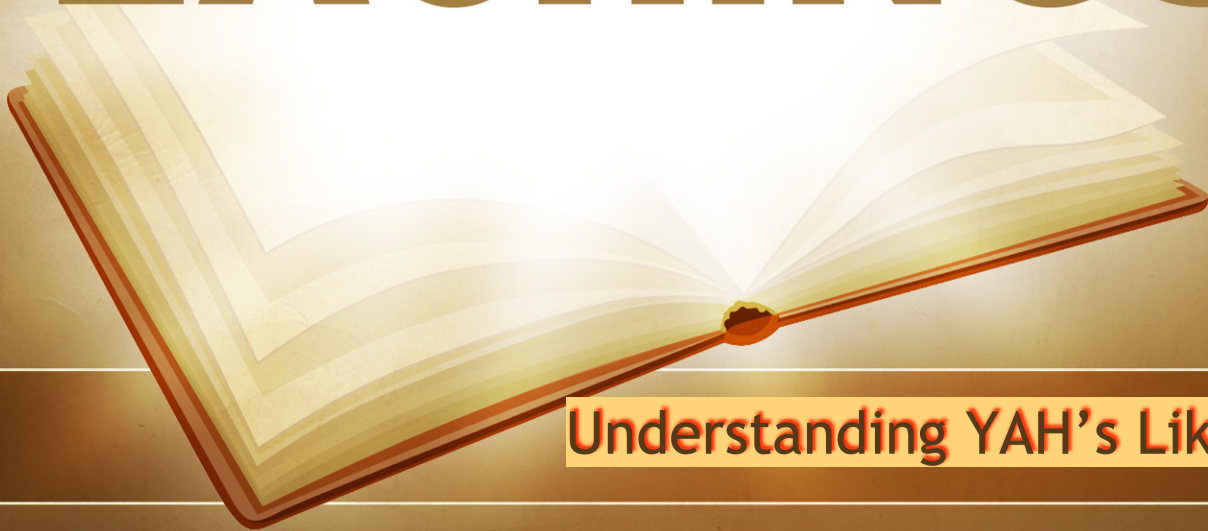


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



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

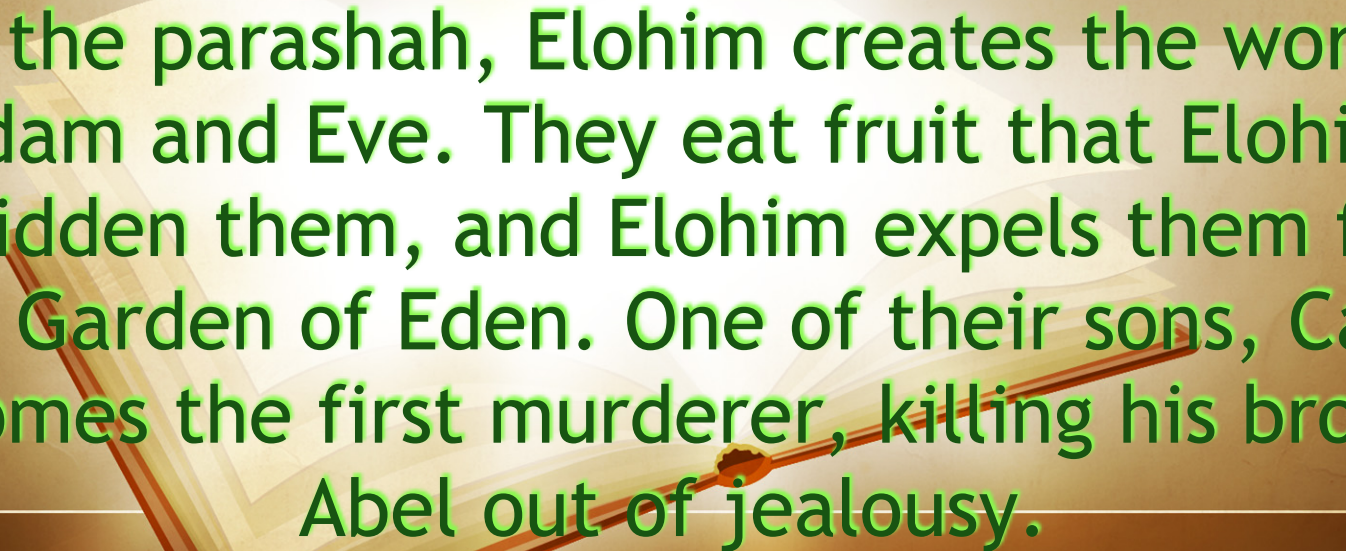
Torah: Genesis 1:1-6:8

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

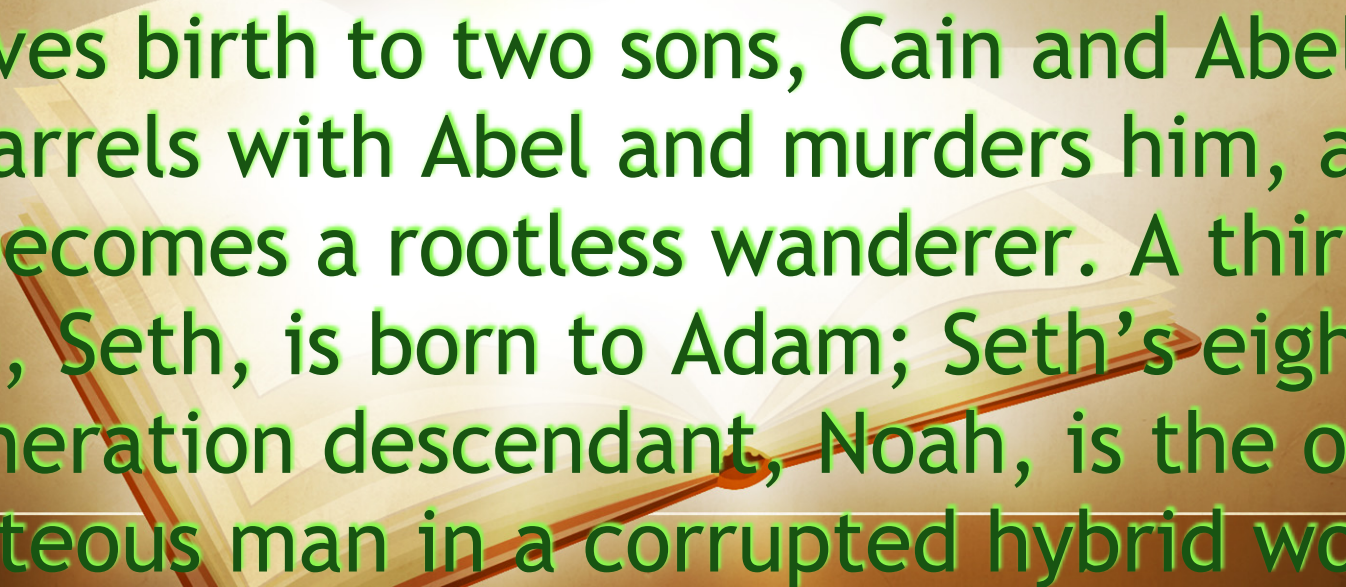
THIS WEEKS TORAH PARASHAT

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

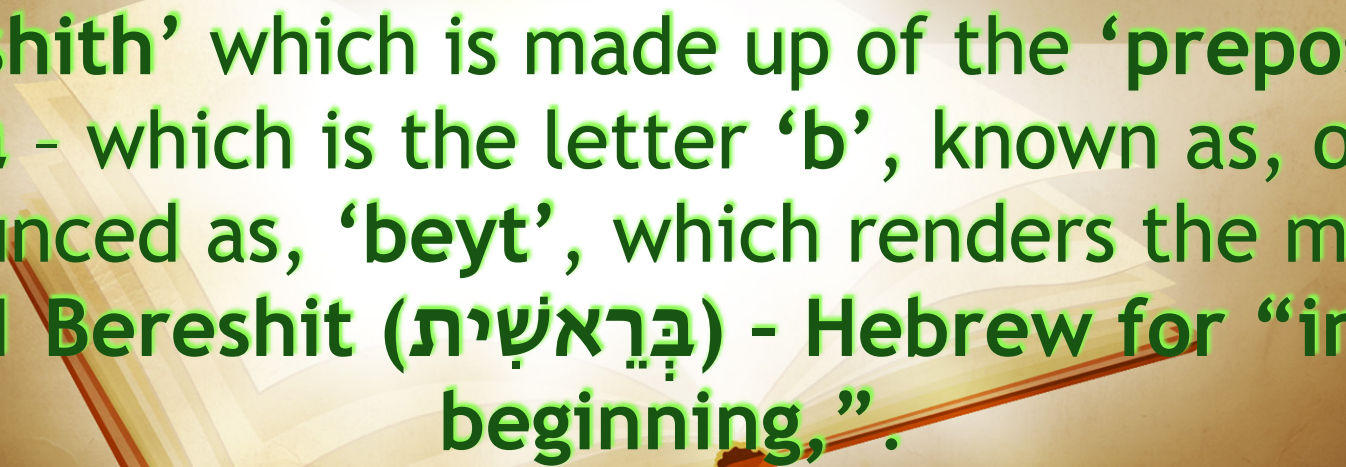
THIS WEEKS TORAH PARASHAT

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!

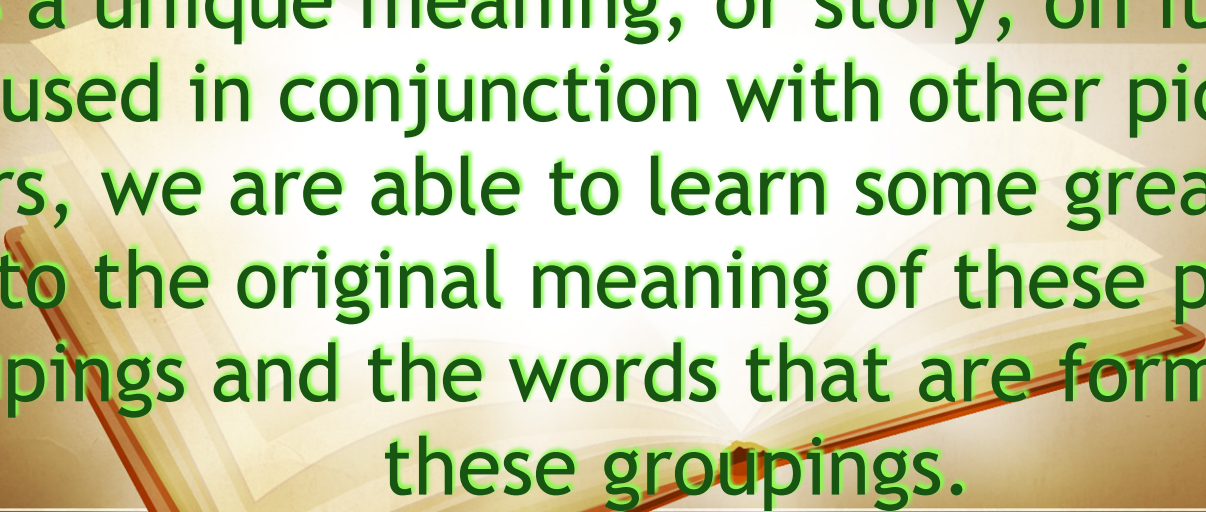


Chapter 1-The Creation of the World


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 cross shape.A black pictograph of the Hebrew letter Shin, which is a stylized arrow pointing to the right.A black pictograph of the Hebrew letter Mem, which is a stylized shape resembling a water drop or a bowl.A black pictograph of the Hebrew letter Lamed, which is a stylized shape resembling a wooden peg or a hook.A black pictograph of the Hebrew letter Tet, which is a stylized shape resembling a bird or a fish.

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:

Berēshith bara Elohim eth hashamayim v'eth
ha'arets

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



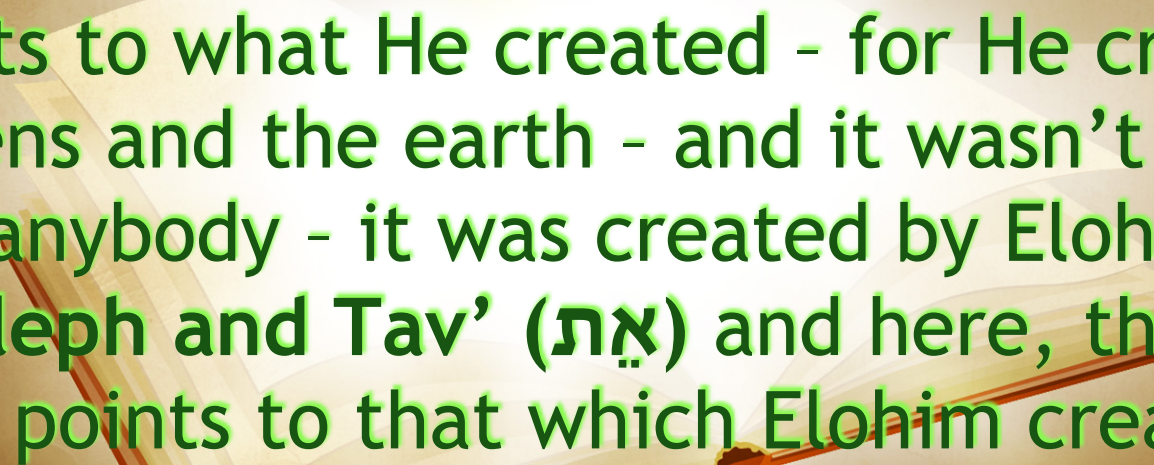
The 7 Hebrew words that make up this opening text of Scripture are as follows:

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 אָרֶץ 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**

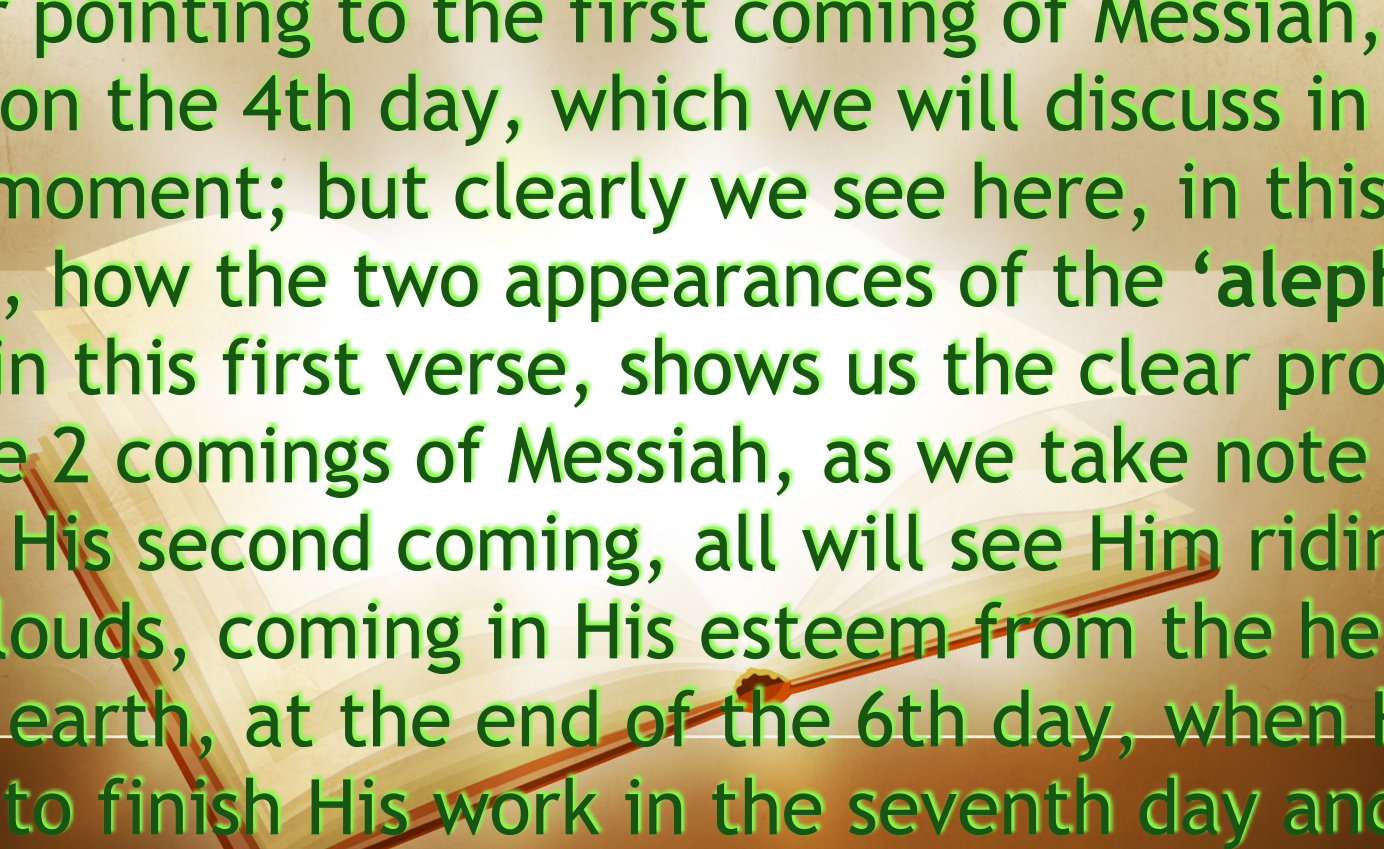
This word **תא eth(ayth) - Strong's H853** is made up of the two Hebrew letters:
א - 'aleph' and ת - 'tav'.

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.”



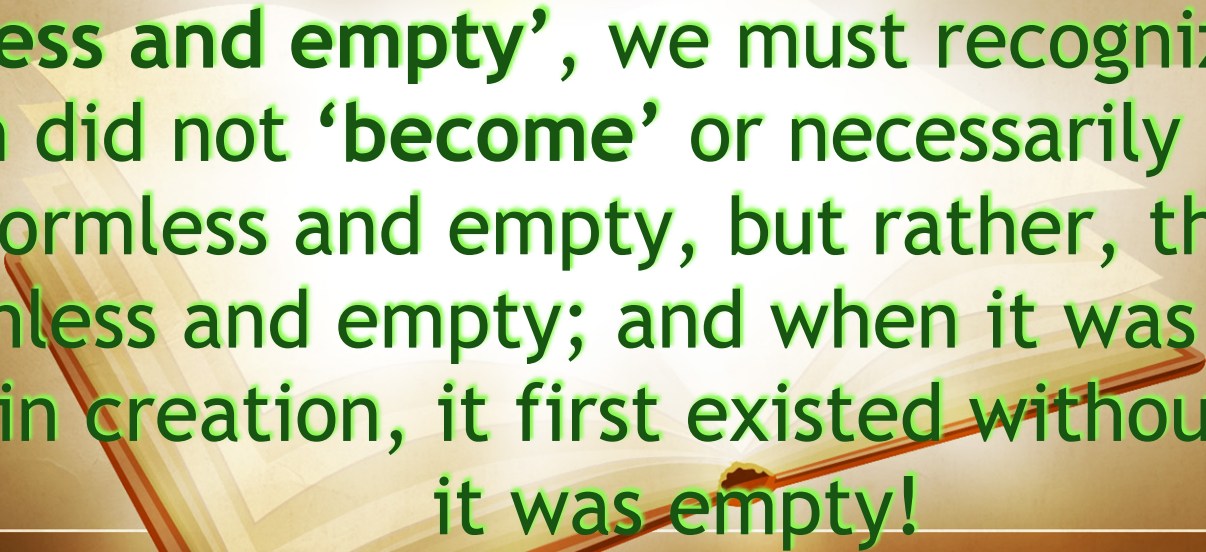
The 4th word of the first verse in Scripture, is a clear pointing to the first coming of Messiah, who came on the 4th day, which we will discuss in detail in a moment; but clearly we see here, in this first verse, how the two appearances of the ‘aleph and tav’, in this first verse, shows us the clear 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.

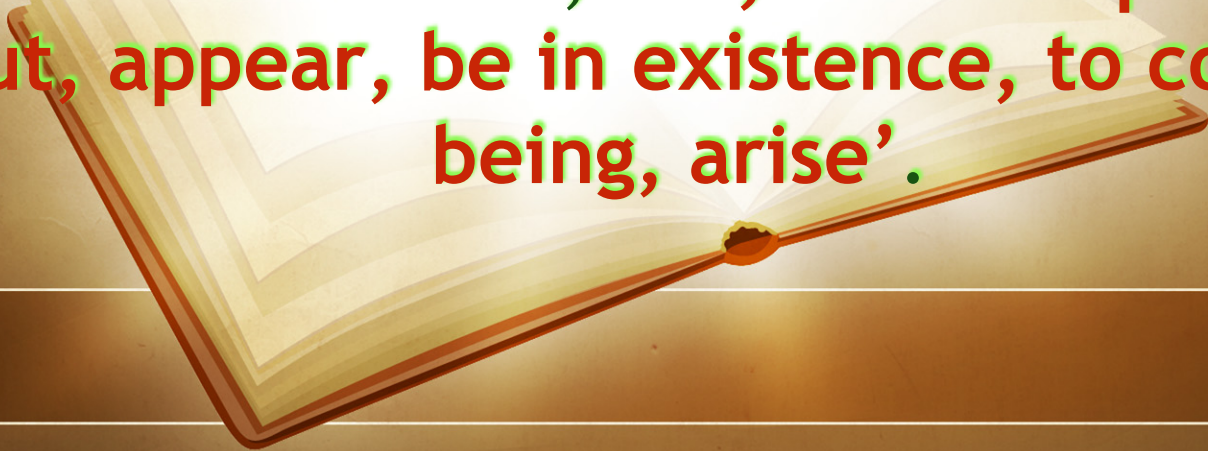


In the Scriptures, this verse has been translated as ‘the earth came to be formless and empty’; and

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:

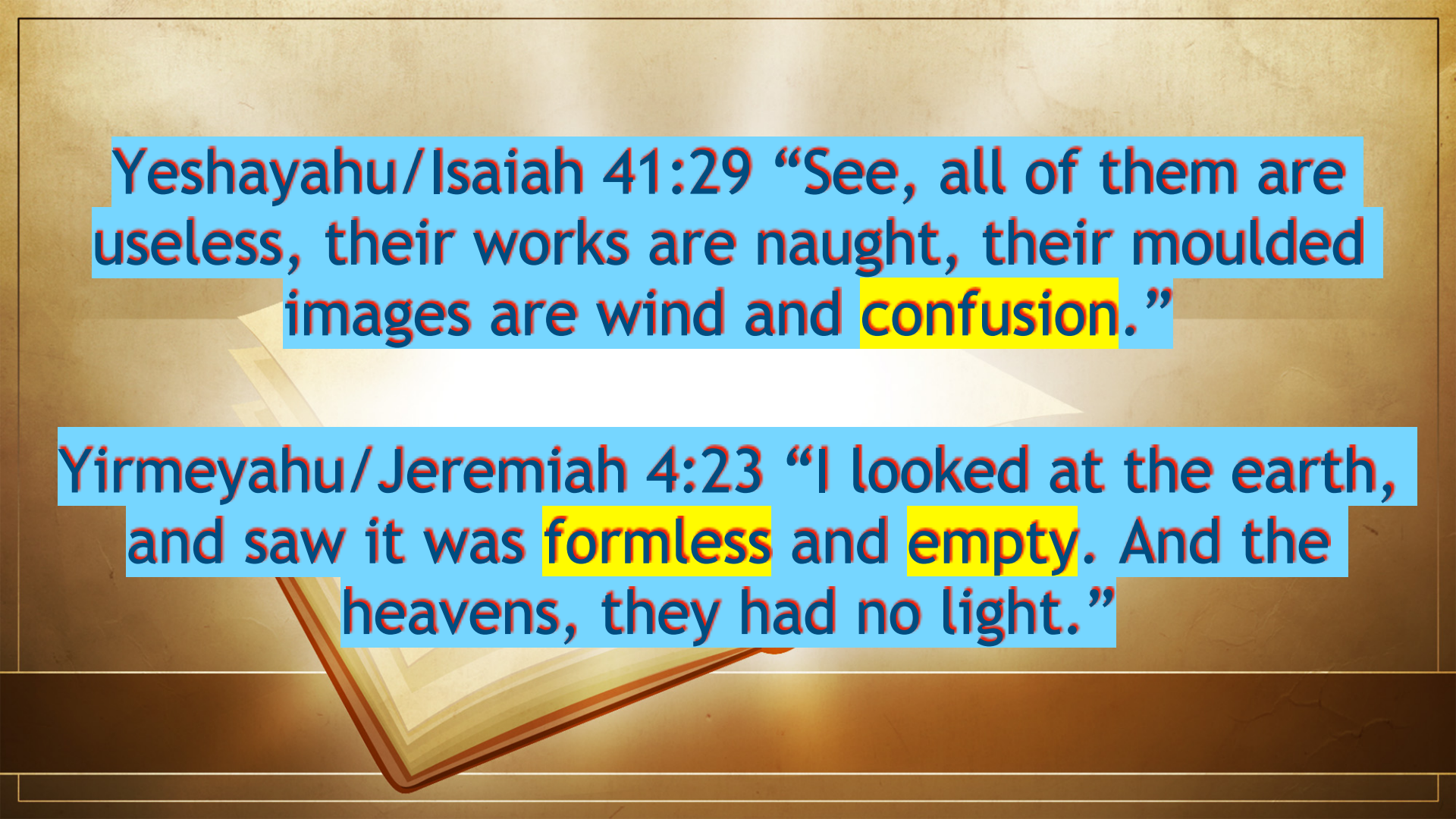


Shemu'el Aleph/1 Samuel 12:21 “and do not turn
aside after **worthless** matters which do not profit
or deliver, for they are **worthless.**”



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:

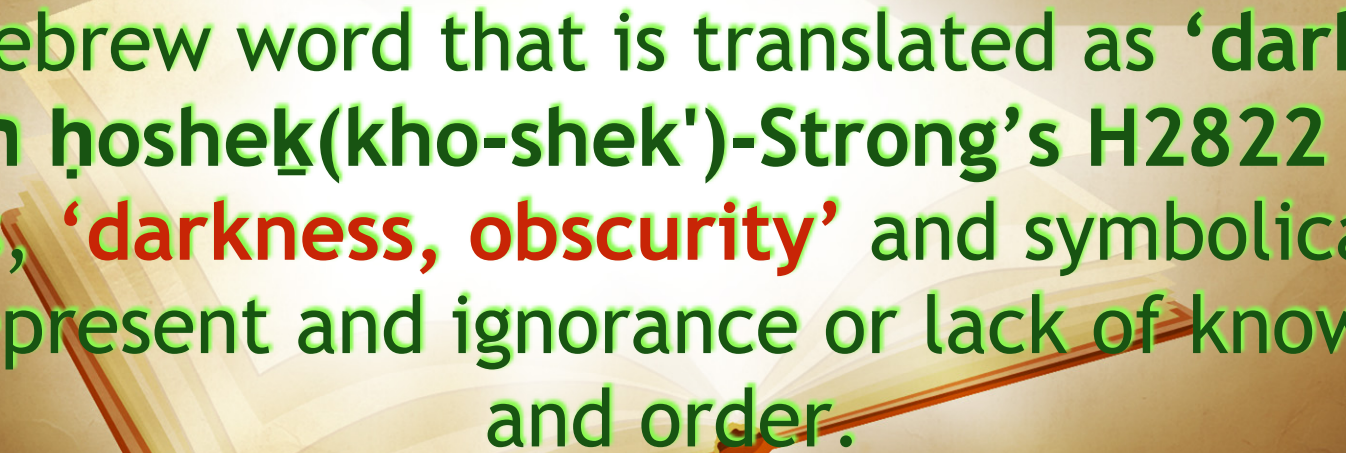


Yeshayahu/Isaiah 41:29 “See, all of them are useless, their works are naught, their moulded images are wind and confusion.”

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

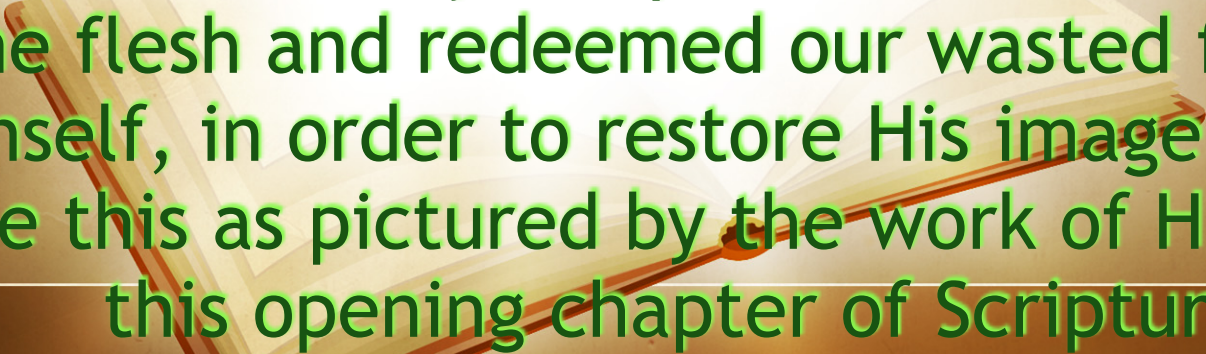
Darkness was on the face of the deep!

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.



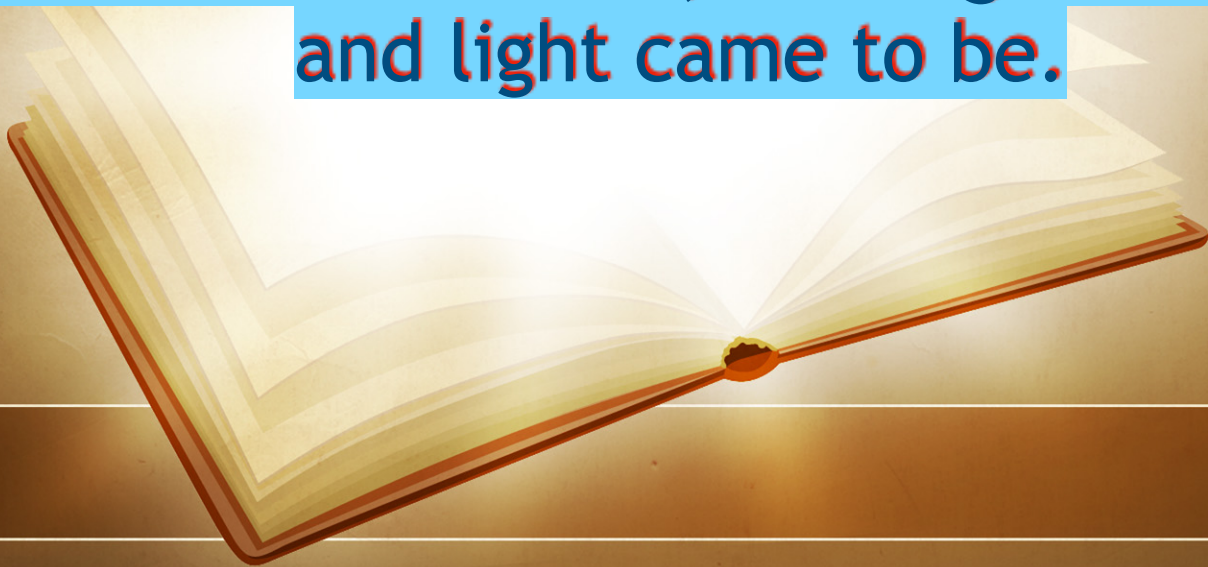
When someone is 'in the dark', on a matter, it carries the understanding that they have no knowledge or insight regarding the matter and so, it is too understood as such in Hebrew, as darkness speaks of that which has no presence of the knowledge, or that it simply lacks the existence of the right and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

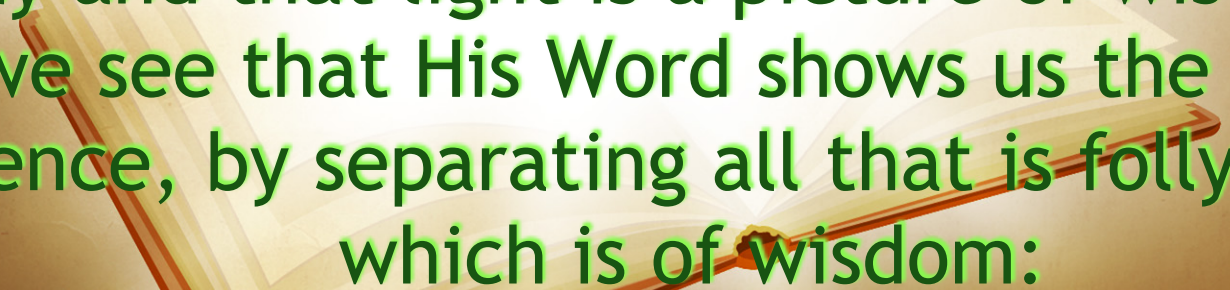


Gen 1:4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.



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:



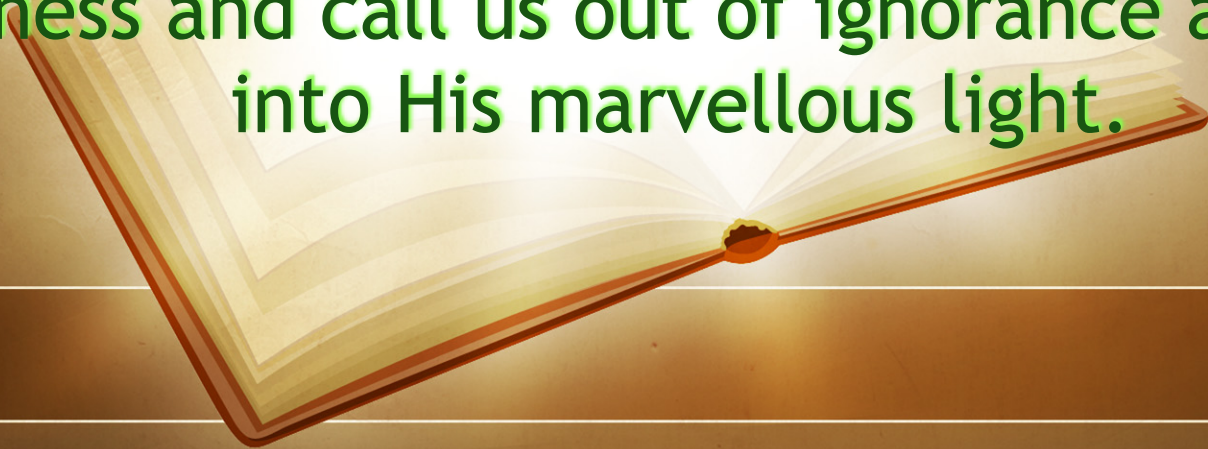
Mishlě/Proverbs 3:19 “יהוה(YeHoVah) founded the earth by wisdom; He established the heavens by understanding”



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.

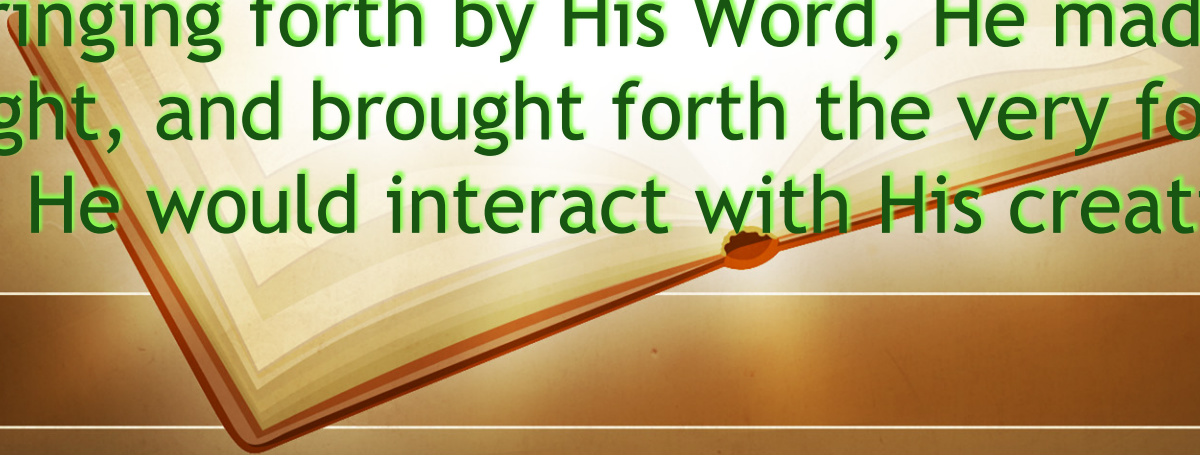


Yohanan Aleph/1 John 1:5 “And this is the message which we have heard from Him and announce to you, that Elohim is light and in Him is no darkness at all.”



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’**.

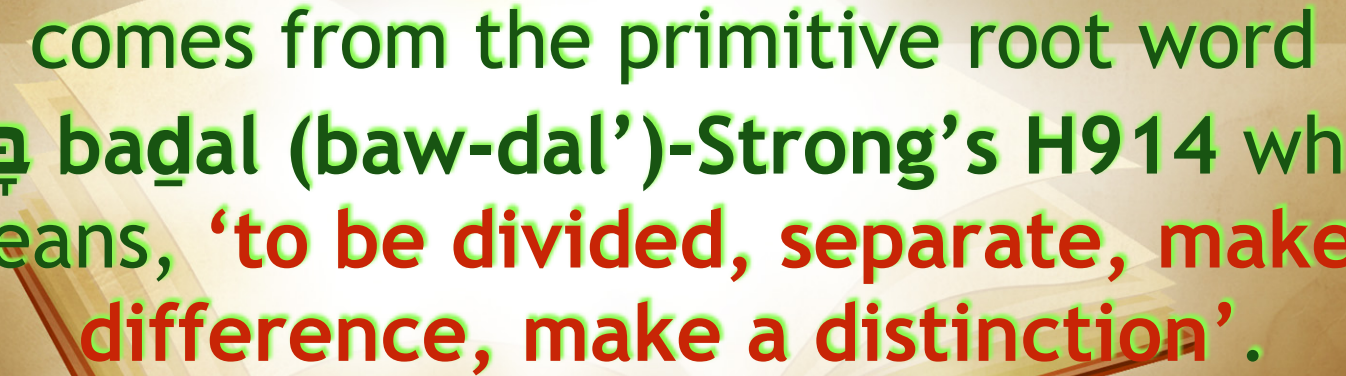
From these pictographic letters that render the term for **‘light’** we are able to clearly see who our strength is and in whom we are secure:

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

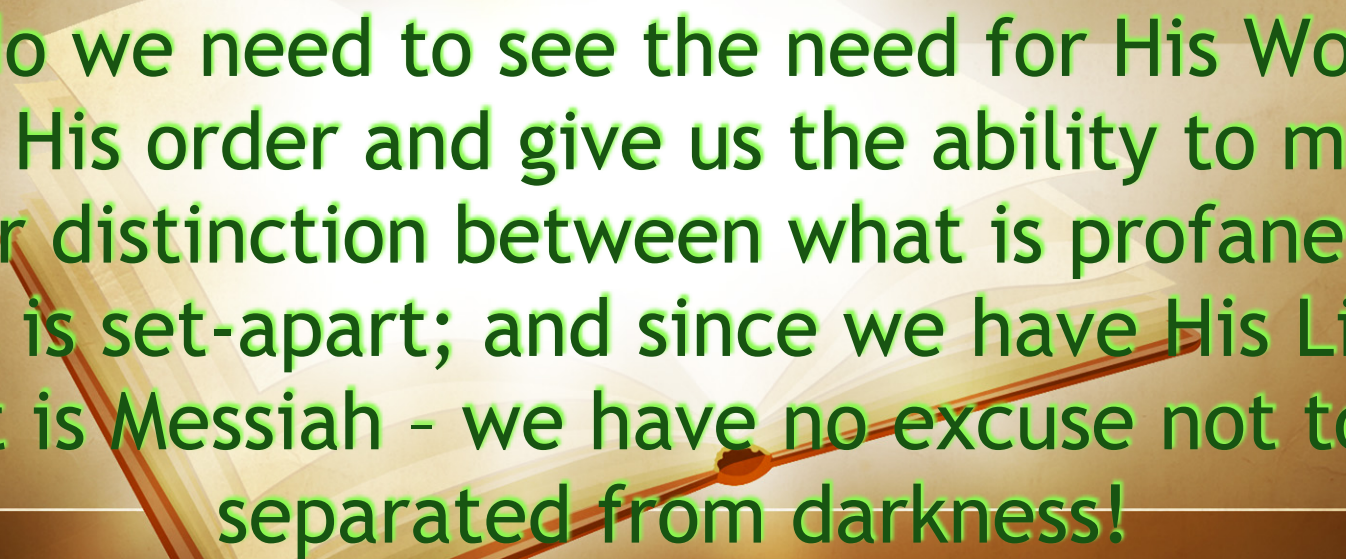


**This is the beginning of wisdom!!!
In Elohim, through Elohim and by Elohim all things
were made - for Messiah is the Light - the very
visible and exact representation of Elohim!!!**





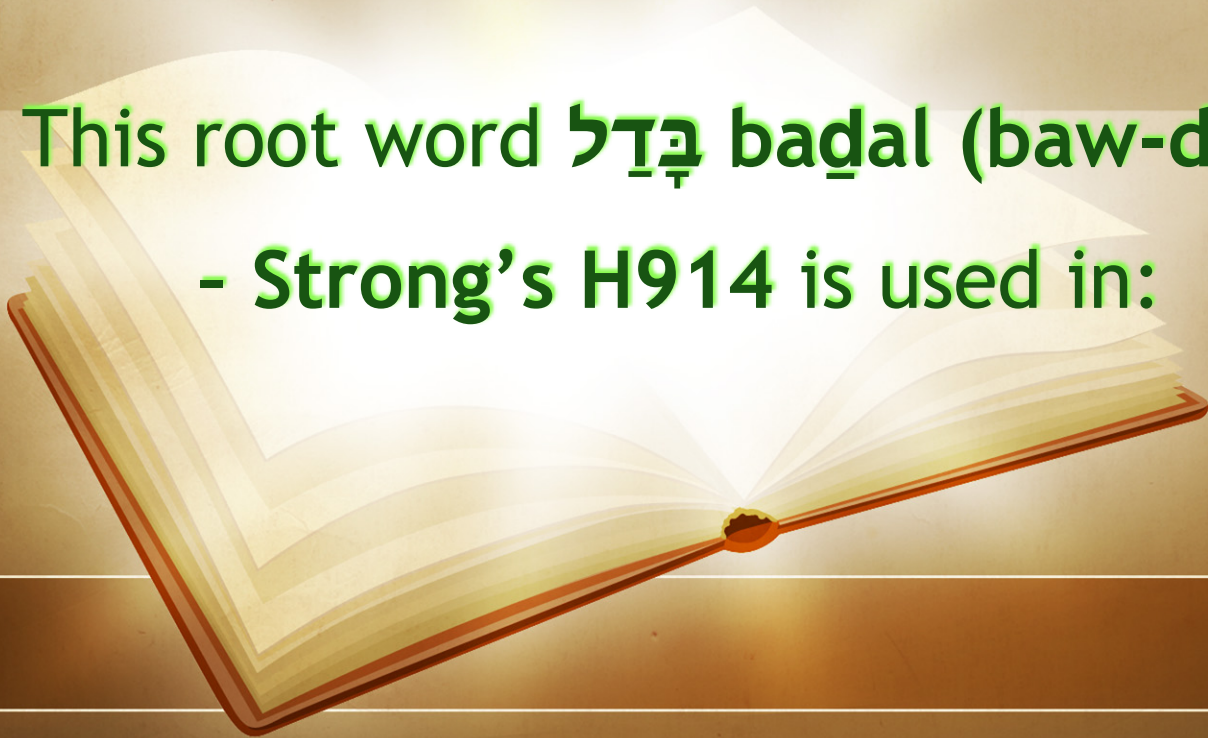
The Hebrew word that is translated as ‘separated’ comes from the primitive root word **בָּדַל** **badal** (baw-dal’)-Strong’s H914 which means, **‘to be divided, separate, make a difference, make a distinction’**.



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'**.

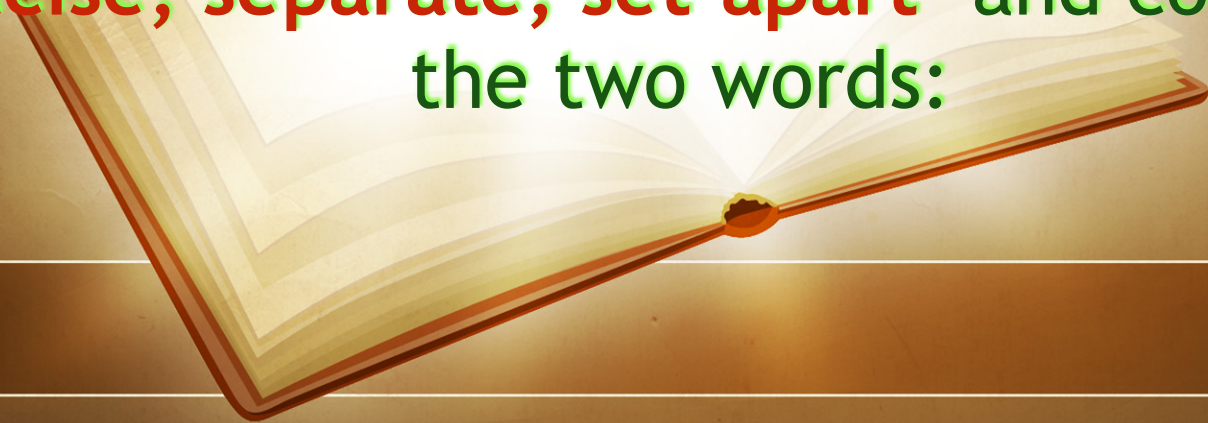
It is יהוה (YeHoVah) who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to an active separation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

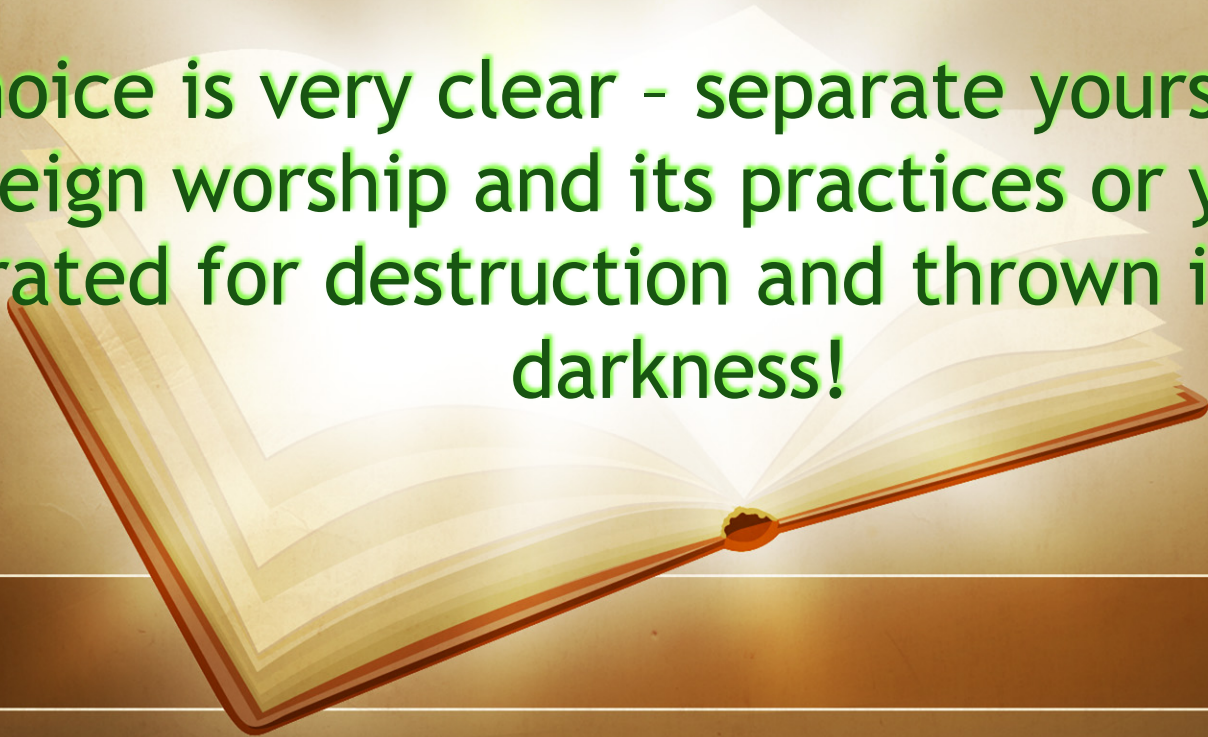
If we do not heed this call to come out and be separate then we may find ourselves among those whom the Messengers of יהוה (YeHoVah) will 'separate' from the congregation!



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.”



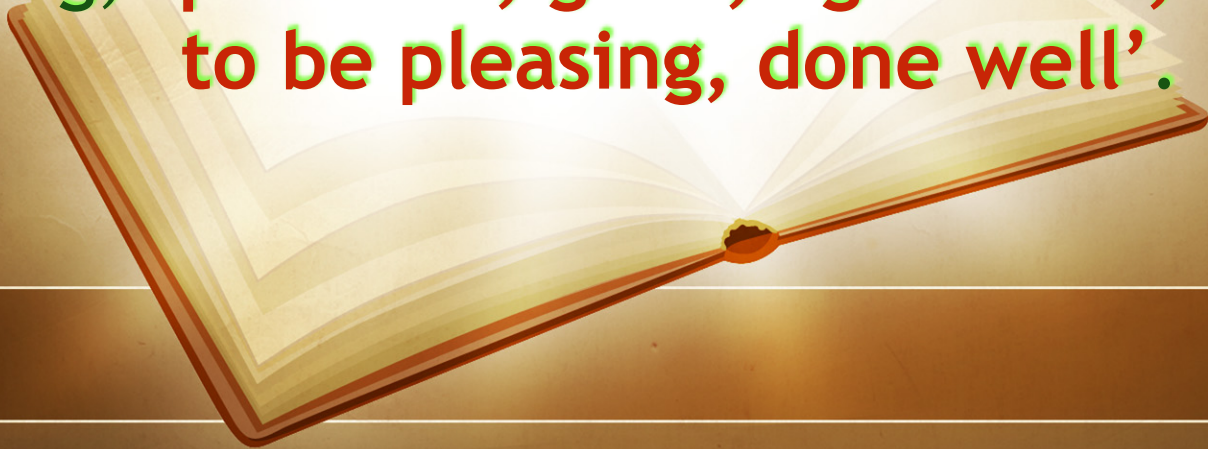
The choice is very clear - separate yourselves from all foreign worship and its practices or you will be separated for destruction and thrown into outer darkness!



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'.

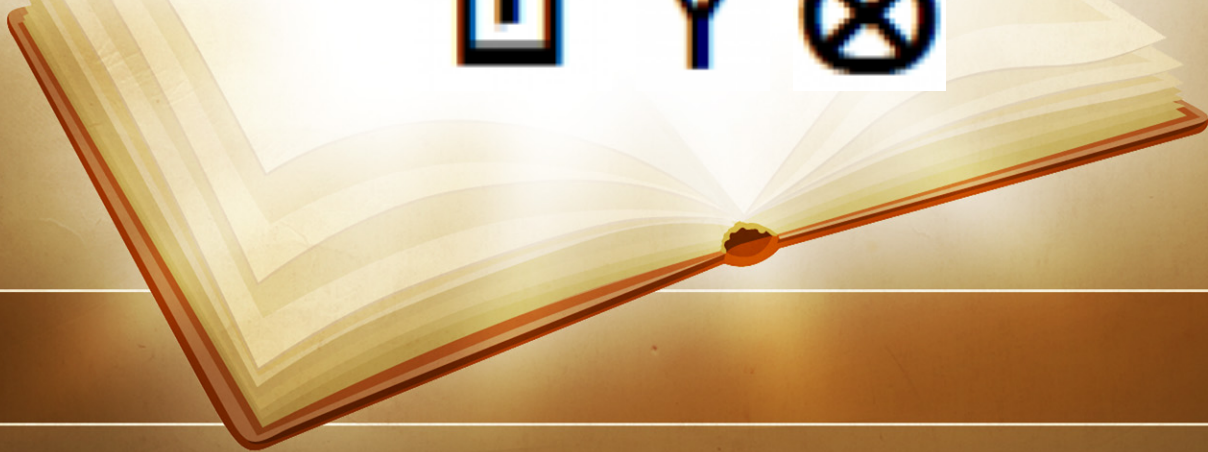


In the true understanding of this word טוב (tob) - Strong's H2896, we can see that it may best be translated in most cases as 'functional', for when יהוה (YeHoVah) said, in Berēshith/Genesis 1:31, that when He saw all that He had made, that He said it was very good. What He saw was His creation functioning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





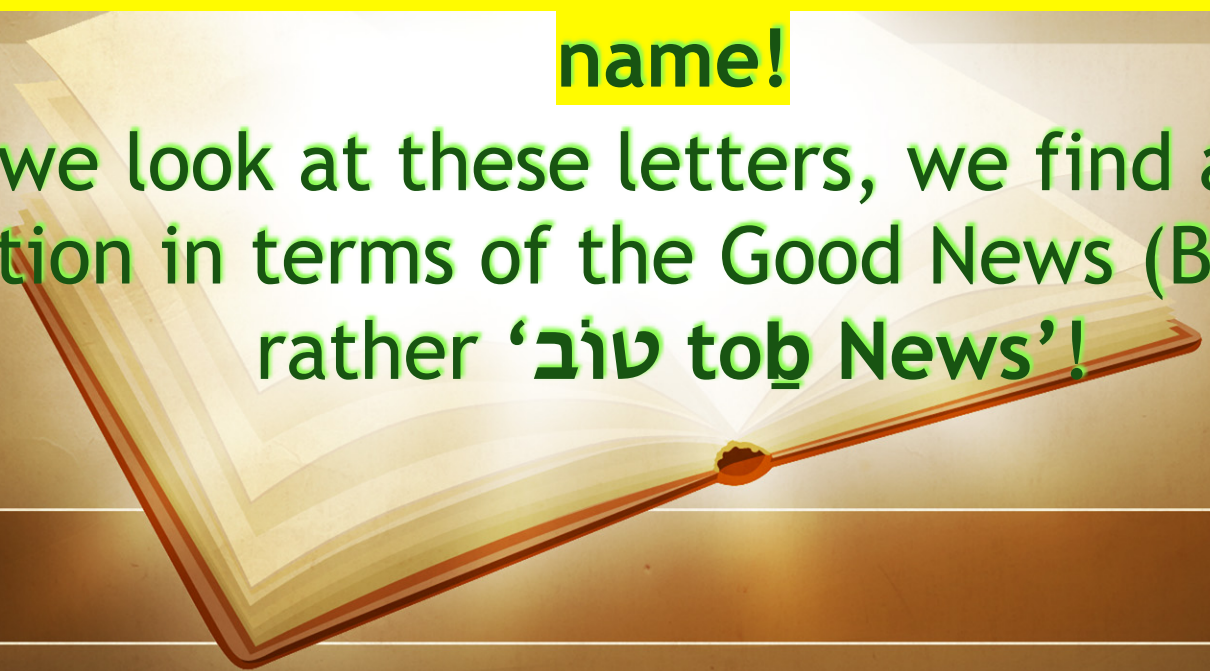
THE BASKET IS SECURED IN THE HOUSE!

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!**

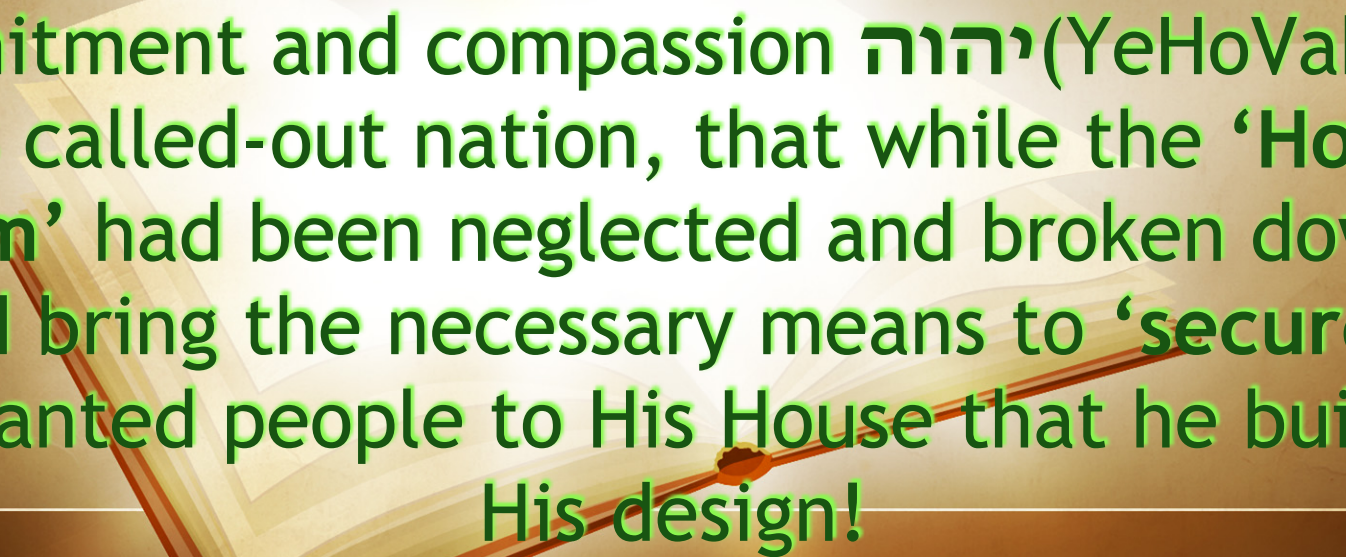
Listen to what it says in the following passage:



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!

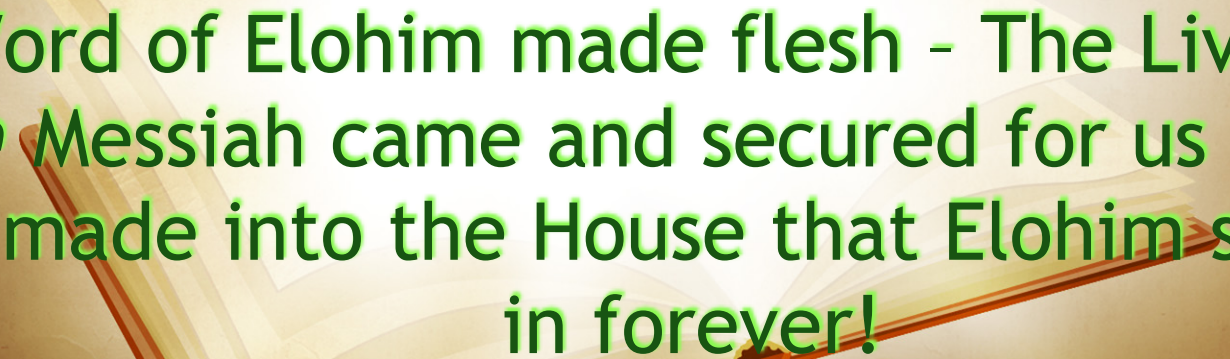
Ezra 9:8 “But now, for a short while, favour has been shown from **יהוה** (YeHoVah) our Elohim, to leave us a remnant to escape, and to give us a **peg** in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”

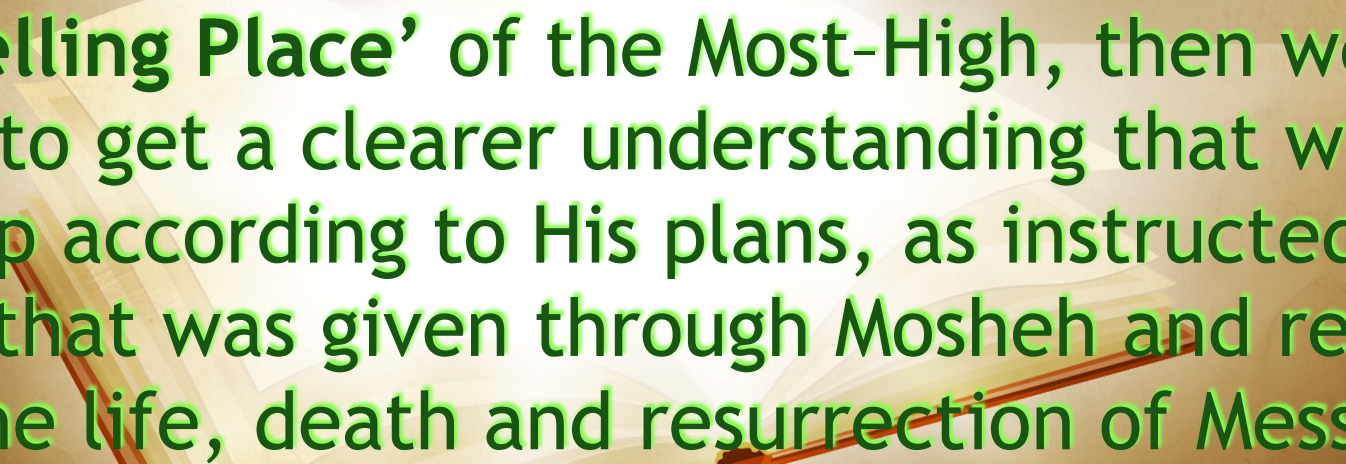


This again, is a wonderful promise given, amidst a time of bondage - that a peg is given in His set-apart place - a great picture of the loving-commitment and compassion יהוה (YeHoVah) has for His called-out nation, that while the 'House of Elohim' had been neglected and broken down He would bring the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

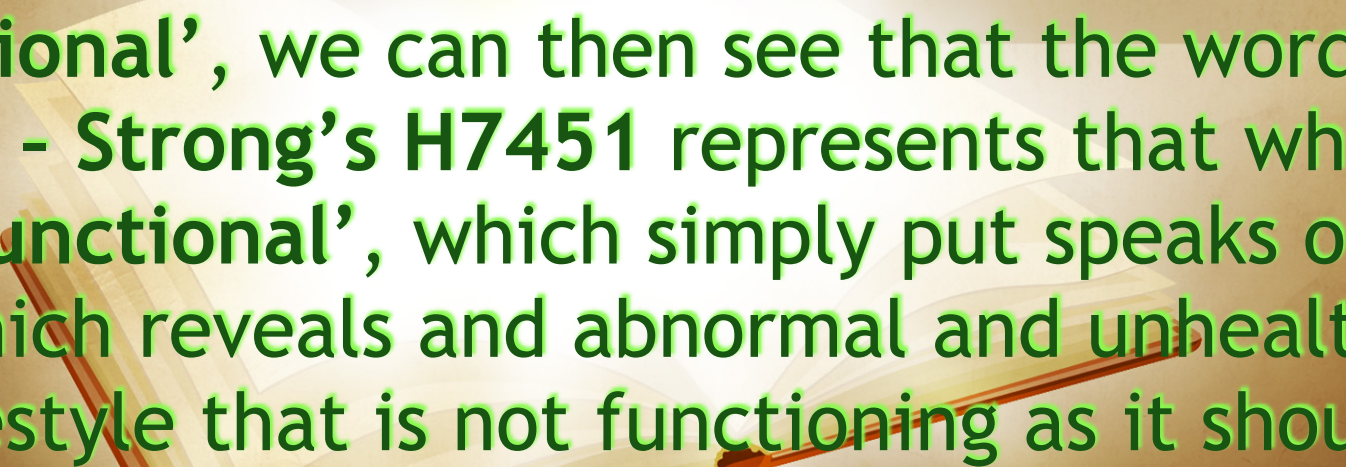


When something is working properly, we might say today something like, ‘**working like a well-oiled machine**’, when speaking of that which is functioning the way it should and the way it was designed to.

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.

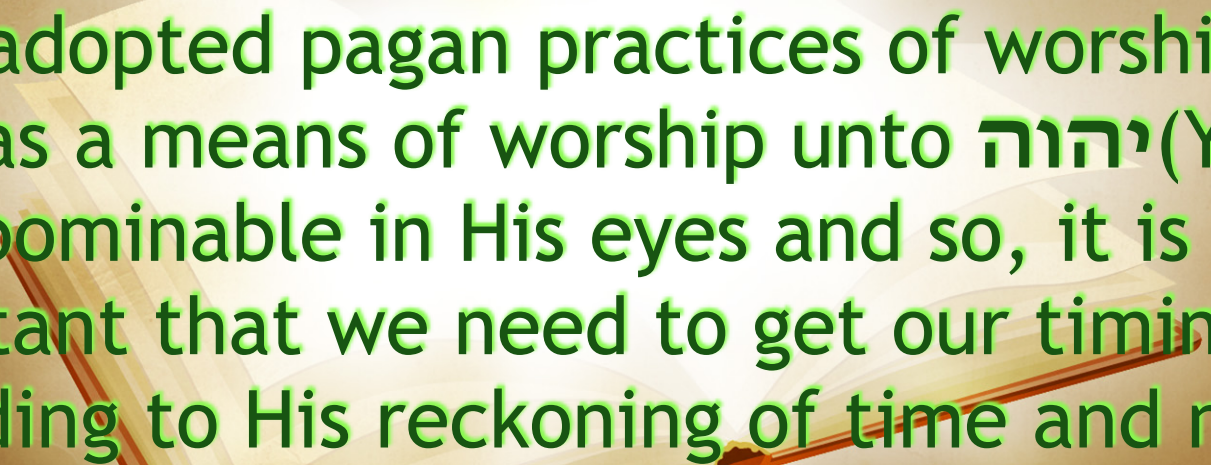
Historically it is easy to see how various cultures determined the start of their day in various ways.

○ 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.

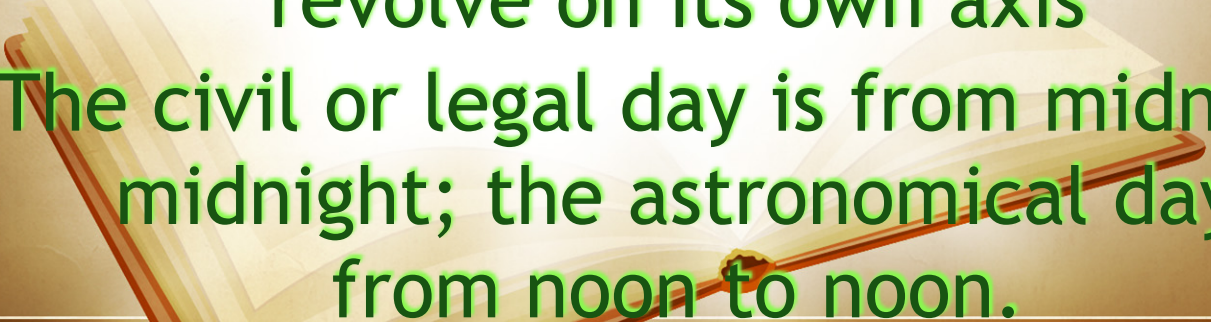
We cannot simply just go by man's erroneous time tables that are not in line with the Word of Elohim, and end up being 'sincerely wrong' and worship in vain.



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:

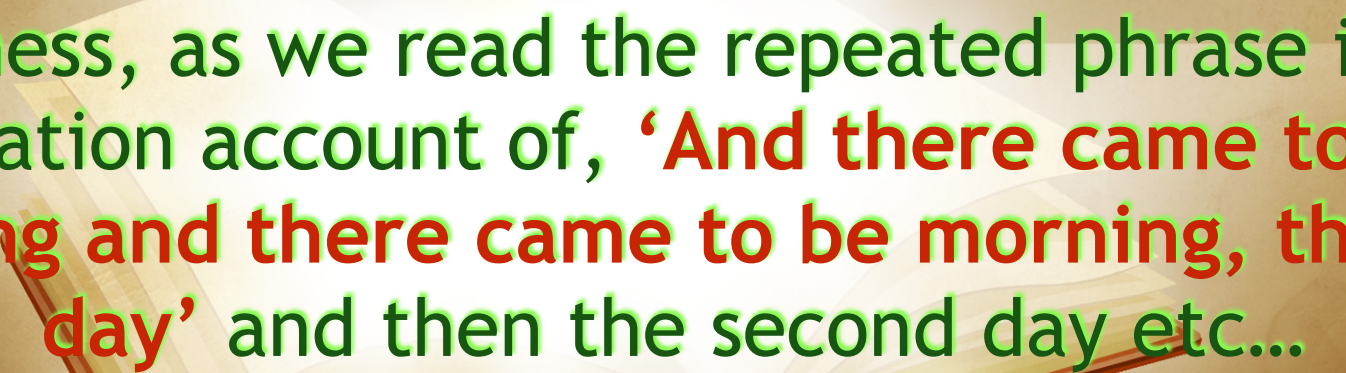
Berēshith/Genesis 1:2-3 “And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. 3 And Elohim said, “Let light come to be,” and light came to be.”



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...

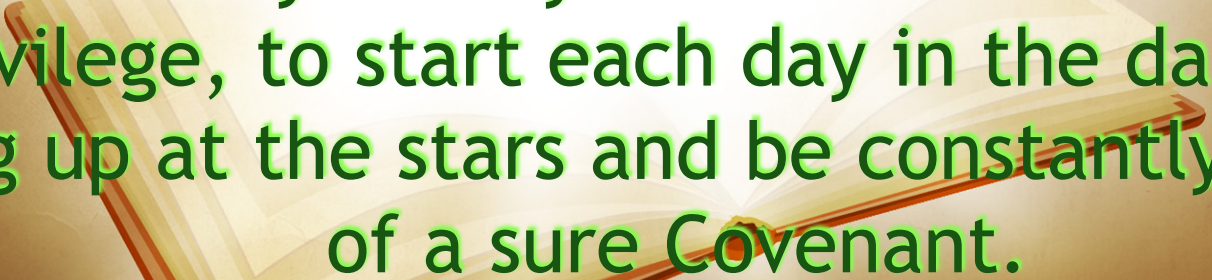
The Hebrew word that is translated as 'evening' comes from the root word עֶרֶב ereb (eh'-reb) (Strong's H6153) which means 'dusk, evening, night'.



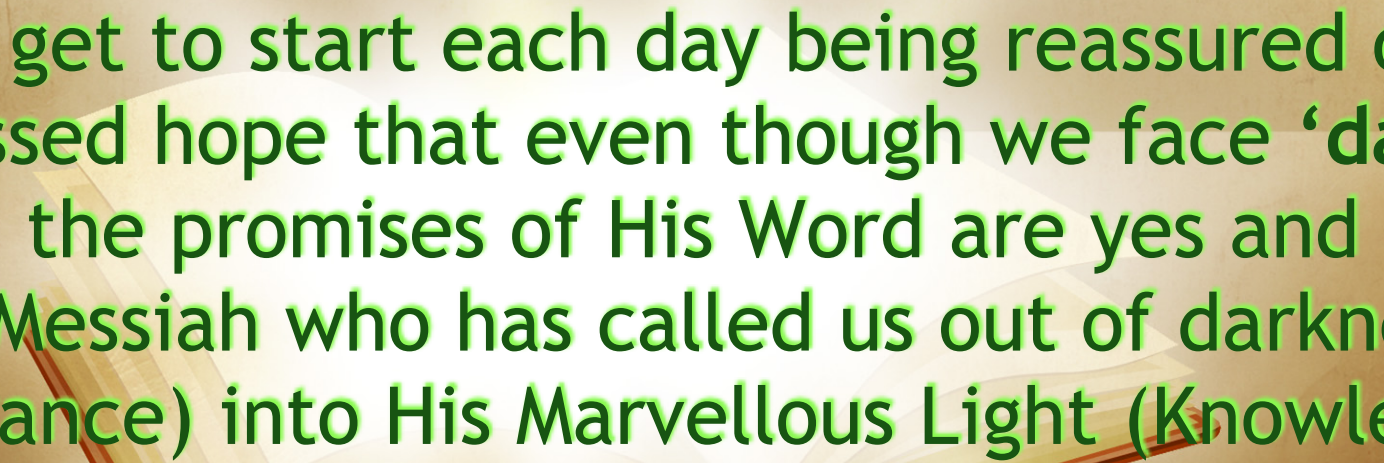
It is important to understand this phraseology, as it shows us that, as יהוה (YeHoVah) was creating the world, He was also creating time and its proper determination.

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.

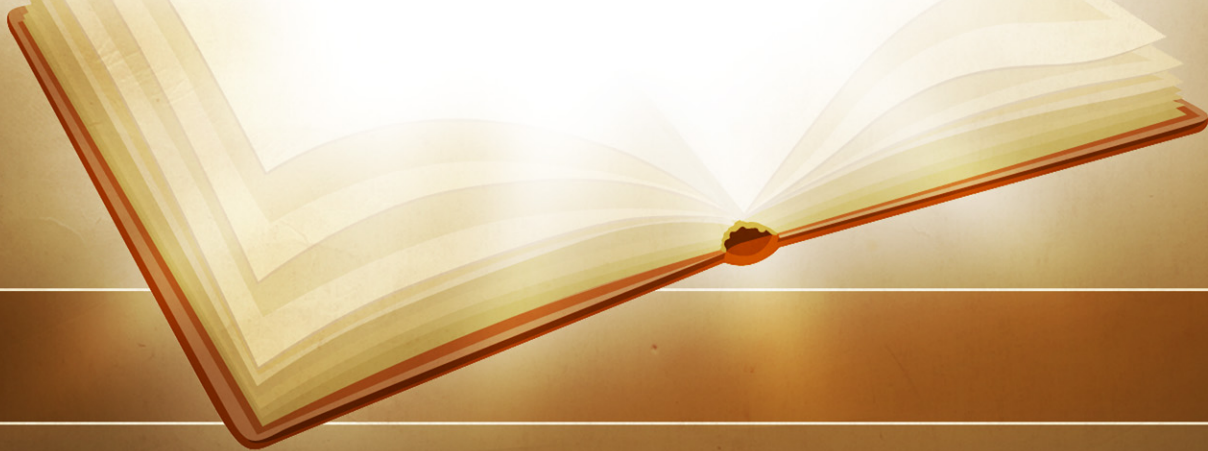


I thought of how Abraham must have looked up and saw many more stars than I could see and when he saw the vast array, he received the Covenant Promise of a bountiful harvest, and it struck me very clearly that we have the awesome privilege, to start each day in the darkness, looking up at the stars and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

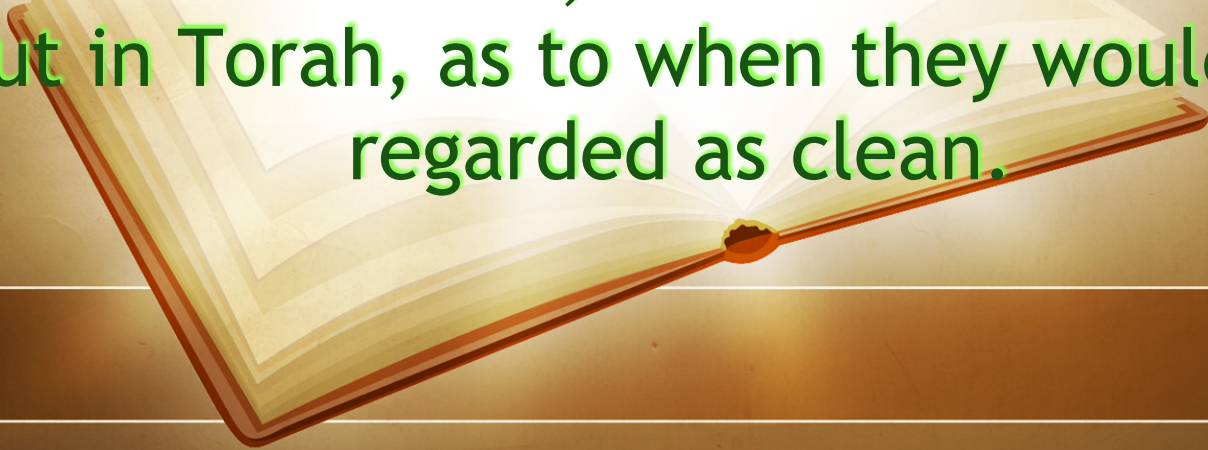
Wayyiqra/Leviticus 23:27 “On the tenth day of this
seventh month is the Day of Atonement. It shall be
a set-apart gathering for you. And you shall afflict
your beings, and shall bring an offering made by
fire to יהוה (YeHoVah).”



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

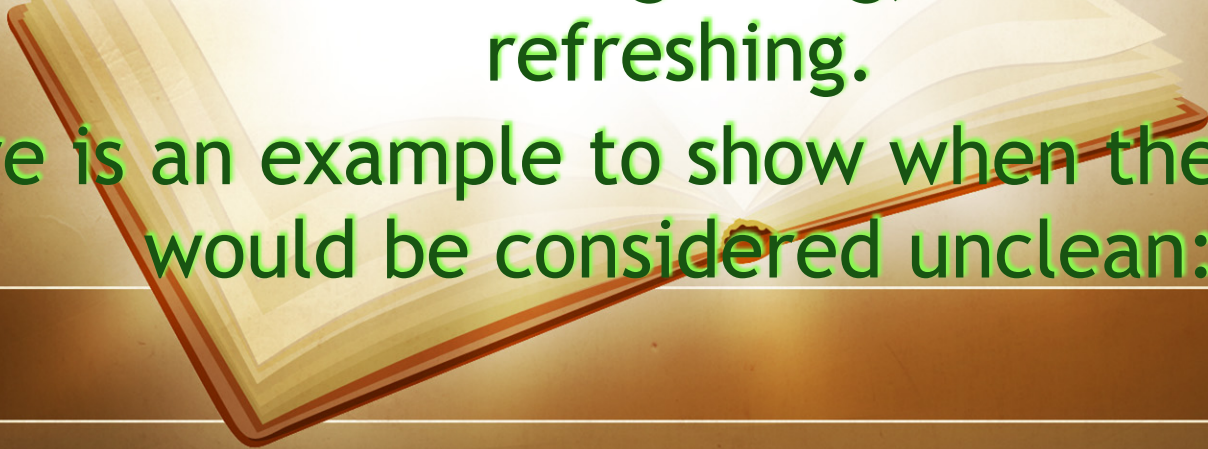
It is on the 9th day 'at evening' - that is when the 9th day ends, at sunset, and we begin to keep this Appointed Time of יהוה (YeHoVah), from evening to evening - that is: from the end of day 9 and the start of day 10 (at ereb/sunset/dusk) until the end of day 10 which is also at even/dusk/sunset!

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.

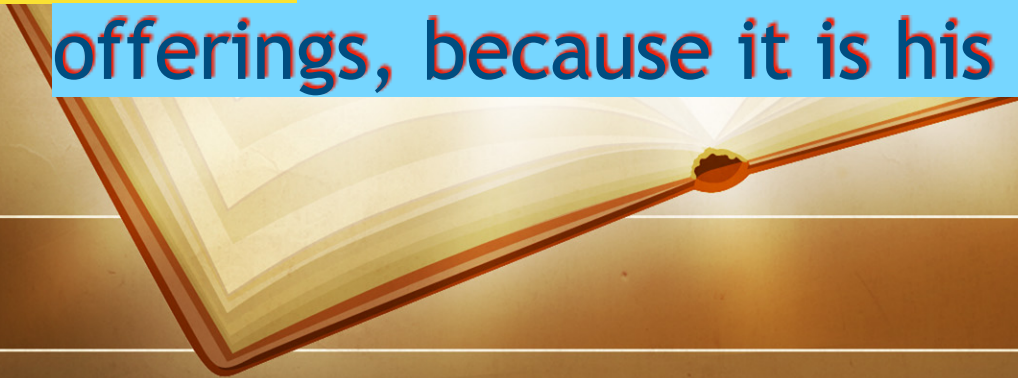


The phrase, 'unclean until evening', is a phrase that we see repeatedly being used in the Torah, as it was a clear marker of time and defines for us that, as the new day begins 'at evening', it represented a new beginning, a renewal and a refreshing.

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.”



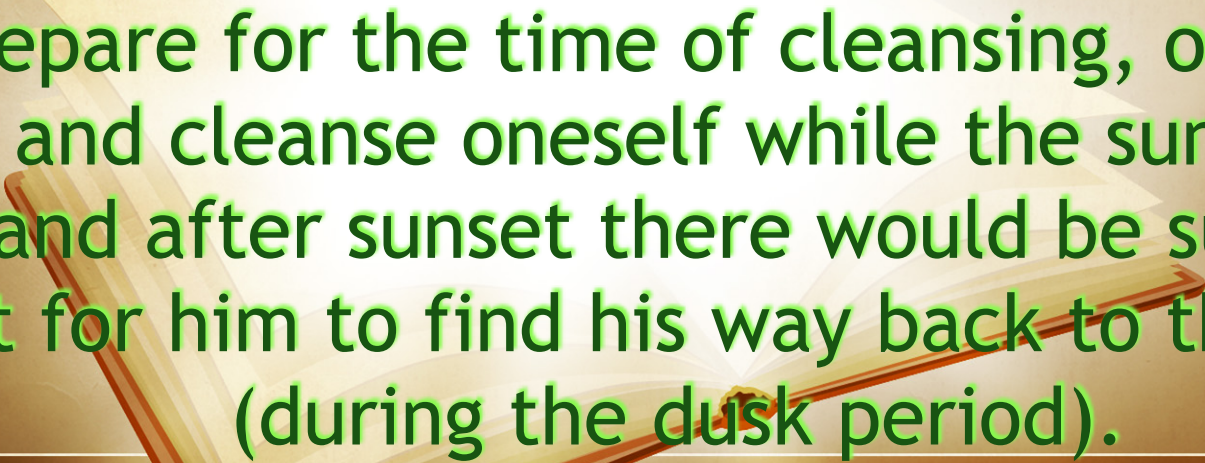
Please notice very carefully that the Scripture does not say a person shall be unclean until midnight or until sunrise.

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 ”

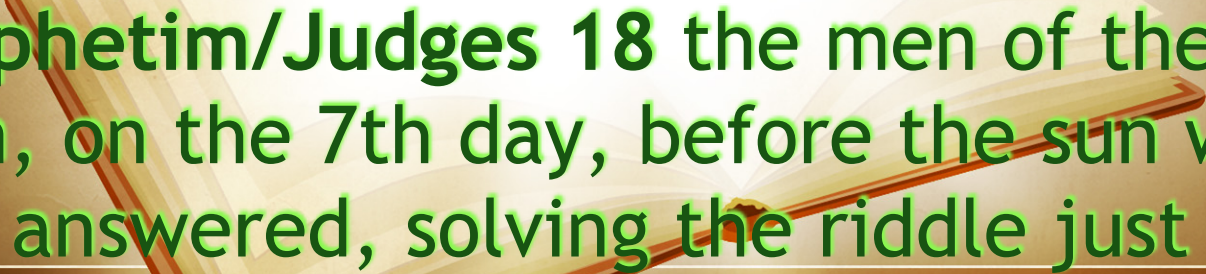
Now, if a new day begins at sunrise, it would be perfectly logical, and acceptable, for the unclean man to return to camp at dawn right.

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'.

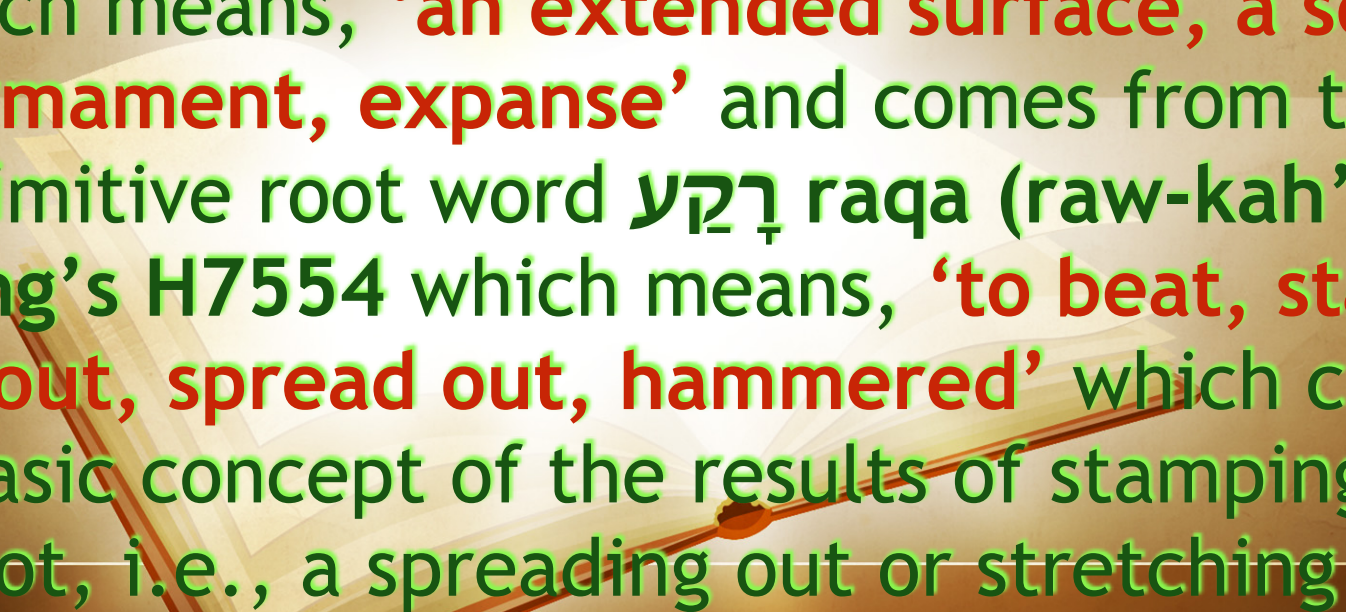


Gen 1:6 And Elohim said, "Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters."

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.

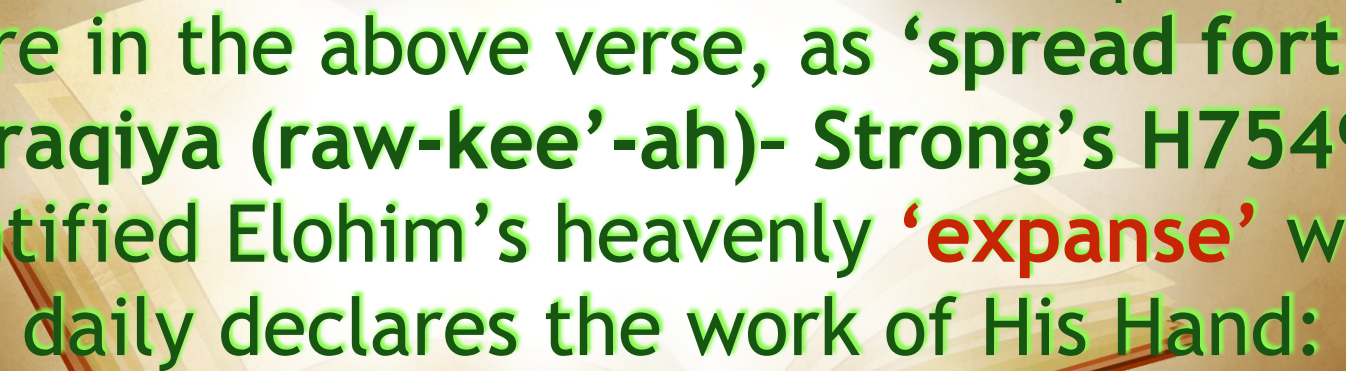
Gen 1:8 And Elohim called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.

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:



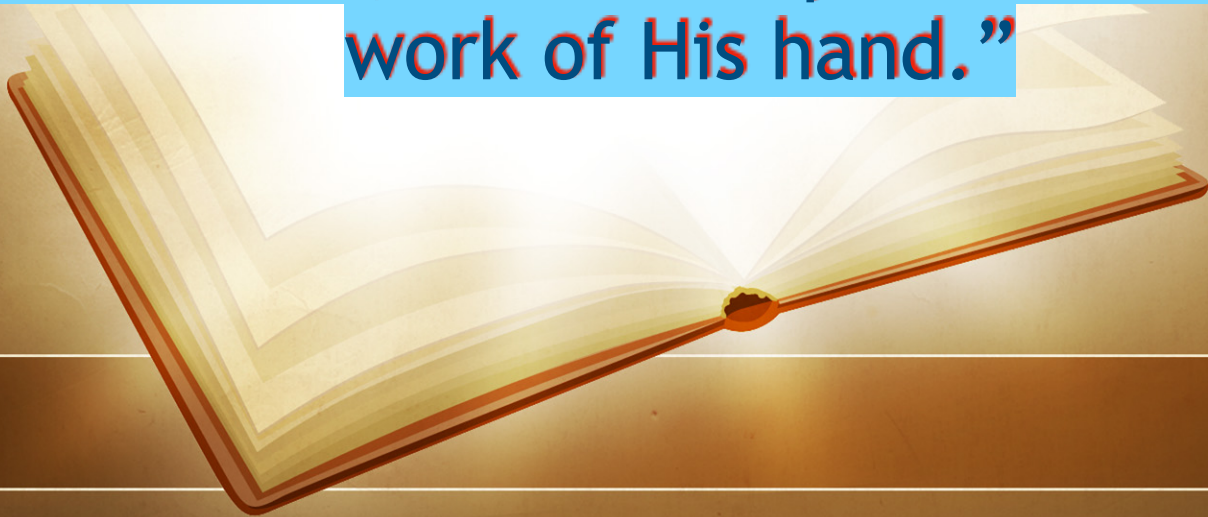
Yeshayahu/Isaiah 42:5 “Thus said the Ěl,
יהוה (YeHoVah), who created the heavens and
stretched them out, who spread forth the earth
and that which comes from it, who gives breath to
the people on it, and spirit to those who walk on
it”





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.

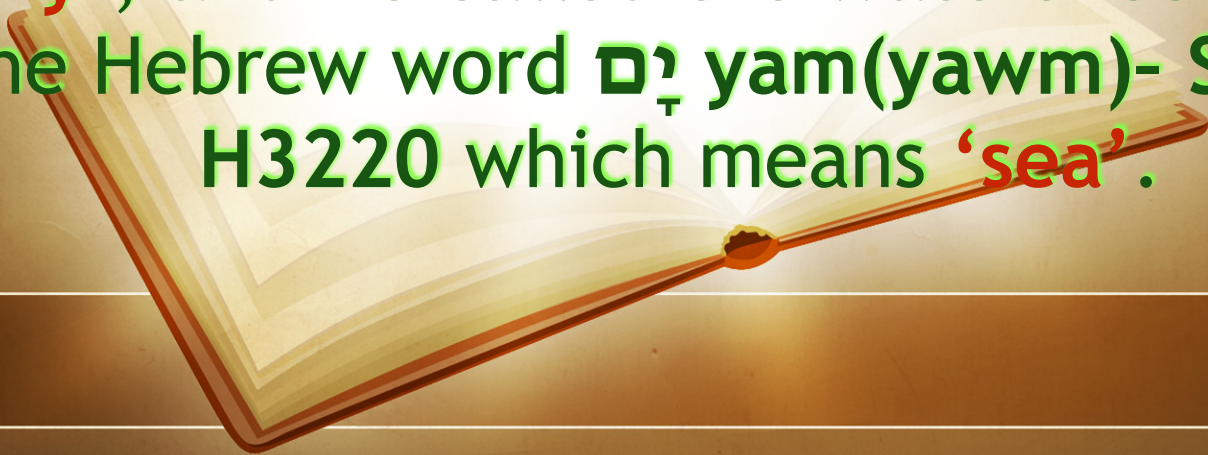
Gen 1:10 And Elohim called the dry land ‘earth,’ and the collection of the waters He called ‘seas.’
And Elohim saw that it was good.

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.

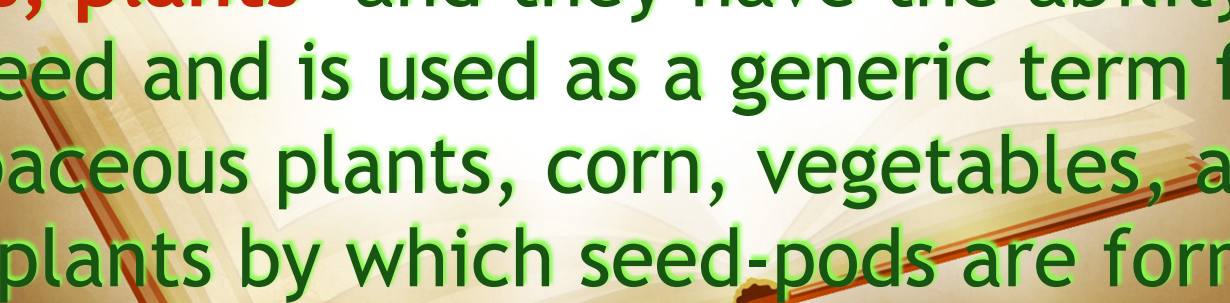
At the command of Elohim, the earth brought forth grass, plants that yield seed and fruit trees that yield seed.

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).



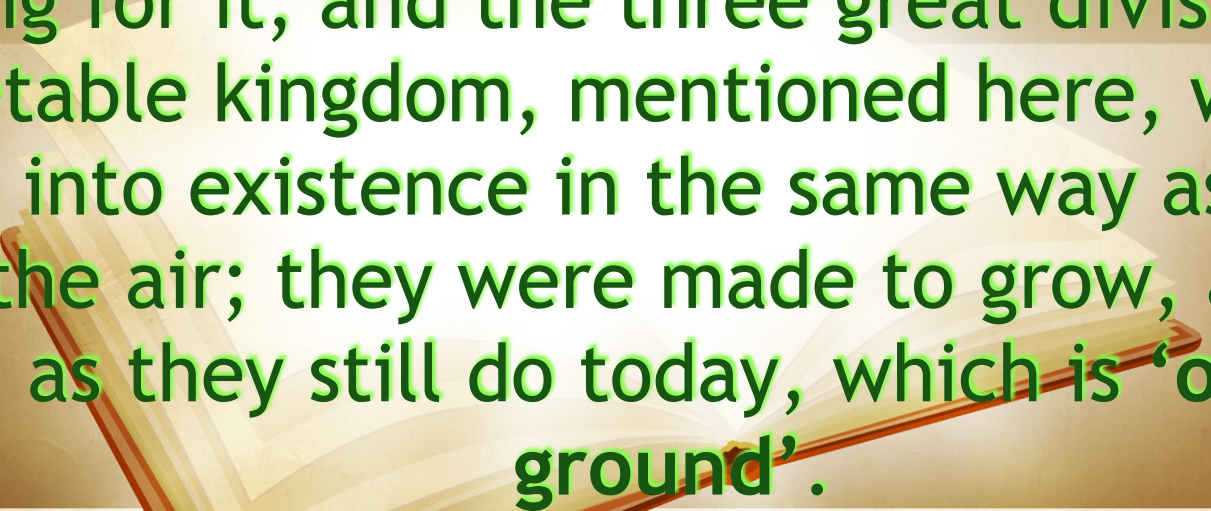
2 - Seed yielding **herbs** - The Hebrew word that is translated as 'herbs' is עֵשֶׂב **eseb**(eh'seb) - Strong's H6212 which means, '**herb, herbage, grass, plants**' and they have the ability to yield seed and is used as a generic term for all herbaceous plants, corn, vegetables, and other plants by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



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

a) עֵץ 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,

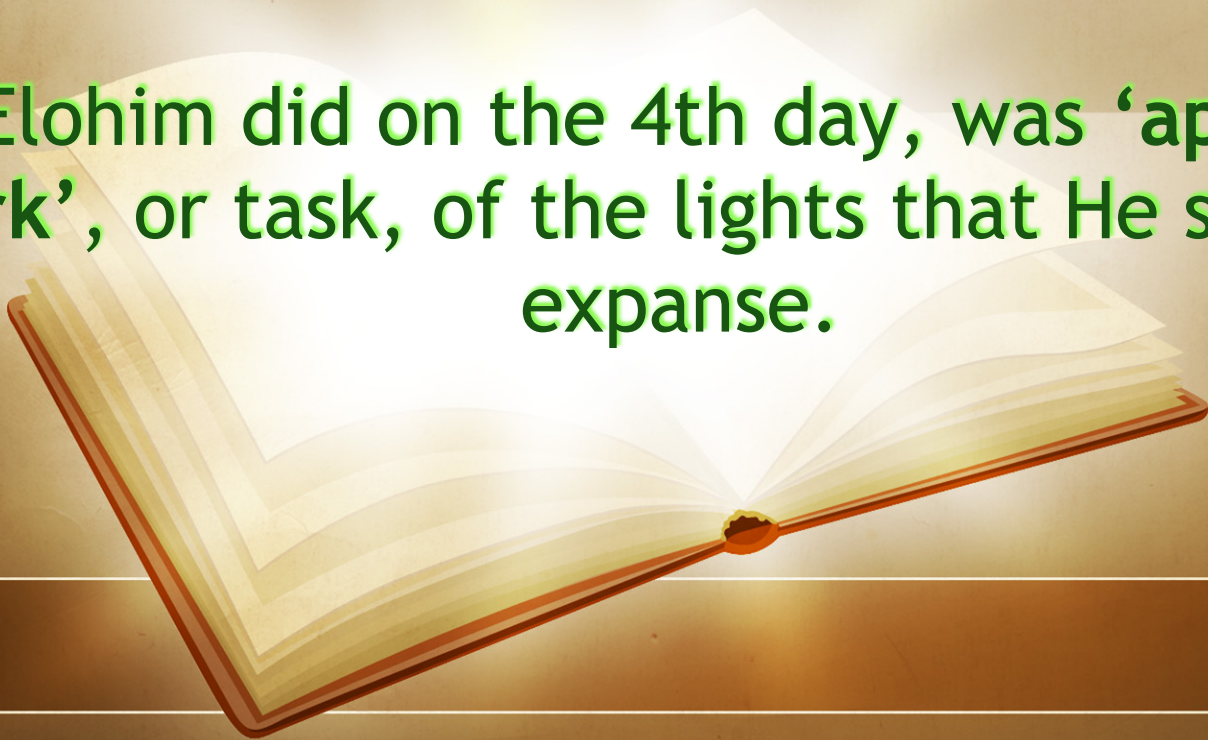
Gen 1:18 and to rule over the day and over the night, and to separate the light from the darkness.

