

**JOURNEY**

**FREEDOM!**



Traveler's Handbook:  
Uprooting generational  
heart-attitudes and roots

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Uprooting generational  
heart-attitudes and  
roots

There is a balm in  
Gilead that heals  
the wounded  
soul ... in is found  
in the Healing  
Hands of our Abba  
Father

# Amanda Buys' Spiritual Covering

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# *The Priestly Blessing ...*

*Numbers 6:24-26*

“<sup>24</sup> The LORD bless thee, and keep thee: <sup>25</sup> The LORD make his face shine upon thee, and be gracious unto thee: <sup>26</sup> The LORD lift up his countenance upon thee, and give thee peace.”

# *The Priestly Blessing ...*

Hebraic Translation

"YHVH will kneel before you presenting gifts, and He will guard you with a hedge of protection, YHVH will illuminate the wholeness of His Being toward you, bringing order, and He will provide you with love, sustenance, and friendship, YHVH will lift up the wholeness of His Being and look upon you, and He will set in place all you need to be whole and complete."

# The Priestly Blessing<sup>1</sup>

יְבַרְכֶּךָ יְהוָה וַיִּשְׁמְרֶךָ:

and may he guard you the LORD may he bless you

May the LORD<sup>2</sup> bless you<sup>3</sup> and keep you<sup>4</sup>

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ:

and show you favor on you his face the LORD May he shine

May the LORD make His face<sup>5</sup> shine<sup>6</sup> upon you and be gracious<sup>7</sup> to you

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

peace for you and establish on you his face the LORD may he lift up

May the LORD lift up<sup>8</sup> his face to you and give you peace<sup>9</sup>

<sup>1</sup> This blessing is (ritually) recited (by the kohanim) during synagogue services during *Nesiat Kapayim* ("the Raising of the Hands"), though it is also recited over children on Friday night before the start of the Shabbat meal or as a bedtime blessing.

<sup>2</sup> The name *YHVH* (יהוה) represents God's attributes of love and mercy (מִדַּת הַרַחֲמִים), in contradistinction to the name *Elohim* (אֱלֹהִים), which represents God's attribute of justice and power as our Creator.

<sup>3</sup> בְּרַכָּה (*b'rachah*). Jewish tradition considers this both material and spiritual prosperity. Pirkei Avot 3:15 says, "If there is no flour, there is no Torah," by which is meant that material benefits are intended to help you pursue study of Torah. The first occurrence of the word "blessing" in the Scriptures pertains to *pru urvu* (פְּרוּ וּרְבוּ), "be fruitful and multiply" (Gen. 1:22).

<sup>4</sup> שָׁמַר (*shamar*): To guard, protect, heed, as in the exercise of diligent care. Only God has the power to secure the conferred blessing and keep it from turning sour or from fading away.

<sup>5</sup> The word for "face" (פָּנִים) is plural with the 3rd person singular ending. It is considered metaphorical since God is incorporeal. The plural form is thought by some to indicate God's revealed and hidden attributes in creation.

<sup>6</sup> The hiphil verb (יָאֵר) comes from the word "light" (אֹר), and is thought to refer to God's wisdom. "May God enlighten you" with His wisdom, i.e., the Divine Light that preceded the work of creation (Gen. 1:3).

<sup>7</sup> May God grant you grace or favor (חֵן), i.e., to understand the "breadth and length and height and depth" of God's love (Eph. 3:18). Grace refers to the bestowal of an undeserved gift. The blessing is bestowed even though unearned or unmerited.

<sup>8</sup> Since one's face is an indication of the heart's attitude, Rashi says that this means God will suppress His anger by "looking at you" (if God is angry at you, He "turns His face away" and refuses to admit your presence). The "lifting of face" also pictures God lifting you up as a father might lift up his child in joy. The "showing of face" indicates spiritual intimacy.

<sup>9</sup> All of the other blessings are useless without the establishment of inner peace, and therefore it is the seal of the blessing. Shalom (שְׁלוֹם) is not simply the absence of strife, but a balance and harmony between the finite and infinite, the temporal and the eternal, the material and the spiritual realms. Shalom is a gift from Sar Shalom (שַׂר שְׁלוֹם), the Prince of Peace.

