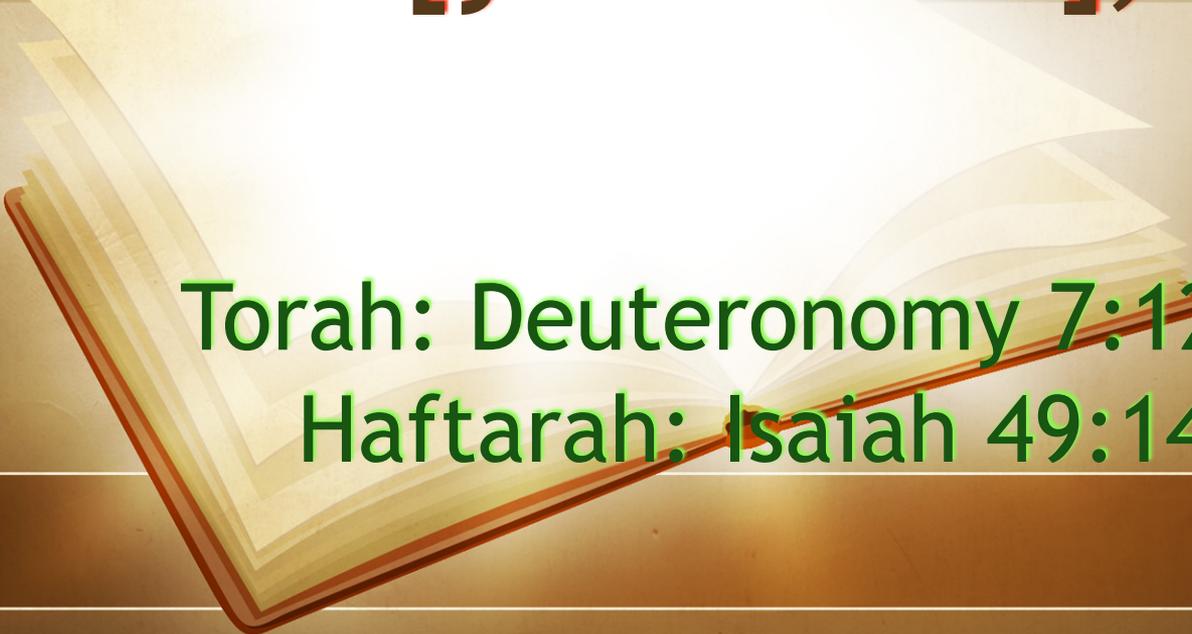


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

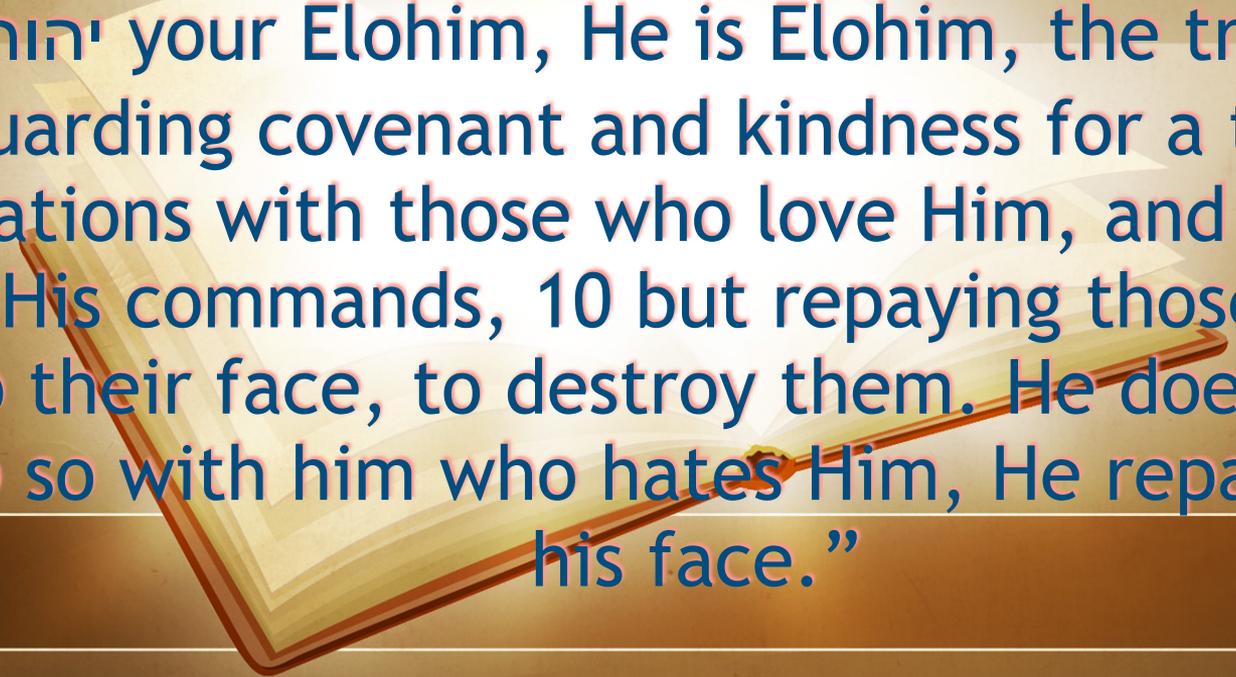
**#46 Eikev, (עֵקֶב) – Hebrew for
“if [you follow],**



**Torah: Deuteronomy 7:12 - 11:25
Haftarah: Isaiah 49:14-51:3**

The reward or resulting action of a continued stubbornness and stiff-necked rebellion is that those who continue in lawlessness will meet Him face to face!

