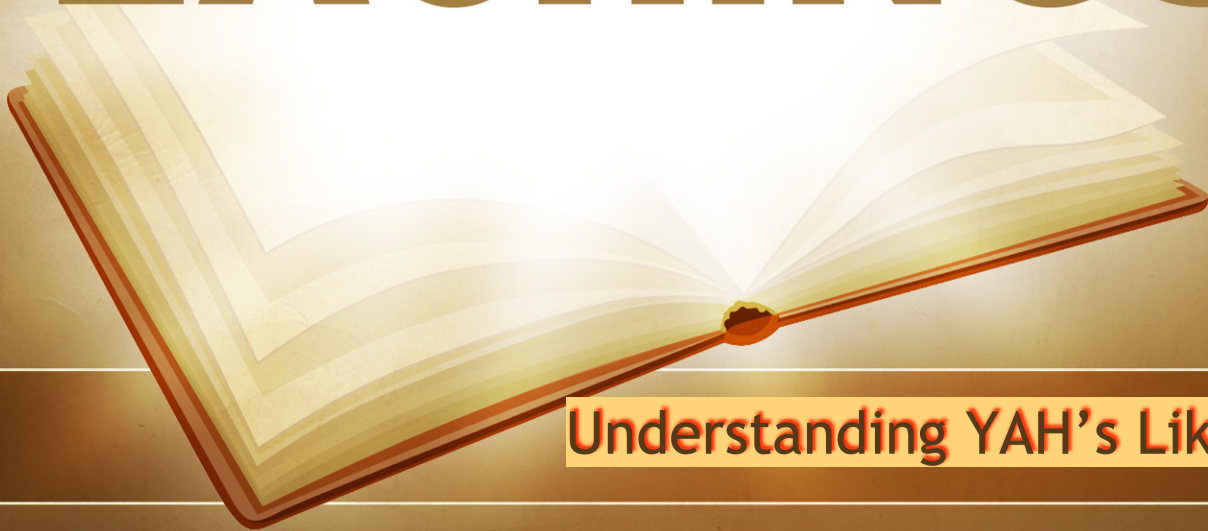


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#3 Lech-L'cha (לך-לך) lek-
ləḵā – Hebrew for “go!” or
“leave!”, literally “go for you”

—

Torah: Genesis 12:1-17:27
Haftarah: Isaiah 40:27-41:16

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim speaks to Abram, commanding him, “Go from your land, from your birthplace and from your father’s house, to the land which I will show you.” There, Elohim says, he will be made into a great nation. Elohim shows his great love and devotion to his bride Israel still in Abram’s loins saying, “I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Abram and his wife, Sarai, accompanied by his nephew Lot, journey to the land of Canaan, where Abram builds an altar and continues to spread the message of the only Elohim. A famine forces the first Hebrew to depart for Egypt, where beautiful Sarai is taken to Pharaoh's palace; Abram escapes death because they present themselves as brother and sister. A plague prevents the Egyptian king from touching her, and convinces him to return her to Abram and to compensate the brother-revealed-as-husband with gold, silver and cattle.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Back in the land of Canaan, Lot separates from Abram and settles in the evil city of Sodom, where he falls captive when the mighty armies of Chedorlaomer (pronounced Kedar-laomer) and his three allies conquer the five cities of the Sodom Valley. Abram sets out with a small band to rescue his nephew, defeats the four kings, and is blessed by Malki-Zedek (Shem) the king of Salem (Jerusalem).

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

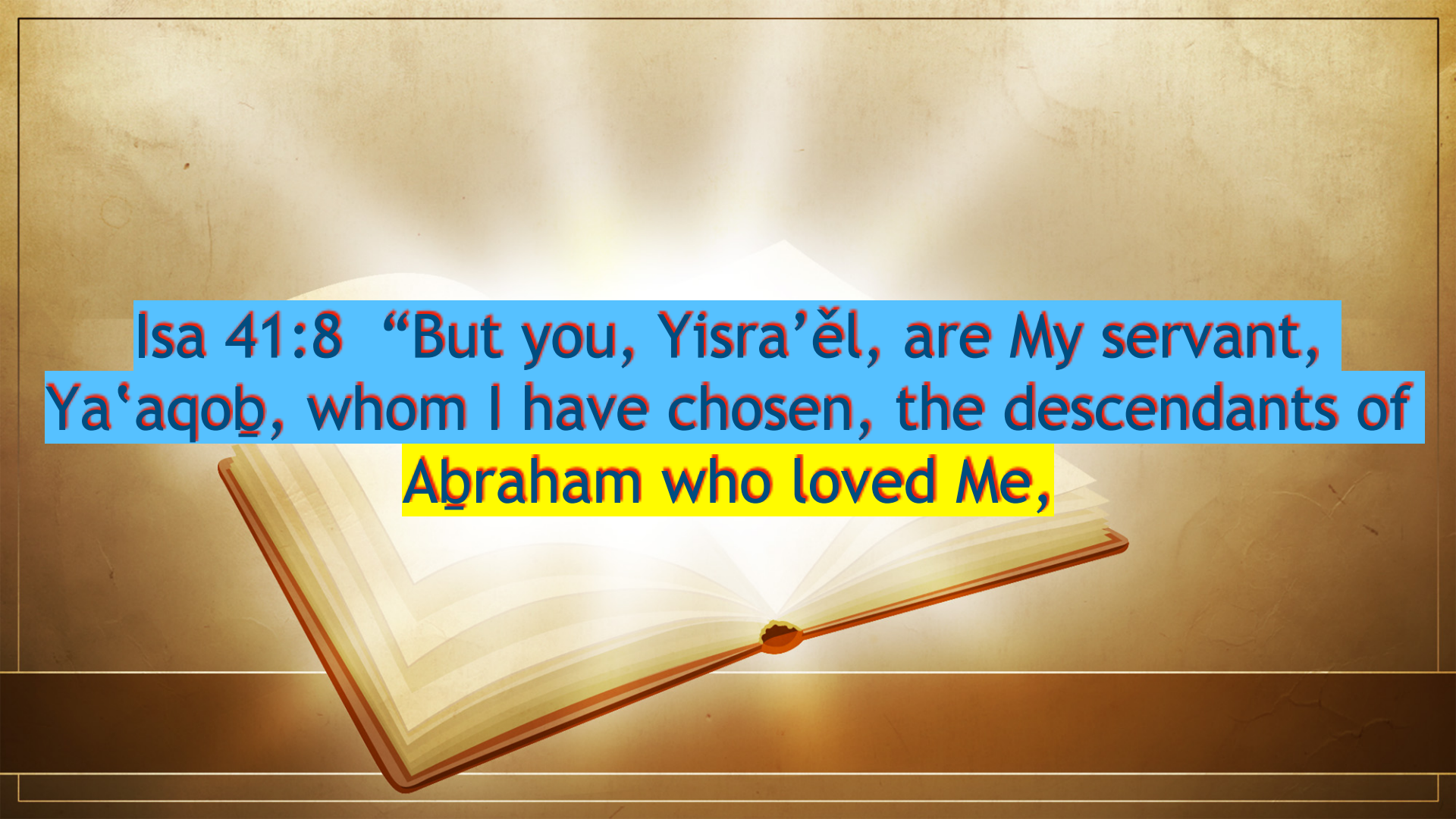
Elohim seals the **Covenant Between the Parts** with Abram, in which the exile and persecution (galut) of the people of Israel is foretold, and the Holy Land is bequeathed to them as their eternal heritage.

Still childless ten years after their arrival in the Land, Sarai tells Abram to marry her maidservant Hagar. Hagar conceives, becomes insolent toward her mistress, and then flees when Sarai treats her harshly; an angel convinces her to return, and tells her that her son will father a populous nation. Ishmael is born in Abram's eighty-sixth year.

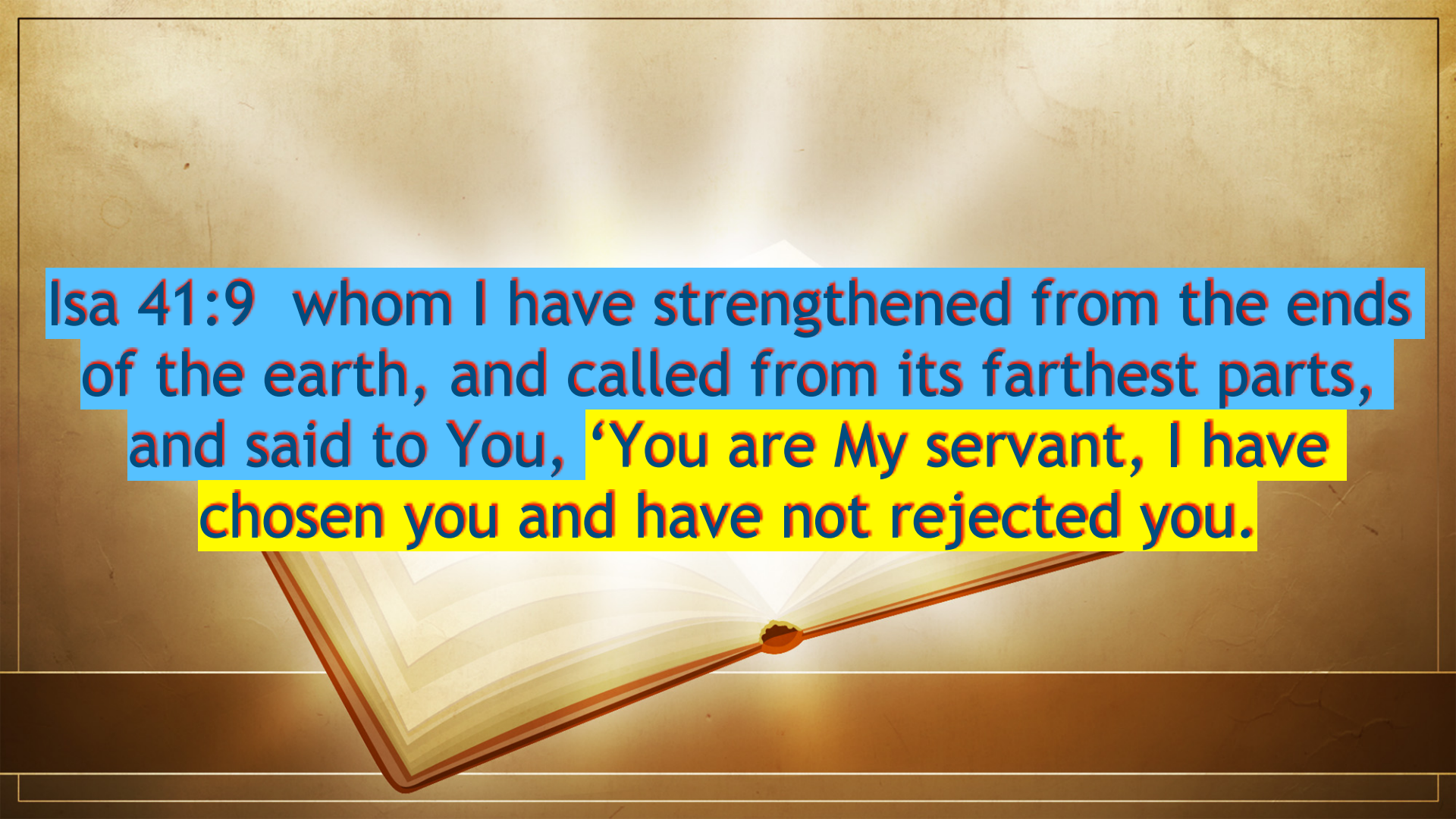
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Thirteen years later, Elohim changes Abram's name to Abraham ("father of multitudes"), and Sarai's to Sarah ("princess"), and promises that a son will be born to them; from this child, whom they should call Isaac ("will laugh"), will stem the great nation with which Elohim will establish His special bond. Abraham is commanded to circumcise himself and his descendants as a "sign of the covenant between Me and you". Abraham immediately complies, circumcising himself and all the males of his household.



Isa 41:8 “But you, Yisra’ěl, are My servant,
Ya‘aqob, whom I have chosen, the descendants of
Abraham who loved Me,



Isa 41:9 whom I have strengthened from the ends
of the earth, and called from its farthest parts,
and said to You, 'You are My servant, I have
chosen you and have not rejected you.'



Jim Lewis

1 Timothy 4:16

© 2006 AIG

For the time will come when they will not endure sound doctrine ... And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Timothy 4:3a-4b

Gen 12:1 And יהוה said to Abram, “Go yourself out of your land, from your relatives and from your father’s house, to a land which I show you.




Verse 1

The name of this week's torah portion is based on the clear instruction that was given to Abraham by יהוה (YeHoVah)!

The literal command that was given to him was, “Go yourself out”, which, in the Hebrew, is written as לְךָ לְךָ - lek lek

This phrase renders the command “you go”, or better put, “you walk”, and comes from two root words:

1 - The first word לָךְ - leḵ comes from the root הָלַךְ halak (haw-lak') - Strong's H1980 which carries the meaning, **'to walk, to live, manner of life, cause to live'** and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life. This verb is written in the **'qal active'** tense and therefore renders the meaning, **'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'**.



2 - The second word לְךָ - leḵā comes from the root word אַתָּה attah('at-taw') - Strong's H859 which means, 'you (in the masculine singular form)'.



The command that Abraham was given by יהוה was a very clear one - and that was simply, to get up and leave his land, relatives and father's house! From this clear command we are able to learn a great deal and see the vital lessons contained in these words that need to be heard clearly today, as the call and command of Elohim to His Remnant Bride, to:

“Come out of her, My people!”, is being made abundantly clear!

We need to make it very clear that Abraham was already at this stage a man who knew יהוה (YeHoVah).

He did not just one day suddenly hear a random voice telling him to get up and leave, but rather, he knew the voice of יהוה (YeHoVah), and this is important for us to see; as so many today, claim to hear the voice of the Creator telling them what they must do, while they have no relationship with the Creator and do not walk in His ways!

What this phrasing could also render, is: ‘walking you shall walk’, as it expresses the urgency of walking in line with the instructions of Elohim and how it is through obedience to His Word that will cause and enable us to walk out from lies and traditions of man-made systems of worship.

When we look at the Hebrew word for ‘walk’ in the ancient pictographic script we can gain a better understanding of that which is required from us, as set-apart ones of the Most-High who walk, even as He did!

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

The first pictographic character is a stylized blue letter 'ש' (Shin). It consists of three vertical bars of varying heights, with the middle bar being the tallest and the two side bars being shorter and of equal height. The bottom of the bars curves inward to form a U-shape.


The second pictographic character is a stylized blue letter 'ל' (Lamed). It is a single, continuous, curved stroke that starts at the top right, curves down and left, then curves back up and right, ending at the top right.

The third pictographic character is a stylized blue letter 'מ' (Mem). It is a stick figure with a horizontal bar at the top, two vertical legs, and a small circle at the bottom representing a head.




Hey - הָ:




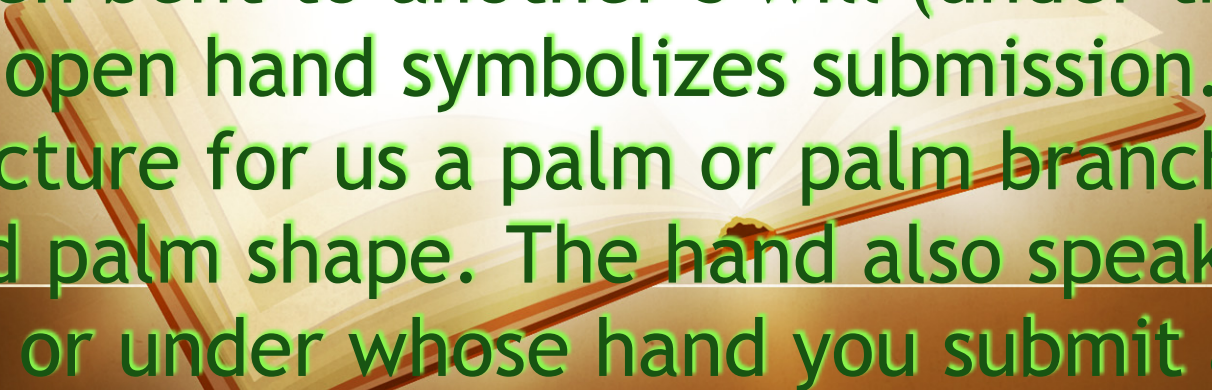
The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - ל:

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

Kaph - קָ:

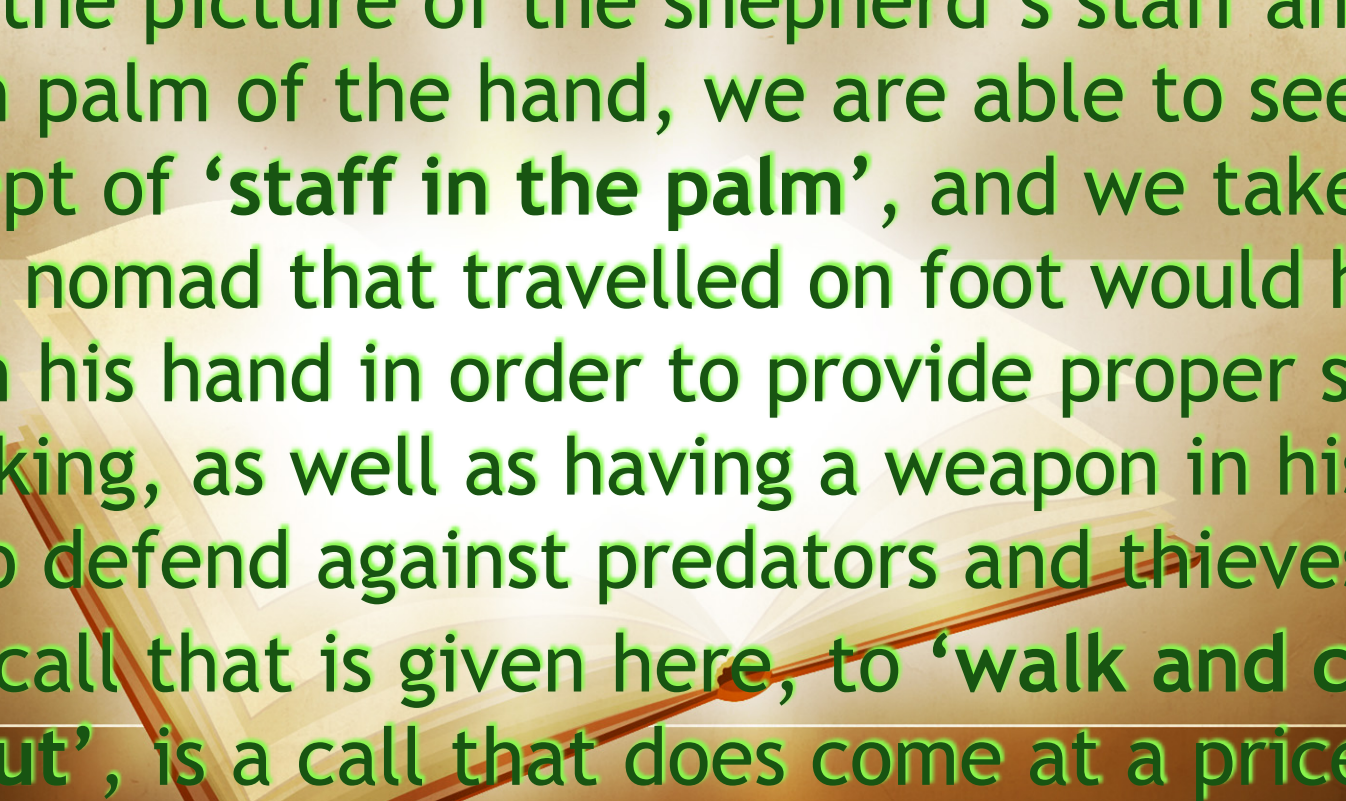
The ancient form of this letter is  - meaning **‘the open palm of a hand’**. The meaning behind this letter is **‘to bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand), as an open hand symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!



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

BEHOLD THE STAFF IN THE PALM!





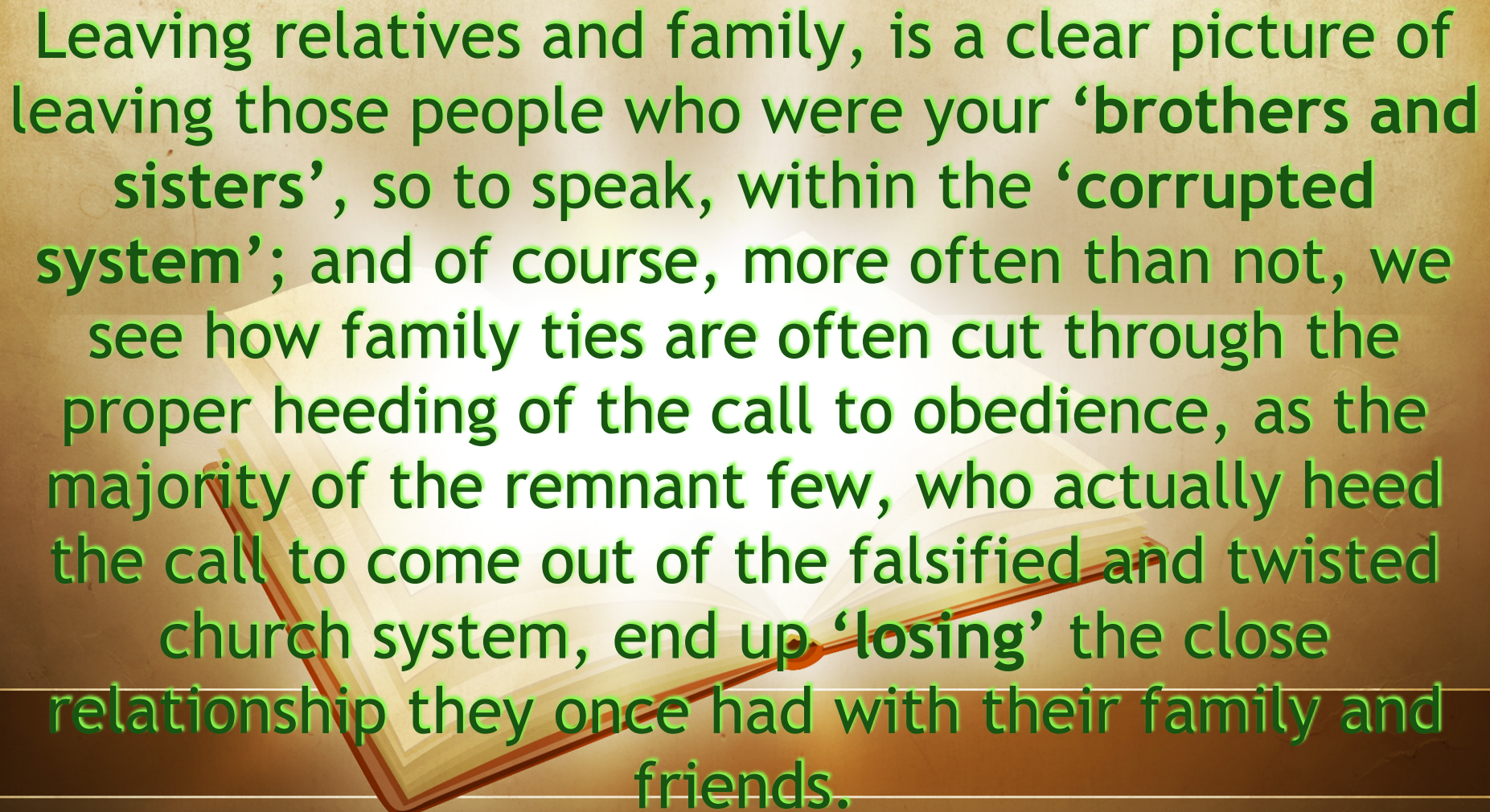
With the picture of the shepherd's staff and the open palm of the hand, we are able to see the concept of **'staff in the palm'**, and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand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

The call that is given here, to **'walk and come out'**, is a call that does come at a price!

It is a call that calls for you to come out and leave what you know and who you know, even close family, if need be!

‘Leaving the land’ can picture for us the ability of hearing the call to come out of the ‘things of the world/flesh’, or out of the ‘man-made systems’ of worship.

By that I mean, man made systems of worship practices that have been rooted in pagan traditions.

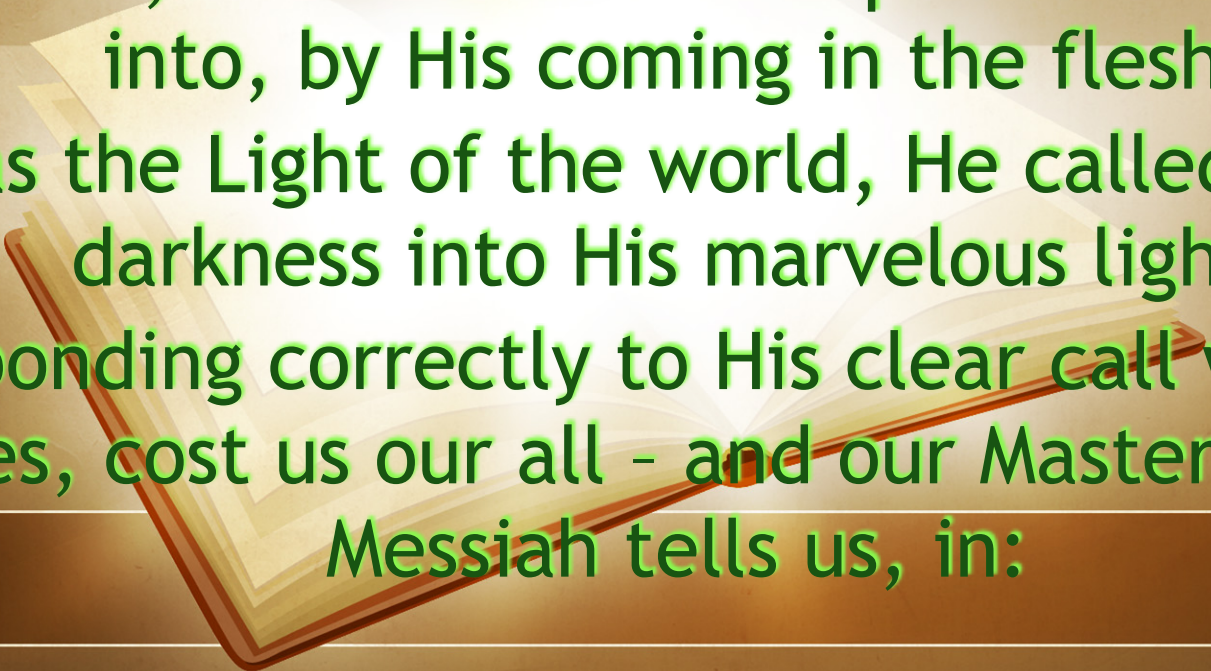


Leaving relatives and family, is a clear picture of leaving those people who were your ‘brothers and sisters’, so to speak, within the ‘corrupted system’; and of course, more often than not, we see how family ties are often cut through the proper heeding of the call to obedience, as the majority of the remnant few, who actually heed the call to come out of the falsified and twisted church system, end up ‘losing’ the close relationship they once had with their family and friends.

Abraham was not only told to leave, but he was told to leave “all”, in order to go to that which יהוה (YeHoVah) would show him. ‘Leaving all’ is certainly a huge part of the call to obedience, yet many do not recognize where they are to ‘go’ to next and so, they often end up forsaking all worship all together, or end up falling into another man-driven system of worship, possibly one that assumes the need to run after rabbinical insights, which they feel are necessary to understand Elohim - which too, is a part of the lies and traditions of man that are false and need to be ‘come out of’.

We are to get up and leave all the false ways of traditional man-made worship, in order to 'follow' the Truth; and the land which יהוה (YeHoVah) speaks of, is the Land He promised; and pictures for us the Land where His Kingdom rules apply.

In other words, we are to get out of the governance of false traditions and lies, in order to step into the Kingdom of Messiah, as we submit and surrender ourselves to walking according to His Torah (instructions)!!!

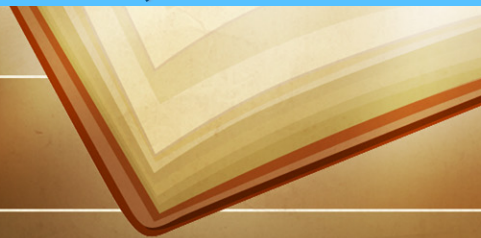


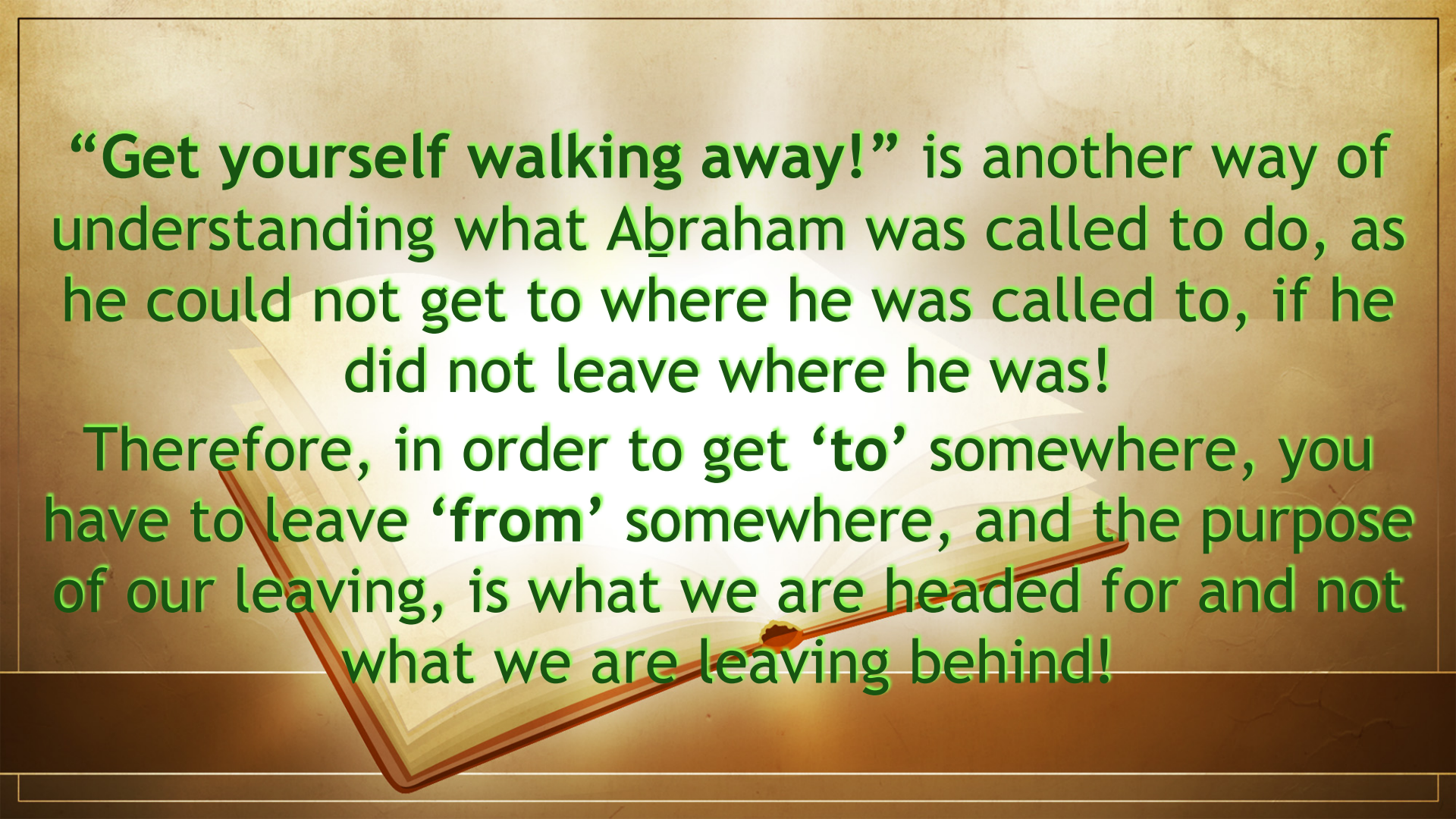
The Besorah (Good News) is all about the Kingdom of Messiah and His Word that equips us to become citizens of, which He came to proclaim and call us into, by His coming in the flesh!

And, as the Light of the world, He called us out of darkness into His marvelous light!

Responding correctly to His clear call will, and does, cost us our all - and our Master **יהושע** Messiah tells us, in:

Marqos/Mark 10:29-30 “יהושע said, “Truly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for the sake of Me and the Good News, 30 who shall not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come, everlasting life.”





“Get yourself walking away!” is another way of understanding what Abraham was called to do, as he could not get to where he was called to, if he did not leave where he was!

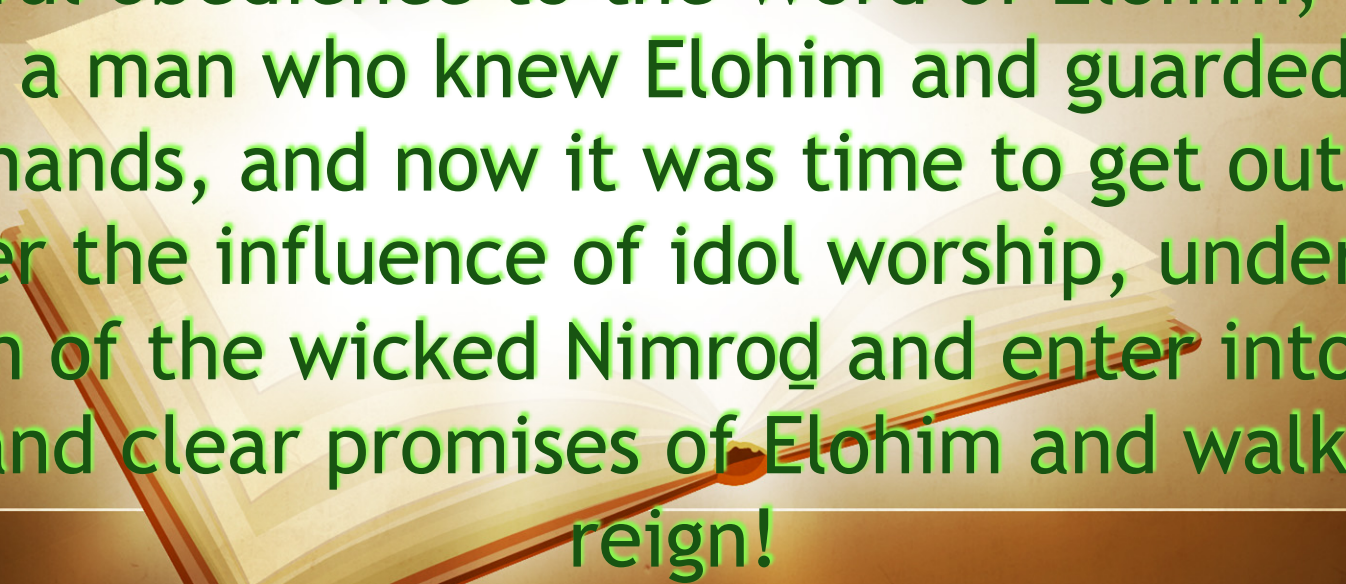
Therefore, in order to get ‘to’ somewhere, you have to leave ‘from’ somewhere, and the purpose of our leaving, is what we are headed for and not what we are leaving behind!

Sounds fairly simple, yet so many fail to 'leave' that which should be left behind and thrown off and, in the process, they end up being mixed and confused.

According to the writings we find in the Book of Yasher, we are told that Abraham's father, Terah, was an idol maker, and Abraham had destroyed his father's household idols before leaving, and challenges his father by saying that if the idols were real then they would have been able to save and repair themselves and so, he exposed the futility of his father's idols worship!

We are also told in the book of Yasher that from the of age 10 to 50 Abraham sat under the teachings of Noah and Shem:

BOOK OF YASHER Chapter 9:5-6a “5 And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of YeHoVah and his ways, and no man knew where Abram was, and Abram served Noah and Shem his son for a long time. 6 And Abram was in Noah’s house thirty-nine years, and Abram knew YeHoVah from three years old, and he went in the ways of YeHoVah until the day of his death, as Noah and his son Shem had taught him...”



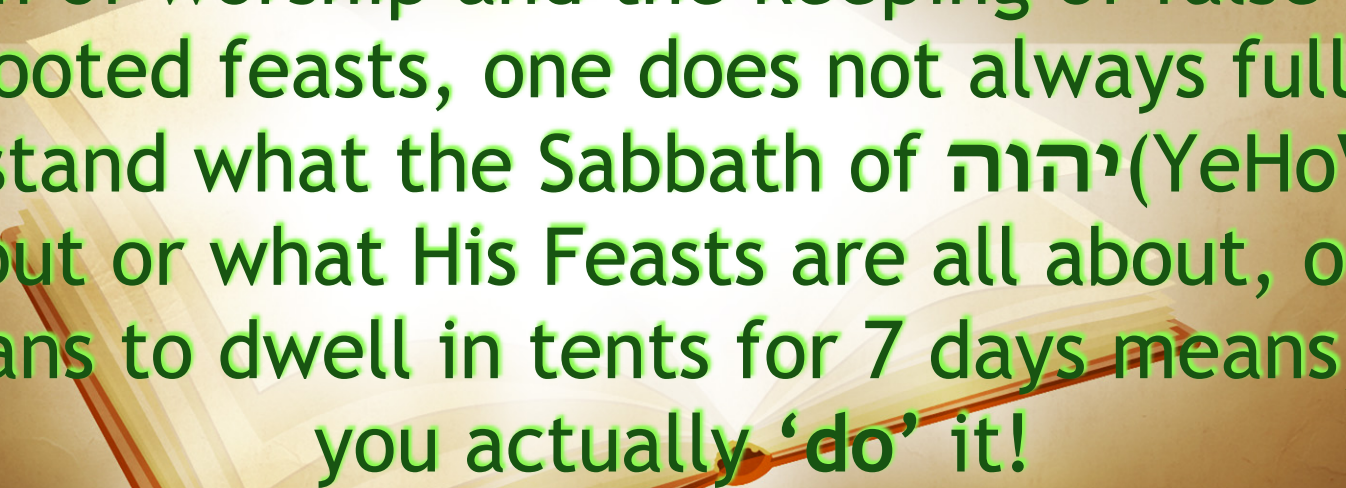
And so, from these writings we are able to further understand how Abraham could respond with true faithful obedience to the Word of Elohim, as he was a man who knew Elohim and guarded His commands, and now it was time to get out from under the influence of idol worship, under the reign of the wicked Nimrod and enter into the True and clear promises of Elohim and walk in His reign!

The call is the same for us today - which is simply this: “get out of the Nimrod worship system of paganised sun-worship and step into the reign and Kingdom rules of Messiah, our Saviour, Master and King!”

A true Hebrew is one who ‘crosses over’ and this always comes at a price and is risky at first sight, as one does not always know what is on the other side; and the true Hebraic mind-set, is one of recognizing that ‘knowing and understanding’ comes in the ‘listening, obeying and doing’ of the instructions of Elohim:

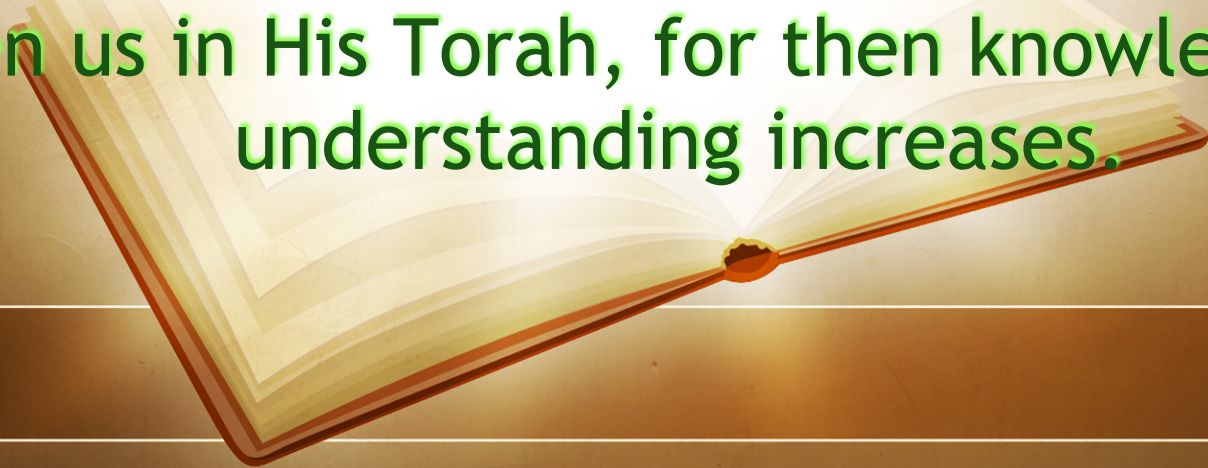
HEAR - GUARD - DO!





When, at first, the coming out of a sun-worship system of worship and the keeping of false pagan rooted feasts, one does not always fully understand what the Sabbath of יהוה (YeHoVah) is all about or what His Feasts are all about, or what it means to dwell in tents for 7 days means, until you actually 'do' it!

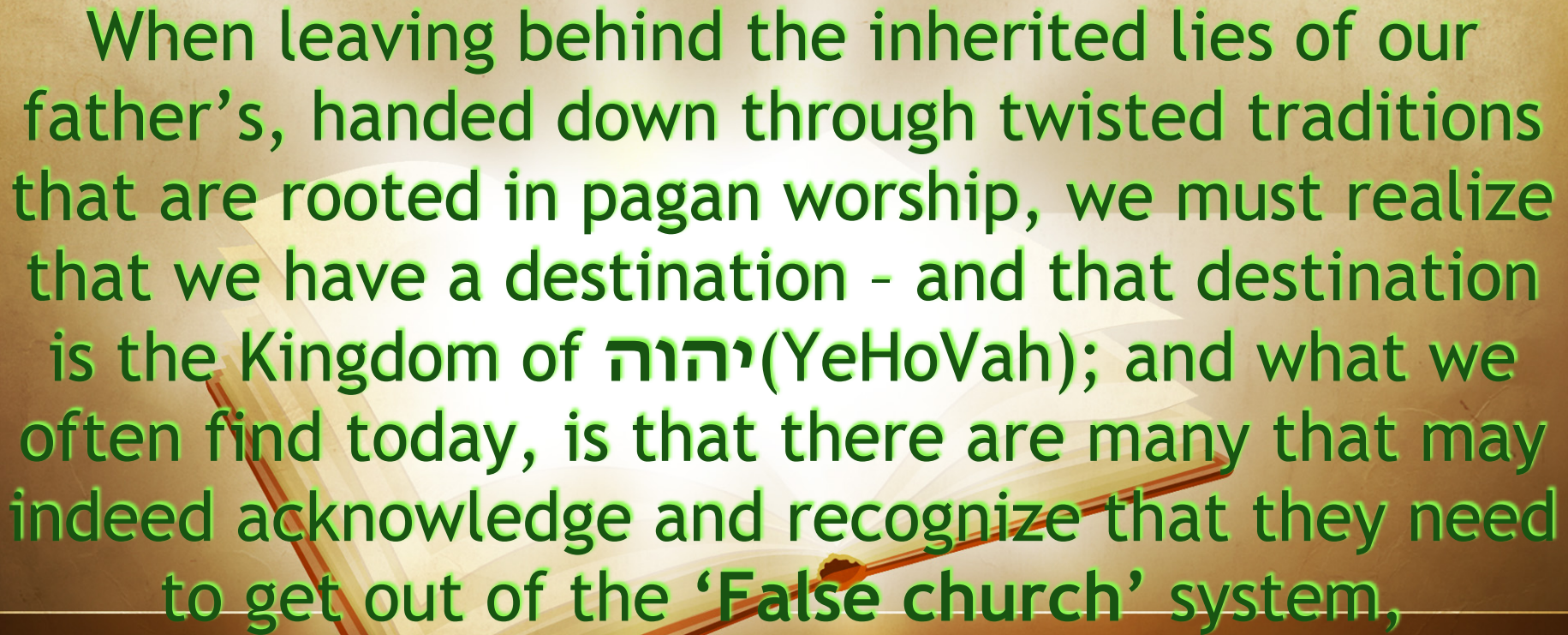
For therein lies the 'knowing' - as one applies the obedient action of 'doing' what is commanded by faith, which is the active expression of loving obedience, in following the clear instructions as given us in His Torah, for then knowledge and understanding increases.



Abraham was not given the full details of what he was walking toward, yet he was told what to leave - and we also see this pattern being established for us too; as we can learn from **Ma'asei/Acts 15**, where the nations, who were turning to the Torah and entering into the Covenants of Promise by the Blood of Messiah, were clearly told what to stop immediately and then were instructed to go every Sabbath to where Mosheh was read.

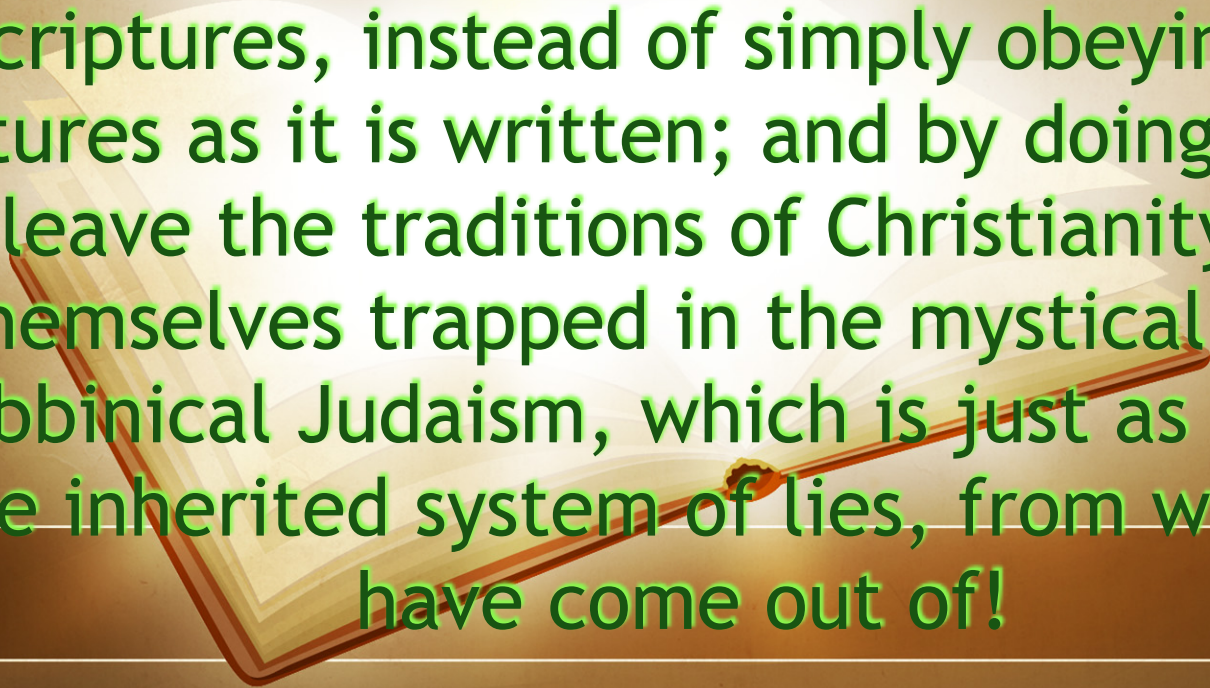
In other words, they were told to stop all of their pagan rooted forms of worship immediately and then they were instructed to go every Sabbath and hear the Torah, for this is how they would learn to walk in Truth and have all lies properly stripped away, in the process of hearing, guarding and doing the commands of Elohim!

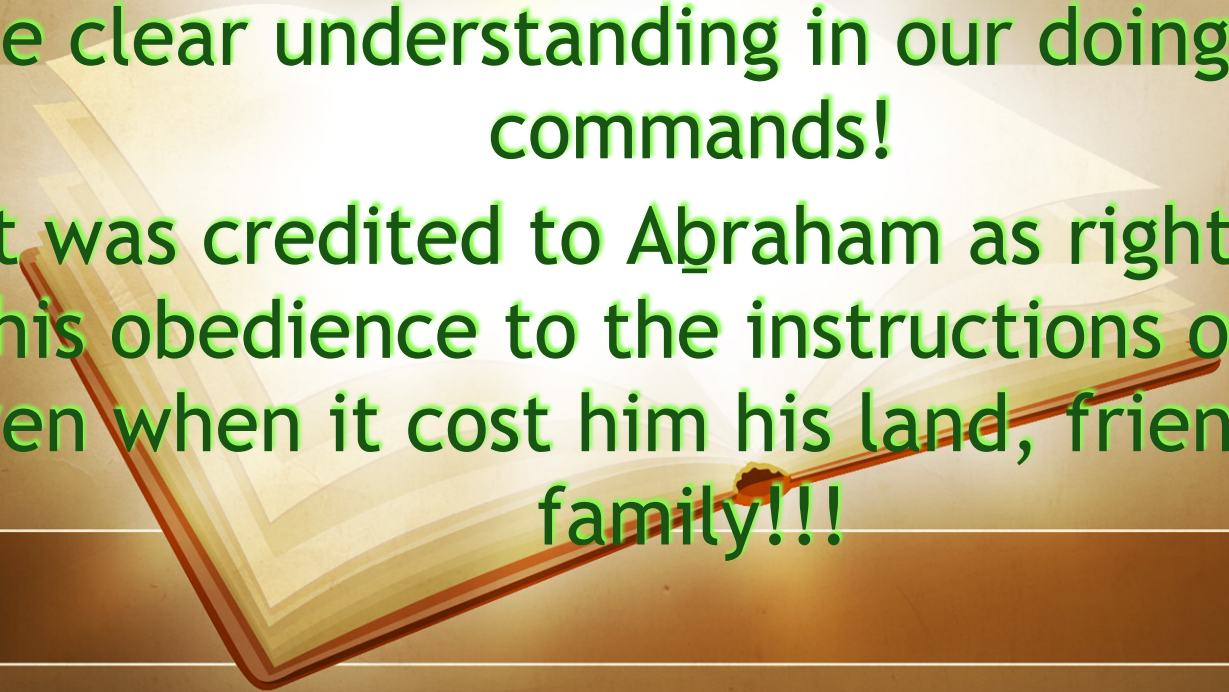




When leaving behind the inherited lies of our father's, handed down through twisted traditions that are rooted in pagan worship, we must realize that we have a destination - and that destination is the Kingdom of יהוה (YeHoVah); and what we often find today, is that there are many that may indeed acknowledge and recognize that they need to get out of the 'False church' system,

yet fail to see their need to follow the plain Truth of Scripture and therefore, many often fall into the trap of seeking an ‘interpretation’ of the Scriptures, instead of simply obeying the Scriptures as it is written; and by doing so, many who leave the traditions of Christianity behind, find themselves trapped in the mystical deception of Rabbinical Judaism, which is just as poisonous as the inherited system of lies, from which they have come out of!





We are to walk in the Truth, seek the Truth and simply obey the Truth and allow His Spirit to bring the clear understanding in our doing of His commands!

What was credited to Abraham as righteousness was his obedience to the instructions of Elohim, even when it cost him his land, friends and family!!!

**Gen 12:2 “And I shall make you a great nation,
and bless you and make your name great, and you
shall be a blessing!”**



Verse 2

Obedience brings the blessing; and here we see a powerful promise being given to Abraham, in that יהוה would make his name great and cause him to be a blessing!

