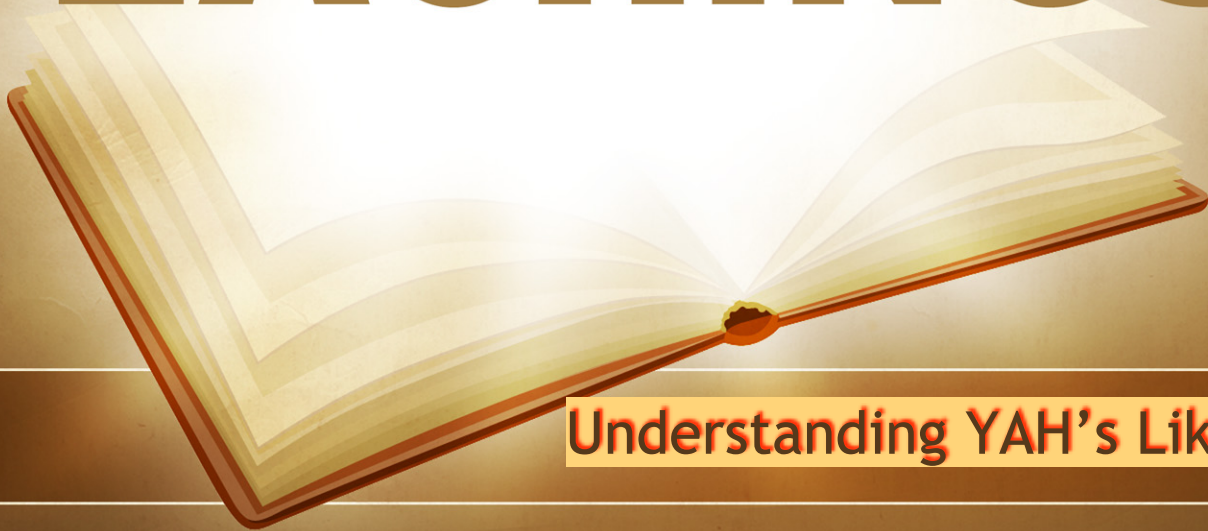


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



**#1 Bereshit (בְּרֵאשִׁית) -
Hebrew for “in the
beginning,”**

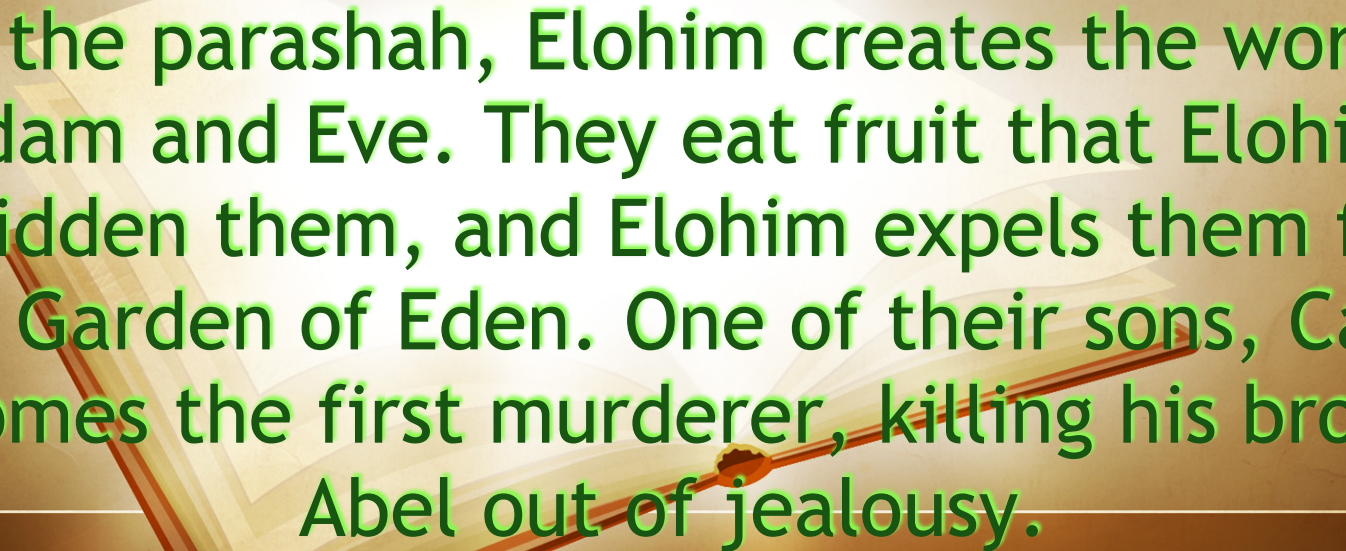
Torah: Genesis 1:1-6:8

Haftarah: Isaiah 42:5-43:10

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In the parashah, Elohim creates the world, and Adam and Eve. They eat fruit that Elohim had forbidden them, and Elohim expels them from the Garden of Eden. One of their sons, Cain, becomes the first murderer, killing his brother Abel out of jealousy.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Adam, Eve, and Cain are cast out of paradise to East of Eden. Adam and Eve have other children, whose descendants populate the Earth, but each generation becomes more and more degenerate until Elohim, despairing, decides to destroy humanity. Only one man, Noah, finds Elohim's favor.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The very first word “Bereshit” reveals Elohim’s plan of Salvation from the beginning. In the first chapter we see Hidden Prophecies in how Elohim creates the world in six days and how they each foreshadow a different millennia through history. On the first day He makes darkness and light. On the second day He forms the heavens, dividing the “upper waters” from the “lower waters.”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

On the third day He brings forth dry land, and calls forth trees and greenery from the earth for food. On the fourth day He fixes the position of the sun, moon and stars and gives them purpose as timekeepers and illuminators of the earth. Fish, birds and reptiles are created on the fifth day; and then land animals and the human being, on the sixth. Elohim ceases work on the seventh day, and sanctifies it as a day of rest.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim forms the human body from the dust of the earth, and blows into his nostrils a “living soul.” Originally Man is a single person, but deciding that “it is not good that man be alone,” Elohim takes a “side” from the man, forms it into a woman, and marries them to each other.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

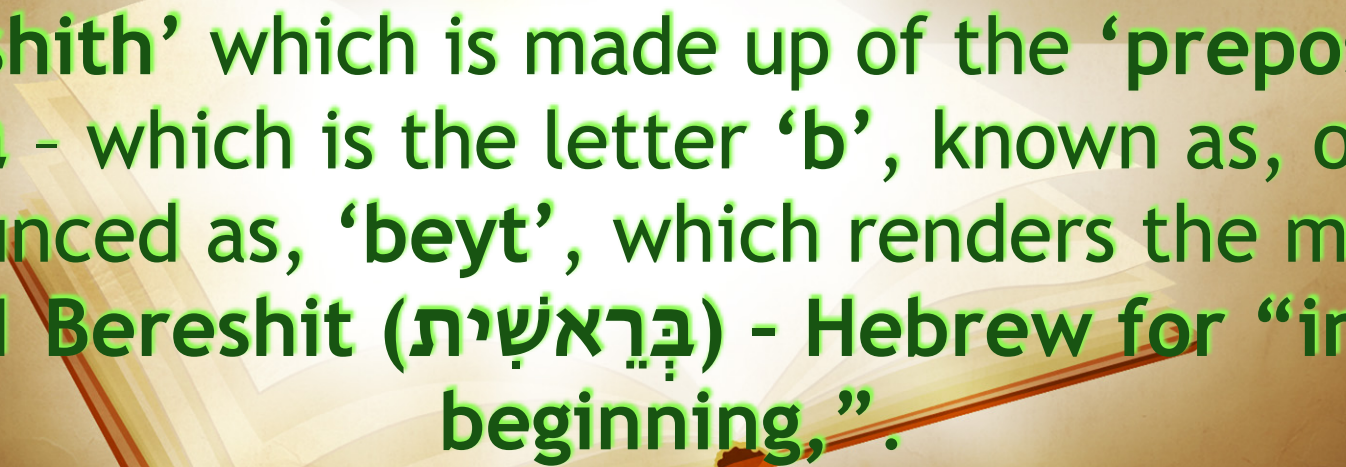
Adam and Eve are placed in the Garden of Eden, and commanded not to eat from the “Tree of Knowledge of Good and Evil.” The serpent persuades Eve to violate the command, and she shares the forbidden fruit with her husband. Because of their sin, it is decreed that man will experience death, returning to the soil from which he was formed, and that all gain will come only through struggle and hardship. Man is banished from the Garden.

TOPICS IN THE PARSHA

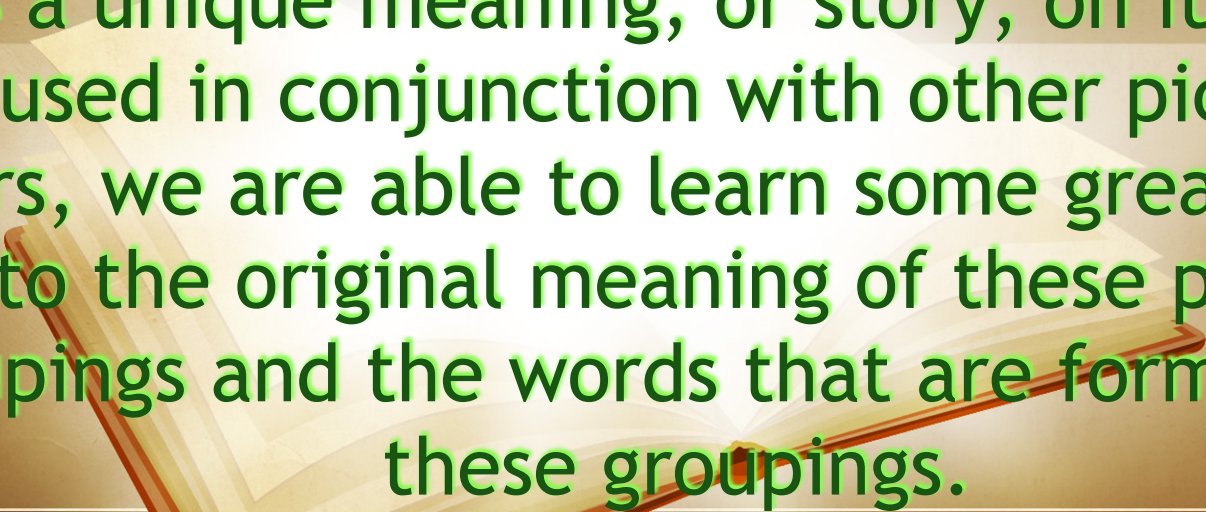
THIS WEEKS TORAH PARASHAT

Eve gives birth to two sons, Cain and Abel. Cain quarrels with Abel and murders him, and becomes a rootless wanderer. A third son, Seth, is born to Adam; Seth's eighth-generation descendant, Noah, is the only righteous man in a corrupted hybrid world!


As we begin our journey, of a weekly reading, study and meditation of the Torah, we take note that the common name that is used for the first Book of Scriptures, by the majority of the western world, comes from the Greek word γένεσις genesis(ghen'-es-is) - Strong's G1078 which simply means, **'the origin'** or, **'the coming into being of something'** and this comes from the Greek word gignesthai which means **'to be born'**.



The Hebrew word, of the original text, that is translated as, ‘In the beginning’ is בְּרֵאשִׁית - ‘Berěshith’ which is made up of the ‘preposition’ בְּ - which is the letter ‘b’, known as, or pronounced as, ‘beyt’, which renders the meaning of #1 Bereshit (בְּרֵאשִׁית) - Hebrew for “in the beginning.”



In the ancient Hebrew pictographic script, which is in the form of pictographic symbols, each symbol carries a unique meaning, or story, on its own, and when used in conjunction with other pictographic letters, we are able to learn some great insights into the original meaning of these picture groupings and the words that are formed from these groupings.

The ancient Hebrew pictographic symbol, for the letter **בְּ** - 'beyt', is:  represents a picture of 'a floor plan' or 'a tent' and pictures the meaning of 'family of the tent or house'!

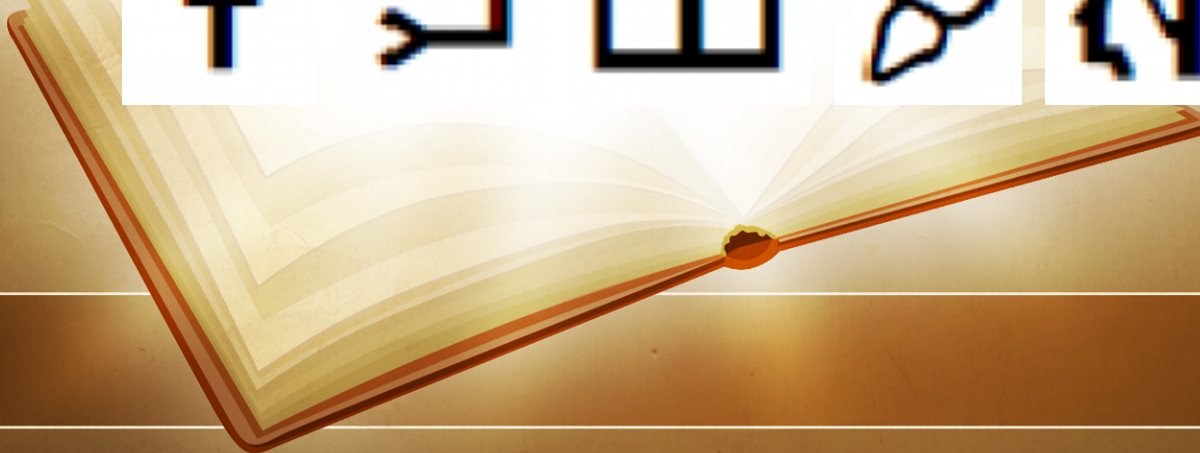
It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

What we are able to therefore see very clearly, from the first letter of the Word of Elohim, is the powerful declaration, by **יהוה** (YeHoVah), in regards to His 'floor plan' or 'design', for His Creation and Dwelling Place and the origin or beginning thereof!


The rest of the word 'Berěshith' comes from the root word רֵאשִׁית rěshith('ray-sheeth') - Strong's H7225 which means, **'beginning, chief, first fruits, foremost'** and this comes from the primitive root word רֹאשׁ rosh(roshe) - Strong's H7218 which means, **'head, beginning, top, chief'**.

In other words, what we are able to see from the very first constructed word in Scripture is **the announcing of the 'floor plan' of 'the Chief, Head' of all creation!**

As we look at the ancient pictographic symbols of the word **רֵאשִׁית** *rěshith* we see the following:

A black pictograph of the Hebrew letter Resh, which is a simple vertical crossbar.A black pictograph of the Hebrew letter Shin, which is a vertical line with a hook on the right side.A black pictograph of the Hebrew letter Mem, which is a horizontal line with a vertical line on the left side.A black pictograph of the Hebrew letter Lamed, which is a vertical line with a hook on the right side.A black pictograph of the Hebrew letter Nun, which is a vertical line with a hook on the right side.

Resh-ר

- this is the letter 'resh'- which in the ancient script is pictured as -  - which is the head of a man and carries the meaning of 'top, beginning, first' 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

- this is first letter of the Hebrew alphabet and is called 'aleph' and in the ancient script is 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!


Shin-שׁ

- this is the letter 'shin' which in the ancient script is pictured as -  - which is the picture of 'two front teeth' and carries the meaning of 'sharp or press' 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!

Yod-י


- this is the letter 'yad or yod' which in the ancient script 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.

Tav-ⲧ

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

Each letter here, in itself, pictures for us, and points to, **יהושע** (Yeshua); and we can certainly understand how He was in the plan from the beginning and He has worked out His perfect salvation plan for YeHoVah's creation, right from the beginning!





He is the head - our Head and Chief, to whom the whole body is joined together and in Him we find our strength as we take His yoke, which is easy and light, as He bore the weight of our sins and by His pure and refined Word that became flesh, as He(YeHoVah) sent forth His Mighty Right Arm and worked deliverance for us in order to secure His Covenant, and all praise and esteem is to be extended unto Him!

What amazing insight we have in the very first word in Scripture!!!

Now let us look at the rest of the first verse!!!

Verse 1:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Reading this from right to left, the very first verse of Scripture, is transliterated as follows:

Berĕshith bara Elohim eth hashamayim v'eth
ha'arets

Gen 1:1 In the beginning Elohim created the heavens and the earth.



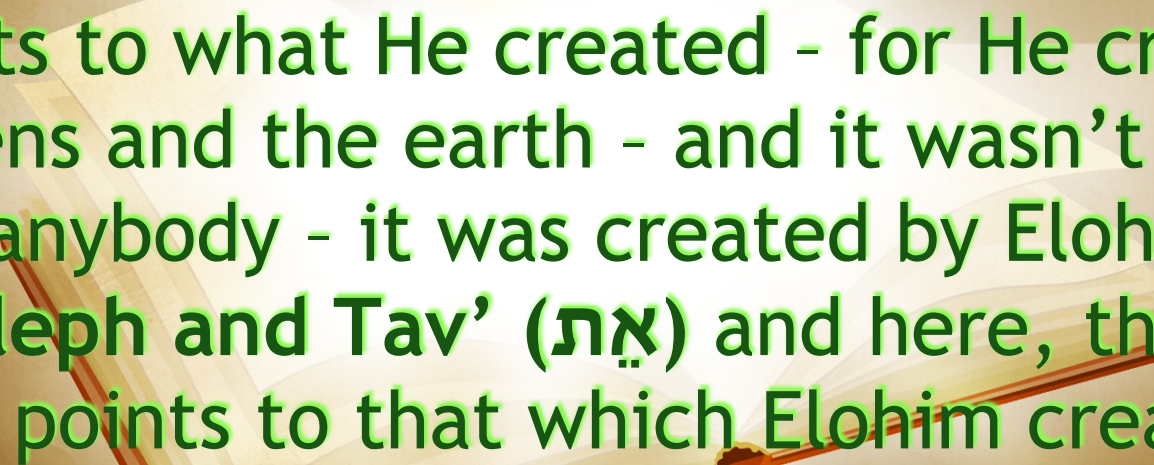
The 7 Hebrew words that make up this opening text of Scripture are as follows:

1 - בְּרֵאשִׁית - Berěshith - which we have already discussed above!

2 - בָּרָא bara(baw-raw') - Strong's H1254 which means, **'to shape, fashion, create (always with Elohim as subject)'**

3 - אֱלֹהִים elohim(el-o-heem') - Strong's H430 which means, **'mighty one'**

4 - תַּיִת eth(ayth)- Strong's H853 - this is a word that is seen as an 'untranslated participle', and is used as a direct object marker, for which we have no equivalent word in the English language; therefore, this is used as a sign of the definite direct object, which is not translated into English, but generally it is preceding and indicates the accusative, which is the grammatical case that marks the direct object of a verb, or the object of any or several prepositions.



In other words, what we can see here is that, in Elohim 'creating', the Hebrew word 'eth' (אֵת) points to what He created - for He created the heavens and the earth - and it wasn't created by just anybody - it was created by Elohim, who is the 'Aleph and Tav' (אֵת) and here, this participle points to that which Elohim created!

5 - הַשָּׁמַיִם - 'ha shamayim' - "the heavens" - 'ה' - the letter 'hey' is used as a 'definite article' rendered in English as 'the', and is followed by the word שָׁמַיִם shamayim (shaw-mah'-yim) - Strong's H8064 which means, 'heavens, skies'.

6 - וְ - 'v'eth' - here, we again have the 'eth' (אֵת) with a 'vav' in the front of it, which is used as a conjunction, which can render 'and, or, then' and here it is 'and'.

7 - הָאָרֶץ - 'ha arets' - 'the earth' - once again, we see the letter 'ה' - 'hey' being used as a 'definite article' rendered in English as 'the' along with the primitive root word אֶרֶץ erets - (eh'-rets) Strong's H776 which means, 'earth, land, ground'.

These 7 Words of this first verse carry a great and powerful witness for us, as seen in the order that they are written here!

In order to understand the creation account of **Berěshith/Genesis Chapter 1**, one must take careful note of that which **Kěpha** tells us to take heed of:

Kěpha Bět/2 Peter 3:8 “But, beloved ones, let not this one matter be hidden from you: that with **יהוה**(YeHoVah) one day is as a thousand years, and a thousand years as one day.”

This is a very important matter that we must make sure is never hidden from us, and many who do not grasp this vital truth are unable to fully embrace and understand the Creator's 'floor plan' and understand the clear importance of His Appointed Times.

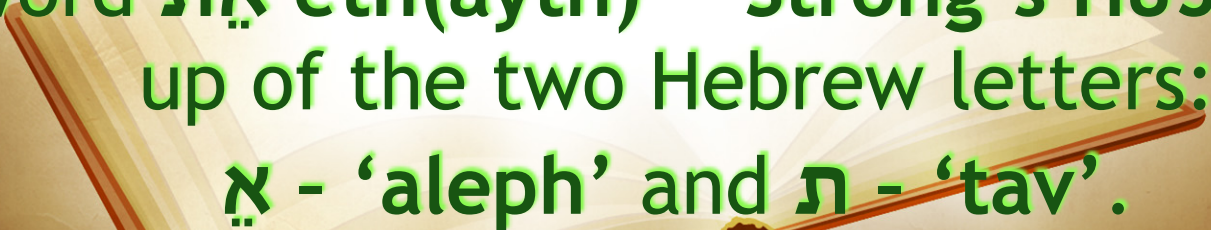
The 7-day Creation week pictures for us the 7-thousand-year period of this present age in which our Deliverance will be complete!

As we recognize that these first 7 days foreshadow the “7- thousand- year cycle” that will culminate in the complete destruction of wickedness and sin and usher in a renewed heavens and earth, we can see the very clear markers with this first verse as to the 2 coming of Messiah!



The 4th and 6th Hebrew word that is used in the first verse of Scripture, is the untranslated word **תא eth(ayth) - Strong's H853**

This word **תא eth(ayth) - Strong's H853** is made up of the two Hebrew letters:
א - 'aleph' and ת - 'tav'.

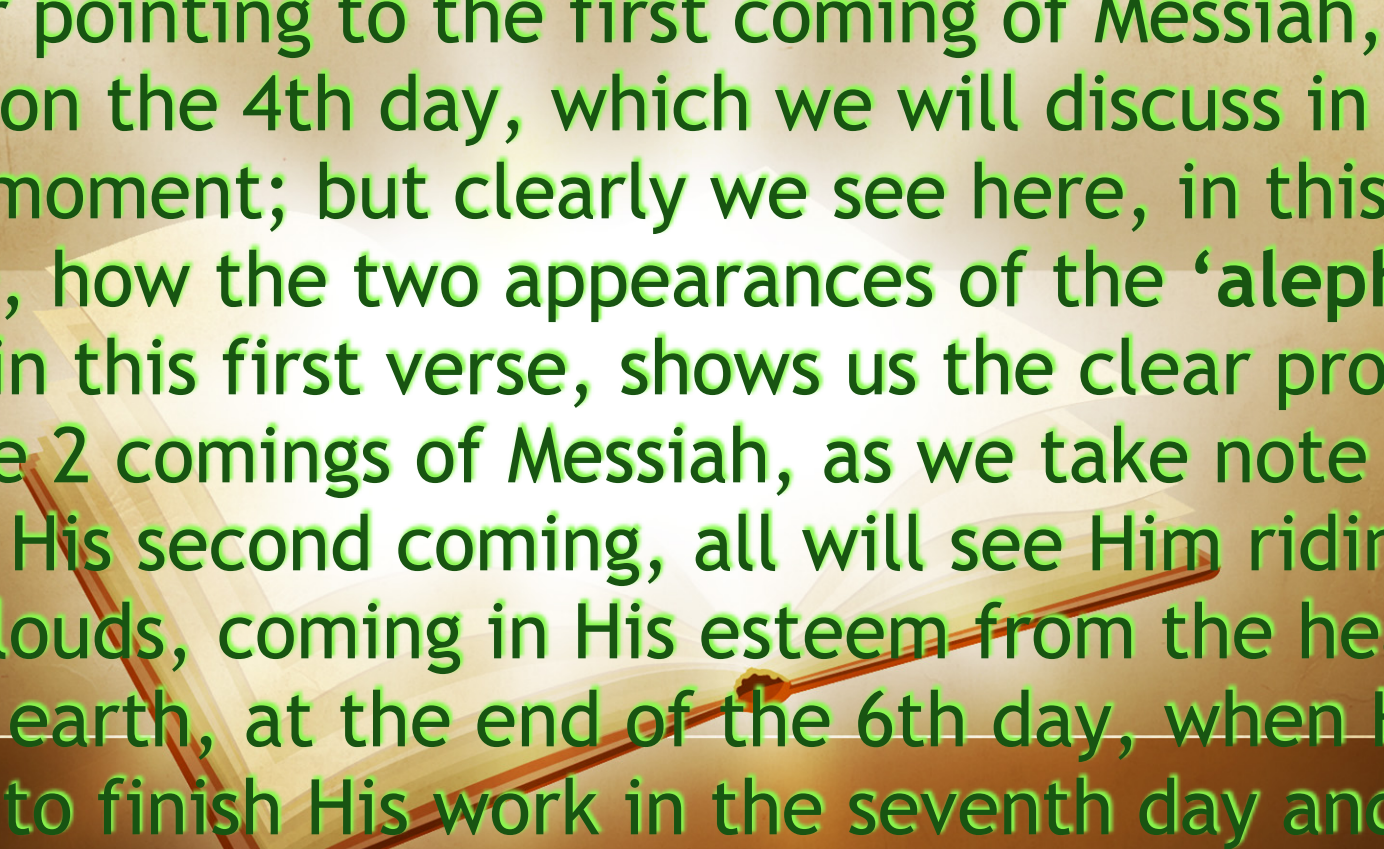


These are the first and last letters of the Hebrew Alphabet; and in Scripture, יהוה (YeHoVah) also refers to Himself as the 'first and the last', giving us clear reference to 'the aleph and the tav':



Yeshayahu/Isaiah 44:6 “Thus said יהוה (YeHoVah), Sovereign of Yisra’ēl, and his Redeemer, יהוה (YeHoVah) of hosts, ‘I am the First and I am the Last, besides Me there is no Elohim.’”

Hazon/Revelation 1:8 “I am the ‘Aleph’ and the ‘Taw’, Beginning and End,” says יהוה (YeHoVah) “who is and who was and who is to come, the Almighty.”



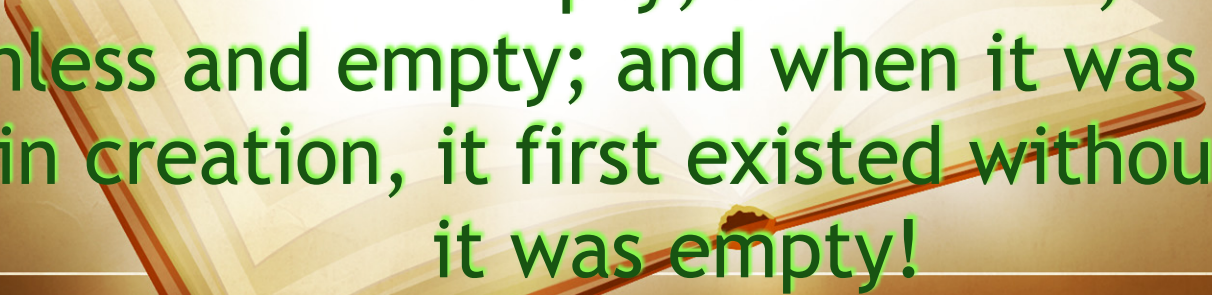
The 4th word of the first verse in Scripture, is a clear pointing to the first coming of Messiah, who came on the 4th day, which we will discuss in detail in a moment; but clearly we see here, in this first verse, how the two appearances of the ‘aleph and tav’, in this first verse, shows us the clear prophecy of the 2 comings of Messiah, as we take note that, with His second coming, all will see Him riding on the clouds, coming in His esteem from the heavens to the earth, at the end of the 6th day, when He will come to finish His work in the seventh day and rest!

Gen 1:2 And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters.

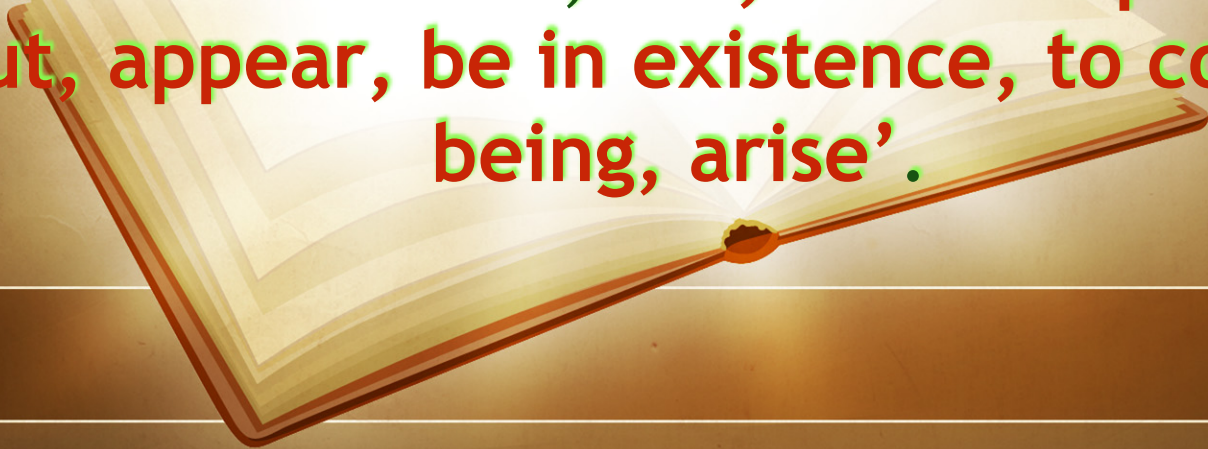


In the Scriptures, this verse has been translated as **‘the earth came to be formless and empty’**; and

I just want to state, that before we look at **‘formless and empty’**, we must recognize that the earth did not **‘become’** or necessarily **‘come to be’** formless and empty, but rather, that it was formless and empty; and when it was brought forth, in creation, it first existed without form and it was empty!



The Hebrew word that is translated here as ‘came to be’ is - הֵיְתָה - ‘hayetha’, which comes from the root word הָיָה hayah(haw-yaw) - Strong’s H1961 which means, **‘be, come to pass, come about, appear, be in existence, to come into being, arise’**.



What we are simply being told here, is that, in the existence, or rather, **‘the coming to be of creation’** or **‘the creation of the earth’**, the earth **‘was’** without form, which we can clearly see, from the next two descriptive words that are used!

The earth was **‘formless’** and **‘empty’** which are words that are translated from the Hebrew words:



1) תהו (to'-hoo) - Strong's H8414 which means, **'formlessness, confusion, emptiness, unreality, vain, worthless'**, and

2) בהו (bo'-hoo) - Strong's H922 which means, **'emptiness, void, waste'**.

In other words, the earth had no **'form'** and was just an empty waste.

The Hebrew root word **תָּהוּ** **tohu**(to'-hoo) -
Strong's H8414 is used by Shemu'el, when he
spoke to the people, in:

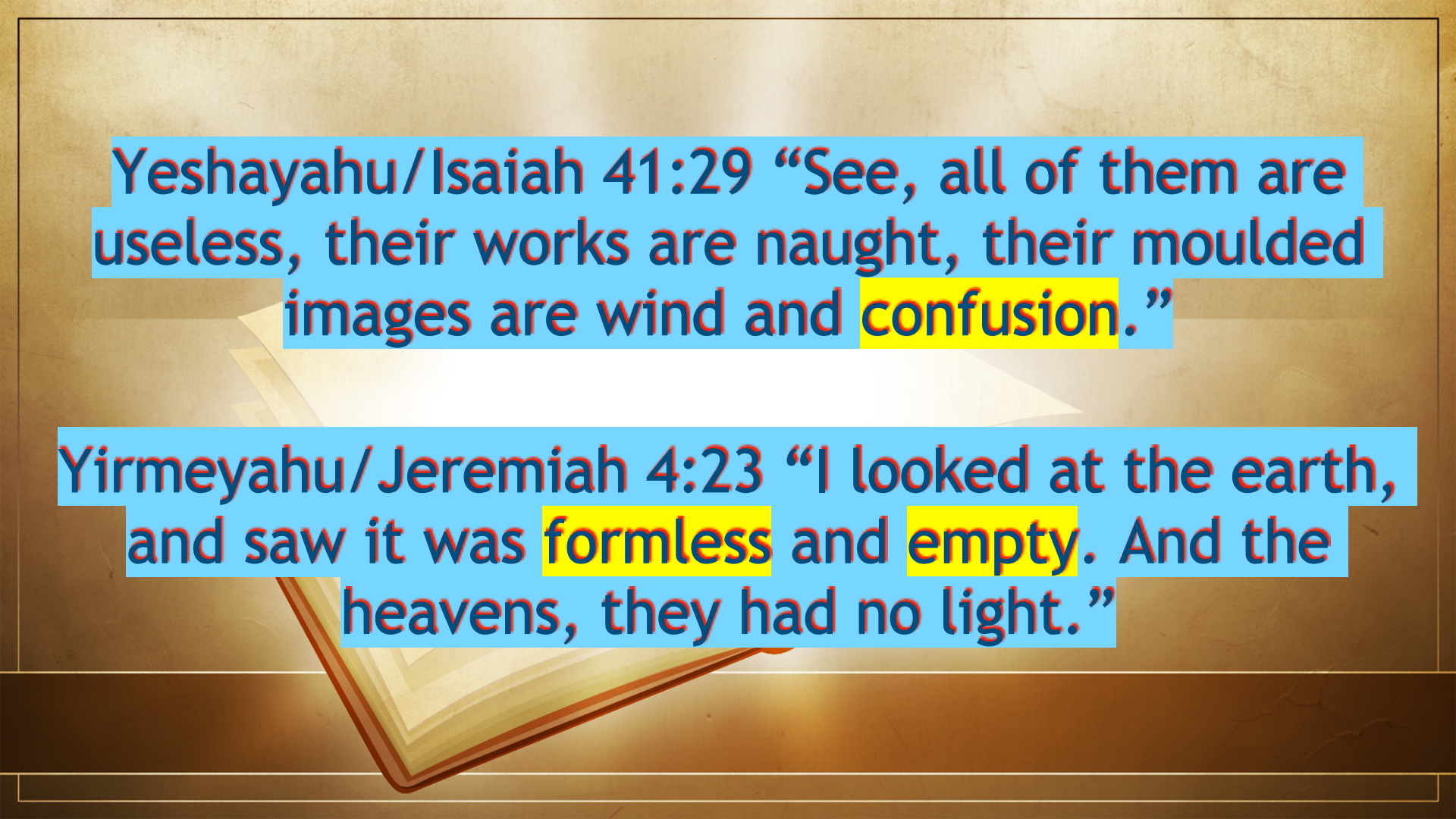


Shemu'el Aleph/1 Samuel 12:21 “and do not turn
aside after **worthless** matters which do not profit
or deliver, for they are **worthless.**”



Here Shemu'ěl was telling the people to serve יהוה (YeHoVah) with all their hearts and not turn aside from following Him and therefore, make sure that they do not turn to worthless matters that do not profit!

In reference to false **'strong ones'**, we see the words of יהוה (YeHoVah) saying that all idols are useless and that they are a worthlessness, that only brings confusion, as we again see the root word: **תהו** **tohu** (to'-hoo)- Strong's H8414 being used, in:

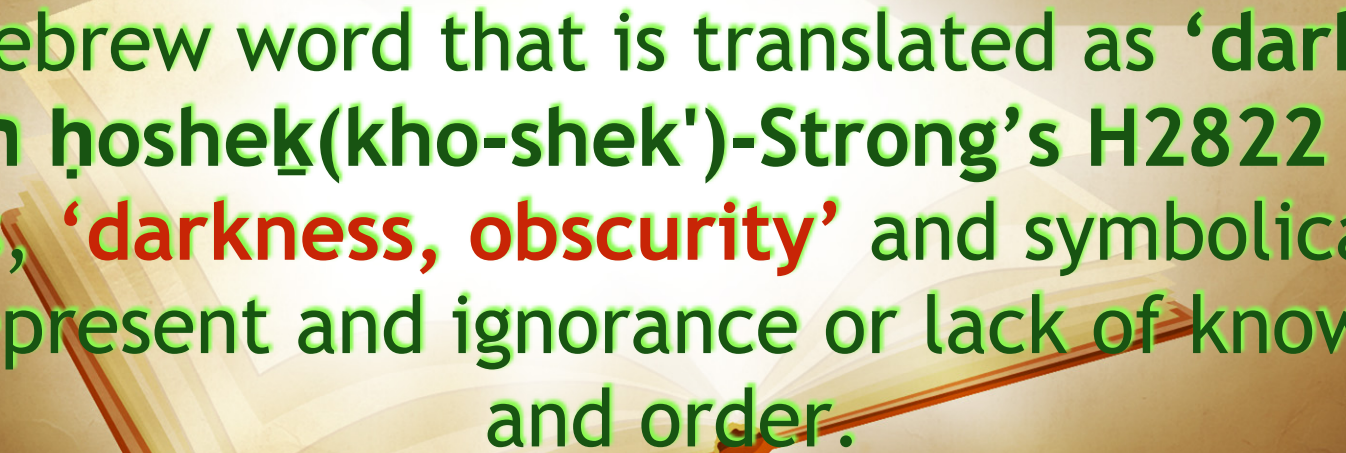


Yeshayahu/Isaiah 41:29 “See, all of them are useless, their works are naught, their moulded images are wind and confusion.”

Yirmeyahu/Jeremiah 4:23 “I looked at the earth, and saw it was formless and empty. And the heavens, they had no light.”

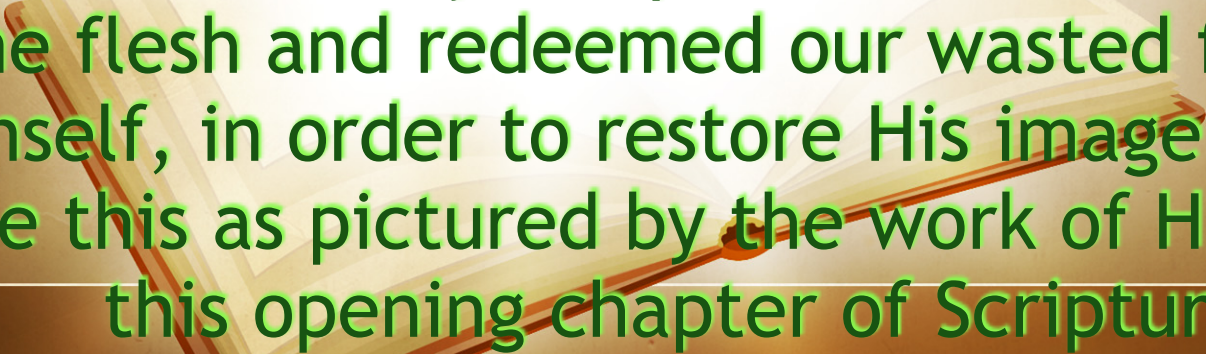
Darkness was on the face of the deep!

The Hebrew word that is translated as 'darkness' is חֹשֶׁךְ ḥosheḵ(kho-shek')-Strong's H2822 which means, '**darkness, obscurity**' and symbolically, it can represent and ignorance or lack of knowledge and order.



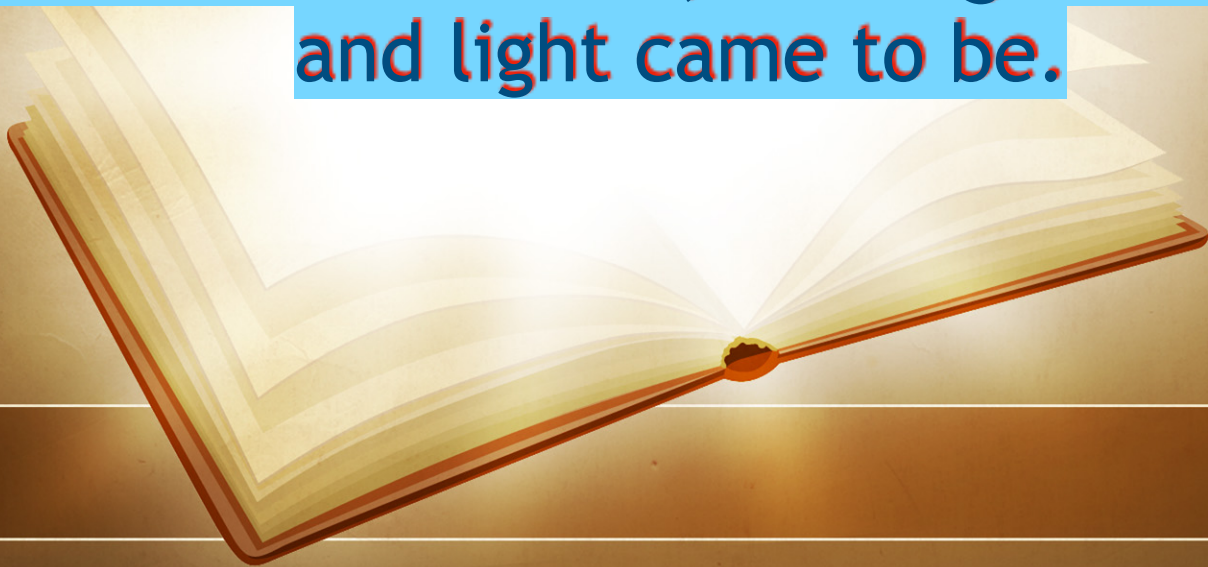
When someone is 'in the dark', on a matter, it carries the understanding that they have no knowledge or insight regarding the matter and so, it is too understood as such in Hebrew, as darkness speaks of that which has no presence of the knowledge, or that it simply lacks the existence of the right and perfect rule of Elohim.

Elohim made the heavens and the earth and at this very point, there was no order or rule, as there was just a 'formless waste', above which His Spirit moved.



This is a wonderful picture of how our lives, through sin and vain idolatrous worship, had become formless and empty, without Elohim and His perfect order in our lives, yet He was continually moving over us, in order that His light may bring true order into our lives, by the power of His Word that became flesh and redeemed our wasted form, back to Himself, in order to restore His image in us; and we see this as pictured by the work of His light, in this opening chapter of Scripture

Gen 1:3 And Elohim said, “Let light come to be,”
and light came to be.



A continual theme, that we find all throughout Scripture and see very clearly here in this Creation account, is that of the separating of light from darkness.

‘Light’, in Hebrew, comes from the root word אור ‘oor’ (ore) - Strong’s H216 which, we know in Scripture, in being the opposite to darkness, carries with it the clear significance that it has for us, in speaking of knowledge and insight and understanding.

In fact, here in this verse, when Elohim said, “let light come to be”; I firmly believe that He was, in essence, saying that His Word brings order to this chaos and that wisdom and understanding was to be established by His Word!

We are clearly told, in:



Tehillah/Psalm 119:105 “Your word is a lamp to my feet and a light to my path.”

Tehillah/Psalm 119:130 “The opening up of Your words gives light, giving understanding to the simple.”



Yohanan / John 8:12 “Therefore יהושע (Yeshua) spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

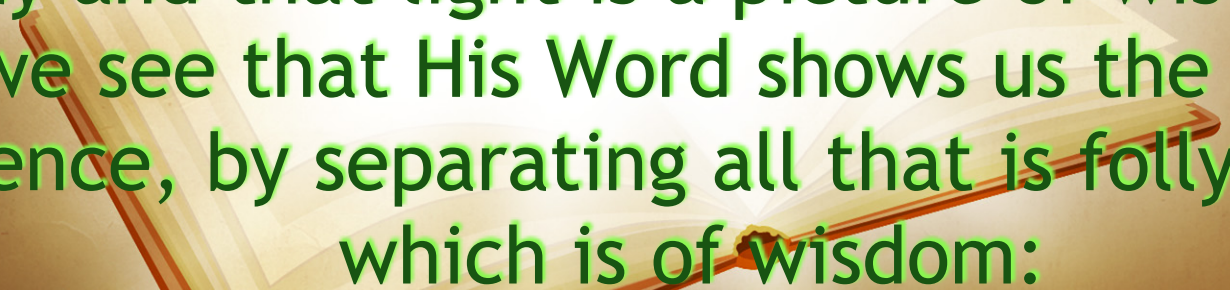


Gen 1:4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.



Right here, in the beginning of creation, we see the power and effect of the Word of Elohim - it separated the light from the darkness!

And when we understand that darkness is a picture of folly and that light is a picture of wisdom, then we see that His Word shows us the clear difference, by separating all that is folly from that which is of wisdom:



Qoheleth/Ecclesiastes 2:13 “Then I saw that wisdom is better than folly, as light is better than darkness.”



Here are a couple of other key verses that speak of this creation account and how His Word brings order and form and the clear truth that nothing is founded or established without His Word:

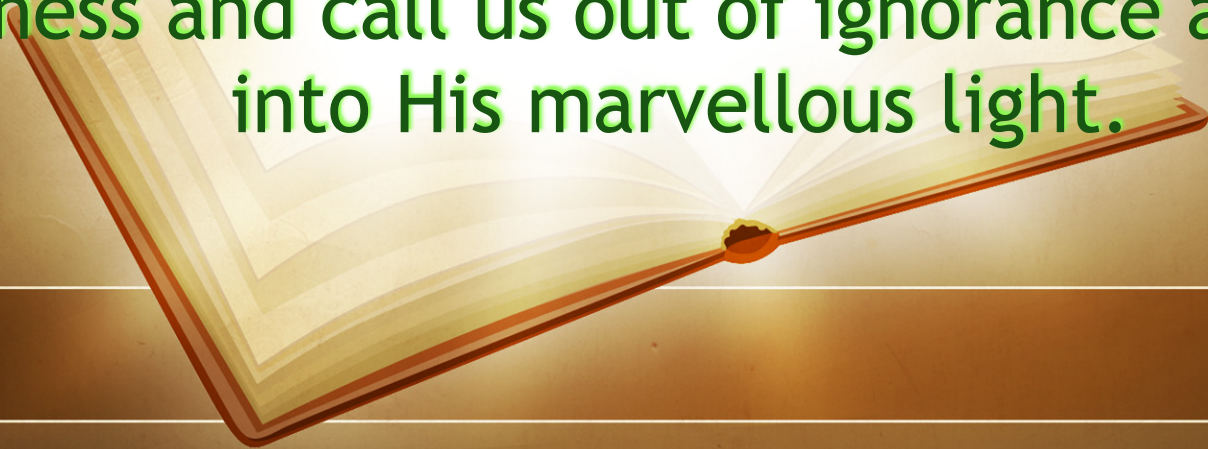


Mishlě/Proverbs 3:19 “יהוה(YeHoVah) founded the earth by wisdom; He established the heavens by understanding”



Yohanan / John 1:1-5 “In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 He was in the beginning with Elohim. 3 All came to be through Him, and without Him not even one came to be that came to be. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness has not overcome it.”

יהושע (Yeshua) Messiah is the clear representation and manifestation of the Word of Elohim, in the flesh, that came to separate the light from the darkness and call us out of ignorance and folly, into His marvellous light.

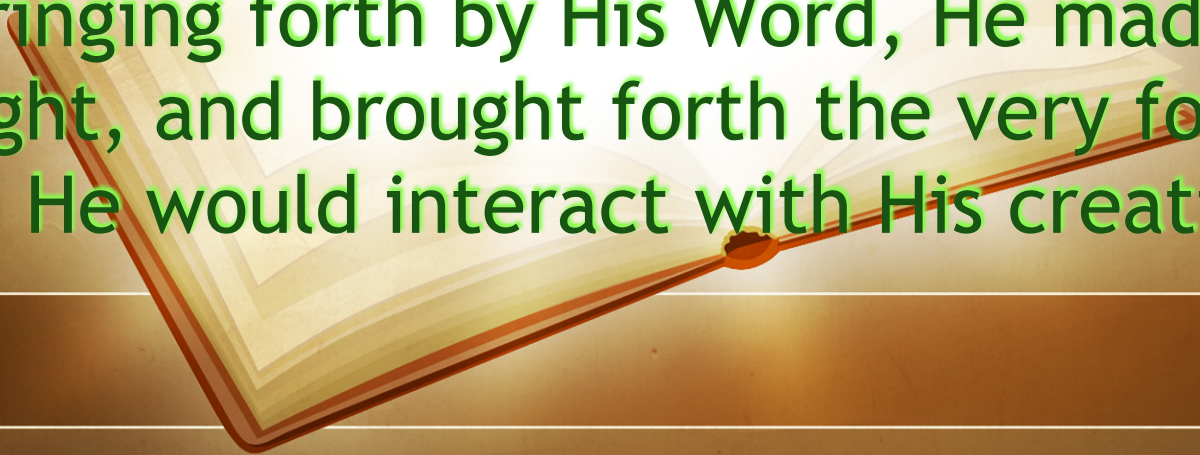


Yohanan Aleph/1 John 1:5 “And this is the message which we have heard from Him and announce to you, that Elohim is light and in Him is no darkness at all.”



I firmly believe that right here, in **Berēshith/Genesis 1**, we have the clear evidence that the Word was manifested in the form of light, right at the beginning of creation.

By that I mean that, in this creation that Elohim was bringing forth by His Word, He made manifest His Light, and brought forth the very form of how He would interact with His creation.



In Him there is no darkness and so, by the light that was brought forth and was good, we are able to see how The Word - that is **יהושע** (Yeshua) - was right here in the beginning in the perfect plan of Elohim, for He is our Messiah - the light of Elohim!!!


In the ancient pictographic script, we are able to see a powerful explanation of this when looking at the Hebrew word for light in its ancient form!

The Hebrew word for light - אור oor - Strong's H216 - in its ancient pictographic form, looks like this:




Aleph - א:



The ancient script has this letter as  and is pictured as **'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!


Waw/vav - ו:



The Ancient picture for this letter is , is pictured as 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'**.

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’**.