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A Bride that is  
preparing  
Herself for the  
Groom ...

This is the last manual of our “Journey2Freedom” series ... so then, besides all the principles, teachings, counseling, and so forth ...

## What really is this journey about?

It is about us – the Body of Messiah – preparing ourselves, to present to our Bridegroom a pure and set-apart Bride, without spot or wrinkle!

**You see, the Scriptures and our entire existence is all about COVENANT!**



## *How do we prepare ourselves as Bride?*

This is a very important point – WE prepare ourselves, it is our OWN responsibility. We see this very clearly pictured in the Hebrew understanding of a wedding<sup>2</sup>. The Bride was to keep herself, to prepare herself, and be waiting, watching for her Groom with her lamp burning and full of oil.

### **1. The father chooses the bride.**

A trusted friend is sent to offer the terms of marriage. We see this exemplified in the Old Testament in the life of Moses, who wrote down the Covenant [the Torah] at Mount Sinai.

In the New Testament, Y’shua [Jesus] as the “final Adam”, comes to confirm the Covenant at Calvary, and write the Covenant upon our hearts. The Holy Spirit is a constant reminder of the Covenant, and is our seal.

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<sup>1</sup> For additional study, see Jim Staley’s teaching “Case For The Covenant”, available as a free podcast, or for order from <http://www.passionfortruth.org/>.

<sup>2</sup> For additional study, see our book “A Living Stone Becomes The Bride Of Messiah”, available for free download, or for order from the office.

1 Peter 1:8 “8 Without having seen Him, **you love Him**; though you do not [even] now see Him, you believe in Him and exult and thrill with inexpressible and glorious (triumphant, heavenly) joy.”

## 2. The groom proposes by offering the cup of covenant.

The Hebrew letter *Gimmel* means “to lift up”. Just as Y’shua [Jesus] role-modeled this for us at the last supper, so every time we share the Covenant Meal [Communion], we “remember” that we are engaged.

**Matthew 26:27-29** “27 **And He took a cup, and when He had given thanks, He gave it to them, saying, Drink of it, all of you;** 28 *For this is My blood of the new covenant, which [ratifies the agreement and] is being poured out for many for the forgiveness of sins. [Exod. 24:6-8.]* 29 **I say to you, I shall not drink again of this fruit of the vine until that day when I drink it with you new and of superior quality in My Father’s kingdom.”**

If the woman accepts the cup, she is opening the door/window to her life/heart. As such, she declares that she will reveal her heart to her groom.

## 3. The groom goes to prepare a home for his bride.

On earth, we have a responsibility to find a place where the Bride will be safe and protected.

**John 14:1-3** “**DO NOT let your hearts be troubled (distressed, agitated). You believe in and adhere to and trust in and rely on God; believe in and adhere to and trust in and rely also on Me.** 2 *In My Father’s house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you.* 3 **And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also.”**

## 4. The bride remains pure, ready, and prepared for the wedding.

This time of waiting is difficult – the bride must trust in her groom. She must also take courage and drive away all fear.

**Matthew 25:1-5** “**THEN THE kingdom of heaven shall be likened to ten virgins who took their lamps and went to meet the bridegroom.** 2 *Five of them were foolish (thoughtless, without forethought) and five were wise (sensible, intelligent, and prudent).* 3 *For when the foolish took their lamps, they did not take any [extra] oil with them;* 4 **But the wise took flasks of oil along with them [also] with their lamps.** 5 *While the bridegroom lingered and was slow in coming, they all began nodding their heads, and they fell asleep.”*

# He will return!

We need to keep ourselves pure and righteous, walking in the Instructions of the Covenant.

*Isaiah 61:10 “10 I will greatly rejoice in the Lord, my soul will exult in my God; **for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.**”*

*Ephesians 5:25-27 “25 **Husbands, love your wives, as Christ loved the church and gave Himself up for her,** 26 So that He might sanctify her, having cleansed her by the washing of water with the Word, 27 That He might present the church to Himself in glorious splendor, **without spot or wrinkle or any such things [that she might be holy and faultless].**”*

### **5. The groom comes to fetch the Bride.**

In the Hebrew wedding, the bride did not know when the groom would come to fetch her – not even the groom knows! It was up to the groom’s father as to when the time is right, when the place is prepared.

