

DID YOU NOT KNOW? HAVE YOU NOT HEARD? AN ENCOURAGEMENT TO WAIT ON YAHWEH!

Yeshayahu/Isaiah 40:27-31

5th of the 12th month 2019/2020

Shalom,

As part of this week's Torah readings from **Berēshith/Genesis 12:1-17:27**, we will also be reading a portion from **Yeshayahu/Isaiah 40:27-41:16**, and it is the passage from **Yeshayahu/Isaiah 40:27-31** that I would like to expand upon, in this message, with the hope of bringing forth a message of encouragement to keep holding firm to our Master, Redeemer, Elohim and King, as we be bold and courageous in our proper waiting on Him.

Please read **Yeshayahu/Isaiah 40:27-31** before proceeding.

This is a wonderful passage that can teach, equip, train and even discipline and reprove us, if necessary, in being able to guard righteousness at all costs.

In a much-needed encouraging call being given to Yisra'el, to be comforted in the strengthening breath of יהוה, Yisra'el was, at this point, undergoing some necessary interrogation, from יהוה.

And here, in this section of **Yeshayahu/Isaiah 40:27-31**, we are able to recognise a very powerful lesson, on dealing with the circumstances, within ourselves, so to speak!

By that, I mean often, when having gone through, or perhaps still going through, tough times, some people may begin to sink into a severe pity party, so to speak, within themselves and, in the process of doing that, their minds begin to race with all kinds of negativity.

As a result of this pity party of negativity, one can often feel very alone, unloved and not cared for, even while this is not the case.

At this point, Yisra'el were not praising יהוה as they should have been, but were rather complaining about their circumstances, all due to their disobedience I might add, yet despite their disobedience, they were complaining to Him that He was acting as if He didn't know what they were going through and, in the process of their rebellious complaining, they claimed that יהוה had no concern for their problems.

Instead of looking to יהוה and seeing an open door of escape from their misery, due to their depravity, all that they saw was this long and tedious road that lay ahead of them, for which they felt that they had no stamina for.

Have you ever felt so overwhelmed by your trying circumstances, that you feel like you have no comfort or guidance, to navigate correctly?

And in the process, you feel all alone and abandoned, even to the point where you even begin to think that יהוה doesn't really care anymore?

Well, let me remind you, in case you have forgotten, יהוה does care and He does know what you are going through, or what you have already been through and still feeling the effects thereof! And more importantly, we all need to be continually reminded that He is the only One who is adequate to meet our every need, in all circumstances and give us a sure path of stability to navigate upon!!!

Proper obedience requires a proper trust!

When one feels a lack of trust in יהוה, due to their eyes being completely focused, not on Him, but on the trying circumstances that one is facing, then compromise is pretty much and obvious response! And compromise will cause one to look to self and be in danger of being spiralled into a negative place of grumbling and rebellion.

Ya'aqob teaches us that we are to rejoice when we face all kinds of trials!

It may not always be so easy, but it is a necessity!

You cannot trust in yourself, for you will grow weary and faint, in the process.

Trust in יהוה is a must, and it requires a committed endurance, accompanied with proper praise for יהוה, in the face of fiery trials!

Ya'aqob/James 1:2-4 "My brothers, count it all joy when you fall into various trials, knowing that the proving of your belief works endurance. And let endurance have a perfect work, so that you be perfect and complete, lacking in naught."

Here, in **verse 2**, we are told to **"count it all joy when you fall into various trials"**

Wow – how often do we hear this and find it a little hard to do?

Well, as I have said on many occasions the saying, **"Outlook determines outcome and attitude determines action"** – we are called to actually consider it a joyful thing when facing trials!!!

The way we view our trials is critical and the attitude we face them with is of vital importance.

Our Master is basically telling us, through Ya'aqob's letter, that we are to expect trials!

Ya'aqob tells us to count it all joy **'when'** we fall into various trials!

The Greek word that is translated here as **'when'**, is **ὅταν hotan** – **Strong's G3752** which a conjunction that denotes time, which can be somewhat indefinite, as we do not know exactly **'when'** it shall occur. We take note that he does not say **'if'**...but rather...**'when'**, teaching us the surety of trials that we will face!!!

In fact, our Master tells us clearly that we will have pressures:

Yohanan/John 16:33 "These words I have spoken to you, that in Me you might have peace. In the world you have pressure, but take courage, I have overcome the world."

The Greek word that is translated here as **'pressures'**, comes from the root word **θλίψις thlipsis** – **Strong's G2347** which means, **'tribulation, pressure, affliction, distress, persecution, trouble'** and this word comes from the primitive verb **θλίβω thlibō** – **Strong's G2346** which means, **'to press or afflict, to distress, suffer affliction'**, and in the literal sense can mean, **'to squash, press, hem in, rub, harassed'**, and can also be understood as being **'narrow or hard pressed'**.

The Word of Elohim is what we have, to recognise the True peace we have in our Messiah King; and while we certainly will have much pressure in the world, we are able to be strong and courageous as we stand firm on the Rock of our Salvation and hold fast to the Living Word, amēn!

In the world we have pressure....!

How true is that statement!!!

Pressure, pressure and more pressure... is that how it feels at times for most of you?

