

# THE BLESSING OF THE TORAH OF YAHWEH!

10<sup>th</sup> of the 4<sup>th</sup> month 2020/2021

Shalom all,

In this message, I simply want to highlight what a blessing it is for us to walk in the Torah of יהוה and take a look at the use of this word that has often been cast aside by many as something that is restrictive and harmful; yet as we begin to understand the blessing that the Torah of יהוה is to those who walk in it, we are equipped to see the true benefit of guarding the Torah and doing so with much joy that results in a fervent love, praise and dedication to the Torah of יהוה.

The Hebrew word תּוֹרָה torah – Strong’s H8451 means, *‘utterance’, ‘teaching’, ‘instruction’ or ‘revelation’ from Elohim*.

Other definitions include: *‘information that is imparted to a student; direction; body of prophetic teaching; instruction on Messianic Age; body of priestly direction’*, and comes from the primitive root verb יָרָה yarah – Strong’s H3384 meaning, *‘to shoot, throw, instruct, direct, teach’*, which therefore can give us the understanding of ‘Torah’ to mean the following:

## TO AIM OR POINT IN THE RIGHT DIRECTION and MOVE IN THAT DIRECTION

The Torah gives us our **‘direction’** and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!

This word תּוֹרָה torah – Strong’s H8451 occurs 219 times in 213 verses, in various forms, in the Tanak (O.T.)

For the purposes of this message, I will not go through all 219 occurrences; but will take a deeper look at how this word is used in a psalm that declares a jubilant praise and love for the Torah of Elohim.

In Tehillah/Psalm 119 we see the root word תּוֹרָה torah – Strong’s H8451 being used 25 times, which is written in 6 different forms:

- 1 – בְּתוֹרַת – betorath – ‘in the Torah of’
- 2 – מִתּוֹרַתְּךָ – mittoratekka – ‘from Your Torah’
- 3 – וּתּוֹרַתְּךָ – vetoratekka – ‘with Your Torah/ and Your Torah/ but Your Torah’
- 4 – תּוֹרַתְּךָ – toratekka – ‘Your Torah’
- 5 – תּוֹרַת – torath – ‘Torah’ (construct state – explained below)
- 6 – כְּתּוֹרַתְּךָ – ketoratekka – ‘according to Your Torah’

Tehillah/Psalm 119 is a beautifully constructed masterpiece that truly expresses the psalmists love for the Torah of יהוה. It is divided into twenty-two parts or stanzas, denoted by the twenty-two letters of the Hebrew alphabet.

Each stanza contains eight verses, and the first letter of each verse is that which gives name to the stanza.

It is also worth noting that in every one of the 176 verses of this Tehillah, Elohim is either addressed or referred to.

Let us look at each of these 6 forms of the root word תּוֹרָה **torah** – **Strong’s H8451** as used in the relevant verses from **Tehillah/Psalm 119** so that we can get a greater understanding of the great love the Psalmist had for the Torah of יהוה.

**1** – יהוה – **betorath** – בתּוֹרַת יהוה – **in the Torah of יהוה**

This construct form of the root word תּוֹרָה **torah** is used in the very first verse:

**Tehillah/Psalm 119:1** “**Blessed are the perfect in the way, who walk in the Torah of יהוה!**”

In the Hebrew text this verse is written as follows:

אֲשֶׁרֵי תְּמִימֵי-דָרֶךְ הַחֲלָכִים בְּתוֹרַת יְהוָה  
Asherey temimey-darek haholekiym **betorath** YAHWEH

The construct of ‘**in the Torah of יהוה**’ is written with two nouns – **betorath יהוה**. When a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept. The noun תּוֹרָה **torah** has the letter ‘בֵּ’ (bet) at the beginning of this form, as a preposition, which means, ‘in’. A preposition is a word whose function is to indicate the relation of a noun or pronoun to another noun, pronoun, verb, or adjective within a clause. Some English prepositions are “for,” “from,” “in,” “to,” and “with.”

Here in this construct it carries the meaning of ‘in’.

The root word תּוֹרָה **torah** – **Strong’s H8451** is a feminine noun and when a feminine noun, ending with the letter הֵ (hey), such as **torah** (תּוֹרָה), is used in the construct state, the הֵ is converted to a ת (tav), which in this case causes it to become ‘**torath**’ (תּוֹרַת).

What is very clear here, is that the reference to the Torah in this first verse of **Tehillah/Psalm 119** is that of יהוה’s Torah!

This first verse expresses the clear fact that those who walk in the Torah of יהוה are blessed! As I mentioned, there are many who, through a complete lack of knowledge or understanding of the Word of Elohim, have cast aside the Torah and consider it to be a curse rather than a blessing. Sadly those who think as such are missing out on walking in a truly blessed life in our Master and Elohim, יהושע Messiah.

The Hebrew word that is used here, in **Tehillah/Psalm 119:1** for ‘blessed’, is אֲשֶׁרֵי – **asherey** which comes from the root word אֶשֶׁר **esher** – **Strong’s H835** which means, ‘**happiness, blessedness, bliss**’, and comes from the root verb אָשַׁר **ashar** – **Strong’s H833** which means, ‘**blessed, lead, guide, to go straight, make progress to be advanced, to be led forth**’.

A 'blessed' - אֲשֶׁר esher – Strong's H835 – man, is one who fears יְהוָה, takes refuge in יְהוָה, trusts in יְהוָה, and walks in the Torah of יְהוָה, by guarding to do all that is commanded therein: **Mishlě/Proverbs 29:18** “Where there is no vision, the people are let loose, but **blessed** is he who guards the Torah.”

The Hebrew word that is translated as 'perfect' is תָּמִים tamiym – Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless', and this word comes from the primitive root verb תָּמַם tamam – Strong's H8552 which mean, 'to be complete, to be finished, be at an end'.

The Greek word for 'perfect' is τέλειος teleios – Strong's G5046 which means, 'having reached its end, complete, perfect, mature' and is used in the following verse, in regards to the body of Messiah being equipped unto maturity:

**Eph'siyim/Ephesians 4:13** “until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a **perfect** man, to the measure of the stature of the completeness of Messiah”

This word τέλειος teleios – Strong's G5046 is also used in:

**Ya'aqob/James 1:25** “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.**”

Looking into the 'perfect' Torah and continuing in it – that is: to be one who guards to do what is instructed in it, shall be blessed – for it is the Perfect Torah that perfects our set-apartness!

Our Master also tells us very clearly to be perfect:

**Mattithyahu/Matthew 5:48** “Therefore, be **perfect**, as your Father in the heavens is **perfect.**”

The idea or concept of being perfect, is often misunderstood by so many, due to a lack of proper understanding in what this word entails and what it is that our Master, Elohim and Saviour demands of us.

Many may deem it impossible to be perfect and therefore, relegate themselves to finding vain excuses for their compromised lifestyles as they find that the expectation of being perfect is a task too hard to achieve.

To think as such simply reveals a level of gross immaturity that refuses to endure the necessary discipline required of a true follower and taught one of Messiah!

This Hebrew word תָּמִים tamiym – Strong's H8549 carries with it the more expanded meaning of being mature, whole and complete and emphasises the need to be one who is earnestly seeking to learn the Truth and abide in it and walk according to the Spirit, rather than being childish and chasing after the feeble matters of the fleshly attractions that a wicked and corrupt world has to offer as an alternative.

What becomes clear, as we grow in the knowledge of our Master, is that we all have a choice to make, each and every day; and that is, to either be set-apart and perfect before Elohim and serve Him in Spirit and Truth, or fall away to the ways of the world and run after the things of the flesh that can never satisfy the spirit of a man!

The Hebraic understanding or concept of being perfect before Elohim, entails one being fully committed to Elohim with their all, having their heart and mind in the right place, exercising true belief through works of righteousness and not being double-minded and unstable!

In other words, to be properly perfect before Elohim means being loyal to Him while living in the midst of an unstable and wicked world that presents many corrupt 'alternative options' for people to follow through compromising standards that are abominable before the face of our Mighty Elohim, יהוה of Hosts!

Many may reckon that it is impossible to be perfect in an imperfect world and while they try to present an argument that they deem as a valid one, the fact is, that we either obey the Word of Elohim or not and our Elohim calls us to be perfect and that we must be, if we do want to see His face one day and live!

Scripture is full of examples of those who were perfect as well as many who were not and so we must take the lessons that we are able to learn from Scripture and make sure that we grow in our knowledge of our Master and grow in our set-apartness and be perfect before Him.

Being perfect before Elohim, means that you will hold fast to Elohim and His Word and guard to do all He has commanded us to, despite what others are doing and despite the wickedness that we are surrounded by day in and day out!

To be perfect before Elohim, means that we are to walk upright amidst and wicked and crooked generation, guarding righteousness:

**Mishlĕ/Proverbs 2:20** **“So walk in the way of goodness, and guard the paths of righteousness.”**

The Hebrew word for 'way' is דֶּרֶךְ derek – Strong's H1870 which means, 'way, road, distance, journey' and is from the word דָּרַךְ darak – Strong's H1869 which means, 'to tread or march'; and so speaks of our walk, and every step that we take – and our 'ways' we are to commit to יהוה, which we do by walking in His Torah:

**Tehillah/Psalm 37:5** **“Commit your way to יהוה, and trust in Him, and He does it.”**

Messiah is The Way and so, as we walk as He walked, by staying in Him and guarding His commands, we walk in the perfect Way, un which there is much blessing!

And the first time this word דֶּרֶךְ derek – Strong's H1870 is used, is in:

**Berĕshith/Genesis 3:24** **“and He drove the man out. And He placed keruḇim at the east of the garden of Ĕden, and a flaming sword which turned every way, to guard the way to the tree of life.”**

Due to the sin of Aḏam and Ḥawwah, they were driven out of the garden of Ĕden, and driven from the presence of יהוה, with no access to the way to the tree of life!


Before they were driven out, Elohim made for them coats of skin, and in this we are able to see the powerful shadow picture of the protection and covering we have in יהושע Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master who shall come and receive us to Himself!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושע Messiah is THE WAY!

This word - דֶּרֶךְ derek – Strong’s H1870 - in the ancient script looks like this:




**Dalet** – ד

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.


**Resh** - ר



The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

**Kaph** - כ:



The ancient form of this letter is pictured as  - which is **'an 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.

This also pictures for us that which has been openly revealed – by the 'open hand', or the revelation of the hand that has worked a function!

As we consider these three pictures in making up the Hebrew word דֶּרֶךְ derek, in reference to this meaning THE WAY, we can clearly see how it is יהושע Messiah who is THE WAY.

As we come to the DOOR of the Tent of APPOINTMENT, we are able to come and submit under the hand of our Master and Chief, who gives us access into His presence.

**Yohanan/John 10:19 "I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture."**

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master.

It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed.

Looking at this ancient pictographic of the word that renders for us the meaning of **THE WAY**, we are also able to see the clear work of our Master, who is the Lamb that was slain, and it was His hands that took the nails for us, and in doing so released us from the dogmas which stood against us!

His shed blood covers us from the punishment of death, as long as we remain in Him!  
The Houses that applied the blood of the lamb to the doorposts of their homes would not be visited by the Messenger of death, but would be passed over, as the final plague in Mitsrayim swept over the land, killing every first born of those homes that did not have the blood on their doorposts!

When Messiah said that He was the Living Bread, and that the bread that He gives is His flesh, which He would give for the life of the world, the Yehudim were striving with one another asking how He could give them His flesh to eat and He answered them clearly in:

**Yoḥanan/John 6:53** **“יהושע” therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him.”**

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand. What Messiah was clearly teaching here is that unless we eat of the Pěsaḥ Meal, we have no access into life.

The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads that we belong to the Master and that we abide in Him and He in us, and that we have come to the Door and confessed our sins, having been immersed in Him and washed by His Blood, are now able to have access into the House into which we must abide, as we are built up in Him as living stones! The **WAY** for us to return from sin and destruction is to come to the Door and acknowledge the work of the Master as we guard to keep His Feasts.

When Messiah showed Himself to His taught ones, after His resurrection, T’oma was not there the first time and he said that unless he sees in the Master’s hands the mark of the nails, and be able to put his finger into the imprints of the nails and into the Master’s side, that he would not believe.

When the Master appeared a second time, while T’oma was present we see the following in:

**Yoḥanan/John 20:27-28** **“Then He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing.” 28 And T’oma answered and said to Him, “My Master and my Elohim!”**

The Hand of Elohim had now been revealed to T’oma and He acknowledged that יהושע Messiah was his Master and Elohim!

**Yeshayahu/Isaiah 53:1** **“Who has believed our report? And to whom was the arm of יהודה revealed?”**

Messiah is **THE WAY** – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pěsaḥ Meal and guard to keep all His Feasts, have access to the WAY He has called us to walk in!

Those who pervert and twist the straight and narrow Way of our Master by not walking as He walked and not walking according to the Torah of Elohim will fall.

**Tehillah/Psalm 125:5** **“But those who turn aside to their crooked ways, יהודה shall lead them away with the workers of wickedness. Peace be upon Yisra’el!”**

In speaking of the wrong that have perverted their ways, we see Sha'ul being very clear what will happen to them:

**Tas'loniqim Aleph/1 Thessalonians 5:3** **“For when they say, “Peace and safety!” then suddenly destruction comes upon them, as labour pains upon a pregnant woman, and they shall not escape.”**

Messiah is **THE WAY** – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pěsaḥ Meal and guard to keep all His Feasts, have access to the WAY He has called us to walk in!

For He has fully proclaimed The Way through His life, death and resurrection and leaves no excuse for anyone to be ignorant of the True Way that wisdom shouts from above!

**Blessed are the perfect in the way, who walk in the Torah of יהוה**

The Hebrew word that is translated as ‘walk’ comes from the root verb **הלך** **halak** - **Strong’s H1980** which carries the meaning, **‘to walk, to live, manner of life, cause to live’**, and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one’s life and also carries the meaning, **‘to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)’**.

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



**Hey – ה:**

The ancient script has this letter pictured as **ה**, 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 **ל**, 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 **כ** - 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 shepherds 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!

When we walk, as we should, we submit under the proper authority of our Good Shepherd and guard to do all he has commanded us to, as we give Him the proper praise in all we do, being armed in His Truth that gives us boldness to walk upright amidst a crooked world, for we are able to know the sounding of our Good Shepherd, as we know His voice!

From this opening verse, of this great psalm of praise for יהוה and His Torah, we are clearly able to see, that a blessed life cannot be properly lived, or walked out, without the Torah of יהוה being that which leads our every step!

2 – מִתּוֹרַתְךָ – mittorateka – **‘from Your Torah’**

This construct form of the root word תּוֹרָה torah is used in the following 3 verses:  
18, 51, and 150.

Tehillah/Psalm 119:18 **“Open my eyes, that I might see Wonders from Your Torah.”**

In the Hebrew text, this verse is written as follows:

גַּלְעֵינִי וְאַבִּיטָה נִפְלְאוֹת מִתּוֹרַתְךָ  
Gal-eynay veabbitah niphlaoth mittorateka

The noun תּוֹרָה torah has the letter ‘מֶ’ (mem) at the beginning of this form, which is used from the word מִן min – Strong’s H4481 which is a preposition that can render the meaning, **‘from, out of, by, by reason of, as a result of, according to’**.

The rest of the word – תּוֹרַתְךָ – torateka – means, **‘Your Torah’** – which we will look at a little later, in the verses where we see it simply written as such.

Here, in this verse, the psalmist asks יהוה to open his eyes, so that he may see wonders from His Torah!

This highlights a very important lesson for us, as we recognise that unless we turn to the Master and seek Him, we will not be able to see the wonders that are contained in His Torah.

So many people are blinded to the Truth, as they refuse to seek יהוה as they reject His Torah and turn away from it!



Those who turn to the Master, have their eyes opened to His Truth and are enabled to clearly see the wonders contained in His Torah, which clearly reveals who He is!

**Qorintiyim Bět/2 Corinthians 3:14-16** “**But their minds were hardened, for to this day, when the old covenant is being read, that same veil remains, not lifted, because in Messiah it is taken away. 15 But to this day, when Mosheh is being read, a veil lies on their heart. 16 And when one turns to the Master, the veil is taken away.**”

Sha’ul made it very clear here that when one turns to the Master the veil is taken away and eyes are opened to seeing the wonders of the Master in His Torah!

What is taken away in Messiah, is NOT His Torah, but the veil that lies over people’s eyes!

Those who deny the Master, are unable to see the wonders contained in the Torah of יהוה!

The Hebrew word that is translated as ‘open’ comes from the primitive root verb גָּלַהּ galah – **Strong’s H1540** which means, ‘**uncover, remove, to be uncovered, disclosed, exposed**’.

The Hebrew word that is translated as ‘that I might see’ is וַאֲבִיטָהּ – veabbiytah which comes from the primitive root verb נָבַט nabat – **Strong’s H5027** which means, ‘**to look, behold, gaze, observe, pay attention**’ and it is written here in the ‘hifil’ verb tense which is the ‘causative’ tense and highlights for us the clear cry of the psalmist here, as he earnestly seeks יהוה to open his eyes so that he may be caused to see the wonders that are contained in the Torah of יהוה.

יהוה is the One who ‘**causes us to be**’ and it is He who ‘**causes us to see**’ wonders from His Torah, when we turn to Him and seek Him with our all, by turning away from all that displeases Him!