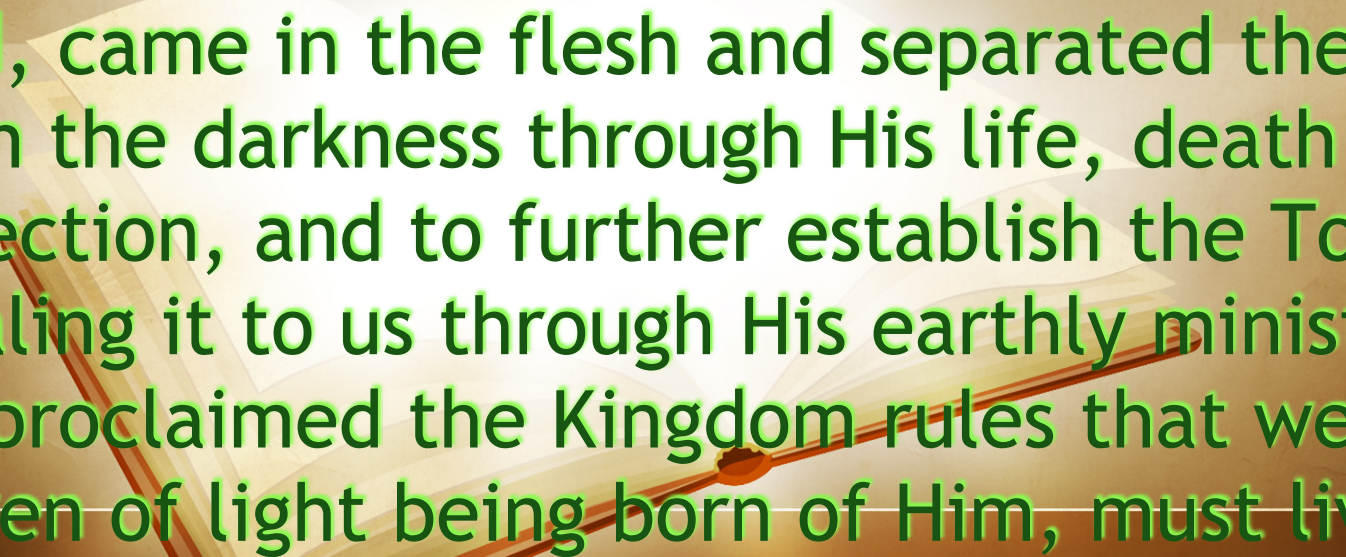
And Elohim saw that it was good.

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.



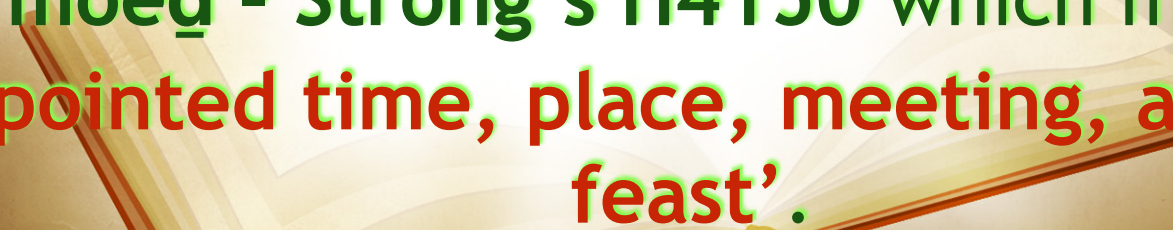


This 4th day is a powerful declaration of His work of redemption, in that it was in the 4th Millennium that **יהושע** (Yeshua) Messiah, The Light of the world, came in the flesh and separated the light from the darkness through His life, death and resurrection, and to further establish the Torah by revealing 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'.

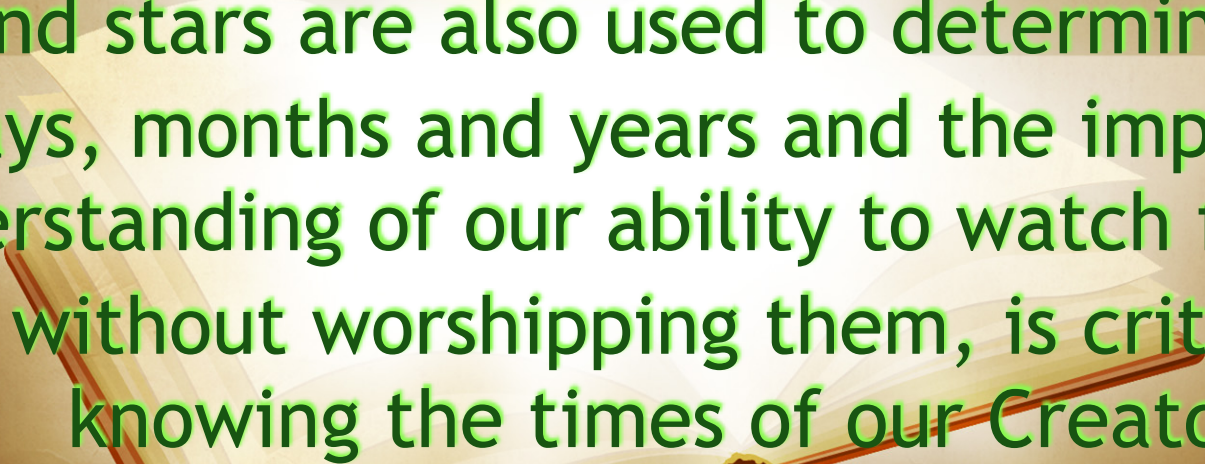
2 - Appointed Times - The Hebrew word that is translated as 'appointed times' is מוֹעֲדִים, moedim, which is the plural of the root word מוֹעֵד moed - Strong's H4150 which means, 'appointed time, place, meeting, appointed feast'.



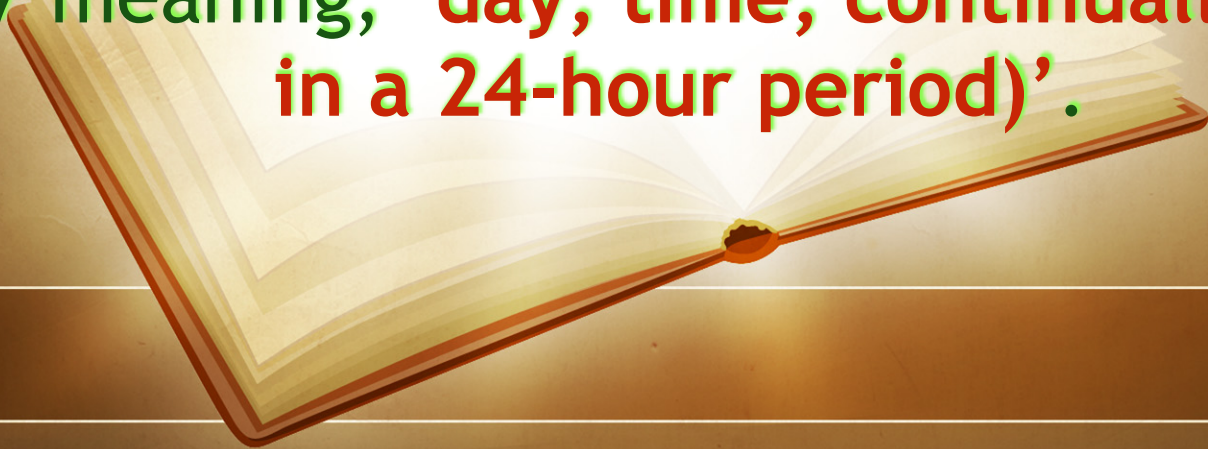
Right in the beginning, during the Creation Week, Elohim announces to us that He will have **'appointed times'** and the way we are to know when these times are, would be determined by the lights in the expanse of the heavens, which were given for us to not only determine the season and day and night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

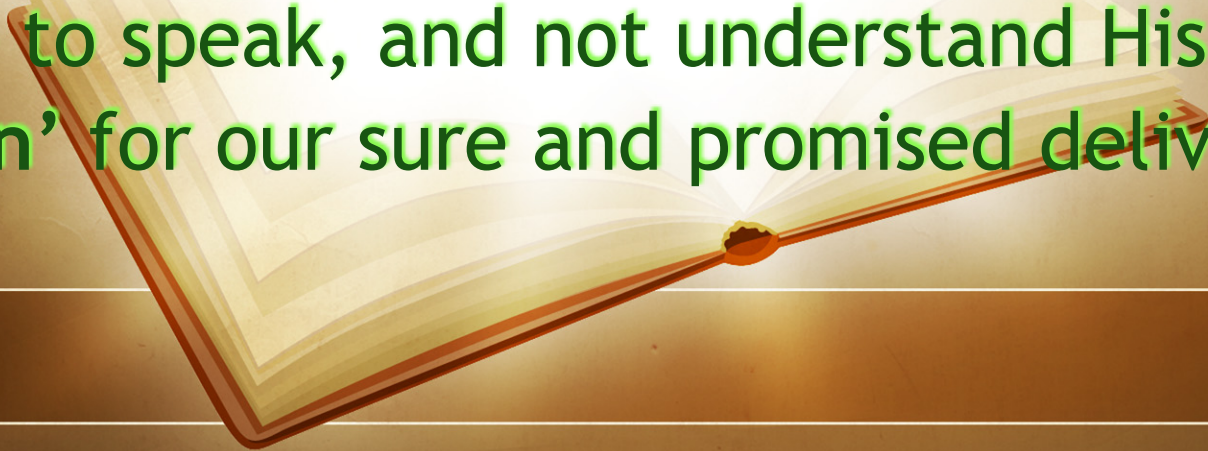


The Hebrew word that is translated as **'years'** comes from the root word שָׁנָה 'shannah (shawneh')- Strong's H8141 which means, 'a year, annual, yearly, annually' "as division(Cycle) of time

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

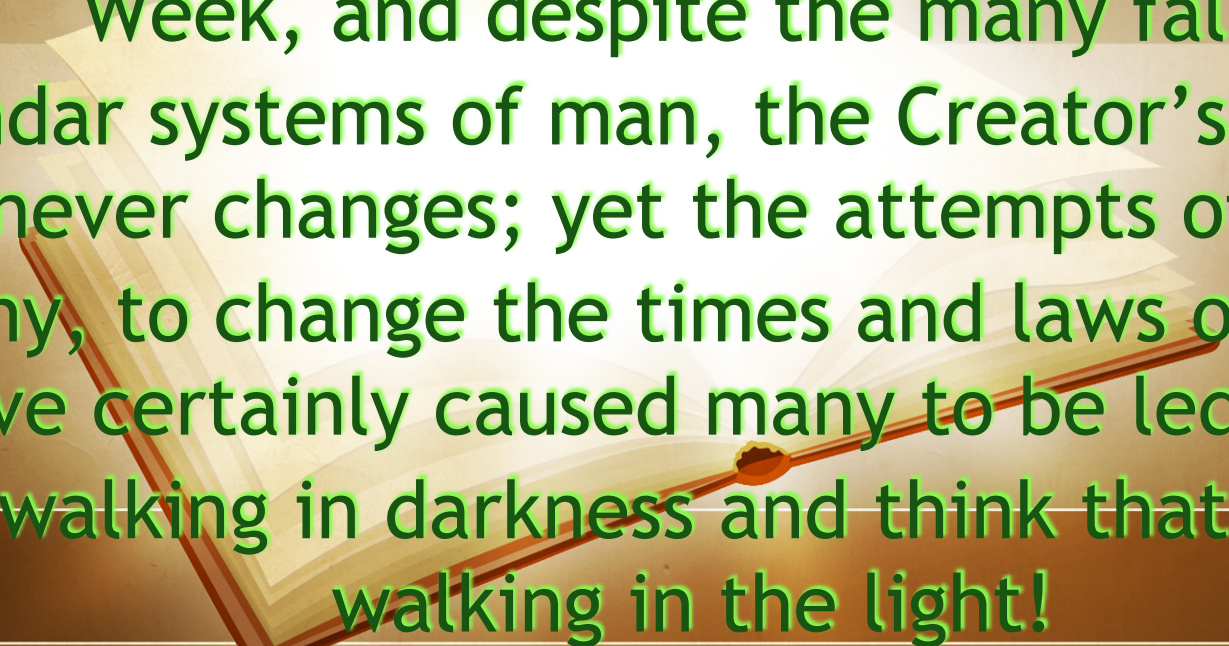


We must be a set-apart people who adhere to and follow the Creator's Timetable and keep His Appointments or else we will be 'in the dark', so to speak, and not understand His 'floor plan' for our sure and promised deliverance.

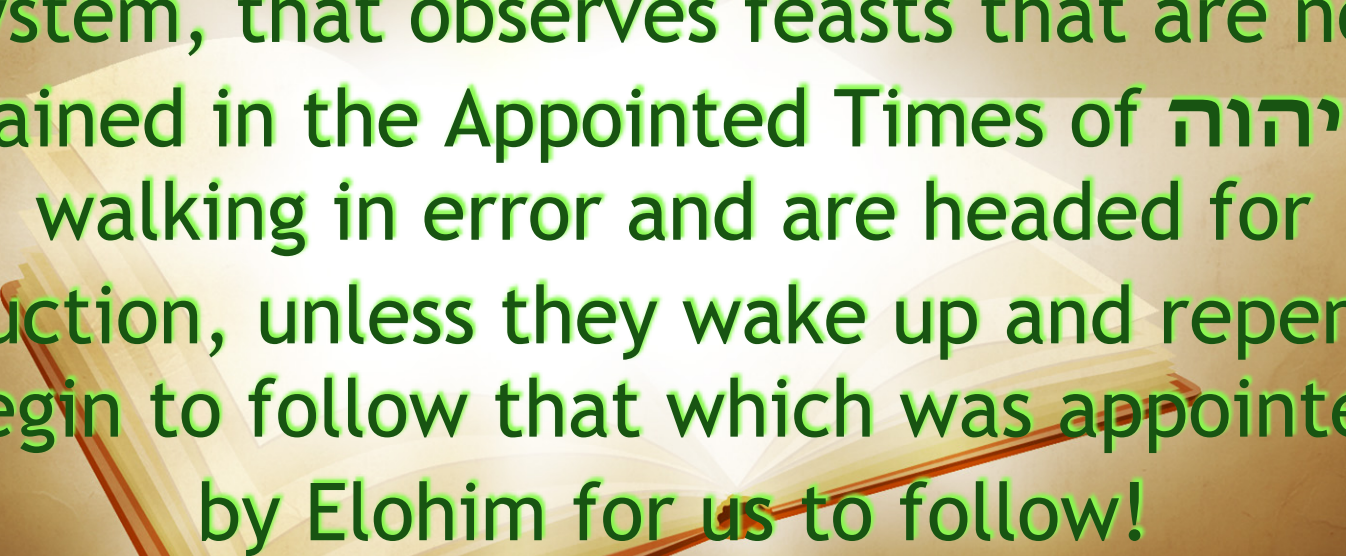


The enemy has certainly done his best, in attempting to change the times and laws of יהוה:

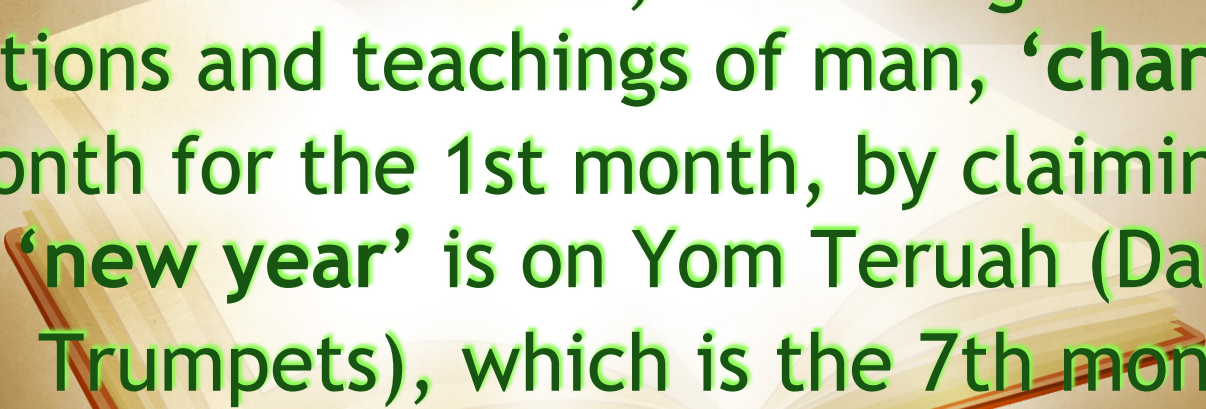
Dani'ěl/Daniel 7:25 “and it speaks words against the Most-High, and it wears out the set apart ones of the Most-High, and it intends to change appointed times and law, and they are given into its hand for a time and times and half a time.”



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!

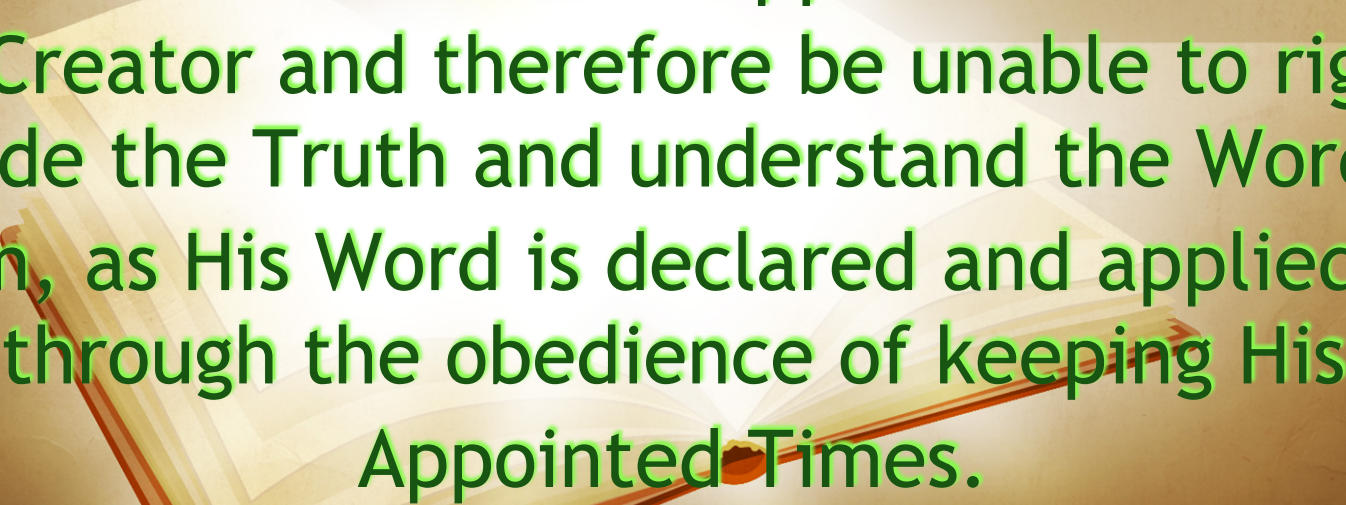


Rabbinic Judaism has, according to their vain traditions and teachings of man, 'changed' the 7th month for the 1st month, by claiming that the 'new year' is on Yom Teruah (Day of Trumpets), which is the 7th month!

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**.

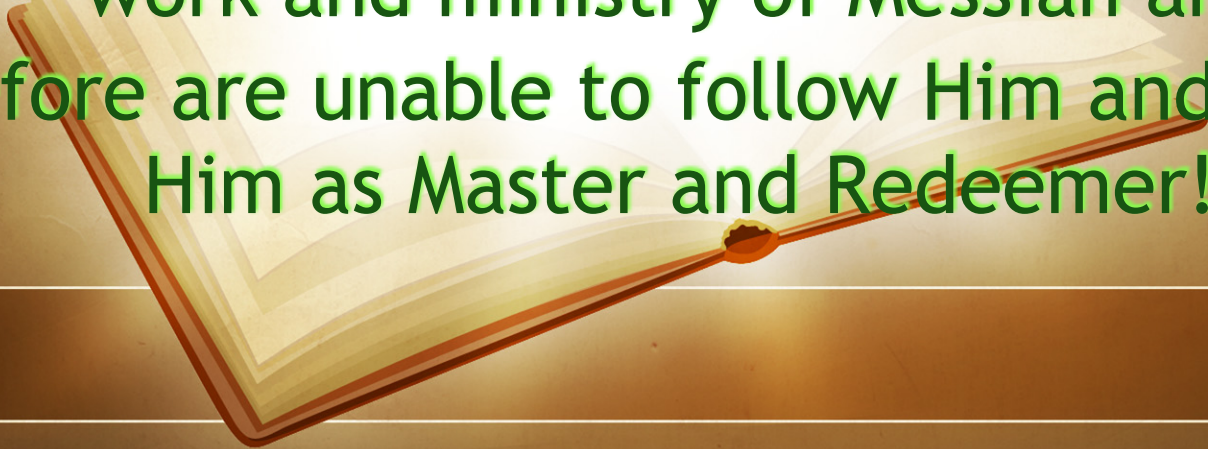


Christianity, under the direction of the Catholic church system, has too adopted a changed calendar, in which they follow the Gregorian calendar that was devised by Pope Gregory, as they too intended to **'change the Sabbath'** and claim that the 1st day of the week has replaced the 7th day and they 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!

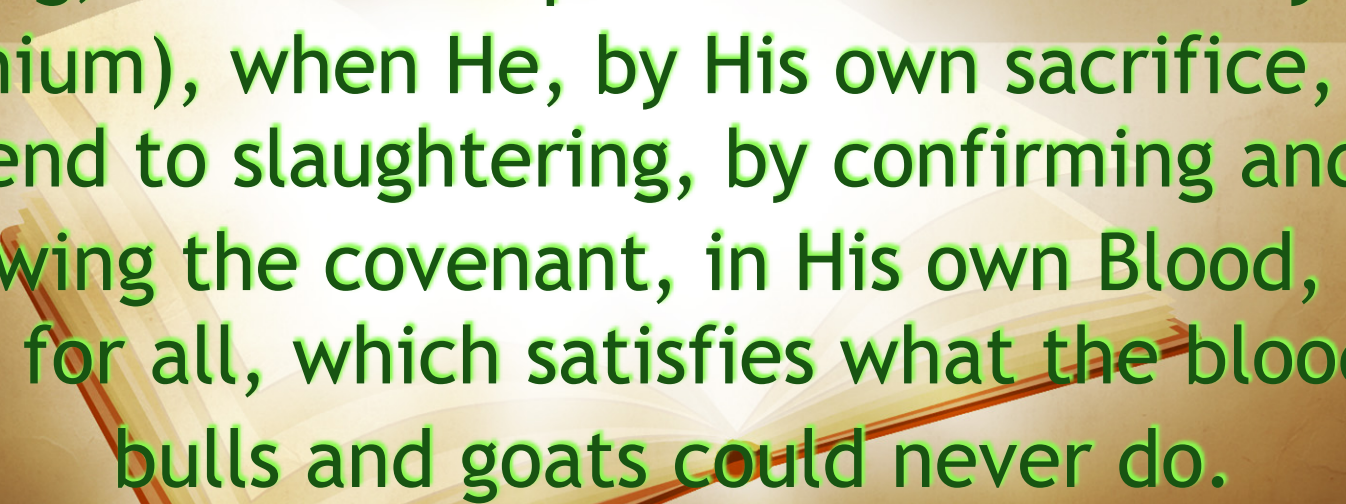


Another clear reference to this Creation week being applied to the fullness of the 7,000-year floor plan of Elohim is seen in:

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!

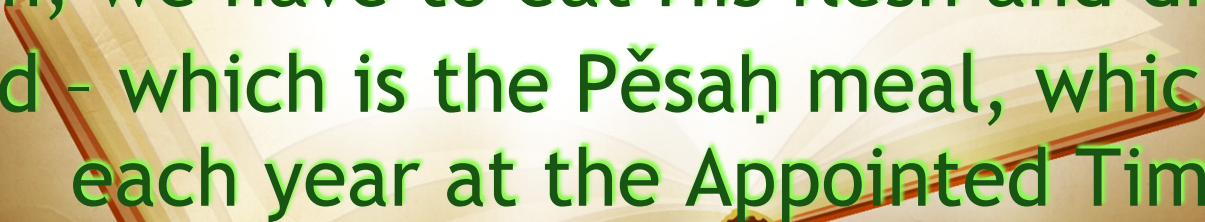


This can clearly prophetically point to His first coming, which took place on the '4th Day' (4th Millennium), when He, by His own sacrifice, put an end to slaughtering, by confirming and renewing the covenant, in His own Blood, once and for all, which satisfies what the blood of bulls and goats could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

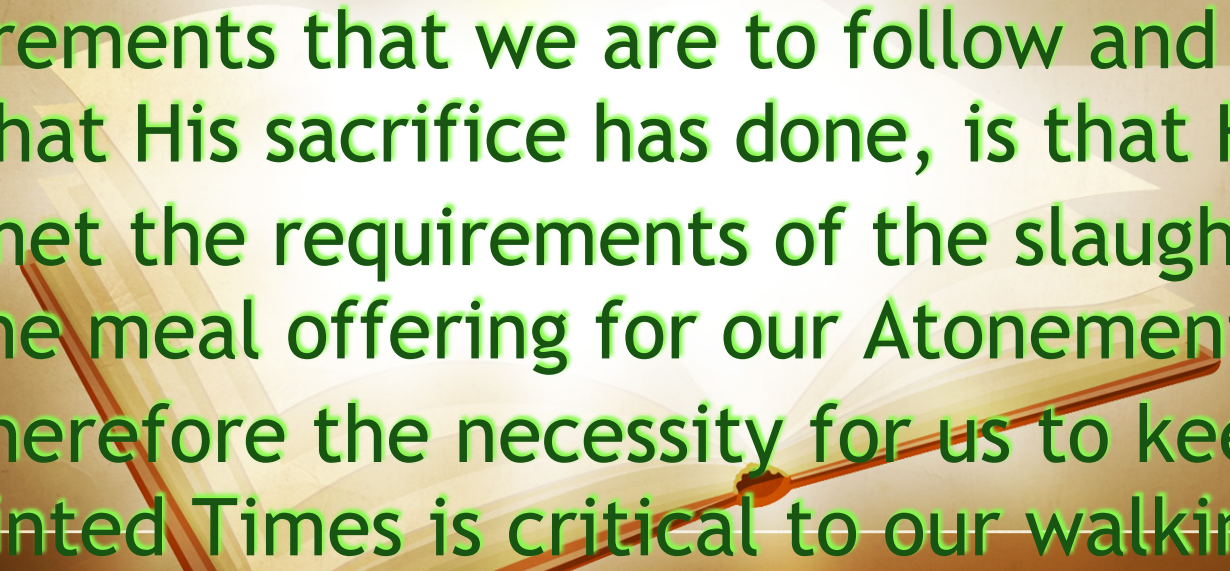
The point of this verse being applicable here, is that it clearly points to the life, death and resurrection of Messiah, as having come to not only confirm a covenant, which He does continually, but more specifically to put an end to the blood of bulls and goats, for atonement, that were only a covering 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.’”



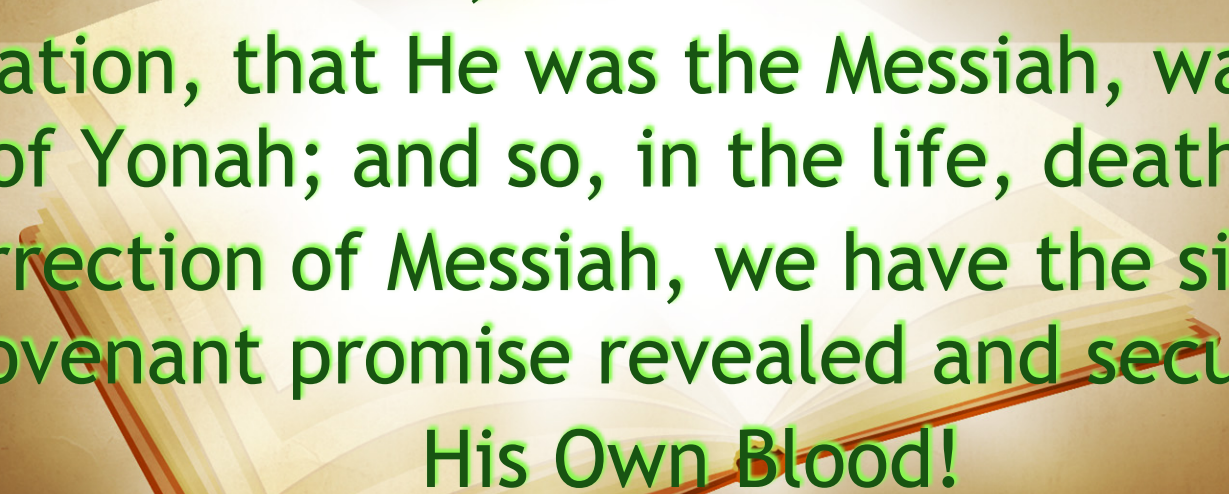
He also put an end to the meal offering, in proclaiming to us that His body and Blood is that meal offering, and in order for us to have part in Him, we have to eat His flesh and drink His Blood - which is the Pěsaḥ meal, which we eat each year at the Appointed Time!



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!

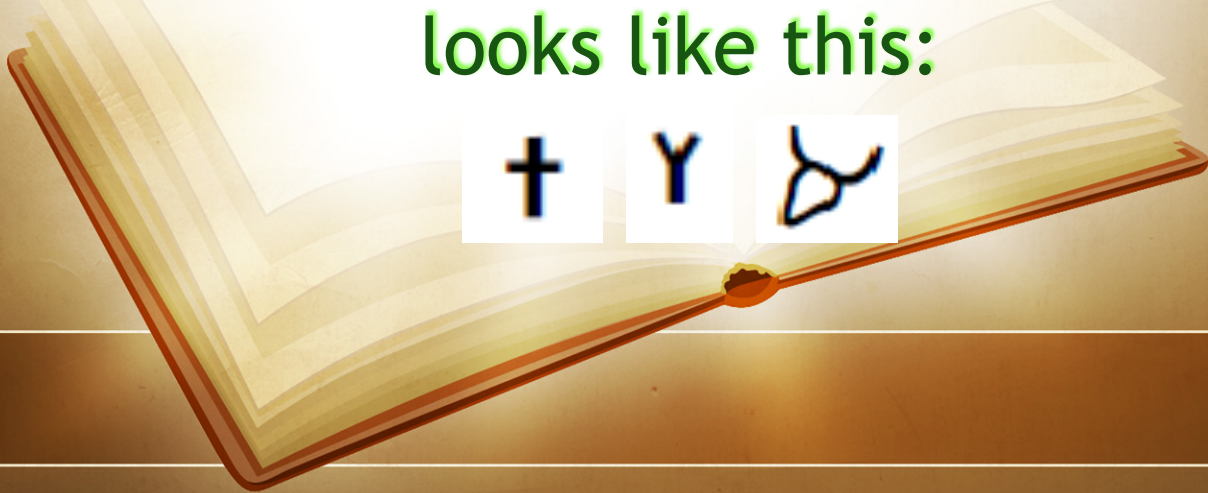
Yohanan / John 6:53-56 “ **יהושע** therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day.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

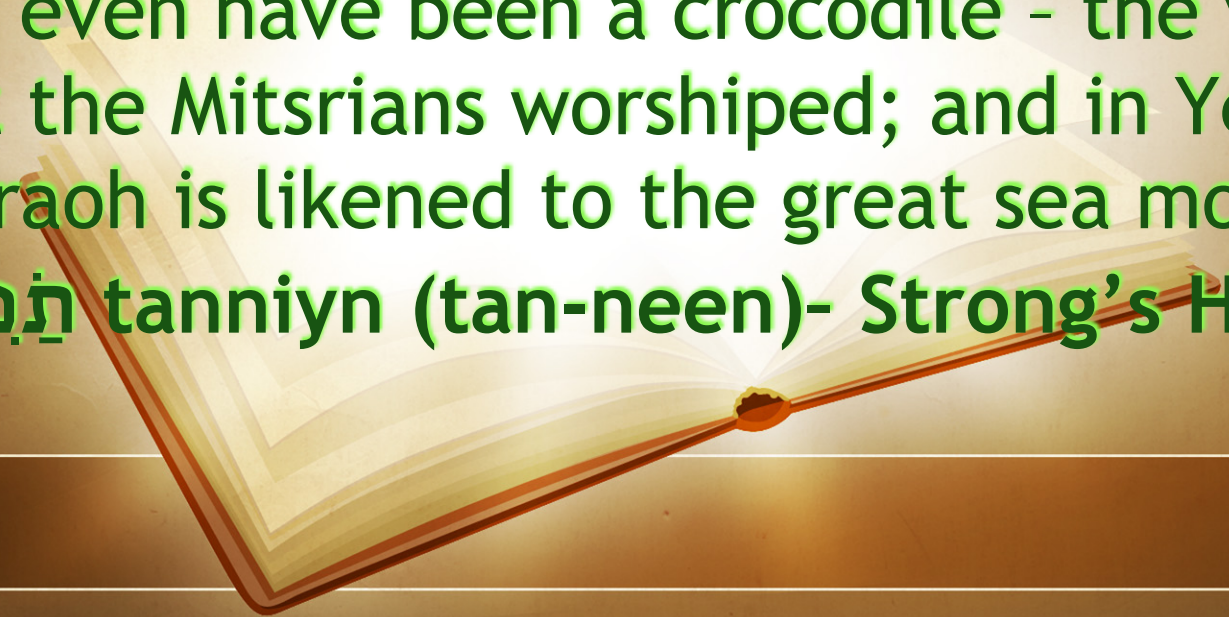
Shemoth/Exodus 7:9 “When Pharaoh speaks to you, saying, ‘Show a miracle for yourselves,’ then you shall say to Aharon, ‘Take your rod and throw it before Pharaoh, and let it become a serpent.’”

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 תַּנִּינַן 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 תַּנִּינַן 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 תַּנִּינַיַם 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'**

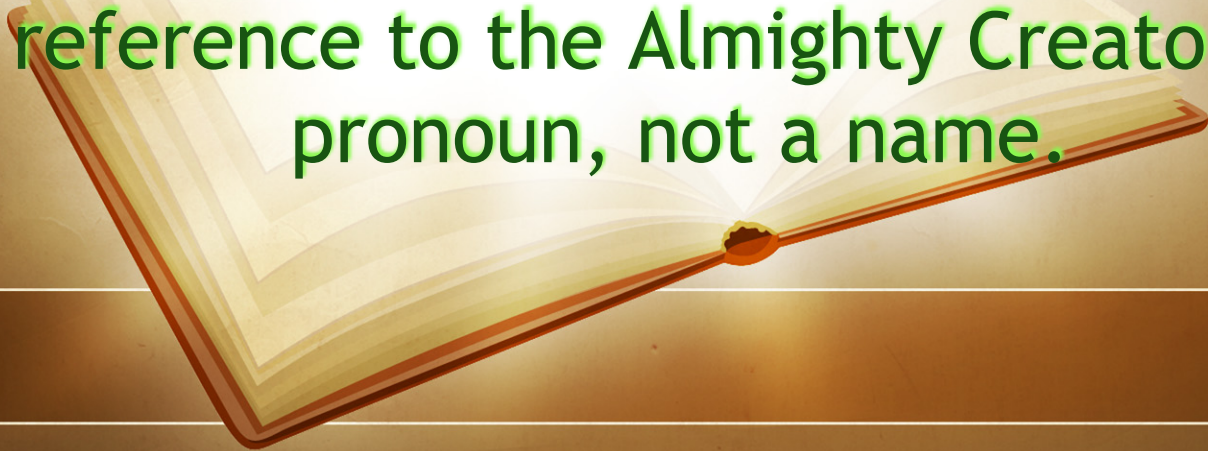
2 - The Hebrew word that is translated as 'all that
creeps' is **רֶמֶשׂ** remes (reh'-mes)- Strong's H7431
which means, **'creeping things, moving things,
swarming things'**.

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.

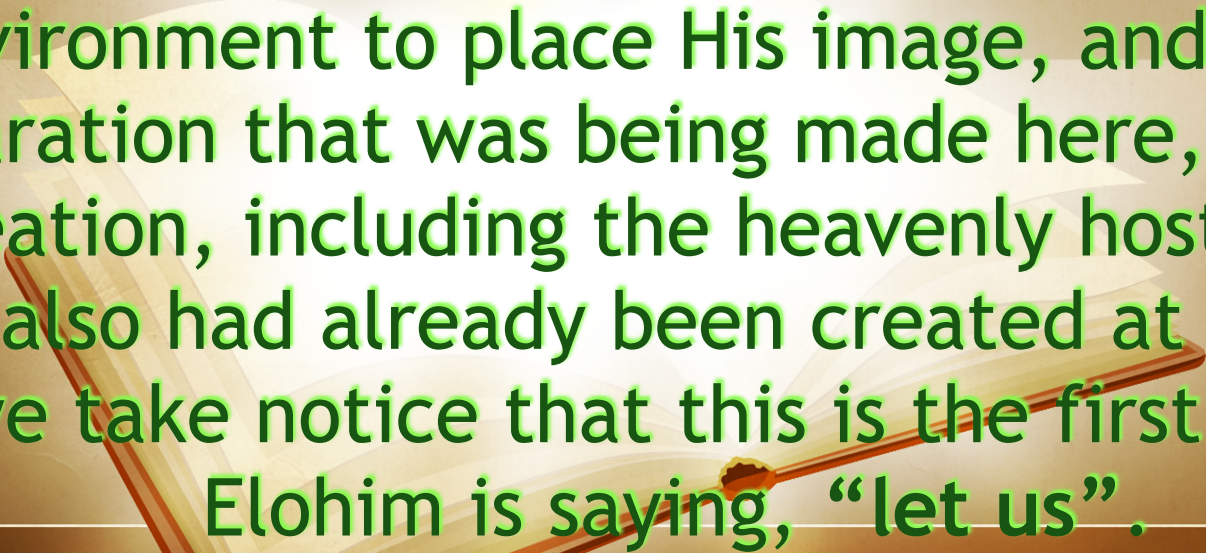
The Hebrew word - אֱלֹהִים Elohim (el-o-heem')- Strong's H430, which means '(plural) rulers, judges, divine ones, angels, gods, (plural intensive - singular meaning) god, goddess, godlike one, works or special possessions of God, the (true) God,' God is the plural of the root word אֱלֹהַּ Eloah (el-o'-ah)- 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.



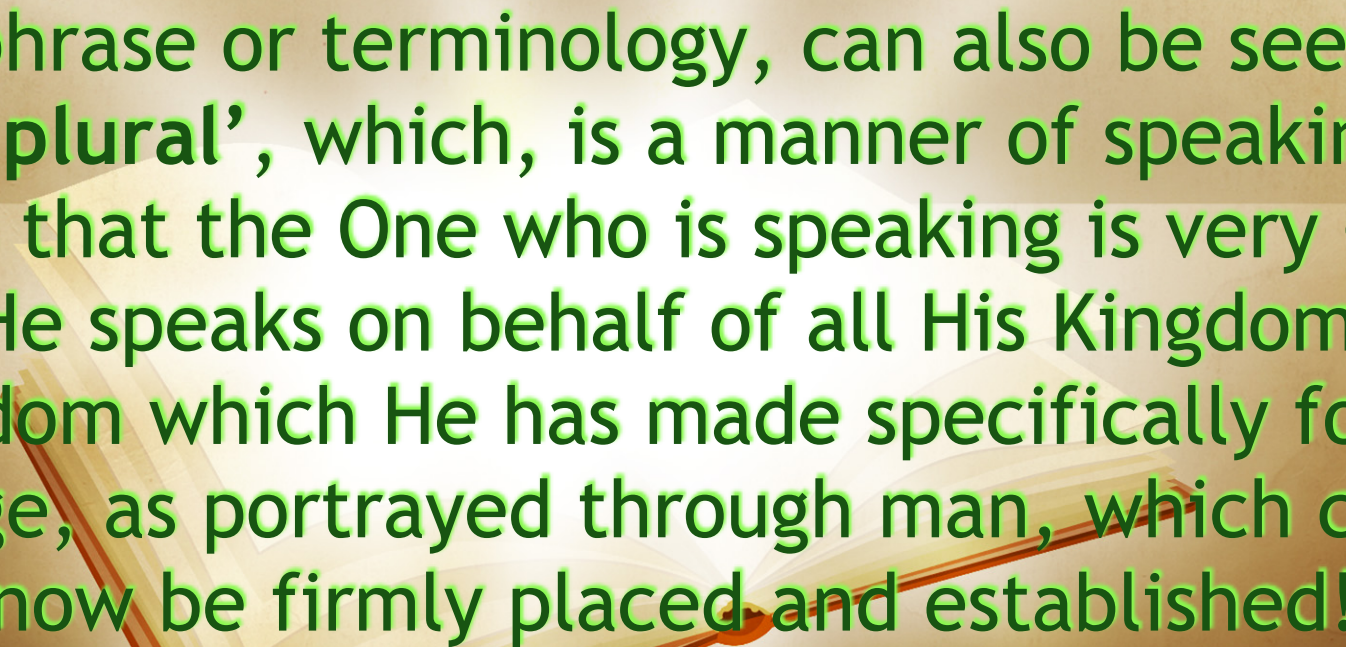
When Elohim says, ‘let us make man in our image’, we must be careful not to make the mistake of thinking that Elohim is more than One. Elohim is not to be read as a literal plurality, for every other deity that was/is worshipped by the pagans, is called an Elohim as well and they too were considered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



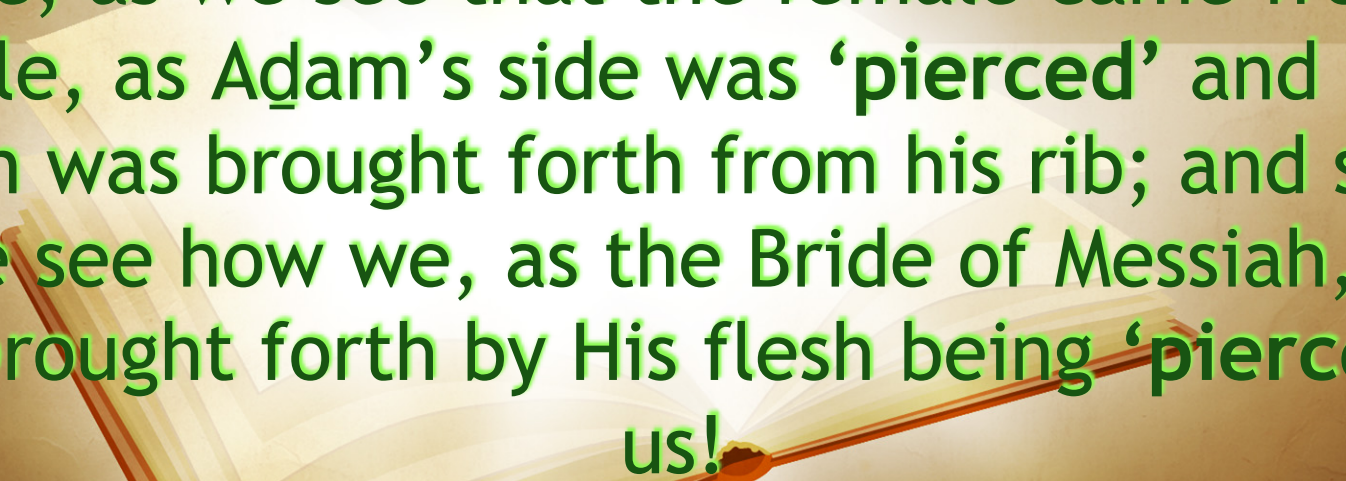
יהוה had just created all creation and, in doing so, He created a perfect environment for man - an environment to place His image, and so, His declaration that was being made here, is before all creation, including the heavenly host of beings that also had already been created at this time and we take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



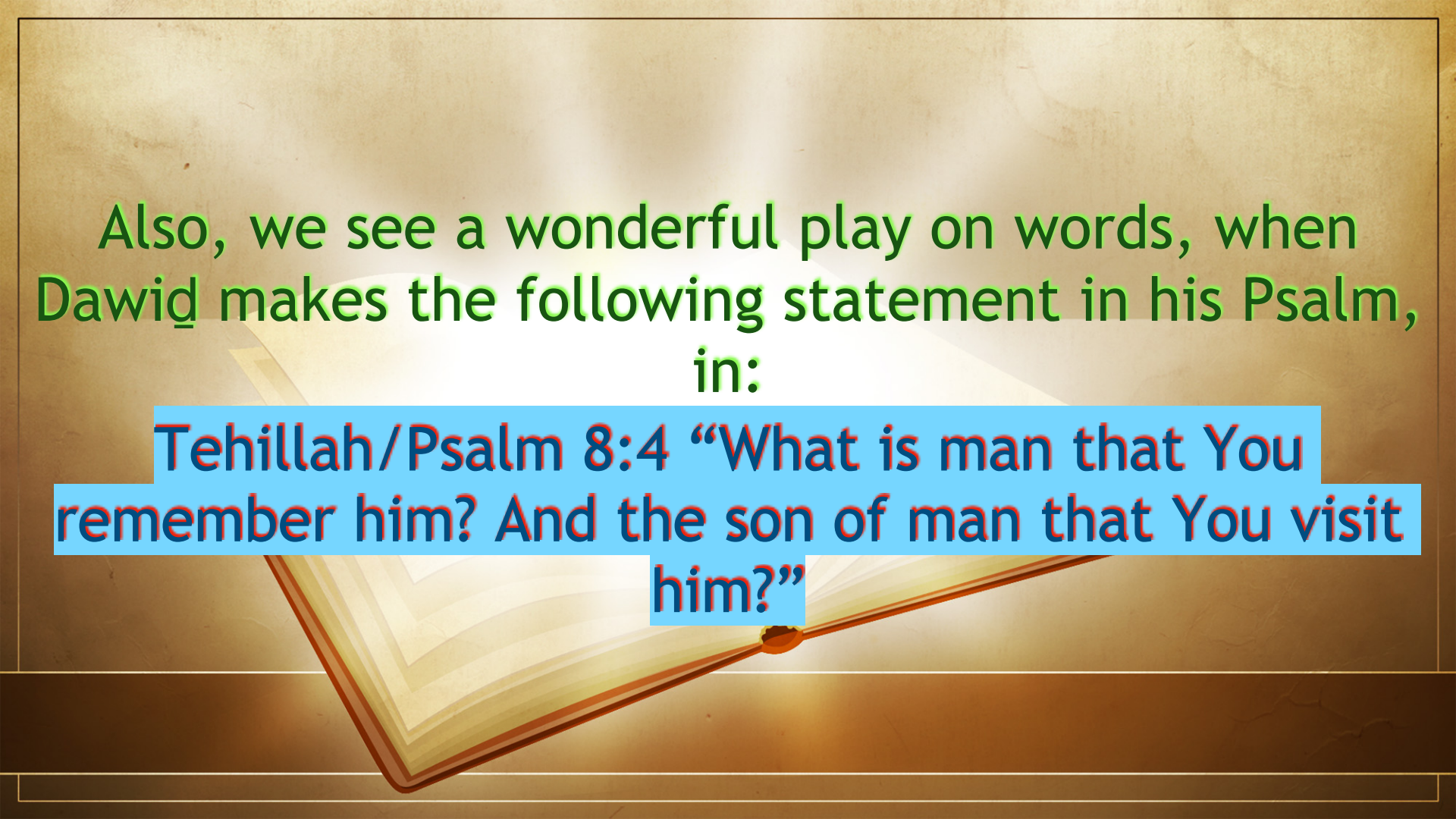
This phrase or terminology, can also be seen as a ‘royal plural’, which, is a manner of speaking that shows that the One who is speaking is very great, as He speaks on behalf of all His Kingdom - a Kingdom which He has made specifically for His image, as portrayed through man, which could now be firmly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

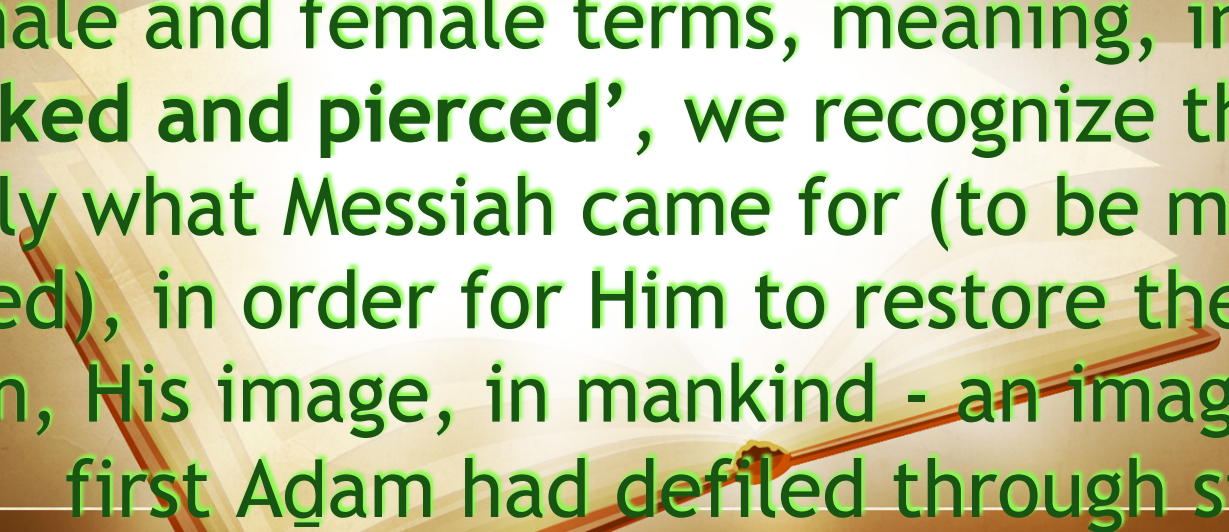
The first Hebrew word that is translated here, in Tehillah/Psalm 8:4, as 'man' is אֱנוֹשׁ enosh (en-oshe')- Strong's H582 which means, 'man, mankind, mortal man' while the second Hebrew word that is translated as 'man', as in the 'son of man', is אָדָם Adām and the Hebrew word that is translated as 'remember'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



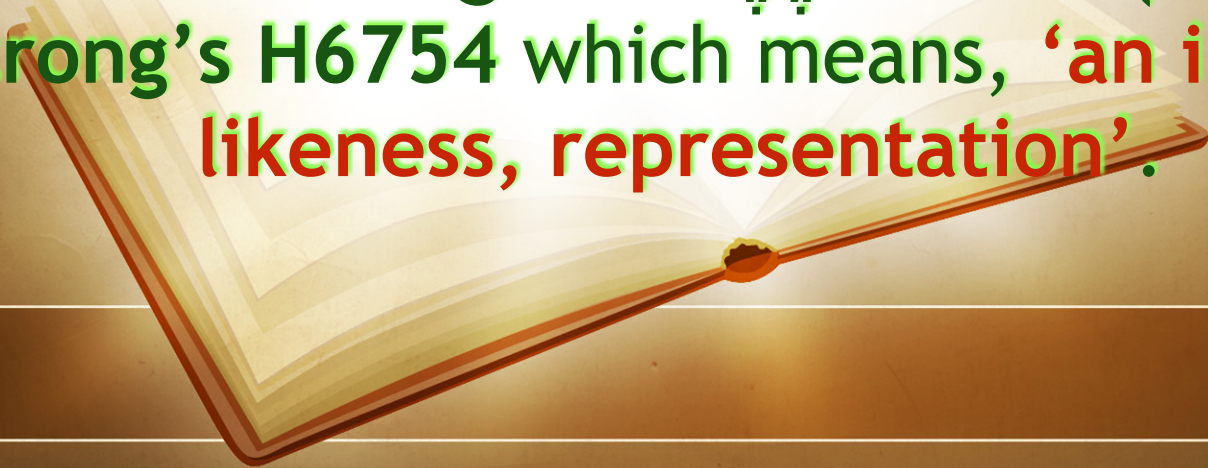
So, when we see here, the perfect image of Elohim being created in man, we can see that by the male and female terms, meaning, in essence, **‘marked and pierced’**, we recognize that this is exactly what Messiah came for (to be marked and pierced), in order for Him to restore the image of Elohim, His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



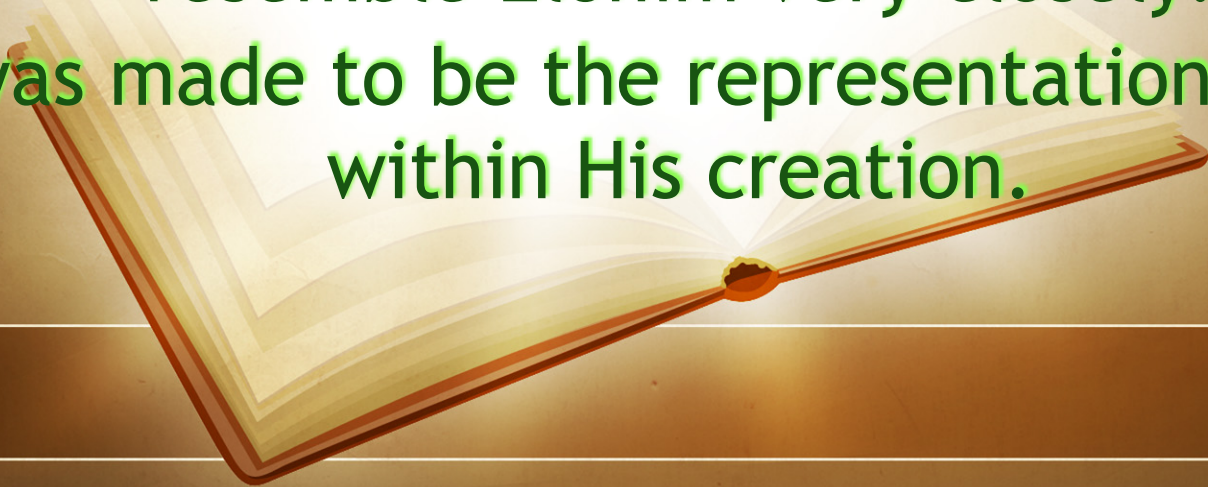
The Hebrew word that is translated as ‘according to our likeness’ is כְּדִמּוּתֵינוּ - ‘kidmutheyynu’, and the Hebrew root word for ‘likeness’ is דְּמוּתָּ demuth (dem-ooth’)- Strong’s H1823 which means, **‘likeness, similitude, figure, resemblance’**, and comes from the root verb דָּמָה damah (daw-maw’)-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

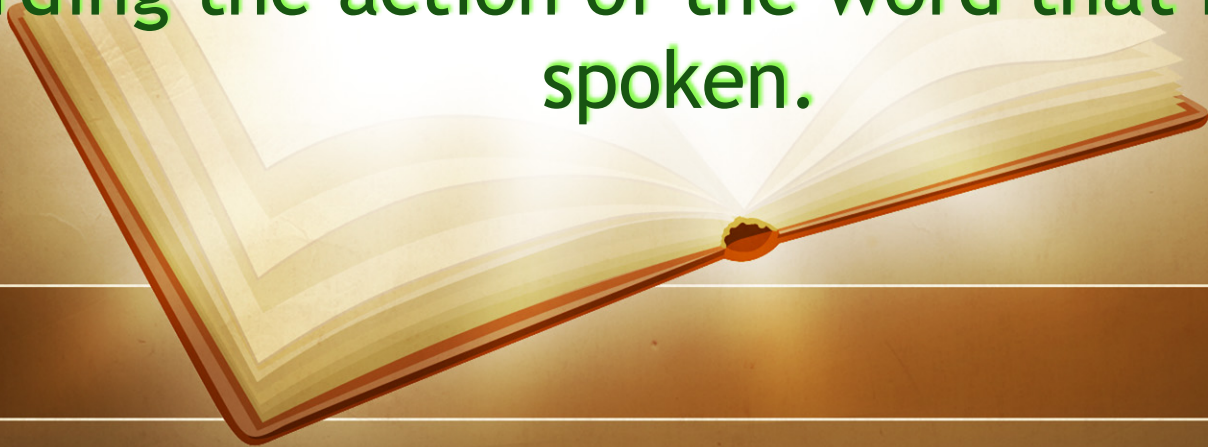
As I have already mentioned above, the ‘plurality of Elohim’ is not in persons, but in oaths, and is also in plurality of majesty, which, in Latin, is understood as **pluralis maiestatis**, meaning, that Elohim is speaking on behalf of His Creation, as a king or ruler of a kingdom would speak on behalf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

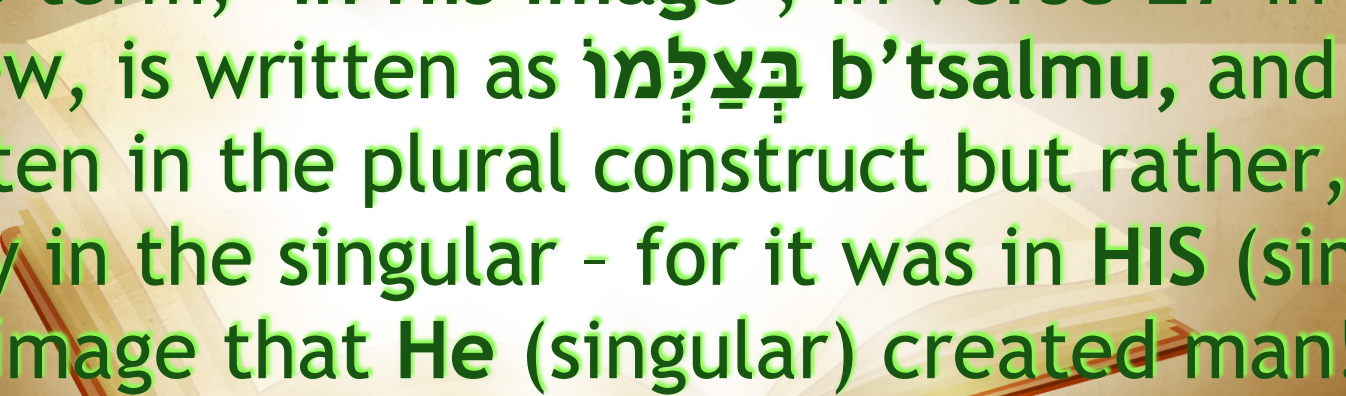
What supports the clear fact that Elohim is not referring to a duality or trinity, is by the wording that we find in the next verse!

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'tsalmu, 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!

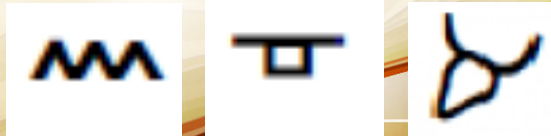
Blood is not a dead thing... without blood we have no life!

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 Adam (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 Adam
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:

The first pictograph is a blue cross-like symbol, representing the letter Dalet (ד).


The second pictograph is a blue Y-shaped symbol, representing the letter Mem (מ).

The third pictograph is a blue wavy symbol, representing the letter Mem (מ).

The fourth pictograph is a blue symbol resembling a square with a horizontal line through it, representing the letter Tet (ט).

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:

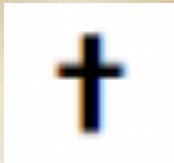


The ancient pictographic form of this letter is , a peg or **'tent peg'**, which was used for securing or tying the tent or other items.

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:



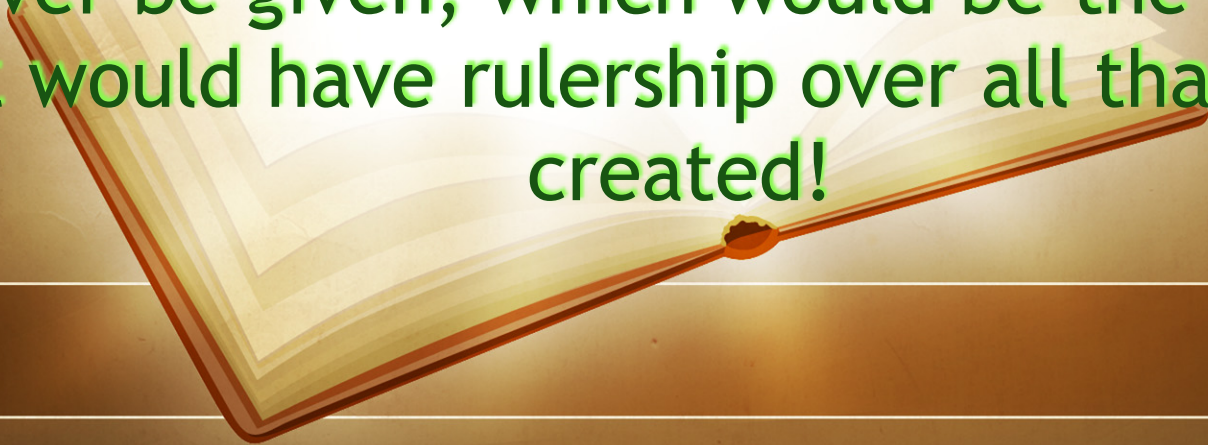
The ancient form of this letter is  meaning **‘two crossed sticks’**. It was a type of a mark as being displayed by two crossed sticks and has the meaning of mark, sign or signature or identification, used as a marker to identify people, places or things. It can also carry the meaning of **‘seal’** or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

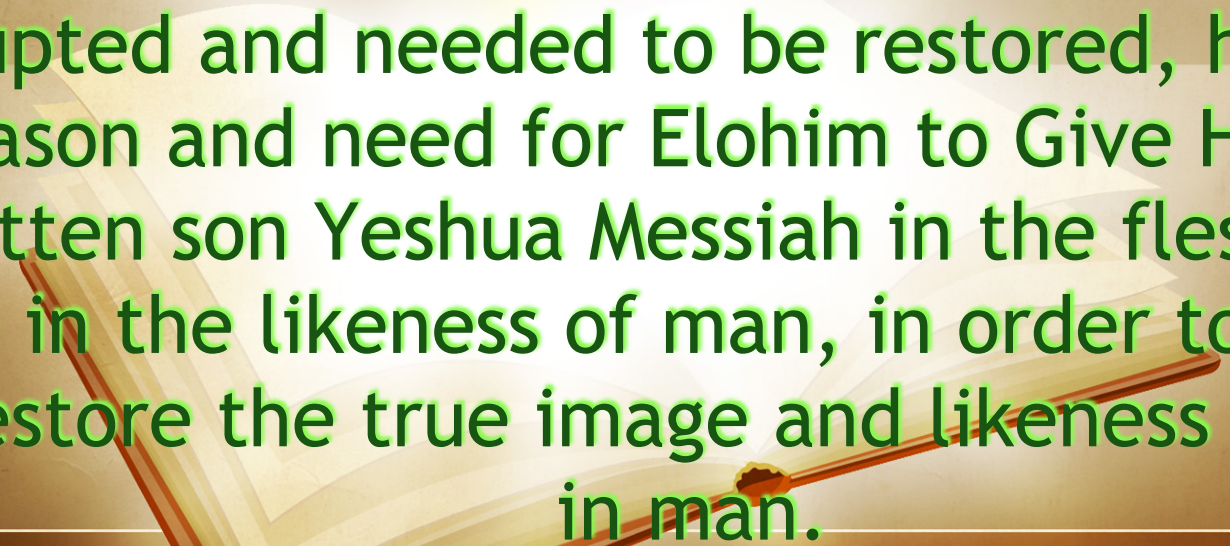
From this word דְּמוּת demuth (dem-ooth')-
Strong's H1823 that means 'likeness' we are able
to see the following:

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



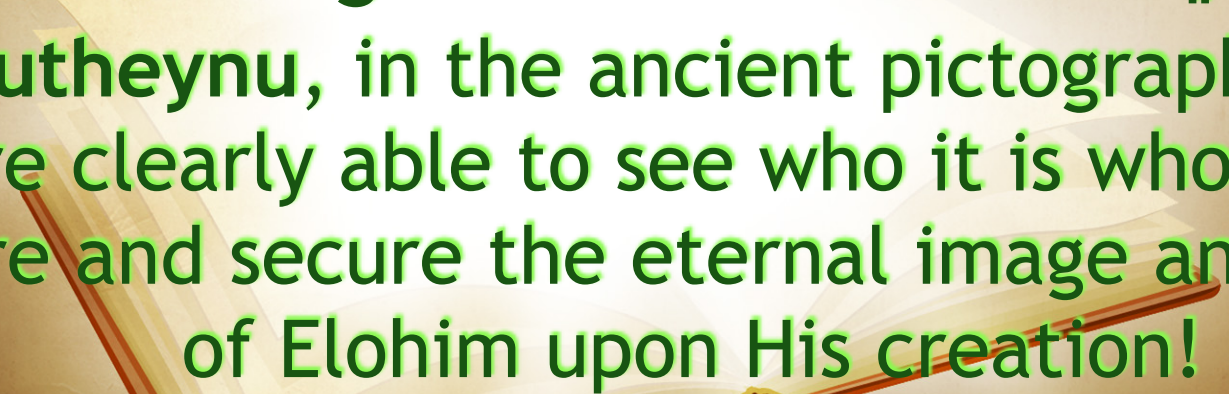
What is important for us to recognize, is that יהוה
Elohim chose to make man to be according to His
likeness, and so established a likeness that would
forever be given, which would be the strength
that would have rulership over all that He has
created!





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.

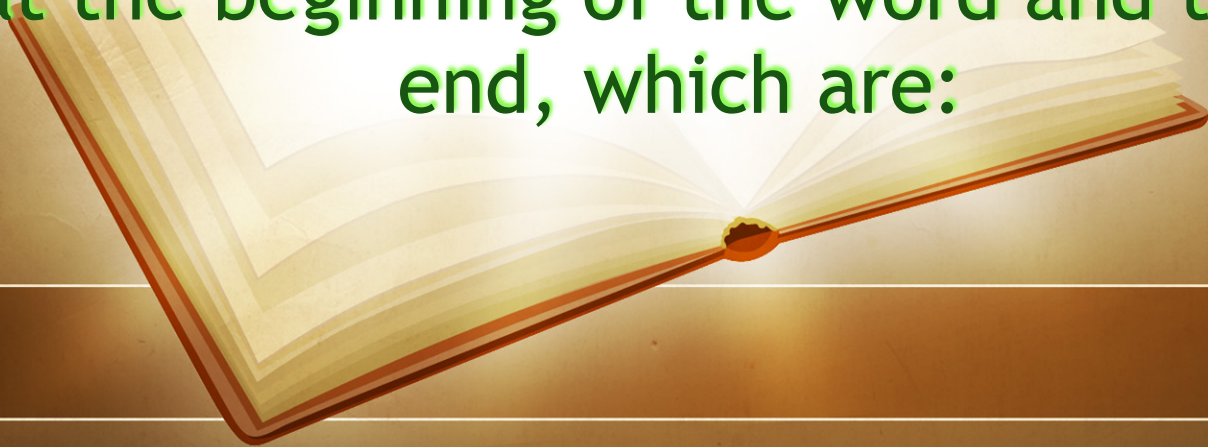
Now, when we see this word expressed as
'according to our likeness' as כְּדִמּוּתֵנוּ
kidmutheyynu, in the ancient pictographic script,
we are clearly able to see who it is who comes to
restore and secure the eternal image and likeness
of Elohim upon His creation!




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:

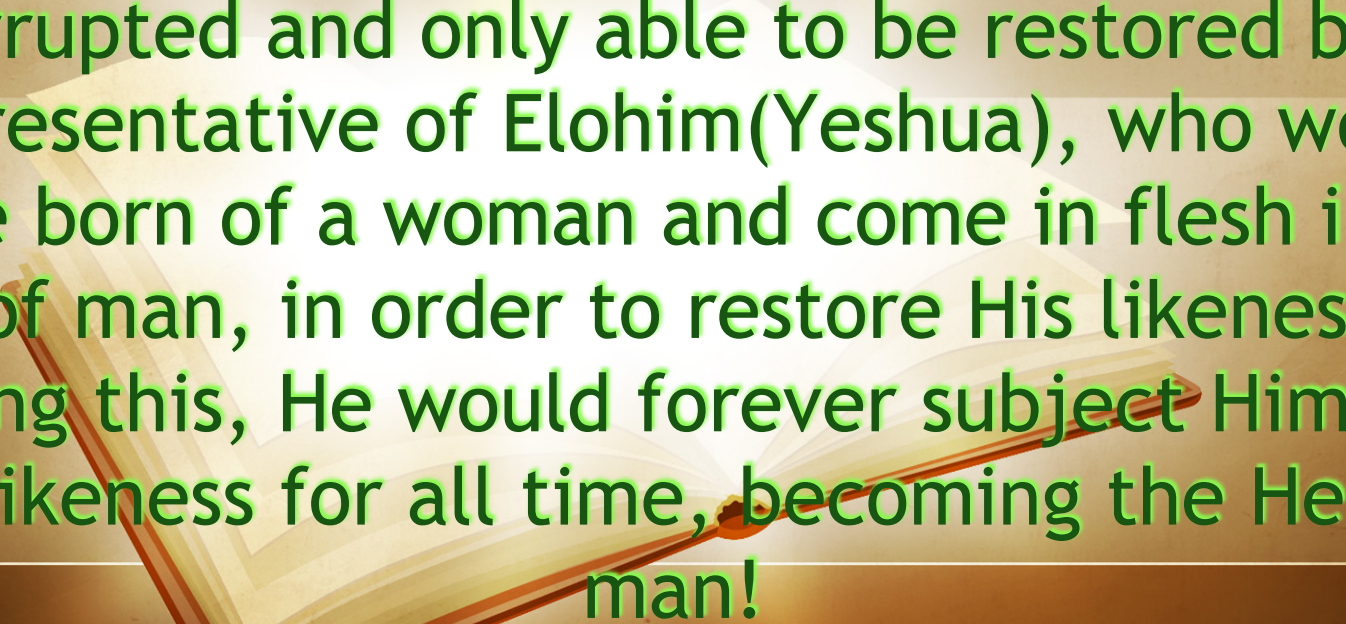


The ancient pictographic form of this letter is , a peg or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

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.”

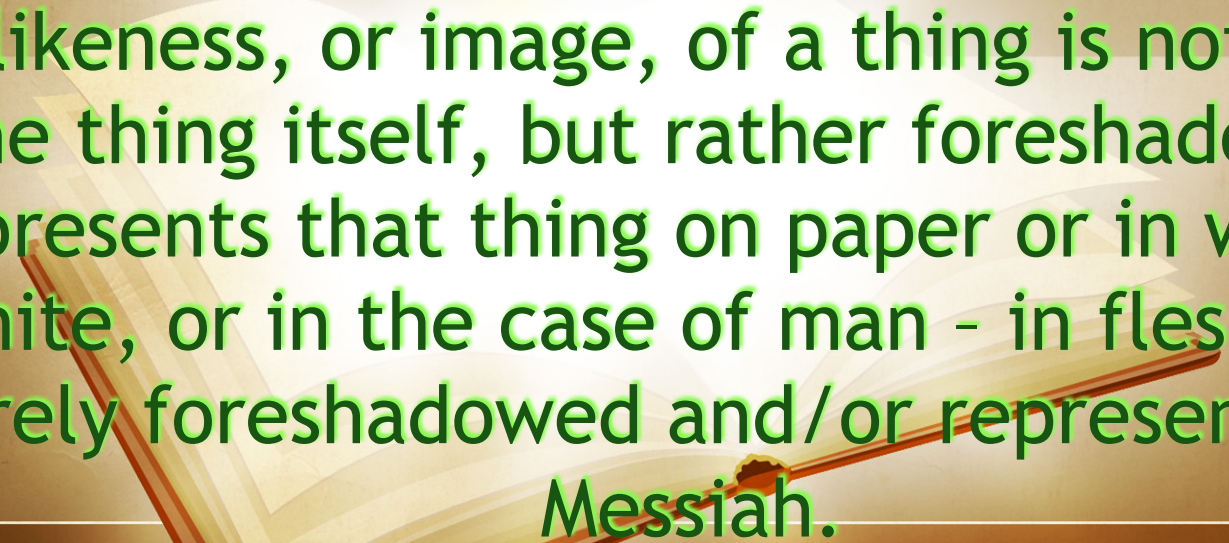
The Greek word that is used here for ‘likeness’, is εἰκών eikōn (i-kone’)- Strong’s G1504 which means, ‘**image, likeness, representation**’, and is the Greek word used in the LXX (Septuagint) in speaking of the ‘**image**’ that Elohim created man in.

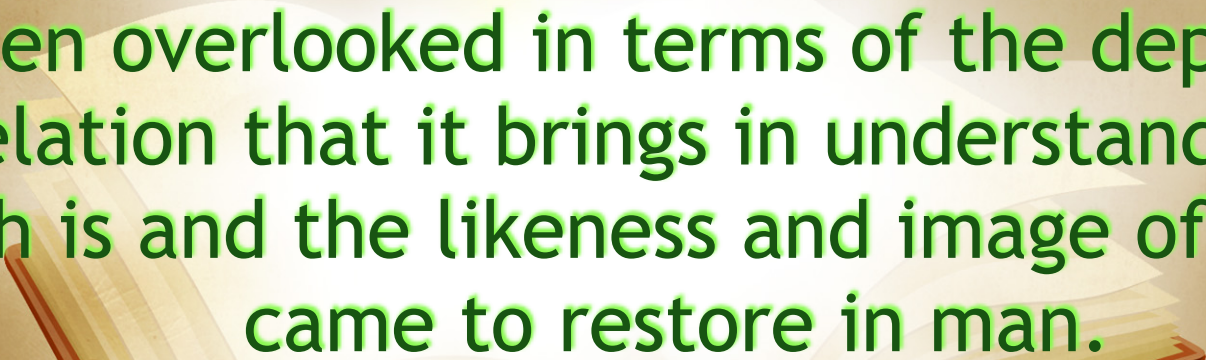
The Greek word that is used in the LXX (Septuagint) for 'likeness', is ὁμοίωσις homoiōsis (hom-oy'-o-sis)- Strong's G3669 which means, 'a making alike, likeness', and is used in:

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.”

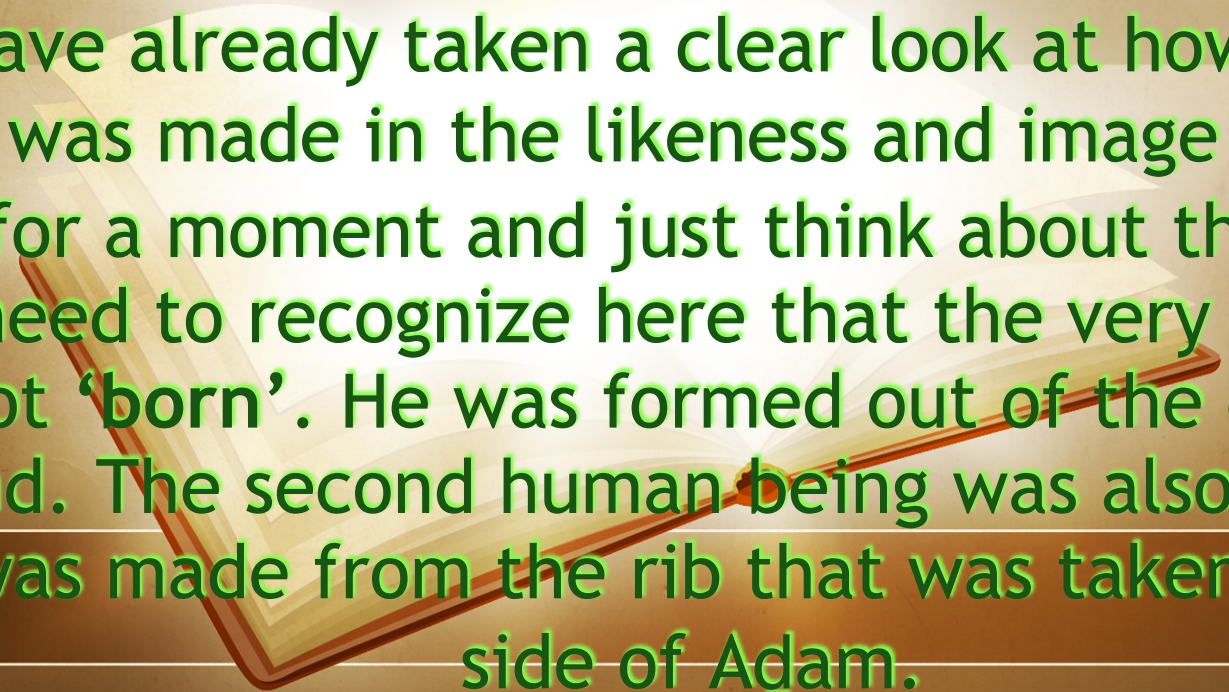
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The Greek word that is translated here as ‘first-born’ is πρωτότοκος prōtotokos (pro-tot-ok’-os)- Strong’s G4416 which means, ‘**first born, first begotten**’, and comes from two words:

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**’.





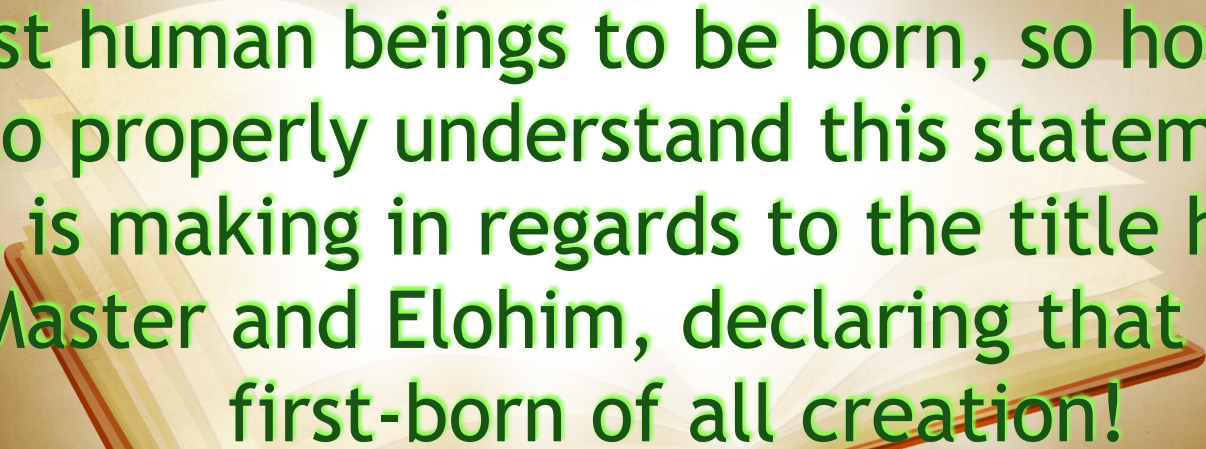
In order to fully understand what Sha'ul is writing to us here, in this letter to the set-apart ones in Colossae, we need to understand the creation account and the fall of man. As discussed in detail, we have already taken a clear look at how the first Adam was made in the likeness and image of Elohim! 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!

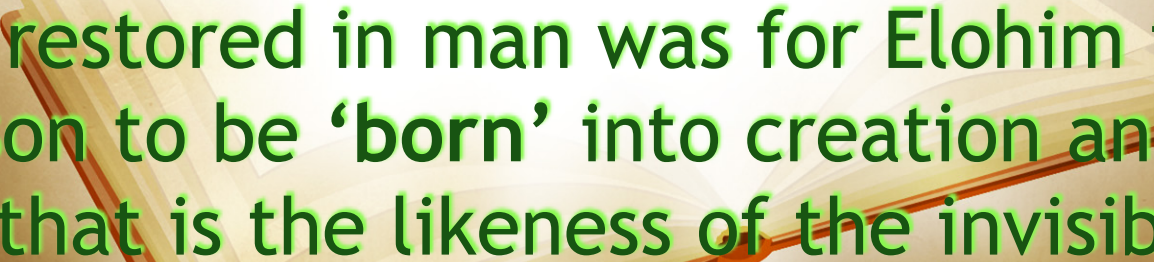
The first children that were born were Qayin and Hebel, who were born 'in sin', that is to say: that they were born and brought forth from Adam and Hawwah, in whom the image and likeness of Elohim had been corrupted and forever marked by death, for it is appointed for all mankind to die once.

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!



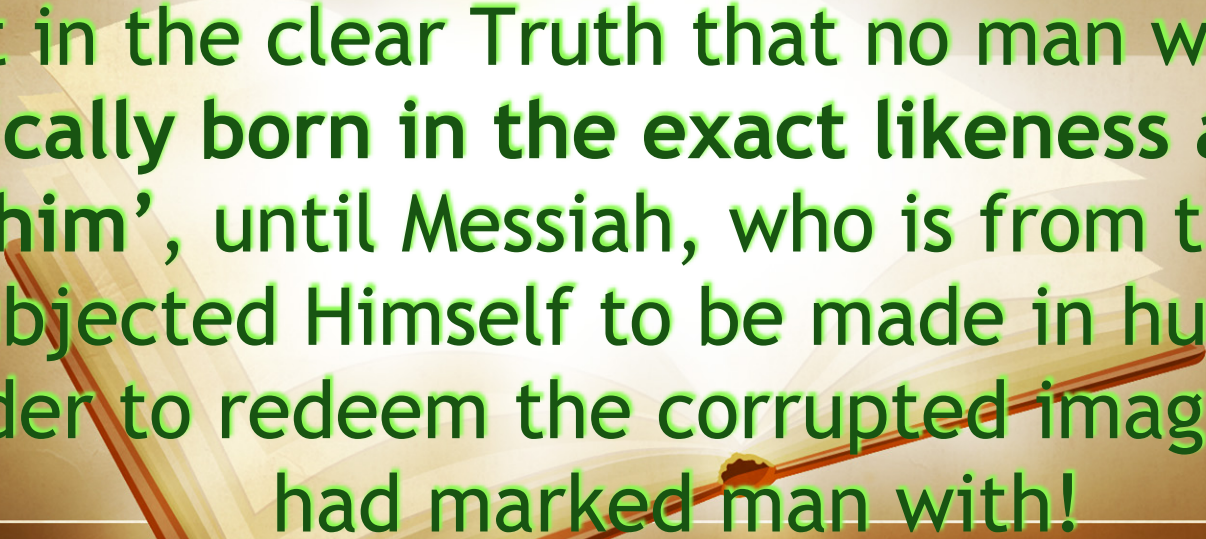
The answer is very clear and plain, especially as you read the phrase that is issued before the statement is made of the Messiah being the first-born of all creation!

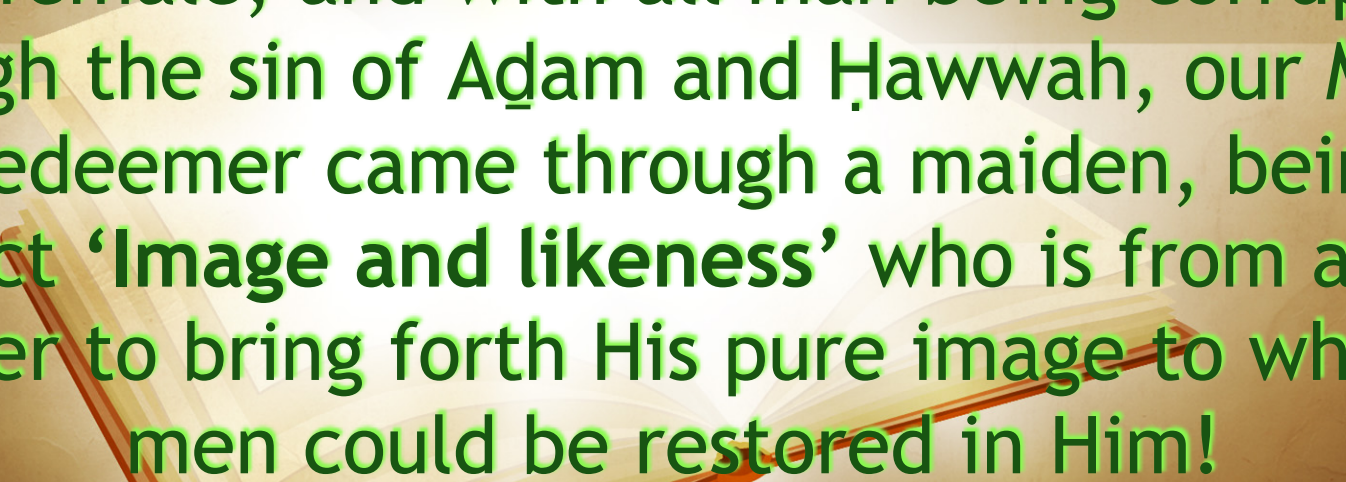
With man having been corrupted through sin, the complete likeness and image of man was corrupt and needed to be restored to reflect the pure image and likeness of the Creator.



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!

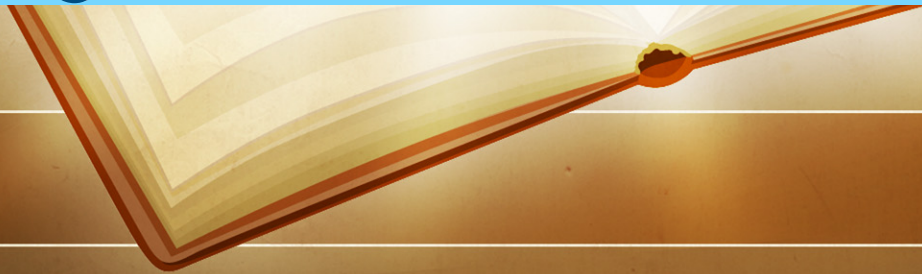
Qolasim/Colossians 1:18-20 “And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all. 19 Because in Him all the completeness was well pleased to dwell, 20 and through Him to completely restore to favour all unto 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.

lb'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.”

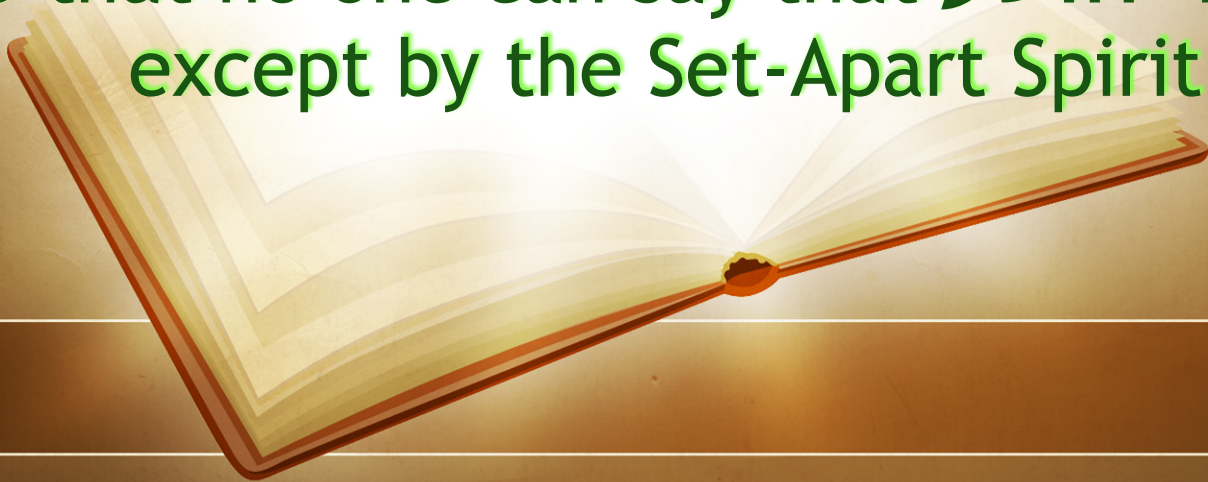


Let all messengers do reverence to Him!!!

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.

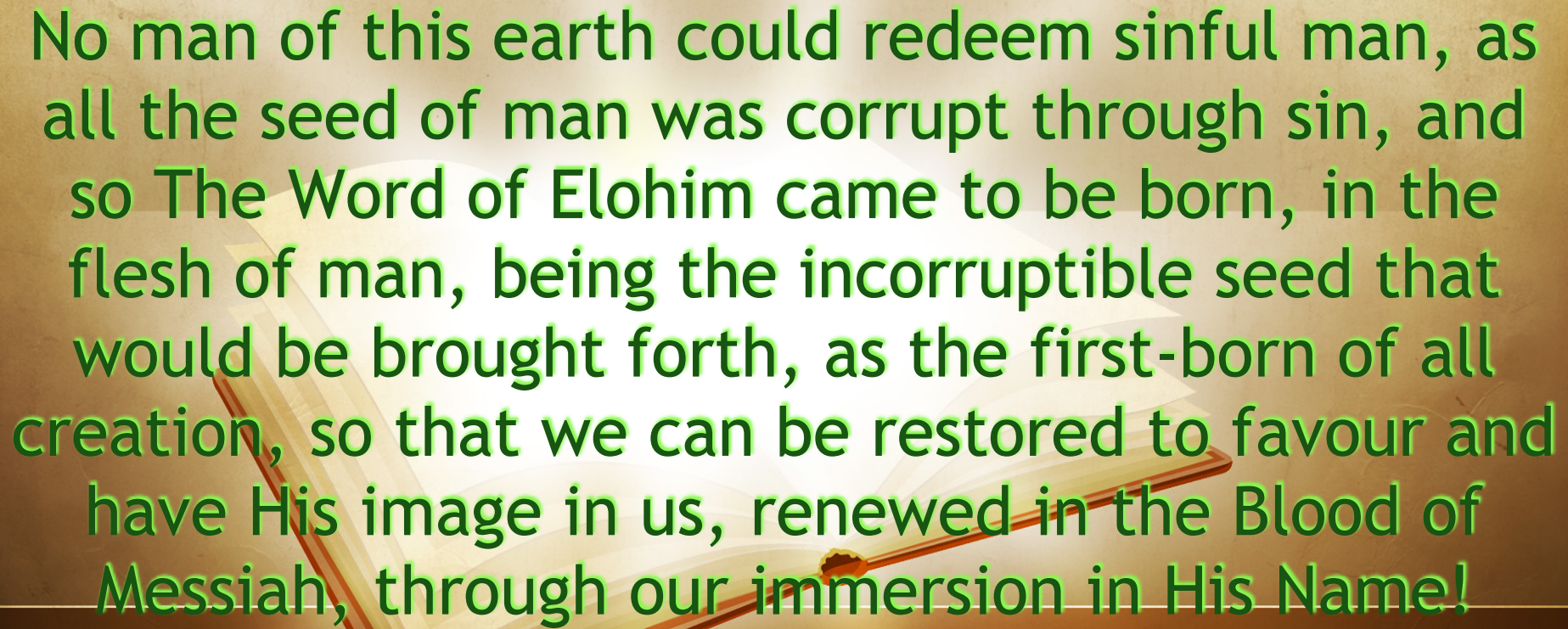
The role of the Son is vital, in restoring the image and likeness of Elohim that was corrupted in man.

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!

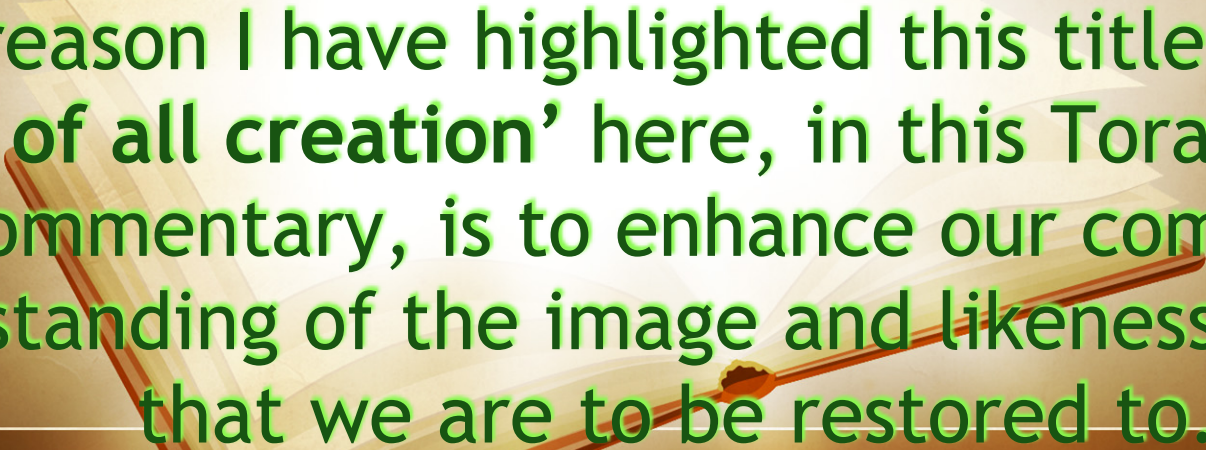
What we also recognize is that, with Messiah being the **'first-born from the dead'**, we also understand this perfectly in terms of being the first born from the dead who is the exact representation and likeness of Elohim.

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.

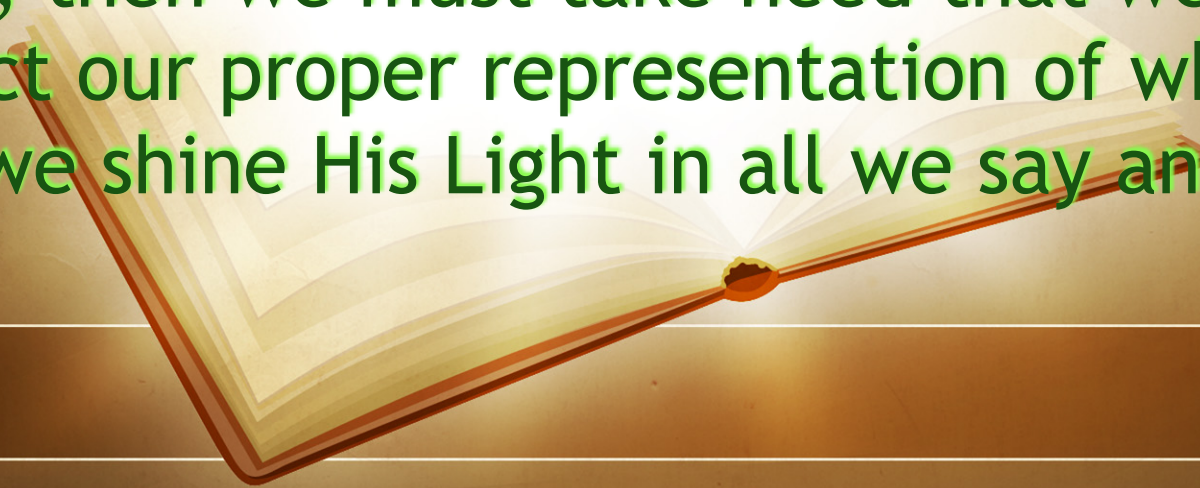
When understanding all of these accounts, in the context of the image and likeness of Elohim, then it is perfectly understood how Messiah is the 'first-born from the dead', not in physical order, but rather in the image and likeness of Elohim being raised from the dead!

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.

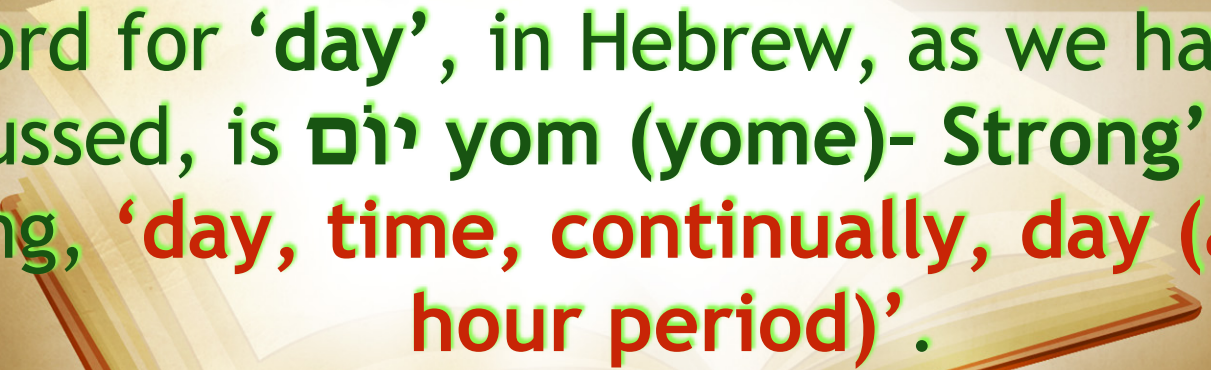
Gen 2:3 And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.

The Hebrew word that is used here for ‘seventh’ is שְׁבִיעִי shebiy`iy (sheb-ee-ee’)- Strong’s H7637 which simply means **‘seventh’**, which comes from the word שֶׁבַע sheba (sheh’-bah)- Strong’s H7651 which means, **‘seven(cardinal number)’**; and this comes from the primitive root verb שָׁבַע shaba (shaw-bah’)- Strong’s H7650 which means, **‘to swear, exchange oaths, take an oath, vow’**.

What seventh is being spoken of here?

THE SEVENTH DAY!

The word for 'day', in Hebrew, as we have already discussed, is יוֹם yom (yome)- Strong's H3117 meaning, 'day, time, continually, day (as in a 24-hour period)'.



Elohim completed His work on the 7th day and then rested in it.