Debarim/Deuteronomy 7:9-10 “And you shall know that יהוה your Elohim, He is Elohim, the trustworthy Ėl guarding covenant and kindness for a thousand generations with those who love Him, and those who guard His commands, 10 but repaying those who hate Him to their face, to destroy them. He does not delay to do so with him who hates Him, He repays him to his face.”



I find that the last use of this word עֲקֵב eqeb - Strong's H6118, here in Amos 4:12, proclaims a clear warning of the resulting action of lawless compromise and disobedience, versus the resulting action of obedience as seen in the first use of this word, in the promises given to Abraham!



BECAUSE - which side of the 'because' will you find yourself, so to speak!!!

Because you guard the commands of Elohim, you shall have shalom and the promise of everlasting life, and the second death shall have no power over you... or...

Because you neglected the need to guard His commands you will not enter into His rest and face the Judgement seat and sentence of the second death!

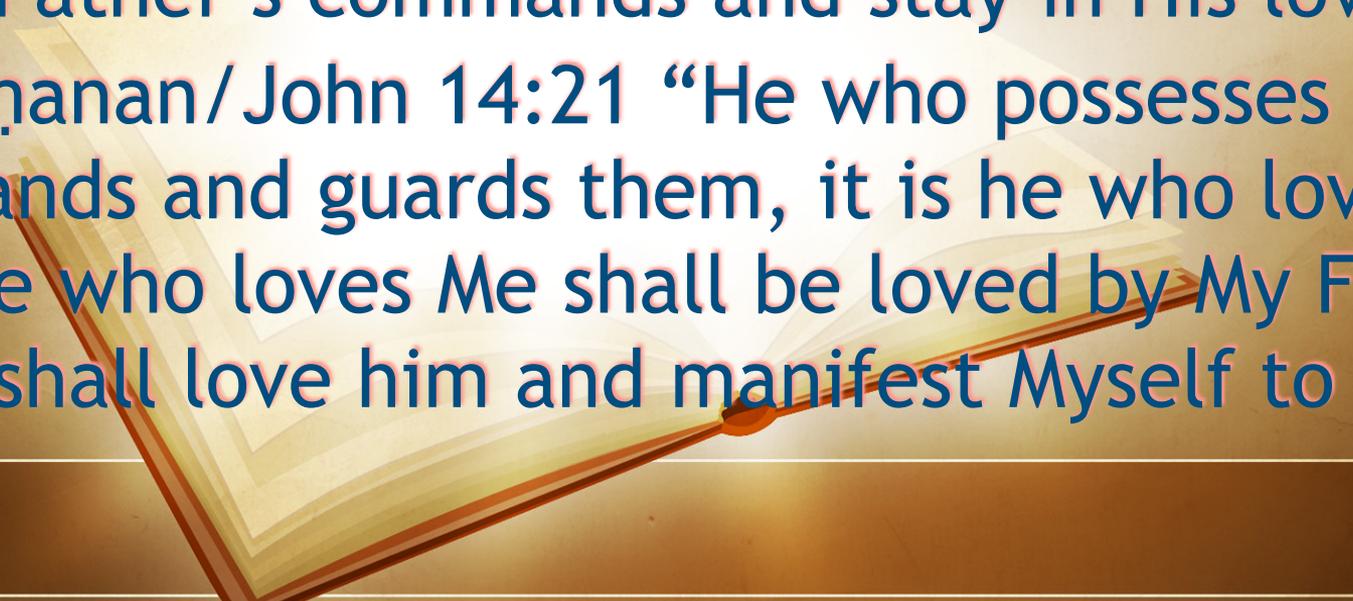
Let us now continue to go through this Torah portion - עֲקֵב equeb - Strong's H6118 - BECAUSE!

Verse 13

Not only will יהוה guard you with the covenant and the loving-commitment that He swore to our fathers, He will also 'love' us and 'bless' us and 'increase' us!

The greatest expression of love, is to stay true to your word!

The greatest expression of our love for Elohim, is to guard His commands and do them, as we promised we would do, when we said yes to the Ketubah or Marriage Covenant, given to us at Mount Sinai and then renewed, in the Blood of Messiah, and written upon our hearts, at Shabuoth/Feast of Weeks/Pentecost!



Yoḥanan/John 15:10 “If you guard My commands, you shall stay in My love, even as I have guarded My Father’s commands and stay in His love.”

Yoḥanan/John 14:21 “He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him.”

