

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#7 Vayetzei (וַיֵּצֵא)

— Hebrew for “and he left,”

Torah: Genesis 28:10-32:3

Haftarah: Hosea 12:12-14:9

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

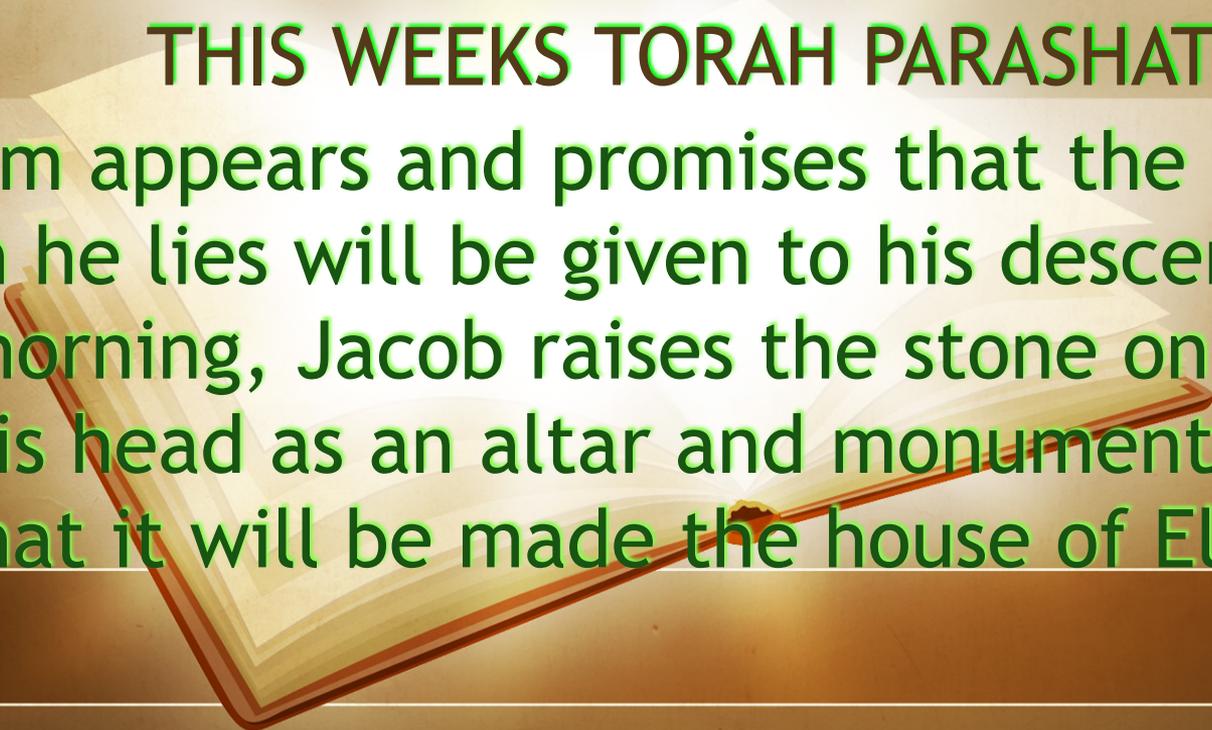
Jacob leaves his hometown of Beersheba and journeys to Charan. On the way, he encounters “the place” and sleeps there, dreaming of a ladder connecting heaven and earth, with angels climbing and descending on it;



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim appears and promises that the land upon which he lies will be given to his descendants. In the morning, Jacob raises the stone on which he laid his head as an altar and monument, pledging that it will be made the house of Elohim.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In Haran, Jacob stays with and works for his uncle Laban, tending Laban's sheep. Laban agrees to give him his younger daughter, Rachel—whom Jacob loves—in marriage, in return for seven years' labor. But on the wedding night, Laban gives him his elder daughter, Leah, instead—a deception Jacob discovers only in the morning. Jacob marries Rachel, too, a week later, after agreeing to work another seven years for Laban.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Leah gives birth to six sons—

Reuben, Simeon, Levi, Judah, Issachar and Zebulun
—and a daughter, Dinah, while Rachel remains
barren. Rachel gives Jacob her handmaid, Bilhah, as
a wife to bear children in her stead, and two more
sons, Dan and Naphtali, are born. Leah does the
same with her handmaid, Zilpah, who gives birth
to Gad and Asher. Finally, Rachel's prayers are
answered and she gives birth to Joseph.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jacob has now been in Charan for fourteen years, and wishes to return home. But Laban persuades him to remain, now offering him sheep in return for his labor. Jacob prospers, despite Laban's repeated attempts to swindle him. After six years, Jacob leaves Charan in stealth, fearing that Laban would prevent him from leaving with the family and property for which he labored. Laban pursues Jacob, but is warned by Elohim in a dream not to harm him. Laban and Jacob make a pact on Mount Gal-Ed, attested to by a pile of stones, and Jacob proceeds to the Holy Land, where he is met by angels.

Gen 28:10 And Ya'aqob went out from Be'ěrsheba and went toward Haran.

Gen 28:11 And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.



Gen 28:12 And he dreamed and saw a ladder set up on the earth, and its top reached to the heavens, and saw messengers of Elohim going up and coming down on it.

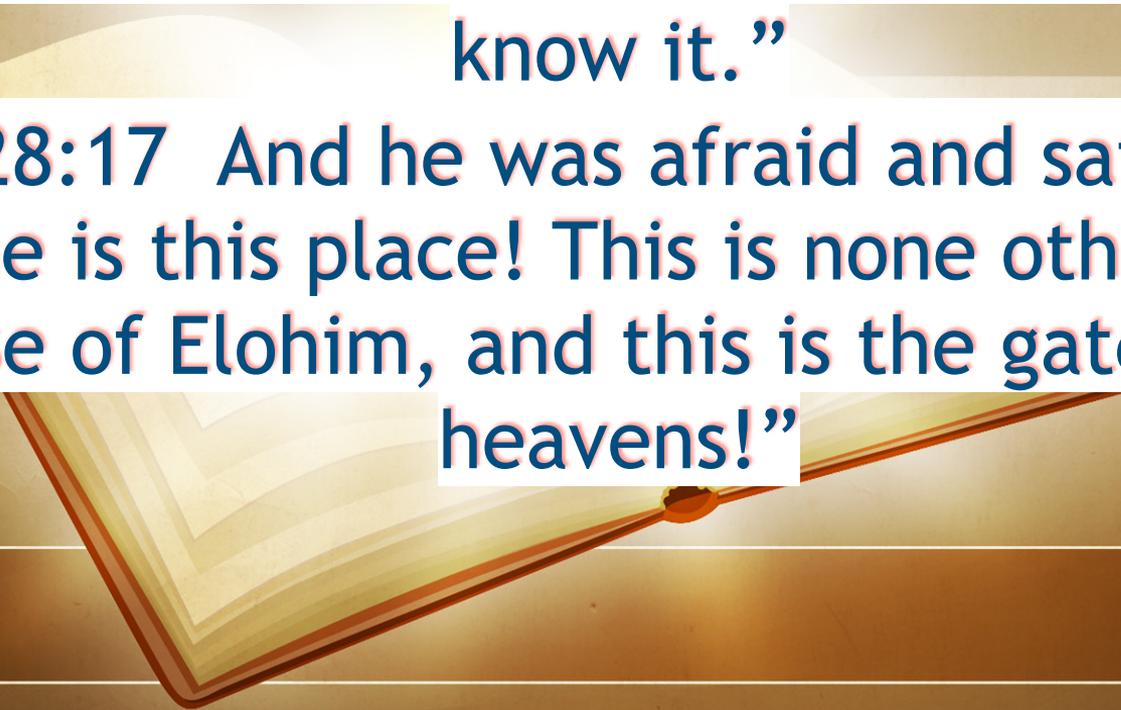
Gen 28:13 And see, יהוה stood above it and said, "I am יהוה Elohim of Abraham your father and the Elohim of Yitshaq. The land on which you are lying, I give it to you and your seed.

