remember what itself **תא**

**YAHWEH**, your Elohim,  
did to Pharaoh and to all Mitsraim.  
Deut. 7:19 the great testings which your eyes saw,  
and the signs and the awesome displays,  
the strong hand, and the outstretched arm  
with which **YAHWEH**, your Elohim, brought you out!

**YAHWEH**, your Elohim, will do according to this  
to all the peoples of whom you yourself **תא** are afraid!

Deut. 7:20 And also, the hornet itself **תא**  
**YAHWEH**, your Elohim, will send against them  
until the remaining ones have vanished  
and they are concealed from your faces!

The meaning of this verse is debated.  
Some believe it was literal hornets.  
Others believe this was a Hebraism  
expressing some other form of harassment  
against an enemy.

Armies were known to use hornets  
against their adversaries,  
so this may in fact be quite literal.

Deut. 7:21 Do not fear them!  
Indeed, **YAHWEH**, your Elohim, is in your midst! El,  
great and fearsome!

Deut. 7:22 And **YAHWEH**, your Elohim,  
will drive out those nations themselves **תא**  
from before your faces little by little.  
You will not be able to terminate them quickly  
lest the animals of the field increase more than you.

Deut. 7:23 But **YAHWEH**, your Elohim,  
will give them to your faces.  
And He will agitate them with great confusion  
until they are destroyed.  
Deut. 7:24 And He will give their kings into your hand.  
And you will cause to perish their names themselves **תא**  
from under the skies.  
Not a man will be able to stand before your faces  
until you have destroyed they themselves **תא**!

Deut. 7:25 Idols of their gods you are to burn with fire!  
You are not to desire the silver or gold that is on them,  
nor take it for yourselves  
lest you be snared by it!

Indeed, it is detestable to **YAHWEH**, your Elohim!

Deut. 7:26 And you are not to bring a detestable thing  
into your house  
or you will be devoted to destruction like it.  
Loathe it!  
You are to loathe it!

Indeed, it is devoted to destruction!  
The emphatic nature of this verse is evident.  
The "idols", carved images of other 'elohim',  
were to be completely destroyed.  
They are detestable to **YAHWEH**.

But we often fail to comprehend  
the significance of these things  
because we live in a different culture.

To be 'devoted to destruction'  
is equivalent to "being put under the ban".  
Things banned were things not permitted in the community.

They were a cause for death  
if you were found with them in your possession.  
This was very serious business.

The key element to consider  
is the "religious" significance of these items.  
They were **worshipped** as if they were a 'god',  
even though they were nothing  
but wood, stone, metal, jewels, etc.

We need to consider how many of these "things"  
we "worship" in our own culture  
- although that term is rarely applied  
to the actual practices we perform.

## Chapter 8

Deut. 8:1 All the directives  
with which I am charging you today  
you are to protect for the sake of doing them  
in order that you might live and increase,  
and go in and occupy the land itself **אנ**  
which **YAHWEH** swore to your forefathers.

Deut. 8:2 And you are to remember every way itself **אנ**  
that **YAHWEH**, your Elohim,  
has caused you to walk  
these forty years in the wilderness  
in order to humble you,  
to test you for the sake of knowing  
what itself **אנ** is in your heart,  
whether you will protect His directives or not.

Deut. 8:3 And He humbled you.  
And He caused you to hunger.  
And He fed you with the manna itself **אנ**  
which you had not known,  
nor had your forefathers known  
in order to cause you to know  
that not by bread alone does the human being live,  
but instead, **by everything that goes out**  
**of the mouth of **YAHWEH****  
**does a human being live!**

Deut. 8:4 Your garments did not wear out on you.  
And your foot did not swell these forty years.

Deut. 8:5 And you know in your heart  
that as a man disciplines his son himself **אנ**,  
**YAHWEH**, your Elohim, disciplines you.

Deut. 8:6 And you are to protect  
the directives themselves **אנ**  
of **YAHWEH**, your Elohim,  
for the sake of walking in His ways  
and for the sake of revering He Himself **אנ**!

Deut. 8:7 Indeed, **YAHWEH**, your Elohim,  
is causing you to come to a good land,  
a land of streams of water, of fountains and springs  
flowing out of valleys and hills,  
8:8 a land of wheat, and barley, and vine, and fig trees,  
and pomegranates, a land of olive oil and honey,  
8:9 a land in which there is no scarcity,  
(You will eat in it without fail.)  
a land whose stones are iron  
and from which you dig copper.

Deut. 8:10 And you will eat.  
And you will be satisfied.  
And you will bless **YAHWEH Himself nx**, your Elohim,  
on account of the good land which He has given to you.

Deut. 8:11 Protect yourselves,  
lest you fail to remember  
**YAHWEH Himself nx**, your Elohim,  
by failing to protect His directives,  
and His regulations, and His rules,  
with which I am charging you today,  
Deut. 8:12 lest you eat and are filled to satisfaction,  
and you build lovely houses, and you dwell *there*,  
Deut. 8:13 and your herds and your flocks increase,  
and your silver and your gold are increased,  
and all that is yours increases,  
Deut. 8:14 and your heart is lifted up,  
and you fail to remember  
**YAHWEH Himself nx**, your Elohim,  
Who is bringing you out from the land of Mitsraim  
from the house of bondage,  
Deut. 8:15 The One causing you to walk  
in the great wilderness,  
and the fearsome fiery serpents, and scorpions,  
and a desert where there was no water,  
The One bringing forth water for you  
from the rock of flint,  
Deut. 8:16 The One feeding you manna  
in the wilderness,  
which your forefathers did not know,  
in order to humble you and to test you  
for the sake of your good at last,  
Deut. 8:17 and you say in your heart,  
'My vitality and the power of my hand  
have made for me this wealth *itself nx*!'

Deut. 8:18 But you are to remember  
**YAHWEH Himself nx**, your Elohim,  
because it is He Himself who gives to you  
vitality to make wealth  
in order to establish His Covenant *itself nx*  
which He swore to your forefathers as it is this day.

Deut. 8:19 And it will be, if you fail to remember,  
if you fail to remember  
**YAHWEH Himself nx**, your Elohim,  
and you walk, you yourselves nx, with other gods,  
and you serve them,  
and you bow yourselves down to them,  
I testify against you this day that you will perish!  
You will perish  
Deut. 8:20 like the nations  
which **YAHWEH** is causing to perish  
from before your faces!  
According to this you will perish  
because you did not listen attentively  
to the voice of **YAHWEH**, your Elohim!

## Chapter 9

Deut. 9:1 Listen attentively Yisra'el!  
You yourselves nx are passing over today

The Yarden *itself* **נא**  
for the sake of going in,  
for the sake of driving out nations  
greater and more powerful than you,  
cities great and fortified into the skies,  
Deut. 9:2 people great and tall, children of Anak,  
whom *you yourselves* **נא** know.  
And *you yourselves* **נא** have heard it said,  
'Who remains standing before the children of Anak?'

Deut. 9:3 And you will know today  
that **YAHWEH**, your Elohim, He Himself,  
is passing over before your faces.  
A consuming fire is He!  
He will destroy them.  
And He will humble them before your faces!  
And they will be driven out.  
And they will be destroyed quickly  
according to what **YAHWEH** has spoken to you.

Deut. 9:4 Do not say in your heart  
**YAHWEH**, your Elohim,  
has driven out *they themselves* **נא**  
from before your faces saying,  
'On account of my rightness  
**YAHWEH** has brought me in  
for the sake of occupying *this land itself* **נא**.'

Rather, on account of the moral wrong of these nations  
**YAHWEH** is driving them out from before your faces.

Deut. 9:5 It is not on account of your rightness  
or correctness of the heart of *you yourselves* **נא**  
that you are going in  
for the sake of occupying *their land itself* **נא**.

Because of the moral wrong of these nations  
**YAHWEH**, your Elohim, is driving them out  
from before your faces,  
in order to establish *the word itself* **נא**  
that **YAHWEH** swore to your forefathers,  
to Abraham, to Yitzhak, and to Ya'akob.

Deut. 9:6 And you are to know that it is not  
on account of your rightness  
that **YAHWEH**, your Elohim,  
is giving to you *this good land itself* **נא**  
for the sake of occupying it.  
Indeed, *you yourselves* **נא** are a stiff necked people.

Deut. 9:7 Remember!  
Do not forget *how you caused*  
*to burst out in rage itself* **נא**  
**YAHWEH Himself** **נא**, your Elohim, in the wilderness.

From the day on which you went out  
from the land of Mitsraim  
until you came as far as this place  
you have been rebellious against **YAHWEH**!

Deut. 9:8 Even at Horeb  
you caused to burst out in rage **YAHWEH Himself** **נא**!  
And **YAHWEH** was enraged against you  
*enough to destroy you yourselves* **נא**.

Deut. 9:9 In my going up onto the mountain  
to receive the tablets of stone,  
the tablets of The Covenant  
which **YAHWEH** cut with you,  
and having stayed on the mountain  
forty days and forty nights,  
I did not eat food nor did I drink water.

Deut. 9:10 And YAHWEH gave to me  
the two tablets of stone themselves nx,  
written by the finger of The Elohim.  
And upon them were all the Words  
which YAHWEH had spoken with you  
on the mountain  
from the midst of the fire  
on the day of the assembly.

Deut. 9:11 And it was at the end  
of forty days and forty nights.  
YAHWEH gave to me  
the two tablets of stone themselves nx,  
the tablets of The Covenant.

Deut. 9:12 And YAHWEH said to me,  
'Get up!  
Go down quickly from here!  
Indeed, your people  
whom you brought out from Mitsraim  
have acted corruptly!  
They have turned aside quickly  
from the way which I directed them!

They have made for themselves a molded image!

Deut. 9:13 And YAHWEH spoke to me saying,  
'I have seen this people themselves nx.  
And behold! They are stiff necked!  
Deut. 9:14 Leave Me alone and I will destroy them!  
And I will wipe away their name from under the skies!  
And I will make of you yourself nx a nation  
more powerful and more abundant than they!'

Deut. 9:15 And I turned  
and went down from the mountain.  
And the mountain was burning with fire.  
And the two tablets of The Covenant  
were in my two hands.

Deut. 9:16 And I looked.  
And behold!  
You had offended against YAHWEH, your Elohim!  
And you had made for yourselves a molded calf!  
You had turned aside quickly from the way  
which YAHWEH had directed you yourselves nx.

Deut. 9:17 And I seized the two tablets!  
And I threw them down from my two hands!  
And I smashed them before your own eyes!  
When there is a series of actions involved  
many translations seek to eliminate the "And....",  
inserting commas in the text.

However, it's this editor's opinion  
that YAHWEH chose to present these steps  
clearly and distinctly from one another  
- for emphasis.

Each individual action is important.  
Each one calls for specific attention.  
To blend them together  
is to lose the impact of the sequence.

Deut. 9:18 And I fell down before the face of YAHWEH  
like the first *time*, forty days and forty nights.  
I did not eat food.  
And I did not drink water on account of all your offenses  
with which you had offended  
in doing bad in the eyes of YAHWEH,  
for the sake of troubling Him.

Deut. 9:19 Indeed, I was afraid  
in the face of the anger and the rage  
which had caused YAHWEH to burst out in rage

for the sake of destroying you yourself **תא**.

But YAHWEH listened attentively to me,  
even at that time.

Deut. 9:20 And YAHWEH was exceedingly enraged  
against Aharon for the sake of destroying him!  
And I interceded concerning Aharon at that time also.

Deut. 9:21 And your offense itself **תא**  
which you had made,  
the calf itself **תא**, I took.  
And I burned it itself **תא** with fire.  
And I crushed it itself **תא**, grinding it well  
until it was as fine as dust.  
And I threw its dust itself **תא** into the stream  
descending from the mountain.

Deut. 9:22 And at Tab'erah, and at Massah,  
and at Kibrot Hata'ava  
you caused YAHWEH Himself **תא** to be enraged.

Deut. 9:23 And YAHWEH sent out you yourself **תא**  
from Kadesh Barnea saying,  
'Go up and occupy the land itself **תא**  
which I have given to you!'  
But you rebelled against the mouth itself **תא**  
of YAHWEH, your Elohim!  
And you did not trust Him!  
And you did not listen attentively according to His voice.

Deut. 9:24 You have been rebelling against YAHWEH  
from the day that I knew you yourself **תא**.

Deut. 9:25 And I fell down before the face of YAHWEH  
the forty days themselves **תא**  
and the forty nights themselves **תא**  
which I myself fell down  
because YAHWEH had said  
He was going to destroy you yourself **תא**.

Deut. 9:26 And I interceded to YAHWEH.  
And I said, 'Sovereign YAHWEH,  
do not bring to ruin Your people and Your inheritance  
whom You have ransomed by Your magnificence,  
whom You have brought out of Mitsraim  
with a strong hand.

Deut. 9:27 Take note of Your servants,  
Abraham, Yitzhak, and Ya'akob!

Do not turn toward the obstinacy of this people,  
or toward their moral wrong, or toward their offense  
9:28 lest they of the land  
from which You have brought us out say,  
"Indeed, YAHWEH was not able to bring them  
to the land of which He spoke to them.  
And He hated they themselves **תא**.  
He has brought them out  
for the sake of killing them in the wilderness."

Deut. 9:29 And they are Your people  
and Your inheritance  
whom You have brought out by Your great power  
and by Your out stretched arm.'

## Chapter 10

Deut. 10:1 At that time YAHWEH said to me,  
'Carve for yourself two tablets of stone like the first.  
And come up to Me on the mountain.  
And you are to make for yourself a chest of wood.  
'**arown, or, 'aron** - a box.  
This is the very same word used

to refer to the "ark" of Noah  
and the "basket" Moshe was placed in as an infant.

It literally is a box or a container, a "chest".  
It is **not** a 'boat'.

Deut. 10:2 Then I will engrave upon the tablets  
the words themselves **תא** that existed  
on the first tablets which you smashed.  
And you are to put them into the chest.'

10:3 And I made a chest of acacia wood.  
And I carved two tablets of stone like the first.  
And I went up the mountain,  
the two tablets in my hands.

Deut. 10:4 And He engraved upon the tablets  
according to the first writing  
**The Ten Words themselves תא**  
which **YAHWEH** had **spoken** to you at the mountain  
from the midst of the fire on the day of the assembly.

And **YAHWEH** gave them to me.

Deut. 10:5 And I turned  
and came down from the mountain.  
And I placed the tablets themselves תא  
in the chest which I had made.  
And they are there according to what **YAHWEH**  
had directed me."

Deut. 10:6 And the children of Yisra'el journeyed  
from the wells of Benei Ya'akan to Moserah.  
Aaron died there.  
And he was buried there.

And El'azar, his son, became priest in his place.  
Benei Ya'akan means children of Akan.  
Moserah means correction.

Deut. 10:7 From there they journeyed to Gudgoda,  
and from Gudgoda to Yotbata, a land of rivers of water.  
Gudgoda means cleft.  
Yotbata means pleasantness.

Deut. 10:8 At that time **YAHWEH** separated  
the tribe of Levi itself תא for the sake of carrying  
The Chest of The Covenant of YAHWEH itself תא,  
for the sake of standing before the face of **YAHWEH**,  
for the sake of serving Him  
and for the sake of blessing in His Name, until this day.

Deut. 10:9 For this reason there will not be for Levi  
an allotment nor an inheritance with his kindred.  
**YAHWEH** is his inheritance  
according to what **YAHWEH**, your Elohim,  
has spoken to him.

Deut. 10:10 And I stayed on the mountain  
like the previous time, forty days and forty nights.

And **YAHWEH** listened attentively to me at that time also.  
And **YAHWEH** was not willing to destroy you.

Deut. 10:11 And **YAHWEH** said to me,  
'Get up! Go!  
Depart before the people and bring them in.  
And occupy the land itself תא  
which I swore to their forefathers to give to them.'

Deut. 10:12 **And now, Yisra'el,**  
**what is YAHWEH, your Elohim,**  
**asking from you except**  
**to revere YAHWEH Himself תא, your Elohim,**  
**to walk in all His ways,**

and to love **He Himself** **אך**  
and to serve **YAHWEH Himself** **אך**, your Elohim,  
with all your heart and with all your life,

See Micah 6.8 also.

Deut. 10:13 **for the sake of protecting**  
**the directives themselves** **אך** of **YAHWEH**  
and **His rules themselves** **אך**  
which I am giving as direction to you today  
for your own good?

Deut. 10:14 Behold!  
The skies and The Heaven of heavens  
belong to **YAHWEH**, your Elohim,  
the earth and everything that is on it!

Deut. 10:15 Only onto your forefathers  
has **YAHWEH** clung  
for the sake of loving **they themselves** **אך**.  
And He chose their seed after them, you,  
from all the peoples as it is today.

Deut. 10:16 And you are to circumcise  
**the foreskin of your heart itself** **אך**!  
And you are to stiffen your neck no longer!

Deut. 10:17 Indeed, **YAHWEH**, your Elohim,  
is The Elohim of elohim,  
and The Sovereign of sovereigns,  
The Great El,  
The Powerful *One*,  
and The One to be revering,  
Who shows no partiality,  
and He does not accept a bribe.

Deut. 10:18 He makes judgment  
for the fatherless and the widow.  
And He loves the stranger,  
giving to him food and clothing.  
Deut. 10:19 And you are to love **the stranger himself** **אך**  
because you were strangers in the land of Mitsraim.

Deut. 10:20 **YAHWEH Himself** **אך**, your Elohim,  
you are to revere!  
**He Himself** **אך** you are to serve!  
And to Him you are to cling!  
And by His Name you are to swear!

Deut. 10:21 He Himself is your praise.  
And He Himself is your Elohim  
Who has done for **you yourselves** **אך**  
**these great things themselves** **אך**  
**even these fearsome deeds themselves** **אך**  
which your eyes have seen!

Deut. 10:22 As seventy beings your forefathers  
went down to Mitsraim.

But now **YAHWEH**, your Elohim, has made you  
like the stars of the skies for abundance!

## Chapter 11

Deut. 11:1 And you are to love  
**YAHWEH Himself** **אך**, your Elohim!  
And you are to protect His charge, and His rules,  
and His regulations, and His directives every day!  
**mishmereth** - watch, i.e. the act (custody),  
or (concr.) the sentry, the post;  
obj. preservation, or (concr.) safe;  
fig. observance, i.e. (abstr.) duty.

Typically translated as "charge",  
this refers to the responsibility of watching  
and doing what you have been taught to do.



The last phrase, "every day",  
is literally "all the days".

Deut. 11:2 And you are to understand today  
that it is not your children themselves **תא**  
who have not known and who have not seen  
the discipline itself **תא** of **YAHWEH**, your Elohim,  
His magnitude itself **תא**,  
His strong hand itself **תא**  
and His outstretched arm,

... There seems to be something missing in this verse.  
There are too many "not" for this to read properly.  
The implication is reasonably clear by the context  
that the instructions are being given to the adults,  
not to the children,  
because the adults have witnessed all these events,  
although they themselves were children at the beginning.

All of the first generation  
have now died in the wilderness.  
It is the second generation  
that is going to enter the land of the promise.  
It is this group that has witnessed  
all these things from their youth.  
And they are now to educate their children  
concerning these matters.

Deut. 11:3 and His signs themselves **תא**,  
and His actions themselves **תא**  
which He did in the midst of Mitsraim  
to Pharaoh, king of Mitsraim, and to all his land,  
Deut. 11:4 and what He did to the forces of Mitsraim,  
to their horses and to their chariots,  
when He caused the waters themselves **תא**  
of the Sea of Reeds to overflow upon their faces  
as they pursued after you,  
and how **YAHWEH** has destroyed them to this day,  
Deut. 11:5 and what He did for you in the wilderness  
until you came to this place,  
Deut. 11:6 and what He had done to Dathan and Abiram,  
the sons of Eli'ab, son of Re'uben,  
when the earth opened its mouth itself **תא**  
and swallowed them,  
and their households themselves **תא**,  
and their tents themselves **תא**,  
and all the property itself **תא** in their possession  
in the midst of all Yisra'el.

Deut. 11:7 Indeed yours eyes have seen  
all the great acts themselves **תא** of **YAHWEH**  
that He has done!

Deut. 11:8 And you are to protect every directive itself **תא**  
which I am giving as direction to you today  
in order that you will be strong!

