

HEAR – GUARD – DO!

It's what we do!

שָׁמַע – שָׁמַר – עָשָׂה

Debarim/Deuteronomy 5:1 “And Mosheh called all Yisra’el, and said to them, “**Hear**, O Yisra’el, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and **guard to do** them.”

Debarim/Deuteronomy 6:3 “And you shall **hear**, O Yisra’el, and shall **guard to do**, that it might be well with you, and that you increase greatly as **יהוה** Elohim of your fathers has spoken to you, *in a land flowing with milk and honey.*”

Debarim/Deuteronomy 7:12 “And it shall be, because you **hear** these right-rulings, and shall **guard** and **do** them, that **יהוה** your Elohim shall guard with you the covenant and the kindness which He swore to your fathers”

Debarim/Deuteronomy 31:12 “Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they **hear**, and so that they learn to fear **יהוה** your Elohim and **guard to do** all the Words of this Torah.”

In all of the above verses we see the clear instructions given to a Covenant people to ‘HEAR-GUARD-DO’ the laws and right-rulings of Elohim. In this short study, I want to simply expand on the clear meaning of these 3 words, which are vital for us to understand. I will first look at the Hebrew definitions and then take a look at the Greek equivalents, in order to show that the command to ‘HEAR-GUARD-DO’ is as applicable for us all today, as it was to Yisra’el back then when these words were clearly spoken in their hearing!

Firstly we need to make clear what we are to ‘HEAR-GUARD-DO’, and from the above passages where we find these 3 words that collectively go hand in hand with each other, it is clear that it is the laws and right-rulings of Elohim that we must ‘HEAR-GUARD-DO’!

1 – Laws – חֻקִּים – ‘hoqqim’, which is the plural of the word for law - חֻקְּ **hoq Strong’s H2706** meaning, ‘*something prescribed or owed, boundary, allotment, portion, ordinance, statute*’. This word comes from the primitive root חָקַק **haqqaq – Strong’s H2710** which means, ‘*to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver*’. This word is often written in the feminine form as חֻקָּה **huqqah**.

In essence we get the clear understanding of a **hoqqim** as being ‘**laws cut in stone**’, which means that they are set and fixed!

Tehillim/Psalm 119:16 “**I delight myself in Your laws; I do not forget Your word.**”

A **huqqah** is often seen as something that must simply be obeyed, even when the full understanding may not be available; and as we look at what has been labelled as a law that may not be fully understood we in fact come to learn that all is made clear and understandable through the life, death and resurrection of Messiah.

2 – Right-Rulings - מִשְׁפָּטִים mishpatim plural of מִשְׁפָּט Mishpat – **Strong’s H4941** which means **right-ruling or judgement** and are the ‘**legal procedures**’ or **firm rulings** that are **non-negotiable**. It is through these **mishpatim** that community is to be ruled and how any issues that may arise would be dealt with in a prescribed way that is just and fair. These are what we could call the ‘**social laws**’ that clearly teach us how to get on with each other and how we are to behave and how we are to live according to how we have been created to be in **יהושה**.

Tehillim/Psalm 89:14 “**Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face.**”

Tehillim/Psalm 97:2 “**Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.**”

In the garments of the high priest we are told that the breastplate is a breastplate of right-ruling:

Shemoth/Exodus 28:15 “**And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet material, and fine woven linen.**”

The Hebrew word for ‘breastplate’ is חֹשֶׁן **hoshen – Strong’s H2833**, translates as ‘**breastplate, breast-piece, pouch**’ and it was made of gold, of blue and purple and scarlet material, and fine woven linen. It held the stones bearing the names of the Yisra’elites safely in place and also carried the urim and tummim.

A breastplate of ‘right-ruling’ – ‘**RIGHT-RULINGS**’ - מִשְׁפָּט **mishpat – Strong’s H4941** – ‘**judgement, ordinance, regulations**’ and comes from the word שָׁפַט **shaphat – Strong’s H8199** – meaning, ‘**to judge, govern, rule, pronounce judgement, give law**’.

Yeshayahu/Isaiah 33:22 “**for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us**”

There is only One who gives us the Law by which we must live and by which we are governed and these judgements and right-rulings and regulations given by Him we must DO!!!

