

# **TORAH TEACHINGS**



**Understanding YAH's Likes and dislikes**

# #13 Shemot (שמות)

- Hebrew for “names,”

Torah: Exodus 1:1-6:1

Haftarah: Isaiah 27:6-28:13;  
29:22-23

Having been set free from sin, we ought to have the fruit of our lives resulting in complete set-apartness unto Elohim:

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.”

The Greek word that is translated as ‘fruit’ is καρπός karpos (kar-pos’)- 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.

The Hebrew equivalent for this Greek word καρπός karpos (kar-pos')- Strong's G2590, for 'fruit', is פְּרִי peri (per-ee')- Strong's H6529 which means, '*fruit, produce*' and comes from the word פָּרַח parah (paw-rav')- Strong's H6509 which means, '*to bear fruit, be fruitful, flourish*'.

This word certainly speaks of the physical fruit of trees and shrubs that bear fruit in which there is a seed according to its kind, i.e., fruit with kernels, hence the fruit produces more fruit.

This word also is used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, “**the result of an action**”; or better understood as, “**works**”.

Eph 2:1 And you were dead in trespasses and sins,<sup>a</sup> Footnote: aSee also Eph 2:5, as well as Mat 8:22, Rom 8:6, Col 2:13, 1Ti 5:6, 1Jn 3:14, Rev 3:1.

Eph 2:2 in which you once walked according to the course of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience,<sup>b</sup> Footnote: b Eph 5:6, Col 3:6.

Eph 2:3 among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, as also the rest.

Eph 2:4 But Elohim, who is rich in compassion, because of His great love with which He loved us,  
Eph 2:5 even when we were dead in trespasses, made us alive together with Messiah - by favour you have been saved -

Eph 2:6 and raised us up together, and made us sit together in the heavens in Messiah יְהוָשׁוּעַ,

Eph 2:7 in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah יְהוָשׁוּעַ.



Eph 2:8 For by favour you have been saved,  
through belief, and that not of yourselves, it is the  
gift of Elohim,

Eph 2:9 it is not by works, so that no one should  
boast.

Eph 2:10 For we are His workmanship, created in  
Messiah יֶשׁוּעָה unto good works, which Elohim  
prepared beforehand that we should walk in them.

Jas 2:14 My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him.

Jas 2:15 And if a brother or sister is naked and in need of daily food,

Jas 2:16 but one of you says to them, “Go in peace, be warmed and be filled,” but you do not give them the bodily needs, what use is it?

Jas 2:17 So also belief, if it does not have works,  
is in itself dead.

Jas 2:18 But someone might say, “You have belief,  
and I have works.” Show me your belief without  
your works, and I shall show you my belief by my  
works.

Jas 2:19 You believe that Elohim is one. Deu 6:4  
You do well. The demons also believe - and  
shudder!

Jas 2:20 But do you wish to know, O foolish man,  
that the belief without the works is dead?

Jas 2:21 Was not Abraham our father declared  
right by works when he offered Yitshaq his son on  
the slaughter-place?

Jas 2:22 Do you see that the belief was working  
with his works, and by the works the belief was  
perfected?

Jas 2:23 And the Scripture was filled which says, “Abraham believed Elohim, and it was reckoned to him for righteousness.” Gen 15:6 And He called him, “he who loves Elohim.” Isa 41:8, 2Ch 20:7.

Jas 2:24 You see, then, that a man is declared right by works, and not by belief alone.

Jas 2:25 In the same way, was not Rahab the whore also declared right by works when she received the messengers and sent them out another way?

Jas 2:26 For as the body without the spirit is dead, so also the belief is dead without the works.

Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance - which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

Mattithyahu/Matthew 3:8 “Bear, therefore, fruits worthy of repentance”

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness!

When we walk according to the Spirit, we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present!

Fruit does not just pop into one's life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be 'doing' the good works of obedience that have been prepared beforehand for us to do - and that is to walk in the clear commands of Elohim, guarding to do all He has commanded us!

Romiyim/Romans 6:22 "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."

The fruit of our lives, as set-apart servants of the Most-High, must result in set-apartness, and this is an ongoing day to day process, which at the end will result in the promised everlasting life with our Master and Elohim!

We are known, or rather shall be known, by our fruit:

**Mattithyahu/Matthew 7:16-23** “By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them -

21 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”

Many mighty works, that many will claim as being good works, will be simply revealed as wicked works or rather, wicked fruits, for wicked fruit is brought forth from the resulting actions of lawlessness, whereas the good fruit of righteousness is brought forth from the resulting action of complete obedience and set-apartness of walking in and staying in the commands of Elohim!

As the value of a tree is estimated by its products,  
so righteousness that is displayed in acts/works is  
a decisive standard for the just judgment of  
Elohim:

Mattithyahu/Matthew 3:10 “And the axe is already  
laid to the root of the trees. Every tree, then,  
which does not bear good fruit is cut down and  
thrown into the fire.”

The one who is unfruitful has been clearly warned of being rejected, and if this warning is not taken heed of, the clear sentence of being cut off is clear:

Luqas/Luke 13:6-9 “And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 “And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’ 8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure. 9 ‘And if indeed it bears fruit, good. But if not so, you shall cut it down.’”

When we remain steadfast in walking in complete obedience to the Torah/instructions/commands of our Master and Elohim, we are guaranteed that we shall bear fruit that lasts!

The children of Yisra'ĕl bore fruit and increased very much and multiplied and became very strong!

This verse highlights that they were indeed being faithful and obedient children.

The Hebrew word that is translated as ‘increased very much’ comes from the root word שָׁרֵץ sharats (shaw-rats’)- Strong’s H8317 which means, ‘swarm, teem, breed abundantly, populate, multiply, be innumerable’.

This highlights for us the fact that Yisra'ĕl were no longer a nation of 70 people but were now an innumerable nation that what bearing much fruit and had multiplied greatly!

The Hebrew word translated as ‘multiplied’ is רַבָּה rabah (raw-baw’)- 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:

**Debarim/Deuteronomy 8:1** “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which הָיָה swore to your fathers.”



As Yisra'ĕl increased they became ‘very strong’, which is the phrase - תָּאַתְּ רָאַתְּ בִּזְמָן יְמִינְךָ - ‘vaya’atsmu bim’od me’od’ and the root word for ‘very’ is תָּאַתְּ me’od (meh-ode’)- Strong’s H3966 which carries the meaning of, ‘***muchness, abundance, diligently, exceedingly, excessive, fully, immense***’, and this is written twice for much emphasis on how strong they became!

The Hebrew root word that is translated as ‘strong’ is אַתָּשׁוֹם atsom (aw-tsam’)- Strong’s H6105 which means, ‘to be vast, mighty, numerous, strong, powerful, vast’.

Tehillah/Psalm 105:23-24 “Then Yisra’ĕl came to Mitsrayim, and Ya’aqob sojourned in the land of Ham. <sup>24</sup> And He increased His people greatly, and made them stronger than their enemies.”