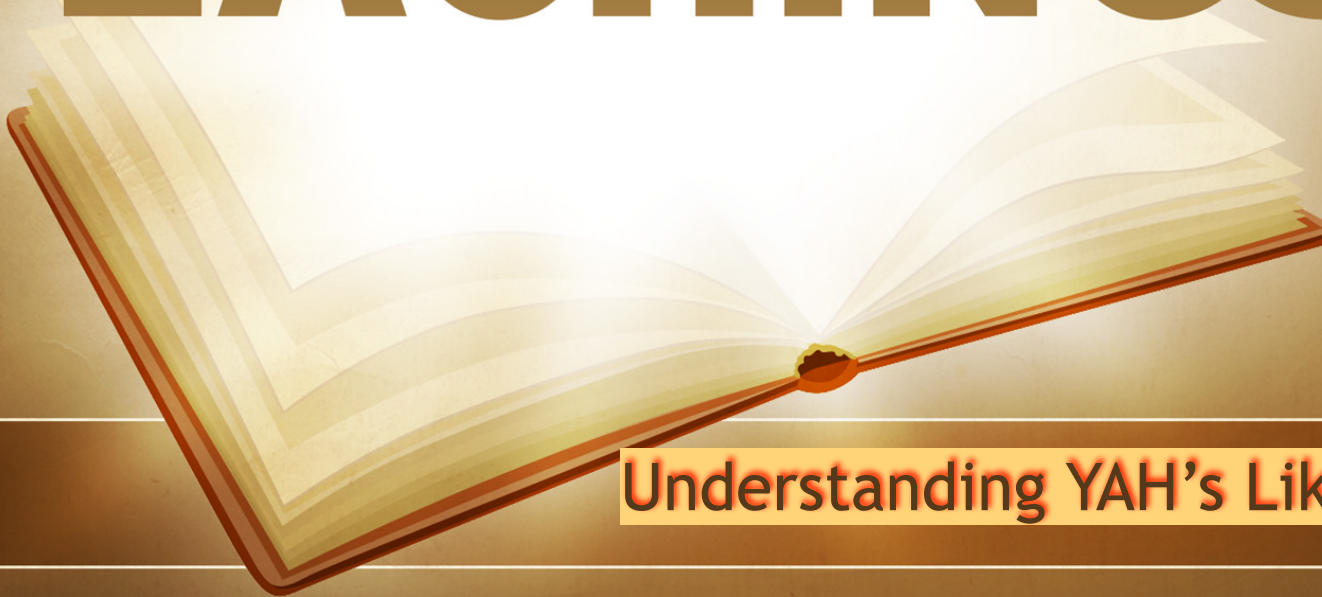


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# #4 Vayeira (וַיֵּרָא – Hebrew for “and He appeared,” –

Torah: Genesis 18:1-22;24

Haftarah: II Kings 4:1-37



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim reveals Himself to Abraham three days after the first Hebrew's circumcision at age ninety-nine; but Abraham rushes off to prepare a meal for three guests who appear in the desert heat. One of the three—who are angels disguised as men—announces that, in exactly one year, the barren Sarah will give birth to a son. Sarah laughs.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Abraham pleads with Elohim to spare the wicked city of Sodom. Two of the three disguised angels arrive in the doomed city, where Abraham's nephew Lot extends his hospitality to them and protects them from the evil intentions of a Sodomite mob. The two guests reveal that they have come to overturn the place, and to save Lot and his family. Lot's wife turns into a pillar of salt when she disobeys the command not to look back at the burning city as they flee.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

While taking shelter in a cave, Lot's two daughters (believing that they and their father are the only ones left alive in the world) get their father drunk, lie with him and become pregnant. The two sons born from this incident father the nations of Moab and Ammon.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Abraham moves to Gerar, where the Philistine king Abimelech takes Sarah—who is presented as Abraham's sister—to his palace. In a dream, Elohim warns Abimelech that he will die unless he returns the woman to her husband. Abraham explains that he feared he would be killed over the beautiful Sarah.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

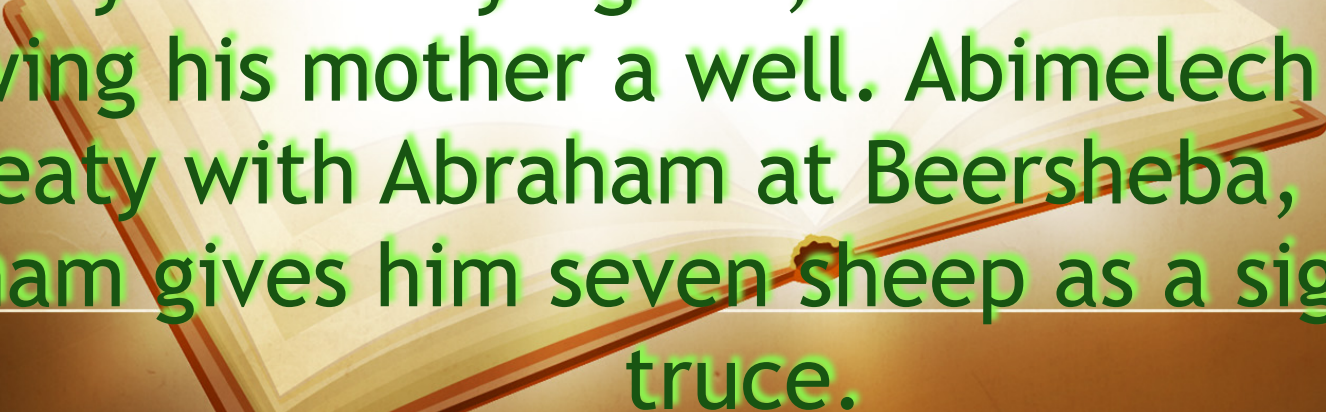
Elohim remembers His promise to Sarah, and gives her and Abraham a son, who is named Isaac (Yitzchak, meaning “will laugh”). Isaac is circumcised at the age of eight days; Abraham is one hundred years old, and Sarah ninety, at their child’s birth.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Hagar and Ishmael are banished from Abraham's home and wander in the desert; Elohim hears the cry of the dying lad, and saves his life by showing his mother a well. Abimelech makes a treaty with Abraham at Beersheba, where Abraham gives him seven sheep as a sign of their truce.





# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim 9th test for Abraham's devotion by commanding him to sacrifice Isaac on Mount Moriah (the Temple Mount) in Jerusalem. Isaac is bound and placed on the altar, and Abraham raises the knife to slaughter his son. A voice from heaven calls to stop him; a ram, caught in the undergrowth by its horns, is offered in Isaac's place. Abraham receives the news of the birth of a daughter, Rebecca, to his nephew Bethuel.



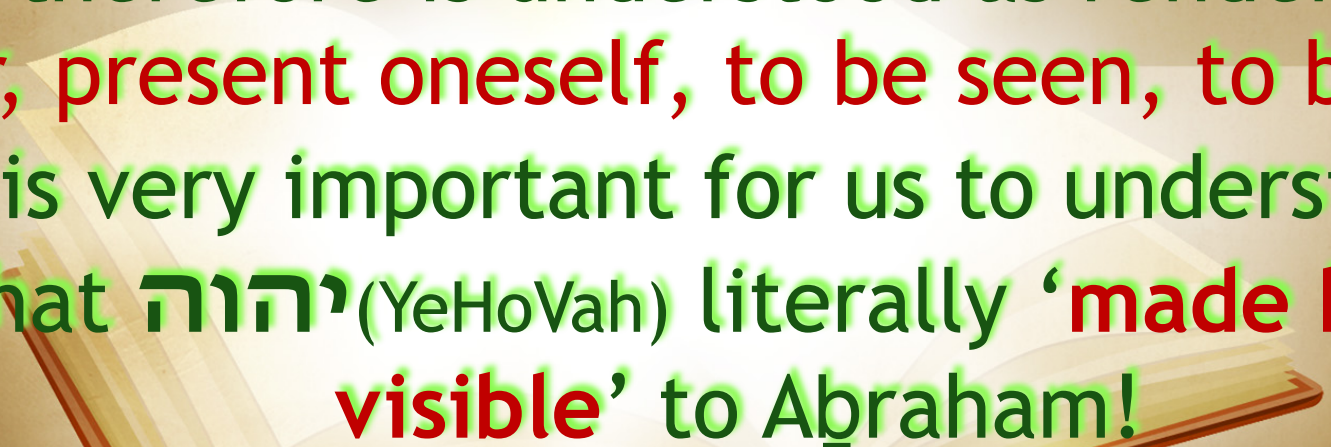
This week's Torah portion is called Vayyĕra, which means, "And יהוה (YeHoVah) appeared".

After Abraham had done as commanded and circumcised all the males in his house, we see once again that יהוה (YeHoVah) 'appeared' to Abraham.

The Hebrew word that is used here for 'and He appeared' is וַיֵּרָא - 'vayyerah' and comes from the root word רָאָה ra'ah (raw-aw')- Strong's H7200 which means, 'to see, look, observe, pay close attention, consider, appear, provide'.



This verb is written in the 'niphal passive' tense and therefore is understood as rendering, 'to appear, present oneself, to be seen, to be visible'. What is very important for us to understand here is that **יהוה** (YeHoVah) literally '**made himself visible**' to Abraham!



Gen 18:1 And יהוה appeared to him by the terebinth trees of Mamrě, while he was sitting in the tent door in the heat of the day.

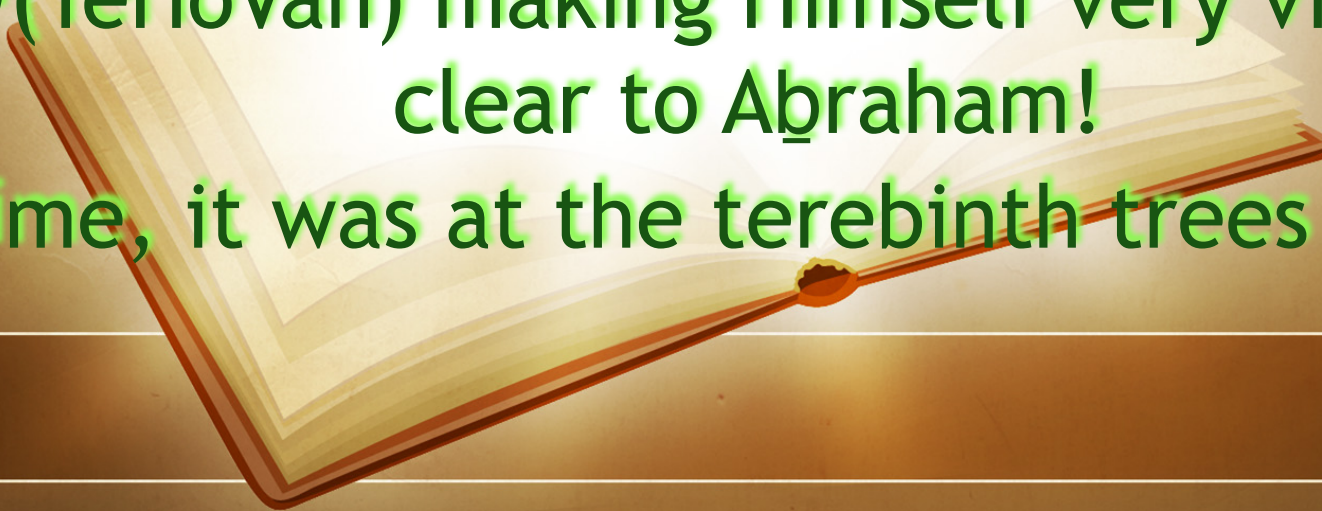




## Verse 1

Once again, as we saw in Berěshith / Genesis 12:7, where יהוה (YeHoVah) 'appeared' to Abram, we have a very clear account being given here, of יהוה (YeHoVah) making Himself very visible and clear to Abraham!

This time, it was at the terebinth trees of Mamrě.





The Hebrew word that is translated as 'terebinth' is אֵילֹן **Elon**(ay-lone') - Strong's H356 which means, '*terebinth or mighty*' and is also often translated as 'oak' and is a tree of the cashew family that yields turpentine.

The word/place of מַמְרֵא **Mamrě**(mam-ray' ) - Strong's H4471 means, '*strength or fatness*'.





By the terebinth trees of Mamrě:

In the Hebrew, the phrase, 'by the terebinth trees of Mamrě' is written as - בְּאֵילַי מַמְרֵא - 'b'eyloney Mamrě'.

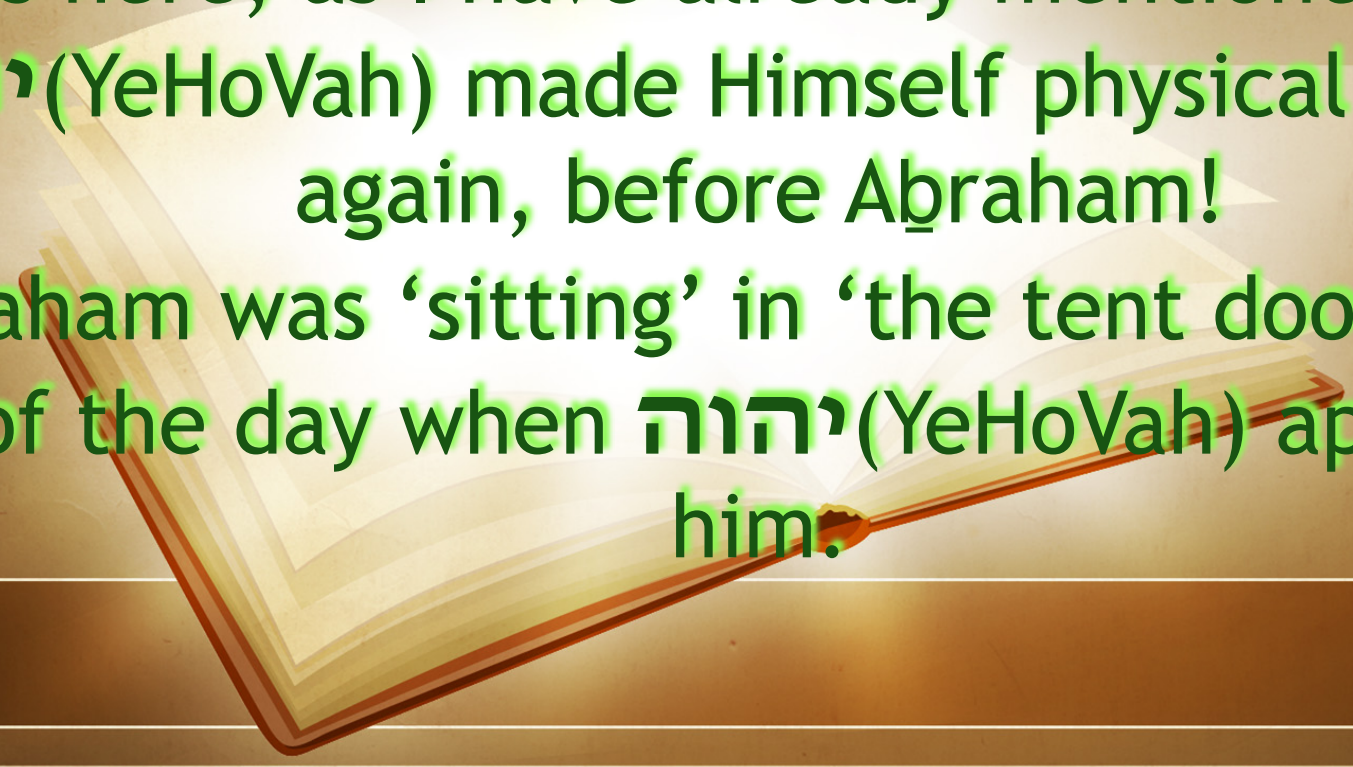
The Hebrew word מַמְרֵא Mamrě - Strong's H4471 is used 10 times in Scripture, and this was the location where Abram had moved to and dwelt: by the terebinth trees of Mamrě, which was in Hebron; and it was here that he also built slaughter place to יְהוָה (YeHoVah).



Mamrě was an Ammonite who had made a covenant with Abram.

It was here, as I have already mentioned, where **יהוה** (YeHoVah) made Himself physically visible again, before Abraham!

Abraham was 'sitting' in 'the tent door' in the heat of the day when **יהוה** (YeHoVah) appeared to him.



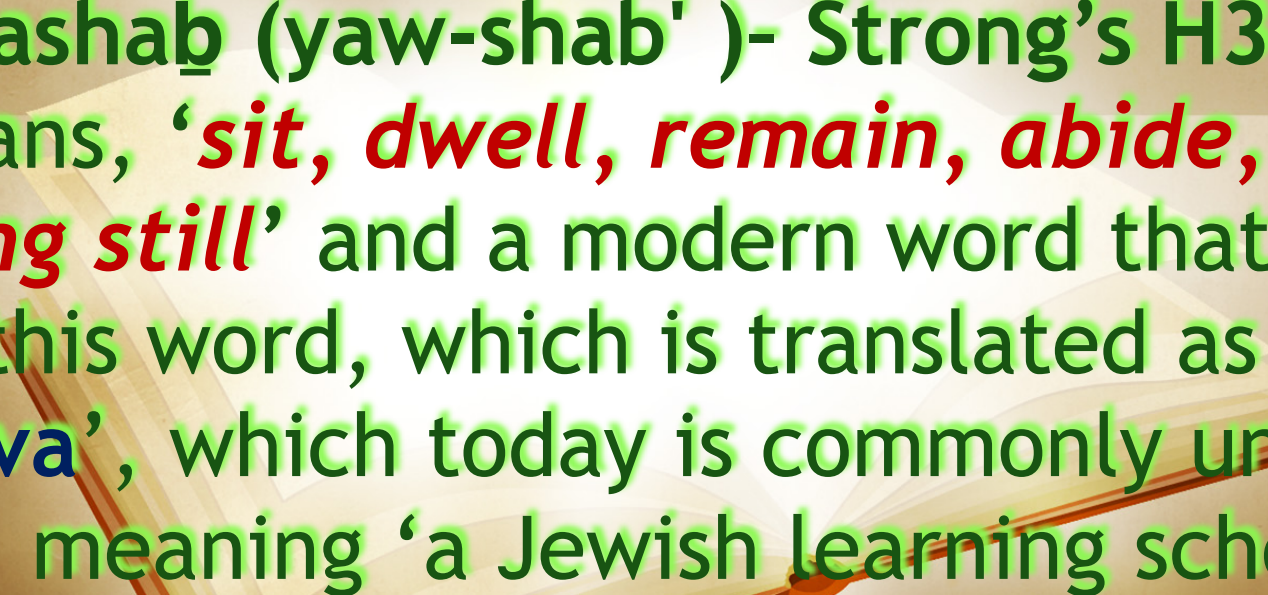


The picture we can see from this, in the wording that is used, is a wonderful picture of a man who was meditating on the Word of Elohim.

The Hebrew word for a servant, which is עֶבֶד ebed (eh'-bed)- Strong's H5650, speaks of "One who watches at the door of the house", as pictured in the ancient script, which is what our Master calls us to do; and when we consider that **יהושע** (Yeshua) Messiah is The Door, then we further see our need to continually be looking at Him, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah!

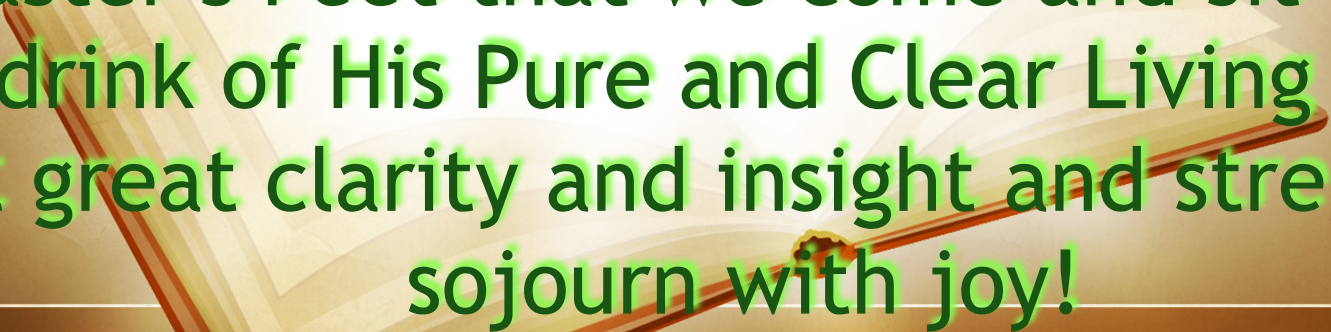


Abraham was 'sitting' at the 'tent door' and the Hebrew root word that is used here for 'sitting' is יָשַׁב yashab (yaw-shab') - Strong's H3427 which means, '*sit, dwell, remain, abide, inhabit, sitting still*' and a modern word that is derived from this word, which is translated as 'school', is 'yeshiva', which today is commonly understood as meaning 'a Jewish learning school'.





Understanding the word יָשַׁב yashab - Strong's H3427, we are able to see that 'sitting/dwelling', in the Hebraic mind-set, is an idiom for learning; and therefore, we recognize that it is at the Master's Feet that we come and sit and learn, as we drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!





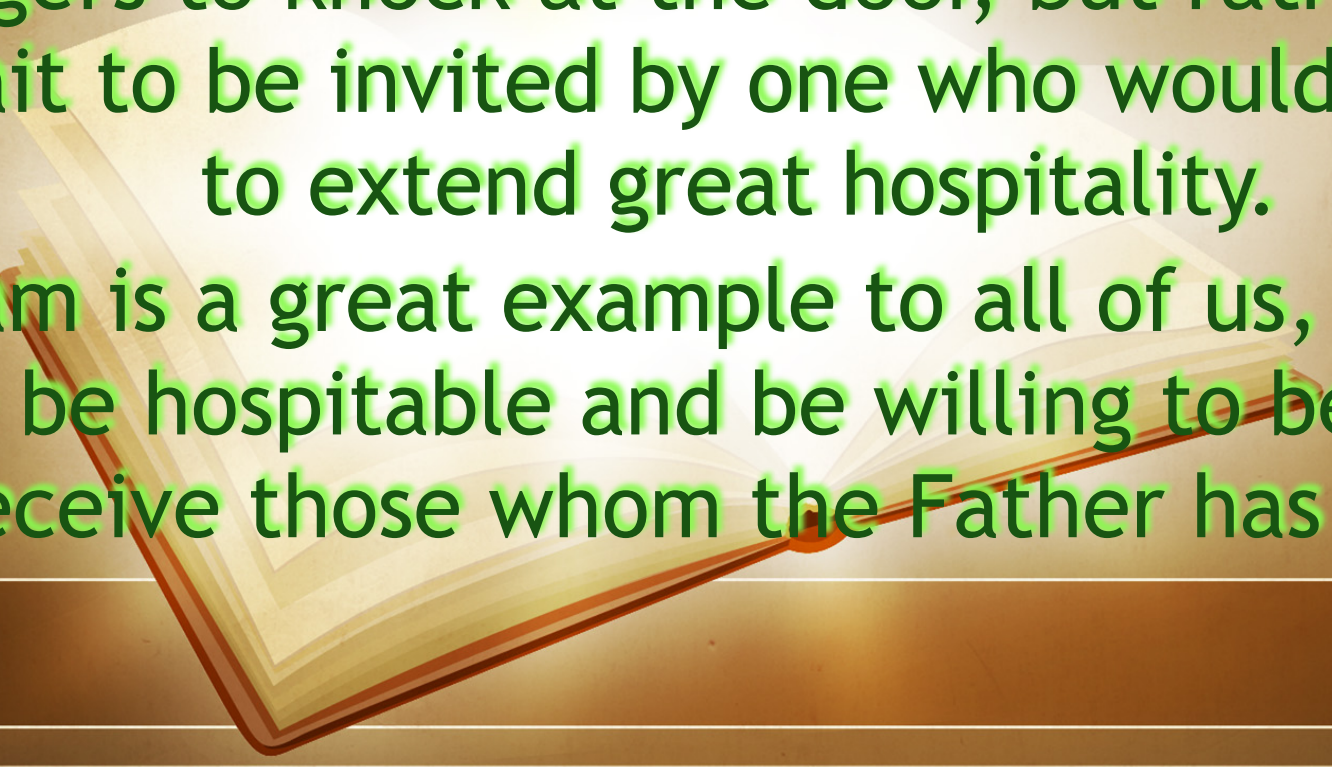
The idea of 'sitting', in the Hebrew mind-set, is to learn, and not to simply sit and vegetate but rather sit and pay attention to the instructions of their teacher.

Abraham is clearly pictured for us as a great example of a man, who meditated on the Word day and night and was so focused on the Master יהוה (YeHoVah), making himself readily available for יהוה (YeHoVah) to make Himself visible to His faithful servant and friend!



There is also another positive aspect of Abraham sitting at the door of his tent at the heat of the day, and that is that it would be a refreshing place to be sitting, when it was so hot, as the wind would breeze through the door bringing relief from the midday heat; yet another reason would be one of hospitality, as he would also be sitting at the door of his tent, in order to be watchful for any weary travellers that may have been passing by and be ready to extend hospitality, inviting them into one's tent to be refreshed.





This custom is still practiced in some parts in the east, where it is not expected or necessary for strangers to knock at the door, but rather, stand and wait to be invited by one who would be willing to extend great hospitality.

Abraham is a great example to all of us, in how we are to be hospitable and be willing to be ready to receive those whom the Father has sent.



This location also gives us great insight in understanding our need to be attentive students of our Mighty Teacher, יהושע (Yeshua) Messiah, as we love to come together on His Sabbaths, in order to sit and learn and be strengthened in His Word that leads us in righteousness. It is when we gather, as diligent talmidim, that He makes Himself visible to us through His Word and strengthens us as we grow in our knowledge and understanding of who He is.



Gen 18:2 So he lifted his eyes and looked, and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,





## Verse 2

Abraham lifted his eyes and 'looked' and saw 3 men, and when he 'saw' them, he ran from the tent door to meet them and bowed to the ground!

We must take note that this may have happened shortly after he had been circumcised and he may have still been in some physical pain!

Despite the extreme heat and possible pain (if in fact it was shortly after the circumcision), Abraham is a picture of being alert and awake, in order to be ready and available in extending the love needed to others.



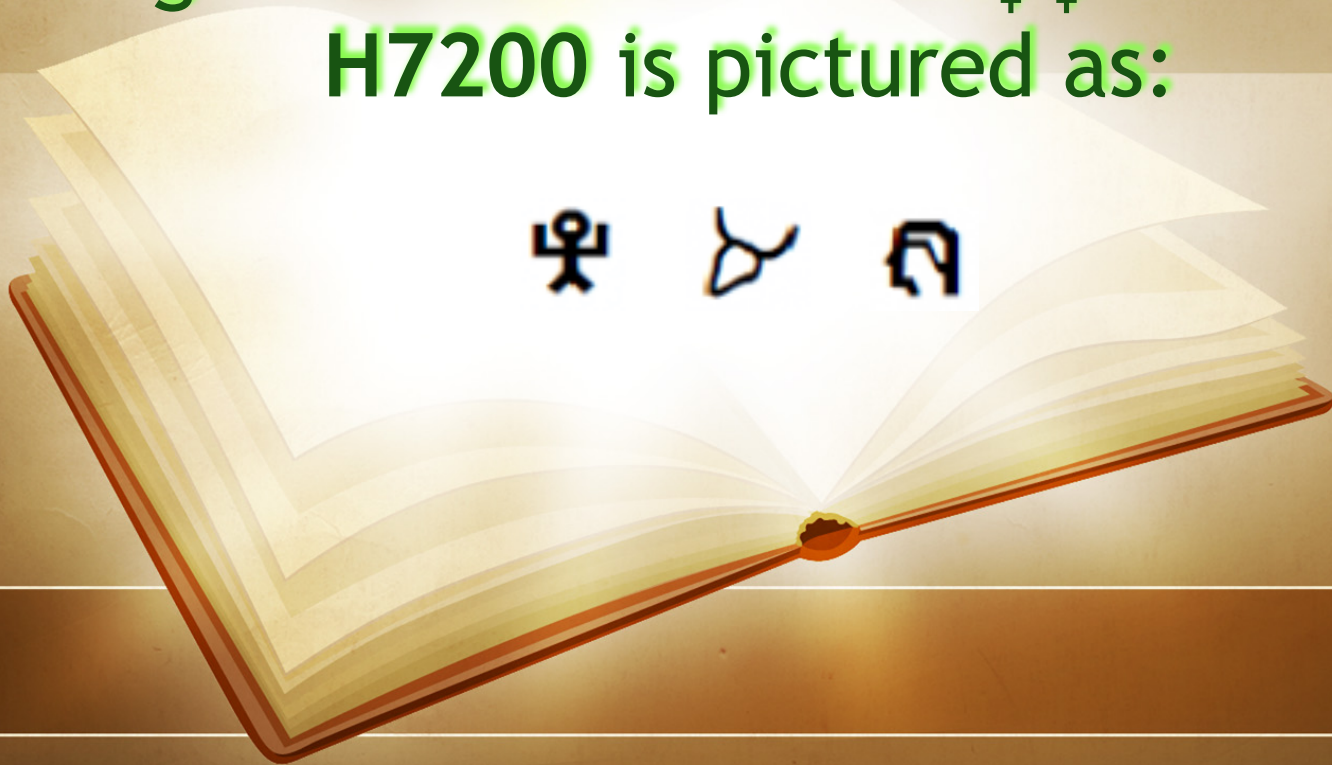
We need to learn that physical circumstances must not be a hindrance, in any way, in our ability to 'love יהוה (YeHoVah) our Elohim, and love our neighbour as ourselves'.

In this verse, we see the use of the root word רָאָה ra'ah (raw-aw') - Strong's H7200 being used and translated as 'looked' and 'saw'.

Both of these are written in the 'qal active' tense which renders the meaning, 'to see, look, observe, pay close attention, consider, perceive, have vision watch, gaze at'.