When the groom’s father gives the permission, the groom would go to fetch his bride at midnight. He and the friends of the bridegroom – who would be shouting and rejoicing, to wake the bride – would come to the bride’s home. If her lamp was burning, the wedding celebration would begin. If however, the lamp was not burning ... the groom would pass by accepting the wedding is off. This meant that the bride was not prepared, and her love had grown cold.



*Is your lamp burning?*

Is your love still “hot” ... are you waiting, expecting, and watching for the Groom?

*Matthew 25:6 “6 But at **midnight** there was a shout, Behold, the bridegroom! Go out to meet him!”*

### **6. The bride has a mikvah [baptism].**

Part of the ritual of purification is the mikvah [baptism], which we studied in book four of this series. The mikvah represents a change of authority and a decision to be without spot or wrinkle.

The Hebrew letter *Zayin* is a picture of this process. It represents a weapon. In mikvah, we are choosing to be cut off from all other lovers.

Joshua 4:12 “12 And the sons of Reuben, Gad, and half the tribe of Manasseh **passed over armed before the [other] Israelites, as Moses had bidden them;**”

Romans 6:3-6 “3 Are you ignorant of the fact that all of us who have **been baptized into Christ Jesus were baptized into His death?** 4 We were buried therefore with Him by the baptism into death, so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too might [habitually] live and behave in newness of life. 5 For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God]. 6 **We know that our old (unrenewed) self was nailed to the cross with Him in order that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil, that we might no longer be the slaves of sin.**”



### **7.The marriage takes place under a chuppah [marriage canopy].**

We have seen that the Hebrew letter *Bet* represents a house or tent. Being married under a *chuppah* signifies that we are filling our house with our love for our Husband, and with the Spirit of God.

1 Peter 1:18-19 “18 You must know (recognize) that **you were redeemed (ransomed) from the useless (fruitless) way of living inherited by tradition from [your] forefathers, not with corruptible things [such as] silver and gold,** 19 **But [you were purchased] with the precious blood of Christ (the Messiah), like that of a [sacrificial] lamb without blemish or spot.**”

### **8.The bride shares the cup with her husband.**

This is reflected in the Hebrew letter *Tav*, which is the picture of a peg or nail. When both parties have shared the cup, the act stands in the spiritual realm as a seal, peg, or marker of the Covenant.

### **9. The ketubah is signed.**

At Mount Sinai, God presented His Ketubah [Marriage Covenant] to the people of Israel. This is represented by the Hebrew letter *Yod*, which is the picture of a deed, to present the hand, or handshake. This is the handshake of the agreement!

Matthew 25:6 “6 **But at midnight there was a shout, Behold, the bridegroom! Go out to meet him!**”

The Ketubah is not only a promise of the future, but a bridal price for today.

## 10. The marriage is blessed.

We have seen how important the act of blessing is. After the ceremony, the couple consummates the marriage and becomes ONE flesh. This is represented by the letter Kaf, mean pictures “to cover”, and is symbolized by the *talit* [prayer shawl]. God has clothed us in His Righteousness and waits for us to become totally immersed in Him.

*Revelations 19:7-9 “7 Let us rejoice and shout for joy [exulting and triumphant]! Let us celebrate and ascribe to Him glory and honor, for the marriage of the Lamb [at last] has come, and His bride has prepared herself. [Ps. 118:24.] 8 She has been permitted to dress in fine (radiant) linen, dazzling and white—for the fine linen is (signifies, represents) the righteousness (the upright, just, and godly living, deeds, and conduct, and right standing with God) of the saints (God’s holy people). 9 Then [the angel] said to me, Write this down: Blessed (happy, to be envied) are those who are summoned (invited, called) to the marriage supper of the Lamb. And he said to me [further], These are the true words (the genuine and exact declarations) of God.”*



We pray the Father has blessed you through this series, and that working through these materials, this has been a “Journey2Freedom”.

We pray that you have come to know Y’shua [Jesus] more intimately, and seen a glimpse of all that He has purchased us for – how great, how wide, how high, how absolutely all-encompassing is His Love!

Finally, we pray that you have come to know your Abba ... that you are welcome and accepted in His Arms, and that is where you belong. May you continue to seek His Father, and may He shine upon you ... may you grow up in His Ways, and come into maturity and fullness, to reveal Him to others.