And you are to go in.  
And you are to occupy the land itself **תא**  
which you yourselves **תא** are passing over  
for the sake of occupying it,  
Deut. 11:9 even in order to prolong your days  
in the land which **YAHWEH** swore  
to give to your forefathers,  
to them and their seed,  
a land flowing with milk and honey.

Deut. 11:10 Indeed, the land  
which you are going in to occupy  
is not like the land of Mitsraim  
from which you have come,  
where you sowed your seed itself **תא**  
and watered it by foot like a vegetable garden.

Deut. 11:11 But the land to which you yourselves **תא**  
are passing over for the sake of occupying it  
is a land of hills and valleys

which drinks water from the rain of the skies,  
Deut. 11:12 a land which YAHWEH, your Elohim,  
is examining, it itself nx, continually.

The eyes of YAHWEH, your Elohim, are upon it  
from the beginning of the year to the end of the year.

Verses 13-15 are a quote  
from the words of YAHWEH, not Moshe.

Deut. 11:13 'And it will be,  
if you listen attentively to My directives  
which I am giving as directions to you yourselves nx  
to love YAHWEH, your Elohim,  
and to serve Him with all your heart  
and with all your life,

Deut. 11:14 then I will give to you  
the rain for your land in its season,  
the early rain and the latter rain.  
And you will gather in your grain, and your new wine,  
and your oil.

Deut. 11:15 And I will give grass in your fields  
for your livestock.  
And you will eat and be filled to satisfaction.'

Deut. 11:16 Protect yourselves  
lest your heart is deceived  
and you turn aside and serve other gods  
and bow down to them!

Deut. 11:17 Then the anger of YAHWEH  
will blaze up against you!  
And He will restrain the skies themselves nx.  
And there will be no rain.  
And the land will not give its produce itself nx.  
And you will perish quickly from the good land  
which YAHWEH is giving to you.

Deut. 11:18 And you are to place  
these words of mine themselves nx  
within your heart and within your life.

And you are to tie they themselves nx  
as a sign upon your hand.  
And they are to be as bands between your eyes.

**beyn** - a distinction;  
but used only as a preposition, between.

This is connected to another word  
with the same letters.  
That word means to separate mentally  
(distinguish); to understand.

While this has been used traditionally  
for the little boxes with Scriptures inside  
that are bound to the forehead  
of the Hebrew men, especially during prayers,  
it appears this is yet another Hebraism  
that means "to understand".

The issue is certainly not intended  
to be a literal "tying to the hands"  
or "binding between the eyes".  
Both are quite difficult to accomplish.

Yet "tradition" has once again taken over  
and made this into a physical act of "righteousness"  
- which in and of itself is meaningless  
if one does not place all the effort of one's life  
into serving and pleasing YAHWEH.

Deut. 11:19 And you are to teach they themselves nx  
to your children themselves nx,  
speaking with them as you sit in your house,  
as you walk by the way,  
and as you lie down,

and as you rise up.

Deut. 11:20 And you are to engrave them  
on the doorposts of your house and on your gates,

Deut. 11:21 in order that your days  
and the days of your children  
are many upon the soil  
which **YAHWEH** swore to your forefathers  
to give to them,  
like the days of the skies above the land.

Deut. 11:22 Indeed, if you protect,  
you protect all these directives themselves **תא**  
which I am giving as direction to you yourselves **תא**,  
for the sake of doing them,  
for the sake of loving **YAHWEH Himself** **תא**, your Elohim,  
for the sake of walking in all His ways,  
and for the sake of clinging to Him,  
Deut. 11:23 then **YAHWEH** will drive out  
all these nations themselves **תא** from before your faces.

And you will drive out nations greater  
and more powerful than you.

Deut. 11:24 Every place on which  
the soles of your feet tread,  
it will be yours, from the wilderness, and The Lebanon,  
from the river to The River Euphrates,  
as far as the western sea will be your boundary.

While it's not specified here  
other sections of text identify two rivers,  
The Brook (River) of Egypt and The Euphrates.  
For Scripture to be consistent this is the area indicated.

Deut. 11:25 No man will be able  
to stand in your presence!  
**YAHWEH**, your Elohim, will put the terror of you  
and the fear of you upon the surface of the entire land  
where you will tread  
according to what He has spoken to you.

Deut. 11:26 Behold!  
I am setting before your faces today  
a blessing and a curse;

Deut. 11:27 the blessing itself **תא**  
when you listen attentively  
to the directives of **YAHWEH**, your Elohim,  
which I am giving as direction  
to you yourselves **תא** today,  
Deut. 11:28 and the curse,  
if you do not listen attentively  
to the directives of **YAHWEH**, your Elohim,  
and you turn aside from the way  
which I am giving as direction  
to you yourselves **תא** today  
for the sake of going after other gods  
which you have not known.

Deut. 11:29 And it will be,  
when **YAHWEH**, your Elohim,  
has brought you into the land which you yourselves **תא**  
are going for the sake of occupying it,  
then you are to put the blessing itself **תא**  
on Mount Gerizim  
and the curse itself **תא**  
on Mount Ebal.

Gerizim means cut up, rocky.  
Ebal means bald.

Deut. 11:30 Are they not on the other side of The Yarden,  
toward the setting sun, in the land of the Kena'anites  
who dwell in the desert plain opposite Gilgal  
beside the oak trees of Moreh?

Moreh means archer.

Deut. 11:31 Indeed, you yourselves **תא**  
are passing over The Yarden itself **תא**  
for the sake of going in,  
for the sake of occupying the land itself **תא**  
which **YAHWEH**, your Elohim, is giving to you!  
And you are to occupy it itself **תא**!  
And you are to dwell in it!  
Deut. 11:32 And you are to keep watch  
for the sake of doing  
all the rules themselves **תא**  
and the regulations themselves **תא**  
which I am setting before your faces today.

## Chapter 12

Deut. 12:1 These are the rules and the regulations  
which you are to protect and you are to do  
in the land which **YAHWEH**,  
The Elohim of your forefathers,  
has given to you for the sake of occupying it  
all the days that you yourselves **תא**  
are alive upon the soil.

Deut. 12:2 Destroy, you are to destroy  
all the places themselves **תא** where the nations  
which you yourselves **תא** are driving out  
served, they themselves **תא**, their gods themselves **תא**,  
upon the high mountains and upon the hills,  
and under every green tree!

Deut. 12:3 And you are to tear down  
their slaughter sites themselves **תא**!

And you are to smash  
their standing columns themselves **תא**!

And you are to burn their asherim with fire!  
And the idols of their elohim you are to cut down!  
And you are to destroy their names themselves **תא**  
from that place!

Deut. 12:4 You are not to do so  
to **YAHWEH**, your Elohim!

Deut. 12:5 Indeed, toward the place  
which **YAHWEH**, your Elohim, chooses  
out of all your tribes  
for the sake of putting there  
His Name itself **תא** for a dwelling place  
you are to inquire.  
And there you are to go.

Deut. 12:6 And you are to take there  
your olahs, and your sacrifices,  
and your tithes themselves **תא**,  
and the elevated gifts themselves **תא** of your hands,  
and your promise offerings,  
and your spontaneous offerings,  
and the firstlings of your herds and of your flocks.

**olah** - a step or (collectively, stairs, as ascending);  
usually a holocaust (as going up in smoke).  
The term is traditionally translated as "burnt offering".  
These were gifts sacrificed as a symbol  
of one's complete surrender to YAHWEH.  
The entire gift was consumed by fire.

The Hebrew term, **olah** is left in place here  
because it's difficult to translate its meaning  
with one or two words.

Deut. 12:7 And you are to eat there,  
before the face of **YAHWEH**, your Elohim.  
And you are to rejoice

in everything you put forth your hand to do,  
you yourselves **אנ** and your households,  
with which **YAHWEH**, your Elohim, has blessed you.

This is yet another concept  
that is often overlooked entirely  
by Western cultures.

The gifts presented to YAHWEH,  
with some exceptions,  
were gifts of thanksgiving and praise.

They were to be eaten, at Yerushalaim, with great joy,  
rejoicing for the good things YAHWEH had provided.

The festivals provided the setting in which all Yisra'el  
gathered to rejoice over YAHWEH's blessings!

Deut. 12:8 You are not to do according to everything  
that we are doing here today,  
each one *doing* whatever is right in his own eyes,

Deut. 12:9 Indeed, until now you have not yet come  
to the rest or to the inheritance  
which **YAHWEH**, your Elohim, is giving to you.

Deut. 12:10 But when you have passed over  
The Yarden itself **אנ**,  
and you have settled in the land  
which **YAHWEH**, your Elohim,  
is giving as inheritance to you yourselves **אנ**,  
and He has given you rest  
from all your adversaries round about,  
and you have settled down in safety,  
Deut. 12:11 then it will be that to the place  
which **YAHWEH**, your Elohim, chooses  
for the sake of His Name dwelling,  
there you are to bring everything itself **אנ**  
that I am giving as direction to you yourselves **אנ**,  
your olahs, and your sacrifices, your tithes,  
and the elevated gifts of your hands,  
and all the best promise offerings  
which you promise to **YAHWEH**.

Deut. 12:12 And you are to rejoice  
before the face of **YAHWEH**, your Elohim,  
you yourselves **אנ**, and your sons, and your daughters,  
and your male slaves, and your female slaves,  
and the Levite who is within your gates  
because he has no property or inheritance  
with you yourselves **אנ**.

Deut. 12:13 Protect yourself lest you offer your olahs  
in any place you see

Deut. 12:14 except at the place  
which **YAHWEH** chooses in one of your tribes.  
There you are to offer your olahs.  
And there you are to do all that I am directing you.

Deut. 12:15 However,  
according to every desire of your life  
you are to slaughter and eat,  
according to the blessing of **YAHWEH**, your Elohim,  
which He has given you within all your gates.  
The defiled and the undefiled are to eat of it,  
like a gazelle or like a deer.

Traditionally the terms "clean" and "unclean" are used.  
Within the context of a Hebrew lifestyle people understood  
that this referred to whatever was defiled or undefiled.  
Nothing defiled was permitted in the presence of YAHWEH.  
This is a most important distinction.

In Western cultures the use of "clean" and "unclean"  
is generally considered to refer to physical cleanliness,  
not moral purity, not contamination by offenses against YAHWEH.  
For this reason the terms "defiled" and "undefiled"

are used in this text.

Deut. 12:16 However, the blood you are not to eat!  
Upon the ground you are to pour it out like water.

Deut. 12:17 You are not allowed to eat within your gates  
the tithe of your grain, or of your new wine, or of your oil,  
or of the firstlings of your herds or your flocks,  
or of any of your promise offerings which you promise,  
or of your spontaneous offerings,  
or of the elevated gifts of your hands.

A word is needed about the terms  
used in this text for the different offerings.

A promise offering is traditionally a "vow" offering.  
The term literally means a promise.

A spontaneous offering is traditionally called a "freewill" offering.  
While it was indeed given freely,  
it was one given simply because one desired to give it.  
There was no "proper protocol"  
that required it for any reason.  
It was given spontaneously.

An elevated gift is traditionally called a "wave" offering.  
It was lifted up, elevated,  
and moved forward toward the slaughter site  
in a symbolic gesture of presenting it to YAHWEH.

Deut. 12:18 Instead, you are to eat them  
before the face of YAHWEH, your Elohim,  
in the place which YAHWEH, your Elohim, chooses,  
you yourself nx, and your son, and your daughter,  
and your male slave, and your female slave,  
and the Levite who is within your gates.

And you are to rejoice before the face of YAHWEH,  
your Elohim, in all that you put forth your hands to do.

Deut. 12:19 Protect yourself lest you forsake  
the Levite himself nx all your days upon your soil.

Deut. 12:20 When YAHWEH, your Elohim,  
enlarges your borders themselves nx  
according to what He has spoken to you  
and you say, 'Let me eat meat.'  
because you desire to eat meat,  
you may eat as much meat as your life desires.

Deut. 12:21 When the place  
where YAHWEH, your Elohim,  
chooses to put His Name is far from you  
then you are to slaughter from your herd  
and from your flock  
which YAHWEH has given to you  
as I have directed you.  
And you are to eat within your gates  
according to all your being desires.

Deut. 12:22 Only, according to the way  
the gazelle itself nx or the deer itself nx are eaten,  
according to this you are to eat it.  
The defiled and the undefiled alike are to eat it.

Deut. 12:23 **Only be strong!**  
**You are not to eat the blood**  
**because the blood is the life!**  
**You are not to eat the life with the meat.**

*nephesh* - properly, a breathing creature.  
Here translated as "the life".

**This is a very important verse.**

*Nephesh* is often translated **incorrectly** as "soul".  
Soul is a Greek term.  
It has no meaning in Old Covenant Hebrew.

To the Hebrew mind *nephesh* represents the living entity that exists within a physical body. Without this entity the body is dead. It has no "life". It no longer "exists" as a "being" (It is a non-being, if we might use that terminology.)

Thus, a being (animal in this case) with no blood has no "existence" any longer.

The same would be true for a human 'being'.

Because of all the important connections to blood that are found in Scripture this is extremely significant!

The sacrifice of an animal with no blood is not the sacrifice of a "breathing being". It is the sacrifice of a "dead" object.

But in the process of "becoming dead - becoming without blood" - atonement takes place by means of the shedding of that blood.

Where all this points is to the understanding that a "life" has been given in place of another "life".

A ransom has been paid. A substitutionary sacrifice has been presented before YAHWEH.

**More than breath itself, the blood becomes the central element of all of Scripture.**

Deut. 12:24 You are not to eat it!  
You are to pour it out upon the ground like water!

Deut. 12:25 You are not to eat it in order that it will be well with you and with your children after you because you are doing what is right in the eyes of YAHWEH.

Deut. 12:26 However, the set apart things which are yours and your promise offerings you are to carry.  
And you are to go to the place which YAHWEH chooses.  
Deut. 12:27 And you are to prepare your olahs, the meat and the blood, on the slaughter site of YAHWEH, your Elohim.

And the blood of your slaughterings is to be poured out on the slaughter site of YAHWEH, your Elohim.  
But you are to eat the meat.

Deut. 12:28 Protect and listen attentively to all these words themselves nx of The Elohim that I am giving you as direction in order that it will be well with you and your children after you to eternity because you are doing the good and the right in the eyes of YAHWEH, your Elohim.

Deut. 12:29 When YAHWEH, your Elohim, cuts off from before your faces the nations themselves nx which you yourselves nx are going to drive out, they themselves nx from before your faces, and you have driven out they themselves nx, and you are dwelling in their land,  
Deut. 12:30 protect yourself, lest you are ensnared by following them after they have been destroyed from before your faces, and lest you inquire about their gods saying,

'How did these nations serve their gods themselves **אֱלֹהִים**?  
and, "We will do the same ourselves.'

Deut. 12:31 You are not to do accordingly  
to **YAHWEH**, your Elohim!  
Indeed, every detestable thing which **YAHWEH** hates  
they have done to their gods!

Indeed, even their sons themselves **אֱלֹהִים**  
and their daughters themselves **אֱלֹהִים**  
they burn in fire to their elohim!

**Note:** In Hebrew versions of the text  
verse 32 is placed as verse 1 of Chapter 13.

Deut. 12:32 (H 13.1) All the words themselves **אֱלֹהִים**  
which I am giving as direction to you yourselves **אֱלֹהִים**,  
they themselves **אֱלֹהִים** you are to protect  
for the sake of doing!

**You are not to add to it!**

**And you are not to take away from it!**

### Chapter 13

Deut. 13:1 (H 13.2) When there arises among you  
a prophet or a dreamer of dreams  
and he gives to you a sign or an awesome display,  
Deut. 13:2 (H 13.3) and the sign or the awesome display  
comes to be of which he has spoken to you saying,  
'Let us go after other gods which you have not known  
and serve them,'  
Deut. 13:3 (H 13.4) you are not to listen attentively  
to the words of that prophet himself  
or that dreamer of dreams himself  
because **YAHWEH**, your Elohim,  
is testing you yourselves **אֱלֹהִים**  
to know if it exists  
that you love **YAHWEH Himself** **אֱלֹהִים**, your Elohim,  
with all your heart and with all your life.

Deut. 13:4 (H 13.5) After **YAHWEH**, your Elohim,  
you are to walk!  
And **He Himself** **אֱלֹהִים** you are to revere!  
And **His directives themselves** **אֱלֹהִים** you are to protect!  
And His voice you are to listen attentively to!  
And **He Himself** **אֱלֹהִים** you are to serve!  
And to Him you are to cling!

Deut. 13:5 (H 13.6) And the prophet himself  
or the dreamer of dreams himself  
is to be put to death  
because he has spoken apostasy  
against **YAHWEH**, your Elohim,  
The One bringing out you yourselves **אֱלֹהִים**  
from the land of Mitsraim,  
and Who has redeemed you from the house of bondage,  
for the sake of driving you away from the pathway  
which **YAHWEH**, your Elohim, has directed you to walk.

And you are to burn out the bad from your midst.  
**carah** - apostasy  
(from a root meaning to turn aside or away.)  
**This is very important.**

**Apostasy** means to turn away,  
to reject something that you have believed in previously.  
It's never applied to something you've never done before.

You **cannot apostatize**  
from something you do not know or do!

This passage presents the case  
for apostasy under The Old Covenant.

It means to leave **YAHWEH**  
in order to follow after some other "elohim".



This is possible because we are created with free will,  
the ability to choose what we will do or not do.

There are those who claim  
"you cannot lose your salvation".  
**THIS IS FALSE!!!**  
**You CAN lose it**  
- by an act of your own will!

You can **CHOOSE** to turn aside, reject,  
walk away from what you previously "believed in".

This passage is about being faithful to YAHWEH.  
It demonstrates very clearly  
that you can indeed **apostatize**  
- **lose your salvation!**

Deut. 13:6 (H 13.7) When your brother,  
the son of your mother,  
or your son or your daughter,  
or the wife of your bosom,  
or your friend who is like your own life,  
entices you secretly saying,  
'Let us go and serve other gods.',  
which you yourself **nx** have not known,  
nor your forefathers  
Deut. 13:7 (H 13.8) from the gods of the people  
who are all around you,  
the ones near to you or the ones far from you,  
from one end of the earth to the other end of the earth,  
Deut. 13:8 (H 13.9) you are not to consent to him!  
And you are not to listen attentively to him!  
And your eye is not to have compassion upon him!  
And you are not to have pity on him!  
And you are not to conceal him!

Deut. 13:9 (H 13.10) Indeed, you are to kill him,  
to kill him!  
Your hand is to be first against him  
for the sake of putting him to death  
and the hand of all the people  
*is to be against him* afterward!

Deut. 13:10 (H 13.11) And you are to stone him  
with stones.  
And he is to die  
because he sought to drive you away  
from **YAHWEH**, your Elohim,  
Who has brought you out from the land of Mitsraim,  
from the house of bondage.

Deut. 13:11 (H 13.12) And all Yisra'el  
is to listen attentively.  
And they are to be afraid.  
And they are no longer to do  
according to this bad thing in your midst.  
**ra** - bad or (as noun) evil (natural or moral).  
The concept of evil,  
in this case also translated in some versions as 'wickedness',  
needs to be re-examined.

Hebrew thought views things as either good or bad.  
And while there are varying degrees of these  
the fundamental concepts do not change.

The essence of this view  
is things are either beneficial or harmful.

Since we tend to consider 'evil' or 'wickedness'  
as something truly awful  
we fail to recognize that even the slightest harm  
is covered by the same term.

Deut. 13:12 (H 13.13) When you hear  
in one of your towns  
which **YAHWEH**, your Elohim, is giving to you

for the sake of dwelling there, one saying,  
Deut. 13:13 (H 13.14) 'Men, sons of worthlessness,  
have gone out from among you.  
And they have driven away  
the inhabitants themselves **תא** of their town saying,  
"Let us go and serve other gods  
whom you have not known." ',  
Deut. 13:14 (H 13.15) then you are to search.  
And you are to examine thoroughly.  
And you are to inquire well.  
And behold!  
If this word has been done,  
this detestable thing, in your midst,  
Deut. 13:15 (H 13.16) you are to strike,  
you are to strike the inhabitants themselves **תא**  
of that city with the edge of the sword!