Gen 28:14 “And your seed shall be as the dust of the earth, and you shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed.”

Gen 28:15 “And see, I am with you and shall guard you wherever you go, and shall bring you back to this land. For I am not going to leave you until I have done what I have spoken to you.”

Gen 28:16 And Ya'aqob̄ awoke from his sleep and said, "Truly, יהוה is in this place, and I did not know it."

Gen 28:17 And he was afraid and said, "How awesome is this place! This is none other than the house of Elohim, and this is the gate of the heavens!"



Gen 28:18 And Ya'aqob rose early in the morning, and took the stone that he had put at his head, set it up as a standing column, and poured oil on top of it.

Gen 28:19 And he called the name of that place Běyth Ĕl, however, the name of that city had been Luz previously.

Gen 28:20 And Ya'aqob made a vow, saying,
"Seeing Elohim is with me, and has kept me in this
way that I am going, and has given me bread to
eat and a garment to put on -

Gen 28:21 when I have returned to my father's
house in peace, and יהוה has been my Elohim,

Gen 28:22 then this stone which I have set as a
standing column shall be Elohim's house, and of all
that You give me, I shall certainly give a tenth to
You."

As we look at the ancient pictographic script for this word for 'stone' we are given greater clarity in who is the Chief Cornerstone and Shepherd. In the ancient script the word is pictured as:



Aleph - א

The ancient script has this letter as  and is pictured as 'the head of an ox' representing 'strength and power'



Beyt - בַּיִת

The ancient script has this letter as , which pictures a tent floor plan and means, '*house*' or '*tent*'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Nun - 1

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



Seeing this pictographic representation of the word Stone in reference to our Shepherd being the Stone of Yisra'el we are able to see from these symbols how this word in terms of Messiah can render the following:

THE HEAD AND STRENGTH OF THE DWELLING PLACE HAS BEEN BROUGHT FORTH, AND IS THE CHIEF CORNERSTONE UPON WHICH WE ARE BUILT AND HAVE THE SURE PROMISE OF INHERITANCE.

Tehillim/Psalm 118:22 “The stone which the builders rejected has become the chief corner-stone.”

This Messiah spoke after He gave the parable of the wicked tenants who had killed the son of the master of the vineyard (it was a parable used to teach!!!).

Mattithyahu/Matthew 21:42 “יהושע said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected has become the chief corner-stone. This was from יהוה, and it is marvellous in our eyes’?”

This is repeated in:

Marqos/Mark 12:10-11 “Have you not read this Scripture, ‘The stone which the builders rejected has become the chief corner-stone. 11 ‘This was from יהוה, and it is marvellous in our eyes’?”

And again in:

Lugas/Luke 20:17-18 “But He looked at them and said, “What then is this that has been written, ‘The stone which the builders rejected has become the chief corner-stone’? 18 “Everyone who falls on that stone shall be broken, but on whomever it falls, he shall be pulverised.”

After these words the Pharisees were seeking to seize Him, but feared the crowd as they knew that the parable was about them who had denied who He is!!!

Who did they reject? The Shepherd and Stone of Yisra'ěl!!!

Messiah tells us clearly in:

Yoḥanan/John 10:11 “I am the good shepherd. The good shepherd lays down His life for the sheep.”

Yoḥanan/John 10:14 “I am the good shepherd. And I know Mine, and Mine know Me”

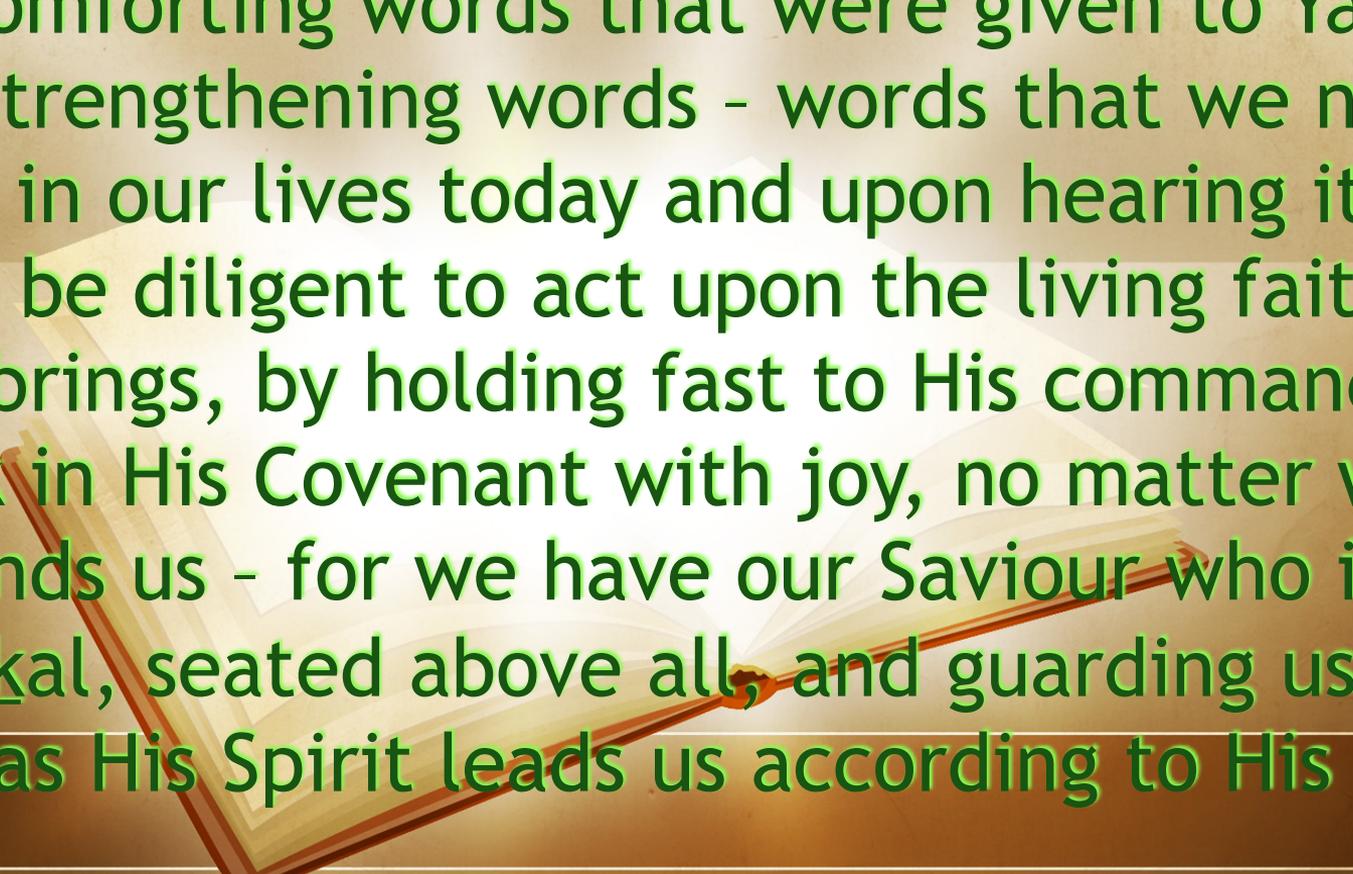
In his dream, Ya'aqob saw a ladder set up on earth, with its top reaching to the heavens and he saw messengers of Elohim going up and down on it.

This also reminds us of the words of Messiah to Nethaně'l who made a bold statement of faith in declaring who Messiah is, when his eyes were opened at the words of Messiah:

Yoḥanan/John 1:51 “And He said to him, “Truly, truly, I say to you, from now on you shall see the heaven opened, and the messengers of Elohim ascending and descending upon the Son of Adam.”

When Ya'aqob looked up, he saw יהוה (YeHoVah) standing above the ladder and then he hears יהוה (YeHoVah) declaring to him who He is, and the promise that was given to Abraham and Yitshaq was now being given to Ya'aqob!

