

## WAYYIQRĀ (LEVITICUS) 26:3-27:34 – BEḤUQQOTAI – IN MY LAWS

As we come to the last torah portion in **Wayyiqra/Leviticus**, which covers the last 2 chapters, we see that the start of this portion, which begins at **verse 3** of **Chapter 26**, sums up the very clear choice that we have to make, each and every day of our lives

And יהוה <sup>YHWH</sup> sets forth the conditions or, perhaps even better put, the consequences, of what will happen in our lives, based on the choices we make. And so, straight up we see this Torah portion starting with the word ‘if’... with the clear context of: ‘if’ you do this... ‘then’... this is what will be!

Whenever we see an ‘if’ we can know that there are definite consequences to our ability to follow carefully what is being set forth or not!

This week’s Torah portion is called בְּחֻקֹתַי - **‘beḥuqqotai’** and renders the meaning, ‘**In my laws**’, and this word comes from the root word חֻקָּה **ḥuqqah** – **Strong’s H2708** which carries the meaning of, ‘**something prescribed, an enactment, a statute, fixed pattern, fixed order, appointed, ordinance**’, and comes from the primitive root verb חָקַק **ḥaqaq** – **Strong’s H2710** which means, ‘**to engrave, cut in, inscribe, decree**’.

We are to ‘**guard**’ and ‘**keep**’ the regulations and decrees of יהוה <sup>YHWH</sup>, that has been perfectly inscribed or ‘**cut in**’ – That is – His ‘**WRITTEN WORD**’.

**Shemoth/Exodus 24:4 “And Mosheh wrote down all the Words of יהוה <sup>YHWH</sup>, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra’el.”**

There was NO ORAL TORAH alongside that which Mosheh wrote down, and he wrote ALL the Words of יהוה <sup>YHWH</sup>, and so, we do not guard and keep man-made oral laws that have since thus been written down as a set of rules and regulations, in the form of catechisms from Christianity and the Talmud and Mishnah of Rabbinic Judaism; but rather, we guard to do all the Written Word of יהוה <sup>YHWH</sup>.

These ‘**laws/rulings**’ speak of those very statutes that have been prescribed and they are a fixed order that remains in effect permanently. We see that we are to ‘**walk**’ in His ‘**laws**’; and if His Words, that He has prescribed, remain in effect permanently, which they do, then we are to walk in them permanently!

Let us look further at some more key words that we find in **verse 3**, that will help us understand our need for the true obedience of an active ‘**hearing and doing**’ faith:

The Hebrew word that is translated as ‘if’ is **אִם im** – **Strong’s H518** which is a conditional participle or primary conjunction which renders, ‘**if, though, either, neither, when, whenever**’.

The basic meaning is “if” and this meaning can be seen in most of its occurrences.

In the hundreds of passages where the word occurs, several basic types of contexts can be seen.

Firstly, it occurs most often in conditional clauses, for example, as we see in:

**Berēshith/Genesis 4:7 “If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it.”**

Secondly, we also find the conditional clause **אִם im** being used in ‘oath’ contexts, in which, in reality, a larger context is assumed. In the larger, assumed context is an oath, only rarely stated in full, as in:

**Iyob/Job 1:11 “But stretch out Your hand, please, and strike all that he has – if he would not curse You to Your face!”**

The larger assumed context is that of the condition of an existing oath.

The use of the conditional clause **אִם im**, here in the beginning of this Torah portion, begins with a conditional concept of “If you do... then...”, and so, we can clearly see that there is a clear requirement that is expected of us, in response to the Covenants of Promise that we have been grafted into, with the assured promises given, if the requirements, that have been prescribed, for are met.

So here, in **verse 3**, we see the clear condition clause being laid out: **IF** you... **WALK... GUARD** and **DO...THEN...**:

The Hebrew root word for ‘walk’ is **הָלַךְ halak** – **Strong’s H1980** and means, ‘**to go, come, walk, manner of life, cause to live**’, and this literally speaks of how one lives, and it is used as a verb indicating that it is an active expression of one’s life.

Our ‘walk’ matters and how we walk before Elohim matters:

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

What does יהוה require of us?

Well, as we see –it is to do right, love kindness and walk humbly with our Elohim!

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

The Hebrew root word that is used here for humble is צָנַע tsana – Strong’s H6800 meaning, ‘to be modest or humble’. In Mikah/Micah 6:8 it is expressed as follows: וְהִצָּנַע לְכֶתֶת ‘ve-ha-ts’nea leket’ which literally expresses ‘a making humble to walk’ or ‘showing a humble walk’, again emphasising that our humility is seen in our walk – that is our walk of obedience as we clearly see and understand the words in:

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

The Greek word for ‘walk’ is περιπατέω peripateō – Strong’s G4043 and carries the same meaning and that is, ‘to walk, behaviour, to conduct one’s self, to make one’s way, to tread with the feet, to make one’s life’.

Why all the definitions?

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

### **WALK IN MY LAWS!**

The Hebrew word that is translated as ‘in My laws’ is בְּחֻקֹתַי – ‘b’huqqothai’ (which is the name of this Torah portion) and comes from the root word that has already been discussed, חָקַח huqqah – Strong’s H2708.

The word used in verse 3 for ‘guard’ is שָׁמַר shamar – Strong’s H8104 means, ‘keep, watch, present, attend to, pay close attention, guard’ and the basic idea of the root of this word is ‘to exercise great care over’.

We are to exercise great care over His Torah!

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, and statutes, etc.

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 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!

When one is ‘guarding’ something, being ‘awake’ and alert is imperative or else the risk of a theft or loss of possessions are 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!

What is interesting and worth taking note of, is the frequent use of the word שָׁמַר shamar in the Torah.

It is used 148 times in 139 verses in the Torah – 15 times in 15 verses in Bereshith/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!!!

With Debarim/Deuteronomy being seen as the ‘second reading of the Torah’, as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר shamar to the generation that was about to enter into the Promised Land!

This teaches us how we too must place much emphasis on the guarding of the Word, lest we find that we are not found worthy to enter into the Reign of Messiah for lack of knowledge and discipline in the Word!

What are we to ‘GUARD’? His Commands:

The word for commands used here is מִצְוֹתַי - *mitsvotai* – ‘my commands’ and is the plural of the word מִצְוָה *mitzvah* – Strong’s H4687 which means, ‘*commandment, command, obligation, precept*’, which comes from the primitive root צָוָה *tsavah* – Strong’s H6680 which means, ‘*to lay charge (upon), give charge to, command, order, appoint, commission, ordain*’.

The primary difference we see between the חֻקֵּי *huqqah* (law/statute) and the מִצְוָה *mitzvah* (command) is that His laws (*huqqot*) are rulings that remain in effect permanently and we are to continually walk in His Right-rulings for set-apart living; whereas His commands (*mitsvot*) are those rules which apply to specific situations and are tailored for each unique situation in determining the correct action to be taken in a specific circumstance and so we ‘guard’ those carefully to know how to respond and take action for any given situation we may find ourselves in.

We, as His called out and chosen, royal priesthood, must be a hearing people who not only hear, but also do and what we must understand is that in the Hebraic mind-set we come to realise that the ideal of ‘hearing’ the commands and laws will and should naturally cause us to want to walk in them and guard them.

And as we go through this chapter, in **Wayyiqra/Leviticus 26**, we have to ask ourselves, “**Who would NOT want to obey such a just and righteous Elohim?**” The sad reality is that there are many who refuse to obey and will ultimately suffer the consequences of not walking in, and guarding to do, all that He instructs and commands!

The Hebrew word translated as ‘DO’ is עָשָׂה *asah* – Strong’s H6213 meaning, ‘*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!

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!

A derivative of this root is the word מַעֲשֵׂה *ma’aseh* – Strong’s H4639 and means ‘*a deed, work or acts, accomplishments*’. The Acts of the Apostles speaks of the deeds or acts of that which the Apostles did and records their ‘acts’ of obedience.

The root verb עָשָׂה *asah* – Strong’s H6213 has the basic connotation of ‘do’ or ‘make’ and is used in many expressions.

Aside from the numerous occurrences of the meaning “do” or “make” in a general sense, עָשָׂה *asah* – Strong’s H6213 is often used with the sense of ethical obligation.

Yisra’el were frequently commanded to “do” all that Elohim had commanded.

**Debarim/Deuteronomy 5:1** “**And Mosheh called all Yisra’el, and said to them, “Hear, O Yisra’el, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.”**”

**Debarim/Deuteronomy 6:3** “**And you shall hear, O Yisra’el, and shall guard to do, that it might be well with you, and that you increase greatly as יהוה Elohim of your fathers has spoken to you, in a land flowing with milk and honey.”**”

**Debarim/Deuteronomy 7:12** “**And it shall be, because you hear these right-rulings, and shall guard and do them, that יהוה your Elohim shall guard with you the covenant and the kindness which He swore to your fathers”**”

**Debarim/Deuteronomy 31:12** “**Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear יהוה your Elohim and guard to do all the Words of this Torah.”**”

In all of the above verses we see the clear instructions given to a Covenant people to ‘HEAR-GUARD-DO’ the laws and right-rulings of Elohim.

The numerous contexts in which this concept occurs attest to the importance of an ethical response to יהוה which goes beyond mere mental abstraction, and which is translatable into obedience which is evidenced in demonstrable acts יהוהשע tells us that we shall be known by our fruit and in a sense, this is what He was speaking about in saying that we will be seen as true obedient followers of Messiah through the clear evidence as seen in our demonstrated acts before Him and all.

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.**”

The Greek word translated as ‘doers’ is ποιητής ποιētēs – Strong’s G4163 which means, ‘**a doer, a maker**’ and this comes from the root word ποιέω poieō – Strong’s G4160 which means, ‘**to make, do, accomplish, keep, work, acts**’, which is translated as ‘does’, in:

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

The Greek word that is translated as ‘doing’ (of the Torah), in Ya’aqob/James 1:25 is also a derivative of ποιέω poieō – Strong’s G4160, and is the word ποιήσις poiēsis – Strong’s G4162 which means, ‘**deed, making, doing, performing, in his doing (in the obedience he renders the law)**’.

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

There are many people who claim to be ‘doing’ what the Word says, yet they are simply living lawless lives as their actions reveal their clear disregard for the Torah and are merely ‘doing’ lawlessness, which is to be operating or performing acts without clear instructions:

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

The Greek word here, as we know, for sin is ἁμαρτία hamartia – Strong’s G266 which means, ‘**sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong**’, and also carries the meaning of, ‘**wandering from the law of Elohim, violate the law of Elohim**’.

We also know, yet I will once again remind you, that the Greek word used for ‘lawlessness’ is ἀνομία anomia – Strong’s G458 meaning, ‘**lawlessness or lawless deeds, unrighteousness**’ and comes from the word ἄνομος anomos – Strong’s G459 meaning, ‘**lawless or without law, transgressors**’.

This verse in Yoḥanan Aleph/1 John 3:4 spells it out very plainly, for those who seem to miss the fact that to not walk in the Torah is sin!

It is as though Yoḥanan was spelling out this fact very bluntly and was being straightforward, for those who struggle with a Greek mind-set and see no need to walk in the Torah!

Well, right here, in the Greek text, it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!


Those who are hearers only, and are not doers of the Torah, are sinners!!!

As we consider this root verb אָשָׁא asah – Strong’s H6213 in terms of our need to ‘perform’ and be doers of the Word, we recognise 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 אָשָׁא asah – 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 - ש:**

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

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

**Mattithyahu/Matthew 7:24-27** "Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 "And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall."

**Yohanan Aleph/1 John 5:3-4** "For this is the love for Elohim, that we guard His commands, and His commands are not heavy, 4 because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief."

To 'HEAR-GUARD-DO' concept is very clear from a Hebraic perspective, and there is absolutely no question as to the need for all who call upon the Name of יהוה, and claim to serve Him, to be a people who attentively HEAR, diligently GUARD and faithfully DO, all that our Master and Elohim has commanded us!

When one is not listening attentively, then the ability to carry out the clear instructions becomes increasingly difficult, and eventually becomes non-existent, for which we are repeatedly warned against in Scripture. If one is not properly hearing, guarding and doing the Torah and commands of Elohim, then by their actions of lawlessness, they are, by default, making it clear that he is not their Master and Elohim, despite their vain attempts of a false lip service that claims that He is! For, if He is your Mater and Elohim then you would submit to Him and guard to do all that He has commanded and instructed us to do, it is as simple as that!

יהושע Messiah makes it very clear to us, in His messages to the 7 assemblies in **Hazon/Revelation**, when He says, "He who has ears let them hear what the Spirit says".

This is the urgent message that we are to be a HEARING people – people who are paying attention, so that we can faithfully guard and do what is required!

Let us first look at what יהוה promises Yisra'el 'IF' they walk in His laws and guard His commands:

#### Verse 4-13

The word 'then' used in **verse 4** is the assurance of what will come **if we hear, guard and do!**

#### Rain in its season and fruitful harvests!

Rain, in its right season, is critical to bringing about the necessary harvest; and if one did not receive rain in its season then one would face a crisis when coming to expect a harvest; and if rain came 'out' of its season then that unwanted rain could actually wash away growing crops and even damage any harvested grain, causing it to rot and be of no use!

We also must recognise the picture that rain/water often symbolises for us, in Scripture. And that is a picture of the teaching of the Torah; as we go through a yearly cycle we get to 'learn', in each season, that which the Father reveals to us through His Feasts, which all take place around harvesting times of either barley, wheat or fruit. His Torah, through the keeping of His Sabbaths, Feasts and Appointed Times, teaches us how to walk in each season that we find ourselves in.



For instance, the period between Pěsaḥ and Shaḅuoth, we are commanded to count 50 days from the morrow after the Sabbath during Matzot, when we bring the wave offering of the sheaf of the first of the barley, until the morrow after 7 completed Sabbaths; and this time has become commonly known as the ‘**counting of the omer**’, which is a critical time for us, as His body, to assess our lives, in order to see who we are in Him and examine whether we are in fact ‘counting’ the cost of following Messiah and see whether we are engaging in true community living, as we allow His Torah to shape us into becoming a united body being made into two loaves of Bread that is waved before Elohim as an acceptable offering on Shaḅuoth.

It is during this season that we recognise how we are to be rid of sin and ‘bad leaven’ and be permeated with the Besorah (Good News) which is the good leaven of the Kingdom. It is a season of growing, however for growth there has to have been a planting and sowing of the Good Seed!

At Shaḅuoth we see the picture of the former rains, in that יְהוָה rains down His strength upon us to be faithful witnesses, equipping us to go into the harvest field and be busy proclaiming the Besorah!

At Yom Teruah we learn the importance of being AWAKE and not sleeping in our faithful walk and ensure that we continually keep our lamps filled with oil as we guard to do all He commands, holding fast and persevering in remaining as a bride who keeps her garments white as she waits for her soon coming husband.

Yom Teruah sounds the much-needed awakening blast, and leads us again into a period of intense inspection as we face ‘10 days’ of recognising our need to be totally set-apart taking us to Yom Kippur which teaches us the heart of repentance and our need to deny self.

Sukkoth (Tabernacles) teaches us unity and joy that we are to experience as a body who dwells in the presence of Elohim.

While we embrace each of these seasons, daily in our walk of faith in Messiah, as Sha’ul told Timotiyos to be ready in and out of season, what we certainly can see, is that each year we learn some vital lesson of faith that pertain specifically to each Appointed Time and we can only learn these lessons, if we are in fact walking in line with His Word and keeping His Appointed Times!

We must be a people who are continually preparing ourselves, through the constant sowing of His Word in our lives, so that when the ‘rain’ of His Appointed Times come, we will be able to grow and mature in us.

**Verse 5** speaks of the blessing of walking in the Torah and guarding the commands, in promising that there will always be enough supply!

From harvest to harvest – season to season, there will never be lack and with that there is the promise of security. Further blessings of walking in His laws and guarding His commands are:

- - Peace – the enemy will not be able to make you afraid (**verse 6**)
- - Victory in battle (**verse 7-8**)
- - Fruitfulness – (**verse 9**)
- - Constant renewal (**verse 10**)
- - The Dwelling Presence of The Almighty (**verse 11-12**)

Now when we consider such great promises that are made clear for us when we walk in His laws and guard His commands, there should be no inclination whatsoever to be found not to be walking in His ways!

The Hebrew root word that is translated as ‘**peace**’ in **verse 6** is שָׁלוֹם **shalom** – **Strong’s H7965** which means, ‘**completeness, soundness, welfare, peace, prosperity, health, safety, security**’.


The root meaning of שָׁלוֹם **shalom** – **Strong’s H7965** is to be whole or sound, and this leads to various translations that speak of completeness, wholeness, well-being, welfare and peace.

This Hebrew word שָׁלוֹם **shalom** – **Strong’s H7965** also includes the idea of vigour and vitality in all dimensions of life. Shalom carries a wealth of meaning that is almost impossible to summarise in a few sittings, yet the concept of shalom entails a completeness and wholeness in our Master and Elohim, who has redeemed us from enslavement to the chaos of sin!


In the ancient pictographic text, the Hebrew word שָׁלוֹם **shalom** – **Strong’s H7965** looks like this:

𐤑 𐤕 𐤓 𐤌


## 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.


## Lamed - ל:

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

## Waw/Vav – ו:

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

## Mem - מ:

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

Now when looking at this word in the ancient pictographic script, we are able to recognise what the true Shalom of Elohim brings and does for us, for its ancient meaning could be rendered, among others, as follows:

## THAT WHICH DESTROYS OR BREAKS THE FALSE AUTHORITY THAT BOUND US TO THE CHAOS OF THE NATIONS!

And further renders the meaning:

## THE WORD OF THE GOOD SHEPHERD THAT SECURES FOR US A COMPLETE CLEANSING!

This word שְׁלוֹמִים **shalom** – Strong's H7965 speaks of a complete restoration of what was lost and broken, and ensures the provision for what is needed to make one whole and complete, lacking nought! For we have been given all we need for life and reverence, having been grafted into the Covenant of Peace by the Blood of Messiah! Having the complete shalom of Elohim, gives us the ability to lie down without being afraid, for we have **peace** with Him:

**Romiyim/Romans 5:1-2 "Therefore, having been declared right by belief, we have peace with Elohim through our Master יהושע Messiah, 2 through whom also we have access by belief into this favour in which we stand, and we exult in the expectation of the esteem of Elohim."**

The Greek word used for 'peace' is εἰρήνη **eirēnē** – Strong's G1515 which means, '**peace, welfare, undisturbed, rest and quietness**', and is also understood as having exemption from the rage and havoc of war, and speaks of security, safety, prosperity, and felicity which is the quality or state of being peaceful!

The blessing of obedience is the complete fullness of the shalom that we have with our Master and with that shalom comes His strengthening joy that equips us to stand and fight the good fight of the belief and not be afraid of our enemies, as we remain faithful in standing firm in Him, for it is He who fights for us!

Shalom, victory and fruitfulness are truly the bountiful blessings that our Master promises us, as we guard His covenant that He has grafted us into!

In **verse 9** we see that it is our Mighty Elohim who makes us fruitful!

The Hebrew word that is translated as 'fruitful' comes from the root word פִּרָּה para – Strong's H6509 which means, '*fruitful, to bear fruit, be fruitful*'.

**Yohanan/John 15:5** "I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!"

καρπός karpos – Strong's G2590 which means, '*fruit, benefit, gain, harvest, produce*' and typically refers to fruit that has been plucked, rendering the figurative meaning of the labours, works or acts of those who have fitted themselves with every good work unto everlasting life.

**Romiyim/Romans 6:22** "But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life."

The fruit of our lives, as set-apart servants of the Most-High, must result in set-apartness, and this is an ongoing day to day process, which at the end will result in the promised everlasting life with our Master and Elohim! What we can therefore clearly understand and establish is that our works of righteousness are vital in being evident in our lives, as we continue to produce much fruit of a people who are living pure and undefiled set-apart lives.

The Hebrew equivalent for this Greek word for fruit is פֵּרִי peri – Strong's H6529 which means, '*fruit, produce*' and comes from the word פָּרָה parah – Strong's H6509 which means, '*to bear fruit, be fruitful, flourish*'.

This word certainly speaks of the physical fruit of trees and shrubs that bear fruit in which there is a seed according to its kind, i.e., fruit with kernels, hence the fruit produces more fruit.

This word also is used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, "**the result of an action**"; or better understood as, "**works**". Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance – which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

**Mattithyahu/Matthew 3:8** "Bear, therefore, fruits worthy of repentance"

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness!

When we walk according to the Spirit, we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present! Fruit does not just pop into one's life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be 'doing' the good works of obedience that have been prepared beforehand for us to do – and that is to walk in the clear commands of Elohim, guarding to do all He has commanded us!

We are known, or rather shall be known by our fruit:

**Mattithyahu/Matthew 7:16-23** "By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? 17 "So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 "A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 "Every tree that does not bear good fruit is cut down and thrown into the fire. 20 "So then, by their fruits you shall know them – 21 "Not everyone who says to Me, 'Master, Master,' shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 "Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?' 23 "And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness!'"

Many mighty works that many will claim as good works will be simply revealed as wicked works or rather wicked fruits, for wicked fruit is brought forth from the resulting actions of lawlessness, whereas the good fruit of righteousness is brought forth from the resulting action of complete obedience and set-apartness of walking in and staying in the commands of Elohim!

As the value of a tree is estimated by its products, so righteousness that is displayed in acts/works is a decisive standard for the just judgment of Elohim:

**Mattithyahu/Matthew 3:10** "And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire."

The one who is unfruitful has been clearly warned of being rejected, and if this warning is not taken heed of, the clear sentence of being cut off is clear:



**Luqas/Luke 13:6-9** “And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 “And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’ 8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure. 9 ‘And if indeed it bears fruit, *good*. But if not so, you shall cut it down.”

When we remain steadfast, in walking in complete obedience to the Torah/instructions/commands of our Master and Elohim, we are guaranteed that we shall bear fruit that lasts!

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

As we bear the enduring fruit of righteousness, as the resulting action of our wholehearted obedience to our Master and Elohim, we become a source of life to many who may eat of our fruit and come to the knowledge of Elohim. In other words, we ought to be bearing fruit that others may taste and see how good יהוה is! Meditation and application of His Torah is vital for living and being fruitful every day!

In speaking of the man who delights in, and meditates day and night on, the Torah of Elohim, and who does not sit with scoffers, stand with sinners, nor walk in the counsel of the wrong, Dawid tells us in:

**Tehillah/Psalm 1:1-3** “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 But his delight is in the Torah of יהוה, and he meditates in His Torah day and night. 3 For he shall be as a tree Planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”

The resulting action of daily meditating on the Torah, and delighting in it, while staying clear of falsehood and twisted lawlessness, will be the good fruit of righteousness that is needed at any given moment – no matter the season!

**Galatyiim/Galatians 5:22-23** “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, 23 gentleness, self-control. Against such there is no Torah.”

As we consider the blessing of the ability to bear fruit worthy of repentance, which highlights our obedient actions in submitting to the Torah and commands of our Master and Elohim, we also take note that we shall bear these fruit that Sha’ul gives reference to, in his letter to the Galatians.

In terms of the blessing of being fruitful, I think that it is fitting for me to expand a little on these fruit of the Spirit that we see being spoken of, in order to help us grasp the joy of walking in the complete protection and peace of our Mighty Master and Elohim, who fights for us!

## 1 – LOVE

In our modern westernised mind-set, love is often simply understood, by most, as an abstract thought or emotion, and is generally thought of as simply describing how one ‘feels’ toward another; yet this is not the case with the True Scriptural mind-set, especially when looking at the root words in both the Greek and the Hebrew texts.

In a manner of speaking, ‘LOVE’ can be understood as ‘the means to provide and protect what is given as a privileged gift’.

We protect the gift of life that has been given to us by guarding the commands of Elohim, loving Him completely with our all, for He Himself gave His all, so that by His great love for us we might be redeemed and restored to a right relationship with our Creator and Redeemer!

**Debarim/Deuteronomy 6:4-5** “Hear, O Yisra’el: יהוה our Elohim, יהוה is one! 5 “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might.”

We are to love Elohim with our all, and we are to love our neighbours as our self, not simply in an emotional sense, but in our actions too!

**Yohanan Aleph/1 John 5:2-3** “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy”

In 1973 John Alan Lee wrote a book called ‘Colours of love’, and in this book he mentioned 6 types of love, as defined from the Greek language, and he described the different kinds of love as follows:

**1 - Eros.** From the Greek word for “erotic or passionate”; this is a passionate, physical and emotional love based on aesthetic enjoyment; and is a stereotype of romantic love, and seeks to be satisfied through physical intimacy.

**2 - Ludus.** From the Latin word meaning "**sport or play**"; this is a love that is played as a game or sport and is seen as a conquest of sort. It fantasises and engages in playful interactions, but carries little or no intimacy and has no deep intensity. People with ludus love keep their passions in check – they avoid trouble and intensity in relationships. They are uncomfortable about commitment. They easily keep secrets from their significant other and are more likely to have affairs. For them it is, 'all part of the game', or 'part of the conquest', and will so easily run from partner to partner.

**3 - Storge.** From the Greek word meaning "**friendship**"; this is an affectionate love that slowly develops from friendship, and is based on similarity. There is strong companionship and shared values, yet very little intimacy.

**4 -Pragma.** From the Greek word meaning "**practical**"; this is a love that is driven by the head, and not the heart; it is a practical and non-emotional love. It is a combination of storge and ludus love.

**5 - Mania.** From the Greek word meaning "**frenzy**"; this is a highly volatile love; described as an obsession; and is primarily fuelled by a low self-esteem. This is what could be classed as a 'possessive love', and is really a combination of eros and ludus love. It is also known as 'the troubled love'. This love is shaped by jealousy and dependence (often called co-dependency) – as it is totally dependent upon the possessing of another's love. There is great intensity and little intimacy. People who express love in this way are often very critical of every move their partner makes, and will always be accusing and assuming things that are not true. This is often the result of having a past of rejection and neglect.

**6 - Agape.** From the Greek word meaning "**mighty-like or spiritual**"; this is a selfless altruistic love; a spiritual and true love. The highest form of love – the love of unselfish regard which has a complete devotion to the welfare of others. This love gives without asking anything in return, whereas all of the above expressions of love have an expectation of a return. Agape is a sacrificial love – that is a giving of oneself – and it is the purest form of love that can be expressed in action toward others, and in response to another.

It is an unconditional love for others, in spite of their character flaws and weaknesses, and this is the love that Sha'ul is writing about, and describes as being 'THE MOST EXCELLENT WAY'!

This Greek word for **love** is **ἀγάπη agape** – **Strong's G26** and is used 9 times in the 13 verses of **Chapter 13 in Qorintiyim Aleph/1 Corinthians!!!**

This both expresses the love that Elohim has for us, as well as what we ought to have for Him, as we faithfully obey His commands.

This is the kind of love that we are to express in our daily lives toward each other, as a body that is being knit together in Messiah!

Let us now take a closer look at what love is and what it is not, as we look at **15** characteristics that Sha'ul mentions in **Qorintiyim Aleph/1 Corinthians 13**, a love that he calls **THE MOST EXCELLENT WAY**, as he clearly says at the end of **Chapter 12** as an introduction to this great chapter that defines for us:

**THE MOST EXCELLENT WAY!**

**LOVE IS.../LOVE...**

### **1 – PATIENT**

the Greek word that is used here for **patient** is **μακροθυμέω makrothumeō** – **Strong's G3114** which means, '**be patient, have patience, not lose heart, to persevere patiently and bravely in enduring trials and troublesome times, be patient in bearing the offences and injuries of others, slow to anger, longsuffering**'; and this word comes from two Greek words:

a) - **μακρός makros** – **Strong's G3117** which means, '**long, far, distant**' and

b) - **θυμός thumos** – **Strong's G2372** which means, '**passion, angry tempers, fierce, wrath, outbursts of anger**'.

We are certainly able to see from this definition how patient **יְהוָה** is with mankind!

**Kěpha Bět/2 Peter 3:9** "**יְהוָה is not slow in regard to the promise, as some count slowness, but is patient toward us, not wishing that any should perish but that all should come to repentance.**"

**Ya'aqob/James 5:7-8** "**So, brothers, be patient until the coming of the Master. See, the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. 8 You too, be patient. Establish your hearts, for the coming of the Master has drawn near.**"

A Greek antonym for this word, is **ἀδημονέω adēmoneō** – **Strong's G85** which means, '**to be faint, depressed and almost overwhelmed with sorrow or burden of mind, be in distress, distressed**'.

There are many today who are deeply depressed and are greatly overwhelmed by the trials they face and in the process are unable to express true patient love towards others and toward Elohim, which is revealed in their refusal to walk in the commands.

There are also some who claim to walk in the commands of Elohim, yet their lives are riddled with compromise, and total set-apartness is lacking under the burdened pressures of the world that chokes out the Word and causes them to be faint!

We are to 'wait on יהוה', through diligently obeying His Word and walking in His commands; for then He will renew our strength and we will not grow faint amidst the battles of life!  
We are to faithfully persevere and endure bravely under trials as we stand steadfast in lovingly obeying the commands of Elohim!

## 2 – KIND

The Greek word for 'kind' is χρηστεύομαι chrēsteuomai – Strong's G5541 which means, '*be kind, show oneself mild, show kindness*', and comes from the Greek word χρηστός chrēstos – Strong's G5543 which means, '*serviceable, good, useful, upright*'.

This word is used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) in:

**Mishlê/Proverbs 2:21** "For the straight shall dwell in the earth, and the perfect be left in it"

It is used for the word 'straight', which in the Hebrew text is the word יָשָׁר yashar - Strong's H3477, and means, '*right, straight, upright and righteous*'.

We, as children of Elohim are called to walk upright and straight, called to walk and do what is 'right' in the eyes of יהוה – called to do what is 'yashar' – called to walk in righteousness and that is to walk in His Torah!

**Debarim/Deuteronomy 12:28** "Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim."

I encourage you to go and check out the Torah commentary notes on Debarim/Deuteronomy 3-7 for a more deeper understanding of what 'yasher' means!

In this letter to the assembly in Corinth, Sha'ul was making it clear that being kind emphasises the upright expression of love as seen in being 'upright, good and functional', according to the Word of Elohim!

## 3 – DOES NOT ENVY

The Greek word for 'envy' is ζηλώω zēloō – Strong's G2206 meaning, '*to be jealous, envious, desire earnestly*', and comes from the Greek word ζήλος zēlos – Strong's G2205 meaning, '*zeal, jealousy, fury*' which is from the word ζέω zeō – Strong's G2204 meaning, '*to be hot, boil, fervent*'.

The Hebrew equivalent of this word is נָאֵף qanah – Strong's H7065 meaning, '*to be jealous or zealous, be envious, ardent*', and both the Greek and Hebrew can be expressed as a positive or negative action, but what Sha'ul is referring to here, is that true love cannot be expressed in the negative application of this word!

**Mishlê/Proverbs 23:17** "Do not let your heart envy sinners, but be in the fear of יהוה all day long"

**Ya'aqob/James 3:16** "For where jealousy and self-seeking are, there is confusion and every foul deed."

**Ya'aqob/James 4:2** "You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask."

Do you often find yourself being envious of another, be it because of what possessions they have, or what gifts and talents, or physical attributes they have? If you do then, as Ya'aqob says, you will find disorder and every evil practice.

## 4 – DOES NOT BOAST

The Greek word for 'boast' is περπερεύομαι perpereuomai – Strong's G4068 which means, '*to boast in oneself, self-display, vanity, excessive display of pride (especially in one's achievements), brag, to think highly of oneself*'.

We are to 'boast' in יהוה and in His Set-Apart Name, and not in self which Sha'ul makes clear here.

**Yirmeyahu/Jeremiah 9:23-24** "Thus said יהוה, "Let not the wise boast in his wisdom, let not the mighty boast in his might, nor let the rich boast in his riches, 24 but let him who boasts boast of this, that he understands and knows Me, that I am יהוה, doing kindness, right-ruling, and righteousness in the earth. For in these I delight," declares יהוה."

## 5 – NOT PUFFED UP

The Greek word for 'puffed up' is φυσιώω phusioō – Strong's G5448 which means, '*to inflate, blow up, cause to swell, make proud, arrogant*'.

This is used in the Renewed Writings figuratively in describing pride and self-conceit. Those who disregard the need to walk upright in the clear Torah of Elohim, are arrogant and proud and inflate themselves to an assumed position or height of safety, yet are simply puffed up in their own drunken arrogance:

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

The Hebrew word for ‘puffed up’ is אָפָה *aphal* – Strong’s H6075 and means, ‘*to swell, be lifted up, presume, be heedless, be proud*’.

The assembly at Corinth were boasting and puffing themselves up in their tolerance of sin, rather than dealing with it!

**Qorintiyim Aleph/1 Corinthians 5:1-2** “It is commonly reported that there is whoring among you, and such whoring as is not even named among the gentiles, so as one to have his father’s wife! <sup>2</sup> And you have been **puffed up**, and did not rather mourn, so that he who has done this deed, be removed from among you!”

They were an older version of the television series called “day of our lives”, and were quiet puffed up about it too – this kind of tolerance shows no true love for Elohim!

#### **6 – DOES NOT BEHAVE INDECENTLY**

The Greek word used here for ‘behave indecently’ is ἀσχημονέω *aschēmoneō* – Strong’s G807 which means, ‘*behave unbecomingly, indecent, to behave in an ugly, indecent, unseemly or unbecoming manner; to disgrace oneself, treat with contempt, dishonour*’.

You do not have to look too far today to see how so many people behave in an ugly manner, and we must be on guard against any such behaviour as we seek to love Elohim with all our heart, soul and strength!

This word can also render the meaning of being rude – and this we are to guard against – as we show respect for one another and are not rude toward each other!

#### **7 – DOES NOT SEEK ITS OWN**

The Greek word used here for ‘seek’ is ζητέω *zēteō* – Strong’s G2212 which means, ‘*seek for, desire, seek in order to find out by thinking, meditating or reasoning, to strive after, demand*’ and the Greek word used for ‘own’ is ἑαυτοῦ *heautou* – Strong’s G1438 which means, ‘*himself, herself, own estimation*’.

What we see from this is that when we truly walk in love, and guard to do the commands of Elohim and live set-apart lives unto Him, we are not to be found to be seeking our own ways or desires.

We are not to be spending our days meditating on what we ‘wish for’, nor are we to spend our time trying to reason out in our minds how we can strive after the things that are not according to the desire of Elohim, but are simply fleshly desires that can often consume our thoughts and time – we are to meditate on and delight in the Torah of Elohim day and night – for then we will be prosperous in our way!

**Pilipiyim/Philippians 2:4** “Each one should look out not only for his own interests, but also for the interests of others.”

**Pilipiyim/Philippians 2:21** “For all seek their own interests, not those of Messiah יהושע.”

**Qorintiyim Aleph/1 Corinthians 10:24** “Let no one seek his own, but each one that of the other.”

#### **8 – IS NOT PROVOKED**

The Greek word for ‘provoked’ is παροξύνω *paroxunō* – Strong’s G3947 which means, ‘*to sharpen, stimulate, provoke, to incite or rouse to anger*’.

There are many today who simply just ‘love’ to pick a fight and stir up an argument, in order to try to prove that they are right and that they know better – this of course is not true love – no matter how much they love to do it! Gossip and slander are very powerful tools that are used in provoking people to anger, which we are to guard against at all costs, for we are to build one another up and not break down!

Many think that it is just a form of joking around when provoking another in their weakness, and this we must not do!

**Mishlê/Proverbs 26:18-19** “Like a madman who throws sparks, arrows, and death, so is a man who deceived his neighbour, and says, “I was only joking!”

#### **9 – RECKONS NOT THE EVIL**

The Greek word here for ‘reckons’ is λογίζομαι *logizomai* – Strong’s G3049 which means, ‘*an account or reckoning, to consider, take count, think, occupy oneself with calculations*’ and the word for ‘evil’ is κακός *kakos* – Strong’s G2556 which means, ‘*evil, wicked, bad things, loathsome, wrong*’.

We are not to sit and recount in our mind all the bad and wicked thing that are going on, or have been done to us, for this will only stir up bitterness, fear and resentment and render one unable to bear the true fruit of righteousness expressed in loving-commitment toward Elohim!

What things do you consider and recount in your mind – the good and functional way of Elohim, as given through the Torah, or on the wicked and destructive patterns of a lawless world!

This also teaches us that when we walk in true love, that we do not sit and recount everyone's wicked past and occupy ourselves with past failings! Often people relate their past wickedness and laugh and joke at the things they did, when we ought to be ashamed of our past sins, reckoning our lives as having been plucked from the fire, giving esteem and thanks to our Redeemer and King, **עֲדָתֵנוּ** Messiah! Our thoughts and speech must not be riddled with the past reckoning and gloating of a lawless life, but rather be esteeming the good way and walk in it with joy!

#### **10 – DOES NOT REJOICE OVER THE UNRIGHTEOUSNESS – BUT REJOICES IN THE TRUTH!**

The first word that is translated as 'rejoice' is the Greek word **χαίρω chairō** – Strong's G5463 which means, '**be glad, joyful, thrive, give one's greeting and approval**'.

The Greek word for 'unrighteousness' is **ἀδικία adikia** – Strong's G93 which means, '**unrighteousness, iniquity, wrong, deed violating law and justice**' and comes from the word that means to be without justice or penalty.

This is a very clear and sobering warning of what love for Elohim is not – it does not rejoice over lawlessness!!! Love for Elohim does not rejoice in the nullification or the disregard of the Torah of Elohim.

Those who 'rejoice' that the '**law has been done away with**' do not know what love is – and they certainly can never love Elohim!

The second word that is translated as 'rejoices' is the Greek word **συγχαίρω sugchairō** – Strong's G4796 which means, '**rejoice with, rejoice together, share joy, congratulate**'.

It comes from the previous word that we looked at for 'rejoice' but also has the preposition **σύν sun** – Strong's G4862 which denotes union, togetherness!

The word that is translated as 'truth' is the Greek word **ἀλήθεια alētheia** – Strong's G225 which means, '**truth, truly, according to truth**' - the Master **עֲדָתֵנוּ** Messiah tells us clearly in **Yohanan/John 14:6** that He is **the Way, the Truth and the Life** – and to walk in the Truth is to walk in Him – in Him in whom there is no spot or blemish – to walk in Him is to walk according to the Truth and in the purity of the Truth, as we hear, guard and do His commands – And in this we rejoice together as a Bride that is being built up in the Master!

**Mishlê/Proverbs 14:9 "Fools scoff at guilt, but among the straight there is delight."**

The foolish who rejoice over lawlessness scoff at their guilt, while with the upright and straight – that is the lovers of Elohim - there is true unity in rejoicing!

#### **11 – COVERS ALL**

The Greek word here for 'covers' is **στέγω stegō** – Strong's G4722 which means, '**to cover closely, to bear up under, endure, put up with**'.

In other words, as we walk in true love, we are to '**put up with each other**', which for many may be hard to do at times!!! This means we are to make a concerted effort at not getting irritated with each other, and be able to share openly with each other and have the freedom to speak into each other's lives without the fear of being rejected or offended!

#### **12 – BELIEVES ALL**

The Greek word here for 'believes' is **πιστεύω pisteuō** – Strong's G4100 which is a verb that means, '**to trust, to be committed to, be entrusted with, be persuaded and placed confidence in to do**', and comes from the root noun **πίστις pistis** – Strong's G4102 which means, '**faith, faithfulness, pledge, conviction of the Truth**' which in turn comes from the primary root verb **πείθω peithō** – Strong's G3982 which means, '**to persuade, to put confidence in, to follow, have confidence and rely upon**'.

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

#### **13 – EXPECTS ALL**

The Greek word for 'expects' is **ἐλπίζω elpizō** – Strong's G1679 which means, '**to expect, to hope, to anticipate**', and from a spiritual perspective it can render the understanding of, '**wait for salvation with joy and full confidence**'.

**Romiyim/Romans 8:24-25 "For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it? 25 And if we expect what we do not see, we eagerly wait for it with endurance."**

**Ib'rim/Hebrews 11:1 "And belief is the substance of what is expected, the proof of what is not seen."**



True love for Elohim, is expressed in the complete trust in Him, by guarding to do all His commands with joy in the sure expectation of our deliverance to be made complete when He comes for us, His set-apart Bride!

This complete expectation in regards to love is understood by staying steadfast in walking in the truth, knowing that the expectation of that which is to come will not disappoint, and therefore we expect ALL His Word to be the Truth and actively choose to believe His Word and guard to do what is commanded, holding firm to the assurance of the sure expectation we have in Messiah!

**Kēpha Aleph/1 Peter 1:13-16** “**Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of יהושע Messiah, 14 as obedient children, not conforming yourselves to the former lusts in your ignorance, 15 instead, as the One who called you is set-apart, so you also should become set-apart in all behaviour, 16 because it has been written, “Be set-apart, for I am set-apart.”**”

Another aspect of love ‘accepting all’, when understood from the perspective of true love for Elohim is obedience, is that we, as obedient believers, expect all that is written in the word, as we trust the written Word of Elohim and firmly believe all that has been written and live as such, by walking in obedience to the Torah:

**Yohanan/John 5:45-47** “**Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation. 46 “For if you believed Mosheh, you would have believed Me, since he wrote about Me. 47 “But if you do not believe his writings, how shall you believe My words?”**”

**Love expects all!**

This certainly means that when you walk in the True Love for Elohim you expect all that they Word says to be true and valid for giving you direction and instruction for living set-apart lives.

Having said that it is clear then that when you expect all that is written to be valid for instruction and teaching and training in righteousness, then there is a greater urgency in ensuring that no compromise to obedience is entertained in one’s life, for the true effects of disobedience and the result of continued resistance to walking in disobedience is very clear in Scripture – and that is the disobedient shall not see, nor inherit the reign of Elohim – this too we can certainly expect!

You either believe the Word and live accordingly or you do not, as there is no half measures in living according to the kingdom reign of Elohim!

#### **14 – ENDURES ALL**

The Greek word for ‘endures’ is ὑπομένω hupomenō – Strong’s G5278 which means, ‘**to stay behind, to await, endure**’, which comes from the two words:

1) ὑπό hupo – Strong’s G5259 which means ‘**under, in subjection to**’, and

2) μένω menō – Strong’s G3306 and means, ‘**to stay, abide, remain, stand**’ – this word is the word used in **Yohanan/John 15** where we are told to ‘**stay in, remain in**’ Messiah!

As faithful talmidim (disciples) of Messiah, we recognise that while He ascended to the Most Set-Apart Place, where He continually intercedes for us as our High Priest, we who are here, and have ‘**remained behind**’, need to endure and be steadfast in staying in Him as we walk in subjection to His clear Torah.

#### **15 – LOVE NEVER ENDS!**

The Greek word for ‘never’ is οὐδέποτε oudepote – Strong’s G3763 which means, ‘**neither at any time, NEVER**’, and the Greek word for ‘ends’ is πίπτω piptō – Strong’s G4098 which means, ‘**to fall, break down, fail, fallen, be destroyed**’.

Wow! This is very clear – Love never ends – and when we realise that love for Elohim is to do His commands, then we realise that our obedience His commands will never end and can never be broken down or destroyed through compromise and the false and misled teachings of lawlessness!

Walking in **the most excellent way** – that is true and pure love for Elohim, will cause us to never fail – for it is the sure way – the only way, as we stay steadfast in Messiah!

Love (that is true joy-filled obedience) enables us to endure everything; and it enables us to keep on believing in every circumstance; to keep our confidence in יהוה and to remain patient no matter what happens to us.

We are to grow up in these things and put away childish attitudes, which are sadly embraced by many grownups!

If we truly desire to show יהוה that we love Him, we have to be more than willing to simply say “I love You יהוה”. We must commit ourselves to יהוה’s language of love – the love that pays more attention to heart matters like attitude, compassion and obedience.

As you consider this ‘love chapter’, so to speak, and assess your life, in taking this much needed love test – how are you doing?

This is a call to obedience of love – obedience to יהוה.

Are there any areas of love where you have been disobedient?

You may have been using your gifts, just like the Corinthians, but without love?

Have you held, or are you holding, a grudge, or are you envious, or have you been boastful?

Have you rejoiced in evil and called it light fun?

Perhaps you have not forgiven someone and have kept score on those who have wronged you.

Perhaps you have retaliated, whether it be in thought or action and not exercised patience in affliction.

As you carefully consider what true love for Elohim is... then heed this call to walk in the Most Excellent Way as you guard to do all He commands us with great joy and rejoicing as a body being built up in unity, amēn!

Love is a choice and an action – choose to act according to יהוה's most excellent way.

The Greek word used in describing the first listed fruit of the Spirit is ἀγάπη agape – Strong's G26 which means, *'brotherly love, affection, good will, love, benevolence, love feasts'*, and is used 116 times in 109 verses in the Greek Renewed Writings (N.T.)

The Hebrew equivalent to ἀγάπη agape – Strong's G26 is the noun אהבה ahabah – Strong's H160 and comes from the root verb אהב aheb – Strong's H157 meaning. *'to love, dearly loved, friend, friends, lover'*.

The noun אהבה ahabah – Strong's H160 is used 40 times in 37 verses in the Tanak and the verb אהב aheb – Strong's H157 is used 208 times in 195 verses in the Tanak.

## 2 – JOY

Joy is an expression of our thankfulness for having been redeemed and delivered from bondage to sin, and for being acceptable in the Beloved! A characteristic mark of a true servant of the Most-High, one who walks in the Loving-commitment and favour of our Master and Elohim, is seen in the unending joy we have, regardless of the circumstances we find ourselves in!

Joy, as a fruit of the Spirit, ought to be present in our lives, even in the midst of sorrow (**Qorintiyim Bet/2 Corinthians 6:10**).

Joy is not dependant of circumstances, but is based on the full assurance that Elohim's Word stands firm and the hope we have is secure in our Master and Elohim.

Despite changing circumstances, there is always a reason to have joy, all because of the sure Word of Elohim, who tells us that His justice will prevail – and that we can be sure on and be filled with an inner joy!

In the midst of great trials and being hunted like a dog, Dawid repeatedly expressed the joy he had in יהוה, as he exulted in the one thing that is permanently joyful – the steadfast and unchanging character of Elohim!

As we actively meditate on the wonderful revelation of our Master and Elohim, and the wonder of His amazing works, and His exceeding loving-commitment and favour toward those who fear Him, joy is stirred up within, causing a resulting action of an outward rejoicing!

The Greek word used for 'joy' is χαρά chara – Strong's H5479 which means, *'joy, delight, joyfully, rejoicing'*, which comes from the root verb χαίρω chairō – Strong's G5463 which means, *'be glad, joyful, thrive, give one's greeting and approval'*.

The noun χαρά chara – Strong's H5479 is used 59 times in 57 verses in the Greek text of the Renewed Writings (N.T.) and the verb χαίρω chairō – Strong's G5463 is used 77 times in 68 verses.

The English word **JOY**, according to the Merriam Webster's Collegiate Dictionary is defined as **'the emotion evoked by well-being, success, or by the prospect of possessing what one desires'**, and is also understood as **'the expression or exhibition of such emotion'**, as well as meaning, **'the source or cause of delight'**.

There are a number of Hebrew equivalent words that can or do express that which the Greek χαρά chara – Strong's H5479 does, and in the Hebrew, we find the following words being used to describe 'JOY':

The first Hebrew word we can consider as being one that is often translated or understood as 'joy', is the root word גיל gil – Strong's H1524 which means, *'a rejoicing, exultation, joy'*, and comes from the root verb גיל gil – Strong's H1523 - *'rejoice, be glad, be joyful'* - *'to circle around or spin around'*.

This is an expressive rejoicing that can clearly be seen in the physical actions of one's life!

As you go about you day – how are you expressing the joy and gladness of Elohim?

**Tehillah/Psalm 32:11 "Be glad in יהוה and exult, you righteous; and shout for joy, all you upright in heart!"**

The next Hebrew word that is used to express 'joy' is מְהוֹלֵל *maḥol* – Strong's H4234 which means, '*a dance, dancing*'.

Tehillah/Psalm 149:3 "Let them praise His Name in a **dance**; let them sing praises to Him with the tambourine and lyre."

Another Hebrew word that can be used as an equivalent to the Greek word for 'joy' is רִנָּה *rinnah* – Strong's H7440 which means, '*a ringing cry, joyful shout, joyful singing*', and comes from the root verb רָנַן *ranan* –

Strong's H7442 which means, '*to overcome, cry out, shout for joy, give a ringing cry, sing aloud*'

Tehillah/Psalm 5:11 "But let all who take refuge in You rejoice; let them ever **shout for joy**, because You shelter them; and let those who love Your Name exult in You."

Another Hebrew word that the Greek word for joy is equivalent to, is the root word שִׂחֹק *seḥoq* – Strong's H7814 which means, '*laughter, sport, enjoyment, mock, sport*', which comes from the root verb שָׂחַק *saḥaq* – Strong's H7832 which means, '*to laugh or celebrate, play, rejoice, scorn*'.

Tehillah/Psalm 126:2 "Then our mouth shall be filled with **laughter**, and our tongue with singing, then shall they say among the nations, "יְהוָה has done great deeds for them."

Another Hebrew word that the Greek word for joy is equivalent to is שִׂמְחָה *simḥah* – Strong's H8057 which means, '*joy, gladness, delight, festival, pleasure*', and comes from the root שָׂמַח *samaḥ* – Strong's H8055 and means, '*to rejoice, be glad, be joyful, delight in and be elated*', and can also carry the meaning '*to brighten up*', giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

Tehillah/Psalm 16:11 "You show me the path of life; in Your presence is **joy** to satisfaction; at Your right hand are pleasures forever."

Another Hebrew word that the Greek word for 'joy' is equivalent to is שִׂשׂוֹן *sason* – Strong's H8342 '*exultation, rejoicing, gladness, joy*', and comes from the verb שָׂשׂוּ 'sus' H7797 meaning '*to be bright, cheerful, exult, rejoice, display joy*'.

Tehillah/Psalm 51:12 "Restore to me the **joy** of Your deliverance, and uphold me, Noble Spirit!"

The last Hebrew word I want to mention that the Greek word for 'joy' can be equivalent to, is הֶדְוָה *hedvah* – Strong's H2304 which means, '*joy, gladness*', and comes from the root verb הִדָּה *hadah* – Strong's H2302 which means, '*to rejoice, make him joyful, make glad, gladden*'.

Nehemyah/Nehemiah 8:10 "Then he said to them, "Go, eat the fat, drink the sweet, and send portions to those for whom none is prepared. For this day is set-apart to our Master. Do not be sad, for the **joy** of יְהוָה is your strength."

As we consider these words that can be related to **joy**, we are to be reminded to do our utmost in letting the joy of יְהוָה strengthen us and to cause us to brighten up and rejoice before Him with singing and dancing, bearing the proper fruit of joy, as a set-apart and chosen one of the Most-High!

### 3 – PEACE

The Greek word used for 'peace' is εἰρήνη *eirēnē* – Strong's G1515 which means, '*peace, welfare, undisturbed, rest and quietness*', and is also understood as having exemption from the rage and havoc of war, and speaks of security, safety, prosperity, and felicity which is the quality or state of being peaceful!

There are a number of Hebrew words that express the equivalent of the Greek word for 'peace', and when one looks at the various words in the Hebrew, a better understanding of peace is gained.

To begin with, the most popular Hebrew word that is understood by most for 'peace' is the word שְׁלוֹם *shalom* – Strong's H7965 – '*wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection*', and is from the primitive root verb שָׁלַם *shalem* – Strong's H7999 which means, '*to be complete or sound, rewarded, make full restitution*', which we have already discussed.

Another Hebrew word that renders an understanding of 'peace' is the word שְׁלֵוָה *shalvah* – Strong's H7962 which means, '*quietness, ease, complacency, prosperity, time of tranquillity*', and comes from the root verb שָׁלַח *shalah* – Strong's H7951 which means, '*to be quiet or at ease, be at rest, prosper*'.

The noun שְׁלֵוָה *shalvah* – Strong's H7692 is used 8 times in 8 verses in the Tanak

Tehillah/Psalm 122:7 "Peace be within your walls, **rest** in your citadels."

Another verb that can be equated to the same understanding as the Greek word for 'peace' is the Hebrew word שָׁקֵט shaqat – Strong's H8252 which means, *'to be quiet or undisturbed, calm, pacified, be tranquil'*. This word is used 41 times in 41 verses in the Tanak

#### 4 – PATIENCE

The Greek word used in Galatians 5:22 for 'patience' is the noun μακροθυμία makrothumia – Strong's G3115 which means, *'patience, longsuffering'*, and this word comes from two Greek words:

a) - μακρός makros – Strong's G3117 which means, *'long, far, distant'* and

b) - θυμός thumos – Strong's G2372 which means, *'passion, angry tempers, fierce, wrath, outbursts of anger'*. I have already mentioned the verb μακροθυμέω makrothumeō – Strong's G3114 when looking at the description of love from Qorintiyim Aleph/1 Corinthians 13.

Patience is often one of the fruit that most say they need more of, and while we may joke about this, what we need to understand, is how critical the need for patience is, in the body, as it is not a feeling or an emotion, but is rather an active choice to endure under suffering or hardship, and not losing your cool because you do not get your way, or do not get what you want!

To be patient, is to take active steps that overcome our natural response of self-protection, defence or revenge. When understanding this word, in the clear context of describing the fruit of the Spirit, we are able to see how this word can clearly reveal to us the extreme patience that יהוה exhibits, in His postponing of judgement, with the desire for true repentance of sinful man!

When we begin to recognise and understand how patient יהוה was, and is with us, we naturally need to exercise this same kind of patience toward others, as patience is clearly a necessary characteristic that must be seen in true servants of the Most-High!

In order to follow Messiah, as we should, we cannot exhibit a short temper!!!

Patience is best expressed in putting circumstances into יהוה's hands.

People typically are impatient because they cannot get what they want right away, or the desired outcome does not happen immediately, and without patience, outbursts of anger and stress crowd out the truth of the Word!

To be patient, can express both an active and passive meaning.

Active in the sense of choice, for I actively choose to be patient and wait, no matter how long it takes – something we all need to exercise more often than we would care to acknowledge!

Patience is an expression of an 'active obedience', as we choose to be patient as Elohim is patient!

Patience is not a 'struggling through life', but it is rather an active response to the call of Elohim, in on our lives, and is passive, in relation to the demands of others.

Patience is not 'biting my tongue' and holding back what you really want to do, but is rather an expression of surrender – a surrender to the fact that יהוה is in control.

True patience teaches us that we can wait on יהוה with full confidence, as we faithfully guard to obey His commands and know that He is not slow as we would understand slowness!

Patience in an active surrender to Elohim by not trying to take matters into your own hands and doing as you see fit in your own eyes, but rather patiently seeks יהוה and the clear guidance of His Word!

An equivalent Hebrew word for 'patience' is the adjective אַרֶק arek - Strong's H750 which means, *'long, patience, slow, longsuffering'*.

It is used 15 times in 15 verses in the Tanak.

Tehillah/Psalm 103:8 "יהוה is compassionate and showing favour, patient, and great in loving-commitment."

#### 5 – KINDNESS

The Greek word used in describing this fruit of the Spirit is χρηστότης chrēstotēs – Strong's G5544 which means, *'goodness, excellence, uprightness, kindness, moral goodness, integrity'*, and comes from the Greek word χρηστός chrēstos – Strong's G5543 which means, *'serviceable, good, useful, upright'*.

We have already discussed what 'being kind' is, when looking at what love is, in Sha'ul's description of love.

This fruit of the Spirit, speaks a great deal about the inner character of a person, and not necessarily outward actions, and gives us the picture of one who has inner integrity, moral strength and excellence.

This word depicts a character of 'functioning' as we should, as we walk upright and true to the Word of Elohim!

יהושיע tells us in **Mattithyahu/Matthew 11:30** that His yoke is 'easy', and the Greek word that is translated as 'easy' is this word that is used for 'kindness', which is - **χρηστός chrēstos – Strong's G5543**.

In other words, His yoke is good, upright, useful and serviceable, meaning that His yoke is what will cause us to walk upright and walk in kindness!

When we walk upright and do what is good, according to His easy yoke of His Torah, then we will naturally be serviceable and kind toward others!

'Kindness', in the English language, is understood as the quality or state of being kind, which reflects a person who is affectionate, loving, gentle and helpful in nature. One who is willing to 'go the extra mile', so to speak. **Luqas/Luke 6:35** tells us that Elohim is 'kind' to the 'thankless and wicked', and reveals how he is always willing to redeem the thankless and wicked, for it is His kindness that leads us to repentance!

And we are told to 'love our enemies'!

Are you practicing kindness toward the ones who wish to harm you or is your kindness reserved for the ones you like? We are also warned not to do our kind deeds before others just to be seen by them, and do not announce with trumpets your deeds of kindness, but rather let your kindness be done without taking score, so to speak, (do not let your left hand know what your right hand is doing) for then your reward is with the Father and not the praise of men – (**Mattithyahu/Matthew 6:1-4**)!

Kindness is best expressed as the state of doing what is good and upright, and, in a manner of speaking, it speaks of doing what is functional according to the Torah, without making your deeds known to all – just be upright and obedient to the Word and it shall be done in kindness!

Kindness teaches us that we do not do what is upright and called for in order to get some reward, but rather we show kindness because the easy yoke of Messiah (His Torah) leads us to acts of kindness!

Kindness, as an inward character of set-apartness, is about who I am in Messiah and not what I do to.

The wicked can even appear to be kind in their deeds toward others, but only one who bears the true fruit of kindness is able to love their enemies!

The **LXX** (Septuagint – Greek translation of the Tanak), makes use of **χρηστός chrēstos – Strong's G5543** for various Hebrew words to describe things that are 'excellent, genuine, costly'.

It is mostly used in reference to persons, and primarily it takes on the meaning of this word, "serviceable," "useful," corresponding to its purpose, "good."

In fact, this Greek word is often used where the Hebrew word for 'good' is used; and this is the word **טוֹב tob – Strong's H2896** and carries the meaning, '*pleasant, good, agreeable, beautiful, to be pleasing, done well*'.

The Greek word **χρηστός chrēstos – Strong's G5543** is also used in some instances in the **LXX** (Septuagint) for the Hebrew word **יָשָׁר yashar - Strong's H3477**, which means, '*right, straight, upright and righteous*'.

The Book of Yasher commonly known to us as 'Jasher' means the book of the 'upright/straight' or the Book of the 'Righteous'.

We, as children of Elohim are called to walk upright and straight, called to walk and do what is 'right' in the eyes of **יהוה** – called to do what is '*yashar*' – called to walk in righteousness and that is to walk in His Torah!

What is very clear, when looking at the word for 'kindness', in the Greek and relevant Hebrew texts, we are able to get a better understanding that kindness entails an upright walk that functions according to the good design of the Word of Elohim that must lead our path.

Anyone who claims to practices kindness, while neglecting to walk in the commands, is not expressing the true fruit of the Spirit! Kindness reflects a commitment to the Truth and remaining steadfast to the Word!

## 6 – GOODNESS

The Greek word used in **Galatiyim/Galatians 5:22** for 'goodness' is **ἀγαθωσύνη agathōsunē – Strong's G19** which means, '*goodness, uprightness of heart and life*', which comes from the word **ἀγαθός agathos – Strong's G18** which means, '*good, generous, kind, useful, excellent, upright, honourable, distinguished*'.

This, once again, is understood in corresponding to the Hebrew word that we just looked at for 'good' - **טוֹב tob – Strong's H2896** and carries the meaning, '*pleasant, good, agreeable, beautiful, to be pleasing, done well*'.



## 7 – TRUSTWORTHINESS

The Greek word that is used in Galatians 5:22 for 'trustworthiness' is the noun πίστις **pistis** – Strong's **G4102** which means, *'faith, faithfulness, pledge, conviction of the Truth'* which in turn comes from the primary root verb πείθω **peithō** – Strong's **G3982** which means, *'to persuade, be persuaded, to put confidence in, to follow, have confidence and rely upon'*.

A word that is derived from πίστις **pistis** – Strong's **G4102** is the Greek word for 'believes/believe/believed', which is πιστεύω **pisteuō** – Strong's **G4100** which is a verb that means, *'to trust, to be committed to, be entrusted with, be persuaded and placed confidence in to do'*.

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

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

His active belief marked him as a trustworthy man who displayed the clear fruit of trustworthiness!

Trustworthiness can, in many ways, be a quality, or characteristic, that speaks of a 'faith in action'. The Greek word πίστις **pistis** – Strong's **G4102** is generally translated as 'belief', in the Scriptures, and in other translations as 'faith', confirming for us that 'to believe' involves action and a confident response to the one you put your trust in and follow.

Trustworthiness speaks of stability and an unwavering conviction of the Truth to which the trustworthy servant submits and follows completely.

Trustworthiness in our Master is our 'shield', so to speak, for without belief we are open to the attacks of the enemy. The shield of belief/faith is not physically seen, but it is there, and is actually seen in our actions and witness of the Truth, and trustworthiness/ faith without works is dead!

True faith is the evidence of our actions of obedience to the One we have a sure hope in, and it's having proof for something that's not seen. It tells us that we are to live by faith, to walk by faith, not by sight.

What good does this shield of πίστις **pistis** (belief/faith/trustworthiness) do us? Sha'ul tells us in:

**Eph'siyim/Ephesians 6:6 "Above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of the wicked one."**

When you walk in trustworthiness/belief/faith and not doubt, and do not walk in unbelief but true faith, then when the enemy's fiery arrows come against you, they will be quenched.

What happens when you begin to doubt?

What happens when you begin to worry?

Does that show a proper trustworthiness/belief in our Master and Elohim?

What happens when you begin to have fear?

Is that true trustworthiness?

**NO!!!**

All of these (doubt, fear, worry, stress, anxiety) are arrows that may start attacking you, and they are certainly 'burning' arrows, arrows that can even ignite other arrows of despair and insecurity.

We have to have trustworthiness ... that is 'belief' ... in our Master and Elohim, being lifted up as a shield, to guard us from those burning arrows.

Trustworthiness is a mark of true and complete belief in our Master and Elohim, as it is a clear mark of one who is puts their full confidence and trust in the Word and does not waver in compromising the Truth in any way.

Having the fruit of trustworthiness can be seen in those who confidently follow Messiah and stay in Him, no matter the circumstances and will guard the Truth completely, not allowing any influence, be it from people or things, to deter them from their called for set-apartness.

Can you be a trustworthy ambassador?

Can you be trusted to guard the Truth, and let it be seen in your actions?

Can you be a wise and trustworthy servant with what the Master has given you, or are you hiding what has been entrusted to you in fear of what others may say?

We are repeatedly told in Scripture, "Trustworthy is the Word" ... now can you be a trustworthy servant who hears and guards and does the Word without compromise?

יהושיע asks the question in **Luqas/Luke 18:8 "...when the Son of Adam comes, shall He find the belief on the earth?"**

Shall He find πίστις **pistis** – Strong's **G4102** – trustworthiness – when He comes again?

This He asked, after given the parable about always praying and not losing heart, where the persistent widow caused a judge who did not fear Elohim, nor regard man, to do right to her because of her persistence!

When hearing what the unrighteous judges said, He told His taught ones:

**“shall Elohim not do right by all means to His own chosen ones who are crying out day and night to Him, and being patient over them?”**

And then posed the big question of whether He will find belief when he comes!

As we consider the Feasts of יהוה and recognise the need to have an active trustworthiness present in our lives, we need to allow the Word to be the mirror that assesses whether we have been trustworthy with what the Good News that has been entrusted to us or whether we have hidden it!

By hiding, we can see today how many who claim to know Elohim, and claim to walk in His Torah, are actually found to be hiding the Truth that has been revealed and given to them, as they fail to be trustworthy messengers of the Besorah (Good News) of the Kingdom of our Master that is coming!

So many claiming Torah observant followers of Messiah, may keep the Sabbaths and Feast of יהוה, to some extent, yet their work colleagues or friends and family do not even know what they believe, and proclaim as their belief, as they lack the trustworthiness of an active belief that should continually proclaim Messiah in all they think, say and do, as they hide the Truth!

We have been given the Truth, now written on our hearts, as pictured for us by the Feast of Shaḅuoth and are therefore entrusted to go out and make taught ones of the Master, so that when He comes again, He will take up the fruit of our trustworthy labours from the field, before Sukkot, where those who have been gathered and found trustworthy shall enter in and dwell with our King!

The Greek word πίστις **pistis** – **Strong’s G4102** can be equated to the Hebrew word: אֱמוּנָה **emunah** – **Strong’s H530** which means, **‘firmness, steadfastness, faithfulness, stability, trust, truthful’**, and comes from the primitive root אָמַן **aman** – **Strong’s H539** which means, **‘to confirm, support, believe, trustworthy’**.

We serve a faithful and trustworthy Elohim – and in Him we find true stability, as we stand upon the Rock of Truth!

In Him there is no ‘unrighteousness’, which is the word עָוֶל **avel** – **Strong’s H5766** which means, **‘injustice, unrighteousness, wrong, iniquity’**, and as His chosen and called out ones, we are to be as He is and be steadfast in being trustworthy servants as we walk in His Truth!

Another noun that is derived from the verb אָמַן **aman** is the word אֱמוּן **emun** – **Strong’s H529** which means, **‘faithful, faithfulness, trustworthiness’**.

## **8 – GENTLENESS**

The Greek word that is used in describing this fruit of the Spirit, in Galatiyim/Galatians 5:23, is πραότης **praotēs** – **Strong’s G4236** which means, **‘gentleness, consideration, humility, meekness’**, which is a form of the adjective πραύς **praus** – **Strong’s G4239** which means, **‘gentle’**.

Another word that is related to these, is the Greek word πραός **praus** – **Strong’s G4235** which is used in 1 verse, where Messiah describes Himself as being ‘meek’: **Mattithyahu/Matthew 11:29**

The Hebrew word translated as ‘meekness’ is אֲנָוָה **anavah** – **Strong’s H6038** and means, **‘humility, gentleness’** and comes from the root word אָנַח **anah** – **Strong’s H6031** and means, **‘to be bowed down, afflicted, humbled’**.

This carries the understanding of being **‘grounded’** as well as the ability to **‘pay close attention’** and open one’s ears to hear! It carries the concept of denying oneself and submitting to Elohim as you understand and are aware of one’s status before an Almighty Elohim!

The wilderness is a place of being humbled and taught to listen carefully, and this word also carries the meaning **‘afflict’** and understanding how we, on Yom Kippur, are to **‘afflict’** our beings we understand how this can also carry the meaning **‘to be occupied or busy with’**.

True meekness involves being occupied with the things of יהוה, having died to self and living unto יהושע Messiah!

Ya’aqob tells us clearly in:

**Ya’aqob/James 4:10** **“Humble yourselves in the sight of the Master, and He shall lift you up.”**

The one who is truly humble subjects himself to Elohim and Ya’aqob also tells us in **Ya’aqob/James 4:6** that Elohim resist the proud and gives favour to the humble!

As I have mentioned previously, on a number of occasions, favour (grace) is only extended by יהוה on the basis of His Covenants of Promise – and anyone who does not walk in or stay in His Covenants of Promise that they have been grafted into by the Blood of Messiah, by guarding to do what has been commanded, are not extended the favour of Elohim!

Walking in humility, is expressed clearly as one fixes their eyes on the Truth and walks in it, not looking to one's own ways, nor leaning on one's own understanding!

**Mishlê/Proverbs 22:4** “**The reward of humility is the fear of יהוה, riches, and esteem and life.**”

Here, the Hebrew word עֶקֶב *eqeb* – **Strong's H6118** is translated as ‘**the reward**’, and again we are able to see the resulting action of true humility – and that is a proper fear of יהוה, with the assurance of life and life in abundance, which is what Messiah came to bring us!

Another derivative of עָנָה *anah* – **Strong's H6031** is the noun עָנָו *anav* – **Strong's H6035** which also means, ‘**poor, afflicted, humble, meek**’, and is used to describe the most ‘**humble man**’ – **Mosheh (Bemidbar/Numbers 12:3)!**

Holding on to humility is critical in our walk of faith and what we must clearly understand is that humility is not a carrying of a low estimation of one's self, nor is it the thinking that one is insignificant.

In fact, truly humble people are often the most assertive people on the planet – you just have to look no further than Mosheh, who was very humble, as we are told that he was more humble than all the men who were on the face of the earth (**Bemidbar/Numbers 12:3**) – and he was certainly no pushover!!!

Humility refers to a knowledge, recognition and acceptance that we are lower than Elohim; and therefore, our humility is best expressed by a state of voluntarily submitting to His will.

In fact humility will always be measured by our belief and submission to יהוה's good and well-pleasing and perfect desire which we can do only when we renew our minds daily through His Perfect Word and not be conformed to this world (**Romiyim/Romans 12:2**), and our clearest indicator of true humility is in our obedience to Elohim.

The truly humble person lovingly, willingly and honestly obeys יהוה; unlike the Pharisees who make an outward show of seeming obedience yet clearly omit the importance of the Torah!

This is exactly what King Uzziyahu did – he put on a show instead of following the clear instructions of drawing near to Elohim and decided he would approach יהוה on his own terms – the same sad mistake most people make today as they err in neglecting to follow the Torah, revealing a lack of humility as expressed through proper obedience but rather being exposed for being full of pride and selfishness!

**PRIDE** says, “**I'll do it my way**”, even if it means ‘**staying away**’ and sulking because things have not gone your way due to compromised worship!!!

Many today, when going through some tough trials, may say things like, “**I will deal with it on my own**” or “**that is how I deal with it**” and then neglect to engage in living out Torah in a practical way through community living and support and edification for one another and this simply is another form of pride!

**Pride** will lead to bitterness and resentment toward others, while harbouring a critical spirit and become very sceptical – and this we are to guard against by holding on to humility – that is to remain obedient and submissive to the Truth!

**HUMILITY** says ‘**I'll submit to יהוה's way**’, no matter the cost and this results in trusting יהוה despite the circumstances we find ourselves in – whether good or bad, as pride is not a respecter of circumstances for which we must always be on our guard against!

**Humility** seeks to build and says ‘**what can I bring/give**’; whereas pride seeks to take and says ‘**what can I get out of this**’. Pride carries an attitude of independence that will not submit to or receive the instruction or advice of another; whereas humility reveals total dependency and reliance upon יהוה.

Our duty is to walk humbly before Elohim and to walk as He walked – doing the will of Elohim. Let us be found to always be holding on to humility and destroy all pride and be strong and brave like those priests who stood firm for the truth, so that when He comes for us, He shall find active humble faith, amēn!

Gentleness/Meekness is not a weakness, but rather exhibits a great strength of character of the true humble servant of Elohim!

## 9 – SELF-CONTROL

The Greek word that is translated as ‘**self-control**’ in **Galatiyim/Galatians 5:23** is ἐγκράτεια *egkrateia* – **Strong's G1466** which means, ‘**mastery, self-control**’, and speaks of the virtue of one who ‘**masters his desires and passions**’, especially their sensual appetites.

This word comes from the adjective ἐγκρατής egkratēs – Strong’s G1468 which means, ‘**strong, master of, self-controlled, having power over, restraining, controlling one’s self**’, and is made up of two words:

**1** - ἐν en – Strong’s G1722 which is a primary preposition denoting position and by implying the state of being instrumental meaning, ‘**in or on, with, by**’; and

**2** - κράτος kratos – Strong’s G2904 which means, ‘**strength, might, power, dominion**’.

Let me ask, “**Have you mastered your sensual appetites?**” Or, does the flesh get the better of you, more often than you would care to mention?

The fruit of **self – control** is critical in the life of any believer, and we are called to walk according to the Spirit. Sha’ul clearly tells us in **Romiyim/Romans 7:14** that the Torah is Spiritual, and therefore, we are to exercise great restraint and self-control, so as to not give in to the lusts of the flesh that hinder and damage a set-apart walk.

Kēpha tells us in **Kēpha Aleph/1 Peter 1:6** to add generously, to knowledge, self-control, and then to self-control, add endurance.

As you grow in knowledge, are you actually being diligent in applying that knowledge – or does it just become more knowledge that you store up for no other use than to simply just ‘know’ more?

Some people will hoard loads and loads of knowledge, just so that they can be ‘in the know’ so to speak.

They have all the information yet their lives do not change. They research the truth, find the truth – yet refuse to walk in the truth – why? This reveals a lack of self-control – as they just becomes a knowledge store of information that has no impact on their own lives or the lives of others around them as they refuse to simply exercise self-control, as they lack the ability to apply the truth; and Kēpha says clearly that just “knowing” without application is not enough!

Self-control must be added to knowledge – that means exercising some discipline.

For instance – you may know that you are to keep Sabbath set-apart and gather as commanded unto יְהוָה, and do no work, yet do not do what is required!

Why is it that so many who know this, lack the self-control to stick to doing what they know is the right thing to do? Growing in knowledge will help you walk out your belief in uprightness, but in order to do it properly and well you must add self-control to the knowledge you learn!

Do not let circumstances, situations, and relationships control you – exercise self-control in the application of knowledge. Add self-control generously without fear of persecution to that which you learn.

To self-control we are to add endurance, and this means that self-control is an ongoing task, not just a one-time event!

What is worth taking note of here is that there are no corresponding Hebrew words that relate to these Greek words, and they are also not found in any verses in the **LXX** (Septuagint – Greek translation of the Tanak)!

This highlights a clear difference between a Hebrew and Greek mind-set, and one of the primary reasons for us not finding this concept in the Tanak is that the true Scriptural man – a true set-apart servant of Elohim regarded his life as determined and directed by the commands of Elohim.

There was therefore no place for the ‘self-mastery’ or ‘self-control’ which shows us how much the worlds ways have influenced and corrupted the Word of Elohim and the application thereof.

So much so that Sha’ul expressed the need for self-control, or rather explains that the fruit of the Spirit will exhibit self-control, as one who has surrendered themselves wholeheartedly to Elohim, will naturally bear the fruit of self-control against the fleshly ways that bombard us on a daily basis.

Kēpha stressed our need to exercise self-control, through the obedience of applying the knowledge we learn!

Sha’ul simply teaches us that for the sake of the goal towards which he strives, the commission which he has been given and the task which he must fulfil, he refrains from all the things which might offend or hamper – and this is a self-control that is not given over to the desires of the flesh!

I find it fitting that this is the last of the listed fruit of the Spirit that Sha’ul teaches us, as we recognise that when we are truly submitted to our Master and stay in Him, we shall bear much fruit in abundance, of which self-control will be clearly seen as a result of a steadfast commitment to do what is right, and to love loving-commitment, and to walk humbly with our Elohim!!!

If self-control is lacking in your life then start back at the beginning and return to your first love!

#### SUMMARY:

In conclusion of this brief look at the fruit of the Spirit, may the fruit of the spirit truly be evident in our lives.

**LOVE – JOY – PEACE – PATIENCE – KINDNESS – GOODNESS – TRUSTWORTHINESS – GENTLENESS – SELF-CONTROL**

**Yohanan/John 15:8 “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones.”**

**Galatyiim/Galatians 5:22-23 “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control. Against such there is no Torah.”**

When we are truly bearing the FRUIT of the SPIRIT then there shall be NO TORAH against us – that means that we shall not be found guilty for having broken the Torah!

The result of walking in, and guarding, the Torah, as we walk in, and stay in, our Master and Elohim, יהושע Messiah, will be the clear evidence of our ability to bear the fruit of the Spirit and not be subject to the judgement of sinners that the Torah clearly proclaims!

**Timotiyos Aleph/1 timothy 1:8-11 “And we know that the Torah is good if one uses it legitimately, 9 knowing this: that Torah is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers, 10 for those who whore, for sodomites, for kidnappers, for liars, for perjurers, and for whatever else that is contrary to sound teaching, 11 according to the esteemed Good News of the blessed Elohim which was entrusted to me.”**

What Sha’ul is clearly telling Timotiyos here is that the Torah is not laid down, that the sentenced enforced for breaking the law, to the righteous, for the righteous obey the ‘Law’ and guard the commands of Elohim!

When we obey the Torah, we are free from the ‘punishment’ of the Torah!

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

Messiah has redeemed us from all lawlessness and makes it very clear to us that a tree shall be known by its fruit! (Mattithyahu/Matthew 7 :16-20 / Mattithyahu/Matthew 12:33 / Luqas/Luke 6:43-44)

**Qolasim/Colossians 3:17 “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.”**

**Ask yourself:** Does my walk, life, and mouth produce love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, and self-control?

**Answer for yourself:**

- Am I **LOVING**? Do I grant others mercy and forgiveness when they hurt me?
- Do I have **JOY**? Or do I wallow in pity, regret, and anger?
- Do I have **PEACE**? Or am I a discontent murmurer and complainer?
- Am I **PATIENT**? Or do expect to have everything go “my way”?
- Am I **KIND** (even to those who are unkind to me)?
- Do I act with **GOODNESS** (to benefit others and not myself)?
- Am I **TRUSTWORTHY** to יהוה and others? Can others count on me or am I unstable?
- Am I **GENTLE** and respectful with others? Or am I judgmental and hyper critical?
- Do I have and exercise **SELF-CONTROL**? Or am I ruled by my emotions?

If our walk fails to produce even one of these qualities, then there is need for REPENTANCE.

**Mattithyahu/Matthew 3:8 “Bear, therefore, fruits worthy of repentance”**

Let us be true worshippers of Elohim and bear the fruit of the Spirit as we meditate on His Torah day and night and guard to do what He has commanded:

**Tehillim/Psalm 1:1-6 “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night. 3 For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers. 4 The wrong are not so, but are like the chaff which the wind blows away. 5 Therefore the wrong shall not rise in the judgment, nor sinners in the congregation of the righteous. 6 For יהוה knows the way of the righteous, but the way of the wrong comes to naught.”**



Sha'ul, at the end of his letter to Titos, tells him:

**Titos/Titus 3:14** “**And our brothers should also learn to maintain good works, to meet urgent needs, so that they shall not be without fruit.**”

The ESV (English Standard Version) translates this verse as:

“**And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.**”

The Greek word translated as ‘learn’ is **μανθάνω manthanō** – **Strong’s G3129** which means, ‘**learn by use, practice**’ and the basic meaning of this Greek word is understood as, ‘**to experience**’, and the use of this word implies an intellectual concern, which can therefore also render for us the understanding of, ‘**seek to experience**’ or, ‘**learn to know**’; and this word is also used in the Greek language, with the understanding of, ‘**learning skills under instruction**’.

This word comes from the root **μαθ-** **math** which means, ‘**to learn, educated, receive instruction**’, and a derivative of the word **μανθάνω manthanō** is **μαθητής mathētēs** – **Strong’s G3101** which means, ‘**disciple, pupil, student, taught one or one who is learning**’.

The Greek word that is translated as ‘maintain’ or ‘devote’ is **προϊστημι proistēmi** – **Strong’s G4291** which means, ‘**to put before, set over, rule, manage, have charge over, care for, give attention, maintain**’, and comes from two Greek words:

1) - **πρό pro** – **Strong’s G4253** which means, ‘**before, above, ahead, prior**’, and

2) **ἵστημι histēmi** – **Strong’s G2476** which means, ‘**to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something**’.

What is clearly being urged on here by Sha'ul is the importance we are to put toward maintaining our good works, so that we shall not be found to be without fruit!

Listen again to the promise given by our Mighty Elohim, in this Torah Portion, for those who walk in His laws, guard His commands and do them:

**Wayyiqra/Leviticus 26:9** “**And I shall turn to you and make you bear fruit, and shall increase you, and shall establish My covenant with you.**”

## **BACK TO WAYYIQRA/LEVITICUS 26**

In **verse 10** we see the picture of the ‘old supply’ that will be eaten and cleared out because of the new – and from this we can also see a good picture of how the ‘new’ supply cannot be eaten until the ‘old’ has been.

This text does not, in any way, mean, as some may suggest, that we get rid of what is erroneously called the ‘old testament’, but rather it is saying that we have to eat the ‘old’ first!!!

Please note that there is certainly nothing ‘old’ about the Tanak!

But for purposes of learning how critical it is for us today in understanding the need to be ‘eating the grain’ of the ‘old’, we look at this verse and see how vital it is for the life of any believer, in Messiah, to ‘eat’ ALL His Word and it begins at the BEGINNING!

**יהושה׳** tells us the following in:

**Mattithyahu/Matthew 13:52** “**And He said to them, “Therefore every scholar of Scripture taught in the reign of the heavens is like a householder who brings out of his treasure matters, renewed, and old.”**”

Do you hear what He is saying here?

Every scholar of Scripture – that is you and me, as we all are to be scholars or talmidim/disciples of **יהושה׳**

Messiah, The Living Word! And as we, scholars of Scripture, are taught in the reign of the heavens, we bring out those great treasures, both of the renewed writings and of the old; and we must partake of the ‘old’ treasures before we can actively understand and make room for wisdom and understanding to be established, by eating out the ‘old supply of grain’ first, before we partake in the ‘renewed’!

We cannot fully embrace and understand the Renewed Writings (N.T.) until we have fully taken in of the ‘Old’ (Tanak).

Sadly, in the world today, we see the repeated error of false shepherds and false prophets who are steering hungry seekers of the Truth away from the old and teach them to start at the Book of Yoḥanan/John; and while many think that they are getting the benefits if much needed nutrition through the Word is not the fullness of the True Bread of Life; and when one does not learn the ancient ways – the ability to walk in the new is skewed and without direction!

There is a sad detour from the True way when teachers are pointing earnest seekers of the Truth away from the Torah, prophets and writings of the Tanak and explaining them away as something that has been done away with!

**Yirmeyahu/Jeremiah 18:15** “But My people have forgotten Me, they have burned incense to what is false, and they have stumbled from their ways, from the ancient paths, to walk in bypaths and not on a highway.”

‘Burning incense to what is false’ – that is ‘strange fire’, which is exactly what those who do not eat of the Tanak are doing!

**Yirmeyahu/Jeremiah 6:16** “Thus said יהוה, “Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; and find rest for yourselves. But they said, ‘We do not walk in it.’”

We are to ‘walk in’ the Good Way – and His Torah lights our path:

**Mishlê/Proverbs 6:23** “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life.”

Without His Torah, we will be in the dark! Praise יהוה for the fullness of His Word – the ancient writings as well as the renewed – let us be eating them both with great joy – for the ‘old’ brings greater clarity and further nourishment and enrichment to the ‘new’.

**Verse 11 – I shall set My Dwelling Place in your midst!**

The Hebrew word that is translated as ‘dwelling place’ is the root word מִשְׁכָּן mishkan – Strong’s H4908 which means, ‘dwelling place, tabernacle, tents’; and comes from the root word שָׁכַן shakan – Strong’s H7931 which means, ‘to settle down, abide, dwell, establish, make or cause to dwell’.

**Tehillah/Psalm 84:1** “How lovely are Your dwelling places, O יהוה of hosts!”

We see the praise being given for the ‘Dwelling places’ of יהוה of Hosts and it is written here in the ‘plural’, which can in many ways signify the greatness of His House that has many rooms!

The Hebrew word that is translated as ‘Your Dwelling Places’ is written as: מִשְׁכְּנוֹתֶיךָ mishkenotheyka which comes from the root word מִשְׁכָּן mishkan – Strong’s H4908 which means, ‘dwelling place, tabernacle, tents’; and comes from the root word שָׁכַן shakan – Strong’s H7931 which means, ‘to settle down, abide, dwell, establish, make or cause to dwell’. The term מִשְׁכָּן mishkan is used here in the plural sense, and we take note that this is the same word used in the singular for ‘The Tabernacle’.

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

The root word that is used here for ‘dwellings’ is מִשְׁכָּן mishkan – Strong’s H4908 and the root word used here for ‘tents’ is the plural of the root word אוֹהֶל ohel – Strong’s H168 which means, ‘tent’ and is symbolic of wilderness life, and this is also the same word used for the Tabernacle.

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

What we do recognise however is that in the uses of these two words that are collectively used for the Tabernacle, we may be able to see that the אוֹהֶל ohel is often the place where man/congregation meets with Elohim; whereas the מִשְׁכָּן mishkan may be likened to the expression of Elohim dwelling amidst the nation of Yisra’el.

Let me expand a little more on the dwelling place:

In **Shemoth/Exodus 38:21** we see that the word מִשְׁכָּן mishkan being used and linked to ‘the witness’ – ha eduth’:

**Shemoth/Exodus 38:21** “These were the appointments of the Dwelling Place, the Dwelling Place of the Witness, which was appointed by the command of Mosheh, for the service of the Lēwites, by the hand of Ithamar, son of Aharon the priest.”

The Hebrew word here for ‘witness’ is עֵדוּת eduth – Strong’s H5715 which means, ‘testimony, witness, ordinance, warning’, and this is the word that is used for ‘The Ark of the Witness’.

In **Wayyiqra/Leviticus 1:1** we see the word אוֹהֶל ohel being used and linked to ‘Meeting’ or ‘Appointement’:

**Wayyiqra/Leviticus 1:1** “And יהוה called to Mosheh, and spoke to him from the Tent of Appointment, saying”

The Hebrew word for ‘Appointment’ is מוֹעֵד moed – Strong’s H4150 meaning, ‘appointed time, place, meeting, appointed feast’, from which we get the plural word for Appointed Times – מוֹעֲדִים ‘moedim’.

And 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 would be are determined by the lights in the expanse of the heavens which were given for us to not only determine the season, months and day and night but also for His all-important **Appointed Times**.

His Appointed Times are clearly given to us in **Wayyiqra/Leviticus 23** (see Torah commentary notes on **Wayyiqra/Leviticus 23** for more on the Appointed Times of יְהוָה)

The first times that we see the Hebrew word מִשְׁכָּן **mishkan** – Strong’s H4908 being used is in:

**Shemoth/Exodus 25:9** “**According to all that I show you – the pattern of the Dwelling Place and the pattern of all its furnishings – make it exactly so.**”

Here we see how Mosheh was instructed to build the **Dwelling Place** exactly according to the pattern that he was shown – that is the pattern of what he was shown in the heavenlies, where Elohim dwells!

The word for ‘**tents**’ - אֹהֶל **ohel** is used in **Berēshith/Genesis 4** in describing man’s dwelling as ‘**tents**’.

What we can therefore be enabled to understand, in the use of these two words, is that the אֹהֶל **ohel** pictures our sojourning here, as ‘**in the tents of Ya’aqob**’ and how we have been given the Appointed Times/Feasts of יְהוָה for us to come and meet with Him in the “Tent of Appointment” at the place where He chooses; whereas the מִשְׁכָּן **mishkan** pictures for us the fullness of the Dwelling of Elohim in our midst.

The word used for ‘**Dwelling Place**’ in **Shemoth/Exodus 38:21**, as discussed, is מִשְׁכָּן **mishkan**, and in the LXX (Septuagint) the Greek word that is used for ‘**dwelling place**’ is σκηνή **skēnē** – Strong’s G4633 which means, ‘**tent, dwelling, tabernacle**’; and this word is used to describe the Dwelling Place of Elohim that will be with men, in: **Hazon/Revelation 21:3** “**And I heard a loud voice from the heaven saying, “See, the Booth of Elohim is with men, and He shall dwell with them, and they shall be His people, and Elohim Himself shall be with them and be their Elohim.”**

This is the Tabernacle that Yoḥanan saw in:

**Hazon/Revelation 15:5** “**And after this I looked and saw the Dwelling Place of the Tent of Witness in the heaven was opened.**”

Notice how this ‘**Dwelling Place**’ is referring to the **Tent** of Witness. The Greek word used here for ‘**Dwelling Place**’ is ναός **naos** – Strong’s G3485 which means, ‘**to inhabit, a temple, sanctuary**’.

While these words are interchangeably used for Tabernacle or Dwelling Place, we do take note that while we sojourn here, we must guard to keep the Appointed Times of our Master and Elohim, and gather as we should, for where two or three are gathered together, there our Master is in our midst, and Sha’ul reminds us in:

**Qorintiyim Aleph/1 Corinthians 3:16-17** “**Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.**”

The Greek word that is used here for ‘**Dwelling Place**’ is ναός **naos** – Strong’s G3485, and we take note here, in the Greek, that the term ‘**you**’ is written in the plural, while the Dwelling Place is written in the singular, which emphasises our need to be gathered together on His Appointed Times that we may be one in Him and dwell in safety!

We are, collectively, the Dwelling Place of Elohim and His Dwelling Place is set-apart, which calls for us to acknowledge how important it is for us to be perfect and serve in perfection and walk blamelessly.

When we grasp the understanding of how we are to be faithful sojourners that carry the very light and presence of our Master and Elohim by the deposit of His Spirit that He has given us and His implanted Word, then we are greatly equipped with the longing we are to have for His permanent dwelling to be with us, giving us the necessary courage to endure and serve in perfection and in truth!

The Hebrew word that is translated as ‘**lovely**’, as in ‘**how lovely are Your Dwelling Places...**’ is יְדִידוֹת –

‘**yedidoth**’ – which is the plural of the word יָדִיד **yadid** – Strong’s H3039 which means, ‘**beloved, lovely, well-beloved**’ and the basic meaning of this noun is ‘**one greatly loved**’ by Elohim or by man!

This song expresses the intense and deep love that the psalmist has for the dwelling place of Elohim.

As we consider this deep expression of love for the dwelling place of Elohim let me ask you how strong your love is for the Dwelling Place of Elohim. In understanding how we long for His permanent dwelling to be in our midst, we also recognise how we are able to experience the joy of His presence as we gather together in His Sabbaths and Feasts!

I therefore ask you, 'How much do you love the Sabbaths and Appointed Times of Elohim?'

If your heart loves his dwelling places as this psalmist declares then missing an Appointed Time with Elohim would be out of the question as the love for His presence will cause you to make sure that His Appointments are never missed!

So many often find excuses to not be gathered where they should and this just simply highlights that their love for Elohim is not as fervent as they may claim it to be.

**The blessing of obedience has the assurance of the lovely dwelling place of Elohim being in our midst, highlighting His very presence with us, for we are His Dwelling Place!**

## **BACK TO WAYYIQRA/LEVITICUS 26:**

### **Verse 13**

יהוה makes it very clear that He is the One who brought us out of Mitsrayim, from being slaves; and it is He who has broken the bars and yoke of enslavement to man-made dogmas and false traditions; and it is He who has made us walk 'upright'.

The Hebrew word that is translated as 'upright', in this verse, is the word קוֹמְיָוּת qomemiyuth – Strong's H6968 which means, '*uprightness*', and comes from the root קוּם qum – Strong's H6965 meaning, '*to arise, stand up, stand*', which can often give the meaning of '*to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure*'.

It is only our Master and Elohim that is able to cause us to be a people who can arise, stand firm and be established in Him to endure, until He comes to receive us to Himself!

יהוה has broken the bars of our yoke!

The Hebrew word translated as 'broken' is שָׁבַר shabar – Strong's H7665 which means, '*break in pieces, crush, shatter*', and the Greek word used in the LXX (Septuagint – Greek Translation of the Tanak) for 'break down' is συντρίβω suntribō – Strong's G4937 which means, '*break in pieces, crush*', and is used in:

**Romiyim/Romans 16:20 "And the Elohim of peace shall crush Satan under your feet shortly. The favour of our Master יהושע Messiah be with you. Amēn."**

The Hebrew word for 'bars' is מוֹטָה motah – Strong's H4133 which means, '*a pole, bar (of a yoke)*', which is the feminine of מוֹט mot – Strong's H4132 which means, '*a shaking, pole, bar (of a yoke), carrying bars*', which is from the primitive root verb מוֹט mot – Strong's H4131 which means, '*to totter, shake, slip, bring down, fall, give way, stagger*'.

Understanding this root, helps us to further see how יהוה has broken the bars of enslavement to false lies and traditions that have for far too long been heavy upon us; and he has broken that which caused us to totter and fall from uprightness!

This root word מוֹטָה motah – Strong's H4133 is also found in Yehezqël, where we see very similar words of the promise of being fruitful, due to the powerful deliverance of our Master and Elohim, who has broken the bars of false yokes:

**Yehezqël/Ezekiel 34:27-30 "And the trees of the field shall yield their fruit and the earth yield her increase, and they shall be safe in their land. And they shall know that I am יהוה, when I have broken the bars of their yoke. And I shall deliver them from the hand of those who enslaved them, 28 and they shall no longer be a prey for the gentiles, and the beast of the earth shall not devour them. And they shall dwell safely, with no one to make them afraid. 29 "And I shall raise up for them a planting place of name, and they shall no longer be consumed by hunger in the land, nor bear the shame of the gentiles any more. 30 "And they shall know that I, יהוה their Elohim, am with them, and that they, the house of Yisra'ël, are My people," declares the Master יהוה."**

Our ability to now walk upright is made available to us who call upon יהוה and take up the easy yoke of our Wonderful Redeemer and King, יהושע Messiah:

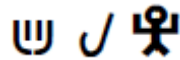
**Mattithyahu/Matthew 11:28-30** “Come to Me, all you who labour and are burdened, and I shall give you rest. 29 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 “For My yoke is gentle and My burden is light.”

He has made us walk upright – as long as we stay in Him!

The Hebrew word for ‘walk’, as already discussed, is **הלך** **halak** – Strong’s H1980 and means, ‘to go, come, walk, manner of life, cause to live’.

When we walk according to His commands we shall see the kingdom here on earth, and if we do things right, then we know for sure that He is the One who is coming to dwell/camp in our midst.

The root word for walk - **הלך** **halak** - Strong’s H1980 in the ancient pictographic script looks like this:



**Hey** – **ה**:

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

**Lamed** - **ל**:

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

**Kaph** - **כ**:

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

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

**BEHOLD THE STAFF IN THE PALM!**

With the picture of the shepherd’s staff and the open palm of the hand we are able to see the concept of ‘staff in the palm’ and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves! In our walk of obedience, we take note that we are to have His staff in our hand, so to speak, which emphasises our need to be a people who are properly guarding to do His Word, recognising the authority that His Word has in our everyday life and responsibility of walking according to it in order to properly defend His Truth as faithful ambassadors!

**IF YOU DO NOT OBEY ME! – Verse 14-39**

We now come to the section that outlines the reality of what will happen when His people do not obey Him!

In **verse 15** we see some words that speak of outright disobedience – let us take a look at these:

**REJECT**

The Hebrew word translated as ‘reject’ comes from the root word **מאס** **mâ’as** – Strong’s H3988 means, ‘**reject, completely abhor, despise, refuse, cast away**’.

To reject His Laws takes a clear choice to despise and refuse to obey; and today so many have cast away His Torah as they render it null and void in their hearts and as a result they do not realise the consequences that this rejection of his laws will bring upon them, lest they repent.

**Tehillah/Psalm 50:16-17** “But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 “While you hated instruction and **cast** My Words behind you?”



The Hebrew word that is used in this verse for 'cast' is שָׁלַךְ *shalak* – Strong's H7993 which means, '*cast away, throw down, throw away, fling*'.

A very true picture of many today who claim to take His Covenant in their mouth while having 'cast away' or 'rejected His instruction and His Word!!!

The Hebrew word for 'reject' is also found in the clear words given in Hoshĕa/Hosea which tells us how so many have rejected the Truth and are dying for lack of knowledge:

**Hoshĕa/Hosea 4:6** "My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children."

Reject, refuse, despise or cast away any of the Words of Elohim and He will reject, refuse and cast you away from His presence on the day when many will claim to have done great deeds in His Name, yet will be rejected for being lawless by their clear rejecting of His commands and instructions to walk in His Torah!

### LOATHES

The Hebrew word translated as 'loathes' comes from the root word גָּאַל *gā'al* – Strong's H1602 meaning, '*abhor, loathe, reject, defiled*'.

To abhor something means to hate it and to hate His instructions is totally against the clear command to walk in Him and love Him. Love for Elohim is to guard His commands – if we are not guarding His commands and doing them then we are in danger of not loving Him but hating Him!!!

### BREAK

The Hebrew word translated as 'break' comes from the root word פָּרַר *pârar* – Strong's H6565 and means, '*to break, frustrate, annul, do away with, nullify, make void, cease*'. Wow when we see the clear understanding of this word then we see how so many today have clearly broken His Covenant when they make it void and nullify it with a false 'grace' message!

What is very clear here is that when anyone who claims to be of Messiah, casts away rejects, or nullifies the Torah and clear instructions of Elohim then the following verses will be rendered as the result of such wilful ignorance!

As we go through the verses of the effects of not obeying, we can but only realise the need to be a loving, obeying people – why would anyone want to reject, despise, defile or cast away that which leads us and guides our path in Messiah???

In the verses that follow the 'if' you break, reject or loath His commands, we see 5 clear warnings and effects of what will happen if one continues to walk contrary to His Word.

### Warning 1 – verse 16-17

Sudden alarm, wasting disease and inflammation, destroying the eyes and consuming the life!

The Hebrew word that is translated as 'sudden alarm' is בְּהִלָּה *behalah* – Strong's H928 which means, '*dismay, sudden terror, ruin, calamity*', and comes from the root בָּהַל *bahal* – Strong's H926 which means, '*to disturb, terrify, tremble*'.

**Tehillah/Psalm 90:7** "For we have been consumed by Your displeasure, and by Your wrath we are alarmed."

The Hebrew word that is translated as 'wasting disease' is שֹׁחַפֶּת *shaḥepheth* – Strong's H7829 which means, '*consumption, wasting disease*', and is also understood as the '*wasting disease of the lungs*', which in a manner of speaking speaks about that which consumes our breath and without breath we shall waste away and die!

The Hebrew word that is translated as 'inflammation' is קִדְדָה *qaddahath* – Strong's H6920 which means, '*fever*', and comes from the root קָדַח *qadah* – Strong's H6919 which means, '*to be kindled, burn*', which we find in:

**Debarim/Deuteronomy 32:22** "For a fire was kindled in My wrath and burns to the bottom of She'ol, and consumes the earth and its increase, and sets on fire the foundations of mountains."

The kindled fire of the wrath of Elohim is coming upon the sons of disobedience and when we consider these words, we need to be sober in our estimation of how we are to walk upright before our Master and Elohim, and we take careful note of the Master's words:

**Mattithyahu/Matthew 10:28** “And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.”

**Mattithyahu/Matthew 18:9** “And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of Gehenna.”

Mal’aki the prophet says:

**Mal’aki/Malachi 4:1-2** “For look, the day shall come, burning like a furnace, and all the proud, and every wrongdoer shall be stubble. And the day that shall come shall burn them up,” said יהוה of hosts, “which leaves to them neither root nor branch. 2 “But to you who fear My Name the Sun of Righteousness shall arise with healing in His wings. And you shall go out and leap for joy like calves from the stall.”

Here in Wayyiqra we are further instructed that any sowing that is done in disobedience to walking according to the Torah will be done in vain and יהוה will set His face against you and those who hate you will rule over you and you will flee in fear when no one is pursuing you!

This is self-explanatory – not the kind of position any of us want to find ourselves in! None of us want to be in a state of panic or distress or depression – yet we see that these factors grip so many around the world today as people are even terrified of things that do not exist! All as a result of rejecting and despising the Torah!

One of the effects of disobedience is the fact that the eyes become darkened to see the Truth and so the sinner/lawless do not see their own disobedience which in turn will cause so many to be groping around in the dark thinking that they are in the light and find that what they have sown will be in vain.

It makes me think of the words that so many will cry out on ‘that day’:

**Mattithyahu/Matthew 7:22-23** “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”

### **Warning 2 – verse 18-20**

If the first effects of disobedience do not cause one to turn back due to ‘blindness’ as a result of casting away His commands and they still choose to disobey the commands, then יהוה says that He will punish the rebellious 7 times more for their sins/lawlessness!

The Hebrew word that is used here in **verse 18** for ‘punish’ comes from the root verb יָסַר *yasar* – Strong’s H3256 which means, ‘to discipline, admonish, correct, teach, chastise, reprove’.

Not only will the rebellious walk in a state of panic, distress and depression – but their stubbornness to humble themselves and submit, will grow and they will find themselves slaving away to try to make ends meet only to find that their toil and labour will be in vain!

In **verse 19** the use of bronze and iron are clear pictures that we see being used throughout Scripture of stubbornness and pride, which only results in a fruitless life of a stiff-necked person!

**Yeshayahu/Isaiah 48:4** “Because I knew that you were hard, and your neck was an iron sinew, and your forehead bronze.”

**Yirmeyahu/Jeremiah 6:28** “All of them are rebels of rebels, walking as slanderers. They are bronze and iron, all of them are corrupters.”

One of the effects of rebellious living is a stiff neck and a stubbornness to repent.

### **Warning 3 – verse 21-22**

Things will just get worse the more people refuse to obey. The word used here for contrary in **verse 21** is קֵרִי *qeri* – Strong’s H7147 and means, ‘in opposition, hostility, contrary, perversely, hostile encounter’. The more one refuses to repent and obey, the more the hostility toward the Truth becomes greater and a decision to walk totally contrary to the Truth becomes a stand point for so many.

Many say today, “I will not walk in that way... you are trying to put me under law and I refuse!”

This is a clear-cut choice that has resulted in disobedience leading to stubbornness and then a flat refusal to submit! The result of this is that Elohim will remove all that has competed with Him for our affection and commitment and priorities.

#### Warning 4 – verse 23-26

If one still refuses to turn back then once again Elohim will strike the rebellious 7 times more for their sins.

It is at this stage that I want to make it clear that each time we see the term '7 times', we see that this is a just and righteous punishment, as it is 'for your sins'. יהוה is just – He does not punish for nothing!

**Tehillah/Psalm 89:14** “**Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face.**”

If one still walks contrary to His commands and still refuses to be instructed by Him, then He will walk contrary to you!

So many still refuse to accept that sun-day is not the Sabbath and wilfully refuse to be instructed by His Torah and as a result will find that Elohim shall walk contrary to them, and He will bring against them a sword – that is His Word that will execute vengeance and send forth that which has been written.

Our Master יהוה always rules rightly according to His written Word.

Notice, in **verse 25**, how He says that ‘**you shall gather in your cities**’ – the result of this continued disobedience will cause many to gather themselves together in an assumed place of safety; and this is where he will strike them with pestilence – there is no hiding from יהוה!

**Ib’rim/Hebrews 10:28-30** “**Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. 29 How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour? 30 For we know Him who has said, “Vengeance is Mine, I shall repay, says יהוה.” And again, “יהוה shall judge His people.”**”

In **verse 26** we see the effect of famine when supply is cut off!

10 women will bake bread in 1 oven – there will be no need for many ovens as there will be so little to bake.

This is also a picture of the sending of a famine for His word!

**Amos 8:11** “**See, days are coming,**” declares the Master יהוה, “**that I shall send a hunger in the land, not a hunger for bread, nor a thirst for water, but for hearing the Words of יהוה.**”

The result of continued disobedience will result in a hunger in the land for a hearing of the True words of Elohim as many will continue in their whoring and never be satisfied as they build their own little kingdoms and empires while the House of יהוה is in ruins!

**Haggai/Haggai 1:6-7** “**You have sown much, but brought in little; eat, but do not have enough; drink, but you are not filled with drink; clothe yourselves, but no one is warm; and he who earns wages, earns wages to put into a bag with holes.**” 7 Thus said יהוה of hosts, “**Consider your ways!**”

**Mikah/Micah 6:14** “**You shall eat but not be satisfied, and your inside be empty. And you shall store up but not save, and what you save I shall give to the sword.**”

**Hoshĕa/Hosea 4:10** “**And they shall eat but not be satisfied, they shall whore but not increase, for they have stopped obeying יהוה.**”

#### Warning 5 – verse 27-33

If after all these warnings and punishments people still refuse to obey then once again they will be punished justly for their sins – 7-fold!

We see the effects of total disobedience and a casting away of His commands – **verse 29** gives a gruesome picture of how they will eat each other’s flesh – the flesh of one’s own family!

All of these woes—even this one in **verse 29** - took place when Yisra’ĕl’s cities were under siege by their enemies.

יהוה was not exaggerating. What we must understand is that the devil did not do all of this to Yisra’ĕl; it was as a result of יהוה’s judgment, which is a very sober warning to us as we re-enter His Renewed Covenant.

This is a picture of the completion of His wrath and this ought to awaken us to obedience!

**Ėkahl/Lamentations 4:10-11** “**The hands of the compassionate women have boiled their own children; they became food for them in the destruction of the daughter of my people. 11 יהוה has completed His wrath, He has poured out His burning displeasure. And He kindled a fire in Tsiyon, and it consumed her foundations.**”

**Yehezqĕl/Ezekiel 5:10** “**Therefore fathers are going to eat their sons in your midst, and sons eat their fathers. And I shall execute judgments among you and scatter all your remnant to all the winds.**”

When we consider these horrific pictures of the fullness of the wrath of Elohim being poured out, we can also begin to understand the woe that יהושע gave concerning 'those days' /last days as the wrath of יהוה is poured out, in:

**Mattithyahu/Matthew 24:19** “**And woe to those who are pregnant and to those who are nursing children in those days!**”

Those nursing children – will we see a repeat of this severe punishment being poured out when mothers will eat their young?

When one considers all the effects of disobedience then we can further understand Sha’ul’s appeal in:

**Qolasim/Colossians 3:5-7** “**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.**”

The result of the continued disobedience and rebellion of Yisra’el resulted in the words given in **verse 33** of **Wayyiqra/Leviticus 26**, for Yisra’el was scattered among the nations.

The Hebrew word that is translated as ‘scatter’ comes from the root word זָרַח **zarah** – **Strong’s H2219** which means, ‘**scatter, fan or winnow**’, which we also read about, and understand the effect of such, in the Book of Hoshĕa, which shows us how this word for scatter also carries the meaning of sowing, and therefore we see that while we as a rebellious people have been scattered abroad, we know that because of this scattering there will be a harvest of many from the ends of the earth who shall repent and return to the Covenants and Promise as they are grafted in by the Blood of Messiah and walk in His Laws and Guard His Commands!

This is happening today as we speak!

**Yirmeyahu/Jeremiah 31:10-11** “**Hear the word of יהוה, O gentiles, and declare it in the isles afar off, and say, ‘He who scattered Yisra’el gathers him, and shall guard him as a shepherd his flock.’ 11 “For יהוה shall ransom Ya’aqob, and redeem him from the hand of one stronger than he.”**

The effect of the scattering is that the Promised Land receives the rest it should.

In **verse 34-35** we see how יהוה clearly told Yisra’el that they would be disobedient and that He would do all of these words that He has written, and while being warned of their disobedience beforehand, they still neglected to obey and guard His commands.

We must learn from this today, as we too have His Word before us as a witness, and we must diligently hear, guard and do all His commands and not be found to be facing the effects of the details we see being written in this chapter from **verse 14-33**; but rather be a people who can daily live with the shalom and favour of Elohim, as described in **verses 3-13** and hold on with great perseverance and steadfastness, the courage and strength of Messiah who lives in us by His Word and walk humbly before Elohim!

**Verse 36** we see the effect of not being under the shadow of the Almighty; we see the effect of those who do not call upon His Name and walk in His ways – even a leaf will cause them to be flee as they are consumed with faintness of heart!

In **Dibre haYamim Aleph/1 Chronicles 14** we read of the account when Dawid faced some very intense battles and had learnt from previous mistakes, to call upon and inquire of יהוה in all circumstances, which resulted in a great ability to trust in and rely upon יהוה of hosts. And in **verse 15** of that chapter, we see the instruction for Dawid to go out to battle would be when he heard the sound of the stepping on the top of the mulberry trees, for Elohim would go before Him and destroy the Philistines!!! This is a great lesson for us who walk in His laws and guard His commands – we shall not fear when we hear the sounding of a leaf, but rather we shall continue to trust in and rely upon יהוה of Hosts who fights for us!

#### **True repentance – verse 40-42**

With יהוה there is always hope and those who confess their crookednesses will find favour with Him. One of the key aspects I see being brought forth very clear in these verses is the fact that we need to recognise, not only our own crookedness and disobedience, but also that of our fathers!

**Nehemyah/Nehemiah Chapter 1** is a great illustration of obeying these instructions and receiving the clear promises contained herein. (please read **Nehemyah/Nehemiah 1**).

We need to acknowledge that we have inherited lies and that our fathers too have walked in error – this is critical in bringing about a true restoration of being able to walk humbly before Elohim and guard ourselves from falling back to erroneous teachings that has led so many generations astray!

**Yirmeyahu/Jeremiah 16:19** “**וַיְהוָה יְהוָה, my strength and my stronghold and my refuge, in the day of distress the gentiles shall come to You from the ends of the earth and say, “Our fathers have inherited only falsehood, futility, and there is no value in them.”**”

This is exactly what is happening today, as many of us have truly discovered that we have in fact inherited lies and the ability to acknowledge this is key to returning back into the joy of walking in the Covenants of Promise by the Blood of Messiah!

We need to right the wrong by walking in the Torah, as opposed to continuing in the errors of our fathers and allow the effects of such to continue! We need to acknowledge the uncircumcision of our hearts and recognize that which is due because of our wickedness and sin. When we do that we come to recognize and realise how great the Love of Elohim is toward us that He would offer up His own life to pay for our sins/lawlessness. We humbly accept the punishment for our crookedness – which is death and that by the Blood of Messiah we are raised to new life as we are immersed in Him and our hearts are circumcised with His Torah being penned on our hearts that we may walk in it!

Acknowledgement of the crookedness of our fathers will bring a great release to so many who for so long struggle with the concept of having been lied to! When we recognize and confess the error of our fathers, we will be further strengthened to go back to the Covenants of Promise given to our fathers who walked in the ways of Elohim!

**Verse 42** tells us that when we do repent and confess, that **וַיְהוָה יְהוָה** will remember His Covenant with our ancestors; and what is interesting here is that the order is reversed: Ya’aqob, Yitsḥaq, and Aḇraham, as opposed to what we normally see in Scripture when referring to the Elohim of Aḇraham, Yitsḥaq and Ya’aqob and so what we see from this reading of the covenants in a ‘backwards’ sense we understand that we are moving back to our true roots and can pick up where our faithful ancestors left off.

**Verse 43** – They loathed My laws!

**Hoshĕa/Hosea 8:12** “**I have written for him numerous matters of My Torah – they were regarded as strange.**” Many today regard the Torah as ‘strange’ and as a result ‘loathe’ the laws of Elohim, and this will simply result in being abandoned if they do not repent!

**Verse 44** reminds us that **וַיְהוָה יְהוָה** shall not reject us, nor loathe us and He will not break his Covenant! The very things He warns His called-out children to not do: Reject – Loathe – Break! These things He does not do; and so therefore let us be as He is and make sure that we do not: Reject – Loathe – Break His Laws or Commands!

## CHAPTER 27

The teachings on vows and how to redeem them, are placed at the very end of **Wayyiqra/Leviticus** and handled differently than the other instructions of **וַיְהוָה יְהוָה**.

In this Chapter, we come to the instructions regarding the Torah of separating a **vow** unto **וַיְהוָה יְהוָה** and the evaluation given for all who do such a vow, whether male or female, young or old.

In **Verse 2** we see the words, “**separates a vow**”; and the Hebrew root word that is translated as ‘separates’ is **פָּלָא** pala – **Strong’s H6381** which means, “**to be surpassing or extraordinary, make marvellous, make special, wondrous work or deed, fulfil a special vow**”.

It is written in the Hiphil tense which can render the meaning, “**to do extraordinary or hard or difficult thing, to make wonderful, do wondrously**”.

The Hebrew word that is translated as ‘vow’ is **נָדַר** neder – **Strong’s H5088** meaning, ‘**vow**’ and ‘**to make a vow**’ is the word **נָדַר** nadar – **Strong’s H5087**; and to “**nadar a neder**” is to swear to Elohim with an ‘oath’, and therefore, bind oneself with what proceeds from one’s mouth.

A **נָדַר** neder – **Strong’s H5088** is something that is promised to Elohim verbally, and anyone who makes a vow is obliged to fulfil/do his promise!



In Scripture, a vow is always to Elohim and not to man.

And the understanding behind a 'vow', carries the meaning, **'to bind or imprison, or to dedicate a specific object or creature to יהוה'**.

**Tehillah/Psalm 61:8 "So I sing praise to Your Name forever, when I pay my vows day by day."**

**Tehillah/Psalm 116:14 "I pay my vows to יהוה now in the presence of all His people."**

**Yonah/Jonah 2:9 "But I offer to You with the voice of thanksgiving, I pay what I have vowed. Deliverance is of יהוה."**

**Mattithyahu/Matthew 5:33 "Again, you heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to יהוה.'"**

This can also cause us to recognise that we must be true to the words of our mouth as we do what we say we will, in offering up the commitment to follow Messiah and walk in Him daily!

This vow actually speaks of one coming before the priest and 'vowing' a person to יהוה, whether it be oneself or over someone else over which you have authority. You cannot vow that which does not belong to you, and so you cannot vow somebody else's children!

One can, as parents, dedicate your child at birth, and as we see from the account of Shemu'el (Samuel), he was given over to the custody of the Temple and was raised in the House of יהוה, and became one of Yisra'el's greatest prophets, as his life was given totally over to יהוה.

One could dedicate a person to יהוה, which is to declare that he/she belongs to יהוה and then be able to redeem them (get them back) by paying the price required based on the value as we see being described here in silver.

What is possibly a foreign concept to us, in putting a value upon a person, we must recognise that we see this right here in His Torah; and it declares just how important יהוה is and that by setting oneself apart to יהוה is something certainly a very highly honourable thing.

Up until this point, the only form of sacrifice that has not been discussed, is that of one being measured in the value of a human life. It is here, that we now see the Torah introducing to us the concept of a human life, as a subject for offering to יהוה; however, it is stated that it must be in the form of a monetary payment of silver, that would be used in the support of Temple treasury, and not for the Altar.

When we begin to see the very clear concept of making a vow to יהוה, in regard to a person, we then see the wonderful picture of how יהושע Messiah has paid our full redemption price, that we may be set-apart unto יהוה, and live our lives as a daily living sacrifice!

The Hebrew word for 'silver' is כֶּסֶף *keseph* – Strong's H3701 which in translated as, **'silver, money, purchase price'** and comes from the root word קָסַף *kasaph* – Strong's H3700 which means, **'to long for, eager, shame'**.

As we know, in Scripture, 'silver' is often symbolic of the redemption price that has been paid for us, in the Blood of Messiah.

Silver therefore, often would be seen as a symbol of blood, and here Yosēph's brothers would be reminded of how they would be unable to escape the responsibility for their brother.

Silver is also likened to the pure Word of Elohim that has been tried:


**Tehillah/Psalm 12:6 "The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times."**

**Tehillah/Psalm 66:10 "For You, O Elohim, have proved us; You have refined us as silver is refined."**

The Hebrew word for 'silver' - כֶּסֶף *keseph* – Strong's H3701 is pictured in the Early Script as:




## Kaph - כּ:


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

## Samech – ס:

The modern name for this letter is samech, yet it is also known in the ancient script as 'sin'.

This letter is 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 his 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.

## Pey – פ:

This letter in the ancient script is pictured as  , which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!

When we consider these 3 letters in the understanding of the word 'silver', when considering this as representing the redemption price, brought to us by the Blood of Messiah we are able to see from these pictures, the following:

**The open hand of Elohim, as revealed to us through יהושע Messiah, was pierced for our transgression and took the thorn (sin) upon Himself, having been nailed in His hands and feet, becoming a shield to those who call upon Him and grab hold of His commands, as spoken in His Word!**

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יהושע Messiah and called Him His Master and Elohim. T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:

**Yohanan/John 20:27-29 "Then He said to T'oma, "Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing." 28 And T'oma answered and said to Him, "My Master and my Elohim!" 29 יהושע said to him, "T'oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed."**

Our True redemption is in יהושע Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty!

In **verse 3** we see the evaluation of a male from 20-60 years old is 50 sheqels of silver.

At 20 years of age a Yisra'elite was seen to be of 'fighting age' and those from 50-60 years old would train the younger. At 20 years old, one was considered to be fully responsible for his actions.

In **verse 4** we see the price for a woman from 20-60 years old, being 30 sheqels.

What is truly a powerful picture for us here, in understanding how we have been redeemed by Messiah, is that He has paid the Bride Price for our redemption!

30 sheqels for a woman to be separated unto יהודה.

This was the price that the High Priest determined for the value of יהושע's life on the night He was betrayed. The payment was given to the priest but not put into the temple treasury and יהושע remained silent!

He freely paid our redemption price of sin and death according to יהודה's will and governing principles.

**Mattithyahu/Matthew 27:9 "Then was filled what was spoken by Yirmeyahu the prophet, saying, "And they took the thirty pieces of silver, the price of Him who was pierced, on whom they of the children of Yisra'el set a price."**

**Zekaryah/Zechariah 11:12-13** “And I said to them, “If it is good in your eyes, give me my wages. And if not, refrain.” So they weighed out for my wages thirty pieces of silver. <sup>13</sup> And יהוה said to me, “Throw it to the potter,” the splendid price at which I was valued by them. And I took the thirty pieces of silver and threw them into the House of יהוה for the potter.”

In **verse 5**, we see that the price of redemption from 5-20 years old for a male was 20 sheqels and for a female 10 sheqels.

This was the price that Yosēph’s brothers sold him for:

**Berēshith/Genesis 37:28** “And men, Midyanite traders passed by, so they pulled Yosēph up and lifted him out of the pit, and sold him to the Yishma’ēlites for **twenty pieces of silver**. And they took Yosēph to Mitsrayim.”

This, in a sense, gave him to יהוה, in order that many lives could be saved, and when he put the silver back in their sacks, he was, in many ways, telling them that he had already paid the price for their sin and was raised to bring about their restoration!

What we take from this chapter, is the clear understanding that we, as a set-apart people unto Elohim, have been bought at a price:

**Qorintiyim Aleph/1 Corinthians 6:19-20** “Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim, and you are not your own? <sup>20</sup> For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim.”

By accepting the work and gift of Salvation, that we Have been freely given in Messiah, we must take careful note that we were bought at a price, for He paid the price of separation, as a vow to יהוה, for a woman – His Bride – and now, we are a set-apart people, vowed unto Elohim and therefore we are not our own and so, we are to esteem Elohim in body and spirit!

**Mattithyahu/Matthew 16:26** “For what is a man profited if he gains all the world, and loses his own life? Or what shall a man give in exchange for his life?”

What shall we give in exchange for our life – Messiah has given His all and has now paid the full evaluation price for us and so let us not be found trying to gain worldly things to which we do not belong!

This chapter also teaches us to take serious our own individual ‘vows’ we make before יהוה.

By that I mean this: whenever we promise to turn over any part of ourselves to יהוה, we must recognise that it belongs to Him and if we try in any way to take it back, we are stealing from Him!

This can have application on various levels and various situations which one vows to do; however, when we understand that our whole lives are to be given over to Him, then we must recognise that whenever we run after our own pleasures and are seeking only that which benefits self, we are in a sense stealing away from Him the life we now are now to live in Him! This is a call for total set-apartness.

**Shemoth/Exodus 30:29** “And you shall set them apart, and they shall be most set-apart. Whatever touches them is to be set-apart.”

What is this verse referring to?

This was in regard to the instructions that יהוה gave to Mosheh to anoint and set-apart the Tent of Meeting, The Ark of Witness, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand.

In other words, everything in the Tabernacle was to be anointed and set-apart and anyone who touched any part of the Tabernacle and its furnishings is to be set-apart! That means if one was defiled in any way they would render themselves unworthy or unable to perform any duty in the Tabernacle.

Now, when we understand that Sha’ul tells us in **Romiyim/Romans 12: 1** that our ‘reasonable worship’ unto Elohim is to present our bodies as a living offering – which is well pleasing to Elohim, then we must recognise that in order to do that we must be set-apart!!!

To come and offer our lives as a living offering while we have any defilement in us will result in our offering to be profane and not pleasing to Elohim.

Therefore, in light of understanding that in Messiah, who has bought us at a price, we must do our utmost to be set-apart as He is set-apart and be able to ‘touch’ and do that which is pleasing to Elohim, and in the process, we must ‘die’ to self and seek not after the lusts of this world – after all we are His and not our own!

One of the key lessons from this chapter, is that our commitments and promises to Elohim must be free from profanities and compromise and we should guard what we commit to!

**Qoheleth/Ecclesiastes 5:2** **“Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens, and you on earth, therefore let your words be few.”**

**Mishlê/Proverbs 20:25** **“It is a snare for a man to say rashly, “It is set-apart,” And only later to reconsider his vows.”**

This is a clear warning being given to us here!

The warning is against making vows or commitments that are later discarded and not kept.

The Hebrew word that is translated as ‘snares’ is מִקְשָׁשׁ **moqesh** – Strong’s H4170 which means, **‘a bait, lure, trap, snare, ensnared’**, and comes from the root verb יָקַשׁ **yaqosh** – Strong’s H3369 which means, **‘to lay a bait or lure, ensnared, set a trap’**.

**Bemidbar/Numbers 30:2** **“When a man vows a vow to יהוה, or swears an oath to bind himself by some agreement, he does not break his word, he does according to all that comes out of his mouth.”**

The term ‘set-apart’, in Hebrew, comes from the root word קָדַשׁ **qodesh** – Strong’s H6944 – and it means **‘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. Many people are very quick to ‘commit’ to something and dedicate themselves to being set-apart yet when the battles come, they quickly reconsider their vow of commitment to apartness.

The Hebrew word that is translated here as ‘reconsider’ comes from the primitive root בָּקַר **baqar** – Strong’s H1239 which means, **‘to seek, inquire, make inquiry, meditate’**.

This parable teaches us the importance of the words of our Master, when He tells us about counting the cost of following Him!

**Luqas/Luke 14:26-33** **“If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one. 27 “And whoever does not bear his stake and come after Me is unable to be My taught one. 28 “For who of you, wishing to build a tower, does not sit down first and count the cost, whether he has enough to complete it? 29 “Otherwise, when he has laid the foundation, and is unable to finish it, all who see it begin to mock him, 30 saying, ‘This man began to build and was unable to finish.’ 31 “Or what sovereign, going to fight against another sovereign, does not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 “And if not, while the other is still far away, he sends a delegation and asks conditions of peace. 33 “So, then, everyone of you who does not give up all that he has, is unable to be My taught one.”**

The Hebrew word that is used here in **Mishlê/Proverbs 20:25** for ‘vows’ is נְדָרִים – ‘nedariym’ which is the plural of the word נָדַר **nedar** – Strong’s H5088 meaning, **‘vow’**

What we also must take note of here, is that the vows spoken of in this chapter 27 of Wayyiqra/Leviticus, are all voluntary vows and are all expressions of pure worship unto יהוה, for His blessings He bestows upon His children!

The redemption of property and its values was determined according to the years to the Yobel and as we know, the Yobel is the year of release and so, we also understand that when Messiah came in the flesh, He came and proclaimed the Yobel in the year He died and so he paid the full redemption price for us His people and for all the earth!

He is coming again at the Yobel when the field (the world) with its harvest will be returned to Him – for the earth and all that is in it belongs to Him!

Whatever was put under the ban was most set-apart to יהוה and whatever was under the ban, be it man, beast or field, could not be sold, redeemed or ransomed, but would be put to death! יהושע Messiah was ‘put under the ban’ as most set-apart to יהוה and was put to death and raised again.

The fact that because He was put under the ban secures for us that His death and resurrection could not be sold or redeemed by another – it remains effective for all time and us who are in Him are now most set-apart unto Elohim forever.

We too must put under the ban and put to death the things of the flesh!

There are things in our lives that must simply be done away with; there is no negotiating with יהוה to have them back. Once we give יהוה a pledge to kill off something in our lives that hinders us, it cannot be taken back.

This chapter closes with the reminder that tithes are not a question of being a voluntary vow offering, but that they are a non-negotiable requirement – they are set-apart to יהוה, and anyone who redeemed any of his tithes would have to add 1/5<sup>th</sup> to it.

A tithe could not be ‘exchanged’, and if it was, for any reason, then both it and the one he exchanged for it are set-apart and not redeemed.

This is a clear command that there is no way of getting out of tithes – to do so is robbing Elohim.

The bottom line is simply this: the tithes belongs to יהוה and when we obey, by giving it back to Him, that earthly response to the original heavenly principle will reap future blessings and provision in our lives.

No one likes a test, but if one understands the principle behind the sowing of the tithe, then the result will be one of giving with great joy and thanksgiving unto Elohim.

There is absolutely no use of holding on to what is set-apart to יהוה, and after considering the clear warnings we have looked at for rejecting, loathing or breaking His laws and commands, we ought to carefully consider the consequences of any such disobedience and be careful to be a people who guard to do what He commands!

The tithe belongs to יהוה and so He asks his set-apart people for His tithe, not because He ‘needs’ it from us but because He desires to bless us according to His clear promises for obedience; for what we give to Him multiplies back to us over again.

His seed is meant to be given away, so He can multiply it back, and we can give it away again, and again, and again. The tithe was used for maintaining the tabernacle and its service; priests included.

The upkeep of the priesthood was imperative in maintaining the tabernacle.

Today the ‘priests’ are those who maintain the ‘principles of the tabernacle’ and teach these principles to others, as they teach the people the difference between the clean and unclean and between the profane and the set-apart.

This is where tithes are given today – to those whom יהוה has called to “service in the Dwelling Place”.

Without the tithe being maintained - both the tabernacle and the priesthood will perish.

**Mal’aki/Malachi 3:6-12 “For I am יהוה, I shall not change, and you, O sons of Ya’aqob, shall not come to an end. 7 “From the days of your fathers you have turned aside from My laws and did not guard them. Turn back to Me, and I shall turn back to you,” said יהוה of hosts. “But you said, ‘In what shall we turn back?’ 8 “Would a man rob Elohim? Yet you are robbing Me! But you said, ‘In what have we robbed You?’ In the tithe and the offering! 9 “You have cursed Me with a curse, for you are robbing Me, this nation, all of it! 10 “Bring all the tithes into the storehouse, and let there be food in My house. And please prove Me in this,” said יהוה of hosts, “whether I do not open for you the windows of the heavens, and shall pour out for you boundless blessing! 11 “And I shall rebuke the devourer for you, so that it does not destroy the fruit of your ground, nor does the vine fail to bear fruit for you in the field,” said יהוה of hosts. 12 “And all nations shall call you blessed, for you shall be a land of delight,” said יהוה of hosts.”**

The Book of **Mal’aki/Malachi** is critical for us in understanding the foundational truth of tithing that is as very much a requirement today as it was in Scriptural Times.

The whole tithe is to be brought in by the people of Elohim, and sadly many get distracted by the needs of other ‘causes’ while they neglect the tithe – yet we must remember that tithes must be brought in first before any other offerings, vows or gifts.

Offerings and gifts are not to be taken from the tithes and substituting tithes comes at a cost!



The Hebrew root verb that is translated as 'rob' is **קָבַע** qaba – Strong's H6906 which means, **'to rob, steal, plunder, exploit, i.e., theft or stealing either by force or deception'**.

So many today are **'stealing by deception'**, by not properly tithing as they should!

**Mal'aki/Malachi** speaks of bringing the tithe into a storehouse.

Today, we too are to put our tithes into the storehouse, and the storehouse today is the place (person) that teaches us and feeds the body **יְהוָה**'s true manna.

Those who teach how to know the difference between set-apart and profane, and how to distinguish between clean and unclean and teach how to and keep **יְהוָה**'s Feasts and Appointed Times and teach how to keep His Sabbaths set-apart – these are the true 'priests and prophets' who serve in His Tabernacle today!

The Hebrew word for 'tithes' is **מַעֲשֵׂר** ma'aser – Strong's H4643 – **'tenth part, tithe'**.

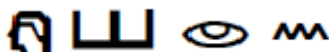
We read in **Bereshith/Genesis 14:20** that **Ab̄ram** gave **Malkit̄sedeq** a **tenth/tithe** of all.

We also read in:


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

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


Let us look at this word **מַעֲשֵׂר** ma'aser – Strong's H4643, in its ancient pictographic form:




**Mem - מ:**

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.


**Ayin - ע:**

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

**Shin - 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.

**Resh - ר:**

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

From this pictographic description of this word מַאֲסֵר ma'aser – Strong's H4643 we can see the following:

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

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

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

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

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

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

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

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

Lěwi – לְוִי – Strong's H3878 means, 'joined to', and in the ancient pictographic script looks as follows:

לְוִי

Lamed - לְ:

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

Waw/Vav – וְ:

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

Yod – יְ:

The ancient script has this letter as יְ 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!

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

What better reason can you think of, regarding being faithful with your tithes and offerings, than to simply understand the true work of Messiah, and how יהוה Himself came down and blessed us in giving us of Himself, causing us to be a people who have been joined to Him. And in response to this, giving your all, in complete obedience, with your **'tithes'**, simply being the beginning of the active obedience, to which the body of Messiah faithfully responds to, by walking in His laws!!!

Shalom