You are to devote to destruction they themselves **תא**  
and everything itself **תא** that is in it,  
even its livestock themselves **תא**  
with the edge of the sword!  
Deut. 13:16 (H 13.17) And you are to gather  
all its booty itself **תא** into the middle of the square.  
And you are to burn entirely with fire  
the town itself **תא** and all its booty itself **תא**  
before the face of **YAHWEH**, your Elohim.

And it is to be a heap forever.  
It is not to be built again!

Deut. 13:17 (H 13.18) And not a speck  
is to cling to your hand  
from what is devoted to destruction  
in order that **YAHWEH** will turn back  
from the burning anger of His face.

Then He will give to you compassion.  
And He will have compassion and increase you,  
as He has sworn to your forefathers,  
Deut. 13:18 (H 13.19) because you  
are listening attentively  
to the voice of **YAHWEH**, your Elohim,  
for the sake of protecting  
all His directives themselves **תא**  
which I am giving as direction to you today,  
doing what is right in the eyes of **YAHWEH**, your Elohim.

#### Chapter 14

Deut. 14:1 You yourselves **תא** are the children  
of **YAHWEH**, your Elohim.  
You are not to cut yourselves.  
And you are not to place a bald spot between your eyes  
for the dying.

The practices identified were pagan religious practices.

They were forbidden for Yisra'elites.

"Between the eyes" is apparently a Hebraism for one's forehead.

Deut. 14:2 Indeed, you yourselves **תא** are a people  
set apart to **YAHWEH**, your Elohim.  
And it is you **YAHWEH** has chosen  
to be for Him a treasured people out of all the peoples  
that are upon the face of the earth.

Deut. 14:3 You are not eat to anything detestable!  
Deut. 14:4 These are the animals which you are to eat:  
ox, lamb of sheep, and lamb of goats,  
Deut. 14:5 male deer, and gazelle, and female deer,  
and wild goat, and ibex, and antelope,  
and mountain sheep.  
Deut. 14:6 And every animal that dividing the hoof  
and cleaving the cleft into two hooves chewing the cud  
among the animals you yourselves **תא** are to eat.

Deut. 14:7 However, these themselves **תא**

you are not to eat,  
from one chewing the cud or dividing the hoof, split:  
the camel *itself* תא, and the hare *itself* תא,  
and the rabbit *itself* תא.  
Indeed, they chew the cud but do not have a split hoof.  
They are defiled for you!

Deut. 14:8 Also the pig *itself* תא.  
Indeed, it has a split hoof but does not chew the cud.  
It is defiled for you!

Their meat you are not to eat!  
And you are not to touch their carcass!

Deut. 14:9 These *themselves* תא you are to eat  
from all that are in the waters:  
all that have fins and scales you are to eat.  
Deut. 14:10 But anything not having fins and scales  
you are not to eat!  
It is defiled for you!

Deut. 14:11 Any undefiled bird you are to eat.  
Deut. 14:12 But these are what  
you are not to eat from them:  
the eagle, and the vulture, and the black vulture,  
Deut. 14:13 and the kite, and the falcon *itself* תא  
and the buzzard after its species,  
Deut. 14:14 and every raven *itself* תא after its species,  
Deut. 14:15 and the daughter of an ostrich *itself* תא,  
and the nighthawk *itself* תא,  
and the seagull *itself* תא,  
and the hawk *itself* תא after its species,  
Deut. 14:16 the little owl *itself* תא,  
and the great owl *itself* תא,  
and the white owl,  
Deut. 14:17 and the pelican,  
and the carrion vulture *itself* תא,  
and the cormorant *itself* תא,  
Deut. 14:18 and the stork,  
and the heron after its species,  
and the hoopoe, and the bat.

Deut. 14:19 And every crawling thing that flies  
is defiled for you!  
They are not to be eaten!

Deut. 14:20 Any undefiled bird you are to eat.  
The list given includes the scavengers,  
those that eat other dead things.

Whatever is dead causes defilement  
(uncleanness in traditional texts).  
Defilement excludes you  
from the presence of YAHWEH.  
Therefore this list is given  
to avoid one's becoming defiled.

The use of "clean" and "unclean" is misleading.  
It does not mean clean  
in the normal sense of the term,  
washed, lacking dirt, etc.  
Because it is so misleading the choice has been made  
to use the references to defilement  
or undefilement in their places.

Deut. 14:21 You are not to eat any carcass yourself.  
You are to give it to the stranger who is within your gates.  
And he may eat it or sell it to a foreigner.

Indeed, you are people set apart  
to **YAHWEH**, your Elohim.

You are not to cook a young goat in its mother's milk.

Deut. 14:22 Tithe, you are to tithe  
of all the produce *itself* תן  
of your seed that the field brings forth year by year!

Deut. 14:23 And you are to eat  
before the face of YAHWEH, your Elohim,  
in the place where He chooses  
to cause His Name to dwell,  
the tithe of your grain, your new wine,  
and your oil, and of the firstlings of your herds,  
and of your flocks  
in order that you will learn to revere  
YAHWEH Himself תן, your Elohim, all the days.

The point of this verse  
is often missed entirely by other cultures.  
The tithes that were presented to YAHWEH  
**were to be eaten in His presence!**

They were to be eaten with joy  
because of what He had provided for you!  
They were **not** simply given to the priests  
or burned in fire.

The festivals of YAHWEH  
were times for great celebration and praise  
that were always to be connected to His provision.

Deut. 14:24 But when the way is great for you,  
when you are not able to carry it  
because the place which YAHWEH, your Elohim,  
chooses to put His Name is too far from you,  
when YAHWEH, your Elohim, blesses you,  
Deut. 14:25 then you are to put it into silver.  
And you are to take the silver in your hand.  
And you are go to the place  
which YAHWEH, your Elohim, chooses with it.

Deut. 14:26 And you are to give the silver  
for anything that your life desires,  
for cattle or sheep, for wine or strong drink,  
or anything your life desires.

And you are to eat there  
before the face of YAHWEH, your Elohim!  
And you are to rejoice, you and your household!

Deut. 14:27 And the Levite who is within your gates  
you are not to abandon  
because he has no property or inheritance with you.

Deut. 14:28 At the end of three years  
you are to bring out all the tithe itself תן  
of your increase in that year.  
And you are to store it within your gates.

Deut. 14:29 And the Levite is to come  
because he has no property or inheritance with you.  
And the sojourner and the fatherless, and the widow  
who are within your gates are to come and eat  
and be filled to satisfaction  
in order that YAHWEH, your Elohim,  
will bless you in all the work of your hand which you do.

## Chapter 15

Deut. 15:1 At the end of seven years  
you are to make a remission of debts.

**shmittah** - remission of debt  
or suspension of labor.

From a word that means to fling down.  
This is still supposed to be  
practiced today in Yisra'el,  
although there are some  
who find ways to get around this.

Deut. 15:2 And this is the word concerning the flinging down. Every owner of a loan of his hand is to fling down what he has loaned to his neighbor. He is not to force his neighbor himself **תא** or his kindred himself **תא**.

Indeed, it is called The Remission of **YAHWEH**. **ba'al** - owner, controller, husband. Often translated as 'lord'.

This is the term used to refer to the "owner of a loan", the creditor.

To fling down means to throw it away, to stop.

A 'loan of his hand' means he is the one who has loaned something to another.

It is **YAHWEH** who requires the remission. He is entitled to do that since He is the rightful owner of everything that exists.

Deut. 15:3 A foreigner you can force or one who belongs to you. But it is not to be so with your kindred himself **תא**. You are to fling down your hand.

Deut. 15:4 However, there will not be among you one destitute because **YAHWEH** will greatly bless you in the land which **YAHWEH**, your Elohim, is giving you as an inheritance for the sake of occupying it,

Deut. 15:5 only if you listen attentively to the voice of **YAHWEH**, your Elohim, to protect for the sake of doing all these directives themselves **תא** which I am giving as directions to you today.

Deut. 15:6 Indeed, **YAHWEH**, your Elohim, will bless you according to what He has spoken to you. And you will lend to many nations, but you yourselves **תא** will not borrow. And you will rule over many nations. But over you they will not rule.

Deut. 15:7 When there is among you one destitute of your kindred within any of the gates in your land which **YAHWEH**, your Elohim, is giving to you you are not to harden your heart itself **תא**. And you are not to close your hand itself **תא** against your destitute kindred!

Deut. 15:8 Indeed, you are to open wide, open wide your hand itself **תא** to him! And you are to loan, to loan to him enough for his need, whatever he is lacking!

Deut. 15:9 Protect yourself, lest there is a worthless thought in your heart saying, 'Coming near is the seventh year, the year of remission.', and your eye is bad against your destitute kindred, and you do not give to him. Then he will cry out against you to **YAHWEH!** And it will be an offense against you.

Deut. 15:10 You are to give, give to him! And your heart is not to do harm against giving to him.

Indeed, on account of this **YAHWEH**, your Elohim, will bless you in all your actions and in everything to which you put your hand.

Deut. 15:11 Indeed, the destitute one will not cease from the midst of the land.  
For this reason I am charging you saying,  
'Open wide, you are to open wide your hand itself **nx**  
for the sake of your kindred, to your humiliated  
and to your destitute in your land.'

Deut. 15:12 When your kindred is sold to you,  
a Hebrew man, or a Hebrew woman,  
then he is to serve you six years.  
But in the seventh year you are to send him out free  
from beside you.

Deut. 15:13 And when you send him  
out free from beside you  
you are not to send him away with nothing.

Deut. 15:14 You are to fill him with supplies,  
fill him with supplies from your flock,  
and from your threshing floor,  
and from your winepress.

With what **YAHWEH**, your Elohim, has blessed you  
you are to give to him.

Deut. 15:15 And you are to remember  
that you were a slave in the land of Mitsraim.  
And **YAHWEH**, your Elohim, ransomed you!  
For this reason I am charging you  
with this word itself **nx** today.

Deut. 15:16 And it will be if he says to you,  
'I will not go away from you.'  
because he loves you and your household itself **nx**  
because it is good with him being yours,  
Deut. 15:17 then you are to take the awl itself **nx**.  
And you are to put it through his ear and into the door.  
And he will be your slave forever.  
And also to your female slave you are to do likewise.

Deut. 15:18 It is not to be difficult in your eyes  
to send away he himself **nx** free from you  
because double the wages of a slave  
he has been for you in serving you six years.  
And **YAHWEH**, your Elohim, has blessed you  
in everything that you are doing.

Deut. 15:19 Every firstling that comes from the herd  
or from the flock, the males,  
are to be set apart to **YAHWEH**, your Elohim.  
You are not to do work with the firstling of your herd.  
And you are not to shear the firstling of your flock.

Deut. 15:20 Before the face of **YAHWEH**, your Elohim,  
you are to eat it year by year  
in the place which **YAHWEH** chooses,  
you yourself **nx** and your household.

Deut. 15:21 And if there is any defect in it,  
lame or blind, any bad defect,  
you are not to slaughter it  
to **YAHWEH**, your Elohim!

Deut. 15:22 Within your gates you are to eat it,  
the defiled and the undefiled together,  
like the gazelle, and like the deer.

Deut. 15:23 Only, the blood itself **nx** you are not to eat!  
You are to pour it on the ground like water.

## Chapter 16

Deut. 16:1 Protect the month of Abib itself **nx**,  
and do a Passover to **YAHWEH**, your Elohim,  
because in the month of Abib **YAHWEH**, your Elohim,  
brought you out of Mitsraim by night.

Deut. 16:2 And you are to slaughter The Passover to **YAHWEH**, your Elohim, from the flock or the herd in the place which **YAHWEH** chooses for the sake of causing His name to dwell there.

Deut. 16:3 You are not to eat leaven with it! Seven days you are to eat unleavened food with it, food of humiliation, because with haste you came out from the land of Mitsraim, in order that you will remember the day *itself* נח of your being brought out from the land of Mitsraim all the days of your life.

**chametz** - ferment - leaven, leavened bread.

**matstsah** - properly, sweetness; concretely, sweet (i.e. not soured or bittered with yeast); specifically, an unfermented cake or loaf.

**lechem** - food (for man or beast), especially bread, or grain.

Tradition has once again trumped The Word of YAHWEH.

The terms provided give you insight into what is specifically stated in the text, not what you "have been told" is in the text.

**Chametz** means fermented or leavened.

There is **NO** reference to "bread" in the first sentence.

Therefore, Scripture actually teaches there is to be nothing **fermented** eaten with the Passover meal. (Tradition has taught there is to be no "leavened bread" eaten. Note the difference.)

In the second statement the text reads **matzot lechem**. Matstsah is "sweet cake", meaning unfermented, not soured by fermentation - yeast. From this we've ended up with Matzah in the form of crackers or wafers with virtually no flavor to them.

But note very carefully what the text actually says - "you are to eat unleavened food/bread".

**Lechem** is not restricted to bread, although that is the "traditional" rendering of the text. By limiting it to the bread alone one permits other forms of "leaven" to be eaten with the meal. (However, see v. 4 - **no yeast**, nothing fermented, is to be seen in your territory/boundaries...)

You'll have to decide what this means for you personally.

The point of this festival is to remember! Specifically, it is to remember that "you" were ransomed "by the blood of the lamb" on the very day you were "delivered" (saved) from your bondage - in Egypt.

And you are to remember this **all the days of your life - by repeating The Passover Meal and the Festival of Unleavened Bread.**

Deut. 16:4 And no yeast is to be seen with you in all your territory for seven days. And nothing is to remain from the flesh which you slaughter at sun down on the first day until dawn.

**s'or** - barm or yeast-cake (as swelling by fermentation):—leaven. This is a different term from **chametz**.

This one includes anything  
that has a form of yeast or fermentation.  
Note that this would include wine or beer, etc  
during this seven day period.

This presents a problem  
with the "traditional" way of doing Passover  
(and 'communion').

It appears we need to re-examine  
all that we've been taught  
by "the traditions of men".

Deut. 16:5 You are not permitted to slaughter  
The Passover *itself* **nx** within any of your gates  
which **YAHWEH**, your Elohim, is giving to you!

Deut. 16:6 Instead, at the place  
where **YAHWEH**, your Elohim,  
chooses to cause His Name to dwell,  
there you are to slaughter The Passover *itself* **nx**  
at dusk, at the going down of the sun,  
at the appointed time of your going out from Mitsraim.

Deut. 16:7 And you are to roast and eat it  
in the place which **YAHWEH**, your Elohim, chooses.  
And in the morning you are to turn and go to your tents.

Deut. 16:8 Six days you are to eat unleavened food.  
And on the seventh day there is an assembly  
to **YAHWEH**, your Elohim.  
You are to do no employment.

Deut. 16:9 Seven weeks you are to number for yourselves.  
From the piercing of the sickle into the standing grain  
you are to begin to count seven weeks.

Deut. 16:10 Then you are to do The Festival of Shavuot  
to **YAHWEH**, your Elohim,  
the abundance of the spontaneous offering of your hand,  
which you are to give according to how  
**YAHWEH**, your Elohim, blesses you.

**shabuwa'** - sevens; a week of sevens.  
Traditionally called Shavuot in Yisra'el,  
and/or The Feast of Weeks.

This gets somewhat confusing, however,  
since the seven days of "unleavened bread"  
are also called The Feast of Weeks, albeit incorrectly.  
It would more properly be called  
The Feast of The Week.

Deut. 16:11 And you are to rejoice  
before the face of **YAHWEH**, your Elohim,  
you *yourself* **nx**,  
and your son,  
and your daughter,  
and your male slave,  
and your female slave,  
and the Levite who is within your gates,  
and the stranger,  
and the fatherless,  
and the widow  
who are in your midst  
at the place which **YAHWEH**, your Elohim, chooses  
for the sake of placing His Name there.

Deut. 16:12 And you are to remember  
that you were a slave in Mitsraim.  
And you are to protect and you are to do  
these rules *themselves* **nx**.

Deut. 16:13 The Festival of Sukkot  
you are to do seven days  
at the ingathering from your threshing floor  
and from your wine vat.



Deut. 16:14 And you are to rejoice in your festival,  
you yourself nx,  
and your son,  
and your daughter,  
and your male slave,  
and your female slave,  
and the Levite,  
and the stranger,  
and the fatherless,  
and the widow  
who are within your gates.

Deut. 16:15 Seven days you are to observe a festival  
to **YAHWEH**, your Elohim,  
in the place which **YAHWEH** chooses.

Indeed, **YAHWEH**, your Elohim, will bless you  
in all your produce and in all the actions of your hands.  
And you are to be only rejoicing!

Deut. 16:16 Three times a year  
all your males are to be seen  
before the face itself nx of YAHWEH, your Elohim,  
in the place which He chooses,  
at the Festival of Matzot,  
and at the Festival of Shavuot,  
and at the Festival of Sukkot.

And one is not to be seen before the face itself nx  
of YAHWEH empty handed.

The proper names of the festivals are given here,  
not the "traditional" false identifications of the festivals.

These are "The Appointed Times of YAHWEH".  
They are not to be trivialized  
by making them "more convenient" for human beings.

Deut. 16:17 Each one *is to be seen* with the gift of his hand  
according to the blessing of **YAHWEH**, your Elohim,  
which He has given you.

Deut. 16:18 Ones judging and scribes you are to provide  
within all your gates which **YAHWEH**, your Elohim,  
is giving to you, according to your tribes.  
And they are to pronounce sentence  
for the people themselves nx, just verdicts.

Deut. 16:19 You are not to distort regulations.  
You are not to respect faces.  
And you are not to take a bribe.  
Indeed, a bribe blinds the eyes of the wise  
and twists the words of the just.

Deut. 16:20 Right, *what is* right you are to pursue  
in order that you will live and inherit the land itself nx  
which **YAHWEH**, your Elohim, is giving to you!

Deut. 16:21 You are not to plant for yourself an Asherah,  
any trees, near the slaughter site  
of **YAHWEH**, your Elohim,  
which you make for yourself!

Deut. 16:22 And you are not to erect a column  
which **YAHWEH**, your Elohim, hates!

These standing columns  
were like the Washington Monument.  
They were essentially obelisks.  
They were objects of pagan worship  
tied to sexual overtones,  
typically representing a phallic symbol.

## Chapter 17

Deut. 17:1 You are not to slaughter  
to **YAHWEH**, your Elohim,

a bull or sheep which has in it a blemish, any bad thing.  
Indeed, that is detestable to your Elohim.

Deut. 17:2 When there is found in your midst,  
within one of your gates  
which **YAHWEH**, your Elohim, is giving to you,  
a man or a woman who is doing *what is bad itself* **נא**  
in the eyes of **YAHWEH**, your Elohim,  
by passing over His Covenant,

**'abar** - to cross over, **pass over**, to cover, to go beyond.

This is typically translated as 'transgression'.

The concept is that of ignoring,

bypassing, or setting aside,

to pretend it isn't there (cover).

This term is tied very closely to the concept of The Passover.

It occurs frequently.

Transgress means to step across.

It's become a 'religious' term

that few properly understand.

Deut. 17:3 and going and serving other gods,  
and is bowing down to them,  
or to the sun, or to the moon,  
or to any of the assembly of the skies  
which I have not directed,

Deut. 17:4 and it is declared to you,

and you have listened attentively,

and you have searched well,

and behold, truth is established

that this detestable thing has been done in Yisra'el

Deut. 17:5 then you are to have brought out

that man himself **נא**

or that woman herself **נא**

who has done this bad matter itself **נא** to your gates,

the man himself **נא** or the woman herself **נא**.

And you are to stone them with stones.

They are to be put to death!

Deut. 17:6 By the mouth of two witnesses  
or three witnesses he is to be put to death.  
He is not put to death by the mouth of one witness.

Deut. 17:7 The hands of the witnesses  
are to be against him first  
for the sake of putting him to death,  
and the hands of all the people afterward.  
And you are to burn out the bad from your midst.

Deut. 17:8 When a matter for judgment  
is too difficult for you  
between blood and blood,  
between cause and cause,  
or between blow and blow,  
words of controversy within your gates,  
then you are to get up.

And you are to go up to the place  
which **YAHWEH**, your Elohim, chooses.

17:9 And you are to go to the priests, the Levites,  
and to the judge who exists in those days.

And you are to ask.

And they will declare to you

the word itself **נא** of the judgment.

Deut. 17:10 And you are to do according to  
the mouth of the word  
which they declare to you from that place  
which **YAHWEH** chooses.