The Greek word used here for 'possesses' is - ἔχω echo - Strong's G2192 which means, 'to have, hold, consider, obtain, possess' and expresses an active verb which can render the meaning, 'to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep'.

This word is also used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc. and can express the intensity of holding fast to or 'clinging' to something!

Well, when we understand this, it makes perfect sense here, that what יהושע is clearly saying is that to ‘possess’

His commands is to hold them fast and guard them!

And one cannot ‘guard’ them and not be doing them, as we certainly all know that to guard and do is exactly what is clearly seen as a repetitive theme, all throughout Scripture!

So therefore, to ‘stay’ in the love of Elohim, we must ‘possess’ and that means having a firm grip on the commands, which clearly implies a proper doing of what has been commanded!

The Hebrew root word that is used in verse 13 for 'love' is אָהַב aheb - Strong's H157 which means, 'to love, show your love' and it is an expression of choice in action rather than just an emotional feeling!

Mishlě/Proverbs 8:17 "I love those who love me, and those who earnestly seek me do find me."

He loves those who love Him - and a major part of loving Him is 'seeking' Him; because to love Him is to do what He has instructed us to!

So how will we know how to love Him if we do not seek out what His instructions are???

An interesting side note, is that the numerical value for this word אָהֵב *aheb* - Strong's H157, for love, is '8' - which speaks of fullness, complete and everlasting!

The letter 'א' (aleph) has the numerical value of '1', while the letter 'ה' (hey) is '5' and the letter 'ב' (beyt) is '2', equalling a total numerical value of 8!

Yeshayahu/Isaiah 41:8 “But you, Yisra’ēl, are My servant, Ya’aqob, whom I have chosen, the descendants of Abraham My friend”

Yohanan/John 15:13-14 “No one has greater love than this: that one should lay down his life for his friends. 14 “You are My friends if you do whatever I command you.”

Here in verse 8 of this chapter in Yeshayahu/Isaiah 41, we see that יהוה refers to Abraham as being one who 'loved' Him and this root word for 'loved', in the Hebrew, is אָהַב aheb - Strong's H157 meaning, 'to love, dearly loved, friend, friends, lover'.

Here, this word is written in the "qal, active, pure noun participle", which can also therefore render the intense love between two friends and so, we can see why so many translations actually translate this as '...Abraham my friend...' and Messiah tells us that the greatest love anyone can have is to lay down his life for his friend!

We are His friends if we love Him... for Yoḥanan makes it clear for us what love for Elohim is:

Yoḥanan Aleph/1 John 5:3 “For this is the love for Elohim, that we guard His commands, and His commands are not heavy”



The Hebrew word that is translated as 'increase' is רָבָה *rabah* - Strong's H7235 which means, 'to be or become much, many or great, abundant', and we recognise that this ability to grow and become great is the result of observing and keeping the commands of Elohim.

The Hebrew word that is translated as 'bless' in verse 13 comes from the root word בָּרַךְ *barak* - Strong's H1288 and means, 'to abundantly bless' and it literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.

What we can see here is that the love we see from the Father is wonderful and in His blessing us, we can, in a sense, see the picture of how He 'bends His knee' toward us, as a loving father would get down on his knee to speak tenderly and affectionately to his small child, coming down to his level and meeting him where he is at!

When a father comes down to embrace his son and bends the knee and looks his child in the eye, there is a great sense of comfort and security that comes over the child, knowing his father loves him and will protect him!

I am sure you can all picture this in your mind - and that is how our Heavenly Father 'blesses' us!

He bends His knee and comes down to our level and meets us face to face and this brings us great comfort and assurance of His steadfast love for us!

We can be sure that what He speaks to us He will do and so when He says that He will bless the fruit of the womb, the fruit of the land, grain, wine, oil, livestock - then He means it, and here is the promise for total care and provision!

This assurance of blessing clearly shows that there was no need for Yisra'el to follow after the false pagan deities of fertility worship for fruitfulness and provision in the Land - they had the True Provider who would bless them if they guard His right-rulings!

In Bemidbar/Numbers 6:22-27, יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'el, and by this יהוה would put His Name on us as He Himself would bless us.

Here is a picture of this blessing, written in the Hebrew text, along with the transliteration and translation:

YAHWEH bless you and guard you

יְבָרֵךְ יְהוָה וְיִשְׁמְרֵךְ:

Yebarek'ka YAHWEH veyishmereka

YAHWEH make His face shine upon you, and show favour to you

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ:

Ya'er YAHWEH panav eyleyka viyḥunne'ka

YAHWEH lift up His face upon you, and give you peace

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׂם לְךָ שְׁלוֹם:

Yissa YAHWEH panav eyleyka veyasem leka shalom

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

1 - BLESS - in Hebrew this is the word - בָּרַךְ barak -

Strong's H1288 and means, 'to abundantly bless' and literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.

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

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

4 - SHINE - in Hebrew this is the word אֹר 'or' -
Strong's H215 - 'light (noun) and give light or shine
(verb) - bring illumination'.

