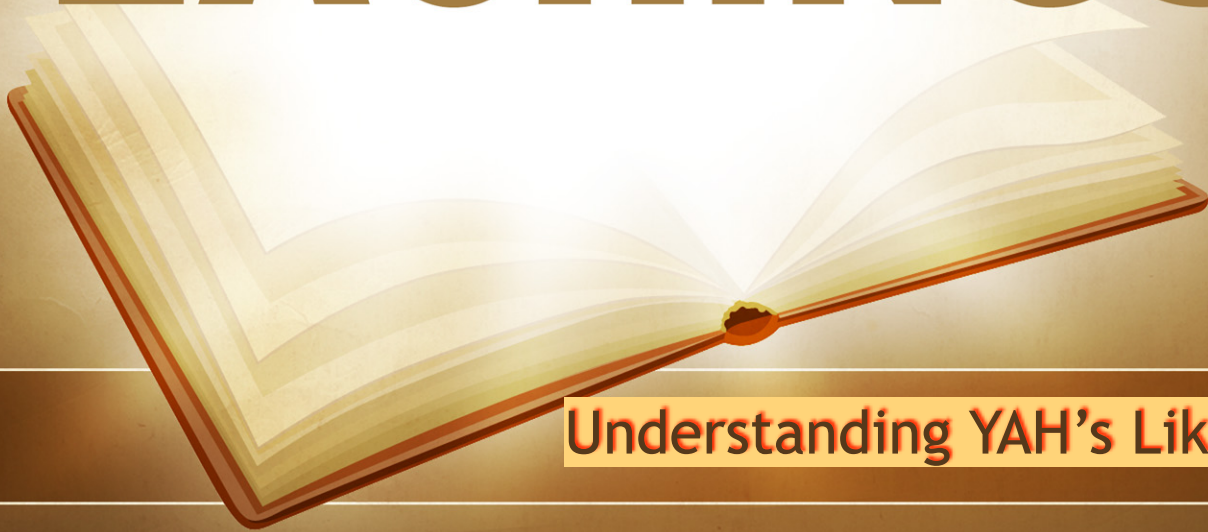


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# # 21 Ki Tisa (כִּי תִשָּׂא) - Hebrew for “when you raise up”



Torah: Exodus 30:11-34:35  
Haftarah: I Kings 18:20-39.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The people of Israel are told to each contribute exactly half a shekel of silver to the Sanctuary. Instructions are also given regarding the making of the Sanctuary's water basin, anointing oil and incense. "Wise-hearted" artisans Betzalel and Aholiav are placed in charge of the Sanctuary's construction, and the people are once again commanded to keep the Shabbat. When Moses does not return when expected from Mount Sinai, the people make a golden calf and worship it.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim tests Moses with the proposal to destroy the errant nation, but Moses intercedes on their behalf. Moses descends from the mountain carrying the sapphire tablets of the testimony engraved with the Ten Commandments; seeing the people dancing about their idol, he breaks the tablets, destroys the golden calf, grinds it up and makes them drink it, and then has the primary culprits put to death. He then returns to Elohim to say: “If You do not forgive them, blot me out from the book that You have written.”



# TOPICS IN THE PARSHA

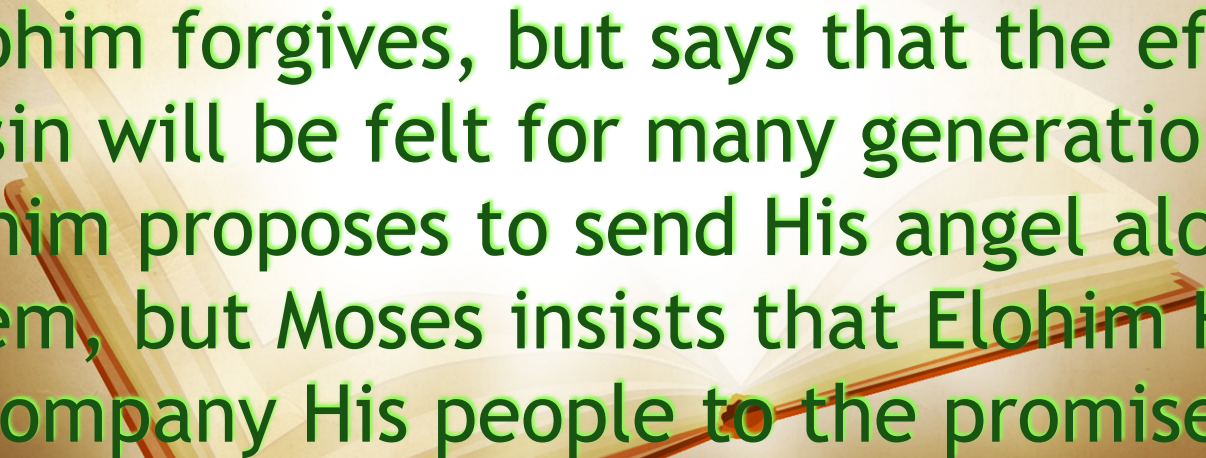
## THIS WEEKS TORAH PARASHAT

Another anomaly is found in this phrase in Hebrew where Moses asks to be blotted out “from Your book” where the last letter is a Kaf Soffit which has a gematria of 20, and rather than blot Moses his name from The Book of Life, our merciful Elohim simply blot’s Moses name from the 20th Torah Parsha... which was last week’s and the only parshat in Torah in which we do not see Moses his name mentioned!

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim forgives, but says that the effect of their sin will be felt for many generations. At first Elohim proposes to send His angel along with them, but Moses insists that Elohim Himself accompany His people to the promised land.





# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Moses prepares a new set of tablets and once more ascends the mountain, where Elohim reinscribes the covenant on these second tablets. On the mountain, Moses is also granted a vision of the divine thirteen attributes of Elohim's character. It is here in Chapter 34 that we see another amazing anomaly in Torah... three enlarged Hebrew letters revealing Elohim's desired relationship with us in Covenant language!

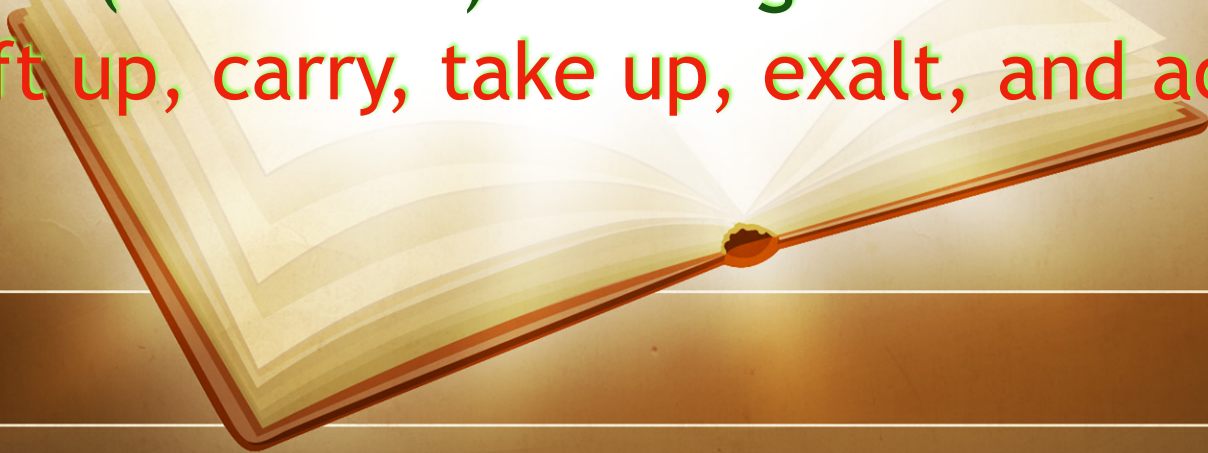
# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

So radiant is Moses' face after beholding Elohim's character, that he must cover it with a veil, which he removes only to speak with Elohim and to teach His laws to the people... and this is a great Truth for us as well, for if we can truly behold the matchless beauty of the Divine in realizing the depth of His selflessly loving nature, we too can be changed into his likeness and shine the Light of his Love!

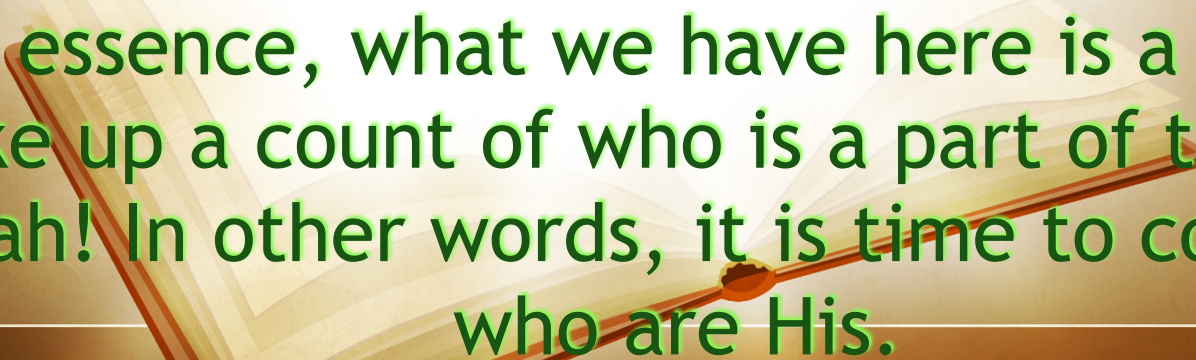


The Name of this portion is - כִּי תִסַּח - ki tissah which means 'when you lift up' and the word that is used here for 'lift up' comes from the root verb נָסָה nasa(naw-saw') - Strong's H5375 which means 'lift up, carry, take up, exalt, and accept'.



This term is also used in describing a groom that is coming to 'take up' His Bride and also is used as a term that describes the acceptance by a king of his wife, and the listening to her voice!

So, in essence, what we have here is a call to lift up/take up a count of who is a part of the Bride of Messiah! In other words, it is time to count those who are His.

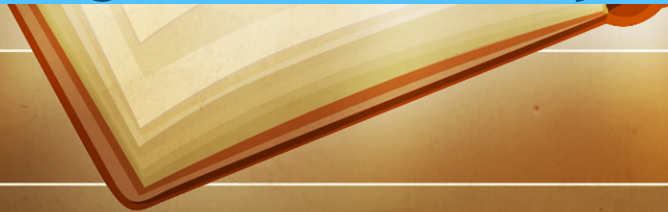




# The Census Tax

Exo 30:11 And יהוה spoke to Mosheh, saying,

Exo 30:12 “When you take the census of the children of Yisra’ēl, to register them, then each one shall give an atonement for his life to יהוה, when you register them, so that there is no plague among them when you register them.




Exo 30:13 “Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty gěrahs being a sheqel. The half-sheqel is the contribution to יהוה.

Exo 30:14 “Everyone passing over to be registered, from twenty years old and above, gives a contribution to יהוה.



Exo 30:15 “The rich does not give more and the poor does not give less than half a sheqel, when you give a contribution to יהוה, to make atonement for yourselves.

Exo 30:16 “And you shall take the silver for the atonement from the children of Yisra’ěl, and give it for the service of the Tent of Appointment. And it shall be to the children of Yisra’ěl for a remembrance before יהוה, to make atonement for yourselves.”



## Verse 11-16 - Contribution to יהוה

The term, or phrase, 'a census', literally means, 'the heads' and it is written in Hebrew as follows:

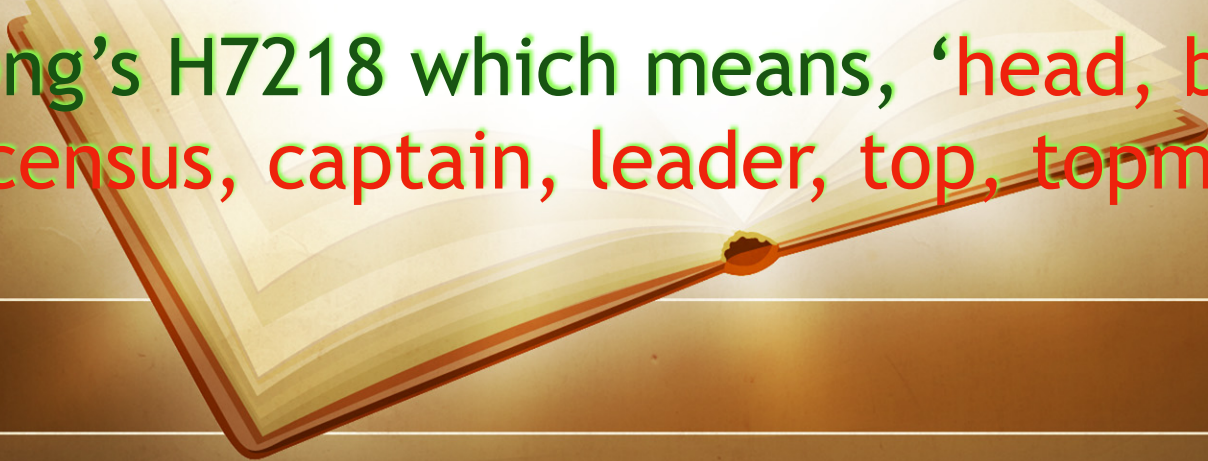
אֶת־רֹאשׁ - eth rosh

The Hebrew word אֶת eth is an untranslated particle and is often described in grammars (somewhat superficially) as 'the sign of the direct object', after a transitive verb; and the function of the word אֶת eth, is to emphasize the word to which it is attached.

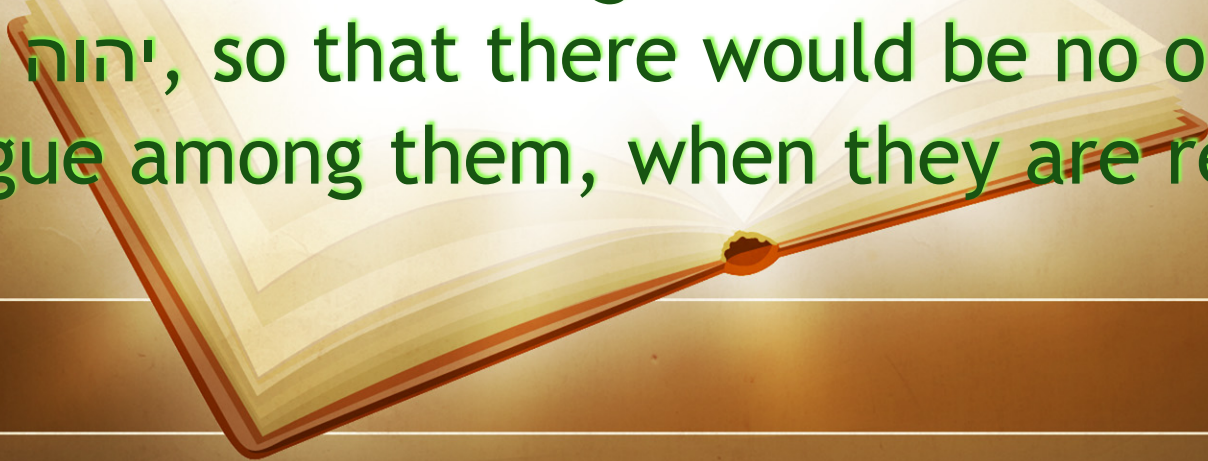


In other words, we are able to see 'what' is actually being 'taken up', as it is THE heads that are being taken up - and the Hebrew word that is translated as 'heads' is ראש rosh(roshe)

- Strong's H7218 which means, 'head, beginning, census, captain, leader, top, topmost'.



This portion starts with the instruction for Mosheh to 'take up' a census (count the heads) of the people, in order to register them, and each registered one was to give atonement for his own life to יהוה, so that there would be no outbreak of a plague among them, when they are registered.





The Hebrew word that is translated as 'register' comes from the root word פָּקַד paqad(paw-kad')

- Strong's H6485 and carries the meaning, 'to attend to, call up, muster, appoint, number, call to account, charge'.

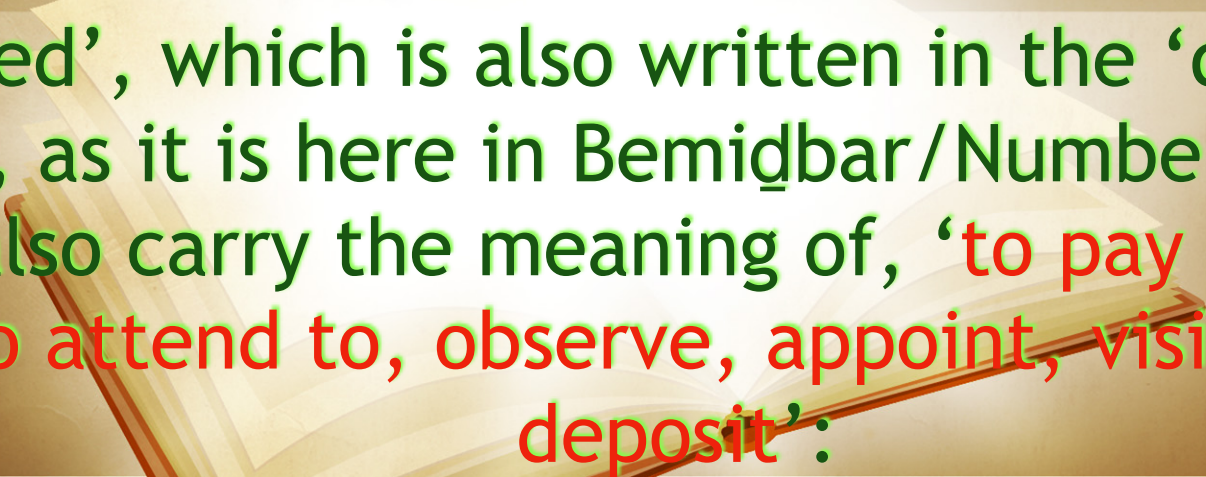
This is not simply a 'putting down a name on a list' or 'marking a check' that says 'present'; rather, it is a clear militaristic style term of 'enlisting and calling up an army' and therefore it is a taking stock of who is actually able to fight!

The English term 'muster', which this word פָּקַד paqad(paw-kad') - Strong's H6485 can also be translated as, carries the meaning of, 'a critical examination' or, 'a formal military inspection'.

So, this registering that is being spoken of here, was a very serious thing, as each one would be inspected; and when we see this militaristic style language being used, we understand why Sha'ul, in most of his letters, used militaristic style instructions, showing us how he was clearly teaching the Torah of Elohim!



The Hebrew word פָּקַד paqad(paw-kad') is also used in Berěshith/Genesis 21:1 and is translated as 'visited', which is also written in the 'qal active tense', as it is here in Bemidbar/Numbers 4, which can also carry the meaning of, 'to pay attention to, to attend to, observe, appoint, visit, assign, deposit':



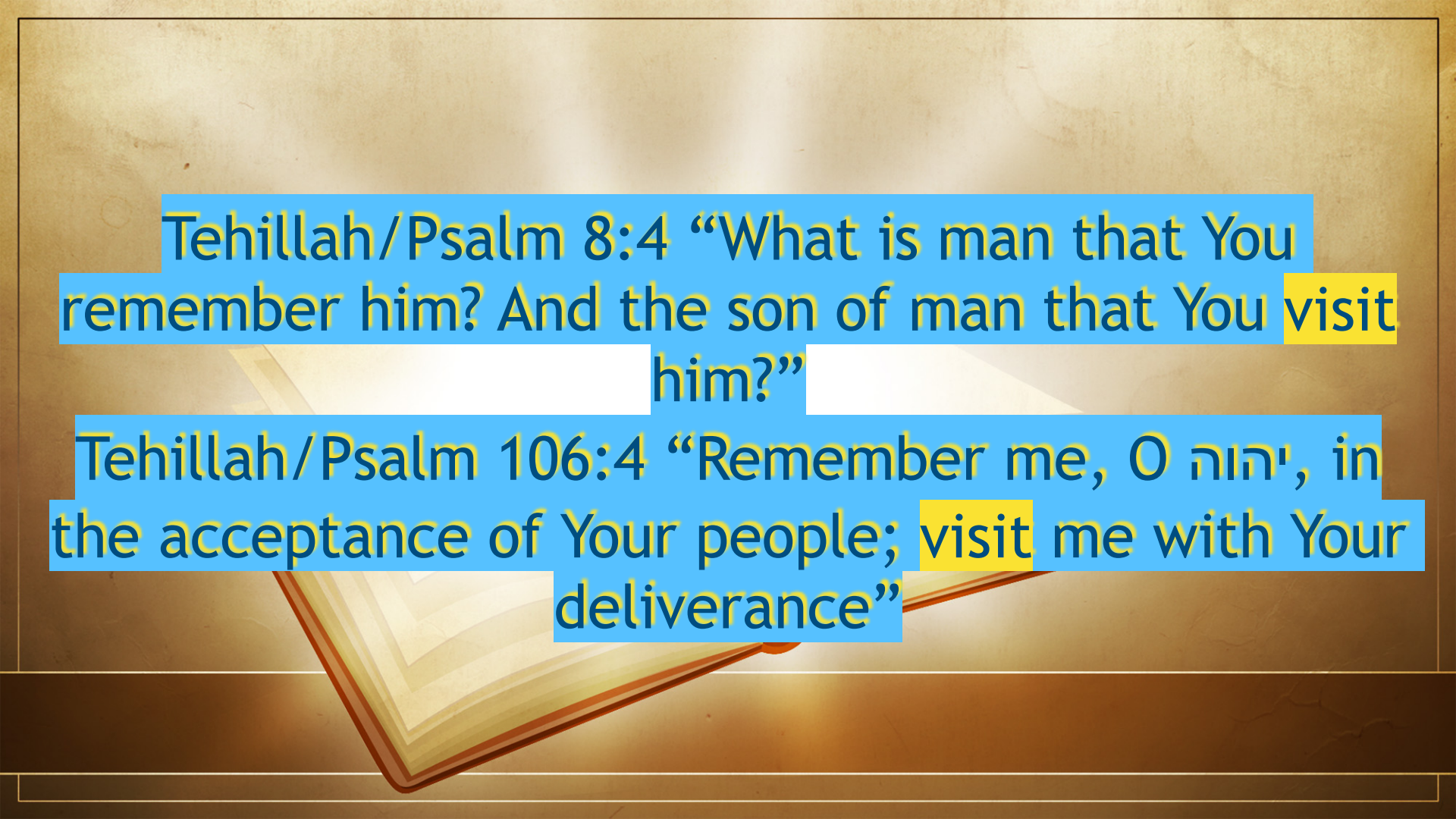
Berěshith/Genesis 21:1 “And יהוה visited Sarah as He had said, and יהוה did for Sarah as He had spoken.”

יהוה ‘visited’ Sarah as He had spoken!

This was indeed a ‘positive’ visitation of יהוה, where the sure Promise of יהוה was given as He has said, and what He said He would do for her, He did!

יהוה does not forget His Word, and certainly never forgets His Covenant Promises to man!

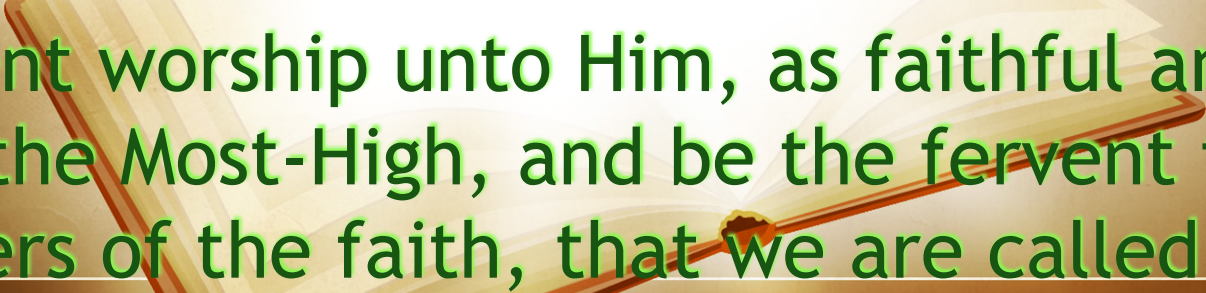




Tehillah/Psalm 8:4 “What is man that You remember him? And the son of man that You visit him?”

Tehillah/Psalm 106:4 “Remember me, O יהוה, in the acceptance of Your people; visit me with Your deliverance”


In light of this understanding, we are able to see how this word פָּקַד paqad(paw-kad') - Strong's H6485 also renders the meaning of 'register', for it is in the urgency of knowing that the 'visitation' of יהוה draws very near, that we are to recognise our need to be 'numbered' and 'counted worthy' in our obedient worship unto Him, as faithful ambassadors of the Most-High, and be the fervent fighting soldiers of the faith, that we are called up to be!



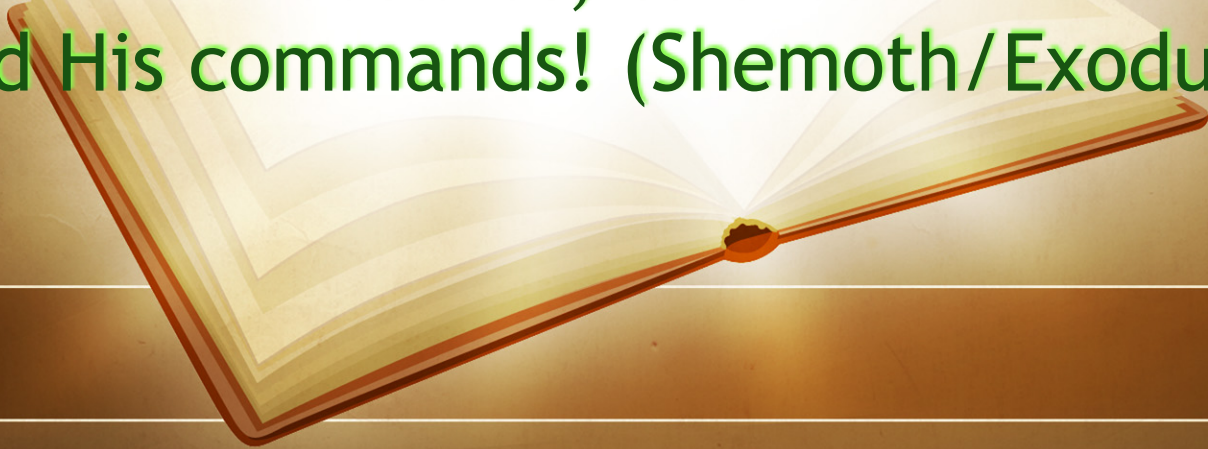


The way that we are 'registered' in the Master, or rather, the way in which we are able to show that we are 'registered' in Him, is to walk in His Word and abstain from the fleshly lusts that battle against the spirit, for our Master is coming again, on a day of visitation!

Kěpha Aleph/1 Peter 2:11-12 "Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation."



יהוה is a Jealous Ėl, visiting the crookedness of the fathers on the children to the third and fourth generation of those who hate him, while showing kindness to thousands, to those who love Him and guard His commands! (Shemoth/Exodus 20:4-6)





Exo 20:4 “You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth,

Exo 20:5 you do not bow down to them nor serve them.

For I, יהוה your Elohim am a jealous Ėl, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me,

Exo 20:6 but showing loving-commitment to thousands, to those who love Me and guard My commands.

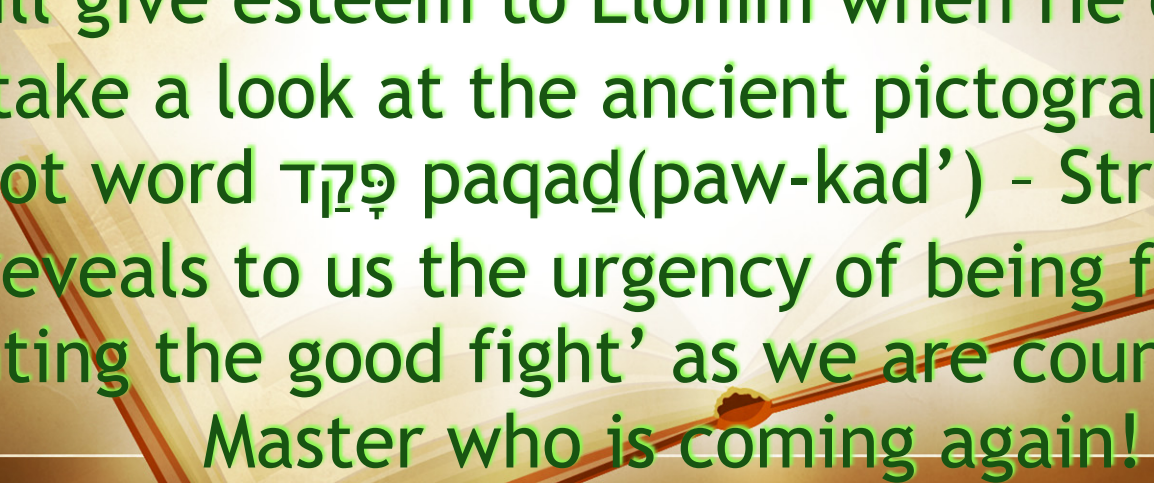


Tehillah/Psalm 89:30-32 “If his sons forsake My Torah and do not walk in My right-rulings, 31 “If they profane My laws and do not guard My commands, 32 “Then I shall visit their transgression with the rod, and their crookedness with flogging.”

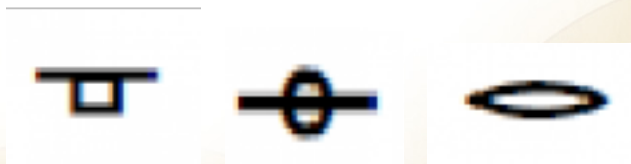




יהוה's Word stands firm and we need to be a people who abstain from fleshly lusts and make sure that we have our behaviour among the nations as good, so that as they observe our 'good works' of righteousness, they will give esteem to Elohim when He comes again! Let us take a look at the ancient pictographic script of the root word פָּקַד paqad(paw-kad') - Strong's H6485 which reveals to us the urgency of being faithful in our 'fighting the good fight' as we are counted in the Master who is coming again!




In the ancient script the word פָּקַד paqad (paw-kad') - Strong's H6485 which means, 'to attend to, call up, muster, appoint, number, call to account, charge', looks like this:

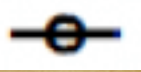


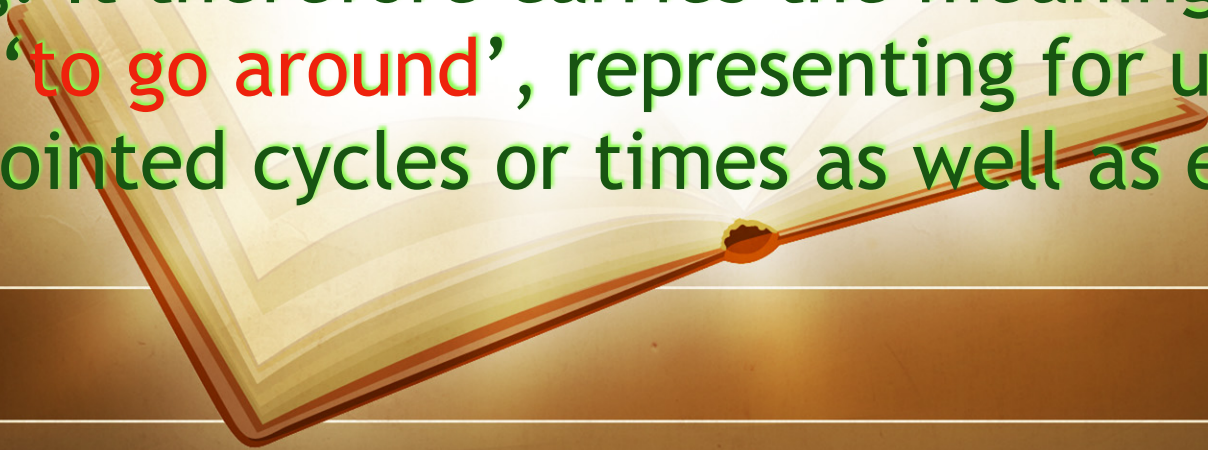


## Pey - पः

This is the letter 'pey', and is pictured as , which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can also have the meaning of 'scatter' by blowing. It can also mean 'sword or beard' as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!

## Quph - קָ:


This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity.



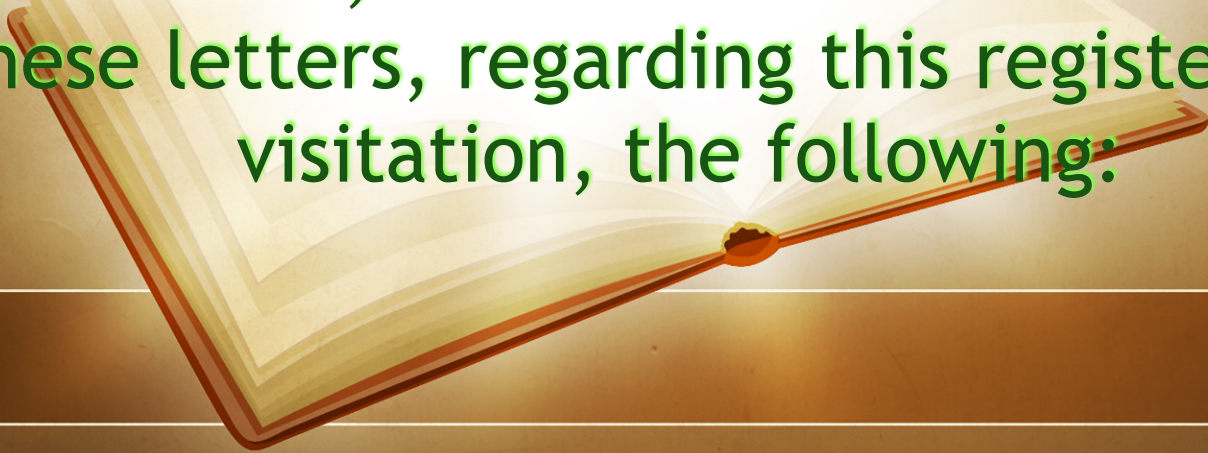


## Dalet - ד:




This is the letter 'dalet' and is pictured as , which is 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. And we also know that Messiah is 'THE DOOR', for we only are able to have access into the Kingdom through Him!

In understanding this word in the ancient pictographic form, in terms of being registered or the reference to the visitation of our Master and Elohim, we can see in these pictures this clearly being presented, as we can see in the construction of these letters, regarding this registering and visitation, the following:

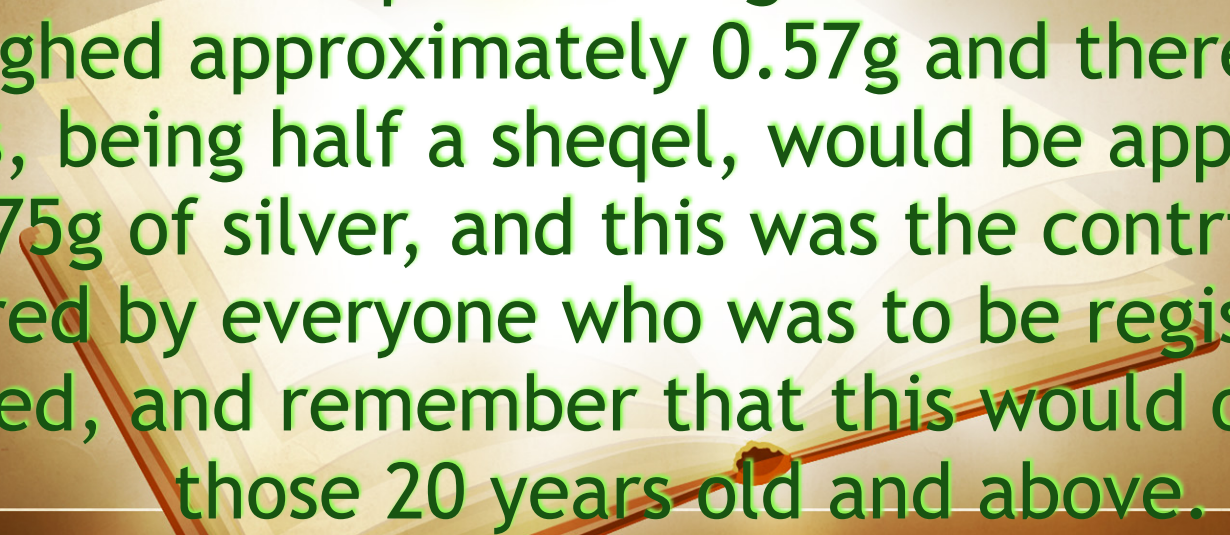




**THE MOUTH OF OUR MASTER HAS SPOKEN  
AND HIS WORD IS ESTABLISHED FROM OF OLD  
AND DOES NOT CHANGE AS WE GUARD HIS  
FEASTS IN THE CYCLES, KNOWING THAT IN  
THIS WE ARE COUNTED WORTHY, AS WE  
COME TO THE DOOR, OUR MASTER AND  
ELOHIM, AND STAND READY FOR HIS DAY OF  
VISITATION WHERE WE SHALL ENTER INTO HIS  
COMING REIGN!**



Each registered person was to give a half sheqel, which would be used for the service of the Tent of Appointment and would be the atonement price for each. One sheqel was 20 gĕrahs and each gĕrah weighed approximately 0.57g and therefore 10 gĕrahs, being half a sheqel, would be approximately 5.75g of silver, and this was the contribution required by everyone who was to be registered and counted, and remember that this would only be for those 20 years old and above.