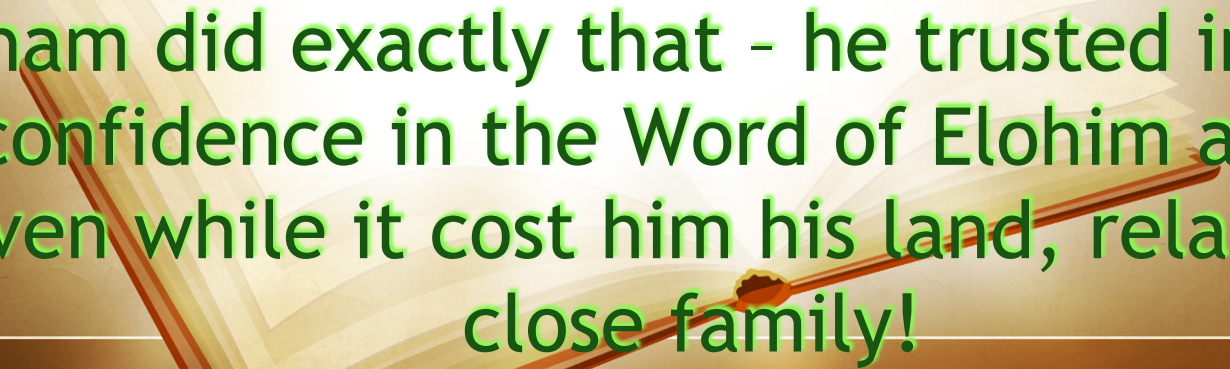
In total contrast to the tower of Babel, where men tried to make their own name great and got scattered, here יהוה (YeHoVah) gives Abraham the assurance of establishing him and his seed, as a people, as a result of his obedience!

Galatyiym/Galatians 3:6-9 “Even so Abraham “did believe Elohim, and it was reckoned unto him as righteousness.” 7 Know, then, that those who are of belief are sons of Abraham. 8 And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Abraham beforehand, saying, “All the nations shall be blessed in you,” 9 so that those who are of belief are blessed with Abraham, the believer.”

The Greek word that is used here in verse 6 for 'believed' is πιστεύω *pisteuō* (pist-yoo'-o)- Strong's G4100 which is a verb that means, **'to trust, to be committed to, be entrusted with, be persuaded and placed confidence in to do'**, and comes from the root noun πίστις *pistis*(pis'-tis) - Strong's G4102 which means, 'faith, faithfulness, pledge, conviction of the Truth' which in turn comes from the primary root verb πείθω *peithō* (pi'-tho)- Strong's G3982 which means, **'to persuade, to put confidence in, to follow, have confidence and rely upon'**.

When looking at these root terms, it is very clear, even in the Greek mind-set, that 'to believe' involves action and a confident response to the one you put your trust in and follow.

Abraham did exactly that - he trusted in and had total confidence in the Word of Elohim and obeyed it, even while it cost him his land, relatives and close family!



Scripture continually presents to us the clear choice of worship - either we:

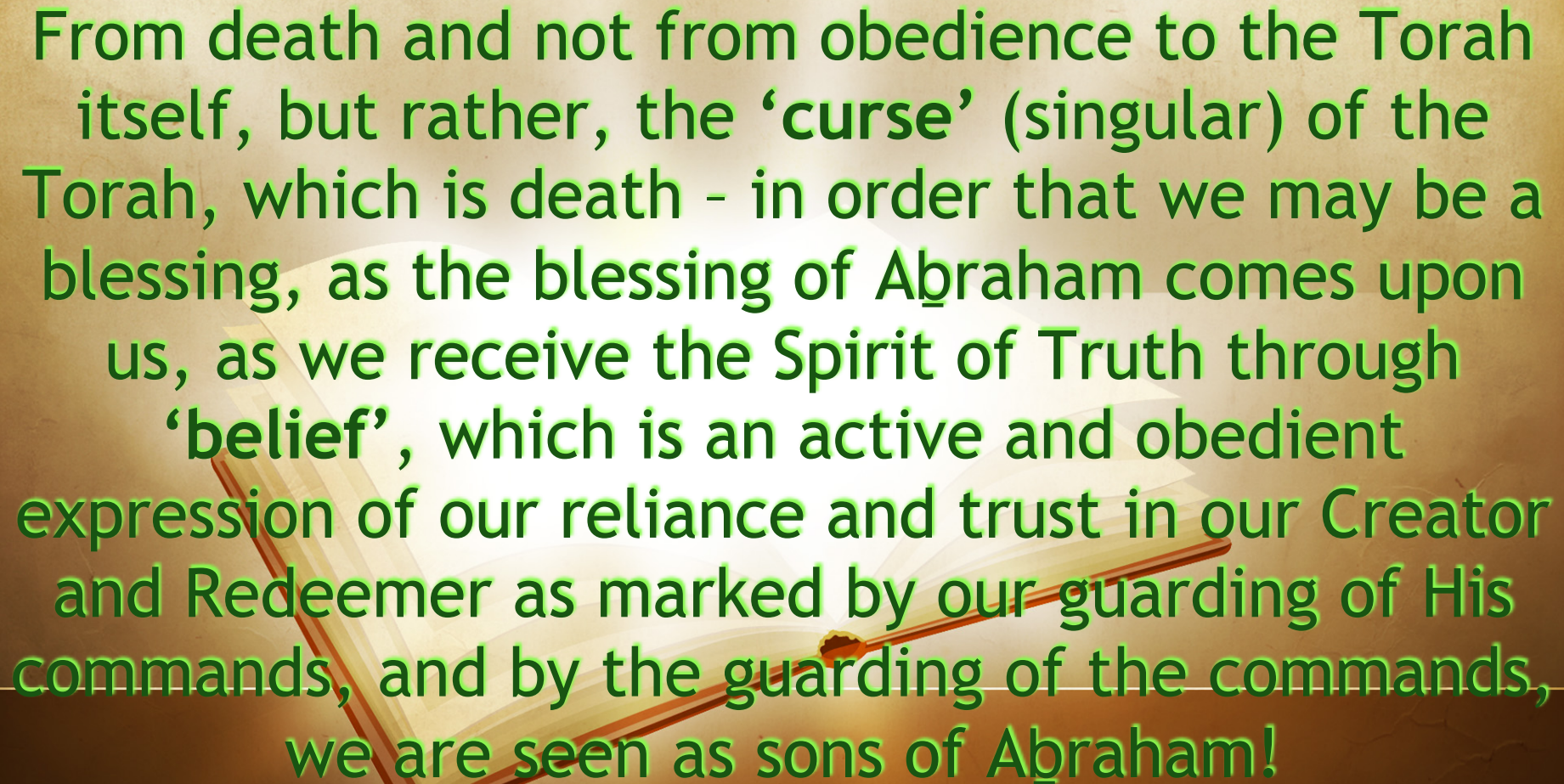
1) as Abraham, '**believe and do**' all the commands of Elohim, in whom we put our trust and therefore realize that we shall be blessed by our Creator, Redeemer and King; or

2) we follow a man-driven system of Nimrod rooted worship that will only lead to destruction, despite the seeming short term success in the flesh! Babel or Yerushalayim, is the clear choice - are you trying to build your own way or are you listening to the instructions of the Master Builder and following His commands?

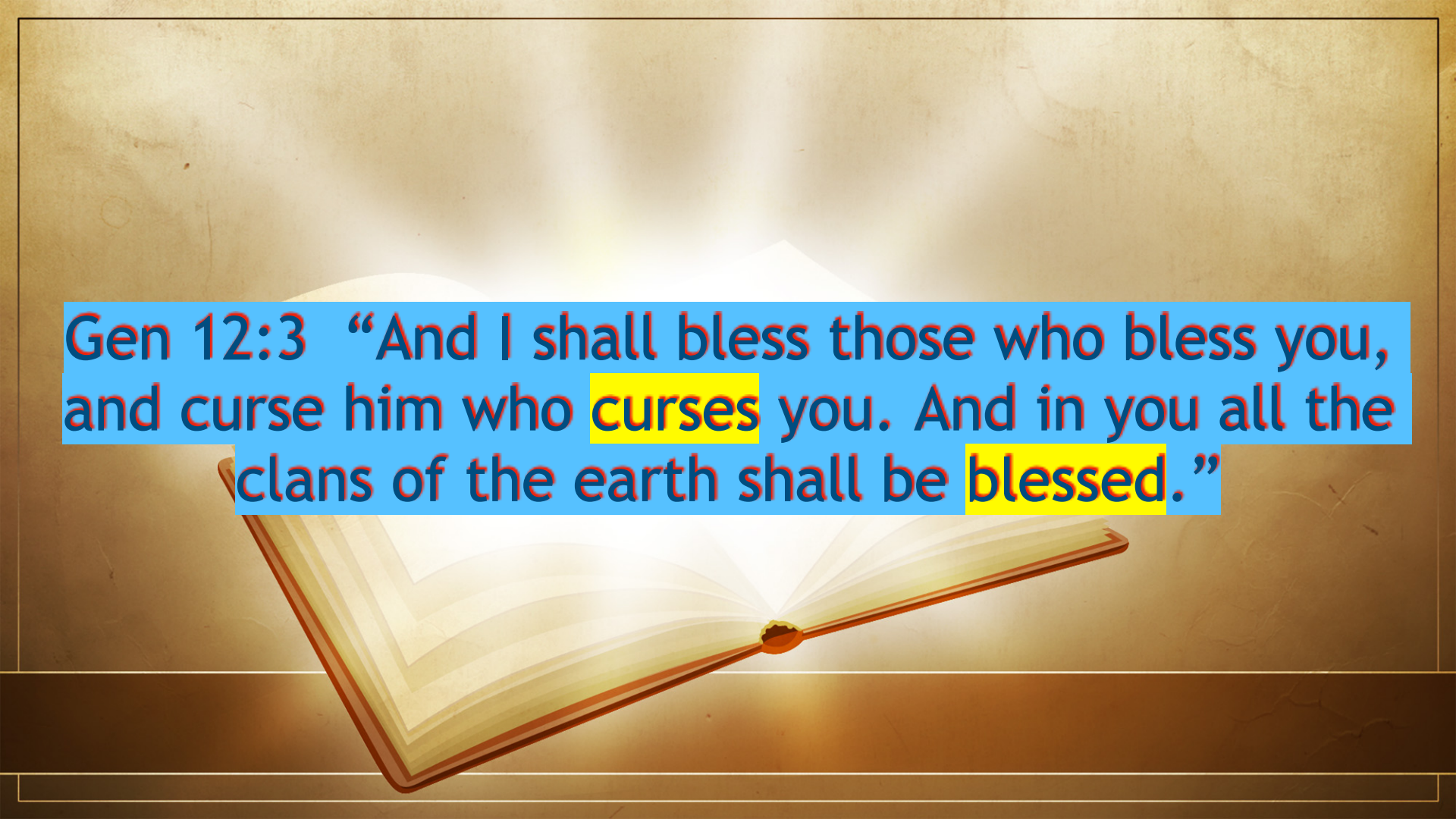
As we walk in the commands, we shall be a blessing to many - for we will be bringing them the blessed Besorah (Good News).

Galatians 3:13-14 “Messiah redeemed us from the curse of the Torah, having become a curse for us - for it has been written, “Cursed is everyone who hangs upon a tree.” 14 in order that the blessing of Abraham might come upon the nations in Messiah **יהושע**, to receive the promise of the Spirit through belief.”

“The curse of the Torah” is DEATH!!!
That is what Messiah redeemed us from!



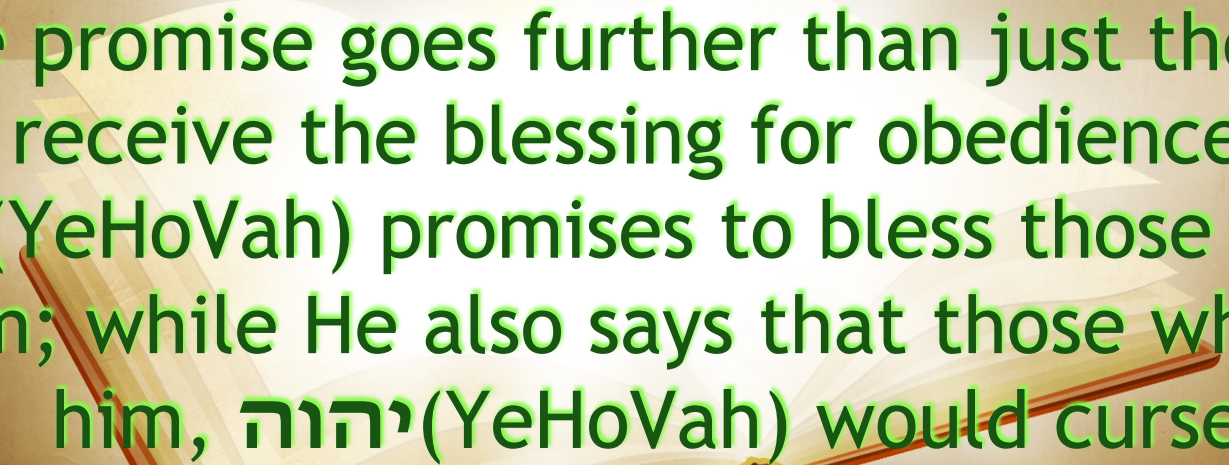
From death and not from obedience to the Torah itself, but rather, the ‘**curse**’ (singular) of the Torah, which is death - in order that we may be a blessing, as the blessing of Abraham comes upon us, as we receive the Spirit of Truth through ‘**belief**’, which is an active and obedient expression of our reliance and trust in our Creator and Redeemer as marked by our guarding of His commands, and by the guarding of the commands, we are seen as sons of Abraham!



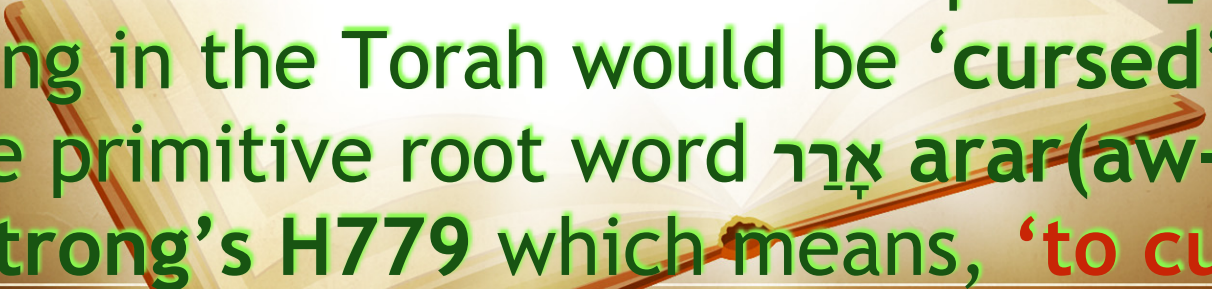
Gen 12:3 “And I shall bless those who bless you,
and curse him who curses you. And in you all the
clans of the earth shall be blessed.”

Verse 3


The promise goes further than just those who receive the blessing for obedience, as יהוה (YeHoVah) promises to bless those who bless Abram; while He also says that those who despise him, יהוה (YeHoVah) would curse!!!



The Hebrew root word that is translated as 'curses', as in 'the one who curses you', is קָלַל qalal (kaw-lal') - Strong's H7043 which means, 'to be light, swift, trifling, cursed, despised' and pictures those who would despise Abram for walking in the Torah would be 'cursed' which is the primitive root word אָרַר arar (aw-rar') - Strong's H779 which means, 'to curse'.



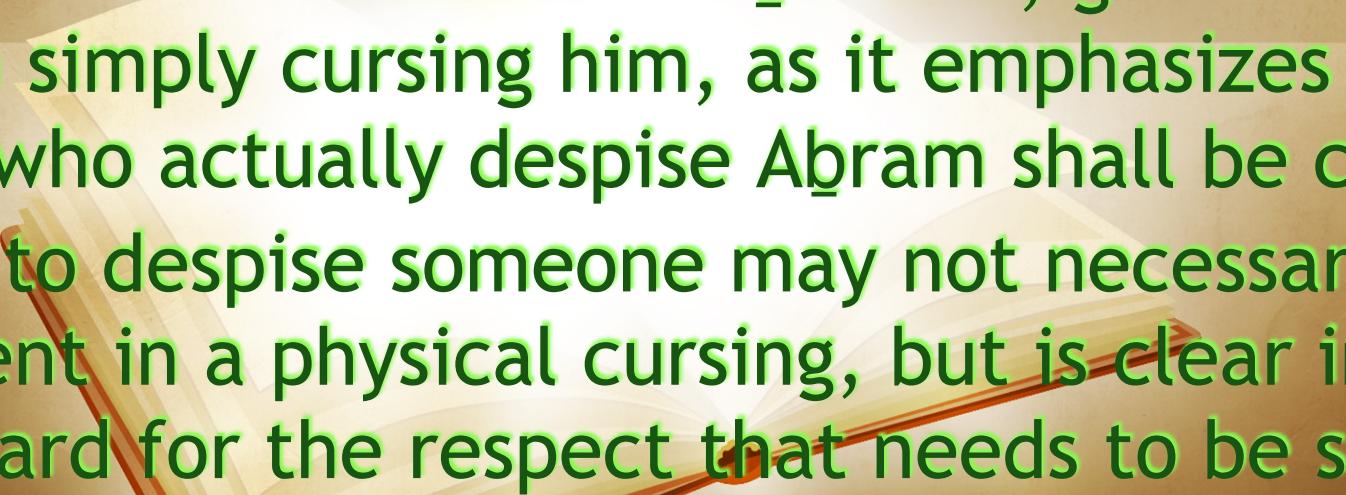
The Hebrew root word that is translated as 'blessed' is בָּרַךְ barak (baw-rak')- Strong's H1288 which means, **'to kneel, bless, abundantly bless'** and literally carries the meaning, **'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'**.



What is being set before us, is the following:
1) either the abundant blessing and shalom of
יהוה (YeHoVah) or

2) the absence or reversal thereof!!!

This promise to Abram, is significant in the great protection and provision of Elohim, toward Abram and his descendants forever!



This word that יהוה (YeHoVah) said: that He would curse those who cursed Abraham, goes further than simply cursing him, as it emphasizes that those who actually despise Abram shall be cursed. Now, to despise someone may not necessarily be evident in a physical cursing, but is clear in the disregard for the respect that needs to be shown!

We see this root word קָלַל qalal (kaw-lal')- Strong's H7043 being used in the following verse and is translated as **'despised'**:

Shemu'ěl Aleph/1 Samuel 2:30 “Therefore יהוה Elohim of Yisra'ěl declares, ‘I said indeed that your house and the house of your father would walk before Me forever.’ But now יהוה declares, ‘Far be it from Me, for those who highly esteem Me I highly esteem, and those who **despise** Me are lightly esteemed.”

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 (YeHoVah).

In Hebrew there is another word that is also translated as ‘despised’, which helps us better understand the severe warning of taking the Name of יהוה (YeHoVah) lightly, and it is seen in the following verse:

Yeshayahu/Isaiah 52:5 “And now, what have I here,” declares יהוה, “that My people are taken away for naught? Those who rule over them make them wail,” declares יהוה, “and My Name is **despised** all day continually.”

The Hebrew word that is translated here as ‘despised’ comes from the root word נָאָץ na‘ats (naw-ats’)- Strong’s H5006 and means, ‘to spurn, treat with contempt, blaspheme, scorn’, and it is used in:

Tehillah/Psalm 10:13 “Why do the wrong **scorn** Elohim? He has said in his heart, “It is not required.”

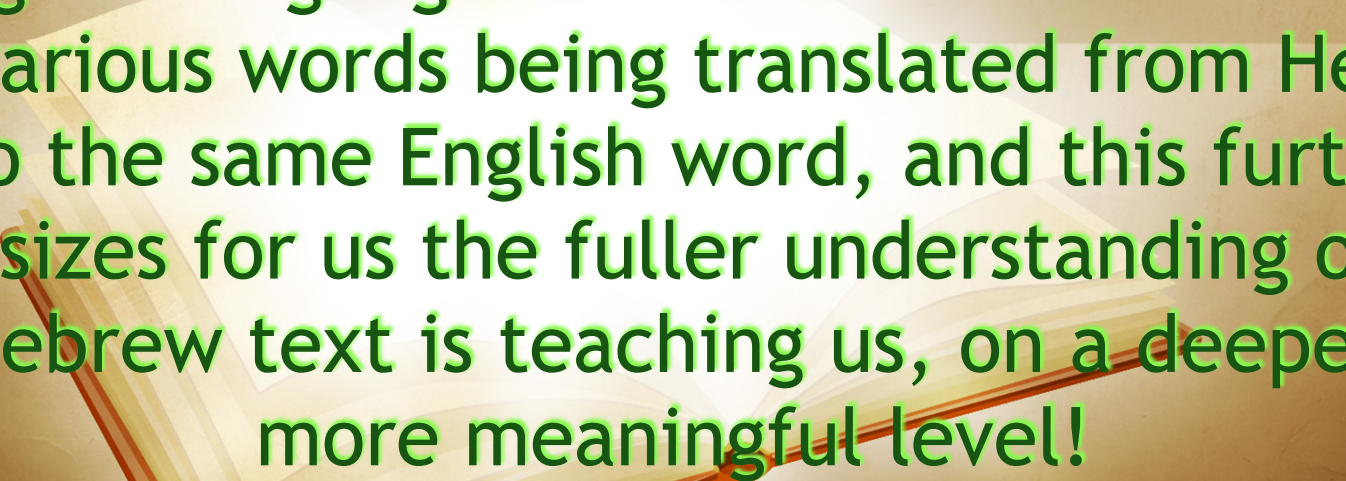
Those who disregard the commands of Elohim, blaspheme Him - especially when they say regarding the Torah, 'it is not required'!

Another very well-known verse in which we find another Hebrew word that is translated as 'despised' is seen 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 Hebrew root word that is used twice for ‘despised’, in this above verse, is בָּזָה bazah (baw-zaw) - Strong’s H959 which means, ‘to despise, despicable, contempt, careless, to be vile, worthless’.

The reason I am sharing these various words here, is so that we can, in our English understanding, get a clearer message, as to what it truly means to despise Elohim, His Name and His Covenant that He made with our father, Abraham!




In the Hebrew language, there are well over double the amount of words than that which is in the English language and hence the reason that we find various words being translated from Hebrew into the same English word, and this further emphasizes for us the fuller understanding of what the Hebrew text is teaching us, on a deeper and more meaningful level!

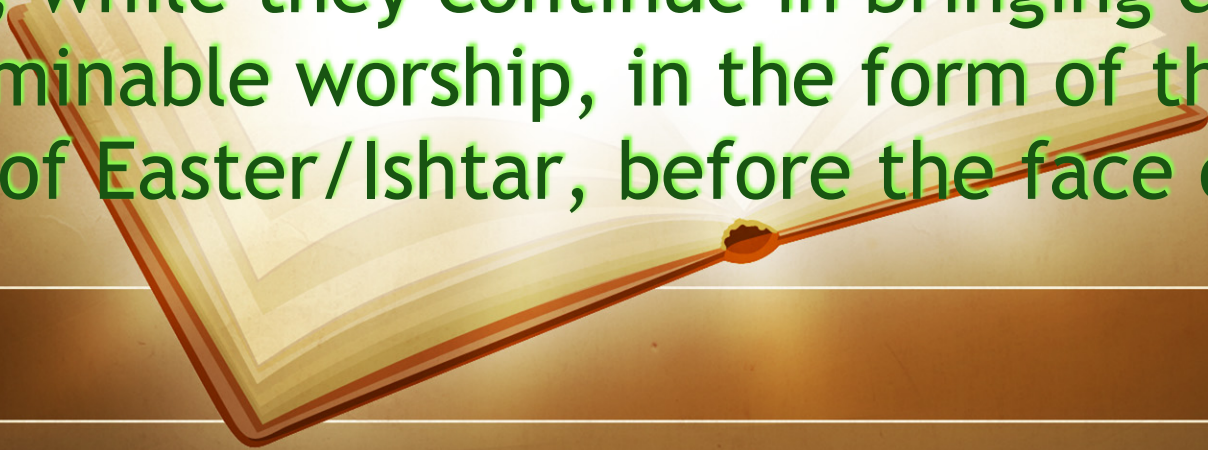
In the above verse from Mal'aḳi/Malachi, the answer to the question of how they were despising the Name of יהוה (YeHoVah) is given in the next verse:

Mal'aḳi/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.’”

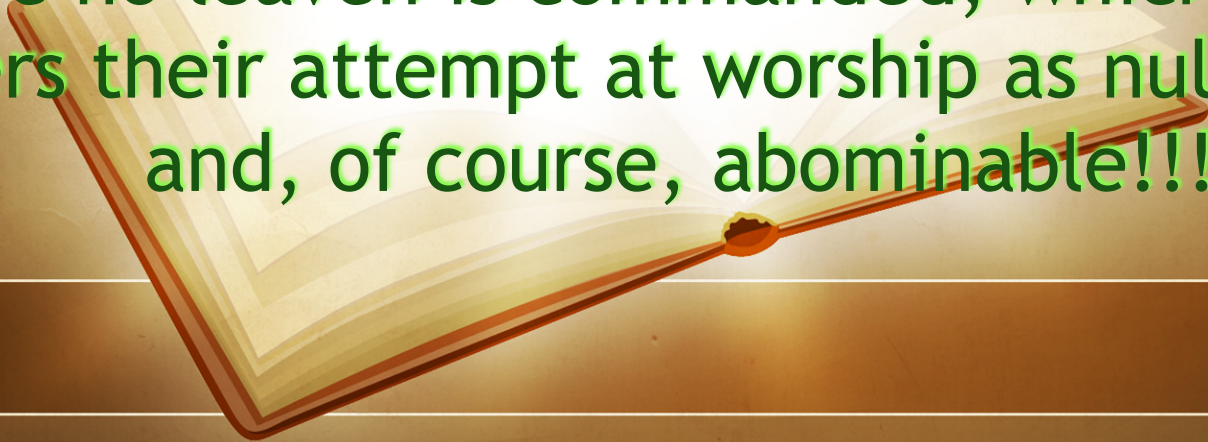
This rebuke, of how they were presenting defiled food and calling the table of יהוה (YeHoVah) despicable, is a clear rebuke as to how they were despising the Feasts of יהוה (YeHoVah), and contaminating their worship through a corrupt mix of pagan rooted sun-worship practices that had caused their festivals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



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

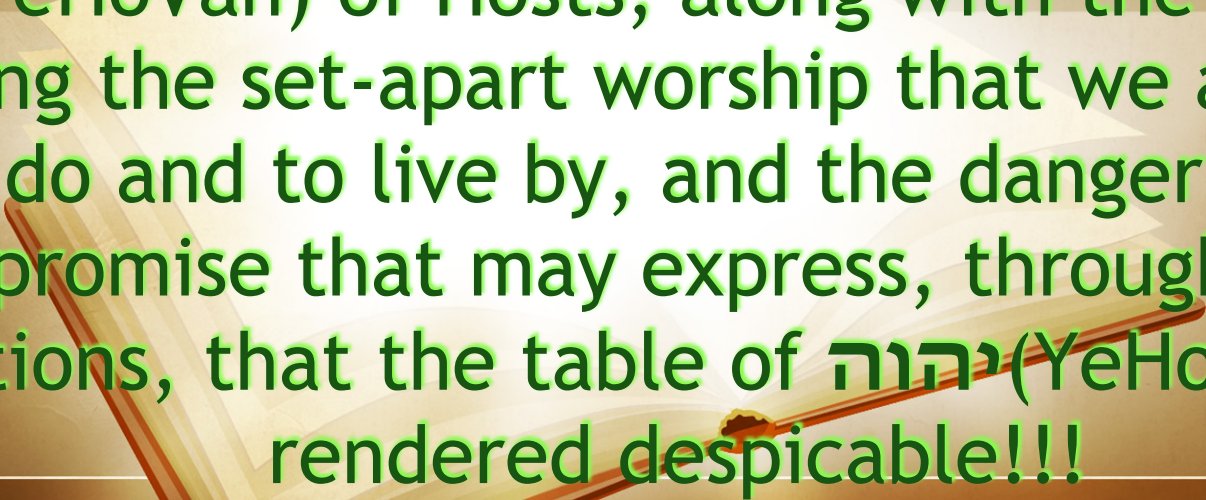


Many people may try to claim that they are worshipping Elohim, when they observe falsified sun-worship feasts, and **‘present defiled food’**, so to speak, as they eat yeast products during a feast where no leaven is commanded, which actually renders their attempt at worship as null and void and, of course, abominable!!!



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, by their actions of disobedience, call the
True Feast of Pěsaḥ/Passover and 7 days of
Unleavened Bread/Matzot despicable, which is a
word that also comes from the root word **בָּזָה**
bazah!

In this clear message, given to Abram in verse 3, we are given the picture of the dangers of 'despising' the Name of our Heavenly Father, יהוה (YeHoVah) of Hosts, along with the dangers of defiling the set-apart worship that we are called to do and to live by, and the danger of any compromise that may express, through defiled actions, that the table of יהוה (YeHoVah) is rendered despicable!!!

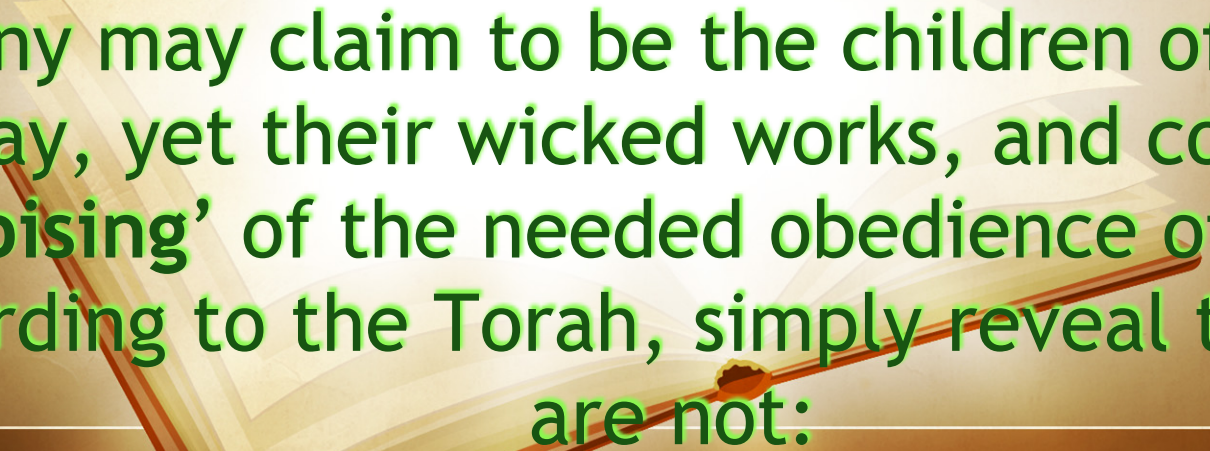


Anyone who defiles or despises the Name of יהוה (YeHoVah), as well as anyone who despises His Feasts, shall be cursed by יהוה (YeHoVah). Debarim/ Deuteronomy 27 & 28 are chapters that lay out for us a very clear list of 'curses' that will come upon us as a result of disobedience!

In recognizing Abram as the father of our faith in יהוה (YeHoVah), we are also reminded of the words of Messiah, who called the hypocritical Pharisees, who claimed to be sons of Abraham, sons of the devil:

Yohanan/John 8:39 “They answered and said to Him, “Abraham is our father.” יהושע said to them, “If you were Abraham’s children, you would do the works of Abraham.”

So many may claim to be the children of Abraham today, yet their wicked works, and continual ‘despising’ of the needed obedience of walking according to the Torah, simply reveal that they are not:



Yohanan/John 8:44 “You are of your father the devil, and the desires of your father you wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks of his own, for he is a liar and the father of it.”

Therefore, the warning is very clear for us today - to ‘despise’ Abram is to despise the loving-commitment of walking in the righteousness of the Torah and obeying all that יהוה (YeHoVah) has commanded us, His children!

Cursed or blessed?

The promise given to Abraham by יהוה (YeHoVah), was that He would 'bless those who bless Abraham'!

We 'bless Abraham' by walking as he walked and therefore, walk in obedience to the commands of Elohim and we know from Scripture that יהוה (YeHoVah) blesses the righteous and protects them from harm and any curse that the enemy may try to bring against the righteous:

Tehillah/Psalm 5:12 “For You bless the righteous,
O יהוה; You surround him with favour as with a
shield.”

In this powerful melody of praise unto Elohim,
Dawid knew that he could boldly come to the
throne of Elohim and seek favour in his time of
distress, with the full assurance that his prayers
would be heard; and that through his diligent
seeking of, and loving, יהוה (YeHoVah) with all his
heart that he would experience the true blessing
and protection of Elohim, for:

**יהוה (YeHoVah) BLESSES THE
RIGHTEOUS AND SURROUNDS
THEM WITH FAVOUR!**



The Hebrew word that is translated as 'You bless' comes from the root word בָּרַךְ *barak* (baw-rak')- Strong's H1288 and means, 'to abundantly bless' and literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.




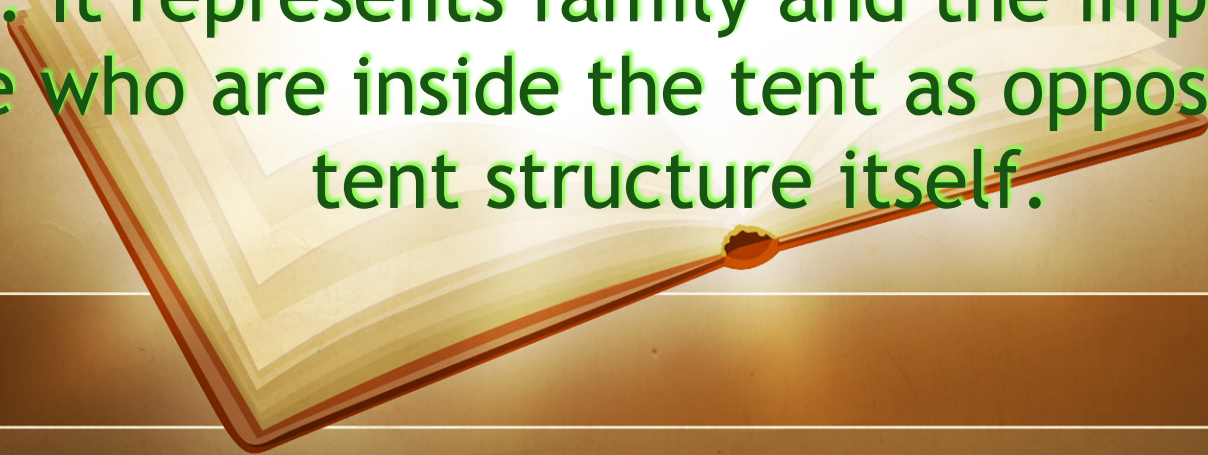
The ancient pictographic script has the Hebrew word for **bleſs** - בָּרַךְ **barak** (baw-rak')- Strong's H1288 pictured as:




ש ב ר

Beyt - بَیْت:


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.

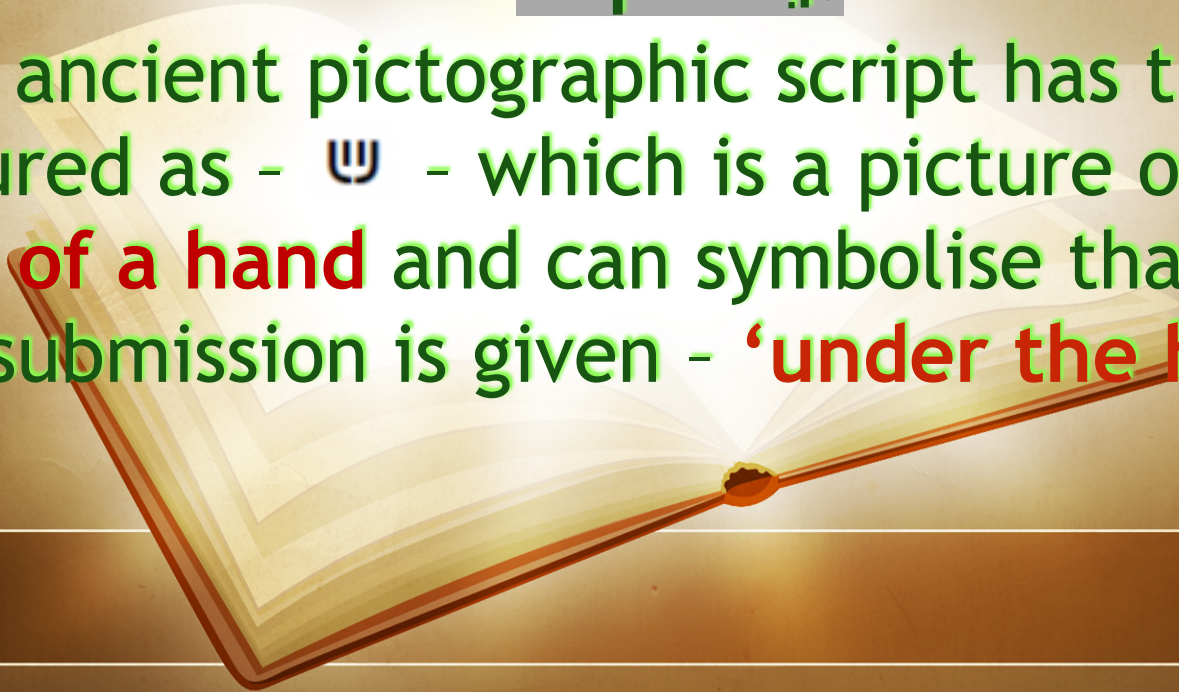


Resh - ר:

The ancient pictographic 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.

Kaph - קָ:

The ancient pictographic script has this letter pictured as -  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - **‘under the hand’**



From the pictographic rendering of this word we are able to clearly see who it is who blesses us -

THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS OPEN AND REVEALED HAND TO HIS OWN!

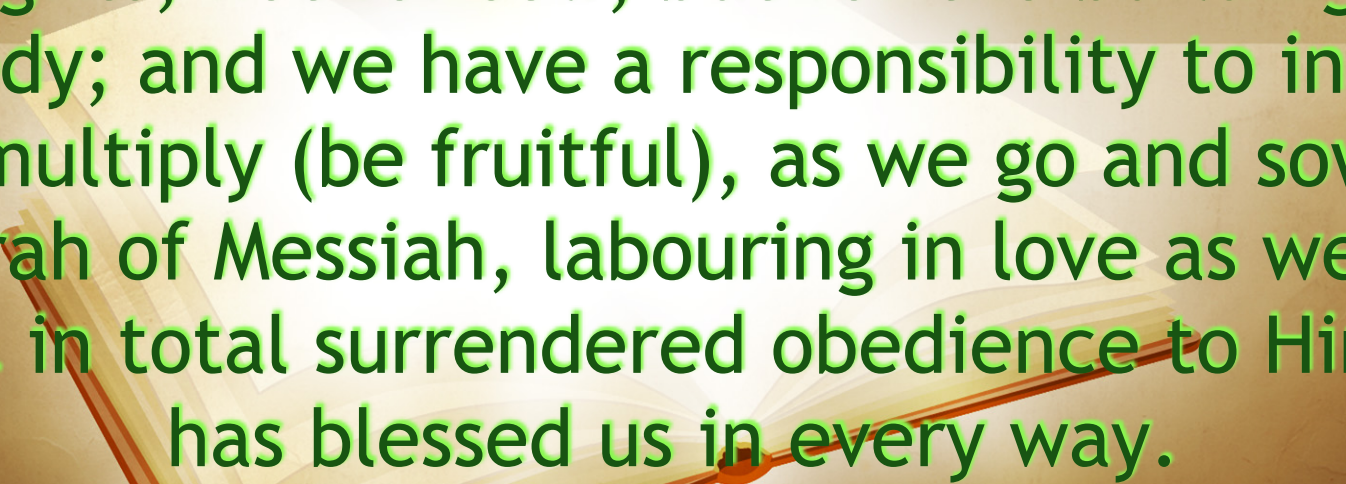


Our Mighty Master and Elohim came down to bless
us and redeem us from all lawlessness!

That is more than enough reason for us to respond
positively to the call to rejoice, shout for joy and
exult in **יהושע** Messiah, our Master, Elohim,
Saviour and King!

**יהוה (YeHoVah) BLESSES THE RIGHTEOUS
AND SURROUNDS THEM WITH FAVOUR!**

In other words: **THE HEAD OF THE HOUSE HAS
SHOWN HIS HAND - what a blessing!!!**



יהוה (YeHoVah) blesses us and gives us wonderful gifts, and we are expected to bear fruit and use those gifts; not for self, but for the building up of the body; and we have a responsibility to increase and multiply (be fruitful), as we go and sow the Besorah of Messiah, labouring in love as we give our all in total surrendered obedience to Him who has blessed us in every way.

Eph'siyim/Ephesians 1:3 “Blessed be the Elohim and Father of our Master יהושע Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah”

All of His commands are blessings that open the doors for us to become abundantly fruitful and able to sow seeds of His Besorah (Good News) and Truth.



As we carefully consider this Truth and meditate on this very powerful prayer of protection, that was done with the playing of flutes, let us do our utmost to be found to be diligently guarding righteousness at all times!

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

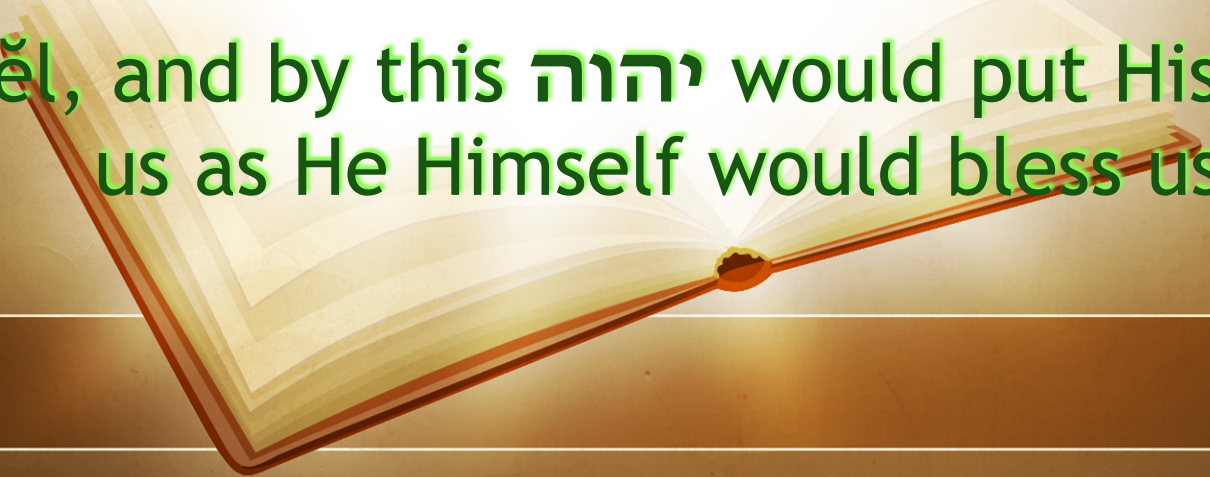
Tehillah/Psalm 106:3 “Blessed are those who guard right-ruling, who do righteousness at all times!”

In terms of a blessing that we as ‘children of Abraham’ receive, it seems fitting to recap, on how the children of Yisra’el were to be blessed, according to the instructions given to Mosheh, which he was to speak to Aharon and his sons, which we find in

Bemidbar/Number 6:22-27 “And יהוה spoke to Mosheh, saying, 23 “Speak to Aharon and his sons, saying, ‘This is how you bless the children of Yisra’el. Say to them: 24 “ יהוה bless you and guard you; 25 יהוה make His face shine upon you, and show favour to you; 26 יהוה lift up His face upon you, and give you peace.”” 27 “Thus they shall put My Name on the children of Yisra’el, and I Myself shall bless them.”

THE PRIESTLY BLESSING

יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'el, and by this יהוה would put His Name on us as He Himself would bless us.



Let us take a closer look at the words of this
'blessing' and get a further understanding to its
powerful meaning:

1 - BLESS - is the Hebrew word - בָּרַךְ barak (baw-rak')- Strong's H1288 and means, 'to abundantly bless' and literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.

2 - **GUARD/KEEP** - in the Hebrew is שָׁמַר **shamar** -
Strong's H8104 - **'keep watch,
preserve, guard, protect'**.

3 - **FACE** - comes from the root word - פָּנִים
paniyim or פָּנֶה **paneh** - Strong's 6441 -
'face, faces, appearance, presence' and can also
carry the understanding of the presence or
wholeness of being.

4 - SHINE - אֹר 'or' - Strong's H215 - 'light (noun) and give light or shine (verb) - bring illumination'.

5 - FAVOUR - חָנַן ḥanan - Strong's H2603 - 'merciful, favour' and also carries the meaning of providing protection.

6 - GIVE - שׁוּם suwm (soom)- Strong's H7760 -
'to put, to place, to set; set down in a fixed and
arranged place'

7 - PEACE - שָׁלוֹם shalom - Strong's H7965 -
'wholeness, completeness, soundness,
welfare, peace, health, prosperity, well-being,
safety, protection', and comes from the
primitive root שָׁלַם shalem - Strong's H7999
which means, 'to be complete or sound,
rewarded, make full restitution'.

7 powerful words that are contained in this blessing as commanded by יהוה that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvelous love and compassion for us and what He does for us through His blessing us as He in a sense has **'bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him'**. This blessing in light of the understanding of the meaning of these 7 words could be expresses in English as follows:

יהוה WILL KNEEL BEFORE YOU PRESENTING GIFTS
AND WILL GUARD YOU WITH A HEDGE OF
PROTECTION.

יהוה WILL ILLUMINATE THE WHOLENESS OF HIS
BEING TOWARD YOU BRINGING ORDER AND HE
WILL BEAUTIFY YOU.

יהוה WILL LIFT UP HIS WHOLENESS OF BEING AND
LOOK UPON YOU AND HE WILL SET IN PLACE ALL
YOU NEED TO BE WHOLE AND
COMPLETE.

Gen 12:4 So Abram left, as יהוה had commanded him, and Lot went with him. And Abram was seventy-five years old when he set out from Haran.



Verse 4

Abram was 75 years old when he left Haran!

This is a powerful example for us to show that no one is too old to change! Abraham did not use any excuses or try to give any reason why he could not go at the command of Elohim, even though he did not even know where he was going to!!!

Ib'rim/Hebrews 11:8 "By belief, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going."

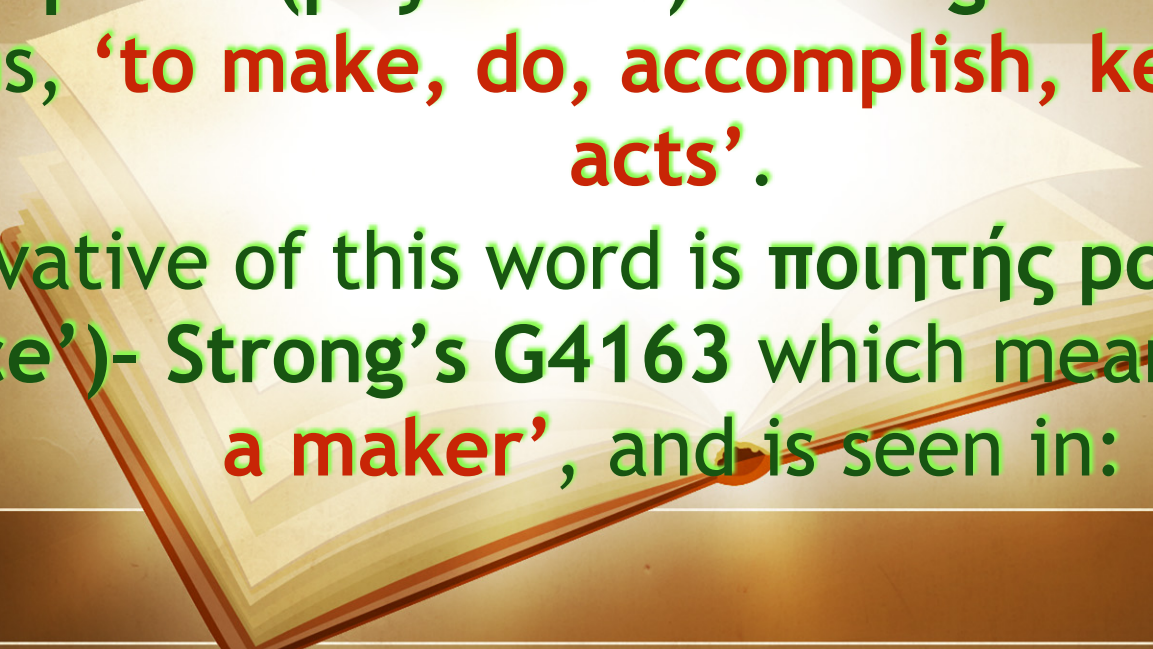
The Greek word that is used here for 'obeyed' is ὑπακούω hupakouō (hoop-ak-oo'-o)- Strong's G5219 which means, 'to listen, attend to, to submit to, to heed and obey' and is made up of two words:

1 - ὑπό hupo (hoop-o')- Strong's G5259 which means 'under' and further means, 'to be controlled by' or, 'in subjection to'.

2 - ἀκούω akouō (ak-oo'-o)- Strong's G191 which means, 'hearing, to hear, listen, give heed, understand, attend to, consider what is being said'.

Clearly, we can see here that Abram was ‘under’ or ‘in subjection to’ making himself available to ‘hear, and listen carefully and consider’ the instructions of Elohim and then do what he had heard, showing that he, in fact, was in subjection to the ‘commands’ of Elohim! He was not just a hearer, but also a doer of the Word!!!

Mattithyahu/Matthew 7:24 “Therefore everyone who hears these words of Mine, and **does** them, shall be like a wise man who built his house on the **rock**”



The Greek word that is translated as ‘does’ is ποιέω poieō (poy-eh’-o)- Strong’s G4160 which means, **‘to make, do, accomplish, keep, work, acts’**.

A derivative of this word is ποιητής poiētēs (poy-ay-tace’)- Strong’s G4163 which means, **‘a doer, a maker’**, and is seen in:

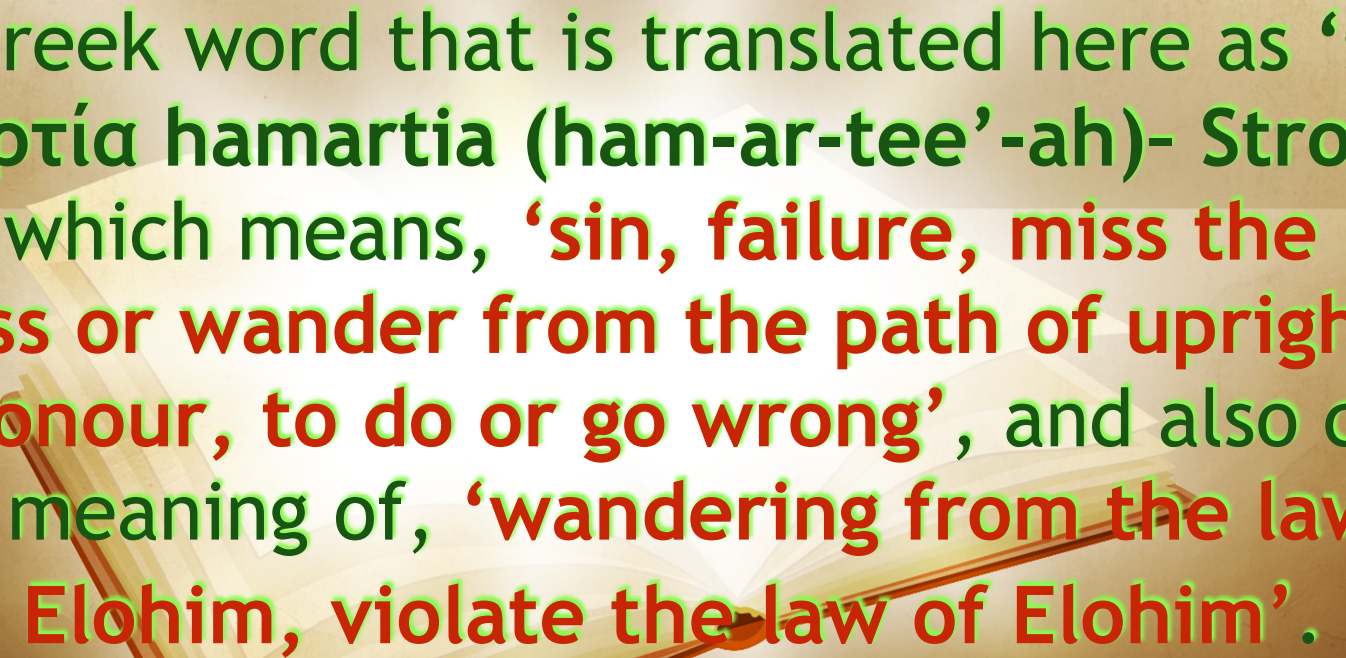
Ya'aqob/James 1:21-25 "Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. 22 And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

The word translated as 'doing' (of the Torah) is also a derivative of ποιέω poieō and is the word ποίησις poiēsis (poy'-ay-sis)- Strong's G4162 which means, **'deed, making, doing, performing, in his doing (in the obedience he renders the law)'**.