5 - FAVOUR - in Hebrew this is the word חָנּוּן ḥanan -
Strong's H2603 - 'merciful, favour' and also carries
the meaning of providing protection.

6 - GIVE - in Hebrew this is the word נָשַׁם suwm -
Strong's H7760 - 'to put, to place, to set; set down
in a fixed and arranged place'

7 - PEACE - in Hebrew this is the word שָׁלוֹם shalom
- Strong's H7965 - 'wholeness, completeness,
soundness, welfare, peace, health, prosperity,
well-being, safety, protection', and is from the
primitive root שָׁלַם shalem - Strong's H7999 which
means, 'to be complete or sound, rewarded, make
full restitution'.



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

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

יהוה shall come down to you presenting you gifts
and will guard you with a hedge of protection.
יהוה shall illuminate the wholeness of His being
toward you, bringing order and beautify you and
He will give you love, comfort and sustenance.
יהוה shall lift up His wholeness of being and look
upon you and He will set in place all you need to
be whole and complete.



The ancient script has the Hebrew word for bless -
בָּרַךְ barak - Strong's H1288 pictured as:

ש ב ר



Beyt - ב:

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

Resh - ר:

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

Kaph - ק:

The ancient pictographic script has this letter



pictured as -  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - **‘under the hand’**

Once again, we are able to clearly see who it is who blesses us:

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

Verse 14

To be blessed above all peoples, is because we receive the Kingdom Rules of our Coming King and walk in them here and now!

And to realise that the Kingdom of Messiah is what we are to be proclaiming, we must go further than simply just hearing about the Kingdom - as His clear Kingdom instructions and right-rulings must define us - not only by 'what we do', but also define 'who we are'!

To be a set-apart people, means being set-apart from the world and its 'rules' and being 'marked' by Our Master and Saviour's clearly defined living instructions for set-apart living!

So many people today 'claim' to be 'in' Messiah, yet they do not follow His Kingdom principles and look just like the rest of the world as they do what the world does! It is a blessing to have His Kingdom Rules clearly laid out for us - for it separates us and identifies us with Him!

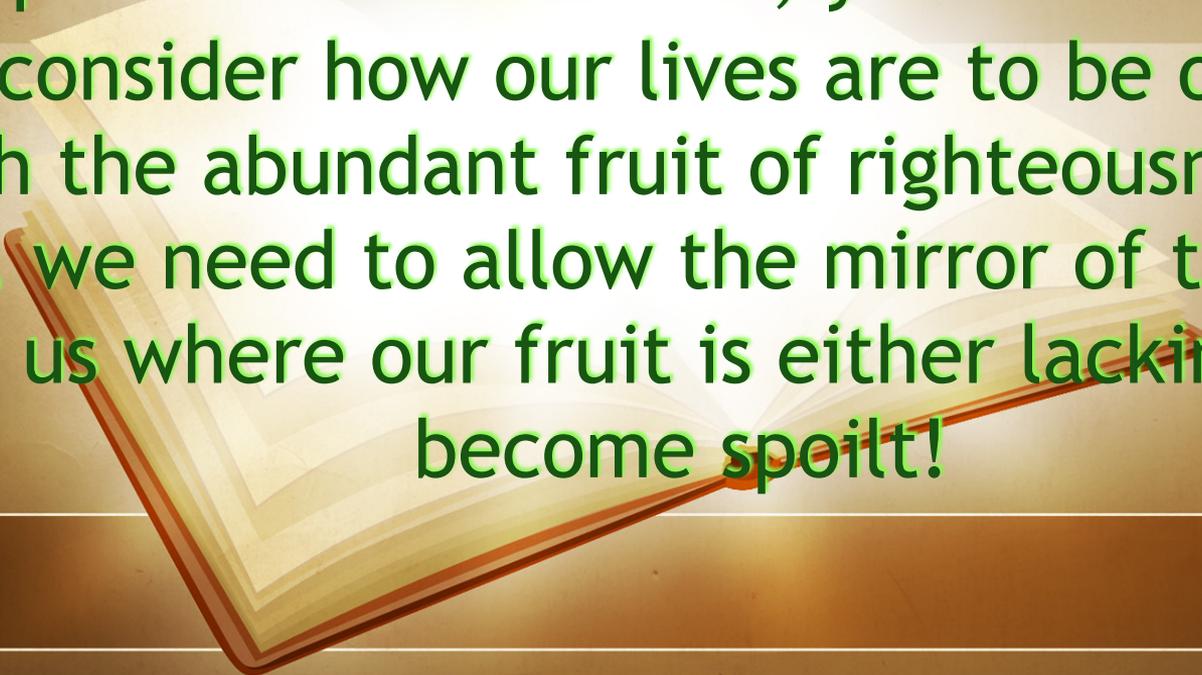
Yohanan/John 14:23-24 “יהושע answered him, “If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him. 24 “He who does not love Me does not guard My Words. And the Word which you hear is not Mine but of the Father Who sent Me.”