And you are to be careful to do  
according to everything that you are instructed.

Deut. 17:11 According to the mouth of the instructions  
which they are teaching you,  
and according to the judgment  
which they speak to you you are to do!

You are not to turn aside  
from the word which is declared to you  
to the right or to the left!

Deut. 17:12 And the man who acts arrogantly  
by failing to listen attentively  
to the priest standing as servant  
of **YAHWEH Himself nx**, your Elohim,  
or to the judge, then that man is to be put to death!  
And you will have burned out the bad from Yisra'el.  
This last statement is repeated many times.  
The concept is that of purification.  
Burning was the means of purifying.

Once again we're brought  
to the idea of "undefiling" the community.  
Deut. 17:13 And all the people are to listen attentively.  
And they are to be afraid and no longer act arrogantly.

Deut. 17:14 When you come to the land  
which **YAHWEH**, your Elohim, is giving to you  
and you occupy it, and you settle in it, and you say,  
'We will place a king over us  
like all the nations that are around us.'  
Deut. 17:15 you are to place, place a king over you  
whom **YAHWEH**, your Elohim, chooses.

With a man from among your kindred  
you are to place over you a king.

You are not permitted to put a stranger over you  
who is not himself your kindred.

Deut. 17:16 However, he is not  
to increase horses for himself,  
and he is not to cause the people themselves nx  
to return to Mitsraim in order to increase horses.

Even **YAHWEH** has said to you,  
'You are no longer to go back on that path again.'

Deut. 17:17 And he is not to increase women for himself  
lest they turn away his heart.

And silver and gold  
he is not to increase greatly for himself.

Deut. 17:18 And it is to be  
as he sits upon the throne of his kingdom  
then he is to write for himself  
a copy itself nx of this instruction upon a scroll  
from before face of the priests, the Levites.

Deut. 17:19 And it is to be with him.  
And he is to read in it all the days of his life  
in order that he learns to revere  
**YAHWEH Himself nx**, his Elohim,  
for the sake of protecting  
all the words themselves nx of this instruction  
and these rules themselves nx of The Elohim,  
for the sake of doing them,  
Deut. 17:20 for the sake of not lifting up his heart  
above his kindred,  
and for the sake of not turning aside  
from the directions right or left,  
for the sake of prolonging his days over his kingdom,  
he and his children, in the midst of Yisra'el.

## Chapter 18

Deut. 18:1 There is not to be property  
or inheritance for priests,  
the Levites, the entire tribe of Levi, with Yisra'el.

The offerings by fire to **YAHWEH**  
and His inheritance they are to eat.  
Deut. 18:2 But there is to be no property  
among his kindred.  
**YAHWEH** is his inheritance  
according to what He has spoken to him.

Deut. 18:3 And this is to be the priest's by regulation  
from the people *themselves* **nx**,  
from those *themselves* **nx** slaughtering a sacrifice,  
whether of bull or sheep.  
They are to give to the priest the shoulder,  
and the two cheeks, and the stomach.

Deut. 18:4 The first fruits of your grain, of your wine,  
and of your oil, and the best of the fleece of your sheep  
you are to give to him  
Deut. 18:5 because **YAHWEH**, your Elohim,  
has chosen him out of all your tribes  
to stand for serving in the Name of **YAHWEH**,  
him and his sons forever.

Deut. 18:6 And when the Levite goes  
from one of your gates  
among all Yisra'el from where he has sojourned  
and he comes with all the desire of his life  
to the place which **YAHWEH** chooses,  
Deut. 18:7 then he is to serve  
in the name of **YAHWEH**, his Elohim,  
like all his kindred, the Levites,  
who are standing there before the face of **YAHWEH**.  
Deut. 18:8 A portion like their portion they are to eat  
apart from the sale of his father's *property*.

Deut. 18:9 When *you yourselves* **nx** go into the land  
which **YAHWEH**, your Elohim, is giving to you  
you are not to teach to do  
according to the detestable things of those nations.

**lamad** - to goad, to teach.  
Traditionally translated as "learn",  
this is not what the term means in its literal sense.  
To goad is to encourage  
or force someone to do something.

To teach them is to show them  
how to do something.

The context reveals that  
the practices of the existing nations  
were not to be **taught** to their own people.

Deut. 18:10 There is not to be found among you  
one causing his son or his daughter  
to pass through the fire,  
or one practicing divination,  
or practicing magic,  
or one interpreting omens,  
or practicing sorcery,  
Deut. 18:11 or one who is conjuring spells,  
or one asking of the dead,  
or practicing occult arts,  
or one who calls up the dead.

These are all connected to the practices of false religions.  
Worse, they are all connected to rebellion against **YAHWEH**.  
They're somewhat obscure today  
because of a change of terms used for them.

Include witches, warlocks, wizards, mediums,  
spiritists, fortune tellers, magicians, etc.  
and you begin to understand what these things are.

They are ALL FORBIDDEN  
to those who trust in **YAHWEH**!

Deut. 18:12 **Indeed, everyone doing these**

**is detestable to YAHWEH!**

And on account of these detestable things  
YAHWEH, your Elohim, is driving them out  
they themselves nx from before your faces.

Deut. 18:13 Be whole before YAHWEH, your Elohim!

Deut. 18:14 Indeed, these nations  
which you yourselves nx are driving out,  
they themselves nx listen attentively  
to those practicing magic  
and to those practicing divination.

But you yourselves nx are not permitted  
to do according to this by YAHWEH, your Elohim.

Deut. 18:15 A prophet from your midst,  
from among your kindred, like myself,  
YAHWEH, your Elohim, will raise up for you.  
To him you are to listen attentively,  
Deut. 18:16 according to all you asked  
of YAHWEH, your Elohim, at Horeb  
in the day of the assembly saying,  
'Let me not hear again the voice itself nx of YAHWEH,  
my Elohim, nor let me see this great fire itself nx  
any longer lest I die.'

Deut. 18:17 And YAHWEH said to me,  
'What they have spoken is pleasing.

Deut. 18:18 A prophet I will raise up for them  
from the midst of their kindred like you.  
And I will put My Words in His mouth.  
And He will speak to them everything itself nx  
that I direct him.

Deut. 18:19 And it will be,  
the man who does not listen attentively  
to My Words which He speaks in My Name,  
I will seek *an account of* it from him.

Deut. 18:20 However, the prophet who presumes  
to speak a word in My name,  
which itself nx I have not directed him to speak,  
or who speaks in the name of other gods,  
that prophet himself is to be put to death!

Deut. 18:21 And when you say in your heart,  
'How are we to know the word itself nx  
which YAHWEH has not spoken?'

Deut. 18:22 When the prophet speaks  
in the name of YAHWEH  
and the word does not exist or does not come about,  
that is the word which YAHWEH has not spoken.

The prophet has spoken it presumptuously.  
You are not to be afraid of him.

**Chapter 19**

Deut. 19:1 When YAHWEH, your Elohim,  
cuts off the nations themselves nx  
whose land itself nx YAHWEH, your Elohim,  
is giving to you  
and you have driven them out  
and are dwelling in their towns and in their houses,  
Deut. 19:2 you are to separate three towns for yourself  
in the midst of your land  
which YAHWEH, your Elohim,  
is giving to you to occupy.

Deut. 19:3 You are to set up a road for yourselves.  
And you are to divide into three parts  
the territory itself nx of your land

which you are inheriting from YAHWEH, your Elohim.  
And it will be for the sake of fleeing there  
for anyone killing someone.

Deut. 19:4 And this is the word concerning the killer  
who flees there.

Even he is to live who strikes his neighbor himself נא  
without intent, and who was not hateful toward him  
yesterday or the day before.

The last line is a Hebraism for "in time past".

Deut. 19:5 And he who goes to the forest  
with his neighbor himself נא to cut down a tree,  
and his hand swings with the axe  
for the sake of cutting down the tree,  
and the head slips from the handle  
and touches his neighbor himself נא and he dies,  
he is to flee to one of these towns.

And he is to live,

Deut. 19:6 lest he is pursued by the avenger of blood,  
after the one killing *another* while his heart is hot,  
and he catches him because the road is long,  
and he strikes him,

yet for him there was no judgment of death  
because he had not been hating him  
yesterday or the day before.

Deut. 19:7 For this reason I am directing you saying,  
'Separate three towns for yourselves.'

Deut. 19:8 And when YAHWEH, your Elohim,  
enlarges your boundary itself נא  
as He has sworn to your forefathers  
and has given to you the land itself נא  
which He said He was giving to your forefathers,

Deut. 19:9 if you protect all these directions  
by doing what I am directing you today,  
to love YAHWEH Himself נא, your Elohim,  
and to walk in His ways all the days,  
then you are to add three more towns for yourselves  
besides these three.

Deut. 19:10 And you are not to pour out innocent blood  
in the midst of your land  
which YAHWEH, your Elohim,  
is giving to you as an inheritance,  
or there will be upon you *accountability for blood*.

Deut. 19:11 And if it exists  
that one is hating his neighbor,  
and he lies in wait for him, and he rises up against him,  
and he strikes his life and he dies,  
and he flees to one of these towns,

Deut. 19:12 then the elders of his town are to send  
and take he himself נא from there.

And they are to give he himself נא into the hand  
of the avenger of blood.  
And he is to be put to death.

Deut. 19:13 You are not to cover your eye  
on account of him.  
And you are to burn out innocent blood from Yisra'el.  
Then it will be well with you.

Deut. 19:14 You are not to reduce  
your neighbor's boundary  
which was a previous boundary in your inheritance  
which you are inheriting in the land  
that YAHWEH, your Elohim, is giving you  
for the sake of occupying it.

Deut. 19:15 One witness is not to rise up against a man  
concerning any perversion

or any offense by which he offends.  
By the mouth of two witnesses  
or by the mouth of three witnesses  
a matter is established.

Deut. 19:16 When a violent witness  
rises up against a man  
for the sake of testifying apostasy against him  
Deut. 19:17 then both of the men  
for whom there is a controversy  
are to stand before the face of **YAHWEH**,  
before the face of priests and the judges  
who exist in those days.  
Deut. 19:18 And the judges are to search well.  
And they are to look intently at a false witness  
who has witnessed falsely against his kindred.  
Deut. 19:19 And you are to do to him  
according to what he planned to have done to his kindred.  
And you will burn out the bad from your midst.

**ba'ar** - to kindle, i.e. consume.  
The use of the concept of fire as a purifying agent  
is very widely used in The Old Covenant Scriptures.  
It is intended to remind the reader  
that purity of thought and action  
is what YAHWEH desires.

What it "pure" is also "undefiled".  
What is "undefiled"  
is permitted in the presence of YAHWEH.  
What is "defiled" (impure, unclean, etc.)  
is not permitted in His presence.

Deut. 19:20 And the remaining ones  
are to listen attentively.  
And they are to be afraid.  
And they are not to do again  
according to this hurtful word in your midst.

Deut. 19:21 And you are not to cover your eye;  
life for life,  
eye for eye,  
tooth for tooth,  
hand for hand,  
foot for foot.

**chuws** - properly, to cover;  
figuratively, to compassionate.

This word is often translated as "have pity".  
However, pity is a poor concept  
to convey this idea from Hebrew thought.

To cover your eye is to ignore the crime.  
it's not having pity,  
it's avoiding taking responsibility  
to punish the person for their offense.  
That's **not** pity!

## Chapter 20

Deut. 20:1 When you go out  
to battle against your adversaries  
and you see horses and chariots  
and more people than you  
do not be afraid of them!  
Indeed, **YAHWEH**, your Elohim, is with the people  
He is bringing up from the land of Mitsraim.

Deut. 20:2 And it will exist as you are approaching  
toward the battle then the priest is to come near.  
And he is to speak to the people.

Deut. 20:3 And he is to say to them,  
'Listen attentively, Yisra'el!  
You yourselves **nx** are approaching today  
to battle against your adversaries.  
Do not soften your heart!

Do not be afraid!  
And do not be startled!  
And do not be in dread on account of them!

Deut. 20:4 Indeed, **YAHWEH**, your Elohim,  
is going with you  
for the sake of fighting for you with your adversaries,  
for the sake of delivering you yourselves **nx**.'

Deut. 20:5 And the officers  
are to speak to the people saying,  
'Who is the man who has built a new house  
but has not dedicated it?  
Let him go and return to his house  
lest he die in battle and another man dedicates it.  
Deut. 20:6 And who is the man  
who has planted a vineyard  
and has not gathered the grapes of it?  
Let him also go and return to his house

lest he die in battle and another man  
gathers the grapes of it.  
Deut. 20:7 And who is the man  
who is engaged to a woman  
but has not taken her?  
Let him go and return to his house  
lest he die in battle and another man take her.'

Deut. 20:8 And the officers  
are to speak more to the people.  
And they are to say,  
'Who is the man who is afraid and tender of heart?  
Let him go and return to his house and not turn to water  
the hearts themselves **nx** of his brothers, like his heart.'

Deut. 20:9 And it will be as the officers  
have finished speaking to the people  
then they are to appoint leaders of the assemblies  
as heads of the people.

Deut. 20:10 When you approach toward a town  
for the sake of fighting against it  
then you are to call out to it 'Shalom!'  
**Shalom** means far more than peace,  
although in this context that becomes its primary sense.  
It's an offer of total well being,  
not merely an offer to avoid battle.

Deut. 20:11 And it is to be if shalom is responded to you,  
and they open wide to you,  
then it is to be that all the people  
found in it are to be your forced labor.  
And they are to serve you.

Deut. 20:12 But if they are not friendly with you  
and they make war with you,  
then you are to attack it.

Deut. 20:13 And **YAHWEH**, your Elohim,  
will give it into your hands.  
And you are to strike every male himself **nx**  
with the edge of the sword.

Deut. 20:14 Only the women, and the children,  
and the animals,  
and all that exists in the town,  
all its booty, you are to plunder for yourself.

And you are to eat  
the booty itself **nx** of your adversaries  
which **YAHWEH**, your Elohim, has given to you.

Deut. 20:15 Like this you are to do to all the towns,  
those far from you which are not of the towns  
of these nations themselves.



Deut. 20:16 However, from the towns of these people which **YAHWEH**, your Elohim, is giving to you as an inheritance you are not to let live anything that breathes!

Deut. 20:17 Indeed, you are to devote to destruction, devote to destruction, the Hittite, and the Amorite, and the Kena'anite, and the Perizzite, and the Hivvite, and the Yebusite, according to what **YAHWEH**, your Elohim has directed you,

Deut. 20:18 in order that they do not encourage you yourselves **תא** to do according to all their detestable things which they have done for the sake of their gods and you offend against **YAHWEH**, your Elohim!

Deut. 20:19 When you lay siege against a town for a long time by fighting against it to capture it you are not to destroy its trees themselves **תא** by swinging an axe against them. Indeed, you are to eat from they themselves **תא**. You are not to cut them down.

Indeed, is the tree of the field a human being to come against you in a siege?

Deut. 20:20 Only trees which you know are not trees for something to eat, they themselves **תא** you are to destroy and cut down. And you are to build siege works against the town that is making war with you until it falls.

## Chapter 21

Deut. 21:1 When one is found slain on the soil which **YAHWEH**, your Elohim, is giving to you for the sake of occupying it, having fallen in a field, and it is not known who struck him Deut. 21:2 then your elders and your judges are to go out. And they are to measure to the towns which are around the one slain.

Deut. 21:3 And it will be that the elders of the town nearest to the slain one are to take a heifer which has not been used for work and which has not pulled with a yoke.

Deut. 21:4 And the elders of that town are to bring down the heifer itself **תא** to a river with continual water which is not worked nor sown. And they are to break the neck of the heifer itself **תא** there at the river.

Deut. 21:5 And the priests, the sons of Levi, are to come near. Indeed, **YAHWEH**, your Elohim, has chosen them for the sake of serving Him and for the sake of blessing in the name of **YAHWEH**. And by their mouth every controversy and every blow is to be *determined*.

Deut. 21:6 And all the elders of that town nearest to the slain one are to wash their hands themselves **תא** over the heifer whose neck was broken at the river.

Deut. 21:7 And they are to respond. And they are to say, 'Our hands have not poured out this blood itself **תא** nor have our eyes seen it. Deut. 21:8 Make atonement for your people, Yisra'el,

whom You have ransomed, **YAHWEH!**  
And do not grant innocent blood  
in the midst of Your people, Yisra'el.'

And the blood will be atoned for them.

**padah** - to sever, i.e. ransom;  
gener. to release, preserve.

**kaphar** - a primitive root;  
to cover (specifically with bitumen);  
figuratively, to expiate or condone, to placate or cancel.

The first term could be translated "you have separated",  
but the normal use of the term is to be ransomed.

'Tradition' uses "redeemed",  
but this overlooks the reality  
of the ransom that's involved  
both here and in the future Messiah!

The second term is most interesting.  
It means to cover (so that it is no longer seen).

It was used of the container (ark) which Noah built.  
It's also used in reference  
to The Chest of The Covenant.

It is a covering.  
It's symbolic of the covering of our offense debt,  
especially in The Messiah, YAHUSHUA.

It is often translated as 'pardon',  
but atonement is in view  
and needs to be remembered.

The comment concerning innocent blood  
uses a form of the word **nathan**.  
It means to give.

It's given a very wide variety of meanings in Scripture,  
but all point back to the concept of something given.

In this verse it's traditionally translated as "do not lay...",  
"do not hold against...", etc.  
But the context suggests that the request  
is to not permit/grant (give)  
the shedding of innocent blood  
in the midst of Yisra'el.

The consequence of shed blood  
is the defilement of the land itself.  
And this is an extremely important theme in Yisra'el.

Deut. 21:9 And you yourselves **תא** will burn out  
the innocent blood from your midst  
when you do what is right in the eyes of **YAHWEH**.

Deut. 21:10 When you go out to battle  
against your adversaries  
and **YAHWEH**, your Elohim, gives them into your hand,  
and you take them captive as exiles

Deut. 21:11 and you see among the exiles  
a woman of beautiful form,  
and you delight in her,

and you take her for yourself for a wife,  
Deut. 21:12 and you bring her to the midst of your house,  
then she is to shave her head **itself** **תא**,  
and she is to do her nails **themselves** **תא**.

Deut. 21:13 And she is to put aside the clothing **itself** **תא**  
of her captivity.

And she is to dwell in your house and weep  
for her father **himself** **תא** and her mother **herself** **תא**  
a month of days.

And after that you may go in to her and marry her.  
Then she will be your wife.

Deut. 21:14 And it will be, if you are not pleased with her,  
then you are to send her out for the sake of her life.

But to sell her, you are not to sell her for silver.  
You are not to treat her harshly  
since you have humbled her.

Deut. 21:15 When there exists for a man two wives,  
one loved and the other hated,  
and they have given birth to children for him,  
the loved one and the hated one,  
and the firstborn son belongs to her who is hated  
Deut. 21:16 then it is to be on the day of inheritance  
for his sons *themselves* נא who are his  
that he is not to treat as firstborn  
the son *himself* נא of the loved one  
above the face of the son of the hated one, the firstborn.

Deut. 21:17 Indeed, the firstborn *himself* נא,  
the son of the hated one,  
he is to recognize by giving to him a two thirds share  
according to all that is found with him  
because he is the beginning of his **'own**.  
The regulation of the firstborn is his.

The Hebrew literally says "two mouths"  
in relation to the portion  
the firstborn is to receive in this instance.

This is further complicated by a Hebraism  
that means two thirds of the estate,  
leaving one third for the other son.

This is only discovered by a study  
of the use of these terms.

The bold italicized word  
is left in the exact form of the Hebrew term  
because it actually conveys  
the same meaning as "his own" in English.

This is the beginning of his own offspring,  
who were seen as an element  
of his power, ability, vigor, or authority.  
Each of these terms is used to translate the term.

However, it's very interesting to see  
that this is the source for our word, **own**.

Deut. 21:18 When a man has a son  
being rebellious and being bitter  
who is not listening attentively to the voice of his father  
or the voice of his mother,  
and they have disciplined he *himself* נא,  
but he does not listen attentively to them,  
Deut. 21:19 then his father and his mother  
are to seize him.  
And they are to bring out he *himself* נא to the elders  
of his town and to the gate of his place.  
Deut. 21:20 And they are to say to the elders of his town,  
'This son of ours is being rebellious and being bitter.  
He is not listening attentively to our voices.  
He is worthless and he drinks heavily.'

