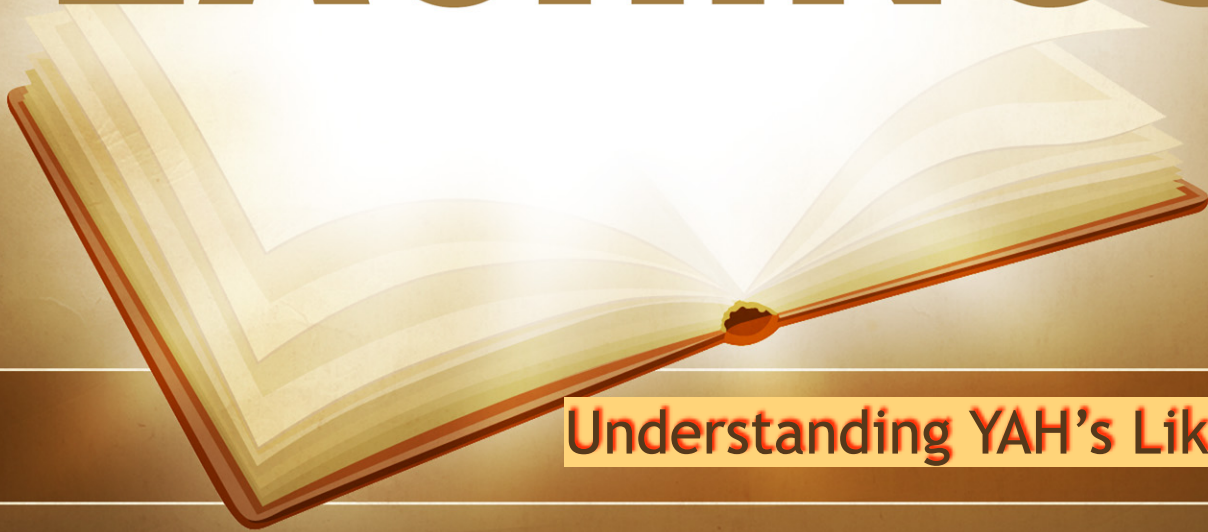


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#2 Noach (נֹחַ), Hebrew for the name “Noah”



Torah: Genesis 6:9-11:32
Haftarah: Isaiah 54:1-10

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim instructs Noah—the only righteous man in a world consumed by violence and corruption—to build a large wooden teivah (“ark”), coated within and without with pitch. A great deluge, says Elohim, will wipe out all life from the face of the earth; but the ark will float upon the water, sheltering Noah and his family, and two members (male and female) of each animal species.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Rain falls for 40 days and nights, and the waters churn for 150 days more before calming and beginning to recede. The ark settles on Mount Ararat, and from its window Noah dispatches a raven, and then a series of doves, “to see if the waters were abated from the face of the earth.” When the ground dries completely—exactly one solar year (365 days) after the onset of the Flood—God commands Noah to exit the teivah and repopulate the earth.

TOPICS IN THE PARSHA

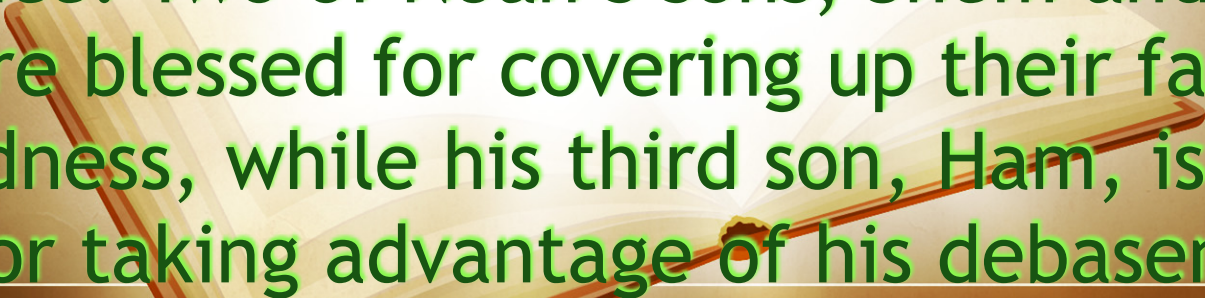
THIS WEEKS TORAH PARASHAT

Noah builds an altar and offers sacrifices to Elohim. Elohim swears never again to destroy all of mankind because of their deeds, and sets the rainbow as a testimony of His new covenant with man. Elohim also commands Noah regarding the sacredness of life: murder is deemed a capital offense, and while man is permitted to eat the meat of animals, he is forbidden to eat flesh or blood taken from a living animal.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Noah plants a vineyard and becomes drunk on its produce. Two of Noah's sons, Shem and Japheth, are blessed for covering up their father's nakedness, while his third son, Ham, is punished for taking advantage of his debasement.



TOPICS IN THE PARSHA

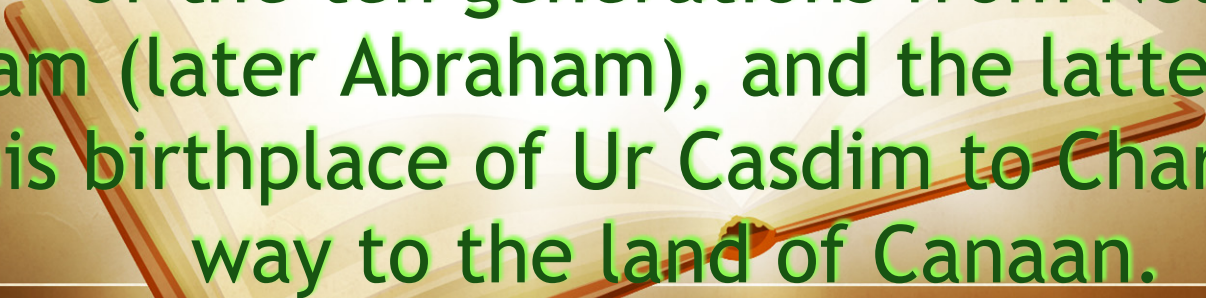
THIS WEEKS TORAH PARASHAT

The descendants of Noah remain a single people, with a single language and culture, for ten generations. Then they defy their Creator by building a great tower to symbolize their own invincibility; Elohim confuses their language so that “one does not comprehend the tongue of the other,” causing them to abandon their project and disperse across the face of the earth, splitting into seventy nations.

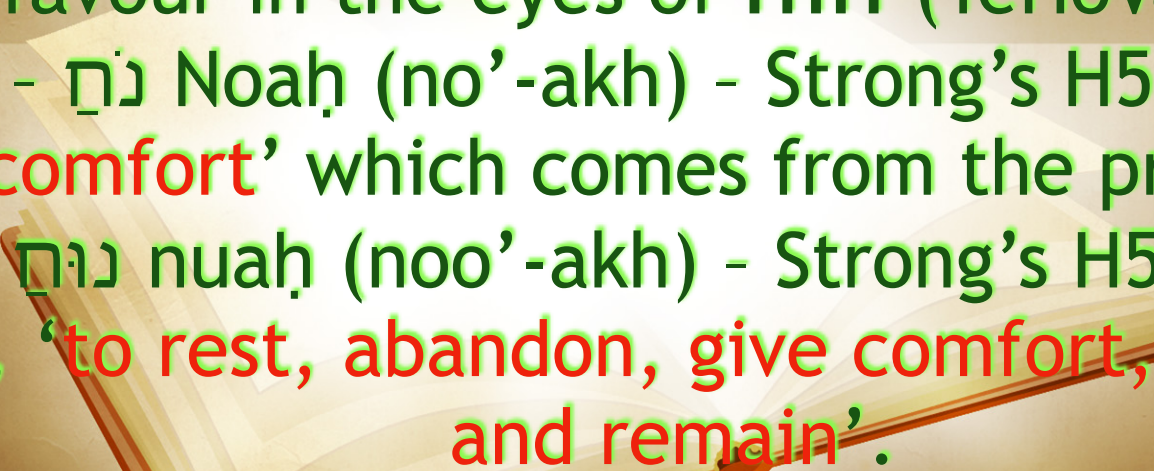
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Parshah of Noach concludes with a chronology of the ten generations from Noah to Abram (later Abraham), and the latter's journey from his birthplace of Ur Casdim to Charan, on the way to the land of Canaan.



This week's Torah portion is called 'Noah', as we take a look at the historical accounts of a man who found favour in the eyes of יהוה (YeHoVah); and His name - נֹחַ Noah (no'-akh) - Strong's H5146 means, 'rest, comfort' which comes from the primitive root verb נוּחַ nuah (noo'-akh) - Strong's H5117 which means, 'to rest, abandon, give comfort, settle down and remain'.



His name speaks of the rest that we enter into, in **יהושע** (Yehshua) Messiah, upon salvation, and as we look at the accounts of the life of Noah, we can learn some very vital lessons of faith and obedience.

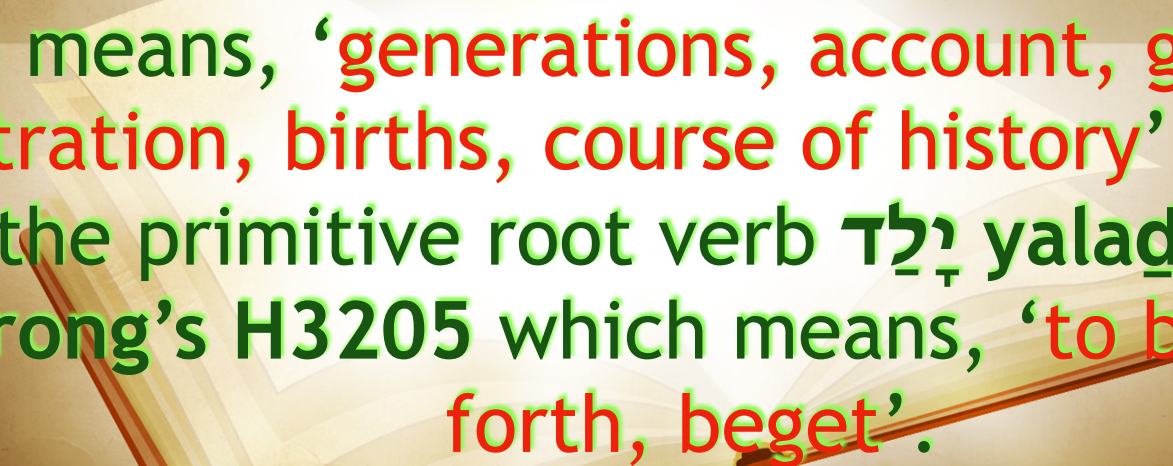
Verse 9 - genealogy of Noah

An illustration of an open book with a yellow highlight box over the text 'Verse 9 - genealogy of Noah'. The book is open, showing its pages and a dark binding. The background is a textured, light brown surface.

Gen 6:9 This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim.



The Hebrew root word that is used for 'genealogy' is תולדות toledoth (to-led-aw') - Strong's H8435 which means, 'generations, account, genealogical registration, births, course of history' and comes from the primitive root verb ילד yalad (yaw-lad') - Strong's H3205 which means, 'to bear, bring forth, beget'.



This Torah portion deals with the historical accounts and births of Noah and so, it is not only a list of genealogies, but also, it is the accounts of these, up until the time of Abram.

In other words, this could also be rendered as ‘the history of Noah and his children’.

Here, we are told in, verse 9, that Noah was a righteous man, perfect in his generations and that Noah walked with Elohim.

Verse 8, which ended our last Torah portion, states that Noah found favour in the eyes of יהוה (YeHoVah) and here, in the opening statement of the history of his life, we can see why he found favour in the eyes of יהוה (YeHoVah), as we look at what is said about this man.

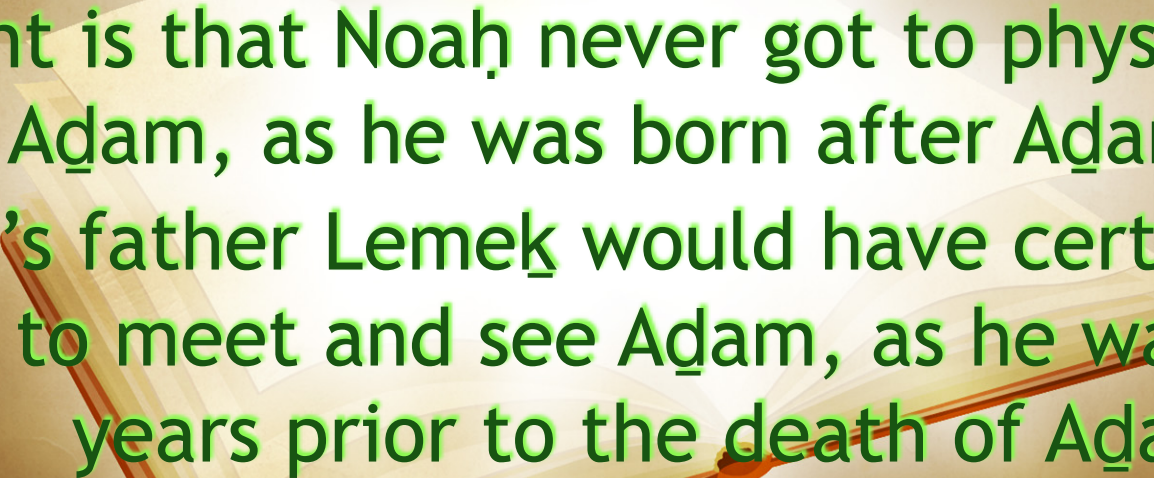
Before looking at this, it is worth taking note that Noah is also a very powerful picture for us, of a man who 'lived by belief/faith':

Habaqquq/Habakkuk 2:4 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.”

Romiyim/Romans 1:17 “For in it the righteousness of Elohim is revealed from belief to belief, as it has been written, “But the righteous shall live by belief.”

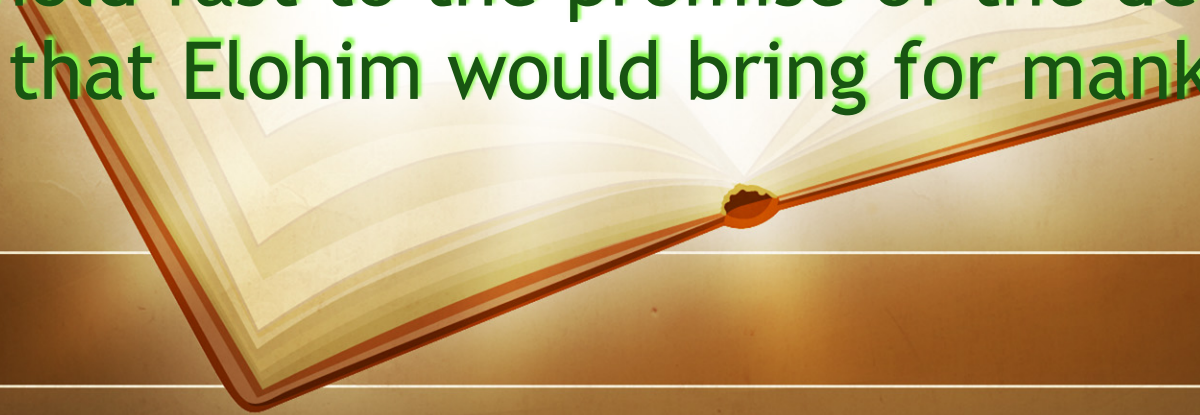


As one takes a closer look at the timeline and genealogy from Adam to Noah, then what becomes evident is that Noah never got to physically meet or see Adam, as he was born after Adam had died. Noah's father Lamech would have certainly been able to meet and see Adam, as he was born 56 years prior to the death of Adam.

An open book with a red bookmark is positioned diagonally across the bottom 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 parchment or a book cover, with a subtle gradient and some darker, mottled areas.

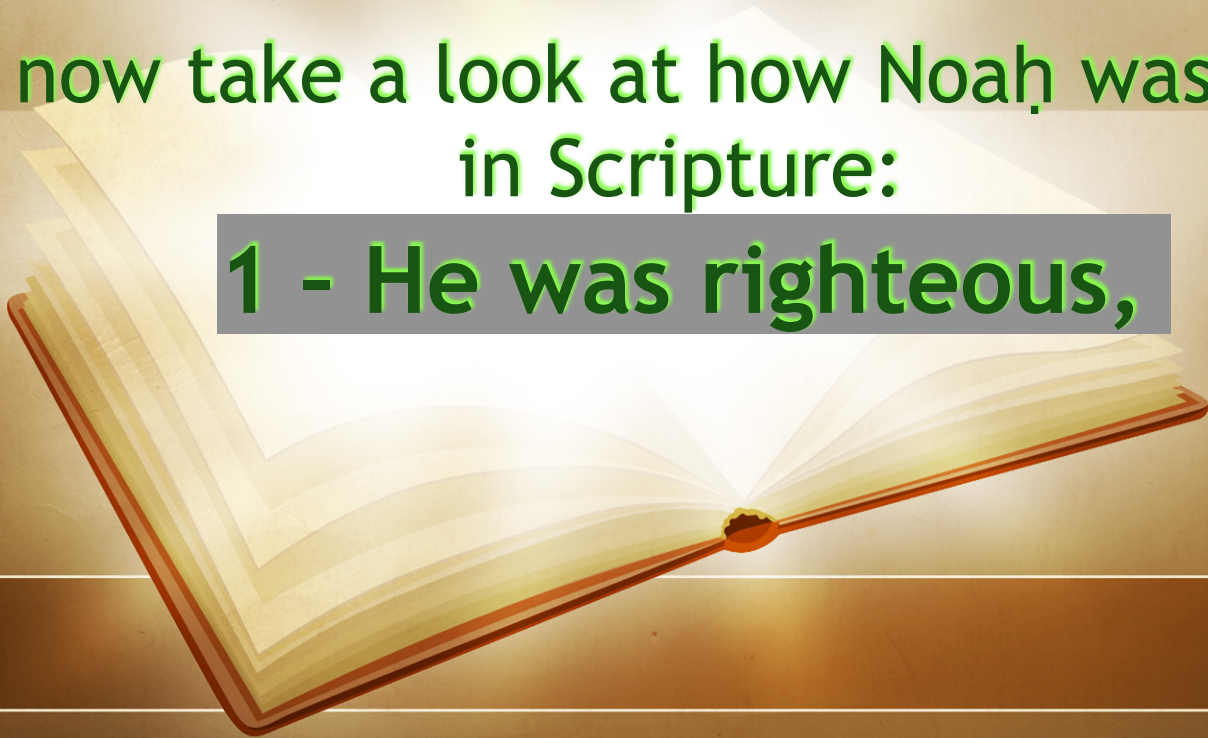
Why I am mentioning this, is that we are able to glean a very powerful lesson, from the life of Noah, as we recognize how all the men prior to Noah, in the genealogy of Adam to Noah, would have been able to see and talk to the first man that was formed from the ground and speak to the one who could give first-hand account of the Garden of Ėden and what it was like to 'walk with Elohim', in the midst of the garden.

Noah never got to have Adam giving Him first-hand witness of what the pure presence of Elohim in the Garden was like and so, he had to live by belief and hold fast to the promise of the deliverance that Elohim would bring for mankind.




Let us now take a look at how Noah was described
in Scripture:

1 - He was righteous,



The Hebrew word that is translated as 'righteous', comes from the root word צַדִּיק tsaddiq (tsad-deek') - Strong's H6662 which means, 'just, righteous, blameless, lawful' and this word comes from the primitive root verb צָדַק tsadeq (tsaw-dak') - Strong's H6663 which means, 'to be just or righteous, justified, properly restored'.



Here was a man who was 'righteous', in that: he
guarded to do all the commands of Elohim!
And we take note of what Scripture clearly defines
for us, what righteousness is:



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.”



The Greek word that is translated as 'righteous' in the LXX (Septuagint - Greek translation of the Tanak) is the adjective δίκαιος dikaios(dik'-ah-yos) - Strong's G1342 which means, 'righteous, innocent, just, upright, keeping the commands of Elohim'




And as we consider the clear truth that our Master tells us, in saying that the last days will be as the days of Noah, we are able to see how the time is fast drawing near for the righteous to make sure that they do not let go of the clear and pure standard of the righteousness of Elohim, as most will continue to get more filthy.

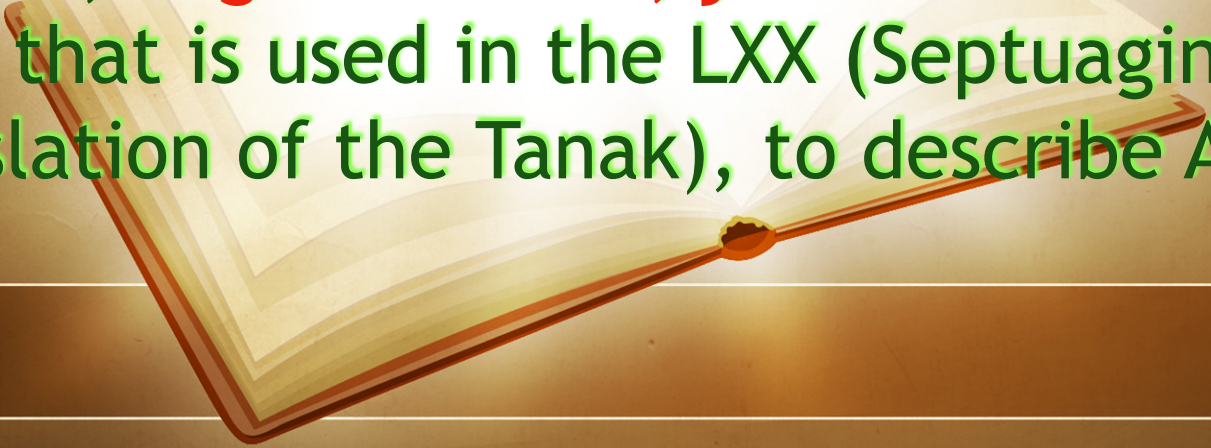
We need to do our utmost to be as Noah was in his generation!

This word **δίκαιος** dikaios (dik'-ah-yos) - Strong's G1342 is used in:

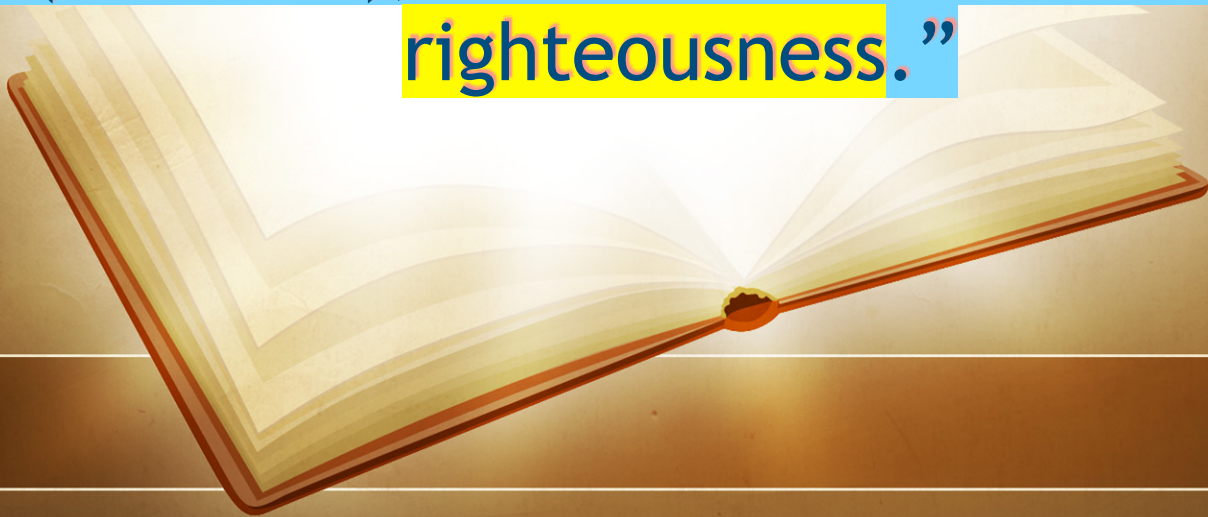
Hazon/Revelation 22:11-12 “He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is **righteous**, let him be more **righteous**; he who is set-apart, let him be more set-apart. 12 “And see, I am coming 12 speedily, and My reward is with Me, to give to each according to his **work**.”



The second Greek word that is translated as 'righteous', is the noun δικαιοσύνη dikaiosunē (dik-ah-yos-oo'-nay) - Strong's G1343 which means, '**righteousness, justice**' and this is the word that is used in the LXX (Septuagint - Greek translation of the Tanak), to describe Abraham:




Berěshith/Genesis 15:6 “And he believed in יהוה (YeHoVah), and He reckoned it to him for righteousness.”

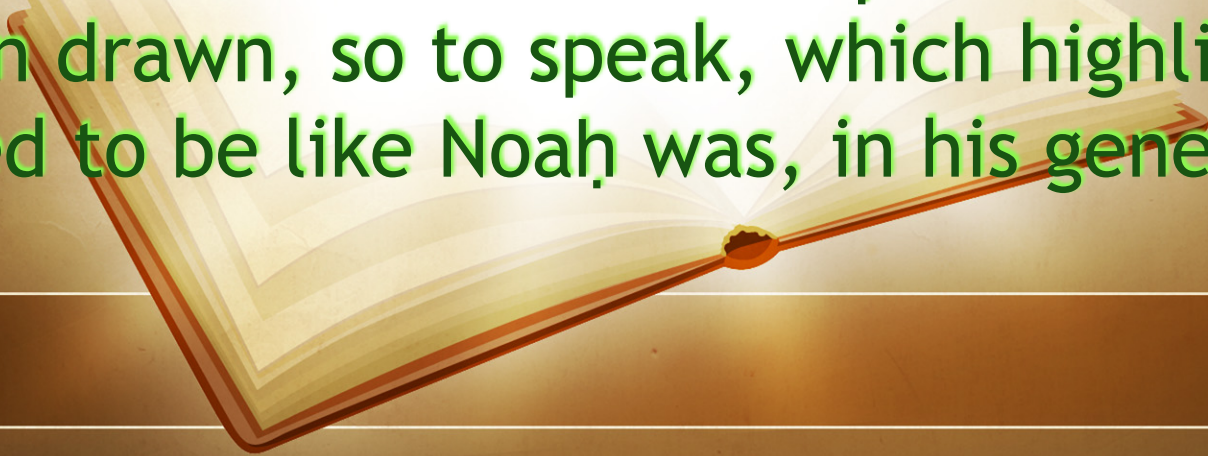


These words of our Master, that were spoken to Yohanan, in Hazon/Revelation 22:11-12, after seeing some very intense visions of what is to come, grip me every time that I read them and as we take some time to consider this command, we, who are set-apart in the Master, need to make sure that set-apartness and righteousness is being properly increased, and guarded, in our lives, through a proper loving obedience and observance of the Torah and commands of our Master יהושע (Yehshua) Messiah!

These words were some of the final words that Yohanan would receive, in his revelation of Messiah and that which is to come and therefore, emphasizes the sobering fact of how a clear separation of the righteous and the unrighteous will be made clearer, and more evident, as the day of the wrath of יהוה (YeHoVah) draws near.

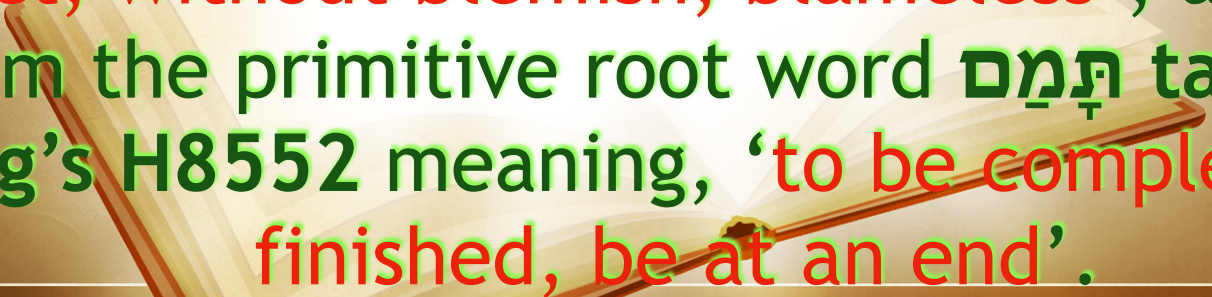


As His day draws near, we recognize a time that is fast approaching, where it is although there will be no more time for people to change their ways, as the line in the sand of separation will have been drawn, so to speak, which highlights our need to be like Noah was, in his generation!!



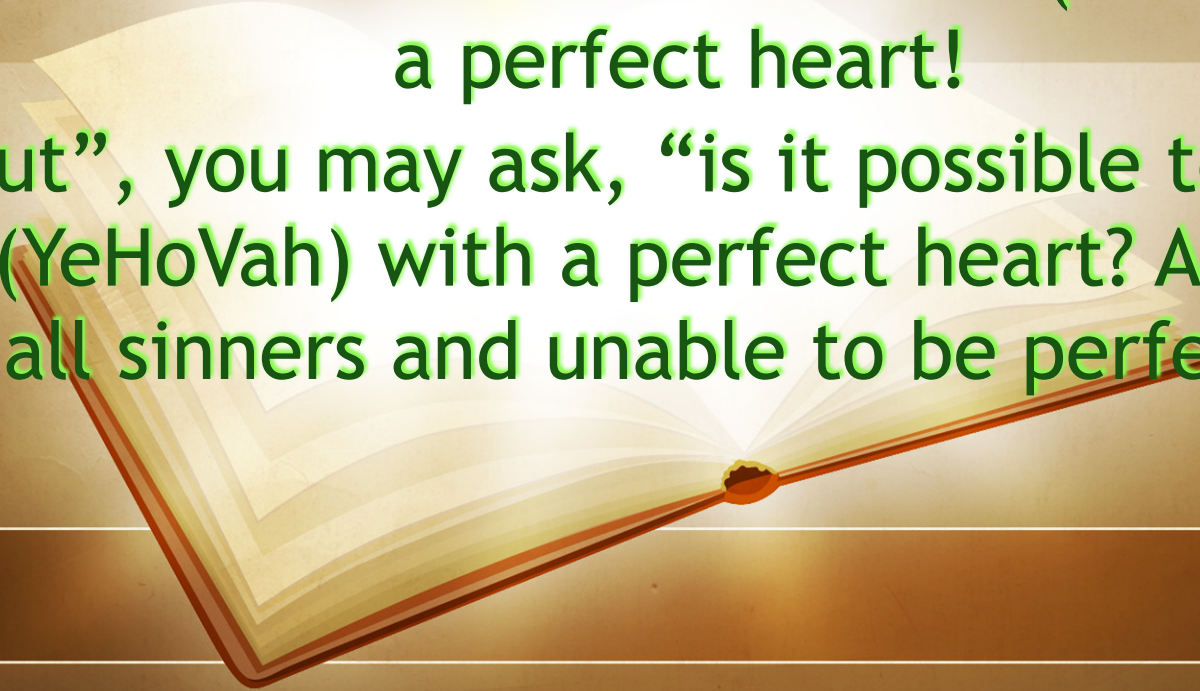
2 - He was 'perfect' in his generations!

The Hebrew word that is translated as 'perfect' comes from the root word תָּמִים tamiym - Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless', and comes from the primitive root word תָּמַם tamam - Strong's H8552 meaning, 'to be complete, to be finished, be at an end'.



The Word calls for us to serve יהוה (YeHoVah) with
a perfect heart!

“But”, you may ask, “is it possible to serve
יהוה (YeHoVah) with a perfect heart? Are we not
all sinners and unable to be perfect?”

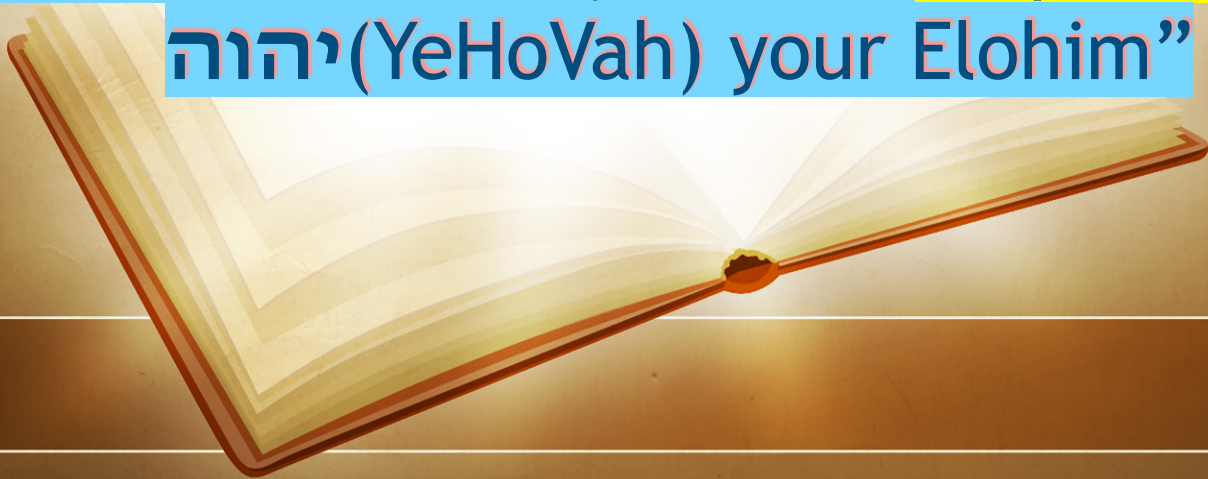


Berěshith/Genesis 17:1 “And it came to be when
Abram was ninety-nine years old, that
יהוה (YeHoVah) appeared to Abram and said to
him, “I am Ėl Shaddai - walk before Me and be
perfect.”



BE PERFECT:

Debarim/Deuteronomy 18:13 “Be perfect before
יהוה (YeHoVah) your Elohim”



This is often seen as a hard expectation, if understood in the wrong way!

What does it then mean to be perfect or to have a perfect heart?

When considering the phrase, 'Not a perfect heart/ not with a perfect heart' we take note, that this often speaks of one who began well yet did not endure to the end or one who does not carry on to completion that which they are called to or one who simply does not do anything that is required and does not even try!

To serve with a heart that is not perfect, can be a,
‘doing right, but...’ kind of scenario.

There are to be no ‘buts’, so to speak, in our
committed life unto יהוה (YeHoVah)!

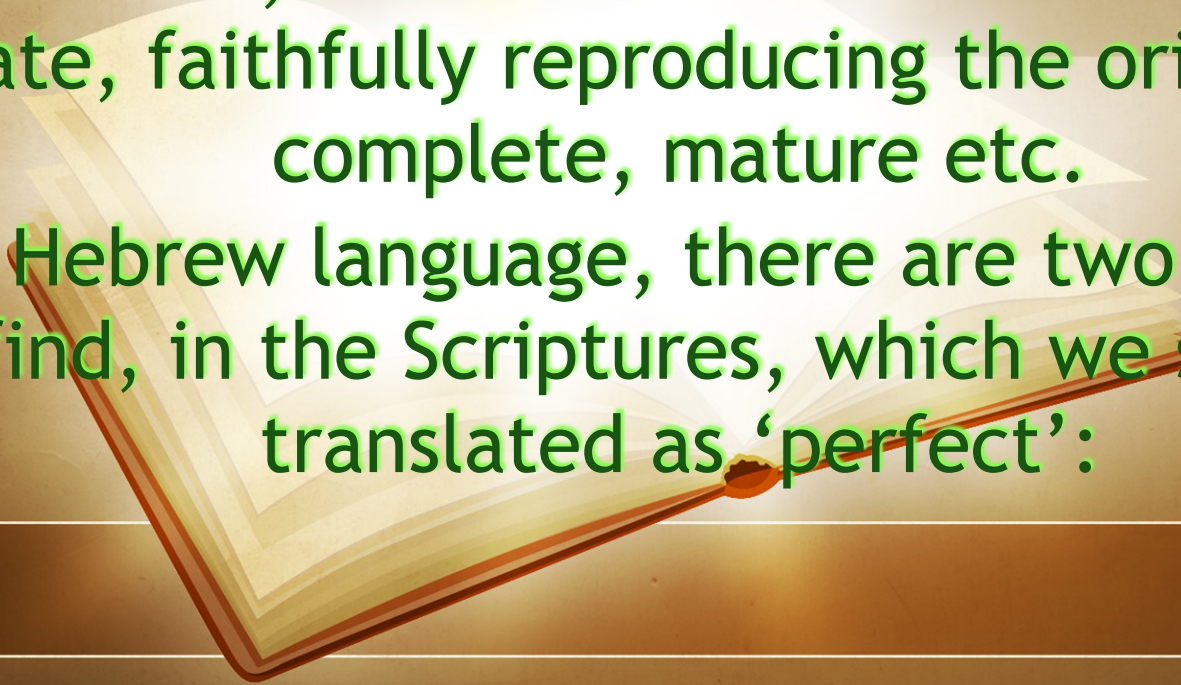
Many people want to be seen as having a perfect
heart, yet they have too many ‘but’ excuses, in
their attempts at trying to justify their
compromise!



What does the word 'perfect' mean?

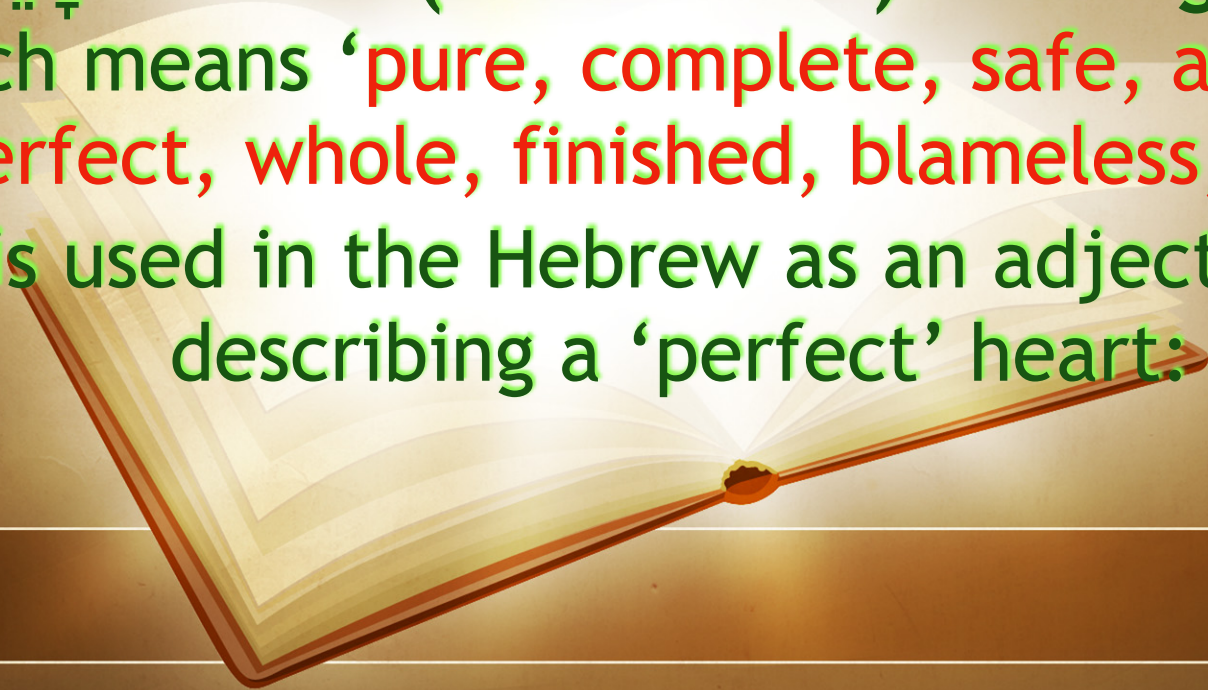
It can mean, flawless as in a flawless diamond, accurate, faithfully reproducing the original, pure complete, mature etc.

In the Hebrew language, there are two words that we find, in the Scriptures, which we see being translated as 'perfect':



1 - שָׁלֵם shalēm (shaw-lame') - Strong's H8003
which means 'pure, complete, safe, at peace,
perfect, whole, finished, blameless, full'.

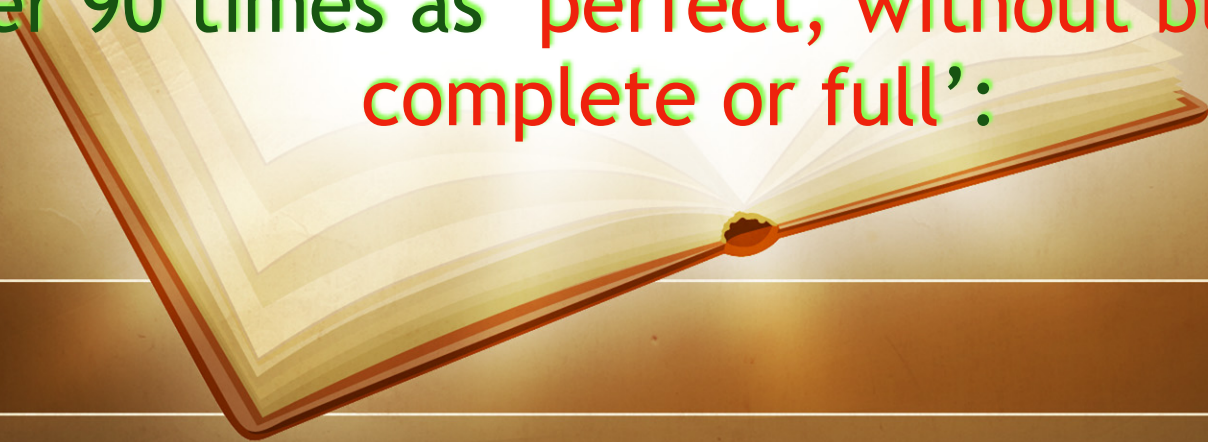
This is used in the Hebrew as an adjective, as in
describing a 'perfect' heart:



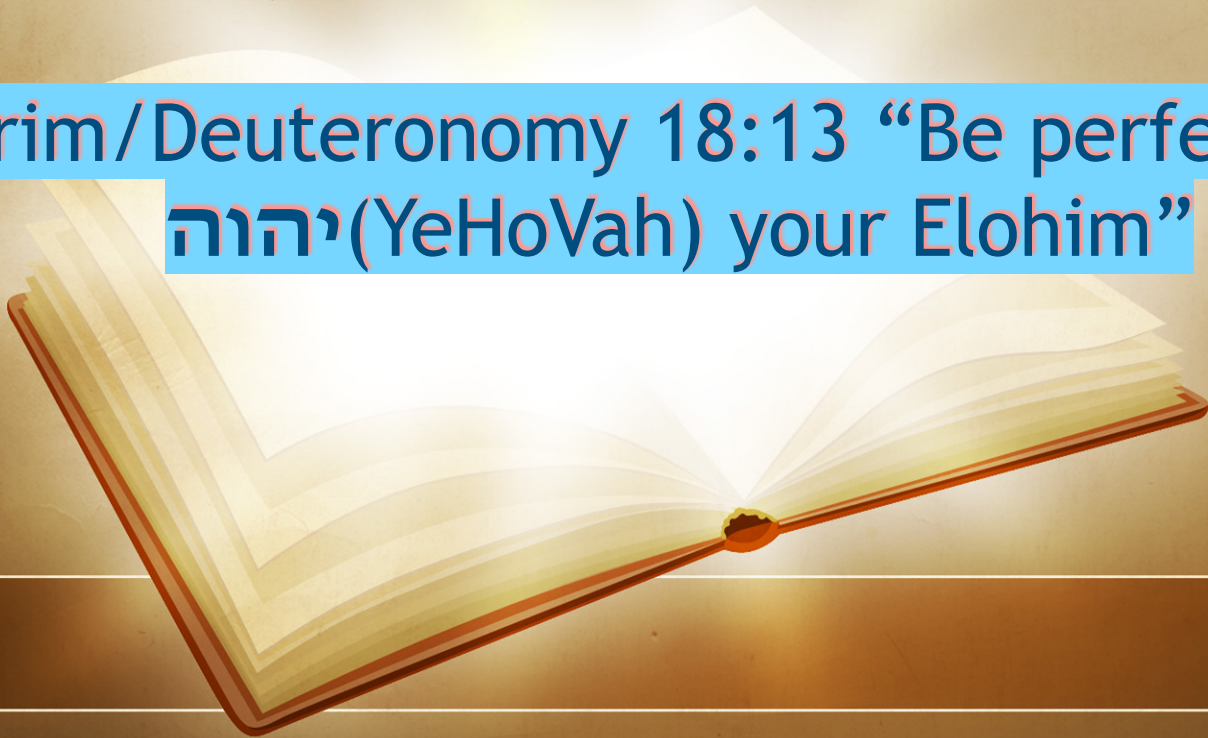
Melakim Aleph/1Kings 8:61 “Let your heart therefore be perfect to יהוה (YeHoVah) our Elohim, to walk in His laws and guard His commands, as at this day.”

Dibre haYamim Bět/ 2 Chronicles 16:9 “For the eyes of יהוה (YeHoVah) diligently search throughout all the earth, to show Himself strong on behalf of those whose heart is perfect to Him. You have acted foolishly in this, so from now on you shall have battles.”

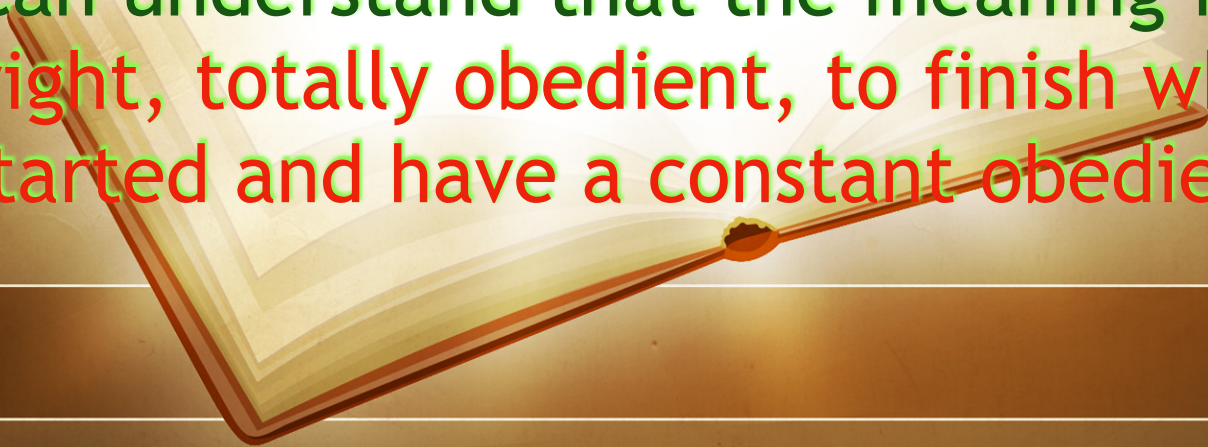
2 - תָּמִיִּם tamiym (taw-meem') - Strong's H8549
is the word we have already discussed and
described above - this is a verb that translates
over 90 times as 'perfect, without blemish,
complete or full':



Debarim/Deuteronomy 18:13 “Be perfect before
יהוה (YeHoVah) your Elohim”



Understanding these two Hebrew words that are used interchangeably throughout the Scriptures, in referring to perfection in serving יהוה (YeHoVah), we can understand that the meaning is, 'to be upright, totally obedient, to finish what was started and have a constant obedience'.



Having a perfect heart, is having a responsive heart - one that answers quickly to יהוה's (YeHoVah's) call, His whisperings and His warnings.

We are called to be perfect:



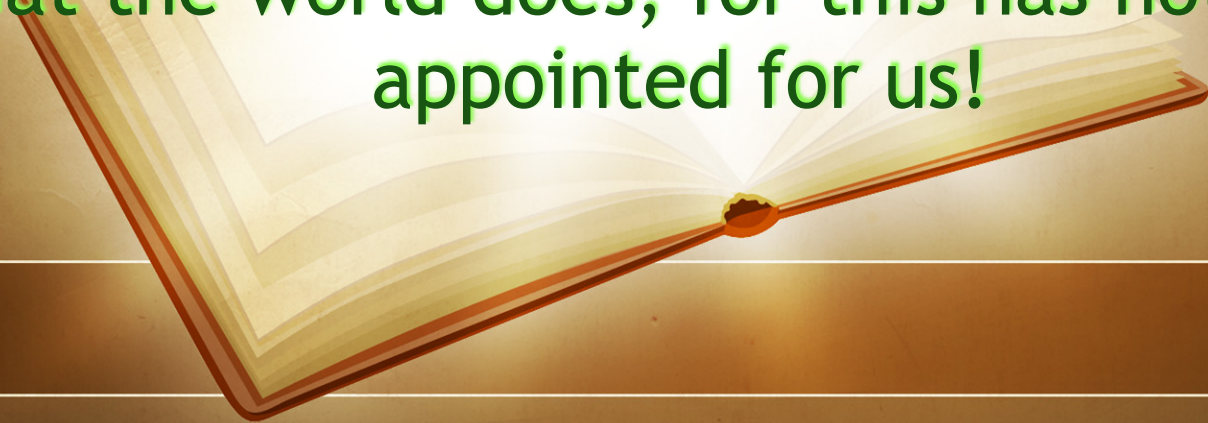
This command to be perfect before
יהוה (YeHoVah), is made very clear to all of
Yisra'el and as we consider the context of these
words, we are able to understand the need to take
heed of this command, as we do our utmost to be
faithful ambassadors of the coming Reign of our
Master and Elohim!

In order to grasp the urgency of what is being
commanded here, let us look at the passage that
this verse comes from:

Debarim/Deuteronomy 18:9-14 “When you come into the land which יהוה (YeHoVah) your Elohim is giving you, do not learn to do according to the abominations of those gentiles. 10 Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises divination, or a user of magic, or one who interprets omens or a sorcerer, 11 or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

12 For whoever does these are an abomination to
יהוה (YeHoVah), and because of these
abominations יהוה (YeHoVah) your Elohim drives
them out from before you. 13 Be perfect before
יהוה (YeHoVah) your Elohim, 14 for these nations
whom you are possessing do listen to those using
magic and to diviners. But as for you,
יהוה (YeHoVah) your Elohim has not appointed
such for you.”


This instruction/command to be perfect is clearly emphasized by making it clear that the children of Elohim are not to do the abominable practices that the world does, for this has not been appointed for us!

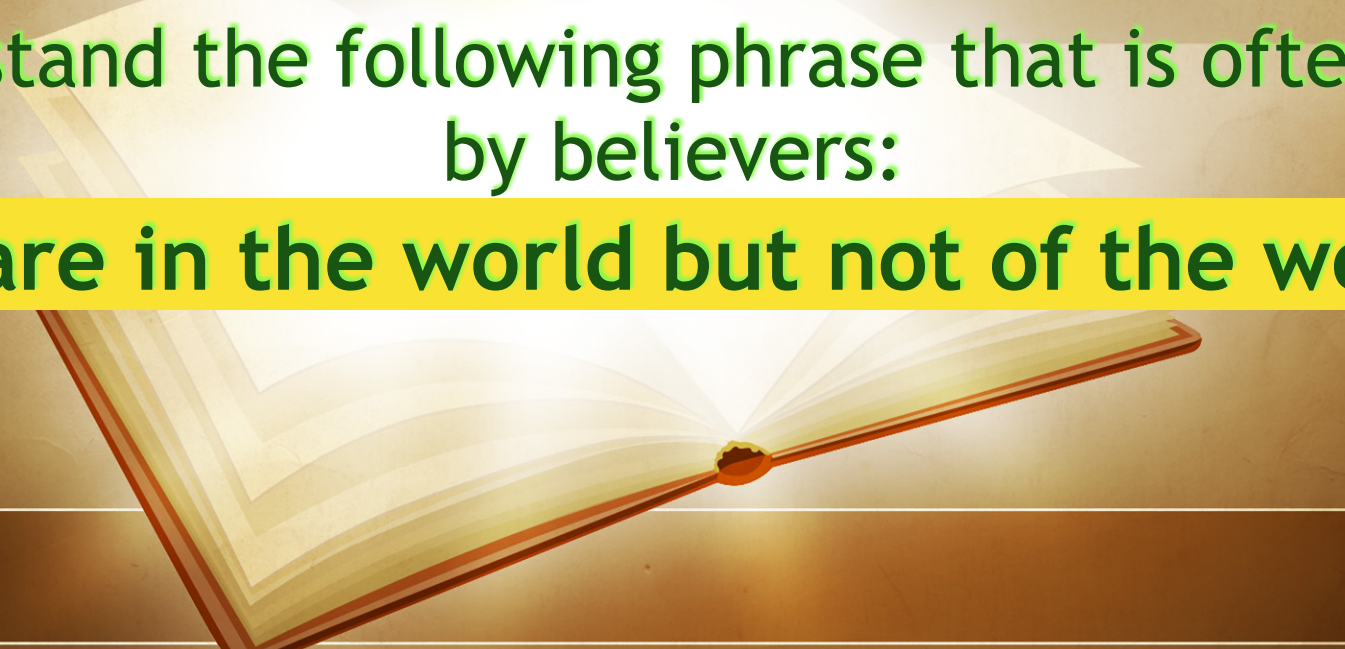


Being perfect before יהוה (YeHoVah), entails that we make sure that we guard to do all he has commanded us to and cling to His Truth that sets us apart and not be swayed by the depravity of lawlessness, no matter how attractive it may be presented, as something that is acceptable according to the corrupt standards of the world.

When our Master יהושע (Yehshua) prayed to the Father, which is recorded in Yohanan/John 17, we see the following:

Yohanan/John 17:14-17 “I have given them Your Word, and the world hated them because they are not of the world, as I am not of the world. 15 “I do not pray that You should take them out of the world, but that You keep them from the wicked one. 16 “They are not of the world, as I am not of the world. 17 “Set them apart in Your truth - Your Word is truth.”

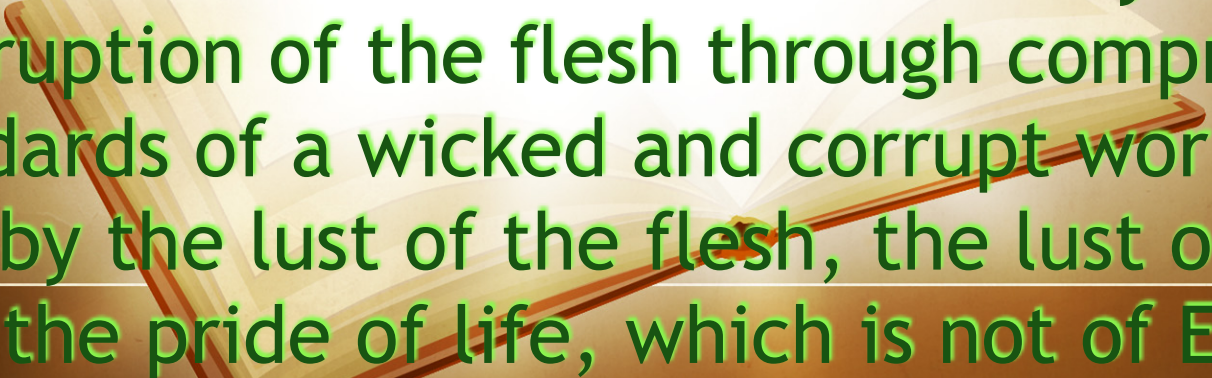


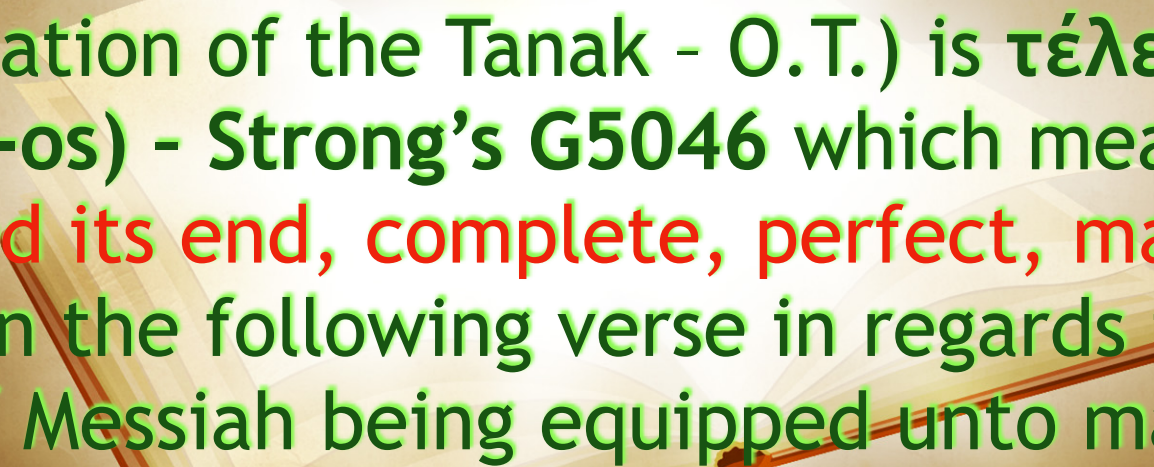


It is from these words that we have come to understand the following phrase that is often used by believers:

“We are in the world but not of the world!”

As we can see from these words of our Master, the way we guard ourselves from the wicked ways of a sinful world is to be set-apart in the Truth, which we are able to do as we allow the Word of Elohim to be that which sets us apart and equips us to be perfect before Him and not be swayed by the corruption of the flesh through compromised standards of a wicked and corrupt world that is ruled by the lust of the flesh, the lust of the eyes and the pride of life, which is not of Elohim!!!






The Greek word that is translated here as
‘perfect’ in the LXX (Septuagint - Greek
translation of the Tanak - O.T.) is τέλειος **teleios**
(tel’-i-os) - **Strong’s G5046** which means, ‘**having**
reached its end, complete, perfect, mature’ and is
used in the following verse in regards to the body
of Messiah being equipped unto maturity:

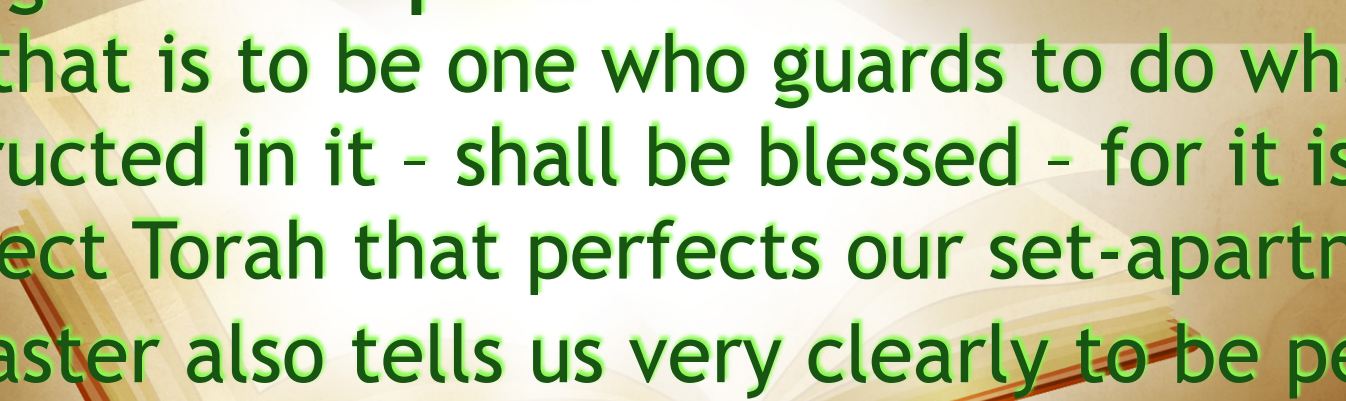
Eph'siyim/Ephesians 4:13 “until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah”



This word τέλειος teleios (tel'-i-os) - Strong's G5046 is also used in:

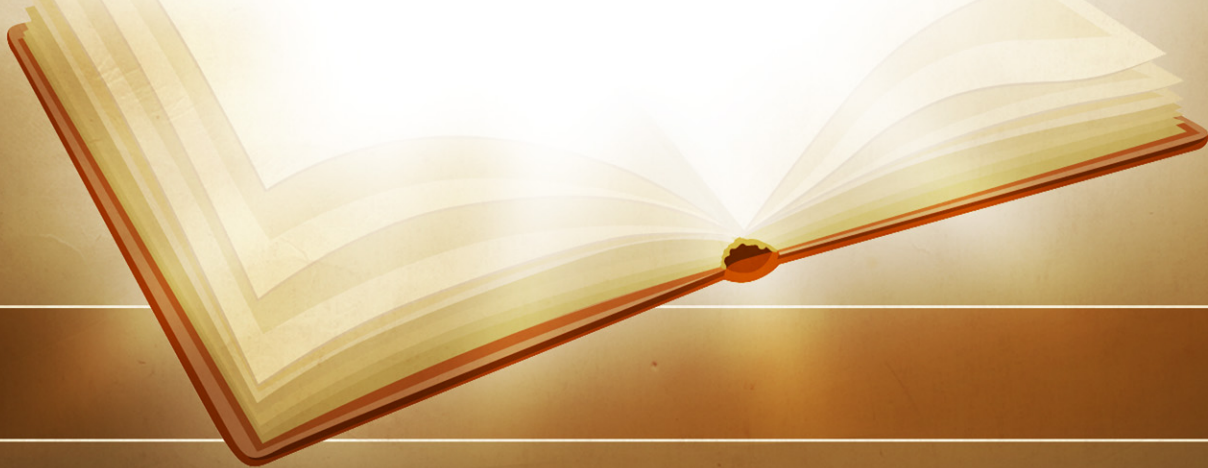
Ya'aqob/James 1:25 "But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."





Looking into the ‘perfect’ Torah and continuing in it - that is to be one who guards to do what is instructed in it - shall be blessed - for it is the Perfect Torah that perfects our set-apartness! Our Master also tells us very clearly to be perfect:


Mattithyahu/Matthew 5:48 “Therefore, be perfect, as your Father in the heavens is perfect.”



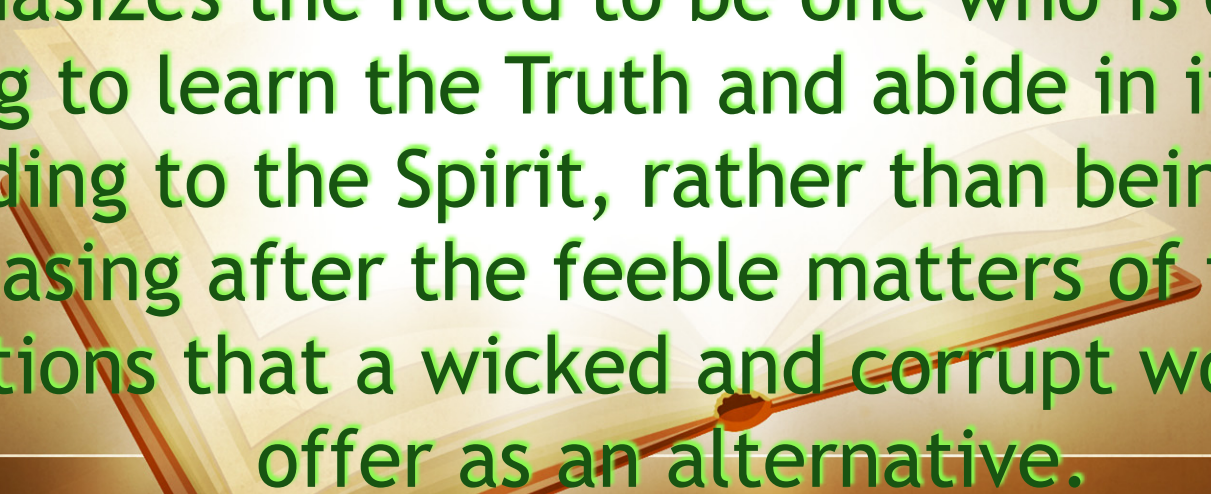
The idea, or concept, of being perfect is often misunderstood by so many, due to a lack of proper understanding in what this word entails and what our Master and Elohim demands of us.



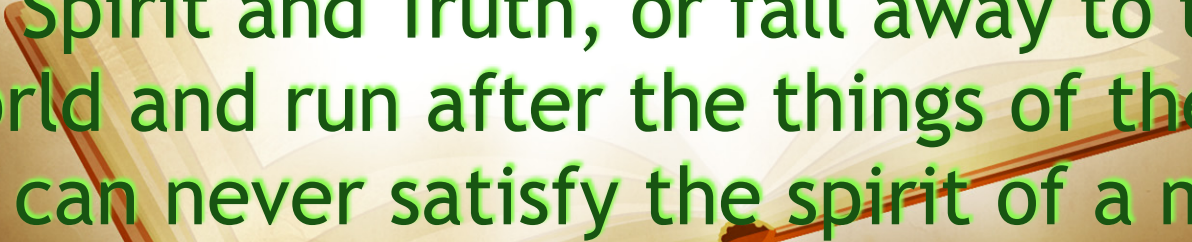
Many may deem it impossible to be perfect and therefore relegate themselves to finding vain excuses for their compromised lifestyles, as they find that the expectation of being perfect is a task that is too hard for them to achieve. To think as such, simply reveals a level of gross immaturity, that refuses to endure the necessary discipline that is required of a true follower and taught one of Messiah!

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, warm-toned surface, possibly parchment or a similar material, with a subtle gradient from light yellow at the top to a darker brown at the bottom.

This Hebrew word תָּמִים **tamiym** - (taw-meem')
Strong's H8549 carries with it the more expanded
meaning of being mature, whole and complete and
emphasizes the need to be one who is earnestly
seeking to learn the Truth and abide in it and walk
according to the Spirit, rather than being childish
and chasing after the feeble matters of the fleshly
attractions that a wicked and corrupt world has to
offer as an alternative.

An illustration of an open book with a red bookmark, positioned diagonally across the lower half of the text. The book is open to a page with some faint, illegible text. The bookmark is a simple red ribbon or string.

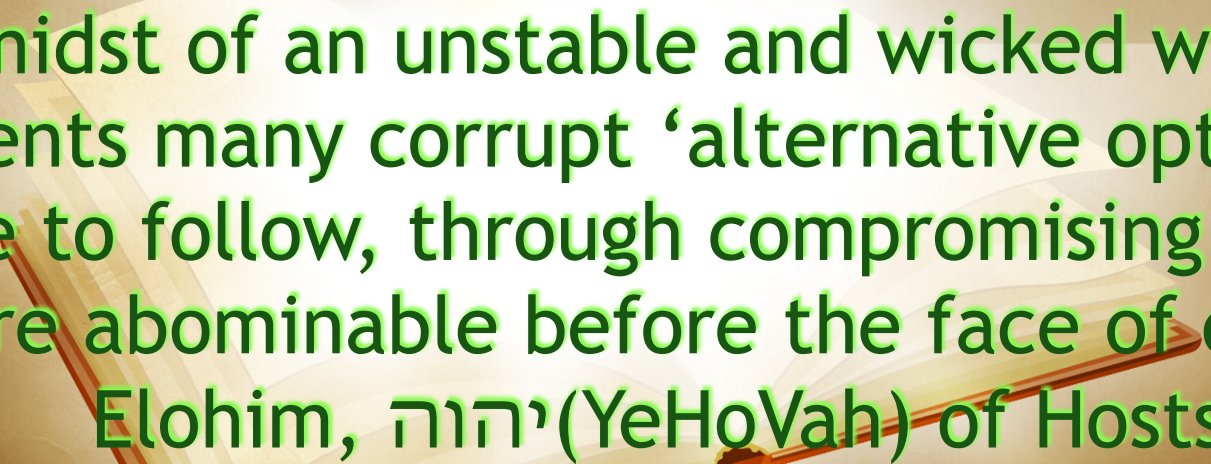
What becomes clear, as we grow in the knowledge of our Master, is that we all have a choice to make, each and every day; and that is: to either be set-apart and perfect before Elohim and serve Him in Spirit and Truth, or fall away to the ways of the world and run after the things of the flesh that can never satisfy the spirit of a man!




The Hebraic understanding, or concept, of being perfect before Elohim, entails one being fully committed to Elohim with their all, having their heart and mind in the right place, exercising true belief through works of righteousness and not being double-minded and unstable!



In other words, to be properly perfect before Elohim, means being loyal to Him while living in the midst of an unstable and wicked world that presents many corrupt 'alternative options' for people to follow, through compromising standards that are abominable before the face of our Mighty Elohim, יהוה (YeHoVah) of Hosts!



Many may reckon that it is impossible to be perfect in an imperfect world and while they try to present an argument that they deem as a valid one, the fact is that we either obey the Word of Elohim or not and our Elohim calls us to be perfect and that we must be, if we do want to see His face one day and live!

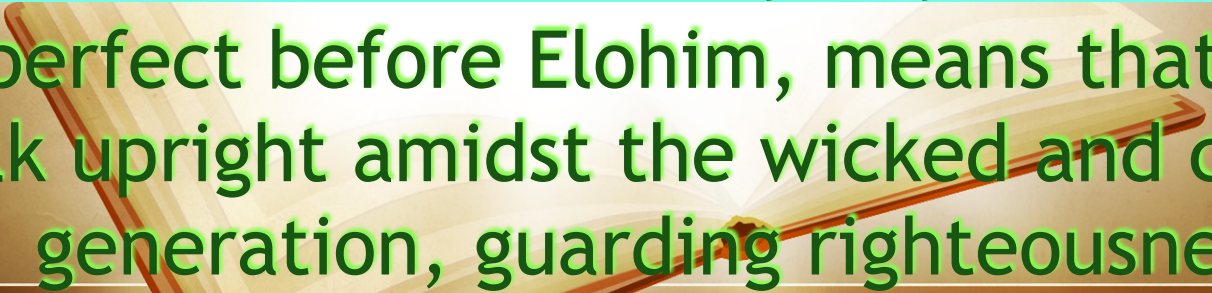


Scripture is full of examples of those who were perfect, as well as many who were not and so we must take the lessons that we are able to learn from Scripture and make sure that we grow in our knowledge of our Master and grow in our set-apartness and be perfect before Him.



Being perfect before Elohim means **that you will hold fast to Elohim and His Word and guard to do all He has commanded us to**, despite what others are doing and despite the wickedness that we are surrounded by day in and day out!

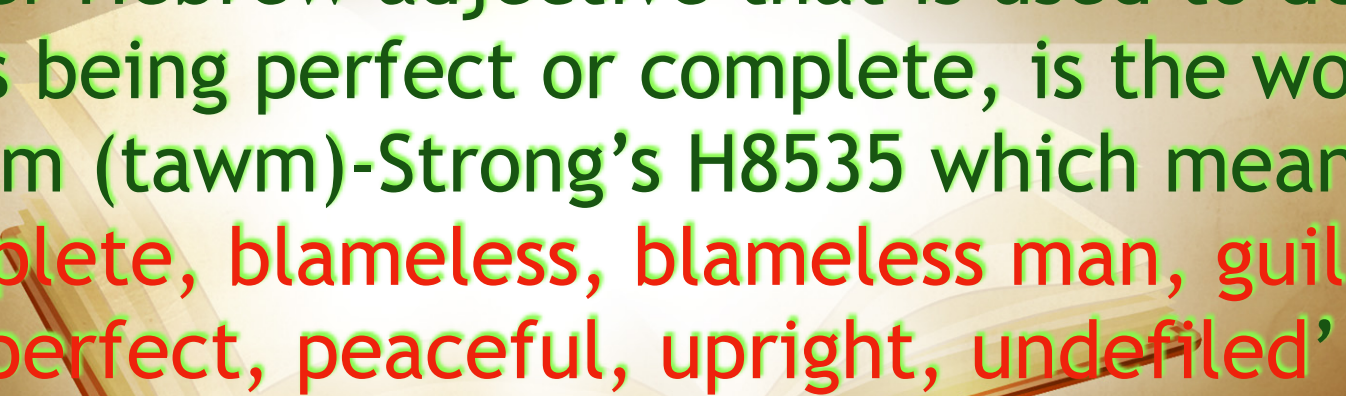
To be perfect before Elohim, means that we are to walk upright amidst the wicked and crooked generation, guarding righteousness:



Mishlě/Proverbs 2:20 “So walk in the way of goodness, and guard the paths of righteousness.”



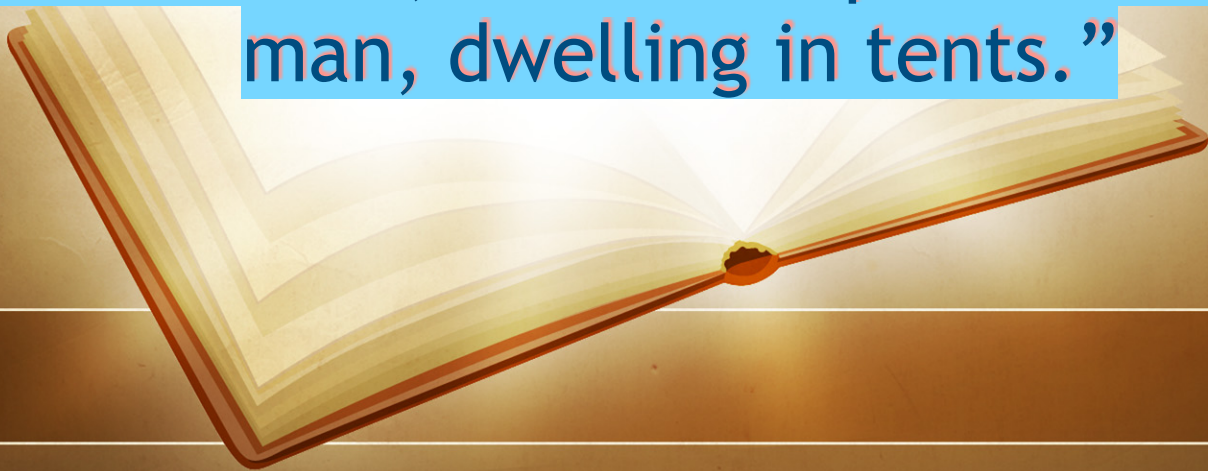
Another Hebrew adjective that is used to describe one as being perfect or complete, is the word תָּמִיד tam (tawm)-Strong's H8535 which means, 'complete, blameless, blameless man, guiltless, perfect, peaceful, upright, undefiled'.



This word can be used to describe one who is morally and ethically pure and the first time that we see this root word being used, and translated as 'complete', is in:




Berěshith/Genesis 25:27 “And the boys grew up. And Ěsaw became a man knowing how to hunt, a man of the field, while Ya‘aqob was a complete man, dwelling in tents.”



It is also used to describe lyob:

lyob/Job 1:1 “There was a man in the land of Uts,
whose name was lyob. And that man was perfect
and straight, and one who feared Elohim and
turned aside from evil.”

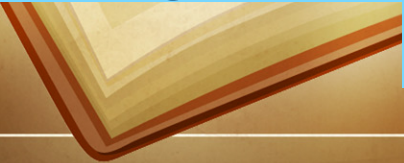


lyob was called a 'perfect man' by
יהוה (YeHoVah):



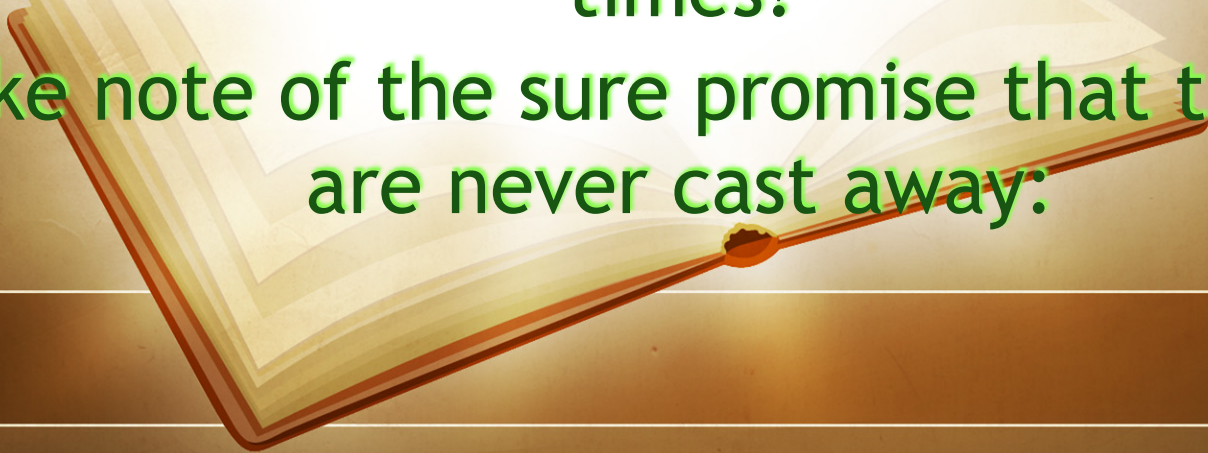
lyob/Job 1:8 “And יהוה (YeHoVah) said to Satan,
“Have you considered My servant lyob, that there is
none like him on the earth, a perfect and straight
man, one who fears Elohim and turns aside from evil?”

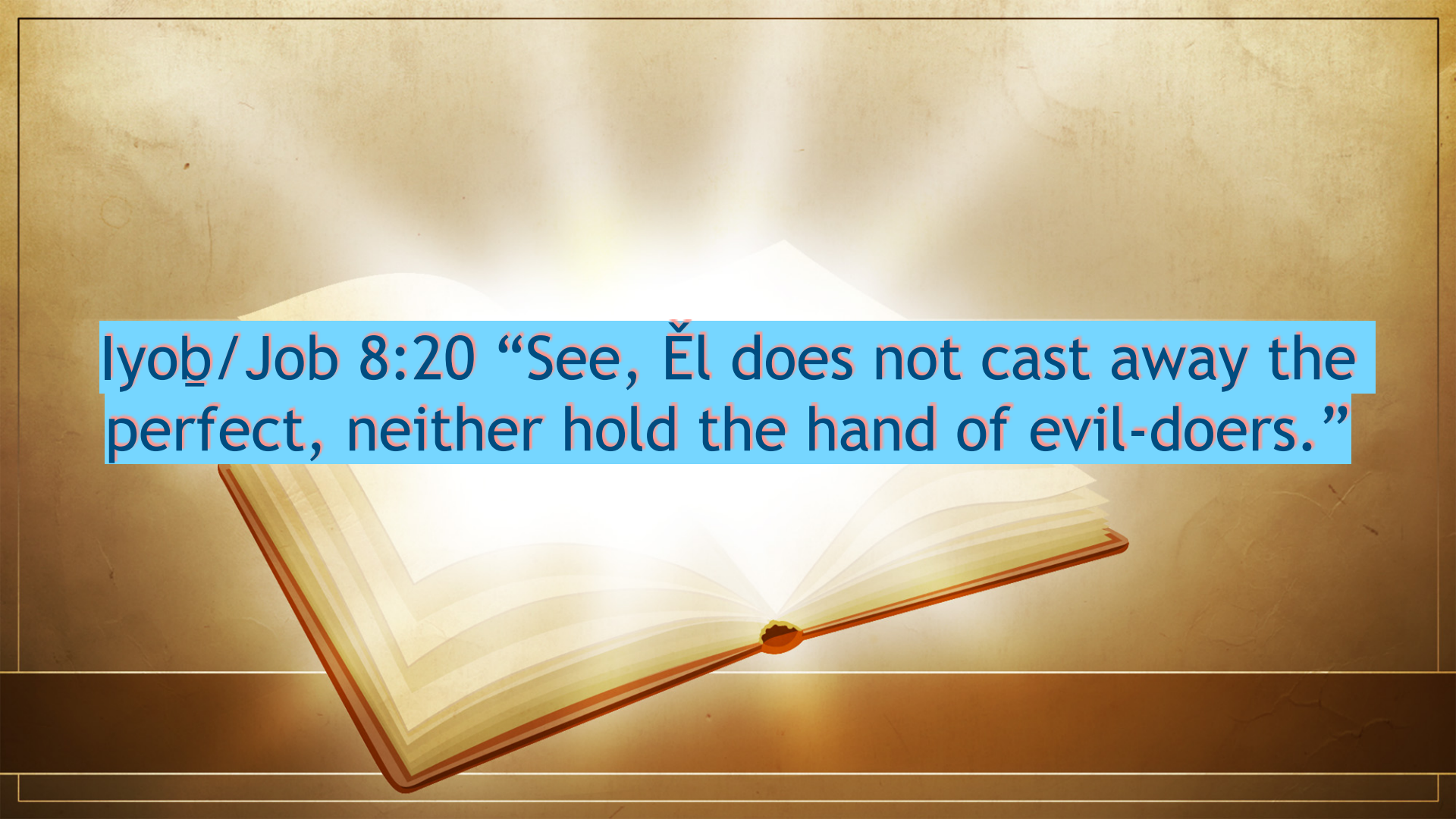
lyob/Job 2:3 “And יהוה (YeHoVah) said to Satan,
“Have you considered My servant lyob, that there is
none like him on the earth, a perfect and straight
man, one who fears Elohim and turns aside from evil?
And still he holds fast to his integrity, although you
incited Me against him, to destroy him without
cause.”



Of the 13 times that this root word תָּמַם tam (tawm)- Strong's H8535 is used in Scripture, we take note that it is used in the Book of Iyob/Job 7 times!

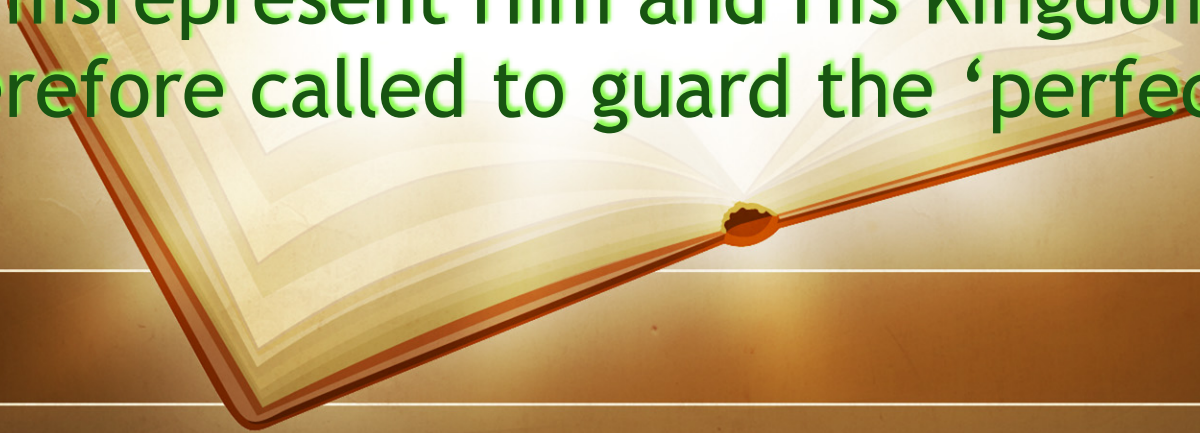
We take note of the sure promise that the perfect are never cast away:





lyob/Job 8:20 “See, Ėl does not cast away the perfect, neither hold the hand of evil-doers.”

As faithful servants that bear witness to and proclaim the Name of our Master and Elohim, we are called to be perfect before Him, so that we do not misrepresent Him and His Kingdom and are therefore called to guard the 'perfect way'!



Tehillah/Psalm 37:37 “Watch the perfect, and observe the straight; for the latter end of each is peace.”

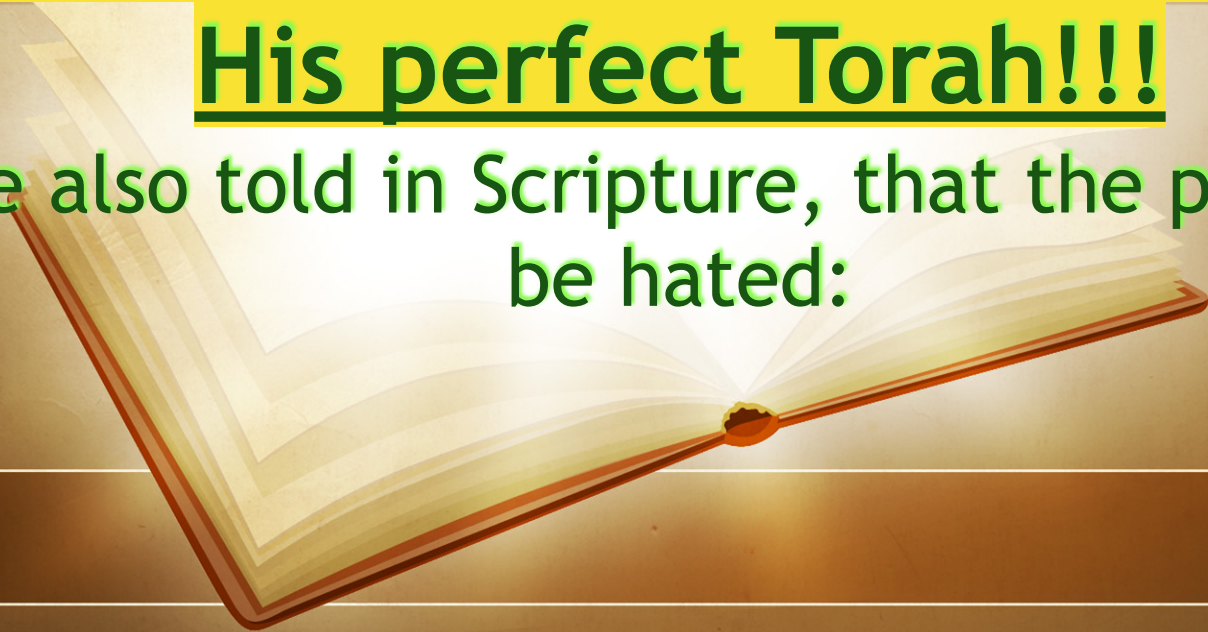


○ The Hebrew word that is translated here as ‘perfect’ comes from the root word שָׁמַר shamar (shaw-mar’) - Strong’s H8104 which means, ‘keep, watch, present, attend to, pay close attention, guard’ and the basic idea of the root of this word is ‘to exercise great care over’.

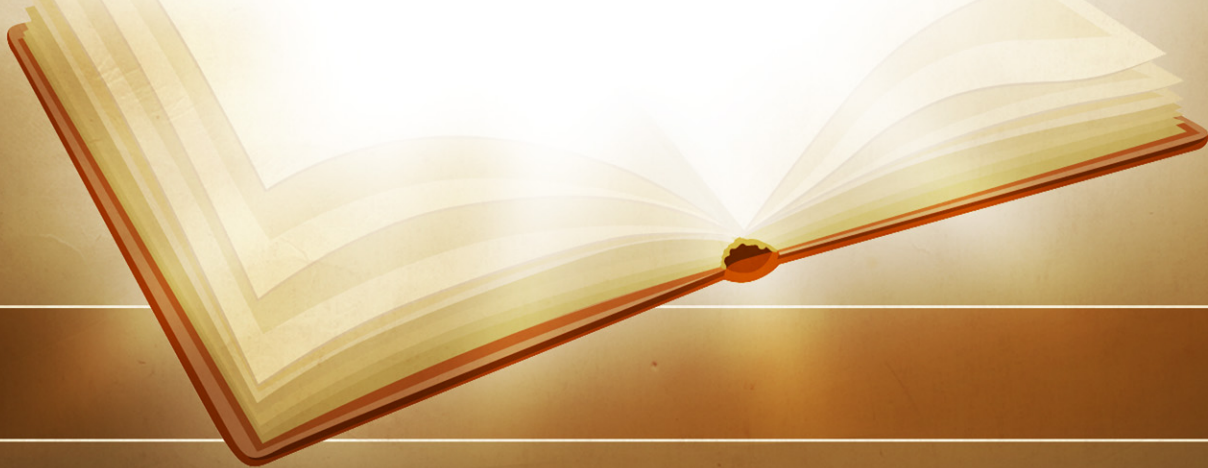


We are to exercise great care over
His perfect Torah!!!

We are also told in Scripture, that the perfect will
be hated:



Mishlě/Proverbs 29:10 “Bloodthirsty men hate the perfect, and seek the life of the straight.”



Men who are 'bloodthirsty' are men who want to take the life out of others and here, Shelomoh highlights this by showing us how the perfect are hated by the wrong!

The Hebrew word translated as 'hate' comes from the word שָׂנֵא sane (saw-nay') - Strong's H8130 which means, 'to hate, detest, turn against'.

Hate expresses an emotional attitude toward people and things which are opposed, detested, despised and with which one wishes to have no contact or relationship. It is therefore the opposite of love.



Tehillah/Psalm 34:21 “Evil does slay the wrong,
and those who hate the righteous are guilty.”



Those who are 'bloodthirsty' have no regard for a righteous man's life and therefore have no regard for Elohim and we take note that our Master warned us against those that would hate us!



Yohanan/John 15:18-23 “If the world hates you, you know that it hated Me before it hated you. 19 “If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for that reason the world hates you. 20 “Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they shall persecute you too. If they have guarded My Word, they would guard yours too.

21 “But all this they shall do to you because of My Name, because they do not know Him who sent Me. 22 “If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. 23 “He who hates Me hates My Father as well.”



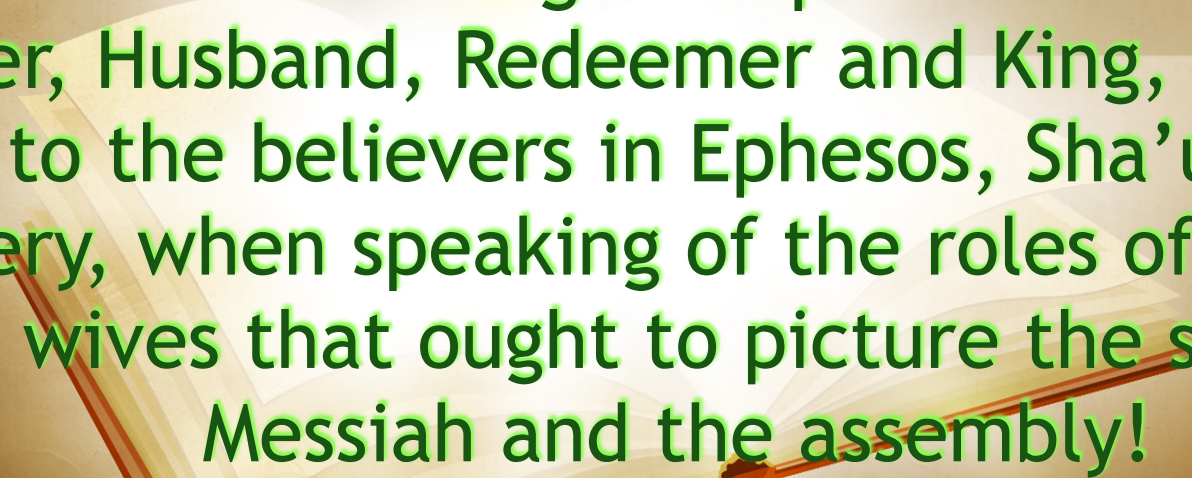
We know that our Master יהושע (Yehshua)
Messiah, is coming for His ready and 'perfect'
Bride, and this imagery can be seen in the poetic
Song of Songs:




Shir HaShirim/Song of Songs 5:2 “I was sleeping, but my heart was awake - the voice of my beloved! He knocks, “Open for me, my sister, my love, my dove, my perfect one; for my head is drenched with dew, my locks with the drops of the night.”

Shir HaShirim/Song of Songs 6:9 “My dove, my perfect one, is the only one, the only one of her mother, the choice of the one who bore her. The daughters saw, and called her blessed, sovereignesses and concubines, and they praised her.”

We are to be the ready and perfect Bride that has been washed through the perfect Word of our Master, Husband, Redeemer and King, and in his letter to the believers in Ephesos, Sha'ul uses this imagery, when speaking of the roles of husbands and wives that ought to picture the secret of Messiah and the assembly!




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.”



It is through the washing of the Word that we are made secure and caused to walk in set-apartness and be perfect and straight before our Elohim!

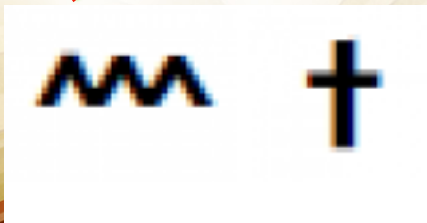
When we consider the washing that takes place through the Word, we ought to be reminded of the bronze laver that was used in the Tabernacle, where the priests washed their hands and feet, from the water that was taken from the bronze laver, before going in to the Set-Apart Place to do the service required!




The Bronze laver was made from the mirrors of the women who used to worship at the gate and highlights for us the clear lesson of how we are to look into the mirror of the Word and not forget what we look like, but make sure that we get washed in all we do, as the Word equips us to be washed, set-apart and secure, in our walk, and in our works, of righteousness! His Word gives us all we need for life and reverence and highlights the clear fact that we have been given all that we need to be properly perfect before our Master!

This imagery is confirmed to us, in the ancient pictographic rendering of this root word $\square\text{𐤕}$ tam - Strong's H8535.

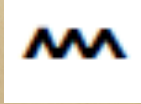
In the ancient pictographic script, the adjective $\square\text{𐤕}$ tam - Strong's H8535 which means, 'complete, blameless, blameless man, guiltless, perfect, peaceful, upright, undefiled' look like this:



Taw - ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the '**aleph**', but is also the '**taw**' - the beginning and the end of all creation!

Mem - מ:

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**!

These two pictographic letters can render for us the following:




SECURED THROUGH WASHING!


Our ability to be perfect before Elohim has been made possible by the Blood of Our Master יהושע (Yehshua) Messiah, as His Blood cleanses us from all sin and it is through His Word, which we are to be meditating upon day and night, that we are able to be continually washed and set-apart for service unto our King!

Dawid understood how important the Torah of Elohim was:

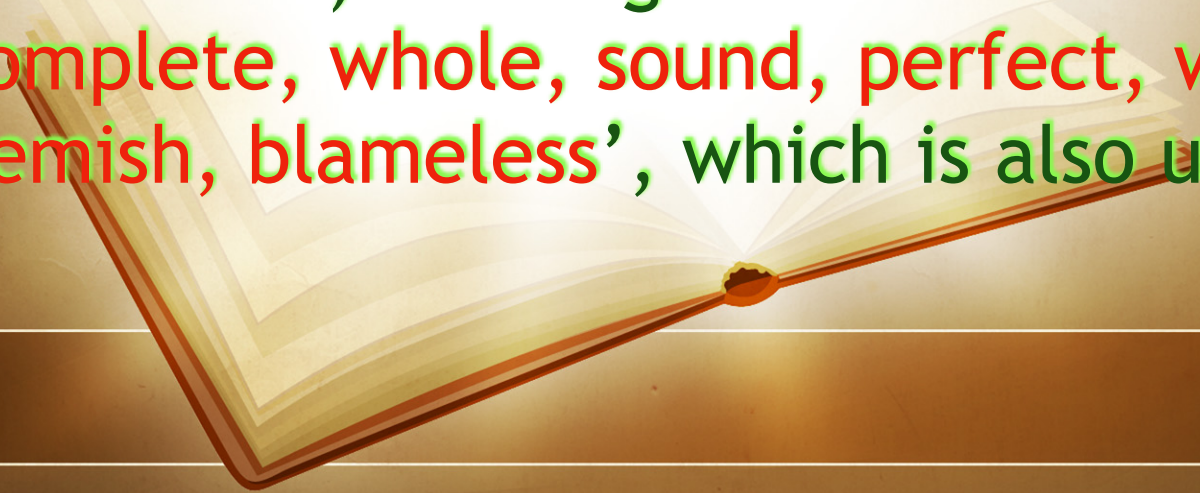
Tehillah/Psalm 19:7-11 “The Torah of יהוה (YeHoVah) is perfect, bringing back the being; the witness of יהוה (YeHoVah) is trustworthy, making wise the simple; 8 the orders of יהוה (YeHoVah) are straight, rejoicing the heart; the command of יהוה (YeHoVah) is clear, enlightening the eyes;



9 the fear of יהוה (YeHoVah) is clean, standing forever; the right-rulings of יהוה (YeHoVah) are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb. 11 Also, Your servant is warned by them, in guarding them there is great reward.”



In the above psalm, the Hebrew word that is translated as 'perfect' is תָּמִים tamim (taw-meem') - Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless', which is also used in:



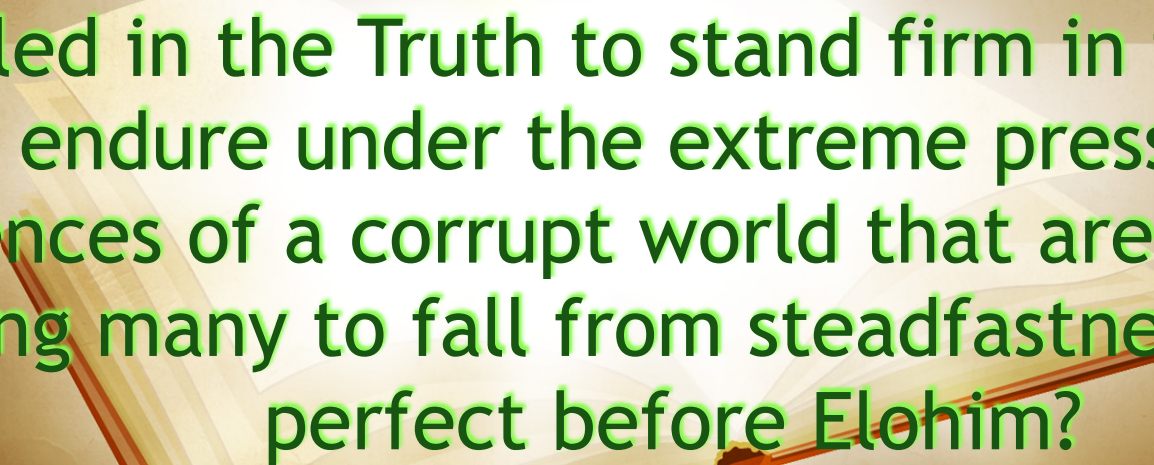
Tehillah/Psalm 119:1 “Blessed are the perfect in
the way, who walk in the Torah of
יהוה (YeHoVah)!”



To walk in the Torah of יהוה (YeHoVah) is to walk upright and be perfect!

Those who cast aside the Torah of יהוה (YeHoVah) and claim that it is no longer valid, or of any use, are basically refusing to be perfect, as commanded, for without the Torah of Elohim how can one learn to walk in the perfect way and become the perfect Bride that He is coming to fetch!!!

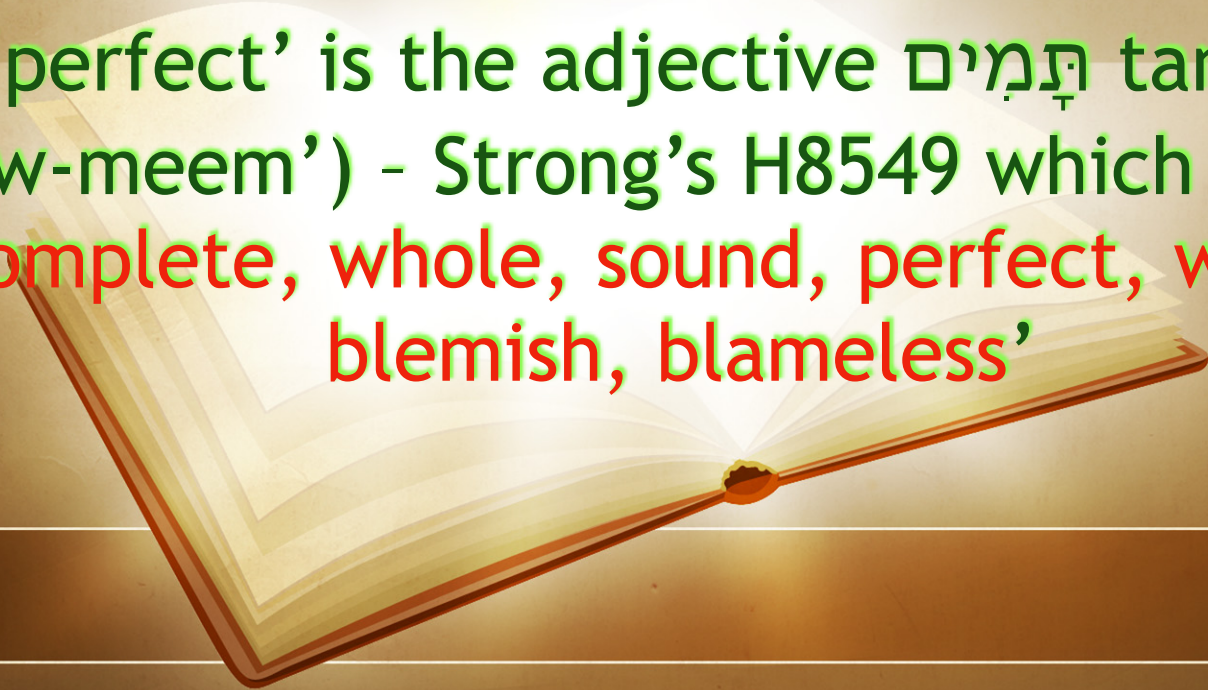
Are you strengthening yourself in the Word on a daily basis and are therefore being equipped and enabled in the Truth to stand firm in the Master and endure under the extreme pressures and influences of a corrupt world that are constantly causing many to fall from steadfastness in being perfect before Elohim?

An open book is shown from a low angle, with its pages fanned out. A bright, warm light emanates from the center of the book, creating a lens flare effect that spreads across the background. The book's cover is a dark reddish-brown color, and the pages are a light cream or yellowish hue. The overall background is a textured, mottled brown, suggesting an old parchment or leather surface.

Psalm 119:80 “Let my heart be perfect in Your laws, so that I am not put to shame.”



The Hebrew word that is translated here as
‘perfect’ is the adjective תָּמִים tamim
(taw-meem’) - Strong’s H8549 which means,
‘complete, whole, sound, perfect, without
blemish, blameless’



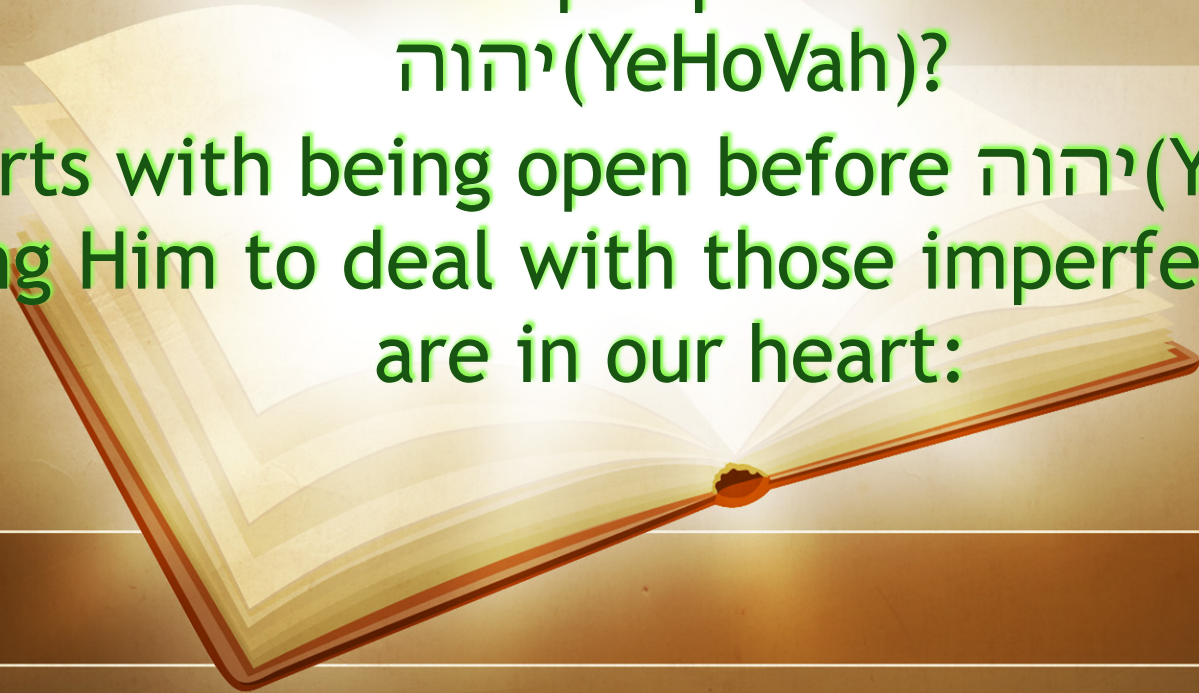
The clear desire of the psalmist, is for his heart to be perfect in the laws of Elohim so that he is able to possess his life by endurance and not be ashamed to stand upright and be set-apart and perfect amidst a corrupt people!

BE PERFECT - is the command - how are you responding?



So how do we keep a perfect heart before
יהוה (YeHoVah)?

It starts with being open before יהוה (YeHoVah),
allowing Him to deal with those imperfections that
are in our heart:



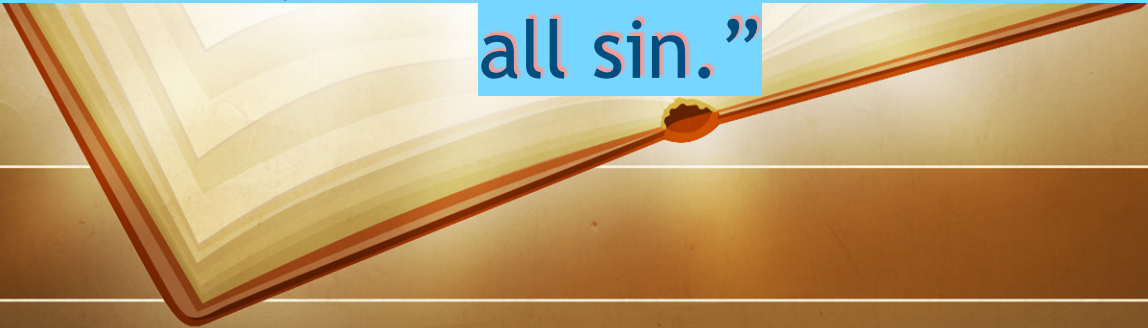
Tehillah/Psalms 139: 23-24 “Search me, O Ěl, and know my heart; try me, and know my thoughts; 24 and see if an idolatrous way is in me, and lead me in the way everlasting.”



Dawid was willing for יהוה (YeHoVah) to search him and try his heart: a perfect heart is a searchable heart, which means we allow יהוה (YeHoVah) to penetrate and examine deeply into our thoughts and emotions.

The false teachings today, tell you that as long as your heart doesn't condemn you then you are ok and the Blood of יהושע (Yehshua) has cleansed you, yet they fail to neglect what it says prior to this:

Yohanan Aleph/1 John 1:6-7 “If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע (Yehshua) Messiah His Son cleanses us from all sin.”



His Blood cleanses us yes, but we are to be walking in the light as He is - we are to be walking in His instructions with a perfect heart inclining to walk in the perfect knowledge of His Loving Word!



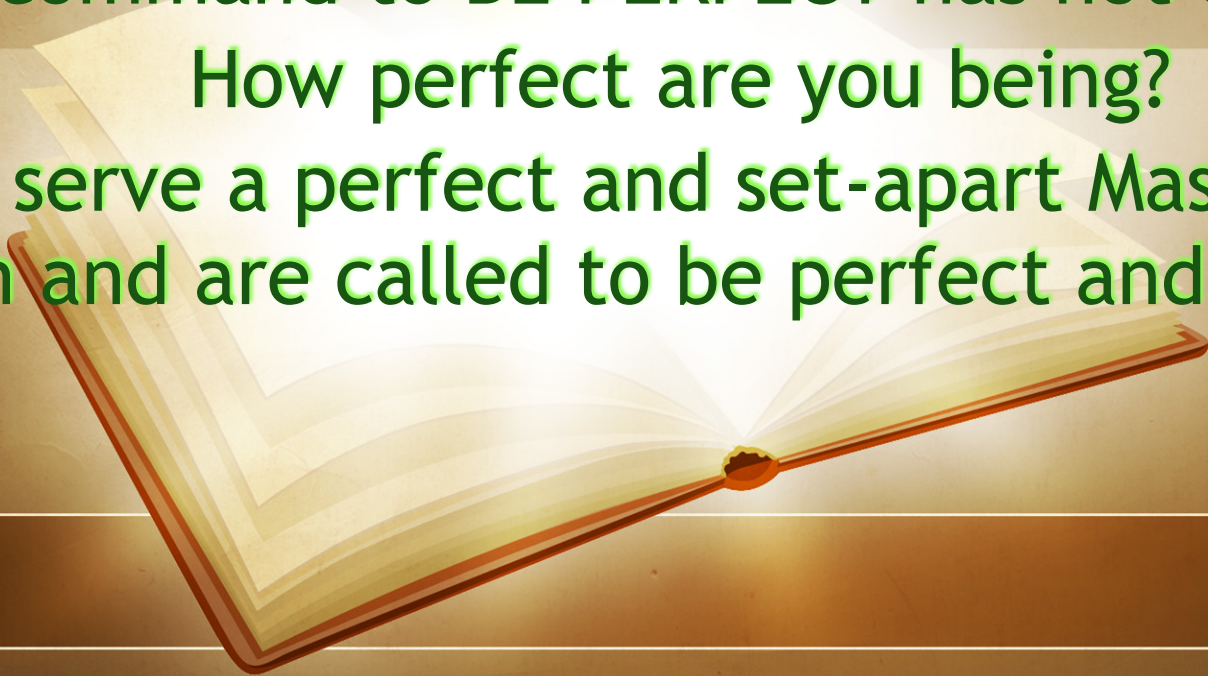
A perfect heart is a heart that has the Torah written upon it and submits to the clear Authority of our Master and Elohim!




The command to BE PERFECT has not changed!

How perfect are you being?

We serve a perfect and set-apart Master and Elohim and are called to be perfect and set-apart.



It is time for the True Bride of Messiah to stand and be perfect, which calls for us to be properly prepared in all our ways, so that we can be strengthened in the Truth and be perfect before Elohim, enduring as faithful servants of the Most-High Elohim, יהוה (YeHoVah) of Hosts, and being steadfast in not letting acts of corruption having any influence on our lives!



Pilipiyim/Philippians 3:12-15 “Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah **יהושע** (Yehshua) has also laid hold of me. Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead, I press on toward the goal for the prize of the high calling of Elohim in Messiah **יהושע** (Yehshua). As many, then, as are perfect, should have this mind. And if you think differently in any respect, Elohim shall also reveal this to you.”

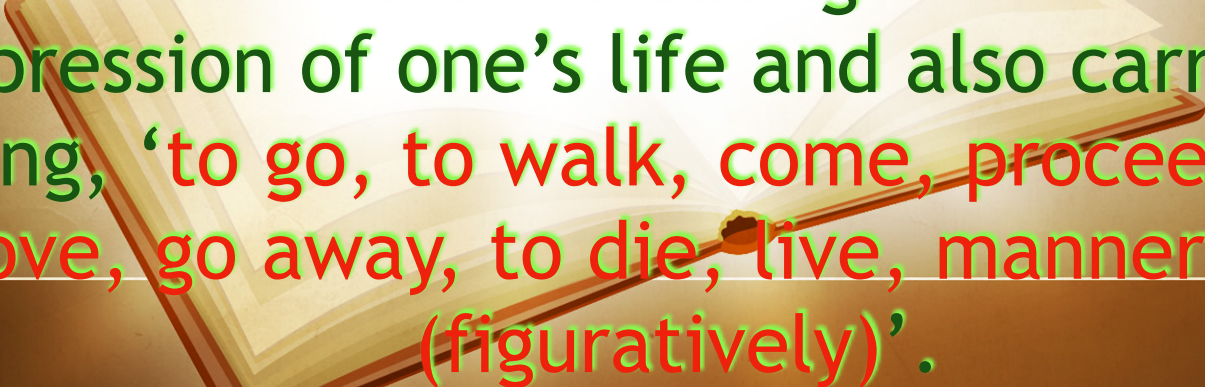
Noah was righteous and perfect in his generations... and so too should we, who are in Messiah, be!!!

In doing so, we are able to recognise how these two clear characteristics of set-apartness (righteous and perfect), enable one to walk upright with Elohim!



3 - He walked with Elohim!


The Hebrew root word that is used here for 'walked' is הָלַךְ hā·lăḵ - Strong's H1980 which means, 'to walk, to live, manner of life, cause to live' and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life and also carries the meaning, 'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'.



The Hebrew root word for walk - הָלַךְ halak
(haw-lak') - Strong's H1980, in the ancient
pictographic script, looks like this:

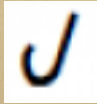


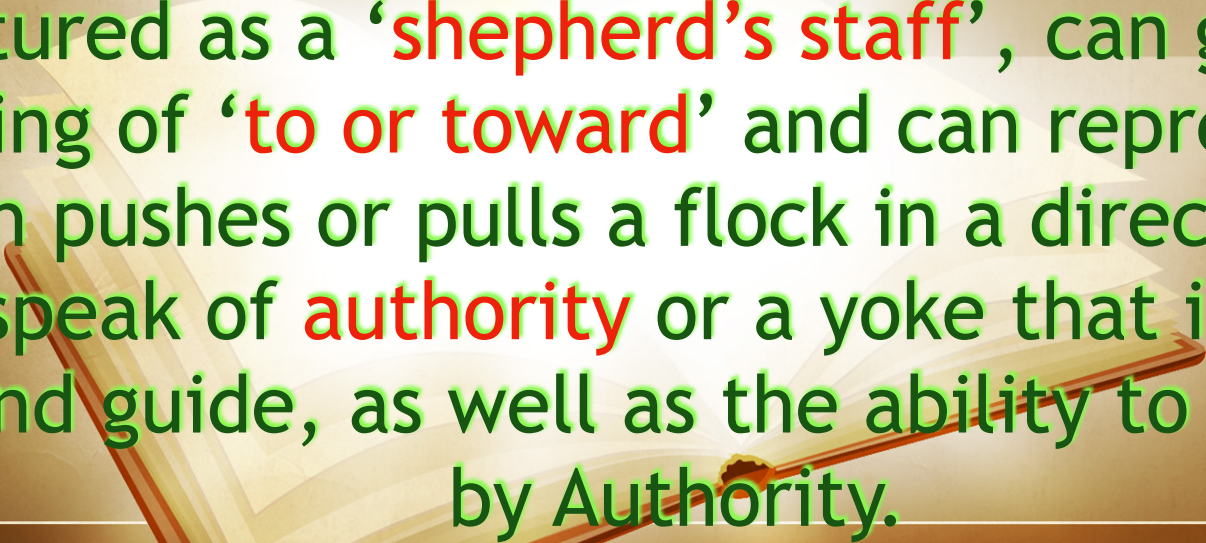
Hey - הֵי:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'.


The meaning of the letter is “behold, look, breath, sigh and reveal or revelation”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - ל:

The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

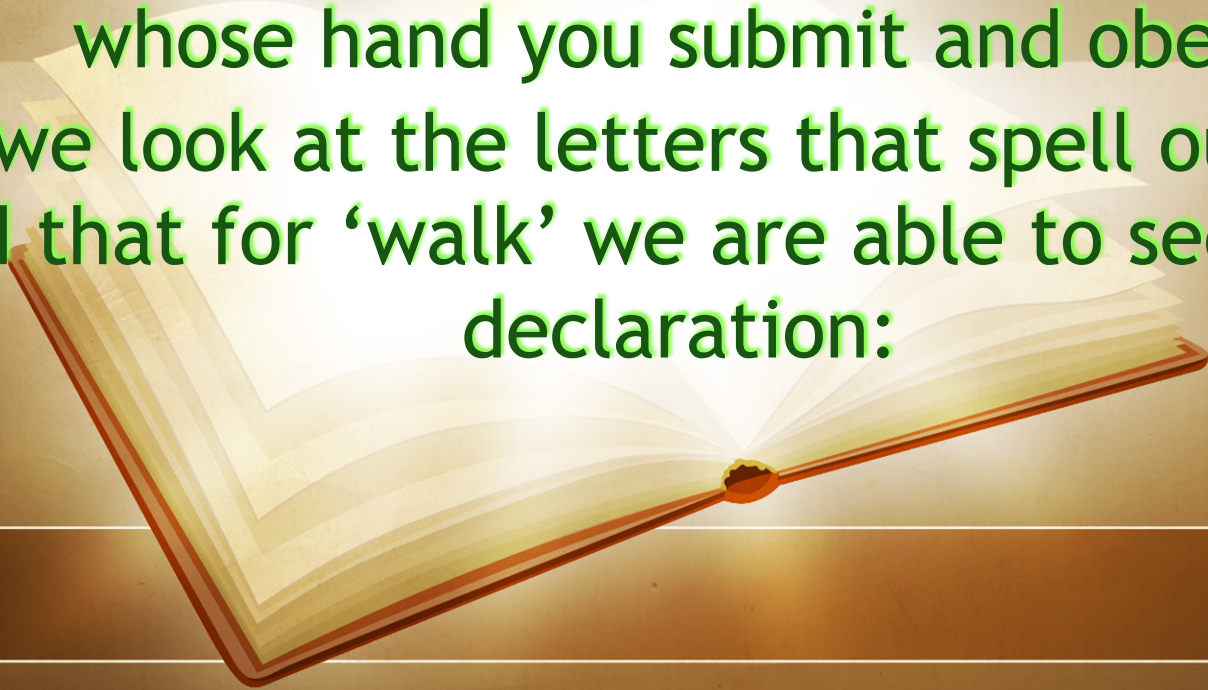


Kaph - כ:

The ancient form of this letter is  - meaning 'the open palm of a hand'. The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as 'to tame or subdue' as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape.

The hand also speaks of one's work, or under
whose hand you submit and obey!

When we look at the letters that spell out the root
word that for 'walk' we are able to see a great
declaration:



BEHOLD THE STAFF IN THE PALM!

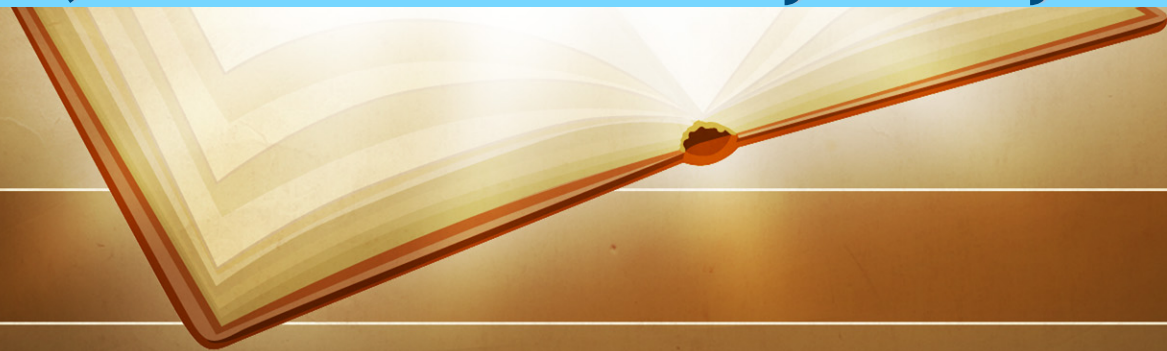


With the picture of the shepherd's staff and the open palm of the hand, we are able to see the concept of 'staff in the palm' and we take note that a nomad, that travelled on foot, would have a staff in his hand, in order to provide proper support in walking, as well as having a weapon in his hand, to defend against predators and thieves!

As we consider our need to walk before Elohim, as true children of light that have been delivered from death, we take careful note how important it is for us to walk according to the Word of Elohim and submit completely to His Word, being the authority under which we walk!



Mikah/Micah 6:8 “He has declared to you, O man,
what is good. And what does יהוה (YeHoVah)
require of you but to do right, and to love
kindness, and to walk humbly with your Elohim?”



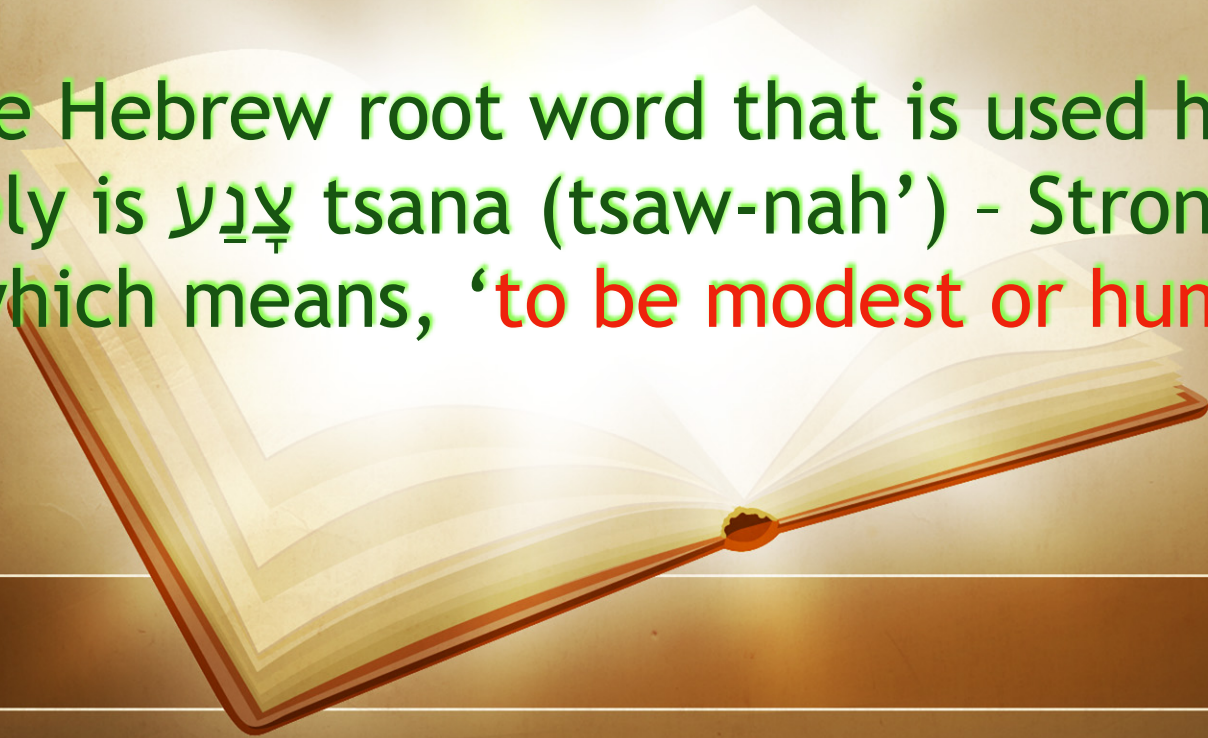
What does יהוה (YeHoVah) require of us?

Well, as we can see clearly from Miḵah / Micah 6:8 -
it is 'to do right, love kindness and walk humbly
with our Elohim'!

We are to actively and continually be walking in
Messiah, and as Miḵah tells, we are required to
walk 'humbly' with Elohim.



The Hebrew root word that is used here for humbly is צָנַע tsana (tsaw-nah') - Strong's H6800 which means, 'to be modest or humble'.



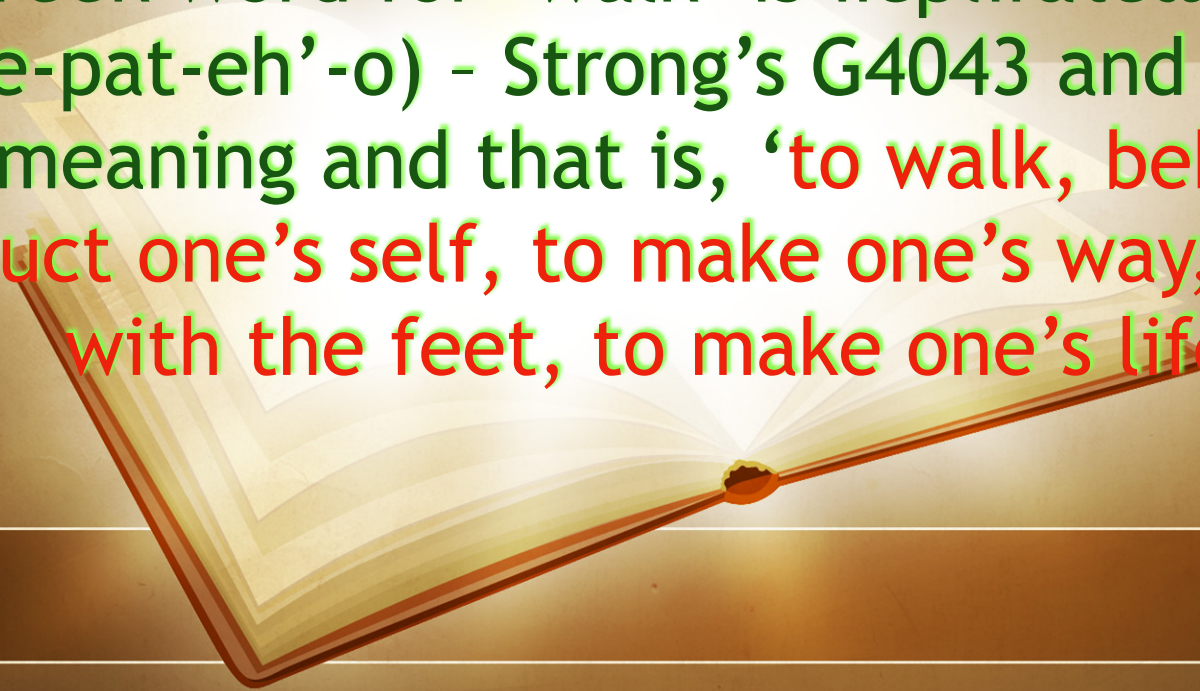
In Miḵah/Micah 6:8 it is expressed as follows:
וְהֵצִנֵּעַ לֶכֶת 've-ha-ts'nea leket' which literally
expresses 'a making humble to walk' or 'showing a
humble walk', again emphasising that our humility
is seen in our walk - that is our walk of obedience
as we clearly see and understand the words in:



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

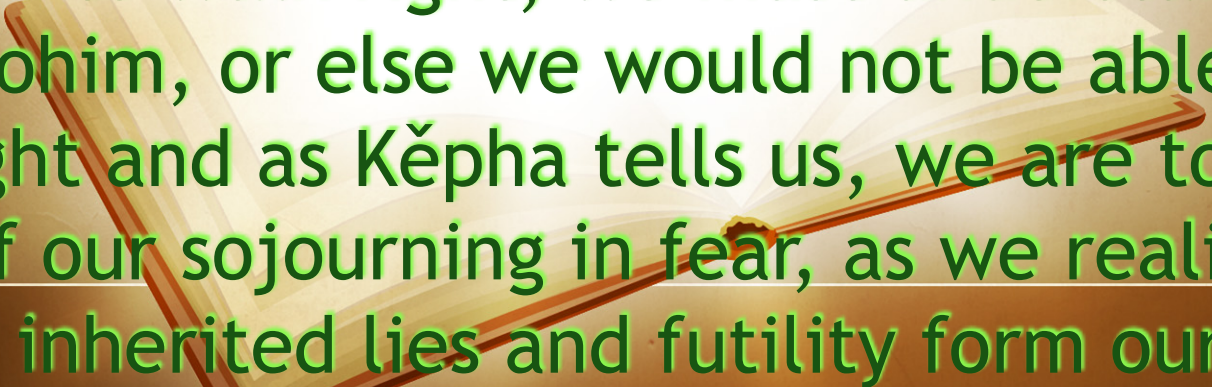


The Greek word for 'walk' is περιπατέω peripateō (per-ee-pat-eh'-o) - Strong's G4043 and carries the same meaning and that is, 'to walk, behaviour, to conduct one's self, to make one's way, to tread with the feet, to make one's life'.




Why all the definitions?

To clearly reiterate: that to walk as Messiah walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience - the greatest expression of humility! In order to walk right, we must understand the fear of Elohim, or else we would not be able to walk straight and as Kěpha tells us, we are to pass the time of our sojourning in fear, as we realise that we have inherited lies and futility from our fathers:

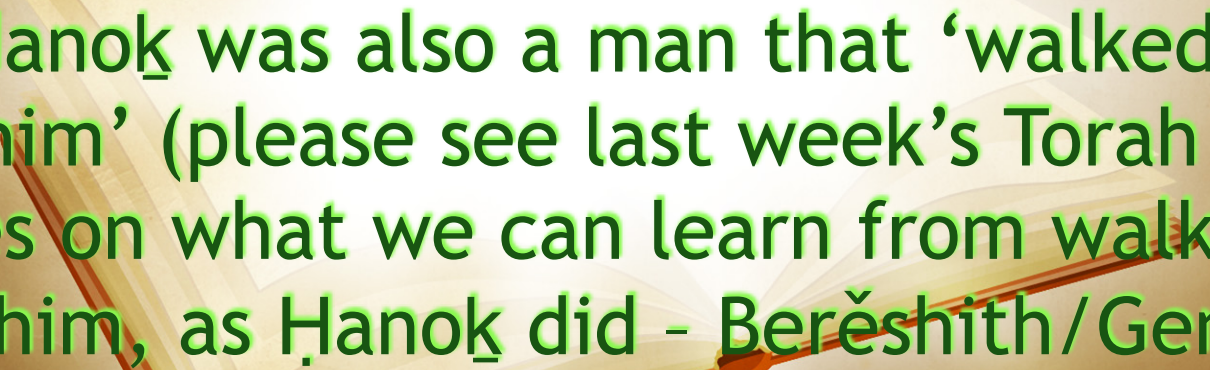


Kěpha Aleph/1 Peter 1:17-18 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold”




RIGHTEOUS, PERFECT AND WALKED WITH ELOHIM -
these are the qualities of a man that finds favour
in the eyes of Elohim!

Ḥanok was also a man that 'walked with
Elohim' (please see last week's Torah portion
notes on what we can learn from walking with
Elohim, as Ḥanok did - Berěshith/Genesis 5)



We need to recognise the importance of looking at the example of Noah who lived in a wicked time; because Messiah tells us that the end days will be as in the days of Noah; and therefore, our need to walk in righteousness and be perfect, walking with Elohim, is of critical importance, as we do our utmost to be steadfast in our loving commitment toward the Master יהוה (YeHoVah), Elohim of Hosts!



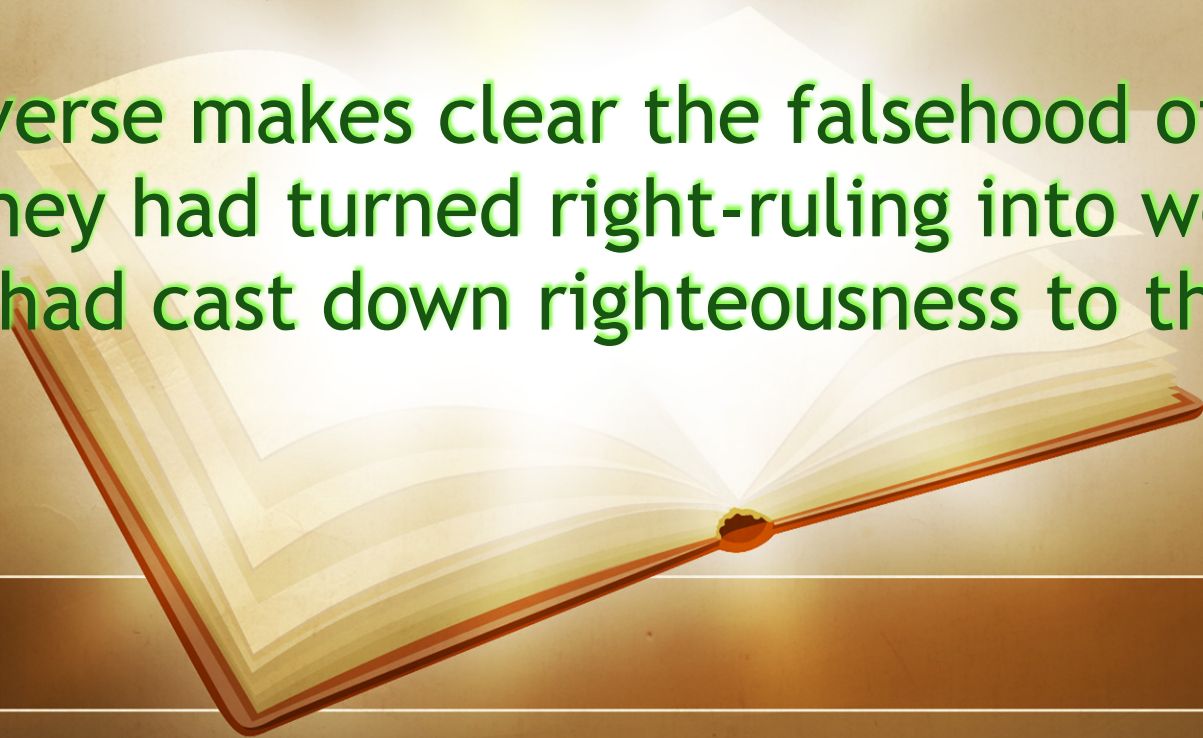
We have a clear choice to make every day - and that is, the clear choice to walk in righteousness, as we guard to do all the commands of Elohim or, as some sadly choose, to cast aside the need to live according to the Torah!

We find a very interesting 'play on words', in Amos 5, in a lamentation that was to be proclaimed against a fallen and forsaken House of Yisra'ěl, who had 'cast down' righteousness to the earth:


Amos 5:7 “O you who are turning right-ruling to wormwood, and have cast down righteousness to the earth!”



This verse makes clear the falsehood of Yisra'ěl,
for they had turned right-ruling into wormwood
and had cast down righteousness to the earth!



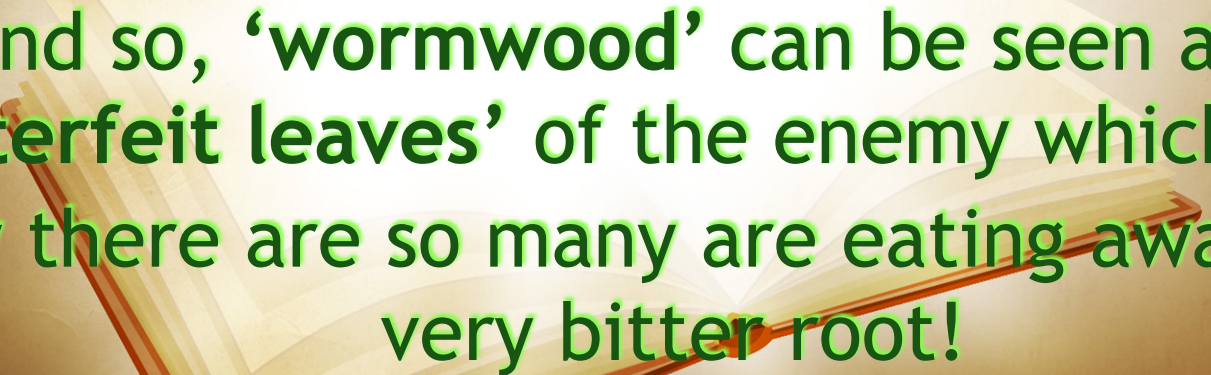
The Hebrew word for right-rulings is מִשְׁפָּטִים
mishpatim, which is the plural of מִשְׁפָּט
mishpat-(mish-pawt') Strong's H4941 which
means **'right-ruling or judgement'**, and are the
'legal procedures' or firm rulings that are non-
negotiable.



The firm rulings of Elohim, Yisra'ěl had turned into wormwood, and the Hebrew root word that is used here in Amos 5:7 for 'wormwood' is לעֲנָה la'anah (lah-an-aw')- Strong's H3939 which is described as, **'a bitter substance, a very unpleasant substance to consume, which may make one sick'**.

We know that the tree of life in Hazon/Revelation is described as having leaves which are for **‘the healing of the nations’!**

And so, **‘wormwood’** can be seen as the **‘counterfeit leaves’** of the enemy which kills, yet sadly there are so many are eating away at this very bitter root!




Mishlě/Proverbs 5:3-4 “For the lips of a strange woman drip honey, and her mouth is smoother than oil; 4 but in the end she is bitter as wormwood, sharp as a two-edged sword.”

This proverb, is a warning against the false teachings of the whore who seeks to lure people away from the Truth, and what we must recognize here is that it says that her lips (that is here words) are sharp ‘as’ a two-edged sword!

This means that her words can certainly cut and do damage, and many fall for her sharp words, as they 'sound' as if they could be true, yet they are simply a poisoned wormwood that has twisted the Truth in order to deceive; and the reason why so many are unable to discern her wormwood from the Truth, is because they have turned away from the Torah and are unable to rightly divide the truth.

The Word of Elohim is 'sharper' than a two-edged sword and therefore, in order to know which is sharper, you have to know the Truth or else the sharp wormwood will eat you alive! Amos gives a clear warning against those who are turning right-ruling into wormwood - the very thing that Christianity has done! (Read Amos 5&6).



Yirmeyahu/Jeremiah 9:13-15 “And יהוה says,
“Because they have forsaken My Torah
which I set before them, and have not obeyed My
voice, nor walked according to it, 14 but
they have walked according to the stubbornness of
their own heart and after the Ba’als,
which their fathers had taught them.” 15 Therefore
thus said יהוה of hosts, the Elohim of
Yisra’ěl, “See, I am making this people eat
wormwood, and I shall make them drink
poisoned water.”

Forsake His Torah and he will make you eat
wormwood!

To forsake His Torah is to not receive a love for the
Truth for love for Elohim is to obey his
commands and those who refuse to do this do not
love Elohim and are liars!

Sha'ul echoes these words of warning in his second
letter to Thessalonica:

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.”

Wormwood teaches that you do not have to guard
the commands contained in the Torah
and this is what Yoḥanan says:

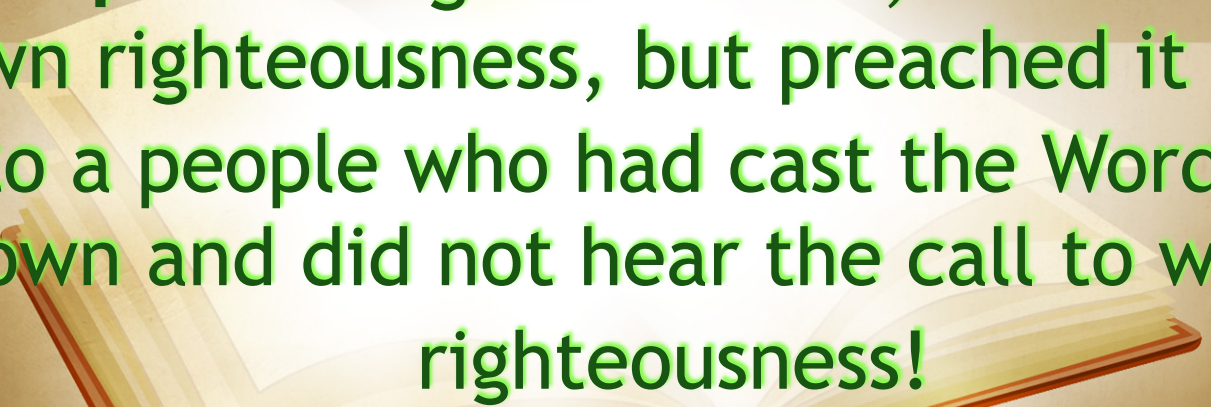
Yoḥanan Aleph/1 John 2:3-4 “And by this we know
that we know Him, if we guard His
commands. 4 The one who says, “I know Him,”
and does not guard His commands, is a liar,
and the truth is not in him.”

When many are 'eating' a twisted counterfeit, they will so easily 'cast down' righteousness! The Hebrew word that is translated as 'cast down' in Amos 5:7 comes from the root verb נוּחַ nuah (noo'-akh)- Strong's H5117 which means, **'to rest, come to rest, cast down, set down, permit'**, from which we get the name of נֹחַ Noah (no'-akh)- Strong's H5146 who was the man who found favour in the eyes of יְהוָה, a righteous and perfect man in his generations and one who walked with Elohim, doing all according to that which Elohim had commanded him. This is a powerful 'play on words', as we see here the negative use of this word, for it can also mean, 'abandon, depart from'.

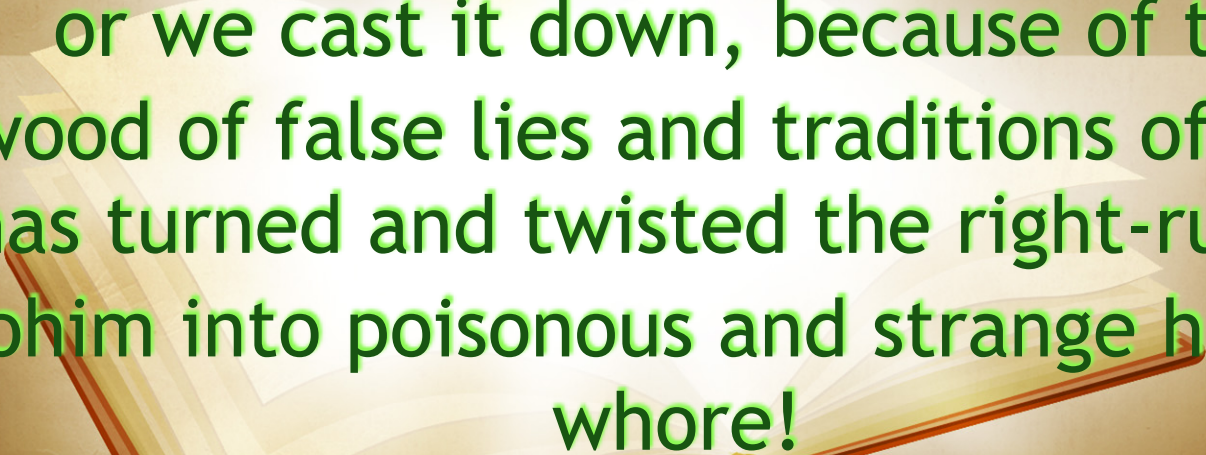
So many have abandoned righteousness, thinking that they have ‘entered into the rest of Elohim’, yet they have no regard for His commands!

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

נֹחַ Noah was a righteous man, who did not cast down righteousness, but preached it for 120 years to a people who had cast the Word of Elohim down and did not hear the call to walk in righteousness!



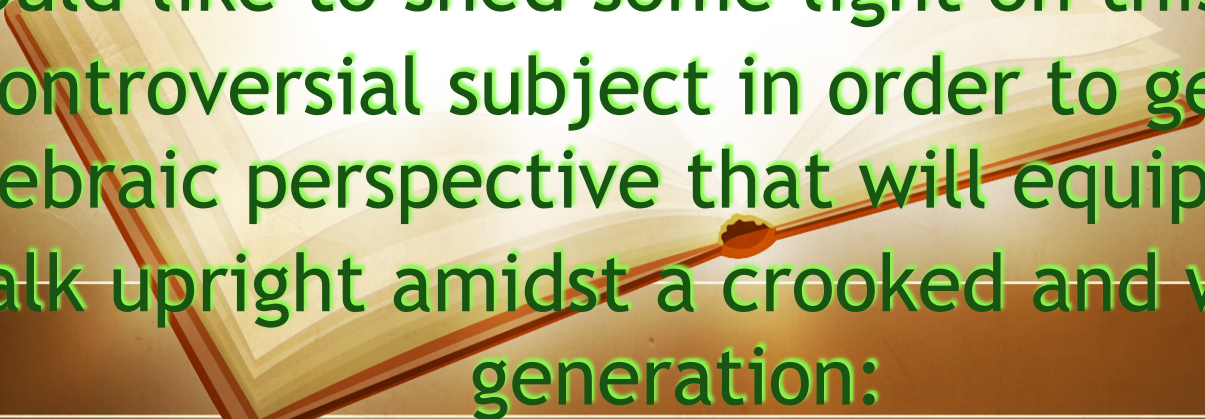
We either walk in righteousness, as נֹחַ Noah did,
or we cast it down, because of the
wormwood of false lies and traditions of man, that
has turned and twisted the right-rulings
of Elohim into poisonous and strange honey of a
whore!



Noah found favour in the eyes of יהוה, as He responded correctly to being steadfast and faithful in obeying the voice of Elohim, in direct contrast to what the world was doing, by walking after their own puffed up and lustful ways that led to destruction!

Habaqquq/Habakkuk 2:4 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.”

The favour we find with Elohim, is often greatly misunderstood and we need to realize just what favour means, as many have misused and twisted the meaning of 'favour' or better known as 'grace' to their own destruction and so I would like to shed some light on this often very controversial subject in order to get a better Hebraic perspective that will equip us to walk upright amidst a crooked and wicked generation:

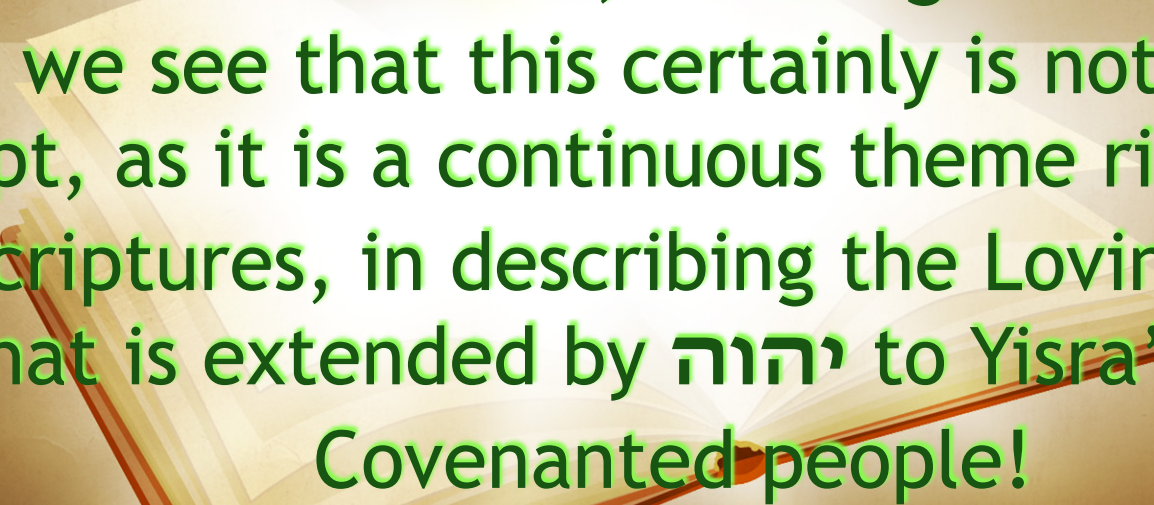
An illustration of an open book with a red bookmark, positioned diagonally across the lower half of the image. The book is open to a page with a small, dark, circular object (possibly a hole or a mark) on the right page. The background is a textured, light brown surface.

The Hebrew word that is translated here as 'favour', in reference to Noah who found favour in the eyes of יהוה, is the root word הֵן hen (khane)- Strong's H2580 meaning, 'grace, adornment, favour, gracious' and comes from the primitive root הָנַן 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 common term 'grace' which is often interpreted as meaning 'unmerited favour', is often understood in the Hebrew as the word חֶסֶד hesed (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.)!!!

What we must understand is that in the Tanak (O.T.) we see the link of 'grace and law' being used in terms of that which we have been favourably given and are now required, as a covenant people, to walk in.

In Hebrew, the concept of **חֵן** *hen* and **חֶסֶד** *hesed* goes hand in hand, in understanding our loving relationship with **יְהוָה**. The root word **חֵן** *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’**.



יְהוָה **h**en 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 right through the Scriptures, in describing the Loving Kindness that is extended by **יְהוָה** to Yisra'el, 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 **יְהוָה** was with Yoseph and extended kindness to him, and He gave him favour in the eyes of the prison warden.”

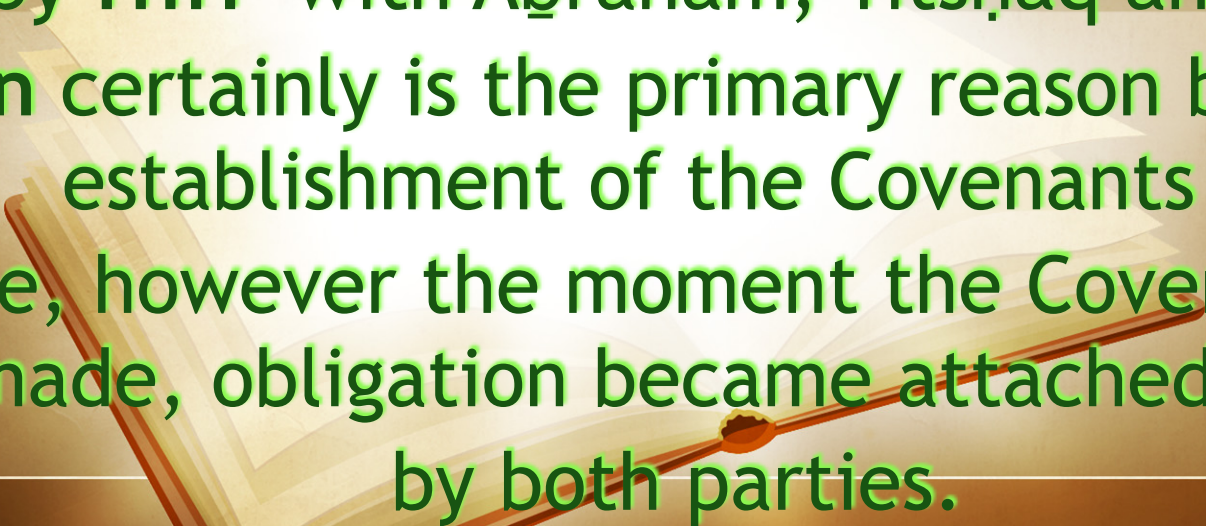
יהוה extended חֶסֶד ḥesed (Kindness) to Yoseph and gave him חֵן ḥen (favour) in the eyes of the prison warden.

What we find in Scripture is that חֶסֶד ḥesed 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 ḥesed and can expect from each other and even demand in a sense, reciprocal responsibilities, and so חֶסֶד ḥesed is not a free gift!

Now, we see that over and over חֶסֶד hesed is used to describe and express יהוה's relationship with Yisra'el, 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 does not just simply mean unmerited favour alone!

Yisra'ěl and יהוה are obligated to each other, in marriage, as a result of the Covenants made by יהוה with Abraham, Yitshāq and Ya'aqob! הֵן certainly 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'el constantly broke their obligation to the Covenants we see how lovingly committed יהוה is by extending His favour to us, an undeserving people and by His חֵן hen (being gracious toward us and adorning us with favour in His eyes) He has extended to us His Kindness - חֶסֶד hesed - 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 which is freely given to us, we too are now by our acceptance of His free gift also required to express true commitment in understanding our obligation to guarding the Covenant!