A critical lesson we can learn from this text is that it is of vital importance for us to remain steadfast in our walk of obedience, in keeping the Appointed Times of יהוה (YeHoVah), so that we too will see the fulfilment of this promise given to Abraham, Yitshaq and Ya'aqob, when Messiah returns and comes down from on high!



The comforting words that were given to Ya'aqob were strengthening words - words that we need to hear in our lives today and upon hearing it, we must be diligent to act upon the living faith His Word brings, by holding fast to His commands and walk in His Covenant with joy, no matter what surrounds us - for we have our Saviour who is up in His Hēkal, seated above all, and guarding us by His Word as His Spirit leads us according to His Truth!

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

Yeshayahu/Isaiah 43:2 “When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you.”

Yirmeyahu/Jeremiah 1:19 “And they shall fight against you, but not prevail against you. For I am with you,” declares יהוה, “to deliver you.”

Mattithyahu/Matthew 18:20 “For where two or three are gathered together in My Name, there I am in their midst.”

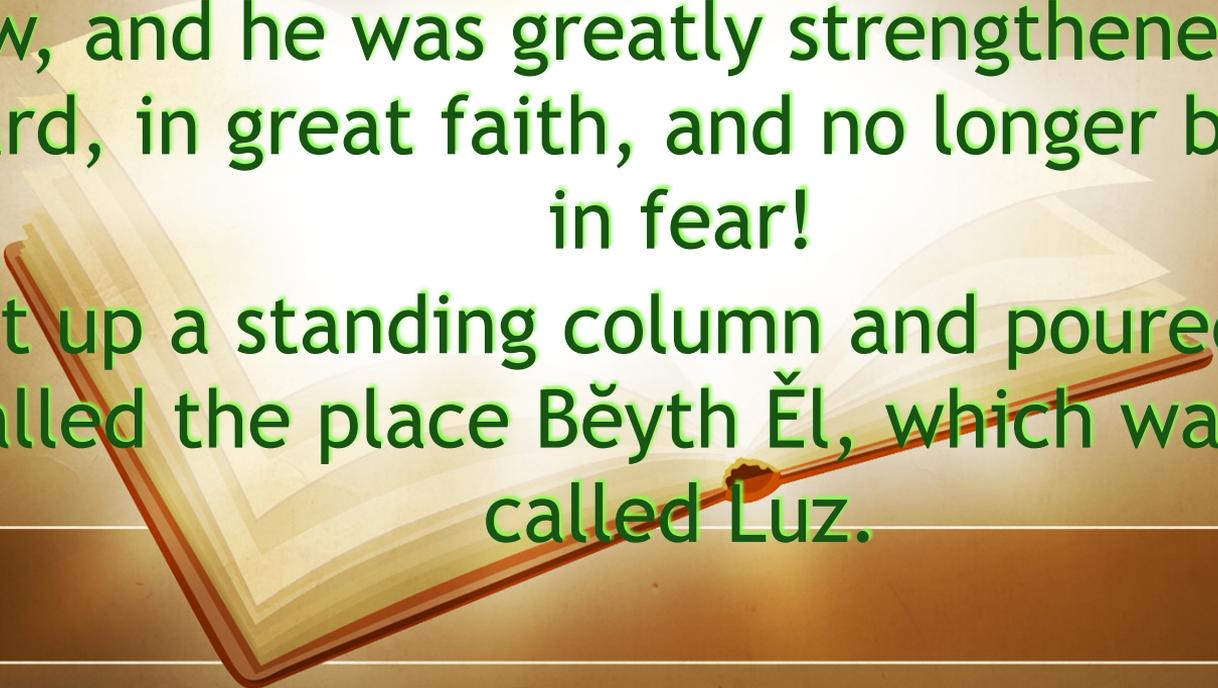
Mattithyahu/Matthew 28:19 “Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit, 20 teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age.” Aměn.”

Tehillah/Psalm 121:5-8 “יהוה is your guard; יהוה is your shade at your right hand. 6 The sun does not strike you by day, Nor the moon by night. 7 יהוה guards you from all evil; He guards your being. 8 יהוה guards your going out and your coming in Now and forever.”



Ya'aqob knew that he had seen יהוה (YeHoVah), and while he may not have known, at first, how significant this place was, he certainly knew it now, and he was greatly strengthened to go forward, in great faith, and no longer be running in fear!

He set up a standing column and poured oil on it and called the place Běyth Ĕl, which was formerly called Luz.



The Hebrew word לֹז לֹז Luz (looz)- Strong's H3870 means, '*almond tree*', which was the earlier name for Běyth Ĕl (bayth-ale')- בֵּית־אֵל - Strong's H1008 which means, '*house of Ĕl*', which Ya'aqob named after he encountered his life changing appointment with יהוה (YeHoVah).

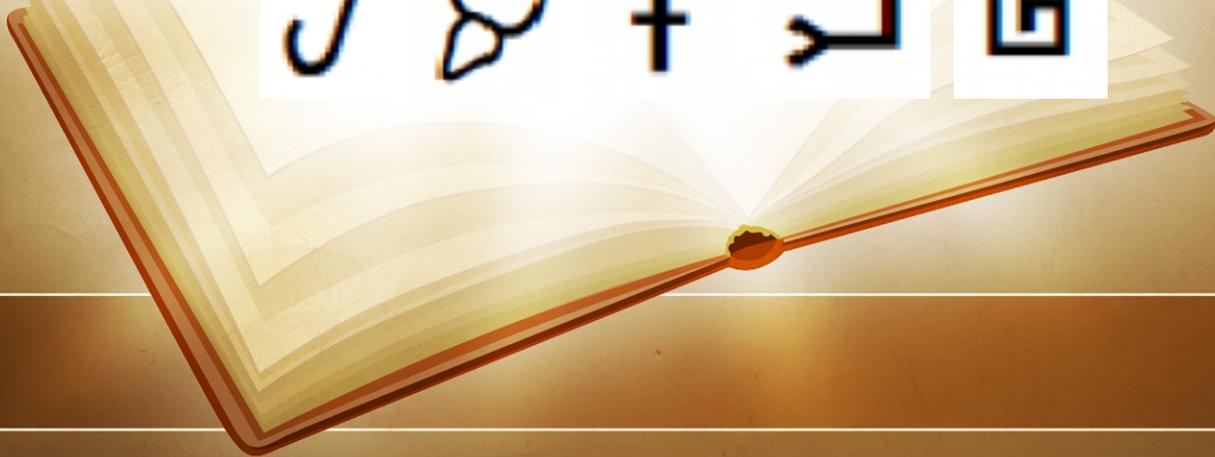


The Hebrew word for 'house' is בַּיִת bayith (bah'-yith)- Strong's H1004 meaning, 'house, home, armoury, building' and is often pronounced as 'beit'. אֵל ʾēl (ale)- Strong's H410 which means, 'mighty, power, shortened form of Elohim - Mighty One'



In the ancient pictographic script, the word Běyth
Ĕl - בֵּיתֵאֱל - Strong's H1008 which means, '*house of*
Ĕl', which looks like this:

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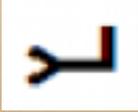


Beyt - בֵּית:

This is the letter 'beyt' (בֵּית), which in the ancient script has this letter as , which pictures a *tent floor plan* and means, 'house' or 'tent'.

It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

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!

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!