Being blessed above all peoples also comes with the promise of fruitfulness:

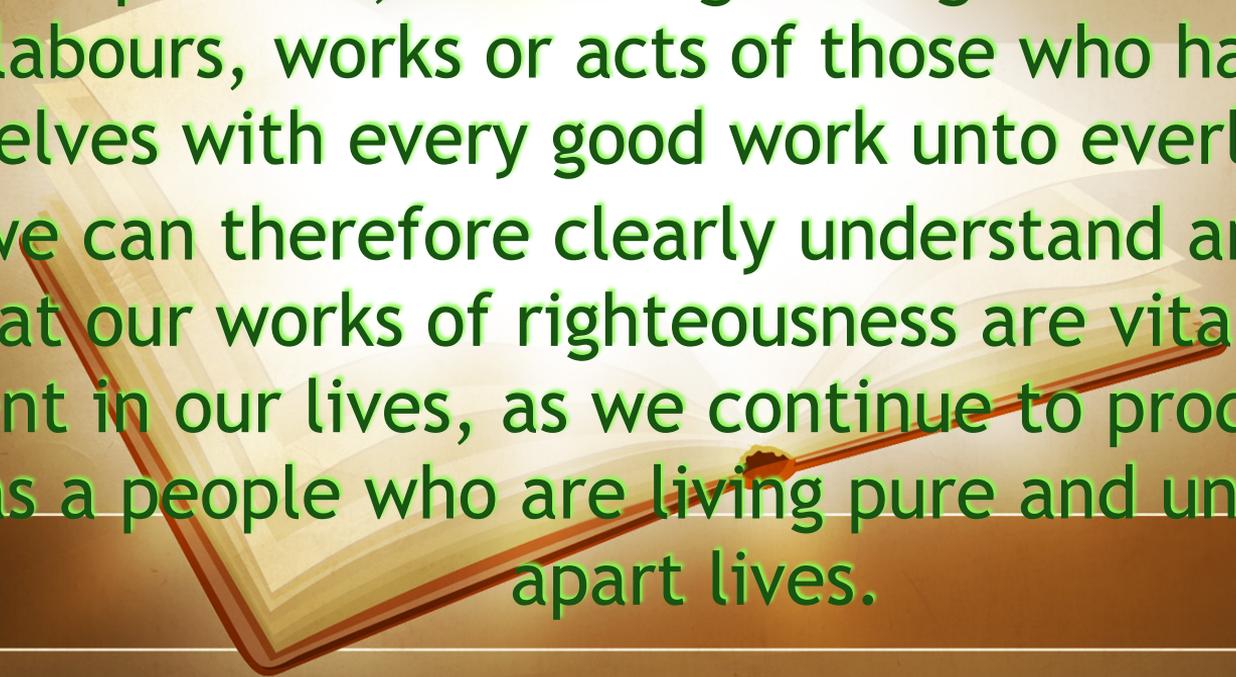
Yoḥanan/John 15:5-8 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught! 6 “If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned. 7 “If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you. 8 “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones.”

With the clear blessing of Elohim, we are equipped to bear good fruit that lasts and no longer bear fruit of sin that causes shame!

Romiyim/Romans 6:20-22 “For when you were servants of sin, you were free from righteousness. 21 What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death. 22 But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.”



Having been set free from sin, we ought to be having the fruit of our lives resulting in complete set-apartness unto Elohim; yet is this the case? As we consider how our lives are to be overflowing with the abundant fruit of righteousness and peace, we need to allow the mirror of the Word to show us where our fruit is either lacking, or has become spoilt!



The Greek word that is translated as 'fruit' is καρπός karpos - Strong's G2590 which means, 'fruit, benefit, gain, harvest, produce' and typically refers to fruit that has been plucked, rendering the figurative meaning of the labours, works or acts of those who have fitted themselves with every good work unto everlasting life. What we can therefore clearly understand and establish is that our works of righteousness are vital in being evident in our lives, as we continue to produce much fruit, as a people who are living pure and undefiled set-apart lives.

Verse 15

Guarding His commands will protect us from the 'diseases of Mitsrayim', simply because we will guard the dietary laws, the sexual laws and cleansing laws, and no drinking of blood etc.!

When we refrain from what we must not do, then we have the assurance of being protected from the diseases of Mitsrayim!

While we do recognise that there are times when some sicknesses or ailments are used for יהוה's esteem and are not necessarily the result of sin and disobedience:

Yoḥanan/John 9:3 “יהושע answered, “Neither this man nor his parents sinned, but that the works of Elohim might be made manifest in him.”