After the entire nation of Yisra'el, that had been delivered from Mitsrayim and had been brought to Mount Sinai in order to receive the Marriage Covenant with יהוה, which they had sworn that they would 'do' all that יהוה would command them, they all physically heard יהוה speak the Ten Words, after which they pleaded with Mosheh to not let them hear the very powerful voice of Elohim anymore, lest they would die. They then asked Mosheh to hear from יהוה all that they were to receive as instructions, and that they would do all that he would come and speak to them. The words Mosheh brought back are the rulings or further instructions that Mosheh came to deliver to the nation of Yisra'el. This further expands on the words they heard and expresses the rules for righteous living as a nation. The right-rulings and commands of יהוה are not limited to the Ten Words that were written on two tablets of stone. The Ten Words were inscribed on two tablets of stone, to be a witness to Yisra'el that they heard the fiery thundering voice of יהוה, and that they were to HEAR-GUARD-DO all that Mosheh would instruct them to through the clear right-rulings for set-apart living that he would speak to them. These words given to Mosheh by יהוה were written down and known as the Torah of Mosheh!

Debarim/Deuteronomy 31:24 **“And it came to be, when Mosheh had completed writing the Words of this Torah in a book, until their completion”**

This Torah is our inheritance!!!

Debarim/Deuteronomy 33:4 **“Mosheh commanded us a Torah, an inheritance of the assembly of Ya'aqob”**

Yehoshua/Joshua 23:6 **“And you shall be very strong to guard and to do all that is written in the Book of the Torah of Mosheh, so as not to turn aside from it right or left”**

These **'mishpatim'** and righteousness are the foundation of The Throne of Elohim – and this is How He rightly rules His people. It is of vital importance that we understand the rules which shows us how to live in community; for these right-rulings guide us on how to form community, how to rule community and how we are to practically live together as children of the Most High!

These are the **'boundaries'** by which you judge the standards of obedient community life and we do not judge our children, one another or anything else outside of these boundaries!

In contrast to the laws of our nation which are constantly changing in order to remain relevant, the laws/right-rulings of the Torah are unchanging and eternal for His Word does not change! The wisdom of יהוה found in the Torah is so boundless that it is applicable to all situations in all environments. The “re-New-ed” Covenant is not a “new” set of instructions, but rather a new location of where the Torah would be written:

Yirmeyahu/Jeremiah 31:33 **“For this is the covenant I shall make with the house of Yisra'el after those days, declares יהוה: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.”**

As a called out, set-apart nation and royal priesthood of the Most High, let us look at how we are to rightly 'HEAR-GUARD-DO' all His laws and right-rulings!

HEAR – GUARD – DO

Shemoth/Exodus 19:5-6 **“And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra'el.”**

These verses make it very clear – for us to truly be a treasured possession of the Most High, we are to make sure that we obey His voice and guard His Covenant.

1 – HEAR:

The Hebrew word used for 'HEAR' is שָׁמַע 'shama' – Strong's H8085, which carries the meaning not just simply to hear, but rather, **'to hear with attention and comprehend and discern and give heed to what is being spoken'**. In the above verse the root word שָׁמַע 'shama' is used twice in a row, which means to **'hear, listen and obey'**. The structure is as follows:

אִם-שָׁמַעְתָּ תִשְׁמָעוּ, which literally translates as: **“If hearing, you shall hear”** and this reminds me of how often we see the term being used in Hazon/Revelation to the assemblies: **“He who has ears let him hear what the Spirit says.”**

The call here is to hear the depths of what is being spoken – hear the spirit that lies behind the letter! Now if people are not even listening to the letter, how are they ever going to hear what the Spirit says!!!

If we hear and obey the first time, then we will be able to keep hearing and grow in our obedience. Having come out of Mitsrayim, Yisra'el were now challenged to do what they were not necessarily accustomed to doing, and that was to listen carefully to instructions of Elohim without the drowning noise of compromise and twisted truths. The reward of listening attentively and guarding that which you hear through the doing comes with the wonderful promise of being a treasured possession.

Treasured possession in Hebrew is the word **H5459 סְגֻלָּה segullah** – meaning **‘valued possession or property’**. This could also be expressed as **“My uniquely valued and guarded treasure above all the nations”**! How awesome is that!!! A hearing, guarding and doing people are the uniquely valued and guarded treasure of יהוה’s; that is to say that He holds us firmly in His hand and never takes His eyes off of us and guards us continually so as to never let us go for we are extremely valued and precious to Him. When outsiders look at us they may see it as being locked away in a box, thinking that we ‘have to do’ things that are not required by them and claim erroneously that we have lost our rights and are ‘under law’ so to speak – but it is not so – we are kept secure and safe and are a prized possession. ***Do what He says, and you will be glad you did.***

2 – GUARD:

The Hebrew root word for ‘guard’ is **שָׁמַר shamar** – Strong’s **H8104** and carries the meaning, **‘keep watch’, ‘observe’, ‘perform’, ‘protect’, ‘pay attention’**, and the basic idea of the root of this word is **‘to exercise great care over’**. We are to ‘exercise great care over observing and keeping His Sabbath.