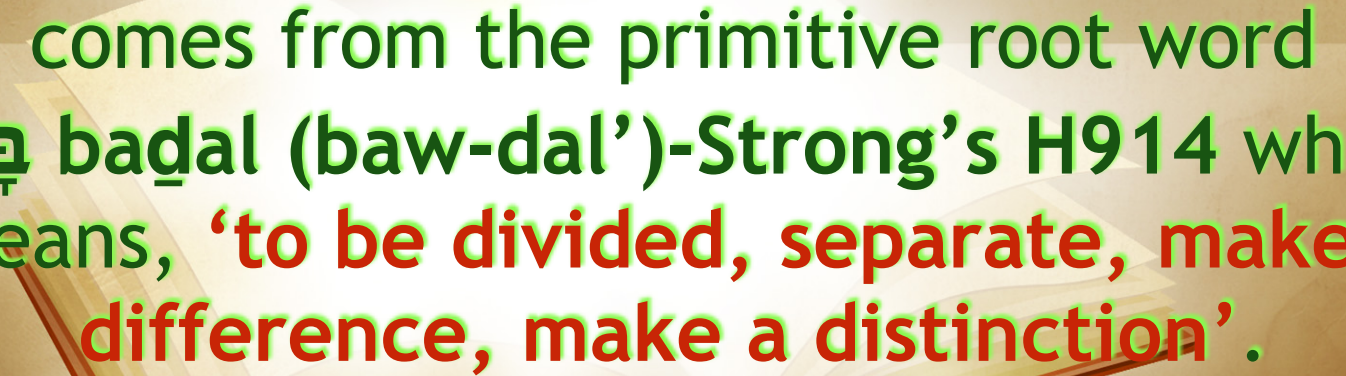
From these pictographic letters that render the term for **‘light’** we are able to clearly see who our strength is and in whom we are secure:

**THE BEGINNING OF OUR STRENGTH
IS SECURED IN OUR HEAD, WHO IS
THE LIGHT!**

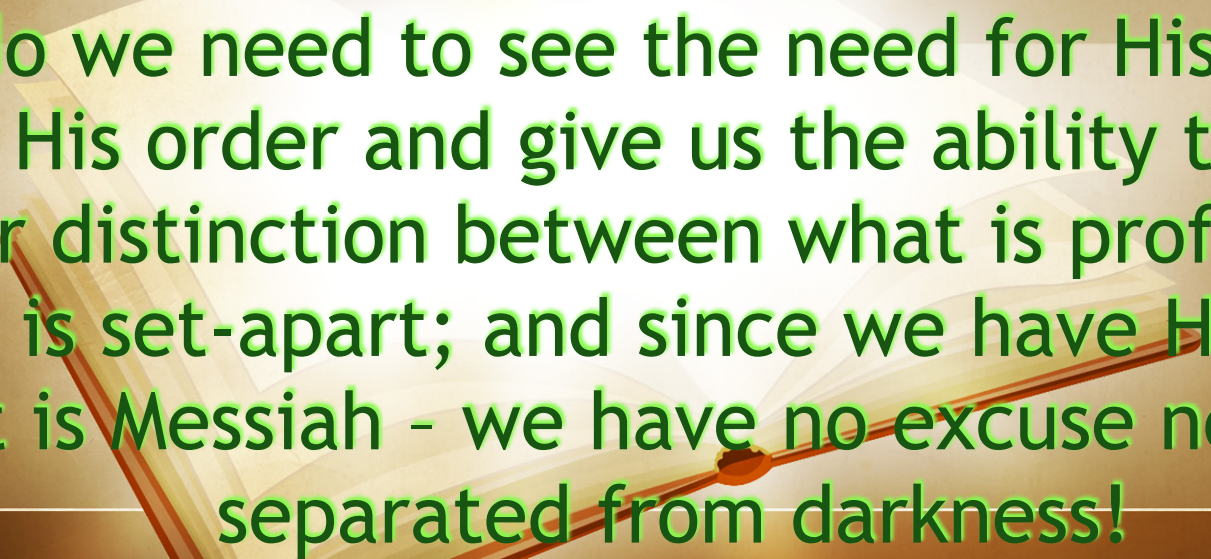


**This is the beginning of wisdom!!!
In Elohim, through Elohim and by Elohim all things
were made - for Messiah is the Light - the very
visible and exact representation of Elohim!!!**





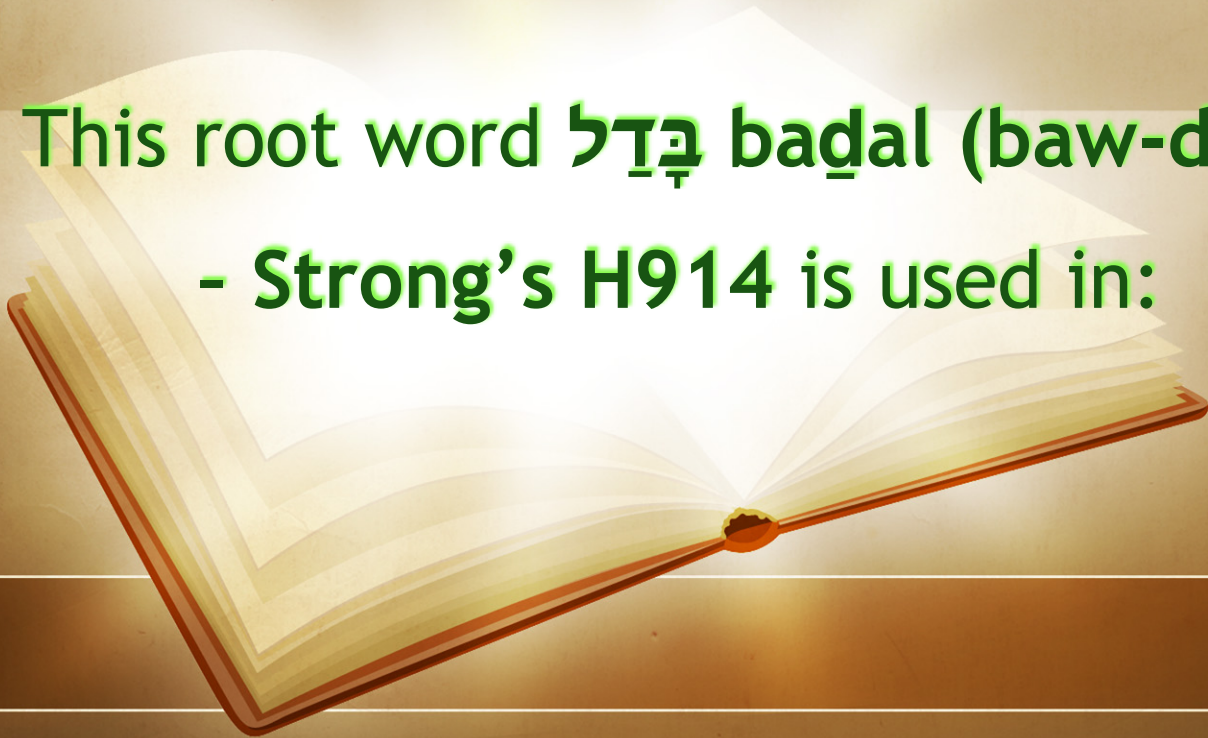
The Hebrew word that is translated as ‘separated’ comes from the primitive root word **בָּדַל** **badal** (baw-dal’)-Strong’s H914 which means, **‘to be divided, separate, make a difference, make a distinction’**.



His Word causes a clear separation between light and dark and so, we also see in our lives that, just as light brought forth order that was 'good', so too do we need to see the need for His Word to bring His order and give us the ability to make a clear distinction between what is profane and what is set-apart; and since we have His Light - that is Messiah - we have no excuse not to be separated from darkness!

This root word בָּדַל badal (baw-dal')

- Strong's H914 is used in:



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

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

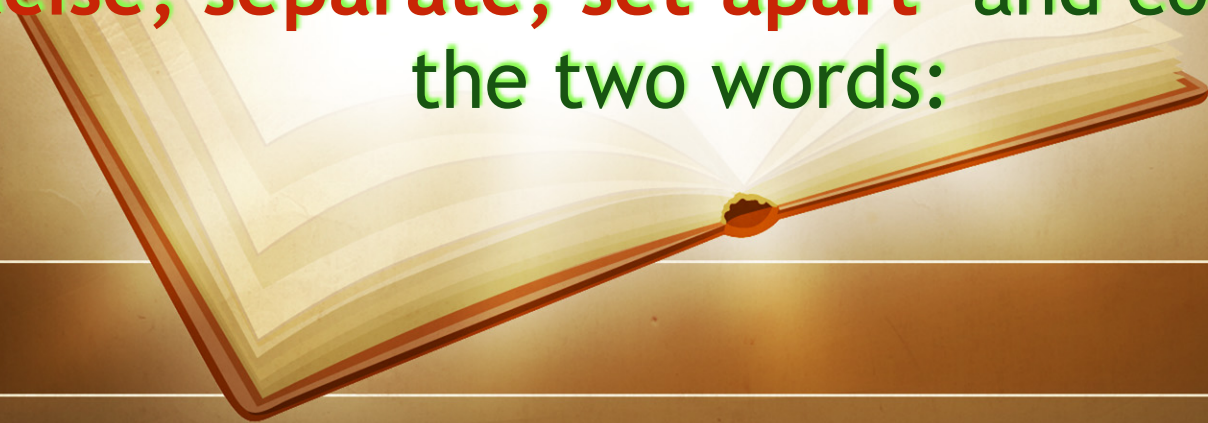
It is יהוה (YeHoVah) who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to an active separation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

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

Being separated, involves a coming out from
among that which is foreign and contrary to the
Torah!



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




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

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




What is very clear, throughout Scripture, is that we are called to come out and be separate.

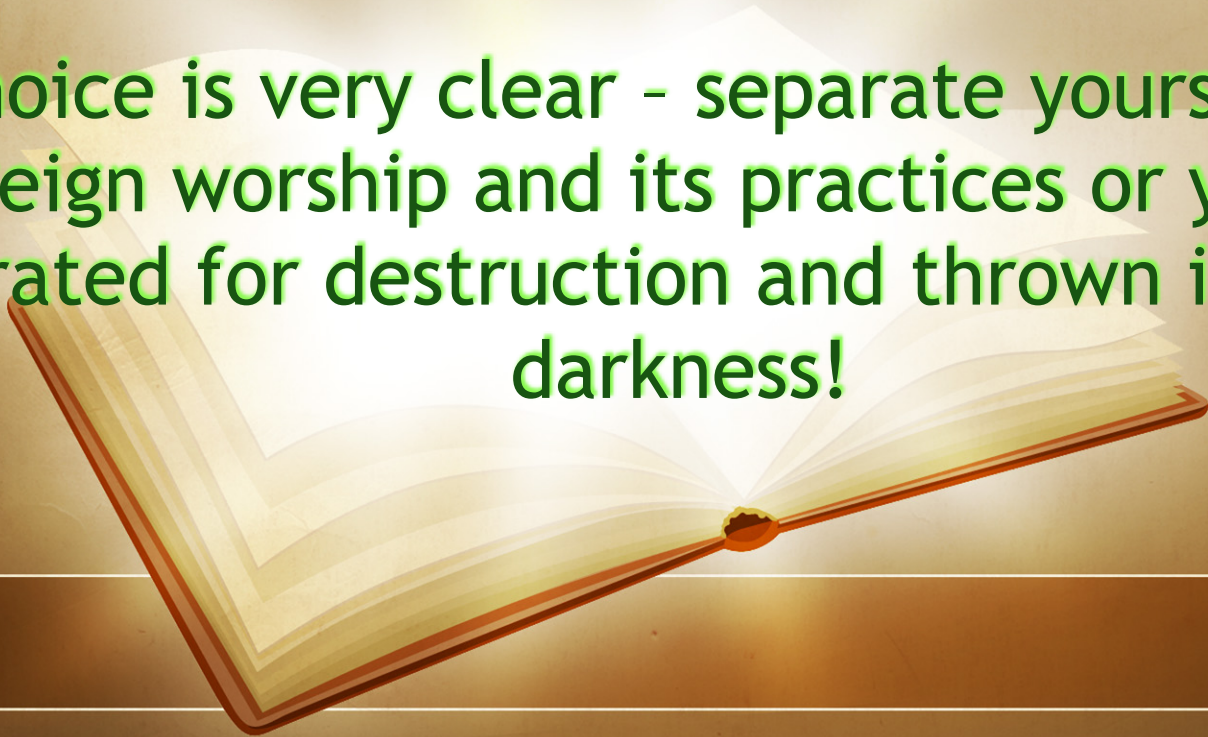
If we do not heed this call to come out and be separate then we may find ourselves among those whom the Messengers of יהוה (YeHoVah) will 'separate' from the congregation!



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



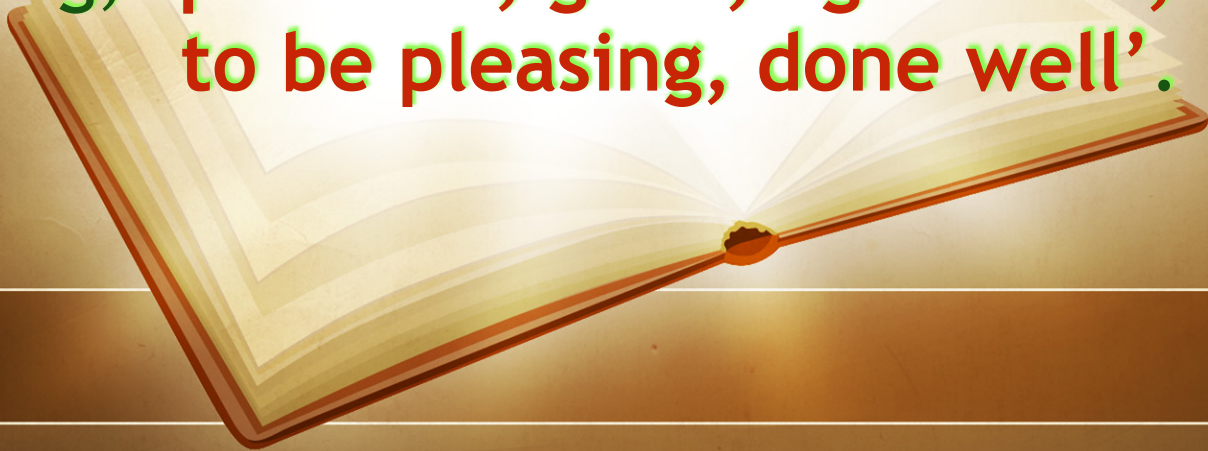
The choice is very clear - separate yourselves from all foreign worship and its practices or you will be separated for destruction and thrown into outer darkness!



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

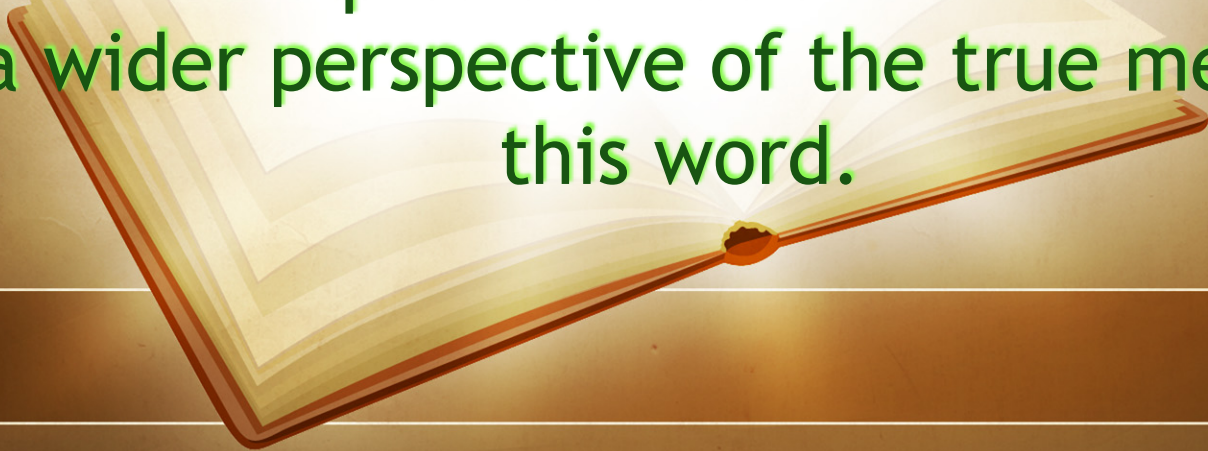


The Hebrew word that is translated as 'good' is טוב **tob** (tobe) - Strong's H2896 and carries the meaning, 'pleasant, good, agreeable, beautiful, to be pleasing, done well'.



In the true understanding of this word טוב (tob) - Strong's H2896, we can see that it may best be translated in most cases as 'functional', for when יהוה (YeHoVah) said, in Berēshith/Genesis 1:31, that when He saw all that He had made, that He said it was very good. What He saw was His creation functioning properly and working the way it should and this is why it was 'good'.

Sounds all good - yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what טוב tob means. To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.




In the ancient pictographic script - טֹב tob(tobe)
- Strong's H2896 - is pictured as:




Tet - ט:




The original pictograph for this letter is , a **container made of wicker or clay**. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are **‘basket, contain, store and clay’**.

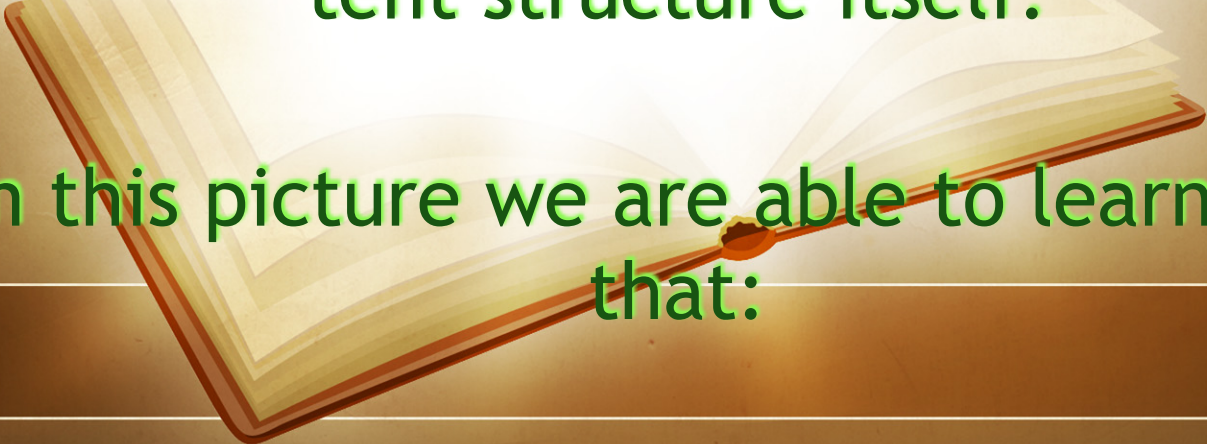
Vav - ו:

The ancient pictographic form of this letter 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'**.

Beyt - ב:

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.

From this picture we are able to learn and see that:





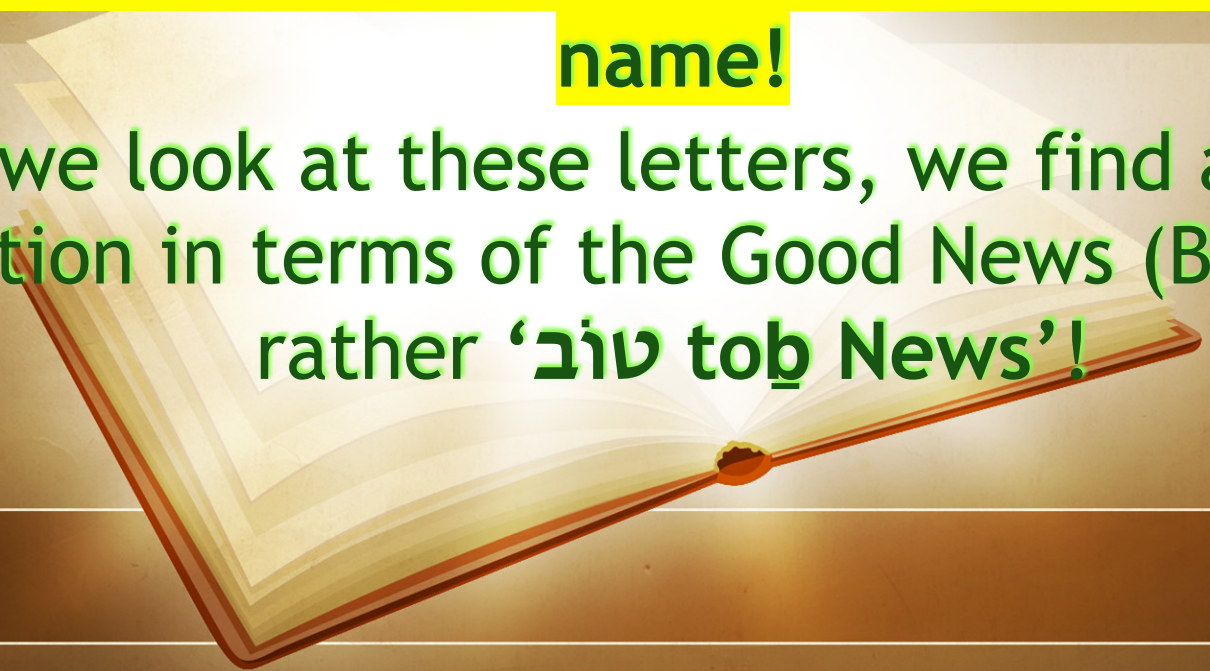
THE BASKET IS SECURED IN THE HOUSE!

Or, this can also be understood as:

WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH

.... where He that is Good - The Potter - may dwell with those He has created and called by name!

As we look at these letters, we find a great revelation in terms of the Good News (Besorah) or rather 'טוב טוב News'!



The way we, as **'clay vessels'**, are secured into the House of Elohim is by being secured by the **peg!**

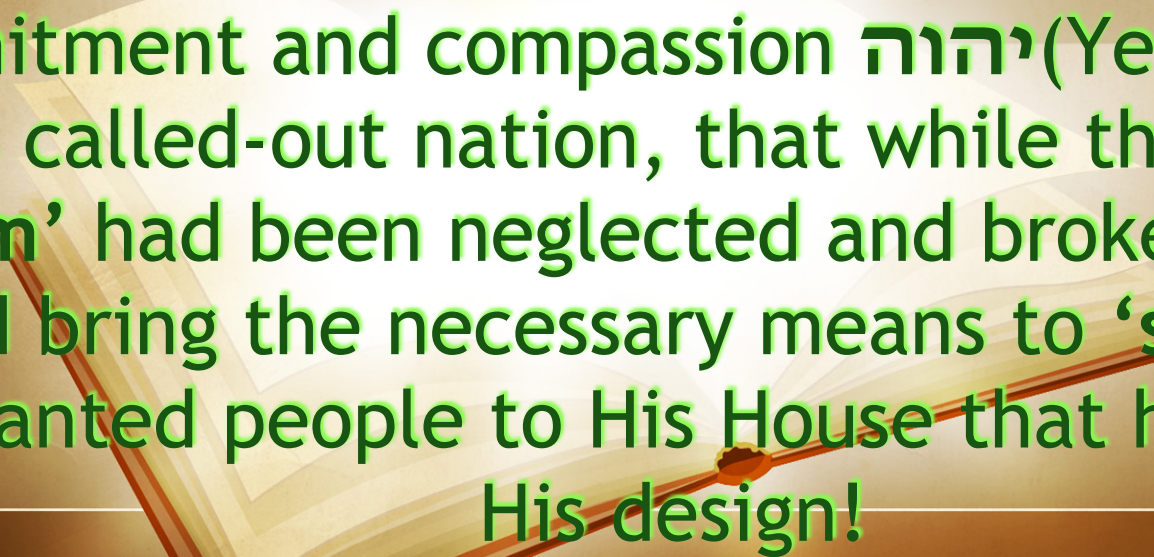
Listen to what it says in the following passage:



Yeshayahu/Isaiah 22:22-24 “And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 ‘And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father’s house. 24 ‘And they shall hang on him all the weight of his father’s house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars.”

We know that this is a great picture of how through **יהושע** Messiah we are fastened in a steadfast place!

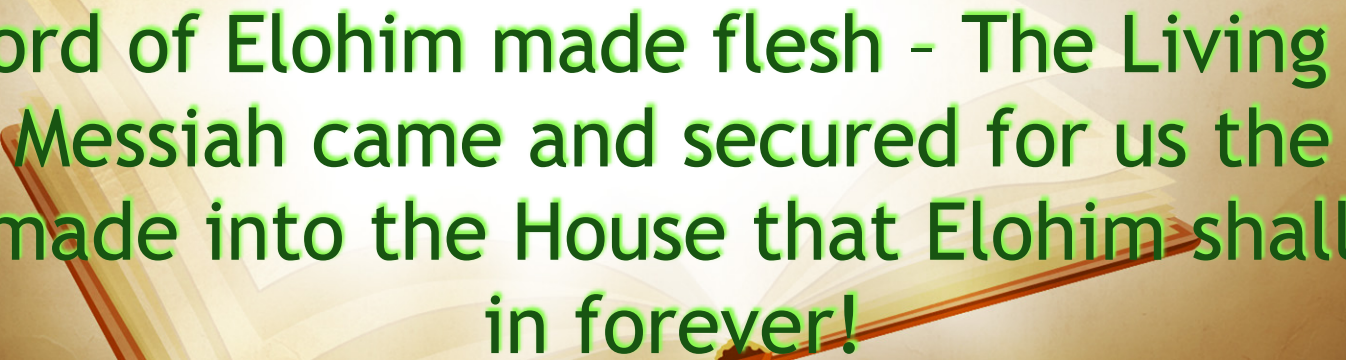
Ezra 9:8 “But now, for a short while, favour has been shown from **יהוה** (YeHoVah) our Elohim, to leave us a remnant to escape, and to give us a **peg** in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”

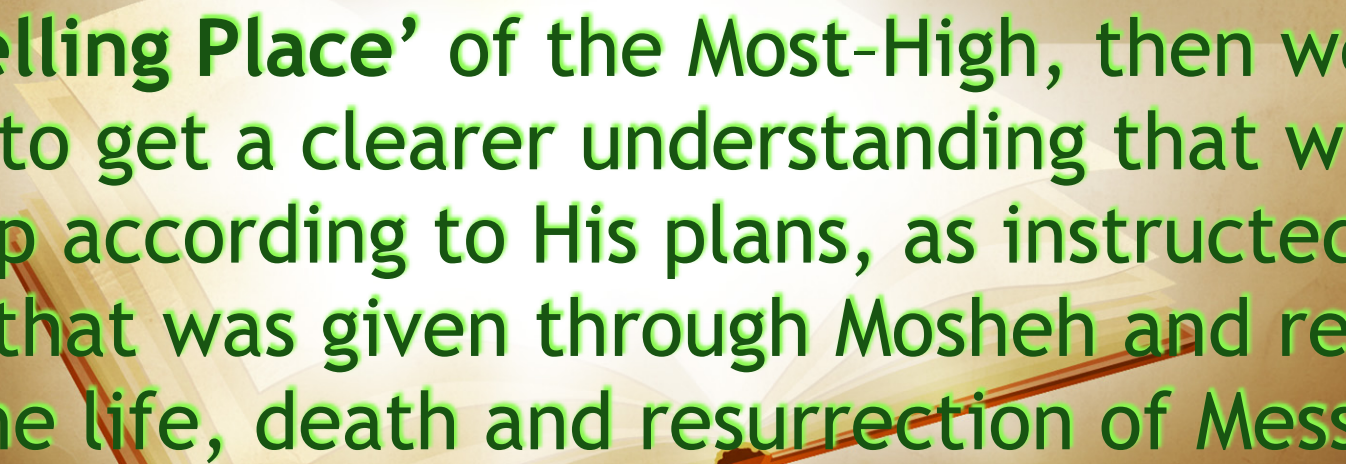


This again, is a wonderful promise given, amidst a time of bondage - that a peg is given in His set-apart place - a great picture of the loving-commitment and compassion יהוה (YeHoVah) has for His called-out nation, that while the 'House of Elohim' had been neglected and broken down He would bring the necessary means to 'secure' His covenanted people to His House that he builds by His design!

It is through the work of Messiah, who has become the very 'peg' that secures us and adds us, the clay vessels, to His House!


The Word of Elohim made flesh - The Living Torah, **יהושע** Messiah came and secured for us the ability to be made into the House that Elohim shall dwell in forever!





His House/Dwelling Place is built by His design and His plan and so, when we see how that we are the **‘Dwelling Place’** of the Most-High, then we are able to get a clearer understanding that we are built up according to His plans, as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain of the true heavenly Tabernacle, so too do we need to recognize that the only way we can be built up into being the True Dwelling Place of Elohim is through carefully following His instructions as we walk in and stay in Messiah - The Living Torah.

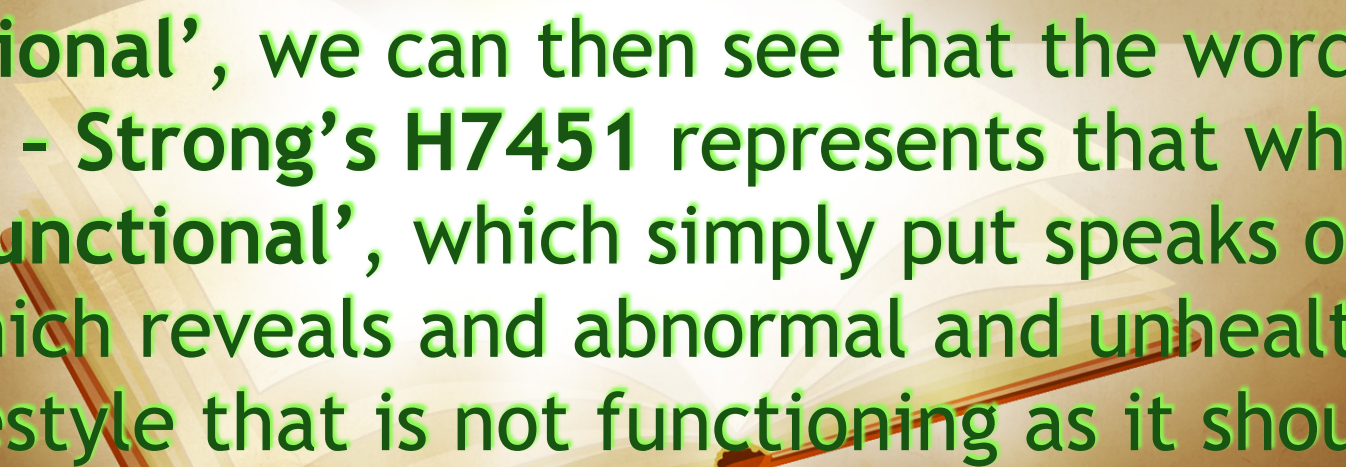


When something is working properly, we might say today something like, ‘**working like a well-oiled machine**’, when speaking of that which is functioning the way it should and the way it was designed to.

So, the Hebrew word **טוֹב tob(tobe)** - Strong’s H2896, in the true sense of the word, expresses the idea that something is ‘**good**’ when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists. In other words, it refers to something that functions within its intended purpose!

The opposite of טוב **tob**(tobe) - Strong's H2896 (good) is 'evil', which, in Hebrew, is the word, רע **ra** (rah) - Strong's H7451 meaning, 'bad, evil, wicked, harmful'.

The tree of knowledge in the garden was of טוב **tob** (tobe) - Strong's H2896 (good) and רע **ra** (rah)- Strong's H7451 (evil)!



Just as we understand that the word **טוֹב** **tob** (tobe)- Strong's H2896 represents that which is 'functional', we can then see that the word **רַע** **ra** (rah) - Strong's H7451 represents that which is 'dysfunctional', which simply put speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not **'functional'** according to the plumb line of the Torah of **יהוה** (YeHoVah), then we had best be careful to consider our steps!



Gen 1:5 And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, one day.



Elohim called the light day and the darkness He called night and after an evening and a morning, there was the first day. Here, we are also able to see very clearly, the start and end of a day, which is from sunset to sunset.



The majority of the world today, has accepted midnight as being the beginning of a 24-hour period/day.

The common calendar that is used by the world today, as a means of communication, is calculated with a day beginning and ending at midnight.

The midnight-to-midnight system came from pagan Rome, along with many other inherited customs of today.

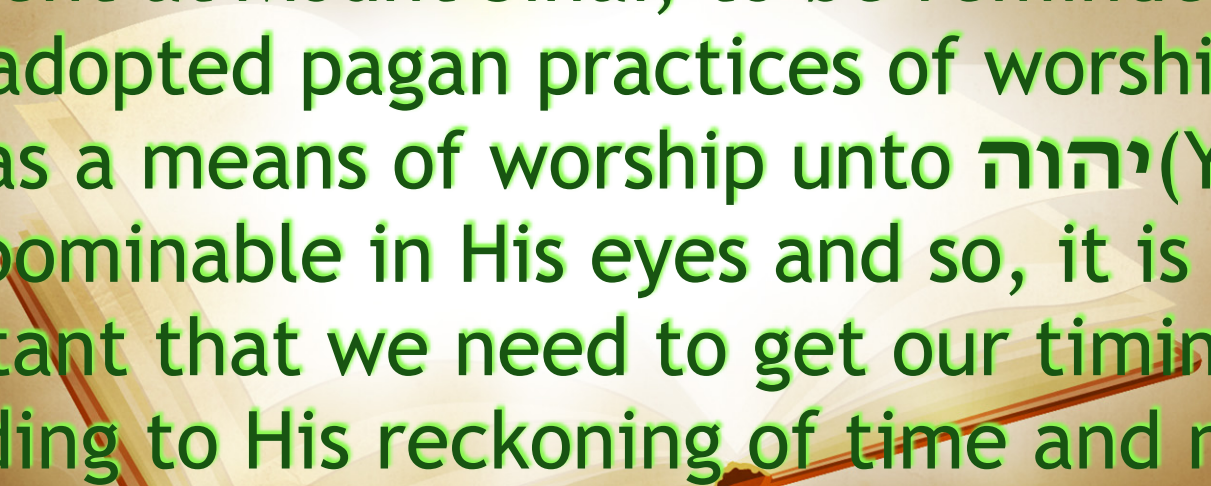
Historically it is easy to see how various cultures determined the start of their day in various ways.

○ For example, the Mitsrians (Egyptians) and Babylonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon; the Athenians, Numidians, and Phoenicians reckoned a day from evening to evening (sunset to sunset).

The Hebrews also started their day at sunset (Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol. 2, p. 702).

It is vital that we learn the correct Scriptural principles of counting time, according to יהוה's (YeHoVah's) established timetable, so that we faithfully follow יהוה's (YeHoVah's) calendar, in observing His Sabbaths and His Appointed Times.

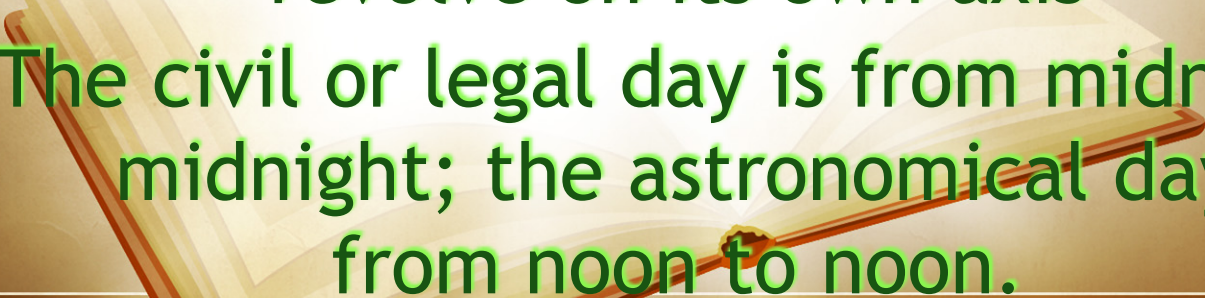
We cannot simply just go by man's erroneous time tables that are not in line with the Word of Elohim, and end up being 'sincerely wrong' and worship in vain.



We just have to go back to the ‘golden calf’ incident at Mount Sinai, to be reminded of how the adopted pagan practices of worship, being used as a means of worship unto יהוה (YeHoVah), was abominable in His eyes and so, it is extremely important that we need to get our timing correct, according to His reckoning of time and not man’s!

As one looks at the word 'day', there can be great confusion, as many differing dictionaries seemingly contradict each other, as various definitions include and are not limited to:



- 
- a) A 24-hour period including day and night
 - b) 'Daylight' - known as the time between the rising and setting of the sun
 - c) The time (24 hours) it takes for the earth to revolve on its own axis
 - d) The civil or legal day is from midnight to midnight; the astronomical day from noon to noon.

For our purposes, in the presentation of the topic of the Sabbath and when it is etc., we are specifically referring to a 24-hour calendar day, in order to diligently observe and keep the ordinances and instructions of יהוה (YeHoVah) correctly.

What comes first, Scripturally?



I must make it very clear, that in order to determine the Truth, we must always go back to the Truth, for when you know the Truth, then the Truth will set you free!

Free from misunderstanding and confusion and free from man's attempts at changing the Creator's reckoning of time!

So then, as we are defining, according to Scripture, when a day begins, we need to determine what comes first!



Scripture says that Elohim called the light **DAY**,
and the darkness he called **NIGHT**.

At creation, the night or darkness preceded the
light or day, demonstrating for us very clearly that
it comes first in the creative order:

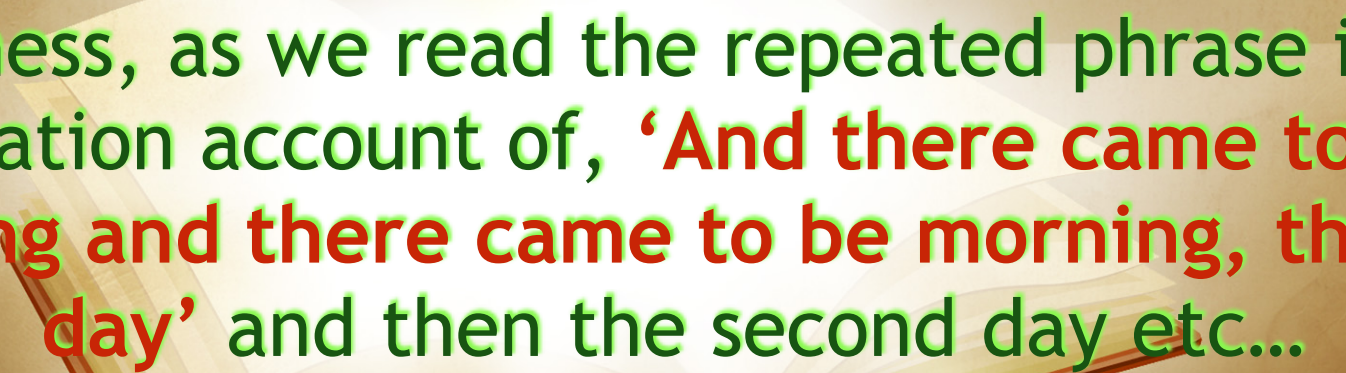
Berēshith/Genesis 1:2-3 “And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. 3 And Elohim said, “Let light come to be,” and light came to be.”



From this above Scripture, we can clearly see that **DARKNESS** was already present and came first on the first day of creation and darkness also came first on each day that followed.

The Spirit of Elohim moved in the darkness to create light.





It is apparent to us that the day begins with darkness, as we read the repeated phrase in the Creation account of, **'And there came to be evening and there came to be morning, the first day'** and then the second day etc...

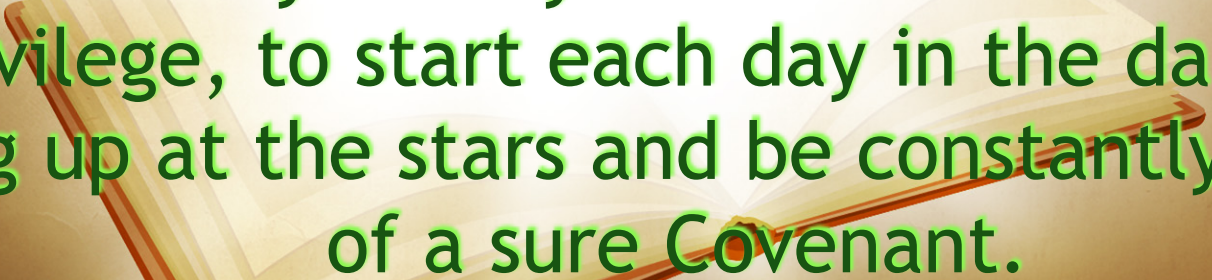
The Hebrew word that is translated as 'evening' comes from the root word עֶרֶב ereb (eh'-reb) (Strong's H6153) which means 'dusk, evening, night'.



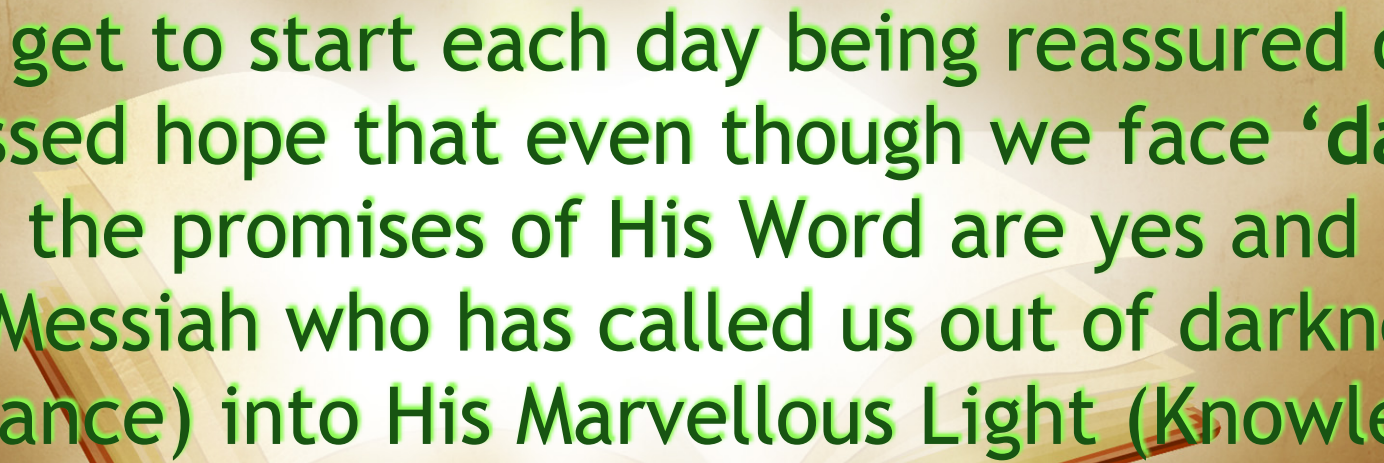
It is important to understand this phraseology, as it shows us that, as יהוה (YeHoVah) was creating the world, He was also creating time and its proper determination.

Each period of 24-hours had an evening and a morning.

The hours of darkness, called evening, came first; and then hours of daylight, called morning, came second.

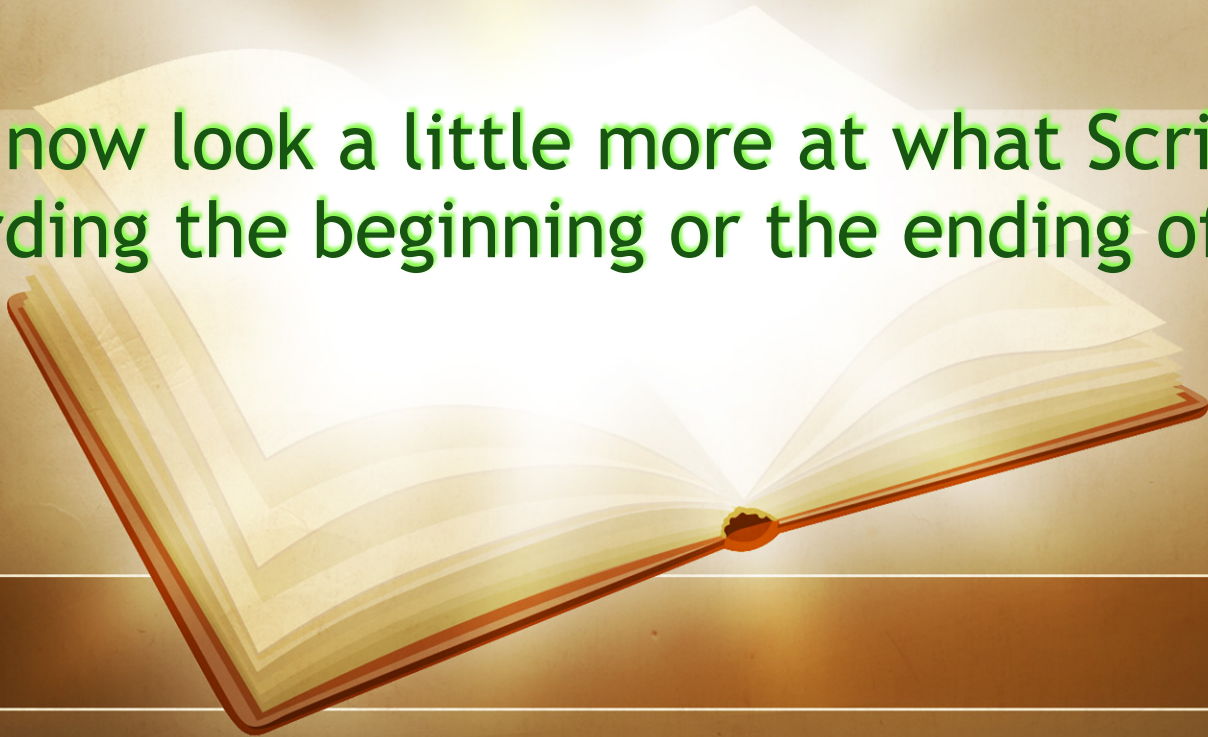


I thought of how Abraham must have looked up and saw many more stars than I could see and when he saw the vast array, he received the Covenant Promise of a bountiful harvest, and it struck me very clearly that we have the awesome privilege, to start each day in the darkness, looking up at the stars and be constantly reminded of a sure Covenant.



We get to start each day being reassured of a Blessed hope that even though we face ‘dark’ times, the promises of His Word are yes and amēn, in Messiah who has called us out of darkness (ignorance) into His Marvellous Light (Knowledge).

let us now look a little more at what Scripture says,
regarding the beginning or the ending of the day:



In **Wayyiqra/Leviticus 23: 32** we are given the instruction regarding Yom Kippur/ The Day of Atonement, as being regarded as a Sabbath for us:




Wayyiqra/Leviticus 23: 32 “It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.”



As we know, Yom Kippur is kept on the 10th of the
7th month:

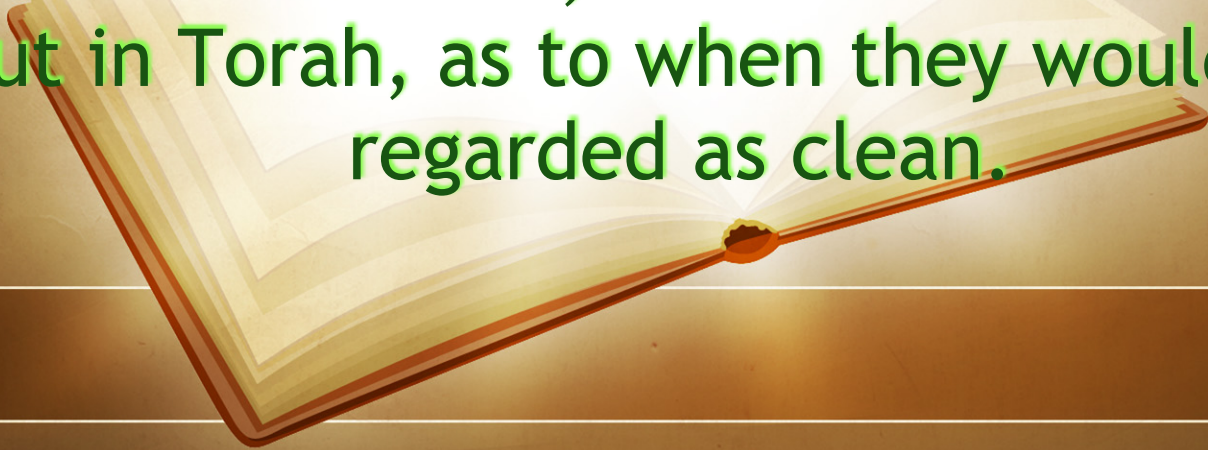
Wayyiqra/Leviticus 23:27 “On the tenth day of this
seventh month is the Day of Atonement. It shall be
a set-apart gathering for you. And you shall afflict
your beings, and shall bring an offering made by
fire to יהוה (YeHoVah).”



This is not in contradiction with each other but rather, Scripture clarifies for us the beginning and ending of that Day of Atonement!

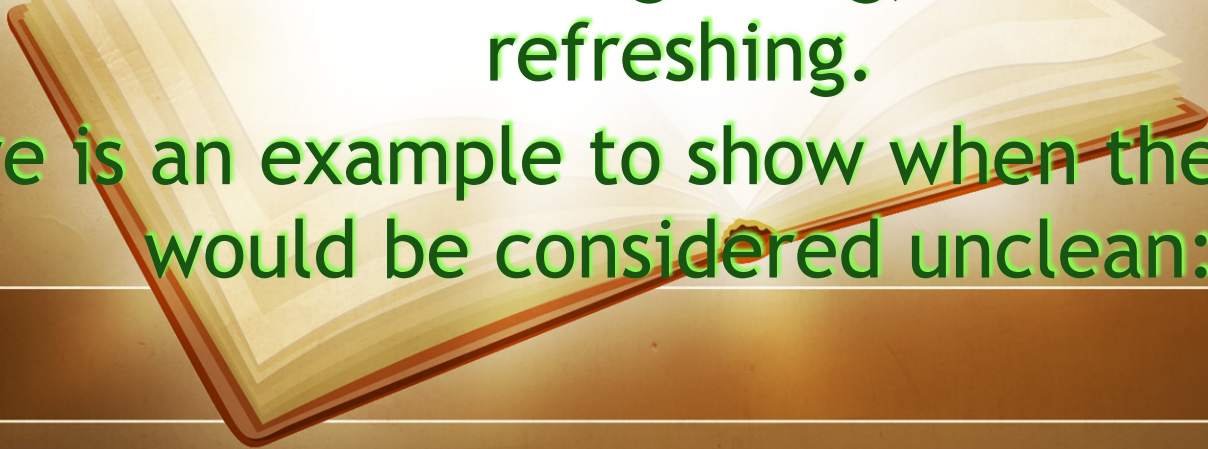
It is on the 9th day 'at evening' - that is when the 9th day ends, at sunset, and we begin to keep this Appointed Time of יהוה (YeHoVah), from evening to evening - that is: from the end of day 9 and the start of day 10 (at ereb/sunset/dusk) until the end of day 10 which is also at even/dusk/sunset!

Other examples of Scripture, revealing to us that the day ends/begins at sunset is seen in the often-repeated instructions, regarding when one who had become unclean, due to various reasons, as laid out in Torah, as to when they would again be regarded as clean.