Well take heart ... because this is our lot, and our only means of enduring the sure pressure is to **'hear, guard and do'** the Word of Elohim!

What is very clear to us is that we, who are walking faithfully in Messiah, will have pressure in this world – the question is how we are handling the pressure – with courage and joy, or do we find ourselves stumbling under pressure?

How do you handle times of distress?

Are you faltering because your strength is small or are you standing firm in the Truth, guarding the knowledge of our Master by actively doing what He commands?

Tehillah/Psalm 20:1 “יהוה does answer you in the day of distress! The Name of the Elohim of Ya'aqob does set you on high!”

There is no better encouragement than hearing and knowing that יהוה hears your cry in times of trouble!

Yisra'el were complaining to יהוה saying that He doesn't hear or see their pain and suffering and their state of being blind and deaf to the truth, they were growing very faint and weary in their grumbling.

יהוה never gets faint; יהוה never gets weary!

And these words are given as a clear reminder to Yisra'el that they have the Everlasting Creator, whose ways are unsearchable, to put their complete trust in – for He knows all!!!

This is a vital truth that we too need to be reminded of, on a regular basis, in order to guard us against falling into terrible and self-destructive pity parties!

Remembering that יהוה neither faints nor is weary, will keep one out of the 'pity party for 1' closet, so to speak!

In **Yeshayahu/Isaiah 40: 12-17**, Yeshayahu highlights the clear fact that there is no knowledge or counsel higher than Elohim, for He is above all and is creator of all and the nations are just a drop in a bucket for Him!!!

These are encouraging facts that the prophet was giving to a people who needed to receive the comforting breath of Elohim. These verses ought to be verses that encourage us too, especially when we too may face times that seemingly choke some of the life out of us!

We need not fear the circumstances of the world, for we serve and follow the Creator of all!!!!

I do think that there may be times when some of us need to be reminded of just how big and immeasurable יהוה is.

In fact, we are able to see the clear point that the prophet is making, in **verses 12-31**, where He is contrasting the might and greatness of Elohim against the weakness of man and the futility of idols!

Our Mighty Creator never grows faint nor does He get weary and His understanding is unsearchable!

There is nothing comparable to our great and Mighty Elohim!

Knowing this, is an extreme encouragement to the set-apart ones of Messiah, and ought to be a great recovering encouragement to any set-apart one, that has found themselves to be out of breath, due to circumstances that they have been tried under!

In this section that we are looking at, from **verse 27**, we are able to identify with the much-needed interrogative words, that declare... **'Have you not heard?'**

When one takes their eyes off of our Creator and Redeemer, one's ears become deafened to the Truth too, and one of the phrases that we see, in Scripture, being given repeatedly by our Master, is that of, **"He who has ears to hear..."**

When one is not hearing as one should, then trust in יהוה grows and worries begin to choke out the life of the Word, which causes a weariness to carry on... something that we are to guard against, by having ears to hear... and by that, I mean that we are to give our ear to the proper hearing of the Word.

What causes worry? What causes stress?

Without trying to go in to various psychological or physiological theories, it is pretty apparent that stress, fear, anxiety and worry, gets enhanced when one cannot figure out what to do nor understand how they are to handle things, and, in the process, panic increases!

It is an inevitable truth that we are not able to understand everything, and that is ok!

Because יהוה understands all and His unsearchable!

This reality leaves us with the clear choice to simply trust and obey, without having the complete understanding of our circumstances being fully made known.

It must be enough for us to completely trust the Everlasting Creator, who never tires nor grows weary! He is the One who strengthens us, if we let Him!

In order to do that, you need to relinquish the need to lean on your own understanding!

What we do recognise, however, is that understanding comes in the doing of the Word. In other words, our understanding grows when we walk in complete obedience to our Master's Torah and commands!

Mishlê/Proverbs 3:5-6 “Trust in יהוה with all your heart, and lean not on your own understanding. 6 Know Him in all your ways, and He makes all your paths straight.”

The Hebrew root word that is used for ‘trust’ is בָּטַח bataḥ – Strong’s H982 which carries the meaning, ‘to trust, be bold, confident, be secure, courageous’.

Yirmeyahu/Jeremiah 17:7-8 “Blessed is the man who trusts in יהוה, and whose trust is יהוה. 8 “For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.”

Trust in יהוה – the very thing that every true believer must do at all times!

In saying that the blessed man not only trusts in יהוה, but also that the blessed man's trust is יהוה, we are able to see that to trust in יהוה is not just something that we do as an active response to a particular circumstance, but rather it is who we are – we are ‘trusters’ – who are continually trusting יהוה in all things, amēn!

What then is true ‘trust’?

Trust is the assured reliance on the character, ability, strength or truth of someone or something. It is a dependence upon one, or one in which confidence is placed. It is the confidence, reliance and resting of the mind in the integrity/friendship of another person.

When you make the bold statement that you ‘trust in יהוה’, do you really mean it?

Or do you allow doubts and fears to come and cause you to waver in your ability to fully trust – especially when things do not seem to go your way?

Pure trust in יהוה results in the blessing of being stable and unshaken by unfavourable circumstances that we may find ourselves in.

