

THE BLESSING OF BEING SATISFIED IN YAHWEH'S HOUSE!

5th of the 8th month 2020/2021

Shalom all,

Tehillah/Psalm 84:4 “Blessed are those who dwell in Your house, they are ever praising You. Selah.”

In this psalm for the sons of Qorah, we see clear statements being made, in regards to the loveliness of the House of Elohim and the earnest desire to be dwelling in His House forever, for those who are dwelling in House are forever praising our Mighty Master and Elohim!

In this powerful psalm of praise for יהוה's House, the psalmist expresses his intense longing that he has, to be dwelling in the only House that is worth dwelling in forever, and he expresses the clear realisation of how one day in יהוה's courts are better than a thousand years anywhere else! He chose to be rather be a doorkeeper in the House of his Elohim, than to dwell in the tents of the wrong.

The clear imagery that is given in the words of this Psalm, reflects the earnest desire and zeal of this psalmist, in his declaration of his longing to be forever in יהוה's presence and have the joyous privilege of being able to be praising always.

The tents of the wrong have nothing in comparison to יהוה's House and he ends this psalm with the clear truth of the blessing of the man who trusts in יהוה of Hosts.

While I will not be expanding on this **Tehillah/Psalm 84**, I simply wanted to open this message, which is called: **THE BLESSING OF BEING SATISFIED IN YAHWEH'S HOUSE**, with the powerful reminder of the blessing of dwelling in יהוה's House.

And the picture of this ought to remind us of the pure joy and blessing that it is for us, who, as living stones, are being built up, a spiritual house, in the Master יהושע (Yahushua) Messiah, to be forever praising Him, offering up spiritual slaughter offerings that is pleasing before His face!

Kěpha reminds us of this, in:

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

Living stones that are chosen by Elohim and precious! That is what we are!!!

The reminder of this ought to stir us to be a people who are ever praising our Mighty Redeemer and King!

Are you 'ever praising Him'?

The Greek word for 'chosen' is ἐκλεκτός *eklektos* – Strong's G1588 which means, '*chosen, elect, favourite, picked out*'.

His choosing us has eternal significance!!! His choice is forever!!!

The expected response of the chosen is loving obedience and complete commitment in uncompromised service to the One who has chosen us!

Yohanan/John 15:16 “**You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.**”

יהושע makes it very clear to us here, in **Yohanan/John 15**, that we did not choose Him, but He chose us – and our acceptance to His choosing, implies that we understand and acknowledge our needed response, which is to obey, and in doing so, we relinquish, and forfeit, all ‘**choice for self**’ – simply because we accept our choosing and realise that we are no longer our own, but rather, that we belong to Him who has purchased us with His own Blood – hence, we are called **The Chosen!**

Mattithyahu/Matthew 22:14 “**For many are called, but few are chosen.**”

The Greek word for ‘called’ is κλητός klētos – Strong’s G2822 which means, ‘**called, invited (to a banquet)**’, and so, we are able to see how the wedding invitation has gone out to many, yet, as in the Parable of the Wedding Banquet, יהושע Messiah tells us how many are too busy with their own agendas, and were found not worthy.

The command was then given to go and find whoever they could. The banquet was full and when the Sovereign came in, the one who was not properly dressed was thrown out!

Today, there are many who simply refuse the invitation and acceptance to the **choosing** of Elohim, while some hear the call, yet refuse to acknowledge the expected requirements of being dressed in Righteousness, as they have hated the instructions of Elohim and cast His words behind them. And they shall be cast out – all because they ‘**chose**’ for themselves that serving Elohim is evil!!!

Those who accept His choosing and calling, and do His desire, which is our set-apartness, understand the need to be ever praising Him, lifting up hands that are set-apart, as a clear expression of a life that is completely surrendered to serving the Master, in Spirit and Truth, and doing so which continual thanks unto Him who called us out of darkness, into His marvellous light!

We are the Dwelling Place of Elohim – that is: those who have heard His clear call to come out and be separate, and living their lives as such, making it abundantly clear before all, whose House we are!