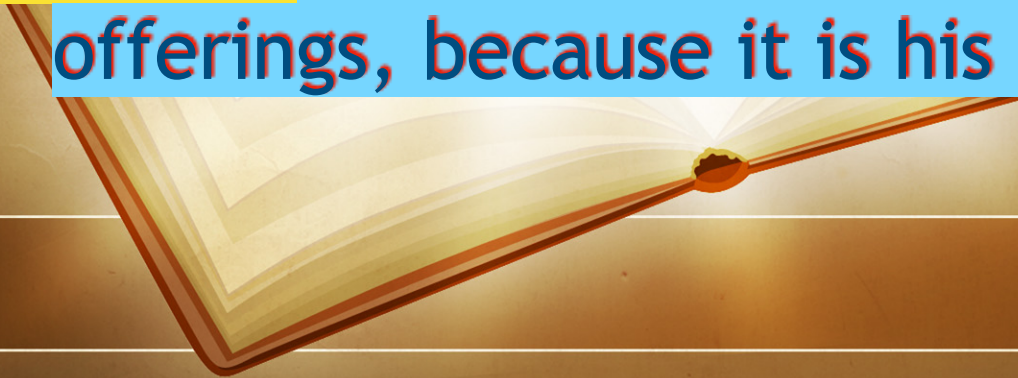


The phrase, 'unclean until evening', is a phrase that we see repeatedly being used in the Torah, as it was a clear marker of time and defines for us that, as the new day begins 'at evening', it represented a new beginning, a renewal and a refreshing.

Here is an example to show when the person would be considered unclean:



Wayyiqra/Leviticus 22:6-7, “the being who has touched it shall be **unclean until evening**, and does not eat the set-apart offerings, but shall bathe his body in water. 7 ‘And **when the sun goes down he shall be clean**, and afterward eat the set-apart offerings, because it is his food.”



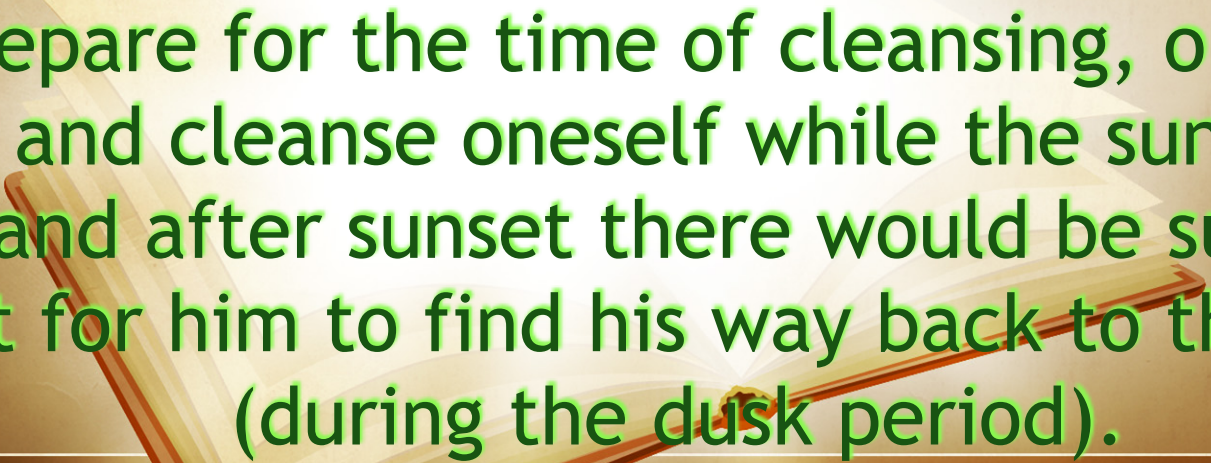
Please notice very carefully that the Scripture does not say a person shall be unclean until midnight or until sunrise.

Days, according to Scripture, change at sunset, not midnight or at sunrise.

Anyone touching an unclean thing would be considered unclean until even, when the sun had set, which started a new day. Then the one who was unclean, would be considered clean again.

He was not unclean until midnight or dawn, but until sundown, when a new day began at the start of evening.

To prepare for the time of cleansing, one was to wash and cleanse oneself while the sun was still up, and after sunset there would be sufficient light for him to find his way back to the camp (during the dusk period).



Debarim/Deuteronomy 23:10-11 gives us two definite points of time: “When there is any man among you who is not clean because of an emission in the night, then he shall go outside the camp. Let him not come into the midst of the camp. 11 “And it shall be, when evening comes, that he bathes with water. And when the sun sets let him come into the midst of the camp.”

Notice that the unclean man was to wash himself, as sundown approached, in anticipation of the new day.

Then after the sun had set he was free to return to the camp, clean once more because the new day had arrived with sunset.

Notice carefully, at the first part of Debarim/Deuteronomy 23 above, beginning with verse 10, where the rite of cleansing was for “because of an emission in the night ”

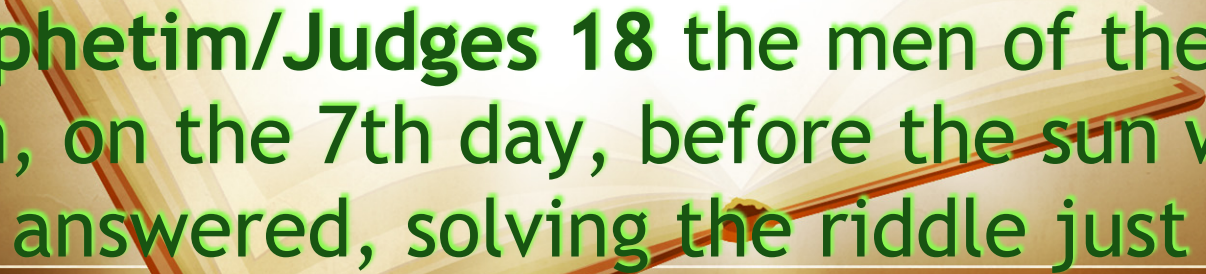
Now, if a new day begins at sunrise, it would be perfectly logical, and acceptable, for the unclean man to return to camp at dawn right.

But יהוה (YeHoVah) said he was to wait: “And it shall be, **when evening comes**, that he bathes with water. And **when the sun sets** let him come into the midst of the camp.”

Do you see clearly, what the correct timing of a day is - the start and end of a day is at sunset!

In **Shophetim/Judges 14** we see another example of the beginning and ending of a day, when Shimshon (Samson) set forth a riddle in **Shophetim/Judges 14**, giving 7 days for the men of the city to solve the riddle.

In **Shophetim/Judges 18** the men of the city came to him, on the 7th day, before the sun went down and answered, solving the riddle just in time!



Verse 6-8 - Day 2

On day 2 Elohim separated the waters from the waters - this is the second 'separation' that took place and the expanse he called 'heavens'.

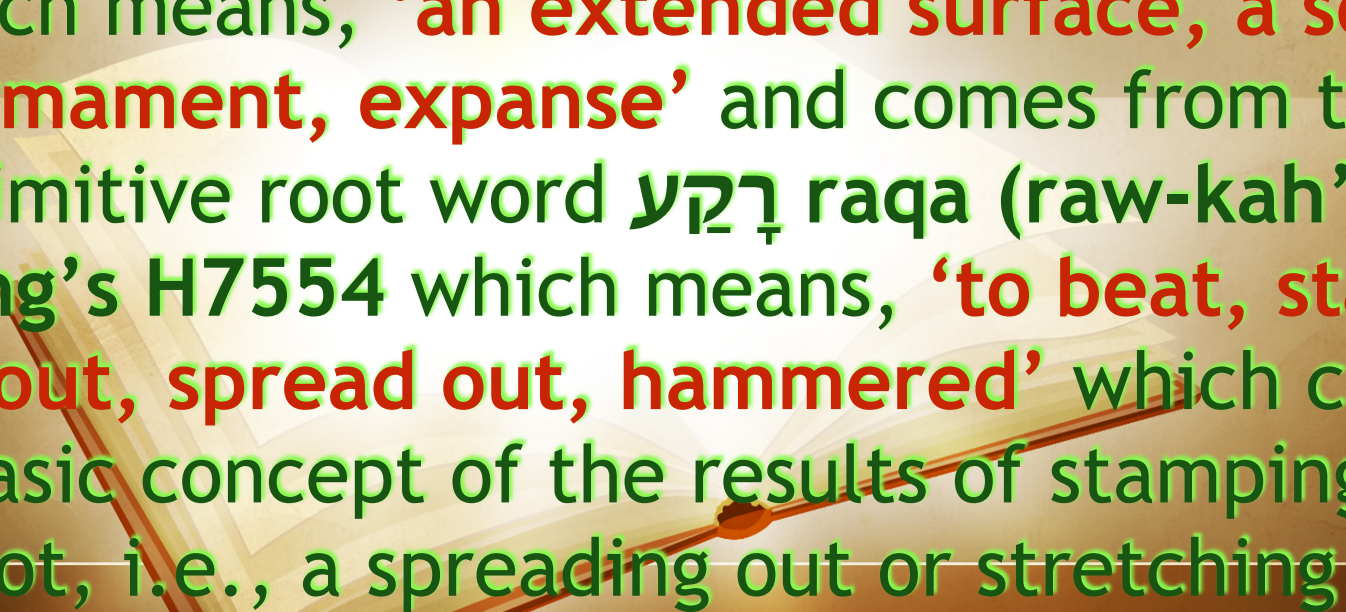


Gen 1:6 And Elohim said, "Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters."

Gen 1:7 And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so.

Gen 1:8 And Elohim called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.

The Hebrew word that is translated as 'expanse' is רָקִיעַ raqiya (raw-kee'-ah) - Strong's H7549 which means, **'an extended surface, a solid firmament, expanse'** and comes from the primitive root word רָקַע raqa (raw-kah') - Strong's H7554 which means, **'to beat, stamp, beat out, spread out, hammered'** which carries the basic concept of the results of stamping with the foot, i.e., a spreading out or stretching forth:



Yeshayahu/Isaiah 42:5 “Thus said the Ęl,
יהוה (YeHoVah), who created the heavens and
stretched them out, who spread forth the earth
and that which comes from it, who gives breath to
the people on it, and spirit to those who walk on
it”



The most important derivative of רָקַע raqa, which is here in the above verse, as 'spread forth', is רָקִיעַ raqiya (raw-kee'-ah)- Strong's H7549 as it identified Elohim's heavenly 'expanse' which daily declares the work of His Hand:



Tehillah/Psalm 19:1 “The heavens are proclaiming the esteem of Ĕl; and the expanse is declaring the work of His hand.”





Verse 9-13 - Day 3

On day 3 Elohim gathered the waters under the heavens, so as to let dry land appear.

Gen 1:9 And Elohim said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it came to be so.

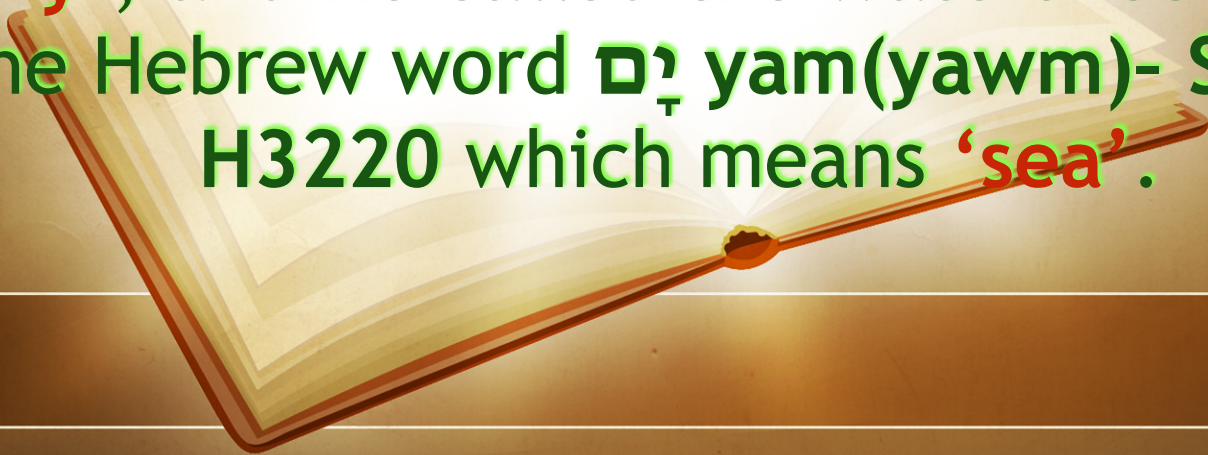
Gen 1:10 And Elohim called the dry land ‘earth,’ and the collection of the waters He called ‘seas.’ And Elohim saw that it was good.

Gen 1:11 And Elohim said, "Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth." And it came to be so.

Gen 1:12 And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good.

Gen 1:13 And there came to be evening and there came to be morning, the third day.

The land He called 'earth', which is the Hebrew word אֶרֶץ erets (eh'-rets) - Strong's H776 and is translated as, 'earth, land, dust, ground, country'; and He called the waters 'seas', which is the Hebrew word יָם yam(yawm)- Strong's H3220 which means 'sea'.




Land and sea are the two constituents of the earth, by the separation of which its formation was completed.

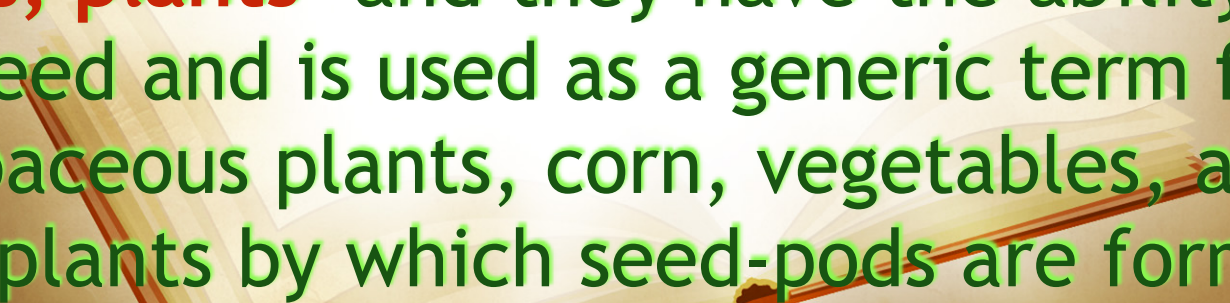
At the command of Elohim, the earth brought forth grass, plants that yield seed and fruit trees that yield seed.

These three classes embrace all the productions of the fruit and vegetable kingdom.

1 - **Grass** - The Hebrew word that is translated as 'grass' is **אֲשֵׁרָה** **deshe** (deh'-sheh)- Strong's H1877 which means, '**grass, green, herb, tender grass, vegetation**' and literally describes the young, tender green vegetation, which shoots up after rain and covers the meadows and downs and is a generic name for all grasses and cryptogamous plants (which are plants or plant like organisms that reproduce by spores and do not produce flowers and seed).



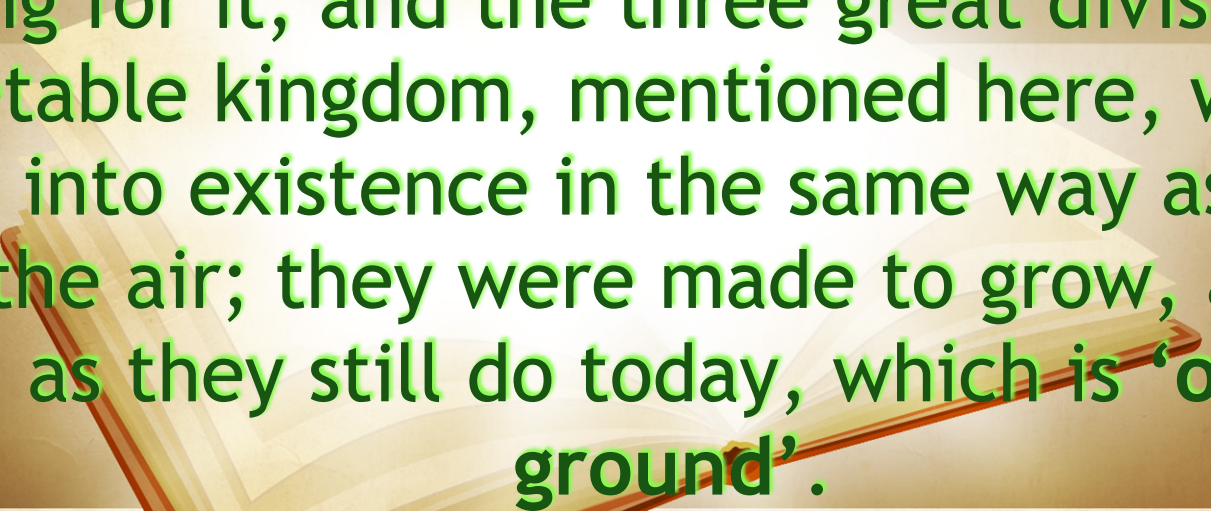
2 - Seed yielding **herbs** - The Hebrew word that is translated as 'herbs' is עֵשֶׂב **eseb**(eh'seb) - Strong's H6212 which means, '**herb, herbage, grass, plants**' and they have the ability to yield seed and is used as a generic term for all herbaceous plants, corn, vegetables, and other plants by which seed-pods are formed.



3 - **Fruit bearing trees** - עץ פְּרִי - This term is translated from the two Hebrew root words:

a) עץ ets(ates) - Strong's H6086 meaning, **'trees, wood, timber, staff'** and


b) פְּרִי peri(per-ee') - Strong's H6529 which means, **'fruit, produce'** and comes from the word פָּרָה parah (paw-raw') - Strong's H6509 which means, **'to bear fruit, be fruitful, flourish'** and this is not only fruit-trees, but all trees and shrubs, bearing fruit in which there is a seed according to its kind, i.e., fruit with kernels.



The earth is to bring forth grass, herbs and trees, upon or above the ground, as an ornament or covering for it, and the three great divisions of the vegetable kingdom, mentioned here, were not called into existence in the same way as the light and the air; they were made to grow, and they grew, as they still do today, which is 'out of the ground'.

Verse 14-19 - The 4th day

It was here, on the 4th day, that Elohim set up and appointed 'lights' in the expanse, in order for them to separate the night from the day, and to be for signs, appointed times, days and years. In verse 16 He 'made' the two great lights - the greater (sun) to rule the day and the lesser (moon) to rule the night together with the stars.



Gen 1:14 And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years,

Gen 1:15 and let them be for lights in the expanse of the heavens to give light on the earth.” And it came to be so.

Gen 1:16 And Elohim **made** two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars.

Gen 1:17 And Elohim set them in the expanse of the heavens to give light on the earth,

Gen 1:18 and to rule over the day and over the night, and to separate the light from the darkness.

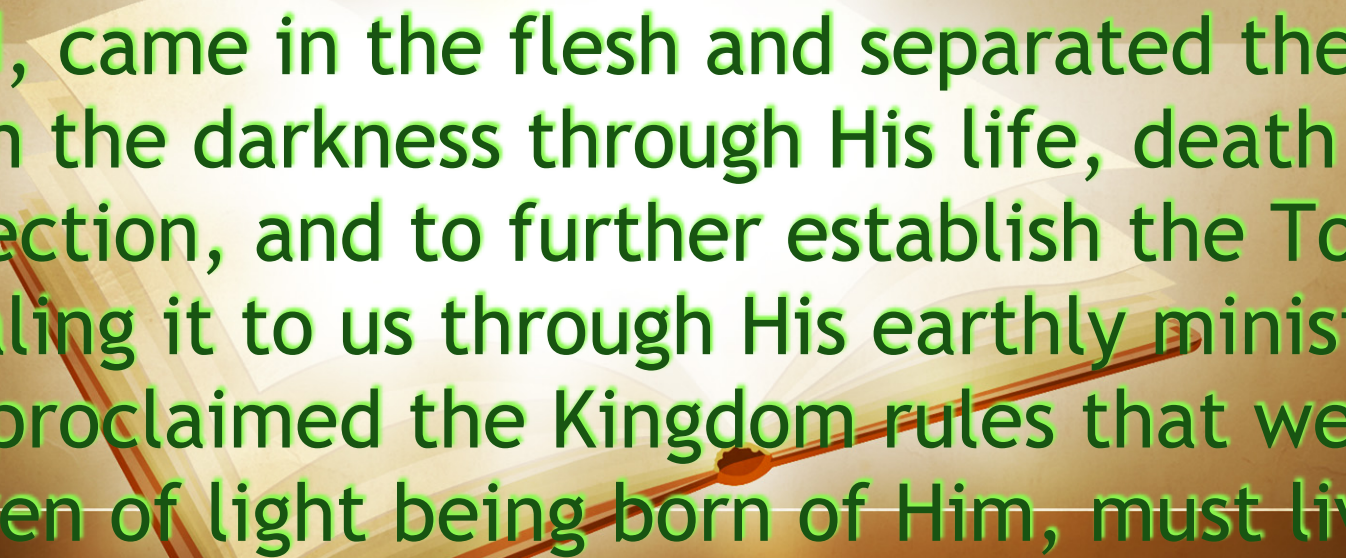
And Elohim saw that it was good.

Gen 1:19 And there came to be evening and there came to be morning, the fourth day.

The Hebrew root word that us translated here as ‘made’ is עָשָׂה *asah*(aw-saw’) - Strong’s H6213 which means, **‘to do, work, make, produce, to act with effect, to observe, to bring about, institute’** and is not the word that is translated as ‘create’, which is the Hebrew word בָּרָא *bara*(baw-law’) - Strong’s H1254 which means, **‘to shape, create and bring about’**.

What Elohim did on the 4th day, was 'appoint' the 'work', or task, of the lights that He set in the expanse.



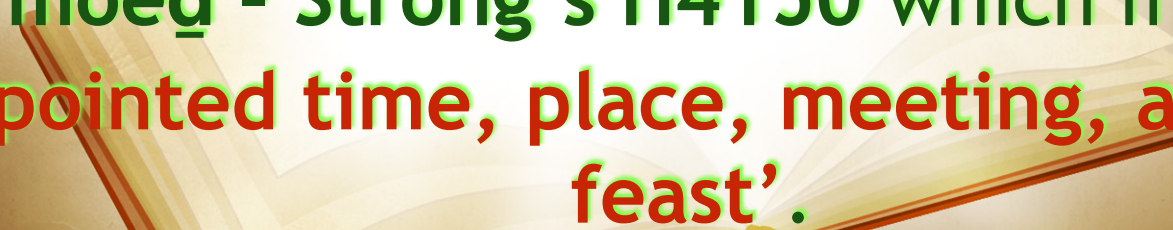


This 4th day is a powerful declaration of His work of redemption, in that it was in the 4th Millennium that **יהושע** (Yeshua) Messiah, The Light of the world, came in the flesh and separated the light from the darkness through His life, death and resurrection, and to further establish the Torah by revealing it to us through His earthly ministry as He proclaimed the Kingdom rules that we, as children of light being born of Him, must live by!


The lights in the expanse were for:

- 1 - Signs - The Hebrew word that is translated as 'signs' comes from the root word **אוֹת** oth - Strong's H226 which means, 'a sign, banner, pledge, witness, token, proof' and this comes from the primitive root **אָוַח** avah - Strong's H184 which means, 'to sign, mark, describe with a mark'.

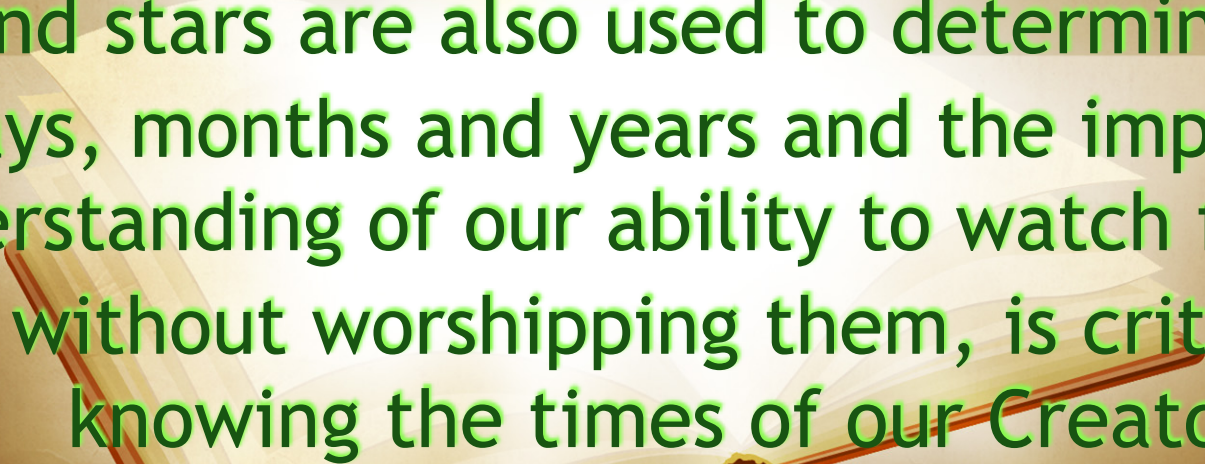
2 - Appointed Times - The Hebrew word that is translated as 'appointed times' is מוֹעֲדִים, moedim, which is the plural of the root word מוֹעֵד, moed - Strong's H4150 which means, 'appointed time, place, meeting, appointed feast'.



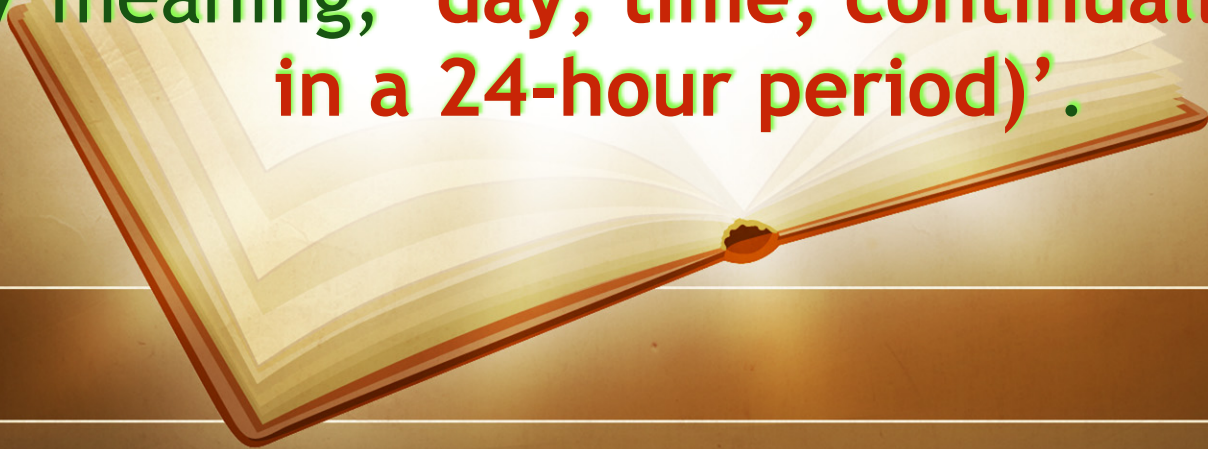
Right in the beginning, during the Creation Week, Elohim announces to us that He will have **'appointed times'** and the way we are to know when these times are, would be determined by the lights in the expanse of the heavens, which were given for us to not only determine the season and day and night but also for His all-important Appointed Times.



3 - Days and years - the cycle of the sun, moon and stars are also used to determine the days, months and years and the important understanding of our ability to watch for these signs, without worshipping them, is critical in our knowing the times of our Creator!



The Hebrew word that is translated as 'days' comes from the root word יוֹם yom - Strong's H3117 meaning, 'day, time, continually, day (as in a 24-hour period)'.

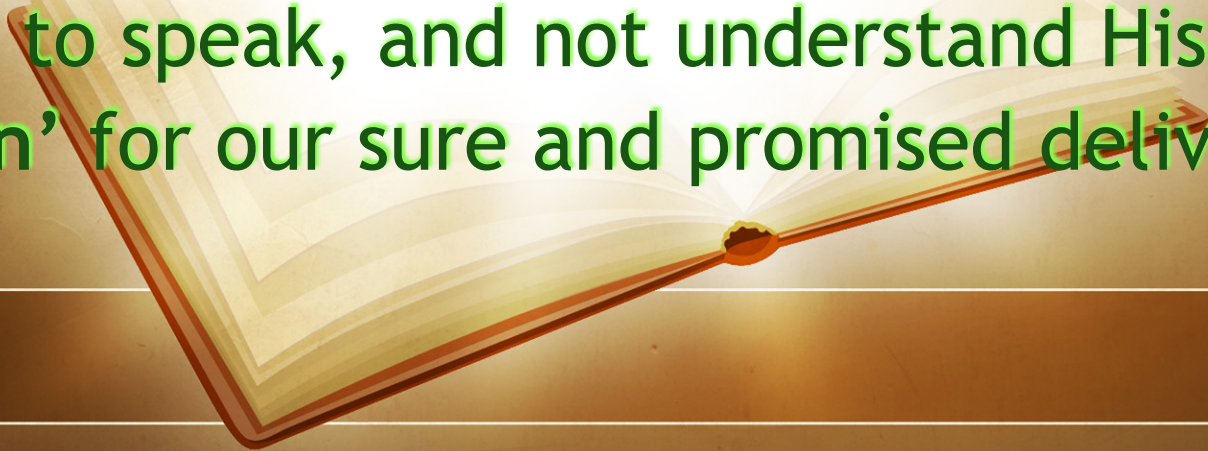


The Hebrew word that is translated as **'years'** comes from the root word שָׁנָה 'shannah (shawneh')- Strong's H8141 which means, 'a year, annual, yearly, annually' "as division(Cycle) of time

as measure of time
as indication of age
a lifetime (of years of life).

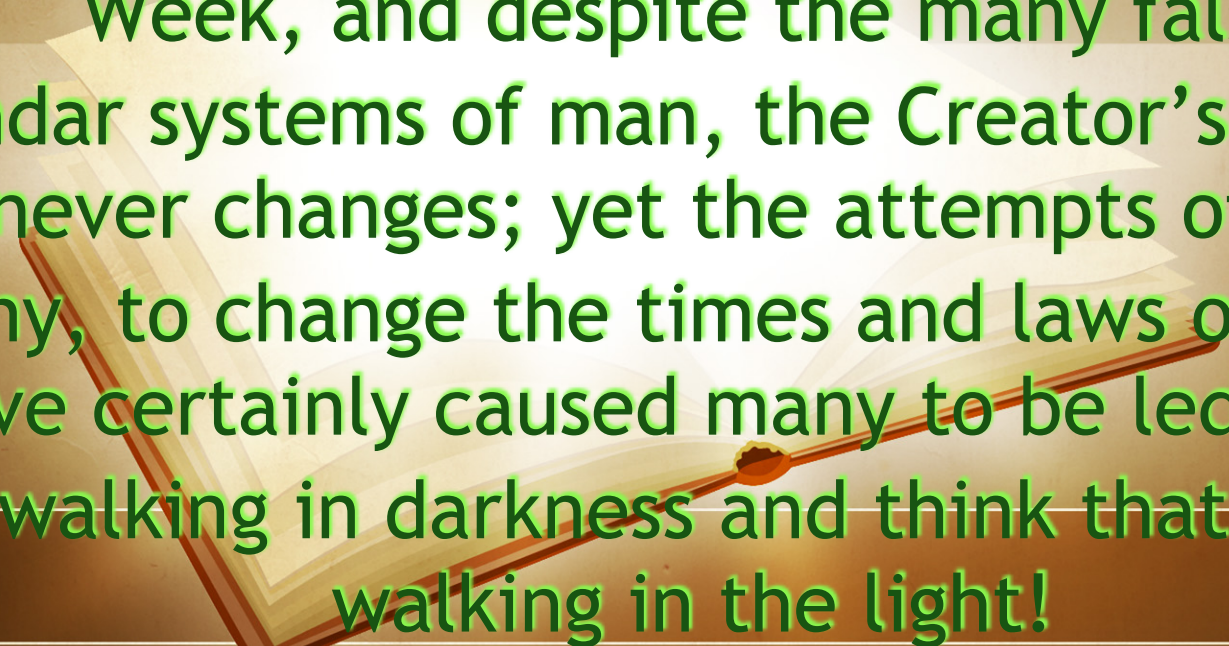


We must be a set-apart people who adhere to and follow the Creator's Timetable and keep His Appointments or else we will be 'in the dark', so to speak, and not understand His 'floor plan' for our sure and promised deliverance.

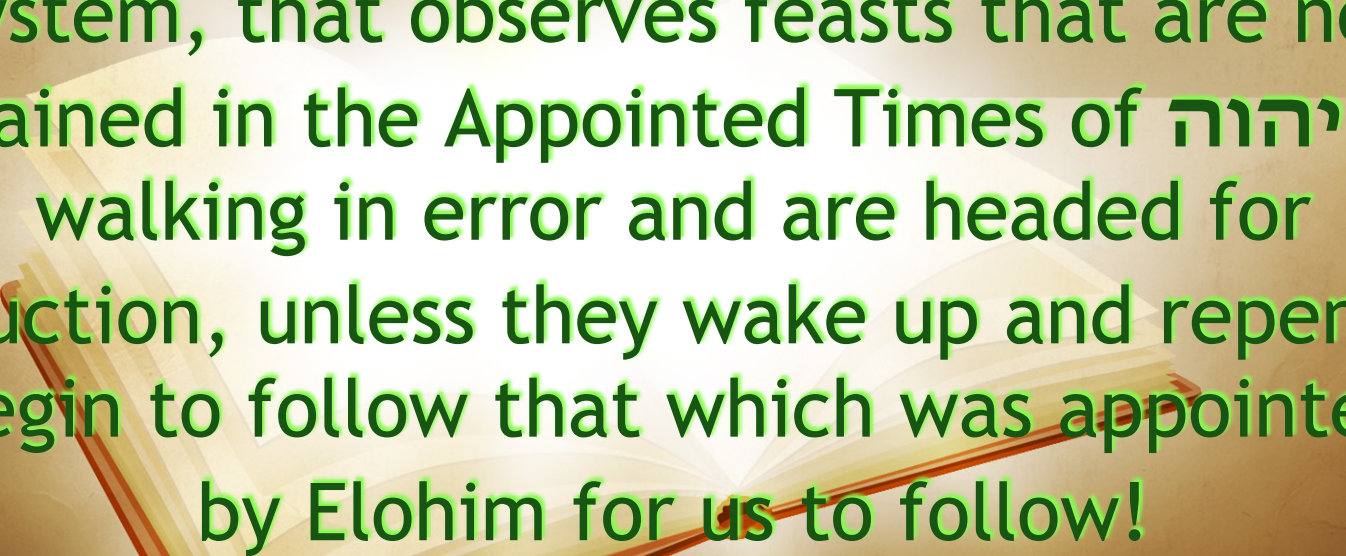


The enemy has certainly done his best, in attempting to change the times and laws of יהוה:

Dani'ěl/Daniel 7:25 “and it speaks words against the Most-High, and it wears out the set apart ones of the Most-High, and it intends to change appointed times and law, and they are given into its hand for a time and times and half a time.”

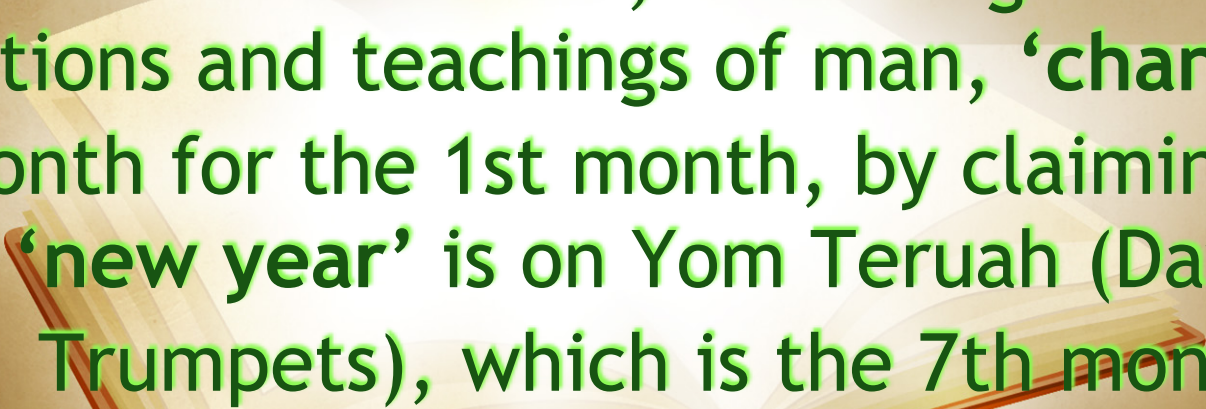


The enemy 'intends', or attempts, to change something that cannot be changed, as the Appointed Times were set forever in the Creation Week, and despite the many false calendar systems of man, the Creator's Calendar never changes; yet the attempts of the enemy, to change the times and laws of Elohim, have certainly caused many to be led astray into walking in darkness and think that they are walking in the light!



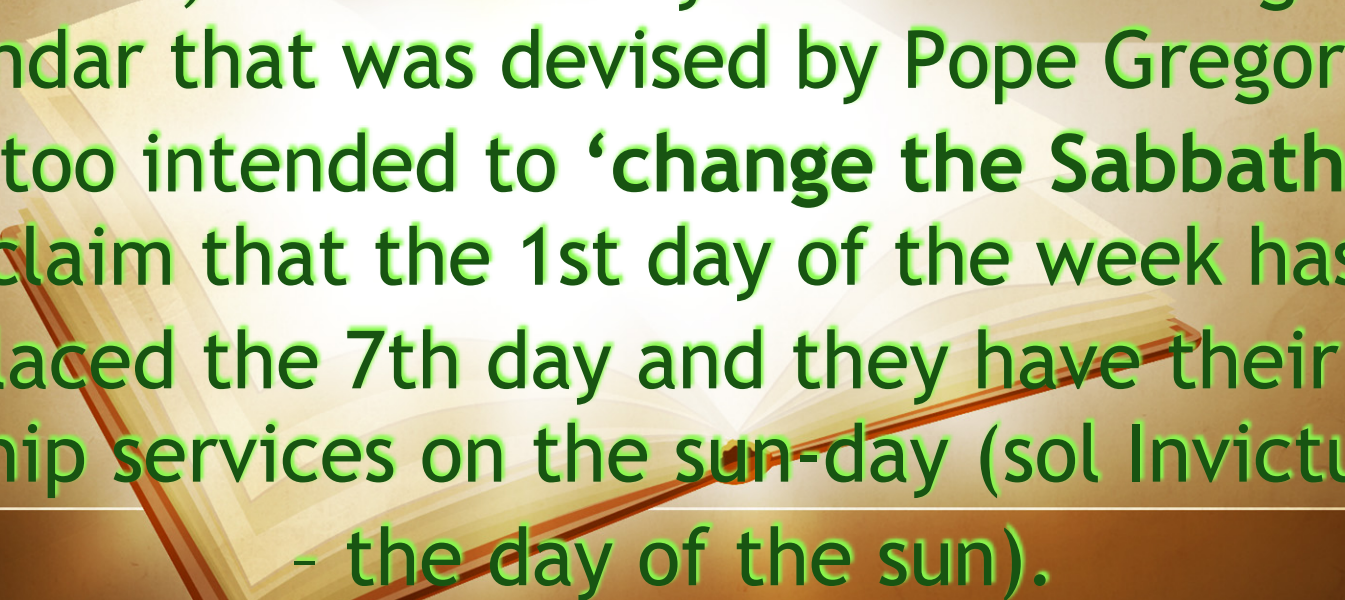
Those who walk in an intended changed calendar system, that observes feasts that are not contained in the Appointed Times of יהוה, are walking in error and are headed for destruction, unless they wake up and repent and begin to follow that which was appointed by Elohim for us to follow!

Rabbinic Judaism has, according to their vain traditions and teachings of man, 'changed' the 7th month for the 1st month, by claiming that the 'new year' is on Yom Teruah (Day of Trumpets), which is the 7th month!

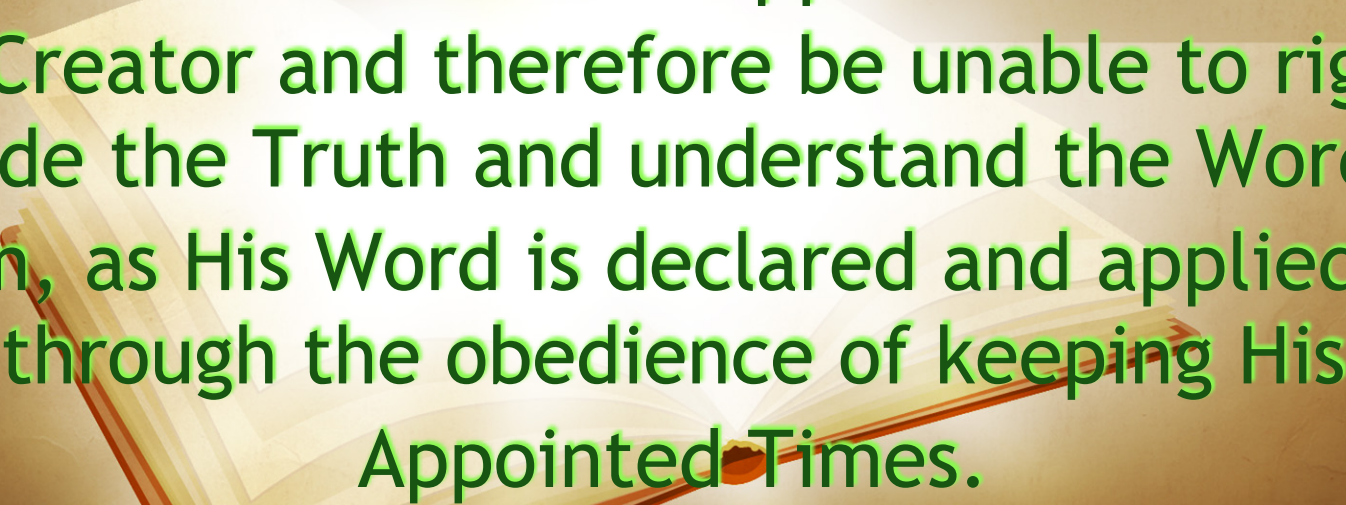


Clearly, we are told in **Shemoth/Exodus**, when the beginning of the year is - it is in the Renewed moon of **Abib** (when the barley is ripe in the head), at the time **Yisra'el** came out of **Mitsrayim**.



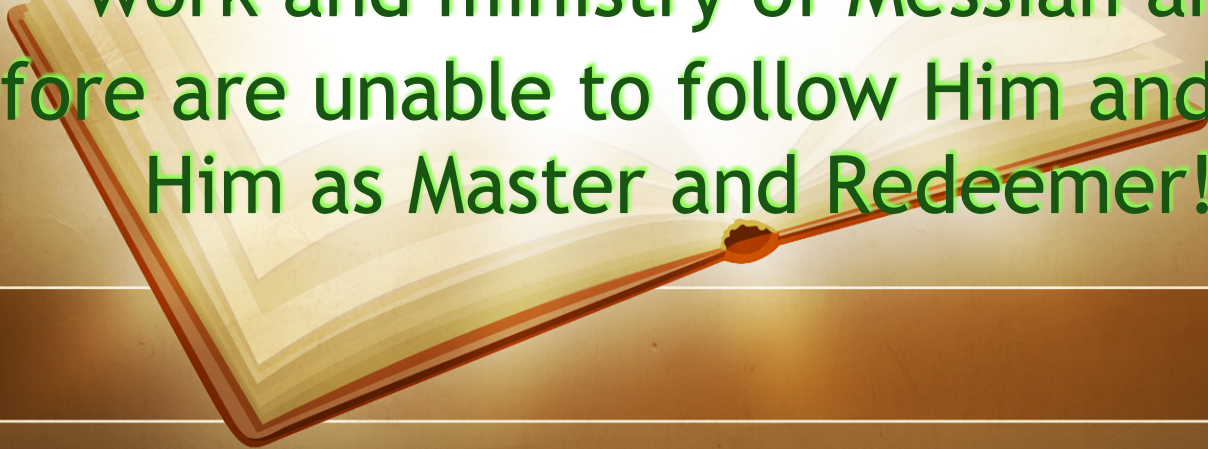


Christianity, under the direction of the Catholic church system, has too adopted a changed calendar, in which they follow the Gregorian calendar that was devised by Pope Gregory, as they too intended to **'change the Sabbath'** and claim that the 1st day of the week has replaced the 7th day and they have their sun worship services on the sun-day (sol Invictus dei - the day of the sun).



Following these intended changes will cause you to not know that Set Appointed Times of our Creator and therefore be unable to rightly divide the Truth and understand the Word of Elohim, as His Word is declared and applied daily through the obedience of keeping His Appointed Times.

If you begin to follow intended changed timetables then what happens in the process of following that which is false is that you nullify the work and ministry of Messiah and therefore are unable to follow Him and proclaim Him as Master and Redeemer!

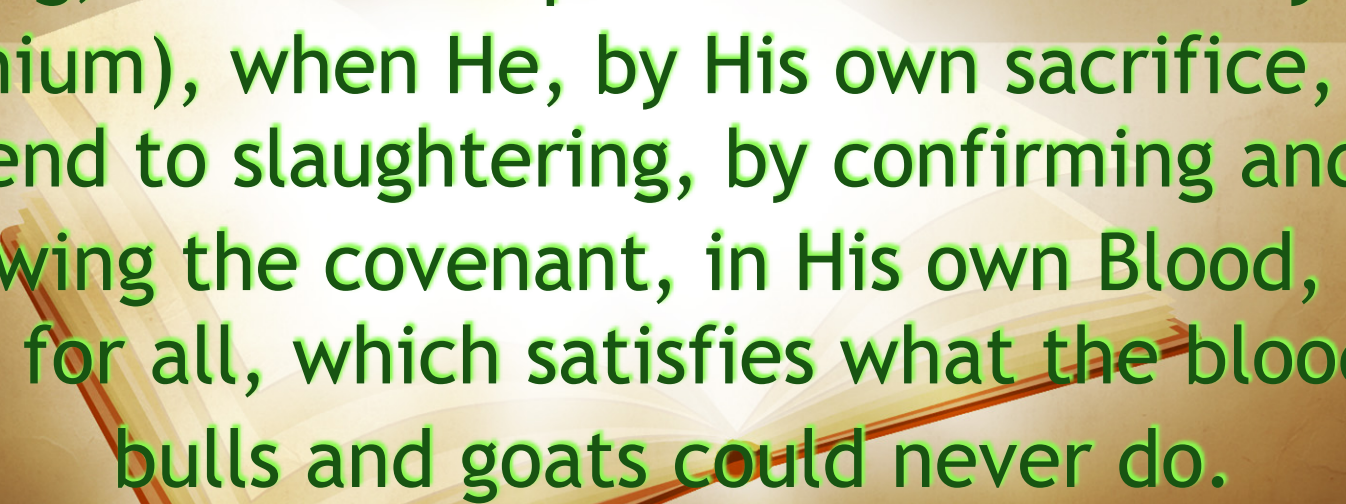


Another clear reference to this Creation week being applied to the fullness of the 7,000-year floor plan of Elohim is seen in:

Dani'ěl/Daniel 9:27 “And He shall confirm a covenant with many for one week. And in the middle of the week He shall put an end to slaughtering and meal offering. And on the wing of abominations He shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.”

In this above verse, we see a wonderful picture here of that which יהוה confirms with us who are called by His Name!

I find it interesting here, in that the picture of Messiah confirming a covenant with many for one week can, in one sense, represent for us His Creation week, which shadow pictures the 7 Millennia and that, all throughout the ages, He confirms a covenant with many and, in the middle of the week, He will put an end to slaughterings and meal offerings!

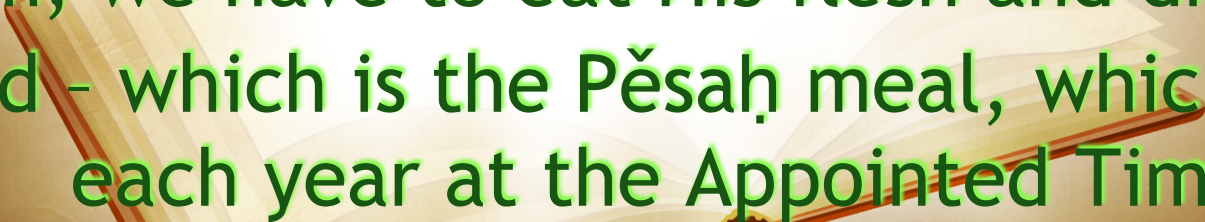


This can clearly prophetically point to His first coming, which took place on the '4th Day' (4th Millennium), when He, by His own sacrifice, put an end to slaughtering, by confirming and renewing the covenant, in His own Blood, once and for all, which satisfies what the blood of bulls and goats could never do.

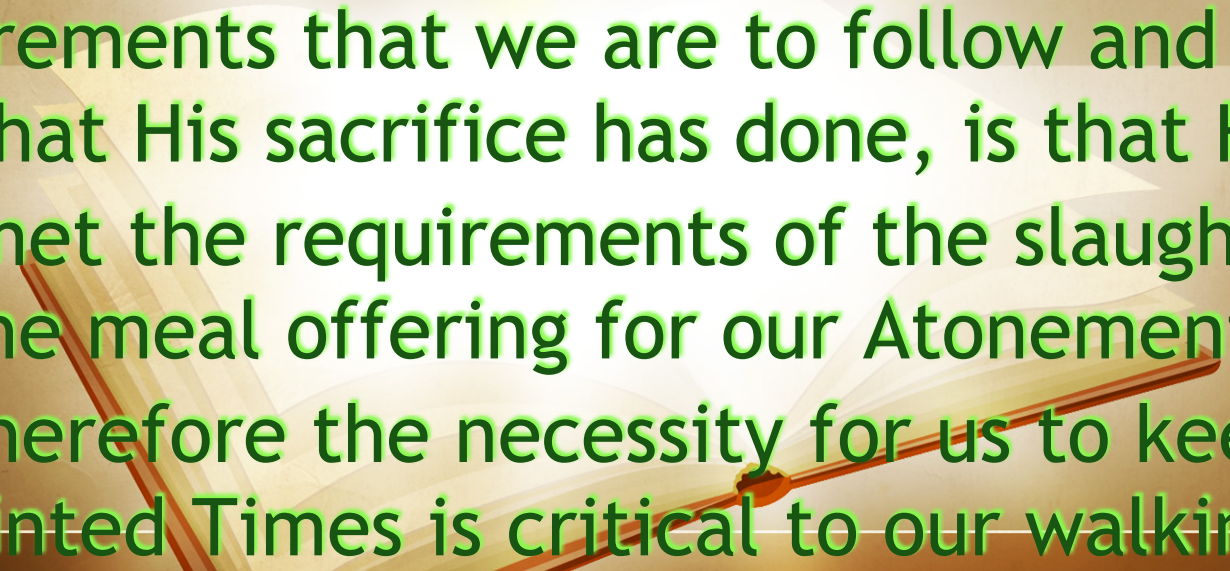
The point of this verse being applicable here, is that it clearly points to the life, death and resurrection of Messiah, as having come to not only confirm a covenant, which He does continually, but more specifically to put an end to the blood of bulls and goats, for atonement, that were only a covering until His Blood satisfied the requirements of the covenant, and by His Blood we are now able to 'stand' and be established to enter into covenant with יהוה, with the clear responsibility of our being clothed fully in Messiah by adhering to and guarding to obey all He has commanded us through His Torah!