As Yirmeyahu writes here – when יהוה is your trust, you will not get affected by the heat or pressures of life – in other words when the heat is turned up and persecutions are on the rise or difficult circumstances and trials are hitting you from all sides – the true truster in יהוה stands unaffected!!!

Are you a true truster in יהוה, or are you easily shaken?

Proper trust in יהוה reflects a true steadfastness, and we see in:

Tehillah/Psalm 125:1 “Those who trust in יהוה are like Mount Tsiyon – It is not shaken, it remains forever.”

The Hebrew word translated as ‘shaken’ is מוט mot – Strong’s H4131 which means, ‘removed, to waver, slip, fall, shake, totter’.

We who trust in יהוה shall never be ‘shaken’ and never waver or slip or fall, or even totter as we stand firm in the Truth!

Those who are trusting and never shaken shall inherit the earth, while those who waver shall not dwell in the earth.

Mishlě/Proverbs 10:30 “The righteous is never shaken, while the wrong shall not dwell in the earth.”

Sha’ul tells us in **Eph’siyim/Ephesians 4:14-15** that we are not to be as children that are tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray; but rather we are to be a people who maintain the truth in love growing up in all respects into Messiah, our Head!

Sadly, what we find today is a lot of ‘children’, so to speak, that when the first sign of trouble or shaking comes, they are tossed about by various teachings and opinions and are therefore never able to actually grow up and stand on their own two feet in Messiah!

To bring this home a little closer, we have to ensure that we, who claim to put our trust in יהוה, are in fact not being shaken in the face of trouble, and given over to compromise.

To trust fully in יהוה requires the need to believe and obey what His Word instructs us to, no matter the circumstances we find ourselves in or the consequences of our steadfastness amidst a wicked people!

For example – when the Word clearly instructs us to guard the Sabbath and set it apart, and observe it as He instructs, then we are to do just that and trust יהוה for our full protection and provision.

Mishlě/Proverbs 3:5-6 “Trust in יהוה with all your heart, and lean not on your own understanding; 6 Know Him in all your ways, And He makes all your paths straight.”

Mishlě/Proverbs 14:26 “In the fear of יהוה is strong trust, and His children have a place of refuge.”

Walking in the fear of יהוה is strong Trust, as you hear, guard and do His clear instructions (Torah) and find your refuge in Him, no matter the circumstances you find yourself in.

This Hebrew root word for ‘trust’ – בָּטַח bataḥ – Strong’s H982 – in the ancient pictographic script looks this this:



Beyt – ב:

The ancient script has this letter as  , which pictures a tent floor plan and means, ‘house’ or ‘tent’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Tet – ט:

The original pictograph for this letter is  , a container made of wicker or clay. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are basket, contain, store and clay.

Het – ה:

The ancient script has this letter as  which is a ‘tent wall’, and carries a meaning of ‘separation’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘established, secure’ as well as ‘cut off, separated from’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall.

When we look collectively at these pictographic letters that form this word, we are able to glean some valuable insight into the encouraging message that is being given through this word, as the following meaning can be rendered from these pictures:

THE HOUSE OF THE BASKET IS SAFELY ESTABLISHED!

Our Master and Elohim has firmly established the end from the beginning and for this reason we are able to put our complete trust in Him and stay in Him, as He is coming to gather us to Himself and let His kingdom be firmly established forever, where He will rule and reign with His adorned and capable Bride!

When you grasp that He has firmly secured the House – His House – and all who are in it, then trusting in Him should be something we should do without hindrance.

As we stay in the One whom we trust, and we make Him our trust, we have the firm assurance that we shall continue to produce fruit and not fear the heat of troubles, nor allow anxieties to affect us when drought hits!!!

This is the blessing of the man who trust in יהוה and makes יהוה his trust! How are you doing in trusting in יהוה and making Him your trust?

Do you find yourself overwhelmed by the heat of trials?

Do you find yourself panicking when there is a severe drought or lack of provision coming through?

The difference between trusting in יהוה and trusting in man is the difference between blessings and curses!!!

Though drought and heat may come, a tree that is planted by the water will flourish and remain green and bear fruit.

This figure that is given, suggests to us the clear idea of a person who can endure life's adversities without anxiety and remains stable and productive, due to his trusting in יהוה and making יהוה is trust!

We are trust in יהוה will ALL our heart!

The Hebrew word that is translated as 'all' comes from the root word כָּל kol – Strong's H3606 which means, '**whole, all, entire, every, continually**', and the word for 'heart' we have already discussed in this article.

People tend to lean upon, and trust in, their own understanding and this often leads to some serious problems.

We are to trust in and depend upon יהוה with our all, and not let any moment go by where we do not seek and pursue proper understanding from יהוה on any given situation we face.

The Hebrew word that is translated as 'understanding', in Mishlĕ/Proverbs 3:5, comes from the word בִּינָה biynah – Strong's H998 which means, '**an understanding, consideration, discernment**' which comes from the primitive root verb בִּיַן biyn – Strong's H995 which means, '**to discern, act wisely, clever, diligently consider**'.

If we do not trust in יהוה with all our heart, then we will not be able to find true and proper understanding and may find that our own vain and empty reasoning in the flesh will bring about a weakened understanding of matters that should be spiritually discerned through much prayer and meditation on the Word!