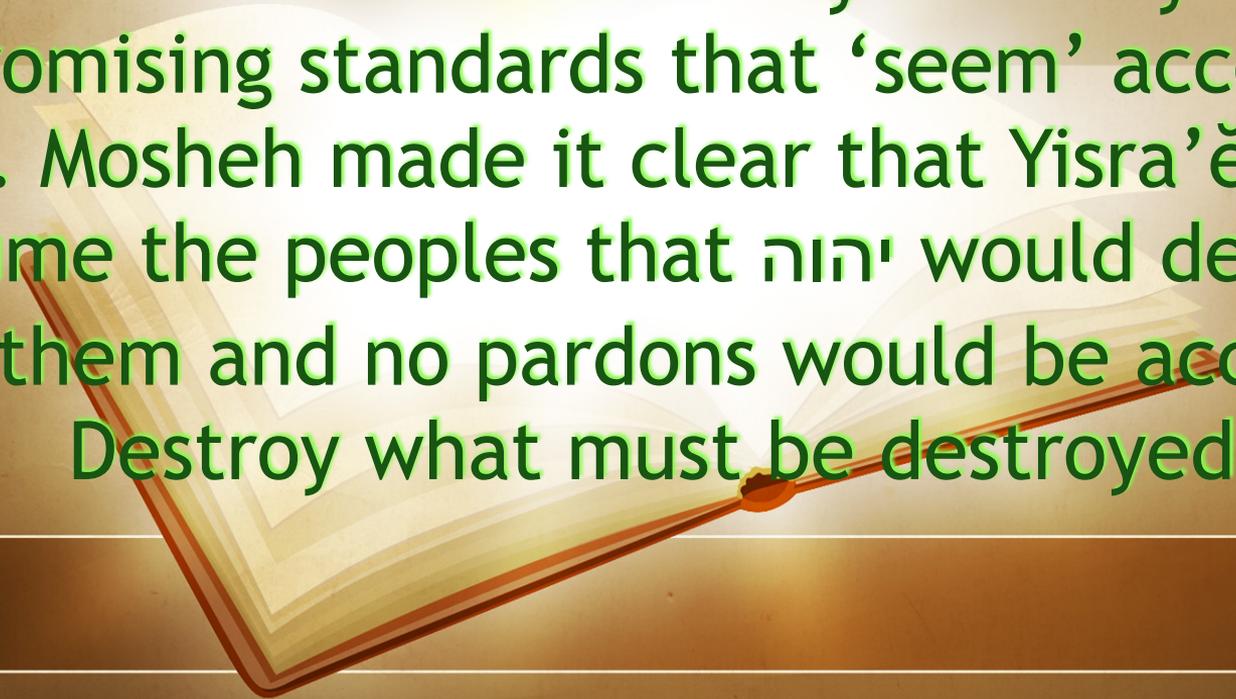
Yoḥanan/John 11:4 “But when יהושע heard, He said, “This sickness is not unto death, but for the esteem of Elohim, so that the Son of Elohim might be esteemed by it.”

What we can be sure of is that when we simply walk according to His instructions, we are promised that the diseases of Mitsrayim will not harm us.

Verse 16 - Your eye shall not pardon

This is very important for us to understand - we cannot through the 'sight of our eyes' pardon wickedness or lawlessness, simply because it becomes very hard to resist the cries of the needy who wilfully reject the Torah, as they use emotional manipulation to get what they want!

The Hebrew word that is translated here as 'pardon' comes from the root word **וַיַּחַס** - Strong's H2347 which means, **'to pity, to look upon with compassion, spare'**, and what is being clearly emphasized here is the danger of overlooking evil!

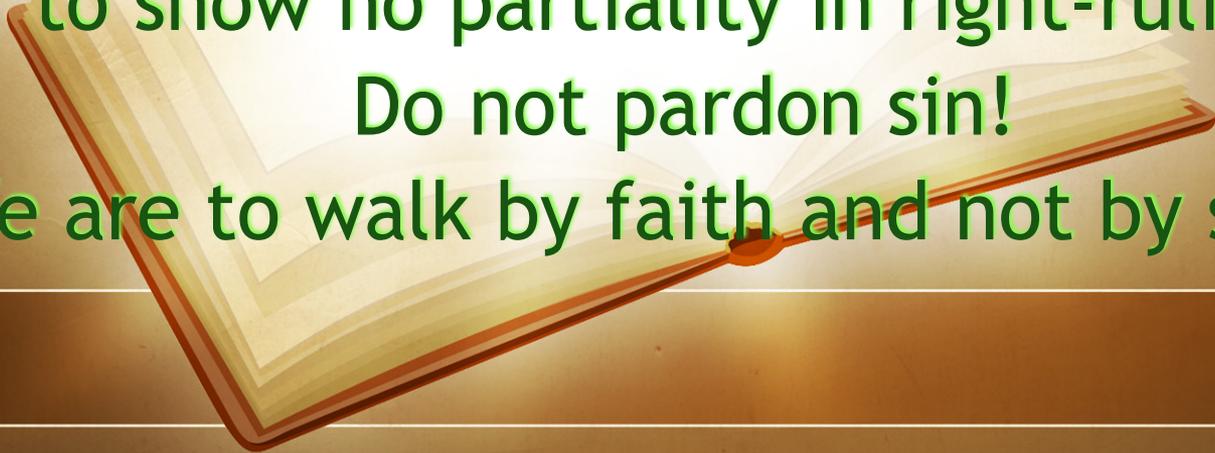


This teaches us a vital lesson on our need to guard the Truth and not be swayed in any way by compromising standards that ‘seem’ acceptable by sight. Mosheh made it clear that Yisra’ēl were to consume the peoples that יהוה would deliver over to them and no pardons would be accepted. Destroy what must be destroyed!!!