Sha’ul reminds us of this:

Qorintiyim Aleph/1 Corinthians 3:16-17 “**Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.**”

The Greek word used here for ‘**Dwelling Place**’ is ναός naos – Strong’s G3485 which means, ‘**to inhabit, a temple, sanctuary**’, and we take note here, in the Greek, that the term ‘**you**’ is written in the plural, while the Dwelling Place is written in the singular, which emphasises that we are, collectively, the Dwelling Place of Elohim and His Dwelling Place is set-apart, which calls for us to acknowledge how important it is for us to be perfect and serve in perfection and walk blamelessly, ever bringing to Him the proper praise that is due.

Qorintiyim Aleph/1 Corinthians 6:19-20 “Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim, and you are not your own? 20 For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim.”

Qorintiyim Bët/2 Corinthians 6:16-18 “And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, “I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people.” 17 Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you. 18 “And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty.”

Eph’siyim/Ephesians 2:19-22 “So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of Elohim, 20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone, 21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in יהוה, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit.”

These passages from some of Sha’ul’s letters, simply reminds us that we are The Dwelling Place of Elohim and we need to ask ourselves, if we are indeed satisfied with this fact! And by that, I mean, being satisfied entails a zealous response to His choosing and calling, making sure that we are ever praising Him, giving thanks in all circumstances and not being led astray by falsehood and the house of the wrong.

Being satisfied in the House of Elohim, which we are, entails a proper submission to His Torah, which are the rules for His House!

Those who are dwelling in His House are ‘**ever praising**’ Him!

The Hebrew word that is translated as ‘**ever**’ is the root word עוֹד **od** – Strong’s H5750 which means, ‘*a going around, still, continuance, moreover, yet (of continuance or persistence), more (of addition or repetition)*’, and is the substantive form of the root word עוֹד **ud/ood** – Strong’s H5749, which means, ‘*to return, go about, repeat, do again, encircle, supports*’.

The Hebrew word that is translated as ‘**praising You**’ is יְהַלְלֶנּוּךָ – **yehaleluka**, which comes from the root word הָלַל **halal** Strong’s H1984 which means, ‘*to shine; to be boastful; to be clear; to make a show; to rave; be foolish; to celebrate; praise, cheer, brag or extol, i.e., extol the greatness or excellence of a person, object or event*’, and is written in the ‘**piel**’ verb tense, which usually expresses and intensive or intentional action, which highlights to us a clear intention of boasting in celebratory praise for Elohim!

Another word that is derived from this root word is the noun תְּהִלָּה **tehillah Strong's H8416** which means, '**praise, or a song of praise, psalm, adoration, thanksgiving, an act of general or public praise**' and in terms of thanksgiving it carries the understanding of speaking positive words about the excellence of another!

Therefore, our need to have a continuous thanksgiving unto Elohim, is of extreme importance as we make sure that our words, and actions, relate the excellence of our Elohim, which further highlights the understanding of Sha'ul's words, in:

Qolasim/Colossians 3:16-17 "Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. 17 And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him."

The Hebrew word תְּהִלָּה **tehillah Strong's H8416** is possibly the most well-known word, in terms of praise, and what we must take notice of, is that our lives are to shine the light of the Truth as we make our boast in our Master and King, as we celebrate Him in all we do.

Our need to be a people who are making our boast in יְהוָה continually, must be clearly evident in all we do, whether in word or deed, as we do our utmost to continually shine the Light of the Truth of our Great Elohim, no matter the circumstances we find ourselves in! In other words, as we seek יְהוָה ... always, we must do so, with a rejoicing heart that makes the unceasing boast in His set-apart Name! How are you doing in that regard?

In order to assess our lives, through the mirror of the Word, we need to make sure that we are shining the light of our Master, making a continual boast, through our lives that ought to be bearing the trustworthy witness that we are His Dwelling Place, and that we are, in fact, satisfied in being His Dwelling Place, reflected by our continual desire and zeal to offer up the praises that is due to Him, in all circumstances!

With this imagery of being blessed and satisfied, as His chosen Dwelling Place, I would like to take a closer look at a verse from a powerful Psalm of Dawid, wherein we are ought to be able to identify with his words that express the satisfaction and joy we have in our Master and His House, which we are!