We are to study carefully and carry out what is required of us, according to the commands we are to guard and do – for then we will become fully functional in Messiah and have the skill and discernment necessary to stand and fight the good fight of faith!

Iyob/Job 28:28 "And He said to man, 'See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.'"

The fear of יהוה is often not understood and as a result many sadly stray from walking in the wisdom that His Torah brings.

Please see sermon notes on a message called, "**THOSE FEARING ELOHIM, LISTEN!**" (an overview of what 'fearing Elohim' means) at:

<https://atfoc.com/those-fearing-elohim-listen/>

Ya'aqob/James 3:13 "Who is wise and understanding among you? Let him show by his good behaviour his works in meekness of wisdom."

Ya'aqob asks this simple question and then says that we are to show the wisdom and understanding that the Torah brings as we guard to do all the clear commands of Elohim, through our 'good behaviour of good works'.

Please see sermon notes on a message called, "**WHO THEN IS A TRUSTWORTHY AND WISE SERVANT? – A call for endurance!**" at:

<https://atfoc.com/who-then-is-a-trustworthy-and-wise-servant-a-call-for-endurance/>

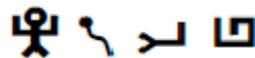
Have you not heard?

Mishlê/Proverbs 2:6 “For יהוה gives wisdom; out of His mouth come knowledge and understanding.”

The Hebrew word that is translated here as ‘understanding’ is תְּבוּנָה *tebunah* – Strong’s H8394 which means, ‘*understanding, discernment, reasonings, discretion, skill, intelligence*’, and comes from the root word בִּין *bin* – Strong’s H995 meaning, ‘*to discern, act wisely, consider carefully, understand, perceive*’.

As we consider both of these words, בִּינָה *biynah* – Strong’s H998 and תְּבוּנָה *tebunah* – Strong’s H8394, which are both translated as ‘understanding’, in the ancient pictographic script, we are able to glean a wonderful lesson on our need to make sure we are not leaning on our own understanding, but are relying on the clear understanding that the Word of Elohim brings!

In the ancient pictographic script, the Hebrew word בִּינָה *biynah* – Strong’s H998 which means, ‘*an understanding, consideration, discernment*’, is depicted as follows:



Beit – ב:

In the ancient script this letter is pictured as , pictured as a ‘**tent floor plan**’, and means, ‘**house**’ or ‘**tent**’. It represents ‘**family**’ and the importance of those who are inside the tent as opposed to the tent structure itself. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Yod – י:

The ancient script has this letter as  which is ‘**an arm and hand**’ and carries the meaning of ‘**work, make, throw**’, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning of this letter!

Nun – נ:

The ancient pictographic script has this letter pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one’s life expectancy.

Hey – ה:

The ancient script has this letter pictured as , which is a ‘**man standing with his arms raised out**’. This word can mean, “**behold, look, breath, sigh and reveal or revelation**”; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When we consider this Hebrew root word for '**understanding**', in its pictographic form, we are able to recognise how important it is for us to be 'doing' righteousness and letting our belief be a 'living belief, with works of obedience to the Master', as we are His Dwelling Place that is to guard the good deposit of life that He has given us.

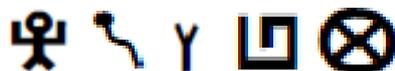
These pictographs can render for us the following, in terms of understanding the meaning of 'understanding', as:

THE HOUSE WORKS THE LIFE OF HIM WHO IS TO BE PRAISED

The Torah is not a worthless word, for it is our life!

And as we consider the need for us to be living stones being built up in the Master, we can clearly identify that understanding comes in the proper doing of His Word, equipping us to lift up hands that are set-apart, in complete obedience to the One who gives us life, and life abundantly!

In the ancient pictographic script, the Hebrew word תְּבוּנָה *tebunah* – Strong's H8394 which means, '**understanding, discernment, reasonings, discretion, skill, intelligence**', is depicted as follows:



Tet – ט:

The original pictograph for this letter is , a **container made of wicker or clay**. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are **basket, contain, store and clay**.

Beyt – ב:

In the ancient script this letter is pictured as , pictured as a '**tent floor plan**', and means, '**house**' or '**tent**'. It represents '**family**' and the importance of those who are inside the tent as opposed to the tent structure itself. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Waw - ו:

The ancient pictographic form of this letter is , a **peg or 'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '**to add, secure or hook**'.

Nun – נ:

The ancient pictographic script has this letter pictured as , which pictures a '**sprouting seed**' and gives the idea of **continuation** or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one's **life expectancy**.

Hey – ה:



The ancient script has this letter pictured as , which is a 'man standing with his arms raised out'. This word can mean, "behold, look, breath, sigh and reveal or revelation"; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Looking at these pictographs, when considering the word understanding that comes from the mouth of יהוה, we are able to see the following:

THE BASKET OF THE HOUSE IS SECURED IN THE EVERLASTING LIFE (CONTINUANCE) OF THE ONE WHO IS TO BE PRAISED

We are not to lean on our own understanding, but rather, we are to trust יהוה and lean on Him, as we recognise that it is through the hearing and doing of His word that we get understanding!

