

BEARING THE MASTER'S PRESENCE – HIS WAY!

Dibre haYamim Aleph/1 Chronicles 13

14th of the 4th month 2020/2021

Shalom all,

As we meditate day and night on the Torah of Elohim, we are able to learn a great deal of how we, as a royal priesthood, ought to be carrying the presence of our Master, and shining the pure Light of His Truth in every way – and doing so without hindrance and with exceeding joy!

In a message called, “**BEARING THE MASTER'S PRESENCE – HIS WAY!**”, I want us to be reminded how we need to continually aware of how we are to be set-apart and walk in complete set-apartness without compromise!

Part of this week's Torah portion, from **Wayyiqra/Leviticus 9:1-11:47**, highlights for us the devastating consequences of bearing, or bringing, strange fire before יהוה.

Part of the readings for this week, also takes us to **Shemu'el Bēt/2 Samuel 6-7**, where we read of the events that took place when Dawid sought to bring back the Ark of the Covenant back to Yerushalayim.

It is this event that I would like us to look at a little more closely, but from the account as recorded in **Dibre haYamim Aleph/1 Chronicles 13**.

While we all may know and have heard this story many times, it always remains a pure lesson on the dangers of compromise, which we need to continually be made aware of, so that we are never found to be compromising our duty of bearing the presence of our Master, in any way.

Debarim/Deuteronomy 10:8 “At that time יהוה separated the tribe of Lēwi to bear the ark of the covenant of יהוה, to stand before יהוה, to serve Him, and to bless in His Name, to this day.”

יהוה separated the tribe of Lēwi to bear the ark of יהוה; and from this we are able to learn much from the pattern of the Lēwitical priesthood, in regards to how we, as a set-apart, chosen and royal priesthood in Messiah, are to bear His presence.

Strict instructions were given to the Lēwites on how they were to carry the Ark of the Covenant of יהוה, and any deviation from the clear instructions would result in death.

With that in mind, please read:

Dibre haYamim Aleph/1 Chronicles 13

Before we get into the details of this passage, let me just run through the background leading up to these events that we have just read.

Many years before, while Yisra'el was camped at Eben Ha'ēzer, in battle against the Philistines, they had just lost 4000 men in battle. The elders then cried out and sent for the Ark of the Covenant of יהוה, to be brought up from Shiloh, so that יהוה would be in their midst and save them from the Philistines.

The Ark of יהוה was brought up and the Yisra'elites began to celebrate and raised a shout to יהוה, which sent fear into the Philistine camp, yet they encouraged themselves to stand up and fight against the Yisra'elites. And on that day 30,000 foot soldiers of Yisra'el fell on the battlefield. The Ark of יהוה was captured, and that same day Hophni and Pinehas, the sons of Ēli died.

When news of the Ark being captured got back to Ēli, he, an old man, fell off his chair and broke his neck and died.

When his daughter-in-law had heard all of what had gone on: The Ark being captured, Ēli dead and her husband dead, she went into labour and gave birth, calling her child Iḱabod, saying that Elohim had departed from Yisra'ēl and then she died.

The name אִי־כָבוֹד Iḱabod– Strong's H350 means, '*no esteem*' as the esteem of יהוה had departed from Yisra'ēl!!!

Quite tragic events!!!!

The Philistines then took the Ark of יהוה to Ashdoḱ and set it next to the statue of Dagon, in their temple for Dagon, their 'mighty one' that they worshipped and who was depicted as half man and half fish.

When they came the next day, they saw that Dagon had fallen over, and so they put him back up, and the following day, he had fallen over again, but this time both his head and hands were cut off.

אֲשְׁדוֹד Ashdoḱ – Strong's H795 means, '*powerful*', and the Philistines were in fear, as they saw that this place where they worshipped their false mighty one named דָּגוֹן Dagon – Strong's H1715, which means, '*fish*', that this assumed place of powerful worship, was being destroyed by יהוה.

יהוה also began to strike the Philistine camp with tumours and they decided to get the Ark of יהוה away from Ashdoḱ and they sent it to another Philistine camp called Gath and the same thing happened – an outbreak of tumours etc.

So, they sent the Ark of יהוה to Eqrn, another Philistine city and again יהוה sent destruction wherever they had taken the Ark of יהוה, which had been in the Philistine field for 7 months, after which, they decided to send it back to the Yisra'ēlites.

These three cities of the Philistines, that were being plagued with tumours, is a shadow picture of the future destruction of the cities of the Philistines that would be destroyed, as described in the prophets (Tsephanyah/Zephaniah 2).

The Philistines were gripped with fear and decided to send the Ark of יהוה away.

They put the Ark of יהוה on a newly built ox cart and took two mother cows that had never been yoked and who had just given birth to calves, and took their calves away from them, hitched them up to the cart and sent them on their way.

They thought that if the cows would go in the direction of Bēyth Shemesh and stay on the path, then they would be doing the right thing, and the cows did exactly that – they went straight to Bēyth Shemesh.

When the Yisra'ēlites saw the Ark of יהוה coming to them. they rejoiced, and in the field of Yehoshua they celebrated with offerings unto יהוה, using the cart as wood for the fire and they sacrificed the two cows as a sacrificial offering to יהוה.

The place of בֵּית שֶׁמֶשׁ Bēyth Shemesh - Strong's H1053 means, '*house of the sun, sun-temple*', and this is very interesting to take note of, as we consider what happened here.

At this point, some were foolish and looked into the Ark and died.

In fact, 70 died that day.

This is a picture of how we cannot worship יהוה, according to the way that the world's system of 'sun-worship' dictates, as they presume to be able to 'look upon the presence of יהוה', yet do so at their own peril, as they do so in a manner that is outside of the clear instruction of the Torah of Elohim.

With 70 being killed that day, we are again able to see the representation of how the world's system of sun-worship practices will be destroyed, because of their ignorant practices of falsehood and inherited lies and their corrupted traditions of man.

They then sent for the people of Qiryath Ye`arim to take the Ark and put it in the house of Abinadab which was a few kilometres from Yerushalayim.

The Ark of יהוה remained there for around 60 years, for king Sha'ul was not interested in checking in on the Ark, nor was he interested in bringing it back to Yerushalayim at all.

Years later, is where we come to our story that we are looking at today, where Dawid, the new king, decided to bring the Ark of יהוה back to Yerushalayim.

As great as his intentions were, the results were disastrous.

Having neglected much of יהוה's instructions, regarding the transportation of the Ark of the Covenant of יהוה, the Lěwites failed to follow the strict commands of יהוה and suffered the anger of יהוה, as a result of their negligence.

There are some people today, who feel that Uzzah was treated harshly and claim that it was unfair for יהוה to kill him, but this is not the case.

יהוה did not give us this passage, so that we can begin to question His justice, but rather, this passage is given to us, in order to remind us of the reverence that we must have for His Set-Apartness and that we are to obey His Word, without compromising His prescribed and commanded ways, in the least.

Everything about the Ark of יהוה was ultimately meant to communicate something about the character of יהוה. From the precision in the way it was built, to what it contained and how it was to be transported or carried

And so, יהוה was using His Ark, as an illustration of His absolute Set-Apartness.

If He had allowed the Yisra'ēlites to compromise His character in any way, by failing to carry out His instructions regarding the Ark of יהוה, then they would have foolishly begun to treat Him as something common and deny Him His rightful esteem and honour!

יהוה demanded that they obey Him completely in every way, even in the seemingly "little things."

Today is no different, יהוה has not changed, as He calls for total obedience, especially regarding the carrying of His presence. And we are His Dwelling Place and we are to carry, or bear, His commands, that have been written on our hearts, correctly and we therefore, must take heed not to compromise in any way.

The Hebrew word for 'bear' in terms of us as a priesthood that must 'bear the Ark' is נָשָׂא nasa – Strong's H5375 which means 'lift up, carry, take up, exalt, and accept'.

This term is also used in describing a groom coming to 'take up' His Bride and is also used as a term that describes acceptance by a king of his wife, and his attentive listening to her voice!

What we also see here, is that this term symbolises for us, a Bride who fervently responds to the call of Our Master and Husband, and takes up the joyfully responsibility of giving Her all!

Giving our all, as we lift up, exalt and carry His presence is to be done without compromise.

Learning from this passage, let us look at 3 effects of compromise, that endangers our walk of Set-Apartness:

1 – COMPROMISE DISRESPECTS THE WORD OF יְהוָה (13:7-9)

Firstly, what is compromise?

One dictionary definition says that it is "a settlement of differences by mutual concession".

Now, as nice as this sounds; this is something that יְהוָה never wants us to do, when it comes to His Word, His will and His ways!

His Word is the final Authority on all matters.

He is not there, to come to a mutual concession with us, on differences we may have in regard to understanding His Word. He demands total obedience.

His commands and instructions are clear for us and we cannot, by some differences, think that we can compromise His standards in any way.

Now, we know from history, that the Yisra'elites made many compromises and paid dearly for that, and I am sure that many of us can relate, in our own lives, how compromising any of יְהוָה's clear set-apart standards, always has negative effects and outcomes.

Here, in this account, the Yisra'elites made at least 2 compromises, in regards to the handling of the Ark of יְהוָה, that, at first glance, may seem pretty harmless to some:

A – Failure to transport it correctly

It was clear that, according to the Word, the sons of Qehath, the sons of Lēwi were to carry it:

Bemidbar/Numbers 4:15 "And when Aharon and his sons have finished covering the set-apart objects and all the furnishings of the Set-apart Place at the breaking of camp, then the sons of Qehath shall come to lift them, but let them not touch that which is set-apart, lest they die. These matters are the burden of the sons of Qehath in the Tent of Meeting."

B – Failure to heed the no touch clause

Clear instructions are given here, in the Torah, as to how they were to carry the Ark of יְהוָה, using the poles that looped through rings that were attached to the Ark of יְהוָה.

And it was made abundantly clear that no Set-Apart object was to be touched.

Here, in this account, the Lēwites had followed the example of the Philistines and they placed the Ark of יְהוָה on a new cart.

In other words, they went and built a brand-new cart, after the cart that the Philistines had sent it on, had been used for fire wood.

You got to ask yourself, 'why would they do that?'

Yet, the same is still true today, as we see so many claiming believers, that are following the practices of pagan religions, in their vain attempts at ‘carrying’ the presence of the Almighty, as they are doing it according to the false traditions and works of man!!

Just look at how multitudes are following pagan rooted feasts and man-made holidays, as opposed to keeping the feasts of יהוה!

And we all have done this, and it is time to realise how compromising, in any way, shows total disrespect for the Word of יהוה.

Why is it that יהוה showed anger toward Uzzah for touching the Ark, and yet did nothing to the others who were transporting it wrongly, as that was also a compromise of His instructions?

Well, it seems clear that יהוה never said that He would put to death those who failed in their duty to transport the Ark in the proper way.

In fact, the reason they were to carry it, in the prescribed manner, was to prevent anyone from touching it, but as we read from Bemidbar/Numbers 4:15 – touching it would result in death!

We serve a Set-Apart El and He demands our complete reverence.

What is important to take note of, is that the first compromise had led to the second!

In **Shemu’el bet/2 Samuel 6:7**, we are told that Elohim smote Uzzah because of the ‘**fault**’:

Shemu’el bet/2 Samuel 6:7 “And the wrath of יהוה burned against Uzzah, and Elohim struck him there for the fault. And he died there by the ark of Elohim.”

The Hebrew word that is translated as ‘**fault**’ is שָׁלַח **shal** – **Strong’s H7944** which means, ‘**error, fault, irreverence**’ and comes from the primitive root verb שָׁלַח **shalah** – **Strong’s H7952** which can mean, ‘**to be negligent, deceive, mislead, be slack**’.

This primitive root verb שָׁלַח **shalah** – **Strong’s H7952** is translated as ‘**slack**’, in:

Dibre haYamim Bet/2 Chronicles 29:11 “My sons, do not be slack, for יהוה has chosen you to stand before Him, to serve Him, and to be attendants for Him and burn incense.”

These were part of the words that Hizqiyahu had spoken to the Lēwites, after he had repaired the doors of the House and יהוה and opened them. He made it very clear to the Lēwites, that they were not to compromise their service and were not to be slack in their duties, by falling prey to the previous errors of deception. Their fathers had failed in their service and now it was times to do things the right way.

We have a duty and a responsibility, as priests, to serve with perfection and, in doing so, we must not be slack!

Deception leads to negligence and this we are to be on guard against, as we learn to be a set-apart people that are able to distinguish between the set-apart and profane, through our continual guarding of the commands of Elohim, and the meditation of His Torah, being ever present in our lives, day and night!

Because they disobeyed the clear instructions regarding carrying the Ark of יהוה, the Ark of יהוה began to move when the cows stumbled; and Uzzah reached out his hand to prevent it from falling, and, as a result, he failed to show proper reverence and respect for יהוה and His clear instructions.

Even though it was done with good intentions, it was done in disobedience to the Set-Apart standards of **יהוה** and he was punished accordingly!

Let me remind you, that ‘small’ compromises lead to bigger ones!

Here Uzzah thought he was doing the right thing, yet they had all started out wrong!

They should never have built a new wagon in the first place, and besides that, do you not think that **יהוה** can take care of His own Ark? It didn’t fall off the cart when it came from the Philistines!!!

Small compromises lead to bigger ones!

Look at Dawid, in **Shemu’el Bēt/2 Samuel 11** for example:

When the kings all went off to war, Dawid stayed in Yerushalayim – this was **COMPROMISE NO. 1**.

Then, one night, while walking on his palace roof, he spots a woman bathing down below and

instead of ‘bouncing his eyes away’, he set his desire on Bathsheba – this was **COMPROMISE NO. 2**,

as he neglected the clear command that is given in **Shemoth/Exodus 20:17** “... do not covet your neighbour’s wife...”.

Later, he orchestrated a sexual relationship with her, while knowing that she was married – this was

COMPROMISE NO. 3, as he neglected the clear command that is given in **Shemoth/Exodus 20:14**

“You do not commit adultery”.

She then got pregnant and Dawid had Uriah, her husband, killed – this was **COMPROMISE NO.4**, as

he again neglected the clear command given in **Shemoth/Exodus 20:13** “You do not murder”

From neglect to lust to adultery to murder, a clear picture of how Dawid drifted from **יהוה**, in to moral chaos.

If it could happen to a man after **יהוה**’s heart, then it can happen to anyone who gives in to compromising the Word in any way.

Compromise disrespects His Word and will lead only to destruction!

2 – COMPROMISE DEVASTATES THE PEOPLE OF יהוה (13:10-11)

It may seem a little harsh, as we have said, when we consider how Uzzah’s actions cost him his life, however, it is important to consider his background, which will certainly shed some light on understanding the outcome of his actions:

A – Firstly, Uzzah was the son of **Aḇinadab** who lived in Qiryath Ye’arim.

B – Secondly, the Ark was kept at his home for around 60 years, before Dawid attempted to move it to Yerushalayim; and it is safe to say that Uzzah knew it was there.

C – Uzzah would have listened, over the years, to his father talking about the Ark of **יהוה**,

Yisra’el’s most Set-Apart object, which represented the presence of **יהוה**.

D – As we read earlier, in **Bemidbar/Number 4:15**, there were clear instructions as to how the Ark of **יהוה** was to be carried and that it was only to be carried by the sons of Qeath, and if it was touched, it would result in death.

But what happens – Uzzah and Aḥyo, his brother, get the responsibility for the big move – maybe because the Ark had been in their home?

Uzzah should have known better, as he would have been clearly taught all about the Ark.

In what is seemingly an apparent disregard for the Set-Apartness of **יהוה** and His instructions, he felt obliged to perform the task and with his brother in front and him at the back, he took it upon himself to reach out and touch the Ark, as opposed to trusting **יהוה** to care for it.

This caused great distress for Dawid, who quickly moved from being filled with joy to being angry and then filled with great fear, as he too realised his contribution in Uzzah's death through poor leadership.

How many times have your compromises with the Truth, or compromises in carrying His presence correctly, led to some serious circumstances and devastating results, not only for yourselves but also for others?

Compromise with the Word devastates your life as well as others around you!

3 – COMPROMISE DEFLECTS THE BLESSING OF יהוה (13:12-14)

Dawid, at this point, refused to press on, in fear of further effects of compromised actions, and having witnessed the very anger of יהוה, he decided to take the Ark of יהוה into the house of Obēd-Edōm, where it stayed for 3 months.

Obēd-Edōm was one of the Lēwites who were appointed to care for the Ark of יהוה and later became a doorkeeper in the house of יהוה, forsaking all to be in the presence of יהוה.

The result of the Ark of יהוה being in the house of Obēd-Edōm, was an overflow of blessings.

יהוה blessed his home, his crops, and his family – all that he had was blessed.

A bump in the road beside the house of Obēd-Edōm, led to great blessings that, after 3 months, Dawid went back to fetch the Ark of יהוה and bring it back to Yerushalayim, in the right way.

Doing things, the right way, in complete obedience to יהוה, resulted in יהוה pouring out His blessing on His servants.

We all desire the blessings of יהוה, don't we?

Then, it is very clear that we are to live according to His Word, being careful how we live, not allowing any form of compromise to creep "harmlessly" in, at any point, but rather, keeping our lives in line with His Word.

Dibre haYamim/1 Chronicles 15:11-15 "And Dawid called for Tsadoq and Ebyathar the priests, and for the Lēwites, for Uri'ēl, Asayah, and Yo'ēl, Shemayah, and Eli'ēl, and Amminadab, 12 and said to them, "You are the heads of the fathers' houses of the Lēwites. Set yourselves apart, you and your brothers, then you shall bring up the ark of יהוה Elohim of Yisra'el to the place I have prepared for it. 13 "Because you did not do it the first time, יהוה our Elohim broke out against us, because we did not ask Him about the right-ruling." 14 So the priests and the Lēwites set themselves apart, to bring up the ark of יהוה Elohim of Yisra'el. 15 And the children of the Lēwites bore the ark of Elohim on their shoulders, by its poles, as Mosheh had commanded according to the word of יהוה."

Dawid was not going to make the same mistake a second time, and here, in **Dibre haYamim/1 Chronicles 15:11-15**, we see how he clearly commanded the Lēwites to do exactly as they were commanded to do in the Torah!

To obey is better than sacrifice and the account of Uzzah is a warning to us, against what we could term 'familiarity' with יהוה.

He is the Almighty, and not as some would say down under, the all-matey!

יהוה is not our buddy! He is our Elohim and we must learn to show continual reverence to Him, by walking in Set-Apartness, as we carry His presence correctly, and not by some makeshift lazy approach to worshipping Him, compromising His standards to suit fleshly preferences that cause one to be slack.

Uzzah took יהוה and His Set-Apartness for granted and he paid the price – familiarity breeds contempt. He was slack in his duty and faced the wrath of יהוה.

We are called to be Set-Apart, we are chosen and we are His treasured possession, His royal priesthood, who must lead the way for others to follow, as we follow Him.

We can learn from Dawid's wrong approach to worship, as seen in this event:

1 – (13:1,4)

Dawid consulted the people, the leaders and the whole assembly, yet he never consulted יהוה, on bringing back the Ark of יהוה.

We must always consult יהוה! All too often, people will listen to others over the Word!

We are to pray always and seek יהוה on all matters.

There is nothing wrong with consulting others and getting great advice and insight, but it must never lead to the point where we find that we neglect to seek יהוה!

Seek first His Kingdom and His righteousness!!!

2 – (13:2,4)

Dawid did what was right in the eyes of the people.

We must be careful that we are not trying to please people over יהוה.

Doing what is right in others eyes, may not be right in יהוה's eyes.

3 – (13:7)

Dawid copied the way of the Philistines, by allowing the making a new cart for the Ark of יהוה.

We must not copy the pagan practices of worship in any way.

4 – (13:7)

Dawid allowed Uzzah and Ahyo to 'drive' the presence of יהוה.

We must be led by the Set-Apart Spirit of יהוה, and not the other way round, by trying to direct the Spirit our way.

We cannot orchestrate and manipulate the Spirit of Elohim, to fit into our planned schedules and events. We are to be led by the Spirit and walk in Truth, which is to walk in obedience to His Torah!

5 – (13:8)

Dawid failed to keep יהוה's standards.

It was the Lēwites who were supposed to be the musicians and here, all the assembly were playing instruments etc.

It sounds harsh, but this was the standard! Today we are a kingdom of priests, in the order of Malkitsedeq, so we can all play instruments and make music to יהוה, but there is still His order that must be adhered to and followed.

We must not do as everyone sees fit in their own eyes, we must follow and worship according to how יהוה has told us to, in His Word. He is an El of order, therefore, let us be careful not to be out of order in our attempt at worship!

6 – (13:9)

Dawid allowed flesh to touch the presence of יהוה.

We are to worship in Spirit and in Truth, not in the flesh.

We cannot manufacture a worship that suits our flesh. We worship His way and His way, is in Spirit and in Truth. Doing so, in the flesh, will only lead to a show that attracts the shallow and slack one's!

We see how Dawid was angry and then he feared יהוה.

If only he had feared יהוה from the beginning, he would have got it right the first time.

The Fear of יהוה is the beginning of wisdom!

Now, we can learn from this too!

Dawid certainly learned many lessons in his life and his life reveals a great picture of יהוה's favour, as we know that Dawid was a man after the heart of יהוה.

He certainly messed up and he learned the hard way. The real value of life is truly having the fullness of the presence of יהוה in every way, not just a form, but the fullness of His presence, that He fills us with, as we walk a life of no compromise.

There are many who have the form of reverence, but we want His fullness, amēn!

Timotiyos Bet/2 Timothy 3:1-5 "But know this, that in the last days hard times shall come. 2 For men shall be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrong-doers, 3 unloving, unforgiving, slanderers, without self-control, fierce, haters of good, 4 betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim, 5 having a form of reverence but denying its power. And turn away from these!"

We don't just want a form of reverence with no power, we want the fullness of His presence and this is the call to live in Set-Apartness without compromise.

The context of this passage that we are looking at today, is reverence for יהוה and His Torah, and how we are to carry His Presence His way.

When you carry the presence of the Almighty correctly, you will be blessed, when you compromise – then danger is lurking at the door!

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."

Let us be an uncompromising people, walking wholeheartedly in joyful obedience to the Word of יהוה our Elohim.

Perhaps you have found yourself lost from the presence of יהוה – and you have been trying to bring His presence, His right rulings, and His pure standards, back in completeness in your life. In doing so, do not compromise in the least.

May we learn to distinguish between the Set-Apart and the profane, between the clean and the unclean, and come out of all that is unclean and be separate!

The Greek word that is used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) in **Debarim/Deuteronomy 10:8** for ‘bear’, as the equivalent to the Hebrew word נָשָׂא nasa, is the root word αἶρω airō – Strong’s G142 which means, ‘*to raise, lift up, take, bear, carry*’ and is used in:

Mattithyahu/Matthew 16:24 “**Then יהושע said to His taught ones, “If anyone wishes to come after Me, let him deny himself, and take up his stake, and follow Me.”**”

In order to bear the Master’s presence, His way, we must deny ourselves and take up our stake and follow Him wholeheartedly.

What Messiah was clearly teaching here, was the urgency of our need to ‘bear’ His presence – His way!

Let this passage in **Dibre haYamim Aleph/1 Chronicles 13** remind us that we are to always walk in reverence of our Awesome and Mighty Maker, and that **we have been impaled with Messiah, and we no longer live, but Messiah lives in us. And that which we now live in the flesh we live by belief in the Son of Elohim, who loved us and gave Himself for us (Galatijim/Galatians 2:20)**, equipping us to carry His very Spirit, His presence in the prescribed obedient manner.

I thank יהוה that he has not struck any of us down, like Uzzah, when we have not carried Him appropriately in our lives and have acted in the flesh.

We must therefore not take His mercy and favour lightly, nor take it as a license to do as we please, but rather, let us truly walk in the blessing of an obedient walk, rejoicing in Him.

Compromise only disrespects, devastates and deflects all that יהוה has freely given us.

BEARING THE MASTER’S PRESENCE – HIS WAY!

Let us never stray from bearing His presence the way we should!

In this passage, we are also reminded of how the house of Oběd-Edom was blessed for the 3 months that the Ark of the Covenant was in his house, as we also see being recorded in:

Shemu’el Bět/2 Samuel 6:11-12 “**And the ark of יהוה remained in the house of Oběd-Edom the Gittite three months, and יהוה blessed Oběd-Edom and all his house. 12 And it was reported to Sovereign Dawid, saying, “יהוה has blessed the house of Oběd-Edom and all that he has, because of the ark of Elohim.” Dawid then went and brought up the ark of Elohim from the house of Oběd-Edom to the City of Dawid with rejoicing.**”

עֶבֶד אֲדוֹם Oběd-Edom – Strong’s H5654 means, ‘*servant of Edom*’ and comes from two words:

1 - The word עָבַד abad – Strong’s H5647 which means, ‘*to work, serve, become slaves, cultivate, perform, serve, worship*’, from which we get the word עֲבָד ebed – Strong’s H5650 which means,

'**servant, slave, bondservant**', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה, called to 'serve' in perfection and in truth; and

2 – the word אֲדוֹמִים Edom – Strong's H123 which means, '**to be red, ruddy**' and were descendants of Esaw.

The presence of the Ark of the Covenant represented the presence of יהוה and we know that Obēd-Edom was greatly blessed by the presence of the Ark of the Covenant.

And when Dawid came to fetch the Ark, to take back to Yerushalayim, Obēd-Edom left all he had to go and serve in the Tabernacle as a doorkeeper!

We are also able to realise, that while we are in the world and not of the world, we who carry the presence of יהוה wherever we are, have the assurance of His blessing and favour to be upon us, as we guard His commands and walk in righteousness.

In Hebrew, the word that is used for 'servant' is עֶבֶד ebed – Strong's H5650 meaning, '**servant, slave, bondservant**', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה:

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

In the ancient pictographic script, the word עֶבֶד ebed is pictured as:



Ayin - ע:



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

Beyt - ב:



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

Dalet - ד:



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

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

ONE WHO WATCHES AT THE DOOR OF THE HOUSE!

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

True servants bear the Master's presence His way and are never slack in their duty!

Sha'ul reminds us that we are to NOT be **idle**:

Romiyim/Romans 12:11 “**not idle in duty, ardent in spirit, serving the Master**”

The Greek word used here for 'idle' is ὀκνηρός oknēros – Strong's G3636 which means, '*slothful, lazy, troublesome, lagging behind, idle, timid*', and comes from the word ὀκνέω okneō – Strong's G3635 which means, '*shrink back, hesitate, delay*'.

In the parable of the talents, Messiah tells us of the one who did not use the talent he was given and how he went and hid it, and we are able to see the result of being a lazy servant who is not guarding to do what is required with what the Master has equipped us with:

Mattithyahu/Matthew 25:24-30 “**And the one who had received the one talent also came and said, 'Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, 25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.'** 26 “**And his master answering, said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27 'Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest. 28 'Therefore take away the talent from him, and give it to him who possesses ten talents. 29 'For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away. 30 'And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.'”**

A clear theme that we see running throughout Scripture, is one of diligent servanthood and the clear requirements of what proper servanthood in the Body of Messiah entails, with the sober warning being given to those who are lazy, idle and timid, in their neglect for the Word.

Those who work unto the Master with their all, guarding and meditating daily on His Word will be prosperous in all their ways, as they bear His presence His way!

May this message cause you to be diligent in your duty as a true set-apart servant of the Most-High, who is constantly:

BEARING THE MASTER'S PRESENCE – HIS WAY!

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!