These verses are very clear in telling us that the true hearer of the word, guards it and performs it, as his obedience renders the law under which he submits!

There are many people who claim to be ‘doing’ what the Word says, yet they are simply living lawless lives, as their actions reveal their clear disregard for the Torah as are merely ‘doing’ lawlessness, which is to be operating or performing acts without clear instructions with no regard for the laws of Elohim:

Yohanan Aleph/1 John 3:4 “Everyone doing sin also does lawlessness, and sin is lawlessness.”



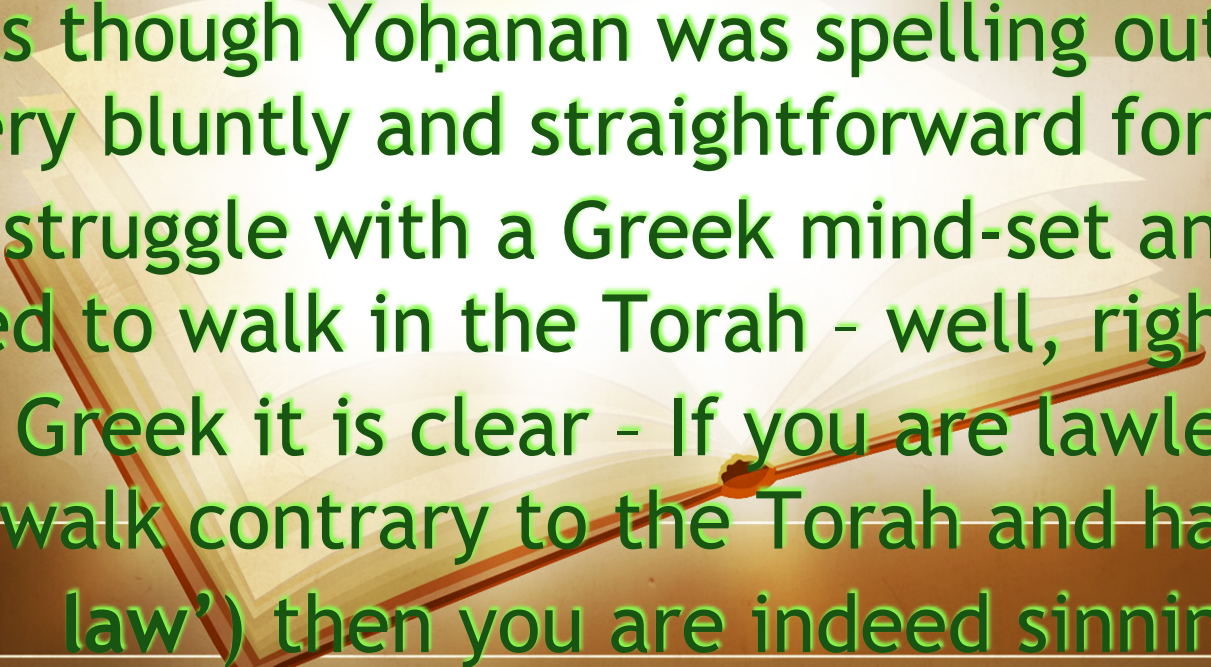
The Greek word that is translated here as 'sin' is ἁμαρτία hamartia (ham-ar-tee'-ah)- Strong's G266 which means, 'sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong', and also carries the meaning of, 'wandering from the law of Elohim, violate the law of Elohim'.

We also should know by now, yet I will remind you once again, that the Greek word that is used for 'lawlessness' is the word ἀνομία anomia (an-om-ee'-ah)- Strong's G458 which means, **'lawlessness or lawless deeds, unrighteousness'** and comes from the root word ἀνόμος anomos (an'-om-os)- Strong's G459 meaning, **'lawless or without law, transgressors'**.

This Greek word ἄνομος anomos - Strong's G459 is a construct of two words:

- 1) α alpha - Strong's G1 used as a negative prefix, and
- 2) νόμος nomos (nom'-os)- Strong's G3551 which means, **'that which is assigned, law, laws, principle'**.

Therefore, lawlessness simply, and very clearly, means to be without law!



This verse from Yohanan Aleph/1 John 3:4 spells it out very plainly for those who seem to miss the fact that to not walk in the Torah is sin! It is as though Yohanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah - well, right here, in the Greek it is clear - If you are lawless (that is to walk contrary to the Torah and have 'no law') then you are indeed sinning!

ἁμαρτία hamartia (ham-ar-tee'-ah)- Strong's
G266 is ἀνομία anomia (an-om-ee'-ah)- Strong's
G458



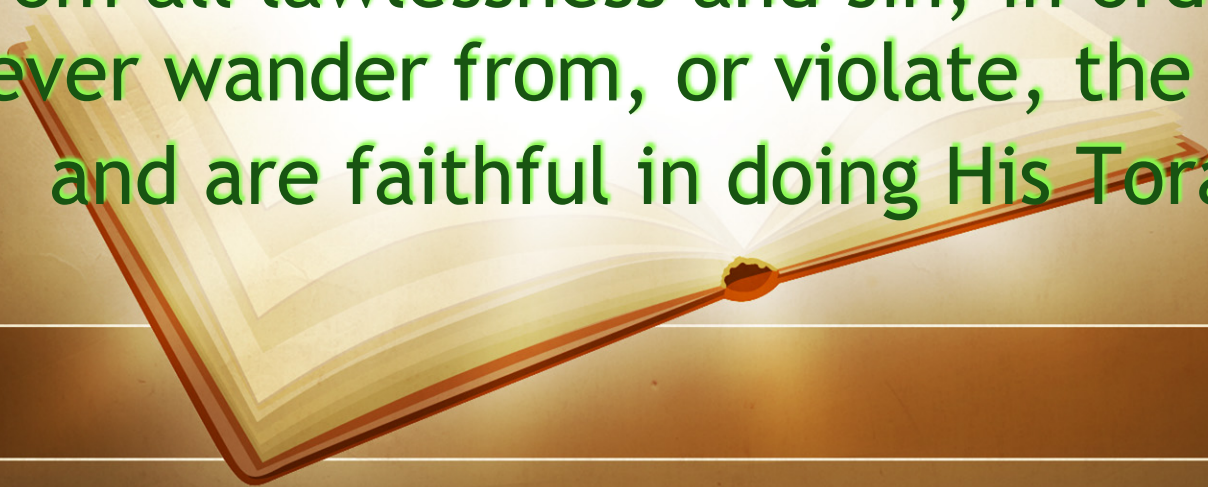
Titos/Titus 2:11-14 “For the saving Gift of Elohim has appeared to all men, 12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, 13 looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour יהושע Messiah, 14 who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works.”

The Greek word that is used here for 'redeem' λυτρόω lutroō (loo-tro'-o)- Strong's G3084 which literally means, 'to release by paying a ransom, redeem' - in other words Messiah has paid the price for us and released us from lawlessness by paying the ransom for our lives with His Blood.

Sha'ul tells us in:

Romiyim/Romans 6:18 "And having been set free from sin, you became servants of righteousness."

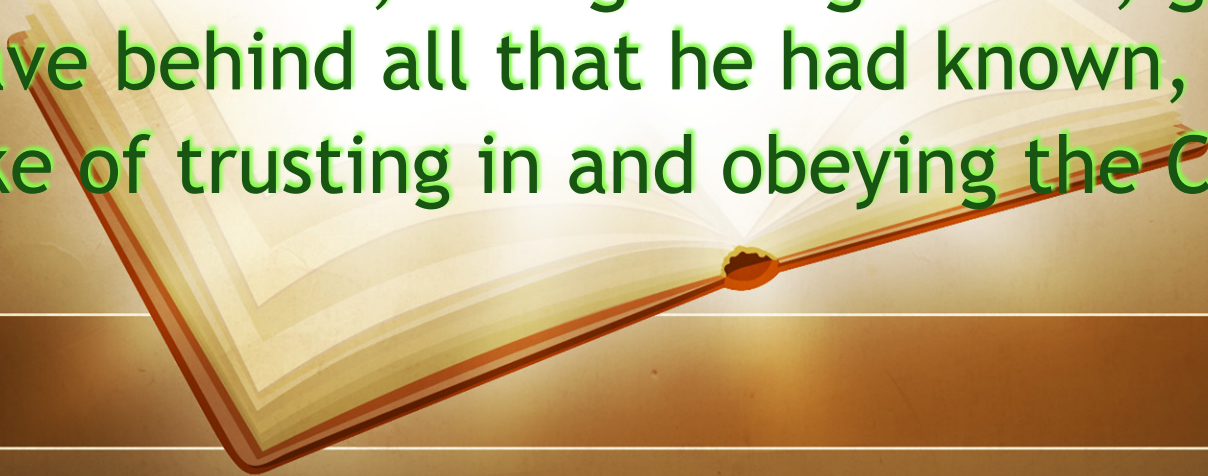
So, in other words, we can see that The Master
יהושע Messiah has redeemed us and set us
free from all lawlessness and sin, in order that we
never wander from, or violate, the Torah
and are faithful in doing His Torah!



Abram left Haran!

The Hebrew word חָרָן Haran (kaw-rawn')-
Strong's H2771 means, **'mountaineer, or
crossroads'** and what we can learn from this, is
that Abram stood at a **'crossroad'** in his life,
where he had to choose to listen and obey the
Word of יהוה, or be stuck in his ways and refuse
to move and rather hold on to tradition and family
that refuses to budge!

He made the choice of listening to and obeying the Word of יהוה, as commanded, and as a result he would, at a good age of 75, get up and leave behind all that he had known, for the sake of trusting in and obeying the Creator!



The 'father of our faith' was a doer of the Word and so too should we be - no matter our age or circumstances.

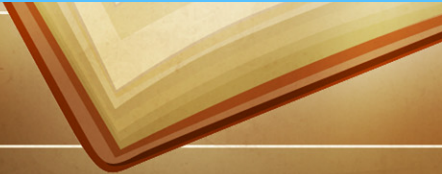
The fact that we are discovering the Truth, places us at a crossroads where a clear choice must take place to follow The Word of Elohim, as we walk 'in' Messiah and realize that we are to hear, guard and do all His commands and be 'in subjection to' His clear Torah that lights our path!

Abram left and Lot went with him!

It appears that Lot followed by choice rather than being commanded to leave - he chose to follow Abraham and the name of - לוֹט Lot (lote)- Strong's H3876 means, 'covering', which tells us that he recognized the True covering and protection of Elohim, by following the one who would be blessed by Elohim!

Gen 12:5 And Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the beings whom they had acquired in Haran, and they set out for the land of Kena'an. And they came to the land of Kena'an.

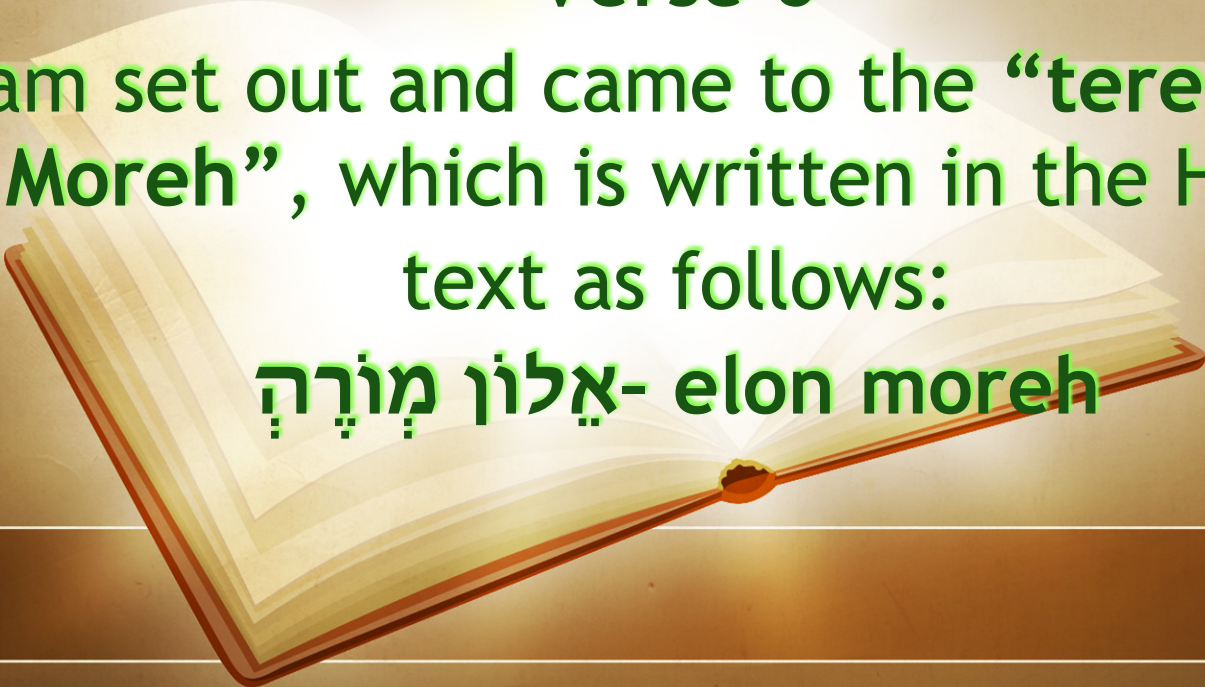
Gen 12:6 And Abram passed through the land to the place of Shekem, as far as the terebinth tree of Moreh. At that time the Kena'anites were in the land.



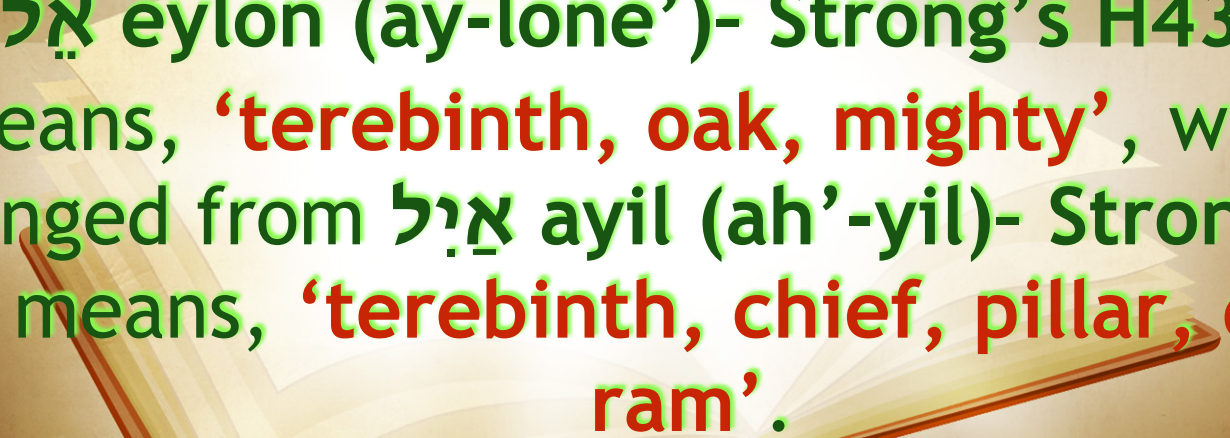
Verse 6

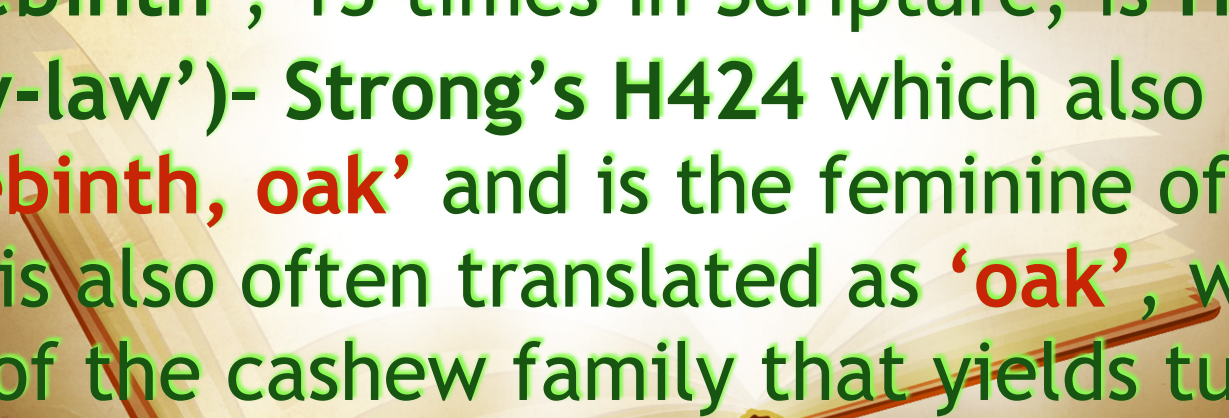
Abraham set out and came to the “terebinth tree of Moreh”, which is written in the Hebrew text as follows:

אֵלֹן מֹרְהָ - elon moreh

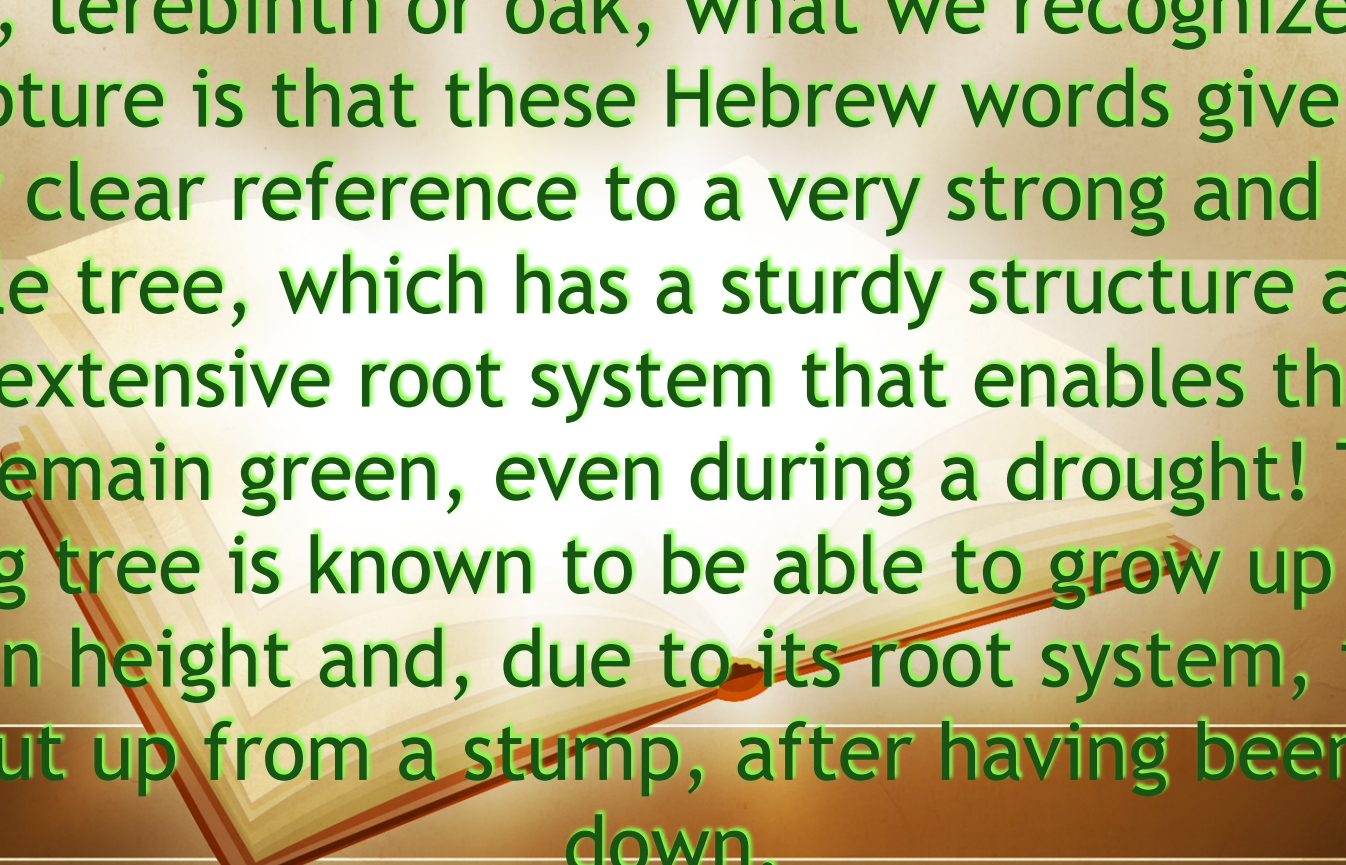


The Hebrew word that is translated as 'terebinth' is **אֵילֹן** eylon (ay-lone')- Strong's H436 which means, '**terebinth, oak, mighty**', which is prolonged from **אֵיל** ayil (ah'-yil)- Strong's H352 which means, '**terebinth, chief, pillar, door post, ram**'.





The other Hebrew word that is translated as ‘terebinth’, 13 times in Scripture, is **עַיְלָה** *eylah* (ay-law’)- Strong’s H424 which also means, **‘terebinth, oak’** and is the feminine of **אֵיִל** *ayil*, and is also often translated as **‘oak’**, which is a tree of the cashew family that yields turpentine.

An open book is shown in the background, with a stylized tree illustration on the pages. The tree has a thick trunk and a dense canopy of green leaves. The book is open, showing the pages and the spine. The background is a warm, golden-brown color with a subtle texture.

While some may debate whether these words mean, terebinth or oak, what we recognize from Scripture is that these Hebrew words give us a very clear reference to a very strong and very durable tree, which has a sturdy structure as well as an extensive root system that enables the tree to remain green, even during a drought! This strong tree is known to be able to grow up to 40 feet in height and, due to its root system, it can sprout up from a stump, after having been cut down.

Let us take a closer look at the Terebinth tree, as it is strategically used in Scripture, along with its mentioned locations:

The 1st reference to a terebinth tree, in Scripture, is recorded here in **Berēshith/Genesis 12:6**. This was where **יהוה** appeared to **Abram!**



יהוה physically made Himself visible to Abram at this terebinth tree, which was at 'Moreh'; and the Hebrew word מוֹרֶה Moreh (mo-reh')- Strong's H4176 means, **'teacher'** and comes from the root word יָרָה yarah (yaw-raw')- Strong's H3384 which means, **'to throw or shoot, direct, instruct, teach, teacher'**, which is the root from which we get the Hebrew word תּוֹרָה torah (to-raw')- Strong's H8451 which means, **'utterance', 'teaching', 'instruction' or 'revelation' from Elohim'**, and it was here at this 'Mighty Tree' that Abram met His Teacher - יהוה Elohim, who is The Good Teacher, and received clear instructions:

lyob/Job 36:22 "See, Ėl is exalted by His power; who is a Teacher like Him?"

The terebinth tree was known for its good shade and it is under this tree that he stopped and, in one sense, this is where he met with his Mighty Teacher, as he found shade under the pressing heat of his journey, in a land filled with Kena'anites:

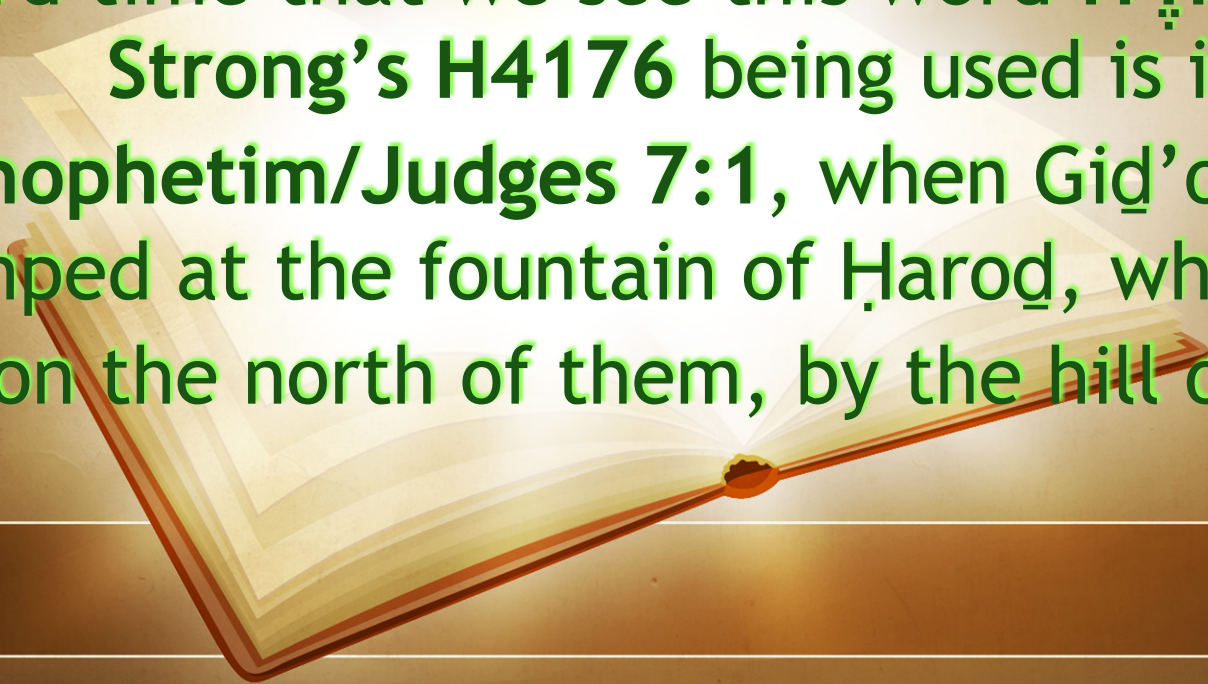
Tehillah/Psalm 121:5 “ יהוה is your guard; יהוה is your shade at your right hand.”

The term מוֹרֶה Moreh - Strong's H4176, as the name of a place, is used 3 times in Scripture; and the other times that we see this word being used, is secondly, when Mosheh was giving reference to Yisra'ěl, of this very location where Abram had met יהוה, as a marker of where they would proclaim the blessing and curses on Mount Gerizim and Ėybāl, when they had crossed the Yarděn! (Debarim/Deuteronomy 11:30).

This can also remind us that we, who have
'crossed over', and understand the clear blessings
and curses of Scripture will keep our eyes on our
Good Teacher and Master, יהושע
Messiah:

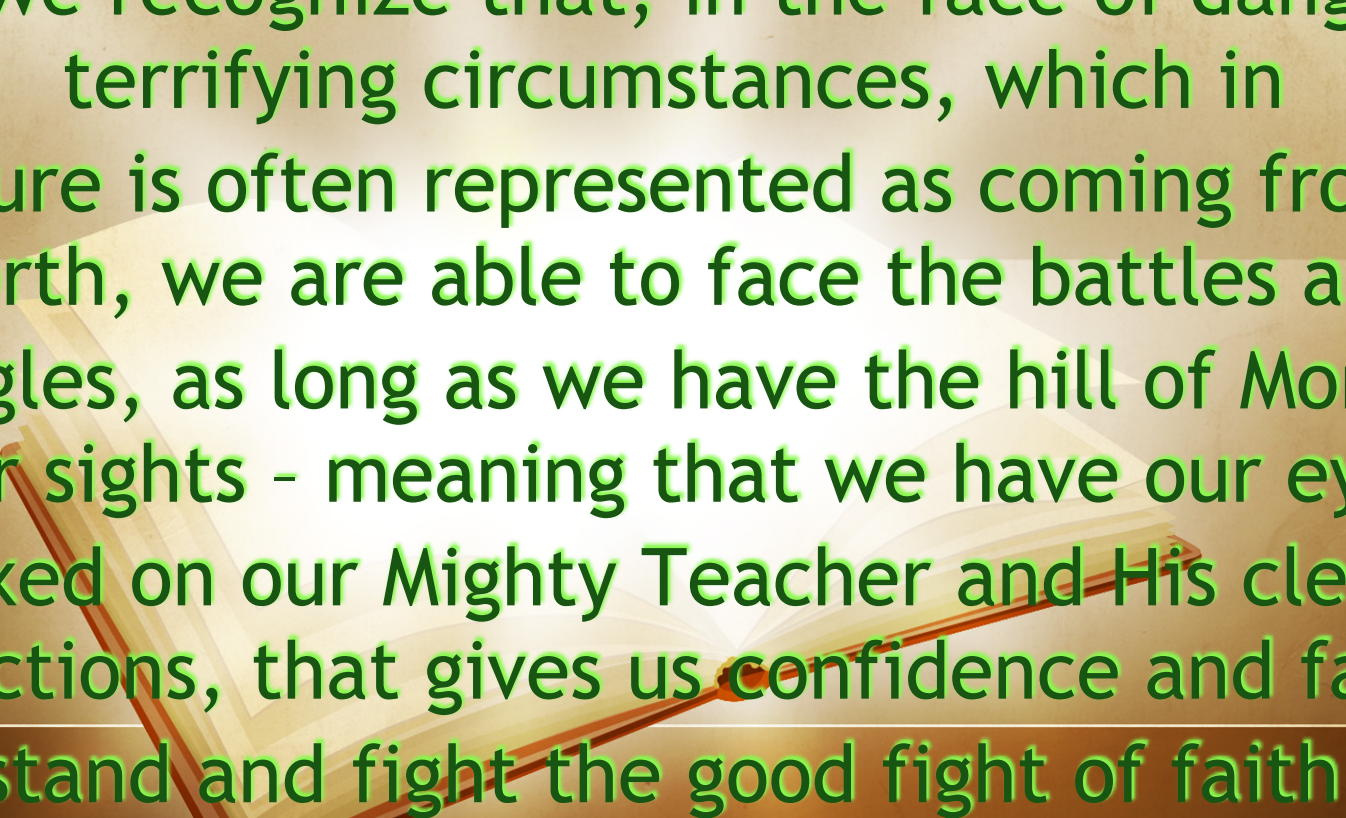
Yohanan/John 13:13 "You call me Teacher and
Master, and you say well, for I am."

The 3rd time that we see this word מוֹרֶה Moreh -
Strong's H4176 being used is in
Shophetim/Judges 7:1, when Gid'on was
encamped at the fountain of H̄arod, while Midyan
was on the north of them, by the hill of Moreh.



The Hebrew word **Harod** comes from the root word **חָרַד** **ḥarad** (khaw-rad')- Strong's H2729 which means, **'trembling, to be terrified, frightened, afraid'**.

This, in itself, carries a great encouragement for us, especially when we understand the full story of **Gid'on**, who overcame huge terrifying obstacles and frightening enemies, as he fixed his eyes and trust on **יהוה**.



Here, we recognize that, in the face of danger and terrifying circumstances, which in Scripture is often represented as coming from the north, we are able to face the battles and struggles, as long as we have the hill of Moreh in our sights - meaning that we have our eyes fixed on our Mighty Teacher and His clear instructions, that gives us confidence and faith to stand and fight the good fight of faith!

We have a Teacher of Righteousness - and as good, faithful students we must take careful heed to hear, guard and do all He teaches us through His Word - then we will be equipped to face the tough battles in life!

Yo'ěl/Joel 2:23 “And you children of Tsiyon, be glad and rejoice in יהוה your Elohim, for He shall give you the Teacher of Righteousness, and cause the rain to come down for you, the former rain and the latter rain, as before.”

The Hebrew phrase that is translated here as ‘the Teacher of Righteousness’ is:

הַמּוֹרֶה לְצַדִּיקָה - hamoreh litsdaqqah

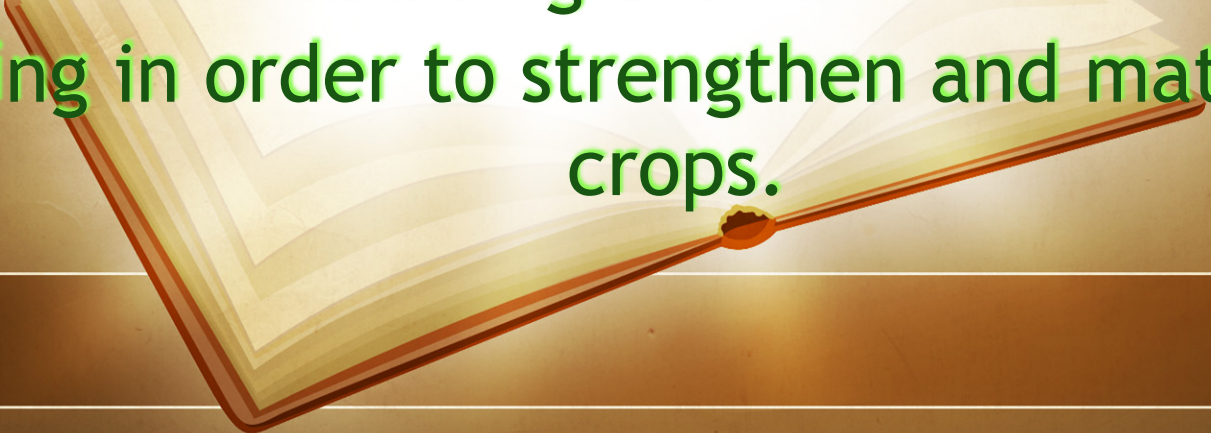
This comes from the root words:

1) מוֹרֶה Moreh (mo-reh’)- Strong’s H4175, which is a noun that means, ‘early rain, teacher, archer’

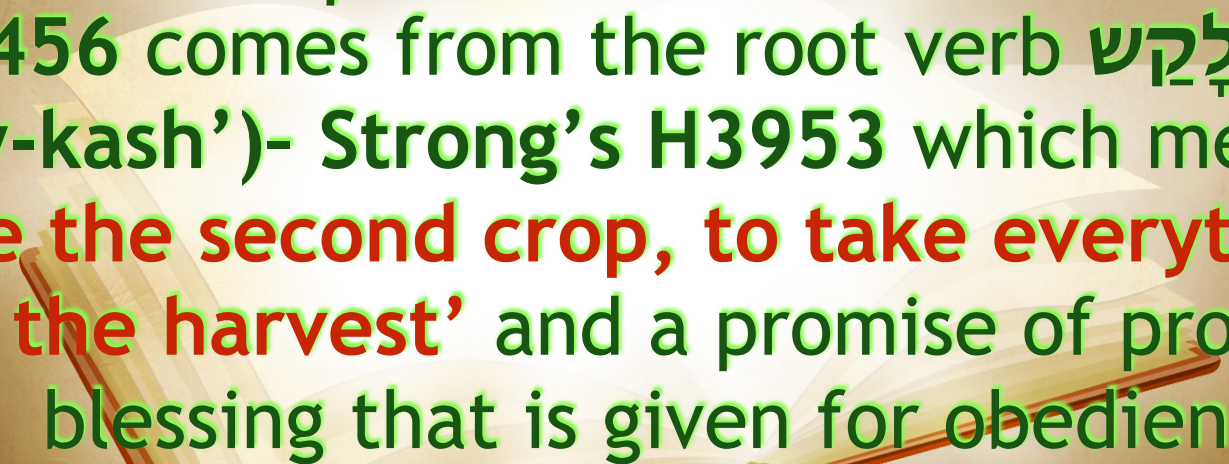
2) צַדִּיקָה tseḏaqah (tsed-aw-kaw’)- Strong’s H6666 meaning, ‘righteousness, righteous acts, merits, righteous deeds’.

The Hebrew word מוֹרֶה Moreh - Strong's H4175 is used twice in this verse and is also translated as 'former rain', highlighting for us the clear prophecy of Messiah, the Teacher of Righteousness, that would come as the former rain, as well as the latter rain - depicting a clear prophecy of His two comings - firstly as the Teacher of righteousness and then as the latter rain!

The Hebrew word that is translated as 'latter rain' is מַלְקוֹשׁ malqosh (mal-koshe')- Strong's H4456 which means, '**latter rain, spring rain**' and is understood as being the rains that come in late Spring in order to strengthen and mature the crops.



This word מְלֻקֹּשׁ malqosh (mal-koshe')- Strong's H4456 comes from the root verb לָקַשׁ laqash (law-kash')- Strong's H3953 which means, **'to take the second crop, to take everything, to glean the harvest'** and a promise of provision and blessing that is given for obedience!



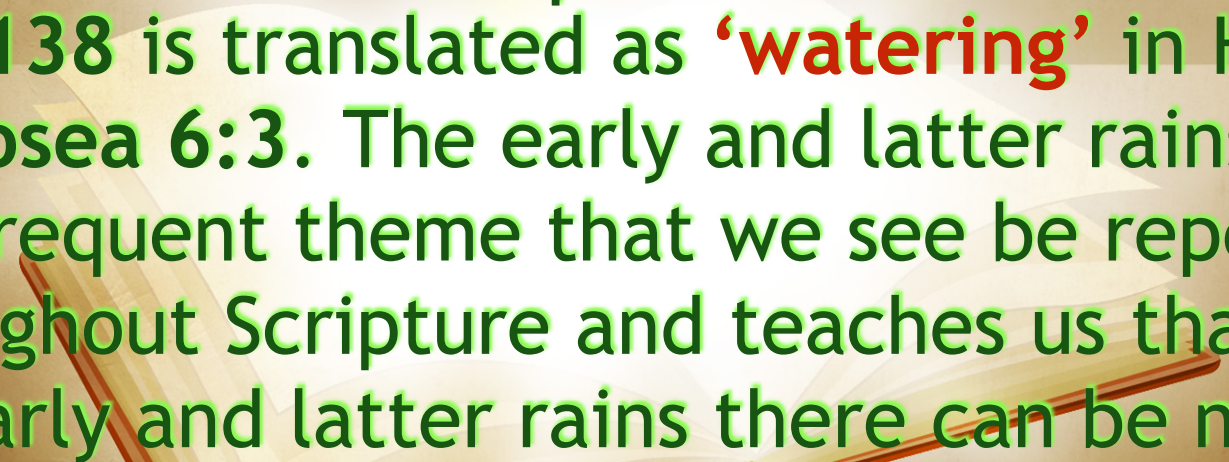
If His commands were guarded, then יהוה would send both the EARLY rain and the LATTER rain!

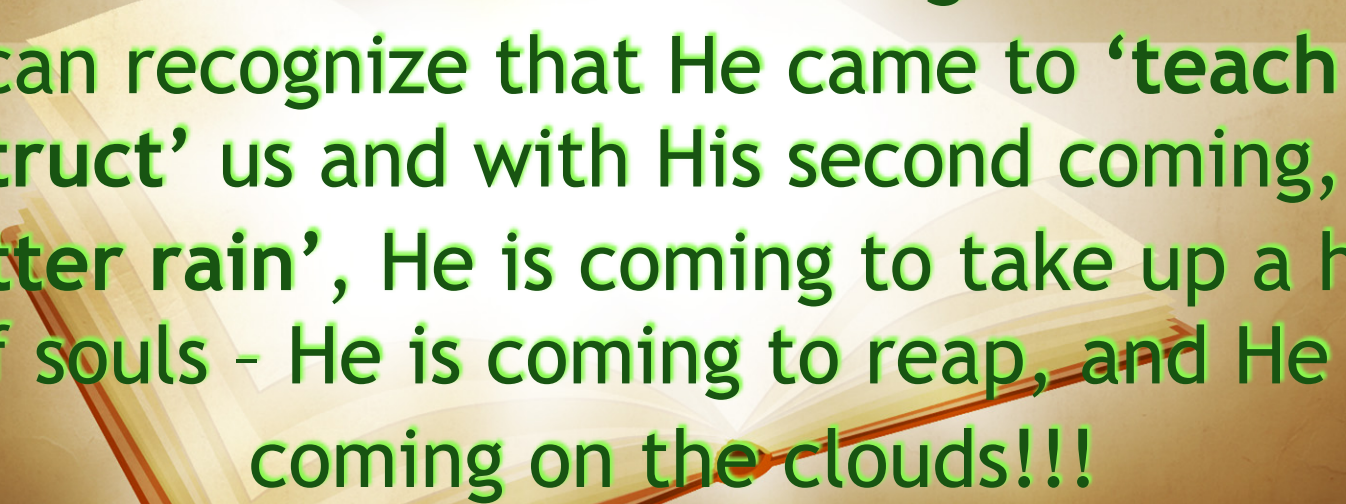
Debarim/Deuteronomy 11:13-14 “And it shall be that if you diligently obey My commands which I command you today, to love יהוה your Elohim and to serve Him with all your heart and with all your being, 14 then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil.”

The Hebrew word that is translated as 'early rain' in Debarim/Deuteronomy 11:14 is the word יוֹרֵה yoreh (yo-reh')- Strong's H3138 which is the active participle of the word יָרָה yarah (yaw-law')- Strong's H3384 which means, 'to throw or shoot, direct, instruct, teach, teacher', which is the root from which we get the Hebrew word תּוֹרָה torah (to-law')- Strong's H8451 means,

'utterance', 'teaching', 'instruction' or 'revelation' from Elohim'.

The Hebrew word יוֹרֶה yoreh (yo-reh')- Strong's H3138 is translated as **'watering'** in Hoshēa/ Hosea 6:3. The early and latter rains are a frequent theme that we see be repeated throughout Scripture and teaches us that without the early and latter rains there can be no harvest!



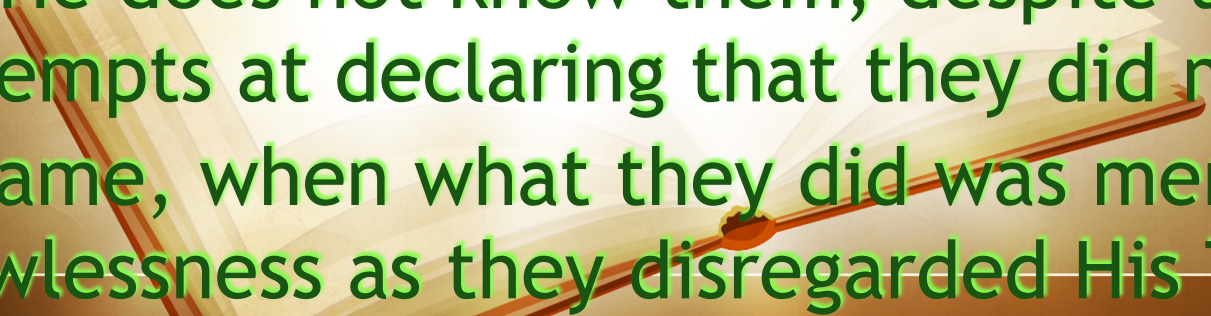


What we recognize from the early and latter rain, is that with the first coming of Messiah, we can recognize that He came to 'teach and instruct' us and with His second coming, 'as the latter rain', He is coming to take up a harvest of souls - He is coming to reap, and He is coming on the clouds!!!

Ok, so I have highlighted the clear picture of rain and the early and later rains, which are both essential for a strong and mature harvest.

It is with this in mind, that I want to us to consider the need for us to understand how important יהוה's rain is for us, and when I say that, I mean His teaching and instruction; for without it we are not able to be made strong and become mature in יהושע Messiah, who is both our Teacher of righteousness and the 'gatherer of the after crop'!

Those who whore, do not have a teacher that will come and nourish them; as the Good teacher will clearly rebuke the rebellious who have whored and reject them, by declaring that He does not know them, despite their vain attempts at declaring that they did much in His Name, when what they did was mere acts of lawlessness as they disregarded His Torah!



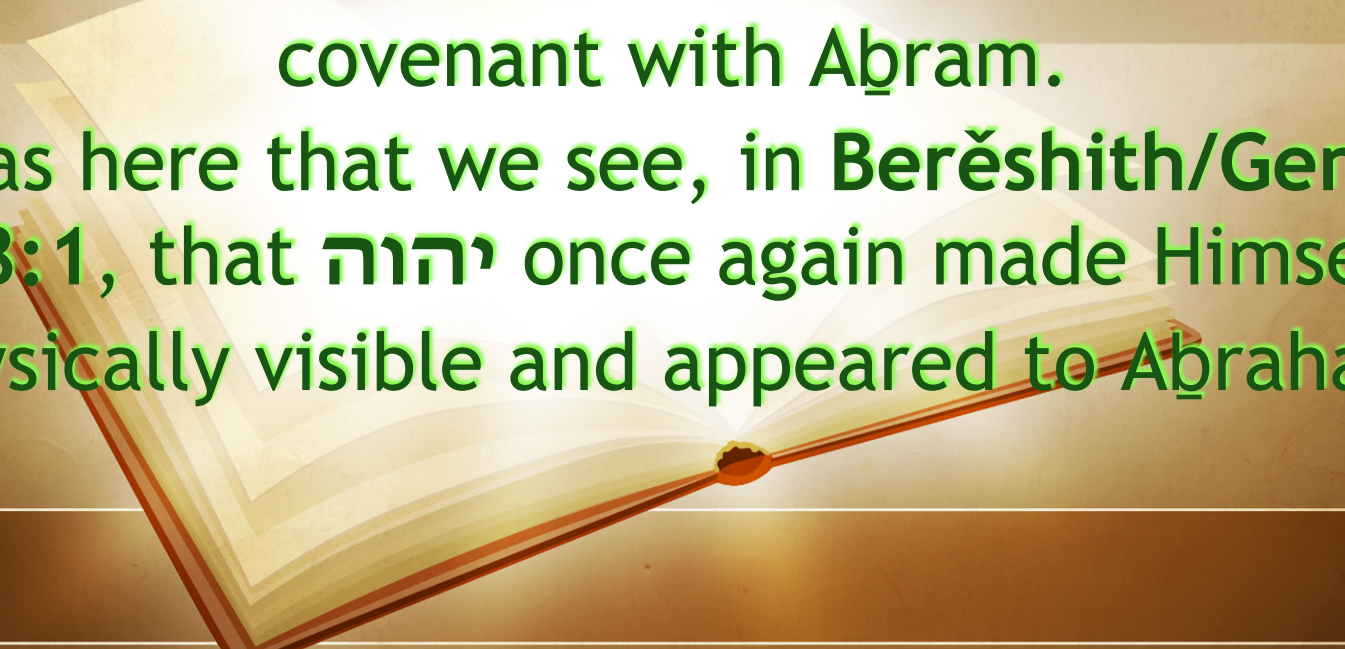
Mattithyahu/Matthew 7:21-23 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”

The 2nd place that we see a reference being made to a 'terebinth tree' is at מַמְרֵי Mamrē (mam-ray')- Strong's H4471 which means, **'strength or fatness'**.

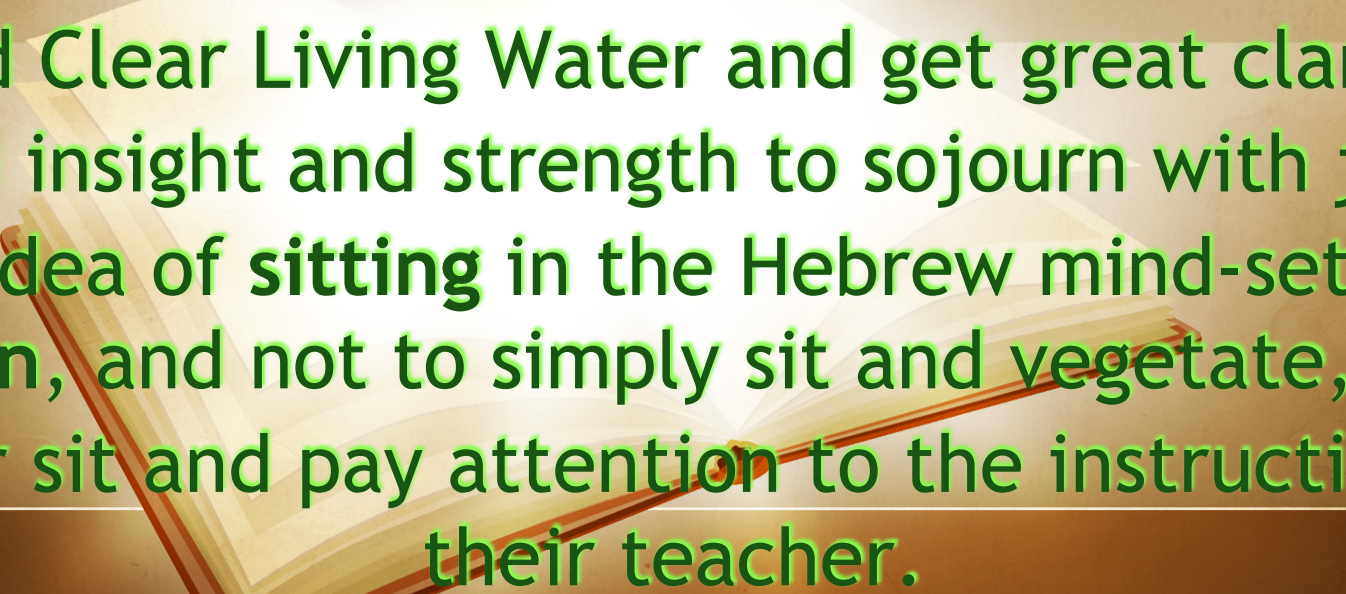
This word is used 10 times and was the location where Abram moved to and dwelt by the terebinth trees of Mamrē, which was in Hebron, and it was here that he also built a slaughter-place to יהוה.

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

It was here that we see, in **Berēshith/Genesis 18:1**, that **יהוה** once again made Himself physically visible and appeared to Abraham.




Abraham was 'sitting' at the 'tent door' of his tent by the terebinth trees of Mamrē; and the root word used for 'sitting' is יָשַׁב yashab (yaw-shab')- Strong's H3427 meaning, 'sit, dwell, remain, abide, inhabit, sitting still' and a modern word derived from this word, which is translated as 'school', is 'yeshiva'.



‘**Sitting/ dwelling**’, in the Hebraic mind-set, is an idiom for learning; and it is at the Master’s Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy! The idea of **sitting** in the Hebrew mind-set is to learn, and not to simply sit and vegetate, but rather sit and pay attention to the instructions of their teacher.

The Hebrew word **יָשַׁב** *yashab* - Strong's H3427, which means, **'sit, dwell, remain, abide, inhabit, sitting still'**, is pictured in the ancient pictographic text as follows:



יָשַׁב


Yod - יָ:




The ancient script has this letter as **‘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!

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.

Beyt - בַּיִת

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, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Looking at this word in the ancient script helps us understand further 'how' we are to dwell as sojourners - for it is by the 'outstretched arm and hand of יהוה' that we are able to sit and listen, meditate on, and guard to do, His Word, giving thanks to Him, as we are built up in Messiah, as the Dwelling Place of Elohim!

**OBEDIENCE (WORKS)
TO THE WORD (COMMANDS)
OF THE HOUSE**

These pictographs that render the root word יָשַׁב
yashab (yaw-shab')- Strong's H3427 can give us
the following meaning:

WORK THE WORD OF THE HOUSE



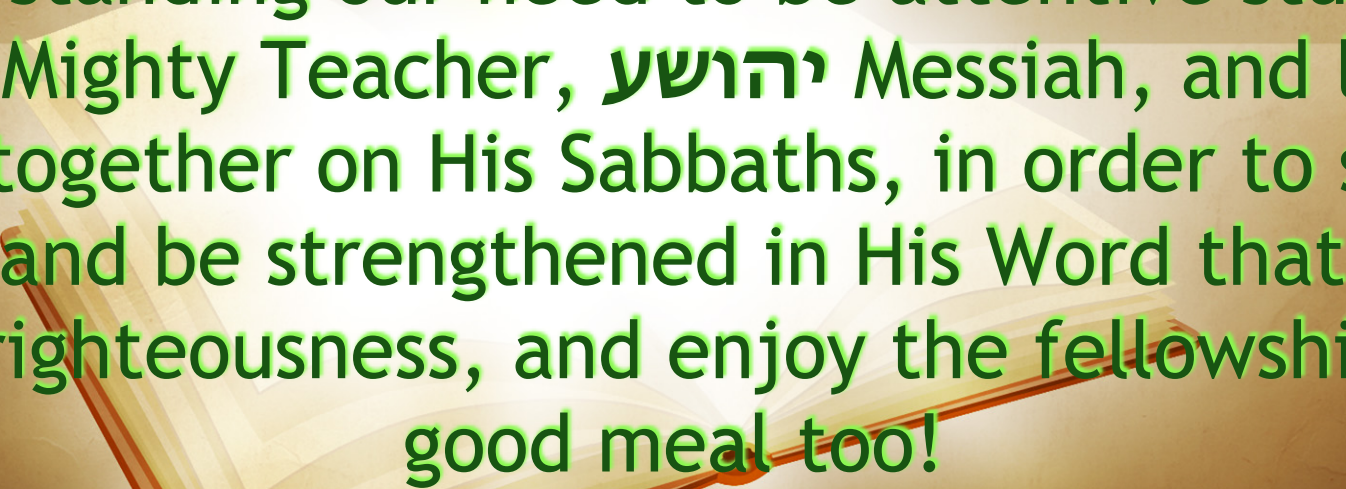
In our ability to properly 'dwell', as we should, then we are to work the Word of the House, which instructions we have clearly been given as we have been diligently sitting and hearing, in order to become doers of the Word.