The Hebrew word that is translated as ‘completed’ is כָּלָה **kalah** (kaw-law’)- Strong’s H3615 which means, **‘finished, completed, come to an end or accomplished’** and is very similar to the root word כָּלָה **kallah** (kal-law’)- Strong’s H3618 which means, **‘a bride’**, which comes from the primitive root verb כָּלַל **kalal** (kaw-lal’)- Strong’s H3634 which means, **‘to complete, perfect, perfected’** and so carries a wonderful picture for us of a bride prepared - a bride who has made herself ready and presents herself as one prepared for the day that The Husband completes His work!

Yirmeyahu/Jeremiah 30:11 “For I am with you,’ declares יהוה, ‘to save you. Though I make a complete end of all nations where I have scattered you, yet I do not make a complete end of you. But I shall reprove you in judgment, and by no means leave you unpunished.’”



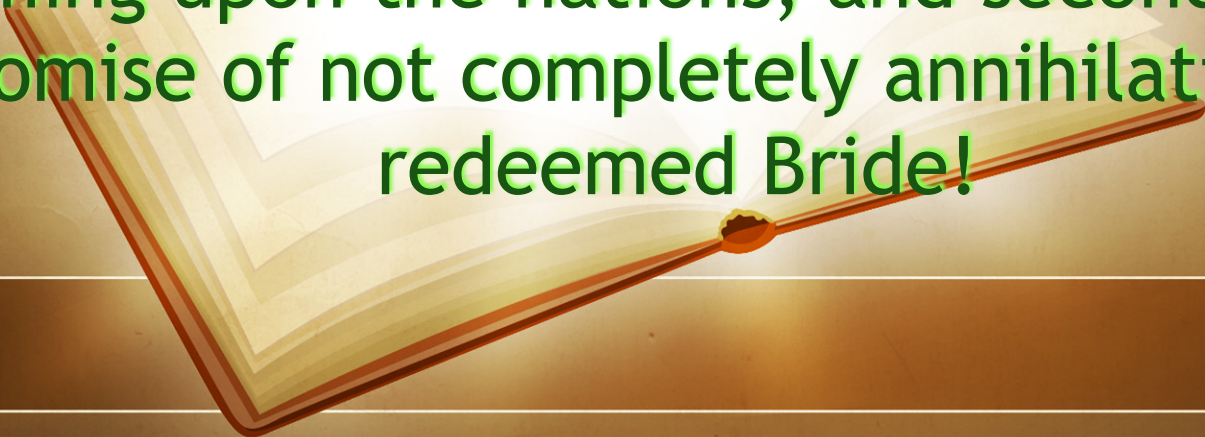
I find an interesting play on words, being used here in **Yirmeyahu/Jeremiah 30:11**, in making it abundantly clear that **יהוה** has come to save His Bride that He divorced and scattered among the nations.

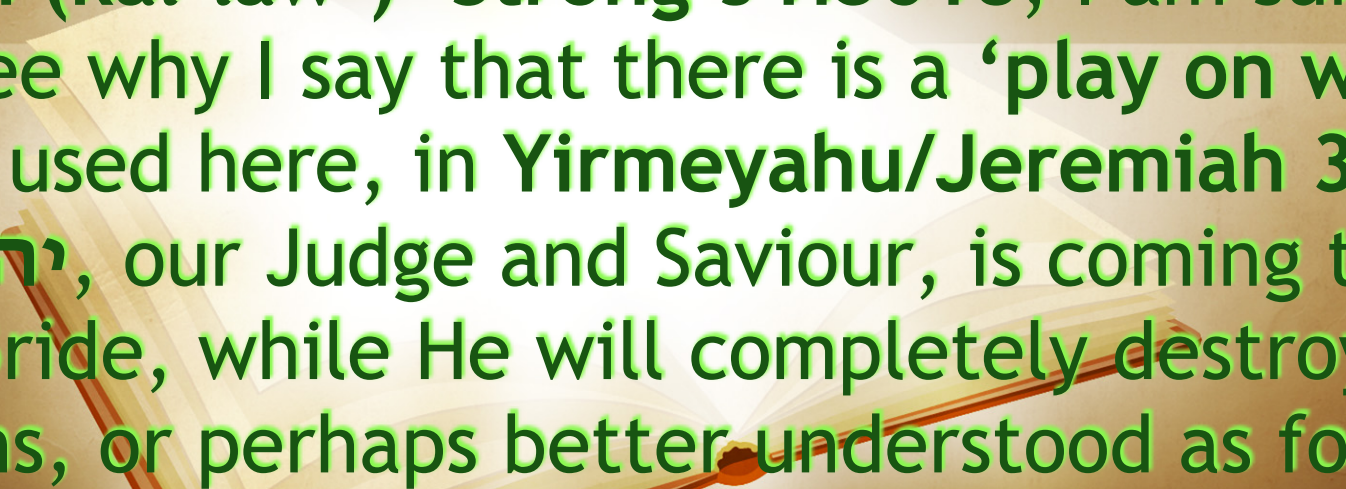


The Hebrew word that is translated as 'complete end' is כָּלָה- kalah (kaw-law')- Strong's H3617 which means, **'completion, destructions, consumption, annihilation, entirely, full end'** and comes from the primitive root verb כָּלָה kalah (kaw-law')- Strong's H3615 which means, **'to be complete, at an end, finished or spent, consumed'**.

While He will completely annihilate the nations, He will not completely annihilate His scattered bride, that He has come to save.

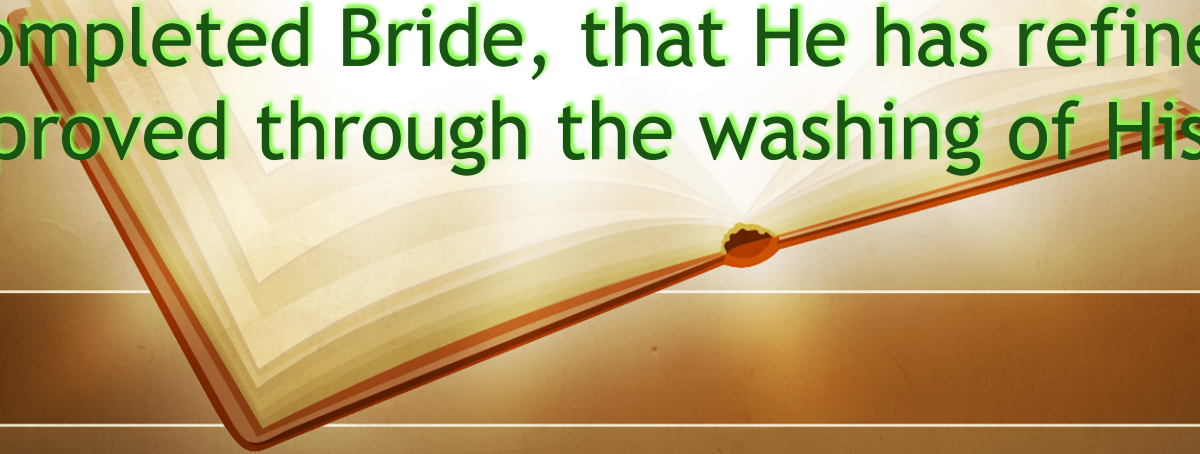
So, we see the term כָּלָה- kalah (kaw-law')-
Strong's H3617 being used twice, firstly as clear
description of the complete annihilation that is
coming upon the nations, and secondly, the
promise of not completely annihilation His
redeemed Bride!



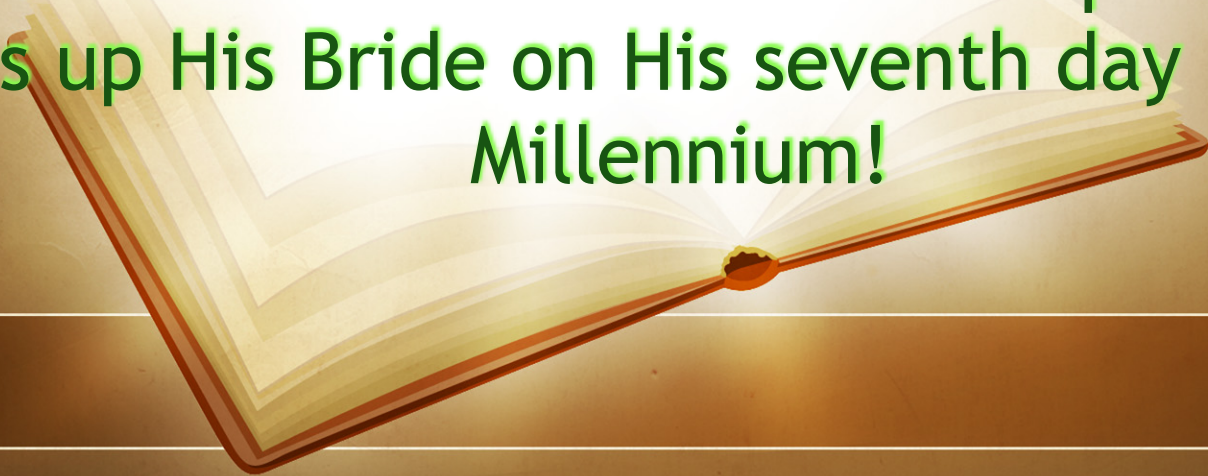


With the Hebrew root word for ‘bride’ being כַּלָּה kallah (kal-law’)- Strong’s H3618, I am sure you can see why I say that there is a ‘play on words’ being used here, in Yirmeyahu/Jeremiah 30:11, for יְהוָה, our Judge and Saviour, is coming to save His Bride, while He will completely destroy the nations, or perhaps better understood as follows:

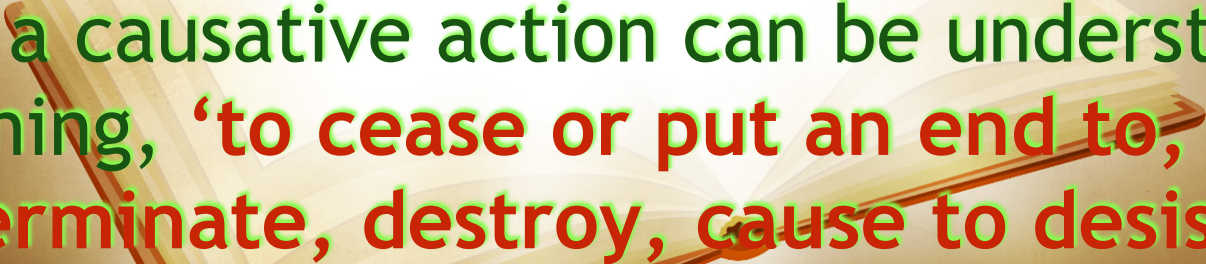
He is coming to completely destroy the whore and all who have joined themselves to the lawless whore, while He is coming to fetch His ready and completed Bride, that He has refined and reproofed through the washing of His Word!



It is on the 7th day that The Bride of יהוה will be made ready and have completed her preparation, as the work of Messiah will be completed as He takes up His Bride on His seventh day - the 7th Millennium!



The Hebrew word for 'rested', used here in verse 3, is שָׁבַת shabath (shaw-bath')- Strong's H7673 which means, **'to cease, desist, rest, observe, observe the rest, put an end'**, which expressed as a causative action can be understood as meaning, **'to cease or put an end to, remove, exterminate, destroy, cause to desist from'**.



The difference between the root words שַׁבָּת Shabbath (shab-bawth')- Strong's H7676 and שַׁבַּת shabath (shaw-bath')- Strong's H7673 is that שַׁבָּת Shabbath (shab-bawth')- Strong's H7676 is the intensive form coming from שַׁבַּת shabath (shaw-bath')- Strong's H7673, which means, **'to rest or observe'**, and the intensive form of שַׁבָּת Shabbath (shab-bawth')- Strong's H7676 refers specifically to 'the' Sabbath, as in 'the' 7th day of the week.

It was on this very day - the 7th day of the week - that Elohim set-apart one day from the others and very specifically, He blessed this 7th day to be a day of rest in Him.

This has greater implications for us, as we understand how the creation week itself gives us great insight in His redemptive plan and appointed times and so to misunderstand or incorrectly recognize the 7th day as a clear marker for us could be detrimental to us knowing Him and walking fully in Him.

As we can see from Scripture, Elohim blessed and set apart the 7th day, not the 1st or 2nd or 3rd etc.
- He blessed the 7th day and set it (7th day) apart from the rest.


When looking at the word שַׁבָּת Shabbath (shab-bawth')- Strong's H7676 in the ancient pictographic text, we recognize the importance of our proper observance of His Sabbaths as we see the following being rendering in the pictographic letters:

The pictographic letter Shin (ש) is represented by a blue cross symbol.


The pictographic letter Mem (מ) is represented by a blue symbol resembling a square with a diagonal line from the top-left to the bottom-right.

The pictographic letter Lamed (ל) is represented by a blue symbol resembling a stylized 'L' or a vertical line with a horizontal base.

Shin - שׁ:

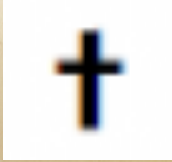
This is the letter 'shin' which in the ancient script is pictured as,  , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth,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

Beyt - 𐤁:

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.

Tav - ת



The ancient script has this letter as  which is pictured **as two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ēl and Yehudāh 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!

As we consider this Sabbath of Sabbaths, we can see from the rendering of the word שַׁבָּת Sabbath (shab-bawth')- Strong's H7676 in the ancient pictographic lettering, the following:

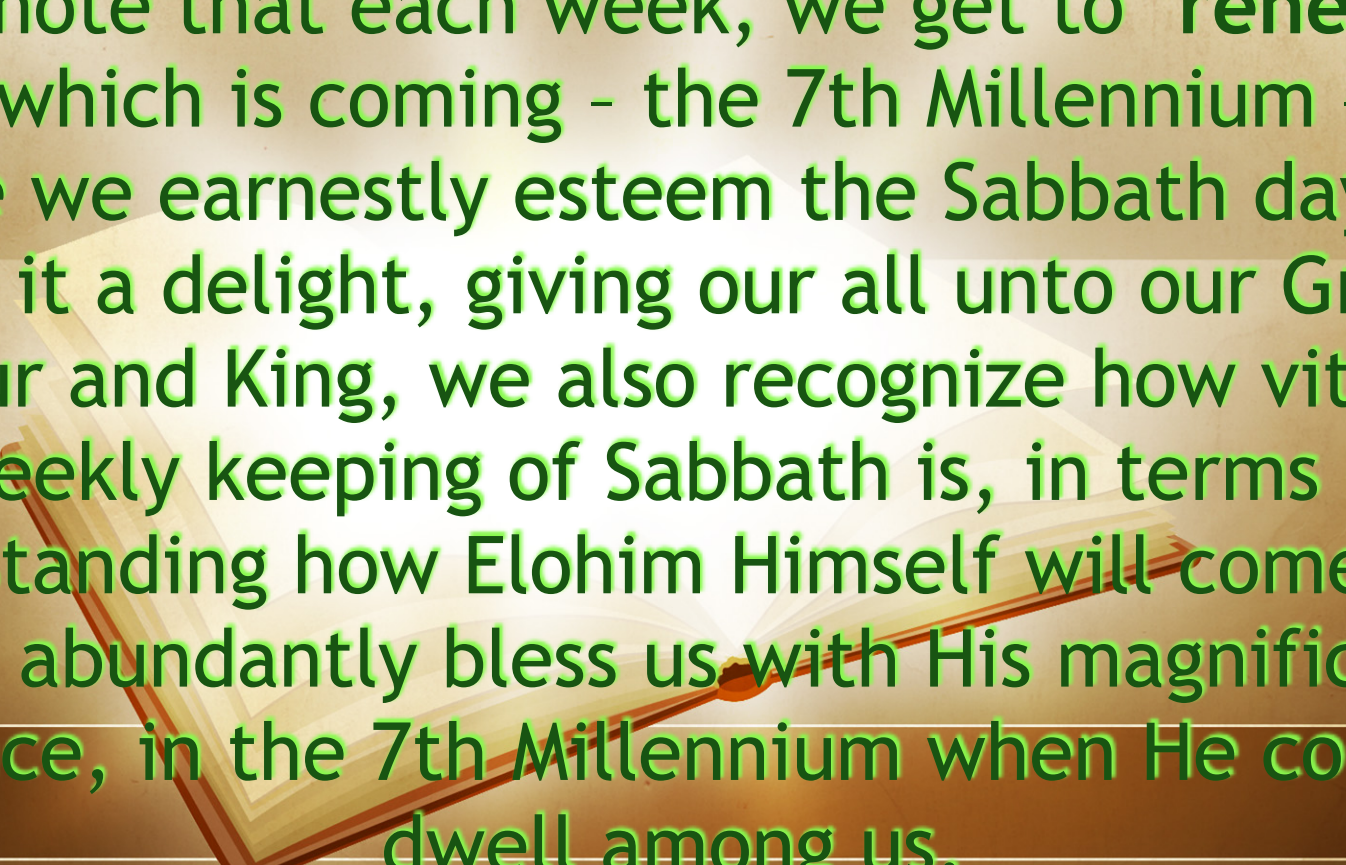
**THE WORD OF THE HOUSE
IS SEALED**



This emphasizes how The Sabbath is a sign that we are the House of Elohim, for it is His Word that marks us and the sign of that mark is our proper observance of His Sabbaths!

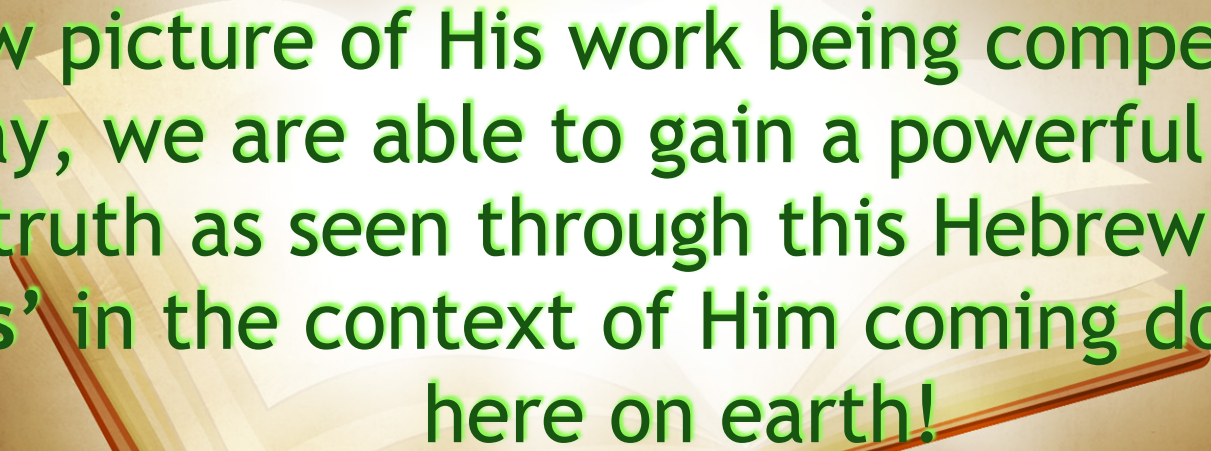
If we do not guard to keep and observe His Sabbaths, then we are not sealed, nor are we guarding His Covenant that His Blood causes us to be grafted in to and the one who does not observe the Sabbaths of Elohim, shall be cut off from His Everlasting Covenants of Promise!

יהוה blessed the 7th day and the Hebrew root word that is translated as 'bless' is בָּרַךְ
barak (baw-rak')- Strong's H1288 which means, 'to abundantly bless' and literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.



Before we look at the importance of Sabbath, we take note that each week, we get to 'rehearse' that which is coming - the 7th Millennium - and while we earnestly esteem the Sabbath day and call it a delight, giving our all unto our Great Saviour and King, we also recognize how vital the weekly keeping of Sabbath is, in terms of understanding how Elohim Himself will come down and abundantly bless us with His magnificent presence, in the 7th Millennium when He comes to dwell among us.


In respect to יהוה blessing the 7th day, and the shadow picture of His work being completed on the 7th day, we are able to gain a powerful picture of this truth as seen through this Hebrew word for 'bless' in the context of Him coming down to us, here on earth!




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




Beyt - ב:

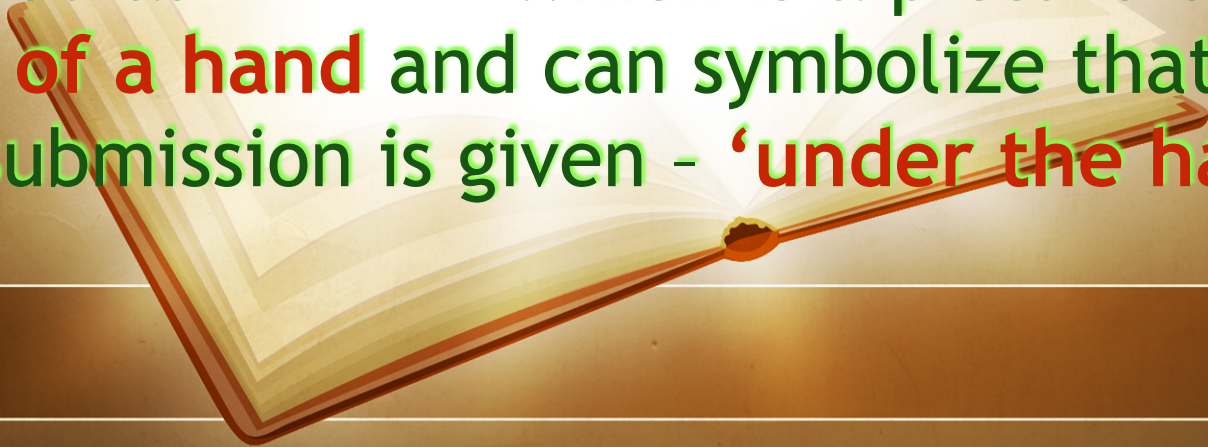
The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Resh - ר:

The ancient pictographic script has this letter pictured as  , which is **'the head of a man'** and carries the meaning of **'top, beginning, first, chief'**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph - 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'**.



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

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

In other words:

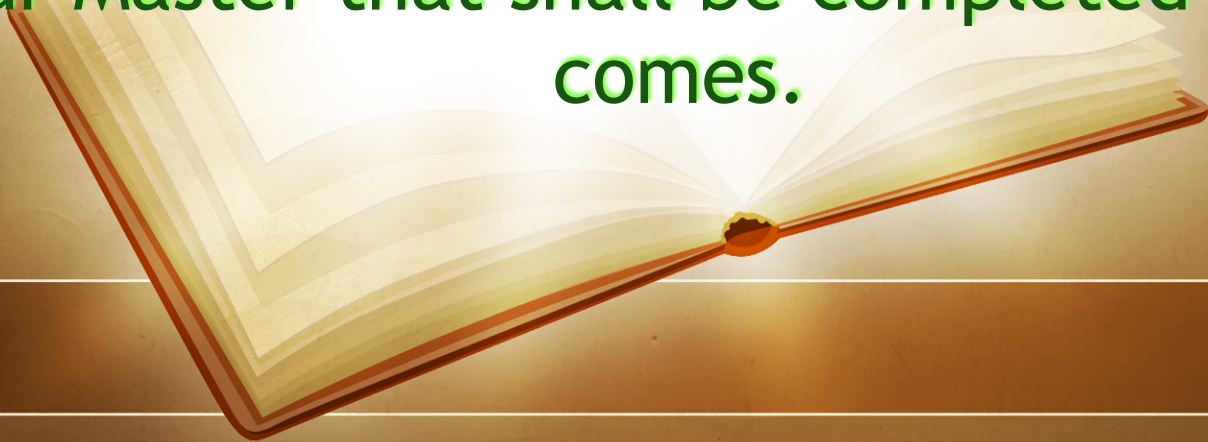
**THE HEAD OF THE HOUSE
HAS SHOWN HIS HAND**

what a blessing!!!

When we consider this wonderful ‘blessing’ of the 7th day and its set-apartness from the rest, we are able to clearly see the need for the ‘body’ of believers to be submitted under our Head - that is Messiah, and do not do our own work, but enter into His rest!

Ultimately, this points us to the 7th Millennium when יהושע Himself will come and dwell among us, as He is revealed when all shall see His Hand; and His rule and reign is firmly established here on earth!

As we recognize the blessing that the 7th day (Sabbath) is we are able to identify the great work of our Master that shall be completed when He comes.



What is worth taking note of is that from the primitive root verb שָׁבַע shaba (shaw-bah')- Strong's H7650, which means, **'to swear, exchange oaths, take an oath, vow'**, we get the word (shaw-boo'-ah) which means, **'a period of 7 (days, years)'** and the plural of this word שָׁבוּעַ shabua (shaw-boo'-ah)- Strong's H7620 is a word that we all should be familiar with - and that is the word שַׁבְּעוֹת Shabuoth - which is the Feast of Weeks, or commonly known as Pentecost, which took place 50 days after the waving of the sheaf of the first that is done on the morrow after the Sabbath during the Feast of Matzot (Unleavened Bread).

As we look at this word for **שַׁבְּעוֹת** Shabuoth in the ancient pictographic text we are able to glean a powerful understanding of our reason for rejoicing in the work of our Master and Elohim and the deliverance that He has caused us to work out with fear and trembling!

In the ancient pictographic script - **שַׁבְּעוֹת** Shabuoth meaning, '**sevens, oaths**', looks like this:

+


Y

👁


𐤀

𐤂


Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming or destroying** - as teeth do to food. This can give us the meaning of **WORD** or **Words**.


Beyt - بَیْت:

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

Ayin - א:

The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the **'window of knowledge'**, and can also render the concept of knowledge revealed!

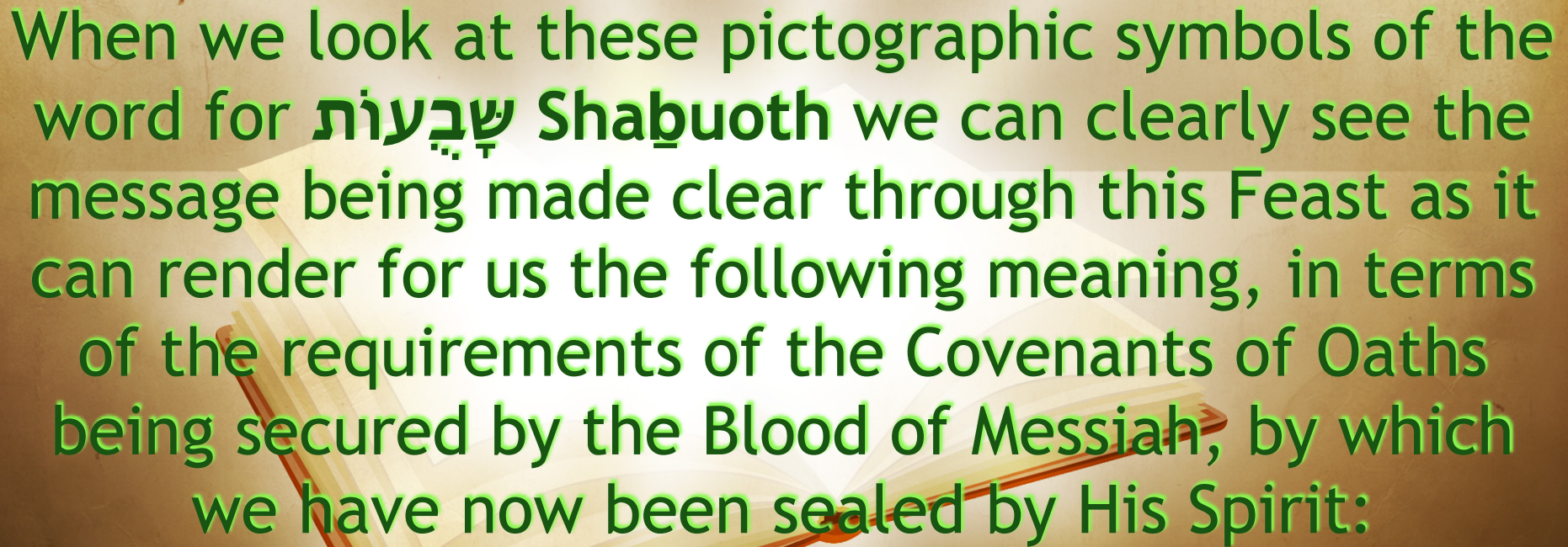
Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as  which is a peg or '**tent peg**', which was used for securing or tying down of 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 script has this letter as **two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ēl and Yehudāh 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!



When we look at these pictographic symbols of the word for **שַׁבּוּעוֹת** **Shabuoth** we can clearly see the message being made clear through this Feast as it can render for us the following meaning, in terms of the requirements of the Covenants of Oaths being secured by the Blood of Messiah, by which we have now been sealed by His Spirit:

**THE WORD OF THE HOUSE HAS BEEN MADE
KNOWN AND SEEN (WORD MADE FLESH)
IN ORDER TO SECURE US AND SEAL US
(FOR THE DAY OF REDEMPTION)!**




Why is the Sabbath so important, you may ask and does it really matter which day is the Sabbath?

Well, to answer that very bluntly and plainly:

YES, IT DOES MATTER

It matters a great deal and it is of vital importance for us and that is what I want us to take a closer look at - the Truth and validity of the importance of the Sabbath.

We have seen that יהוה had set the Sabbath apart, already in the Creation week, and this stands firm forever as we, each week, get to ‘rehearse’ by remembering to ‘keep’ His Sabbath as it foreshadows our reign with Him.



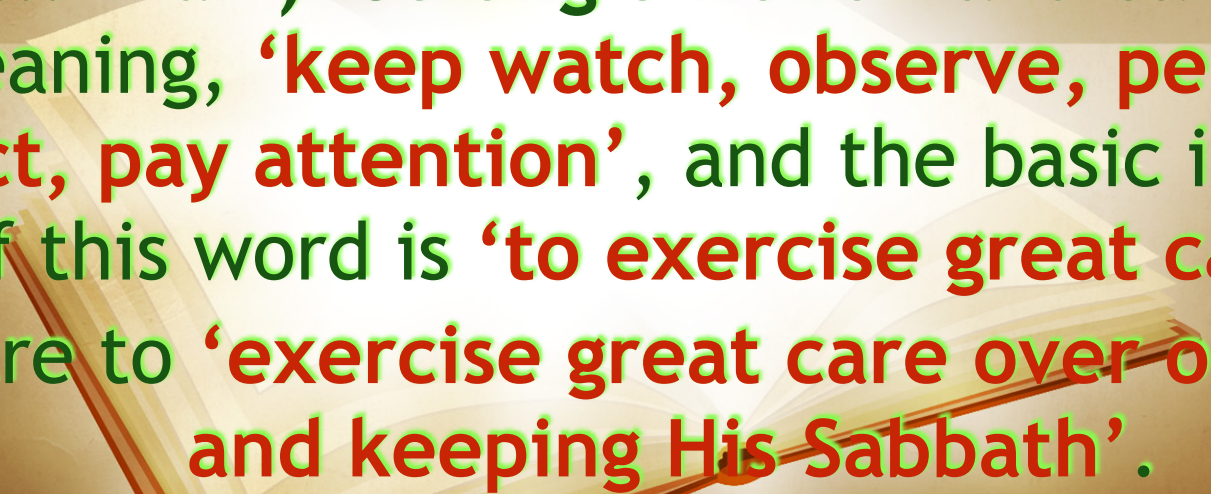


But just how important is the Sabbath?

What is the significance of us getting it right?

For many it seemingly does not matter which day is the Sabbath as they erroneously regard 'every day' as a Sabbath, but is that what Scripture says?

No - Scripture is clear that it is the 7th day, not the 1st or 2nd or 3rd or any other day but the 7th!



The Hebrew root word for 'guard' is שָׁמַר **shamar** (shaw-mar')- Strong's H8104 and carries the meaning, **'keep watch, observe, perform, protect, pay attention'**, and the basic idea of the root of this word is **'to exercise great care over'**. We are to **'exercise great care over observing and keeping His Sabbath'**.

When one is **'guarding'** something, being **'awake and alert'** is imperative or else the risk of a theft or loss of possessions is high. One of the biggest problems we find today among claiming torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!

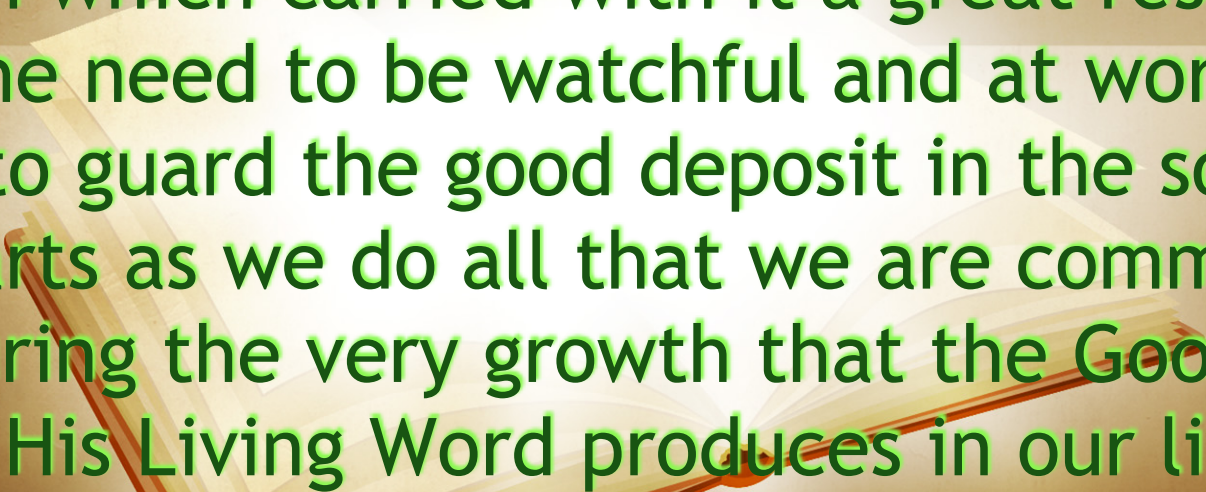
When used in combination with other verbs, the meaning is **'do carefully or diligently'**, i.e., perform carefully by paying strict attention as to what must be done, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

What is interesting and worth taking note of, is the frequent use of the word שָׁמַר (shamar (shaw-mar')- Strong's H8104 in the Torah.

It is used 148 times in 139 verses in the Torah -
15 times in 15 verses in Berēshith/Genesis,
25 times in 24 verses in Shemoth/Exodus;
16 times in 16 verses in Wayyiqra/Leviticus;
19 times in 19 verses in Bemidbar/Numbers and
73 times in 65 verses in Debarim/Deuteronomy!!!

Another aspect of this word carries the meaning of having to 'guard carefully and tend to' or 'take care of'.

When one takes care of a valued possession then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah - we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.



Adam was commanded to ‘guard’ (Shamar) the garden which carried with it a great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!


As we look at the Hebrew word שָׁמַר shamar (shaw-mar')- Strong's H8104 which means, 'keep, watch, present, attend to, pay close attention, guard', in the ancient pictographic form, we are able to identify what true guarding entails.

The pictographic form of the Hebrew letter Shin (ש) is a stylized, blocky character. It consists of a vertical line on the left, a horizontal line at the top, and a curved line on the right that loops back towards the top.

The pictographic form of the Hebrew letter Mem (מ) is a stylized, blocky character. It consists of a vertical line on the left, a horizontal line at the top, and a wavy line on the right that resembles a wave or a series of connected humps.


The pictographic form of the Hebrew letter Lamed (ל) is a stylized, blocky character. It consists of a vertical line on the left, a horizontal line at the top, and a vertical line on the right that is slightly shorter than the one on the left.

Shin - שׁ:

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

Mem - מֶם:



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!**

Resh - ר:



The ancient script has this letter 'resh' as and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, beginning or first. Top**, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

Considering these pictographs that render the word that means to guard carefully, we are able to identify how we are to:

**MEDITATE ON
THE WASHING OF OUR HEAD**



In Sha'ul's letter the believers in Ephesos, as already mentioned, he instructed Husbands to love their wives, as Messiah loved us:

Eph'siyim/Ephesians 5:25-28 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."

It is through His Word that He washes us, and therefore, we are able to identify the cleansing that His Blood brought to us, giving us the ability to properly meditate on the cleansing that the Word of our Head brings, by guarding to do all He instructs us to do.

Guarding His Word gives us the firm assurance of us knowing Him!

Yohanan Aleph/1 John 2:3 “And by this we know that we know Him, if we guard His commands.”

The Greek word that is translated as 'guard' in the above verse is τηρέω tēreō (tay-reh'-o)- Strong's G5083 which means, 'to attend to carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast', and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe.

It comes from the word τηρός tēros which is a 'guard', and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively, this word τηρέω tēreō (tay-reh'-o)-
Strong's G5083 means, 'obey, fulfil a duty,
precept, law or custom, and to perform
watchfully'.

To guard the instructions of the One we know
implies an active obedience to what we hear Him
speak and instruct and be diligent to be watchful
over His clear Words!

Let us see the verse that follows:

Yohanan Aleph/1 John 2:4-7 “The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked. 7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.”

To put it very plainly - those who do the following, are **NOT** known by Elohim, and are simply the 'lawless' ones who shall be rejected and sent away!

1 - disregard the need to keep the true Sabbath (which is **NOT** sun-day), and

2 - disregard the command to keep the True Appointed Times/ Feasts of יהוה, as outlined in Wayyiqra/Leviticus 23, and

3 - disregard the need to eat according to the proper dietary instructions contained in Wayyiqra/Leviticus 11 & Debarim/ Deuteronomy 14, as well as

4 - disregard to the need to guard all the clear instructions for set-apart living, as clearly given in the Torah, the Prophets and the Writings (Tanak/O.T.) We, as set-apart people of Elohim, must guard the Sabbath - why?

THE SABBATH IS A SIGN

Why the Sabbath is of utmost importance to us, and what we are to quickly realize is that our sign or mark of our worship unto יהוה our Elohim is in fact our remembering to ‘keep’ His Sabbath. Sabbath observance is key to worship, in fact it is our definitive sign that sets us apart from others.

Yehezqěl/Ezekiel 20:12 “And I gave them My Sabbaths, to be a sign between Me and them, to know that I AM יהוה who sets them apart!”

Shemoth/Exodus 31:16-17 “And the children of Yisra’ěl shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. 17 ‘Between Me and the children of Yisra’ěl it is a sign forever. For in six days יהוה made the heavens and the earth, and on the seventh day He rested and was refreshed.”

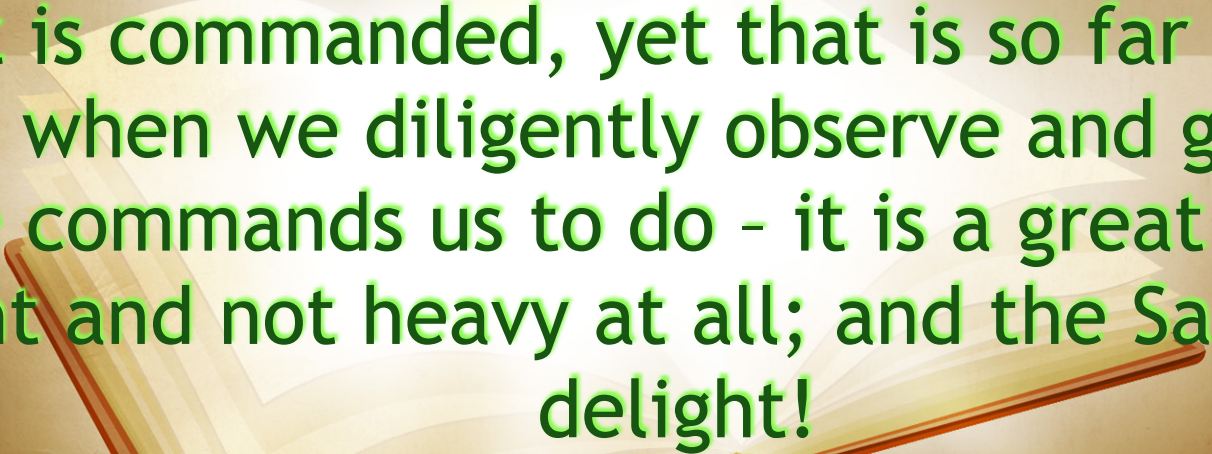
We, as His children, are to ‘guard’ and ‘observe’ the Sabbath for all time!

The Hebrew root word used for 'observe' 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 can also mean, 'celebrate', which I think is very fitting, as it is truly a great 'joy' TO DO the laws and right-rulings as prescribed, and starting with the true observance and keeping of the Sabbath is a 'key' to growing in our understanding!

A derivative of this root word עָשָׂה asah (aw-saw')- Strong's H6213 is the word מַעֲשֵׂה ma'aseh (mah-as-eh')- Strong's H4639 which means, 'a deed, work or acts, accomplishments'.

The Acts or Ma'asei of the Apostles, speaks of the deeds or acts of that which the Apostles did and records their 'acts' of obedience - that is, their 'doing' of the commands and not just hearing alone!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth - when we diligently observe and guard to do all He commands us to do - it is a great joy and a delight and not heavy at all; and the Sabbath is a delight!

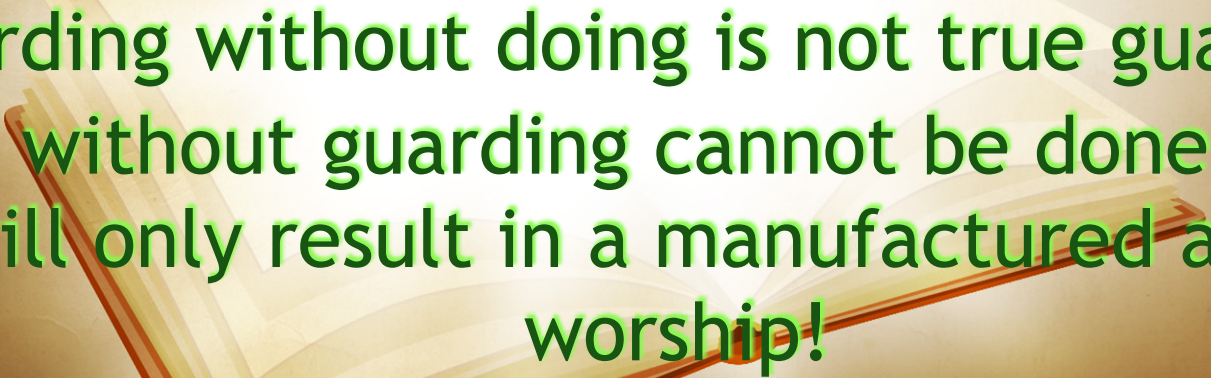


The perfect Torah of freedom is like a mirror for us - and in looking intently into it we are able to see if we are in fact listening and doing or not:

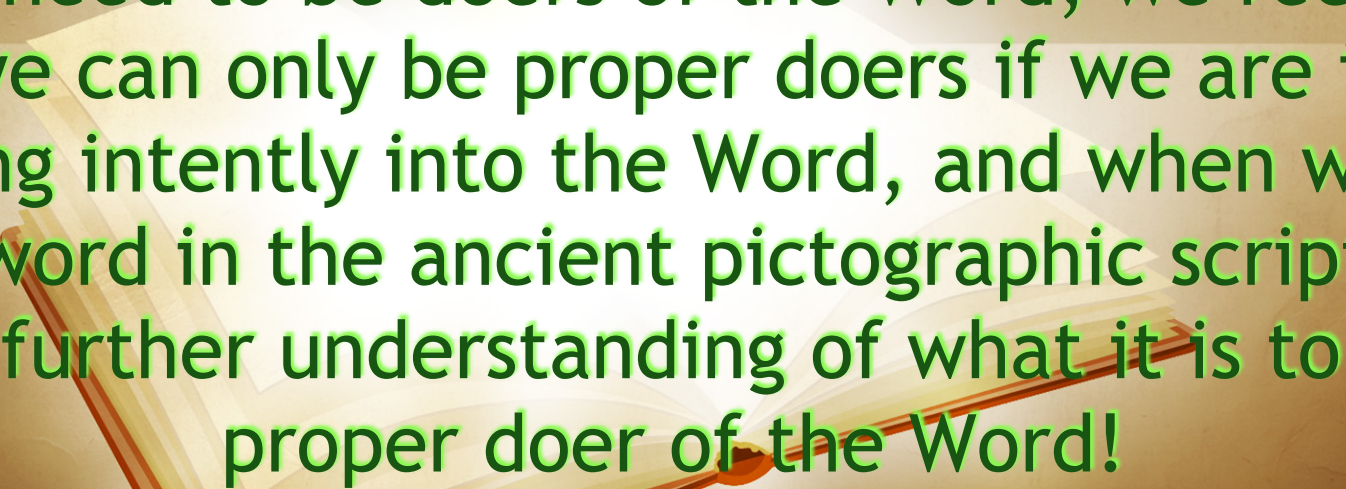
Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like.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

We 'guard to do' all He commands in order that we may live and take possession of that which **יהוה** has planned for us.

Guarding without doing is not true guarding!!!
Doing without guarding cannot be done correctly and will only result in a manufactured attempt at worship!




As we consider this root verb עָשָׂה *asah* in terms of our need to be doers of the Word, we recognize that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script, we gain further understanding of what it is to be a proper doer of the Word!



In the ancient pictographic script, the verb עָשָׂה
asah (aw-saw')- Strong's H6213 which means, 'to
do, work, make, produce, to act with effect, to
observe, to bring about, institute, celebrate'
looks like this:




Ayin - א:

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




Sin - שׁ:

This is the letter 'sin/shin' which in the ancient script is pictured as: , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp!

It also carries the understanding of **consuming or destroying** - as teeth do to food.

Hey - ה:



The ancient script has this letter as  and is pictured as **a man standing with his arms raised up** and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **'revelation'** or to reveal something by pointing it out, as well as **'praise'** through the lifting up of our hands in complete awe and surrender.

When looking at this word עָשָׂה *asah* (aw-saw')-
Strong's H6213 in the ancient pictographic form,
we are able to further understand how critical it is
for us to be doers of the Word and so perform and
do that which is instructed for us to do.

From this picture, we can see the meaning of:

**LOOKING AT THE WORD
THAT HAS BEEN REVEALED!**

This clearly teaches us that we are unable to **DO**
or **PERFORM** the Word if we are not looking
intently at the Word!

The Word became flesh and dwelt among us!

The clear revelation of the Word, **יהושע** Messiah,
has been made known to us; and as we look to the
Princely Leader and Perfecter of our belief we are
able to lay aside every weight and the sin which so
easily entangles us, and be enabled to run, with
endurance, the race set before us, as we look at
the Word and actually **DO IT!!!**

We cannot be properly doing the Word if we are not guarding to keep His Sabbath!

יהוה makes it very clear, in Yehezqěl/Ezekiel 20:12 and Shemoth/Exodus 31:16-17, that the Sabbath is, in fact the sign that we are His!!!

How awesome is that!

His Sabbath is a sign of His power to create and His power to redeem.

In the Scriptures, the words seal, sign, mark, and token are used interchangeably.

Elohim's sign, the Sabbath, represents His mighty power to rule as Creator and Saviour, and it is a sign forever between us as children of Yisra'el and Elohim!!!

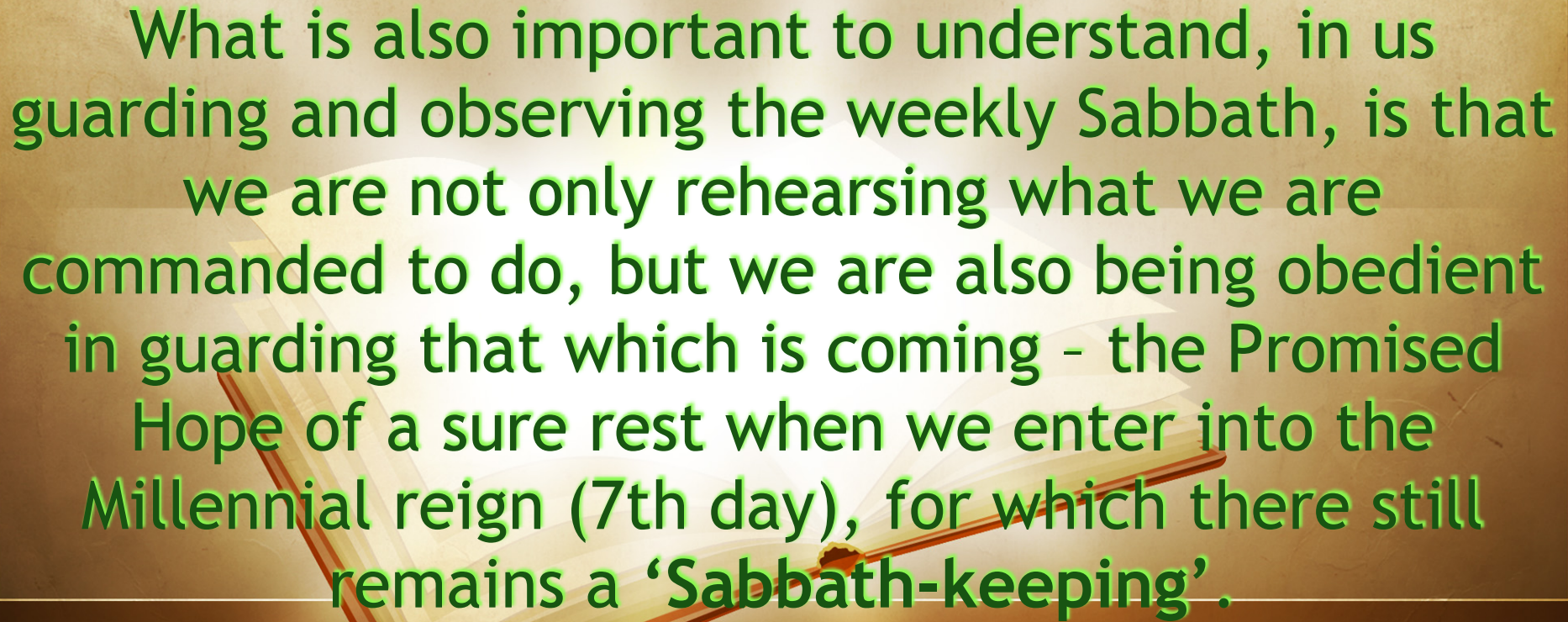
Ib'rim/Hebrews 4:9 “So there remains a Sabbath-keeping for the people of Elohim.”

You cannot get any clearer than this verse, although it has sadly been twisted into teaching that this Sabbath rest being spoken of only refers to the millennial reign.

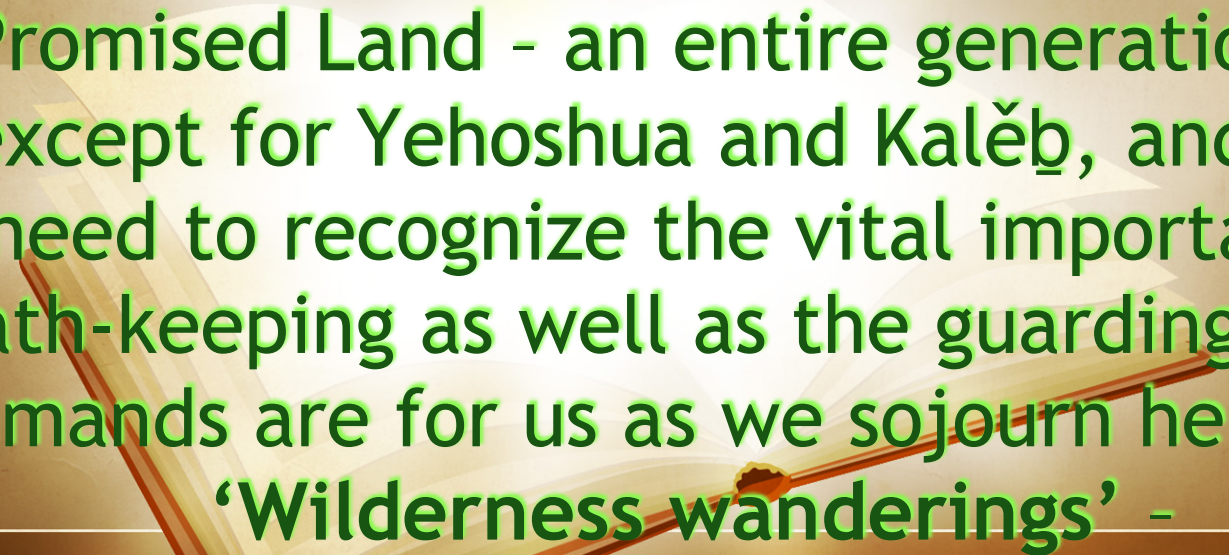
The Greek word that is used here for ‘Sabbath-keeping’ is Strong’s G4520 - σαββατισμός ‘sabbatismos’ (sab-bat-is-mos’)- which literally means **‘a Sabbath keeping’ or ‘Sabbath observance’** and is very clear, in its instruction for us today, that to keep Sabbath is still of vital importance - after all, it is an everlasting sign for us - a sign that will prove to be a critical dividing factor in showing who truly worships Elohim and who does not!

The weekly Sabbath-keeping is for us, not only a sign, but it is also the first of His commanded Appointed times, according to Wayyiqra/Leviticus 23:1-2.

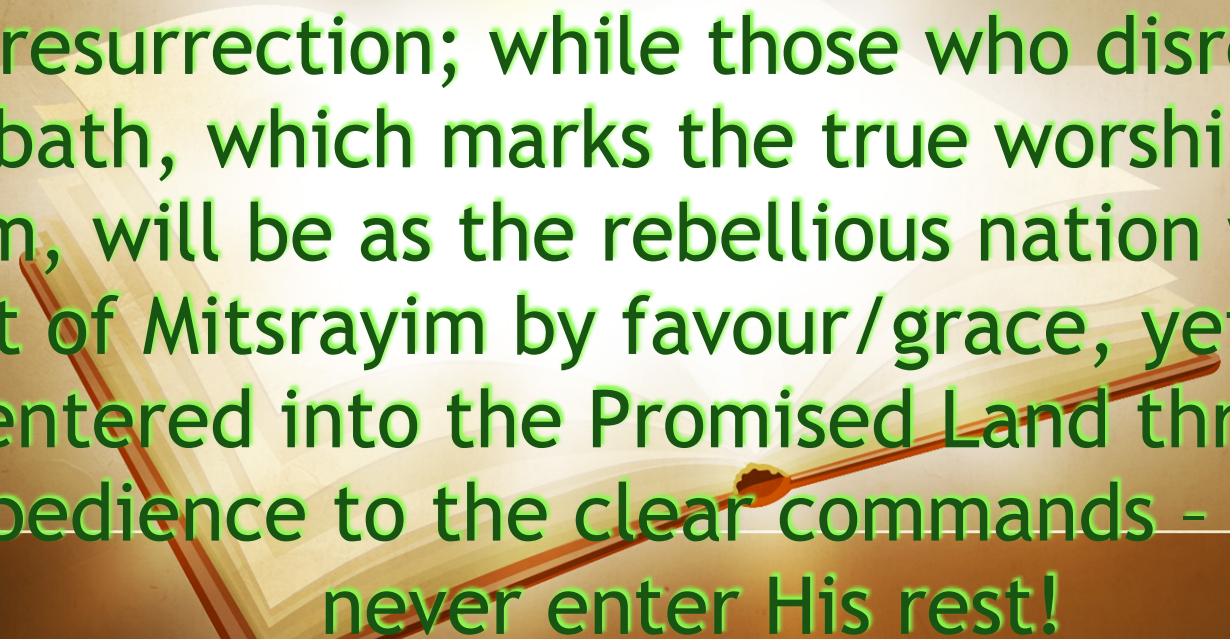
יהוה has given us this day, as a sign of His everlasting covenant and what we must therefore also realize, is that the enemy will always have a counterfeit sign, in seeking any means at luring people into the delusion of false worship, making people believe that they are in fact worshipping the Creator when clearly, they are in error by having the wrong 'sign' of their worship.



What is also important to understand, in us guarding and observing the weekly Sabbath, is that we are not only rehearsing what we are commanded to do, but we are also being obedient in guarding that which is coming - the Promised Hope of a sure rest when we enter into the Millennial reign (7th day), for which there still remains a 'Sabbath-keeping'.



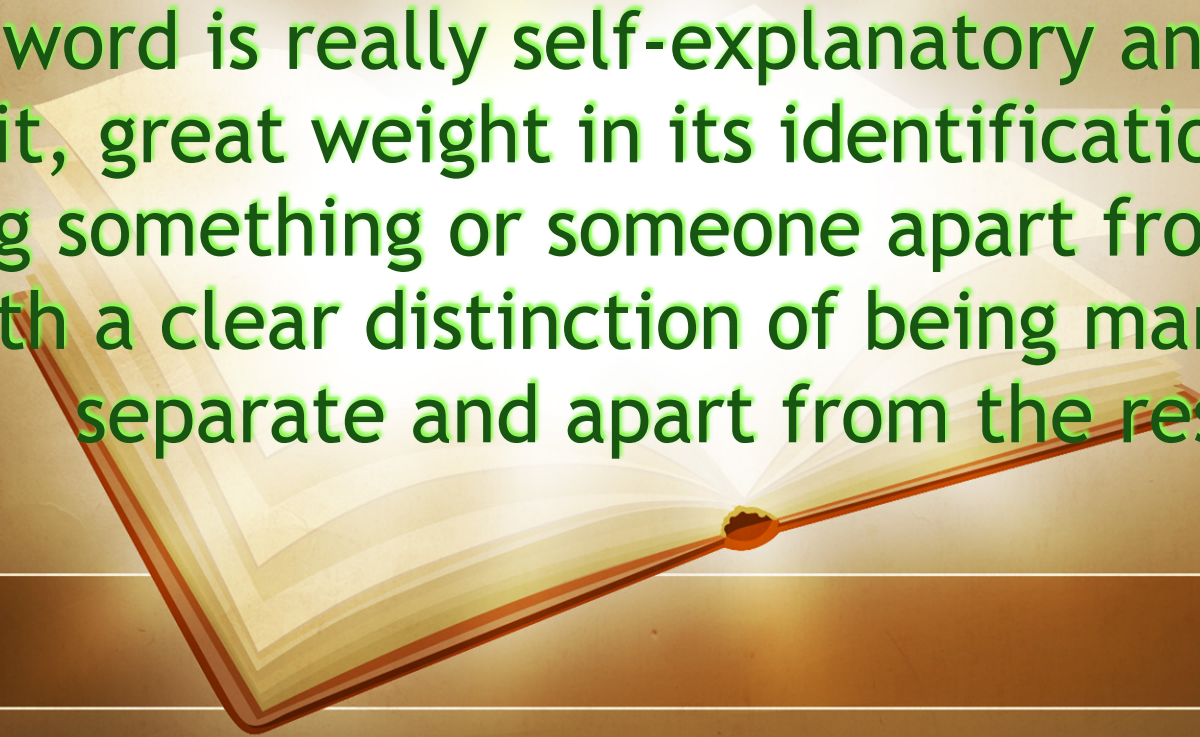
Those who rebelled against the commands of Elohim in the Wilderness never got to enter into the Promised Land - an entire generation missed out except for Yehoshua and Kalēb, and so to do we need to recognize the vital importance our Sabbath-keeping as well as the guarding of all His commands are for us as we sojourn here in our 'Wilderness wanderings' -



For it is very clear that obedience to His commands will give us entrance into that rest that remains for us to enter into and be a part of the first resurrection; while those who disregard His Sabbath, which marks the true worshippers of Elohim, will be as the rebellious nation who came out of Mitsrayim by favour/grace, yet never entered into the Promised Land through disobedience to the clear commands - they will never enter His rest!

The 7th day is the day that יהוה blessed and ‘set-apart’ and the Hebrew root word used here in verse 3 for ‘set it apart’ is קִדַּשׁ qadash (kaw-dash’)- Strong’s H6942 which is a denominative verb which means, **‘to be set-apart or consecrated’** and comes from the word קִדְשׁ qodesh (ko’-desh)- Strong’s H6944 meaning, **‘apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה’**.

The word is really self-explanatory and carries with it, great weight in its identification of truly setting something or someone apart from another with a clear distinction of being marked as separate and apart from the rest.



Set-apartness in the Greek is ἁγιασμός hagioσmos (hag-ee-as-mos')- Strong's G38 - 'consecration, sanctifying, purification', and comes from the verb ἁγιάζω hagiozō (hag-ee-ad'-zo)- Strong's G37 which means, 'make set-apart, be set-apart, to separate from profane things and dedicate to Elohim', which comes from the primitive root ἅγιος hagioσ (hag'-ee-os)- Strong's G40 and its fundamental idea is one of 'separation, consecration, and devotion to the service of Elohim'.

I think we get the picture!

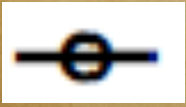
To be set-apart means to be devoted and dedicated to serving Elohim and to do so involves the need to be separated from the profane or common, lest the mixing of the two hinders the ability to distinguish between the set-apart and the profane!

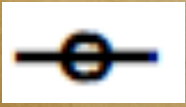
At this point I want us to take a look at this Hebrew word for set-apartness as it was written in the ancient pictographic script.

The Hebrew word קֹדֶשׁ qodesh - Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה', is rendered as follows in the ancient pictographic letter/symbols:



Quph - קָ:



This is the letter 'quph', which is pictured as  , and is a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting. It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Dalet - ד:

This is the letter 'dalet' which is pictured as




, which is a **'tent door'**. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point.

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

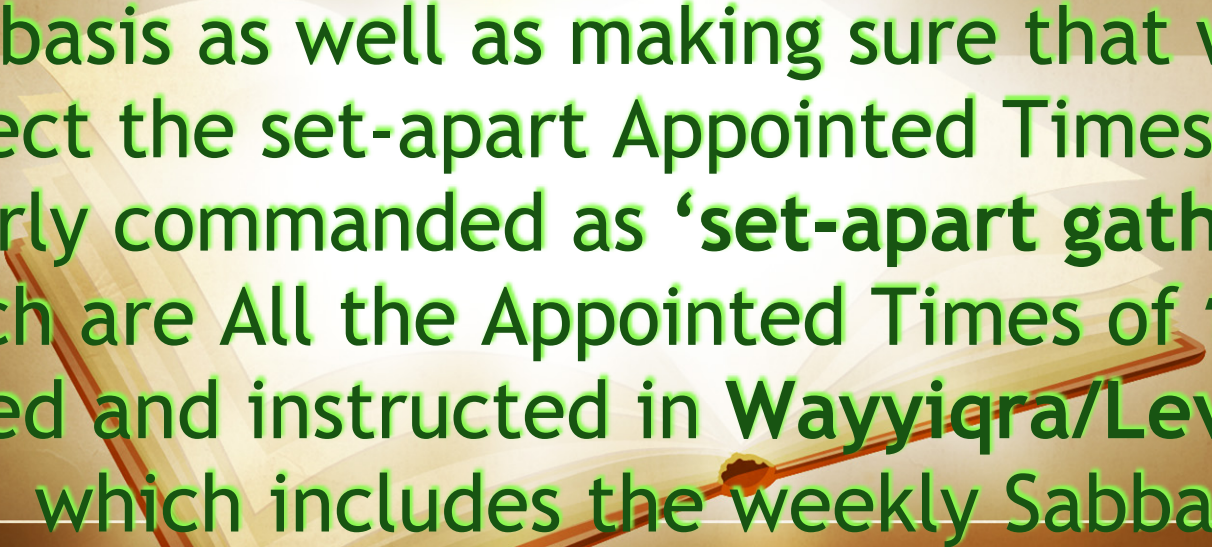
And we also know that Messiah is **‘The Door’**, for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:

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

Looking at the rendering of this Hebrew word קִדְּשׁ
qodēsh (ko'-desh)- Strong's H6944 in the
pictographic form that renders set-apartness or to
be set-apart we, are able to see what this clearly
implies as we take note that this word can render
for us the following meaning:

**CONTINUALLY COMING
TO THE DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!**



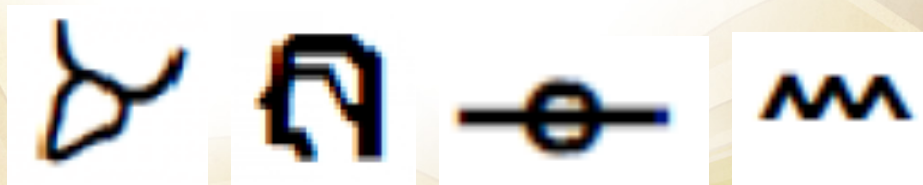
Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as ‘set-apart gatherings’, which are All the Appointed Times of יהוה, as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!

Wayyiqra/Leviticus 23:2-4 “Speak to the children of Yisra’ĕl, and say to them, ‘The appointed times of יהוה, which you are to proclaim as **set-apart** gatherings, My appointed times, are these: 3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a **set-apart** gathering. You do no work, it is a Sabbath to יהוה in all your dwellings. 4 ‘These are the appointed times of יהוה, **set-apart** gatherings which you are to proclaim at their appointed times.”

The Sabbaths and Appointed Times of יהוה are the set-apart gatherings that are to be proclaimed and kept!


The noun קֹדֶשׁ qodesh (ko'-desh)- Strong's H6944 is used here 3 times, along with the word 'gatherings', which in Hebrew is the word מִקְרָא miqra (mik-law')- Strong's H4744, which means, 'assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together'.

The Hebrew word מִקְרָא miqra (mik-raw')-
Strong's H4744 is pictured in the ancient script as
follows:



Mem - מֶם:

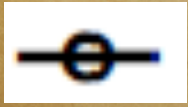


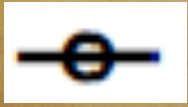
The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

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

Quph - קָ:



This is the letter 'quph', which is pictured as  , and is a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting. It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.


Resh - רָ:



The ancient script has this letter 'resh' as - and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, beginning or first.**

This letter can mean **'top'** - as in the top or head of a body; and **'chief'** - as in head of a tribe or people, as well as the one who rules the people.

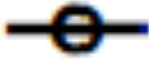

Aleph - א:

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.

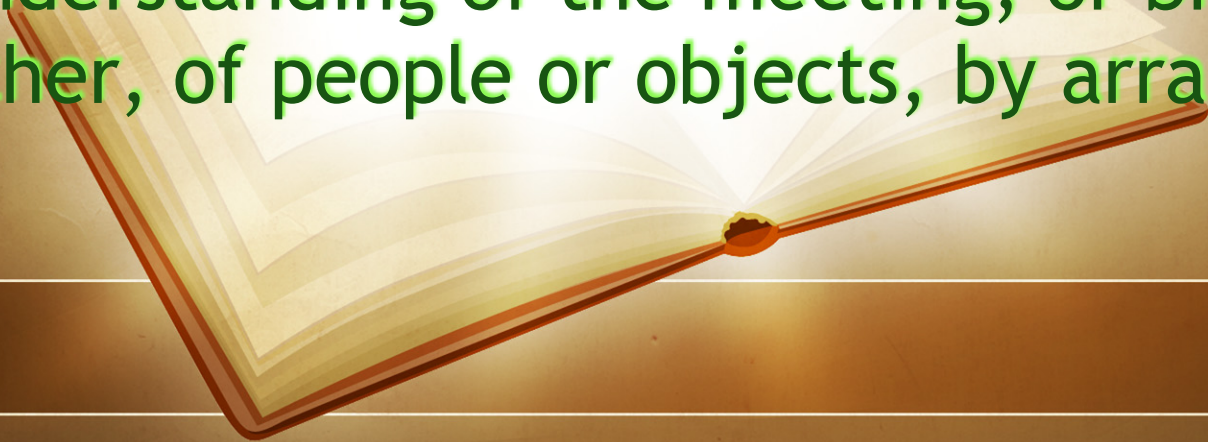
This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice, that **יהושע** Messiah fulfilled!

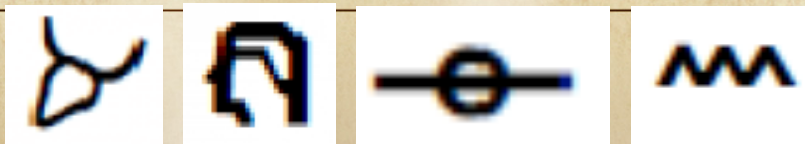
This word, as mentioned, is derived from the root verb קָרָא qara (kaw-raw')- Strong's H7121, which is pictured in the ancient pictographic script as follows:



In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is קר- where he explains that the pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man.

Combined these mean **"GATHER THE MEN"** or **"GATHER TO THE HEAD"** and can have the understanding of the meeting, or bringing together, of people or objects, by arrangement.





What we can therefore see, through the ancient pictographic rendering of the word מִקְרָא miqra (mik-raw')- Strong's H4744, is that, in terms of this giving us the understanding of having a proclaimed calling together, or gathering, we can see the following meaning, for us, who are in יהושע Messiah, our Head:

CLEANSED TO CONTINUALLY GATHER

TO OUR HEAD

WHO IS OUR STRENGTH!

Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are to now guard His commands and gather as we should, on His proclaimed set-apart gatherings!

Without going into further detail here, I think that the Scriptures are very clear about the set-apart gatherings of יהוה, as they are exactly that - **SET-APART GATHERINGS!**

Elohim set the Sabbath apart from the very first time there was a 7th day and remains set-apart forever!

While all mankind did not keep the Sabbath set-apart, יהוה made a Covenant with Abram and chose Yisra'el to be a nation of priests and gave them the Sabbath as a sign between us and Him for ever, that it is He who sets us apart!

When we grasp this properly as we should, then to blur the line of separation between the set-apart and the profane cannot be done at all, especially when it comes to the Sabbath!

Please note that our lives are to be set-apart unto Elohim every single day, yet the Sabbath is distinguishably different from the rest of the week and our observance of the weekly Sabbath and Appointed Times of יהוה, as being commanded set-apart gatherings that we faithfully observe without fail, will mark us as a people that are being set-apart by יהוה!

What we clearly see here, in the creation week, is the shadow picture of how Elohim will finish His work on the 7th day, when He comes out of the His Hēkal (The Most Set-Apart Place) on Yom Kippur (the 10th of the 7th month) and make tread the winepress and send 'Azazel (Satan)' into the Wilderness to be bound for 1000 years and gather His Bride - this will take place on the 7th day (the 7th Millennium)!




The births of the heavens and the earth took place
4000 years before Messiah came in the flesh!

The Creation of Man and Woman

Gen 2:4 These are the births of the heavens and the earth when they were created, in the day that **יהוה** Elohim made earth and heavens.

Gen 2:5 Now no shrub of the field was yet on the earth, and no plant of the field had yet sprung up, for **יהוה** Elohim had not sent rain on the earth, and there was no man to till the ground,

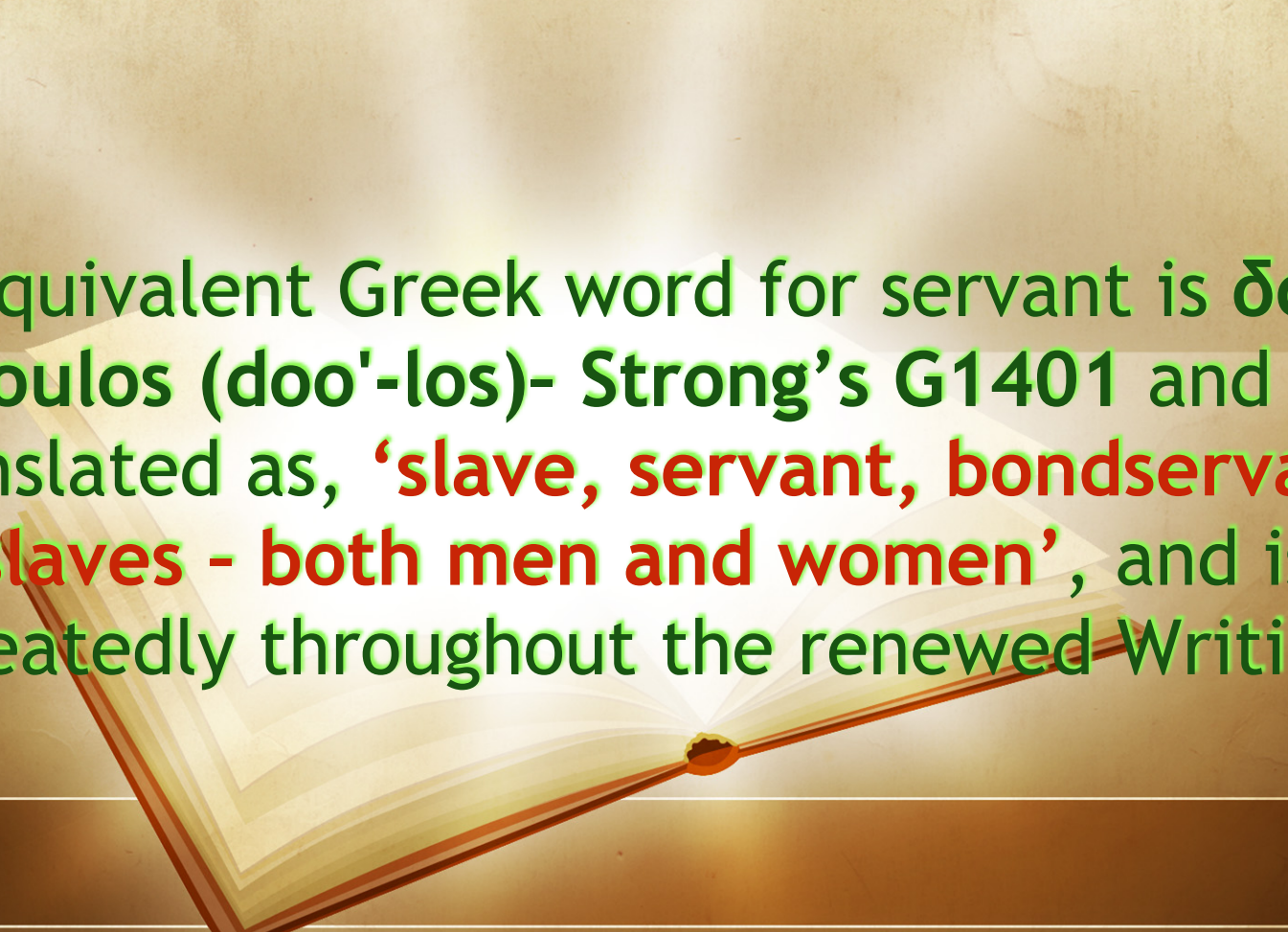


Verse 5 tells us that no plant of the field had yet sprung up, for there was yet no man to till the ground.

The Hebrew root word used here for ‘till’ is עָבַדְּ **abad** (aw-bad’)- **Strong’s H5647** meaning, ‘**to work, serve, observe, do the work, cultivate, worship**’ and carries the understanding of ‘**expending considerable energy and intensity in performing a task or function**’ - in other words - ‘**giving it your all**’!

A word that is derived from this root word עֶבֶד **abad** (aw-bad')- Strong's H5647 is the Hebrew for servant, which is עֶבֶדְךָ **ebed** (eh'-bed)- Strong's H5650 meaning, '**servant, slave, bondservant**', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה:

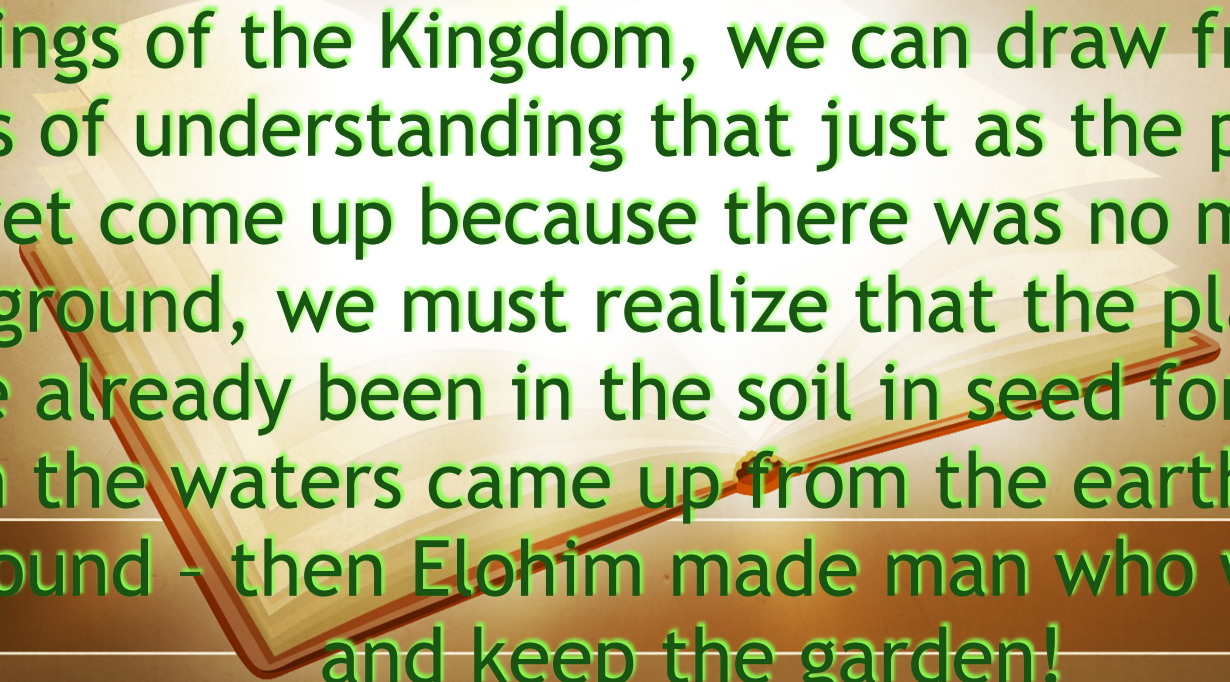
Wayyiqra/Leviticus 25:55 "Because the children of Yisra'el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim."



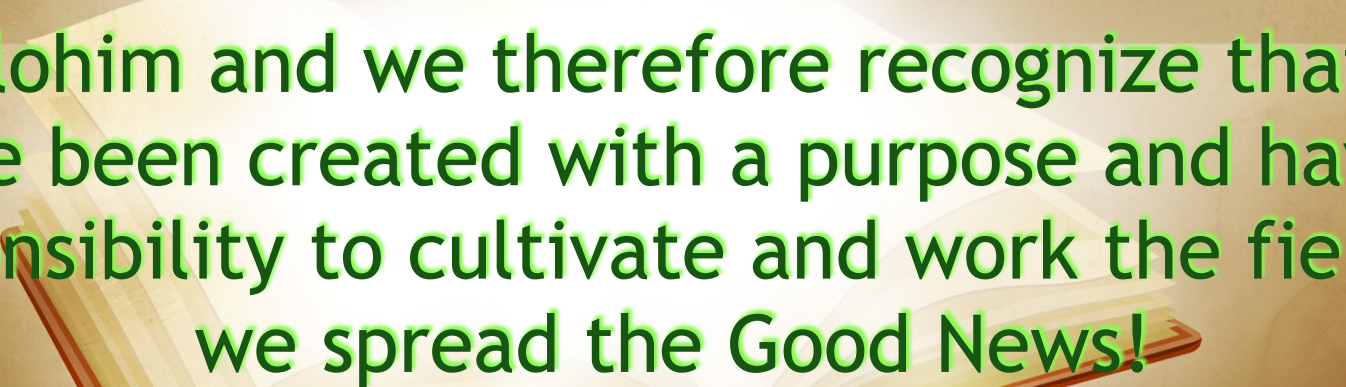
The equivalent Greek word for servant is δοῦλος
doulos (doo'-los)- Strong's G1401 and is
translated as, **'slave, servant, bondservant,
bondslaves - both men and women'**, and is used
repeatedly throughout the renewed Writings.

The root word עֲבַדְּ ebed (eh'-bed)- Strong's H5650 is used 800 times in the Tanak (O.T.) and is used as a noun which describes the one who 'works or tills' according to the instructions of His Master.





From creation we see that Elohim had clearly created the perfect environment for His servants to serve Him and tend and keep/guard what He has entrusted to man to do! As we consider the teachings of the Kingdom, we can draw from this in terms of understanding that just as the plants had not yet come up because there was no man to till the ground, we must realize that the plants may have already been in the soil in seed form, after which the waters came up from the earth to water the ground - then Elohim made man who would tend and keep the garden!




Messiah tells us in various parables how the earth is the field and the seed that is sown is the Word of Elohim and we therefore recognize that we have been created with a purpose and have a responsibility to cultivate and work the fields as we spread the Good News!

We are the servants of the Most-High!


The Hebrew word for servant is עֶבֶד ebed (eh'-bed)- Strong's H5650 meaning, 'servant, slave, bondservant' and in the ancient script the word עֶבֶד ebed (eh'-bed)- Strong's H5650 is pictured as:

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

Ayin - אָ:


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

Beyt-بیت:

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

Dalet - ט:



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.

When we look at this word in the ancient script for a servant, we can see that it speaks of:

**ONE WHO WATCHES
AT THE DOOR OF THE HOUSE!**




This is what our Master calls us to do; and when we consider that **יהושע** Messiah is The Door, then we further see our need to continually be looking at Him, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah!



Gen 2:6 but a mist went up from the earth and watered the entire surface of the ground.

Gen 2:7 And **יהוה** Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of lives. And the man became a living being.



Verse 7 -

Elohim breathed into man, the 'breath of lives'!
It was not just breath for man himself, but here we see that He had breathed in the breath of many lives, showing that He was giving man the ability to produce after his kind, that which carries the breath of Elohim!

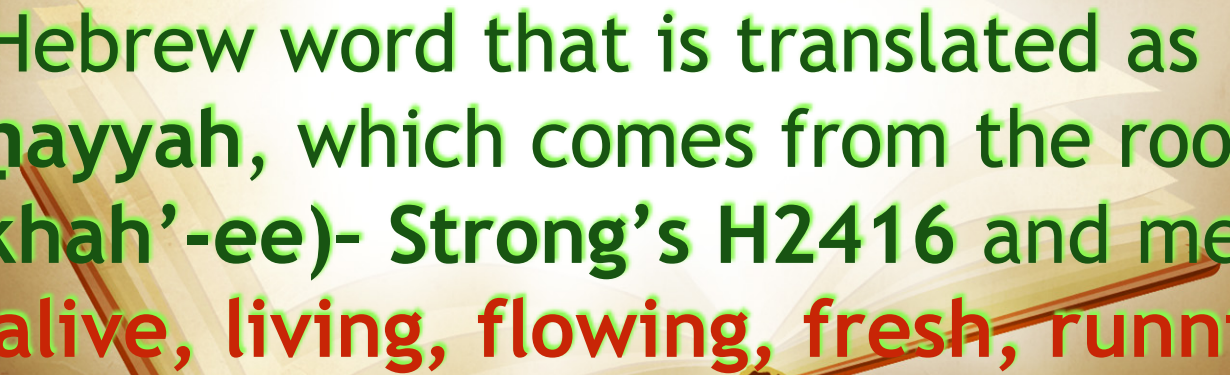
Elohim formed man from the ‘dust’ of the ground and the Hebrew word that is translated as ‘dust’ comes from the root word אֶפְרַיִם aphar (aw-fawr’)- Strong’s H6083 which means, ‘dry earth, dust, ground, soil’, and what is a very important picture here, is that in verse 6 we see how the ‘mist’- עָדָה (ade)-Strong’s H108 means ‘mist’ went up from the earth and watered the entire surface, after which Elohim formed man.

In Scripture, we know that water is often a picture of the Word of יהוה and we can see how the water would make the dust particles bond together, just as it is His Word that builds us and bonds us together in Him as we are 'washed' by His Word!

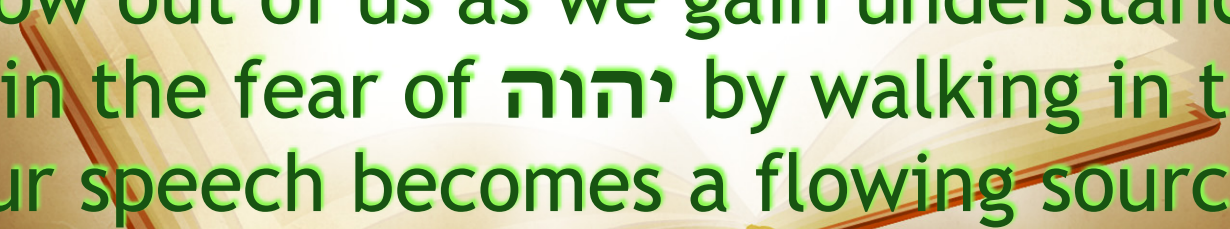
Abraham's descendants, specifically Yisra'el are described as being as the dust of the earth and therefore together with the Living Word of Elohim Yisra'el can be built up as One in Messiah!

Adam became a living being by the breath of
Elohim!

The Hebrew word that is translated as 'living' is
חַיָּה ḥayyah, which comes from the root word חַי
ḥay (khaḥ'-ee)- Strong's H2416 and means, 'life,
alive, living, flowing, fresh, running'.



יהושע is The Living Torah and our source of Life,
or rather He is the **Life of the Torah** - and when
we drink of Him - the **FOUNTAIN OF LIFE** begins
to flow out of us as we gain understanding, and
walk in the fear of **יהוה** by walking in the Torah,
and our speech becomes a flowing source of life!!!



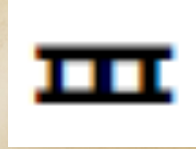
In the ancient pictographic symbols of this word,
we are given a greater insight in understanding
how **יהושע** Messiah is **THE LIFE!**

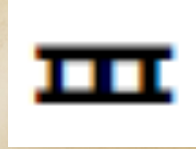
This word - **חַי** hay - Strong's H2416 in the
ancient script look like this:



חַי


Het - ה



The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall.

Yod - י

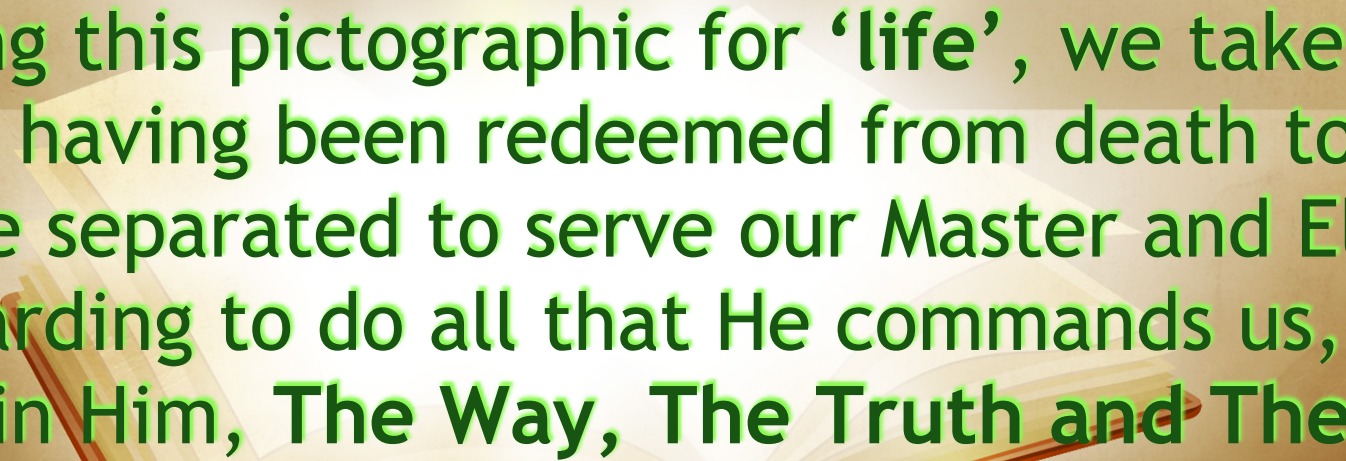


The ancient script has this letter as  which is **'an arm and hand'** and carries the meaning of **'work, make, throw'**, from the primary functions of the arm and hand, and it also represents **worship or giving thanks** in the extending of hands as a gesture of this.

The work of one's hands is the basic meaning of this letter!

From this ancient pictographic lettering of the word for LIFE: חַיִּים ḥay (khah'-ee)- Strong's H2416, we are clearly able to see how by the work of Messiah - the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to serve and worship Him in Spirit is Truth.

These two pictographs can render for us the clear meaning: **SEPARATED TO SERVE**

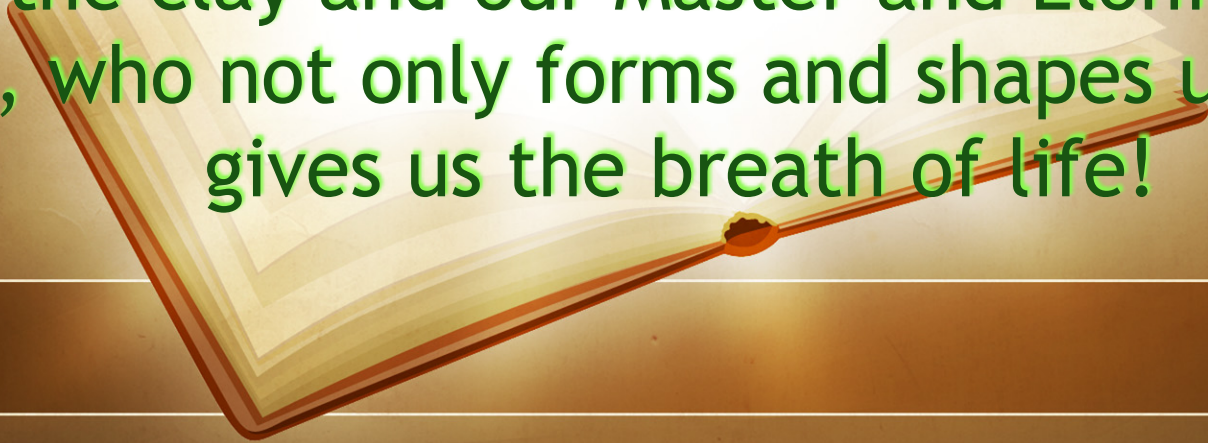


Seeing this pictographic for 'life', we take note that, having been redeemed from death to life, we are separated to serve our Master and Elohim, by guarding to do all that He commands us, as we walk in Him, **The Way, The Truth and The Life!**

What gives us our ability to be built up as living stones in the Master, is our continued obedience to walking in that which is our life - His Torah!

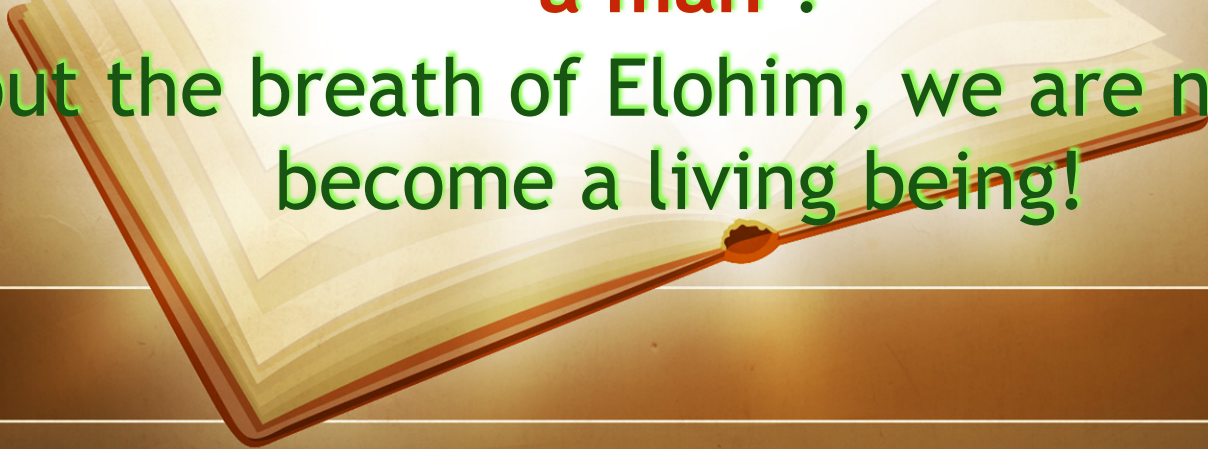
Debarim/Deuteronomy 32:45-47 “And when Mosheh ended speaking all these words to all Yisra’ēl, 46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 “For it is not a worthless Word for you, **because it is your life**, and by this Word you prolong your days on the soil which you pass over the Yardēn to possess.”

Just as Adam was formed from the dust of the ground and received the breath of life from Elohim, so too do we need to recognize how we are the clay and our Master and Elohim is the Potter, who not only forms and shapes us, but also gives us the breath of life!



The Hebrew word that is translated as 'being' is the word נֶפֶשׁ nephesh - Strong's H5315 which means, 'a soul, a living being, the inner being of a man'.

Without the breath of Elohim, we are not able to become a living being!



Gen 2:8 And יהוה Elohim planted a garden in Ĕden, to the east, and there He put the man whom He had formed.

Gen 2:9 And out of the ground יהוה Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.

Gen 2:10 And a river went out of E^veden to water the garden, and from there it divided and became four heads.

Gen 2:11 The name of the first is Pishon, it is the one surrounding the entire land of H^awilah, where there is gold.

Gen 2:12 And the gold of that land is good. Bdellium is there, and the shoham stone.

Gen 2:13 And the name of the second river is Gihon, it is the one surrounding the entire land of Kush.

Gen 2:14 And the name of the third river is Hiddeqel, it is the one which goes toward the east of Ashshur. And the fourth river is the Euphrates.

Gen 2:15 And יהוה Elohim took the man and put him in the garden of Ĕden to work it and to guard it.

Gen 2:16 And יהוה Elohim commanded the man,
saying, “Eat of every tree of the garden,
Gen 2:17 but do not eat of the tree of the
knowledge of good and evil, for in the day that
you eat of it you shall certainly die.”



Verse 9 & 16-17 - two trees

Two trees were in the midst of the garden:

1) the tree of life and

2) the tree of the knowledge of good and evil.

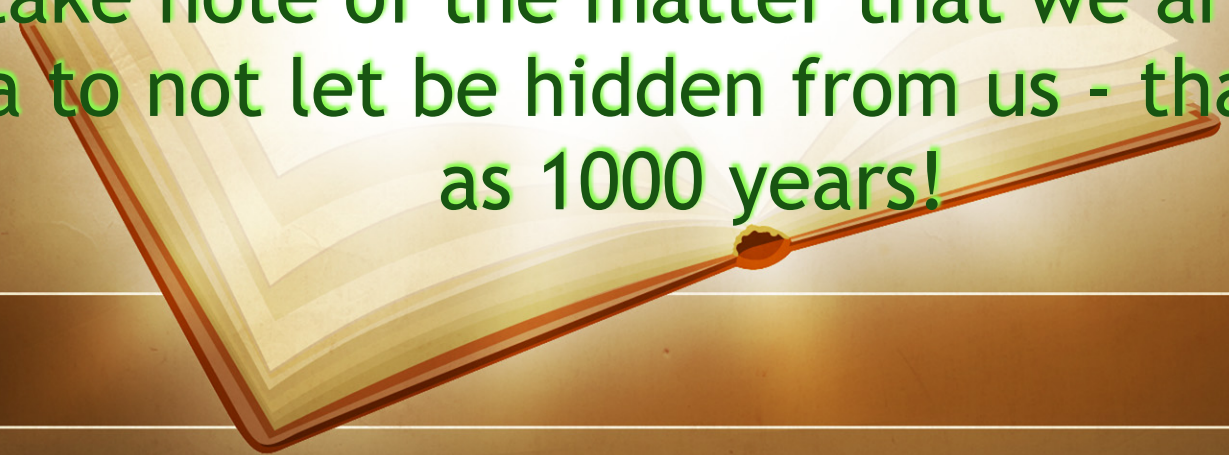
Man was commanded to not eat of the tree of the knowledge of good and evil, for in the day that he would eat of it he would die.



The tree of life they were permitted to eat, and after they ate of the wrong tree, they were kept from eating this tree of life, which we see in Hazon as being this tree that is once again made available for all to eat:

Hazon/Revelation 22:14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”

As we see from Scripture that the curse of death, pronounced for eating of what they were commanded not to, came true. Once again, we must take note of the matter that we are urged by Kěpha to not let be hidden from us - that 1 day is as 1000 years!



In the 'day' that Ađam sinned he died!

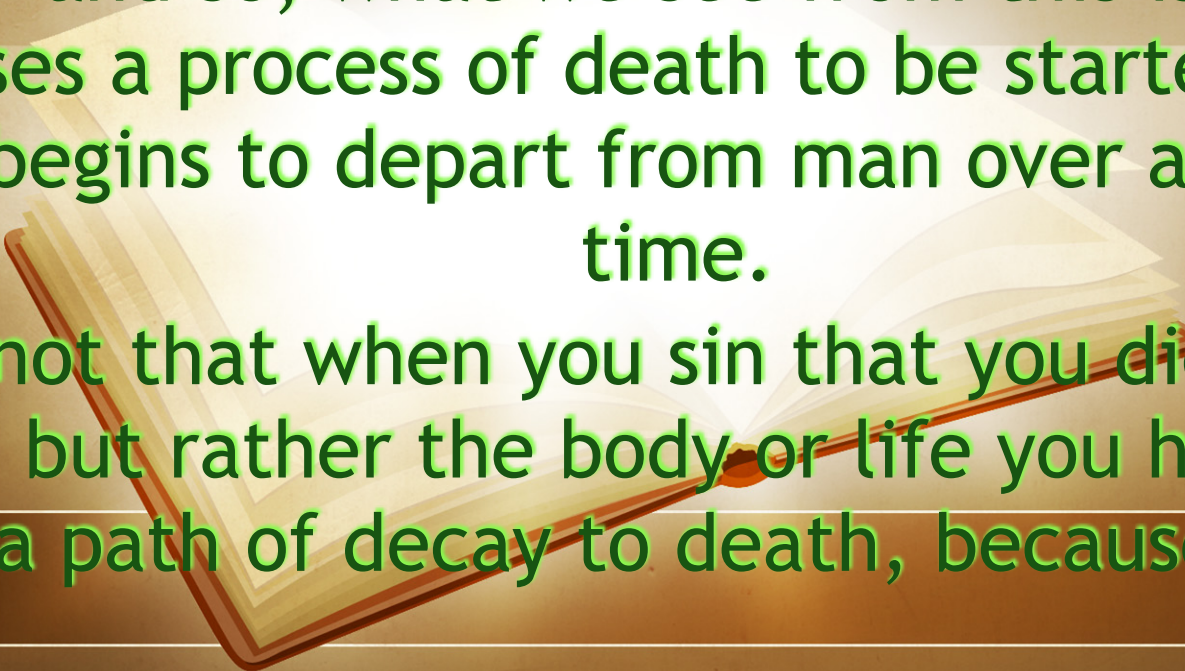
Ađam only lived 930 years and so we see that he did not live past 1000 years or rather (1 day) and so, he actually died in the day he sinned!