When one is ‘guarding’ something, being ‘awake’ and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest! When used in combination with other verbs the meaning is **‘do carefully or diligently’**, i.e. perform carefully by paying strict attention as to what must be done as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

What is interesting in taking note of is the frequent use of the word **שָׁמַר shamar** in the Torah. It is used 139 times in the Torah – 15 times in Bereshith/Genesis, 24 times in Shemoth/Exodus; 16 times in Bemidbar/Numbers and 65 times in Debarim/Deuteronomy!!!

With Debarim being seen as the ‘second reading of the Torah’ as it was the instructions given to the new generation, we can see why the greater emphasis on the use of **שָׁמַר shamar** to the generation that was about to enter into the Promised Land!

3 – DO:

The root word for ‘do’ is **עָשָׂה asah** – Strong’s **H6213** and carries the meaning of, **‘to do, work, make, produce, to act with effect, to observe, to bring about, institute’** and can also mean, **‘celebrate’**, which I think is very fitting. As it is truly a great ‘joy’ **TO DO** the laws and right-rulings as prescribed! A derivative of this root is the word **מַעֲשֵׂה ma’aseh** – Strong’s **H4639** and means **‘a deed, work or acts, accomplishments’**. The **Acts** or **Ma’asei** of the Apostles speaks of the deeds or acts of that which the Apostles did and records their ‘acts’ of obedience – their ‘doing’ of the commands and not just hearing! So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth – when we diligently observe and guard to do all He commands us to do – it is a great joy and a delight and not heavy at all! The perfect Torah of freedom is like a mirror for us – and in looking intently into it we are able to see if we are in fact listening and doing or not:

Ya’aqob/James 1:22-25 “And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.”

We ‘guard to do’ all He commands in order that we may live and take possession of that which יהוה has planned for us.

Mattithyahu/Matthew 7:24-27 “Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 “And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”

Yohanan Aleph/1 John 5:3-4 “For this is the love for Elohim, that we guard His commands, and His commands are not heavy, 4 because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief.”

To ‘HEAR-GUARD-DO’ is very clear from a Hebraic perspective, and there is absolutely no question as to the need for all who call upon the Name of יהוה, and claim to serve Him, to be people who attentively HEAR, diligently GUARD and faithfully DO all He has commanded us! When one is not listening attentively, then the ability to carry out the clear instructions becomes increasingly difficult, and eventually becomes non-existent, for which we are repeatedly warned against in Scripture.

יהושע Messiah makes it very clear to us in His messages to the 7 assemblies in Hazon/Revelation, when He says, “He who has ears let them hear what the Spirit says”. This is the urgent message that we are to be a HEARING people – people who are paying attention, so that we can faithfully guard and do what is required!

Many erroneously assume that they do not have to ‘do’ any of the instructions contained in the Tanak (O.T.), yet I want us to look at the equivalent Greek words that are given to us in the Renewed Writings (N.T.) and show that the Greek language is too very clear in telling us that we are to be a people who ‘HEAR-GUARD-DO’.

Let us look at the Greek words that are translated as ‘HEAR-GUARD-DO’:

1 – HEAR:

The Greek word translated as ‘hear’ is ἀκούω akouō – Strong’s G191 meaning, *‘hearing, listen, give heed, understand’*. A derivative of the word can also be understood in Greek as ‘obey’, which clearly shows me that the concept of listening or hearing is with the purpose of obeying what is heard!

Ib’rim/Hebrews 5:9 “And having been perfected, He became the Causer of everlasting deliverance to all those obeying Him”

This verse is speaking of our Deliverer - יהושע Messiah, who became the ‘causer’ of everlasting deliverance – to who???

ALL THOSE OBEYING HIM!!!

