

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

This is a product by *Kanaan Ministries*, a non-profit ministry under the covering of:

- River of Life Family Church
Pastor Edward Gibbens
Contact: Sharmain Joubert
Personal Assistant to Pastors Edward and Dalene Gibbens
South Africa
Tel: +27 16 9823022
Fax: +27 16 9822566
Email: sharmain@rolfc.co.za

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For further information or to place an order, please contact us at:

P.O. Box 15253
Panorama
7506
Cape Town
South Africa

27 John Vorster Avenue
Platteklouf Ext. 1
Panorama 7500
Cape Town
South Africa

Tel: +27 (021) 930 7577
Fax: 086 681 9458
E-mail: kanaan@iafrica.com
Website: www.kanaanministries.org
Office hours: Monday to Friday, 9 AM to 3 PM

Kanaan In Europe - Basel

Larwin and Silvia Nickelson
Oikos International Church
Reinacherstrasse 3
CH-4142 Münchenstein
Basel, Switzerland
Coordinator: Mandy Muckett
Office Hours: Tuesdays to Thursdays, 8 AM to 12 NOON
Telephone: +41 (0) 61 332 15 40
Email: kanaanministries@bete.net
Website: www.kanaanministries.org

The Priestly Blessing ...

Numbers 6:24-26

“²⁴ The LORD bless thee, and keep thee: ²⁵ The LORD make his face shine upon thee, and be gracious unto thee: ²⁶ 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 Blessing¹

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:

and may he guard you the LORD may he bless you

May the LORD² bless you³ and keep you⁴

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ:

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

May the LORD make His face⁵ shine⁶ upon you and be gracious⁷ 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 up⁸ his face to you and give you peace⁹

¹ 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.

² 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.

³ 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).

⁴ 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.

⁵ 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.

⁶ 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).

⁷ 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.

⁸ 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.

⁹ 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 (שָׂר שְׁלוֹם), the Prince of Peace.

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Part 4:
Loosing our
hurts

The KEY to human relationships is forgiveness. This is a Biblical Command – you have no choice. Denying your past prevents reclaiming of the land! Many believers are tortured by the enemy because of unforgiveness. Unforgiveness gives the enemy a legal right – he comes to oppress and to torment.



Forgiveness (not money) is the price to pay for peace, joy, long life, and so forth. Bitterness, the result of unforgiveness, is the seedbed of every evil work. Satan respects no believer who walks in unforgiveness!

*Luke 6:37 "37 **Judge not** [neither pronouncing judgment nor subjecting to censure], and you will not be judged; **do not condemn** and pronounce guilty, and you will not be condemned and pronounced guilty; acquit and **forgive** and **release** (give up resentment, let it drop), and you will be acquitted and **forgiven** and **released**."*

*Ephesians 4:32 "32 And **become useful and helpful and kind to one another**, tenderhearted (compassionate, understanding, loving-hearted), **forgiving** one another [readily and freely], as God in Christ forgave you."*

*Colossians 3:13 "13 Be gentle and forbearing with one another and, if one has a difference (a grievance or complaint) against another, readily pardoning each other; **even as the Lord has [freely] forgiven you, so must you also [forgive]**."*

FORGIVENESS is the key to loose bitterness!

Let's look at the HEBREW understanding of the ACTION of forgiveness ...

- **N-(a)-S-(a)-H** [Strong's Hebrew 5375/83] meaning:
 - To lift,
 - To accept,
 - To bear up, suffer,
 - To take, or burn/carry away.

*Exodus 10:17 "17 Now therefore **forgive** my sin, I pray you, only this once, and entreat the Lord your God only that He may **remove from me this [plague of] death.**"*

*Exodus 34:7 "7 Keeping mercy and loving-kindness for thousands, **forgiving iniquity and transgression and sin**, but Who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and fourth generation."*

*Genesis 50:17 "17 So shall you say to Joseph: **Forgive** (take up and away all resentment and all claim to requital concerning), I pray you now, the trespass of your brothers and their sin, for they did evil to you. **Now, we pray you, forgive the trespass of the servants of your father's God. And Joseph wept when they spoke thus to him.**"*

- **S-(a)-L-L-(a)-CH** or S-L-(a)-CH [Strong's Hebrew 5545/6/7] meaning:
 - To be ready to forgive,
 - To pardon.

*Psalm 86:5 "5 For You, O Lord, are good, and **ready to forgive** [our trespasses, sending them away, letting them go completely and forever]; and You are abundant in mercy and loving-kindness to all those who call upon You."*

*Psalm 103:3 "3 Who **forgives** [every one of] all your iniquities, Who heals [each one of] all your diseases,"*

*Psalm 130:4 "4 But there is **forgiveness** with You [just what man needs], that You may be reverently feared and worshiped."*

*1 Kings 8:30 "30 Hearken to the prayer of Your servant and of Your people Israel when they pray in or toward this place. **Hear in heaven, Your dwelling place, and when You hear, forgive.**"*

- **K-(a)-P-H-(a)-R** [Strong's Hebrew 3722] meaning:
 - To cover,
 - Condone,
 - Be merciful,
 - Cleanse.

If we take the Hebrew word, N-S-H, most frequently used, and then analyze the hidden meaning within the letters that make up the word we get this interesting picture ...

- **NUN:**
 - To sprout, propagate, flourish,
 - To endure,
 - To transform that which was dying into a new season of life.
- **SAMEKH:**
 - To support, draw near,
 - To encourage,
 - An act of trust – something like building an altar/pillar (such as the flame by night and the cloud by day).
- **HEY:**
 - Behold,
 - Here is,
 - The power of self-expression – where our thoughts, words and actions are aligned to the Will of God.

Let's look at the amazing picture that we get!

Forgiveness is that action which we take which transforms the part, which is dying inside of us – into a new season of life. These actions becomes a pillar where our thoughts are molded in line with God's thoughts and we can truly say: "Behold, see the Hand of the Lord!"