We know that the Torah of The House is set-apartness and that we are to pursue apartness and in order to do that, to 'dwell', emphasizes one who is diligently being a hearer and doer of the Word and not just a hearer only!

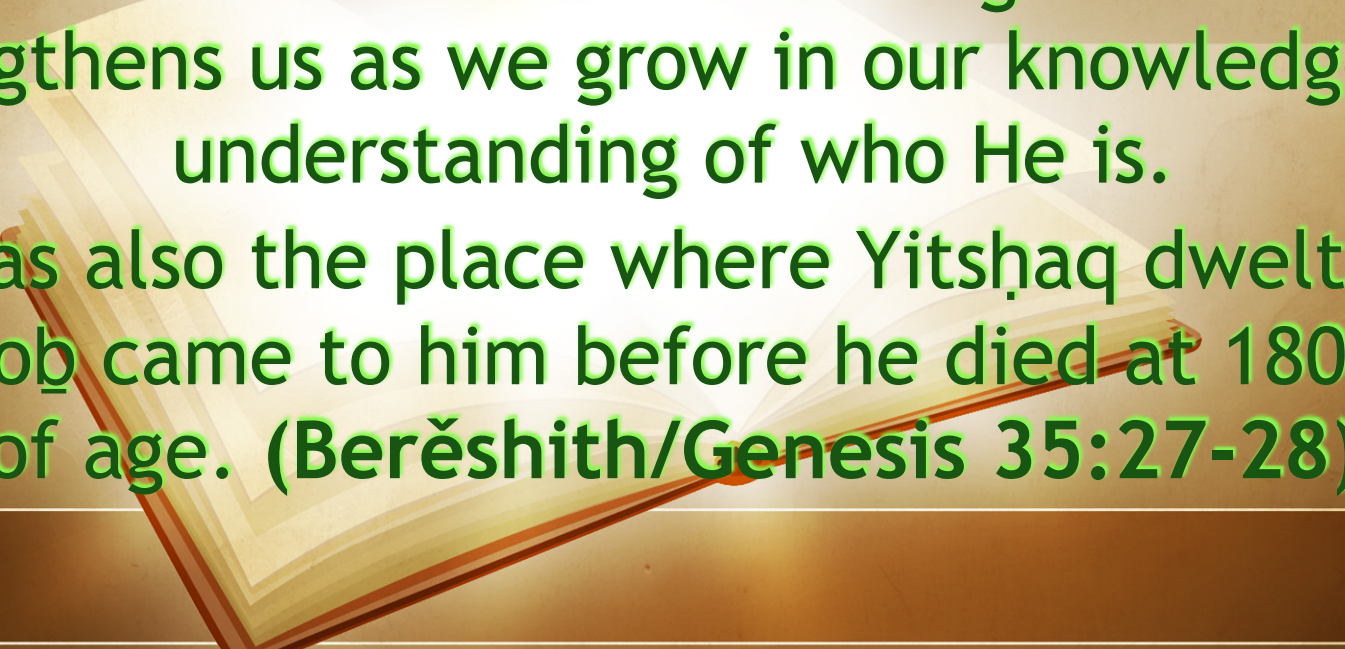
To be proper dwellers, is to be proper doers of the Word of the house!

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

It was here that Abraham ate a meal with יהוה and two Messengers, just before judgement over Sedom and Amorah was passed and delivered!



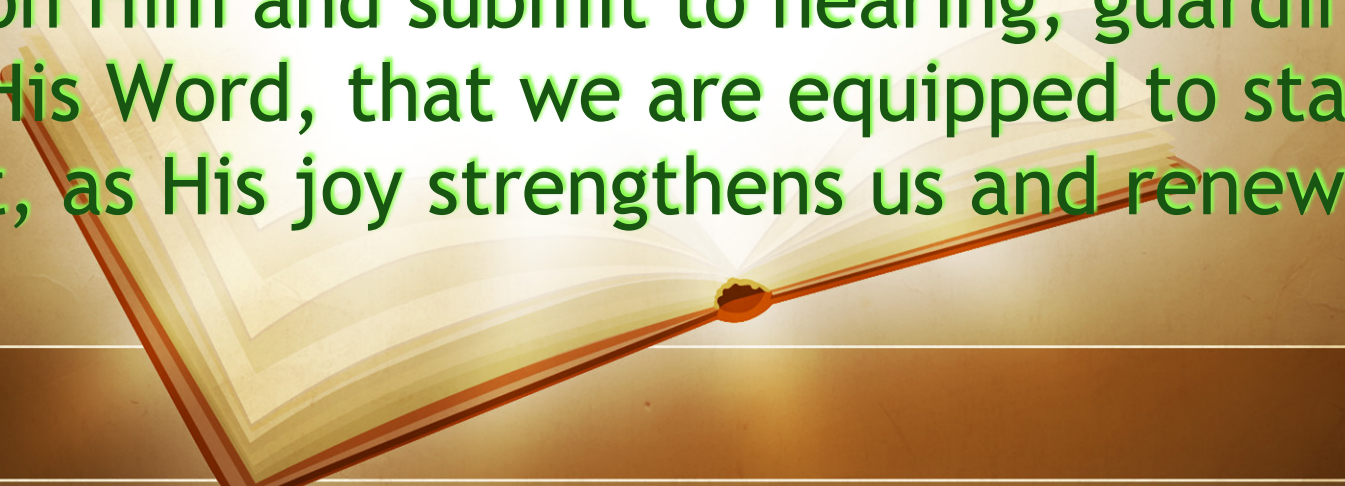
This location also gives us great insight in understanding our need to be attentive students of our Mighty Teacher, **יהושע** Messiah, and love to come together on His Sabbaths, in order to sit and learn and be strengthened in His Word that leads us in righteousness, and enjoy the fellowship of a good meal too!



It is when we gather, as diligent talmidim, that He makes Himself visible to us through His Word and strengthens us as we grow in our knowledge and understanding of who He is.

This was also the place where Yitshaq dwelt, when Ya'aqob came to him before he died at 180 years of age. (Berēshith/Genesis 35:27-28)

Moreh = Teacher and Mamrě = Strength - for it is: as we submit to our Good Teacher and fix our eyes on Him and submit to hearing, guarding and doing His Word, that we are equipped to stand and fight, as His joy strengthens us and renews us!



The 3rd location that we see, in Scripture, being 'marked' by a 'terebinth tree' is צֶעֱנַיִם Tsa'ananniym (tsah-an-an-neem')- Strong's H6815 which means, 'removings', and is the plural of the word צָעַן tsa'an (tsaw-an')- Strong's H6813 which means, 'to wander, travel, taken down'.

It is in Yehoshua/Joshua 19:33 where we are told that this place formed part of the borders of Naphtali (naf-taw-lee')- נַפְתָּלִי- Strong's H5321 - whose name means, 'wrestling'.

This place is also used in **Shophetim/Judges 4:11** where **Heber**, of the children of the father-in-law of Mosheh, had come to after separating himself from the Qeynites, before Baraq and Deborah went up and destroyed Sisera.

This terebinth at **צֶעַנְנִים Tsa'ananiym** was beside **קִדְשׁ Qedesh(kaw-dash')**- Strong's H6943 which means, **'set-apart place'**.

What we can learn from this terebinth tree location, is that we who have been called out of darkness and are a set-apart people of Elohim, will recognize how we have all wrestled with the removal of our old ways, and all the vain inherited traditions and lies.

Therefore, as we live set-apart lives, we must remove all falsehood and compromise, in order to truly live set-apart lives unto our Mighty Teacher and Master!

The 4th place we find a terebinth tree being mentioned, as a key marker or location, is at שְׁכֶם Shekem (shek-em')- Strong's H7927 which means, **'back or shoulder'**.

It was here at Shekem that Ya'aqob dug a well - the well where יהושע met the Shomeroni woman and so opened the door for the return of the lost sheep of Yisra'el!

It was also here at the terebinth at Shekem that the masters of Shekem set up Abimelek, the son of Gid'on, as their king, after he had killed his 70 brothers! (Shophetim/Judges 9:6).

It was also here at Shek_{em} that Ya'aqob_u buried the idols under the terebinth tree. A very eventful place indeed! One that typically presents to us the clear choice of who we will serve and follow!

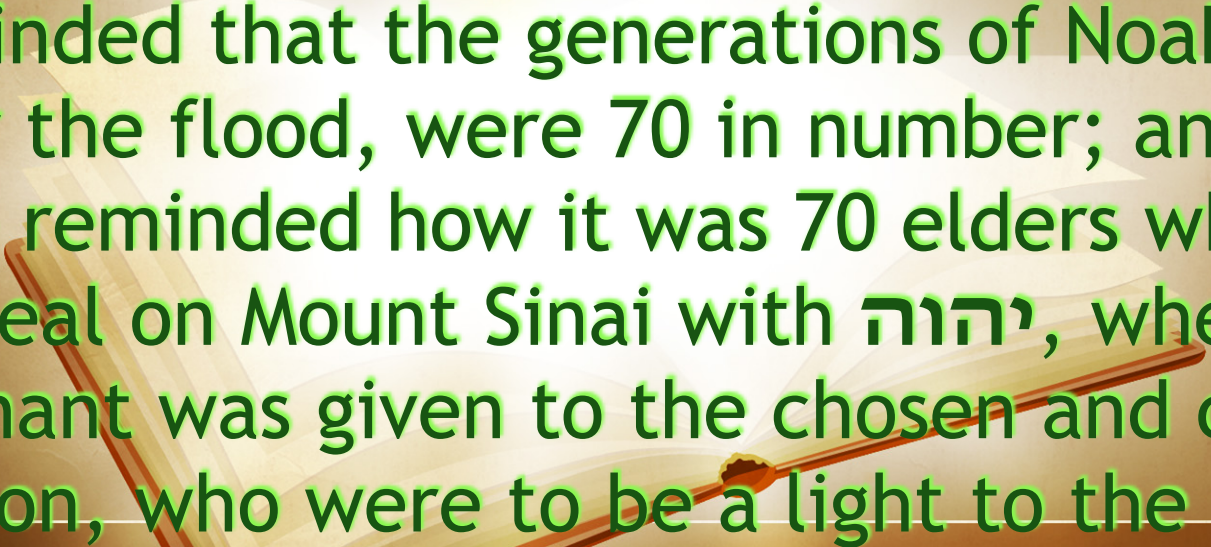
יהושע Messiah is our Master, Teacher and King and the rule is on His shoulders, yet Shek_{em} teaches us that there is always a false system and rule that many sadly choose to follow. After Abimelek_u was set up as king of Shek_{em}, Yotham went and proclaimed a clear parable of trees from Mount Gerizim as a witness against the leaders at Shek_{em}.

Abimelek ruled Yisra'el for 3 years, after which he was killed when a woman dropped an upper millstone on his head and crushed his skull.

He then asked his armour bearer to kill him, lest it would be said that a woman had killed him - and so, Elohim repaid Abimelek for the evil of killing the 70 sons of Gid'on.

Why I am sharing this with you, is simply to show how the enemy will certainly have a way of getting many to follow him, and with the 70 sons of Gid'on being killed by him, we are given a picture of how the enemy has done his utmost to defile the nations, yet shall be destroyed at the end.

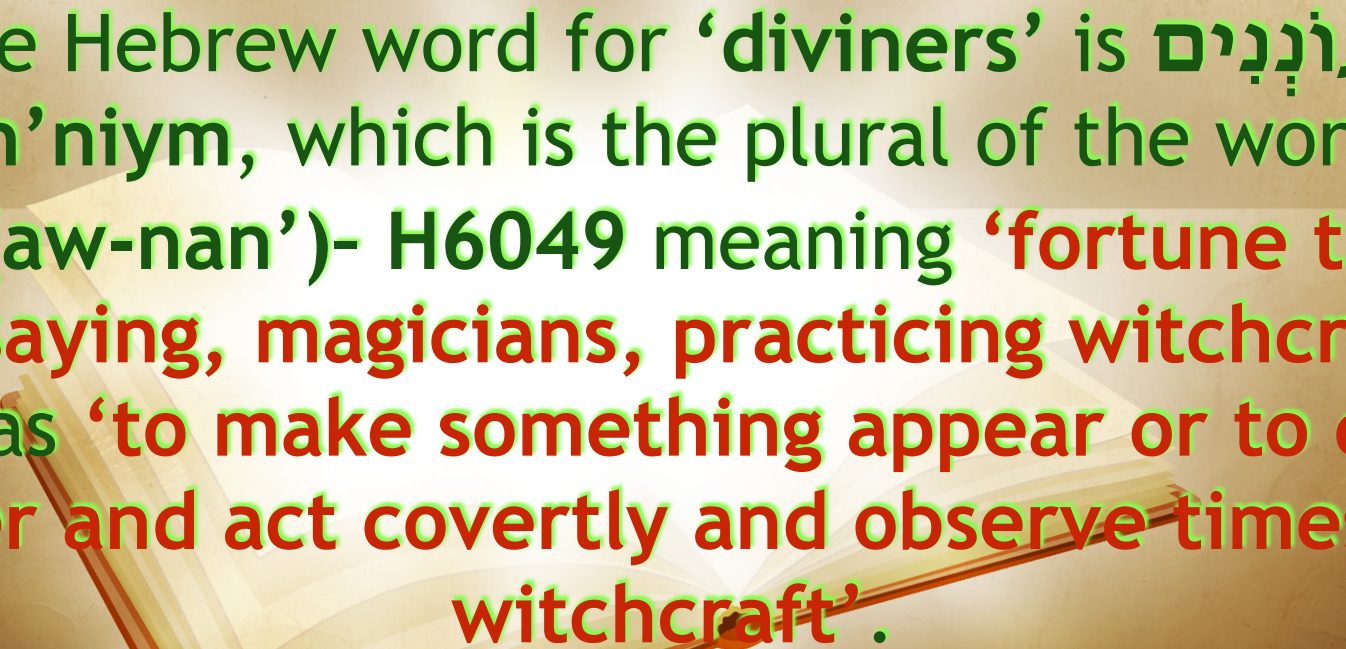
The number '70' is a significant number, in representing the fullness of the nations, as we are reminded that the generations of Noah's sons, after the flood, were 70 in number; and we are also reminded how it was 70 elders who ate a meal on Mount Sinai with יהוה, when the Covenant was given to the chosen and called out nation, who were to be a light to the nations.



יהושע Messiah also sent out the 70 taught ones, two by two, ahead of Him into every city and place where He was about to go, so that they would **‘prepare the way’**, as they went to go and proclaim the Besorah of His Kingdom, which is another picture of how we as faithful talmidim and pure trees of righteousness, are called to go and prepare the way for His soon return, and proclaim the Besorah of His Kingdom!

We must choose to follow the Righteous King, by guarding His Word and bearing each other's burdens on our shoulders, and so fulfill the Torah!

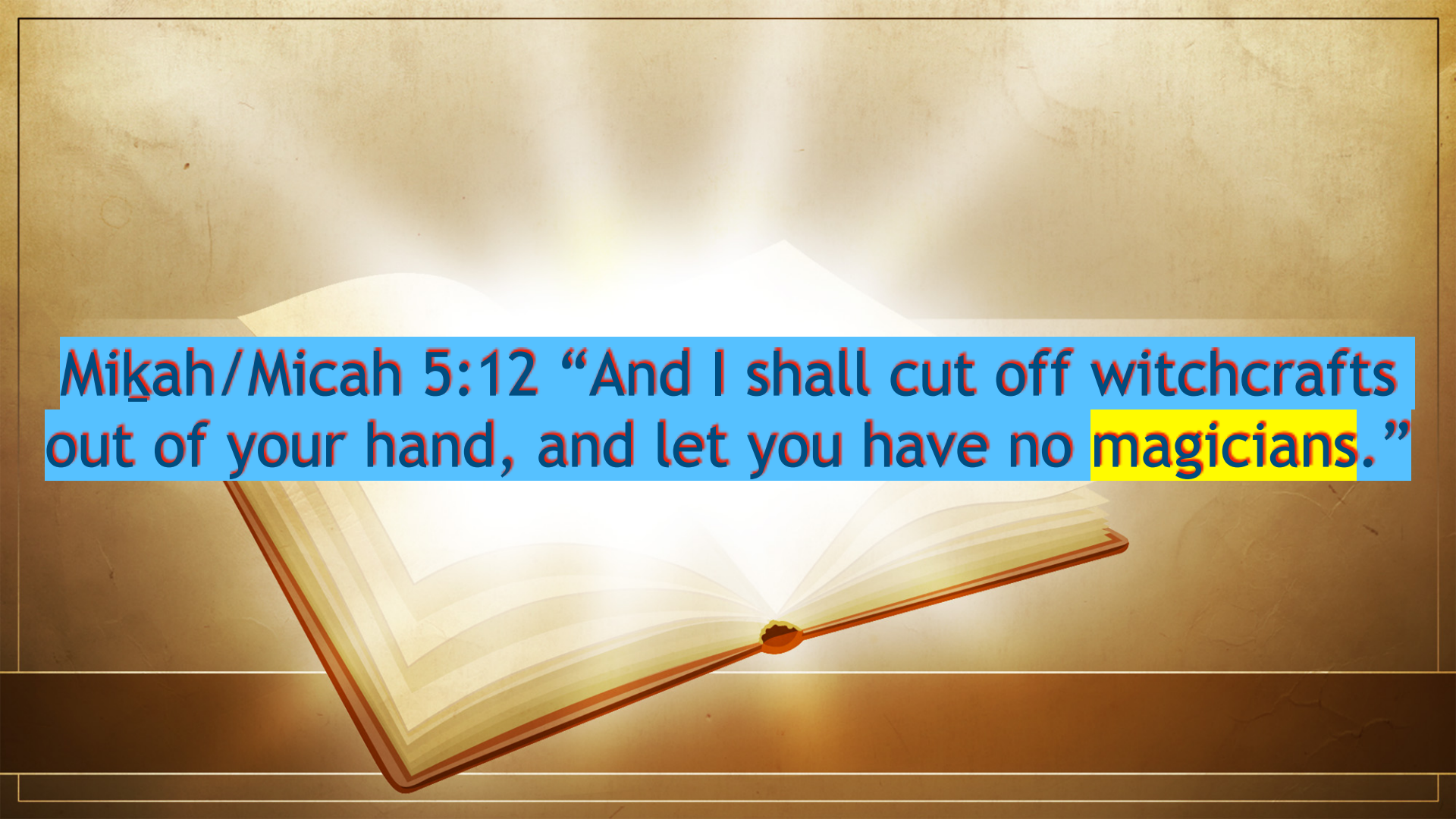
There was another 'terebinth tree' in Shek_{em} that is mentioned in **Shophetim/Judges 9:37**, and was a place where witchcraft was performed and sought after. In the Scriptures, we are told that the people were coming from the 'Diviners terebinth tree'.



The Hebrew word for ‘diviners’ is **מְעוֹנְנִים** meon’niym, which is the plural of the word **עֲנַן** anan (aw-nan’)- **H6049** meaning ‘**fortune telling, soothsaying, magicians, practicing witchcraft**’ as well as ‘**to make something appear or to cloud over and act covertly and observe times of witchcraft**’.

This is a lesson for us that we are to not allow any form of witchcraft or magic in our lives, for as we live in the world we are not of the world and must not follow after the world's ways, as this has not been appointed for us:

Debarim/Deuteronomy 18:13-14 “Be perfect before יהוה your Elohim, 14 for these nations whom you are possessing do listen to those using magic and to diviners. But as for you, יהוה your Elohim has not appointed such for you.”



Mikah/Micah 5:12 “And I shall cut off witchcrafts out of your hand, and let you have no magicians.”

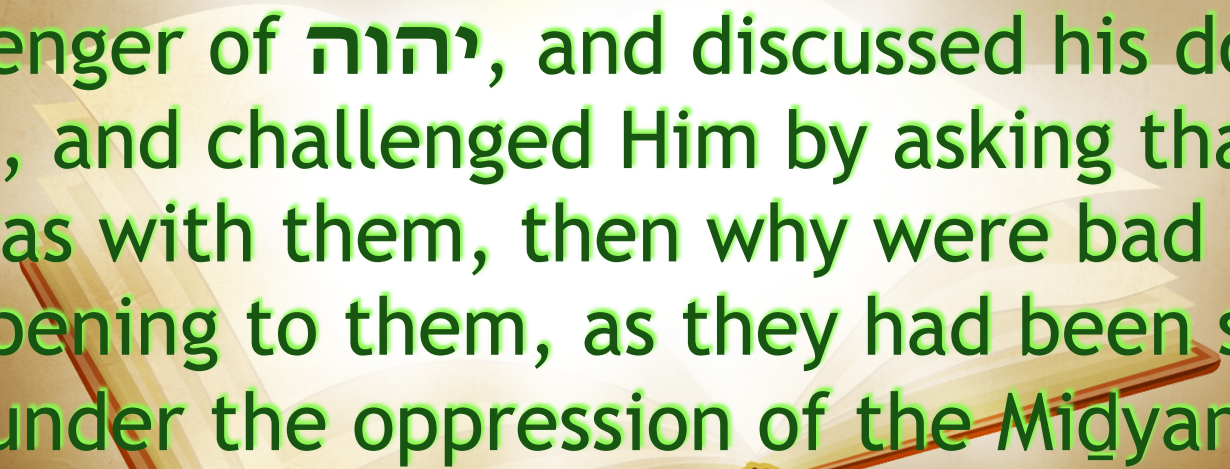
The 5th site I want to highlight for you, in terms of the location of a terebinth tree being mentioned in Scripture, is at Ophrah:

Shophetim/Judges 6:11 “And the Messenger of יהוה came and sat under the terebinth tree which was in Ophrah, which belonged to Yo’ash the Abi’ezerite, while his son Gid’on threshed wheat in the winepress, to hide it from the eyes of the Midyanites.”

The name גִּדְעוֹן **Gid'on** (ghid-ohn')- Strong's H1439 means, **'hewer, one who chops down'**, and he certainly was a very courageous man who chopped down, and destroyed, the abominable Asherah pole and altar of Ba'al that his father had.

It was here at the terebinth tree in Ophrah, where **Gid'on** lived, that the Messenger of יהוה appeared to **Gid'on** and called him a mighty brave one.

Gid'on, of course, engaged in a discussion with the Messenger of יהוה, and discussed his doubts and fears, and challenged Him by asking that if יהוה was with them, then why were bad things happening to them, as they had been suffering under the oppression of the Midyanites.



Gid'on was told to go in his strength, for he would save Yisra'el, and he responded with the fact that he was just a small guy from Menashsheh, and was the least in his father's house.

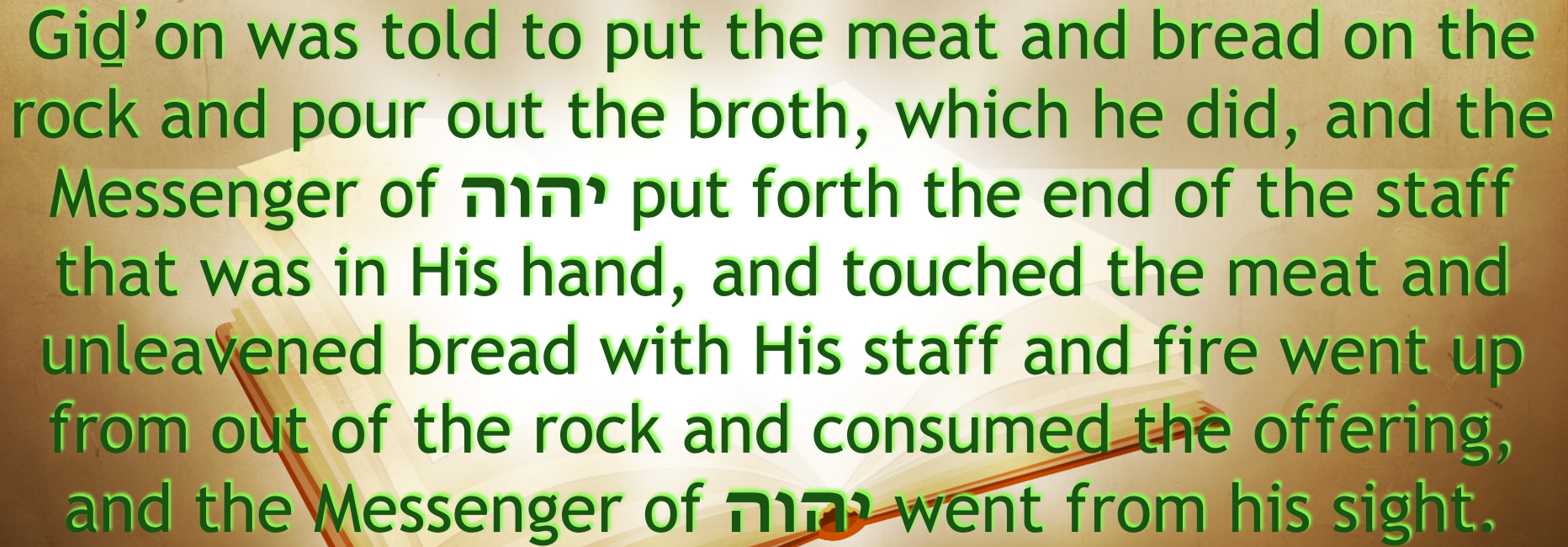
With these physical facts, in his own eyes, of him being the smallest in his father's house, he asked the Messenger of יהוה how he was to do what he was being told and asked what he would save Yisra'el with - and the answer was very simple and yet very clear: He would do so because יהוה was with him!!!

Because יהוה was with him, he would destroy the Midyanites, as one man!

This is a very practical truth we all need to hear amidst the most daunting circumstances in our lives!!!

If יהוה is with us, then we have the full assurance of walking in victory!

With Gid'on, still finding this a little hard to take in, he asks for a sign and then proceeds to prepare an offering for יהוה.

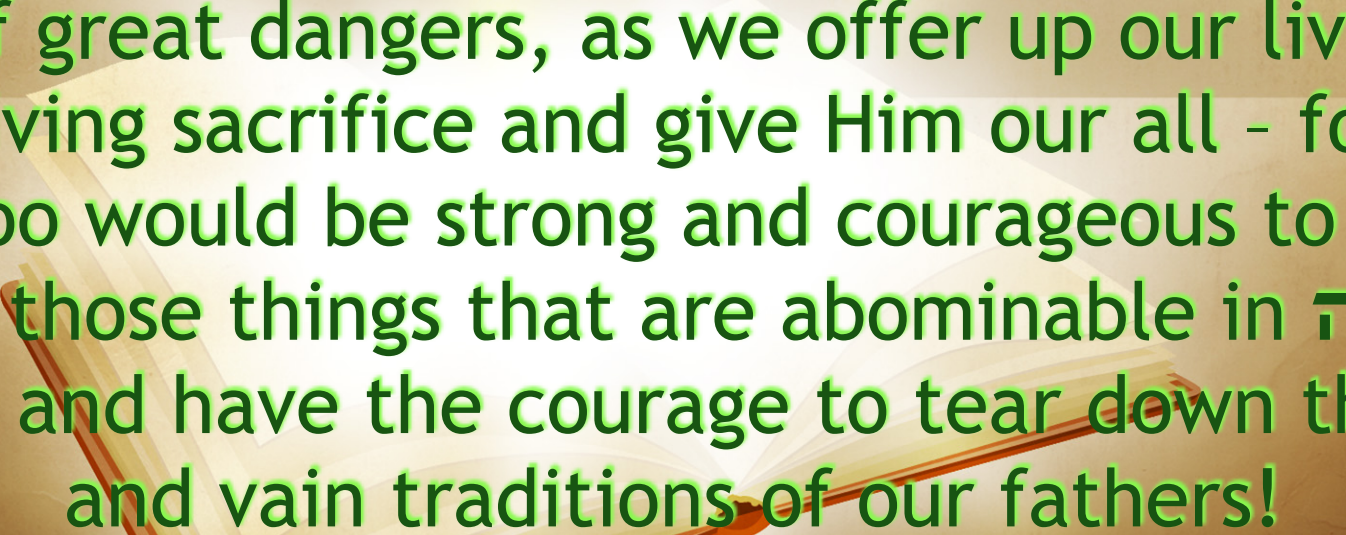


Gid'on was told to put the meat and bread on the rock and pour out the broth, which he did, and the Messenger of יהוה put forth the end of the staff that was in His hand, and touched the meat and unleavened bread with His staff and fire went up from out of the rock and consumed the offering, and the Messenger of יהוה went from his sight.

In total awe of having seen the Messenger of יהוה face to face, he feared that he would die, and he was told to take courage for he would not die; and then Gid'on built an altar there and called it יהוה Shalom.

This was certainly a mighty event that took place under a terebinth tree!

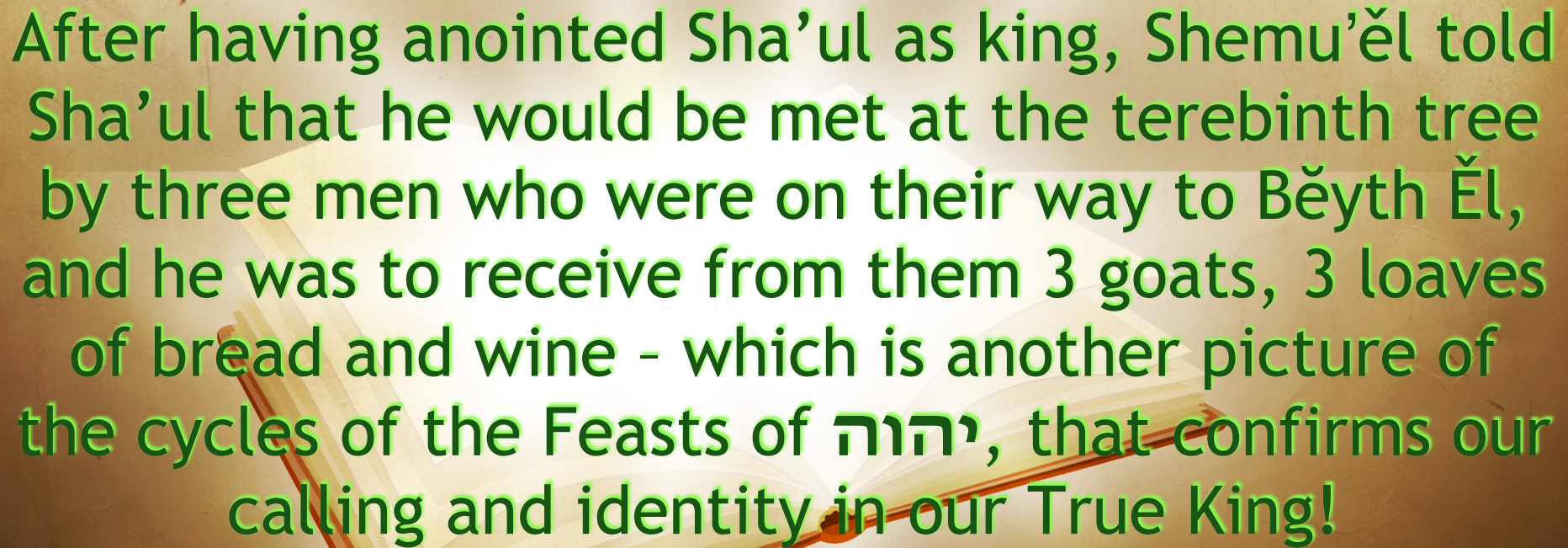
We can see great picture of Pěsaḥ being given here, through the offering that he prepared and set on the rock, and we are also able to see how we too can be filled with the Shalom of יהוה, as He lifts His face up to us and gives us His Shalom when we prepare our hearts to seek Him and walk in His clear word, accepting His work of redemption and guard to keep his Appointed Times as instructed.



The Shalom of יהוה enables us to stand firm in the face of great dangers, as we offer up our lives as a daily living sacrifice and give Him our all - for then we too would be strong and courageous to chop down those things that are abominable in יהוה's eyes - and have the courage to tear down the lies and vain traditions of our fathers!

The 6th location of a terebinth tree that I want to mention, is at תְּבוּרַ תָּבֹר Tabor (taw-bore')- Strong's H8396 which means, 'mound'.

Shemu'el Aleph/1 Samuel 10:3 “And you shall pass on from there, and beyond, and shall come to the terebinth tree of Tabor. And three men going up to Elohim at Běyth Ĕl shall find you there, one bearing three young goats, another bearing three loaves of bread, and another bearing a skin of wine.”



After having anointed Sha'ul as king, Shemu'el told Sha'ul that he would be met at the terebinth tree by three men who were on their way to Běyth Ĕl, and he was to receive from them 3 goats, 3 loaves of bread and wine - which is another picture of the cycles of the Feasts of יהוה, that confirms our calling and identity in our True King!

This was a confirmation of the prophesy of Shemu'el to Sha'ul, and it was after this event that Sha'ul received the Spirit of Elohim. Later we know that the Spirit departed from Sha'ul because of his rebellion and disobedience. This location can therefore clearly picture for us the vital need for us to be guarding the Sabbaths and Feasts of יהוה, lest we find ourselves without His Spirit dwelling in us!

With the 3 men having 3 goats, 3 loaves of bread and a skin of wine, we are quickly reminded how the metaphoric picture behind these 3 men and their gifts of provision point us toward the '3 times a year' every male was to go up to Yerushalayim and perform The Festivals of יהוה!

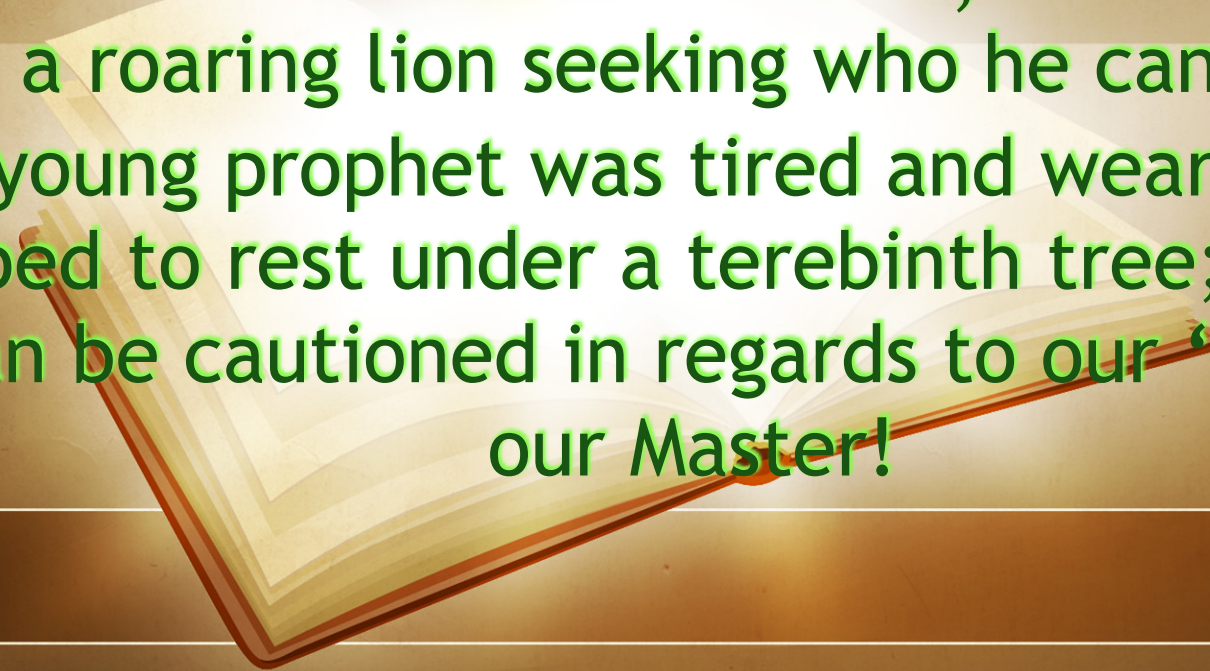
This reminds us how important it is for us, in guarding the sure promise of the hope we have in Messiah, that we are to keep His Feasts with joy!

The location of this **terebinth tree** also gives us the assurance of the providence of יהוה and the urgency with which we must guard His Appointed Times and not take our set-apart calling for granted.

Other places of interest in Scripture, regarding a **terebinth tree**:

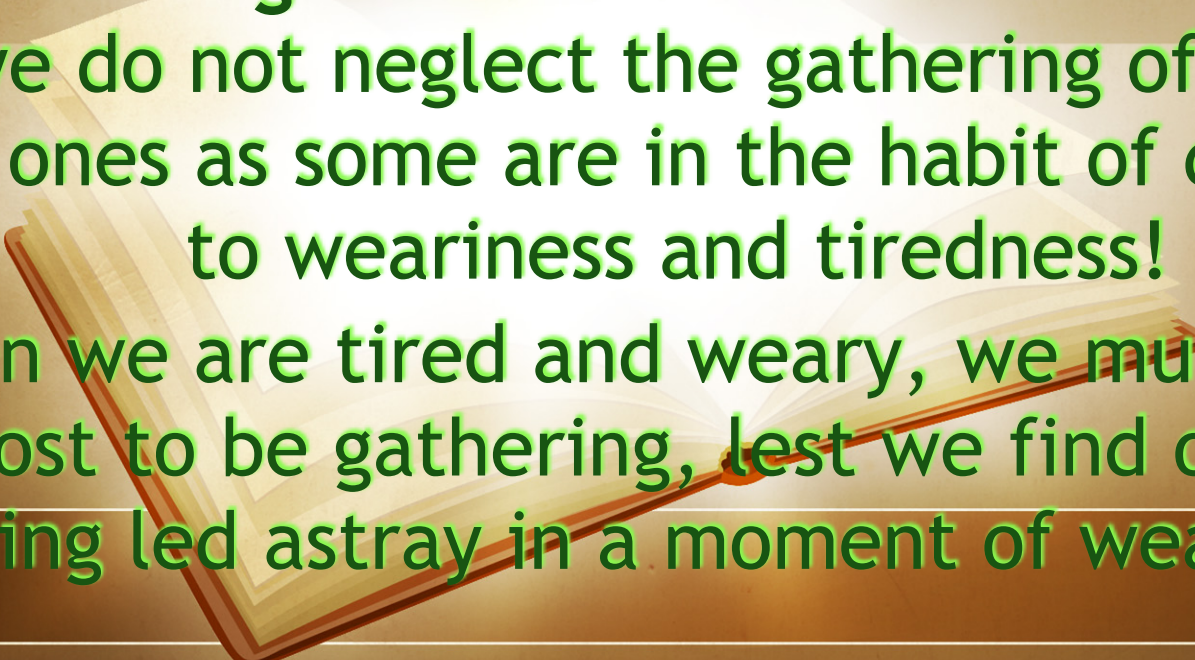
In Scripture, we take note that Abshalom's head got caught in a **great terebinth tree**, and Yo'ab thrust 3 spears through his heart while he was still hanging alive in the **terebinth tree** (Shemu'el Bět/2 Samuel 18)

We are also told of the young prophet who had gone and delivered a strong message of rebuke to Yarob'am, and then went on his way as instructed by Elohim. He stopped off and rested under a **terebinth tree** on his way home, where he was enticed into breaking the clear instructions of Elohim, through the trickery of twisted words of a false prophet, which ultimately got him to be mauled by a lion! (Melakim Aleph/1 Kings 13)



What we can learn from this **Terebinth tree**, is that we must be sober and alert, for the enemy is like a roaring lion seeking who he can devour!

This young prophet was tired and weary and had stopped to rest under a terebinth tree; and here we can be cautioned in regards to our ‘resting’ in our Master!



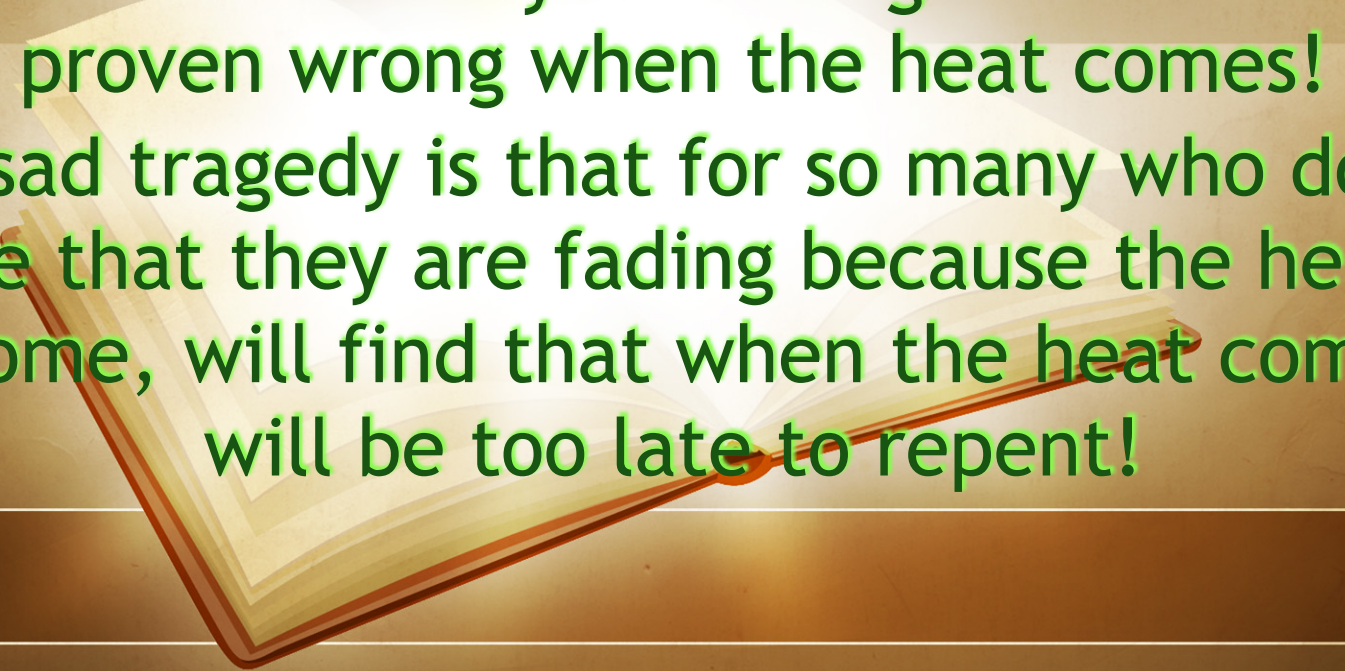
When we are tired and weary, that is when we need to be on the highest alert, and not neglect our **‘entering into the true rest of our Master’**, as we do not neglect the gathering of the set-apart ones as some are in the habit of doing, due to weariness and tiredness!

When we are tired and weary, we must do our utmost to be gathering, lest we find ourselves being led astray in a moment of weakness!

We are called to be set-apart and planted as tree of righteousness whose leaves do not fade when the heat comes.

When compromise and disobedience creeps in, the tree begins to fade as the fruit of righteousness begins to become less and less, until there is not fruit - and this was the rebuke given to a rebellious Yisra'el in:

Yeshayahu/Isaiah 1:30 “For you shall be as a terebinth whose leaf fades, and as a garden that has no water.”



Compromise and any form of idol worship will cause the source of your strength to fade and be proven wrong when the heat comes!

The sad tragedy is that for so many who do not realize that they are fading because the heat has not come, will find that when the heat comes, it will be too late to repent!

יהוה does give us assurance of a faithful remnant that shall return like a terebinth that has been cut down, with only a stump that remains - for the set-apart seed is its stump - and Messiah has restored life to the root!

Yeshayahu/Isaiah 6:13 “But still, there is a tenth part in it, and it shall again be for a burning, like a terebinth tree and like an oak, whose stump remains when it is cut down. The set-apart seed is its stump!”

Trees were often linked to places of significance, to the ways and practices of the abominable worship rites of the nations, and יהוה makes it clear that all idol worship will be destroyed!

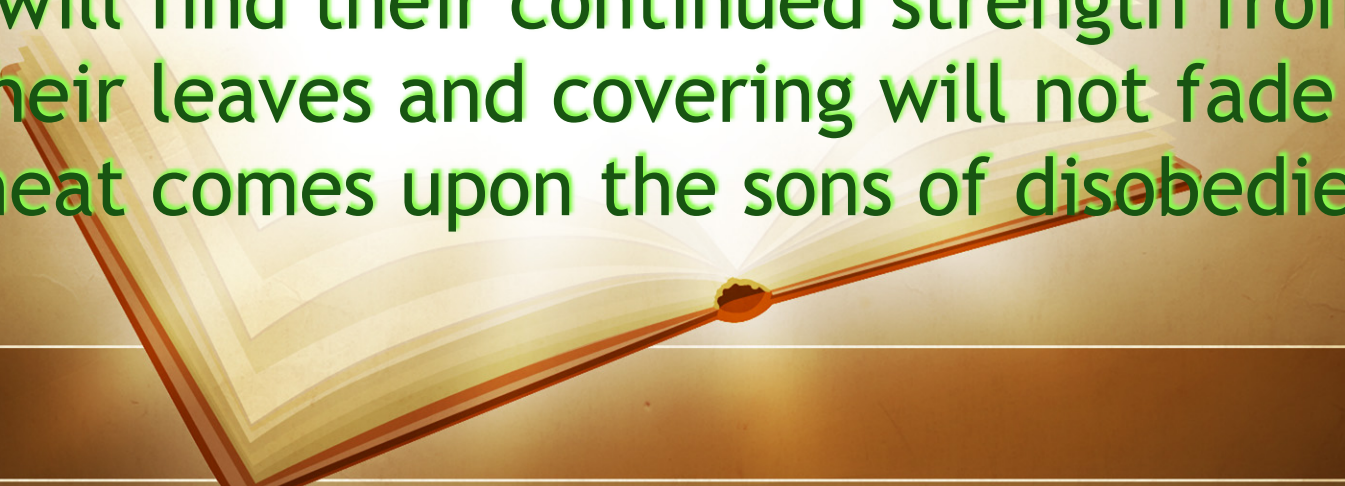
Today the world worships the Christmas tree - and this too will be destroyed:

Yehezqěl/Ezekiel 6:13 “And you shall know that I am יהוה, when their slain are among their idols all around their altars, on every high hill, on all the mountaintops, under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols.”

Sadly, we find that many find comfort in the 'shade' of their false trees, and in the process, are simply whoring after idols:

Hoshěa/Hosea 4:13 "They slaughter on the mountaintops, and burn incense on the hills, under oak and poplars and terebinth, because its shade is good. Therefore your daughters commit whoring, and your brides commit adultery."

While we recognize some very significant events that take place under, or around, a terebinth tree, we also recognize that there is also the clear danger of following after strange mighty ones, which are not mighty ones at all, yet, through traditions and lies, have caused many to seek their refuge, strength and shelter under the trees of falsehood, as they are rooted in nothing more than shallow dogmas of man, that will prove false when the heat of the wrath of יהוה comes!



When the fire of His wrath does come, those who are truly planted in **יהושע** Messiah and remain in Him, will find their continued strength from Him and their leaves and covering will not fade when His heat comes upon the sons of disobedience!

Gen 12:7 And **יהוה** appeared to Abram and said, “To your seed I give this land.” And he built there a slaughter-place to **יהוה**, who had appeared to him.



Verse 7

יהוה “appeared” to Abram!

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

This verb is written in the ‘niphal passive’ tense and therefore is understood as rendering, ‘to appear, present oneself, to be seen, to be visible’.


What is very important for us to understand here,
is that יהוה literally 'made himself visible' to
Abram!

This is a great picture for us as, we recognize this
event taking place at the terebinth tree of Moreh -
'the Mighty Teacher' and it is here that the Good
Teacher appeared to Abram!


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



Resh - ר


The ancient pictographic 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.

Aleph - א

The ancient pictographic script has this letter pictured as , which is 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice, that יהושע Messiah fulfilled!

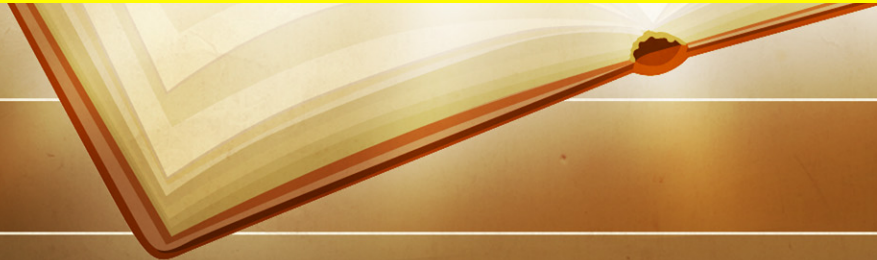
Hey - הַ



The ancient script has this letter pictured as , which is **‘a man standing with his arms raised out’**. The meaning of the letter is **“behold, look, breath, sigh and reveal or revelation”**; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

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

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



After washing His disciple's feet, our Master **יהושע**
Messiah tells us, in:

Yohanan/John 13:13 “You call me Teacher and Master,
and you say well, for I am.”

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

Iyob/Job 36:22 “See, Ėl is exalted by His power; who is a
Teacher like Him?”

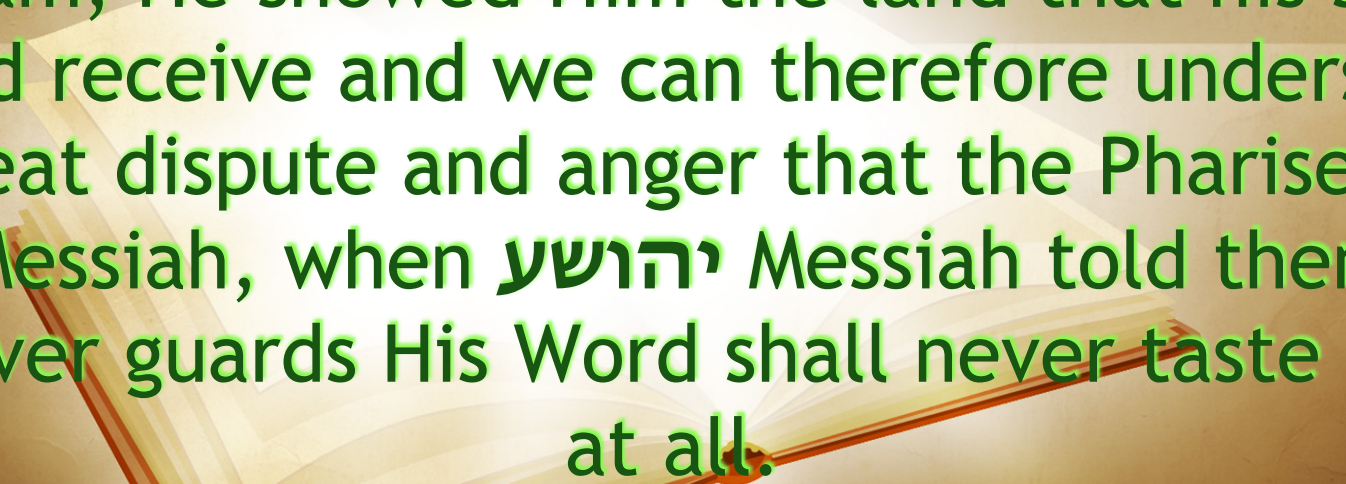
Yeshayahu/Isaiah 30:20 “Though **יהוה** gave you bread of
adversity and water of affliction, your Teacher shall no
longer be hidden. But your eyes shall see your Teacher.”

What is very clear here, is that **יהוה**, the Mighty Teacher, appeared to Abram and made Himself visible, which means that Abram met with **יהוה** face to face; and while there are many who dispute this, we must acknowledge and recognize that it was **יהוה**, our Elohim, who appeared to Abram through the principal of agency

יהושע Messiah is the Master and Teacher - He represents **יהוה** in bodily form (the very **outstretched ARM and RIGHT HAND** of **יהוה**)!!!



When יהוה made Himself visible and spoke to Abram, He showed Him the land that his seed would receive and we can therefore understand the great dispute and anger that the Pharisees had with Messiah, when יהושע Messiah told them that whoever guards His Word shall never taste death at all.



At this the Yehudim were furious and they said that Messiah had a demon and asked יהושע who He thought He was and did He think that He was greater than Abraham or the prophets who had already died and He then said to them, in:

Yohanan/John 8:56-58 “Your father Abraham was glad that he should see My day, and he saw it and did rejoice.” 57 The Yehudim, therefore, said to Him, “You are not yet fifty years old, and have You seen Abraham?” 58 יהושע said to them, “Truly, truly, I say to you, before Abraham came to be, I am.””

This statement angered them so much that they
picked up stones to throw at Messiah!!!

Why were they so angry?

Because יהושע Messiah was clearly telling them
that He was Messiah son of Elohim and you will
notice that He says, that before Abraham came to
be, he said 'I AM'!

Abraham 'came to be' while יהושע Messiah did
not - He 'was' and 'is' and 'is to come'.

He was telling them, in a nutshell, that This principle of agency was the One who spoke to Abraham and showed him the Day of יהוה, when the Kingdom reign will be firmly established and the seed of Abraham will be as the stars of the heavens, under the reign of Yeshua Messiah - and at this Abraham rejoiced in seeing that he would indeed become the father of many nations!

Hazon/Revelation 1:8 “I am the ‘Aleph’ and the ‘Tav’, Beginning and End,” says יהוה

“who is and who was and who is to come, the Almighty.”

When Yoḥanan heard the voice of the One speaking he turned and saw One like the Son of Adam in the midst of the Lampstands - this was יהושע Messiah that he saw, and then he said in:

Hazon/Revelation 1:17-18 “And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, “Do not be afraid, I am the First and the Last, 18 and the living One. And I became dead, and see, I am living forever and ever. Aměn. And I possess the keys of the grave and of death.”

יהושע Messiah was clearly telling Yoḥanan that He is the first and the last - the Aleph and the Tav - the One who became dead and is living forever!!!

This is speaking of the One who appeared to Abram - the Mighty Teacher!!!

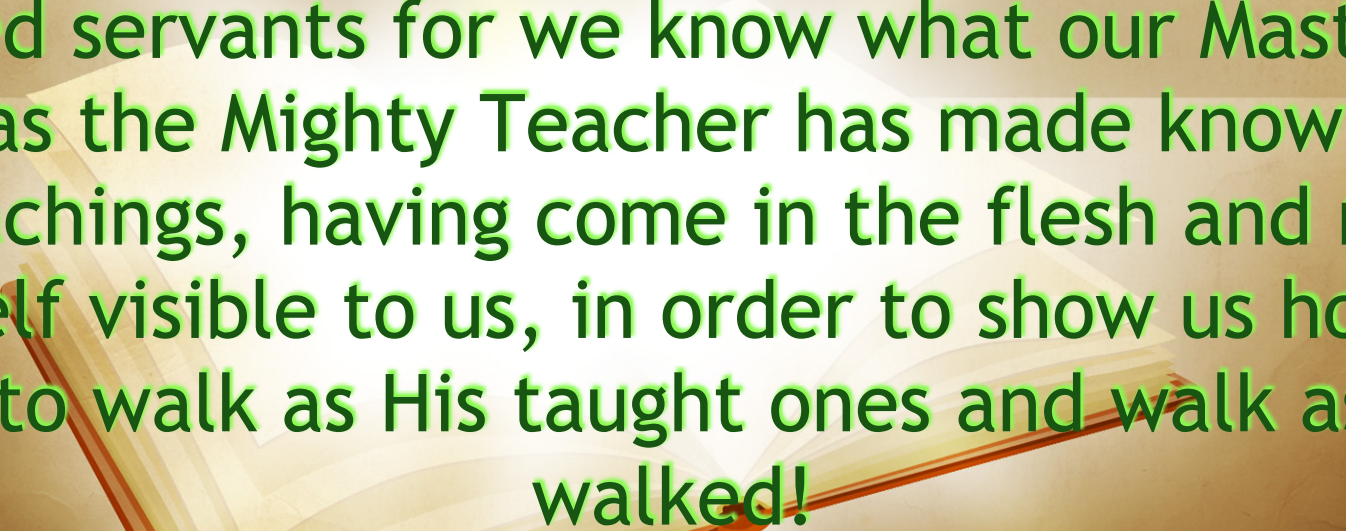
The Mighty Teacher was no longer just a voice to Abram but now He saw the Living Elohim.

It was at this point, where Abram would be able to see and know what His Master is doing and in so doing, he would be called, or classified as, a friend of Elohim!!!

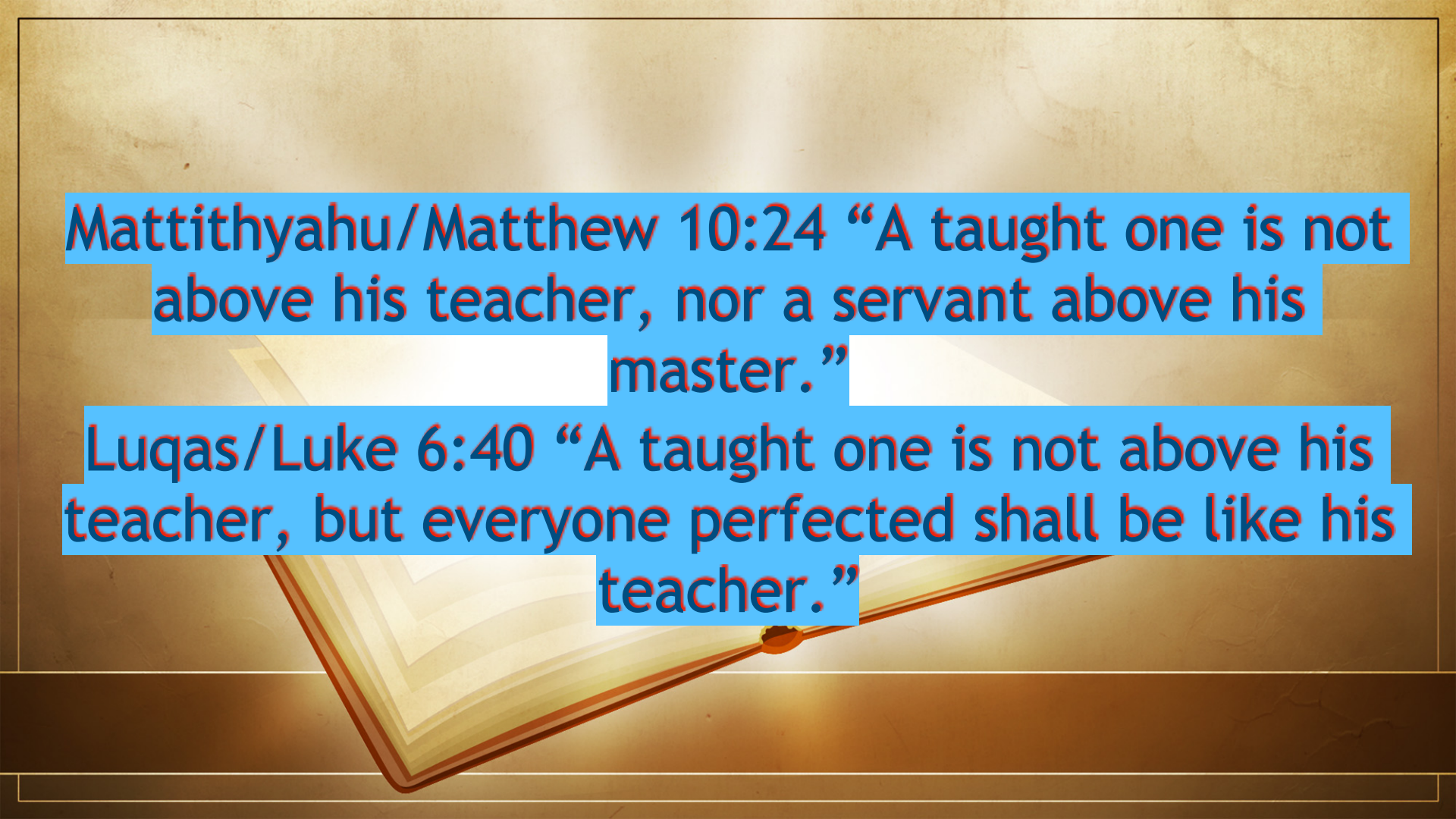
Ya'aqob/James 2:23 “And the Scripture was filled which says, “Abraham believed Elohim, and it was reckoned to him for righteousness.” And he was called, “Elohim’s friend.”

Look at what Messiah tells us in:

Yohanan/John 15:14-15 “You are My friends if you do whatever I command you. 15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you.”



We who do the commands of Elohim are no longer called servants for we know what our Master is doing as the Mighty Teacher has made known to us His teachings, having come in the flesh and making Himself visible to us, in order to show us how we are to walk as His taught ones and walk as He walked!



Mattithyahu/Matthew 10:24 “A taught one is not above his teacher, nor a servant above his master.”

Lugas/Luke 6:40 “A taught one is not above his teacher, but everyone perfected shall be like his teacher.”

Gen 12:8 And from there he moved to the mountain east of Běyth Ĕl, and he pitched his tent, with Běyth Ĕl on the west and Ai on the east. And he built there a slaughter-place to יהוה, and called on the Name of יהוה.



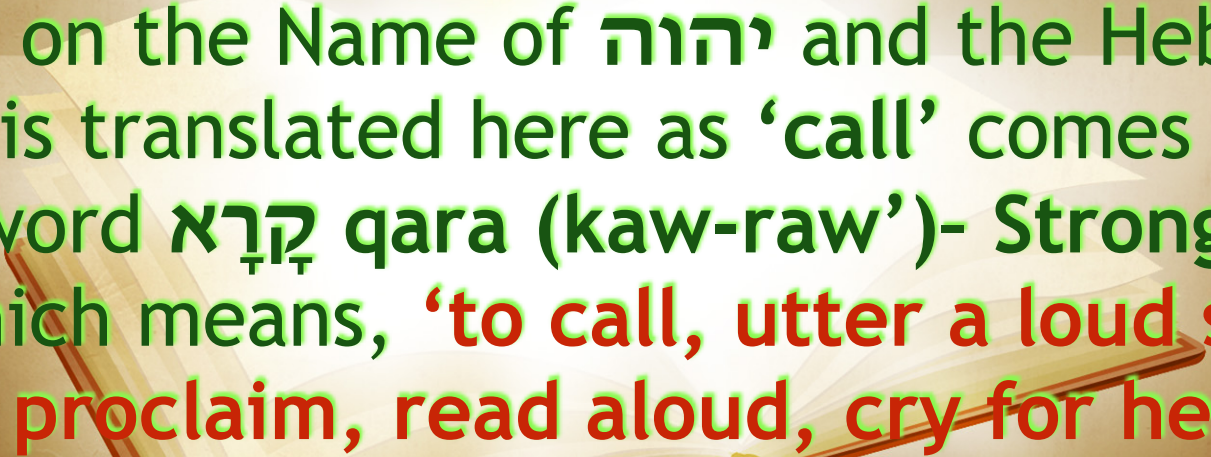
Verse 8

Abram moved toward Běyth Ĕl and pitched his tent with Běyth Ĕl on the west and Ai on the east.


The name בֵּיתְאֵל Běyth Ĕl (bayth-ale')- Strong's H1008 means, **'house of Ĕl'** which was on the west and אֵי Ay (ah'ee)- Strong's H5857 which means, **'heap of ruins'** which was on the east.

In other words, here again Abram is presented with a clear choice - to the west (sea, water) or to the east (ancient, old). He would have to choose to follow the Word of Elohim and allow His Word to wash Him, or turn back to the ruinous heap of his past, from which he had come out of to follow the Word of Elohim!

Abram built a slaughter place here to יהוה and called on the Name of יהוה and the Hebrew word that is translated here as 'call' comes from the root word קָרָא qara (kaw-raw')- Strong's H7121 which means, 'to call, utter a loud sound, proclaim, read aloud, cry for help'.



Yo'ěl/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.”



Sha'ul quotes this verse in:

Romiyim/Romans 10:13 “For “everyone who calls on the Name of יהוה shall be saved.””

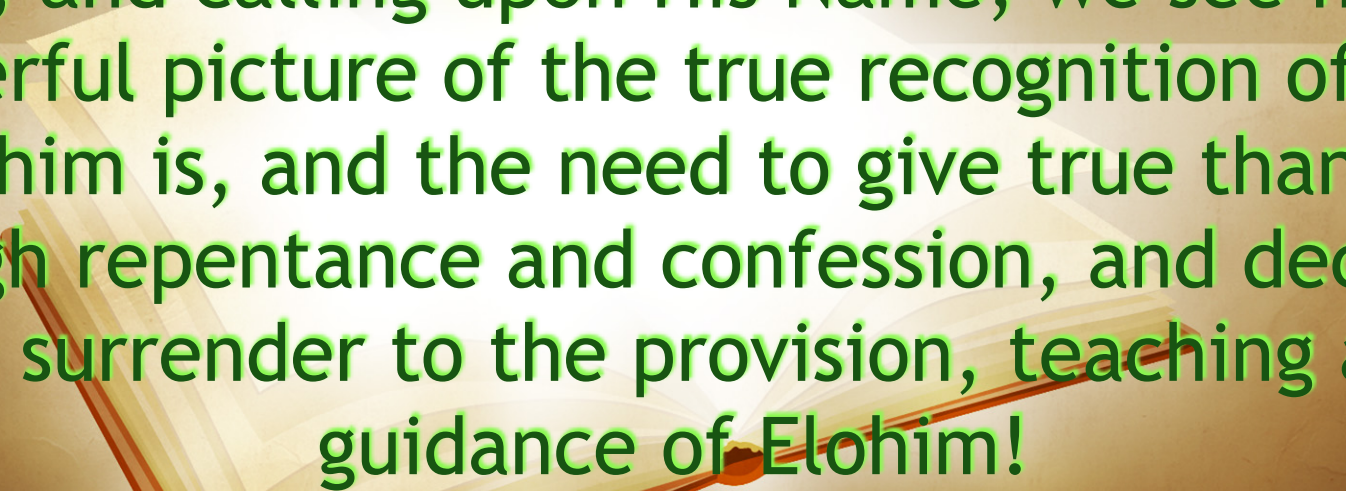
Abraham called on the Name of יהוה (Berěshith/Genesis 12:8; 13:4; 21:33);

Yitshaq called on the Name of יהוה (Berěshith/Genesis 26:25);

Eliyahu called on the Name of יהוה at the showdown on Mount Karmel with the Ba'al prophets (Melakim Aleph/1 Kings 18).

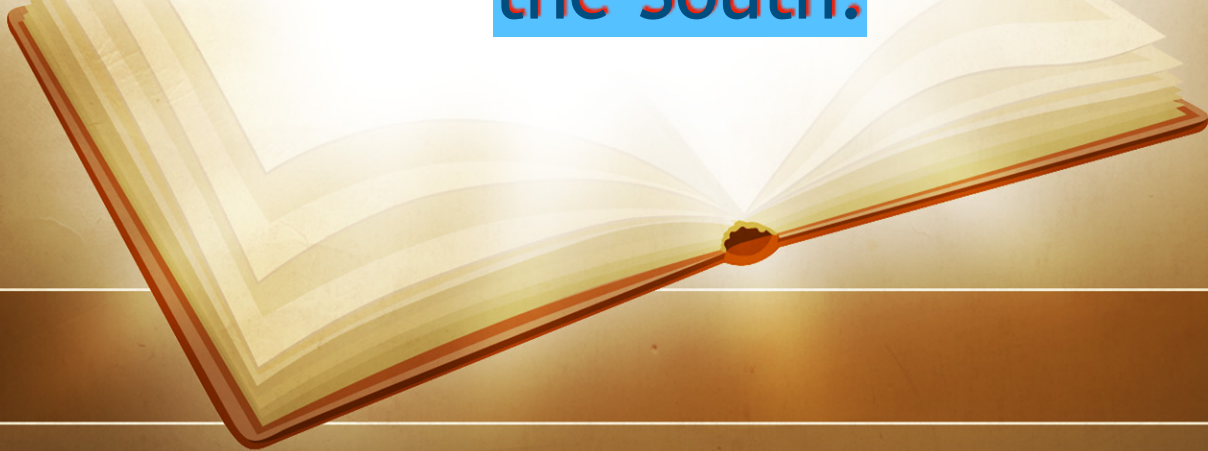
All throughout Scripture we see the clear call for us, to call upon the Name of יהוה, as we respond in faith to His clear voice, calling us out of darkness:

Tehillah/Psalm 86:5 “For You, יהוה, are good, and ready to forgive, and great in kindness to all those who call upon You.”



With Abram building a slaughter place here to יהוה, and calling upon His Name, we see here a powerful picture of the true recognition of who Elohim is, and the need to give true thanks, through repentance and confession, and declaring the surrender to the provision, teaching and guidance of Elohim!

Gen 12:9 And Abram set out, continuing toward
the South.



Verse 9

Abraham kept going!

This verse tells us that he set out and continued toward the south!

The Hebrew word that is translated as 'set out' comes from the primitive root word נָסָא *nasa* (naw-sah')- Strong's H5265 which has the meaning, 'to pull out or up, set out on a journey, departed'.

This root word is used twice in this verse as we see it being used in the phrase that is translated as ‘continued toward’, which, in the Hebrew, is

written as: הָלוֹךְ וְנָסוּעַ

haloḵ venasua

This comes from the two root words

1) הָלַךְ halak (haw-lak’)- Strong’s H1980, which we have already looked at, and

2) נָסַע nasa (naw-sah’)- Strong’s H5265.

What this simply tells us is that he kept walking! This is a great lesson for us in teachings us how we are to keep walking in the Truth as we stay in Messiah, recognizing that we are sojourners that abstain from fleshly lusts which battle against the life.

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 behaviour 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.”


Abram and Sarai in Egypt

Gen 12:10 And a scarcity of food came to be in the land, and Abram went down to Mitsrayim to dwell there, for the scarcity of food was severe in the land.

Gen 12:11 And it came to be, when he was close to entering Mitsrayim, that he said to Sarai his wife, “See, I know that you are a beautiful woman to look at.

Gen 12:12 “And it shall be, when the Mitsrites see you, that they shall say, ‘This is his wife.’ And they shall kill me, but let you live.”

Gen 12:13 “Please say you are my sister, so that it shall be well with me for your sake, and my life be spared because of you.”





Gen 12:14 And it came to be, when Abram came into Mitsrayim, that the Mitsrites saw the woman, that she was very beautiful.

Gen 12:15 And Pharaoh's officials saw her and praised her before Pharaoh, and the woman was taken to Pharaoh's house.


Gen 12:16 And he treated Abram well for her sake, and he had sheep, and cattle, and male donkeys, and male and female servants, and female donkeys, and camels.

Gen 12:17 But יהוה plagues Pharaoh and his house with great plagues because of Sarai, Abram's wife.

Gen 12:18 And Pharaoh called Abram and said, "What is this you have done to me? Why did you not inform me that she was your wife?"

Gen 12:19 “Why did you say, ‘She is my sister’?
And so I was going to take her for my wife. Look,
here is your wife, take her and go.”

Gen 12:20 And Pharaoh commanded his men
concerning him, and they sent him away, with his
wife and all that he had.



Verse 10-20 - Down to Mitsrayim

Here we see the first record of a famine in Scripture, and there was certainly a famine in the land due to the wicked Kena'anites who were living there, and here, Abram was faced with a very tough decision that led him to seek provision from Mitsrayim!

As we see from this encounter, it nearly cost him his wife and even his own life and there is a great deal we can learn from these events. For starters, we must take note that Abram never consulted יהוה on whether he was to go down to Mitsrayim or not, and that is certainly lesson number one here!

Seek יהוה!!!

The Hebrew word that is translated as famine comes from the root word **רָעַב** ra'ab (raw-awb')- Strong's H7458 which means, **'famine, hunger, famished'**.

What is interesting to take note of, is that, in Hebrew, the word for **'abundance'** is **רַב** rab (rab)- Strong's H7227 which means, **'many, abundance, much, great, abounding, plentiful'**.

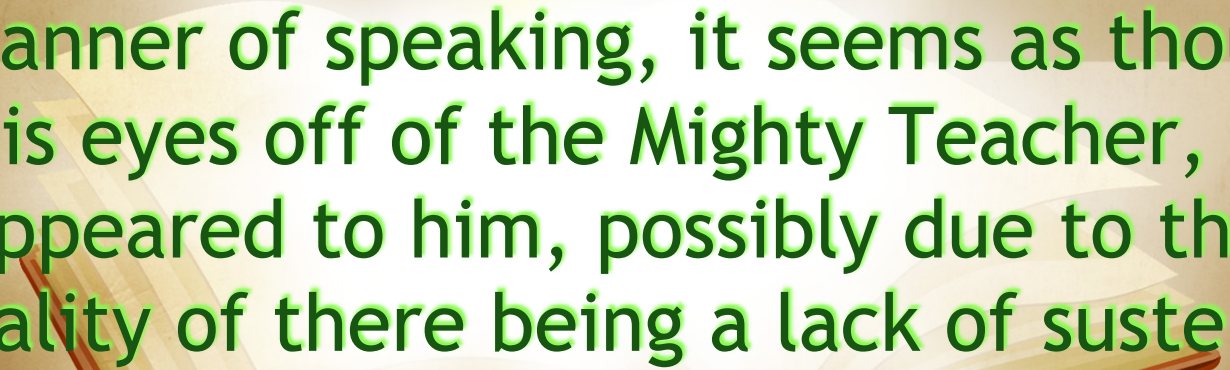
As you will notice, the difference between these two words is the one letter - the letter **'ayin'** - **ע**- which, in the ancient Hebrew pictographic text, is pictured as



, which is an **'eye'** with the meaning, **'to see'!**

And so, here we can learn the clear difference between being in a place of famine or a place of abundance, which is determined by that which our eyes are focused upon!

If we take our eyes off of the Truth, the danger of famine can become very real in our lives, as we will naturally look to the flesh and circumstances, above the Word and His promises that are sure in Messiah, if we walk in obedience!



In a manner of speaking, it seems as though Abram took his eyes off of the Mighty Teacher, יהוה, who had appeared to him, possibly due to the physical reality of there being a lack of sustenance.

When the going gets tough, we must continue to trust in יהוה and hold fast to His sure promises, and not look to the world's ways for solutions to our problems and struggles.

It took a great step of faith to leave his family and travel to an unknown land.

After he arrived, he saw יהוה and heard His Word of promise.



After expecting to ‘settle down’ and enjoy their new home, יהוה permitted a famine, why?

To teach Abram and Sarai a basic lesson in the ‘school of faith’, a lesson all of us must learn!

What we can learn from this is the following:

TESTS OFTEN FOLLOW TRIUMPHS

This principle was seen in the history of Yisra'el - after being delivered from Mitsrayim, this triumph of being delivered from slavery followed the necessary testing, where they had no water, they were hungry and were attacked by the Amalekites (Shemoth/Exodus 15-17).

One of the biggest enemies of our belief is pride.

When you win, or experience, a victory, you may feel confident and start telling yourself that you can defeat any enemy at any time, and then you may start depending on your past experience and growing knowledge of the Word, instead of depending wholly on יהוה. After you have won a great victory, expect the enemy to attack, or יהוה to test you, or both!

This is the only way to grow our faith. יהוה uses the tough circumstances of life to build up your faith and keep you from trusting something other than His Word.

Don't try to run away from the problem, it won't work.

Instead of remaining in the land and trusting יהוה to help him, Abram went “down to Mitsrayim”.

The Hebrew word that us translated as 'went down' comes from the root word יָרַד yarad (yaw-rad')- Strong's H3381 which means, **'to come or go down, descend'**.

In the Scriptures, Mitsrayim is a symbol of the world system and its bondage, while the land of Yisra'el is a picture of the inheritance of blessing that יהוה has for us.

When people went to Yerushalayim, they “went up”, but when they went to Mitsrayim, they “went down”.

Spiritually speaking, “going down to Mitsrayim”, means doubting יהוה’s promises and running to the world for help.

Yeshayahu/Isaiah 30:1-2 “Woe to the stubborn children,” declares יהוה, “to make counsel, but not from Me, and to devise plans, but not of My Spirit, in order to add sin to sin; 2 who are setting out to go down to Mitsrayim, and have not asked My mouth, to be strengthened in the strength of Pharaoh, and to seek refuge in the shadow of Mitsrayim!”

Yeshayahu/Isaiah 31:1 “Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra’ĕl, nor seek יהוה!”

When you are in the furnace of testing and circumstances become difficult, remain where יהוה has put you until He tells you to move. Belief in our Master moves in the direction of peace and hope, but unbelief moves in the direction of restlessness and fear.

In times of testing don't ask "How can I get out of this?" but rather ask, "what can I get out of this?" יהוה alone is in control of circumstances and you are safer, being in His will in a time of famine, than in a worldly palace of the flesh and out of His will.

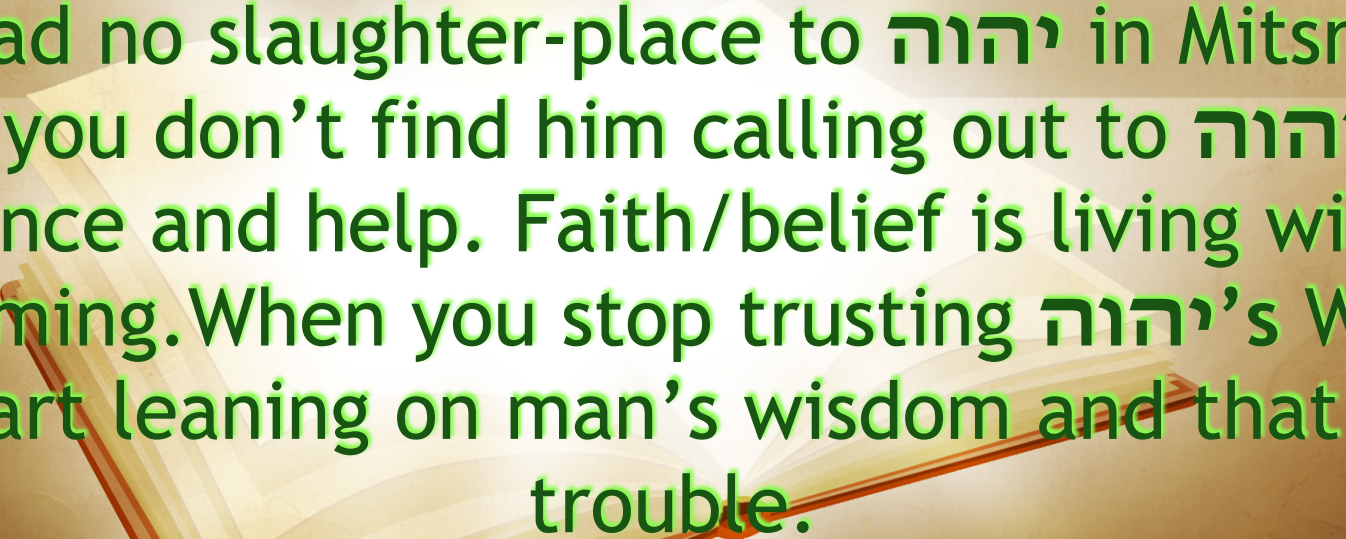
The will of יהוה will never lead you where the favour of יהוה cannot keep you!

Abram failed the test of circumstances and turned from the will of יהוה.

When in Mitsrayim, he faced a new set of problems - if you run away from one test - you'll face another! Once you enroll in the 'school of faith', so to speak, you are not allowed to simply 'drop out', just because of one failure. יהוה has purposes to fulfill, in and through your life, and He will do all that is necessary to make you succeed, as long as we submit and respond correctly to His leading us through His Word. (Tehillah/Psalm 138:8 - Phil 1:6).

In Kena'an, all Abram had to deal with was famine, but in Mitsrayim he had to get along with a proud ruler and his officials. Pharaoh was seen as an 'elohim', but nothing like Abram's Elohim, who is loving, generous and faithful.

Abram soon discovered that he was better off dealing with the circumstances in Kena'an than with the people in Mitsrayim;



He moved from trusting to scheming:
He had no slaughter-place to יהוה in Mitsrayim
and you don't find him calling out to יהוה for
guidance and help. Faith/belief is living without
scheming. When you stop trusting יהוה's Word,
you start leaning on man's wisdom and that brings
trouble.

He moved from confidence to fear:

When you are in a place of יהוה's choosing, you don't ever need to be afraid, for fear and faith cannot dwell in the same heart;

Yeshayahu/Isaiah 12:2 "See, Ėl is my deliverance, I trust and am not afraid. For Yah, יהוה, is my strength and my song; and He has become my deliverance."

The fear of יהוה is the fear that conquers every fear (read Tehillim/Psalm 112), but the fear of man brings a snare

Mishlě/Proverbs 29:25 “The fear of man brings a snare, but whoever trusts in יהוה is set on high.”

יהוה repeatedly said to Abram “I will”, but now Abram was saying “they will”.

He took his eyes off יהוה and started looking at people!

He moved from others to self:

He lied so that he would be treated well. As the husband he should have thought of his wife first and not himself.

He should have never taken her there in the first place. A husband out of the will of יהוה can bring untold trouble to his wife and family.

He moved from bringing blessing to bringing judgment:

יהוה called Abram to be a blessing to the nations, but because of his disobedience, judgment fell on Pharaoh and his household.

If you want to be a blessing to others - stay in יהוה's will!

יהוה watched over Abram and brought him out of a difficult situation.

When we don't let יהוה rule, He overrules and accomplishes His purposes.

Abram learned the lesson and repented and “went up” out of Mitsrayim.

When you disobey יהוה, the only right thing to do is to go back to the place where you left Him and make a new beginning!

No failure is permanent in the “school of faith”

You may say that what happened wasn't all that bad, after all Pharaoh gave him a lot of wealth and Sarai was given her own maid, Hagar, and יהוה forgave and started all over, so what's the problem?

The problem is that everything Abram received from Mitsrayim, we find later on that it caused trouble.

Because of their wealth Abram and Lot couldn't live together and Hagar brought division and sorrow in the home.

The practical lesson is simply this; never abandon your slaughter place.

Stay in fellowship with יהוה no matter what the circumstances may be.

If you have disobeyed and יהוה is disciplining you,
go back to Him and make things right.

Remember - victorious Torah obedient living is a
series of new beginnings - that is not an excuse for
sin, but an encouragement for repentance!



While Sarai was indeed Abram's sister (half-sister), as we see in **Berēshith/Genesis 20:12**, we must realize that this was nothing more than scheming, because of fear, which often happens when you put yourself in a place, or circumstance, where you were not supposed to be.

While Elohim will certainly protect his own, we must always ensure that we are seeking Him first in all we do, so as to avoid finding ourselves having gone down to Mitsrayim, when we should have stayed in Kena'an!

Abram and Lot Separate

Gen 13:1 And Abram went up from Mitsrayim into the South, he and his wife and all that he had, and Lot with him.

Gen 13:2 And Abram was very rich in livestock, in silver, and in gold.

Gen 13:3 And he went on his journey from the South as far as Běyth Ĕl, to the place where his tent had been at the beginning, between Běyth Ĕl and Ai,

Gen 13:4 to the place of the slaughter-place which he had made there at first. And there Abram called on the Name of יהוה.

CHAPTER 13

As already discussed, Abram went 'up' out of Mitsrayim and in verse 3-4 we see that he returned to the place where he had been, at the beginning - between Běyth Ĕl and Ai, as he went to the place where he had made the slaughter place and once again, he called on the Name of יהוה!

Here we can certainly see that Abram had learnt a huge lesson and most certainly would have offered up a slaughtering of repentance and confession and giving thanks, as he called on the Name of יהוה!

The Hebrew word that is translated as 'up' comes from the root word עָלָה alah (aw-law')- Strong's H5927 meaning, 'to go up, ascend, climb, approach, go'.

A derivative of this root word, is the word that is used for the term/phrase, 'whole burnt offering', which is the root word עֹלָה olah (o-law')- Strong's H5930 which means, 'whole burnt offering, ascent, staircase, stairway'.

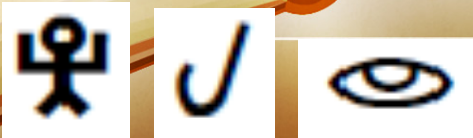
The olah offering represents a giving totally of oneself to יהוה, just as Messiah offered up His Body as an 'olah' offering!

And so too, are we to offer our bodies as a daily living sacrifice, for this is our reasonable worship before Elohim and our lives are to be given totally up unto service and worship to יהוה.




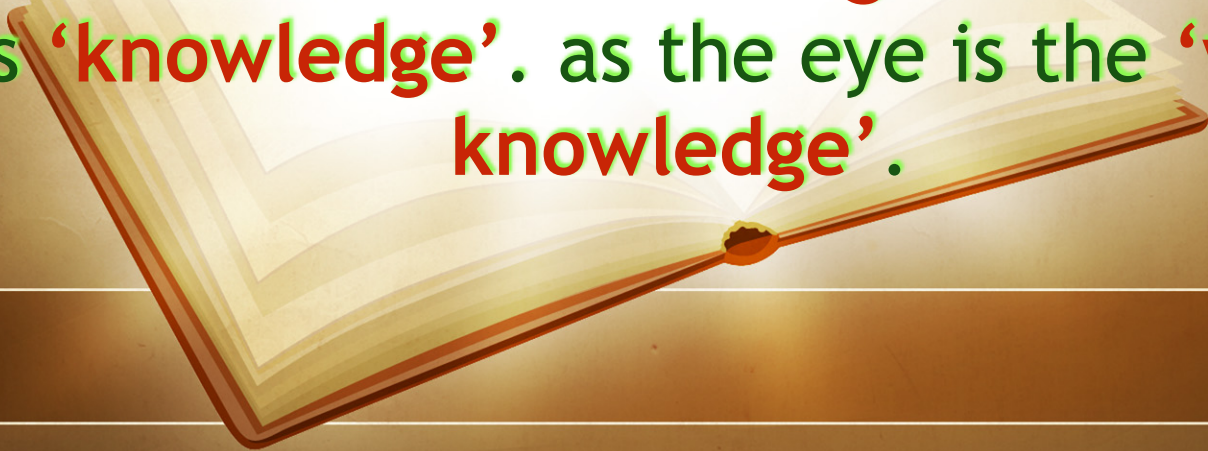
Despite, having ‘gone down’ to Mitsrayim, Abram had certainly learnt his lesson and then went ‘up’ from Mitsrayim, symbolizing a complete ‘coming out’ of the world and the luring lusts of the flesh!

In the ancient pictographic script, the Hebrew word for ‘ascending offering’ - עֹלָה olah (o-law’)- Strong’s H5930 and the word up ‘up’ - אָלַח alah (aw-law’)- Strong’s H5927, looks like this:




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'**.




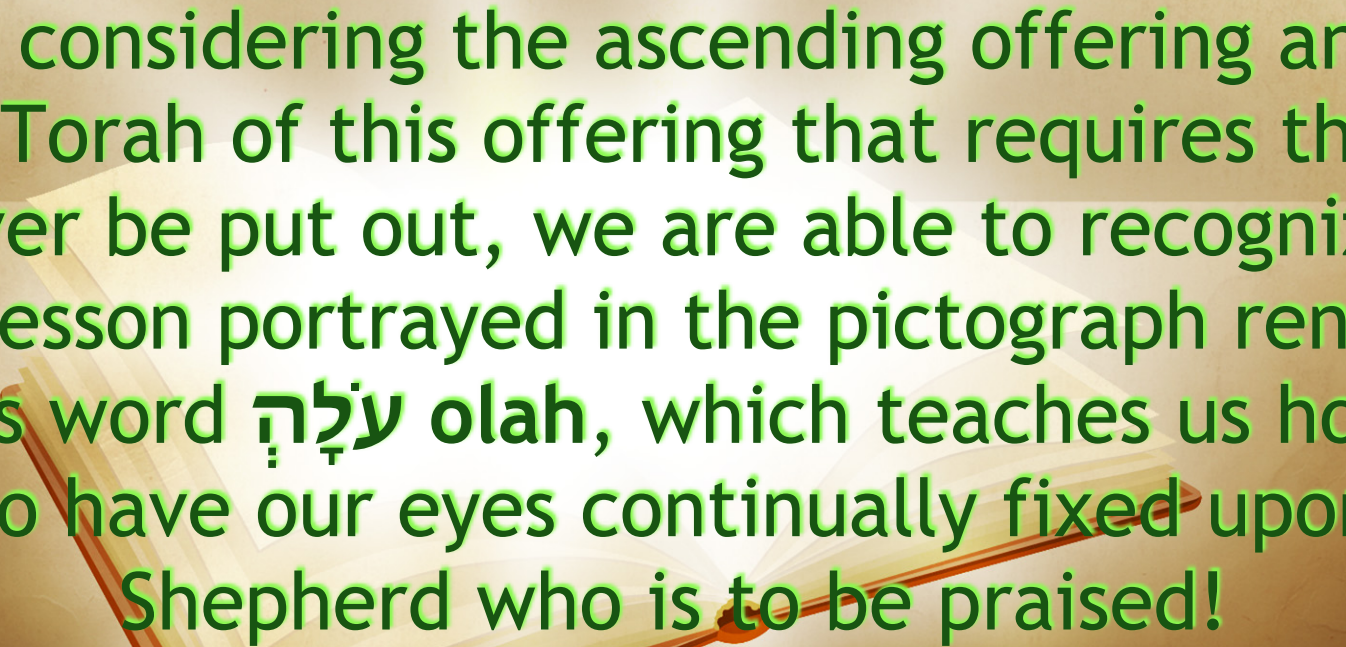
Lamed - לָ:

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

Hey - הָ:



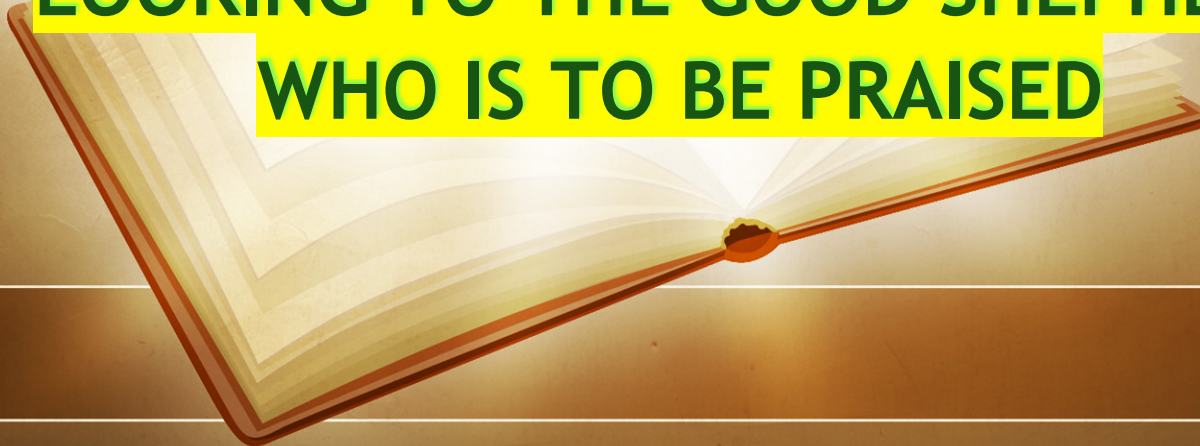
The ancient script has this letter pictured as , which is **‘a man standing with his arms raised out’**. The meaning of the letter is **“behold, look, breath, sigh and reveal or revelation”**, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

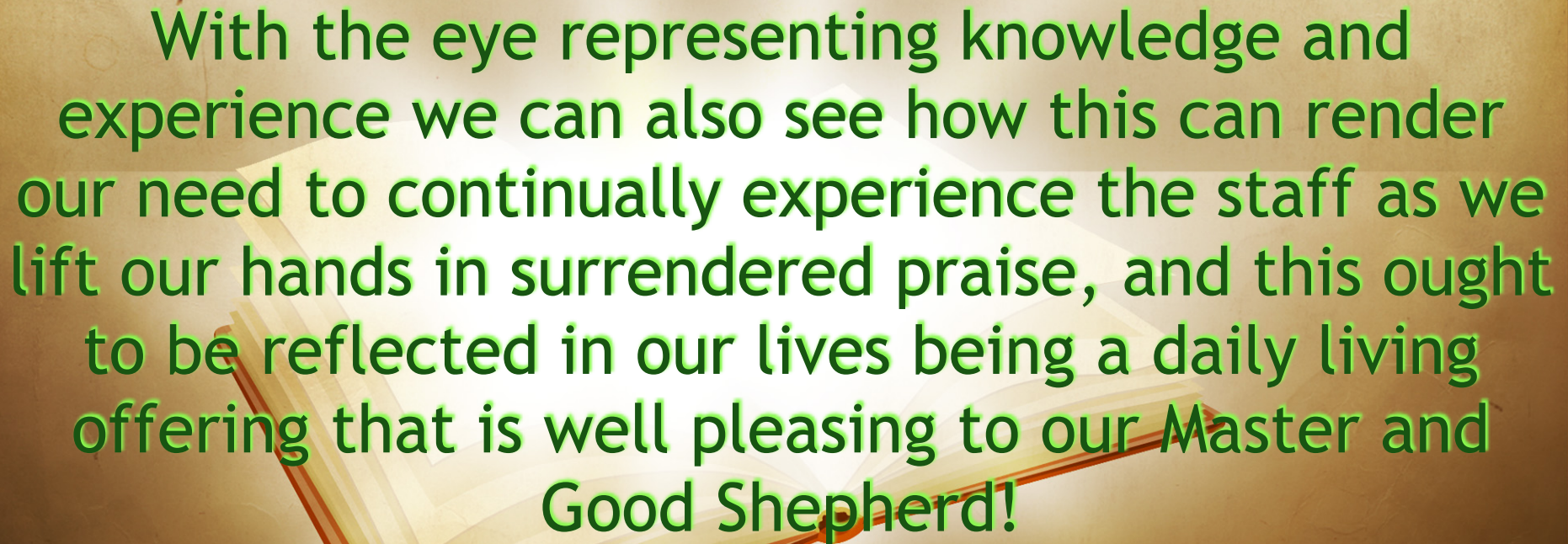


When considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out, we are able to recognize the clear lesson portrayed in the pictograph rendering of this word עֹלָה olah, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!

In terms of the ascending offering, these letters
can render the meaning:

**LOOKING TO THE GOOD SHEPHERD
WHO IS TO BE PRAISED**





With the eye representing knowledge and experience we can also see how this can render our need to continually experience the staff as we lift our hands in surrendered praise, and this ought to be reflected in our lives being a daily living offering that is well pleasing to our Master and Good Shepherd!

Gen 13:5 Now Lot, who went with Abram, also had flocks and herds and tents.

Gen 13:6 And the land was not able to bear them, that they might dwell together, for their possessions were great, so that they could not dwell together.

Gen 13:7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. And at that time the Kena'anites and the Perizzites dwelt in the land.

Gen 13:8 Then Abram said to Lot, “Let there be no strife between you and me, and between my herdsmen and your herdsmen, for we are brothers.

Gen 13:9 “Is not all the land before you? Please separate from me. If you take the left, then I go to the right; or, if you go to the right, then I go to the left.”

Gen 13:10 And Lot lifted his eyes and saw all the plain of the Yardēn, that it was well watered everywhere - before יהוה destroyed Sedom and Amorah - like the garden of יהוה, like the land of Mitsrayim as you go toward Tso'ar.

Gen 13:11 So Lot chose for himself all the plain of the Yardēn, and Lot moved east. Thus they separated from each other,

Gen 13:12 Abram dwelling in the land of Kena'an, and Lot dwelling in the cities of the plain and pitched his tent as far as Sedom.

Gen 13:13 But the men of Sedom were evil and sinned before יהוה, exceedingly so.

Gen 13:14 And after Lot had separated from him,
יהוה said to Abram, “Now lift up your eyes and
look from the place where you are, northward and
southward and eastward and westward,

Gen 13:15 for all the land which you see I shall
give to you and your seed forever.

Gen 13:16 “And I shall make your seed as the dust
of the earth, so that, if a man could count the
dust of the earth, then your seed also could be
counted.

Abram could go up out of Mitsrayim because He looked unto the Good Shepherd who is to be praised at all times!

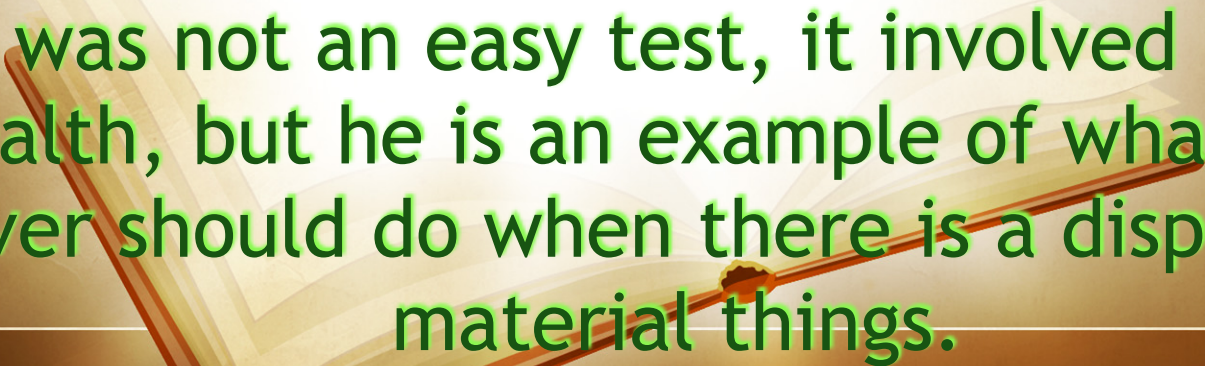
This chapter 13 contains a great lesson for us, on 'things' or 'stuff', in regards to the lust of the flesh and the lust of the eyes and the pride of life, which are not of Elohim! And by all accounts, we can see how Abram was not driven by that which is of the flesh, but he trusted in the promise of

יהוה.

How many family fights have been caused by the love of money? Plenty!

Abram may have failed the first two tests, but he passed the third with great success.

This was not an easy test, it involved land and wealth, but he is an example of what every believer should do when there is a dispute about material things.



Abram determined to be a peacemaker and not a trouble maker:

The problem between Abram and Lot was not caused by the land, famine or wealth, but was a problem of the heart.

Lot's heart, since Mitsrayim, had become centred on wealth and worldly achievement, while Abram wanted only to please יהוה.

It was bad enough that they had a dispute, but what is worse is that the pagan people of the land were watching and listening. When believers have disputes, it hurts their testimony of יהוה.

Tehillah/Psalm 133 “See how good and how pleasant it is for brothers to dwell together in unity - 2 Like the precious oil on the head, running down on the beard, the beard of Aharon, running down on the collar of his robes - 3 Like the dew of Hermon, that comes down on the mountains of Tsiyon. For there יהוה commanded the blessing, life forever!”

Unity, in the Spirit of יהוה, is fragrant and fruitful, but disunity turns that fragrance into a stench and a garden into a desert.


Lot is an example of one who looked to the flesh and followed that which he could physically see rather than rely upon יהוה.

The world's wisdom and wealth may seem satisfying but ultimately brings disappointment.

Abram lived for others and not for self:

In Mitsrayim he thought about himself, but when he returned to the slaughter place of יהוה in Kena'an, he put יהוה first and others next and gave Lot first choice.

The true believer who walks according to the Spirit does not insist on his own rights but gladly yields to others.



Abram lived by faith and not by sight:

Abram was not worried about the future; he knew he was in **יהוה's** hands.

Lot, instead of looking to **יהוה**, looked to the plains of the Yardēn and stopped there.

The eyes see what the heart loves.

Abraham had taken Lot out of Mitsrayim, but he couldn't take Mitsrayim out of Lot.

Outlook helps determine outcome.

Abram's eyes were on the set-apart city of Elohim that was coming in the end and went on to walk with יהוה and inherit blessing.

Lot's eyes were on the sinful cities of men, and he went on to being tormented in his soul by what he saw and had to be rescued from danger and death.

While Lot looked to what was attractive to the eyes would later become a huge thorn in his side

Abram let יהוה choose for him:

After Lot had gone Abram had another meeting with יהוה.

Lot lifted up his eyes and saw what the world had to offer!

Now יהוה invited Abram to lift up his eyes and see what יהוה had to offer, in terms of His sure promise to Abram, in making him a father of many nations. Lot chose a piece of land which he finally lost, but יהוה gave Abram the whole land which still belongs to him and his descendants.

Lot said “I will take”, יהוה said to Abram “I will give”.

“Lift up your eyes and look”, was followed by
“lift up your feet and walk”

In other words, claim your inheritance by faith.
The discipline he experienced, in going down into
Mitsrayim, had taught Abram to respect
boundaries, so now יהוה could trust him with
horizons.

When you trusted **יהושע** as your saviour, **יהוה** gave you “every spiritual blessing in Messiah”.

You now have an inheritance.

All you need to do is appropriate the inheritance, by faith, as you guard to do all He commands in His Torah and draw on “His riches in esteem”.

The Word of **יהוה** is the “will” that tells you how rich you are and active obedient faith, in hearing and doing His commands, as you walk in Messiah, is the key that opens the vault so that you can claim your inheritance

Satan wants to use circumstances, people and things to tempt you and bring out the worst in you, while יהוה wants to use them to test you and bring out the best in you. Abram may have failed some tests along the way, because he resorted to looking at the physical circumstances instead of relying on the Word of יהוה, yet he passed, with distinction, the true test of getting back to what matters and restored pure obedient worship, as he let יהוה's Word guide, and lead him, out of all compromise, to a total trust and reliance upon the King!



How about you?

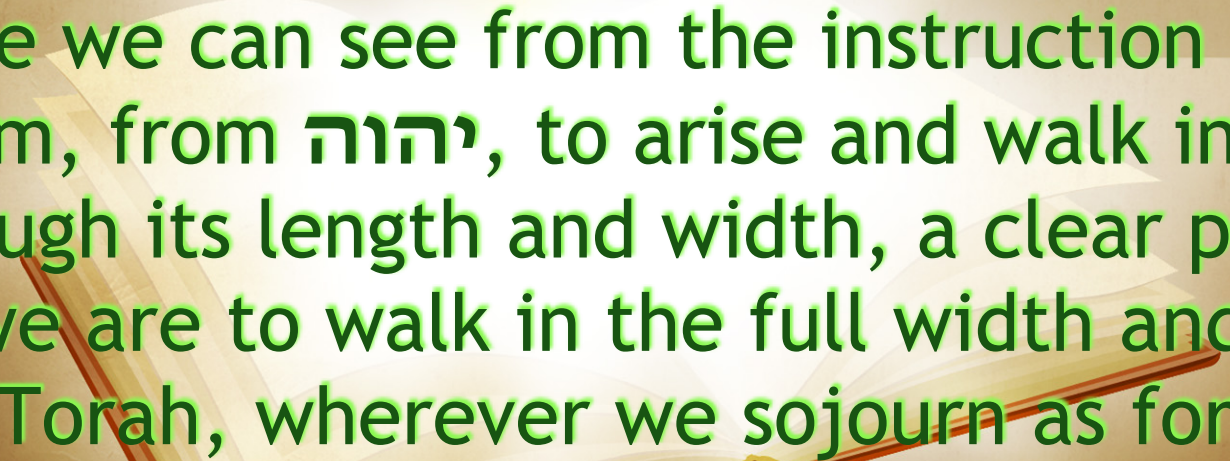
Will you allow יהוה to be in control, despite
varying and trying circumstances, people and
things?



Gen 13:17 “Arise, walk in the land through its length and its width, for I give it to you.”

Verse 17

Here we can see from the instruction given to Abram, from יהוה, to arise and walk in the land through its length and width, a clear picture of how we are to walk in the full width and length of His Torah, wherever we sojourn as foreigners.



Wherever we find our feet, we are to have His Kingdom rules govern our lives and so we recognise that the Torah is our inheritance and we take possession of it by walking it out in its fullness in Messiah.

Yehoshua/Joshua 1:3 “Every place on which the sole of your foot treads I have given you, as I spoke to Mosheh.”