The oldest man to ever live, which we will see in Chapter 5, was Methuselah who lived 969 years - no one has ever lived to 1000 years here on earth!

In the Hebrew, we see this phrase “you shall
certainly die” written as:

מות תָּמוּת
moth tamuth

This is the repetition of the same root word מות
muth (mooth)- Strong’s H4191 which means, ‘to
die, surely be put to death, perished, dying’.



The literal translation of these two words, being repeated, are best rendered as, “dying you shall die” and so, what we see from this is that sin causes a process of death to be started as the ‘life’ begins to depart from man over a process of time.

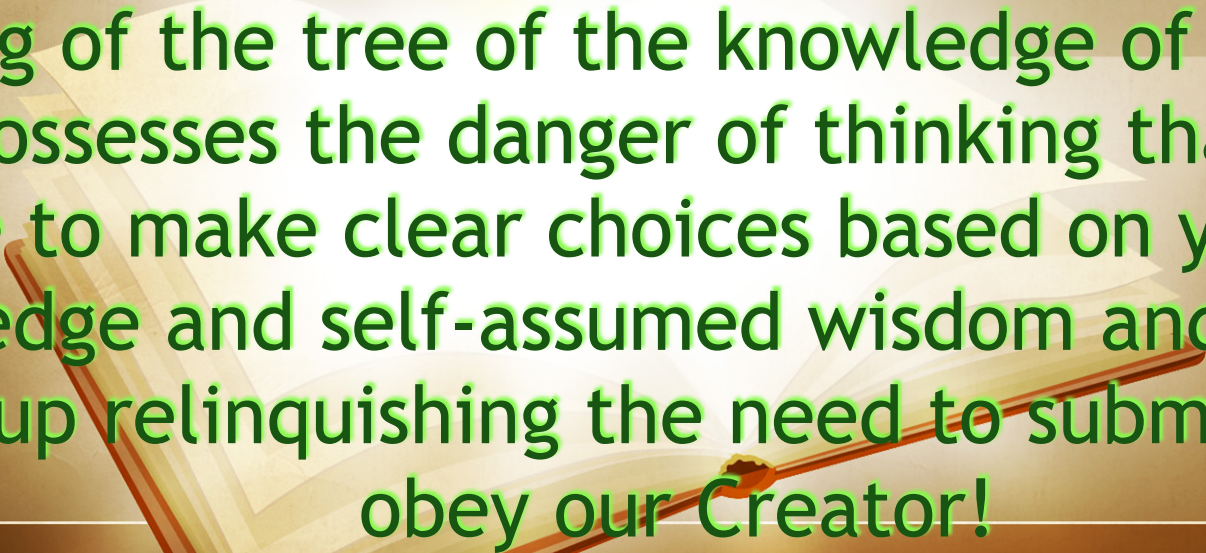
It is not that when you sin that you die straight away, but rather the body or life you have begins on a path of decay to death, because of sin!

What we can see from the instruction to not eat of the tree of the knowledge of good and evil, is a great lesson at what knowledge alone does:

Qorintiyim Aleph/1 Corinthians 8:1 “And concerning food offered to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.”

Knowledge puffs up, but true love which is expressed in total obedience build up.

Eating of the tree of the knowledge of good and evil possesses the danger of thinking that you are able to make clear choices based on your own knowledge and self-assumed wisdom and therefore end up relinquishing the need to submit to and obey our Creator!



Yeshayahu/Isaiah 47:10 “And you have trusted in your evil, you have said, ‘No one sees me.’ Your wisdom and your knowledge have led you astray. And you have said in your heart, ‘I am, and there is none but me.’”

Qorintiyim Aleph/1 Corinthians 3:19 “For the wisdom of this world is foolishness with Elohim. For it has been written, “He catches the wise in their craftiness,”

We are to eat of that which is our life - the Word of Elohim - and in that we get wisdom from Elohim and in our getting we get understanding!!!

Gen 2:10 And a river went out of Ĕden to water the garden, and from there it divided and became four heads.

Gen 2:11 The name of the first is Pishon, it is the one surrounding the entire land of Ḥawilah, where there is gold.

Gen 2:12 And the gold of that land is good. Bdellium is there, and the shoham stone.

Gen 2:13 And the name of the second river is Gihon, it is the one surrounding the entire land of Kush.

Gen 2:14 And the name of the third river is Hiddeqel, it is the one which goes toward the east of Ashshur. And the fourth river is the Euphrates.

Verse 10-14 - the river out of the Ěden

In these verses we are told of a river from Ěden that divided and became 4 riverheads, and as we look at each riverhead, we can learn some insights from their meanings as we understand the concept of this river or waters speak of the Word of Elohim:

1 - Pishon (pee-shone')- פִּישׁוֹן - Strong's H6376 means, **'increase'** and comes from the primitive root word פּוּשׁ push (poosh)- Strong's H6335 meaning, **'to spring about, spread, grow up, be scattered'**.

This river is symbolic of changing or doubling as in increase and overflow; and this river surrounded an area where there was gold and so we see the effect of the pure living waters of the Word which will cause us to be increased and be overflowing with the pure richness of His Word that is worth more than gold:

Tehillah/Psalm 19:7-10 “The Torah of יהוה is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple; 8 the orders of יהוה are straight, rejoicing the heart; the command of יהוה is clear, enlightening the eyes; 9 the fear of יהוה is clean, standing forever; the right-rulings of יהוה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb.”

This river surrounded the land where there was bdellium and the shoham stone.

The word 'bdellium', in Hebrew, is בְּדֹלָחַ *bedolah* (bed-o'-lakh)- Strong's H916 which is 'a white substance like a gum resin', and the only other time we see this word being used in Scripture is in the description of the manna in the wilderness:

Bemidbar/Numbers 11:7 "Now the manna was like coriander seed, and its appearance like the appearance of bdellium."

The shoham stone - שֹהַם shoham (sho'-ham)-
Strong's H7718 is 'a precious stone, also
translated as an onyx'.

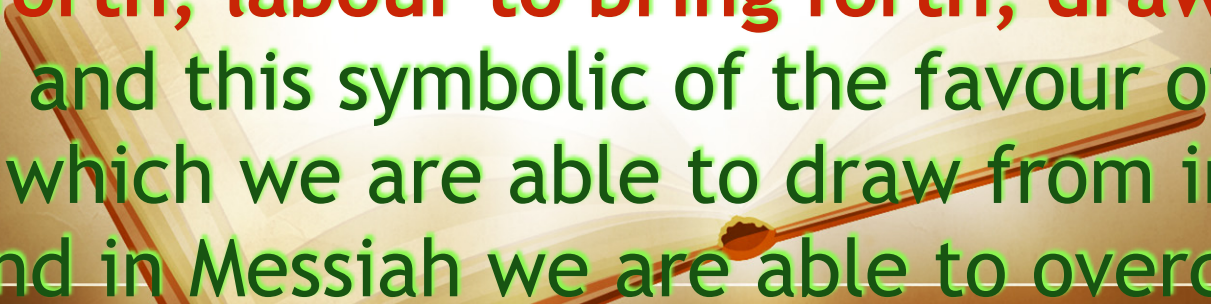
The shoham stone is the stone that represents
Yosēph on the breastplate of the High Priest and is
also the two stones on the shoulder garment of
the High Priest upon which all the tribes of
Yisra'ēl were inscribed upon

Yosēph kept all the sons of Ya'aqob alive during a famine through his diminishment to slavery and is a wonderful picture of יהושע who delivered us from slavery and in whom we are kept safe; and all the tribes names were written on the two shoham stones on the shoulder garment - showing us that the tribes are written in the Rock of their Salvation of which Yosēph was a shadow picture of also the shoulder garment representing that the rule and reign is upon His shoulders:

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 Ėl, Father of Continuity, Prince of Peace.”



2 - Gihon (ghee-khone')- גִּיחֹן- Strong's H1521 means, '**bursting forth**' and comes from the primitive root word גָּיַח־ (ghee'-akh)- Strong's H1518 which means, '**to break forth, gush forth, labour to bring forth, draw up, take out**' and this symbolic of the favour of Elohim from which we are able to draw from in Messiah and in Messiah we are able to overcome!



Scripture speaks of the river called Gihon that Hizqiyahu the king channelled as a water supply for Yisra'el which enabled them to endure and withstand an Assyrian siege.

This is a great picture for us of how we are able to gain draw up and gain access to the pure water of the Word from deep within our hearts no matter the circumstances we find ourselves in, as long as we are drinking from the pure waters of Messiah:

Yohanan / John 7:38 “As the Scripture said, out of His innermost shall flow rivers of living water.”

3 - H̄iddeqel (khid-deh'-kel)- חִדְקֵל- Strong's H2313 means, '**rapid or sharp voice**', and is the Hebrew name of the Tigris River, although we must realize that the Tigris River today is most probably not this river, especially after the flood which may certainly have displaced many of the rivers that were before the flood!

Having said that, we can learn a great deal from these four river heads!

This river head can be a reminder to us of the sharp voice of Elohim and we take note of the river that Dani'ěl heard the voice of Elohim in:

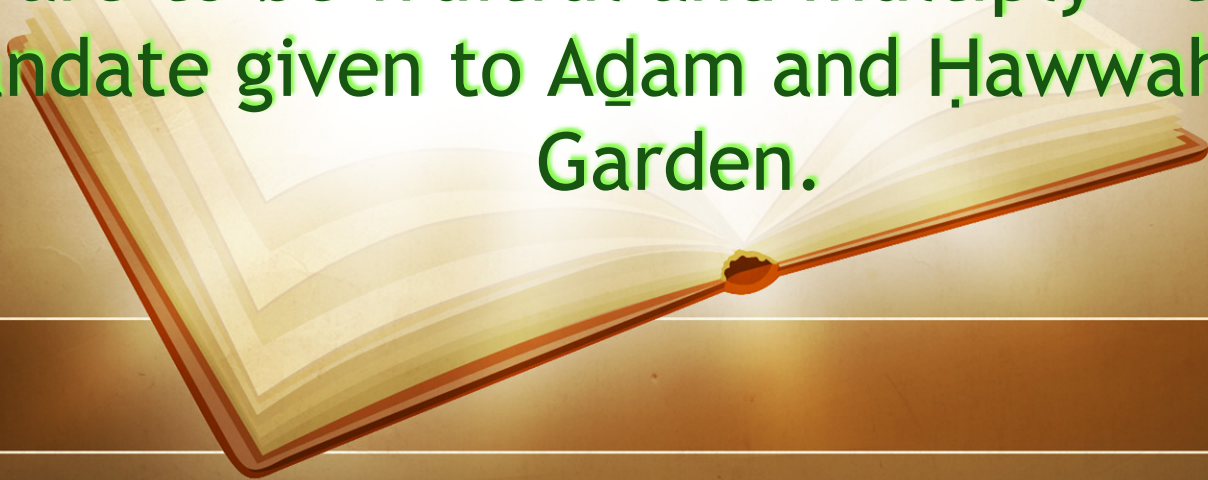
Dani'ěl/Daniel 10:4 “And on the twenty-fourth day of the first month, while I was by the side of the great river, that is H̄iddeqel.”

This was after Dani'ěl; had been fasting and praying for 3 weeks and what is interesting to take note of is that the date mentioned here would have been after the feast of Pěsaḥ and Matzot which ends on the 21st of the 1st month.

Dani'ěl had been fasting all through these feasts as a result of their captivity in Babelon, and he heard the sound of the words of Him who was sent to tell Dani'ěl of what would take place in the latter days!

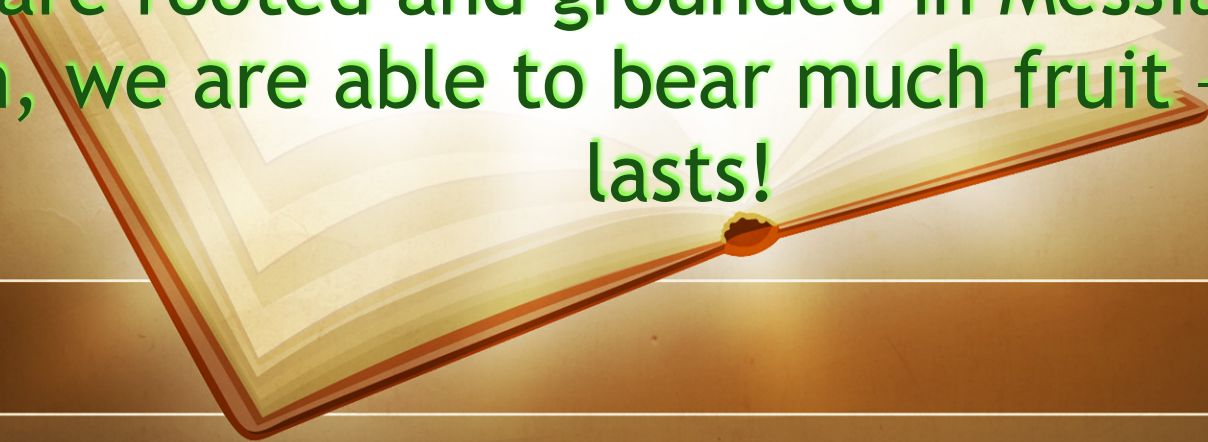
So Hıddeqel can picture for us the ability of pressing through, in prayer and intercession, and know that, in seeking Elohim, we will hear His sharp and clear voice of His Word!

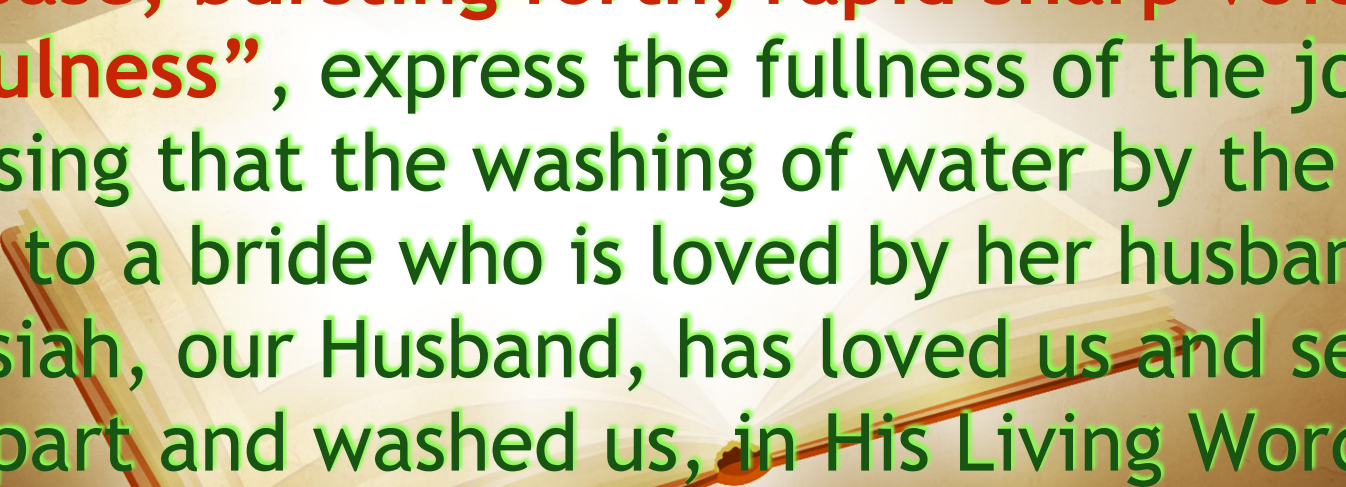
4 - Euphrates - פֶּרַח Perath (per-awth')- Strong's H6578 means, '**fruitfulness**' and reminds us that we are to be fruitful and multiply - the very mandate given to Adam and Hawwah in the Garden.



We are to bear fruit of righteousness and Messiah clearly tells us that a good tree cannot bear bad fruit and a bad tree cannot bear good fruit!

As we are rooted and grounded in Messiah and stay in Him, we are able to bear much fruit - fruit that lasts!





These four rivers - which meanings include, **“increase, bursting forth, rapid sharp voice and fruitfulness”**, express the fullness of the joy and cleansing that the washing of water by the Word brings to a bride who is loved by her husband - as Messiah, our Husband, has loved us and set us apart and washed us, in His Living Word!

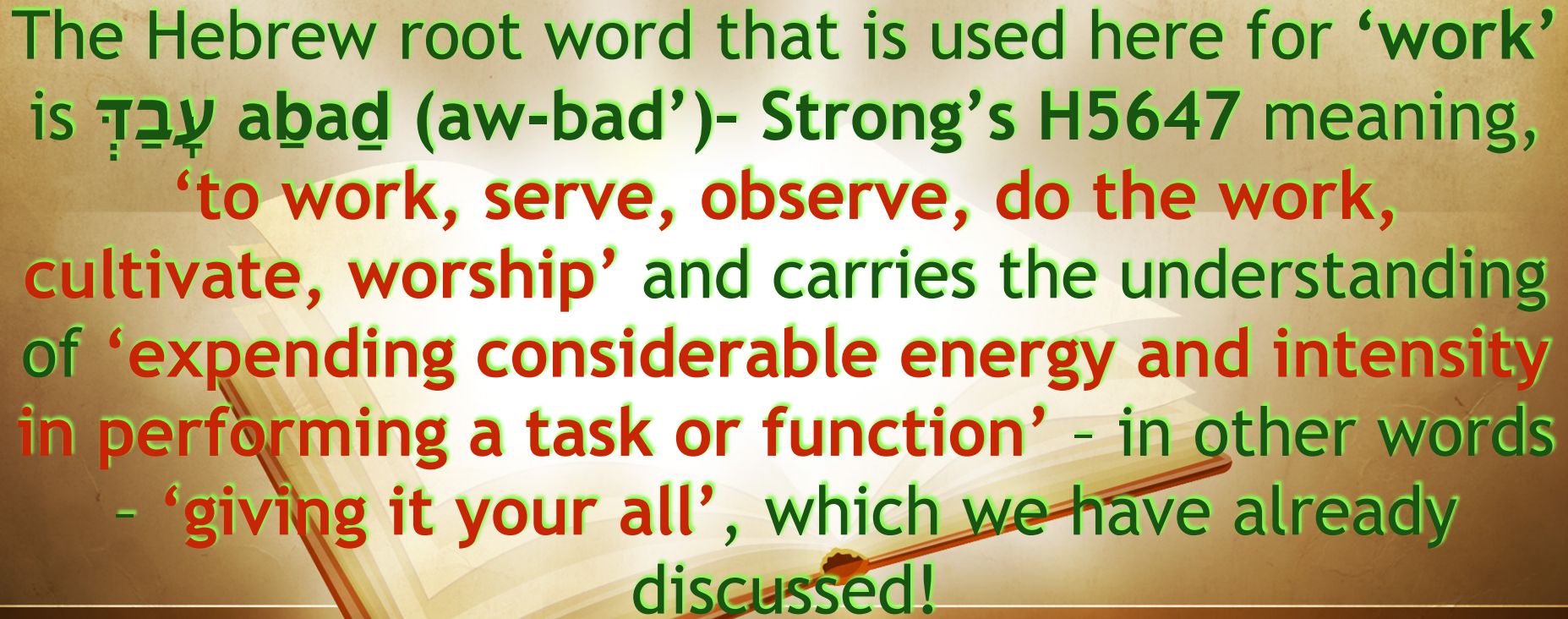
Gen 2:15 And יהוה Elohim took the man and put him in the garden of Ĕden to work it and to guard it.



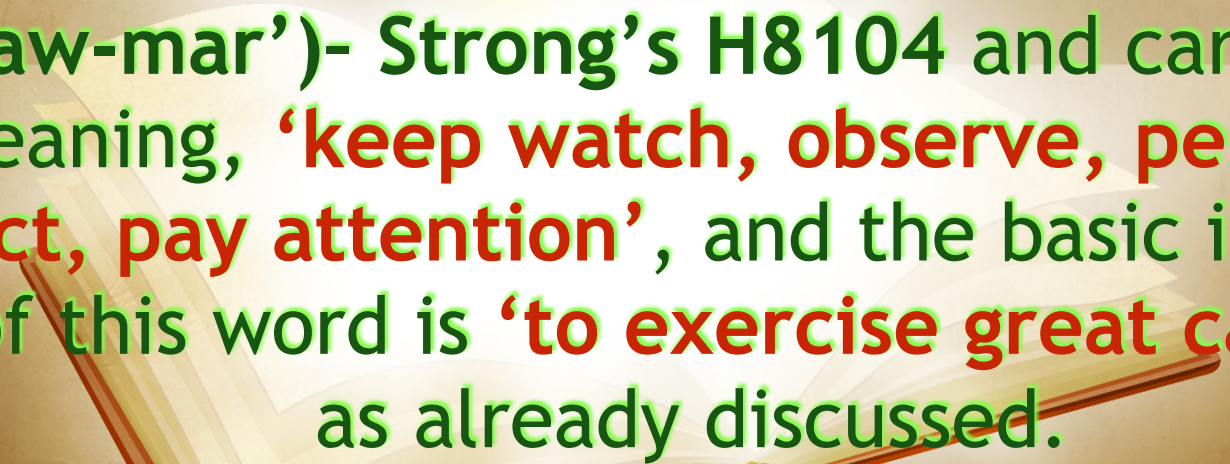
Verse 15

Elohim put man in the garden to work it and to guard it!!!

Man was given the clear responsibility to work and guard to do all that Elohim has commanded and so too do we need to recognize that this mandate, to work and guard, still applies to us and therefore we are to make sure that we do not become lazy and neglect to hear, guard and do all He commands!



The Hebrew root word that is used here for ‘work’ is עָבַד **abad** (aw-bad’)- Strong’s H5647 meaning, **‘to work, serve, observe, do the work, cultivate, worship’** and carries the understanding of **‘expending considerable energy and intensity in performing a task or function’** - in other words - **‘giving it your all’**, which we have already discussed!



The Hebrew root word for 'guard' is שָׁמַר **shamar** (shaw-mar')- Strong's H8104 and carries the meaning, **'keep watch, observe, perform, protect, pay attention'**, and the basic idea of the root of this word is **'to exercise great care over'**, as already discussed.

Gen 2:16 And יהוה Elohim commanded the man,
saying, “Eat of every tree of the garden,
Gen 2:17 but do not eat of the tree of the
knowledge of good and evil, for in the day that
you eat of it you shall certainly die.”

Verses 16-17 already discussed with verse 9



Gen 2:18 And **יהוה** Elohim said, “It is not good for the man to be alone, I am going to make a helper for him, as his counterpart.”



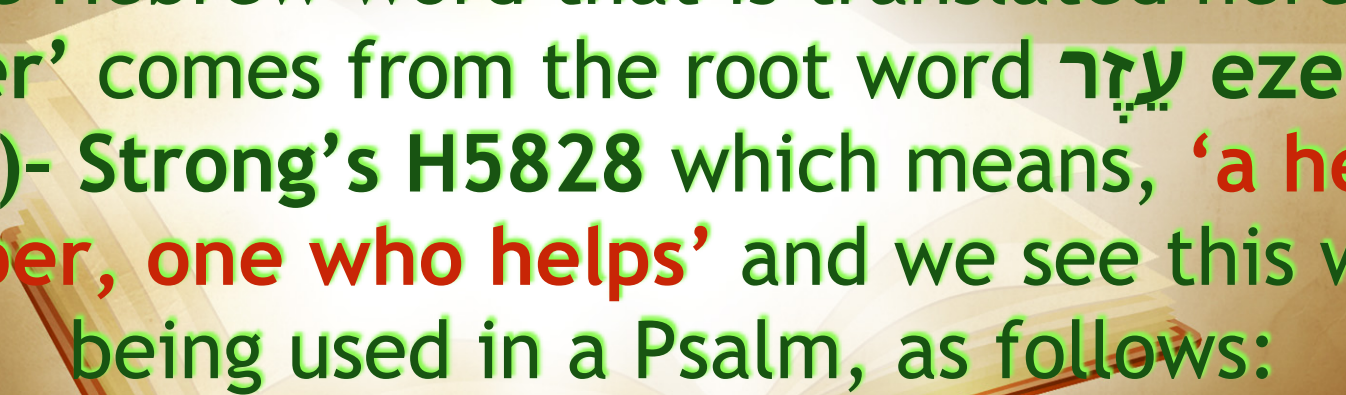
Verse 18 - not good for man to alone!

The Hebrew root word that is translated as 'alone' is **בד** bad (bad)- Strong's H905 which means, 'alone, besides, apart, separation' and comes from the primitive root word **בדד** badad (bawdad)- Strong's H909 which means, 'to be separated, isolated, lonely'.


This is the first thing in Scripture that is declared
to 'not be right'!!!

What we can certainly recognize, is that in order
to serve Elohim fully with our all we are to realize
our need to be integrated in and be a functional
part of His body.

Here Adam needed a helpmeet and it is only יהוה
who could provide this help!



The Hebrew word that is translated here as ‘helper’ comes from the root word עֵזֶר ezer (ay’-zer)- Strong’s H5828 which means, ‘**a help, helper, one who helps**’ and we see this word being used in a Psalm, as follows:



Tehillah/Psalm 121:1-2 “A song of degrees. I lift up my eyes to the hills; where does my help come from? 2 My help comes from יהוה, maker of the heavens and earth.”

Adam needed one who would ‘complete’ him and so too do we recognize that we are nothing without Messiah, and we cannot build His Kingdom without Him, yet He has also chosen us to have a role in establishing His Kingdom!

Tehillah/Psalm 124:8 “Our help is in the Name of יהוה, maker of the heavens and earth.”

Our HELP is in the Name of יהוה!!!

Tehillah/Psalm 121:1-2 “A song of degrees. I lift up my eyes to the hills; Where does my help come from? 2 My help comes from יהוה, Maker of the heavens and earth.”

This is the same word that is used to describe Hawwah, as a ‘helper’ for Adam!

Our Husband is our perfect help!

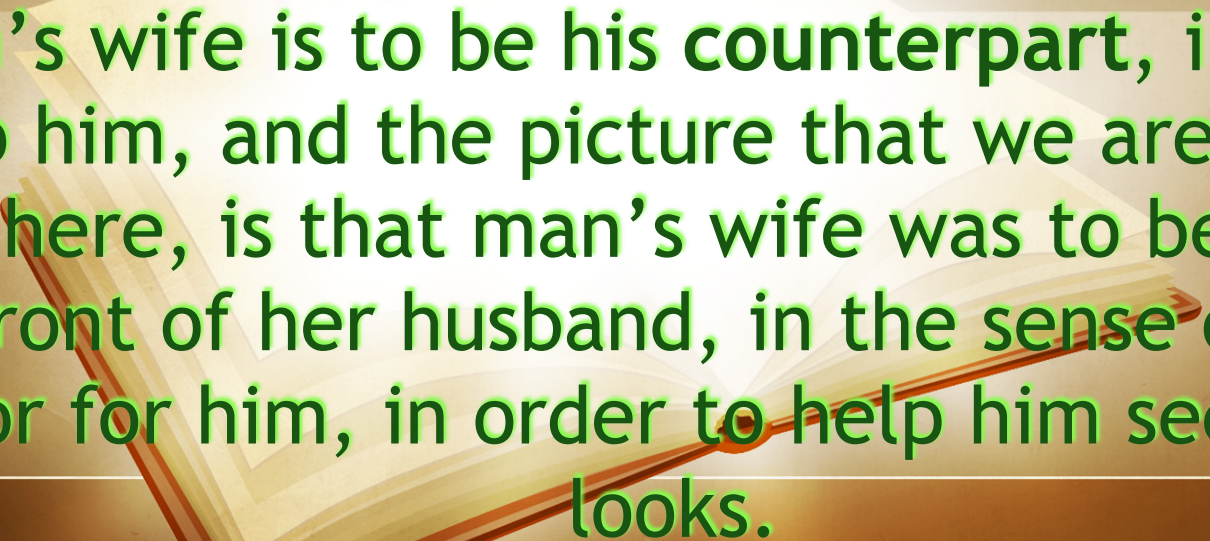
Tehillah/Psalm 146:5 “Blessed is he who has the Ĕl of Ya’aqob for his help, whose expectancy is in יהוה his Elohim”

Hoshĕa/Hosea 13:9 “You have destroyed yourself, O Yisra’ĕl, but your help is in Me.”

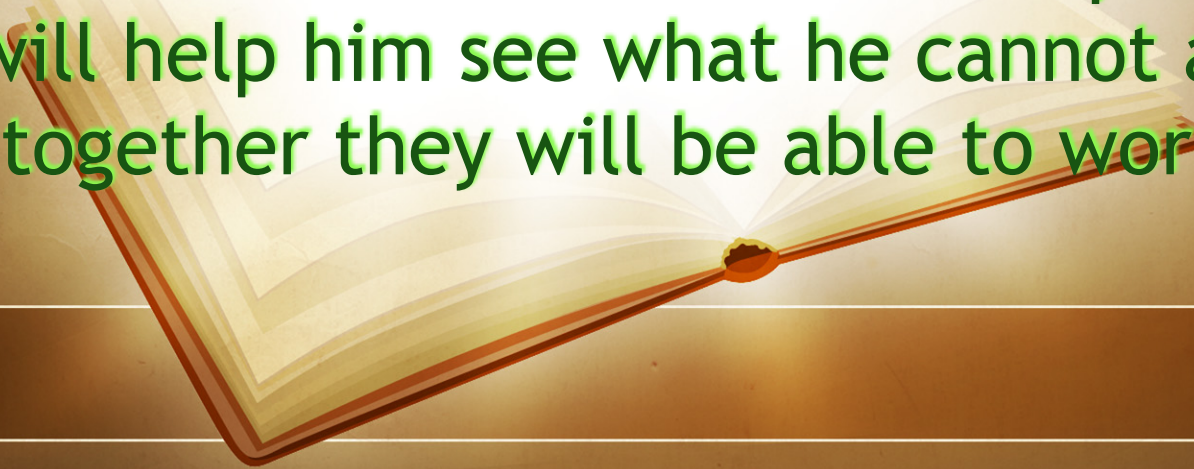
יְהוָה declared that He would make a helper for Adam, as a counterpart, and the Hebrew word that is translated here as ‘counterpart’ comes from the root word נָגַד *neged* (neh'-ghed)- Strong's H5048 which means, **‘in front of, in sight of, opposite to, against’**, and comes the root verb נָגַד *nagad* (naw-gad')- Strong's H5046 meaning, **‘make known, announce, declare, publish and stand out boldly in opposition’**.

When we recognize the wording that is used here, we can grasp a fuller understanding of the clear role of the counterpart for man.

A man's wife is to be his **counterpart**, in order to help him, and the picture that we are able to grasp here, is that man's wife was to be one who is in front of her husband, in the sense of being a mirror for him, in order to help him see how he looks.



This idea helps us understand the unique role a wife has toward her husband, in being a helper for him; as she needs to be his counterpart and one that will help him see what he cannot always see and together they will be able to work as one!




Gen 2:19 And from the ground **יהוה** Elohim formed every beast of the field and every bird of the heavens, and brought them to the man to see what he would call them. And whatever the man called each living being, that was its name.

Gen 2:20 So the man gave names to all livestock, and to the birds of the heavens, and to every beast of the field. But for the man there was not found a helper for him, as his counterpart.

Gen 2:21 So **יהוה** Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh in its place.

Gen 2:22 And the rib which **יהוה** Elohim had taken from the man He made into a woman, and He brought her to the man.



Gen 2:23 And the man said, “This is now bone of my bones and flesh of my flesh. This one is called ‘woman,’ because she was taken out of man.”

Gen 2:24 For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.

Gen 2:25 And they were both naked, the man and his wife, yet they were not ashamed.

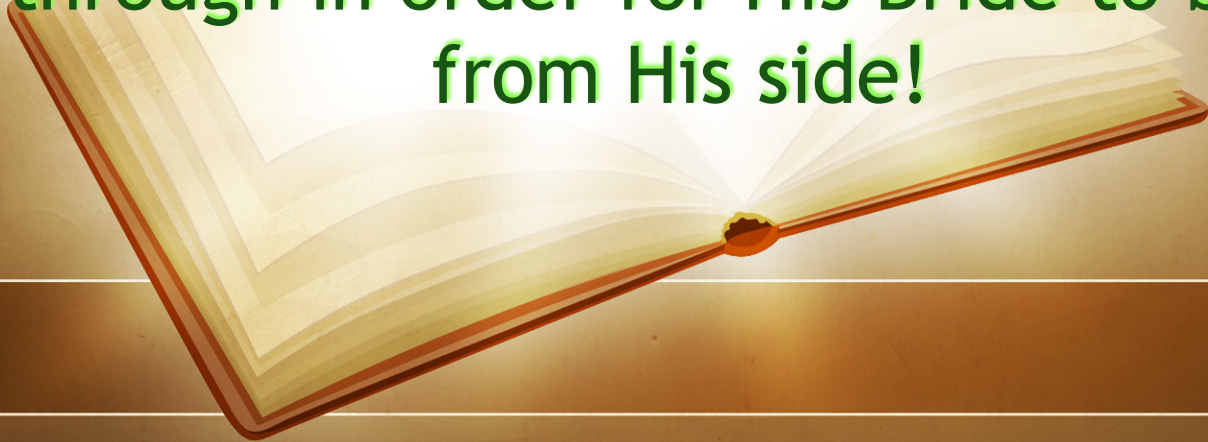


Verse 19-25

Adam then named all the birds, beasts and livestock and no suitable helper was found, so Elohim caused a deep sleep to fall on the man!

The Hebrew word that is translated as 'deep sleep' is תַּרְדֵּמָה tardemah (tar-day-maw')- Strong's H8639 which means, 'deep sleep, sound sleep, trance', and comes from the root verb רָדַם radam (raw-dam')- Strong's H7290 which means, 'to be in or fall in to heavy sleep, cast into a deep sleep'.

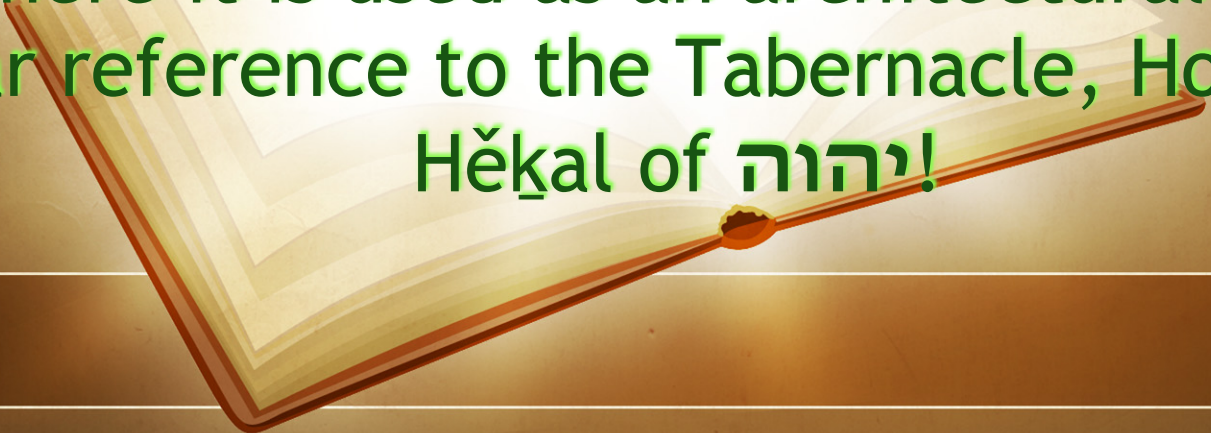
This **'deep sleep'** is a shadow picture of the death that the second Adam, **יהושע** Messiah, would have to go through in order for His Bride to be birthed from His side!



The Hebrew word that is translated as 'his ribs' comes from the root word **עָלָה** tsela (tsay-law')- Strong's H6763 and is translated as, '**rib, side, corner, beam, board, side chamber**', and what is certainly very interesting and worth taking note of, is that this word is used **18 times** in **15 verses** in **Shemoth/Exodus**, in the instructions regarding the building of the Tabernacle, slaughter-place and Ark!

It is also used 11 times in 7 verses in Yeḥezqěl/
Ezekiel 41 in describing ‘chambers’ of the Hěkal
that Yeḥezqěl was shown and told to measure. In
Melakim Aleph/1 Kings 6 it is used 7 times in 6
verses in reference to the chambers, boards or
planks of the house which Shelomoh built for

יְהוָה!



Why I am mentioning this, is that we see in Scripture that this word is used twice for a man's side (Aḏam's) and once for the side of a hill, but elsewhere it is used as an architectural term in a clear reference to the Tabernacle, House and Hēḵal of **יְהוָה!**

When Messiah 'fell asleep', a soldier pierced His side:

Yohanan / John 19:32-34 “Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him, 33 but when they came to יהושע and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and instantly blood and water came out.”

With the piercing of His side, by His Blood which satisfies one time for all, His Temple could now be built - His Bride could be brought forth and by the water His Spirit could now dwell in us!

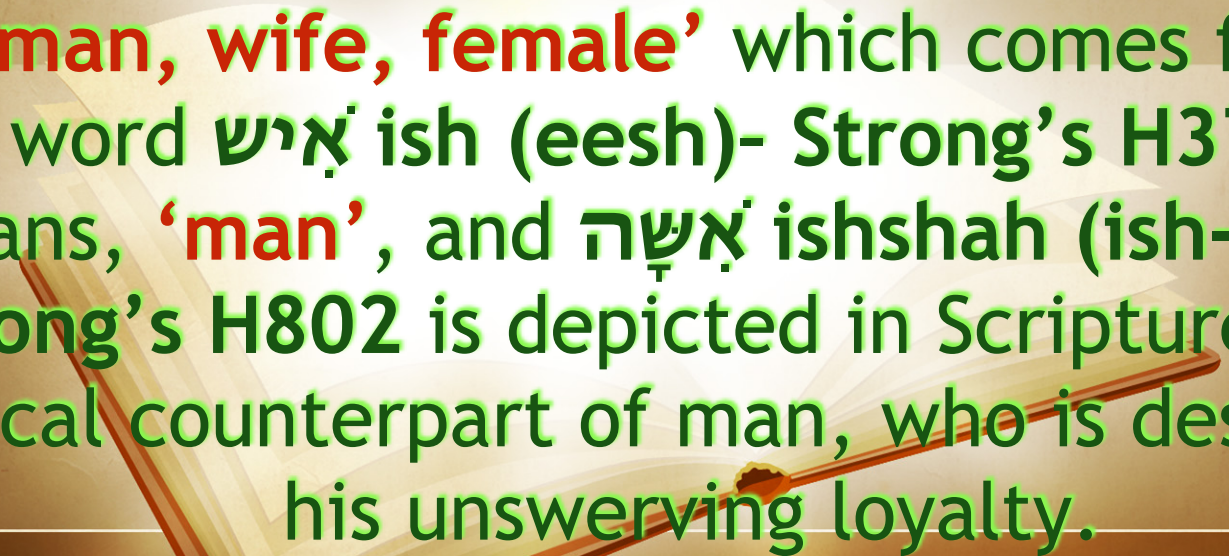
Qorintiyim Aleph/1 Corinthians 3:16 “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?”

Gen 2:23 And the man said, “This is now bone of my bones and flesh of my flesh. This one is called ‘woman,’ because she was taken out of man.”



Verse 23 - bone of my bones, flesh of my flesh!

Qorintiyim Aleph/1 Corinthians 11:7-12 “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. 8 For man is not from woman, but woman from man. 9 For man also was not created for the woman, but woman for the man. 10 Because of this the woman ought to have a symbol of authority on her head, because of the messengers. 11 However, man is not independent of woman, nor woman independent of man, in the Master. 12 For as the woman was from the man, even so the man also is through the woman. But all are from Elohim.”



The Hebrew word for 'woman' is אִשָּׁה ishshah (ish-shaw')- Strong's H802 which means, **'woman, wife, female'** which comes from the root word אִישׁ ish (eesh)- Strong's H376 which means, **'man'**, and אִשָּׁה ishshah (ish-shaw')- Strong's H802 is depicted in Scripture as the physical counterpart of man, who is deserving of his unswerving loyalty.

He who has found a wife has found 'good'!

Mishlě/Proverbs 18:22 "He who has found a wife has found good, and receives favour from יהוה."

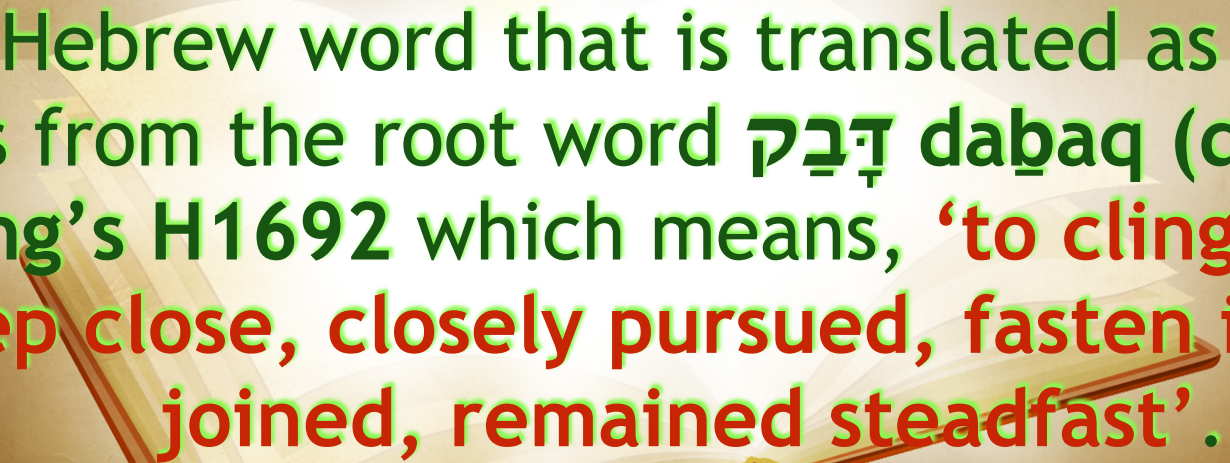


Gen 2:24 For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.



Verse 24 - cleave

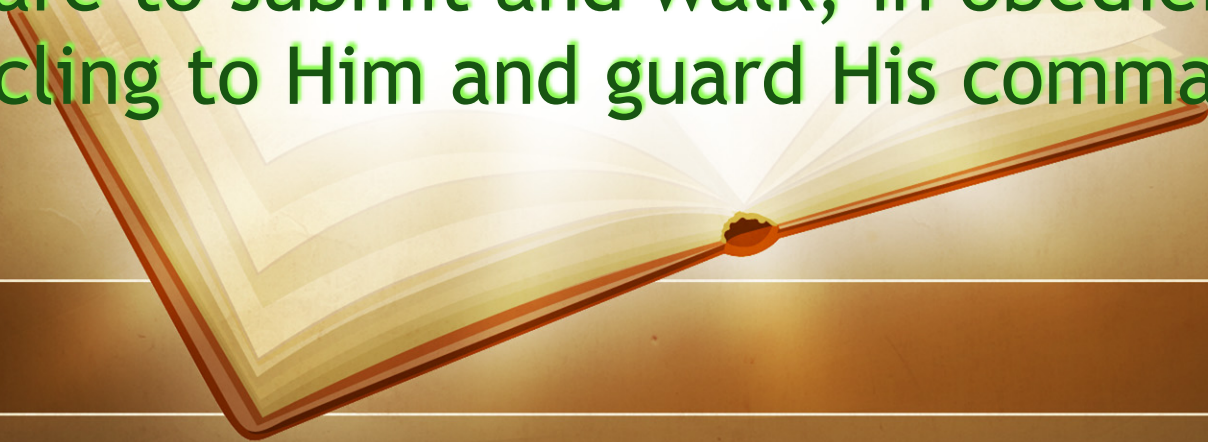
The Hebrew word that is translated as 'cleave' comes from the root word דָּבַק **dabaq** (daw-bak')- Strong's H1692 which means, **'to cling, cleave, keep close, closely pursued, fasten its grip, joined, remained steadfast'**.



We are told to ‘cling/cleave’ to יהוה, and clinging/cleaving to יהוה, and guarding His commands, go hand in hand - you cannot do one without the other, and the truest expression of our fervent love for Him is to cling to Him, by doing what is required and obeying His Torah, keeping a firm grip on the truth and not letting go! And to do that, one must be awake and alert and sober at all times - being fully ready and equipped to love:

Romiyim/Romans 13:10 “Love does no evil to a neighbour. Therefore, love is completion of the Torah.”

יהושע Messiah has by His life, death and resurrection taken a firm hold of us and we as His Bride are to submit and walk, in obedience, as we cling to Him and guard His commands!



If we truly love יהוה, then we will cling to Him - if we are not clinging to Him, then our love is not real!

Romiyim/Romans 12:9 “Let love be without hypocrisy. Shrink from what is wicked, cling to what is good.”

Clinging to יהוה is not just a stiff literal obedience; but it also involves and earnest seeking of His face in doing our utmost to know Him and therefore embrace His commands as that which separates us and identifies us as His.

It is not a matter of “I have got to obey”, but rather it is a “I get the privilege to obey and show my love”

If one tries to do things their own ways then they are unable to cling to יהוה!




In the ancient pictographic alphabet, the word **דָּבַק** **dabaq** (daw-bak')- Strong's H1692 which means, **'to cling, cleave, keep close, closely pursued, fasten its grip, joined, remained steadfast'**, is written as:



Dalet - דָּ:




In the ancient script this letter is pictured as , which is a **'tent door'**. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle' or hanging** as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

We also recognize that **יהושע** Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture. The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.


Beyt - בֵּית:

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

We, as living stones are built up in the Master, and
are the Dwelling Place of Elohim.

Quph - קָ:

In the ancient script this letter is pictured as , a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity.

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

These 3 pictographic letters can render for us:

THE DOOR OF THE HOUSE

CONTINUALLY!

Another way of expressing this call to cling to what is good could best be given as:

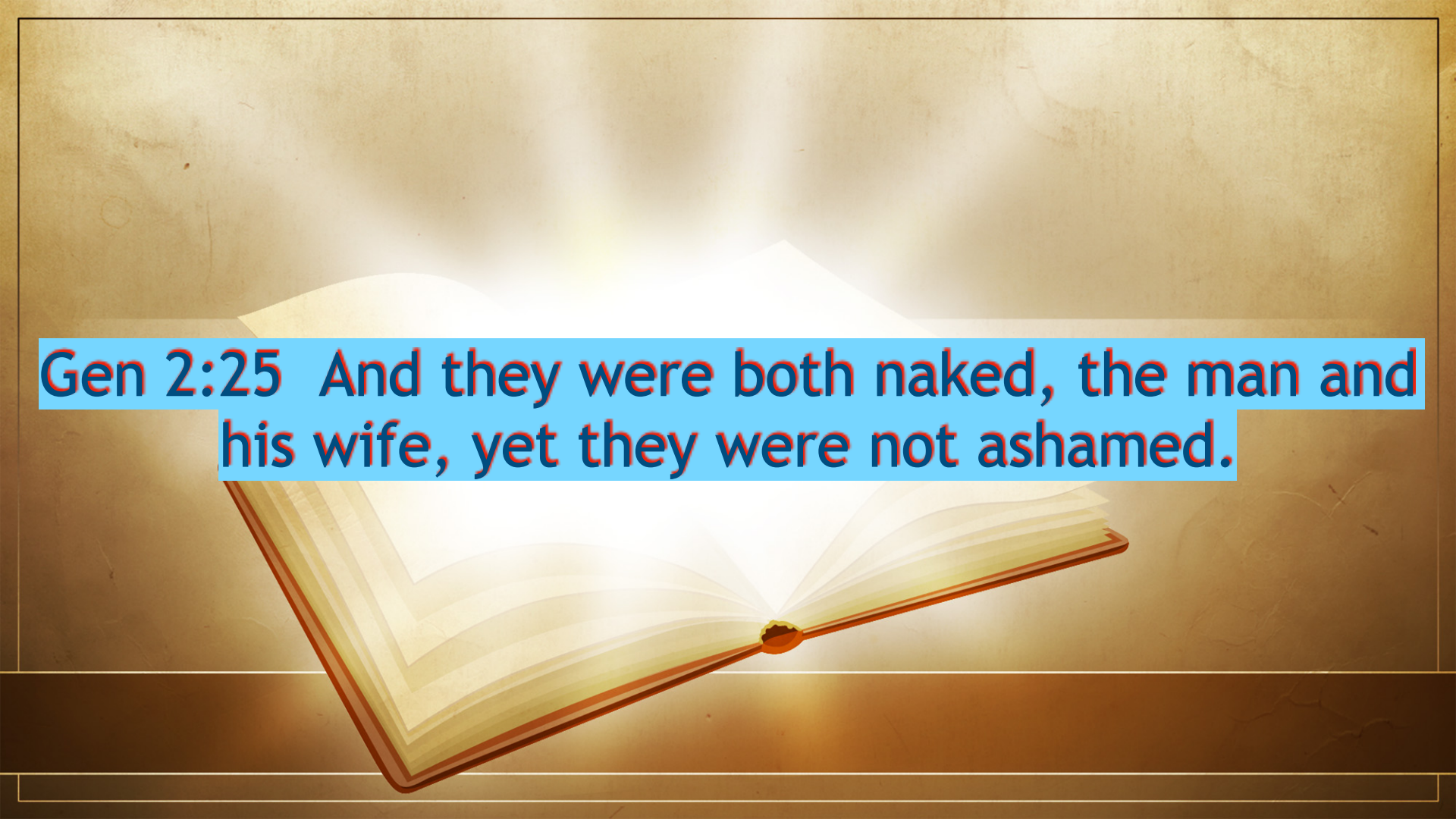
HOLD FAST TO WHAT YOU HAVE

IN THE MASTER!

You can only hold fast to The Master if you have put Him on, after having put all falsehood off!

As we consider this word דָּבַק **dabaq** (daw-bak')- Strong's H1692 which means, **'to cling, cleave, keep close, stick to, follow closely, stay with, joined to, joined together'**, in the ancient lettering, we can clearly recognize how we are to be steadfast in our complete commitment in guarding the rules of the House, so to speak, being faithful **'doorkeepers'** that guard the commands of Elohim, who is The Door!!!

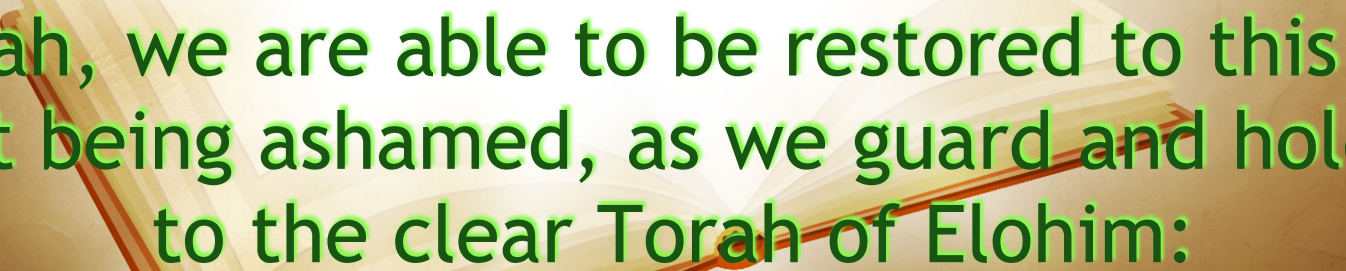
The True Servant of Elohim clings to the Door of the House continually - and keep a firm grip on the Truth!



Gen 2:25 And they were both naked, the man and his wife, yet they were not ashamed.

Verse 25 - they were naked and not ashamed

Here Adam and Hawwah knew no shame as they were walking in the full purity of the instructions of Elohim, and we need to recognize that in Messiah, we are able to be restored to this point of not being ashamed, as we guard and hold fast to the clear Torah of Elohim:

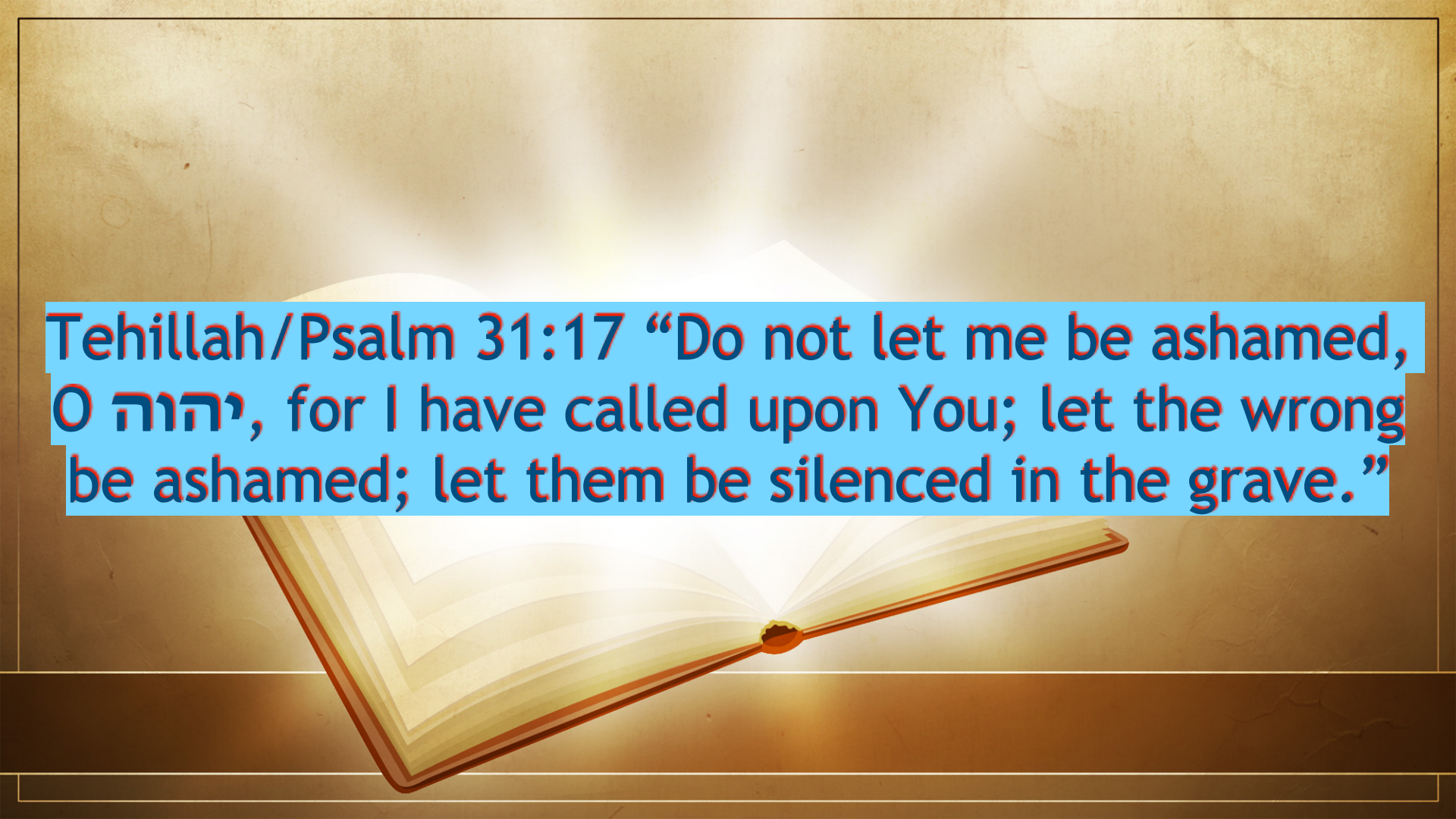


Romiyim/Romans 10:11 “Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.”



Marqos/Mark 8:38 “For whoever is ashamed of Me and My words in this adulterous and sinning generation, of him the Son of Adam also shall be ashamed when He comes in the esteem of His Father with the set-apart messengers.”

Luqas/Luke 9:26 “For whoever is ashamed of Me and My words, of him the Son of Adam shall be ashamed when He comes in His esteem, and in His Father’s, and of the set-apart messengers.”



Tehillah/Psalm 31:17 “Do not let me be ashamed,
O יהוה, for I have called upon You; let the wrong
be ashamed; let them be silenced in the grave.”

The Hebrew word that is translated as 'naked' is עֲרוּמִים arummiym, which is the plural of the root word עָרוֹם arom (aw-rome')- Strong's H6174 which means, 'naked, nakedness', which comes from the primitive root verb עוּרָהּ ur (oor)- Strong's H5783 which means, 'to be exposed, bare, laid bare, uncovered', and what we see here, from the state of Adam and Hawwah, is that this is not merely a reference to a physical nakedness, but depicts a complete transparency and awareness of Elohim and their complete innocence before Him.

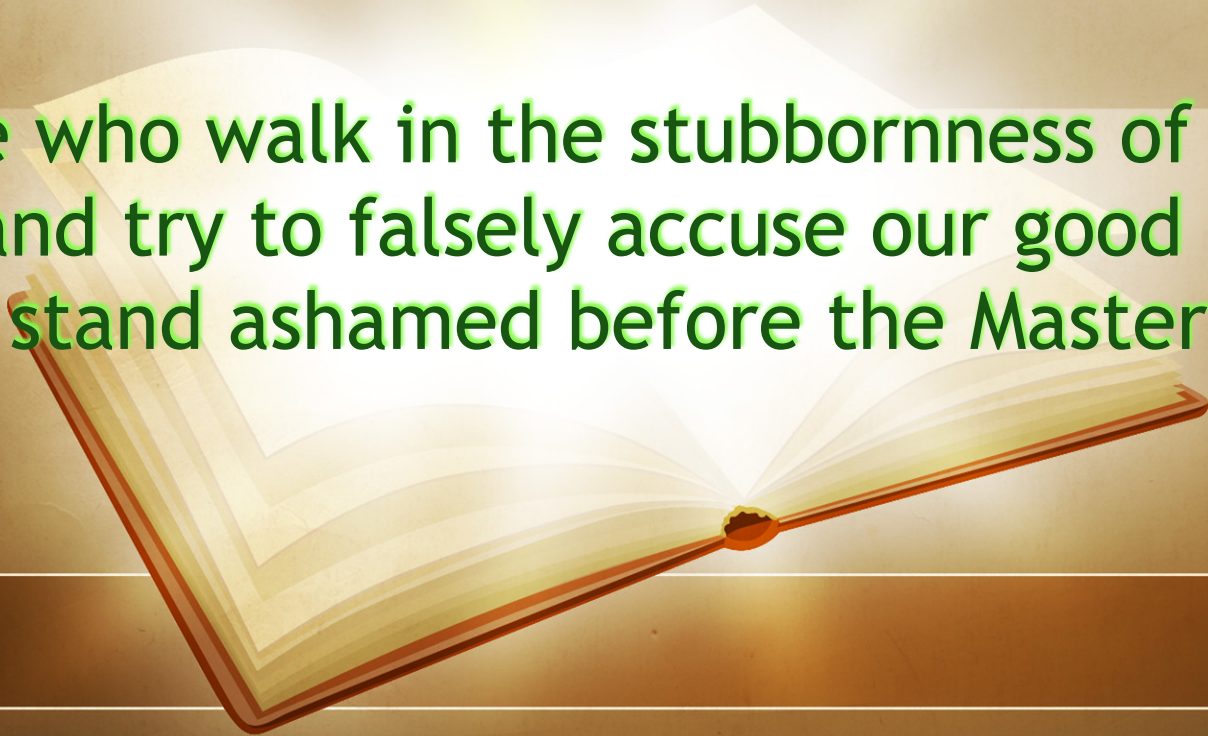
Nothing was hidden from the sight of Elohim - and in this they were not ashamed!!!

Here, in their perfect functional state, Adam and Hawwah were pure and undefiled, in their natural state!

They were not ashamed (at this point); and the Hebrew word for 'ashamed' is בּוֹשׁ bosh (boosh)-Strong's H954 which means, 'be ashamed, act shamefully, disconcerted, disappointed'.


When we walk in total obedience to the clear instructions of Elohim, we shall not stand ashamed, nor act shamefully - and what we realize is that when we turn to Messiah, who covers us and cleanses us from all unrighteousness, we allow His Word to cause us to be fully exposed before Him, and in doing so we can too, cry out like Dawid in the above Psalm - do not let me be ashamed!

Those who walk in the stubbornness of their own ways and try to falsely accuse our good behaviour, shall stand ashamed before the Master one day!




Kěpha Aleph/1 Peter 3:14-17 “But even if you suffer for righteousness’ sake, you are blessed. “And do not fear their threats, neither be troubled.” 15 But set apart יהוה Elohim in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the expectation that is in you, with meekness and fear, 16 having a good conscience, so that when they speak against you as doers of evil, those who falsely accuse your good behaviour in Messiah, shall be ashamed. 17 For it is better, if it is the desire of Elohim, to suffer for doing good than for doing evil.”

Kěpha Aleph/1 Peter 4:14-16 “If you are reproached for the Name of Messiah, you are blessed, because the Spirit of esteem and of Elohim rests upon you. On their part He is blasphemed, but on your part He is praised. 15 For do not let any of you suffer as a murderer, or thief, or doer of evil, or as a meddler. 16 But if one suffers being Messianic, let him not be ashamed, but let him esteem Elohim in this matter.”



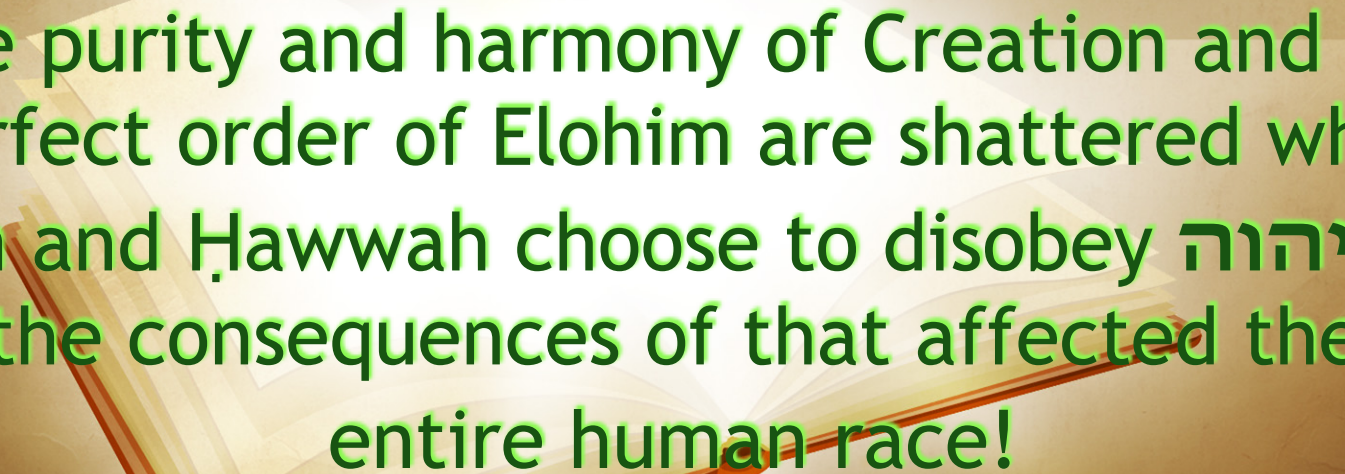
The Fall

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?’”

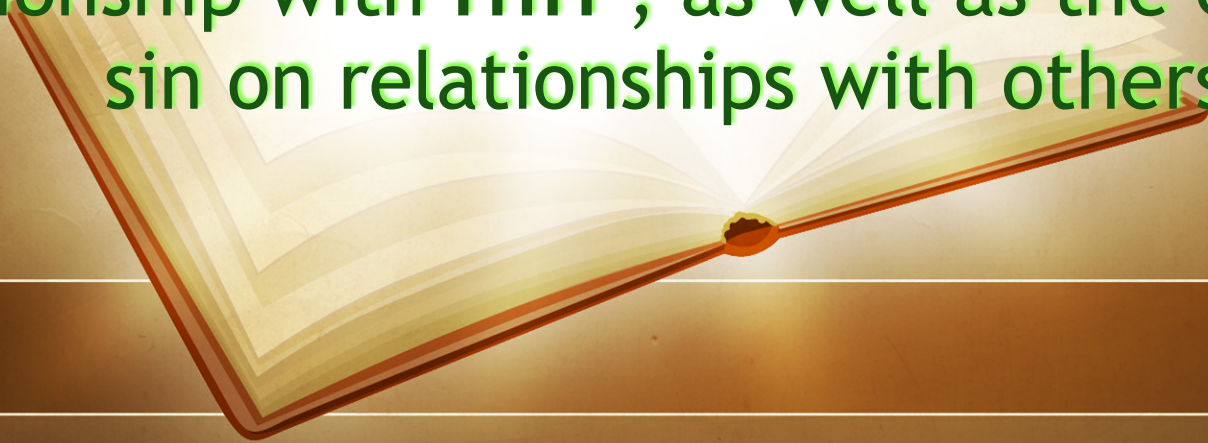


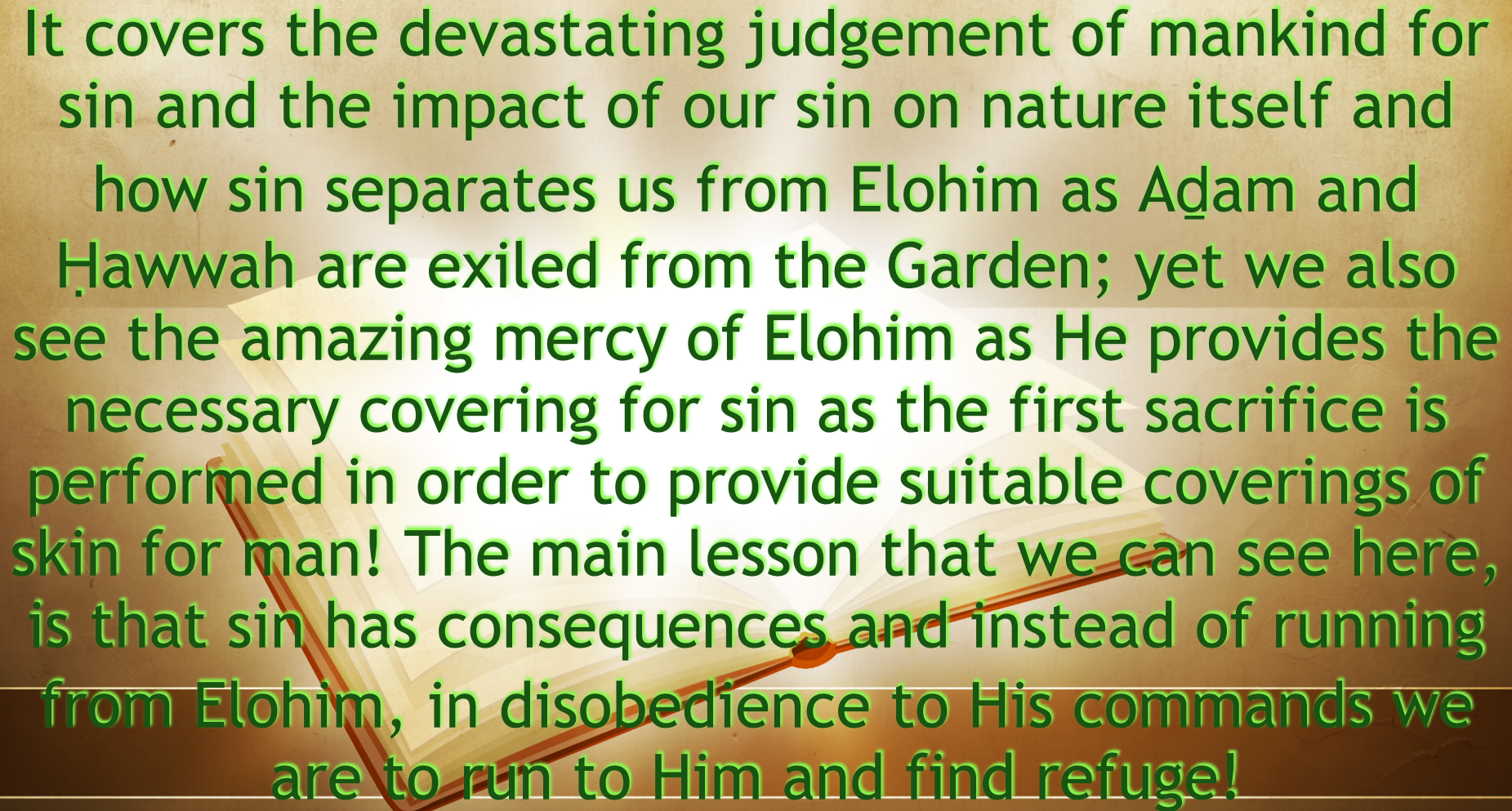
CHAPTER 3 - THE FALL!

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!

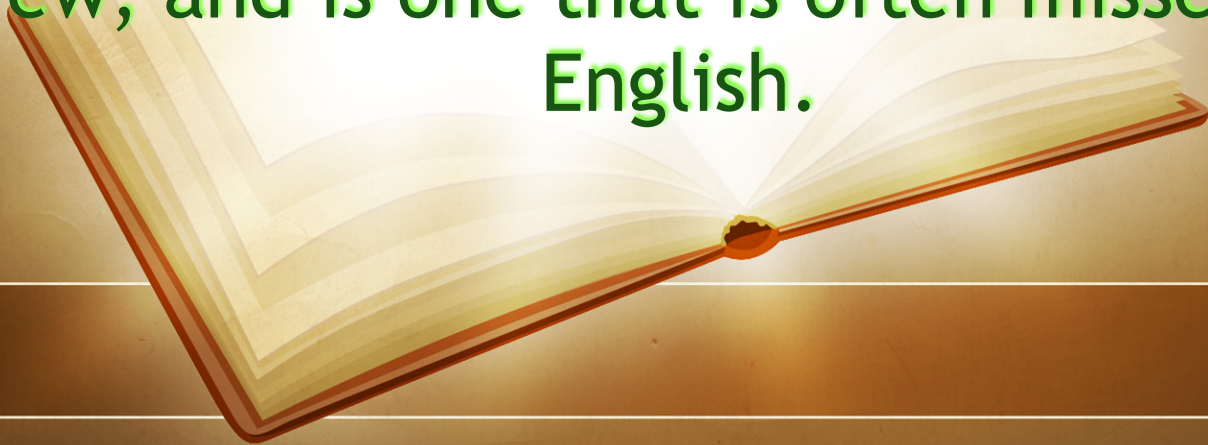
Verse 1 - the craftiness of the enemy

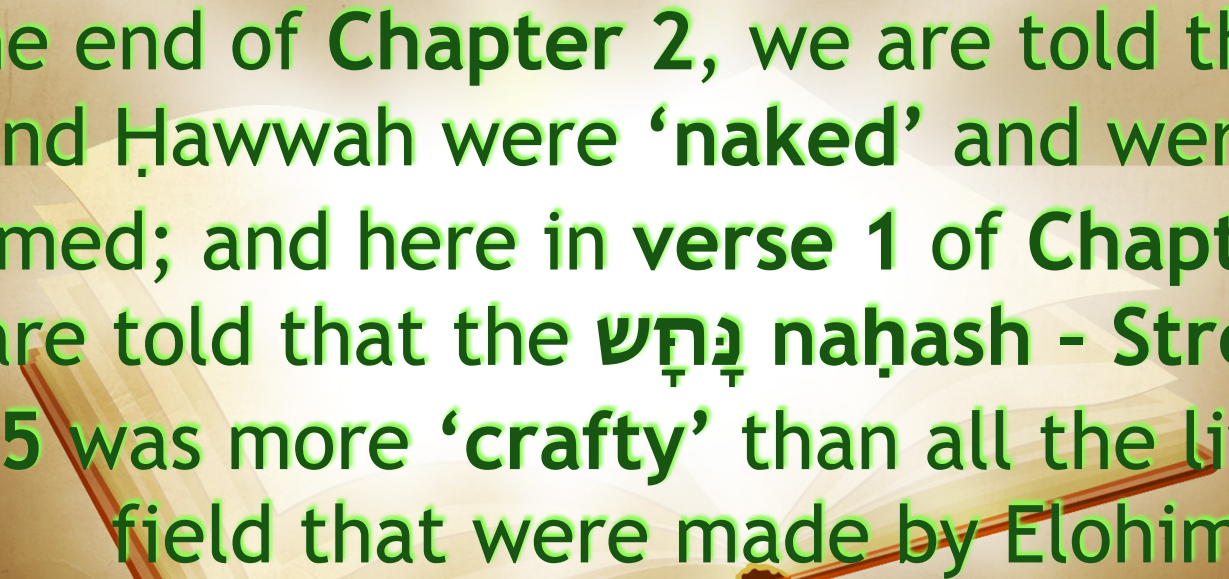
The Hebrew word נָחָשׁ naḥash (naw-khawsh')- Strong's H5175 means, **'serpent or snake'** and comes from the primitive root word שָׁחַשׁ naḥash (naw-khash')- Strong's H5172 which means, **'to practice divination, interpret omens, enchanter, observe signs, fortune telling'**.

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.

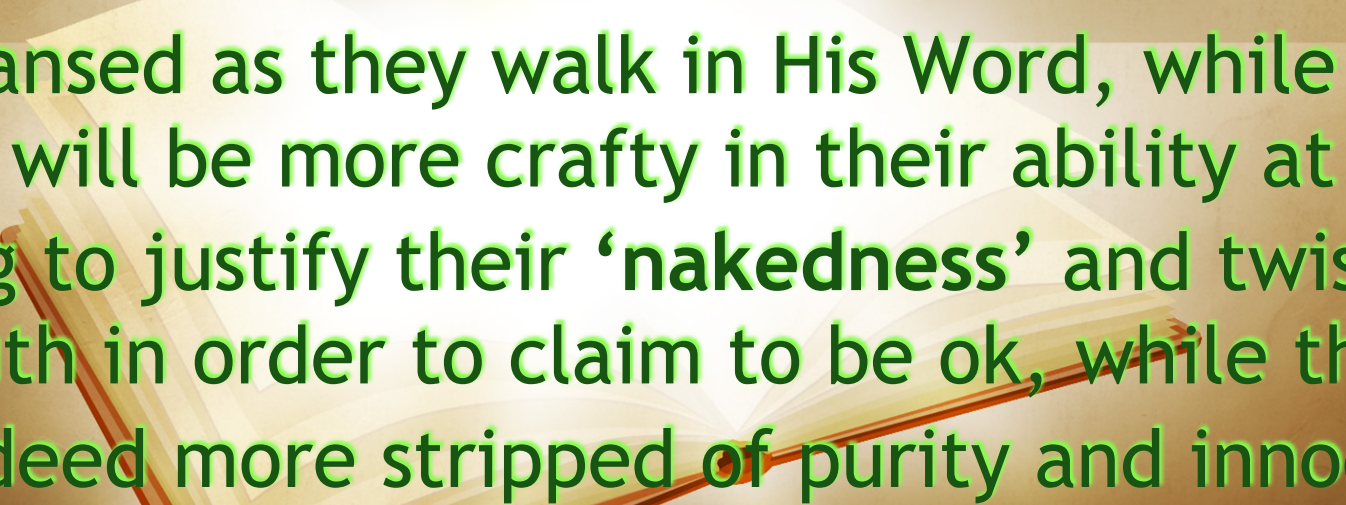




At the end of **Chapter 2**, we are told that **Adam** and **Hawwah** were **'naked'** and were not ashamed; and here in **verse 1** of **Chapter 3**, we are told that the **נָחָשׁ** **naḥash** - Strong's **H5175** was more **'crafty'** than all the lives of the field that were made by **Elohim!**

What is worth taking note of here, is that the word for 'naked', as mentioned above, comes from the root word עָרוֹם arom (aw-rome')- Strong's H6174; and the Hebrew word that is translated as 'crafty' comes from the root word אָרוּם arum (aw-room')- Strong's H6175 - that is the root words עָרוֹם arom (aw-rome')- Strong's H6174 and אָרוּם arum (aw-room')- 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.

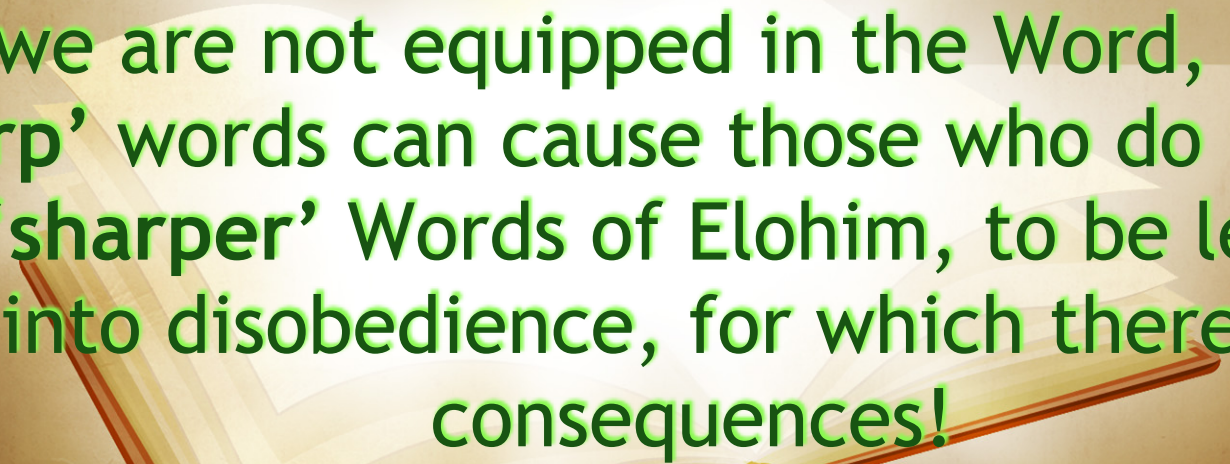


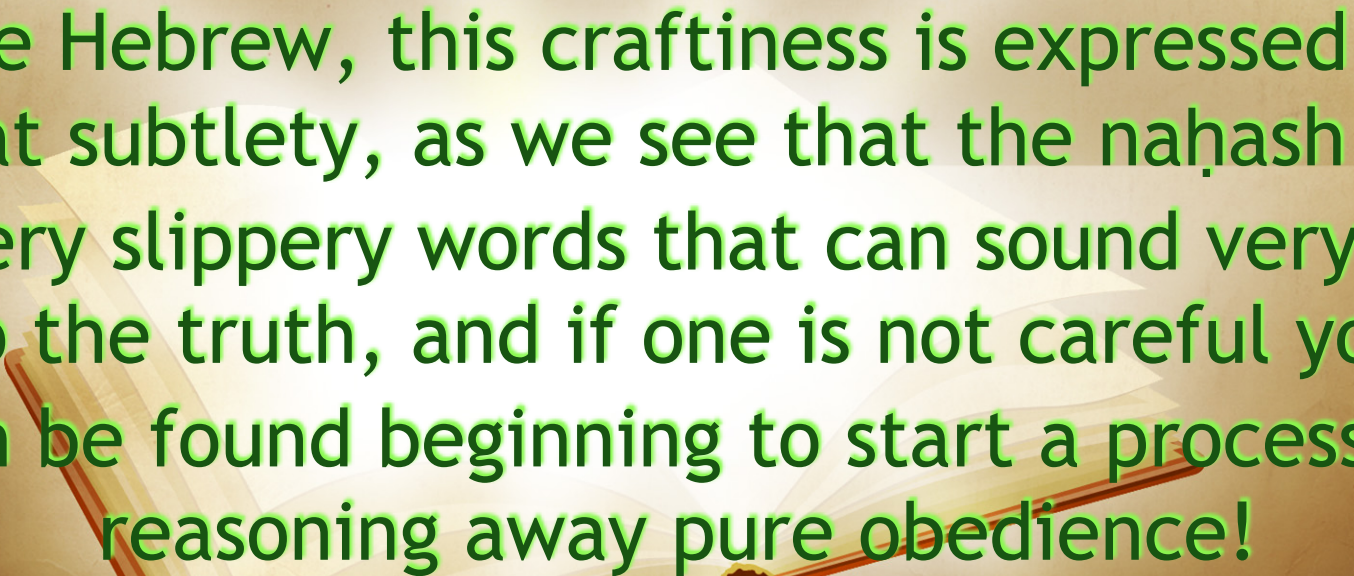
Knowing this, we also see how some will stand before the Master and confess their sins and be cleansed as they walk in His Word, while others will be more crafty in their ability at trying to justify their ‘nakedness’ and twist the truth in order to claim to be ok, while they are indeed more stripped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

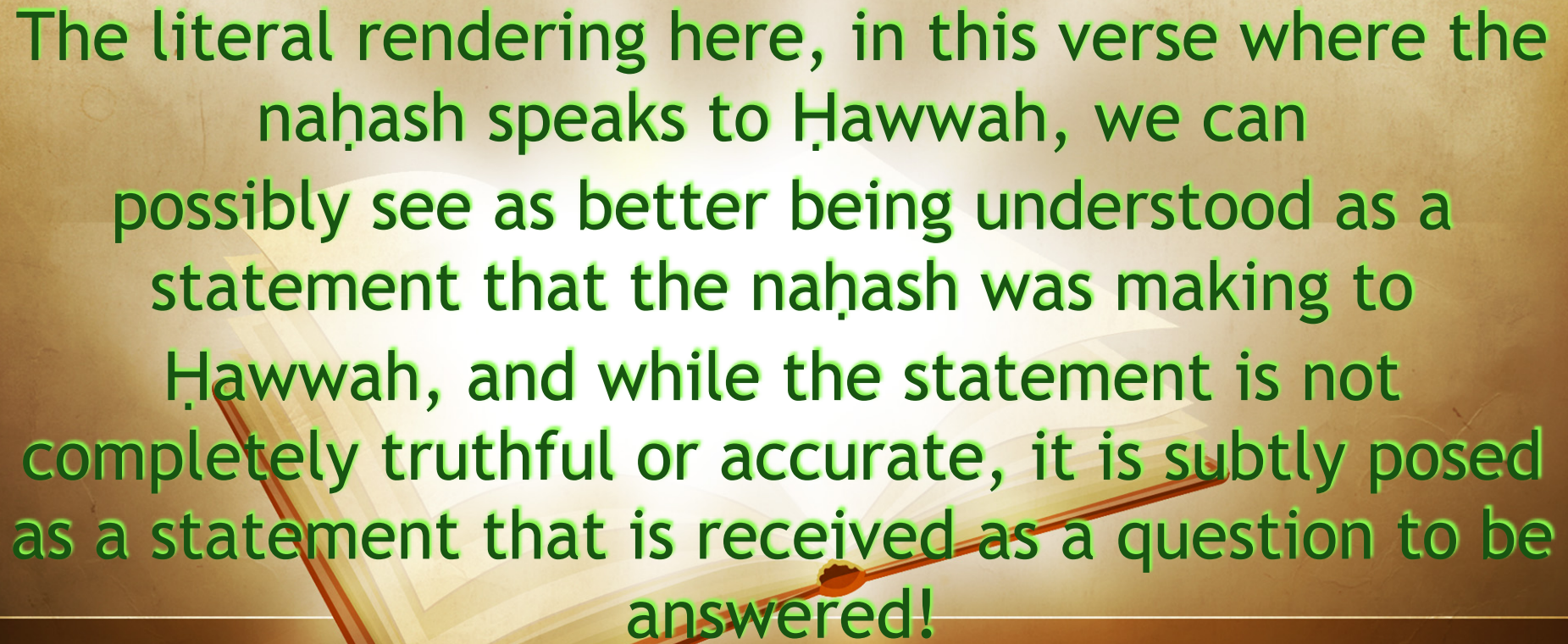
“Is it true that Elohim has said...?” or
“Surely that is not what the Word means...?”

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!





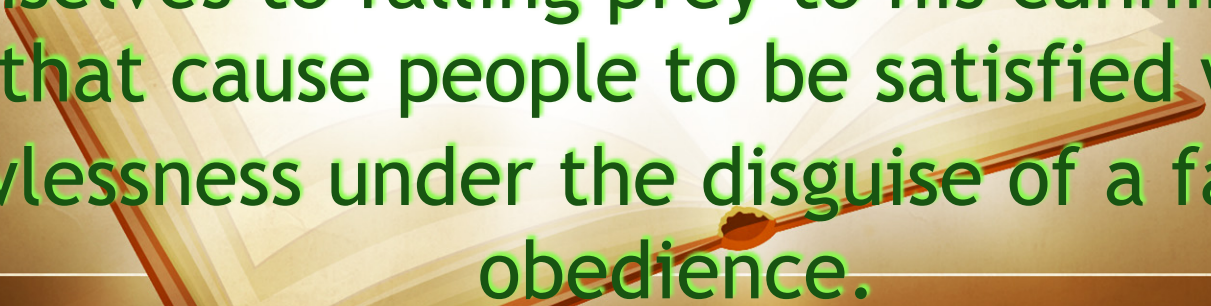
In the Hebrew, this craftiness is expressed with great subtlety, as we see that the naḥash will use very slippery words that can sound very close to the truth, and if one is not careful you can be found beginning to start a process of reasoning away pure obedience!



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.

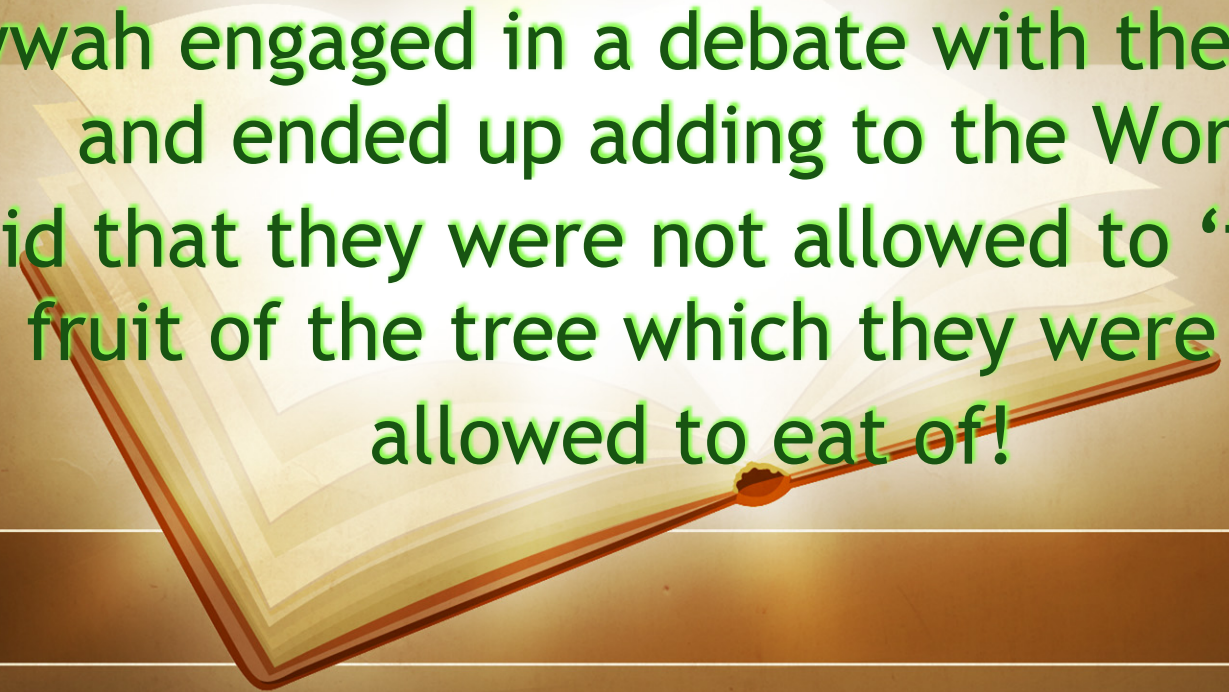
Gen 3:5 “For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil.”

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

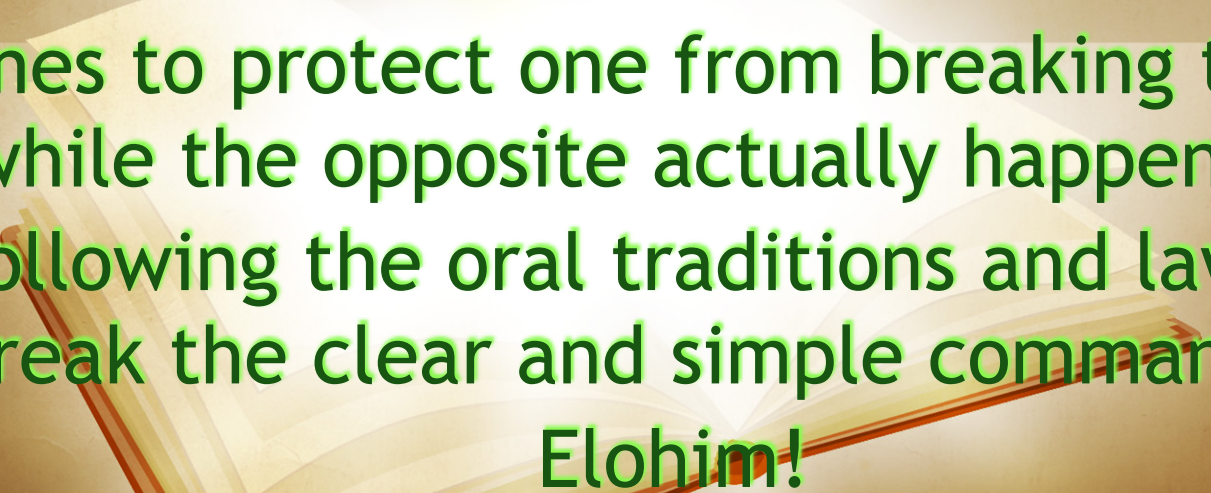
Hawwah engaged in a debate with the naḥash,
and ended up adding to the Word!

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 Hāwwah, 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

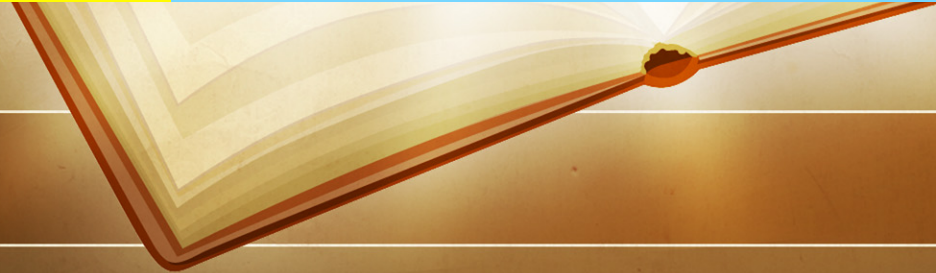
1Jn 2:15 Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him.

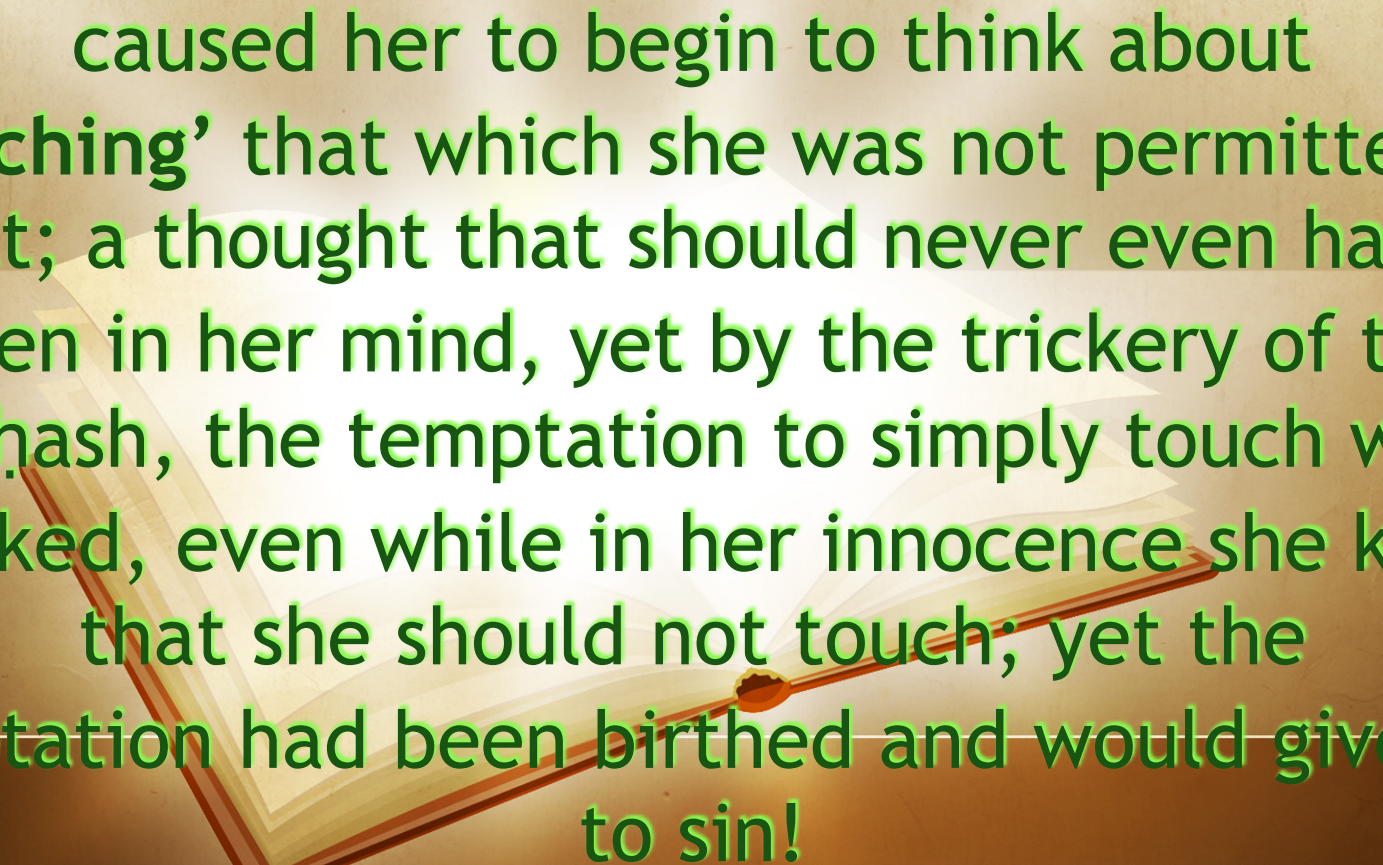
1Jn 2:16 Because all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world.

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

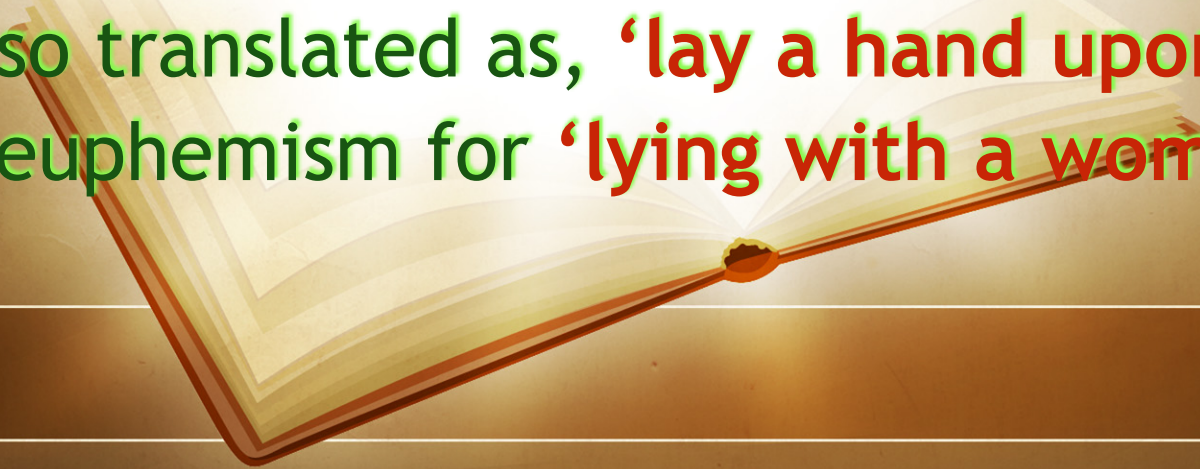
4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.