Deut. 21:21 Then all the men of his town  
are to stone him with stones.  
And he is to be put to death.  
And you will burn out the bad from your midst.  
And all Yisra'el will listen attentively.  
And they will be afraid.

Deut. 21:22 And when there is with a man  
an offense worthy of death  
then he is to be put to death.  
And you are to hang he *himself* נא upon a tree.  
Deut. 21:23 His carcass is not to stay overnight  
upon the tree.  
Indeed, you are to bury him,  
you are to bury him that very day,

because cursed by The Elohim Is one hanged.

And you are not to defile the soil *itself* תא  
which YAHWEH, your Elohim,  
is giving to you as an inheritance.

## Chapter 22

Deut. 22:1 You are not to observe  
the ox *itself* תא of your kindred  
or his sheep *themselves* תא being driven away  
and hide yourself from them.  
Return them, you are to return them  
for the sake of your kindred!

Deut. 22:2 And if your kindred is not near to you  
or if you do not know him  
then you are to gather it to the midst your house.  
And it is to be with you  
until your kindred seeks for it *itself* תא.  
Then you are to return it to him.

Deut. 22:3 And justly you are to do for his male ass.  
And justly you are to do for his garment.  
And justly you are to do  
for any lost thing of your kindred  
which has wandered away from him  
and you have found it.  
You may not hide yourself.

Deut. 22:4 When you see the male ass *himself* תא  
of your kindred or his ox falling down in the road  
then you are not to hide yourself from them.  
Raise them up, you are to raise them up with him!

Deut. 22:5 There is not to be  
a man's article upon a woman  
and a man is not to wear a garment of a woman.  
Indeed, anyone doing these  
is detestable to YAHWEH, your Elohim.

Deut. 22:6 When you encounter a nest of a bird  
before your face by the road, in any tree,  
or on the ground with young ones or eggs,  
and the mother is sitting with the young or on the eggs  
you are not to take the mother with the young.

Deut. 22:7 Send away, you are to send away  
the mother *herself* תא!  
But the young *themselves* תא you may take for yourself  
in order that it might be well with you  
and you will prolong your days.

Deut. 22:8 When you build a new house  
then you are to make a protective wall for your roof.  
And you will not to place  
blood *accountability* on your house  
because of one falling from it.

Deut. 22:9 You are not to sow your vineyard  
with two kinds of seed lest you defile the fulness  
of the seed which you have sown  
and the produce of your vineyard.

Deut. 22:10 You are not to plough with an ox  
and a male ass together.

Deut. 22:11 You are not to wear  
a garment of different kinds,  
of wool and linen together.

Deut. 22:12 You are to make tassels for yourselves  
on the four corners of the covering  
with which you cover yourself.

**ksuwth** - a cover; figuratively a veil.

**kasah** - to cover or conceal.  
These terms, used here,  
are not the normal terms for clothing.

**simlah** - a dress or mantle., garment.

**beqed** - a covering, i.e. clothing.

While tradition asserts this is to be  
part of what you wear each day  
there is the suggestion  
in the Hebrew terms used  
that this refers to a covering  
you use when you sleep,  
or to keep warm, a blanket, etc.

If that's true it would make  
a significant difference in Hebrew lifestyles.

Deut. 22:13 When any man takes a wife,  
and he comes in to her,  
and he hates her,  
Deut. 22:14 and he places against her  
words of immoral actions,  
and he causes a hurtful name to go out concerning her,  
and he says, 'This woman herself **נא** I took.  
And I approached toward her.  
But I did not find her virginity.',  
Deut. 22:15 then the father of the girl  
and her mother are to bring out  
the evidence of the virginity itself **נא** of the girl  
to the elders of the town, to the gate.

Deut. 22:16 And the father of the girl  
is to say to the elders,  
'I gave my daughter herself **נא** to this man for a wife  
but he hates her.  
Deut. 22:17 And behold! He has placed words  
of immoral actions against her saying,  
"I did not find virginity for your daughter."  
But this *is the evidence* of the virginity of my daughter!  
And they are to spread the garment before the faces  
of the elders of the town.

Deut. 22:18 And the elders of that town  
are to take the man himself **נא**.  
And they are to discipline he himself **נא**.  
Deut. 22:19 And they are to fine he himself **נא**  
a hundred pieces of silver.  
And they are to give them to the father of the girl  
because he has caused a bad name to go out  
concerning a virgin of Yisra'el.

And she is to be his wife.  
He may not send her away all his days.

Deut. 22:20 But if this word is true,  
if virginity was not found concerning the girl,  
Deut. 22:21 then they are to bring out the girl herself **נא**  
to the entrance of her father's house.  
And the men of her town are to stone her with stones.  
And she is to be put to death  
because she has done wickedness in Yisra'el,  
committing adultery in the house of her father.  
And you will burn out the bad from your midst.

Deut. 22:22 When a man is found lying  
with a woman married to a husband  
then the two of them are to be put to death,  
the man who laid with the woman, and the woman.  
And you will burn out the bad from Yisra'el.

Deut. 22:23 When a girl who is a virgin

is engaged to a man  
and a man finds her in the town, and lies with her,  
Deut. 22:24 then you are to bring out  
the two of them themselves nx to the gate of that town.  
And you are to stone they themselves nx with stones.  
And they are to be put to death,  
the girl herself nx on account of the word  
that she did not cry out in the town,  
and the man himself nx because he has humbled  
the wife herself nx of his neighbor.  
And you will burn out the bad from your midst.

Deut. 22:25 But if a man finds in the field  
the girl herself nx, the one engaged,  
and the man seizes her,  
and he lies with her,  
then the man who laid with her  
is to be put to death, him alone.

Deut. 22:26 And to the girl you are not to do a word.  
It is not for the sake of the girl  
an offense worthy of death.

Indeed, the matter is like a man  
who rises against his neighbor and murders his life.  
According to this is this word.  
Deut. 22:27 Indeed, in a field she was found.  
The engaged girl cried out,  
but there was no one to deliver her.

Deut. 22:28 When a man finds a girl,  
a virgin who is not engaged  
and he seizes her,  
and he lies with her,  
and it is discovered,  
Deut. 22:29 then the man, the one laying with her,  
is to give to the girl's father fifty pieces of silver.  
And she is to be his wife  
because he has humbled her.  
He may not put her away all his days.

Deut. 22:30 (H 23.1) A man is not to take  
the wife herself nx of his father.  
And he is not to uncover the extremity of his father.  
Note: Chapter 23 begins with this verse  
in the Hebrew manuscripts.

### Chapter 23

Deut. 23:1 (H 23.2) One with crushed testicles  
or whose male organ is cut off  
is not to enter the assembly of **YAHWEH**.

Deut. 23:2 (H 23.3) A child of incest  
is not to enter the assembly of **YAHWEH**.  
Even his tenth generation  
is not to enter the assembly of **YAHWEH**.

Deut. 23:3 (H 23.4) An Ammonite or Mo'abite  
is not to enter the assembly of **YAHWEH**.  
Even their tenth generation is not to enter  
the assembly of **YAHWEH** to eternity  
Deut. 23:4 (H 23.5) because of the word  
that they did not hasten to meet you yourselves nx  
with food or with water on the road  
at your coming forth from Mitsraim,  
and because they hired against you Bil'am himself nx,  
son of Be'or, from Pethor of Aram Naharaim  
for the sake of cursing you.

Deut. 23:5 (H 23.6) But **YAHWEH**, your Elohim,  
was not willing to listen attentively to Bil'am.  
And **YAHWEH**, your Elohim,  
turned the cursing itself nx into a blessing for you,

because YAHWEH, your Elohim, loved you.

Deut. 23:6 (H 23.7) You are not to seek their well being nor their good all your days, to eternity.

Deut. 23:7 (H 23.8) You are not to detest an Edomite. Indeed, he is your kindred.

You are not to detest a Mitsraite because you were a stranger in his land.

Deut. 23:8 (H 23.9) Children which are born to them of the third generation may enter the assembly of YAHWEH.

Deut. 23:9 (H 23.10) When the encampment goes out against your adversaries then you are to protect yourself from every bad matter.

Deut. 23:10 (H 23.11) When there is with you a man who is not undefiled on account of a nighttime occurrence then he is to go outside the camp.

He is not to come into the midst of the camp.

Deut. 23:11 (H 23.12) And it will be at the turn of sunset that he is to bathe with water.

And as the sun is going down he may come into the midst of the camp.

Deut. 23:12 (H 23.13) And there is to be at hand for you a place outside the camp.

And you are to go out there.

Deut. 23:13 (H 23.14) And you are to have a stake among your tools.

And you are to sit down outside.

And you are to dig with it.

And you are to turn back.

And you are to cover your excrement itself **nx**.

Deut. 23:14 (H 23.15) Indeed, YAHWEH, your Elohim, walks in the midst of your camp for the sake of delivering you, for the sake of giving your adversaries into your presence. And your camp is to be set apart. And He is not to see among you disgraceful things and turn back from you.

Deut. 23:15 (H 23.16) You are not to surrender a slave to his master who has escaped to you from his master.

Deut. 23:16 (H 23.17) He is to dwell with you in your midst in a place which he chooses within one of your gates, where it is pleasing to him.

You are not to oppress him.

Deut. 23:17 (H 23.18) There is not to be a cult prostitute among the daughters of Yisra'el.

And there is not to be a cult prostitute among the sons of Yisra'el.

**qadesh** - a (quasi) sacred person, i.e. (technically) a (male) devotee (by prostitution) to licentious idolatry.

This term is often translated as sodomite, but it includes much more than this within its meaning.

The practice of sexual acts as part of idolatrous worship was common.

Deut. 23:18 (H 23.19) You are not to bring the hire of one committing adultery or the price of a dog to The House of YAHWEH, your Elohim, for any promise offering.

Indeed, both are detestable to YAHWEH, your Elohim.

**keleb** - root means. to yelp, or else to attack; a dog; hence (by euphemism) a male prostitute.

Deut. 23:19 (H 23.20) You are not to lend at interest

to your kindred, interest for silver, interest for food,  
interest for anything which is loaned at interest.

**nashak** - to strike with a sting (as a serpent);  
figuratively, to oppress with interest on a loan.  
This is often translated usury.  
Instead of being merely oppressive interest  
this refers to ANY interest at all.

The reference to a snake bite is most interesting.

Deut. 23:20 (H 23.21) For a stranger  
you may lend at interest.  
But for your kindred you are not to lend at interest  
in order that **YAHWEH**, your Elohim, might bless you  
in all that you send forth your hand to  
in the land which you yourselves **nx** are entering  
for the sake of occupying it.

Deut. 23:21 (H 23.22) When you promise a promise  
to **YAHWEH**, your Elohim,  
you are not to delay completing it!  
Indeed, **YAHWEH**, your Elohim, will require it,  
require it from you!  
And it would be for you an offense.

Deut. 23:22 (H 23.23) And when you cease to promise  
it is not an offense against you.

Deut. 23:23 (H 23.24) You are to protect  
what goes forth from your lips.  
And you are to do according to what you promise  
to **YAHWEH**, your Elohim, the spontaneous offering  
which you have promised with your mouth.

Deut. 23:24 (H 23.25) When you go  
into your neighbor's vineyard  
then you may eat to the satisfaction of your life.  
But you are not to put it in a receptacle of yours.

Deut. 23:25 (H 23.26) When you go into your neighbor's  
standing grain you may pluck the heads with your hand,  
but you are not to use a sickle  
on your neighbor's standing grain.

#### Chapter 24

Deut. 24:1 When a man takes a woman  
and is married to her  
then it will be if she does not find favor in his eyes  
because he has found in her a matter of "nakedness"  
then he is to write for her a writing of divorce.  
And he is to give it into her hand.  
And he is to send her out of his house.

The reference to "nakedness" is a Hebraism.

It refers to defilement, in this case sexual defilement.

Deut. 24:2 And she is to leave his house and go.  
And she may be another man's wife.

Deut. 24:3 And *if* the latter husband hates her  
then he is to write her a writing of divorce.  
And he is to give it into her hand.

And he is to send her out of his house.

Or if the latter husband dies who took her to be his wife

Deut. 24:4 her former husband who sent her away  
is not allowed to take her back to be his wife  
after she has been defiled.

Indeed, it is detestable before the face of **YAHWEH**.  
And he is not to bring offense upon the land itself **nx**  
which **YAHWEH**, your Elohim, is giving to you  
as an inheritance.

Deut. 24:5 When a man has taken a new wife  
he is not to go out with the assembly,  
and no order is to be passed over upon him.  
He is to be at his house for one year.  
And he is to rejoice with his wife herself **nx**  
whom he has taken.



Deut. 24:6 You are not to take in pledge  
a lower or upper millstone.  
Indeed, it is his life you are taking in pledge.

Deut. 24:7 When a man is found  
stealing a life from his kindred,  
from the children of Yisra'el,  
and he treats him as property or he sells him  
then that thief himself is to be put to death!  
And you will burn out the bad from your midst.

Deut. 24:8 Be on guard against a plague of leprosy!  
Be on guard exceedingly!  
And do according to all that the priests, the Levites,  
teach you yourselves **nx**.  
According to what I have directed them  
you are to be careful to do.  
Deut. 24:9 Remember what itself **nx**  
**YAHWEH**, your Elohim, did to Miryam on the way  
as you were coming out of Mitsraim.

Deut. 24:10 When you lend to your neighbor anything  
you are not to go into his house to take his pledge.  
Deut. 24:11 You are to stand outside.  
And the man to whom you yourself **nx** are loaning,  
he is to bring out to you the pledge itself **nx**,  
to the outside.

Deut. 24:12 And if the man is poor  
you are not to sleep with his pledge.  
Deut. 24:13 Return, return to him the pledge itself **nx**  
at the going down of the sun!

Then he will sleep in his garment.  
And he will bless you.  
And it will be rightness to you  
before the face of **YAHWEH**, your Elohim.

Deut. 24:14 You are not to oppress a hired servant  
who is poor or destitute among your kindred  
or among strangers who are in your land  
within your gates.  
Deut. 24:15 On the same day  
you are to give him his compensation.  
And the sun is not to go down on him  
because he is poor.  
And it supports his life itself **nx**.  
Then he will not cry out against you to **YAHWEH**  
and it exist as an offense for you.

Deut. 24:16 Fathers are not to be put to death  
on account of their children.  
And children are not to be put to death  
on account of their fathers.  
A man is to be put to death for his *own* offense.

Deut. 24:17 Do not twist the regulations for a stranger  
or the fatherless.

And you are not to take as a pledge  
the garment of a widow.

Deut. 24:18 And you are to remember  
that you were a slave in Mitsraim,  
and that **YAHWEH**, your Elohim,  
ransomed you from there.  
On account of this I am directing you  
to do this word itself **nx**.

Deut. 24:19 When you reap your harvest in your field  
and you have forgotten a sheaf in the field  
you are not to return to take it.

It is to be for the stranger, for the fatherless,  
and for the widow,  
in order that **YAHWEH**, your Elohim,  
will bless you in all the work of your hands.

Deut. 24:20 When you beat your olives  
you are not to examine the branch behind you.  
It is to be for the stranger, for the fatherless,  
and for the widow.

Deut. 24:21 When you gather in your vineyard  
you are not to glean behind you.  
It is to be for the stranger, for the fatherless,  
and for the widow.

Deut. 24:22 And you are to remember  
that you were a slave in the land of Mitsraim.  
On account of this I am directing you  
to do this word *itself* **nx**.

## Chapter 25

Deut. 25:1 When there is a dispute between men  
then they are to come near for the sake of judgment.  
And they will be judged.  
And the just one *himself* **nx** is to be justified,  
And the morally wrong is to be declared wrong.

Deut. 25:2 And it will be if the one morally wrong  
is to be beaten  
then the judge will cause him to fall down.  
And he is to be beaten before his face  
with a number of blows according to his wrong.

Deut. 25:3 Forty times he is to be struck, no more,  
lest you add by striking him many more than these  
and your kindred is shamed before your eyes.

Deut. 25:4 You are not to muzzle an ox in its threshing.

Deut. 25:5 When brothers dwell together  
and one of them has died  
and there is no son from him,  
the wife of the dying man  
is not to go outside *the family* to a strange man.  
Her husband's brother is to go in to her.  
And he is to take her to himself as a wife.  
And he is to perform the duty  
of a husband's brother to her.

**yabam** - of doubtful meaning;  
to marry a (deceased) brother's widow.

The last line of this verse is based on this one term.  
It's actual meaning is unclear,  
but it's traditional meaning  
relates to raising up children  
in the name of his brother.

Deut. 25:6 And it will be that the firstborn son  
to which she gives birth is to be raised up  
according to the name of his dead brother.  
And his name will not be erased from Yisra'el.

Deut. 25:7 But if the man is not inclined  
to take his brother's wife *herself* **nx**  
then his brother's wife is to go up to the gate,  
to the elders.  
And she is to say, 'My husband's brother  
refuses to raise up one  
for his brother's name in Yisra'el.  
He is not willing to perform the duty  
of my husband's brother.'

Deut. 25:8 And the elders of his town are to call him.  
And they are to speak to him.

And he is to stand and say,  
'I am not inclined to take her,'

Deut. 25:9 And his brother's wife  
is to come near to him in the sight of the elders.  
And she is to pull off his sandal from upon his foot.  
And she is to spit in his face.  
Then she is to respond.  
And she is to say, 'According to this  
it is to be done to the man who does not build up  
a household *itself* נא for his brother!'

Deut. 25:10 And in Yisra'el  
his designation will be called,  
'The house of him who had his sandal pulled off.'  
***shem*** - an appellation,  
as a mark or memorial of individuality.

This is traditionally translated as "name",  
but it is far more than this.  
**It is a designation** (appellation - name or title).

It's obvious in this verse  
that this does not refer to a "name",  
but rather to a way of designating  
that this person refused to do  
as he was expected to do.

The term used to replace  
the personal and eternal name, YAHWEH,  
in Hebrew tradition is ***Ha Shem***.

This phrase is supposed to mean "The Name",  
but it is a replacement  
for the personal name, YAHWEH.

**It violates the very instructions of YAHWEH Himself  
not to use such a reference to Him.**

Deut. 25:11 When men struggle, a man and his brother,  
and the wife of one approaches  
for the sake of delivering the man *himself* נא  
from the hand of the one striking him,  
and she puts forth her hand,  
and she seizes him by the genitals,  
Deut. 25:12 then you are to chop off her hand *itself* נא!  
You are not to cover your eyes!

Deut. 25:13 There is not to be in your bag  
a stone and a stone, a heavy and a light.  
Deut. 25:14 There is not to be in your house  
an ephah and an ephah, a large and a small.  
Deut. 25:15 A stone, correct and just, there is to be.  
An ephah, correct and just, there is to be,  
in order to make long your days on the soil  
which **YAHWEH**, your Elohim, is giving to you.

Deut. 25:16 Indeed, detestable  
to **YAHWEH**, your Elohim,  
are all who are doing these,  
all who are doing injustice!

Deut. 25:17 Remember what *itself* נא  
Amalek did to you on the way  
as you were coming out of Mitsraim,  
Deut. 25:18 how he met you on the way  
and attacked your back, all the weak at your rear!

And you yourselves נא were faint and tired.  
And he did not revere The Elohim.

Deut. 25:19 And it is to exist  
when **YAHWEH**, your Elohim,  
gives you rest from your adversaries all around  
in the land which **YAHWEH**, your Elohim,

is giving you for the sake of occupying it  
as an inheritance that you are to obliterate  
the remembrance itself **נא** of Amalek  
from under the skies!  
You are not to forget!

## Chapter 26

Deut. 26:1 And it will exist  
when you come into the land  
which **YAHWEH**, your Elohim,  
is giving to you as an inheritance,  
and you occupy it,  
and you settle in it,  
Deut. 26:2 then you are to take from the best  
of all the fruits of the soil  
which you bring from your land  
that **YAHWEH**, your Elohim, is giving to you.  
And you are to place it in a basket.  
And you are to walk to the place  
where **YAHWEH**, your Elohim,  
chooses to cause His Name to dwell there.

