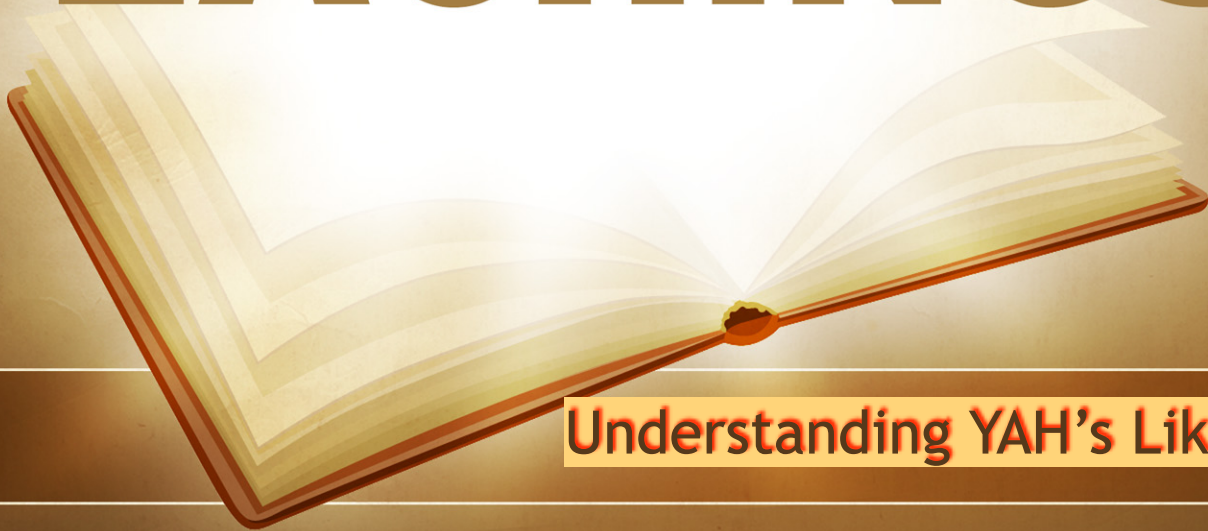


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#6 Toldot (תּוֹלְדוֹת)**  
— Hebrew for “generations”  
or “descendants,”

**Torah: Genesis 25:19-28:9**

**Haftarah: Malachi 1:1-2:7**



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Isaac and Rebecca endure twenty childless years, until their prayers are answered and Rebecca conceives. She experiences a difficult pregnancy as the “children struggle inside her”; Elohim tells her that “there are two nations in your womb,” and that the younger will prevail over the elder.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Esau emerges first; Jacob is born clutching Esau's heel. Esau grows up to be "a cunning hunter, a man of the field"; Jacob is "a wholesome man," a dweller in the tents of learning. Isaac favors Esau; Rebecca loves Jacob. Returning exhausted and hungry from the hunt one day, Esau sells his birthright (his rights as the firstborn) to Jacob for a pot of red lentil stew.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

In Gerar, in the land of the Philistines, Isaac presents Rebecca as his sister, out of fear that he will be killed by someone coveting her beauty. He farms the land, reopens the wells dug by his father Abraham, and digs a series of his own wells: over the first two there is strife with the Philistines, but the waters of the third well are enjoyed in tranquility.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Esau marries two Hittite women. Isaac grows old and blind, and expresses his desire to bless Esau before he dies. While Esau goes off to hunt for his father's favorite food, Rebecca dresses Jacob in Esau's clothes, covers his arms and neck with goatskins to simulate the feel of his hairier brother, prepares a similar dish, and sends Jacob to his father. Jacob receives his father's blessings for "the dew of the heaven and the fat of the land" and mastery over his brother. When Esau returns and the deception is revealed, all Isaac can do for his weeping son is to predict that he will live by his sword, and that when Jacob falters, the younger brother will forfeit his supremacy over the elder.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Jacob leaves home for Charan to flee Esau's wrath and to find a wife in the family of his mother's brother, Laban. Esau marries a third wife—Machalath, the daughter of Ishmael.

This week's Torah portion is called 'Toldot', as it begins with the genealogies of Yitshaq.

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




What we can see from this, is that it not only deals with the generations of Yitshaq, but more importantly, it deals with his history, as we are given here the account of his history.



Gen 25:19 And this is the genealogy of Yitshaq, Abraham's son. Abraham brought forth Yitshaq.

Gen 25:20 And Yitshaq was forty years old when he took Ribqah as wife, the daughter of Bethu'el the Aramean of Paddan Aram, the sister of Laban the Aramean.

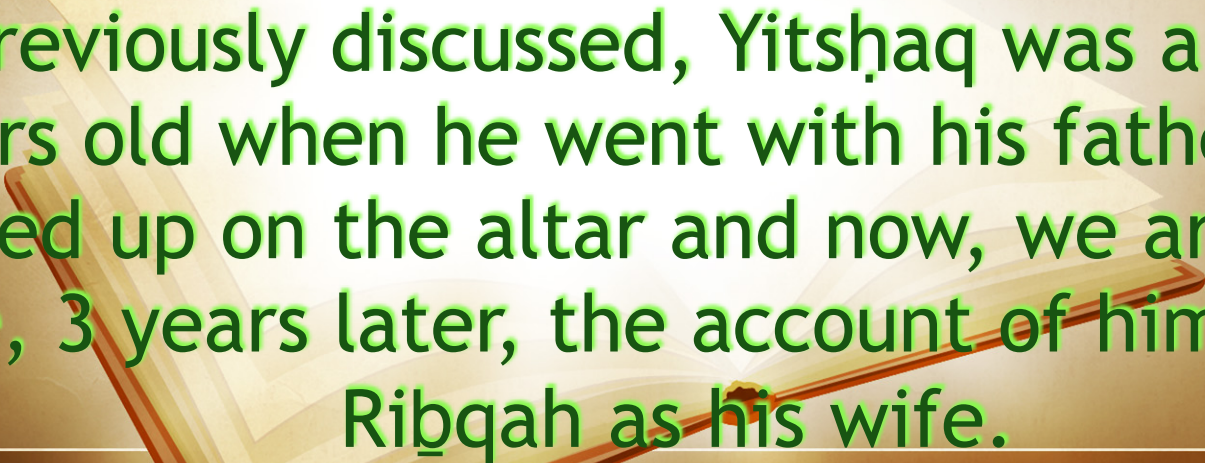




Verse 19 tells us that Yitsh̄aq was Abraham's son and then, in verse 20, we are told that he was 40 years old when he took Ribqah as wife. Not much info is given, in the details of his life, before the age of 40, apart from the account which we dealt with in the Torah portion on Berěshith/Genesis 22, where Yitsh̄aq was 'offered' up as a living sacrifice to יהוה (YeHoVah), by his father Abraham.


What is interesting to take note of here, is that Mosheh also took his wife at 40 years of age - and he did so at a well!

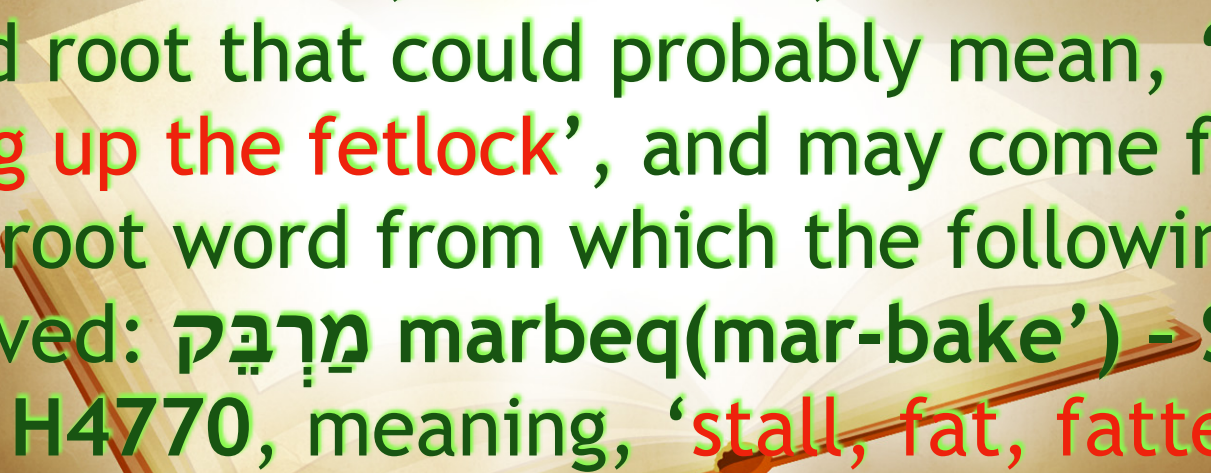
As previously discussed, Yitshaq was around 37 years old when he went with his father to be offered up on the altar and now, we are able to see, 3 years later, the account of him taking Ribqah as his wife.





The number '40', in Scripture, is a number which is often seen as a picture of a significant transition and change, after a period of testing; and Yitshaq had passed the test, as his bride was prepared and now, he could take her to be his wife - which is a wonderful shadow picture of Messiah and His Bride that He will take up, at the Appointed Time when He returns for His Prepared Bride!





The name Ribqah(rib-kaw') - רִבְקָה - Strong's H7259 means, 'ensnarer', which is from an unused root that could probably mean, 'to clog by tying up the fetlock', and may come from the same root word from which the following word is derived: מַרְבֵּק marbeq(mar-bake') - Strong's H4770, meaning, 'stall, fat, fatted'.



She was a shepherdess and took great care of the flock and animals of her father, whose name was בְּתוּאֵל Bethu'ěl (beth-oo-ale') - Strong's H1328 which means, 'man of El' whose father was נַחֹר

Naḥor (naw-khore') - Strong's H5152 which means, 'snorting' and her mother's name was מִלְכָּה Milkah (mil-kaw') - Strong's H4435 which means, 'queen'.

Naḥor was the brother of Abraham!

Another very interesting picture that we are able to see from verse 20, is the emphasis on Bethu'ěl and Laban being called 'Aramean's'!

The Hebrew word that is translated as 'Aramean' is אַרְמִי **Arammi**(ar-am-mee') - Strong's H761 which means, 'Aramean - inhabitant of Aram (Syria)'.

We know that Abram was the first one to be called a Hebrew, as seen in:

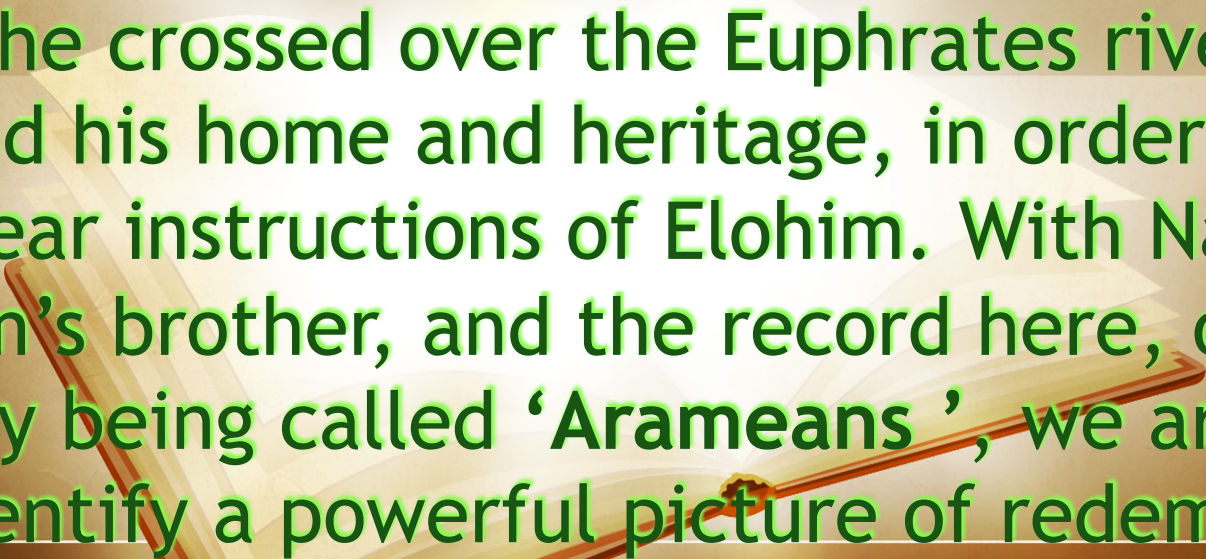


**Berěshith/Genesis 14:13** “And one who had escaped came and informed Abram the Hebrew, for he dwelt by the terebinth trees of Mamrě the Amorite, brother of Eshkol and brother of Aněř, and they had a covenant with Abram.”



What made Abram the first one to be called a Hebrew?

Well, he crossed over the Euphrates river, leaving behind his home and heritage, in order to follow the clear instructions of Elohim. With Naḥor being Abram's brother, and the record here, of Naḥor's family being called 'Arameans', we are able to identify a powerful picture of redemption!

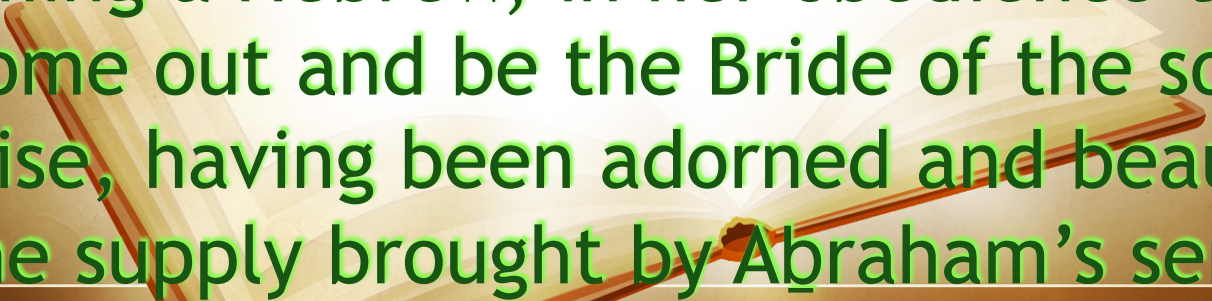




And more specifically, the redemption of the chosen bride of the son of the promise, which is a clear shadow picture of the Bride of Messiah, being called out of darkness into the marvelous light of Elohim and being identified as a  
**Covenanted Bride!**

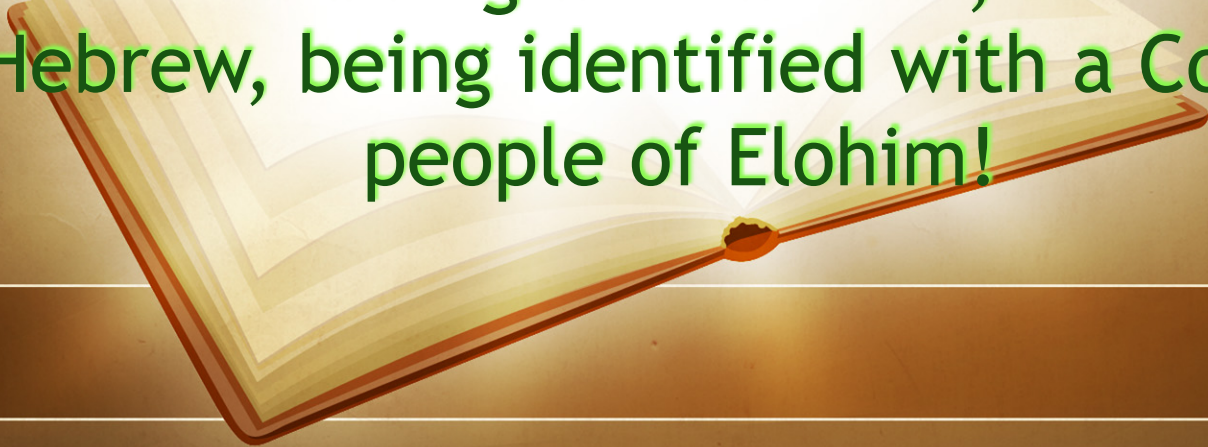
Abram had left this land and his relatives, at the instruction of Elohim, being completely obedient to Elohim and therefore would no longer be considered an Aramean, but a Hebrew!

With the servant of Abraham going to fetch a bride for Yitshaq, the son of the promise, from the house of Abraham's family in Paddan Aram, we are able to see a wonderful picture of Ribqah, becoming a Hebrew, in her obedience to the call to come out and be the Bride of the son of the promise, having been adorned and beautified by the supply brought by Abraham's servant.



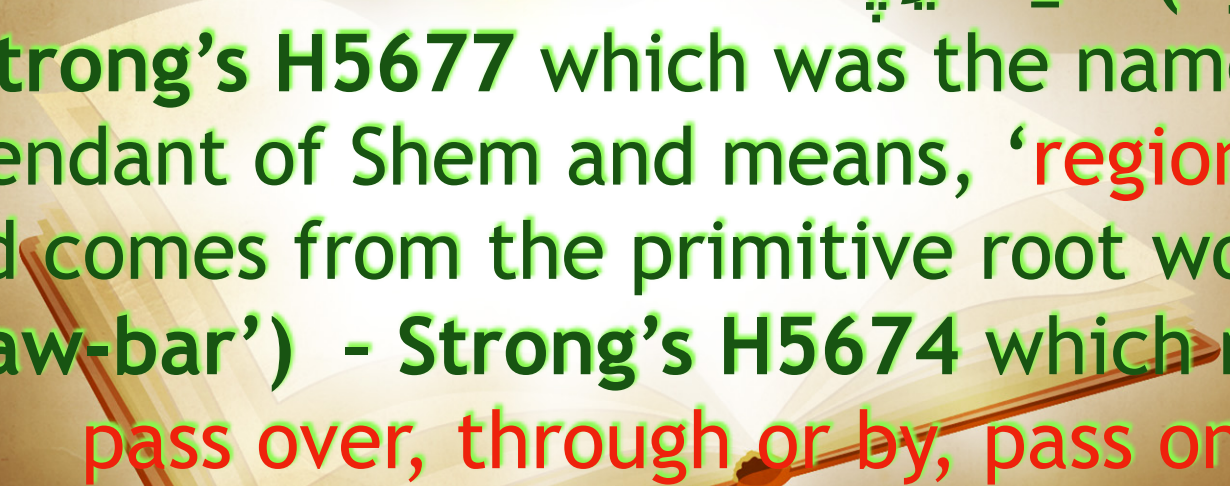


With Ribqah being called out, set-apart and adorned, she said yes to being Yitshaq's Bride and would therefore no longer be identified or considered as being an Aramean, but would now be a Hebrew, being identified with a Covenanted people of Elohim!



The word 'Hebrew', in Hebrew, is the word עִבְרִי  
Ibri (ib-ree') - Strong's H5680 which simply  
means, 'one from beyond or one who has crossed  
over'; and Abraham was the first one to be called  
a Hebrew in Scripture, as he 'crossed over' the  
Euphrates river and followed the instructions of  
Elohim, and therefore, his descendants of the  
promise, would be identified as being Hebrews!





This word **עִבְרִי** **Ibri**(ib-ree')- Strong's H5680 comes from the root word **עֵבֶר** **Eber**(ay'-ber) - Strong's H5677 which was the name of a descendant of Shem and means, 'region beyond' and comes from the primitive root word **עָבַר** **abar**(aw-bar') - Strong's H5674 which means, 'to pass over, through or by, pass on'.

Abram left the regions beyond the river and forsook his father's house which was riddled with pagan fertility worship under the reign of the wicked Nimrod and entered into covenant with Elohim. We too, who have 'crossed over', so to speak, have become 'Hebrews', as we have responded to the clear call of Elohim, who called us out of darkness into His marvelous light! And by the Blood of Messiah, we are grafted in to the Covenants of Promise with Yisra'ěl, and therefore, being 'Yisra'ěl', by definition, we are in fact, also called 'Hebrews', as our father Abraham was, and are a people now belonging to Messiah!



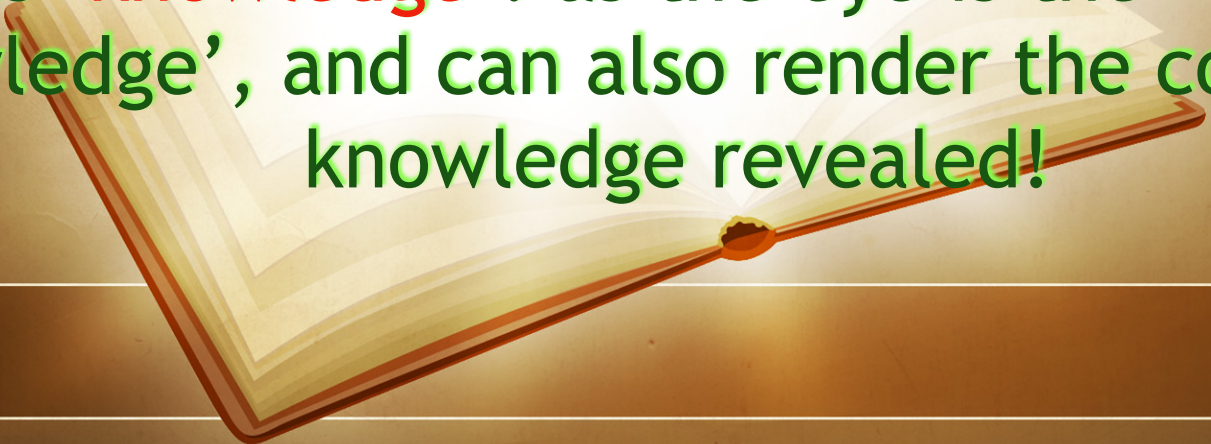
The Hebrew root word עֶבֶר *abar* (aw-bar')  
- Strong's H5674, in the ancient pictographic script, is written as follows:



א ב ע

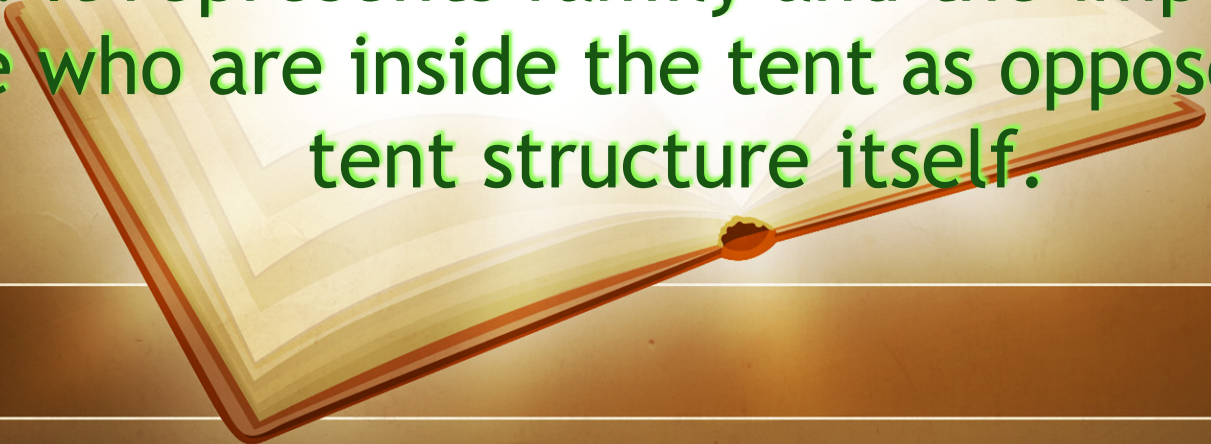
Ayin - אָ:

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', and can also render the concept of knowledge revealed!





## Beyt - בַּ:

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.

Resh - ר:

The Ancient picture for this letter is , ‘the head of a man’. This letter has the meanings of ‘head or man’ as well as ‘chief, top, beginning or first’.

From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

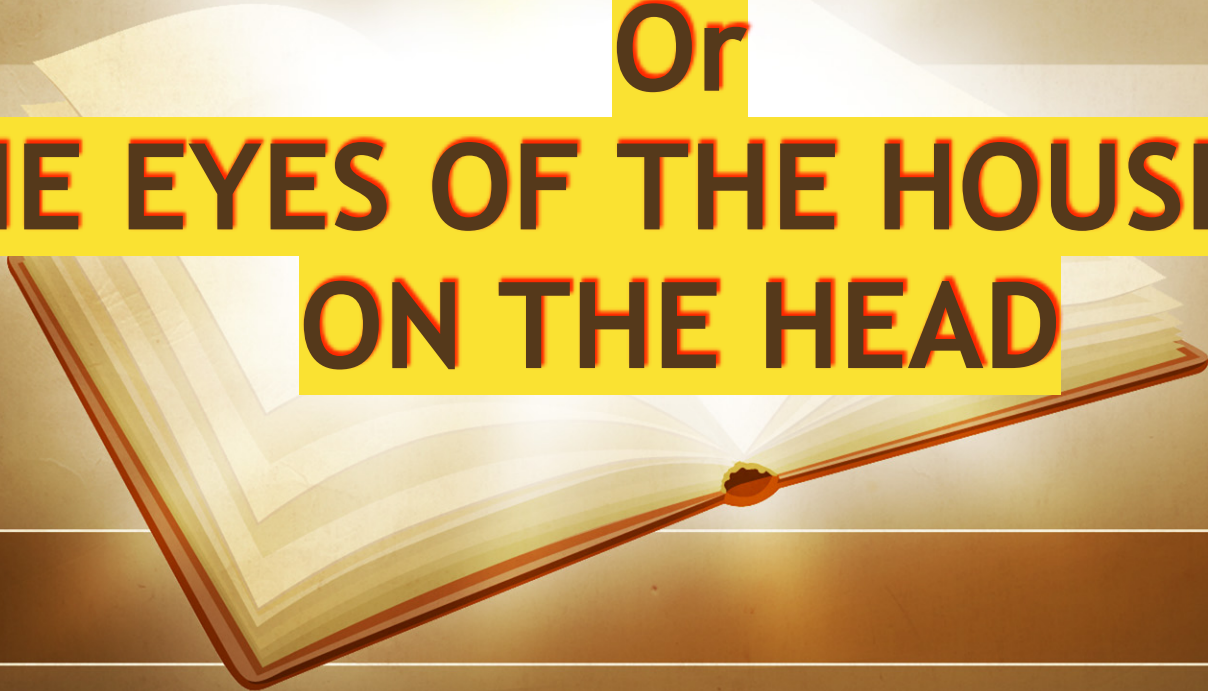


**LOOKING TO THE HOUSE'S HEAD**

**Or**

**THE EYES OF THE HOUSE ARE**

**ON THE HEAD**



Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”



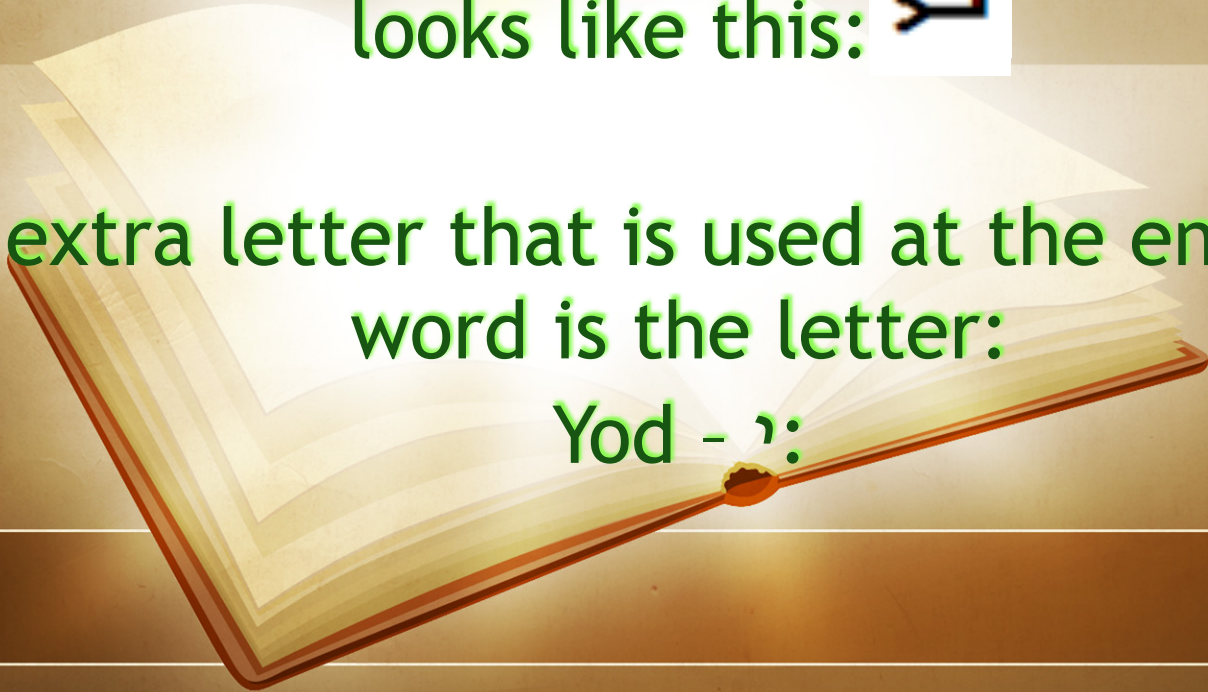
The pictographic of the word **עֲבָרִי** - Hebrew


looks like this:



The extra letter that is used at the end of this word is the letter:

Yod - י:



The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

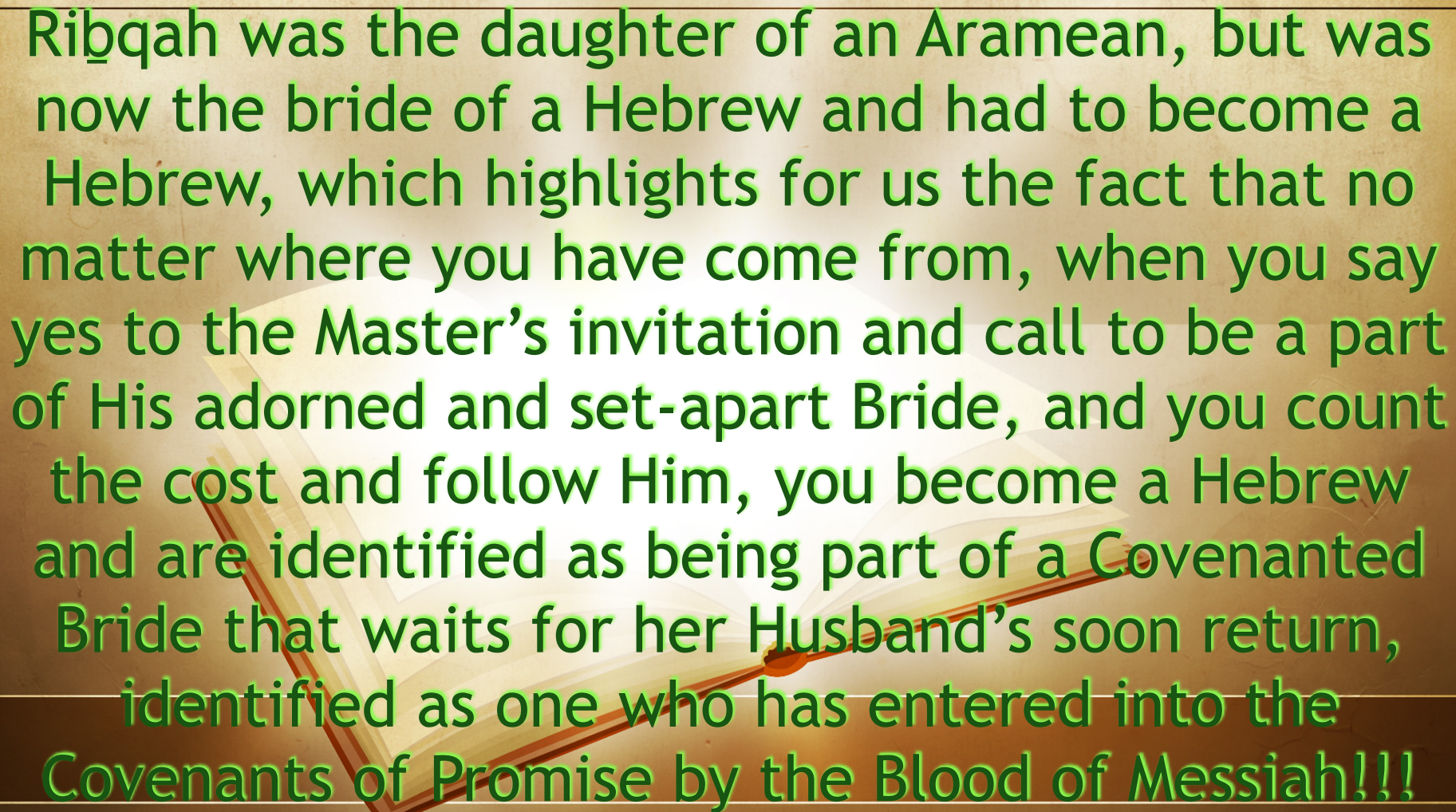
As true Hebrew's, we have our eyes fixed on the Head of the House; because of His work of redemption, as we look to the revealed arm of Elohim!