We can appropriate this promise to our lives, as we walk out our days here in the fear of Elohim and as we work out deliverance with fear and trembling!

As ambassadors of the Kingdom of Messiah, we take His Kingdom rules (His Torah) wherever we walk and therefore our feet can be firmly established wherever we find ourselves, if we are indeed walking in His Torah!!!

Gen 13:18 So Abram moved his tent, and went and dwelt by the terebinth trees of Mamrē, which are in Hebron, and built a slaughter-place there to יהוה.

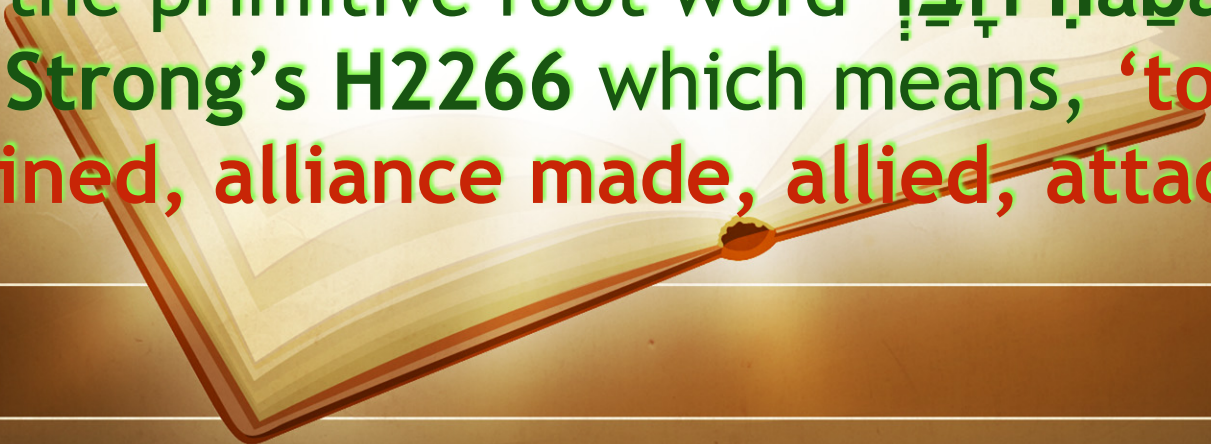


Verse 18

Abram went and moved to the terebinth trees of Mamrē and pitched his tent there and built a slaughter place to יהוה.

‘Mamrē’ in Hebrew - מַמְרֵא - mamrē’ (mam-ray’)-
Strong’s H4471 means, **‘strength or fatness’** and
so we can certainly see how Abram had grown in
strength under the teaching of the Master יהוה of
Hosts!

These terebinth trees of Mamrē were in Hēbrōn,
and in Hebrew, **הֶבְרוֹן** Hēbrōn (kheb-rone')-
Strong's H2275 means, **'association'** and comes
from the primitive root word **הָבַר** hābar (khaw-
bar')- Strong's H2266 which means, **'to unite, be
joined, alliance made, allied, attached'**.



It was here where he built a slaughter place to יהוה, and so now we can see a picture of one who walks, calls on the Name of יהוה and accepts the sacrifice of יהושע Messiah and continues to walk in, and take possession of, the Torah of Elohim, has the clear assurance of being united, and joined together, as a body of Messiah, through the hearing, guarding and doing of His clear Torah instructions, by properly submitting to the teachings of our Master.

CHAPTER 14

Here we have the first recorded 'war' in Scripture, and while there may have been other wars prior to this one, we see that this war is mentioned due to Abram's involvement!

The 5 city states of the plains of the Yardēn had been subject to the rule of the kings of 4 eastern city states, for 12 years and were now in the 13th year, rebelling against serving Kedorla'omer and, in the process of this war, Lot became a prisoner of war, and Abram fought for him and delivered him from the enemy and restored him to his place!

Abram Rescues Lot

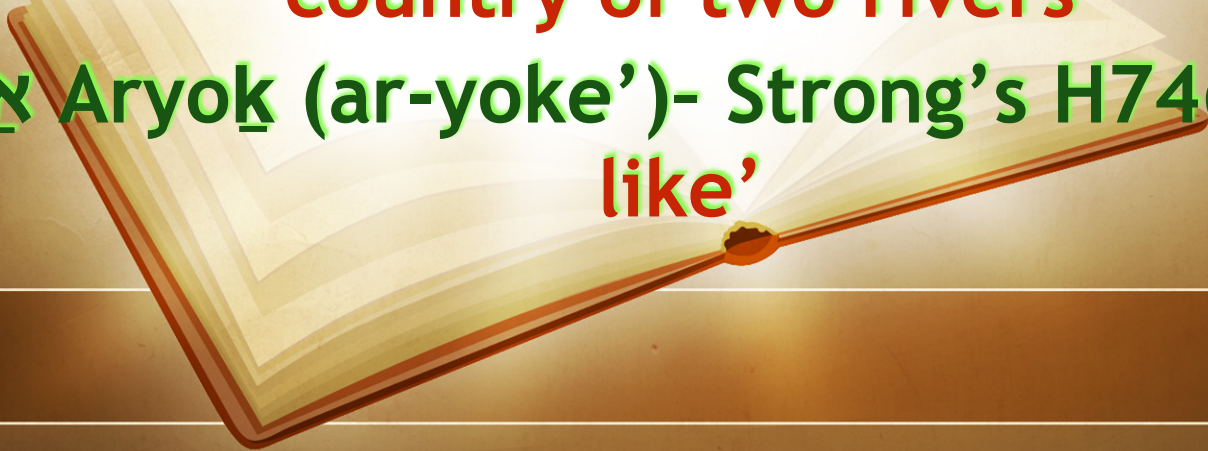
Gen 14:1 And it came to be in the days of Amraphel sovereign of Shin'ar, Aryok sovereign of Ellasar, Kedorla'omer sovereign of Ėylam, and Tid'al sovereign of Goyim,

Verse 1 - 4 Kings:

אֶמְרָפֶל Amraphel (am-raw-fel')- Strong's H569 -
'sayer of darkness: fall of the sayer' -

king of שִׁנְעָר Shinar (shin-awr')- Strong's H8152 -
'country of two rivers'

אֲרִיּוֹךְ Aryok (ar-yoke')- Strong's H746 - 'lion-
like'



king of אֱלָסָר Ellasar (el-law-sawr')- Strong's
H495 - 'El is chastener'

כְּדֹרְלָאוֹמֵר Kedorla'omer (ked-or-law-o'-mer)-
Strong's H3540 - 'handful of sheaves'

king of עֵילָם Elam (ay-lawm')- Strong's h5867 -
'eternity'

תִּדְעָל Tidal (tid-awl')- Strong's H8413 - 'great
son'

king of גוֹיִם - 'goyim' - plural of גוֹי goy (go'-ee)-
Strong's H1471 - 'nation, people'

Gen 14:2 that they fought against Bera sovereign of Sedom, Birsha sovereign of Amarah, Shinab sovereign of Admah, Shem'ēber sovereign of Tseboyim, and the sovereign of Bela, that is Tso'ar.



Verse 2 - 5 Kings:

בְּרַע Bera (beh'-rah)- Strong's H1298 - 'son of
evil'

king of קְדִם Sedom (sed-ome')- Strong's H5467 -
'burning'

בִּרְשָׁע Birsha (beer-shah')- Strong's H1306 - 'with
iniquity'

king of עַמּוֹרָה Amorah (am-o-law')- Strong's
H6017 - 'submersion'

שִׁנְאָב Shinab (shin-awb')- Strong's H8134 -
'splendour of the father'

king of אֲדָמָה Admah (ad-maw')- Strong's H126 -
'red earth'

שִׁמְאֵבֶר Shem'ěber (shem-ay'-ber)- Strong's H8038
- 'lofty flight'

king of צְבוּיִם Tseboyim - 'gazelles'

צֵעַר Tso'ar (tso'ar)- Strong's H6820 -
'insignificance'

king of בְּלַע Bela (beh'-lah)- Strong's H1106 -
'destruction'

As we consider the meanings of the names of the places these kings ruled, we can see that 'burning, submersion and destruction' were certainly how these cities would meet their end!

There was a huge war on the go and Lot, the nephew of Abram, was caught in the middle; and as Sedom and Amorah had fallen under attack of Kedorla'omer and his armies, Lot was taken captive and one of the captives escaped and came to report to Abram, that his nephew had been taken captive.

Gen 14:3 All these joined together in the Valley of Siddim, that is the Salt Sea.

Gen 14:4 Twelve years they served Kedorla'omer, and in the thirteenth year they rebelled.

Gen 14:5 And in the fourteenth year Kedorla'omer and the sovereigns that were with him came and struck the Repha'im in Ashteroth Qarnayim, and the Zuzim in Ham, and the Ĕmites in Shawěh Qiryathayim,

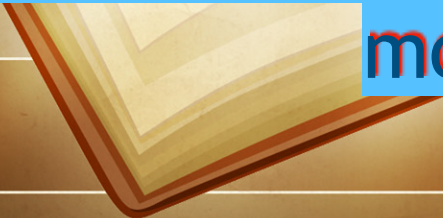
Gen 14:6 and the Horites in their mountain of Sě'ir, as far as Ěl Paran, which is by the wilderness.

Gen 14:7 And they turned back and came to Ěn Mishpat, that is Qaděsh, and struck all the country of the Amalěqites, and also the Amorites who dwelt in Hatsetson Tamar.

Gen 14:8 And the sovereign of Sedom, and the sovereign of Amarah, and the sovereign of Admah, and the sovereign of Tseboyim, and the sovereign of Bela, that is Tso'ar, went out and joined together in battle in the Valley of Siddim,

Gen 14:9 against Kedorla'omer sovereign of Eylam, and Tid'al sovereign of Goyim, and Amraphel sovereign of Shin'ar, and Aryok sovereign of Ellasar - four sovereigns against five.

Gen 14:10 And the Valley of Siddim had many tar pits. And the sovereigns of Sedom and Amorah fled and fell there, and the remainder fled to the mountains.





Gen 14:11 And they took all the goods of Sedom and Am^orah, and all their food, and went away.

Gen 14:12 And they took Lot, A^bram's brother's son who dwelt in Sedom, and his goods, and left.

Gen 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 Aněr, and they had a covenant with Abram.



Verse 13

Abram the Hebrew!

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.

This word עִבְרִי Ibrī (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 aḅar (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 marvellous 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 עָבַר *aḇar* (aw-bar')-
Strong's H5674, in the ancient pictographic
script, is written as follows:




Ayin - א:

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 - בֵּית:

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

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 **עִבְרִי** **Ibri** - Hebrew
looks like this:




א ב ג ד

The image shows an open book with a white rectangular box overlaid on its pages. Inside the box, the four Hebrew letters of the word 'Ibri' (עִבְרִי) are displayed in a stylized, pictographic font. From left to right, the letters are: Aleph (א), Bet (ב), Gimel (ג), and Dalet (ד). Each letter is rendered in a dark blue color with a subtle shadow effect, making them stand out against the white background of the box.

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!


Collectively, as His Body and Bride that He has washed in His blood, we see the pictographic of the plural word עֵבְרִים ib'rim, pictured as follows:



We see following the additional letter being used to form the plural word for 'Hebrews':

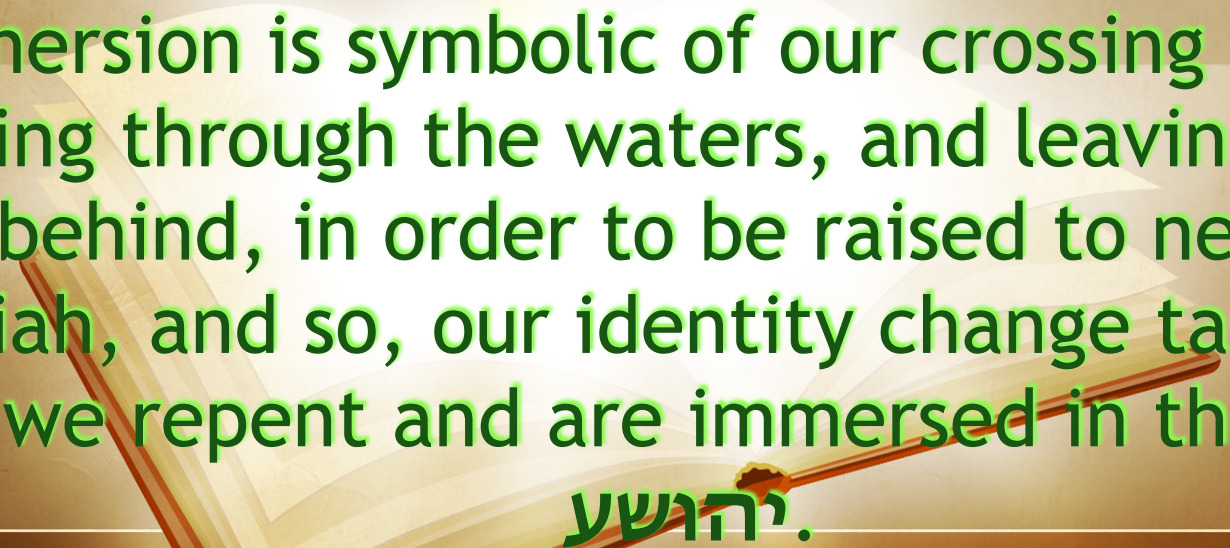
Mem - מֶמֶ:



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!**

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 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!

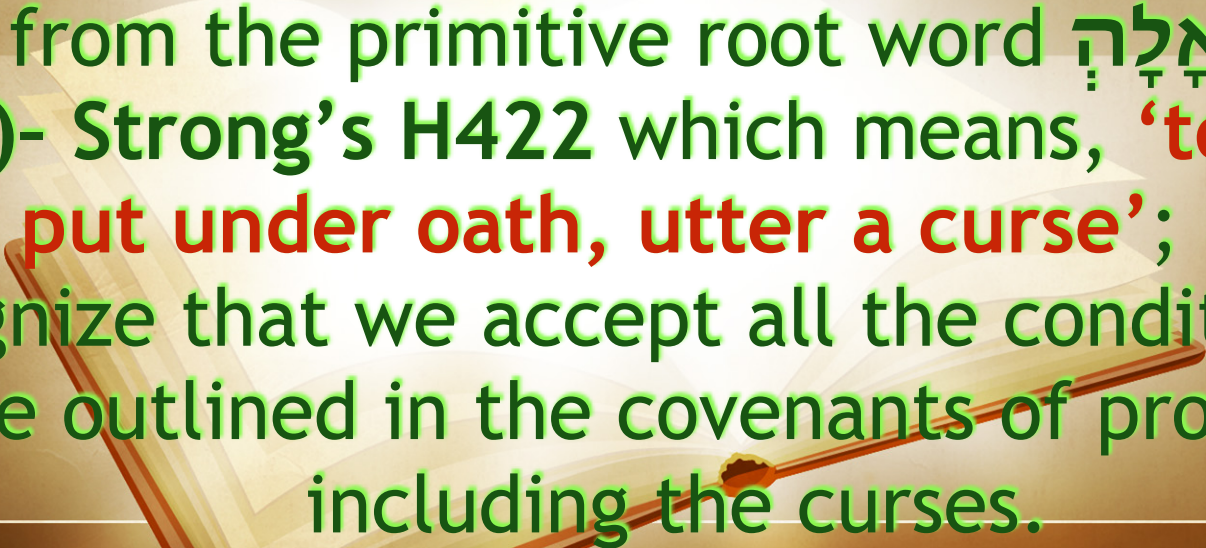
An open book is shown from a top-down perspective, with its pages fanned out. The book is rendered in a stylized, semi-transparent manner, appearing as if it's glowing or emitting light. The Hebrew word 'יהושע' (Yehoshua) is written in a green, serif font across the center of the open pages. The background is a textured, light brown surface, possibly parchment or aged paper, with a subtle gradient and some faint, larger-scale text or markings that are mostly obscured by the book and the main text.

We too, are a people who have ‘crossed over’ from darkness into His marvellous 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.

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 your Elohim, and into His oath, which יהוה your Elohim makes with you today”

This term '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 עֲבָרָי *l̄bri* is derived!



When we 'enter into' covenant with יהוה our Elohim, we also enter into His 'oath', which comes from the primitive root word אָלַהּ 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.

Qoheleth/Ecclesiastes 3:1 “For every matter there is an appointed time, even a time for every pursuit under the heavens”

This goes on to say that there is also a time for battle and here, Abram recognized, that with his nephew being captured by enemy kings, this was time for battle! Many of our ‘**brothers**’ have also been stolen away and are still being held captive, so to speak, by a false church system and it is time for us to battle for them, no matter how small and insignificant we may seem against the great masses within False Christianity system!

What we must take note of here is that Abram set out to battle because of Lot being captured.

If it was not for Lot, Abram would not have got involved with this war between 2 wicked groups of foreign kings; yet because there was a relative involved, he took action.

We must recognize that there are many people who are, in some way or another, trying to serve Elohim yet are being held captive by an enemy system and we need to stand up, armed for battle, with the Truth and fight for them, in order to set them free - for the Truth shall set them free indeed!

Gen 14:14 And when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan.




Verse 14

The account here, also pictures for us the need to bear one another's burdens and be ready to fight for each other in times of battle!

We have a responsibility to rescue our brothers and sisters from the hand of the enemy, and cannot claim ignorance, but rather we must be prepared to 'go to war'!

Mishlě/Proverbs 24:11-12 “Deliver those taken to death, and hold back those stumbling to the slaughter, 12 If you say, “See, we did not know this,” Would not He who weighs the hearts discern it? He who watches over your life, would He not know it? And shall He not repay man according to his work?”



Abram took, and armed, his 318 trained servants who were born in his house!

The Hebrew root word that is translated as ‘armed’ is רִיק **rûq (rook)- Strong’s H7324** which, at its root meaning is, **‘make empty, empty out’** and in the ‘hiphil active’ tense, which this is written in, carries the meaning, **‘draw weapon, brandish sword, i.e., make a non-linear movement putting a weapon in a hand position to defend or attack, as a figurative extension of emptying an object or mass from a container (as with a sheath or holster)’**.

Abram’s trained men had **‘drawn their swords’** and were now armed for battle!

The Hebrew word that is translated here as
‘trained’ comes from the root word חָנִיךְ
ḥanīḵ (kaw-neek’)- Strong’s H2593 meaning,
‘trained, tried, experienced’ which comes from
the word חָנַךְ ḥanaḵ (khaw-nak’)- Strong’s H2596
meaning, **‘to train up, dedicate’** and is the
denominative verb from חָךְ ḥeḵ (khake)- Strong’s
H2441 which means, **‘palate, roof of the mouth,
gums, lips’**.

This is a great picture of how his trained men were dedicated and knowledgeable of the ways of Abram - they were, in effect, his disciples whom he had taught in the ways of Elohim and they were armed and ready with the Truth.

Only those who are experienced in the Word are able to yield the 'sword' of the Word with great precision and clarity and able to rescue those who are being held captive!

The Torah makes it clear that if there is a man who is fearful, he should not go into battle as he may discourage the rest; and here we see how we can only be effective on the battlefield if we are trained up in righteousness and are experienced in the Word!

Those who are not yet experienced in the Word should not be the ones who are fighting on the battlefield, as they may just end up cutting off their own head, through lack of experience, as they lose debates with the enemy who twists the truth and confuses the one who is not confident and steadfast in the Word!

Abraham knew who were the ones who could fight the good fight and these were strong and courageous men, for we certainly recognize that size does not matter when armed with the Truth!

318 men against thousands (we are not told how many the enemy were yet we can certainly assume that they were a large number of soldiers who were under the command of their respective kings).

Abram's men were committed and full of courage - fear and lack of commitment are dangerously contagious and we must recognize the need to be a people who are armed in the Torah, for the 'harvest' on the battlefield is full, yet the workers/ soldiers are few!

Abram's men may have only been 318 against a whole host of the enemy forces, yet we see once again that those who put their faith and trust in יהוה will find their strength, and it is with this kind of courage that יהוה loves to lead His faithful into battle and bringing them victory by the power of His Right Hand, as His faithful and armed remnant go forward in faith to fight the good fight!

Gen 14:15 And he and his servants divided against them by night, and struck them and pursued them as far as H_ob_ah, which is on the left of Dammeseq.

Gen 14:16 So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.

Abram Blessed by Melchizedek

Gen 14:17 And after his return from the striking of Kedorla'omer and the sovereigns who were with him, the sovereign of Sedom came out to meet him at the Valley of Shawěh, that is, the Sovereign's Valley.

Gen 14:18 And Malkitsedeq sovereign of Shalěm brought out bread and wine. Now he was the priest of the Most High Ěl.

Gen 14:19 And he blessed him and said, “Blessed be Abram of the Most High Ěl, Possessor of the heavens and earth.

Gen 14:20 “And blessed be the Most High Ěl who has delivered your enemies into your hand.” And he gave him a tenth of all.

Gen 14:21 And the sovereign of Sedom said to Abram, “Give me the people, and take the goods for yourself.”

Gen 14:22 But Abram said to the sovereign of Sedom, “I have lifted my hand to יהוה, the Most High Ěl, the Possessor of the heavens and earth,

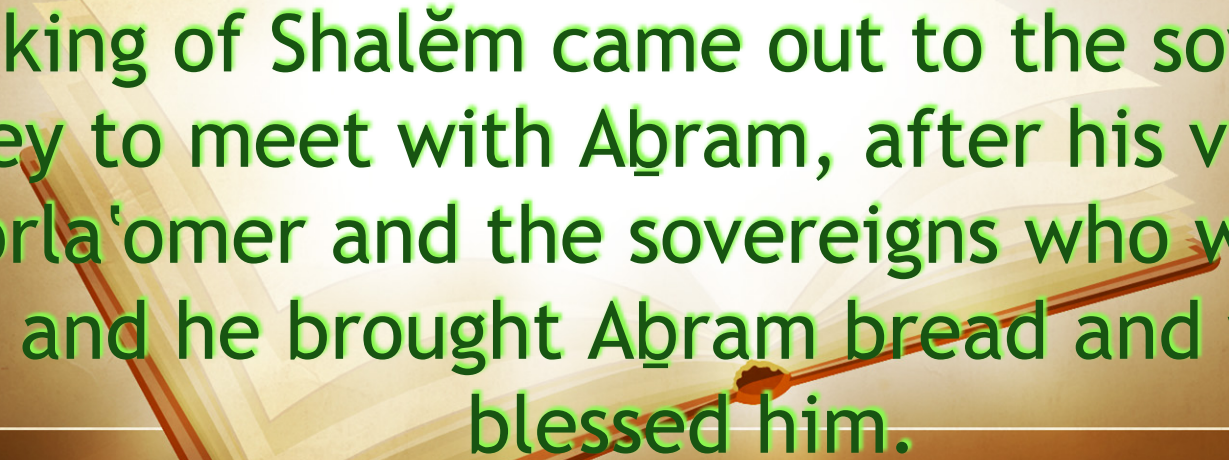
Gen 14:23 not to take a thread or a sandal strap or whatever is yours, lest you should say, ‘I have made Abram rich,’

Gen 14:24 except only what the young men have eaten, and the portion of the men who went with me: Anĕr, Eshkol, and Mamrĕ. Let them take their portion.”

Verse 18-24

Malkitsedeq - sovereign of Shalēm and priest of the Most-High Ĕl!

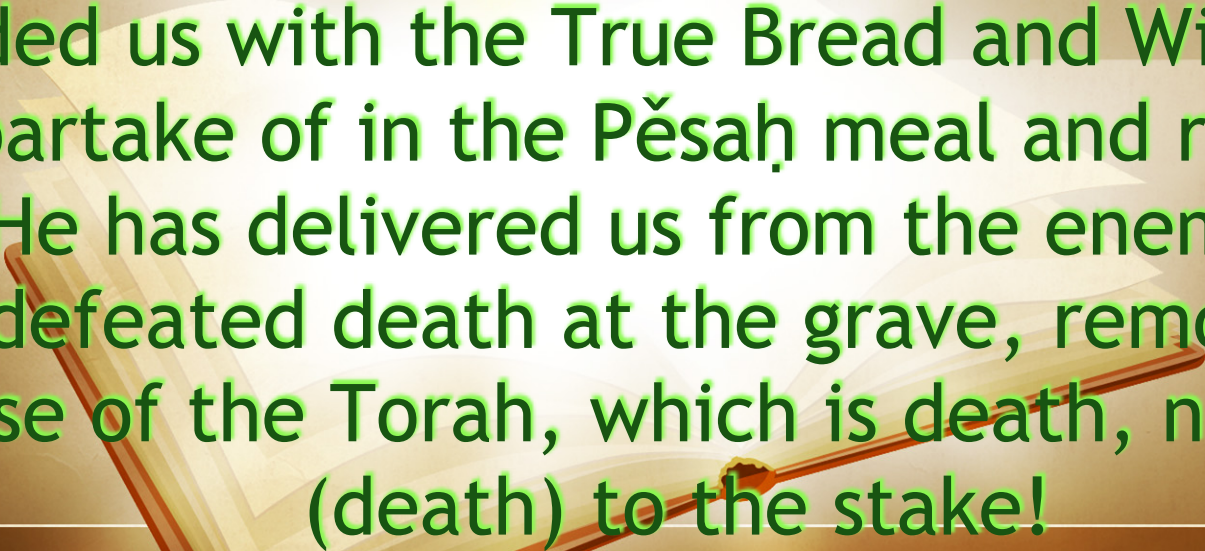
This king of Shalēm came out to the sovereign's valley to meet with Abram, after his victory of Kedorla'omer and the sovereigns who were with him, and he brought Abram bread and wine and blessed him.



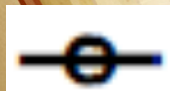
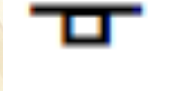
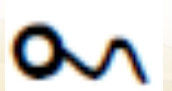
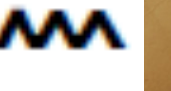
The Hebrew word מַלְכֵי־צֶדֶק Malkitsedeq (mal-kee-tseh'-dek)- Strong's H4442 means, 'my king is righteous' and comes from the two words:

- 1) מֶלֶךְ Melek (meh'-lek)- Strong's H4428 which means, 'king' and
- 2) צֶדֶק tse_udeq (tseh'-dek)- Strong's H6664 which means, 'righteous, just, righteousness'.

And so, here we have a picture of Messiah - our High Priest and King, who by His own blood has provided us with the True Bread and Wine, which we partake of in the Pěsaḥ meal and recognize how He has delivered us from the enemy's hand and defeated death at the grave, removing the curse of the Torah, which is death, nailing it (death) to the stake!




The Hebrew word מְלִכִּי־צֶדֶק Malkitsedeq (mal-kee-tseh'-dek)- Strong's H4442 which means, 'my king is righteous', is pictured in the ancient pictographic script, as follows:

A pictographic character for the Hebrew letter Mem, consisting of a circle with a horizontal line through its center.A pictographic character for the Hebrew letter Lamed, consisting of a square with a horizontal line at the top and a vertical line on the right side.A pictographic character for the Hebrew letter Shin, consisting of a circle with a wavy line extending from its right side.A pictographic character for the Hebrew letter Dalet, consisting of a vertical line with a horizontal line extending from its top to the right.A pictographic character for the Hebrew letter Shin, consisting of a circle with a wavy line extending from its right side.A pictographic character for the Hebrew letter Lamed, consisting of a vertical line with a horizontal line extending from its top to the right.A pictographic character for the Hebrew letter Mem, consisting of a circle with a horizontal line through its center.


Mem - מֶמֶ:




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. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.


Lamed - לָ:

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

Kaph - כָּ:


The ancient pictographic script has this letter pictured as -  - which is a picture of **an open palm of a hand** and can symbolize that to which submission is given - **'under the hand'**. This also can picture for us a palm or palm branch, from the curved palm shape, picturing our praise to the One to whom we submit.

Yod - י

In the Ancient Script, this is the letter 'yad or yod' which is pictured as  - which is the picture of **an arm and hand** and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this.

This also reveals to us a stretched-out arm and hand.


Tsadey - צ:

The Ancient picture for this letter is  , which is **‘a man on his side’**, and it can represent the act of lying on one’s side in order to hunt or chase, when crouching | concealment, as well as **‘laying one’s self down for another’**.

We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of **‘hunt or fish’**.


Dalet - דָּ:



The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back-and-forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point.

It can also carry the meaning of **'dangle' or hanging** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Quph - קָ:

In the ancient script this letter is pictured as , 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.

This can very well picture for us **'consistency'** in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

From these 7 letters, we can see how Messiah has indeed become High Priest forever, in the order of Malkitsedeq, and the individual pictures of this High Priest and King of Shalēm, can render for us the meaning of:

THE NATIONS THAT ARE LED BY THE HAND, AND SUBMIT TO, THE ONE WHO LAY DOWN HIS LIFE FOR US, FOR HE IS THE DOOR TO ETERNAL LIFE IN HIM!

Or

THE MIGHTY RIGHTEOUS KING TO WHOM WE SUBMIT AND GIVE OUR PRAISE, HAS REVEALED HIS OUTSTRETCHED ARM AND HAND, AND IS THE ONE WHO LAID DOWN HIS LIFE FOR US, GIVING US ACCESS TO ETERNAL LIFE WITH HIM!

Abram gave Malkitsedeq a tenth of all, and herein we are able to see the clear picture of giving יהוה the Tithe that is due.

The Hebrew root word that is used for 'tithes' is מַעֲשֵׂר ma'aser (mah-as-ayr')- Strong's H4643 which means, 'tenth part, tithe'.

We read in Berēshith/Genesis 14:20 that Abram gave Malkitsedeq a tenth/tithe of all.

We also read in:

lb'rim/Hebrews 7:4-6 “Now see how great this one was, to whom even the ancestor **A**braham gave a tenth of the choicest booty. 5 And truly, those who are of the sons of **L**ěwi, who receive the priesthood, have a command to receive tithes from the people according to the Torah, that is, from their brothers, though they have come from the loins of **A**braham, 6 however, the one whose genealogy is not derived from them received tithes from **A**braham, and blessed the one who held the promises.”

The Lēwitical priesthood and its functions serve as a type or picture of how we now serve in the order of Malkitsedeq, as tithes are still valid, and are given to those whom Messiah has appointed to serve and teach in equipping and building up of the body of Messiah unto maturity in Him.




Let us look at this word, in its ancient pictographic form:

In the ancient pictographic script, the Hebrew word **מַעֲשֵׂר** ma'aser (mah-as-ayr')- Strong's H4643 which means, **'tenth part, tithe'** looks like this:



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.


Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing' or 'cleansing'**.

Ayin - א:

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.




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.

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, 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!

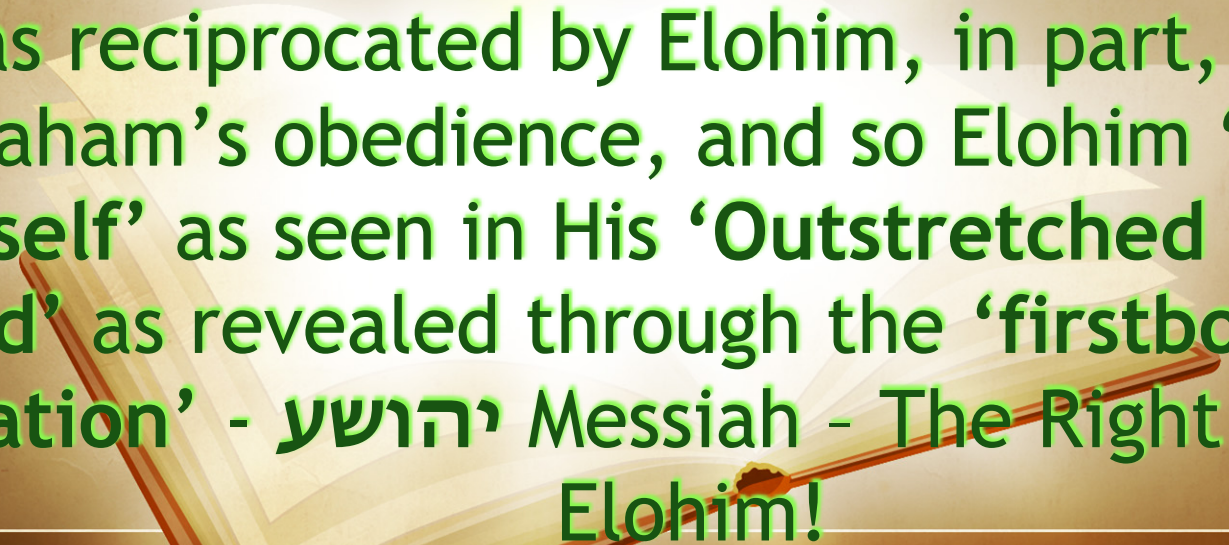
From this pictographic description of this word
מַעֲשָׂר ma'aser (mah-as-ayr')- Strong's H4643 we
can see the following:

**THE NATIONS HAVE SEEN
THE DESTRUCTION
OF THE HEAD/FIRST BORN!**



יהוה told Abraham that He would make him a great nation, and then asked Abraham to sacrifice his only son (Yitshaq was the 'only son' according to the Promise).

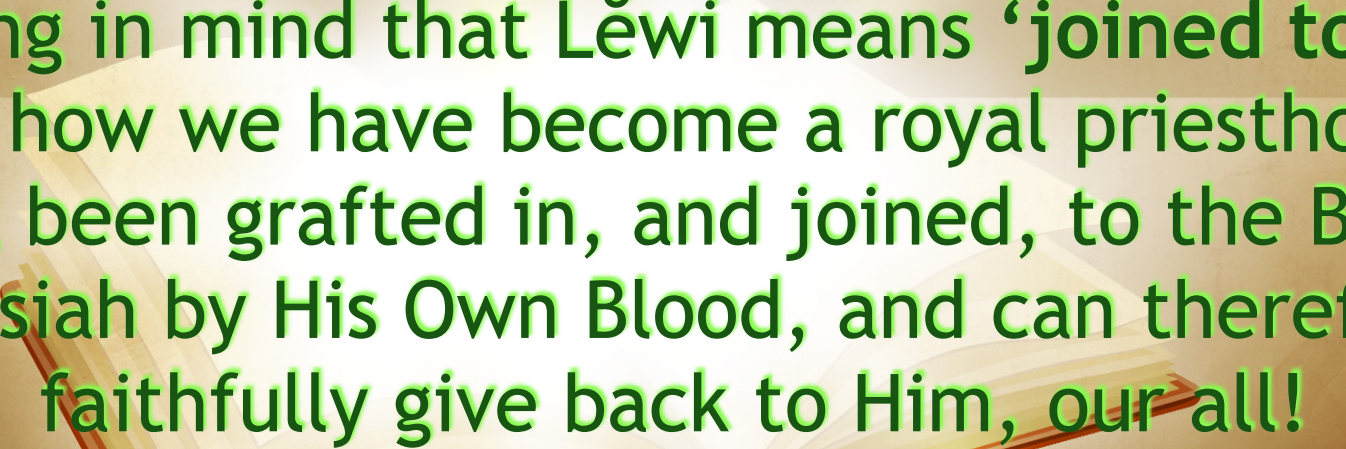
The Hebrew word for 'tithes' can, in many ways, picture Abraham (the great nation), seeing the destruction of the first son (the son of the promise).



Understanding this picture, we can also see how the tithe can in many ways represent the act that was reciprocated by Elohim, in part, due to Abraham's obedience, and so Elohim 'gave of Himself' as seen in His 'Outstretched Arm and Hand' as revealed through the 'firstborn of all creation' - יהושע Messiah - The Right Hand of Elohim!

At the death of Messiah on the stake, the nations saw the destruction of Elohim's firstborn, who is the head of all creation!

Abraham 'tithed' to Malkitsedeq, after having been blessed by him, and Abraham's grandson, Lěwi, got credit for it, as he received 'tithes' from the rest of the nation!



Bearing in mind that Lěwi means ‘joined to’, we see how we have become a royal priesthood, having been grafted in, and joined, to the Body of Messiah by His Own Blood, and can therefore faithfully give back to Him, our all!


Let us therefore look at Lěwi, in the ancient pictographic script, to get a better understanding of the authority under which we are led, having been joined to our Head and King, יהושע Messiah - who has, by His own blood, secured for us His Covenants of Promises in Him, having worked redemption, through Him taking the punishment of death on a stake, having nailed death to the stake, giving all who call upon Him the ability to be joined to Him, as Head, High Priest and King, making us, who are in Him, a royal priesthood that are able to serve in Him Spirit and Truth and walk with confidence in the Spirit, putting to death the flesh!

Lěwi (lay-vee')- לְוִי- Strong's H3878 meaning, 'joined to', and in the ancient pictographic script looks like:




ל ו ו

Lamed - לָ:

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

Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

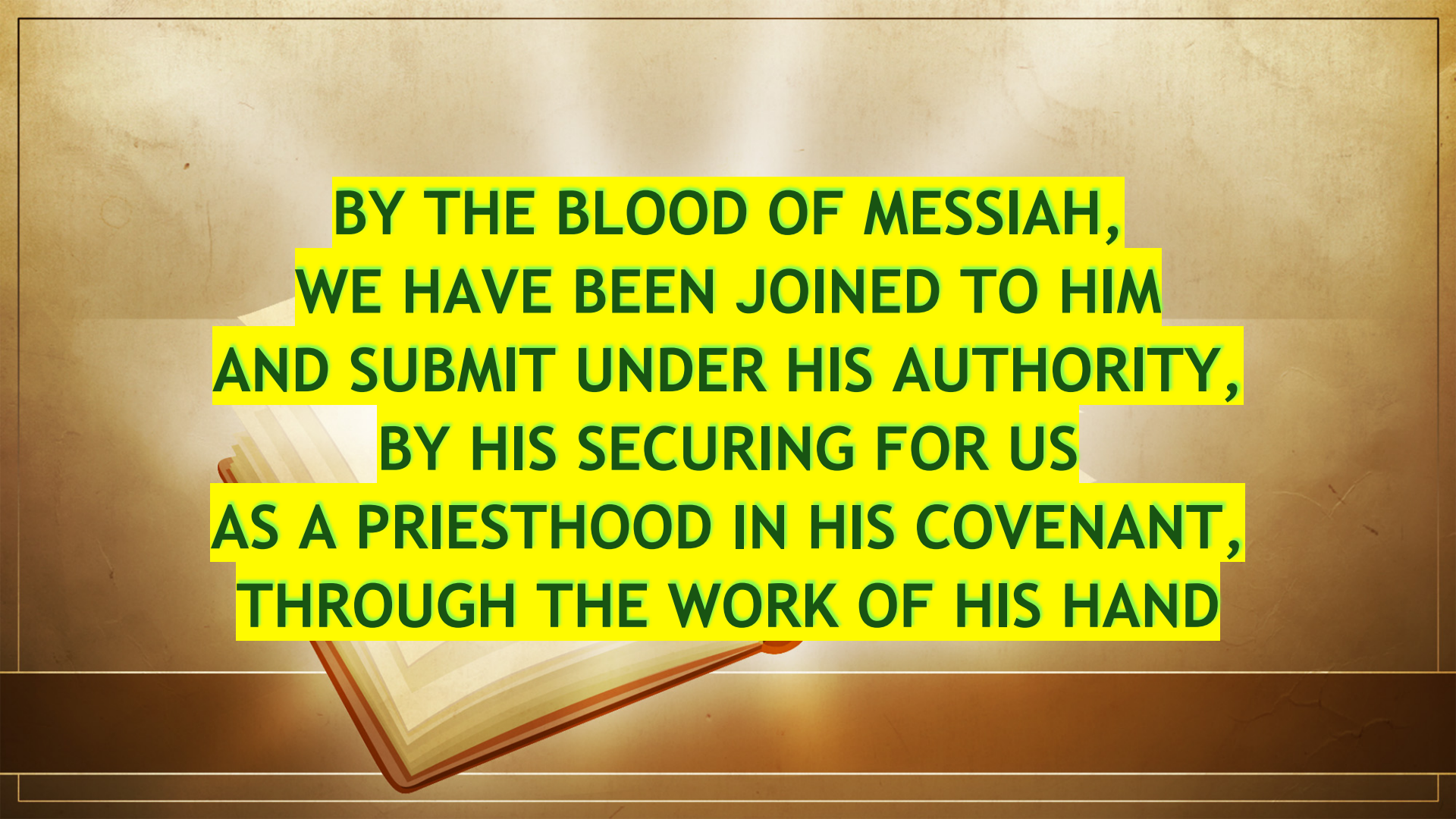
The root meaning of this letter is '**to add, secure or hook**' as well as '**bind**'.

Yod - י:



The ancient script has this letter as **‘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!



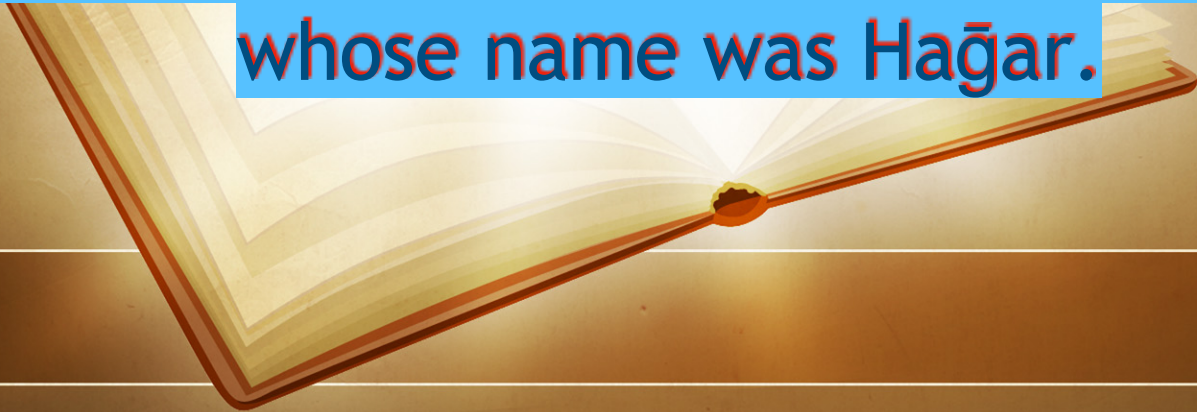
**BY THE BLOOD OF MESSIAH,
WE HAVE BEEN JOINED TO HIM
AND SUBMIT UNDER HIS AUTHORITY,
BY HIS SECURING FOR US
AS A PRIESTHOOD IN HIS COVENANT,
THROUGH THE WORK OF HIS HAND**

What better reason can you think of, regarding being faithful with your tithes and offerings, than to simply understand the true work of Messiah, and how יהוה Himself came down and blessed us, in giving us of Himself, causing us to be a people who have been joined to Him?

And in response, give your all, in complete obedience, with 'tithes' simply being the beginning of the active obedience, to which the body of Messiah faithfully responds to!

Sarai and Hagar

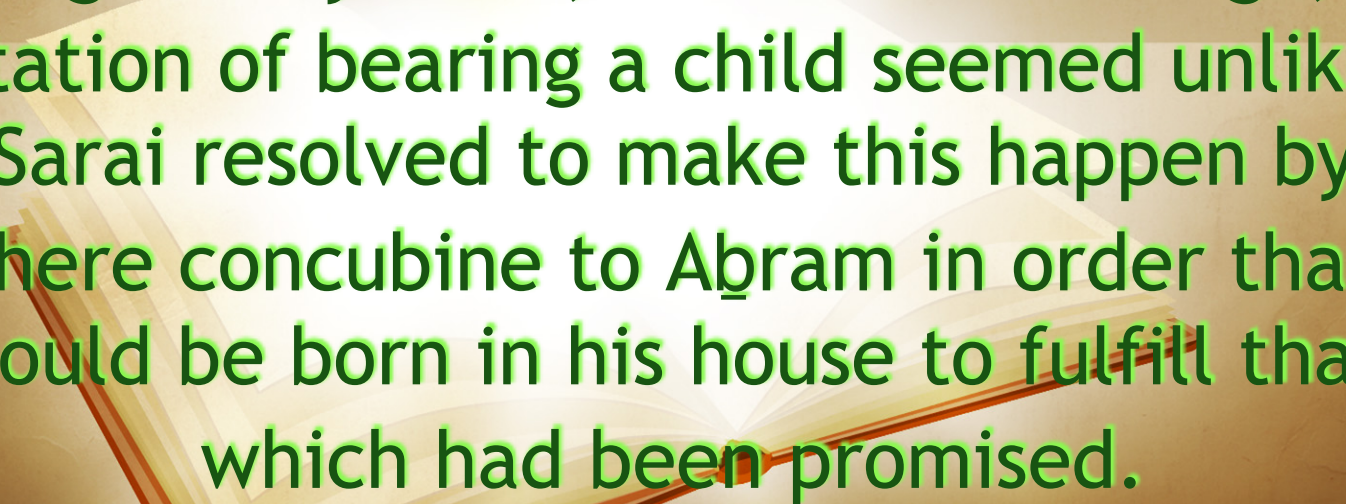
Gen 16:1 And Sarai, Abram's wife, had borne him no child. And she had a Mitsrian female servant whose name was Haḡār.



CHAPTER 16

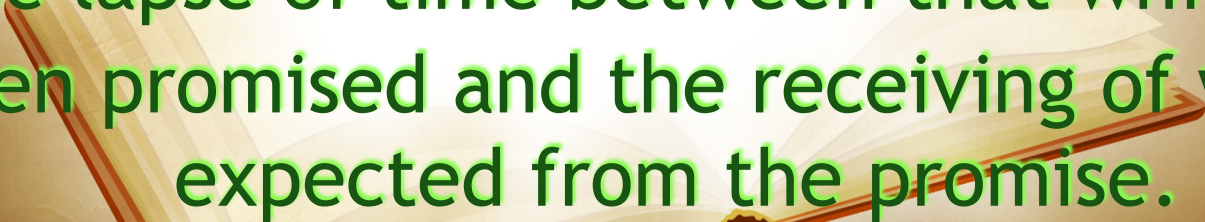
Ten long years had passed since יהוה spoke to Abram about having a child.

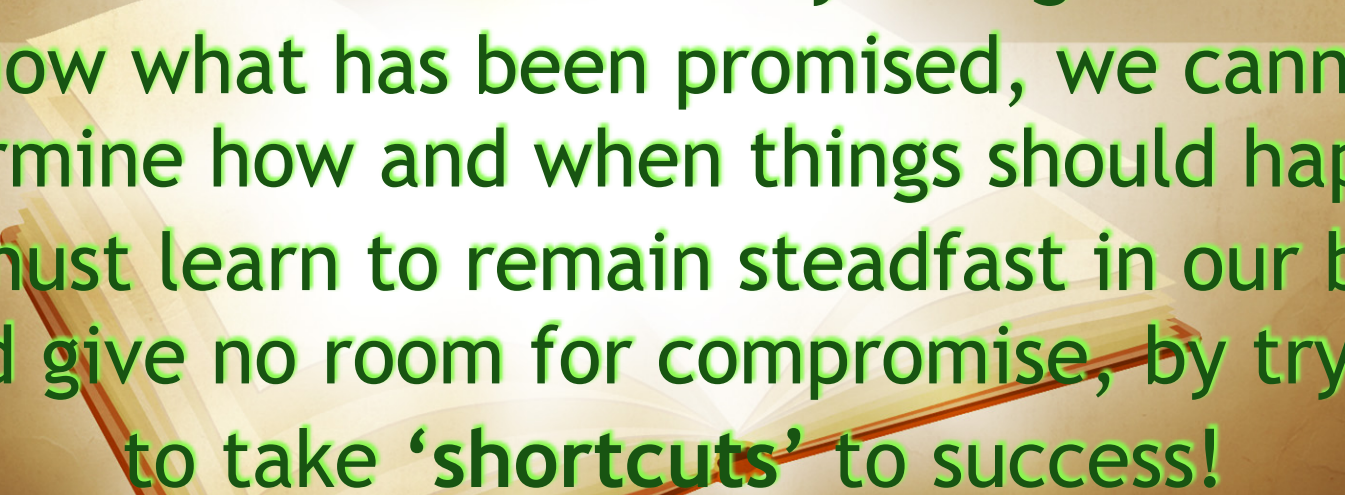
As Sarai had still not conceived, she concluded that יהוה had kept her from having children, and here now was a test of her faith!



The exact timing of the promised child had not been given by יהוה, and now at her age, the expectation of bearing a child seemed unlikely, so Sarai resolved to make this happen by giving her concubine to Abram in order that a son could be born in his house to fulfill that which had been promised.

A major lesson that we can learn, from these events in Abram and Sarai's life, is that we must learn to trust the Word of Elohim, despite the lapse of time between that which has been promised and the receiving of what is expected from the promise.





We cannot orchestrate what Elohim has planned for us and while we may recognize and know what has been promised, we cannot determine how and when things should happen, but must learn to remain steadfast in our belief and give no room for compromise, by trying to take 'shortcuts' to success!

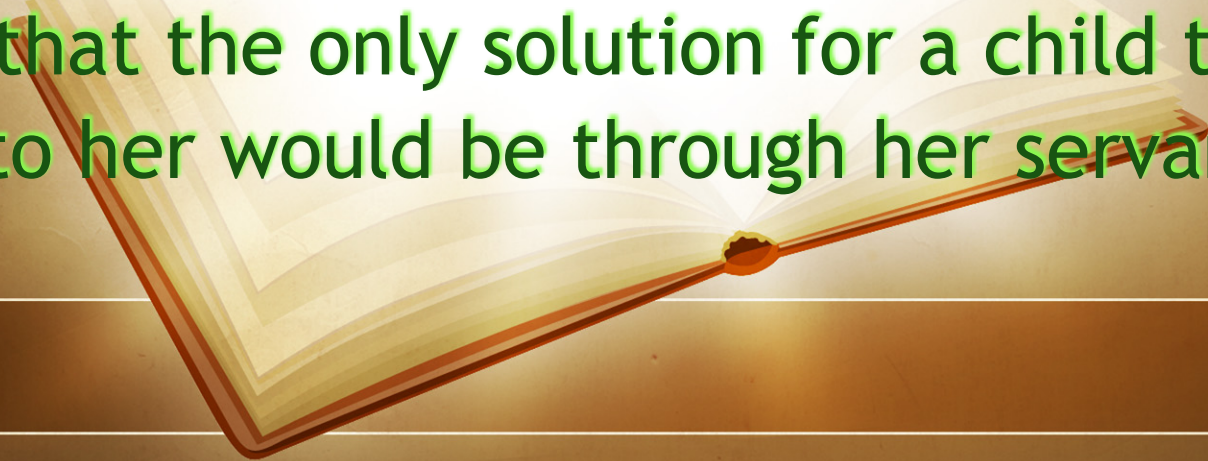
When we begin to doubt the Word, we set up major stumbling blocks in our hearts and minds that cause us to look to the flesh and the resolve of trying to 'work out' solutions that we by our own strength are unable to!

How do you respond to that which you know is the will of יהוה for you, yet the fruit of that which you are expectant of seems so far off and looks as if it will never happen?

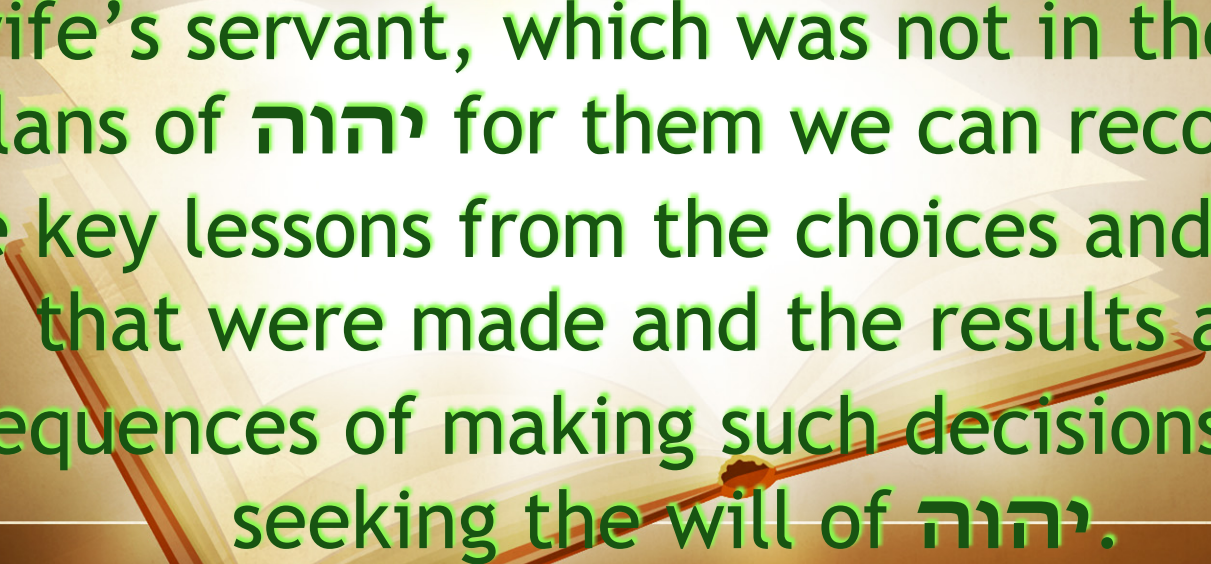
We must recognize that 10 years had passed, since Abram had received the promise that he would have a child that would be his heir, and at their age, time was not something that was on their side.