Are you looking at your circumstances, trying as they may be, and trying to understand how to go forward, or are you looking intently into the mirror of the Word, in order to learn how to walk in complete understanding?

We need to know that the One who is and who was and who is to come, is the One who established us, secures us and leads us in His Truth – if we will simply trust Him, wait upon Him and let Him strengthen us and renew us!!!

Have you heard?

He who has ears let him hear, for belief comes by hearing and hearing by the Word of Elohim!

What are you listening to? What are you giving your ear to? Are you seeking ear tickling messages that tell you that compromise and mixing is ok, or are you giving a proper ear, with full attention, the clear Torah and commands of Elohim?

Hear this today... **The Everlasting Elohim gives power to the faint!**

Those who properly wait of יהוה will have their strength renewed!

It is the faithful remnant who stay in the Master that have their strength renewed! It is of vital importance that we understand this as we take note that we will face many troubles in our day, and if we do not wait on יהוה as we should then we may end up without any breath!

The Hebrew word that is used here in **Yeshayahu/Isaiah 40:31** for 'renew' is הָלַף **halaph** – Strong's **H2498** which means, '**to show newness, change for the better**'.

The message is clear – if we are not being continually renewed and refreshed and changing for the better, then we are not waiting on Him in the way we should, and are in danger of becoming stale! His Word is alive and we are to be refreshed each day, keeping His presence fresh in us as we do not forget His dealings!

The Hebrew root word that is used here in Yeshayahu for ‘strength’ is כֹּחַ ko‘aḥ - Strong’s H3581 which means, *‘power, might i.e. the potential to exert force in performing some function; physical strength; virility; power and ability to do that which on is capable to perform’*.

In other words, this word speaks of one’s ability to be firm and do what is required!

Mishlë/Proverbs 24:5 “Mighty is the wise in strength, and a man of knowledge strengthens power”

Knowledge and wisdom of Elohim increases our power or strength to do what is required!

Being adorned in righteousness, as a true chosen and called out Bride, is our strength!

It takes an obedient hearing, to clearly guard to do what His instructions tell us to, in order to be filled with His Spirit/Breath/Word, that He puts in those who turn back to Him!

In **Habaqquq/Habakkuk 3** we see the prophet pleading with יהוה to ‘remember compassion’ in His wrath – in other words – remember those who return and are recovered by His Breath, through the Fear of Elohim – remember the righteous who do His will and please refresh His faithful remnant in the midst of these dark and perilous times!!!

We are to be a people who are strengthened to lift up our voice and not be afraid, as we proclaim the True Shepherd and Saviour of our souls – The Master יהוה of Hosts!

Qorintiyim Bet/2 Corinthians 1:3-4 “Blessed be the Elohim and Father of our Master יהושע

Messiah, the Father of compassion and Elohim of all comfort, 4 who is comforting us in all our pressure, enabling us to comfort those who are in every pressure, through the comfort with which we ourselves are comforted by Elohim.”

Have you not heard – Our Master is the Elohim of all comfort!!!

The Greek word that is used here for **comfort** is παρακαλέω parakaleō – Strong’s G3870 which means, *‘call near, invite, invoke, be of good comfort, encourage’*

And so, we again see the two fold message, in the call to return to the Truth, for we will find our true comfort and rest, as we acknowledge the work of Messiah and recognise that we, who put to death the flesh, turn to Him and confidently guard His commands, witness that His Blood satisfies the wrath of Elohim that ought to be poured out on us, and we who have been immersed in Messiah and drink the ‘Cup of Messiah’, in the partaking of the Pěsaḥ Meal, and remain steadfast in our active belief, will not drink of the cup of His wrath!

True repentance renders sin powerless, yet where there are any areas of sin/lawlessness in our lives, sin is crouching at the door, waiting to pounce and it is only through true repentance that we can rule over the flesh and walk according to the spirit with bold confidence breathing deeply, having our breath renewed daily that we may faithfully praise יהושע our Master in all we do, whether in word or deed, amě!

Are there any thorns in your life that have caused you to lose breath and sigh in exhaustion, as the Word gets choked out, through worries and deceit of riches and unnecessary stuff?

Then hear the call from The Living Word and King, and get rid of any thorns that may be hindering your sight, hearing and walk, in Messiah, and find your strength in Him, as He causes you to breathe deeply, renewing that which has been weakened, so that you can confidently prepare the way for His imminent return, and have the proper breath to praise Him!

Those who wait on יהוה renew their strength!

When your strength is renewed you won't feel abandoned, nor will you think that יהוה doesn't care! And in being properly strengthened, by a proper waiting, a clearer understanding is gained and the ability to face and correctly handle the tough circumstances, with much joy, will be reflected in one's life!

The Hebrew word that is translated as 'wait' in **Yeshayahu/Isaiah 40:31** comes from the root word **qavah** – Strong's H6960 which means, *'to wait for, eagerly wait, expect, hopefully waiting'* and from this root word we get the noun **miqveh** – Strong's H4723 which means, *'hope, expectation'*, as well as being translated as *'a collection or gathering of waters'*.

