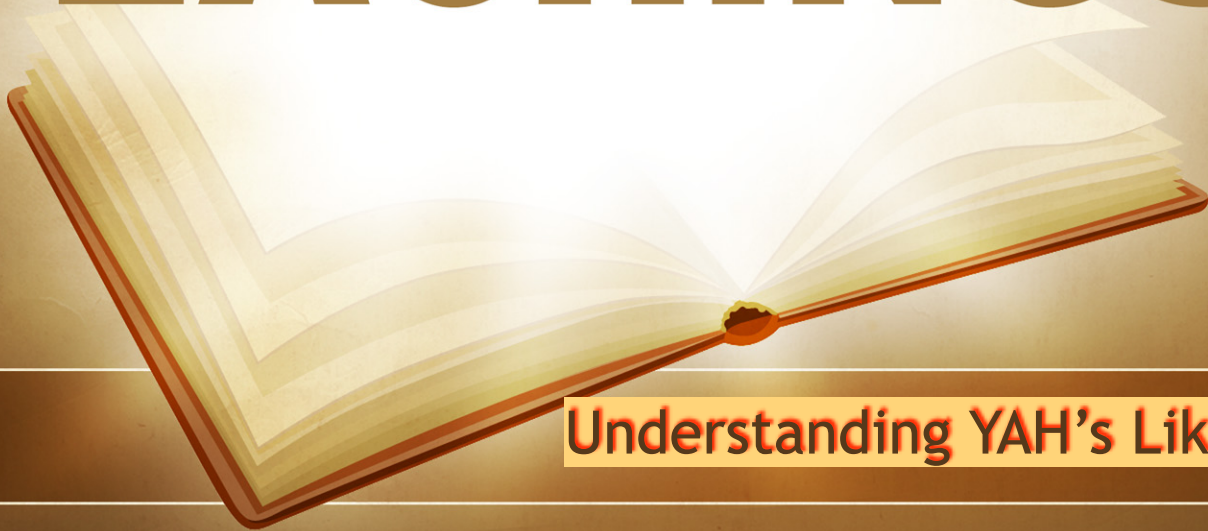


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

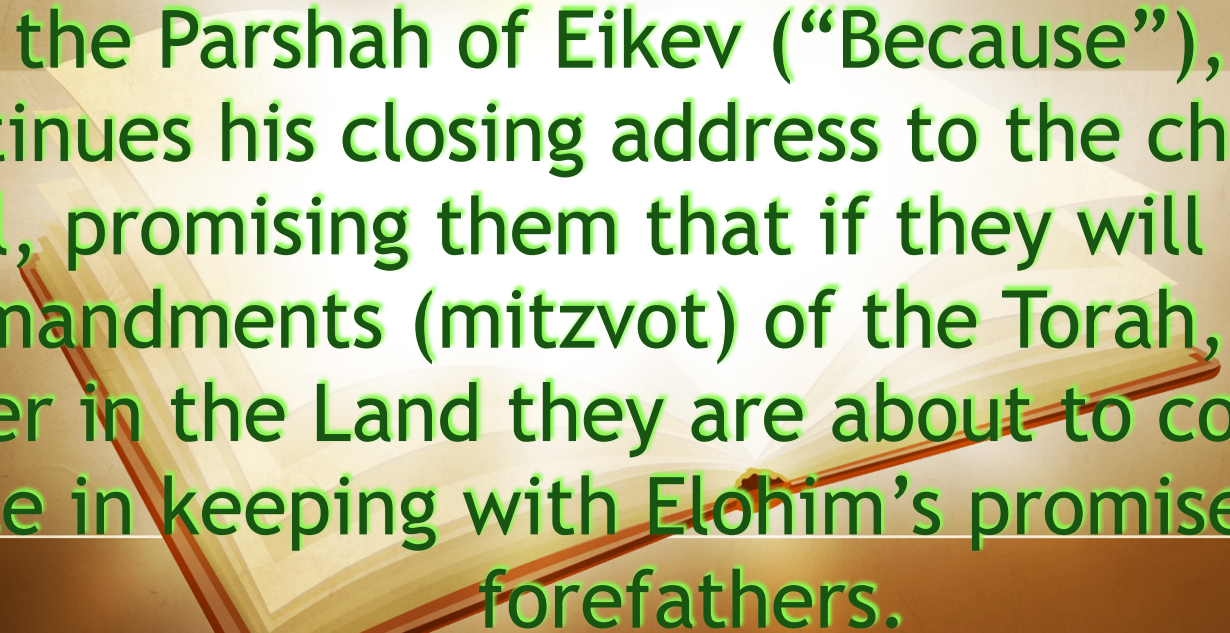
**#46 Eikev, (עֵקֶב) – Hebrew for
“if or because” [you follow],**

**Torah: Deuteronomy 7:12 - 11:25
Haftarah: Isaiah 49:14-51:3**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In the Parshah of Eikev (“Because”), Moses continues his closing address to the children of Israel, promising them that if they will fulfill the commandments (mitzvot) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with Elohim’s promise to their forefathers.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The **BLESSING** and **LIFE ETERNAL** is a natural **CAUSE** and **EFFECT** when living in harmony with Torah!



Deu 7:12 “And it shall be, because you hear these right-rulings, and shall guard and do them, that יהוה your Elohim shall guard with you the covenant and the loving-commitment which He swore to your fathers,

Deu 7:13 and shall love you and bless you and increase you, and shall bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.

Deu 7:14 “Blessed are you above all peoples - there is not going to be a barren man or a barren woman among you or among your livestock.

Deu 7:15 “And יהוה shall turn away from you all sickness and put on you none of the evil diseases of Mitsrayim which you have known, but He shall put them on all those who hate you.

Deu 7:16 “And you shall consume all the peoples whom יהוה your Elohim is delivering over to you - your eye shall not pardon them. And do not serve their mighty ones, for that is a snare to you.

Deu 7:17 “When you say in your heart, ‘These nations are greater than I, I am unable to drive them out,’

Deu 7:18 do not be afraid of them. Remember well what יהוה your Elohim did to Pharaoh and to all Mitsrayim,

Deu 7:19 the great trials which your eyes saw, and the signs and the wonders, the strong hand and the outstretched arm, by which יהוה your Elohim brought you out. יהוה your Elohim does so to all the peoples of whom you are afraid.

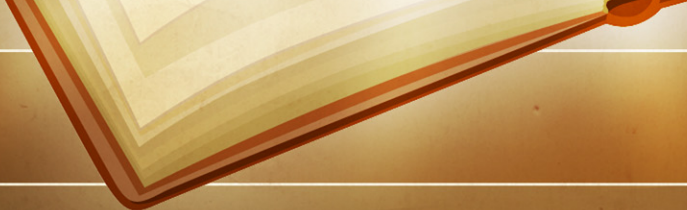
Deu 7:20 “And יהוה your Elohim also sends the hornet among them until those who are left, who hide themselves from you, are destroyed.

Deu 7:21 “Do not be afraid of them, for יהוה your Elohim, the great and awesome Ėl, is in your midst.

Deu 7:22 “And יהוה your Elohim shall drive out those nations before you, little by little. You are not allowed to destroy them at once, lest the beasts of the field become too numerous for you.

Deu 7:23 “But יהוה your Elohim shall deliver them over to you and destroy them with a great destruction until they are consumed.

Deu 7:24 “And He shall give their sovereigns into your hand, and you shall destroy their name from under the heavens. No one is going to be able to stand against you until you have destroyed them.



Deu 7:25 “The carved images of their mighty ones you are to burn with fire. Do not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it, for it is an abomination to יהוה your Elohim.

Deu 7:26 “And do not bring an abomination into your house, lest you be accursed like it. Utterly loathe it and utterly hate it, for it is accursed.

This week's Torah portion is called עֶקֶב *equeb* (ay'-keb)- Strong's H6118, which is translated here as 'because', and the root meaning of this word means, 'consequence, as a consequence of, because' and can also be rendered, or understood, as, 'reward'.

What this Torah portion is, in effect, starting with, is the 'consequences' or 'reward' for hearing and doing the commands of יהוה!

And ‘because’ you hear and do these right-rulings,
יהוה will guard you with His Covenant and loving-
commitment!!!

This Hebrew word **עִקֵּב** **eqeb** (ay’-keb)- Strong’s
H6118, as I have mentioned, is also rendered as
‘reward’, as seen in the following verse:

Tehillah/Psalm 19:11 “Also, Your servant is warned
by them, in guarding them there is great **reward.**”

The Psalmist is declaring here that he is not only warned by the right-rulings of **יהוה**, but that he also acknowledges, that in 'guarding' them there is great reward!

Therefore, we are able to see the simple truth that: 'because' you guard the commands, there is reward, and the reward is that **יהוה** guards you with the covenant!!!

This word עֲקֵב **eqeb** - Strong's H6118 is a marker of a cause, or reason, for an event; and speaks to us about the benefit that is given to another, based on one's merit for proper behavior or trustworthiness!

What we must understand here, is that in paying attention (which is to be listening carefully) and doing what we are to hear, guard and do - there is a great promise and reward.



This word עֲקַבְּ equeb (ay'-keb)- Strong's H6118 comes from the denominative verb אָקַבְּ aqab (aw-kab')- Strong's H6117 which means, 'to follow at the heel, circumvent' and is the root verb of the word אֲקֵב aqeb (aw-kabe')- Strong's H6119 which means, 'heel, footprint, hind part'.

What we can understand then, from a Hebraic perspective, is that the blessing of יהוה, in the promise of His guarding and loving us, will follow quickly 'on the heel' of our 'paying attention' to these right-rulings and commands, giving prominence in carrying them out diligently.

A derivative of the word עֶקֶב equeb (ay'-keb)-
Strong's H6118 is one that we all know very well,
as it is the name of יַעֲקֹב Ya'aqob (yah-ak-obe')-
Strong's H3290, and his name means, 'heel
holder, catcher, supplanter'.

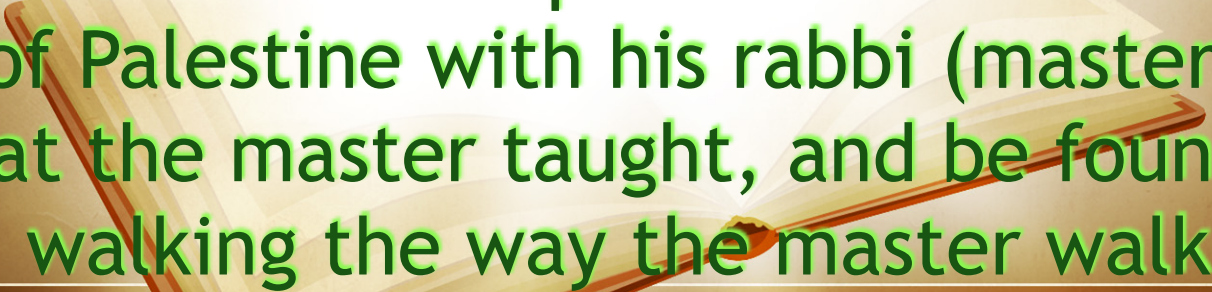
The 'heel' is the last part of the body to come out
of the womb and so, this word also speaks of the
hind or latter part; and with Ya'aqob 'catching the
heel' of Ėsaw, we see how, even at birth, he
sought the 'blessing' of the first born!

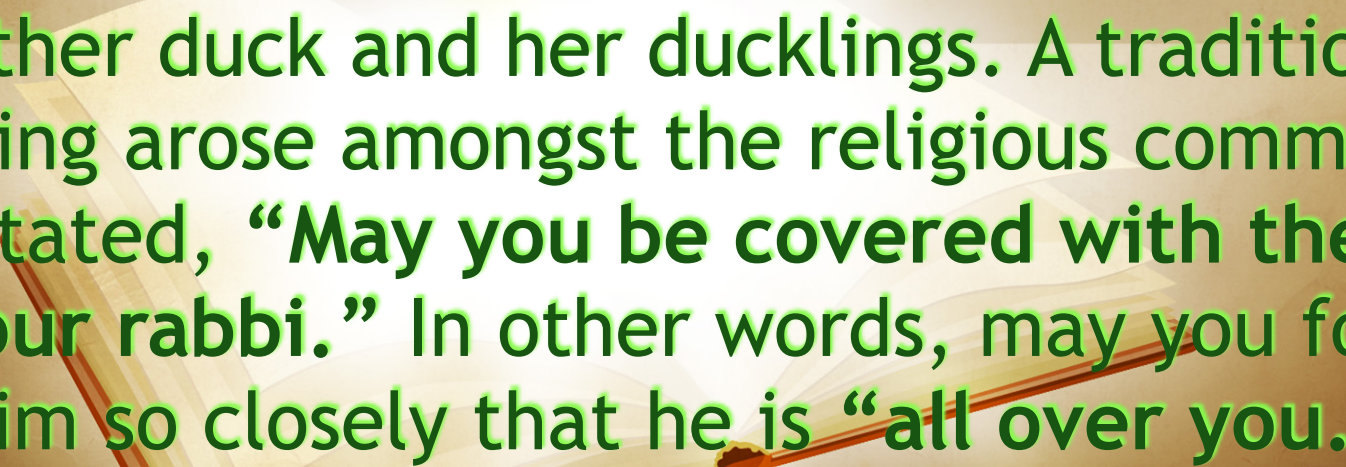
As we look at his life, we can also learn a great deal, regarding the blessings of יהוה that ‘followed hard after his heel’, when he walked in obedience to the instructions of Elohim!

We too are to ‘follow hard after the heel’ of Messiah, so to speak, and as we walk in Him, we are to ‘follow Him so closely’ that there is no room for us to turn aside from the straight path of righteousness!

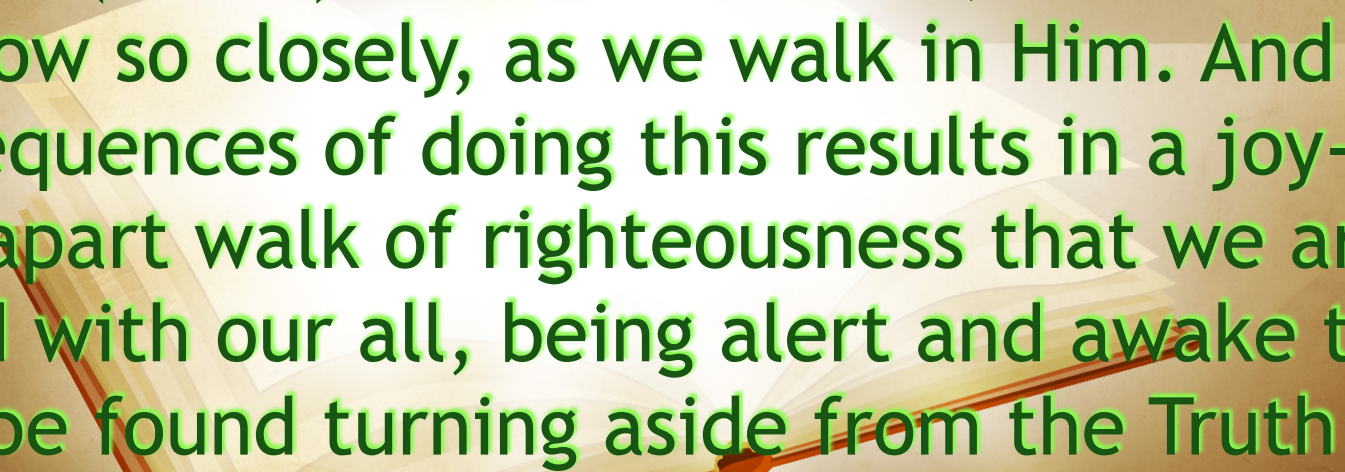
There was an ancient saying, that stated that a student should follow his teacher so closely by **‘drinking his words, and be covered by the dust of his feet’**.

The talmidim/disciple would travel the dusty roads of Palestine with his rabbi (master), learning what the master taught, and be found to be walking the way the master walked!






The rabbi (master) would walk through town with his disciples following close on his heels like a mother duck and her ducklings. A traditional blessing arose amongst the religious community that stated, **“May you be covered with the dust of your rabbi.”** In other words, may you follow him so closely that he is **“all over you.”**



We only have One Good Shepherd, Teacher and Master (Rabbi) - **יהושע** Messiah, who we are to follow so closely, as we walk in Him. And the consequences of doing this results in a joy-filled set-apart walk of righteousness that we are to guard with our all, being alert and awake to not be found turning aside from the Truth!



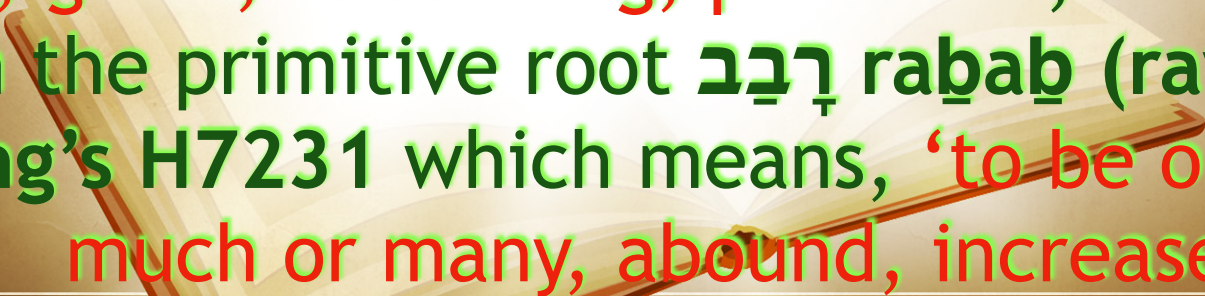
Yoḥanan Aleph/1 John 2:6 “The one who says he stays in Him ought himself also to walk, even as He walked.”

Kěpha Aleph/1 Peter 2:21 “For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps”

In terms of the use of the word 'rabbi', I would like to highlight what this word means and take a look at its use in Scripture. The reason for me doing this, is to simply set straight any misconceptions that there may be, in regards to this term.

In Judaism, a 'rabbi' is considered to be a 'teacher of Torah' and the Greek word that is used in the Renewed Writings for 'rabbi' is $\rho\alpha\beta\beta\acute{\iota}$ rhabbi (hrab-bee')- Strong's G4461 which means, 'my master, my teacher, my great one' and is a transliterated word, from the Hebrew, which means, 'my master, my great one'.

This term 'rabbi' is not found in the Tanak (O.T.), but is clearly understood that this Greek word is derived from the Hebrew root word רַבּ rab (rab)-Strong's H7227 which means, 'many, abundance, much, great, abounding, plentiful', which comes from the primitive root רַבַּב rabab (raw-bab')-Strong's H7231 which means, 'to be or become much or many, abound, increase'.



The Hebrew term **רַב** *rab* - Strong's H7227 was used in reference to someone who occupied a high and respected position, and is translated as 'chief', as in:

Yirmeyahu/Jeremiah 40:2 “And the chief of the guard took Yirmeyahu and said to him, “**יהוה** your Elohim has spoken this evil on this place.”


This term 'rabbi', essentially means, 'my great one' and is often confused by many into thinking that this term only means, 'my teacher'.

While the concept of one's teacher, being seen by their students as their 'great one', can be understood, we take note of the clear instruction that our Master gives us, when telling us not to be called 'rabbi', as seen in:

Mattithyahu/Matthew 23:8 "But you, do not be called 'Rabbi,' for One is your Teacher, the Messiah, and you are all brothers."

Our Master goes on to say that we should call no one 'Father' and that we should neither be called 'leaders', as seen in:

Mattithyahu/Matthew 23:9-11 “And do not call anyone on earth your father, for One is your Father, He who is in the heavens. 10 “Neither be called **leaders**, for One is your **Leader**, the Messiah. 11 “But the greatest among you shall be your servant.”



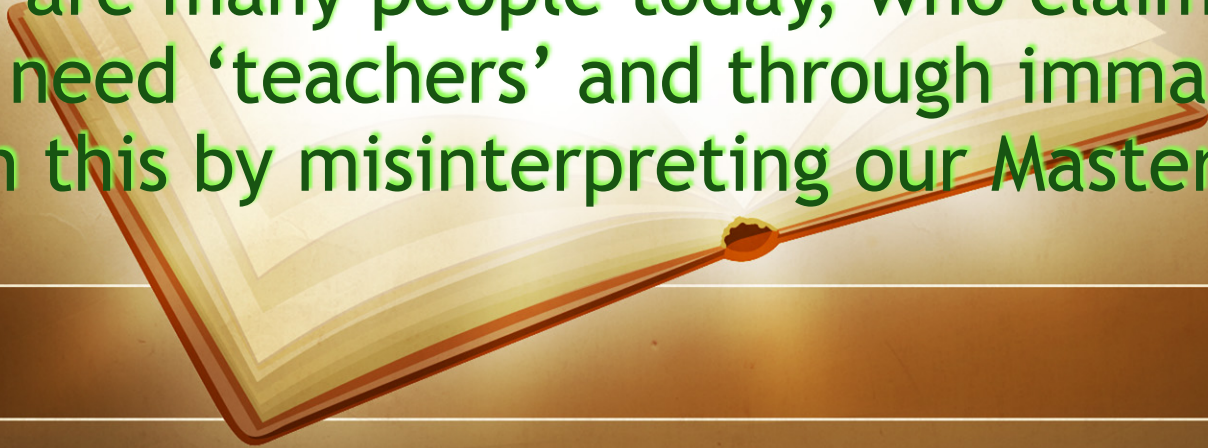
The Greek word that is translated here as 'leader/leaders' is **καθηγητής kathēgētēs** (kath-ayg-ay-tace')- Strong's G2519 which means, 'leader, teacher' and this same Greek word is used in Mattithyahu/Matthew 23:8 for 'Teacher'.

Why I am mentioning this, is to highlight what Our Great Master is teaching us, as we must recognize that we have only One 'Great One'.



This Greek word καθηγητής kathēgētēs (kath-ayg-ay-tace')- Strong's G2519 is only used 3 times, all of which are found in the above passage from Mattithyahu/Matthew 23.

There are many people today, who claim that they do not need 'teachers' and through immaturity, they claim this by misinterpreting our Master's words.



In Eph'siyim/Ephesians 4:11 we are clearly told that our Master and Elohim appointed some to be 'teachers', which is translated from the Greek word διδάσκαλος didaskalos (did-as'-kal-os)- Strong's G1320 which means, 'teacher, instructor' and this word comes from the word διδάσκω didaskō (did-as'-ko)- Strong's G1321, which is a verb that is a prolonged causative form of the verb δάω daō which means 'to learn, to teach'.

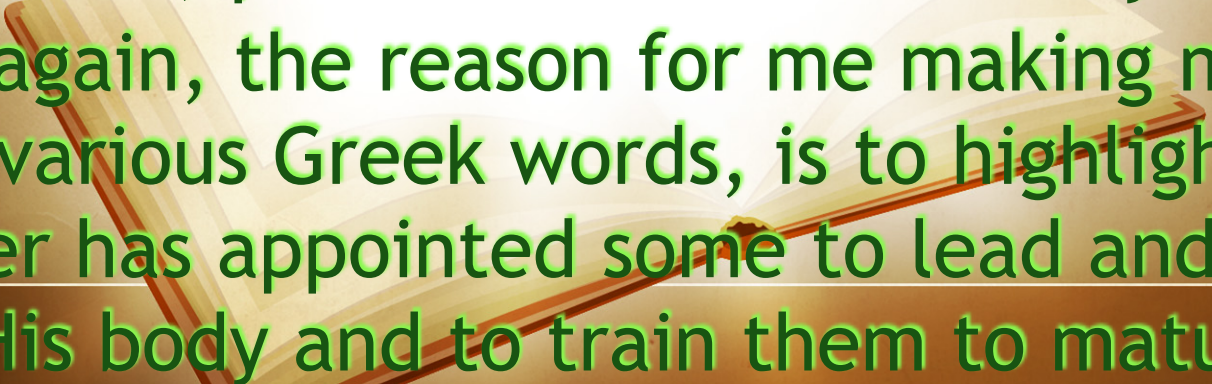
Eph'siyim/Ephesians 4:11 "And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers"

In terms of those who are appointed to lead, we are told in:

Ib'rim/Hebrews 13:7 “Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief.”

Ib'rim/Hebrews 13:17 “Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.”

Ib'rim/Hebrews 13:24 “Greet all those leading you, and all the set-apart ones. Those from Italy greet you.”



In the above 3 verses, the Greek word that is used here for ‘leading’ is ἡγέομαι hēgeomai (hayg-eh’-om-ahee)- Strong’s G2233 which means, ‘to lead, ruler, govern, count, consider’, and is understood to mean, ‘to lead, go first, lead the way’ and therefore, pictures one who leads by example! Once again, the reason for me making mention of these various Greek words, is to highlight that our Master has appointed some to lead and to teach His body and to train them to maturity!

Our Master was NOT saying that you do not need to be led or taught by others, which is what many are claiming today, as they refuse to submit to the appointed order of the Master, as most prefer to do whatever is right in their own eyes!

So, what is the Master telling us?

He is making it clear, that you should not put anyone on a pedestal and call them your great one (rabbi), as it is the one who serves that shall be the greatest amongst us!

The Head of the Body is Messiah and, in His Body, He has appointed some to teach, and to lead others, equipping them to go and make taught ones.

The Pharisees of the day put themselves in such high self-appointed positions of authority over others and Messiah made it clear that they love to make their tsitsit long, and wanted to have the best places at feasts and the best seats in the congregations and they loved to be greeted in the markets places and loved to be called 'rabbi, rabbi'.

Those who position themselves like this, are not true teachers and leaders of the Torah, yet we see today how so many follow such people, while they are simply refusing to remember, obey and greet those leading them in the Word of Elohim!

In terms of 'walking in the dust of the Rabbi', I want to make it clear that this customary adopted phrase should cause us to do our utmost in following our Master, our Great One, our teacher of Righteousness, so closely, that we are able to truly reflect and represent His walk.

Therefore, while we must recognize that there are some who are appointed to teach and lead, whom the body is called to consider the outcome of their way of life and imitate their belief, we have One Head and that is Messiah!

We have One Rabbi - that is Messiah - and He, as Head, has appointed some to lead and teach!

The main reason for me highlighting this, is to refute any false claims that there are no teachers necessary and emphasize that we are called to obey and follow the teaching and leading of those that the Master has appointed, while making sure that, in doing so, we are to never put anyone on a pedestal and elevate them to such a point of them being called by others as their 'Great One'!