This is a very important statement of truth being made here – it is only to those who are obeying Him, that He actually becomes the causer of everlasting deliverance! The Greek word translated as ‘causer’ is αἴτιος aitos – Strong’s G159 which means, *‘causative of, responsible for, that which is the cause of anything that resides, author’*. The One who ‘causes us to be’ is the One who causes us to have everlasting deliverance!!! The author of our belief causes the obedient to obtain deliverance! The Greek word translated as ‘obeying’ is ὑπακούω hupakouō – Strong’s G5219 which means, *‘to listen, attend to, obey, heed, become obedient, to submit to’* and comes from two Greek words: ὑπό hupo – Strong’s G5259 which means *‘under’* and further means *‘to be controlled by or in subjection to’*; and the second word is ἀκούω akouō – Strong’s G191 meaning, *‘hearing, listen, give heed, understand’*. In other words, we clearly see from the Greek, the one who obeys the Master is one who is in subjection to the hearing of His commands, and diligently gives heed to obey and understand by making sure his ears are open to hear the Master’s voice!

Yohanan/John 10:27 “My sheep hear My voice, and I know them, and they follow Me.”

The ‘Causer of Life and Deliverance’ has spoken, and His Word stands forever – the question that ought to be asked today, is whether the sheep are listening and obeying, or are they putting off what is being instructed, for another day!

Dawid, a man who took heed and listened to the Master’s voice says in:

Tehillim/Psalm 18:2 “יהוה is my rock and my stronghold and my deliverer; My Ėl is my rock, I take refuge in Him; My shield and the horn of my deliverance, my high tower.”

I simply wanted to mention this verse to clearly indicate that the words of יהושע Messiah, our Rock and the causer of our deliverance, are the same words of יהוה, our Rock and our deliverer. And the reason for this is to simply make it clear that there is only One Elohim - יהושע Messiah is יהוה, our deliverer!!! Therefore when we obey the voice of the Good Shepherd and Rock of Yisra’el, we listen to and subject ourselves to His Torah, and submit to walking in it, knowing that it is not a worthless word, but rather it is our life, as we see Mosheh making this clear in **Debarim/Deuteronomy 32:47!**

There are many today who claim to be listening to the voice of the Deliverer, while they cast the Deliverer’s words behind them and assume that the Torah is of no effect and in their vain attempt at true worship and obedience, they cast aside total obedience, rendering them as simply being a rebellious people.

There are also many who claim to be walking in the Torah of Elohim, yet the fruit of their lives reveals that they do not harken to His voice with urgency, but rather delay their need to submit and obey for a later time or another day. Delayed obedience is nothing more than pure rebellion!

2 – GUARD:

Yohanan Aleph/1 John 2:3 “And by this we know that we know Him, if we guard His commands.”

The Greek word that is translated as ‘guard’ in the above verse is τηρέω tēreō – Strong’s G5083 which means, *‘to attend to carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast’*, and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe. It comes from the word τηρός tēros which is a ‘guard’, and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively this word τηρέω tēreō means, *‘obey, fulfil a duty, precept, law or custom, and to perform watchfully’*. To guard the instructions of the One we know implies an active obedience to what we hear Him speak and instruct and be diligent to be watchful over His clear Words!

Let us see the verse that follows:

Yohanan Aleph/1 John 2:4-7 “The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked. 7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.”

To put it very plainly – those who: disregard the need to keep the true Sabbath (which is NOT sun-day), and disregard the command to keep the True Appointed Times/Feasts of יהוה, as outlined in Wayyiqra/Leviticus 23, and disregard the need to eat according to the proper dietary instructions contained in Wayyiqra/Leviticus 11 & Debarim/Deuteronomy 14, as well as disregard to the need to guard all the clear instructions for set-apart living, as clearly given in the Torah, the Prophets and the Writings (Tanak/O.T.) - are NOT known by Elohim, and are simply the ‘lawless’ ones who shall be rejected and sent away!

Mattithyahu/Matthew 7:21-23 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”

In Yohanan Aleph, quoted above, Yohanan makes it clear that this was not a fresh command that he was writing, but rather an old command that was from the beginning! To be known by יהוה, and to be sure that we know Him, is made confidently clear when we guard to do all He commands us!!!

Yohanan/John 10:14 “I am the good shepherd. And I know Mine, and Mine know Me”

So many today assume that they too are ‘known by יהוה’, yet they do not ‘know’ Him – simply because they DO NOT GUARD His commands.

What is also worthy of taking note of is the words in the Greek that are deemed to be antonyms of τηρέω tēreō.

An antonym is a word of opposite meaning, and the Greek words that carry the opposite meaning to τηρέω tēreō is:

1 - ἐλευθερώ eleutheroō – Strong’s G1659 which means, ‘to make free, to exempt’, which comes from the word ἐλεύθερος eleutheros – Strong’s G1658 which means, ‘not a slave, not under’.