This noun **miqveh** – Strong's H4723 is used to describe יהוה for He is our expectation: **Yirmeyahu/Jeremiah 14:8** **"O Expectation of Yisra'el, its Saviour in time of distress, why should You be like a stranger in the land, or like a traveller who turns aside to lodge?"**

These were the words of Yirmeyahu after the word of יהוה came to Yirmeyahu concerning droughts and the fact that there would be no rain due to lack of obedience.

Yirmeyahu appeals to יהוה to act for His Name's sake, and says, **"though our crookednesses witness against us"** and acknowledges and says, **"our backslidings have been many, we have sinned against You."** (Verse 7).

And in his urgent appeal to יהוה, Yirmeyahu addresses יהוה as, **'Expectation of Yisra'el, its Saviour'**.

He asks in urgency that in a time of distress why should the Expectation and Saviour of Yisra'el be like a stranger in the land or a traveller who turns aside to lodge.

What he was basically stating here, was that יהוה was not being welcomed or received as He should. יהוה was being treated like a stranger or traveller that had no permanence among His people for they did not receive His presence in the proper set-apartness as they should due to their crookedness and sin.

He continues to ask יהוה why He should be one as stunned and as a mighty man that is unable to save and that with His Name being called upon us, he urgently appeals to יהוה not to leave.

The reason why I am mentioning these verses is to put into context that which I am highlighting in terms of our ability to wait patiently for יהוה, who is our expectation.

Yirmeyahu calls upon the **Expectation and Saviour of Yisra'el!**

The Hebrew word that is used for **'its Saviour'** is **מושיעו** – **'moshiyao'** – which is another variant, in the structure of the Hebrew term **מושיע Moshiya**, used to highlight who our Saviour is – and having said that – it highlights who our **"Messiah"** is (as an English transliteration of the term)!

For more detailed information on this vital truth please see the article called **YHWH our Saviour – YHWH our Messiah!** which can be found on our site (<https://atfoc.com>) under the 'articles' menu or by clicking on the following link:

<https://atfoc.com/yhwh-our-saviour-yhwh-our-messiah/>

The people of Yirmeyahu's day were not waiting on יהוה and lacked proper restraint and obedience to His commands, while everyone did whatever they considered to be right for them as they wavered and hopped between opinions. There was no true stability in the True Expectation and Saviour of Yisra'el!

With the Hebrew term מִקְוֵה **miqveh** – Strong's H4723, coming from the root קָוָה **qavah** – Strong's H6960 meaning, *'to wait for, eagerly wait, expect, hopefully waiting'*, we are able to clearly recognise that the מִקְוֵה **miqveh** is the expectation that we have been looking for and been expectant to come! In other words – יהוה who saves is our מִקְוֵה **miqveh**!

While this word carries a broader meaning of a collection of waters, it became commonly known to the Yehudim (Jews) as the word to describe a bath or pool used for the purposes of ritual cleansing and is primarily understood today as the Hebrew word that is commonly referred to when speaking of one's **'immersion, baptism'**.

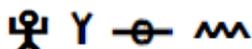
When we recognise this, we are able to understand more fully how important **'immersion'** is!!! Immersion in His Name cleanses us from all our sin! The enemy has been very crafty for a very long time in redirecting people, through false traditions and futile lies, to being immersed in a false name that cannot save!

Ih'rim/Hebrews 10:23-27 "Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. 24 And let us be concerned for one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near. 26 For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins, 27 but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents."

The Expectation of Yisra'el is the Saviour of Yisra'el – the One who saves and brings to us the Living Waters!

As we look at the ancient pictographic rendering of this word for **'expectation'** we are able to fully confirm and see what is clearly being expressed in prophecy here.

In the ancient Hebrew pictographic script, the word מִקְוֵה **miqveh** – Strong's H4723 which means, **'hope, expectation'**, as well as being translated as **'a collection of gathering of waters'**, looks like this:



Mem - מ:

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

Quph – קָ:

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

Waw/vav - וָ:

The ancient pictographic form of this letter is , and is pictured as 'a peg' or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

Hey – הָ:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The Hebrew word "hey" means "behold", as when looking at a great sight. This word can also mean "breath" or "sigh" as when one sighs in amazement when looking at a great sight. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we look at these letter pictures we are able to see the fuller meaning of the word used for 'expectation' in referring to the One who is our Saviour! The collection of these letters can render for us the meaning of:

THE WATERS THAT ARE FOREVER SECURED IN THE ONE WHO IS TO BE PRAISED!

or:

THE WASHING THAT IS FOREVER SECURED IN THE ONE TO BE PRAISED!

Or, when considering that the waters can be a reference to the nations that will come forth and be delivered out of the chaos of sin and destruction, we could see the meaning of:

BEHOLD THE ONE WHO SECURES THE GATHERING OF THE NATIONS!

What is worth noting is that this word **מִקְוֵה** **miqveh** – Strong's H4723 is only used 12 times in Scripture, and the first time it is used is in:

Berēshith/Genesis 1:10 "And Elohim called the dry land 'earth,' and the collection of the waters He called 'seas.' And Elohim saw that it was good."

Here it is translated as 'collection' is referring to the gathering of the waters and the root word **קָוָה** **qavah** – Strong's H6960 is used in **verse 9** where He commanded the 'gathering' of the waters, so that the dry land could appear!