In the ancient pictographic script, this word also reveals a great truth to us as רָאָה ra'ah - Strong's H7200 is pictured as:






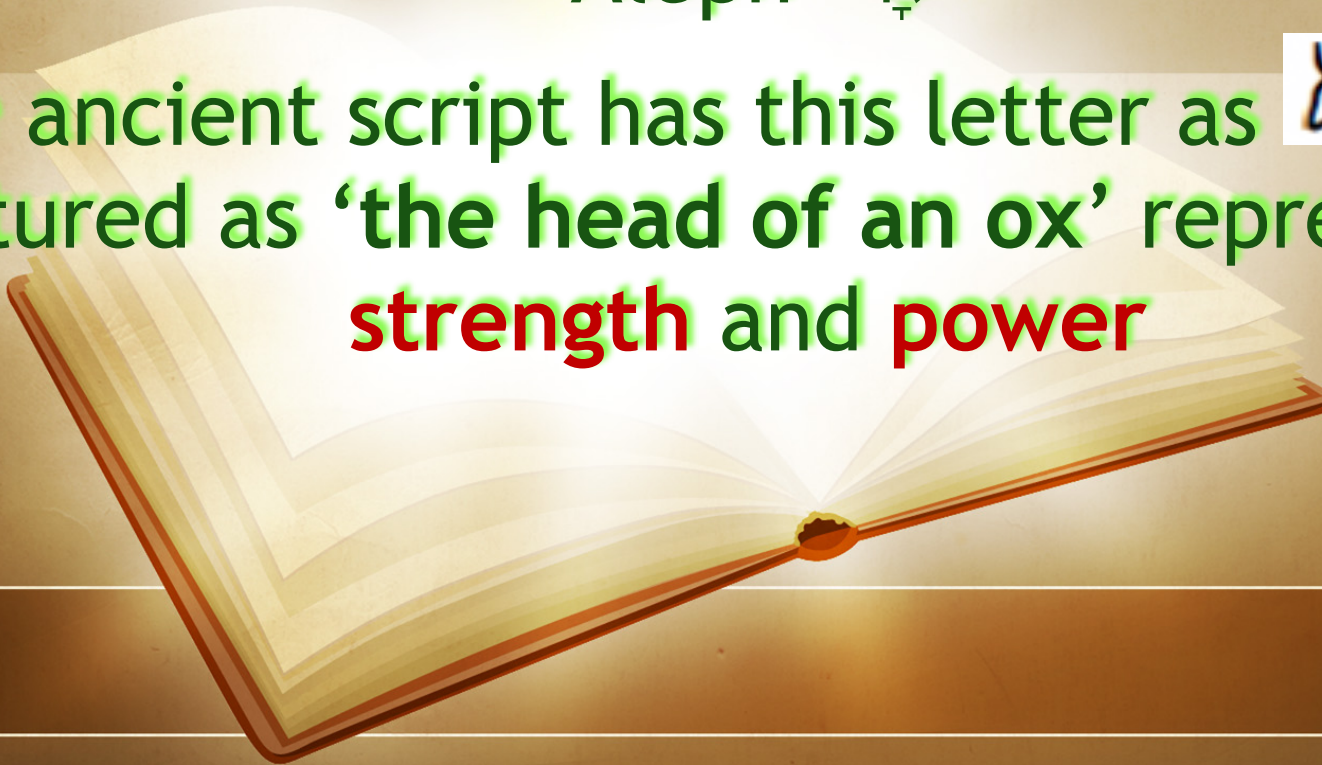
Resh - ר

The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of **the head of a man as well as chief, top, beginning or first.** Top, as in the top or head of a body and chief as is head of a tribe or people as well as the one who rules the people.



Aleph - א

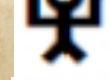
The ancient script has this letter as  and is pictured as 'the head of an ox' representing **strength** and **power**





Hey - ה



The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out, as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak!

It also has the meaning of **revelation** or to reveal something by pointing it out.



To see and be functional in seeing as we should  
can render the following meaning for us:

**THE BEGINNING OF OUR STRENGTH IS IN THE  
REVELATION OF MESSIAH OUR HEAD, WHO WE  
PRAISE AND SERVE WITH OUR ALL**





Another Hebrew word, which sounds the same, yet is spelled different, is the word רָאָה ra'ah (ray'-aw)- Strong's H7462 which can carry the meaning of '**shepherd**' as well as '**to pasture, graze, consume, feed**' - and clearly points to יֵהוּשָׁע (Yeshua) - **Our Good Shepherd - Our Strong Head** that was lifted up and exalted on High.



In Tehillah/Psalm 80:1 we see the term: רֹעֵה יִשְׂרָאֵל  
- Roeh Yisra'ěl - Shepherd of Yisra'ěl and in  
Tehillah/Psalm 23 we see the term: יְהוָה רֹעִי  
- YeHoVah ro'i' which means, YeHoVah is my  
Shepherd, where the root word רָעָה ra'ah -  
Strong's H7462 is used in reference to our Good  
Shepherd!



We are to 'lift up our eyes' and 'look' to the  
Prince and Perfecter of our faith - Our Good  
Shepherd - **יהושע** (Yeshua) Messiah!

When we are looking intently unto our maker and  
hearing His words to do them, we recognize that  
He lifts up His face toward us and gives us favour  
and shalom and we can clearly praise Him, who is  
our Provider - **יהוה** YeHoVah Yireh!



The Hebrew word 'yireh' comes from the word רָאָה ra'ah and is rendered as, 'He will see' or 'He sees and provides'!

His eyes looking upon us secures us and we need not worry about what we need, as the nations do! However, when we take our eyes off of Him and turn away then He only sees our back as He scatters as a result of disobedience!

We will look at this term יְהוָה (YeHoVah) Yireh, a little later, in Chapter 22!



In Hebrew, the word that is translated as 'evil' is based on the root word רָע ra (rah)- Strong's H7451 meaning, '*bad, evil, wicked, harmful*'. This word is often expressed in the feminine as רָעָה ra'ah - Strong's H7451, as in:

Mishlě/Proverbs 22:3 "A clever one foresees evil and hides himself, but the simple go on and are punished."




In Hebrew, the phrase that is translated here as ‘foresees evil’ is רָאָה רָעָה - ‘ra’ah ra’ah’, and is interesting to take note of how these two words phonetically sound the same, yet have different meanings!

The Hebrew word translated as ‘foresees’ is the root word רָאָה ra’ah (raw-aw’ ) - Strong’s H7200 - meaning, ‘to see, look, observe, pay close attention, consider, appear, provide, observe, discern, distinguish’.



The Hebrew root word that is translated as 'evil' is the adjective רָעָה ra'ah (The Hebrew root word that is translated as 'evil' is the adjective רָעָה ra'ah (rah)- Strong's H7451 meaning, 'bad, evil, wicked, harmful', and comes from the root verb רָעָה ra'a (raw-ah')- Strong's H7489 which means, 'to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing'.

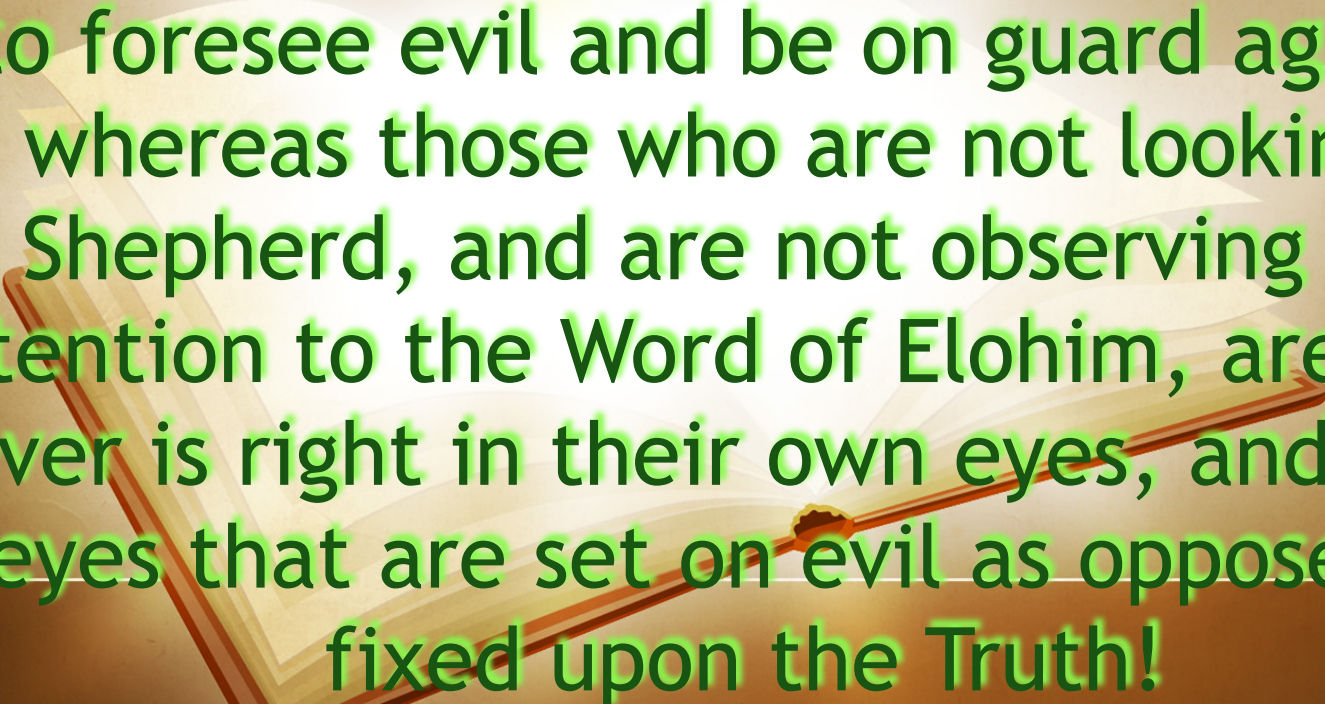




The difference between רָעָה ra'ah (*evil, wickedness, shepherd*) and רָאָה ra'ah (*see, observe, pay attention*) is the middle letter - with '*evil*' containing the letter - 'ע' - '*ayin*' and '*to see*' contains the letter 'א' - '*aleph*'.

If we are not looking to our Good Shepherd, then we may be in danger of looking to evil!





As we keep our eyes on our Good Shepherd, and meditate on His Torah that lights our way, then we shall have clear insight and understanding and be able to foresee evil and be on guard against such evil, whereas those who are not looking to the Good Shepherd, and are not observing or paying attention to the Word of Elohim, are doing whatever is right in their own eyes, and therefore have eyes that are set on evil as opposed to eyes fixed upon the Truth!

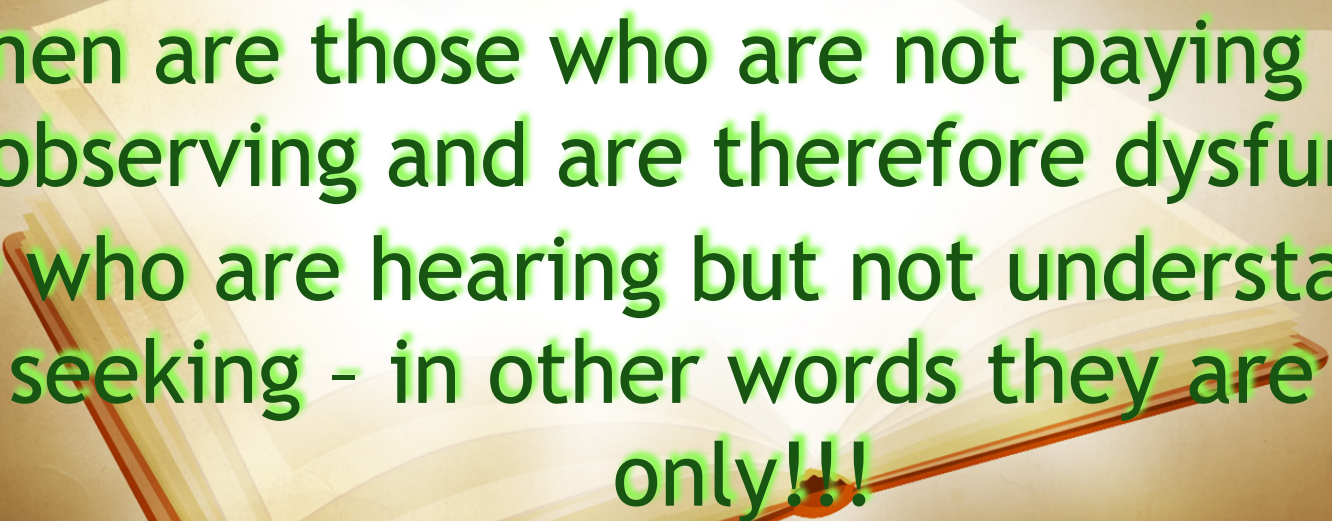


This should be a clear '*wakeup call*' for us, to see how things may *sound* correct and even, at times, may be written with the same letters, yet may cause us to '*look*' at what is wrong - many of our father's teachings and ways may *sound* good and true, yet when tested against the measuring stick of the Torah, we find that most of what we inherited was, in fact, not good at all and what we must learn, is that corrupt practices spoil our relationship with יהוה (YeHoVah)!



Mishlě/Proverbs 28:5 “Evil men do not understand right-ruling, but those who seek יהוה (YeHoVah) understand all.”

Evil men are those who are not paying attention and observing and are therefore dysfunctional! Those who are hearing but not understanding are not seeking - in other words they are hearers only!!!





Yeshayahu/Isaiah 6:9 “And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’”

The Hebrew word that is translated here as understand in Yeshayahu/Isaiah 6:9 is the same word used in Mishlě/Proverbs 28:5, which is the Hebrew word - בִּין bin(bene) - Strong's H995 meaning, ‘to discern, act wisely, consider carefully, understand, perceive’.



We see this word בֵּין bin(bene) - Strong's H995  
also being used in:


Tehillah/Psalm 119:34 “Make me understand, that  
I might observe Your Torah, and guard it with all  
my heart.”

Tehillah/Psalm 119:104 “From Your orders I get  
understanding; therefore I have hated every false  
way.”



Mishlě/Proverbs 2:4-5 “If you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יהוה (YeHoVah), and find the knowledge of Elohim.”

Mishlě/Proverbs 9:10 “The fear of יהוה (YeHoVah) is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”



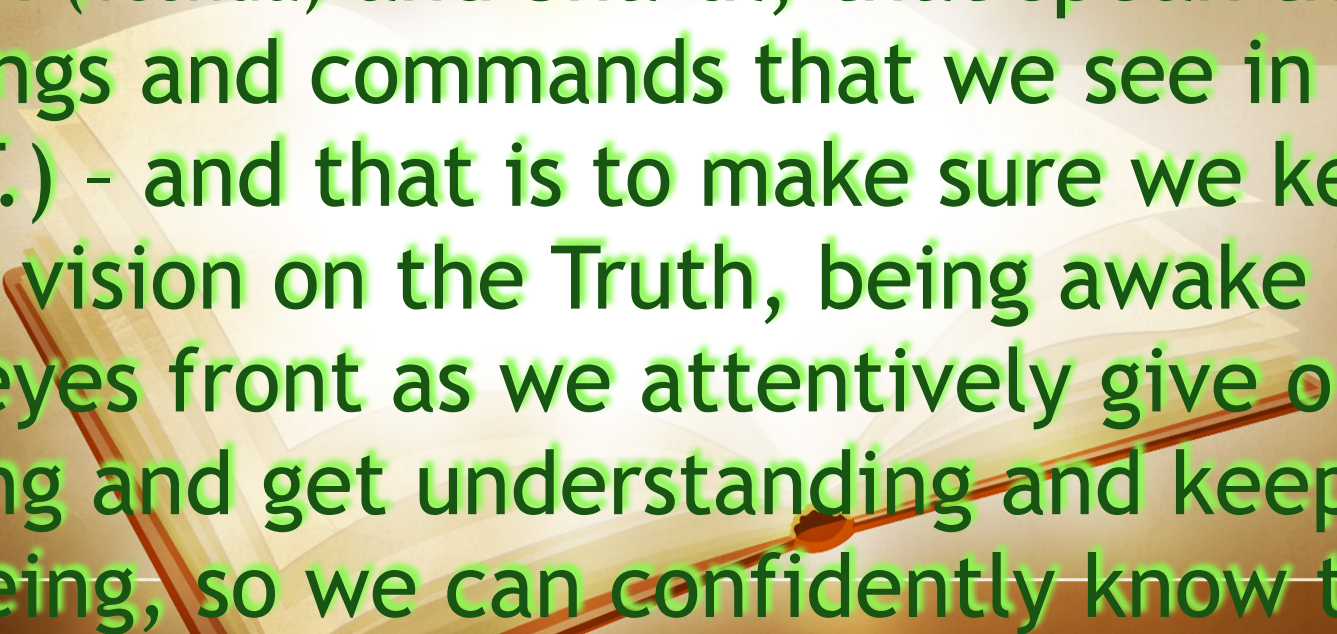


Here, the Hebrew word that is translated as 'knowledge' is דָּאֵת da'ath (dah'-ath)- Strong's H1847 and comes from the word used in Yeshayahu/Isaiah 6:9 for describing those who are 'seeing' but do not 'know', which is the Hebrew word - יָדָע yada(yaw-dah' ) - Strong's H3045 meaning, '**to know**'.

Yeshayahu/Isaiah 6:9 “And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’”



Why I am sharing all these references with you, is simply to let us recognize the very clear words of יהושע (Yeshua) and Sha'ul, that speak the same warnings and commands that we see in the Tanak (O.T.) - and that is to make sure we keep up a 20/20 vision on the Truth, being awake and fixing our eyes front as we attentively give our ear to hearing and get understanding and keep our eyes to seeing, so we can confidently know the Truth.





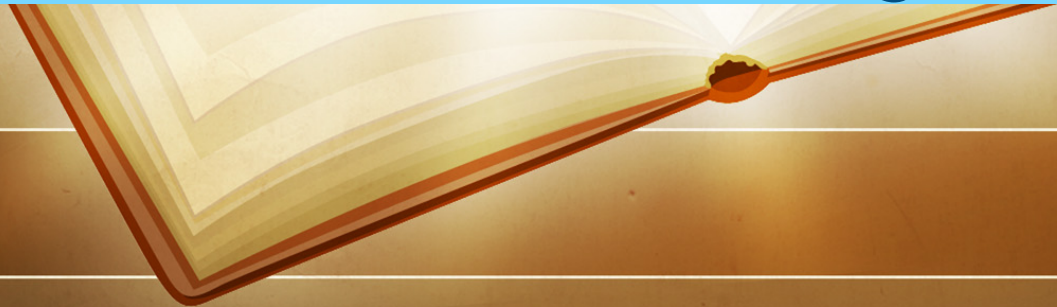
Abraham 'ran' to meet these 3 men - and the Hebrew word that is translated as 'ran' comes from the root word רץ ruts (roots)- Strong's H7323 which means, 'to run, run with speed, perform an action with a special focus that it is done in a hurried manner'.

This is a wonderful picture of urgency and a committed faith - bearing in mind that he had recently been circumcised and was 99 years old!!!



Running to “the Word made flesh”, is the clear picture of how we are to run with perseverance the race set before us and run in His commands with urgency and great zeal!

Tehillah/Psalm 119:32 “I run the way of Your commands, for You enlarge my heart.”



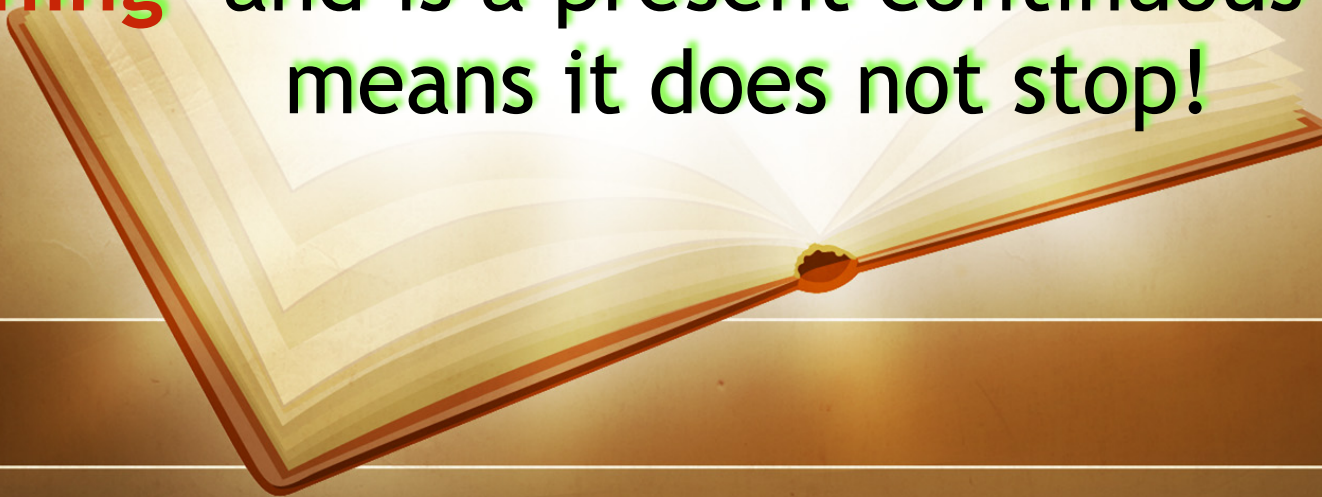


The Greek word that is used in the LXX (Septuagint) in Berēshith/Genesis 18:2 for 'ran' is προστρέχω prostrechō (pros-trekh'-o)- Strong's G4370 which means, '**to run to, running**' and is constructed from two words:

1) - πρὸς pros (pros)- Strong's G4314 which is a primary preposition meaning, '**advantageous for, at (denotes local proximity), toward (denotes motion toward a place)**', and



2) τρέχω trechō (trekh'-o)- Strong's G5143 which means, 'run, exert oneself, strive hard, spend one's strength in performing or attaining something' and is a present continuous duty - that means it does not stop!






The Greek word προστρέχω prostrechō - Strong's G4370 is also used in:

Marqos/Mark 10:17 “And as He was setting out on the way, one came running, and knelt before Him, and asked Him, “Good Teacher, what shall I do to inherit everlasting life?”

Abraham was a righteous man, and this ‘running of the righteous’ is a wonderful picture of urgency and a committed faith.





Righteousness, as we know, is clearly defined for us  
in:

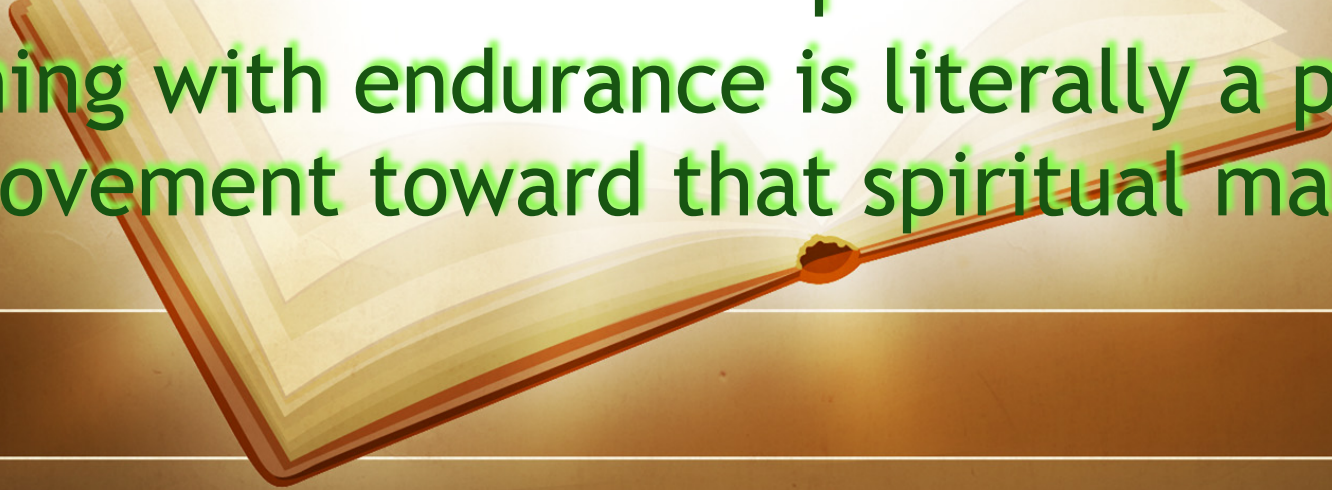
Debarim/Deuteronomy 6:25 “And it is righteousness  
for us when we guard to do all this command before  
יהוה (YeHoVah) our Elohim, as He has commanded  
us.”

This ‘running’ of ‘the righteous’, which is a running in  
the way of the commands of Elohim, is also a  
personal responsibility - and that means that you  
have to run your own race - nobody else can run it for  
you.



This root word for run/running, also means to advance quickly, in a military context, and denotes the objective of our spiritual walk/race - which is to overcome obstacles for the sake of advancement unto spiritual maturity.

Running with endurance is literally a persistent movement toward that spiritual maturity.





If one is not guarding to do all the commands of Elohim then one is not running and is clearly not a righteous one!

We are to run as if to win the prize - that means giving it our all.

We are to make every effort, as a seasoned professional athlete would, in running the righteous race amidst an unrighteous world.



At this point, let me ask you how you are doing in the race set before you?

Are you growing in maturity or do you lack endurance as those weights and sin are slowing you down causing you to lose focus?

Run the right race and stay in the race, is the call being given to all believers!



lb'rim/Hebrews 12:1-2 "We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, **יהושע** (Yeshua), who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim."

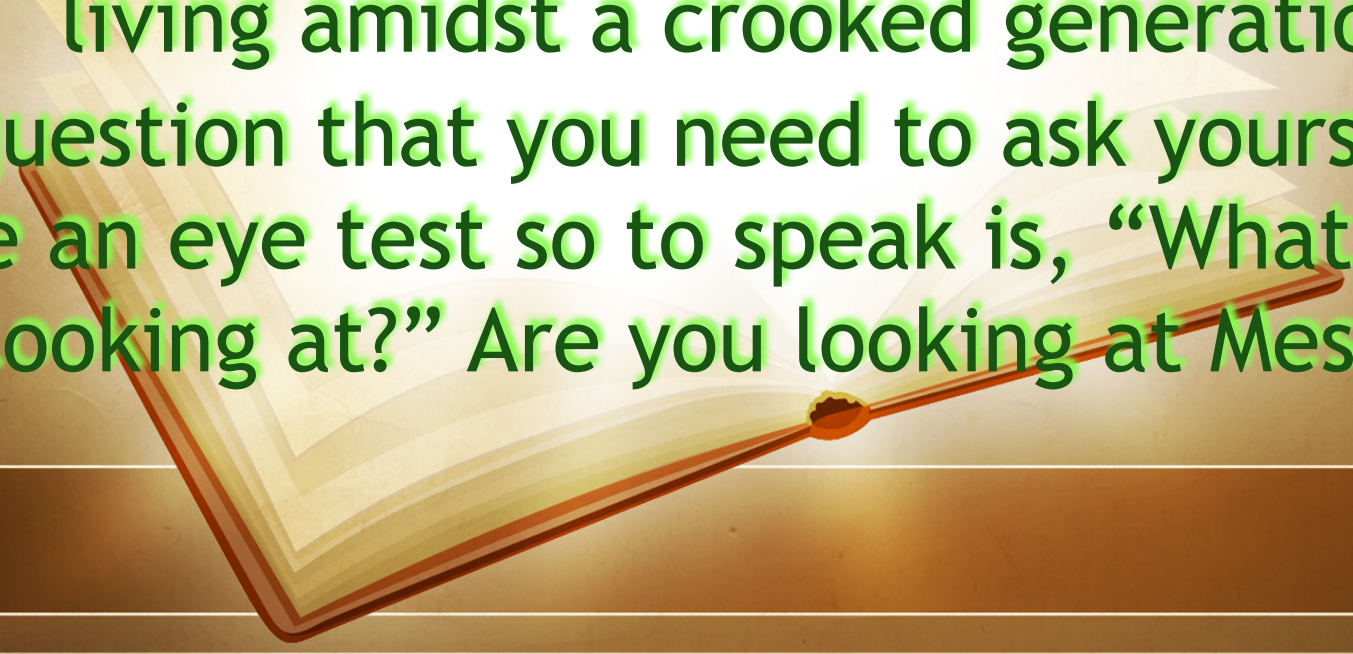


The Greek word **τρέχω trechō (trekh'-o)**-  
**Strong's G5143** is used in **Ib'rim/Hebrews 12:1**,  
which highlights our call to run with endurance!  
We are told to be 'looking' to Messiah - and as we  
can see from the verse before this one, is that in  
order to be able to properly 'look' at Messiah, we  
need to throw off and lay aside every weight and  
sin that easily entangles us and run with  
endurance - looking intently at our King as we run  
faithfully as servants of the Most-High Elohim!



Many are trying to run, yet find themselves getting tired and unable to endure the hardships and persecutions that comes as a result of set-apart living amidst a crooked generation!

The question that you need to ask yourself as you take an eye test so to speak is, “What are you looking at?” Are you looking at Messiah?





The two Greek words that are used here for our Messiah are:

1) 'Prince' - ἀρχηγός - archēgos(ar-khay-gos' ) - Strong's G747 - translates as 'prince, captain, chief leader and author' and describes 'one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer'.

2) 'Perfecter' - τελειωτής - teleiōtēs (tel-i-o-tace' )- Strong's G5051 - this is the only place this Greek word and denotes a 'finisher, completer, perfecter' and describes 'one who has in his own person raised faith to its perfection and so set before us the highest example of faith'.



This is a description given only to יהושע (Yeshua) Messiah who has become the supreme model for us to follow.