All too often people compromise their set-apartness by what they see with eyes that pardon away crookedness, possibly for the sake of keeping peace, yet we know that the Word commands us to show no partiality in right-ruling!

Do not pardon sin!

We are to walk by faith and not by sight!!



Qorintiyim Bet/2 Corinthians 5:7 “for we walk by belief,
not by sight”

Yeshayahu/Isaiah 11:3-4 “and shall make Him breathe in
the fear of יהוה. And He shall not judge by the sight of
His eyes, nor decide by the hearing of His ears. 4 But
with righteousness He shall judge the poor, and shall
decide with straightness for the meek ones of the earth,
and shall smite the earth with the rod of His mouth, and
slay the wrong with the breath of His lips.”

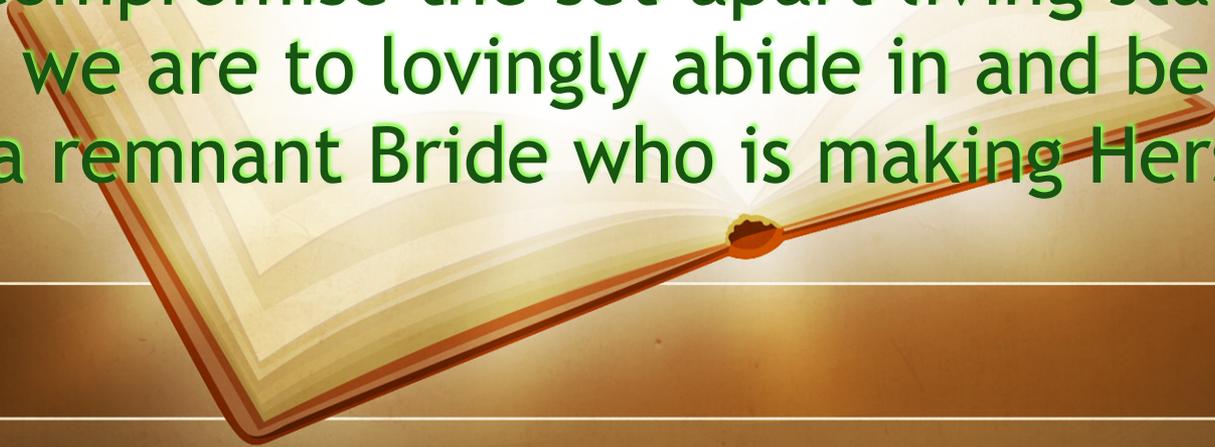
יהושע will not ‘judge by the sight of His eyes’, but
rather by the righteous right-ruling of His Word!!!

This does not mean that we are to be mean, but rather that we must be firm. We cannot overlook or wink at lawlessness and pretend we do not see it - we are to stand firm on the truth and not allow any compromise for any reason.

Often, we find today that there are some who 'turn a blind eye' to the lawlessness of their close families or colleagues in order to seemingly 'keep the peace' and here we are told not to do that.

Our eye shall not pardon them and give them the impression that their lawless ways are acceptable!

This will certainly cause division in some families, which can be very painful and heart-breaking, yet we must not 'turn a blind eye' so to speak, lest we end up engaging in the lawless worship standards and compromise the set-apart living standards by which we are to lovingly abide in and be identified by as a remnant Bride who is making Herself ready!



Verse 18 - Remember!

It states in verse 17 that when we see these great nations and think that they are too big for us to overcome, then we are told in verse 18 to remember well what יהוה did to Pharaoh and Mitsrayim!

The phrase 'Remember well', is written in the Hebrew text as follows, זָכַר תִּזְכָּר - 'zakar tiz'kkar' and what we see here is the root word זָכַר zakar - Strong's H2142 being used twice, bringing emphasis on the need to remember!!!

In other words, it could be rendered - remember to remember!

In other words, do not forget it at all!!!