Those who have turned away from His Torah and have turned away from hearing His Torah, will never be able to see the wonders contained therein and never be able to walk in the blessing of obedience!

The Hebrew word that is translated as ‘wonders’ is נִפְלְאוֹת – niphlaoth which comes from the primitive root verb פָּלָא pala – **Strong’s H6381** which means, ‘**to be surpassing or extraordinary, fulfil a special (vow), to do extraordinary or hard things, to show oneself wonderful or marvellous**’.

It is written in the ‘niphal’ verb tense which can render the meaning as, ‘**to be beyond one’s power, to be difficult to do or understand, extraordinary**’.

The psalmist is asking יהוה to open his eyes to see that which is beyond his own ability to see and asks to see the surpassing and extraordinary and marvellous matters contained in His Torah! What is clearly being expressed here, is that the psalmist knew that there are matters that are beyond our power to understand and not only is it beyond our power, but it is also spectacular and marvellous, and beyond comprehension.

And it is this that he wants his eyes to be opened to!

When we grasp the intensity of this earnest plea, it does not make any sense why anyone would want to turn away from the Torah!

Now, let us look at a couple of verses where we find the denominative root verb פָּלָא pala – Strong’s H6381, which clearly speak of the wondrous works of our Wonderful Creator and Redeemer:

**Shemoth/Exodus 3:20** “And I shall stretch out My hand and smite Mitsrayim with all My **wonders** which I shall do in its midst. And after that he shall let you go.”

**Shemoth/Exodus 34:10** “And He said, “See, I am making a covenant. Before all your people I am going to do **wonders** such as have not been done in all the earth, nor in any nation. And all the people among whom you are shall see the work of יהוה. For what I am doing with you is awesome.”

**Dibre haYamim Aleph/1Chronicles 16:9** “Sing to Him, sing praise to Him, Speak of all His **wonders!**”

**Dibre haYamim Aleph/1 Chronicles 16:12** “Remember His **wonders** which He has done, His signs and the right-rulings of His mouth”

**Dibre haYamim Aleph/1 Chronicles 16:24** “Declare His esteem among the nations, His **wonders** among all peoples.”

We are to proclaim and declare His wonders, which we cannot do if we do not know who the wonder is!!!

Let’s take a look at some more wonderful words that reveal our Wonderful Creator!

**Yeshayahu/Isaiah 9:6** “For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called **Wonder**, Counsellor, Strong Ėl, Father of Continuity, Prince of Peace.”

In prophesying of the coming of Messiah this verse in Yeshayahu makes a clear proclamation of who the Messiah is, and what His Name is called – one of them of course being ‘Father of Continuity/Everlasting Father’, which we are not going to look at in-depth in this message; however I do want to highlight the first Name that mentioned here – and that is ‘WONDER’, which is the Hebrew noun פֶּלֶא pele – Strong’s H6382 which comes from the root verb פָּלָא pala – Strong’s H6381.

This is very exciting for us to recognise here, in that The Child that was born unto us - יהושע

Messiah – is called by the Name ‘WONDER’ – and we also know that the Messenger of יהוה that appeared to Manowah told him that His Name was ‘Wondrous’.

The very Messenger who appeared to Manowah and was taken up in esteem before their eyes was none other than יהושע Messiah!!!

**Shophetim/Judges 13:17-19** “Then Manowah said to the Messenger of יהוה, “What is Your name? When Your words come true, then we shall esteem You.” 18 And the Messenger of יהוה said to him, “Why do you ask My name, since it is wondrous?” 19 And Manowah took the young goat with the grain offering, and offered it upon the rock to יהוה. And He did wondrously while Manowah and his wife looked on.”

The Hebrew word translated as ‘wondrous’ is the root verb we have been looking at - פָּלָא pala – Strong’s H6381, while the Hebrew word translated as ‘wondrously’ is the primitive root פָּלַח palah – Strong’s H6395 which means, ‘to be separated or distinct, distinguished, wondrously’.

The name of מְנוּחָהּ **Manowah** - Strong's H4495 means, '**rest**', and we know that those who '**enter the rest**' of Elohim, that is – those who faithfully guard His Sabbaths and commands, shall esteem His Name, and sing of the great and marvellous works of our King!

In answer to his question of the Messenger's Name, the Messenger of יהוה replies – '**why do you ask – since it is WONDROUS?**'


The Hebrew phrase that is translated here in **Shophetim/Judges 13:18**, as '**since it is wondrous**' is וְהוּא־פֶלִיאִי v' hoo pheli, and the Hebrew word for '**wondrous**' is פֶּלִיאִי piliy – Strong's H6383, which is used as an adjective meaning, '**wonderful, incomprehensible**', which comes from the root verb פָּלָא pala – Strong's H6381

When looking at the ancient pictographic symbols of the early script of the Hebrew letters we can see a very powerful and clear revelation of Messiah is this word He expressed in answering Manowah.


The word פֶּלִיאִי pili – Strong's H6383, in the ancient script, looks like this (reading from right to left):




**Pey – פ:**

This letter in the ancient script 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!


**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.

**Aleph - א:**



The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals. This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the '**red heifer**' sacrifice that יהושע Messiah fulfilled!


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!

When looking at these pictographic symbols we are able to see the revelation of the One called Wonder as we are able to ascertain from this word:

**THE ONE CALLED WONDER WHO HAS OPENED HIS MOUTH AND SPOKEN HIS WORD IS THE GOOD SHEPHERD WHO IS OUR HEAD WHO HAS REVEALED HIS OUTSTRETCHED ARM AND HAND TO US, IN BECOMING THE PERFECT SACRIFICE IN HIS OWN BLOOD, AND HAS REDEEMED US IN ORDER TO SHOW FORTH HIS WONDROUS WORKS, WHICH WE ARE TO PRAISE, PROCLAIM AND DECLARE!**

What is worth noting here, is that the difference in the letters of the Word used in **Shophetim/Judges 13:18** - פִּילִי  – Strong's H6383 - for wondrous and the word used in **Yeshayahu/Isaiah 9:6** - פֶּלֵא  – Strong's H6382 for 'Wonder/Wonderful', is that with the word that is used in **Shophetim/Judges**, there is an extra letter at the end.

And that is the Hebrew letter 'yod' (י) as shown above (  ), which is a powerful illustration of how He had manifested Himself before Manowah by revealing His Outstretched Arm and Hand!

**Yeshayahu/Isaiah 53:1 "Who has believed our report? And to whom was the arm of יְהוָה revealed?"**

His Arm has been revealed to those who enter into His rest!!!

For many this is too marvellous to comprehend and can only be revealed by His Set-Apart Spirit!

Have you believed the report of the prophets!!!

This is the 'Marvellous mystery' that shall be fully revealed for all to see – the great wonder of who our Creator is!!!

It is Wondrous to carefully consider how our Creator could come Himself and dwell among us – this is why He is called 'Wonder' – as this is clearly beyond, or rather, 'passes human comprehension'!

The Psalmist of **Tehillah/Psalm 119** understood that the Torah of יְהוָה contained much wondrous detail of the Master and he asked for his eyes to be opened, in order to see the wonders in His Torah! In other words, He wanted to see the Master and Saviour in the Torah!

As we fix our eyes on the Prince and Perfector of our belief, we need to look intently into the mirror of the Word and guard the Torah, for then, we will certainly see the wonders contained therein.

For many of us, we are able to testify of the wonders that the Master has revealed to us through His Torah as we diligently guard to do His Torah and walk in His Word!  
Those who turn away from the Torah of Elohim are blinded and unable to see the Truth.

Let us take a look at the next two verses that contain the construct of:

מִתּוֹרַתְךָ – mittorateka – ‘from Your Torah’:

**Tehillah/Psalm 119:51** “The proud have utterly scorned me, I did not turn aside from Your Torah.”

**Tehillah/Psalm 119:150** “Those who pursue mischief have drawn near; they have been far from Your Torah.”

In these two verses, we are able to see the psalmist’s commitment to walking in and staying in the Torah of יהוה while the wrong have been far from the Torah!

In contrast with the psalmist’s enemies, who are far from the Law, יהוה is near the psalmist, to protect and help him as described in **verse 151**:

**Tehillah/Psalm 119:151** “You are near, O יהוה, and all Your commands are truth.”

Those who pursue wickedness and get up to mischief are far from the Torah of Elohim and have no protection or covering, whereas those who guard the Torah and do not turn aside from it have the assurance of the presence and protection of יהוה

The Hebrew word that is translated as ‘the proud’, in **Tehillah/Psalm 119:51**, is זְדִיּוֹת zediyim which is the plural of the noun זֶדַּי zed – **Strong’s H2086** which means, ‘*insolent, presumptuous, arrogant*’, and comes from the root verb זָדַד zud - **Strong’s H2102** which means, ‘*to boil up, seethe, act proudly or rebelliously, be rebelliously proud*’.

So many people ‘boil up’, so to speak, when they are simply told what the Torah teaches and instructs, especially when they do not want to ‘change their ways’ and do what is required!

Those who resist the Truth and reject those who are appointed over them to teach and give proper right-ruling, will find themselves at risk of being put to death when the Master comes.

Another noun that comes from this verb and is used to describe the proud is the word זְדוֹן zadon – **Strong’s H2087** which means, ‘*insolence, presumptuousness, arrogance, pride*’, which is also used here in this parable and translated as ‘pride’, and is also translated as ‘arrogantly’ in: **Debarim/Deuteronomy 17:12** “And the man who acts arrogantly, so as not to listen to the priest who stands to serve there before יהוה your Elohim, or to the judge, that man shall die. So you shall purge the evil from Yisra’el.”

This is a clear warning against the pride of refusing to listen to the Truth!

The Hebrew word for ‘mischief’ in Tehillah/Psalm 119:150 is זָמַח zimmah – Strong’s H2154 which means, ‘*a plan, device, wickedness, acts of lewdness, evil intent*’, which comes from the primitive root זָמַח zamam – Strong’s H2161 meaning, ‘*scheme, devise, plot*’.

What is worth taking note of is that the people who were as tall as the Anaqim that יְהוָה destroyed were called the Zamzummim by the Ammonites and were also known as the Repha’ites. (Debarim/Deuteronomy 2:20-21)

Zamzummim – זָמַח זָמַח – Strong’s H2157 means, ‘*plotters, schemers*’.

Tehillah/Psalm 37:12 “*The wrong plots against the righteous, and gnashes his teeth at him.*”

The Hebrew word that is translated here as ‘plots’ comes from the word זָמַח zamam – Strong’s H2161, and we recognise how the wrong are always ‘plotting, scheming, or devising’ plans against the righteous and they ‘gnash’ their teeth in speaking out lies and hatred toward the Truth and against full compliance to the Torah.

Those who did not like the words of Stephanos, as he presented the Truth of the fact that they have not guarded the Torah, ‘gnashed their teeth’ at him:

Ma’asei/Acts 7:54 “*And hearing this they were cut to the hearts and gnashed the teeth at him.*”

The ‘plotters’ of today are always doing their utmost to devise new schemes of retaining the masses in following their twisted worship practices and will speak out against the Truth as they are confronted with the True Sword that cuts to the heart!

The Hebrew root word that is used here for ‘far’, in Tehillah/Psalm 119:150, is רָחַק raḥaq – Strong’s H7368 which means, ‘*to be or become far or distant, go some distance, put it far away, remove, shun*’ and this verb appears over 50 times in Scripture and occurs in various contexts that depict being far from something or someone else.

In many passages, it expresses the idea of being too far from a place or someone, as if the place or person was unreachable.

It is also given as ethical and religious connotations in such passages as Shemoth/Exodus 23:7 where Yisra’el was commanded to stay far from wickedness and falsehood:

Shemoth/Exodus 23:7 “*Keep yourself far from a false matter, and do not kill the innocent and the righteous, for I do not declare the wrong right.*”

This root is also used to describe how far Yisra’el had gone from יְהוָה through their whoring with the nations and turning to worthlessness:

Yirmeyahu/Jeremiah 2:5 “*Thus said יְהוָה, “What unrighteousness have your fathers found in Me, that they have gone far from Me, and went after worthlessness, and became worthless?”*”

What becomes clear in Scripture, is that to be far from the Torah is not a good thing, whereas those who do not turn away from the Torah but continue in it experience the blessing thereof!

Let us now take a look at the 3<sup>rd</sup> constructed word of תּוֹרַתְךָ torah – Strong’s H8451 contained in Tehillah/Psalm 119:

3 – וְתוֹרַתְךָ – vatorateka – ‘with Your Torah/ and Your Torah/ but Your Torah’

This construct form of the root word **תּוֹרָה torah** is used in the following 5 verses:

**29, 109, 113, 142 and 174.**

**Tehillah/Psalm 119:29** “**Remove from me the way of falsehood, and favour me with Your Torah.**”

In the Hebrew text this verse is written as follows:

דְּרֵךְ־שִׁקֵּר הִסַּר מִמֶּנִּי וְתוֹרַתְךָ הִנֵּנִי  
**derek-sheqer haseyr mimmennyi vetorateka hanneyniy**

The noun **תּוֹרָה torah** has the letter **וְ** (waw/vav) at the beginning of this form and is used as a conjunction that can have the meaning of, **‘with, and, or, but’**.

The rest of the word – **תּוֹרַתְךָ torateka**, means, **‘Your Torah’** – which we will look at a little later in the verses where we see it simply written as such.

Here the psalmist makes the urgent appeal to be removed from all falsehood and be favoured with the Torah of Elohim.

What becomes very clear, as we look at these words, is that it is the Torah of **יְהוָה** that is able to keep us from straying into falsehood, as long as we walk in it!

The Hebrew word that is translated as **‘show me favour’** is written as **הִנֵּנִי hanneyniy**, which is constructed from the two root words:

- 1) the primitive root **הָנַן hanan** – Strong’s H2603 which means, **‘show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour’** and
- 2) **אֲנִי anyi** – Strong’s H589 which means, **‘me, I, alone, myself’** and is written in the first person singular, usually for emphasis.

The noun **הֵן hen** – Strong’s H2580 which means, **‘grace, adornment, favour, gracious’** comes from the primitive root **הָנַן hanan** – Strong’s H2603 and the reason for me making mention of this, is to highlight that these two words, **הֵן hen** and **הָנַן hanan**, are collectively used 141 times in the Tanak (O.T.) and what we are able to clearly recognise in Scripture, is that the favour of Elohim is only extended on the basis of His loving-commitment to His covenants of Promise and highlights the reality, that the favour of Elohim is only extended to those who are in Covenant with Him and therefore, highlights the reality that those who reject the Torah of Elohim and forsake the need to walk according to the Covenants of Promise, are unable to find His favour in time of need!

Many people today will loosely use the term **‘I am under grace’**, while their lives are riddled with compromise and lawlessness, as they totally disregard the need to be walking in and guarding the Torah and commands of Elohim.

The psalmist could cry out for the favour of Elohim, based on the loving-commitment of Elohim to His Covenants of promise and he understood the need to guard the commands of Elohim and therefore, could confidently seek favour in his time of need, knowing that **יְהוָה** would hear his cry!

Those who forsake the Torah are not heard by Elohim!



**Mishlĕ/Proverbs 28:9 “He who turns away his ear from hearing the Torah, even his prayer is an abomination.”**

One who turns away his ear from hearing the Torah is a clear reference to one who refuses to ‘hear, guard and do’ what the Torah instructs and here we are able to see that the prayers of those who turn a deaf ear to hearing and doing what the Torah teaches and commands are an abomination!

**Tehillah/Psalm 119:109 “My life is in my hand continually, and Your Torah I have not forgotten.”**

In the Hebrew text this verse is written as follows:

נַפְשִׁי בְּכַפִּי תָמִיד וְתוֹרַתְךָ לֹא שָׁכַחְתִּי  
Napshiy bekappiy tamiyd **vetorateka** lo shakaḥṭtiy

In this verse the letter **ו** (waw/vav) is translated as ‘and’.

Here, the psalmist makes the clear that in his walk he has not forgotten the Torah of Elohim.

The Hebrew word that is translated as ‘forgotten’ comes from the root word שָׁכַח **shakah** – Strong’s H7911 and means, ‘forget, cease to care, ignore’

We are clearly reminded in:

**Debarim/Deuteronomy 8:11-14 “Be on guard, lest you forget יהוה your Elohim by not guarding His commands, and His right-rulings, and His laws which I command you today, 12 lest you eat and shall be satisfied, and build lovely houses and shall dwell in them, 13 and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased, 14 that your heart then becomes lifted up, and you forget יהוה your Elohim who brought you out of the land of Mitsrayim, from the house of bondage”**

The sad reality is that so often when things seem to be going well with people, they ‘forget to not forget’, so to speak – which we are constantly to be on guard against!

We see in Hoshĕa a clear use of this word שָׁכַח **shakah** - meaning, ‘to forget’, being used as an antonym for יָדָע **yada** – meaning, ‘to know’, in:

**Hoshĕa/Hosea 13:4-6 “But I am יהוה your Elohim since the land of Mitsrayim, and an Elohim besides Me you shall not know, for there is no Saviour besides Me. 5 “I knew you in the wilderness, in the land of drought. 6 “When they were fed they were satisfied. They were satisfied and their heart was exalted, therefore they forgot Me.”**

To ‘forget’ יהוה and His Torah is simply another way of saying that one does not know Him! To forget יהוה is to reject walking in His Torah – and for this people will die!