The Greek word that is translated as 'looking' is ἀφωρᾶω - aphorao (af-or-ah'-o) - Strong's G872 and means 'to look/ to turn eyes away from all other things and fix them on something', metaphorically speaking it means 'to fix the mind upon/ give full attention/ looking intently upon/ to take heed', and it also means, 'to consider carefully, attentively look at' and comes from the two Greek words:

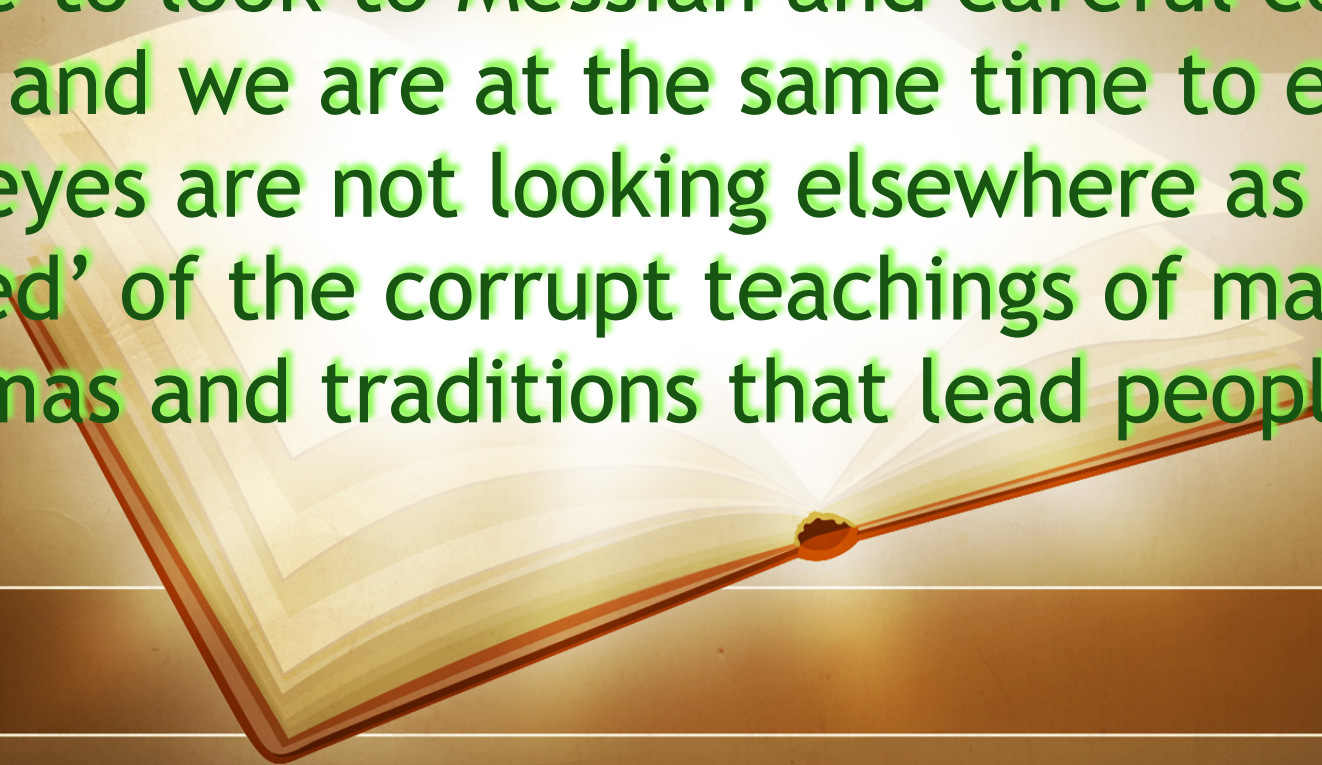


1) ἀπό apo(apo') - Strong's G575 which is a preposition and participle that means, 'from, away from, at, in, to' and

2) ὁράω horaō(hor-ah'-o) - Strong's G3708 which means, 'to see, perceive, attend to, take heed, see with the mind, beware, to see as in becoming acquainted with by experience'.



We are to look to Messiah and careful consider our ways, and we are at the same time to ensure that are eyes are not looking elsewhere as we 'take heed' of the corrupt teachings of man-made dogmas and traditions that lead people astray.



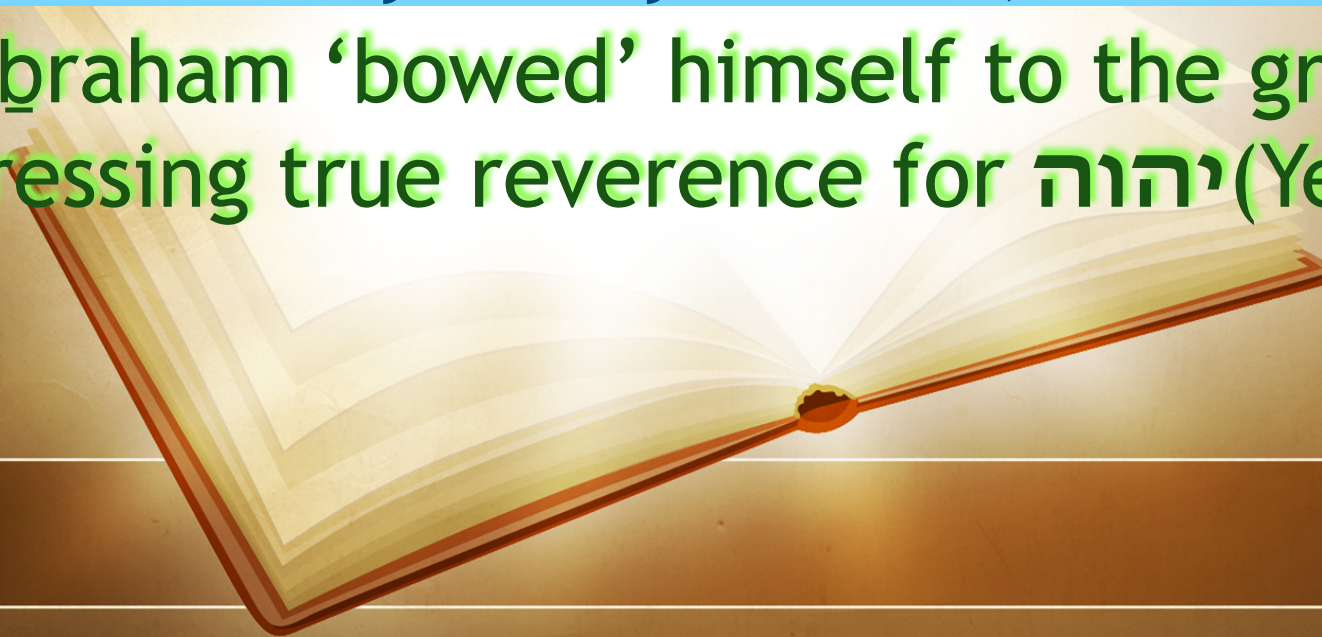


Abraham ran with a purpose - to 'meet' with יהוה (YeHoVah) and the Hebrew word that is translated as 'to meet' is the word קִרָּא qirah (keer-aw') - Strong's H7125 which means, 'to befall, encounter, meet, seek'; and is a wonderful picture of our ability to run to Elohim and encounter His Word that strengthens us and the promise of being filled with His Righteousness, when we earnestly hunger and thirst for it, running after Him to meet Him, is one that we can be assured of:



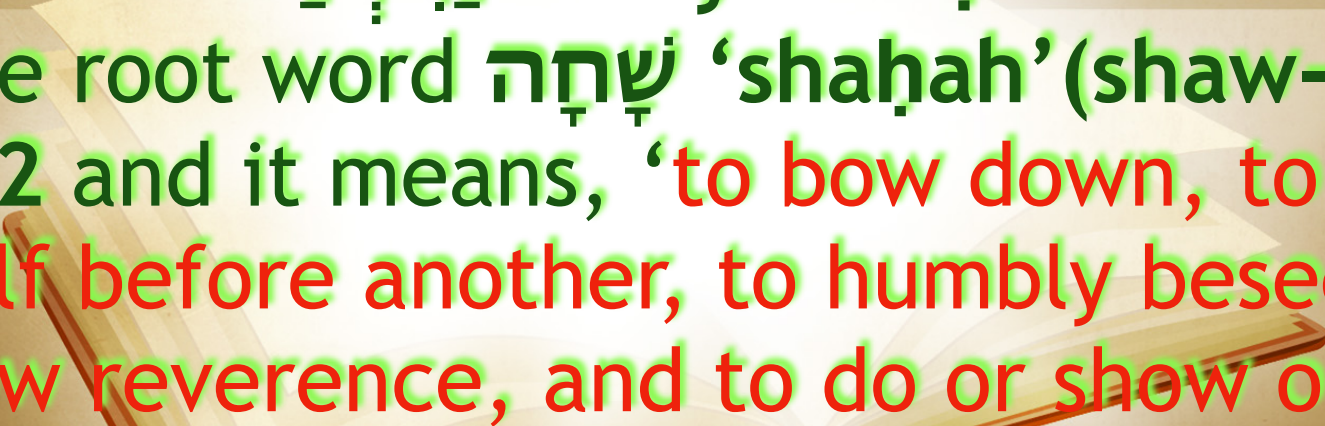
Mishlě/Proverbs 7:15 “Therefore I came out to meet you, to earnestly seek your face, and I found you.”

Abraham ‘bowed’ himself to the ground,  
expressing true reverence for יהוה (YeHoVah)!





The phrase, 'and bowed himself', is written in the Hebrew as וַיִּשְׁתַּחוּ - 'vayishtaḥu' - which is based on the root word שָׁחָה 'shaḥah' (shaw-khaw') - H7812 and it means, 'to bow down, to prostrate oneself before another, to humbly beseech, to do or show reverence, and to do or show obeisance'.





This root word is used in Neḥemyah when Yisra'ēl had assembled and confessed their sins, and after hearing the Torah for a fourth part of the day, they spent another fourth part of the day confessing and worshipping.

‘Worshipping’, being translated from the root word שָׁחָה ‘shaḥah’:





Nehemyah/Nehemiah 9:3 “and they stood up in their place and read from the Book of the Torah of יהוה (YeHoVah) their Elohim a fourth part of the day, and a fourth part they were confessing and worshipping יהוה (YeHoVah) their Elohim.”





They 'stood up' to hear the Torah and then  
'bowed' in worship and confession before  
יהוה (YeHoVah).

The Hebrew root word that is translated as  
'confessing' is יָדָה yadah (yaw-daw') - Strong's  
H3034 and literally means 'to throw, shoot or  
cast, to confess, laud with praise, extol, i.e.,  
make a public confession of the attributes and  
acts of power of a person'

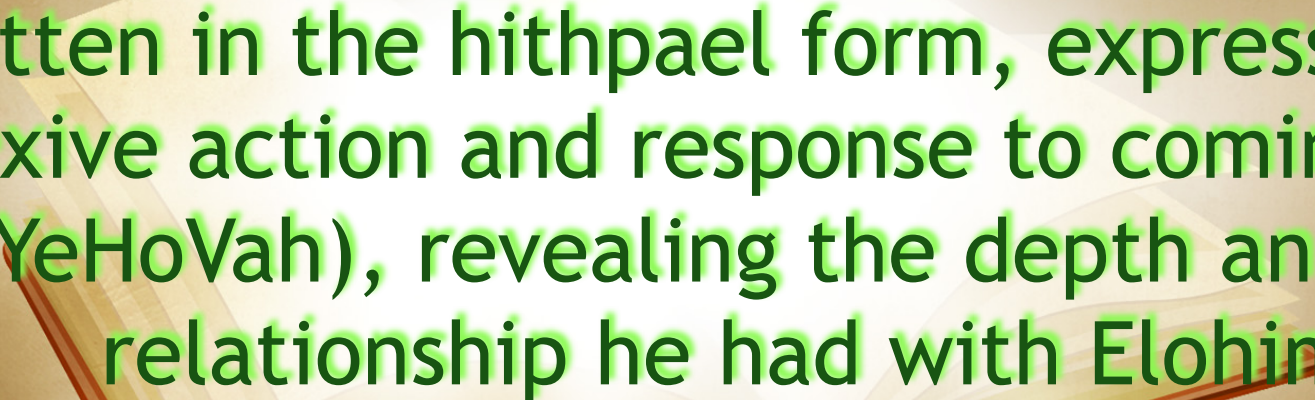


‘Yadaḥ’ in practice would be to lift my hands in gratitude and thanks, expressing a surrendering of self totally unto יהוה (YeHoVah) as well as openly confessing our shortcomings before Him!

Both of these words (confessing and worshipping) are used here in the hithpael form which expresses the reflexive action in response to a true relationship with the Creator and Redeemer - יהוה (YeHoVah) of Hosts!

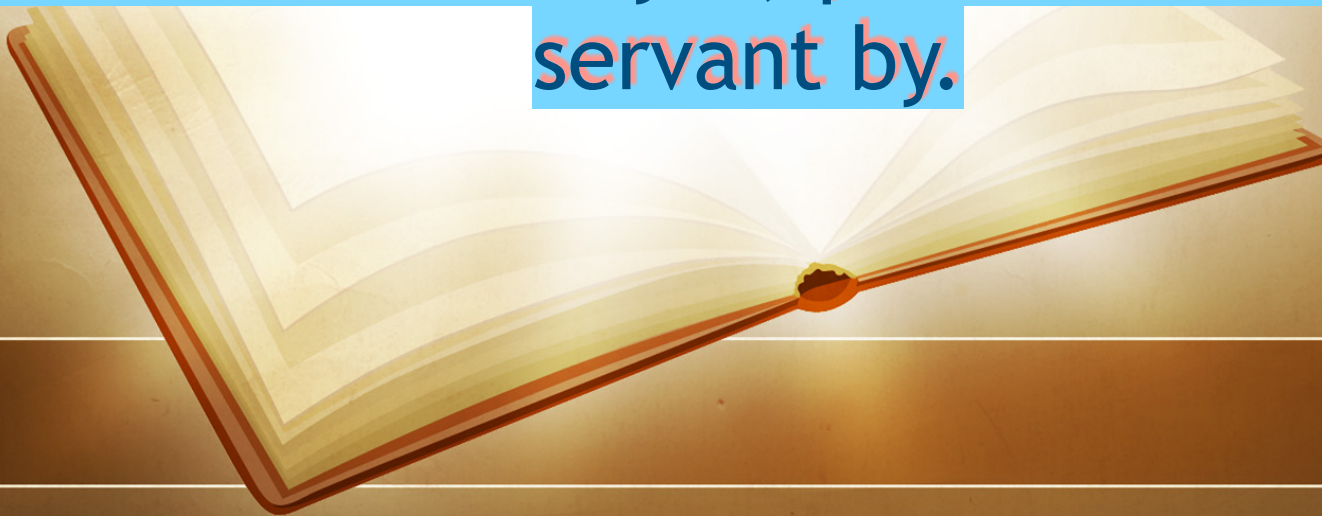


With Abraham this word for 'bowed' is also written in the hithpael form, expressing the reflexive action and response to coming before יהוה (YeHoVah), revealing the depth and intimate relationship he had with Elohim!





Gen 18:3 and said, “יהוה (YeHoVah), if I have now found favour in Your eyes, please do not pass Your servant by.





### Verse 3

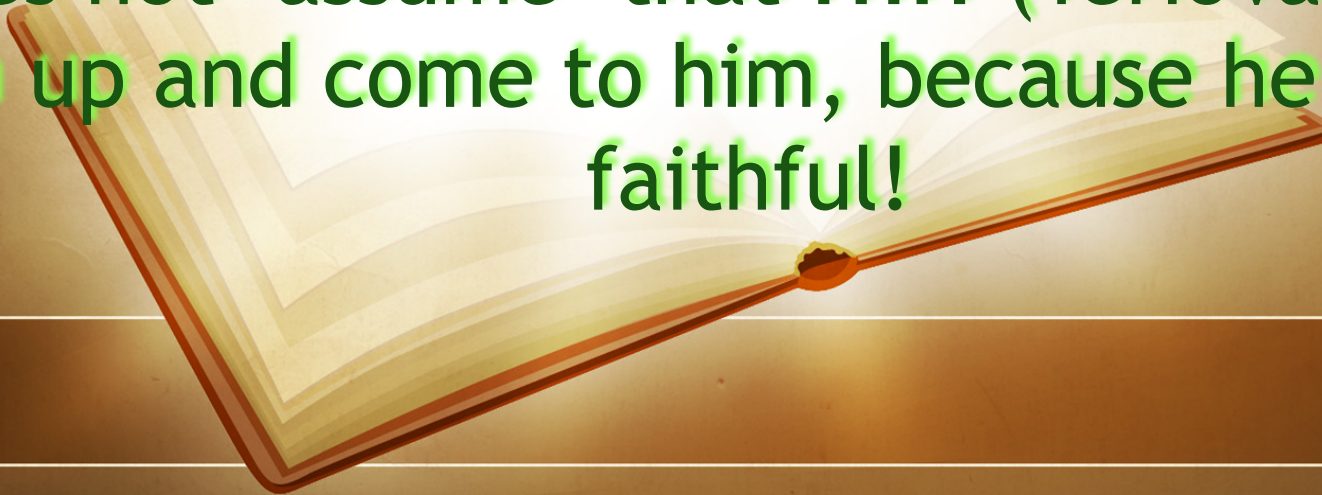
If I have now found favour in your eyes - please do not pass your servant by!

This is such a powerful expression of humility, and expectation, of a faithful servant who meditates day and night on the Word and fixes their eyes on the Truth, giving no room for the lust of the eyes!



Abraham does not 'presume' to have a right for יהוה (YeHoVah) and the two messengers to come in and dine with him.

He does not 'assume' that יהוה (YeHoVah) will just pitch up and come to him, because he has been faithful!





Here is a cry of a humble man of faith, who earnestly desires to have the presence of יהוה (YeHoVah) abide with him and does not, for one moment, think that he can, or has the right to, demand the presence of the Master יהוה (YeHoVah)!

We would do well to maintain the same attitude always, as we often see many who arrogantly think that they have the right to demand that יהוה (YeHoVah) to show up at their prayer meetings or gatherings, based on their self-assumed acts of righteousness!



The Hebrew word that is translated as 'favour' comes from the root word חֵן ḥen(khane) - Strong's H2580 which means, 'grace, adornment, favour, gracious' and comes from the primitive root verb חָנַן ḥanan(khaw-nan') - Strong's H2603 meaning, 'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'.

These two words are collectively used 141 times in the Tanak (O.T.).



The word which we often translate as 'grace', meaning unmerited favour, is often understood, in Hebrew, from the word חֶסֶד ḥesed (kheh'-sed) - Strong's H2617 which means, 'goodness, kindness, deeds of devotion, faithfulness' and appears 248 times in the Tanak (OT) - 5 times more than the Greek word translated as 'grace' in the Renewed Covenant (N.T.)!!!

In Hebrew, the concept of חֵן ḥen and חֶסֶד ḥesed goes hand in hand, in understanding our loving relationship with יְהוָה (YeHoVah).



יָחַן hen can best be described as, ‘a gracious and favourable action passing from a superior to an inferior’ and is an action that cannot be forced upon or demanded!

This, in many ways, carries the same concept of the ‘Christian’ idea or concept of ‘grace’, as understood through the Greek word χάρις charis(khar’-ece) - Strong’s G5485 meaning, ‘grace, kindness, blessing, favour’.



What we need to recognize is that חֵן hen is poured out as a gift to a people who have no 'claim' to it, as it is given freely and so, we see that this certainly is not a 'new' concept, as it is a continuous theme that we see being threaded right throughout the Scriptures, as seen in the Loving Kindness that is extended by יהוה (YeHoVah) to Yisra'ēl, His Covenanted people!

What we must understand though is that both חֵן hen and חֶסֶד hesed are uniquely related, in terms of understanding the fullness of our relationship with our Creator. Although these two words are closely linked, in relation to walking in a relationship with our Saviour, we note that חֶסֶד hesed is different to חֵן hen.



We find both these words being used together in:  
Berěshith/Genesis 39:21 “But יהוה (YeHoVah) was  
with Yosěph and extended loving-commitment to  
him, and He gave him favour in the eyes of the  
prison warden.”

יהוה (YeHoVah) extended חֶסֶד ḥesed (loving-  
commitment) to Yosěph and gave him חֵן ḥen  
(favour) in the eyes of the prison warden.



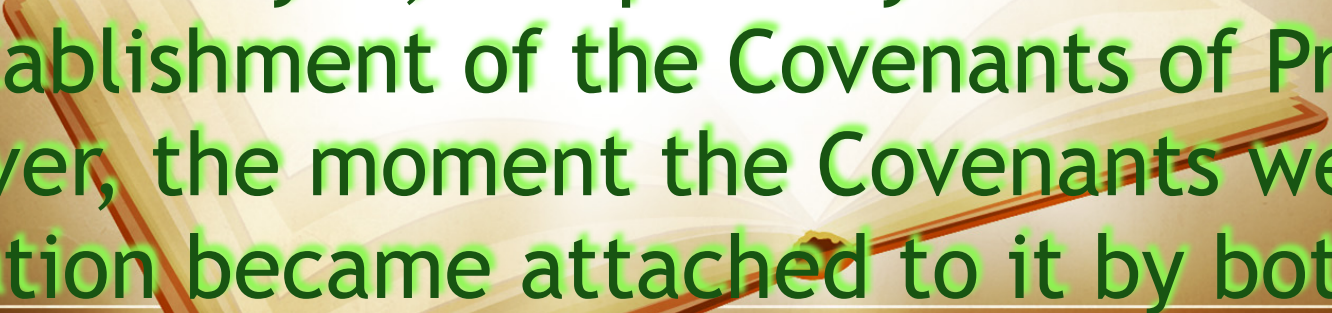
What we find in Scripture is that **חֶסֶד** hesed is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond, or relationship, that produces in the bond itself a requirement or an obligation for action, where both parties share **חֶסֶד** hesed and can expect from each other and even demand, in a sense, reciprocal responsibilities, and so **חֶסֶד** hesed (loving-commitment) is not a free gift!



Now we see that over and over **חֶסֶד** hesed is used to describe and express **יהוה's** (YeHoVah's) relationship with Yisra'ēl, His Covenanted Bride and that includes all who are brought near and grafted in to these Covenants of promise by the Blood of Messiah! We must understand therefore, that **חֶסֶד** hesed is a word that is often associated with the understanding of obligation and commitment and is not simply unmerited favour alone!



Yisra'ēl and יהוה (YeHoVah) are obligated to each other, in marriage, as a result of the Covenants made by יהוה (YeHoVah) with Abrahāam, Yitshāq and Ya'aqob! הֵן (favour) may certainly be, and actually is, the primary reason behind the establishment of the Covenants of Promise, however, the moment the Covenants were made, obligation became attached to it by both parties.



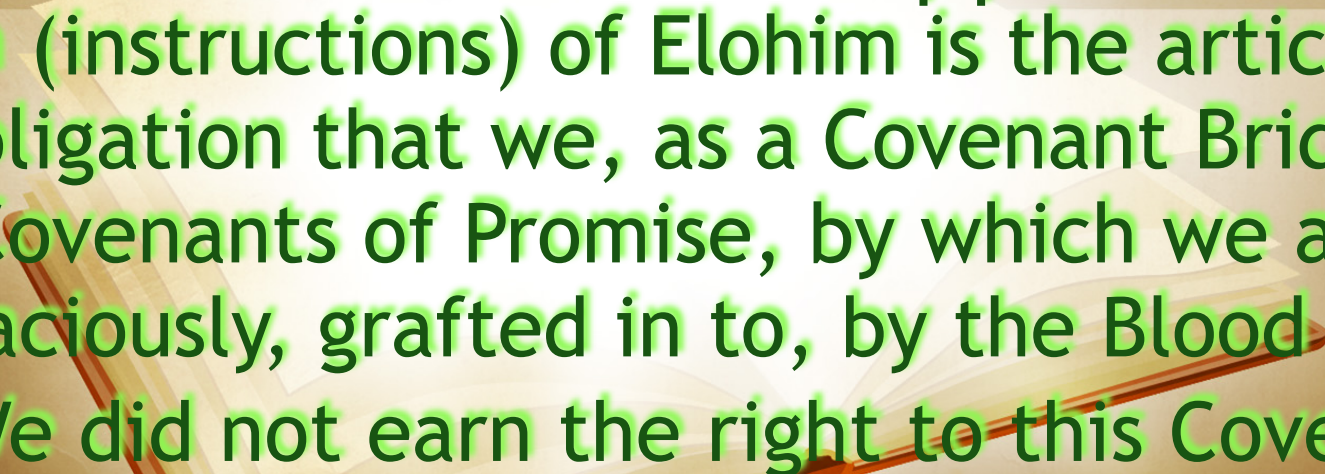


And while Yisra'ēl constantly broke their obligation to the Covenants, we see how lovingly committed יהוה (YeHoVah) is by extending His favour to us, an undeserving people; and it is by His חֵן *hen* (being gracious toward us and adorning us with favour in His eyes) that He has extended to us His Kindness/ Loving-commitment - חֶסֶד *hesed* - which expresses His loving-commitment to the Covenants, which He remains faithful to, in being obligated and fully committed to; and thus, because of His חֵן *hen* (favour/grace) which is freely given to us, we too are now, by our acceptance of His free gift, also required to express true loving-commitment, in understanding our obligation to guarding the Covenant!



How we do that is by walking 'in' His Torah (often translated as 'law').

The Torah (law) of יהוה (YeHoVah) is His instructions for us, on how we walk in His חֶסֶד hesed, and so, the Torah (instructions) of Elohim is the articulation of the obligation that we, as a Covenant Bride, have to the Covenants of Promise, by which we are freely, and graciously, grafted in to, by the Blood of Messiah!  
We did not earn the right to this Covenant!





יהוה (YeHoVah) made the Covenant out of חֵן hen,  
and therefore, we understand that the חֵן hen  
freely given, entails חֶסֶד hesed, which now both  
parties are to be committed to and both have an  
obligation to keep its requirements.

If we reject the obligations and requirements of the  
Covenant, we are in fact rejecting the Kindness/  
Loving-commitment - חֶסֶד hesed of יהוה (YeHoVah)  
- and by doing so, are rejecting יהוה's (YeHoVah's)  
bond to us, given freely by יהושע (Yeshua) Messiah  
Own Blood!



We can therefore understand that חֵן ḥen is ‘grace poured out’ and not חֶסֶד ḥesed.

Most of Scripture speaks clearly of חֶסֶד ḥesed as a result of חֵן ḥen; and even in the Renewed Writings (N.T.) we see a constant and continual thread of the understanding of the mutual obligations and requirements that are entailed in a ‘bonded’ relationship with יהוה (YeHoVah), by the Blood of יהושע Messiah.



The understanding of **חֶסֶד** **hesed**, in the Hebraic mind-set, characterizes our identity as being a part of, and walking 'in', the Kingdom of Elohim and adhering to His Kingdom rules as expressed in His Torah!

So, when understanding the concept of 'grace' and 'favour', we find that it is not a new concept at all, as we see that, in the truest sense of the Hebraic understanding, it entails giving the correct response of obedience, in response to the free gift of life that has been extended to us by the Hand of our Creator, and is not just a receiving of the gift alone!



The Torah gives us the clear instructions on how we are to respond to His free gift and how we are to live in Him, as a people who are in Covenant with Him!

While Abraham was certainly in Covenant with יהוה (YeHoVah), he still calls out and expresses his desire for the favour of יהוה (YeHoVah) to be extended to Him, by not passing by, but allowing him to serve the Most-High El and his 2 companions!



By His favour being extended to us, on the basis of our Covenant relationship with Him, we are able, and equipped, to serve Him with joy, as we 'obey' all He has commanded us, showing our true love for Elohim and love to our neighbour!!!


Abraham was desperately asking יהוה's (YeHoVah's) permission to serve Him!!!

This is awesome - we too need to be desperate in seeking every occasion we have to serve יהוה (YeHoVah), and not assume that we have 'arrived', so to speak, and think we deserve to be served!!!



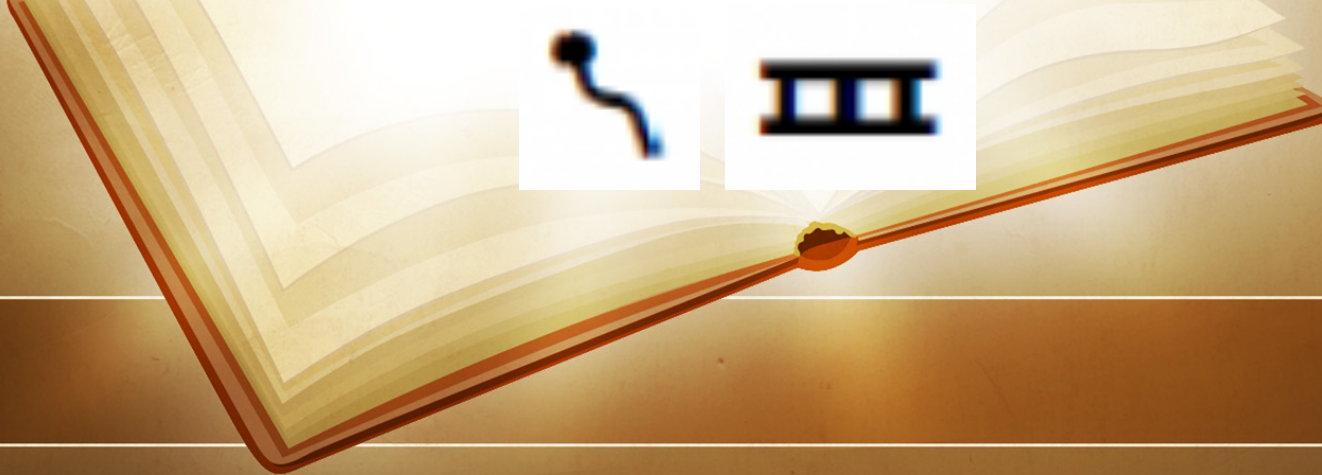
We are servants of the Most-High - יהוה (YeHoVah)  
of Hosts!