Time can have a way of causing doubt to set in, or rather, the test of time is to see whether doubt will cause compromise or whether true faith and obedience will persevere!

Sarai had reckoned that it was getting too late for her to bear a child and that יהוה had caused her to remain barren and so she thought that the only solution for a child to be born to her would be through her servant, Hagar.



As we consider the accounts of Abram listening to the voice of his wife and having a child by his wife's servant, which was not in the perfect plans of יהוה for them we can recognize some key lessons from the choices and decision that were made and the results and consequences of making such decisions without seeking the will of יהוה.



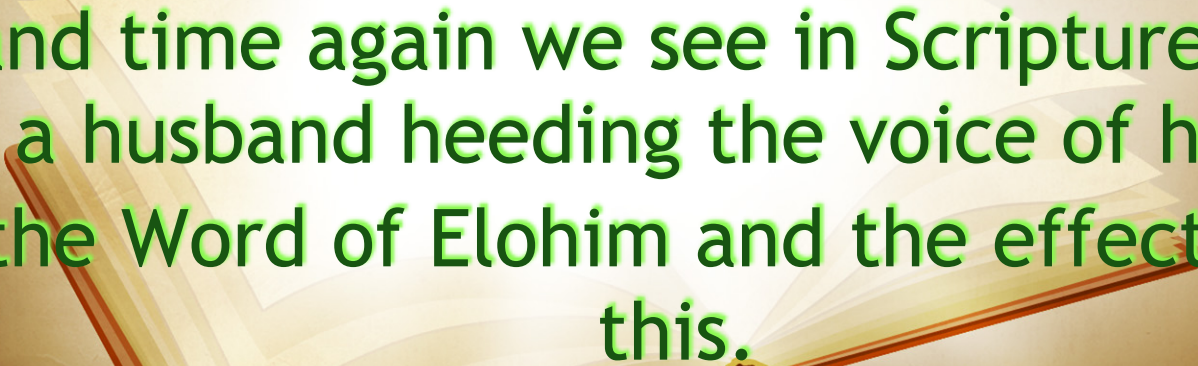
Gen 16:2 And Sarai said to Abram, “See, יהוה has kept me from bearing children. Please, go in to my female servant. It might be that I am built up by her.” And Abram listened to the voice of Sarai.



Verse 2

Abram listened to Sarai!

Time and time again we see in Scripture the effect of a husband heeding the voice of his wife over the Word of Elohim and the effects of doing this.



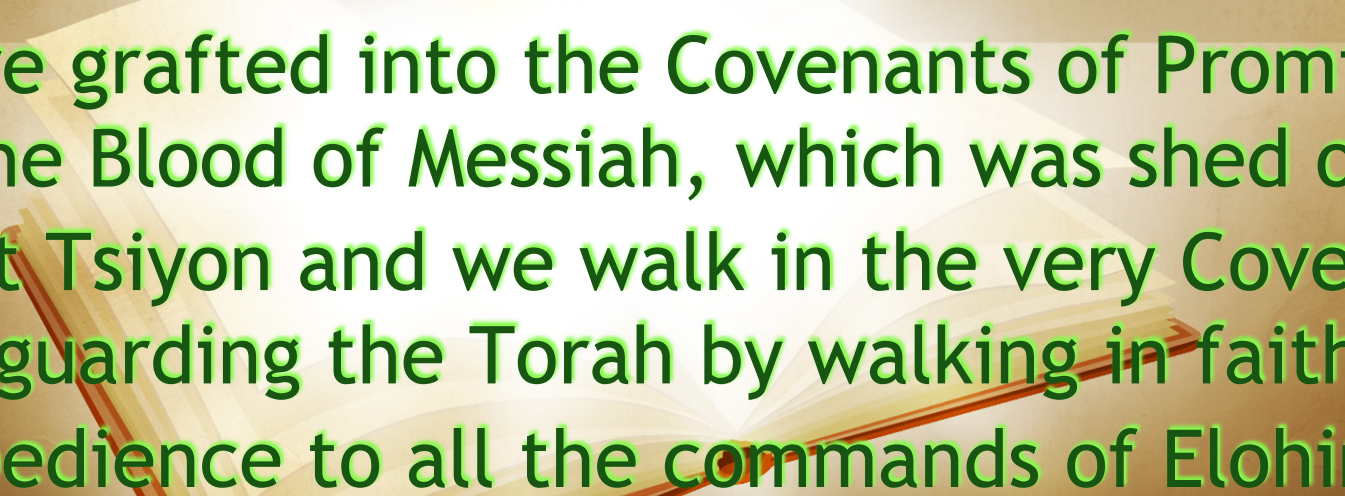
While we certainly recognize a time, in Scripture, where יהוה tells Abram that he should listen to his wife, for she was right - that being in Berěshith/Genesis 21:12, when she said that Yishma'ěl shall not inherit with Yitshaq, yet here in her decision to let her husband have sex with her servant, in order to try to gain a son in her house, who could receive that which יהוה spoke of, was not right, but rather, it was simply human logic, on her part, that tried to work out a solution to what had seemed to be a problem to her, which in the great plans and promises of יהוה, does not always carry much weight, for His ways are higher than ours - we have to simply trust and obey and persevere!

Sarai tried to create יהוה's will in her own strength; and while we can see from the events that unfolded, she was wrong, we would do well to learn not to do the same thing, in trying to create His will and plans to come to fruition by our own strength - we will most certainly fail and cause much heartache along the way!

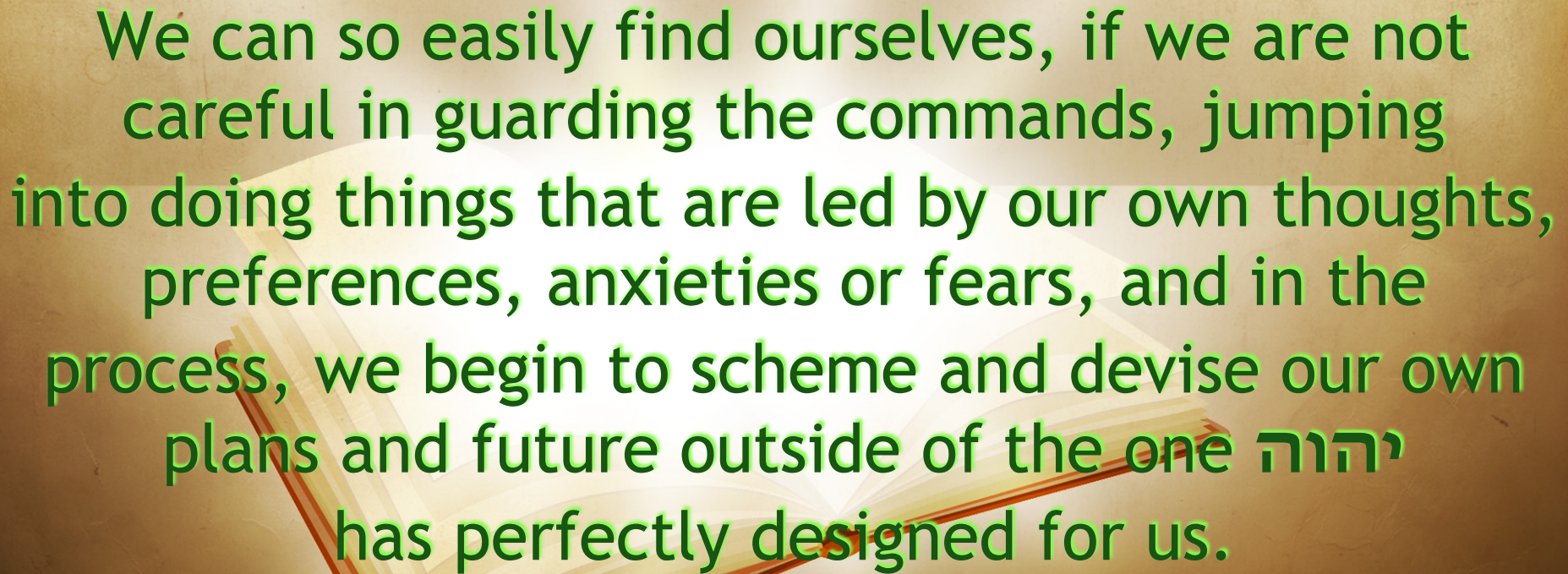
Yishma'el is a picture of that which is born of the flesh and represents the spirit of falsehood, whereas Yitshaq represents that which is of the Spirit of Truth!

Galatians 4:22-26 “For it has been written that Abraham had two sons, one by a female servant, the other by a free woman. 23 But he who was of the female servant was born according to the flesh, and he of the free woman through promise. 24 This is allegorical, for these are the two covenants: one indeed from Mount Sinai which brings forth slavery, which is Hagar, 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Yerushalayim which now is, and is in slavery with her children. 26 But the Yerushalayim above is free, which is the mother of us all.”

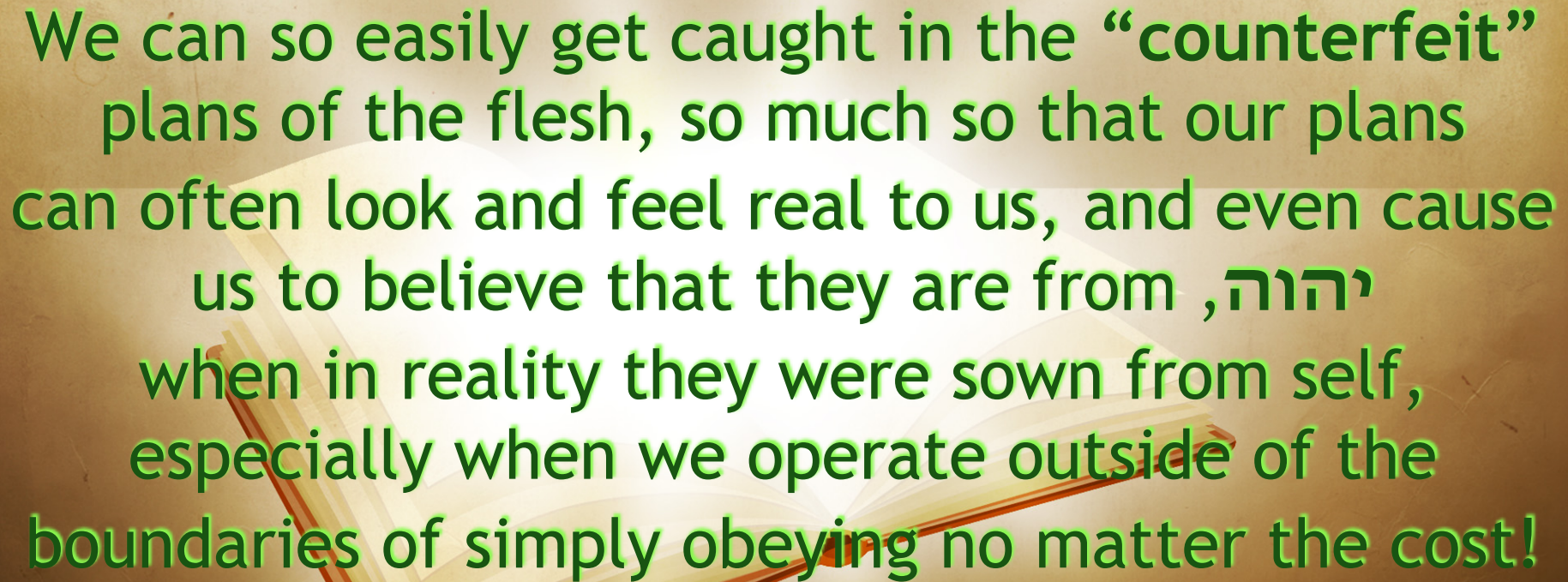
The Covenant was given to the ‘free woman’!



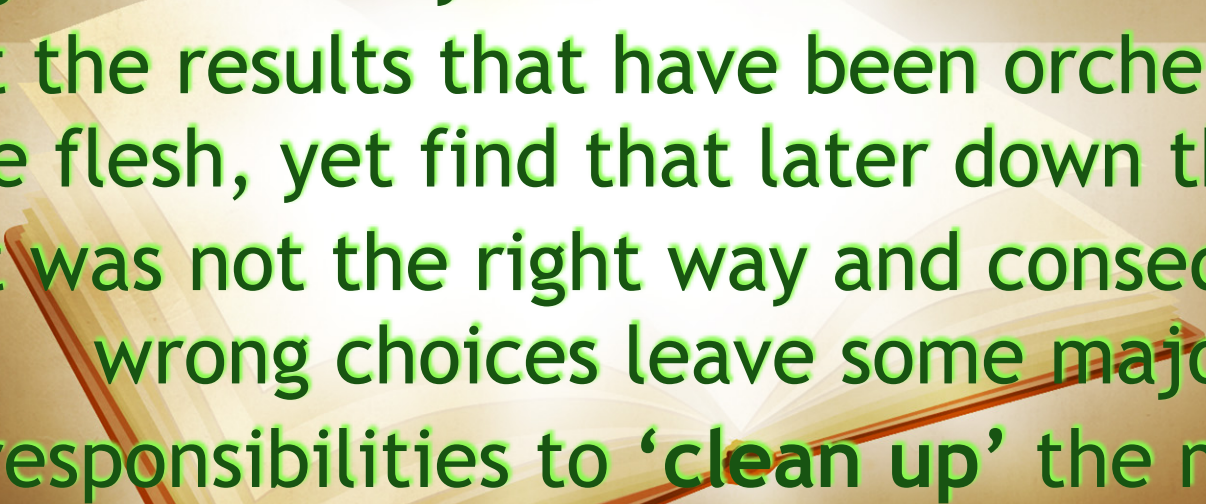
That is, the Torah was given to those of the promise and we are children of the Promise, as we are grafted into the Covenants of Promise by the Blood of Messiah, which was shed on Mount Tsiyon and we walk in the very Covenant, by guarding the Torah by walking in faithful obedience to all the commands of Elohim.



We can so easily find ourselves, if we are not careful in guarding the commands, jumping into doing things that are led by our own thoughts, preferences, anxieties or fears, and in the process, we begin to scheme and devise our own plans and future outside of the one יהוה has perfectly designed for us.



We can so easily get caught in the “counterfeit” plans of the flesh, so much so that our plans can often look and feel real to us, and even cause us to believe that they are from יהוה, when in reality they were sown from self, especially when we operate outside of the boundaries of simply obeying no matter the cost!



Many people will manipulate and control others to get what they want and even feel good about the results that have been orchestrated in the flesh, yet find that later down the line that it was not the right way and consequences of wrong choices leave some major responsibilities to 'clean up' the mess.

When we do things our own way, we can even become surprised or angry when our plans don't work out and only seem to crumble and fall apart.

We must always realize and know that **יהוה** timing is not always the way we think it should be - He is not slow as some think, but rather He is always perfect in His timing - to which we must learn to be in sync with by faith!

Perseverance is what matures us through the tough 'waiting and lean' periods in which we wrestle and struggle with many trials, and we must hold on to the joy that is set before us and learn to be content no matter the circumstances we find ourselves in, for His promises are sure and yes and Amēn in Messiah, so therefore there is no need to try to orchestrate a fleshly response to a spiritual command!

Mattithyahu/Matthew 26:41 "Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak."

When doubt creeps in we must get back to the source of the Truth!


Sarai should have consulted Abram when she began to doubt and get reassured in the Truth of the prophecy over their lives instead of going to Abram with a preconceived fleshly solution to her lack of faith!

Abram listened to her without weighing her words up against the Word of Elohim and as a result a 'counterfeit seed' was born!

This counterfeit seed would result in many nations being birthed out of a 'work of the flesh' and Yishma'ěl too would become a great number of people - sons of the slave woman - an analogy for those who walk according to the flesh!

He would also have 12 sons just as Ya'aqob would and forever growing up alongside the promised seed of Yisra'ěl would be those of Yishma'ěl; and we therefore recognize that throughout all generations there would be the clear picture of a choice to make for all - whether to walk according to the flesh or according to the Spirit of Truth.

Another pattern that we see in Scripture, is how the false or counterfeit will always come before the True and Promised One, and so too we will see the anti-messiah rise up to lead many astray before our True Messiah returns.

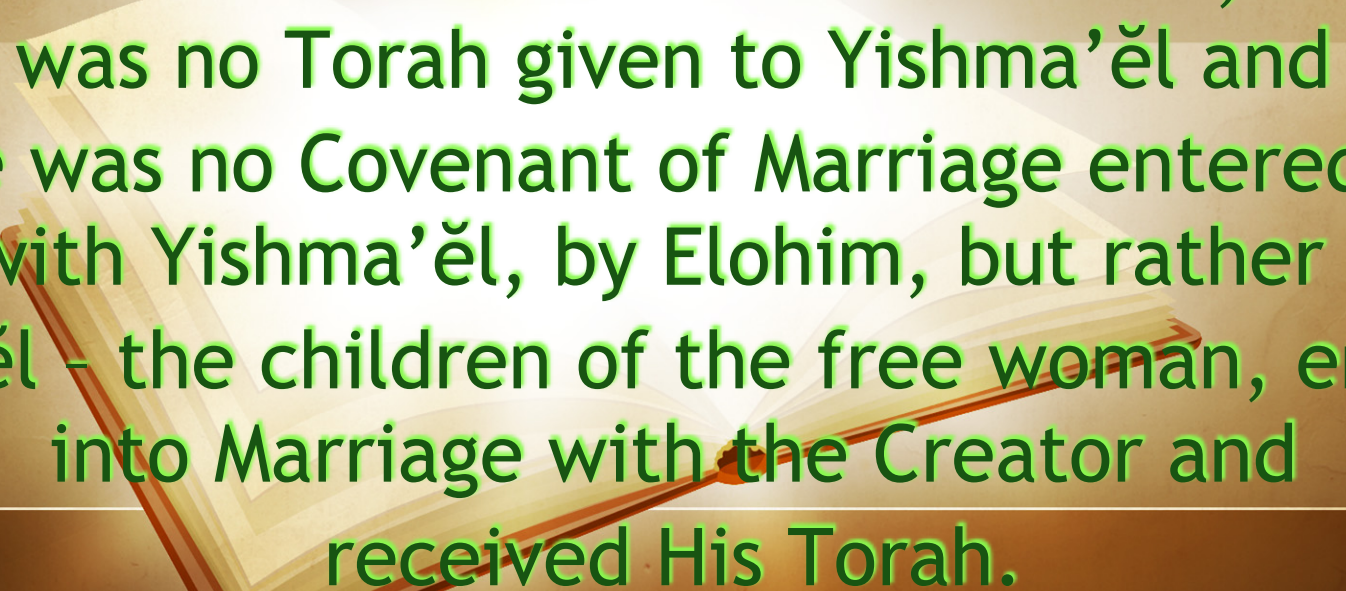
An illustration of an open book with glowing, golden pages, set against a textured, parchment-like background. The book is positioned at the bottom of the frame, with its pages fanning out towards the center. The overall aesthetic is warm and historical, with a focus on the text of the Bible.

Galatiyim/Galatians 3:26-29 “For you are all sons of Elohim through belief in Messiah יהושע .

27 For as many of you as were immersed into Messiah have put on Messiah. 28 There is not Yehudite nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah יהושע.

29 And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.”

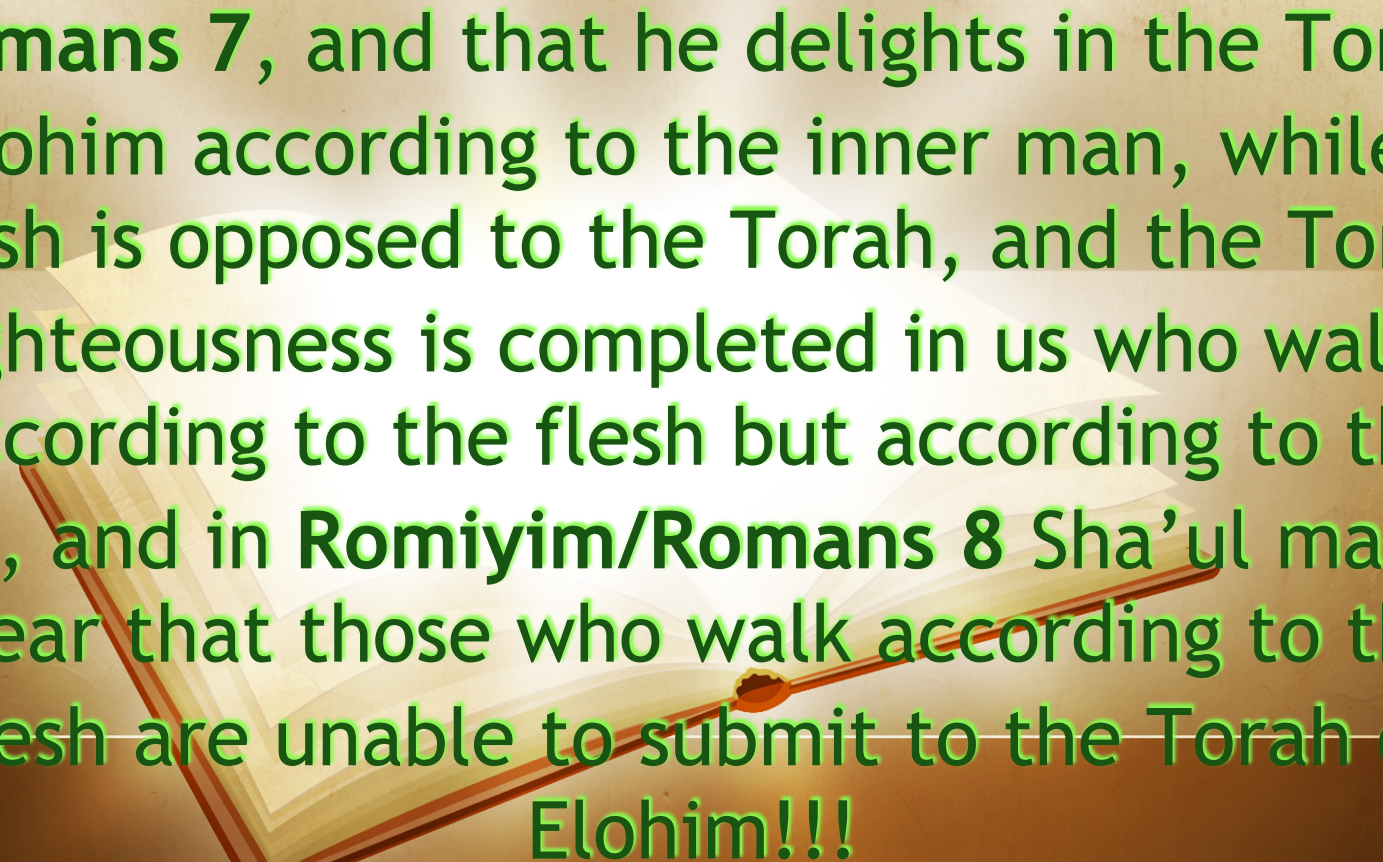
Galatiyim/Galatians 4:31 “Therefore, brothers, we are not children of the female servant but of the free woman.”



As I have already mentioned - it was the children of the free woman who received the Torah and not the children of the slave woman, for there was no Torah given to Yishma'el and there was no Covenant of Marriage entered into with Yishma'el, by Elohim, but rather - Yisra'el - the children of the free woman, entered into Marriage with the Creator and received His Torah.

Those who claim that the Torah is not applicable today and that there is no need to follow the Torah, position and make themselves children of the slave woman, for which there is no promise and no entrance into the Promised Land.






The Torah is spiritual, Sha'ul tells us in **Romiyim/Romans 7**, and that he delights in the Torah of Elohim according to the inner man, while the flesh is opposed to the Torah, and the Torah of righteousness is completed in us who walk not according to the flesh but according to the Spirit, and in **Romiyim/Romans 8** Sha'ul makes it clear that those who walk according to the flesh are unable to submit to the Torah of Elohim!!!

Released from the Law


Rom 7:1 Or do you not know, brothers - for I speak to those knowing the Torah - that the Torah rules over a man as long as he lives?

Rom 7:2 For the married woman has been bound by Torah to the living husband, but if the husband dies, she is released from the Torah concerning her husband.




Rom 7:3 So then, while her husband lives, she shall be called an adulteress if she becomes another man's. But if her husband dies, she is free from that part of the Torah, so that she is not an adulteress, having become another man's.

Rom 7:4 So my brothers, you also were put to death to the Torah through the body of Messiah, for you to become another's, the One who was raised from the dead, that we should bear fruit to Elohim.



Rom 7:5 For when we were in the flesh, the passions of sins, through the Torah, were working in our members to bear fruit to death.

Rom 7:6 But now we have been released from the Torah, having died to what we were held by, so that we should serve in newness of Spirit and not in oldness of letter.



The Law and Sin

Rom 7:7 What, then, shall we say? Is the Torah sin? Let it not be! However, I did not know sin except through the Torah. For also the covetousness I knew not if the Torah had not said, “You shall not covet.” Exo 20:17, Deu 5:21.

Rom 7:8 But sin, having taken the occasion through the command, did work in me all sorts of covetousness. For apart from Torah sin is dead.


Rom 7:9 And I was alive apart from the Torah once, but when the command came, the sin revived, and I died.

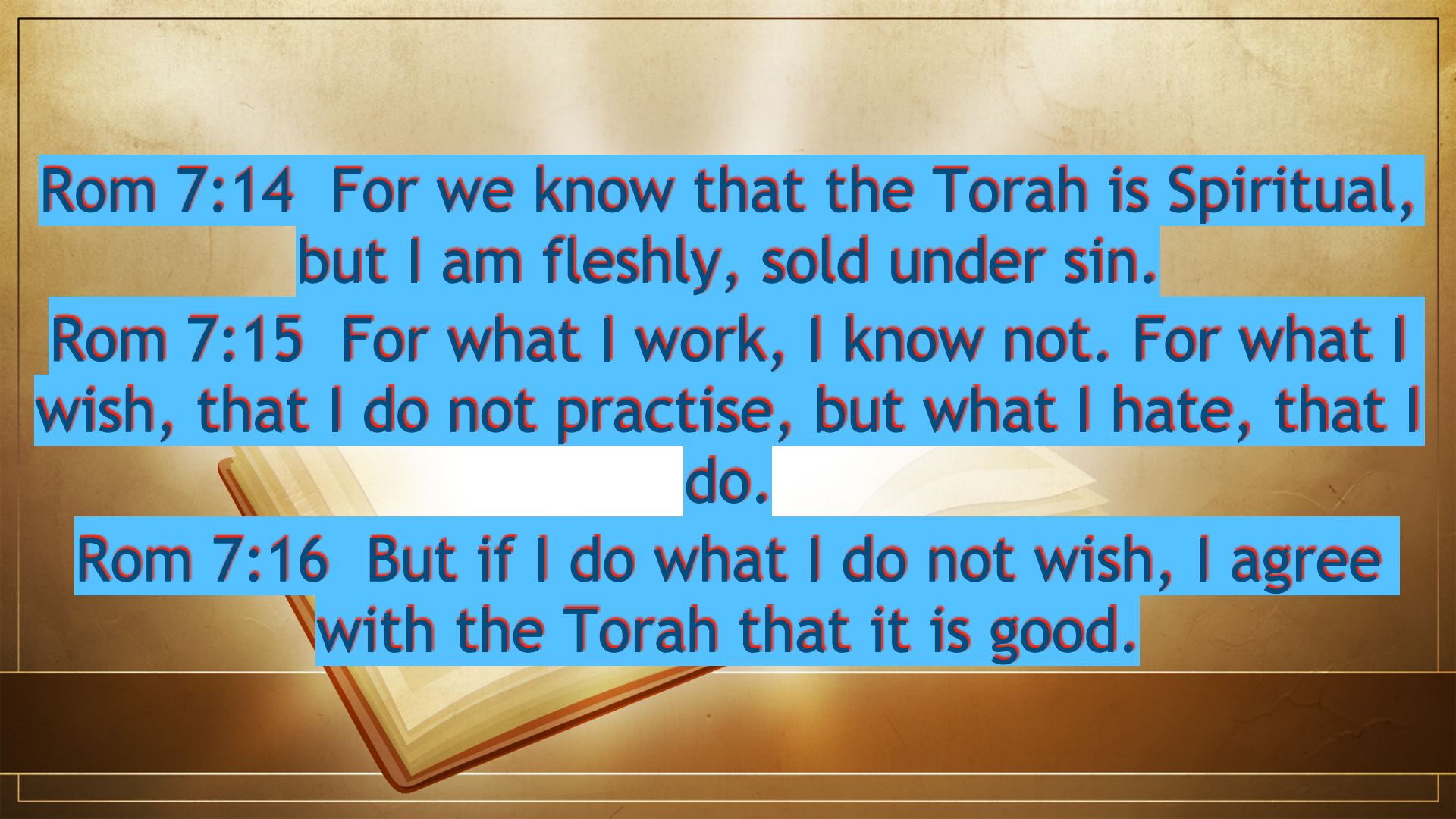
Rom 7:10 And the command which was to result in life, this I found to result in death.

Rom 7:11 For sin, having taken the occasion through the command, deceived me, and through it killed me.

Rom 7:12 So that the Torah truly is set-apart, and the command set-apart, and righteous, and good.

Rom 7:13 Therefore, has that which is good become death to me? Let it not be! But the sin, that sin might be manifest, was working death in me through what is good, so that sin through the command might become an exceedingly great sinner.





Rom 7:14 For we know that the Torah is Spiritual,
but I am fleshly, sold under sin.

Rom 7:15 For what I work, I know not. For what I
wish, that I do not practise, but what I hate, that I
do.

Rom 7:16 But if I do what I do not wish, I agree
with the Torah that it is good.

Rom 7:17 And now, it is no longer I that work it,
but the sin dwelling in me.

Rom 7:18 For I know that in me, that is in my
flesh, dwells no good. For to wish is present with
me, but to work the good I do not find.

Rom 7:19 For the good that I wish to do, I do not
do; but the evil I do not wish to do, this I practise.

Rom 7:20 And if I do that which I do not wish, it is no longer I who work it, but the sin dwelling in me.

Rom 7:21 I find therefore this law, that when I wish to do the good, that the evil is present with me.

Rom 7:22 For I delight in the Torah of Elohim(a) according to the inward man, Footnote: aSee Psa 119:16.

Rom 7:23 but I see another torah in my members,
battling against the torah of my mind, and
bringing me into captivity to the torah of sin which
is in my members.

Rom 7:24 Wretched man that I am! Who shall
deliver me from this body of death?

Rom 7:25 Thanks to Elohim, through יהושע
Messiah our Master! So then, with the mind I
myself truly serve the Torah of Elohim, but with
the flesh the torah of sin.

Life in the Spirit

Rom 8:1 There is, then, now no condemnation to those who are in Messiah **יהושע**, who do not walk according to the flesh, but according to the Spirit.

Rom 8:2 For the torah of the Spirit of the life in Messiah **יהושע** has set me free from the torah of sin and of death.

Rom 8:3 For the Torah being powerless, in that it was weak through the flesh, Elohim, having sent His own Son in the likeness of flesh of sin, and concerning sin, condemned sin in the flesh,

Rom 8:4 so that the righteousness of the Torah should be completed in us who do not walk according to the flesh but according to the Spirit.

Rom 8:5 For those who live according to the flesh set their minds on the matters of the flesh, but those who live according to the Spirit, the matters of the Spirit.

Rom 8:6 For the mind of the flesh is death, but the mind of the Spirit is life and peace.

Rom 8:7 Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able,

Rom 8:8 and those who are in the flesh are unable to please Elohim.

Rom 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His.

Rom 8:10 And if Messiah is in you, the body is truly dead on account of sin, but the Spirit is life on account of righteousness.

Rom 8:11 And if the Spirit of Him who raised **יהושע** from the dead dwells in you, He who raised Messiah from the dead shall also give life to your mortal bodies through His Spirit dwelling in you.

Heirs with Christ

Rom 8:12 So then, brothers, we are not debtors to the flesh, to live according to the flesh.

Rom 8:13 For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you shall live.

Rom 8:14 For as many as are led by the Spirit of Elohim, these are sons of Elohim.

Rom 8:15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

Rom 8:16 The Spirit Himself bears witness with our spirit that we are children of Elohim,

Rom 8:17 and if children, also heirs - truly heirs of Elohim, and co-heirs with Messiah, if indeed we suffer with Him, in order that we also be exalted together.

Future Glory

Rom 8:18 For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed in us.

Rom 8:19 For the intense longing(a) of the creation eagerly waits for the revealing of the sons of Elohim. Footnote: aLit. anxiously looking with outstretched head.

Rom 8:20 For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation,

Rom 8:21 that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim.

Rom 8:22 For we know that all the creation groans together, and suffers the pains of childbirth together until now.

Rom 8:23 And not only so, but even we ourselves who have the first-fruits of the Spirit, we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

Rom 8:24 For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it?

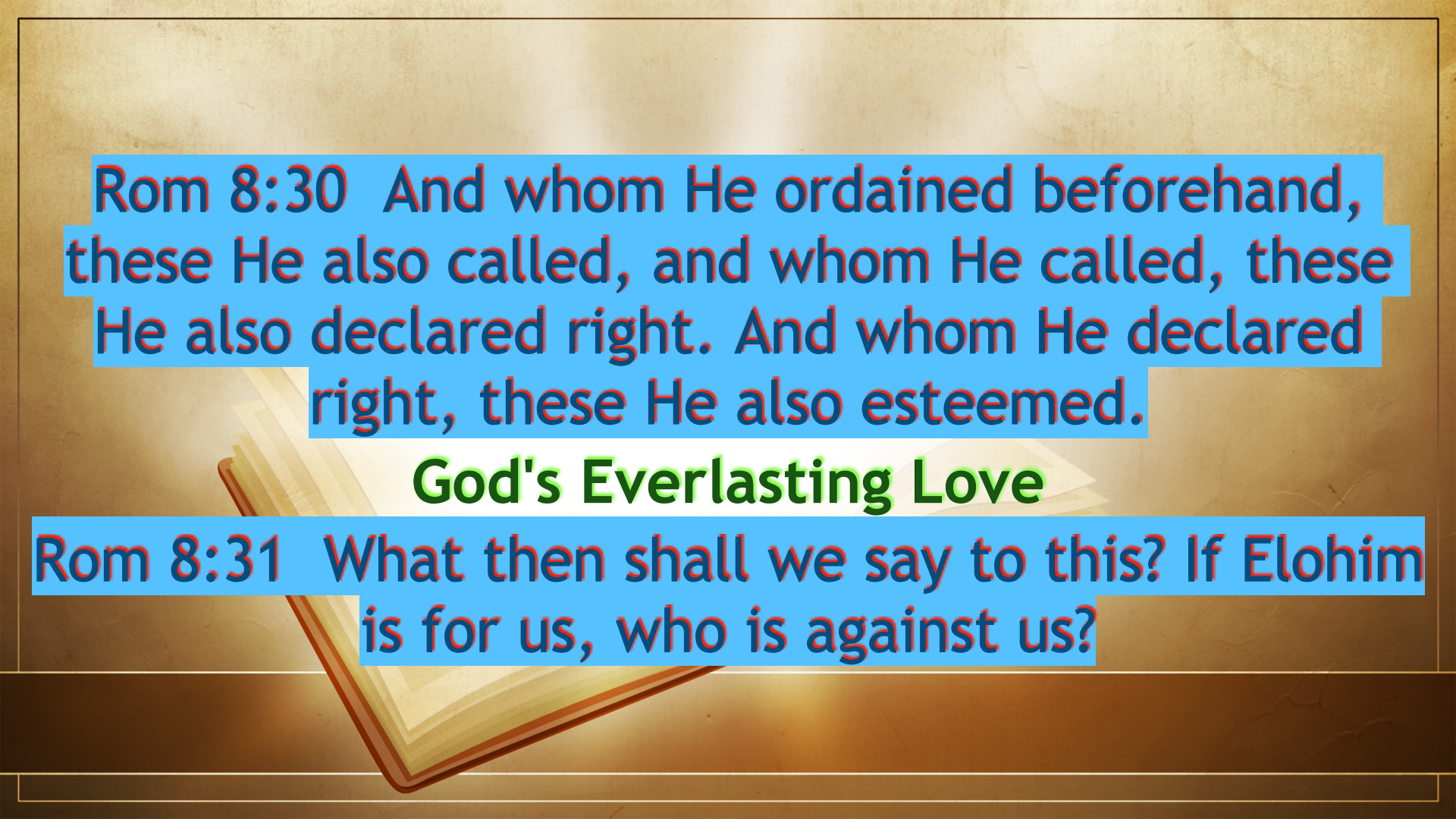
Rom 8:25 And if we expect what we do not see,
we eagerly wait for it with endurance.

Rom 8:26 And in the same way the Spirit does
help in our weaknesses. For we do not know what
we should pray, but the Spirit Himself pleads our
case for us with groanings unutterable.

Rom 8:27 And He who searches the hearts knows
what the mind of the Spirit is, because He makes
intercession for the set-apart ones according to
Elohim.

Rom 8:28 And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose.

Rom 8:29 Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers.



Rom 8:30 And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.

God's Everlasting Love

Rom 8:31 What then shall we say to this? If Elohim is for us, who is against us?

Rom 8:32 Truly, He who did not spare His own Son, but delivered Him up on behalf of us all - how shall He not, along with Him, freely give us all else?

Rom 8:33 Who shall bring any charge against Elohim's chosen ones? It is Elohim who is declaring right.

Rom 8:34 Who is he who is condemning? It is Messiah who died, and furthermore is also raised up, who is also at the right hand of Elohim, who also makes intercession for us.

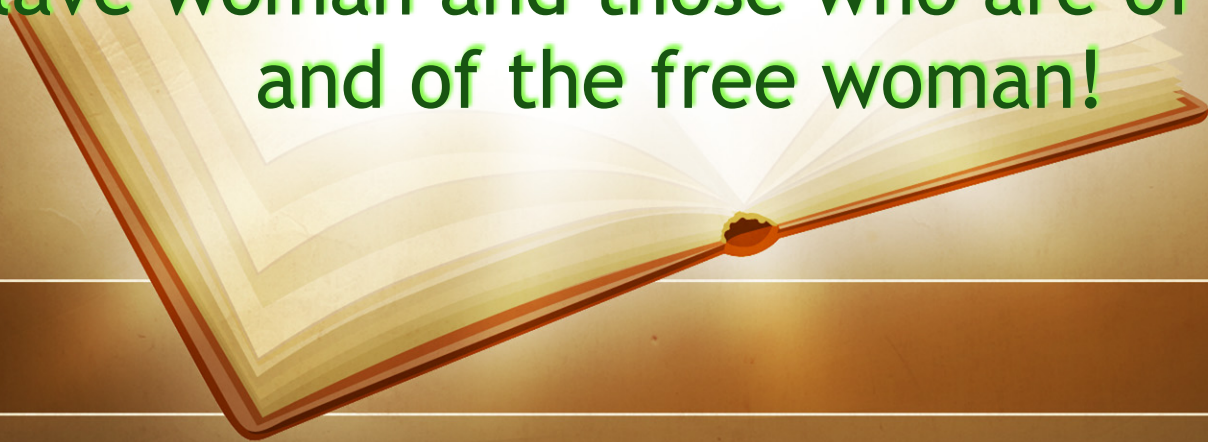
Rom 8:35 Who shall separate us from the love of the Messiah? Shall pressure, or distress, or persecution, or scarcity of food, or nakedness, or danger, or sword?

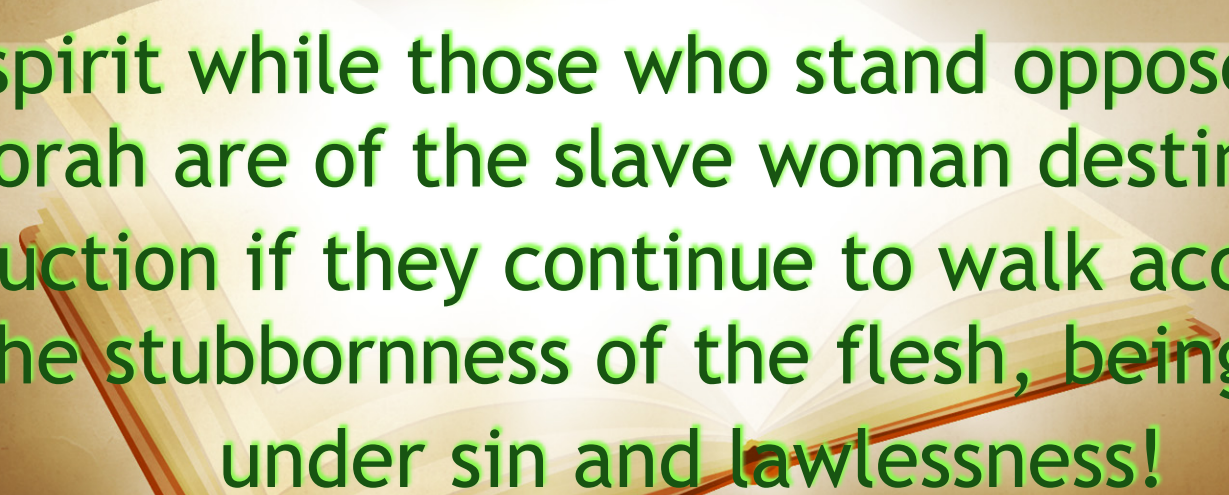
Rom 8:36 As it has been written, "For Your sake we are killed all day long, we are reckoned as sheep of slaughter." Psa 44:22.

Rom 8:37 But in all this we are more than overcomers through Him who loved us.

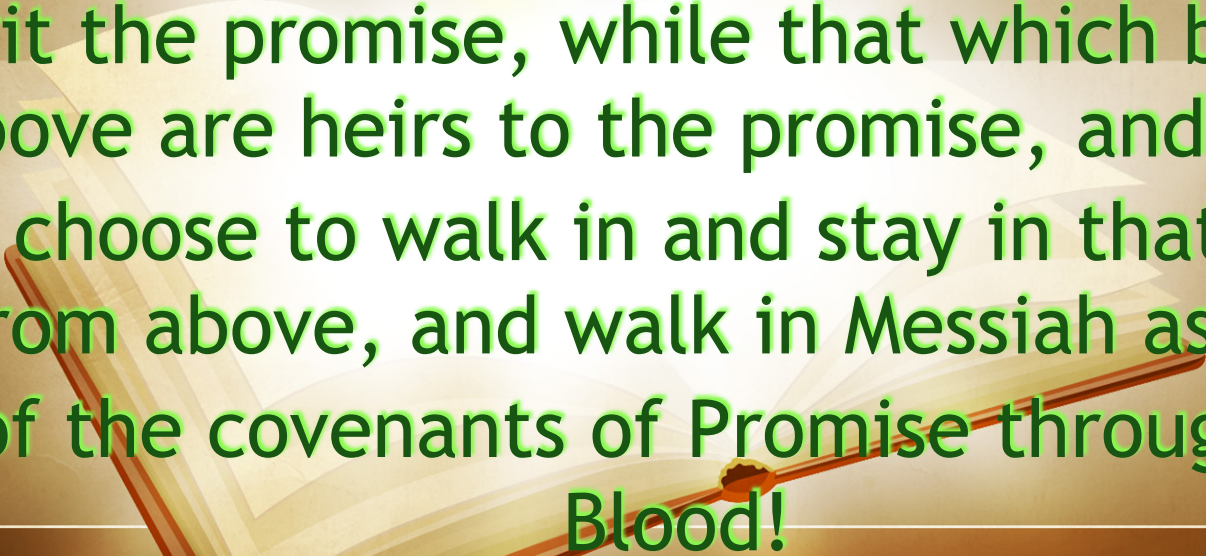
Rom 8:38 For I am persuaded that neither death
nor life, nor messengers nor principalities nor
powers, neither the present nor the future,
Rom 8:39 nor height nor depth, nor any other
creature, shall be able to separate us from the
love of Elohim which is in Messiah יהושע our
Master.

And so, it clearly makes for us a definite distinction between those who are of the flesh and the slave woman and those who are of the spirit and of the free woman!



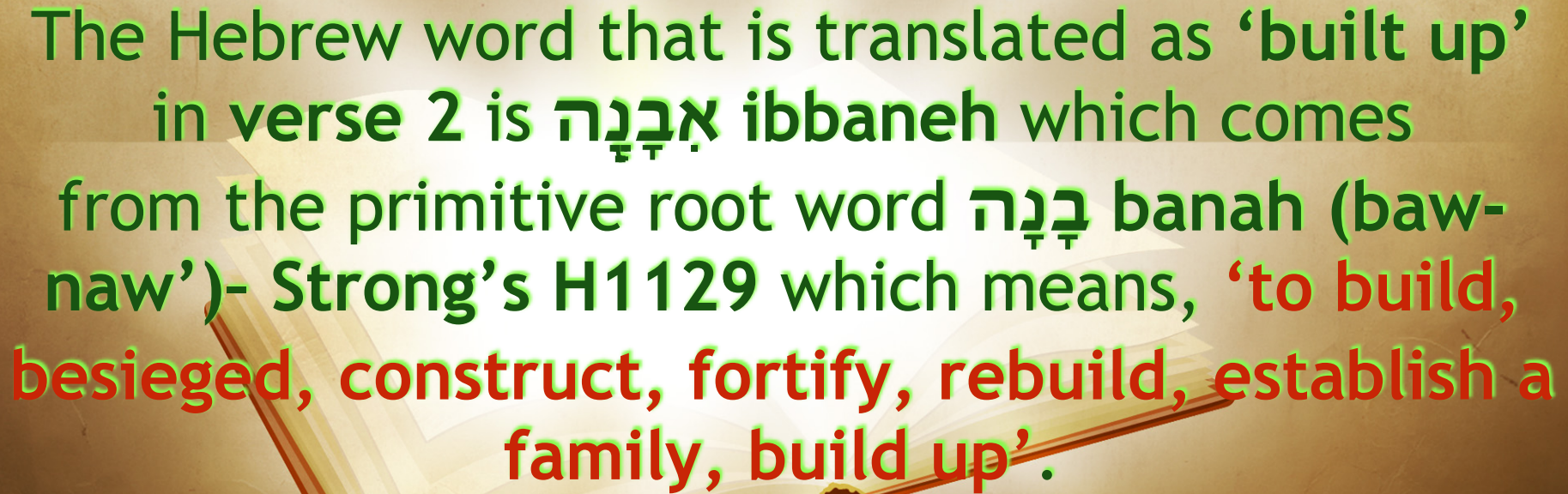


For those who submit to the Torah of Elohim are of the free woman and walk according to the spirit while those who stand opposed to the Torah are of the slave woman destined to destruction if they continue to walk according to the stubbornness of the flesh, being sold under sin and lawlessness!



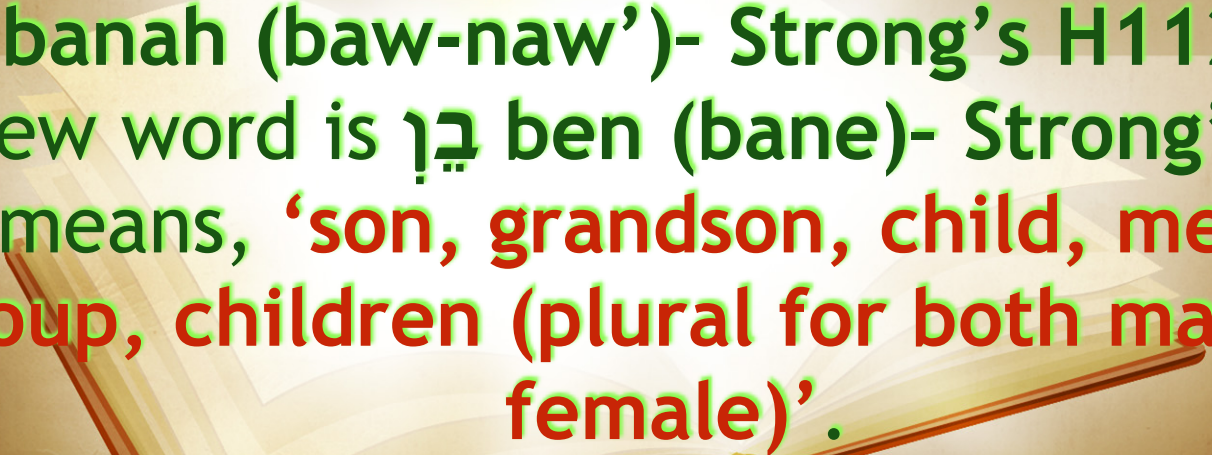
This Chapter 16 presents to us the clear lesson on that which is born of the flesh will never inherit the promise, while that which born from above are heirs to the promise, and so we must choose to walk in and stay in that which is from above, and walk in Messiah as True heirs of the covenants of Promise through His Own Blood!

What is worth taking note of, is that with Sarai assuming that she would be built up by her female servant, we are able to see the wrong way of seeking to be built up as a spiritual dwelling place of the Master! The female servant would not bring forth the son of the promise and so, by trying to be built up by her female servant, we can, in a sense, see the error of Sarai being depicted as building on the sand and not upon the Rock!



The Hebrew word that is translated as ‘built up’
in verse 2 is **אִבְּנָה** **ibbaneh** which comes
from the primitive root word **בָּנָה** **banah** (baw-
naw’)- Strong’s H1129 which means, ‘to build,
besieged, construct, fortify, rebuild, establish a
family, build up’.


Another word that is derived from the root verb
בָּנָה banah (baw-naw')- Strong's H1129 is the
Hebrew word is בֶּן ben (bane)- Strong's H1121
which means, 'son, grandson, child, member of a
group, children (plural for both male and
female)'.



In the ancient pictographic Hebrew alphabet, the word בֵּן ben - Strong's H1121 looks like this:




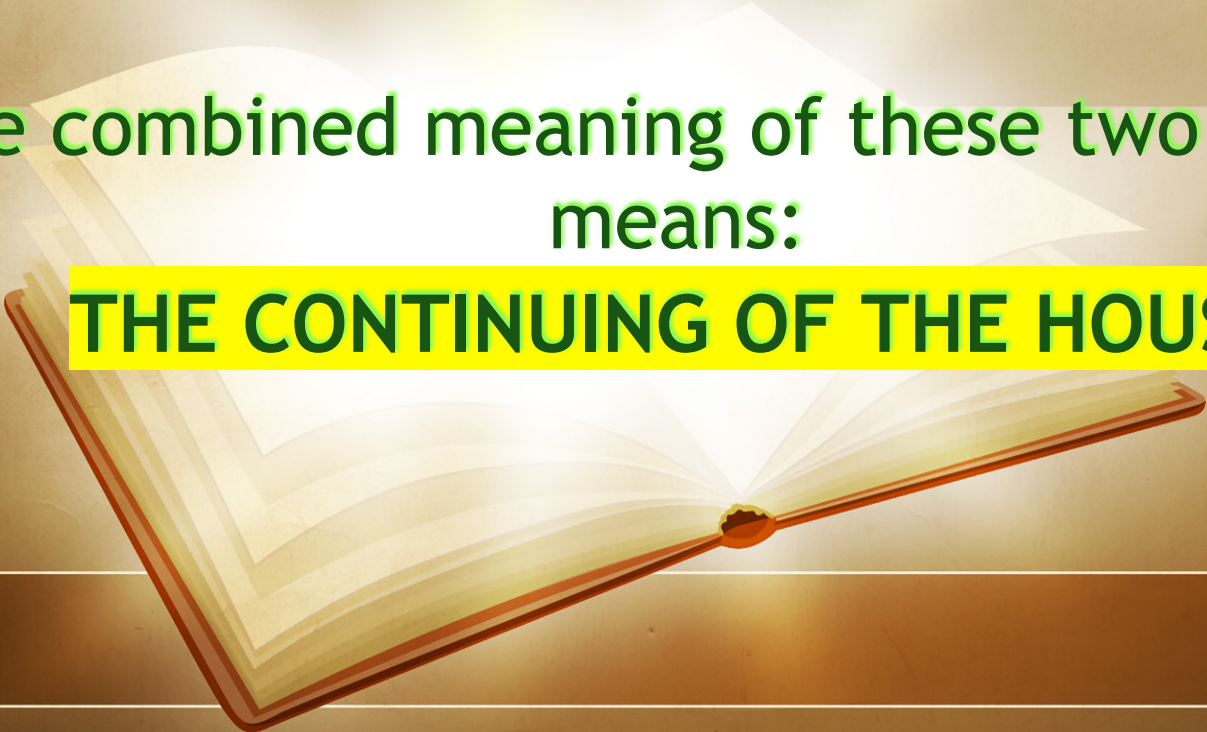
Beyt - בֵּית

This is the letter 'beyt' (בֵּית), which in 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 and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Nun - :ן

This is the letter 'nun' (ן), which in the ancient text is pictured as a , which is a 'spouting seed', and gives the idea of 'continuation or an offspring or an heir', speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.