Another word which forms an interesting picture is **S-L(a)-KH:**

- **SAMEKH:**
 - To support, draw near,
 - To encourage.
 - An act of trust – something like building an altar/pillar (such as the flame by night and the cloud by day).
- **LAMED:**
 - To learn,
 - To study,
 - To transform our hearts so that our spirit towers above the body and soul.



- **KHAF:**
 - Hollow of the hand (as in the hip of Jacob that caused him to walk differently),
 - A cliff, a rock, a high place.

What picture-meaning do we get?

Forgiveness is ... an act of trust, the building of a memorial of faith, by studying the Word so that God's Words can transform our hearts and where our actions in faith cause us to walk with a limp – to walk differently than before.

Forgiveness is the ACTION that changes us!

What is forgiveness?

Our flesh does not want to forgive ... it cries for an eye for an eye and a tooth for a tooth! The flesh wants to keep count (70 x 7) – it wants to take revenge.

*Matthew 18:23-35 “23 Therefore the kingdom of heaven is like a human king who wished to settle accounts with his attendants. 24 **When he began the accounting, one was brought to him who owed him 10,000 talents [probably about \$10,000,000 – about R30 million],** 25 And because he could not pay, his master ordered him to be sold, with his wife and his children and everything that he possessed, and payment to be made. 26 So the attendant fell on his knees, begging him, Have patience with me and I will pay you everything.”*

- **27 And his master's heart was moved with compassion, and he:**
 - **Released him and,**
 - **Forgave him [cancelling] the debt.**

The Greek word used here for “released” is APOLUO, meaning to loose, to deliver (Luke 13:12), to let go, to free a prisoner.

The Greek word used here for “forgave” is APHIAMI, meaning to let go, send away, to cancel, remit, pardon.

*“28 But that same attendant, as he went out, **found one of his fellow attendants who owed him a hundred denarii [about twenty dollars – about R200]; and he caught him by the throat and said, Pay what you owe!** 29 So his fellow attendant fell down and begged him earnestly, Give me time, and I will pay you all! 30 But he was unwilling, and he went out and had him put in prison till he should pay the debt. 31 When his fellow attendants saw what had happened, they were greatly distressed, and they went and told everything that had taken place to their master.*



*“32 Then his master called him and said to him, **You contemptible and wicked attendant! I forgave and cancelled all that [great] debt of yours because you begged me to.** 33 **And should you not have had pity and mercy on your fellow attendant, as I had pity and mercy on you?** 34 **And in wrath his master turned him over to the torturers (the jailers), till he should pay all that he owed.** 35 **So also My heavenly Father will deal with every one of you if you do not freely forgive your brother from your heart his offenses.”***

What are the starting points to forgiveness?

- **Forgive, and in so doing, become like God. Keep your hurt and become like the one who has hurt you.**

*John 20:22-23 “22 And having said this, He breathed on them and said to them, **Receive the Holy Spirit!** 23 [Now having received the Holy Spirit, and being led and directed by Him] **if you forgive the sins of anyone, they are forgiven; if you retain the sins of anyone, they are retained.”***

- Forgiveness is the Spirit of God. Unforgiveness and hatred is the spirit of the world (as shown in the media).

Forgiveness and deliverance ...

Without forgiveness there is no deliverance! We have seen this over and over! If you are not prepared to forgive ... you will NOT walk in freedom.

- Begin with broken relationships, because bitterness cuts people off from the Grace of God. The restoration of relationships is the first step in deliverance.
- Second step – make restitution. Ask forgiveness of others you have hurt. Go back on your footsteps.
- The one who carries the pain is in bondage to the past. You cannot live in the present, the bitterness of the past will flow over into present relationships.
- The one who carries the pain is tied to the people from the past. You can keep another one back in his sin through unforgiveness (John 20:22-23). Your unforgiveness can hinder God from working in that person's life.
- Unforgiveness is not changed by time – the person can even be dead.
- You are spiritually bound to a person for as long as you carry the hurt and bitterness of that relationship – unforgiveness is literally like a shackle!

- The one who carries the pain is tortured (Matthew 18:21-35). Your heart will also close up if you do not forgive. NOTE! In the “Our Father” prayer, the prayer for deliverance follows AFTER forgiveness (Matthew 6:9-13)!
- Forgiveness looses God's Forgiveness and healing for you. When you do not forgive anymore, you can also no longer receive forgiveness (Mark 11:23-26).

Matthew 6:14-15 “14 For if you forgive people their trespasses [their reckless and willful sins, leaving them, letting them go, and giving up resentment], your heavenly Father will also forgive you. 15 But if you do not forgive others their trespasses [their reckless and willful sins, leaving them, letting them go, and giving up resentment], neither will your Father forgive you your trespasses.”

Steps to forgiveness ...

- Forgiveness is a decision of the will; you choose to forgive. The feelings will follow later. As you loose the person, God will free you from the hurt and healing will take place. Be careful not to use forgiveness to tell others they did you wrong – test your motives!
- Be specific as you forgive, be specific (with yourself) exactly as to what it is you forgive. Make a list of relationships from the past that were bad. Handle each relationship and loose the person by your forgiveness.
- Pray for the person bless him claim him for the Kingdom of God (Psalm 2). Keep on praying for that person daily until God fills you with love/hate is exchanged with love.
- Some people have to walk the second mile. This is the principle of doing good to those who spitefully use you.
- Do not carry bitterness on behalf of someone else – for your, spouse, children, friend, and so forth.

Our responsibility is to strive for peace!

1 Peter 3:11 “11 Let him turn away from wickedness and shun it, and let him do right. Let him search for peace (harmony; undisturbedness from fears, agitating passions, and moral conflicts) and seek it eagerly. [Do not merely desire peaceful relations with God, with your fellowmen, and with yourself, but pursue, go after them!]”

Romans 14:19 “19 So let us then definitely aim for and eagerly pursue what makes for harmony and for mutual upbuilding (edification and development) of one another.”

Hebrews 12:14 “14 Strive to live in peace with everybody and pursue that consecration and holiness without which no one will [ever] see the Lord.”