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';



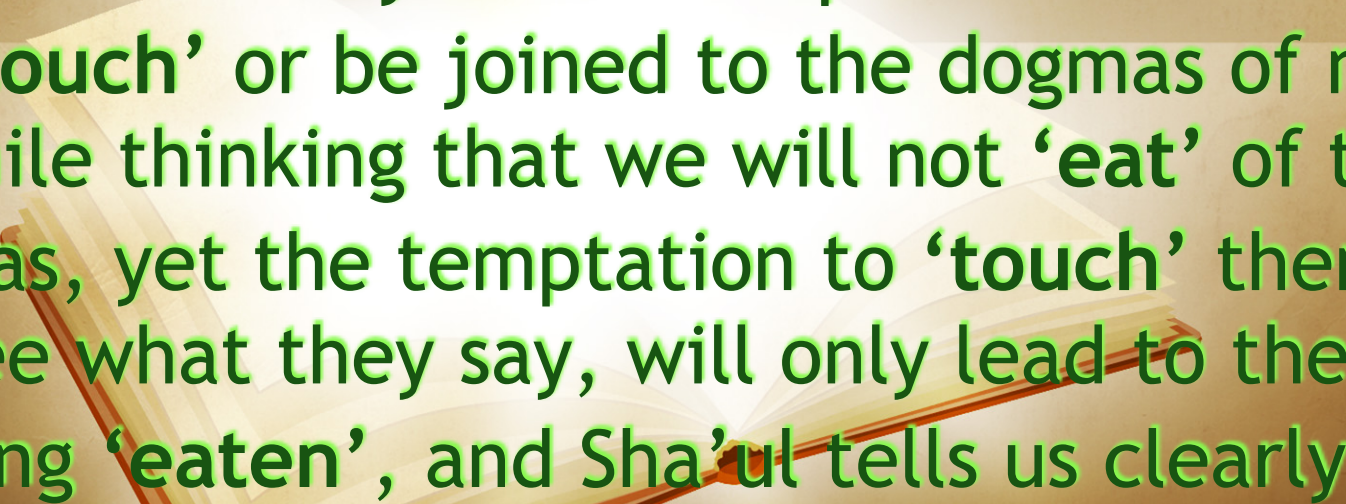
And so, what we see here is how by the trickery of the naḥash, Ḥawwah was lured into the thought of touching that which she was not permitted to eat and the thought of touching birthed the lust for the taste!

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

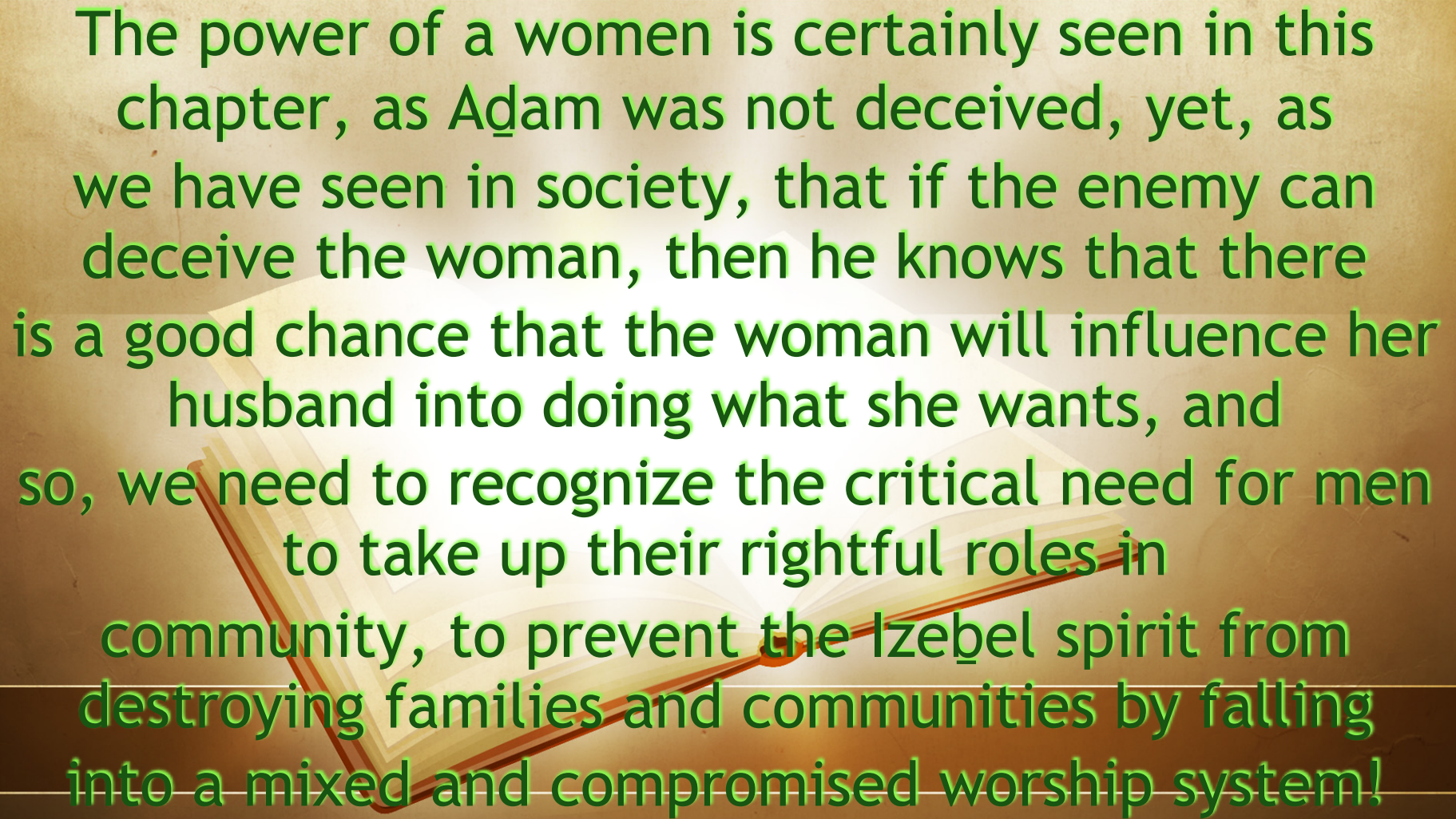
wisdom in self-imposed worship, humiliation and

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 4:1-11)

The background of the slide features a faint, artistic illustration of an open book with its pages slightly curved. A red bookmark is visible, resting on the right page. The overall color palette is warm, with shades of brown and gold, and the text is rendered in a bright green color.

The power of a women 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!

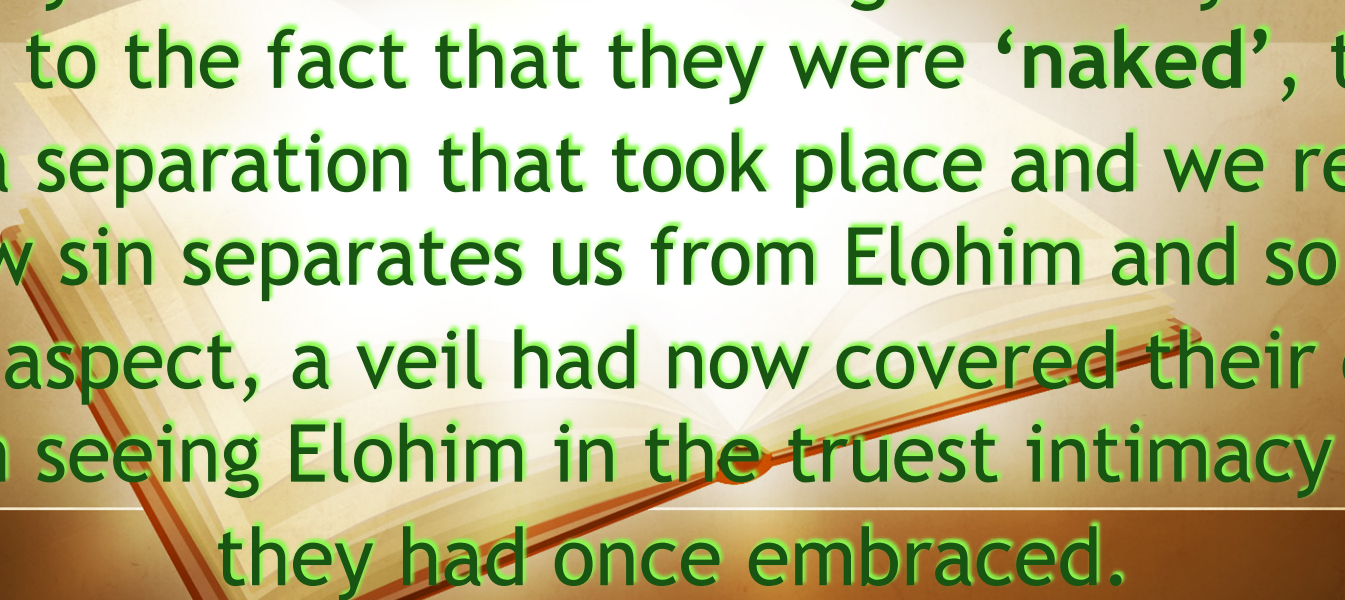
Gen 3:7 Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made loincloths for themselves.

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.

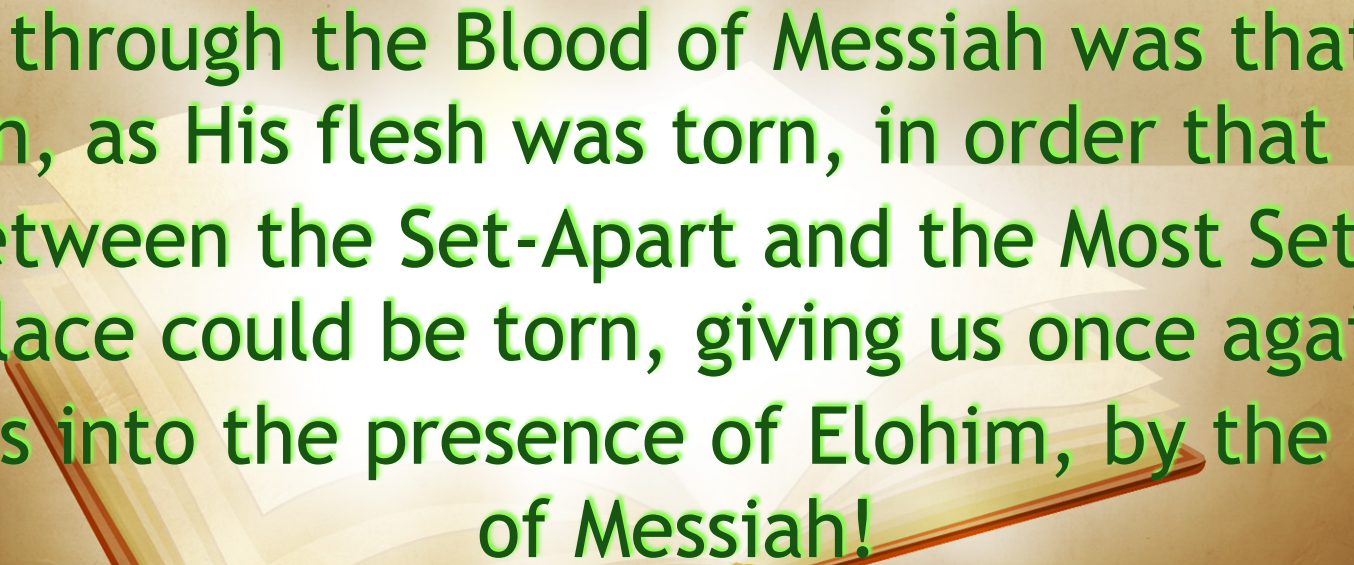
Verse 8

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!

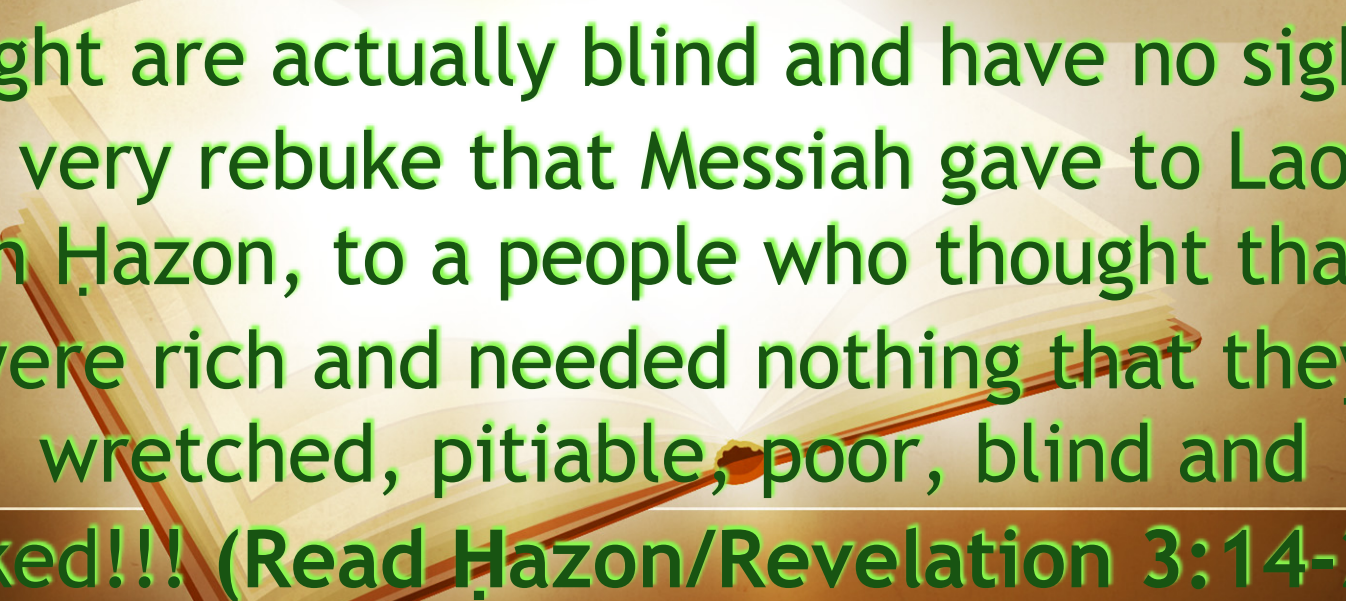
Their sin cost them their forever - for now they were 'stripped' of their eternal state that they were created to be in!



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.



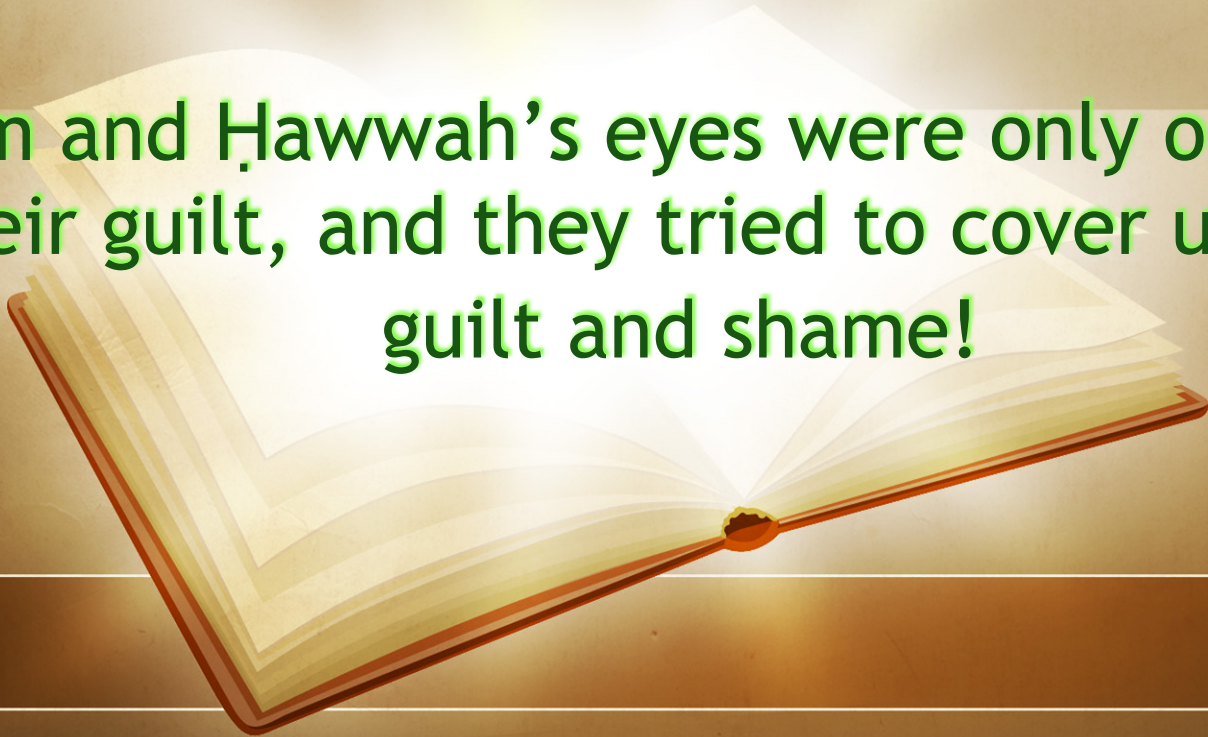
Only through the Blood of Messiah was that veil torn, as His flesh was torn, in order that the veil between the Set-Apart and the Most Set-Apart Place could be torn, giving us once again access into the presence of Elohim, by the Blood of Messiah!



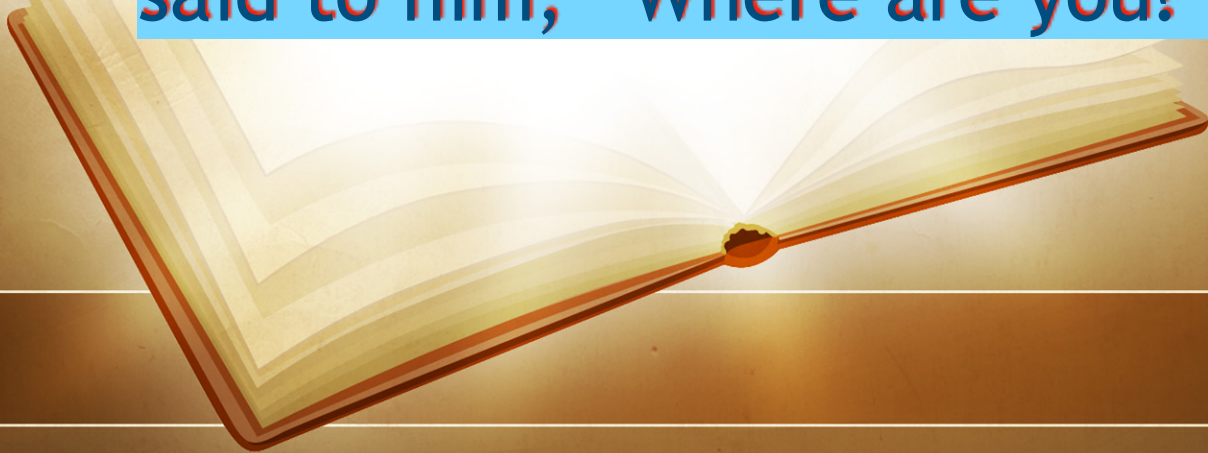
Those who puff themselves up with traditions and dogmas of man that have laid aside the need to walk in the Torah and think that they have sight are actually blind and have no sight of the very rebuke that Messiah gave to Laodikeia in Hazon, to a people who thought that they were rich and needed nothing 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!



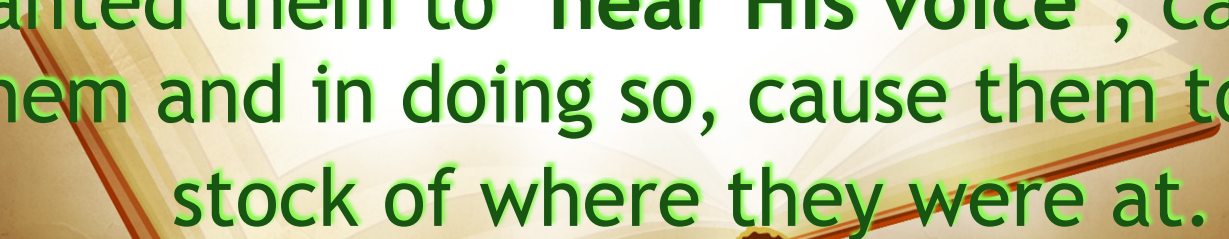
Gen 3:9 And **יהוה** Elohim called unto Adam and said to him, “Where are you?”



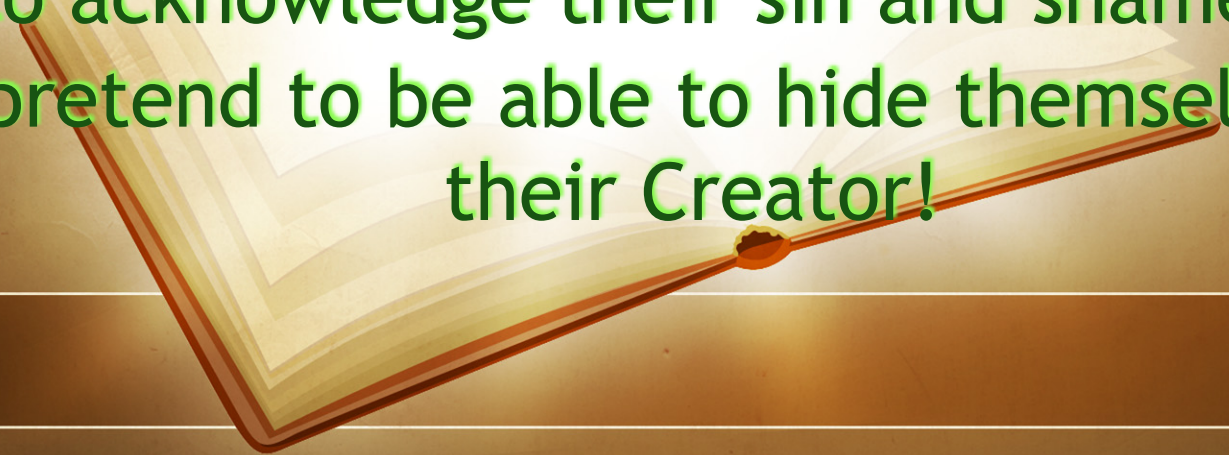
Verse 9 - “Where are you?”

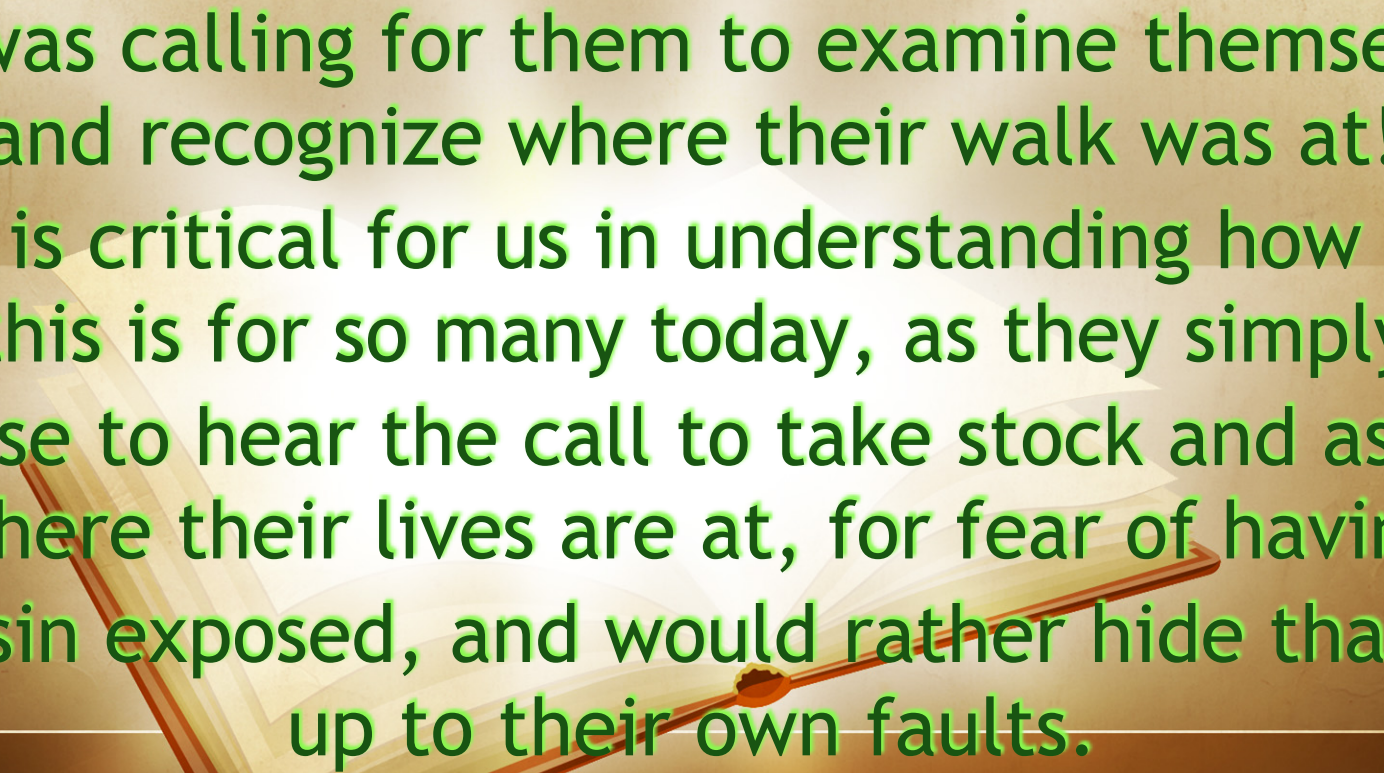
This was not asked by יהוה because He did not know where Adam and Hawwah were!

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

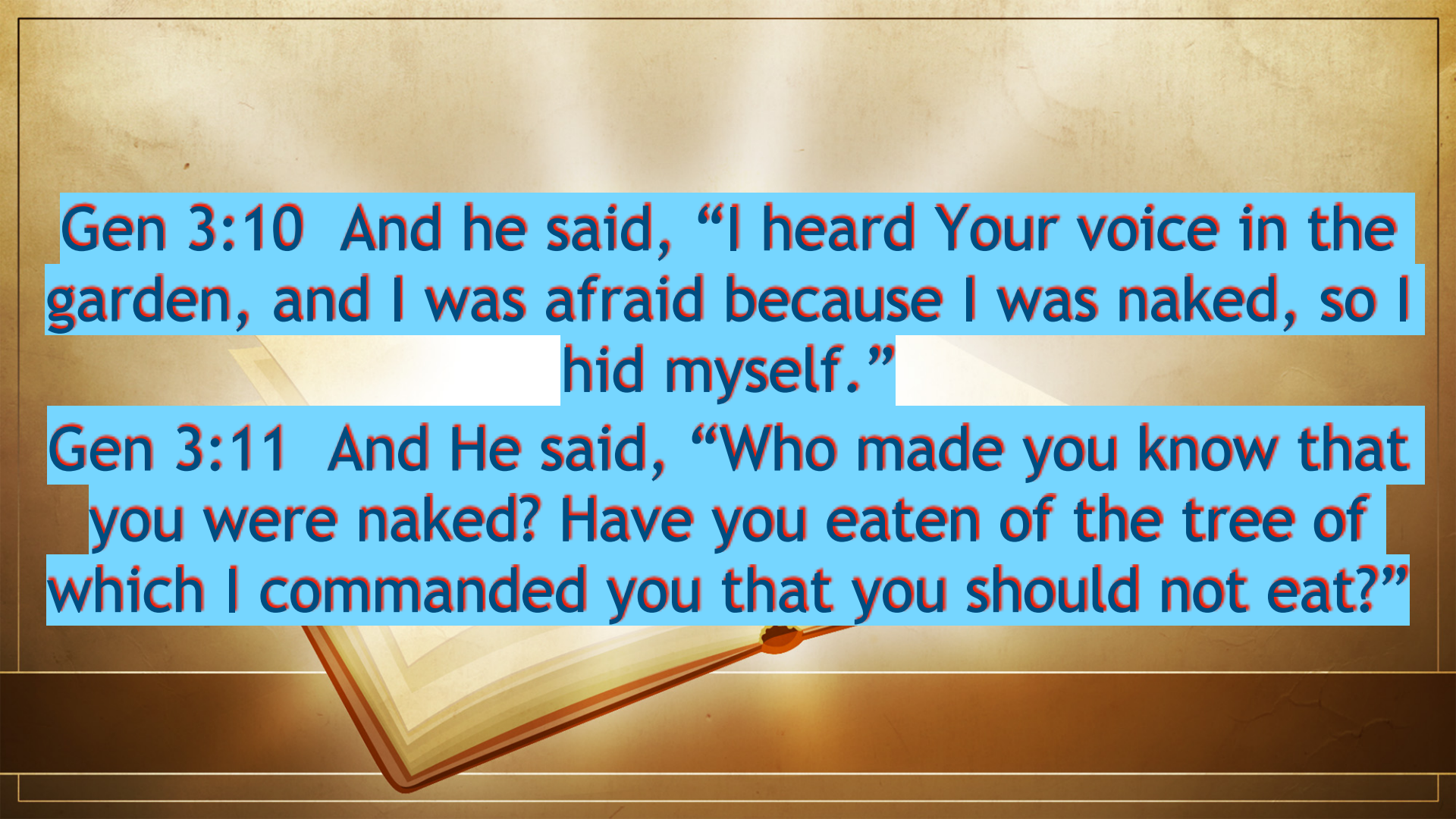


יהוה knew exactly where they were and what they had done and how they were hiding their sin and shame, and here He was calling them to acknowledge their sin and shame and not pretend to be able to hide themselves from their Creator!





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.

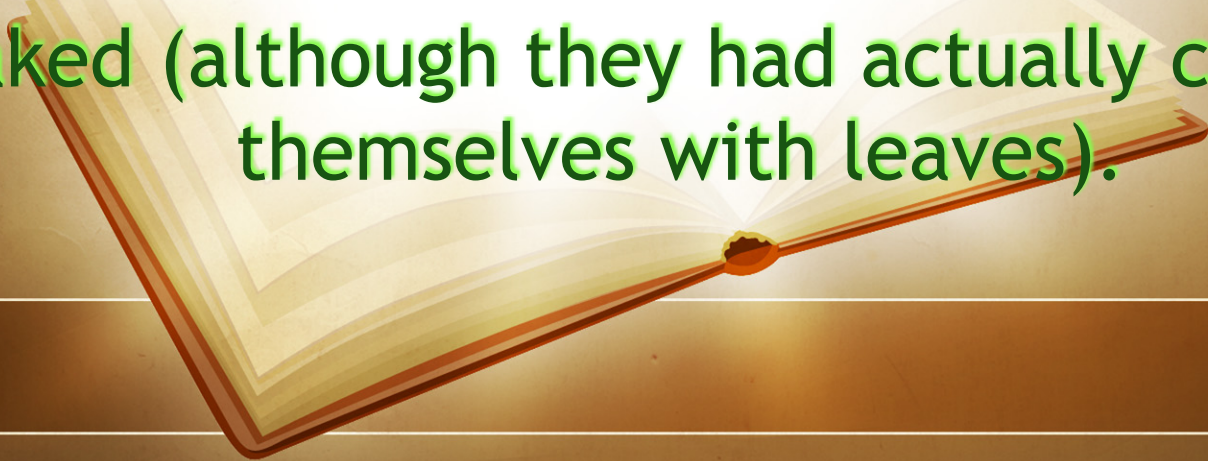


Gen 3:10 And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”

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?”

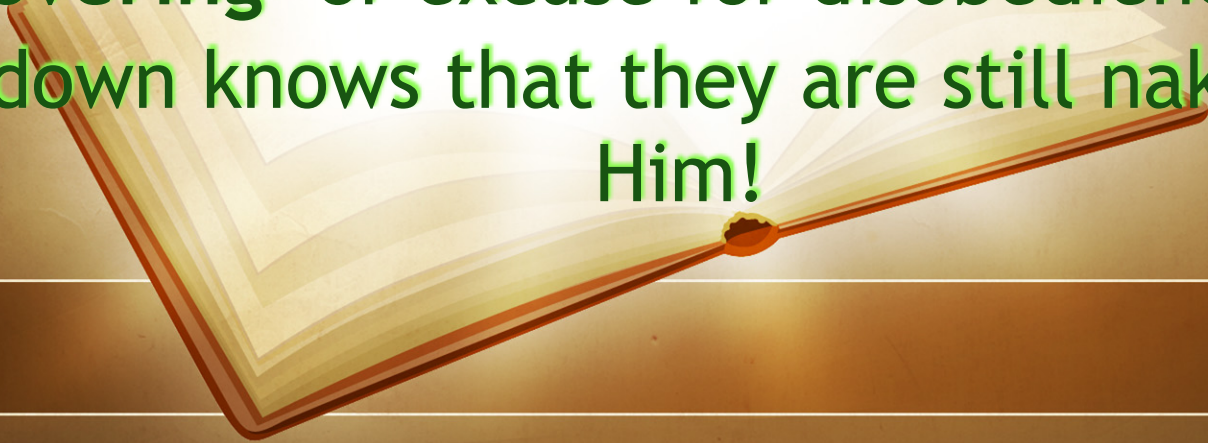
Verse 10-11

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!

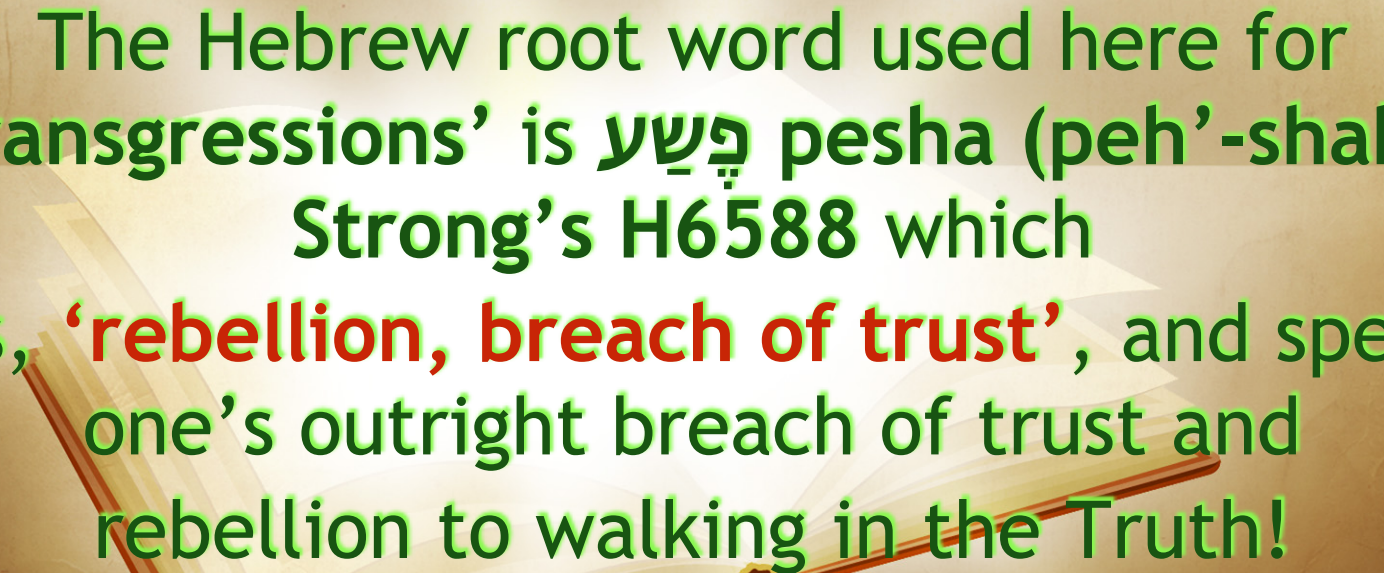
Tehillah/Psalm 32:5 “I acknowledged my sin to You, and my crookedness I did not hide. I have said, “I confess my transgressions to יהוה,” and You forgave the crookedness of my sin. Selah.”

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

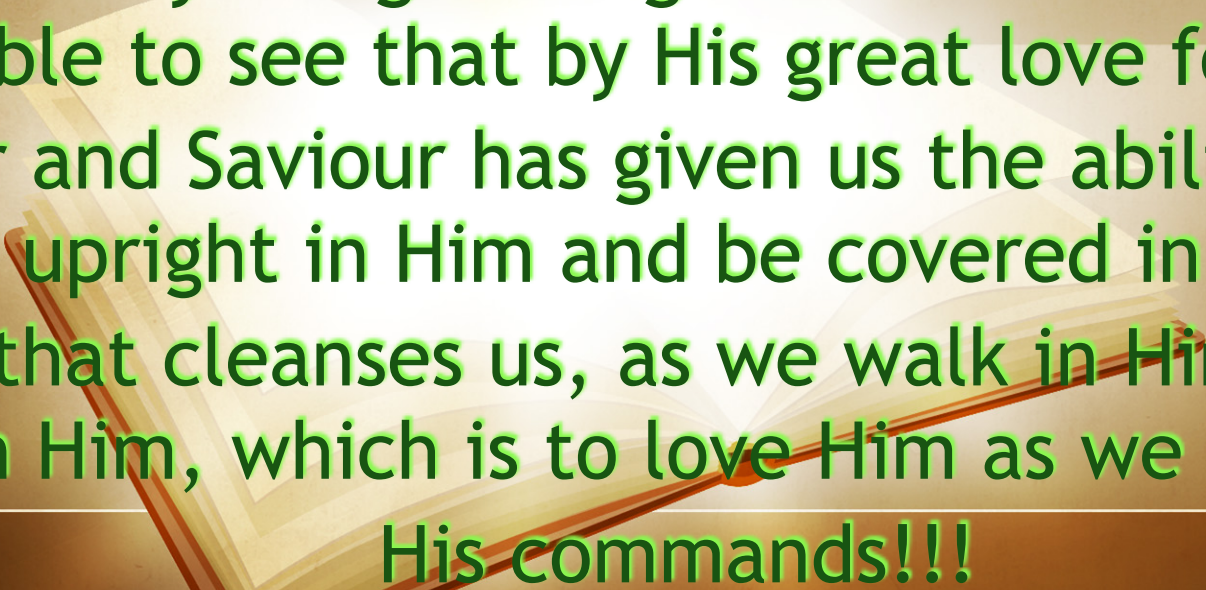
This parable of Shelomoh highlights for us the need to confess our transgressions, and we are clearly reminded of the words in:

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.”

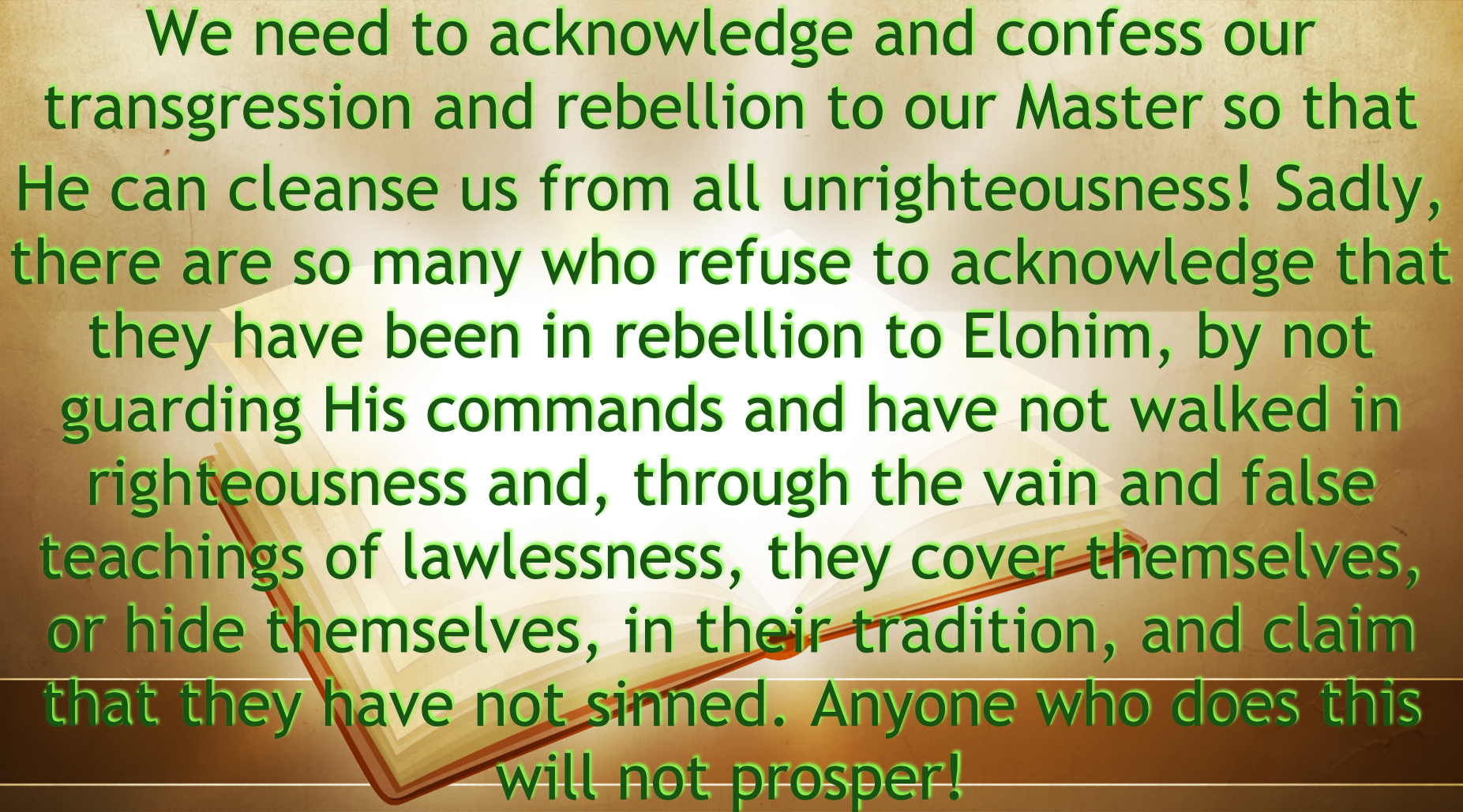
The Hebrew root word that is used here, in Mishlě/
Proverbs 28:13, for 'hides' is כָּסָה kasa
(kaw-saw')- Strong's H3680 which means, 'to cover,
conceal, clothe, hide' and here it is written in the
'piel form' which expresses an intensive or
intentional action and can render the meaning,
'to cover oneself, 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!

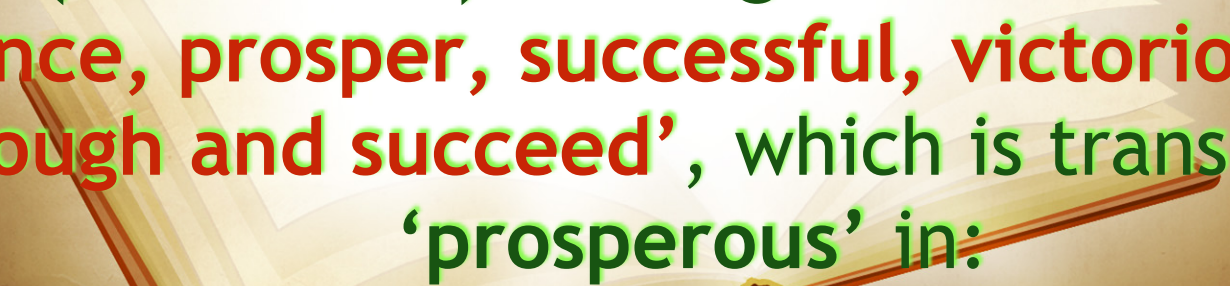


While most of us, in fact all of us, were in complete breach of trust, as we walked in rebellion by not guarding the Torah of Elohim, we are able to see that by His great love for us, our Master and Saviour has given us the ability to walk upright in Him and be covered in His Blood that cleanses us,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

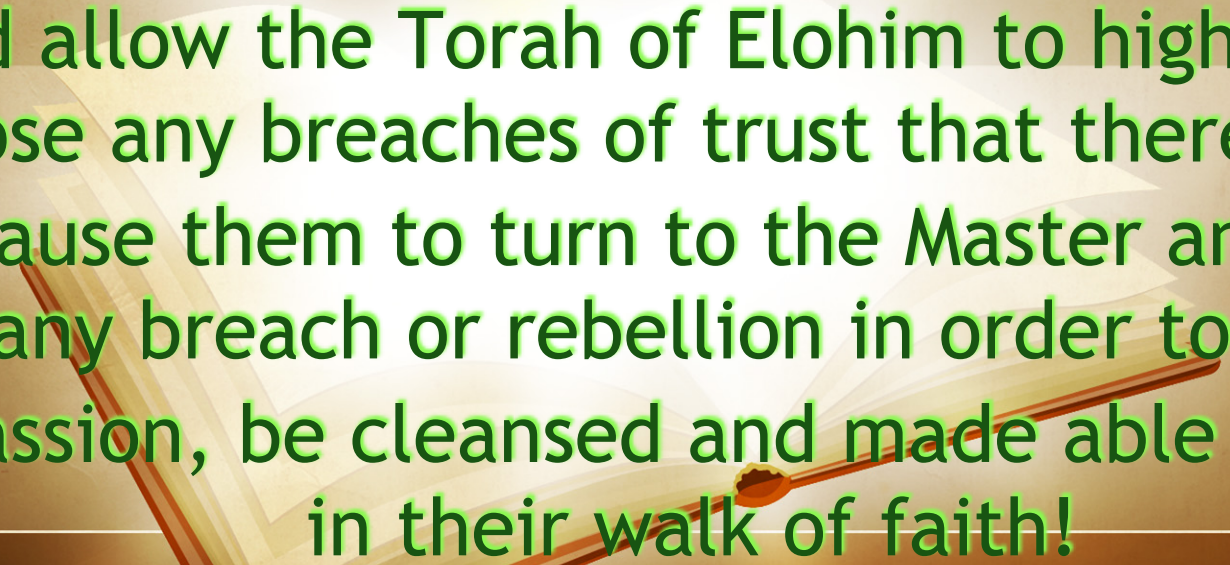
The Hebrew word that is translated as 'prosper' in
Mishlĕ/Proverbs 28:13 is the word **צָלַח**
tsalah (tsaw-lakh)- Strong's H6743 meaning, 'to
advance, prosper, successful, victorious, press
through and succeed', which is translated as
'prosperous' in:



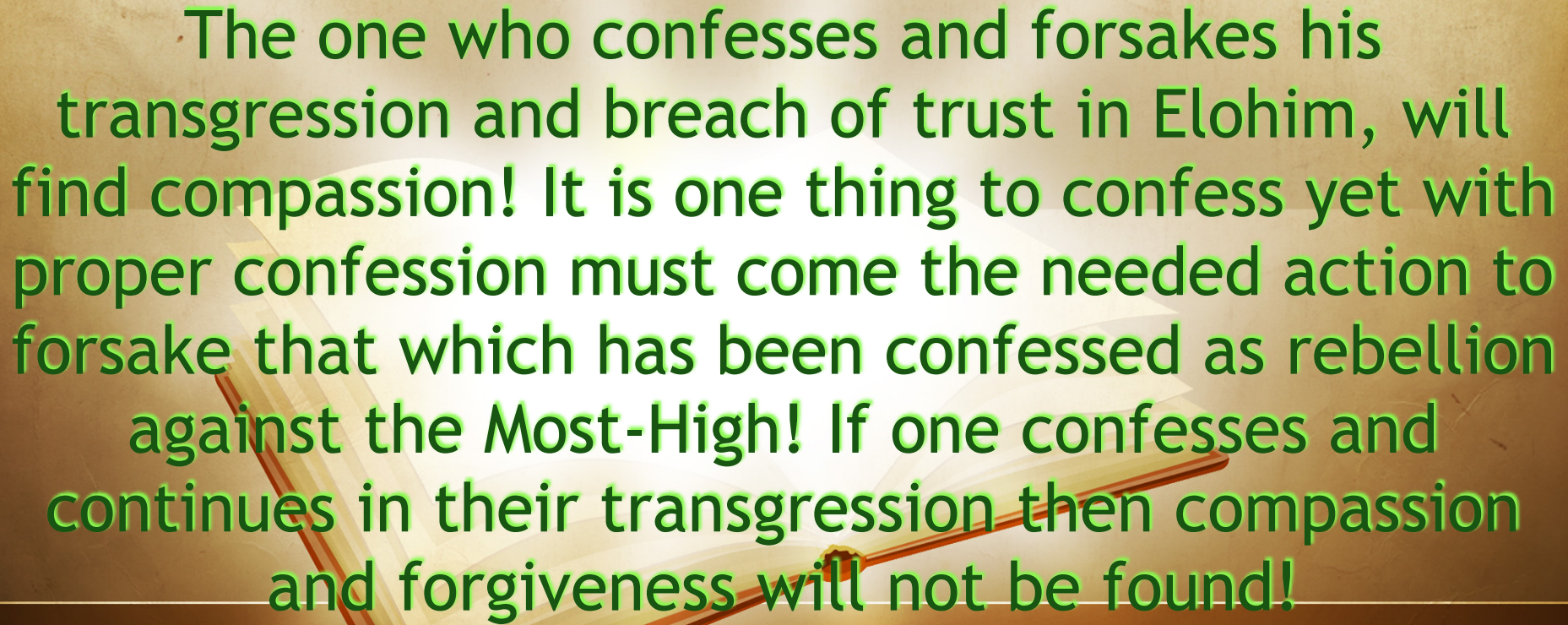
Yehoshua/Joshua 1:8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”

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



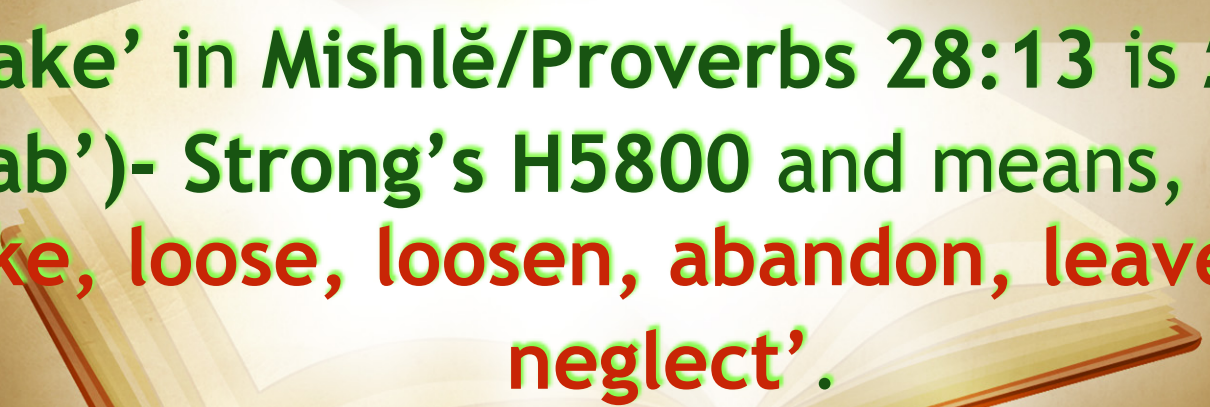


The one who looks intently into the mirror of the Word are able to see what they look like and allow the Torah of Elohim to highlight or expose any breaches of trust that there may be and cause them to turn to the Master and confess any breach or rebellion in order to find compassion, be cleansed and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

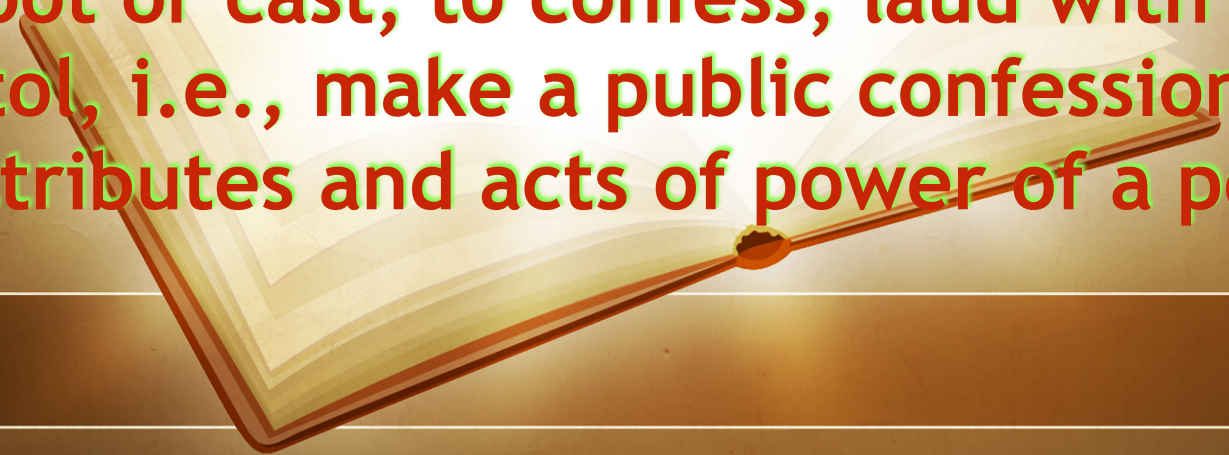


The one who confesses and forsakes his transgression and breach of trust in Elohim, will find compassion! It is one thing to confess yet with proper confession must come the needed action to forsake that which has been confessed as rebellion against the Most-High! If one confesses and continues in their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

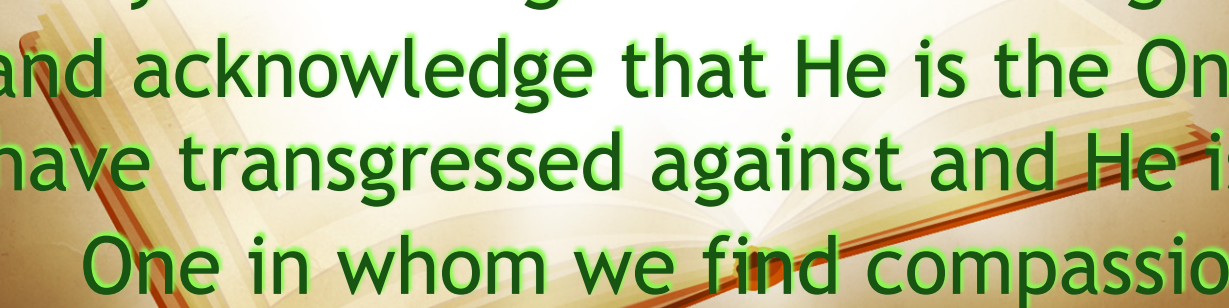
The Hebrew word that is translated here as 'forsake' in *Mishlĕ/Proverbs 28:13* is אָזַב azab (aw-zab')- Strong's H5800 and means, 'to leave, forsake, loose, loosen, abandon, leave behind, neglect'.



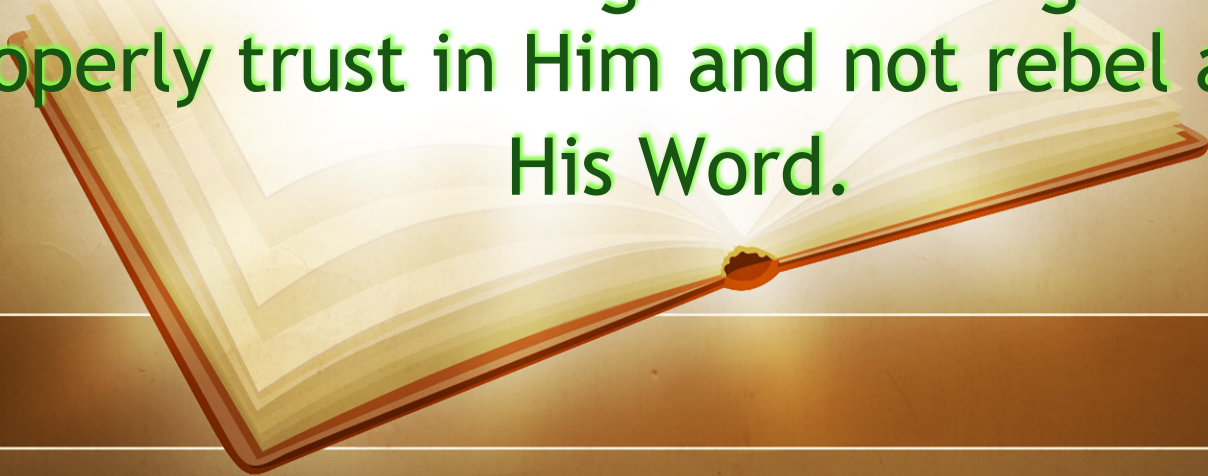
The Hebrew root word for 'confesses' in Mishlě/
Proverbs 28:13 is יָדָה yadah (yaw-daw')-
Strong's H3034 and literally means 'to throw,
shoot or cast, to confess, laud with praise,
extol, i.e., make a public confession of the
attributes and acts of power of a person'



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.”

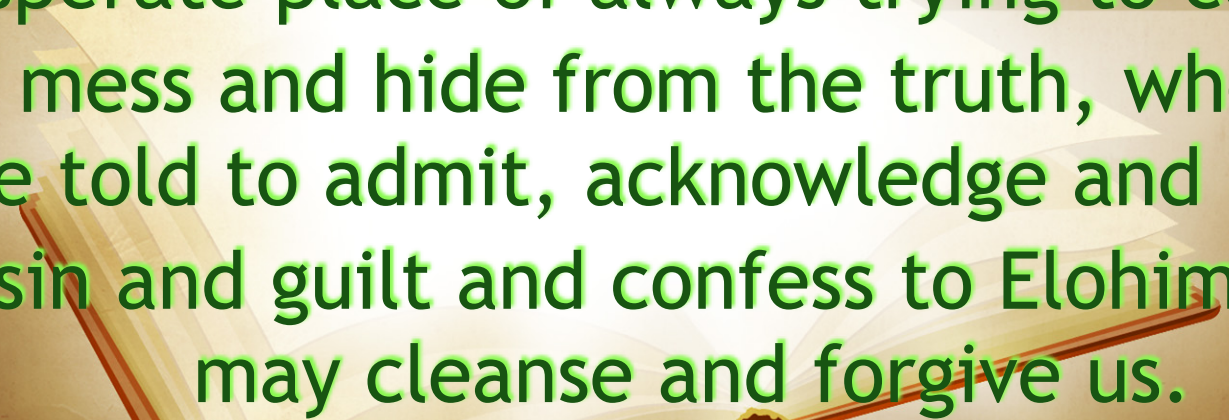
Gen 3:12 And the man said, “The woman whom You gave to be with me, she gave me of the tree and I ate.”



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!

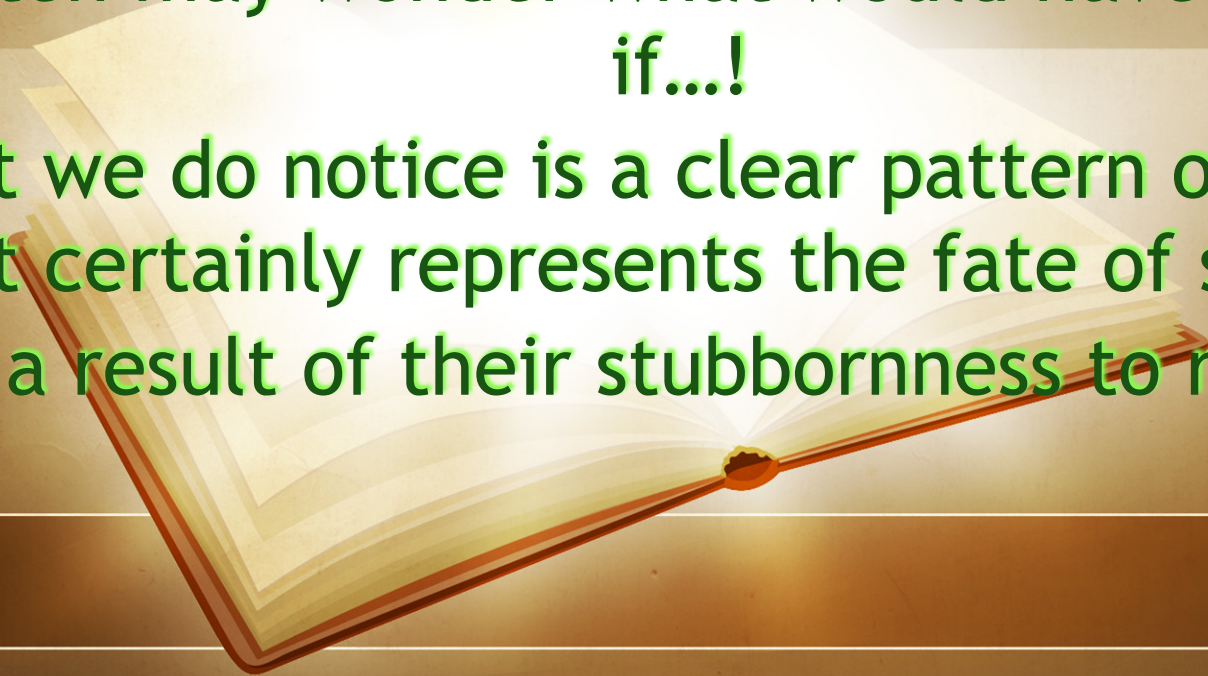


Failure to admit sin, will leave one in a dark and desperate place of always trying to cover up your mess and hide from the truth, whereas we are told to admit, acknowledge and accept our sin and guilt and confess to Elohim that He may cleanse and forgive us.

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.

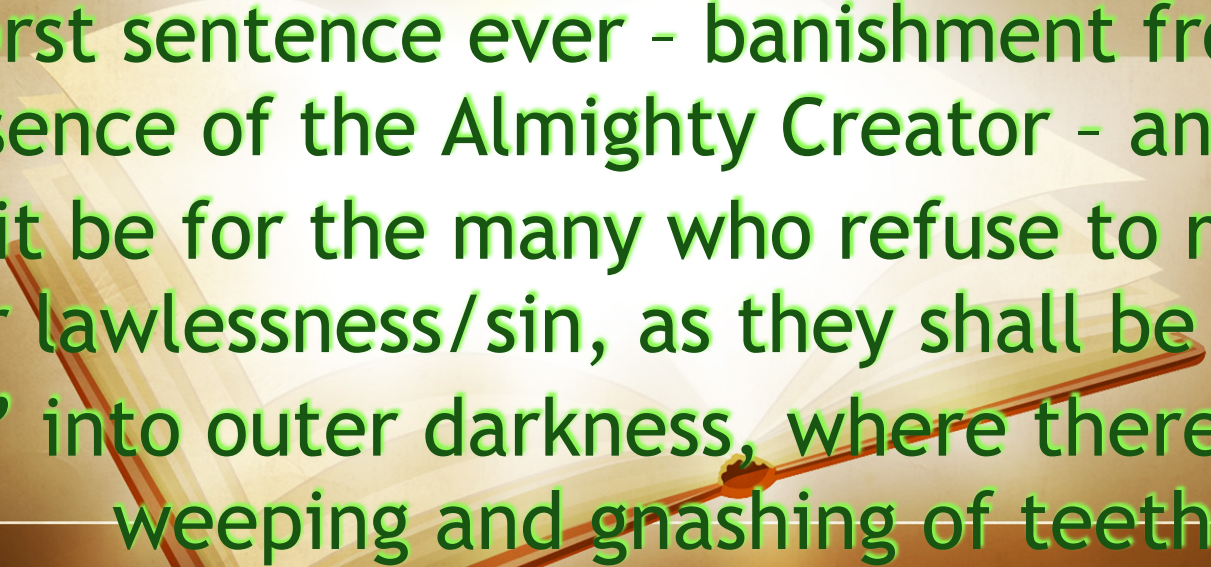


When Adam and Hawwah knew their nakedness, after their act of lawlessness/sin, they never ran to יהוה to seek forgiveness - they hid from Him; and when He came looking for them, they made excuses to try to get out of what was coming in the form of punishment!

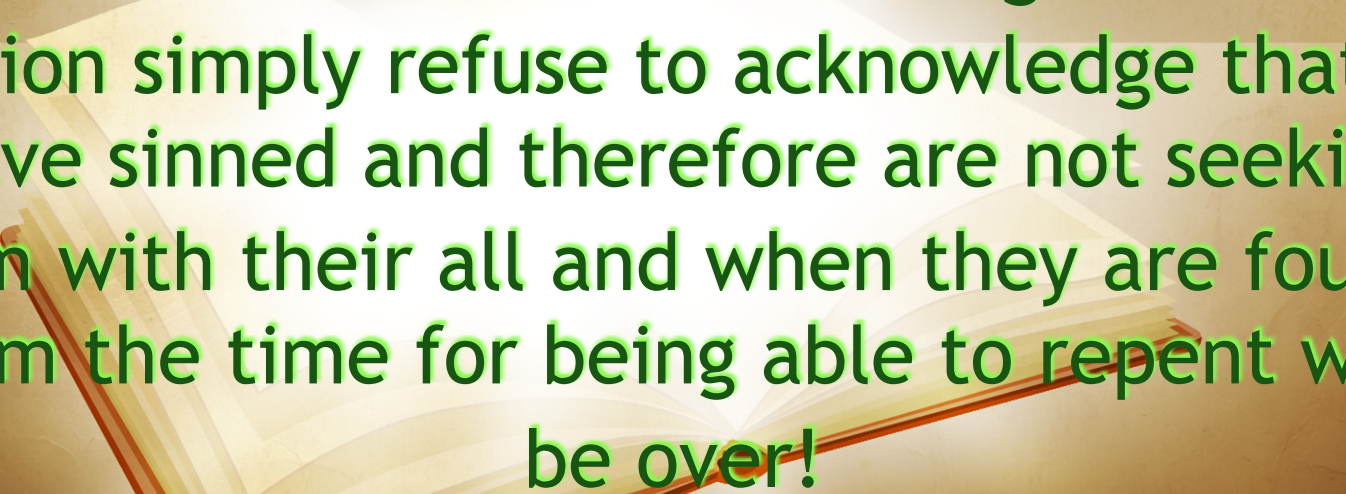
This is a picture of what will happen in the end for so many who are walking in their lawlessness as they have fallen and been deceived by the trickery of Satan due to their own adaptations of the Truth through traditions.



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 Hāwawah by his trickery, so your minds should be corrupted from the simplicity that is in Messiah.”

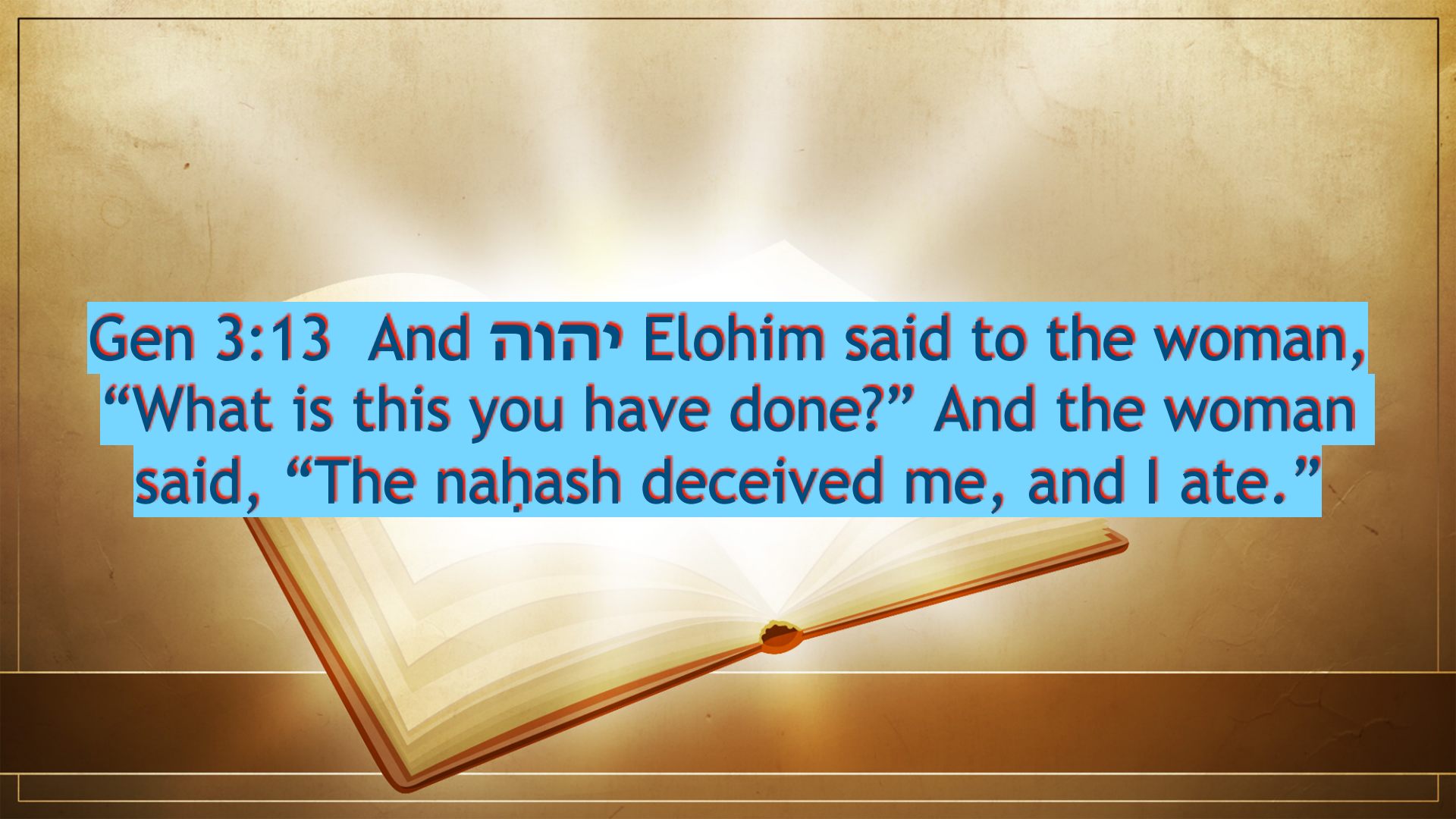
Mishlě/Proverbs 28:13 “He who hides his transgressions does not prosper, but he who confesses and forsakes them finds compassion.”

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?’”

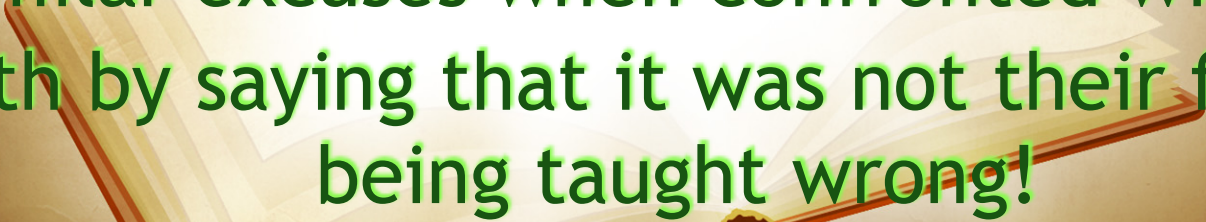
This was the words against Edom and is a picture of warning against those who walk according to the flesh!



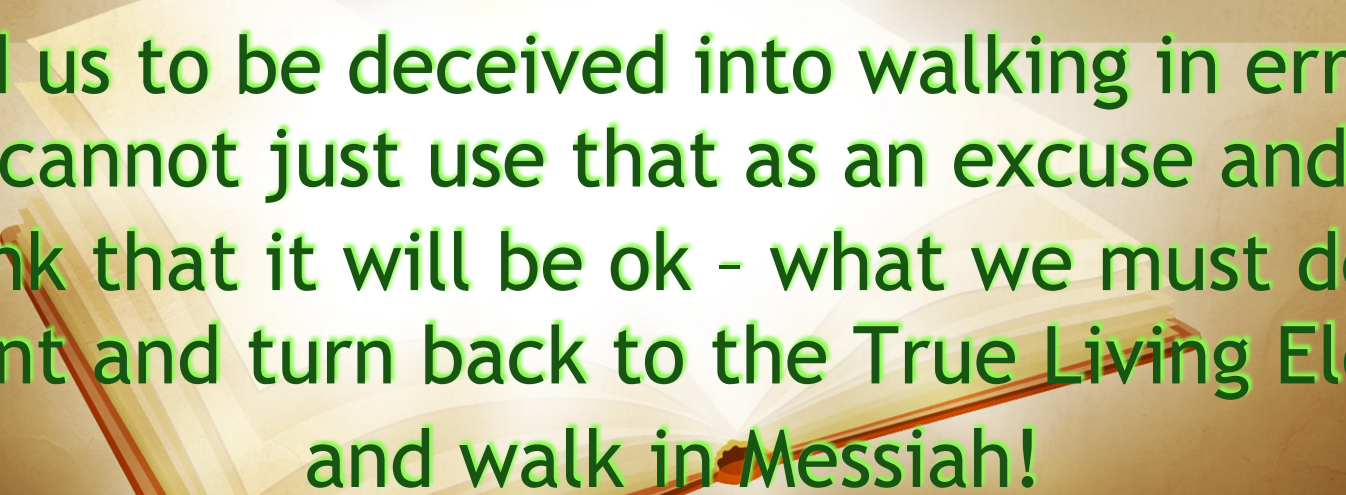
We hear the same excuses today that H̄awwah used ... **“The devil made me do it”** ...!

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?”

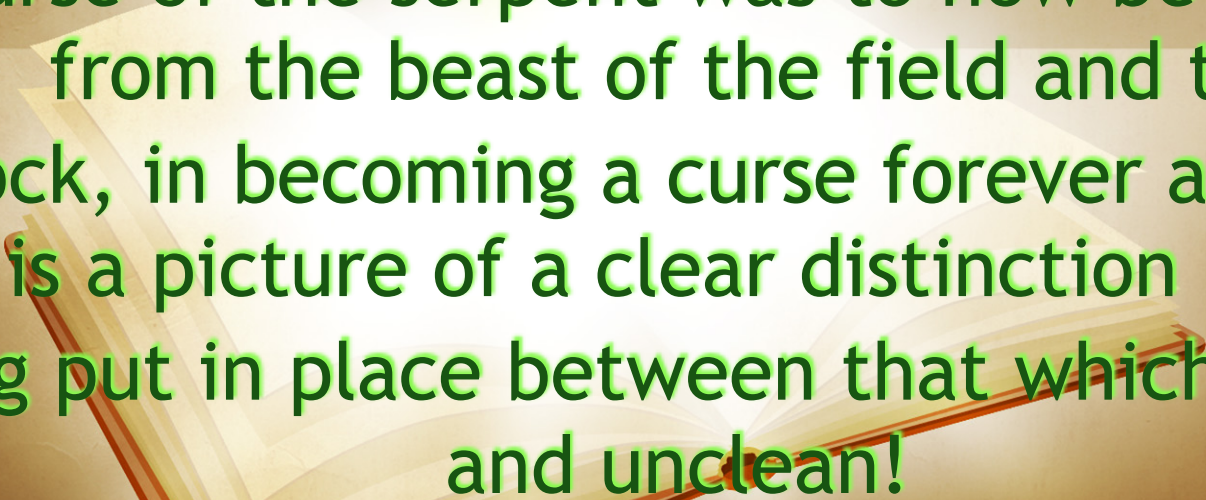
Sha'ul rebuked those in Galatia, who like Hāwawah
had begun in the Spirit yet had now ended in the
flesh and that is what deception will do to you!!!

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 nahash 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

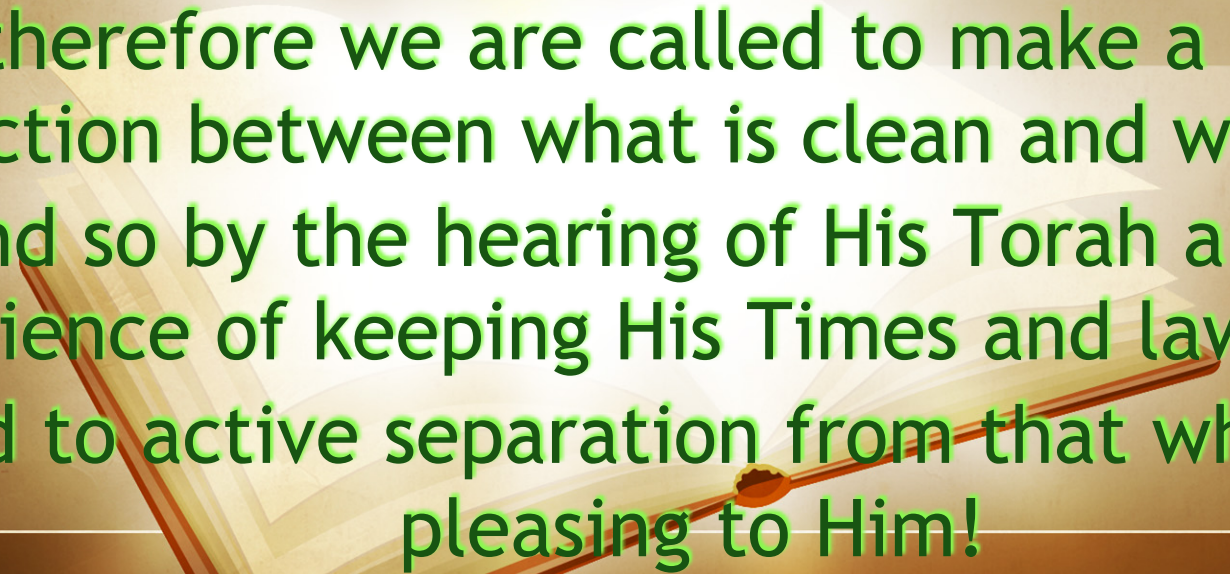
יהוה am set-apart, and have separated

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!

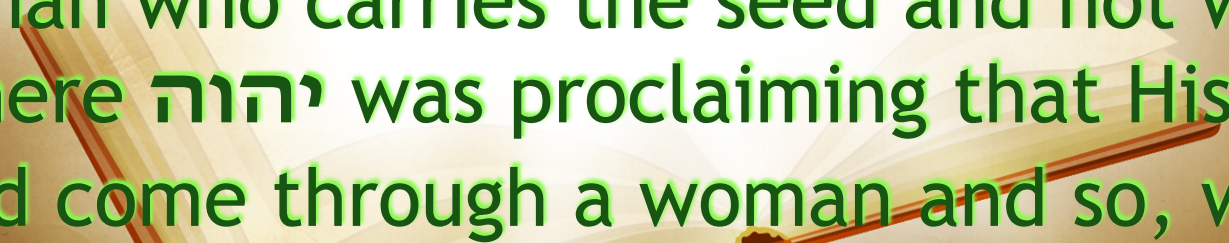


Those who walk according to the flesh and reject the commands and instructions of Elohim are of the serpent's seed, while those in whom the seed of the Besorah of Messiah has been planted and nurtured to grow in loving obedience to His commands are of His seed!

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!

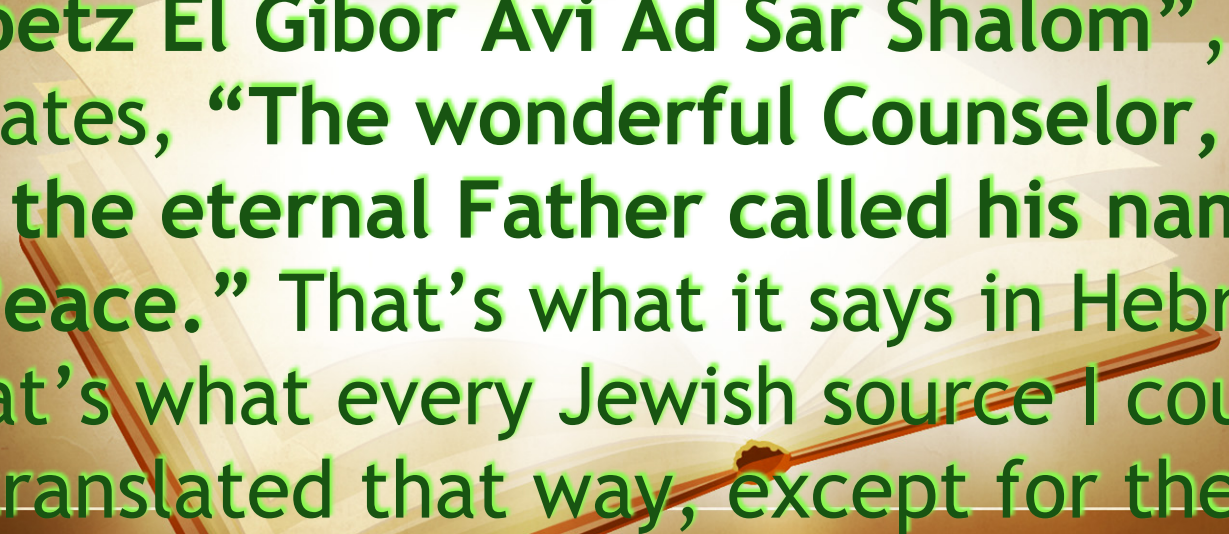
We need to recognize that this reference to the
'seed' of the woman, most certainly speaks
of Messiah - the Deliverer and Saviour!

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.”

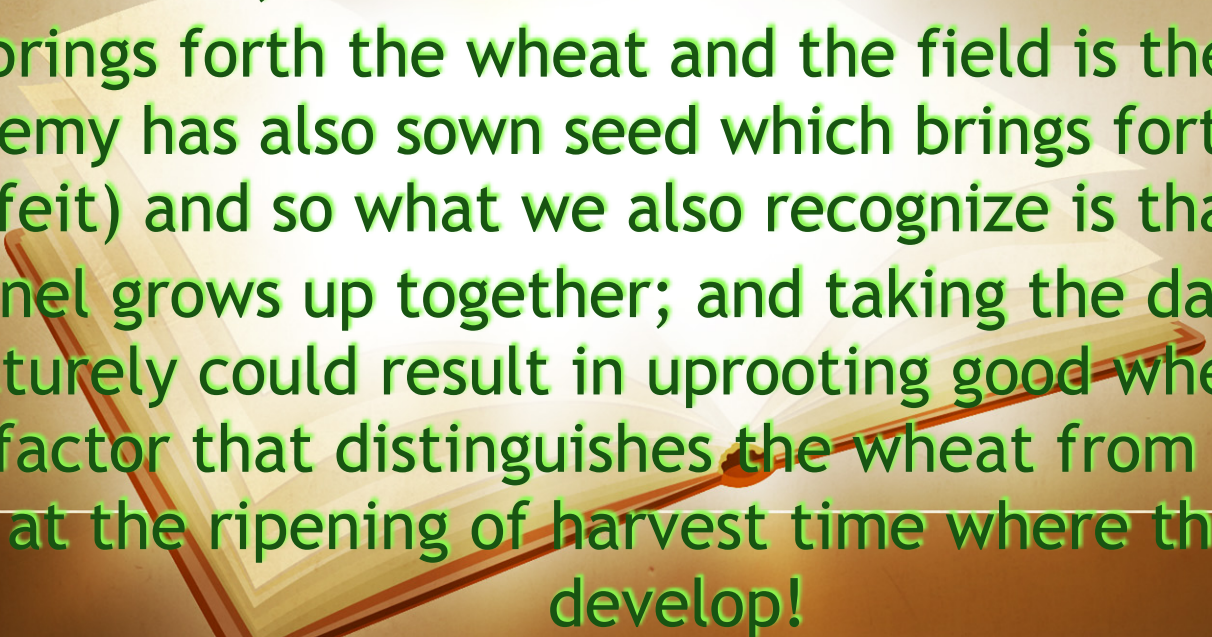


In all the Jewish sources I was able to find they unanimously understand this “Vayikra shmo Pele Yoetz El Gibor Avi Ad Sar Shalom”, which translates, “The wonderful Counselor, the great God, the eternal Father called his name Prince of Peace.” That’s what it says in Hebrew, and that’s what every Jewish source I could find translated that way, except for the JPS.

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

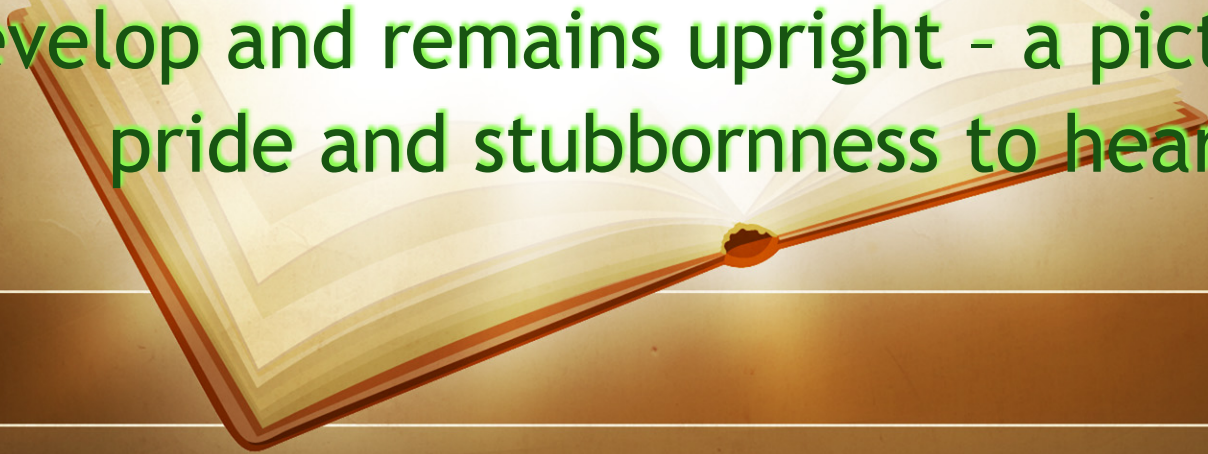
Read(Matthew 13:24-30)





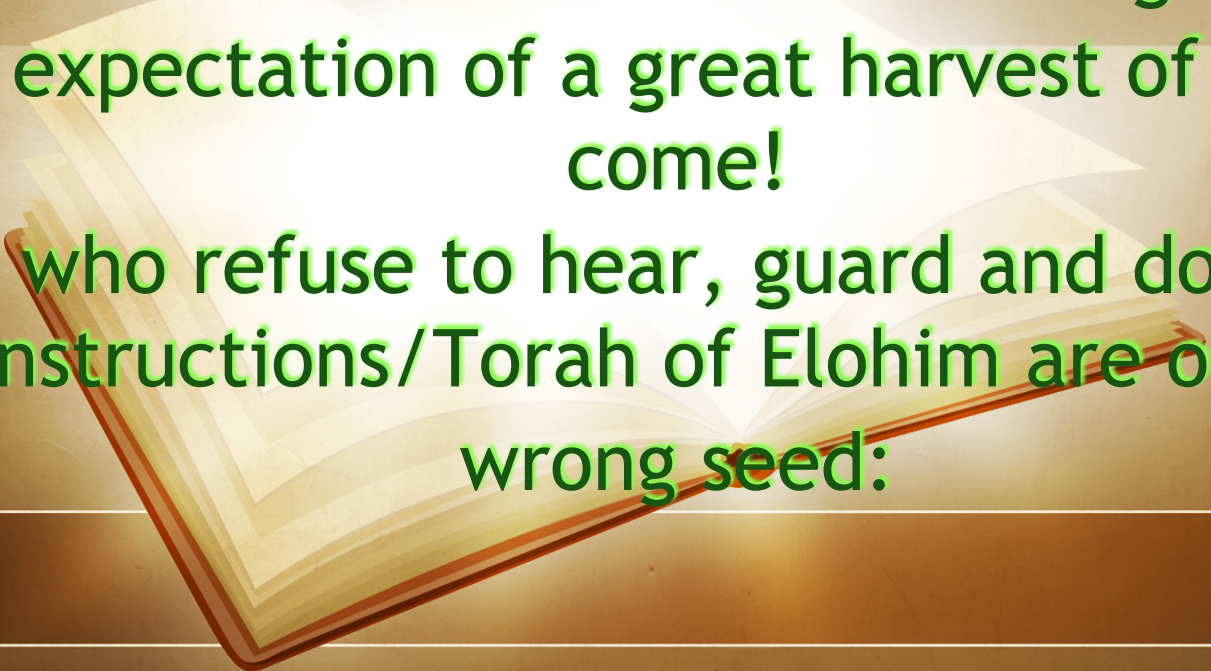
Here we can also begin to think of the wheat and the darnel. Seed is sown, in order to reap a harvest and just as a farmer sows seed with the expectation of a fruitful harvest, we are told by Messiah, that the Good seed is the Word of Elohim, which brings forth the wheat and the field is the world, but 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 **Berēshith/Genesis 3**, that there will always be enmity between the seed of the enemy/serpent and the seed of Messiah (Son of Aḏam), and we can also see this, as pictured through Amalēq, who יהוה will fight against, from generation to generation, as Mosheh said, after Yehoshua had victory against Amalēq 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.”

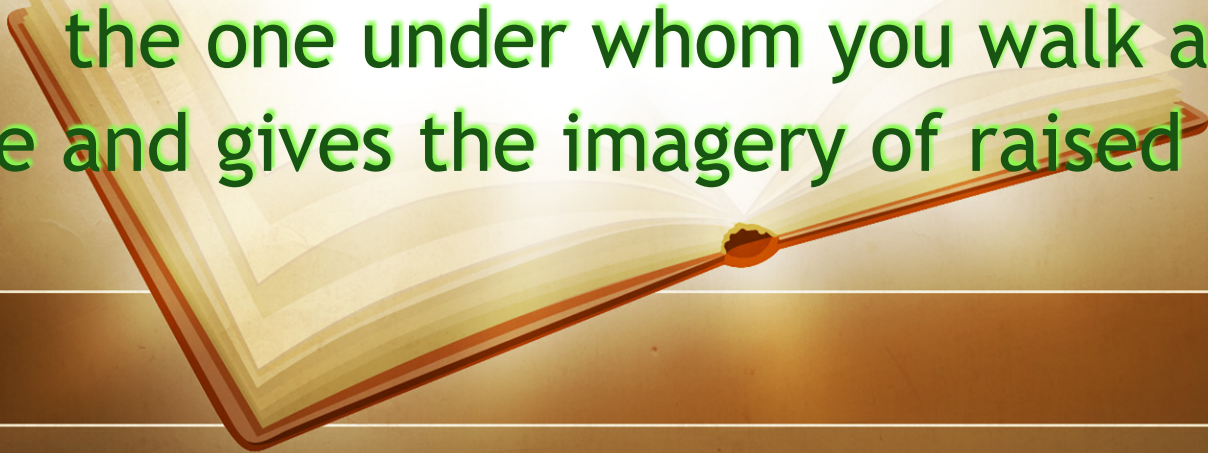


Battle against Amalēq -

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!



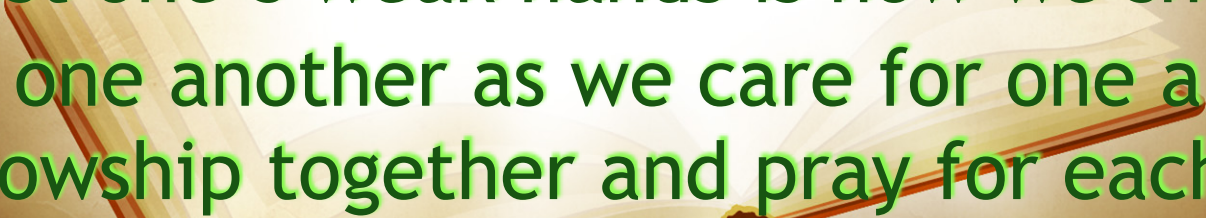
It was at this event that Mosheh built an slaughter-
place and called its name יהוה Nissi,
which means, יהוה our banner: a banner speaks of
the one under whom you walk and
serve and gives the imagery of raised worship.



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 -

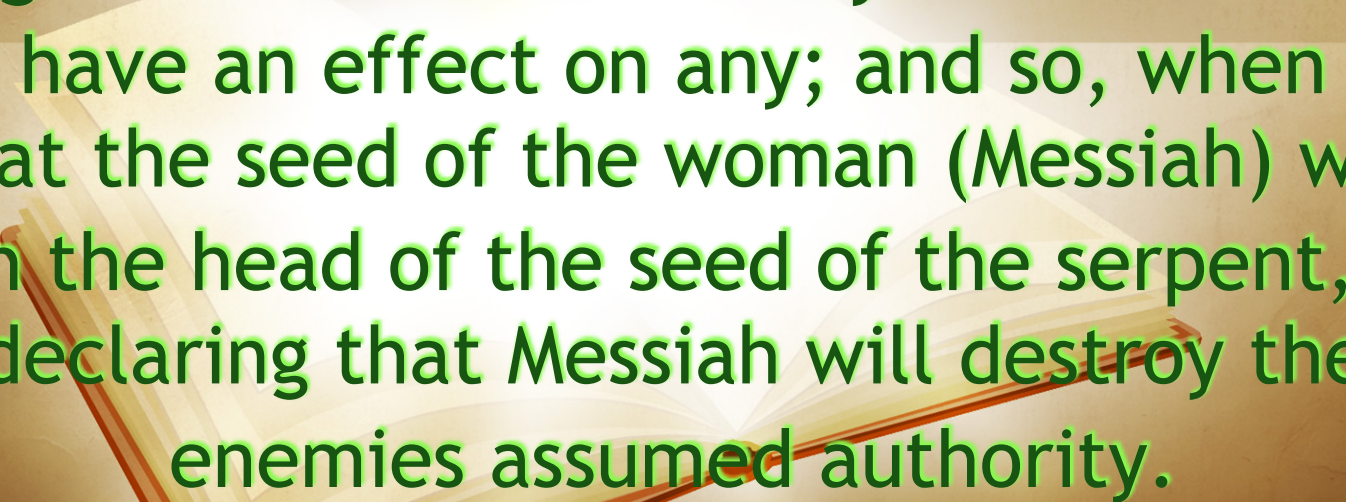


What we can also learn from this is that we are to lift each other up and encourage each other daily, and to spread one's hands or assist one's weak hands is how we show love for one another as we care for one another, fellowship together and pray for each other.

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 **PRINCE of PEACE** once again emphasizes the clear picture that Messiah, is the **DOOR** to the **FATHER!**

Let us look at this term ‘father of continuity’ or ‘the eternal Father’, as it is written in Yeshayahu/Isaiah 9:6 אָבִי אֲדָמָה - ‘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) אָדָם ad (ad)- Strong's H5703 which means,
**'perpetuity, continually, eternal, forever,
perpetual'**.

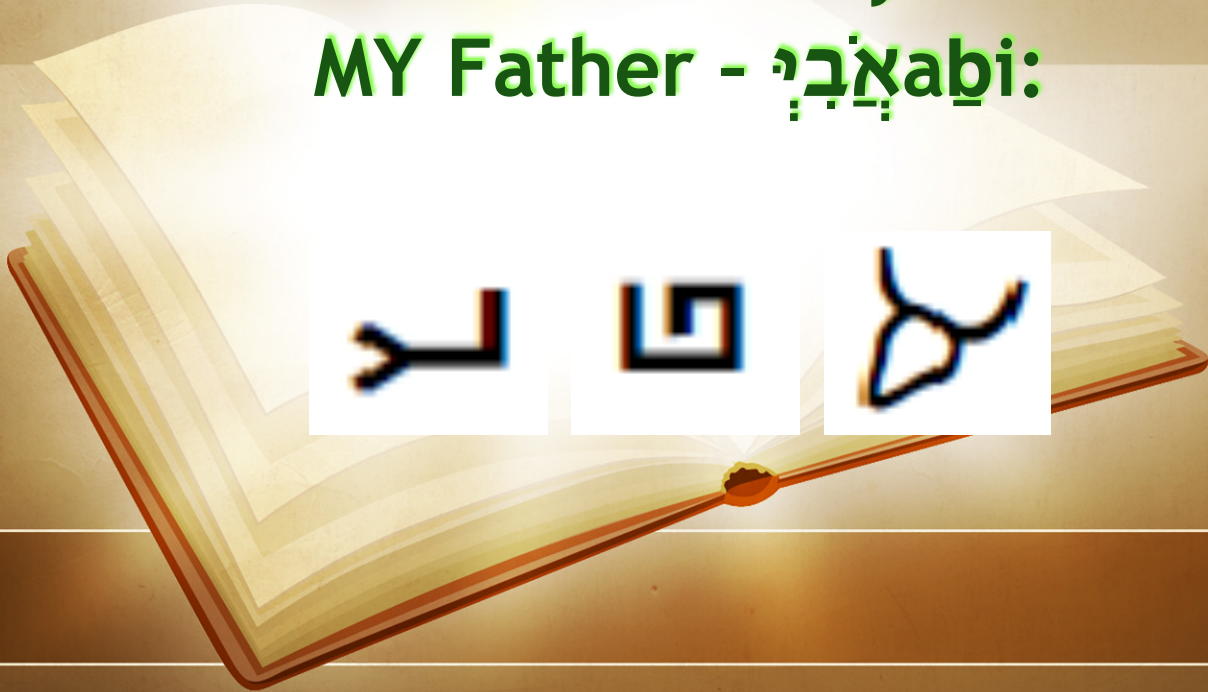
When one looks at this term in the ancient pictographic lettering, we see a powerful picture that reveals to us how **THE FATHER** has revealed Himself to us!

The term אָבִי עָד - '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 and red 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 and red font. It is positioned in the middle of a white rectangular box.The image shows the Hebrew letter Lamed (ל) in a stylized, blue and red 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 יָ 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!

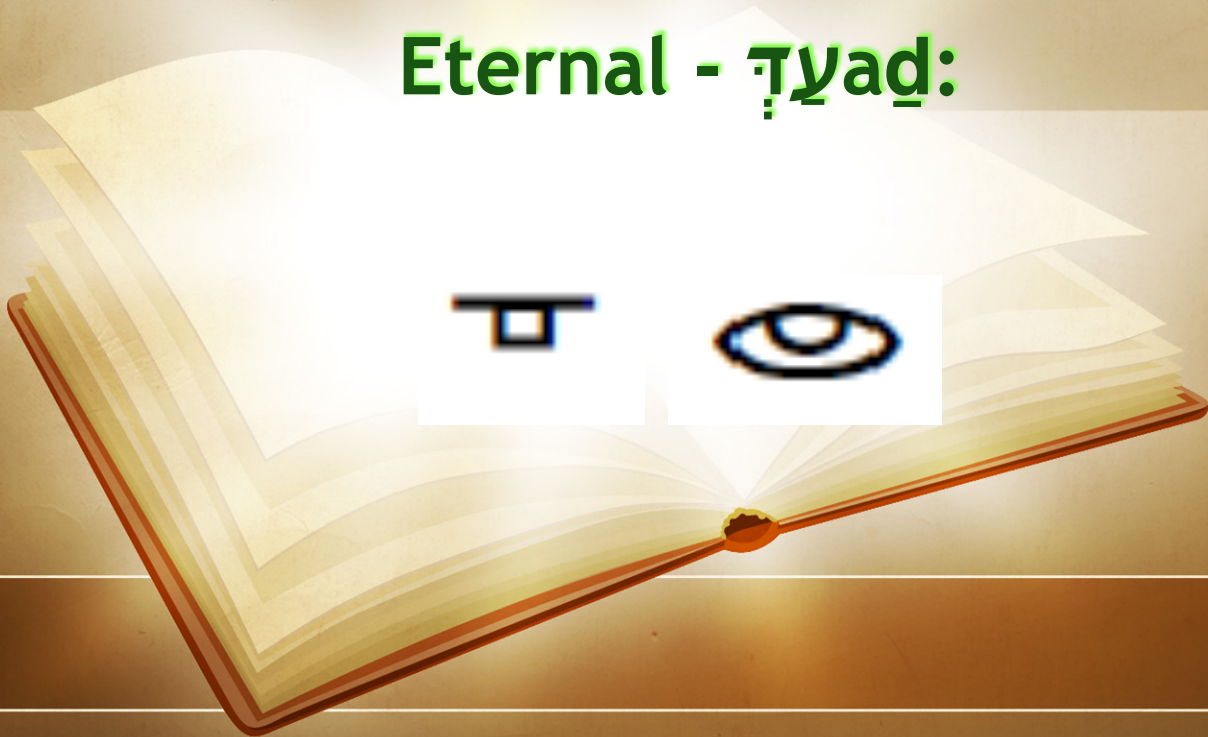
In its root form the ancient script represents this word as meaning **the strength of the House**, which can represent that which upholds the house such as tent poles, or the father who upholds the family, and is the strength of the family.

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:

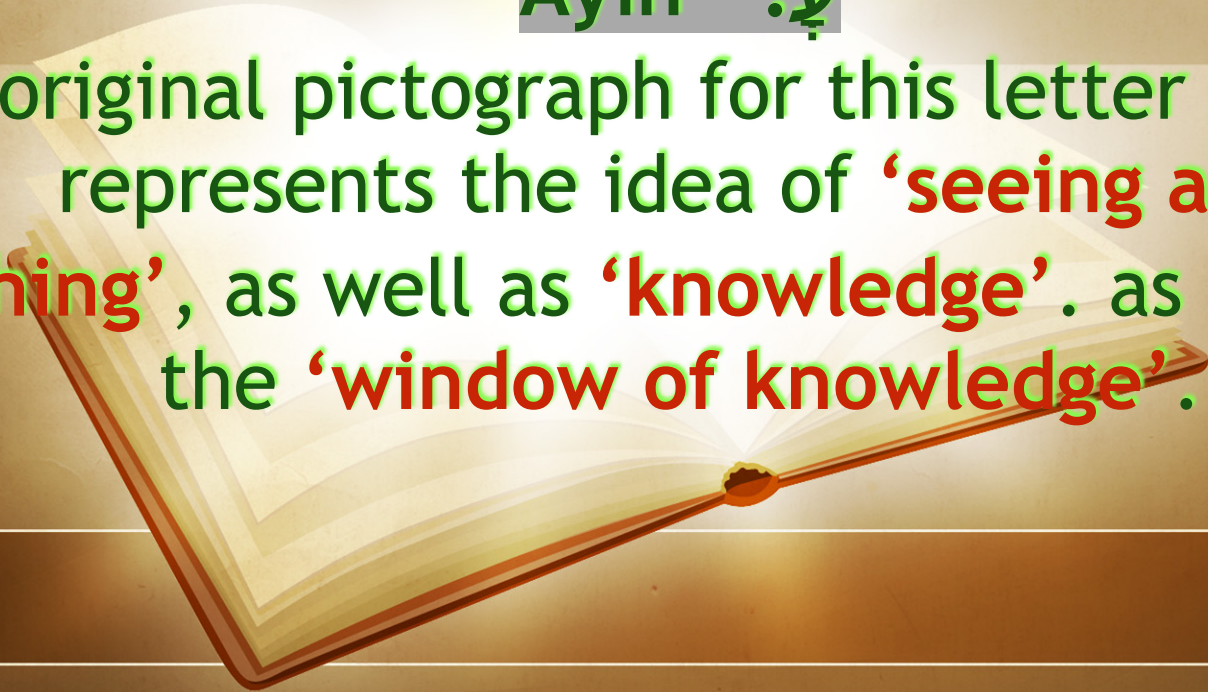
ἔ

ῆ




Ayin - :א

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



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.”

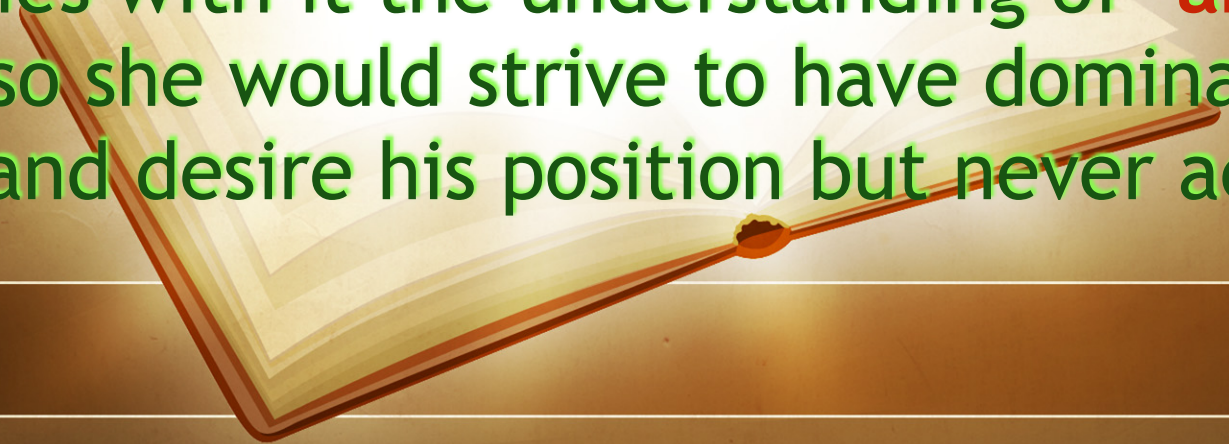
Gen 3:16 To the woman He said, “I greatly increase your sorrow and your conception - bring forth children in pain. And your desire is for your husband, and he does rule over you.”



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.

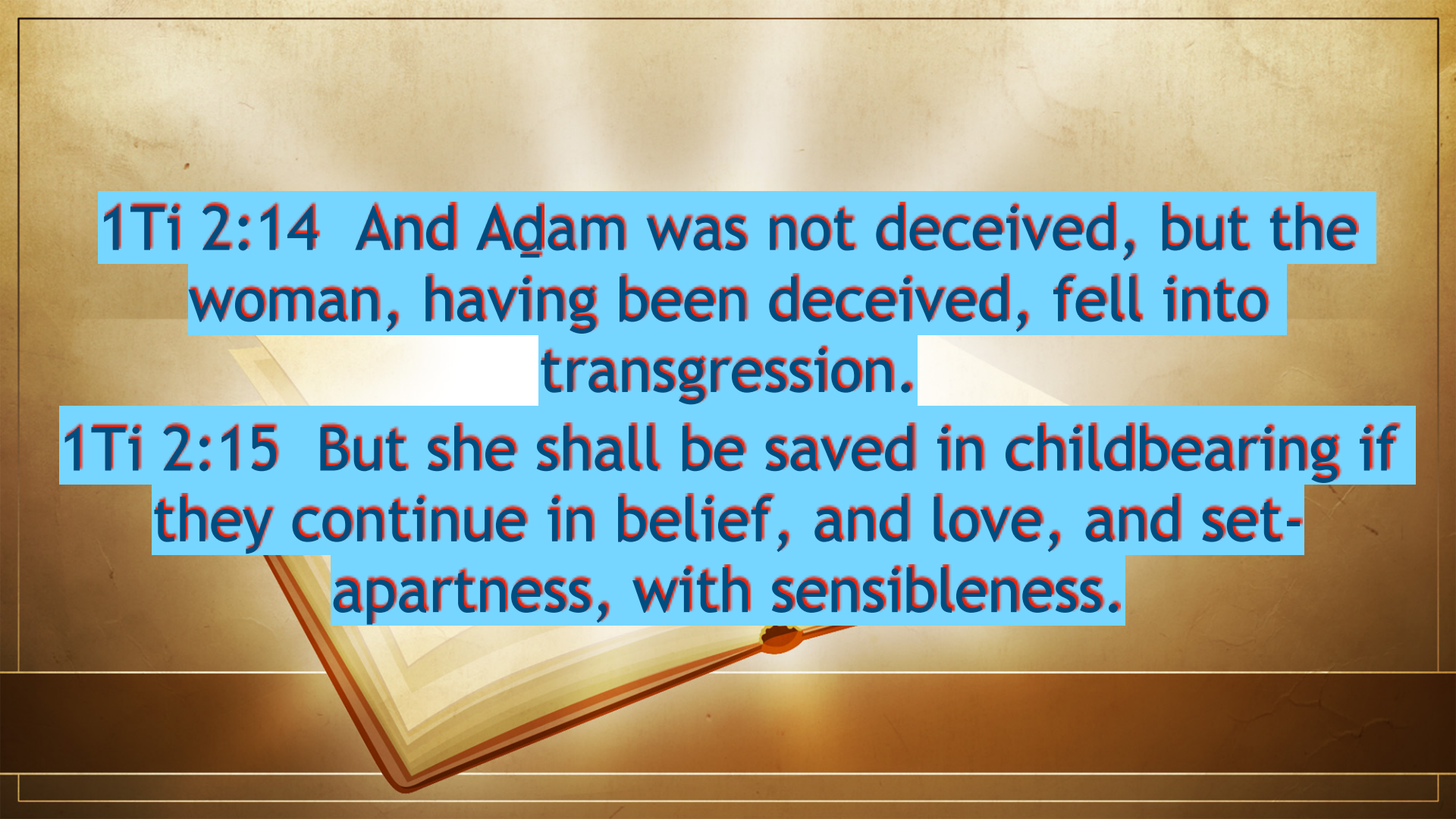
1Ti 2:9 Likewise, that the women dress
themselves becomingly, with decency and
sensibleness, not with braided hair or gold or
pearls or costly garments,

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.

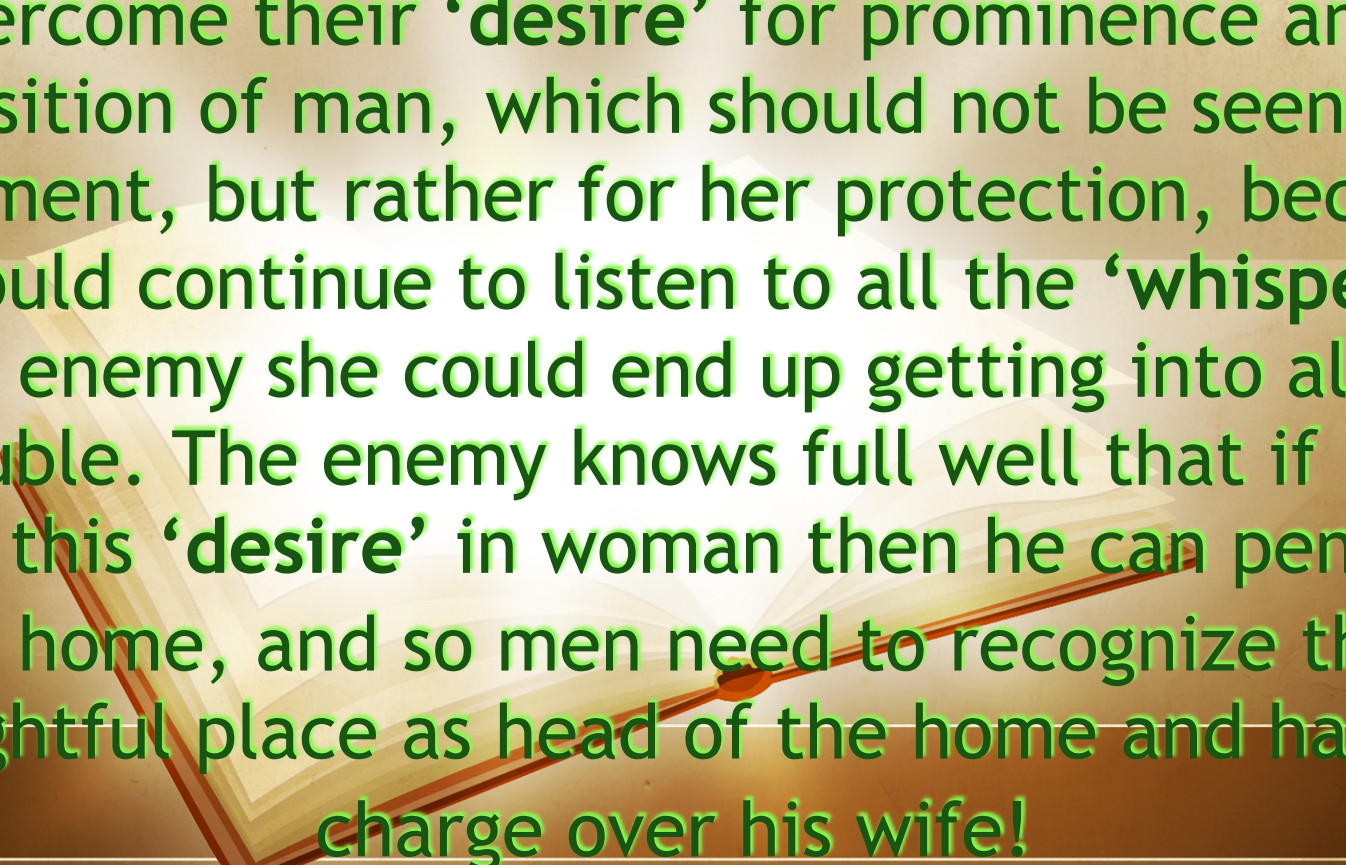
1Ti 2:12 But I do not permit a woman to teach or to have authority over a man, rather, to be in silence.

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



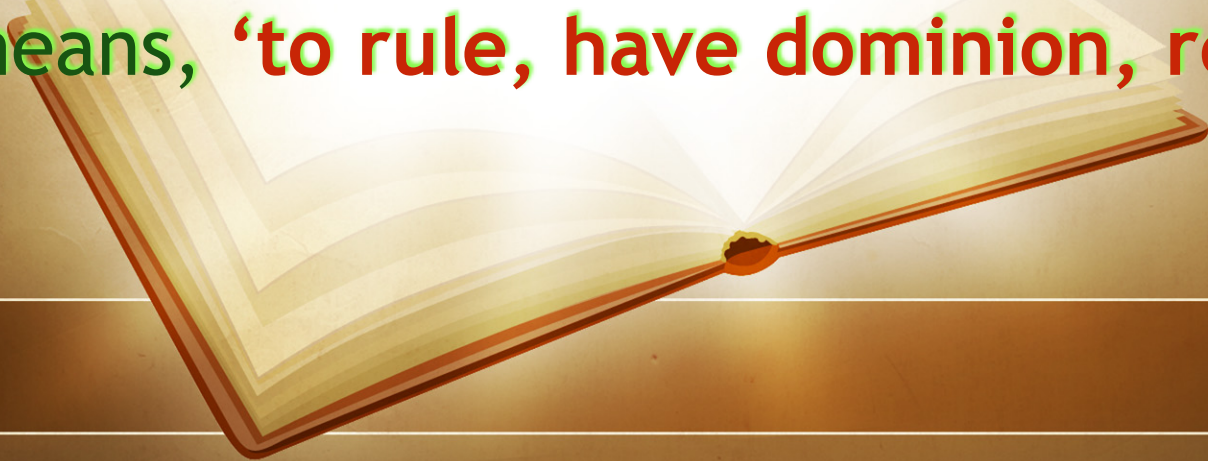
1Ti 2:14 And Adam was not deceived, but the woman, having been deceived, fell into transgression.

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

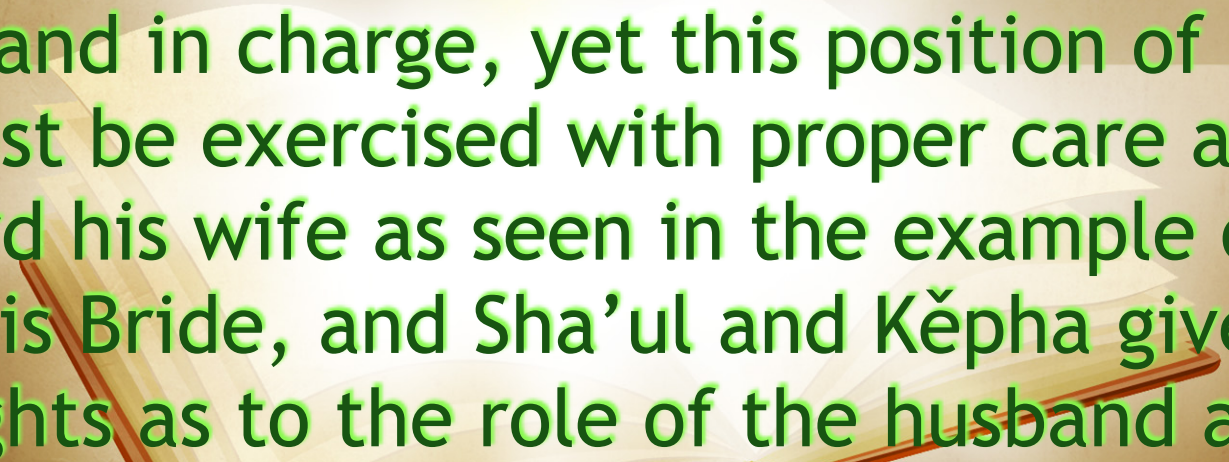


Having children is certainly the way woman can learn to overcome their **'desire'** for prominence and the position of man, which should not be seen as punishment, but rather for her protection, because if she would continue to listen to all the **'whisperings'** of the enemy she could end up getting 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'**.



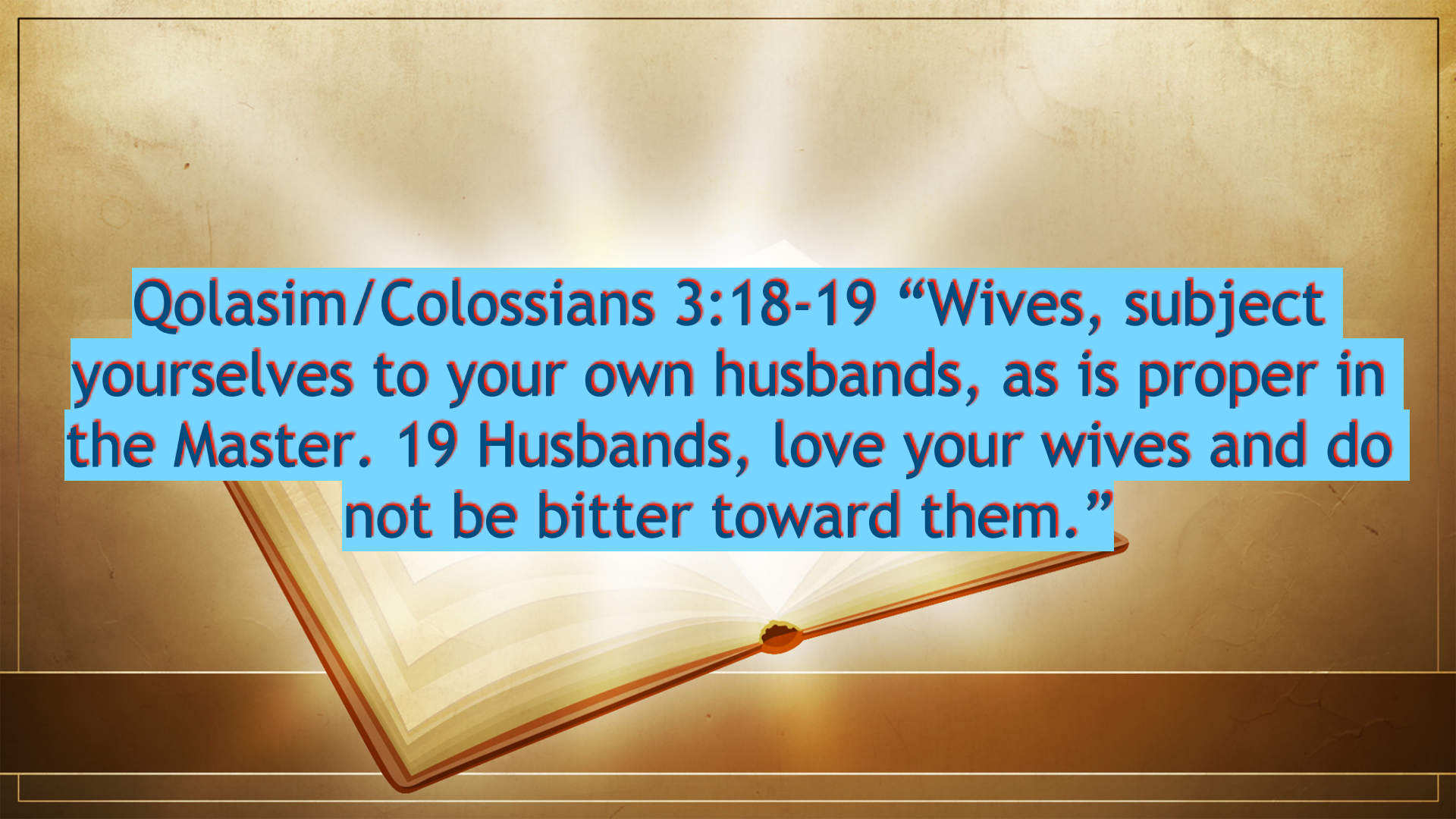
In a nutshell, it is clear here that Elohim put the husband in charge, yet this position of authority must be exercised with proper care and love toward his wife as seen in the example of Messiah for His Bride, and Sha'ul and Kěpha give us clear insights as to the role of the husband and wife:



Eph'siyim/Ephesians 5:22-32 "Wives, subject yourselves to your own husbands, as to the Master.

23 Because the husband is head of the wife, as also the Messiah is head of the assembly, and He is Saviour of the body. 24 But as the assembly is subject to Messiah, so also let the wives be to their own husbands in every respect. 25 Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word,

27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless. 28 In this way husbands ought to love their own wives as their own bodies. He who loves his wife loves himself. 29 For no one ever hated his own flesh, but feeds and cherishes it, as also the Master does the assembly. 30 Because we are members of His body, of His flesh and of His bones. 31 “For this cause a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” 32 This secret is great, but I speak concerning Messiah and the assembly.”



Qolasm/Colossians 3:18-19 “Wives, subject yourselves to your own husbands, as is proper in the Master. 19 Husbands, love your wives and do not be bitter toward them.”

Kěpha Aleph/1 Peter 3:1-7 “In the same way, wives, be subject to your own husbands, so that if any are disobedient to the Word, they, without a word, might be won by the behaviour of their wives, 2 having seen your blameless behaviour in fear. 3 Your adornment should not be outward - arranging the hair, wearing gold, or putting on dresses - 4 but the hidden Man of the heart, with the incorruptible ornament of a meek and peaceable spirit, which is of great value before Elohim.

5 For in this way, in former times, the set-apart women who trusted in Elohim also adorned themselves, being subject to their own husbands, 6 as Sarah obeyed Abraham, calling him master, of whom you became children, doing good, and not frightened by any fear. 7 In the same way, husbands, live understandingly together, giving respect to the wife, as to the weaker vessel, and as being heirs together of the favour of life, so that your prayers are not hindered.”

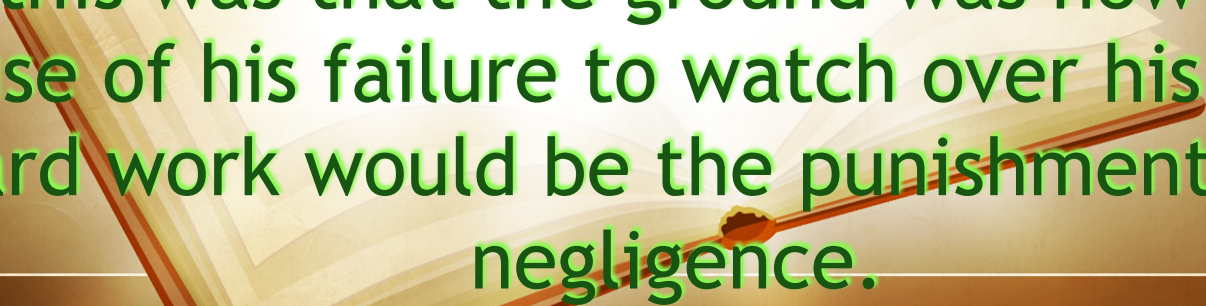
Gen 3:17 And to the man He said, “Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, ‘Do not eat of it’: “Cursed is the ground because of you, in toil you are to eat of it all the days of your life,

Gen 3:18 and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field.

Gen 3:19 “By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return.”

Verse 17-19

The result of listening to the influence of Hāwawah instead of leading her in all truth and correcting her where she went wrong, we see that the result of this was that the ground was now cursed because of his failure to watch over his wife, and hard work would be the punishment of his negligence.

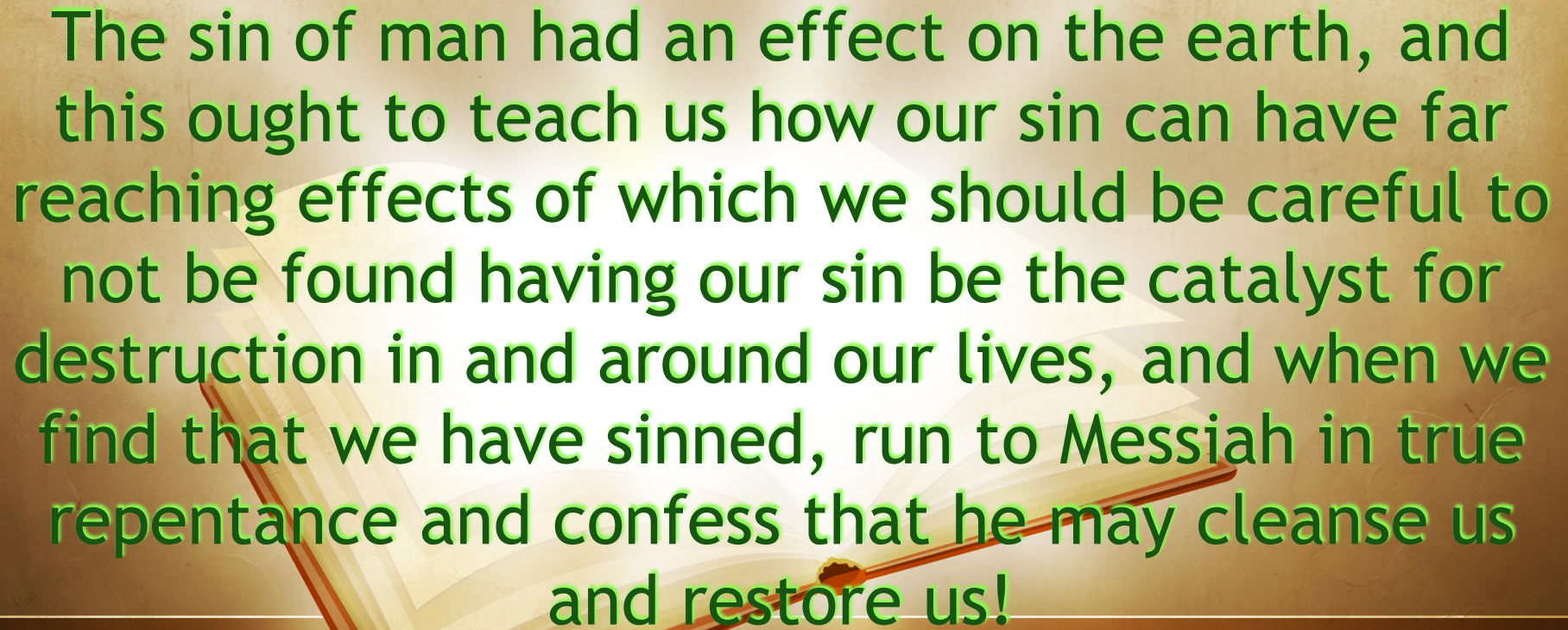


Provision of food was still available, yet now it would take more effort to get it. Because of the sin of man - the ground was cursed and it groans in pain, waiting for the sons of Elohim to be revealed:

Romiyim/Romans 8:19-22 “For the intense longing of the creation eagerly waits for the revealing of the sons of Elohim. 20 For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation, 21 that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim. 22 For we know that all the creation groans together, and suffers the pains of childbirth together until now.”

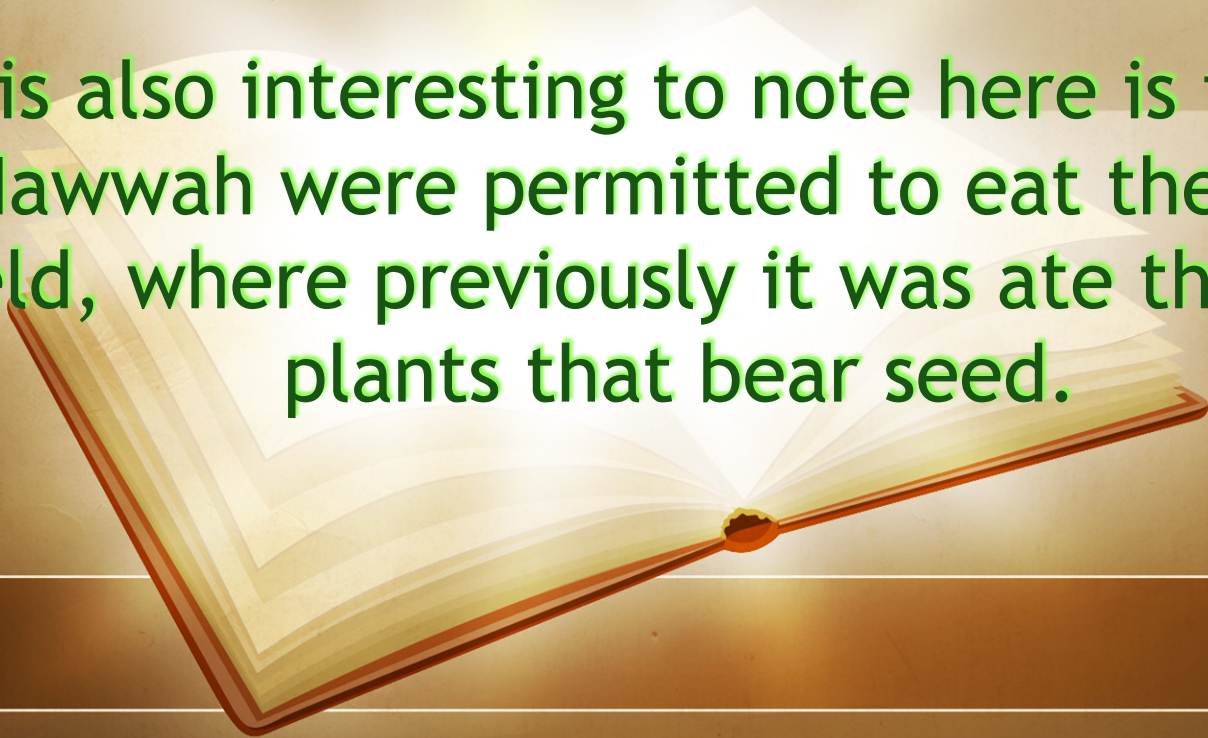
We too who have the first fruits of the Spirit groan within ourselves as we eagerly wait for the adoption and redemption of our body!

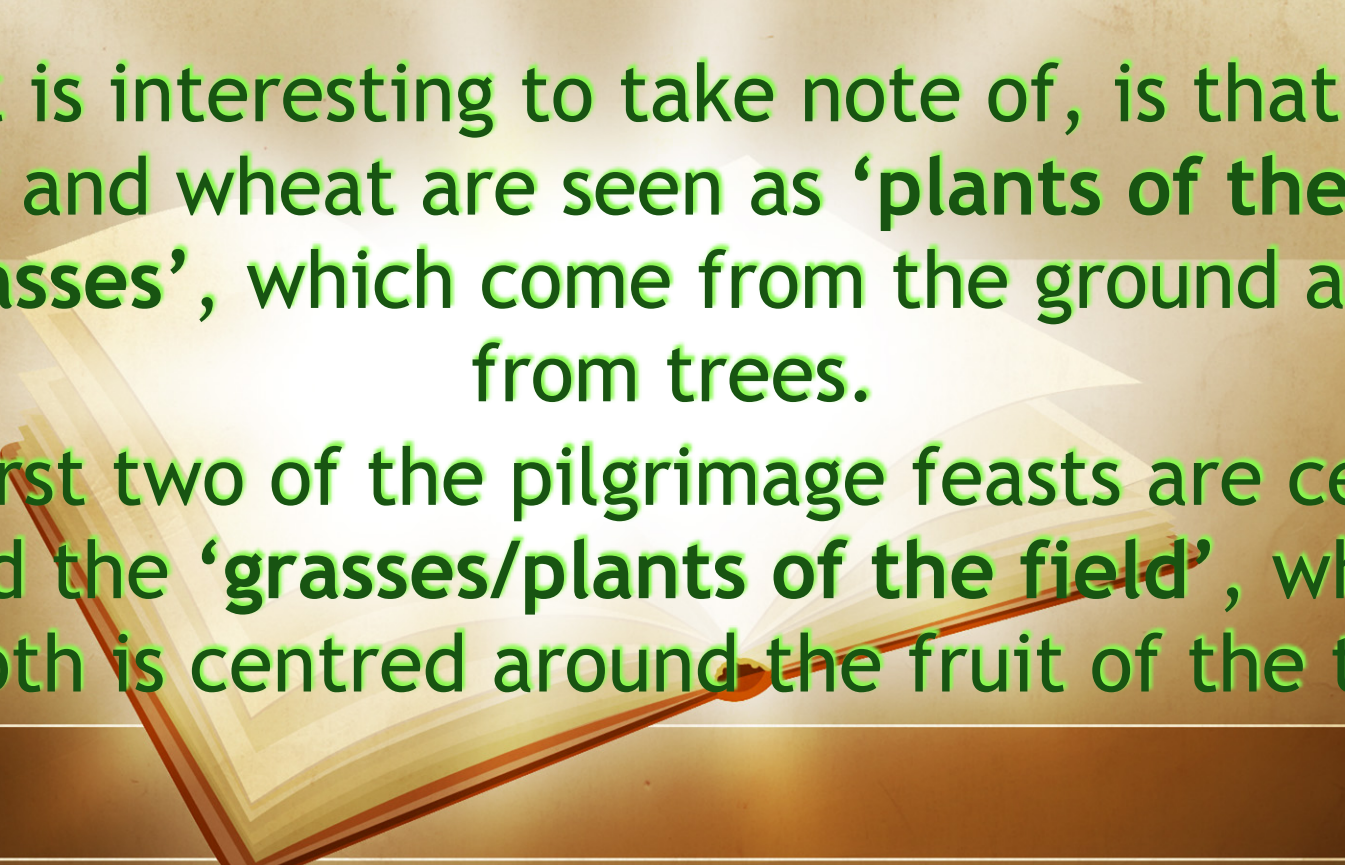
Yeshayahu/Isaiah 24:5-6 “For the earth has been defiled under its inhabitants, because they have transgressed the Torot, changed the law, broken the everlasting covenant. 6 Therefore a curse shall consume the earth, and those who dwell in it be punished. Therefore the inhabitants of the earth shall be burned, and few men shall be left.”



The sin of man had an effect on the earth, and this ought to teach us how our sin can have far reaching effects of which we should be careful to not be found having our sin be the catalyst for destruction in and around our lives, and when we find that we have sinned, run to Messiah in true repentance and confess that he may cleanse us and restore us!

What is also interesting to note here is that Adam and Hawwah were permitted to eat the plants of the field, where previously it was ate the fruit and plants that bear seed.





What is interesting to take note of, is that both barley and wheat are seen as ‘plants of the field’ or ‘grasses’, which come from the ground and not from trees.

The first two of the pilgrimage feasts are centred around the ‘grasses/plants of the field’, whereas Sukkoth is centred around the fruit of the trees!

In the future, we see in Hazon/Revelation that the tree of life will bear fruit all year round, with fruit every month and so we certainly celebrate our return to the perfect presence of Elohim with the fruit harvest - Sukkoth as we look forward to when He will booth with us, while the other two feasts are a constant reminder to us that we of the effects of sin and our need to rid ourselves of the leaven of the enemy and be permeated with the good leaven of the Kingdom that we can be presented as a body that is pleasing to Elohim in order that we can look forward to an abundant fruit harvest of set-apart ones!

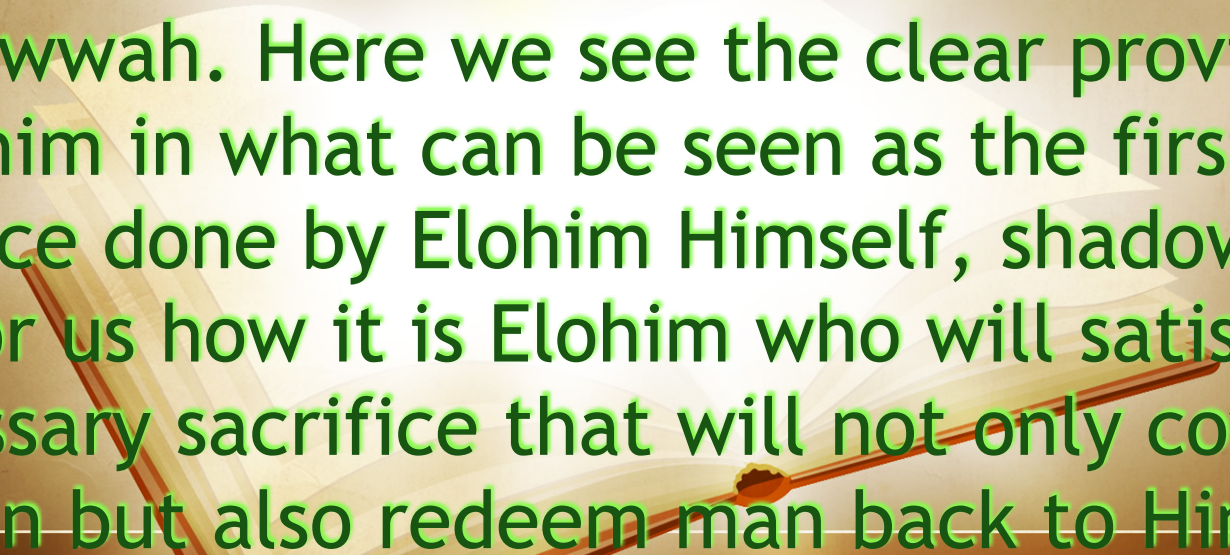
Gen 3:20 And the man called his wife's name H₁wawah, because she became the mother of all living.

Gen 3:21 And יהוה Elohim made coats of skin for the man and his wife and dressed them.

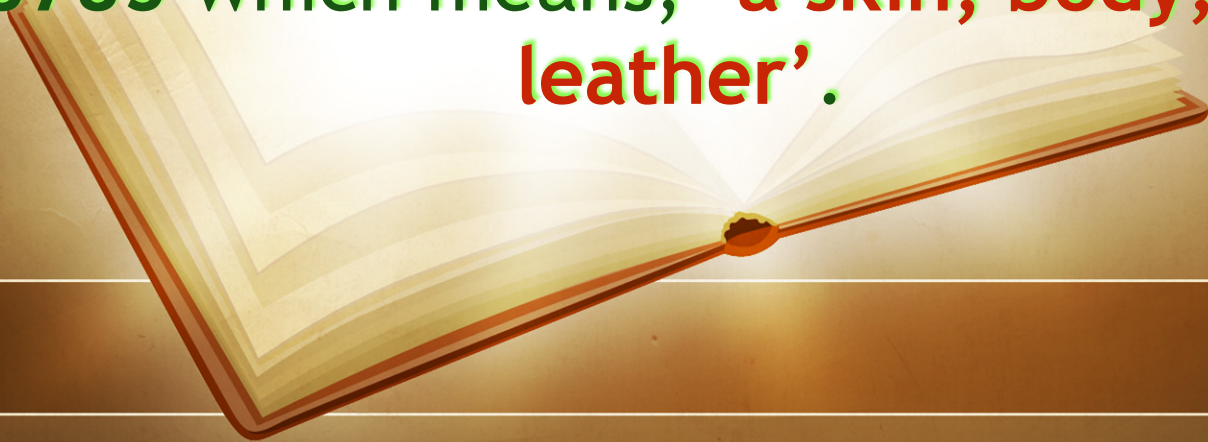


Verse 21

Elohim made coats of skin and dressed Adam and Hawwah. Here we see the clear provision of Elohim in what can be seen as the first animal sacrifice done by Elohim Himself, shadow picturing for us how it is Elohim who will satisfy the necessary sacrifice that will not only cover man's sin but also redeem man back to Himself!

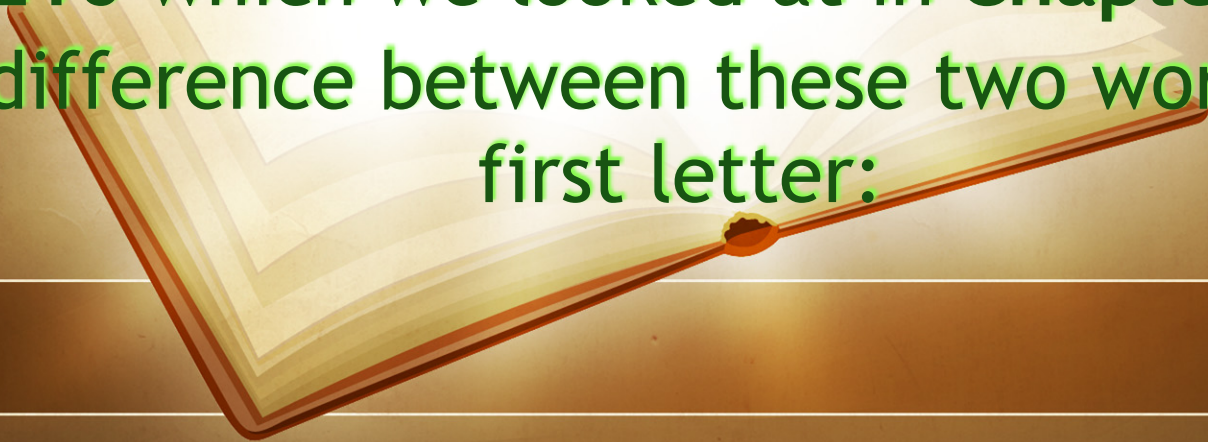


The Hebrew word that is translated here as 'skin' comes from the root word עֹר **oor** (ore)- Strong's H5785 which means, 'a skin, body, hide, leather'.



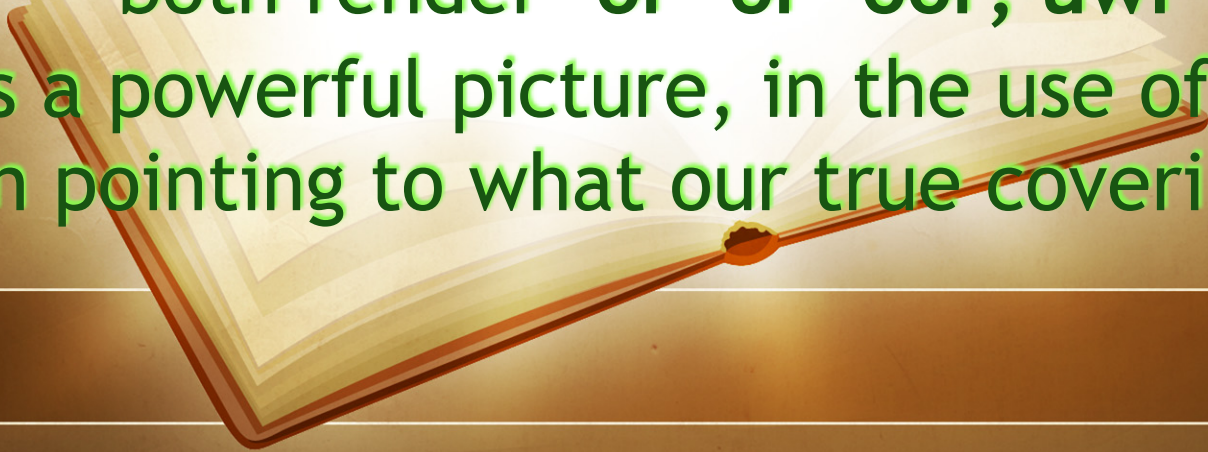
What is very interesting here, is that this word sounds, and is often pronounced, the same as the word for 'light', which is אֹר (ore)- Strong's H216 which we looked at in Chapter 1:2.

The difference between these two words is in the first letter:

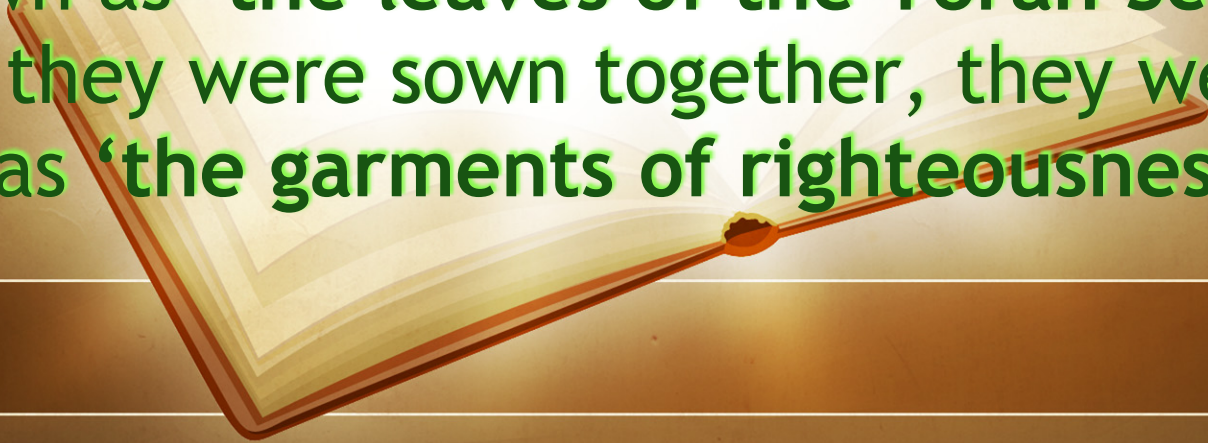


In 'light' (אור oor - Strong's H216) the first letter is 'aleph - א', and in the word for 'skin' (עור oor - Strong's H5785) the first letter is 'ayin - ע', yet both render 'ôr' or 'oor, uwr'.

This is a powerful picture, in the use of this word in pointing to what our true covering is.



In ancient times lamb skins were used to write the Torah on and they were stretched and dried before being written upon; and were typically known as **‘the leaves of the Torah Scroll’** and when they were sewn together, they were known as **‘the garments of righteousness’!!!**



We also see in Hazon that the leaves of the tree of life are for the healing of the nations:

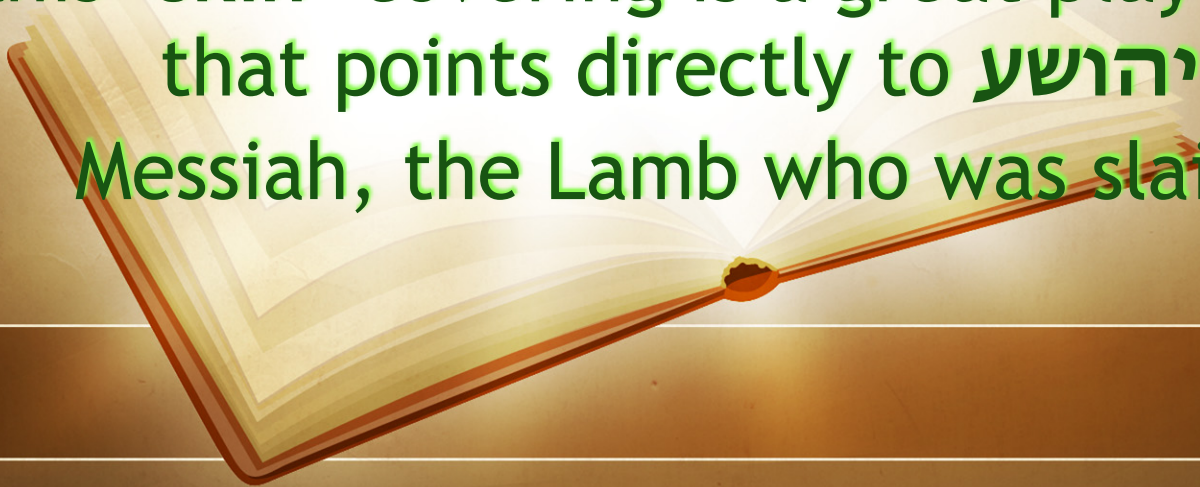
Hazon/Revelation 22:2 “In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations.”

With Adam and Hawwah receiving ‘skins’ as a covering we see the clear picture of how we too, by the sacrifice of Messiah have been given the garments of righteousness as we clothe ourselves in Messiah, who is the Light of the world.

Romiyim/Romans 13:12-14 “The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.”

Galatiyim/Galatians 3:17 “For as many of you as were immersed into Messiah have put on Messiah.”

We are told to put on the complete armour of Elohim - which is a clear reference to His Torah, and this 'skin' covering is a great play on words that points directly to יהושע Messiah, the Lamb who was slain.



We also see, in the picture of the ‘coverings’ that were used in the Tabernacle, that fine leather was used as a covering on the Set-Apart place as well as for covering the Set-Apart items, when transported; and the words used for fine leather is - עֹר תַּחַשׁ - oor taḥash; which comes from the two words - עֹר oor (ore)- Strong’s H5785 and תַּחַשׁ taḥash (takh’-ash)- Strong’s H8476.

Some believe it was a badger, others a porpoise or sea elephant.

This skin would be used as the outer covering of the Dwelling Place that everyone saw.

They were tough skins and coarse and very plain in their appearance.

But how does this speak of יהושע?

It speaks of what **יהושע** was to man.

There was no outward beauty to the tabernacle proper, so it was with **יהושע** when He came to earth when He pitched His tabernacle among men.

As the prophet foretold:

Yeshayahu/Isaiah 53:1-2 “Who has believed our report? And to whom was the arm of **יהוה** revealed? 2 For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form or splendour that we should look upon Him, nor appearance that we should desire Him.”

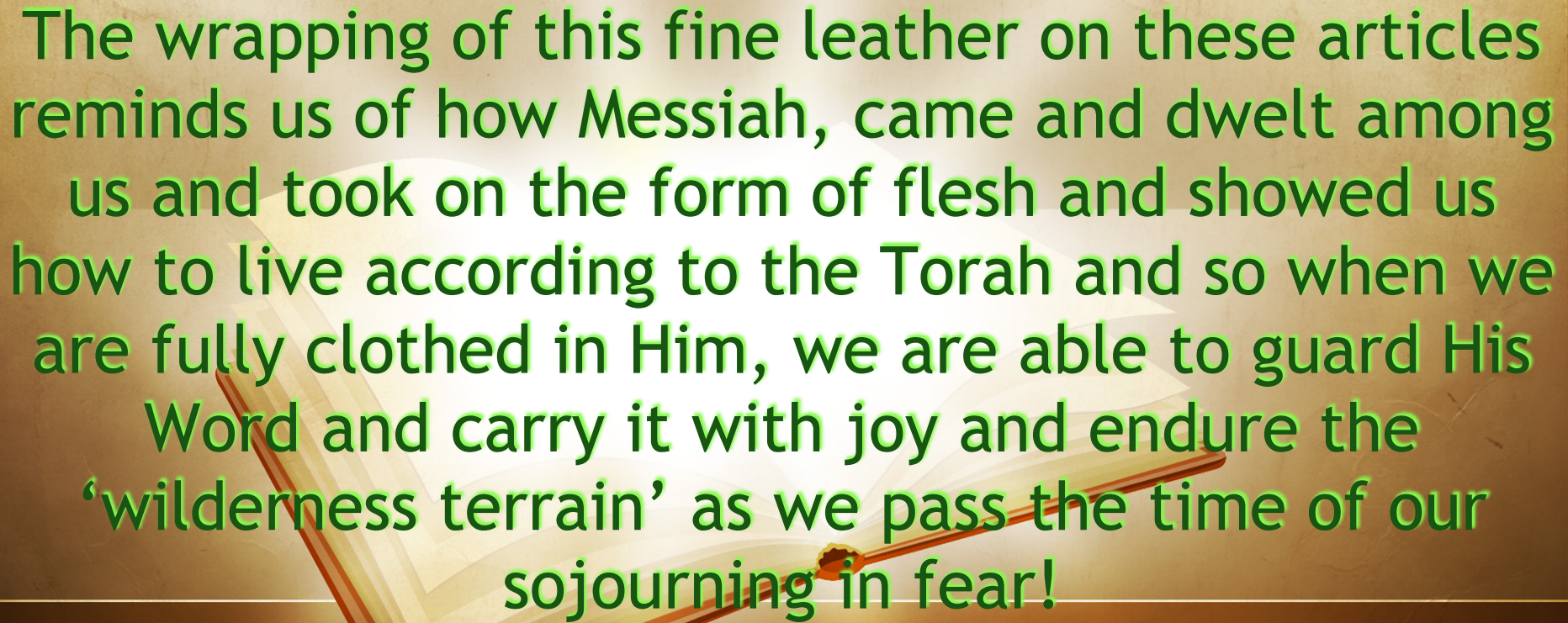
What was יהושע to the Yehudim when He came -
nothing but a tough badger skin?

What is He to the world today?

Nothing but a rough and tough badger skin!

But to those of us who have opened up our hearts
to Him He is so much more.

He is our full covering and altogether lovely!



The wrapping of this fine leather on these articles reminds us of how Messiah, came and dwelt among us and took on the form of flesh and showed us how to live according to the Torah and so when we are fully clothed in Him, we are able to guard His Word and carry it with joy and endure the ‘wilderness terrain’ as we pass the time of our sojourning in fear!

Gen 3:22 And יהוה Elohim said, “See, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever...”

Gen 3:23 so יהוה Elohim sent him out of the garden of Ĕden to till the ground from which he was taken,

Gen 3:24 and He drove the man out. And He placed kerubim at the east of the garden of Ĕden, and a flaming sword which turned every way, to guard the way to the tree of life.

Verse 22-24 - Driven from the garden

The fact that Elohim cut off all access for Adam and Hawwah, from the Tree of Life, was to protect them until the fullness of the redemption could be fulfilled at the fullness of time.

With Adam and Hawwah now in their sinful nature they were in danger of being forever in their sin if they had now, in their fallen state, eaten of the Tree of Life.

This certainly is a wonderful picture of the mercy of יהוה Elohim - this was to protect them from being forever in their sin!!!

יהוה protected man from being forever in a double-minded state until the true process of repentance could be recognized and understood and the necessary sacrifice met in order that sin and death be defeated by the sacrifice of יהוה Himself!

We have now the choice set before us - life and death - blessing and curse and when we choose obedience and repent of all our wickedness and sin and turn to Messiah, get immersed in Him and clothed in Him and daily choose to lovingly walk in the Torah we gain access back to the Tree of life and in turn we can be the salt and light of the earth.

In Messiah we have been given access back to the presence of Elohim from which sin had cut us off from having access to and we know that what we have now is a deposit of what is to come.

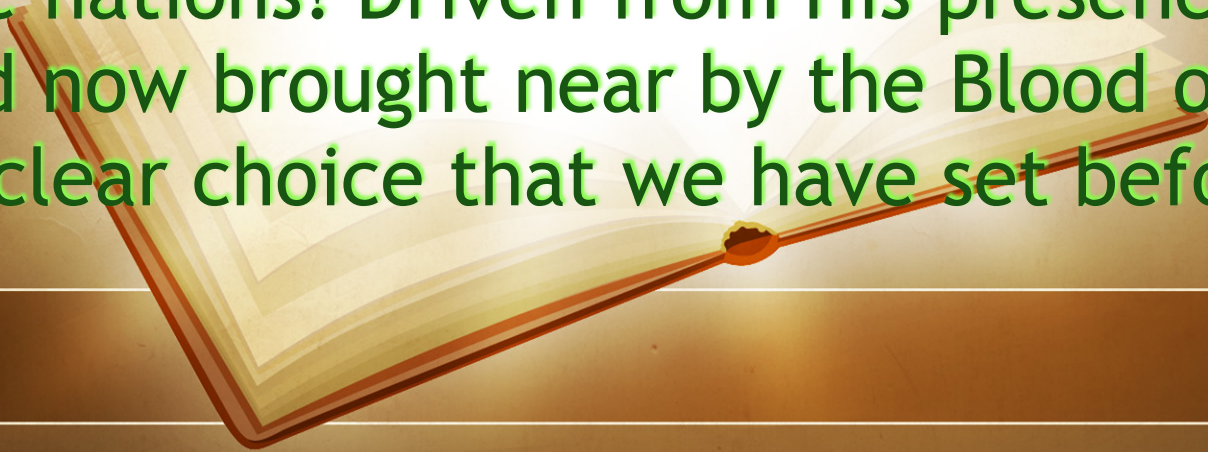
Mishlě speaks of the tree of life as being referred to as wisdom, the fruit of the righteous and a healing tongue:

Mishlě/Proverbs 3:18 “She is a tree of life to those taking hold of her, and blessed are all who retain her.” - the ‘She’ being spoken of here is wisdom!

Mishlě/Proverbs 11:30 “The fruit of the righteous is a tree of life, and he who is winning lives is wise.”

Mishlě/Proverbs 15:4 “A healing tongue is a tree of life, but perverseness in it crushes the spirit.”

Now in Messiah that we are able to walk fully in the Torah we can walk in wisdom, bear the fruit of righteousness and bring the healing of His Besorah to the nations! Driven from His presence through sin and now brought near by the Blood of Messiah - a clear choice that we have set before us!



Cain and Abel

Gen 4:1 And Adam knew H̄awwah his wife, and she conceived and bore Qayin, and said, “I have gained a man, יהוה.”

Gen 4:2 And again, she gave birth to his brother Hebel. And Hebel became a keeper of sheep, but Qayin became a tiller of the ground.

Gen 4:3 And it came to be, in the course of time, that Qayin brought an offering of the fruit of the ground to יהוה.

Gen 4:4 And Hebel also brought of the first-born of his flock and of their fat. And יהוה looked to Hebel and his offering,

CHAPTER 4

Adam and Hawwah obeyed the command to be fruitful and she bore Qayin and then Hebel.


The name קַיִן Qayin (kah'-yin)- Strong's H7014 means, 'smiths, possession', and is the same as the noun קַיִן Qayin (kah'-yin)- Strong's H7013 which means, 'spear'.
The name הֶבֶל Hebel (heh'-bel)- Strong's H1893 means, 'breath'.

When we look at these two in the ancient pictographic alphabet, we are able to see the clear difference between these two sons that were born to Adam and Hawwah.

קַיִן Qayin (kah'-yin)- Strong's H7014 which means, **'smiths, possession'**, in the ancient pictographic script looks like this:




Quph - קָ:


In the ancient script this letter is pictured as , a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting or **'Gathering'**. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity.

Yod - יָ:

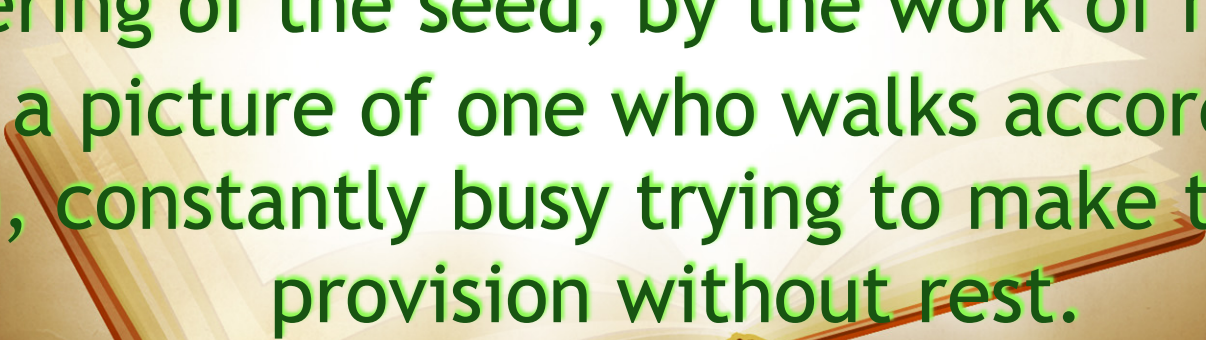


The ancient script has this letter as  which is **‘an arm and hand’** and carries the meaning of **‘work, make, throw’**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic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


Nun - ן:

The ancient pictographic script has this letter pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one’s life expectancy.

Here we are able to see how Qayin was a tiller of the ground, as He continually is busy with the gathering of the seed, by the work of his hands. This is a picture of one who walks according to the flesh, constantly busy trying to make their own provision without rest.




הֶבֶל Hebel (heh'-bel)- Strong's H1893 which means, **'breath'**, in the ancient pictographic script looks like this:




𐤁 𐤅 𐤁

Hey - הָ:




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

Beyt - بَیْت:

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

Lamed - ל:

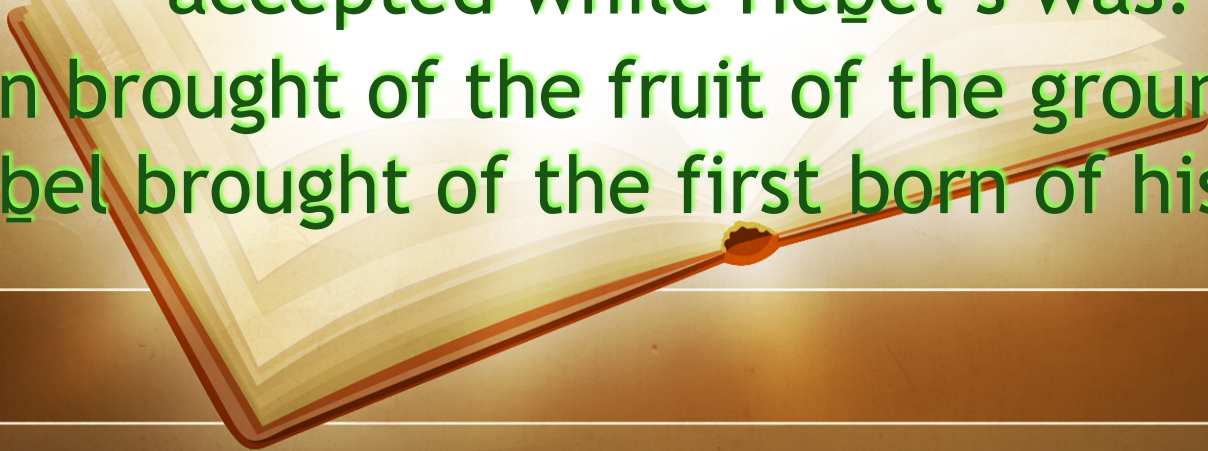
The ancient script has this letter pictured as , which is a **'shepherd's staff'**, representing **'authority'** and can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can **'speak of authority'** or a **'yoke'** that is used to lead and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

SUBMIT TO THE HOUSE AUTHORITY

Here, we are able to see the picture of one who looks toward the house and submits under the authority of the house. This pictures for us those who **'minds the matters above'**, as we consider our need to be built up as living stones, and is concerned about the House and those in it.

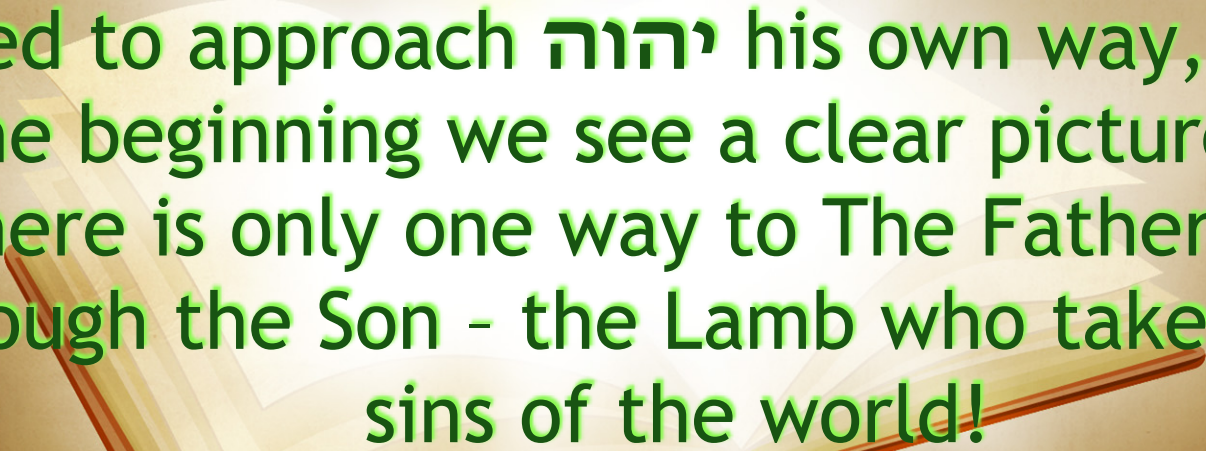
Hebel kept sheep and Qayin was a tiller of the ground, and in the course of time, they both brought an offering to יְהוָה, and Qayin's was not accepted while Hebel's was.

Qayin brought of the fruit of the ground, while Hebel brought of the first born of his flock!



The picture given to us here, is in how we draw near to Elohim, and while the fruit of the ground was certainly a part of the offerings brought to יהוה, the fruit was not an offering that was wholly burnt up and here we see the picture of those who through their own works try to attain the favour of Elohim, whereas with Hebel's offering we see the picture of sacrifice and how we are to be living sacrifices as we offer up our lives daily as a pleasing worship unto Elohim.

Qayin gave of his labour and not his life as he wanted to approach יהוה his own way, and right in the beginning we see a clear picture of how that there is only one way to The Father - and that is: through the Son - the Lamb who takes away the sins of the world!



There was no picture of atonement in Qayin's offering and it was not even of the fruit of the trees - it was from the ground which was cursed.

This is a clear lesson for us in recognizing that יהוה looks upon us when we give Him our all - giving Him our first and best!

lb'rim/Hebrews 11:4 "By belief, Hebel offered to Elohim a greater slaughter offering than Qayin, through which he obtained witness that he was righteous, Elohim witnessing of his gifts. And through it, having died, he still speaks."

Gen 4:5 but He did not look to Qayin and his offering. And Qayin was very wroth, and his face fell.

Gen 4:6 And יהוה said to Qayin, “Why is he wroth towards you? And why is your face(a) fallen?”

Footnote: (a)Lit. faces.

Gen 4:7 “Is it not if you do good, you are to be accepted? And if you do not do good, towards the door is a sin.(b) He is lying(c) and towards you is his desire, and you must rule over(d) him.” Footnotes:
(b)Or, sin-offering (feminine). (c)Or, reposing or crouching (masculine). (d)Lit. in.

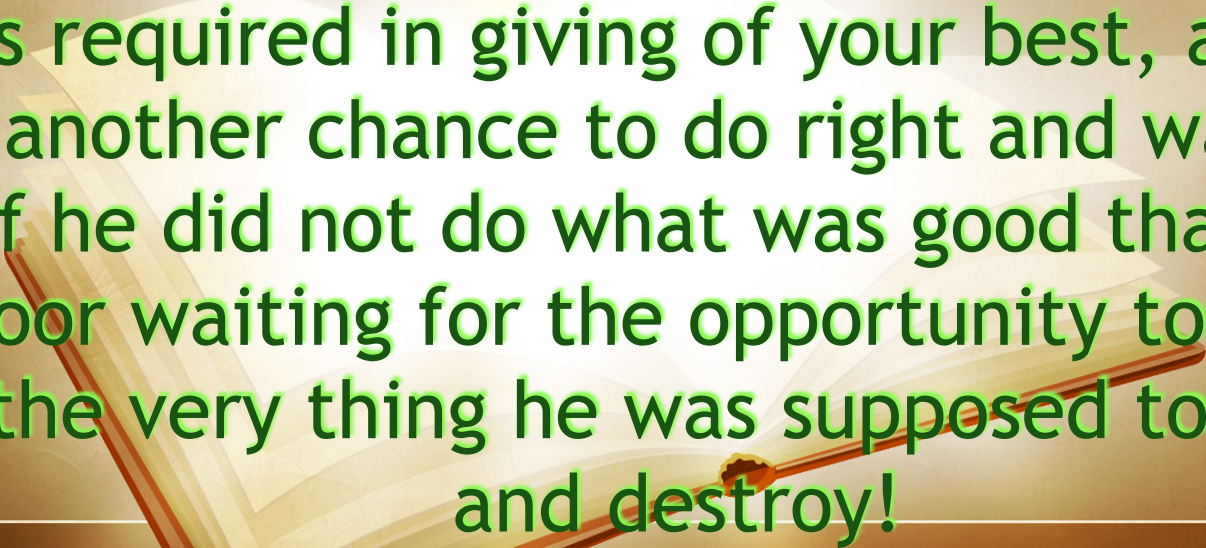
Verse 5-7

Qayin was angry that his offering was not accepted and he let it show!

The literal rendering of **verse 6** is best translated into English as:

“Why is fury with you and why do you have a fallen face?”

יהוה asked Qayin why he was angry and why his whole countenance was fallen.



In verse 7 יהוה tells Qayin that there is still an opportunity to do what is good - in other words do what is required in giving of your best, and he was given another chance to do right and was warned that if he did not do what was good that sin is at the door waiting for the opportunity to rule over him, the very thing he was supposed to rule over and destroy!

This is a vital lesson for us in recognizing that when we do not repent and do right, sin will have an open door to the next sin.

Repentance renders sin powerless and when we refuse to repent, we give power to the sin that gains uncontrolled access into leading us in rebellion against the Most-High!

Ya'aqob/James 1:15 "Then, when desire has conceived, it gives birth to sin. And sin, when it has been accomplished, brings forth death."

Qayin opened the door for greater rebellion with the clear refusal to submit to and turn back to Elohim and as a result he killed his brother who he despised.

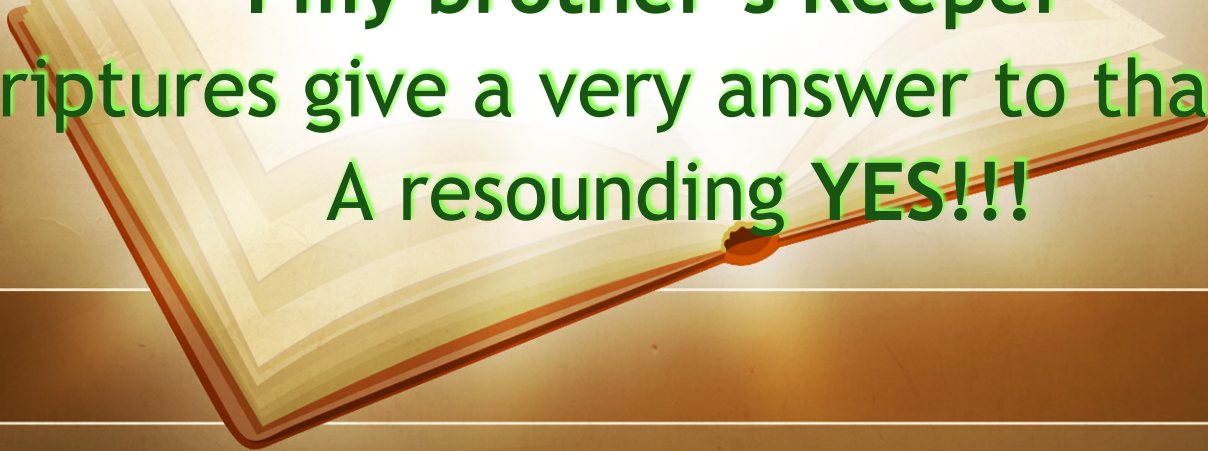
Gen 4:8 And Qayin told Hebel his brother. And it came to be when they were in the field, that Qayin rose up against Hebel his brother and killed him.

Gen 4:9 And יהוה said to Qayin, “Where is Hebel your brother?” And he said, “I do not know. Am I my brother’s guard?”

Verse 9

Qayin, when asked where his brother was, answered with a question so many ask today: “Am I my brother’s Keeper”

The Scriptures give a very answer to that question:
A resounding YES!!!



We are our 'brother's keeper' - as we guard and protect our brother and carry each other's burdens we guard the Torah:

Galatyiim/Galatians 6:2 "Bear one another's burdens, and so complete the Torah of Messiah."

Our brother is the one who is guarding and doing the commands of Elohim!

Gen 4:10 And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground.”

Gen 4:11 “And now you are cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand.”

Gen 4:12 “If you till the ground, it shall no longer yield its strength to you. You shall be a fugitive and a wanderer on the earth.”



Verse 10-12

This is the first mention of blood in Scripture and this blood cries out to יהוה, who hears the cry of the righteous!

The blood of the righteous cries out:

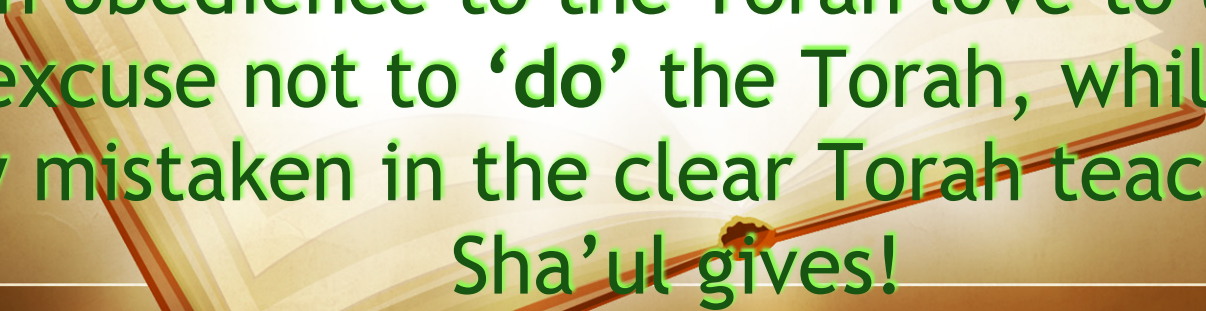
Mattithyahu/Matthew 23:33-35 “Serpents, brood of adders! How would you escape the judgment of Gehenna? 34 “Because of this, see, I send you prophets, and wise men, and scholars of Scripture. Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city, 35 so that on you should come all the righteous blood shed on the earth, from the blood of righteous Hebel to the blood of Zeḱaryah, son of Bereḱyah, whom you murdered between the Dwelling Place and the slaughter-place.”

Here, **יהושע** was speaking severe woes to the scribes and Pharisees and in essence here He was referring to them as of the seed of the enemy, who deliberately kill the righteous and their judgement is coming!



No matter what Qayin would do to try to survive, he would never succeed as he was under a curse:

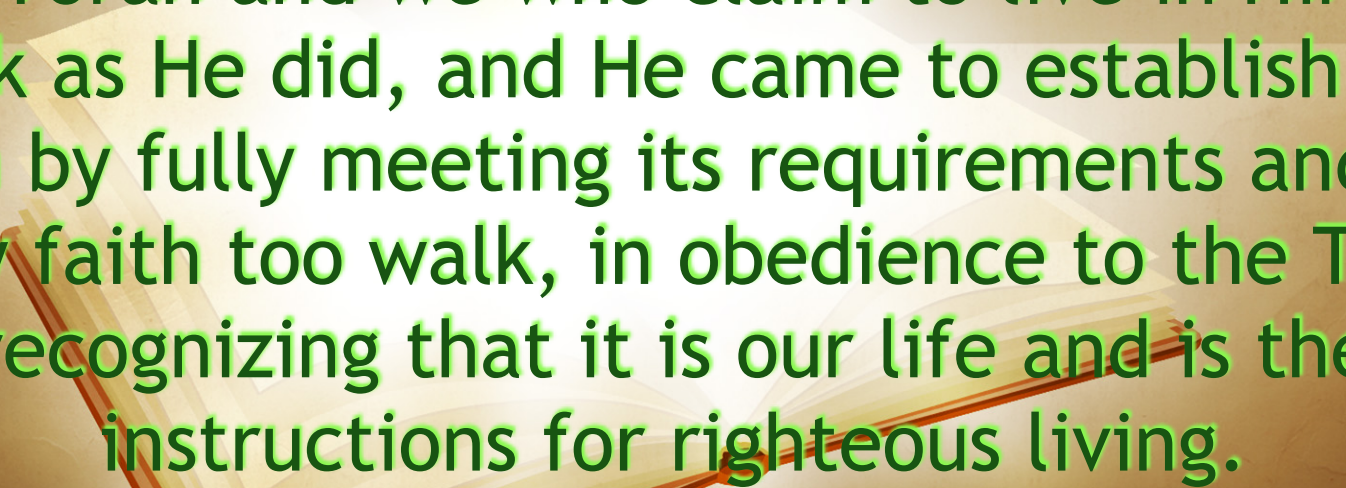
Galatians 3:10-13 “For as many as are of works of Torah are under the curse, for it has been written, “Cursed is everyone who does not continue in all that has been written in the book of the Torah, to do them.” 11 And that no one is declared right by Torah before Elohim is clear, for “The righteous shall live by belief.” 12 And the Torah is not of belief, but “The man who does them shall live by them.” 13 Messiah redeemed us from the curse of the Torah, having become a curse for us - for it has been written, “Cursed is everyone who hangs upon a tree.”



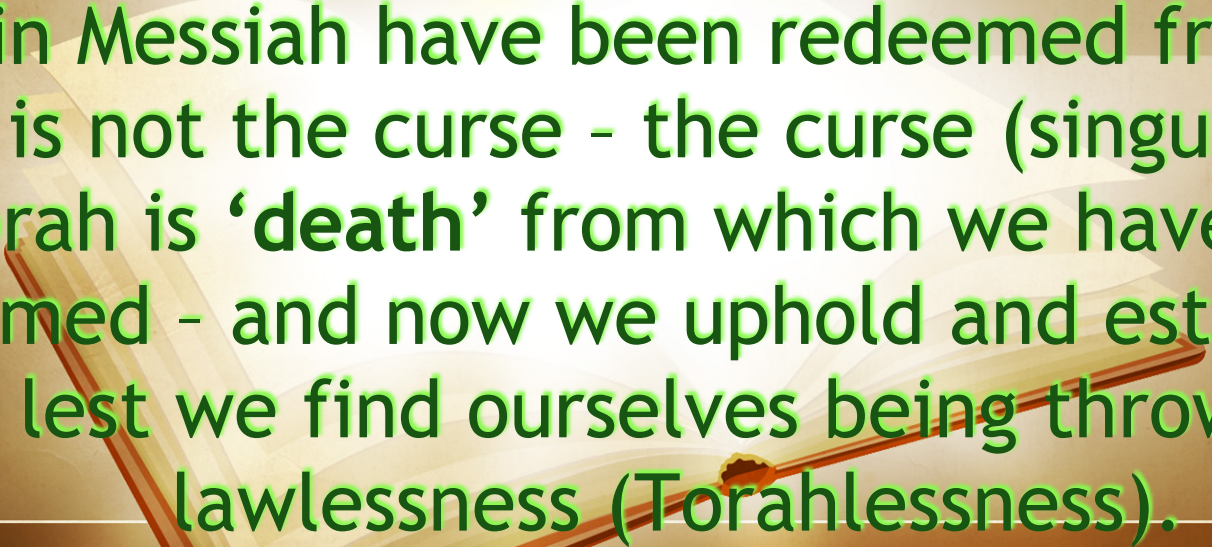
Many misunderstand and twist the writings of Sha'ul to their own destruction and certainly the letter to the Galatians is possibly one of the most misunderstood letters that those who refuse to walk in obedience to the Torah love to use this as their excuse not to 'do' the Torah, while they are sadly mistaken in the clear Torah teaching that Sha'ul gives!

What Sha'ul is saying is right - the Torah itself does not declare anyone right - however the righteous will live by belief and walk in the Torah, as we just have to look at verse 24:

Galatyiim/Galatians 3:24 "Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief."



The Torah trains us unto Messiah - who is the Living Torah and we who claim to live in Him must walk as He did, and He came to establish the Torah by fully meeting its requirements and now we by faith too walk, in obedience to the Torah, recognizing that it is our life and is the instructions for righteous living.



Anyone who does not live by the instructions of the Torah remain under the curse, which we who are in Messiah have been redeemed from. The Torah is not the curse - the curse (singular) of the Torah is **'death'** from which we have been redeemed - and now we uphold and establish the Torah lest we find ourselves being thrown out for lawlessness (Torahlessness).

Gen 4:13 And Qayin said to יהוה, “My punishment is too great to bear!

Gen 4:14 “See, You have driven me from the face of the ground today, and I am hidden from Your face. I shall be a fugitive and a wanderer on the earth, and it shall be that anyone who finds me kills me.”

Gen 4:15 And יהוה said to him, “Well, if anyone kills Qayin, vengeance is taken on him sevenfold.”

And יהוה set up a sign for Qayin, lest anyone finding him strikes him.

Gen 4:16 So Qayin went out from the presence of יהוה and dwelt in the land of Nod on the east of Ĕden.

Verse 13-16

Qayin knew what it meant to be hidden from the face of יהוה Elohim, and I see this as a picture of what many will realize when they hear the words of Messiah, when He says to the lawless (those who disregarded His Torah) who claim to have done many works in His Name, “away from Me you who work lawlessness” (Mattithyahu/Matthew 7:23).

This is also a picture of those who refuse to repent when they face the wrath of Elohim as seen in Revelation/Hazon:

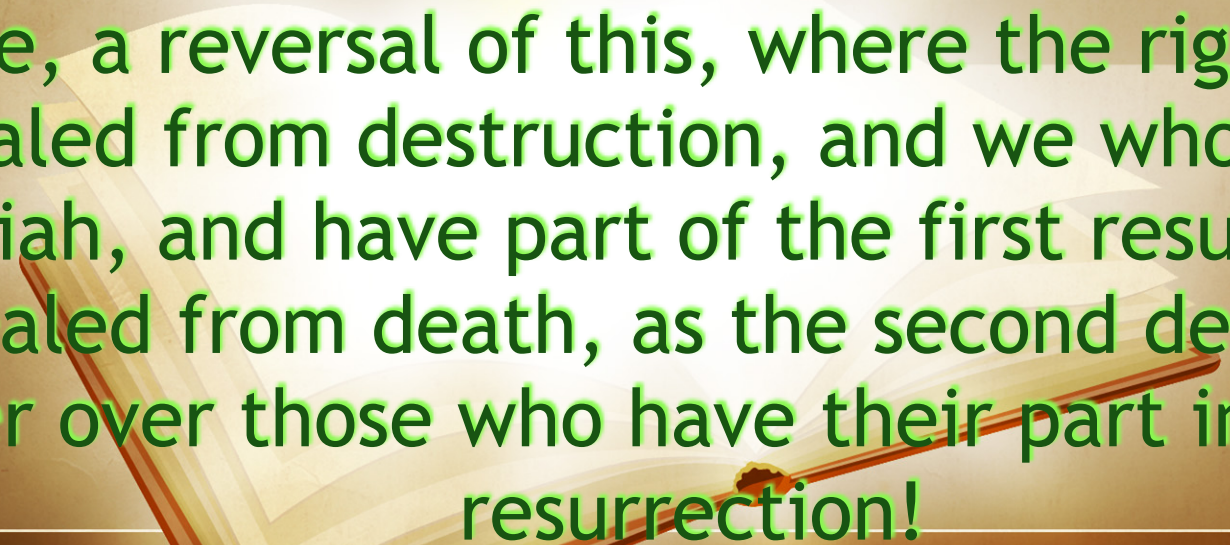
Hazon/Revelation 16:9 “And men were burned with great heat, and they blasphemed the Name of Elohim who possesses authority over these plagues. And they did not repent, to give Him esteem.”

Hazon/Revelation 16:11 “And they blasphemed the Elohim of the heaven for their pains and their sores, and did not repent of their works.”

Hazon/Revelation 16:21 “And great hail from the heaven fell upon men, every hailstone about the weight of a talent. And men blasphemed Elohim for the plague of the hail, because that plague was exceedingly great.”

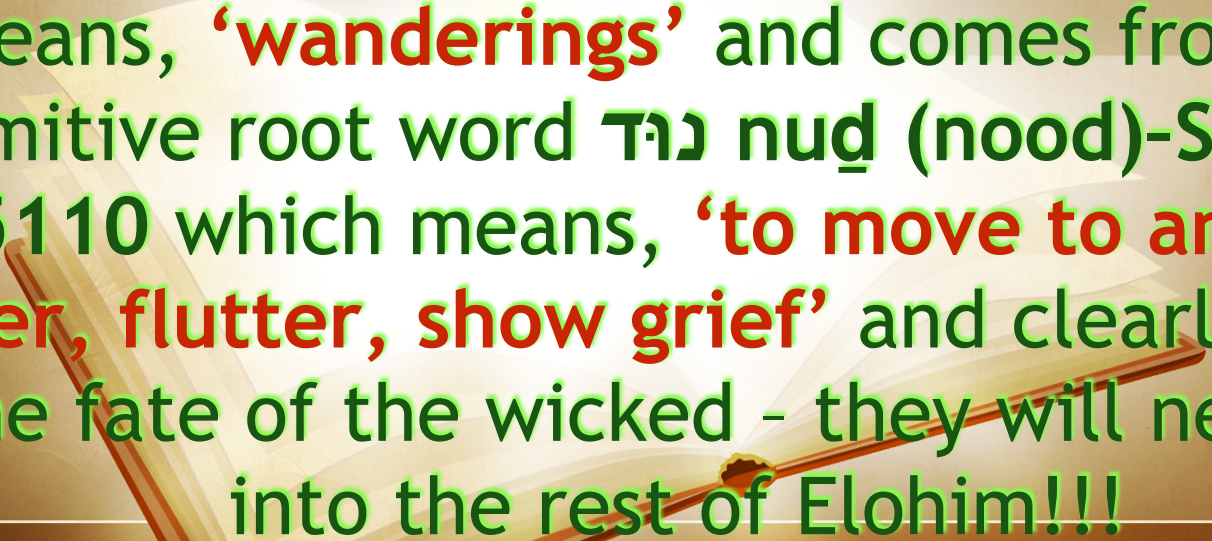
Qayin was left alive so that he would be used as a picture of what was wrong as being the example of what not to be like and the effects that can be seen by those who willfully choose their own way and refuse to walk in the commands of Elohim!

This always makes it clear before us as a daily witness the life and death, blessing and curse that is set before us in order for us to hopefully make the daily choice of life and blessing that is promised for obedience!



Just as Qayin was sealed here, in order to not be killed, we see that in the days of Ya'aqob's trouble, a reversal of this, where the righteous are sealed from destruction, and we who are in Messiah, and have part of the first resurrection, are sealed from death, as the second death has no power over those who have their part in the first resurrection!

Qayin went of the presence of יהוה and dwelt in the land of נֹד Nod (node)- Strong's H5113 which means, **'wanderings'** and comes from the primitive root word נָד nud (nood)-Strong's H5110 which means, **'to move to and fro, wander, flutter, show grief'** and clearly here we see the fate of the wicked - they will never enter into the rest of Elohim!!!



So many today, are like Qayin as they are, in essence, wandering around aimlessly, outside the presence of Elohim, yet we have the light and can call many out of darkness for how would they hear if no one speaks!



Gen 4:17 And Qayin knew his wife, and she conceived and bore H̄anok̄. And he built a city, and called the name of the city after the name of his son, H̄anok̄.

Gen 4:18 And to H̄anok̄ was born Irad̄. And Irad̄ brought forth Meḥuya'ěl, and Meḥuya'ěl brought forth Methusa'ěl, and Methusa'ěl brought forth Lemek̄.

Gen 4:19 And Lemek took for himself two wives, the name of one was Adah, and the name of the second was Tsillah.

Gen 4:20 And Adah bore Yabal. He was the father of those who dwell in tents, with livestock.

Gen 4:21 And his brother's name was Yubal. He was the father of all those who play the lyre and flute.



Gen 4:22 As for Tsillah, she also bore Tubal-Qayin, a smith of all kinds of tools in bronze and iron. And the sister of Tubal-Qayin was Na'amah.

Gen 4:23 And Lemek said to his wives, "Adah and Tsillah, hear my voice! Wives of Lemek, listen to my words! For I have killed a man for wounding me, even a young man for hurting me.

Gen 4:24 "For Qayin is avenged sevenfold, and Lemek seventy-sevenfold."

Verse 17-24

Qayin had sons and daughters and here we see the first recorded 'city' in Scripture being built and the violence that came forth from his offspring as we find that Scripture points here to Lemeḵ as possibly being the one who killed Qayin.

Qayin and his offspring represent those who run after the flesh and those who are given over to violence and rebellion.

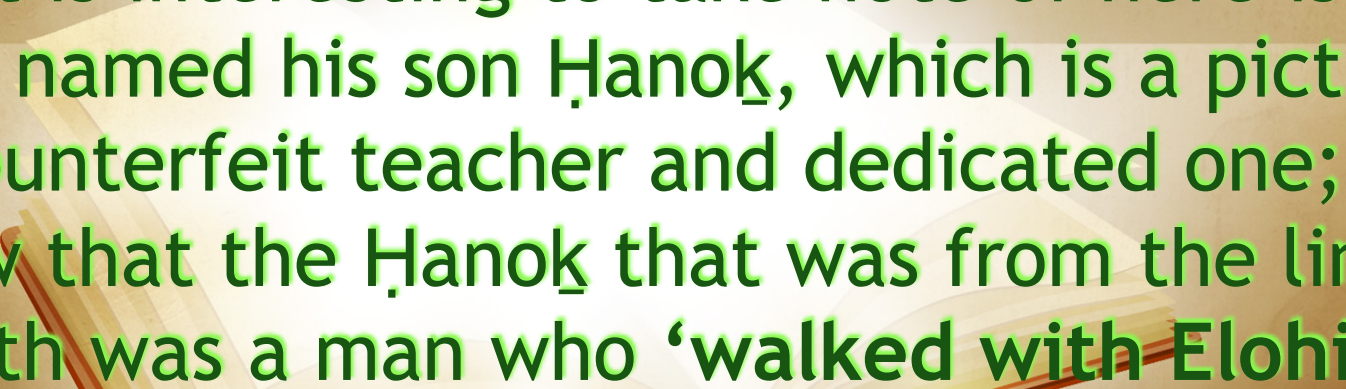
GENEALOGY OF QAYIN :

חַנוּךְ Ḥanok̄ (khan-oke')- Strong's H2585 means
'dedicated, devoted to instruction'.

The derivative of this name means, **'trained servant'** and we can also get the translation **'teaching' or 'commencement'**.

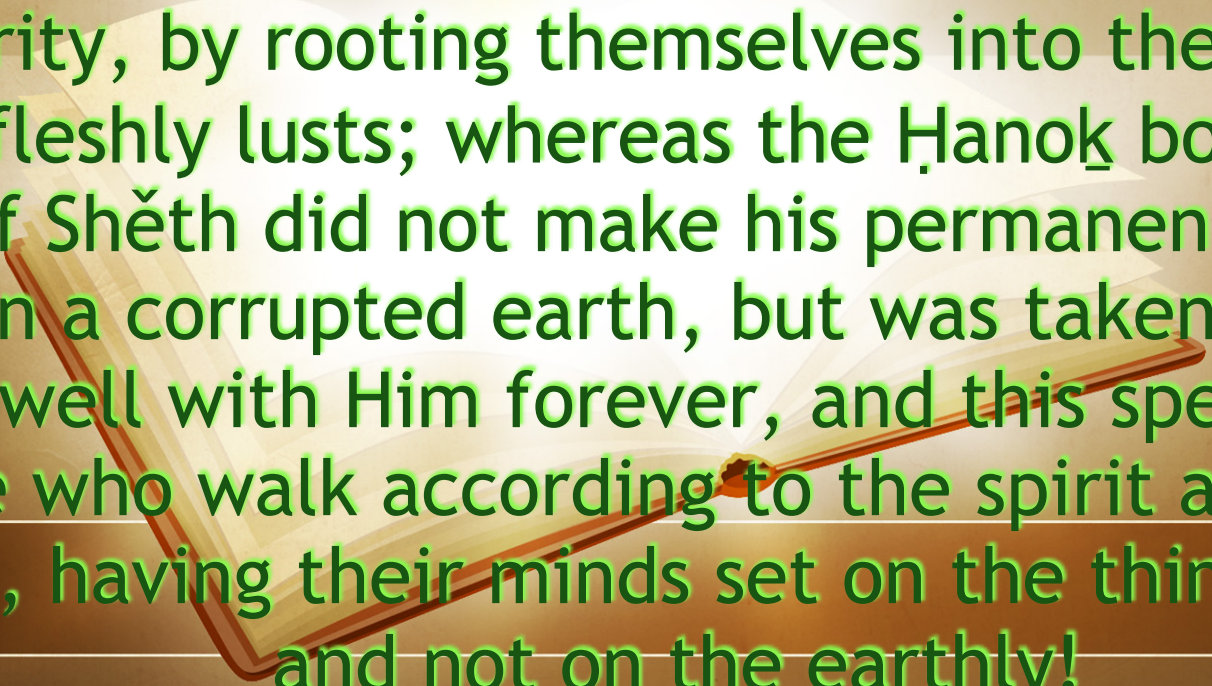


What is interesting to take note of here is how Qayin named his son Ḥanok̄, which is a picture of the counterfeit teacher and dedicated one; as we know that the Ḥanok̄ that was from the line of Shěth was a man who ‘walked with Elohim’.

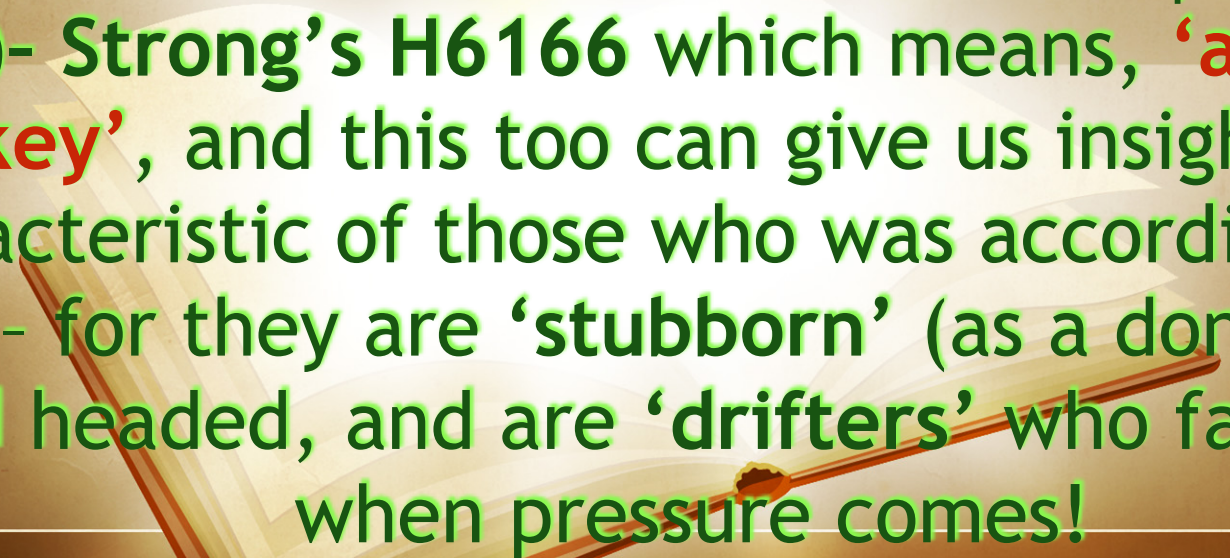


This Hānok that was born to Qayin did not walk with Elohim, and in a manner of speaking teaches us how there will be many **'false teachers'** who appear to have the right identity, while their walk will reveal that they are not of Elohim!





With Qayin naming the first recorded city after Ḥanok, his firstborn, we are also able to recognize how this represents those who walk according to the flesh and set their minds on building their own security, by rooting themselves into the physical and fleshly lusts; whereas the Ḥanok born in the line of Shěth did not make his permanent dwelling here on a corrupted earth, but was taken by Elohim to dwell with Him forever, and this speaks of a people who walk according to the spirit and not the flesh, having their minds set on the things above and not on the earthly!

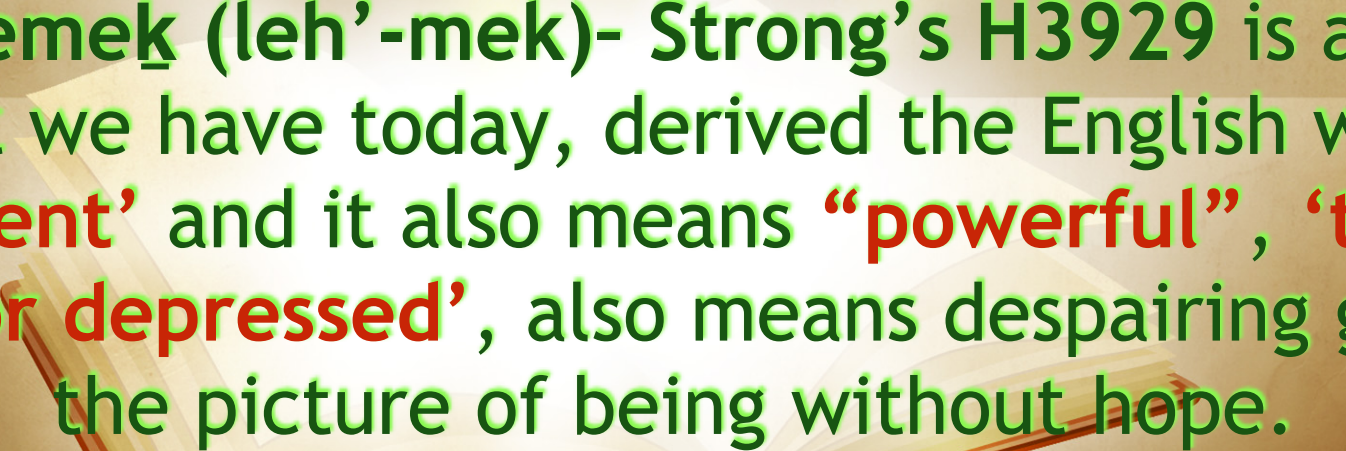


עֵרָדֹדֹ Irad (ee-rawd')- Strong's H5897 means, 'fleet', and comes from the same as עֵרָדֹ Arad (ar-awd')- Strong's H6166 which means, 'a wild ass/donkey', and this too can give us insight as to a characteristic of those who was according to the flesh - for they are 'stubborn' (as a donkey), and hard headed, and are 'drifters' who fade away when pressure comes!

מְחֻיָּאֵל Meḥuya'ěl (mekh-oo-yaw-ale')- Strong's H4232 means, 'smitten by Ĕl' and comes from two words:

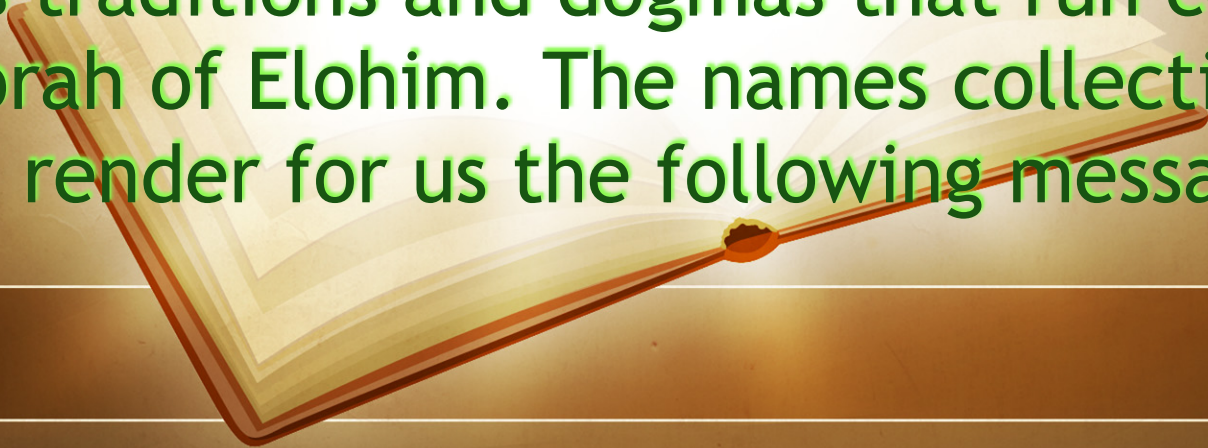
- 1) מָחָה maḥah (maw-khaw')- Strong's H4229 which means, 'to strike, wipe out, obliterate, utterly blot out, abolish, exterminate' and
- 2) אֵל Ĕl (ale)- Strong's H410 meaning, 'mighty one, shortened form of Elohim'.

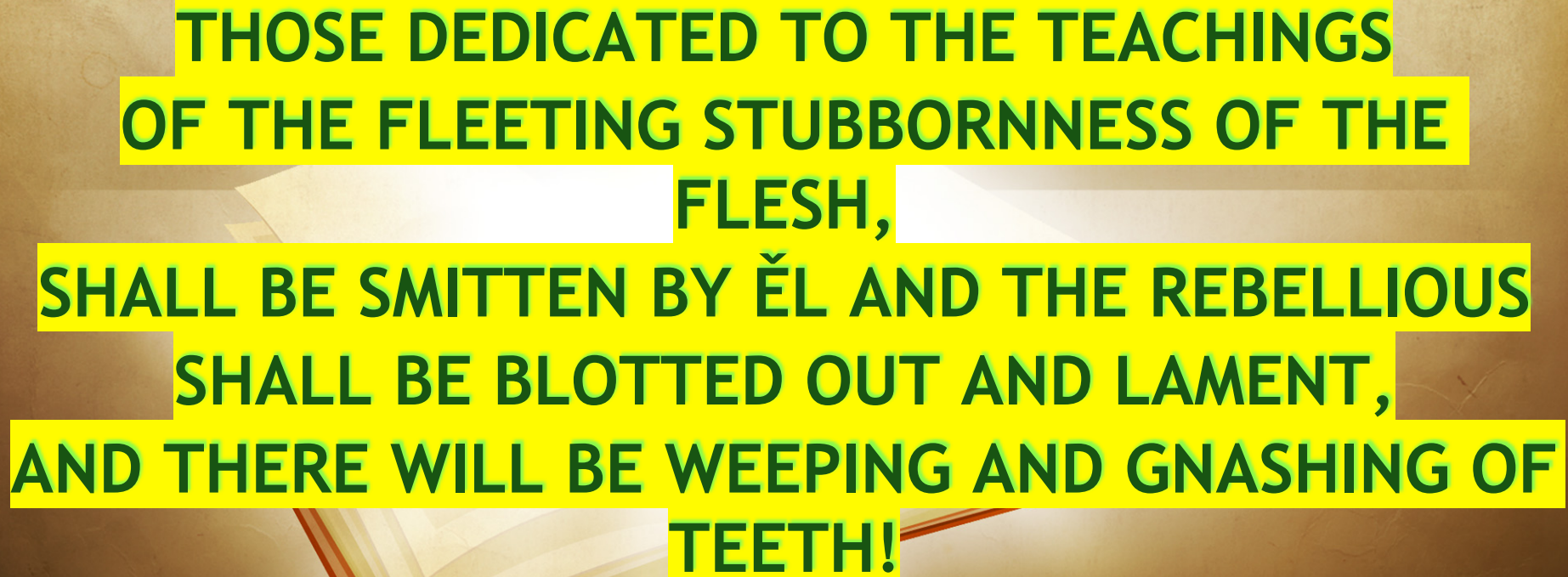
מֶתוּשָׂאֵל Methusa'ěl (meth-oo-shaw-ale')- Strong's H4967 means, 'who is of Ĕl, man of Ĕl'.



לִמְךָ Lemek (leh'-mek)- Strong's H3929 is a name that we have today, derived the English word 'lament' and it also means **“powerful”**, **‘to be low or depressed’**, also means despairing giving the picture of being without hope.

In these names, we see a very clear message regarding the fate of those who walk in the stubbornness of the flesh and walk according to man's traditions and dogmas that run contrary to the Torah of Elohim. The names collectively could render for us the following message:



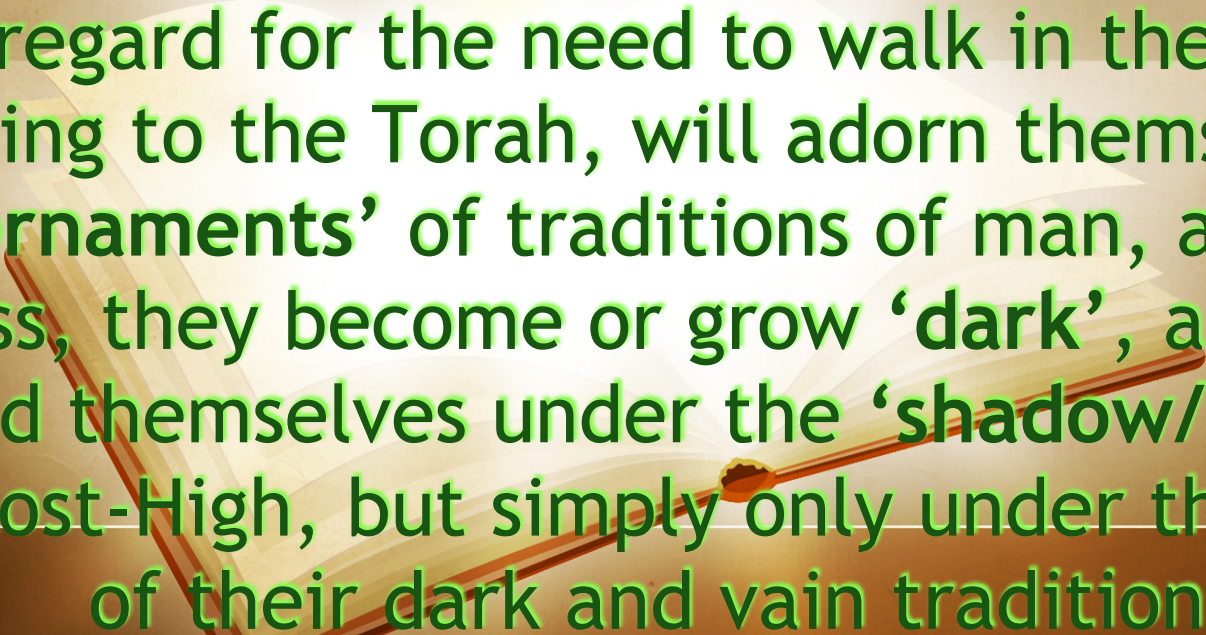


**THOSE DEDICATED TO THE TEACHINGS
OF THE FLEETING STUBBORNNESS OF THE
FLESH,
SHALL BE SMITTEN BY ĚL AND THE REBELLIOUS
SHALL BE BLOTTED OUT AND LAMENT,
AND THERE WILL BE WEEPING AND GNASHING OF
TEETH!**

This Lemek is not the Lemek from the line of Sheth, and once again we see the clear difference between those who will be comforted in distress and those who will not!

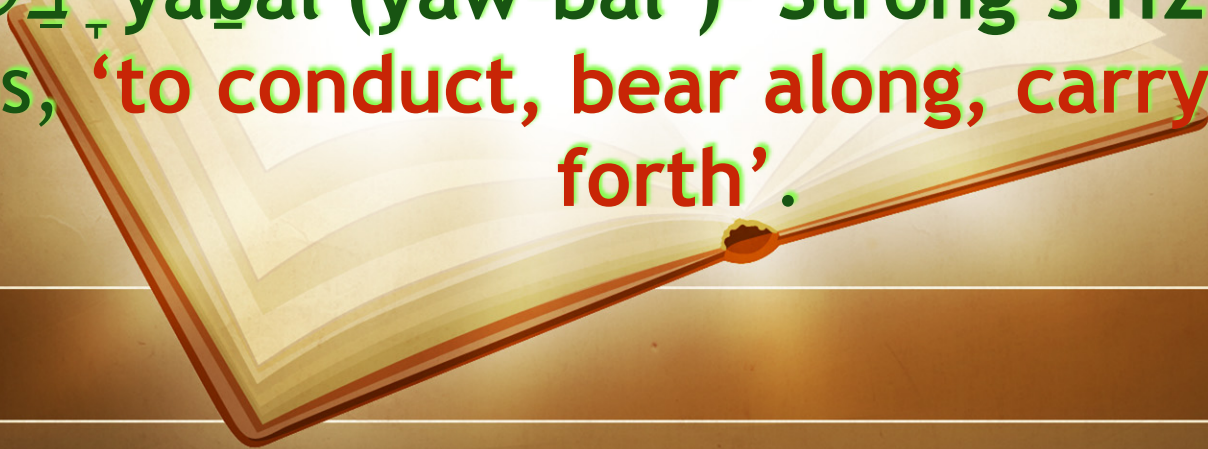
Those who walk according to the flesh and hold fast to the teachings and traditions of man shall not find comfort, while those who walk in the Torah and according to the Spirit and follow Elohim, will find comfort and rest, as you will see from what is given to us in Chapter 5!

The 'fleshly' Lemek took two wives for himself, and the name of one was אָדָה Adah (aw-daw')- Strong's H5711 which means, 'ornament', which comes from the root word אָדָה adah (aw-daw')- Strong's H5710 which means, 'to deck oneself, to adorn, decorate'; and the second wife was צִלָּה Tsillah (tsil-law')- Strong's H6741 which means, 'shade', which comes from the root word צָלַל tsalal (tsaw-lal')- Strong's H6751 which means, 'to be, become or grow dark, to shadow'.

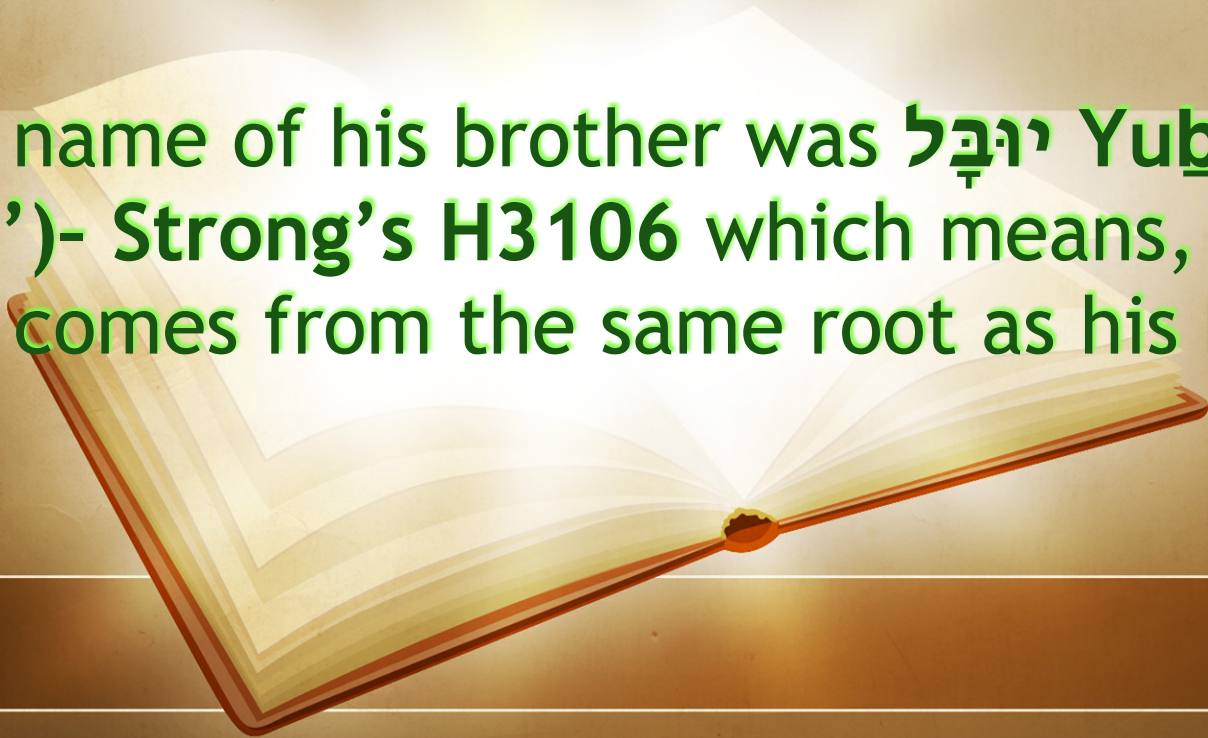


I find this a very interesting picture for us in understanding the counterfeit bride, or rather those who assume to be the True Bride, yet their disregard for the need to walk in the Spirit, according to the Torah, will adorn themselves with the **'ornaments'** of traditions of man, and, in the process, they become or grow **'dark'**, as they will not find themselves under the **'shadow/shelter'** of the Most-High, but simply only under the shadow of their dark and vain traditions!

The first wife, עֲדָה Adah, had two sons - יָבָל Yabal (yaw-bawl')- Strong's H2989 which means, 'stream of water' which comes from the root word יָבַל yabal (yaw-bal')- Strong's H2986 which means, 'to conduct, bear along, carry, brought forth'.



The name of his brother was יֹבָבֵל Yubal (yoo-bawl')- Strong's H3106 which means, 'stream' and comes from the same root as his brother!



Lemek's second wife, Tsillah, had a son whose name was תּוּבַל קַיִן Tubal Qayin (too-bal' kah'-yin)- Strong's H8423 which means, **'you will be brought of Qayin'**, and his sister's name was נַעֲמָה Na'amah (nah-am-aw')- Strong's H5279 which means, **'loveliness'**, which comes from the root word נָעַם na'em (naw-ame')- Strong's H5276 which means, **'to be pleasant, delightful, lovely, surpass in beauty'**.

Gen 4:25 And Adam knew his wife again, and she bore a son and called his name Shěth, “For Elohim has appointed me another seed instead of Hebel, because Qayin had killed him.”

Gen 4:26 And to Shěth, to him also a son was born. And he called his name Enosh. Then it was begun to call on the Name of יהוה.(e) Footnote:
(e)The first record of “calling on the Name of יהוה.”

Verse 25-26

Shěth is born!

Adam and H̄awwah have a son **שֵׁת׃** Sheth (shayth)-
Strong's H8352 which means, 'appointed'
because now, having received the blessing of
Elohim, by granting her another son in the place of
Hebel.

Shěth then had a son named Enosh and it was begun to call on the Name of יהוה - here we see the first record in Scripture of the calling on the name of יהוה and so, we also have a wonderful picture of the sure promise that we find in:

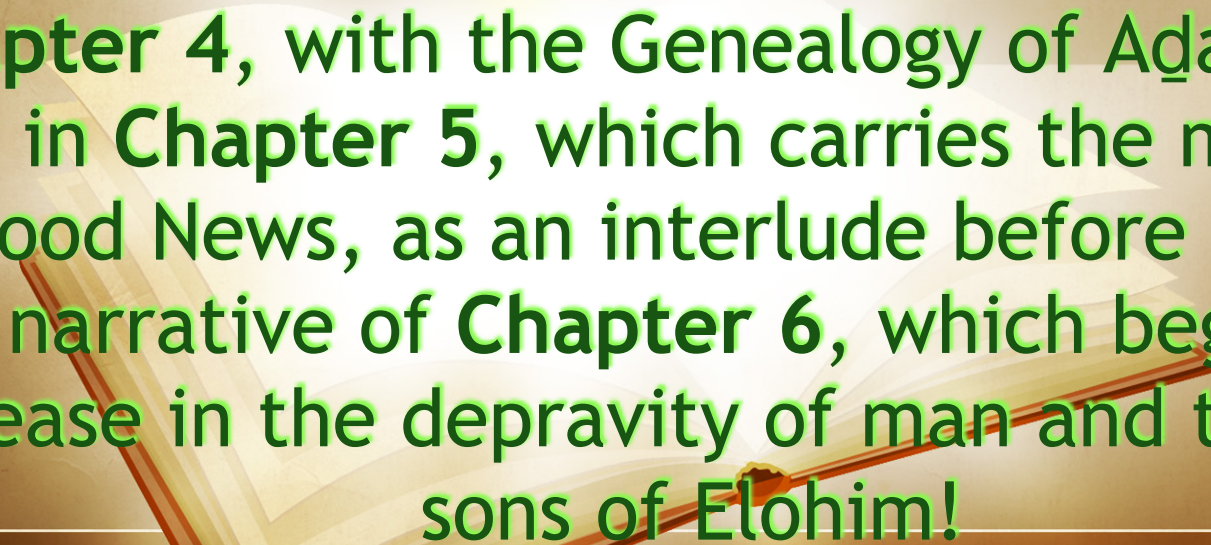
Yo'ěl/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.”

אֱנוֹשׁ - Enosh-(en-ohsh') Strong's H583

means “**man**”, ‘**mortal**’ or **frailty** and as we see here that this being the time when they began to call upon the Name of יהוה, how it is when we truly recognize our frailty and weakness in the flesh turn to the True Helper and Redeemer - יהוה of Hosts!

Another option to consider here in the last verse of this chapter, in terms of the calling upon the Name of יהוה, is that it may also be a fact that men began to profane the Name of יהוה.

The Hebrew word that is translated as ‘began’ in verse 26 is הוֹחַל hoḥal which is written in the ‘hophal’ verb tense, which is the passive of the causative tense and comes from the root word חָלַל ḥalal (khaw-lal’)- Strong’s H2490 (chalal - with a ch.. sound as in loch) which means, ‘**profane, bore to pieces, kill, wound, defile, pollute, violate, to begin**’.



When one considers this, we can see a pattern that fits, as we consider these words ending **Chapter 4**, with the Genealogy of Adam being given in **Chapter 5**, which carries the message of the Good News, as an interlude before continuing the narrative of **Chapter 6**, which begins with increase in the depravity of man and the fallen sons of Elohim!

So, the question that may be asked is:

Was it at this point, that men, in their depravity, began to profane the Name of יהוה?

The answer could certainly be yes, and therefore we can learn a twofold message here, in that while we recognize the assurance, we have in those who call upon the Name of יהוה

being delivered, we also have the clear warning against profaning His Name, because at this point in history, these men were not delivered but destroyed, and only Noah and his family was saved!

What is very interesting to me is that the word for praise in Hebrew is הלל **halal** (haw-lal')- Strong's H1984 (with a soft sound as in ha) and in essence carries the meaning, **'to shine, be boastful, give praise'**.

These two words differ with a slight difference is the stroke of the pen by means of a little tiny gap!

In Praise the letter הַ(hey) is used and in profane
the letter הֶ(het) is used.

Similar looking letters at a glance and hence the
words, even at a glance, may seem to be the
same, while they are the total opposite of each
other and the difference in the written form is but
a tiny little gap on the top left corner of the first
letter!

This may sound a little pedantic to some of you,
but for me it makes me realize just how fine line
it is between pure worship and profanity!

PRAISE vs. PROFANE

PRAISE: 'HALAL'

STRONG'S H 1984: *to shine, to be boastful, to praise,
to give praise, to offer praise, sing praise*

הלל

ה = HEY

ל = LAMED

ל = LAMED

SMALL GAP → ה

PROFANE: ḤALAL (CHALAL)

STRONGS H 2490: *to bore, pierce: to pollute, defile, profane:
to desecrate, violate, to kill,*

חלל

ח = ḤET

ל = LAMED

ל = LAMED

NO GAP → ח

FINE LINE BETWEEN PRAISE AND PROFANE!!!!

Let me tell you why I find this very interesting, in seeing the closeness of these words:

we see in the world today that there are many who claim to be born again believers of the Almighty yet in their worship they are offering profane worship and they cannot distinguish between the set-apart and the profane!

The 'church' today, is profaning the Name of יהוה and have not only brought His Name to nought but have profaned it by treating it with abuse, irreverence and contempt!

Adam's Descendants to Noah

Gen 5:1 This is the book of the genealogy of Adam. In the day that Elohim created man, He made him in the likeness of Elohim.

Gen 5:2 Male and female He created them, and He blessed them, and called their name 'Adam' in the day they were created.

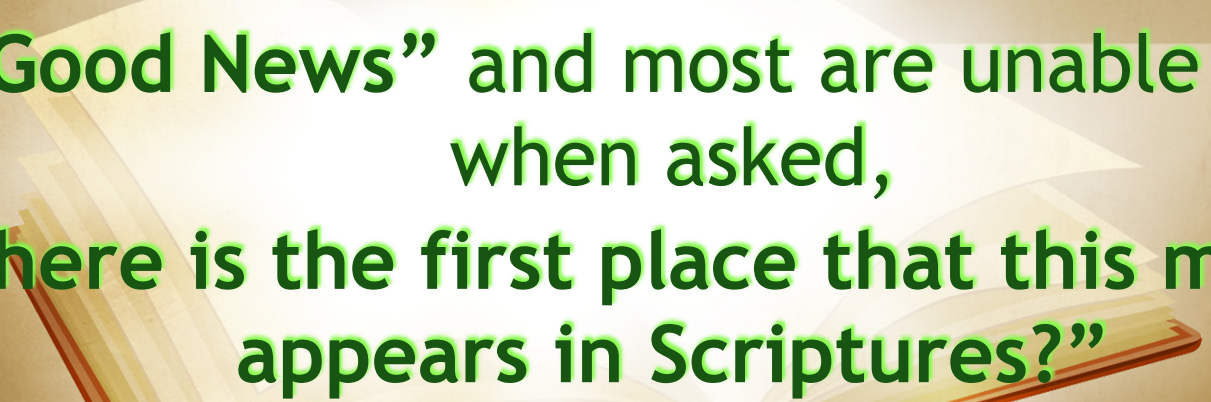
CHAPTER 5

This is a chapter that is often overlooked and has even been labelled by some as being boring.

I want to stir your faith and encourage you, in understanding some Hebrew names, and the powerful meaning that lies behind these names. Names that you would probably have never even considered taking any note of.

It is important to understand that in the Hebrew culture, names that were chosen were very significant and very important.

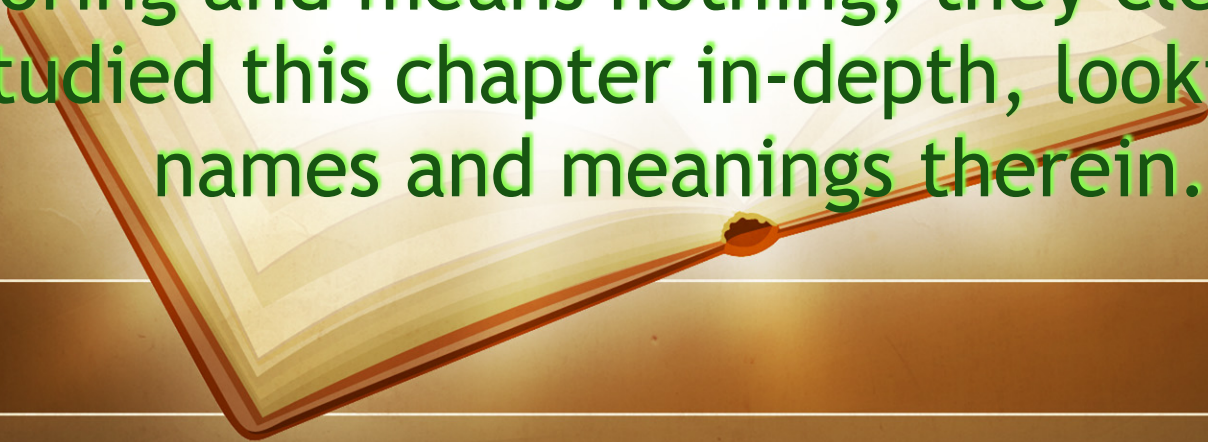
We often use the term **‘Besorah’** which means,
“The Good News” and most are unable to answer
when asked,
**“Where is the first place that this message
appears in Scriptures?”**



You may just be pleasantly surprised, after going through this chapter, as we look at this chapter in the Scriptures, a little more closely than you would probably usually do.

A chapter that many of you may have, in the past, found very boring; however, I want to show you very clearly how **יהוה**, right here in this chapter, reveals His entire plan of salvation - from the very beginning of time, written into the very lives of men; and so, we see that the very Besorah/Good News message is presented to us in **Berēshith/Genesis 5**.

While many may often just glance at, or race through, this chapter and assume that this list of people living and dying and how old they were, is too boring and means nothing, they clearly have not studied this chapter in-depth, looking at the names and meanings therein.



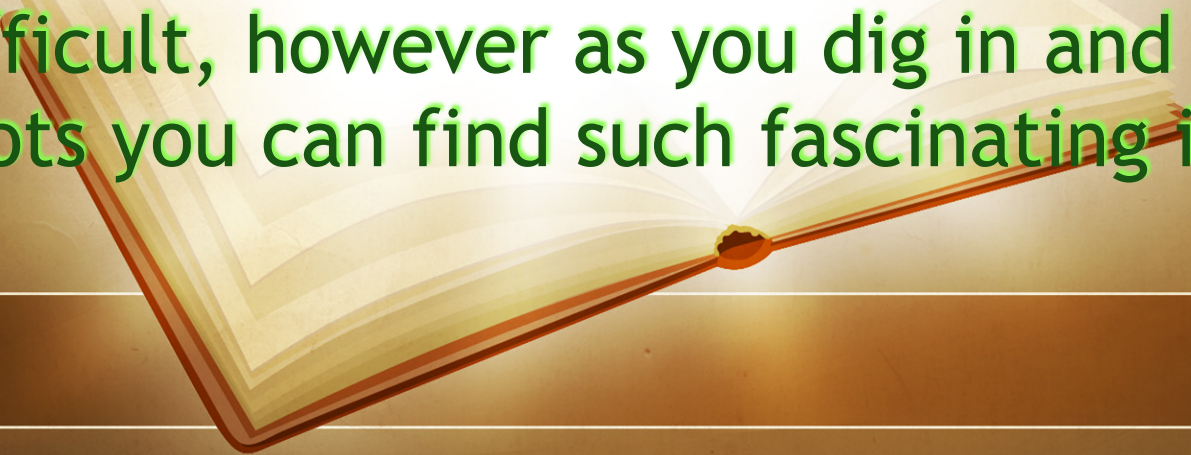
Scripture is the very Word of יהוה and is a message system - not just the writings of 66 books, but the very instruction and account of יהוה's will, written under the inspiration and guidance of the Ruah HaQodesh (Set-Apart Spirit), and not one Word is meaningless, for it is all Elohim breathed and useful for us, aměn!

Mishlě/Proverbs 25:2 “It is the esteem of Elohim to hide a matter, and the esteem of sovereigns to search out a matter.”


יהוה wants us to search and seek Him; He wants us to seek out His truth that we may be filled to a full measure of His truth and love, amen!

As we look at these names, we will certainly dig up a treasure worth digging for.

Finding the meaning of proper names can at times be difficult, however as you dig in and get to the roots you can find such fascinating insight.



For example, in this genealogy that we have here in Berēshith/Genesis 5, we can see the ‘flood judgement’ being proclaimed, and the name, מֶתוּשֶׁלַח Methushelah (meth-oo-sheh’-lakh)- Strong’s H4968, means **“man of the dart”** who was the son of חֲנוֹךְ Hanok (khan-oke’)- Strong’s H2585, means **“dedicated”** comes from the root word מוּת muth (mooth)- Strong’s H4191 which means **‘death’** and שֶׁלַח shelah (mooth)- Strong’s H7973 which means, **‘missile, weapon, sprout forth’**, which comes from the primitive root שָׁלַח shalah (shaw-lakh’)- Strong’s H7971 which means **‘to send or to bring forth’ or ‘send forth’**. Therefore, the construct of his name means, **‘his death shall bring’**.

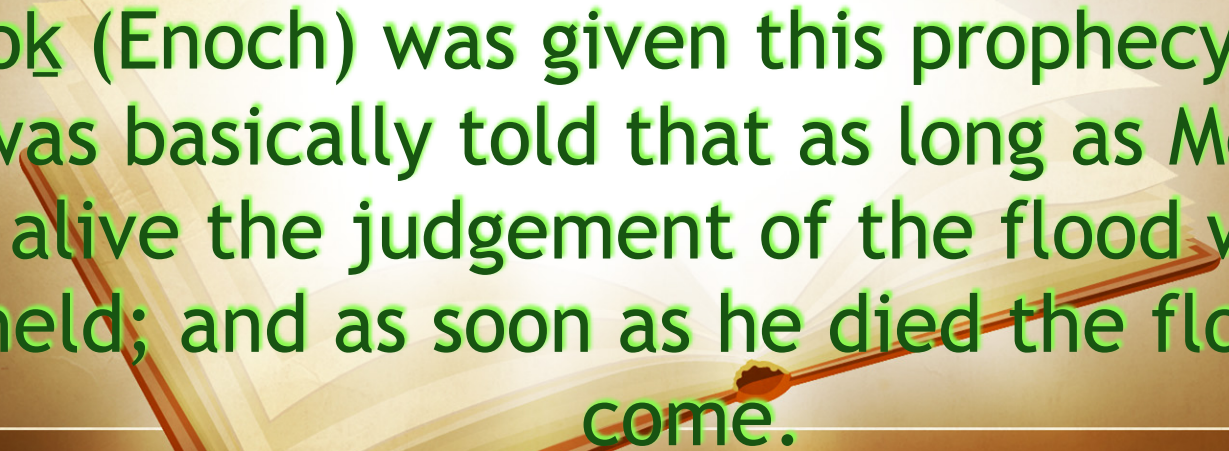


Now, imagine for a moment, being Ḥanok̄ (Enoch), who by all accounts from Scripture in the N.T., we can see that יהוה had told him of up-and-coming events; and for over 900 Ḥanok̄ (Enoch) was prophesying these events of judgement to a despairing people.

His boy's name gives the account of when it would come - when he dies.

Can you imagine every time his son got a little sick the panic it might have brought upon Ḥanok̄ (Enoch) and others?

Ḥanok̄ (Enoch) was given this prophecy by יהוה and was basically told that as long as Methuselah was alive the judgement of the flood would be withheld; and as soon as he died the flood would come.



Now, very interestingly, if you are like me and like to do all sorts of calculations, then you would write down, in a chronological graph, this genealogy and discover that, from the time of Adam until the flood was **1656 years** and in that very year, Methuselah died, and according to other ancient writings, he is believed to have died **seven days before the flood!**

How awesome is that!

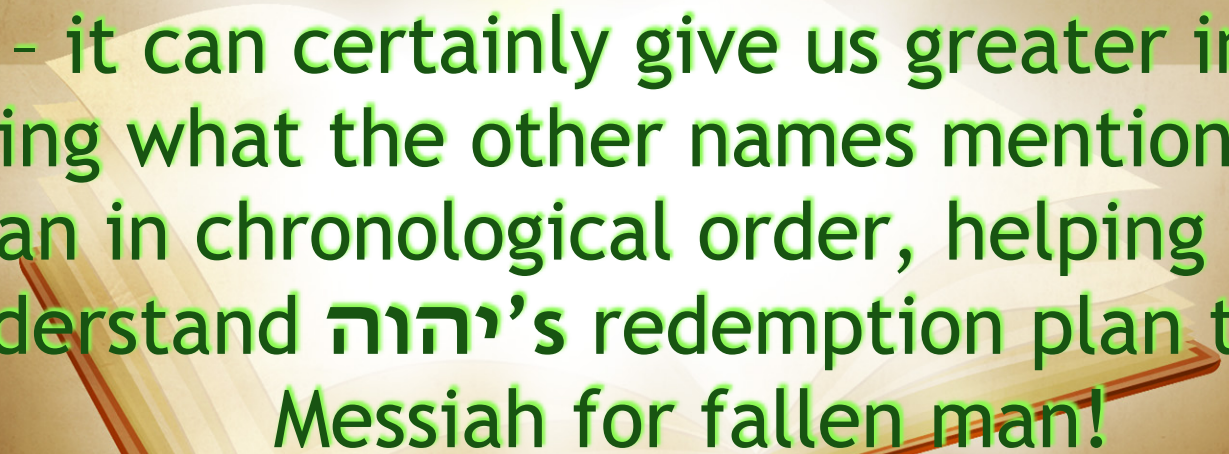
He was born **687 years** after Adam was created, so Adam was still alive he lived **930 years**. Hanok was **65** when Methuselah was born and Methuselah is recorded as the oldest man ever to live - a whopping **969 years!!!**

What we see by this is also a picture of יהוה's extensive mercy, being patient in holding back His judgement and this clearly shows the extent of His mercy toward man!

Kěpha Aleph/1 Peter 3:20 speaks of Elohim's patience at this time:

"...when Elohim waited patiently in the days of Noah while the ark was being built..."

Now as we see the significance of Methuselah's name - it can certainly give us greater insight into seeing what the other names mentioned here mean in chronological order, helping us truly understand יהוה's redemption plan through Messiah for fallen man!



Let us therefore take a closer look at each name and its meaning; you may want to write these down - ready:

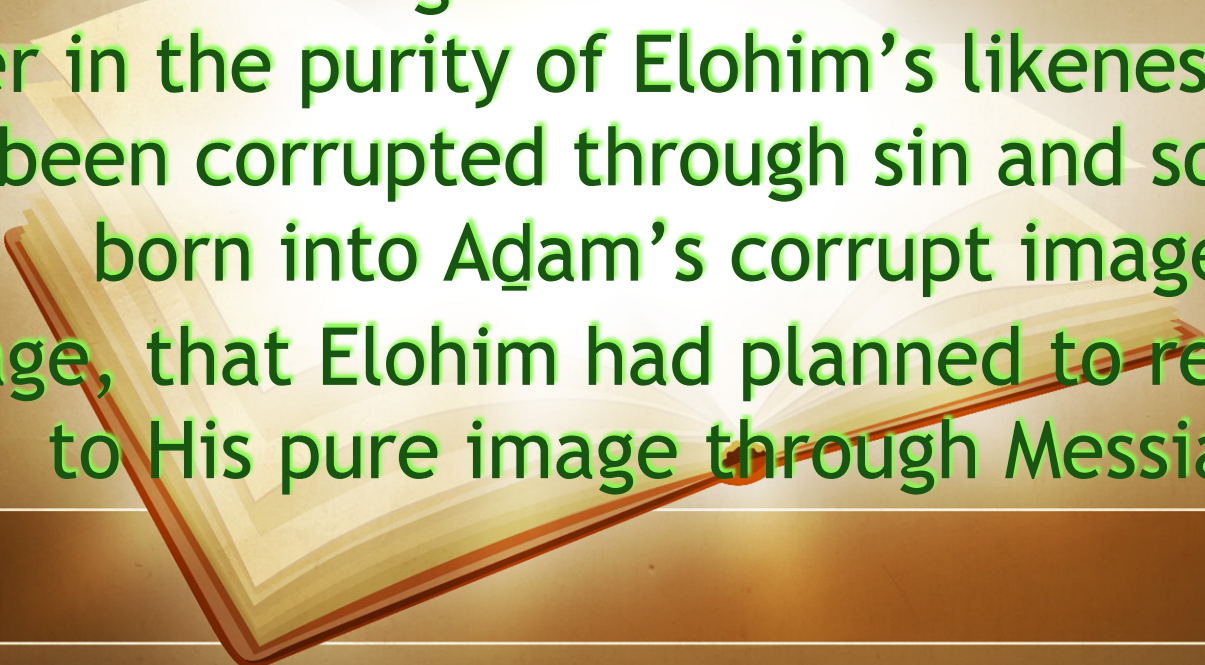
1 - **ADAM** (aw-dam')- אָדָם- Strong's H120 means, 'man, mankind' and makes sense since he was the first man

2 - **SHĒTH** (shayth)- תַּשׁ- Strong's H8352 which means, "compensation", 'appointed' and he was the third named son of Adam and Hawwah.

It is also interesting to note that at the start of this chapter the creation account is repeated - Adam or man was made in the likeness of Elohim.

Gen 5:3 And Adam lived one hundred and thirty years, and brought forth a son in his own likeness, after his image, and called his name Shěth.





In **verse 3** we see that **Adam** had a son in his likeness and image - in other words man was no longer in the purity of **Elohim's** likeness but had now been corrupted through sin and so **Shěth** is born into **Adam's** corrupt image.

An image, that **Elohim** had planned to restore back to His pure image through **Messiah**.

3 - ENOSH (en-ohsh')- אָנוֹשׁ- Strong's H583 and means '**mortal man**' or miserable and comes from the root word אָנַשׁ anash (aw-nash')- Strong's H605 which means, '**to be weak, sick, desperately sick**' and picture being in a state of being incurable and is a word also used for a wound or grief, sickness or wickedness. The term '**mortal**', gives the meaning of something incurable, destined for destruction and death; and as we mentioned from the last chapter that it was after Enosh was born that it was begun to call upon the Name of יהוה!

4 - QĚYNAN (kay-nawn')- קִינָן - Strong's H7018, son of Enosh, means 'sorrow or possession' and gives the picture of one that possesses sorrow or it can also mean, 'a song of sorrow'. How sad to be called sorrow or a poem or song of sorrow - it may have referred to some circumstances at birth - yet יהוה knew and had a plan that we see in light of the Good News message of Messiah.

5 - MAHALAL'ĔL (mah-hal-al-ale')- מְהַלְאֵל
Strong's H4111, son of Qěynan, whose name is a
compilation of two elements.

The first part of the name comes from the noun
for **'praise'** which is מְהַלַּל mahalal (mah-hal-
awl')- Strong's H4110 which comes from the
primitive root verb הָלַל halal - Strong's H1984
meaning, **'shine, praise, boast'**.

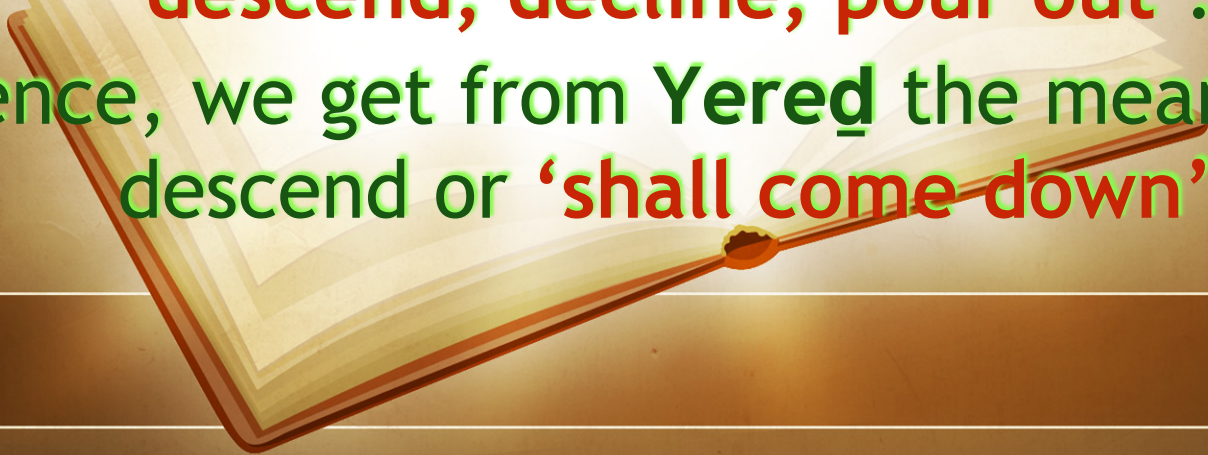
The second part of the name is לֵאלֹהִים el (ale)-
Strong's H410 which is generally accepted as the
shortened form of **Elohim**, the genus of Elohim.

So therefore, the name Mahalal'ěl means **'the
praise of Elohim'** or **'the Majesty of Elohim'** or
'the Blessed Elohim'.

Many Hebrew names would include לֵאלֹהִים el - e.g.,
Dani'ěl' which means **"Elohim is my judge"** or
more interpretively **"Elohim rules me"**

6 - YERED (yeh'-red)- יָרַד - Strong's H3382 which means, 'descent' comes from the root word יָרַד - Strong's H3381 which means, 'go down, descend, decline, pour out'.

Hence, we get from Yered the meaning to descend or 'shall come down'.



7 - HANOK (khan-oke')- חַנּוֹךְ- Strong's H2585 means 'dedicated, devoted to instruction'. The derivative of this name means, 'trained servant' and we can also get the translation 'teaching' or 'commencement'.

Hanok was the first of 4 generations of preachers and the earliest recorded prophecy was by Hanok which deals with the second coming of Messiah although it is quoted by Yehudah, יהושע's half-brother

Yehudah/Jude 1:14-15 “And H̄anok̄, the seventh from Adam, also prophesied of these, saying, “See, יהוה comes with His myriads of set-apart ones, 15 to execute judgment on all, to punish all who are wicked among them concerning all their wicked works which they have committed in a wicked way, and concerning all the harsh words which wicked sinners have spoken against Him.”

We will look at H̄anok̄ a little bit more in-depth shortly for now let's move on with the meanings of the rest of the names:

8 - METHUSHELAḤ (meth-oo-sheh'-lakh)-
מְתוּשֶׁלַח - Strong's H4968 as we discussed earlier
means **'his death shall bring'**; he was Ḥanok's
son. Ḥanok walked with Elohim for 300 years after
he had Methuselah and received prophecy that as
long as his son lived the judgement would be
withheld.

When Methuselah died, the flood came.

Hanok of course never died and we will look at how he walked with Elohim just now - but just think about it - he was **'taken away'** by Elohim or **'lifted up'**, if you will, and so, Methuselah became the oldest man - a picture of יהוה's grace, yet he died, if you will, before his father!!!

9 - LEMEK (leh'-mek)- לֵמֶךְ- Strong's H3929 is a name that today we have derived the English word 'lament' and also means 'to be low or depressed', also means despairing giving the picture of being without hope.

And we know today that without Messiah we have now hope, but in Him our hope is secure amen. There are many despairing people in our world today who need Messiah.

10 - NOAH (no'-akh)- נֹחַ- Strong's H5146 means 'comfort and rest' as Lemek his father explained in Berēshith/Genesis 5:29, that this one does comfort us concerning our work and the toil of our hands, because of the ground which יהוה had cursed.

His name speaks of the rest we enter in יהושע Messiah upon salvation.

So, now that we have looked at these 10 names,
let us see - as we put them together - how this is
certainly a chapter that is far from boring -

Ready...:

**AḌAM, SHĚTH, ENOSH, QĚYNAN, MAHALAL'ĔL,
YERED, ḤANOK, METHUSHELAḤ, LEMEḶ, NOAḤ**

Which, when translated, reads as follows:

MAN (IS) APPOINTED MORTAL SORROW,

(BUT) THE BLESSED ĚL

SHALL COME DOWN TEACHING.

HIS DEATH SHALL BRING

(THE) DESPAIRING COMFORT AND REST

Praise יהוה!

Do you see the plan of Elohim - the Besorah/Good News message?

Man, through sin, is appointed mortal sorrow - Shěth was born in the likeness and image of Ađam - he was born into sin.

“We have all sinned and fallen short of the esteem of Elohim” (Romiyim/Romans 3:23).

But praise be to Elohim that יהושע - the Blessed Elohim - came down to teach and instruct and show us the Way - that through His death, He paid for man's sins and now brings hope and life to the lost and dying!!!

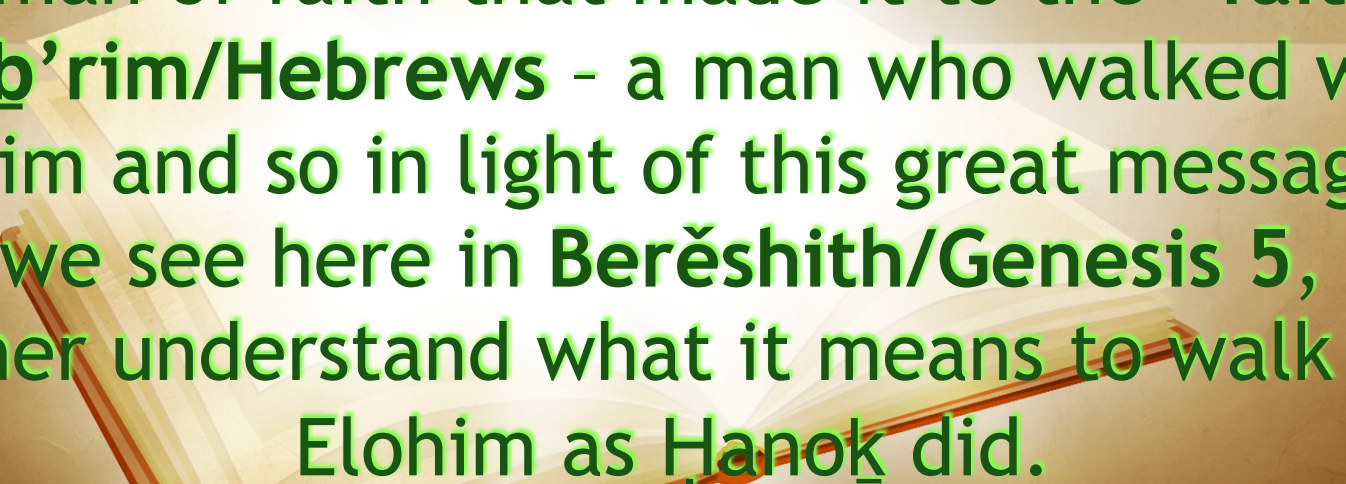
As we accept יהושע Messiah as Master and Saviour, and acknowledge His work on the stake, we are forgiven; and by the power of His resurrection, we receive new life and enter His comfort and rest, aměn - His work is done.

Man, who was appointed for destruction now can receive life through our risen Saviour.

I want you to see the His esteem, being revealed right here in Berěshith/Genesis 5.

Let me tell you, genealogies in the Scriptures are not boring, aměň!

They contain the very Living Word and Besorah/ Good News of Messiah! Now you can, through one chapter, explain the **BESORAH** (Good News) message to those who are lost and dying, aměň. In order to do this, we need to be like Hanok.



I would like for us to briefly look at H̄anok̄, for He was a man of faith that made it to the “faith list” in **Ib’rim/Hebrews** - a man who walked with Elohim and so in light of this great message of hope we see here in **Berēshith/Genesis 5**, let us further understand what it means to walk with Elohim as H̄anok̄ did.

WALKING WITH ELOHIM AS ḤANOK DID

Ḥanok, as we have seen, means 'teaching' and more importantly he was a man who 'walked with Elohim'. Now to walk with Elohim involves the total man.

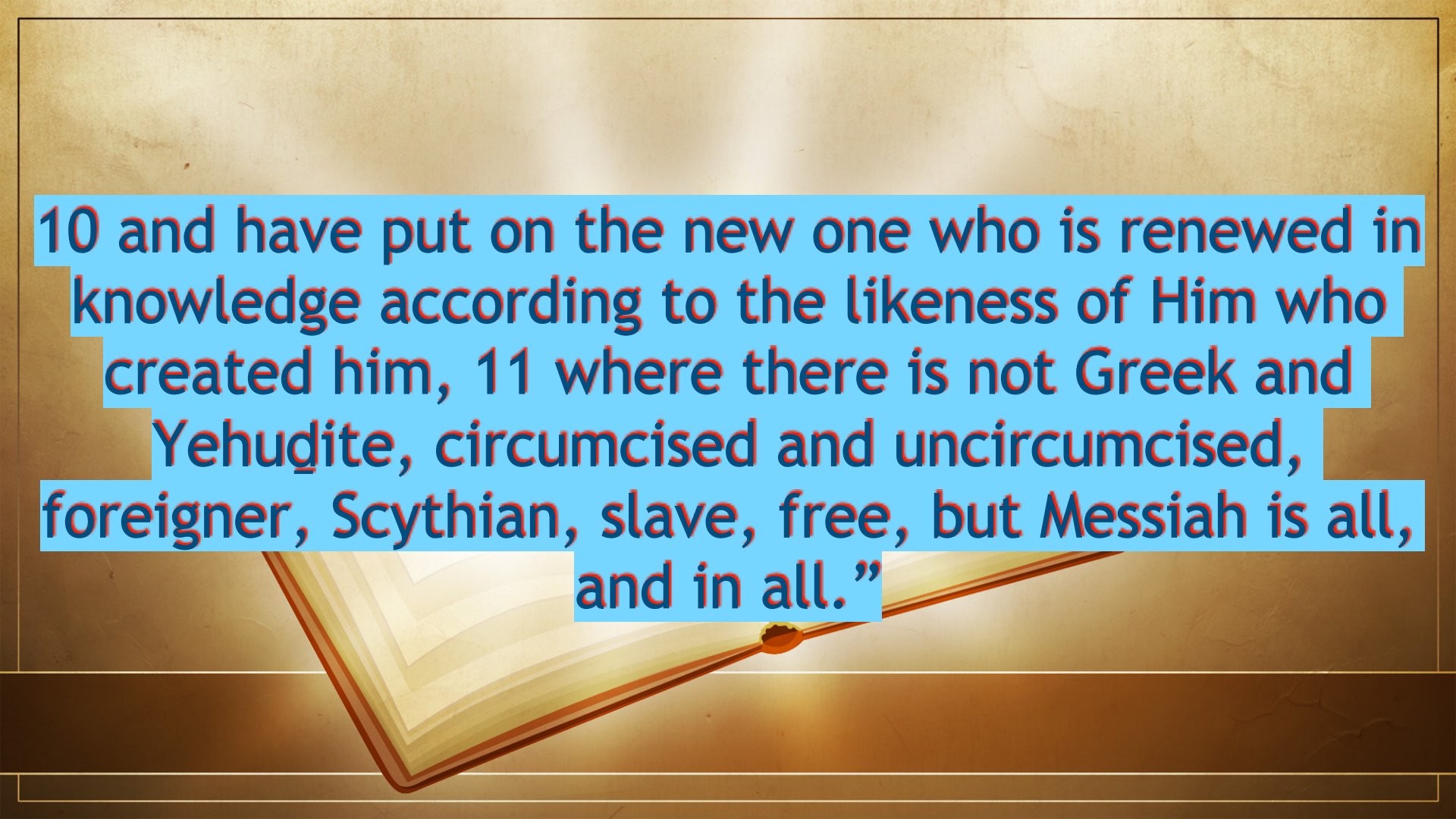
What I mean by that, is simply this - if we want to walk with Elohim it means we must surrender all to Him. Elohim was in communion with Ḥanok.

He learned from יהוה for יהוה was His counsellor and guide, and as believers today we have the Ruah HaQodesh (Set-Apart Spirit of Elohim) who is our counsellor and guide and we too ought to walk with Elohim and walk differently from the sin of the cursed world.

Hanok walked differently from the rest - because he walked with יהוה!

Qolasim/Colossians 3:1-10 “If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim.² Mind the matters above, not those on the earth. ³ For you have died, and your life has been hidden with Messiah in Elohim. ⁴ When the Messiah, who is our life, is manifested, then you also shall be manifested with Him in esteem.

5 Therefore put to death your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry. 6 Because of these the wrath of Elohim is coming upon the sons of disobedience, 7 in which you also once walked when you lived in them. 8 But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth. 9 Do not lie to each other, since you have put off the old man with his practices,



10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created him, 11 where there is not Greek and Yehudite, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all, and in all.”

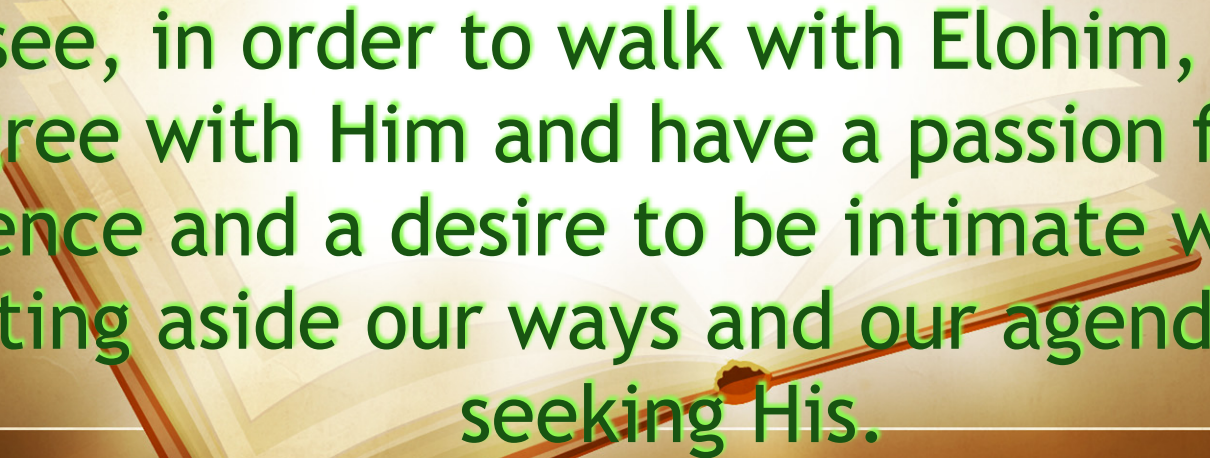
We need to walk in the new - walk in Messiah - walk with Elohim as we are being renewed in knowledge and in the image of our Master who has taken away our sin and corrupted image.

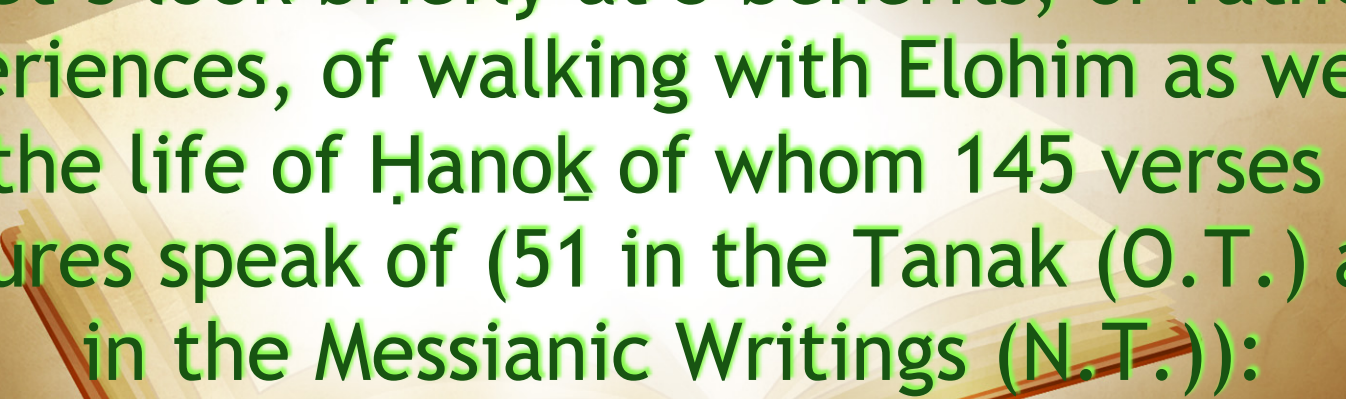
Hanok started walking with Elohim when he was 65 - a picture and lesson for all that it is never too late to start walking with Elohim.

To walk with Elohim means we have to agree with
Elohim!

**Amos 3:3 “Would two walk together, without
having met?”**

You see, in order to walk with Elohim, we must
agree with Him and have a passion for His
presence and a desire to be intimate with Him,
putting aside our ways and our agenda’s and
seeking His.



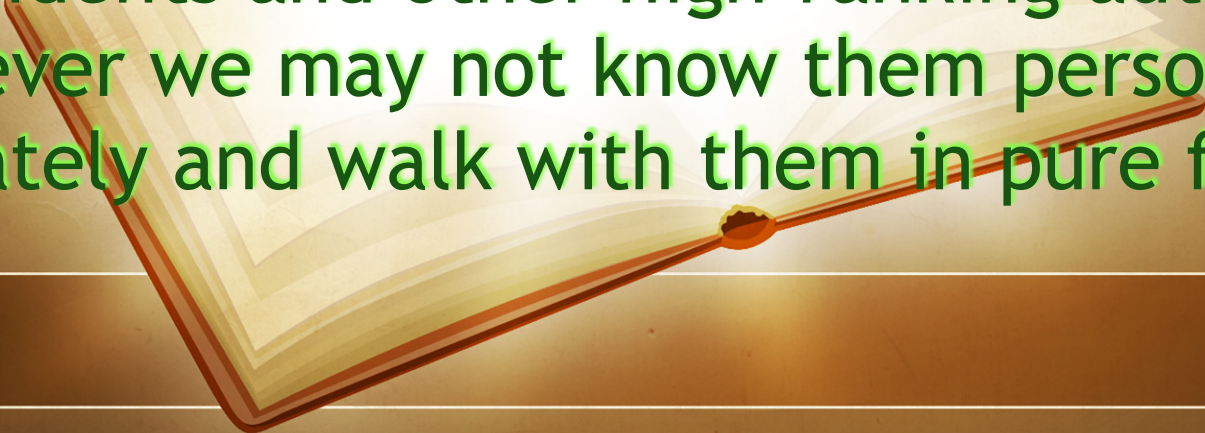


Let's look briefly at 3 benefits, or rather experiences, of walking with Elohim as we see from the life of Hanok of whom 145 verses in the Scriptures speak of (51 in the Tanak (O.T.) and 94 in the Messianic Writings (N.T.)):

I ENJOYING יְהוָה'S PRESENCE

Every day, walking around, Hanok was connected to יְהוָה - not simply just once or at a stretch twice a week as a religious routine - but constantly for he knew יְהוָה as Master and as friend and he sought His presence.

Ḥanoḵ knew יהוה in person, not just about Elohim. Today there are many people we can know about - famous celebrities, sports stars, presidents and other high-ranking authorities, however we may not know them personally and intimately and walk with them in pure friendship.



Elohim has created us for relationship and that is what He desires to have with us, we are not created to be slaves or robots, but rather as loving children who know and enjoy His presence.

Tehillah/Psalm 37:4 “And delight yourself in יהוה, and let Him give you the desires of your heart.”

You see, if you delight yourself in יהוה - in other words: if you seek Him out and spend proper quality time with Him, inviting Him into every moment of your day, then something remarkable will happen!

You will begin to love the things of יהוה and hate what He hates and your heart will beat in tune with His and He will give you the desires of your heart for because it aligns perfectly with His will. So, walking with יהוה you certainly enjoy His presence.

II HEARING THE SOUND OF HIS VOICE

Hanok, according to Ib'rim/Hebrews 11:5 was a man who pleased Elohim!

Wow - don't we want to please Elohim?

And we can! How? By belief/faith - the Scripture says that without belief it is impossible to please Elohim.

So, H̄anok̄ then was a man of belief/faith!
And how does faith come? It comes by hearing and
hearing the Word of Elohim.

This means that H̄anok̄, in walking with Elohim,
heard and responded to יהוה's voice.

You cannot have faith unless יהוה is speaking to
you!

And He speaks to us on an on-going basis.

You cannot and will not fully understand יהוה's will unless you hear Him speak to you about specifics in your life.

The Scriptures are His Word and it is our guide as we walk in a relationship with יהוה.

It is the Word that helps us sort out what is and what is not the voice of יהוה.

As we hear Elohim speak to us - His Word confirms what He is saying and He will never go against His Word.

So, if you are not sure if יהוה is speaking to you - take it in prayer back to His Word and He will show you if it is Him or not! יהושע had to rely on the Father's voice and authority and the empowering of the Ruah HaQodesh, just as we do and as יהושע said, He only did what He heard the Father tell Him to do. Walking with Elohim we will identify and be able to hear the sound of His voice, like Hānok and like our Master יהושע Messiah.

III SEEING HIS HAND MOVE

Ḥanok̄ prophesied and as he walked with Elohim, he could see what Elohim was doing in the world and he joined Him in it and became a partaker of His will as opposed to being simply a spectator.

900 years before the flood Ḥanok̄ was warning people of the coming judgement and pleading with them to turn from the world's ways.


How could he know these things?

He walked with Elohim and he enjoyed יהוה's presence and he could hear יהוה's voice and therefore, he could clearly see the plans of Elohim and so engaged in doing יהוה's will, by being a voice, calling people to repentance!

Not many listened, however Noah, his great grandson did, as the message was passed on through Methuselah and Lemech.

When we walk with יהוה we can see what He is doing and see His hand moving in miraculous ways, ways in which the world cannot see!

Look at us as an ecclesia (assembly of called out ones) - in the world's eyes you probably cannot see much, but boy has יהוה's hand been moving in our midst, aměn!!!



If you can begin walking daily with יהוה you will see what He is doing, you will see His hand moving and then get involved!!!

Walking with יהוה calls for us to give up our hunger for the world and to get an appetite for יהוה - do you have an appetite for יהוה, for His constant presence and His word?

Listen to what Mishlě/Proverbs 27:7 says:

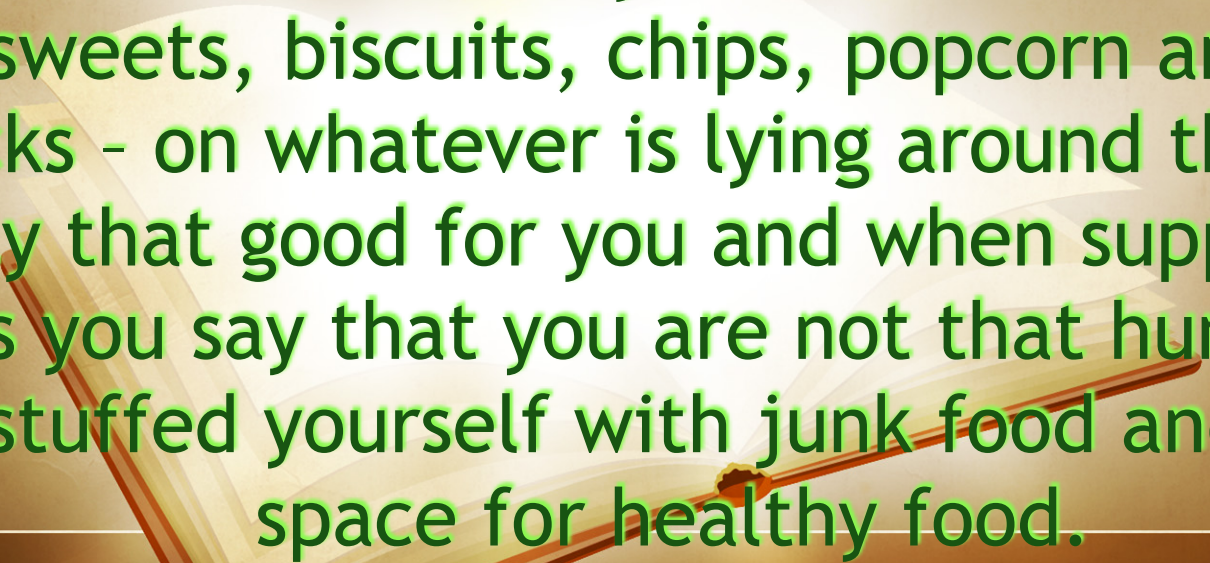
Mishlě/Proverbs 27:7 “One satisfied loathes the honeycomb, but to a hungry one any bitter food is sweet.”

What is this saying?

It is saying that when your soul is full of ‘other things’ and you feed your appetite with the desires and pleasures of the world and then you try and come to the full banquet feast of יהוה and He lays before you His riches like we have read today and you go “‘mmmhhh’ it looks kind of interesting but I can’t be bothered for I can’t take another bite, I am not that hungry!” and so, you loathe the good part because you are full of junk!!!

Get what I am saying here?

It is kind of like when you nibble all day long on the sweets, biscuits, chips, popcorn and other snacks - on whatever is lying around that isn't really that good for you and when supper time comes you say that you are not that hungry - you have stuffed yourself with junk food and have no space for healthy food.

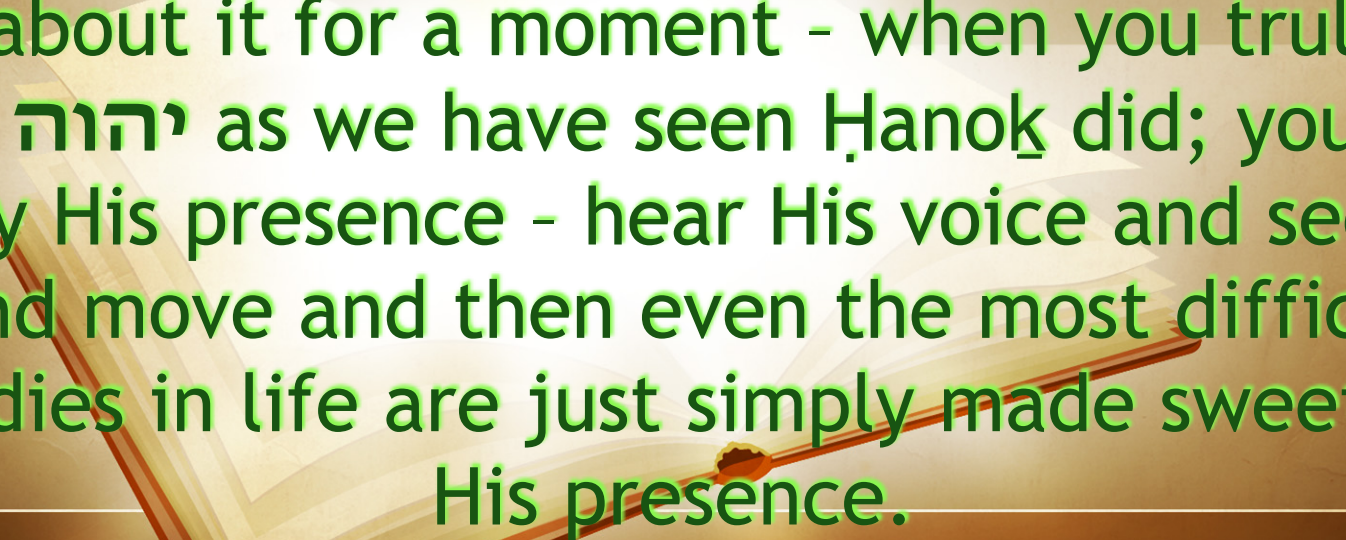


Well now, that is how it often is, in the 'walk' of many Believers - as they fill ourselves up with the junk that the world has to offer - because it seems nice - and then, when it comes to a walking relationship with יהוה, even the sweet honey of His Word becomes loathsome to them!



The Proverb goes on to also say that to the hungry even what is bitter tastes sweet!


Think about it for a moment - when you truly walk with יהוה as we have seen Hānok did; you will enjoy His presence - hear His voice and see His hand move and then even the most difficult tragedies in life are just simply made sweeter by His presence.



You see, when we are feeding and hungry for a relationship with - in other words hunger and thirst after righteousness - we will be filled and there will be no need to partake of the junk that is out there. Feeding on יהוה will make even the bitter moments in life just get better.



Those who don't walk with Elohim really get bitter and twisted when trials and tragedy come and they have no peace for they have no experience of His presence - but to those who walk with Elohim these tough moments become bearable - as you are able to face them with assurance that Elohim is in control and will watch over you as you walk with Him!



Let me ask you, what is feeding your appetite?

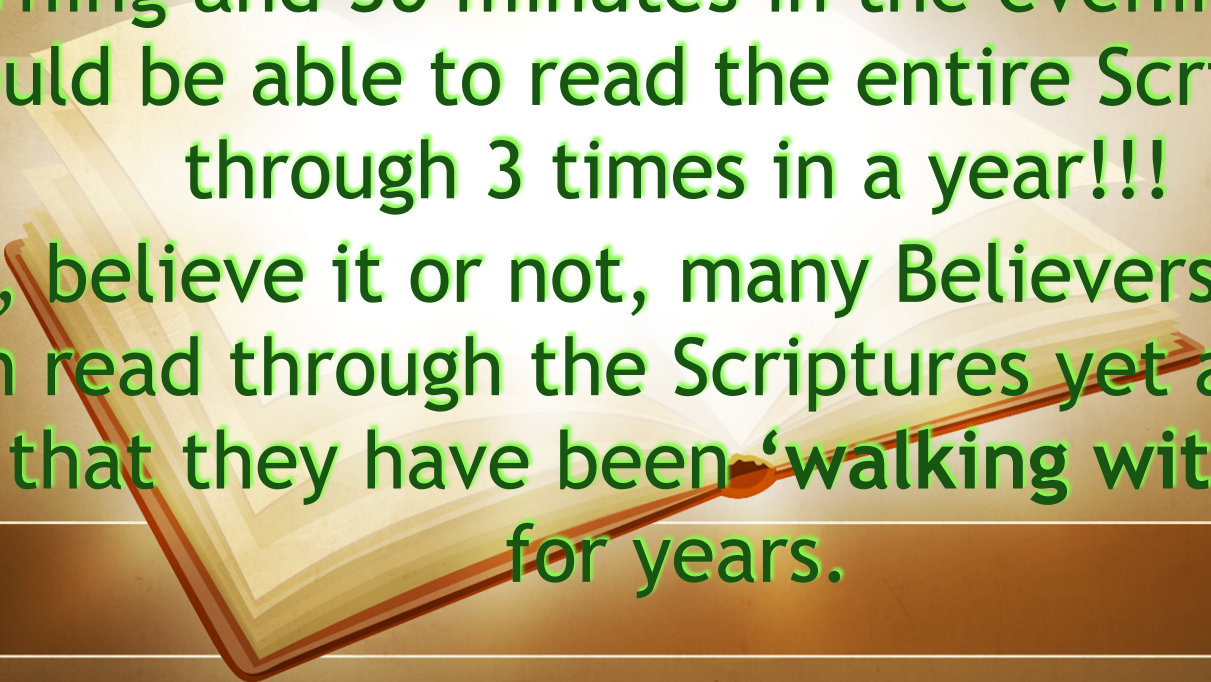
What are you hungry for?

Are you eating 'so to speak' just for pleasure or are you taking in the spiritual nourishment to strengthen you on your journey?

Are you feeding on a healthy stable diet in a relationship with יהושע?

We need to feed on His Word daily - give us this day our daily bread!

Daily, not weekly or every so often - daily!



Do you realize that if you spend 1 hour a day reading His Word, perhaps 30 minutes in the morning and 30 minutes in the evening - you would be able to read the entire Scriptures through 3 times in a year!!!

Now, believe it or not, many Believers haven't even read through the Scriptures yet and they claim that they have been 'walking with Elohim' for years.

Often, many feel like saying to Elohim,
“יהוה, look at me and see that I am spending 30
minutes a day in your Word!”

and one could possibly respond to them by saying,
“Ok, what are you doing with the other 1410 minutes
of the day?” “Are you walking with יהוה or are you
walking on your own?”

“Oh, you see I was very busy and now I am relaxing
watching TV for a while, unwinding in front of the box”
and one could possibly respond by saying, “You feed your
appetite for a couple of hours watching TV and you are
bragging about eating His Word for 30 minutes!!!”

Many, in Christianity, may say things like, “But I did go to ‘church’ for a whole hour on Sunday!” and one could possibly respond to that by saying, “Well take your hand and pat yourself on the back because you have now spent 3 ½ hours this week focusing on Him **“IN A FALSE AND ABOMINABLE WAY”**, out of the 168 hours He has made available to you, and you broke His Sabbath as well - keeping a pagan day over His and calling it worship unto Him!”

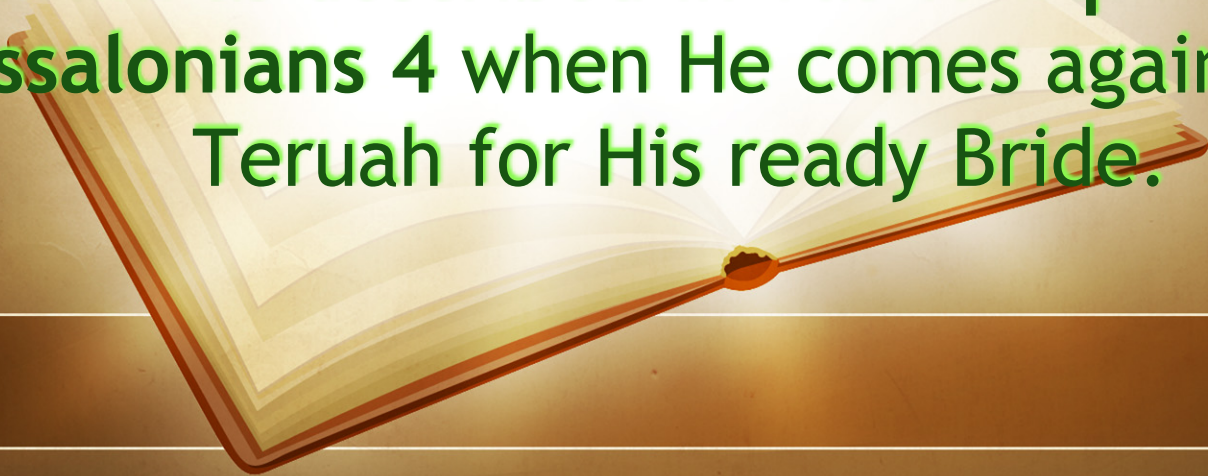
That is less than 2% of the time of your week.

Get what I am saying here!

It wasn't like that for Hānok - he must have been desperately hungry for יהוה and pressed on into an intimate relationship with יהוה and he 'walked with יהוה'.

He walked so close to Elohim that Elohim took him fulltime into His presence - just like that!!!

Hanok, for me, is a picture of The Bride in the last days - those who walk with יהוה will be caught up with Him as described in Tas'loniqim Aleph/1 Thessalonians 4 when He comes again at Yom Teruah for His ready Bride.



We are His Bride and we must walk closely with our
Husband - יהושע Messiah, for He is with us aměn!
We need to learn to enjoy His presence - that means,
that the more time that you spend with Him, the
More you will see His great love for you and enjoy His
presence and will hunger after His presence
constantly!

This will definitely lead to you hearing His voice for
you will know the sound of His voice for you walk
closely with Him and then will clearly see what He is
doing and see His hand moving miraculously in your
midst.

This kind of active walking with יהושע will and can only lead you to actively engage in taking part in the life of His body - The Bride!

Are you active in the Body of Messiah?

Are you walking with Elohim or struggling with sin and temptation?

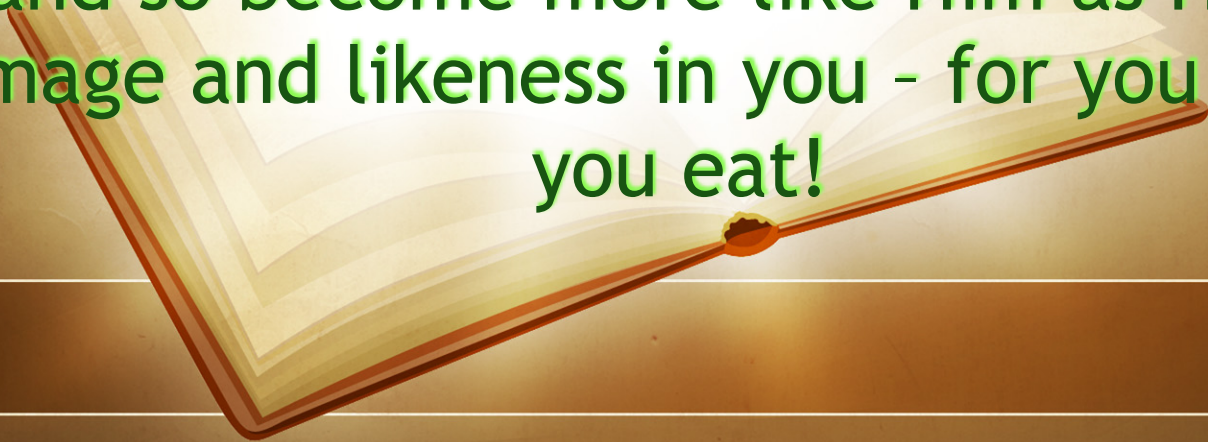


Ya'aqob/James tells us to submit ourselves to Elohim and resist the devil and more importantly he says that if we draw near to Elohim, Elohim will draw near to us.

As you draw near to Him more, as you pray more and more - Elohim will communicate with you; you will enjoy His presence, you will hear His voice and you will see His hand move.

As you read and study more - Elohim will reveal more to you. Elohim is saying to us today - that He loves us and He longs for us to walk with Him and not hide from Him.

As we have seen the wonder of His Word, here in this Torah portion, I am hoping that your appetite for Him will grow and you will begin to feed on Him and so become more like Him as He renews His image and likeness in you - for you are what you eat!



These days are tough and many are in despair and יהוה is calling for people who will walk with Him - people are killing themselves because of financial burdens - they have lost hope, but as we have seen today through His Good News message that there is hope - His death has brought the despairing comfort and rest.

Perhaps you are going through some despairing times - see Messiah's finished work and enter His rest as you give Him your burden this today.

Perhaps you know of others who are without hope,
and then I encourage you to be like
Ḥanok who walked with Elohim and have his
characteristics:



1 Direction -

he walked with Elohim - he knew his destiny - are you sure of yours?

Are you walking in the right direction or have you taken some detours?

2 Dependence -

he relied on Elohim - have you put your trust totally in יהוה or are you trying to make it on your own?

3 Demonstration -

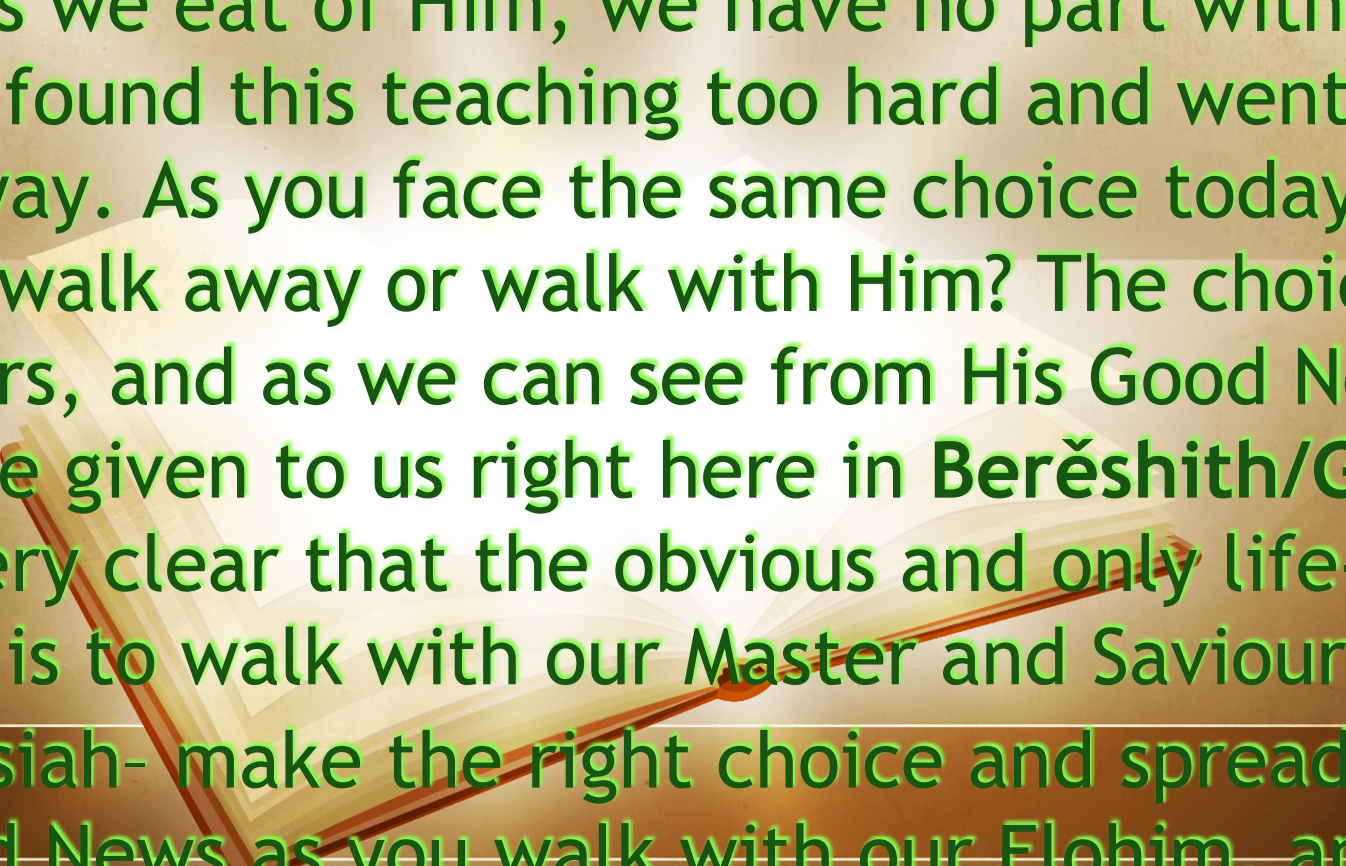
he lived for Elohim - he lived by faith and he pleased יהוה

4 Declaration -

he spoke for Elohim - he witnessed for Elohim - Do you have His Spirit that empowers you to witness?

As you walk with Elohim reach out to those who aren't and encourage them as Elohim strengthens you daily to witness of His amazing grace and mercy - you have been given the Good News message right here is **Berěshith/Genesis!**

Hunger for Him and eat all you can of the right stuff, walking with Him and doing His will, aměn and never look at genealogies in the Scriptures as boring ever again!!



יהושע tells us that He is the Bread of Life, and unless we eat of Him, we have no part with Him. Many found this teaching too hard and went their own way. As you face the same choice today - will you walk away or walk with Him? The choice is yours, and as we can see from His Good News Message given to us right here in **Berěshith/Genesis** it is very clear that the obvious and only life-giving choice is to walk with our Master and Saviour **יהושע** Messiah- make the right choice and spread the Good News as you walk with our Elohim, aměń!

Increasing Corruption on Earth

Gen 6:1 And it came to be, when men began to increase on the face of the earth, and daughters were born to them,

Gen 6:2 that the sons of Elohim saw the daughters of men, that they were good. And they took wives for themselves of all whom they chose.

Gen 6:3 And **יהוה** said, “My Spirit shall not strive with man forever in his going astray. He is flesh, and his days shall be one hundred and twenty years.”

Gen 6:4 The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, the men of name.

Gen 6:5 And **יהוה** saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually.

Gen 6:6 And **יהוה** was sorry that He had made man on the earth, and He was grieved in His heart.

Gen 6:7 And **יהוה** said, “I am going to wipe off man whom I have created from the face of the ground, both man and beast, creeping creature and birds of the heavens, for I am sorry that I have made them.”

Gen 6:8 But Noah found favour in the eyes of **יהוה**.

CHAPTER 6

Verse 1-8

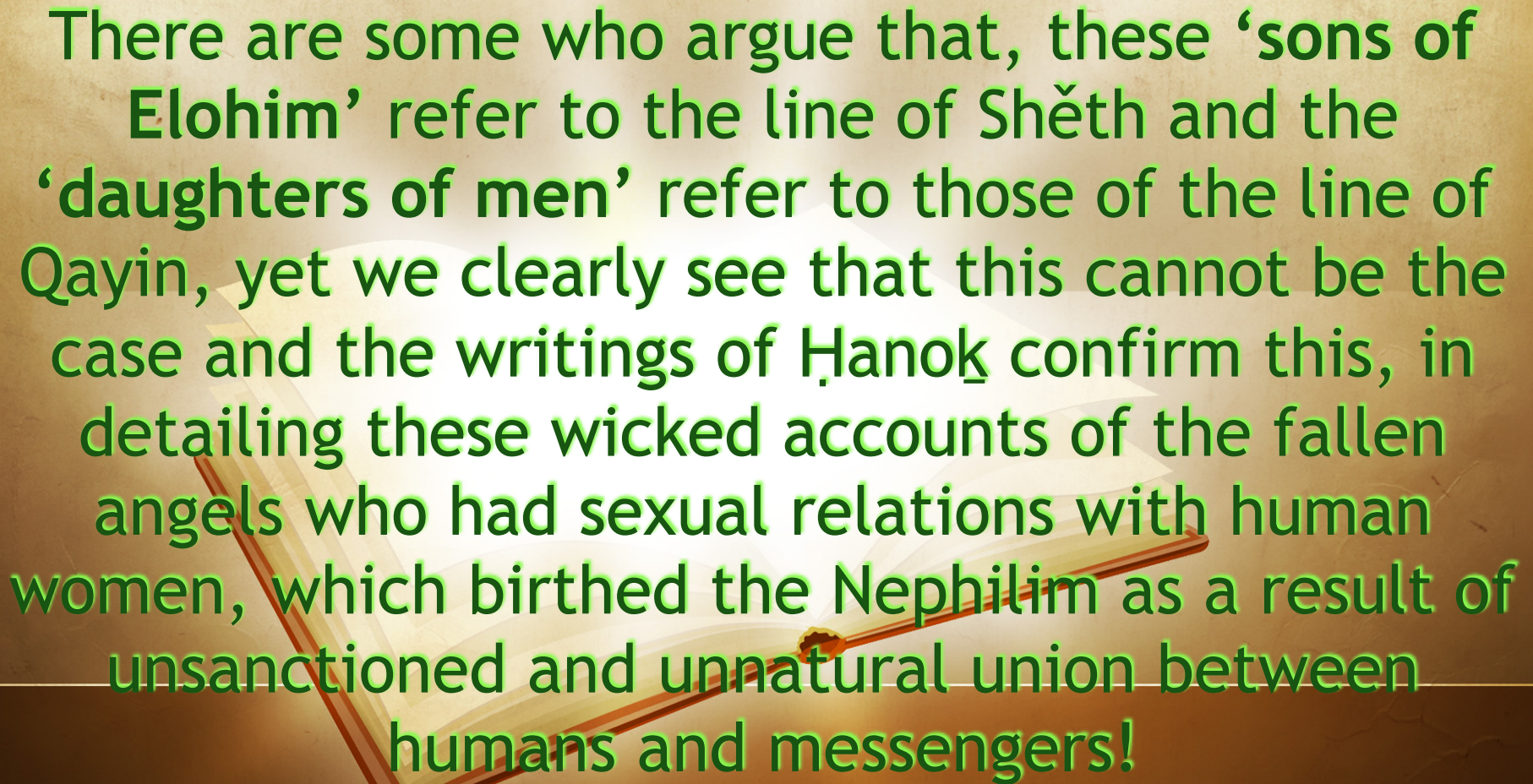
As men began to increase, Scripture tells us that the ‘sons of Elohim’ saw that the ‘daughters of men’ were very good and took wives for themselves.

In other places in Scripture, we see the reference to the ‘sons of Elohim’ referring to messengers:

lyob/Job 1:6 “And the day came to be that the sons of Elohim came to present themselves before יהוה, and Satan also came among them.”

lyob/Job 2:1 “Again the day came to be that the sons of Elohim came to present themselves before יהוה, and Satan also came among them to present himself before יהוה.”

lyob/Job 38:7 “when the morning stars sang together, and all the sons of Elohim shouted for joy?”



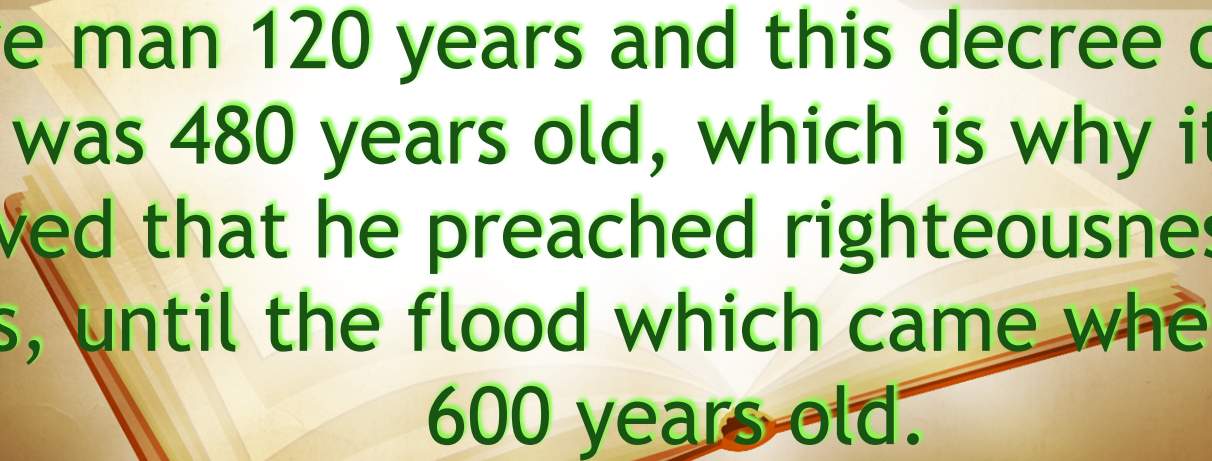
There are some who argue that, these ‘sons of Elohim’ refer to the line of Shěth and the ‘daughters of men’ refer to those of the line of Qayin, yet we clearly see that this cannot be the case and the writings of H̄anok̄ confirm this, in detailing these wicked accounts of the fallen angels who had sexual relations with human women, which birthed the Nephilim as a result of unsanctioned and unnatural union between humans and messengers!

The Hebrew word נְפִלִים Nephilim (nef-eel')-
Strong's H5303 means, 'giants', the Nephilim and
comes from the root word נָפַל naphal (naw-fal')-
Strong's H5307 which means, 'to fall, lie,
abandon, fell down, cast down'.

These were the 'fallen ones', as described in
Berēshith/Genesis 6:1-5, when the fallen
messengers of Elohim came down and took the
daughters of men; and the offspring were called
the Nephilim/giants of which the Book of Hanok/
Enoch explains in great detail.

This angered Elohim greatly and He therefore decreed a countdown to destruction!!!

He gave man 120 years and this decree came when Noah was 480 years old, which is why it is firmly believed that he preached righteousness for 120 years, until the flood which came when he was 600 years old.



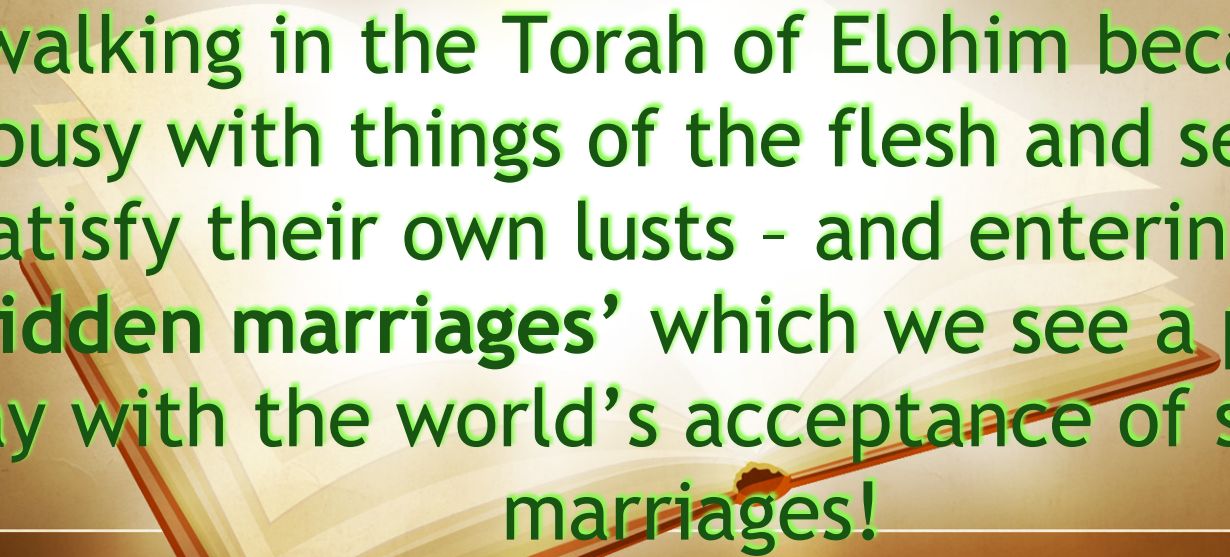
This was not that יהוה instituted the age of man to reach 120 years, but that He gave them 120 years until the floodwaters of His wrath that would destroy mankind and all that was on the earth!



When we recognize how wicked these days were and how terrible the rebellion against Elohim was, we must take careful note of how we are told by Messiah that the end days will be as the days of Noah:

Luqas/Luke 17:26-27 “And as it came to be in the days of Noah, so also shall it be in the days of the Son of Adam: 27 “They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah went into the ark, and the flood came and destroyed them all.”

The message is clear - we are not to be yoked with the wicked and those who are not submitting to and walking in the Torah of Elohim because they are busy with things of the flesh and seeking to satisfy their own lusts - and entering into **'forbidden marriages'** which we see a picture of today with the world's acceptance of same sex marriages!



Hazon tells us that we who overcome these wicked days by holding fast to Messiah and guard His commands will be called 'sons of Elohim':

Hazon/Revelation 21:7 "The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son."

Verse 5

Wickedness of man!

The Hebrew root word that is translated as 'wicked' is רַע ra (rah)- Strong's H7451 which means, 'bad, evil, wicked, harmful'.

Tehillah/Psalm 66:18 "If I have seen wickedness in my heart, יהוה would not hear."

This was the song and praise of a fearing servant of Elohim, a servant that looked intently into the Torah and walked accordingly. He knew that if he had seen wickedness in his heart that Elohim would not hear his prayer!

The way we can see if their wickedness in our heart or not is by looking into the mirror of the Word and allowing the Word to wash away any dust of the world that we make pick up on our journey!

Mishlě/Proverbs 28:9 “He who turns away his ear from hearing the Torah, even his prayer is an abomination.”

While this is not a truth that many want to hear today, we see it made clear in the Renewed Writings:

Yohanan/John 9:31 “And we know that Elohim does not hear sinners. But if anyone fears Elohim and does His desire, He hears him.”

Sinners are lawless, in that the Truth is not in them and have not the Torah on their hearts, which have become hardened by the deceit of unrighteousness because they did not receive a love for the Truth in order to be saved!

The inclination of the thoughts of the heart of man is evil continually!

The Hebrew word translated as 'inclination' is יֶצֶר **yetser (yay'-tser)- Strong's H3336** which means, **'imagination, a form, fashioned, framing, purpose'**

In other words, יהוה understands and knows exactly the forming of our thoughts and the fashioning of our thinking in our life.

He knows what shapes our thinking and the warning here is clear: if we depart from His Word that ought to shape our thoughts and direct our lives, then we risk the end result of being rejected by Him forever!

יהוה searches the hearts and understands all the intent of the thoughts!

The Hebrew root word that is translated as 'thoughts' is the word מַחְשָׁבֹת maḥashebeth (makh-ash-aw-baw')- Strong's H4284 which means, **'thoughts, devise, scheme, plan, purpose'**.

Messiah clearly warned us, that the last days will be as the days of Noah, and we are certainly able to see how the inclinations of the thoughts, of most, are only evil continually!