**Tehillah/Psalm 119:113 “I have hated doubting thoughts, but I have loved Your Torah.”**

In the Hebrew text this verse is written as follows:

סֵעָפִים שָׁנְאַתִּי וְתוֹרַתְךָ אָהַבְתִּי  
Seaphiym saneathiy **vetorateka** ahabṭtiy

In this verse the letter **ו** (waw/vav) is translated as ‘but’ and the ending of this verse could be literally translated as, ‘but Your Torah I have loved’.

As we consider these words, we are able to recognise the clear understanding that the psalmist had, in terms of the reason for loving the Torah, for it ensured that he did not have any doubts, nor did he have a double mind.

In this verse, we see the clear contrast between hate and love as hate is expressed toward doubting thoughts while love is expressed for the Torah, showing us that without the Torah one is in danger of having doubting thoughts!

One who has doubting thoughts, is a person who has a divided mind and is destitute of firm faith and persuasion as to the knowledge of Elohim, causing them to be driven this way and that by every wind of doctrine.

**Ya'aqob/James 1:5-8 "If any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach, and it shall be given to him. 6 But he should ask in belief, not doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. 7 For that man should not think that he shall receive whatever from the Master – 8 he is a double-minded man, unstable in all his ways."**

The Hebrew word for 'hate' is שָׂנֵא *sane* – Strong's H8130 which means, '*to hate, detest, turn against*'.

The Hebrew word translated as 'loved' comes the root verb אָהַב *aheb* – Strong's H157 meaning, '*to love, dearly loved, friend, friends, lover*', and is an expression of choice in action rather than just an emotional feeling!

**Mishlê/Proverbs 8:17 "I love those who love me, and those who earnestly seek me do find me."**

He loves those who love Him – and a major part of loving Him is 'seeking' Him; because to love Him is to do what he has instructed us to, so how will we know how to love Him if we do not seek out what His instructions are???

An interesting side note is that the numerical value for this word for love is '8' – which speaks of fullness, complete and everlasting! The letter 'א' (aleph) has the numerical value of '1', while the letter 'ה' (hey) is '5' and the letter 'ב' (beyt) is '2', equalling a total numerical value of 8!

**Yeshayahu/Isaiah 41:8 "But you, Yisra'ël, are My servant, Ya'aqob, whom I have chosen, the descendants of Abraham My friend"**

**Yoḥanan/John 15:13-14 "No one has greater love than this: that one should lay down his life for his friends. 14 "You are My friends if you do whatever I command you."**

Here, in **Yeshayahu/Isaiah 41:8**, we see that אָהַב refers to Abraham as being one who 'loved' Him and this root word for 'loved' in the Hebrew is אָהַב *aheb* – Strong's H157 meaning, '*to love, dearly loved, friend, friends, lover*'.

Here, this word is written in the "qal, active, pure noun participle", which can also therefore render the intense love between two friends and so we can see why so many translations actually translate this as '...Abraham my friend...' and Messiah tells us that the greatest love anyone can have is to lay down his life for his friend!

This makes so much sense, in that אָהַב expresses the greatest love any could by laying down His life, not only for His friend who loved Him – Abraham, but also for Abraham's descendants, the chosen and called out children of Yisra'ël!

יהוה Himself took on the nature of flesh by bearing His Right, Outstretched Arm and proved His love for us by redeeming us through His Blood – He is our Redeemer and the Set-Apart One of Yisra’el – He is our refuge whom shall we dread? We are His friends if we love Him... for Yoḥanan makes it clear for us 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”**

**Tehillah/Psalm 119:142 “Your righteousness is righteousness forever, and Your Torah is truth.”**

In the Hebrew text this verse is written as follows:

צִדְקַתְּךָ צֶדֶק לְעוֹלָם וְתוֹרַתְּךָ אֱמֶת  
Tsideqatheka tsedeq le’olam **vetorateka** emeth

In this verse the letter ו (waw/vav) is translated as ‘and’. The Righteousness of Elohim is forever and His Torah is Truth!

In Hebrew, the word for ‘truth’ is אֱמֶת emeth – Strong’s H571 which means, ‘*truth, firmness, faithfulness*’, and this word carries an underlying sense of certainty and dependability – and we know that The Word of יהוה is truth:

**Tehillah/Psalm 119:151 “You are near, O יהוה, and all Your commands are truth.”**

**Tehillah/Psalm 119:160 “The sum of Your word is truth, and all Your righteous right-rulings are forever.”**

Anyone who claims to serve יהוה without walking in and giving heed to follow His Torah, commands and instructions are not serving in Truth, and those who claim that the Torah/Law of Elohim has been done away with are sadly riddled with the leaven of the hypocrisy of man’s theologies and dogmas that seeks only to serve self rather than the Giver of Life, while claiming the opposite!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושע Messiah is THE TRUTH!

In the ancient pictographic script אֱמֶת emeth – Strong’s H571 which means, ‘*truth, firmness, faithfulness*’, looks like this:




**Aleph – א**



The ancient script has this letter as א and is pictured as ‘**the head of an ox**’, and represents ‘**strength**’, meaning ‘**muscle**’ as the ox is the strongest of the livestock animals. This also carries the meaning of ‘**yoke**’, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the ‘**red heifer**’ sacrifice that יהושע Messiah fulfilled!


## 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.

## Taw – ת



The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **'seal, covenant, mark or sign'**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the **'aleph'**, but is also the **'taw'** – the beginning and the end of all creation!

As we consider these letters in describing Messiah as being the TRUTH, we are able to clearly see that it is by His strength and might that He has passed through the waters in order to secure for us His Covenants of Promise!

Messiah is the Aleph and the Taw – the first and the last, who came from above (passing through the waters of the heavens and the earth) in order to redeem us according to His Word!

He is the Truth and His Word does not return empty!

His Word is Truth and His Word leads us in His Truth.

His Word lights our WAY and as we walk in Him by walking in His Word, we are assured that our feet are on His solid path!

In a time where those who walk according to the flesh are increasing in falsehood and deceit, let us be on guard to not be affected or influenced by the depravity of the lawless as we walk according to the Spirit and make sure that we put off the false and speak truth to each other, as we labour together in the Master to ensure that His body, which we are, is being built up in unity unto maturity and perfection of set-apartness as we maintain the truth in love, growing up in all respects into Him who is the head, Messiah **יהושע**.

When Messiah prayed to the Father, he said the following:

**Yohanan/John 17:17 "Set them apart in Your truth – Your Word is truth."**

The Greek word that is used here for **'truth'** is the word **ἀλήθεια alētheia** – Strong's G225 which means, **'truth, truly, according to truth'**.

The Master **יהושע** Messiah tells us clearly in **Yohanan/John 14:6** that He is **the Way, the Truth and the Life** – and to walk in the Truth is to walk in Him: in Him in whom there is not spot or blemish or any deceit of falsehood! To walk in Him is to walk according to the Truth and in purity of the Truth, as we hear, guard and do His commands

The Hebrew word used here for **'righteousness'** is **תְּדָאָה tsedaqah** – Strong's H6666 meaning, **'righteousness, righteous acts, merits, righteous deeds'** and is the feminine form of **תְּדָק tsedeq** – Strong's H6664.

**Tehillah/Psalm 119:174** “**I have longed for Your deliverance, O יהוה, and Your Torah is my delight.**”

In the Hebrew text this verse is written as follows:

תַּאֲבִי לִישׁוּעָתְךָ יְהוָה וְתוֹרָתְךָ שִׂישׂוּעִי  
Taabt̄tiy liyshuathēka YAHWEH vetorateka shaashuay

In this verse the letter ‘ו’ (waw/vav) is translated as ‘and’.

What is clearly being expressed here is the delight that the psalmist has in the Torah of Elohim.

With the expression of how he has longed for the deliverance of יהוה we are able to see how we are to delight ourselves in the Torah of Elohim as we work out our deliverance with fear and trembling!

The Hebrew word that is translated as ‘delight’ in **Tehillah/Psalm 119:174**, comes from the root verb שִׂישׂוּעִי sha’ashuim – Strong’s H8191 which means, ‘**delight, pleasant, object of delight**’, which is an intensive noun that is written in the plural.

When being written as ‘my delight’ it is written as שִׂישׂוּעִי sha’ashuai.

This noun is used 9 times in the Tanak, 5 of which are used in **Tehillah/Psalm 119**, in the construct of שִׂישׂוּעִי sha’ashuai meaning, ‘**MY DELIGHT**’.

Let us take a look at these 5 verses and see what the object of psalmist’s delight was:

**Tehillah/Psalm 119:24** “**Your witnesses also are my delight, my counsellors.**”

**Tehillah/Psalm 119:77** “**Let Your compassions come to me, that I might live, for Your Torah is my delight.**”

**Tehillah/Psalm 119:92** “**If Your Torah had not been my delight, I would have perished in my affliction.**”

**Tehillah/Psalm 119:143** “**Distress and anguish have found me; Your commands are my delight.**”

**Tehillah/Psalm 119:174** “**I have longed for Your deliverance, O יהוה, and Your Torah is my delight.**”

As we can clearly see from these verses, the object of the psalmist’s delight was the witnesses, Torah and commands of יהוה!

As we stop and ponder on this and see exactly what the psalmist took great pleasure in, we have to question the motives of some who claim to follow the Creator yet delight not in His witnesses, Torah and commands.

What is ‘delight’?

This English word is defined in various ways by many different dictionaries and carries the basic meaning of, ‘**having a strong feeling of joy**’ or, ‘**something that gives you great pleasure and satisfaction**’.

‘A’ delight is a source of joy; and ‘to’ delight’ is to take pleasure in something!

To ‘give delight to’, is to affect with great pleasure or please highly.

As a noun it is used to express a high degree of satisfaction or something that gives one great pleasure.

As a verb, it expresses the concept of taking great pleasure in something and the giving of keen enjoyment.

In other words, what one delights in, can be clearly seen in the pleasure and enjoyment that one shows!

What do you take pleasure in?

What is your delight?

When the Torah is a person's delight, then doing what the Word commands is a pleasure to follow.

**Romiyim/Romans 7:22** “For I delight in the Torah of Elohim according to the inward man”

The Greek word that is used here for ‘delight’ is **συνήδομαι sunēdomai – Strong’s G4913** which means, **‘delight, to rejoice together, to rejoice in or feel satisfaction concerning’**

Our ability to truly delight in the Torah according to the inward man equips us to walk according to the Spirit and take great joy and satisfaction in guarding to do all that our Master has commanded us.

When we delight in His Torah, then doing His Torah is a delight and is not a heavy burden or something that is too hard, for His yoke is easy and His burden is light!

The Torah is only hard to those who do not delight in it.

Those who find no satisfaction in studying, meditating and learning the Word, in order to joyfully do it, find it hard and boring, and in doing so, render themselves as being fools who lack the necessary oil in their jars and will be shut out from entering into the Reign of our King!

#### 4 – תּוֹרַתְךָ – torateka – ‘Your Torah’

This construct form of the root word תּוֹרַה torah is used 14 times in **Tehillah/Psalm 119**, which can be seen in the following verses: **34, 44, 53, 55, 61, 70, 77, 92, 97, 126, 136, 153, 163, and 165**

תּוֹרַתְךָ – torateka (1)

**Tehillah/Psalm 119:34** “**Make me understand, that I might observe Your Torah, and guard it with all my heart.**”

In the Hebrew text this verse is written as follows:

הִבִּינֵנִי וְאַצְרָה תּוֹרַתְךָ וְאַשְׁמְרֶנָּה בְּכָל-לֵב  
Habiyneyniy ve’etstserah torateka ve’eshmerannah bekal-leb

תּוֹרַתְךָ – torateka is the most frequent form that we see the root word תּוֹרַה torah – **Strong’s H8451** being written in, here in this **Tehillah/Psalm 119**, and it simply means ‘Your Torah’; with the strict and clear reference to it being יהוה’s Torah.

This verse comes from the stanza of 8 verses that begin with the letter ‘הי’ (hey) – **verses 33-40** – and the main theme of this grouping of 8 verses, is the earnest desire to understand the Torah of Elohim, with the appeal to understand the Torah and the commitment to keep the Torah of Elohim at all times.

The Hebrew word that is translated as ‘understand’ comes from the primitive root verb **בין bin** – **Strong’s H995** which means, **‘to discern, act wisely, clever, diligently consider’** and is written here in the ‘hifil’ verb tense, which is the ‘causative’ form which can render the meaning of, **‘give understanding, cause to understand, teach’**.

The phrase 'give me understanding' is written in the Hebrew text as הַבִּינֵנִי **habiyneny** and is written as such in 6 verses of **Tehillah/Psalm 119**, which are: verses **27,34, 73, 125, 144, 169**.

And what we can clearly see here, is the psalmist's appeal for יהוה to cause him to understand the Torah, so that he might properly observe and guard it with all his heart! Herein lies a very powerful lesson for us, as we take note that there are many people who fail to guard and observe the Torah of Elohim with all their heart, due to a lack of understanding!

It is often understood that proper understanding comes in the doing of what one has been taught and the psalmist is seeking for Elohim to teach him His Torah and cause him to do it and, in the process of doing it, get the proper understanding, through the proper application of the Torah, so that he can faithfully observe it and guard it as he should!


A noun that is derived from the root verb בִּין **bin** – Strong's H995 is the word בִּינָה **biynah** – Strong's H998 which means, '**an understanding, consideration, discernment**'.

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



**Beyt** – בְּ:




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** – יָ:




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** – נוּ:




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!

When a wise servant of the Most-High guards understanding then he finds good, for he draws up the good counsel of the Torah and guards to do the Truth, bearing the fruit of righteousness!

The Hebrew word translated here in **Tehillah/Psalm 119:34** as ‘**observe**’ comes from the root verb נָצַר *natsar* – **Strong’s H5341** meaning, ‘**to keep watch, guard, preserve**’; and what is worth taking note of is that a derivative of this word is the word נֶצֶר *netser* – **Strong’s H5342** which means, ‘**Branch, a sprout, descendant**’ and is used as a reference to Messiah: **Yeshayahu/Isaiah 11:1** “**And a Rod shall come forth from the stump of Yishai, and a **Sprout** from his roots shall bear fruit.**”

As ‘branches’ of THE VINE, we are ‘**watched over**’ by יהוה, and equipped to bear much fruit: **Yohanan/John 15:4** “**Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.**”

Being ‘**watched over**’ must cause us to ‘**watch over/observe**’ that which we have been entrusted with, and that is His Torah that He has written upon our hearts!

The way we are able to faithfully observe/keep watch over the Torah is through a proper understanding of the Torah, which comes in the faithful doing of the Word so that understanding may increase!

The Hebrew word that is translated as ‘**guard**’ comes from the root word 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**’.

**Kěpha Bět/2 Peter 3:17-18** “**You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless, 18 but grow in the favour and knowledge of our Master and Saviour יהושע Messiah. To Him be the esteem both now and to a day that abides. Aměn.**”

These were the words that ended the second letter of Kěpha and are words that expressed the urgency of the need to be a watchful people, having been forewarned about the clear fact that just as there came to be false prophets in the past so too shall there be false teachers who shall secretly bring in destructive heresies, and deny the Master who bought them, as seen in the previous chapter of his letter.

The Greek word that is used in **Kěpha Bět/2 Peter 3:17** for ‘watch’ is φυλάσσω phulassō – **Strong’s G5442** which means, ‘**to guard, watch, keep, observe, obey and keep orders**’, which we also see being translated as ‘**watching over**’, in:

**Luqas/Luke 11:28** “**But He said, “Blessed rather are those hearing the Word of Elohim and watching over it!”**”

This word φυλάσσω phulassō – **Strong’s G5442** is used in the **LXX** (Septuagint – Greek text of the Tanak – O.T.) in:

**Mishlě/Proverbs 7:1** “**My son, guard my words, and treasure up my commands with you.**”

Here it is used for the word that is translated as ‘guard’, which in the Hebrew text is the word שָׁמַר shamar – **Strong’s H8104**

As we guard His Torah and exercise great care over our need to walk upright, we will be protected against the delusion of the lawless!

Why I am highlighting this, is to make it very clear that in order to properly watch and be on guard against being led astray we need to be properly guarding the Word of Elohim by paying attention to it, as we hear, guard and do what the Word commands!

To watch, as we should, we need to know the Word, which takes proper study and daily meditation of the Word and those who are not interested in knowing the Word, set themselves up to be an easy target for being led astray by the delusion of the lawless.

How one watches is important, as we also take note of the warning that Kěpha is giving here, saying that if one does not watch properly, then the danger of falling away from one’s own steadfastness in very real indeed and sadly, we see that there are so many people who are not taking this warning seriously enough.

The psalmist understood the urgency of guarding the Torah with all his heart and cries out for understanding!