20 was the age when one was seen to be of 'fighting age' and was enlisted into the army and would be required to give yourself over to the service of defending or fighting for the nation.

What is very important here is the clear lesson that is being spoken here - and that is simply this:

**YOU ARE NOT 'COUNTED' UNLESS YOU ARE WILLING TO FIGHT!!!**

Timotiyos Aleph/1 Timothy 6:12 “Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.”

We as children of the Most-High are to ‘fight the good fight’ and take responsibility of standing and being counted as faithful and trustworthy ambassadors that are equipped in the Torah and able to stand and fight!



**Qorintiyim Bět/2 Corinthians 10:3-6** “For though we walk in the flesh, we do not fight according to the flesh. 4 For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, 5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, 6 and being ready to punish all disobedience, when your obedience is complete.”

Timotiyos Bět/2 Timothy 2:3-5 “Suffer hardship with us as a good soldier of יהושע Messiah. 4 No one serving as a soldier gets involved in the affairs of this life, in order to please only him who enlisted him as a soldier. 5 And if anyone competes in a game, he is not crowned unless he competes according to the rules.”





All of these 'military type' sounding words are certainly able to carry great insight for us - for we are to take very seriously our call to walk in total obedience and be counted worthy as being part of the Body and Bride of Messiah.

This therefore speaks of maturity and a clear understanding of the need to heed the instructions of our Commander and 'count the cost' of 'enlisting' or 'giving of ourselves' wholeheartedly unto Messiah!

What we must also make careful note of here, is that the ransom, or atonement, was a half a sheqel and not a whole sheqel! This, in itself, is very important for us to recognise, for it symbolises how we are a 'part of the whole', so to speak, and we are not the 'whole on our own'!

In a community, no one is a 'whole' without the others - some might be a little shinier and newer than others, but all who are enlisted are still 'a half a sheqel', in a manner of speaking!



What this also shows us, is that when we give of our all it must be done together with others who give of their all too - for the giving of our all, individually, will only represent a half sheqel and therefore make us realise the need for us to ensure that we are walking in unity with others.

There was no difference as to what the status of a person was - all were to give the same, no matter if you were rich or poor - the cost is the same!

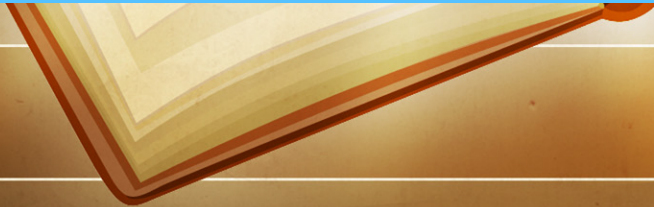
The Father shows no partiality and judges each one according to his own work!

Silver, in Scripture, is also a symbolic picture of Blood in Scripture, in regards to the redemption price and we know that יהושע Messiah has paid the ransom/ atonement price for us so that we may be considered worthy and able to be counted in Him.

Having this in mind we ought to realise that there is still a price to pay - for just as Messiah gave Himself for us and paid our 'half sheqel', so too, as our 'contribution', are we to give our whole life as our 'half sheqel', so that that we are made one in Him!



Kěpha Aleph/1 Peter 1:17-19 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, 19 but with the precious blood of Messiah, as of a lamb unblemished and spotless.”



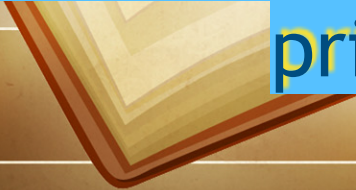
# Significance of the 'half sheqel' atonement price:

I would like to highlight a powerful picture of the value that this half sheqel that was to be given by everyone who was being registered.

In order to do this, we need to take a look at the instructions regarding that which was to be brought during the Feast of Matzot, as we consider the waving of the sheaf of the first:



Wayyiqra/Leviticus 23:9-15 “And יהוה spoke to Mosheh, saying, 10. “Speak to the children of Yisra’ēl, and you shall say to them, ‘When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. 11.’ And he shall wave the sheaf before יהוה, for your acceptance. On the morrow after the Sabbath the priest waves it.



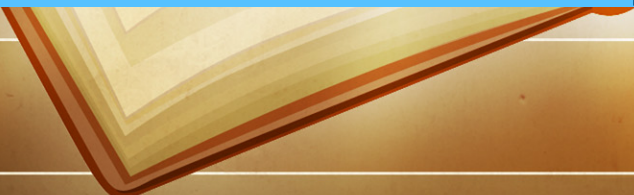
12.'And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to יהוה,

13.and its grain offering: two-tenths of an ĕphah of fine flour mixed with oil, an offering made by fire to יהוה, a sweet fragrance, and its drink offering: one-fourth of a hin of wine.





14.'And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim - a law forever throughout your generations in all your dwellings. 15.'And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths."



As we can see from verse 10 of the above passage from Wayyiqra/Leviticus 23, we are told that a sheaf of the first fruits of the harvest was to be brought to the priest, which he was to wave before יהוה.

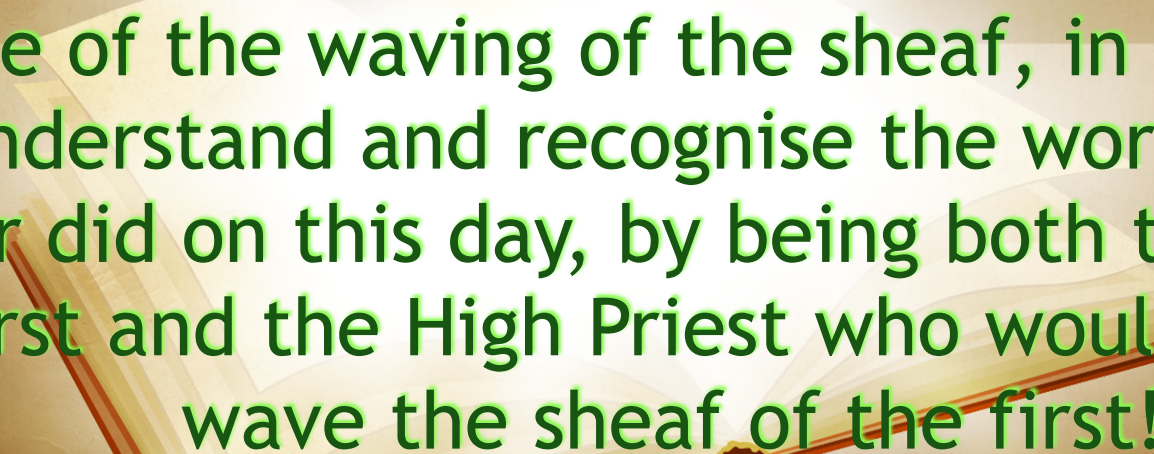
Verse 11 tells us that this takes place on the morrow after the Sabbath!

This will therefore always take place on the 1st day of the week.



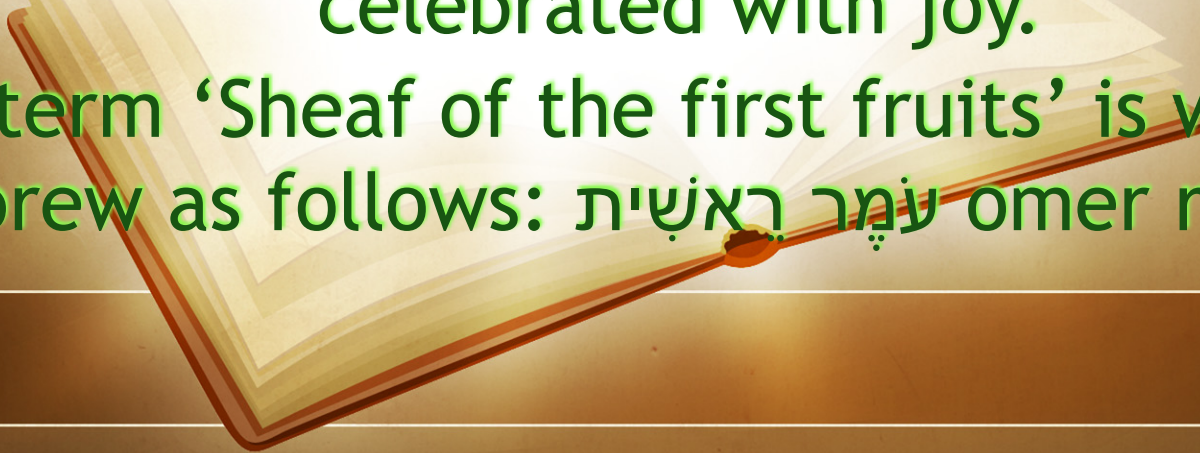


These instructions were clearly given by Elohim in order to let the events that take place on this day be a shadow picture of Messiah through the parable of the waving of the sheaf, in order for us to understand and recognise the work that our Master did on this day, by being both the sheaf of the first and the High Priest who would offer and wave the sheaf of the first!