The combined meaning of these two letters
means:

THE CONTINUING OF THE HOUSE

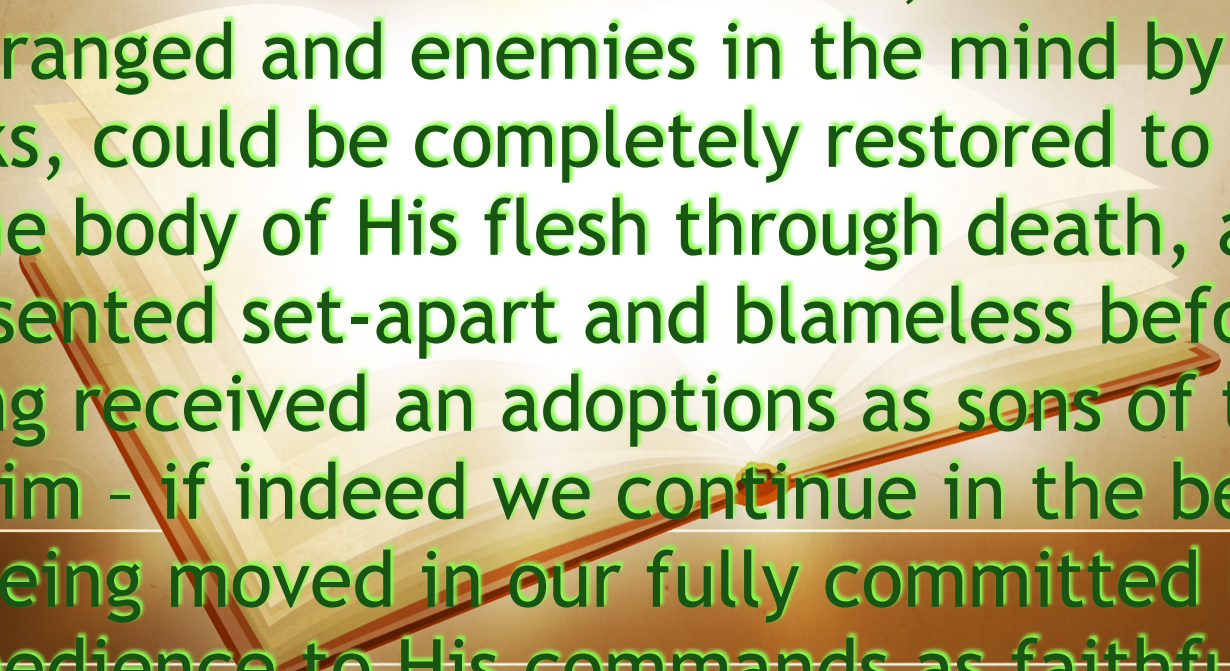
When I refer to son or son-ship, in reference to our relationship toward Elohim, I am collectively speaking of both male and female children (or sons and daughters) of the Most- High, as the Hebrew word for son - בֵּן ben (bane)- Strong's H1121, which is used over 5000 times, is not exclusively a reference to the male offspring of human parents. It is also used idiomatically for children generally, as well as for descendants, i.e., grandsons; and for people or items belonging in a category or group e.g., sons of prophets.

And we also recognize that, in Scripture, the term בן ben often specifies an intimate relationship between a father and his children. We see the plural of this word - בָּנִים - baniym being translated as **'children'** in:

Tehillah/Psalm 103:13 “As a father has compassion for his children, so יהוה has compassion for those who fear Him.”

Son-ship, in Scripture, is not always regarded to being a natural position based on physical bloodline, but rather, the son-ship of Elohim is that which is conferred to us by an act of Elohim.

Son-ship should not be understood as an assured son-ship, based on natural descent or merit; but rather it is based on Elohim's extended favour and mercy, that is received by faith in Messiah!



And He extended His great loving-commitment toward His Covenants of Promise, by coming in the flesh in order to redeem us, and to restore to favour all unto Himself - so that we, who were once estranged and enemies in the mind by wicked works, could be completely restored to favour in the body of His flesh through death, and be presented set-apart and blameless before Him, having received an adoption as sons of the Living Elohim - if indeed we continue in the belief, not being moved in our fully committed loving obedience to His commands as faithful sons!

When we consider how we are being built up as living stones in our Master, and are the Dwelling Place of Elohim, we see that we can only be built up in the One who is to be praised, and can only be built up according to His wisdom - the wisdom that He has already made clear and by which all is made, for wisdom has already **'built Her house'**. In other words, the design and pattern and function has been given and the continuing of the House of Wisdom can only be done according to Her standards as set forth in the Word of Elohim!

This gives fuller meaning and clarity to us when we look at the word for built in the ancient text:

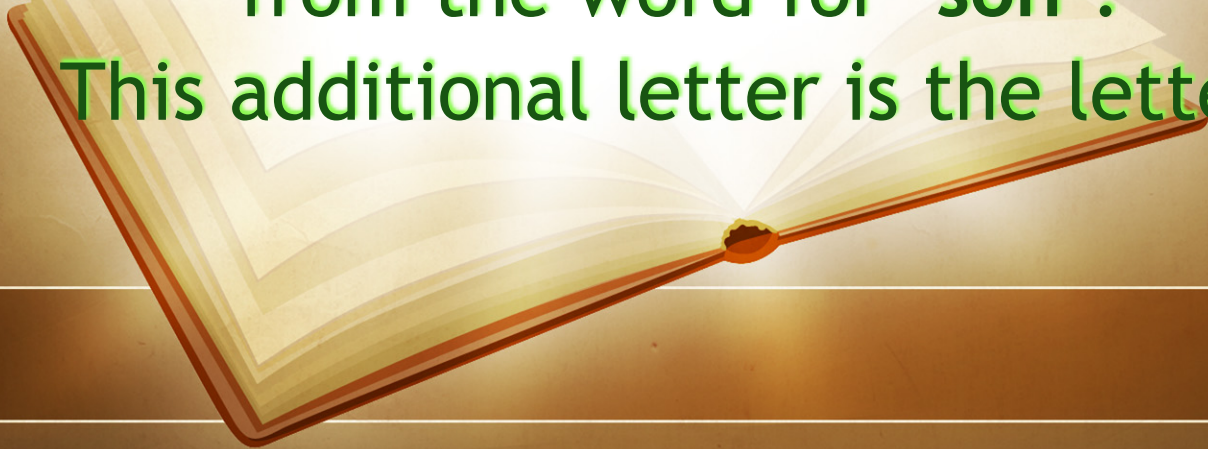
בָּנָה banah (baw-naw')- Strong's H1129 meaning, 'to build, besieged, construct, fortify, rebuild, establish a family, build up', therefore, in the ancient pictographic script, it looks like this:




𐤁 𐤏 𐤅

You will notice that there is one additional letter that is added here to this word that differs from the word for 'son'.

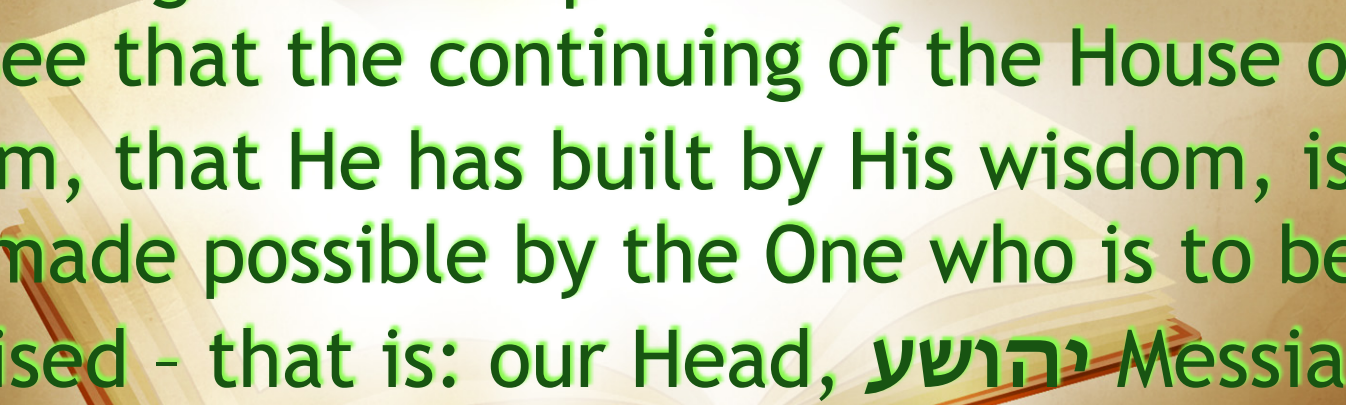
This additional letter is the letter:



Hey - ה

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

The Hebrew word letter “hey” means “behold, breath, sigh”, as when looking at a great sight, and can also give the understanding of ‘reveal or revelation’; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!



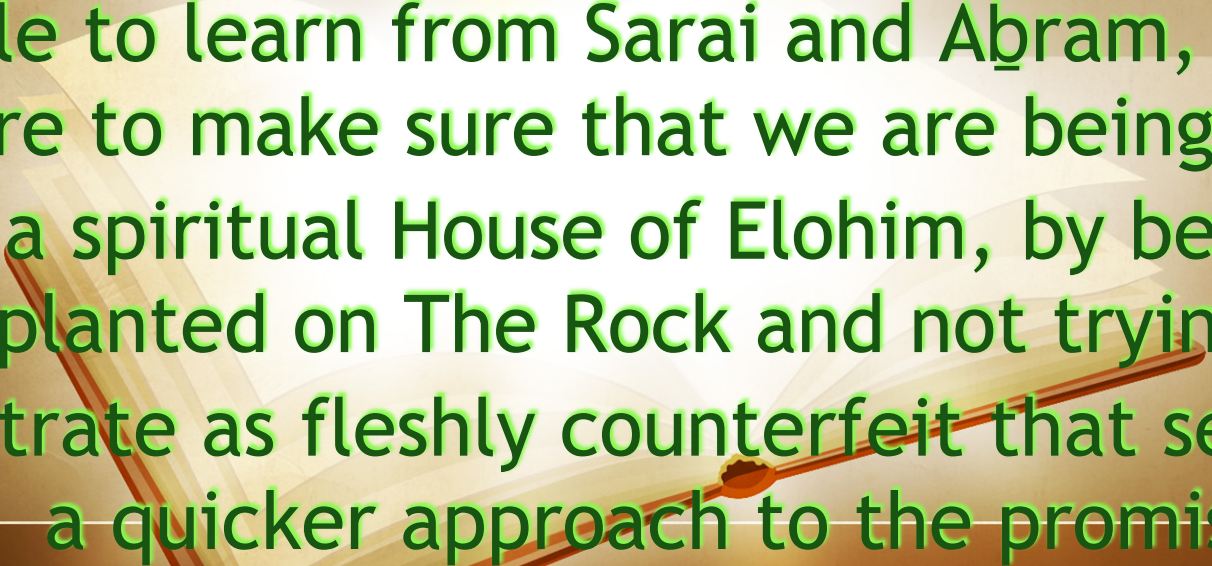
Recognizing the clear pictures of this word we can see that the continuing of the House of Elohim, that He has built by His wisdom, is only made possible by the One who is to be praised - that is: our Head, **יהושע** Messiah!!!

Galatyiim/Galatians 3:26-29 “For you are all sons of Elohim through belief in Messiah יהושע.

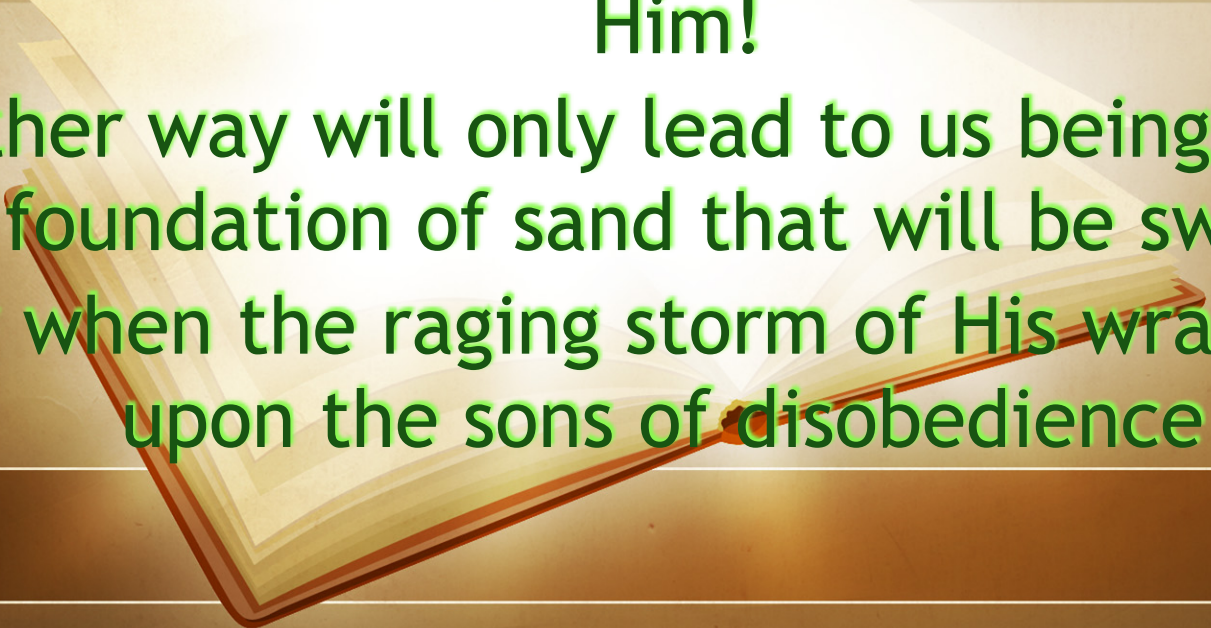
27 For as many of you as were immersed into Messiah have put on Messiah.

28 There is not Yehudite nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah יהושע.

29 And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.”



The reason for me highlighting these root words, is simply to emphasize the clear lesson we are able to learn from Sarai and Abram, in that we are to make sure that we are being built up as a spiritual House of Elohim, by being firmly planted on The Rock and not trying to orchestrate as fleshly counterfeit that seems to be a quicker approach to the promise!



We are built up in our Master, by His sure Word
and the promises that are yes and amen in
Him!

Any other way will only lead to us being built on a
foundation of sand that will be swept
away when the raging storm of His wrath comes
upon the sons of disobedience!

What we can clearly learn from this chapter is that Yishma'el was a fruit of the working of the flesh as opposed to being a son of the promise, according to the Spirit! He would not inherit the promises of the Covenant, and we take note that when we walk according to the flesh, we risk the reality of not being able to enter in to the reign!

Qorintiyim Aleph/1 Corinthians 15:50 “And this I say, brothers, that flesh and blood is unable to inherit the reign of Elohim, neither does corruption inherit incorruption.”

CHAPTER 17

At 99 years old יהוה appeared to Abram and made it clear that He is El Shaddai - and that Abram was to walk before Him and be perfect!
13 years had passed and once again we see that יהוה “appeared” to Abram!

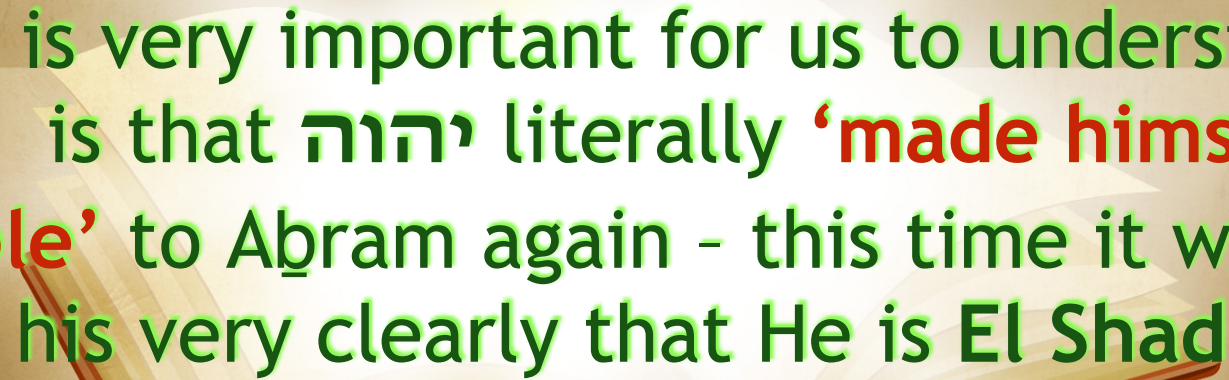
Again, we see the same word as we saw in Chapter 12, which is the word וַיֵּרָא vayyeraḥ

which comes from the root word רָאָה ra'ah (raw-aw')- Strong's H7200 - Strong's H7200 meaning,

'to see, look, observe, pay close attention, consider, appear, provide'.

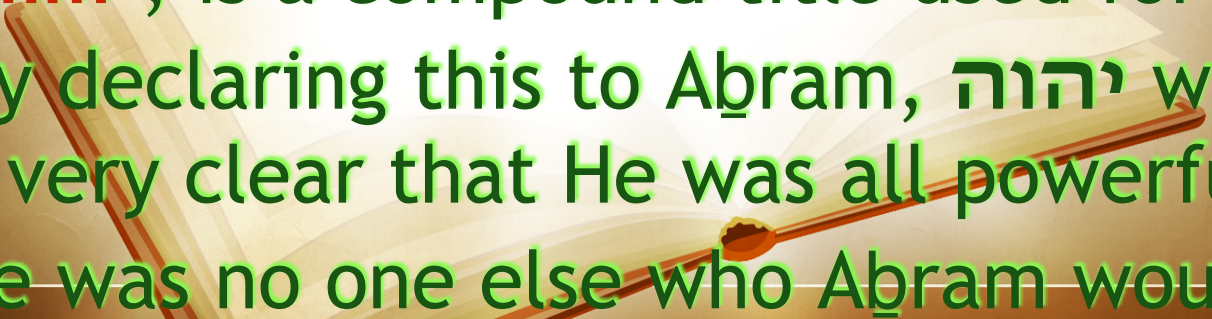
This verb is written in the 'niphal passive' tense and therefore is understood as rendering,

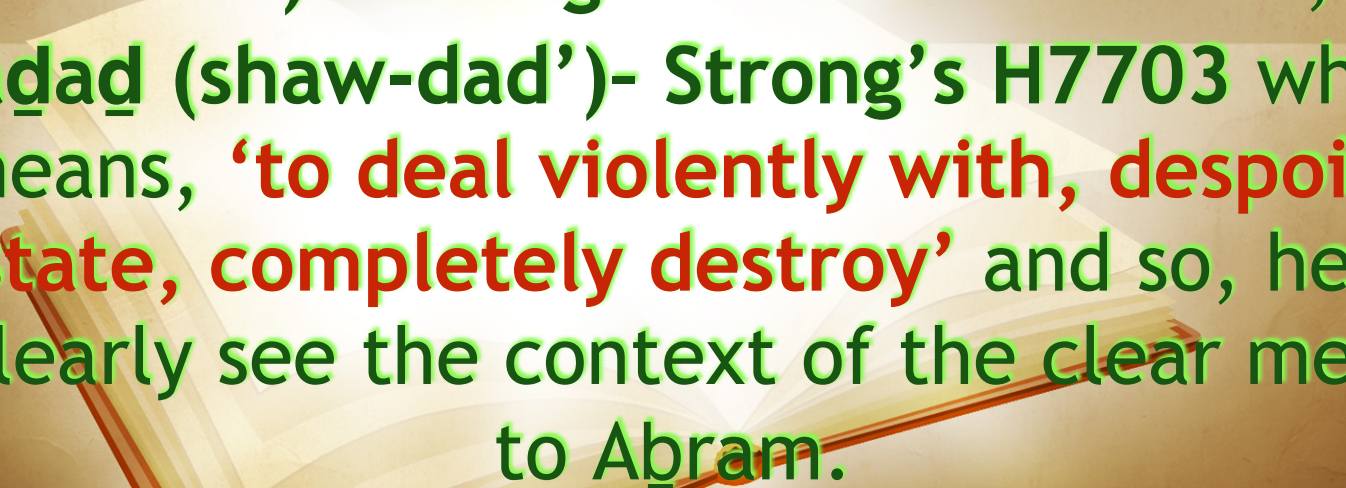
'to appear, present oneself, to be seen, to be visible'.



What is very important for us to understand here is that יהוה literally **'made himself visible'** to Abram again - this time it was to tell his very clearly that He is El Shaddai!

The Hebrew word שַׁדַּי Shaddai (shad-dah'-ee)-
Strong's H7706 means, **'the Almighty'** and
together with the word אֵל Āl (ale)- Strong's H410
which means, **'mighty one, shortened form of
Elohim'**, is a compound title used for Elohim!
And by declaring this to Abram, יהוה was making
it very clear that He was all powerful and
there was no one else who Abram would need!





The Hebrew root word from which **שַׁדַּי** Shaddai (shad-dah'-ee)- Strong's H7706 is derived, is **שָׁדַד** shadad (shaw-dad')- Strong's H7703 which means, **'to deal violently with, despoil, devastate, completely destroy'** and so, here we can clearly see the context of the clear message to Abram.

The **ALL-POWERFUL ONE** was calling Abram to perfection; and we know that failure to heed His commands will result in the lawless receiving His wrath of destruction! After all the fiasco of the events around Yishma'ěל, **יהוה** meant business with Abram and was being called to walk perfectly before **יהוה**, not that Abram had not been, but now it is made very clear to not be found making fleshly decisions anymore, but rather to be diligent in listening attentively to and obeying the Almighty - the One who can easily, and so quickly, destroy the lawless and disobedient, yet give great life and sure promises to those who walk before Him and are prefect!

He is Almighty and there is no one mightier than He, so as we walk humbly before Him, we need not fear anything else or any other enemy that tries to come against us!

Lucas/Luke 12:4-5 “But I say to you, My friends, do not be afraid of those who kill the body, and after that are unable to do any more. 5 “But I shall show you whom you should fear: Fear the One who, after killing, possesses authority to cast into Gehenna. Yea, I say to you, fear Him!”

Walk before Me and be perfect!

Miḵah/Micah 6:8 “He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love loving-commitment, and to walk humbly with your Elohim?”

What does יהוה require of us?

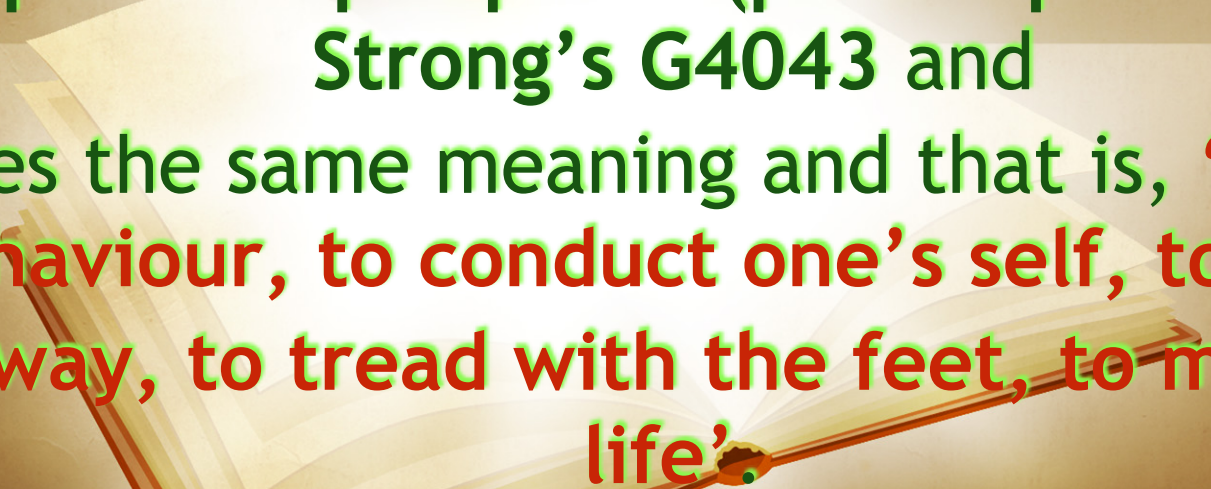
Well, as we see from **Miḵah/Micah 6:8**-it is to do right, love loving-commitment and walk humbly with our Elohim! The Hebrew word that is translated as 'walk' comes from the root word **הִלַּךְ hā·lāk** (haw-lak')- **Strong's H1980** which means, 'to walk, to live, manner of life, cause to live' and this literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life.

We are to be actively, and continually, walking in Messiah, and as Miḱah tells us, we are required to walk ‘humbly’ with Elohim.

The Hebrew word that is translated as ‘humble’ comes from the root word **טָנַף** tsana (tsaw-nah’)- Strong’s H6800 which means, ‘to be modest or humble’.

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

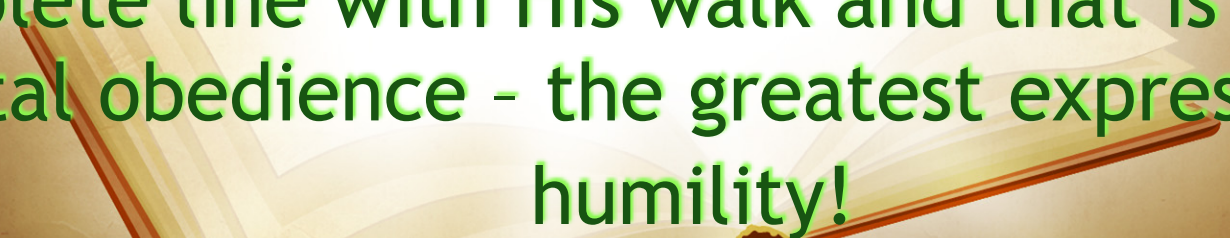
Yohanan Aleph/1 John 2:6 "The one who says he
stays in Him ought himself also to walk,
even as He walked."



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

Why all the definitions?

To clearly reiterate that to walk as Messiah walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience - the greatest expression of humility!



In order to walk right, we must understand the fear of Elohim, or else we would not be able to walk straight and as Kěpha tells us, we are to pass the time of our sojourning in fear, as we realize that we have inherited lies and futility from our fathers:

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

Be prefect!

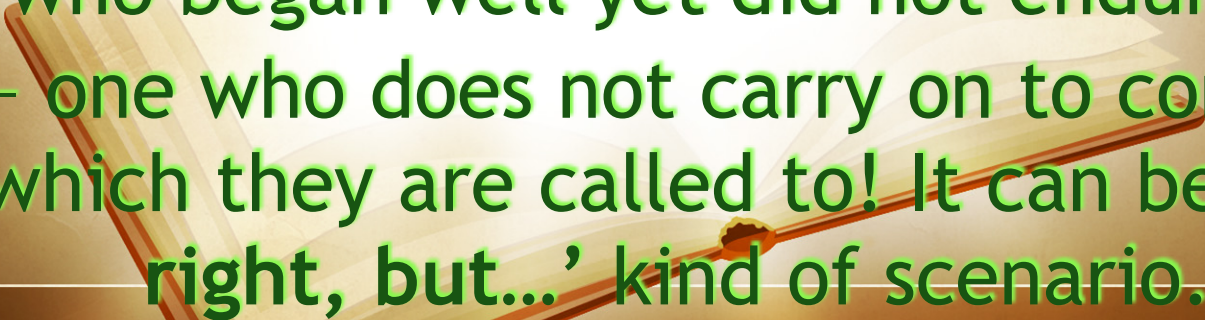
The Hebrew root word that is translated here as 'perfect' is תָּמִים tamiym - Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless', and comes from the primitive root word תָּמַם tamam (taw-mam')- Strong's H8552 meaning, 'to be complete, to be finished, be at an end'.

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

‘But’, you may ask, ‘is it possible to serve יהוה with a perfect heart, are we not all sinners unable to be perfect?’

Our Master tells us, in:

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



Be perfect, is often a hard expectation, only if understood in the wrong way! What then does it mean to be perfect, or have a perfect heart? Well, to **'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.

The major lesson we must learn is that there are
to be no 'buts' in our committed life unto

יהוה!

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 that are used,
for which we translate as perfect:

1 - שָׁלֵם Shalēm - 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'**:

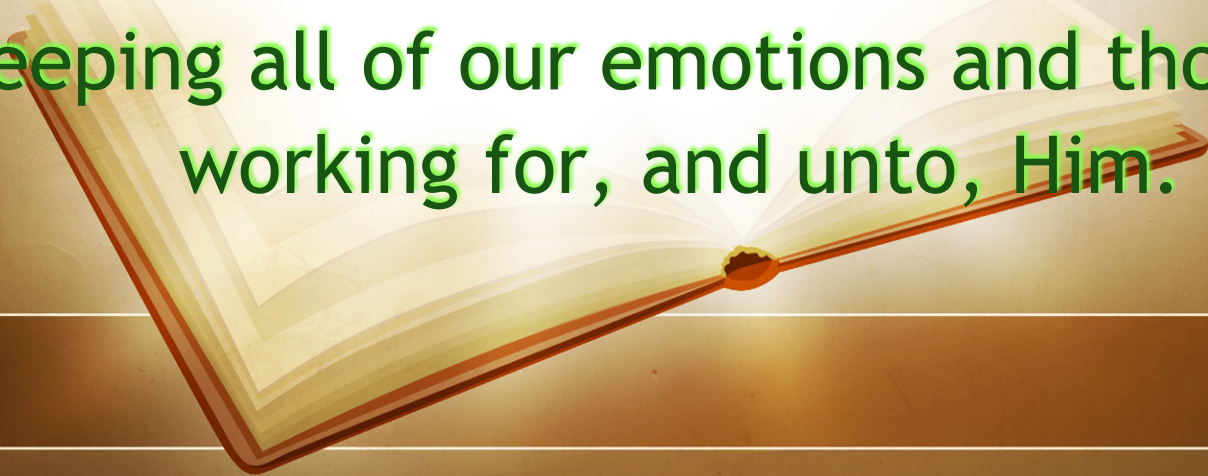
Debarim/Deuteronomy 18:13 “Be perfect before יהוה your Elohim”

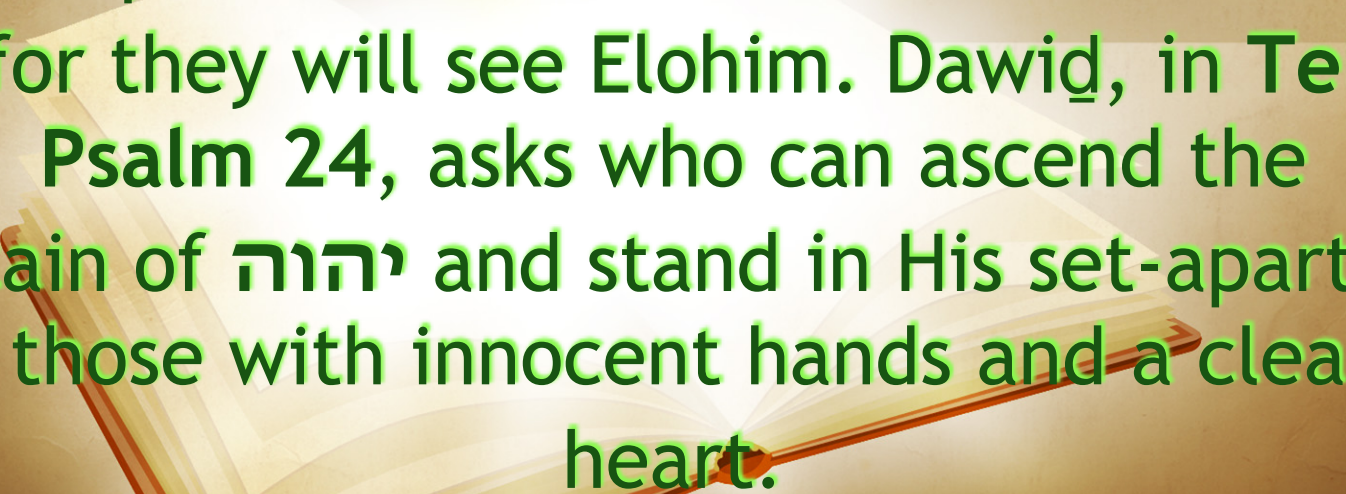
Understanding these two Hebrew words, used interchangeably throughout the Scriptures, in referring to perfection in serving יהוה, we can understand that the meaning is **to be upright, totally obedient, to finish what was started and have a constant obedience.**

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 that is translated as 'heart' is **לֵבָב** **lebab** (lay-bawb')- Strong's H3824 and the heart 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, which includes all thoughts and includes emotions.

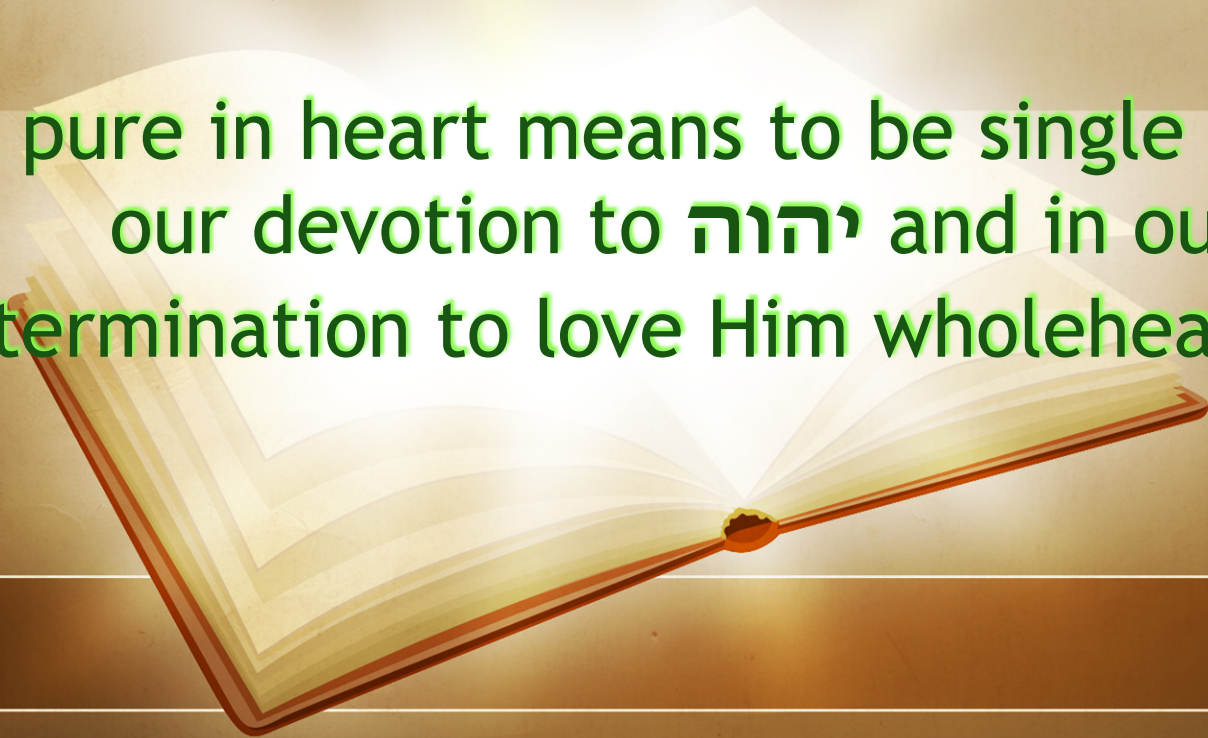
In other words, to love יהוה with all your heart is not simply speaking of an emotional love, but rather it us an exerted continual effort in keeping all of our emotions and thoughts working for, and unto, Him.





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 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 and in our
determination to love Him wholeheartedly.



It is a heart thing - and obedience flows from the heart, and in a Psalm, that is all about the praise of the Torah and commands of Elohim, we see Dawid saying in:

Tehillah/Psalm 119:111-112 “Your witnesses are my inheritance forever, for they are the joy of my heart. 112 I have inclined my heart to do Your laws Forever, to the end.”

Romiyim/Romans 6:17 “But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.”

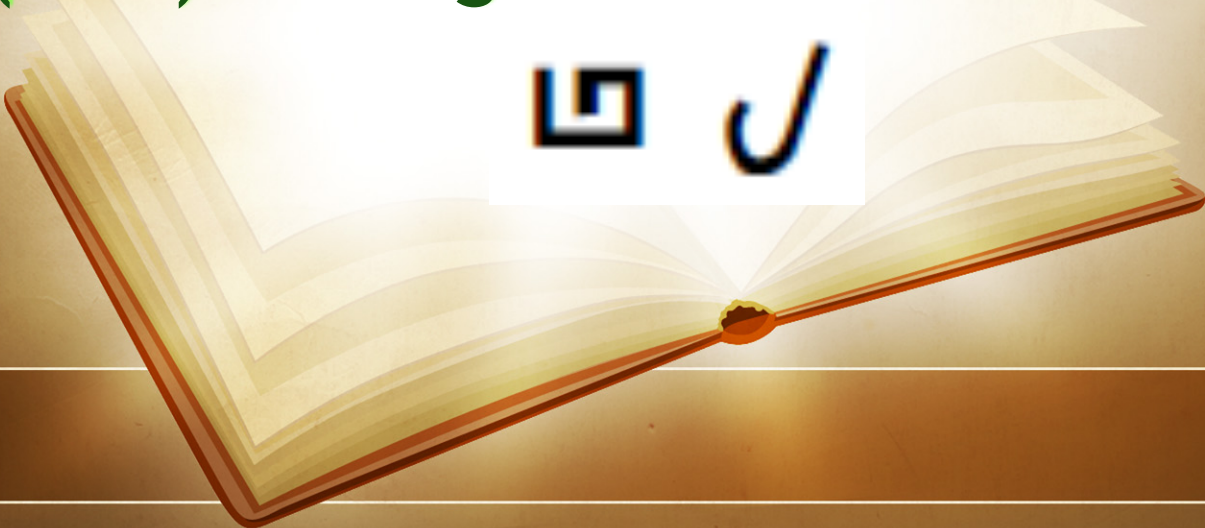
The Greek word for 'heart' is καρδία kardia (kar-dee'-ah)- Strong's G2588 and this word denotes the

centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors.

It refers to the innermost part of a man - that which drives and directs a man's steps, thoughts and purpose!


The Hebrew word for 'heart' is לֵב leḅ (labe)- Strong's H3820 which means, 'inner man, mind, will thought', or, as mentioned, is often written as לֵבָב leḅab (lay-bawb')- Strong's H3824 which means, 'inner man, heart, mind, understanding'; and what is interesting to take note of here, is that these two letters for 'heart', in the ancient Hebrew pictographic Script, make it clear that the rule and authority of Elohim is to be upon our hearts!

In the ancient Script the Hebrew word לֵב leḅ
(labe)- Strong's H3820 looks like this:




לב

Lamed - לָ

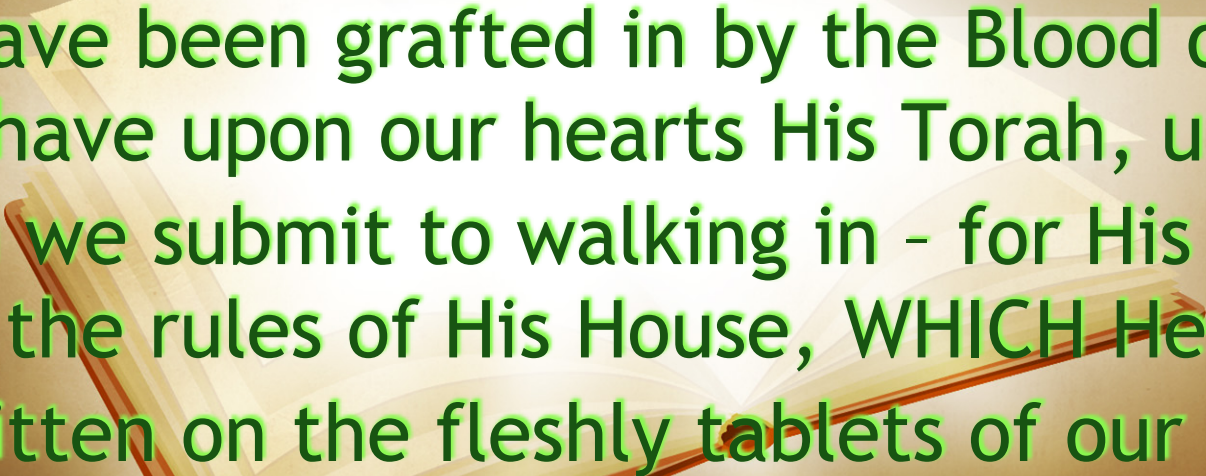
The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back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

Bet - בְּ

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.

In terms of these two pictures, representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are. It can clearly be expressed as:

THE RULES OF THE HOUSE



And in recognizing this, we see that we, as legitimate sons and daughters of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in - for His Torah are the rules of His House, WHICH He has written on the fleshly tablets of our hearts!

Even with the word for heart being expressed as
לֵבָב lebab, we are able to see in the
ancient text a second 'bet' (house), showing us
the clear picture of the True authority for
both Houses of Yisra'el and Yehudah, that
collectively make up the entire body of Messiah,
or Tabernacle of Elohim, which we now are!


Debarim/Deuteronomy 6:5-6 “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. 6 “And these Words which I am commanding you today shall be in your heart”

To love Elohim with all your heart implies that His commands are written upon your heart, for true love for Elohim is to guard His commands; and if one does not think upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!

יהוה knows what is in our hearts, while we may not; and He tests our hearts in order to see if we will obey Him or not:

Debarim/Deuteronomy 8:2 “And you shall remember that יהוה your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.”

Debarim/Deuteronomy 10:12-13 “And now, Yisra’ěl, what is יהוה your Elohim asking of you, but to fear יהוה your Elohim, to walk in all His ways and to love Him, and to serve יהוה your Elohim with all your heart and with all your being, 13 to guard the commands of יהוה and His laws which I command you today for your good?”



Debarim/Deuteronomy 11:18 “And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”

Debarim/Deuteronomy 30:14 “For the Word is very near you, in your mouth and in your heart - to do it.”

The reason I am quoting all these verses, is to show that **'it is a heart thing'** and the Word must be in our hearts and mouths, and not just a vain rendering of a corrupted lips service that has no heart or follow through with obedience and submission to doing the commands with joy! Guarding the good treasure and deposit of the Truth in our hearts will keep us from sinning and being lawless!

Tehillah/Psalm 119:11 "I have treasured up Your word in my heart, that I might not sin against You."

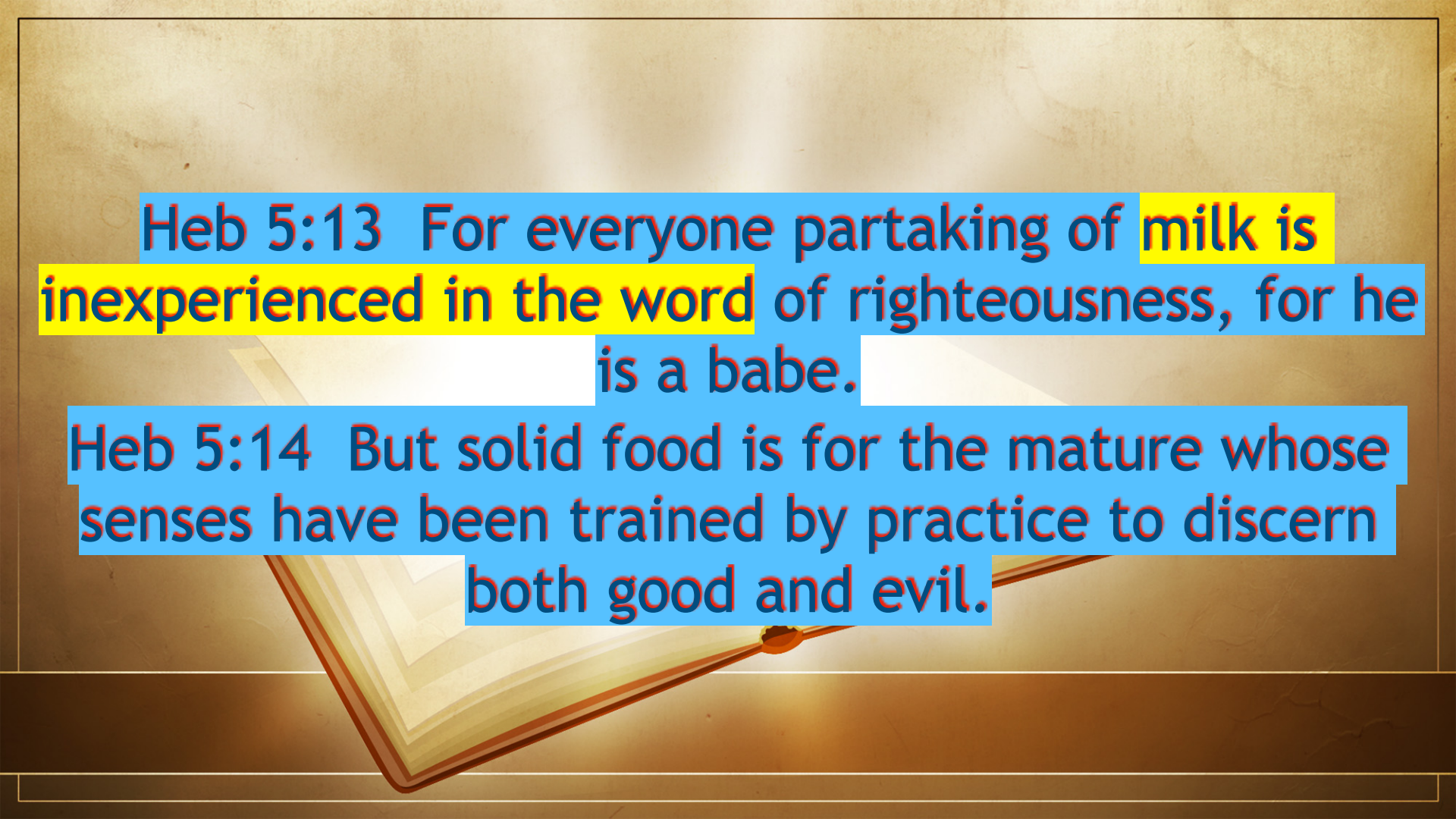
Although many ought to be teachers by now, they have not moved on to maturity in the Word and stumble continually in the man-made traditions that have held people captive on milk.

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!

Warning Against Apostasy

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.

So as יהוה looks at your heart - what does He see?

So then, how do we keep a perfect heart before

יהוה?

It starts with being open before יהוה, 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 to search him and try his heart: a perfect heart is a searchable heart, which means we allow יהוה to penetrate and examine deeply into our thoughts and emotions.

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

Gen 17:2 “And I give My covenant between Me and you, and shall greatly increase you.”

Gen 17:3 And Abram fell on his face, and Elohim spoke with him, saying,

Gen 17:4 “As for Me, look, My covenant is with you, and you shall become a father of many nations.”

Gen 17:5 “And no longer is your name called Abram, but your name shall be Abraham, because I shall make you a father of many nations.

Gen 17:6 “And I shall make you exceedingly fruitful, and make nations of you, and sovereigns shall come from you.

Gen 17:7 “And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohim to you and your seed after you.

Gen 17:8 “And I shall give to you and your seed after you the land of your sojournings, all the land of Kena’an, as an everlasting possession. And I shall be their Elohim.”

Gen 17:9 And Elohim said to Abraham, “As for you, guard My covenant, you and your seed after you throughout their generations.”

Verse 2-9

יהוה declares to Abram that He gives His Covenant between Himself and Abram and gives the sure promise of greatly increasing him, telling him that he will be the father of many nations!

It is here that Abram's name is changed to Abraham, and so, his name would no longer just mean, "exalted father", but now it would mean, "father of a multitude"!

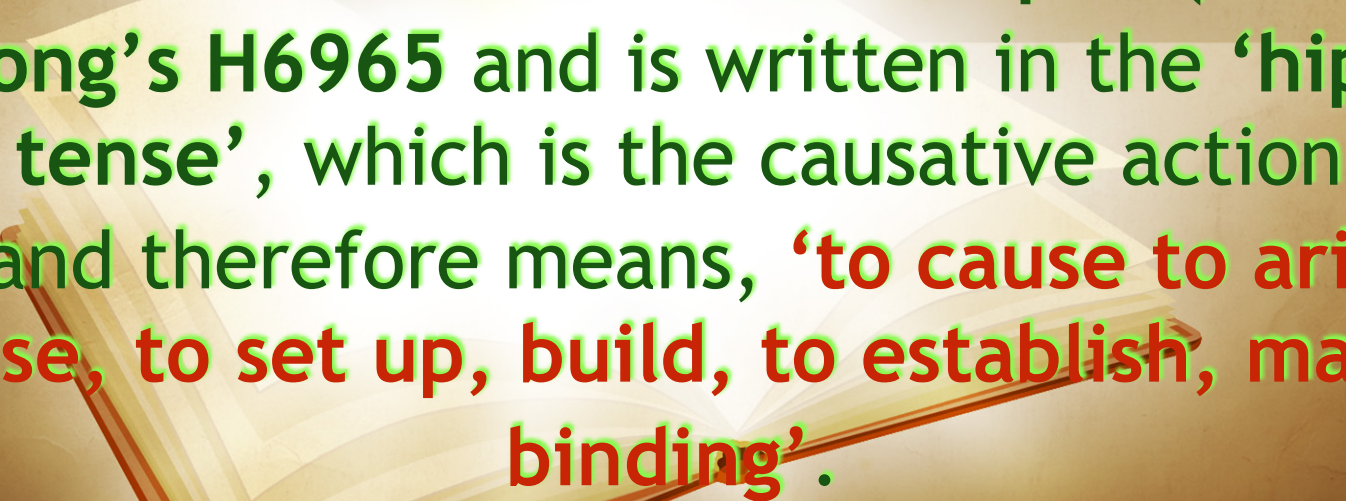
And not only will the nations, through him, be fruitful, but sovereigns would come from him - ultimately of course, we see again the promise of the Reign of the Sovereign Messiah being given here!

The I AM - the One who causes us to be, was telling Abraham that He would cause Abraham to be a fruitful father of many!

There was a great shift happening here, as we certainly recognize that a name change represented a change in ‘essence’ which was taken very seriously; and it is worth noting that Yishma’ēl was the son born to Abram, while Yitshāq was the son born to Abraham, and so, those who would come from the line of Yitshāq would become children of Abraham!

In **verse 7** we are able to see a powerful establishment of an everlasting covenant being made complete in the seed of Abraham!





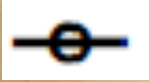
The Hebrew word that is translated as ‘establish’ comes from the root verb קוּם qum (koom)- Strong’s H6965 and is written in the ‘hiphil active tense’, which is the causative action of the root, and therefore means, ‘to cause to arise, to raise, to set up, build, to establish, make binding’.

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




Q M M

Quph - :ק

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

Waw/Vav - ו

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

Mem - :D



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

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

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



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

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