The verse that stirred me to write this message, is from:

Tehillah/Psalm 65:4 "Blessed is the one You choose, and bring near to dwell in Your courts. We are satisfied with the goodness of Your house, Your set-apart Hēkal."

Tehillah/Psalm 65 is a psalm of Dawid, and it is a hymn of thanksgiving and praise to Elohim for having blessed His people with abundant harvests.

It was possibly used at the Feasts of יְהוָה, in celebration for his abundant provision brought forth from the harvests!

This psalm is titled as a '**psalm**' of Dawid, and more specifically, it is titled in Hebrew as follows:

לְמִנְצֵחַ מִזְמוֹר לְדָוִד שִׁיר:
lamnatstseah miz'mor leDawid shiyr

This comes from the following root words:

- 1) נָצַח natsah – Strong's H5329 which means, '**overseer, chief singer, choirmaster**'
- 2) מִזְמוֹר miz'mor - Strong's H4210 which means, '**melody**'; and comes from the primitive root word זָמַר zamar – Strong's H2167 which means, '**to make music (in praise of Elohim), sing praises**'.
- 3) דָּוִד Dawid – Strong's H1732 which means, '**beloved**'
- 4) שִׁיר shiyr – Strong's H7892 which means, '**song, music, musical**'

Therefore, this could literally be rendered as, '**a melody and song of the Beloved**'.

This was a melody of Dawid that was given to the chief musician, in an expression of praise and celebration of the wondrous provision and protection of יְהוָה, which this trustworthy and beloved servant of the Most-High could give, as a result of faithfully trusting in יְהוָה.

Ok, so now that we see that this song and melody, celebrates the joy of יְהוָה's deliverance and provision, I would like to expand on the verse that ought to remind us of the wondrous blessing of Dwelling in the House of יְהוָה!

This **verse 4**, of **Tehillah/Psalm 65**, which is **verse 5** in the Hebrew text, is written as follows:

אֲשֶׁרִי תִבְחַר וּתִקְרַב יִשְׁכֹּן חֲצֵרֶיךָ נִשְׁבְּעָה בְּטוֹב בֵּיתֶךָ קֹדֶשׁ הַיְכָלֶךָ:

Ash'rey tib'har utheqareb yishkon hatsreyka nis'beah betub beyteka qedosh heykaleka

Once again, this is translated as:

Tehillah/Psalm 65:4 "Blessed is the one You choose, and bring near to dwell in Your courts. We are satisfied with the goodness of Your house, Your set-apart Hēkal."

This verse is a such a powerful declaration of the blessing of יְהוָה, upon His Beloved and chosen people, which he has chosen to make His Dwelling.

In the Hebrew text, this verse contains ten words, which I will expand upon, in order to highlight the clear message that these words are giving us, as a reminder of who we are in the Master and how we are to be content and satisfied in His wonderful blessing, deliverance and provision that He has given us, in order to be His set-apart people that stay in Him.

As we look at each Hebrew word that is used in this verse, I do hope that you will be stirred to see the joy of:

THE BLESSING OF BEING SATISFIED IN YAHWEH'S HOUSE!

This verse is therefore broken down as follows:

1 – אֲשֶׁרִי – ash'rey

This word is translated as ‘blessed’ and comes from the root word אָשַׁר esher – Strong’s H835 which means, ‘*happiness, blessedness, bliss*’, which comes from the primitive root verb אָשַׁר ashar – Strong’s H833 which means, ‘*blessed, lead, guide, to go straight, make progress to be advanced, to be led forth*’.

This root word אָשַׁר esher – Strong’s H835 is also used in:

Tehillah/Psalm 34:8 “Oh, taste and see that יְהוָה is good; blessed is the man that takes refuge in Him!”

A ‘blessed’ - אָשַׁר esher – Strong’s H835 – man, is one who fears יְהוָה, takes refuge in יְהוָה and who trusts in יְהוָה completely, submitting completely under the authority of His Torah:

Mishlĕ/Proverbs 29:18 “Where there is no vision, the people are let loose, but blessed is he who guards the Torah.”