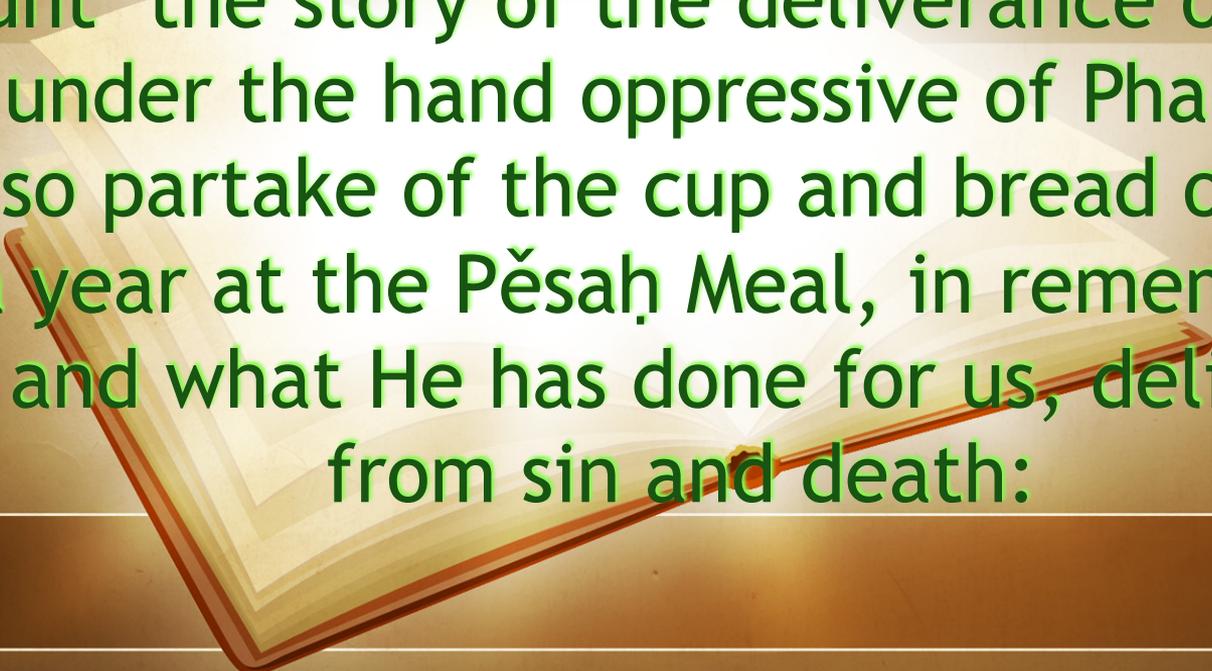
And this is how we arm ourselves and make sure that we are not afraid of that which seems too big for us to handle and conquer!

We are not to be afraid - and this instruction of, “do not be afraid” is a command and is not just an emotional response! As being afraid, can often be a failure to act, as a result of assuming that the threat which you are facing, is bigger and stronger than יהוה who fights for you!!!

How we guard ourselves from this crippling type of fear, is to 'remember to remember' and recognise how far He has brought us!

We were once enslaved in Mitsrayim and, by the Mighty Right Hand and Outstretched Arm of יהוה, we were delivered and brought out of the oppression of man-made dogmas and traditions, that only enslave and harm!

Tehillah/Psalm 105:5-6 "Remember His wonders which He has done, His miracles, and the right-rulings of His mouth, O seed of Abraham His servant, Children of Ya'aqob, His chosen ones!"



At the Feast of Pěsaḥ/Matzot (Passover/
Unleavened Bread) we certainly ‘remember and
recount’ the story of the deliverance of Yisra’ěl
from under the hand oppressive of Pharaoh, and
we also partake of the cup and bread of Messiah
once a year at the Pěsaḥ Meal, in remembrance of
Him, and what He has done for us, delivering us
from sin and death:

Qorintiyim Aleph/1 Corinthians 11:23-26 “For I received from the Master that which I also delivered to you: that the Master יהושע in the night in which He was delivered up took bread, 24 and having given thanks, He broke it and said, “Take, eat, this is My body which is broken for you; do this in remembrance of Me.” 25 In the same way also the cup, after supper, saying, “This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me.” 26 For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes.”

Once a year (as often as you eat this bread and drink this cup) we proclaim His death - we are commanded to remember this at the Feast of Pěsaḥ and Matzot as we have the meal of Lamb, bitter herbs and unleavened bread on the first night of Matzot, and partake of the bread and cup of Messiah!

Without this remembrance we can have no part in Him!

Yoḥanan/John 6:53 “יהושע therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves.”

While we eat this Meal once a year, what we are able to do every single day is to 'remember to remember' what He has done and be strengthened in the fact that we serve a Mighty and Awesome Elohim - יהוה of Hosts - and therefore of who should we be afraid!

We are to continually 'bring to remembrance' the clear fact that we have a, Saviour, High Priest and King, who is seated on his Throne, and in doing so, we remember that we are His Bride that is to be making Herself ready for His return!

It is with this call to ‘remember’, in mind, that I would like us to take a look at this root word זָכַר ‘zakar’ H2142, in its ancient pictographic form, which is pictured as follows:



Zayin - ז:

The ancient pictographic script has this letter pictured as



, which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of ‘**a weapon or tool that cuts, farming instrument**’.

A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done, and more specifically, **the harvest** that is brought forth!

Kaph - כּ:



The ancient form of this letter is  - meaning 'the open palm of a hand'. The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as 'to tame or subdue' as one has been bent to another's will (under their hand), as an open hand symbolises submission.

This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

Resh - ר:



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

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

As we consider this root word that is understood as 'remember', in its pictographic form, we are able to glean the following:

THE HARVEST WORKED BY OUR HEAD!



This too is something that we are to have a clear remembrance of, and that is:

Our Head, יהושע Messiah, has worked the Harvest, so that we can be diligent workers on the Harvest, as we stay in Him and be found to be His trustworthy servants that are armed and awake in His Truth