As we consider these two very powerful words, in  
the ancient pictographic script, we can grasp a  
better idea of what it means for us to be 'saved by  
grace (favour)' and our responsibility to  
responding correctly to the 'favour and loving-  
commitment' of Elohim!



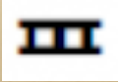


In the ancient pictographic script, the Hebrew word **חַן** **ḥen(khane)** - Strong's H2580 which means, 'grace, adornment, favour, gracious' looks like this:



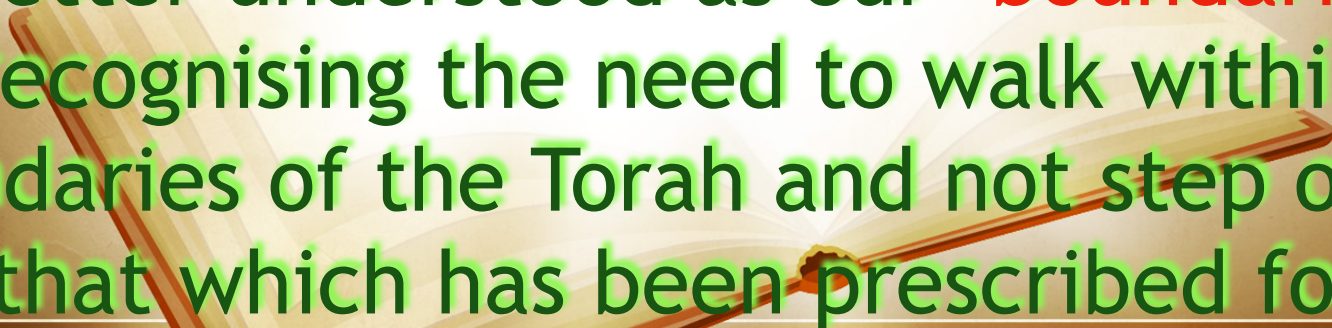


Het - ה

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.




As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a 'boundary', or better understood as our 'boundaries' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!





## Nun - ן:

The ancient pictographic script has this letter pictured as , which pictures a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one's life expectancy.

By the clear loving-commitment of our Master, Saviour and Elohim we have been saved by His favour (grace) and when looking at this word in the pictographic symbols we are able to see that we are:



**SEPARATED, BUILT UP AND  
ESTABLISHED BY THE SEED -  
WHICH IS MESSIAH!**





The covenants of promise, that we were once far off from, and were without Messiah and excluded from citizenship in Yisra'ěl, we have been brought near to, and grafted in to, by the Blood of Messiah!





Eph'siyim/Ephesians 2:11-13 “Therefore remember that you, once nations in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra’ēl and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יהושע (Yeshua) you who once were far off have been brought near by the blood of the Messiah.”



Galatians 3:16 “But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”





Realizing how we have been separated by The Seed, through the favour that He has shown us, we also need to realize that, as living stones being built up in Messiah, we are to make sure that we do not let loving-commitment and truth forsake us!

Mishlě/Proverbs 3:3 “Let not loving-commitment and truth forsake you - bind them around your neck, write them on the tablet of your heart”




In the ancient pictographic script, the Hebrew word for 'loving-commitment' - **חֶסֶד** **HESED** - Strong's H2617 looks like this:





Het - ה

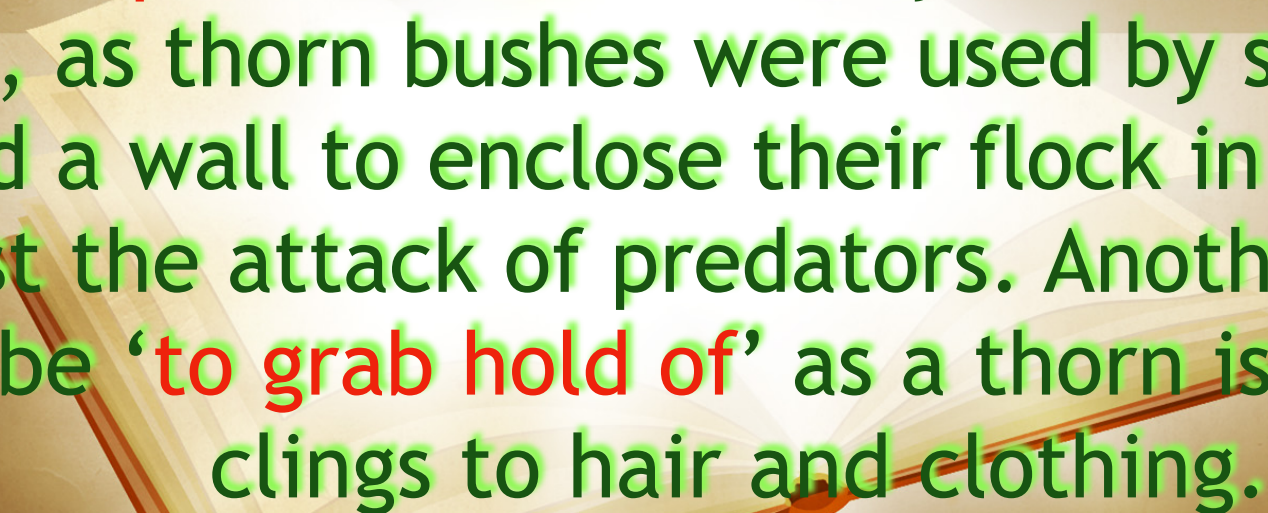


The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean 'established, secure' as well as 'cut off, separated from'. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a 'boundary', or better understood as our 'boundaries' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!



## Samek - ד:

The ancient script has this letter pictured as , which is a thorn and has the meanings of 'pierce and sharp' and can also carry the meaning of 'a shield', as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be 'to grab hold of' as a thorn is a seed that clings to hair and clothing.





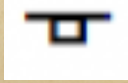
The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him!

It can also give a meaning of 'turning', for it is the thorn that turns us away from danger and to that which is secure.



## Dalet - ד

The ancient script has this letter as  and is pictured as a 'tent door'. It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.



When understanding חֶסֶד ḤESED in these ancient pictographic letters we are able to clearly see that the boundaries for the way in which we are to live have been established and the entrance to walking in חֶסֶד ḤESED (loving-commitment) is by our coming to the Door - that is our Master and Saviour - יהושע (Yeshua) Messiah!





**WE AS LIVING STONES ARE TO  
GRAB HOLD OF AND CLING TO  
THE DOOR!**





The commands that are to be written upon the doorposts, are there to remind us that we are to submit to the rules of the House - and as we recall to mind the **הַסֵּד** **HESED** of **יהוה** (YeHoVah), we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

Abraham asked that if he had now found favour in **יהוה's** (YeHoVah's) eyes, that He would not pass His servant by.

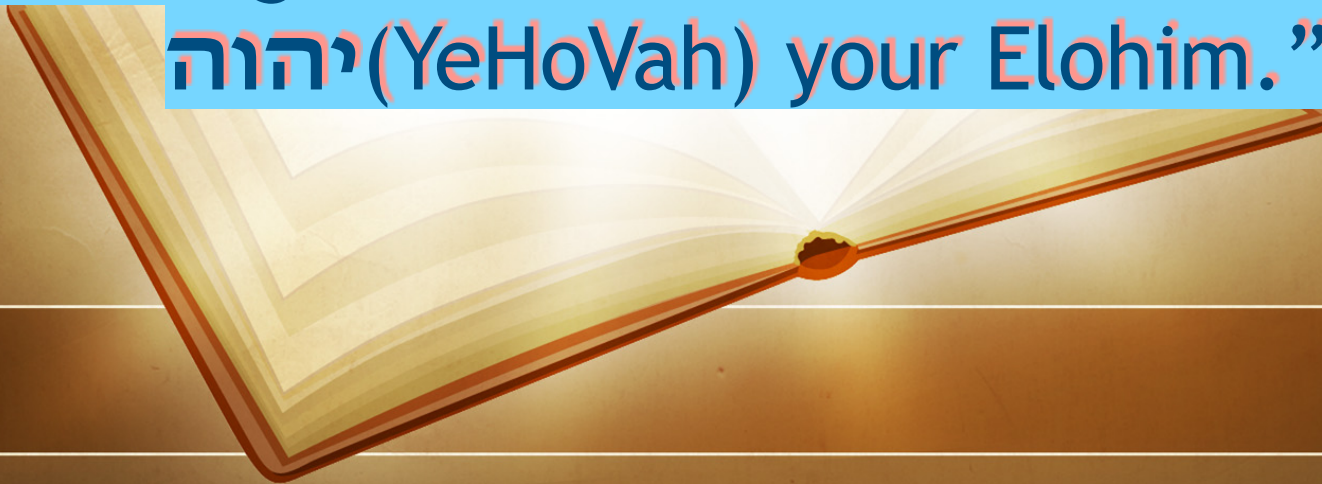


Abraham the servant of יהוה (YeHoVah)!

As already mentioned, the Hebrew word for servant, is עֶבֶד ebed (eh'-bed) - Strong's H5650 which means, '**servant, slave, bondservant**', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה (YeHoVah):



Wayyiqra/Leviticus 25:55 “Because the children of Yisra’ēl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה (YeHoVah) your Elohim.”





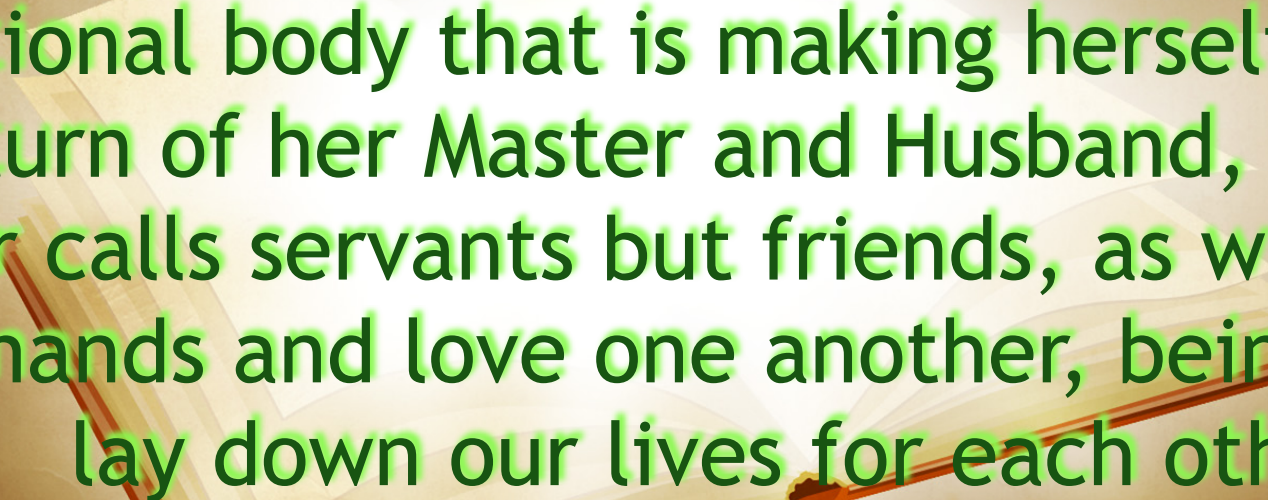
When we look at the LXX (Septuagint - Greek translation of the Tanak), the Greek word that is translated as servant, in Berēshith/Genesis 18:3 is the word παῖς pais(paheece) - Strong's G3816 which means, 'boy, child, servant, slave', which is the Greek word that is also used for the first translated 'servants' in Wayyiqra/Leviticus 25:55, while the second Greek word, which we have translated as 'servants' is οἰκέτης oiketēs(oy-ket'-ace) - Strong's G3610 which means, 'a house servant' which comes from the word οἰκέω oikeō(oy-keh'-o) - Strong's G3611 which means, 'to inhabit, to dwell', which comes from the word οἶκος oikos(oy'-kos) - Strong's G3624 which means, 'a house, dwelling, descendants, family'.



We also recognize that we who are in Messiah are now 'servants' (οἰκέτης oiketēs (oy-ket'-ace) of our Master יהושע Messiah, and we are not able to serve another master!

Luqas/Luke 16:13 "No servant is able to serve two masters, for either he shall hate the one and love the other, or else he shall cling to the one and despise the other. You are not able to serve Elohim and mammon."



An open book with a red bookmark and a red ribbon is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the red elements provide a sharp contrast against the darker background. The background itself is a textured, parchment-like surface in shades of tan and brown, with a subtle, larger-scale pattern that resembles a map or a celestial chart. The overall lighting is soft, creating a warm and contemplative atmosphere.

As we surrender our lives completely to the service of our Master, we are able to be part of a functional body that is making herself ready for the return of her Master and Husband, which he no longer calls servants but friends, as we guard His commands and love one another, being ready to lay down our lives for each other:



Yohanan/John 15:12-15 “This is My command, that you love one another, as I have loved you. 13 “No one has greater love than this: that one should lay down his life for his friends. 14 “You are My friends if you do whatever I command you. 15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you.”



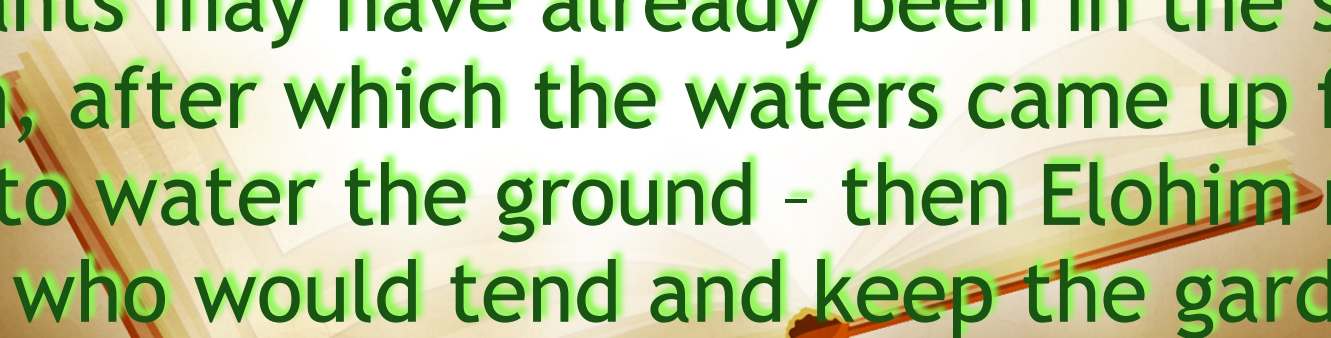
An equivalent Greek word for servant is δοῦλος **doulos(doo'-los)** - Strong's G1401 and is translated as, 'slave, servant, bondservant, bondslaves - both men and women', and is used repeatedly throughout the renewed Writings.

The Hebrew root word עֶבֶד **ebed(eh'-bed)** - Strong's H5650 is used 800 times in the Tanak (O.T.) and is used as a noun which describes the one who 'works or tills' according to the instructions of His Master.

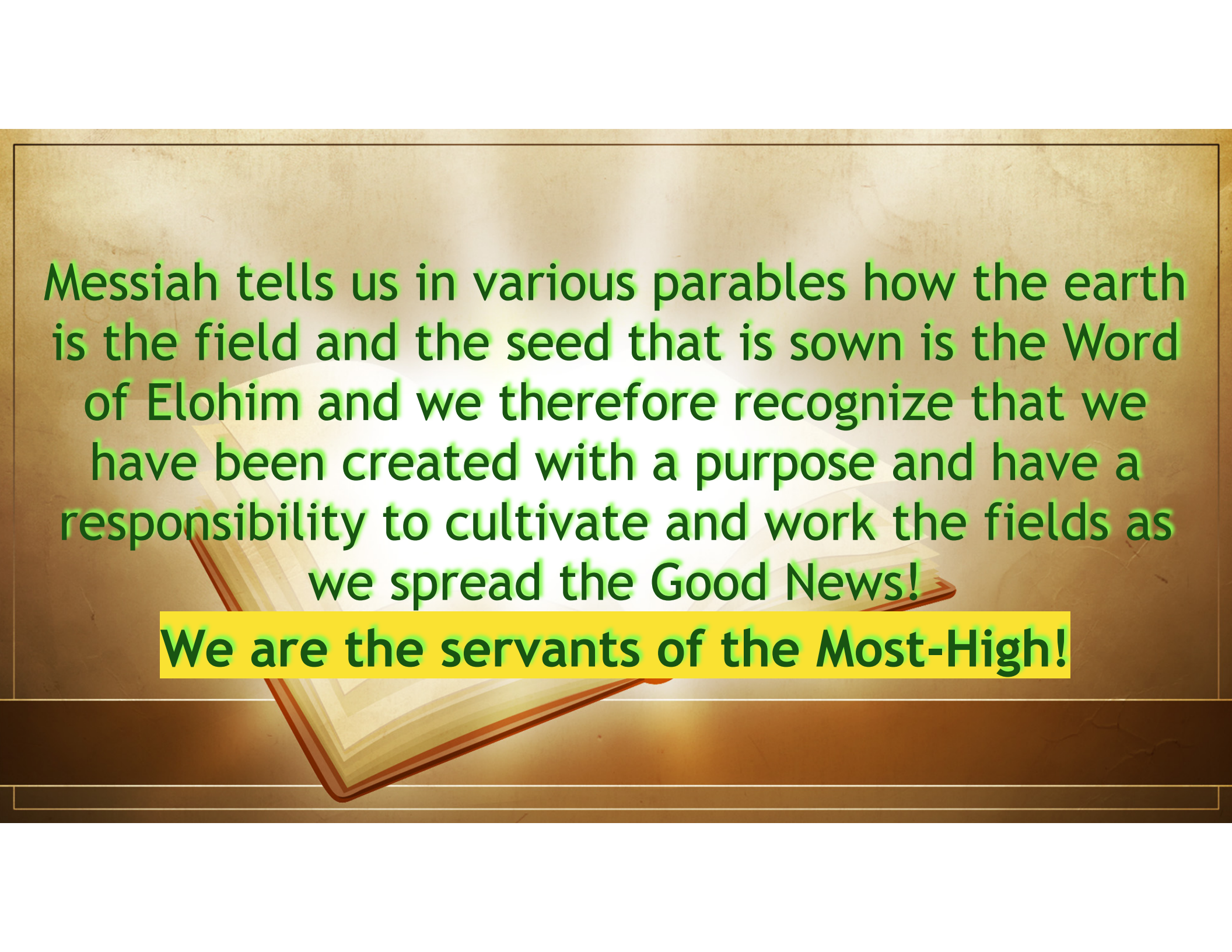
From creation we see that Elohim had clearly created the perfect environment for His servants to serve Him and tend and keep/guard what He has entrusted to man to do!



As we consider the teachings of the Kingdom we can draw from this in terms of understanding that just as the plants had not yet come up because there was no man to till the ground, we must realize that the plants may have already been in the soil in seed form, after which the waters came up from the earth to water the ground - then Elohim made man who would tend and keep the garden!

An illustration of an open book with a red bookmark, positioned diagonally across the bottom half of the image. The book is open to a page that appears to have text, though it is not legible. The bookmark is a simple red ribbon or string.



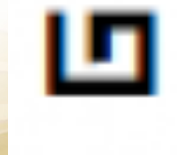


Messiah tells us in various parables how the earth is the field and the seed that is sown is the Word of Elohim and we therefore recognize that we have been created with a purpose and have a responsibility to cultivate and work the fields as we spread the Good News!

**We are the servants of the Most-High!**




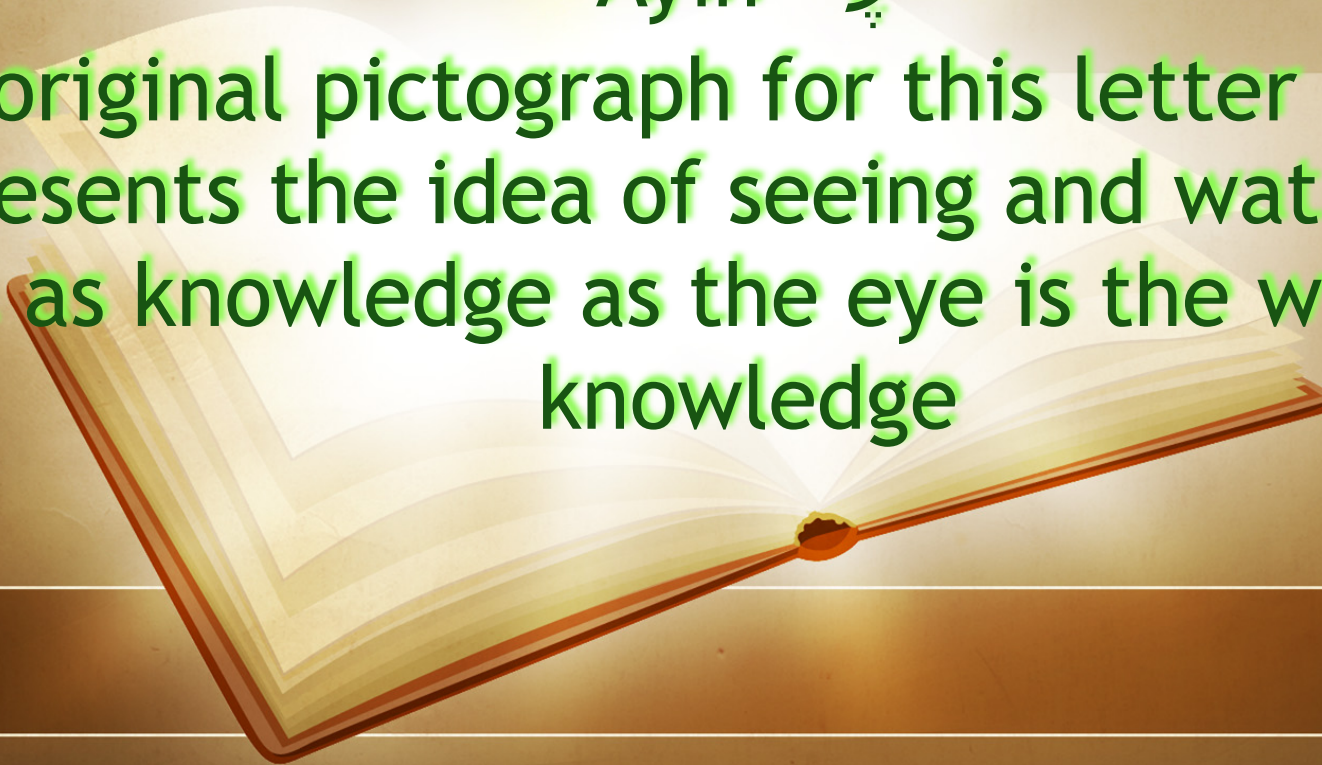
The Hebrew word for servant is עֶבֶד ebed(eh'-bed) - Strong's H5650 meaning, 'servant, slave, bondservant' and in the ancient script the word עֶבֶד ebed(eh'-bed) - Strong's H5650 is pictured as:






Ayin - 

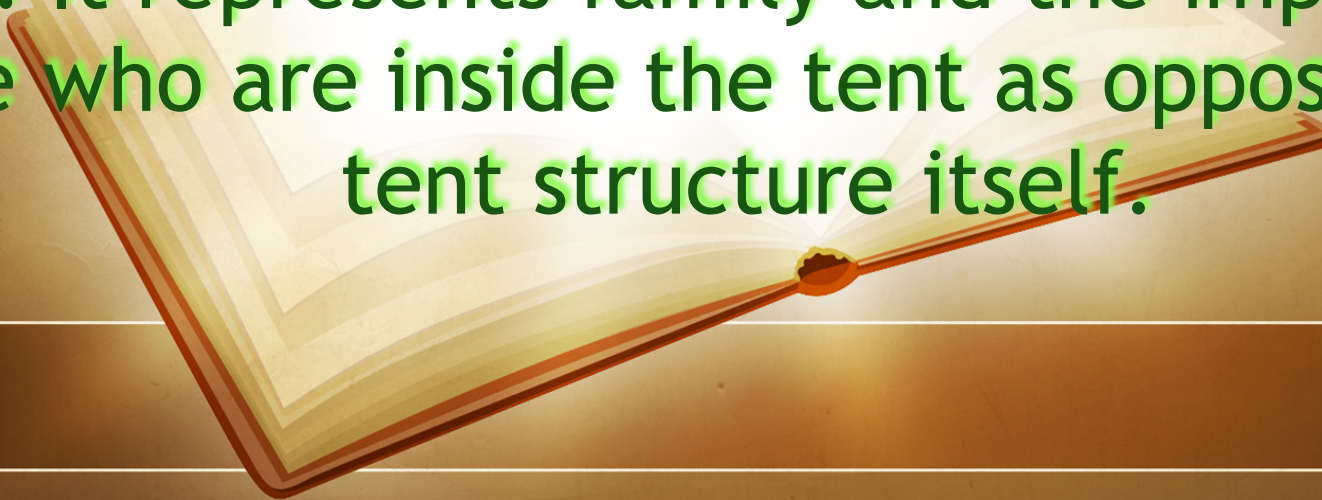
The original pictograph for this letter is  and represents the idea of seeing and watching, as well as knowledge as the eye is the window of knowledge






Beyt - בֵּית:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.





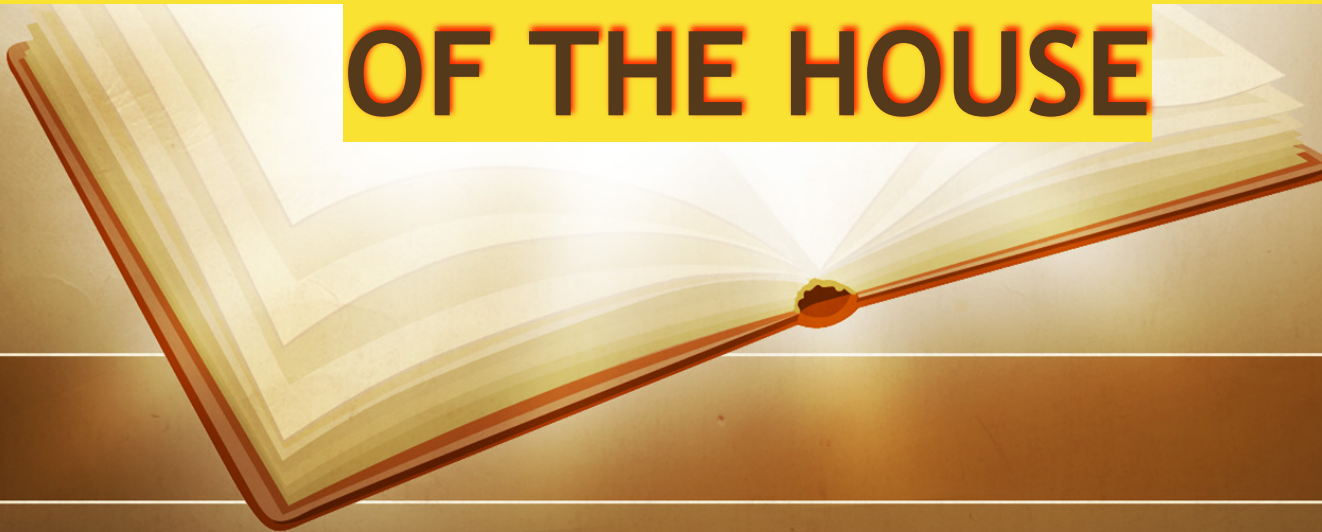
## Dalet - ד

The ancient script has this letter as  and is pictured as a 'tent door'. It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.



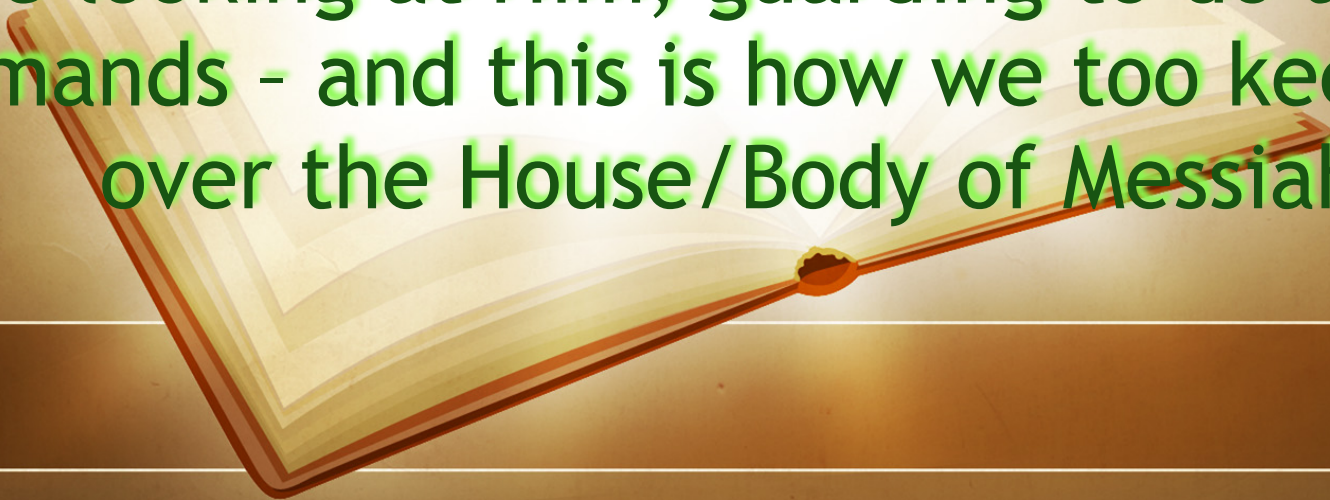
When we look at this word in the ancient script for a servant, we can see that it speaks of:

**ONE WHO WATCHES AT THE DOOR  
OF THE HOUSE**





This is what our Master calls us to do; and when we consider that **יהושע** (Yeshua) Messiah is The Door, then we further see our need to continually be looking at Him, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah!