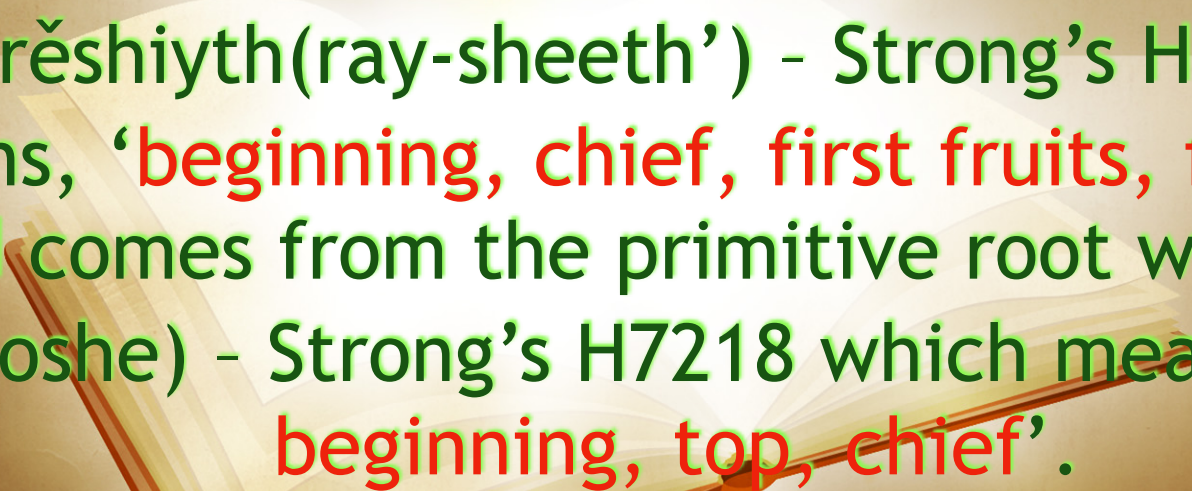
I would like us to look at a couple of the Hebrew words, in regards to the instructions of this day, in order for us to see some very powerful pictures of our Master, so that the parable of this waving of the sheaf can be greatly understood and celebrated with joy.

The term 'Sheaf of the first fruits' is written in Hebrew as follows: עֹמֶר רֵאשִׁית omer rěshiyth.





The Hebrew word that is translated as 'sheaf' is  
עֹמֶר omer(o'-mer) - Strong's H6016 and the  
Hebrew word that is translated as 'first-fruits' is  
רֵאשִׁית rěshiyth(ray-sheeth') - Strong's H7225 which  
means, 'beginning, chief, first fruits, foremost'  
and comes from the primitive root word  
רֹאשׁ rosh(roshe) - Strong's H7218 which means, 'head,  
beginning, top, chief'.



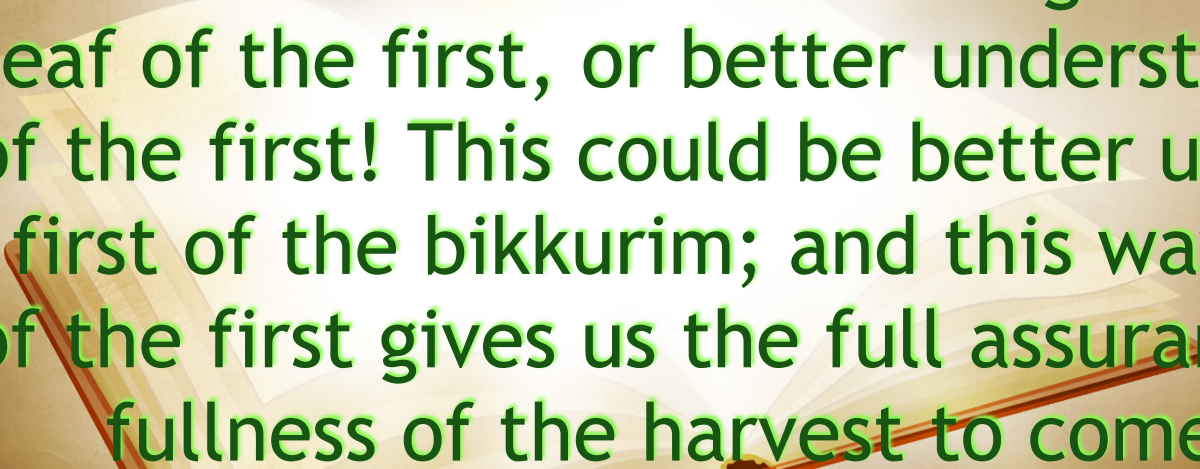
This day is often called 'Bikkurim' by some, yet what we recognise is that the term bikkurim is only found to be used in reference to what would take place 50 days later at Shabuoth/Feast of Weeks/Pentecost.





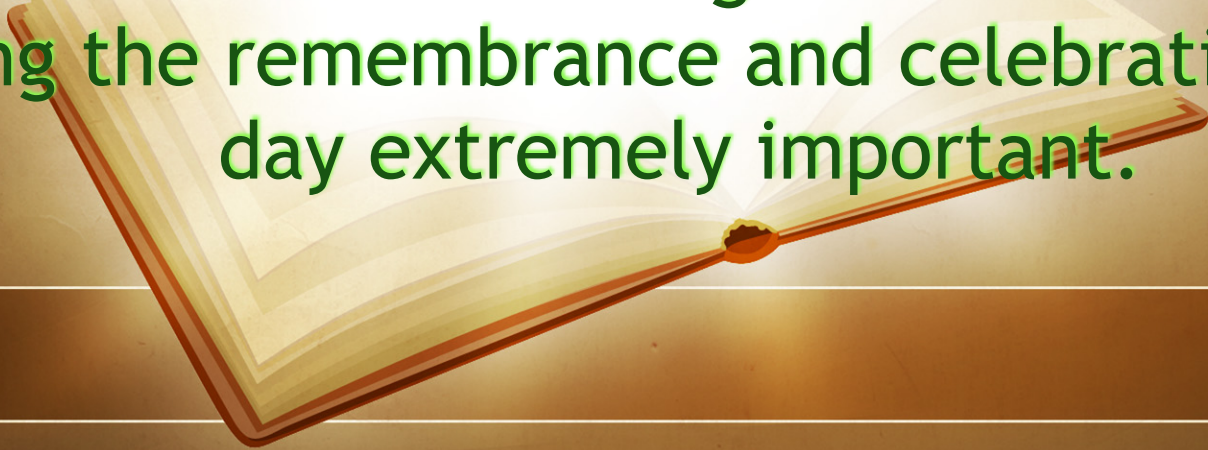
The Hebrew term 'Bikkurim' is found in Wayyiqra/Leviticus 23:17, in reference to when we are commanded to wave the two loaves of bread on Shabuoth, as the word in Wayyiqra/Leviticus 23:17 for 'first fruits' is not 'reshiyth' but is - בִּכּוּרִים bikkurim(bik-koor') - Strong's H1061 meaning, 'first fruits, early ripened thing, ripe fruit', and comes from בָּכַר baḵar(baw-kar') - Strong's H1069 which means, 'to bear new fruit, to constitute as first born'.

So, while the 'bikkurim' is waved on Shabu'ot, it is on the morrow after the weekly Sabbath during Matzot that we see the command given to wave the sheaf of the first, or better understood as the first of the first! This could be better understood as the first of the bikkurim; and this waving of the first of the first gives us the full assurance of the fullness of the harvest to come.





What is vitally important for us to realise is that without this day there is no assurance that there will be a first fruit harvest and offering; and if no first fruit harvest and offering then there is no assurance for there being an end-time harvest, making the remembrance and celebration of this day extremely important.



## How much is an omer?

The 'sheaf', which in Hebrew is the word 'omer', was the dry measure of food stuffs, and an omer was 1/10th of an ĕphah, which is a dry measurement of grain equalling to the approximate amount of 22 litres.

Therefore, an omer (sheaf) was around 2,2 litres dry equivalent.


Let us discover further the value of an omer:

Shemoth/Exodus 16:36 "And an omer is one-tenth of an ĕphah."



Wayyiqra/Leviticus 27:16 “And if a man sets apart to יהוה a field he owns, then your evaluation shall be according to the seed for it - a ḥomer of barley seed at fifty sheqels of silver.”