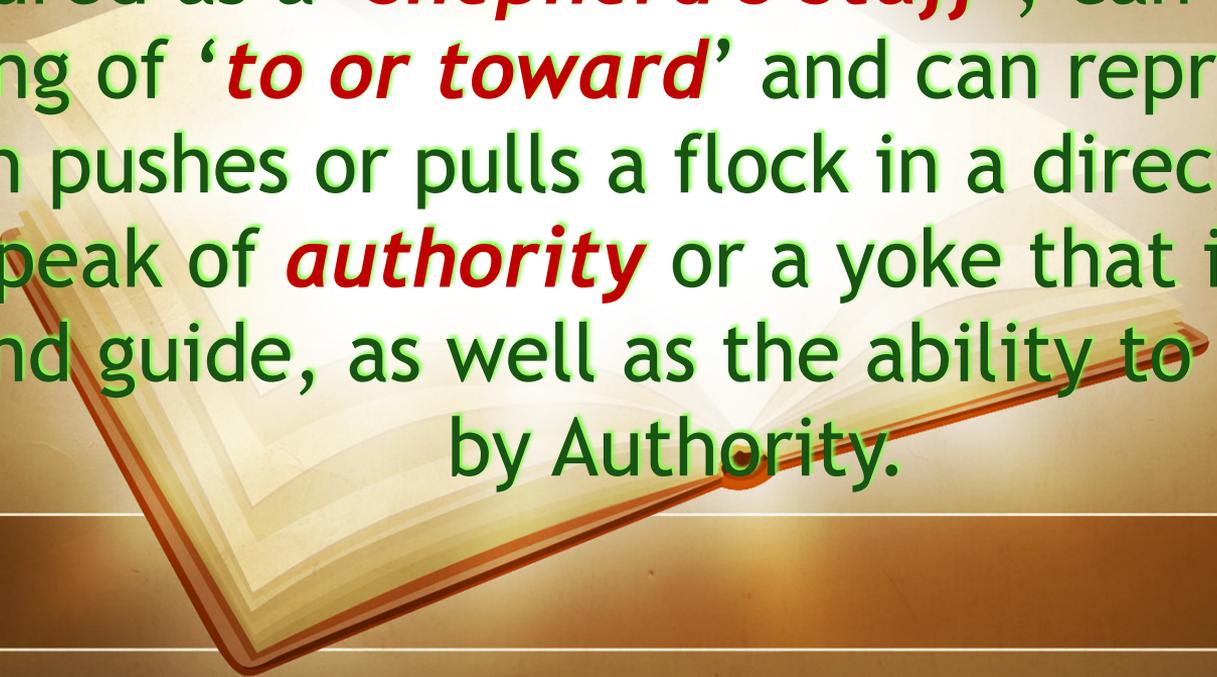
Aleph - א

The ancient script has this letter as  and is pictured as **'the head of an ox'** representing **'strength and power'**



Lamed - ל:

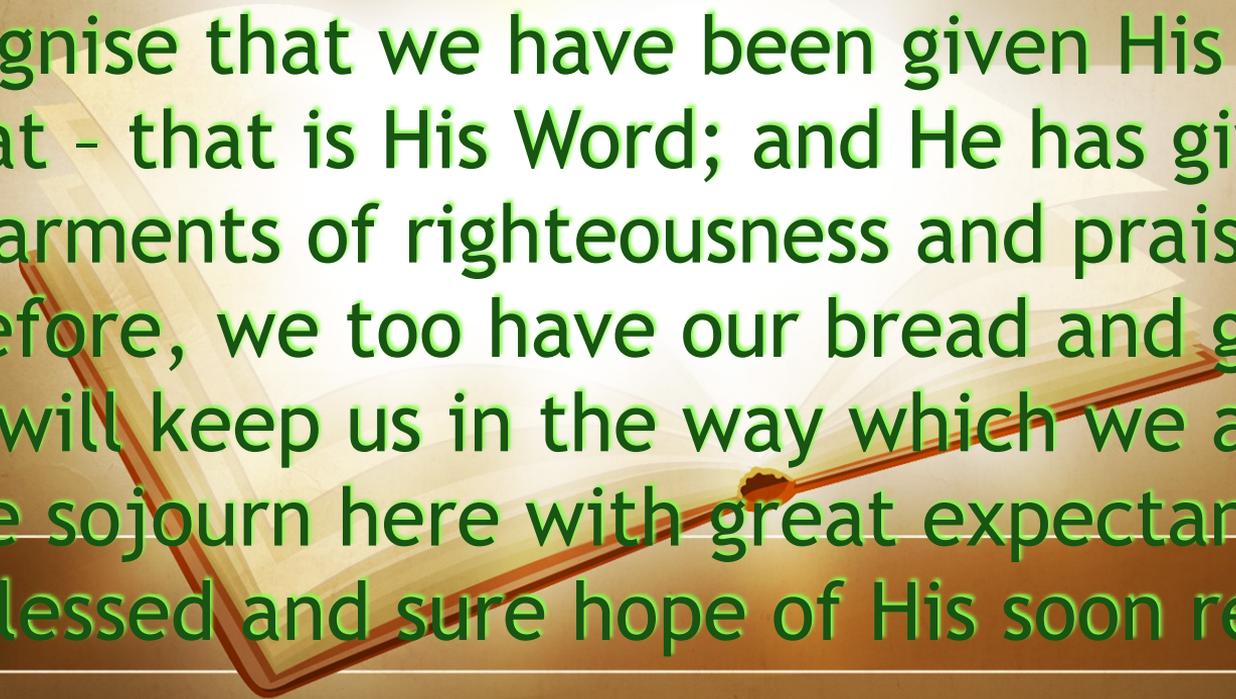
The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.



**HIS 'FLOOR PLAN' FOR HIS CREATION, IS SEALED
BY HIS COVENANTS OF PROMISE BY THE WORK
AND AUTHORITY OF HIS MIGHTY OUTSTRETCHED
ARM AND HAND, AND AS LIVING STONES ARE
BEING BUILT UP IN HIM BECOMING HIS DWELLING
PLACE AND STRENGTHENED BY THE GOOD
SHEPHERD!**



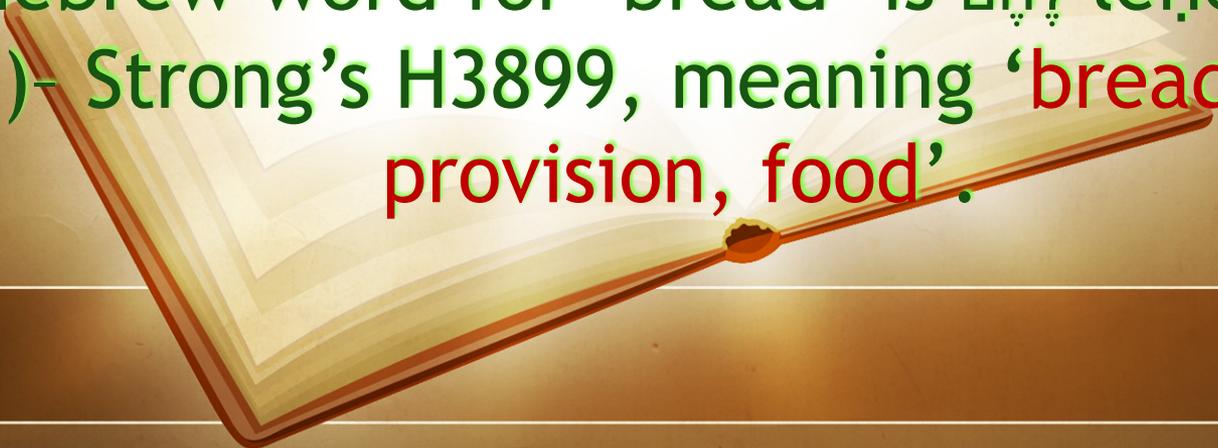
Eph'siyim/Ephesians 2:19-22 “So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim, 20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone, 21 in whom all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