Gen 18:4 “Please let a little water be brought,  
and wash your feet, and rest yourselves under the  
tree.”





## Verse 4

By bringing water, for their feet to be washed, we see a true expression of ancient hospitality, as it was customary to have weary travelers wash their feet, in order to refresh them and ‘wash off’ the ‘dust’ of their travels!

By Abraham making sure that there was water to wash their feet, it would be harder for these 3 to ‘shake the dust off their feet’, which is something that would be done to an unworthy host!



יהושע (Yeshua) Messiah gave His talmidim (disciples) strict instructions, that if any home or town would not receive them, then they were to shake the dust off of their feet, in judgement against that town or village or house!

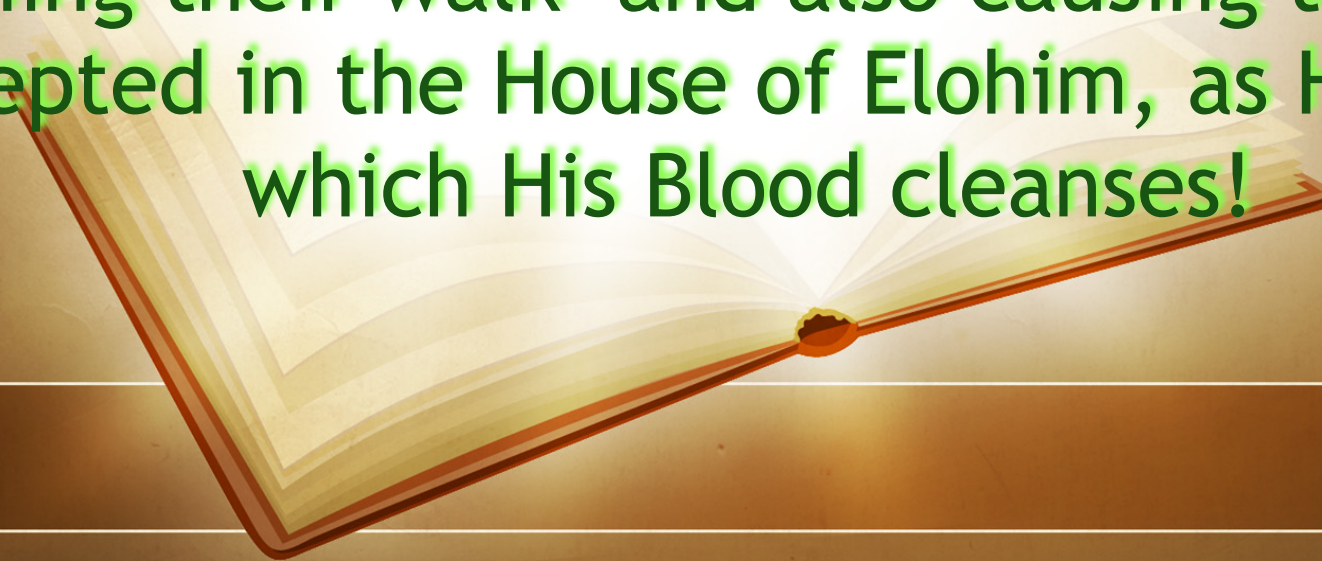




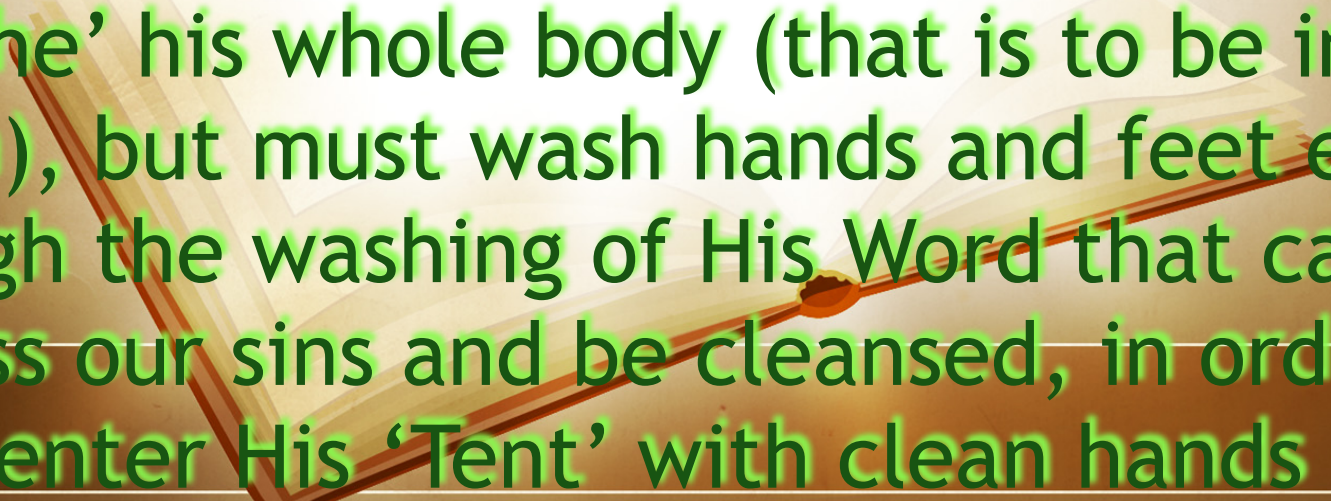
Mattithyahu/Matthew 10:11-15 “And into whatever city or village you enter, ask who is worthy in it, and stay there until you leave. 12 “And as you enter into a house, greet it. 13 “And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14 “And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet. 15 “Truly, I say to you, it shall be more bearable for the land of Sedom and Amorah in the day of judgment than for that city!”



When יהושע (Yeshua) Messiah washed His disciple's feet, we can also see the great power in Him 'cleaning their walk' and also causing them to be accepted in the House of Elohim, as His body, which His Blood cleanses!







The washing of one's feet, is also a picture of keeping our walk clean, as Messiah also tells us that one who has washed his body, would only need to wash his hands and feet, which speaks of one's daily walk and work which, one who has already been immersed in Messiah, need not 'bathe' his whole body (that is to be immersed again), but must wash hands and feet every day, through the washing of His Word that causes us to confess our sins and be cleansed, in order that we may enter His 'Tent' with clean hands and feet!



The Hebrew root word that is used here in Berěshith/Genesis 18:4 for 'wash' is רָחַץ **raḥats(raw-khats')** - Strong's H7364 which means **'to wash, wash off, bathe, wash away'**, and is the same word that is used in referring to the washing of the hands and feet of the priests, that was to be done from the water in the bronze laver!

And this also teaches us that we need to constantly keep ourselves clean through the washing of the Word. We see this picture right throughout Scripture - the Word is used for cleansing!



Why the priests had to wash their hands and feet only, was symbolic of the work and walk.

We have already been redeemed and washed by the Blood of the Lamb through repentance and immersion in His Name; yet as we walk from day to day in this world our feet pick up dirt and our hands may often engage in worldly affairs that must be dealt with and cleansed as we look intently into the mirror of the Word and allow the Word to wash us clean that we may serve as royal priests of the Most-High!


יהושע (Yeshua) washed the disciple's feet:



Yohanan/John 13: 5-10 “After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. 6 And so He came to Shim'on Kěpha, and he said to Him, “Master, do You wash my feet?” 7 יהושע (Yeshua) answered and said to him, “You do not know what I am doing now, but you shall know after this.” 8 Kěpha said to Him, “By no means shall You wash my feet, ever!” יהושע (Yeshua) answered him, “If I do not wash you, you have no part with Me.” 9 Shim'on Kěpha said to Him, “Master, not my feet only, but also my hands and my head!” 10 יהושע (Yeshua) said to him, “He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you.”



Notice the wonderful picture here - יהושע (Yeshua) washes their feet and wiped them with the towel, with which He was girded - a wonderful picture of the belt of truth, or the girdle of the High Priest - picturing for us how we too are to be washed by the Word (He is the Living Word) and wiped by the girdle (Truth) - for, it is the Word that cleanses our hands and feet.





At first Kěpha said 'no', to יהושע (Yeshua) washing his feet, thinking that there was no way his Rabbi would wash his feet and יהושע (Yeshua) tells him plainly that he does not know what was being done, but would know afterwards. Kěpha then boldly asks to have his hands and head washed too, and here יהושע (Yeshua) reiterates the service in the Tabernacle - we who have been immersed in Him have had a bath, and what still needs to be washed is our feet, which speaks of our daily walk.



We cannot come and serve יהוה (YeHoVah), as a royal priesthood, if our walk has been defiled in any way - we first must wash our hands and feet so that we may serve Him with confidence and joy:

Dawid understood this:

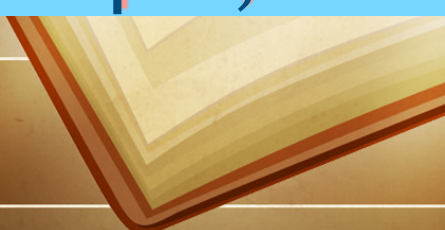
Tehillah/Psalm 26:6 “I wash my hands in innocence; and I walk around Your altar, O יהוה (YeHoVah).”



יהושע (Yeshua) was preparing the disciples for service and showed them the necessity of washing each other's feet, as we look out for each other and encourage each other and be mature enough to tell each other when we have walked in error; and bring the cleansing through the mirror of the Word and clearly speaks of our need to be a people who serve and not wait to be served - those who wait 'hand and foot' to be served so to speak are not the true priesthood of the Tabernacle!



Yohanan/John 13:12-15 “So when He had washed their feet and taken His garments, and sat down again, He said to them, “Do you know what I have done to you? 13 “You call me Teacher and Master, and you say well, for I am. 14 “Then if I, Master and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 “For I gave you an example, that you should do as I have done to you.”





With יהושע (Yeshua) washing their 'feet' only, there is another powerful Truth being given here, of how we are unable to 'work' redemption/atonement for ourselves - for it is only by the Blood of Messiah - by His clean hands (pure work) of His Atoning offering of Himself, that we can be cleansed and our 'dead and dirty works' redeemed.

We also see how the feet of יהושע (Yeshua) was washed through the tears of a woman who was a sinner, as she came with an alabaster flask of perfume and washed His feet and anointed them with oil.



The Pharisee whom **יהושע** (Yeshua) was eating with did not wash **יהושע** (Yeshua) feet when He arrived, nor did he anoint His head with oil - this woman came and did both and was forgiven her sins, for her act of faith toward the Master.

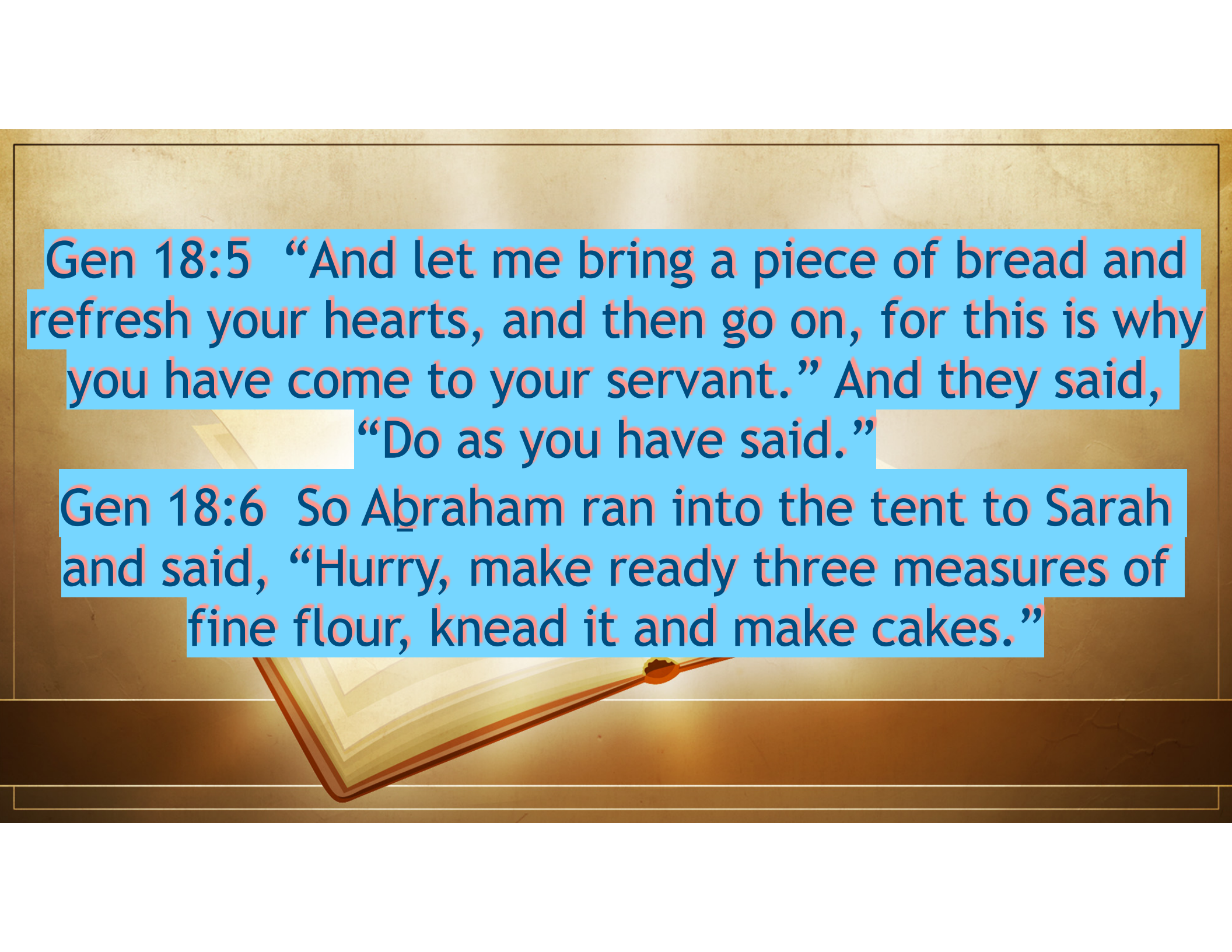
The washing of feet, was a form of hospitality, as one's feet would pick up dirt along the way and also grow tired from walking great distances and washing feet would cleanse them and refresh them, and not bring the 'dirt' into one's home.



Today, we are to be careful as to who it is that we allow to come and bring the 'dirt' of the world into our homes, as we must be able to 'wash' each other's feet through the Word.



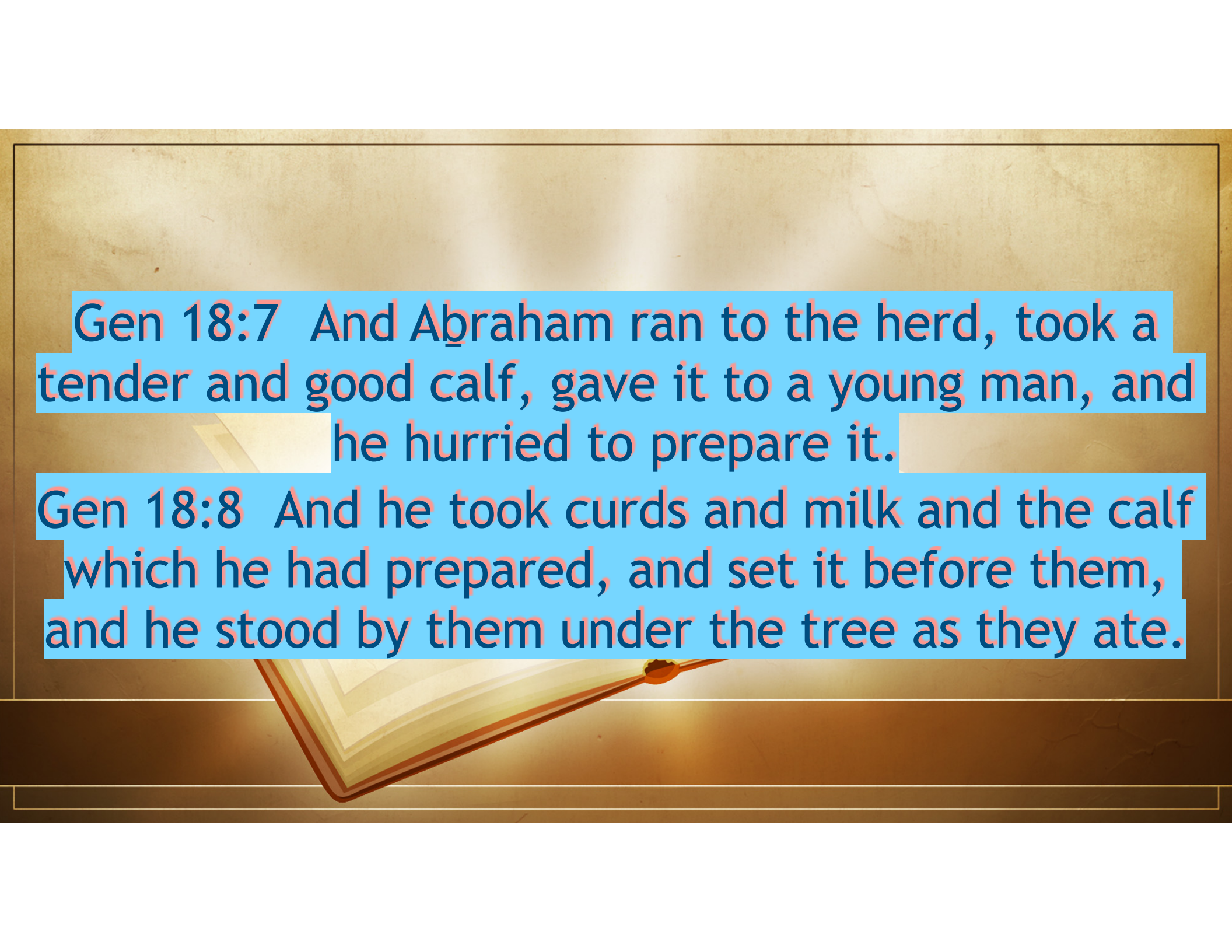




Gen 18:5 “And let me bring a piece of bread and refresh your hearts, and then go on, for this is why you have come to your servant.” And they said, “Do as you have said.”

Gen 18:6 So Abraham ran into the tent to Sarah and said, “Hurry, make ready three measures of fine flour, knead it and make cakes.”





Gen 18:7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hurried to prepare it.

Gen 18:8 And he took curds and milk and the calf which he had prepared, and set it before them, and he stood by them under the tree as they ate.





## Verse 5-8

Breaking bread and sharing a meal, is a powerful picture of true community in Messiah.



Breaking bread and sharing a meal, is a powerful picture of true community in Messiah.

We must also recognize here, that Abraham served them 'butter, milk and meat', which shows very clearly that there is NO Torah instruction that says you are not allowed to mix milk and meat products - that is a rabbinic oral law of man and has no relevance to a true Torah observant follower of Messiah.

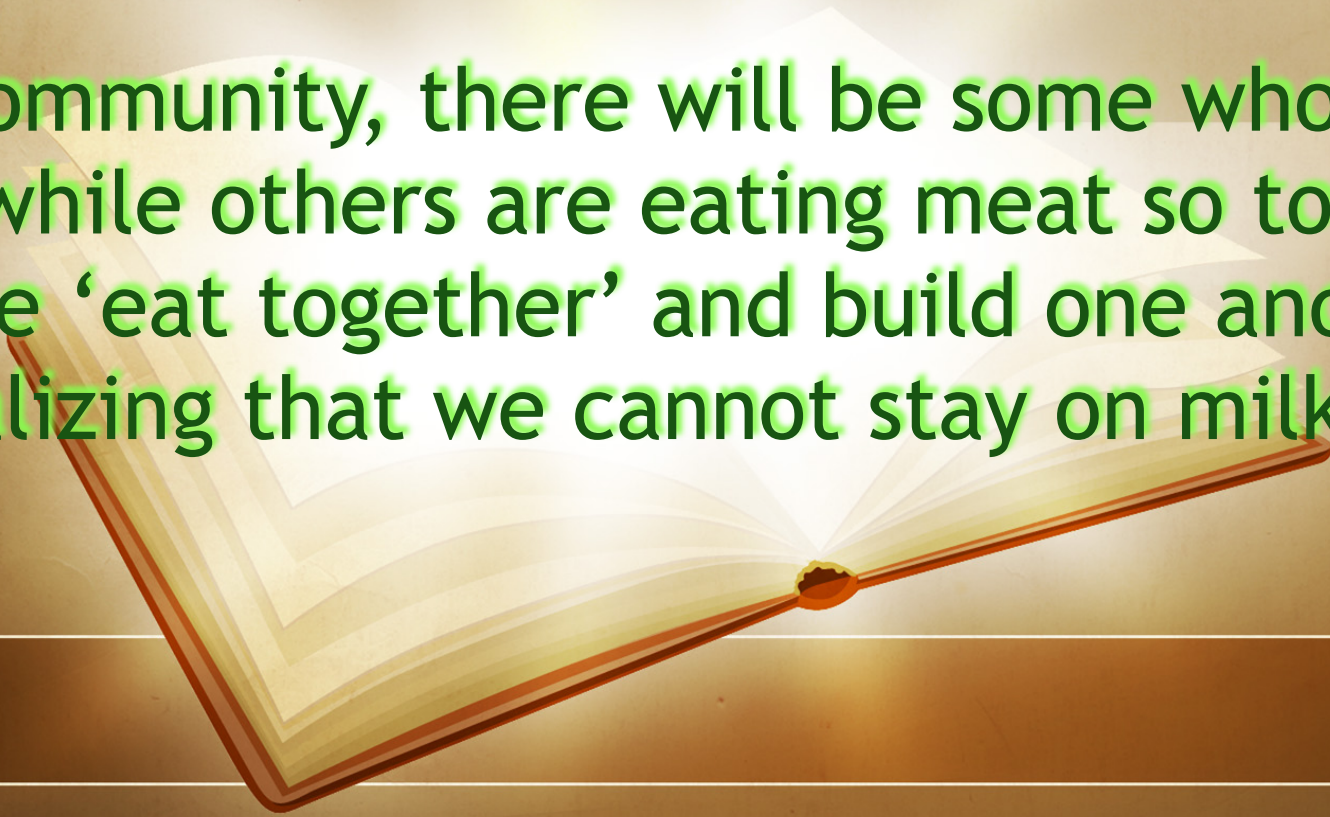


We can eat milk and meat products together -  
after all, the Author of The Torah did so right here  
in Abraham's tent!!!

What we can learn from this, is the picture of how  
a new believer will first eat the milk of the Word  
and then grow on to maturity and eat the meat of  
His Word.



In a community, there will be some who still need milk, while others are eating meat so to speak and so we 'eat together' and build one another up, realizing that we cannot stay on milk alone!





Ib'rim/Hebrews 5:12-14 "For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food. 13 For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe. 14 But solid food is for the mature whose senses have been trained by practice to discern both good and evil."



If one does not meditate on the word (which the picture of 'chewing the cud' reflects for us) then their ability to 'eat and chew' the meat will never develop!!!

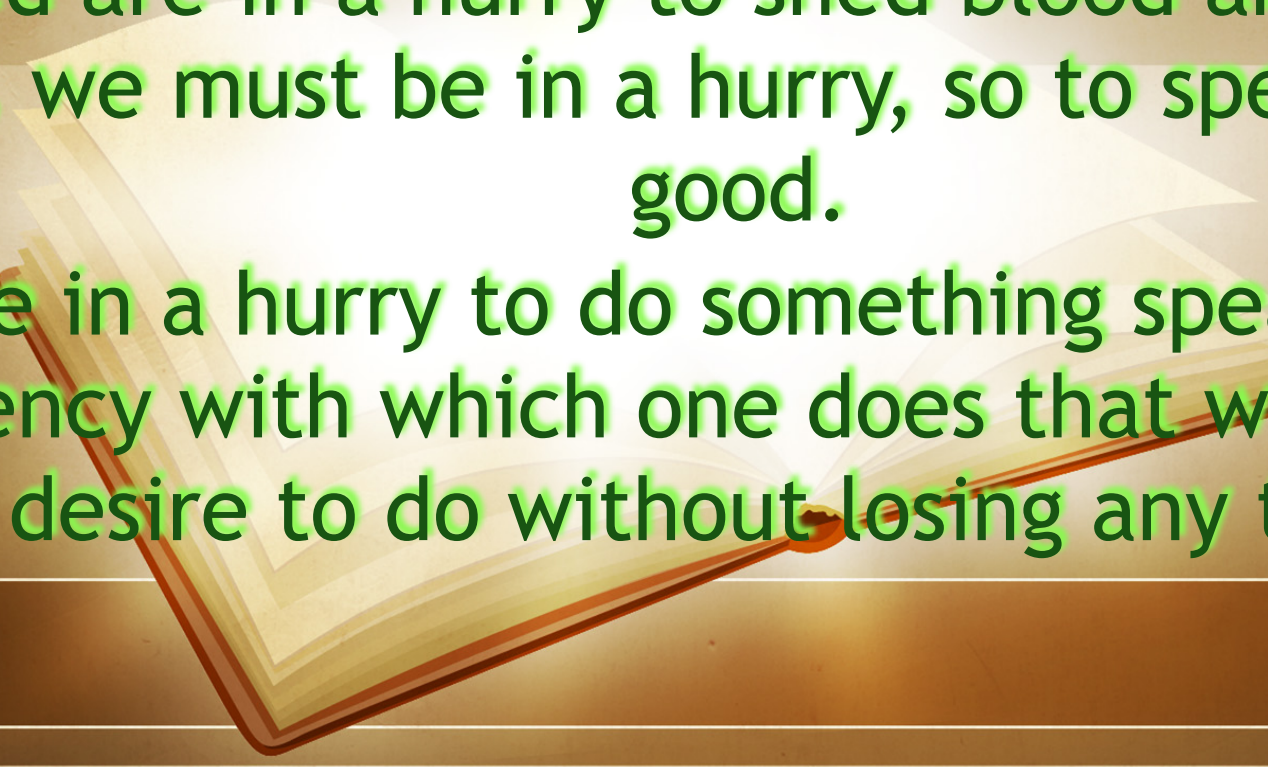
Kěpha Aleph / 1 Peter 2:1-3 "Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words, 2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it, 3 if indeed you have tasted that the Master is good."

In Verse 6 we again see the urgency of Abraham as he 'ran' into the tent to Sarah.

The Hebrew word that is used here for 'ran' comes from the root word מָהַר mahar (maw-har')- Strong's H4116 which means, 'to hasten, act quickly, prepare, make speed'.

We have a responsibility to be 'in haste', in regards to living set-apart lives and walking in complete reverence of Messiah!



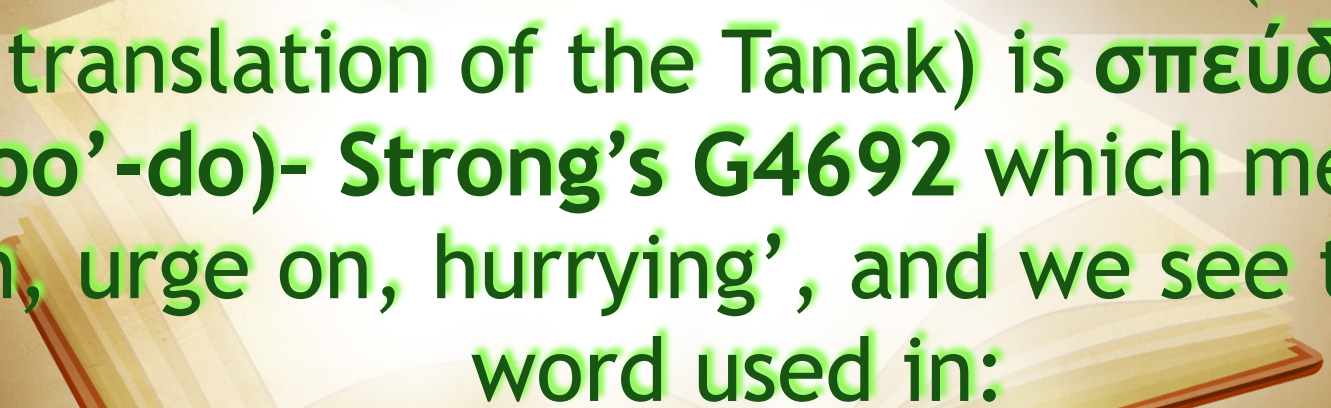


What we are to recognise, is that while many wicked are in a hurry to shed blood and practice evil, we must be in a hurry, so to speak, to do good.

To be in a hurry to do something speaks of the urgency with which one does that which they desire to do without losing any time.



The Greek word used here in the LXX (Septuagint - Greek translation of the Tanak) is **σπεύδω** **speudō** (**spyoo'-do**)- **Strong's G4692** which means, 'to hasten, urge on, hurrying', and we see this Greek word used in:





Kěpha Bět/2 Peter 3:11-12 “Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behaviour and reverence, 12 looking for and hastening the coming of the day of Elohim, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!”

Abraham's 'hastening' teaches us a great lesson on always being ready to serve in complete set-apartness!

This word מָהָר mahar - Strong's H4116 is also used in Abraham telling Sarah to 'hurry' and make cakes; and this word is used in verse 7, where we see that Abraham 'ran' to the herd to get the meal ready!

