

BERĒSHITH (GENESIS) 12:1 – 17:27 – LEK LEKA – YOU GO

The name of this week's torah portion is based on the clear instruction that was given to Abraham by יהוה!

The literal command that was given to him was, “Go yourself out”, which, in the Hebrew, is written as לך-לך – lek leka (lech l'cha... with the 'ch' sound as in the Scottish 'loch').

This phrase renders the command “you go”, or better put, “you walk”, and comes from two root words:

1 – The first word לך – lek comes from the root הלך halak - Strong's H1980 which carries the meaning, *'to walk, to live, manner of life, cause to live'* and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life. This verb is written in the 'qal active' tense and therefore renders the meaning, *'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'*.

2 – The second word לך – leka comes from the root word אתה attah – Strong's H859 which means, *'you (in the masculine singular form)'*.

The command that Abraham was given by יהוה was a very clear one – and that was simply, to get up and leave his land, relatives and father's house! From this clear command we are able to learn a great deal and see the vital lessons contained in these words that need to be heard clearly today, as the call and command of Elohim to His Remnant Bride, to: “Come out of her, My people!”, is being made abundantly clear!

We need to make it very clear that Abraham was already at this stage a man who knew יהוה.

He did not just one day suddenly hear a random voice telling him to get up and leave, but rather, he knew the voice of יהוה, and this is important for us to see; as so many today, claim to hear the voice of the Creator telling them what they must do, while they have no relationship with the Creator and do not walk in His ways!

What this phrasing could also render, is: **'walking you shall walk'**, as it expresses the urgency of walking in line with the instructions of Elohim and how it is through obedience to His Word that will cause and enable us to walk out from lies and traditions of man-made systems of worship.

When we look at the Hebrew word for 'walk' in the ancient pictographic script we can gain a better understanding of that which is required from us, as set-apart ones of the Most-High who walk, even as He did!

The Hebrew 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 , 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 , 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  - 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!

The call that is given here, to **'walk and come out'**, is a call that does come at a price! It is a call that calls for you to come out and leave what you know and who you know, even close family, if need be!

'Leaving the land' can picture for us the ability of hearing the call to come out of the 'things of the world/flesh', or out of the **'man-made systems'** of worship.

By that I mean, man-made systems of worship practices that have been rooted in pagan traditions.

Leaving relatives and family, is a clear picture of leaving those people who were your 'brothers and sisters', so to speak, within the 'corrupted system'; and of course, more often than not, we see how family ties are often cut through the proper heeding of the call to obedience, as the majority of the remnant few, who actually heed the call to come out of the falsified and twisted church system, end up 'losing' the close relationship they once had with their family and friends.

Abraham was not only told to leave, but he was told to leave **"all"**, in order to go to that which **יְהוָה** would show him. **'Leaving all'** is certainly a huge part of the call to obedience, yet many do not recognise where they are to 'go' to next and so, they often end up forsaking all worship all together, or end up falling into another man-driven system of worship, possibly one that assumes the need to run after rabbinical insights, which they feel are necessary to understand Elohim – which too, is a part of the lies and traditions of man that are false and need to be 'come out of'.

We are to get up and leave all the false ways of traditional man-made worship, in order to 'follow' the Truth; and the land which **יְהוָה** speaks of, is the Land He promised; and pictures for us the Land where His Kingdom rules apply.

In other words, we are to get out of the governance of false traditions and lies, in order to step into the Kingdom of Messiah, as we submit and surrender ourselves to walking according to His Torah (instructions)!!!

The Besorah (Good News) is all about the Kingdom of Messiah and His Word that equips us to become citizens of, which He came to proclaim and call us into, by His coming in the flesh! And, as the Light of the world, He called us out of darkness into His marvellous light!

Responding correctly to His clear call will, and does, cost us our all – and our Master **יְהוָה** Messiah tells us, in:

Marqos/Mark 10:29-30 “**דַּרְשֵׁה**” said, “**Truly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for the sake of Me and the Good News, 30 who shall not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come, everlasting life.**”

“**Get yourself walking away!**” is another way of understanding what Abraham was called to do, as he could not get to where he was called to, if he did not leave where he was! Therefore, in order to get ‘to’ somewhere, you have to leave ‘from’ somewhere, and the purpose of our leaving, is what we are headed for and not what we are leaving behind! Sounds fairly simple, yet so many fail to ‘leave’ that which should be left behind and thrown off and, in the process, they end up being mixed and confused.

According to the writings we find in the Book of Yasher, we are told that Abraham’s father, Terah, was an idol maker, and Abraham had destroyed his father’s household idols before leaving, and challenges his father by saying that if the idols were real then they would have been able to save and repair themselves and so, he exposed the futility of his father’s idols worship!

We are also told in the book of Yasher that from the of age 10 to 50 Abraham sat under the teachings of Noah and Shem:

BOOK OF YASHER Chapter 9:5-6a “**5 And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of YAHWEH and his ways, and no man knew where Abram was, and Abram served Noah and Shem his son for a long time. 6 And Abram was in Noah's house thirty-nine years, and Abram knew YAHWEH from three years old, and he went in the ways of YAHWEH until the day of his death, as Noah and his son Shem had taught him...**”

And so, from these writings we are able to further understand how Abraham could respond with true faithful obedience to the Word of Elohim, as he was a man who knew Elohim and guarded His commands, and now it was time to get out from under the influence of idol worship, under the reign of the wicked Nimrod and enter into the True and clear promises of Elohim and walk in His reign!

The call is the same for us today – which is simply this: “get out of the Nimrod worship system of paganised sun-worship and step into the reign and Kingdom rules of Messiah, our Saviour, Master and King!”

A true Hebrew is one who ‘**crosses over**’ and this always comes at a price and is risky at first sight, as one does not always know what is on the other side; and the true Hebraic mind-set, is one of recognising that ‘**knowing and understanding**’ comes in the ‘**listening, obeying and doing**’ of the instructions of Elohim:

HEAR – GUARD – DO!

When, at first, the coming out of a sun-worship system of worship and the keeping of false pagan rooted feasts, one does not always fully understand what the Sabbath of **יְהוָה** is all about or what His Feasts are all about, or what it means to dwell in tents for 7 days means, until you actually **‘do’** it!

For therein lies the **‘knowing’** – as one applies the obedient action of **‘doing’** what is commanded by faith, which is the active expression of loving obedience, in following the clear instructions as given us in His Torah, for then knowledge and understanding increases.

Abraham was not given the full details of what he was walking toward, yet he was told what to leave – and we also see this pattern being established for us too; as we can learn from **Ma’asei/Acts 15**, where the nations, who were turning to the Torah and entering into the Covenants of Promise by the Blood of Messiah, were clearly told what to stop immediately and then were instructed to go every Sabbath to where Mosheh was read.

In other words, they were told to stop all of their pagan rooted forms of worship immediately and then they were instructed to go every Sabbath and hear the Torah, for this is how they would learn to walk in Truth and have all lies properly stripped away, in the process of hearing, guarding and doing the commands of Elohim!

When leaving behind the inherited lies of our father’s, handed down through twisted traditions that are rooted in pagan worship, we must realise that we have a destination – and that destination is the Kingdom of **יְהוָה**; and what we often find today, is that there are many that may indeed acknowledge and recognise that they need to get out of the ‘church’ system, yet fail to see their need to follow the plain Truth of Scripture and therefore, many often fall into the trap of seeking an ‘interpretation’ of the Scriptures, instead of simply obeying the Scriptures as it is written; and by doing so, many who leave the traditions of Christianity behind, find themselves trapped in the mystical deception of Rabbinical Judaism, which is just as poisonous as the inherited system of lies, from which they have come out of!

We are to walk in the Truth, seek the Truth and simply obey the Truth and allow His Spirit to bring the clear understanding in our doing of His commands!

What was credited to Abraham as righteousness was his obedience to the instructions of Elohim, even when it cost him his land, friends and family!!!

Verse 2

Obedience brings the blessing; and here we see a powerful promise being given to Abraham, in that **יְהוָה** would make his name great and cause him to be a blessing!

In total contrast to the tower of Babel, where men tried to make their own name great and got scattered, here יהוה gives Abraham the assurance of establishing him and his seed, as a people, as a result of his obedience!

Galatyiim/Galatians 3:6-9 “Even so Abraham “did believe Elohim, and it was reckoned unto him as righteousness.” 7 Know, then, that those who are of belief are sons of Abraham. 8 And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Abraham beforehand, saying, “All the nations shall be blessed in you,” 9 so that those who are of belief are blessed with Abraham, the believer.”

The Greek word that is used here in **verse 6** for ‘believed’ 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. Abraham did exactly that – he trusted in and had total confidence in the Word of Elohim and obeyed it, even while it cost him his land, relatives and close family!

Scripture continually presents to us the clear choice of worship – either we:

1) as Abraham, ‘**believe and do**’ all the commands of Elohim, in whom we put our trust and therefore realise that we shall be blessed by our Creator, Redeemer and King; or
2) we follow a man-driven system of Nimrod rooted worship that will only lead to destruction, despite the seeming short term success in the flesh! Babel or Yerushalayim, is the clear choice – are you trying to build your own way or are you listening to the instructions of the Master Builder and following His commands?

As we walk in the commands, we shall be a blessing to many – for we will be bringing them the blessed Besorah (Good News).

Galatyiim/Galatians 3:13-14 “Messiah redeemed us from the curse of the Torah, having become a curse for us – for it has been written, “Cursed is everyone who hangs upon a tree.” 14 in order that the blessing of Abraham might come upon the nations in Messiah יהושע, to receive the promise of the Spirit through belief.”

“The curse of the Torah” is DEATH!!!

That is what Messiah redeemed us from!

From death and not from obedience to the Torah itself, but rather, the ‘curse’ (singular) of the Torah, which is death – in order that we may be a blessing, as the blessing of Abraham comes upon us, as we receive the Spirit of Truth through ‘belief’, which is an active and obedient expression of our reliance and trust in our Creator and Redeemer as marked by our guarding of His commands, and by the guarding of the commands, we are seen as sons of Abraham!

Verse 3

The promise goes further than just those who receive the blessing for obedience, as יהוה promises to bless those who bless Abram; while He also says that those who despise him, יהוה would curse!!!

The Hebrew root word that is translated as ‘curses’, as in ‘the one who curses you’, is קלל **qalal** – Strong’s H7043 which means, ‘*to be light, swift, trifling, cursed, despised*’ and pictures those who would despise Abram for walking in the Torah would be ‘cursed’ which is the primitive root word ארר **arar** – Strong’s H779 which means, ‘*to curse*’.

The Hebrew root word that is translated as ‘blessed’ is בָּרַךְ **barak** – Strong’s H1288 which means, ‘*to kneel, bless, abundantly bless*’ and literally carries the meaning, ‘*to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect*’.

What is being set before us, is the following:

- 1) either the abundant blessing and shalom of יהוה or
- 2) the absence or reversal thereof!!!

This promise to Abram, is significant in the great protection and provision of Elohim, toward Abram and his descendants forever!

This word that יהוה said: that He would curse those who cursed Abraham, goes further than simply cursing him, as it emphasises that those who actually despise Abram shall be cursed.

Now, to despise someone may not necessarily be evident in a physical cursing, but is clear in the disregard for the respect that needs to be shown!

We see this root word קלל **qalal** – Strong’s H7043 being used in the following verse and is translated as ‘despised’:

Shemu’el Aleph/1 Samuel 2:30 “**Therefore יהוה Elohim of Yisra’el declares, ‘I said indeed that your house and the house of your father would walk before Me forever.’ But now יהוה declares, ‘Far be it from Me, for those who highly esteem Me I highly esteem, and those who despise Me are lightly esteemed.’**”

The word **'despised'**, is explained in the Merriam Webster's Collegiate Dictionary as: **'to look down on with contempt or aversion; to regard as negligible, worthless, or distasteful'**, and herein lies a very severe warning to those who regard the Torah as negligible, worthless or distasteful, and treat with contempt the Name of יהוה.

In Hebrew there is another word that is also translated as **'despised'**, which helps us better understand the severe warning of taking the Name of יהוה lightly, and it is seen in the following verse:

Yeshayahu/Isaiah 52:5 "And now, what have I here," declares יהוה, "that My people are taken away for naught? Those who rule over them make them wail," declares יהוה, "and My Name is despised all day continually."

The Hebrew word that is translated here as **'despised'** comes from the root word נָאֵץ na'ats – Strong's H5006 and means, **'to spurn, treat with contempt, blaspheme, scorn'**, and it is used in:

Tehillah/Psalm 10:13 "Why do the wrong scorn Elohim? He has said in his heart, "It is not required."

Those who disregard the commands of Elohim, blaspheme Him – especially when they say regarding the Torah, 'it is not required'!

Another very well-known verse in which we find another Hebrew word that is translated as **'despised'** is seen in:

Mal'aki/Malachi 1:6 "A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, 'In what way have we despised Your Name?'"

The Hebrew root word that is used twice for **'despised'**, in this above verse, is בָּזָה bazah – Strong's H959 which means, **'to despise, despicable, contempt, careless, to be vile, worthless'**.

The reason I am sharing these various words here, is so that we can, in our English understanding, get a clearer message, as to what it truly means to despise Elohim, His Name and His Covenant that He made with our father, Abraham!

In the Hebrew language, there are well over double the amount of words than that which is in the English language and hence the reason that we find various words being translated from Hebrew into the same English word, and this further emphasises for us the fuller understanding of what the Hebrew text is teaching us, on a deeper and more meaningful level!

In the above verse from **Mal'aki/Malachi**, the answer to the question of how they were despising the Name of יהוה is given in the next verse:

Mal'aki/Malachi 1:7 “You are presenting defiled food on My altar. But you asked, ‘In what way have we defiled You?’ Because you say, ‘The table of יהוה is **despicable.**’”

This rebuke, of how they were presenting defiled food and calling the table of יהוה despicable, is a clear rebuke as to how they were despising the Feasts of יהוה, and contaminating their worship through a corrupt mix of pagan rooted sun-worship practices that had caused their festivals to become defiled and unclean before the eyes of Elohim, as they showed no regard for the true Table of יהוה.

In today's terms, we also see this vivid display of many who say the table of יהוה is despicable, simply by their refusal to keep the Feast of Pěsah/Passover and Matzot/Unleavened Bread, while they continue in bringing defiled and abominable worship, in the form of the pagan feast of Easter/Ishtar, before the face of Elohim.

Many people may try to claim that they are worshipping Elohim, when they observe falsified sun-worship feasts, and ‘present defiled food’, so to speak, as they eat yeast products during a feast where no leaven is commanded, which actually renders their attempt at worship as null and void and, of course, abominable!!!

Hot cross buns and all the Easter eggs are ‘defiled’ food, and when confronted about this, most Christians will refuse to hear the truth and will, by their actions of disobedience, call the True Feast of Pěsah/Passover and 7 days of Unleavened Bread/Matzot despicable, which is a word that also comes from the root word בָּזָה **bazah!**

In this clear message, given to Abram in **verse 3**, we are given the picture of the dangers of ‘despising’ the Name of our Heavenly Father, יהוה of Hosts, along with the dangers of defiling the set-apart worship that we are called do and to live by, and the danger of any compromise that may express, through defiled actions, that the table of יהוה is rendered despicable!!!

Anyone who defiles or despises the Name of יהוה, as well as anyone who despises His Feasts, shall be **cursed** by יהוה. **Debarim/Deuteronomy 27 & 28** are chapters that lay out for us a very clear list of ‘**curses**’ that will come upon us as a result of disobedience!

In recognising Abram as the father of our faith in יהוה, we are also reminded of the words of Messiah, who called the hypocritical Pharisees, who claimed to be sons of Abraham, sons of the devil:

Yohanan/John 8:39 “They answered and said to Him, “**Abraham is our father.**” **יהושע** said to them, “**If you were Abraham’s children, you would do the works of Abraham.**”

So many may claim to be the children of Abraham today, yet their wicked works, and continual ‘despising’ of the needed obedience of walking according to the Torah, simply reveal that they are not:

Yohanan/John 8:44 “**You are of your father the devil, and the desires of your father you wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks of his own, for he is a liar and the father of it.**”

Therefore, the warning is very clear for us today – to ‘despise’ Abraham is to despise the loving-commitment of walking in the righteousness of the Torah and obeying all that **יהוה** has commanded us, His children!

Cursed or blessed?

The promise given to Abraham by **יהוה**, was that He would ‘**ble**s**s those who ble**s**s Abraham’!**

We ‘**ble**s**s Abraham’** by walking as he walked and therefore, walk in obedience to the commands of Elohim and we know from Scripture that **יהוה** blesses the righteous and protects them from harm and any curse that the enemy may try to bring against the righteous:

Tehillah/Psalm 5:12 “**For You ble**s**s the righteous, O יהוה; You surround him with favour as with a shield.**”

In this powerful melody of praise unto Elohim, Dawid knew that he could boldly come to the throne of Elohim and seek favour in his time of distress, with the full assurance that his prayers would be heard; and that through his diligent seeking of, and loving, **יהוה** with all his heart that he would experience the true blessing and protection of Elohim, for:

יהוה BLESSES THE RIGHTEOUS AND SURROUNDS THEM WITH FAVOUR!

The Hebrew word that is translated as ‘**You ble**s**s’** is comes from the root word **בָּרַךְ barak** – **Strong’s H1288** and means, ‘**to abundantly ble**s**s’** and literally carries the meaning, ‘**to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect’** .

The ancient pictographic script has the Hebrew word for **ble**s**s** – **בָּרַךְ barak** – **Strong’s H1288** pictured as:



Beyt – ב:

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

Resh – ר:

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

Kaph – כ:

The ancient pictographic script has this letter pictured as –  – which is a picture of an open palm of a hand and can symbolise that to which submission is given – 'under the hand'

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

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

Our Mighty Master and Elohim came down to bless us and redeem us from all lawlessness! That is more than enough reason for us to respond positively to the call to rejoice, shout for joy and exult in יהושע Messiah, our Master, Elohim, Saviour and King!

**יהוה BLESSES THE RIGHTEOUS
AND SURROUNDS THEM WITH FAVOUR!**

In other words: **THE HEAD OF THE HOUSE HAS SHOWN HIS HAND – what a blessing!!!**

יהוה blesses us and gives us wonderful gifts, and we are expected to bear fruit and use those gifts; not for self, but for the building up of the body; and we have a responsibility to increase and multiply (be fruitful), as we go and sow the Besorah of Messiah, labouring in love as we give our all in total surrendered obedience to Him who has blessed us in every way.

Eph'siyim/Ephesians 1:3 "Blessed be the Elohim and Father of our Master יהושע Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah"

All of His commands are blessings that open the doors for us to become abundantly fruitful and able to sow seeds of His Besorah (Good News) and Truth.

As we carefully consider this Truth and meditate on this very powerful prayer of protection, that was done with the playing of flutes, let us do our utmost to be found to be diligently guarding righteousness at all times!

Mishlĕ/Proverbs 2:20 "So walk in the way of goodness, and guard the paths of righteousness."

Tehillah/Psalm 106:3 "Blessed are those who guard right-ruling, who do righteousness at all times!"

In terms of a blessing that we as 'children of Abraham' receive, it seems fitting to recap, on how the children of Yisra'ĕl were to be blessed, according to the instructions given to Mosheh, which he was to speak to Aharon and his sons, which we find in

Bemidbar/Number 6:22-27 "And יהוה spoke to Mosheh, saying, 23 "Speak to Aharon and his sons, saying, 'This is how you bless the children of Yisra'ĕl. Say to them: 24 "יהוה bless you and guard you; 25 יהוה make His face shine upon you, and show favour to you; 26 יהוה lift up His face upon you, and give you peace.'" 27 "Thus they shall put My Name on the children of Yisra'ĕl, and I Myself shall bless them."

THE PRIESTLY BLESSING

יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'ĕl, and by this יהוה would put His Name on us as He Himself would bless us.

In the Hebrew text, this blessing it is written as follows:



This can be transliterated as:

**Yebarek'ka YAHWEH veyishmereka
Ya'er YAHWEH panav eyleyka viyhunne'ka
Yissa YAHWEH panav eyleyka veyasem leka shalom**

Let us take a closer look at the words of this 'blessing' and get a further understanding to its powerful meaning:

1 – BLESS – is the Hebrew word - בָּרַךְ barak – Strong's H1288 and means, *'to abundantly bless'* and literally carries the meaning, *'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'*.

2 – GUARD/KEEP – in the Hebrew is שָׁמַר shamar – Strong's H8104 – *'keep watch, preserve, guard, protect'*.

3 – FACE - comes from the root word - פָּנִים panim or פָּנֶה paneh – Strong's 6441 – *'face, faces, appearance, presence'* and can also carry the understanding of the presence or wholeness of being.

4 – SHINE - אֹר – Strong's H215 – *'light (noun) and give light or shine (verb) – bring illumination'*.

5 – FAVOUR - חָנַן hanan – Strong's H2603 – *'merciful, favour'* and also carries the meaning of providing protection.

6 – GIVE - שָׂם suwm - Strong's H7760 – *'to put, to place, to set; set down in a fixed and arranged place'*

7 – PEACE - שָׁלוֹם shalom – Strong’s H7965 – ‘*wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection*’, and comes from the primitive root שָׁלַם shalem – Strong’s H7999 which means, ‘*to be complete or sound, rewarded, make full restitution*’.

7 powerful words that are contained in this blessing as commanded by יְהוָה that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us through His blessing us as He in a sense has ‘bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him.

This blessing in light of the understanding of the meaning of these 7 words could be expressed in English as follows:

יְהוָה WILL KNEEL BEFORE YOU PRESENTING GIFTS AND WILL GUARD YOU WITH A HEDGE OF PROTECTION.

יְהוָה WILL ILLUMINATE THE WHOLENESS OF HIS BEING TOWARD YOU BRINGING ORDER AND HE WILL BEAUTIFY YOU.

יְהוָה WILL LIFT UP HIS WHOLENESS OF BEING AND LOOK UPON YOU AND HE WILL SET IN PLACE ALL YOU NEED TO BE WHOLE AND COMPLETE.

Verse 4

Abraham was 75 years old when he left Haran!

This is a powerful example for us to show that no one is too old to change!

Abraham did not use any excuses or try to give any reason why he could not go at the command of Elohim, even though he did not even know where he was going to!!!

Ib’rim/Hebrews 11:8 “By belief, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going.”

The Greek word that is used here for ‘obeyed’ is ὑπακούω hupakouō – Strong’s G5219 which means, ‘*to listen, attend to, to submit to, to heed and obey*’ and is made up of two words:

1 - ὑπό hupo – Strong’s G5259 which means ‘*under*’ and further means, ‘*to be controlled by*’ or, ‘*in subjection to*’.

2 - ἀκούω akouō – Strong’s G191 which means, ‘*hearing, to hear, listen, give heed, understand, attend to, consider what is being said*’.

Clearly, we can see here that Abram was ‘under’ or ‘in subjection to’ making himself available to ‘hear, and listen carefully and consider’ the instructions of Elohim and then do what he had heard, showing that he, in fact, was in subjection to the ‘commands’ of Elohim! He was not just a hearer, but also a doer of the Word!!!

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 ‘does’ is ποιέω poieō – Strong’s G4160 which means, ‘to make, do, accomplish, keep, work, acts’.

A derivative of this word is ποιητής poiētēs – Strong’s G4163 which means, ‘a doer, a maker’, and is seen in:

Ya’aqob/James 1:21-25 “Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. 22 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 word translated as ‘doing’ (of the Torah) is also a derivative of ποιέω poieō and is the word ποίησις 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 as are merely ‘doing’ lawlessness, which is to be operating or performing acts without clear instructions with no regard for the laws of Elohim:

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

The Greek word that is translated here as 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 should know by now, yet I will remind you once again, that the Greek word that is used for ‘lawlessness’ is the word ἀνομία anomia – Strong’s G458 which means, ‘lawlessness or lawless deeds, unrighteousness’ and comes from the root word ἄνομος anomos – Strong’s G459 meaning, ‘lawless or without law, transgressors’.

This Greek word ἄνομος anomos – Strong’s G459 is a construct of two words:

1) α alpha – Strong’s G1 used as a negative prefix, and

2) νόμος nomos – Strong’s G3551 which means, ‘*that which is assigned, law, laws, principle*’.

Therefore, lawlessness simply, and very clearly, means to be without law!

This verse from **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 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 it is clear – If you are lawless (that is to walk contrary to the Torah and have ‘no law’) then you are indeed sinning!

ἁμαρτία hamartia – Strong’s G266 is **ἀνομία anomia** – Strong’s G458

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.**”

The Greek word that is used here for ‘redeem’ λυτρόω luroō – Strong’s G3084 which literally means, ‘*to release by paying a ransom, redeem*’ – in other words Messiah has paid the price for us and released us from lawlessness by paying the ransom for our lives with His Blood.

Sha’ul tells us in:

Romiyim/Romans 6:18 “**And having been set free from sin, you became servants of righteousness.**”

So, in other words, we can see that The Master יהושע Messiah has redeemed us and set us free from all lawlessness and sin, in order that we never wander from, or violate, the Torah and are faithful in doing His Torah!

Abram left Haran!

The Hebrew word **הָרָר** Haran - Strong’s H2771 means, ‘*mountaineer, or crossroads*’ and what we can learn from this, is that Abram stood at a ‘**crossroad**’ in his life, where he had to choose to listen and obey the Word of יהוה, or be stuck in his ways and refuse to move and rather hold on to tradition and family that refuses to budge!

He made the choice of listening to and obeying the Word of יהוה, as commanded, and as a result he would, at a good age of 75, get up and leave behind all that he had known, for the sake of trusting in and obeying the Creator!

The **'father of our faith'** was a doer of the Word and so too should we be – no matter our age or circumstances.

The fact that we are discovering the Truth, places us at a crossroads where a clear choice must take place to follow The Word of Elohim, as we walk **'in'** Messiah and realise that we are to hear, guard and do all His commands and be **'in submission to'** His clear Torah that lights our path!

Abram left and Lot went with him!

It appears that Lot followed by choice rather than being commanded to leave – he chose to follow Abraham and the name of לוֹט Lot - Strong's H3876 means, **'covering'**, which tells us that he recognised the True covering and protection of Elohim, by following the one who would be blessed by Elohim!

Verse 6

Abraham set out and came to the **"terebinth tree of Moreh"**, which is written in the Hebrew text as follows:

אֵלֹן מוֹרְהָ – elon moreh

The Hebrew word that is translated as **'terebinth'** is אֵלֹן eylon – Strong's H436 which means, **'terebinth, oak, mighty'**, which is prolonged from אֵיל ayil – Strong's H352 which means, **'terebinth, chief, pillar, door post, ram'**.

The other Hebrew word that is translated as **'terebinth'**, 13 times in Scripture, is אֵילָה eylah – Strong's H424 which also means, **'terebinth, oak'** and is the feminine of אֵיל ayil, and is also often translated as **'oak'**, which is a tree of the cashew family that yields turpentine.

While some may debate whether these words mean, terebinth or oak, what we recognise from Scripture is that these Hebrew words give us a very clear reference to a very strong and very durable tree, which has a sturdy structure as well as an extensive root system that enables the tree to remain green, even during a drought!

This strong tree is known to be able to grow up to 12m in height and, due to its root system, it can sprout up from a stump, after having been cut down.

Let us take a closer look at the **Terebinth tree**, as it is strategically used in Scripture, along with its mentioned locations:

The 1st reference to a **terebinth tree**, in Scripture, is recorded here in **Bereshith/Genesis 12:6**.

This was where יהוה appeared to Abram!

יהוה physically made Himself visible to Abram at this **terebinth tree**, which was at **‘Moreh’**; and the Hebrew word מוֹרֶה Moreh – Strong’s H4176 means, **‘teacher’** and comes from the root word יָרָה yarah – Strong’s H3384 which means, **‘to throw or shoot, direct, instruct, teach, teacher’**, which is the root from which we get the Hebrew word תּוֹרָה torah – Strong’s H8451 which means, **‘utterance’, ‘teaching’, ‘instruction’ or ‘revelation’ from Elohim’**, and it was here at this **‘Mighty Tree’** that Abram met His Teacher – יהוה Elohim, who is The Good Teacher, and received clear instructions:

Iyob/Job 36:22 “See, Ęl is exalted by His power; who is a Teacher like Him?”

The terebinth tree was known for its good shade and it is under this tree that he stopped and, in one sense, this is where he met with his Mighty Teacher, as he found shade under the pressing heat of his journey, in a land filled with Kena’anites:

Tehillah/Psalm 121:5 “יהוה is your guard; יהוה is your shade at your right hand.”

The term מוֹרֶה Moreh – Strong’s H4176, as the name of a place, is used 3 times in Scripture; and the other times that we see this word being used, is secondly, when Mosheh was giving reference to Yisra’el, of this very location where Abram had met יהוה, as a marker of where they would proclaim the blessing and curses on Mount Gerizim and Ęybal, when they had crossed the Yardēn! (**Debarim/Deuteronomy 11:30**).

This can also remind us that we, who have **‘crossed over’**, and understand the clear blessings and curses of Scripture will keep our eyes on our Good Teacher and Master, יהושע Messiah:

Yoḥanan/John 13:13 “You call me Teacher and Master, and you say well, for I am.”

The 3rd time that we see this word מוֹרֶה Moreh – Strong’s H4176 being used is in **Shophetim/Judges 7:1**, when Gid’on was encamped at the fountain of **Harod**, while Midyan was on the north of them, by the **hill of Moreh**.

The Hebrew word **Harod** comes from the root word הָרַד ḥarad – Strong’s H2729 which means, **‘trembling, to be terrified, frightened, afraid’**.

This, in itself, carries a great encouragement for us, especially when we understand the full story of Gid’on, who overcame huge terrifying obstacles and frightening enemies, as he fixed his eyes and trust on יהוה.

Here, we recognise that, in the face of danger and terrifying circumstances, which in Scripture is often represented as coming from the north, we are able to face the battles and struggles, as long as we have the **hill of Moreh** in our sights – meaning that we have our eyes fixed on our Mighty Teacher and His clear instructions, that gives us confidence and faith to stand and fight the good fight of faith!

We have a **Teacher of Righteousness** – and as good, faithful students we must take careful heed to hear, guard and do all He teaches us through His Word – then we will be equipped to face the tough battles in life!

Yo'el/Joel 2:23 **“And you children of Tsiyon, be glad and rejoice in יהוה your Elohim, for He shall give you the Teacher of Righteousness, and cause the rain to come down for you, the former rain and the latter rain, as before.”**

The Hebrew phrase that is translated here as **‘the Teacher of Righteousness’** is:

לְצַדִּיקָהּ – הַמּוֹרֶה hamoreh litsdaqqah

This comes from the root words:

- 1) מוֹרֶה Moreh – Strong’s H4175, which is a noun that means, **‘early rain, teacher, archer’**
- 2) צְדָקָה tseḏaqah – Strong’s H6666 meaning, **‘righteousness, righteous acts, merits, righteous deeds’**.

The Hebrew word מוֹרֶה Moreh – Strong’s H4175 is used twice in this verse and is also translated as **‘former rain’**, highlighting for us the clear prophecy of Messiah, the Teacher of Righteousness, that would come as the former rain, as well as the latter rain – depicting a clear prophecy of His two comings – firstly as the Teacher of righteousness and then as the latter rain!

The Hebrew word that is translated as **‘latter rain’** is מַלְקוֹשׁ malqosh – Strong’s H4456 which means, **‘latter rain, spring rain’** and is understood as being the rains that come in late Spring in order to strengthen and mature the crops.

This word מַלְקוֹשׁ malqosh – Strong’s H4456 comes from the root verb לָקַח laqash – Strong’s H3953 which means, **‘to take the second crop, to take everything, to glean the harvest’** and a promise of provision and blessing that is given for obedience!

If His commands were guarded, then יהוה would send both the EARLY rain and the LATTER rain!

Debarim/Deuteronomy 11:13-14 **“And it shall be that if you diligently obey My commands which I command you today, to love יהוה your Elohim and to serve Him with all your heart and with all your being, 14 then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil.”**

The Hebrew word that is translated as *'early rain'* in Debarim/Deuteronomy 11:14 is the word יָרָה yoreh – Strong's H3138 which is the active participle of the word יָרָה yarah – Strong's H3384 which means, *'to throw or shoot, direct, instruct, teach, teacher'*, which is the root from which we get the Hebrew word תּוֹרָה torah – Strong's H8451 means, *'utterance', 'teaching', 'instruction' or 'revelation' from Elohim'*.

The Hebrew word יָרָה yoreh – Strong's H3138 is translated as *'watering'* in Hoshĕa/Hosea 6:3.

The early and latter rains are a frequent theme that we see be repeated throughout Scripture and teaches us that without the early and latter rains there can be no harvest!

What we recognise from the early and latter rain, is that with the first coming of Messiah, we can recognise that He came to **'teach and instruct'** us and with His second coming, 'as the latter rain', He is coming to take up a harvest of souls – He is coming to reap, and He is coming on the clouds!!!

Ok, so I have highlighted the clear picture of rain and the early and later rains, which are both essential for a strong and mature harvest.

It is with this in mind, that I want to us to consider the need for us to understand how important יְהוָה's rain is for us, and when I say that, I mean His teaching and instruction; for without it we are not able to be made strong and become mature in יְהוֹשֻׁעַ Messiah, who is both our Teacher of righteousness and the **'gatherer of the after crop'**!

Those who whore, do not have a teacher that will come and nourish them; as the Good teacher will clearly rebuke the rebellious who have whored and reject them, by declaring that He does not know them, despite their vain attempts at declaring that they did much in His Name, when what they did was mere acts of lawlessness as they disregarded His Torah! **Mattithyahu/Matthew 7:21-23 "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!"**

The 2nd place that we see a reference being made to a **'terebinth tree'** is at מַמְרֵי Mamrĕ – Strong's H4471 which means, *'strength or fatness'*.

This word is used 10 times and was the location where Abram moved to and dwelt by the terebinth trees of Mamrĕ, which was in Hebron, and it was here that he also built a slaughter-place to יְהוָה.

Mamrë was an Ammonite who had made a covenant with Abram.

It was here that we see, in **Berëshith/Genesis 18:1**, that יהוה once again made Himself physically visible and appeared to Abraham.

Abraham was **'sitting'** at the **'tent door'** of his tent by the terebinth trees of Mamrë; and the root word used for **'sitting'** is יָשַׁב yashab – Strong's H3427 meaning, **'sit, dwell, remain, abide, inhabit, sitting still'** and a modern word derived from this word, which is translated as **'school'**, is **'yeshiva'**.

Sitting/ dwelling', in the Hebraic mind-set, is an idiom for learning; and it is at the Master's Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!

The idea of **sitting** in the Hebrew mind-set is **to learn**, and not to simply sit and vegetate, but rather sit and pay attention to the instructions of their teacher.

The Hebrew word יָשַׁב yashab – Strong's H3427, which means, **'sit, dwell, remain, abide, inhabit, sitting still'**, is pictured in the ancient pictographic text as follows:



Yod – י:

י – This is the letter **'yad or yod'** which in the ancient script is pictured as - י - which is the picture of an arm and hand and carries the meaning of **'work, make, throw'** from the primary functions of the arm and hand and also represents **worship** or **giving thanks** in the extending of hands as a gesture of this.

Shin – ש:

ש – This is the letter **'shin'** which in the ancient script is pictured as - ש - which is the picture of **'two front teeth'** and carries the meaning of **'sharp or press'** which is what the teeth do and also speaks of the sharpened word that comes forth from the mouth as the teeth **'chew'** or meditate on the Truth making what comes forth pure and sharp!

Beyt - ב:

ב – This is the letter ‘beyt’, which in the ancient script is pictured 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.

Looking at this word, in the ancient script, helps us further understand how we are to dwell as sojourners – for it is by the ‘**outstretched arm and hand of יהוה**’ that we are able to sit and listen, meditate on and guard to do His Word, giving thanks to Him, as we are built up in Messiah as the Dwelling Place of Elohim!

These pictographs that render the root word **יָשַׁב** yashab – **Strong’s H3427** can give us the following meaning:

WORK THE WORD OF THE HOUSE

In our ability to properly ‘**dwell**’, as we should, then we are to **work the Word of the House**, which instructions we have clearly been given as we have been diligently sitting and hearing, in order to become doers of the Word.

We know that the Torah of The House is set-apartness and that we are to pursue apartness and in order to do that, to ‘**dwell**’, emphasises one who is diligently being a hearer and doer of the Word and not just a hearer only!

To be proper dwellers, is to be proper doers of the Word of the house!

Abraham is clearly pictured for us as a great example of a man who meditated on the Word day and night and was so focused on the Master יהוה, making himself readily available for יהוה to make Himself visible to His faithful servant and friend!

It was here that Abraham ate a meal with יהוה and two Messengers, just before judgement over Sedom and Amarah was passed and delivered!

This location also gives us great insight in understanding our need to be attentive students of our Mighty Teacher, יהושע Messiah, and love to come together on His Sabbaths, in order to sit and learn and be strengthened in His Word that leads us in righteousness, and enjoy the fellowship of a good meal too!

It is when we gather, as diligent talmidim, that He makes Himself visible to us through His Word and strengthens us as we grow in our knowledge and understanding of who He is.

This was also the place where Yitshaq dwelt, when Ya’aqob came to him before he died at 180 years of age. (**Bereshith/Genesis 35:27-28**)

Moreh = Teacher and **Mamrë = Strength** – for it is: as we submit to our Good Teacher and fix our eyes on Him and submit to hearing, guarding and doing His Word, that we are equipped to stand and fight, as His joy strengthens us and renews us!

The 3rd location that we see, in Scripture, being ‘marked’ by a ‘terebinth tree’ is **צֵעַנַיִם** **Tsa’ananiyim** – **Strong’s H6815** which means, ‘*removings*’, and is the plural of the word **צֵעַן** **tsa’an** – **Strong’s H6813** which means, ‘*to wander, travel, taken down*’.

It is in **Yehoshua/Joshua 19:33** where we are told that this place formed part of the borders of **Naphtali** - **נַפְתָּלִי** - **Strong’s H5321** – whose name means, ‘*wrestling*’.

This place is also used in **Shophetim/Judges 4:11** where **Heber**, of the children of the father-in-law of Mosheh, had come to after separating himself from the Qëynites, before **Baraq** and **Deborah** went up and destroyed **Sisera**.

This terebinth at **צֵעַנִּים** **Tsa’ananiyim** was beside **קִדְשׁ** **Qedesh** – **Strong’s H6843** which means, ‘*set-apart place*’.

What we can learn from this terebinth tree location is that, we who have been called out of darkness and are a set-apart people of Elohim, will recognise how we have all wrestled with the removal of our old ways, and all the vain inherited traditions and lies.

Therefore, as we live set-apart lives, we must remove all falsehood and compromise, in order to truly live set-apart lives unto our Mighty Teacher and Master!

The 4th place we find a terebinth tree being mentioned, as a key marker or location, is at **שֵׁכֶם** **Shekem** – **Strong’s H7927** which means, ‘*back or shoulder*’.

It was here at **Shekem** that **Ya’aqob** dug a well – the well where **יְהוֹשֻׁעַ** met the **Shomeroni** woman and so opened the door for the return of the lost sheep of **Yisra’ël**!

It was also here at the terebinth at **Shekem** that the masters of **Shekem** set up **Abimelek**, the son of **Gid’on**, as their king, after he had killed his 70 brothers! (**Shophetim/Judges 9:6**).

It was also here at **Shekem** that **Ya’aqob** buried the idols under the terebinth tree. A very eventful place indeed!

One that typically presents to us the clear choice of who we will serve and follow! **יְהוֹשֻׁעַ**

Messiah is our Master, Teacher and King and the rule is on His shoulders, yet **Shekem** teaches us that there is always a false system and rule that many sadly choose to follow. After **Abimelek** was set up as king of **Shekem**, **Yotham** went and proclaimed a clear parable of trees from **Mount Gerizim** as a witness against the leaders at **Shekem**.

Abimelek ruled **Yisra’ël** for 3 years, after which he was killed when a woman dropped an upper millstone on his head and crushed his skull.

He then asked his armour bearer to kill him, lest it would be said that a woman had killed him – and so, Elohim repaid **Abimelek** for the evil of killing the 70 sons of **Gid’on**.

Why I am sharing this with you, is simply to show how the enemy will certainly have a way of getting many to follow him, and with the 70 sons of Gid'on being killed by him, we are given a picture of how the enemy has done his utmost to defile the nations, yet shall be destroyed at the end.

The number '70' is a significant number, in representing the fullness of the nations, as we are reminded that the generations of Noah's sons, after the flood, were 70 in number; and we are also reminded how it was 70 elders who ate a meal on Mount Sinai with יהוה, when the Covenant was given to the chosen and called out nation, who were to be a light to the nations.

יהושע Messiah also sent out the 70 taught ones, two by two, ahead of Him into every city and place where He was about to go, so that they would 'prepare the way', as they went to go and proclaim the Besorah of His Kingdom, which is another picture of how we as faithful talmidim and pure trees of righteousness, are called to go and prepare the way for His soon return, and proclaim the Besorah of His Kingdom!

We must choose to follow the Righteous King, by guarding His Word and bearing each other's burdens on our shoulders, and so fulfil the Torah!

There was another 'terebinth tree' in Shekhem that is mentioned in **Shophetim/Judges 9:37**, and was a place where witchcraft was performed and sought after. In the Scriptures, we are told that the people were coming from the 'Diviners terebinth tree'.

The Hebrew word for 'diviners' is כְּעוֹנֵיִם – 'meon'niym' – which is the plural of the word עוֹן anan – H6049 meaning '*fortune telling, soothsaying, magicians, practising witchcraft*' as well as '*to make something appear or to cloud over and act covertly and observe times of witchcraft*'.

This is a lesson for us that we are to not allow any form of witchcraft or magic in our lives, for as we live in the world we are not of the world and must not follow after the world's ways, as this has not been appointed for us:

Debarim/Deuteronomy 18:13-14 "Be perfect before יהוה your Elohim, 14 for these nations whom you are possessing do listen to those using magic and to diviners. But as for you, יהוה your Elohim has not appointed such for you."

Mikah/Micah 5:12 "And I shall cut off witchcrafts out of your hand, and let you have no magicians."

The 5th site I want to highlight for you, in terms of the location of a terebinth tree being mentioned in Scripture, is at Ophrah:

Shophetim/Judges 6:11 "And the Messenger of יהוה came and sat under the terebinth tree which was in Ophrah, which belonged to Yo'ash the Abi'ezerite, while his son Gid'on threshed wheat in the winepress, to hide it from the eyes of the Midyanites."

The name גִּדְוֹן **Gid'on** – **Strong's H1439** means, '*hewer, one who chops down*', and he certainly was a very courageous man who chopped down, and destroyed, the abominable Asherah pole and altar of Ba'al that his father had.

It was here at the terebinth tree in Ophrah, where **Gid'on** lived, that the Messenger of יהוה appeared to **Gid'on** and called him a mighty brave one.

Gid'on, of course, engaged in a discussion with the Messenger of יהוה, and discussed his doubts and fears, and challenged Him by asking that if יהוה was with them, then why were bad things happening to them, as they had been suffering under the oppression of the Midyanites.

Gid'on was told to go in his strength, for he would save Yisra'el, and he responded with the fact that he was just a small guy from Menashsheh, and was the least in his father's house. With these physical facts, in his own eyes, of him being the smallest in his father's house, he asked the Messenger of יהוה how he was to do what he was being told and asked what he would save Yisra'el with – and the answer was very simple and yet very clear: He would do so because יהוה was with him!!!

Because יהוה was with him, he would destroy the Midyanites, as one man!

This is a very practical truth we all need to hear amidst the most daunting circumstances in our lives!!!

If יהוה is with us, then we have the full assurance of walking in victory!

With **Gid'on**, still finding this a little hard to take in, he asks for a sign and then proceeds to prepare an offering for יהוה.

Gid'on was told to put the meat and bread on the rock and pour out the broth, which he did, and the Messenger of יהוה put forth the end of the staff that was in His hand, and touched the meat and unleavened bread with His staff and fire went up from out of the rock and consumed the offering, and the Messenger of יהוה went from his sight.

In total awe of having seen the Messenger of יהוה face to face, he feared that he would die, and he was told to take courage for he would not die; and then **Gid'on** built an altar there and called it יהוה Shalom.

This was certainly a mighty event that took place under a **terebinth tree!**

We can see great picture of Pěsaḥ being given here, through the offering that he prepared and set on the rock, and we are also able to see how we too can be filled with the Shalom of יהוה, as He lifts His face up to us and gives us His Shalom when we prepare our hearts to seek Him and walk in His clear word, accepting His work of redemption and guard to keep his Appointed Times as instructed.

The Shalom of יהוה enables us to stand firm in the face of great dangers, as we offer up our lives as a daily living sacrifice and give Him our all – for then we too would be strong and courageous to chop down those things that are abominable in יהוה's eyes – and have the courage to tear down the lies and vain traditions of our fathers!

The 6th location of a terebinth tree that I want to mention, is at תְּבוֹרַ Tabor – Strong's H8396 which means, 'mound'.

Shemu'el Aleph/1 Samuel 10:3 **“And you shall pass on from there, and beyond, and shall come to the terebinth tree of Tabor. And three men going up to Elohim at Běyth Ėl shall find you there, one bearing three young goats, another bearing three loaves of bread, and another bearing a skin of wine.”**

After having anointed Sha'ul as king, Shemu'el told Sha'ul that he would be met at the terebinth tree by three men who were on their way to Běyth Ėl, and he was to receive from them 3 goats, 3 loaves of bread and wine – which is another picture of the cycles of the Feasts of יהוה, that confirms our calling and identity in our True King!

This was a confirmation of the prophesy of Shemu'el to Sha'ul, and it was after this event that Sha'ul received the Spirit of Elohim. Later we know that the Spirit departed from Sha'ul because of his rebellion and disobedience. This location can therefore clearly picture for us the vital need for us to be guarding the Sabbaths and Feasts of יהוה, lest we find ourselves without His Spirit dwelling in us!

With the 3 men having 3 goats, 3 loaves of bread and a skin if wine, we are quickly reminded how the metaphoric picture behind these 3 men and their gifts of provision point us toward the '3 times a year' every male was to go up to Yerushalayim and perform the Festivals of יהוה!

This reminds us how important it is for us, in guarding the sure promise of the hope we have in Messiah, that we are to keep His Feasts with joy!

The location of this terebinth tree also gives us the assurance of the providence of יהוה and the urgency with which we must guard His Appointed Times and not take our set-apart calling for granted.

Other places of interest in Scripture, regarding a terebinth tree:

In Scripture, we take note that Abshalom's head got caught in a great **terebinth tree**, and Yo'ab thrust 3 spears through his heart while he was still hanging alive in the **terebinth tree** (**Shemu'el Bēt/2 Samuel 18**)

We are also told of the young prophet who had gone and delivered a strong message of rebuke to Yarob'am, and then went on his way as instructed by Elohim. He stopped off and rested under a **terebinth tree** on his way home, where he was enticed into breaking the clear instructions of Elohim, through the trickery of twisted words of a false prophet, which ultimately got him to be mauled by a lion! (**Melakim Aleph/1 Kings 13**)

For more on this event please see the notes of a message called, "**A KING, 2 PROPHETS, A LION AND A DONKEY!**" which can be found on our website (<https://atfotc.com>) under the 'sermons 2013/2014' menu or by simply clicking on the following link: <https://atfotc.com/a-king-2-prophets-a-lion-and-a-donkey-1-kings-13/>

What we can learn from this Terebinth tree, is that we must be sober and alert, for the enemy is like a roaring lion seeking who he can devour!
This young prophet was tired and weary and had stopped to rest under a terebinth tree; and here we can be cautioned in regards to our 'resting' in our Master!
When we are tired and weary, that is when we need to be on the highest alert, and not neglect our '**entering into the true rest of our Master**', as we do not neglect the gathering of the set-apart ones as some are in the habit of doing, due to weariness and tiredness!
When we are tired and weary, we must do our utmost to be gathering, lest we find ourselves being led astray in a moment of weakness!

We are called to be set-apart and planted as tree of righteousness whose leaves do not fade when the heat comes.

When compromise and disobedience creeps in, the tree begins to fade as the fruit of righteousness begins to become less and less, until there is not fruit – and this was the rebuke given to a rebellious Yisra'el in:

Yeshayahu/Isaiah 1:30 "For you shall be as a terebinth whose leaf fades, and as a garden that has no water."

Compromise and any form of idol worship will cause the source of your strength to fade and be proven wrong when the heat comes!

The sad tragedy is that for so many who do not realise that they are fading because the heat has not come, will find that when the heat comes, it will be too late to repent!

יהוה does give us assurance of a faithful remnant that shall return like a terebinth that has been cut down, with only a stump that remains – for the set-apart seed is its stump – and Messiah has restored life to the root!

Yeshayahu/Isaiah 6:13 “But still, there is a tenth part in it, and it shall again be for a burning, like a terebinth tree and like an oak, whose stump remains when it is cut down. The set-apart seed is its stump!”

Trees were often linked to places of significance, to the ways and practices of the abominable worship rites of the nations, and יהוה makes it clear that all idol worship will be destroyed!

Today the world worships the Christmas tree – and this too will be destroyed:

Yehezqël/Ezekiel 6:13 “And you shall know that I am יהוה, when their slain are among their idols all around their altars, on every high hill, on all the mountaintops, under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols.”

Sadly, we find that many find comfort in the ‘shade’ of their false trees, and in the process, are simply whoring after idols:

Hoshĕa/Hosea 4:13 “They slaughter on the mountaintops, and burn incense on the hills, under oak and poplars and terebinth, because its shade is good. Therefore your daughters commit whoring, and your brides commit adultery.”

While we recognise some very significant events that take place under, or around, a terebinth tree, we also recognise that there is also the clear danger of following after strange mighty ones, which are not mighty ones at all, yet, through traditions and lies, have caused many to seek their refuge, strength and shelter under the trees of falsehood, as they are rooted in nothing more than shallow dogmas of man, that will prove false when the heat of the wrath of יהוה comes!

When the fire of His wrath does come, those who are truly planted in יהושע Messiah and remain in Him, will find their continued strength from Him and their leaves and covering will not fade when His heat comes upon the sons of disobedience!

Verse 7

יהוה “appeared” to Abram!

The Hebrew word that is translated as the phrase, ‘and He appeared’ is וַיֵּרָא –vayyeraḥ which comes from the root word רָאָה ra’ah – Strong’s H7200 which means, ‘to see, look, observe, pay close attention, consider, appear, provide’.

This verb is written in the ‘niphal passive’ tense and therefore is understood as rendering, ‘to appear, present oneself, to be seen, to be visible’.

What is very important for us to understand here, is that יהוה literally ‘made himself visible’ to Abram!

This is a great picture for us as, we recognise this event taking place at the terebinth tree of Moreh – ‘**the Mighty Teacher**’ and it is here that the **Good Teacher** appeared to Abram!

In the ancient pictographic script, this word also reveals a great truth to us as רֵאָהּ ra’ah – **Strong’s H7200** is pictured as follows:



Resh - ר

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

Aleph - א

The ancient script has this letter as  and is pictured as ‘**the head of an ox**’, and represents ‘**strength**’, meaning ‘**muscle**’ as the ox is the strongest of the livestock animals. This also carries the meaning of ‘**yoke**’, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the ‘**red heifer**’ sacrifice that יהושע Messiah fulfilled!

Hey - ה

The ancient script has this letter pictured as , 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!

To see and be functional in seeing as we should can render the following meaning for us:
THE BEGINNING OF OUR STRENGTH IS IN THE REVELATION OF MESSIAH OUR HEAD, WHO WE PRAISE AND SERVE WITH OUR ALL

After washing His disciple’s feet, our Master יהושע Messiah tells us, in:

Yohanan/John 13:13 “You call me Teacher and Master, and you say well, for I am.”
Mattithyahu/Matthew 23:8 “But you, do not be called ‘Rabbi,’ for One is your Teacher, the Messiah, and you are all brothers.”
Iyob/Job 36:22 “See, ĖI is exalted by His power; who is a Teacher like Him?”
Yeshayahu/Isaiah 30:20 “Though יהוה gave you bread of adversity and water of affliction, your Teacher shall no longer be hidden. But your eyes shall see your Teacher.”

What is very clear here, is that יהוה, the Mighty Teacher, appeared to Abram and made Himself visible, which means that Abram met with יהוה face to face; and while there are many who dispute this, we must acknowledge and recognise that it was יהושע Messiah, our Elohim, who appeared to Abram!

יהושע Messiah is the Master and Teacher – He is יהוה in bodily form (the very **outstretched ARM and RIGHT HAND** of יהוה)!!!

When יהוה made Himself visible and spoke to Abram, He showed Him the land that his seed would receive and we can therefore understand the great dispute and anger that the Pharisees had with Messiah, when יהושע Messiah told them that whoever guards His Word shall never taste death at all.

At this the Yehudim were furious and they said that Messiah had a demon and asked יהושע who He thought He was and did He think that He was greater than Abraham or the prophets who had already died and He then said to them, in:

Yohanan/John 8:56-58 “Your father Abraham was glad that he should see My day, and he saw it and did rejoice.” 57 The Yehudim, therefore, said to Him, “You are not yet fifty years old, and have You seen Abraham?” 58 יהושע said to them, “Truly, truly, I say to you, before Abraham came to be, I am.””

This statement angered them so much that they picked up stones to throw at Messiah!!! Why were they so angry?

Because יהושע Messiah was clearly telling them that He was Elohim and you will notice that He says, that before Abraham came to be, he said ‘I AM’!

Abraham ‘came to be’ while יהושע Messiah did not – He ‘was’ and ‘is’ and ‘is to come’. He was telling them, in a nutshell, that He was the One who spoke to Abraham and showed him the Day of יהוה, when the Kingdom reign will be firmly established and the seed of Abraham will be as the stars of the heavens, under the reign of Elohim – and at this Abraham rejoiced in seeing that he would indeed become the father of many nations!

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

When Yoḥanan heard the voice of the One speaking he turned and saw One like the Son of Aḏam in the midst of the Lampstands – this was יהושע Messiah that he saw, and then he said in:

Ḥazon/Revelation 1:17-18 “And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, “Do not be afraid, I am the First and the Last, 18 and the living One. And I became dead, and see, I am living forever and ever. Amēn. And I possess the keys of the grave and of death.”

יהושע Messiah was clearly telling Yoḥanan that He is the first and the last – the Aleph and the Taw – the One who became dead and is living forever!!!

This is the One who appeared to Aḇram – the Mighty Teacher!!!

The Mighty Teacher was no longer just a voice to Aḇram but now He saw the Living Elohim - יהושע Messiah!!!

It was at this point, where Aḇram would be able to see and know what His Master is doing and in so doing, he would be called, or classified as, a friend of Elohim!!!

Ya’aqob/James 2:23 “And the Scripture was filled which says, “Aḇraham believed Elohim, and it was reckoned to him for righteousness.” And he was called, “Elohim’s friend.”

Look at what Messiah tells us in:

Yoḥanan/John 15:14-15 “You are My friends if you do whatever I command you. 15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you.”

We who do the commands of Elohim are no longer called servants for we know what our Master is doing as the Mighty Teacher has made known to us His teachings, having come in the flesh and making Himself visible to us, in order to show us how we are to walk as His taught ones and walk as He walked!

Mattithyahu/Matthew 10:24 “A taught one is not above his teacher, nor a servant above his master.”

Luqas/Luke 6:40 “A taught one is not above his teacher, but everyone perfected shall be like his teacher.”

Verse 8

Aḇram moved toward Běyth Ėl and pitched his tent with Běyth Ėl on the west and Ai on the east.

The name בֵּית־אֵל Běyth Ėl - Strong’s H1008 means, ‘house of Ėl’ which was on the west and אַי Ay – Strong’s H5857 which means, ‘heap of ruins’ which was on the east.

In other words, here again Aḇram is presented with a clear choice – to the west (sea, water) or to the east (ancient, old).

He would have to choose to follow the Word of Elohim and allow His Word to wash Him, or turn back to the ruinous heap of his past, from which he had come out of to follow the Word of Elohim!

Aḇram built a slaughter place here to יהוה and called on the Name of יהוה and the Hebrew word that is translated here as ‘call’ comes from the root word קָרָא qara – Strong’s H7121 which means, *‘to call, utter a loud sound, proclaim, read aloud, cry for help’*.

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

Sha’ul quotes this verse in:

Romiyim/Romans 10:13 “For “everyone who calls on the Name of יהוה shall be saved.””

Aḇraham called on the Name of יהוה (Berēshith/Genesis 12:8; 13:4; 21:33);

Yitshaq called on the Name of יהוה (Berēshith/Genesis 26:25);

Eliyahu called on the Name of יהוה at the showdown on Mount Karmel with the Ba’al prophets (Melakim Aleph/1 Kings 18).

All throughout Scripture we see the clear call for us, to call upon the Name of יהוה, as we respond in faith to His clear voice, calling us out of darkness:

Tehillah/Psalm 86:5 “For You, יהוה, are good, and ready to forgive, and great in kindness to all those who call upon You.”

With Aḇram building a slaughter place here to יהוה, and calling upon His Name, we see here a powerful picture of the true recognition of who Elohim is, and the need to give true thanks, through repentance and confession, and declaring the surrender to the provision, teaching and guidance of Elohim!

Verse 9

Aḇraham kept going!

This verse tells us that he set out and continued toward the south!

The Hebrew word that is translated as ‘set out’ comes from the primitive root word נָסַע nasa – Strong’s H5265 which has the meaning, *‘to pull out or up, set out on a journey, departed’*.

This root word is used twice in this verse as we see it being used in the phrase that is translated as ‘**continued toward**’, which, in the Hebrew, is written as:

הָלֹךְ וְנָסוּעַ – halok venasua

This comes from the two root words

- 1) הָלֹךְ halak - Strong’s H1980, which we have already looked at, and
- 2) נָסַע nasa – Strong’s H5265.

What this simply tells us is that he kept walking!

This is a great lesson for us in teachings us how we are to keep walking in the Truth as we stay in Messiah, recognising that we are sojourners that abstain from fleshly lusts which battle against the life.

Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works,1 esteem Elohim in a day of visitation.”

Verse 10-20 – Down to Mitsrayim

Here we see the first record of a famine in Scripture, and there was certainly a famine in the land due to the wicked Kena’anites who were living there, and here, Aḅram was faced with a very tough decision that led him to seek provision from Mitsrayim!

As we see from this encounter, it nearly cost him his wife and even his own life and there is a great deal we can learn from these events. For starters, we must take note that Aḅram never consulted יהוה on whether he was to go down to Mitsrayim or not, and that is certainly lesson number one here!

Seek יהוה!!!

The Hebrew word that is translated as **famine** comes from the root word רָעַב ra’ab - Strong’s H7458 which means, **‘famine, hunger, famished’**.

What is interesting to take note of, is that, in Hebrew, the word for **‘abundance’** is רַב rab - Strong’s H7227 which means, **‘many, abundance, much, great, abounding, plentiful’**.

As you will notice, the difference between these two words is one letter – the letter ‘ayin’ – ע – which, in the ancient Hebrew pictographic text, is pictured as  , which is an ‘eye’ with the meaning, **‘to see’**!

And so, here we can learn the clear difference between being in a place of famine or a place of abundance, which is determined by that which our eyes are focused upon!

If we take our eyes off of the Truth, the danger of famine can become very real in our lives, as we will naturally look to the flesh and circumstances, above the Word and His promises that are sure in Messiah, if we walk in obedience!

In a manner of speaking, it seems as though Abram took his eyes off of the Mighty Teacher, יהוה, who had appeared to him, possibly due to the physical reality of there being a lack of sustenance.

When the going gets tough, we must continue to trust in יהוה and hold fast to His sure promises, and not look to the world's ways for solutions to our problems and struggles. It took a great step of faith to leave his family and travel to an unknown land.

After he arrived, he saw יהוה and heard His Word of promise.

After expecting to **'settle down'** and enjoy their new home, יהוה permitted a famine, why? To teach Abram and Sarai a basic lesson in the **'school of faith'**, a lesson all of us must learn! What we can learn from this is the following:

TESTS OFTEN FOLLOW TRIUMPHS.

This principle was seen in the history of Yisra'el – after being delivered from Mitsrayim, this triumph of being delivered from slavery followed the necessary testing, where they had no water, they were hungry and were attacked by the Amalekites (**Shemoth/Exodus 15-17**).

One of the biggest enemies of our belief is pride.

When you win, or experience, a victory, you may feel confident and start telling yourself that you can defeat any enemy at any time, and then you may start depending on your past experience and growing knowledge of the Word, instead of depending wholly on יהוה.

After you have won a great victory, expect the enemy to attack, or יהוה to test you, or both!

This is the only way to grow our faith. יהוה uses the tough circumstances of life to build up your faith and keep you from trusting something other than His Word.

Don't try to run away from the problem, it won't work.

Instead of remaining in the land and trusting יהוה to help him, Abram went **"down to Mitsrayim"**.

The Hebrew word that we translated as **'went down'** comes from the root word יָרַד **yarad** – **Strong's H3381** which means, **'to come or go down, descend'**.

In the Scriptures, Mitsrayim is a symbol of the world system and its bondage, while the land of Yisra'el is a picture of the inheritance of blessing that יהוה has for us.

When people went to Yerushalayim, they “**went up**”, but when they went to Mitsrayim, they “**went down**”.

Spiritually speaking, “**going down to Mitsrayim**”, means doubting יהוה’s promises and running to the world for help.

Yeshayahu/Isaiah 30:1-2 “Woe to the stubborn children,” declares יהוה, “to make counsel, but not from Me, and to devise plans, but not of My Spirit, in order to add sin to sin; 2 who are setting out to go down to Mitsrayim, and have not asked My mouth, to be strengthened in the strength of Pharaoh, and to seek refuge in the shadow of Mitsrayim!”

Yeshayahu/Isaiah 31:1 “Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra’el, nor seek יהוה!”

When you are in the furnace of testing and circumstances become difficult, remain where יהוה has put you until He tells you to move. Belief in our Master moves in the direction of peace and hope, but unbelief moves in the direction of restlessness and fear.

In times of testing don’t ask “**How can I get out of this?**” but rather ask, “**what can I get out of this?**” יהוה alone is in control of circumstances and you are safer, being in His will in a time of famine, than in a worldly palace of the flesh and out of His will.

The will of יהוה will never lead you where the favour of יהוה cannot keep you!

Abram failed the test of circumstances and turned from the will of יהוה.

When in Mitsrayim, he faced a new set of problems – if you run away from one test – you’ll face another!

Once you enrol in the ‘**school of faith**’, so to speak, you are not allowed to simply ‘**drop out**’, just because of one failure. יהוה has purposes to fulfil, in and through your life, and He will do all that is necessary to make you succeed, as long as we submit and respond correctly to His leading us through His Word. (**Tehillah/Psalm 138:8 – Phil 1:6**).

In Kena’an, all Abram had to deal with was famine, but in Mitsrayim he had to get along with a proud ruler and his officials. Pharaoh was seen as an ‘**elohim**’, but nothing like Abram’s Elohim, who is loving, generous and faithful.

Abram soon discovered that he was better off dealing with the circumstances in Kena’an than with the people in Mitsrayim;

He moved from trusting to scheming:

He had no slaughter-place to יהוה in Mitsrayim and you don’t find him calling out to יהוה for guidance and help. Faith/belief is living without scheming.

When you stop trusting יהוה’s Word, you start leaning on man’s wisdom and that brings trouble.

He moved from confidence to fear:

When you are in a place of יהוה's choosing, you don't ever need to be afraid, for fear and faith cannot dwell in the same heart;

Yeshayahu/Isaiah 12:2 "See, יהוה is my deliverance, I trust and am not afraid. For Yah, יהוה, is my strength and my song; and He has become my deliverance."

The fear of יהוה is the fear that conquers every fear (read **Tehillim/Psalm 112**), but the fear of man brings a snare

Mishlê/Proverbs 29:25 "The fear of man brings a snare, but whoever trusts in יהוה is set on high."

יהוה repeatedly said to Abram **"I will"**, but now Abram was saying "they will".

He took his eyes off יהוה and started looking at people!

He moved from others to self:

He lied so that he would be treated well. As the husband he should have thought of his wife first and not himself.

He should have never taken her there in the first place. A husband out of the will of יהוה can bring untold trouble to his wife and family.

He moved from bringing blessing to bringing judgment:

יהוה called Abram to be a blessing to the nations, but because of his disobedience, judgment fell on Pharaoh and his household.

If you want to be a blessing to others – stay in יהוה's will!

יהוה watched over Abram and brought him out of a difficult situation.

When we don't let יהוה rule, He overrules and accomplishes His purposes. Abram learned the lesson and repented and "went up" out of Mitsrayim.

When you disobey יהוה, the only right thing to do is to go back to the place where you left Him and make a new beginning! No failure is permanent in the **"school of faith"**

You may say that what happened wasn't all that bad, after all Pharaoh gave him a lot of wealth and Sarai was given her own maid, Hagar, and יהוה forgave and started all over, so what's the problem?

The problem is that everything Abram received from Mitsrayim, we find later on that it caused trouble.

Because of their wealth Abram and Lot couldn't live together and Hagar brought division and sorrow in the home.

The practical lesson is simply this; never abandon your slaughter place.

Stay in fellowship with יהוה no matter what the circumstances may be.

If you have disobeyed and יהוה is disciplining you, go back to Him and make things right. Remember – victorious Torah obedient living is a series of new beginnings – that is not an excuse for sin, but an encouragement for repentance!

While Sarai was indeed Abram's sister (half-sister), as we see in **Bereshith/Genesis 20:12**, we must realise that this was nothing more than scheming, because of fear, which often happens when you put yourself in a place, or circumstance, where you were not supposed to be.

While Elohim will certainly protect his own, we must always ensure that we are seeking Him first in all we do, so as to avoid finding ourselves having gone down to Mitsrayim, when we should have stayed in Kena'an!

CHAPTER 13

As already discussed, Abram went 'up' out of Mitsrayim and in **verse 3-4** we see that he returned to the place where he had been, at the beginning – between Bēyth Ēl and Ai, as he went to the place where he had made the slaughter place and once again, he called on the Name of יהוה!

Here we can certainly see that Abram had learnt a huge lesson and most certainly would have offered up a slaughtering of repentance and confession and giving thanks, as he called on the Name of יהוה!

The Hebrew word that is translated as 'up' comes from the root word עלה alah – Strong's H5927 meaning, *'to go up, ascend, climb, approach, go'*.

A derivative of this root word, is the word that is used for the term/phrase, 'whole burnt offering', which is the root word עלה olah – Strong's H5930 which means, *'whole burnt offering, ascent, staircase, stairway'*.

The olah offering represents a giving totally of oneself to יהוה, just as Messiah offered up His Body as an 'olah' offering!

And so too, are we to offer our bodies as a daily living sacrifice, for this is our reasonable worship before Elohim and our lives are to be given totally up unto service and worship to יהוה.

Despite, having 'gone down' to Mitsrayim, Abram had certainly learnt his lesson and then went 'up' from Mitsrayim, symbolising a complete 'coming out' of the world and the luring lusts of the flesh!

In the ancient pictographic script, the Hebrew word for ‘ascending offering’ - עֹלָהּ olah – Strong’s H5930 and the word up ‘up’ – עָלָהּ alah – Strong’s H5927, looks like this:



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’.

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.

Hey – ה:

The ancient script has this letter pictured as , 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!

When considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out we are able to recognise the clear lesson portrayed in the pictograph rendering of this word עֹלָהּ olah, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!

In terms of the ascending offering, these letters can render the meaning:

LOOKING TO THE GOOD SHEPHERD WHO IS TO BE PRAISED

With the eye representing knowledge and experience we can also see how this can render our need to continually experience the staff as we lift our hands in surrendered praise, and this ought to be reflected in our lives being a daily living offering that is well pleasing to our Master and Good Shepherd!

Abram could go up out of Mitsrayim because He looked unto the Good Shepherd who is to be praised at all times!

This **chapter 13** contains a great lesson for us, on ‘things’ or ‘stuff’, in regards to the lust of the flesh and the lust of the eyes and the pride of life, which are not of Elohim! And by all accounts, we can see how Abram was not driven by that which is of the flesh, but he trusted in the promise of יהוה.

How many family fights have been caused by the love of money? Plenty!

Abram may have failed the first two tests, but he passed the third with great success.

This was not an easy test, it involved land and wealth, but he is an example of what every believer should do when there is a dispute about material things.

Abram determined to be a peacemaker and not a trouble maker:

The problem between Abram and Lot was not caused by the land, famine or wealth, but was a problem of the heart.

Lot’s heart, since Mitsrayim, had become centred on wealth and worldly achievement, while Abram wanted only to please יהוה.

It was bad enough that they had a dispute, but what is worse is that the pagan people of the land were watching and listening.

When believers have disputes, it hurts their testimony of יהוה.

Tehillah/Psalm 133 “See how good and how pleasant it is for brothers to dwell together in unity – 2 Like the precious oil on the head, running down on the beard, the beard of Aharon, running down on the collar of his robes – 3 Like the dew of Hermon, that comes down on the mountains of Tsiyon. For there יהוה commanded the blessing, life forever!”

Unity, in the Spirit of יהוה, is fragrant and fruitful, but disunity turns that fragrance into a stench and a garden into a desert.

Lot is an example of one who looked to the flesh and followed that which he could physically see rather than rely upon יהוה.

The world’s wisdom and wealth may seem satisfying but ultimately brings disappointment.

Abram lived for others and not for self:

In Mitsrayim he thought about himself, but when he returned to the slaughter place of יהוה in Kena’an, he put יהוה first and others next and gave Lot first choice.

The true believer who walks according to the Spirit does not insist on his own rights but gladly yields to others.

Abram lived by faith and not by sight:

Abram was not worried about the future; he knew he was in יהוה's hands.

Lot, instead of looking to יהוה, looked to the plains of the Yarden and stopped there.

The eyes see what the heart loves.

Abraham had taken Lot out of Mitsrayim, but he couldn't take Mitsrayim out of Lot.

Outlook helps determine outcome.

Abram's eyes were on the set-apart city of Elohim that was coming in the end and went on to walk with יהוה and inherit blessing.

Lot's eyes were on the sinful cities of men, and he went on to being tormented in his soul by what he saw and had to be rescued from danger and death.

While Lot looked to what was attractive to the eyes would later become a huge thorn in his side

Abram let יהוה choose for him:

After Lot had gone Abram had another meeting with יהוה.

Lot lifted up his eyes and saw what the world had to offer!

Now יהוה invited Abram to lift up his eyes and see what יהוה had to offer, in terms of His sure promise to Abram, in making him a father of many nations.

Lot chose a piece of land which he finally lost, but יהוה gave Abram the whole land which still belongs to him and his descendants.

Lot said "I will take", יהוה said to Abram "I will give".

"Lift up your eyes and look", was followed by **"lift up your feet and walk"**

In other words, claim your inheritance by faith.

The discipline he experienced, in going down into Mitsrayim, had taught Abram to respect boundaries, so now יהוה could trust him with horizons.

When you trusted יהושע as your saviour, יהוה gave you **"every spiritual blessing in Messiah"**.

You now have an inheritance.

All you need to do is appropriate the inheritance, by faith, as you guard to do all He commands in His Torah and draw on "His riches in esteem".

The Word of יהוה is the "will" that tells you how rich you are and active obedient faith, in hearing and doing His commands, as you walk in Messiah, is the key that opens the vault so that you can claim your inheritance

Satan wants to use circumstances, people and things to tempt you and bring out the worst in you, while יהוה wants to use them to test you and bring out the best in you.

Abram may have failed some tests along the way, because he resorted to looking at the physical circumstances instead of relying on the Word of יהוה, yet he passed, with distinction, the true test of getting back to what matters and restored pure obedient worship, as he let יהוה's Word guide, and lead him, out of all compromise, to a total trust and reliance upon the King!

How about you?

Will you allow יהוה to be in control, despite varying and trying circumstances, people and things?

Verse 17

Here we can see from the instruction given to Abram, from יהוה, to arise and walk in the land through its length and width, a clear picture of how we are to walk in the full width and length of His Torah, wherever we sojourn as foreigners.

Wherever we find our feet, we are to have His Kingdom rules govern our lives and so we recognise that the Torah is our inheritance and we take possession of it by walking it out in its fullness in Messiah.

Yehoshua/Joshua 1:3 “Every place on which the sole of your foot treads I have given you, as I spoke to Mosheh.”

We can appropriate this promise to our lives, as we walk out our days here in the fear of Elohim and as we work out deliverance with fear and trembling!

As ambassadors of the Kingdom of Messiah, we take His Kingdom rules (His Torah) wherever we walk and therefore our feet can be firmly established wherever we find ourselves, if we are indeed walking in His Torah!!!

Verse 18

Abram went and moved to the terebinth trees of Mamrē and pitched his tent there and built a slaughter place to יהוה.

Mamrē in Hebrew – מַמְרֵא - Strong's H4471 means, '*strength or fatness*' and so we can certainly see how Abram had grown in strength under the teaching of the Master יהוה of Hosts!

These terebinth trees of Mamrē were in Hebron, and in Hebrew, הֶבְרֹן Hebron – Strong's H2275 means, '*association*' and comes from the primitive root word הָבַר ḥabar – Strong's H2266 which means, '*to unite, be joined, alliance made, allied, attached*'.

It was here where he built a slaughter place to יהודה, and so now we can see a picture of one who walks, calls on the Name of יהודה and accepts the sacrifice of יהושע Messiah and continues to walk in, and take possession of, the Torah of Elohim, has the clear assurance of being united, and joined together, as a body of Messiah, through the hearing, guarding and doing of His clear Torah instructions, by properly submitting to the teachings of our Master.

CHAPTER 14

Here we have the first recorded ‘war’ in Scripture, and while there may have been other wars prior to this one, we see that this war is mentioned due to Abram’s involvement!

The 5 city states of the plains of the Yardeñ had been subject to the rule of the kings of 4 eastern city states, for 12 years and were now in the 13th year, rebelling against serving Kedorla’omer and, in the process of this war, Lot became a prisoner of war, and Abram fought for him and delivered him from the enemy and restored him to his place!

Verse 1

4 Kings:

אַמְרָפֶל Amraphel – Strong’s H569 – ‘*sayer of darkness: fall of the sayer*’ –

king of שִׁנְאָר Shinar – Strong’s H8152 – ‘*country of two rivers*’

אַרְיֹךְ Aryok – Strong’s H746 – ‘*lion-like*’

king of אֵלְסָר Ellasar – Strong’s H495 – ‘*El is chastener*’

כְּדֹרְלָאוֹמֶר Kedorla’omer – Strong’s H3540 – ‘*handful of sheaves*’

king of אֵילָם Elam – Strong’s h5867 – ‘*eternity*’

תִּדְעָל Tidal – Strong’s H8413 – ‘*great son*’

king of גּוֹיִם – ‘goyim’ – plural of גּוֹי goy – Strong’s H1471 – ‘*nation, people*’

Verse 2

5 Kings:

בְּרָעָה Bera – Strong’s H1298 – ‘*son of evil*’

king of סְדוֹם Sedom – Strong’s H5467 – ‘*burning*’

בִּרְשָׁעָה Birsha – Strong’s H1306 – ‘*with iniquity*’

king of עִמְרֹה Amorah – Strong’s H6017 – ‘*submersion*’

שִׁנְאָבֶּה Shinab – Strong’s H8134 – ‘*splendour of the father*’

king of אֲדָמָה Admah – Strong’s H126 – ‘*red earth*’

שְׁמַאֲבֵר Shem'ēber – Strong's H8038 – *'lofty flight'*

king of צְבוֹיִם Tseboyim – *'gazelles'*

צֹעַר Tso'ar – Strong's H6820 – *'insignificance'*

king of בְּלַע Bela – Strong's H1106 – *'destruction'*

As we consider the meanings of the names of the places these kings ruled, we can see that **'burning, submersion and destruction'** were certainly how these cities would meet their end!

There was a huge war on the go and Lot, the nephew of Abram, was caught in the middle; and as Sedom and Amorah had fallen under attack of Kedorla'omer and his armies, Lot was taken captive and one of the captives escaped and came to report to Abram, that his nephew had been taken captive.

Verse 13

Abram the Hebrew!

The word **'Hebrew'**, in Hebrew, is the word **עִבְרִי Ibri – Strong's H5680** which simply means, ***'one from beyond or one who has crossed over'***; and Abraham was the first one to be called a Hebrew in Scripture, as he **'crossed over'** the Euphrates river and followed the instructions of Elohim.

This word **עִבְרִי Ibri – Strong's H5680** comes from the root word **עִבֵר Eber – Strong's H5677** which was the name of a descendant of Shem and means, ***'region beyond'*** and comes from the primitive root word **עָבַר abar – Strong's H5674** which means, ***'to pass over, through or by, pass on'***.

Abram left the regions beyond the river and forsook his father's house which was riddled with pagan fertility worship under the reign of the wicked Nimrod and entered into covenant with Elohim.

We too, who have **'crossed over'**, so to speak, have become **'Hebrews'**, as we have responded to the clear call of Elohim, who called us out of darkness into His marvellous light! And by the Blood of Messiah, we are grafted in to the Covenants of Promise with Yisra'el, and therefore, being 'Yisra'el', by definition, we are in fact, also called **'Hebrews'**, as our father Abraham was, and are a people now belonging to Messiah!

The Hebrew root word **עָבַר abar – Strong's H5674**, in the ancient pictographic script, is written as follows:



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', and can also render the concept of knowledge revealed!

Beyt – ב:

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

Resh – ר:

The Ancient picture for this letter is , **'the head of a man'**. This letter has the meanings of **'head or man'** as well as **'chief, top, beginning or first'**.

From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

LOOKING TO THE HOUSE'S HEAD

Or

THE EYES OF THE HOUSE ARE ON THE HEAD

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 "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."

The pictographic of the word עִבְרִי **Ibri – Hebrew** looks like this:



The extra letter that is used at the end of this word is the letter:

Yod – י:

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

As true Hebrew’s, we have our eyes fixed on the Head of the House; because of His work of redemption, as we look to the revealed arm of Elohim!

To whom has the arm of יהוה been revealed?

To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and ‘cross over’, so to speak!

We too, are a people who have ‘**crossed over**’ from darkness into His marvellous light and our immersion is symbolic of our crossing over, or passing through the waters, and leaving the old life behind, in order to be raised to new life in Messiah, and so, our identity change takes place when we repent and are immersed in the Name of יהושע.

The reason I am mentioning this, is because the term ‘**enter into**’ is used in:

Debarim/Deuteronomy 29:12 “so that you should enter into covenant with יהוה your Elohim, and into His oath, which יהוה your Elohim makes with you today”

This term ‘**enter into**’ is translated from the word עָבַר *abar* – Strong’s H5674 which means, ‘**to pass over, through or pass by, crossed over**’ and it is the primitive root from which the word עִבְרִי *Ibri* is derived!

When we ‘**enter into**’ covenant with יהוה our Elohim, we also enter into His ‘**oath**’, which comes from the primitive root word אָלַח *alah* – Strong’s H422 which means, ‘**to swear, curse, put under oath, utter a curse**’; and so, we recognise that we accept all the conditions that are outlined in the covenants of promise – including the curses.

Qoheleth/Ecclesiastes 3:1 “For every matter there is an appointed time, even a time for every pursuit under the heavens”

This goes on to say that there is also a time for battle and here, Abram recognised that, with his nephew being captured by enemy kings, this was time for battle!

Many of our ‘brothers’ have also been stolen away and are still being held captive, so to speak, by a church system and it is time for us to battle for them, no matter how small and insignificant we may seem against the great masses within Christianity!

What we must take note of here is that Abram set out to battle because of Lot being captured.

If it was not for Lot Abram would not have got involved with this war between 2 wicked groups of foreign kings; yet because there was a relative involved, he took action.

We must recognise that there are many people who are, in some way or another, trying to serve Elohim yet are being held captive by an enemy system and we need to stand up, armed for battle, with the Truth and fight for them, in order to set them free – for the Truth shall set them free indeed!

Verse 14

The account here, also pictures for us the need to bear one another's burdens and be ready to fight for each other in times of battle!

We have a responsibility to rescue our brothers and sisters from the hand of the enemy, and cannot claim ignorance, but rather we must be prepared to 'go to war'!

Mishlě/Proverbs 24:11-12 **“Deliver those taken to death, and hold back those stumbling to the slaughter, 12 If you say, “See, we did not know this,” Would not He who weighs the hearts discern it? He who watches over your life, would He not know it? And shall He not repay man according to his work?”**

Abram took, and armed, his 318 trained servants who were born in his house!

The Hebrew root word that is translated as 'armed' is רִיק **riq** – **Strong's H7324** which, at its root meaning is, **'make empty, empty out'** and in the 'hiphil active' tense, which this is written in, carries the meaning, **'draw weapon, brandish sword, i.e., make a non-linear movement putting a weapon in a hand position to defend or attack, as a figurative extension of emptying an object or mass from a container (as with a sheath or holster)'**.

Abram's trained men had **'drawn their swords'** and were now armed for battle!

The Hebrew word that is translated here as 'trained' comes from the root word הָנִיךְ **hanik** – **Strong's H2593** meaning, **'trained, tried, experienced'** which comes from the word הָנַךְ **hanak** – **Strong's H2596** meaning, **'to train up, dedicate'** and is the denominative verb from הֵכֵךְ **hek** – **Strong's H2441** which means, **'palate, roof of the mouth, gums, lips'**.

This is a great picture of how his trained men were dedicated and knowledgeable of the ways of Abram – they were, in effect, his disciples whom he had taught in the ways of Elohim and they were armed and ready with the Truth.

Only those who are experienced in the Word are able to yield the 'sword' of the Word with great precision and clarity and able to rescue those who are being held captive!

The Torah makes it clear that if there is a man who is fearful, he should not go into battle as he may discourage the rest; and here we see how we can only be effective on the battlefield if we are trained up in righteousness and are experienced in the Word!

Those who are not yet experienced in the Word should not be the ones who are fighting on the battlefield, as they may just end up cutting off their own head, through lack of experience, as they lose debates with the enemy who twists the truth and confuses the one who is not confident and steadfast in the Word!

Abraham knew who were the ones who could fight the good fight and these were strong and courageous men, for we certainly recognise that size does not matter when armed with the Truth!

318 men against thousands (we are not told how many the enemy were yet we can certainly assume that they were a large number of soldiers who were under the command of their respective kings).

Abraham's men were committed and full of courage – fear and lack of commitment are dangerously contagious and we must recognise the need to be a people who are armed in the Torah, for the 'harvest' on the battlefield is full, yet the workers/ soldiers are few! Abraham's men may have only been 318 against a whole host of the enemy forces, yet we see once again that those who put their faith and trust in יהוה will find their strength, and it is with this kind of courage that יהוה loves to lead His faithful into battle and bringing them victory by the power of His Right Hand, as His faithful and armed remnant go forward in faith to fight the good fight!

Verse 18-24

Malkitsedeq – sovereign of Shalēm and priest of the Most-High Ēl!

This king of Shalēm came out to the sovereign's valley to meet with Abram, after his victory of Kedorla'omer and the sovereigns who were with him, and he brought Abram bread and wine and blessed him.

The Hebrew word מֶלֶךְ־צַדִּיק Malkitsedeq – Strong's H4442 means, '*my king is righteous*' and comes from the two words:

1) מֶלֶךְ Meleḵ - Strong's H4428 which means, '*king*' and

2) צַדִּיק tseḏeq – Strong's H6664 which means, '*righteous, just, righteousness*'.

And so, here we have a picture of Messiah – our High Priest and King, who by His own blood has provided us with the True Bread and Wine, which we partake of in the Pěsaḥ meal and recognise how He has delivered us from the enemy's hand and defeated death at the grave, removing the curse of the Torah, which is death, nailing it (death) to the stake!

The Hebrew word מֶלֶךְ־צַדִּיק Malkitsedeq – Strong's H4442 which means, '*my king is righteous*', is pictured in the ancient pictographic script, as follows:



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**'.

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.

Kaph – כ:

The ancient pictographic script has this letter pictured as –  – which is a picture of an **open palm of a hand** and can symbolise that to which submission is given – '**under the hand**'. This also can picture for us a palm or palm branch, from the curved palm shape, picturing our praise to the One to whom we submit.

Yod – י:

In the Ancient Script, this is the letter '**yad** or **yod**' which is pictured as –  – which is the picture of an **arm and hand** and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this.

This also reveals to us a stretched-out arm and hand.

Tsadey - צ:

The Ancient picture for this letter is , which is '**a man on his side**', and it can represent the act of lying on one's side in order to hunt or chase, when crouching in concealment, as well as '**laying one's self down for another**'.

We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of **'hunt or fish'**.

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.

Quph - ק:

In the ancient script this letter is pictured as , a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity. This can very well picture for us **'consistency'** in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

From these 7 letters, we can see how Messiah has indeed become High Priest forever, in the order of Malkitseḏeq, and the individual pictures of this High Priest and King of Shalēm, can render for us the meaning of:

THE NATIONS THAT ARE LED BY THE HAND, AND SUBMIT TO, THE ONE WHO LAY DOWN HIS LIFE FOR US, FOR HE IS THE DOOR TO ETERNAL LIFE IN HIM!

Or

THE MIGHTY RIGHTEOUS KING TO WHOM WE SUBMIT AND GIVE OUR PRAISE, HAS REVEALED HIS OUTSTRETCHED ARM AND HAND, AND IS THE ONE WHO LAID DOWN HIS LIFE FOR US, GIVING US ACCESS TO ETERNAL LIFE WITH HIM!

Abram gave Malkitseḏeq a tenth of all, and herein we are able to see the clear picture of giving יְהוָה the Tithe that is due.

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

We read in **Berēshith/Genesis 14:20** that Abram gave Malkitseḏeq 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 Abraham gave a tenth of the choicest booty. 5 And truly, those who are of the sons of Lěwi, 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 Abraham, 6 however, the one whose genealogy is not derived from them received tithes from Abraham, and blessed the one who held the promises.**”

The Lěwitical priesthood and its functions serve as a type or picture of how we now serve in the order of Malkitseđeq, 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, in its ancient pictographic form:

מַעֲשֵׂר ma'aser – Strong's H4643 – **'tenth part, tithe'** in the ancient script, is depicted as follows:



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 יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

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

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

יהוה told Abraham that He would make him a great nation, and then asked Abraham to sacrifice his only son (Yitshaq was the 'only son' according to the Promise). The Hebrew word for 'tithes' 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' - יהושע 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, Lēwi, got credit for it, as he received 'tithes' from the rest of the nation! Bearing in mind that Lēwi 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 pictographic script, to get a better understanding of the authority under which we are led, having been joined to our Head and King, יהושע Messiah – who has, by His own blood, secured for us His Covenants of 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 – לוי – Strong’s H3878 meaning, *‘joined to’*, and in the ancient pictographic script looks like:



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 – ׀:

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’*.

Yod – י:

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

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, give your all, in complete obedience, with 'tithes' simply being the beginning of the active obedience, to which the body of Messiah faithfully responds to!

After the tithe had been given, the sovereign of Sedom came to Abram and asked for all the men and told Abram that he could have all the goods.

It literally renders, *"give me the soul and take the possessions for yourself"*.

Now, when we understand that the King of Sedom is בֶּרֶעַ Bera – Strong's H1298 which means, *'son of evil'*, we can see the clear picture of Satan trying to tempt Abram to giving up the soul for riches!

The same temptation that he tempted Messiah with in:

Mattithyahu/Matthew 4:8-9 *"Again, the devil took Him up on a very high mountain, and showed Him all the reigns of the world, and their esteem, 9 and said to Him, "All these I shall give You if You fall down and worship me."*

What does Abram answer?

He states clearly in **verse 22** that he lifted his hand to יהוה and in essence was declaring that he shall worship יהוה alone!

Mattithyahu/Matthew 4:10 *"Then יהושע said to him, "Go, Satan! For it has been written, 'You shall worship יהוה your Elohim, and Him alone you shall serve.'"*

Abram did not need what the king of Sedom had to offer – he served the Living Elohim and he knew who his provider was. The enemy will use any opportunity to try to steal away your worship unto the Most-High Elohim – even after a great victory! Often after a victory the enemy will try to play on your ego and pride and get you to look at the natural while forsaking the spiritual and we are to guard ourselves against such trickery!

Satan will always try to get us to compromise the soul for the seeming promise of materialism and the provision of fleshly needs!

We are clearly instructed by Messiah to seek first the Kingdom of Elohim and all these things shall be added.

Abram was not about to let any man try to take credit for what Elohim had brought about and he refused to be bound or entangled in the ways or walk of pagan rooted foundations, and so, by to tell the king of Sedom that he would not even take a sandal strap, is a picture of refusing to bow to the ways of Sedom, as a sandal is what is worn on one's foot, which pictures one's walk, and here is a lesson in making sure that not even the slightest compromise must be allowed into our walk.

We cannot and must not find ourselves 'bound' in any way to the ways or traditions of man-made worship that has roots in pagan worship rites but serve the Most-High Elohim, in Spirit and Truth!

CHAPTER 15

Do not be afraid!

Abram had passed a great test and proved that by the events that had just taken place he showed where his heart was, as he clearly followed יהוה and forsook the ways of the world, and now the Word of יהוה came to him and encouraged him greatly!

This is the first time, in Scripture, that we see the term, or title of, 'the Word of יהוה' being used and it carries great insight for us, as we dig a little deeper into this construct title that is uniquely used for יהוה.

While we may all have a clear understanding that **THE WORD OF יהוה** is יהוה, and therefore recognise how this clearly reveals who Messiah is, for He is THE WORD, I thought it best to present to you some key passages that help us unlock the revelation of this vital truth, and therefore equip you with greater boldness in proclaiming the Good News – **THE WORD OF יהוה**, as we know that this is exactly what Sha'ul and Barnaba did:

Ma'asei/Acts 15:35 "And Sha'ul and Barnaba continued in Antioch, teaching and bringing, with many others also, the Good News: the Word of יהוה!"

What becomes abundantly clear, in Scripture, is that the term/title of **THE WORD OF יהוה** is a compound Name that is used for Elohim, and is first used here in the text **Bereshith/Genesis 15:1**, when **THE WORD OF יהוה** came to Abram.

I want to break this verse down a little, so that we get a better understanding of what was actually happening here!

The Hebrew word that is translated as 'came' is הָיָה **hayah** – **Strong's H1961** which means, **'to be, to happen, to become, to be in existence, to arise, to appear'**.

What is clear here, is that **THE WORD OF יהוה** 'happened' to Abram, or rather 'appeared' to him; and **THE WORD OF יהוה** came to him in a 'vision', which is the Hebrew word מַחֲזֵה **maḥzeh** – Strong's H4236 which is only used 4 times in Scripture and simply means, '**vision**'.

A 'vision', according to the Merriam Webster's Collegiate Dictionary, can be described as '**something seen in a dream or trance; a supernatural appearance that conveys a revelation**' and is also understood as, '**a direct awareness of the supernatural which is usually in the visible form**', or as, '**something seen**', as well as, '**the act or power of imagination or seeing and conceiving**'.

The reason I am mentioning this is to make something very clear here; and that is that Abram saw **THE WORD OF יהוה**.

In a vision you 'see' things and the text is very clear about this fact that **THE WORD OF יהוה** made Himself visible for Abram to see, even though it was in a 'vision' – Abram still saw **THE WORD OF יהוה**.

This word מַחֲזֵה **maḥzeh** – Strong's H4236 comes from the primitive root verb חָזָה **hazah** – Strong's H2372 which means, '**to see, behold, have a vision, prophesy, perceive, to see by experience**'.

It is from this root verb that we get the Hebrew word חֲזוֹן **hazon** – Strong's H2377 which means, '**revelation, vision**', and is the word used for the Book of the Revelation of Messiah – a clear book of prophesy that reveals to us very clearly who our Saviour, Master and Elohim is!

THE WORD OF יהוה then speaks to Abram and engages in a discussion with Abram.

When Abram speaks back he says '**Master יהוה**', showing us that Abram knew exactly who he was speaking to and he believed in **יהוה** and it was reckoned to him for righteousness. What Mosheh is writing for us here, is very clear – and that is that Abram had a unique experience, where he saw the physical presence, or manifestation, of **יהוה**, who is referred to here as **THE WORD OF יהוה**.

Yeshayahu/Isaiah 41:10 "Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness."

Yeshayahu/Isaiah 44:8 “Do not fear, nor be afraid. Have I not since made you hear, and declared it? You are My witnesses. Is there an Eloah besides Me? There is no other Rock, I know not one.”

I AM your shield:

Tehillah/Psalm 28:7 “יהוה is my strength, and my shield; my heart has trusted in Him, and I have been helped; therefore my heart exults, and with my song I thank Him.”

Is יהוה your strength and your shield or do you find yourself seeking strength from other sources or even from within yourself and find yourself hiding behind excuses instead of facing battles and letting יהוה be your shield by putting complete faith and trust in Him and His Word?

The phrase, ‘יהוה is my strength and my shield...’ is written in Hebrew as יהוה עזי ומגני – ‘uzziy umaginniy’ and the Hebrew word that is used here for ‘my strength’ is עזי – uzziy, which comes from the word עז oz – Strong’s H5797 which means, ‘strength, might, fortress, power, stronghold’, and this comes from the root verb עזז azaz – Strong’s H5810 which means, ‘to be strong, be brazen, prevail, display boldness’.

The Hebrew word used here for ‘and my shield’ is ומגני – umaginniy, which comes from the word מגן magen – Strong’s H4043 which means, ‘shield, buckler, defence’, and is also understood as representing ‘a wall of protection’.

This kind of shield being spoken of would often be as large as a door that would cover the whole man, or a door which could also cover the entrance to a cave, and many of the ancient shields were typically made of wood and covered with animal’s skins.

When we think of the picture of this kind of shield, we can immediately see this pointing to יהושע Messiah, who is **The Door**, and in reference to the Tabernacle, we remember that the Set-Apart Place that had coverings of animal skins, we are able to understand that יהוה is our shield and we find our refuge in Him!

The Hebrew word for shield in Bereshith/Genesis 15:1 is מגן magen – Strong’s H4043 which, as I have mentioned, means, ‘shield, buckler, defence’, and is also understood as representing ‘a wall of protection’.

This makes perfect sense in its relationship to a door, for the only means of access to that protection is through the door, as we recognise these words that יהושע Messiah is speaking to us.

There is no other way to walk under His protection except by entering in or going out through the Door! Going in and out through the Door clearly implies a continued action of obedience, and to walk as Messiah walked involves action, and that action is to be done completely in line with His walk – and that is a walk of total obedience!

Therefore, as we come to The Door and follow our Shepherd’s voice, by obeying His Torah, we are able to find great refuge in our Mighty Elohim, who is our strength and shield!

Mishlë/Proverbs 30:5 “Every Word of Eloah is tried; He is a shield to those taking refuge in Him.”

Tehillah/Psalm 5:12 “For You bless the righteous, O יהוה; You surround him with favour as with a shield.”

Your reward is Great!

These words can certainly remind us of the words of Messiah in:

Ḥazon/Revelation 22:12 “And see, I am coming speedily, and My reward is with Me, to give to each according to his work.”

The Greek word that is used here for ‘reward’ is μισθός *misthos* – Strong’s G3408 which means, ‘*wages, hire, pay, reward*’, and is the word that is used in the LXX (Septuagint) for the ‘reward’ that THE WORD OF יהוה told Abram was exceedingly great!

Mishlë/Proverbs 11:18 “The wrong one earns false wages, but the one sowing righteousness, a true reward.”

Tehillah/Psalm 58:11 “And man says, “Truly, the righteous are rewarded; truly, there is an Elohim judging in the earth.”

The Hebrew word that is translated as ‘reward’ is שכר *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*’.

Mishlë/Proverbs 11:18 “The wrong one earns false wages, but the one sowing righteousness, a true reward.”

Here, in this proverb, the word that is translated as ‘wages’ is פְּעֻלָּה *peullah* – Strong’s H6468 which means, ‘*a work, recompense, labour, wages*’, whereas the word that is translated as ‘reward’ is the noun שֶׁכֶר *seker* – Strong’s H7938 which comes from the root that the word שכר *sakar* – Strong’s H7939 comes from and so, we see a clear picture here, in that ‘*true wages*’ for righteousness is a reward, whereas workers of wickedness receive ‘*false wages*’.

Romiyim/Romans 6:23 “For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah יהושע our Master.”

Mattithyahu/Matthew 20:8 “And when evening came, the master of the vineyard said to his manager, ‘Call the workers and pay them their wages, beginning with the last to the first.’”

Walking in righteousness – that is to hear, guard and do the commands of Elohim – will earn the doer of the Word the true and right and favourable ‘reward’ or wages, which is everlasting life in Messiah; whereas the one who works lawlessness will earn the wages of sin, which is death!

There is a pay day for the righteous as well as one for the unrighteous!

Sons of Aḇraham – that is – those who are of belief (guarding to do all the commands) have the sure promise of an exceedingly great reward!

What יהוה was telling Aḇram was that the road ahead would be one of many battles yet he did not need to fear, for יהוה is his shield and he must fight the good fight of faith, because it is יהוה that he is ‘fighting for’.

יהוה was basically saying to Aḇram, and to all of us today, to following:

“I AM what you are fighting for – I AM your great reward – I Am what you will receive if you overcome all that tries to oppress you along the journey – I AM your inheritance!”

The presence of יהוה is worth far more than any riches of this world can bring, and Aḇram most certainly passed a big test and overcame, as he did not settle for what the world had to offer, as he put his trust in יהוה and His provision!

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.”

In Hazon/Revelation we take note that Messiah is speaking to Yohanan and He says the following in:

Hazon/Revelation 21:7 “The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.”

While I do not have time to go more in depth into this verse, I encourage you to go through this passage and then check it against the rest of Hazon, as it will become abundantly clear that it is יהושע Messiah who is speaking these words.

Words that are spoken in the vision, after the former heaven and earth passed away and a renewed heaven and earth was seen.

This text ties in perfectly with the prophesy contained in:

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

With the former heavens and earth passed away the role of the Son is complete and so He shall be called 'Father of continuity' or 'Everlasting Father'.

Qorintiyim Bět/2 Corinthians 6:17-18 “**Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you. 18 “And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty.”**

The point that I am highlighting here, is that our reward is with our Master and Elohim, יהושע Messiah, who is **THE WORD OF יהוה** who spoke to Aḅram and told him how great his reward is!

Verse 2-5

Aḅram then asks יהוה a very honest and practical question of what would Elohim give him, seeing that he has no child – in other words, what 'reward' would he get if he has no child?

Tehillah/Psalm 127:3 “**Look, children are an inheritance from יהוה, the fruit of the womb is the reward.”**

Aḅram makes it clear that he had no son and the Eli'ezer his servant would be heir and יהוה gives Aḅram the promise of a son who would come from his own body, and then brought him outside to look up at the heavens and count the stars, if he was able to, for that is how many his seed would be!

While we can certainly see this promise pointing toward his son that was to be born – Yitsḥaq, we are also able to see a shadow picture of this promise, pointing ultimately to Messiah, in whom all shall be blessed and receive the great assurance of everlasting life! This was a promise of the Redeemer, as pictured through the life of Yitsḥaq!

Look up and count!

While Aḅram was being told to physically look up and see if he was able to count the stars, we are able to see another powerful lesson of how our eyes need to be lifted up and fixed upon the Prince and Perfecter of our belief, and be diligent in being able to '**count the cost**' of following Him, in belief, as we guard His Word and keep his appointed Times, which the lights in the heavens were appointed for!

The Hebrew word that is translated as '**look now toward**' is:

הַבִּטְּנָא – habbeyth-na

This comes from the two root words:

1) נָבַט *nabat* – Strong’s H5027 which is the primitive root verb that means, **‘to look, behold, gaze, observe, pay attention’** and it is written here in the ‘hifil’ verb tense which is the ‘causative’ tense, highlighting very clearly to us that יְהוָה is the One who ‘causes us to be’ and it is He who ‘causes us to see’ wonders from His Torah when we turn to Him and seek Him with our all by turning away from all that displeases Him!

2) נָא *na* – Strong’s H4994 which is a primitive particle of incitement and entreaty, and help us understand the clear instruction that Abram was given, being told to ‘look **NOW**’

This root word נָבַט *nabat* – Strong’s H5027 is used in:

Tehillah/Psalm 119:18 “Open my eyes, that I might see Wonders from Your Torah.”

The Hebrew word that is translated as ‘open’ comes from the primitive root verb גָּלַח *galah* – Strong’s H1540 which means, **‘uncover, remove, to be uncovered, disclosed, exposed’** and the Hebrew word that is translated as ‘that I might see’ is וַאֲבִיטָה *veabbiytah* which comes from the primitive root verb נָבַט *nabat* – Strong’s H5027 which means, **‘to look, behold, gaze, observe, pay attention’** and it is also written here in the ‘hifil’ verb tense which is the ‘causative’ tense and highlights for us the clear cry of the psalmist here, as he earnestly seeks יְהוָה to open his eyes so that he may be caused to see the wonders that are contained in the Torah of יְהוָה.

Our ability to be caused to look up and see, happens when we turn to our Master, for then the veil is removed and the understanding of the revelation of who our Master is, helps us to be a people that are able to count and be counted worthy of serving Him in Spirit and Truth, as long as we stay in Him and keep our eyes lifted and fixed upon Him!

Yeshayahu/Isaiah 51:1-2 “Listen to Me, you who pursue righteousness, seeking יְהוָה: Look to the rock you were hewn from, and to the hole of the pit you were dug from. 2 Look to Abraham your father, and to Sarah who bore you. For he was alone when I called him, and I blessed him and increased him.”

In **verse 1** and **2** we are told where or who to look at, which highlights a very clear lesson on where our eyes should be fixed!

In **verse 1** we are told to look to the rock you were hewn from and from the hole of the pit you were dug from.

The Hebrew word that is translated as ‘look’ in both **verses 1** and **2** is הִבִּיטְךָ *habbiythu* which comes from the primitive root verb נָבַט *nabat* – Strong’s H5027 which means, **‘to look, behold, gaze, observe, pay attention’** and it is written here in the ‘hifil’ verb tense, which is the ‘causative’ tense and highlights for us the clear call being given here to those who have ears to hear!

In our attentive hearing of The Word, we are to be caused to look where you should be and not have your eyes and ears turning away from the Truth, but fixed upon the Truth, meditating day and night of The Truth, so that we can be a people who can count as we should!

The Hebrew word that is translated as ‘count’ is the verb סָפַר saphar – Strong’s H5608 which means, *‘to score with a mark as a tally or record, to inscribe, to count, declare, number, tell’*.

What is worth taking note of is that a noun that is derived from the root verb סָפַר saphar – Strong’s H5608 is the word סֵפֶר sepher – Strong’s H5612 which means, *‘a missive, document, writing, book, scroll, letters’*, and is used to describe the **Book** of the Torah! Yehoshua/Joshua 1:8 *“Do not let this **Book** of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”*

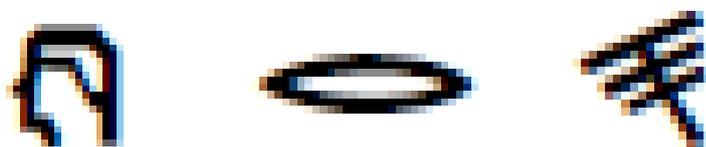
The Word teaches us to **continually** be a ‘counting people’ who daily ‘count the cost’ of following our Master and Redeemer, יְהוֹשֻׁעַ Messiah.

And to be faithful in being a ‘counting people’, we need to realise that we cannot do this without the Word of Elohim – as we are to meditate on His Torah day and night and allow this סֵפֶר sepher or **Book** of the Torah to lead us each and every day.

This Hebrew word סָפַר saphar – Strong’s H5608 (spelt from right to left) is with a ס - samek, פ - pey, ר - resh).

Now, when we see these symbols as written in the ancient pictographic script, we get a wonderful picture of what it means to truly count the cost of being built up in righteousness:

THE ANCIENT FORM OF WRITING THE WORD “COUNT/RELATE/TELL” – SAPHAR!



Samek - ס:

The ancient script has this letter pictured as , which is a thorn and has the meanings of '**pierce and sharp**' and can also carry the meaning of '**a shield**', as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing.

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His Word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise! Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of '**turning**', for it is the thorn that turns us away from danger to that which is secure.

Pey – פ:

This is the letter '**pey**', which 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!

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 יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

When seeing the construct of this word for count in its ancient form we have a clear picture of how cleansing entails true repentance through being able to correctly count and relate the Truth to others!

This ancient grouping of letters can carry various meanings for us, and in terms of being a people who count and who relate the Truth of the Word to our children, we realise that this can only be done when we:

GRAB HOLD OF THE WORD OF THE HEAD!

This picture, in terms of counting, teaches us that our shield and refuge is in our Head and Master, who teaches us through His Word to number our days and we recognise the following:

When we bring our sins (pictured by the thorn) and confess them (open mouth) to יהושע our Messiah (head of a man); then He is the one who cleanses us!

Verse 6

Abram believed!!!

We have already looked at the Greek word for 'believed', as given in Galatyiim/Galatians 2, which we expanded on when looking at Berěshith/Genesis 12:2 at the beginning of this Torah portion, and recognize that the Greek word clearly shows that 'belief' involves action and a confident response to the one you put your trust in and follow.

Here, the Hebrew word that is translated as 'believed' is the primitive root verb אָמַן aman – Strong's H539 which means, 'confirm, support, establish, faithful, believe' and so, we clearly see that by Abram's obedience, in guarding the commands of יהוה and trusting in His Word, he was established, or 'trustworthy', and by his actions of obedience, he showed his confident trust in יהוה!

This was reckoned to him for righteousness!

Another Hebrew word that comes from the root word אָמַן aman – Strong's H539 is the adverb אֱמֵן aměn – Strong's H543 which means, 'truly, verily, truth, so be it'.

In Yeshayahu Aměn is used as a clear reference to a title of Elohim as we see in:

Yeshayahu/Isaiah 65:16 "so that he who blesses himself in the earth does bless himself in the Elohim of truth. And he who swears in the earth does swear by the Elohim of truth. Because the former distresses shall be forgotten, and because they shall be hidden from My eyes."

The Hebrew word translated here as 'truth' and in other translations as 'trustworthiness' is the adverb אֱמֵן aměn- Strong's H543.

יהושע Messiah made it clear to the believers in Laodikeia that He is the True One who is to be trusted and who is faithful and trustworthy!

The word Aměn is also often translated as 'trust'; and so, we see that to trust, or believe, implies an action and not just a thought; but rather in one's acknowledgment of what has been written in the Word, the confirmation of one's 'aměn' implies that there will be an active trust and belief in doing what the Word says!

So many people today use the term 'aměn' very loosely and yet they do not understand what this implies and signifies!

In the ancient pictographic script, the Hebrew word אָמֵן **aměn** – Strong’s H543 looks like:



Aleph – א:

The ancient pictographic script has this letter pictured as , which is **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction.

This can also picture for us the **'red heifer'** sacrifice, that יהושע Messiah fulfilled!

Mem – מ:

The ancient pictographic script has this letter pictured as , which is **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also pictures that which washes and we know that The Word is likened to the Living Waters that cleanse, as represented in the water that was used in the Tabernacle, which the priests would, from the water in the bronze laver, wash their hands and feet with.

Nun – נ:

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

There are a few powerful pictures that we are able to interpret from the pictographic construction of this word אָמֵן **aměn**, especially as we acknowledge and confirm our acceptance of the Word of our Master and Elohim, and that He is the **Aměn**.

MESSIAH, OUR HEAD AND OUR STRENGTH, HAS COME AND GIVEN US HIS EASY YOKE, AS HE PASSED THROUGH THE WATERS IN ORDER TO WASH US AND REDEEM US FROM THE CHAOS OF SIN, AS HE IS THE SEED OF THE PROMISE THAT WAS BORN OF A MAIDEN (VIRGIN), AND IN OUR IMMERSION IN HIM WE ARE GIVEN LIFE AND THE ASSURANCE OF OUR EXPECTATION OF EVERLASTING LIFE, AS CO-HEIRS OF THE PROMISE!

While many are saying **amēn** today, in their ‘assumed innocence’, they are simply ‘puffed up’ in a falsely twisted knowledge, as they have whored away from the Truth, and are wasting away in their sin/lawlessness!

Those who are indeed being a part of a faithful remnant who endure in their confession of faith in the Master, as seen in their belief with works of obedience, shall indeed be found to have the seed of His Word firmly planted in – the seed that will cause the faithful to inherit everlasting life, when the Master comes in the day of His visitation!
True witnesses of The True Witness are those who put their confident trust in the Trustworthy One who fight for them!

What is worth taking note of, is that a word that is derived from the root word אָמַן **aman** – **Strong’s H539**, is the Hebrew word for ‘truth’, which is אֱמוּנָה **emunah** – **Strong’s H530** which means, *‘firmness, steadfastness, faithfulness, stability, trust, truthful’*.

We serve a faithful and trustworthy Elohim – and in Him we find true stability, as we stand upon the Rock of Truth!
His belief was reckoned to him as righteousness!
Abram was a trustworthy and faithful man who guarded the commands of Elohim and walked in righteousness, remaining steadfast and firm in the Truth!

When looking at אֱמוּנָה **emunah** – **Strong’s H530** in the ancient pictographic script, we are able to learn the clear characteristic of trustworthiness, as it looks like this:



Aleph - א:

The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that **יְהוֹשֻׁעַ** Messiah fulfilled!

Mem - מ:

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

Waw/Vav - ו:

The ancient script has this letter 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'**.

Nun - נ:

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

Hey - ה:

The ancient script has this letter pictured as , which is a **'man standing with his arms raised out'**. This word can mean, **"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!

In the understanding of this word אֱמוּנָה *emunah* – Strong’s H530, representing for us ‘trustworthiness’, we can clearly see from these pictures the following:

THE COMPLETE AND SURE STRENGTH OF OUR MASTER WHO WASHES US AND SECURES FOR US THE PROMISE OF EVERLASTING LIFE, AS WE SUBMIT TO HIM AND PRAISE HIM WITH OUR ALL.

Our ability and strength to remain trustworthy servants comes as we allow The Word of our Master to wash us and secure us in Him, as we walk in total submission to Him, with hands lifted high in continual praise of our Master and Elohim.

Our belief in our Master and Elohim must be seen in our works of righteousness as we guard to do all He has commanded us to!

The word for ‘righteousness’ is צְדָקָה *tsedaqah* – Strong’s H6666 meaning, ‘*righteousness, righteous acts, merits, righteous deeds*’ and one of my favourite verses, says it so plainly, when seeking a Scriptural definition of what righteousness is for us:

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

Mishlë/Proverbs 12:28 “In the way of righteousness is life, and in its pathway there is no death.”

Abram believed and it was reckoned to him as righteousness!

The Hebrew word that is translated as ‘reckoned’ comes from the root word חָשַׁב *hashab* - Strong’s H2803 which means, ‘*to plait, weave, plot, think, regard, value, compute*’, as well as ‘*credit, account, reckon*’, and herein lies the clear picture for us of our Master who comes to take an account of what we have done!

Abram’s belief was reckoned and counted as being righteousness!

After giving the parable of the persistent widow and how the unrighteous judge responded to the persistent cry of the widow, he tells us that Elohim shall do right by all who call upon Him and then asks the very important question:

Luqas/Luke 18:8 “I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?”

Will He find belief?

In other words, will He find a belief with works of righteousness, so that He can credit His remnant Bride with righteousness for hearing, guarding and doing His Word?

Verse 7

I AM יְהוָה who brought you out!

The Hebrew root word that is translated as 'brought' is יָצָא yatsa – Strong's H3318 which means, *'to go or come out'* and here it is written in the 'Hiphil' form, which usually expresses a *'causative action'* of a simple verb and so, can be rendered as, *'to cause to go out or come out, to deliver, to lead out'*.

The phrase, I AM יְהוָה who brought you out, is possibly יְהוָה's most frequently used description of His relationship to Yisra'el, His Bride!!!

It is יְהוָה who has caused us to be brought out of an iron furnace, in order to take us to Himself as a His Bride – He gave His all for us!!!

Kěpha Aleph 2:9-10 "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."

And He brought us out!

Wayyiqra/Leviticus 26:13 "I am יְהוָה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright."

Debarim/Deuteronomy 6:12 "be on guard, lest you forget יְהוָה who brought you out of the land of Mitsrayim, from the house of bondage."

He brought אַבְרָם out, in order to inherit the land and the root word that is used here, in verse 7, for 'inherit', is יָרַשׁ yarash – Strong's H3423 which means *'to dispossess, drive out, expel, disinherit, bring to ruin, destroy'*, and can also mean *'to take possession of an inheritance, occupy or seize'*.

What this, in a sense, means is that we are to dispossess, or disinherit, in order to possess and inherit – make sense?

We have inherited a whole lot of lies – lies that have caused us to sin and be lawless and so we need to dispossess and disinherit those very lies and take back ground that is rightfully ours as our inheritance in Messiah, Aměn!

אַבְרָם had to leave behind and disinherit his life in Ur-Kasdim in order to fully inherit the promise of Elohim and enter the land of his inheritance – in other words – walk in the Kingdom rules of Elohim!

Expel all the lies in order to embrace the Torah and live according to the Kingdom rules of Messiah – the reign of the heavens which He proclaimed and revealed clearly to us the Torah of Mosheh through His life, death and resurrection, and the pattern or way in which we should walk as He walked!

Verse 8-18

Abram then asks יהוה how he will know that he does possess this promise and this is where יהוה makes a Covenant with Abram!

A covenant was made, that pictures for us the great promise of יהוה who satisfies the Covenant with us and seals it in His Own Blood!

Abram was instructed to bring a 3-year-old heifer, female goat, ram, a turtle dove and a pigeon, which he took and cut them in half and set them in place.

The reason for a 3-year-old heifer, goat and ram speaks of **maturity** and the bringing of both the male and female of the same kind (goat and ram) is a picture of a **bride and bridegroom**; and while the reason for them being 3 years old may be unclear, it certainly represents maturity; and when considering that this Covenant that was being made, points toward the work of Messiah, we can see that the 3-year-old animals picture the fullness of His complete work for us as His Ready Bride.

At Pěsaḥ there is the slaughtering of a year-old lamb, and certainly at Pěsaḥ Messiah, who had a 70-week ministry was the fulfilment of the shadow picture of the Pěsaḥ Lamb by being the year-old Lamb that was slain.

Yet, what we must understand here is that as we are told in:

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

Messiah, in the middle of the week – that is on the 4th day (4th Millennium), came and put an end to slaughtering and meal offering – in other words, He, by the offering up of His flesh, put an end to all slaughtering of bulls and goats, that could never satisfy, but only pointed to Messiah!

Having said that, we also recognise that His one-time sacrifice at Pěsaḥ also satisfies the sacrifices done on Yom Kippur in order to cleanse and set-apart the Temple and all the people as a collective body/nation!

The 3-year-old animals here reflect the fullness of this Covenant that is established in the Blood of Messiah that points both ways from day 4 (4th Millennium) in confirming His Covenant for a week (full 7 days – 7 Millennium) and His middle of the week end of slaughtering satisfies the Blood necessary once for all.

From the 4th back to 1 is 3 and from the 4th to the 7th is 3, and therefore we find, in this calling for a 3-year-old heifer, which points to the red heifer that Messiah fulfils, and the 3-year-old ram and goat that satisfies the full Atonement at the final Yom Kippur when He comes to fetch His ready and mature Bride, is being firmly established here, in type, with the Covenant of Promise between יהוה and Abram and all his seed!

When יהוה made the Covenant with Abraham, Abraham prepared the sacrifices and was then put to sleep (**verse 12**).

In a typical ancient covenant process, both parties would walk bare foot through the blood of the animals that were cut in two, known as '**the blood path**' and they would each proclaim the blessing and curses of the covenant!

They would exchange robes and weapons in order to declare their commitment to the promised provision and protection for each other and if any party broke that covenant, their blood would be spilled on the ground, just as the animals were.

Here, in this covenant making process, Abraham did not walk through the blood path, as he was put to sleep, while a pillar of fire came down and passed through the sacrifices (**verse 17**).

In effect, what we can see is that יהוה was declaring that day, that when the children of Abraham break covenant with the Almighty, **He Himself would come down and walk the blood path** and pay the price, shedding His Blood, in order to restore the Covenant which, He does not break!

This is exactly what happened:

The Blood of the Lamb at Pēsah/Passover – יהושע came down to restore by His Own Blood a Bride to Himself.

He came once again to pay the Bride price in His Own Blood; and all who call upon Him and accept the '**cup**' of the covenant, could once again be brought near and grafted in to the Marriage Covenant as He exchanged robes with us in taking the punishment of our sin upon Himself and clothing us with righteousness.

At **Shabuoth/Pentecost** we see, once again, the Marriage Covenant being announced through the sound from heaven – the first shofar being renewed and restored, where the marriage contract, or Ketubah, was no longer on stone tablets but now on the fleshly tablets of our hearts.

Just as Yisra'el was given 2 days to get ready at Mount Sinai and on the third be ready –

יהושע, the light of the world came in the 4th day – (4th millennium) and has given His Bride, those who have been bought at a price and said '**I do**', 2 days (5 and 6) to get ready!

And on the 3rd day (which would be the 7th – 7th Millennium) He will come down and take us back to Himself, as the sound of the last shofar ushers in His coming and the finishing of His work, in destroying the enemy and fulfilling all His Feasts, culminating in the great Wedding Supper of the Lamb, which will take place at the Feast of Tabernacles/Sukkot.

יהושע is the groom and we are His Bride. He has paid the Bride price in full with Blood and has sealed the Ketubah or Marriage Covenant and has gone to prepare a place for us.

And now, we eagerly await His return with our lamps filled with oil and burning brightly in this dark world showing that we are betrothed, clothed in righteousness and keeping our garments spotless by walking in obedience to the Torah/instructions of יהוה, keeping our marriage contract pure!

יהושע, our Righteous King is coming, and He is coming at the sound of the 'Last shofar' which will be the last of the Trumpets that begin at Yom Teru'ah and end on Yom Kippur (Day of Atonement) to come and 'lift up' and 'take' His Bride to be with Him forever!

In **verse 11** we are told that after Abram had prepared the animals, the birds of prey came down on the carcasses and he drove them away!

This image of driving the birds of prey away, is an image that highlights a protection of the covenant and those who are grafted into the Covenants of promise!

In **Debarim/Deuteronomy 28**, we are given the blessings for obedience and the curses for disobedience and as part of the curses for disobedience, we are told in:

Debarim/Deuteronomy 28:26 **"And your carcasses shall be food for all the birds of the heavens and the beasts of the earth, with no one to frighten them away."**

This is the fate of the wicked!

The picture being given here, of there being no one to frighten them away highlights that those who are cursed have no covenant to claim protection by!

This imagery of the birds of prey coming down on the carcasses, is a picture of the metaphor of great judgement we see upon the wicked, who will be gathered for the feast prepared for the birds of the heavens, while those who are in covenant with our Master and Elohim, have protection from this judgement, as pictured by Abram who drives the birds away!

In a decree of judgement that would be coming, we again see this imagery, in:

Yirmeyahu/Jeremiah 7:33 **"And the corpses of this people shall be food for the birds of the heavens and for the beasts of the earth, with none to frighten them away."**

In the parable of the sower, we take note of the following:

Mattithyahu/Matthew 13:4-5 **"And as he sowed, some indeed fell by the wayside, and the birds came and devoured them. 5 "And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil."**

Mattithyahu/Matthew 13:18-19 **"You, then, hear the parable of the sower: 19 "When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside."**

As one faithfully meditates on and walks in the Torah of Elohim it becomes very clear that understanding comes in the doing of that which is diligently heard with attentive ears.

Therefore, those who do not understand, as pictured by those on the wayside, are those who do not hear, guard and do but are hearers only.

Those who do not become doers of the Word and are simply hearers only, have no protection from the ‘birds’.

In speaking of the end days and the fate of the wicked we take note of the words of our Master:

Mattithyahu/Matthew 24:28 “**For wherever the dead body is, there the eagles shall be gathered together.**”

This is again made clear when highlighting how the wicked will be snatched away and gathered for a feast of the birds!

Luqas/Luke 17:34-37 “**I say to you, in that night there shall be two in one bed, the one shall be taken and the other shall be left. 35 “Two shall be grinding together, the one shall be taken and the other shall be left. 36 “Two shall be in the field, the one shall be taken and the other shall be left.” 37 And they answering, said to Him, “Where, Master?” And He said to them, “Where the body is, there also the eagles shall be gathered together.”**”

The eagles shall be gathered where the dead bodies are!

In **verse 12** we are told that a deep sleep fell upon A**bram**.

The Hebrew word that is translated as ‘deep sleep’ is תַּדְמָה **tardemah** – Strong’s H8639 which means, ‘**deep sleep, sound sleep, trance**’, and comes from the root verb רָדַם **radam** – Strong’s H7290 which means, ‘**to be in or fall in to heavy sleep, cast into a deep sleep**’.

This ‘**deep sleep**’ is a shadow picture of the death that the second A**dam**, יְהוֹשֻׁעַ **Messiah**, would have to go through in order for His Bride to be birthed from His side!

The first A**dam** was put into a deep sleep, when a rib was taken from his side, to make H**awwah**.

Here, with A**bram** being put into a deep sleep, we once again are able to see the imagery of a marriage Covenant being established with יְהוָה and His called-out Bride!

In **verse 13-14** A**bram** is told that his descendant would be enslaved for 400 years, after which he would bring them out with great possessions!

This was a clear statement that our Master was making, showing us that he does not forget Covenant and remains true to His Covenant promises!

In **verse 15** he is told that he was to go to rest with his fathers in peace!

This, in itself, was a secure hope that he could have in our Master’s sure Word and the Covenants of Promise!

A**bram** could sleep/die knowing that the Covenant between him and יְהוָה would be forever secured, with the sure promise that יְהוָה would shed His own blood to secure and renew this Covenant forever!

In **verse 16** we see that יהוה tells Abram that his descendants would be in Mitsrayim for four generations and we take note here that Mosheh was the great grandson of Ya'aqob, and it was in the generation of Mosheh's son that Yisra'el was delivered – therefore, fulfilling these words being given here to Abram, that in the 4th generation Yisra'el would return to this land where the Covenant was being made, and it would be יהוה Himself who would deliver them out of bondage.

In **verse 17** we are told that a smoking oven and burning torch passed through the pieces! The Hebrew word that is translated as 'passing' is the primitive root word עָבַר **abar** – **Strong's H5674** which means, '*to pass over, through or by, pass on*', which we have already discussed in **Chapter 14**!

This action of Elohim passing through the sacrifices, in order to establish His Covenant, is also a powerful shadow picture of Him passing over the children of the Covenant, 430 years later, when He would redeem and deliver them from slavery. And this further establishes the promise of Him coming in the flesh, to be our Passover Lamb and satisfy, once and for all, a blood covenant with His chosen Bride, by His own blood that satisfies what animals could only cover until He came!

Verse 18

The Promised Land is from the River of Mitsrayim, which is the Nile to the Great River Euphrates – and we recognise that this Land has not yet been fully occupied by Yisra'el, as this actually include most of Iraq, Saudi Arabia, Jordan, Syria and the Sinai Peninsula!!! No wonder there is great unrest in this region of the middle east, as the enemy is constantly trying to disrupt and steal what belongs to Abram and his descendants and in the Day of יהוה we shall see the fulfilment of this promise!

יהוה made a covenant with Abram!

The Hebrew word that is translated as 'made', comes from the root word כָּרַת **karath** – **Strong's H3772** which means, '*to cut off, cut down, cut covenant*'.

It is in **Berēshith/Genesis 15** that we see how יהוה 'made' a covenant with Abram and this word כָּרַת **karath** – **Strong's H3772** is used in reference to the Covenant that was made with Abraham and was made by the '**cutting of animals and the flow of their blood**', which Covenant was restored in the perfect Blood of Messiah, the sinless Lamb whose blood satisfies what animals could never, and so herein we were given the clear prophetic promise of the sure and secured Covenant that יהוה would make in His own Blood.

Understanding this 'cutting', we recognise that those who are not grafted into the Covenants of Promise by the Blood of Messiah and guard to keep His commands shall be 'cut off' completely and have no access to life!

Tehillah/Psalm 37:37-38 "Watch the perfect, and observe the straight; for the latter end of each is peace. 38 But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off."

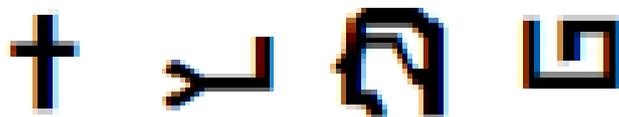
Our immersion in the Name of Yahushua Messiah causes us to be grafted in as יהוה 'makes' us enter in to His Covenant and Oath on the day we are immersed!

The Hebrew word that is translated as 'covenant' is בְּרִיתְּ beriyth – Strong's H1285 which means, 'covenant, confederacy, alliance, pledge, treaty, constitution, ordinance, agreement'.

Primarily, we take note that this term is used to describe the agreement or constitution that is established between Elohim and man, and such ordinances are accompanied by a sign or pledge.

This noun is believed to come from the root verb בָּרַח barah – Strong's H1262 which means, 'to eat, choose', which gives us a better understanding in terms of a 'Covenant Meal' where eating together establishes the covenant between the parties!

The Hebrew word for covenant – בְּרִיתְּ beriyth – Strong's H1285 in the ancient text, looks like this:



Beyt - בְּ:

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. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

Resh – ר:

The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **'chief, top, begging or first'**. It means 'top', as in the top or head of a body; and 'chief', as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

Yod – י:

The ancient script has this letter as  which is **'an arm and hand'**, and carries the meaning of **'work, make, throw'**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter! And this letter also pictures for us the outstretched Arm and working Hand of Elohim that is not too short to save!

Taw – ת

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

As we consider this word for **'covenant'** - **בְּרִית** **beriyth** – **Strong's H1285** – in the ancient pictographic text then we are able to understand the clear assurance that we have, as the House or Dwelling Place of Elohim!

THE HEAD OF THE HOUSE HAS BY HIS OUTSTRETCHED ARM AND HAND SECURED FOR US AN EVERLASTING COVENANT BY SEALING IT IN HIS OWN BLOOD!

For more on this please see the article called, **'UNDERSTANDING COVENANT!'** which can be found on our website (<https://atfotc.com>) under the **articles** menu or by clicking on the following link:

<https://atfotc.com/understanding-covenant/>

While we certainly recognise, and understand, that there are many facets to the Covenant that our Creator has made, and established, with His chosen and called out priesthood, we recognise that our Master and Elohim does not break Covenant and He remains lovingly-committed to His 'Covenants of Promise', with Aḅraham, Yitṣḥaq and Ya'aqob.

As a covenant people of Elohim, we are to guard to do all His commands, as we express our love to Him in complete loving-commitment to the Covenants of Promise that we have been grafted into!

CHAPTER 16

Ten long years had passed since יהוה spoke to Aḅram about having a child.

As Sarai had still not conceived, she concluded that יהוה had kept her from having children, and here now was a test of her faith!

The exact timing of the promised child had not been given by יהוה, and now at her age, the expectation of bearing a child seemed unlikely, so Sarai resolved to make this happen by giving here concubine to Aḅram in order that a son could be born in his house to fulfil that which had been promised.

A major lesson that we can learn, from these events in Aḅram and Sarai's life, is that we must learn to trust the Word of Elohim, despite the lapse of time between that which has been promised and the receiving of what is expected from the promise.

We cannot orchestrate what Elohim has planned for us and while we may recognise and know what has been promised, we cannot determine how and when things should happen, but must learn to remain steadfast in our belief and give no room for compromise, by trying to take 'shortcuts' to success!

When we begin to doubt the Word, we set up major stumbling blocks in our hearts and minds that cause us to look to the flesh and the resolve of trying to 'work out' solutions that we by our own strength are unable to!

How do you respond to that which you know is the will of יהוה for you, yet the fruit of that which you are expectant of seems so far off and looks as if it will never happen?

We must recognise that 10 years had passed, since Aḅram had received the promise that he would have a child that would be his heir, and at their age, time was not something that was on their side.

Time can have a way of causing doubt to set in, or rather, the test of time is to see whether doubt will cause compromise or whether true faith and obedience will persevere!

Sarai had reckoned that it was getting too late for her to bear a child and that יהוה had caused her to remain barren and so she thought that the only solution for a child to be born to her would be through her servant, Hagar.

As we consider the accounts of Abram listening to the voice of his wife and having a child by his wife's servant, which was not in the perfect plans of יהוה for them we can recognise some key lessons from the choices and decision that were made and the results and consequences of making such decisions without seeking the will of יהוה.

Verse 2

Abram listened to Sarai!

Time and time again we see in Scripture the effect of a husband heeding the voice of his wife over the Word of Elohim and the effects of doing this.

While we certainly recognise a time, in Scripture, where יהוה tells Abram that he should listen to his wife, for she was right – that being in **Berēshith/Genesis 21:12**, when she said that Yishma'el shall not inherit with Yitshaq, yet here in her decision to let her husband have sex with her servant, in order to try to gain a son in her house, who could receive that which יהוה spoke of, was not right, but rather, it was simply human logic, on her part, that tried to work out a solution to what had seemed to be a problem to her, which in the great plans and promises of יהוה, does not always carry much weight, for His ways are higher than ours – we have to simply trust and obey and persevere!

Sarai tried to create יהוה's will in her own strength; and while we can see from the events that unfolded, she was wrong, we would do well to learn not to do the same thing, in trying to create His will and plans to come to fruition by our own strength – we will most certainly fail and cause much heartache along the way!

Yishma'el is a picture of that which is born of the flesh and represents the spirit of falsehood, whereas Yitshaq represents that which is of the Spirit of Truth!

Galatyiim/Galatians 4:22-26 “For it has been written that Abraham had two sons, one by a female servant, the other by a free woman. 23 But he who was of the female servant was born according to the flesh, and he of the free woman through promise. 24 This is allegorical, for these are the two covenants: one indeed from Mount Sinai which brings forth slavery, which is Hagar, 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Yerushalayim which now is, and is in slavery with her children. 26 But the Yerushalayim above is free, which is the mother of us all.”

The Covenant was given to the 'free woman'!

That is, the Torah was given to those of the promise and we are children of the Promise, as we are grafted into the Covenants of Promise by the Blood of Messiah, which was shed on Mount Tsiyon and we walk in the very Covenant, by guarding the Torah by walking in faithful obedience to all the commands of Elohim.

We can so easily find ourselves, if we are not careful in guarding the commands, jumping into doing things that are led by our own thoughts, preferences, anxieties or fears, and in the process, we begin to scheme and devise our own plans and future outside of the one יהוה has perfectly designed for us.

We can so easily get caught in the “counterfeit” plans of the flesh, so much so that **our** plans can often look and feel real to us, and even cause us to believe that they are from יהוה, when in reality they were sown from self, especially when we operate outside of the boundaries of simply obeying no matter the cost!

Many people will manipulate and control others to get what they want and even feel good about the results that have been orchestrated in the flesh, yet find that later down the line that it was not the right way and consequences of wrong choices leave some major responsibilities to ‘clean up’ the mess.

When we do things our own way, we can even become surprised or angry when our plans don’t work out and only seem to crumble and fall apart.

We must always realise and know that יהוה timing is not always the way we think it should be – He is not slow as some think, but rather He is always perfect in His timing – to which we must learn to be in sync with by faith!

Perseverance is what matures us through the tough ‘waiting and lean’ periods in which we wrestle and struggle with many trials, and we must hold on to the joy that is set before us and learn to be content no matter the circumstances we find ourselves in, for His promises are sure and yes and Amēn in Messiah, so therefore there is no need to try to orchestrate a fleshly response to a spiritual command!

Mattithyahu/Matthew 26:41 “Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.”

When doubt creeps in we must get back to the source of the Truth!

Sarai should have consulted Aḅram when she began to doubt and get reassured in the Truth of the prophecy over their lives instead of going to Aḅram with a preconceived fleshly solution to her lack of faith!

Aḅram listened to her without weighing her words up against the Word of Elohim and as a result a ‘counterfeit seed’ was born!

This counterfeit seed would result in many nations being birthed out of a 'work of the flesh' and Yishma'el too would become a great number of people – sons of the slave woman – an analogy for those who walk according to the flesh!

He would also have 12 sons just as Ya'aqob would and forever growing up alongside the promised seed of Yisra'el would be those of Yishma'el; and we therefore recognise that throughout all generations there would be the clear picture of a choice to make for all – whether to walk according to the flesh or according to the Spirit of Truth.

Another pattern that we see in Scripture, is how the false or counterfeit will always come before the True and Promised One, and so too we will see the anti-messiah rise up to lead many astray before our True Messiah returns.

Galatyiim/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.”**

Galatyiim/Galatians 4:31 “**Therefore, brothers, we are not children of the female servant but of the free woman.”**

As I have already mentioned – it was the children of the free woman who received the Torah and not the children of the slave woman, for there was no Torah given to Yishma'el and there was no Covenant of Marriage entered into with Yishma'el, by Elohim, but rather – Yisra'el – the children of the free woman, entered into Marriage with the Creator and received His Torah.

Those who claim that the Torah is not applicable today and that there is no need to follow the Torah, position and make themselves children of the slave woman, for which there is no promise and no entrance into the Promised Land.

The Torah is spiritual, Sha'ul tells us in **Romiyim/Romans 7**, and that he delights in the Torah of Elohim according to the inner man, while the flesh is opposed to the Torah, and the Torah of righteousness is completed in us who walk not according to the flesh but according to the Spirit, and in **Romiyim/Romans 8** Sha'ul makes it clear that those who walk according to the flesh are unable to submit to the Torah of Elohim!!!

And so, it clearly makes for us a definite distinction between those who are of the flesh and the slave woman and those who are of the spirit and of the free woman!

For those who submit to the Torah of Elohim are of the free woman and walk according to the spirit while those who stand opposed to the Torah are of the slave woman destined to destruction if they continue to walk according to the stubbornness of the flesh, being sold under sin and lawlessness!

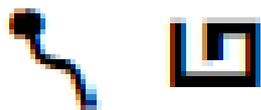
This **Chapter 16** presents to us the clear lesson on that which is born of the flesh will never inherit the promise, while that which born from above are heirs to the promise, and so we must choose to walk in and stay in that which is from above, and walk in Messiah as True heirs of the covenants of Promise through His Own Blood!

What is worth taking note of, is that with Sarai assuming that she would be built up by her female servant, we are able to see the wrong way of seeking to be built up as a spiritual dwelling place of the Master! The female servant would not bring forth the son of the promise and so, by trying to be built up by her female servant, we can, in a sense, see the error of Sarai being depicted as building on the sand and not upon the Rock!

The Hebrew word that is translated as 'built up' in **verse 2** is אִבְנָהּ **ibbaneh** which comes from the primitive root word בָּנָה **banah** – Strong's H1129 which means, '*to build, besieged, construct, fortify, rebuild, establish a family, build up*'.

Another word that is derived from the root verb בָּנָה **banah** – Strong's H1129 is the Hebrew word is בֵּן **ben** – Strong's H1121 which means, '*son, grandson, child, member of a group, children (plural for both male and female)*'.

In the ancient pictographic Hebrew alphabet, the word בֵּן **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 - ן:

This is the letter ‘nun’ (ן), 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** – בֵּן **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 יְהוָה 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, the son-ship of Elohim is that which is conferred to us by an act of Elohim.

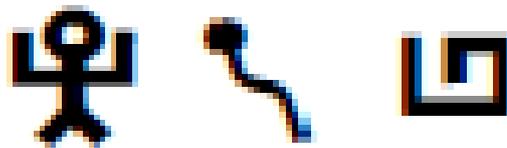
Son-ship should not be understood as an assured son-ship, based on natural descent or merit; but rather it is based on Elohim’s extended favour and mercy, that is received by faith in Messiah!

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 adoptions 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, it 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!!!

Galatyiim/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."*

The reason for me highlighting these root words, is simply to emphasise the clear lesson we are able to learn from Sarai and Abram, in that we are to make sure that we are being built up as a spiritual House of Elohim, by being firmly planted on The Rock and not trying to orchestrate as fleshly counterfeit that seems to be a quicker approach to the promise!

We are built up in our Master, by His sure Word and the promises that are yes and amen in Him!

Any other way will only lead to us being built on a foundation of sand that will be swept away when the raging storm of His wrath comes upon the sons of disobedience!

What we can clearly learn from this chapter is that Yishma'el was a fruit of the working of the flesh as opposed to being a son of the promise, according to the Spirit! He would not inherit the promises of the Covenant, and we take note that when we walk according to the flesh, we risk the reality of not being able to enter in to the reign!

Qorintiyim Aleph/1 Corinthians 15:50 “And this I say, brothers, that flesh and blood is unable to inherit the reign of Elohim, neither does corruption inherit incorruption.”

CHAPTER 17

At 99 years old יהוה appeared to Abram and made it clear that He is El Shaddai – and that Abram was to walk before Him and be perfect!

13 years had passed and once again we see that יהוה “appeared” to Abram!

Again, we see the same word as we saw in Chapter 12, which is the word וַיֵּרָא vayyerah which comes from the root word רָאָה ra'ah – Strong's H7200 – Strong's H7200 meaning, ***‘to see, look, observe, pay close attention, consider, appear, provide’***.

This verb is written in the ‘niphal passive’ tense and therefore is understood as rendering, ***‘to appear, present oneself, to be seen, to be visible’***.

What is very important for us to understand here is that יהוה literally ‘made himself visible’ to Abram again – this time it was to tell his very clearly that He is El Shaddai!

The Hebrew word שַׁדַּי Shaddai – Strong's H7706 means, ***‘the Almighty’*** and together with the word אֱלֹהִים El – Strong's H410 which means, ***‘mighty one, shortened form of Elohim’***, is a compound title used for Elohim!

And by declaring this to Abram, יהוה was making it very clear that He was all powerful and there was no one else who Abram would need!

The Hebrew root word from which שַׁדַּי Shaddai – Strong’s H7706 is derived, is שָׁדַד shadad – Strong’s H7703 which means, **‘to deal violently with, despoil, devastate, completely destroy’** and so, here we can clearly see the context of the clear message to Abram.

The **ALL-POWERFUL ONE** was calling Abram to perfection; and we know that failure to heed His commands will result in the lawless receiving His wrath of destruction!

After all the fiasco of the events around Yishma’el, יְהוָה meant business with Abram and was being called to walk perfectly before יְהוָה, not that Abram had not been, but now it is made very clear to not be found making fleshly decisions anymore, but rather to be diligent in listening attentively to and obeying the Almighty – the One who can easily, and so quickly, destroy the lawless and disobedient, yet give great life and sure promises to those who walk before Him and are perfect!

He is Almighty and there is no one mightier than He, so as we walk humbly before Him, we need not fear anything else or any other enemy that tries to come against us!

Luqas/Luke 12:4-5 “But I say to you, My friends, do not be afraid of those who kill the body, and after that are unable to do any more. 5 “But I shall show you whom you should fear: Fear the One who, after killing, possesses authority to cast into Gehenna. Yea, I say to you, fear Him!”

Walk before Me and be perfect!

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

What does יְהוָה require of us?

Well, as we see from **Mikah/Micah 6:8**—it is to do right, love loving-commitment and walk humbly with our Elohim!

The Hebrew word that is translated as ‘walk’ comes from the root word הָלַךְ hā·lāḵ - **Strong’s H1980** which means, **‘to walk, to live, manner of life, cause to live’** and this literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one’s life.

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

The Hebrew word that is translated as ‘humble’ comes from the root word צָנַע tsana – **Strong’s H6800** which means, **‘to be modest or humble’**.

In **Mikah/Micah 6:8** it is expressed as follows: **וְהֵצִינֵנּוּ לְכֶת** ‘ve-ha-ts’nea lechet’, 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:

Yoḥanan 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 that is translated as ‘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!

In order to walk right, we must understand the fear of Elohim, or else we would not be able to walk straight and as **Kěpha** tells us, we are to pass the time of our sojourning in fear, as we realise that we have inherited lies and futility from our fathers:

Kěpha Aleph/1 Peter 1:17-18 “**And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold**”

Be perfect!

The Hebrew root word that is translated here as ‘perfect’ is **תָּמִיִּם tamiym** – **Strong’s H8549** which means, ‘*complete, whole, sound, perfect, without blemish, blameless*’, and comes from the primitive root word **תָּמַם tamam** – **Strong’s H8552** meaning, ‘*to be complete, to be finished, be at an end*’.

The Word calls for us to serve **יְהוָה** with a perfect heart!

‘But’, you may ask, ‘is it possible to serve **יְהוָה** with a perfect heart, are we not all sinners unable to be perfect?’

Our Master tells us, in:

Mattithyahu/Matthew 5:48 “**Therefore, be perfect, as your Father in the heavens is perfect.**”

Be perfect, is often a hard expectation, only if understood in the wrong way!

What then does it mean to be perfect, or have a perfect heart?

Well, to ‘not a perfect heart’, often speaks of one who began well yet did not endure to the end – one who does not carry on to completion that which they are called to!

It can be a ‘doing right, but...’ kind of scenario.

The major lesson we must learn is that there are to be no ‘buts’ in our committed life unto **יהוה!**

What does perfect mean?

It can mean, flawless as in a flawless diamond, accurate, faithfully reproducing the original, pure complete, mature etc.

In the Hebrew there are two words that are used, for which we translate as perfect:

1 – שָׁלֵם Shalēm – Strong’s H8003– which means *‘pure, complete, safe, at peace, perfect, whole, finished, blameless, full’*.

This is used in the Hebrew as an adjective, as in a perfect heart:

Melakim aleph/1Kings 8:61 *“Let your heart therefore be perfect to יהוה our Elohim, to walk in His laws and guard His commands, as at this day.”*

2 - תָּמִים tamiym – Strong’s H8549 as described above – this is a verb that translates over 90 times as perfect, without blemish, complete or full:

Debarim/Deuteronomy 18:13 *“Be perfect before יהוה your Elohim”*

Understanding these two Hebrew words, used interchangeably throughout the Scriptures, in referring to perfection in serving יהוה, we can understand that the meaning is *to be upright, totally obedient, to finish what was started and have a constant obedience.*

Having a perfect heart is having a **responsive heart** – one that answers quickly to יהוה’s call, His whisperings and His warnings.

In Hebrew, the word that is translated as ‘heart’ is **לֵבָב lebab – Strong’s H3824** and the heart is not only seen as the seat of emotions, as we would understand it in our culture, but also as the seat of thoughts, whereas we see the brain as the seat of thoughts, the inner man, the mind the will and the heart.

To the ancient Hebrew, the heart was the mind, which includes all thoughts and includes emotions.

In other words, to love יהוה with all your heart is not simply speaking of an emotional love, but rather it us an exerted continual effort in keeping all of our emotions and thoughts working for, and unto, Him.

Mattithyahu/Matthew 5:8 tells us that blessed are the pure in heart or those with a clean heart for they will see Elohim. Dawid, in **Tehillah/Psalm 24**, asks who can ascend the mountain of יהוה and stand in His set-apart place – those with innocent hands and a clean heart.

To be pure in heart means to be single minded in our devotion to יהוה and in our determination to love Him wholeheartedly.

It is a heart thing – and obedience flows from the heart, and in a Psalm, that is all about the praise of the Torah and commands of Elohim, we see Dawid saying in:

Tehillah/Psalm 119:111-112 “Your witnesses are my inheritance forever, for they are the joy of my heart. 112 I have inclined my heart to do Your laws Forever, to the end.”

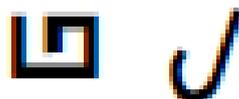
Romiyim/Romans 6:17 “But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.”

The Greek word for ‘heart’ is καρδιά *kardia* – Strong’s G2588 and this word denotes the centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours.

It refers to the innermost part of a man – that which drives and directs a man’s steps, thoughts and purpose!

The Hebrew word for ‘heart’ is לב *leb* - Strong’s H3820 which means, ‘*inner man, mind, will thought*’, or, as mentioned, is often written as לבב *lebab* – Strong’s H3824 which means, ‘*inner man, heart, mind, understanding*’; and what is interesting to take note of here, is that these two letters for ‘heart’, in the ancient Hebrew pictographic Script, make it clear that the rule and authority of Elohim is to be upon our hearts!

In the ancient Script the Hebrew word לב *leb* - Strong’s H3820 looks like this:



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.

Bet - ב:

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

In terms of these two pictures, representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

It can clearly be expressed as:

THE RULES OF THE HOUSE

And in recognising this, we see that we, as legitimate sons and daughters of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in – for His Torah are the rules of His House, WHICH He has written on the fleshly tablets of our hearts!

Even with the word for heart being expressed as לבב lebab, we are able to see in the ancient text a second 'bet' (house), showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

Debarim/Deuteronomy 6:5-6 "And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. 6 "And these Words which I am commanding you today shall be in your heart"

To love Elohim with all your heart implies that His commands are written upon your heart, for true love for Elohim is to guard His commands; and if one does not think upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!

יהוה knows what is in our hearts, while we may not; and He tests our hearts in order to see if we will obey Him or not:

Debarim/Deuteronomy 8:2 "And you shall remember that יהוה your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not."

Debarim/Deuteronomy 10:12-13 “And now, Yisra’el, what is יהוה your Elohim asking of you, but to fear יהוה your Elohim, to walk in all His ways and to love Him, and to serve יהוה your Elohim with all your heart and with all your being, ¹³ to guard the commands of יהוה and His laws which I command you today for your good?”

Debarim/Deuteronomy 11:18 “And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”

Debarim/Deuteronomy 30:14 “For the Word is very near you, in your mouth and in your heart – to do it.”

The reason I am quoting all these verses, is to show that ‘it is a heart thing’ and the Word must be in our hearts and mouths, and not just a vain rendering of a corrupted lips service that has no heart or follow through with obedience and submission to doing the commands with joy!

Guarding the good treasure and deposit of the Truth in our hearts will keep us from sinning and being lawless!

Tehillah/Psalm 119:11 “I have treasured up Your word in my heart, that I might not sin against You.”

So, when we are told to be perfect (תָּמִים **tamiym**), we are told we are to be complete, and be mature in our thoughts and actions. We are to move on to maturity, which comes through the perseverance of trials in order to be complete and not lack anything. It is those who are immature – those who stay on the milk of the Word – who cannot walk perfect before יהוה.

Although many ought to be teachers by now, they have not moved on to maturity in the Word and stumble continually in the man-made traditions that have held people captive on milk.

The church today is, in large, feeding people milk, and not even pure milk at that – but rather a ‘formula’ – which is man-made as opposed to the pure milk of a mother and never allows people to be weaned off from their constructed milk and think for themselves!

We know that **Yirmeyahu/Jeremiah** tells us in **17:9** that the heart is deceitful above all things – and perhaps that is why we can often so easily say everything is ok, when it is not!

Yet **Shemu’el Aleph/1 Samuel 16:7** tells us that יהוה looks at the heart.

So as יהוה looks at your heart – what does He see?

So then, how do we keep a perfect heart before יהוה?

It starts with being open before יהוה, allowing Him to deal with those imperfections that are in our heart:

Tehillah/Psalms 139: 23-24 “**Search me, O Āl, and know my heart; Try me, and know my thoughts; 24 and see if an idolatrous way is in me, and lead me in the way everlasting.**”

Dawid was willing for יהוה to search him and try his heart: a perfect heart is a searchable heart, which means we allow יהוה to penetrate and examine deeply into our thoughts and emotions.

The false teachings today tell you that as long as your heart doesn't condemn you then you are ok and the Blood of יהושע has cleansed you, yet they fail to neglect what it says prior to this:

Yohanan Aleph/1 John 1:6-7 “**If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin.**”

His Blood cleanses us yes, but we are to be walking in the light as He is – we are to be walking in His instructions with a perfect heart inclining to walk in the perfect knowledge of His Loving Word!

Verse 2-9

יהוה declares to Abram that He gives His Covenant between Himself and Abram and gives the sure promise of greatly increasing him, telling him that he will be the father of many nations!

It is here that Abram's name is changed to Abraham, and so, his name would no longer just mean, “**exalted father**”, but now it would mean, “**father of a multitude**”!

And not only will the nations, through him, be fruitful, but sovereigns would come from him – ultimately of course, we see again the promise of the Reign of the Sovereign Messiah being given here!

The I AM – the One who causes us to be, was telling Abraham that He would cause Abraham to be a fruitful father of many!

There was a great shift happening here, as we certainly recognise that a name change represented a change in 'essence' which was taken very seriously; and it is worth noting that Yishma'el was the son born to Abram, while Yitshaq was the son born to Abraham, and so, those who would come from the line of Yitshaq would become children of Abraham!

In **verse 7** we are able to see a powerful establishment of an everlasting covenant being made complete in the seed of Abraham!

The Hebrew word that is translated as ‘**establish**’ comes from the root verb קָוַם **qum** – **Strong’s H6965** and is written in the ‘hiphil active tense’, which is the causative action of the root, and therefore means, ‘**to cause to arise, to raise, to set up, build, to establish, make binding**’.

As we consider this root word קָוַם **qum** – **Strong’s H6965**, in the ancient pictographic script, we are able to see how we have been caused to be built up and established in our Master, and it is pictures as follows:



Quph – ק:

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

Waw/Vav – ו:

The ancient script has this letter 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**’.

Mem – מ:

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

This letter also can represent any liquid, especially **blood** that flows!

With this picture representing the understanding of being established in Covenant, we are able to see the following meaning:

CONTINUALLY/FOREVER SECURED BY THE WASHING!

This highlights how our Husband, יהושע Messiah, washes us through His Word, having shed His Blood for us, once for all time and therefore, we have been given access to His continual cleansing that establishes us and secures us as His set-apart and washed covenant bride!

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

CIRCUMCISION – THE GREAT DEBATE!

This **chapter 17** of **Berēshith/Genesis** has certainly caused a huge debate, especially after the life, death and resurrection of Messiah, and is a debate that still continues to this day. Many who are on, what we could call the ‘Torah walk’, differ in their interpretation and understanding of this matter; and there are primarily two opposing views that come head-to-head, in an often very heated discussion.

To be circumcised or not to be –

A long-argued debate that has still not found common ground, or agreement, among so many Torah obedient believers. Both groups will, in fact, even use the same Scripture verses as their opposing group, at presenting their argument and can be very confusing at the best of times.

In my continual deep studying of the Word, researching this topic as much as can, from a Scriptural perspective, I have found a very common thread, which clearly comes through, in defining who is of what ‘camp’, so to speak.

For those who are strongly ‘for’ the ‘physical circumcision of the flesh’ still being a requirement of all males today, it is noted that this is brought forward as an argument ‘for’ physical circumcision, primarily by people who deny the deity of Messiah or rather, who do not accept that יהושע is Elohim and refuse to accept that יהושע is יהוה, or better put – they fail to acknowledge that the Outstretched Arm and Hand of יהוה is יהושע and that they are One.

While, I find that for those who argue that physical circumcision of the flesh is NOT necessary today, they primarily are of the group of Torah obedient believers that believe that יהושע is Elohim and that יהוה is יהושע in the flesh, and that it was יהושע who appeared to Abram, and it was יהושע who sat with Mosheh and the 70 elders on Mount Sinai, and who it was יהושע that Yeshayahu saw, and who Yoḥanan saw in their visions.

So, what I do find is that, while the debate of circumcision is a very 'hot' topic, I have realised that the underlying root of the arguments, for or against, lies in one's view of Messiah and who He is.

Having said that, we also realise that each side stands fast on their views and prays that the other will come to the realisation of their view, which may or may not happen. What we need to determine is whether or not Messiah is Elohim or not, and I firmly believe, and are of those who do believe, that יהושע is Elohim and that He is in fact יהוה our Saviour and He is the One who we will see at His Second Coming and it is He who will put His feet on Mount Tsiyon as spoken of in Zekaryah/Zechariah!

For further studies in regards to this foundational topic of the Oneness of יהוה and יהושע, please see the other articles I have written, which can be found on our website (<https://atfotc.com>) under the articles menu, or click on the following links:

My Master and My Elohim:

<https://atfotc.com/my-master-and-my-elohim/>

יהוה is One:

<https://atfotc.com/yhwh-is-one/>

יהוה our Saviour:

<https://atfotc.com/yhwh-our-saviour-yhwh-our-messiah/>

The Messenger of יהוה:

<https://atfotc.com/the-messenger-of/>

I therefore am of the belief that the need for physical circumcision of the foreskin of one's flesh is **NOT** necessary today; and while many will have their hair on their backs raise up at this statement, I will present to you why I say this and show that I am in no way 'taking away' from the Torah, or more specifically, 'the Torah of circumcision!'

Many today, who are for the physical circumcision of the foreskin of one's flesh, as a requirement, are actually at the point of rejecting all of Sha'ul's letters, as well as the letter to the Ib'rim/Hebrews, which by all accounts is believed to have been written, in fact, by Sha'ul.

While the argument of **'if we only had the Torah, what would we do?'** is voiced by some, we have to realise that we do not just have the Torah, but rather we have the Torah, Prophets, Writings and the Renewed Writings and must look at the whole Word.

Some say that it was the church who decided what should be in the Scriptures and this is simply untrue, as there are other writings, from the first century, that confirm for us that, already in the 1st century at the time of the apostles, the Renewed Writings (N.T.) was seen as inspired and accepted as that which formed part of the Word of Elohim, by the Apostles themselves!

Having said that, we also realise that the underlying theme in all of Sha'ul's letters, is the issue of circumcision; and so, it was as much of a debate back then as it is today; and we also recognise that what was even more of an issue back then, as is today, was the deity of Messiah!!!

What we must take note of, in this **Chapter 17 of Berēshith/Genesis**, is that the Hebrew word for **'seed'** is written in the singular, and the Hebrew word used for **'seed'** is זָרַע **zera** – **Strong's H2233** which means, **'a sowing, seed, offspring'** and comes from the primitive root verb זָרַע **zara** – **Strong's H2232** which means, **'to sow or scatter seed'**.

This is a powerful reference to seed time and harvest, and points as a clear reference to Messiah, as being the Promised Seed; as of course pictured through the life of Yitshaq, who would be Abraham's physical seed.

The Covenant of circumcision was given as **'a sign in the flesh to Abraham and his seed forever'**!

Messiah, being the fulfilment of that seed, was indeed circumcised at 8 days old – which I believe took place on the Shemini Atzeret – the Last Great day of Sukkoth, thus confirming **'the sign of the Covenant in the flesh'** – paving the way for all who were once far off from the Covenants of Promise, now, by the death and resurrection of Messiah, are able to enter in to the Covenants, by His Blood shed on the stake!

His circumcision in His flesh confirmed the Covenant with Abraham, and so, by His death and resurrection, He firmly established entrance into this Covenant, to all who call upon His Name and be immersed in His Name!

In **Dani'el/Daniel 9:27** we are told, as I have already mentioned, that in the middle of the week Messiah would put an end to slaughtering and meal offerings – yet this putting an end to the slaughtering does not nullify or do away with any part of the Torah, but rather upholds and establishes it, by confirming with many for one week – that is for all time – those who were before He came in the flesh and those who have come after He came in the flesh.

He put an end to the requirement of the shedding of Blood as a means to enter into covenant.

While many will strongly oppose this view, I would like to highlight various passages from the letters of Sha'ul showing that this topic of circumcision was hotly contested and how he addressed it in the context of יהוה Himself coming in the flesh to satisfy the cutting required in the flesh!

Qolasim/Colossians 2:11-14 “In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah, ¹² having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead. ¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having blotted out the certificate of debt against us – by the dogmas – which stood against us. And He has taken it out of the way, having nailed it to the stake.”

By His circumcision!!!

Being buried with Him, in immersion, and raised with him, through belief, we, who were dead in the trespass and uncircumcision of our flesh, are now made alive together with Him!!!

Circumcision points to the putting away of the flesh, which is death – the curse of the Torah – and that curse, Messiah nailed to the stake – He nailed the curse of the Torah – that is death – to the stake; and that enmity that stood against us, He, by his circumcision, ‘rolled our reproach away’ – that – is our flesh – or rather, the uncircumcision of our flesh!

Sha'ul warns us to watch out for ‘**the mutilation**’, as he calls it in his letter to the **Pilipiyim/Philippians** – watch out for those who are trying to enforce fleshly circumcision, as he clearly states who are truly ‘the circumcision’, in:

Pilipiyim/Philippians 3:3 “**For we are the circumcision, who are serving Elohim in the Spirit, and boasting in Messiah יהושע, and do not trust in the flesh**”

He goes on to explain that if anyone wished to trust in the flesh, he most certainly could as he was circumcised on the 8th day, but no matter what he thinks he gained in the flesh, he considered it all as loss because of Messiah!

What is also very clear, is that Sha'ul is telling us that the things that excluded us from citizenship – circumcision of the flesh by the hands of men – was satisfied by Messiah's Blood

Eph'siyim/Ephesians 2:11-19 “Therefore remember that you, once gentiles in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, ¹² that at that time you were without Messiah, excluded from the citizenship of Yisra’el and strangers from the covenants of promise, having no expectation and without Elohim in the world. ¹³ But now in Messiah יהושע you who once were far off have been brought near by the blood of the Messiah. ¹⁴ For He is our peace, who has made both one, and having broken down the partition of the barrier, ¹⁵ having abolished in His flesh the enmity – the Torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace, ¹⁶ and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it. ¹⁷ And having come, He brought as Good News peace to you who were far off, and peace to those near. ¹⁸ Because through Him we both have access to the Father by one Spirit. ¹⁹ So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim”.

There was a ‘wall’ or ‘barrier’ that separated the nations from the Yehudim in the days of Messiah and the primary or major factor that caused this barrier to be set up was indeed ‘circumcision’ and this is what Messiah came to break down, so as to create a renewed man from the two making peace, and therefore abolished in his flesh that barrier!

Galatiyim/Galatians 5:2-6 “See, I, Sha’ul, say to you that if you become circumcised, Messiah shall be of no use to you. ³ And I witness again to every man being circumcised that he is a debtor to do the entire Torah. ⁴ You who are declared right by Torah have severed yourselves from Messiah, you have fallen from favour. ⁵ For we, in Spirit, by belief, eagerly wait for the expectation of righteousness. ⁶ For in Messiah יהושע neither circumcision nor uncircumcision has any strength, but belief working through love.”

Qorintiyim Aleph/1 Corinthians 7:18-20 “Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. ¹⁹ The circumcision is naught, and the uncircumcision is naught, but the guarding of the commands of Elohim *does matter*! ²⁰ Let each one remain in the same calling in which he was called.”

Romiyim/Romans 4:9-12 “Is this blessing then upon the circumcised *only*, or also upon the uncircumcised? For we affirm: Belief was reckoned unto Abraham for righteousness. ¹⁰ How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹ And he received the sign of circumcision, a seal of the righteousness of the belief *while* in uncircumcision, for him to be a father of all those believing through uncircumcision, for righteousness to be reckoned to them also, ¹² and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the belief which our father Abraham had in uncircumcision.”

Romiyim/Romans 2:26-29 “So, if an uncircumcised one watches over the righteousneses of the Torah, shall not his uncircumcision be reckoned as circumcision? 27 And the uncircumcised by nature, who perfects the Torah, shall judge you who notwithstanding letter and circumcision are a transgressor of the Torah! For he is not a Yehuḏite who is so outwardly, neither is circumcision that which is outward in the flesh. 29 But a Yehuḏite is he who is so inwardly, and circumcision is that of the heart, in Spirit, not literally, whose praise is not from men but from Elohim.”

Galatyiym/Galatians 2:3-5 “But not even Titus who was with me, though a Greek, was compelled to be circumcised. 4 But as for the false brothers, sneakingly brought in, who sneaked in to spy out our freedom which we have in Messiah יְהוֹשֻׁעַ in order to enslave us, 5 to these we did not yield in subjection, not even for an hour, so that the truth of the Good News remains with you.”

Titus was not circumcised and while false brothers tried to sneak in and spy out this freedom in Messiah, they did not yield in subjection to their fleshly observance – so that the Truth of the Good News would remain!

In **Ma’asei/Acts 10-11** we see the accounts of Kěpha going to the house of Cornelius and he was condemned for going to the uncircumcised, yet what do we find Kěpha commanding Cornelius and his house, after seeing that the Spirit of Elohim had come upon these ‘uncircumcised’ gentiles?

He did not command circumcision, as many of the Yehuḏim were trying to enforce at the time, but rather Kěpha commanded them to repent and be immersed in Messiah – why? So that they too would be able to rise up and eat with Kěpha – a clear picture of being able to partake in the Pěsaḥ Meal by being immersed in Messiah – and not through physical circumcision by the hands of men.

Kěpha then fully understood his vision of the unclean animals and being commanded to rise up and eat – it was a vision of the nations, who were now able to enter into the Covenant by the Blood of Messiah and no longer should he call unclean what He has called clean!!! No longer could one who was circumcised in the flesh call an uncircumcised one in the flesh unclean, so the command became clear and simple – repent and be immersed in the name of Messiah!!!

Once again, I make it clear that I realise that there are many who would strongly oppose my presentation on circumcision, yet I have to stress the underlying factor, in the division of these views – and that is: that it is primarily on the deity of Messiah, for most who are for circumcision, deny that Messiah is יְהוָה in the flesh, and this I firmly believe is a great stumbling block, in fully understanding just what יְהוָה did that day with Aḇraham, when he passed through the sacrifices, declaring that He Himself would come and satisfy the Blood of the Covenants in His own flesh.

And Abraham and his descendants would most certainly bear the sign of the Covenant, which יהוה Himself too, would come and receive, causing the covenant to be firmly established between Him and Abraham and his seed forever!!!

All who have been bought with silver – that is redeemed – are circumcised through their immersion in the Name of יהושע Messiah! Messiah is the Redeemer and in His **circumcision** this Torah is fully met in those who are immersed in Him – not done away with – but fully and forever met!!!

Verse 18-27

יהוה made it clear to Abraham that Yishma'el would not receive the promise, but that the son born to Sarai, his wife, would.

After telling Abraham that the Covenant would not be established with Yishma'el, we take clear note that Yishma'el was still circumcised, giving us clear evidence that mere circumcision of the flesh does not cause you to enter into the Covenants of Promise – as it is only the Blood of Messiah that one can – and as Sha'ul tells us – stay in the calling you were called – as you go forward in faith, walking in Messiah who called you out of darkness into His marvellous light!!!

Another valuable insight in understanding the 'guarding of this covenant of circumcision' until the 'SEED' which is Messiah, we find in the ancient letters of this word for 'circumcised', a very valuable lesson:

The Hebrew root word for 'circumcised' is מול **mul** – Strong's H4135 which means, 'to **circumcise, cut off**', and in the ancient pictographic alphabet it is pictured as follows:



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

Waw – ך:

The ancient pictographic form of this letter is  , which is a **peg** or **'tent peg'** or **nail**, 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'**.

Lamed - ך:

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.

The term **'be circumcised'** is written from this root as follows – **הַמּוֹל** – **'himol'**, and as you will notice it has the letter **'ה'** – **'hey'** added to the front of this root word, and in the ancient script would look as follows:



Hey – ה:

The ancient script has this letter pictured as  , 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!

Now, when we begin to understand the perfect work of Messiah, who by His Blood has given us access into the Covenants of promise, we can indeed see through these pictographic letters how we have received a circumcision done, not with the hands of men, but from above!

This word or phrase, **'be circumcised'** as pictured in these original pictographic symbols can certainly point toward the SEED (which is Messiah), and render for us the following:

BEHOLD AND LOOK TO HIM, WHO THROUGH OUR IMMERSION (PASSING THROUGH THE WATERS) IN HIM, ARE SECURED AND BROUGHT NEAR TO THE COVENANTS OF PROMISE, IN WHICH WE SUBMIT UNDER HIS HAND AND ARE LED BY HIM, OUR GOOD SHEPHERD

This pictographic word for circumcision, makes it clear that we are not 'added' to His body, by the works of the flesh, but rather, that we are added by Him, who, in His Own Blood, secured for us the ability to be added, through an immersion in His Mighty and Powerful Name!

A Name that we call upon for deliverance and Salvation, and under whom we continue to submit to and be led forth, in Spirit and Truth, by His easy yoke of His clear Torah for set-apart living, as we walk according to the Spirit and not according to the flesh!

Understanding then that our immersion, in the Name of יהושע Messiah, is our circumcision, done from above, then we recognise that we are not nullifying the Torah of circumcision, but are rather upholding and establishing it, commanding that all are to be immersed in the Name of יהושע Messiah, for the putting away of the flesh, in order that they may eat of Him, by partaking in the Pěsaḥ (Passover meal) and be part of His Body that is being built up as living stones!

As we consider the various passages that I have mentioned, it becomes abundantly clear that the physical circumcision of the flesh, no longer has any value, for it is ONLY by the Blood of Messiah that one can enter into Covenant with Elohim!

In **Shemoth/Exodus 12** we are given the 'law of the Pěsaḥ', which enforces the law of circumcision, which is fully met in one's immersion in the Name of Messiah!

Shemoth/Exodus 12:43-44 "And יהוה said to Mosheh and Aharon, "This is the law of the Pěsaḥ: No son of a stranger is to eat of it, 44 but any servant a man has bought for silver, when you have circumcised him, then let him eat of it."

No stranger may eat of the Pěsaḥ Meal, but only the servant who has been bought with silver and has been circumcised may eat of it!

Looking at these words, we can get a better understanding of Sha'ul's words in **Eph'siyim/Ephesians 2:11-19**, which I have already quoted in this section of circumcision.

We were once strangers from the covenants of promise, as we were foreigners and excluded from citizenship... meaning that we were unable to partake of the Pěsaḥ Meal...but now, in Messiah, we have been brought near to that which we were once far off from and strangers to!

We were bought at a price and our immersion in His Name is the circumcision that takes place, causing us to be able to be as a native born and partake in the Pěsaḥ Meal, bringing us into the Covenants of Promise that were once excluded from!

In **Galatyiim/Galatians 5:2-6** Sha'ul makes it very clear, in his letter to the Galatians, that if anyone wishes to get physically circumcised, then Messiah is of no use to them and that if anyone got physically circumcised in the flesh, then they would be a debtor to the entire Torah – meaning that they would have to be their own sacrifice, as the Blood of Messiah would be of no use to them!!!

Many have tried to twist the words of Sha'ul in this letter, by trying to say that we who are in Messiah no longer need to follow the Torah, yet this is NOT what he is teaching! He is making it abundantly clear that any man who deems it necessary to be circumcised in the foreskin of his flesh, in order to be grafted in to the Covenant, is then a debtor to the entire Torah, highlighting that the work of Messiah has no bearing on them and that the sacrificial system needs to be upheld in its entirety, which is a huge problem for any individual who thinks that physical circumcision of the flesh is still applicable, as Sha'ul is, by implication, making it clear that whoever does this, would need to be their own sacrifice and be able to raise themselves from the dead, in order to satisfy being a debtor to the whole Torah, and satisfy the entire sacrificial system that shadow pictures the complete redemptive work of Messiah!

It becomes abundantly clear, therefore, that anyone who claims that physical circumcision of the foreskin of the flesh is still a necessity, is bringing a false and corrupted message of the anti-messiah!

The Torah of circumcision is in no way invalidated by one's immersion, but is rather upheld perfectly in Messiah, in whom we are one:

Galatyiim/Galatians 3:27-29 “**For as many of you as were immersed into Messiah have put on Messiah. 28 There is not Yehudi 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.**”

In light of this Torah portion, which highlights the belief of Abraham and sets forth the clear Covenant that was made between Abraham and יהוה, along with the sign of the Covenant, we can see how Sha'ul's words here in **Galatyiim/Galatians 3:27-29** make perfect sense, showing us that it is by our immersion in Messiah that we become 'seed of Abraham' and therefore are included in being heirs according to the Covenants of promise!

That is why, in Messiah, all must be immersed in His Name... male and female!!!

This Torah portion highlights for us a clear walk of belief, which is to guarding righteousness and be equipped to come out and be separate, having the full assurance of the hope we have in Messiah, because He has bought us at a price and satisfied the conditions of the Covenant, so that we may enter in!

Verse 27 highlights for us the prophetic work of Messiah, in whom we have been immersed, receiving His circumcision and have been bought at a price!

The Hebrew word that is translated as '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**'.

Silver, in Scripture, is often symbolic of redemption, as we see silver is used in Scripture as redemption money.

It speaks of the price יְהוֹשֻׁעַ has paid for us. Silver was used in service of the Tent of Meeting for the Atonement of Yisra'el as a remembrance before יְהוָה.

Shemoth/Exodus 30:16 "**And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'el for a remembrance before יְהוָה, to make atonement for yourselves.**"

The Tabernacle stood upon sockets of silver.

Both Yosēph and יְהוֹשֻׁעַ were sold for silver. Yehudāh was paid off in silver as the Scriptures said. Silver is redemption money. Silver is symbolic of the redemption that comes through יְהוֹשֻׁעַ Messiah and Him alone. It prefigures the preciousness of Messiah as the ransom for sinners.

Silver also speaks of service and giving of oneself – the perfect work of Messiah:

Marqos/Mark 10:45 "**For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many.**"

We also see another wonderful picture of the symbolism of silver, as is also likened to the pure Word of Elohim that has been tried:

Tehillah/Psalm 12:6 "**The Words of יְהוָה 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 one thing we can be sure of is that the Word of יְהוָה is proven and trustworthy!

We are able to fully trust His Word – for it is the only ‘word’ that can be trusted. How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke?

The Word of יהוה never fails!!!

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



Kaph - כָּ:

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 – סָ:

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 – פָּ:

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 יְהוֹשֻׁעַ
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 יְהוֹשֻׁעַ 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 יְהוֹשֻׁעַ 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 יְהוֹשֻׁעַ 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!

Having been bought at a price, our immersion in His Name becomes the clear sign of the Covenant, which sign continues to be seen in our complete obedience to his Torah, guarding His Sabbaths and Feasts, having His Spirt in our hearts as a pledge.

Bought and immersed – that is what true followers of Messiah are – and they walk in belief of His Word – walking in righteousness, which is to guard to do all He commands!

As we consider this Torah portion being called לֵךְ-לְךָ lek leka – **You Go**, may we all be strengthened to be urgent in guarding our Master's Word and go, armed with His Good News and make taught ones, immersing them in His Name!!!

Shalom!