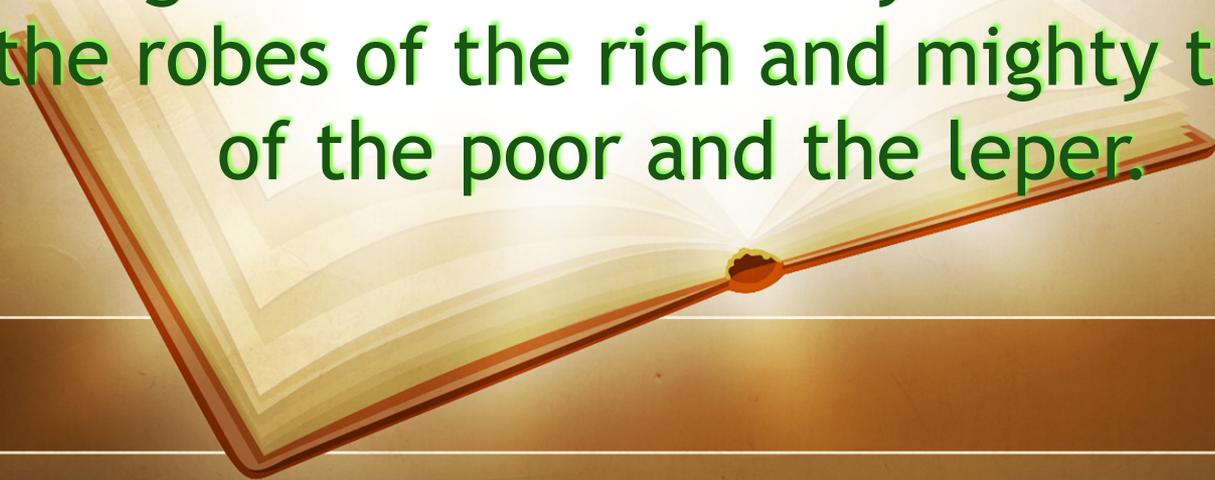
Ya'aqob acknowledges the provision of Elohim, in saying that he had been given bread to eat and a garment to put on, and so too do we need to recognise that we have been given His Bread to eat - that is His Word; and He has given us garments of righteousness and praise and therefore, we too have our bread and garments, that will keep us in the way which we are going, as we sojourn here with great expectancy of the Blessed and sure hope of His soon return.

Understanding that we have bread and garments,
that last, we must be filled with His shalom and
joy to stand firm in our fervent commitment to
being built up in Messiah, who is our Head!

The Hebrew word for 'bread' is לֶחֶם lehem (lekh'-
em)- Strong's H3899, meaning 'bread, meal,
provision, food'.



The Hebrew word translated as 'garments' is בגד *begged* (behg'-ed)- Strong's H899 which means, '*garment, covering, treachery, to deceive*' and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

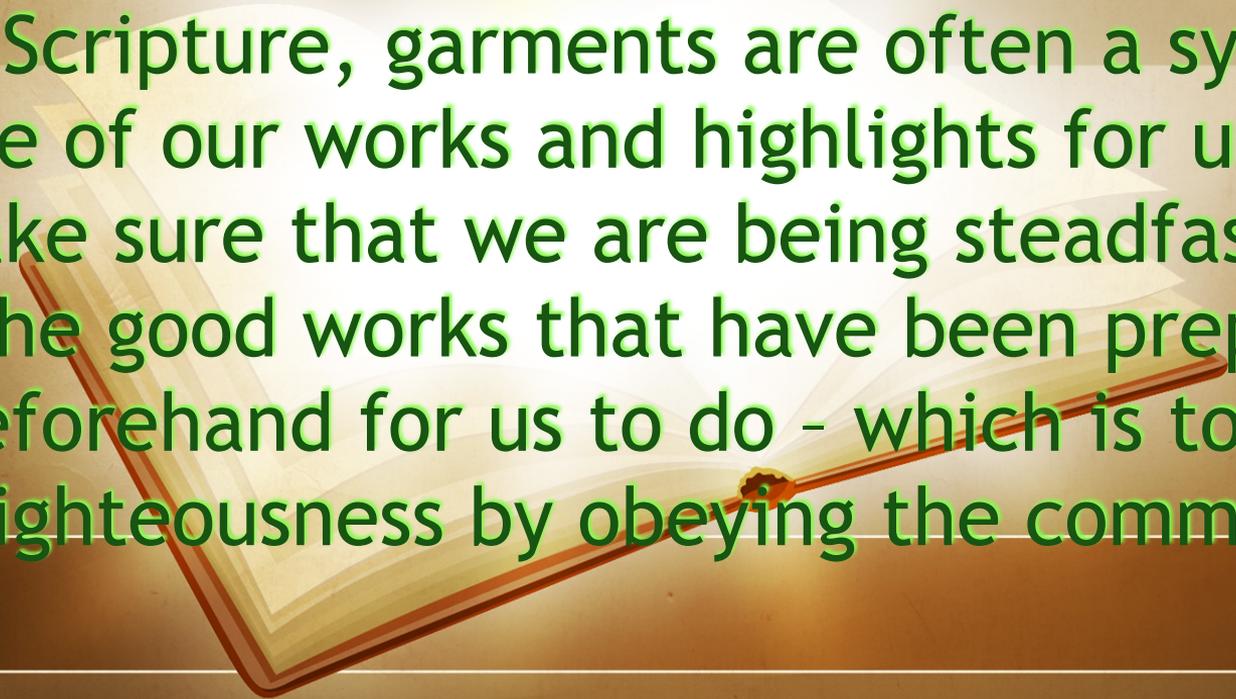


We have been given all we need for life and reverence, having been clothed with the deliverance of Messiah:

Yeshayahu/Isaiah 61:10 “I greatly rejoice in יהוה, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”

Having been cleansed by the Blood of Messiah,
through our immersion in His Name, we are to
keep our garments clean!

In Scripture, garments are often a symbolic
picture of our works and highlights for us the need
to make sure that we are being steadfast in doing
the good works that have been prepared
beforehand for us to do - which is to guard
righteousness by obeying the commands!



Hazon/Revelation 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.”

Hazon/Revelation 3:18 “I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.”

Hazon/Revelation 16:15 “See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame.”

Hazon/Revelation 19:8 “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”

One of the things a leper would have to do in the cleansing process is to 'destroy his garments' and so too, do we need to 'destroy' our 'old' self and put on Messiah:

Romiyim/Romans 13:12-14 "The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh."

It is through immersion after repentance that we die to self and put off the old and are made alive in Messiah and put on the new:

Galatians 3:27 “For as many of you as were immersed into Messiah have put on Messiah.”

Ephesians 4:21-24 “if indeed you have heard Him and were taught by Him, as truth is in יהושע :

22 that you put off - with regard to your former way of life - the old man, being corrupted according to the desires of the deceit, 23 and to be renewed in the spirit of your mind, 24 and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness of the truth.”

Qolasim/Colossians 3:8-10 “But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth. 9 Do not lie to each other, since you have put off the old man with his practices, 10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created him”

In Messiah, we have food (bread) and covering (garments of righteousness):

Timotiyos Aleph/1 Timothy 6:8 “When we have food and covering, we shall be satisfied with these.”

Ya'aqob made this stone a marker for the house of Elohim and he promised to give his all and he made a vow!

The Hebrew word that is translated as 'vow' is נָדָר neder (neh'-der)- Strong's H5088 which means, 'vow' and 'to make a vow' is the word נָדַר nadar (naw-dar')- Strong's H5087; and so, to "nadar" a "neder" is to swear to Elohim with an 'oath', and therefore bind oneself with what proceeds from one's mouth.

A 'neder' is something that is promised to Elohim verbally, and anyone who makes a vow is obliged to fulfil/do his promise!

In Scripture, a vow is always to Elohim and not to man.

And the understanding behind a 'vow' carries the meaning, **'to bind or imprison, or to dedicate a specific object or creature to יהוה (YeHoVah)'**.

Tehillah/Psalm 61:8 “So I sing praise to Your Name forever, when I pay my vows day by day.”

Tehillah/Psalm 116:14 “I pay my vows to יהוה now in the presence of all His people.”

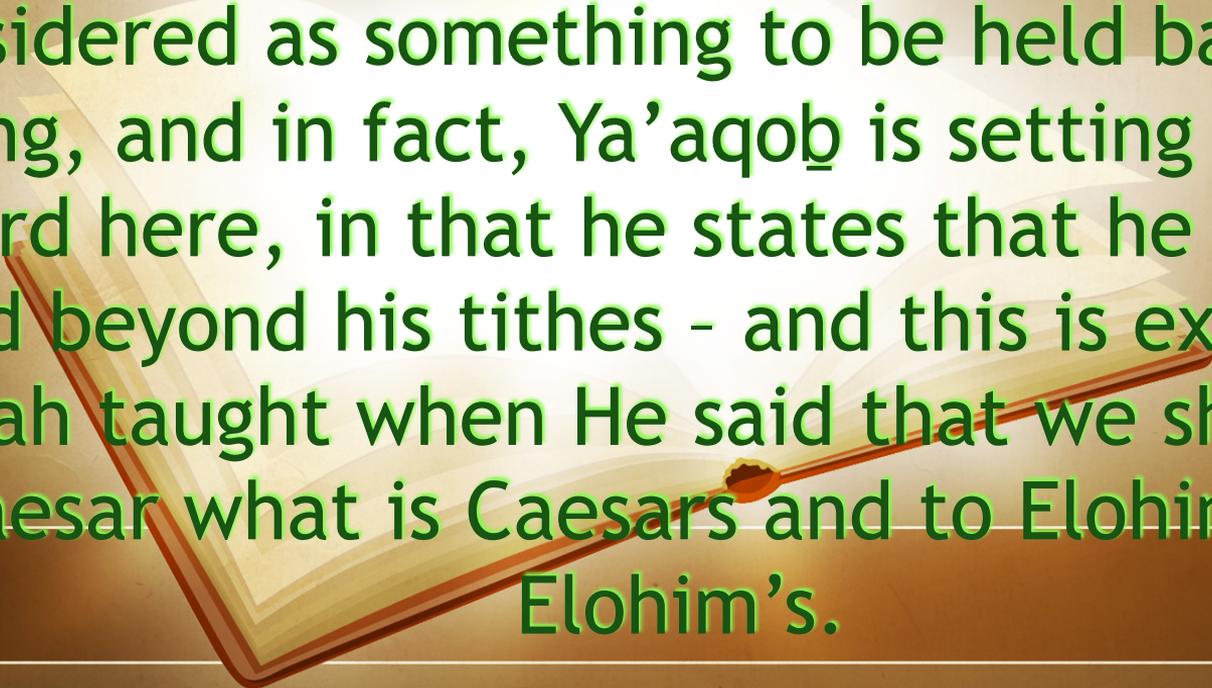
Yonah/Jonah 2:9 “But I offer to You with the voice of thanksgiving, I pay what I have vowed. Deliverance is of יהוה.”

As we dedicate our lives to serving our Master, in whom we now have acceptance by His Blood, we recognise that giving a deformed or dwarfed service is NOT acceptable to Elohim. In other words, no half-hearted or lukewarm service - it is all or nothing!

When Ya'aqob says that he would give to Elohim of all that Elohim gives to him and that he would certainly give a tenth, he was not instituting the tithe here, but was declaring that all he had, or would ever have, was from יהוה (YeHoVah), and that he would remember that, as he would give back to יהוה (YeHoVah), in a response of committed faith!

The tithe was something that was already in place, as we remember that Abraham gave a tenth to Malkitsedeq, and so, Abraham would have certainly taught Yitshaq this clear principle of tithing and so Ya'aqob is saying here that to tithe was an obvious standard, yet he was declaring to give more than just the tithe!!!

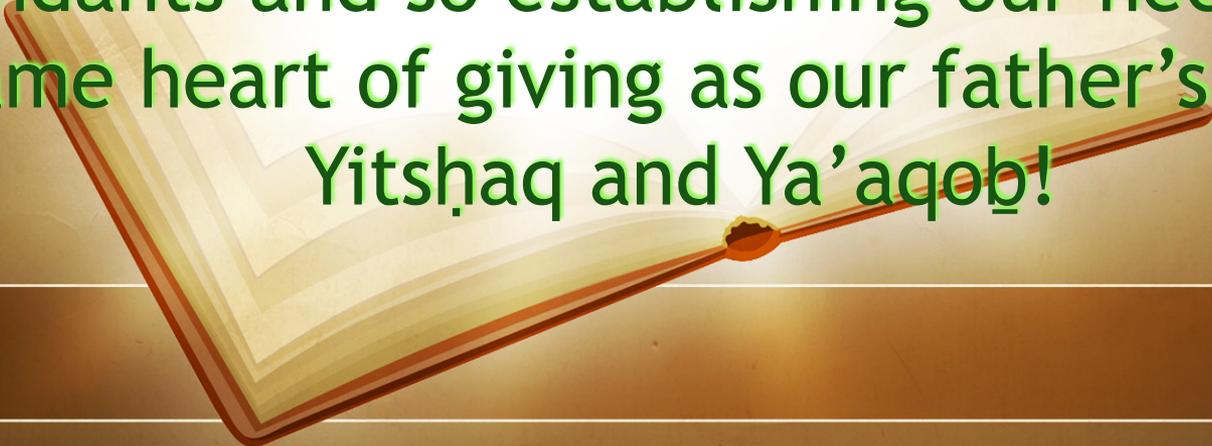
With him saying that he would certainly give a tithe, it was as if he was saying that with his oath of him giving of all that he would receive, he was saying that 'of course the tithe would be given', as that was not even something to be considered as a non-option!



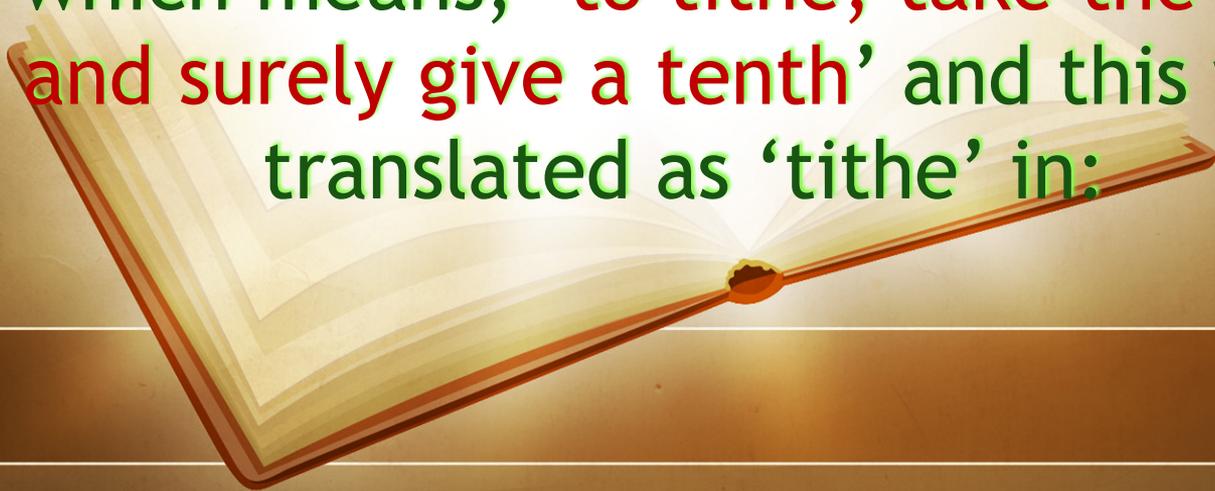
So many today hesitate at giving their tithes, while Ya'aqob's statement here, is a vital lesson on recognising that one's tithe can never even be considered as something to be held back from giving, and in fact, Ya'aqob is setting a higher standard here, in that he states that he would give far and beyond his tithes - and this is exactly what Messiah taught when He said that we should give to Caesar what is Caesars and to Elohim what is Elohim's.

All we have is from Elohim, therefore we in turn
are to give Him our all!

Ya'aqob, in saying that he would give of all that
Elohim would give him, was speaking of his future
descendants and so establishing our need to carry
the same heart of giving as our father's Abraham,
Yitshaq and Ya'aqob!



The root word that is translated here as 'tenth' is the primitive root verb אָסַר asar (aw-sar')- Strong's H6237 which means, 'to tithe, take the tenth part of, and surely give a tenth' and this word is translated as 'tithe' in:



Debarim/Deuteronomy 14:22-23 “You shall tithe without fail all the yield of your grain that the field brings forth year by year. 23 “And you shall eat before יהוה your Elohim, in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil, and of the firstlings of your herds and your sheep, so that you learn to fear יהוה your Elohim always.”

The noun that is derived from this the primitive root verb עָשָׂר asar (aw-sar')- Strong's H6237 for 'tithes' is מַעְשָׂר ma'aser (mah-as-ayr')- Strong's H4643 which means, '*tenth part, tithe*'.

We read in Berēshith/Genesis 14:20 that Abram gave Malkitsedeq a tenth/tithe of all.

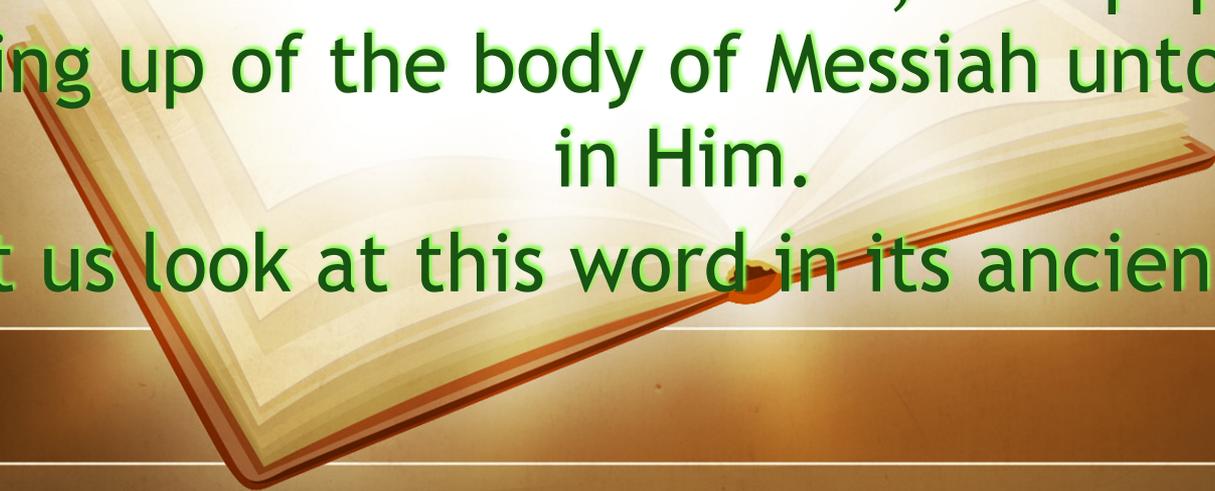


We also read in:

Ib'rim/Hebrews 7:4-6 “Now see how great this one was, to whom even the ancestor Abraham gave a tenth of the choicest booty. 5 And truly, those who are of the sons of Lěwi, who receive the priesthood, have a command to receive tithes from the people according to the Torah, that is, from their brothers, though they have come from the loins of Abraham, 6 however, the one whose genealogy is not derived from them received tithes from Abraham, and blessed the one who held the promises.”

The Lěwitical priesthood, and its functions, serve as a type, or picture, of how we are to now serve in the order of Malkitsedeq, as tithes are still valid, and are given to those whom Messiah has appointed to serve and teach, in equipping and building up of the body of Messiah unto maturity in Him.

Let us look at this word in its ancient form:



In the ancient pictographic script, the Hebrew word מַעֲשֵׂר ma'aser (mah-as-ayr')- Strong's H4643 which means, '*tenth part, tithe*' looks like this:



מ ע ש ר

Mem - n:

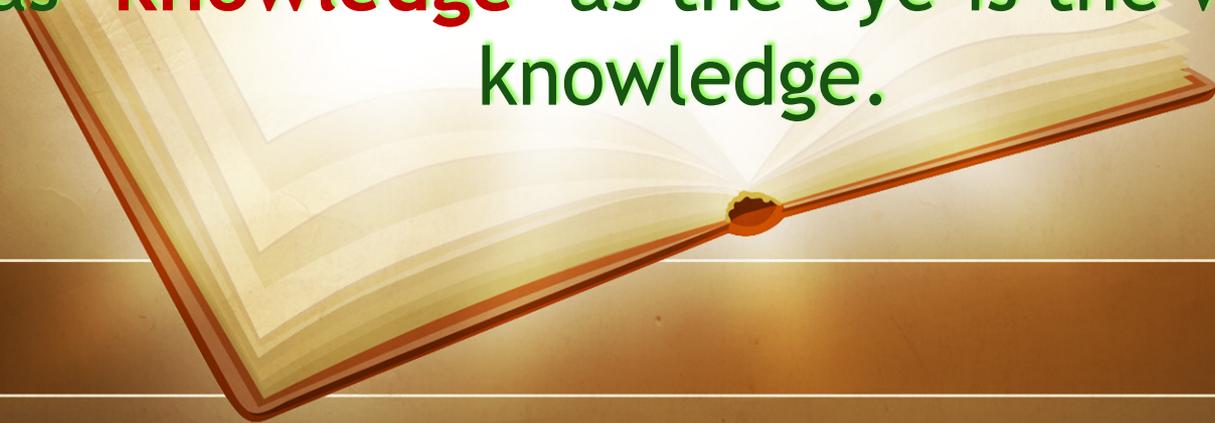
The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

Ayin - א:



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



Shin - 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.

Resh - ר:



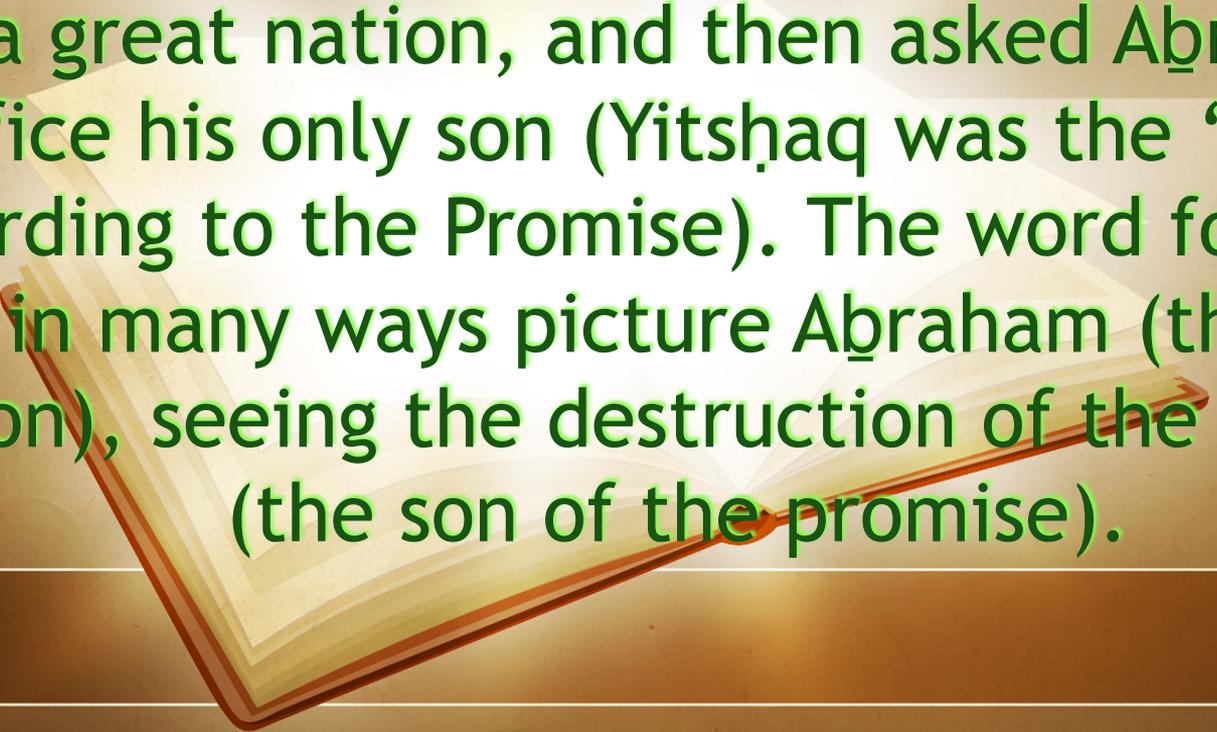
The ancient script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה (YeHoVah), our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

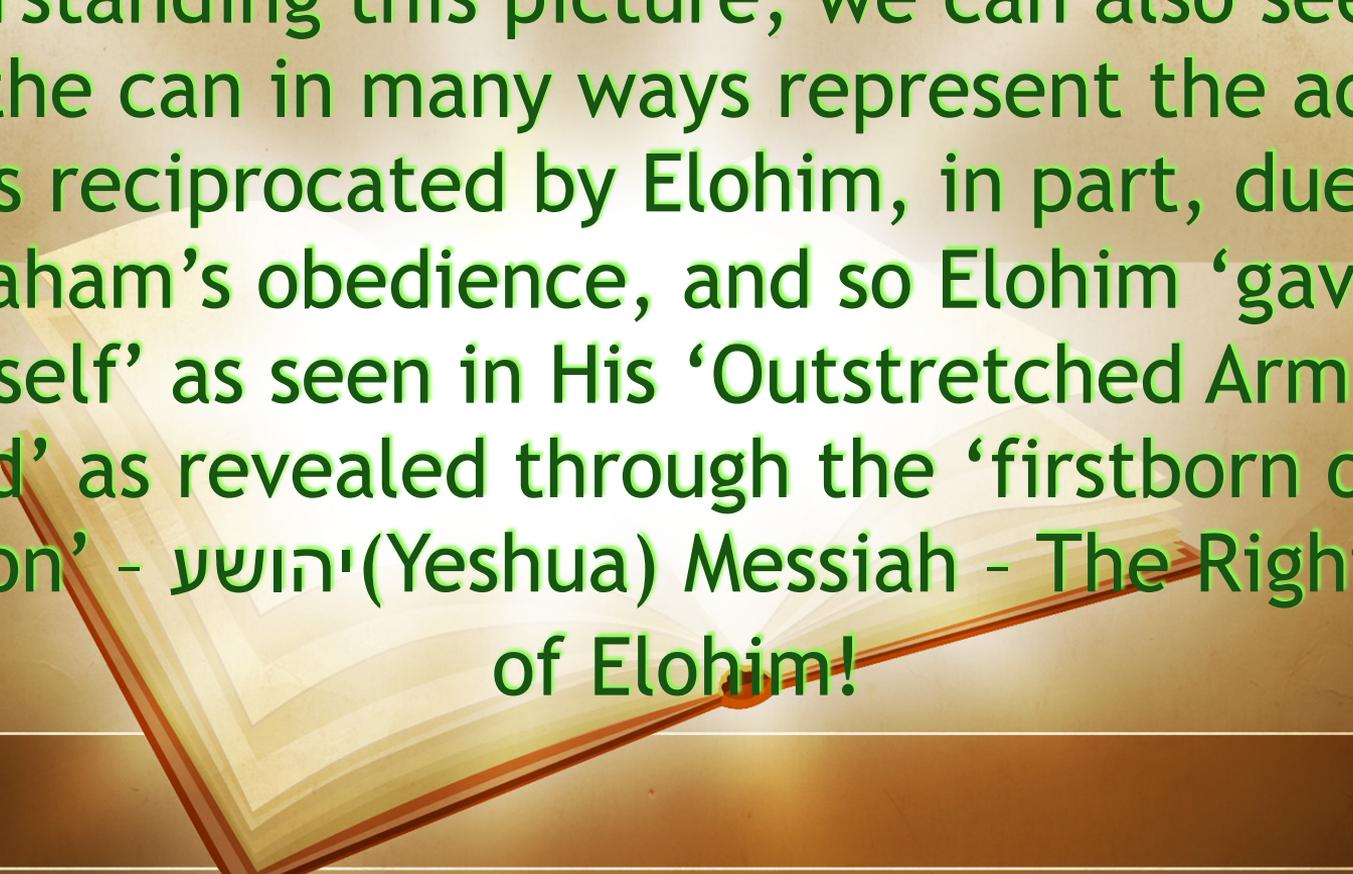
From this pictographic description of this word
מַעֲשֵׂר ma'aser - Strong's H4643 we can see the
following:

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



יהוה (YeHoVah) told Abraham that He would make him a great nation, and then asked Abraham to sacrifice his only son (Yitshaq was the 'only son' according to the Promise). The word for 'tithe' can in many ways picture Abraham (the great nation), seeing the destruction of the first son (the son of the promise).





Understanding this picture, we can also see how the tithe can in many ways represent the act that was reciprocated by Elohim, in part, due to Abraham's obedience, and so Elohim 'gave of Himself' as seen in His 'Outstretched Arm and Hand' as revealed through the 'firstborn of all creation' - יהושע (Yeshua) Messiah - The Right Hand of Elohim!

At the death of Messiah on the stake, the nations saw the destruction of Elohim's firstborn, who is the head of all creation!

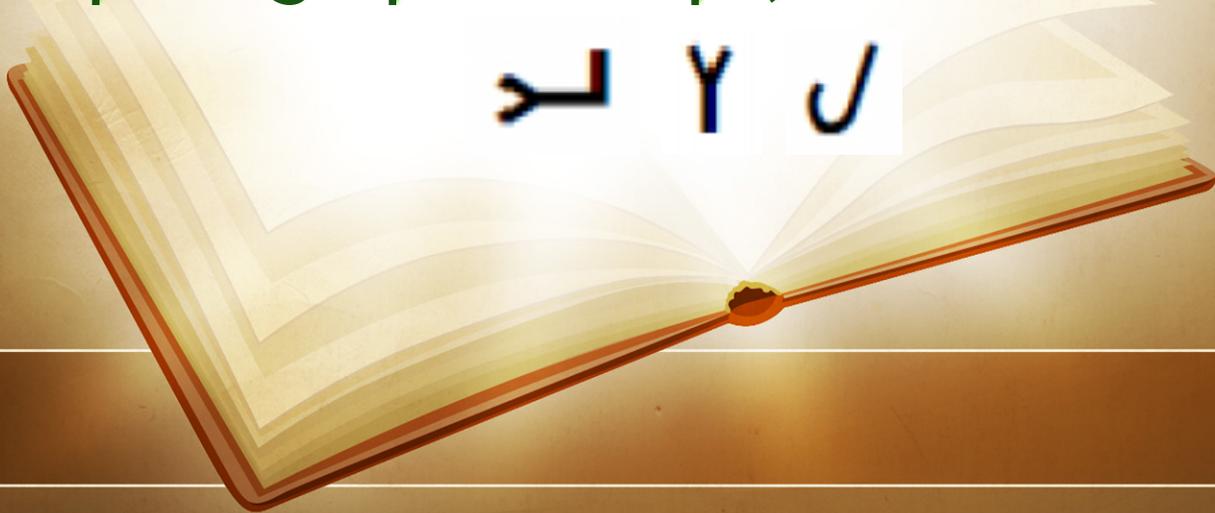
Abraham 'tithed' to Malkitsedeq, after having been blessed by him, and Abraham's grandson, Lěwi, got credit for it, as he received 'tithes' from the rest of the nation!

Bearing in mind that Lěwi means 'joined to', we see how we have become a royal priesthood, having been grafted in and joined to the Body of Messiah by His own Blood, and can therefore faithfully give back to Him, our all!

Let us therefore look at Lěwi, in the ancient script, in order to get a better understanding of the authority, under which we are led, having been joined to our Head and King, יהושע (Yeshua) Messiah - who has, by His own blood, secured for us His Covenant Promises in Him, having worked redemption, through Him taking the punishment of death on a stake, having nailed death to the stake, giving all who call upon Him, the ability to be joined to Him, as Head, High Priest and King, making us, who are in Him, a royal priesthood that are able to serve Him in Spirit and Truth and walk with confidence in the Spirit, putting to death the flesh!

The name Lěwi (lay-vee')- לְוִי - Strong's H3878 has the meaning, '*joined to*', and in the ancient pictographic script, is as follows:

ל ו ו



Lamed - ל:

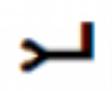
The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Waw/Vav - 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'.

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.