2 - ἀλλάσσω apallassō – Strong’s G525 which means, ‘to remove, release’, which comes from two words - ἀπό apo – Strong’s G575 which is a preposition that carries the meaning, ‘from, away from, against’, and ἀλλάσσω allassō – Strong’s G236 which means, ‘to change, alter’

3 - λύω luō – Strong’s G3089 which means, ‘to loose, to release, to dissolve, to annul, to do away with, break, put an end to’.

Why I must make it clear that these 3 words are not always used in a negative sense, what I do want to point out here is that as antonyms for the word τηρέω tēreō, which clearly implies that we hold fast to, and take careful care of the commands of Elohim; we can see how mainstream traditions and dogmas of man have done the exact opposite by teaching a complete removal of the need to guard the commands and a doing away with or putting an end to what Scripture clearly commands us not to!!!

3 – DO:

Mattithyahu/Matthew 7:24 “Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock”

The Greek word translated as ‘does’ here is ποιέω poieō – Strong’s G4160 which means, ‘to make, do, accomplish, keep, work, acts’. A derivative of this word is ποιητής poiētēs – Strong’s G4163 which means, ‘a doer, a maker’, and is seen in:

Ya’aqob/James 1:22-25 “And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.”

The word translated as ‘doing’ (of the Torah) is also a derivative of ποιέω poieō and is the word ποιήσις poiēsis – Strong’s G4162 which means, ‘deed, making, doing, performing, in his doing (in the obedience he renders the law)’.

These verse are very clear in telling us that the true hearer of the word, guards it and performs it, as his obedience renders the law under which he submits!

There are many people who claim to be ‘doing’ what the Word says, yet they are simply living lawless lives as their actions reveal their clear disregard for the Torah and are merely ‘doing’ lawlessness, which is to be operating or performing acts without clear instructions:

Yohanan Aleph/1 John 3:4 “Everyone doing sin also does lawlessness, and sin is lawlessness.”

The Greek word here, as we know, for sin is ἁμαρτία hamartia – Strong’s G266 which means, ‘sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong’, and also carries the meaning of,

'wandering from the law of Elohim, violate the law of Elohim'. We also know, yet I will once again remind you, that the Greek word used for 'lawlessness' is **ἀνομία anomia** – Strong's G458 meaning, **'lawlessness or lawless deeds, unrighteousness'** and comes from the word **ἄνομος anomos** – Strong's G459 meaning, **'lawless or without law, transgressors'**.

This verse spells it out very plainly for those who seem to miss the fact that to not walk in the Torah is sin! It is as though Yohanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

ἁμαρτία hamartia – Strong's G266 is **ἀνομία anomia** – Strong's G458

Titus/Titus 2:11-14 "For the saving Gift of Elohim has appeared to all men, 12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, 13 looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour יהושע Messiah, 14 who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works."

The word 'redeem' here is **λυτρόω lutroō** – Strong's G3084 which literally means, **'to release by paying a ransom, redeem'** – in other words Messiah has paid the price for us and released us from lawlessness by paying the ransom for our lives with His Blood.

Sha'ul tells us in:

Romiyim/Romans 6:18 "And having been set free from sin, you became servants of righteousness."

So in other words we can see that The Master **יהושע Messiah** has redeemed us and set us free from all lawlessness and sin, in order that we never wander from or violate the Torah.

I could continue in showing many clear verses, from their Greek text, that witness for us the same mind-set as the Hebrew text does – in clearly telling us that we, as a called out, delivered and set-apart people, are to 'HEAR-GUARD-DO' the clear commands of Elohim!

The Word of Elohim is the same yesterday, today and forever, and He does not change!

It is time for the true worshippers to worship in Spirit and Truth and open up their ears to HEAR the Word, and be careful in their duty to GUARD it, as they meditate on the Torah day and night, being equipped to faithfully DO what they have heard and guarded in their heart!

Christianity is a religion that simply promotes a lawlessness, which is sin and have taught people to not HEAR-GUARD-DO the commands of Elohim, but have rather imposed on the masses to hear-guard and do the traditions of men.

As a set-apart priesthood of Messiah, our Master, Elohim and King, let us be a faithful people serving with joy as we Hear what the Spirit says to the Body of Messiah, so that we fervently keep the oil of our lamps burning by Guarding His Word, and Doing it with our all, that we may be found to be spotless, in Him, as we daily put on the armour of the Torah of righteousness, waiting expectantly for His soon return!

HEAR-GUARD-DO!

It is what we do!

Do you?

יהוה bless you and guard you; **יהוה** make His face shine upon you and show you favour; **יהוה** lift up His face to you and give you Shalom!