

# WHAT ARE YOU DOING HERE?

## Melakim Aleph/1 Kings 19

26<sup>th</sup> of the 8<sup>th</sup> month 2021/2022

Shalom all,

As part of this week's Torah portion readings, we will be reading from **Melakim Aleph/1 Kings 19**, which gives us the account of Elyahu running into the wilderness, in order to flee from the threats of Izebel.

As we take a closer look at these events, we are able to learn some very valuable lessons, in order to encourage us to keep fighting the good fight of the belief and not back down, or hide, from our need to be bold and stand firm, in our duty of being a trustworthy ambassador of the reign of Messiah.

In a message called, **'WHAT ARE YOU DOING HERE?'**, I would like to take a closer look at these events that we have recorded for us, here in **Melakim Aleph/1 Kings 19**, as we all can relate, I am sure, in seeing how piercing this question can be, at certain times in our lives, especially when facing some tough trials and pressures, that call for steadfast endurance and courage to hold firm to our stand and calling in our Beloved Master and Elohim!

How many of you have ever said, or thought, these, or similar, words?

**"That's it, I've had it, I can't take it anymore, I have had enough יהוה, I can't go on"**

Familiar words, I am sure, that many of us have felt, or even used more than once in our lives.

As we consider the major themes of the past few weeks Torah portions that we have been going through, from Bemidbar/Numbers, which is that of being encouraged to not be a grumbling people, as well as to be on guard against the teachings of delusion, it can often become a very tiring walk of belief, as we find ourselves having to continually stand and fight the good fight, not only in our own lives, as individuals in dealing with many fearsome doubts and fears that come our way, but also, in our bold witnessing before others, who do not believe like we do, even before close family members who continually stand against what we are persistently proclaiming.

We may all have the great zeal and desire for יהוה, yet that intense zeal can often lead us to a lonely place of feeling like we are the only ones who actually feel this passionate zeal to walk in the Truth and, as a result, at times, we may feel like we are facing a 'burnout', so to speak, under the seemingly real threats of the enemy's consistent charges against us, for simply just standing for the truth!

Ever feel like that?

Or, you find that you are doing everything you know to be right and true, yet you somehow feel like you are getting nowhere fast!!!

As we consider the events of **Melakim Aleph/1 Kings 19**, and look at the account of a great man and prophet of Elohim, we can certainly learn from his experience of being under the fear of being alone, in his zealous obedience for Elohim.

Before we take a closer look at **Melakim Aleph/1 Kings 19**, and the details around Ēliyahu being on the run, I want to expand on the following parable of Shelomoh:

**Mishlĕ/Proverbs 18:10** **“The Name of יהוה is a strong tower; the righteous run into it and are safe.”**

This proverb is one that many may find themselves quoting, and despite this being a vital truth to hold fast to, many find themselves running in fear of the enemy’s threatening advances and often find it hard to feel safe and secure as they should, in the presence of our Master and Elohim, who is our refuge and strength!

Here in this Proverb of Shelomoh, he highlights the importance of the Name of יהוה, for His Name is the strength and refuge of the righteous. Knowing this we are able to see why the enemy has done whatever he can to get people to not know the Name of יהוה.

Today, you will find that many professing believers do not even know the Name of the One they call upon.

So, if they don’t know His Name, who or what are they calling upon?

Why do they not know His Name?

Everyone wants to feel safe, everyone wants to have a sense of security and safety, for it is when you feel safe and secure that you will perform your tasks and duties at optimum efficiency.

The verse quoted here, from **Mishlĕ/Proverbs 18:10**, is such a wonderful promise to all who trust and rely upon the Name of יהוה.

How many times do many so often find themselves relying and trusting on their own provision and abilities (that יהוה has given) and easily forget to depend and rely upon the Name of יהוה?

I am sure we all have done it more times than we would care to admit, but the fact is we are to realise just how secure we are in His Name!

The Name of יהוה... **“Is a strong tower”** – A strong tower for what?

What picture comes to your mind when you think of a strong tower?

Hopefully it is one that can give you protection and keep you free from physical danger!

Turning to the Name of יהוה, is likened to a person being able to hide in a strong tower and be safe from the attack of their enemy.

A strong tower was the essential part of a city’s defence and was an assured place of safety and protection from an enemy’s attacks.

‘Numbers’ cannot give you safety and security!

In other words, we recognise that the common saying of ‘strength in numbers’ is not a true saying, as we just need to look at the many examples we have in Scripture where the opposite is true, as יהוה used the remnant or minority in order to reveal His Mighty Strength!

The wealthy think, or imagine, that their wealth can protect them from harm, just as a high city wall was used to protect inhabitants from the enemy troops, but the wealthy are wrong.

Money simply cannot shield people from many problems!

Many people try to hide behind their money, possessions and positions, yet they are not free or safe from those problems that they may think they are trying to be shielded from.

Trusting in יהוה as opposed to trusting in your wealth is the difference between a strong tower and imagined walls.

The Name of יהוה is a strong tower, whereas security in one’s wealth can only put-up imaginary walls!

The term ‘strong tower’ is written here in this parable as follows:

מִגְדַּל-עֹז

migdal – oz

This comes from the following two words:

1 - מִגְדַּל migdal – Strong’s H4026 which means, ‘*tower, podium, watchtower*’, and comes from the root verb גָּדַל gadal – Strong’s H1431 – and this root word is used 115 times in the Tanak and has the meaning, ‘*to grow up, become great, to cause to be large, magnify, boast, lift up, promote*’, and is often used as a word to express praise for יהוה.

2 - עֹז oz – Strong’s H5797 which means, ‘*strength, might, fortress, power, stronghold*’, and comes from the root verb אָזַז azaz – Strong’s H5810 which means, ‘*to be strong, be brazen, prevail, display boldness*’

The first time that the Hebrew word מִגְדַּל migdal – Strong’s H4026 is used is in:

**Berēshith/Genesis 11:4-5 “And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens, and make a name for ourselves, lest we be scattered over all the face of the earth. 5 Then יהוה came down to see the city and the tower which the sons of men had built.”**

This ‘tower’, that men had built, was the tower of Babel, which caused יהוה to come and confuse the language of the people and scatter the people all over the earth.

I find this to be a great lesson for us, in recognising that the Name of יהוה is our Strong Tower and we do not need to be in any state of confusion in regards to our identity in Him, by trying to build man-made towers that have no strength or power in them at all.

This took place at בָּבֶל Babel – Strong’s H894, which was the name given to this site that was formerly called Shin’ar - שִׁנְעָר - Strong’s H8152 which means, ‘*country of two rivers*’, because יהוה confused the language of all the earth.

The Hebrew word בבל Babel – Strong’s H894 comes from the verb בלל balal – Strong’s H1101 which means, *‘to mingle, mix, confuse, confound’* and therefore, the word בבל Babel can best be understood as meaning, *‘confusion (by mixing)’*.

Today, we take note that so many people, who have not come out of the confusion of man-made theologies, are building their own towers of religion and they do not know the True Name of יהוה, as they have substituted His Name for various titles and falsified names that are rooted in pagan origins and make people assume that they have a place of refuge and strength in these false titles, yet have no idea what the True Name of יהוה is and, as a result, they risk being thrown out for building upon the confused and twisted theologies, traditions and lies of man.

The Name of יהוה is the only true source of Safety, as we recognise who it is who saves us and who it is who shelters us and shields us from the fiery darts of the enemy!

### **The righteous run into IT and are safe!**

The ‘IT’ being referred to here is **The Name of יהוה**.

The Hebrew word that is used here for ‘righteous’ is צדיק tsaddiq – Strong’s H6662 which means, *‘just, righteous, blameless, lawful’* and comes from the primitive root צדק tsadeq – Strong’s H6663 which means, *‘to be just or righteous, justified, properly restored’*.

What we are able to take note of in this phrase, *‘the righteous run into it and are safe’*, is that there are some key elements that are being mentioned here.

Firstly, it is *‘the righteous’*, secondly they are the ones who are *‘running’* and thirdly, they are running into *‘safety’*.

Only the righteous may enter!

It is the righteous who are running to His Name.

I find that these two elements of *‘the righteous’* and *‘running’* go hand in hand.

The Hebrew root word for ‘run’ is רץ ruts – Strong’s H7323 which means, *‘to run, run with speed, and perform an action with a special focus that it is done in a hurried manner’*.

This *‘running of the righteous’* is a wonderful picture of urgency and reflects a committed way of belief obedience.

Righteousness, as we know, is clearly defined for us in:

**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.”*

The Psalmist tells us the following, in:

**Tehillah/Psalm 119:32** *“I run the way of Your commands, for You enlarge my heart.”*

The Greek word used in the LXX (Septuagint) for 'run', here in this Tehillah/Psalm 119:32, is τρέχω trechō – Strong's G5143 which means, *'run, exert oneself, strive hard, spend one's strength in performing or attaining something'* and is understood as a present continuous duty – that means it does not stop!

This word τρέχω trechō – Strong's G5143 is used in:

**Ih'rim/Hebrews 12:1-2** *"We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim."*

This 'running' of 'the righteous', which is a running in the way of the commands of Elohim, is also a personal responsibility – and that means that you have to run your own race – nobody else can run it for you.

This word for run/running, also means to advance quickly, clearly understood in a military context, and denotes the objective of our spiritual walk/race: which is to overcome obstacles for the sake of advancement unto spiritual maturity.

Running with endurance is literally a persistent movement toward that spiritual maturity. If one is not guarding to do all the commands of Elohim, then one is not running as they should and are therefore not regarded as a righteous one!

We are to run as if to win the prize – that means giving it our all.

We are to make every effort, as a seasoned professional athlete would, in running the righteous race amidst an unrighteous world.

When we 'run' as we should, then we are assured that we are 'safe'.

The Hebrew word that is translated as 'safe' comes from the primitive root verb שָׁגַב sagab – Strong's H7682 which means, *'to be (inaccessibly) high, exalted, lifted, safe, set securely on high'*.

Being 'set on high' is a clear picture of safety, where complete trust in יהוה is understood and lived out in complete loving-commitment, having nothing to fear, as one is completely lifted to safety!

This word שָׁגַב sagab – Strong's H7682 is translated as 'set on high' in:

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

**Tehillah/Psalm 20:1** *"יהוה does answer you in the day of distress! The Name of the Elohim of Ya'aqob does set you on high!"*

The Name of יהוה is our defence – there can be no safer place to run to, than to the One who causes us to be and sets us on high!

Those who do not know His Name have nowhere to run!!!

Many people are confused into thinking that they know Him by another name or title and reject the need to walk in His commands, which will result in them being cast away as one's that He never knew, even while they called Him Master!

There are many people today, who claim that knowing the Name of יהוה is not important, yet this is so far from the Truth, as Scripture clearly tells us that all who call upon the Name of יהוה shall be delivered (saved).

**Yo'el/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."**

Shelomoh is making it very clear, in this parable from **Mishlĕ/Proverbs 18:10**, that the Name of יהוה is extremely important, especially as we recognise our need to be armed in the Truth and stand our ground as we fight the good fight, knowing that 'in Him' we are safe, as it is He who fights for us!

The safety of His Name will give us the strength to be strong and courageous in life's battles!

We are safe in His Name and we need not fear whatever may come across our path, as we run with endurance and great joy the 'belief race of life' in Him.

**Tehillah/Psalm 91:14 "Because he cleaves to Me in love, therefore I deliver him; I set him on high, because he has known My Name."**

What a beautiful verse this is!

Cleaving to יהוה is a powerful image to consider!

How will one be able to 'cleave' to another if they do not know them?

For the sake of His Name, He delivers us and sets us on high: that is – us who are cleaving to Him!

The Hebrew word that is translated here for 'cleave' comes from the root word **הִשָּׂק** **h̄ashaq** – Strong's H2836 which means, '*love, set one's affection upon, be attached and to delight in*'.

Another translation puts it like this:

**"... because he loves Me, I will rescue him and protect him for he acknowledges My name!"**

It is all about His Name, and we are to acknowledge His Name.

True love for יהוה is to obey His commands and run in the way of His commands, as one cleaves to Him and guards to do all He has commanded us and therefore, when we stay in Him and keep a firm grip on the Truth, we are given the firm assurance of our complete safety in Him!

Having now expanded on the assurance of the perfect protection and safety that the Name of יהוה is for us who cleave to Him and run as we should, let us now take a closer look at the journey that Ėliyahu took.

## Please read **Melakim Aleph/1 Kings 19**

In this message, I want us to take a look at Ēliyahu and his shattered state, in wanting to give up.

This valiant prophet was gripped with fear, and at this point in his life, he is but just a shadow of the man that he had just been, as he had just destroyed the Ba'al prophets and exposed the futility of their mixed and corrupt worship.

We find him coming to a “**broom tree**” and, in despair, he is praying that he might die! It appears that his past miracles, that he had accomplished by the Spirit of Elohim, had somehow been erased from his short-term memory.

He was exhausted, as the burning flames of his zealous belief had somehow been extinguished by his emotional handicaps.

He had now plunged himself to the point of being pathetic; where all hope had seemingly been lost and, being broken by an intense fear of the enemy, he prays to the Elohim of life...! And what does he pray for? ... his death!

His confidence had been crippled and all that was left, in his mind and the fleshly estimation of his circumstances, was emptiness, darkness and gloom.

Have any of you ever felt like this?

The Hebrew word that is translated as ‘**broom tree**’ is רֹתֵם **rothem** – Strong’s H7574 which is a broom plant or shrub and is also thought to be a juniper tree.

This shrubs/tree is a desert shade bush or shrub that can grow large, with a bitter and possibly toxic root.

It is the finest and most striking shrub of the Arabian desert, which grows constantly in the beds of streams and in the valleys, where weary travelers could find places of encampment and they were frequently selected because of the shelter, which they would bring by night, as a protection from the from the wind and they also give shade and protection from the sun by day.

What is worth taking note of, is that a word that is derived from this noun רֹתֵם **rothem** – Strong’s H7574, is the name of the place that was the 14<sup>th</sup> stop/departure point in Yisra’el’s Wilderness journey, which was רִיתְמָה **Rithmah** – Strong’s H7575 which means, “**heath**” or **‘binding**’. In other words: this was a place of **joining together**!

A ‘**heath**’ is a tract of wasteland or an extensive area of rather level open uncultivated land, usually with poor coarse soil, inferior drainage, and a surface rich in peat or peaty humus.

While we do not have much information on this place, what we can learn from the fleeing of Ēliyahu, is that he was one who was extremely ardent for Elohim and he fled to the place where he could be joined to Elohim, so to speak.

He was fleeing from the one who had already killed many prophets of Elohim and after having killed her prophets, Ēliyahu ran for his life and came to a place where he could find some shelter and rest.



The question you have to ask yourself, here at רִיתְמָה רִיתְמָה Rithmah – Strong’s H7575, so to speak, is:

**“whose report will you believe and to whom will you be joined together?”**

Do not be yoked with unbelievers!

We are to be built up in unity of our faith in Messiah who has gone before us, let us not unite with the false report, but be joined with the True body of Messiah!

**Eph’siyim/Ephesians 2:19-22 “So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim, 20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone, 21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in יהוה, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit.”**

The Greek word that is used for ‘joined together’ in Eph’siyim/Ephesians 2:21, is συναρμολογέω sunarmologeō – Strong’s G4883 which means, ‘fitted together, joined together, fitly framed together’, and comes from the two words:

1) σύν sun – Strong’s G4862 which is a primary preposition meaning, ‘with, together with (expresses association with), accompany, companion’, and a

2) derivative of a compound of ἄρμος hamos – Strong’s G719 which means, ‘joint, to join together’, and λέγω legō – Strong’s G3004 which means, ‘to say, address, speak, call, command, exhort, advise’, used in its original sense of ‘laying, or to pick up’.

This clearly speaks of us, as living stones, being perfectly fitted and framed together, as the body of our Master, and we are fitted for every good work, as a royal priesthood that is joined to the High Priest!

As we maintain the truth in love and grow up in all respects, into Him who is the Head, Messiah, we are joined together by what every joint supplies...!

We need each other, as we become one in Him and so, it is of vital importance that we make every effort to keep the fellowship of the set-apart ones, growing in intimacy in every area of our lives and not yoke ourselves to unbelievers, as this will only cause a ‘disjointing’ to occur.

It is hard to believe that this same man of Elohim, Ēliyahu the Tishbite, who had stood boldly before Ahab, the wicked sovereign of the House of Yisra’ēl, and called for a drought for 3 ½ years, was no running for his life.

This was a man who had been fed by ravens and drank from the stream, when he did according to the Word of יהוה, and dwelt by the wadi Kerith.

And when the stream dried up because of the drought that he had called for, he went to Tsarephath, according to the Word of יהוה and was sustained by a widow, according to יהוה’s command (Melakim Aleph/1Kings 17).



He was the bold and courageous man of Elohim who told the widow from Tsarephath to not be afraid and he brought her son back to life.

And now, here in **Chapter 19**, we find him in this state of panic and fear.

This same man of Elohim had just defeated and killed 450 prophets of Ba'al.

He had called down fire from heaven, which consumed 104 men.

This same Ēliyahu is the one who had appeared, with Mosheh, to Kěpha, and Ya'aqob, and Yoḥanan, when **יהושע** was transformed before them on a high mountain.

The point I am trying to make here, is simply this: no matter how great you are, or have been, in the Master, you will still have some bad days!

How you handle them is what needs to be considered!

I would like to look at this account of Ēliyahu, who, having just experienced such a great victory, in destroying Ba'al worship, is found to be running for his life, at the threat of a wicked woman!

Before we look at these events, we must understand what had led to this moment of fear, and who it was that he was running from.

Izeḅel had issued a threat upon his life, as Aḥaḅ had just come and reported to her what had taken place at the showdown on Mount Karmel, which she did not get to see first-hand.

Aḥaḅ reigned over Yisra'el for twenty-two years and in **Melakim Aleph/1 Kings 16:30** we are clearly told that he, "**did evil in the eyes of יהוה, more than all those before him.**"

He went and married Izeḅel, daughter of Ethba'al, sovereign of the Tsidonians, and he then went and served Ba'al and bowed himself to it and then raised up a slaughter-place for Ba'al in the house of Ba'al, which he had built in Shomeron.

Izeḅel was known as an evil woman, who brought Ba'al worship to Yisra'el and established it as a formal religion

She was the real power behind the throne.

They teamed up in their wicked terror.

**Melakim Aleph/1 Kings 16:33** tells us that Aḥaḅ "**did more to provoke יהוה Elohim of Yisra'el than all the sovereigns of Yisra'el before him.**"

The name of **זִבְזַבְלִי Izeḅel – Strong's H348** means, '**Ba'al exalts or Ba'al is husband**' and can also carry the meaning '**unchaste**', which means '**lacking in purity and integrity**'.

She was a very wicked woman, and the spirit of Izeḅel (Jezebel) must not be tolerated at all by the children of Yisra'el.

By Aḥaḅ marrying her, we are able to certainly see being highlighted for us, the state of the depravity of Yisra'el, who had whored after Ba'al, under the luring wicked seduction of this '**bride of Satan**'.

In the revelation of Messiah, we are clearly warned against tolerating the spirit of Izeḅel, as given to the assembly in Thyatira:

Here is the message that was given to the assembly is Thyatira:

**Hazon/Revelation 2: 18-29** “And to the messenger of the assembly in Thyatira write, ‘This says the Son of Elohim, who has eyes like a flame of fire, and His feet like burnished brass: 19 “I know your works, and love, and service, and belief, and your endurance. And as for your works, the last are more than the first. 20 “But I hold against you that you allow that woman Izebel, who calls herself a prophetess, to teach and lead My servants astray to commit whoring and to eat *food* offered to idols. 21 “And I gave her time to repent of her whoring, and she did not repent. 22 “See, I am throwing her into a sickbed, and those who commit adultery with her into great affliction, unless they repent of their works. 23 “And I shall slay her children with death. And all the assemblies shall know that I am the One searching the kidneys and hearts. And I shall give to each one of you according to your works. 24 “And to you I say, and to the rest in Thyatira, as many as do not possess this teaching, and who have not known the depths of Satan, as they call them, I am not putting on you another burden. 25 “But hold fast what you have until I come. 26 “And he who overcomes, and guards My works until the end, to him I shall give authority over the nations, 27 and he shall shepherd them with a rod of iron, as the potter’s vessels shall be broken to pieces, as I also have received from My Father. 28 “And I shall give him the morning star. 29 “He who has an ear, let him hear what the Spirit says to the assemblies.”’

The rebuke that was given to those in Thyatira was very clear: they were allowing themselves to be led astray by Izebel, who called herself a prophetess, yet nowhere in Scripture is she actually referred to as one.

She was a self-proclaimed prophetess, and was wicked wife of a wicked king Ahab.

Today, the world is full of this wicked Izebel spirit, which causes many to commit whoring and eat food offered to idols.

Christianity is a poisoned product of the Izebel Spirit, for which the warning is very clear to those who do not repent and come out from the bed of whorings – they will suffer with Izebel on the same bed of affliction!

The command given here is simply this: stop being tolerant of evil, stop keeping company with evil and hold on in set-apartness!

Hold on until **יְהוָה** comes again!

The Greek word for Thyatira is **Θυάτειρα Thuateira** – **Strong’s G2363** which means, ‘**odour of affliction**’, and this city had a temple dedicated to Apollo, the Greek sun-deity of music and arts, and herein lies a great lesson for us, to hold fast to the truth amidst a wicked world that is mesmerised by influence of worldly music and the arts or media! As we hold fast and live set-apart lives in Messiah, we will be persecuted and our lives are to be a pleasing aroma to Elohim, through our obedience, as the odour of our affliction goes up before Him with gladness of heart, as we guard His commands!

With Messiah being described as having eyes like a flame of fire and feet like burnished bronze, we are also able to recognise that He was stating that He is the Elohim who comes down to earth in the fire of His wrath, against all wickedness and disobedience!

It was this wicked and abominable mixed worship that Ĕliyahu had confronted on Mount Karmel, where the fire of יהוה had come down and consumed the offering that was prepared by Ĕliyahu, showing Yisra'el that it is יהוה that they were to be serving and not Ba'al.

Ĕliyahu then killed all the prophets of Ba'al.

Now that this wicked queen's prophets had been killed, she was angered and she issued a very big threat to Ĕliyahu, the man of Elohim.

She sent a messenger to Ĕliyahu and threatened him with his life, and she basically issued a death sentence, by saying, in effect,

**"Ĕliyahu, you are a dead man!"**

What we can learn from this, is that this was a threat, from a woman who seemed to be afraid to touch יהוה's anointed; otherwise, she would not have simply issued a death threat and given Ĕliyahu a warning, but would have instructed the messenger to kill him. This proves how the enemies **'bark is bigger than their bite'**, so to speak.

Although, in saying that, it is certainly the 'bark' that often frightens us the most!

This **'bark'**, or threat for his life, came and he feared it greatly and he ran for his life.

He has just been a valuable servant, in the hands of Elohim, and had brought about a great victory to Yisra'el and instead of seeing some gratitude come his way, and receiving a commendation, the wicked queen of corruption threatened him!

Ĕliyahu was a man who had passions, just as we do, and he was just as emotional as we are, and here, in this phrase, **'he ran for his life'**, we are able to see, in the Hebrew text, that it is based on two root words:

1) The Hebrew word that is translated as 'ran' comes from the root word יָלַךְ yalak – Strong's 3212 which means **'walk, depart, proceed'** and is a derivative of the root verb הָלַךְ halak – Strong's H1980 which means, **'to go, walk, come, depart, proceed, move, go away'**, and can also have the meaning to **'carry (as in a burden)'**, and literally speaks of how one lives, and it is used as a verb, indicating that it is an active expression of one's life. Our **'walk'** matters and, how we walk before Elohim matters: and in understanding what Ĕliyahu was doing, we see that the word that is used here for 'life' is:

2) the root word נֶפֶשׁ nephesh – Strong's H5315 which means, **'a soul, living being, life, self, person, desire, passion, appetite, emotion'**.

In the expression of him **'running for his life'**, we can see that he was being directed, and led, by his emotions! He let his emotions of fear, get the better of him and he ran, in fear of his life, as opposed to running into the strong Name of יהוה!

Sometimes, as יהוה's children, we often become frustrated by our own faulty perceptions and, as a result of this, we become fearful because of the imminent threat of danger.

Here was a man who could encourage others, yet he couldn't seem to encourage himself, at this point in his walk.

He helped others, but now he couldn't help himself, in being strengthened by the Truth of what He knew, in this moment of weakness where he was being gripped by fear.

He had certainly experienced enough and had now reached an emotional breaking point. Having said that, let us not be too hard on the guy, as we too, may often find that we have the following too:

**Problems that we can't solve, stress that we can't stand, hurts that we can't heal, fears that we feel powerless to stand up and fight against, tests that we can't seem to tolerate, burdens that we can't bear, obstacles that we can't overcome, gates that we can't open and mountains that we can't climb....**

Just to name a few of the things that we might have difficulty in overcoming at times!

Sometimes, we drop our hands, so to speak, in surrender to our circumstances and say, **“יהוה I have had it; I can't take it anymore. I'm trying to do right but I'm suffering wrong. I'm tired of running scared; going out full and coming in empty. I'm depressed יהוה and I can't go on like this. I have lost my fight and my zeal has grown cold.”**

Have you ever had these kind of thoughts and emotions running through your mind and being?

Ēliyahu was not alone and he was not the only one to go through this kind of spiritual paralysis.

Mosheh had a similar experience in:

**Bemidbar/Numbers 11:15 “And if You are doing this to me, please slay me altogether, if I have found favour in Your eyes, and let me not see my evil!”**

Yirmeyahu complained to יהוה, as seen in:

**Yirmeyahu/Jeremiah 20:7-8 “יהוה O, You enticed me, and I was enticed. You are stronger than I, and have prevailed. I have been ridiculed all day long, everyone mocks me. 8 For when I speak, I cry out, proclaiming violence and ruin. Because the word of יהוה was made to me a reproach and a derision daily.”**

Yonah also experienced this kind of situation, where he told the fishermen to throw him into the sea – in other words, he basically said to them, **“let me die!”**

So, Ēliyahu was not the only one, yet we need to learn from these!

Often, when we may find ourselves in a situation where we tend to think that we are the only ones to be in the dilemma that we find ourselves in, and in that moment we may often find that our emotions get the better of us and we end up feeling worthless and abandoned.

Ever been there?

Ya'aqob describes Ēliyahu as a righteous man, a man who prayed by belief; one who had prayed effectively and fervently.

This was a man who knew how to call on יהוה, and knew how to talk to יהוה, and boy, did his prayers avail much!

He knew that יהוה answers prayer.

He prayed for the rain to stop and it did, and then prayed for it to rain and it did.

He prayed to bring back a widow's son to life.

He prayed for יהוה to respond with fire, in a showdown with the Ba'al prophets, and יהוה answered his prayers.

Thankfully there was one prayer that יהוה did not answer, in the way that Ēliyahu wanted, and that was when he prayed for death.

It wasn't יהוה's will for Ēliyahu to die by Izebel's sword.

In fact, as we see from Scripture, it was not in יהוה's will for him to die at all, as he was taken up by a whirlwind into the heavens, before the eyes of Elisha.

We must never think that because the enemy has taken out others, that יהוה will allow them to defeat us, who find refuge in Him.

In his running for his life, Ēliyahu went to **בְּאֵר שָׁבַע** Be'ērsheba – **Strong's H884** which means, '**The well of the oath or the well of the seven**' and, as I have previously mentioned, we see in **Berēshith/Genesis 21: 25-31** that this was the place where Abraham gave 7 ewe lambs to Abimelek, as a witness that the well was dug by Abraham, after a dispute arose when Abimelek's servants seized a well of water that was Abraham's, and they made an oath there that day.

It is also at **בְּאֵר שָׁבַע** Be'ērsheba – **Strong's H884** that we see the following:

**1** – Abraham called upon the Name of יהוה, the Everlasting Ēl: **אֵל עוֹלָם** Ēl Olam!

**Berēshith/Genesis 21:33**

**2** – Yitshaq built a slaughter-place and called upon the Name of יהוה, after יהוה had appeared to him – **Berēshith/Genesis 26:23-25**

**3** – Ya'aqob brought offerings to יהוה and יהוה spoke to him and confirmed the Covenant with him – **Berēshith/Genesis 46:1-3**

Ēliyahu was going back to where his ancestors had connected with יהוה and, in a sense, he was going back to the Covenants of Promise!

This, in itself, can be a valuable lesson for us today, as we recognise that when we find ourselves in a frightening place of fear, due to unfavourable circumstances that we are not sure how to handle, we must run into the Name of יהוה and to the Covenants of Promise that we have been grafted in to, in order to find strength and comfort in Our Master, for His Word that never fails!

After having come to **Be'ěrsheba**, He left his servant there and went a day's journey into the Wilderness.

The Hebrew word that is translated as 'journey' is דֶּרֶךְ **derek** – Strong's H1870 which means, '**way, road, distance, journey**' and comes from the root word דָּרַךְ **darak** – Strong's H1869 which means, '**to tread or march**' and so, speaks of our walk, our every step, that we take – and this we are to commit to יְהוָה.


This word דֶּרֶךְ **derek** – Strong's H1870 is used 13 times in **Tehillah/Psalm 119**, which we know speaks primarily about the love for His Torah and with the number 13 being the numerical value for the Hebrew word עֶחָד **ehad** – Strong's H259 which means '**one**', we recognise that committing our every step to Him, causes us to become as one in Him!

The root word דָּרַךְ **derek** – Strong's H1870, which means, '**way, road, distance, walk, journey**' is pictured in the ancient pictographic script as follows:




**Dalet** – דָּ



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


**Resh** - רָ



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**. 'Top', as in the top or head of a body and 'chief', as is head of a tribe or people as well as the one who rules the people.

**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. This also pictures for us that which has been openly revealed – by the ‘open hand’, or the revelation of the hand that has worked a function!

As we consider these three pictures in making up the Hebrew word דֶּרֶךְ **derek**, in reference to this meaning walk, we can clearly see how it is יְהוֹשֻׁעַ Messiah, who is **THE WAY**, and as we stay in Him, we are to walk even as He walked – which is complete set-apartness!

As we come to the DOOR of the Tent of APPOINTMENT, we are able to come and submit under the hand of our Master and Chief, who gives us access into His presence.

**Yohanan/John 10:19 “I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.”**

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master.

It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed.

This is a reminder to us, that when we are facing some daunting circumstances, which are seemingly life threatening, we are to guard our feet from straying from the Way, as we consider our ways and set our heart on our walk, being reminded that we are to stay in the Master and not be led astray by crippling circumstances!

Ēliyahu went into the wilderness.

The Hebrew word that is translated as *‘into the wilderness’* is בְּמִדְבָּר **Bemidbar**, which comes from the root word מִדְבָּר **midbar** – Strong’s H4057 which means, **‘wilderness, desert’** and can also mean **‘mouth’**.

This word comes from the primitive root verb דָּבַר **dabar** – Strong’s H1696 which means, **‘to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise’** and a derivative of this word is also translated as **‘speech, word, commandment/s, message’**, and the literal meaning of this actually carries the concept of, **‘The place of words’** or **‘The place of speaking’**, as we see that it was **‘in the wilderness’** that Yisra’el learnt to hear the **‘voice’** of יְהוָה.

And so too, was Ēliyahu directing his steps toward the place where he could hear the voice of יְהוָה.

His emotions and fears needed to be dealt with and he comes to rest under a broom tree and cries out to יְהוָה, saying that he has had enough and wanted to die!



What is interesting and worth taking note of here, is that it says that he came and **'sat down'** under a broom tree. And the Hebrew root word that is used for **'sat down'** is the word **יָשַׁב** *yashab* – **Strong's H3427** which means, **'sit, dwell, remain, abide, inhabit, sitting still'**.

A modern Hebrew word that is derived from this word, which is translated as **'school'**, is the word **'yeshiva'**.

We have come to learn and know that the concept of **'sitting'**, in the Hebraic mind-set, is an idiom for learning; and it is at the Master's Feet that we are to 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 the teacher.

We come each Shabbat to **'sit and learn'**, while **'resting'** from our weekly work and in doing so, we pay close attention to making sure that we hear, and properly guard what we hear, so that we can **'do'** that which we are required to; and in doing that we begin to receive the spirit of His right-rulings and not the letter alone!!!


So many people who reject the need to guard the Sabbath and gather as a family for a proclaimed set-apart gathering, are never able to fully grasp the Spirit behind the letter, and in the process are never able to understand the life that the Spirit gives!

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




**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!


Shin - שׁ:



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

Beyt - 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, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Looking at this word in the ancient script helps us understand further '**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!

## OBEDIENCE (WORKS) TO THE WORD (COMMANDS) OF THE HOUSE

It is by our faithful obedience, in gathering as commanded, that we begin to experience the true spirit behind the Word, which gives us life and leads us in righteousness, and those who will not sit in right-ruling, will never be able to worship the Father in Spirit and Truth, for His Word and His Spirit work together, as they are One, working in unity to build His House – that is: us His Body.

Ēliyahu needed to come and hear the clear instructions of יהוה, and while we may recognise a weakness in his emotions, driving him to run for his life, under the threats of the enemy, we can see a great picture of how we must run to יהוה, our Refuge and Strong Tower!

This is a great lesson for us to not neglect the gathering of the set-apart ones, on the Sabbaths of our Master, as is the habit of some who often feel too drained by life's battles and stay away, when they should be gathering to be refreshed.

Ĕliyahu, drained and exhausted, falls asleep and like so many people today, who try to sleep away their troubles, wake up to find that their troubles are still there and have to be dealt with.

He was touched by a messenger and told to rise and eat, and he saw some freshly baked bread and a jug of water.

He needed food and water more than sleep!

He may have been pretty dehydrated and if he had kept on sleeping, he may not have woken up.

We too need to recognise how we need The Living Bread of the Word, for those deadly situations that we have been facing!

This bread and water, is a clear picture of the Word of Elohim that strengthens and nourishes our soul, after all, his soul was all torn up emotionally and he needed the strength of Elohim and the provision of His bread and water!

Ĕliyahu eats and then lays back down, and may have even considered that this was his last meal, yet the messenger came a second time and touched him again, telling him to get up and eat – praise יהוה for second times!!!

יהוה does not give up on the weak, rather, He strengthens the weak:

**Yeshayahu/Isaiah 40:29 “He gives power to the faint, and to those who have no might He increases strength.”**

The Hebrew root word that is used here in Yeshayahu for ‘power’ is כֹּחַ ko‘ah - Strong’s H3581 which means, *‘power, might i.e. the potential to exert force in performing some function; physical strength; virility; power and ability to do that which one is capable to perform’*.

Ĕliyahu needed to eat more, as the journey would be too much for him, if he did not get enough of the right stuff!

We need to eat and drink of that spiritual food and drink!

It is not a matter of what’s around you – it is a matter of what’s in you.

If you have the right stuff in you, that is – יהוה’s supply in you and if you are nourished by יהוה, you will make it – you can take His Word for it!

Just as our forefathers ate and drank in the wilderness, so too do we – we need to be eating and drinking the right stuff:

**Qorintiyim Aleph/1 Corinthians 10:3-4 “and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah.”**

When you suffer a spiritual setback, the only way to make a comeback is to be nourished by יהוה.

Don’t give up half way through – have that ‘second’ helping!

יהוה can give you power and renew your strength, amĕn.

He can revive your spirit, renew your hope and rebuild your ruins.  
In order to get strong, we need adequate nutrition.

After 40 days of testing, יהושע said to Satan in:

**Mattithyahu/Matthew 4:4 “But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה.’”**

You know, that when you feed your spirit with the Word, you are strengthened and nourished and empowered.

יהושע is the Bread of Life, and He said that if we eat this Bread we will live forever and that is exactly the picture that we are able to see, from the example of the life of Ēliyahu! He needed this food to sustain the 40 days of testing!

After being a prophet, who had faced many a victory, he was now being tested and proven in the wilderness and he came to Mount Hōrēb, where Mosheh talked with יהוה at the burning bush; the same mountain where the law was given.

Ēliyahu had certainly been running from Izebel, but now, he was running to יהוה!  
If you are running away from something, you have to be running to something or else!  
He went to the place where he knew יהוה would show up.  
He got to the place where the covenant was established.  
He needed to meet with יהוה, and so he traveled 40 days.

**Tehillah/Psalm 42:1-2 “As a deer longs for the water streams, So my being longs for You, O Elohim. 2 My being thirsts for Elohim, for the living Ēl. When shall I enter in to appear before Elohim?”**

Ēliyahu had faced, what some might call, “burnout”, as he was depleted by many victories, then became disconcerted by fear, which had disabled him through isolation, where he became devastated by self-pity!  
A process that many of us have faced, to some degree or another, I am sure!  
This is the place where you feel like throwing in the towel, so to speak!

Well, Ēliyahu knew where to run to, and we can see that, as he returned to the Truth, got nourished through the Word and came to the Mountain of Elohim, where he went into a cave.

This is where **The Word of יהוה** came to him.

This is written in Hebrew as follows:

דְּבַר־יְהוָה

**Deḇar YAHWEH**

This, I believe, is where he met with יהושע, as it says, in reference to Messiah, the following, in:

**Hazon/Revelation 19:13 “and having been dressed in a robe dipped in blood – and His Name is called: The Word of יהוה.”**

It is here, in the cave, that Ĕliyahu is confronted and asked, by The Word of YAHWEH, the following:

## What are you doing here, Ĕliyahu?

יהוה knew exactly what Ĕliyahu was doing there, but He wanted Ĕliyahu to answer and here we recognise that while the Word will certainly strengthen us, it will also inspect us, as יהוה, through His Word, will search us and know us, and by His Word, He will get us to search ourselves and return to Him and do what we ought to be doing:

**Ĕk̄ah/Lamentations 3:4** “**Let us search and examine our ways, and turn back to יהוה.**”

Ĕliyahu cries out and declares his zeal – in fact he was very zealous for יהוה.

The Hebrew word that is translated here as ‘jealous’ comes from the root word קנא qanah – **Strong’s H7065** which means, ‘**to be jealous or zealous, be envious, ardent**’.

It is the same word that is used to describe Pineḥas, in this week’s Torah portion reading from **Bemidbar/Numbers 25**, who was **ardent** for יהוה and rose up and took a stand against the whoring of Yisra’ēl!

Here, in Ĕliyahu’s declaration of his zeal, this word is repeated, to emphasize just how zealous he was, which in English is rendered as ‘**very jealous**’.

So, he declared that he was very zealous, but was all alone!

That is how he felt, even though he knew that there were at least another 100 prophets still around, who Obadyahu had hidden in two caves.

At this point though, he did not think of them, when he was hiding in the cave he had come to! You would think that being in a cave, hiding from the enemy, that he would have remembered the other prophets who Obadyahu had hidden in 2 caves.

However, Ĕliyahu felt extremely alone in this cave, thinking he was the only one left!

What cave have you found yourself to be hiding in at times?

A cave that causes you to not see that there are others who are just as zealous as you are?

Could it be one of the following ‘caves’?

**Cave of offense** – simply because you are mad at someone, or even at Elohim, and you find yourself having totally withdrawn from all fellowship, as a result!

**Cave of despondency** – you have been feeling numb and isolated from people and places, as you have become very negative and despondent, because things just do not seem to be going as you had planned!

**Cave of comfort** – where you are wrapped up in your own comfort and, as a result, you have isolated yourself from the true desires of Elohim and the needs of others around you!

**Cave of self-pity** – the place where you find yourself having a party of pity for one, where no one else is invited, as you wallow in your sorrows and allow the damaging effects of self-centered pride to cripple you from standing up and fighting the good fight.

If you have found yourself being in a cave of sorts, and feeling all alone, then hear The Word of יהוה say to you:

**“Go out and stand on the Mountain before יהוה”** – in other words:

**“Get out of the cave and stand on the Rock of your Salvation, and hear His voice”**

יהוה does not feed on our fears – He tells us to get out from the hiding places and stand firm!

When Ēliyahu heard the voice of יהוה, he got out of the cave of self-pity!

He certainly needed to see, and learn, that יהוה was with him, in good times and in troublesome times, and that יהוה will not always appear in the supernatural and the spectacular – for His power is in His Word – yet, we have to get quiet to hear, guard and do what His Word says, for then we shall not fear!

The Hebrew that is translated here as ‘cave’ is מְעָרָה **me’arah** – **Strong’s H4631** which means, **‘cave, den, hole’**.

What is very interesting to see in Scripture, is the frequent use of caves and the applications/events that we see that occurs in caves.

A cave can represent different things for us, for example:

Caves were used as:

### **1 – An assumed place of refuge**

Lot dwelt in a cave with his two daughters after escaping Sedom and Amarah – although the events that took place there were not good at all!!!

The assumed place of refuge became twisted into a place of incest and, this is a lesson for us in recognising that Lot ended up in the mountains and dwelling in a cave, after he had asked to go to a nearby city.

He could have even gone to Aḇraham’s camp and found husbands for his daughters, yet he took unnecessary stops and detours along the way – a great lesson for us in recognising that we must keep our feet on the path of Truth and not slip off into finding our own way and think we can find rest and refuge on our own!

### **2 – Burial sites**

The most frequent use of caves in Scripture was for burial sites – in other words, caves primarily picture for us ‘death’.

Not that all ‘caves’ for burial sites were ‘bad’ – some were fully paid for – as we see how Aḇraham purchased the cave in the field of Maḵpēlah, in order that he would have a burial site for Sarah; and he too was buried there.

### **3 – Hiding place**

In **Yehoshua/Joshua 10** we read about the day that the sun and moon stood still, when Yehoshua fought against the 5 kings of the Amorites, when he helped the Gib’onites who had made a covenant with Yisra’ēl.

This was a spectacular day... as there was none like it before – where יהוה had listened to the voice of man and fought for Yisra’ēl and brought about a great victory.

The 5 kings of the Amorites fled and hid in a cave at **מַקְדָּחַ** Maqqēdah – Strong’s H4719 which means, *‘place of shepherds’*.

Yehoshua commanded that large stones be rolled over the mouth of the cave, so that the 5 kings could not come out, and after the victory the 5 kings were brought out and killed and hung on 5 trees until evening, after which they were thrown back into the cave that they hid in and the cave was shut up forever!

There is much we can take from this account alone, yet for the purposes of this message, we can see a powerful picture of how many of the ‘false shepherds’ who have led many astray with their false theologies and traditions of man, will be destroyed.

This cave, which means a **‘place of shepherds’**, represents the teachings and gatherings of the falsified ways of man, and while many assume to find their ‘hiding place’ in a cave that they have been led to, by false shepherds who have muddied the truth, they will be shut up in the first death and be delivered up at the second resurrection to be judged and face the second death!

#### **4 – Gathering place**

Caves were also used as a gathering place – like the account that we see in Scripture, of the many who were gathered to Dawīd at Aḏullam.

After Dawīd’s brothers and his father’s house had come to him, more came: about 400 hundred men were with him!

Metaphorically speaking, Aḏullam was no ordinary cave, as we can see from the events that record the men coming to Dawīd, when he was fleeing from the wicked king Sha’ul, how we too have a refuge in Messiah, our Coming Beloved King in whom we put our trust! And by us being ‘gathered’ to Aḏullam, so to speak, is a picture for us of how we ‘die to self’ and in our immersion in The Name of **יְהוֹשֻׁעַ** Messiah, we are raised to new life – where we have the assurance, ‘in Him’, that the second death has no power over us!

#### **5 – Place of protection and supply**

Obādyah hid 100 prophets of **יְהוָה** in two caves and fed them bread and water, as he hid them away from Izeḇel, in the days of Ēliyahu.

#### **6 – Birthing place of praise and prayer**

We can see that while Dawīd found himself in this and other caves, as he fled from the hand of Sha’ul, we can see how some of his Psalms and prayers were proclaimed and sung from these caves that he had hidden in.

**Tehillah/Psalm 57** was written as a plea to **יְהוָה** that he not be destroyed when he fled from Sha’ul, and the introduction to this Psalm is written as follows:

***‘To the chief musician, altashheth, a poem of Dawīd, when he fled from Sha’ul in the cave’***

The Hebrew word **אַל-תִּשְׁחָתֵנִי** altashheth means, *‘do not destroy’*.

And in **Tehillah/Psalm 142**, we see a great prayer and cry to **יְהוָה**, as its introduction is written as:

***‘A contemplative prayer of Dawīd, when he was in the cave’***.



What we can clearly learn from this, is that while we may find ourselves in some of the darkest times, we can see the birthing of pure praise and prayer coming forth unto our Great and Awesome Deliverer!

What we can see from the use of a cave, is that while it primarily pictures darkness and death, we can also see how that by the death of Messiah, we have a place of refuge in times of distress, enabling us to be a praising and praying people, amēn!

And as we can see from Ėliyahu, it was in the cave The Word of יהוה came to him.

Shabbat is a great place for us, as a family, to come together and hear His powerful voice, as we shut out the noise of the World and we come to sit at His feet and learn!

And this is of vital importance, highlighting for us that we must not neglect the gathering of the set-apart ones, as some are in the habit of doing, and in the process, find themselves isolating themselves in caves of doubt and fear!

There is only ONE Master of Masters and יהושע Messiah is **THE WORD OF יהוה**, which most people would not argue with, yet what we can clearly see, is that יהוה is **THE WORD OF יהוה**, and while we take note that **THE WORD OF יהוה** came and appeared to some of His faithful servants and prophets, like Ėliyahu, He came in the form of human flesh in order to be made visible to all!

There is only ONE **WORD OF יהוה** and He remains forever!

**Kēpha Aleph/1 Peter 1:25 “but the Word of Elohim remains forever.” And this is the Word, announced as Good News to you.”**


And this Word is what we are to speak, as we speak His Truth and declare the clear Torah that He has given to us to walk in!

The Hebrew word for ‘Word’ is דָּבָר *dabar* – Strong’s H1697 which means, ‘*speech, word, commandment, chronicles, message*’; which, the ancient pictographic script, is depicted as follows:



Dalet – דָּ




The ancient script has this letter as  and is pictured as a ‘**tent door**’. It can also have the meaning of a back-and-forth movement as one goes back and forth through a tent door and so speaks of an access point.

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

**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.


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’; 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!

What these pictographic symbols or letters clearly show us here, in reference to these collectively expressing ‘The Word’, is that THE WORD IS:

## THE DOOR TO THE HOUSE OF THE HEAD!

יהושע Messiah is The Door and He is the Head and we are His dwelling Place, and our only means of access is through our Master and Elohim, who is the Door that has been revealed to us in the flesh in order that we can be grafted in and enter into the Covenants of promise that we were once far off from and without Elohim in the world!

A second time, the voice of יהוה came to Ēliyahu and said:

### What are you doing here Ēliyahu?

And still, he repeats what he said at first – his perspective hadn’t changed and while he was claiming to be the only one, he was actually being shown that he was afraid of people and was told to go and return and do what he had been called to – and that is: to prepare the way!

The Hebrew word that is translated as ‘voice’, in **verse 19**, is קול qol – **Strong’s H6963** which means, ‘**sound, voice, noise, thunder, proclamation**’, and comes from an unused root meaning, ‘**to call aloud**’.


What is clear to us, is that the **VOICE of יהוה** has been spoken and leaves the choice up to each individual, of whether they will hear it or not – and by hearing, I mean to hear it and respond to it, by guarding to do what He commands!

In the ancient pictographic script, the Hebrew word קול qol – **Strong’s H6963** looks like this:




**Quph – ק:**



This is the Hebrew letter ‘**quph**’, which is pictured in the ancient script as –  – which is a picture of ‘**the sun at the 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. It also is understood as the ‘**gathering of the light**’.


**Waw/Vav – ו:**



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

**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.

These letters combined can give the understanding of:

## GATHERING TO THE SECURE STAFF OF THE GOOD ETERNAL SHEPHERD

When the shepherd called the sheep, they swiftly came to him.

The staff of the shepherd was his tool of authority.

With it he would direct, discipline and protect the flock.

Our Good Shepherd's voice has gone out and, by His Word that does not return empty, He has secured for us the ability to be brought back under His Authority, by His own Blood; and therefore we, as true set-apart children of Light, respond correctly as we hear His voice, submit to His Authority, take His easy yoke and guard His Torah and gather together, as we should on His Sabbaths and Feasts!

We are told that before **יהושע** comes, that the spirit of Ĕliyahu must first come!

Ĕliyahu was told to go and anoint Haza'el as sovereign over Aram and Yehu as sovereign over Yisra'el and also anoint Elisha as prophet in his place!

The name of Elisha means '**Elohim saves**' and so, we see here a picture of progression – Ĕliyahu must come first, to prepare the way, for salvation to come, by the hand of Elohim!

**יהוה** assures Ĕliyahu that deliverance will be made complete and He says that He shall leave 7 000 prophets who have not bowed themselves to Ba'al.

This is a very unique number, as it speaks of fullness and also points to the Millennial reign that will be established and all Ba'al worship destroyed completely!

We see this prophecy come true, as Yehu certainly did kill Izebel!

Ĕliyahu learnt a great deal, and so too can we!

While our 'zealousness' for Elohim might be just as zealous as Ĕliyahu's was, we must guard ourselves from thinking that we are all alone!

Just take a look around at the rest of our Covenant Family and see that you are not alone!

If you have allowed your emotions of fear to get the better of you and have allowed your fears to drive you into to a cave of offense, despondency, self-pity or even comfort, then open your ears to hear the Word of Elohim and listen to His voice!

Get out of the cave and stand upon the Rock and Refuge of our lives: **יהושע** Messiah!

Do not give up, in fear of the 'Izebel's' of the world!

There is work to do, before the great coming of our Master and it is now time to take a stand and not sit in our caves, just as we will see through the example of the zeal of Pinehas, in our weekly Torah portion that we will be going through this coming Shabbat!

**Go out and stand with ears to hear – for you are not alone!**

### What are you doing here .....

Perhaps, as you meditate on the events of this chapter, you might be able to relate to these events and may even find that your name might just be at the end of this piercing question that the Word of יהוה asks...

## WHAT ARE YOU DOING HERE ..... (your name)?

What, if anything, have you perhaps found yourself running from?

In the process of running, learn from this prophet's journey, so that the place you ought to be running to... is to The Name of יהוה

Hear the Word of יהוה telling you today:

**“To wake up, rise up, get out of hiding and take a stand and fight the good fight of the belief, to which you have been called and equipped to do.”**

Put off doubt, fear, despondency, shame, despair, self-pity and all the crippling distractions of the flesh... and put on Messiah, putting on the armour of Elohim, always being ready to give a reason for the hope you have in the Master, in taking your firm stand in the Rock of our Deliverance, and after having done all, keep standing... because you are not alone!

Maybe some will ask you, ‘**what are you doing here?**’, when asking about your belief...! If that be the case, then be bold and courageous, in giving a confident answer of a lovingly-committed service unto the Master, and be strengthened in the Truth of the Word, as you meditate day and night on The Torah of Elohim, so that you guard yourself from being in a cave like situation, where the awakening words of our Master comes and asks you:

## WHAT ARE YOU DOING HERE....?

Perhaps this message can present a two-fold approach, when considering this question?

Are you being asked this by the Word of יהוה, which would mean that you have been running in fear and hiding under the cover of worthless excuses, as opposed to running in the way of His commands and proclaiming His reign?

Or, are others asking this, as a result of them being able to see your light shining, seeing your good works of obedience, to which you can be equipped to give a sure answer of a good conscience and the hope that you have in our Master, as you remain steadfast in your stand of belief, in Him and His Word?

## WHAT ARE YOU DOING HERE ..... (your name)?

What answer, or excuse, are you, or have you been, giving?

It is time to take a stand, it is time to get out of the destructive caves of selfishness and pride and get armed in the armour of light.

Yesterday's victories will not keep you standing today, and if you take off your armour and hide the light, you will only find yourself in a darkened place.

Do not let yesterday's, or today's, failures cripple you from getting the wakeup call from the Word of יהוה, calling you to rise up, eat and stand firm.

If you have found yourself feeling all burnt out and feeling like you unable to go on, then hear the Word of יהוה asking you the awakening question:

### **'WHAT ARE YOU DOING HERE?'**

... and let it equip you to act in an urgent zeal of set-apartness, being ready to fight the good fight of the belief!

You are not alone!

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