Deut. 26:3 And you are to go to the priest  
who exists in those days.  
And you are to say to him,  
'I declare today to **YAHWEH**, your Elohim,  
that I have come to the land  
which **YAHWEH** swore to our forefathers  
for the sake of giving it to us.'

Deut. 26:4 And the priest  
is to take the basket from your hand.  
And he is to set it down in front of the slaughter site  
of **YAHWEH**, your Elohim.

Deut. 26:5 And you are to respond and say  
before the face of **YAHWEH**, your Elohim,  
'My father was a wandering Aramean.  
And he went down to Mitsraim.  
And he sojourned there with few adults.  
And there he became a great nation,  
powerful, and abundant.

Deut. 26:6 But the Mitsraitites  
treated badly us ourselves **נא**.  
And they humiliated us.  
And they imposed hard labor on us.  
Deut. 26:7 And we cried out to **YAHWEH**, The Elohim  
of our forefathers.  
And **YAHWEH** listened attentively to our voice itself **נא**.  
And He saw our humiliation itself **נא**,  
and our trouble itself **נא**,  
and our distress itself **נא**.

Deut. 26:8 And **YAHWEH** brought us out from Mitsraim  
with a strong hand and with an out stretched arm,  
with great awe, and with signs,  
and with awesome displays.

Deut. 26:9 And He has brought us to this place.  
And He has given to us this land itself **נא**,  
a land flowing with milk and honey.

Deut. 26:10 And now, behold!  
I have brought the first fruits themselves **נא**  
of the fruit of the land  
which You, **YAHWEH**, have given to me.'

And you are to set it down  
before the face of **YAHWEH**, your Elohim.  
And you are to bow down  
before the face of **YAHWEH**, your Elohim.

Deut. 26:11 And you are to rejoice concerning all the good which **YAHWEH**, your Elohim, has given to you and to your household, you yourself **תא**, and the Levite, and the stranger who is in your midst.

Deut. 26:12 When you finish tithing all the tithe itself **תא** of your produce in the third year, the year of the tithing, and you have given it to the Levite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been filled to satisfaction

Deut. 26:13 then you are to say before the face of **YAHWEH**, your Elohim, 'I have consumed the set apart portion from my household.

And I also have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, according to all Your directives which You have given as direction to me. I have not passed over Your directives.

And have I not forgotten.

Deut. 26:14 I have not eaten from it in mourning. And I have not taken from it in defilement. And I have not given of it for the sake of the dead.

I have listened attentively to the voice of **YAHWEH**, my Elohim. I have done according to everything that You have directed me.

Deut. 26:15 Look down from Your set apart dwelling place, from The Heaven, and bless Your people themselves **תא**, Yisra'el itself **תא**, and the soil itself **תא** which You have given to us according to what You swore to our forefathers, a land flowing with milk and honey.'

Deut. 26:16 Today **YAHWEH**, your Elohim, is directing you to do these rules themselves **תא** and the regulations themselves **תא**.

And you are to protect and you are to do they themselves **תא** with all your heart and with all your life!

Deut. 26:17 You have stated this day **YAHWEH Himself** **תא** exists as your Elohim.

And you will walk in His ways and protect His rules, and His directives, and His regulations. And you will listen attentively to His voice.

Deut. 26:18 And **YAHWEH** has said to you today you exist to Him as a treasured people according to what He has spoken to you. And you are to protect all His directives.

Deut. 26:19 And He will set you high above all the nations which He has made, for praise, and for renown, and for majesty, and for the sake of you existing as a people set apart to **YAHWEH**, your Elohim, according to what He has spoken."

## Chapter 27

Deut. 27:1 And Moshe and the elders of Yisra'el

directed the people themselves **nx** saying,  
"Protect all the directives themselves **nx**  
which I am giving as directions  
to you yourselves **nx** today!

Deut. 27:2 And it is to exist  
on the day which you pass over  
The Yarden itself **nx** into the land  
which **YAHWEH**, your Elohim, is giving to you  
that you are to erect for yourselves large stones.  
And you are to plaster they themselves **nx** with plaster.  
Deut. 27:3 And you are to write upon them  
all the words themselves **nx** of this instruction  
when you have passed over  
in order that you may go into the land  
which **YAHWEH**, your Elohim, is giving to you,  
a land flowing with milk and honey,  
according to what **YAHWEH**,  
The Elohim of your forefathers, has spoken to you.

**torah** - a precept or statute.  
From a root word meaning to teach, instruct.

A written instruction becomes "law"  
only when it is established as such  
by the government of a nation/group.

Simply writing it does NOT make it law.

Laws are established to "govern".  
Even then they are a form of instruction.  
They instruct you concerning  
what is permitted and what is not permitted.

The important point here is that **torah is not law!**  
**It is instruction!**

This is confirmed by a careful review  
of the meaning and intent  
of the Hebrew words used  
and their root meanings.

Everything Moshe is teaching them is included, ALL of the details.

Deut. 27:4 And it is to exist when you have passed over  
The Yarden itself **nx**  
that you are to erect these stones themselves **nx**  
which I am directing you yourselves **nx** today  
on Mount Ebal.  
And you are to plaster they themselves **nx** with plaster.

Ebal means bare, bald.

Deut. 27:5 And you are to build there a slaughter site  
to **YAHWEH**, your Elohim, an altar of stones.  
You are not to work with iron upon them.

Deut. 27:6 With whole stones you are to build  
the slaughter site itself **nx** of **YAHWEH**, your Elohim.

And you are to send up upon it olahs  
to **YAHWEH**, your Elohim.

**olah** - a step or (collectively, stairs, as ascending);  
usually a holocaust (as going up in smoke).

This term is traditionally translated as "burnt offering".  
It was completely consumed and turned into smoke.  
It was a symbol of total surrender to **YAHWEH**.

Deut. 27:7 And you are to offer  
sacrifice of shelem offerings.  
And you are to eat there.  
And you are to rejoice  
before the face of **YAHWEH**, your Elohim.

**shelem** - properly, requital,  
i.e. a (voluntary) sacrifice in thanks.

This comes from a root word  
meaning to be safe (in mind, body, or estate).  
It's the same essential meaning of **shalom**,  
which really means complete well being  
in every aspect of your life.

Traditionally this is the "peace offering",  
but it could just as well be the "thank offering".

Deut. 27:8 And you are to write upon the stones  
all the words of this Torah *itself* **nx**, explained well!"

**torah** - instruction!

**ba'ar** - to dig; by analogy, to engrave;  
figuratively, to explain.

**yatab** - to be (causative) make well,  
literally (sound, beautiful).

Deut. 27:9 And Moshe and the priests, the Levites,  
spoke to all Yisra'el saying,  
"Be silent! And listen attentively, Yisra'el!  
This day you exist as a people to **YAHWEH**, your Elohim.  
Tradition once again  
misdirects the meaning of this text.

Virtually all of the "translations" state,  
"This day you have become...".

**This is not correct!**

YAHWEH chose this "people", Yisra'el,  
as His own long before this.  
**He chose them in ABRAHAM!**

Everything He spoke to Abraham is now being fulfilled.  
They have been His "chosen people" for a very long time.

At Sinai He caused them  
to become a "nation" in their own right,  
albeit without a homeland - yet.

Now they are about to enter  
their long foretold "homeland".

They are not "becoming" a people, they ARE a people,  
chosen, delivered, cared for,  
and brought to the edge  
of their promised homeland.

**They EXIST AS**  
**a special treasure to YAHWEH - already!**  
**"Tradition" IS WRONG!**

Deut. 27:10 And you are to listen attentively  
to the voice of **YAHWEH**, your Elohim!  
And you are to do His directives themselves **nx**  
and His rules *themselves* **nx**  
which I am directing you today!"

Deut. 27:11 And Moshe directed  
the people *themselves* **nx** on that day saying,  
Deut. 27:12 "These are to stand for the sake of blessing  
the people *themselves* **nx** on Mount Gerizim  
when you have passed over The Yarden *itself* **nx**:  
Shim'on, and Levi, and Yahudah, and Yissaskar,  
and Yoseph, and Binyamin.  
Gerizim means cut up, rocky.

Deut. 27:13 And these are to stand  
for the sake of the curse upon Mount Ebal:  
Re'uben, Gad, and Asher, and Zebulun,  
Dan, and Naphtali.

Deut. 27:14 And the Levites are to respond.  
And they are to say to all the men of Yisra'el  
with a loud voice,  
Deut. 27:15 'Cursed is the man who makes an idol  
or molten image,  
a detestable thing to **YAHWEH**,  
the work of the hands of a craftsman,  
and sets it up in secret.'

And all the people are to respond.  
And they are to say, 'Amen!'

Deut. 27:16 'Cursed is he who dishonors his father or his mother.'  
And all the people are to say, 'Amen!'

Deut. 27:17 'Cursed is he who moves back a boundary of his neighbor.'  
And all the people are to say, 'Amen!'

Deut. 27:18 'Cursed is he who misleads the blind on the road.'  
And all the people are to say, 'Amen!'

Deut. 27:19 'Cursed is he who twists the judgment of the stranger, the fatherless, or a widow.'  
And all the people are to say, 'Amen!'

Deut. 27:20 'Cursed is he who lies with his father's wife. Indeed, he has exposed the skirt of his father.'  
And all the people are to say, 'Amen!'

Deut. 27:21 'Cursed is he who lies with any animal.'  
And all the people are to say, 'Amen!'

Deut. 27:22 'Cursed is he who lies with his sister, the daughter of his father or the daughter of his mother.'  
And all the people are to say, 'Amen!'

Deut. 27:23 'Cursed is he who lies with his mother-in-law.'  
And all the people are to say, 'Amen!'

Deut. 27:24 'Cursed is he who strikes his neighbor in secret.'  
And all the people are to say, 'Amen!'

Deut. 27:25 'Cursed is he who accepts a bribe for the sake of killing an innocent life.'  
And all the people are to say, 'Amen!'

Deut. 27:26 'Cursed is he who does not establish the words themselves נא of this Torah for the sake of doing they themselves נא.'  
And all the people are to say, 'Amen!'

## Chapter 28

Deut. 28:1 And it will be if you listen attentively, listen attentively to the voice of **YAHWEH**, your Elohim, for the sake of protecting, for the sake of doing all His directives themselves נא which I am giving as direction to you today then **YAHWEH**, your Elohim, will put you high above all nations of the earth!

Deut. 28:2 And all these blessings will come upon you. And they will affect you when you listen attentively to the voice of **YAHWEH**, your Elohim.

**ki** - a primitive particle  
(the full form of the prepositional prefix)  
indicating causal relations of all kinds,  
antecedent or consequent;  
(by implication) very widely used  
as a relative conjunction or adverb (as below);  
often largely modified by other particles annexed:  
—and, + (forasmuch, inasmuch, where-)as, assured(-ly),  
+ but, certainly, doubtless, + else, even, + except, for, how,  
(because, in, so, than) that, + nevertheless, now, rightly,  
seeing, since, surely, then, therefore, + (al-)though, + till, truly,  
+ until, when, whether, while, whom, yea, yet.

The entire "definition" of **ki** is included here because of its significance in this verse  
- depending on how you choose to "translate" it.



Everything after the -  
is how it is actually "translated" in the KJV Bible.  
It is NOT part of the definition itself.

The primary uses are "that, because, when".

There is a separate term for "if",  
and it is not used here,  
but it is used in verse one,  
indicating a **different** meaning in this verse than "if".

When has been chosen  
as the term most suggested by the context.  
However, "because" might fit just as well.

Deut. 28:3 Blessed you yourselves **תא** will be in the town.  
And blessed you yourselves **תא** will be in the field.

Deut. 28:4 Blessed will be the fruit of your womb,  
and the fruit of your soil,  
and the fruit of your animals,  
the offspring of your cattle,  
and the young of your flocks.

Deut. 28:5 Blessed will be your basket  
and your kneading bowl.

Deut. 28:6 Blessed will you be when you come in,  
and blessed will you be when you go out.

Deut. 28:7 **YAHWEH** will give  
your adversaries themselves **תא**  
who rise up against you to being struck before your face.  
They will come out against you one way  
but seven ways they will flee before your faces.

Deut. 28:8 **YAHWEH** will direct the blessing itself **תא**  
for you yourselves **תא** into your storehouses  
and into everything to which you set your hand.  
And He will bless you in the land  
which **YAHWEH**, your Elohim, is giving to you.

Deut. 28:9 **YAHWEH** will establish you  
as a set apart people for Himself  
as He has sworn to you  
when you protect the directives themselves **תא**  
of YAHWEH, your Elohim,  
and you are walking in His ways.

Deut. 28:10 And all peoples of the earth will see  
that the name of **YAHWEH** is proclaimed over you!  
And they will be afraid of you!

Deut. 28:11 And **YAHWEH** will cause good  
to remain with you in the fruit of your womb,  
in the fruit of your animals,  
and in the fruit of your soil  
upon the soil which **YAHWEH** swore to your forefathers  
for the sake of giving it to you.

Deut. 28:12 **YAHWEH** will open wide for you  
His beneficial storehouse itself **תא**,  
the skies themselves **תא**,  
giving the rain of your land at its time,  
and blessing all the actions of your hands themselves **תא**.

And you will lend to many nations,  
but you will not borrow.

Deut. 28:13 And **YAHWEH** will put you as the head  
and not the tail.  
And you will only be above.  
And you will not be beneath  
when you listen attentively  
to the directives of **YAHWEH**, your Elohim,  
which I am giving as direction to you today,

for the sake of protecting *them*,  
and for the sake of doing *them*,  
Deut. 28:14 and you do not turn aside  
from any of the words  
which I am giving as direction  
to you yourselves **אָ** today, right or left,  
for the sake of going after other gods,  
for the sake of serving them.

Deut. 28:15 And it will be if you do not listen attentively  
to the voice of **YAHWEH**, your Elohim,  
for the sake of protecting, for the sake of doing  
all His directives themselves **אָ** and His rules  
which I am giving to you as direction today  
then all these curses will come upon you  
and they will affect you!

Deut. 28:16 Cursed will you be in the town.  
And cursed will you be in the field.  
Deut. 28:17 Cursed will be your basket  
and your kneading bowl.  
Deut. 28:18 Cursed will be the fruit of your womb  
and the fruit of your soil,  
the offspring of your cattle,  
and the young of your flocks.

Deut. 28:19 Cursed will you be when you come in.  
And cursed will you be when you go out.

Deut. 28:20 **YAHWEH** will send against you  
the curse itself **אָ**,  
the confusion itself **אָ**,  
and the rebuke itself **אָ**  
in all that you extend your hand to,  
whatever you are doing,  
until you are destroyed, and until you perish quickly  
because of the presence of the badness of your doings  
by which you have forsaken Me!

Note the shift to first person singular "Me".

Deut. 28:21 **YAHWEH** will cause  
the pestilence itself **אָ** to cling to you  
until He has consumed you yourselves **אָ**  
from upon the soil which you yourselves **אָ**  
are going there to occupy.

Deut. 28:22 **YAHWEH** will strike you with emaciation,  
and with inflammation,  
and with burning fever,  
and with extreme heat,  
and with the sword,  
and with dehydration,  
and with paleness!  
And they will pursue you until you perish!

Deut. 28:23 And your skies which are above your head  
will be copper, and the land which is under you iron!

Deut. 28:24 **YAHWEH** will give  
the rain itself **אָ** of your land  
as powder and dust.  
From the skies it will come down on you  
until you are destroyed!

Deut. 28:25 **YAHWEH** will give to you being stricken  
before the faces of your adversaries.  
You will go out one way against them  
but you will flee seven ways before their faces!  
And you will become an agitation  
to all the kingdoms of the earth.  
Deut. 28:26 And your carcasses will be for eating  
for all the birds of the skies and the animals of the earth.

An no one will cause them trembling.

Deut. 28:27 **YAHWEH** will strike you  
with the boils of Mitsraim,  
with hemorrhoids, with scabs, and with itching  
from which you will not be able to be healed!

Deut. 28:28 **YAHWEH** will strike you with insanity,  
and blindness, and bewilderment of heart!

Deut. 28:29 And you will be groping at noon  
like how the blind gropes in darkness!

And you will not cause your pathways themselves **תא**  
to succeed!

And you will surely be oppressed  
and robbed every day with no deliverer!

**moshia'** - one who delivers, saves, etc.  
This is a form of "Messiah"  
and that is indeed its meaning.

In this specific context  
this term has **very profound meaning**.

There will be **no Messiah**  
for those who reject YAHWEH and His ways!

Deut. 28:30 You will become engaged to a woman,  
but another man will lie with her.

You will build a house,  
but you will not dwell in it.

You will plant a vineyard,  
but you will not use its fruit.

Deut. 28:31 Your ox will be slaughtered in your sight,  
but you will not eat from it.

Your male ass will be stolen from before your face  
and it will not be returned to you.

Your sheep will be given to your adversaries  
and there is no deliverer.

The prophetic dimension is obvious  
to those who know Scripture well.

Deut. 28:32 Your sons and your daughters  
will be given to another people!

And your eyes will watch.

And you will long for them all the day.

But there will be no strength for your hands.

Deut. 28:33 The fruit of your land and all your efforts  
will be consumed by a people whom you have not known.  
And you will be only oppressed and crushed every day!

Deut. 28:34 And you will be driven insane  
by the sight which your eyes see!

Deut. 28:35 **YAHWEH** will strike you with hurtful boils  
upon the knees and upon the thighs  
from which you are not able to be healed  
from the sole of your foot to the top of your head!

Deut. 28:36 **YAHWEH** will bring you yourselves **תא**  
and the king himself **תא**  
whom you have established over you  
to a nation which you yourselves **תא**  
or your fathers have not known!  
And there you will serve other gods of wood and stone.

Deut. 28:37 And you will become  
an astonishment, a proverb,  
and an object of ridicule among all the peoples  
to which **YAHWEH** drives you!

Deut. 28:38 Much seed you will take out into the field  
but little will you gather in.  
Indeed, the locust will consume it!

Deut. 28:39 Vineyards you will plant.  
And you will work.  
But wine you will not drink.  
And you will not gather  
because maggots will devour it!

Deut. 28:40 Olive trees you will have in all your territory,  
but with oil you will not be anointed  
because your olives will drop off!

Deut. 28:41 Sons and daughters, you will give birth to,  
but they will not be yours  
because they will go into captivity!

Deut. 28:42 All your trees and the fruit of your soil  
crickets will occupy!

Deut. 28:43 The foreigner who is in your midst  
will rise up over you, higher, higher!  
But you yourselves **nx** will descend lower, lower!  
Deut. 28:44 He will lend to you  
but you yourselves **nx** will not lend to him.  
He will be the head.  
And you yourselves **nx** will be the tail.

Deut. 28:45 And all these curses will come upon you!  
And they will pursue you!  
And they will affect you until you are destroyed  
because you did not listen attentively  
to the voice of **YAHWEH**, your Elohim,  
for the sake of protecting His directives and His rules  
which He has given as direction to you!

Deut. 28:46 And they will be with you as a sign  
and as an awesome display!  
And *they will be* with your seed until eternity!  
**olam** - properly, concealed, i.e. the vanishing point;  
generally, time out of mind (past or future),  
i.e. (practically) eternity.

The impact of these "curses" is identified as unending.  
It's difficult for us to comprehend this truth of Scripture.  
We simply don't perceive this to be happening.

Yet it is vital that you recognize what this really says.  
It states that those who refuse to listen attentively  
to what **YAHWEH** teaches His people, Yisra'el,  
are rejecting His authority in their lives.  
hey are literally rejecting Him.

To reject Him means they will **NEVER**  
be set free from these "curses".  
They will endure them **FOREVER**.

That's the result of "disbelief",  
of failing to trust **YAHWEH**  
with "all your heart and all your being.

This is totally in agreement  
with the entire corpus of Scripture.

Deut. 28:47 Because you have not served  
**YAHWEH Himself nx**, your Elohim,  
with joy and with a good heart  
amidst an abundance of everything  
Deut. 28:48 you will even serve  
your adversaries *themselves nx*,  
whom **YAHWEH** will send against you,  
in hunger, and in thirst, and in nakedness,  
and in need of everything!

And he will put a yoke of iron on your necks  
until he has destroyed you yourselves **nx**!

Deut. 28:49 **YAHWEH** will lift up over you  
a nation from afar,  
from the end of the earth like an eagle flying swiftly;  
a nation whose language you will not understand,  
Deut. 28:50 a nation fierce of countenance  
which does not regard the elderly  
and does not show favor to the young!

Deut. 28:51 And they will consume  
the fruit of your livestock  
and the fruit of your soil until you are destroyed!  
They will not leave for you grain, wine, or oil,  
offspring of your cattle, or the young of your flocks  
until they have destroyed you yourselves **nx**!

Deut. 28:52 And they will lay siege against you  
in all your gates until your high and fenced walls  
in which you yourselves **nx** are trusting  
come down in all your land!

And they will lay siege against you in all your gates  
in all your land which **YAHWEH**, your Elohim,  
has given to you!

Deut. 28:53 And you will eat the fruit of your womb,  
the flesh of your sons and your daughters  
whom **YAHWEH**, your Elohim, has given to you,  
in the siege and confinement  
with which your adversaries will constrain you!

Deut. 28:54 The tender man among you  
and the one who is exceedingly gentle  
will have badness in his eyes against his kindred,  
against the wife of his bosom,  
and against the rest of his children  
whom he has remaining,  
Deut. 28:55 against giving to any of them  
the flesh of his children that he is eating  
on account of nothing being left for him in the siege  
and in the confinement with which your enemies  
have oppressed you within all your gates!

Deut. 28:56 The tender among you  
and the gentle one who has not tried  
to set the sole of her foot on the ground  
because of her gentleness and her tenderness,  
her eye will be bad against the husband of her bosom,  
and against her son, and against her daughter,  
Deut. 28:57 and against the afterbirth coming out  
from between her feet, and against her children  
to whom she gives birth.  
Indeed, she will eat them in secret  
because of her lack of anything in the siege  
and in the confinement with which your adversaries  
are constraining you within your gates!

Deut. 28:58 If you do not protect for the sake of doing  
all the words themselves **nx** of this Torah,  
those written on this scroll,  
for the sake of revering  
this honorable and awesome name itself **nx**,  
**YAHWEH Himself** **nx**, your Elohim,  
Deut. 28:59 then **YAHWEH** will cause extraordinary acts,  
blows themselves **nx**,  
even blows to you yourselves **nx**  
and blows to your seed,  
great and unwavering blows,  
and bad maladies, even unwavering maladies!

Deut. 28:60 And He will return on you  
all the diseases themselves **nx** of Mitsraim  
which you feared!  
And they will cling to you!

Deut. 28:61 Also every malady and every blow  
which is not written on the scroll of this Torah  
YAHWEH will bring upon you until you are destroyed!

Deut. 28:62 And you will be left with few adults  
although you had become  
like the stars of the skies in abundance  
because you did not listen attentively  
to the voice of YAHWEH, your Elohim!

Deut. 28:63 And it will be  
that as YAHWEH rejoiced over you  
for the sake of doing good to you yourselves **תא**  
and for the sake of increasing you yourselves **תא**,  
likewise YAHWEH will rejoice over you  
for the sake of destroying you yourselves **תא**  
and laying waste you yourselves **תא**!

And you will be torn away from upon the soil  
which you yourselves **תא** are going to occupy!  
Deut. 28:64 And YAHWEH will disperse you  
among all the peoples,  
from one end of the earth as far as the other!

And there you will serve other gods  
which neither you yourselves **תא**  
nor your fathers have known, wood and stone.

Deut. 28:65 And in those nations you will not be calm!  
And there will be no rest for the sole of your foot!  
And YAHWEH will give to you there  
a heart of trembling, and failing eyes, and anguish of life!

Deut. 28:66 And your life will be in suspense in front of you!  
And you will be startled day and night!  
And you will not be certain of your life!

Deut. 28:67 In the morning you will say,  
'What I would give for evening!'  
And at evening you will say,  
'What I would give for morning!'  
because of the fear of your heart with which you fear  
and from the sights which your eyes will see!

Deut. 28:68 And YAHWEH will cause you  
to return to Mitsraim in ships  
by a way of which I said to you,  
'You will not see it again.'  
And there you will be sold to your adversaries  
as male and female slaves, but no one is buying."

### Chapter 29

Deut. 29:1 (H28:69) These are the words  
of the covenant which YAHWEH gave  
as direction to Moshe himself **תא**  
to cut with the children of Yisra'el themselves **תא**  
in the land of Mo'ab  
apart from The Covenant  
which He Himself **תא** cut at Horeb.

### Chapter 29 starts here in the Hebrew text.

Deut. 29:2 (H29:1) And Moshe called together all Yisra'el.  
And he said to them,

"You yourselves **תא** have seen  
everything itself **תא** that YAHWEH did before your eyes  
in the land of Egypt to Pharaoh, to all his servants,  
and to his entire land,

Deut. 29:3 (H29:2) the great testings  
which were seen by your eyes,  
the signs, and those great awesome displays.

Deut. 29:4 (H29:3) But YAHWEH has not given to you

a heart to know, and eyes to see, and ears to hear  
until this day.

Deut. 29:5 (H29:4) And I have led you yourselves **תַּכּוּ**  
forty years in the wilderness.  
Your clothes have not worn out from upon you,  
and your sandals have not worn out from upon your feet.

Deut. 29:6 (H29:5) Food you have not eaten  
and wine and strong drink you have not drunk  
in order that you might know that  
'I Myself am **YAHWEH**, your Elohim.'  
There is a shift in the "speaker" in this verse.  
It reads as if YAHWEH Himself is speaking, not Moshe.  
This presents a dilemma for us.  
On the one hand, Moshe was their leader.  
But on the other hand,  
he was acting as "spokesman" for YAHWEH,  
conveying to them His intent and instructions.

He was, effectively, an ambassador.  
And as an ambassador his words were to be seen  
as being the words of the One Who sent him.

The last two lines appear frequently  
in The Old Covenant Scriptures.  
They have been placed in quotes here  
to reflect that this portion of Moshe's message  
was likely a standard phrasing  
used to identify YAHWEH's repeated teaching  
that He alone is their Elohim.

Deut. 29:7 (H29:6) And you have come to this place.  
And Sihon, King of Heshbon,  
and Og, King of Bashan,  
encountered us for battle.  
And we struck them.

Deut. 29:8 (29:7) And we took their land itself **תַּכּוּ**.  
And we gave it as an inheritance to the Re'ubenites,  
and to the Gadites, and to half the tribe of Menashe.

Deut. 29:9 (H29:8) And you are to protect  
the words themselves **תַּכּוּ** of this Covenant.  
And you are to do they themselves **תַּכּוּ**  
in order that you will act wisely  
in everything itself **תַּכּוּ** that you do.

Deut. 29:10 (H29:9) You yourselves **תַּכּוּ** are standing today,  
all of you,  
before the face of **YAHWEH**, your Elohim;  
your heads of your tribes,  
and your elders,  
and your officers,  
all the men of Yisra'el,

Deut. 29:11 (H29:10) your children,  
your wives,  
and your strangers  
who are in the midst of your encampment,  
from the hewer of wood to the drawer of your water,

Deut. 29:12 (H29:11) for the sake of passing over  
into a covenant with **YAHWEH**, your Elohim,  
and into His oath, which **YAHWEH**, your Elohim,  
is cutting with you today,

Deut. 29:13 (H29:12) for the sake of establishing  
you yourselves **תַּכּוּ** today as a people for Himself.  
And He Himself is to exist as your Elohim  
according to what He has spoken to you  
and according to what He has sworn to your forefathers,  
to Abraham, to Yitzhak, and to Ya'akov.

Deut. 29:14 (H29:13) And not only with you yourselves **תַּכּוּ**  
am I cutting this covenant itself **תַּכּוּ** and this oath itself **תַּכּוּ**,  
Deut. 29:15 (H29:14) but rather with whoever themselves **תַּכּוּ**  
is standing here with us today  
before the face of **YAHWEH**, our Elohim,  
and with whoever themselves **תַּכּוּ**

is not here with us today.

**This is a most important verse.**

It identifies that the covenant and oath entered into prior to passing over The Yarden into the land of the promise applies not merely to those who were standing there, but also to those who would follow YAHWEH according to the trust of Abraham.

Deut. 29:16 (H29:15) Indeed, you yourselves **תא** know how we dwelt in the land of Mitsraim itself **תא** and how we passed through the nations themselves **תא** which you passed through.

Deut. 29:17 (H29:16) And you have seen their detestable things themselves **תא** and their idols themselves **תא**, wood and stone, silver and gold, that were with them.

Deut. 29:18 (H29:17) *Beware*, lest there is among you a man, or woman, or a family, or a tribe today whose heart is turning away from **YAHWEH**, our Elohim, for the sake of going and serving the gods themselves **תא** of those nations, lest there exists among you a root bearing fruit of bitterness and wormwood!

Deut. 29:19 (H29:18) And it will be in hearing the words themselves **תא** of this oath that he will bless himself in his heart saying, 'I have well being for myself because in the stubbornness of my heart I am walking.', in order to sweep away the saturated with the thirsty.  
It's believed the last two lines are a Hebraism, although the meaning is uncertain. It appears to refer to the concept of destroying both the good and the bad as a result of one's stubbornness.

Deut. 29:20 (H29:19) **YAHWEH** is not willing to forgive him!  
Indeed, the smoke of **YAHWEH's** anger and His zeal will be against that man!

And all the curses that are written on this scroll will pounce upon him!  
And **YAHWEH** will erase his name itself **תא** from under the skies!

Deut. 29:21 (H29:20) And **YAHWEH** will separate him for the sake of what is bad from all the tribes of Yisra'el according to all the curses of the covenant, those written on this document of the instructions!

Deut. 29:22 (H29:21) And they will say to the generation to come of your children who will rise up after you, and to the stranger who comes from a far land and they see the blows themselves **תא** of that land and the maladies themselves **תא** which **YAHWEH** has rubbed against it *saying*,  
Deut. 29:23 (H29:22) 'Brimstone and burning salt is the entire land. It is not sown, and it does not sprout, and not any grass grows there, like the destruction of Sedom and Amarah, Admah and Tzeboyim, which **YAHWEH** overthrew in His anger, even His hot anger.'

Deut. 29:24 (H29:23) And all nations will say, 'For what reason has **YAHWEH**



done according to this to this land?  
Why this great burning anger?’

Deut. 29:25 (H29:24) And it will be said,  
‘Because they have forsaken  
The Covenant *itself* **nx** of YAHWEH  
The Elohim of their forefathers,  
which He cut with them when He brought forth  
they themselves **nx** from the land of Mitsraim.

Deut. 29:26 (H29:25) And they went  
and served other gods.  
And they bowed themselves to them,  
gods that they did not know  
and which He had not apportioned to them.

Deut. 29:27 (H29:26) And the anger of YAHWEH  
was kindled against this land  
for the sake of bringing upon it  
all the curses *themselves* **nx**,  
those written in this document.

Deut. 29:28 (H29:27) And YAHWEH tore them away  
from from upon their soil in His anger,  
even heated anger, and in His great rage.  
And He threw them into another land as it is today.’

Deut. 29:29 (H29:28) The hidden things  
are for YAHWEH, our Elohim.  
But the revealed things are for us  
and for our children to eternity  
for the sake of doing  
all the words *themselves* **nx** of this Torah.

### Chapter 30

Deut. 30:1 And it will be  
when all these words come upon you,  
the blessing and the curse which I have given  
before your faces,  
and you have returned them to your heart  
among all the nations  
where YAHWEH, your Elohim, has driven you,  
Deut. 30:2 and you return to YAHWEH, your Elohim,  
and you listen attentively to His voice  
according to all that I have given as direction today  
to you yourselves **nx** and your children,  
with all your heart and with all your life  
Deut. 30:3 then YAHWEH, your Elohim,  
will turn back your captivity *itself* **nx**.  
And He will have compassion on you.  
And He will return.  
And He will gather you from all the peoples  
where YAHWEH your Elohim, has scattered you.

Deut. 30:4 If you are driven out  
to the extremities of the skies,  
from there YAHWEH, your Elohim, will gather you!  
And from there He will take you!

Deut. 30:5 And YAHWEH, your Elohim,  
will bring you to the land which your forefathers occupied,  
and you will occupy it.  
And He will be good to you.  
And He will increase you more than your forefathers.

Deut. 30:6 And YAHWEH, your Elohim,  
will circumcise your heart *itself* **nx**  
and the heart *itself* **nx** of your seed  
for the sake of loving YAHWEH Himself **nx**, your Elohim,  
with all your heart and with all your life  
in order that you may live.

Deut. 30:7 And YAHWEH, your Elohim,

will put all these curses themselves **תא**  
upon your adversaries  
and on those hating you who persecuted you.

Deut. 30:8 And you yourselves **תא** will return.  
And you will listen attentively to the voice of **YAHWEH**.  
And you will do all His directives  
which I am giving as directions to you today.

Deut. 30:9 And **YAHWEH**, your Elohim,  
will cause you to excel in all the actions of your hands,  
in the fruit of your womb,  
and in the fruit of your animals,  
and in the fruit of your soil  
for the sake of good.

Indeed, **YAHWEH** will return  
to rejoicing over you for good  
as He rejoiced over your forefathers  
Deut. 30:10 if you will listen attentively  
to the voice of **YAHWEH**, your Elohim,  
for the sake of protecting His directives and His rules,  
the ones written on this scroll of The Torah,  
if you return to **YAHWEH**, your Elohim,  
with all your heart and with all your life.

Deut. 30:11 Indeed, this directive  
which I am giving to you as direction today  
is not too difficult for you,  
and it is not remote.

Deut. 30:12 It is not in the skies for the sake of saying,  
'Who can ascend into the skies for us and bring it to us,  
and cause us to hear it itself **תא**?  
Then we will do it?'

Deut. 30:13 And it is not beyond the sea  
for the sake of saying,  
'Who will pass over the sea for us, and bring it to us,  
and cause us to hear it itself **תא**?  
Then we will do it?'

Deut. 30:14 Indeed, exceedingly near to you is the word,  
in your mouth and in your heart,  
for the sake of doing it.

Deut. 30:15 Observe!  
I have set before you today the life itself **תא**,  
and the good itself **תא**,  
and the death itself **תא**,  
and the bad itself **תא**

Deut. 30:16 by which I am directing you today  
to love **YAHWEH Himself** **תא**, your Elohim,  
to walk in His ways,  
and to protect His directives,  
and His rules,  
and His regulations!

Then you will live and you will increase.  
And **YAHWEH**, your Elohim, will bless you  
in the land to which you yourselves **תא**  
are going for the sake of occupying it.

Deut. 30:17 But if your heart turns away,  
and you do not listen attentively,  
and you are drawn away,  
and you bow down to other gods,  
and you serve them,

Deut. 30:18 I have declared to you today  
that you will perish, you will perish!  
You will not prolong your days upon the soil  
which you yourselves **תא** are passing over  
The Yarden itself **תא** to go there and occupy it!

Deut. 30:19 I cause to be witnesses against you today

the skies *themselves* **תא** and the earth *itself* **תא**!

Life and death I have set before you,  
the blessing and the curse!  
Now choose life for the sake of living,  
*you yourselves* **תא** and your seed,  
Deut. 30:20 by loving **YAHWEH Himself** **תא**, *your Elohim*,  
by listening attentively to His voice,  
and by clinging to Him!

**Indeed, He is your life**  
and the length of your days  
for the sake of dwelling upon the soil  
which **YAHWEH** swore to your forefathers,  
to Abraham, to Yitzhak, and to Ya'akov, to give to them!"

### Chapter 31

Deut. 31:1 And Moshe went.  
And he spoke *these words* *themselves* **תא**  
to all Yisra'el.

Deut. 31:2 And he said to them,  
"I am one hundred and twenty years old today.  
I am no longer able to go out and to come in.  
And **YAHWEH** has said to me,  
'You will not pass over *this Yarden* *itself* **תא**.'

Deut. 31:3 **YAHWEH**, your Elohim,  
He is passing over before your faces.  
He will destroy *these nations* *themselves* **תא**  
from before your faces.  
And you are to drive them out.

**Yahoshua**, he is passing over before your faces,  
according to what **YAHWEH** has spoken.

**Yahoshua** - or more correctly, YAHU-shua,  
means YAH is deliverer.

### This is an extremely important name in Scripture!

It has surely been modified by "traditions of men"  
because of its inclusion of "YAHU".

The tradition of "not pronouncing" the name of YAHWEH  
(or, YAHUWEH, as some believe it was originally pronounced)  
meant that this name had to be modified  
to "protect" the name of YAHWEH.  
Thus, an 'e' was substituted for the 'a'.

### THIS IS ALSO THE NAME OF THE MESSIAH HIMSELF!

Instead of 'Jesus" we should have 'Joshua"  
- IF the translators were consistent in their work  
- which they most certainly were not!

While this was Yahoshua, son of Nun.  
The Messiah is YAHUSHUA, The Son of YAHWEH!

The symbolism is most profound.

And take note of the fact that YAHWEH Himself  
is passing over before their faces,  
as well as Yahoshua.

Deut. 31:4 And **YAHWEH** will do to them  
as He did to Sihon and to Og, the kings of the Amorites  
and their land when He destroyed *they themselves* **תא**.

Deut. 31:5 And **YAHWEH** will give them over  
before your faces.  
And you are to do to them according to all the directives  
which I have given as instruction to *you yourselves* **תא**.

Deut. 31:6 Be strong!  
And be courageous!  
Do not be afraid!  
And do not be in dread because of them!

Indeed, **YAHWEH**, your Elohim,  
He Himself, is going with you!  
He will not fail you!  
And He will not abandon you!

Deut. 31:7 And Moshe called Yahoshua.  
And he said to him before the eyes of all Yisra'el,  
"Be strong! And be courageous!  
Indeed, you yourself **nx** are to go  
with this people *themselves* **nx** into the land  
which **YAHWEH** has sworn to their forefathers  
for the sake of giving it to them!  
And you yourself **nx** are to cause them  
to inherit it *itself* **nx**.

Deut. 31:8 And **YAHWEH** Himself  
is the one going before your face!  
He will be with you!  
He will not fail you!  
And He will not abandon you!  
You are not to be afraid!  
And you are not to fall to pieces."

**chathath** - properly, to prostrate;  
hence, to break down,  
either (literally) by violence,  
or (figuratively) by confusion and fear;  
to be shattered.

This term is often translated  
as dismayed or discouraged,  
but it also means to be shattered.

From our frame of reference  
the concept of "falling to pieces"  
seems to parallel the thought behind this term.

Deut. 31:9 And Moshe wrote this Torah *itself* **nx**.  
And he gave it to the priests,  
the sons of Levi who carried  
The Chest of The Covenant *itself* **nx** of **YAHWEH**,  
and to all the elders of Yisra'el.

Deut. 31:10 And Moshe gave directions  
to they *themselves* **nx**  
saying, "At the end of seven years,  
at the appointed time of the year of remission of debt,  
at The Festival of Sukkot,  
Deut. 31:11 at the coming of all Yisra'el  
for the sake of being seen  
before the face of **YAHWEH** *Himself* **nx**, your Elohim,  
at the place which He chooses  
you are to read this instruction *itself* **nx**  
in front of of all Yisra'el in their hearing!

Deut. 31:12 Assemble the people *themselves* **nx**,  
the men,  
and the women,  
and the children,  
and your stranger who is within your gates  
in order that they may listen attentively and learn,  
learn to revere **YAHWEH** *Himself* **nx**, your Elohim,  
and protect for the sake of doing  
all the words *themselves* **nx** of this Torah!

Deut. 31:13 And their children who have not known it  
are to listen attentively.  
And they are to learn  
to revere **YAHWEH** *Himself* **nx**, your Elohim,  
all the days which you yourselves **nx**  
live upon the soil which you yourselves **nx**  
are passing over The Yarden *itself* **nx**  
for the sake of occupying it."

Deut. 31:14 And **YAHWEH** said to Moshe, "Behold!

The days have approached for the sake of your dying.

Call Yahoshua himself נא.

And station yourselves at The Tent of Appointment.  
And I will give him direction.”

And Moshe and Yahoshua went.  
And they stationed themselves at the Tent of Meeting.

Deut. 31:15 And YAHWEH was seen by them  
at The Tent  
in a column of cloud.  
And the column of cloud  
stood above the entrance of The Tent.