All who are not clothed with His Torah will be thrown out, as Messiah explains in the parable of the guest who was not dressed for the wedding banquet:

Mattithyahu/Matthew 22:11-13 “And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment, 12 and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless. 13 “Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness - there shall be weeping and gnashing of teeth.’”



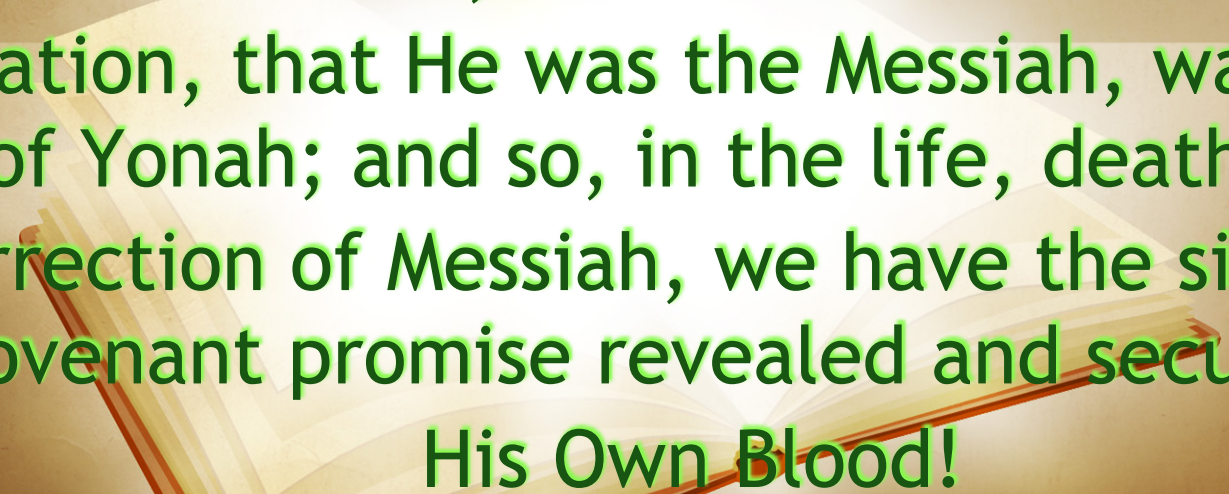
He also put an end to the meal offering, in proclaiming to us that His body and Blood is that meal offering, and in order for us to have part in Him, we have to eat His flesh and drink His Blood - which is the Pěsaḥ meal, which we eat each year at the Appointed Time!



The putting an end to, is not a ‘doing away’ with the Appointed Time and the clear requirements that we are to follow and obey, but what His sacrifice has done, is that He has fully met the requirements of the slaughtering and the meal offering for our Atonement, and therefore the necessity for us to keep His Appointed Times is critical to our walking in Him!

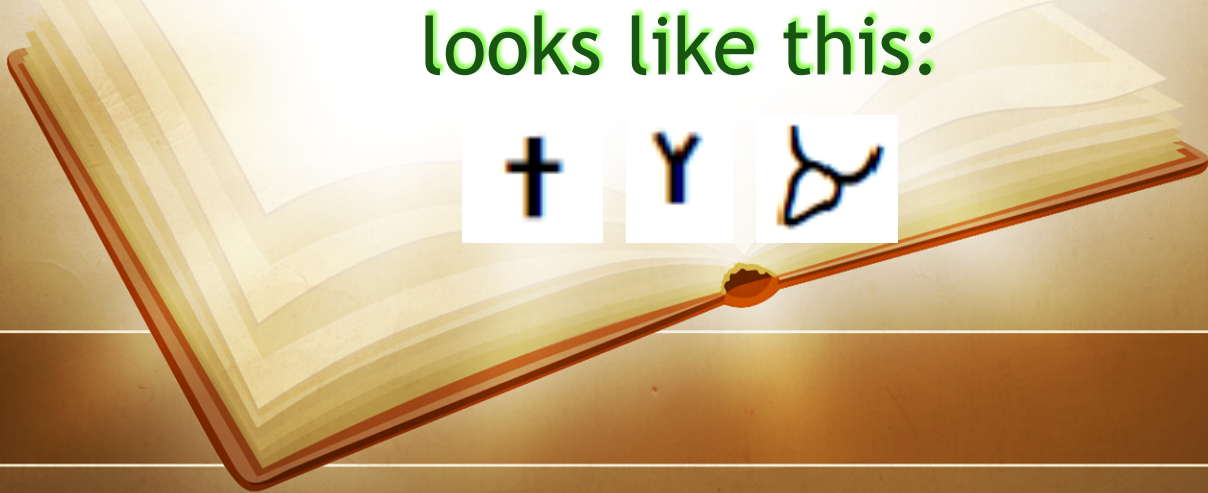
Yohanan / John 6:53-56 “ **יהושע** therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him.”

Without the understanding of that which Kěpha/
Peter tells us not to be hidden from us (1
day is as a 1000 years), we are unable to be a
people who can **‘keep and know the time’!**
As we guard to keep the clear calendar of our
Master and ensure that we do not miss His
Appointed Times, we have the firm assurance that
He has set His seal on us, as we have the
proper observance of His Sabbaths and Feasts
(Appointed Times) as a sign on our hands and
foreheads!

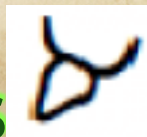



Messiah made it clear that the only sign that would be shown, to a wicked and adulterous generation, that He was the Messiah, was the sign of Yonah; and so, in the life, death and resurrection of Messiah, we have the sign of the Covenant promise revealed and secured in His Own Blood!

The ancient pictographic rendering of the Hebrew word **אוֹת** oth - Strong's H226 meaning, 'a sign, banner, pledge, witness, token, proof', looks like this:



Aleph - :א




The ancient script has this letter as  and is pictured as **‘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!


Waw/vav - וָ

The Ancient picture for this letter is , is pictured as 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'**.

Tav - :ת

The ancient form of this letter is  -meaning **‘two crossed sticks’**. It was a type of a mark as being displayed by two crossed sticks and has the meaning of mark, sign or signature or identification, used as a marker to identify people, places or things. It can also carry the meaning of **‘seal’** or **‘covenant’**.

As we consider these three pictographic letters for the root word for 'sign', we take note that it is the Aleph - א and the Tav - ט that secures for us His Covenant, showing us the clear sign of His sealing of the Covenant through His life, death and resurrection, for He took the nails in His hands and feet in and secured His Covenant for us in His Own Blood, setting His seal upon those who guard to keep His Appointed Times.





**He is the Beginning of our
Strength and He secures for us His Covenant,
having set His seal upon us, by His Spirit, as we
observe His Appointed Times**

Verse 20-23 - Day 5

On this day 5, Elohim created all the sea creatures,
birds and every living creature that
moves!

First, we see life in the waters and then in the skies
and on this day, Elohim also created the
great sea creatures, which is the Hebrew word תַּנִּינִן
tanniyn (tan-neen')- Strong's H8577 meaning,
'serpent, dragon, sea monster' and this could also
point to a reference to dinosaurs.

We see this word תַּנִּינַן tanniyn (tan-noon')-
Strong's H8577 being used in:

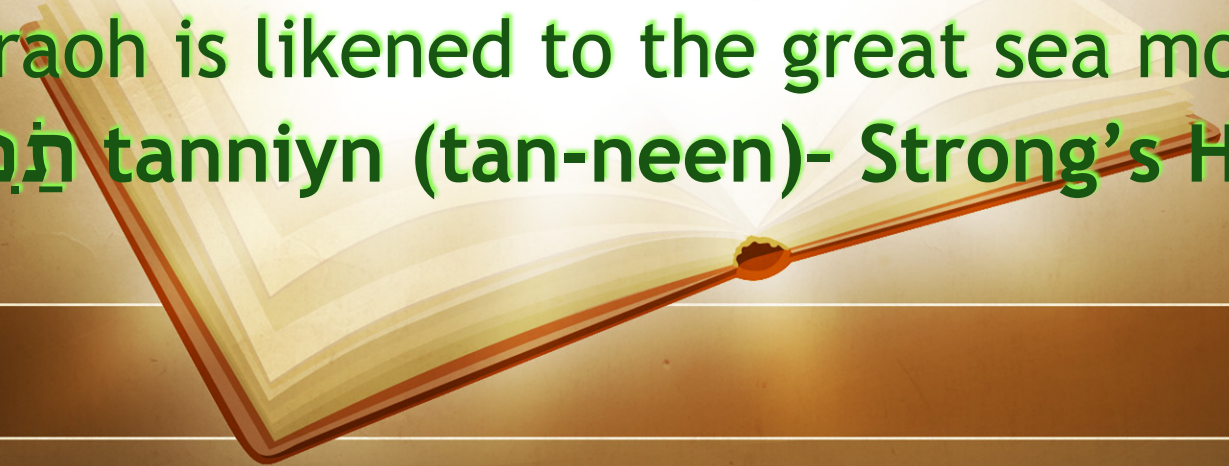
Shemoth/Exodus 7:9 “When Pharaoh speaks to you, saying, ‘Show a miracle for yourselves,’ then you shall say to Aharon, ‘Take your rod and throw it before Pharaoh, and let it become a serpent.’”

This is not the same as the ‘fiery serpent’ that Mosheh was instructed to make and set on a pole in Bemidbar/Numbers 21:8, which is the Hebrew word שֶׁרָפָה seraph - Strong's H8314.

Which means “serpent, fiery serpent
poisonous serpent (fiery from burning effect of
poison) seraph, seraphim, majestic beings with
6 wings, human hands or voices in attendance
upon Elohim”



This תַּנְיִן tanniyn' (tan-neen)- Strong's H8577 could even have been a crocodile - the very thing that the Mitsrians worshiped; and in Yehezqěl, Pharaoh is likened to the great sea monster or תַּנְיִן tanniyn (tan-neen)- Strong's H8577:



Yehezqěl/Ezekiel 29:3 “Speak, and you shall say, ‘Thus said the Master יהוה, “See, I am against you, O Pharaoh sovereign of Mitsrayim, O great monster who lies in the midst of his rivers, who has said, ‘My River is my own, and I, I have made it for myself.’”

Yehezqěl/Ezekiel 32:2 “Son of man, take up a lamentation for Pharaoh sovereign of Mitsrayim, and you shall say to him, ‘You were like a young lion among the nations, and you are like a monster in the seas, and you burst forth in your rivers, and trouble the waters with your feet, and muddy their rivers.’”

In Scripture, the great sea monster or תַּנִּינַיַּם tanniyn (tan-neen')- Strong's H8577, often speaks of that which points to the monster of the deep or darkness that, although was created by יהוה, will also be destroyed by יהוה, as pictured through the destruction of Pharaoh and his armies, at the Exodus, by destroying them in the Sea of Reeds:

Tehillah/Psalm 74:13 "You divided the sea by Your might; You broke the heads of the sea serpents in the waters."

Notice that the 'heads' of the sea serpent are broken in the waters!!!

יהוה again speaks of slaying the great sea monster and Liwiathan in:

Yeshayahu/Isaiah 27:1 “In that day יהוה with His severe sword, great and strong, punishes Liwiathan the fleeing serpent, Liwiathan that twisted serpent. And He shall kill the monster that is in the sea.”

Verse 24-31 - Day 6

On this day 6, livestock were brought forth -
livestock and all that creep on the earth:

1 - The Hebrew word that is translated as
'livestock' is בְּהֵמָה behemah (be-hay-maw')-
Strong's H929 which means, **'animal, beast,
cattle, herd'**

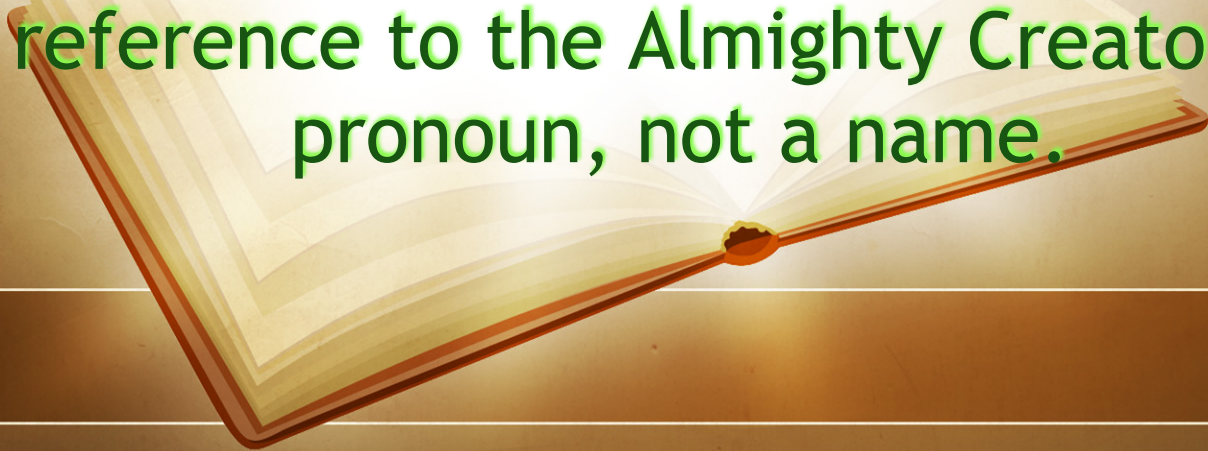
2 - The Hebrew word that is translated as 'all that
creeps' is רֶמֶשׂ remes (reh'-mes)- Strong's H7431
which means, **'creeping things, moving things,
swarming things'**.

Gen 1:24 And Elohim said, “Let the earth bring forth the living being according to its kind: livestock and creeping creatures and beasts of the earth, according to its kind.” And it came to be so.

Gen 1:25 And Elohim made the beast of the earth according to its kind, livestock according to its kind, and all that creep on the earth according to its kind. And Elohim saw that it was good.

Then, in **verse 26-27**, we see that Elohim created man in His image!


In Hebrew, the term El, meaning 'mighty one', gave reference to the Almighty Creator and is a pronoun, not a name.



Gen 1:26 And Elohim said, “Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the ground.”

Gen 1:27 And Elohim created the man in His image, in the image of Elohim He created him - male and female He created them.

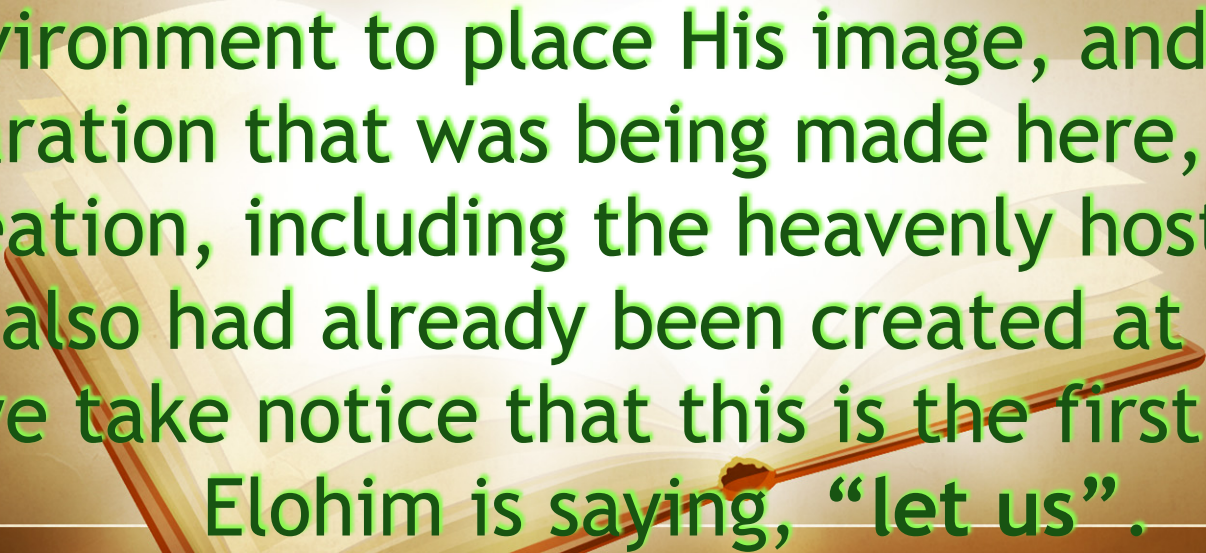
The Hebrew word - אֱלֹהִים Elohim (el-o-heem')- Strong's H430, which means '(plural) rulers, judges, divine ones, angels, gods, (plural intensive - singular meaning) god, goddess, godlike one, works or special possessions of God, the (true) God,' God is the plural of the root word אֱלֹהַּ Eloah (el-o'-ah)- Strong's H433 which means, 'mighty one', and more specifically, 'a mighty one of an oath'. And so, we can see how the plurality of Elohim can also be seen in the making the 'oaths', hence the plural term of Elohim being used. Elohim is One, yet He is the Elohim of Abraham, Yitshaq and Ya'aqob, and His oath is collectively confirmed with each one.



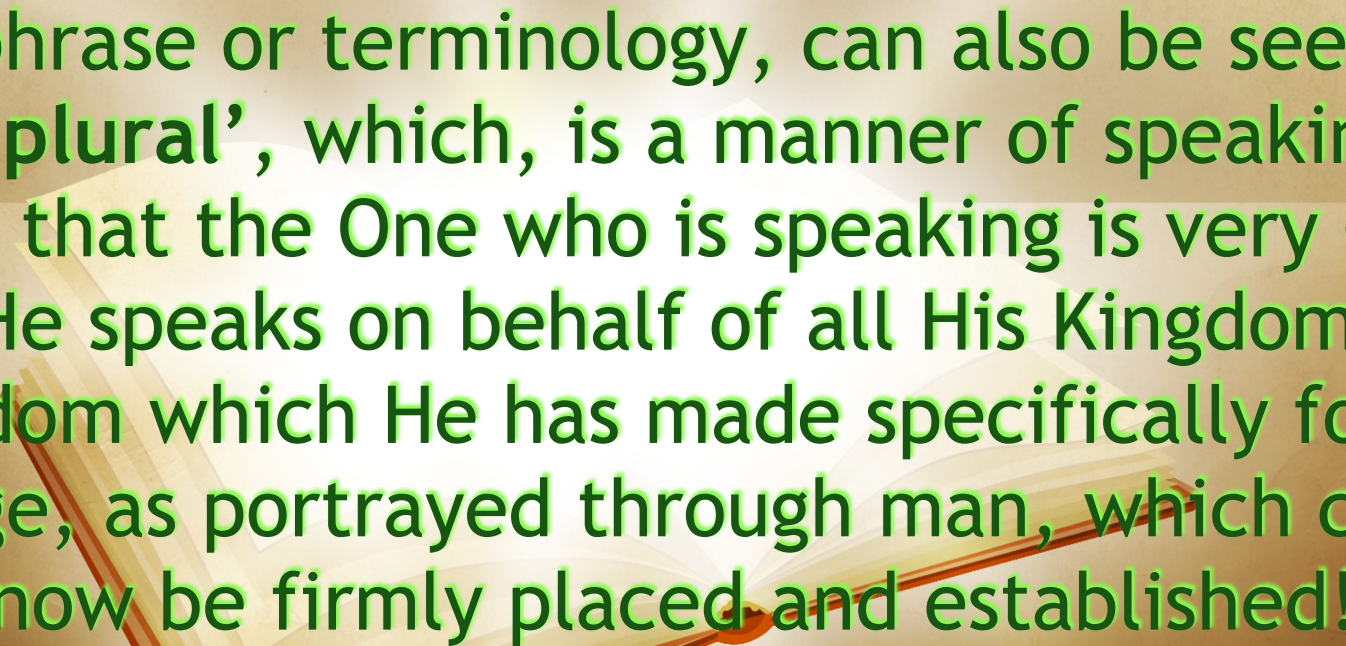
When Elohim says, ‘let us make man in our image’, we must be careful not to make the mistake of thinking that Elohim is more than One. Elohim is not to be read as a literal plurality, for every other deity that was/is worshipped by the pagans, is called an Elohim as well and they too were considered by their worshippers as an Elohim, yet regarded as singular:

Melakim Aleph/1 Kings 11:33 “Because they have forsaken Me, and bow themselves to Ashtoreth the mighty one of the Tsidonians, to Kemosh the mighty one of the Mo’abites, and to Milkom the mighty one of the children of Ammon, and have not walked in My ways - to do what is right in My eyes, and My laws and My right-rulings, as did his father Dawid.”

The term ‘mighty one’, that is used in the above verse here, is from the Hebrew word אֱלֹהִים
elohim (el-o-heem')- Strong's H430



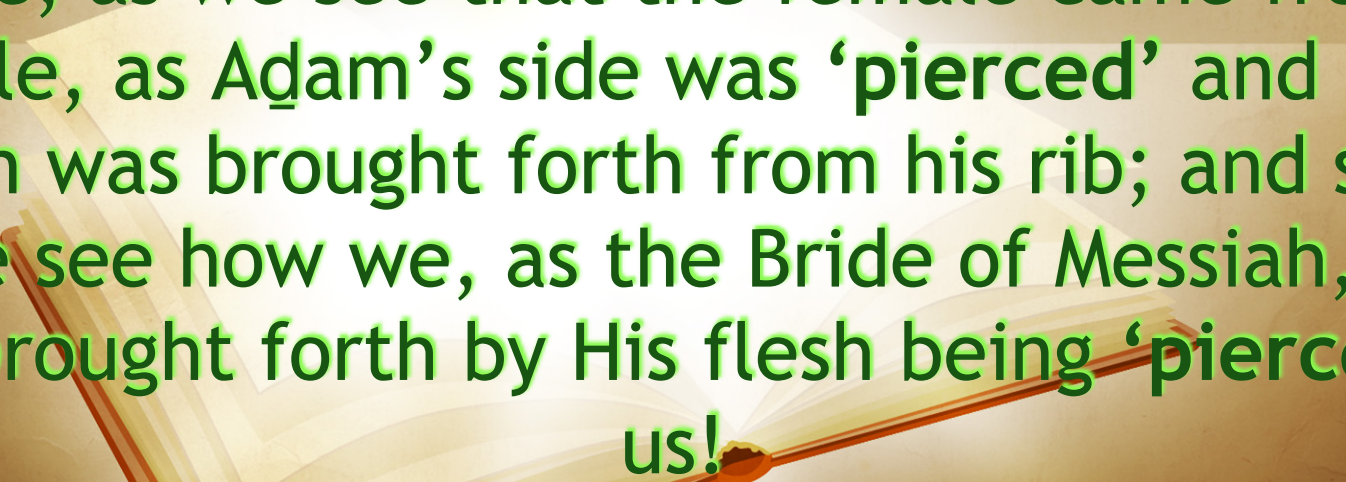
יהוה had just created all creation and, in doing so, He created a perfect environment for man - an environment to place His image, and so, His declaration that was being made here, is before all creation, including the heavenly host of beings that also had already been created at this time and we take notice that this is the first time that Elohim is saying, “let us”.



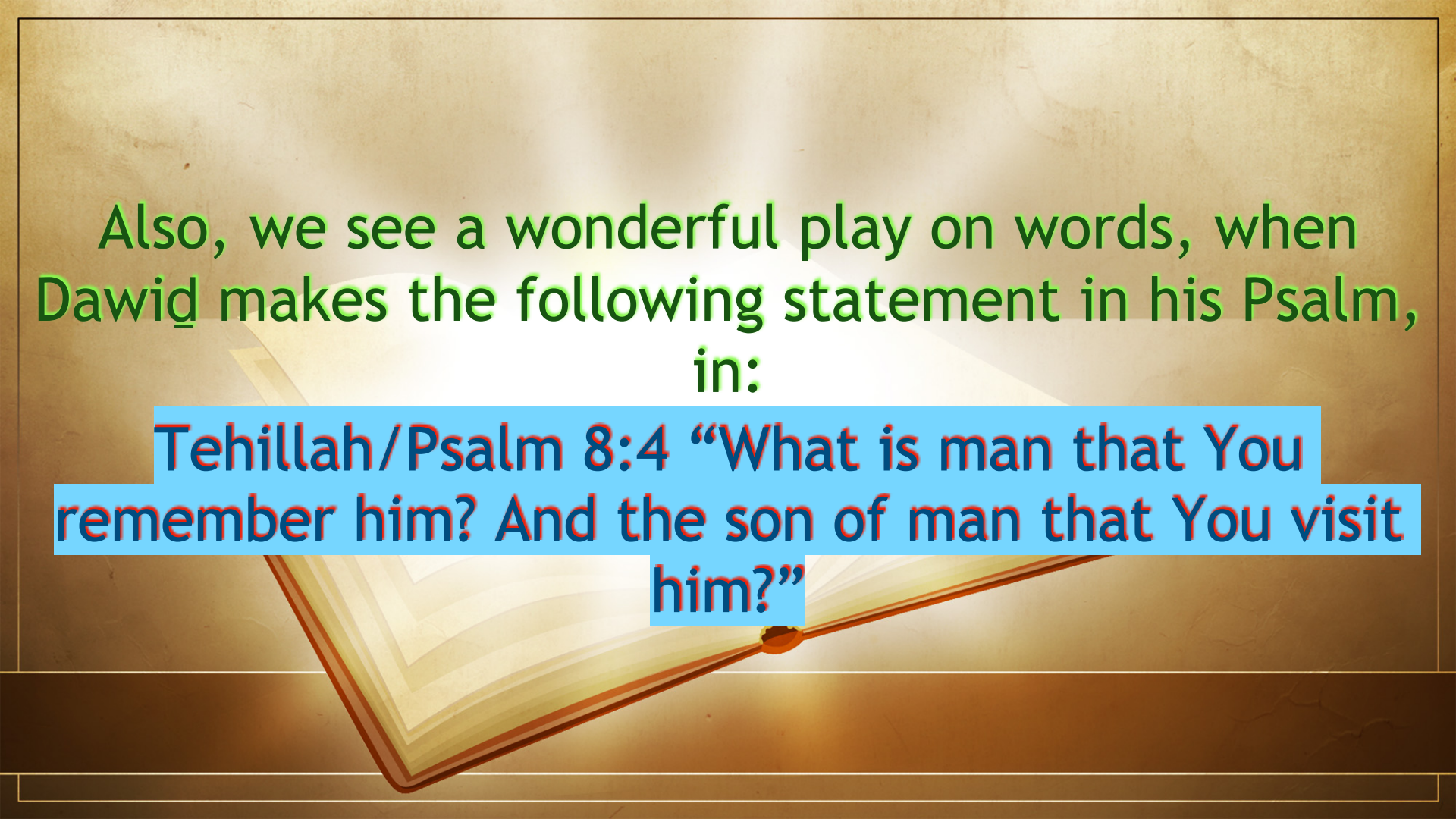
This phrase or terminology, can also be seen as a ‘royal plural’, which, is a manner of speaking that shows that the One who is speaking is very great, as He speaks on behalf of all His Kingdom - a Kingdom which He has made specifically for His image, as portrayed through man, which could now be firmly placed and established!

The Hebrew word that is translated here as 'man' is אָדָם **Adām**(aw-dam')- Strong's H120 which means, **'man, mankind, human, person'** and so, this also collectively refers to men and women!

The Hebrew word that is translated here as 'male' is זָכָר **zakār** (zaw-kawr')- Strong's H2145, which comes from the primitive root זָכַר **zakār** (zaw-kar')- Strong's H2142 which means, **'remember, be mindful'** and the Hebrew word that is translated as 'female' is נְקִיבָה **neqebah** (nek-ay-baw')- Strong's H5347 and comes from the word נָקַב **naqab** (naw-kab')- Strong's H5344 which means, **'to pierce'**.



This is a wonderful picture that is being given to us here, as we see that the female came from the male, as Adam's side was 'pierced' and the woman was brought forth from his rib; and so too, do we see how we, as the Bride of Messiah, have been brought forth by His flesh being 'pierced' for us!



Also, we see a wonderful play on words, when Dawid makes the following statement in his Psalm, in:

Tehillah/Psalm 8:4 “What is man that You remember him? And the son of man that You visit him?”

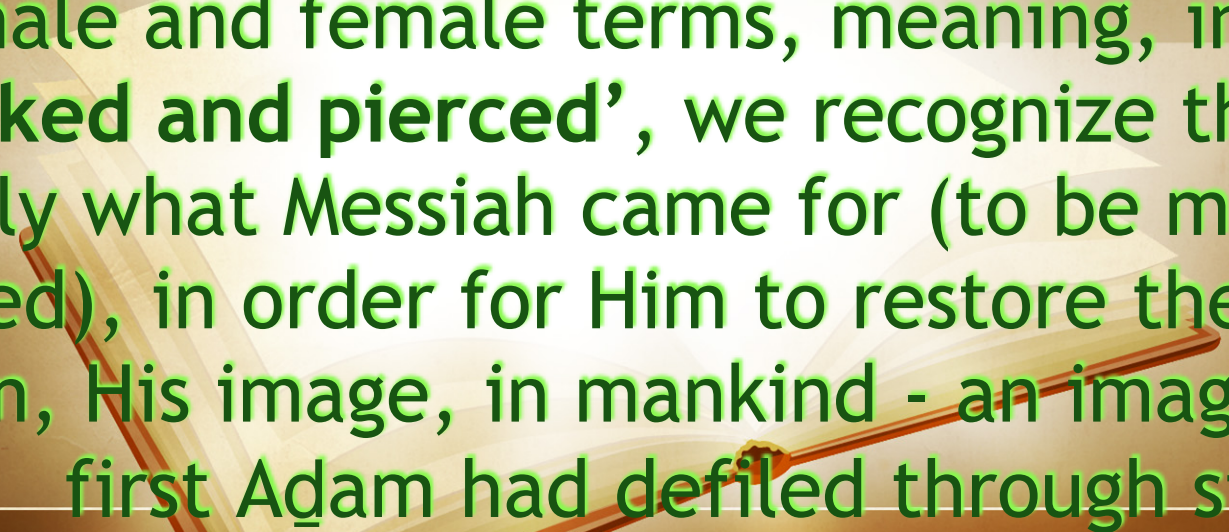
The first Hebrew word that is translated here, in Tehillah/Psalm 8:4, as 'man' is אֱנוֹשׁ enosh (en-oshe')- Strong's H582 which means, **'man, mankind, mortal man'** while the second Hebrew word that is translated as 'man', as in the 'son of man', is אָדָם Adām and the Hebrew word that is translated as 'remember' is זָכַר zaḱar (zaw-kar')- Strong's H2142.

What is also interesting to take note of, is that this Psalm, in its introduction is titled:
“To the chief musician upon Gittith, a Psalm of Dawid”

The Hebrew term גִּתִּית **Gittith** (ghit-teeth')- Strong's H1665 is a Hebrew musical term which means 'wine-press' and is often a song title that is used for the feast of booths.

As you read the whole Tehillah/Psalm 8 we see the praise Dawid has for Elohim and proclaims the Creation account!!!

This term גִּתִּית **Gittith** - Strong's H1665, as a title, is used for 3 of Dawid's Psalms (8, 81 and 84), all of which are Psalms of praise, connected to restoring the Creation account of Elohim dwelling with His people which will again take place when He comes to 'booth' with us!



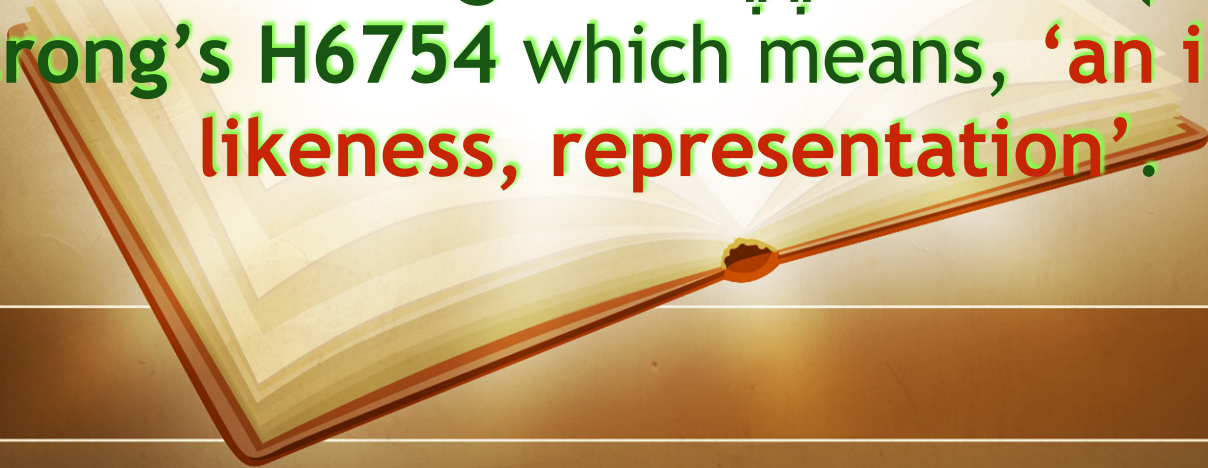
So, when we see here, the perfect image of Elohim being created in man, we can see that by the male and female terms, meaning, in essence, **‘marked and pierced’**, we recognize that this is exactly what Messiah came for (to be marked and pierced), in order for Him to restore the image of Elohim, His image, in mankind - an image that the first Adam had defiled through sin.

IN HIS IMAGE AND LIKENESS!

As we consider the words being spoken here, in **Berěshith/Genesis 1:26-27**, in regards to man being made ‘**in the image and likeness of Elohim**’, we must expand a little on the Hebrew wording here, in order to further understand that which is being given to us here, in the creation account of man.

There are many views as to what exactly this phrase “**in Our image and according to Our Likeness**” means. Let us therefore look at these words and get clarity on the construction of the wording that is given here, within these two critical verses.

The Hebrew word that is translated as 'in our image' is **בְּצַלְמֵנוּ** b'tsalmeynu and the Hebrew root word for 'image' is **צֶלֶם** tselem (tseh'-lem)-
Strong's H6754 which means, 'an image, likeness, representation'.



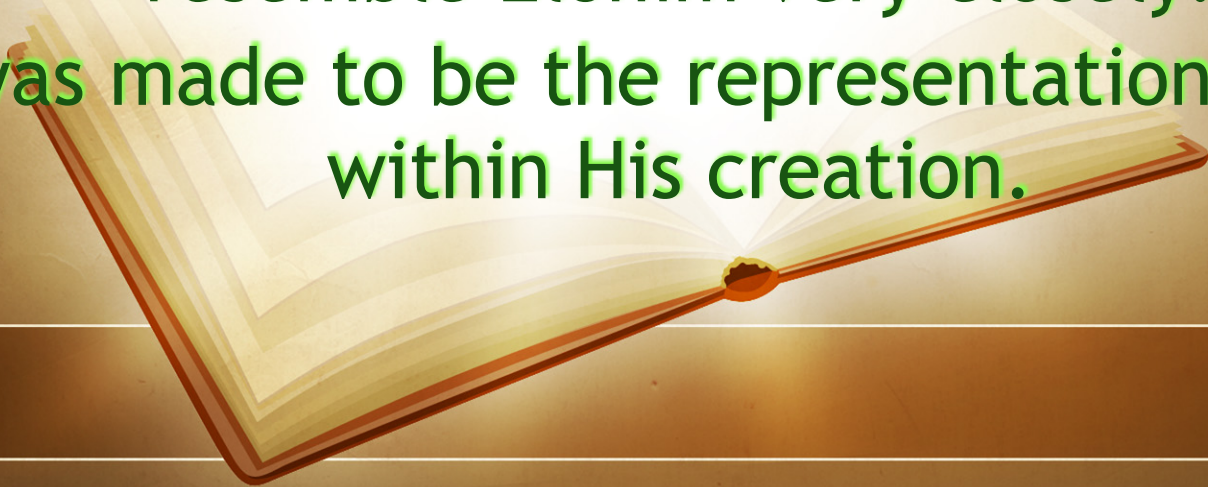
The Hebrew word that is translated as ‘according to our likeness’ is כְּדִמּוּתֵינוּ - ‘kidmutheyynu’, and the Hebrew root word for ‘likeness’ is דְּמוּתָּ demuth (dem-ooth’)- Strong’s H1823 which means, **‘likeness, similitude, figure, resemblance’**, and comes from the root verb דָּמָה damah (daw-maw’)- Strong’s H1819 which means, **‘to be like, resemble, equal, compare, resemble’**.

Most commentators do not draw a distinction between the Hebrew word for image, **צֶלֶם** tselem (tseh'-lem)- Strong's H6754, and the Hebrew word for likeness, **דְּמוּת** demuth (dem-ooth')- Strong's H1823.

Both **צֶלֶם** tselem (tseh'-lem)- Strong's H6754 and **דְּמוּת** demuth (dem-ooth')- Strong's H1823 are seen as mutually interchangeable synonyms.

What Mosheh is clearly teaching us here, by the use of these two words, is that man was made to resemble Elohim very closely.

Man was made to be the representation of Elohim within His creation.



In a manner of speaking, we could even see how man was made to be the 'signature' of Elohim, upon His Creation, just as a painter would mark or sign his painting.

We, that is: mankind, were originally made to be like Elohim - that is: we were originally made to be a likeness and a complete representation of who Elohim is, both in resemblance and representation of His character and likeness.

While most agree to this concept of being made to resemble Elohim, many erroneously take the use of the word 'our' as meaning that Elohim is more than one.

The use of the plural construct, of these root words, that is translated as 'our', does not promote, nor refer to a 'trinitarian' or 'dual' construct of who Elohim is.

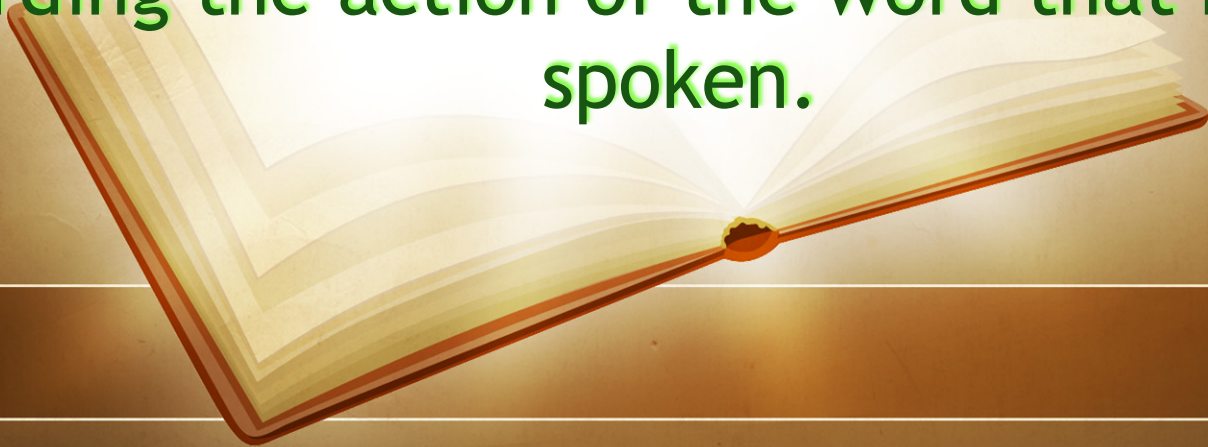
As I have already mentioned above, the 'plurality of Elohim' is not in persons, but in oaths, and is also in plurality of majesty, which, in Latin, is understood as **pluralis maiestatis**, meaning, that Elohim is speaking on behalf of His Creation, as a king or ruler of a kingdom would speak on behalf of his kingdom.

The use of a plural pronoun, to refer to a single person holding a high office, such as a king, denotes excellence, power and dignity of the person who speaks.

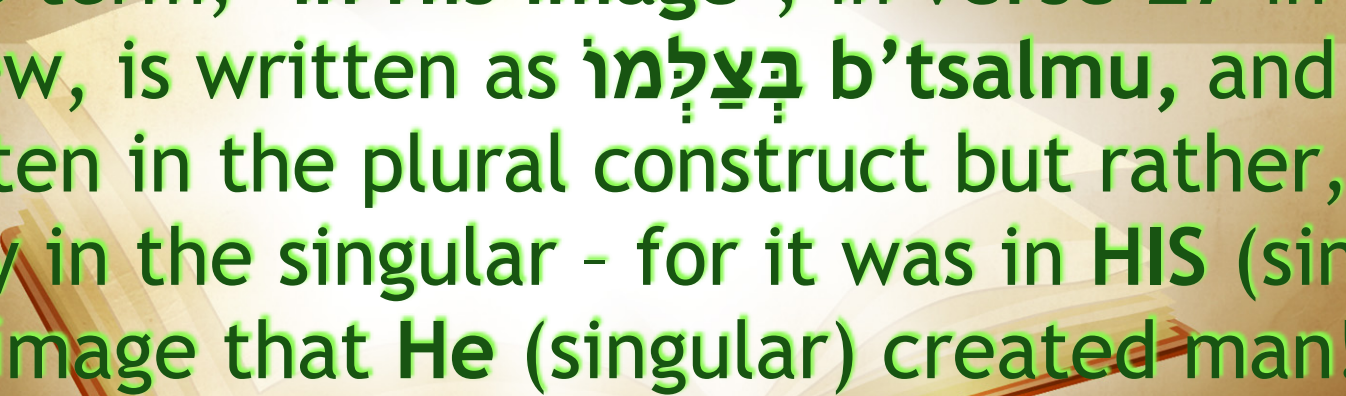
What supports the clear fact that Elohim is not referring to a duality or trinity, is by the wording that we find in the next verse!

If Elohim were to represent a plurality of persons, then it would consistently flow in the words that follow, and in **verse 27** we see how Elohim created man in **HIS** image and in the image of Elohim **HE** created man and woman.

If the **'our'** is **verse 26** related to plurality of person then the next verse would confirm it, in recording the action of the word that had been spoken.



The term, 'in His image', in verse 27 in the Hebrew, is written as בְּצַלְמוֹ b'tsalmo, and is not written in the plural construct but rather, it is clearly in the singular - for it was in HIS (singular) image that He (singular) created man!



We were created to resemble Elohim in all aspects.

As a likeness, or image of a thing, is not made of the thing but foreshadows, or represents that thing, on paper or in wood or granite, or in the case of man - in flesh, so man merely foreshadowed and/or represented the Messiah.

As we consider how Elohim made man in His likeness, according to His image, we find a great lesson that is contained in the ancient pictographic script, when looking at a couple of these words.

Let us first look at the Hebrew word for 'man':

The Hebrew word for 'man' or 'mankind' is אָדָם **Adam** (aw-dam')- Strong's H120 which means, '**man, mankind, human, person**' and so this collectively refers to both men and women!

The noun אָדָם **Adam** (aw-dam')- Strong's H120 comes from the root verb אָדָם **adom** (aw-dam')- Strong's H119 which means, '**to be red, ruddy**', which according to the Ancient Hebrew Lexicon, comes from the parent root דָּם **dam** (dawm)- Strong's H1818 which means, '**blood, bloodguilt, bloodshed**', '**of wine (fig.)**'.


In the Ancient Hebrew pictographic alphabet, the word **דָּם** dam (dawm)- Strong's H1818 which means, '**blood, bloodguilt, bloodshed**', '**of wine (fig.)**' , looks like this:



דָּם


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.

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**!

When you combine these two pictures together, we can see the meaning, 'the moving back and forth of water' or the "flowing of blood".

The life of all flesh is in its blood!

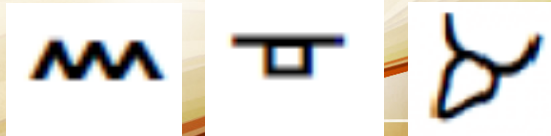
Blood is not a dead thing... without blood we have no life!

We recognize that without the Blood of Messiah being shed for us, we have no life!

And it is by the Blood of our Master and Elohim, that we have been declared right, and as we stay in Him, we shall be saved from wrath through Him (Romiyim/Romans 5:9).


The Hebrew word for man, **אָדָם** **Adām** (aw-dam')-
Strong's H120 which means, '**man, mankind,**
human, person', has the letter 'aleph' (אָ) before
the letters 'dalet' (דָּ) and 'mem' (מָ).

In the ancient script the Hebrew word **אָדָם** **Adām**
looks like this:



Aleph - אָ:



The ancient script has this letter as  and is pictured as **‘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!

Here we are able to see that the 'strength' of man comes from the Aleph, who is also the Tav, for יהוה is the Aleph and the Tav - the Beginning and the End, our Mighty Elohim, by whose Blood we have life, and life abundantly.

The favorable gift of Elohim, through the Blood of Messiah has overflowed to many!

Now then, when we look at the ancient pictographic construct of the Hebrew root word for 'likeness', we are able to see a great and powerful picture of the work of our Master and Elohim, יהושע Messiah.

The Hebrew root word that is translated as 'likeness' is דְּמוּתְ (demuth (dem-ooth')- Strong's H1823 which means, **'likeness, similitude, figure, resemblance'**, in the ancient pictographic script looks like this:

A blue pictograph of the Hebrew letter Dalet (ד), which is a simple vertical line with a short horizontal bar at the top.


A blue pictograph of the Hebrew letter Mem (מ), which is a vertical line with a wavy, wave-like shape at the top.

A blue pictograph of the Hebrew letter Lamed (ל), which is a wavy, wave-like shape.

A blue pictograph of the Hebrew letter Tet (ט), which is a horizontal bar with a short vertical line extending downwards from its center.

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.

Mem - מ:



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

Vav - ו:




The ancient pictographic form of this letter 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'**.

Tav - ט:



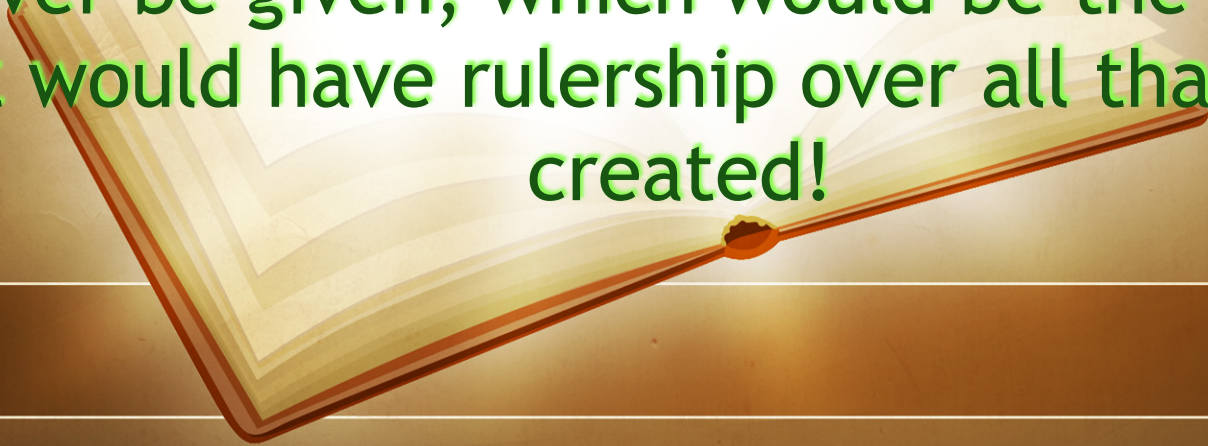
The ancient form of this letter is  meaning **‘two crossed sticks’**. It was a type of a mark as being displayed by two crossed sticks and has the meaning of mark, sign or signature or identification, used as a marker to identify people, places or things. It can also carry the meaning of **‘seal’** or **‘covenant’**.

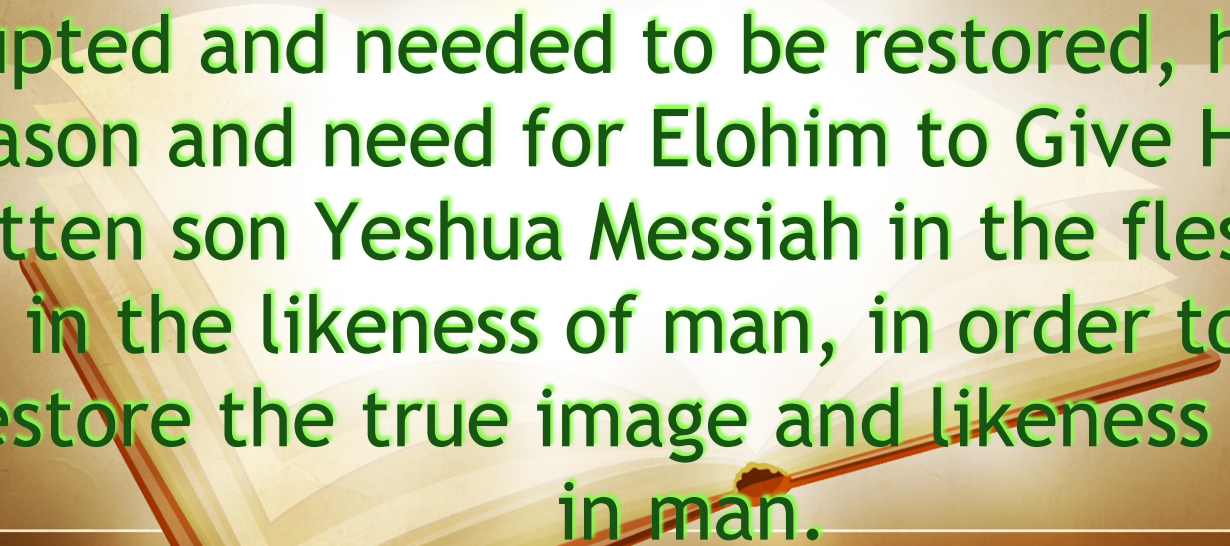
From this word דְּמוּת demuth (dem-ooth')-
Strong's H1823 that means 'likeness' we are able
to see the following:

**THE FLOWING OF BLOOD
THAT SECURES THE COVENANT**



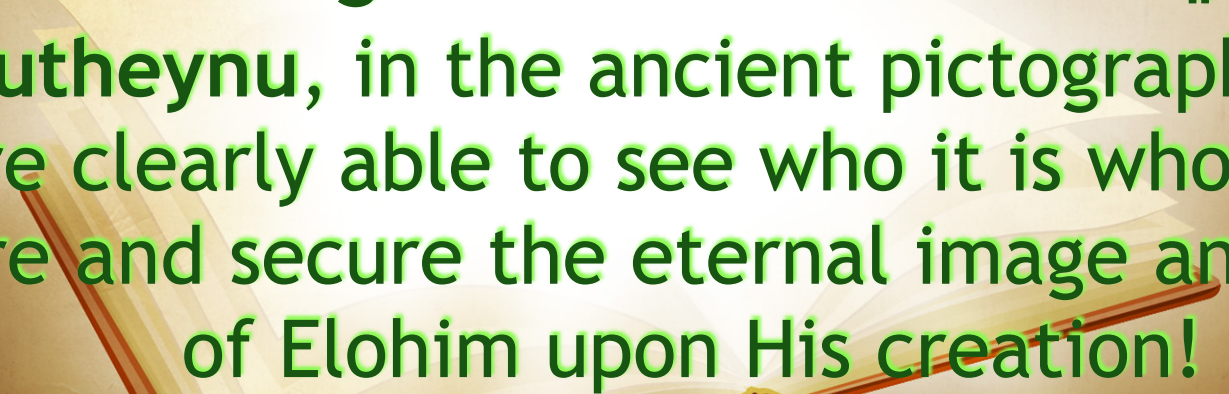
What is important for us to recognize, is that יהוה
Elohim chose to make man to be according to His
likeness, and so established a likeness that would
forever be given, which would be the strength
that would have rulership over all that He has
created!