His commitment to guard the Torah with all his heart, is a clear expression of his commitment to love יהוה as we know that ‘**love for Elohim**’ is to guard His commands and we can be reminded of the verse that I have already mentioned earlier in this article:

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

We can also be reminded, as we consider the words of the psalmist, that guarding the Torah with all his heart is in obedient response to loving as he should, for we are called to love יהוה with all our heart:

**Debarim/Deuteronomy 6:4-6** “Hear, O Yisra’el: יהוה our Elohim, יהוה is one! 5 “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. 6 “And these Words which I am commanding you today shall be in your heart”

It is a heart thing – and obedience flows from the heart, and in a Psalm that is all about the praise of the Torah and commands of Elohim we see the psalmist saying in:

**Tehillah/Psalm 119:111-112** “Your witnesses are my inheritance forever, for they are the joy of my heart. 112 I have inclined my heart to do Your laws Forever, to the end.”

Sha’ul writes in:

**Romiyim/Romans 6:17** “But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.”


The Greek word for ‘heart’ is καρδιά kardia – Strong’s G2588 and this word denotes the centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours. It refers to the innermost part of a man – that which drives and directs a man’s steps, thoughts and purpose!

The Hebrew word for ‘heart’ is לב leḅ - Strong’s H3820 which means, ‘inner man, mind, will thought’, or is often also written as לבב leḅab - Strong’s H3824 which means, ‘inner man, heart, mind, understanding’; and what is interesting to take note of here is that these two letters for ‘heart’ in the ancient Hebrew pictographic Script make it clear that the rule and authority of Elohim is to be upon our hearts!


In the ancient pictographic script, the Hebrew word לב leḅ - Strong’s H3820 looks like this:



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.

Bet - 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.

In terms of these two pictures, representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

It can clearly be expressed as:

## THE RULES OF THE HOUSE

In recognising this, we see that we, as legitimate sons and daughter of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in – for His Torah are the rules of His House, which He has written on the fleshly tablets of our hearts!

Even with the word for heart, being expressed as לֵבָב *lebab*, we are able to see in the ancient text a second 'bet' (house), showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

To love Elohim with all your heart implies that His commands are written upon your heart, for true love for Elohim is to guard His commands; and if one does not think upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!

יהוה knows what is in our hearts, while we may not; and He tests our hearts in order to see if we will obey Him or not:

**Debarim/Deuteronomy 8:2** “And you shall remember that יהוה your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.”

**Debarim/Deuteronomy 10:12-13** “And now, Yisra'el, what is יהוה your Elohim asking of you, but to fear יהוה your Elohim, to walk in all His ways and to love Him, and to serve יהוה your Elohim with all your heart and with all your being, 13 to guard the commands of יהוה and His laws which I command you today for your good?”

**Debarim/Deuteronomy 11:18** “And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”

**Debarim/Deuteronomy 30:14** “For the Word is very near you, in your mouth and in your heart – to do it.”

The reason I am quoting all these verses, is to show that 'it is a heart thing' and the Word must be in our hearts and mouths, and not just a vain rendering of a corrupted lips service that has no heart or follow through with obedience, and submission, to doing the commands with joy! Guarding the good treasure and deposit of the Truth in our hearts, will keep us from sinning and being lawless, and will keep us from being an adulterer and thief!

**Tehillah/Psalm 119:11** “I have treasured up Your word in my heart, that I might not sin against You.”

Let us now go through the other 13 verses, where we see the word תּוֹרַתְךָ – **torateka** being used, here in **Tehillah/Psalm 119**, and look at some key words contained in each verse, in order to learn some lessons on the valuable blessing that the Torah of Elohim is, for His Bride that makes herself ready for His soon return:

### תּוֹרַתְךָ – **torateka** (2)

**Tehillah/Psalm 119:44** “**That I might guard Your Torah continually, forever and ever**”

In the Hebrew text this verse is written as follows:

וְאֶשְׁמְרָה תּוֹרַתְךָ תָּמִיד לְעוֹלָם וָעֶד  
Ve’eshmerah **torateka** tamiyd leolam vaed

This verse is part of the 8 verses that begins with the letter ‘ו’ (waw/vav) – **verses 41-48**, which often functions as a conjunction that means, ‘**and**’.

Here, in this stanza, we see the psalmist praying for the loving-commitment and deliverance of Elohim to be extended to him and he makes an earnest appeal to Elohim, that His Word not be taken from his mouth, so that he may answer his reprover, according to the Word of Elohim, that he has continually trusted in and therefore, be equipped to guard the Torah of יהוה forever.

The Hebrew word that is translated as ‘**guard**’ is the word שָׁמַר **shamar** – **Strong’s H8104** which we have already looked at in the previous section.

What is important to highlight here, is the psalmist’s desire to guard the Torah of Elohim continually, forever and ever.

There is never a thought in his mind, that it shall be done away with or become extinct but rather, he acknowledges that the Torah of Elohim is forever and is something that is to be guarded continually!

The Hebrew word that is translated as ‘**continually**’ is the word תָּמִיד **tamiyd** – **Strong’s H8548** which means, ‘**continuity, all times, always, constantly, regularly, continually**’, and what is worth taking note of in the instructions regarding the Tabernacle is that the lamp was to burn continually:

**Shemoth/Exodus 27:20** “**And you, you are to command the children of Yisra’el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.**”

The command given in **Shemoth/Exodus 27:20** is seen again in:

**Wayyiqra/Leviticus 24:2** “**Command the children of Yisra’el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually.**”

The Word of Elohim – is both a lamp to our feet and a light for our path

**Tehillah/Psalm 119:105** “**Your word is a lamp to my feet and a light to my path.**”

The Hebrew word that is used here for ‘**lamp**’ is נֵר **ner** – **Strong’s H5216** which means, ‘**lamp, candle, light**’.

Now, a lamp in ancient times would primarily be a vessel with a wick for burning a liquid, such as oil in order to produce light; and as one would walk the lamp would typically be carried in one’s hand!

This word for lamp - נֵר **ner** – **Strong’s H5216** – is also used in:

Shemu'el Bět/2 Samuel 22:29 “For You are my lamp, O יהוה, and יהוה makes my darkness light.”

Shemoth/Exodus 25:37 “And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it.”

This was part of the instructions given for the construction of the Tabernacle and the lampstand with its seven lamps that were to be in the Set-Part Place giving light over the table of showbread, and this is also a clear pointing to the seven lampstands as seen in

Hazon/Revelation 2 & 3, and how יהושע walks in the midst of these!

In the ancient pictographic script, the word נֵר ner – Strong’s H5216 which means lamp, is pictured as follows:



Nun - נ:



This is the letter ‘nun’ (נ), which in the ancient text is pictured as , which is a ‘spouting seed’, and gives the idea of ‘continuation or an offspring or an heir’, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy.

Resh - ר:



The ancient script has this letter as and is pictured as ‘the head of a man’ and has the meaning of the head of a man as well as chief, top, begging or first. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

In terms of us seeing these letters, being expressed as ‘lamp’, we are able to clearly identify who it is who gives us our light and who is our lamp – יהושע Messiah, The Word made flesh, who is our Head and is The Seed!

This pictograph rendering of the word for lamp can have the following meaning:

## LIFE IN THE HEAD!

In terms of us seeing these letters being expressed as ‘lamp’, we are able to clearly identify who gives us our light and who is our lamp – יהושע Messiah, who is our Head and is The Seed!

Timotiyos Bět/2 Timothy 2:8 “Remember that יהושע Messiah, of the seed of Dawid, was raised from the dead according to my Good News”

Galatiyim/Galatians 3:16 “But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”

We who are grafted in to Messiah by His blood become the seed of Abraham:

**Galatyiim/Galatians 3:29** “**And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.**”

יהושע Messiah, The Light of the world, has caused us to be equipped to shine His truth and be a light to the nations, as we walk according to His commands.

Seeing that the lamp is for our feet, we recognise once again, that our ‘feet’ speak of our ‘walk’, which is pretty obvious as it is what we do with our feet, yet what we take note of, is that when we are walking in the light of the truth, our feet will continue to walk in steadfast obedience of the proper guarding His Feasts, by doing them as we should!!!


Lamp and Light, we need them both!

The Hebrew word that is translated as ‘light’, in **Tehillah/Psalm 119:105** comes from the primitive root verb אור oor – **Strong’s H215** which means, ‘**to be or become light, give light**’.

The Hebrew word that is translated as ‘light’ – אור oor – **Strong’s H215** is written in the ancient pictographic script as follows:




Aleph – א:


This is the letter ‘aleph’, in the ancient script is pictured as , ‘**the head of an ox**’, and represents ‘**strength**’, meaning ‘**muscle**’ as the ox is the strongest of the livestock animals. This also carries the meaning of ‘**yoke**’, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the ‘**red heifer**’ sacrifice that

יהושע Messiah fulfilled!

Waw/Vav – ו:

This is the Hebrew letter ‘waw’ or ‘vav’ which in the ancient script is pictured as , which 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**’ as well as ‘**bind**’.

Resh – ר:

The ancient script has this letter as  and is pictured as ‘**the head of a man**’ and has the meaning of the head of a man as well as ‘**chief, top, begging or first**’. It has the meaning of ‘top’, as in the top or head of a body, and ‘chief’, as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!



When we consider these ancient pictographic letters, that render the word for 'light', we can clearly see a powerful lesson, in terms of our Master, the Light of the world, giving us the rendering:

## STRENGTH SECURED IN THE HEAD!

We have great confidence and security in being able to be strong and courageous as we walk in the Light as our Master, who is our Head, is in the Light and in Him we have been secured into His Covenants of promise, having called us out of darkness into His marvellous light, for His Word lights our path in a dark and depraved world!

How we keep our lamps 'burning continually' is to be a people who are guarding His pure and clear Torah, day and night!

It was the responsibility of the priest to ensure that the fire would not burn out and so one of the most critical roles in the duty of the priests was to make sure that the fire was maintained!

**Kěpha Aleph/ 1Peter 2:9 "But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light"**

We, as a chosen and set-apart royal priesthood, have a responsibility.

And that is to keep alive the burning the flame of His presence within us, at all times!

We are to guard the flame, be keepers of the flame and maintain the flame – and this takes diligence and discipline, in keeping a watchful eye on what we do in our daily lives!

תּוֹרַתְךָ – torateka (3)

**Tehillah/Psalm 119:53 "Rage has seized me because of the wrong who forsake Your Torah."**

In the Hebrew text this verse is written as follows:

זָלַעְפָּה אֶחְזַתְנִי מִרְשָׁעִים עֲזָבִי תּוֹרַתְךָ

Zalapha aḥazathni mereshaiym ozebey torateka

This verse is one of the 8 verses that begin with the letter 'ז' (zayin) – **verses 49-56.**

One of the main themes that run through this collection of 8 verses is the persecution that the psalmist faces on a daily basis from his enemies, which were people who did not obey the Torah of יהוה and he expresses the confidence he has in the proper guarding of the Torah of יהוה that would save him from his enemies.

He also expresses the anger and rage that gripped him because of those who forsake the Torah of יהוה.

When one diligently guards the Torah of Elohim, and walks in the true love for Elohim that is called for, then rage may grip the obedient servant of Elohim by what he sees the wrong doing. While the proud and arrogant lawless ones continued to mock the obedient psalmist he remained steadfast to his complete trust in Elohim and His Torah and here he expresses his anger at seeing the lawless actions of those who forsake the Torah of Elohim.

The Hebrew root word used here for 'the wrong' is רָשָׁע rasha – **Strong's H7563** which means, '**wicked, criminal, evil, offender**'.

The Hebrew root word רָשָׁע rasha – Strong’s H7563 is frequently placed in Scripture, especially in **Mishlĕ/Proverbs**, as being in direct and unequivocal opposition to צַדִּיק tsaddiq –Strong’s H6662 which means, *‘just, righteous, blameless, lawful’*, which is used here for *‘the righteous’*. It is from this contrast that we are able to get the clearest profile of the רָשָׁע rasha – Strong’s H7563 (**wicked**) kind of people!

The book of **Mishlĕ/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע rasha and the צַדִּיק tsaddiq in black and white terms.

The focus is on both the quality of lifestyle and the results of these two ways of living.

Whereas the wicked forsake יְהוָה, the righteous cling to him.

Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc. **Deḥarim/Deuteronomy 28** clearly deals with the blessings for the righteous (**verses 2-14**) and the curses for the wrong (**verses 15-68**)!

The Hebrew word that is translated here in **Tehillah/Psalm 119:53** as *‘forsake’*, comes from the root verb אָזַב azab - Strong’s H5800 which means, *‘to leave, forsake, loose, loosen, abandon, leave behind, neglect’*.


**Mishlĕ/Proverbs 3:3** *“Let not loving-commitment and truth forsake you – bind them around your neck, write them on the tablet of your heart”*

Anyone who claims to serve יְהוָה without walking in and giving heed to follow His Torah, commands and instructions are not serving in Truth and have, by default of their lawlessness, forsaken Him. And those who claim that the Torah/Law of Elohim has been done away with are sadly riddled with the leaven of the hypocrisy of man’s theologies and dogmas that seeks only to serve self rather than the Giver of Life, while claiming the opposite!


This primitive root verb אָזַב azab - Strong’s H5800 is what I would like to take a closer look at, as we can learn a lot from this little word, which, in the ancient pictographic script, is written as follows:



**Ayin - ע:**


The original pictograph for this letter is  and represents the idea of *‘seeing and watching’*, as well as *‘knowledge’*. as the eye is the *‘window of knowledge’*.

**Zayin – ז:**

The ancient pictographic script has this letter pictured as , which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of *‘a weapon or tool that cuts, farming instrument’*. A mattock would be a tool that was also used to dig up the soil so that seed could be planted.

As we continue to remember to guard His Sabbath and His Appointed Times, and remembering to keep His commands, we are able to break up the tillable soil of our hearts and allow His Word to be worked in us, allowing His Word to cut away any dross or weeds that arise and allow the fruit of righteousness to spring forth!

**Beyt - ב:**

This is the letter 'beyt' (ב), which in 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, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.




In the context of understanding what we are discussing here, we see a negative aspect of this word, that with these three letters together we see the meaning, 'to leave, depart from or leave behind' – in other words:

## FORSAKE/FORSAKEN

Have you ever felt like you have been forsaken or abandoned?

How many times have you ever felt as if you are own your own and it feels as though you cannot find the presence of Elohim?

Well, when we look at these letters and their pictures, we can clearly see that when one feels 'forsaken', in any way, they often feel:

- 1 -  - like they have no insight or understanding and cannot make head or tails of what they are facing? Why?...
- 2 -  - because it feels like they have been cut deeply!!! And without knowledge, understanding and insight of the Word, a person in pain, or a state of panic, will find that:
- 3 -  - they have no dwelling place to truly rest in, as they feel like they are in a dark place in their lives and all alone with none to help.

As a result of this feeling forsaken, the tendency, for many, is to forsake what really matters – and that is, to be seeking יהוה.

We are urged not to forsake the gathering of the set-apart ones, as some are in the habit of doing, and this we must recognise, as a very serious instruction to guard, lest we find ourselves in a place of feeling forsaken and without any insight or understanding.

And to be in this kind of place, will only weaken a person more and more, leaving them without the strength that is needed to hold on, or cling, to the Truth, with strong hands!

This is clearly a real danger and a severe threat to anyone who is not seeking יהוה with their all!

Now, when you take the first two letters of this word עֲזָב azab - Strong's H5800, we get the word אֶזַז az – Strong's H5794 which means, 'strong, mighty, fierce, power', as well as meaning, 'raging, insolent, greedy'.

Feeling 'forsaken' can be a very ugly, but strong, place to 'dwell' in, or rather, it can be a very crippling stronghold over a person.

Have you ever felt yourself dwelling in the house of the forsaken, so to speak?

When it feels like you are all alone and there is no way out and there is no one to help you?

Ever had those terrible pity parties for one and no one else is invited?

It is often very hard to leave that 'space', or place of weakness, even though you desperately want to!

Often, the fear of possible failure, or further failure, can cause a person to stay dwelling in a stronghold of shame, guilt and abandonment, where they are left feeling all alone and not loved; and are unable to find the strength needed to change.

Can you identify with this in any way?

Perhaps some of you cannot, but there are many out there who find themselves getting into this this bad space and then hide away!

What is worth taking note of, is that in Scripture, we are able to see that the antidote, for feeling forsaken, can actually be found in the very same root word, believe it or not!

We have just looked at the 'dark' aspect of this word עָזַב azab - Strong's H5800, so to speak, and we are warned of the result of being in this place; however, this same root word is used in another passage of Scripture, where we find that the very same root letters having another meaning!

The root verb עָזַב azab - Strong's H5800 is used during the rebuilding of the Temple walls, as seen in:

**Nehemiah/Nehemiah 3:8 "Next to him Uzzi'el son of Harhayah, one of the goldsmiths, made repairs. And next to him Hananyah, one of the perfumers, made repairs. And they restored Yerushalayim as far as the Broad Wall."**

The Hebrew word that is translated as 'and they restored' is וַיַּעֲזְבוּ vaya'azabu, which is from the root word עָזַב azab - Strong's H5800 and here, we see it having the meaning of 'restoring, repair or being fortified'.

The same construct of this word – וַיַּעֲזְבוּ vaya'azabu – is also found in:


**Shophetim/Judges 2:11-12 "Then the children of Yisra'el did evil in the eyes of יהוה, and served the Ba'als, 12 and forsook יהוה Elohim of their fathers, who had brought them out of the land of Mitsrayim, and went after other mighty ones, of the mighty ones of the people who were all around them, and they bowed down to them, and provoked יהוה."**

Here, in this verse from Shophetim/Judges 2:12, the word וַיַּעֲזְבוּ vaya'azabu is translated as 'and forsook', highlighting for us that when Yisra'el served the Ba'als, they forsook יהוה!

Please bear with me, as I want to highlight a clear lesson, teaching us to be on guard against forsaking יהוה and loving-commitment!

The word עָזַז az - Strong's H5794 which means, 'strong, mighty, fierce, power', as well as meaning, 'raging, insolent, greedy', is displayed as follows, in the ancient pictographic script:



As already discussed, the meaning of the letter **ayin**, in its pictographic form –  – can have the meaning of ‘**knowing, knowledge**’ and the meaning of the letter **zayin**, in its pictographic

form –  – can have the meaning of ‘**a tool that cuts, weapon**’, which can be used to either build or destroy.

These 2 letters combined, can render the meaning of:

## KNOW THE WEAPON/TOOL

When we therefore, consider this root word עִזַּב **azab** - Strong’s H5800, as being that which can describe a ‘**forsaking**’ as well as a ‘**restoring**’, we can look at the pictograph of this word once again:



From this, we can ask ourselves the question of whether I am building or breaking!  
Am I looking to destroy the House or am I looking to build the House?  
Are you looking intently into the Torah of Freedom?  
Where are you looking?

**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, יְהוֹשֻׁעַ, 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.**”

### תּוֹרַתְךָ – torateka (4)

**Tehillah/Psalm 119:55** “**I have remembered Your Name in the night, יְהוָה, and I guard Your Torah.**”

In the Hebrew text this verse is written as follows:

זָכַרְתִּי בַלַּיְלָה שְׁמֶךָ יְהוָה וְאַשְׁמְרָה תּוֹרַתְךָ  
**Zakarttiy ballaylah shimka YAHWEH vaeshmerah torateka**

Still in the same section of 8 verses that begin with the letter ‘י’ (yayin) – **verses 49-56** – we see the complete commitment that the psalmist expresses in his diligent guarding of the Torah of יְהוָה and declares how he has remembered the Name of יְהוָה, in the night.

The Hebrew word that is translated as ‘**remembered**’ comes from the root verb זָכַר ‘**zakar**’ H2142 which means ‘**to remember, or be mindful, or bring to remembrance**’.

The Hebrew word used here for ‘**night**’ is לַיְלָה layelah – Strong’s H3915 which means, ‘**night (as opposed to day)**’, and is a period of time from the setting of the sun to its rising; and so, carries the focus of lacking light.

**Darkness** often has the connotation of a period of uncertainty and a time when fear grips one the most, which metaphorically can be understood, especially when there is no light being shed on a situation that has become an intense time of insecurity and fear; yet we take note that both light and darkness are from Elohim, as both darkness and light are His!

**Tehillah/Psalm 74:16** **“The day is Yours, the night is Yours too, You have established the light and the sun.”**

We also take note, that the one who dwells in the secret place of the Most-High and abides under the shadow of the Almighty, is not afraid of the night or day!

**Tehillah/Psalm 91:5-6** **“You are not afraid of the dread by night, of the arrow that flies by day, 6 of the pestilence that walks in darkness, of destruction that ravages at midday.”**

Why I am mentioning this, is to highlight the character of a capable Bride of Messiah, as she is not afraid of the night and can therefore confidently get up and make proper preparations for the day ahead, with complete confidence and no fear of darkness!

We need not fear the dark, so to speak, as we know that even darkness is as light to our Husband and King:

**Tehillah/Psalm 139:11-12** **“If I say, “Darkness shall cover me,” then night would be light to me; 12 even darkness is not dark for You, but night shines as the day – as is darkness, so is light.”**

In **Tehillah/Psalm 119:53** the psalmist states that rage had seized him because of the wrong that forsake the Torah of יהוה, and he was possibly being gripped by this rage, during the dark hours, so to speak; and then he says, in **verse 55**, that he remembers the Name of יהוה and guards His Torah.

In the midst of darkness, he remembers who it is who causes him to be and therefore, guards the Torah!

This teaches us a vital lesson too, as many seem to discard the need to guard the Torah, when things get tough and darkness overtakes them!

It is during the ‘dark times’, so to speak, that we are to be on greater guard against the schemes of the enemy and his dark ways, as we remember that it is our Master and Elohim that has made both darkness and light and to Him darkness is as light, giving us the full assurance that, as a capable wife of the Most-High, we can rise up in the darkness and be about our Master’s business!

When I ponder on this, I am reminded of the call that we see being given, in:

**Yeshayahu/Isaiah 60:1-2** **“Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 “For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you.”**

I am also reminded of the words of Sha’ul, in his letter to the believers in Rome:

**Romiyim/Romans 13:11-14** **“And do this, knowing the time, that it is already the hour for us to wake up from sleep, for now our deliverance is nearer than when we did believe. 12 The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.”**

Dawid made it clear that while some trust in the world's ways, he declared that the righteous remembered the Name of יהוה:

**Tehillah/Psalm 20:7 "Some trust in chariots, and some in horses, but we remember the Name of יהוה our Elohim."**

Remembering the Name of יהוה is to remember, acknowledge and know who it is that causes us to be!

The Name of יהוה is derived from the root word הָיָה **hayah** – Strong's H1961 which means, **'to be, to become, to be in existence'**, and when Elohim spoke to Mosheh He said, **"I AM that which I AM"**, and told Him to tell the Yisra'elites that the I AM had sent him. (Shemoth/Exodus 3:14)

**I AM THAT WHICH I AM** – This phrase is written in Hebrew as:

**אֵיךְ אֵיךְ אֲשֶׁר אֵיךְ** – **eyeh asher eyeh**

The first אֵיךְ **eyeh** is written as a proper noun, singular, masculine, while the second אֵיךְ **eyeh** is written in the qal active verb tense and, in essence, we see Elohim making it clear here to Mosheh, that

**"The One who exists is the One who causes to exist, or gives existence"** or

**"The All existing One is the One who gives existence"**

Literally speaking, it can render,

**"I AM the One who causes to be"**, or

**"I AM the One who brings into being"**, as well as

**"I AM the life-giver, the giver of all existence"**, and

**"I AM the ever living self-consistent and unchangeable One"**.

This is a title of our Elohim, with a focus on presence, care, concern and relationship.

Literally, this phrase can mean **'I AM that I AM'**, or rather **'I exist'**, or **'I cause to be'**.

The two root words that are used here, are:

1) הָיָה **hayah** – Strong's H1961 which means, **'to be, exist, become, happen'** and

2) אֲשֶׁר **asher** – Strong's H834 which means, **'who, which, that'**.

This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: יהוה **YAHWEH** – Strong's H3068, which is derived from the root word הָיָה **hayah** – Strong's H1961.

The clear answer that יהוה gave to Mosheh was that **the causer of life – the all existent and unchangeable One** – had sent Him!!!

He was then to further say to the Yisra'elites that יהוה – **the Elohim of Abraham, the Elohim of Yitshaq and the Elohim of Ya'aqob**, had sent him to them!

He was also told that this would be the Name of the Almighty, self-existent and unchangeable One, forever – and this would be His remembrance throughout all generations!!!

When we say the Name of יהוה, we are proclaiming that it is the **'I AM'** who gives existence and that He is the One who causes me to be! יהוה is our Creator and He has formed us!



What we must clearly understand here, is that the Name of יהוה is and will always be associated with Abraham, Yitshaq and Ya'aqob and this clearly points to the Covenants of Promise that He brings us near to, in the Blood of Messiah, our deliverer, who causes us to enter in and be grafted into the Covenants of Promise and become part of Yisra'el, His Bride!!!

Many today want to discard the Covenants that were made with Abraham, Yitshaq and Ya'aqob, yet here, we clearly see that the Name of יהוה is forever linked with these; and the Renewed Covenant, is a restoration of these Covenants that are, once and for all, sealed in the Blood of Messiah.

Our deliverance is associated with His Name and His Favour is extended to us on the basis of His Covenants, and if we neglect to call upon His Name and recognise that which His Name is associated with and our responsibility to walk in a Covenant relationship with the One who causes all to exist, then we cannot draw near, for we would not have recognised whose Blood has sealed the True Covenants of Promise!

It is from the word הַיָּהּ hayah – Strong's H1961 that we get the Name of יהוה YAHWEH – Strong's 3068.

The above Name is also known as the Tetragrammaton (four letters), and the four Hebrew letters that are translated as YHWH form the True Scriptural Name of The Almighty El.

Translated as follows:

י (yod) – Y; ה (hay) – H; ו (vav) – W or V; ה (hay) – H = יהוה YHWH

The Name has been pronounced in various ways, most commonly and correctly as YAHWEH or YAHVEH, whereas some have erroneously used the pronunciations of Yahvah, Yahuah, or Yahovah. The pronunciation of 'Jehovah' was unknown until 1520 when it was introduced by Galantinus and was greatly contested, as there was no English letter 'j' in existence up until that point.

I personally say and prefer YAHWEH, based on this being the most accurate pronunciation we are able to deduce, when using the proper Hebrew rules of grammar, giving us a greater understanding that when we say 'YAHWEH', we are actually declaring that **'the I AM is the One who causes me to be'**, as the Name YAHWEH is written in the 3<sup>rd</sup> person causative form, of the verb הַיָּהּ hayah, whereas when YAHWEH speaks and says 'EHYEH', it is written in the 1<sup>st</sup> person absolute form of הַיָּהּ hayah, as He is speaking and declares that **He is the One who causes to be**.

For a more in-depth study on the correct pronunciation of the Name of יהוה (YAHWEH) please see the article titled, **Grammatical study from Scripture on confirming the pronunciation of the Name of יהוה**, which can be viewed from our site (<https://atfotc.com>) under the 'articles' menu or by simply clicking on the following link:

<https://atfotc.com/grammatical-study-from-scripture-on-confirming-the-pronunciation-of-the-name-of/>

This article will help the reader understand the correct transliteration and pronunciation of the Name of the Most-High!

יהוה (YAHWEH) is His Name forever, and it is the Name by which He is to be remembered from generation to generation!

That is very simple and easy enough for a child to understand, yet sadly, we recognise how it has been ‘forgotten’ or rather ‘hidden’ or ‘suppressed’, under the delusion of lawless traditions and dogmas of man?

יהוה is the Name of the Elohim of their fathers, which Mosheh was to tell the Yisra’ēlites.

יהוה means:

**“He (The I AM) is the One who causes me to be”!**

This is very powerful, for every time you call on the Name of יהוה, you are declaring who it is that causes you to be!!!


You are declaring from your lips the One who gives you life, and who made you, and who gives you your very existence!

And we are to declare His Name, giving praise to the Great I AM who causes us to be!


We are also given further insight into the revelation of the Great I AM, as we see being displayed or spoken through the ancient pictographic script, which renders the Name of יהוה as follows:




Yod - י

In the Ancient Script, this is the letter ‘**yad** or **yod**’ which is pictured as -  - which is the picture of **an arm and hand** and carries the meaning of ‘**work, make, throw**’ from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

Hey - ה

The ancient script has this letter as  and is pictured as a **man standing with his arms raised up and out** as if pointing to something, and in essence carries the meaning of ‘**behold**’ as in when looking at something very great. It can also have the meaning to ‘**breath**’ or ‘**sigh**’ as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

Waw - ו

The ancient pictographic form of this letter is , which is a **peg** or ‘**tent peg**’ or **nail**, 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**’.

In the pictographic representation of the Name of Elohim we are able to clearly see how He, the All Existing One, revealed Himself to His Creation through His Outstretched Arm and Hand. The two pictures of the man and the peg in between them also gives us insight as to how He would come and reveal Himself in the form of a man and secure the Covenants of promise, and in this we are able to see the two comings of Messiah.

## **BEHOLD THE OUTSTRETCHED ARM OF THE ALL EXISTING ONE SHALL COME AND SECURE HIS COVENANT AND REDEEM US IN ORDER TO ESTABLISH HIS HOUSE FOR WHICH HE IS COMING AGAIN!**

**Shemoth/Exodus 6:6** “Say, therefore, to the children of Yisra’el, ‘I am יהוה’, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments.”

**Yeshayahu/Isaiah 53:1** “Who has believed our report? And to whom was the arm of יהוה revealed?”

When Messiah came, many did not believe and were unable to recognise the Arm of יהוה:

**Yohanan/John 12:37-40** “But though He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Yeshayahu the prophet might be filled, which he spoke, “יהוה”, who has believed our report? And to whom has the arm of יהוה been revealed?” <sup>39</sup> Because of this they were unable to believe, because again Yeshayahu said: <sup>40</sup> “He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.”

This Yeshayahu said when he saw the esteem of יהוה and spoke of Him!

It is this Arm of יהוה that shepherds the flock of Yisra’el!

**Yeshayahu/Isaiah 40:10-11** “See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him. <sup>11</sup> He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.”

I am truly hoping that by now you have firmly understood that the Name of our Creator is **not** ‘Lord’, ‘God’ or any other name that has been used, but is יהוה which he tells us in:

**Shemoth/Exodus 3:15** “And Elohim said further to Moshe, “Thus you are to say to the children of Yisra’el, יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitsḥaq, and the Elohim of Ya’aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.”

יהוה (YAHWEH) is His Name forever, by which He is to be remembered from generation to generation!

That is very simple and easy enough for a child to understand, yet sadly why has it been ‘forgotten’ or rather ‘hidden’ or ‘suppressed’?

The Name of Yahushua means, YAHWEH is our Salvation!

The Name יהושע (YAHUSHUA) comes from two words:

1) The Name of יהוה – Strong’s H3068 and

2) the root verb ישע yasha – Strong’s H3467 meaning, ‘to deliver, save, salvation’, clearly declaring that יהוה is our Saviour!

The Name of Messiah – יהושע – contains the first 3 letters of יהוה – and literally means, ‘יהוה is our Deliverer’ or ‘יהוה is our Salvation’!!!

So, when we call upon the Name of יהושע, we are in fact declaring the One who causes us to be (The Great I AM) is our Deliverer!!!

### תורתך – torateka (5)

Tehillah/Psalm 119:61 “The cords of the wrong have surrounded me, Your Torah I have not forgotten.”

In the Hebrew text this verse is written as follows:

חֲבִלֵי רָשָׁעִים עִוְדוּנִי תוֹרַתְךָ לֹא שָׁכַחְתִּי  
ḥebley reshaiym ivveduniy torateka lo shakaḥṭtiy

This verse comes from the section of 8 verses that begin with the letter ‘ח’ (ḥet) – verses 57-64 and in this stanza, he continues to declare his deep devotion and love for the Torah of Elohim and, in verse 57, he basically says that יהוה is all he wants, as he says that יהוה is his portion and here, in verse 61, he makes it clear that even while the chords or boundary lines of the wrong are all around him, he has not forgotten the Torah of Elohim!

The Hebrew word that is translated as ‘forgotten’ comes from the root word שָׁכַח shakah – Strong’s H7911 and means, ‘forget, cease to care, ignore’, which we have looked at earlier in this message, when looking at verse 109.

This carries a great lesson for us, in recognising that despite us being in the world and being surrounded by the wrong and their wicked ways of lawlessness, we are never to forget the Torah of Elohim!

Often, when people are going through difficulties or trying times, they tend to forget, neglect or pay no attention to the Torah of Elohim and in doing so, make one of the biggest mistakes that they can.

Here the psalmist proclaims total devotion to the Torah of Elohim, in the face of his enemies and those who were trying to catch or ensnare him!

We know that the devil is likened, in Scripture, to a roaring lion that seeks someone to devour and we, as the righteous set-apart ones of Elohim, are to be sober and alert, by guarding the Torah and not forgetting of neglecting to do what it commands!

Kěpha Aleph/1 Peter 5:8-9 “Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour. 9 Resist him, firm in the belief, knowing that the same hardships are experienced by your brotherhood in the world.”

DO NOT FORGET THE TORAH OF יהוה!

## תּוֹרַתְךָ – torateka (6)

**Tehillah/Psalm 119:70** “**Their heart has become like fat, without feeling; I have delighted in Your Torah.**”

In the Hebrew text this verse is written as follows:

טָפַשׁ כַּחֲלֵב לִבָּם אֲנִי תּוֹרַתְךָ שֶׁשָּׂעֵתִי  
taphash kaḥeyleb libbam aniy **torateka** shiashaettiy

This verse is one of 8 that begin with the letter ‘ט’ (tet) – **verses 65-72.**

Despite the enemies attempts at trying to entrap or destroy this psalmist he continually strengthens his call of dedication and commitment to the Torah of יהוה and even states in **verse 71** that it was good that he was afflicted for then he could learn the laws of Elohim! Here, in this verse, he presents a clear contrast between the wicked that have no care for the Torah of Elohim and the delight that he has in the Torah!

The Hebrew root verb used here for ‘delighted’ is שָׂעַע sha’a – **Strong’s H8173** which means, **‘take joy in, delight in, have a feeling or attitude of taking pleasure in, having fondness for an object’.**

This verb שָׂעַע sha’a – **Strong’s H8173** is also used in:

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

As this psalmist meditated on the orders and ways of Elohim he expresses how he delights himself in the laws of Elohim and takes great pleasure in them, having a proper attitude toward them!

While the wrong have fattened hearts of deceit without feeling, this psalmist declares that he takes great pleasure in the Torah of Elohim!

How about you?

Does the Torah give you great pleasure and do you have great fondness and delight for it?

Or, has your heart become calloused by the worries of this age and the deceit of wealth that chokes out the Word and renders one fruitless?

What is interesting to take note of, is that this root verb שָׂעַע sha’a – **Strong’s H8173** can also carry the meaning of, **‘to be smeared over or blinded, to smear the eyes shut’**, and is translated as ‘shut’, in:

**Yeshayahu/Isaiah 6:10** “**Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and shall turn and be healed.**”

What, in essence, is being said here, is that those who have not delighted in יהוה and His Torah, and have shut their eyes to the Truth, are given over to their own evil that they have delighted in. This is a negative use of this word, that highlights the danger of not delighting in יהוה and being given over to the delights of a fattened and calloused heart!

Understanding our need to be delighting ourselves in יהוה, His Torah and the comforting breath of His Word, we recognise that this verb teaches us that our delight in Him must express an intensive and intentional action of seeking Him and continually doing so, lest our eyes become smeared shut by deceit!

To delight in יהוה, is a continual action of a committed obedience, that is required to be done out of a pure pleasure and joy, as opposed to it being a heavy burden that is too hard to bear! What one delights in, will not be too hard to do, even if it takes hard work and costs you!

### תּוֹרַתְךָ – torateka (7)

**Tehillah/Psalm 119:77** “**Let Your compassions come to me, that I might live, for Your Torah is my delight.**”

In the Hebrew text, this verse is written as follows:

יְבֹאֲנֵי רַחֲמֶיךָ יְאֻתֶיךָ כִּי־תוֹרַתְךָ שֶׁשְׂשֻׁעֵי  
Yebouniy rahameyka ve'ehyeh ki- torateka sha'ashu'ai

This verse is one of 8 that begin with the letter ‘י’ (yod) – **verses 73-80**.

Here the psalmist appeals to יהוה to extend His compassion toward him, in response to his ardent delight in the Torah.

The Hebrew word that is translated as ‘compassion’ comes from the root word רַחַם רַחַם – **Strong’s H7356** which means, ‘*compassion, tender love, deep mercy*’, and at its root, it refers to a deep love (usually of a superior for an inferior), which is rooted in a natural bond.

In a psalm of Dawid, we are reminded of the dealing of Elohim that we are not to forget, as he crowns us with His compassion:

**Tehillah/Psalm 103:4** “**Who redeems your life from destruction, who crowns you with loving-commitment and compassion**”

We see this word רַחַם רַחַם raham – **Strong’s H7356** being used here in this Psalm, in describing the deep love Elohim has on those who fear Him, being likened to the love of a father for his children as seen in **verse 13**:

**Tehillah/Psalm 103:13** “**As a father has compassion for his children, so יהוה has compassion for those who fear Him.**”

יהוה does not just put a crown on our head – He literally surrounds us with His kindness and tender love. I wonder how many times we have forgotten this.

The psalmist here, expresses his urgent desire for the compassions of Yah to be brought to him so that he may live!

The Hebrew word that is translated as ‘live’ comes from the primitive root verb הָיָה hayah – **Strong’s H2421** which means, ‘*to live, came to life, restored to life, revived*’.

Our ability to be revived and kept alive, is by our guarding of the commands of Elohim, and the noun that comes from this root verb and means ‘life’ is חַיַּי hay – **Strong’s H2416** and means, ‘*life, alive, living, flowing, fresh, running*’:

**Debarim/Deuteronomy 32:45-47** “**And when Mosheh ended speaking all these words to all Yisra’el, 46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yarden to possess.”**

What we must guard against is the looking to the 'letter of the Torah' only; as we must recognise that the Torah without Messiah contains no life – but it is only in Messiah that true life of the Torah becomes something that can and does sustain us.

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**Tehillah/Psalm 36:9 “For with You is the fountain of life; in Your light we see light.”**

The Hebrew word for **fountain** is מַקּוֹר **maqor** – Strong’s H4726 which means, ‘a spring, **fountain**’ and comes from the root - קִיר **qur** – Strong’s H6979 which means, ‘to dig’ and we know we are to dig and seek out His kingdom and His righteousness – the question is whether people have found the True well of LIFE and are **sitting and learning** at it or is it a muddled counterfeit?

With יְהוָה is the **FOUNTAIN OF LIFE!!!**

**Tehillah/Psalm 68:6 “Bless Elohim in the assemblies, יְהוָה, from the fountain of Yisra’el.”**

When we come to the **FOUNTAIN OF LIFE** and gather when we should, as an obedient flock who know His voice, then that Water of Life becomes a fountain in us as our lives are changed and our speech is renewed enabling us to bring life and healing to the nations!

**Mishlë/Proverbs 10:11 “The mouth of the righteous is a fountain of life, but violence covers the mouth of the wrong.”**

**Mishlë/Proverbs 13:14 “The Torah of the wise is a fountain of life, turning one away from the snares of death.”**

**Mishlë/Proverbs 14:27 “The fear of יְהוָה is a fountain of life, to turn away from the snares of death.”**

**Mishlë/Proverbs 16:22 “Understanding is a fountain of life to him who has it, But the disciplining of fools is folly.”**

יְהוֹשֻׁעַ is The Word made flesh and in essence portrays for us the pure example of the Life that the Torah is to us and in many ways is often regarded as being the “Living Torah” and our source of Life, or more appropriately put – He is the Life of the Torah - and when we drink of Him – the **FOUNTAIN OF LIFE** - Living Waters begins to flow out of us as we gain understanding, and walk in the fear of יְהוָה by walking in the Torah, and our speech becomes a flowing source of life!!!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יְהוֹשֻׁעַ Messiah is


**THE LIFE!**

This word - הַי **hay** – Strong’s H2416, in the ancient pictographic script, look like this:






## 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.

## 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!

From this ancient pictographic lettering of the word for LIFE: הַיּ hay – Strong's H2416, we are clearly able to see how by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to serve and worship Him in Spirit is Truth.

These two pictographs can render for us the clear meaning:

### SEPARATED TO SERVE

What gives us our ability to be built up as living stones in the Master is our continued obedience to walking in that which is our life – His Torah – and meditating on it day and night!

**Yehoshua/Joshua 1:7-8** "Only be strong and very courageous, to guard to do according to all the Torah which Mosheh My servant commanded you. Do not turn from it right or left, so that you act wisely wherever you go. 8 "Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely."

The Torah of יהוה is our life and it is what we are to delight in!

### תּוֹרַתְךָ – torateka (8)

**Tehillah/Psalm 119:92** "If Your Torah had not been my delight, I would have perished in my affliction."

In the Hebrew text, this verse is written as follows:

לִּי תּוֹרַתְךָ שֶׁשְׂשֵׁי אֶז אֲבַדְתִּי בְּעֵינַי  
Luley torateka sha'ashu'ai az abadtiy be'aneyiy

This verse is one of 8 that begin with the letter 'ל' (lamed) – verses 89-96.

As we continue to see a repetitive theme of the delight that the psalmist has for the Torah of Elohim we take note in this verse that he makes it very clear that if the Torah of Elohim had not been his delight he would have perished!

Without a true delight in the Torah one will certainly perish in their afflictions!

The Hebrew word that is translated here as ‘perished’ comes from the root verb אָבַד *abad* – Strong’s H6 which means, *‘to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed’*.

**Qorintiyim Aleph/1 Corinthians 15:33** *“Do not be led astray, “Evil company corrupts good habits.”*

Keeping company with those that do not delight themselves in the Torah of Elohim will corrupt one’s delight in eth Torah and in the process cause one to perish in their affliction!

The root word for ‘affliction’ here is עָנָי *oniy* – Strong’s H6040 which means, *‘affliction, great pains, misery’*, which comes from the root עָנָה *anah* – Strong’s H6031, as mentioned already above.

**Tehillah/Psalm 119:50** *“This is my comfort in my affliction, for Your word has given me life.”*

In the great praise for the Torah, the psalmist certainly expresses that without the Torah we would have no proper direction and would be on a path to destruction.

And when being surrounded by, or dwelling in, a place of affliction, we have comfort in recognising the fruit of meditating on the Torah day and night, and that in the working out of our deliverance with fear and trembling, through obedience to the Torah, we are able to set our expectation perfectly upon the favour that is to be brought to us at the revelation of יהושע Messiah.

### תּוֹרַתְךָ – torateka (9)

**Tehillah/Psalm 119:97** *“O how I love Your Torah! It is my study all day long.”*

In the Hebrew text this verse is written as follows:

מֵהֶ־אֶהְבֵּ֑תִי תּוֹרַתְךָ֙ כָּל־הַיּוֹם֙ הִיא֙ שִׁיחֲתִי  
Mah-ahabtiy torateka kal-hay’yom hi siyħathiy

This verse is one of 8 that begin with the letter ‘מֶן’ (mem) – verses 97-104.

In this section, the psalmist expresses his deep love for the Torah of יהוה and how it has blessed him.

One’s love for the Torah of Elohim, can be clearly seen in their dedication to studying the Torah. Here, we see the emphasis being placed on the continual learning and meditation that takes place and we know that we are told that it is a blessing for a man to meditate on the Torah day and night and that it is what we, as servants of the Master, ought to do:

**Yehoshua/Joshua 1:8** *“Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”*

**Tehillah/Psalm 1:1-3** *“Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night. 3 For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”*

The Hebrew word that is translated as ‘study’ comes from the word שִׁיחָה *siḥah* – Strong’s H7881 which means, ‘*study. Meditation, musing, reflection, prayer, devotion*’ and is also used in:

**Tehillah/Psalm 119:99** “**I have more understanding than all my teachers, for Your witnesses are my study.**”

This word שִׁיחָה *siḥah* – Strong’s H7881 expresses the the action of giving considerable thought about a person or subject, with a focus of responding properly to the information and here, the psalmist makes it very clear that the Torah and witnesses of Elohim are his study. One of the biggest things that we see missing today, by so many believers, is their love for studying the Torah and witnesses of Elohim and this needs to be rectified, if the Bride truly wants to make herself ready for our Master’s soon return.

### תּוֹרַתְךָ – torateka (10)

**Tehillah/Psalm 119:126** “**It is time for יהוה to act! For they have broken Your Torah.**”

In the Hebrew text this verse is written as follows:

עַתָּה לַעֲשׂוֹת לַיהוָה הִפְּרוּ תּוֹרַתְךָ  
Eth la’asoth laYAHWEH hepheru torateka

This verse is one of 8 that begin with the letter ‘ע’ (ayin) – verses 121-128.

In this section, we see an urgent cry from the psalmist unto יהוה, for help, as he asks to be rescued from his enemies and affirms his love for the Torah and states that he has done right-ruling and righteousness and further seeks to be continually taught by Elohim, in order to grow in his understanding of the witnesses of Elohim and in this verse, he calls for יהוה to rise up and act against the wrong who have broken His Torah!

The Hebrew word that is translated as ‘broken’ comes from the root word פָּרַר *parar* – Strong’s H6565 which means, ‘*to break, frustrate, annul, nullify, make ineffectual, split, divide, make void*’.

Many have broken the Torah, by not diligently seeking the proper counsel of the Word, and any who try to make ineffectual the Torah of Elohim, will never have their plans succeed, for יהוה is coming to destroy the wicked who have broken His Torah!

Those who claim that the Torah has been done away with and nullified have simply broken the Torah and will be severely punished, lest they repent and return to walking in obedience the Torah of Elohim!

### תּוֹרַתְךָ – torateka (11)

**Tehillah/Psalm 119:136** “**Streams of water have run down from my eyes, because they did not guard Your Torah.**”

In the Hebrew text this verse is written as follows:

פְּלִגֵּי-מַיִם יִרְדּוּ עֵינַי עַל לֹא-שָׁמְרוּ תּוֹרַתְךָ  
Palgei-mayim yaredu ei’nai al lo-shameru torateka

This verse is one of 8 that begin with the letter ‘פ’ (pey) – verses 129-136.

In this section, the psalmist praises יהוה for His law and prays for יהוה's mercy to save him from his enemies and expresses his heartache and sadness that he has, due to those who have not guarded the Torah!

This verse is a very emotional expression of grief, which he has for those who do not guard the Torah and he may have even been thinking about his fellow Yisra'elites, who were not as faithful as he was, in obeying all the commands of the Torah of Elohim.

Many of us may be able to identify with this kind of grief, as it certainly is a heartbreaking thing to see those who may be seen to be fellow believers and are not guarding the Torah, as they should!

For those who do not know Elohim, it can be expected that they will not guard His Torah, but for those who ought to and do not – that is something that causes much grief and pain, for the true trustworthy servant of the Most-High!

What we see here, is how the psalmist wept for those who did not guard the Torah.

When our Master came riding on the donkey into the city and the crowd of taught ones began to praise Elohim, rejoicing with a loud voice for all the miracles they had seen, saying, '**Blessed is the Sovereign who is coming in the Name of יהוה! Peace in heaven and esteem in the highest!**', the Pharisees told Him to rebuke His taught ones and get them to be quiet, He made it clear that if they do not cry out the stones would cry out and with much grief for the proud and arrogant city that had not guarded the Torah of Elohim, we see that He wept over it:

**Luqas/Luke 19:41 "And as He came near, He saw the city and wept over it"**

### תּוֹרַתְךָ – torateka (12)

**Tehillah/Psalm 119:153 "See my affliction and deliver me, for I have not forgotten Your Torah."**

In the Hebrew text, this verse is written as follows:

רֵאֵה-עֵינַי וְחַלְצֵנִי כִּי-תּוֹרַתְךָ לֹא שָׁכַחְתִּי  
Re'eh-aneyiy vehalletseniy kiy- torateka lo shakahtiy

This verse is one of 8 that begin with the letter 'ר' (resh) – **verses 153-160.**

Once again, we are able to see the earnest cry of the heart of this psalmist, amidst much trouble and affliction, as he makes it abundantly clear that no matter the circumstances, he had not forgotten the Torah of Elohim.

In this **Tehillah/Psalm 119** we take note how the psalmist makes this repeated statement, that he has not forgotten the Torah, orders and commands of Elohim.

**Tehillah/Psalm 119:61 "The cords of the wrong have surrounded me, Your Torah I have not forgotten."**

**Tehillah/Psalm 119:83 "For I have become like a wineskin in the smoke, Your laws I have not forgotten."**

**Tehillah/Psalm 119:109 "My life is in my hand continually, and Your Torah I have not forgotten."**

**Tehillah/Psalm 119:141 "I am small and despised; I have not forgotten Your orders."**

**Tehillah/Psalm 119:153 "See my affliction and deliver me, for I have not forgotten Your Torah."**

**Tehillah/Psalm 119:176 "I have strayed like a lost sheep; seek Your servant, for I have not forgotten Your commands."**

In all of these verses, we take note that the confession or declaration that he had not forgotten the Torah and commands of Elohim, is done from a place of weakness and danger, yet his dependence upon the Torah of Elohim is greatly highlighted and is certainly a very important lesson for us to learn, as we must make sure that we never forget the Torah of Elohim by neglecting to do what is commanded therein!

### תּוֹרַתְךָ – torateka (13)

**Tehillah/Psalm 119:163** “**I have hated falsehood and loathe it, Your Torah I have loved.**”

In the Hebrew text, this verse is written as follows:

שֶׁקֶר שָׁנְאַתִּי וְאַתְעִבָּה תּוֹרַתְךָ אָהַבְתִּי  
Sheqer sane'thiy va'atha'ebah torateka ahabetiy

This verse is one of 8 that begin with the letter ‘שׁ’ (shin) – **verses 161-168.**

Here he makes it clear what he loves and what he hates.

We have already discussed the Hebrew word for ‘hate’, which is שָׁנֵא sane – **Strong’s H8130** which means, **‘to hate, detest, turn against’.**

Hate expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship. It is therefore the opposite of love.

The Hebrew root word that is used here in **verse 163** for ‘loathe’ is תָּעַב ta’ab – **Strong’s H8581** which means, **‘to abhor, despise, reject, utterly hate, loathe’.**

The Hebrew root word that is translated as ‘falsehood’ is שֶׁקֶר sheqer – **Strong’s H8267** which means, **‘deception, disappointment, falsehood, lies’**, and comes from the root verb שָׁקַר shaqar – **Strong’s H8266** which means, **‘to do or deal falsely, lie’.**

**Ėkka/Lamentations 2:14** “**Your prophets have seen falsehood and folly for you, and have not shown you your crookedness, to turn back your captivity. But their visions for you are false and misleading messages.**”

Through the false and misleading messages, we see how so many have actually begun to teach themselves to speak falsehood; a falsehood that has been so ingrained in them, as we are able to see through the mirror of the example given to us in Yirmeyahu, being a clear reflection of the state of falsehood that prevails on the earth today!

**Yirmeyahu/Jeremiah 9:3-6** “**And they bend their tongue like a bow. Falsehood, and not truth, prevails on the earth. For they proceed from evil to evil, and they have not known Me,**” declares יְהוָה. **4 “Let everyone beware of his neighbour and not trust any brother. For every brother catches by the heel, and every neighbour walks with slanderers. 5 “And everyone deceives his neighbour, and no one speaks the truth. They have taught their tongue to speak falsehood, and have wearied themselves to crook. 6 “You live in the midst of deceit; through deceit they have refused to know Me,” declares יְהוָה.”**

### **Falsehood prevails on the earth!**

This could be a clear description of the wicked and deceitful generation that we live in the midst of today! Just as Yirmeyahu lived in the midst of deceit, so we recognise how similar the days are, that we are living in right now.

So many people today, find themselves unable to truly love the Torah as they do not hate and utterly detest falsehood!

What becomes very clear, from the words that are in this **Tehillah/Psalm 119**, is that in order to properly love the Torah, one has to detest and loath that which is false and what we see happening today, by so many, is their tolerance of evil and falsehood, which sadly corrupts any attempts at loving and delighting in the Torah!

We are clear told in Wayyiqra/Leviticus to not deceive one another:

**Wayyiqra/Leviticus 19:23** “Do not steal, do not lie, do not deceive one another.”

The Hebrew word that is used here for ‘deceive’ is the verb שָׁקַר shaqar – Strong’s H8266 which means, ‘to do or deal falsely, lie’

Look at the warning of deceit and lies:

**Tehillah/Psalm 101:7** “He who practises deceit does not dwell in my house; He who speaks lies does not stand in my presence.”

The Hebrew word translated here for ‘deceit’ is רִמְיָהּ remiyyah – Strong’s H7423 which means, ‘deceit, treachery, slothful, slack, idle’, which comes from the root verb רָמָה ramah – Strong’s H7411 which means, ‘to beguile, betray, deal treacherously with’.

Practising deceit and speaking lies and falsehood will keep you out of the House of Elohim!!!

**Qolasim/Colossians 3:9** “Do not lie to each other, since you have put off the old man with his practices”

Here in Qolasim/Colossians the Greek word for ‘lie’ is ψεύδομαι pseudomai – Strong’s G5574 which means, ‘to lie, speak deliberate falsehoods’.

#### תּוֹרַתְךָ – torateka (14)

**Tehillah/Psalm 119:165** “Great peace have those loving Your Torah, and for them there is no stumbling-block.”

In the Hebrew text this verse is written as follows:

שְׁלוֹם רַב לְאַהֲבֵי תּוֹרַתְךָ וְאֵין-לָמוֹ מִכְשׁוֹל  
Shalom rab leahabey torateka ve'ain-lamo mikshol

This verse is also one of 8 that begin with the letter ‘שׁ’ (shin) – verses 161-168 and in following on from the thought of the last verse we looked at we are able to see from this verse that those loving the Torah have great peace and have a secure path before them with no stumbling blocks in their way. Those who tolerate and refuse to hate and loathe falsehood will find their paths riddled with many stumbling blocks and in turn have no peace but are gripped with worries and anxieties and stress.

The Hebrew word for ‘great’ is רַב rab - Strong’s H7227 which means, ‘many, abundance, much, great, abounding, plentiful’. Great emphasis is being placed on how much peace that those loving the Torah have!

In Hebrew the word that is translated here as ‘peace’ is the word שְׁלוֹם shalom – Strong’s H7965 which means, ‘wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection’, which comes from the primitive root verb שָׁלַם shalem – Strong’s H7999 which means, ‘to be complete or sound, rewarded, make full restitution’.

Yeshayahu/Isaiah 26:3 “The one steadfast of mind You guard in perfect peace, for he trusts in You.”

The Hebrew text is written as follows:

יְצַר סָמוּךְ תִּצֹר שְׁלוֹם שְׁלוֹם כִּי בָךְ בְּטוּחַ  
'yetser samuḥ titsor shalom shalom ki beka batuah'

This verse can be literally translated as:

**'he whose mind is steadfast you keep in perfect peace, because in you he trusts'**

The term **'perfect peace'**, is translated from the repetition of the word **'shalom'**.

Yeshayahu was picturing himself standing in the redeemed land with the remnant, listening to the people express their thanks to and confidence in יהוה our Saviour!

And the true thanks of the reality of the deliverance being made complete, for those who are steadfast in mind, is expressed in the complete shalom that is experienced by those who trust in יהוה.

Those loving the Torah have perfect peace and are not shaken by threatening circumstances but stand firm on eth Rock of their deliverance!

The root meaning of שְׁלוֹם **shalom – Strong's H7965** is to be whole or sound, and this leads to various translations that speak of completeness, wholeness, well-being, welfare and peace. שְׁלוֹם **shalom – Strong's H7965** also includes the idea of vigour and vitality in all dimensions of life.

The word 'shalom', carries a wealth of meaning that is almost impossible to summarise in a few sittings, yet the concept of 'shalom' entails a completeness and wholeness in our Master and Elohim, who has redeemed us from enslavement to the chaos of sin!

In the ancient pictographic text, the Hebrew word שְׁלוֹם **shalom – Strong's H7965** looks like this:




**Shin - ש:**

This is the letter 'shin' which in the ancient script is pictured as, ש, which is **'two front teeth'** and carries the meaning of **'sharp or press, chew or devour'**; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth **'chew'** or **'meditate'** on the Truth, making what comes forth pure and sharp!  
It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

**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.


**Waw/Vav – ׀:**



This is the Hebrew letter *'waw'* or *'vav'* which in the ancient script is pictured as , which 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'* as well as *'bind'*.

**Mem - ׀:**



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'*.

Now when looking at this word in the ancient pictographic script, we are able to recognise what the true Shalom of Elohim brings and does for us, for its ancient meaning could be rendered, among others, as follows:

## **THAT WHICH DESTROYS OR BREAKS THE FALSE AUTHORITY THAT BOUND US TO THE CHAOS OF THE NATIONS!**

And further renders the meaning:

## **THE WORD OF THE GOOD SHEPHERD THAT SECURES FOR US A COMPLETE CLEANSING!**

This word speaks of a complete restoration of what was lost and broken and ensures the provision for what is needed to make one whole and complete, lacking nought!  
For we have been given all we need for life and reverence, having been grafted into the Covenant of Peace by the Blood of Messiah!

The Hebrew word for *'stumbling block'* is מִכְשׁוֹל *mikshol* – Strong's H4383 which means, *'a stumbling, a means or occasion of stumbling, obstacle'*, and comes from the root verb כָּשַׁל *kashal* – Strong's H3782 which means, *'stumble, totter, stagger, bring down, failing, weakening'*, and is used to describe the *'weak knees'* in:  
**Yeshayahu/Isaiah 35:3 "Strengthen the weak hands, and make firm the weak knees."**

In the parable of the sower, we take note of the seed that falls on rocky places:

**Mattithyahu/Matthew 13:20-21** “**And that sown on rocky places, this is he who hears the word and immediately receives it with joy, 21 yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles.**”

The Greek word that is translated here as ‘stumbles’ is σκανδαλίζω skandalizō – Strong’s G4624 which means, ‘**to put a stumbling block or impediment in the way upon which another may trip and fall**’, and metaphorically can mean, ‘**to offend**’.

It also carries the meaning, ‘**fall away, led into sin, stumble, to cause another or be caused to begin to distrust and desert one whom he ought to trust and obey**’.

Some people stumble under pressure due to hands that are weakened by deceit when persecution comes and then quickly compromise.

Rocky hearts that have no ability to let the Word take root in their lives and quickly stumble when pressure and persecution, BECAUSE OF THE WORD, arises.

This Greek word σκανδαλίζω skandalizō – Strong’s G4624 comes from the root word σκάνδαλον skandalon – Strong’s G4625 which means, ‘**a snare, stumbling block, offense**’, and it is this word that is used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) for ‘**stumbling block**’ in Tehillah/Psalm 119:165.

What we can therefore see, from these words in Tehillah/Psalm 119, is that those loving the Torah of Elohim can be likened to those who are represented by the good soil, as they hear the Word, understand it by doing it and bear much fruit of obedience, along with the assurance of a complete shalom!

## 5 – תּוֹרַת – torath – ‘The Torah’

This construct form of the root word תּוֹרַה torah is written here in the construct state in:

**Tehillah/Psalm 119:72** “**The Torah of Your mouth is better to me than thousands of gold and silver pieces.**”

In the Hebrew text, this verse is written as follows:

טוֹב-לִי תּוֹרַת-פִּי מֵאַלְפֵי זָהָב וְכֶסֶף  
Tob-li torath-piyka me’alephey zahab vakaseph

The root word תּוֹרַה torah – Strong’s H8451 is a feminine noun and when a feminine noun, ending with the letter ה (hey), such as torah (תּוֹרַה), is used in the construct state, the ה is converted to a ת (tav), which in this case causes it to become ‘torath’ (תּוֹרַת).

When a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept and here in this verse we see the Torah being connected to the root word פֶּה peh – Strong’s H6310 which means, ‘**mouth, commandment, edge, word**’.

This word is used to reference the Word or commandments that come from the mouth of יהוה, as it is used approximately 50 times in the Tanak in reference to the mouth of Elohim.

The word פִּיָּךְ – **piyka** means, ‘Your mouth’ and is a clear reference to the mouth of יהוה, hence the term תּוֹרַת־פִּיָּךְ – **torath-piyka** is a clearly understood here as the Torah of the mouth of יהוה.

Here the psalmist expresses the value of the Torah of the mouth of יהוה, making it very clear that it is worth far more than any amount of gold or silver!

The Hebrew word that is translated here as ‘better’ is טוֹב **tob** – Strong’s H2896 and carries the meaning, ‘*pleasant, good, agreeable, beautiful, to be pleasing, done well*’, and comes from the primary verb טוֹב **tob** – Strong’s H2895 and carries the meaning, ‘*pleasant, good, agreeable, beautiful, to be pleasing, done well*’.

In the true understanding of this word טוֹב **tob** – Strong’s H2896, we can see that it may best be translated in most cases as ‘functional’, for when יהוה said, in **Berēshith/Genesis 1:31**, that when He saw all that He had made, that He said it was very **good**, what He saw was His creation **functioning** properly and working the way it should and this is why it was ‘good’.


Sounds all good – yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what טוֹב **tob** – Strong’s H2896 means.

To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.


In the ancient pictographic script - טוֹב **tob** – Strong’s H2896 - is pictured as:




**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**.

**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**’.

**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.

From this picture we are able to learn and see that:

**WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH** .... where He that is Good - The Potter - may dwell with those He has created and called by name!

As we look at these letters, we find a great revelation, in terms of the Good News (Besorah), or rather 'טוב טוב News'!

The way that we, as 'clay vessels', are secured into the House of Elohim is by being secured by the peg!

Listen to what it says in:

**Yeshayahu/Isaiah 22:22-24** "And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 'And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father's house. 24 'And they shall hang on him all the weight of his father's house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars."

We know that this is a great picture of how through יהושע Messiah we are fastened in a steadfast place!

**Ezra 9:8** "But now, for a short while, favour has been shown from יהוה our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage."

This again, is a wonderful promise given amidst a time of bondage due – that a peg is given in His set-apart place – a great picture of the loving-commitment and compassion יהוה has for His called out nation, that while the 'House of Elohim' had been neglected and broken down, He would bring the necessary means to 'secure' His covenanted people, to His House that he builds by His design!

It is through the work of Messiah, who has become the very 'peg' that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh – The Living Torah, יהושע Messiah came down and secured for us the ability to be made into the House that He Elohim shall dwell in forever!

His House/Dwelling Place is built by His design and His plan and so when we see how that we are the 'Dwelling Place' of the Most High, then we are able to get a clearer understanding that we are built up according to His plans as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain, of the true heavenly Tabernacle, so too do we need to recognise that the only way we can be built up into being the True Dwelling Place of Elohim, is through carefully following His instructions as we walk in and stay in Messiah – The Living Torah.

When something is working properly, we might say today something like, '**working like a well-oiled machine**', when speaking of that which is functioning the way it should and the way it was designed to.

So, טוב **tob** – Strong's H2896, in the true sense of the word, expresses the idea that something is 'good', when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists.

In other words, it refers to something that functions within its intended purpose!

The opposite of טוב **tob** (good) is 'evil', which in Hebrew is the word, רע **ra** – Strong's H7451 meaning, '**bad, evil, wicked, harmful**'.

The tree of knowledge in the garden was of טוב **tob** – Strong's H2896 (good) and רע **ra** – Strong's H7451 (evil)!

Just as we understand that טוב **tob** – Strong's H2896 represents that which is 'functional', we can then see that רע **ra** – Strong's H7451 represents that which is 'dysfunctional', which simply put, speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not 'functional', according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps, as they may be revealed as being dysfunction, and thus: evil and not good in the eyes of יהוה!

The Torah of the mouth of יהוה is 'better' – that is: The Torah of יהוה is more functional – than gold and silver!

We take note of the wisdom of Shelomoh, in:

**Mishlê/Proverbs 3:14 "For the gain from it is better than gain from silver, and its increase than fine gold."**

Here, in this Proverb, Shelomoh is making it clear to us that the value of wisdom is greater than silver and gold, and the gain (that refers to profit) thereof, far outweighs any increase that worldly wealth can bring!

In essence, what is being said here, is that what you gain, in discovering wisdom, is priceless and eternal!

Silver and gold will rise and fall in its value over time, and will even fade and perish, yet wisdom is a life gaining commodity that is required to be found, and embraced, for a true set-apart one of the Most-High!

The Psalmist echoes the same thought, in declaring that the Torah of the mouth of יהוה far outweighs any wealth the world has to offer!

Many people are chasing wealth and never gain a true blessing of true contentment, which can only be found in the Master יהושע Messiah.

Sha'ul had clearly found great wisdom and understanding, as he could confidently proclaim how content he could be in any situation, and did not allow circumstances to dictate his contentment, but rather, that he had found wisdom and got understanding, through the diligent hearing, guarding and doing of the Word!

**Pilipiyim/Philippians 4:11-13** “Not that I speak concerning need, for I have learned to be content in whatever state I am. 12 I know what it is to be humbled, and I know what it is to have in excess. In any and every *situation* I have learned both to be filled, and to be hungry, both to have in excess, and to be in need. 13 I have strength to do all, through Messiah who empowers me.”

As we consider the great value of the Torah of the mouth of יהוה, being worth more than any amount of gold or silver, we must ask ourselves if we actually value it, as the psalmist does, or does the deceit of wealth have a way of diminishing the value of the Torah, to the point where it is compromised, in order to gain wealth and riches?

We know that the Torah of the mouth of יהוה is priceless and that we have been given it as a gift. The question is, whether we treat it as such and place the proper emphasis on its true value by loving it and running in the way of the commands of Elohim, or do we, at times, scoff at its value, by putting freshly matters first!

## 6 – כְּתוֹרֵתְךָ – ketorateka – ‘according to Your Torah’

This construct form of the root word תוֹרָה torah is used once, in:

**Tehillah/Psalm 119:85** “The proud have dug pits for me, which is not according to Your Torah.”

In the Hebrew text, this verse is written as follows:

כָּרוּ-לִי זַדִּים שִׁיחוֹת אֲשֶׁר לֹא כְּתוֹרֵתְךָ  
Karu-liy zediyim shiyhoth asher lo ketorateka

Here, the psalmist highlights that what the proud are doing is contrary to the Torah of Elohim and is a clear description of those who disregard the Torah of Elohim.

The Hebrew root word that is used here for ‘digs’ is כָּרָה karah – Strong’s H3738 which means, ‘to dig, cut, pierce, excavate, dig through’, and the object of this verb is usually a trench, pit or cistern, and here it is used figuratively for trapping a person with an evil plot! This word is used to describe the man of beliya’al, who ‘plots’ evil!

Those who ‘dig pits’ will fall into them!

**Tehillah/Psalm 7:14-16** “See, he who is bound with wickedness, and has conceived trouble and brought forth falsehood, 15 he has made a pit and dug it out, and falls into the ditch he made! 16 His trouble turns back upon his own head, and his wrongdoing comes down on the top of his head.”

The imagery that the psalmist is using here, in **Tehillah/Psalm 119**, expresses to us how his enemies are seeking ways to catch him and are being very crafty in their attempts, as the image of pits being dug out, can be a figurative way of expressing the idea of hunting, as we take note of how the mode in which wild beasts were caught, which was by digging a pit and covering it over reeds or turf, so as to disguise it and make it indistinguishable from solid ground, so that when the animal would walk over it the surface would break and the animal would fall into the pit where it would be taken alive into captivity.

We can learn a great deal from this imagery, as we understand that the enemy has a crafty way of making traps for the righteous to fall into, as they walk out their belief.

He does this by making the path look like the right way, yet when one who is not being watchful and on guard against deception, takes a step toward compromise, they will fall in to a pit of destruction.

What the psalmist is making clear here, is that the proud have dug pits, in contrast to the Torah, and herein we are able to recognise the pit of destruction that the lawless system of worship has dug, in order to catch many, as their system of worship is Not according to the Torah, especially when they reject the Torah of Elohim and institute new man-made worship standards and feasts that are an abomination to Elohim!

This verse highlights a very important lesson for us; and that is that we are to guard, love and delight in the Torah of Elohim, for then we will be sober and watchful in every step we take and not be caught in the traps and pits of destruction that are positioned in the way of lawlessness and compromise yet dressed up to appear real!

So, there you have it – the clear use of the root word תּוֹרָה **torah – Strong’s H8451**, being used in 6 forms within this magnificent Tehillah/Psalm 119. Just to recap the various forms of this root word:

- 1 – בְּתוֹרַת – **betorath** – ‘in the Torah of’
- 2 – מִתּוֹרַתְךָ – **mittorateka** – ‘from Your Torah’
- 3 – וּתּוֹרַתְךָ – **vetorateka** – ‘with Your Torah/ and Your Torah/ but Your Torah’
- 4 – תּוֹרַתְךָ – **torateka** – ‘Your Torah’
- 5 – תּוֹרַת – **torath** – ‘Torah’ (construct state – explained below)
- 6 – כְּתוֹרַתְךָ – **ketorateka** – ‘according to Your Torah’

As we consider these 25 verses, from **Tehillah/Psalm 119**, where we see the root word תּוֹרָה **torah – Strong’s H8451** being used, we would do well to carefully consider the value of the Torah of Elohim and the blessing that it brings, to the life of the one loving and delighting in it.

In light of the expansion of these verses from **Tehillah/Psalm 119**, let me once again make clear what the Torah of Elohim is, as we recap what the meaning of the Hebrew word תּוֹרָה **torah – Strong’s H8451** means.

The Hebrew word תּוֹרָה **torah – Strong’s H8451** means, ‘**utterance**’, ‘**teaching**’, ‘**instruction**’ or ‘**revelation**’ from Elohim’. Other definitions include: ‘**information that is imparted to a student; direction; body of prophetic teaching; instruction on Messianic Age; body of priestly direction**’, and comes from the primitive root verb יָרָה **yarah – Strong’s H3384** meaning, ‘**to shoot, throw, instruct, direct, teach**’, which therefore can give us the understanding of ‘**Torah**’ to mean the following:

**TO AIM OR POINT IN THE RIGHT DIRECTION and MOVE IN THAT DIRECTION**

The Torah gives us our ‘**direction**’ and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!



Therefore, what we can clearly see here is that there are two aspects to the word תּוֹרָה **torah – Strong’s H8451:**

- 1) Aiming or pointing in the right direction and
- 2) Movement in that direction.

In other words, it means that you aim or point in the right direction and you move in that direction.

You can see that this meaning is way different from how so many assume it as being a ‘burden’ that is typically associated with the word ‘Law’.

It is also interesting and wonderful for me how the Hebrew word תּוֹרָה **torah – Strong’s H8451** clearly reveals the Messiah.... let me show you how.

The original language spoken, and written, by Hebrews is referred to as Ancient Hebrew Script which consisted of an alphabet of pictographic symbols with each pictograph or letter rendering its own unique meaning.

This later developed into the ‘**middle script**’ or what is commonly known as Paleo-Hebrew or Phoenician text and then further developed into what is known as ‘**Biblical Hebrew**’ which we have readily available for us today.

Though the Hebrew Language went through a number of changes, in terms of the writing style of the letters, we are able to discern the original symbols or pictures that were used, which actually resembled their meaning.

Each symbol or picture carried a meaning or meanings and when symbols were collectively put together, they would spell a word that carried a meaning or clear description that would be readily understood.

The Hebrew word תּוֹרָה **torah – Strong’s H8451** is a combination of four symbols:  
In the ancient pictographic script, it is written as follows:




And in the Biblical Hebrew text it is written as follows:



From right to left the four letters are as follows:


**Taw/Tav – ת:**



The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us the meaning of, ‘**seal, covenant, mark or sign**’; as this once again points to the complete work of Messiah by the renewal of the Covenant in His Blood that brings the two Houses of Yisra’el and Yehudah together in Him, as One; for He is not only the ‘**aleph**’, but is also the ‘**taw**’ – that is – the beginning and the end of all creation!


**Waw/Vav – װ:**



The ancient script has this letter pictured as , which 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'.


**Resh – ר:**



The ancient script has this letter written as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as chief, top, begging or first. It means 'top', as in the top or head of a body and 'chief', as in head of a tribe or people as well as the one who rules the people.

**Hey – ה:**



The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The meaning of this 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!

When we consider these pictographic symbols and their meanings, we can clearly see by the word rendered as 'Torah' the wonderful work of Messiah, who secures for us the Covenant in His own Blood that brings the two houses (Yehudah and Yisra'el) – the two sticks – together!

It could best be rendered in a powerful testimony of the work of Messiah as follows:

**BEHOLD THE MAN, MESSIAH OUR HEAD, WHO BY HIS OWN BLOOD  
RENEWED THE COVENANT, NAILING TO THE 'STAKE' THAT WHICH WAS  
WRITTEN AGAINST US, AND SECURING THE COVENANT IN ORDER THAT  
THE TWO STICKS CAN BE BROUGHT BACK TOGETHER IN HIM, WHOM  
WE PRAISE**

Other definitions based on this word could also render:

***'What comes from the man nailed to the 'cross' or upright pole'***

and

***'Behold the man who secures the covenant'***

and

***'To a cross is nailed the highest, it is revealed in Torah'***

Wow – how awesome is this!!!

Now – does this sound like a heavy law??? Not at all!!!

This description or definition does not make me think of fines or of a judge or of punishment or even of prison!

יהושע tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

Understanding then, that sin, which in Hebrew is the word חַטָּאָה *hatta'ah* – Strong's H2403 which means '*to miss the mark or target*', it is so very clear that the Torah (instructions and commands) become very vital to us, if we do not want to miss the purpose and fulfilment of our life or '*miss the mark*'.

Remember, the term 'Torah' can give us the understanding of '**aiming in the right direction and moving in that direction**'.

Sha'ul describes this as fixing our eyes on יהושע – the author and perfecter of our faith.

We aim our sights at יהושע, lock them in and run with perseverance that which has been marked out.

Sin is 'missing the mark' and 'running off the mark', as you take your eyes off of יהושע!!!

The Torah is the way to aim and go, in Him!

Understanding then, the very misunderstood term 'Torah', it could therefore be more accurately defined as:

## **THE INSTRUCTIONS OF ELOHIM, FOR HIS SET APART PEOPLE, AS WAS GIVEN THROUGH MOSHEH AND REVEALED BY THE LIFE, DEATH AND RESURRECTION OF THE MESSIAH: יהושע**

The Torah came through Mosheh on Stone Tablets and then through the flesh in Messiah יהושע!

No more on stone, now on flesh!!! The Word became flesh!

The Torah contains instructions, guidance and direction for those who desire to live righteous, set apart lives in accordance with the will of Elohim, which יהושע show us by walking in Him.

Whoever claims to live in Him must walk as יהושע did (Yohanan Aleph/1 John 2:6).

How did יהושע walk? He walked according to Torah!

יהושע tells us that His yoke is easy! Guess what! His yoke is His Torah (instructions and teaching)!

May this short word study on the root word תּוֹרָה *torah* – Strong's H8451, as contained in 25 verses of a masterful psalm of praise for the Torah of יהוה, cause you to recognise the true blessing that His Torah is for us who walk in and stay in the Master!

Will you walk in the blessing of the תּוֹרָה *torah* of יהוה by loving it, delighting in it and guarding to do all He has commanded us to do, knowing that the Torah of the Mouth of יהוה, which is His Word, is a blessing for us!

We are NOT to forsake the Torah!!!

We are NOT to cast away His instructions!

A clear warning is given to those who do so, while claiming to be part of a covenant people of Elohim!

**Tehillah/Psalm 50:16-17** “**But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 while you hated instruction and cast My Words behind you?”**”

As you meditate on the wonders from the Torah of יהוה be strengthened in Him and stand firm in the belief of our Master, holding fast to the hope you have in Him and walk in the blessing of the Torah of יהוה:

**Ya’aqob/James 1:21-25** “**Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. 22 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 Greek word that is translated here as ‘blessed’ is μακάριος Makarios – Strong’s G3107 which is an adjective that is used to describe a blessed one and this word denotes the state of being marked by the fullness of Elohim and indicates the state of a believer in Messiah! What is worth taking note of, is that this Greek adjective is used 50 times in 49 verses, in the Renewed Writings.

We also take note that the number 50, in the Hebraic mind-set, is a number that brings to mind the significance of the Yobel or release, which shadow pictures the complete work of our Master, who came to proclaim the release... not from the Torah, but from sin and lawlessness, so that we may walk in the abundant blessing of obedience to His Torah!

This word μακάριος Makarios – Strong’s G3107 is used to describe the wonderful blessings that our Master made abundantly clear, in what has become known as ‘The Beatitudes’ in Mattithyahu/Matthew 5:3-11.

In making the words of Ya’aqob very clear, we see the confirmation of what he was declaring, by saying that the one who does the Torah shall be blessed, in the words that we find in:

**Hazon/Revelation 22:14** “**Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.**”

The Greek word that is translated here as ‘doing’ is ποιέω poieō – Strong’s G4160 which means, ‘to make, do, accomplish, keep, work, acts’, and is translated as ‘does’ in:

**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**”

A derivative of this word is ποιητής poiētēs – Strong’s G4163 which means, ‘a doer, a maker’, which is translated three times as ‘doer’ in Ya’aqob/James 1:21-25.

We are to become doers of the Word and not just hearers only!

So many may attempt to study much on the Appointed Times of Elohim, while they lack the proper obedience to do what is instructed; and we learn very quickly how greater the understanding of the Word comes in the proper doing of the Word, for without the proper doing, or performing, of the Word, we can easily be deceived by falsehood, which highlights for us the urgency we are to have in being diligent, in having our ears attentive to the Torah of Elohim, so that we can delight in guarding to do all that He commands us and express a true and proper love for Elohim in complete obedience to His Word, in order to be on guard against backsliding and complacency.

Today, there are far too many who claim that they are believers yet they lay aside the commands of Elohim as if they are not important or necessary and this sadly reveals their lack of love for the Truth and the Truth Giver!

**Yohanan Aleph/1 John 5:3 “For this is the love for Elohim, that we guard His commands, and His commands are not heavy.”**

The Greek word that is used for ‘commands’ is ἐντολή *entolē* – Strong’s G1785 which means, ‘*an injunction, order, command, commandment*’, and speaks of ‘*a prescribed rule in accordance with which a thing is done*’, and is ethically used in Greek to relate to the commands of Elohim as given in the Torah.

This word ἐντολή *entolē* – Strong’s G1785 is used 187 times in the LXX (Septuagint – Greek translation of the Tanak – O.T.), and is used to translate the following Hebrew words:

- 1) מִצְוָה *mitzvah* – Strong’s H4687 which means, ‘*commandment, command, obligation, precept*’,
- 2) פְּקֻדָּה *piqqud* – Strong’s H6490 which means, ‘*precepts, commandments, statutes, regulations*’, and
- 3) חֻקִּים *huqqah* – Strong’s H2708 which means, ‘*ordinances, custom, manner, something prescribed, an enactment, statute, fixed order*’.

This simply reaffirms for us the clear truth given here by Yohanan, even in the Greek text; and that is that we are to guard to commands, precepts, instructions and ordinances of Elohim, blamelessly and spotless, as we express our true ardent and zealous love for Elohim!

What Mosheh speaks (that is what the Torah of Mosheh says) we are to take heed of and guard to do what it instructs – if we want to be about building the Tabernacle, which we are, and truly walk in the blessing of the Torah of Elohim!!!

Here are a couple of verses that echo the clear blessing of obeying the Torah and commands of Elohim:

**Tehillah/Psalm 106:3 “Blessed are those who guard right-ruling, who do righteousness at all times!”**

**Tehillah/Psalm 112:1 “Praise Yah! Blessed is the man, who fears יהוה, who has greatly delighted in His commands.”**

**Yeshayahu/Isaiah 56:1-2 “Thus said יהוה, “Guard right-ruling, and do righteousness, for near is My deliverance to come, and My righteousness to be revealed. 2 “Blessed is the man who does this, and the son of man who becomes strong in it, guarding the Sabbath lest he profane it, and guarding his hand from doing any evil.”**

Debarim/Deuteronomy clearly sets before us the choice that we have been given, which is to walk in the life of the Torah and receive the blessing for obedience, or reject the Torah and be subject to the curses for disobedience:


**Debarim/Deuteronomy 11:26-28** “**See, I am setting before you today a blessing and a curse: 27 the blessing, when you obey the commands of יהוה your Elohim which I command you today; 28 and the curse, if you do not obey the commands of יהוה your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known.**”

The Hebrew word that is used here for ‘blessing’ is בֵּרַכָּה berak̄ah – Strong’s H1293 which means, ‘**a blessing, benefit, blessings, generous**’ and comes from the primitive root - בָּרַךְ barak̄ – Strong’s H1288 and means, ‘**to abundantly bless**’ and literally carries the meaning, ‘**to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect**’.


The ancient script has the Hebrew word for bless – בָּרַךְ barak̄ – Strong’s H1288 pictured as:




**Beyt – בְּ:**

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.

**Resh – רְ:**

The ancient pictographic script has this letter pictured as , which is ‘**the head of a man**’ and carries the meaning of ‘**top, beginning, first, chief**’, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

**Kaph – כְּ:**

The ancient pictographic script has this letter pictured as –  – which is a picture of an **open palm of a hand** and can symbolise that to which submission is given – ‘**under the hand**’  
Once again, we are able to clearly see who it is who blesses us –

**THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS OPEN AND REVEALED HAND TO HIS OWN!**

In other words: **THE HEAD OF THE HOUSE HAS SHOWN HIS HAND – what a blessing!!!**

יהוה blesses us and gives us wonderful gifts, and we are expected to bear fruit and use those gifts; not for self, but for the building up of the body; and we have a responsibility to increase and multiply (be fruitful), as we go and sow the Besorah of Messiah, labouring in love as we give our all in total surrendered obedience to Him who has blessed us in every way.

**Eph'siyim/Ephesians 1:3 "Blessed be the Elohim and Father of our Master יהושע Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah"**

All of His commands are blessings that open the doors for us to become abundantly fruitful and able to sow seeds of His Besorah (Good News) and Truth.

This is:

## THE BLESSING OF THE TORAH OF YAHWEH!

In closing this study on the blessing of the Torah of יהוה, I would like to remind you of the text that we are given in **Bemidbar/Numbers 6**, where יהוה instructed Mosheh, on how Aharon was to bless the people.

I would like us all to be reminded on the blessing of life that we have in our Mighty Master and Elohim and in doing so, be reminded of the blessing of His Name being upon us, His faithful Bride and trustworthy ambassadors who delight in His Torah and walk in the blessing thereof!

**Bemidbar/Numbers 6:24-26 "יהוה bless you and guard you; 25 יהוה make His face shine upon you, and show favour to you; 26 יהוה lift up His face upon you, and give you peace."**

Below is a picture of this blessing, written in the Hebrew text, along with the transliteration and translation:

YAHWEH bless you and guard you

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ:

Yebarek'ka YAHWEH veyishmerekā

YAHWEH make His face shine upon you, and show favour to you

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ:

Ya'er YAHWEH panav eyleyka viyḥunne'ka

YAHWEH lift up His face upon you, and give you peace

יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שְׁלוֹם:

Yissa YAHWEH panav eyleyka veyasem leka shalom



יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'el, and by this יהוה would put His Name on us as He Himself would bless us.

Let us take a closer look at the words of this 'blessing' and get a further understanding to its powerful meaning (some of these words we have already looked at in this study on the blessing of the Torah):

- 1 – **BLESS** – is the Hebrew word - בָּרַךְ *barak* – Strong's H1288 and means, '*to abundantly bless*' and literally carries the meaning, '*to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect*'.
- 2 – **GUARD/KEEP** – in the Hebrew is שָׁמַר *shamar* – Strong's H8104 – '*keep watch, preserve, guard, protect*'.
- 3 – **FACE** - comes from the root word - פָּנִים *paniyim* or פָּנֶה *paneh* – Strong's 6441 – '*face, faces, appearance, presence*' and can also carry the understanding of the presence or wholeness of being.
- 4 – **SHINE** - אָוֵר 'or' – Strong's H215 – '*light (noun) and give light or shine (verb) – bring illumination*'.
- 5 – **FAVOUR** - חָנַן *hanan* – Strong's H2603 – '*merciful, favour*' and also carries the meaning of providing protection.
- 6 – **GIVE** - שָׂם *suwm* - Strong's H7760 – '*to put, to place, to set; set down in a fixed and arranged place*'
- 7 – **PEACE** - שָׁלוֹם *shalom* – Strong's H7965 – '*wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection*', and comes from the primitive root שָׁלַם *shalem* – Strong's H7999 which means, '*to be complete or sound, rewarded, make full restitution*'.

7 powerful words that are contained in this blessing, as commanded by יהוה.

One that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us, through His blessing us, as He, in a sense, has 'bowed down/ come down and given us the gift of life, through His own, as he promises to guard and protect us and keep us safe in Him.

This blessing in light of the understanding of the meaning of these 7 words could be expressed in English as follows:

יהוה WILL KNEEL BEFORE YOU PRESENTING GIFTS AND WILL GUARD YOU WITH A HEDGE OF PROTECTION.

יהוה WILL ILLUMINATE THE WHOLENESS OF HIS BEING TOWARD YOU BRINGING ORDER AND HE WILL BEAUTIFY YOU.

יהוה WILL LIFT UP HIS WHOLENESS OF BEING AND LOOK UPON YOU AND HE WILL SET IN PLACE ALL YOU NEED TO BE WHOLE AND COMPLETE.

## THE BLESSING OF THE TORAH OF YAHWEH!