This is a powerful picture being set forth here for us as we see the word of Elohim that brings order out of chaos by the gathering of the seas to bring forth the land from which He would form and fashion man in His image! Sin brought forth chaos to that which was made good and, as a result, the Expectation of Yisra'el had to come to restore order and bring back a restoration of His image and likeness in man!

As I have already mentioned: Those who properly wait of יהוה will have their strength renewed!

The Hebrew root word for 'renew' is **חָלַף** *ḥalaph* – Strong's H2498 which means, **'to show newness, change for the better'**, and is pictured in the ancient pictographic text as follows:

Het – **ח**

The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**.

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall.

Lamed - **ל**:

The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Pey – **פ**:

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

When we consider these pictographic letters that render the root word that means **'renew'**, then we are able to identify what it is that renews us, as we take note of the following:

SEPARATED AND BUILT UP BY THE GOOD SHEPHERD WHO HAS ESTABLISHED THE WORD THAT HAS GONE FROM HIS MOUTH

The way our strength is renewed is by allowing the Word of our Master to properly wash us and keep us clean, as we look intently into His Word and make sure that we do not forget walk we look like, by being proper doers of the Word and not hearers only!

Being strengthened and renewed we in the Word causes us to walk and run and not get tired of doing so!!!

The Hebrew word that is used for **'run'** here, is **רָץ** *ruts* – Strong's H7323 which means, **'to run, run with speed, perform an action with a special focus that it is done in a hurried manner'**.

This speaks of an urgency in one's steps, and instead of being urgent in running in the way of the commands of Elohim, the wrong run to evil!

This word רָץ **ruts** – **Strong’s H7323** can be used in speaking of those who are quick to do evil, as well as those who are quick to be obedient, as we see with the servant of Abraham who ran to meet Ribqah at the well, and how she ran back and forward in watering the camels and then ran to her home:

Berēshith/Genesis 24:17 “**And the servant ran to meet her and said, “Please let me drink a little water from your jar.”**

Berēshith/Genesis 24:20 “**And she hurried and emptied her jar into the trough, ran back to the fountain to draw water, and drew for all his camels.”**

Berēshith/Genesis 24:28 “**Then the young woman ran and informed those of her mother’s house these matters.”**

We see the imagery being given of how we are to run to our Master, as she ‘ran’ to the ‘fountain’, as we understand the urgency of the need to get His Besorah out to a thirsty people!

Ribqah is a picture of an urgent Bride, who is eager to do what is required of her and what is called for! Running to the well/fountain, is the clear picture of how we are to run with perseverance, the race set before us and run in His commands, with urgency and great zeal!

Tehillah/Psalm 119:32 “**I run the way of Your commands, for You enlarge my heart.”**

Ib’rim/Hebrews 12:1-2 “**We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.”**

Abraham also ‘ran’ to meet יהוה, when He made Himself visible to His friend, and so here we see how Ribqah is a perfect picture of a Bride who emulates the characteristics of a father whom she has not seen!

The Hebrew word that is translated as ‘walk’ in **verse 31** is יֵלְכֻ yel’ku and comes from the root word הָלַךְ halak - **Strong’s H1980** which carries the meaning, ‘**to walk, to live, manner of life, cause to live**’, and it literally and figurately speaks of how one lives.

It is used as a verb, indicating that it is an active expression of one’s life.

This verb is written in the ‘**qal active**’ tense and therefore renders the meaning, ‘**to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)**’.

When one look at this root word and the word that is used here in the ancient text, we are able to get a clearer understanding of how we are able to walk in complete obedience!

The Hebrew root word for walk - הָלַךְ halak - **Strong’s H1980**, in the ancient pictographic script, looks like this:



Hey – הָ:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - ל:



The ancient script has this letter as , and is pictured as a ‘**shepherd's staff**’, can give the meaning of ‘**to or toward**’ and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Kaph - כ:



The ancient form of this letter is  - meaning ‘**the open palm of a hand**’. The meaning behind this letter is ‘**to bend and curve**’ from the shape of a palm as well as ‘**to tame or subdue**’ as one has been bent to another’s will (under their hand), as an open hand symbolises submission.

This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

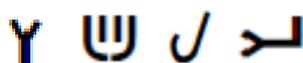
When we look at the letters that spell out the root word that for ‘walk’ we are able to see a great declaration:

BEHOLD THE STAFF IN THE PALM!

With the picture of the shepherd’s staff, and the open palm of the hand, we are able to see the concept of ‘**staff in the palm**’ and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

Let us now look at the construct of this root word that is used to described how the renewed ones will walk, which is written as: ילקו yel'ku

In the ancient pictographic script, it looks like this:



Yod – י:

The ancient script has this letter as  which is ‘**an arm and hand**’ and carries the meaning of ‘**work, make, throw**’, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning of this letter!

Lamed - ל:

The ancient script has this letter as , and is pictured as a *'shepherd's staff'*, can give the meaning of *'to or toward'* and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

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Waw - ו:

The ancient pictographic form of this letter is , a *peg or 'tent peg'*, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is *'to add, secure or hook'*.