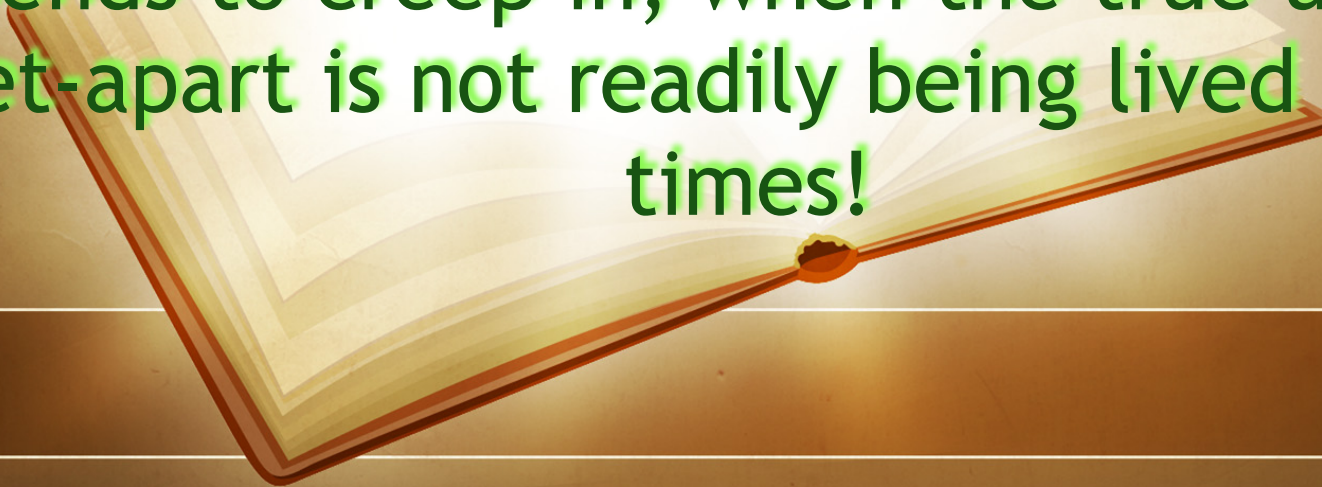


This bread that Sarah was told to make, would most certainly have been unleavened bread, as there would be no time to let the bread rise and be mixed with leaven, as this process would take too long.

This teaches us another powerful lesson, in showing us how we must always be ready to serve 'without any leaven' in our lives!  
In other words, we are to serve without compromise!

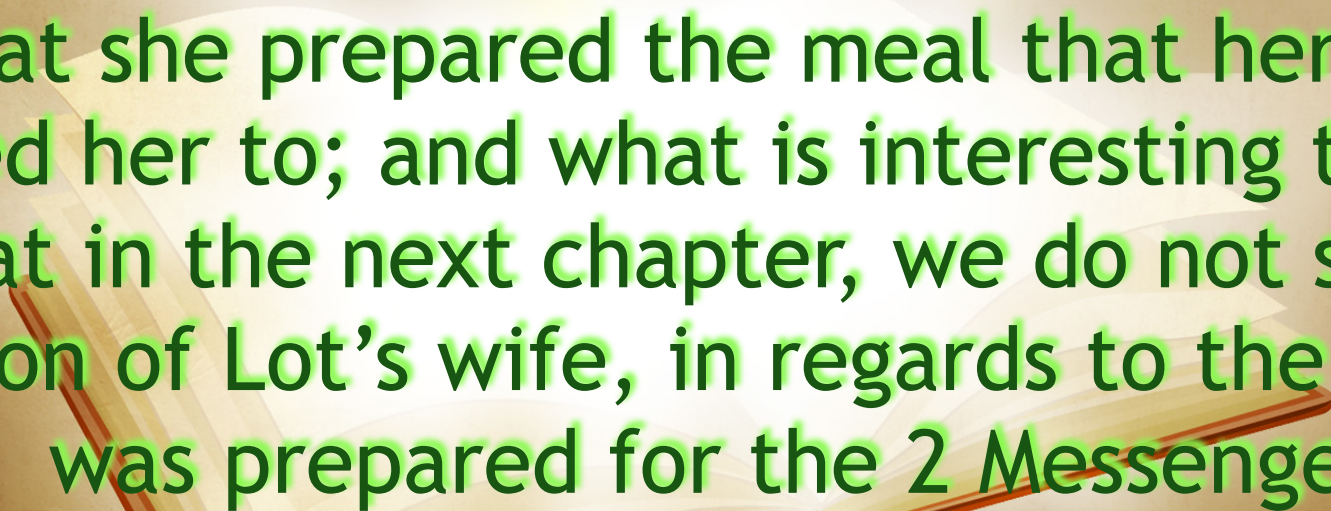


Many people who procrastinate, and hesitate, in doing what is required, often find themselves being riddled with compromise, as the leaven of self tends to creep in, when the true urgency to be set-apart is not readily being lived out at all times!





Sarah here, is a great picture of a submissive wife, in that she prepared the meal that her husband asked her to; and what is interesting to see, is that in the next chapter, we do not see any mention of Lot's wife, in regards to the meal that was prepared for the 2 Messengers!



Sarah was instructed to make ready 3 measures of flour, and we take note here that Sarah is the only woman in Scripture we see preparing 3 measures of flour!

Why this is interesting, is that we see in a parable that Messiah gave, the following:

Mattithyahu/Matthew 13:33 “Another parable He spoke to them, “The reign of the heavens is like leaven, which a woman took and hid in three measures of meal until all was leavened.”



We are to offer to יהוה that which must be without leaven, but what we can offer to our neighbour can be leavened. What leaven is to be offered?

While at Pěsaḥ/Passover, leaven is a picture of sin, the larger picture of leaven is that of any kind of total permeation, as seen in the parable of Messiah above.



At Shabuoth, we wave two loaves of bread as the  
‘wave offering’ - and this offering of bread is  
baked with leaven - and this is the ‘Bikkurim’ to  
**יהוה!!!**

However, no portion of this offering is burnt on the  
slaughter place for a remembrance offering, for no  
leaven is burnt in an offering unto **יהוה**, and this  
leaven that is in the bread being waved is a picture  
of the ‘good leaven’ of the Kingdom that has  
permeated the whole body of Messiah, as the old  
leaven of sin has been cleansed and washed away!



Luqas/Luke 13:20-21 “And again He said, “To what shall I compare the reign of Elohim? 21 “It is like leaven, which a woman took and hid in three measures of flour until it was all leavened.”




This parable teaches us that these three (3) measures of flour that leaven has been hidden in, until all is leavened, is a great picture of the three (3) times a year all men were to go up to Yerushalayim to celebrate the Feasts of **יהוה**, which collectively would cover all seven (7) Feasts; and this wave offering of the 'Leavened bread' at Shabuoth is a clear picture of the establishment of a 'renewed' Covenant, sealed in the Blood of Messiah and confirmed by the outpouring of His Spirit, so that the 3 witness together - that is the water, blood and spirit - which can also represent the 3 measures of flour:

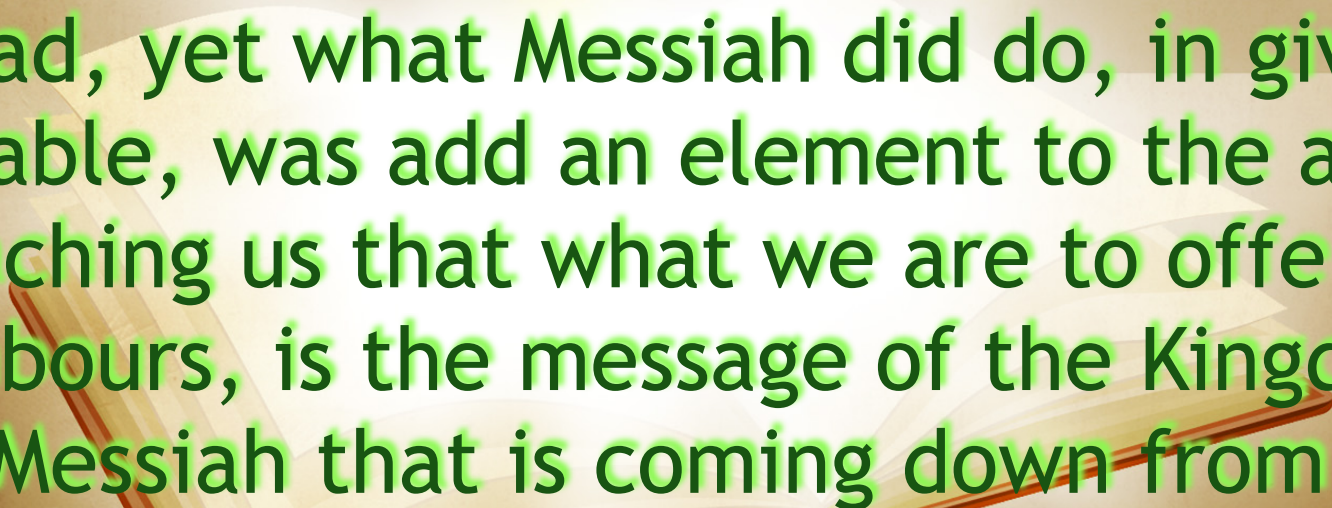


Yohanan Aleph/1 John 5: 6-8 “This is the One that came by water and blood: יהושע

Messiah, not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth. 7 Because there are three who bear witness: 8 the Spirit, and the water, and the blood. And the three are in agreement.”



Sarah certainly would not have made leavened bread, yet what Messiah did do, in giving this parable, was add an element to the allegory: teaching us that what we are to offer to our neighbours, is the message of the Kingdom Reign of Messiah that is coming down from above.





The Hebrew word for 'measure' is **סֵאָה** seah (seh-aw')- **Strong's H5429** which is thought by scholars to be equal to 1/3 of an ephah, and an ephah basket is made up of 10 omers.

Abraham ran to the herd and after selecting a good and tender calf he gave it to a young man and the young man 'hurried' to prepare it.



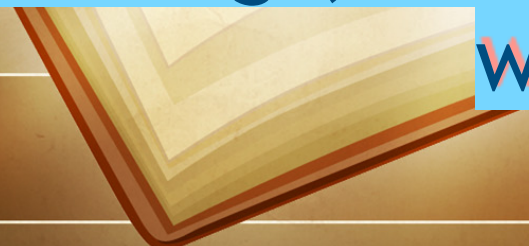
Once again, we see this word מָהָר mahar (maw-har')- Strong's H4116 being used in referring to the 'urgency' with which the young man prepared the meal, and highlights for us the clear discipline and authority that Abraham had over his home, and how he ruled his house well as all in his house acted with the same 'hastening' speed to serve with excellency and great hospitality!

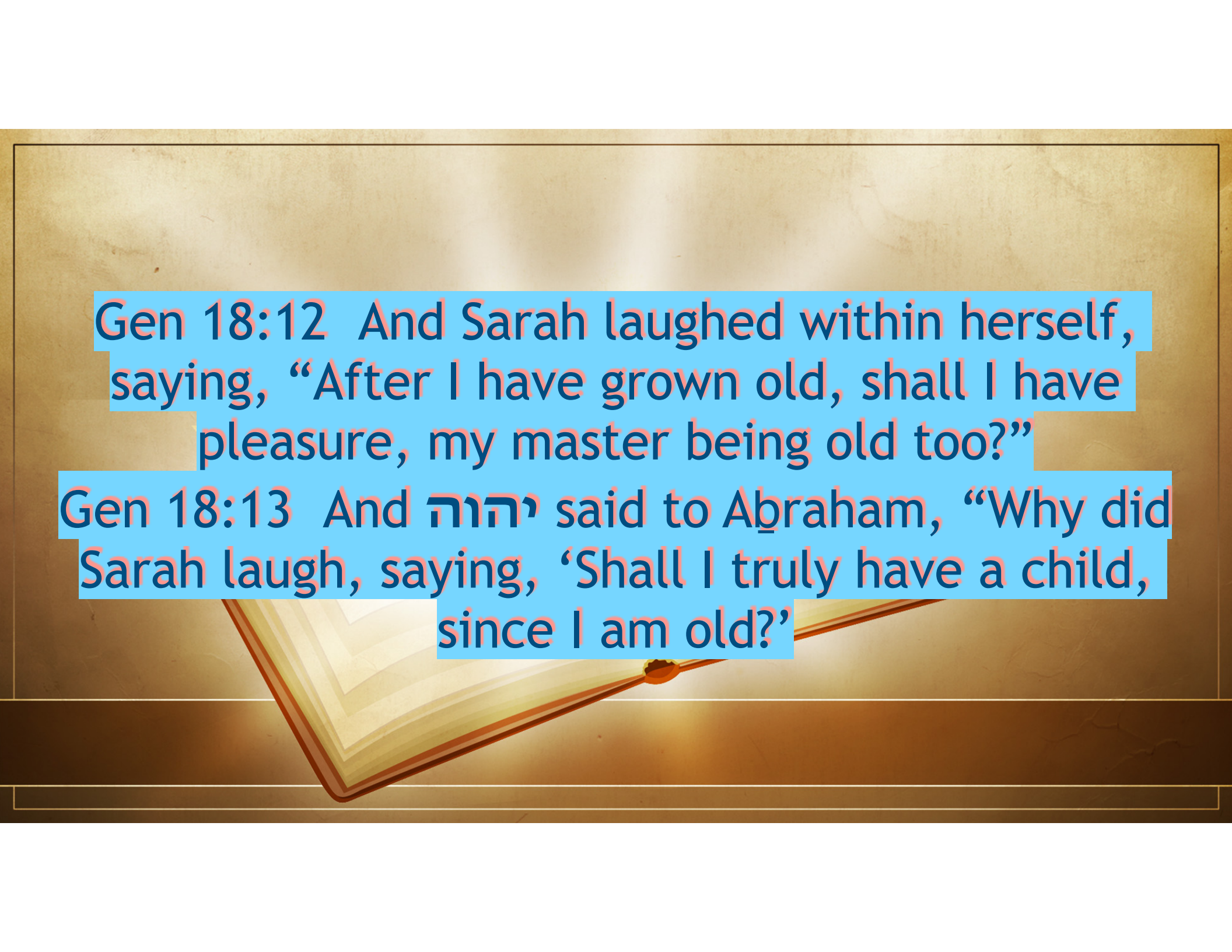


Gen 18:9 And they said to him, “Where is Sarah your wife?” And he said, “See, in the tent.”

Gen 18:10 And He said, “I shall certainly return to you according to the time of life, and see, Sarah your wife is to have a son!” And Sarah was listening in the tent door which was behind him.

Gen 18:11 Now Abraham and Sarah were old, well advanced in age, and Sarah was past the way of women.





Gen 18:12 And Sarah laughed within herself, saying, “After I have grown old, shall I have pleasure, my master being old too?”

Gen 18:13 And יהוה said to Abraham, “Why did Sarah laugh, saying, ‘Shall I truly have a child, since I am old?’



Gen 18:14 “Is any matter too hard for יהוה? At the appointed time I am going to return to you, according to the time of life, and Sarah is to have a son.”

Gen 18:15 But Sarah denied it, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

## Verse 9-15

Promise of a son!

Where is your wife?

A great question that needs to be asked to many husbands today - “where is your wife?”

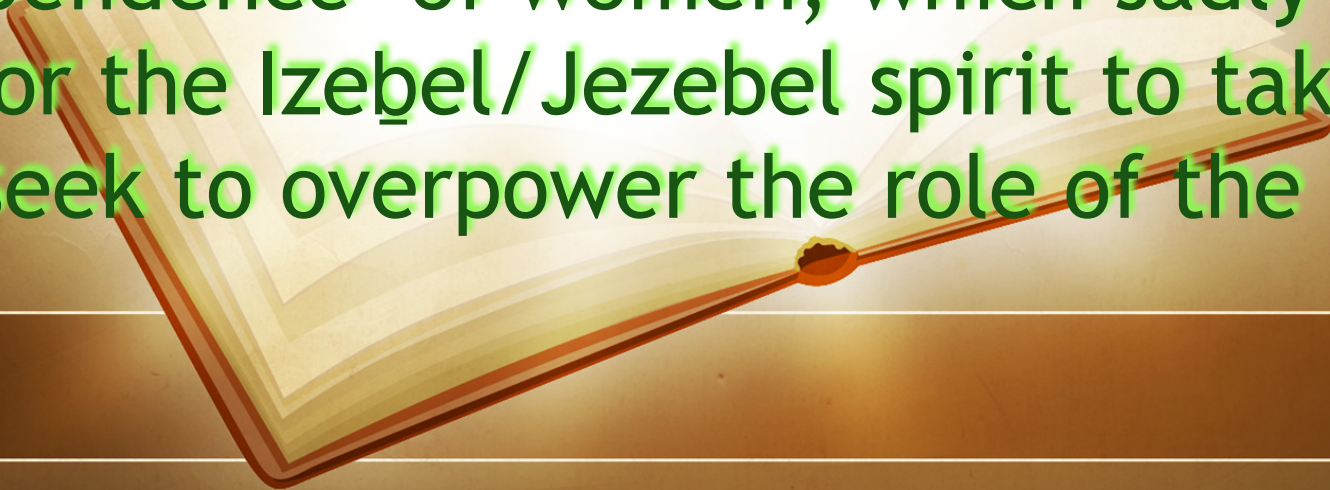
Sarah was in the tent, and as I said, this is a picture of True Marriage, with Abraham being the head of the home and Sarah being where she was supposed to be - where her husband knew where she was!



In speaking of what the characteristics of women were to be, Sha'ul tells Titos what the older women were to train the younger women to be, in:

Titos/Titus 2:5 “to be sensible, blameless, workers at home, good, subject to their own husbands, in order that the word of Elohim is not evil spoken of.”

So many wives are not living in subjection to their own husbands and what we have found happening, more and more, over the last century, is the 'independence' of women, which sadly opens the door for the Izebel/Jezebel spirit to take root and seek to overpower the role of the man!





Kěpha Aleph/1 Peter 3:5-6 “For in this way, in former times, the set-apart women who trusted in Elohim also adorned themselves, being subject to their own husbands, 6 as Sarah obeyed Abraham, calling him master, of whom you became children, doing good, and not frightened by any fear.”



Abraham knew where his wife was and could confidently tell יהוה this without any delay or assumption, and Sarah was exactly where her husband said she was.

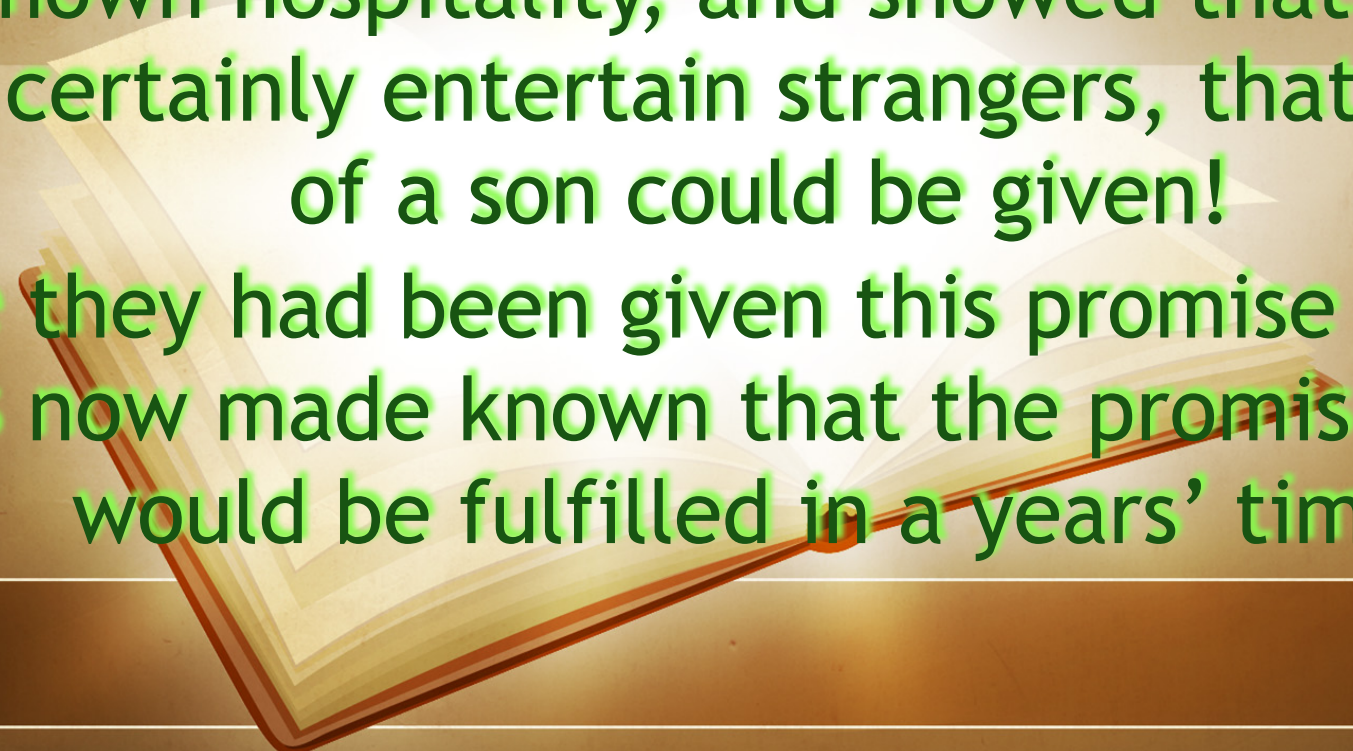
Many husbands do not know what their wives are doing, nor do they know where their wives are, most of the time, and this should not be the case, for a true set-apart family that serves without compromise!



The head of the home must know at all times where his wife is and what she is doing, as this reflects a proper unity, as opposed to an unnatural 'independence' that is being taught by the world today.

What we can notice here, is the test of whether the home of Abraham was indeed a true home of hospitality, and a home that would be worthy of bringing up a child in the ways of יהוה.





It was only after Abraham and his whole household had shown hospitality, and showed that his home could certainly entertain strangers, that this news of a son could be given!

While they had been given this promise before, it was now made known that the promise given, would be fulfilled in a years' time!



Sarah heard the promise of a son that she was to have and shed laughed!

Abraham also laughed previously, when he first heard this promise in:

Berēshith/Genesis 17:17 “And Abraham fell on his face and laughed, and said in his heart, “Is a child born to a man who is a hundred years old? Or is Sarah, who is ninety years old, to bear a child?”

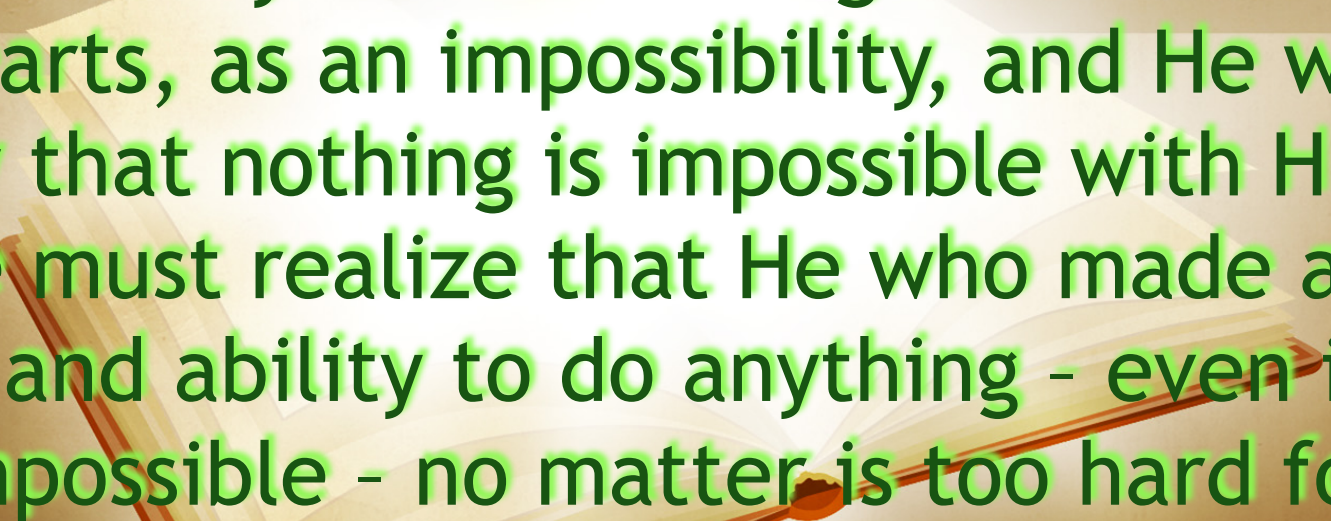
When she was confronted about her laughing, she denied it and was convicted of her falsehood, when confronted with the Truth of the Word.

How often do so many of us make the same error, of thinking that the promises of the Word are not realistic and may even laugh at the prospect of seeing the breakthrough that seems physically impossible?

Then when confronted with our lack of faith, we often deny it?




What we can see from this account, is that יהוה knows exactly what we 'laugh' at or 'write off', in our hearts, as an impossibility, and He wants us to know that nothing is impossible with Him; after all, we must realize that He who made all, has the power and ability to do anything - even if we think it impossible - no matter is too hard for יהוה!



While we can learn from Sarah being confronted and learn that we are to trust in the word of Elohim, despite the physical realities that we may see, we also see that Sarah did in fact believe:

Ib'rim/Hebrews 11:11 “By belief also, Sarah herself was enabled to conceive seed, and she bore a child when she was past the normal age, because she deemed Him trustworthy who had promised.”





We must also recognize that our laughter must be as a result of the joy of expectancy and belief in the assurance of His secure promises, and not let our laughter be one of doubt but of praise for His True Word:

Tehillah/Psalm 126:2 “Then our mouth shall be filled with laughter, and our tongue with singing, then shall they say among the gentiles, “יהוה has done great deeds for them.”

Eph'siyim/Ephesians 3:20 “And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us”

Verse 14 carries a great rhetorical question - “Is any matter too hard for יהוה?”

The answer is obvious - NO!!!

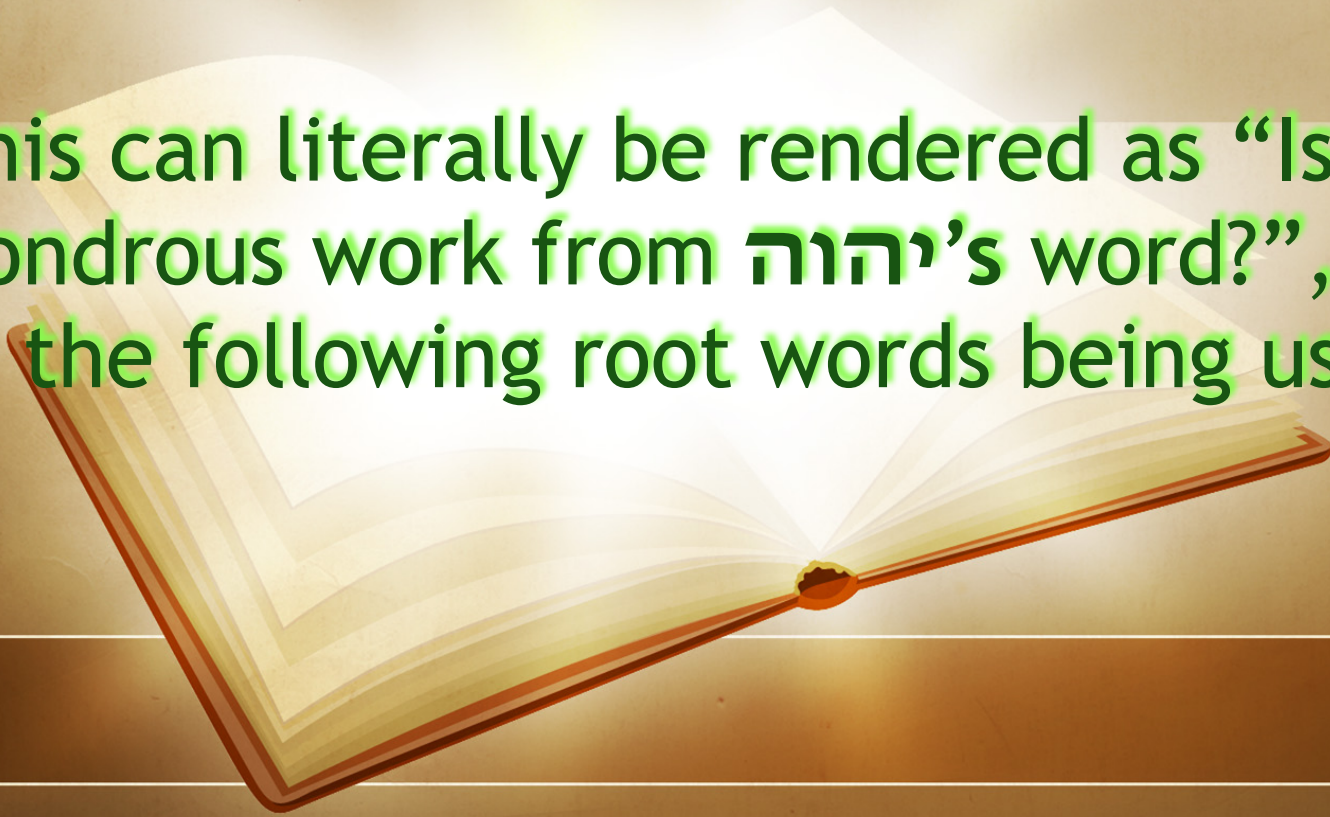
This phrase, in the Hebrew, is written as follows:

הַיִּפָּלֵא מֵיְהוָה דָּבָר - ‘hayippalea mey YEHOVAH  
dabar





And this can literally be rendered as “Is it beyond the wondrous work from יהוה’s word?”, as we see the following root words being used:





In the word הַיְפָלָא hayipaleya, the root word פָּלָא pala (paw-law')- Strong's H6381 is used, which means, 'to be surpassing or extraordinary, make marvelous, make special, wondrous work or deed, fulfill a special vow', and is written in the niphal passive tense, which can render the meaning of, 'to be beyond one's power, be difficult to do, to be difficult to understand, to be wonderful, be extraordinary', along with the letter 'hey' ( ה ) at the front, being used as an adverbial, interrogative 'yes' or 'no'.



In other words, as a question, it can render:  
‘yes or no, is it beyond the power and  
extraordinary and wonderful?’.