To whom has the arm of יהוה (YeHoVah) been revealed?



To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and ‘cross over’, so to speak! We too, are a people who have ‘crossed over’ from darkness into His marvelous light and our immersion is symbolic of our crossing over, or passing through the waters, and leaving the old life behind, in order to be raised to new life in Messiah, and so, our identity change takes place when we repent and are immersed in the Name of

יהושע.



Ribqah was the daughter of an Aramean, but was now the bride of a Hebrew and had to become a Hebrew, which highlights for us the fact that no matter where you have come from, when you say yes to the Master's invitation and call to be a part of His adorned and set-apart Bride, and you count the cost and follow Him, you become a Hebrew and are identified as being part of a Covenanted Bride that waits for her Husband's soon return, identified as one who has entered into the Covenants of Promise by the Blood of Messiah!!!

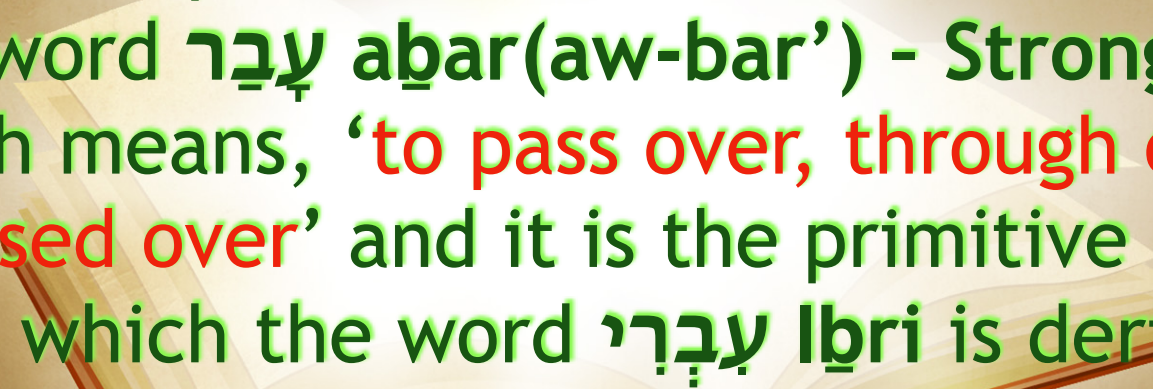


The reason I am mentioning this, is because the term **‘enter into’** is used in:

**Debarim/Deuteronomy 29:12** “so that you should enter into covenant with יהוה (YeHoVah) your Elohim, and into His oath, which יהוה (YeHoVah) your Elohim makes with you today”



This term/phrase 'enter into' is translated from the word עָבַר *abar*(aw-bar') - Strong's H5674 which means, 'to pass over, through or pass by, crossed over' and it is the primitive root from which the word עֲבָרִי *l̄bri* is derived!





When we 'enter into' covenant with יהוה (YeHoVah) our Elohim, we also enter into His 'oath', which comes from the primitive root word אָלַח alah (aw-law') - Strong's H422 which means, 'to swear, curse, put under oath, utter a curse'; and so, we recognize that we accept all the conditions that are outlined in the covenants of promise - including the curses, being identified as true Hebrews and no longer foreigners or strangers (or Arameans)!

Gen 25:21 And Yitshaq prayed to יהוה (YeHoVah) for his wife, because she was barren. And יהוה (YeHoVah) answered his prayer, and Ribqah his wife conceived.






Yitshaq's wife was barren and he prayed to יהוה (YeHoVah), who answered his prayer, as she conceived and gave birth to twins.

She was barren for 20 years, as Yitshaq was 60 years old when she bore them!

We can see that Yitshaq had learnt from his father's mistake, in that he asked יהוה (YeHoVah) for his wife to bear him a son and did not try to make it happen via a concubine!

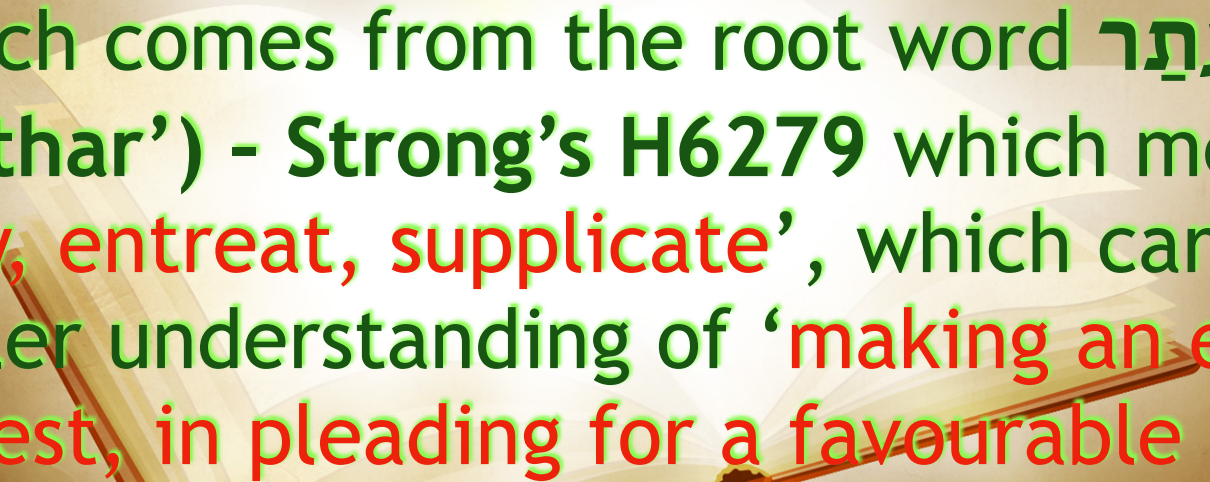
יהוה (YeHoVah) hears the prayer of the righteous  
and He answers those who fear Him!

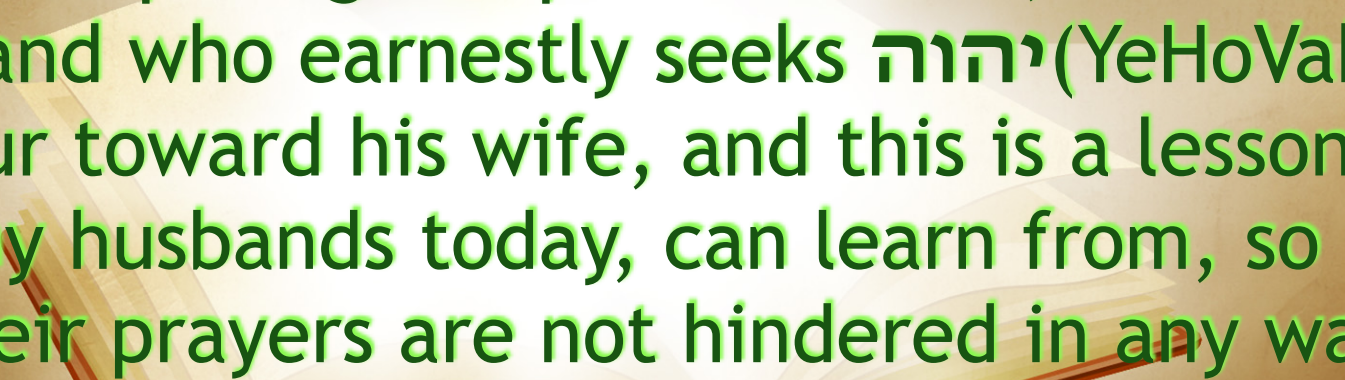
Tehillah/Psalm 145:19 “He does the desire of  
those who fear Him; and He hears their cry and  
saves them.”





The Hebrew word that is translated as, ‘and he prayed’, here in verse 21, is וַיִּעֲתָר vayethar, which comes from the root word עָתָר athar (aw-thar’) - Strong’s H6279 which means, ‘to pray, entreat, supplicate’, which carries the fuller understanding of ‘making an earnest request, in pleading for a favourable answer’!





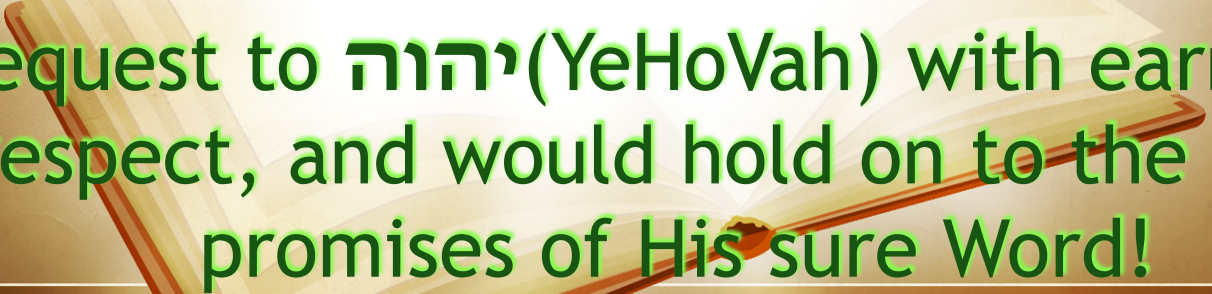
Yitshaq is a great picture for us, of a loving husband who earnestly seeks יהוה (YeHoVah) for favour toward his wife, and this is a lesson that many husbands today, can learn from, so that their prayers are not hindered in any way!



Kěpha Aleph/1 Peter 3:7 “In the same way, husbands, live understandingly together, giving respect to the wife, as to the weaker vessel, and as being heirs together of the favour of life, so that your prayers are not hindered.”

As head of the home, he sought the favour of יהוה (YeHoVah) and the continual pleading for His loving-commitment to be extended toward his wife!

She was barren, and had been for many years, and this earnest seeking of יהוה (YeHoVah) by Yitshaq, reveals a great trust that he had in יהוה (YeHoVah), as he would not give up, but would rather continue to be steadfast in making his request to יהוה (YeHoVah) with earnest fear and respect, and would hold on to the hope and promises of His sure Word!





This is something that we all can learn from, as we must never give up, in making our requests and earnest supplications before Elohim, which must always be done with thanksgiving!

Pilipiyim/Philippians 4:6 “Do not worry at all, but in every matter, by prayer and petition, with thanksgiving, let your requests be made known to Elohim.”

The Greek word that is translated as 'worry' is  
μεριμνάω merimnaō(mer-im-nah'-o)

- Strong's G3309 which means, 'to be anxious, care for, worry' and comes from the root word μέριμνα merimna(mer'-im-nah) - Strong's G3308 which means, 'cares, worries, anxieties'.

יהושע tells us, in the Parable of the sower and the seed, that the worries/cares of this life choke out the word, and this is exactly what happens to the seed sown among thorns, which pictures those who hear the Word, but the worries of life choke it out!



This Greek word **μεριμνάω merimnaō**(mer-im-nah'-o)  
- **Strong's G3309** can also render the understanding of,  
'being pulled in different directions'!

Have you ever felt like you are being pulled in so many  
directions that you do not know which way to turn?

As we consider the picture of one being pulled in different  
directions, by so many worries and anxieties or cares of  
this world, we realize that in order to be steadfast and  
firm and not be pulled in any conflicting direction that  
deflects one from a walk of set-apartness in complete  
faith, we need to have a firm grip on the truth.

A firm grip on the Truth will assure that one is not pulled in any type of tug-of-war match with fleshly lusts that wrestle against the life we have in the Master!

Yitshaq held a firm grip on the Truth and never let the physical barrenness of his wife cause his continual seeking of Elohim to waver!

The Hebrew word that is translated as 'barren' is **עֲקָרָה** - aqarah - which comes from the root word **עָקַר** aqar (aw-kawr') - Strong's H6135 which means, 'barren, sterile'.



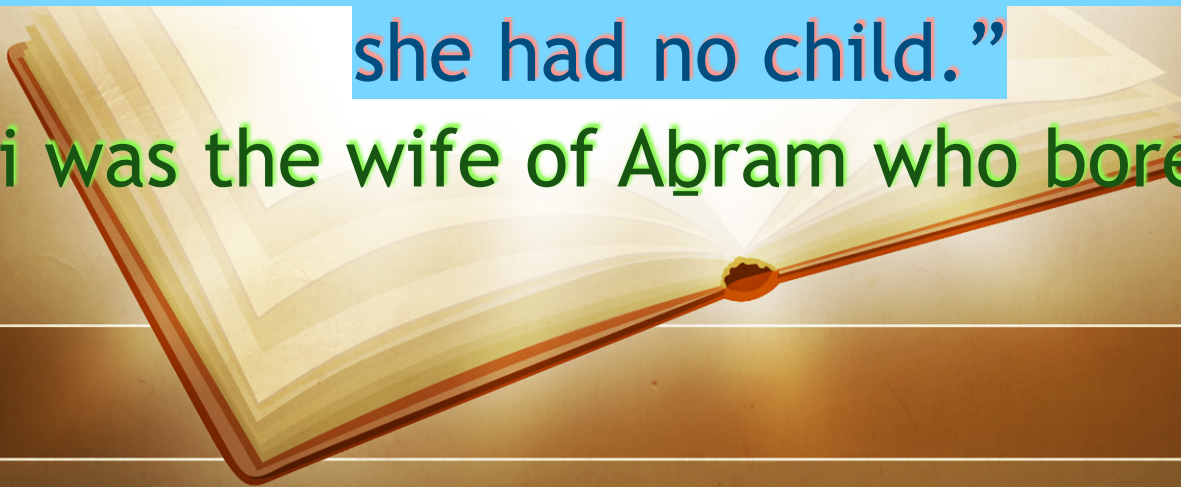
This root adjective אָקָר aqar (aw-kawr') - Strong's H6135 is used 12 times in 11 verses and I want us to take a look at a few of these verses so that we can get a better understanding of who this **'barren one'** is!

This root word is used 12 times in Scripture, which I find very interesting, as the fullness of the promise given to all 12 tribes of Yisra'el, is that they will be fruitful and bear much fruit!

The first time we see this word being used in  
Scripture is in:

Berēshith/Genesis 11:30 “And Sarai was barren,  
she had no child.”

Sarai was the wife of Abram who bore Yitshāq.





The next time we see this word עֲקָרָה - aqarah being used is in:

Berēshith/Genesis 25:21 “And Yitshāq prayed to יהוה (YeHoVah) for his wife, because she was barren. And יהוה (YeHoVah) answered his prayer, and Ribqah his wife conceived.”

Ribqah, Yitshaq's wife was barren too and then we see the third time that this word עֲקָרָה- aqarah is used is in reference to Raḥel, the wife of Ya'aqob, being barren:

Berēshith/Genesis 29:31 “And יהוה (YeHoVah) saw that Lě'ah was unloved, and He opened her womb, but Raḥel was barren.”



To be barren was often seen or understood as being cursed, yet what we see with these 3 women is the clear pattern of the promises of the Covenant coming through the seed of women, who were barren for a time.

Sarai was barren, Ribqah was barren and Raḥel was barren, yet the clear promise given by יהוה (YeHoVah) stood firm, in all three of these women becoming pregnant and bearing the fruit of carrying the seed of the promise.

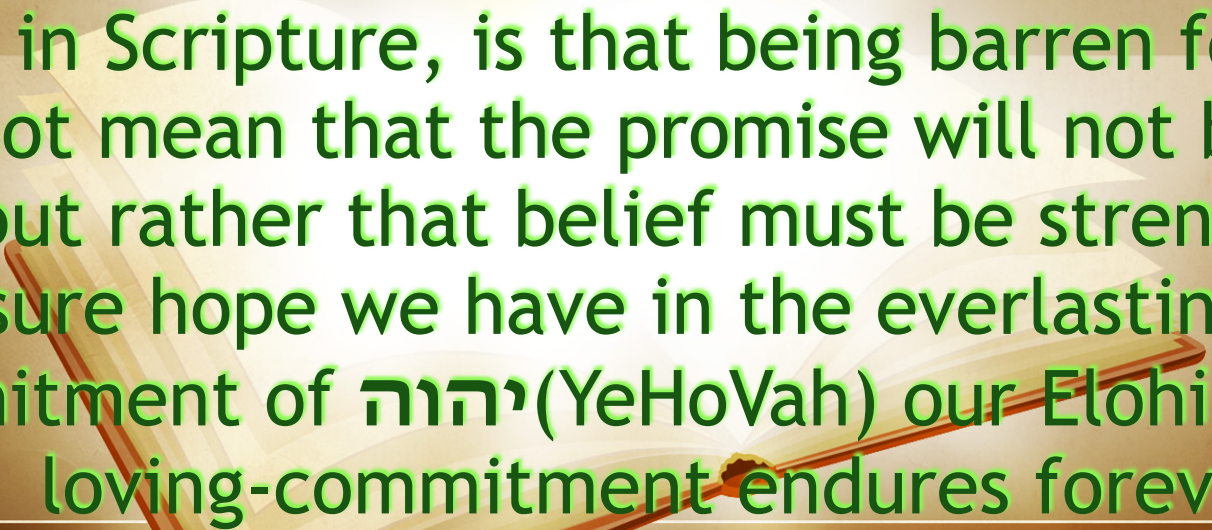
The next time we see the root word **אָקַר** **aqar** (aw-kawr') - Strong's H6135 being used is in:

**Shemoth/Exodus 23:26** “None shall miscarry or be barren in your land. I shall fill the number of your days.”

**Debarim/Deuteronomy 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.”




Both of these verses highlights for us the promise given to a faithful covenanted people and what we are able to begin to learn from the examples we have in Scripture, is that being barren for a time does not mean that the promise will not be brought forth but rather that belief must be strengthened in the sure hope we have in the everlasting loving-commitment of יהוה (YeHoVah) our Elohim, for His loving-commitment endures forever!

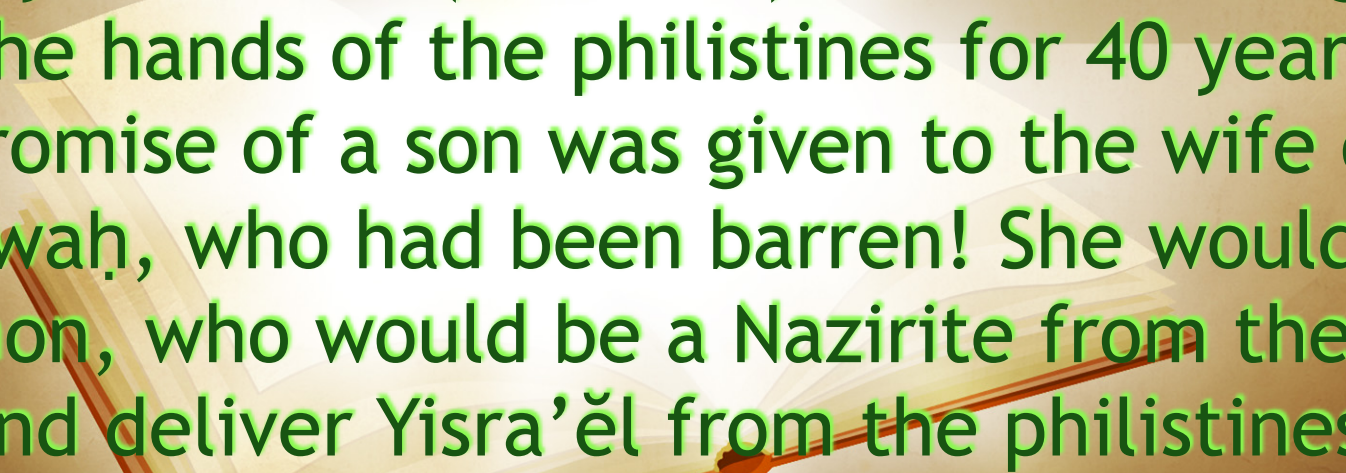


The next time that we see the Hebrew word  
עֲקָרָה- aqarah being used is in:

Shophetim/Judges 13:2-3 “And there was a certain man from Tsor’ah, of the clan of the Danites, whose name was Manowah. And his wife was barren and had not borne. 3 And a Messenger of יהוה (YeHoVah) appeared to the woman and said to her, “See now, you are barren and have not borne, but you shall conceive, and you shall bear a son.”







At a time when the children of Yisra'ěl did evil in the eyes of יהוה (YeHoVah) and had been given into the hands of the philistines for 40 years, the promise of a son was given to the wife of Manowaḥ, who had been barren! She would bear Shimshon, who would be a Nazirite from the womb and deliver Yisra'ěl from the philistines!

The next time we see the root word עָקַר aqar (aw-kawr') - Strong's H6135 being used is in:

Shemu'el Aleph/1 Samuel 2:5 “The satisfied have hired themselves out for bread, and the hungry have ceased. Even the barren has borne seven, and she who has many children pines away.”





These words form part of the prayer that Hannah prayed to יהוה (YeHoVah) when she rejoiced in יהוה (YeHoVah) for giving her a son that she had asked for and she called his name שְׁמוּאֵל Shemu'ěl (sehm-oo-ale') - Strong's H8050 which means 'El has heard'.

Shemu'ěl was a great prophet and the last judge of Yisra'ěl.

In a call for the barren remnant to sing, we see this root word being used in:


Yeshayahu/Isaiah 54:1 “Sing, O barren one, you who did not bear! Break forth into singing, and cry aloud, you who have not been in labour! For the children of the deserted one are more than the children of the married woman,” said יהוה (YeHoVah).”



Yisra'ěl, at this point in their history, were at a really low point.

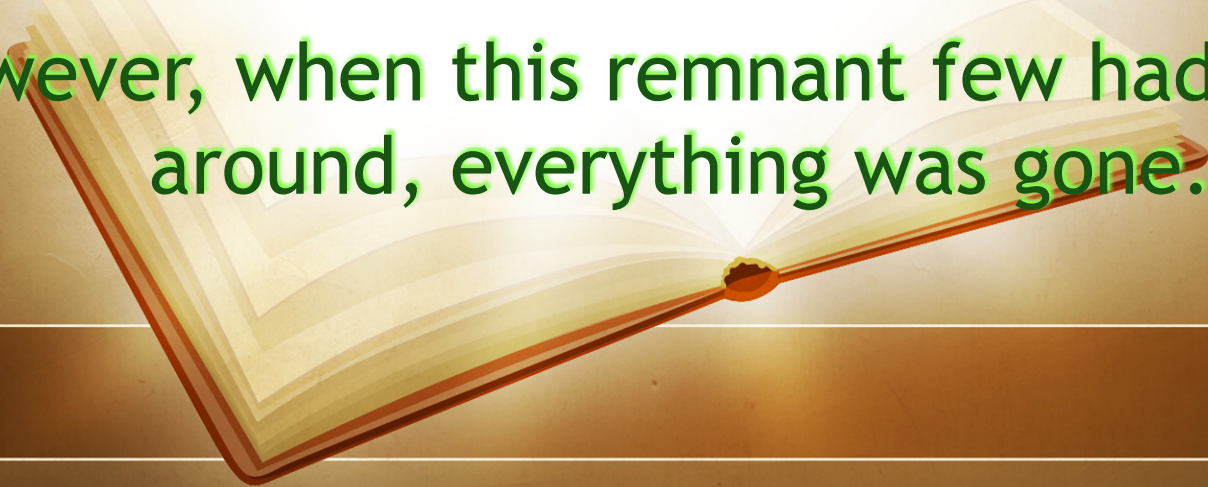
They had gone through a succession of wicked rulers who had led them astray from worshipping and serving יהוה (YeHoVah) with all their heart, all their being and all their strength; and they had gone and whored after other mighty ones of the nations that were around them - the very thing that they were commanded not to do.

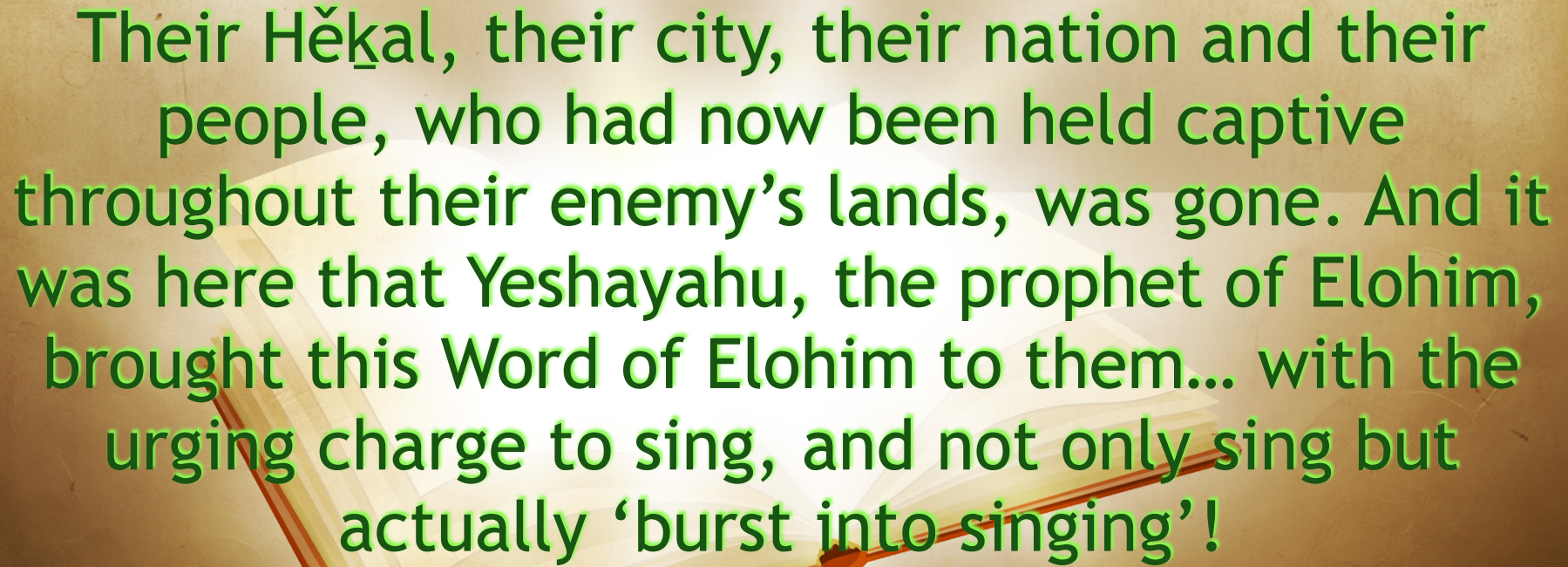
Yisra'ēl had been divided and weakened - first it was the Northern Kingdom and then the Southern Kingdom who had fallen to their enemies as they were led into captivity because of their wickedness. The land had been laid waste, the walls had been torn down and the Hēkal of Elohim where they had worshipped had been ransacked and destroyed by their enemies.





With most of them having now been taken captive by their enemies, there remained only a small remnant that remained faithful to יהוה (YeHoVah) - that is - those who refused to worship idols. However, when this remnant few had looked around, everything was gone.





Their Hēkal, their city, their nation and their people, who had now been held captive throughout their enemy's lands, was gone. And it was here that Yeshayahu, the prophet of Elohim, brought this Word of Elohim to them... with the urging charge to sing, and not only sing but actually 'burst into singing'!