As the Bride, May your love grow and deepen ... may you be blessed as you watch and wait, knowing that our Bridegrooms comes quickly!

*Additional  
resources ...*

## *Additional resources:*

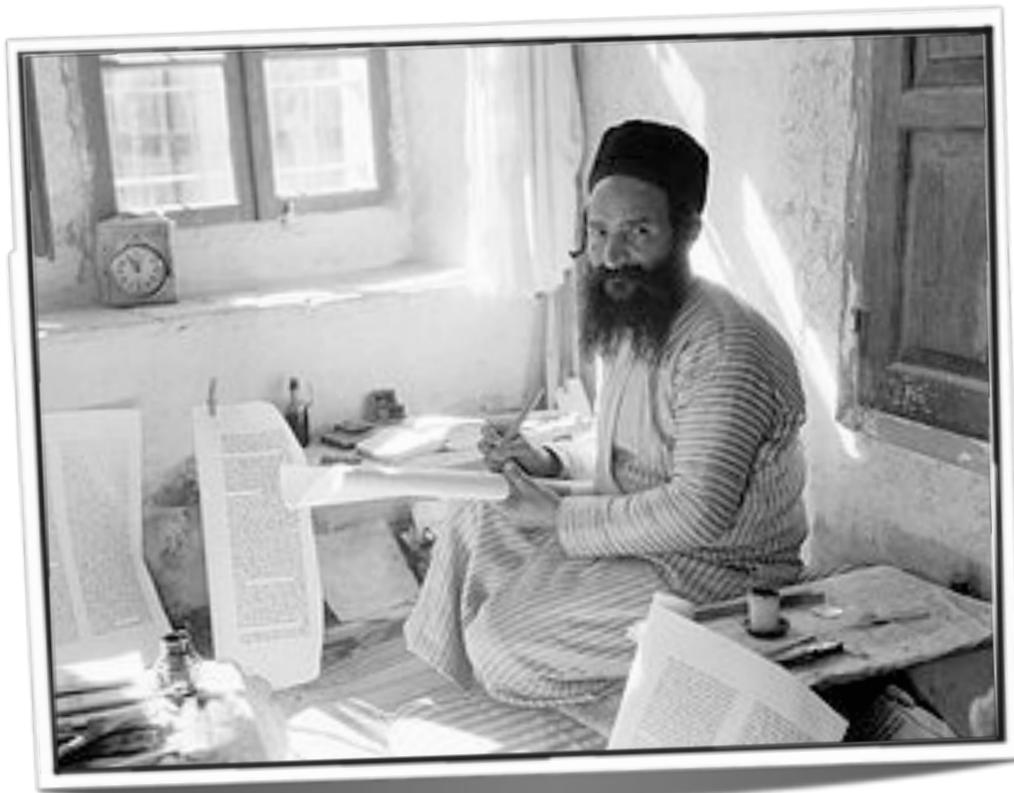
- “Healing The Sexually Broken-Hearted”
- “Illegitimacy – An Assault On The Blessing Of Sonship”
- “Robbed Of Legitimacy By Shame”
- “Family Dynamics And Emotional Pain”
- “How To Walk In Victory”
- “Die Vloek van ‘n Weeskindhart” CD Set
- “Covenant Love”
- “Pappa Love”
- “Concealed And Loved – Walking In The Presence Of The LORD”
- “The Agape Journey Of Intimacy With The Father”
- “Discovering God’s Dream For Your Marriage”
- “Staying Together Forever”
- “The Two Shall Become One”
- “Arrows In The Hand Of Warrior”
- “Understanding Jezebel And Ahab”
- “21 Jezebelic Footprints”
- “Overcoming Jezebel, Athaliah, And Belial”

# **The Hebrew Language**

# The Hebrew Language ...

What's the context? It is so important to ask – and answer – this question, particularly when studying the Scriptures. We need to know what the meaning, understanding, culture, and value system of the text was in the language and time the text was written. Our modern-day mindsets cause us to define words within today's meanings, understanding, culture, and value systems ... however, this is often quite a way off from what was the original – and intended – understanding.