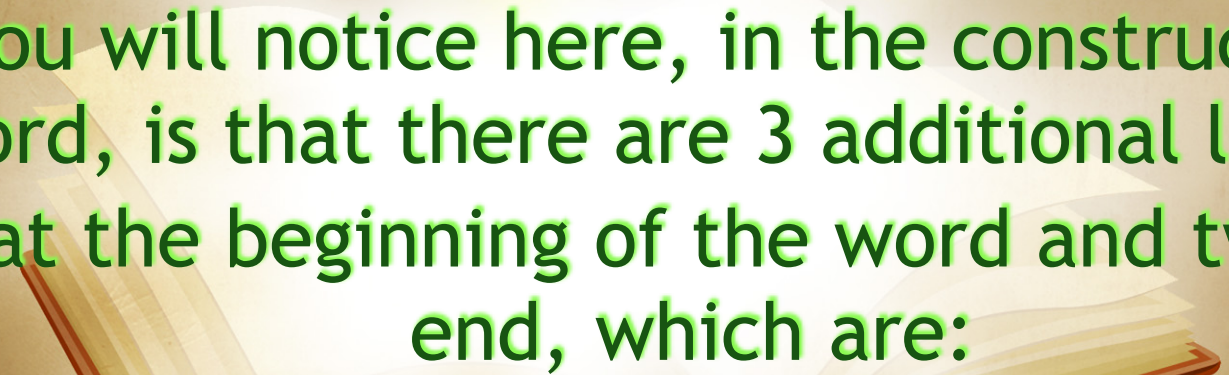
The first Adam sinned and the likeness of the strength, of the flowing blood of life, was corrupted and needed to be restored, hence the reason and need for Elohim to Give His only begotten son Yeshua Messiah in the flesh and be born in the likeness of man, in order to redeem and restore the true image and likeness of Elohim, in man.

Now, when we see this word expressed as
'according to our likeness' as כְּדִמּוּתֵנוּ
kidmutheynu, in the ancient pictographic script,
we are clearly able to see who it is who comes to
restore and secure the eternal image and likeness
of Elohim upon His creation!




This word כְּדִמְתֵינּוּ kidmuthaynu, in the ancient script, looks like this:






As you will notice here, in the construct of this word, is that there are 3 additional letters. One at the beginning of the word and two at the end, which are:

Kaph - קָפֹּחַ:

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 is at the beginning of the word, and understood as being the letter that renders the understanding in this construct as meaning, **‘according to’**.

Nun-נ:

This is the letter 'nun' (נ), which in the ancient text is pictured as , 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.

Vav - ו:

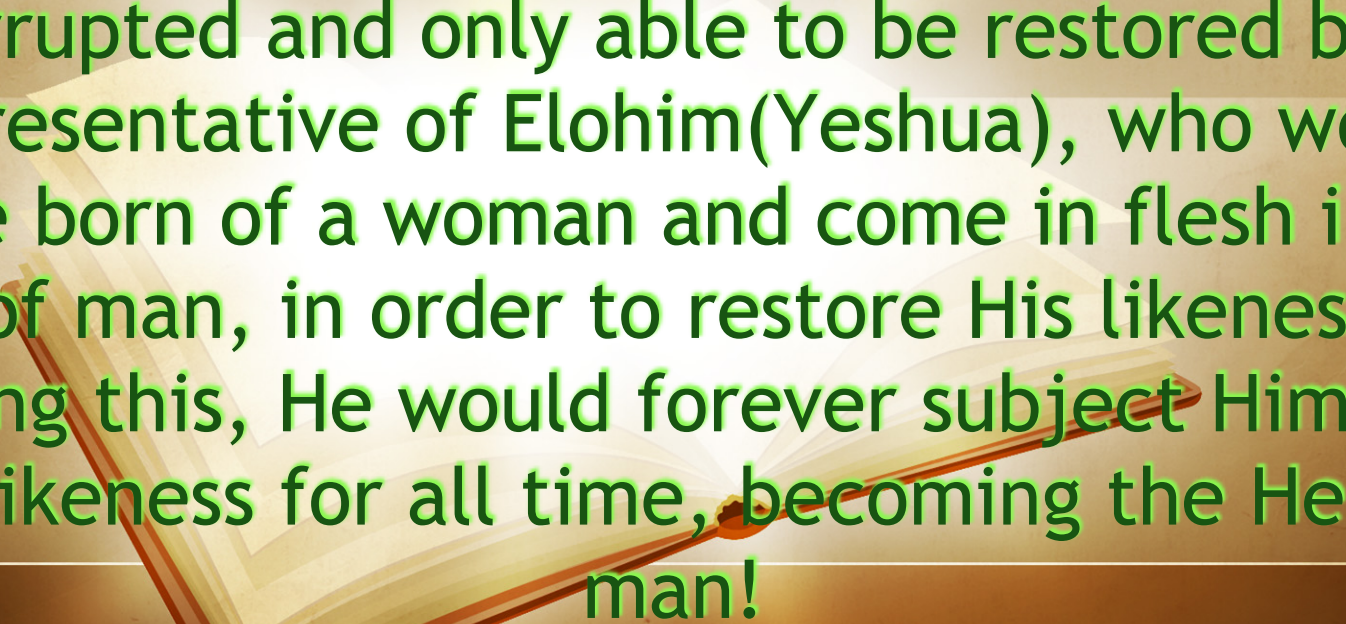


The ancient pictographic form of this letter is , a peg or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

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

As we consider these pictures, we can clearly see the prophetic shadow picture of Messiah, The **SEED**, that would be born in the flesh and secure the eternal likeness of Elohim in man!

The use of another 'Vav', emphasizes the one who secures, and the use of the 'Kaph', at the beginning of the letter, reveals that it is the Hand of Elohim that restores and secures His own image and likeness in man, that He Himself chose to give someone (Yeshua) to represent Himself and gave a dominion mandate to Him.



Man was made in the likeness and esteem (Glory) of Elohim, a likeness that, through sin, was corrupted and only able to be restored by a representative of Elohim (Yeshua), who would come born of a woman and come in flesh in the form of man, in order to restore His likeness, and by doing this, He would forever subject Himself to this likeness for all time, becoming the Head of man!

Qorintiyim Aleph/1 Corinthians 11:7 “For a man indeed should not cover his head, since he is the likeness and esteem of Elohim, but woman is the esteem of man.”

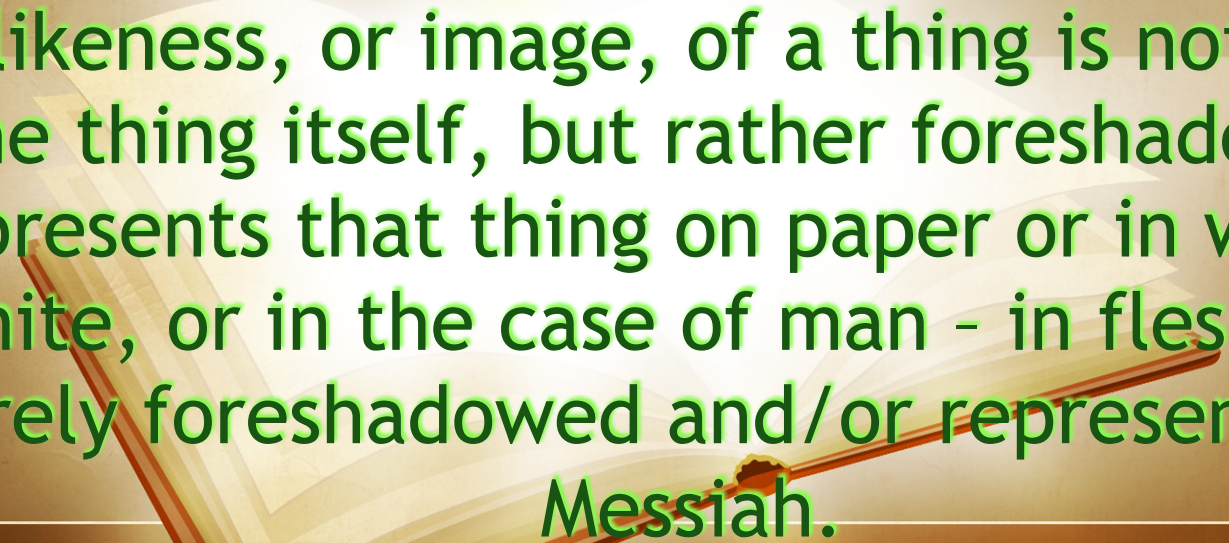
The Greek word that is used here for ‘likeness’, is εἰκών eikōn (i-kone’)- Strong’s G1504 which means, ‘**image, likeness, representation**’, and is the Greek word used in the LXX (Septuagint) in speaking of the ‘**image**’ that Elohim created man in.

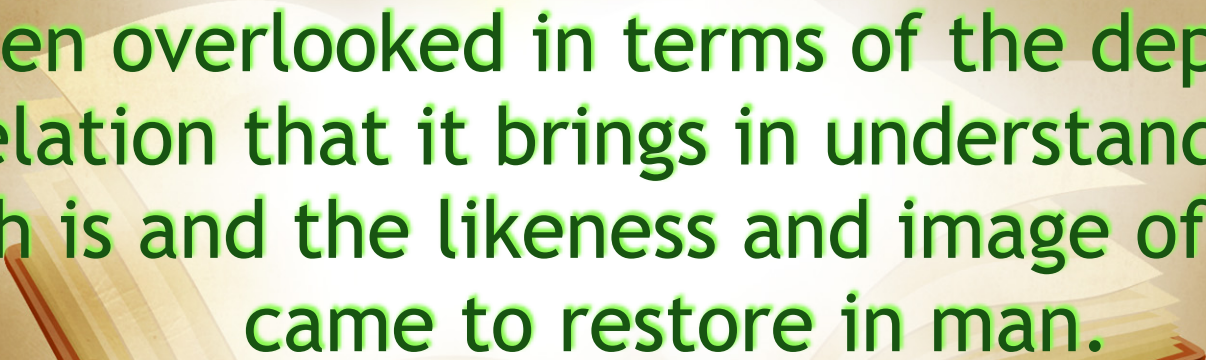
The Greek word that is used in the LXX (Septuagint) for 'likeness', is ὁμοίωσις homoiōsis (hom-oy'-o-sis)- Strong's G3669 which means, 'a making alike, likeness', and is used in:

Ya'aqob/James 3:9 "With it we bless our Elohim and Father, and with it we curse men, who have been made in the likeness of Elohim."

We were created to resemble Elohim in all aspects.

As a likeness, or image, of a thing is not made of the thing itself, but rather foreshadows or represents that thing on paper or in wood or granite, or in the case of man - in flesh, so we merely foreshadowed and/or represented the Messiah.





Just as all died in Adam (the first man), so also all shall be made alive in Messiah (the second Adam). This leads me to another very important topic that is often overlooked in terms of the depth of the revelation that it brings in understanding who Messiah is and the likeness and image of Elohim He came to restore in man.

What I am referring to is the title by which our Master and Messiah is called, which is: The first born of all creation!

THE FIRST BORN OF ALL CREATION!

What does this title mean?

We see this title being used in:


Qolasim/Colossians 1:15 “who is the likeness of the invisible Elohim, the first-born of all creation.”

The Greek word used here for ‘likeness’ is εἰκών eikōn (i-kone’)- Strong’s G1504 which means, ‘**image, likeness, representation**’, and is the Greek word used in the LXX (Septuagint) in speaking of the ‘image’ that Elohim created man in.

The Greek word that is translated here as ‘first-born’ is πρωτότοκος prōtotokos (pro-tot-ok’-os)- Strong’s G4416 which means, ‘**first born, first begotten**’, and comes from two words:

1) πρῶτος prōtos (pro’-tos)- Strong’s G4413 which means, ‘**first, chief, before, foremost, first of all**’, and

2) τίκτω tiktō (tik’-to)- Strong’s G5088 which means, ‘**beget, bring forth, bear, give birth, labour**’.



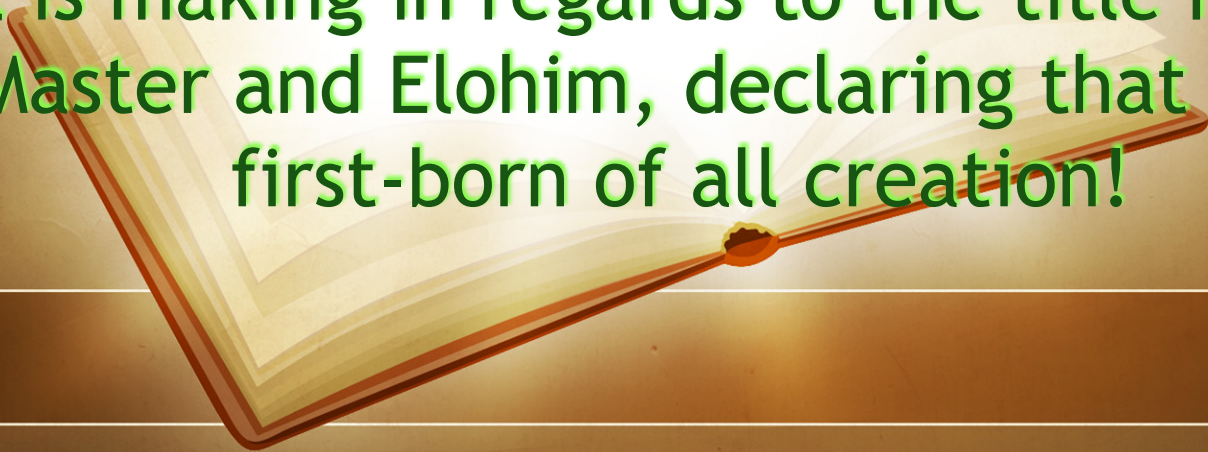
In order to fully understand what Sha'ul is writing to us here, in this letter to the set-apart ones in Colossae, we need to understand the creation account and the fall of man. As discussed in detail, we have already taken a clear look at how the first Adam was made in the likeness and image of Elohim! Stop for a moment and just think about this fact, as we need to recognize here that the very first man was not 'born'. He was formed out of the dust of the ground. The second human being was also not born, but was made from the rib that was taken from the side of Adam.

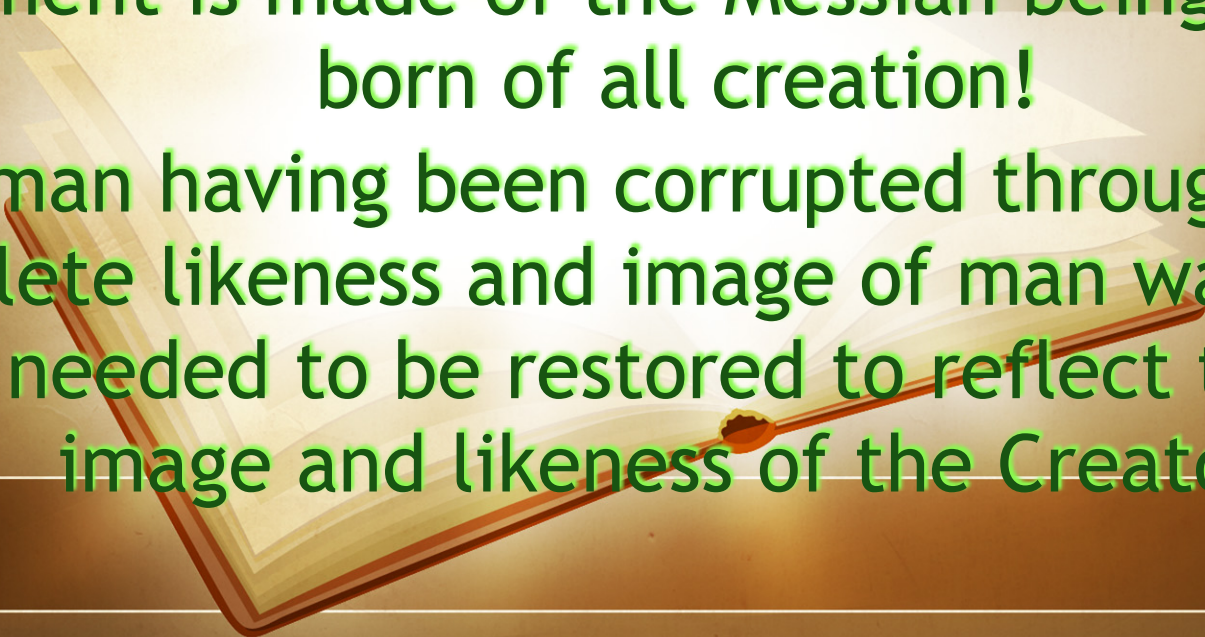
Before any human being was born the first man and woman sinned and were cast out of the presence of

Elohim, as they had corrupted the image and likeness of Elohim that was formed in the first man!

The first children that were born were Qayin and Hebel, who were born 'in sin', that is to say: that they were born and brought forth from Adam and Hawwah, in whom the image and likeness of Elohim had been corrupted and forever marked by death, for it is appointed for all mankind to die once.

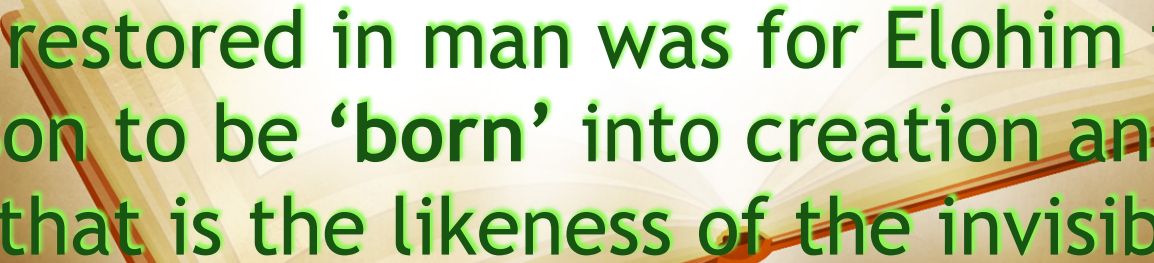
In a manner of speaking, Qayin and Hebel were the first human beings to be born, so how then are we to properly understand this statement that Sha'ul is making in regards to the title he gives to our Master and Elohim, declaring that He is the first-born of all creation!





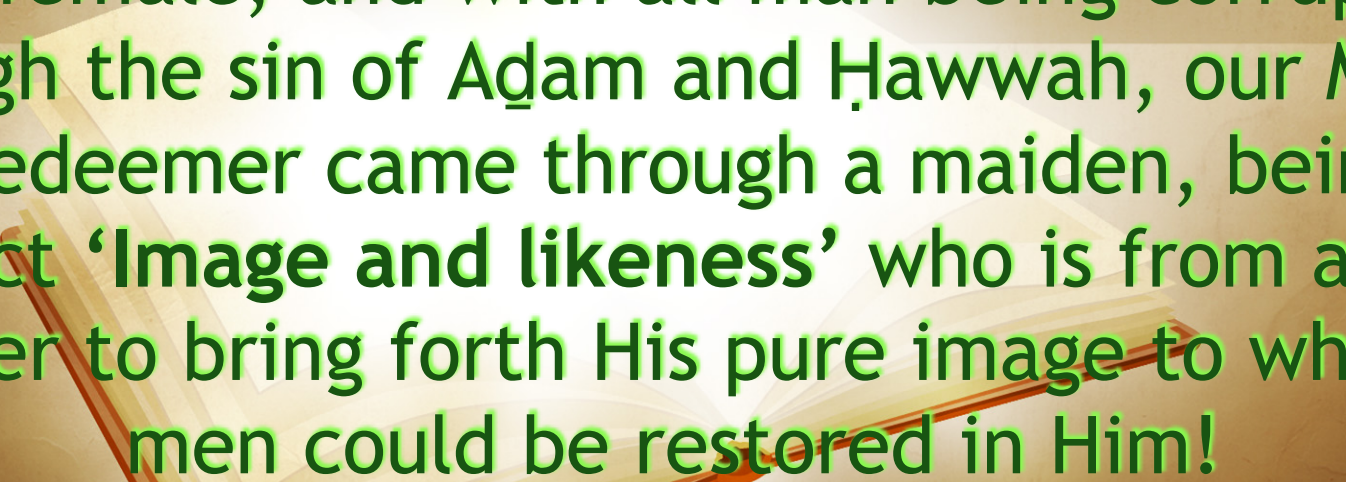
The answer is very clear and plain, especially as you read the phrase that is issued before the statement is made of the Messiah being the first-born of all creation!

With man having been corrupted through sin, the complete likeness and image of man was corrupt and needed to be restored to reflect the pure image and likeness of the Creator.



Through one man, sin entered the world and death through sin, and therefore death spread to all man for all sinned. This means that the only way for the proper image and likeness of Elohim to be fully restored in man was for Elohim to give His Only son to be ‘born’ into creation and be born a man that is the likeness of the invisible Elohim.

This makes **יהושע** Messiah 'the first-born of all creation' - not in direct order of physical birthing, but in the clear Truth that no man was ever 'physically born in the exact likeness and image of Elohim', until Messiah, who is from the Father, and subjected Himself to be made in human form, in order to redeem the corrupted image that sin had marked man with!



The seed of man, comes from the male and not the female, and with all man being corrupted through the sin of Adam and H̄awwah, our Master and Redeemer came through a maiden, being the perfect **‘Image and likeness’** who is from above, in order to bring forth His pure image to which all men could be restored in Him!

Again, in the letter to the set-apart ones in Colossae, Sha'ul tells us that Messiah is also the first-born from the dead!

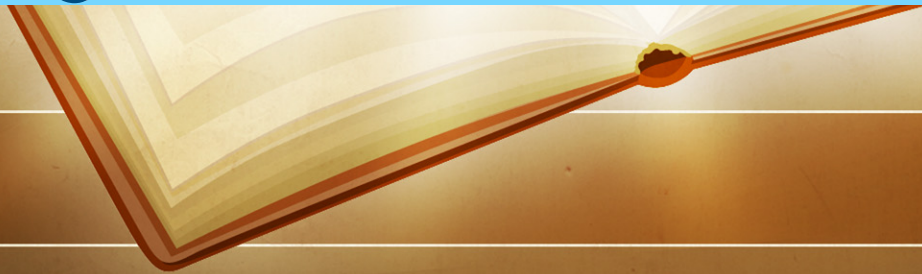
Qolasim/Colossians 1:18-20 “And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all. 19 Because in Him all the completeness was well pleased to dwell, 20 and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake.”

Messiah is the beginning and is also the first-born from the dead, so that He might become the One who is first in all!

What Sha'ul is clearly teaching us here, is that in the birth, death and resurrection of Messiah, the image and likeness of Elohim was restored in mankind, with our Master and Elohim being the First in all, making it impossible for His image to be corrupted through sin, as He defeated sin on the stake of His death in the flesh, restoring the ability for man to have a right relationship with Him, as Creator and Saviour of all mankind.

Therefore, those who are in Messiah are done with
sin.

Ib'rim/Hebrews 1:6 “And when He again brings the
first-born into the world, He says, “Let all the
messengers of Elohim do reverence to Him.”



Let all messengers do reverence to Him!!!

The messengers understood the birthing of Messiah in the flesh and we see this when even the demons asked Messiah if He came to judge them before the appointed time, and called Him 'Son of Elohim'.

They understood that the Son is Elohim and Judge, and we take note that when Kěpha made the bold statement of who Messiah is when he said that He is the Son of the Living Elohim, that Messiah said that Kěpha did not say this by himself but by the Spirit!

Sha'ul tells us in **Qorintiyim Aleph/1 Corinthians 12:3** that no one can say that **יהושע** is Master except by the Set-Apart Spirit!



The confession that **יהושע** is the Son of Elohim, is not a confession that there are two, but that this Master and Saviour is the One from above who came in the form of the flesh and is the first born of the exact image and full representation of Elohim.

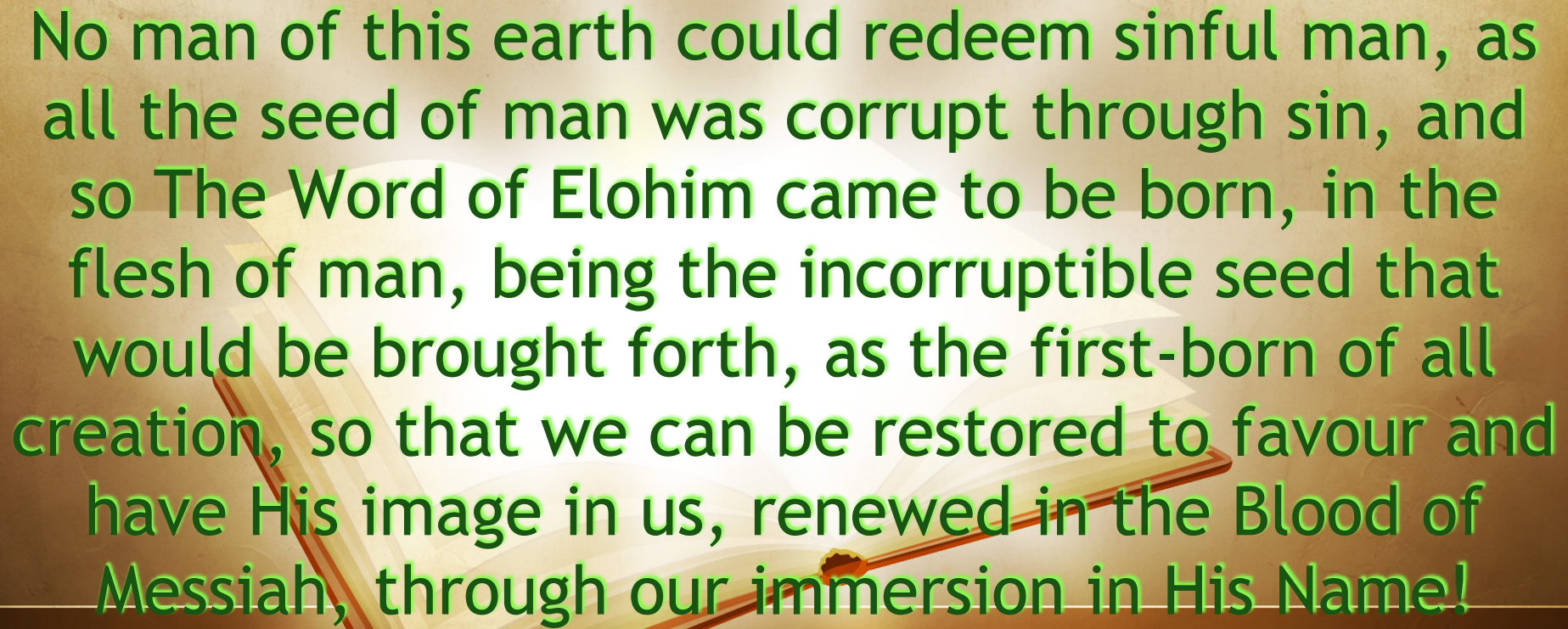
The role of the Son is vital, in restoring the image and likeness of Elohim that was corrupted in man.

We must acknowledge the Son in order to come to
The Father, for in that, the true image and
likeness is restored through our immersion in His
Name.

This does not teach us that there are two, but
further highlights for us the clear Truth that
יהושע Messiah is **יהוה**'s perfect representation in
the flesh!

Messiah is the incorruptible seed by which we are born again into a living hope!

Kěpha Aleph/1 Peter 1:22-23 “Now that you have cleansed your lives in obeying the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart, 23 having been born again - not of corruptible seed, but incorruptible - through the living Word of Elohim, which remains forever”



No man of this earth could redeem sinful man, as all the seed of man was corrupt through sin, and so The Word of Elohim came to be born, in the flesh of man, being the incorruptible seed that would be brought forth, as the first-born of all creation, so that we can be restored to favour and have His image in us, renewed in the Blood of Messiah, through our immersion in His Name!

He is the first-born of creation that was born in perfection, in order that perfection could be restored!

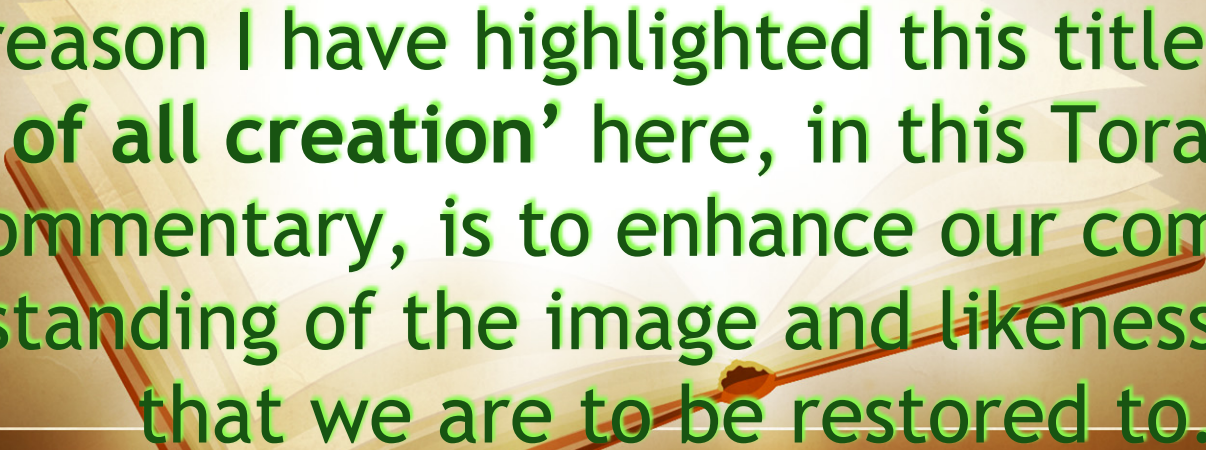
What we also recognize is that, with Messiah being the **'first-born from the dead'**, we also understand this perfectly in terms of being the first born from the dead who is the exact representation and likeness of Elohim.

This title, of being first-born from the dead, has also puzzled many, as they get confused when reading how some were raised by Him from the dead, such as El'azar (Lazarus) who was in the grave for 4 days, or the accounts we have of Ėliyahu and Elisha raising back some from the dead.

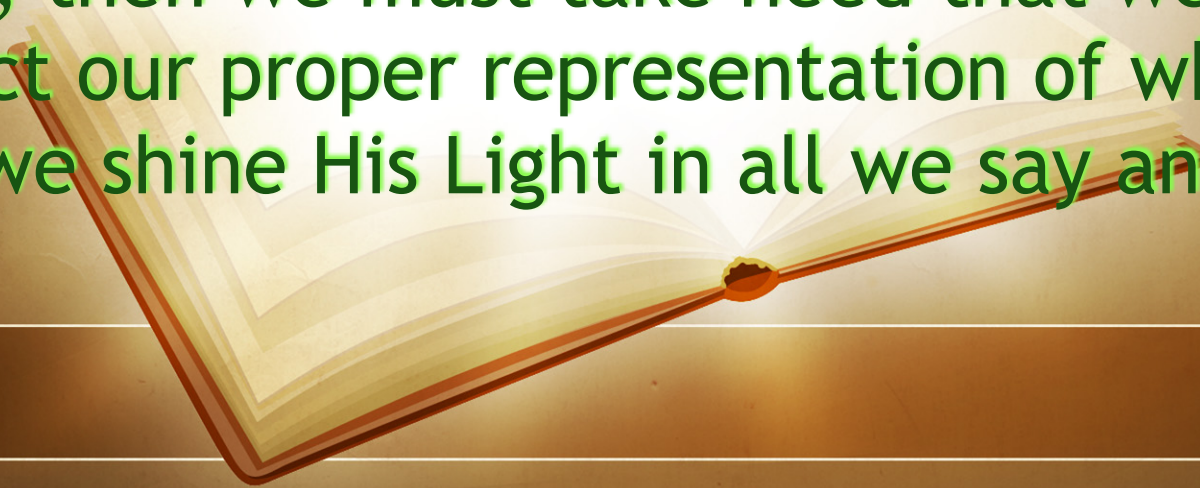
When understanding all of these accounts, in the context of the image and likeness of Elohim, then it is perfectly understood how Messiah is the 'first-born from the dead', not in physical order, but rather in the image and likeness of Elohim being raised from the dead!

All others who were raised from the dead before Messiah were still raised in their corruptible image of sinful flesh.

The reason I have highlighted this title of **'first-born of all creation'** here, in this Torah portion commentary, is to enhance our complete understanding of the image and likeness of Elohim that we are to be restored to.



When we realize the depth of His love for us in coming to be born in the flesh to redeem us from sin, then we must take heed that we do not neglect our proper representation of who He is as we shine His Light in all we say and do!



Gen 1:28 And Elohim blessed them, and Elohim said to them, “Be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping creatures on the earth.”

Gen 1:29 And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.”



Verse 29

All seed-bearing fruit and plants and trees were given as food, describing for us that which is to be eaten.

Gen 1:30 “And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is a living being, every green plant is for food.” And it came to be so.

Gen 1:31 And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

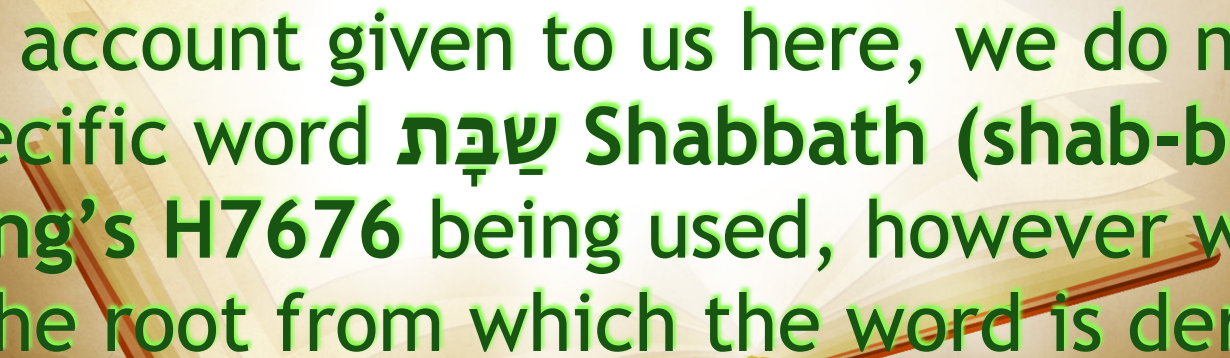
In verse 31 after seeing all that He had made, we see the term that it was 'very good' - טוֹב מְאֹד - tob me'od - from the two words - טוֹב tob (tobe)- Strong's H2896 which we have already discussed and the word for 'very': מְאֹד me'od (meh-ode')- Strong's H3966 which carries the meaning of, **'muchness, abundance, diligently, exceedingly, excessive, fully, immense'**.

What is being said here, is that all that Elohim had made was 'just right' - it was perfectly functional!!!

CHAPTER 2

Verse 2-3 - The Seventh Day

In the account given to us here, we do not see the specific word שַׁבָּת Shabbath (shab-bawth')- Strong's H7676 being used, however we do see the root from which the word is derived.



The Seventh Day, God Rests

Gen 2:1 Thus the heavens and the earth were completed, and all their array.

Gen 2:2 And in the seventh day(a) Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. Footnote: (a)In (not 'by' or 'on') the seventh day - Hebrew: Bayyom haShbi'i.

Gen 2:3 And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.




























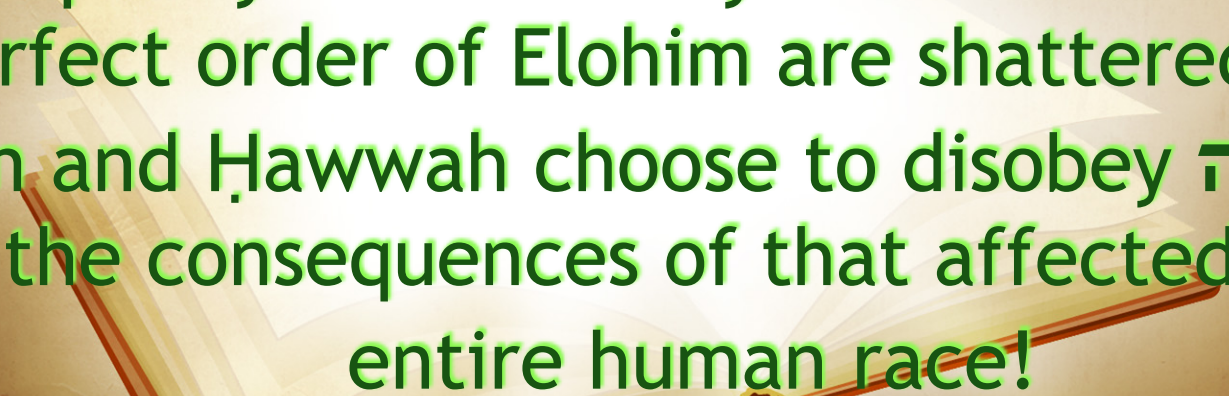
The Fall

Gen 3:1 And the nahash was more crafty than all the lives of the field which יהוה Elohim had made, and he said to the woman, “Is it true that Elohim has said, ‘Do not eat of every tree of the garden?’”

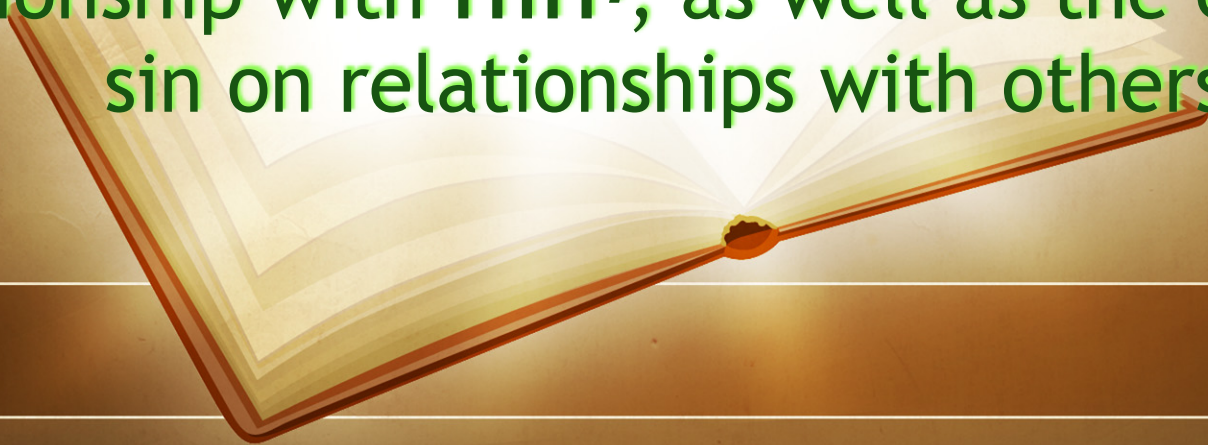


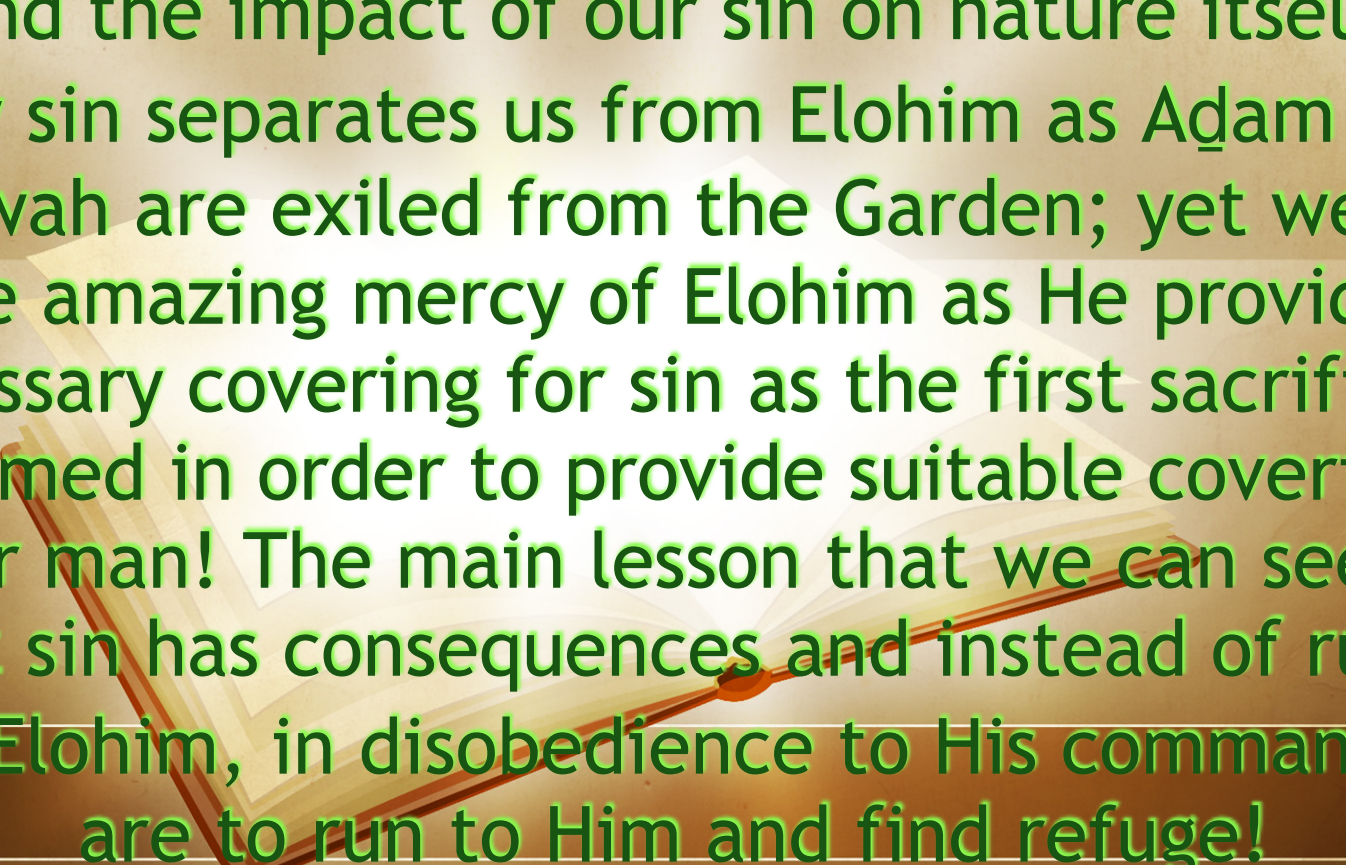
CHAPTER 3 - THE FALL!

The purity and harmony of Creation and the perfect order of Elohim are shattered when Adam and Hawwah choose to disobey יהוה, and the consequences of that affected the entire human race!



This chapter deals with the dangers of temptation, the impact of sin affecting our relationship with **יהוה**, as well as the effects of sin on relationships with others.





It covers the devastating judgement of mankind for sin and the impact of our sin on nature itself and how sin separates us from Elohim as Adam and Hawwah are exiled from the Garden; yet we also see the amazing mercy of Elohim as He provides the necessary covering for sin as the first sacrifice is performed in order to provide suitable coverings of skin for man! The main lesson that we can see here, is that sin has consequences and instead of running from Elohim, in disobedience to His commands we are to run to Him and find refuge!

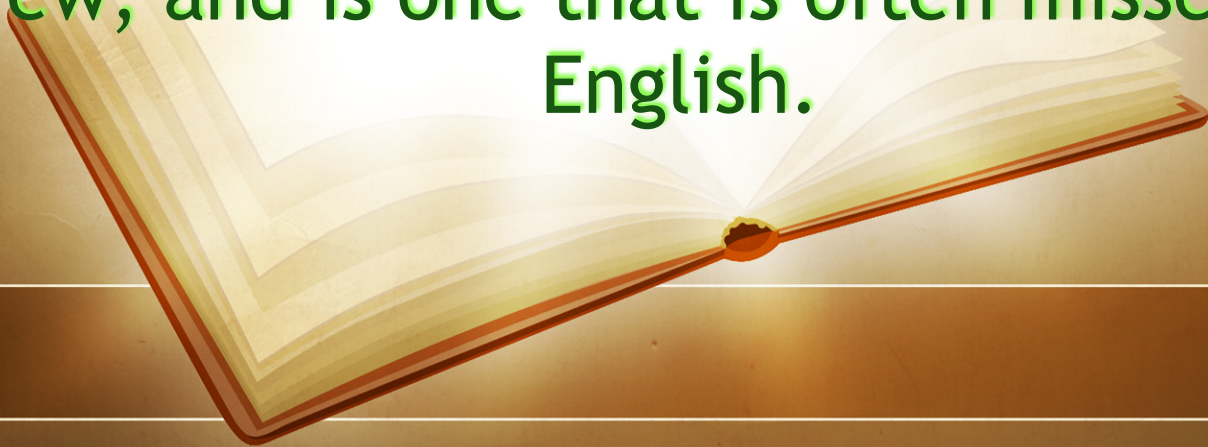
Verse 1 - the craftiness of the enemy

The Hebrew word נָחָשׁ *naḥash* (naw-khawsh')- Strong's H5175 means, **'serpent or snake'** and comes from the primitive root word שָׁחַשׁ *naḥash* (naw-khash')- Strong's H5172 which means, **'to practice divination, interpret omens, enchanter, observe signs, fortune telling'**.

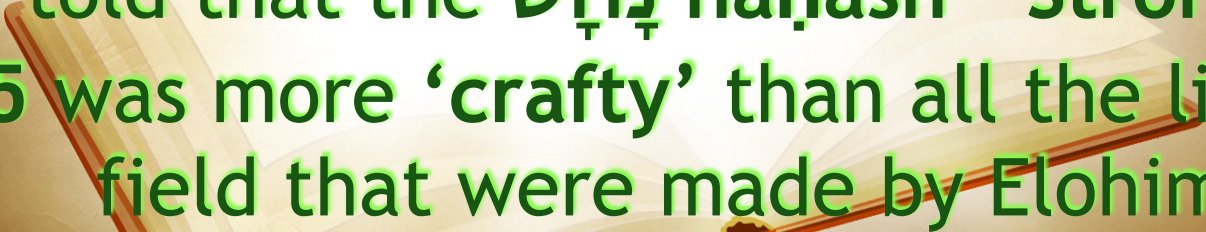
The enemy will use **'enchanting words'** and **'whisper'** falsehood, in the clear attempt at pulling people away from following Elohim.

The Hebrew word that is translated as 'crafty' is אָרוּם *arum* (aw-room')- Strong's H6175 which means, **'crafty, shrewd, subtle, cunning, prudent'**.

What is worth taking note of here, is the 'play on words' that we are able to see in the Hebrew, and is one that is often missed, in the English.

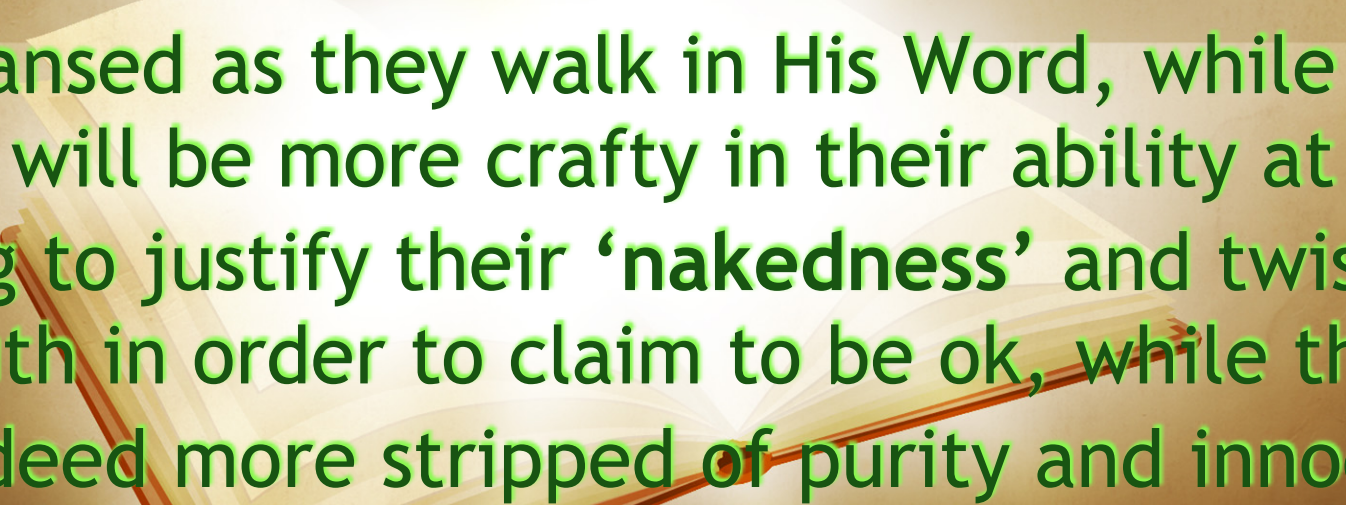


At the end of Chapter 2, we are told that Adam and Hawwah were 'naked' and were not ashamed; and here in verse 1 of Chapter 3, we are told that the נחש naḥash - Strong's H5175 was more 'crafty' than all the lives of the field that were made by Elohim!



What is worth taking note of here, is that the word for 'naked', as mentioned above, comes from the root word אָרוֹם arom (aw-rome')- Strong's H6174; and the Hebrew word that is translated as 'crafty' comes from the root word אָרוֹם arum (aw-room')- Strong's H6175 - that is the root words אָרוֹם arom - Strong's H6174 and אָרוֹם arum - Strong's H6175, both of which come from the primitive root verb אָרַם aram (aw-ram')- Strong's H6191 which means, 'to be prudent, shrewd or crafty'.

As you can see here, these two words are spelt the same, and simply just have different vowel pointing's!!! Can we see here, that by the naḥash being more עָרוּם arum - Strong's H6175 (**crafty, shrewd**), that we are given a picture as to how he had lost a far more esteemed 'covering' than that which man, in his innocence, had been made in, and in an attempt to deceive man's innocence, he uses trickery in exposing his own nakedness, in a lustful and luring way? This is a vital lesson for us too as we consider how our 'nakedness' is clearly evident before our Maker, as nothing is hidden from His sight.