The letter ‘mem’ ( מ ) in front of the Name of  
יהוה is used as a preposition meaning, ‘from’.  
The Hebrew word that is translated as ‘matter’ is  
דָּבָר dabar (daw-baw’)- Strong’s H1697 which  
means, ‘speech, word, matter, acts’.

Yeshayahu/Isaiah 55:11 “so is My Word that goes forth from My mouth - it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.”

Iyob/Job 42:1-2 “And Iyob answered יהוה and said, 2 “You know that You are able to do all, and that no purpose is withheld from You.”

Yirmeyahu/Jeremiah 32:17 “Ah, Master יהוה! See, You have made the heavens and the earth by Your great power and outstretched arm. There is no matter too hard for You”



In essence, we are seeing that this rhetorical question basically asks the following:

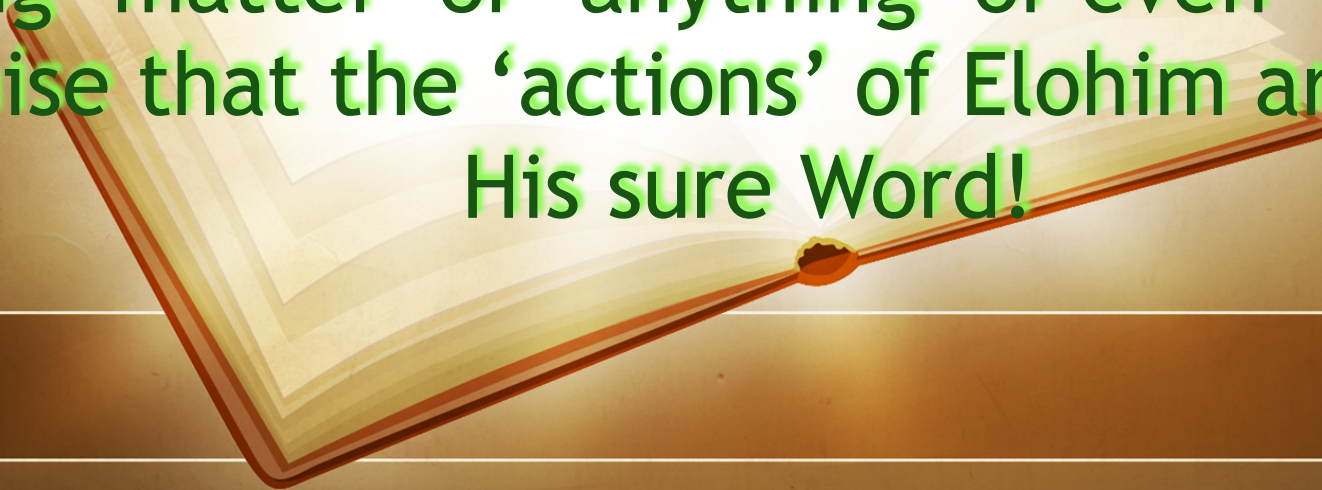
**“Is it beyond the power and the extraordinary and wonderful Word of יהוה?”**

We have the full assurance of our Master, that His Word is sufficient, and we must not waver in unbelief and we must never doubt the Word of יהוה.





While the use of the word דָּבָר *dabar* (daw-baw')-  
Strong's H1697, which means, 'speech, word,  
matter, acts', is most certainly understood here as  
being 'matter' or 'anything' or even 'act', we  
recognise that the 'actions' of Elohim are based on  
His sure Word!





What is being asked here, is whether or not that which He says He will do is impossible or too hard for Him to do, and the answer is most certainly 'NO'!

This is a sobering wake up call for all of us, especially in times where we consider that certain circumstances seem to crowd out the possibility of the extraordinary and wonderful work of Elohim to be made manifest.



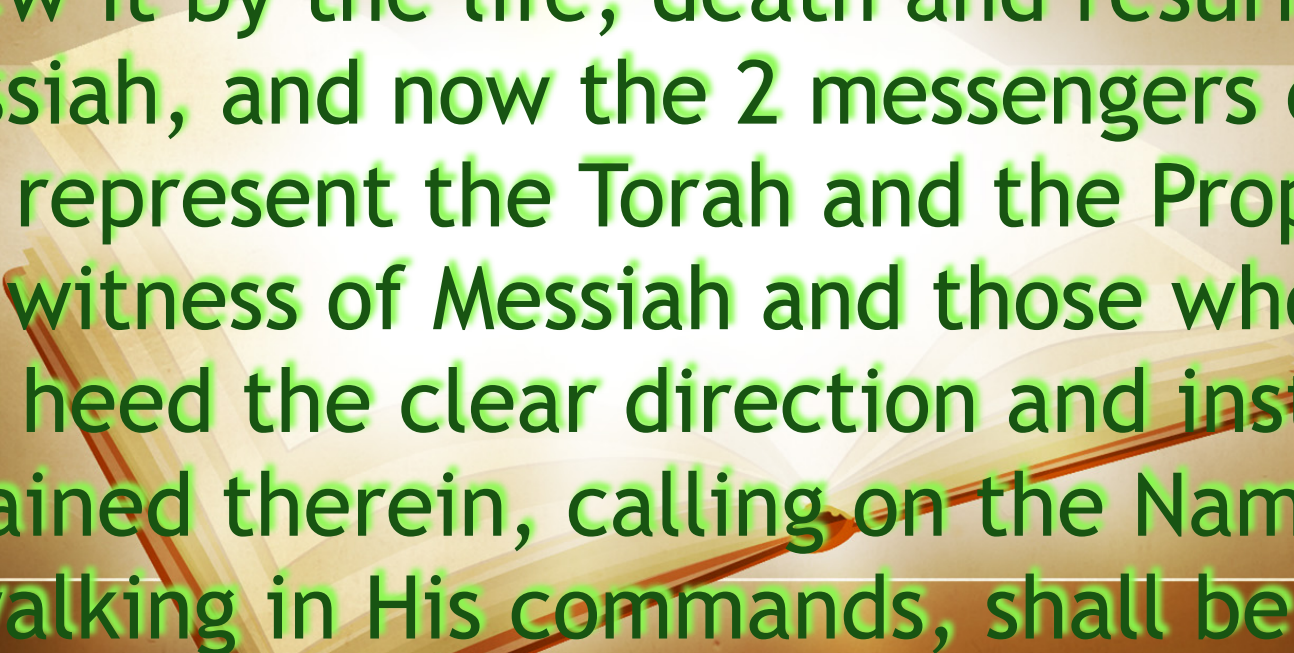
## CHAPTER 19

יהוה had gone away, after He had ended speaking with Abraham and Abraham went back to his tent.

The 2 Messengers that came with יהוה had proceeded to go down to Sedom.








I find this a clear picture for us of how Elohim came down to make known His Covenant and renew it by the life, death and resurrection of Messiah, and now the 2 messengers can, in a sense, represent the Torah and the Prophets which bear witness of Messiah and those who listen to and heed the clear direction and instructions contained therein, calling on the Name of יהוה and walking in His commands, shall be delivered!



Lot was sitting in the gate - The gate of a city was the seat of authority for the city; and the place where all right-ruling and judging would take place, and where city business would be discussed and decided upon. Anyone entering a city would be screened at the gate and if the gate of a city was destroyed then the city would be taken captive.

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the red bookmark is placed between the pages. The background is a textured, light brown surface, possibly a parchment or a book cover, with a dark brown border at the bottom.



Lot's position therefore, in Sedom, was a high position and he possibly was given this position after Abraham had rescued Lot and the people of Sedom and brought back all their goods.

He recognized these 2 Messengers as Messengers of Elohim and bowed himself toward them and extended his hospitality to them. Lot urged the Messengers to not stay in the open square as he knew how wicked this town was, and when they came to his house he prepared a meal for them.



We see no mention of his wife and from the results that would follow we can assume that his wife was not a Torah observant wife that was subject to her husband, but rather one who preferred the lifestyle of Sedom!



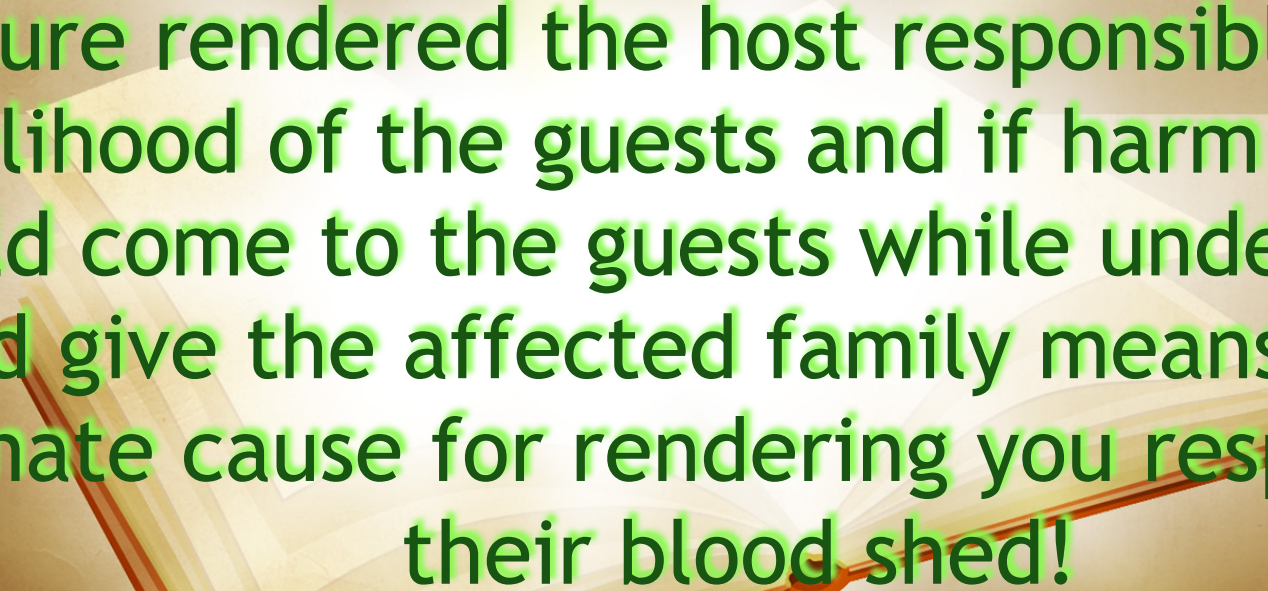


The men of Sedom came to Lot's door and wanted the 2 men to be handed over to them in order to be raped! This was a sick city where hospitality was not extended to outsiders and those who came in would have to give wealth and goods to the city or be raped and killed!

Lot offers his two daughters who were virgins and betrothed to be married!

While this was certainly not an acceptable option, Lot did all he could to protect the Messengers of Elohim - yet was a last resort in trying to get the city men to stop harassing the Messengers of Elohim.



An open book with a red bookmark is positioned diagonally across the lower half of the slide. The pages are a light cream color, and the binding is visible in the center. The background is a textured, parchment-like surface with a warm, golden-brown hue. The text is written in a bold, green, sans-serif font with a slight shadow effect, making it stand out against the background.

Being under someone's roof in Middle-Eastern culture rendered the host responsible for the livelihood of the guests and if harm or death should come to the guests while under you roof would give the affected family means to have a legitimate cause for rendering you responsible for their blood shed!



## Verse 9

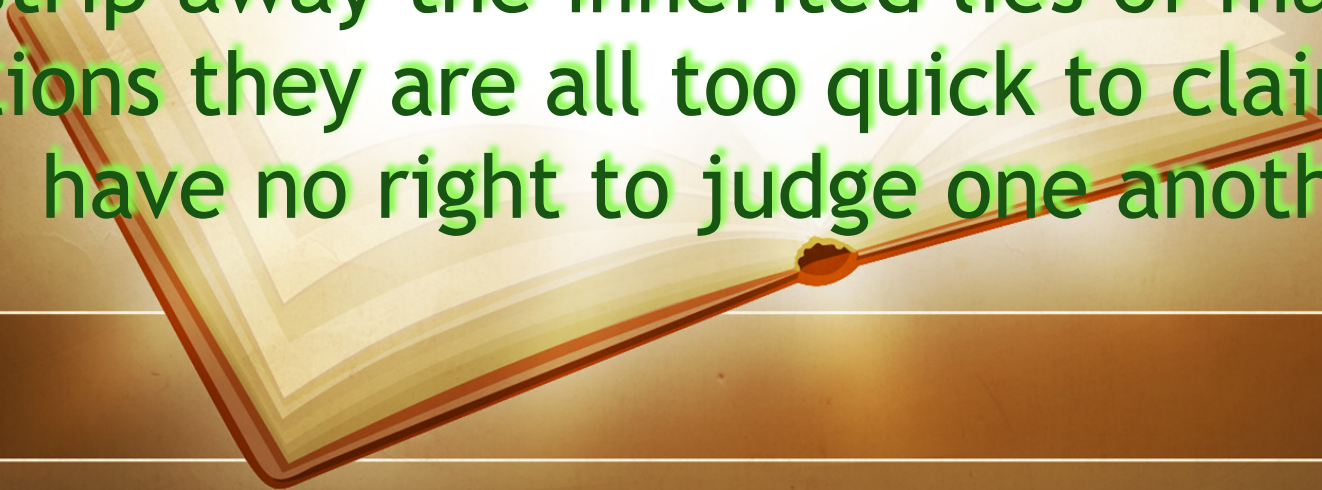
Who are you to judge?

An often-common phrase that is heard so repeatedly today by those who refuse to give their ear to the proper hearing of the Torah!

Lot was an appointed judge in the city gate, yet as a sojourner, or foreigner, they had quickly ganged up against him, when they did not get what they want!



It is the same today, with so many people who may have at one time been our friends, yet when confronted with the Truth of Torah and the need to strip away the inherited lies of man-made traditions they are all too quick to claim that we have no right to judge one another!

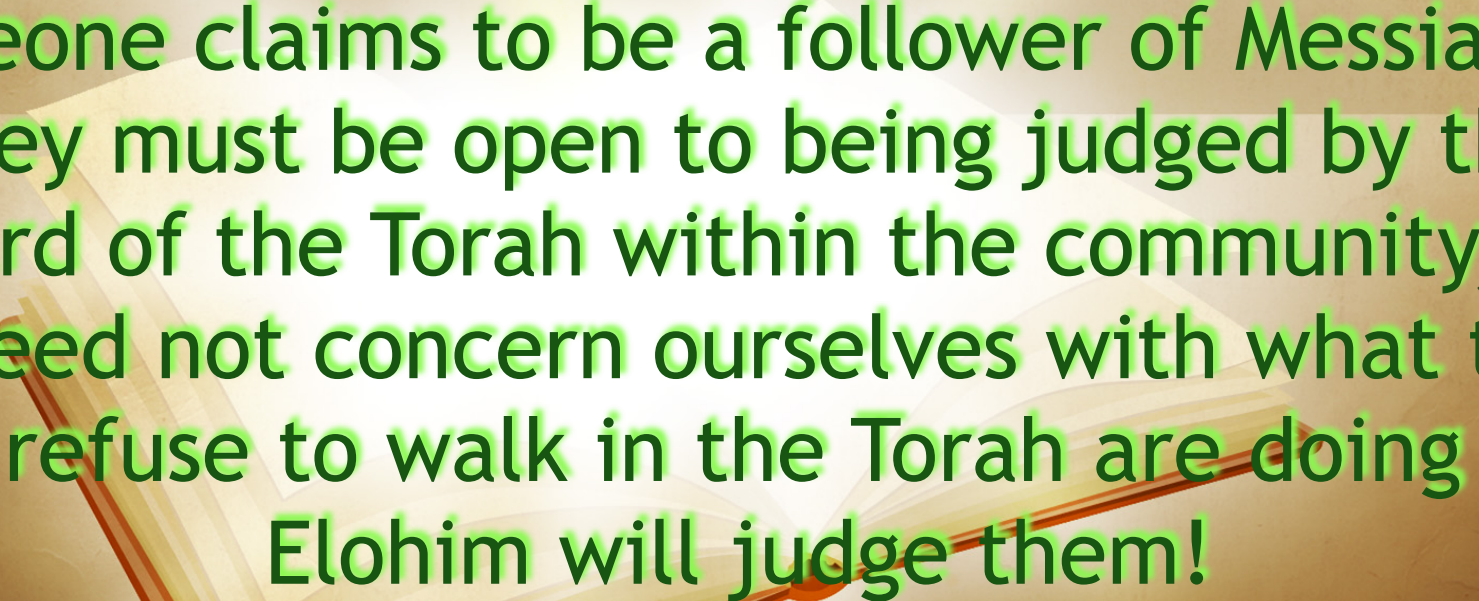




As soon as you hold someone to the standard of the Word of Elohim, they tend to be very quick to attack the Truth you speak to them, with the 'do not judge' clause that they fall back to, when trying to justify their compromised worship and lawless loving standards!

As soon as you, by proclaiming the Truth, stand in the way of others fleshly desires they will quickly raise the fact that you have no authority to judge them and tell them what to do, when all they are trying to do is to make you like them. Come out and be separate and do not let those 'outside' judge you 'inside'!





We are to judge 'inside' the body - in other words if someone claims to be a follower of Messiah then they must be open to being judged by the standard of the Torah within the community, while we need not concern ourselves with what those who refuse to walk in the Torah are doing - for Elohim will judge them!



Qorintiyim Aleph/1 Corinthians 5:12-13 “For what have I to do with judging outsiders? Do you not judge those who are inside? 13 But Elohim judges those who are outside. And put away the wicked one from among you!”

Qolasim/Colossians 2:16-17 “Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths - 17 which are a shadow of what is to come - but the Body of the Messiah.”

What Sha'ul is saying here is that we should not let those who do not walk in the Torah judge us in how we keep the Torah by obeying the food laws and do not let 'outsiders' judge us for keeping the Feasts of יהוה which picture for us what is to come! And when he says 'but the body of Messiah' he is telling us clearly that we must 'judge' each other in the Body in respect to the clear Torah instructions of keeping His Feasts, Sabbaths, New Moons and dietary laws!




When our brother or sister is out of line and do not heed the Torah, we must tell them, however let us not be phased at what the rest of the world thinks about our obedience - they have no right to judge us!!!





## Verse 10

The messengers grabbed Lot and pulled him into the house and shut the door - the door was closed!!! This is a clear picture of the door that will be closed in the last days, so to speak, where the opportunity for repentance will be over! The Ark door will shut and those who are not in the House will be destroyed!

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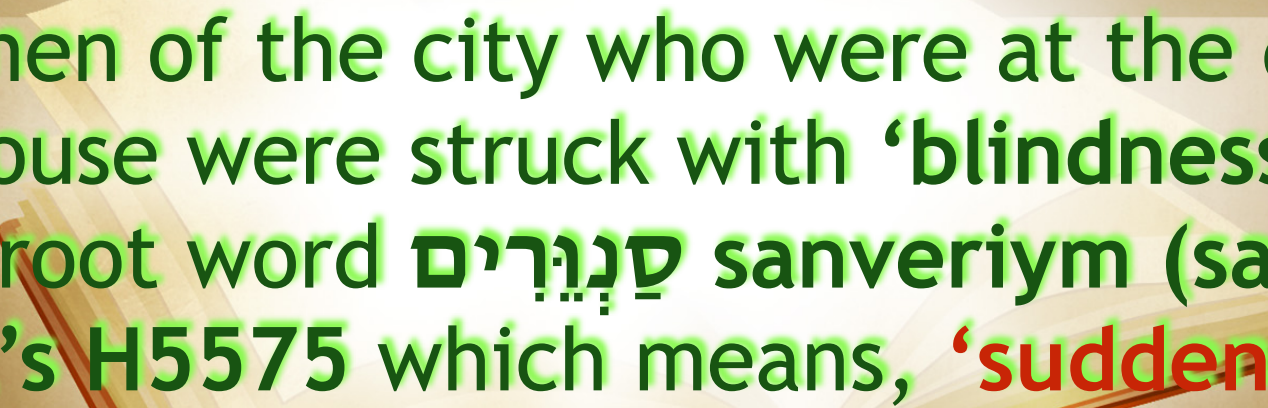


Many people know where the Door is, yet they do not want to submit to the clear instructions of the House and be covered in the Blood of Messiah and so, just as the Messenger of death passed over those in the houses that were covered with the blood of the lamb, and destroyed all the firstborn who were not covered, we see a Passover picture here in motion, and the fact that Lot gave them unleavened Bread to eat can suggest the timing of these events as being at Pěsaḥ. Whether it was or not the picture is clear - those who are not in the House of Elohim will be destroyed when judgement is poured out!



## Verse 11

The men of the city who were at the doorway of the house were struck with 'blindness', which is the root word סַנְוָרִים sanveriyim (san-vare')- Strong's H5575 which means, 'sudden blindness'.





The only other place this word is used in Scripture,  
is in:

Melakim Bět/2 Kings 6:18 “And when they came  
down to him, Elisha prayed to יהוה, and said,  
“Strike this nation with blindness, I pray.” And He  
struck them with blindness according to the word  
of Elisha.”

This word denotes a sudden inability to see and  
can speak of deception and confusion that causes  
blindness as a result of excessive light!

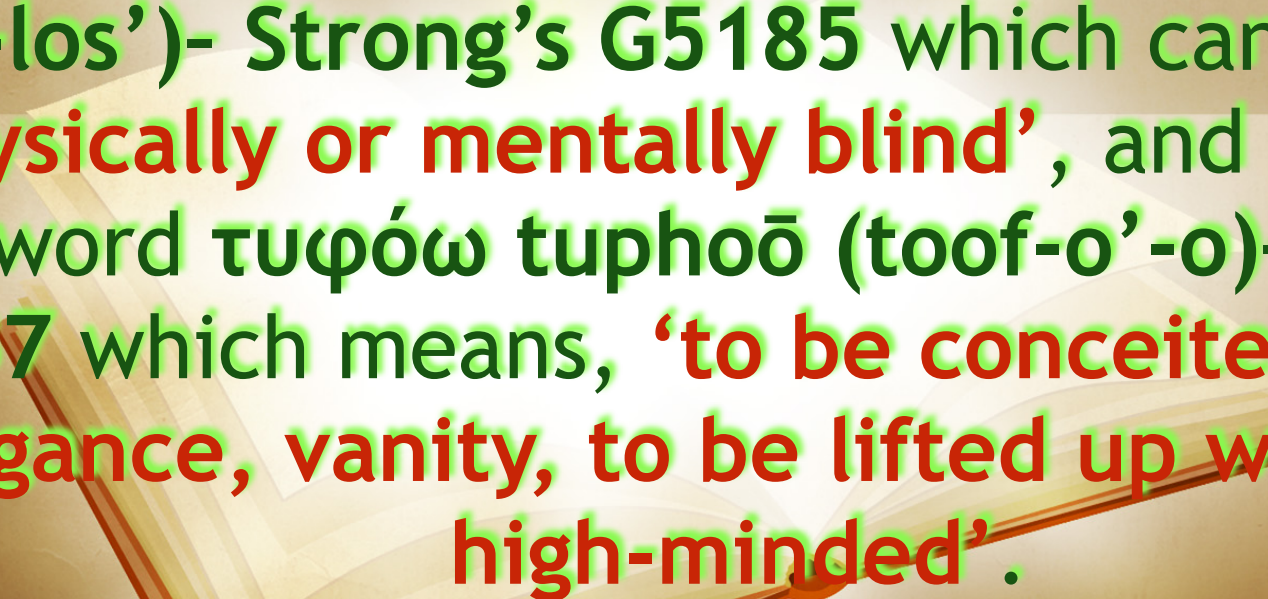
So many today, when confronted with the Truth,  
are 'blinded' in their deceptions and confusion of  
ear tickling lies, simply as a result of their refusal  
to hear, guard and do the Truth!

What is interesting here, in the picture of Sedom,  
is that the picture of this blindness that struck the  
men at the doorway and unable to find the door  
pictures for me the blind who lead the blind  
today!



In speaking of those who worship with their lips while their hearts are far from Elohim, Messiah calls those who 'teach as teachings the commands of men', blind guides:

Mattithyahu/Matthew 15:14 "Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch."



The Greek word for 'blind' is τυφλός tuphlos (toof-los')- Strong's G5185 which can mean, 'to be physically or mentally blind', and comes from the word τυφώω tuphoō (toof-o'-o)- Strong's G5187 which means, 'to be conceited, foolish, arrogance, vanity, to be lifted up with pride, high-minded'.



It can also render the understanding of being enveloped with smoke and blinded so as not to see.

יהושע came to bring us a recovery of sight - by manifesting the very Truth in the Flesh, separating the light from the dark:



Luqas/Luke 4:18-19 “The Spirit of יהוה is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, 19 to proclaim the acceptable year of יהוה.”



The Greek root word that is translated as 'recovery of sight' is ἀνάβλεψις anablepsis (an-ab'-lep-sis)- Strong's G309 and comes from the word ἀναβλέπω anablepō (an-ab-lep'-o)- Strong's G308 which means, 'to look up, recover sight', and comes from the word βλέπω blepō (blep'-o)- Strong's G991 which means, 'to see, to look at, beware, take heed, perceive'.

When we understand these words in their original meanings it further helps us understand that Messiah came to take away the smokescreen of tradition and man-made dogmas, and then we clearly understand the words of Sha'ul in:

Qorintiyim Bět/2 Corinthians 3:16 “And when one turns to the Master, the veil is taken away.”



When one turns and looks intently into the Light all darkness is taken away!

He came to recover our sight and cause us to take heed and see His Good News and be able to see with good and functional - eyes!

Knowing that the days are dark and evil, we are to look intently to the Light and allow the Light (Torah) to light our way, so that we can confidently take each step of faith with boldness and assurance of the hope we have in our Creator and Saviour - יהושע Messiah - The Light of the world!



The wicked people of Sedom were blinded from seeing, as they had rejected the truth and continued in the depravity of sin and lawlessness.

We must remember that these men of the city were people who Abraham had rescued when they were taken captive in war, and so here we see a picture that symbolizes people who have been offered salvation by Messiah and have refused to submit to the Torah way and prefer the ways of tradition and the world, and those who continue to reject the truth will find themselves totally unable to see the Truth, and this lines up with Sha'ul's words in:



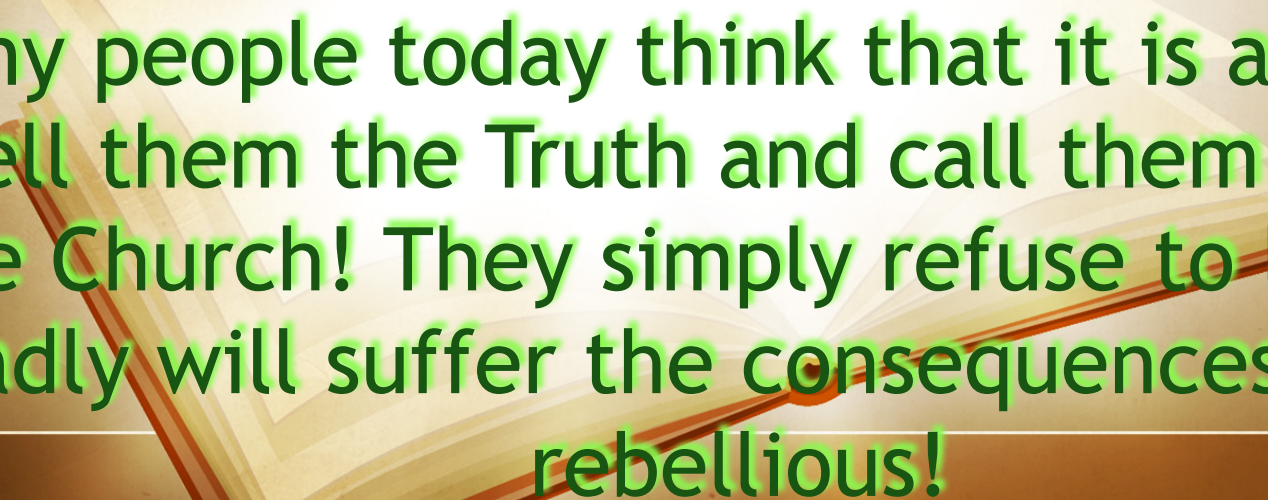
Tas'loniqim Bět/2 Thessalonians 2:9-12 “The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.”

Understanding that 'love for Elohim' is to obey His commands, then we can clearly see that those who do not receive a love for the Truth - that is - those who refuse to walk in the clear Torah (instructions) of Elohim, but rather choose false lies and traditions of men, and equate those lies and teachings of men as teachings of Messiah, will be handed over to the delusion (spiritual blindness) and believe their lies, as they delight in unrighteousness (lawlessness).



When asked if Lot had anyone else, he went out to call his two future sons-in-law and told them to come with him or else they will die, and they just laughed at him and thought he was joking!

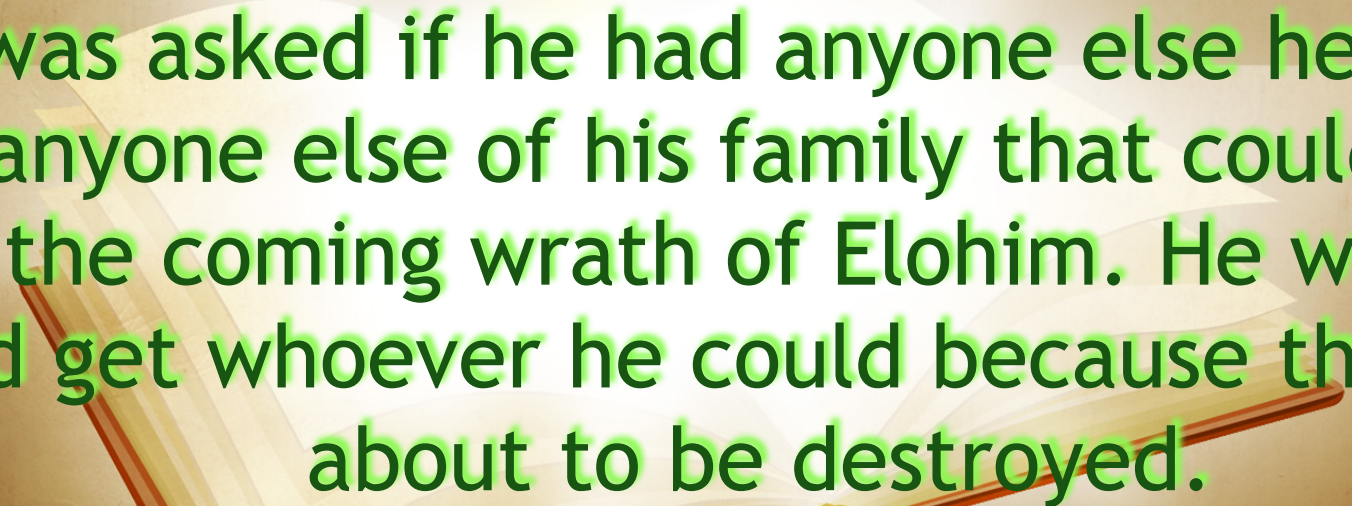
So many people today think that it is a joke, when we tell them the Truth and call them out of the false Church! They simply refuse to leave and sadly will suffer the consequences of the rebellious!





## Verse 12-14

Lot was asked if he had anyone else here in the city - anyone else of his family that could be saved from the coming wrath of Elohim. He was told to go and get whoever he could because the city was about to be destroyed.



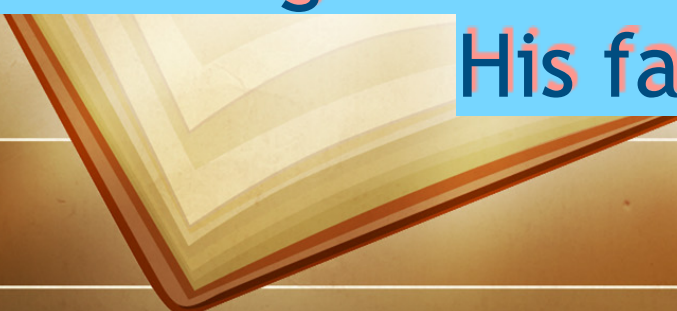


The Hebrew word that is translated as 'destroyed' comes from the root word **שָׁחַת** shahath (shaw-khath')- Strong's H7843 which means, 'destroy, ruin, spoil, pervert, corrupt'.

The wicked were about to be destroyed while the upright would be rescued and see the deliverance of Elohim rescuing them from the coming destruction.



Tehillah/Psalm 11:5-7 “יהוה tries the righteous, but His being shall hate the wrong and the one who loves violence. 6 Upon the wrong He rains snares, fire and sulphur and a scorching wind are the portion of their cup. 7 For יהוה is righteous, He has loved righteousness; the upright shall see His face.”





In a Tehillah/Psalm of Dawid we see that he blesses the Name of יהוה and declares that he will not forget all His dealings with us, as יהוה redeems us from 'destruction'!

Tehillah/Psalm 103:4 “Who redeems your life from destruction, who crowns you with kindness and compassion”

The Hebrew root word that is used here for ‘destruction’ is the noun שֹׁחַת shaḥath (shakh'-ath)- Strong's H7845 which means, ‘**corruption, destruction, pit, ditch, grave**’, and we see how Yonah cried out in recognition of how Elohim had redeemed him from the pit of destruction:

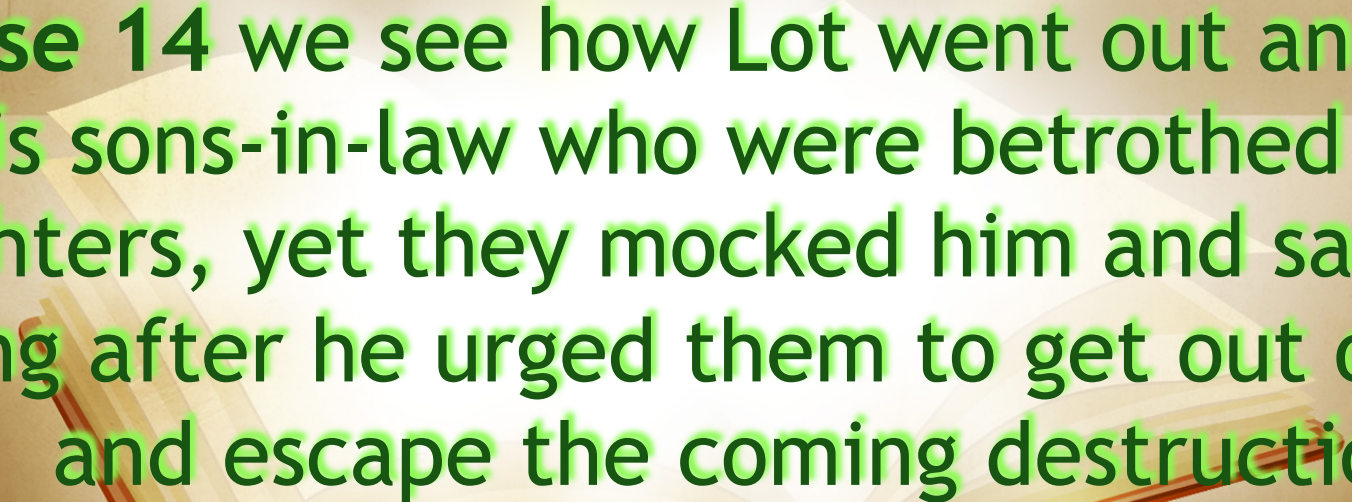
Yonah/Jonah 2:6 “I went down to the base of the mountains, the earth with its bars were behind me forever. But You brought up my life from the pit, O יהוה, my Elohim.”



It is only Elohim, our Redeemer, who is able to redeem us from the grave:

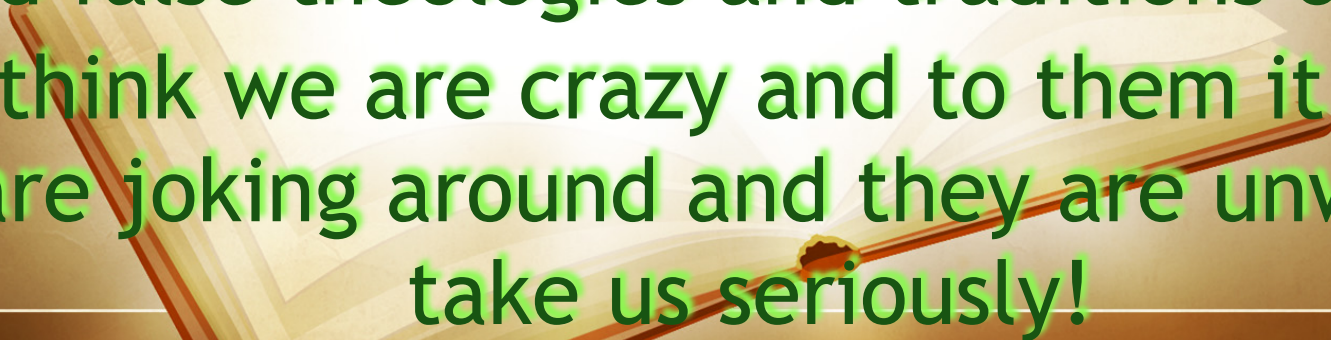
Tehillah/Psalm 49:7 “A brother does not redeem anyone at all, neither give to Elohim a ransom for him”

Tehillah/Psalm 49:15 “But Elohim does redeem my being from the power of the grave, for He does receive me. Selah.”



In verse 14 we see how Lot went out and spoke to his sons-in-law who were betrothed to his daughters, yet they mocked him and said he was joking after he urged them to get out of Sedom and escape the coming destruction.

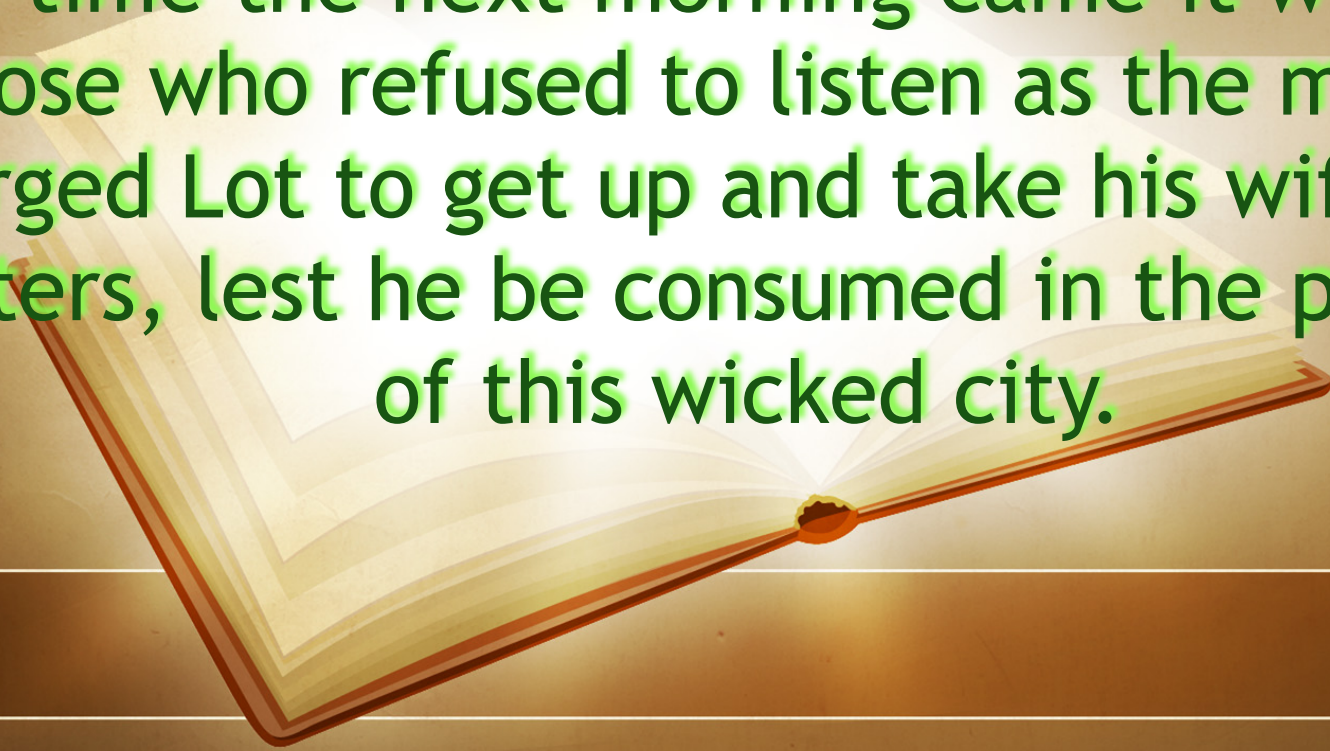




The same is still true today in that we see how so many of those we know, be it family or close friends and colleagues, who refuse to hear our calling them out of the world's corrupted system and false theologies and traditions of man! They think we are crazy and to them it looks like we are joking around and they are unwilling to take us seriously!



By the time the next morning came it was too late for those who refused to listen as the messengers urged Lot to get up and take his wife and daughters, lest he be consumed in the punishment of this wicked city.





The Hebrew word that is used, in the command given to Lot to 'get up', comes from the root word קום qum (koom)- Strong's H6965 which means, 'to arise, stand up, stand' and in the tense that this is written in, we see that it is in the active voice and is a clear command, which renders the clear meaning, 'to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure'.

This is the same Hebrew word used in:

Yeshayahu/Isaiah 60:1-2 “Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 “For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you.”





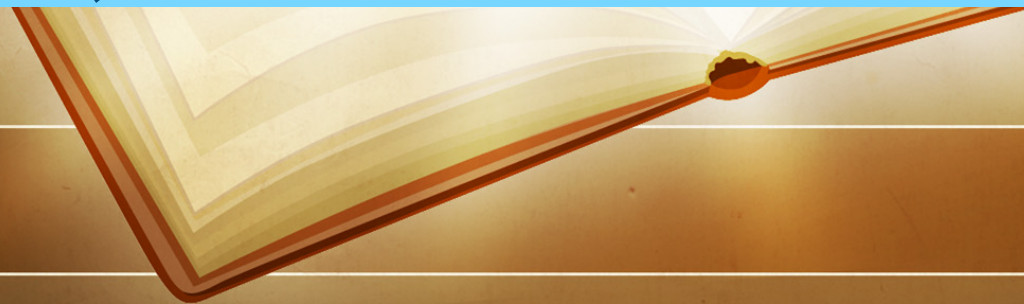
The Greek word used in the LXX (Septuagint - Greek translation of the Tanak) for 'get up' is ἀνίστημι anistēmi (an-is'-tay-mee)- Strong's G450 which means, 'to raise up, arise, stand, rise up from lying down, rise up from the dead', and comes from two words:

- 1) ἀνά ana (an-ah')- Strong's G303 meaning, 'up, upwards, back', and
- 2) ἵστημι histēmi (his'-tay-mee)- Strong's G2476 which means, 'to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something', and is also the word used in Eph'siyim/Ephesians 6 where we are told to 'stand' firm in the armour of Elohim; and so we can clearly see that this 'standing' is an equipped standing.



The Greek word ἀνίστημι anistēmi (an-is'-tay-mee)- Strong's G450 is also used in:

Eph'siyim/Ephesians 5:14 "That is why He says, "Wake up, you who sleep, and arise from the dead, and Messiah shall shine on you."



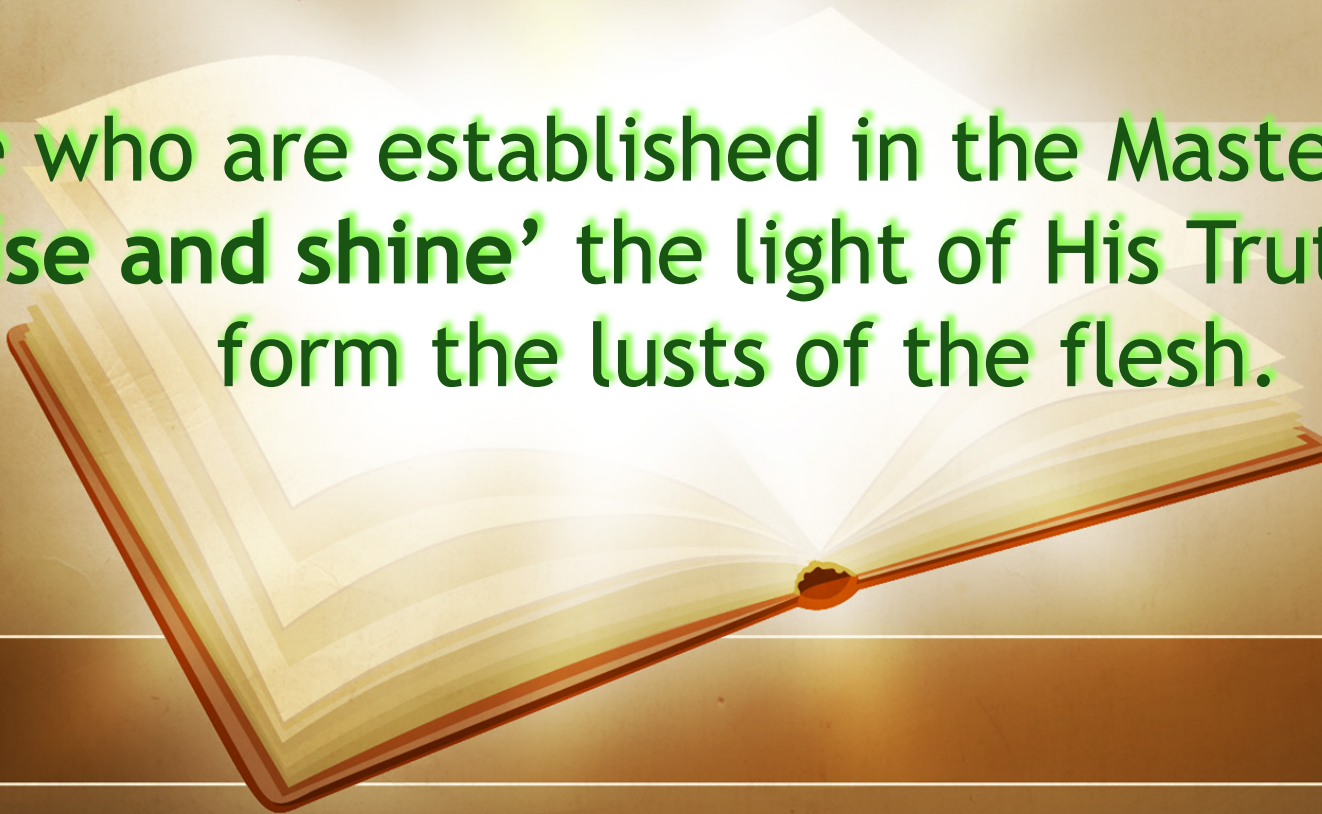


When in prison and asleep, Kěpha was urgently awakened and in Ma'asei/Acts 12:7 he was told to 'get up' which is translated from the Greek word ἀνίστημι anistēmi - Strong's G450.

The urgency with which Lot was being told to get up and get out, is the same urgency that is being called for today, yet so many are asleep to the clear call and will sadly face the coming punishment for lawlessness and sin.



Those who are established in the Master are able to 'arise and shine' the light of His Truth and flee from the lusts of the flesh.





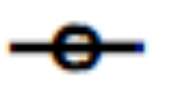
As we consider this root word קִּוּם qum - Strong's H6965, in the ancient pictographic script, we are able to see how we have been caused to be built up and established in our Master, and it is pictures as follows:



W Y Q




## Quph - ק:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.



## Waw/Vav - ו:



The ancient script has this letter pictured as , which is a **'peg or tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.



## Mem - D:



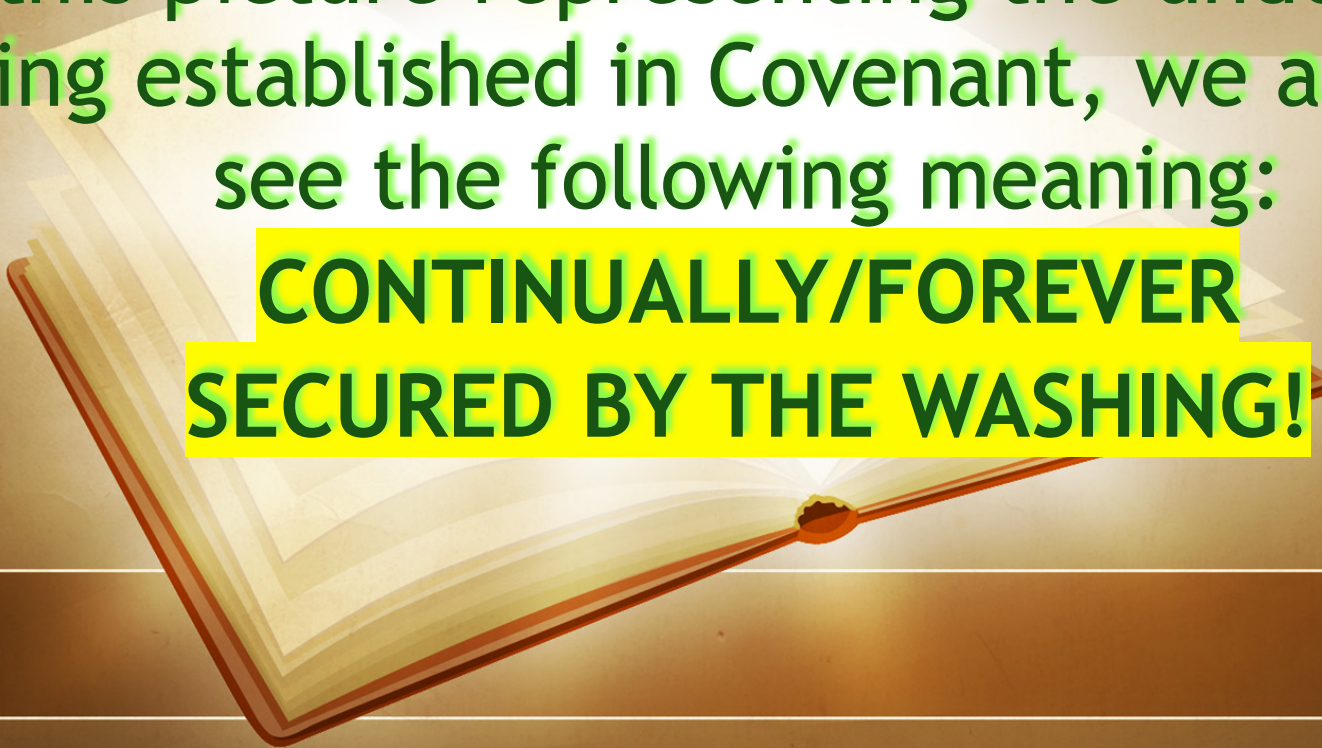
The ancient script has this letter as and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive as well as the unknown**. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

This letter also can represent any liquid, especially **blood** that flows!



With this picture representing the understanding of being established in Covenant, we are able to see the following meaning:

**CONTINUALLY/FOREVER  
SECURED BY THE WASHING!**



This highlights how our Husband, **יהושע** Messiah, washes us through His Word, having shed His Blood for us, once for all time and therefore, we have been given access to His continual cleansing that establishes us and secures us as His set-apart and washed covenant bride!

Eph'siyim/Ephesians 5:25-27 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."



## Verse 16

Lot 'loitered', and while he did this, the messengers took hold of his hand and the hands of his wife and daughters and brought them out of the city.

The Hebrew word that is translated as 'loitered' is מָהַח mahah (maw-hah')- Strong's H4102 which means, 'to linger, tarry, delay, hesitate, loiter'.



This word can give the understanding of questioning one's forward motion, and here we can see how Lot hesitated for a moment and, in his lingering on what to do, perhaps concerned for others and trying to figure out how to convince them, he was taken by the hand of the messengers and was brought out.

This must teach us a great lesson on not procrastinating, in our heeding of the call to come out and be separate!



The night is far advanced... there is no time to loiter and hesitate in our need to come out and be separate, even when the majority are not willing to listen and respond to the truth!

Tehillah/Psalm 119:60 “I have hurried, and did not delay to guard Your commands.”

The Psalmist says that he did NOT delay in guarding the commands and neither should we, lest we find ourselves being numbered with the wicked!



יהוה brought Lot out, having ‘compassion’ on him, and the Hebrew word used for ‘compassion’ is חֶמְלָה ḥemlah (khem-law’)- Strong’s H2551 which means, ‘**compassion, mercy**’, which comes from the primitive root verb חָמַל ḥamal (khaw-mal’)- Strong’s H2550 which means, ‘**to spare, have compassion, pity, show mercy**’.



## Verse 17

When the time came Lot and his wife and his two daughters were led out by the 2 Messengers and were commanded to **‘escape’** for their life and **‘not look back at all’!**

The Hebrew root word that is used here for **‘escaped’** is מָלַט malat (maw-lat')- Strong's H4422 which means, **‘to slip away, escape, certainly rescue, delivered, saved’**, and is the same word used to describe how Dawid escaped from the hand of Sha'ul who pressed hard against him in, when he went to Adullam as recorded in Shemu'el Aleph/1 Samuel 22:1.



In Tehillah/Psalm 124 Dawid praises יהוה and this psalm of praise is a recognition of the saving work of the Hand of יהוה, as Dawid sings, 'If it were not for יהוה who was on our side', and he calls all Yisra'el to declare this. He then goes on to describe what would have happened if it were not for יהוה, and in verse 7 Dawid tells us that we have 'escaped' like a bird from a trap.

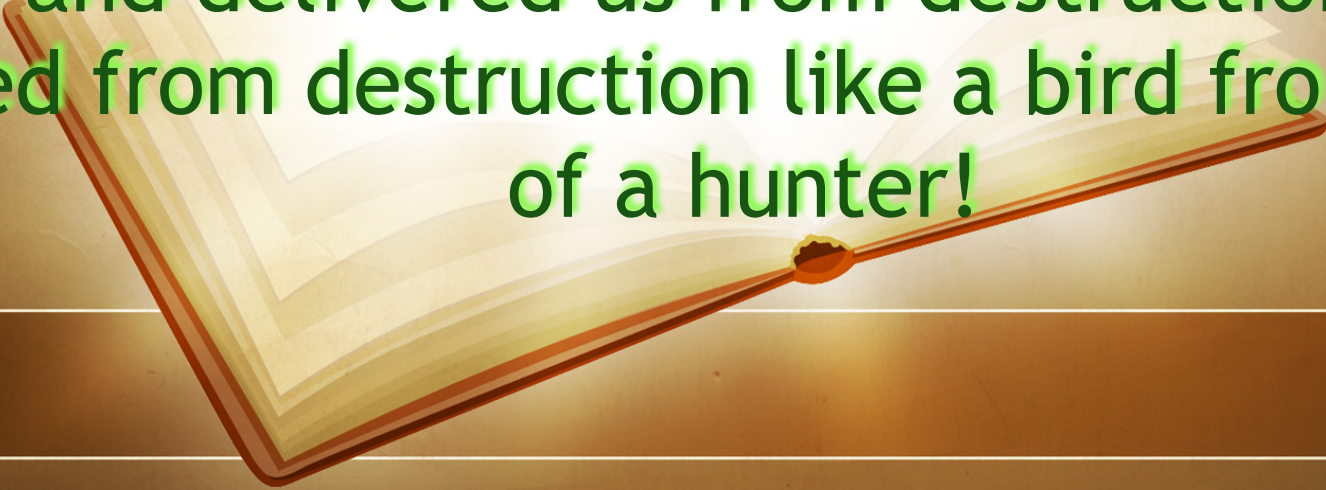


Tehillah/Psalm 124:7 “Our being has escaped like a bird from the snare of the trappers; the snare was broken, and we have escaped.”

We also see this word מָלַט malat - Strong's H4422 being used in:

Tehillah/Psalm 107:20 “He sent His word and healed them, and delivered them from their destructions.”

This is a powerful verse in terms of what Dawid is expressing here in saying, 'If it were not for יהוה', as we see that יהוה sent His Word, and has healed and delivered us from destruction! We have escaped from destruction like a bird from the trap of a hunter!





The Hebrew word for 'bird' is צִפּוֹר Tsippor (tsip-pore')- Strong's H6833 which means, 'bird, sparrow', and what is interesting to take note of, is the feminine of this word is צִפּוֹרָה Tsipporah (tsip-po-law')- Strong's H6855, which was the name of Mosheh's wife, whom he had rescued from the shepherds, when she came to draw water for her flocks at the well!

This is a shadow picture of **יהושע** Messiah coming down to set His Bride free from the trap of destruction - for it is **יהוה** who delivers us and sets us free!

Yohanan/John 8:36 “If, then, the Son makes you free, you shall be free indeed.”

Tehillah/Psalm 25:15 “My eyes are ever toward **יהוה**, for He brings my feet out of the net.”



As we fix our eyes on יהושע Messiah, the Prince and Perfecter of our faith, and guard His commands, we are kept safe from the trap of the enemy:

Tehillah/Psalm 119:110 “The wrong have laid a snare for me, but I have not strayed from Your orders.”

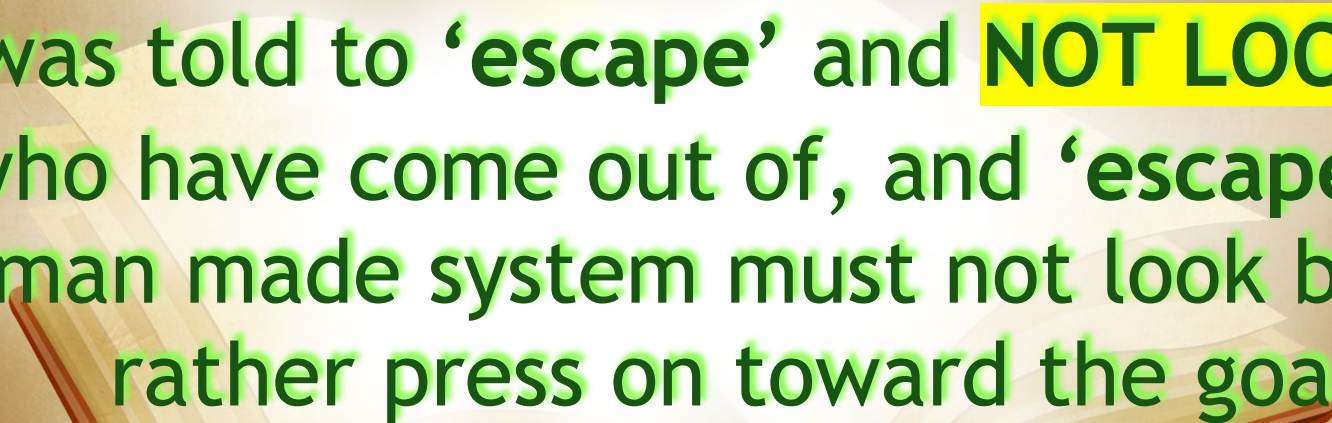


In other words, it is in our steadfast obedience amidst the snares of the enemy we face on a daily basis, that we are able to stand firm and not be caught in the traps of destruction!

As the enemy tries to entrap us every day, stick to the 'orders' of יהוה! The Torah sets us free, it does not enslave us, as so many erroneously believe.

The commands and orders of Elohim are easy and light and not burdensome!!! If it were not for יהוה, who has given us His orders, we would be trapped! He has broken the trap and caused us to escape and be delivered!





Lot was told to 'escape' and **NOT LOOK BACK!**  
We who have come out of, and 'escaped' from,  
the man made system must not look back, but  
rather press on toward the goal!

Ib'rim/Hebrews 10:38-39 "But the righteous shall live by belief, but if anyone draws back, my being has no pleasure in him." 39 But we are not of those who draw back to destruction, but of belief to the preservation of life."

Luqas/Luke 9:62 "But יהושע said to him, "No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim."