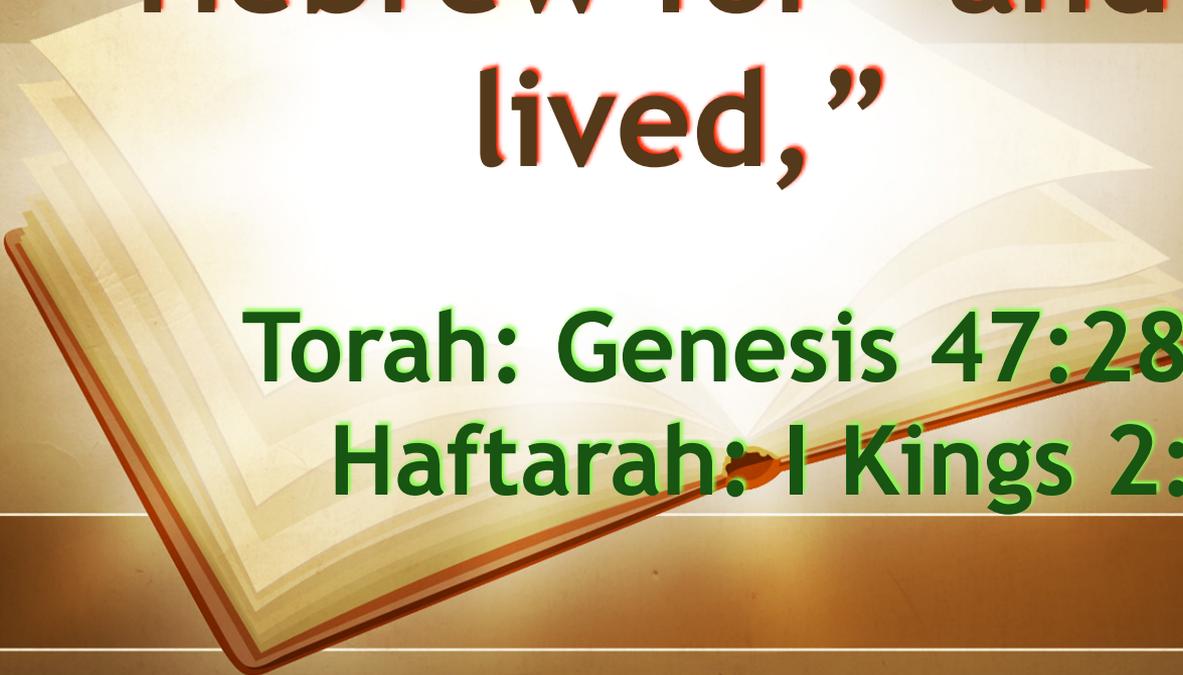


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



#12 Vayechi (וַיַּחֲיֶי) – Hebrew for “and he lived,”

Torah: Genesis 47:28-50:26
Haftarah: I Kings 2:1-12

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

As Vayechi opens, the focus shifts immediately to the Patriarch Ya'acov (Jacob): “And Ya'acov lived (VAYECHI) seventeen years in the land of Egypt; and the days of Ya'acov, the years of his life, were seven years and forty years and a hundred years” (verse 28).

TOPICS IN THE PARSHA

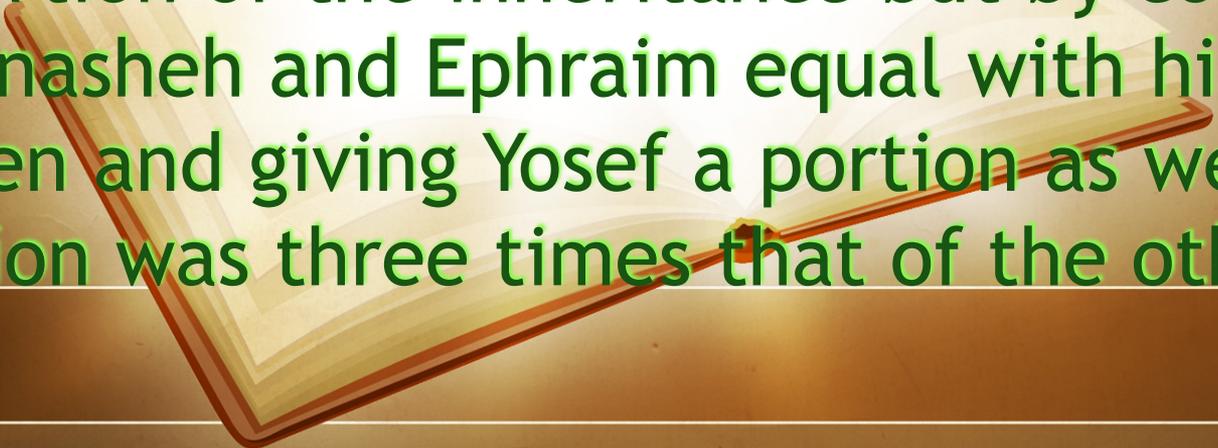
THIS WEEKS TORAH PARASHAT

The Double Portion to Yosef Gen 47:28-50:26, Prophets: I Kings 2:1-12 Ya'acov (Jacob) became ill and Yosef (Joseph) was sent for a second time to bless Manasheh and Ephraim. The normal procedure for blessing the children was to first call the eldest as in the case of Yitzchak (Isaac) and Esav. Ya'acov's eldest was Rubayn (Reuben) followed by Shimon (Simeon). Ya'acov was not following tradition but exercising his authority as led by the Spirit, in the Melchizedek order of priesthood which he carried.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Normally the first born son would receive a double portion of the inheritance but by counting Manasheh and Ephraim equal with his other children and giving Yosef a portion as well, Yosef's portion was three times that of the other sons.



Just as we understand that טוב *toḇ* represents that which is 'functional', we can then see that רע *ra* represents that which is 'dysfunctional', which simply speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should. We may often think something is good, yet if it is not 'functional' according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

Ya'aqob lived his last 17 years with the full assurance of Yosēph being alive and appointed as governor over Yisra'ēl - this was good news!

Gen 47:29 And the time for Yisra'ěl to die drew near, and he called his son Yosěph and said to him, "Now if I have found favour in your eyes, please put your hand under my thigh, and show loving-commitment and truth to me. Please do not bury me in Mitsrayim,



Gen 47:30 but I shall lie with my fathers, and you shall take me up out of Mitsrayim and bury me in their burial-place.” And he said, “I do as you have said.”

Gen 47:31 And he said, “Swear to me.” And he swore to him, and Yisra’ěl bowed himself on the head of the bed.

Verse 29-31

The time for Yisra'ěl drew near to die!
Here in this account we see how it is written that
Yisra'ěl, and not Ya'aqob, was about to die.

The Name יִשְׂרָאֵל Yisra'ěl (yis-raw-ale')- Strong's
H3478 which means, '*he who prevails,
overcomes with Ĕl*', comes from the two
primitive root words:

1) אֱלֹהִים Ēl (ale)- Strong's H410 which means, 'Mighty, power, shortened form of Elohim - Mighty One' and

2) the root word verb שָׂרָה sarah (saw-raw')- Strong's H8280 which means, 'to persist, exert oneself, persevere, wrestle, contend', and is spelt

the same as the name of Abraham's wife, שָׂרָה 'Sarah' (saw-raw')- Strong's H8283 which means 'princess or noble woman'; which is the feminine of the word שָׂרָר sar (sar)- Strong's H8269 which means, 'prince, captain, chieftain, ruler'!

The name יַעֲקֹב Ya'aqob (yah-ak-obe') - Strong's H3290 means, '*grabs the heel*', and comes from the word אֲקֵב aqeb (aw-kabe') - Strong's H6119 which means, '*heel, footprint, hind part*'.

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

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

Ya'aqob had certainly now received the blessing and he is Yisra'ěl - the one who prevails and overcomes with El, and all his perseverance had now fully paid off, in a manner of speaking, and he could now die, knowing that his sure inheritance in the kingdom to come is secured!

He asks his son to not bury him in Mitsrayim, as he knew that he would not see the Promised Land in this life but asks for his bones to be taken and buried with his fathers.

If I have found favour in your eyes -

This expression is typically used in Scripture, when a person is speaking to his superior, for example, and we see this same expression being used in the following passages:

Berěshith/Genesis 18:3 “and said, “יהוה, if I have now found favour in Your eyes, please do not pass Your servant by.”

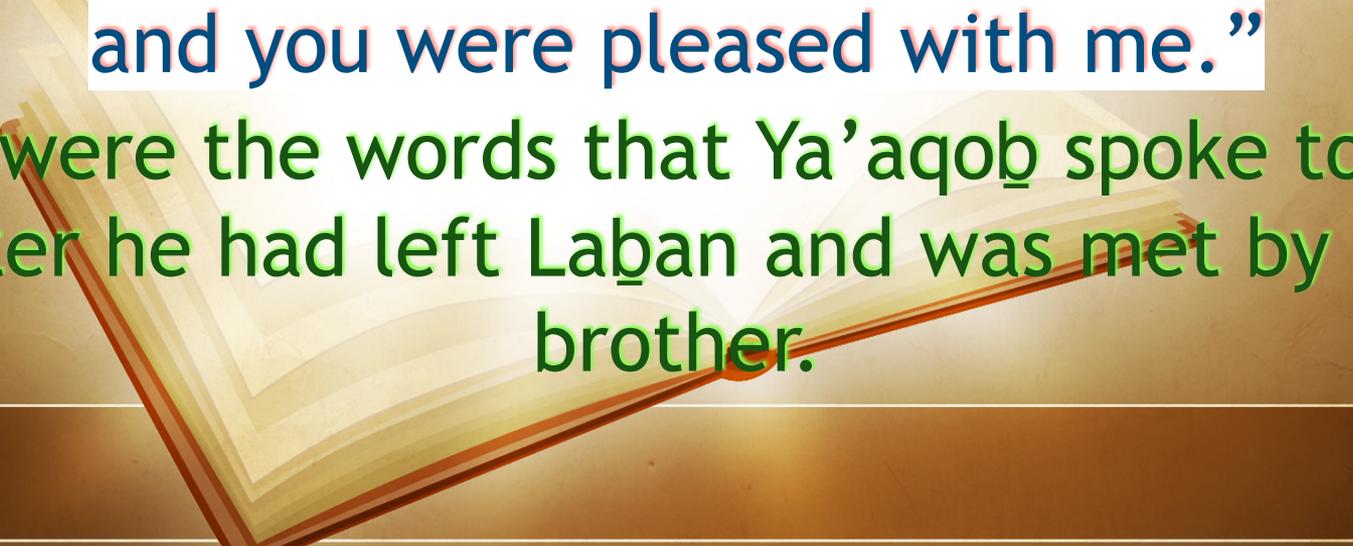
Abraham spoke these words to יהוה when יהוה appeared to him by the Terebinth trees of Mamrě

Berěshith/Genesis 30:27 “And Laban said to him, “If I have found favour in your eyes, please stay, for I have diligently watched that יהוה has blessed me for your sake.”

Here Laban was speaking with Ya'aqob after Ya'aqob had asked that he be able to leave with his two wives and children.

Berēshith/Genesis 33:10 “And Ya’aqob said, “No, please, if I have now found favour in your eyes, then receive my present from my hand, because I have seen your face like seeing the face of Elohim, and you were pleased with me.”

These were the words that Ya’aqob spoke to Ĕsaw, after he had left Laban and was met by his brother.



Berěshith/Genesis 47:29 “And the time for Yisra’ěl to die drew near, and he called his son Yosěph and said to him, “Now if I have found favour in your eyes, please put your hand under my thigh, and show kindness and truth to me. Please do not bury me in Mitsrayim”

Berěshith/Genesis 50:4 “And when the days of weeping for him were past, Yosěph spoke to the household of Pharaoh, saying, “If, now, I have found favour in your eyes, please speak in the hearing of Pharaoh, saying”

Yosěph sought the favour of Pharaoh to go and bury his father Ya’aqob in Kena’an.

Shemoth/Exodus 33:13 “And now, please, if I have found favour in Your eyes, please show me Your way, and let me know You, so that I find favour in Your eyes. And consider that this nation is Your people.”

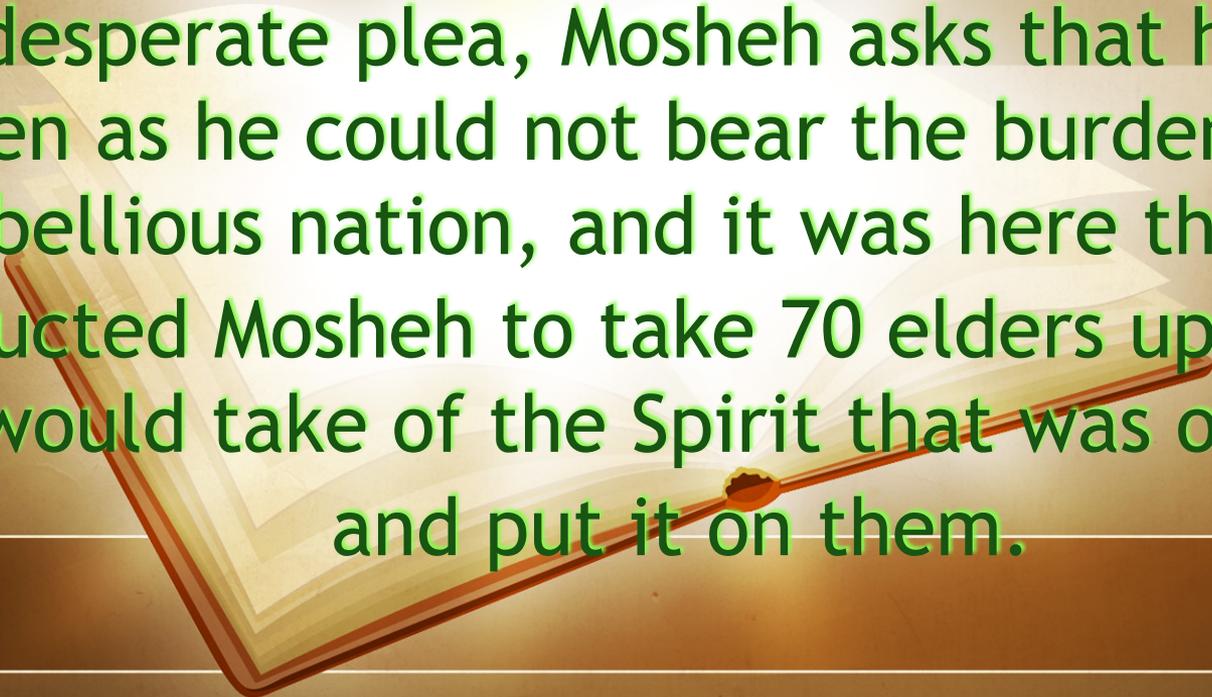
Here Mosheh was asking יהוה to give him the assurance that His presence would go with them, for if יהוה did not go with them how would they be distinguished as a set-apart people who have found favour in the eyes of Elohim.

Shemoth/Exodus 34:9 “and said, “If, now, I have found favour in Your eyes, O יהוה, I pray, let יהוה go on in our midst, even though we are a stiff-necked people. And forgive our crookedness and our sin, and take us as Your inheritance.”

After breaking the first two tablets of stone that יהוה had written the 10 Words on, because of the abominable worship that he had seen Yisra'ël engaged in, Mosheh intercedes for Yisra'ël and pleads יהוה to forgive the crookedness and sin of a stiff-necked people!

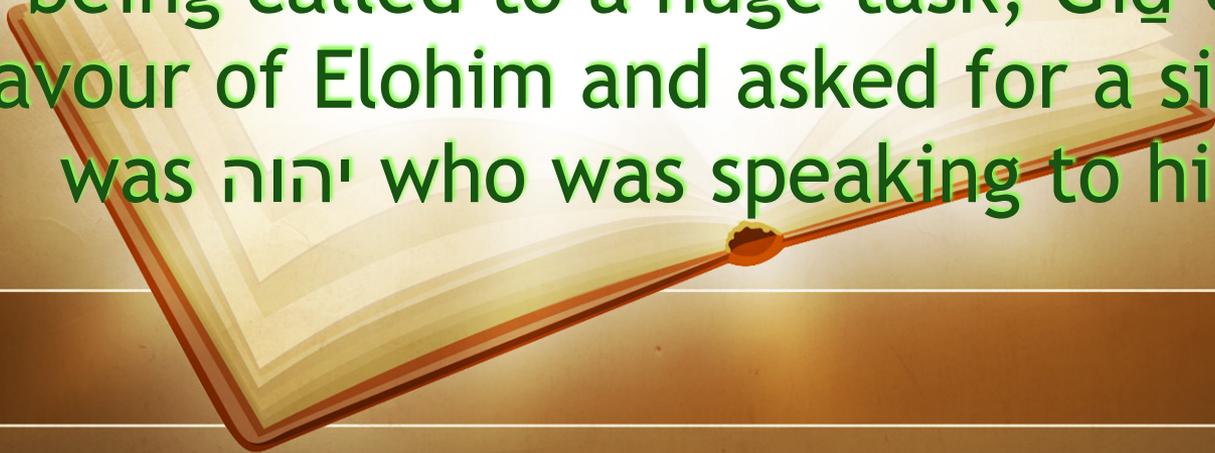
Bemidbar/Numbers 11:15 “And if You are doing this to me, please slay me altogether, if I have found favour in Your eyes, and let me not see my evil!”

In a desperate plea, Mosheh asks that his life be taken as he could not bear the burden of this rebellious nation, and it was here that יהוה instructed Mosheh to take 70 elders upon which יהוה would take of the Spirit that was on Mosheh and put it on them.



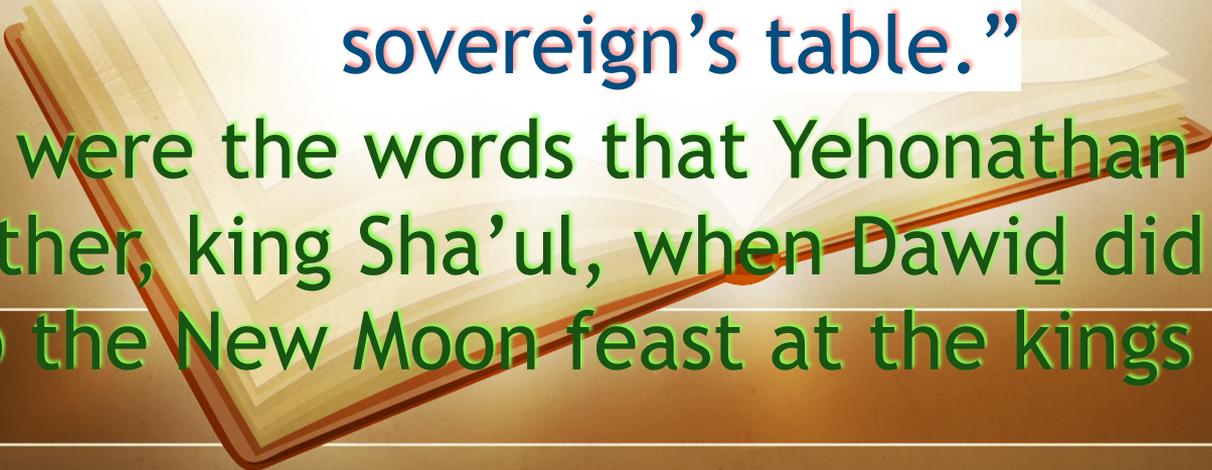
Shopphetim/Judges 6:17 “And he said to Him,
“Please, if I have found favour in Your eyes, then
show me a sign that it is You who are speaking
with me.”

After being called to a huge task, Gid'on sought
the favour of Elohim and asked for a sign that it
was יהוה who was speaking to him.



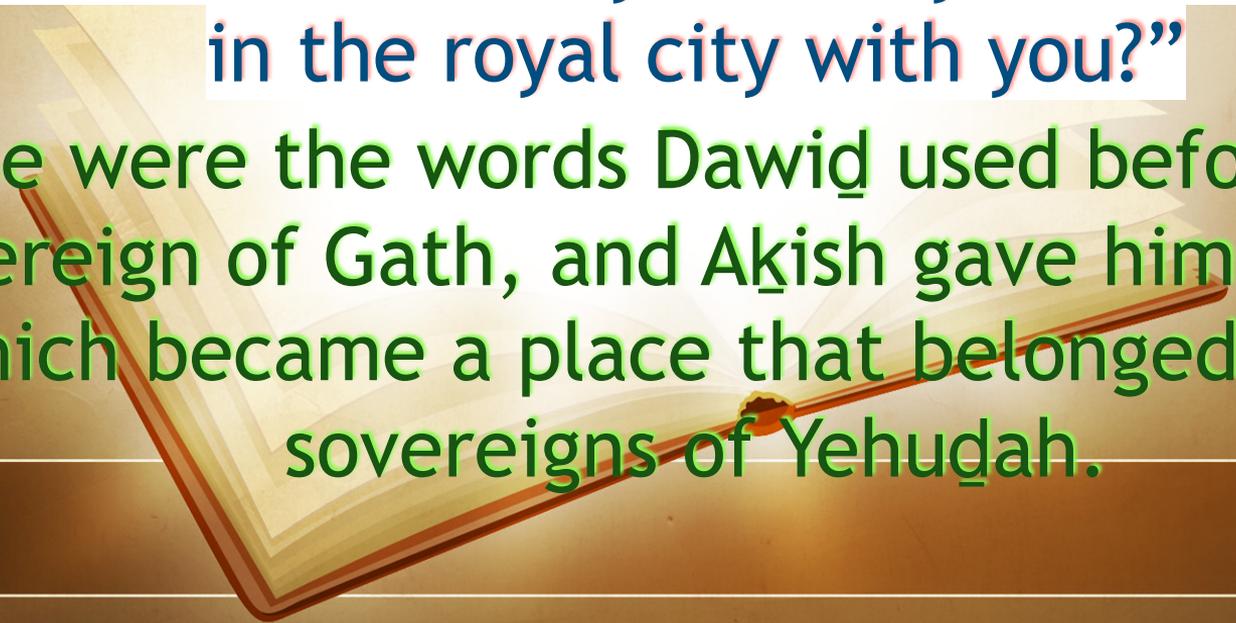
Shemu'el Aleph/1 Samuel 20:29 “And he said, ‘Please let me go, for our clan has a slaughtering in the city, and my brother has commanded me to be there. And now, if I have found favour in your eyes, please let me get away and see my brothers.’ That is why he has not come to the sovereign’s table.”

These were the words that Yehonathan relayed to his father, king Sha'ul, when Dawid did not come to the New Moon feast at the kings table.



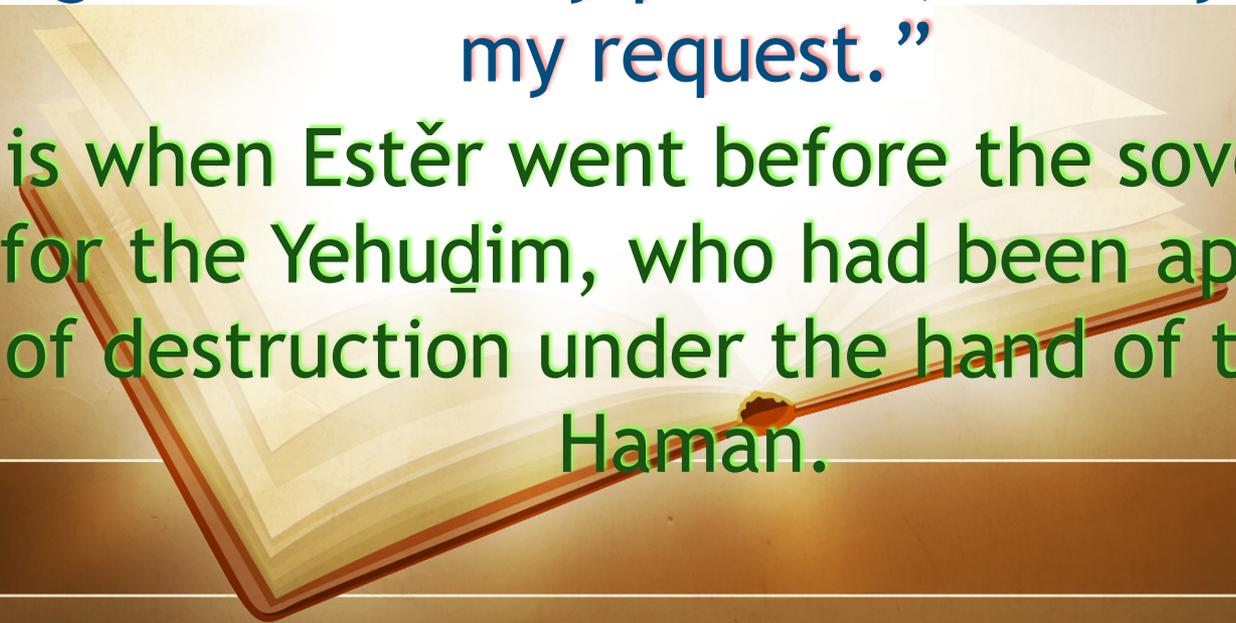
Shemu'el Aleph/1 Samuel 27:5 “And Dawid said to Akish, “If I have now found favour in your eyes, let them give me a place in some town in the country, to dwell there. For why should your servant dwell in the royal city with you?”

These were the words Dawid used before Akish, sovereign of Gath, and Akish gave him Tsiqlag, which became a place that belonged to the sovereigns of Yehudah.



Estĕr/Esther 7:3 “And Sovereignness Estĕr answered and said, “If I have found favour in your eyes, O sovereign, and if it pleases the sovereign, let my life be given me at my petition, and my people at my request.”

This is when Estĕr went before the sovereign to plead for the Yehudim, who had been appointed to a day of destruction under the hand of the wicked Haman.



What I find interesting, when looking at all these examples in Scripture, where we see this phrase, ‘Now If I have found favour in your eyes’ or ‘If I have now found favour in your eyes’, that it is always from the inferior to a superior, and this phrase/idiom is collectively used 12 times in the Tanak, as listed above.



The phrase is typically written in the Hebrew as -

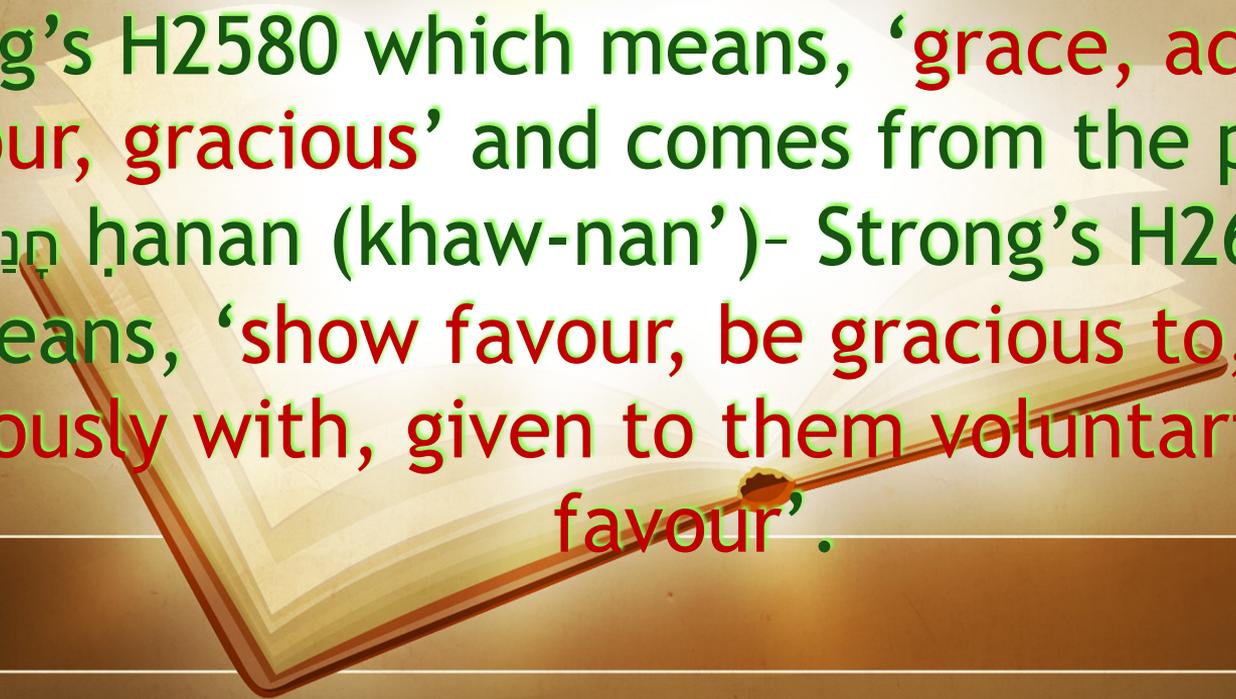
אִם-נָא מְצַאתִי הֵן בְּעֵינֶיךָ
im-na matsa'ati hen
b'eyneyecha

or

אִם-נָא מְצַאתִי הֵן בְּעֵינֵיכֶם
'im-na matsa'ati hen
b'eyneyechem'

or

אִם-נָא מְצַאתִי הֵן בְּעֵינֶיךָ
'im matsa'ati hen
b'eyneyecha'



The key word that is used here, is the word ‘favour’, which is the Hebrew word חֵן ḥen (khane)- Strong’s H2580 which means, ‘**grace, adornment, favour, gracious**’ and comes from the primitive root חָנַן ḥanan (khaw-nan’)- Strong’s H2603 which means, ‘**show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour**’.

These two words, **חֵן** **ḥen**(khane) and **חָנָן** **ḥanan**(khaw-nan'), are collectively used 141 times in the Tanak (O.T.).

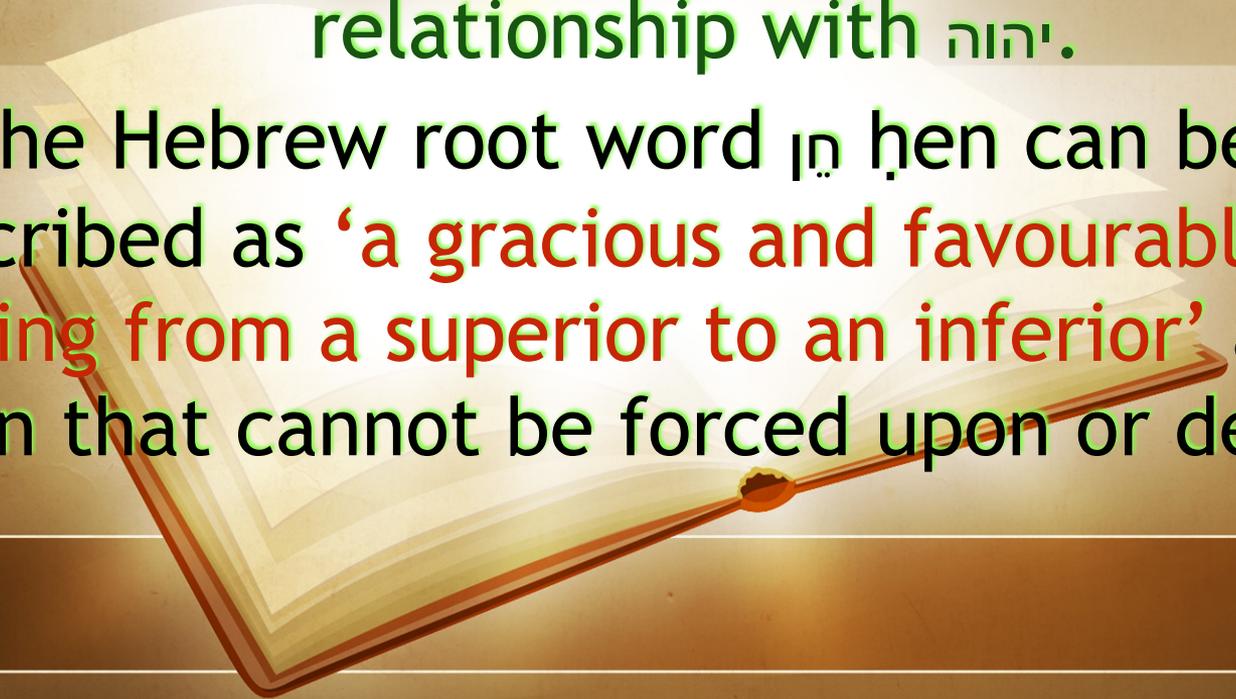


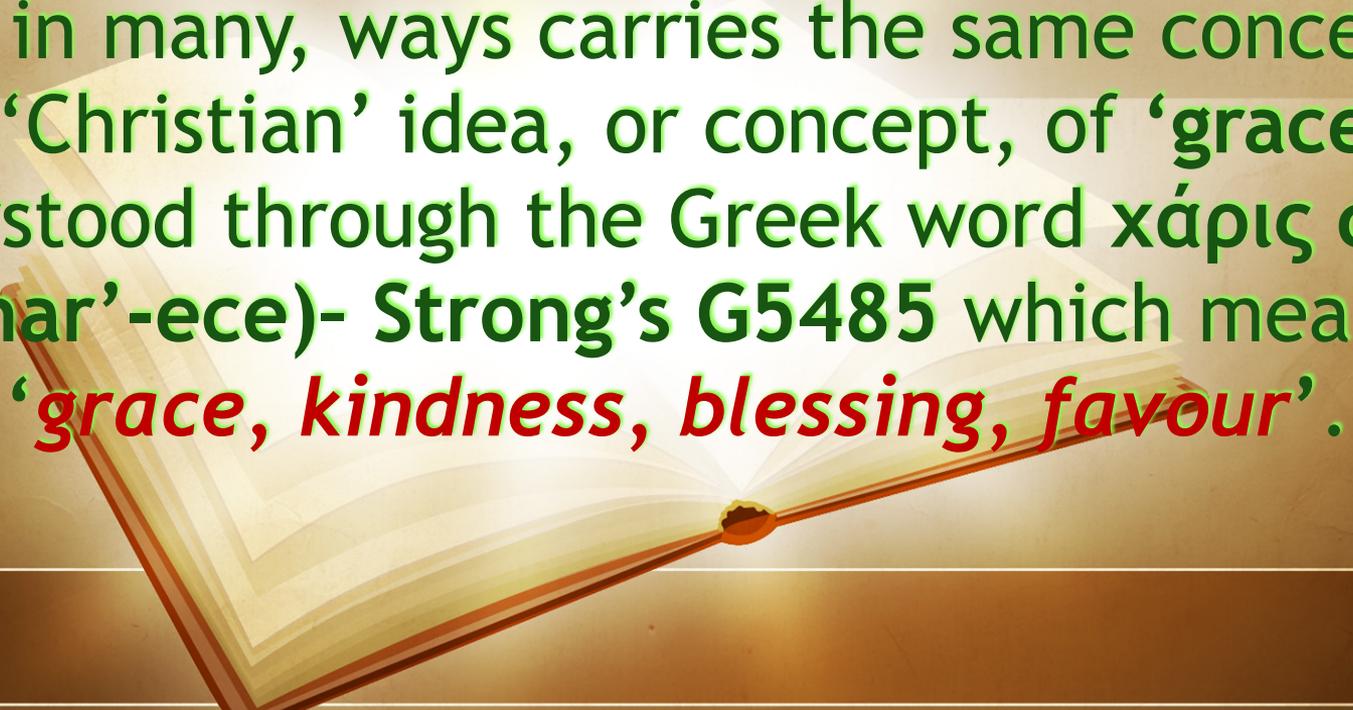


The English word 'grace', which typically is understood as meaning 'unmerited favour', is often understood, in the Hebrew, as חֶסֶד *ḥesed* (kheh'-sed)- Strong's H2617 which means, *'goodness, kindness, deeds of devotion, loving-commitment, faithfulness'* and appears 248 times in the Tanak (OT) - 5 times more than the Greek word translated as 'grace' in the Renewed Covenant (N.T.)!!!

In Hebrew, the concept of חֵן **ḥen** and חֶסֶד **ḥesed** goes hand in hand, in understanding our loving relationship with יְהוָה.

The Hebrew root word חֵן **ḥen** can best be described as **‘a gracious and favourable action passing from a superior to an inferior’** and is an action that cannot be forced upon or demanded!





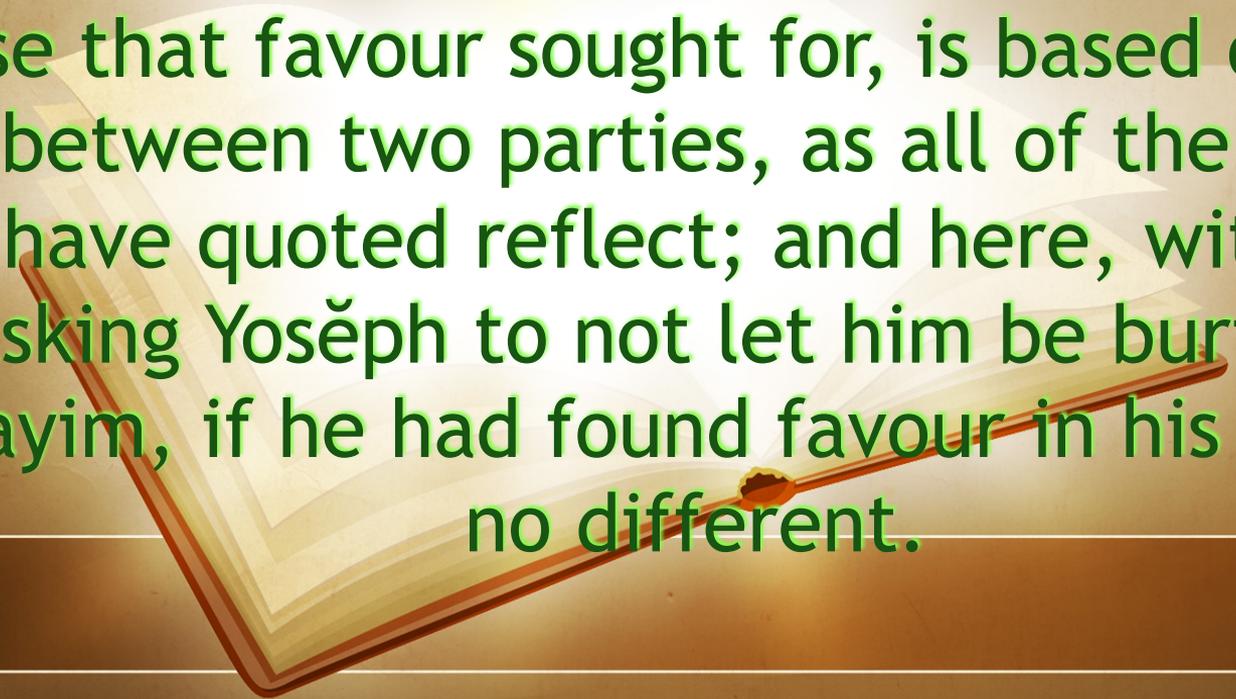
This, in many, ways carries the same concept of the 'Christian' idea, or concept, of 'grace' as understood through the Greek word χάρις charis (khar'-ece)- Strong's G5485 which means, *'grace, kindness, blessing, favour'*.

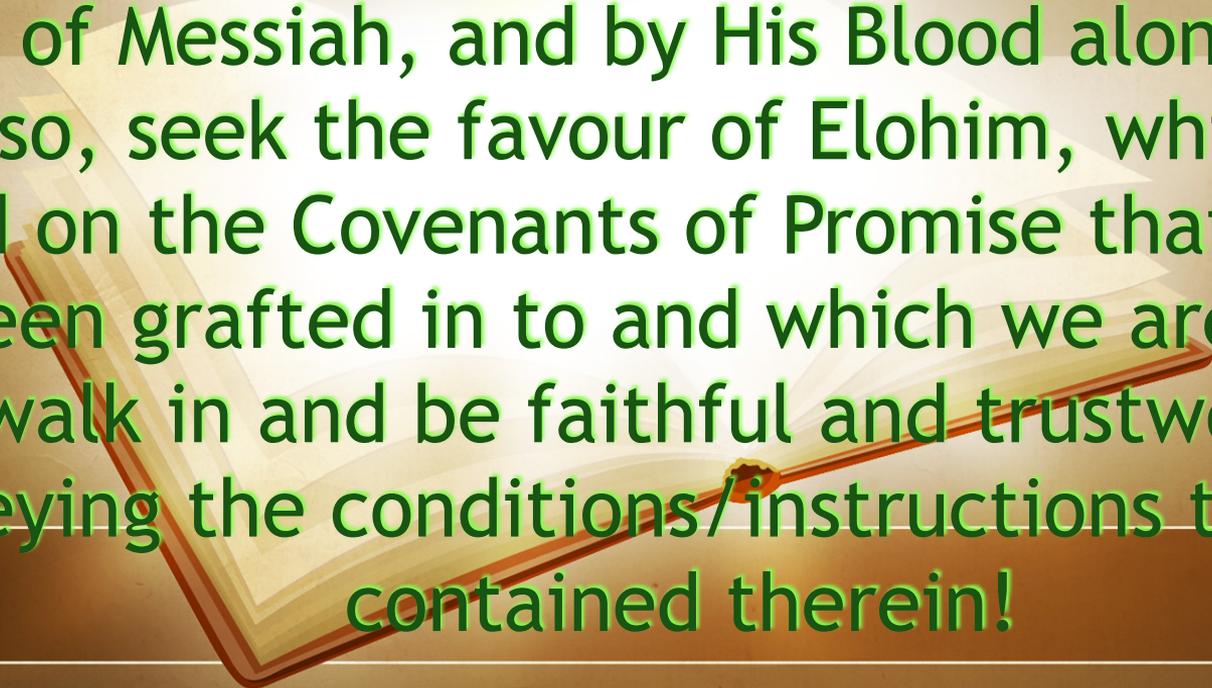
What we take note of, from a proper Hebraic perspective, is that הַנְּחִיָּה *ḥen* is poured out as a gift to a people who have no 'claim' to it, as it is given freely and so, we are able to clearly see that this certainly is not a 'new' concept, as it is a continuous theme that we are able to find right throughout the Scriptures, in seeing the Loving Kindness that extended by יְהוָה *Yisra'ěl*, His Covenanted people!

Therefore, חַן חֵן is 'grace poured out' and not חֶסֶד חֶסֶד.

Most of Scripture speaks clearly of חֶסֶד חֶסֶד (loving-commitment), as a result of חַן חֵן (favour) and even in the Renewed Writings (N.T.), we are able to clearly see a constant and continual thread of the understanding of the mutual obligations and requirements that are entailed in a 'bonded' relationship with יהוה, by the Blood of יהושע Messiah.

יְנִי חֵן (favour/grace) is not something that we can demand or expect to have given to us, yet we realise that favour sought for, is based on a prior bond between two parties, as all of the examples that I have quoted reflect; and here, with Ya'aqob asking Yosēph to not let him be buried in Mitsrayim, if he had found favour in his eyes, was no different.



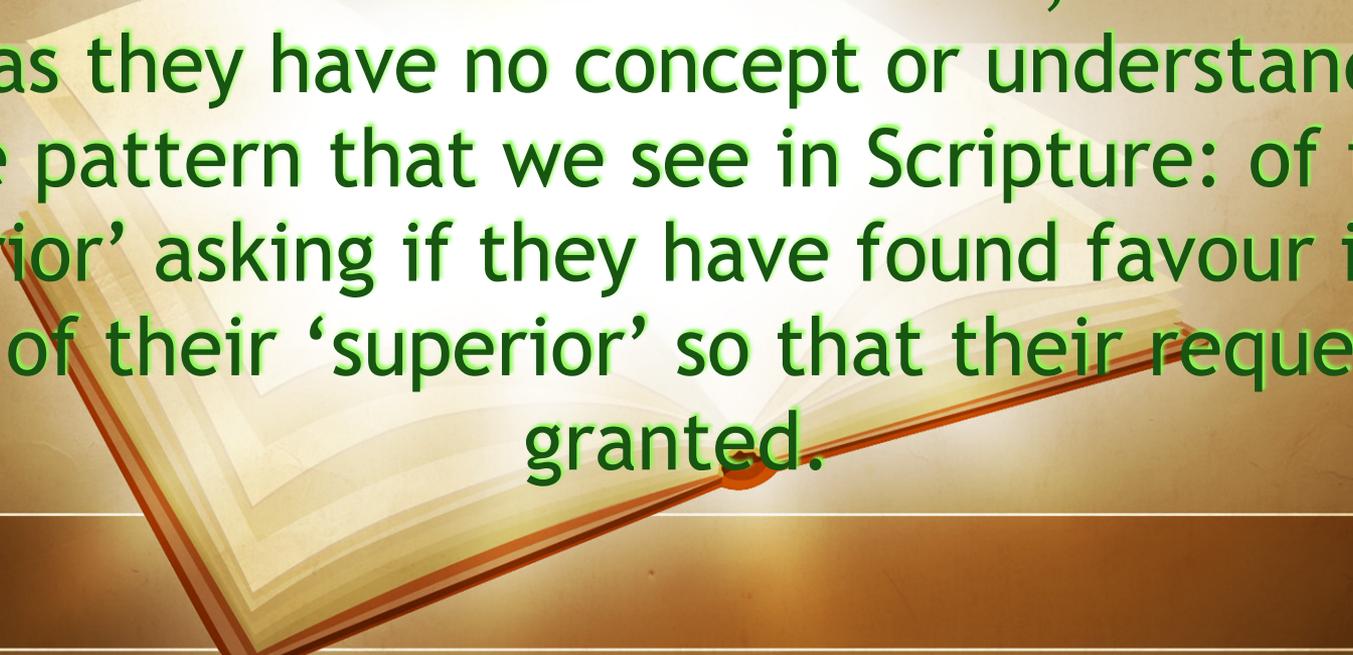


There was a prior bond - blood relationship, and so too are we able to recognize that we are able to come boldly to the throne of favour/grace, by the blood of Messiah, and by His Blood alone - and in doing so, seek the favour of Elohim, which we do, based on the Covenants of Promise that we have now been grafted in to and which we are expected to walk in and be faithful and trustworthy in obeying the conditions/instructions that are contained therein!

Assuming to have access to the grace/favour of Elohim, without any requirements to walk in His Torah, is not Scriptural at all, for favour/grace is sought for and extended to, those who are known by the one giving the favour/grace; and we are reminded of what Yoḥanan tells us, in:

Yoḥanan Aleph/1 John 2:3 “And by this we know that we know Him, if we guard His commands.”

What we are able to clearly recognise, is that those who 'claim' to be under grace and have no need or desire to walk in the Torah, are in serious error, as they have no concept or understanding of the pattern that we see in Scripture: of the 'inferior' asking if they have found favour in the eyes of their 'superior' so that their request be granted.



We make our requests with thanksgiving, not because we assume to have a right to the promises contained in the Covenant, but recognise that by the Blood of Messiah that has given us access to the Covenants of Promise, we are now enabled and equipped to properly approach our Superior, יהוה Elohim of Hosts, and seek His Favour, based on His חַסֵּד ḥesed - that is - His loving-commitment to the Covenants of Promise!



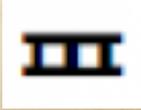
Ya'aqob made his request to Yosēph, based on the favour that he might find in his son, due to their bonded covenant relationship, and this pictures for us our ability and joyful privilege that we have in making our requests, with thanksgiving, to our Master, יהושע Messiah.

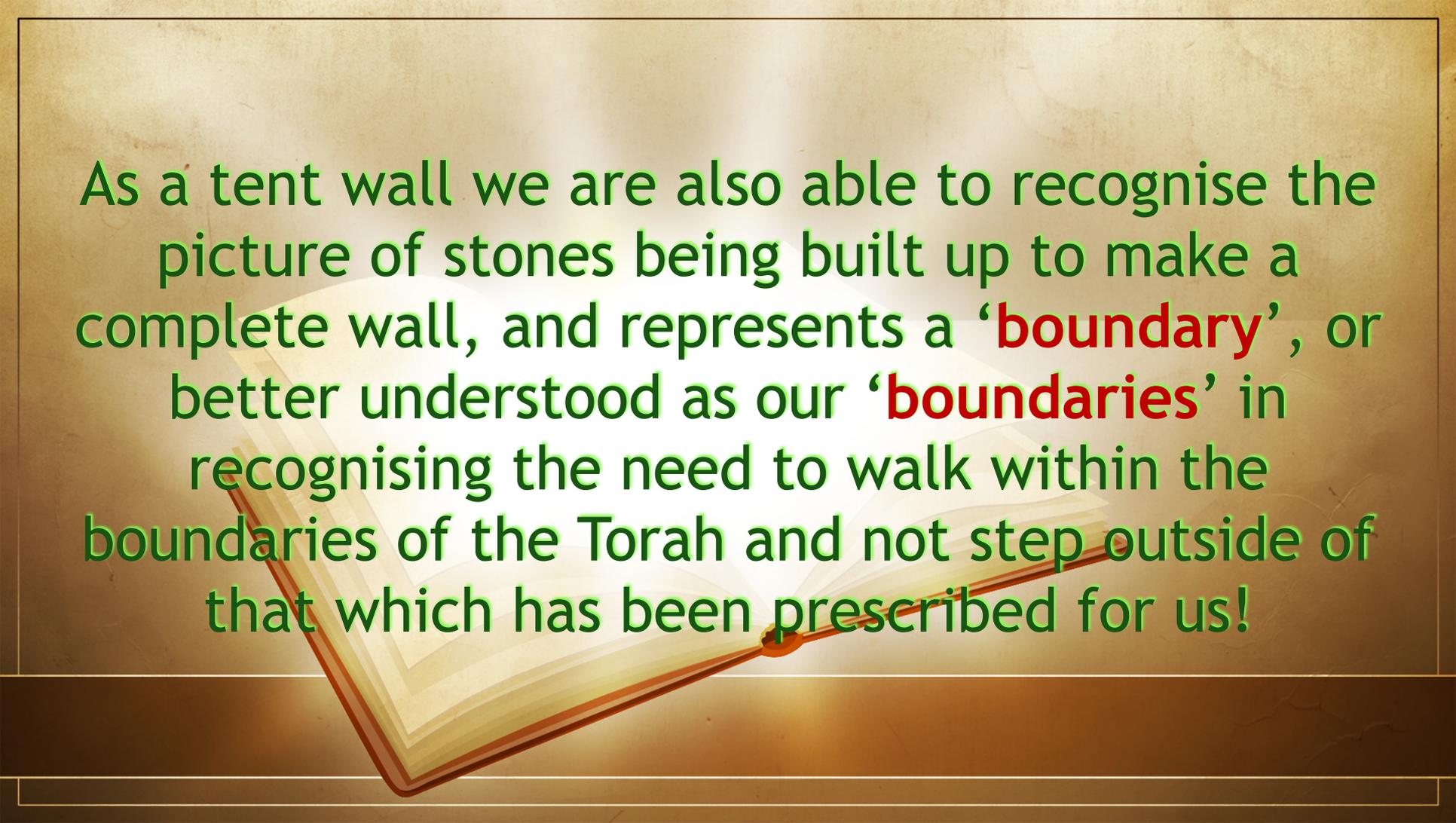
Ib'rim/Hebrews 4:15-16 “For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin. 16 Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help.”

In the ancient pictographic script, the Hebrew word **חֵן** - Strong's H2580 meaning, '*grace, adornment, favour, gracious*' looks like this:



Ḥet - ה

The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**.



As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Nun - ן:

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.

By the clear loving-commitment of our Master,
Saviour and Elohim we have been saved by His
favour (grace) and when looking at this word in
the pictographic symbols we are able to see that
we are:

**SEPARATED, BUILT UP AND ESTABLISHED BY THE
SEED -
WHICH IS MESSIAH!**

The covenants of promise that we were once far off from us, as we were without Messiah and excluded from citizenship in Yisra'ěl, have been brought near by the Blood of Messiah!

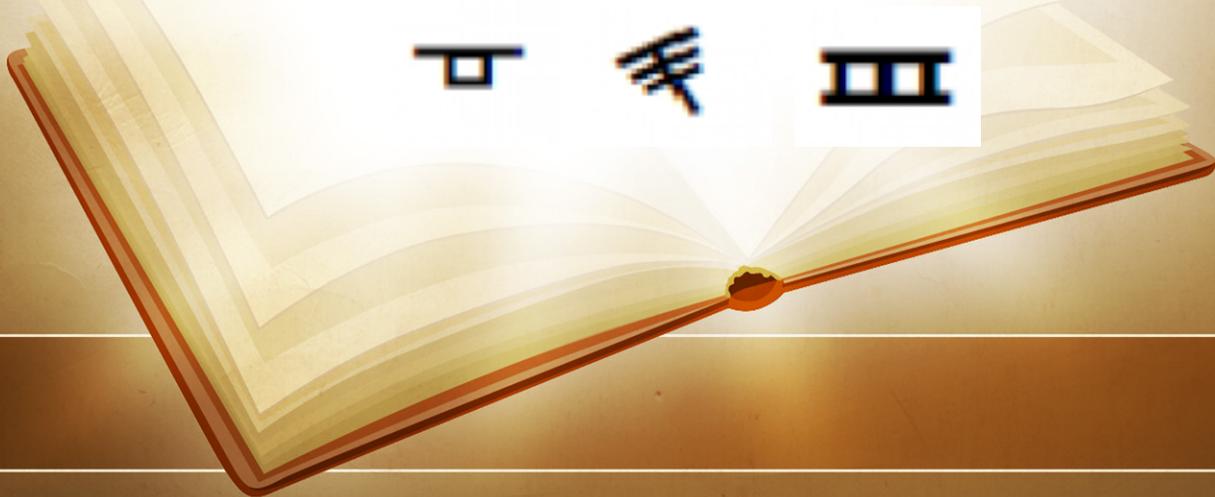
Eph'siyim/Ephesians 2:11-13 “Therefore remember that you, once nations in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra'ěl and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יְהוֹשֻׁעַ you who once were far off have been brought near by the blood of the Messiah.”

Galatyiim/Galatians 3:16 “But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”

Realising how we have been separated by The Seed, through the favour He has shown us, we also need to realise that, as living stones being built up in Messiah, that we are to make sure that we do not let loving-commitment and truth forsake us!

Mishlě/Proverbs 3:3 “Let not loving-commitment and truth forsake you - bind them around your neck, write them on the tablet of your heart”

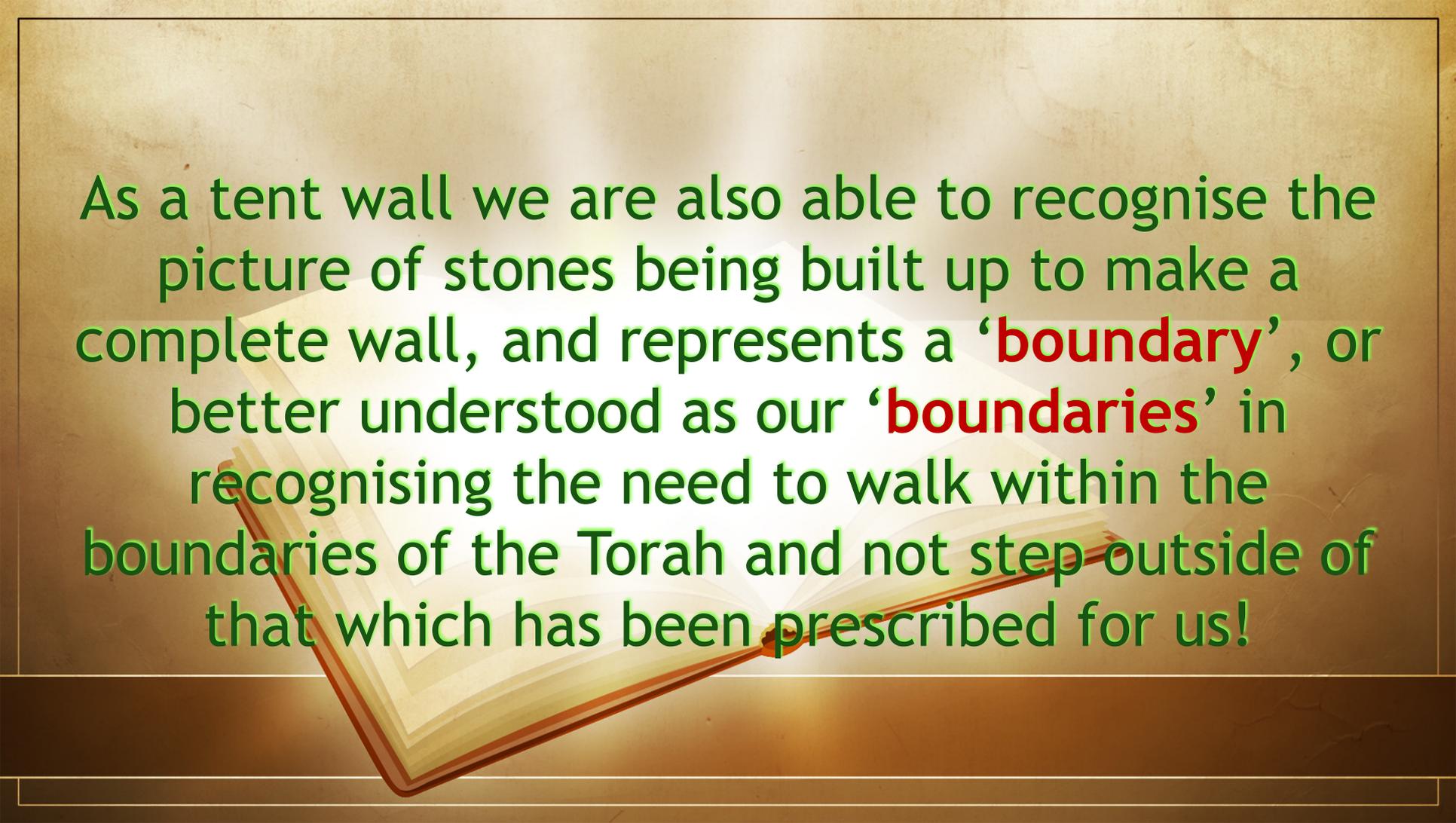
In the ancient pictographic form, the Hebrew word for 'loving-commitment' - **חֶסֶד** **ḤESED** - Strong's H2617 looks like this:



Het - ה



The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean 'established, secure' as well as 'cut off, separated from'.



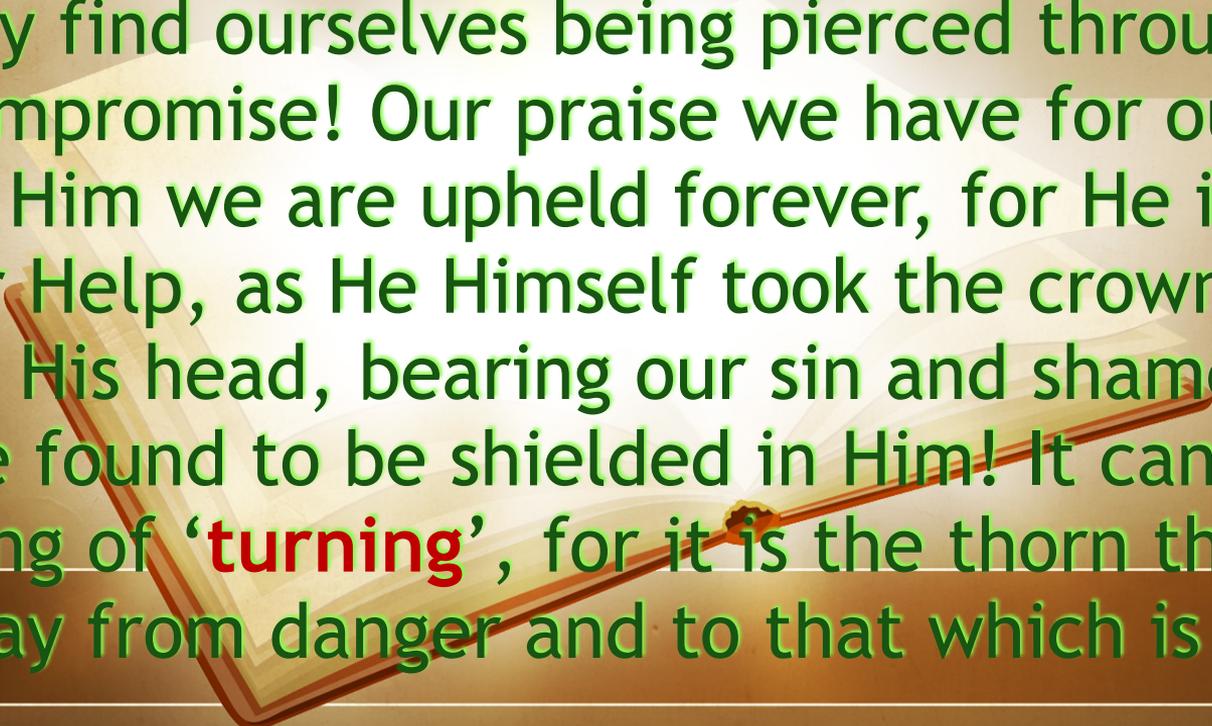
As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a '**boundary**', or better understood as our '**boundaries**' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Samek - ם:

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 and to that which is secure.

Dalet - ד

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

When understanding $\tau\delta\eta$ **HĒSED** in these ancient pictographic letters we are able to clearly see that the boundaries for the way in which we are to live have been established and the entrance to walking in $\tau\delta\eta$ **HĒSED** (loving-commitment) is by our coming to the Door - that is our Master and Saviour - יהושע **Messiah!**

**WE AS LIVING STONES ARE TO GRAB HOLD OF
AND CLING TO THE DOOR!**

Put your hand under my thigh:

In Hebrew, the phrase, ‘please put your hand under my thigh’, is written as follows:

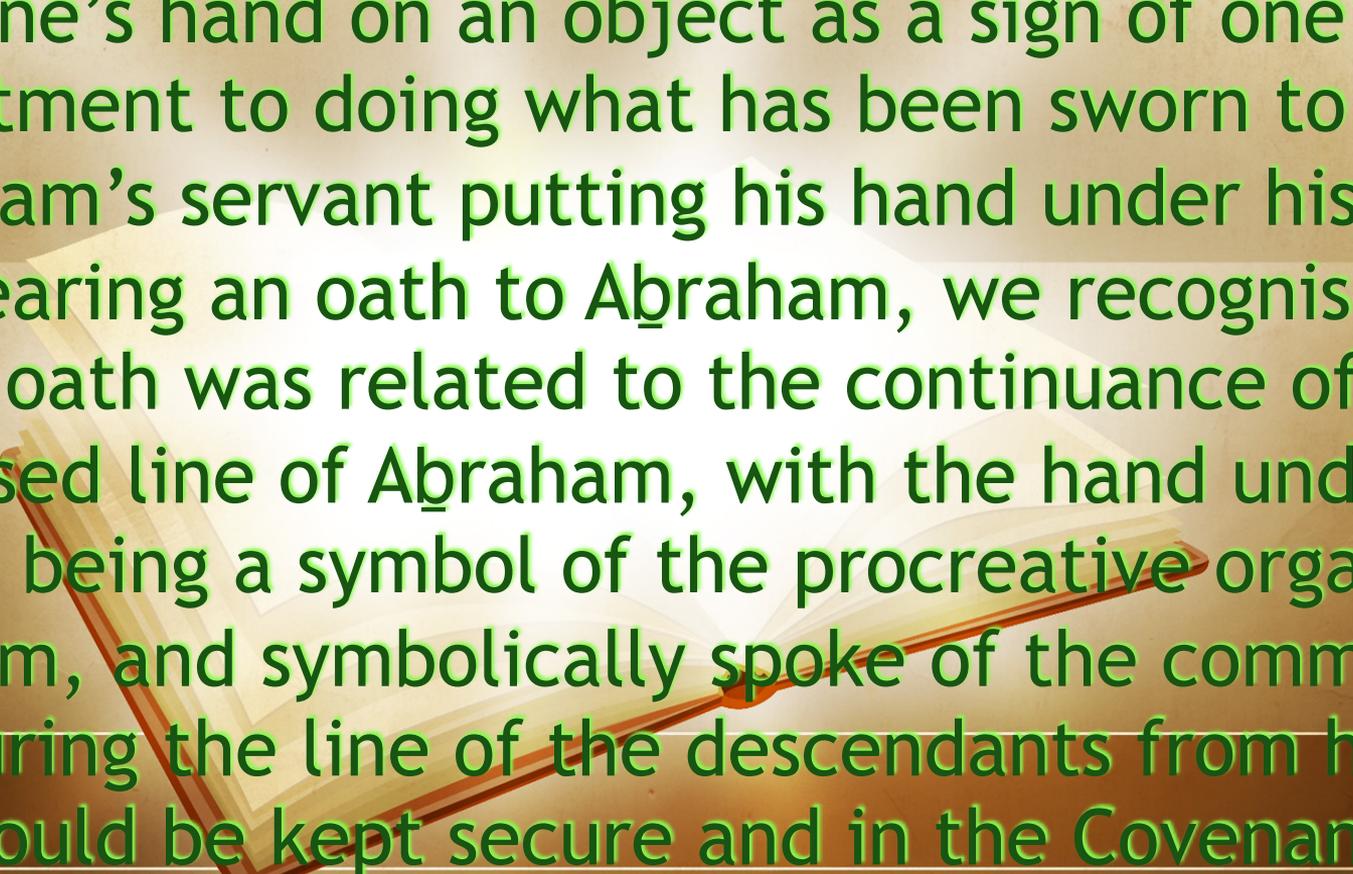
שִׁימ־נָא יָדְךָ תַּחַת יָרְכִי - ‘siym-na yadkha taḥat y’reyki

We are able to see this phrase in another verse in Scripture:

Berēshith/Genesis 24:2 “And Abraham said to the oldest servant of his house, who ruled over all that he had, “Please, put your hand under my thigh”

Here, Abraham was instructing his servant to make sure that he would not get a wife for Yitshaq from the daughters of the Kena'anites, but rather from his own relatives.

His servant was to put his hand under Abraham's 'thigh' which is the word יָרֵךְ **yarek** (yaw-rake') - Strong's H3409 which means, '*thigh, side, loin, base, hips*'.



In the swearing of an oath it was common to place one's hand on an object as a sign of one's commitment to doing what has been sworn to and by Abraham's servant putting his hand under his thigh in swearing an oath to Abraham, we recognise that this oath was related to the continuance of the promised line of Abraham, with the hand under the thigh being a symbol of the procreative organs of Abraham, and symbolically spoke of the commitment to ensuring the line of the descendants from his loins would be kept secure and in the Covenant.

Both Abraham and Ya'aqob were nearing death when they made this request of commitment.

The Hebrew root word that is translated as 'under' is תַּחַת taḥath(takh'-ath) - Strong's H8478 which means, 'under, beneath, under subjection, from under the hand'.

This is very interesting language that we see being used here, in helping us understand our need to DO the clear commands of our Elohim!

The LXX (Septuagint - Greek translation of Tanak) in this verse, uses the Greek word that is translated as 'under' as ὑπό hupo(hoop-o') - Strong's G5259 which means, 'under, in subjection to', and is used in the common phrase, 'under the law', or 'under grace', and further means, 'to be controlled by or in subjection to'. Therefore, to be 'under law' would mean 'controlled by or in subjection to law/instruction'.

This is very clear - we are in subjection to the instructions/Torah/Law of our Creator, King, Redeemer, Saviour and Husband!!!

○ The Hebrew word for 'hand' is יָד yad(yawd)
- Strong's H3027 and is a primitive root, which is translated as, 'hand, command, authority, power, tenons, side', and the primary meaning of this noun is, "the terminal part of the arm used to perform the functions of a man's will."



We are able to therefore understand in the Hebraic mind-set that one's hand symbolises what one does or one's 'works'.

Symbolically then, what was Abraham asking his servant to do, and what was Ya'aqob asking Yosēph to do, by 'putting their hand under the thigh'? In a nutshell, a commitment to making sure that the works of the children of promise/children of the Covenant would always be in subjection to the One/ The Seed that would come forth from this genealogical line!

Here we see the oath being made, in essence, to the pure commitment to walking in subjection to Messiah who would establish and secure the Covenants of Promise!

We too recognise that we 'put our hand in/under subjection' to Messiah, as we faithfully walk in His commands; and be careful to not turn away from walking in His Torah and be rendered unfit to enter the Kingdom!

Luqas/Luke 9:62 “But יהושע said to him, “No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim.”



This speaks of an acknowledgement and a total surrender of self in complete submission to guard to do the clear instructions of Elohim as we are guided by His Mighty Right Hand - יהושע, and so in everything we can give thanks as we 'do' it in Messiah:

Qolasim/Colossians 3:17 “And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.”

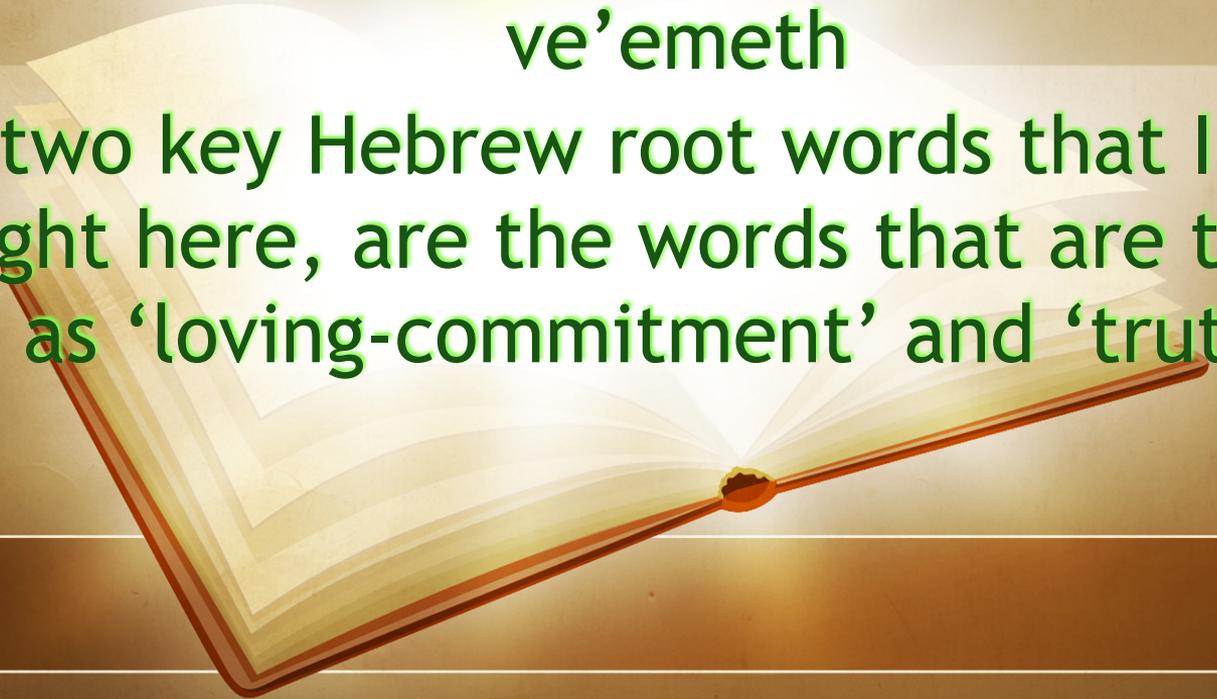
In all that we do - we do according to His Word
and give Him thanks as we confess and surrender
our own ways to submit to His!

Show loving-commitment and truth to me!

In verse 39 the phrase 'and show loving-
commitment and truth to me' is written in the
Hebrew as follows:

וְעָשִׂיתָ עִמָּדִי חֶסֶד וְאֱמֶת - veasitha immadiy ḥesed
ve'emeth

The two key Hebrew root words that I want to highlight here, are the words that are translated as 'loving-commitment' and 'truth'.



We have already discussed the root word for 'loving-commitment' - which comes from the root word חֶסֶד ḥesed (kheh'-sed) - Strong's H2617 and means, 'goodness, kindness, deeds of devotion, loving-commitment, faithfulness'.

The Hebrew root word for 'truth' is אֱמֶת emeth (eh'-meth)- Strong's H571 which means, 'truth, firmness, faithfulness', and this word carries an underlying sense of certainty and dependability - and we know that The Word of יהוה is truth:

Tehillah/Psalm 119:142 “Your righteousness is righteousness forever, and Your Torah is truth.”

Tehillah/Psalm 119:151 “You are near, O יהוה, and all Your commands are truth.”

Tehillah/Psalm 119:160 “The sum of Your word is truth, and all Your righteous right-rulings are forever.”

‘Loving-commitment’ - חֶסֶד ḤESED is not just a feeling or an emotion, but it is a commitment to devotion, expressing יהוה’s loving-commitment and kindness toward others.



The Greek word that is used in the LXX (Septuagint) for τῷ ἠΕΣΕῬ is ἔλεος eleos (el'-eh-os) - Strong's G1656, which means, 'compassion, mercy, pity', as we see Miryam relating the words from this Psalm in:

Luqas/Luke 1:50 "And His compassion is from generation to generation, to those who fear Him"

Our expression of the חֶסֶד HĒSED of יהוה is seen in how we extend His character toward others as we remain loving-committed to guarding His Covenant and expressing the complete set-apartness we ought to, being set-apart as He is set-apart!

Anyone who claims to serve יהוה, without walking in, and giving heed to follow, His Torah, commands and instructions, are not serving in Spirit and Truth, and those who claim that the Torah/Law of Elohim has been done away with are sadly riddled with the leaven of the hypocrisy of man's theologies and dogmas, that seeks only to serve self rather than the Giver of Life, while assumedly claiming the opposite!

In the ancient pictographic symbols of this word,
we are given a greater insight in understanding
how יהושע Messiah is

THE TRUTH!