Remember the account of Joseph and his brothers?

Genesis 50:20 "20 As for you, you thought evil against me, **but God meant it for good, to bring about that many people should be kept alive, as they are this day.**"



How do you know that you have truly forgiven?

- Do not allow your mind to dwell on it.
- Do not talk about it.
- Do not listen when someone else talks about it.
- Do not allow it to affect your present attitude towards that person.
- Never act according to your feelings when you have forgiven.

Job 42:10 "10 And the Lord turned the captivity of Job and restored his fortunes, when he prayed for his friends; **also the Lord gave Job twice as much as he had before.**"

Conclusion ...

- You can open up old wounds when you talk about the hurts of the past. **FORGIVE AND LET GO!** Make right with the person who hurt you ... treat them as though it never happened. God does not remember your transgressions. And remember, forgiveness does not happen over night.

Hebrews 10:17 "17 He then goes on to say, **And their sins and their lawbreaking I will remember no more.**"

Psalms 103:12 "12 As far as the east is from the west, **so far has He removed our transgressions from us.**"

*Luke 6:37 "37 Judge not [neither pronouncing judgment nor subjecting to censure], and you will not be judged; do not condemn and pronounce guilty, and you will not be condemned and pronounced guilty; **acquit and forgive and release (give up resentment, let it drop), and you will be acquitted and forgiven and released.**"*

- You must also forgive yourself.
- In some cases you also have to forgive God. For example, a child/spouse dies and now you are so disappointed with God.
- Your Christian walk started when God forgave you. It is maintained in an attitude of forgiveness. Do not receive hurts, but forgive immediately and loose the person – keep short accounts!

What is God's Forgiveness? God did all the work through sending Y'shua [Jesus] – it has nothing to do with works! He came looking for us to tell us what He did! Likewise, I can't expect that anyone must earn my forgiveness, pay for it, suffer for it ... God's Grace is more than enough than any pain you could've suffered.

God knows about your pain but He also knows about His Resurrection Power inside of you. He does not expect the impossible. Did you know forgive spells JOY?



The BONDAGE of unforgiveness ...

Living with unforgiveness, you become like the one who has hurt you. Holding onto the pain, bitterness, and unforgiveness – you will put yourself in bondage and enclose yourself in a terrible prison. AND, the longer you hold onto the unforgiveness, the thicker the prison walls become.

BUT, what happens when you forgive?

The prison doors are OPENED and you are released! The list of charges is destroyed (Colossians 2:14) – no record is kept! Did you know you can have unforgiveness towards yourself? You imprison yourself!



John 20:23 “[Now having received the Holy Spirit, and being led and directed by Him] if you forgive the sins of anyone, they are forgiven; if you retain the sins of anyone, they are retained.”

We as mature followers of Messiah carry the responsibility of making amends – to walk in peace. If you have been hurt, go and put it right.

*Matthew 18:15 “15 If your brother wrongs you, go and show him his fault, **between you and him privately**. If he listens to you, you have won back your brother.”*

If you know someone else has something against you, go and put it right.

*Matthew 5:23 26 “23 So if when you are offering your gift at the altar you there remember that your brother has any [grievance] against you, 24 Leave your gift at the altar and go. **First make peace with your brother, and then come back and present your gift.**”*

Forgiveness and Communion ...

*1 Corinthians 11:24-34 “27 So then whoever eats the bread or drinks the cup of the Lord in a way that is unworthy [of Him] will be guilty of [profaning and sinning against] the **Body and Blood of the Lord.**”*

“28 Let a man [thoroughly] examine himself, and [only when he has done] so should he eat of the bread and drink of the cup. 29 For anyone who eats and drinks without discriminating and recognizing with due appreciation that [it is Christ’s] body, eats and drinks a sentence (a verdict of judgment) upon himself. 30 That [careless and unworthy participation] is the reason many of you are weak and sickly, and quite enough of you have fallen into the sleep of death.”

What is the understanding of verse twenty-eight?

- Every person has to search his own heart.
- Another person or a church cannot do it for you.
- You are responsible to search your heart for sin, unforgiveness, bitterness, and so forth – it was at this moment that Y’shua [Jesus] gave the bread and cup to Judas.

John 6:51,53 “51 I [Myself] am this Living Bread that came down from heaven. If anyone eats of this Bread, he will live forever; and also the Bread that I shall give for the life of the world is My flesh (body). 53 And Jesus said to them, I assure you, most solemnly I tell you, you cannot have any life in you unless you eat the flesh of the Son of Man and drink His blood [unless you appropriate His life and the saving merit of His blood].”

Judgment and forgiveness ...

1 Corinthians 11:29-31 “29 For anyone who eats and drinks without discriminating and recognizing with due appreciation that [it is Christ’s] body, eats and drinks a sentence (a verdict of judgment) upon himself. 30 That [careless and unworthy participation] is the reason many of you are weak and sickly, and quite enough of you have fallen into the sleep of death. 31 For if we searchingly examined ourselves [detecting our shortcomings and recognizing our own condition], we should not be judged and penalty decreed [by the divine judgment]. 32 But when we [fall short and] are judged by the Lord, we are disciplined and chastened, so that we may not [finally] be condemned [to eternal punishment along] with the world.”

What is the progression we must be careful to follow?

- We must judge ourselves correctly.
- If we are not sincere, God will judge and chastise us.
- If we eat of the bread and drink of the cup carelessly, then we bring the Judgment of God upon ourselves.
- Therefore many are weak, sickly and some die.

We must realize the seriousness of the Covenant Meal [Communion]! Confess the times in the past where you have eat of the Meal [Communion] carelessly, even maybe as a habit or ritual?

Breaking your own chains by blessing your enemies¹ ...

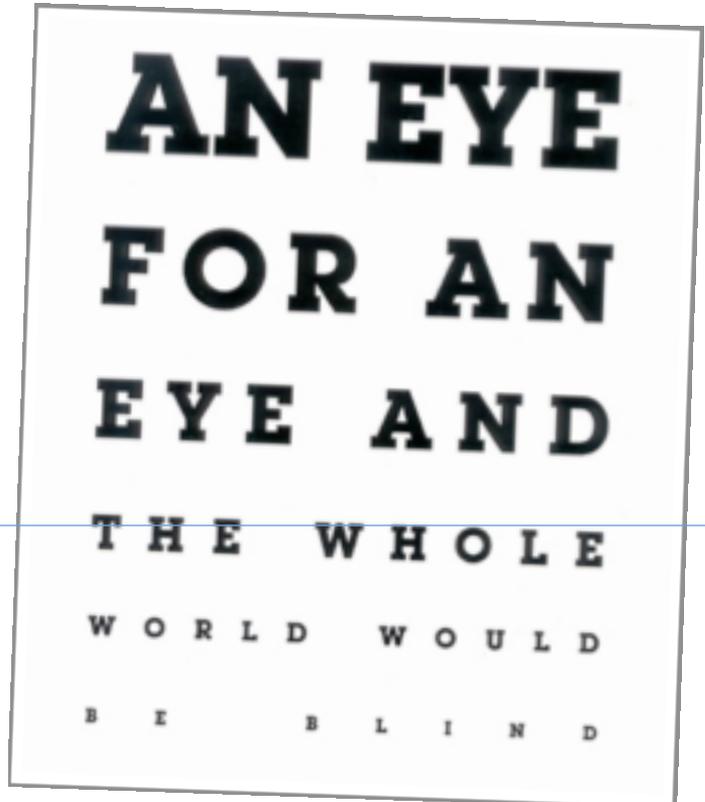
Matthew 5:43-44 “43 You have heard that it was said, You shall love your neighbor and hate your enemy; 44 But I tell you, **Love your enemies and pray for those who persecute you,**”

How do we bless our enemies?

Hateful things have possibly happened to you ... but you can choose whether or not those things become a part of you!

Let's face it ... we live in a fallen world. Transgenerational, hate-filled verbal abuse has reached epidemic proportions. Y'shua [Jesus] warned of this in Matthew, when He spoke about the climate of relationships during the last days:

Matthew 24:10-12 “10 And then many will be offended and repelled and will begin to distrust and desert [Him Whom they ought to trust and obey] and will stumble and fall away and betray one another and pursue one another with hatred. 11 And many false prophets will rise up and deceive and lead many into error. 12 **And the love of the great body of people will grow cold** because of the multiplied lawlessness and iniquity,”



Notice that love gone cold, hatred and betrayal are all rooted in an offense. You can allow the trap of offense and unforgiveness to destroy you, or you can choose to forgive and bless the very ones who have harmed you.

In our JOURNEY2FREEDOM, we have cleared the thorns and thistles and can now see our way more clearly. That you are still reading and trudging on beyond the clearing process with me is a testament to your overwhelming desire to come to terms with your life and the conflicts you have endured. My hope and prayer is that at this point of our journey you have come to a place of releasing those who have offended you.

The pathway to a life of blessing begins with forgiving your offenders and then blessing them. Yes, you heard me right! Blessing the very ones who have betrayed and cursed you. You probably know that forgiveness is a mark of our Christian life, but we will see in this chapter that verbally blessing an offender is a mandatory calling as well. Forgiveness is oftentimes a matter of the heart, but blessing the one who initially brought the offense is the outward expression of a forgiving spirit.

¹ Revised and edited from a chapter in the book “*The Forgotten Blessing*” by Aaron Früth.

Please hear me on this, because it is crucial to living a life that is receptive to God's Blessing ... verbally blessing your enemies opens the portal to victory over the curses spoken against you and breaks the chains to your past!

Benefit 1: Completeness

Blessing the one who has cursed you will make you a "complete" Christian. Listen to the words of Messiah in the Sermon on the Mount:

*Matthew 5:43-48 "43 You have heard that it was said, You shall love your neighbor and hate your enemy; 44 **But I tell you, Love your enemies and pray for those who persecute you,** 45 To show that you are the children of your Father Who is in heaven; for He makes His sun rise on the wicked and on the good, and makes the rain fall upon the upright and the wrongdoers [alike]. 46 **For if you love those who love you, what reward can you have? Do not even the tax collectors do that?** 47 And if you greet only your brethren, what more than others are you doing? Do not even the Gentiles (the heathen) do that? 48 You, therefore, must be perfect [growing into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity], **as your heavenly Father is perfect.**"*

Y'shua [Jesus] was not merely commanding us to bless the people we have personality conflicts with. He was talking about people who hate you, despise you and verbally curse and persecute you! He was talking about the person who willfully betrays you and uses you for his or her own ends.

He was talking about the person who deceives you and steals your goods. Y'shua [Jesus] says that if we will verbally bless such a person we will be "perfect." This little word, perfect, is the Greek word "teleios", and it means "whole, complete and mature." Verbally blessing an offender brings us into the blessing of wholeness and maturity!

Remember the word of the LORD to Abraham: "In blessing I will bless you." Y'shua [Jesus] is not making a suggestion here, but rather giving us a command ... to bless those who curse us. He knows that we will never be complete and whole without taking this difficult plunge.

Benefit 2: Release

Blessing the one who has cursed you releases you from many of life's pressures. Let's look again at Messiah's Sermon on the Mount:

*Matthew 5:38-41 "38 You have heard that it was said, An eye for an eye, and a tooth for a tooth. [Exod. 21:24; Lev. 24:20; Deut. 19:21.] 39 **But I say to you, Do not resist the evil man [who injures you]; but if anyone strikes you on the right jaw or cheek, turn to him the other one too.** 40 And if anyone wants to sue you and take your undershirt (tunic), let him have your coat also. 41 And if anyone forces you to go one mile, go with him two [miles]."*

Y'shua [Jesus] commands us: "I tell you not to resist an evil person." The word resist in this passage is the Greek word "anthistemi", and it means to oppose vigorously. It carries the connotation of standing one's ground in face-to-face confrontation. Y'shua [Jesus] says not to do this. Interestingly, "anthistemi" is the Greek root word of our English antihistamine. We take antihistamines to fight symptoms of colds and allergic reactions. Y'shua [Jesus] is telling us here to quit resisting and confronting the person who has set out to slander and betray us.



We live in a culture of contention that says: "Don't yield to anyone! Fight for your rights! Defend yourself at all costs!" But along comes Y'shua [Jesus] commanding us to get out of the fight and to bless the person who wants to take advantage of us by giving him our right and left cheeks, our tunics and our committed service! He is calling us to trust in God to vindicate and cover us. When we are willing to do this, there is an awesome release from life's burdens and pressures.

Benefit 3: Changed Hearts

Blessing your enemy will produce in him a spirit of repentance. Paul said:

Romans 12:17-21 "17 Repay no one evil for evil, but take thought for what is honest and proper and noble [aiming to be above reproach] in the sight of everyone. [Prov. 20:22.] 18 **If possible, as far as it depends on you, live at peace with everyone.** 19 **Beloved, never avenge yourselves, but leave the way open for [God's] wrath; for it is written, Vengeance is Mine, I will repay (requite), says the Lord. [Deut. 32:35.]** 20 **But if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head. [Prov. 25:21, 22.]** 21 **Do not let yourself be overcome by evil, but overcome (master) evil with good."**

There are several interpretations of what Paul meant by "heap[ing] coals of fire" on an enemy's head, but most agree that the context is repentance. When we bless an evil person with good, our righteous actions will ultimately usher in conviction and bring the person to repentance.

Benefit 4: Protection

Blessing your enemy preserves and protects your life. When we refuse to bless our enemies and curse them instead, we grieve the Holy Spirit and open ourselves up to God's Judgment. Notice these words in Paul's letter to the Ephesian Christians:

Ephesians 4:29-31 "29 Let no foul or polluting language, nor evil word nor unwholesome or worthless talk [ever] come out of your mouth, but only such [speech] as is good and beneficial to the spiritual progress of others, as is fitting to the need and the occasion, that it may be a blessing and give grace (God's favor) to those who hear it. 30 **And do not grieve the Holy Spirit of God [do not offend or vex or sadden Him], by Whom you were sealed** (marked, branded as God's own, secured) for the day of redemption (of final deliverance through Christ from evil and the consequences of sin). 31 **Let all bitterness and indignation and wrath (passion, rage, bad temper) and resentment (anger, animosity) and quarreling (brawling, clamor, contention) and slander (evil-speaking, abusive or blasphemous language) be banished from you, with all malice (spite, ill will, or baseness of any kind).**"

It is clear from this and other passages of Scripture that when we feel the need to defend ourselves with retaliatory words of cursing, we quench and grieve the Holy Spirit. It may sound self-centered but it is very biblical to preserve your life through the peacefulness of your tongue. Job said:

Job 31:29-30 "29 If I rejoiced at the destruction of him who hated me or lifted myself up [in malicious triumph] when evil overtook him—30 **No, I have let my mouth sin neither by cursing my enemy nor by praying that he might die—**"

Job is saying here that cursing an enemy is a sin before God. We remove ourselves from God's protective covering when we succumb to cursing an enemy.

Benefit 5: Freedom

Blessing your enemy is your gateway to freedom! The children of Israel served as slaves to Pharaoh for four hundred years. Because Egypt would not allow God's people to leave and journey to the land of promise, God sent a series of plagues upon the land to compel Pharaoh to let the people go.

We read this verse earlier, but notice its import: The last act of Moses on his way out of Egypt was to bless the man who had enslaved his family. There were many supernatural factors involved in the exodus of the Jews, but I find it astonishing that the key that finally opened the portal to promise was a verbal blessing:

Exodus 12:31-32 “31 He called for Moses and Aaron by night, and said, Rise up, get out from among my people, both you and the Israelites; and go, serve the Lord, as you said. 32 Also take your flocks and your herds, as you have said, and be gone! And [ask your God to] bless me also.”

Though Scripture does not record the actual event, I am sure that Moses complied and placed his hands upon Pharaoh and blessed him with a wonderful blessing. Was it the blessing of Ephraim and Manasseh? Perhaps so. That Pharaoh would ask for a blessing tells me that it was a common thing for the Jews to verbally bless the one who was enslaving them.

Benefit 6: Blessings

Blessing your enemy is the key that unlocks the double portion blessing. In our study we have examined the life and character of Joseph. It would have been easy for him to allow thoughts of unforgiveness and revenge to rule his spirit after enduring the pain that his brothers brought upon him. But upon revealing himself to his brothers, Joseph said,

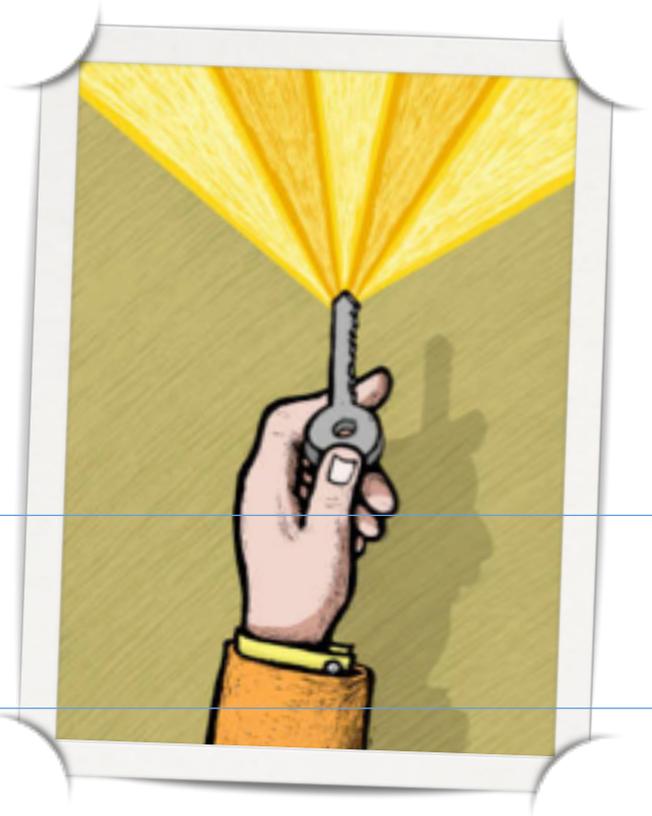
*Genesis 45:5 “5 But now, do not be distressed and disheartened or vexed and angry with yourselves because you sold me here, **for God sent me ahead of you to preserve life.**”*

Not only did Joseph bless them verbally, he went one step further and encouraged his brothers to forgive themselves of any lasting guilt for what they had done to him! Later on, when his brothers feared that Joseph might take revenge upon them, they fell down before him and declared that they were his servants. Joseph told them:

*Genesis 50:19-21 “5 But now, **do not be distressed and disheartened or vexed and angry with yourselves because you sold me here, for God sent me ahead of you to preserve life.**”*

Was Joseph rewarded for not paying back evil for evil? Yes! Though Joseph was not the firstborn son, he received the birthright blessing of the double portion. After Jacob finished blessing his two grandsons Ephraim and Manasseh, he blessed Joseph with these words:

*Genesis 48:22 “22 Moreover, I have given to you [Joseph] one portion [Shechem, one mountain slope] more than any of your brethren, **which I took [reclaiming it] out of the hand of the Amorites with my sword and with my bow.**”*



Maintaining a forgiving spirit in the face of evil and then expressing the spirit of forgiveness through verbal blessing will always unlock for you a double portion of blessing from your Father in Heaven.

It is true that blessing someone who has harmed you might be the most difficult thing you have ever done. You might feel resistant at first, but I can assure you that verbal blessing is the key to unlocking many unopened doors in your future.

After you begin enjoying the blessing that obedience brings, there will be many more ways to bless your enemies. Let's now look at four ways you can do this.

Speak Well of Your Enemies

Y'shua [Jesus] said, "Bless those who curse you" (Luke 6:28). Remember that the word bless from the Greek language is taken from the words *eu*, which means "well," and *logos*, which means "speech." Put the two words together, and you have *eulogy* or *eulogize*. The word eulogy basically means "to speak well of." When we bless an enemy we are, in essence, speaking well about her to others and to her as well.

Keep in mind that the principle of blessing is not accomplished in the mind but rather with the tongue. It is verbal. The word means speaking well, not just thinking well! If you just think about forgiveness rather than expressing the spirit of forgiveness through the act of eulogizing your enemy, you will forever be on the street level watching others cascading over the summit into the double-portion blessing God has prepared for them. Without verbally blessing the one who has abused you and taken advantage of you, you will never grasp completeness and wholeness in Messiah.

Pray for Your Enemies

Not only are we to bless the ones who have cursed us, we are also called to pray for them. Y'shua [Jesus] said in Luke 6:28: "Pray for those who spitefully use you." Listen to the words of David as he describes a prayer that he prayed for an enemy who had become ill:

*Psalm 35:11-14 "11 Malicious and unrighteous witnesses rise up; they ask me of things that I know not. 12 **They reward me evil for good to my personal bereavement.** 13 But as for me, when they were sick, my clothing was sackcloth; I afflicted myself with fasting, and I prayed with head bowed on my breast. 14 **I behaved as if grieving for my friend or my brother; I bowed down in sorrow, as one who bewails his mother.**"*

Y'shua [Jesus] prayed for the hate-filled mob who stood beneath His cross, "Father, forgive them, for they do not know what they do" (Luke 23:34). Steven prayed for the very ones who were stoning him to death: "Then he knelt down and cried out with a loud voice, 'Lord, do not charge them with this sin'" (Acts 7:60). Here is a prayer of blessing for an enemy that I think might help you:

Prayer ...

LORD, today I bring to you in prayer the person who has done one or more of the following to me:

- Verbally cursed and abused me.
- Betrayed me.
- Despitemfully used me.
- Falsely accused me.
- Stolen my goods.
- Physically or sexually abused me.

First of all, Lord, I forgive and release this person from any feelings of revenge, hatred or anger within me. Now I bless this person, and I ask You to bless him [or her].

- Bless his life with riches and honor.
- Bless his home with kindness, joy and love.
- Bless him with healing and wholeness.
- Bless him with integrity and wisdom.
- Bless the good works of his hands.
- Bless his mind, will and emotions with the peace of God.
- Bless him with the desire to follow the leading of the Holy Spirit.

I pray, Lord, that You will bless him with the blessing of Ephraim and Manasseh and that he would forget the pain of his past and be fruitful in his future. I pray that You will bless him and keep him, and cause Your face to shine upon him and be gracious to him and give him peace. I pray that Your strong Name will be upon him. Amen!

Prepare a Meal for Your Enemies

Romans 12:20 "20 But if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head."

I know that this sounds farfetched, but it is a biblical principle that deserves our attention: We are to help supply the needs of our enemies in practical ways. One of the greatest conquerors in history was Cyrus the Great. When nations fell before him, it was his practice immediately to comfort his enemies and feed them, many times allowing them to remain in power under his new governorship. In so doing he showed mercy to his enemies and guaranteed that future uprisings against his sovereign rule would be few.

The prophet Elisha fed the enemies of Israel, and it became the key that established long lasting peace between Israel and Syria:



2 Kings 6:21-23 "21 **When the king of Israel saw them, he said to Elisha, My father, shall I slay them? Shall I slay them?** 22 [Elisha] answered, You shall not slay them. Would you slay those you have taken captive with your sword and bow? Set bread and water before them, that they may eat and drink and return to their master. 23 So [the king] prepared great provision for them, and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel."

Show Kindness and Mercy to Your Enemies



Can you trust God to cover and protect you as you bless your offenders? That is really what it is all about, isn't it? Trust. When it comes down to it, you and I have many fears about speaking well of our enemies because we don't trust God to cover and protect us. Beyond that, our greatest fear is the same fear that captivated Jonah.

God told Jonah to take a message of repentance and judgment to the Ninevites. The Ninevites were hated, heathen enemies of the Jews, and Jonah wanted nothing to do with them. Jonah ran from the call to bless his enemies because he was afraid that God just might show them mercy. He repented only after his running away from the protective covering of God landed him in a whale of a problem. Jonah finally preached the Word of the Lord to the Ninevites and, amazingly, they repented and God showed them mercy. Here is the record of Jonah's anger toward God when He had mercy on Jonah's enemies:

Jonah 3:10-4:2 "10 **And God saw their works, that they turned from their evil way; and God revoked His [sentence of] evil that He had said that He would do to them and He did not do it [for He was comforted and eased concerning them].** 1 **BUT IT** displeased Jonah exceedingly and he was very angry. 2 **And he prayed to the Lord and said, I pray You, O Lord, is not this just what I said when I was still in my country? That is why I fled to Tarshish, for I knew that You are a gracious God and merciful, slow to anger and of great kindness, and [when sinners turn to You and meet Your conditions] You revoke the [sentence of] evil against them."**

Later God would say to Jonah: "And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left?" (Jonah 4:11).

You see, God wants everyone to be saved and to come to the knowledge of the truth of His Son. The very ones who have harmed and hurt you are on God's heart! He loves them and sent His Son to die for them. Your act of mercy and kindness toward them may be the very thing that opens their hearts to Christ and brings them to a place of receiving God's blessing. Yes, it is true: Our merciful, loving God desires the best for our enemies. When the enemies of Messiah came to arrest Him, it was His mercy that reattached the ear of the high priest's servant after Peter had cut it off with a sword. God wills to show mercy even to evil people. Look at the words of Messiah:

Luke 6:35-36 “**35 But love your enemies and be kind and do good [doing favors so that someone derives benefit from them] and lend, expecting and hoping for nothing in return but considering nothing as lost and despairing of no one; and then your recompense (your reward) will be great (rich, strong, intense, and abundant), and you will be sons of the Most High, for He is kind and charitable and good to the ungrateful and the selfish and wicked. 36 So be merciful (sympathetic, tender, responsive, and compassionate) even as your Father is [all these].”**



This is often the main reason why we don't bless our enemies – we are afraid that God might just show them mercy and answer our words of blessing! I know that you might have to swallow hard to accept this, but it is true nonetheless. I am afraid that too many of us are running from the call to bless our enemies and boarding a ship with Jonah, headed in the opposite direction. Deep down we do not want our enemies to be blessed ... what it really comes down to is faith – faith in God's Promise that He will reward you for blessing an offender, faith in His Promise that in blessing others He will bless you. David had faith in God's Provision and proclaimed in his now-famous 23rd Psalm, "You prepare a table before me in the presence of my enemies" (Psalm 23:5).

It is true that we live in a fallen world that produces fallen evil people like Adolph Hitler. It may even have been a monster like Hitler who tried to destroy your life. But hate and revenge toward your offender will produce only the bitter residue of Hitler in you. Someone once said that revenge is the sweetest morsel ever cooked in hell. I believe they were right. Revenge tastes sweet initially, but its side effects shatter the human spirit. You will find that blessing an enemy causes a river of satisfaction and comfort to flow your way and frees you to live in completeness and wholeness. By walking in forgiveness, you are finding sure footing on the ancient pathway of blessing. By blessing your offenders, you are choosing to set aside bitterness and hatred in order to receive the double-portion blessing. A glorious life absent of relational pressures and filled with fruitfulness and completeness awaits you.

The Afflictions of Love²

Wounding is inevitable if we are following Christ. Jesus was both "marred" (Isaiah 52:14) and "wounded" (Zechariah 13:6), and if we are sincere in our pursuit of His nature, we will suffer as well. How else can love be perfected?

Yet, let us beware. We either become Christlike and forgive, or we enter a spiritual time warp where we abide continually in the memory of our wounding. Like a systemic disease, the hurtful memories destroy every aspect of our reality. In truth, apart from God, the wounding that life inflicts is incurable. God has decreed that only Christ in us can survive.

Intercessors live on the frontier of change. We are positioned to stand between the needs of man and the provision of God. Because we are the agents of redemption, Satan will always seek the means to offend, discourage, silence, or otherwise steal the strength of our prayers. The wounding we receive must be interpreted in light of God's promise to reverse the effects of evil and make them work for our good (Romans 8:28). Since spiritual assaults are inevitable, we must discover how God uses our wounds as the means to greater power. This was exactly how Christ brought redemption to the world.

Jesus knew that maintaining love and forgiveness in the midst of suffering was the key that unlocked the power of redemption. Isaiah 53:11 tells us, "By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities."

Jesus possessed "revelation knowledge" into the mystery of God. He knew that the secret to unleashing world-transforming power was found at the cross. The terrible offense of the cross became the place of redemption for the world. Yet, remember, Jesus calls us to a cross as well. (See Matthew 16:24.) Wounding is simply an altar upon which our sacrifice to God is prepared.

Listen again to Isaiah's prophetic description of Jesus' life. His words, at first, seem startling, but as we read, we discover a most profound truth concerning the power of woundedness. He wrote,

"But the Lord was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand" (Isa. 53:10).

How did Jesus obtain the power of God's pleasure and have it prosper in His hands? During His times of crushing, woundedness, and devastation, instead of retaliating, He rendered Himself "as a guilt offering."

² Article by Francis Frangipane

The crushing is not a disaster; it is an opportunity. You see, our purposeful love may or may not touch the sinner's heart, but it always touches the heart of God. We are crushed by people, but we need to allow the crushing to ascend as an offering to God. The far greater benefit is the effect our mercy has on the Father. If we truly want to be instruments of God's good pleasure, then it is redemption, not wrath, that must prosper in our hands.

So, when Christ encounters conflict, even though He is the Lion of Judah, He comes as the Lamb of God. Even when He is outwardly stern, His loving heart is always mindful that He is the "guilt offering." Thus, Jesus not only asks the Father to forgive those who have wounded Him, but also numbers Himself with the transgressors and intercedes for them (Isaiah 53:12). He does this because the Father takes "no pleasure in the death of the wicked" (Ezekiel 33:11), and it is the pleasure of God that Jesus seeks.

Is this not the wonder and mystery, yes, and the power, of Christ's cross? In anguish and sorrow, wounded in heart and soul, still He offered Himself for His executioners' sins. Without visible evidence of success, deemed a sinner and a failure before man, He courageously held true to mercy. In the depth of terrible crushing, He let love attain its most glorious perfection. He uttered the immortal words, "Father, forgive them; for they do not know what they are doing" (Luke 23:34).

Christ could have escaped. As the Romans came to arrest Him, He told Peter, "Do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?" (Matthew 26:53). In less than a heartbeat, the skies would have been flooded with thousands of warring angels. Yes, Jesus could have escaped, but mankind would have perished. Christ chose to go to hell for us rather than return to heaven without us. Instead of condemning mankind, He rendered "Himself as a guilt offering" (Isa. 53:10, emphasis added). He prayed the mercy prayer, "Father, forgive them" (Luke 23:34).

Jesus said, "He who believes in Me, the works that I do shall he do also" (John 14:12). We assume He meant that we would work His miracles, but Jesus did not limit His definition of "works" to the miraculous. The works He did—the redemptive life, the mercy cry, the identification with sinners, rendering Himself a guilt offering—all the works He did, we will "do also."

Thus, because He lives within us, we see that Isaiah 53 does not apply exclusively to Jesus; it also becomes the blueprint for Christ in us. Indeed, was this not part of His reward, that He would see His offspring (Isa. 53:10)? Beloved, we are the progeny of Christ. Read these words from Paul's heart:

"Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions" (Col. 1:24).

What did the apostle mean? Did not Christ fully pay mankind's debts once and for all? Did Paul imply that we now take Jesus' place? No, we will never take Jesus' place. It means that Jesus has come to take our place. The Son of God manifests all the aspects of His redemptive, sacrificial life through us. Indeed, "as He is, so also are we in this world" (1 John 4:17).

Paul not only identified with Christ in his personal salvation, but he was also consumed with Christ's purpose. He wrote, "That I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Philippians 3:10).

What a wondrous reality is the "fellowship of His sufferings." Here, in choosing to yoke our existence with Christ's purpose, we find true friendship with Jesus. This is intimacy with Christ. The sufferings of Christ are not the sorrows typically endured by mankind. They are the afflictions of love. They bring us closer to Jesus. United with Him, we increase the pleasure of God.

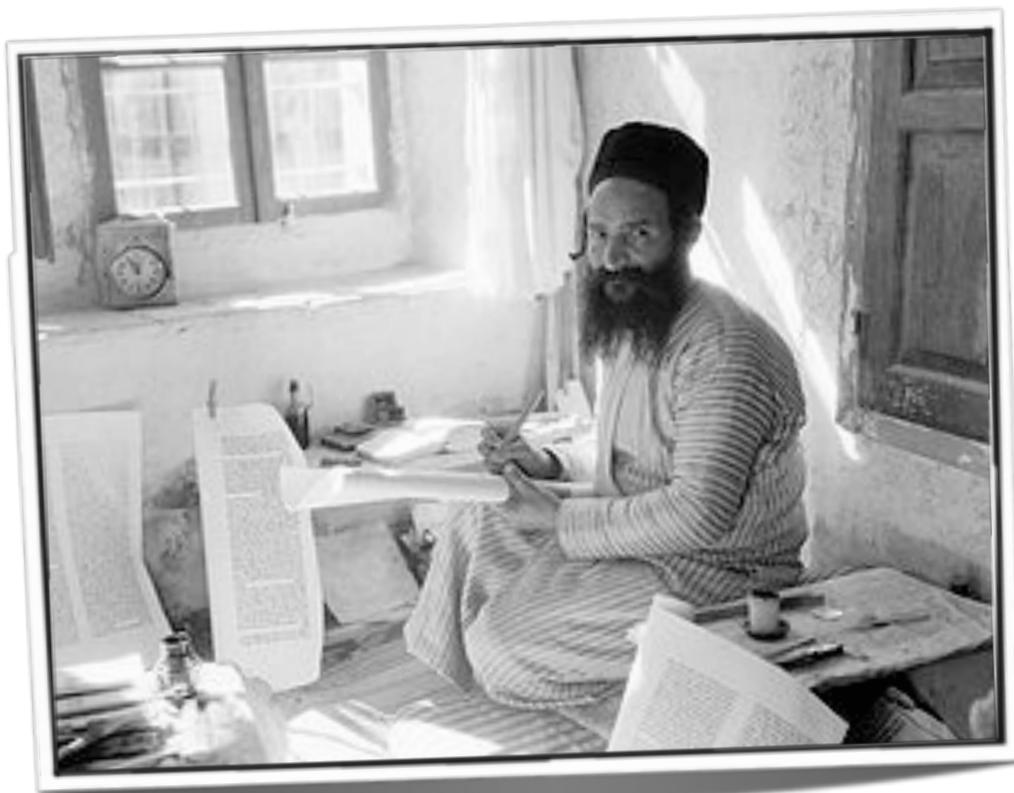
Father, I see You have had no higher purpose for me but to manifest through my life the nature of Your Son. I surrender to Christ, rendering myself not merely as a judge or critic, but as an offering for those who have brought wounding to my soul. May the fragrance of my worship remind You of Jesus, and may You forgive and cleanse the world around me.

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 Hebrew³

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

³ http://elshaddainministries.us/hebrewalphabet_old.html

Modern Hebrew⁴ ...

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).

⁴ www.hebrew4christians.com