It is also a blessing for man to not follow wrong advice:

Tehillah/Psalm 1:1-2 “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 יְהוָה, and he meditates in His Torah day and night.”

2 – תִּבְחַר – tib’ḥar

This word is translated as ‘choose’ and comes from the root word בָּחַר baḥar – Strong’s H977 which means, ‘*to choose, choicest, selected, preferred*’, and this word is used to express that choosing which has ultimate and eternal significance.

We see in Scripture, how יְהוָה chooses a people, certain tribes, specific individuals, and a place for His Name; and in all these cases, service and obedience is at the heart of the choosing.

Thus, יְהוָה chose Yisra’el to be set-apart and thereby, were chosen to serve as His witnesses, among the nations.

We have already discussed a little on being chosen, when looking at the Greek word κλητός klētos – Strong’s G2822 and the blessing of being chosen and the correct response to that choosing, is that we are caused to be the Dwelling Place of the Most-High Elohim!!!

Kēpha Aleph/1 Peter 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”

These are words that we need to continually be reminded of – For the One who made us and formed us has said so!

And the call is simple: serve as a chosen people and be faithful witnesses of His Light.

Having been called out of darkness into His marvellous light in order to praise Him! When the preciousness of our belief is understood then a proper praise can be brought forth as we celebrate the light that He has called us in to!

The Greek word translated as ‘you should proclaim’ in verse 9 is ἐξαγγέλλω exaggellō – Strong’s G1804 which means, ‘*tell out, proclaim, publish, declare, make known by praising or proclaiming*’, and we see this word being used in the LXX (Septuagint) and translated as ‘we show forth’ in:

Tehillah/Psalm 79:13 “**And we, Your people and the sheep of Your pasture, we give thanks to You forever; from generation to generation we show forth Your praise.**”

The Greek word used in Kēpha’s letter for ‘praises’ is ἀρετή aretē – Strong’s G703 and it carries the meaning of ‘*moral excellence, virtue, purity, praise, etc.*’

In essence, this can carry the understanding of being faithfully set-apart, as well as our ability to bring the proper rejoicing praise to Elohim, in declaring the excellence of Him who has called us out of darkness into His marvellous light and are now the sheep of His pasture. Sheep who hear His voice and gather and rejoice at His command!

The preciousness of our belief, is something that we are to treasure up with much diligence, as we guard righteousness in all we do and make sure that we have put aside all that in which darkness dwells, for we are no longer of the dark, but now of the light and therefore, we must shine as such and grasp the true preciousness of our belief so that we hold firm the calling of our Master firm to the end!

3 – ותקרב – utheqareb

This word is translated as ‘**and bring near**’ and comes from the root word קרב qarab – Strong’s H7126 which means ‘*to come near, approach, appear, bring near, come forward, draw near*’, which is primarily a sacrificial word and signifies the presenting of a sacrifice or offering to יהוה.

In the ancient pictographic script, this root word קרב qarab – Strong’s H7126 is pictured as follows:



Quph – ק:

This is the letter ‘**quph**’, which is pictured as , and is a ‘**horizon**’ as it is a picture of the sun at the horizon and the gathering of the light and depicts the elements of ‘**time**’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘**circle**’ or ‘**to go around**’, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times and can therefore also give us the meaning of ‘**gathering**’.

Resh – ר:

The ancient script has this letter ‘**resh**’ 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**. This letter can mean ‘**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.

Beyt – בֵּית:

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.

As we look at these pictographs, we are able to see this call to draw near being made clear, who it is that we are drawing near to, giving a proper account of how we are offering up our lives as a daily living offering.

These pictographs can carry the meaning, in terms of drawing to our Master, the following:

CONTINUALLY GATHERING TO THE HEAD OF THE HOUSE

It is from this root verb **בָּרַבַּב** *qarab* – Strong's H7126 that we get the Hebrew word for 'offering', which is **קָרְבָּן** *qorban* – Strong's H7133.

We are to draw near to Elohim, and He has given us His Sabbaths and Appointed Times, where we can collectively, as His Preparing Bride, draw near unto Him, together as one!

The Hebrew word **קָרְבָּן** *Qorban* – Strong's H7133 means more than what is described as 'offering' or 'sacrifice'.

Basically, the root of this word denotes '*being or coming into the most near and intimate proximity of the object (or subject)*'.

A secondary meaning entails actual contact with the object.

What we can see from this melody song of Dawid, is the clear reality that our Master has caused us to draw near to Him, and we know that we were once strangers and foreigners to the Covenants of Promise, but now, have been brought near by the blood of Messiah, and grafted into His Covenants in order to become part of His Dwelling Place, that He as Master Builder is building! He is the Chief Cornerstone and He is our Head and it is only by His perfect design and work of deliverance that we have the blessing of being brought near to Him!

The Greek word that is used here in the LXX (Septuagint) for 'bring' is the word **προσάγω** *prosagō* – Strong's G4317 which means, '*bring near, lead to approach*', and this word helps us understand the clear significance of how it is through the Blood of Messiah, that we are enabled to draw near to Elohim and be cleansed, as a Bride that is ready for Her returning Husband.

This Greek word **προσάγω** *prosagō* – Strong's G4317 is translated as 'bring', in:

Kēpha Aleph/1 Peter 3:18 "Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit"

As a true and trustworthy servant and ambassador of Messiah, being a daily living sacrifice, we are to draw near to Elohim, and He has given us His Sabbaths and Appointed Times where we can collectively, as His preparing Bride, draw near unto Him together as one!

4 – יִשְׁכֹּן – yishkon

This word is translated as ‘**dwell**’ which comes from the root word שָׁכַן *shakan* – Strong’s H7931 which means, ‘**to settle down, abide, dwell, establish, make or cause to dwell**’.

In **Shemoth/Exodus 29** we are given the instructions for the ordination of the priests and the atonement for the slaughter-place which would take place for 7 days, at the end of which יְהוָה says:

Shemoth/Exodus 29:45-46 “**And I shall dwell in the midst of the children of Yisra’el and shall be their Elohim.** ⁴⁶ “**And they shall know that I am יְהוָה their Elohim, who brought them up out of the land of Mitsrayim, to dwell in their midst. I am יְהוָה their Elohim.**”

It is in true Set-Apartness where יְהוָה causes His presence to dwell, and it is in true set-apart living that we are caused to dwell in Him, for as we stay/remain in Him He stays/remains in us, in order to bear fruit or else we will be cut off!

Mishlê/Proverbs 2:21-22 “**For the straight shall dwell in the earth, and the perfect be left in it; 22 but the wrong shall be cut off from the earth, and the treacherous ones plucked out of it.**”

A derivative of this root verb שָׁכַן *shakan* – Strong’s H7931 is the noun that is often translated as ‘**dwelling place**’ which is the root word מִשְׁכָּן *mishkan* – Strong’s H4908 which means, ‘**dwelling place, tabernacle, tents**’.

Mosheh was instructed to build the Dwelling Place exactly according to the ‘**pattern**’ he was shown – that is the pattern of what he was shown in the heavenlies, where Elohim dwells!

The Hebrew word that is translated as ‘**pattern**’ is תַּבְנִיִּית *tabniyth* – Strong’s H8403 which means, ‘**construction, pattern, figure, copy, image, likeness, model, plan**’ and comes from the root verb בָּנָה *banah* – Strong’s H1129 meaning, ‘**to build, besieged, construct, fortify, rebuild, establish a family, build up**’.

Another word that is derived from this root verb, through the meaning to build, is עֵבֶן *eben* – Strong’s H68 meaning, ‘**stone, corner stone, differing weights, plumb line**’.

We are therefore able to see how it is יְהוָה who builds us up as living stones; and being built up in Him, we are able to stand strong and stand firm in any circumstance, with the full assurance that the Rock upon which we stand will stand firm and not be moved or shaken! The way we are built up in the Master is according to the pattern which is in the heavens and so just as Mosheh was told to do exactly according to the pattern we recognise that we can only be properly built up as living stones when we follow the clear pattern given by our Master.

5 – חֲצֵרֶיךָ – hatsreyka

This word is translated as ‘**your courts**’ which comes from the root word חָצֵר *hatser* – Strong’s H2691 which means, ‘**enclosure, court, courtyard**’.

The expression of ‘dwelling in the courts’ is a clear reference to entering the Temple area for the purposes of praise and worship.

Our Master has given us the blessing of being able to come into His presence and render the due praise unto His Name!

6 – נִשְׂבַּעַתָּה – nis’beah

This word is translated as ‘we are satisfied’ and comes from the root verb שָׂבַע saba – Strong’s H7646 which means, ‘to be satisfied’, and a derivative of this word is שָׂבַע sabea – Strong’s H7649 which means, ‘satisfied, full, ripe’ and by implication, it can mean, ‘satisfied by nourishment’.

In Tehillah/Psalm 103:5, a Psalm of Dawid, we are reminded that יְהוָה satisfies our desire with good!

We know that יְהוָה satisfies our desires with good things and He satisfies His people with bread – which is symbolic of His Word that satisfies!

Tehillah/Psalm 132:15 “I greatly bless her provision, I satisfy her poor with bread.”

Tehillah/Psalm 147:14 “Who makes peace in your borders, He satisfies you with the finest wheat”

Tehillah/Psalm 22:26 “The meek ones do eat and are satisfied; let those who seek Him praise יְהוָה. Let your heart live forever!”

Mishlĕ/Proverbs 14:14 “The backslider in heart is satisfied with his own ways, but a good man is satisfied from his.”

In this parable, Shelomoh contrasts the backslider with the good man and reminds us how each one is satisfied with their own ways!

The ways of the good man are יְהוָה’s ways, whereas the backslider walks in his own ways, and are ways that have left the path of righteousness!

What is made very clear here, in the parable of **Mishlĕ/Proverbs 14:14**, is that the true believer is completely satisfied with walking in The Way of יְהוָה, while the one who backslides, is not, and the backslider prefers to be satisfied in his own destructive and crooked ways, that may seem right in his own eyes, yet they lead not to life nor into the presence of Elohim, but rather, they lead to destruction and death!

The contrast of the ways, being spoken of here, between the backslider and the good, speaks of the contrasting fruit of their lives that each one is satisfied with!

The backslider feels that he does not need to be satisfied by Elohim, as he finds satisfaction in the things of the flesh, that he gains, as a result of his own ways that run contrary to the Truth!

Today, we are able to see how many have backslidden from the Truth and are very content and satisfied in what they do, with no remorse for having backslidden from the path of righteousness!

Herein lies a very clear warning against backsliding – and that is that when one backslides and turns away from the Truth, they may just find themselves finding satisfaction in wrong ways and never see the urgent need to repent and turn back to the Truth!

In complete contrast to this, the good man is completely satisfied with walking in the Good Way and has no inclination to seek satisfaction from any other way, as he learns to be content no matter what!

Do not be satisfied with the backsliding ways of the flesh, but be satisfied with the Good path of righteousness and stay on it, so that the dross of backsliding be kept far from you at all times and let the Good Word of our Master refine you and bring you forth as a vessel unto value!

7 – בְּטוֹב – betub

This word is translated as **‘with the goodness’** and comes from the noun טוֹב **tub** – Strong’s H2898 which means, **‘good things, goodness, prosperity, joy, gladness, comeliness, well, best things’**, 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 יְהוָה 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, **טוֹב 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 **טוֹב tob** (good) is '**evil**', which in Hebrew is the word, **רָע ra** – Strong's H7451 meaning, '**bad, evil, wicked, harmful**'.

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

Just as we understand that **טוֹב tob** – Strong's H2896 represents that which is '**functional**', we can then see that **רָע 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**!

Our Master satisfies us with the goodness of His House!!!

8 – בַּיְתָא – beyteka

This word is translated as '**Your House**' and comes from the root word **בַּיִת bayith** – Strong's H1004 which means, '**house, home, armoury, building**', which in the ancient pictographic script. looks like this:



Beyt - בַּיְתָא:

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

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!

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!

HIS 'FLOOR PLAN' FOR HIS CREATION, IS SEALED BY HIS COVENANTS OF PROMISE BY THE WORK AND AUTHORITY OF HIS MIGHTY OUTSTRETCHED ARM AND HAND, AND, AS LIVING STONES, WE ARE BEING BUILT UP IN HIM, BECOMING HIS DWELLING PLACE!

Eph'siyim/Ephesians 2:19-22 "So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim, 20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone, 21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in יהוה, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit."

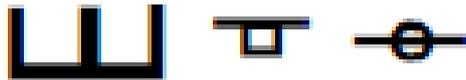
We need to be looking intently into the mirror of the Word and not forget what we look like, but rather, we are to be doers of the Word and follow the clear instructions and commands of the House!

The Torah of the House is Set-Apartness!!!

9 – קדוש – qedosh

This word is translated as 'set-apart' which comes from the root word קדוש qedosh – Strong's H6918 which means, 'set-apart, consecrated'.

The root word **קָדוֹשׁ qadosh – Strong’s H6918** which means, **‘set-apart, consecrated’**, comes from the primitive root verb **קָדַשׁ qadash – Strong’s H6942** which means, **‘to be set-apart, consecrated, dedicated’** – and that is what we have been called to be, and it is from this root that we get the noun **קֹדֶשׁ qodesh – Strong’s H6944** which means **‘apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה’** and this word is rendered as follows in the ancient pictographic letter/symbols:



Quph – ק:

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

Dalet – ד:

This is the letter **‘dalet’** which is pictured as , which is 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. And we also know that Messiah is **‘The Door’**, for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:

This is the letter **‘shin’** which in the ancient script is pictured as, , 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.

Looking at the rendering of this Hebrew word **קֹדֶשׁ qodesh – Strong’s H6944** in the pictographic form that renders **set-apartness** or **to be set-apart we**, are able to see what this clearly implies as we take note that this word can render for us the following meaning:

CONTINUALLY COMING TO THE DOOR OF APPOINTMENT TO MEDITATE ON THE WORD!

Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as **'set-apart gatherings'**, which are All the Appointed Times of יהוה, as outlined and instructed in **Wayyiqra/Leviticus 23**, which includes the weekly Sabbath!

'Set-apartness', in the Greek, is ἁγιασμός *hagiasmos* – Strong's G38 – **'consecration, sanctifying'**.

In English, to **'consecrate'** means **'to make or declare to be set-apart and be devoted to a purpose with the deepest irrevocable dedication'**.

We, as a chosen, set-apart and royal priesthood unto Elohim, declare and make our lives solely devoted to the purpose of serving and worshipping יהוה our Elohim; and as we have certainly learnt through the Torah portions of **'drawing near'** to Elohim, we can only do so by the Blood of Messiah and as we are continually being set-apart in Him through an on-going process of being sanctified as a people for a possession.

Tas'Ioniqim Aleph/1 Thessalonians 4:3-7 **"For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness."**

Being set-apart requires the ability of being a people who judge themselves according to יהוה's standard and are able to rightly discern between the clean and the unclean, the set-apart and the common.

The way that we are enabled to keep being His proper set-apart ones that He has cleansed unto Himself is to remember to do His commands!

Our Master command us to be set-apart as He is set-apart and therefore, we are to make sure that, as His Dwelling Place, we are to be set-apart, just as His Hēkāl is!

10 – הַיְכָלָא – heykaleka

This word is translated as **'Your Hēkāl'** and comes from the root word הַיְכָל Hēkāl – Strong's H1964 means, **'a palace, temple, court, sanctuary'** and is a word that is also used to describe the Temple/Dwelling Place of יהוה, which we are!

As we consider these 10 Hebrew words that are used in **Tehillah/Psalm 65:4**, we ought to be reminded of the clear blessing of being a called out and chosen people of Elohim, who are called to set-apartness, for set-apartness befits the House of יהוה, forever!

And in recognising this, we are also to be reminded that we are to be satisfied with His goodness and be content in all circumstances, knowing that His Good Word is sufficient for us, in order to keep us functioning according to His perfect design and pattern of set-apartness, which He commands!