A heart without the Torah will continue to plot, scheme, and devise wicked ways and plans, that seek to excuse away the need to obey the Torah - and this is an abomination to יהוה.

Instead of simply obeying the Torah of Elohim and meditating on His Word, day and night, the lawless continue to come up with reasons as to why they think that they do not have to submit and obey, and in doing so they plot and scheme various man-driven systems that have people meditating on lawlessness or a false grace rather than meditating on the Truth!

Yirmeyahu was clearly shown the state of the hearts of Yisra'ěl and Yehudāh, and under the influence of inherited lies and vain traditions, the hearts of a called-out nation had become desperately sick, and we see a call to get cleaned up in:

Yirmeyahu/Jeremiah 4:14 “O Yerushalayim, wash your heart from evil, and be saved. Till when would your wicked thoughts remain within you?”

The Truth was no longer in their hearts, even though they boasted in the Hěkal of יהוה, and all that was in their hearts was wicked thoughts.

The Hebrew word translated as 'your wicked' is אֹנֶיךָ **owneyk** which is from the root אָוַן **aven** (aw-ven')- Strong's H205 which means, **'trouble, sorrow, wickedness, iniquity, emptiness'**.

The primary meaning of this word seems to have two facets:

- 1) a stress on trouble which moves on to wickedness, and
- 2) an emphasis on emptiness which moves on to idolatry.

In terms of deception, we see in Mishlě/Proverbs 17:4 how the word אָוֶן aven is tied to thoughts and words of falsehood that the unrighteous give heed to:

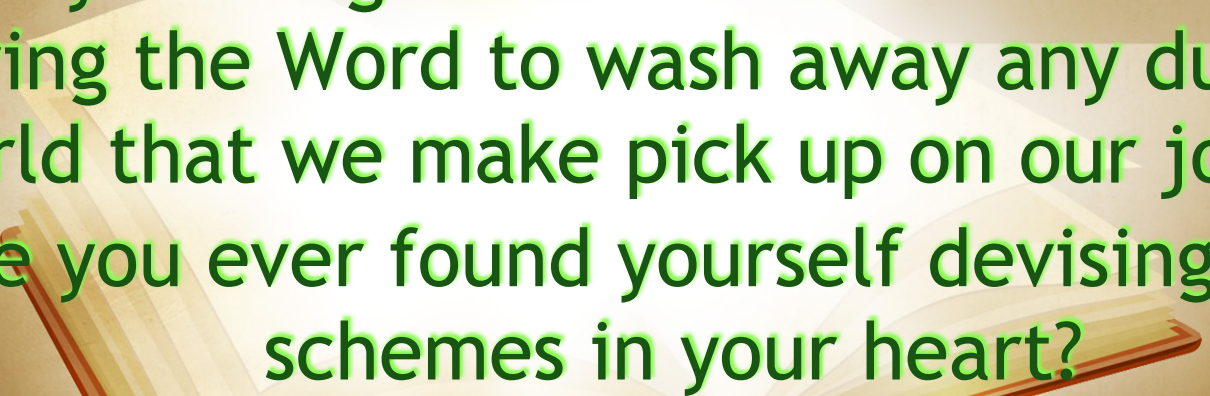
Mishlě/Proverbs 17:4 “An evil-doer gives heed to wicked lips; a liar gives ear to a tongue of desire.”

In Yirmeyahu/Jeremiah 4:14 the Hebrew root word for ‘thoughts’ is מַחְשַׁבֶּתֶת maḥashebeth (makh-ash-aw-baw’)- Strong’s H4284 and Messiah clearly warned us that the last days will be as the days of Noah, and we are certainly able to see how the inclinations of the thoughts of most are only evil continually!

We can see today, by the lawlessness of so many, that the inclinations of the thoughts of their heart is only dysfunction, as the refusal to submit to the perfect Torah and function according to it through complete obedience is seen by the fruit of lawlessness! In a song of praise for Elohim who heard the psalmist prayer, we see in:

Tehillah/Psalm 66:18 “If I have seen wickedness in my heart, יהוה would not hear.”

This was the song and praise of a fearing servant of Elohim, a servant that looked intently into the Torah and walked accordingly.



He knew that if he had seen wickedness in his heart that Elohim would not hear his prayer! The way we can see if their wickedness in our heart or not is by looking into the mirror of the Word and allowing the Word to wash away any dust of the world that we make pick up on our journey! Have you ever found yourself devising wicked schemes in your heart?

By that I mean, have you ever found yourself trying to find a way to get yourself out of that which you know you should do?

Perhaps you have devised a scheme in your heart to get you from keeping Sabbath as you should, or from keeping the Feast as you should, or from keeping any part of His Torah as you should?

Schemes that you devise and justify in your heart, only to find out that your heart has been deceitful when mirrored against the truth?

Wash your heart from evil and let not wicked scheming remain in you, for it is an abomination to יהוה!

It is a heart thing - and while we may, at times, think that our hearts are perfect, we must be careful to not fall into the trap of so many delusional and lawless people, who use words such as, “He knows my heart”, as a vain reason to not submit and obey to the Torah!

Yirmeyahu/Jeremiah 17:9 “The heart is crooked above all, and desperately sick - who shall know it?”

The Hebrew word used here for ‘desperately sick’ is **אָנַשׁ** anash (aw-nash’)- Strong’s H605 which means, **‘to be weak, sick, desperately sick’** and pictures being in a state of being incurable, and is a word that is also used for a wound or grief, sickness or wickedness.

A derivative for this root is **אֱנוֹשׁ** Enosh (en-ohsh’)- Strong’s H583 and means **‘mortal man, mankind’**.

The Hebrew root word translated as 'crooked' is
אָקוֹבֵב **aqob** (aw-kobe')- Strong's H6121 which
means, **'insidious (that is 'harmful and
enticing'), deceitful, polluted, sly'**.

In other words, the heart of mortal man is harmful
and enticing, and it will often draw one away to
things that can pollute one's life!

And being deceitful - well deceit would not be
deceit if it was known at the time!

Yirmeyahu goes on and writes in the next verse:

Yirmeyahu/Jeremiah 7:20 “ו, יהוה, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.”

When people say that commonly used expression, ‘He knows my heart’, what they do not realize is that what they are saying is 100% correct - יהוה does know their heart!


The problem is that mortal man does not always know the state of his own heart!

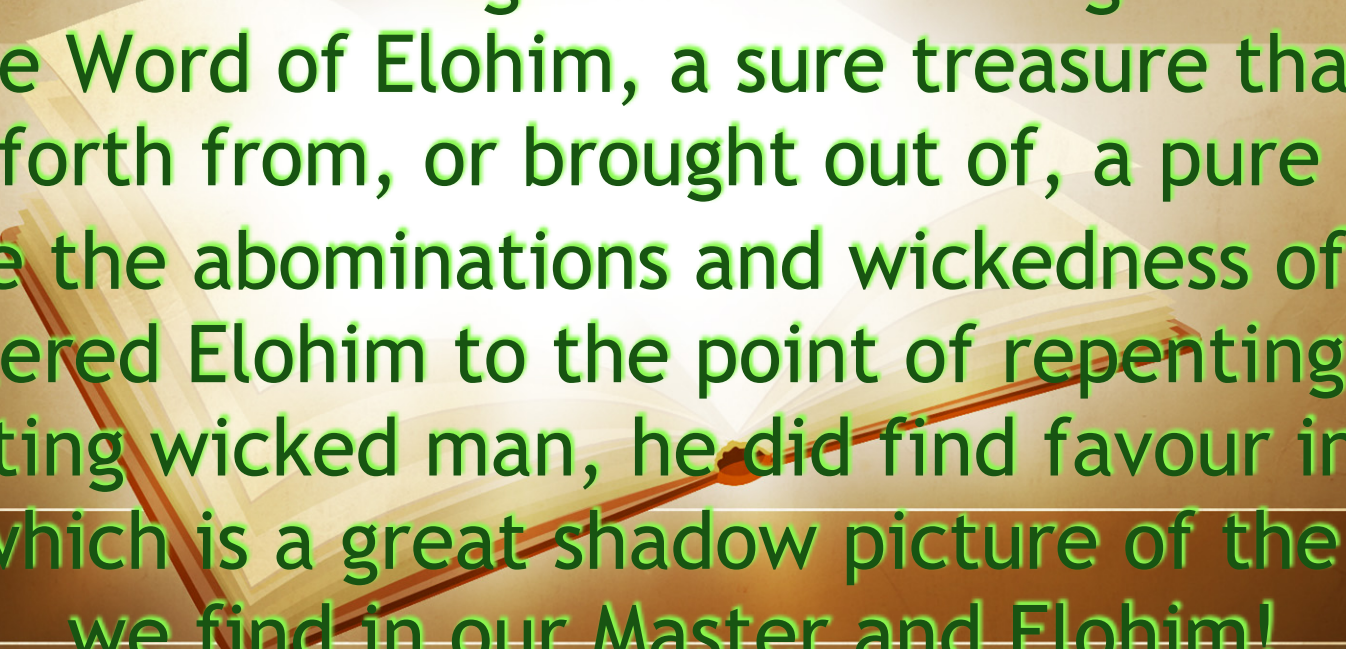
One of the things that יהוה hates is a heart that devises ‘wicked’ (אָוֶן *aven*) ‘schemes’ (מַחֲשֵׁבֶת *maḥashebeth*):

Mishlě/Proverbs 6:18 “A heart devising wicked schemes, feet quick to run to evil”

Our thoughts are to be pure and not wicked:

Pilipiyim/Philippians 4:8 “For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise - think on these.”



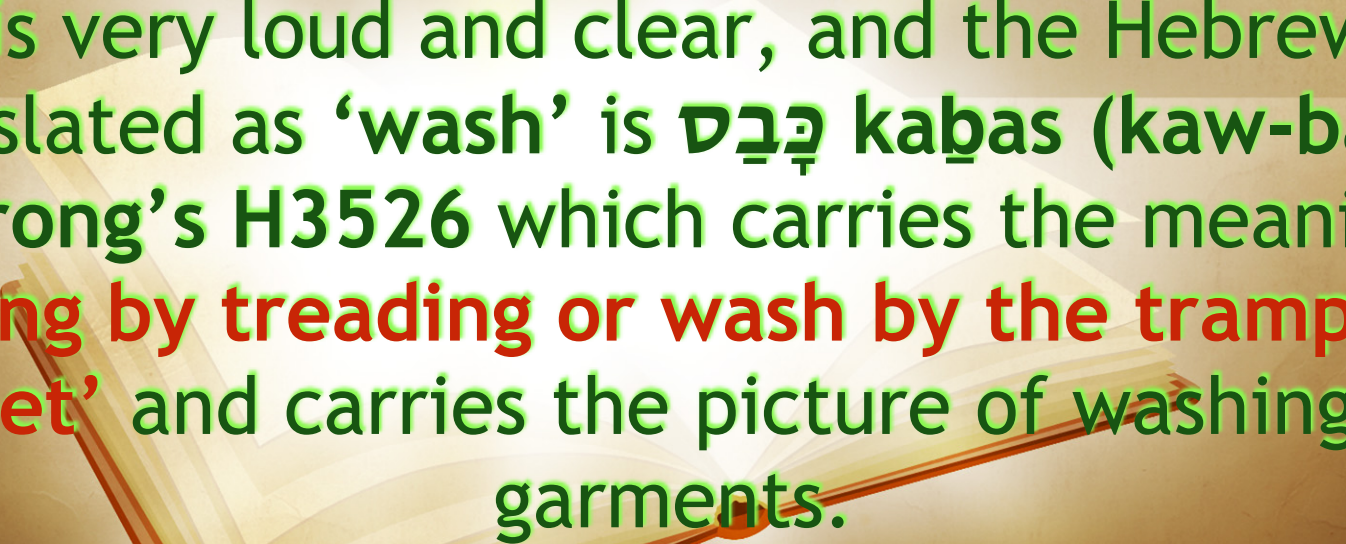


As we think on and meditate upon that which is good and true - that is: to think upon and mediate upon the Torah of Elohim day and night, we will find our hearts being filled with the good treasure of The Word of Elohim, a sure treasure that will come forth from, or brought out of, a pure heart!

While the abominations and wickedness of man angered Elohim to the point of repenting for creating wicked man, he did find favour in one man, which is a great shadow picture of the favour we find in our Master and Elohim!

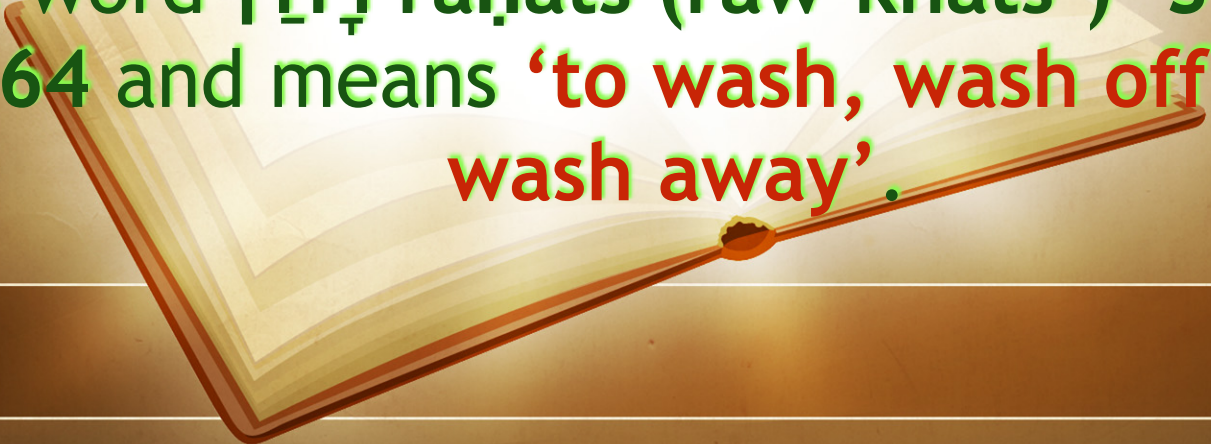
It is a heart thing, and without Messiah and His redemptive work over our lives, the thoughts of our hearts remain evil continually and therefore we need to have our hearts circumcised through immersion and allow His Spirit to lead and guide us as we meditate upon His Torah that He writes upon the hearts of those who turn to Him!

Messiah has paid the cost for our deliverance, yet we must count the cost of following hard after Him and seeking Him with all our heart!



In Yirmeyahu/Jeremiah 4:14 the call to wash the heart is very loud and clear, and the Hebrew word translated as ‘wash’ is כָּבַס kabas (kaw-bas’)- Strong’s H3526 which carries the meaning ‘washing by treading or wash by the trampling of the feet’ and carries the picture of washing one’s garments.

This is different to the word used in referring to the washing of the hands and feet of the priests that was to be done at the bronze laver, which is the word **רָחַץ** **raḥats** (raw-khats')- Strong's H7364 and means **'to wash, wash off, bathe, wash away'**.

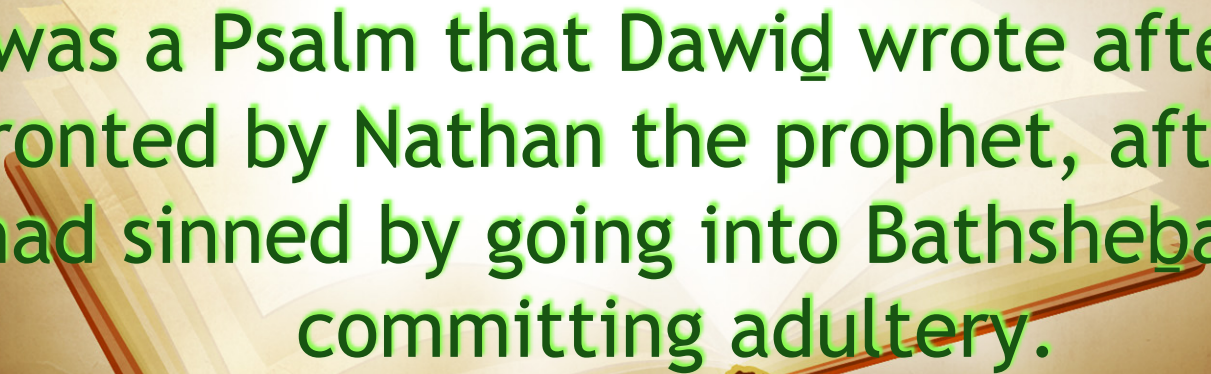


This 'washing' that is called for here, is for a washing of one's garments that have been defiled by sin, and we see the word **קָבַס** kabas (kaw-bas')- Strong's H3526 used in:

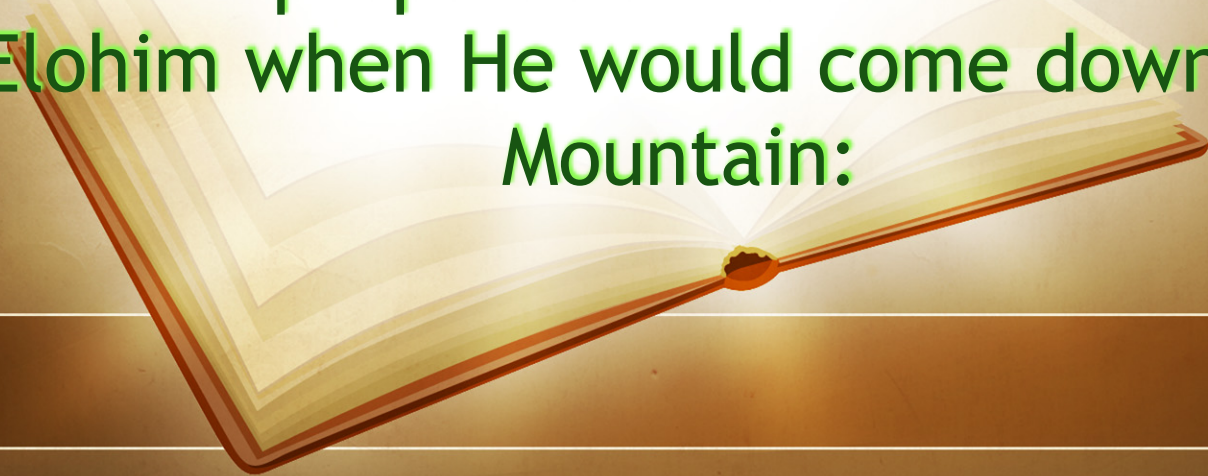
Tehillah/Psalm 51:2 **Wash** me completely from my guilt, and cleanse me from my sin."

Tehillah/Psalm 51:7 “Cleanse me with hyssop, and I am clean; wash me, and I am whiter than snow.”

This was a Psalm that Dawid wrote after he was confronted by Nathan the prophet, after Dawid had sinned by going into Bathsheba and committing adultery.



This word **כָּבַס** kabas (kaw-bas')- Strong's H3526 is used in the words that Mosheh was told to speak to Yisra'el in preparation for them being ready to hear Elohim when He would come down upon the Mountain:



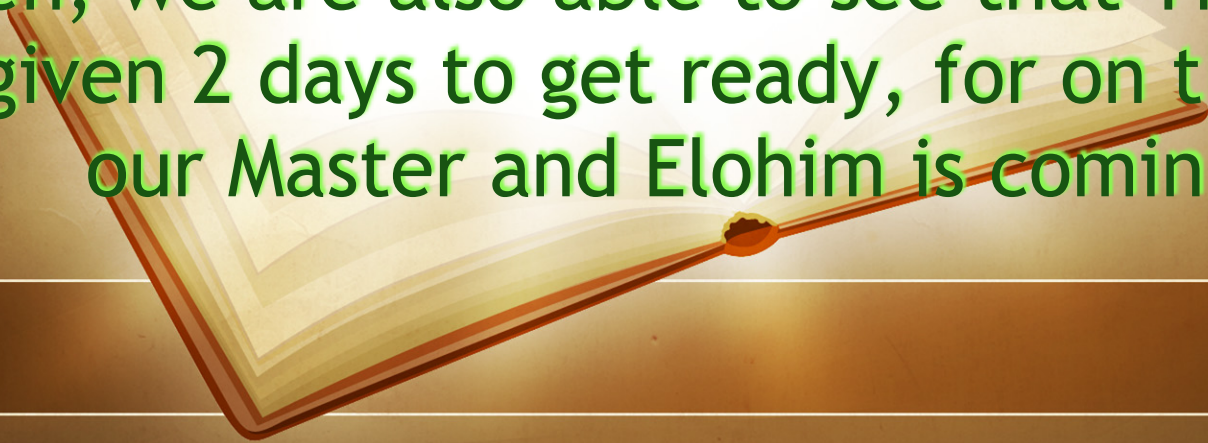
Shemoth/Exodus 19:10-11 “And יהוה said to Mosheh, “Go to the people and set them apart today and tomorrow. And they shall wash their garments, 11 and shall be prepared by the third day. For on the third day יהוה shall come down upon Mount Sinai before the eyes of all the people.”

Shemoth/Exodus 19:14 “And Mosheh came down from the mountain to the people and set the people apart, and they washed their garments.”

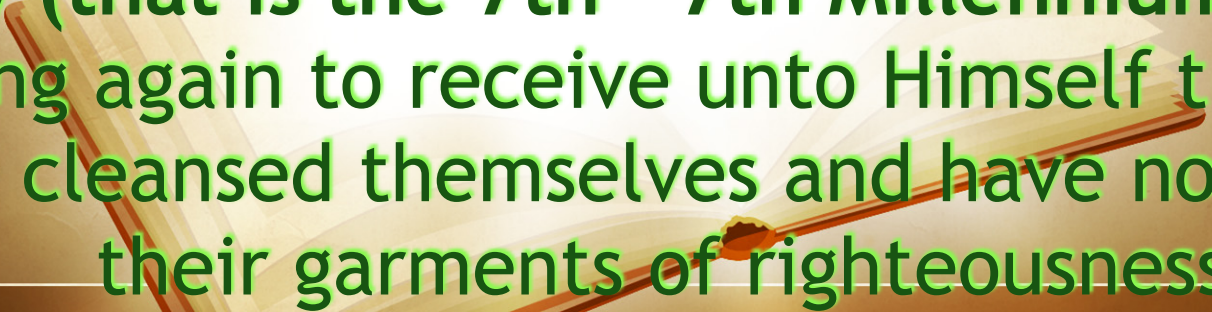
In the call of repentance given to the assembly in Sardis, we see the words of our Master telling them:

Hazon/Revelation 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.”

We are to keep our garments clean as we guard the Torah that Elohim has put on our hearts, and in understanding the instructions given through Mosheh, we are also able to see that Yisra'el has been given 2 days to get ready, for on the 3rd day our Master and Elohim is coming!



יהושע Messiah, The Light of the world, came on the 4th day (4th Millennium) in order to separate the light from the darkness, and He has given His body 2 days (5 & 6) to get ready for on the 3rd day (that is the 7th - 7th Millennium) He is coming again to receive unto Himself those who have cleansed themselves and have not defiled their garments of righteousness!



Ya'aqob makes a clear call for sinners to wash their hands and hearts:

Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

This call to get cleaned up, is a call to wash the heart - that is the inwards thoughts and intentions and ways of man, and not to simply put on an outward appearance of cleanliness that the religious lawbreakers do:

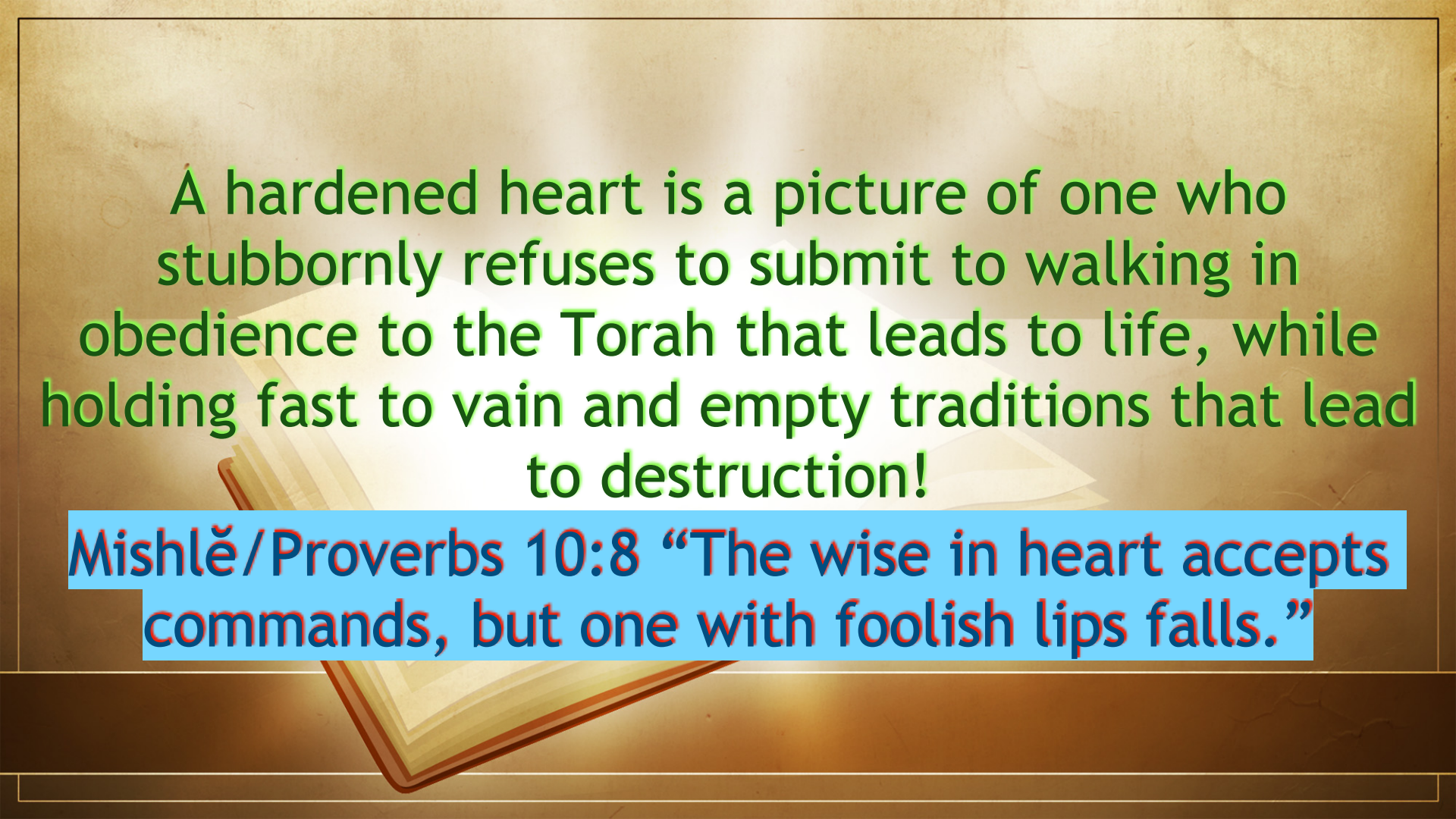
Lucas/Luke 11:39-40 “And the Master said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is filled with greed and wickedness. 40 “Mindless ones! Did not He who made the outside make the inside also?””



It is a heart thing -

and those who fear Elohim and walk humbly before Him as they guard to do all that He commands shall be blessed:

Mishlě/Proverbs 28:14 “Blessed is the man who always fears Elohim, but he who hardens his heart falls into evil.”



A hardened heart is a picture of one who stubbornly refuses to submit to walking in obedience to the Torah that leads to life, while holding fast to vain and empty traditions that lead to destruction!

Mishlě/Proverbs 10:8 “The wise in heart accepts commands, but one with foolish lips falls.”

The Hebrew word for 'accepts' is לָקַח laqah (law-kakh')- Strong's H3947 which carries the meaning, 'take, fetch, lay hold of, seize, snatch away, take away, lead'.

This is a powerful picture for us in recognizing how it is by the instructions of יהוה that we are equipped and prepared for Him to come and fetch us as a ready Bride.

The wise in heart lay hold of and take up the commands - that is to say that the wise walk in the commands and do not cast them down but take up the responsibility of guarding to do what is commanded!

One with foolish lips - that is: one who claims that the Torah is no longer needed to be 'taken up and obeyed', will fall in their stubborn lawlessness!



It is a heart thing -

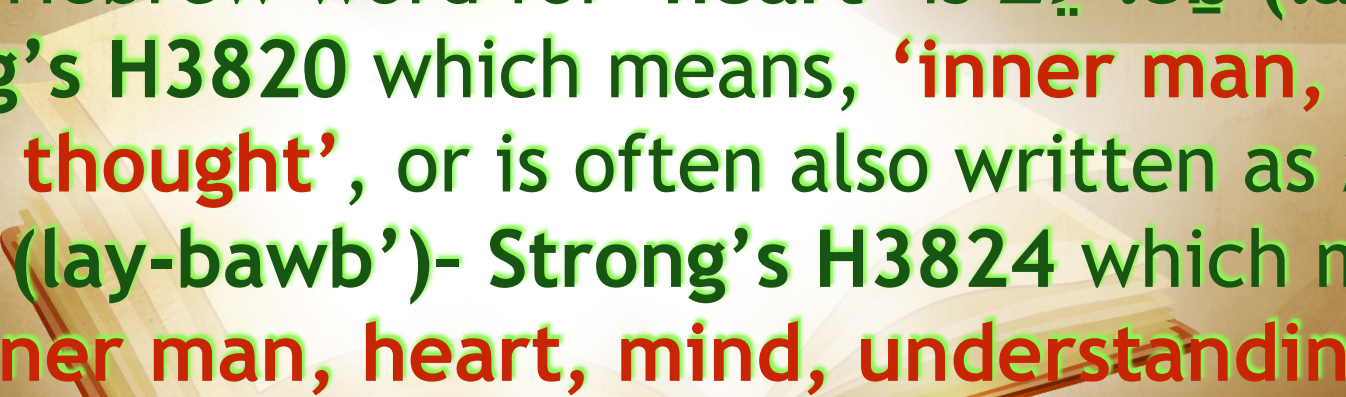
and obedience flows from the heart, and in a Psalm that is all about the praise of the Torah and commands of Elohim we see Dawid saying in:

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

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

The Greek word for 'heart' is καρδιά kardia (kar-dee'-ah)- Strong's G2588 and this word denotes the center of all physical and spiritual life, and is understood as the center and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours.

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




The Hebrew word for 'heart' is לֵב **leb** (lave)-
Strong's H3820 which means, 'inner man, mind,
will thought', or is often also written as לִבָּב
leb̄ab (lay-bawb')- Strong's H3824 which means,
'inner man, heart, mind, understanding'.


Our hearts are to be healthy!!!

It is a heart thing!

What is interesting to take note of here is that these two letters for 'heart' in the ancient Hebrew pictographic Script make it clear that the rule and authority of Elohim is to be upon our hearts, giving us a healthy heart!




In the ancient pictographic script, the Hebrew word **לבּ leḅ (lave)**- Strong's H3820 looks like this:




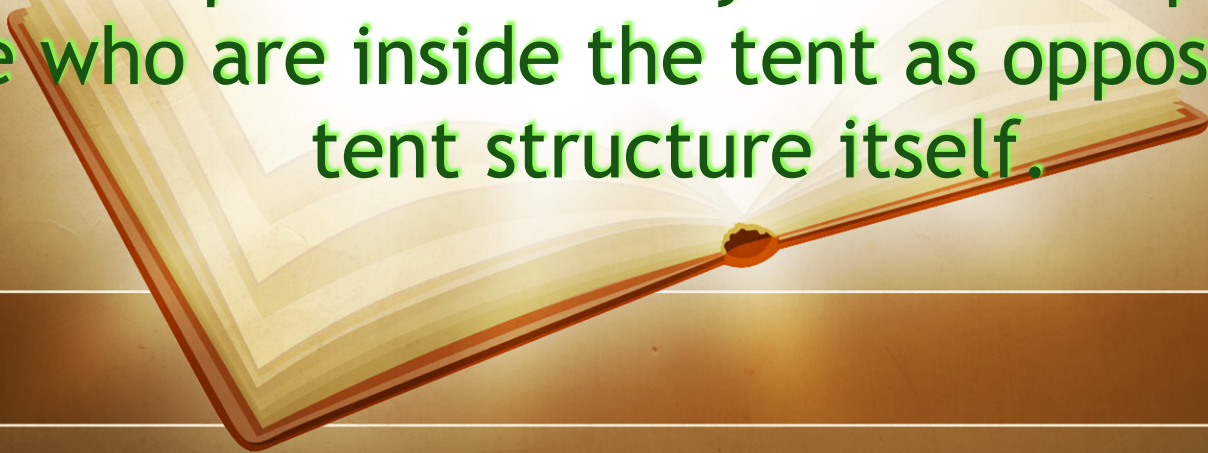
לבּ

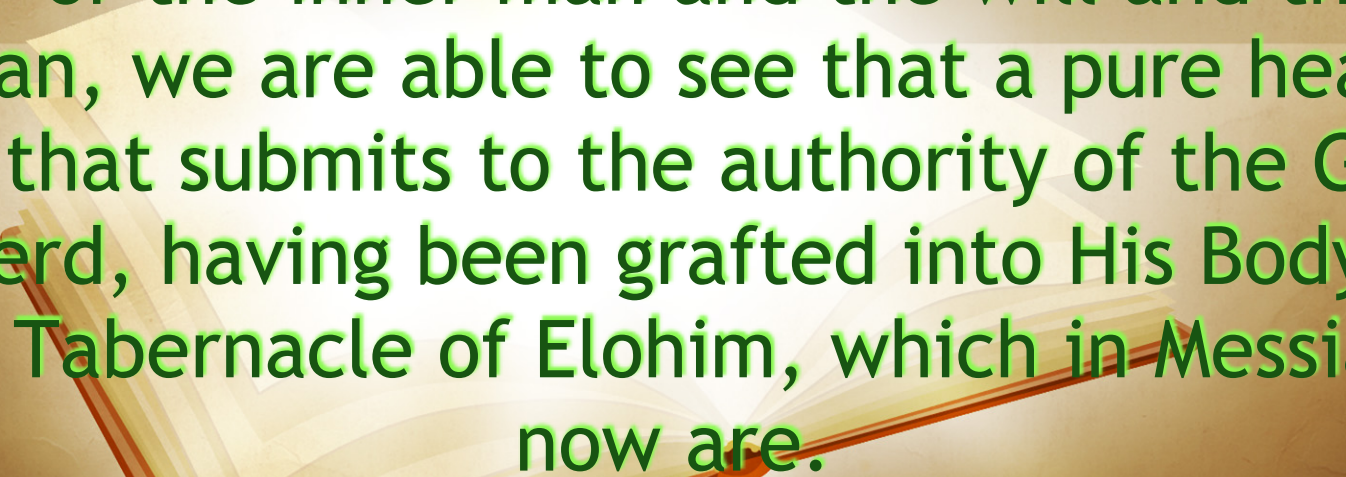
Lamed - לָ:

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

Bet - 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.



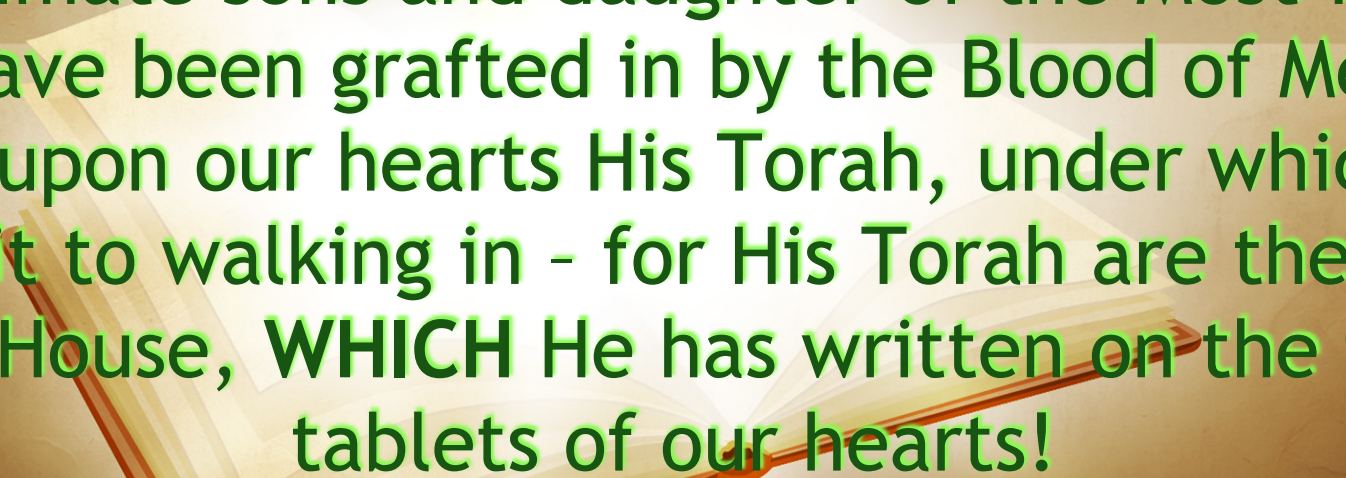


In terms of these two pictures, representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

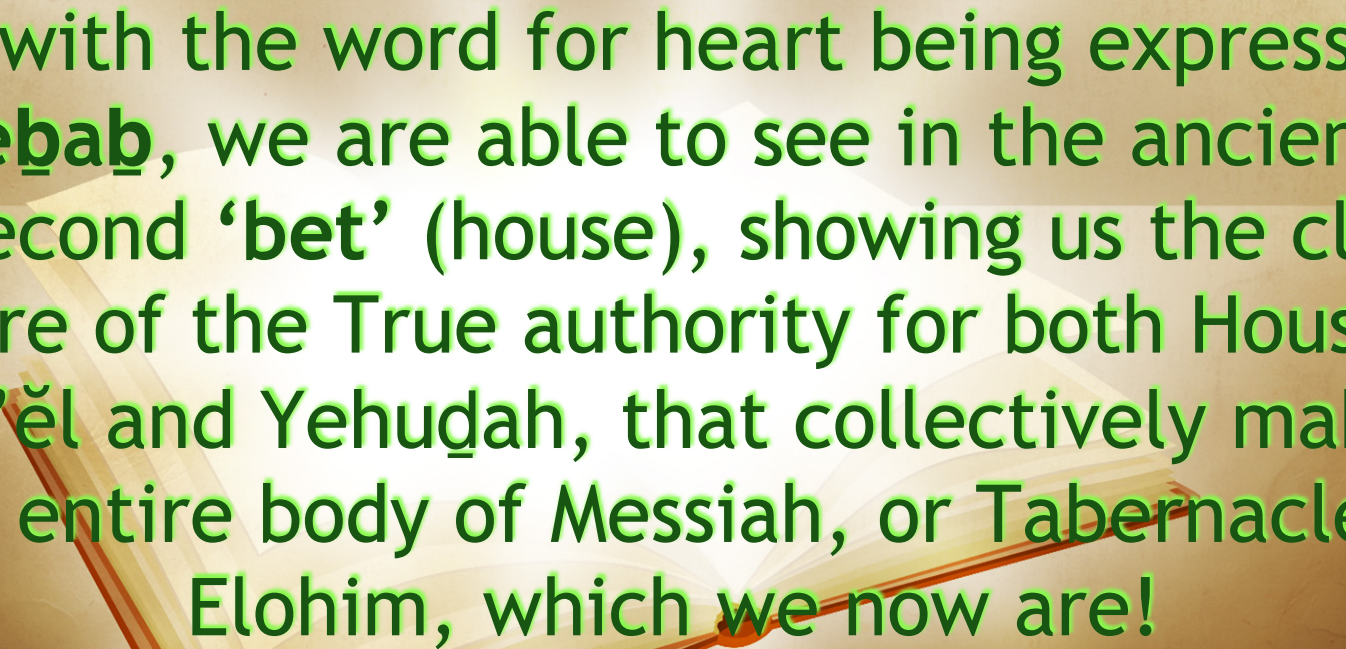


It can clearly be expressed as:

**THE RULES
OF THE HOUSE**




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

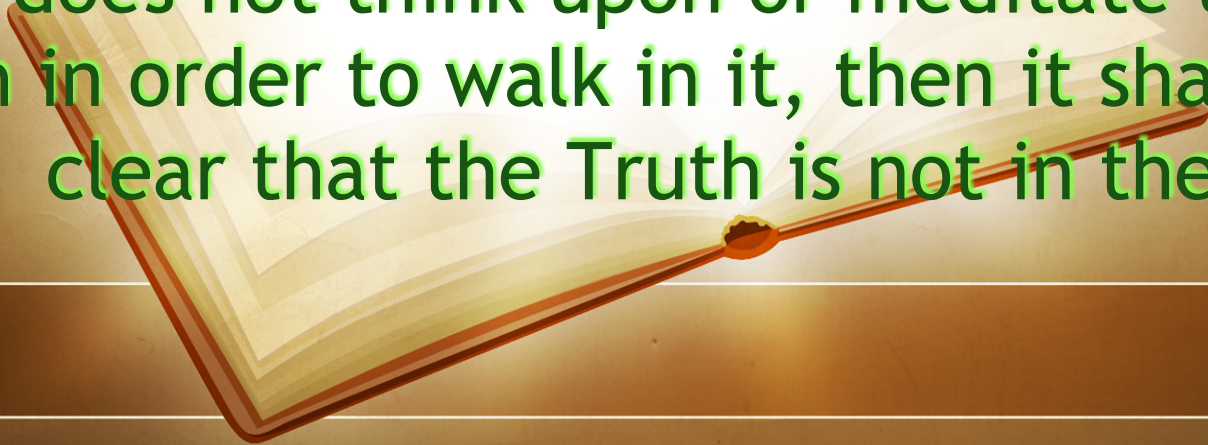


Even with the word for heart being expressed as לֵבָבִי **lebab**, we are able to see in the ancient text a second **'bet'** (house), showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim,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

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



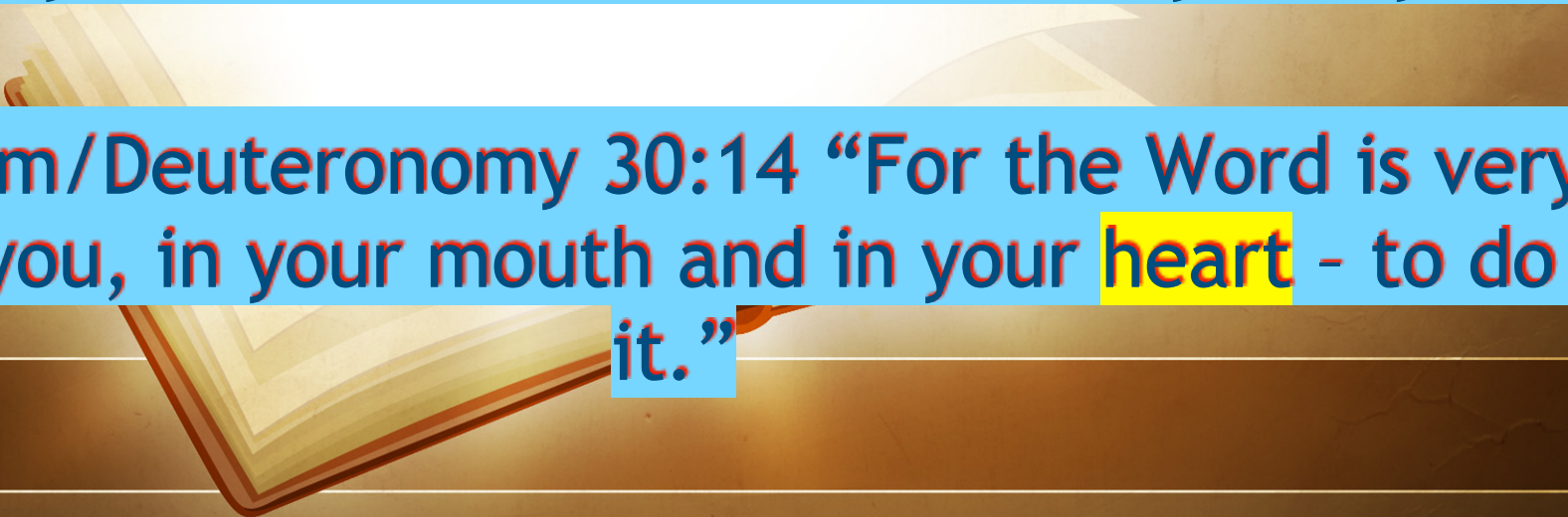
To love Elohim with all your heart implies that His commands are written upon your heart, for true love for Elohim is to guard His commands; and if one does not think upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!



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

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


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



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

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

The reason I am quoting all these verses, is to show that **‘it is a heart thing’** and the Word must be in our hearts and mouths, and not just a vain rendering of a corrupted lips service that has no heart or follow through with obedience and the proper submission to doing the commands with joy!





Guarding the good treasure and deposit of the Truth, in our hearts, will keep us from sinning and being lawless!

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

We are called to walk humbly before Elohim, and this is seen in the joyful submission to being led forth by the commands of Elohim as we, His House, are being built up in Him; and any resistance to this, as seen through pride and a hardened heart, is a severe problem, for pride deceives:

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?’”

As we let the Truth dwell in our hearts, we will guard to do all to the esteem of our Master and Elohim, and anything that that does not esteem Him, whether in word or deed, we must not do:

Qolasim/Colossians 3:16-17 “Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. 17 And whatever you do in word or deed, do all in the Name of the Master **יהושע**, giving thanks to Elohim the Father through Him.”

It is a heart thing thing, and we who have heard the voice of our Master and Elohim, must receive His Word into our heart and go and proclaim the Reign with our words and the corresponding actions of obedience that reveal that His Word is in fact on our hearts.



Yehezqěl/Ezekiel 3:10-11 “And He said to me,
“Son of man, receive into your heart all My words
that I speak to you, and hear with your ears. 11
“And go! Come to the exiles, to the children of
your people, and speak to them and say to them,
‘Thus said the Master יהוה,’ whether they hear,
or whether they refuse.”

May we also hear these words and go and proclaim
as we should - for it's a heart thing!

How is your heart?

Has it been defiled through sin and the deceit of
lawlessness?

Wash your heart and keep it clean as you **HEAR,**
GUARD and **DO** all He has commanded us to
(Debarim/Deuteronomy 6:25)!

Verse 8

Noah found favour in the eyes of יהוה as he was a proclaimer of righteousness:

Kěpha Bět/2 Peter 2:4-11 “For if Elohim did not spare the messengers who sinned, but sent them to Tartaros, and delivered them into chains of darkness, to be kept for judgment, 5 and did not spare the world of old, but preserved Noah, a proclaimer of righteousness, and seven others, bringing in the flood on the world of the wicked, 6 and having reduced to ashes the cities of Sedom and Amorah condemned them to destruction - having made them an example to those who afterward would live wickedly,

7 and rescued righteous Lot, who was oppressed with the indecent behaviour of the lawless 8 (for day after day that righteous man, dwelling among them, tortured his righteous being by seeing and hearing their lawless works), 9 then יהוה knows how to rescue the reverent ones from trial and to keep the unrighteous unto the day of judgment, to be punished, 10 and most of all those walking after the flesh in filthy lust and despising authority - bold, headstrong, speaking evil of esteemed ones, 11 whereas messengers who are greater in strength and power do not bring a slanderous accusation against them before the Master.”

Noah found 'favour' in the eyes of יהוה!

Let us look a little closer at this word 'favour' in the Hebrew!

The Hebrew word that is often translated too as 'kindness, favour, grace' is the word חֵן

ḥen (khane)- Strong's H2580 meaning, 'grace, adornment, favour, gracious' and comes from the primitive root חָנַן ḥanan (khaw-nan')- Strong's H2603 meaning, 'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'.

These two words, חֵן ḥen and חָנַן ḥanan, are collectively used 141 times in the Tanak (O.T.).

In Hebrew, the word translated as 'loving commitment' is **חֶסֶד** *ḥesed* (kheh'-sed)- Strong's H2617 and means, 'goodness, kindness, deeds of devotion, faithfulness', and is closely linked to the word **חֵן** *ḥen*.

What we must understand though is that both **חֵן** *ḥen* and **חֶסֶד** *ḥesed* are uniquely related in terms of understanding the fullness of our relationship with our Creator.

Although these two words are closely linked in relation to walking in a relationship with our Saviour, we note that **חֶסֶד** *ḥesed* is different to **חֵן** *ḥen*.


We find both these words being used together in:

Berěshith/Genesis 39:21 “But יהוה was with Yosěph and extended kindness to him, and He gave him favour in the eyes of the prison warden.”

יהוה extended חֶסֶד *hesed* to Yosěph and gave him חֵן *hen* in the eyes of the prison warden.

What we find in Scripture is that **חֶסֶד** hesed is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond or relationship that produces in the bond itself a requirement or an obligation for action, where both parties share **חֶסֶד** hesed and can expect from each other, and even demand, in a sense, reciprocal responsibilities; and so, **חֶסֶד** hesed is not a free gift!

Now, we are able to see that over and over **חֶסֶד**
ḥesed is used to describe and express
יהוה's relationship with Yisra'ěl, His Covenanted
Bride; and that includes all who are brought near
and grafted in to these Covenants of promise by
the Blood of Messiah!



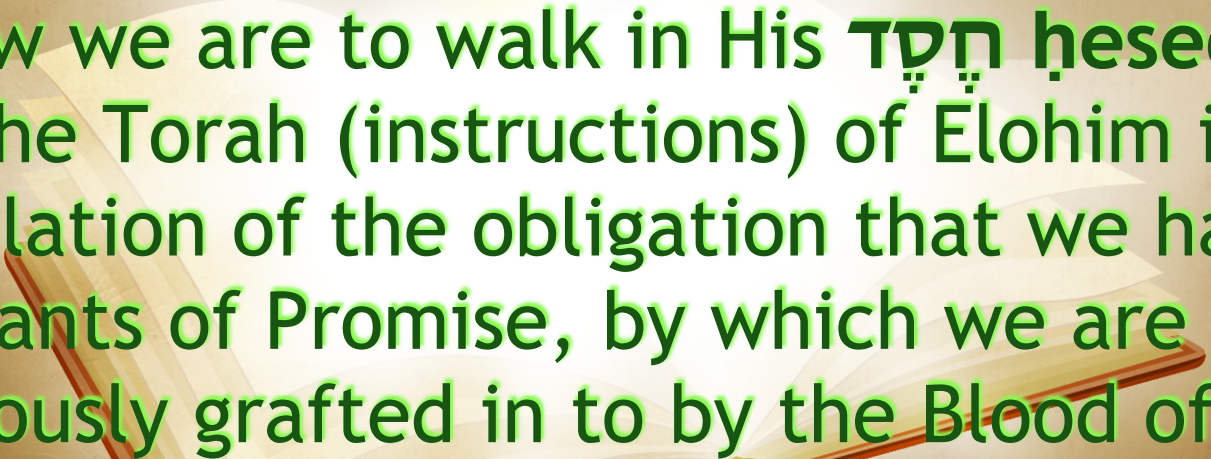
We must understand therefore, that **חֶסֶד** **hesed** is a word that is often associated with the understanding of ‘obligation and commitment’, and is not simply ‘unmerited favour’ alone! Yisra’el and **יהוה** are obligated to each other, in marriage, as a result of the Covenants made by **יהוה** with Abraham, Yitshaq and Ya’aqob!

חַוְוָה **hen** may certainly be, and actually is, the primary reason behind the establishment of the Covenants of Promise, however the moment the Covenants were made, obligation became attached to it by both parties.

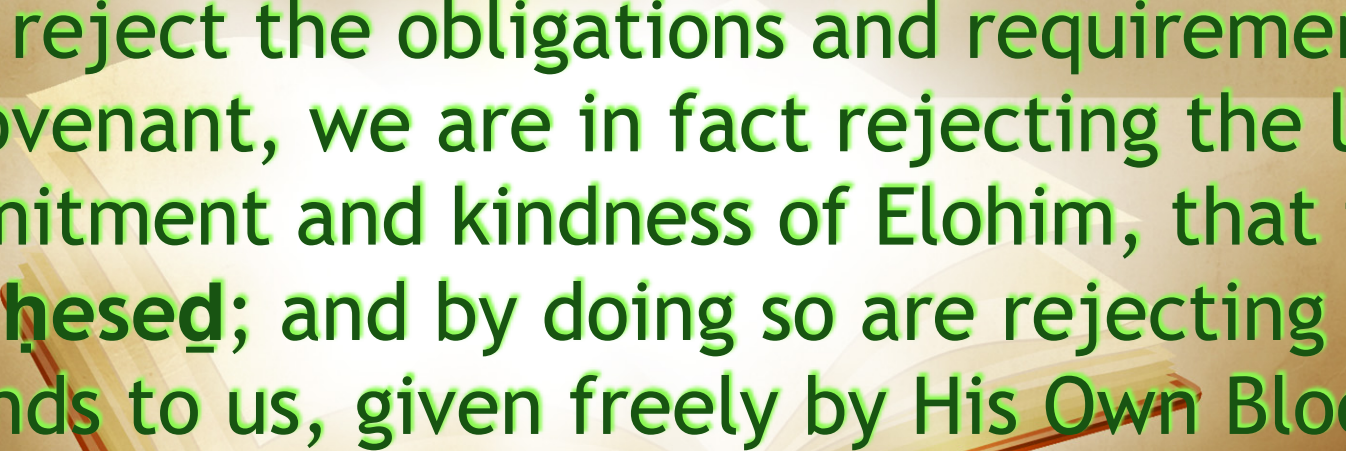
And while Yisra'el constantly broke their obligation to the Covenants we see how lovingly committed יהוה is by extending His favour to us, an undeserving people and by His חַן ḥen (being gracious toward us and adorning us with favour in His eyes) He has extended to us His Kindness - חֶסֶד ḥesed - His loving-commitment to the Covenants which He remains faithful to in being obligated and fully committed to; and thus, because of His חַן ḥen, which is freely given to us, we too are now by our acceptance of His free gift also required to express true commitment in understanding our obligation to guarding the Covenant!

How we do that is by walking 'in' His Torah (often translated as 'law').

The Torah (law) of יהוה is His instructions for us, on how we are to walk in His חֶסֶד ḥesed; and so, the Torah (instructions) of Elohim is the articulation of the obligation that we have to the Covenants of Promise, by which we are freely and graciously grafted in to by the Blood of Messiah!



We did not earn the right to this Covenant - יהוה
made the Covenant out of חַן חֵן, and therefore
we understand that the חַן חֵן (grace) that He
has freely given entails חֶסֶד
חֶסֶד (loving-commitment), which now both
parties are to be committed to and both have an
obligation to keep its requirements.



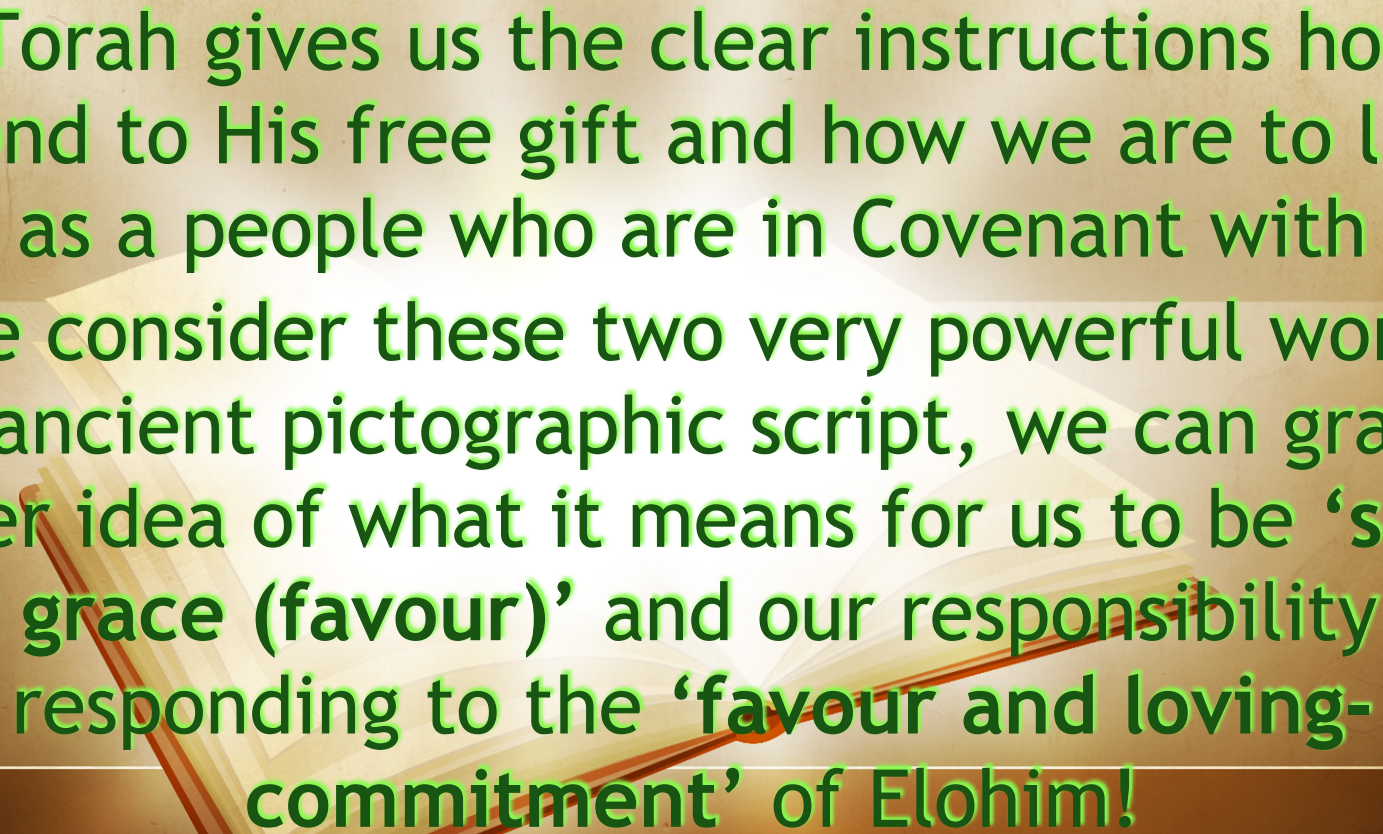
If we reject the obligations and requirements of the Covenant, we are in fact rejecting the loving-commitment and kindness of Elohim, that is His **חֶסֶד** **hesed**; and by doing so are rejecting **יהוה** bonds to us, given freely by His Own Blood!

חֵן ḥen is, in a manner of speaking, ‘grace poured out’ and is not חֶסֶד ḥesed.

Most of Scripture speaks clearly of חֶסֶד ḥesed as a result of חֵן ḥen; and even in the Renewed Writings (N.T.) we see a constant and continual thread of the understanding of the mutual obligations and requirements that are entailed in a ‘bonded’ relationship with יהוה יהוה by the Blood of יהושע יהושע Messiah.

חֶסֶד hesed in the Hebraic mind-set characterizes our identity as being a part of and walking 'in' the Kingdom of Elohim!

So, when understanding the concept of 'grace' and 'favour', we find that it is not a new concept, as we see that, in the truest sense in the Hebraic understanding, it entails giving the correct response of obedience in response to the free gift of life extended to us by the Hand of our Creator, and not just a receiving of the gift alone!




The Torah gives us the clear instructions how we respond to His free gift and how we are to live in Him, as a people who are in Covenant with Him! As we consider these two very powerful words in the ancient pictographic script, we can grasp a better idea of what it means for us to be **‘saved by grace (favour)’** and our responsibility to responding to the **‘favour and loving-commitment’** of Elohim!

In the ancient pictographic script, the Hebrew word **חַן** **ḥen** (khane)- Strong's H2580 which means, **'grace, adornment, favour, gracious'** looks like this:




Het - ה

The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean **‘established, secure’** as well as **‘cut off, separated from’**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **‘boundary’**, or better understood as our **‘boundaries’** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Nun - ן:

The ancient pictographic script has this letter pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one’s life expectancy.

By the clear loving-commitment of our Master,
Saviour and Elohim we have been saved by His
favour (grace) and when looking at this word in
the pictographic symbols we are able to see that
we are:

**SEPARATED, BUILT UP
AND ESTABLISHED BY THE SEED
WHICH IS MESSIAH!**

The covenants of promise that we were once far off from us, as we were without Messiah and excluded from citizenship in Yisra'ël, have been brought near by the Blood of Messiah!

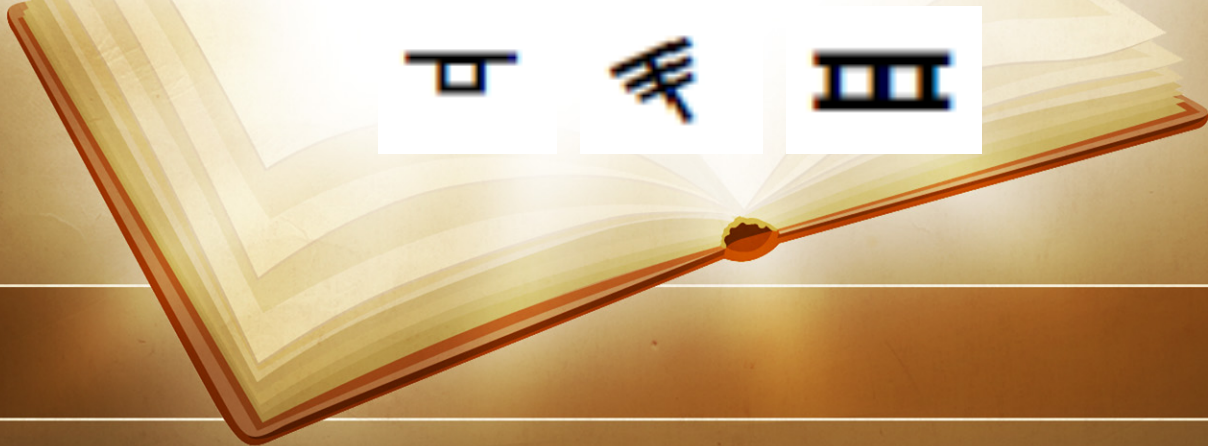
Eph'siyim/Ephesians 2:11-13 “Therefore remember that you, once nations in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra'ël and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah **יהושע** you who once were far off have been brought near by the blood of the Messiah.”

Galatyiim/Galatians 3:16 “But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”

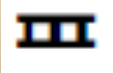
Realizing how we have been separated by The Seed, through the favour He has shown us, we also need to realize that, as living stones being built up in Messiah, that we are to make sure that we do not let loving-commitment and truth forsake us!

Mishlě/Proverbs 3:3 “Let not loving-commitment and truth forsake you - bind them around your neck, write them on the tablet of your heart”

In the ancient pictographic form, the Hebrew word for 'loving-commitment' - **חֶסֶד** ḥesed (kheh'-sed)- Strong's H2617 looks like this:




Ḥet - Ḥ

The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean **‘established, secure’** as well as **‘cut off, separated from’**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **‘boundary’**, or better understood as our **‘boundaries’** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Samek - ॐ:


The ancient script has this letter pictured as , which is a thorn and has the meanings of **‘pierce and sharp’** and can also carry the meaning of **‘a shield’**, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be **‘to grab hold of’** as a thorn is a seed that clings to hair and clothing.

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of **'turning'**, for it is the thorn that turns us away from danger and to that which is secure.

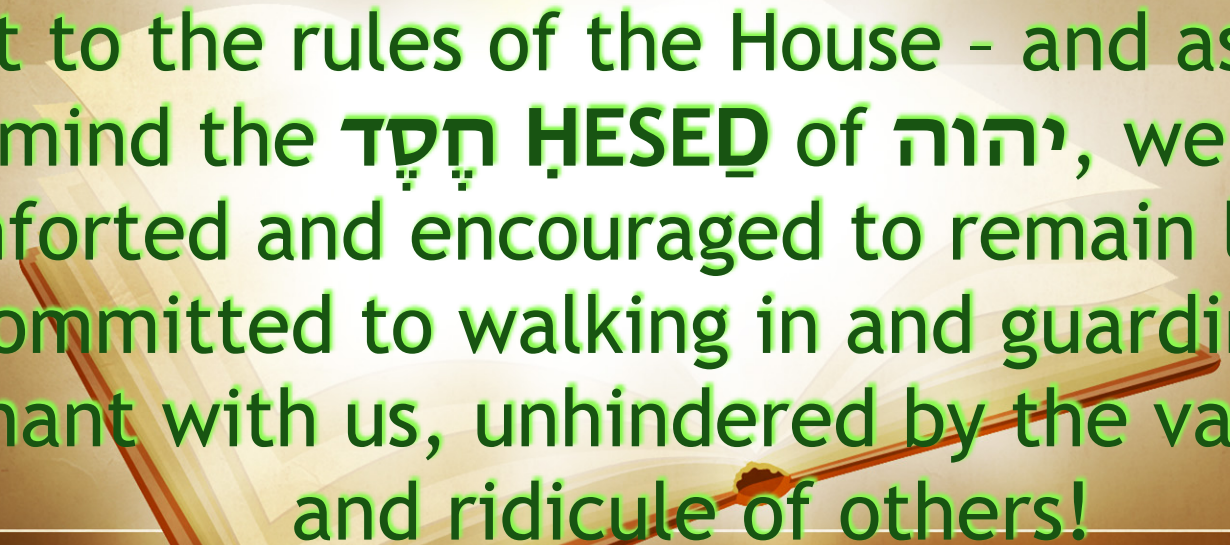
Dalet - ד



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.

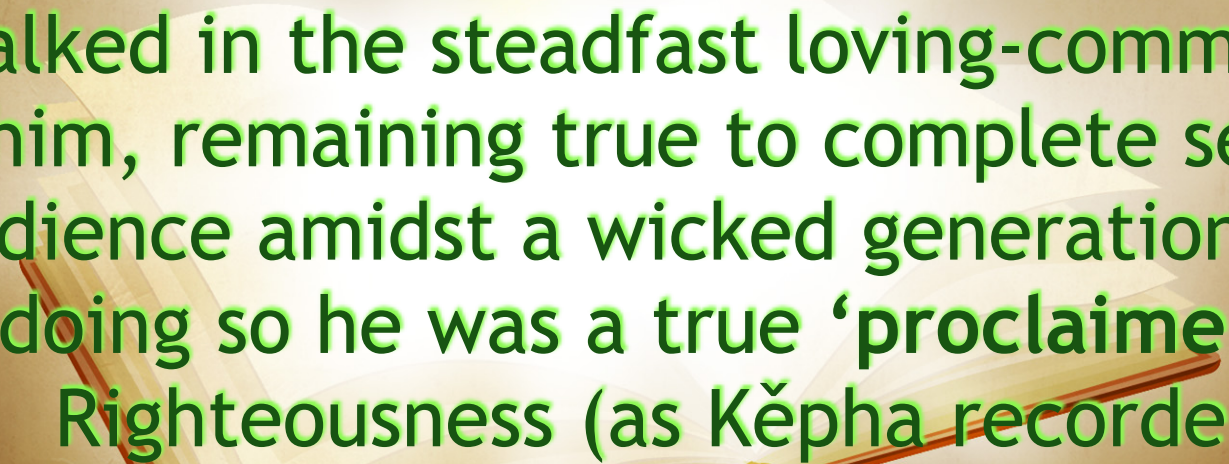
When understanding **דָּרַךְ ḥesed** (kheh'-sed)- Strong's H2617, in these ancient pictographic letters, we are able to clearly see that the 'boundaries', for the way in which we are to live, have been established and the entrance to walking in **דָּרַךְ ḥesed** (kheh'-sed)- Strong's H2617 (loving-commitment) is by our coming to the Door - that is our Master and Saviour - **יהושע** Messiah!

**WE AS LIVING STONES
ARE TO GRAB HOLD OF AND CLING TO
THE DOOR!**



The commands that are to be written upon the doorposts is there to remind us that we are to submit to the rules of the House - and as we recall to mind the **חֶסֶד** **HESED** of **יהוה**, we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

Noah found 'favour' in the eyes of יהוה because he walked in the steadfast loving-commitment of Elohim, remaining true to complete set-apart obedience amidst a wicked generation; and in doing so he was a true 'proclaimer' of Righteousness (as Kěpha recorded)!



The Hebrew word that is translated as 'found' comes from the root verb מָצָא matsa (maw-tsaw')- Strong's H4672 - 'to attain, find, locate, discover'.

With the concept of being able to find something, or someone, reveals that it needs to be sought after, not that it is lost but that it needs to be discovered and learned.

While, in many ways, the Word was lost to us, while being right in front of us, we thank יהוה for opening our eyes so that we may seek Him and His righteousness, and find Him!

Mishlě/Proverbs 7:15 “Therefore I came out to meet you, to earnestly seek your face, and I found you.”

How earnestly are you seeking יהוה?

How many times do you find yourself in a state of running around like a chicken without a head, or going in circles over an issue or situation and do not know what to do?

How earnest is your seeking of יהוה and His Righteousness?

Mishlĕ/Proverbs 8:17 “I love those who love me, and those who earnestly seek me do find me.”

He loves those who love Him - and a major part of loving Him is 'seeking' Him; because to love Him is to do what He has instructed us to do!

So, how will we know how to love Him, if we do not seek out what His instructions are???

As we guard the commands and watch over the Torah and do not let loving-commitment and truth be forsaken, we shall find favour and help in times of distress - but we must be seeking!!!

The Hebrew word that is translated as ‘and those who seek me’ is **וּמְשַׁחֲרָיִי** umeshaharay, which comes from the root words:

- 1) **שָׁחַר** shaḥar (shaw-khar’)- Strong’s H7836 which means ‘to long for, diligently seek, strongly desire something with a focus on a relationship with that which you seek’ and is an intensive verb which denotes that it requires exceeding effort, and
- 2) **אֲנִי** aniy (an-ee’)- Strong’s H589 which means, ‘me, I, alone, myself’ and is written in the first person singular, usually for emphasis.

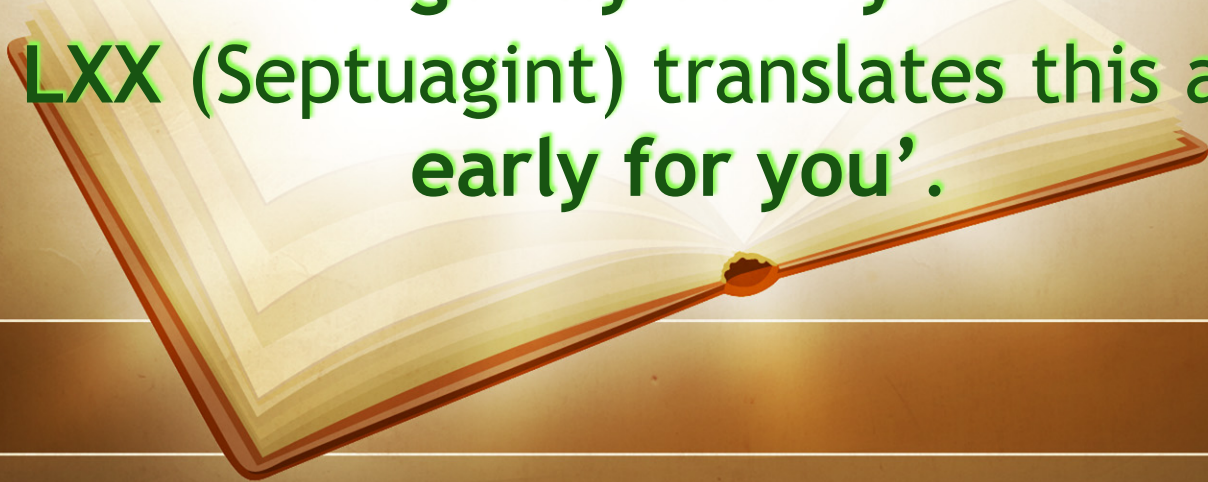
The verb שָׁחַר shaḥar (shaw-khar')- Strong's H7836 we see being used in:

Tehillah/Psalm 63:1 "O Elohim, You are my Ĕl; I earnestly seek You; my being has thirsted for You; my flesh has longed for You In a dry and thirsty land without water."

From this root verb שָׁחַר shaḥar (shaw-khar')- Strong's H7836 we get the noun of the word which means, 'at dawn, early, daybreak'.

Therefore, it is safe to say that what Dawid was actually declaring here was, “I rise early to **diligently seek you**”.

The LXX (Septuagint) translates this as ‘I rise early for you’.



What we have here, is the picture of **‘seeking early’**, as having the connotation of great diligence - **“I am seeking you really diligently”** - not with half measures!!!

And this he would do **‘early’**, while it was still dark, at the breaking of dawn!!!

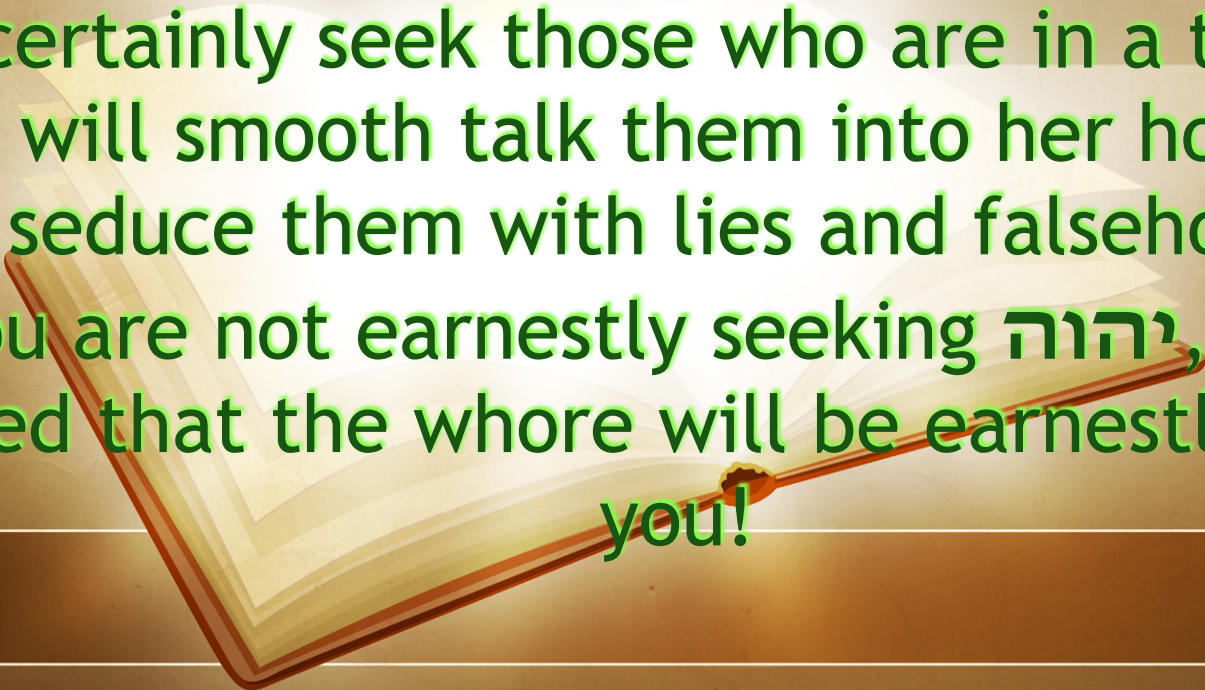
How many of you can say that?

Most of the time the majority of people cannot even get out of bed early on a good day!

What about when you are in a tight spot, when things are all messed up and your circumstances look dismal - getting up early to seek יהוה is, for most, not even a consideration!

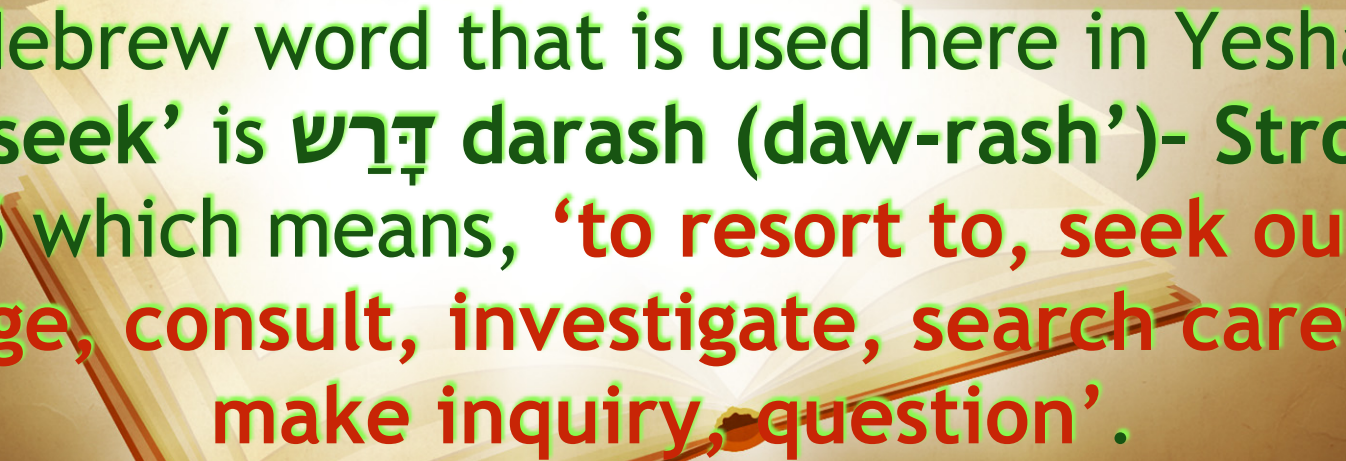
What we recognize, in this parable, is that the whore will earnestly seek her foolish prey, and will certainly seek those who are in a tight spot and will smooth talk them into her home and seduce them with lies and falsehood!

If you are not earnestly seeking **יהוה**, then be warned that the whore will be earnestly seeking you!



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

The Hebrew word that is used here in Yeshayahu for ‘seek’ is **דָּרַשׁ** darash (daw-rash’)- Strong’s H1875 which means, ‘to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question’.



Now, we see that this word carries more than simply just take a quick peek, but rather emphasizes the need to be digging deep, in seeking out carefully and with great diligence, through consultation, and asking.

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

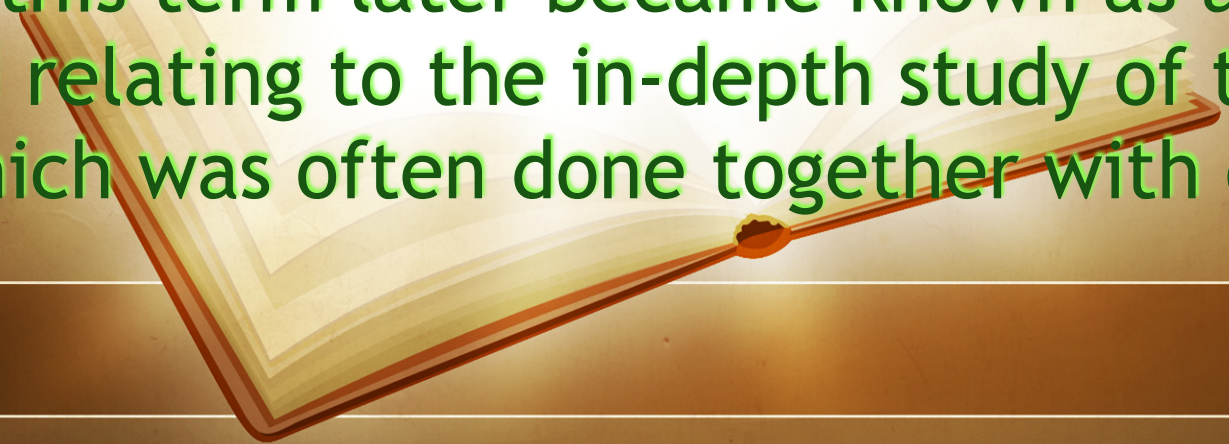
When we are told to 'seek' first the Kingdom - we must recognize that this is not an instruction that gives the notion that you look at it and now that you have seen it you can go on your merry way -
NO!

To seek His Kingdom requires hard work and discipline, each and every day.
Here we are being clearly instructed to 'seek' **יהוה** and His strength.

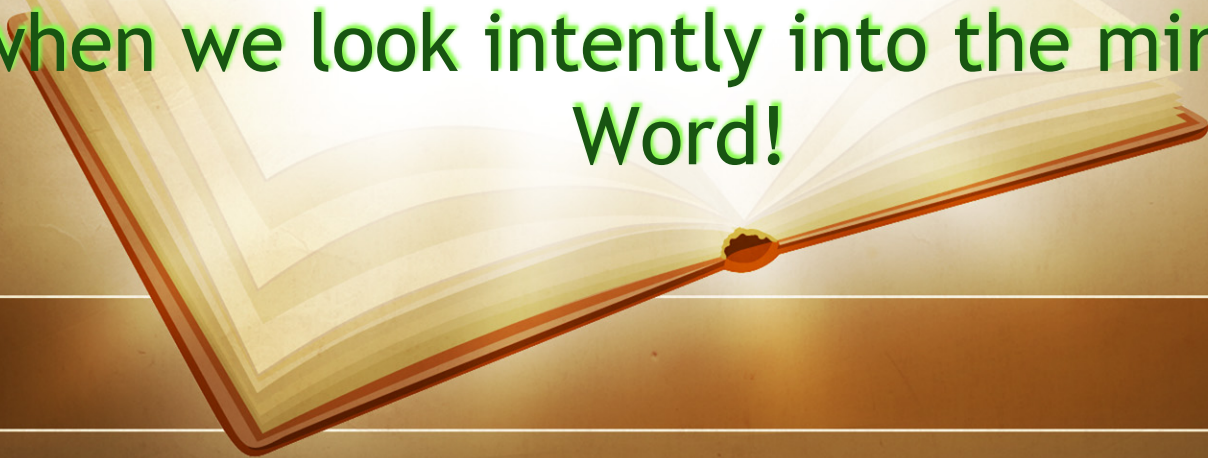
We need to 'seek' Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

A word that is derived from שׂרַשׁ darash (daw-rash')- Strong's H1875 is מִדְרָשׁ midrash (mid-rash')- Strong's H4097 which means, 'a study, record, writings or story, commentary, an investigation'.

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



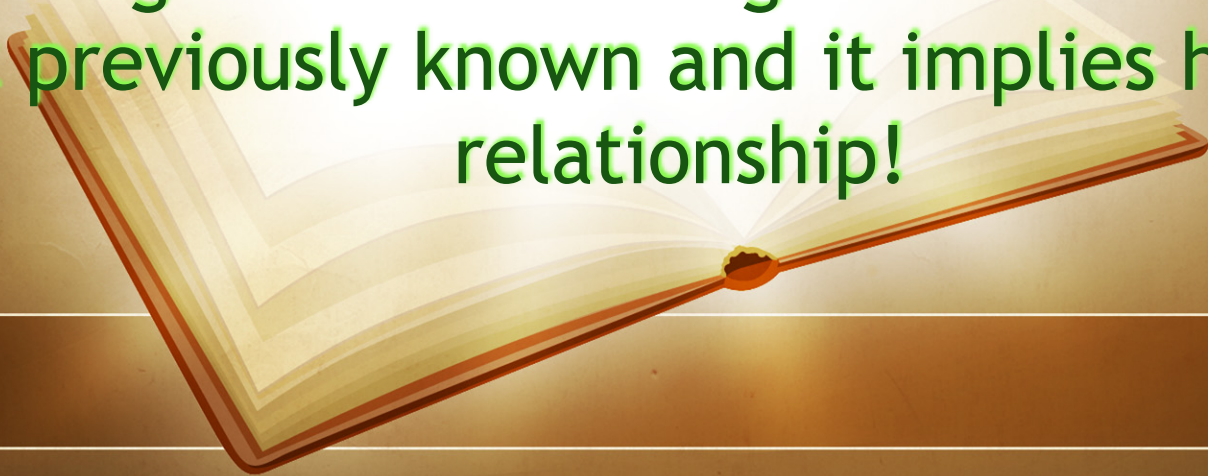
The point is that we are to be a people who are earnestly growing in wisdom and understanding of the Scriptures so we can remember what we look like when we look intently into the mirror of His Word!



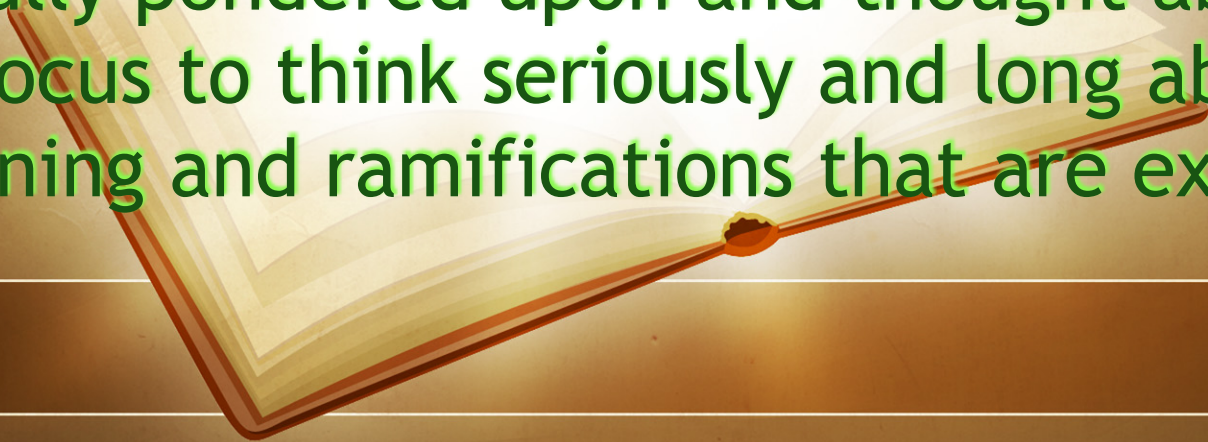
We take note of the words that Shelomoh was clearly told by Dawid when he was to become king:

Dibre haYamim Aleph/1 Chronicles 28:9 “As for you, my son Shelomoh, know the Elohim of your father, and serve Him with a perfect heart and with a pleasing life, for יהוה searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever.”

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



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



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

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

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


The pictographic Hebrew letter Shin (ש) is shown in a white box. It is composed of a vertical line on the left, a horizontal line at the top, and a horizontal line at the bottom, forming a U-shape.

The pictographic Hebrew letter Resh (ר) is shown in a white box. It is composed of a vertical line on the left, a horizontal line at the top, and a curved line on the right that loops back to the top, forming a shape like a '3'.

The pictographic Hebrew letter Lamed (ל) is shown in a white box. It is composed of a horizontal line at the top and a vertical line on the right, forming an L-shape.

Dalet - ד:




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

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


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

Resh - רָ:



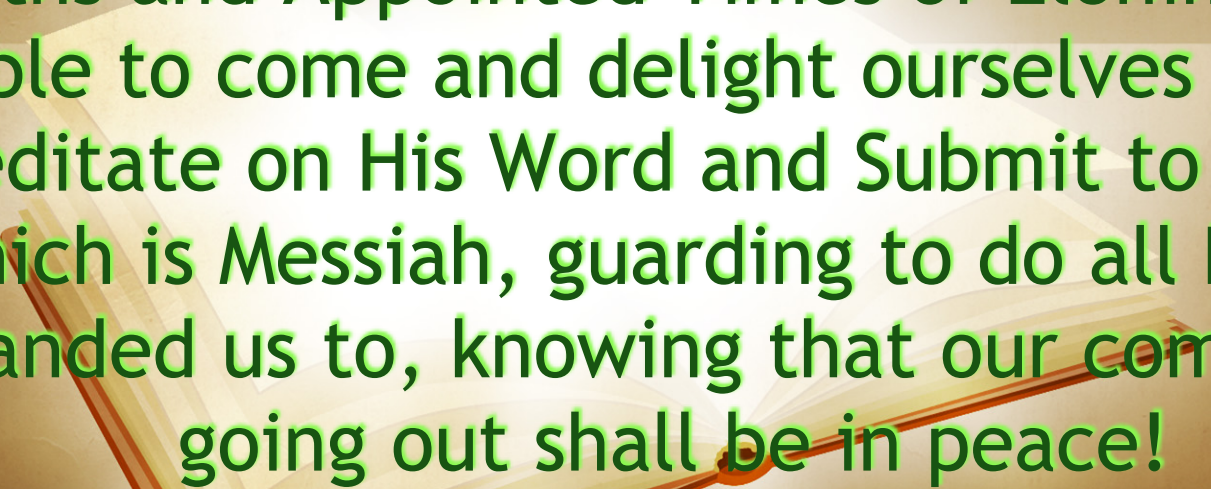
The ancient script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our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

Shin - ש:

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

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

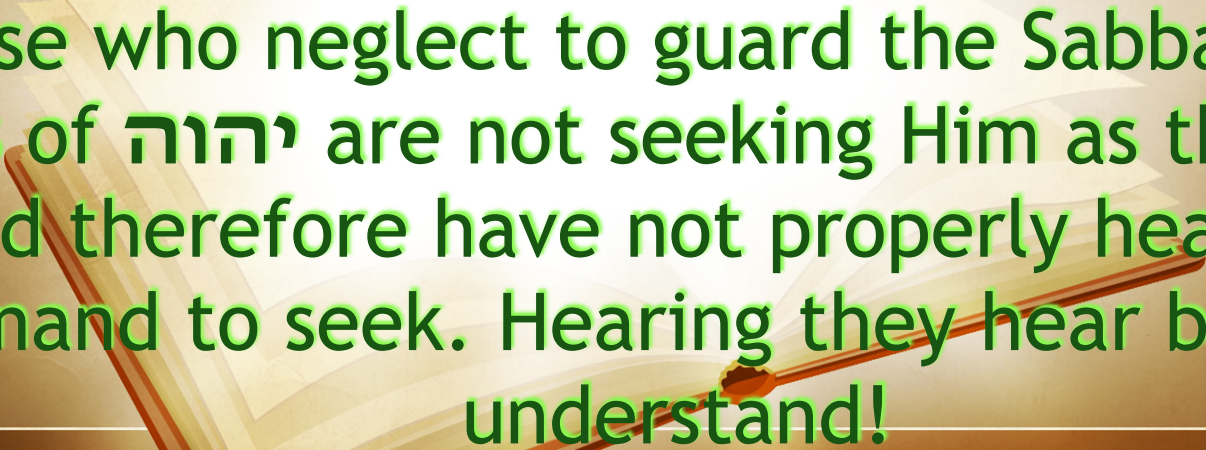
**AT THE DOOR OF THE HEAD
IS THE WORD!**



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

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

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



Dawid sought יהוה and יהוה answered him!

This emphasizes the joy of knowing our Master and Elohim and the intimacy of a relationship that we are to have with Him who hears our prayers and answers us!

It is through a proper seeking of יהוה that we get to know Him and are known by Him!

As we gather to our Head and seek Him with our all, we learn to hear His clear voice and follow Him in complete obedience to His Word that delivers us!

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

We are to be seeking His face always:

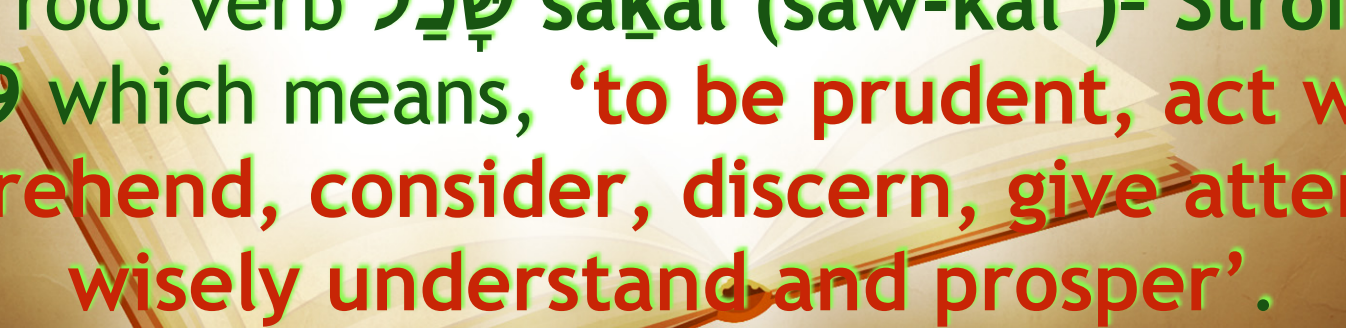
Tehillah/Psalm 27:8 “To my heart You have said, “Seek My face.” Your face, יהוה, I seek.”



Let us be proclaimers of righteousness, not with words alone, but with the clear doing of His commands, in order that we too may find favour in the eyes of יהוה!

Tehillah/Psalm 145:20 “יהוה preserves all those loving Him, but all the wrong ones He destroys.”

Mishlĕ/Proverbs 3:3-4 “Let not loving-commitment and truth forsake you - bind them around your neck, write them on the tablet of your heart, 4 thus finding favour and good insight in the eyes of Elohim and man.”



The Hebrew root word for 'insight' is שֶׁקֶל **sekel** (seh'-kel)- Strong's H7922 which means, 'insight, discretion, prudence, wisdom', and comes from the root verb שָׁכַל **sakal** (saw-kal')- Strong's H7919 which means, 'to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper'.

It is through continual meditating upon the Word
and the doing of the Word that we gain
understanding and insight and are able to rightly
divide the truth, and find 'functional insight and
wisdom'!!!



Prudence, according to the Merriam Webster's Collegiate Dictionary, carries the meaning of, **'the ability to govern and discipline oneself by the use of reason, skill and good judgment in the use of resources, caution or circumspection as to danger or risk'**.

To be prudent, in the positive sense, is to be marked by wisdom or judiciousness, which is the ability to exercise or be characterized by sound judgment!

This can only be done when you watch over the commands and do not let loving-commitment and truth be forsaken!

IN THE EYES OF ELOHIM AND MAN:

When we do what the Word teaches and instructs,
we shall find favour and good insight before
Elohim and man!

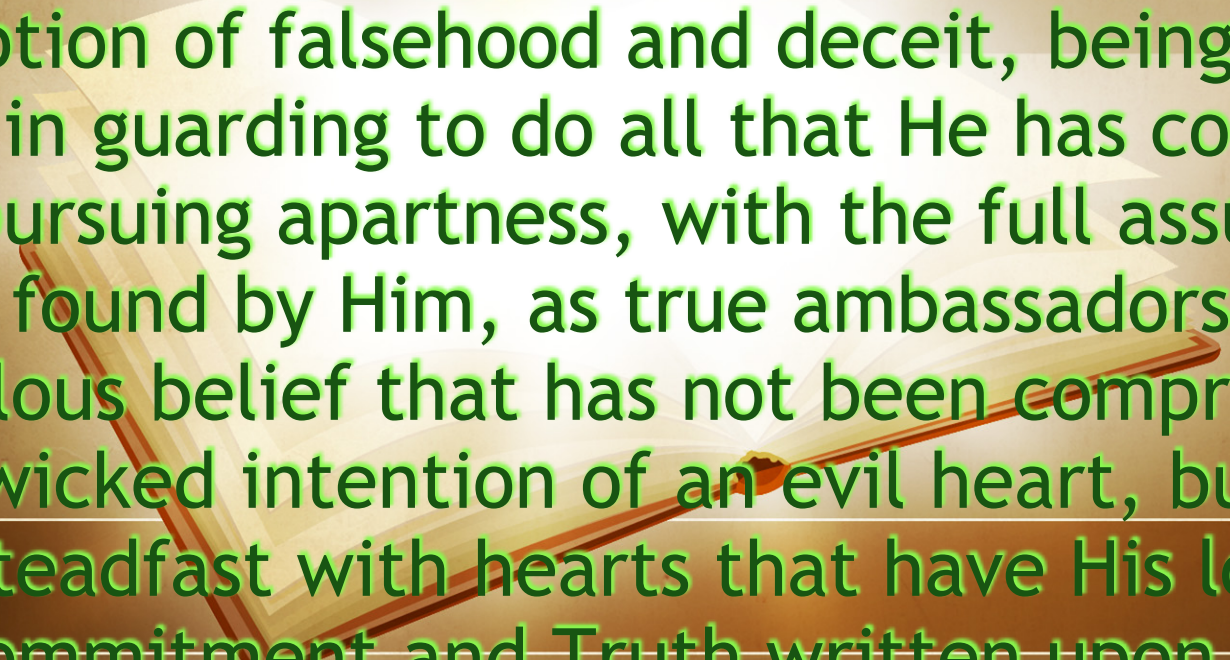
Romiyim/Romans 14:18 “For he who is serving
Messiah in these matters is well-pleasing to Elohim
and approved by men.”

Two good examples of this, is seen in the lives of
Yosěph and Shemu'ěl:

Berěshith/Genesis 39:2-4 “And it came to be that
יהוה was with Yosěph, and he became a
prosperous man, and was in the house of his
master the Mitsrite. 3 And his master saw that
יהוה was with him and that יהוה made all he did
to prosper in his hand. 4 So Yosěph found favour in
his eyes, and served him, and he appointed him
over his house, and gave into his hand all that he
had.”

Berěshith/Genesis 39:21-22 “But יהוה was with Yosěph and extended kindness to him, and He gave him favour in the eyes of the prison warden.
22 And the prison warden gave into the hand of Yosěph all the prisoners who were in the prison, and whatever was done there was his doing.”

Shemu'ěl Aleph/1 Samuel 2:26 “And the young Shemu'ěl was growing in stature, and was in favour with יהוה and also with men.”



As we close this first Torah portion, may we be continually reminded of the wonderful favour and loving-commitment of our Master and Elohim, and in doing so, be on guard against the dangers of the corruption of falsehood and deceit, being sober and alert in guarding to do all that He has commanded us, pursuing apartness, with the full assurance of being found by Him, as true ambassadors that have a zealous belief that has not been compromised by the wicked intention of an evil heart, but remain steadfast with hearts that have His loving-commitment and Truth written upon them!