

## REPAIRING THE SLAUGHTER PLACE OF ELOHIM!

Melakim Aleph/1 Kings 18:30-39

10<sup>th</sup> of the 3<sup>rd</sup> month 2020/2021

Shalom Covenant Family,

**Romiyim/Romans 12:1** “I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship.”

While this may be a very well-known verse, I often wonder how many actually consider the clear words of this call that Sha’ul gives, as he calls us all to be a daily living offering that is completely set-apart and well-pleasing to Elohim.

As a called out and set-apart people of Elohim we are to be continually offering up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.

Once again, I wonder how many are able to be doing this continually?

As we consider the design of the Tabernacle and its function and service, we must not neglect the importance of its design, so that we are continually equipped to serve as a faithful priesthood in the order of Malkitsedeq.

As living stones that are being built up as a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings that are acceptable to Elohim, through יהושע Messiah, we need to understand the design of the House and its rules and ordinances, so that we do not defile the House of Elohim.

While Messiah has become the sacrifice for us all, in that His blood that was shed, was shed once and is for all time, we recognise that, in the design of the Tabernacle, there is still a slaughter place, which must continually remind us to be the living sacrifice that is well pleasing to Elohim. Any sacrifice or offering needs a slaughter-place for it to be offered, and it is by the Blood of Messiah that we are enabled to be the daily living offering that we are called to be, and in understanding the picture of a slaughter-place, I want us to consider our lives before our Master this day, and assess whether our worship before Him is reasonable or not.

As we consider our urgent need to be a daily living offering, we must understand that, metaphorically speaking, there needs to be a slaughter place that is functional in our lives, so to speak, and in a message called, “**REPAIRING THE SLAUGHTER PLACE OF ELOHIM!**” let us be urgent in our desire to bring the reasonable worship that we ought to bring, before our Mighty Master and Elohim.

Through falsehood and lies, and through the vain traditions and the commands of men, that have been taught as truth, the ability for us to be a proper living offering, before Elohim, was greatly hindered, as the slaughter place of our lives was, in a manner of speaking, broken down by the corruption of mixed worship.

As we consider our need to repair what has been broken, or lost in translation, through vanities, falsehood and lies, it becomes very clear to us that we need to make sure that the Truth is properly restored in us, so that we can indeed be the well-pleasing and set-apart living offering to Elohim that we are called to be.

Therefore, when I use the title of **‘repairing the slaughter-place of Elohim’**, I am not suggesting, for a moment, that we try and build a literal slaughter-place, but rather, I am using this terminology, as a metaphor for understanding our need to build our lives up in the Most Set-Apart faith, so that we can be presented before Elohim as reasonable.

As we consider the lessons that we can learn from the Word, we can find great strength in applying that which we learn, and in this message, I want us to consider, for a moment, a slaughter-place that was rebuilt, after it had been broken down and neglected, due to Yisra’el forsaking their passionate devotion to Elohim, as they had fallen away to idol worship.

In a showdown on Mount Karmel, the prophet Ēliyahu summonsed all Yisra’el, along with all their false prophets of Ba’al and Izebel, and challenged them to choose that day who they would serve and told them to stop hopping between two opinions!

I am sure that you are all aware of this historic event that took place, so let us pick up this story in Kings, from the point after the prophets of Ba’al could not get any answer from their false mighty one.

Please read **Melakim Aleph/1 Kings 18:30-39**

This is a very powerful passage of Scripture, that records a great event that took place, showing a wavering people, who it is that they were supposed to be serving, and after seeing the intense fire of Elohim, they quickly woke up and acknowledged who the True Elohim is!

But what struck me here, in this passage in terms of this message, is the clear actions of Ēliyahu, and how he **‘repaired the slaughter-place of יהודה’**.

The name of this prophet - אֱלִיָּהוּ **Ēliyahu – Strong’s H452** means, **‘my Ēl is Yah, Yah is Ēl’**, and when the people saw the fire of Elohim come down and consume the offering and the wood, stones, dust and water, they fell on their faces and cried the following:

יהוה הוא האֱלֹהִים יהוה הוא האֱלֹהִים

Transliterated, this phrase is expressed as:

יהוה hu haElohim; יהוה hu haElohim

This phrase is translated into English as:

יהוה **He is the Elohim**; יהוה the **He is the Elohim!**

This phrase is constructed from the following words:

- 1) The Name of יהוה – **Strong’s H3068**
- 2) הוא huw – **Strong’s H1931** which is a pronoun that means, **‘him, who, he, she’**
- 3) הַ - this is the letter ‘hey’ which is used as an article before the next word and renders the meaning of **‘the’**.
- 4) אֱלֹהִים Elohim – **Strong’s H430** which means, **‘mighty one’**

A repaired slaughter place caused the fire of Elohim to come down and consume the offering, causing those who had wavered to clearly identify who the true Elohim is.

The Hebrew root word that is used here for **‘repaired’** is רָפָא rapha – **Strong’s H7495** which means, **‘to heal, repaired, become fresh, purified, cure’**.

In a manner of speaking, Ēliyahu **'healed'** the slaughter-place of Elohim, which he did, by the Word of Elohim!

The slaughter place had been broken down and needed to be repaired!

The Hebrew root word for **'broken down'** is **חָרַס** *haras* – Strong's H2040 which means, **'throw down, break or tear down, pull down, utterly overthrow'**.

While we have no physical account or record of a slaughter-place of **יְהוָה**, being here on Mount Karmel, it may have been a slaughter-place that was once used, when slaughter-places were once erected in various places in the land, prior to the building of the Temple.

With no scriptural record of there being a previous slaughter-place of **יְהוָה**, here at this location, what the text could be saying, is that it may simply be that he was re-establishing a place to draw near to **יְהוָה**.

Yisra'el had thrown down the slaughter-place of **יְהוָה**, through their false worship of foreign deities, and this is what Ēliyahu came to repair, by the Word of Elohim.

This same 'spirit of Ēliyahu' needs to be actively seen in our day, as we too are seen to be repairing the slaughter-place of Elohim, wherever we are, calling many people back to pure and undefiled worship, before the great fire of the wrath of Elohim comes to consume His opponents!

The Hebrew word that is used here for **'slaughter-place'** is **מִזְבֵּחַ** *mizbeah* - Strong's H4196, which comes from the root verb **זָבַח** *zabach* - Strong's H2076 which means, **'to offer a sacrifice, sacrificed'**.

**Tehillah/Psalm 4:5 "Offer slaughterings of righteousness, and trust in יְהוָה."**

Here in this Tehillah/Psalm, the verb that is translated as **'offer'** comes from the root word **זָבַח** *zabach* – Strong's H2076, from which we get the noun that is translated as **'slaughterings'**, which is **זֶבַח** *zabah* – Strong's H2076.

We are to **'offer'** up our lives as a living **'sacrifice'**, with joy and thanksgiving, and we take note that with the **זֶבַח** *zabah* offering, there is to be a pure expression of appreciation:

**Tehillah/Psalm 107:22 "And let them bring slaughterings of thanksgiving, and relate His works with rejoicing."**

**Tehillah/Psalm 116:17 "I bring You a slaughtering of thanksgiving, and call upon the Name of יְהוָה."**

In these two verses, we again see the two root words being used, and therefore, understanding this, we can begin to understand the following text:

**Ib'rim/Hebrews 13:15 "Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name."**

In relation to this message tonight, the question that remains is clear:

**"How can a pure slaughter offering be brought if the slaughter-place has been broken down, or trodden down by deceit and falsehood and vain traditions?"**

The answer is – it can't!

The slaughter-place must be repaired!

And it is only by the work of our Master and Elohim, that we can rebuild the stones of a pure slaughter-place unto Him, for He is the Only One who **'heals the broken'**!

Our confession of our Master and Saviour as the True and only Elohim, is our starting point to having a pure slaughter-place being restored in our lives!

Today, there is much that we can learn from this short passage, in coming back to a totally devoted and passionate love for Elohim, doing our utmost to guard His commands, and doing so with joy!

As we look around today and see some of the things that people get up to, and how sick and twisted the worship of so many has become, it becomes very clear to us just how broken down the slaughter-place of Elohim is, in many lives of those who claim to worship Him, as their slaughterings are simply compromised with complacency and their need to satisfy the lust of the eyes, the lust of the flesh and the pride of life, is evident in their actions!

How about some of the stuff you do, is it any better?

Many today, and perhaps even at times, we too, may have realised that we had replaced our slaughter-place of worship unto Elohim with the worship of anything and everything imaginable – be it a career or a relationship or even sport, movies, music, fashion and various hobbies.

Even the environment and the created things are worshipped more than the Creator Himself!

Today, I am talking about repairing broken slaughter-places, so that we can be sure that our pure worship unto our Master and Elohim is that well-pleasing and reasonable worship that He expects from us, as we live set-apart lives unto Him, for we know that His desire is our set-apartness, and a broken slaughter-place will defile one's set-apartness.

While there have been various studies, on trying to classify various types of people into differing groups that identify their character and nature, if you could categorise those who profess to walk in Messiah and follow His Torah into 3 differing groups, I guess you could get the following:

### **1 – THE CHILLED**

The chilled category – these are the ones who see the assembling together of the set-apart ones as a cold, sterile ritual. In other words, they just seem to go through the motions, so to speak. They will gather on the Sabbaths and Appointed Times only when they feel like it, but nothing really happens for them. They simply just come and go, whenever they feel like it, or when it suits them, in order to complete a 'duty' and go through the seemingly ritual motions and then leave, not even sure why they are really doing all of this, but they simply just know that they should do it because they are 'supposed to', according to the Word.

They lack the ability to submit to any authority, for they will not have anyone else tell them what they should or should not do.

Their worship of Elohim, during the rest of the week, is either scarce or even non-existent and they do not shine the light of the Truth toward others, as they feel no need to do so, as they have done their duty of attending a Sabbath meeting every once in a while!

Clearly, their slaughter-place of worship is broken down, due to complacency and selfishness!

### **2 – THE THRILLED**

The thrilled category – these are the ones who see the assembling or gathering together, only on some Sabbaths and on the Feasts, as very exciting and they leave thinking, "Wow, that was really great!" And that is where it stops, sadly!

The thrill is where it stays – they are all full of praise, on the day they actually gather as commanded, about how great Elohim is and how awesome it is to gather with others, although they do so irregularly, and do not carry that satisfaction into their daily life.

As a result, their witness is ineffective as it merely carries with it the wow of the thrill of the event, rather than the love of a Saviour.

And sadly, today, many so-called Torah walkers fall into this category.

They get hyped up in the moment, but this excitement is short lived, as it doesn't progress into disciple making and the witnessing of Messiah, as they are simply seeking to feel good about themselves for keeping a Sabbath or Feast when they can!

In fact, many in this category will seek out a 'cool' fellowship to keep a Feast with, while they will not be committed to walking each week with the assembly and be accountable to others – they just want to attend on what they determine as good times, so to speak!

Their slaughter-place too, is clearly broken and needs repairing.

### **3 – THE FILLED**

The 'chilled', the 'thrilled' and now the 'filled', our third category.

This category speaks of those who are changed through Word on a daily basis, as they dig into the Word and seek יְהוָה with all their heart.

They are consistently being set-apart on a daily basis, according to the Word and growing in set-apartness, as the very Word and presence of Elohim changes them, so much so that they cannot be quiet about their Saviour and Elohim, no matter where they find themselves.

Their ability to be a daily living sacrifice, comes from being filled daily with the Word and being a living offering becomes more than just a routine, it becomes their life!

Gathering as a body, in the presence of יְהוָה, with the set-apart ones, on a Sabbath and Feasts, is something that is looked forward to and will do their best at making sure that the set-apart gatherings will never be missed.

The filled can experience daily the filling of the Love of Elohim, as they fellowship with יְהוָה through intimate worship and yielded devotion to His Word and Will.

This is the kind of assembly we long to be, amēn!

People who are continually filled with the full measure of the love of our Master and Elohim and are able to continually declare His praises, walking in His love and loving others unconditionally and serving Messiah and His kingdom with their all, amēn!

This is the kind of people who help keep each other's slaughter-places in working order, knowing where their filling comes from and therefore, have no need to try to find alternative sources for identity and satisfaction.

They are dedicated to building the Dwelling Place of Elohim together and committed to unity, no matter the cost, and when this happens, the very presence of Elohim can consume our acceptable offerings of a praise filled set-apart life!

In terms of us being a growing assembly, let me ask you this, when you come to gather together, are you doing it every so often and find that you are chilled, or are you coming only when you are seeking to be thrilled, or are you being filled daily with the Word and are coming to give of yourself to the building up of the Body of our Master.

We have seen the joy of Covenant Family members who are not able to be with us physically, but join us online through our streaming live or recordings thereof, and engage in actively being a part of our lives during the week too, as we communicate regularly, celebrating the great love of our Master, and they too form part of this wonderful assembly that יְהוָה is building, with 'filled' set-apart ones of the Most-High!

When Ėliyahu repaired the slaughter-place of יהודה, he: “... **took twelve stones, according to the number of the tribes of the sons of Ya’aqob, to whom the word of יהודה had come, saying, “Yisra’el is your name.”**

We are a body, and as a body of living stones, we need each other to be functioning properly, as a collective slaughter-place that is able to offer up an offering that is well-pleasing to Elohim! What is also important to take note of here, is the use of the wording that makes clear that a built-up people of the Covenant are called Yisra’el, and no longer Ya’aqob!

The name of יַעֲקֹב Ya’aqob – Strong’s H3290 means, **‘grabs the heel’**, and this comes from the word עָקַב aqeb - Strong’s H6119 which means, **‘heel, footprint, hind part’**.

The **‘heel’** is the last part of the body to come out of the womb and so this word also speaks of the hind or latter part; and with Ya’aqob ‘catching the **‘heel’** of Ėsaw, we see how, even at birth, he sought the ‘blessing’ of the first born!

As we look at his life, we can also learn a great deal regarding the blessings of יהודה that ‘followed hard after his heel’, when he walked in obedience to the instructions of Elohim!

Ya’aqob received a renewed name, as a result of having overcome the striving with Elohim and men!

His name was now called יִשְׂרָאֵל Yisra’el – Strong’s H3478 which means, **‘he who prevails, overcomes with Ėl’**, comes from the two primitive root words:

1) אֱלֹהִים Ėl – Strong’s H410 which means, **‘Mighty, power, shortened form of Elohim – Mighty One’** and

2) the root word verb שָׂרָה sarah – Strong’s H8280 which means, **‘to persist, exert oneself, persevere, wrestle, contend’**, and is spelt the same as the name of Abraham’s wife, שָׂרָה ‘Sarah’ – Strong’s H8283 which means **‘princess or noble woman’**; which is the feminine of the word שָׂר sar – Strong’s H8269 which means, **‘prince, captain, chieftain, ruler’**!

יִשְׂרָאֵל Yisra’el, as a treasured people and set-apart nation, could then also be understood as those who rule with Ėl, as His princes!

We, who were once far off from the Covenants of promise and have now been brought near by the Blood of Messiah, are a set-apart nation, a chosen people and a royal priesthood.

Therefore, in a manner of speaking, with Abraham as our father in the faith, we are also children of Sarah the **‘princess’** and are therefore **‘princes’** in the Kingdom of our King; and we who overcome shall rule with Him!

The slaughter-place in the Tabernacle, constantly reminds us of our need to keep our worship pure and undefiled, and the 12 stones that Ėliyahu used, represented the different tribes of Yisra’el, who were, at that time, a divided nation, and the need to be healed and restored back to covenant could only be done on a slaughter-place that has been prepared according to the Word of Elohim.

Messiah became that sacrifice, as Elohim prepared Himself a body to be offered up and be an acceptable offering, for the 12 tribes to be made whole again, by the blood of Messiah!

Using the 12 stones, Ēliyahu was prophetically speaking of our unity, as one, becoming one with יהוה – one body – with one Master and Elohim.

In the same sense, the slaughter-place of יהוה, in our lives, then represents not only a place where we get right with יהוה, but also a place where get right with others too, which at times is often harder!

In the Sermon on the Mount, יהושע Messiah tells us that if we bring our gift to the slaughter-place and there remember that your brother has something against you, leave your gift there, go be reconciled and then come and offer your gift.

A broken slaughter-place is a picture of how one has drifted out of love toward Elohim and others, and has drifted out of devotion and wholehearted surrender to Elohim.

What does a broken slaughter-place look like?

What does a broken relationship look like?

Here are 12 pictures:

- 1. When my delight in יהוה is no longer greater than my delight in someone or something else, then I have lost my first love.**
- 2. When I do not long for times of rich fellowship in יהוה's Word or in prayer, on a daily basis, then I have lost my first love.**
- 3. When my thoughts, during leisure moments, do not reflect upon יהוה, then I may have lost my first love.**
- 4. When I excuse away obedience and easily give in to those things that I know displease יהוה, then I have lost my first love.**
- 5. When I do not willingly, and cheerfully, give to יהוה's work or to the needs of others, then I may have lost my first love.**
- 6. When I cease to treat every brother as I should, I have lost my first love.**
- 7. When I view the commands of יהוה as restrictions to my happiness rather than expressions of His love, then I have lost my first love.**
- 8. When I inwardly strive for the acclaim of this world rather than the acceptance of יהוה, then I have lost my first love.**
- 9. When I fail to make יהושע Messiah and His words known because I fear rejection, then I have lost my first love.**
- 10. When I refuse to give up an activity, which I know is a hindrance to my walk, then I have lost my first love.**
- 11. When I become complacent to sinful conditions around me, then I may have lost my first love.**
- 12. When I am unable to forgive another for offending me, then I may have lost my first love.**

A broken slaughter-place is a picture of one having lost their first love, which is a loving relationship with יהוה.

We can learn from Ēliyahu's actions, that the fire of יהוה, which represented His very manifest presence or His anointing and His power, will not come down on a broken slaughter-place!

The slaughter-place of **יְהוָה**, in our lives needs to be repaired, if broken, in order to have His manifest power and anointing operating in our lives, by faith, through His favour that is extended to a Covenant people by His loving-commitment.

A repaired slaughter-place is a slaughter-place that reflects a life that does not neglect prayer and intercession, nor neglects the gathering of the set-apart ones, and daily dies to self, yielding continually to the will of Elohim, giving of themselves wholeheartedly to walking steadfast in the commands of Elohim, giving as they should and being devoted to studying the Word, in order to be equipped and ready to present themselves as a workman approved, always ready to give an answer for the hope we have in Messiah!  
How is your slaughter-place, so to speak?

So how do I repair a broken slaughter-place?

Well, first it takes a change of habit! Stop doing that which breaks the slaughter-pace down and start doing those things that build or repair. Secondly, it takes a change of mind! You must make a choice to follow **יְהוָה** wholeheartedly – no more wavering between two or many opinions.

Ēliyahu dug a trench around the slaughter-place and then instructed them to fill 4 jars of water and pour it over the slaughter-place and the offering and wood. He told them to do it 3 times. This alone carries great insight, into understanding how we are to repair a broken slaughter-place of worship, as we can consider the 3 times representing a clear parable for us of the collection of the 7 Feasts of **יְהוָה**, that are to be kept, as it is commanded, 3 times a year, where we see the clear pattern given in Scripture, where the men were required to go up to Yerushalayim to keep the Feasts of **יְהוָה**.

The 3 times that these 4 jars were to be poured, can also represent for us the washing of the full 12 tribes of Yisra'el, that has been done by the Word of Elohim that was made flesh and poured out for us.

As we consider these 12 stones representing each tribe, we are also able to see a powerful picture of what a repaired slaughter-place should look like in our own lives, individually and as a unified body of Messiah!

Let us look at each tribe, as a stone that we can learn from, so to speak, in repairing a true slaughter-place of Elohim!

**1 – Re'ubēn** - רְאוּבֵן – Strong's H7205 means '**behold a son**':

This can picture for us a repairing of our identity as true sons of Elohim, and a true son obeys his father, and we can learn from **Re'ubēn** how we are not to defile our father's commands, but rather be faithful to submit and obey, and this also pictures for us a restoration of our inheritance that had been broken down due to sin and lawlessness and the whoring after idols and falsehood.

**Romiyim/Romans 8:14 "For as many as are led by the Spirit of Elohim, these are sons of Elohim."**

**Galatiyim/Galatians 3:26 "For you are all sons of Elohim through belief in Messiah יְהוֹשֻׁעַ."**

**Ḥazon/Revelation 21:7 "The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son."**

**2 – Shim'on** - שִׁמְעוֹן – Strong's H8095 means *'heard'*.

His name comes from the Hebrew root verb שָׁמַע *shama* – Strong's H8085 which means, *'listen with attention, comprehend and discern, give heed to what is being spoken'*.

This represents the repairing of our ears, as we consider the clear message of our Master and Elohim, who repeatedly tells each of the 7 assemblies in **Hazon/Revelation** to be a listening people, as we see a phrase that is given to all of the assemblies:

**"He who has ears let him hear what the Spirit says."**

This is a restoration of hearing what has been spoken from the beginning and being attentive to the voice of Elohim.

Hearing as we should implies an obedience that must follow, as we HEAR, GUARD and DO the commands of Elohim.

The one who obeys the Master is one who is in subjection to the hearing of His commands, and diligently gives heed to obey and understand by making sure his ears are open to hear the Master's voice!

**Yoḥanan/John 10:27 "My sheep hear My voice, and I know them, and they follow Me."**

As we consider the picture of repairing the slaughter-place, we take note that there are some who need to repair the proper hearing of the Word, which entails a proper doing of what one hears and not simply being a hearer only.

This is a reminder to not turn one's ear away from the hearing of the Torah and making sure that they are not giving heed to ear-tickling liars!

**3 – Lēwi** – לֵוִי – Strong's H3878 means, *'joined to'*.

We have been *'joined to'* or *'grafted'* in to the Covenants of Promise, by the Blood of Messiah and so, as a faithful priesthood we must stay in Him so that He stays in us, and herein lies the repairing of the stones of pure and undefiled service.

**Qorintiyim Aleph/1 Corinthians 6:15-20 "Do you not know that your bodies are members of Messiah? Shall I then take the members of Messiah and make them members of a whore? Let it not be! 16 Or do you not know that he who is joined to a whore is one body? For He says, "The two shall become one flesh." 17 And he who is joined to the Master is one spirit. 18 Flee whoring. Every sin that a man does is outside the body, but he who commits whoring sins against his own body. 19 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? 20 For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim."**

The Greek word that is used here for *'joined to'* is κολλάω *kollaō* – Strong's G2853 which means, *'to unite, associate, cling, join'*, and is also translated as *'cling'* in:

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

This word κολλάω *kollaō* – Strong's G2853 comes from the word κόλλα *kola*, which is the Greek word for *'glue'*, giving us a very clear understanding of what is being instructed here, for us who have been joined to Messiah, as His body!

We are to be 'glued' to what is good, and be so stuck to what is good that we will not be able to let it go! When we understand this as giving reference to that with which you associate or join yourself to, we are reminded that we must not be joined to that which is wicked as we can be reminded of what happened to those who were 'joined to Ba'al Peor':

**Bemidbar/Numbers 25:5 "And Mosheh said to the judges of Yisra'el, "Each one of you slay his men who were joined to Ba'al Pe'or."**

Yisra'el began to whore with the daughters of Mo'ab, who had enticed them to slaughter to, and bow down to, their false mighty ones, and the displeasure of יהוה burned.

The leaders were hung before יהוה and the judges were told to go and kill anyone who were joined to Ba'al Pe'or!

It was straight after this that one of the Yisra'elite men brought a Midyanite woman into the camp and took her to his tent. Pinehas then stood up and took a spear in his hand and thrust both of them through and the plague that had come into the camp was stopped!

Why I am mentioning this, is to highlight the need for us to cling to what is good and shrink from what is wicked and not the other way around!

Who or what do you associate with?

Who we interact with can have a huge impact and influence on our lives!

While many may associate with various people in the work place and have dealings with various clients, I am not talking about that kind of association.

What I am talking about is who or what do you get personally or intimately associated with?

Who are you closest friends?

What we must remember is that bad company corrupts good character, and if you find that you are closely associating with people who do not hold fast to the commands of Elohim, you are in severe danger of having the good character of Elohim in you being corrupted!

When this happens, we tend to find that compromise has a way of creeping in to a person's life, in order to accommodate those to whom they are associating closely with, which can cause one, who was accustomed to clinging to what is good, to lose their grip, as the 'glue of set-apartness' begins to be ripped off, bit by bit.

Some people who have found themselves in a place where they are doing their best at doing what is right, while trying to accommodate compromise at the same time, are in a very dangerous place of being led astray by deceptive ways, becoming blinded by sin and risk being thrown onto the same bed as the adulterous whore and be destroyed along with her!

Repairing the slaughter-place of Elohim, highlights a reality of who we have been joined to and our correct response of making sure that we do not lose our grip on Him, holding fast to the Truth, guarding to do all our Master commands, while shrinking from all that is wicked!

**4 – Yehudah - יהודה – Strong's H3063 means, 'praised'.**

This can represent for us the repairing of our praise and our ability to praise Elohim, without hindrances, lifting our hands in adoration, exalting our Master in all we say and do, worshipping Him in Spirit and in Truth, having let go of all falsehood.

His name comes from the root word יָדָה yadah – Strong's H3034 which literally means '**to throw, shoot or cast, to confess, laud with praise, extol, i.e., make a public confession of the attributes and acts of power of a person**'.

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

In a proper repairing of the slaughter-place of Elohim in our lives, we must recognise the need for a proper praise to be restored, through a proper lifting up of hands that are set-apart, which speaks of guarding to do all our Master has commanded us, with great joy!

And when we consider the Hebrew word יָדַד yad – **Strong’s H3027**, which means *‘hand’*, we are able to see why the expression of **‘giving thanks’** is understood, in the Hebrew, as *‘extending the hands in praise’*.

Therefore, we are able to properly understand why Sha’ul tells us in **Timotiyos Aleph/1 Timothy 2:8** that men everywhere should **‘lift up their hands that are set-apart’** in prayer!

For this is our true expression of **‘giving thanks in all’**, as it is done with **‘extended hands that are set-apart’** in our continual willing obedience of working unto Elohim (extending the hand) in all we do; while at the same time, giving Him esteem and praise.

Giving thanks is not a silent matter and it must be seen in our work ethic too, as our actions may often speak louder than words!

**5 – Dan** - דָּן – **Strong’s H1835** means, *‘judge’*.

This represents a repairing of the proper judgement of the Word in our lives, as we walk according to the true plumb-line of the Torah, knowing that we are to judge our lives, daily, by looking intently into the mirror of the Word and not walk away and forget what we look like, so that we shall be blessed in having part in the first resurrection, lest we find ourselves thrown out and face the judgement seat of Elohim at the second resurrection.

His name comes from the root word דִּין din – **Strong’s H1777** which means, *‘to judge, administer, defend, execute, vindicate, quarrelling, strive’*.

Tehillah/Psalm 7:8 “יהוה judges the peoples; Judge me, O יהוה, according to my righteousness, and according to my integrity within me.”

Tehillah/Psalm 9:7-8 “But יהוה abides forever, He is preparing His throne for judgment. 8 And He judges the world in righteousness, He judges the peoples in straightness.”

Zekaryah/Zechariah 3:6-7 “And the messenger of יהוה witnessed to Yehoshua, saying, 7 “Thus said יהוה of hosts, ‘If you walk in My ways, and if you guard My duty, then you shall also rule My house, and also guard My courts. And I shall give you access among these standing here.’”

With Dan not being mentioned in the list of tribes in **Hazon/Revelation 7**, we are also reminded that if we do not allow the Word to judge us now, then we may be in danger of facing the severe Judgement Day of יהוה.

Could it be that Dan is not listed in Hazon because he is a picture of those who have not rightly ruled according to the Torah, and are unable to have access among those standing in the House?

Could it also be a picture of how the True Judge - יהושע Messiah stands in our midst and therefore there is no need for ‘Dan’ (judge), in a metaphoric sense?

What we do realise, is that we must let the Word of Elohim be the rule of our lives, as we walk in His clear commands, rightly ruling our every step in Him, lest we find ourselves outside with the lawless!

We also are reminded that we must execute right ruling among each other in the body and make sure that we cause no one to stumble in the Way!

Repairing the slaughter-place of Elohim, entails a proper restoration of making sure that we allow the Word of Elohim to be that which rules us and that by which we are judged by and judge each other in the body of Messiah!

**6 – Naphtali** - נַפְתָּלִי – Strong’s H5321 means *‘wrestling’*.

This can represent for us our need to ‘wrestle’ in prayer for each other, as we make our intercession for one another with thanksgiving, and take great effort in caring for one another, which can often be a wrestle in itself against the flesh.

**7 - Gad** - גָּד – Strong’s H1410 means, *‘troop’*.

The meaning of *‘troop’*, gives me the picture of a group of people that are armed and ready to take their stand on the battlefield and so pictures for me the repairing and restoration of proper gathering as we should, not neglecting the gathering of the set-apart ones as some are in the habit of doing.

Let us repair this with urgency!

**8 - Ashër** - אֲשֶׁר – Strong’s H836 means *‘joy, blessed, joyful one’*.

The joy of דְּרוֹר is our strength, and this we need to have restored – His strengthening joy over us! For some, the walk becomes heavy and tiresome, and this should not be so.

This speaks of a repairing of the true joy of walking in the Truth without compromise, and with the blessing of **Ashër**, being that he dips his toe in oil, we also recognise our need to walk according to the Spirit, done with great joy regardless of the physical circumstances we find ourselves in.

**9 – Yissaskar** - יִשְׁשַׁכָּר – Strong’s H3485 means, *‘there is recompense’*.

This speaks of a repairing and restoration of our acknowledgement of the price that has been paid for us, through the Blood of Messiah, and in doing so, we must urgently repair and restore the proper keeping of the Feasts, which collectively proclaim the recompense of Elohim over our lives.

Many need to repair a proper guarding of the Feasts (Including the weekly Sabbath) of דְּרוֹר, and keeping them as instructed and not as each one sees fit in their own eyes.

His name comes from two root words:

1) נָסָא nasa – Strong’s H5375 which means *‘lift up, carry, take up, exalt, and accept’*, and:

2) שָׂכַר sakar – Strong’s H7939 which means, *‘hire, wages, compensation, fare, reward’* and comes from the primitive root word that means *‘to hire, to earn wages’*.

Why I am mentioning this, is to further emphasise the price that has been paid for us, by our Master and Elohim, who was lifted up for us and has paid the price, and in Him, there is great reward, as we continue to lift our eyes unto Him with whom is our reward!

**10 - Zebulun** - זְבוּלֻן - Strong's H2074 means, *'exalted'*.

The repairing of the exalting of יְהוָה, needs to be done as we lift up the banner of praise and recognise whose banner it is that we walk under and then, walk according to the clear instructions of our Commander and King.

Let us make יְהוָה great and exalt His Name together.

His name comes from the primitive root verb זָבַל *zabal* – Strong's H2082 which means, *'to dwell with, reside'*, and is only used once in Scripture, at the birth of Zebulun:

**Berēshith/Genesis 30:20** *"And Lě'ah said, "Elohim has presented me with a good present. Now my husband is going to dwell with me, because I have borne him six sons." So she called his name Zebulun."*

It is the exalted One that we seek to have dwelling in our midst, and in order to make sure that this happens, we must repair the slaughter-place of complete set-apartness, for then we have the firm assurance of the promise given to us, that Elohim shall dwell in our midst forever!

**11 –Yosēph** – יוֹסֵף - Strong's H3130 means, *'he increases or Yah has added'*

This speaks of a repairing of the urgency we have toward reaching out and making taught ones, as we see יְהוָה adding to the body, those who are being saved, as we walk in unity and collectively go out and do our utmost to increase that which He has put in our hands.

We also take note that our Master is the One who gives us the ability to be strong in Him and go out into the harvest field, as true ambassadors.

His name comes from the root word יָסַף *yasaph* – Strong's H3254 which means, *'add, increase, continue, do again, do more'*, and the reason for me highlighting this, is simply to remind us all that our ability to continue and do more, in the Master, comes from our Master, as we stay in Him and be more set-apart!

Holding fast to the perfect Way of Elohim and perfecting our set-apartness, by casting off all that hinders, causes us to become stringer and stronger:

**Iyob/Job 17:9** *"And the righteous holds to his way, and he who has clean hands becomes stronger and stronger."*

As we know, 'hands', in the Hebraic mind-set, speak of one's actions and works – in other words, what one does; and so, we take note that the righteous one who guards to do all that Elohim has commanded, through obedient works of belief in the Master, has clean hands and gets stronger! The Hebrew phrase that is translated here, in **Iyob/Job 17:9**, as *'stronger and stronger'* is written as follows: יוֹסֵף אֱמֶט – *yosiyph omets* which comes from the two root words:

1) יָסַף *yasaph* – Strong's H3254 which means, *'add, increase, continue, do again, do more'* and

2) אֱמֶט *omets* – Strong's H555 which is a noun that means, *'strength, stronger'*, which comes from the root word that is often translated as *'courageous'*, which is אָמַץ *amats* H553 which means *'to be alert both physically and mentally, be fully alert – awake and not asleep, be steadfast'*.

The righteous one who becomes more set-apart is one who grows in his courage to stand firm in the belief, amidst a perverse and wicked generation, and is not tossed by the corruption of the lawless and filthy but rather keeps himself clean through diligent obedience of the Word, growing continually in righteousness and set-apartness!

It is time for the True Remnant Bride of Messiah to stand up and be strong and courageous, by being more righteous and more set-apart, for His day draws near! And a true repaired slaughter-place is one that reflects a growing in set-apartness and the strength of Elohim!

## 12 – Binyamin בְּנֵי־יָמִין – Strong’s H1144 means ‘*son of the right hand*’

As we started these names with ‘**behold a son**’ and recognise our need to be true sons of the reign, here we see the urgency, in understanding under whose Hand we submit to, as we surrender to יְהוֹשֻׁעַ Messiah, the outstretched ARM AND HAND of Elohim, who was the Son who was born unto us and is called Father of Continuity!

His name comes from the two root words:

1) בֶּן **ben** – Strong’s H1121 which means, ‘*son, grandson, child, member of a group, children (plural for both male and female)*’.

2) יָמִין **yamin** – Strong’s H3225 which means, ‘*right hand*’, and, as we know, **The Right Hand of Elohim** is a title for יְהוֹשֻׁעַ, who is the fullness of the Torah – for that is why He came – to fully meet its requirements, so that we may walk in Him – the Living Torah – and live!

In the ancient pictographic Hebrew alphabet, the word בֶּן **ben** – Strong’s H1121 looks like this:



**Beyt** - בֵּית:

This is the letter ‘**beyt**’ (בֵּית), which in the ancient script has this letter as , which pictures a **tent floor plan** and means, ‘*house*’ or ‘*tent*’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

**Nun** - נוּן:

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

The combined meaning of these two letters means:

### THE CONTINUING OF THE HOUSE

When I refer to son or son-ship, in reference to our relationship toward Elohim, I am collectively speaking of both male and female children (or sons and daughters) of the Most-High, as the Hebrew word for **son** – בֶּן **ben** - Strong’s H1121, which is used over 5000 times, is not exclusively a reference to the male offspring of human parents.

It is also used idiomatically for children generally, as well as for descendants, i.e. grandsons; and for people or items belonging in a category or group e.g. sons of prophets.

And we also recognise that, in Scripture, the term בֵּן **ben** often specifies an intimate relationship between a father and his children.

We see the plural of this word – בָּנִים – **baniym**, being translated as ‘**children**’ in:

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

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

Son-ship should not be understood as an assured son-ship based on natural descent or merit; but rather it is based on Elohim’s extended favour and mercy that is received by faith in Messiah; and He extended His great loving-commitment toward His Covenants of Promise, by coming in the flesh, in order to redeem us, and to restore to favour all unto Himself – so that we, who were once estranged and enemies in the mind by wicked works, could be completely restored to favour in the body of His flesh through death, and be presented set-apart and blameless before Him, having received an adoption as sons of the Living Elohim – if indeed we continue in the belief, not being moved in our fully committed loving obedience to His commands, as faithful sons!

When we consider how we are being built up as living stones in our Master, and are the Dwelling Place of Elohim, we see that we can only be built up in the One who is to be praised, and can only be built up according to His wisdom - the wisdom that He has already made clear and by which all is made, for wisdom has already ‘built Her house’.

In other words, the design and pattern and function has been given and the continuing of the House of Wisdom can only be done according to Her standards as set forth in the Word of Elohim! This gives fuller meaning and clarity to us when we look at the word for built in the ancient text:

בָּנָה **banah** – Strong’s H1129 meaning, ‘**to build, besieged, construct, fortify, rebuild, establish a family, build up**’, therefore, in the ancient pictographic script, looks like this:



You will notice that there is one additional letter that is added here to this word that differs from the word for ‘**son**’. This additional letter is the letter:

**Hey** – ה:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The Hebrew word letter “**hey**” means “**behold, breath, sigh**”, as when looking at a great sight, and can also give the understanding of ‘**reveal or revelation**’; from the idea of revealing a great sight by pointing it out.

It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

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

**Galatians/Galatians 3:26-29 “For you are all sons of Elohim through belief in Messiah יהושע. 27 For as many of you as were immersed into Messiah have put on Messiah. 28 There is not Yehudite nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah יהושע. 29 And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.”**

As we consider the repairing of these 12 stones that Ēliyahu used to repair the slaughter-place we need to understand the urgency, in us being a people who are presenting their lives as a daily living offering, especially as we carefully consider who it is who heals us and repairs us! And as we consider the meaning of the names of these 12 tribes collectively, we can see a repaired body that is able to proclaim the following:

**BEHOLD A SON OF WHOM WE HAVE HEARD, LISTENED TO AND HAVE BEEN JOINED TO. WE PRAISE THE JUDGE WHOSE WRESTLING FOR THE TROOP BRINGS FORTH JOY. TO HIM IN WHOM THERE IS RECOMPENSE; HE IS THE EXALTED ONE WHO INCREASES US BY THE SON OF THE RIGHT HAND”**

So, let me ask you today, ‘how is the slaughter-place of יהוה in your life?’

Does it need repairs?

Do you lack the ‘fire’ of יהוה in your life – that all-consuming fire of His presence?

I am sure we all could repair the slaughter-place of worship and sacrificial living unto יהוה, when seen under closer scrutiny of the mirror of the Word.

The good news is, we can repair what needs to be repaired, and we can come and receive His all sufficient favour to repair the slaughter-place of יהוה.

Worship and obedience to יהוה is not by our own design, but by יהוה’s and it is time for the slaughter-place of יהוה to be repaired, according to His Word!

If you are one of the chilled or thrilled, that I spoke of earlier, then certainly, there are repairs needed, but let’s not be fooled, even when we think we are filled, we may just discover that the slaughter-place needs repairs.

Dig that trench that draws the line in your life, saying no to the things of the world and the flesh and saying yes to the proper repairing of true and complete set-apartness that befits the House!

We are living stones, being built up in the Master, and as pictured through Ēliyahu repairing the slaughter-place with 12 stones, we are able to see the perfect work of our Master and Elohim, יהושע Messiah, lifting us up and causing us to be a set-apart people that can offer up their lives as a daily living offering and be the pleasing fragrance of Messiah!

The Hebrew word that is translated as ‘stones’ is אבנים **abaniym**, which comes from the root word אבן **eben** – Strong’s H68 meaning, ‘*stone, corner stone, differing weights, plumb line*’.

We know from the breastplate of the high-priest, that there were 12 stones that were set into it, with each stone representing one of the 12 tribes of Yisra'el.

And so, from the stones that were to be brought, we are also able to recognise the clear picture of how we are built up as living stones in the Master.

This root word עֵבֶן *eben* – Strong's H68 comes from the primitive root verb בָּנָה *banah* – Strong's H1129, which we have already looked at.

Eliyahu took up these 12 stones and repaired the slaughter place!

Our Master is the One who came to lift us up from the chaos of sin and death, and take us out of the depravity of the corruption of lawlessness and profane worship, in order to be built up as living stones that are equipped to properly praise Him, in all we do!

Let us therefore, go forth with the spirit of Ēliyahu, which makes straight the Way for our Master and Elohim to return, as we recognise how He has repaired the slaughter-place that was broken down, giving us all we need to walk in Him and present our lives as a set-apart offering, each and every day!

I will close with the words of Kěpha:

**Kěpha Aleph/1 Peter 2:1-12** **“Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words, 2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it, 3 if indeed you have tasted that the Master is good. 4 Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah. 6 Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” 7 This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” 8 and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed. 9 But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light, 10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion. 11 Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the being, 12 having your behaviour among the nations good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”**

יהוה bless you and guard you; יהוה make His face shine upon you and show you favour; יהוה lift up His face to you and give you Shalom!