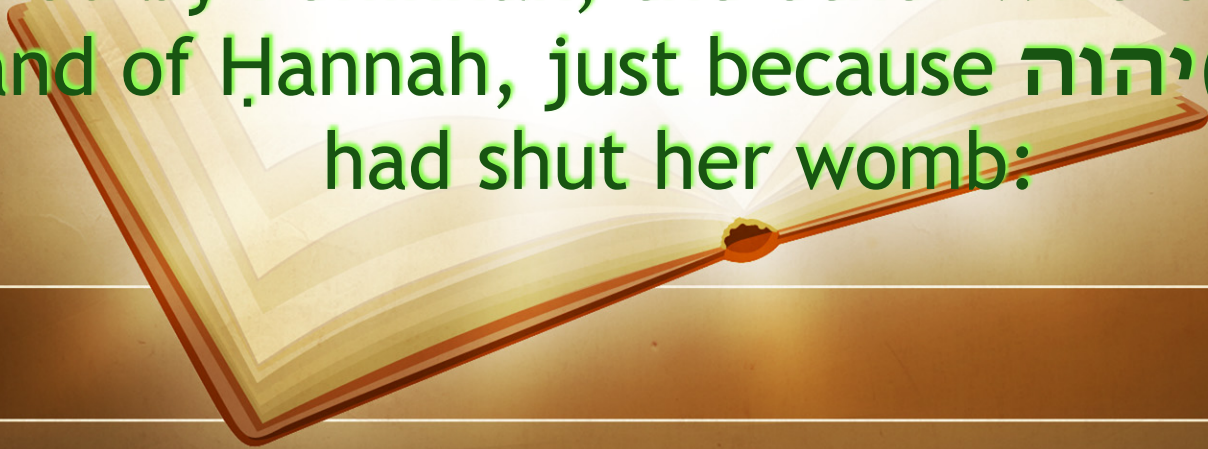
We see the root word עָקַר aqar(aw-kawr')

- Strong's H6135 being used is in:

lyob/Job 24:21 “treating evil the barren who does not bear, and does no good for the widow.”



lyob was highlighting here how the evil will treat the barren with wickedness and an example of this can be seen in the account of Ḥannah, who was provoked by Peninnah, the other wife of Elqanah, husband of Ḥannah, just because יהוה (YeHoVah) had shut her womb:

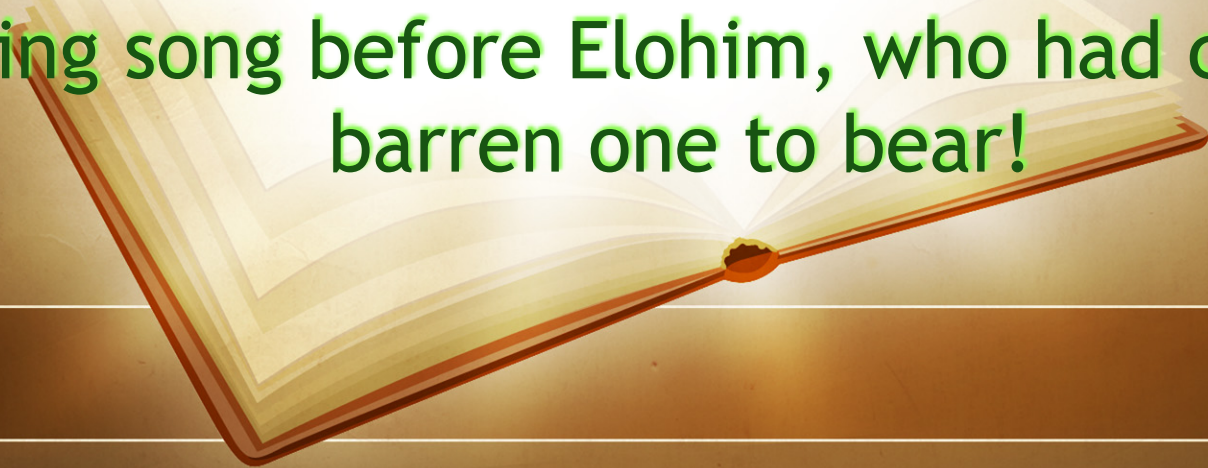




Shemu'ěl Aleph/1 Samuel 1:6-7 “Moreover, her rival also provoked her greatly, to make her irritable, because יהוה (YeHoVah) had shut up her womb. 7 And so he did, year by year. Whenever she went up to the House of יהוה (YeHoVah), she was provoked, so that she wept and did not eat.”



This provoking certainly caused much distress and sorrow for Hannah, yet what we can learn from her account is how here mourning was turned to joy and her tears of sorrow were turned in to rejoicing song before Elohim, who had caused the barren one to bear!





I have now mentioned 11 of the 12 occurrences where we see this root word אָקַר aqar(aw-kawr') - Strong's H6135 being used and the next verse I want to highlight where we see this word being used, forms a part of a powerful Tehillah/Psalm:

Tehillah/Psalm 113:9 “Causing the barren woman to dwell in a house, a rejoicing mother of children. Praise Yah!”

This Tehillah/Psalm 113 opens with a call for the servants of יהוה (YeHoVah) to praise and bless the Name of יהוה (YeHovah) now and forevermore and repeats this call, in various ways.

It is followed by a description of יהוה's (YeHoVah's) incomparable greatness and His mercy toward the poor and needy as he causes the down trodden to be raised up to sit with sovereigns and He causes even the barren woman to have a home filled with children. The Tehillah then ends with the call that it began with - and that is to 'PRAISE יהוה (YeHovah)'!!!





This is a song of praise for יהוה's (YeHoVah's) goodness and His loving-commitment and this is a song that reminds us of His faithfulness and that His Word never fails, which should cause us to be able to sing, praise and bless His Name here and now, doing so forever - for He causes the barren to be fruitful!

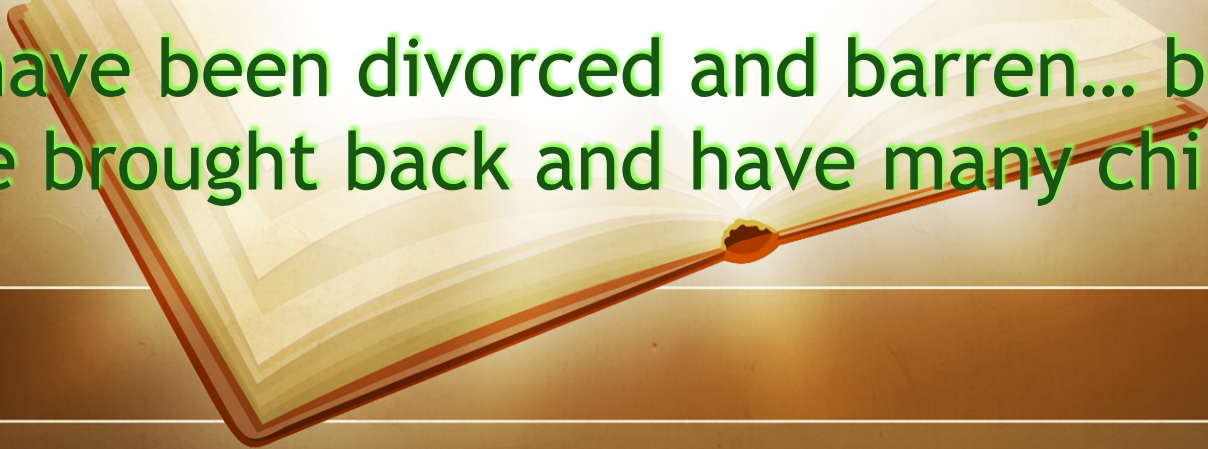
In Yeshayahu/Isaiah 54:1 we see the clear command for Yisra'ěl to sing, when the command of 'Sing oh barren one, sing!' is given, as the promise of the return of the remnant faithful stands sure, as the remnant is commanded to sing, for they (Yisra'ěl - lost 10 tribes) will be very fruitful!

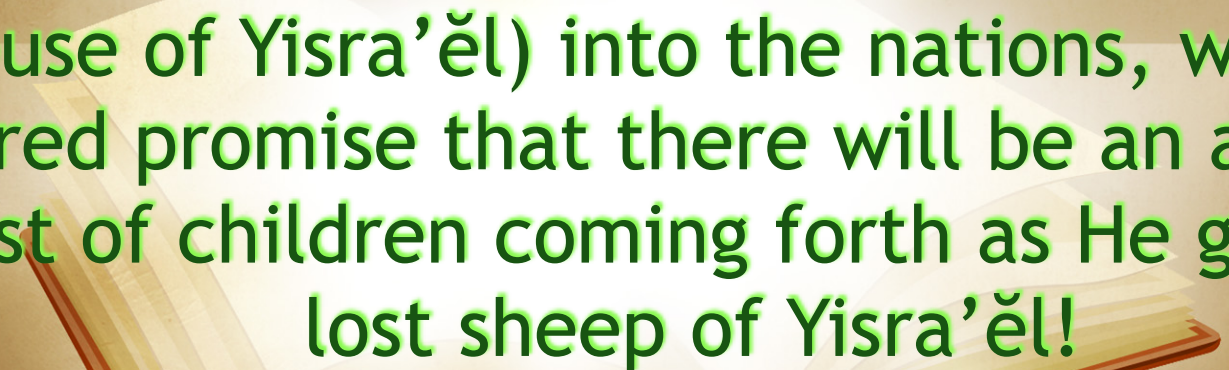
As we consider the call given in Yeshayahu/Isiah 54 for the barren one to sing, we also take note that the children of the deserted one are more than the children of the married one!



To Yisra'el, who had now been 'deserted' or widowed (verse 4) or a divorcee, it is promised that she would have more children than what she had when she was married.

“You have been divorced and barren... but you will be brought back and have many children”





This is exactly the message that we see being pictured for us in the book of Hoshĕa - in the scattering of the Northern Kingdom (10 Tribes - House of Yisra'ĕl) into the nations, with the assured promise that there will be an abundant harvest of children coming forth as He gathers His lost sheep of Yisra'ĕl!

Scattered and barren, yet you shall be brought back and be fruitful!!!



This is a very encouraging message of the sure hope and expectation we have in our soon returning King, who causes us to bear fruit that lasts, as we stay in Him and rejoice in Him and burst into singing for His great and awesome Name!

What we are able to learn from the usage of this word **אָקָר** **aqar**(aw-kawr') - **Strong's H6135** is that the women who were barren bore the fruit of the promise of Elohim; and this was because they kept their eyes on Elohim and His promise and not on the barrenness of their womb!

We must learn from these accounts and give urgency in responding correctly to the call for the barren one to sing!

The Hebrew word that is translated as 'Sing' in verse 1 of Yeshayahu/Isaiah 54 comes from the primitive root verb רָנַן *ranan*(raw-nan') - Strong's H7442 which means, 'to overcome, cry out, shout for joy, give a ringing cry, sing aloud'.



It is from this root verb that we get the noun that is translated as 'singing', which is רִנָּה rinnah (rin-naw') - Strong's H7440 which means, 'a ringing cry, joyful shout, joyful singing'.

The Hebrew word that is translated as 'cry aloud' comes from the primitive root verb צָהַל tsahal (tsaw-hal') - Strong's H6670 which means, 'to cry aloud, shout, make shining' and clearly expresses a very vocal and visible praise of Elohim as we are to shine the light of resounding praise for His Name!

We see this verb being used for the first time, and translated as 'rejoiced', in:

Estĕr/Esther 8:15 “And Mordekai went out from the presence of the sovereign wearing royal garments of blue and white, with a great crown of gold and a garment of fine linen and purple. And the city of Shushan rejoiced and was glad.”



The reason for me highlighting this verse, is to give an example of the kind of rejoicing that this word expresses, especially as we consider the great and loud cries of rejoicing praise that took place when this victory over a decree of death sentence had been won and the lot of death against the Yehudim had been nullified!

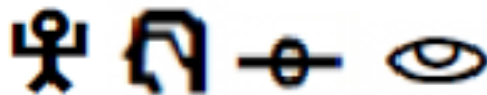
We need to be a people who are crying aloud the shouting praise to our Master and redeemer, who has purchased us with the price of His own blood, in order that we may have abundant life in Him and equipped to bear much fruit of righteousness that lasts!

To bear the fruit that we were once not able to bear, due to sin, we are to continually be looking to Him, the Prince and Perfecter of our belief.


Ib'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**, 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.”

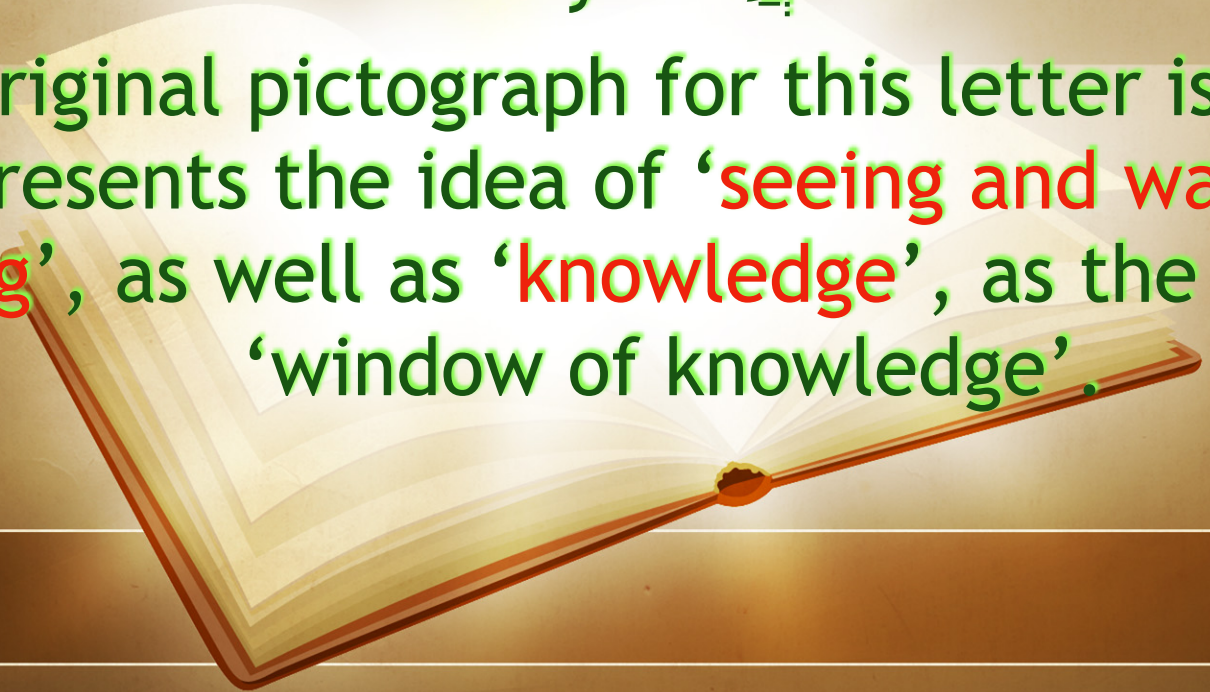


As we consider this call for the 'barren one' to sing, break forth into singing, and cry aloud, we are able to understand how we are to do this by keeping our eyes fixed on our Master and Elohim, especially as we consider this word for 'barren one' - **עֲקָרָה** - **aqarah** - in the ancient pictographic script, which looks as follows:



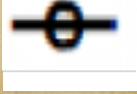
Ayin - אָ:

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






## Quph - קָ:

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. It therefore can also carry the understanding of 'continual, continually'.

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, begging or first. Top as in the top or head of a body and chief and is head of a tribe or people as well as the one who rules the people.



## Hey - ה:



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

The Hebrew word “hey” means “behold” as when looking at a great sight. This word can also mean “breath” or “sigh” as when one sighs in amazement when looking at a great sight. It also carries for us the meaning of ‘surrender and praise’, as we lift up our hands and submit to יהוה (YeHoVah), as we lift our hands in rejoicing praise, declaring His authority under which we humbly and joyfully submit!

As we consider this word for the 'barren one' who is commanded to sing and hold fast to the promise of there being an abundant harvest of fruitfulness we are able to recognize the following:

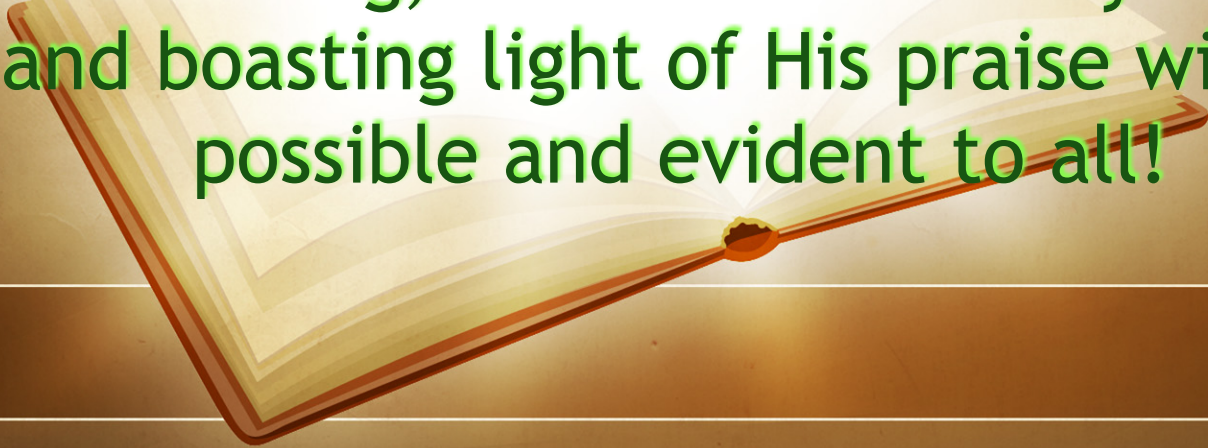




**LOOKING CONTINUALLY TO THE  
HEAD WHO IS TO BE PRAISED!**



Barrenness cannot be an excuse not to sing, praise and cry aloud by bursting into singing. In fact, our eyes must be continually fixed on our Coming Husband and King, for then our ability to shine the bright and boasting light of His praise will be made possible and evident to all!

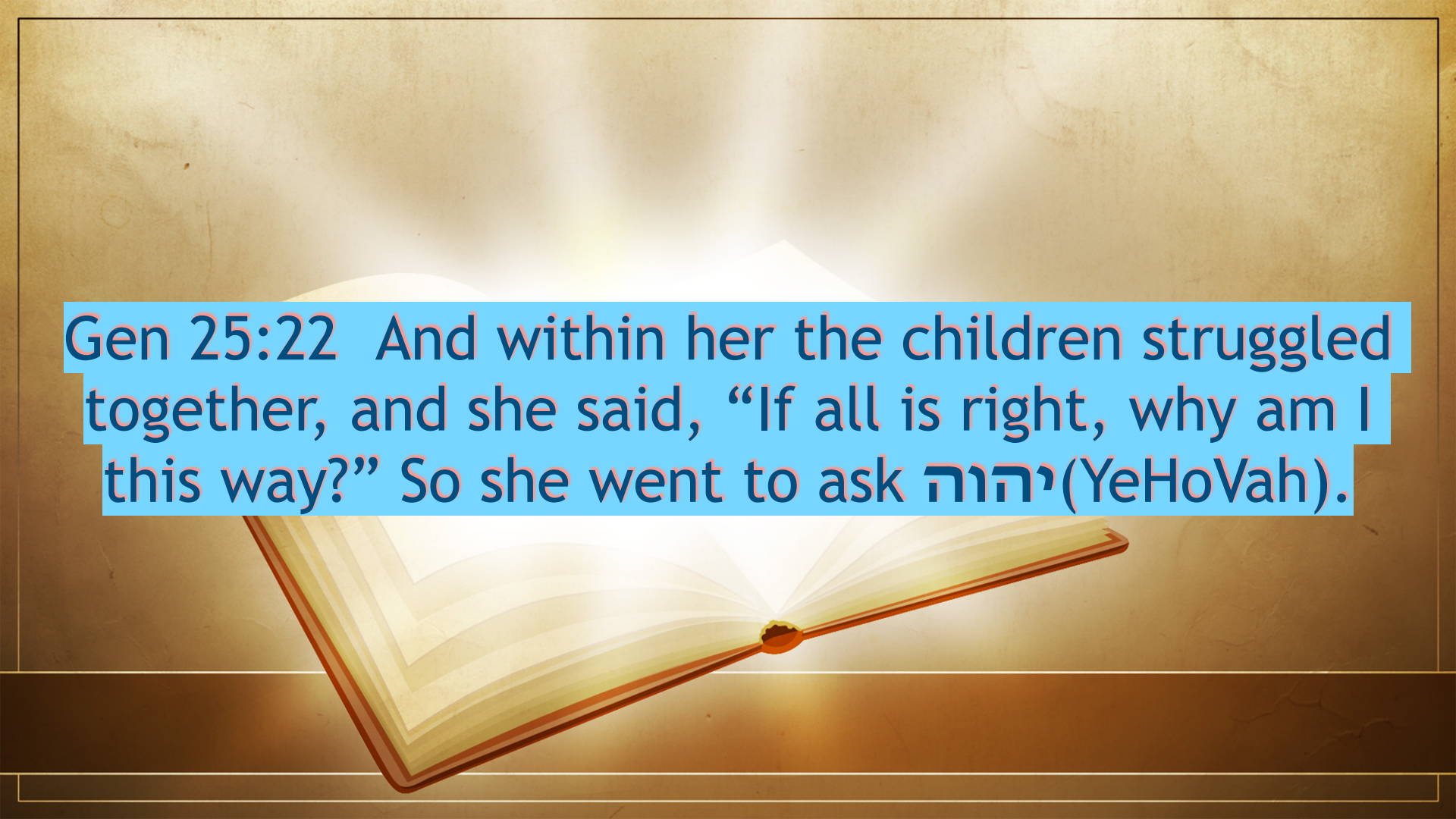




How is your praise unto יהושע Messiah?  
Are you, o barren one, hearing the call to sing?  
Are you bursting into singing and crying aloud  
His praise?

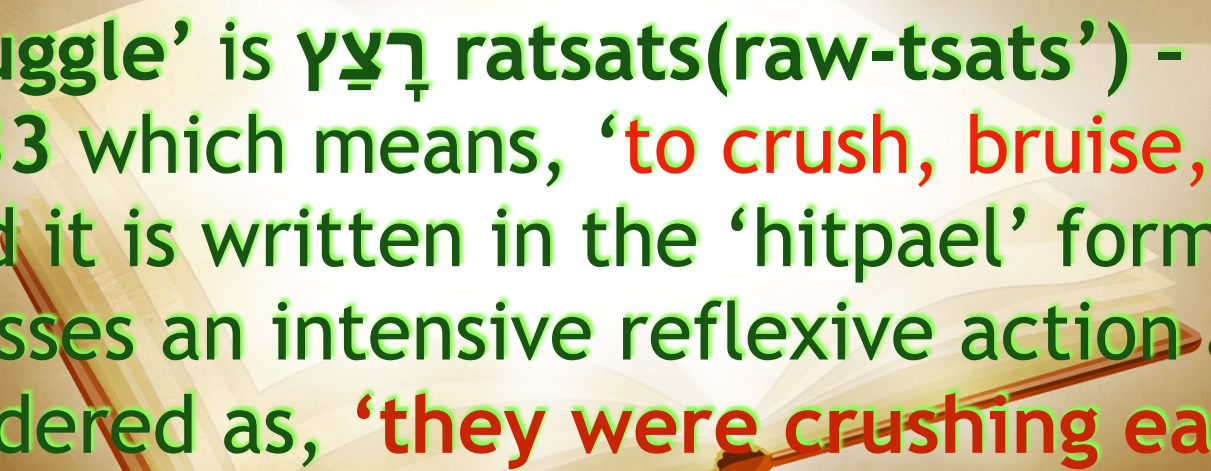
If not then why are you not?

Barrenness did not stop Yitshaq and Ribqah  
from trusting in יהוה (YeHoVah) and it did not  
stop Yitshaq in being persistent in his prayers  
unto יהוה (YeHovah), with thanksgiving!



Gen 25:22 And within her the children struggled together, and she said, “If all is right, why am I this way?” So she went to ask יהוה (YeHoVah).





The children **'struggled'** within her and the Hebrew root word that is translated here as **'struggle'** is **רָצַץ** ratsats(raw-tsats') - Strong's H7533 which means, **'to crush, bruise, oppress'** and it is written in the **'hitpael'** form which expresses an intensive reflexive action and could be rendered as, **'they were crushing each other'!**


While this intense struggle went on in her womb,  
Ribqah went to ask יהוה (YehoVah).

The Hebrew word that is translated as 'ask' comes  
from the root word דָּרַשׁ darash ('daw-rash')

- Strong's H1875 which means, 'to resort to, seek  
out, ask, avenge, consult, investigate, search  
carefully, make inquiry, question'.



This word carries more than simply just taking a quick peek; as it emphasizes the need to be digging deep, in seeking out carefully and with great diligence, through consultation, and asking. A word that is derived from שִׁדַּרַשׁ darash - Strong's H1875 is מִדְרָשׁ midrash (mid-rawsh') - Strong's H4097 means, 'a study, record, writings or story, commentary'.



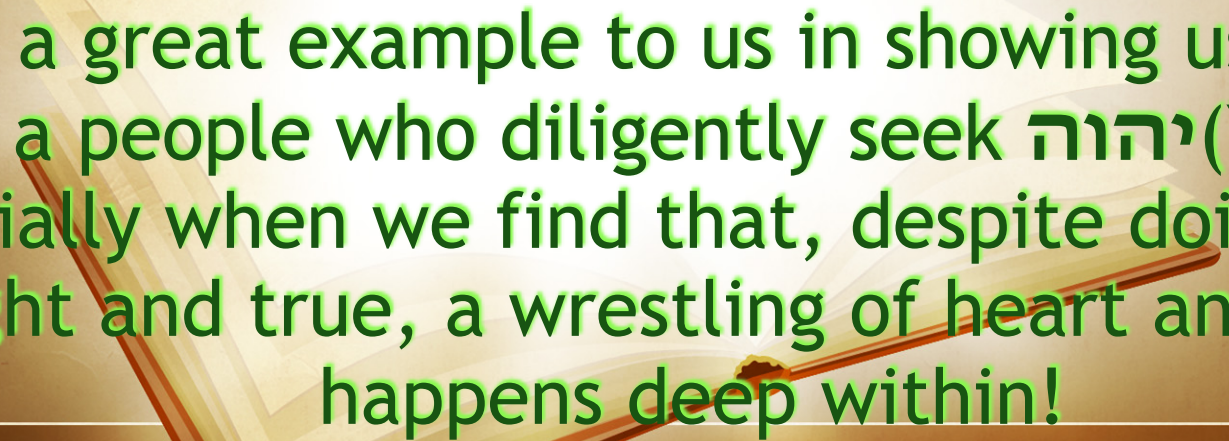
A מִדְרָשׁ *midrash*(mid-rawsh') - Strong's H4097 speaks of the ability to search out something and it often refers to that which is written to teach, and this term later became known as a Hebrew word relating to the in-depth study of the word, which was often done together with others.





This pregnancy was an answer to prayer and Ribqah thought that with this pregnancy being 'right', why was the struggle so intense within her and she earnestly sought יהוה (YeHoVah) for answers!

She is a great example to us in showing us the need to be a people who diligently seek יהוה (YeHoVah), especially when we find that, despite doing what is right and true, a wrestling of heart and mind happens deep within!




Ĕkah/Lamentations 3:25 “יהוה (YeHoVah) is good to those waiting for Him, to the being who seeks Him.”

We need to ‘seek’ Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.



We are to seek יהוה (YeHoVah) in all our ways,  
and do so with all our heart!

Tehillah/Psalm 119:2 “Blessed are those who  
observe His witnesses, who seek Him with all the  
heart!”



As we recognize the urgent need to be a 'seeking' people, we need to be fully aware of the urgency of doing so with great fervency and zeal, with the recognition that the time to seek Him is now:





Hoshĕa/Hosea 10:12 “Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek יהוה (YeHoVah), till He comes and rains righteousness on you.”

Yeshayahu/Isaiah 55:6 “Seek יהוה (YeHoVah) while He is to be found, call on Him while He is near.”

This Hebrew word דָּרַשׁ darash(daw-rash') - Strong's H1875 can also carry the understanding of seeking out and learning information that was not previously known and it implies having a relationship!

By that, I mean that the information that is sought out, is done so through proper requests and petitions and the information sought out is then carefully pondered upon and thought about, with a focus to think seriously and long about its meaning and ramifications that are expressed.



In other words, this kind of seeking can only be done with the proper attention and concentration that is required to grasp and meditate on in order to apply what is sought after and learned!

This word **דָּרַשׁ** **darash**(daw-rash') - Strong's **H1875** is a verb that expresses an action of a careful attention and due diligence that is required in order to gain the knowledge sought after.

In the ancient pictographic script, the Hebrew word דָּרַשׁ darash(daw-rash') - Strong's H1875 which means, 'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question', looks like this:




דָּרַשׁ



## Dalet - ד:



In the ancient script this letter is pictured as , which is 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.

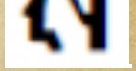
We also recognize that **יהושע** Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.




## Resh - ר:



The ancient script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה (YeHoVah), our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

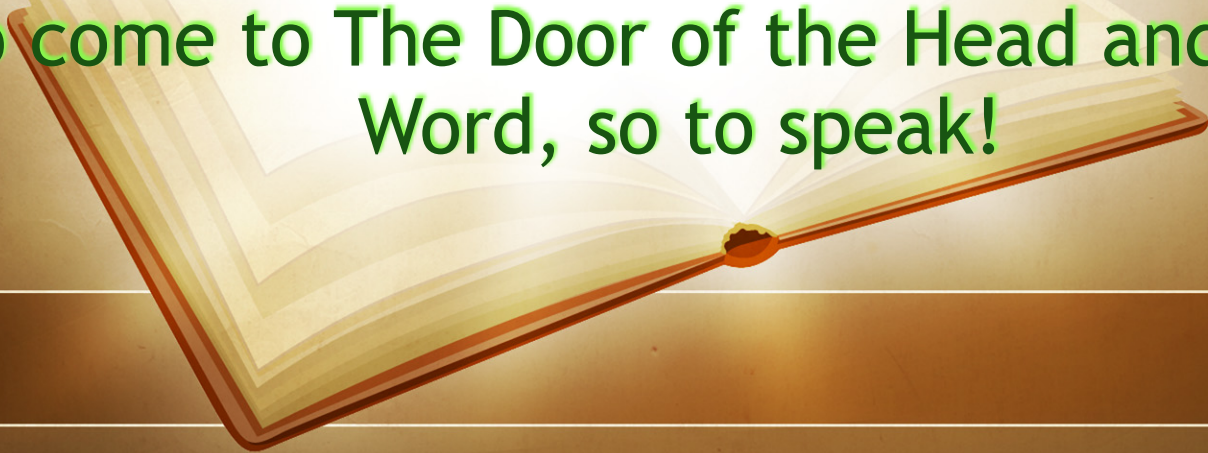
## Shin - שׁ:

This is the letter 'shin' which in the ancient script is

pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.