Yeḥezqěl/Ezekiel 45:11 “Let the ěphah and the bath be of the same measure, so that the bath contains one-tenth of a ḥomer, and the ěphah one-tenth of a ḥomer. Let their measure be according to the ḥomer.”



From these verses we are able to see something very significant in the sheaf that is waved as a first of the first!

Here we see the terms omer, ĕphah and ḥomer.

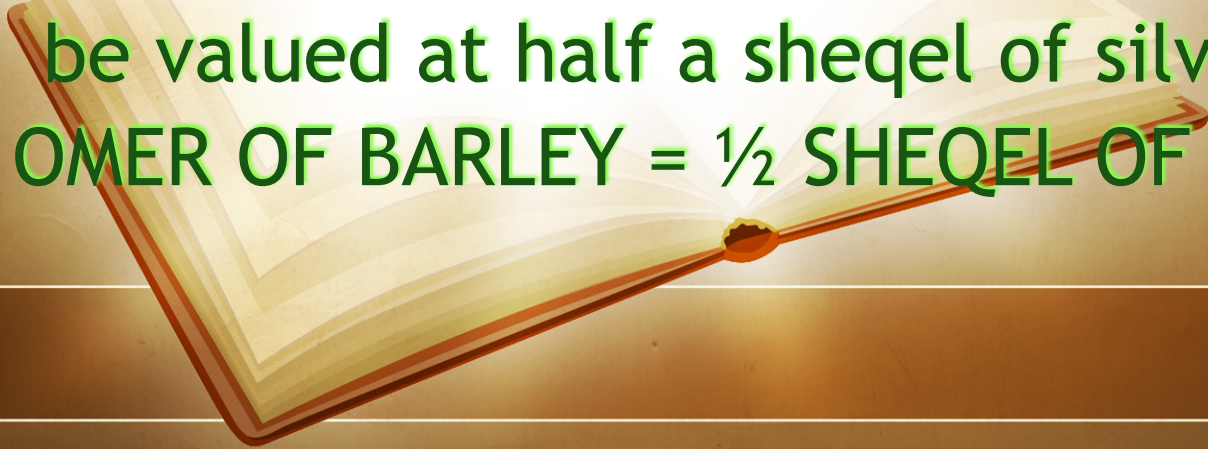
We know that the sheaf is an omer, yet we take note that Wayyiqra/Leviticus 27:16 tells us that the evaluation of a field that is set apart to יהוה is done according to the seed for it and a ḥomer of barley seed is 50 sheqels of silver!





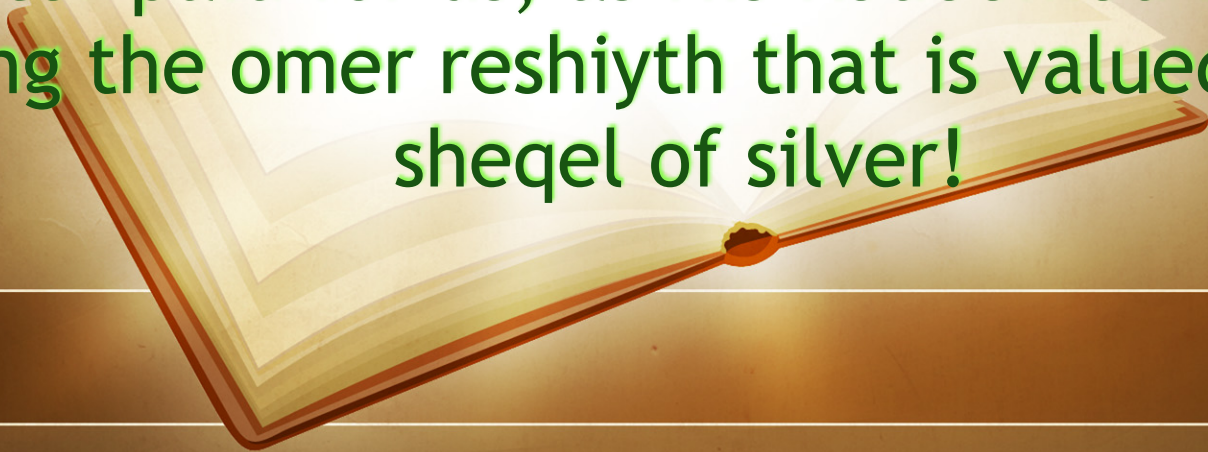
That being said, we take note that an ĕphah is 1/10th of a ĥomer, which would make an ĕphah of barley seed to be valued at 5 sheqels. Are you with me so far? With an omer being 1/10th of an ĕphah that would make an omer of barley seed to be valued at half a sheqel of silver!

**AN OMER OF BARLEY = ½ SHEQEL OF SILVER!**



Why is the half a sheqel of silver important for us to understand?

What we are discussing in this Torah portion shadow pictures the clear atonement price our Master paid for us, as His Redeemed Body, by being the omer reshiyth that is valued at  $\frac{1}{2}$  a sheqel of silver!

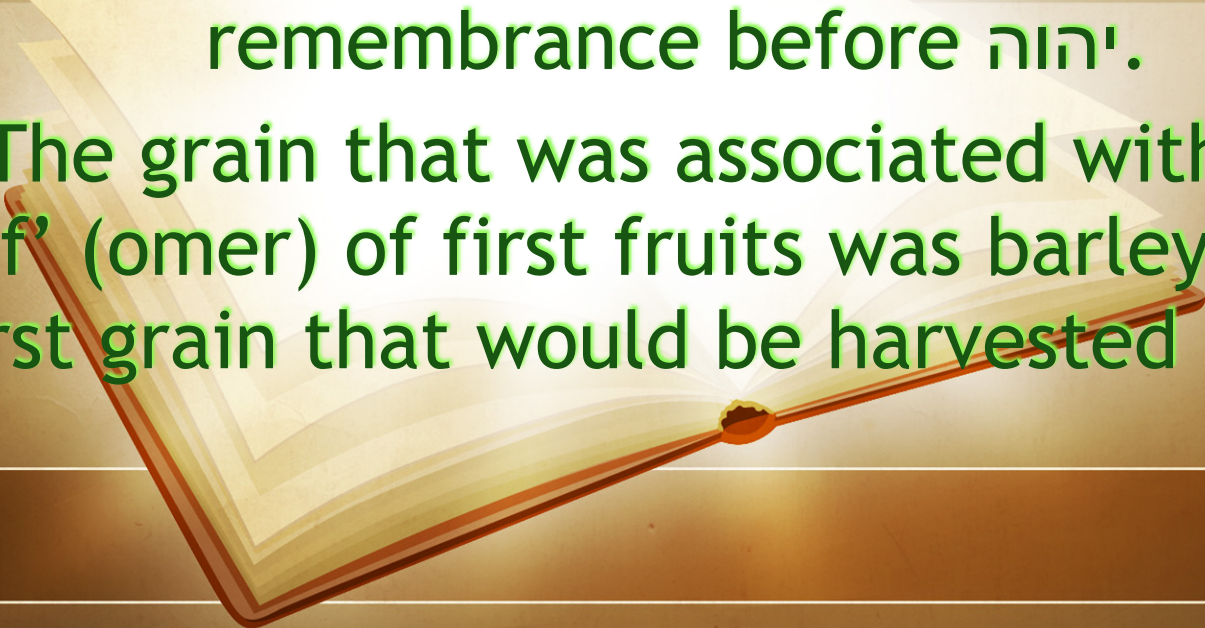




Shemoth/Exodus 30:12-14 “When you take the census of the children of Yisra’ĕl, to register them, then each one shall give an atonement for his life to יהוה, when you register them, so that there is no plague among them when you register them. 13. “Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty gĕrahs being a sheqel. The half-sheqel is the contribution to יהוה. 14 “Everyone passing over to be registered, from twenty years old and above, gives a contribution to יהוה.”

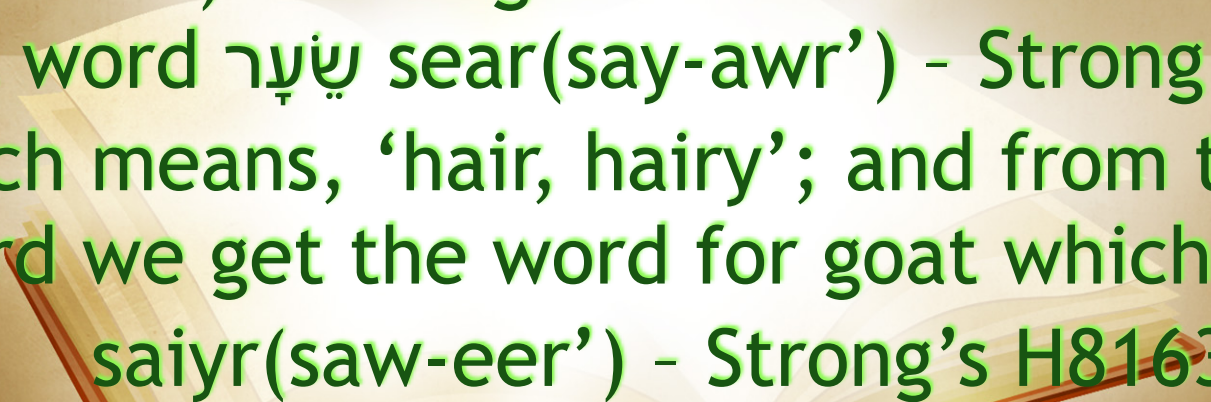
The half sheqel was the price of atonement for each one who was registered in Yisra'el and this atonement price was to be taken as a remembrance before יהוה.