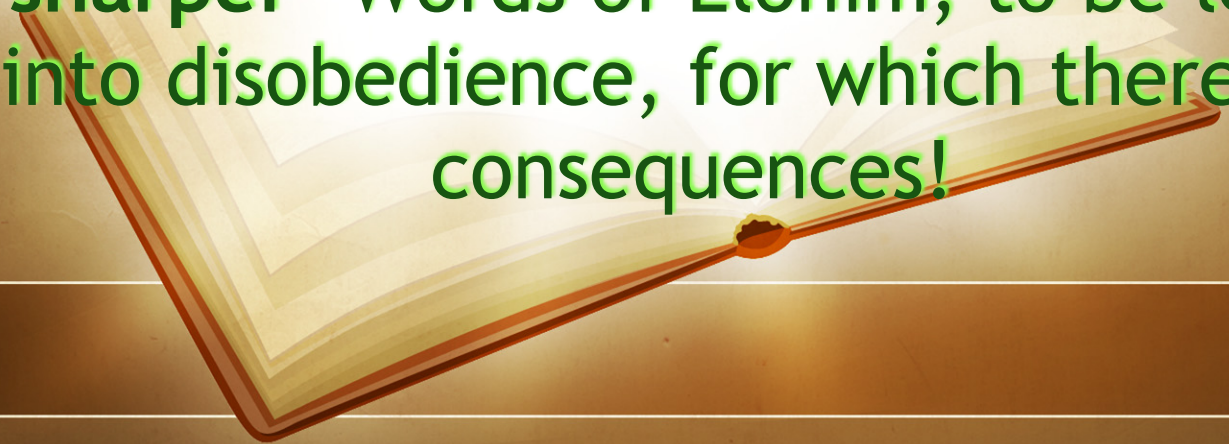


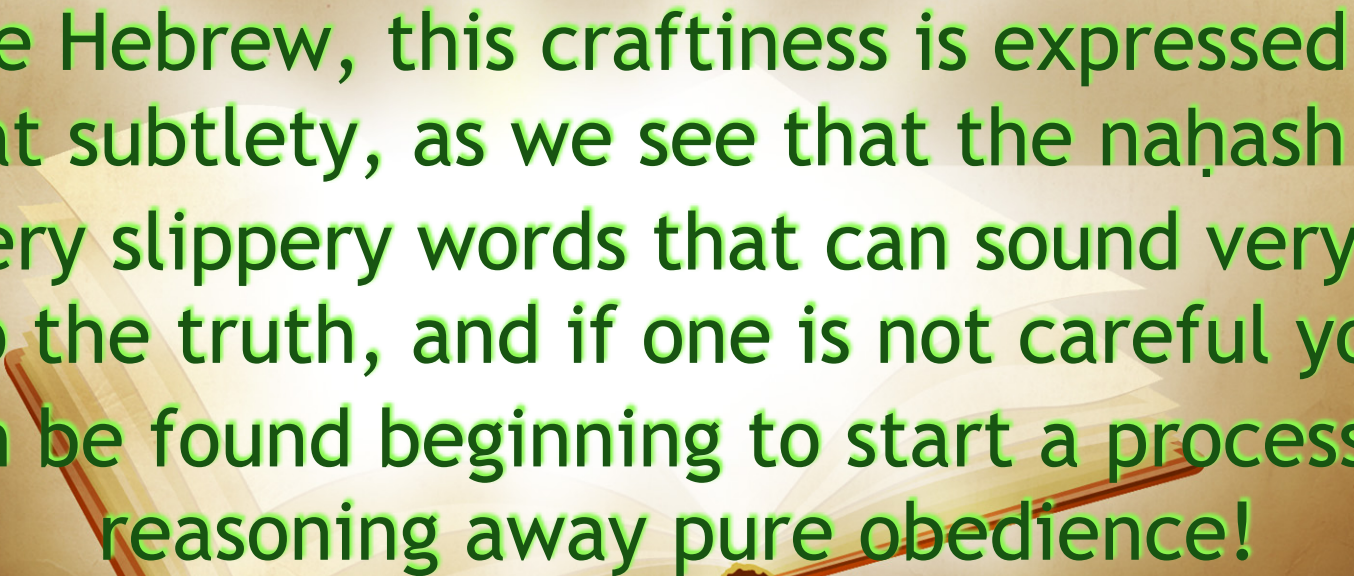
Knowing this, we also see how some will stand before the Master and confess their sins and be cleansed as they walk in His Word, while others will be more crafty in their ability at trying to justify their ‘nakedness’ and twist the truth in order to claim to be ok, while they are indeed more stripped of purity and innocence!

Satan uses trickery to deceive and cause people to second guess their obedience to the Truth and he is very subtle in his approach, as today, he still uses the same tactic that he used with Hāwwah:

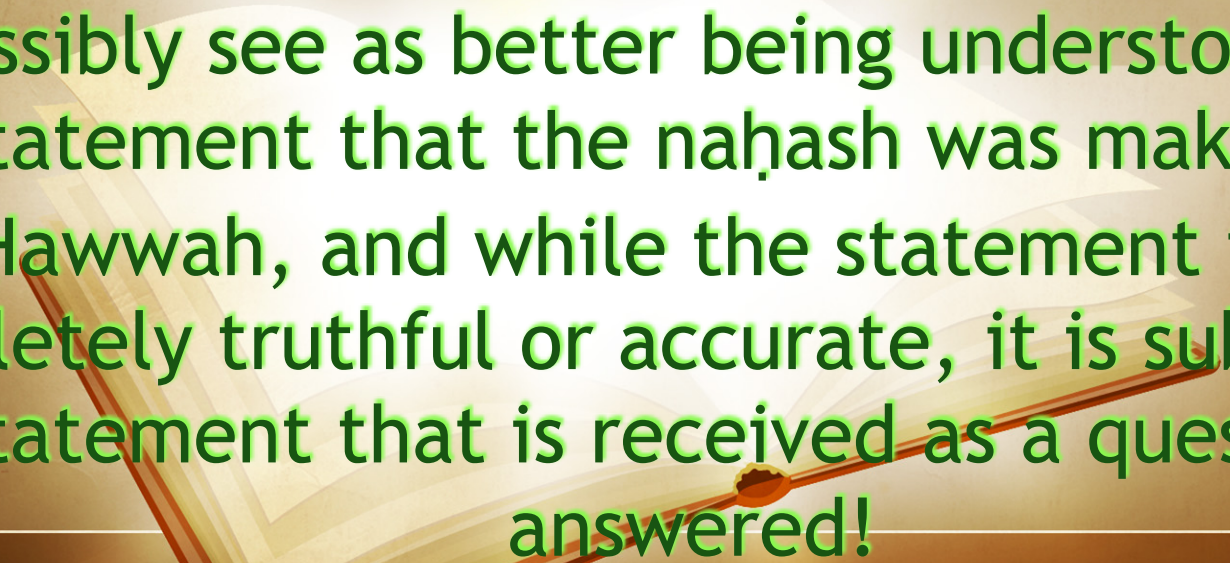
“Is it true that Elohim has said...?” or
“Surely that is not what the Word means...?”

When he tempts us in to second guessing the Truth and we are not equipped in the Word, often his 'sharp' words can cause those who do not know the 'sharper' Words of Elohim, to be led astray into disobedience, for which there are consequences!





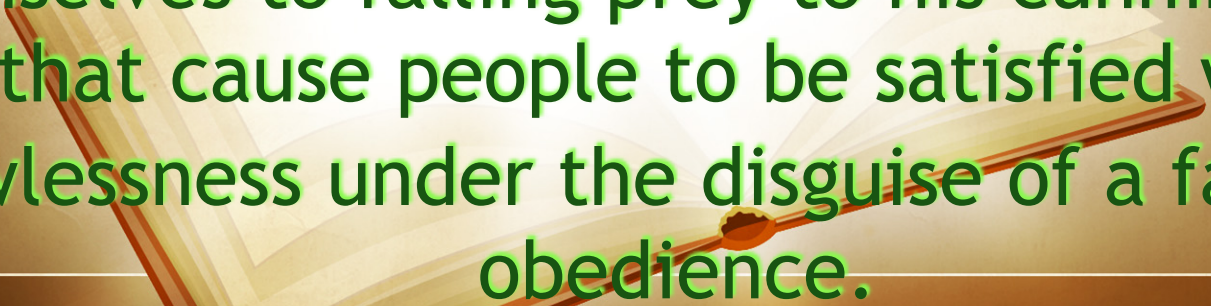
In the Hebrew, this craftiness is expressed with great subtlety, as we see that the naḥash will use very slippery words that can sound very close to the truth, and if one is not careful you can be found beginning to start a process of reasoning away pure obedience!



The literal rendering here, in this verse where the naḥash speaks to Ḥawwah, we can possibly see as better being understood as a statement that the naḥash was making to Ḥawwah, and while the statement is not completely truthful or accurate, it is subtly posed as a statement that is received as a question to be answered!

And so, the Naḥash tricks Ḥawwah by saying,
“Indeed, it is true that Elohim has said do not
eat of any of the trees of the garden” or
“Is it indeed true that Elohim has said do not eat
of any of the trees of the garden”.

Whether this is posed as a question or statement,
it is used to invoke a response and a
response that challenges the one who is
responding, in such a way that confusion to the
facts and doubt is provoked!



What the enemy thrives at doing is suggesting to people that they can make exceptions to the commands of Elohim, and those who will lend their ears to his subtle lies, expose themselves to falling prey to his cunning words that cause people to be satisfied with lawlessness under the disguise of a falsified obedience.

Qorintiyim Bět/2 Corinthians 11:13-15 13 For such are false emissaries, deceptive workers, masquerading as emissaries of Messiah.14“And no wonder! For Satan himself masquerades as a messenger of light! 15 It is not surprising, then, if his servants also masquerade as servants of righteousness, whose end shall be according to their works!”

2Co 11:1 I wish that you would bear with me in a little folly. But indeed, you are bearing with me.

2Co 11:2 For I am jealous for you with a jealousy according to Elohim. For I gave you in marriage to one husband, to present you as an innocent maiden to Messiah.

2Co 11:3 But I am afraid, lest, as the serpent deceived Hawwah by his trickery, so your minds should be corrupted from the simplicity that is in Messiah.

How true it is today, that the servants of Satan are masquerading as servants of righteousness - in other words, they are coming across as if they are preaching righteousness, yet all they are doing is leading the masses astray, by saying the Torah is no longer needed to be followed, with the pathetic line of **“we are under grace and not law”**! This is a subtle twisting and presentation of an orchestrated move of the enemy to get so many to second guess their need to do the Torah as they eat of the **‘knowledge’** that they are not supposed to eat of!

Gen 3:2 And the woman said to the naḥash, “We are to eat of the fruit of the trees of the garden,

Gen 3:3 but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘Do not eat of it, nor touch it, lest you die.’ ”

Gen 3:4 And the naḥash said to the woman, “You shall certainly not die.

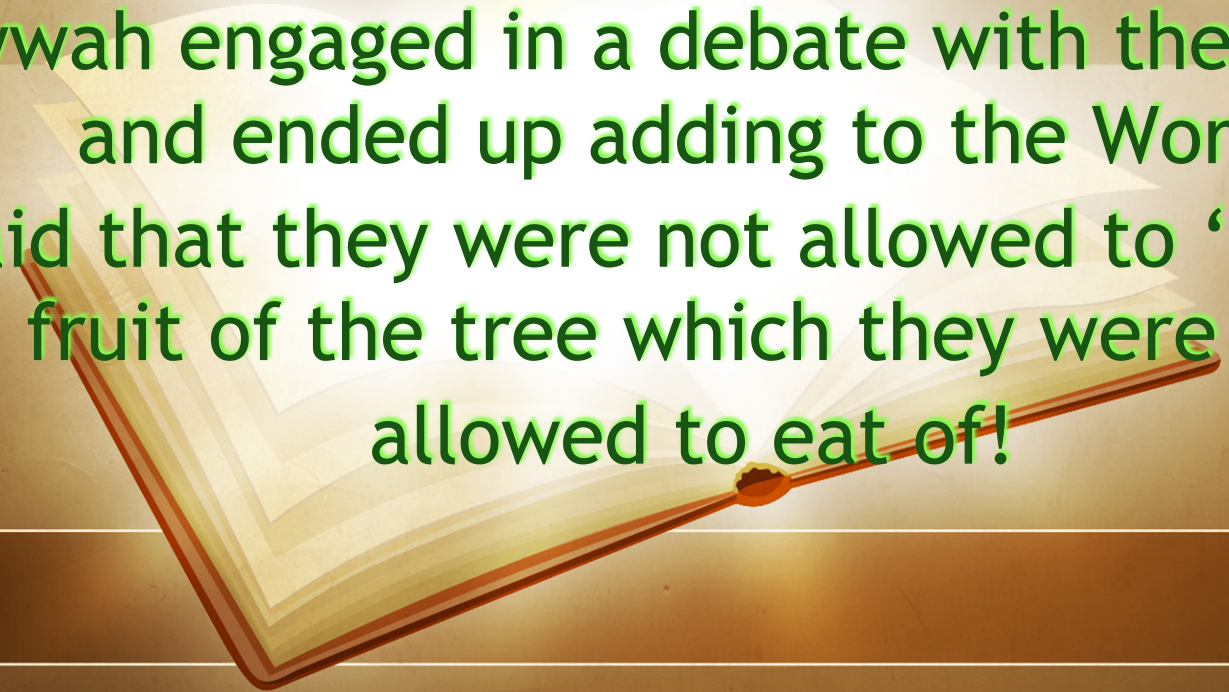
Gen 3:5 “For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil.”

Gen 3:6 And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate. And she also gave to her husband with her, and he ate.


Verse 2-6

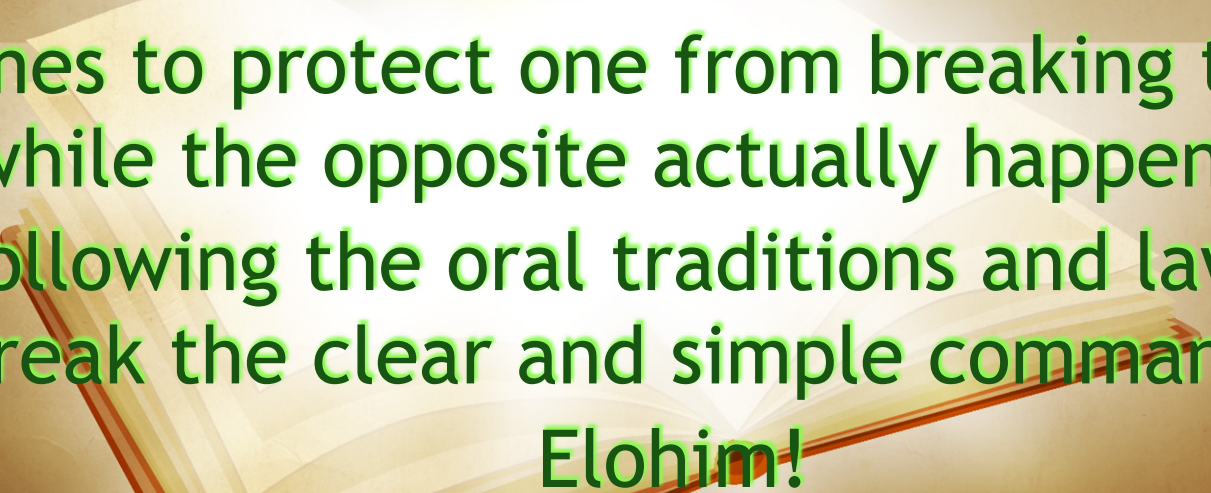
Hawwah engaged in a debate with the naḥash,
and ended up adding to the Word!

She said that they were not allowed to 'touch' the
fruit of the tree which they were not
allowed to eat of!



While the assumption of not eating, may include and can cause one not to touch, this addition to the simple instructions, opened up the door for doubt to set in. This adding may have seemed harmless at first to Hāwvah, as she, in essence, put a 'fence' around the command in the hope to be further protected from falling yet the opposite happened!





This ‘fence-making’ is a trap that caused Rabbinic Judaism to formulate an oral Torah that presumes to protect one from breaking the Torah, while the opposite actually happens; as by following the oral traditions and laws, they break the clear and simple commands of Elohim!

Satan then responded with another lie... **“surely you will not die!”**

We must realize that Satan will always try to get us to question the validity of the Word, by saying:

“Surely the Word does not mean that...?”

The very things that Satan tempts us with is the same things that he has always done, and the same thing that he tempted Hāwawah with; and that is: the lust of the flesh, the lust of the eyes and the pride of life!

Do Not Love the World

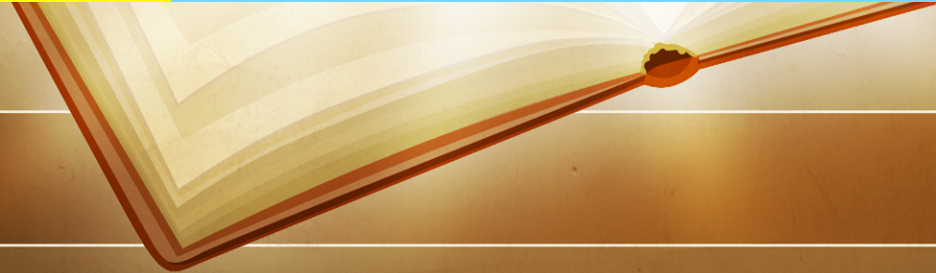
1Jn 2:15 Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him.

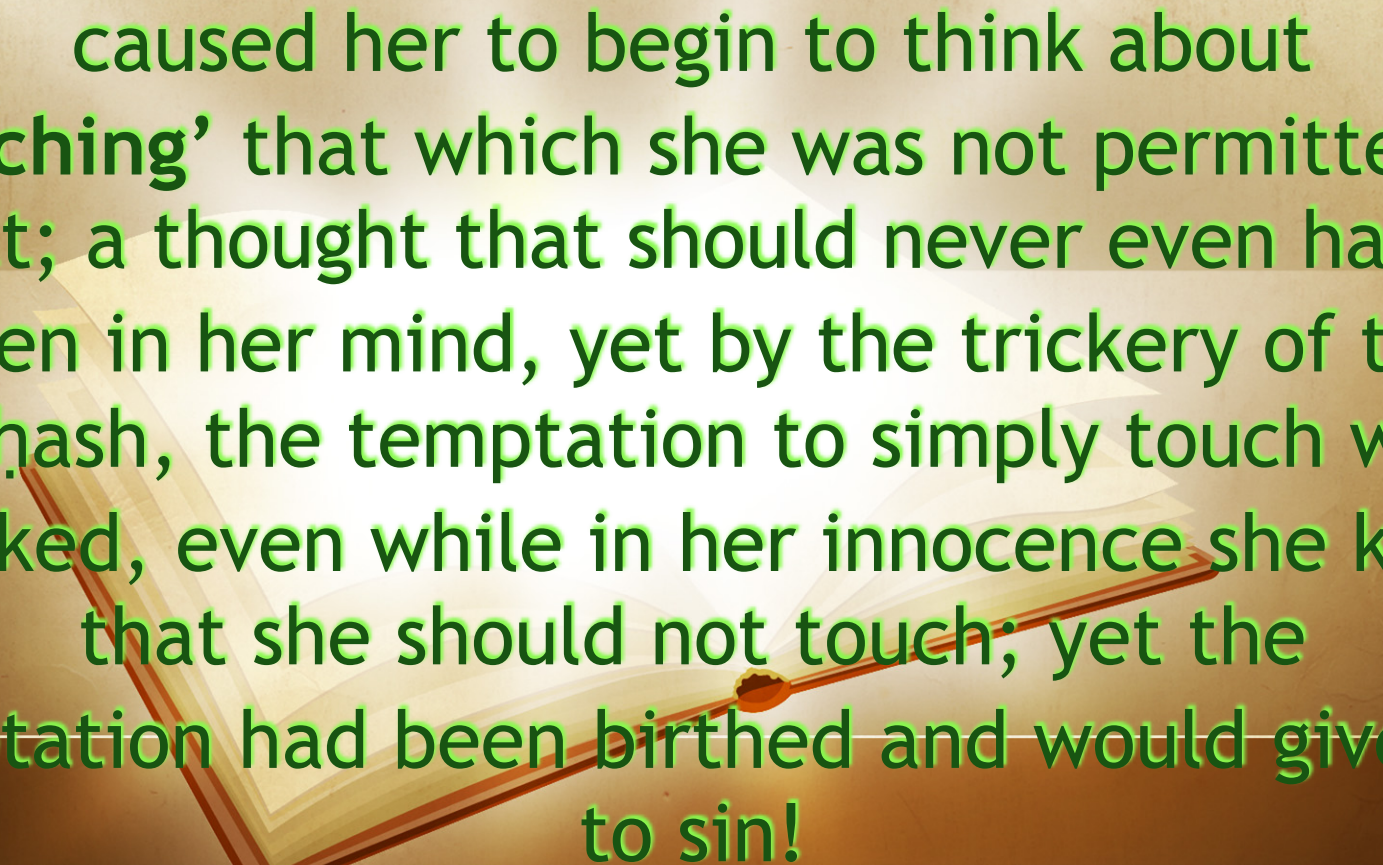
1Jn 2:16 Because all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world.

1Jn 2:17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.

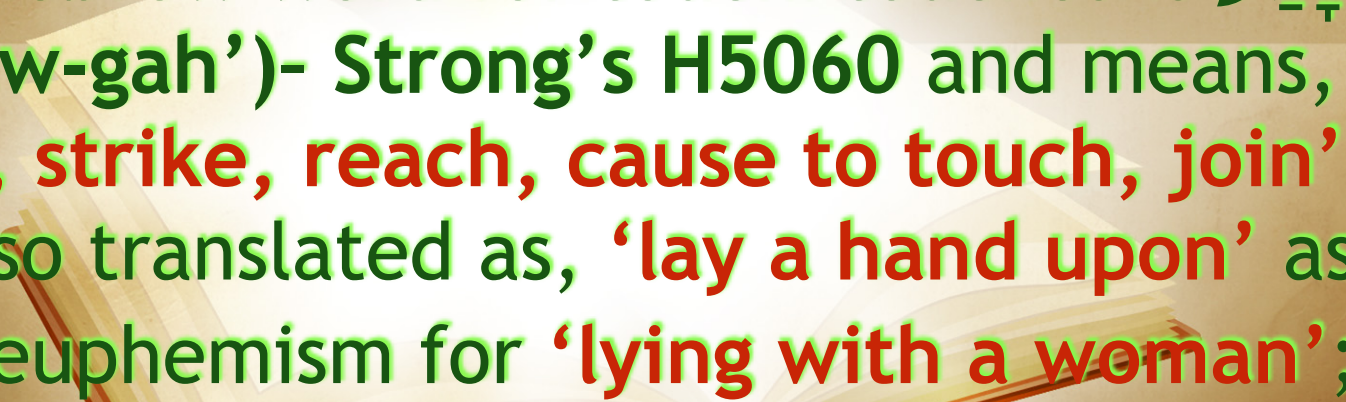
James 4:4

4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.





By invoking a response from Ḥawwah, the naḥash caused her to begin to think about ‘touching’ that which she was not permitted to eat; a thought that should never even have been in her mind, yet by the trickery of the naḥash, the temptation to simply touch was invoked, even while in her innocence she knew that she should not touch; yet the temptation had been birthed and would give rise to sin!



The Hebrew word for touch/touches is נָגַח naga (naw-gah')- Strong's H5060 and means, 'to touch, strike, reach, cause to touch, join' and is also translated as, 'lay a hand upon' as a euphemism for 'lying with a woman';

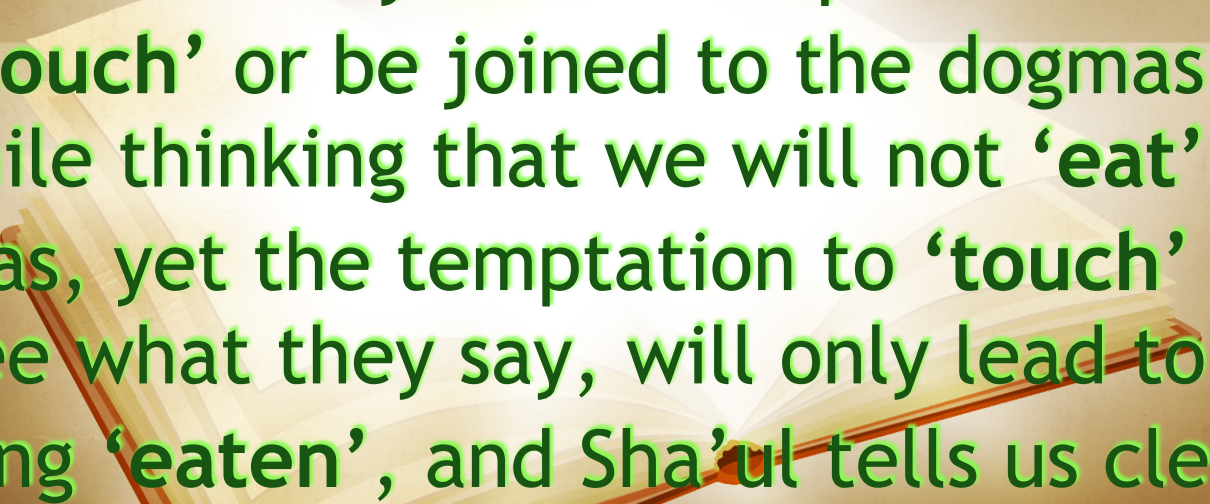
And so, what we see here is how by the trickery of the naḥash, Ḥawwah was lured into the thought of touching that which she was not permitted to eat and the thought of touching birthed the lust for the taste!

He got her to take a look at the fruit and then tapped into her lust of what the eyes see and then he tempted her with the lie that she would be better off if she did take and eat of that which she was forbidden to, by making her think that she would know more and become more powerful!

One of the sins of the generation that perished in the Wilderness was to seek that food which the flesh desired:

Tehillah/Psalm 78:18 “And they tried Ėl in their heart by asking food according to their desire.”

Romiyim/Romans 13:14 “but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.”



One of the dangers we see happening today is this same trickery in the temptation for many to ‘touch’ or be joined to the dogmas of man, while thinking that we will not ‘eat’ of the dogmas, yet the temptation to ‘touch’ them and see what they say, will only lead to them being ‘eaten’, and Sha’ul tells us clearly in:

Qolasim/Colossians 2:21-23 “If, then, you died with Messiah from the elementary matters of the world, why, as though living in the world, do you subject yourselves to regulations:

21 “Do not touch, do not taste, do not handle” -

22 which are all to perish with use -

according to the commands and teachings of men?

23 These indeed have an appearance of

wisdom in self-imposed worship, humiliation and

harsh treatment of the body - of no

value at all, only for satisfaction of the flesh.”

When the devil tempted Messiah in the Wilderness, he tempted Him with exactly the same...

the lust of the eyes, the lust of the flesh and the pride of life, by asking Messiah to turn stones into bread, jump off the set-apart place and then offered Him an assumed position of authority if worshipped. (Read Mattithyahu/ Matthew 4:2-10)

The power of a woman is certainly seen in this chapter, as Adam was not deceived, yet, as we have seen in society, that if the enemy can deceive the woman, then he knows that there is a good chance that the woman will influence her husband into doing what she wants, and so, we need to recognize the critical need for men to take up their rightful roles in community, to prevent the Izebel spirit from destroying families and communities by falling into a mixed and compromised worship system!

Gen 3:7 Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made loincloths for themselves.

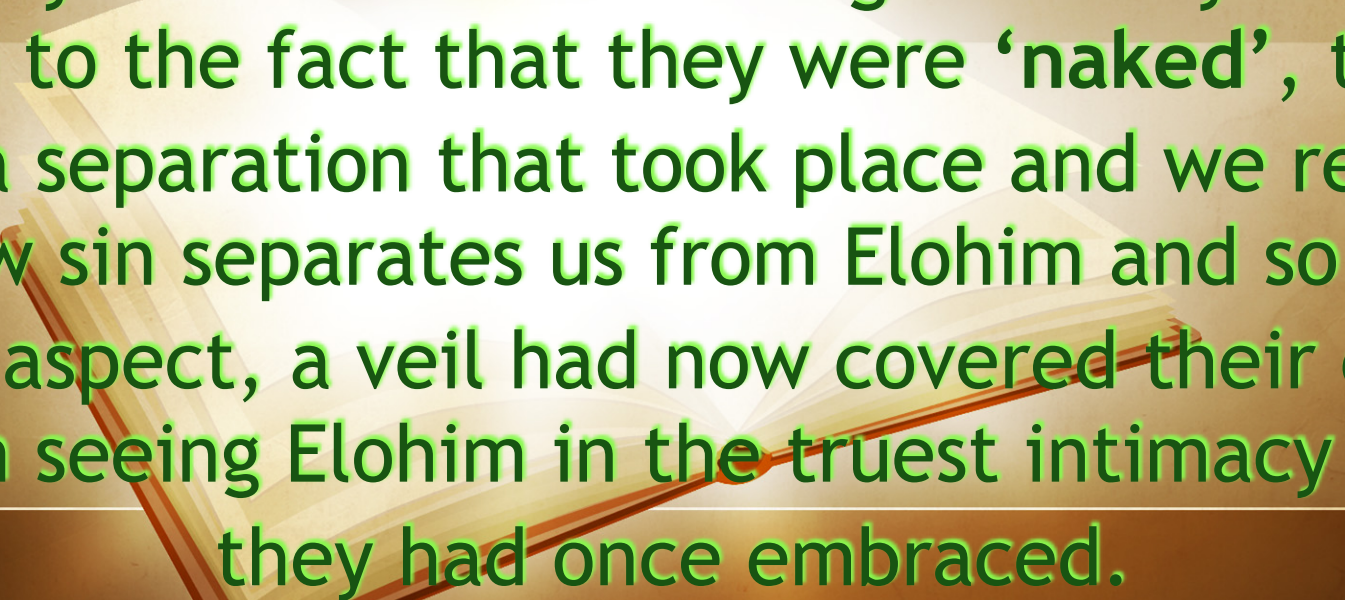
Gen 3:8 And they heard the voice of יהוה Elohim walking about in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of יהוה Elohim among the trees of the garden.

Verse 8

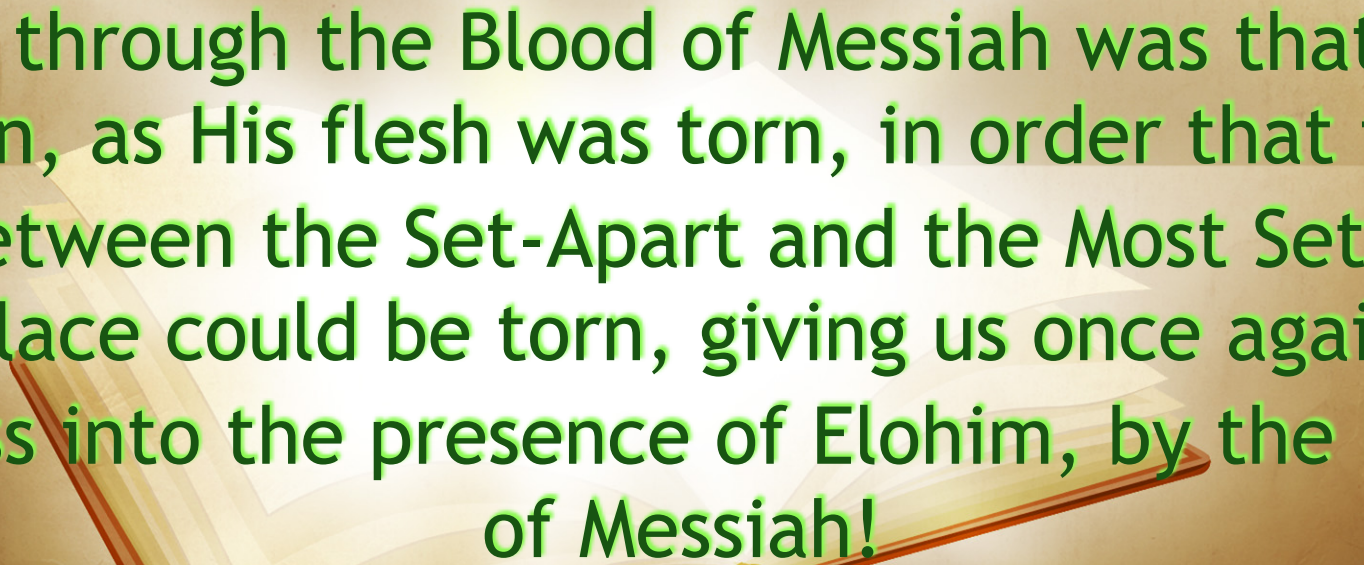
When they had sinned, Adam and Hawwah hid themselves and this is exactly what sin will cause you to do - hide yourself from the Truth, for fear of being exposed!

Their sin cost them their forever - for now they were 'stripped' of their eternal state that they were created to be in!

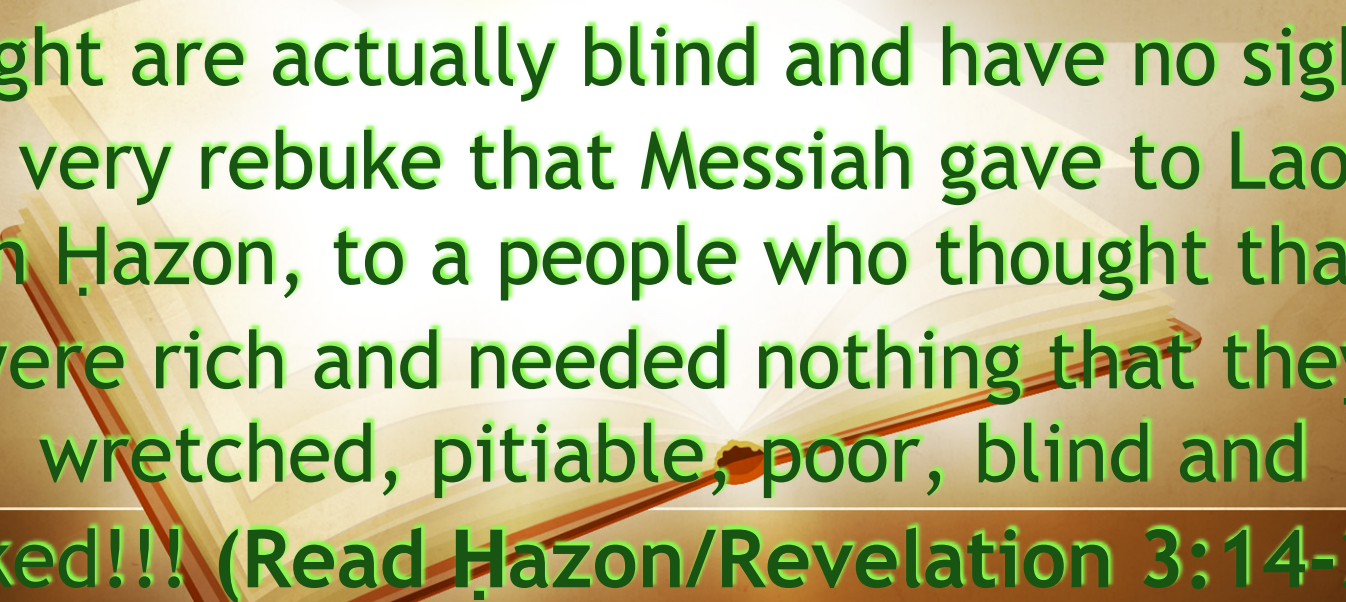




And so, what we recognize here is that, in their eyes being opened, we see another picture at play and that is that though their eyes were open to the fact that they were 'naked', there was a separation that took place and we realize how sin separates us from Elohim and so, in one aspect, a veil had now covered their eyes from seeing Elohim in the truest intimacy that they had once embraced.



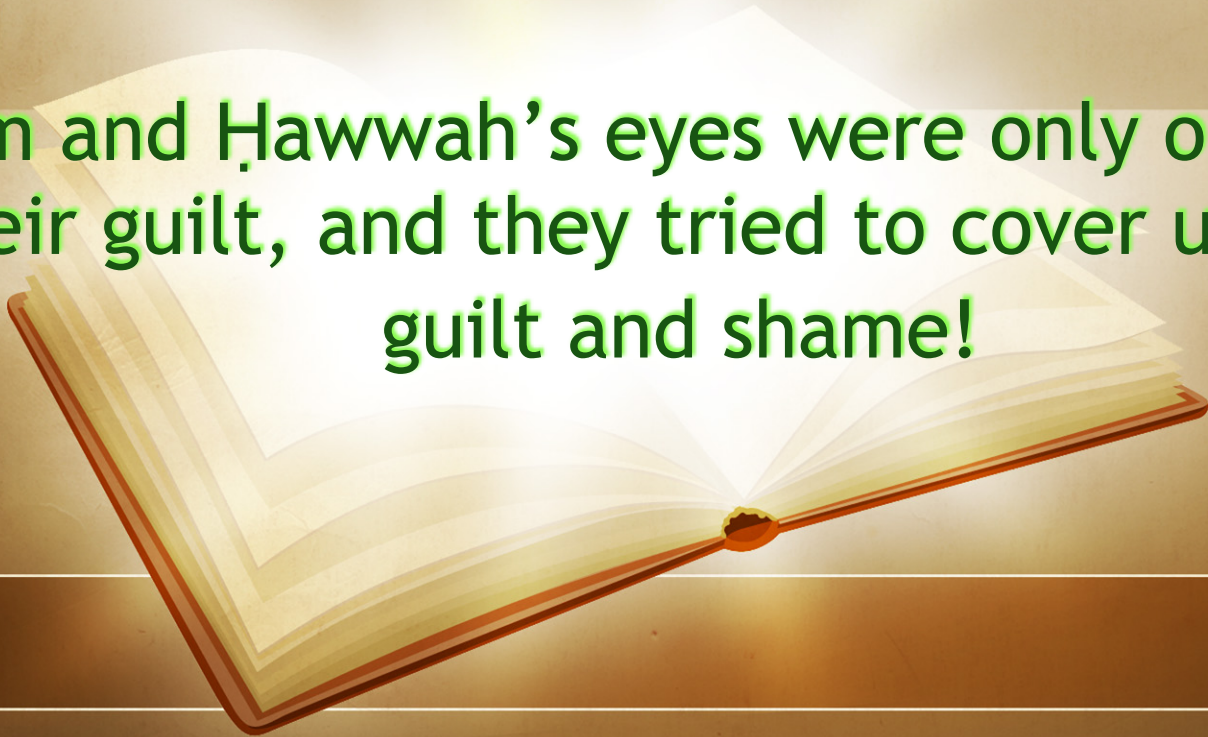
Only through the Blood of Messiah was that veil torn, as His flesh was torn, in order that the veil between the Set-Apart and the Most Set-Apart Place could be torn, giving us once again access into the presence of Elohim, by the Blood of Messiah!



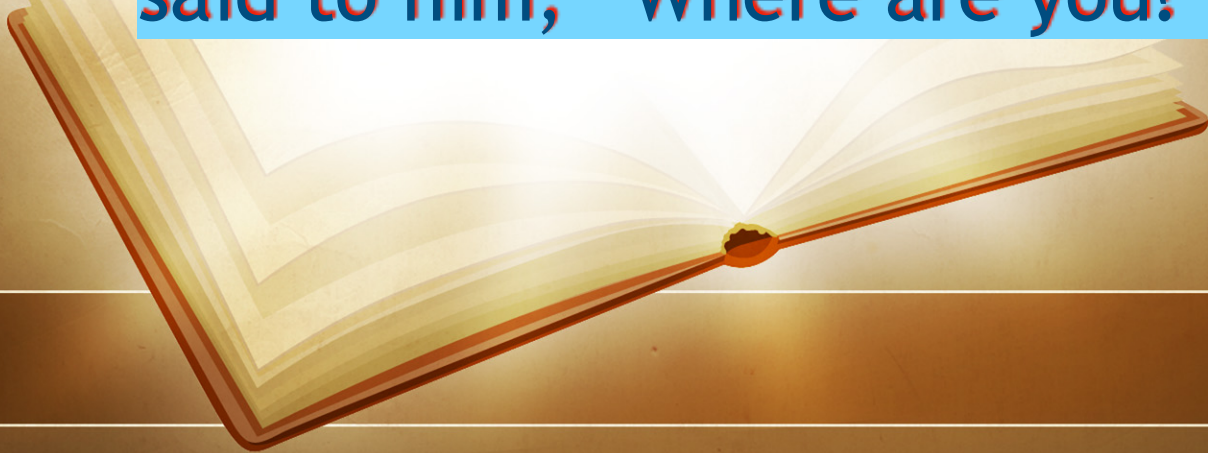
Those who puff themselves up with traditions and dogmas of man that have laid aside the need to walk in the Torah and think that they have sight are actually blind and have no sight of the very rebuke that Messiah gave to Laodikeia in Hazon, to a people who thought that they were rich and needed nothing that they were wretched, pitiable, poor, blind and naked!!! (Read Hazon/Revelation 3:14-22)

Yohanan / John 9:39-41 “And יהושע said, “For judgment I have come into this world, that those not seeing might see, and those seeing might become blind.” 40 And those of the Pharisees who were with Him heard these words, and said to Him, “Are we blind, too?” 41 יהושע said to them, “If you were blind, you would have no sin, but now you say, ‘We see,’ therefore your sin remains.”

Adam and Hawwah's eyes were only opened to their guilt, and they tried to cover up their guilt and shame!



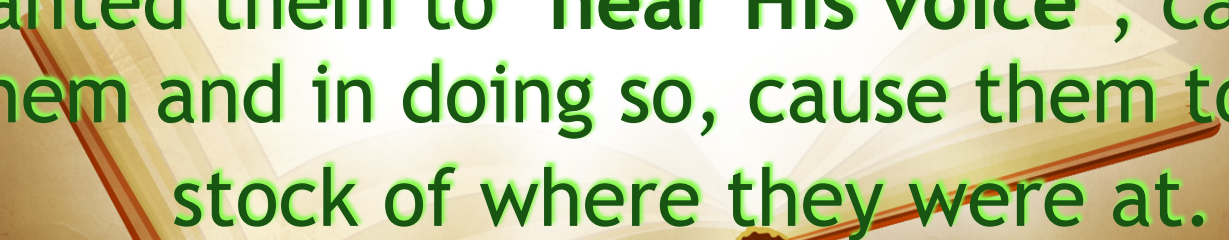
Gen 3:9 And **יהוה** Elohim called unto Adam and said to him, “Where are you?”



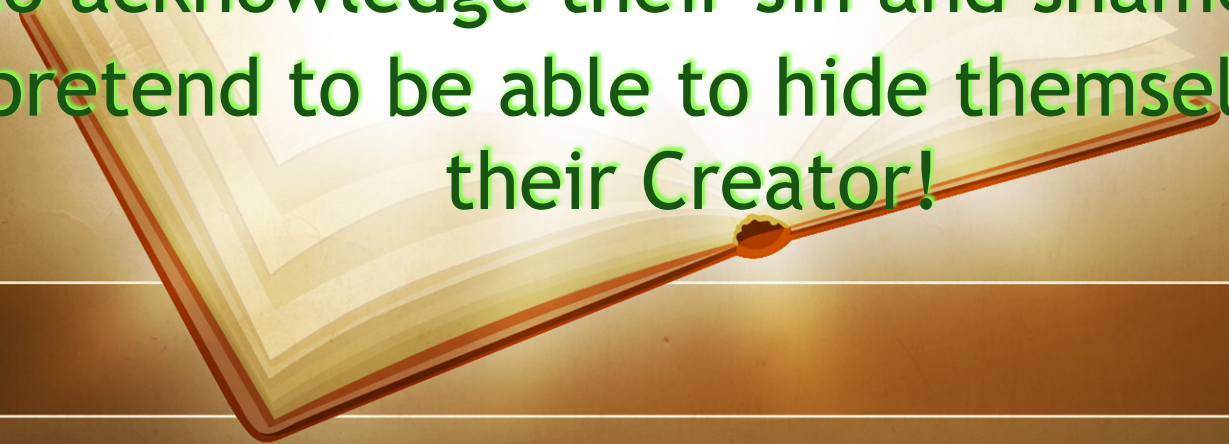
Verse 9 - “Where are you?”

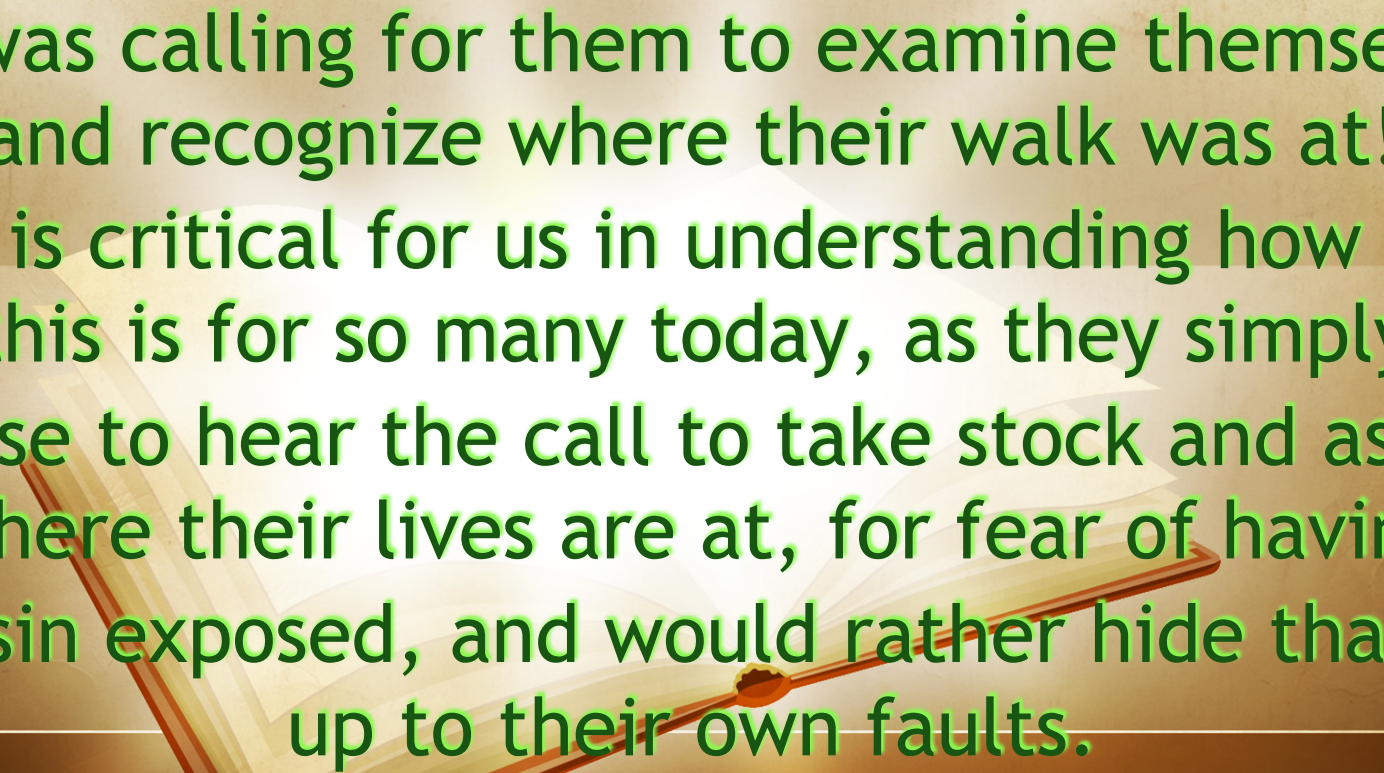
This was not asked by יהוה because He did not know where Adam and Hawwah were!

He wanted them to ‘hear His voice’, calling unto them and in doing so, cause them to take stock of where they were at.

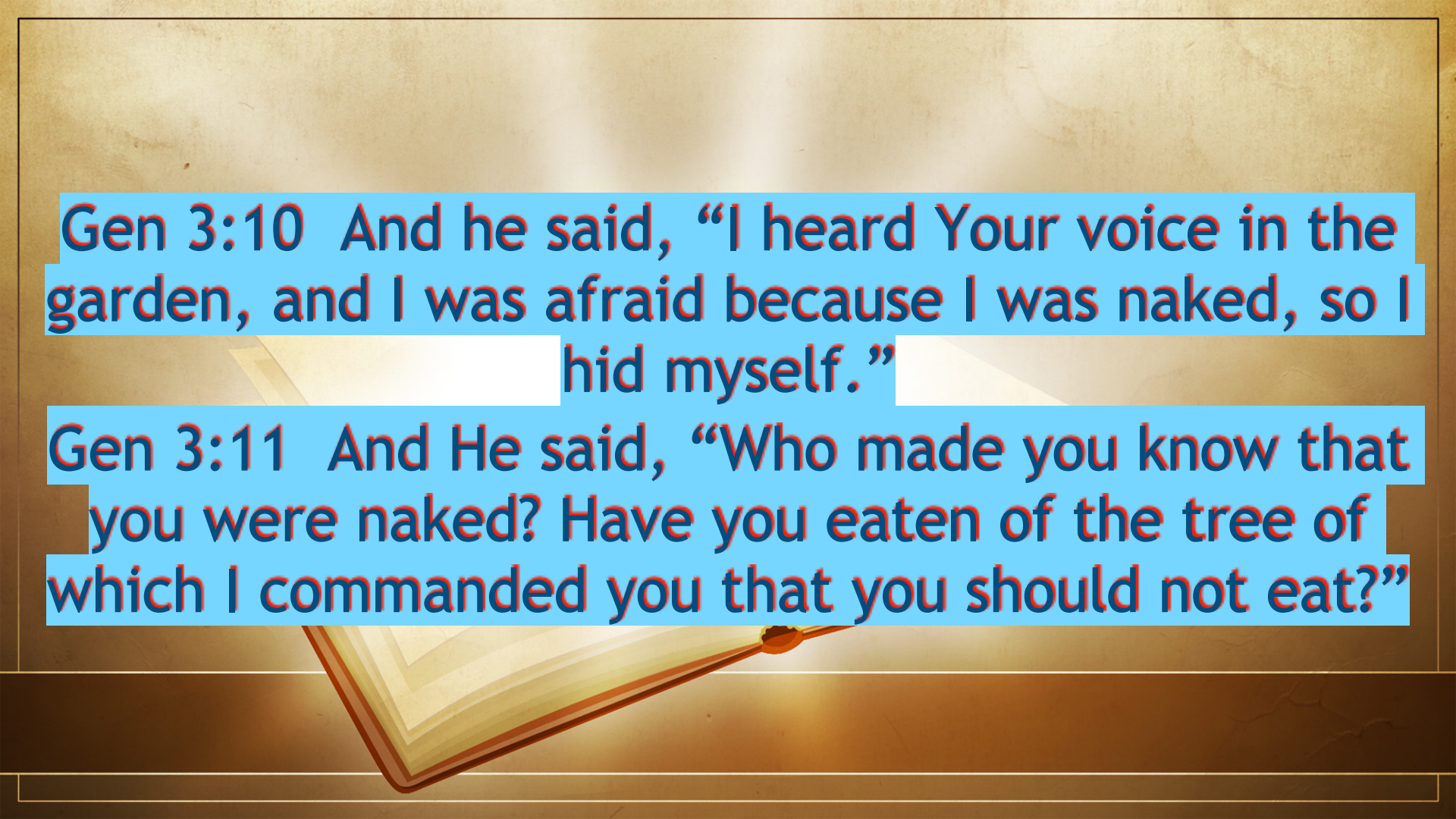


יהוה knew exactly where they were and what they had done and how they were hiding their sin and shame, and here He was calling them to acknowledge their sin and shame and not pretend to be able to hide themselves from their Creator!