This root word - אמת emeth(eh'-meth) - Strong's H571 which means, 'truth, firmness, faithfulness', in the ancient pictographic script, look like this:



Aleph - א

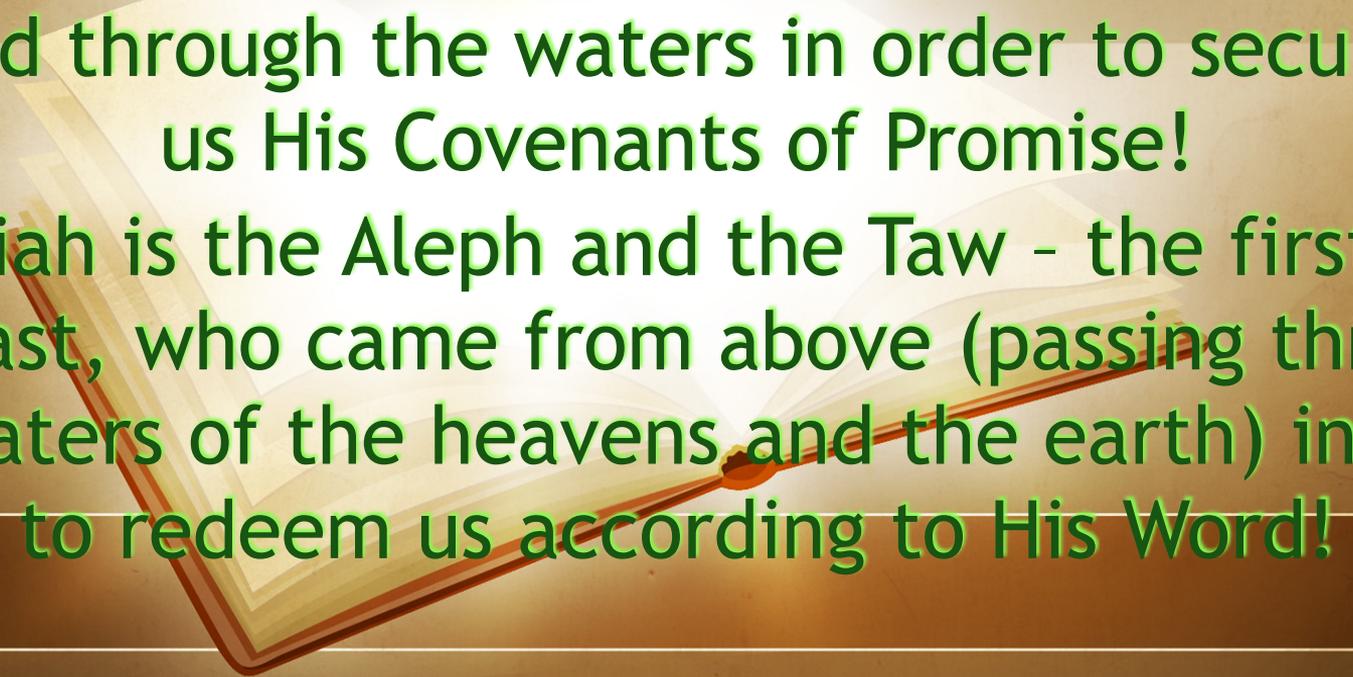
The ancient script has this letter as  and is pictured as 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction.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

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'ěl and Yehudāh 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 these letters in describing Messiah as being the TRUTH, we are able to clearly see that it is by His strength and might that He has passed through the waters in order to secure for us His Covenants of Promise!

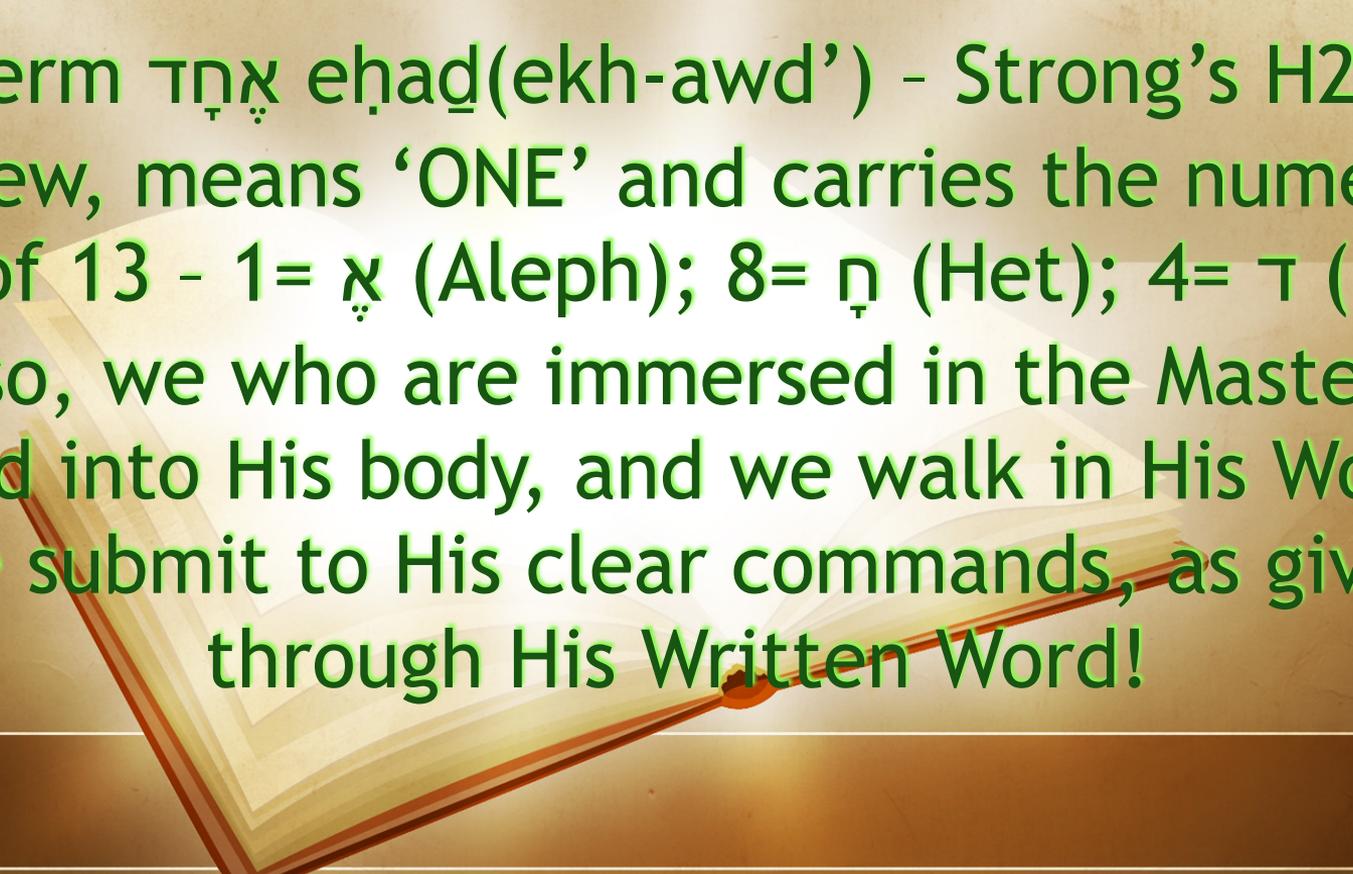
Messiah is the Aleph and the Tau - the first and the last, who came from above (passing through the waters of the heavens and the earth) in order to redeem us according to His Word!

He is the Truth and His Word does not return empty!
His Word is Truth and His Word leads us in His Truth.

His Word lights our WAY and as we walk in Him by
walking in His Word we are assured that our feet are
on His solid path!

What I find very powerful, in this pictographic, is
the immense insights we can glean from these.

We know that the Aleph and the Tav are the first
and the last letters of the Hebrew Alphabet, and
that the 'mem' is the 13th letter of the Hebrew
Alphabet.



The term אֶחָד eḥad(ekh-awd') - Strong's H259, in Hebrew, means 'ONE' and carries the numerical value of 13 - 1 = א (Aleph); 8 = ה (Het); 4 = ד (Dalet), and so, we who are immersed in the Master are grafted into His body, and we walk in His Word, as we submit to His clear commands, as given through His Written Word!

Another aspect of the Aleph and Taw, is seen in the Urim and Tummim:

אֲוִרִים Urim - Strong's H224 means 'lights, illuminations'

תְּמִימִים Tummim - plural of תָּם tom, and carries the meaning of 'perfections'

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see is that the High Priest would use these in order to get right-ruling and so the Urim and Tummim speaks of our seeking the perfect truth from יהוה.

What is very interesting and worthy of noting is that the first letter of 'Urim' is the א 'aleph' and the first letter of Tummim is the ת 'taw':

Hazon/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."

Yeshayahu/Isaiah 44:6 "Thus said יהוה, Sovereign of Yisra'el, and his Redeemer, יהוה of hosts, 'I am the First and I am the Last, besides Me there is no Elohim.'"



What are the urim and tummim?

They are the things that illuminate and perfect.

We know that יהושע is the Light and He was the Perfect Lamb, and so this represents for us our need to hunger and thirst for righteousness and be perfect before Elohim, for He is perfect; and we are called to be the salt and light, which we can only be when we seek out His Right-Ruling and walk according to that which is to be upon our heart - His Torah (notice the positioning of the Urim and Tummim in the breastplate - by the heart!!!)

Our Master and Elohim writes His Torah on our hearts, and so it is in our hearts and mouths that we may do it (Debarim/Deuteronomy 30:14)!

This pictographic lettering of the word for TRUTH, clearly shows us our need to seek, study, meditate upon and walk in the Torah; and anyone who claims to know the Truth yet refuses to guard and keep the Torah and instructions of Elohim are liars and the Truth is not in them!

How can people say that the Truth is in them, when they say that the Truth is no longer applicable!!!

Swear to me (verse 31)!

In Hebrew this phrase 'swear to me', is written as follows:

הִשָּׁבַח לִי - hishabah li



The Hebrew root word that is used here for ‘swear’ is שָׁבַע shabā (shaw-bah’) - Strong’s H7650 which means, ‘to swear, exchange oaths, take an oath, vow’.

An ‘oath’ is typically an obligation that is taken upon yourself, rather than that which is imposed upon you.

To “swear”, in Scripture (which is also the root word שָׁבַע shabā), was to give one’s sure and promised unbreakable word in testimony, that the one swearing would faithfully perform some promised deed, or that he would faithfully refrain from some evil act.

In Hebrew, when one promises to complete something, it is considered 'done' and the word could be depended upon, that what was said would be accomplished.

This is vital for us to grasp, as we see in the world today how so many 'break their word' so easily and brush it off without any regard for the consequences of makes rash promises and vows.