Our ability to walk in the Master is made possible by His working of redemption as His outstretched Arm worked a secure deliverance for us, causing us who are in Him, to be able to walk, even as He walked!

THE ARM OF THE GOOD SHEPHERD'S WORK IS SECURE

Yohanan Aleph/1 John 2:6 *"The one who says he stays in Him ought himself also to walk, even as He walked."*

If we *'stay'* in Messiah and walk as He walked then we will not stray in our walk, but be securely equipped to walk and run in complete set-apartness!

Going back to the clear interrogative questions of our Master, in **verse 28**:

DID YOU NOT KNOW? HAVE YOU NOT HEARD?

The Hebrew root word used here in **Yeshayahu/Isaiah 40:28** for *'know'* is יָדָע *yada* – **Strong's H3045** and means *'to acknowledge, clearly understand, to perceive, distinguish and discern'* and implies the ability to respond to and recognise the Master's voice and this verb can also render the ability to know by experience.

Despite Yisra'el's claim to *'know'* יָדָע, while they were clearly walking in rebellion to His commands, יָדָע made it clear that, despite their lip service, their actions proved that they did not *'know'* Him! **Yeshayahu/Isaiah 1:3-4** *"An ox knows its owner and a donkey its master's crib – Yisra'el does not know, My people have not understood."* ⁴ *Alas, sinning nation, a people loaded with crookedness, a seed of evil-doers, sons acting corruptly! They have forsaken יָדָע, they have provoked the Set-apart One of Yisra'el, they went backward."*

In this rebuke, given to a rebellious and apostate people, it is made clear that even an ox **'knows'** its owner and a donkey knows its master's crib, yet Yisra'el do not know יָדָעָה.

Here, this word that is translated as **'know'**, is also from the Hebrew word יָדָעָה yada – Strong's H3045 and implies the ability to respond to and recognise the Master's voice.

Yoḥanan/John 10:27 "My sheep hear My voice, and I know them, and they follow Me."

To **'know'** יָדָעָה implies the clear ability to 'hear' His voice and guard to do what He commands, for then He shall know His own!!!

To know His voice implies that one is able to know the sounding and take heed of what is coming, making sure that they hear His voice and follow Him!

Yoḥanan Aleph/1 John 2:3-5 "And by this we know that we know Him, if we guard His commands. 4 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."

Qorintiyim Aleph/1 Corinthians 8:3 "But if anyone loves Elohim, this one is known by Him."

To love Elohim, gives us the sure promise that we are known by Him!

Sadly, many do not **'know'** what love for Elohim is:

Yoḥanan Aleph/1 John 5:3 "For this is the love for Elohim, that we guard His commands, and His commands are not heavy"

Yoḥanan Aleph/1 John 4:8 "The one who does not love does not know Elohim, for Elohim is love."

The Greek word that is used for **'know'** in Yoḥanan Aleph/1 John is γινώσκω ginōskō – Strong's G1097 which means, **'to perceive, to learn, to come to know, comprehend, understand, recognise, learn to know, get a knowledge of'**.

As we sit under the instructions of our Creator and Redeemer, we learn to **know** Him and get a knowledge of who He is and come to **know** how we are to live in obedience to His clear Torah. There are so many liars out there today who claim to **know** Elohim, yet they have no knowledge of His Torah at all, as they refuse to sit and learn His Word – how can they **know** Him!!!

It is one thing to claim that you **know** Him, yet whether we **know** Him or not, is seen in the fruit of our obedience to His commands, and all will be clearly revealed, when He returns – as many will come running, claiming they **know** Him, yet will be rejected!

The Hebrew word that is translated as **'heard'** comes from the root word שָׁמַע shama – Strong's H8085 which does not just mean **'hear'**, but rather it means, **'to listen with attention, comprehend and discern, give heed to what is being spoken'**.

HAVE YOU NOT BEEN LISTENING – DID YOU NOT KNOW?

Turning one's ear away from the Torah will cause one to not know who יָדָעָה is, nor be known by Him and herein lies a vital truth, of the importance of having ears to hear, in order to guard to do, what our Master commands, so that we can know Him and be known by Him. Circumstances should not hinder our ability to hear and know, as we should, but all the more, we must fix our eyes upon the Prince and Perfecter of our belief, so that we can run with great expectancy and endurance!

Ib'rim/Hebrew 12:1-3 "We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, ² looking to the Prince and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim. ³ For consider Him who endured such opposition from sinners against Himself, lest you become weary and faint in your lives."

Perhaps you have been, or currently are, facing extremely difficult times and have found it very hard to get your eyes remain focused on יהוה and putting complete trust in Him and the Truth of His Word has been compromised because you have felt abandoned and unloved.

If that is the case, then take great courage from the words of this section from **chapter 40** of **Yeshayahu/Isaiah** that we have taken a closer look at and be urgent in your proper rejoicing praise, trust and waiting on יהוה, seeking Him with your all and giving Him your all, as you understand the need to walk and run in the way of His commands, because you have heard and are now encouraged to wait on יהוה.

**DID YOU NOT KNOW? HAVE YOU NOT HEARD?
AN ENCOURAGEMENT TO WAIT ON YAHWEH!**