He was calling for them to examine themselves and recognize where their walk was at! This is critical for us in understanding how vital this is for so many today, as they simply refuse to hear the call to take stock and assess where their lives are at, for fear of having their sin exposed, and would rather hide than own up to their own faults.

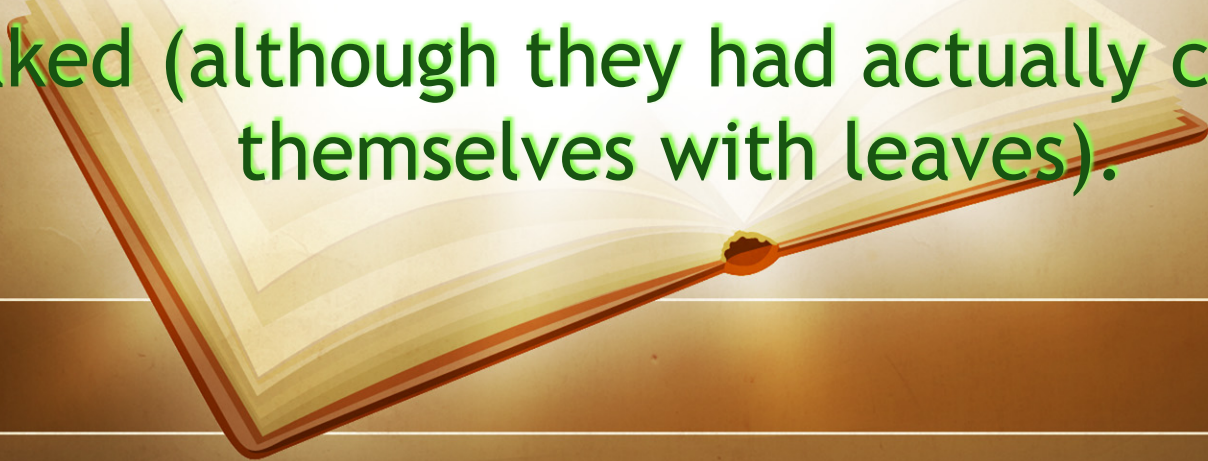


Gen 3:10 And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”

Gen 3:11 And He said, “Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?”

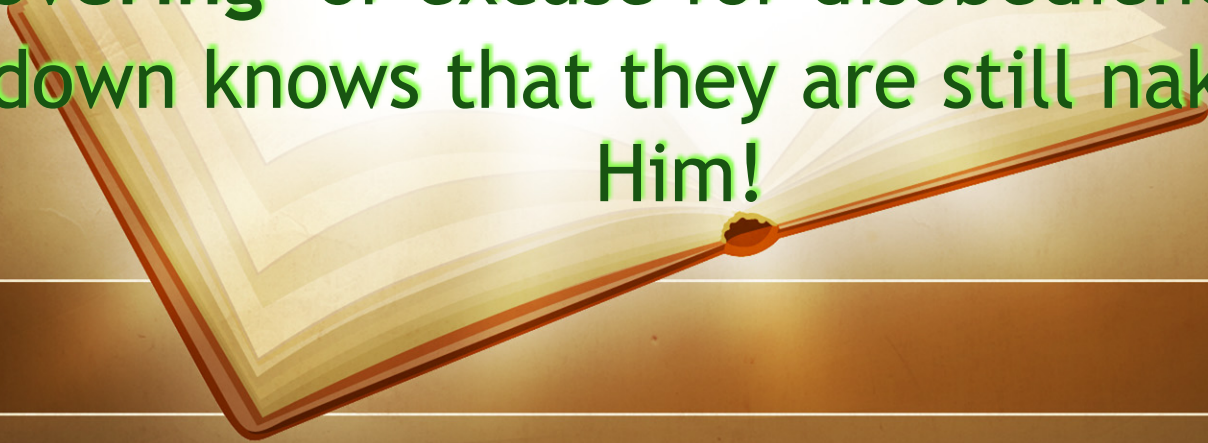
Verse 10-11

In responding to the voice of יהוה, Adam confesses that he was afraid because he was naked (although they had actually clothed themselves with leaves).



The Hebrew word that is translated as 'afraid' is יָרָא yare (yaw-ray')- Strong's H3372 which means, 'to fear, be afraid, reverence, respect', and this word is used to describe the reverence and respect we ought to have for Elohim, by being dutiful in our obedience, yet when one is disobedient this 'fear' is not out of reverence but out of being afraid for being disobedient and the consequences of the punishment for disobedience that are due!

When man tries to cover up his sin, he loses true
‘fear’ for Elohim, and turns it into a negative
‘fear’ by trying to manufacture a kind of
‘covering’ or excuse for disobedience, yet
deep down knows that they are still naked before
Him!



The Hebrew word that is translated as 'hid' comes from the root word **חָבַא** ḥabā (khaw-baw')- Strong's H2244 which means, **'to withdraw, hide oneself, concealed'**; and when we see this, we are able to understand why so many who sin and compromise their obedience will find themselves withdrawing from fellowship and hide themselves, and even isolate themselves into having a pity party for one!

Sin has a way of causing one to try to hide and cover up, while we are called to confess our sins and be cleansed - if we would acknowledge our faults and strive for set-apartness we would certainly prevent much unnecessary heartache!

Tehillah/Psalm 32:5 “I acknowledged my sin to You, and my crookedness I did not hide. I have said, “I confess my transgressions to יהוה,” and You forgave the crookedness of my sin. Selah.”

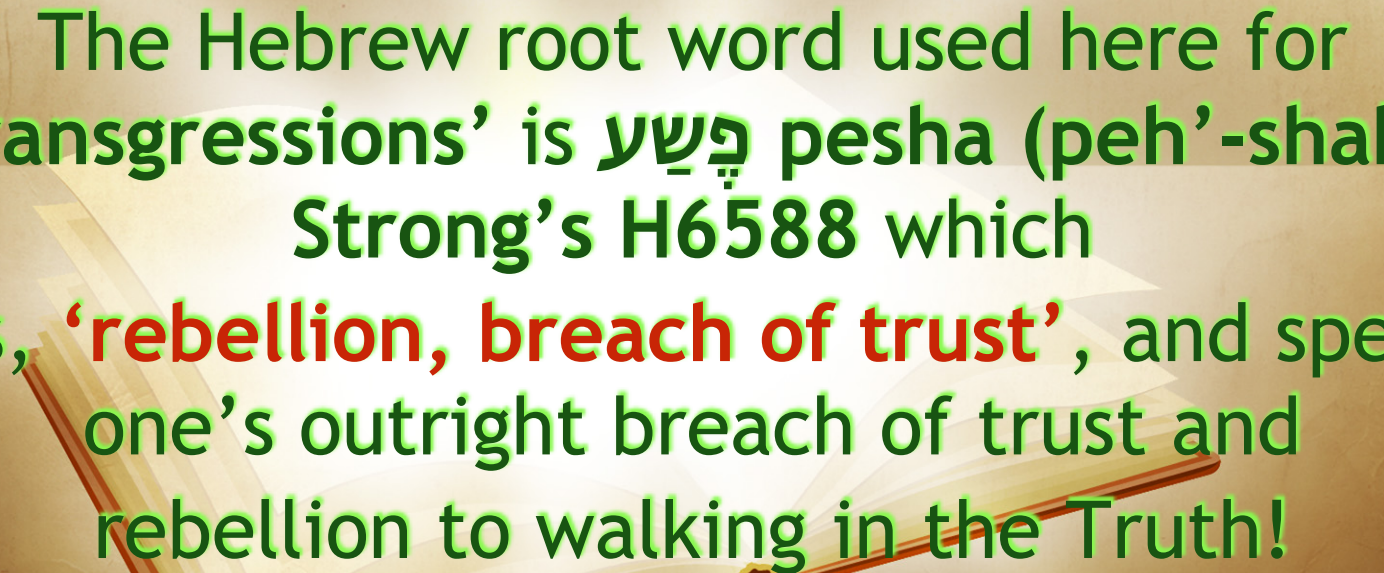
Mishlě/Proverbs 28:13 “He who hides his transgressions does not prosper, but he who confesses and forsakes them finds compassion.”

This parable of Shelomoh highlights for us the need to confess our transgressions, and we are clearly reminded of the words in:

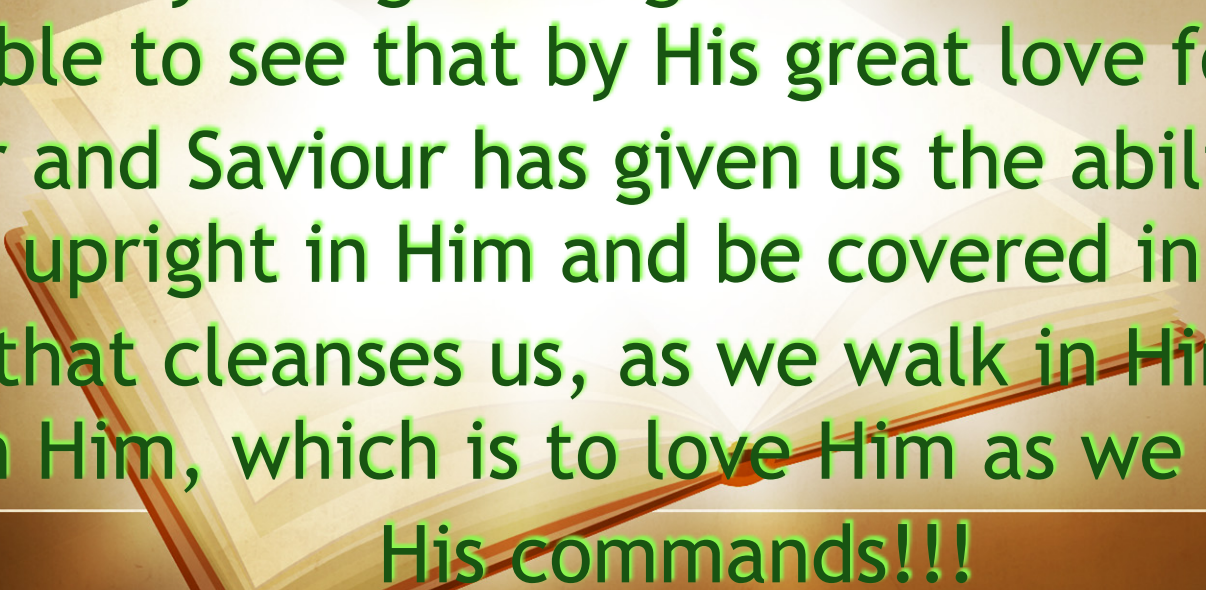
Yoḥanan Aleph/1 John 1:8-9 “If we say that we have no sin, we are misleading ourselves, and the truth is not in us.
9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make Him a liar, and His Word is not in us.”

The Hebrew root word that is used here, in Mishlě/
Proverbs 28:13, for 'hides' is כָּסָה kasa

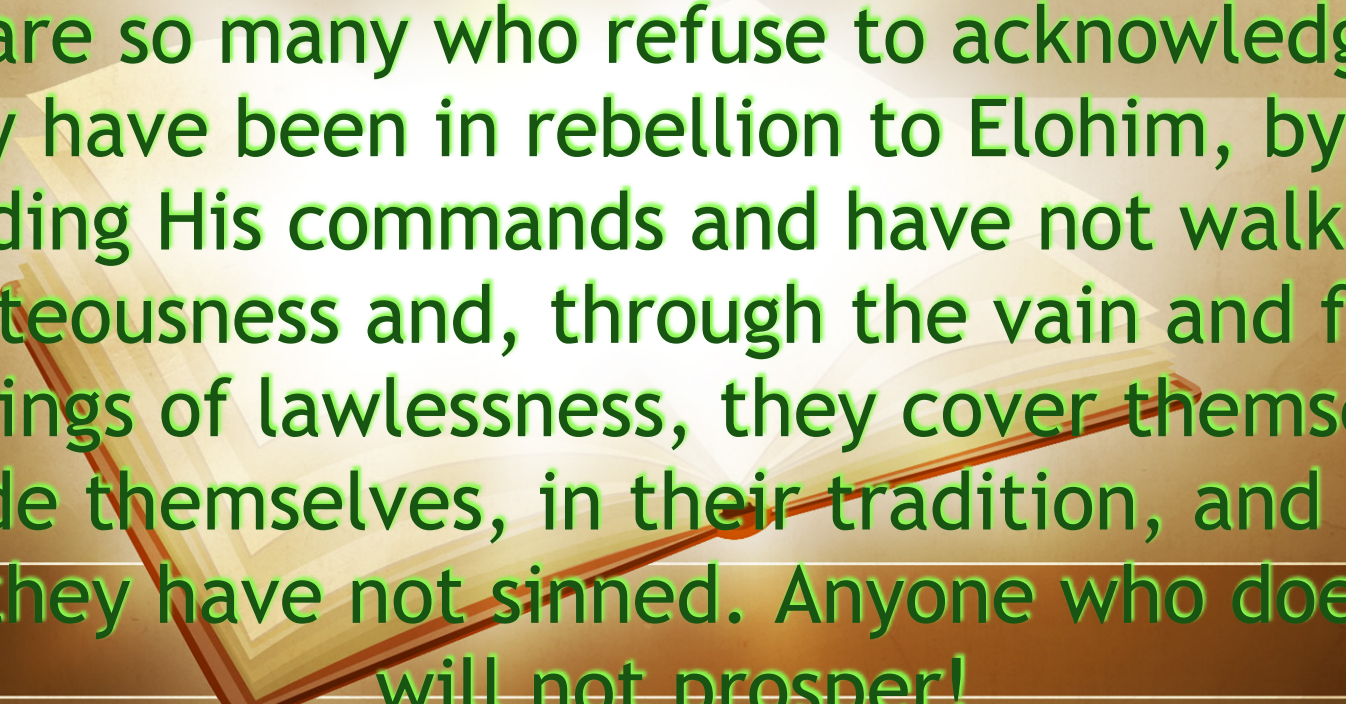
- Strong's H3680 which means, 'to cover, conceal, clothe, hide' and here it is written in the 'piel form' which expresses an intensive or intentional action and can render the meaning, 'to cover oneself, clothe oneself' and can also be understood as, 'to keep hidden, keep to oneself, not respond with knowledge, keep information from others although known by oneself'.



The Hebrew root word used here for
'transgressions' is פֶּשַׁע pasha (peh'-shah)-
Strong's H6588 which
means, **'rebellion, breach of trust'**, and speaks of
one's outright breach of trust and
rebellion to walking in the Truth!

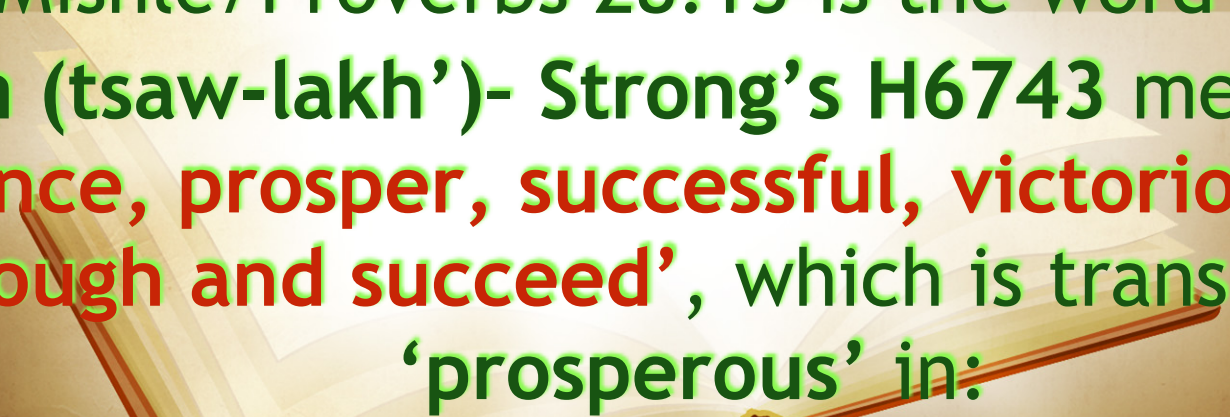


While most of us, in fact all of us, were in complete breach of trust, as we walked in rebellion by not guarding the Torah of Elohim, we are able to see that by His great love for us, our Master and Saviour has given us the ability to walk upright in Him and be covered in His Blood that cleanses us, as we walk in Him and stay in Him, which is to love Him as we guard His commands!!!



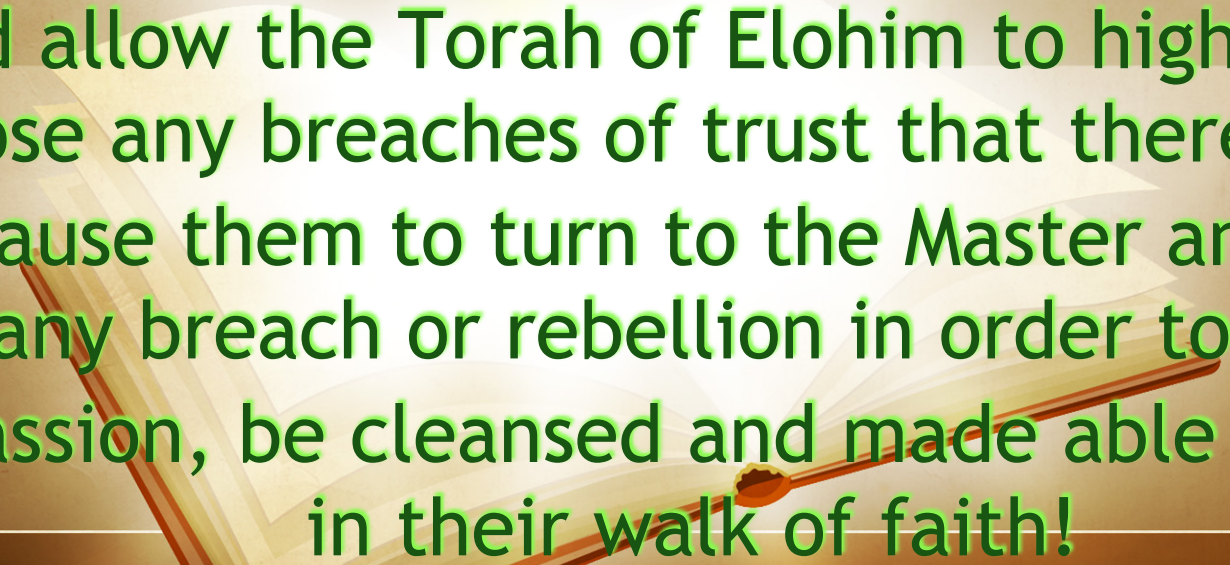
We need to acknowledge and confess our transgression and rebellion to our Master so that He can cleanse us from all unrighteousness! Sadly, there are so many who refuse to acknowledge that they have been in rebellion to Elohim, by not guarding His commands and have not walked in righteousness and, through the vain and false teachings of lawlessness, they cover themselves, or hide themselves, in their tradition, and claim that they have not sinned. Anyone who does this will not prosper!

The Hebrew word that is translated as 'prosper' in Mishlĕ/Proverbs 28:13 is the word צָלַח tsalah (tsaw-lakh')- Strong's H6743 meaning, 'to advance, prosper, successful, victorious, press through and succeed', which is translated as 'prosperous' in:

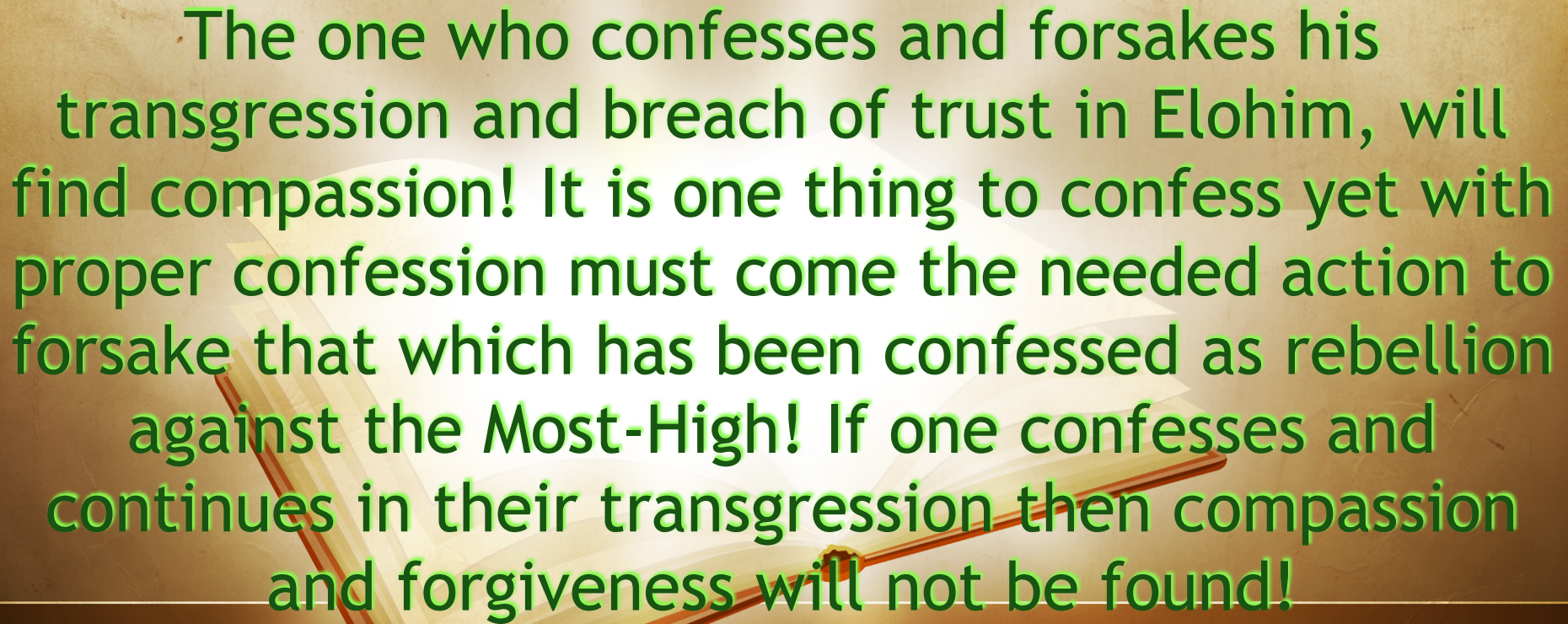


Yehoshua/Joshua 1:8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way **prosperous**, and act wisely.”

Those who have cast aside the Torah and claim that it is no longer necessary, can never be prosperous!

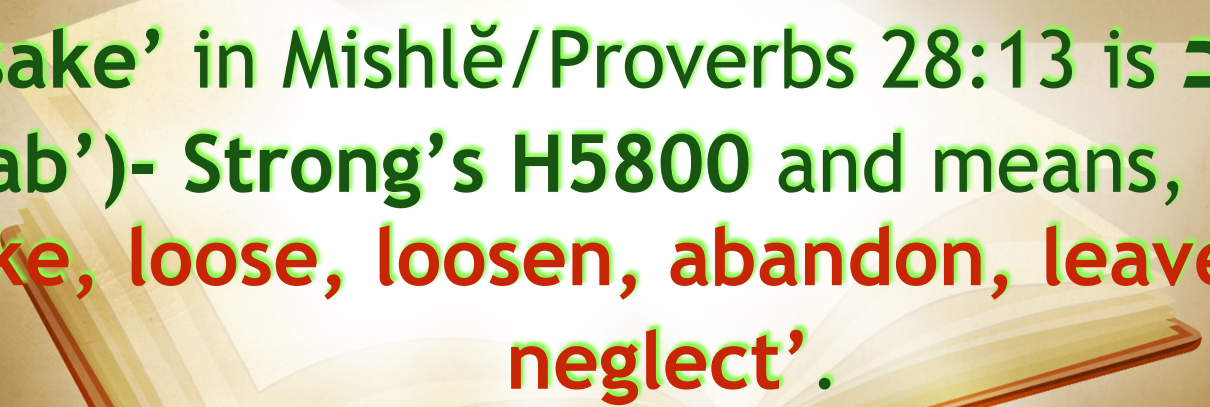


The one who looks intently into the mirror of the Word are able to see what they look like and allow the Torah of Elohim to highlight or expose any breaches of trust that there may be and cause them to turn to the Master and confess any breach or rebellion in order to find compassion, be cleansed and made able to prosper in their walk of faith!




The one who confesses and forsakes his transgression and breach of trust in Elohim, will find compassion! It is one thing to confess yet with proper confession must come the needed action to forsake that which has been confessed as rebellion against the Most-High! If one confesses and continues in their transgression then compassion and forgiveness will not be found!

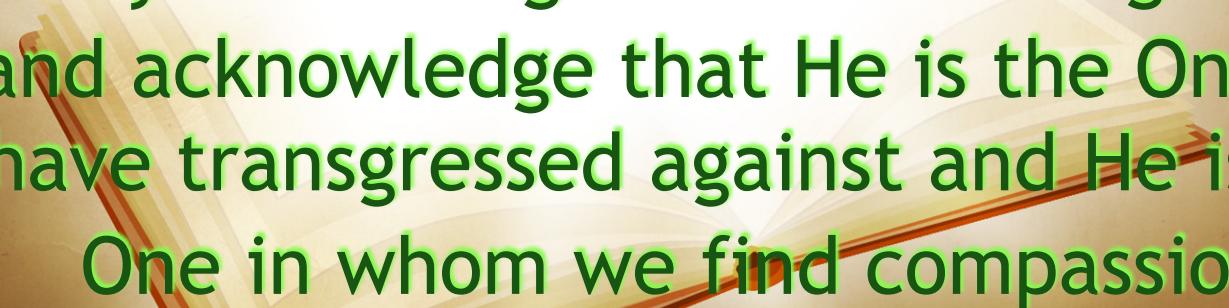
The Hebrew word that is translated here as 'forsake' in Mishlě/Proverbs 28:13 is אָזַב azab (aw-zab')- Strong's H5800 and means, 'to leave, forsake, loose, loosen, abandon, leave behind, neglect'.



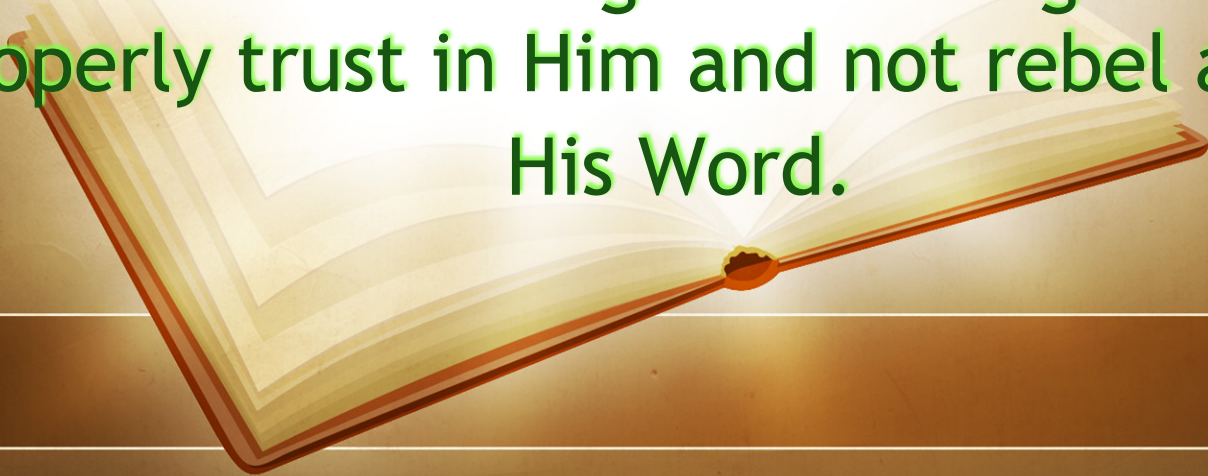
The Hebrew root word for 'confesses' in Mishlě/ Proverbs 28:13 is יָדָה yadah (yaw-daw')- Strong's H3034 and literally means **'to throw, shoot or cast, to confess, laud with praise, extol, i.e., make a public confession of the attributes and acts of power of a person'**



יָדָה 'yadah', in practice, would be to lift my hands in gratitude and thanks, expressing a surrendering of self totally unto יהוה, as well as openly confessing our shortcomings before Him and acknowledge that He is the One who we have transgressed against and He is the One in whom we find compassion!



Tehillah/Psalm 32 expresses a great lesson on our need to confess our transgressions to Elohim and the blessing of restoring our ability to properly trust in Him and not rebel against His Word.



Tehillah/Psalm 32:1-11 “Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man to whom יהוה imputes no crookedness, and in whose spirit there is no deceit. 3 When I kept silent, my bones became old through my groaning all the day. 4 For day and night Your hand was heavy upon me; my sap was turned into the droughts of summer. Selah.

5 I acknowledged my sin to You, and my crookedness I did not hide. I have said, “I confess my transgressions to יהוה,” and You forgave the crookedness of my sin. Selah.

6 Therefore, let every lovingly-committed one pray to You while You might be found; even in a flood of great waters they would not reach him.

7 You are my hiding place; You preserve me from distress; You surround me with songs of deliverance. Selah.

8 “Let Me instruct you and teach you in the way you should go; let Me counsel, My eye be on you.
9 Do not be like the horse, like the mule, with no understanding, with bit and bridle, else they do not come near you.”

10 Many are the sorrows of the wrong; but as for the one trusting in יהוה, loving-commitment surrounds him.

11 Be glad in יהוה and exult, you righteous; and shout for joy, all you upright in heart!”

The Hebrew word translated as ‘compassion’ in Mishlĕ/Proverbs 28:13 is רַחַם raḥam (raw-kham’)-

Strong’s H7355 which means, ‘**compassion, tender love, deep mercy**’, and at its root it refers to a deep love (usually of a superior for an inferior) which is rooted in a natural bond.

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

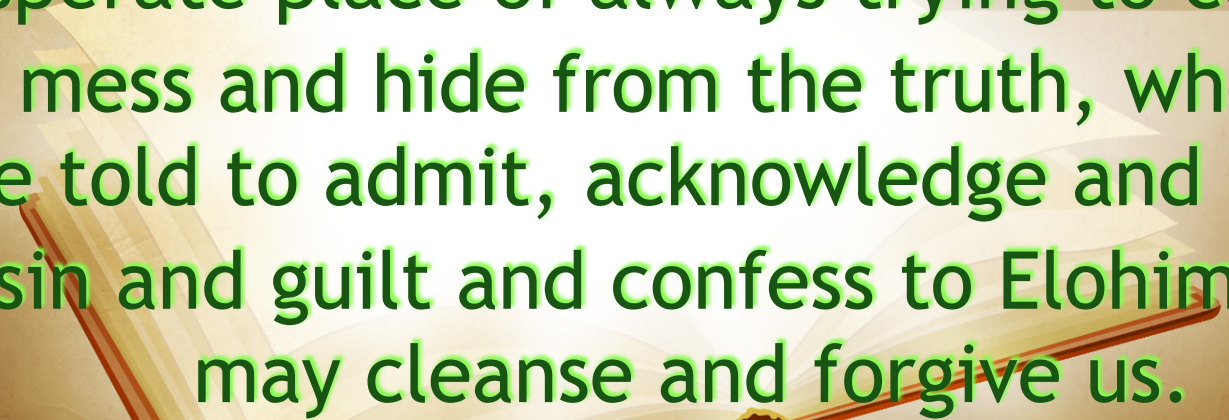
Gen 3:12 And the man said, “The woman whom You gave to be with me, she gave me of the tree and I ate.”



Verse 12

Adam blamed Elohim for giving him H̄awwah!!!
Then he blamed H̄awwah for getting him to eat
too!

This is what happens when people sin - the shift
the blame as the first response when
confronted with their sin!

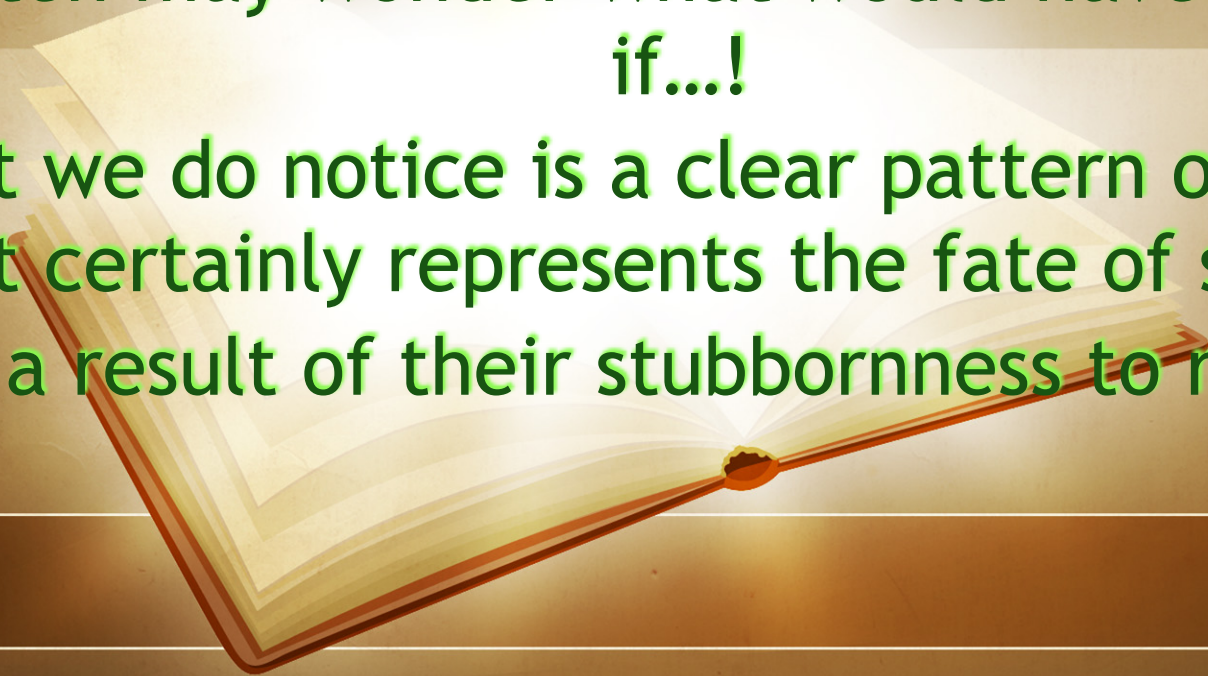


Failure to admit sin, will leave one in a dark and desperate place of always trying to cover up your mess and hide from the truth, whereas we are told to admit, acknowledge and accept our sin and guilt and confess to Elohim that He may cleanse and forgive us.

Yohanan Aleph/1 John 1:6-10 “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. 8 If we say that we have no sin, we are misleading ourselves, and the truth is not in us. 9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His Word is not in us.”


We often may wonder what would have happened
if...!

What we do notice is a clear pattern or picture
that certainly represents the fate of so many
as a result of their stubbornness to repent.

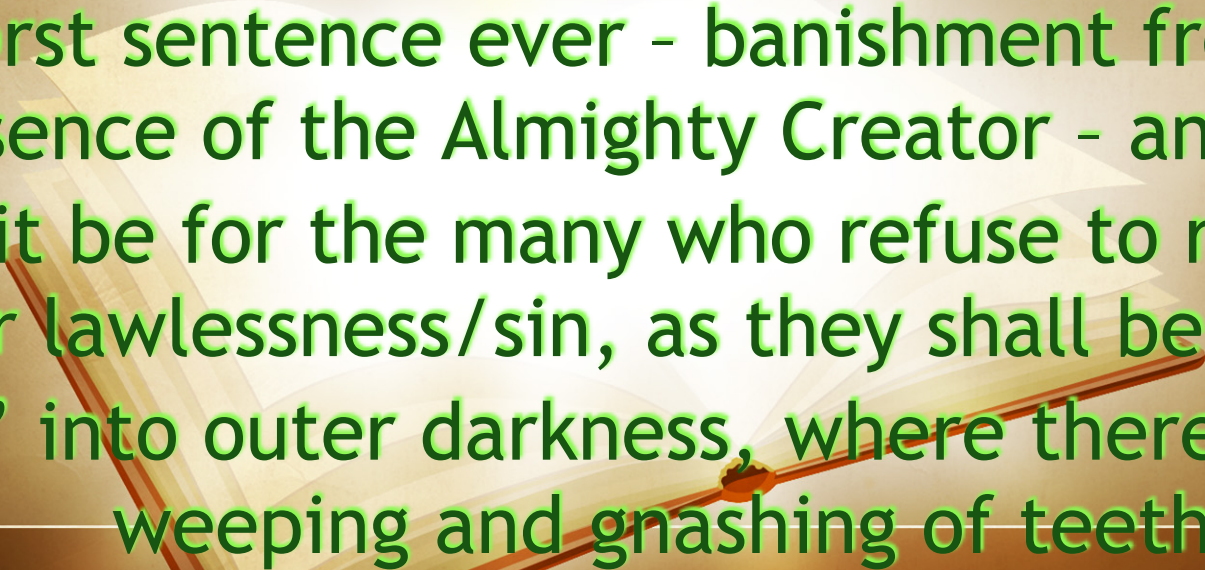


When Adam and Hawwah knew their nakedness, after their act of lawlessness/sin, they never ran to יהוה to seek forgiveness - they hid from Him; and when He came looking for them, they made excuses to try to get out of what was coming in the form of punishment!

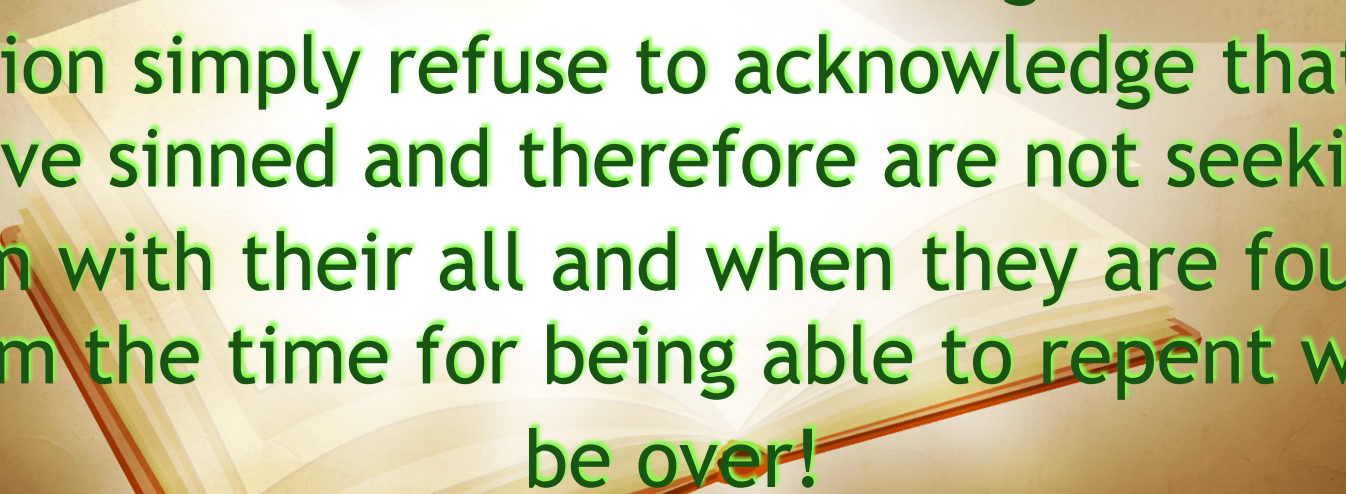
This is a picture of what will happen in the end for so many who are walking in their lawlessness as they have fallen and been deceived by the trickery of Satan due to their own adaptations of the Truth through traditions.



In this state, they are unwilling to acknowledge their sin/nakedness but rather cover it up with man-made theologies and dogmas that will cause so many to be found in a terrible place when the Master יהוה comes again!
Seek Him while He may be found!



The result of Adam and Hawwah not seeking Elohim, but hiding caused them to receive the worst sentence ever - banishment from the presence of the Almighty Creator - and so too will it be for the many who refuse to repent of their lawlessness/sin, as they shall be 'thrown out' into outer darkness, where there will be weeping and gnashing of teeth.



The many who have been deceived by the trickery
of the devil and have sown fig leaves of
tradition simply refuse to acknowledge that they
have sinned and therefore are not seeking
Elohim with their all and when they are found by
Him the time for being able to repent will
be over!

Sha'ul warned the assembly in Corinth to be on guard from the trickery of the enemy:

Qorintiyim Bět/2 Corinthians 11:3 “But I am afraid, lest, as the serpent deceived H̄awwah by his trickery, so your minds should be corrupted from the simplicity that is in Messiah.”

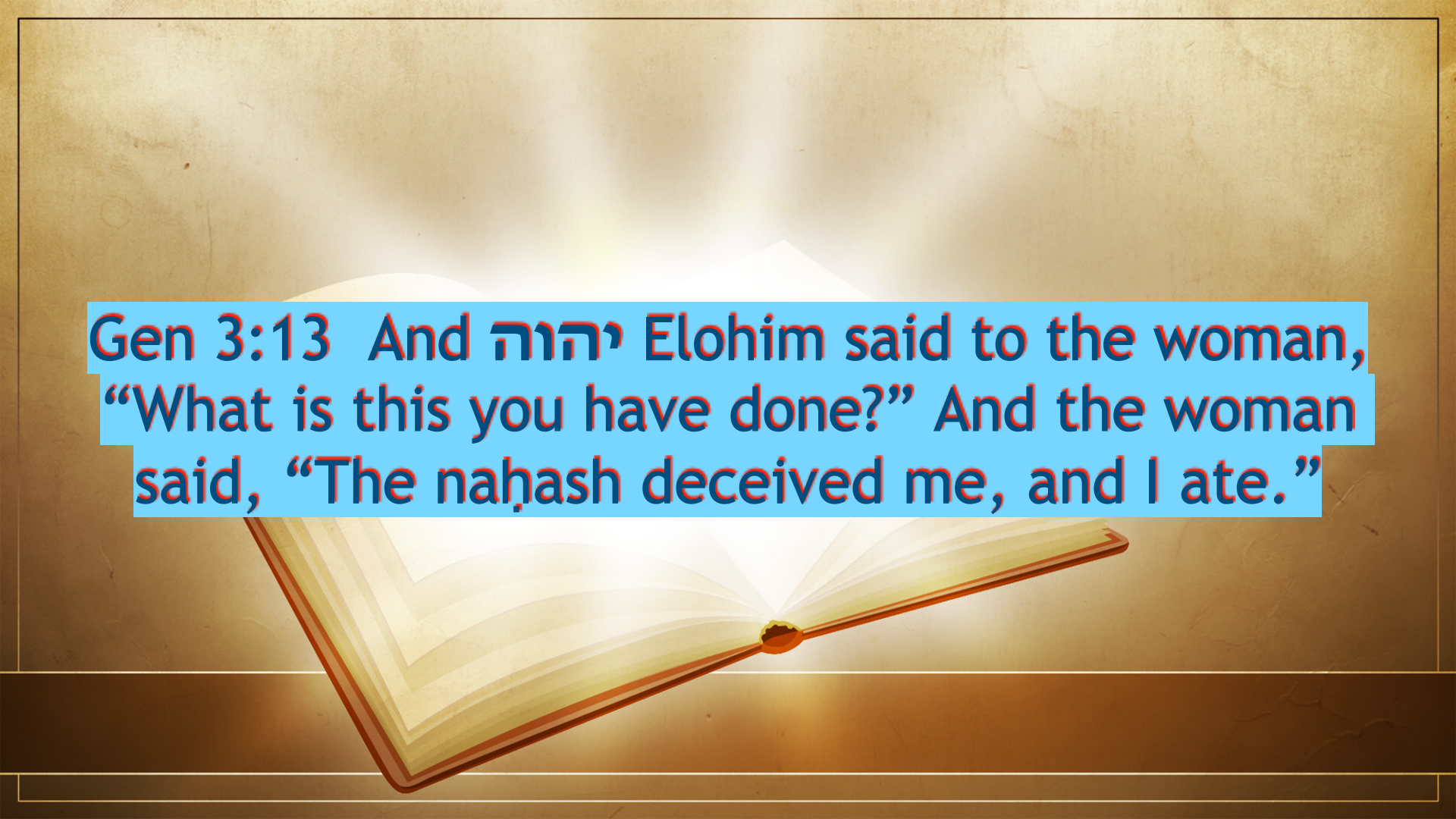
Mishlě/Proverbs 28:13 “He who hides his transgressions does not prosper, but he who confesses and forsakes them finds compassion.”

lyob/Job 31:33-34 “If I have covered my transgressions like Adam, by hiding my crookedness in my bosom, 34 then let me fear the great crowd, and dread the scorn of clans, then I would be silent, and go out of the door!”

Hoshĕa/Hosea 6:7 “But like Adam they transgressed the covenant. There they acted treacherously against Me.”

The Hebrew word used here in Hoshēa for ‘treacherously’ is **בָּגַד** bagad (baw-gad’)- Strong’s H898 which means, **‘to act or deal treacherously, transgress, deceitfully, unfaithful, offend’** and **also carries the literal meaning of ‘to cover (with a garment)’** bringing about the figurative meaning of acting covertly.

And this is how so many have transgressed the covenant - through the cover up of lies and traditions of man that so many hold fast to.



Gen 3:13 And **יהוה** Elohim said to the woman, “What is this you have done?” And the woman said, “The naḥash deceived me, and I ate.”

Verse 13

The naḥash deceived Ḥawwah!

The word used here for deceived is נָשָׂא nasha (naw-shaw')- Strong's H5377 meaning, 'to be beguiled, deceived and wholly seduced'



Obadyah/Obadiah 1:3 “The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, ‘Who shall bring me down to the ground?’”

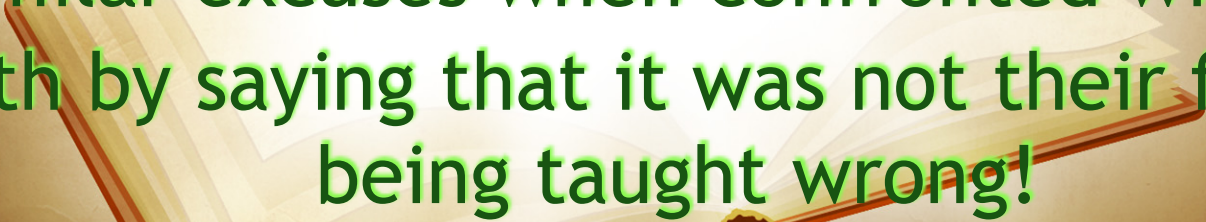
This was the words against Edom and is a picture of warning against those who walk according to the flesh!

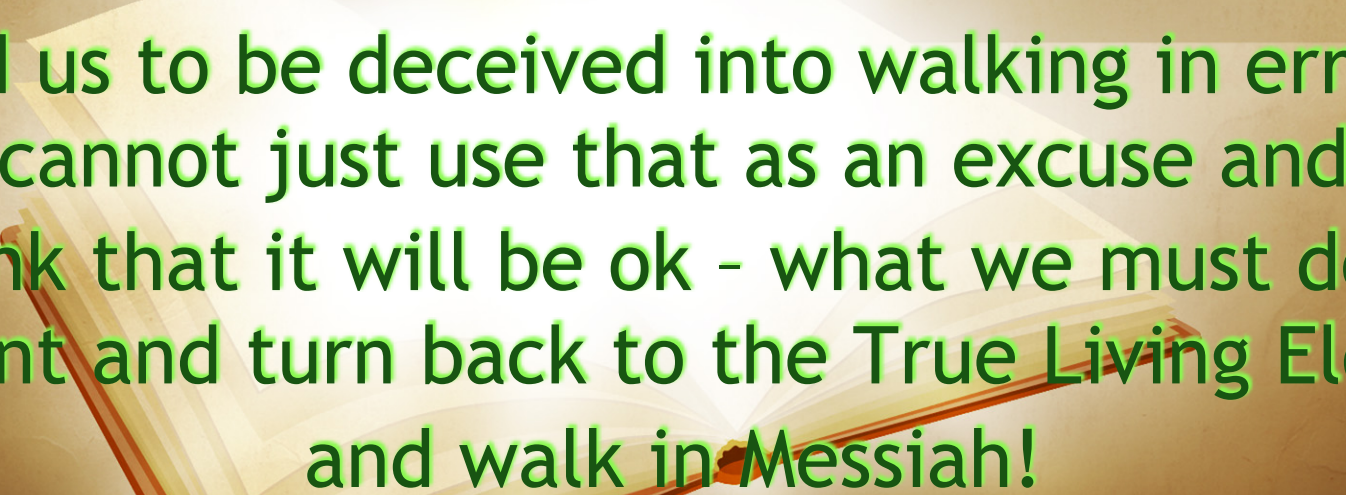


We hear the same excuses today that H̄awwah used ... **“The devil made me do it”** ...!

This is nothing more than the exposure of the obvious failure of taking responsibility for one's actions and this is what earned them their punishment, not their initial disobedience which they could have repented from if they but simply sought Elohim while He was to be found!

The inability for people to acknowledge that they have been wrong in their assumed traditional worship is going to cause them to make similar excuses when confronted with the Truth by saying that it was not their fault for being taught wrong!






While this may be true and while many of the handed down lies and traditions of man have caused us to be deceived into walking in error, we cannot just use that as an excuse and think that it will be ok - what we must do is repent and turn back to the True Living Elohim and walk in Messiah!

Galatiyim/Galatians 3:1 “O senseless Galatians!
Who has put you under a spell, not to
obey the truth - before whose eyes יהושע Messiah
was clearly portrayed among you as
impaled?”