The Scriptures were written thousands of years ago in HEBREW, and in an Eastern-Semitic culture. If this is truth, then can we come to a different interpretation of any given passage?



In order to expand our study and understanding of the Word, we need to have a “crash course” in the original language the text was written, ancient Hebrew.

Ancient Hebrew has an alphabet of TWENTY-TWO letters. Obviously, words are written using a combination of these letters [note, there are no vowels]. However, what makes this language even more of an “adventure” is that each individual letter of the alphabet has a unique meaning, picture [symbolism], and number. This means, you can study and understand the plain text as is ... and you can study further by delving into the individual symbolism of the letters. Often, doing this kind of study brings out further meaning and richness to the passage. You will find that we have used this type of study – examining the picture-meaning of the Hebrew words – throughout our materials. We have found this such a blessing in our own understanding of the Scriptures, and trust you will enjoy it just as much! Truly, God's Word is ALIVE!

# Ancient Hebrew<sup>3</sup>

Ancient Hebrew						
Early	Middle	Late	Name	Picture	Meaning	Sound
			El	Ox head	Strong, Power, Leader	ah, eh
			Bet	Tent floorplan	Family, House, In	b, bh(v)
			Gam	Foot	Gather, Walk	g
			Dal	Door	Move, Hang, Entrance	d
			Hey	Man with arms raised	Look, Reveal, Breath	h, ah
			Waw	Tent peg	Add, Secure, Hook	w, o, u
			Zan	Mattock	Food, Cut, Nourish	z
			Hhet	Tent wall	Outside, Divide, Half	hh
			Tet	Basket	Surround, Contain, Mud	t
			Yad	Arm and closed hand	Work, Throw, Worship	y, ee
			Kaph	Open palm	Bend, Open, Allow, Tame	k, kh
			Lam	Shepherd Staff	Teach, Yoke, To, Bind	l
			Mem	Water	Chaos, Mighty, Blood	m
			Nun	Seed	Continue, Heir, Son	n
			Sin	Thorn	Grab, Hate, Protect	s
			Ghah	Eye	Watch, Know, Shade	gh(ng)
			Pey	Mouth	Blow, Scatter, Edge	p, ph(f)
			Tsad	Man on his side	Wait, Chase, Snare, Hunt	ts
			Quph	Sun on the horizon	Condense, Circle, Time	q
			Resh	Head of a man	First, Top, Beginning	r
			Shin	Two front teeth	Sharp, Press, Eat, Two	sh
			Taw	Crossed sticks	Mark, Sign, Signal, Monument	t

<sup>3</sup> [http://elshaddainministries.us/hebrewalphabet\\_old.html](http://elshaddainministries.us/hebrewalphabet_old.html)

# Modern Hebrew<sup>4</sup> ...

MARK	NAME	PRONOUNCED	TRANSLITERATION
א	Aleph	Silent letter	‘ (or none)
ב/בּ	Bet / Vet	b as in boy (no dot: v as in vine)	b / v
ג/גּ	Gimmel	g as in girl	g
ד/דּ	Dalet	d as in door	d
ה	Hey	h as in hay	h
ו	Vav	v as in vine; “consonantal vowel”	v
ז	Zayin	z as in zebra	z
ח	Chet	ch as in Bach	ch (or h)
ט	Tet	t as in time	t
י	Yod	y as in yes; “consonantal vowel”	y
כ/כּ	Kaf/Khaf *	k as in kite (no dot: ch as in bach)	k / kh
ל	Lamed	l as in look	l
מ/מּ	Mem *	m as in mom (sofit form)	m
נ/נּ	Nun *	n as in now (sofit form)	n
ס	Samekh	s as in son	s
ע	Ayin	Silent letter	‘ (or none)
פ/פּ	Pey/Fey *	p as in park (no dot: ph as in phone)	p / ph
צ/צּ	Tzade *	ts as in nuts (sofit form)	ts / tz
ק	Qof	q as in queen	k (or q)
ר	Resh	r as in rain	r
ש/שּׁ	Shin/Sin	sh as in shy (s as in sun)	sh / s
ת/תּ	Tav	t as in tall	t

\* Has a different form when it occurs at the end of a word (sofit).

<sup>4</sup> [www.hebrew4christians.com](http://www.hebrew4christians.com)