The grain that was associated with the 'sheaf' (omer) of first fruits was barley as it was the first grain that would be harvested each year.



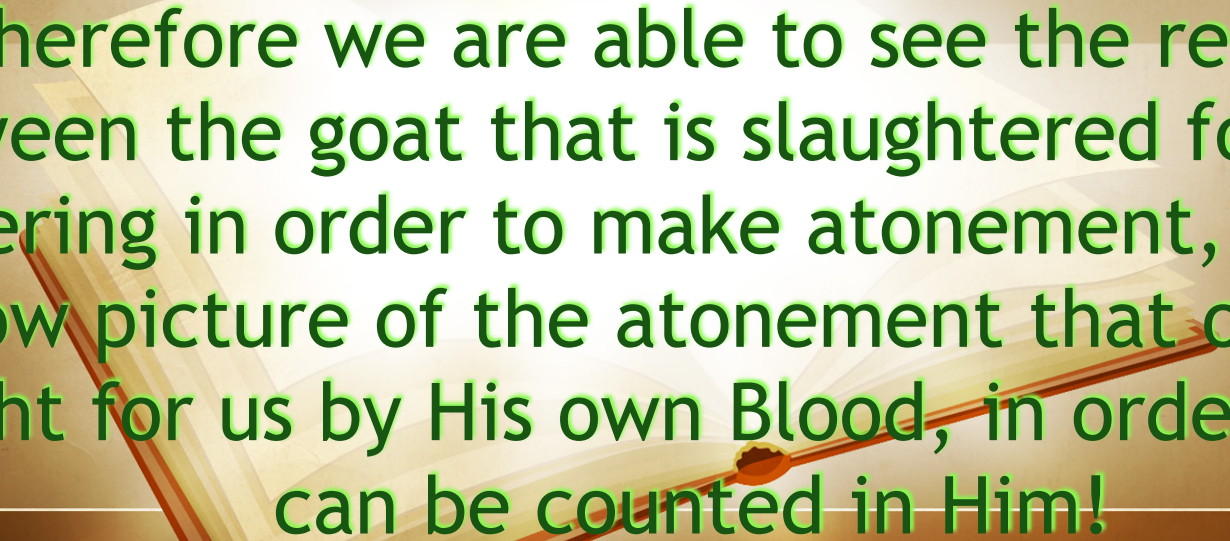


The Hebrew word for 'barley' is שְׂעֹרָה seorah (seh-o-law') - Strong's H8184 and comes from the root word שָׂעַר sear(say-law') - Strong's H8181 which means, 'hair, hairy'; and from this root word we get the word for goat which is שְׂעִיר saiyr(saw-er') - Strong's H8163.



Why am I mentioning this?

The sheaf of barley that is waved was estimated at the price of atonement for each person registered and therefore we are able to see the relationship between the goat that is slaughtered for the sin offering in order to make atonement, being a shadow picture of the atonement that our Master bought for us by His own Blood, in order that we can be counted in Him!

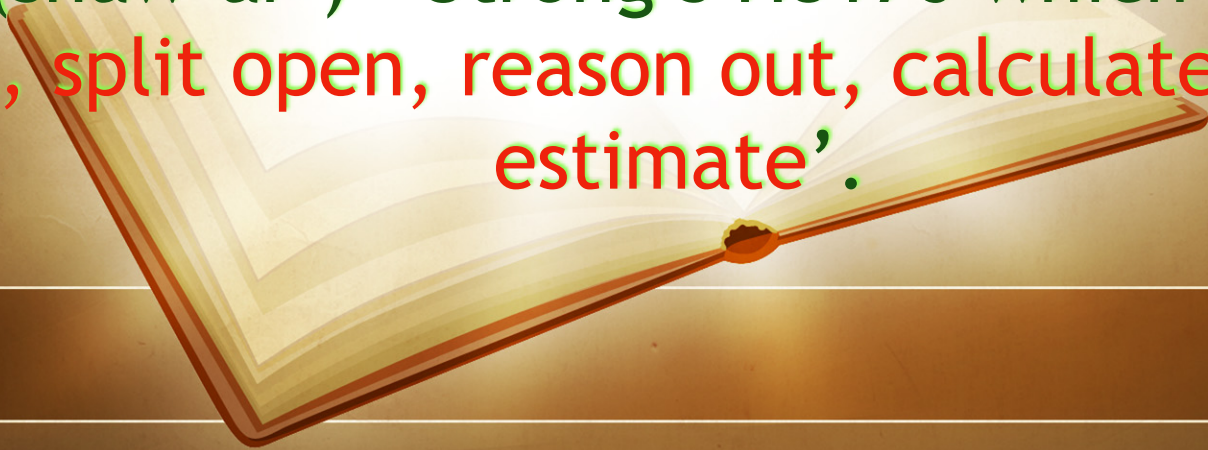
An open book with a red bookmark and a small brown object on the page.



What I also found very interesting, and certainly a significant nugget of truth, is that when looking at another word that has similar lettering to the root word from which we get the words for 'goat and barley' we are able to glean greater insights.

The root word שָׂרַח se'ar(say-awr') - Strong's H8181 is spelt with a 'sin' (שׁ), 'ayin' (ר) and 'resh' (ח).

A word that has the similar letters is the word that we get for 'gate', which in Hebrew is שַׁעַר  
sha'ar(shah'-ar) - Strong's H8179 meaning, 'gate, door, entrance' and comes from the root verb שָׂעַר  
sha'ar(shaw-ar') - Strong's H8176 which means, 'to think, split open, reason out, calculate, reckon, estimate'.





These words are spelt with a 'shin' (שׁ), 'ayin' (ע) and 'resh' (ר).

One has a 'sin' (שׁ) and the other a 'shin' (שׁ)!  
Why did I find this interesting and significant in terms of this day?

Well, the Hebrew word for gate - שַׁעַר sha'ar - Strong's H8179 - is the word that is used for the 'gate' of the courtyard of the Tabernacle.

The Greek equivalent that is used in the LXX (Septuagint) is the word πύλη pulē (poo'-lay)

- Strong's G4439 and this word is used to describe the narrow gate that we are to strive to enter through:


**Luqas/Luke 13:24** “Strive to enter through the narrow gate, because many, I say to you, shall seek to enter in and shall not be able.”



Ok, so what does this have to do with barley and atonement and the sheaf (omer)?

We know that Messiah is the Door, and we also know that it was at the gates of a city where right-ruling and justice was administered and where a proper check was done before anyone could enter in.

Our Master, therefore, has provided for us the 'entrance' into His Reign, according to His proper right-ruling and justice.



As I began to ponder on these various words and the significance thereof, I searched the Word and found a very powerful passage which echoes the news of deliverance, which some will not hear while others will.

**Melakim Bět/2 Kings 7:1** “And Elisha said, “Hear the word of יהוה. Thus said יהוה, ‘About this time tomorrow a seah of fine flour for a sheqel, and two seahs of barley for a sheqel, at the gate of Shomeron.’”



Here we see both the root words for barley שְׂעֹרָה seorah and for gate שַׁעַר sha'ar being used in Elisha's words.

Elisha was proclaiming the good news of deliverance to the people in Shomeron.

They were surrounded by the Arameans and were facing severe famine and a lack of provision as they were under immense attack and the threat of the enemy. One of the officers of the sovereign did not believe this good news and died in the gate as he was trampled!

I encourage you to go and read this account, of how it took four leprous men who went to see if they could find food and when they came to the enemy camp the enemy was gone, but all the provisions had been left behind!

What you will notice from the words of Elisha is that the price that was being declared for wheat and barley was a lot lower than it had been and this is why some did not believe.

What is worth taking note of here, is the relationship between the barley and the gate.





The price of two measures of barley was 1 sheqel, which is the price for atonement for each person as one measure or omer of barley is a half a sheqel!

This is a clear parable of deliverance being proclaimed right here in Melakim Bět/2 Kings 7!

Who has believed our report, we might say, as we consider these events, especially in light of this day that we are to celebrate and proclaim as Good News, for entrance into the reign of our Master has been opened by His life, death, resurrection and the waving of the sheaf of the first!



The omer price has been paid and we can be legally grafted into Messiah as His Body, in order to serve Him forever!

Therefore, an omer. or sheaf, also symbolises a single person and is in fact a picture of one being turned over to יהוה for the process of becoming useful to His community.



Shemoth/Exodus 16:16 “This is the word which יהוה has commanded: ‘Let every man gather it according to each one’s need, an omer for each being, according to the number of beings. Let every man take for those who are in his tent.’”

Shemoth/Exodus 16:36 “And an omer is one-tenth of an ĕphah.”



I hope you are able to see the powerful picture of the perfect work of our Master who has redeemed us and paid the fee for us to be registered in Him and counted worthy in Him to serve as a priesthood and be equipped to be the Dwelling Place of the Most-High!





# Back to Shemoth/Exodus 30

From verse 15 we are also able to learn that we are to regard each other the same and not pay more attention to those who are 'better dressed' over those who may not have the means to have the latest fashions!

Ya'aqob tells us, in:

