

Lomed, Shamar & Chanak (Training, Guarding & Dedicating) Generation-E

Introduction

The word “training” in the context of educating comes from the Hebrew root for “teaching” למד (*lomed*), “guarding” comes from the Hebrew root שמר (*shamar*), and dedicating comes from the Hebrew root חנך (*chanak*). *Chanak* is the Hebrew root for the name of the Feast of Dedication, *Chanukah*. Scripture gives us not only instructions on how to accomplish this task, but also the equivalent of “military orders” to a sentinel on guard duty to: *lomed*, *shamar* and *chanak* the youths in our house (our children, spiritual and natural), our *yeladim beitnu*. Let us look at the Hebrew words in the following foundational Scriptures for our mission:

And יהוה said, Shall I hide from Abraham that thing which I do (His plans); Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know (from ידע, yodea) him, that he will command (from צוה, tzevah) his children and his household after him, and they shall keep (from שמר, shomer) the way (from דרך, ha-derech) of יהוה, to do justice and judgment; that יהוה may bring upon Abraham that which he hath spoken of him. (Gen 18:13; 17-19)

*For even if you have ten thousand trainers in connection with the Messiah, **you do not have many fathers**; for in connection with the Messiah Yeshua it was I who became your father by means of the Good News. (1 Cor. 4:15, JNT, emphasis added)*

*Someone who had escaped came and told Avram the Hebrew...When Avram heard that his nephew had been taken captive, he led out his trained men (ויק את-חניכיו ילדי ביתו) *vayarek et-chanichaiv yelidei beito*, literally, the armed & trained youths of his home), who had been born in his house, 318 of them, and went in pursuit as far as Dan... (Gen 14:13-14)*

Train up (*chanak*) a child in the way he should go, even when he is old he will not depart from it. (Prov. 22:6)

The “someone” (literally, *the fugitive*) who came to Avram Avinu was Og, king of Bashan, according to Jewish tradition. We all know what will ultimately befall Og. Avram Avinu armed his “*yelidei beito*”, the “youths of his jurisdiction”, (his children) and pursued and routed the enemy as far as it was required. The Artscroll Chumash refers to this group as “his disciples,” i.e., his *talmidim*. No wonder Scripture refers to our children as gifts and arrows for waging war:

Children too are a gift from ADONAI; the fruit of the womb is a reward. The children born when one is young, are like arrows in the hand of a warrior. How blessed is the man who has filled his quiver with them; he will not have to be embarrassed when contending (waging war) with foes at the city gate. (Ps 127:4-5)

Avram Avinu succeeded in defeating the enemy and was met by both the king of Sodom (the rewards of this world) and the king of Salem (the cohen of the Most High, El Elyon), Malki-Tzedek, and was given the opportunity to have great reward for his effort: either an earthly reward or a heavenly reward (See, Gen 14:16-23). What did Avram Avinu choose? He chose to invest (pay tithes) rather than to receive the spoils of possessions. Are there eternal implications of such a choice? The Artscroll Chumash states: “By giving tithes to Melchizedek, Abraham symbolized that his descendants would give maseh [tithes] to the Levites [ministry]” (page 65 commentary on verse 20). This is why Scripture tells us how Rabbi Sha’ul and Yeshua felt about this: “...remembering the words of the Lord Yeshua himself, ‘There is more happiness (it is more blessed to give than to receive) in giving than in receiving.’” (Acts 20:35)

Generation-E is our terminology for: (1) the *Elijah* Generation, (2) a Generation of *Excellence*, (3) a Generation of *Equipped Youth*, (4) a Generation of *Elite Youth*, (5) a Generation of *Eminence* and *PreEminence*, (6) a Generation of *Excitement, Enthusiasm and Eagerness* in *Adonai*, (7) an *Elect* Generation.

Comments on Training, Guarding & Dedicating Generation-E

Homework for all fathers: Read *Husbands and Fathers* by Derek Prince, Chosen Books, Michigan, 2000

1. *Abraham was the Spiritual Leader of His Family*
2. **The first Husband (Adam) Failed as a Shomer**
3. **The Husband's Responsibilities: Like Yeshua is a cohen, a prophet and a king are: Love Your Wife, Receive Input, Make Decisions, Initiate Action, Nourish and Cherish, Give Praise**

The Key to Joy and Fruitfulness

The attitude of reverent awe for G-d and His Word, contrary to what we might expect, is **the key** to experiencing the kind of joy that only G-d can give.

The Ultimate (Most Recent) Revelation of G-d, He is Our Father

The first word in any Hebrew dictionary is the word, *Av*, that is, father. Amazing! The *bereshit* of the Hebrew language is fatherhood! G-d created the universe as a Father. “*For this reason, I fall on my knees before the Father, from whom every fatherland (patria) in heaven and on earth receives its name.*” (CJB, Ephesians 3:14-15)

Yeshua Reveals the Father

Are There Benefits in Knowing the Father?

Identity, Self-Worth, Awareness of a Home in Heaven, Total Security, Motivation for Service

The Father as Cohen

Offering Thanksgiving, Making Intercession, Making the Way for Salvation, Exercising Faith for His Children

The Father as Prophet

Representing God by Example, Representing God through Teaching, Communicating Both Ways, Saving Your Family in the Last Days

The Father as King

Walking in Abraham's Steps

Order in the Heavenly Family

Discipline in the Home

When We, Fathers, Fail

Malachi's Diagnosis

How Will You Respond?

All Summed Up in One Word

Perhaps We Have Failed

Take Two Simple Steps

Take Steps to Succeed

Take Your Place as Head of Your Family, Trust G-d for the Grace You Need, Study Your Job Description, Give Your Job All the Time It Takes

Two weeks ago we spoke about the beginning of *Yeshua's* public ministry, what happened at His *mikvah*. Afterwards *Yeshua* is led into the desert by the Spirit where He is tested. He comes back from the desert to be-

gin His very important work on the earth. What does He do next? We could say He begins by preaching to the crowds. We could say He activates Isaiah 61. Those are true statements. In fact, Matt. 4:13-16 tells us that He begins His ministry in Galilee to fulfill Isaiah 9:1,2. But we also see that in Matt. 4:18 He calls *Shim'on*, known as *Kefa*, and his brother *Andrew*, and in Matt. 4:21 He calls *Ya'akov Ben-Zavdai* and *Yochanan* his brother. He begins a *chanak* process in His own neighborhood, from his own brethren. *Yeshua* begins early in His ministry to train *talmidim* (תלמידים), that is, disciples. In Matt. 4:25 we read: “*Huge crowds followed him from the Galil, the Ten Towns, Yerushalayim, Y'hudah, and 'Ever-HaYarden.*” And in Matt. 5:1-2: “*Seeing the crowds, Yeshua walked up the hill. After he sat down, his talmidim came to him, and he began to speak. This is what he taught them.*” *Yeshua* was not really seeking large crowds, He was seeking *talmidim* (disciples). Scripture confirms for us that “*talmidim came to him.*”

Our image of a disciple may be a flannel-graph picture of a bearded man in a robe and sandals, or it may be simply an image of one of the Twelve that followed *Yeshua*. We tend to think of discipleship as a *B'rit Chadasha*, or Gospel phenomenon, perhaps something *Yeshua* introduced when He chose his twelve disciples. This is wrong. We are also to train our youths like He did!

Long before the days of the Master, discipleship was already a well-established institution within Jewish culture. All the great Sages, the rabbis, sages among the Pharisees and the teachers of the Torah had disciples. The Hebrew word for disciple is תלמיד, *talmid*. *Talmid* means student. The plural is תלמידים, *talmidim*: students. Scripture renders *talmidim* as disciples. A *talmid*'s job was to learn everything that his Master had to teach.

They learned the stories that the teacher told and the lessons that their teacher taught. They learned to eat the foods that their teacher ate and the way their teacher ate them. They learned to keep *Shabbat* the way their teacher kept Sabbath and to do *tzedakah* the way their teacher did *tzedakah*. They learned how to keep (*shomer*) God's commands the way their teacher kept them. A disciple's job was to become like his or her teacher. So it is written for us in the Gospel, “*Every disciple fully trained will be like his teacher.*” (Luke 6:40) When the disciple was fully trained, he became the teacher and passed on the teaching to disciples of his own, who in turn, when they became fully trained, would become teachers and raised up disciples of their own. From the days of *Avraham Avinu*, this was the method! The ultimate goal of *Yeshua*'s *talmidim* was that they would “turn the known world upside down!” Generation-*E* has exactly the same commission!