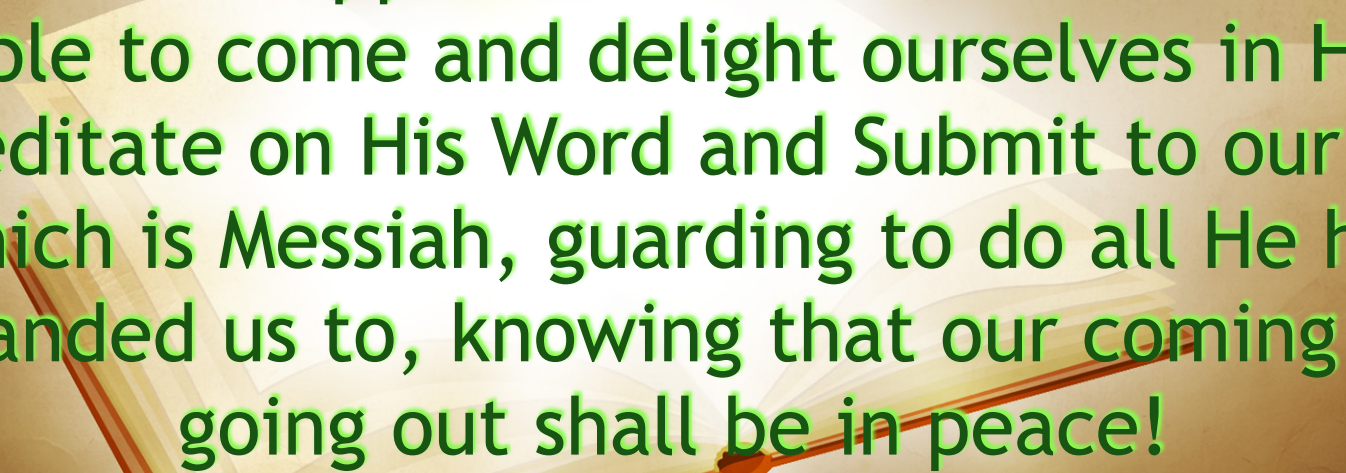
Looking at these pictographic letters that make up the root word דָּרַשׁ darash(daw-rash') - Strong's H1875 we can, in terms of the command to seek יהוה(YeHoVah) and His strength, recognize that we are to come to The Door of the Head and 'eat' the Word, so to speak!



**AT THE DOOR OF THE HEAD IS  
THE WORD!**



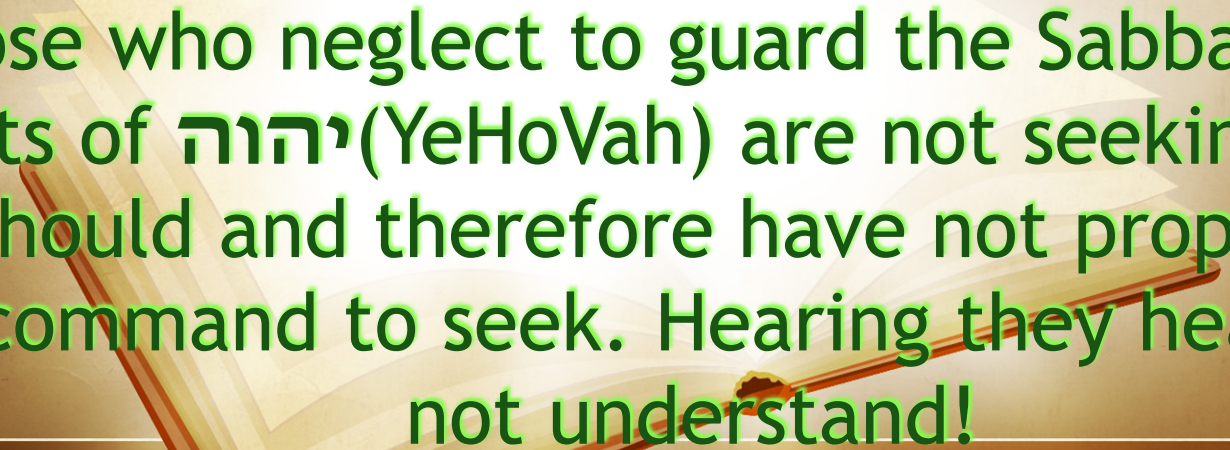




When we gather together as commanded, on the Sabbaths and Appointed Times of Elohim then we are able to come and delight ourselves in Him as we meditate on His Word and Submit to our Head, which is Messiah, guarding to do all He has commanded us to, knowing that our coming in and going out shall be in peace!

**Those who are not coming to The Head at  
The Door of Appointment are not truly  
seeking The Word!**

Those who neglect to guard the Sabbaths and Feasts of יהוה (YeHoVah) are not seeking Him as they should and therefore have not properly heard the command to seek. Hearing they hear but do not understand!

An open book is positioned diagonally across the lower half of the image. The pages are a light cream color, and the spine is visible in the center. A small, glowing flame or light source is placed on one of the pages, casting a warm glow. The background is a textured, parchment-like surface with a warm, golden-brown color palette.

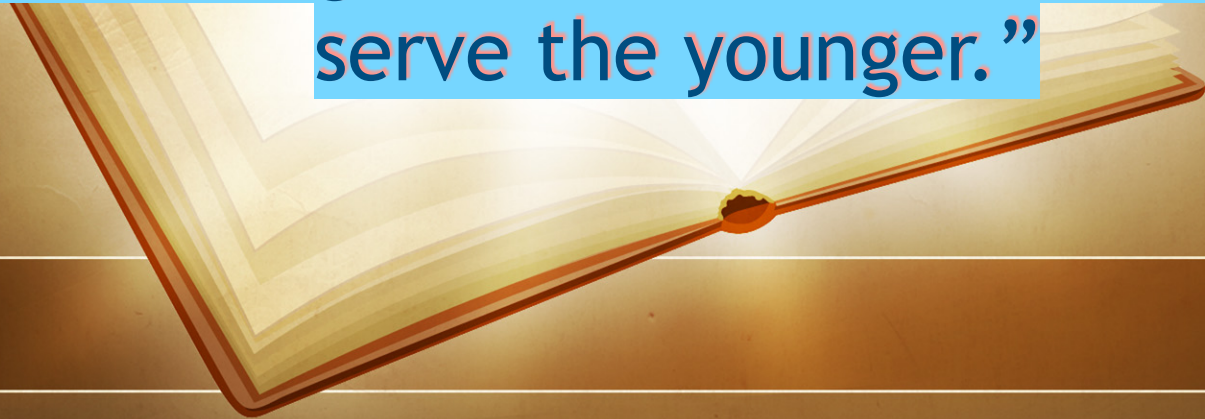


Mattithyahu/Matthew 6:33 “But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”

When we are told to ‘**seek**’ first the Kingdom! To seek His Kingdom requires hard work and discipline every day.




Gen 25:23 And יהוה (YeHoVah) said to her, “Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger.”





יהוה (YeHoVah) answers and speaks to Ribqah and tells her that there are 2 nations inside of her, 2 peoples that would be separated from her body, with one being stronger than the other and that the older will serve the younger!

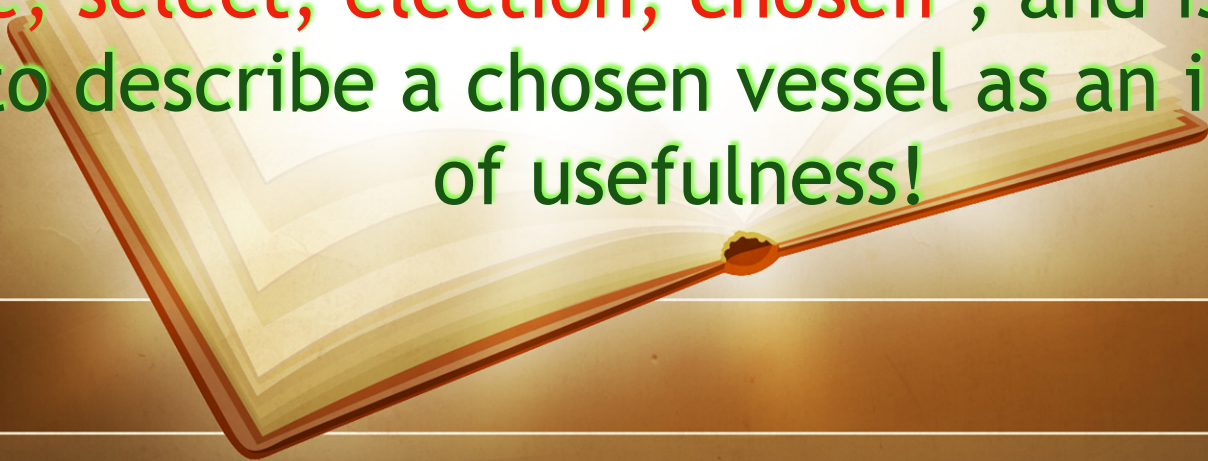
He tells her that the older will serve the younger while they are still in her womb - this was preordained by Elohim!



Romiyim/Romans 9:10-12 “And not only so, but Ribqah having conceived by one, our father Yitshaq. 11 Yet, before they were born or had done any good or evil - in order that the purpose of Elohim, according to choice, might stand, not of works but of Him who calls - 12 it was said to her, “The greater shall serve the lesser,”



The Greek word that is translated here as 'choice' comes from the root word ἐκλογή eklogḗ (ek-log-ay') - Strong's G1589 which means, 'to choose, select, election, chosen', and is generally used to describe a chosen vessel as an instrument of usefulness!



Kěpha tells us in:

Kěpha Bět/2 Peter 1:10 “For this reason, brothers, all the more do your utmost to make firm your calling and choosing, for if you are doing these matters you shall never stumble at all”





We are to do our utmost to make firm our calling  
and choosing!

The matters that we are to be doing, in order to  
never stumble is:

2Pe 1:5 And for this reason do your utmost to add  
to your belief uprightness, to uprightness  
knowledge,

2Pe 1:6 to knowledge self-control, to self-control  
endurance, to endurance reverence,

2Pe 1:7 to reverence brotherly affection, and to  
brotherly affection love.

2Pe 1:8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in the knowledge of our Master **יהושע** Messiah.

2Pe 1:9 For he in whom these are not present is blind, being shortsighted, and has forgotten that he has been cleansed from his old sins.

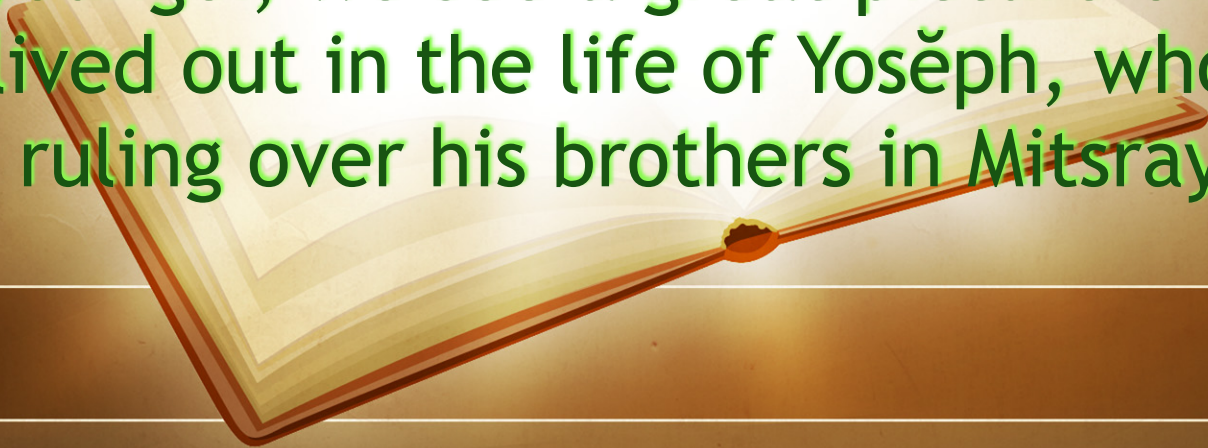




He tells us that if these matters are in us and increase, they will cause us to be neither inactive nor without fruit in the knowledge of our Master **יהושע** Messiah.

The Body of Messiah is an assembly of chosen and set-apart people, and these are the qualities or character traits that must always be evident in our **daily lives** as we stay in our Master and bear fruit that lasts!

Once again, in this choosing of Ya'aqob over Ěsaw, we see the clear picture of the 'false' before the 'real' and with this prophecy of the older serving the younger, we see a great picture of this also being lived out in the life of Yosěph, who ended up ruling over his brothers in Mitsrayim!





Gen 25:24 And when the days were filled for her to give birth, and see, twins were in her womb!

Gen 25:25 And the first came out red all over, like a hairy garment, so they called his name Ěsaw.

Gen 25:26 And afterward his brother came out, with his hand holding on to Ěsaw's heel, so his name was called Ya'aqob. And Yitřhaq was sixty years old when she bore them.

Gen 25:27 And the boys grew up. And Ėsaw became a man knowing how to hunt, a man of the field, while Ya'aqob was a complete man, dwelling in tents.

Gen 25:28 And Yitshaq loved Ėsaw because he ate of his wild game, but Ribqah loved Ya'aqob.

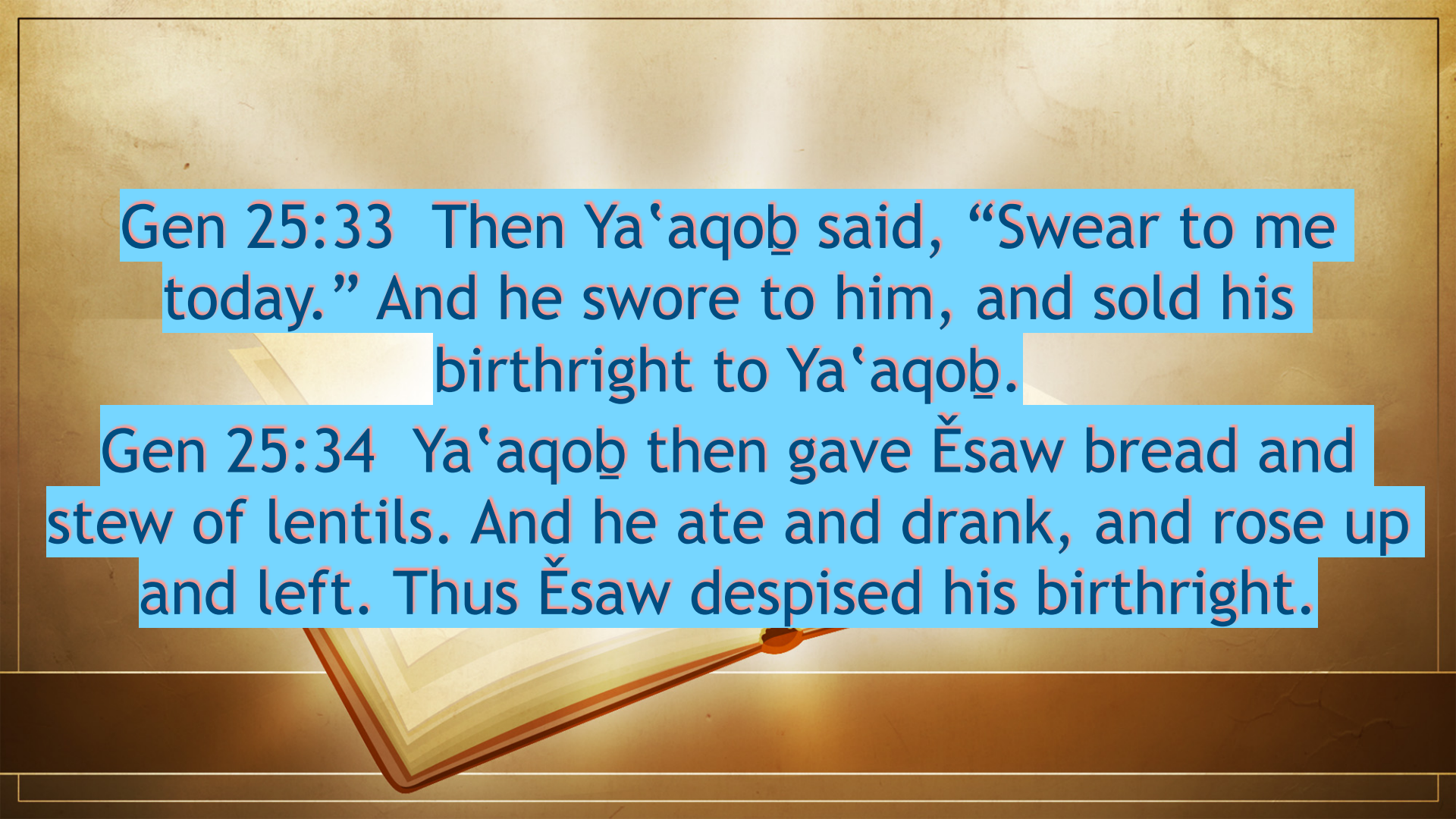
Gen 25:29 And Ya'aqob cooked a stew, and Ėsaw came in from the field, and he was weary.



Gen 25:30 And Ěsaw said to Ya'aqob, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom.

Gen 25:31 But Ya'aqob said, "Sell me your birthright today."

Gen 25:32 And Ěsaw said, "Look, I am going to die, so why should I have birthright?"



Gen 25:33 Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his birthright to Ya'aqob.

Gen 25:34 Ya'aqob then gave Ėsaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Ėsaw despised his birthright.



Ribqah gave birth to twins and the first to come out was Ėsaw, who was red all over like a hairy garment!

The name עֵשָׂו Ėsaw (ay-sawv')- Strong's H6215 means, **'hairy'** and the name of the second born, who had his hand on Ėsaw's heel, was יַעֲקֹב Ya'aqob (yah-ak-obe' )- Strong's H3290 which means, **'grabs the heel'**, and this comes from the word אָקֵב aqeb (aw-kabe')- Strong's H6119 which means, **'heel, footprint, hind part'**.

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 (YeHoVah) that 'followed hard after his heel' when he walked in obedience to the instructions of Elohim!



From birth we can see how Ya'aqob strove for what he wanted and sought after:

Hoshĕa/Hosea 12:3-5 “He took his brother by the heel in the womb, and in his strength he strove with Elohim. 4 He strove with the Messenger and overcame, he wept and sought His favour. He found Him in Bĕyth Ĕl, and there He spoke to us - 5 even יהוה Elohim of hosts, יהוה is His remembrance.”

Ėsaw became a man knowing how to hunt and was a man of the field, while Ya'aqob was a complete man, dwelling in tents.

From this we get a clear distinction between the two and pictures for us the difference between flesh and spirit. Ėsaw was a hunter like Nimrod, and one who was 'rooted' in the earth - and pictures those who walk according to the flesh and are always seeking the fleshly or rather the worldly way of life as a means to find security and provision - and they will even hunt for it at all costs!



Ya'aqob, on the other hand, is described as being a **'tent dweller'**, which is a picture of a sojourner and foreigner who is not rooted and bound to the things of the world, but is a tent dweller, which pictures a temporary dwelling; and Kěpha tells us  
in:



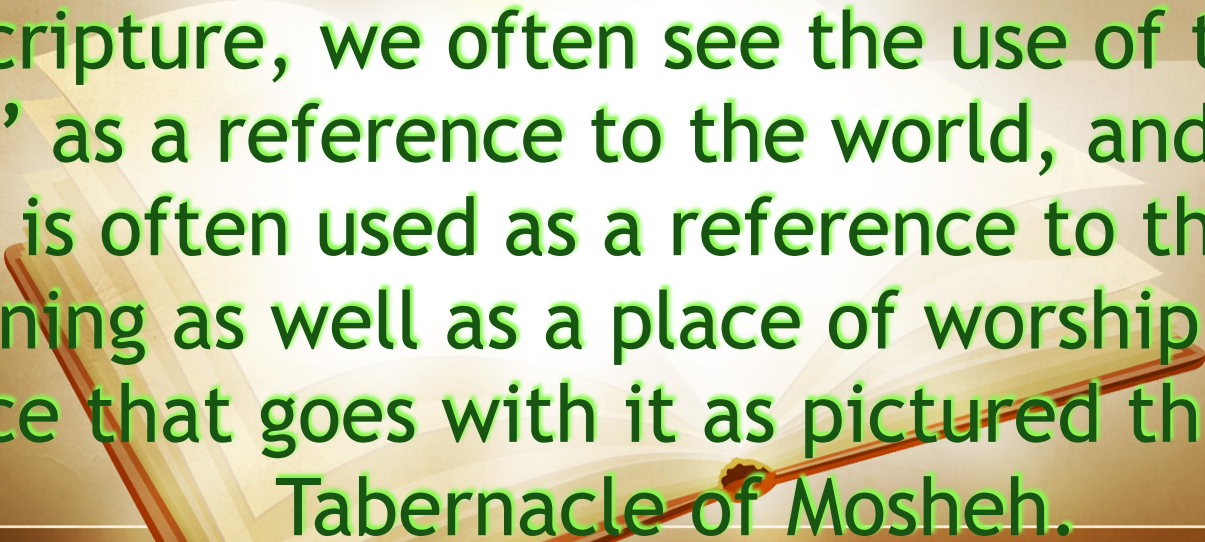
Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behavior among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”





The picture of a hunter versus a tent dweller is a picture of one who chases riches versus the one who is content in all matters.

In Scripture, we often see the use of the term 'field' as a reference to the world, and the term 'tent' is often used as a reference to the place of learning as well as a place of worship and the service that goes with it as pictured through the Tabernacle of Mosheh.

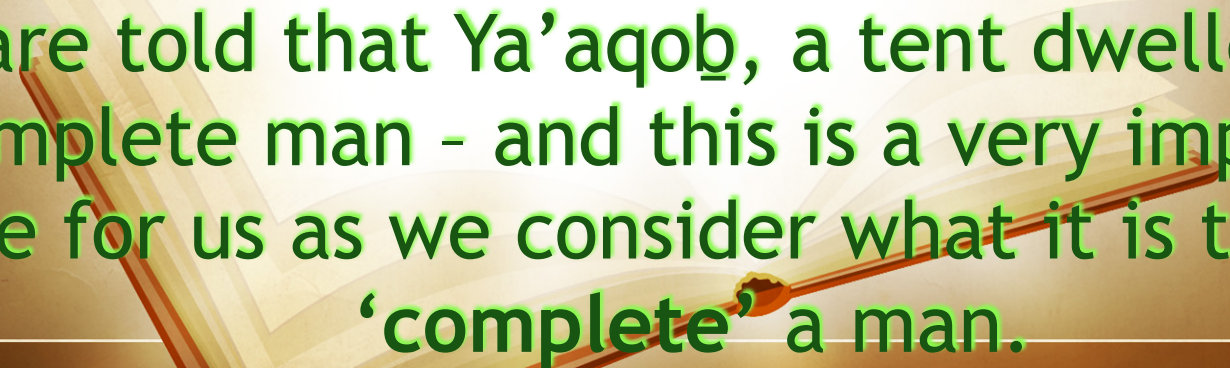


With Ėsaw being a man of the field, in other words a man of the world, and Ya'aqob being a man of tents, in other words a man of learning and a man of worship and service, we are able to clearly see the contrast between the one who concentrates on earning rather than learning - which ultimately results in the battle of serving mammon (wealth) or serving יהוה (YeHoVah), and we know that we cannot serve 2 masters!

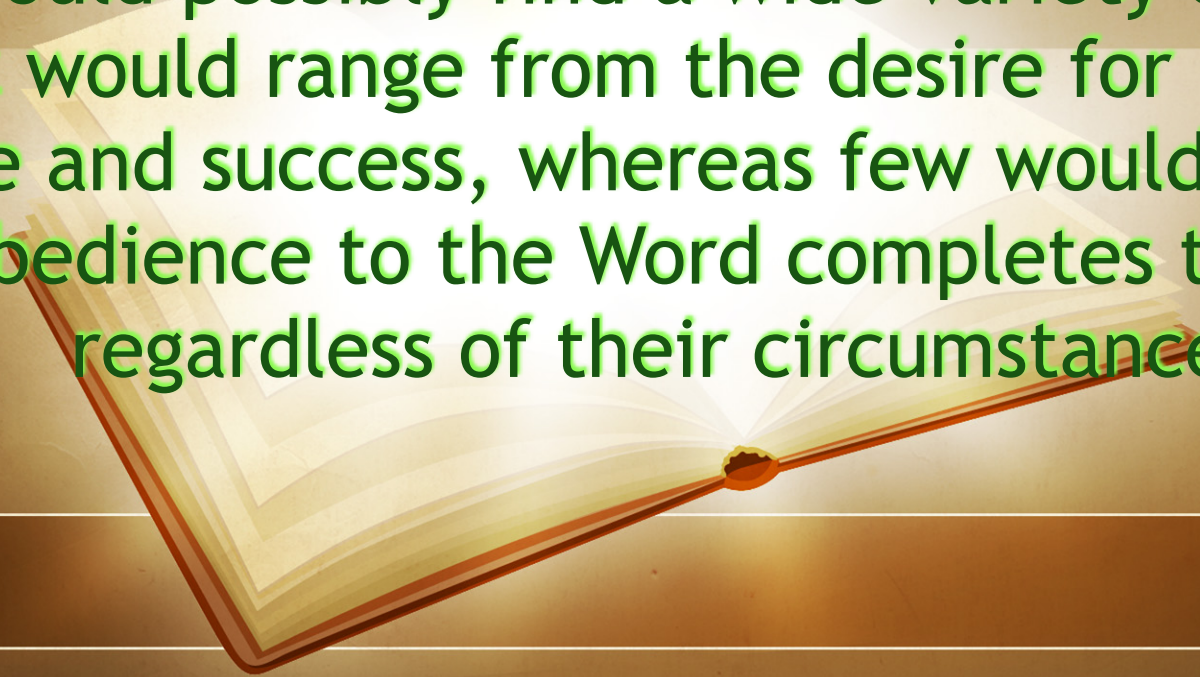


Mattithyahu/Matthew 6:24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

We are told that Ya'aqob, a tent dweller, was a complete man - and this is a very important picture for us as we consider what it is that should 'complete' a man.



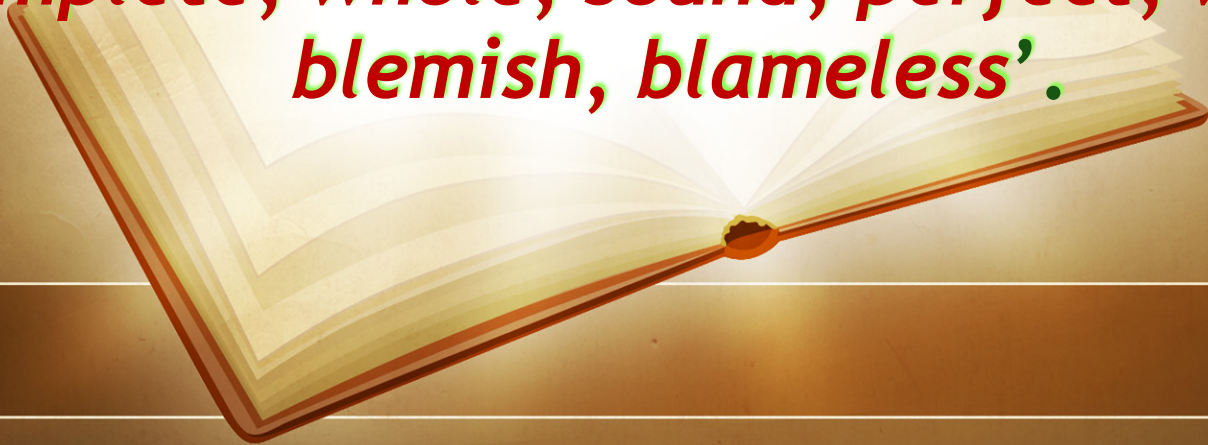
If many were asked today what ‘**completes**’ them you would possibly find a wide variety of answers that would range from the desire for riches to fame and success, whereas few would say that obedience to the Word completes them - regardless of their circumstances!





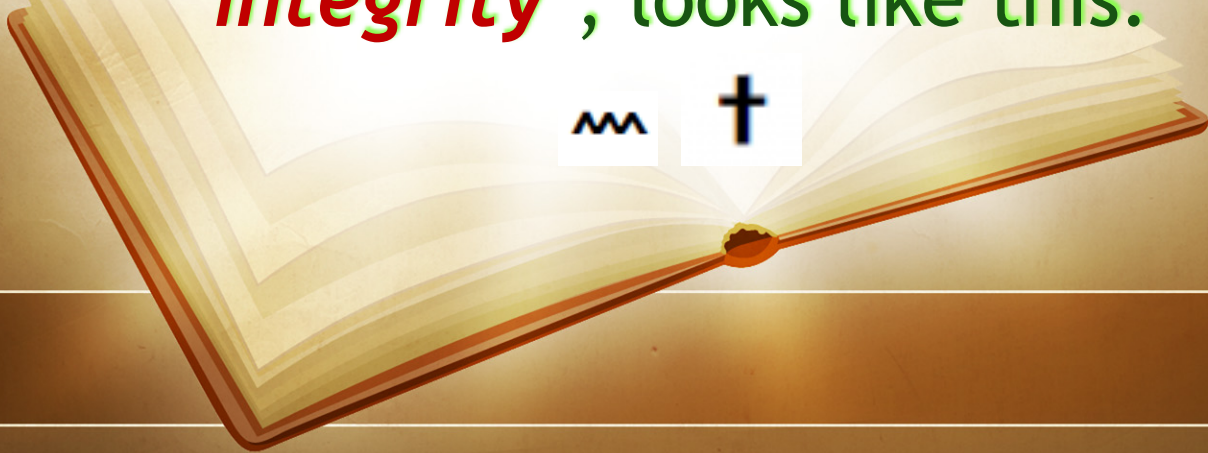
The Hebrew word that is translated here as 'complete' comes from the root word תָּמַם tom (tome)- Strong's H8537 which means, ***'completeness, integrity, blameless, upright'*** and this comes from the primitive root verb תָּמַם tamam (taw-mam' )- Strong's H8552 which means, ***'to be complete, or finished'***.

Another word that is derived from this word, that is often translated as 'perfect', is תָּמִים tamiym (taw-meem')- Strong's H8549 meaning, *'complete, whole, sound, perfect, without blemish, blameless'*.




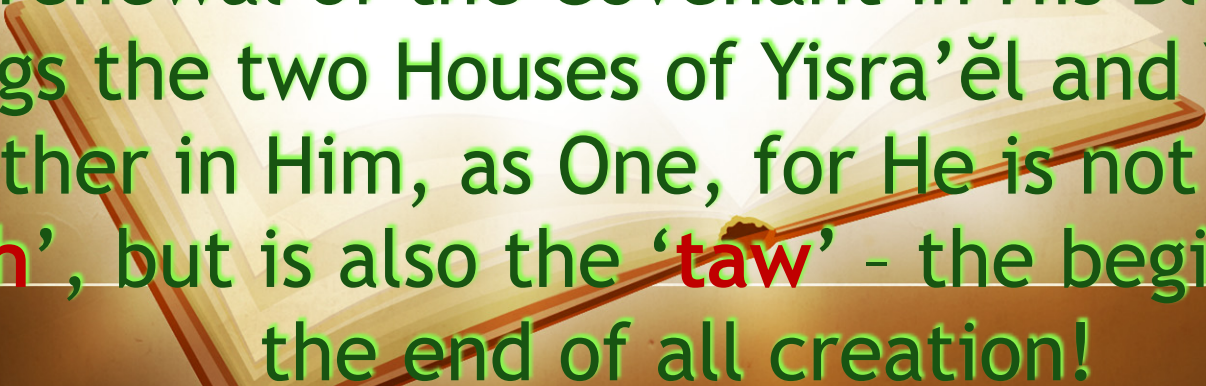


In the ancient pictographic script, the word תֹּמַם  
tom (tome)- Strong's H8537, and carries the  
meaning of '*completeness, prosperity, perfect  
integrity*', looks like this:




## 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'ěl 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!



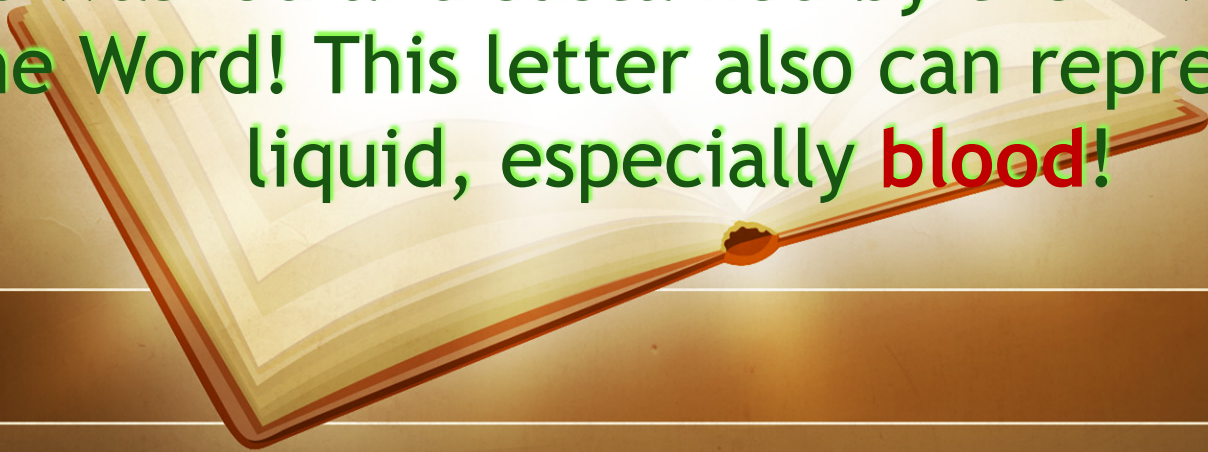


## Mem - מ:

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.



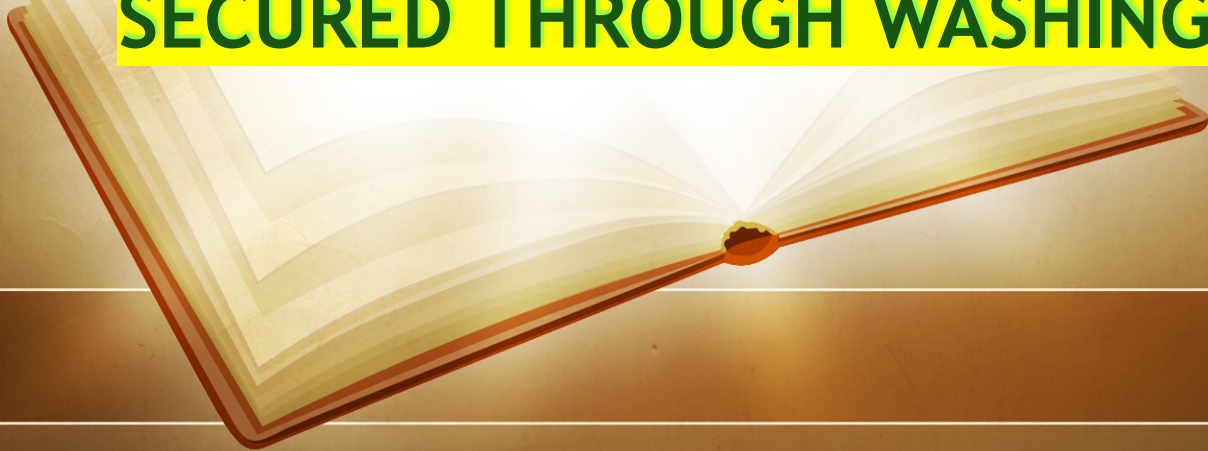
This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**



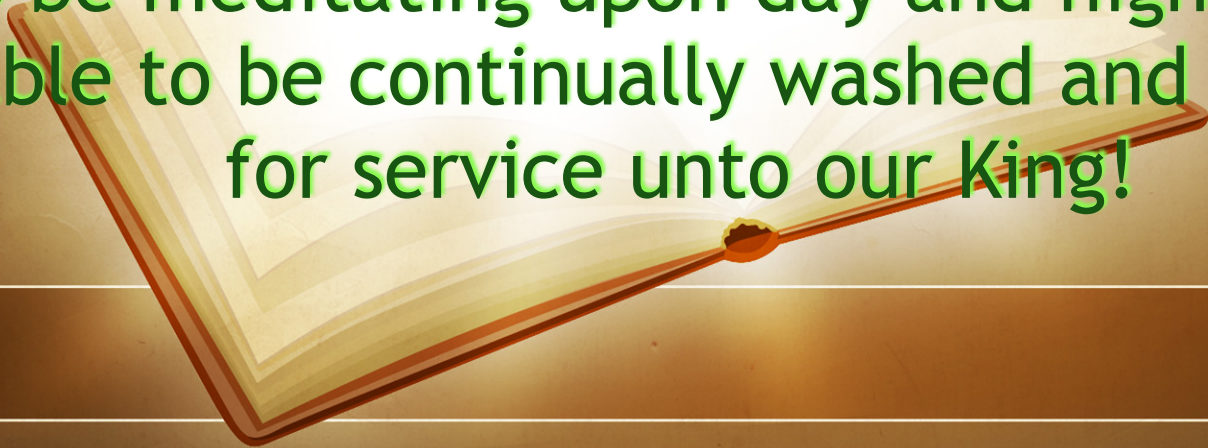


These two pictographic letters can render for us  
the following:

**SECURED THROUGH WASHING!**



Our ability to be perfect before Elohim has been made possible by the Blood of Our Master and Elohim, **יהושע** 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 is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple; 8 the orders of יהוה are straight, rejoicing the heart; the command of יהוה is clear, enlightening the eyes; 9 the fear of יהוה is clean, standing forever; the right-rulings of יהוה 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 tamiym (taw-meem')- Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless', which is also used in:

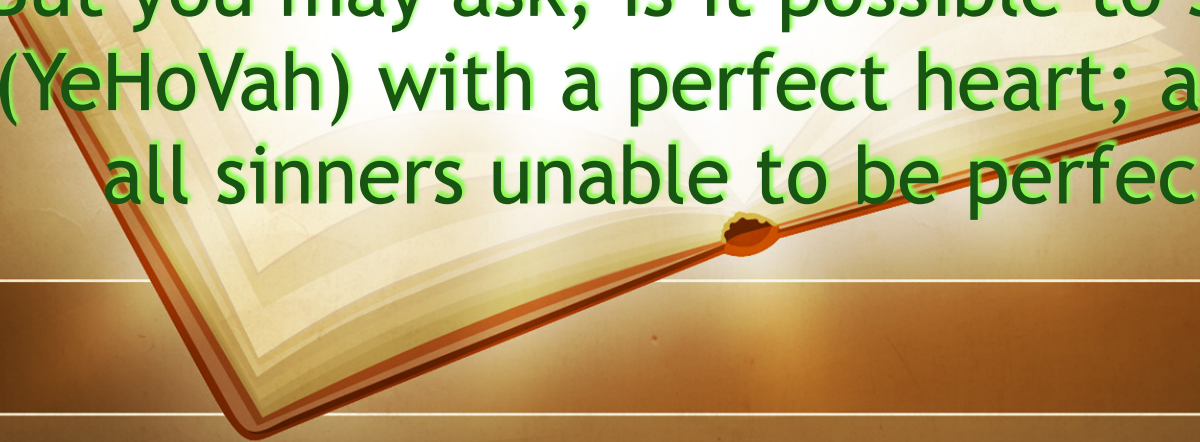
Tehillah/Psalm 119:1 "Blessed are the perfect in the way, who walk in the Torah of יהוה!"



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

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 unable to be perfect?



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

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



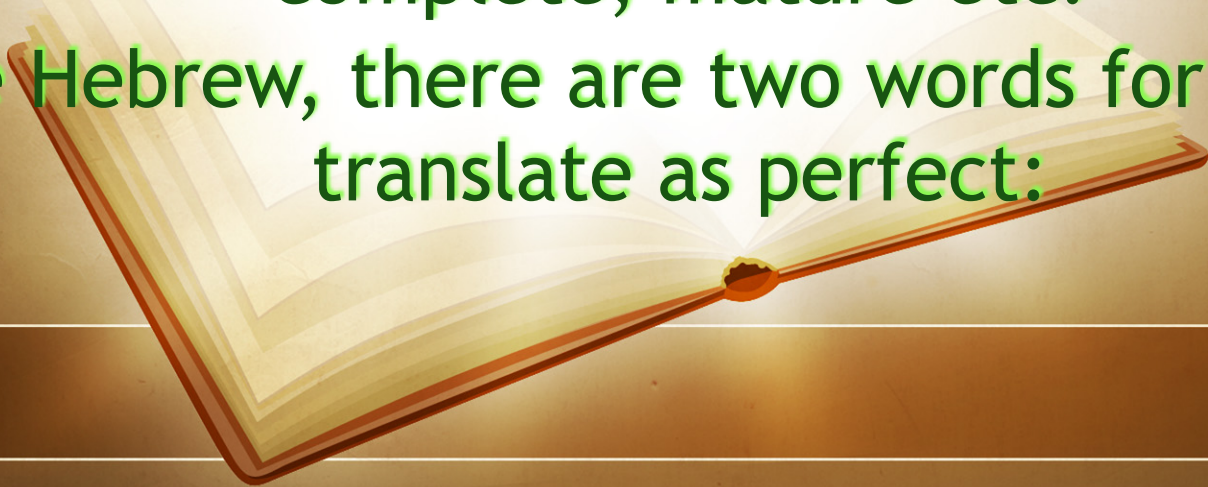
Be perfect, often a hard expectation if understood in the wrong way, but what is it to be perfect or have a perfect heart?

‘**Not a perfect heart**’ often speaks of one who began well yet did not endure to the end - one who does not carry on to completion that which they are called to! It can be a ‘**doing right, but...**’ kind of scenario. There are to be no ‘**buts**’ in our committed life unto יהוה (YeHoVah)!

What does perfect mean?

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

In the Hebrew, there are two words for which we translate 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 a  
perfect heart:

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

2 - תָּמִים tamiym (taw-meem')- Strong's H8549 as described above - this is a verb that translates over 90 times **as perfect, without blemish, complete or full:**

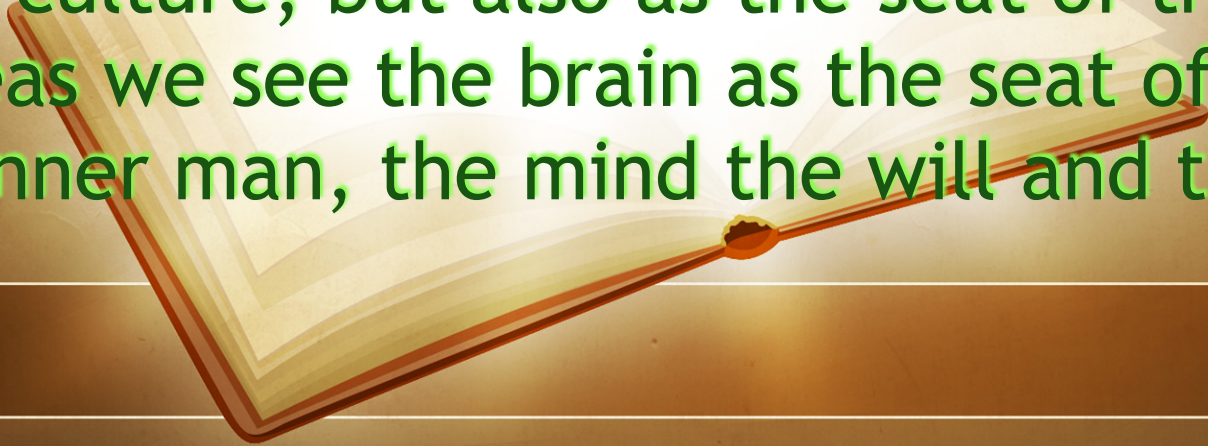
Debarim/Deuteronomy 18:13 “Be perfect before יהוה your Elohim”



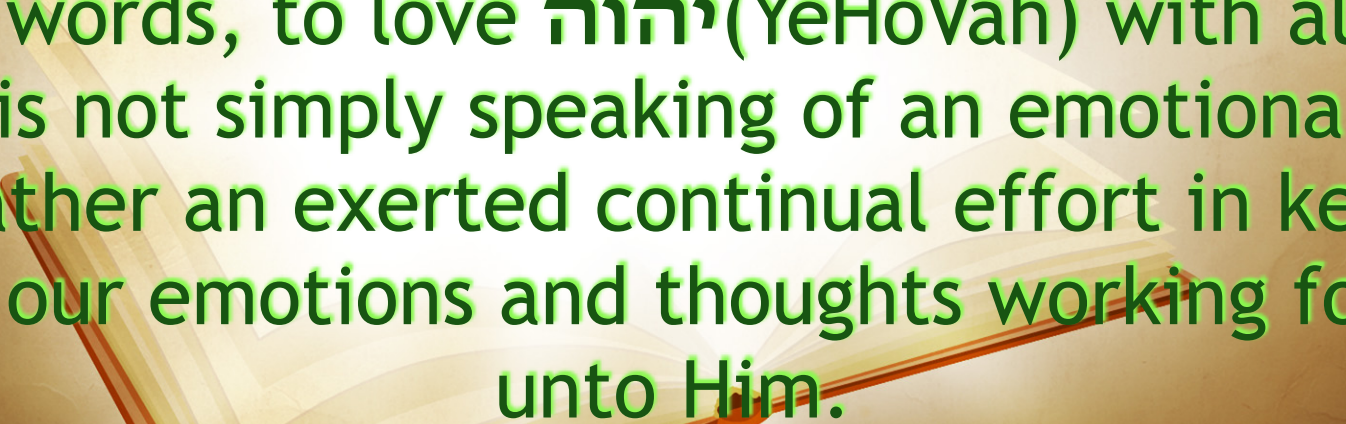


Understanding these two Hebrew words used interchangeably throughout the Scriptures in referring to perfection in serving יהוה (YeHoVah) we can understand that the meaning is **to be upright, totally obedient, to finish what was started and have a constant obedience.** Having a perfect heart is having a responsive heart - one that answers quickly to יהוה's call, His whisperings and His warnings.

In Hebrew, the word for heart is לֵבָב *lebab* (lay-bawb')- Strong's H3824 and it is not only seen as the seat of emotions, as we would understand it in our culture, but also as the seat of thoughts, whereas we see the brain as the seat of thoughts, the inner man, the mind the will and the heart.







To the ancient Hebrew the heart was the mind including all thoughts and including emotions. In other words, to love יהוה (YeHoVah) with all your heart is not simply speaking of an emotional love, but rather an exerted continual effort in keeping all of our emotions and thoughts working for and unto Him.

Mattithyahu/Matthew 5:8 tells us that blessed are the pure in heart or those with a clean heart for they will see Elohim.

Dawid in Tehillah/Psalm 24 asks who can ascend the mountain of יהוה (YeHoVah) and stand in His set-apart place - those with innocent hands and a clean heart.

To be pure in heart means to be single minded in our devotion to יהוה (YeHoVah) and in our determination to love Him wholeheartedly.

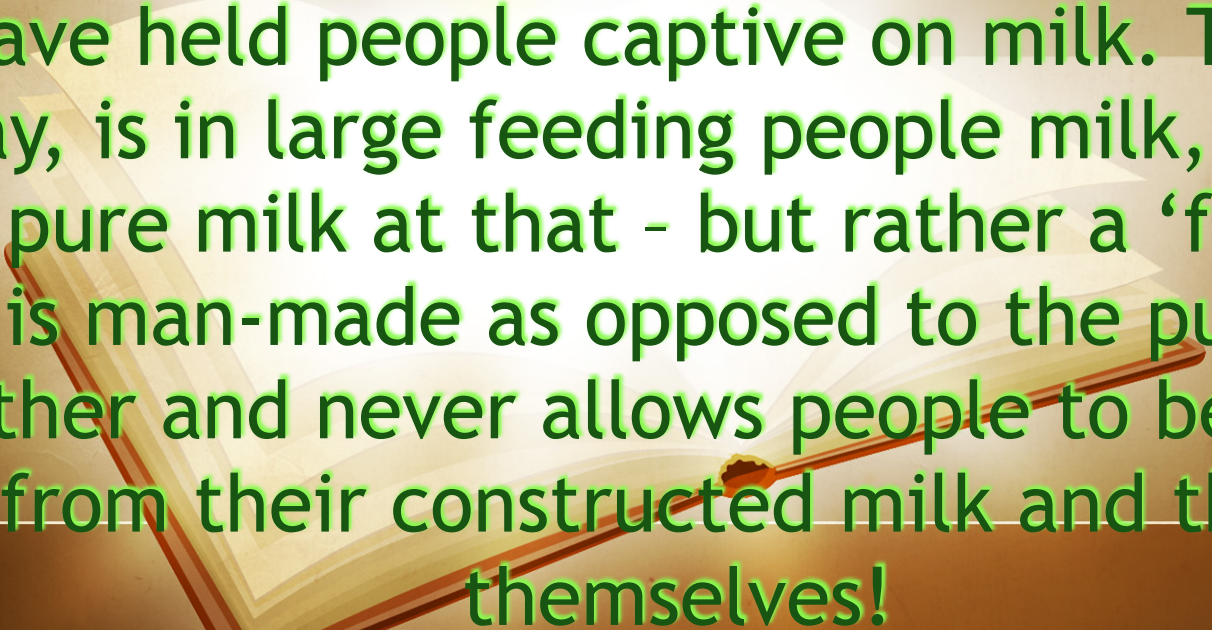


Therefore, when we are told to be perfect (תְּמִיִּם tamiym), we are told we are to be complete, and be mature in our thoughts and actions.

We are to move on to maturity which comes through the perseverance of trials in order to be complete and not lack anything.

It is those who are immature - those who stay on the milk of the Word, who cannot walk perfect before יהוה (YeHoVah).



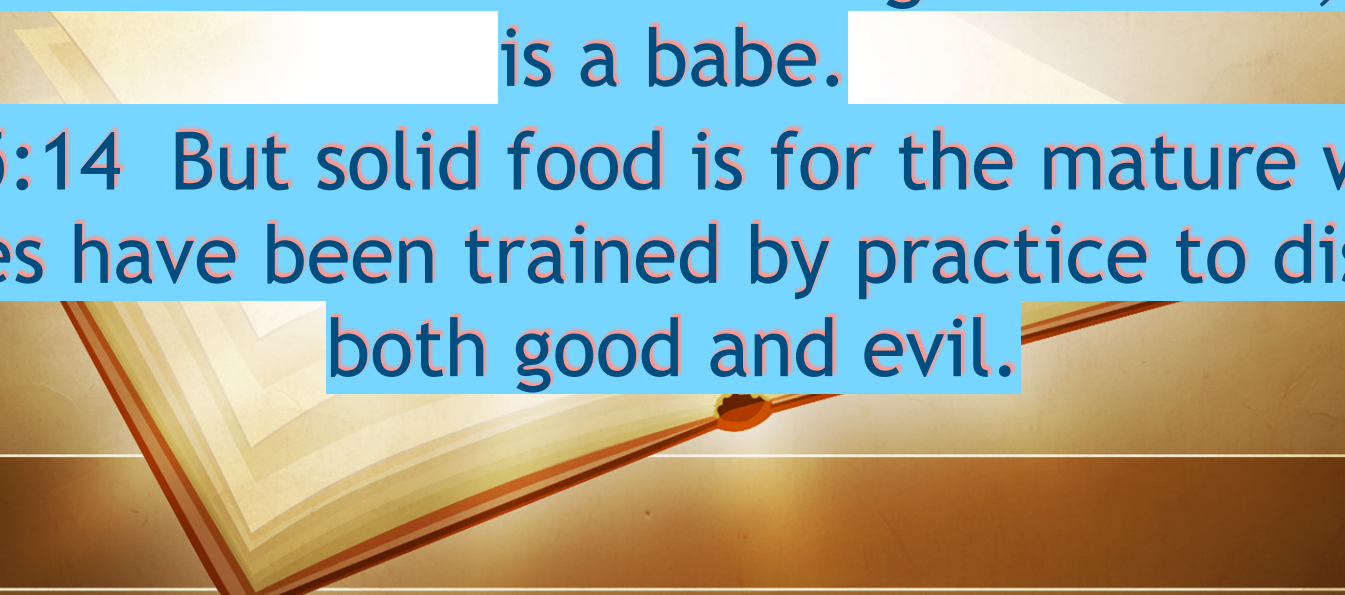


Although many ought to be teachers by now, they have not moved on to maturity in the Word and stumble continually in the man-made traditions that have held people captive on milk. The church today, is in large feeding people milk, and not even pure milk at that - but rather a 'formula' - which is man-made as opposed to the pure milk of a mother and never allows people to be weaned off from their constructed milk and think for themselves!



Heb 5:11 concerning whom we have much to say, and hard to explain, since you have become dull of hearing.

Heb 5:12 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.



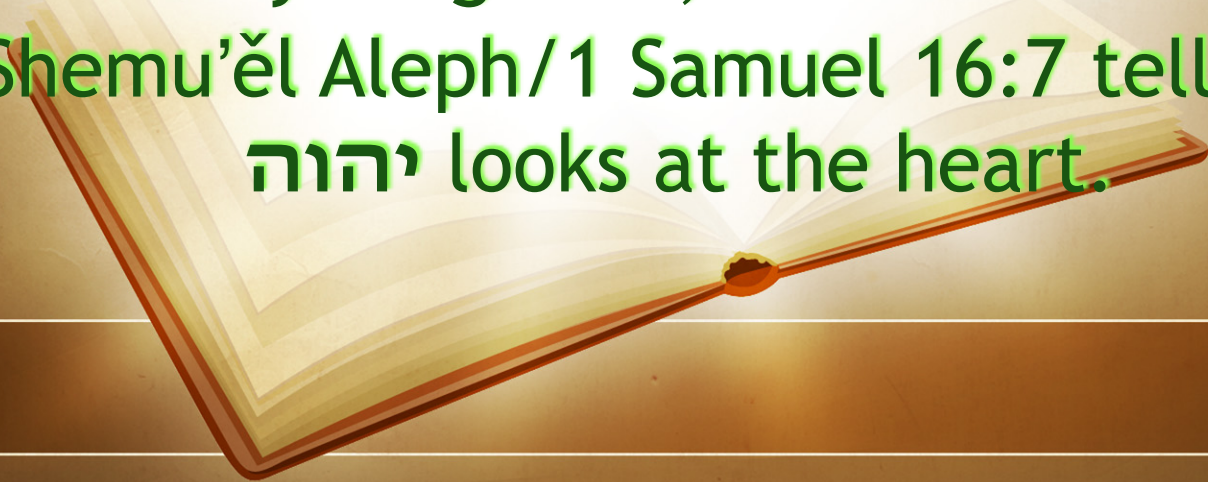
Heb 5:13 For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe.

Heb 5:14 But solid food is for the mature whose senses have been trained by practice to discern both good and evil.



We know that Yirmeyahu/Jeremiah tells us in 17:9 that the heart is deceitful above all things - and perhaps that is why we can often so easily say everything is ok, when it is not!

Yet Shemu'el Aleph/1 Samuel 16:7 tells us that יהוה looks at the heart.



1Sa 16:7 But יהוה said to Shemu'ěl, “Do not look at his appearance or at the height of his stature, because I have refused him, for not as man sees, for man looks at the eyes, but יהוה looks at the heart.”





So, as יהוה (YeHoVah) looks at your heart - what does He see?

How then 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 Ęl, 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.”

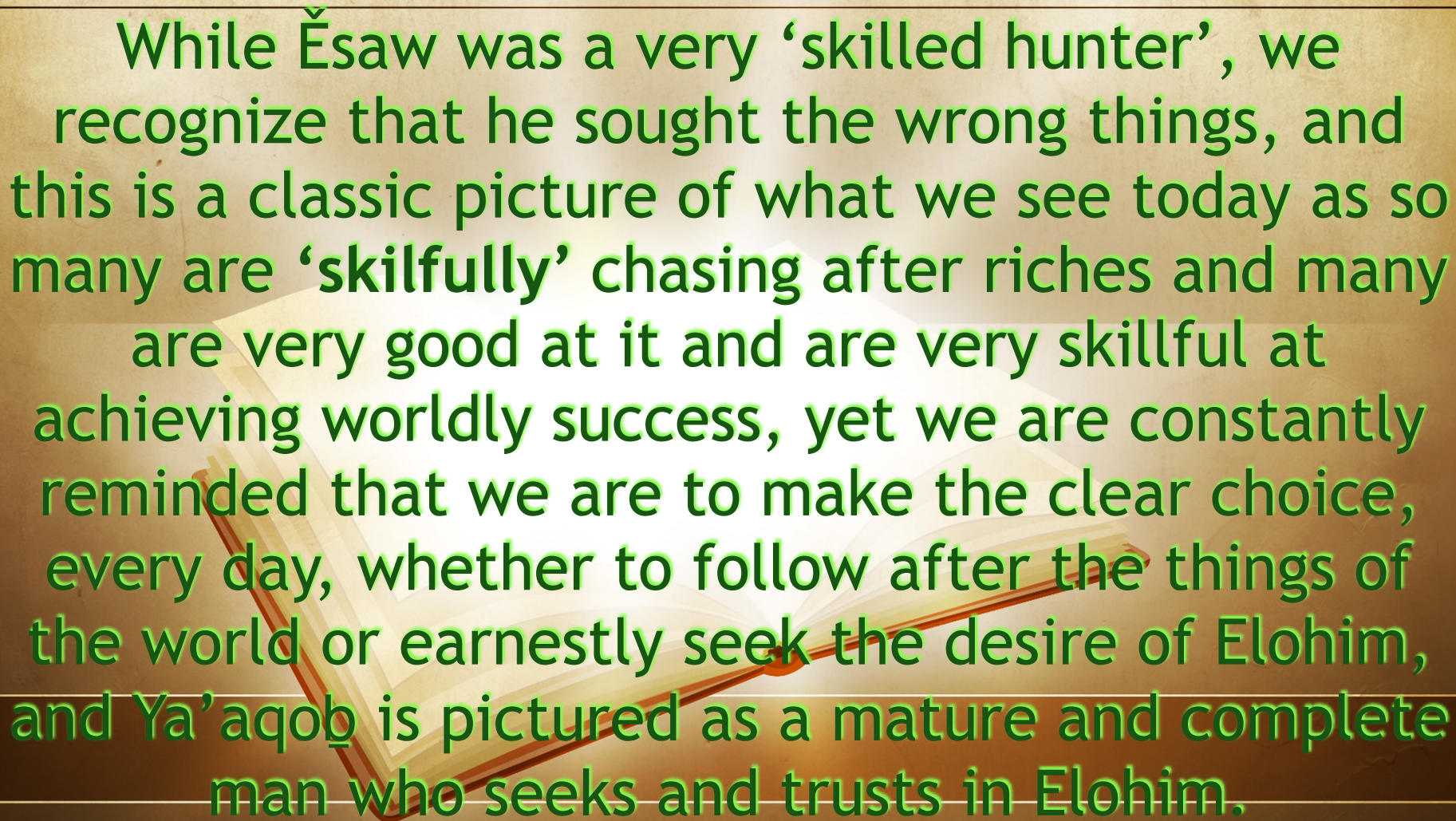
Dawid was willing for יהוה (YeHoVah) to search him and try his heart: a perfect heart is a searchable heart, which means we allow יהוה (YeHoVah) to penetrate and examine deeply into our thoughts and emotions.

The false teachings of today, tell you that as long as your heart doesn't condemn you then you are ok and the Blood of יהושע (Yeshua) 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 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!



While Ėsaw was a very ‘skilled hunter’, we recognize that he sought the wrong things, and this is a classic picture of what we see today as so many are ‘**skilfully**’ chasing after riches and many are very good at it and are very skillful at achieving worldly success, yet we are constantly reminded that we are to make the clear choice, every day, whether to follow after the things of the world or earnestly seek the desire of Elohim, and Ya’aqob is pictured as a mature and complete man who seeks and trusts in Elohim.

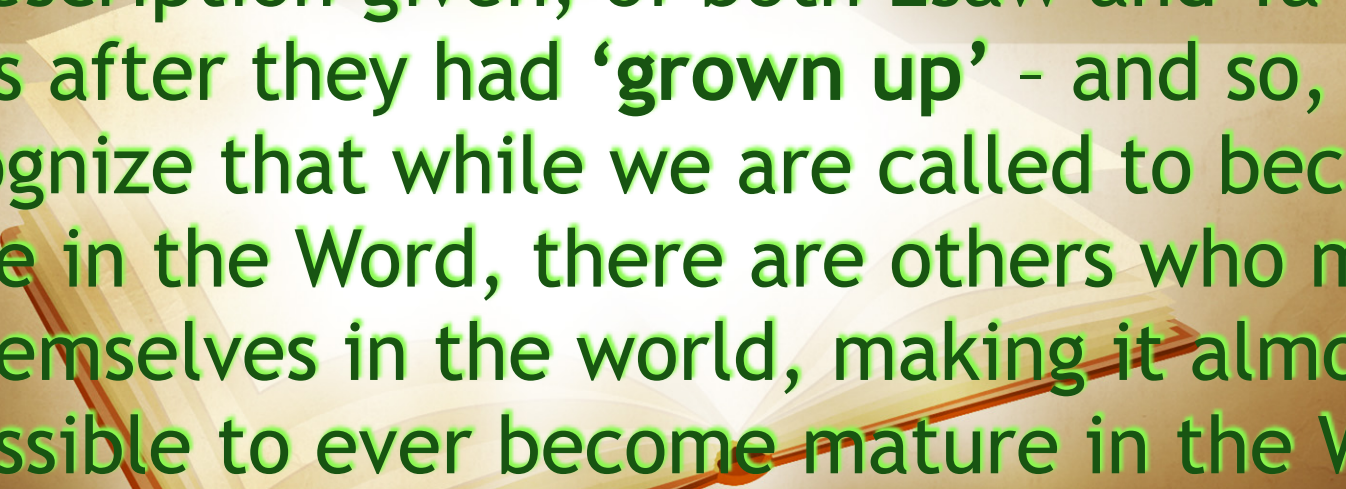


Tehillah/Psalm 37:34-39 “Wait on יהוה and guard His way, and He shall exalt you to inherit the earth - When the wrongdoers are cut off, you shall see it. 35 I have seen the wrongdoer in great power, and spreading himself like a native green tree. 36 Yet he passed away, and see, he was not; and I sought him, but he was not found. 37 Watch the perfect, and observe the straight; for the latter end of each is peace. 38 But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off. 39 But the deliverance of the righteous is from יהוה, their strength in time of distress.”

## Wait on יהוה (YeHoVah):

The Hebrew word that is translated as wait comes from the root word קָוָה qavah (kaw-vaw')- Strong's H6960 which means, **'to wait for, eagerly wait, expect, hopefully waiting'** and carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge in who we continually trust and praise and are taught by; for when we wait on יהוה (YeHoVah) our strength is renewed - and waiting on יהוה (YeHoVah) requires our active response to who He is, with great intensity as we hear, guard and do His commands.





What is interesting to take note of here, is that the description given, of both Ěsaw and Ya'aqob, was after they had **'grown up'** - and so, we recognize that while we are called to become mature in the Word, there are others who mature themselves in the world, making it almost impossible to ever become mature in the Word!

Qorintiyim Aleph/1 Corinthians 13:11 “When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.”

Ib’rim/Hebrews 13:5-6 “Let your way of life be without the love of money, and be satisfied with what you have. For He Himself has said, “I shall never leave you nor forsake you,” 6 so that we boldly say, “יהוה is my helper, I shall not fear what man shall do to me.”



Yitshaq loved Ėsaw because of his stew, while Ribqah loved Ya'aqob. Here we see that the reason that Ėsaw was 'loved' was because he seemingly had something to show for his lifestyle and this is a trap for many today, as parents often overlook their children who do not 'perform' while focusing all their love and attention to the children who excel in sports and other physical activities that are outwardly recognizable through fleshly performance.

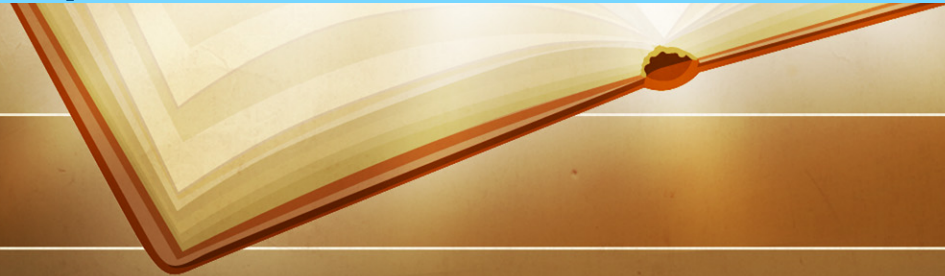
In Mal'aki we clearly see who יהוה (YeHoVah) loved:

Mal'aki/Malachi 1:2-3 “I have loved you,” said יהוה. “But you asked, ‘In what way have You loved us?’ “Was not Ėsaw Ya’aqob’s brother?” declares יהוה. “And I love Ya’aqob, 3 but I have hated Ėsaw, and have laid waste his mountains and his inheritance for the jackals of the wilderness.”



יהוה (YeHoVah) had chosen Ya'aqob and therefore extends His loving-committed to Him whom must walk in the Covenant.

Tehillah/Psalm 18:25 “With the lovingly-committed You show Yourself lovingly-committed; with the perfect one You show Yourself perfect”



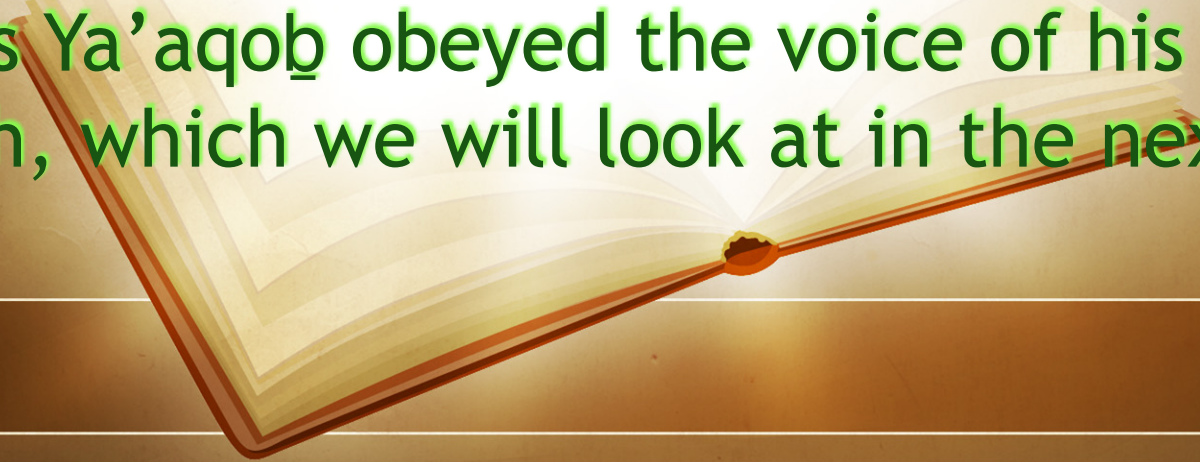
With Yitshaq loving Ėsaw, while Ėsaw is hated by Elohim we see here the powerful picture of how man looks at the outside while יהוה (YeHoVah) looks at the heart!

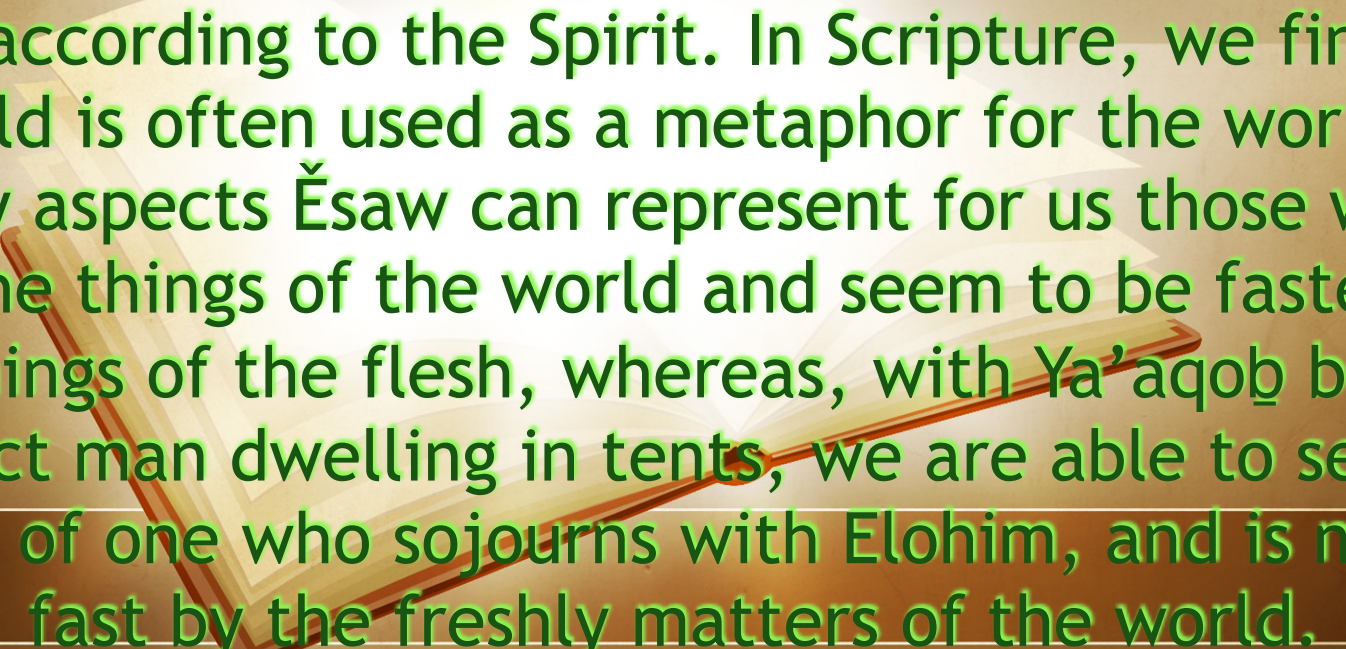
Shemu'ěl Aleph/1 Samuel 16:7 “But יהוה said to Shemu'ěl, “Do not look at his appearance or at the height of his stature, because I have refused him, for not as man sees, for man looks at the eyes, but יהוה looks at the heart.”

Tehillah/Psalm 147:10-11 “He does not delight in the strength of the horse, He takes no pleasure in the legs of a man. 11 יהוה takes pleasure in those who fear Him, in those who wait for His kindness.”



The Torah is to be upon our heart and in our mouths in order to 'do' it, and in this clear account of Ėsaw versus Ya'aqob, we are able to see who it was that had the Torah upon their heart - as Ya'aqob obeyed the voice of his mother Ribqah, which we will look at in the next chapter.





While Ėsaw was a man of the field, Ya'aqob dwelt in tents! In this contrasting picture of a man of the field versus one who dwells in tents, we are able to learn a vital lesson between living according to the flesh and living according to the Spirit. In Scripture, we find that the field is often used as a metaphor for the world, and in many aspects Ėsaw can represent for us those who run after the things of the world and seem to be fastened to the things of the flesh, whereas, with Ya'aqob being a perfect man dwelling in tents, we are able to see the picture of one who sojourns with Elohim, and is not held fast by the freshly matters of the world.

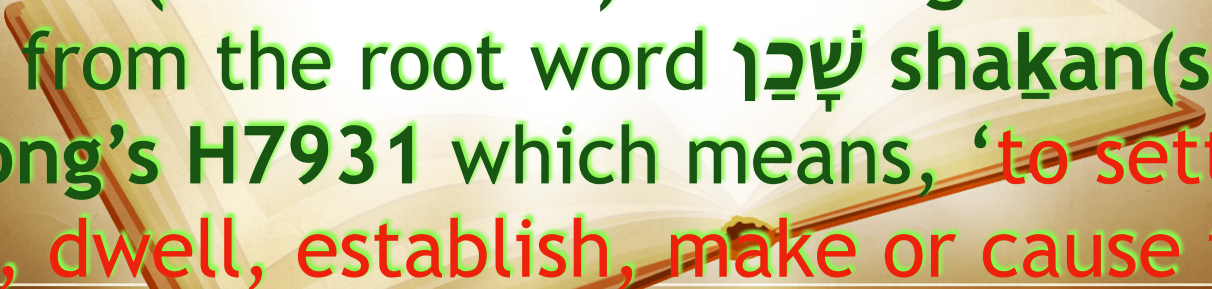


The Hebrew word that is translated as ‘tents’ is אֹהֲלִים *ohaliym* - which is the plural of the root word אֹהֶל *ohel* (o'-hel )- Strong’s H168 which means, ‘*tent*’ and is symbolic of wilderness life, and this is also the same word used for the Tabernacle.

We see this word being used in:

Bemidbar/Numbers 24:5 “How good are your tents, O Ya‘aqob, your dwellings, O Yisra’ēl!”

The Hebrew word used here for 'tents' is the plural of the root word אֹהֶל ohel(o'-hel) - Strong's H168 and the root word used here for 'dwellings' is from the root word מִשְׁכָּן mishkan(mish-kawn') - Strong's H4908 which comes from the root word שָׁכַן shakan(shaw-kan') - Strong's H7931 which means, 'to settle down, abide, dwell, establish, make or cause to dwell'.






The term מִשְׁכָּן mishkan (mish-kawn') is used here in the plural sense, and we take note that this is the same word used in the singular for 'The Tabernacle'.

We take note that both these words - אוֹהֶל ohel (o'-hel) and מִשְׁכָּן mishkan (mish-kawn') are used for the Tabernacle and there is often the question raised of whether one represents the inner part of the Tabernacle while the other the outer, yet this cannot be definitively shown.

What we do recognize however is that in the uses of these two words that are collectively used for the Tabernacle, we may be able to see that the אֹהֶל ohel (o'-hel) is often the place where man/congregation meets with Elohim; whereas the מִשְׁכָּן mishkan (mish-kawn') may be likened to the expression of Elohim dwelling amidst the nation of Yisra'el.

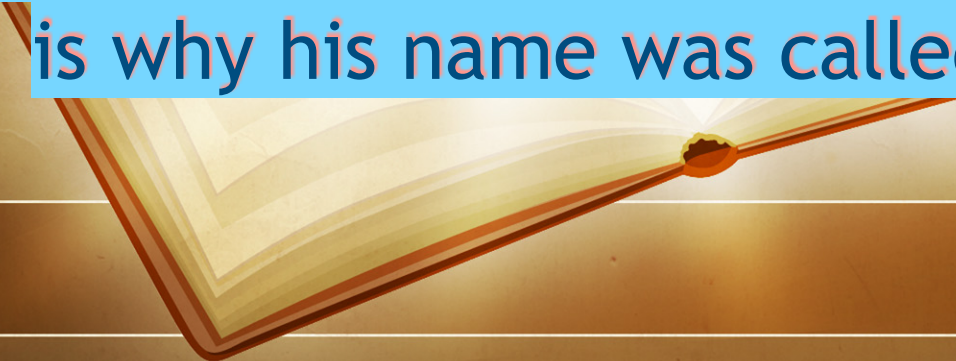




What we can possibly understand in these two words is that the אֹהֶל ohel(o'-hel) pictures our sojourning here, as 'in the tents of Ya'aqob', and how we have been given the Appointed Times/ Feasts of יְהוָה (YeHoVah) for us to come and meet with Him, in the Tent of Appointment; whereas the מִשְׁכָּן mishkan(mish-kawn') pictures for us the fullness of the Dwelling of Elohim in our midst, when He shall come and be with us forever, and we shall be made to dwell with Him forever!

Gen 25:29 And Ya'aqob<sub>o</sub> cooked a stew, and Ęsaw came in from the field, and he was weary.

Gen 25:30 And Ęsaw said to Ya'aqob<sub>o</sub>, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom.



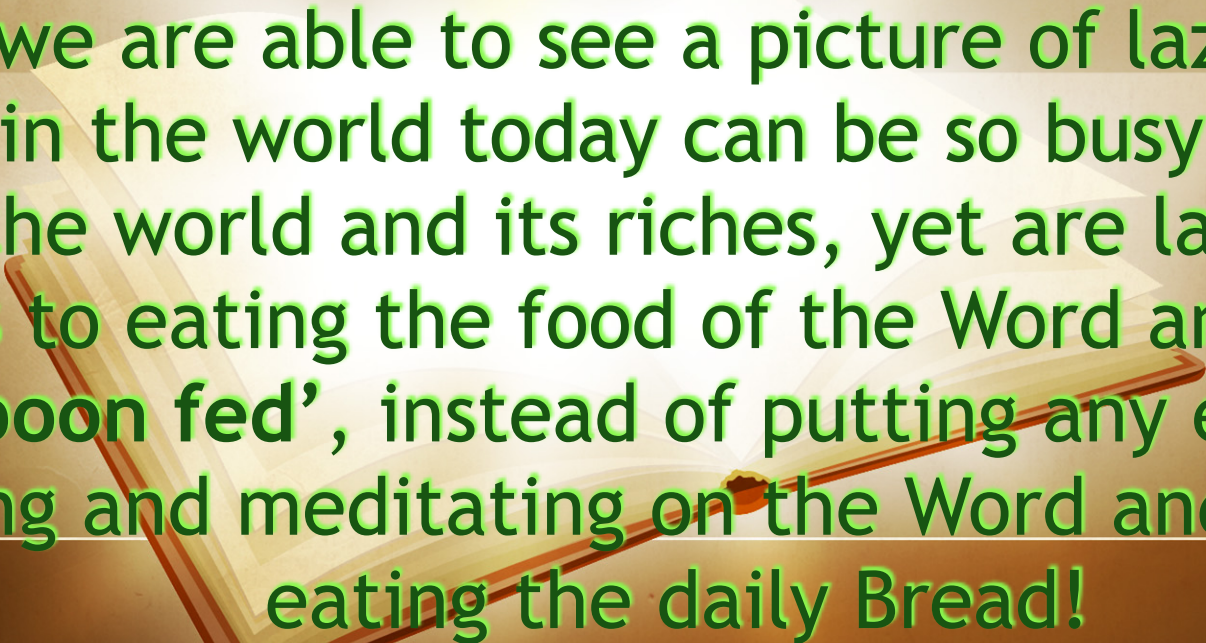


One day, when Ya'aqob had cooked a stew, Ěsaw had come in from hunting and was extremely exhausted and asks his brother to give him some of the stew...!

In fact, when we look a little closer, we can see that he actually wanted to 'gobble' down a plate of food and wanted his brother to help him, as the literal rendering of this request could be expressed as: "please feed me and let me swallow this red stuff because I am about to pass out".

The Hebrew word that is translated as 'feed' is **לָאָהַ** la'at(law-at') - Strong's H3938 which means, 'to devour, swallow (greedily)'.

Here, we are able to see a picture of laziness, and many in the world today can be so busy 'hunting' after the world and its riches, yet are lazy when it comes to eating the food of the Word and want to be 'spoon fed', instead of putting any effort into studying and meditating on the Word and faithfully eating the daily Bread!

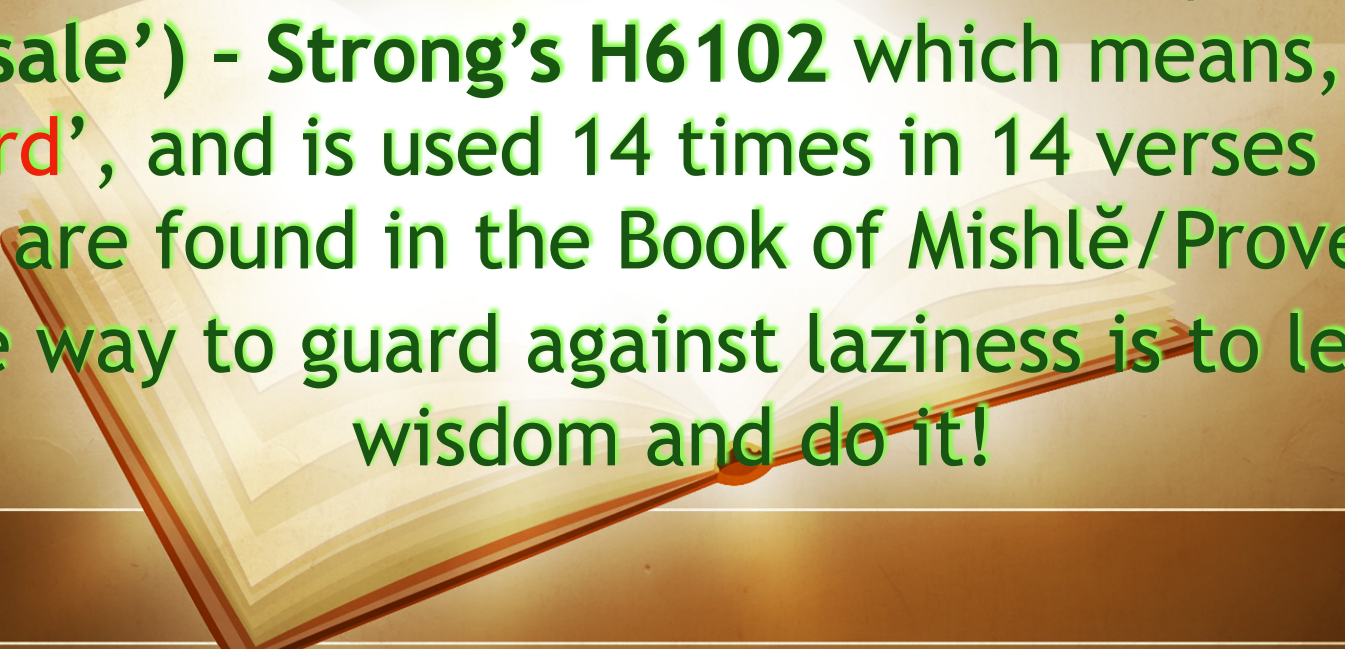




In this account we see here that Ěsaw is so hungry that he could not even care about his birth right as firstborn, and so he was willing to sell his soul for a bit of food that he actually swallowed in haste.

He asked Ya'aqob to feed him as he was too lazy from exhaustion to feed himself:

Mishlě/Proverbs 26:15 “The lazy one buries his hand in a dish; it tires him to bring it back to his mouth.”



The Hebrew word that is translated here as 'lazy one' comes from the root word **אַטְסֵל** atsel (aw-tsale') - **Strong's H6102** which means, 'lazy, sluggard', and is used 14 times in 14 verses - all of which are found in the Book of Mishlĕ/Proverbs!!!

The way to guard against laziness is to learn wisdom and do it!



The one who 'learns' wisdom and does not apply it is lazy and a fool who just wants to get puffed up with knowledge while lacking the needed action of obedience and follow through of applying the wisdom of the Torah of יהוה (YeHoVah)!

This parable uses the imagery of how pathetic a lazy one really is as they cannot even feed themselves!

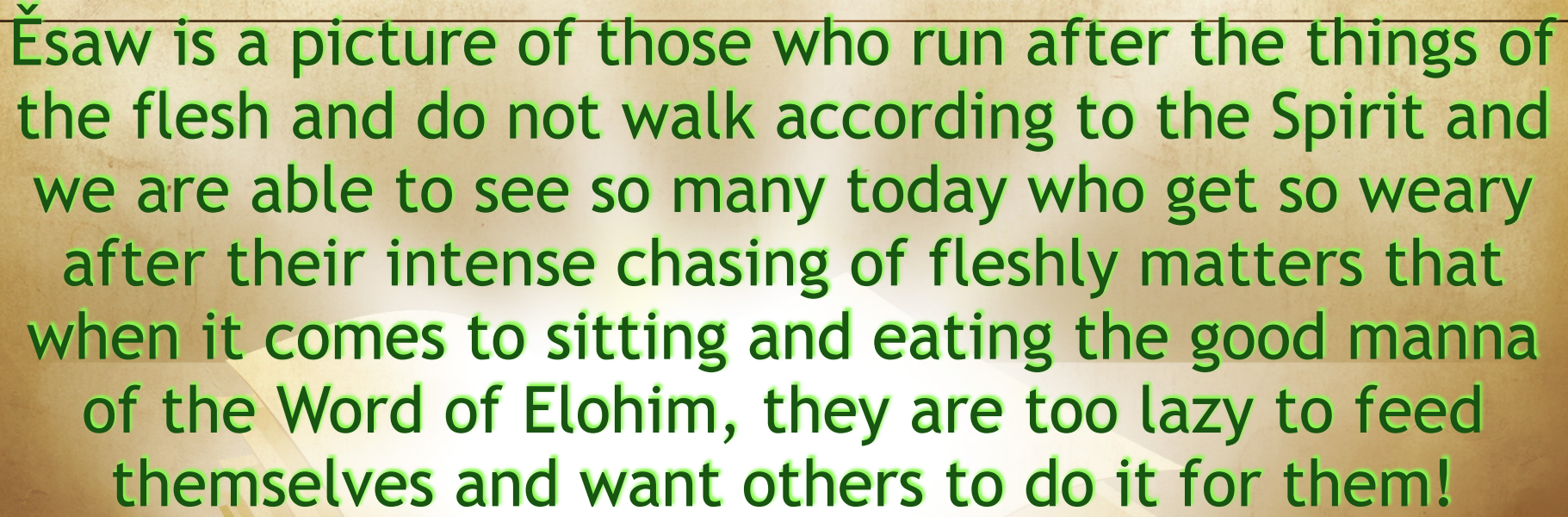


This parable is very similar to the one in:

Mishlě/Proverbs 19:24 “A lazy one buries his hand in a dish, and does not bring it back to his mouth.”







Esau is a picture of those who run after the things of the flesh and do not walk according to the Spirit and we are able to see so many today who get so weary after their intense chasing of fleshly matters that when it comes to sitting and eating the good manna of the Word of Elohim, they are too lazy to feed themselves and want others to do it for them!

Many people are **'buried'** in systems of false theologies and are lazy in their proper study of the Word, as they just accept whatever is told to them without testing the validity of what they are being instructed in!

The Hebrew word that is translated here as 'tires' comes from the root verb **לָאָה** laah ('law-aw')

- **Strong's H3811** which means, 'to be weary, impatient, exhausted, find difficulty, parched'.

This verb emphasizes one who does not have the capacity to carry out a function or task, due to being weary or tired and therefore cannot respond with potency.

There are many today who, due to physical exhaustion, become too lazy to feed themselves!



When we consider the power of this parable, we are also able to take note of how so many are too lazy to **'eat their daily bread'** and feed on the Word of Elohim, due to being so exhausted with physical activity or worldly things that occupy their day!

Many are finding that they have to work so hard at earning an income to survive that they have no zeal or energy to read the Word and, in the process, they become like a lazy one who tries to put their hand in the dish and cannot find the energy to actually lift their hand and feed themselves!

The word לָאָה laah('law-aw')

- Strong's H3811 refers to either physical or psychological weariness and is used in poetic figures for both. It is used to describe the physical weariness of a runner in:

Yirmeyahu/Jeremiah 12:5 “If you have run with the footmen, and they have wearied you, then how do you contend with horses? And if in the land of peace, you feel safe, then how do you manage in the Yardēn jungle?”



These were words spoken to Yirmeyahu, when he was crying out to יהוה (YeHoVah) about the depravity of the wrong. יהוה (YeHovah) made it clear that despite the depravity that Yirmeyahu had already seen, he had not seen anything yet and in many ways, was being prepared here to not grow weary and tired of speaking the Truth, for there was a whole lot more depravity that he would still see and he needed to remain strong and not grow tired of doing good!

It is also used to describe the men of Sodom who had wearied themselves to find the door when struck with blindness:

Berēshith/Genesis 19:11 “Then they struck the men who were at the doorway of the house with blindness, both small and great, and they wearied themselves to find the door.”



The men of the city who were at the doorway of the house were struck with 'blindness' which is the root word סַנְוֵרִים sanverim (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 (YeHoVah), 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!

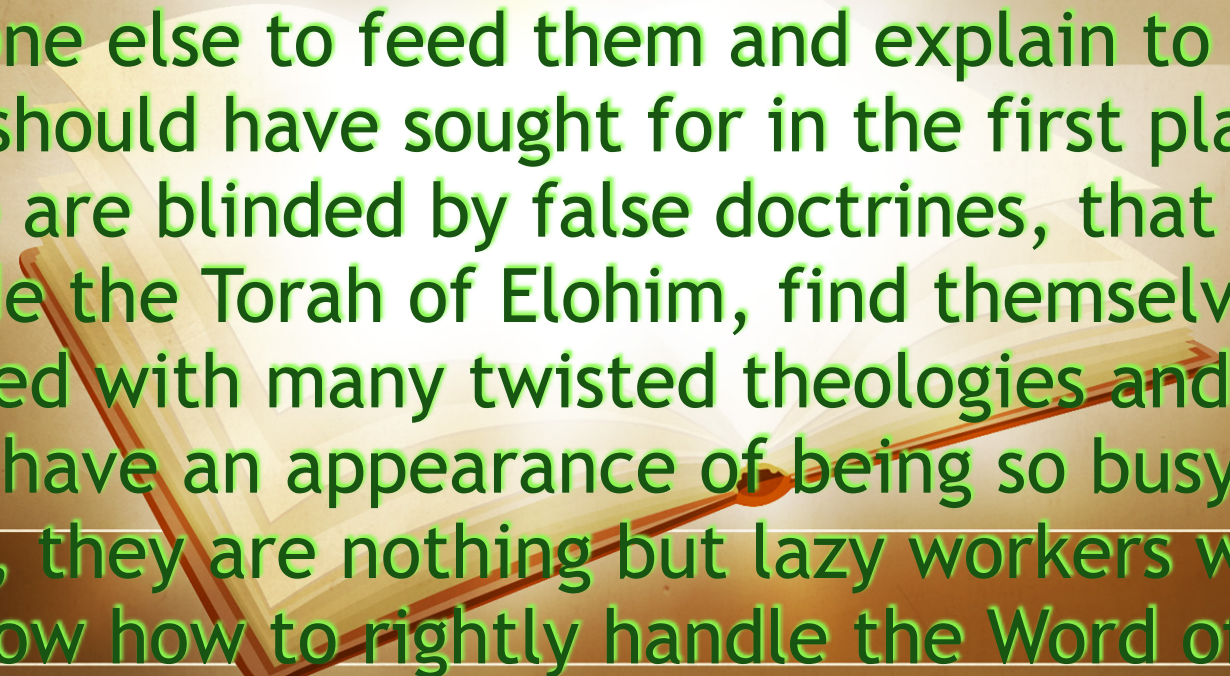
So many today when confronted with the Truth are 'blinded' in their deceptions and confusion of ear tickling lies, simply as a result of their refusal to hear, guard and do the Truth!

What is interesting here in the picture of Sodom 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 are 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.”

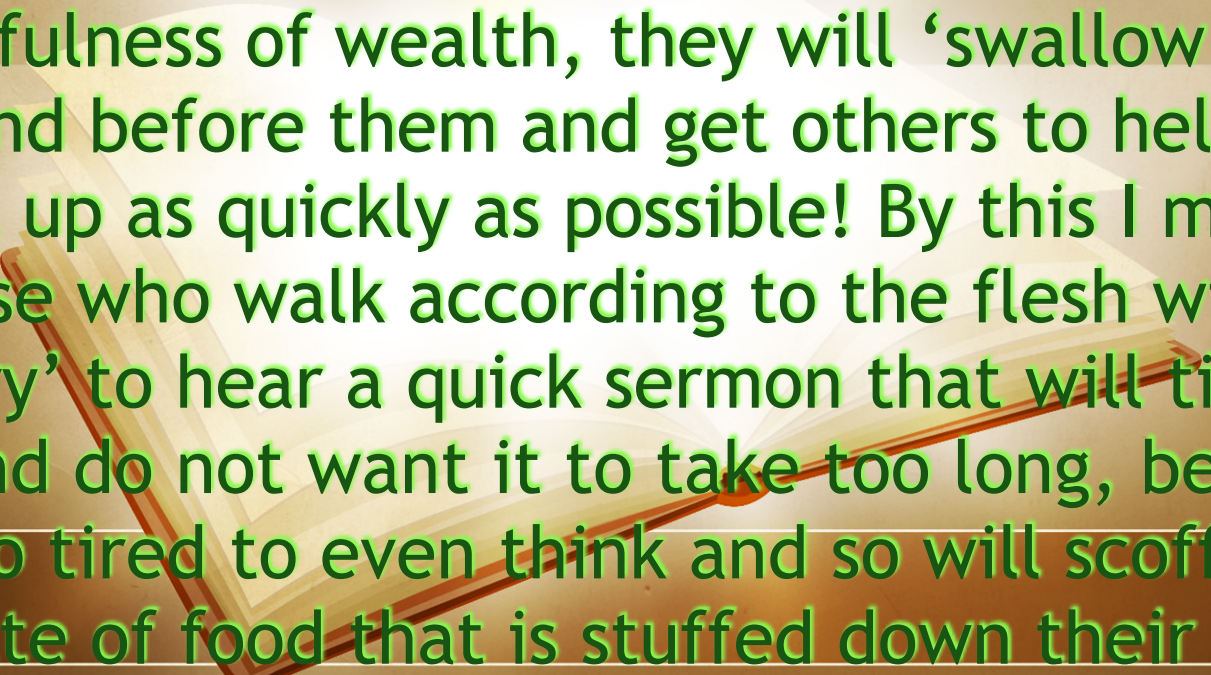


So many today who are blinded through the lies and false dogmas of man-made traditions and theologies end up wearing themselves out so much that they cannot even feed themselves as they always need someone else to feed them and explain to them what they should have sought for in the first place! Those who are blinded by false doctrines, that have set aside the Torah of Elohim, find themselves being engulfed with many twisted theologies and while they may have an appearance of being so busy with the Word, they are nothing but lazy workers who do not know how to rightly handle the Word of Truth.



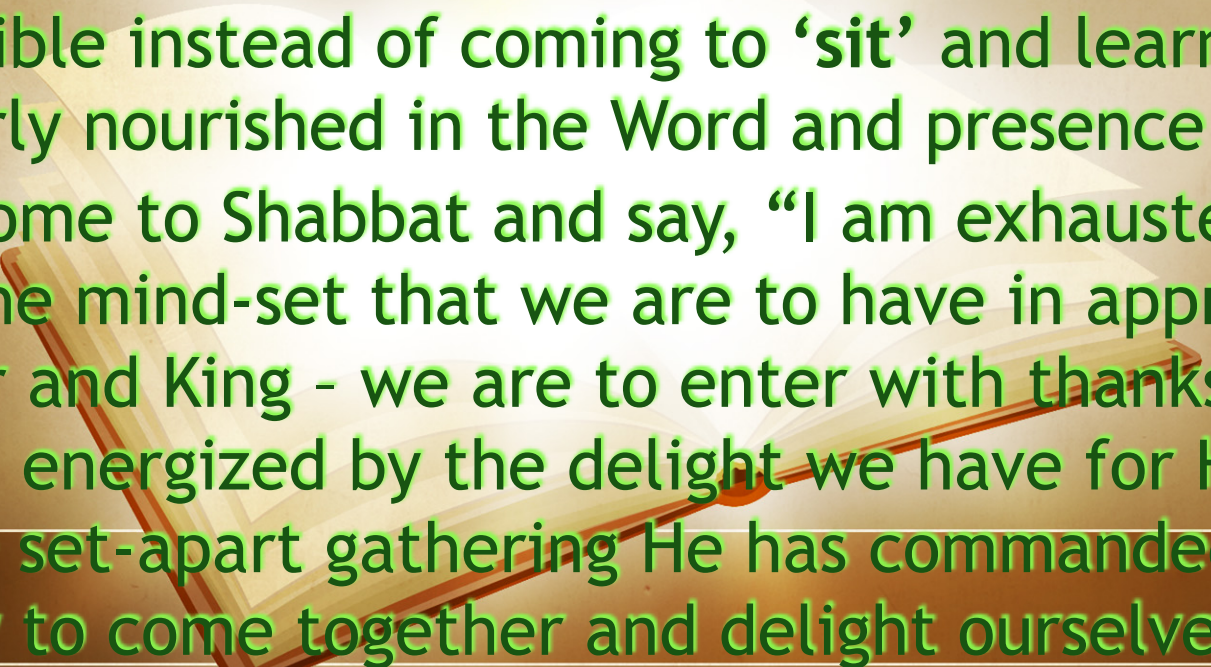
And this can be seen by the fact that they cannot even put their hand in the 'dish of the Word' and bring it back to their mouth and meditate on the Torah day and night, for it tires them to do so, as they are sluggish in their need to be set-apart, while being wearied with falsehood!

What we have, as a picture or type, here with Ėsaw and his lazy hand, is the reality of how so many who are chasing after the lusts of the flesh and the things that do not satisfy, have no regard for their need to come and find rest for their soul and be refreshed in eating of their daily manna. Here we see a weary man who just wants to devour whatever is on offer and he is too lazy to feed himself and asks another to do it for him.



So many today, are too lazy to read the Word on their own - their hands are too lazy to even open up their Scriptures; and after chasing wind and being exhausted from the daily stresses and worries of this life and the deceitfulness of wealth, they will 'swallow' whatever they find before them and get others to help them eat it all up as quickly as possible! By this I mean that those who walk according to the flesh will come 'weary' to hear a quick sermon that will tickle their ears and do not want it to take too long, because they are too tired to even think and so will scoff down any plate of food that is stuffed down their throat!





We also find some today who claim to be Torah observant believers who are coming to ‘eat’ the prepared Torah portion on Shabbat with a ‘lazy’ mind and are too seeking to get whatever is offered up that week as quickly as possible instead of coming to ‘sit’ and learn and get properly nourished in the Word and presence of Elohim! Many come to Shabbat and say, “I am exhausted” and this is not the mind-set that we are to have in approaching our Master and King - we are to enter with thanksgiving and praise, energized by the delight we have for His Shabbat and the set-apart gathering He has commanded for us as a body to come together and delight ourselves in Him.

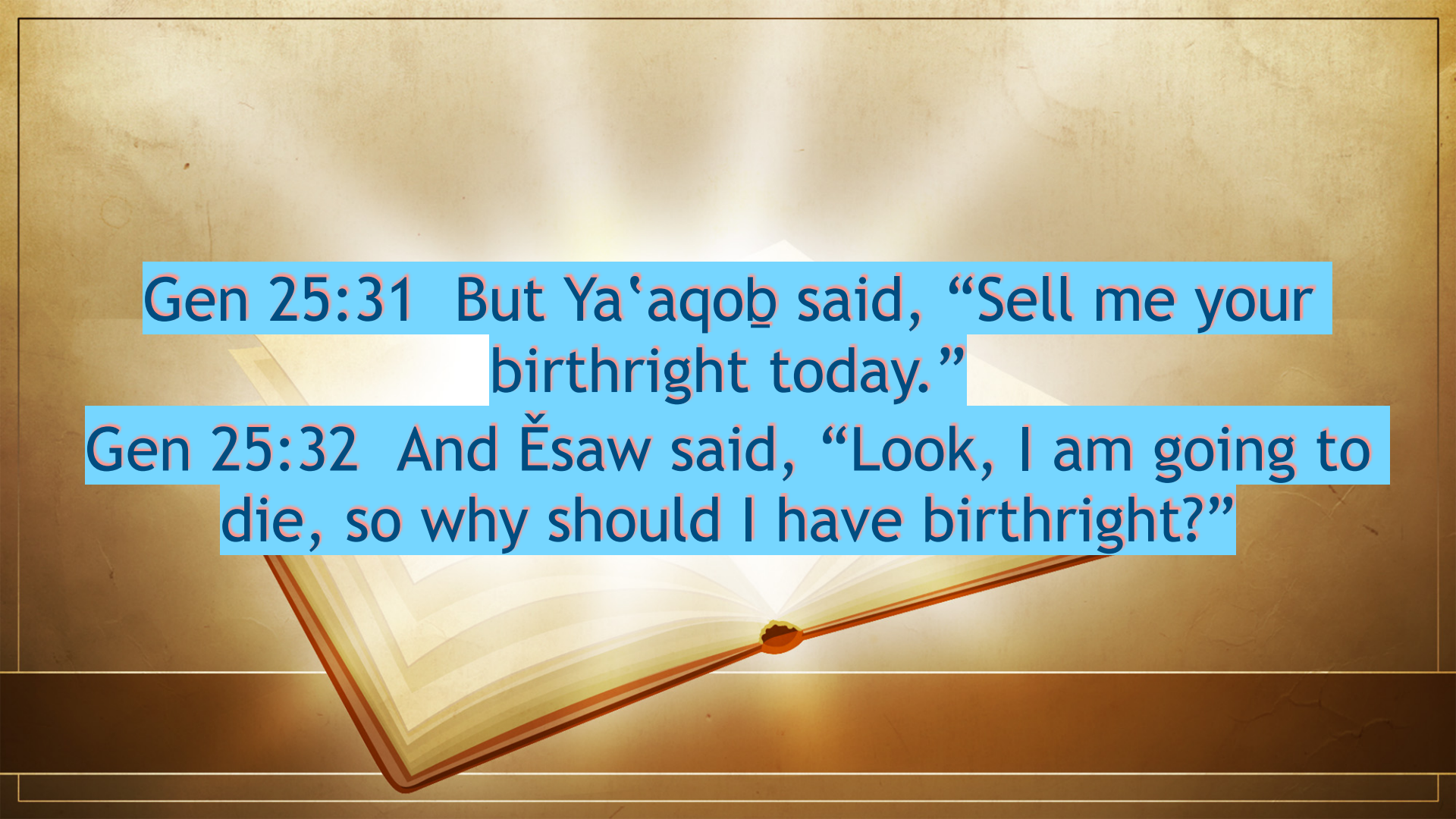
The tired and exhausted excuses must be left at home and we must be ready and prepared to come and **'dine with our Master'** on His Appointed Times!

Let us not have the fleshly attitude of Ėsaw that expresses exhaustion and weariness but rather let us embrace the attitude of Ya'aqob - one who serves and is strengthened in Elohim



Mishlĕ/Proverbs 20:12-13 “The hearing ear and the seeing eye, יהוה (YeHoVah) has made both of them. 13 Do not love sleep, lest you become poor; open your eyes, be satisfied with bread.”





Gen 25:31 But Ya'aqob said, "Sell me your birthright today."

Gen 25:32 And Ěsaw said, "Look, I am going to die, so why should I have birthright?"



Ya'aqob asked Ėsaw to sell him his birthright and Ėsaw was so consumed with the flesh, and the exhaustion thereof, that he did not care less about a birthright.

The birthright of the firstborn would receive a double portion of the inheritance of the father and Ėsaw did not care about what he could or could not inherit as he was so consumed in the flesh of 'now', that the thought of a 'future' inheritance did not concern him if it was not able to better his situation right now!

Ya'aqob did not steal or manipulate Ěsaw in receiving the birthright, he offered to buy it on the basis that Ěsaw would be willing to sell it, and so, Ěsaw sold his birthright for a plate of food, as he only had eyes for the red stew and did whatever was necessary to get what he wanted!

At this point Ěsaw was not a skilful hunter - he was more like an animal that he had usually trapped with bait! To live on this base level of seeking only to satisfy one's appetite, inevitably leads to a despising of spiritual things.



Being trapped and lured into the flesh more and more will lead to a disregard for spiritual blessings and responsibilities. Ya'aqob also craved, but craved something worthwhile. He had once grabbed the heel, now he pressed harder and went for the jugular, so to speak. Danger can and does certainly be found in such spiritual ambition.

Believers should seek things of spiritual value while avoiding the devices of the flesh to get it.

Later, after Ya'aqob was purged of his human expedience (wrestled with Elohim), he became a capable servant - for then his priorities were correct.

The birthright - extra portion of the father's goods - ancient custom dictated that these would go to the eldest son, but could be exchanged at a price or by יהוה (YeHoVah) Himself.

The birthright which Ėsaw despised and Ya'aqob valued was the covenant promise of יהוה (YeHoVah)! Ėsaw valued the present rather than the future, the material rather than the invisible. He valued and sought after the momentary satisfaction of physical desires which seemed more important to him than the approval of יהוה (YeHoVah).



The body (flesh), not the spirit, dominated his scale of values. We can look at Ėsaw's act and be amazed by it.

But what we need to realize is that this act of selling his birthright was an action that was 'in' his character, not out of' character. It was the result of a long process of character formation; a long history of choice after choice which shaped his personality.

Right now, we may look at Ėsaw with wonder and say "I'd never do that."

Instead we ought to look at the action as an expression of character and wonder:

“In what direction are my daily choices leading me? Do I value my present experiences so much that I fail to discipline myself to wait, when waiting is what is best?”


“Do I have the pleasures of ‘eating’ despite the fact that I’m overweight? Is יהוה (YeHoVah) high enough on my priority list to spend time with Him, or do other things push Him out of my thoughts?”



We can shake our head in wonder at Ėsaw, but we had better realize that unless we make a daily habit of rejecting Ėsaw's values, we too might someday be faced with a similar choice and make the wrong one!

When a man's heart walks after the lust of his eyes, no good can come of it!

Yohanan Aleph/1 John 2:15-17 “Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. 16 Because all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.”





The Greek word that is translated as 'lust' comes from the root word ἐπιθυμία epithumia (ep-ee-thoo-mee'-ah)- Strong's G1939 which means, 'desire, passionate longing, lust, coveting, desires' and this comes from the word ἐπιθυμέω epithumeō (ep-ee-thoo-meh'-o)- Strong's G1937 which means, 'desire, covet, lust, seek that which is forbidden' and is translated as 'lusts' in

Galatians 5:17 "For the flesh **lusts** against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do."

How many of you have found yourself looking at or seeking things that you know you should not!

This can cause sin, and bring a breach in the wall which can affect the entire assembly!!!

No matter how pretty the worldly ways of worship may appear - be on guard against being drawn into desiring what is not fitting for the House of Elohim!

Do not get captivated by what the 'evil woman' (whore) does or has to offer.



The lentil stew was red, the colour that suited him.  
When he saw it, he wanted it! It was pleasing to his  
eye!

When we consider this, we can be reminded of the  
clear warning we are given in:

Mishlě/Proverbs 23:31-33 “Do not look on the wine  
when it is red, when it gives its colour in the cup,  
as it flows smoothly; 32 in the end it bites like a  
snake, and stings like an adder - 33 Your eyes look  
on strange women, and your heart speaks  
perversities.”

The Hebrew wording that is translated as 'red stew' is written as:

הָאָדָם הָאָדָם  
haadom haadom

This is a repetition of the same root word, which is used for emphasis.

The Hebrew word for 'red' is אָדָם **adom** (aw-dome')- Strong's H122 meaning, '**red, ruddy**' and in Hebrew the term suggests an earth-tone like that of red clay and we know that Adam was made from the dust of the earth, and we are therefore able to identify the metaphoric picture that this account is teaching us as we see Esau lusting after that which is of the world!



If we use ourselves to deny ourselves, we break the forces of most temptations.

Ėsaw was called Edom after this event and the Hebrew word אֶדוֹם Edom (ed-ome')- Strong's H123 means, **'to be red, ruddy'** and the Edomites were descendants of Ėsaw.

The Edomites claimed that they were descendants of Ėsaw, and named their land שְׁעִיר Sē'ir (say-eer')- Strong's H8165 which is a mountain range in Edom meaning, **'shaggy, hairy'** which comes from the word שֶׁרַר sear (say-awr')- Strong's H8181 - **'hair, hairy'**.

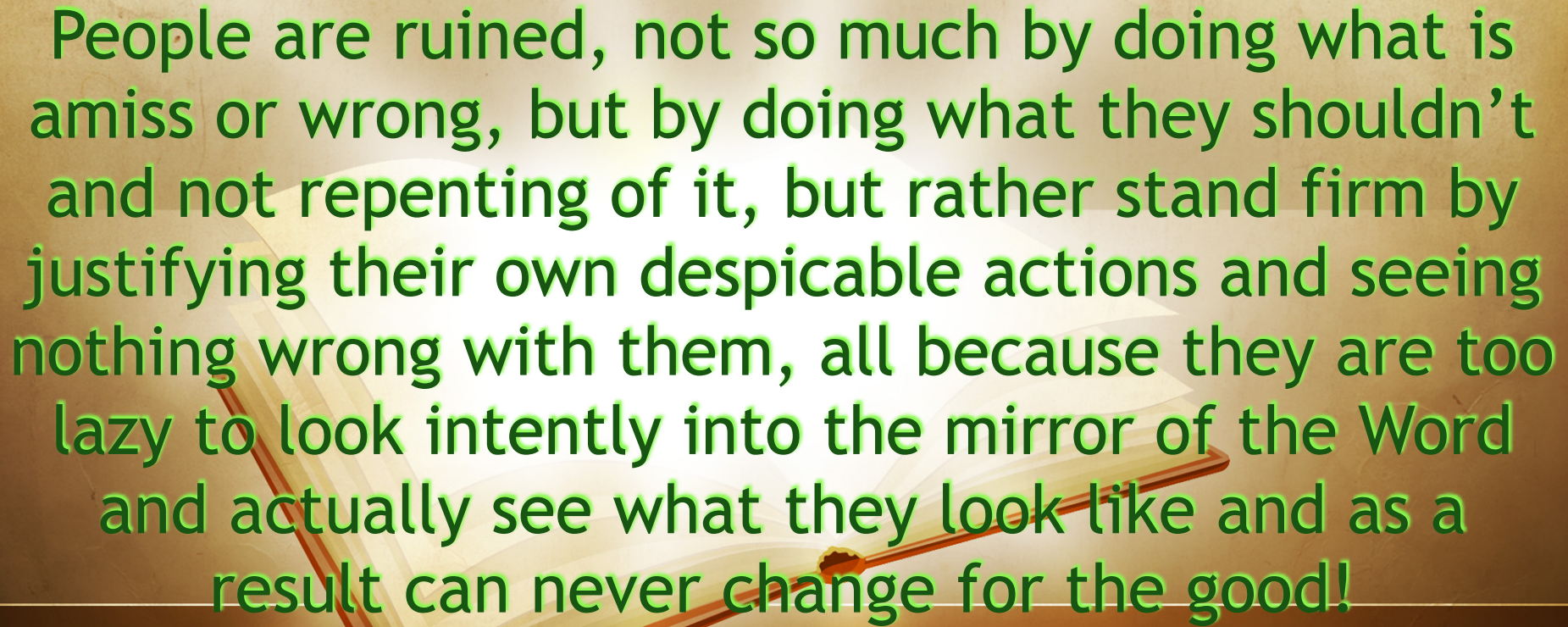
There was no repentance in Ěsaw.

He ate and drank, pleased his palate, satisfied himself, congratulated himself on the good meal he had and then carelessly got up and went on his usual way without any serious reflections on what he had just done!

There was no regret, he despised his birthright and did not try to bargain it back, or even plead with his father to get it back.

And so, by his neglect and contempt he did, as it were, acknowledge a fine; and by justifying himself in what he had done, he simply put the thought to bargain past recall!

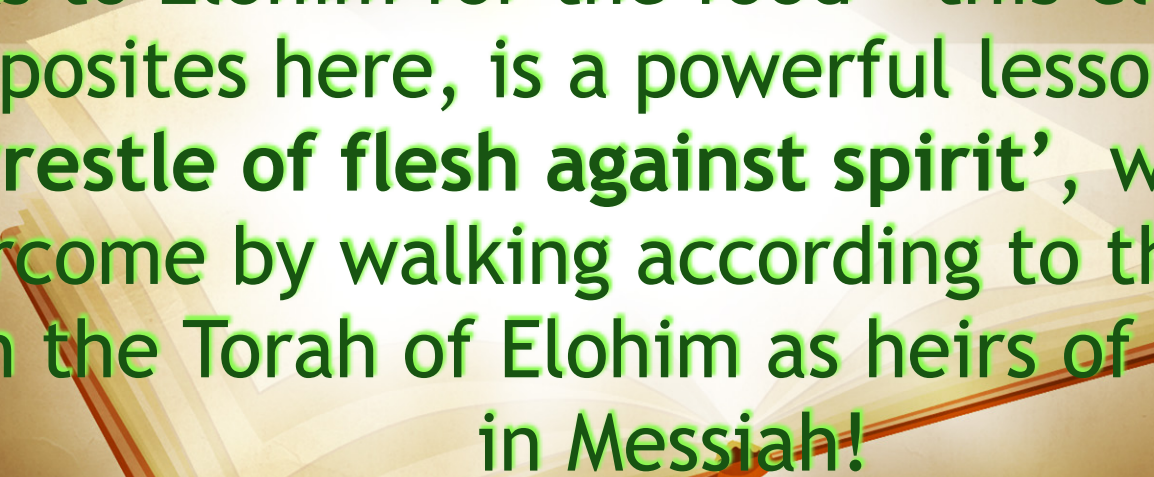




People are ruined, not so much by doing what is amiss or wrong, but by doing what they shouldn't and not repenting of it, but rather stand firm by justifying their own despicable actions and seeing nothing wrong with them, all because they are too lazy to look intently into the mirror of the Word and actually see what they look like and as a result can never change for the good!

Ib'rim/Hebrews 12:15-17 "See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, 16 lest there be anyone who whores, or profane one, like Ěsaw, who for a single meal sold his birthright. 17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears."





So arrogant was Ėsaw, that he did not even give thanks to Elohim for the food - this clear picture of opposites here, is a powerful lesson for us on **‘the wrestle of flesh against spirit’**, which we are to overcome by walking according to the spirit and walk in the Torah of Elohim as heirs of the promise in Messiah!

Esau despised his birthright!

The Hebrew root word that is translated as ‘despise/despised’ is בָּזָה (baw-zaw’)- Strong’s H959 which means, **‘to despise, despicable, contempt, careless, to be vile, worthless’**.

We see this same root word being translated as **‘despised’** in:

Mal’aki/Malachi 1:6 “A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, ‘In what way have we despised Your Name?’”



The answer to the question of how they were despising the Name of יהוה is given in the next verse:

Mal'aki/Malachi 1:7 “You are presenting defiled food on My altar. But you asked, ‘In what way have we defiled You?’ Because you say, ‘The table of יהוה is despicable.’”

This rebuke of how they were presenting defiled food and calling the table of יהוה

despicable, is a clear rebuke as to how they were despising the Feasts of יהוה, and contaminating their worship through a corrupt mix of pagan rooted sun-worship practices that had caused their festivals to become defiled and unclean before the eyes of Elohim, as they showed no regard for the true Table of יהוה.

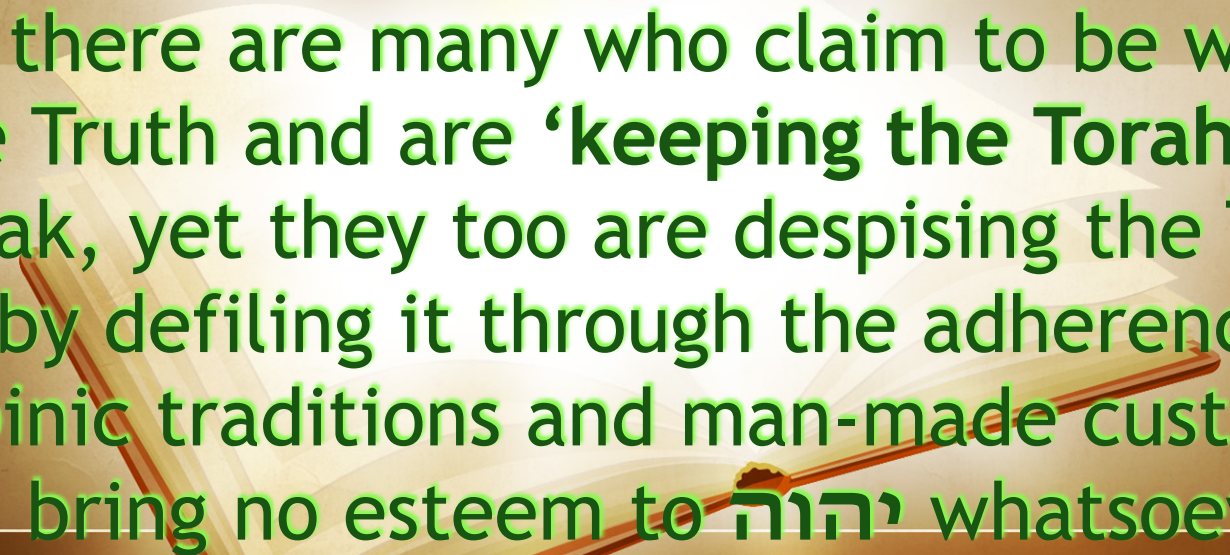


In today's terms, we can see this vivid display of many who say the table of יהוה is despicable, simply by their refusal to keep the Feast of Pěsah/Passover and Matzot/Unleavened Bread, while they continue in bringing defiled and abominable worship in the form of the pagan feast of Easter/Ishtar.



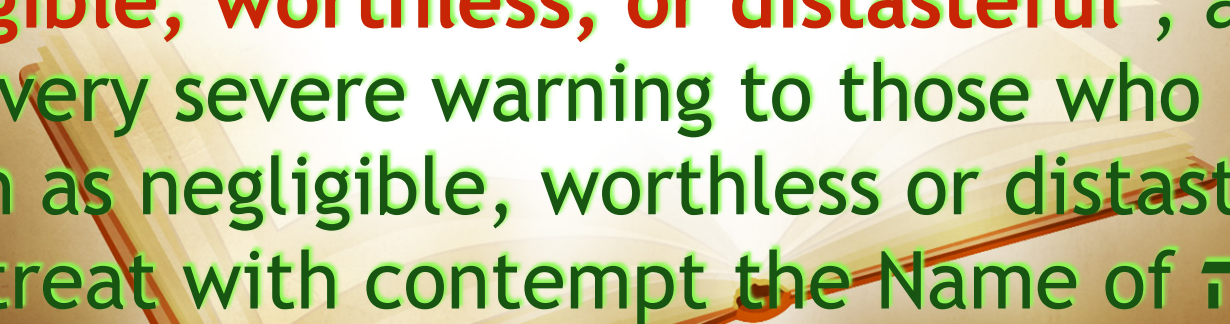
Many claim that they are worshipping Elohim when they observe falsified sun-worship feasts and 'present defiled food' so to speak as they eat yeast products during a feast where no leaven is commanded!!!

Hot cross buns and all the Easter eggs are defiled food, and when confronted about this, most Christians will refuse to hear the truth and will call the True Feast of Pěsaḥ/Passover and 7 days of Unleavened Bread/Matzot 'despicable', which is also from the root word **בָּזָה** bazah - Strong's H959!



While we can recognize how false worship systems are clearly despising יהוה we also must recognize how there are many who claim to be walking in the Truth and are **‘keeping the Torah’**, so to speak, yet they too are despising the Table of יהוה by defiling it through the adherence to false rabbinic traditions and man-made customs that bring no esteem to יהוה whatsoever.





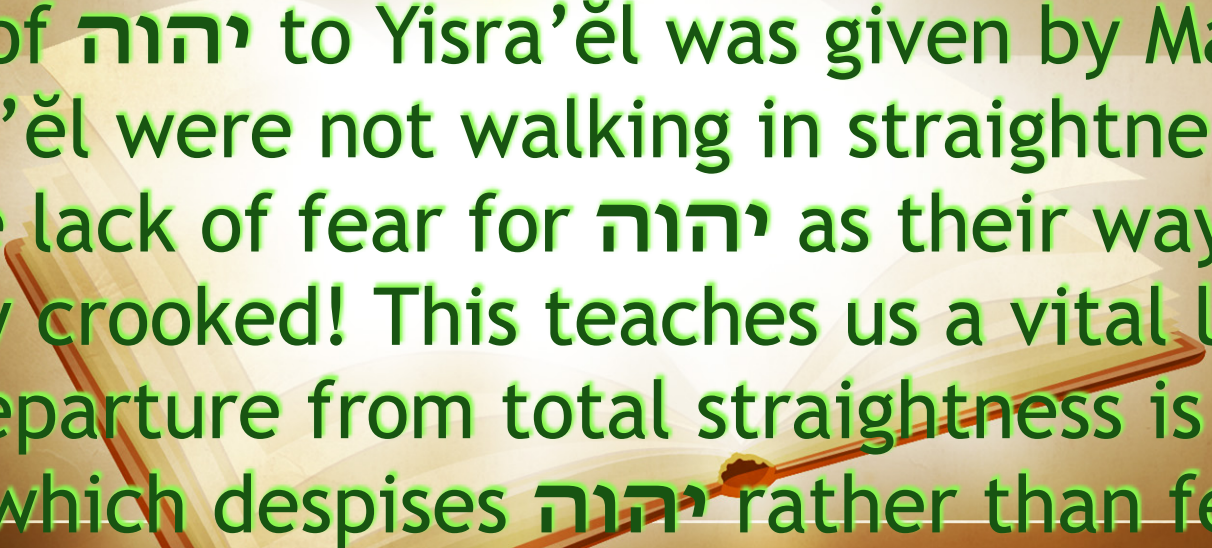
The word 'despised', is explained in the Merriam Webster's Collegiate Dictionary as: **'to look down on with contempt or aversion; to regard as negligible, worthless, or distasteful'**, and herein lies a very severe warning to those who regard the Torah as negligible, worthless or distasteful, and treat with contempt the Name of יהוה.

The choice is clear - fear יהוה and walk, in straightness, as true upright ones of the Most-High by waking in His Torah, or walk in your own ways and despise Him and face the fate of the wrong!

Mishlě/Proverbs 14:2 “He who walks in his straightness fears יהוה, but he whose ways are crooked despises Him.”



This parable highlights for us the clear problems that were being faced when the message of the Word of יהוה to Yisra'ěl was given by Mal'aḳi - for Yisra'ěl were not walking in straightness due to the lack of fear for יהוה as their ways were clearly crooked! This teaches us a vital lesson that any departure from total straightness is a crooked way which despises יהוה rather than fears Him!



What is being clearly contrasted here is straightness with crookedness, and the resulting actions of one versus the other toward יהוה - you either fear Him or despise Him - there is no middle ground!

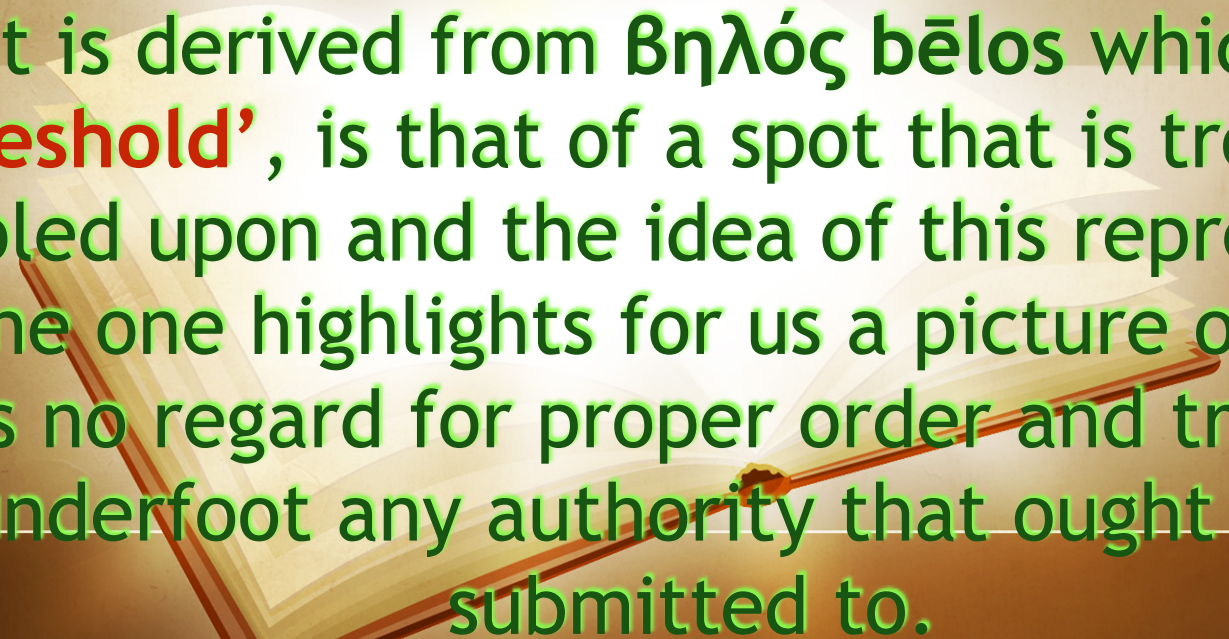




In Ib'rim/Hebrews 12:16 Ēsaw is described as being 'a profane one' for selling his birthright for a single meal!

The Greek word that is translated as 'profane one' is βέβηλος bebēlos (beb'-ay-los)- Strong's G952 which means, '**profane person**' and was used to describe a person who had been barred from the threshold or entrance of a temple, as this word comes from the base of the word βάσις basis (bas'-ece)- Strong's G939 which means, '**foot, a walk, stepping, walking**' and the root word βηλός bēlos which means, '**threshold**'.

The image which the word βέβηλος bebēlos (beb'-ay-los)- Strong's G952, meaning 'profane person', pictures for us, especially when we see that it is derived from βηλός bēlos which means, 'threshold', is that of a spot that is trodden or trampled upon and the idea of this representing a profane one highlights for us a picture of one who has no regard for proper order and tramples underfoot any authority that ought to be submitted to.





This Greek word, that is translated as ‘profane one’, is βέβηλος **bebēlos** - Strong’s G952 is used 6 times in the LXX (Septuagint - Greek translation of the Tanak - O.T.) and the first time we see this being used in the LXX is in:

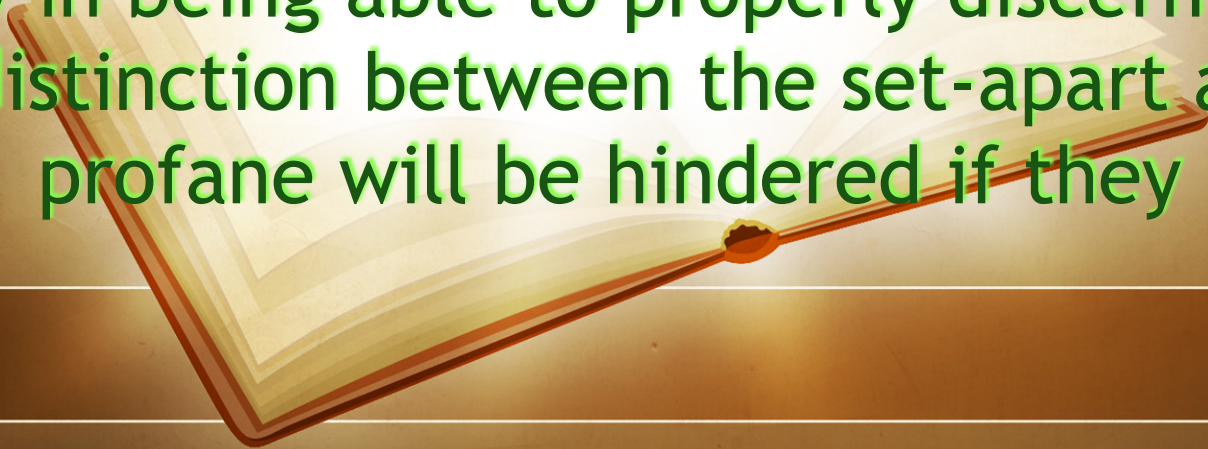
Wayyiqra/Leviticus 10:10 “so as to make a distinction between the set-apart and the profane, and between the unclean and the clean”

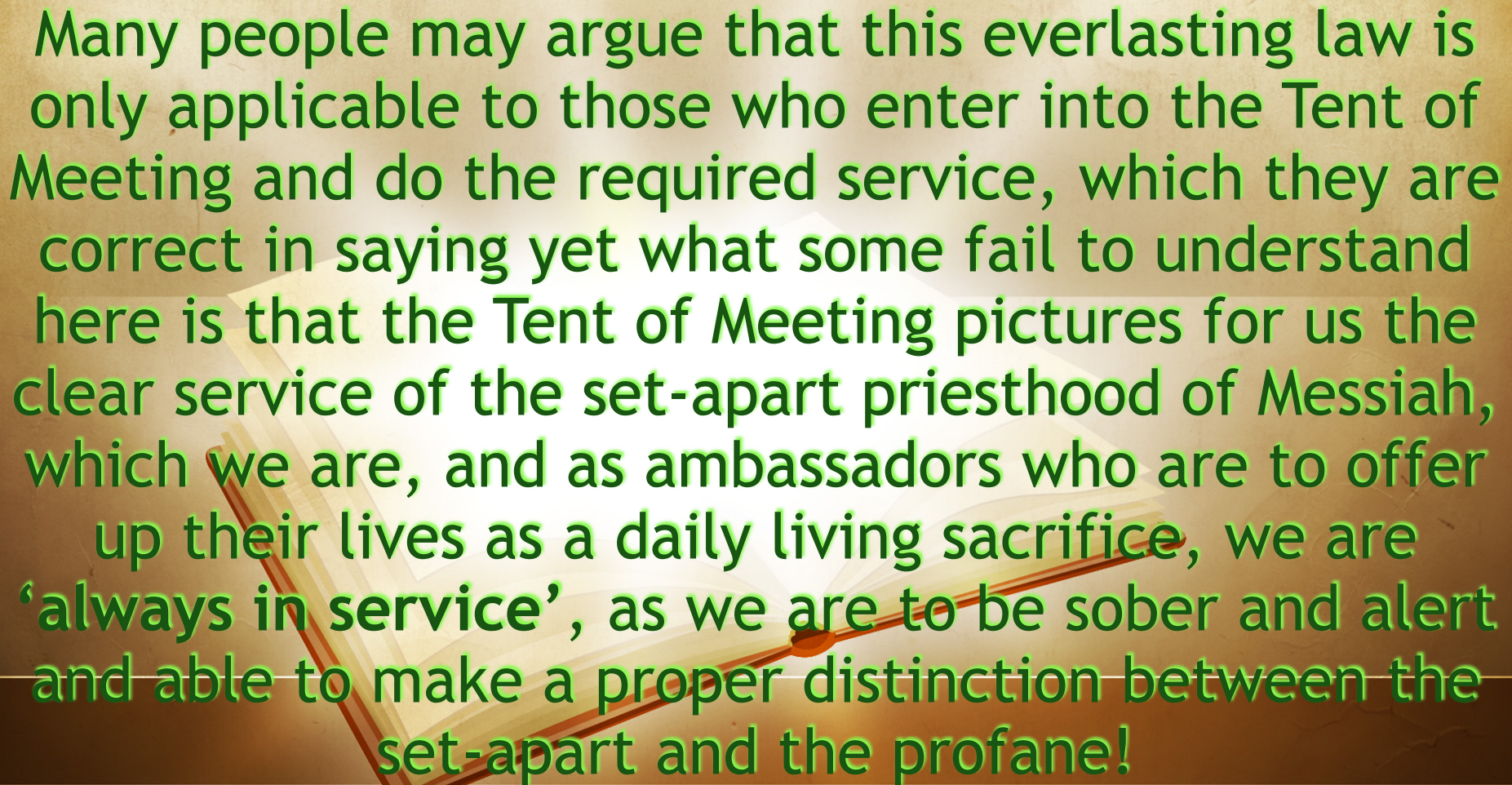
These were part of the clear commands that were given by יהוה to Aharon, after his two sons who had brought strange fire before יהוה and were killed!

Aharon was clearly told, as an everlasting law that neither he nor his sons with him were to drink wine or strong drink when going in to the Tent of Meeting, so that they could actually make a distinction between the set-apart and the profane!



This is a very powerful text, in teaching us why no called out, set-apart one of Messiah should be given over to any wine or strong drink as their ability in being able to properly discern and make a distinction between the set-apart and the profane will be hindered if they do.

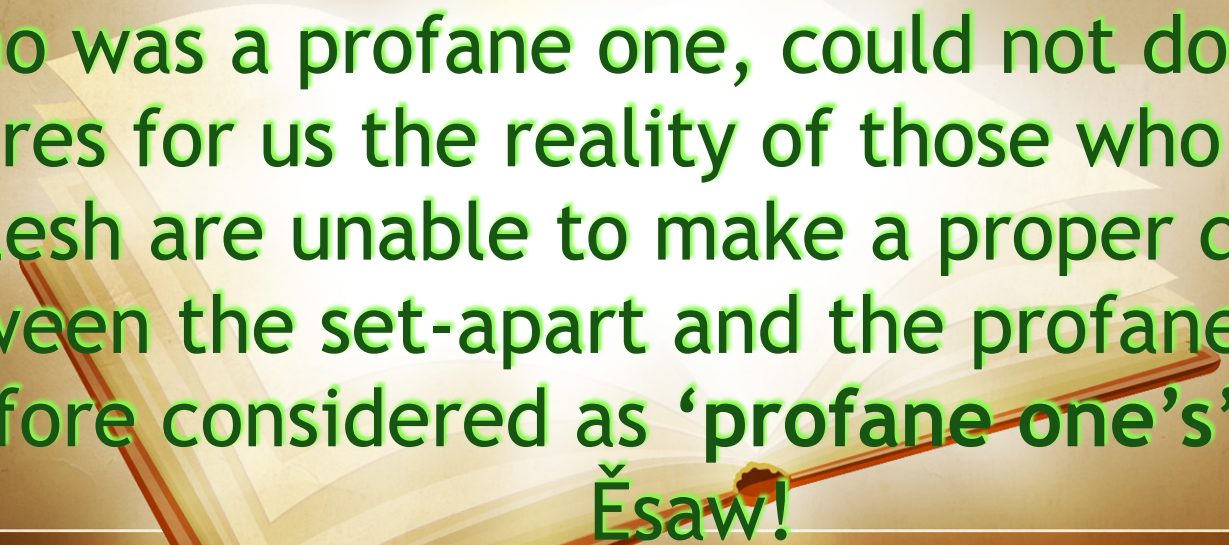




Many people may argue that this everlasting law is only applicable to those who enter into the Tent of Meeting and do the required service, which they are correct in saying yet what some fail to understand here is that the Tent of Meeting pictures for us the clear service of the set-apart priesthood of Messiah, which we are, and as ambassadors who are to offer up their lives as a daily living sacrifice, we are 'always in service', as we are to be sober and alert and able to make a proper distinction between the set-apart and the profane!



The Hebrew word that is translated in Wayyiqra/  
Leviticus 10:10 as 'profane' comes from the root  
word חָלַל ḥol (khole)- Strong's H2455 which  
means, '**profane, common, commonness,  
ordinary**', and comes from the root verb חָלַל  
ḥālal (khaw-lal')- Strong's H2490 which means,  
'**to bore or pierce through or kill or wound or  
defile, to profane, pollute or make common**'.



We are to be able to distinguish between the set-apart and the profane, the very thing that Ěsaw, who was a profane one, could not do and so pictures for us the reality of those who run after the flesh are unable to make a proper distinction between the set-apart and the profane and are therefore considered as ‘profane one’s’, just like Ěsaw!



We see this word לֶחֶם ḥol - Strong's H2455 being used when Dawid sought bread for his men from Ahimelek the priest:

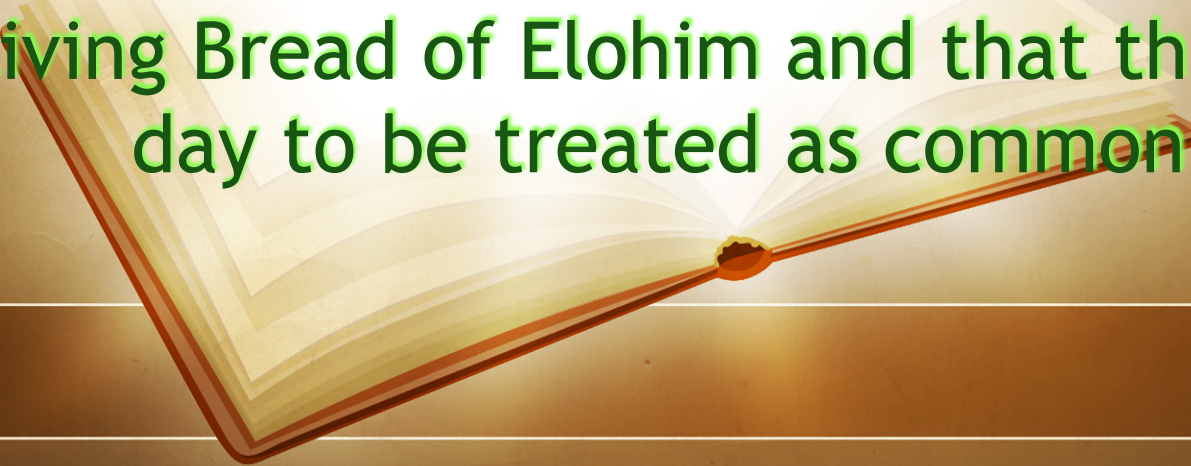
Shemu'el Aleph/1 Samuel 21:4 “And the priest answered Dawid and said, “There is no ordinary bread on hand, but there is set-apart bread - provided the young men have kept themselves from women.”

There was no 'ordinary' bread but only 'set-apart' bread, which was the showbread that had been taken from before יהוה, in order to put hot bread in on the day it is taken away.

The reason for highlighting this verse, is to show the clear difference between ordinary bread and the set-apart bread that was put on the showbread table before יהוה every Sabbath!



This once again teaches us the vital importance of how set-apart the Sabbath is, as we come to delight ourselves in His Word and be refreshed by the Living Bread of Elohim and that this is not a day to be treated as common!

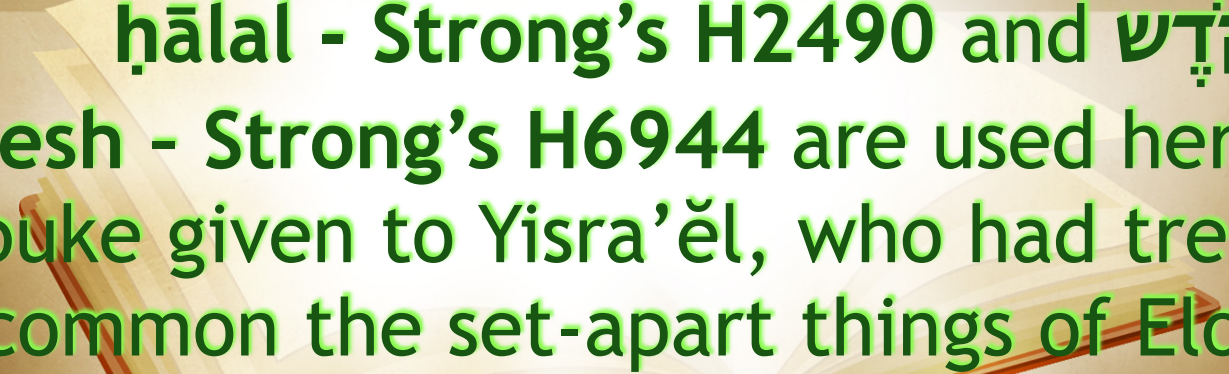


In a clear rebuke given to a corrupt priesthood, we see in:

Yehezqěl/Ezekiel 22:26 “Her priests have done violence to My teaching and they profane My set-apart matters. They have not distinguished between the set-apart and profane, nor have they made known the difference between the unclean and the clean. And they have hidden their eyes from My Sabbaths, and I am profaned in their midst.”



The Hebrew words חֹל **ḥol** - Strong's H2455, חָלַל **ḥālal** - Strong's H2490 and קִדְּשׁ **qoḏesh** - Strong's H6944 are used here in this rebuke given to Yisra'ēl, who had treated as common the set-apart things of Elohim!

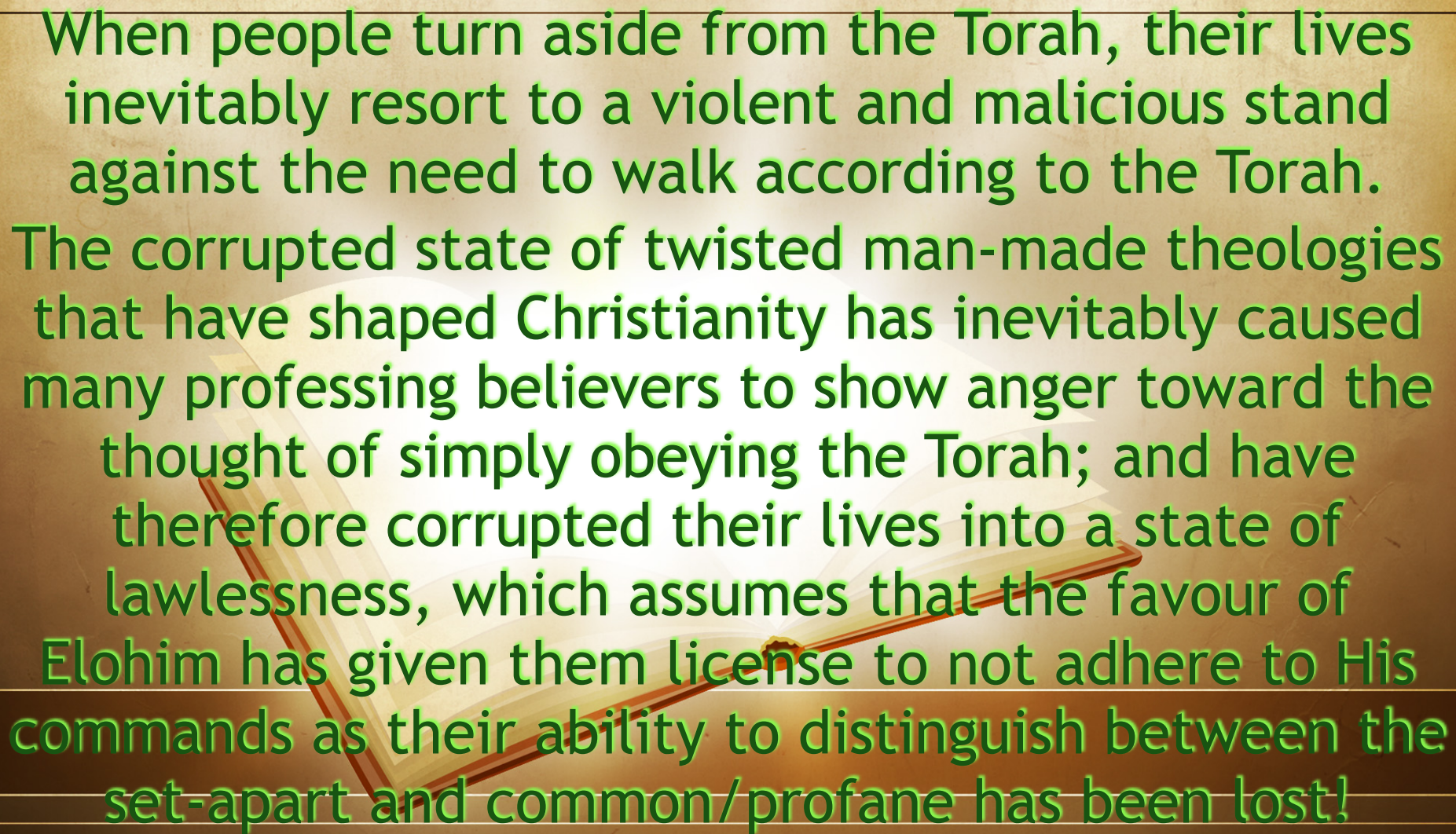


The Hebrew word that is translated as 'violence' is **חָמָס** ḥamas (khaw-mas')- Strong's H2554 which means, 'to treat violently or wrong, do violence, injures, drop off'.

It is from this root verb that we get the Hebrew noun for 'violence', which is **חָמָס** ḥamas (khaw-mawce')- Strong's H2555 which means, 'violence, wrong, malicious'.

What is interesting to take note of, is that the Arabic term 'ḥamas', is the term used of the Islamic militaristic terrorist group which uses politics and violence to achieve its goals!

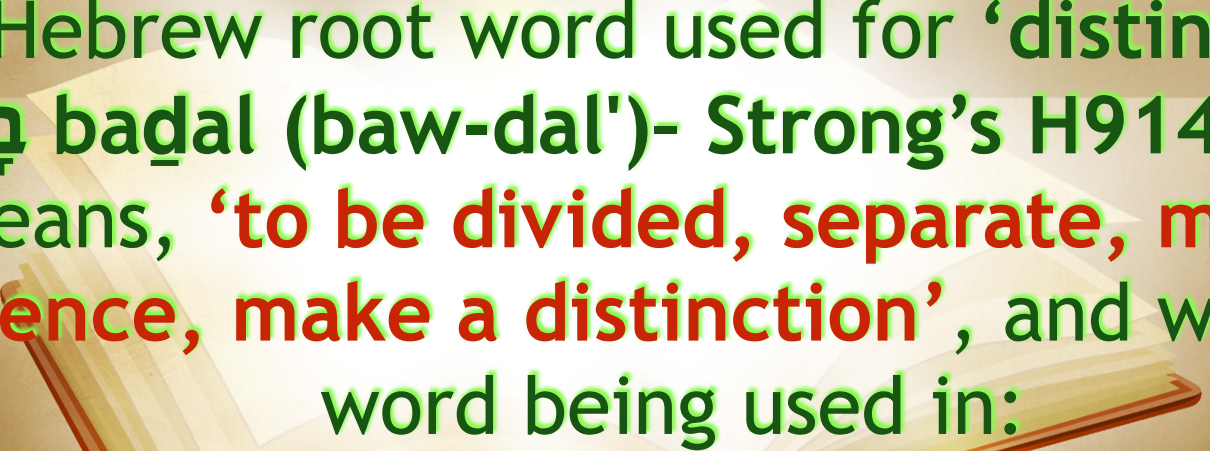




When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah.

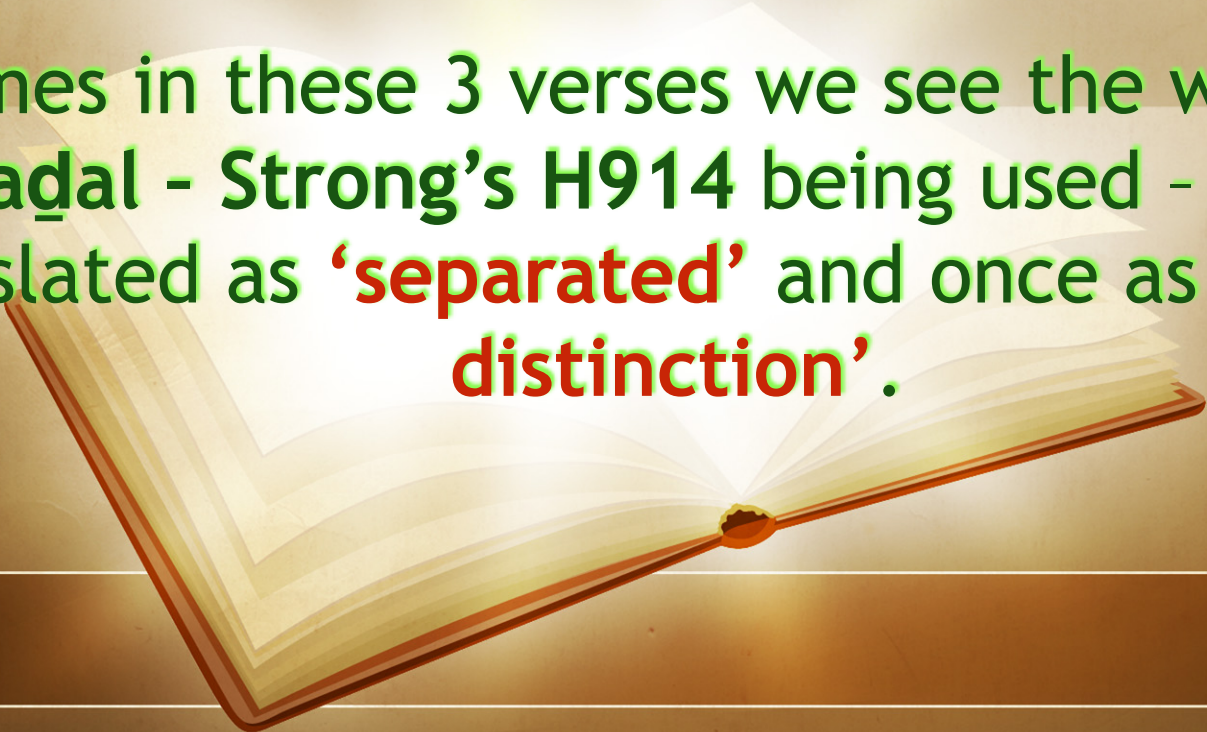
The corrupted state of twisted man-made theologies that have shaped Christianity has inevitably caused many professing believers to show anger toward the thought of simply obeying the Torah; and have therefore corrupted their lives into a state of lawlessness, which assumes that the favour of Elohim has given them license to not adhere to His commands as their ability to distinguish between the set-apart and common/profane has been lost!

The Hebrew root word used for 'distinguish' is  
בָּדַל badal (baw-dal')- Strong's H914 which  
means, **'to be divided, separate, make a  
difference, make a distinction'**, and we see this  
word being used in:





Wayyiqra/Leviticus 20:24-26 “But I say to you, “You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey.” I am יהוה your Elohim, who has separated you from the peoples. 25 ‘And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean. 26 ‘And you shall be set-apart to Me, for I יהוה am set-apart, and have separated you from the peoples to be Mine.”



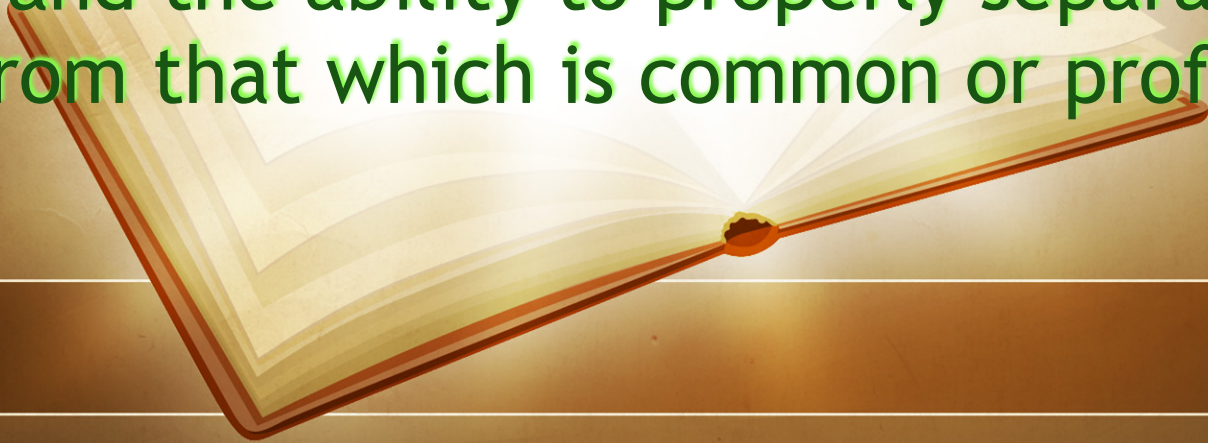
3 times in these 3 verses we see the word **בָּדַל**  
**badal** - Strong's H914 being used - twice  
translated as **'separated'** and once as **'make a  
distinction'**.



It is יהוה who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to active separation from that which is not pleasing to Him!

Qorintiyim Bět/2 Corinthians 6:17 “Therefore, “Come out from among them and be separate, says יהוה and do not touch what is unclean, and I shall receive you.”

Being separated involves a 'coming out' from among that which is foreign and contrary to the Torah and the ability to properly separate oneself from that which is common or profane!





The Greek word that is used here for 'separate' is ἀφορίζω aphorizō (af-or-id'-zo)- Strong's G873 which means, **'to mark off by boundaries, ostracise, separate, set-apart'** and comes from the two words:

1 - ἀπό apo (apo')- Strong's G575 which is a preposition and primitive particle, meaning, **'from, away from, against'** and

2 - ὀρίζω horizon (hor-id'-zo)- Strong's G3724 which means, **'predetermined, fixed, appointed, to mark off by boundaries'**.

What is very clear throughout Scripture is that we are called to come out and be separate. If we do not heed this call to come out and be separate then we may find ourselves among those whom the Messengers of יהוה will **'separate'** from the congregation!

Mattithyahu/Matthew 13:49-50 “Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous, 50 and shall throw them into the furnace of fire - there shall be wailing and gnashing of teeth.”



The choice is very clear - separate yourself from all foreign worship and its practices or you will be separated for destruction and thrown into outer darkness!

Mattithyahu/Matthew 25:30 “And throw the worthless servant out into the outer darkness - there shall be weeping and gnashing of teeth.”

Make a distinction between the set-apart and the profane, by being sober!!!