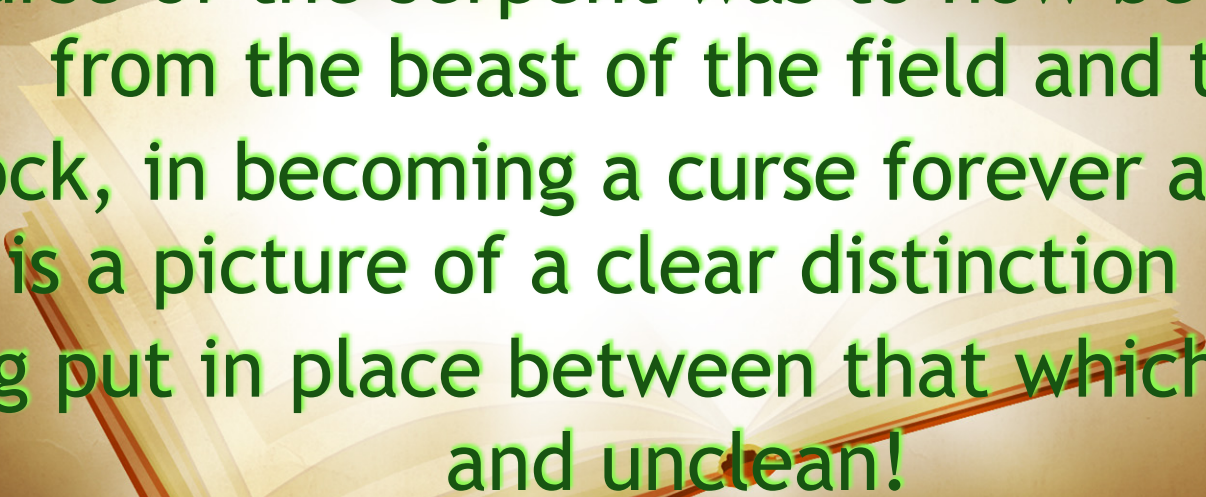
Sha'ul rebuked those in Galatia, who like Hāwawah
had begun in the Spirit yet had now ended in the
flesh and that is what deception will do to you!!!

Gen 3:14 And יהוה Elohim said to the naḥash,
“Because you have done this, you are cursed more
than all livestock and more than every beast of
the field. On your belly you are to go, and eat dust
all the days of your life.



Verse 14

The curse of the serpent was to now be separated from the beast of the field and the livestock, in becoming a curse forever and so here is a picture of a clear distinction now being put in place between that which is clean and unclean!



We are clearly told in Scripture that we are to make a definite distinction between the clean and unclean, between the set-apart and the profane and here with the curse of the naḥash we see that a clear distinction is being given to all mankind.

The deceiver is now clearly distinguished from the Truth and can be seen by his trickery in tempting with that which is of the flesh and not from Elohim.

Wayyiqra/Leviticus 20:25 “And you shall make a distinction between clean beasts and

unclean, and between unclean birds and clean.

And do not make yourselves abominable

by beast or by bird, or whatever creeps on the ground, which I have separated from you as

unclean. 26 ‘And you shall be set-apart to Me, for I

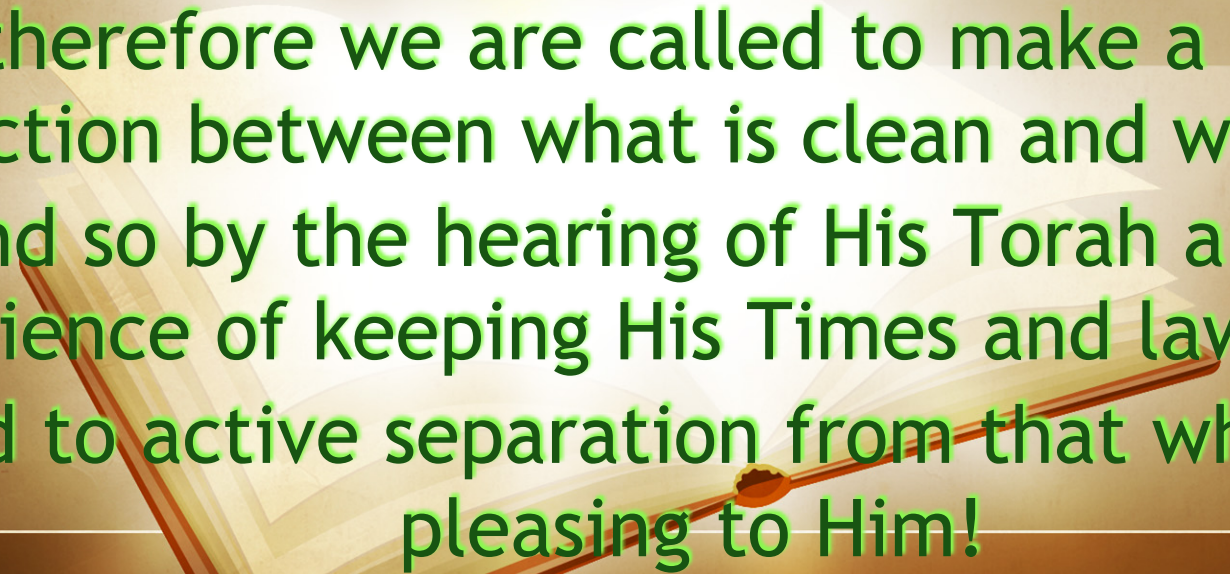
יהוה am set-apart, and have separated

you from the peoples to be Mine.”

The term here 'make a distinction' comes from the Hebrew word that we have already discussed: **בָּדַל** **badal** (baw-dal')- Strong's H914 which means **'to be divided, separate, make a difference, make a distinction'**; and it is also translated here as **'separated'**.

We are to therefore **'separate ourselves'** from all evil and wickedness and works of darkness!

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



Eph'siyim/Ephesians 5:7-11 "Therefore do not become partakers with them. 8 For you were once darkness, but now you are light in the Master. Walk as children of light 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth 10 proving what is well pleasing to the Master. 11 And have no fellowship with the fruitless works of darkness, but rather reprove them."

To be separated is a clear continual theme we find in Scripture yet why is it that so many people fail to separate themselves as they should unto our *Mighty Master, Elohim and King?*

Many are not separating themselves as they are not coming out from that which they should and in so doing they never are able to get to the place where they are able to hear the clear **Word of Elohim that equips and builds belief!**

Gen 3:15 “And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall crush His heel.”



Verse 15

Here, in this verse, we see the clear promise of Messiah coming in the flesh by the seed of the woman!

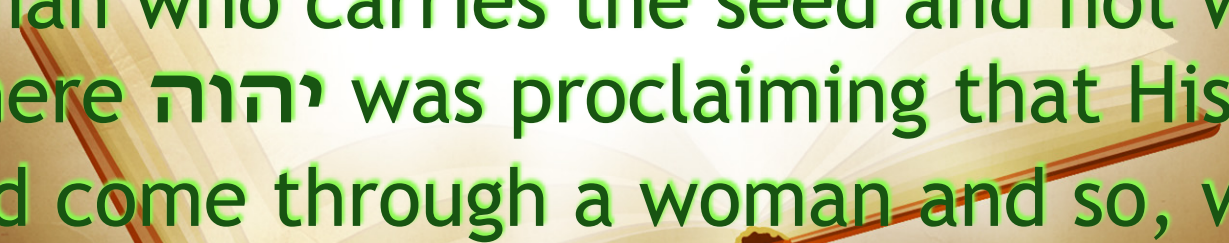
The definite distinction is made here between the seed of the serpent and the seed of Messiah!

Those who walk according to the flesh and reject the commands and instructions of Elohim are of the serpent's seed, while those in whom the seed of the Besorah of Messiah has been planted and nurtured to grow in loving obedience to His commands are of His seed!

What is also made clear here is the clear prophetic promise that יהוה would send His only son in the flesh and crush sin in the flesh!

We need to recognize that this reference to the
'seed' of the woman, most certainly speaks
of Messiah - the Deliverer and Saviour!

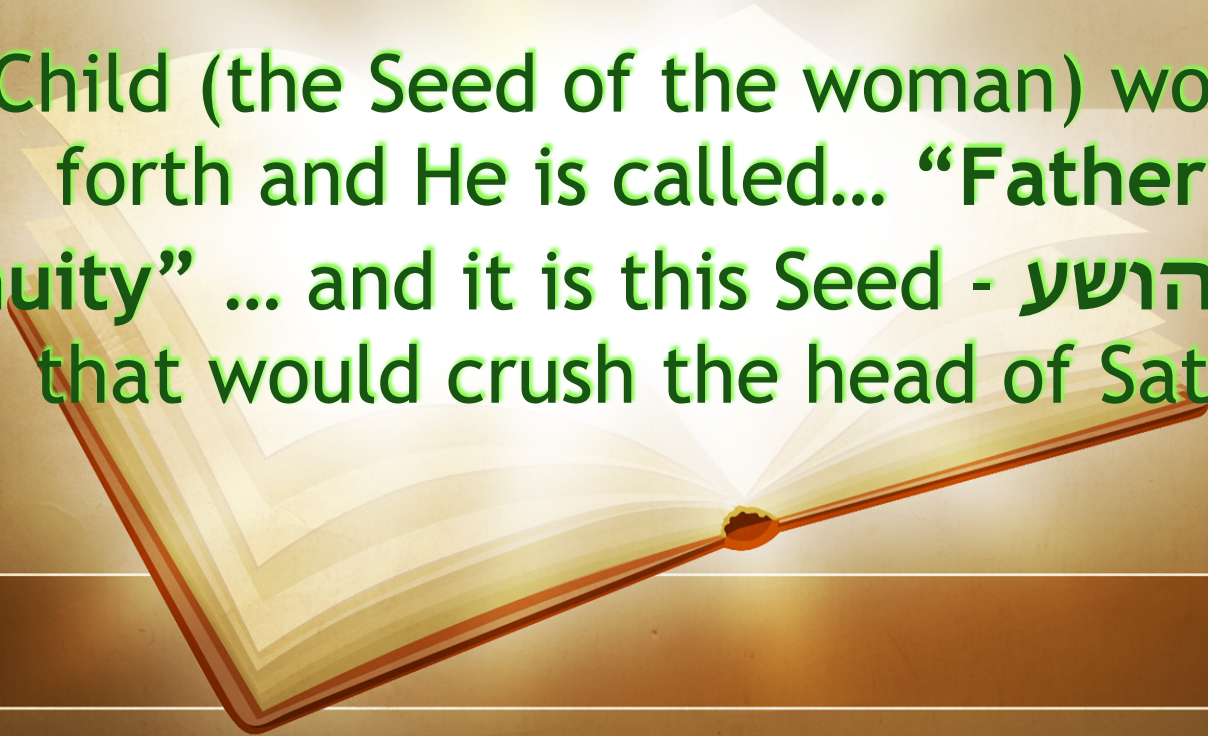
It is man who carries the seed and not woman, so
here יהוה was proclaiming that His seed
would come through a woman and so, we see in:

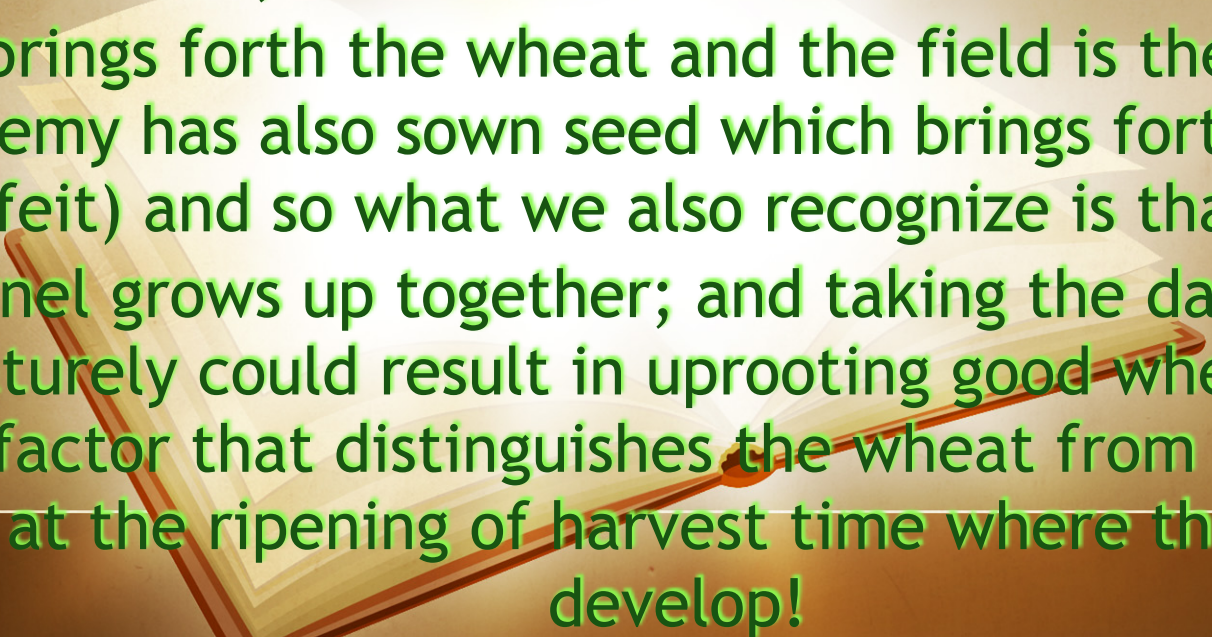


Yeshayahu/Isaiah 7:14 “Therefore יהוה Himself gives you a sign: Look, the maiden conceives and gives birth to a Son, and shall call His Name Immanu’ěl.”

Yeshayahu/Isaiah 9:6 “For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ĕl, Father of Continuity, Prince of Peace.”

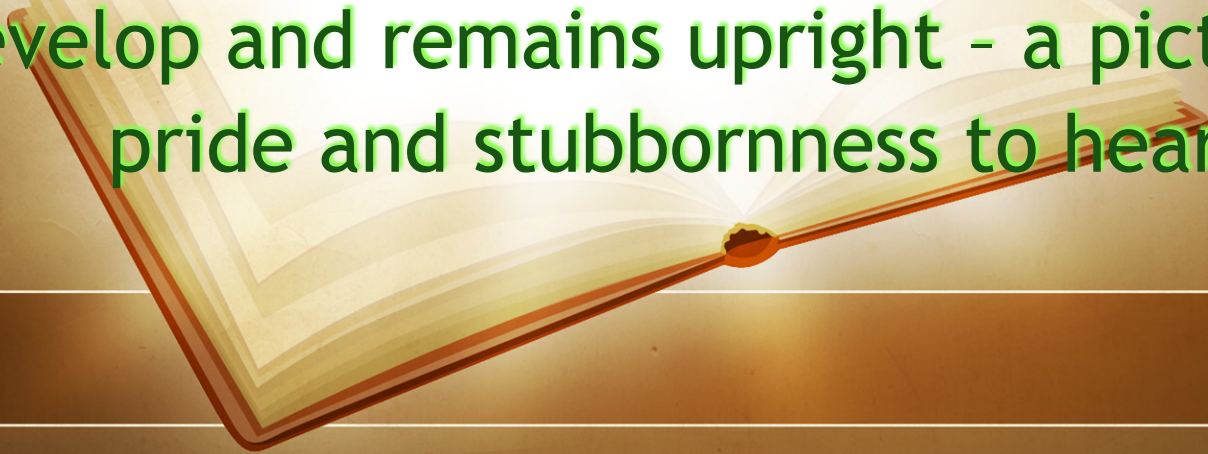
This Child (the Seed of the woman) would come forth and He is called... “Father of Continuity” ... and it is this Seed - יהושע Messiah - that would crush the head of Satan!





Here we can also begin to think of the wheat and the darnel. Seed is sown, in order to reap a harvest and just as a farmer sows seed with the expectation of a fruitful harvest, we are told by Messiah, that the Good seed is the Word of Elohim, which brings forth the wheat and the field is the world, but the enemy has also sown seed which brings forth darnel (a counterfeit) and so what we also recognize is that wheat and darnel grows up together; and taking the darnel out prematurely could result in uprooting good wheat and the major factor that distinguishes the wheat from the darnel/tares is at the ripening of harvest time where the 'ear' must develop!

As the ear of the wheat develops it becomes heavy and causes the entire plant to 'droop' or hang down, whereas in darnel the 'ear' does not develop and remains upright - a picture of pride and stubbornness to hear.



What happens at harvest when the sickle is put to the harvest - the upright is chopped down!

We know that the darnel grows up as a result of seed sown by the devil and wheat as a result of seed sown by יהוה; and so, it is in life that we can begin to clearly recognize the wheat from the darnel, in that those who have ears to hear are those who are listening and obeying - hearing and doing - and have faith with works, and are the wheat; while those who have no ear to hear the Truth are the darnel and may even resemble the wheat on the surface only, while they will be exposed at harvest time.



The 'Besorah' (Good News) has been sown into our hearts and the Father has the great joy and expectation of a great harvest of souls to come!

Those who refuse to hear, guard and do the clear instructions/Torah of Elohim are of the wrong seed:


Yoḥanan the Immerser said in:

Mattithyahu/Matthew 3:7 “And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath?”

Messiah said in:

Yohanan/John 8:42-47 “ יהושע said to them, “If Elohim were your Father, you would love Me, for I came forth from Elohim, and am here. For I have not come of Myself, but He sent Me. 43 “Why do you not know what I say? Because you are unable to hear My Word. 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.

45 “And because I speak the truth, you do not believe Me. 46 “Who of you proves Me wrong concerning sin? And if I speak the truth, why do you not believe Me? 47 “He who is of Elohim hears the Words of Elohim, therefore you do not hear because you are not of Elohim.”




We who are in Messiah and have had His Besorah sown in our hearts, and guard by doing His commands, have the clear promise of the authority that we shall have over that which is from the enemy seed:



Luqas/Luke 10:18-20 “And He said to them, “I saw Satan falling out of the heaven as lightning. 19 “See, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and none at all shall hurt you. 20 “But do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names have been written in the heavens.”

Marqos/Mark 16:17-18 “And these signs shall accompany the ones who believe: In My Name they shall cast out demons, they shall speak with renewed tongues, 18 they shall take up snakes, and if they drink any deadly drink it shall by no means hurt them, they shall lay hands on the sick and they shall get well.”



Mattithyahu/Matthew 13:37-40 “And He answering, said to them, “He who is sowing the good seed is the Son of Adam, 38 and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one, 39 and the enemy who sowed them is the devil. And the harvest is the end of the age, and the reapers are the messengers. 40 “As the darnel, then, is gathered and burned in the fire, so it shall be at the end of this age.”


We know from this verse, in Berěshith/Genesis 3, that there will always be enmity between the seed of the enemy/serpent and the seed of Messiah (Son of Ađam), and we can also see this, as pictured through Amalěq, who יהוה will fight against, from generation to generation, as Mosheh said, after Yehoshua had victory against Amalěq in the valley of Rephidim:

Shemoth/Exodus 17:16 “And Mosheh built a slaughter-place and called its name, יהוה Nissi, 16 for he said, “Because a hand is on the throne of Yah, יהוה is to fight against Amalēq, from generation to generation.”

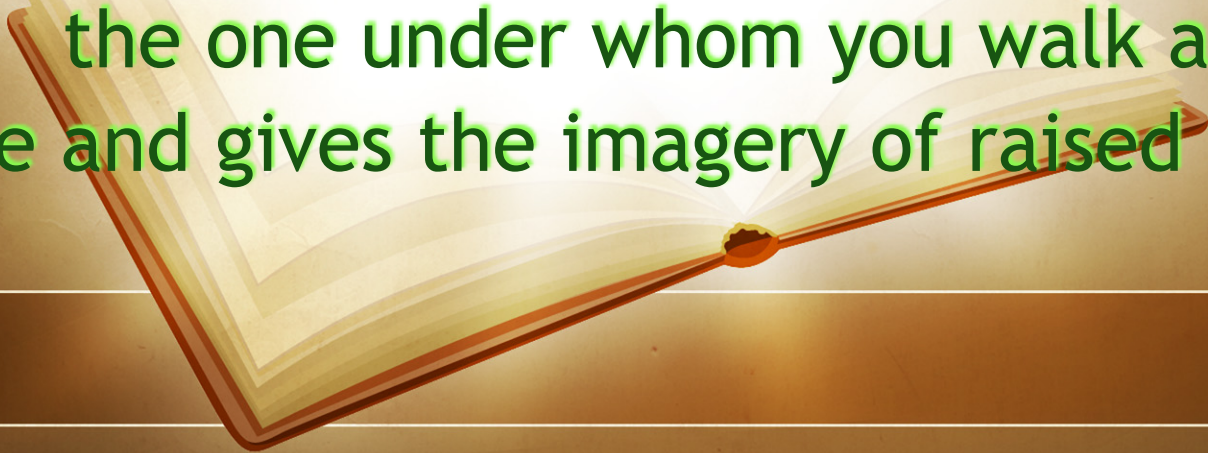


Battle against Amalēq -

As long as Mosheh held up his hands Yehoshua gained ground on the battlefield and was victorious, however when the hands of Mosheh grew tired, Yehoshua lost ground and so Aharon and Hūr came and lifted up the hands of Mosheh all day and so spread his hands in support!



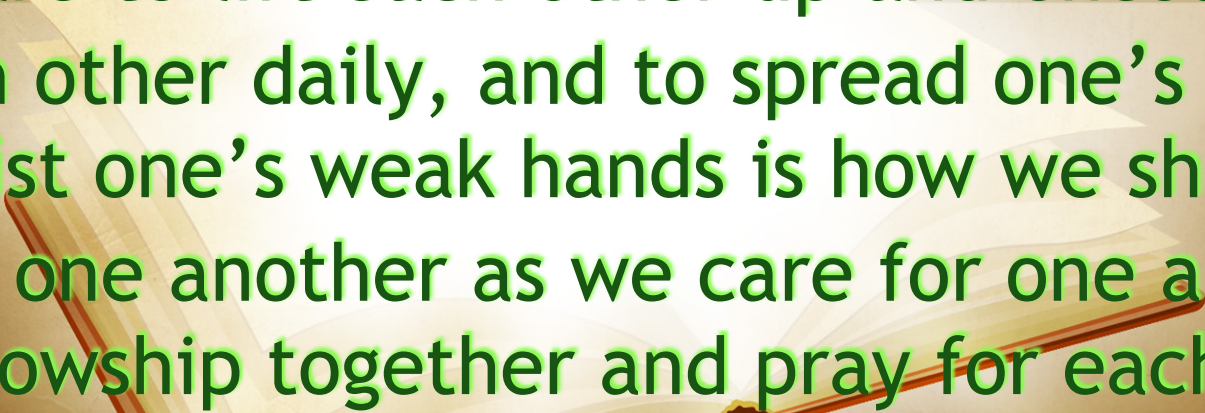
It was at this event that Mosheh built an slaughter-
place and called its name יהוה Nissi,
which means, יהוה our banner: a banner speaks of
the one under whom you walk and
serve and gives the imagery of raised worship.



Tehillah/Psalm 134:2 “Lift up your hands in the set-apart place, and bless יהוה”.

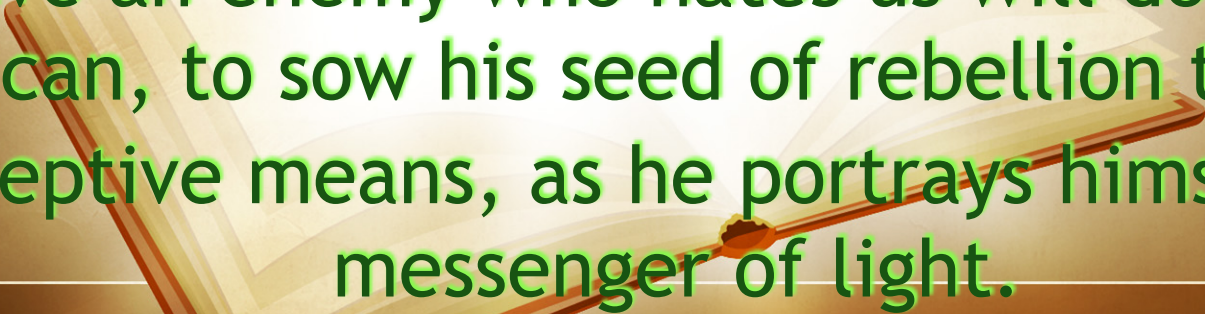
The enemy puts his mark on the weak hands of the unbelievers - those who do not worship in Spirit and in Truth.

The mark of our worship is determined by our Sabbath keeping -



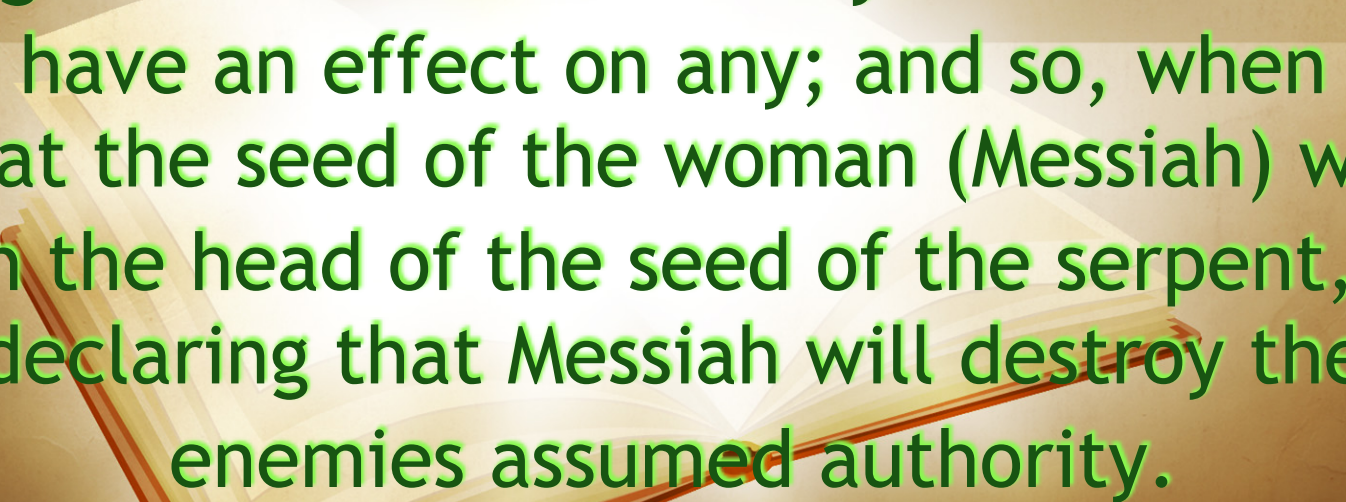
What we can also learn from this stop is that we are to lift each other up and encourage each other daily, and to spread one's hands or assist one's weak hands is how we show love for one another as we care for one another, fellowship together and pray for each other.

The Hebrew word for 'enmity' is אִיְבָהּ eḇah (ay-baw')- Strong's H342 which means, 'enmity, hatred' and comes from the root that means, 'to be hostile to', and so, we clearly recognize that we have an enemy who hates us will do whatever he can, to sow his seed of rebellion through deceptive means, as he portrays himself as a messenger of light.



And so, the way we can continue to 'stand' and guard against his deceptive ways is to be armed in the Torah - the Good Seed that equips us to stand in Messiah as He leads us in victory!





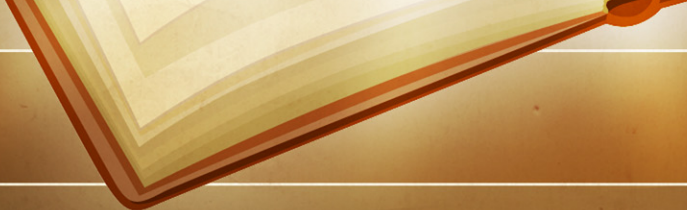
The ultimate victory will come at the end of the age when Satan is destroyed and can no longer have an effect on any; and so, when it says that the seed of the woman (Messiah) will crush the head of the seed of the serpent, it is declaring that Messiah will destroy the enemies assumed authority.

This Messiah did, on the stake, when He defeated death, and crushed the head of the enemy in a partial fulfillment of this promise - to be fulfilled when He comes again and binds the enemy.

At the end of the millennial reign of Messiah, Satan will be released from prison and lead some astray culminating in the battle of Gog and Magog where he will be defeated and thrown into the lake of fire and sulphur!

As I said, the enemy hates us and he does not
'play nice' so to speak and deception is his
biggest weapon; and so, we are to hate evil:

**Tehillah/Psalm 97:10 "You who love יהוה, hate
evil! He guards the lives of His kind ones,
He delivers them out of the hand of the wrong."**



This promise of the **SEED** that shall be called **FATHER of CONTINUITY** once again emphasizes the clear picture that Messiah, the **DOOR** to the Father is the **FATHER!**

Let us look at this term ‘father of continuity’, as it is written in Yeshayahu/Isaiah 9:6 אֲבִי אָדָם - ‘**abī ad**’ - which is literally rendered as ‘**My Father forever**’.

The two Hebrew root words that are used here
are:

1) אָב ab (awb)- Strong's H1 which means,
'father', and

2) אֲדָמָה ad (ad)- Strong's H5703 which means,
**'perpetuity, continually, eternal, forever,
perpetual'**.

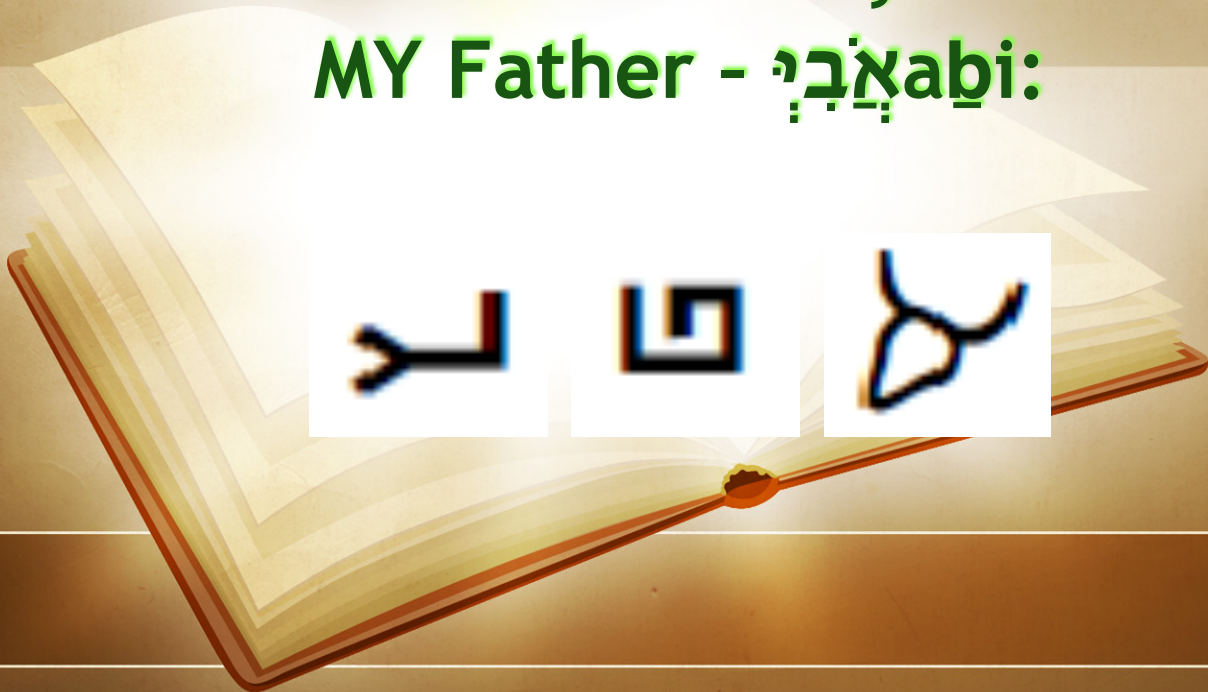
When one looks at this term in the ancient pictographic lettering, we see a powerful picture that reveals to us how THE FATHER has revealed Himself to us!

The term אֲבִי עֶד - 'abī ad', which proclaims, "My Eternal Father" or "My Father Everlasting" looks like this:




The two words individually look like this:

MY Father - אָבִי:

The image shows the Hebrew letter Aleph (א) in a stylized, blue, outlined font. It is positioned on the left side of a white rectangular box.The image shows the Hebrew letter Mem (מ) in a stylized, blue, outlined font. It is positioned in the middle of a white rectangular box.The image shows the Hebrew letter Lamed (ל) in a stylized, blue, outlined font. It is positioned on the right side of a white rectangular box.


Aleph - :א

The ancient script has this letter as  and is pictured as '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!

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.

Yod - יָ

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!

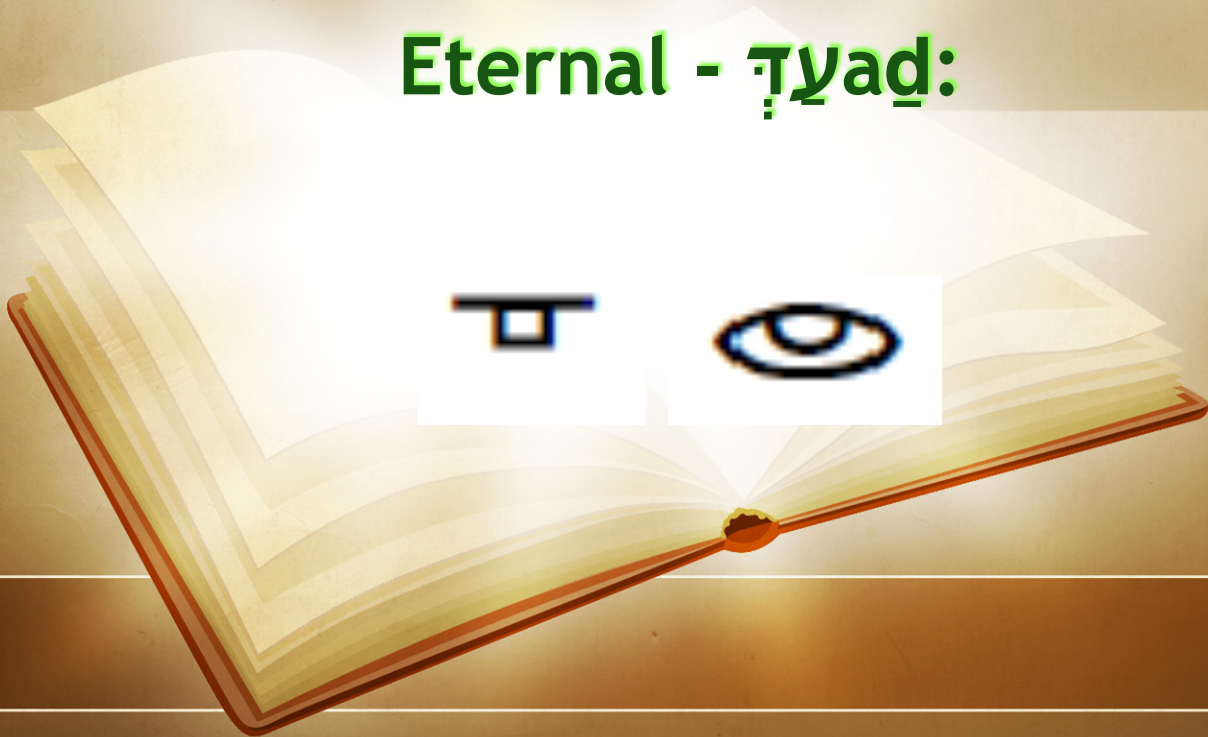
In its root form the ancient script represents this word as meaning **the strength of the House**, which can represent that which upholds the house such as tent poles, or the father who upholds the family, and is the strength of the family.

The addition of the 'yod' makes this word become personal as it renders the father as being 'my' father, and emphasizes how it is the Father who works my deliverance by His own outstretched arm and hand.


Eternal - ἔτῆραδ:

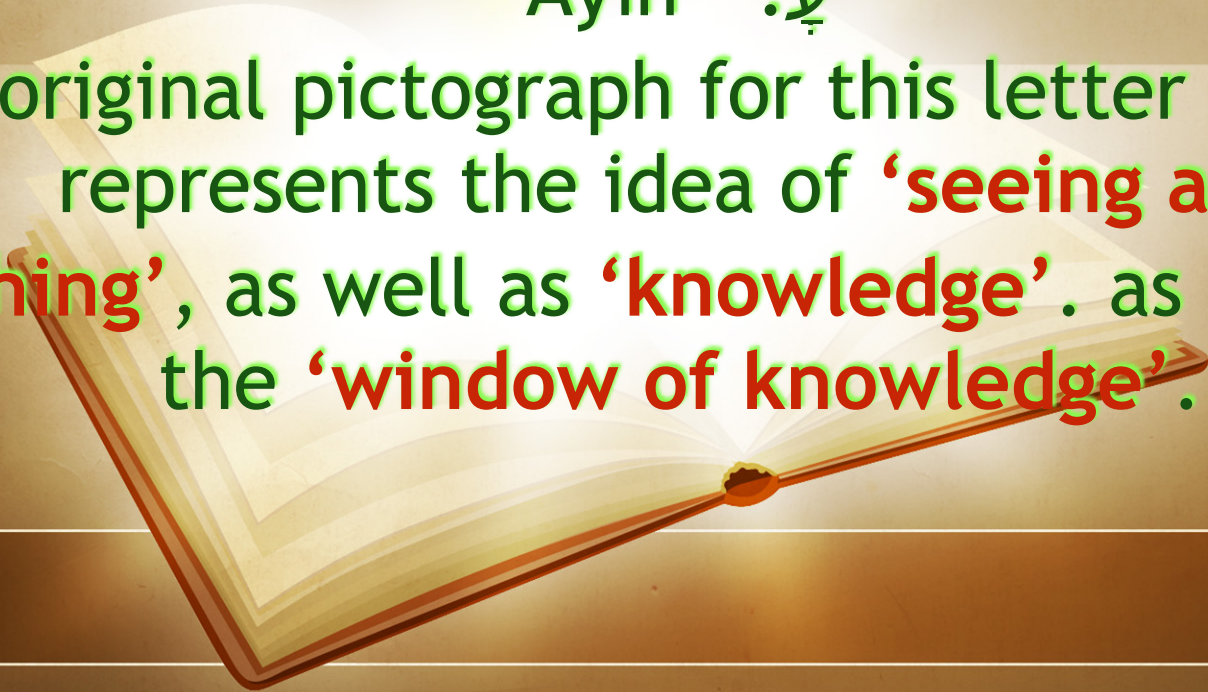
ἔ

ῆ




Ayin - :آ

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’**.



Dalet - :ד

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



Combined these two letters mean
SEE THE DOOR

When we understand this wording in terms of who the **DOOR** is, we are able to see that this wording is making it clear to us that our:

THE ETERNAL FATHER

HAS STRETCHED OUT HIS ARM AND HAND,

AND WE SEE HIM AS THE DOOR,

WHICH IS MESSIAH!

Messiah, the Door, is the outstretched arm and
Hand of Elohim, who is called our Father
forever!

Yeshayahu/Isaiah 53:1 “Who has believed our
report? And to whom was the arm of יהוה
revealed?”

Yohanan/John 14:6-11 “ **יהושע** said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me. 7 “If you had known Me, you would have known My Father too. From now on you know Him, and have seen.” 8 Philip said to Him, “Master, show us the Father, and it is enough for us.”

9 יהושע said to him, “Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, ‘Show us the Father’? 10 “Do you not believe that I am in the Father, and the Father is in Me? The words that I speak to you I do not speak from Myself. But the Father who stays in Me does His works. 11 “Believe Me that I am in the Father and the Father in Me, otherwise believe Me because of the works themselves.”

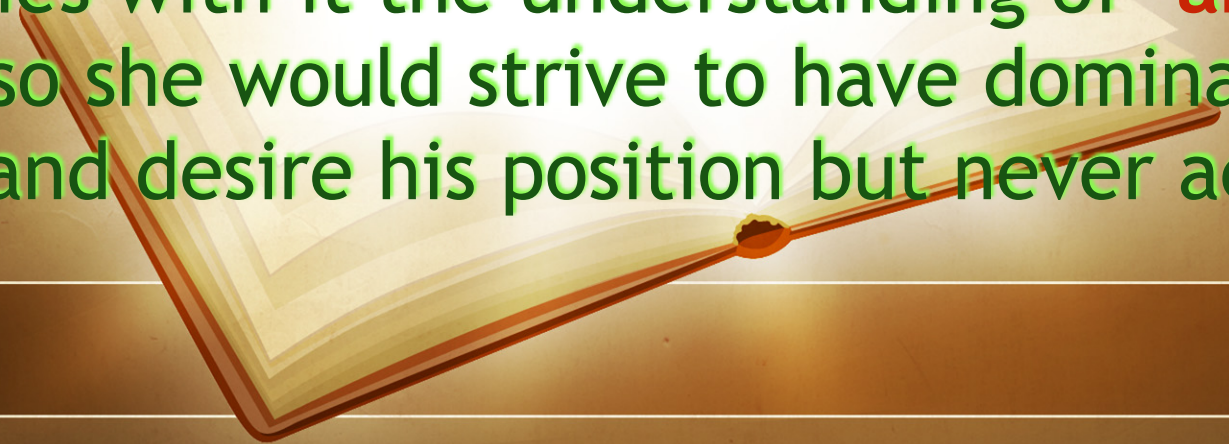
Gen 3:16 To the woman He said, “I greatly increase your sorrow and your conception - bring forth children in pain. And your desire is for your husband, and he does rule over you.”



Verse 16

Part of the 'sentence' given to the woman, was that her desire will be for her husband. What we must make very clear here, is that this is not the 'desire', as in the showing of affection, for that is certainly not a curse! What we see from these words is that the woman's desire will be to be in the position of man and try to assume headship. Man was, at this point, now established as the 'head' of the home and we see throughout every generation a growing tendency for woman trying to assume the leadership role of man.

The Hebrew root word here used for 'desire' is תְּשׁוּקָה teshuqah (tesh-oo-kaw')- Strong's H8669 which means, 'a longing or desire, craving' and carries with it the understanding of 'ambition' and so she would strive to have dominance over him and desire his position but never achieve it!



Pray for All People

1Ti 2:1 First of all, then, I urge that petitions, prayers, intercessions, and thanksgiving be made for all men,

1Ti 2:2 for sovereigns and all those who are in authority, in order that we lead a calm and peaceable life in all reverence and seriousness.

1Ti 2:3 For this is good and acceptable before Elohim our Saviour,

1Ti 2:4 who desires all men to be saved and to come to the knowledge of the truth.

1Ti 2:5 For there is one Elohim, and one Mediator between Elohim and men, the Man Messiah יהושע,

1Ti 2:6 who gave Himself a ransom for all, to be witnessed in its own seasons,



1Ti 2:7 for which I was appointed a proclaimer
and an emissary - I am speaking the truth in
Messiah and not lying - a teacher of the nations in
belief and truth.

1Ti 2:8 So I resolve that the men pray
everywhere, lifting up hands that are set-apart,
without wrath and disputing.

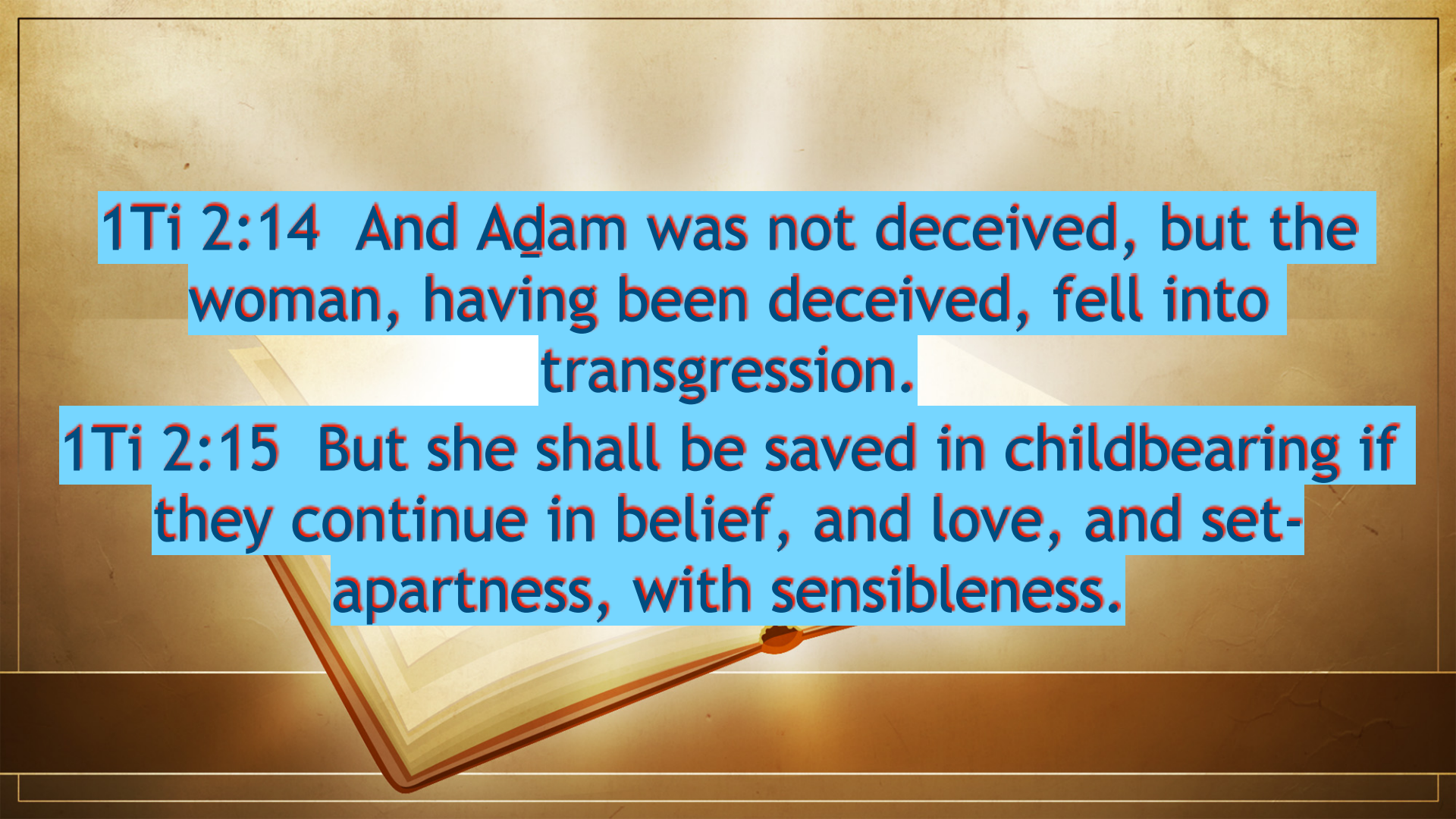
1Ti 2:9 Likewise, that the women dress
themselves becomingly, with decency and
sensibleness, not with braided hair or gold or
pearls or costly garments,

1Ti 2:10 but with good works, which is becoming for women undertaking worship of Elohim.

1Ti 2:11 Let a woman learn in silence, in all subjection.

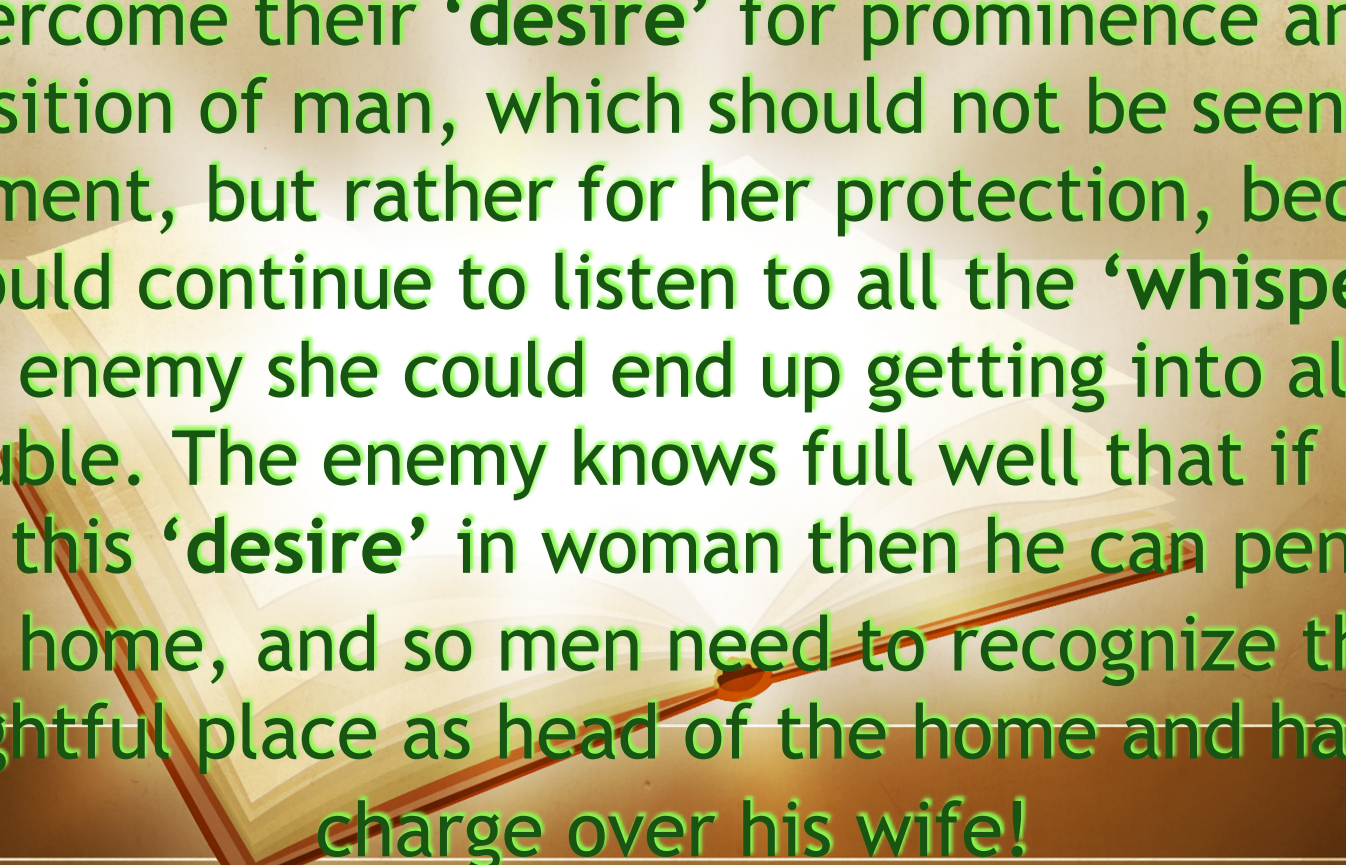
1Ti 2:12 But I do not permit a woman to teach or to have authority over a man, rather, to be in silence.

1Ti 2:13 Because Adam was formed first, then Hawwah.



1Ti 2:14 And Adam was not deceived, but the woman, having been deceived, fell into transgression.

1Ti 2:15 But she shall be saved in childbearing if they continue in belief, and love, and set-apartness, with sensibleness.



Having children is certainly the way woman can learn to overcome their **'desire'** for prominence and the position of man, which should not be seen as punishment, but rather for her protection, because if she would continue to listen to all the **'whisperings'** of the enemy she could end up getting into all sorts of trouble. The enemy knows full well that if he can target this **'desire'** in woman then he can penetrate the home, and so men need to recognize their rightful place as head of the home and have charge over his wife!

The Hebrew word used here for 'rule' is מָשַׁל
mashal (maw-shal')- Strong's H4910 which
means, **'to rule, have dominion, reign'**.