Deut. 31:16 And YAHWEH said to Moshe, “Behold!  
You are going to lie down with your fathers.  
And this people will rise up and commit adultery  
after the gods of the foreigners of the land  
where they are going into it's midst.

And they will abandon Me.  
And they will break My Covenant itself נא  
which I have cut with they themselves נא.

Deut. 31:17 And My anger will be kindled against them  
in that day!  
And I will abandon them!  
And I will hide My face from them!.  
And they will be consumed!  
And abundant evils and troubles will come to them!

And it will be said in that day,  
'Is it not because our Elohim is not in our midst  
that these evils have come upon us?'

Deut. 31:18 And I will hide.  
I will hide My face in that day  
on account of all the bad which they have done  
because they have turned to other gods.

Deut. 31:19 And now write for yourselves  
this song itself נא!  
And teach it to the children of Yisra'el themselves נא!

Put it in their mouths  
for the sake of teaching that this song  
is to be Mine for the sake of a witness  
against the children of Yisra'el  
Deut. 31:20 when I bring them to the soil  
which I swore to their forefathers,  
flowing with milk and honey,  
and they have eaten and are filled to satisfaction  
and they are fat,  
then they will turn toward other gods.  
And they will serve them.  
And they will scorn Me.  
And they will break My Covenant itself נא.

Frequently in modern "translations"  
a series of statements  
is turned into one continuous sentence,  
using commas to separate the "clauses".

This is most unfortunate.

The verb tenses indicate specific things  
concerning who is identified  
as the acting party in these statements.

This needs to be set forth plainly.  
**These are separate actions!**  
They need to be treated separately.  
When this is done there is a far greater impact  
on the reader of the text  
concerning what is set forth.

Deut. 31:21 And when it exists  
that many evils and troubles  
have come upon they themselves **תא**,  
then this song will testify against them as a witness.

Indeed, it is not to be mislaid  
from the mouths of their seed!

Indeed, I know the plans themselves **תא**  
which they are making today,  
even before they go into the land  
of which I have sworn!"

Deut. 31:22 And Moshe wrote this song itself **תא**  
that very day.  
And he taught it  
to the children of Yisra'el themselves **תא**.

Deut. 31:23 And He gave direction  
to Yahoshua himself **תא**, son of Nun.  
And he said,  
"Be strong and courageous!  
Indeed, you yourself **תא**  
are to bring the children of Yisra'el themselves **תא**  
into the land which I have sworn to them!  
And I Myself will be with you."

**אֶהְיֶה** **ehyeh** - a form of the verb "to be" (**hayah**)  
This is the word used in Exodus 3.14  
that has often been "translated" as "I AM".

In every other instance of its usage  
**except Exodus 3.14**  
it is translated as "I will be".

To do the same thing  
as was done in Ex. 3.14 in this verse  
we would have the text read  
"And I, I AM, am with you."

Deut. 31:24 And it was as Moshe had finished writing  
the words themselves **תא** of this Torah on a scroll  
to their completion.

Deut. 31:25 And Moshe gave direction  
to the Levites themselves **תא**,  
those carrying The Chest  
of The Covenant of **YAHWEH** saying,  
Deut. 31:26 "Take this scroll of The Torah, it itself **תא**.

And you are to place it itself **תא** beside  
The Chest of The Covenant of **YAHWEH**, your Elohim!  
And it is to be there as a witness against you!

Deut. 31:27 Indeed, I myself know your rebellion itself **תא**  
and your stiff neck itself **תא**!

Behold! In my being still alive with you today  
you have been rebelling against **YAHWEH**.  
And how much more after my death?

Deut. 31:28 Assemble to me all the elders themselves **תא**  
of your tribes and your officers.  
And I will speak in their ears  
these words themselves **תא**.

And I will cause to testify against them  
the skies themselves **תא** and the earth itself **תא**  
Deut. 31:29 because I know after my death  
you will indeed be corrupt, be corrupt!

And you will turn aside from the way  
which I have given as instruction to you yourselves **תא**

And you yourselves **תא** will encounter the evil  
in the last days!

Indeed, you will do what is bad itself **תא**  
in the eyes of YAHWEH  
for the sake of provoking Him to anger  
with the actions of your hands.”

Deut. 31:30 And Moshe spoke in the ears  
of all the assembly of Yisra'el  
the words themselves **תא** of this song  
to their completion.

### Chapter 32

Deut. 32:1 Listen skies and I will speak!  
And listen attentively earth to the words of my mouth!

Deut. 32:2 My instruction will drop like rain.

My speech will drip like dew,  
like fine rain on the tender plants,  
and like showers on the grass.

Deut. 32:3 Indeed, I will proclaim the name of **YAHWEH**,  
ascribe greatness to our Elohim,

Deut. 32:4 The Rock!

His acts are whole!

Indeed, all His ways are justice!

El of truth and not moral perversion,  
just and even is He!

Deut. 32:5 They are corrupted toward Him.  
They are not His children.  
Their defect is *being* a perverse and twisted generation.  
The Hebrew is difficult.

Deut. 32:6 Is this how you treat **YAHWEH**,  
as a people foolish and not wise?

Is He not your Father?  
He created you!  
He made you!  
And He established you!

Deut. 32:7 Remember the days of old!  
Consider the years of many generations!  
Ask your father and he will declare it to you,  
your elders, and they will tell you!

Deut. 32:8 As the Most High caused the nations to inherit,  
as He separated the children of human beings,  
He set the boundaries of the peoples  
according to the number of the children of Yisra'el.

Deut. 32:9 Indeed, the allotment of **YAHWEH**  
is His people!  
Ya'akob is the measuring line of His inheritance!

Deut. 32:10 He found him in a wilderness,  
even in a desolate howling desert.  
He encompassed him.

He caused him to understand.  
He guarded him like the apple of His eye,  
Deut. 32:11 like an eagle waking up its nestlings,  
brooding over its young.  
He spread out His wings,  
taking him up on His pinions.

Deut. 32:12 **YAHWEH** alone guided him  
and no foreigner was with him.

Deut. 32:13 He caused him to ride  
on the high places of the land.  
And he ate of the produce of the fields.

And He caused him to suck honey  
from the craggy rock,  
and oil from the flinty rock,  
Deut. 32:14 curds of cattle,  
and milk of sheep,  
with fat of lambs and rams, the off spring of Bashan,  
and goats with the kidney fat of wheat,  
and the blood of grapes you drank as wine.

Kidney fat of wheat is apparently a Hebraism  
for the very best of the wheat kernels.

Deut. 32:15 But Yeshurun was gross  
and he trampled *it*.  
You grew fat.  
You were heavy.  
You were gorged.  
And he abandoned The Elohim who had made him,  
and scorned The Rock of his deliverance.

**Yeshurun** means upright.  
It's a symbolic name for Yisra'el.

Deut. 32:16 They caused Him to be zealous with strangers.  
With detestable things they provoked Him to anger.  
Deut. 32:17 They slaughtered to demons,  
not to The Elohim,  
to gods they did not know,  
new ones who came recently,  
which were not revered by your forefathers.

Deut. 32:18 The Rock Who gave birth to you  
you have disregarded.  
And you have forgotten  
The El Who brought you forth.

Deut. 32:19 And **YAHWEH** saw it!  
And He despised it on account of the provocation  
of His sons and His daughters!

Deut. 32:20 And He said, 'I will hide My face from them!  
I will see what their end is!  
Indeed, they are a generation of perversion,  
children in whom is no faithfulness!

Deut. 32:21 They caused Me to be zealous  
by what is not a god.  
They provoked Me to anger  
by their worthlessness.

Now I Myself will make them zealous  
by what is not a people.  
I will provoke them to anger  
by a foolish nation.

Deut. 32:22 Indeed, a fire has been lit in My nostrils  
and it will burn to the bottom of Sheol!  
And it will consume the earth and its produce.  
And it will set ablaze the foundations of hills.

Deut. 32:23 I will sweep them away!  
Upon them - what is bad!  
My arrows will be exhausted upon them,  
32:24 drained by famine,  
and devouring heat,  
and bitter destruction!

And the teeth of animals I will send against them  
with the poison of things crawling in the dust!

Deut. 32:25 Outside the sword bereaves  
and within is fright,  
even young men, even young women,  
nursing children  
with the men of grey hairs.



Deut. 32:26 I said, 'I will blow them away!  
I will cause their remembrance to cease  
among mortals!'

Deut. 32:27 However, I was concerned  
about turning aside the adversary  
lest their adversaries look intently, lest they say,  
'Our exalted hand and not YAHWEH has done all this.' "

Deut. 32:28 Indeed, they are a nation of vanishing advice  
and there is no intelligence in them!

Deut. 32:29 If they were wise they would understand this.  
They would comprehend their final end!

Deut. 32:30 How will one pursue a thousand,  
and two cause to flee ten thousand  
unless their Rock had sold them  
and YAHWEH had surrendered them?

Deut. 32:31 Indeed, not like our Rock is their rock!  
But our adversaries are judges.

Deut. 32:32 Indeed, the vine of Sodom is their vine,  
and from the fields of Amorah are their grapes,  
grapes of poison, clusters of bitterness for them.

Deut. 32:33 The heat of monsters is their wine  
and the poison of violent asps.

Deut. 32:34 Is it not stored away with Me,  
sealed in My storehouses?

Deut. 32:35 Revenge is Mine, and repayment,  
for the time their foot slips!

Indeed, near is the day of their calamity!  
And suddenly it is prepared for them!

Deut. 32:36 Indeed, YAHWEH will judge His people!  
And upon His servants He will have compassion  
when He sees that their power has disappeared  
and there is no end to being confined  
and being abandoned.

Deut. 32:37 And He will say, 'Where are their gods,  
the rocks in which they sought refuge,  
Deut. 32:38 who ate the fat of their slaughterings,  
and drank the wine of their libations?

Let them arise and surround you!  
Let them be a hiding place for you!

Deut. 32:39 Observe now that I Myself, I Myself am He!  
And there is no Elohim besides Me!  
I Myself cause one to die!  
And I cause one to live!  
I have smashed!  
And I Myself repair!  
And from My hand no one snatches away!

Deut. 32:40 Indeed, I lift My hand toward the skies *in oath!*  
And I say, "As I live to eternity..."

Unfinished statements are common in Hebrew literature.  
They are indications of an implied negative consequence,  
to be produced as the result of an oath or a curse.

Deut. 32:41 When I have sharpened My flashing sword  
and My hand seizes it in judgment  
I will return punishment to My distressors!  
And those hating Me I will repay!

Deut. 32:42 I will cause My arrows to be drunk from blood!  
And My sword will devour flesh  
from the blood of the slain and the exiles,  
from the heads of leaders of the haters!

Deut. 32:43 Rejoice nations, His people!  
Indeed, the blood of His servants He will avenge!  
And He will turn back vengeance to His distressors!  
And He will make atonement for His land, His people!"

Deut. 32:44 Then Moshe went with Yahoshua, son of Nun.  
And he spoke all the words *themselves* **nx** of this song  
in the ears of the people.

Deut. 32:45 And Moshe finished speaking  
all these words *themselves* **nx** to all Yisra'el.  
Deut. 32:46 And he said to them,  
"Set your hearts toward all the words  
with which I am testifying against you today,  
with which you are to direct your children *themselves* **nx**  
for the sake of protecting, for the sake of doing  
all the words *themselves* **nx** of this Torah!

Deut. 32:47 Indeed, this word is not meaningless!  
**Indeed, it is your life!**

And by this word you will prolong your days on the soil  
which you *yourselves* **nx** are passing over  
The Yarden *itself* **nx** for the sake of occupying it!"

Deut. 32:48 And **YAHWEH** spoke to Moshe  
that same day saying,  
Deut. 32:49 "Go up to the hills of the Abarim,  
to Mount Nebo which is in the land of Mo'ab,  
which is opposite Yericho.  
And look at the land of Kena'an *itself* **nx**  
which I Myself am giving to the children of Yisra'el  
for a possession.

Deut. 32:50 Then you will die  
on the mountain which you ascend.  
And you will be gathered to your people  
according to how Aaron, your brother,  
died on Mount Hor and was gathered to his people,  
Deut. 32:51 on account of your acting treacherously  
against Me in the midst of the children of Yisra'el  
at the waters of Meribah Kadesh,  
in the Wilderness of Tzyn,  
on account of your not setting apart Me *Myself* **nx**  
in the midst of the children of Yisra'el.

Deut. 32:52 Indeed, in front of you  
you will see the land *itself* **nx**!  
But you will not go there,  
into the land which I Myself  
am giving to the children of Yisra'el!"

### Chapter 33

Deut. 33:1 And this is the blessing with which Moshe,  
the man of The Elohim, blessed the children of Yisra'el  
before his death.

This is the first place in Scripture  
where the phrase "man of The Elohim"  
(traditionally, "man of God") is used.

This is a very significant form of reference.  
Few in Scripture, or in life itself,  
are given this great honor.

Deut. 33:2 And he said,  
"**YAHWEH** came from Sinai.  
And He appeared from Se'ir for them.  
He radiated from Mount Paran.

And He arrived from Rebeboth Kadesh.

From His right hand, a royal edict for them.

The Hebrew is difficult  
in the first five verses of this chapter.

Some believe place names are involved.  
Others give a more literal meaning of the terms.  
There is much debate  
about the actual meanings involved.

Traditional renderings often include references  
to a myriad of saints, fiery law or lightning, etc.

While the above seems to be the sense  
it's important that you recognize  
the difficulty involved in these verses  
to convey the true Hebraic intent of the passage.

Deut. 33:3 Surely He is cherishing a people.  
All His set apart ones are in your hand.  
And they were strewn about your feet,  
receiving your words.

Deut. 33:4 Directions were given to us by Moshe,  
a possession of the assembly of Ya'akob.

Deut. 33:5 And He was King in Yeshurun  
gathering in the heads of the people, the tribes of Yisra'el.  
Yeshurun means upright; straight, just.

Deut. 33:6 Let Re'uben live and not die.  
But let his men be few in number.

Deut. 33:7 And this *is* for Yahudah.  
Then he said, "Listen attentively, **YAHWEH**,  
to the voice of Yahudah.  
And bring him to his people.  
His hands will contend for him  
and You will aid him against his enemies."

Deut. 33:8 And to Levi he said,  
"Your Thummim and Your Urim  
belong to Your Kind One,  
whom You tested at Massah,  
with whom You grappled at the waters of Meribah."

Deut. 33:9 He says of his father and mother,  
'I have not seen them.'  
And his kindred themselves **אָן**  
he does not acknowledge.  
And his children themselves **אָן**  
he has not known.

Indeed, they have protected Your message.  
And Your Covenant they have guarded.

Deut. 33:10 They teach Your regulations to Ya'akob,  
and Your instruction to Yisra'el.

They place incense in Your nostrils  
and whole burnt offerings on Your slaughter site.

Deut. 33:11 Bless, **YAHWEH**, his ability!  
And be pleased with the work of his hands!

Crush the loins of those rising against him,  
and those hating him from rising up!"

Deut. 33:12 To Binyamin he said,  
"Let the beloved of **YAHWEH**  
reside with safety beside Him,  
covering him all the day,  
even residing between His shoulders."

Deut. 33:13 And to Yoseph he said,  
"May YAHWEH bless his land  
from the choicest dew of the skies,  
and from the depths lying below,  
Deut. 33:14 and from the choicest produce of the sun,  
and from the choicest yield of the months,  
Deut. 33:15 and from the tops of the ancient mountains,  
and from the choicest of the everlasting hills,  
Deut. 33:16 and from the choicest of the earth  
and from its fulness,  
and the delight of Him who was residing in the bush!

May it come upon the head of Yoseph,  
and on the crown of the head of him  
who was separate from his brothers!

Deut. 33:17 Like a firstling ox is his magnificence.  
And horns of the wild ox are on him.  
Peoples he gores,  
united to the ends of the earth.  
Even they are the myriads of Ephraim.  
Even they are the thousands of Menashe."

Deut. 33:18 And to Zebulun he said,  
"Rejoice, Zebulun, in your going forth,  
and Yissaskar in your tents!  
Deut. 33:19 Peoples will be called to the hills.  
There they will sacrifice sacrifices of rightness.  
Indeed, abundant resources of the seas they will suck  
and treasures hidden by sand!"

Deut. 33:20 And to Gad he said,  
"Blessed is he who enlarges Gad!  
Like a lion he will dwell!  
And he will pull to pieces  
the arm with the crown of the head!  
Deut. 33:21 And he looked on the best for himself  
because there the allotment of a scribe  
was covered over.

And the heads of the people will arrive.  
The justice of YAHWEH will be done,  
even His judgments of the people of Yisra'el."

Deut. 33:22 And to Dan he said,  
"Dan is a lion's cub.  
He leaps from Bashan."

Deut. 33:23 And to Naphtali he said,  
"Naphtali, satiated with pleasure,  
and filled with the blessing of YAHWEH,  
west and south you will occupy!"

Deut. 33:24 And to Asher he said,  
"Blessed among sons is Asher.  
May he be acceptable to his kindred,  
even immersing his feet in oil!

Deut. 33:25 Iron and copper are your bolts.  
And quiet are your days."

Deut. 33:26 There is none like El, Yeshurun,  
mounting the skies with assistance for you  
and in His majesty, the firmament!  
Deut. 33:27 The Elohim of old is a refuge,  
and underneath, everlasting arms.  
And He drives out the adversary from before your face.  
And He says, 'Destroy!'

Deut. 33:28 Thus Yisra'el abides in safety,  
separate is the fountain of Ya'akob  
in a land of grain and wine.

Indeed, his skies drip with dew!

Deut. 33:29 Happy is Yisra'el!  
Who is like you, a people delivered by YAHWEH,  
shield of your assistance,  
and Who is your majestic sword!

And your adversaries will lie to you  
but you yourselves נא  
will tread down their high places!"

#### Chapter 34

Deut. 34:1 And Moshe went up  
from the desert plains of Mo'ab  
to Mount Nebo, to the top of Pisgah  
which is opposite Yericho.

And YAHWEH caused him to see all the land itself נא,  
Gil'ad itself נא as far as Dan,  
Deut. 34:2 and all of Naphtali itself נא,  
and the land itself נא of Ephraim and Menashe,  
and all the land of Yahudah itself נא  
as far as the hindmost sea,  
Deut. 34:3 and the Negev itself נא,  
and the plain itself נא of the Valley of Yericho,  
the town of palm trees, as far as Tzo'ar.

Deut. 34:4 And YAHWEH said to him,  
"This is the land which I swore  
to Abraham, to Yitzhak, and to Ya'akob saying,  
'To your seed I will give it.'

I have let you see it with your eyes,  
but you will not pass over there."

Deut. 34:5 And Moshe, the servant of YAHWEH,  
died there in the land of Mo'ab  
according to the mouth of YAHWEH.

Deut. 34:6 And He buried he himself נא in a valley  
in the land of Mo'ab opposite Bet Pe'or.

And not a man knows  
his burial place itself נא to this day.

Deut. 34:7 And Moshe was one hundred  
and twenty years old at his death.  
His eyes were not dim.  
And his vigor had not left him.

Deut. 34:8 And the children of Yisra'el  
wept for Moshe himself נא  
in the desert plains of Mo'ab for thirty days.

And the days of weeping,  
mourning for Moshe were completed.

Deut. 34:9 And Yahoshua, son of Nun,  
was filled with The Divine Nature of wisdom.  
Indeed, Moshe had laid  
his hands themselves נא upon him.

And the children of Yisra'el listened attentively to him.  
And they did according to what YAHWEH  
had directed Moshe himself נא.

*ruach* - wind; by resemblance breath.  
Traditionally translated incorrectly as 'spirit',  
which is a Greek term  
and has no place in Hebrew thought.

The "wind of man" is one's breath.  
To the Hebrew mind it represented  
the essential nature of the individual.

In this instance it represents  
the divine nature itself  
(which tradition would improperly call 'the holy spirit').

Deut. 34:10 And no prophet has arisen in Yisra'el since then  
like Moshe, whom **YAHWEH** knew face to face,  
Deut. 34:11 for the sake of all the signs  
and awesome displays themselves **תא**  
which **YAHWEH** had sent him to do  
in the land of Mitsraim to Pharaoh,  
and to all his servants, and to all his land,  
Deut. 34:12 even for every strong hand  
and for every great fearsome deed which Moshe did  
before the eyes of all Yisra'el!