אַשְׁרֵי תִבְחַר וּתִקְרַב יִשְׁכֵּן תִּצְרִיךְ נִשְׁבְּעָה בְּטוֹב בֵּיתְךָ קָדֹשׁ הַיְקָלָה:

Ash'rey tib'har utheqareh yishkon hatsreyka nis'beah betub beyteka qedosh heykaleka

Once again, this is translated as:

Tehillah/Psalm 65:4 “Blessed is the one You choose, and bring near to dwell in Your courts. We are satisfied with the goodness of Your house, Your set-apart Hēkal.”

THE BLESSING OF BEING SATISFIED IN YAHWEH'S HOUSE!

As you take time to carefully consider the power of these words that Dawid sang, in this wonderful melody of praise unto יהוה, and the praise that he gave for being satisfied with goodness of His House, may you too be stirred to offer up the proper praise unto our Master and Elohim, declaring your true satisfaction in the blessing of being chosen, brought near and filled with the goodness of His set-apartness. And in doing so, let your life reflect it, as you shine your light with great boldness and courage, always ready to have a reason for the hope you have in our Wondrous Redeemer and King.

Can you honestly declare these words too?

Can you declare that you are satisfied with the goodness of יהוה's House?

The true remnant Beloved Bride ought to be able to make this declaration with great joy.

When we are satisfied with the goodness of His House, we will not be swayed by that which does not satisfy. How satisfied are you, in the goodness of the House of יהוה?

Are you completely content in the set-apartness of the ways of Elohim?

Or are you being troubled by the necessity to satisfy the things of the flesh which are trying to steal away your focus on the blessing of the goodness of Elohim?

Ib'rim/Hebrews 13:5-6 “Let your way of life be without the love of silver, and be satisfied with what you have. For He Himself has said, “I shall never leave you nor forsake you,” 6 so that we boldly say, “יהוה is my helper, I shall not fear what man shall do to me.”

The Greek word that is translated as 'satisfied' is ἀρκέω arkeō – Strong's G714 which means, 'be enough, suffice, content, to be possessed of un failing strength, be strong, ward off, defend', and we see this word being used in the following verses too:

Qorintiyim Bēt/2 Corinthians 12:9 “And He said to me, “My favour is sufficient for you, for My power is perfected in weakness.” Most gladly, then, I shall rather boast in my weaknesses, so that the power of Messiah rests on me.”

Timotiyos Aleph/1 Timothy 6:8 “When we have food and covering, we shall be satisfied with these.”

Be content with what you have... for יהוה is our help!!! And it is in various circumstances that we will learn this, for we will quickly learn that יהוה is our help, when we find ourselves in life's most difficult situation and circumstances, where the only peaceful option is to learn to be content and satisfied with what we have!

When we can continue to learn this, along with pure reverence, we will find great gain!!!

Timotiyos Aleph/1 Timothy 6:6-8 "But reverence with contentment is great gain. 7 For we brought naught into the world, and it is impossible to take any out. 8 When we have food and covering, we shall be satisfied with these."

The things of this world will try to get you to think that you will never be satisfied until you have accomplished certain fleshly things that battle against the Spirit and what we are to learn from these words of Dawid, is that we are to be confidently satisfied in the good ness of being the Dwelling Place of Elohim and the blessing of being able to draw near to Him and cling to Him in complete love, putting total trust in Him and His Word, for His favour is sufficient for us.

Our Master covers us, provides for us, and sets us apart in His Truth – who needs more, for nothing else can come close to the blessing of being chosen, brought near and satisfied with the goodness of being able to dwell in the presence of our Master.

May this brief message remind you of this great blessing and do not fret about the chaos and destruction of the thickening darkness of the lawless world, for we, The Dwelling Place of Elohim, have all we need for life and reverence, so that we can, in all circumstances, offer up the joyous praises unto our Great and Mighty Elohim, in whom we put our complete trust, as we wait for Him, with great expectation and joy.

THE BLESSING OF BEING SATISFIED IN YAHWEH'S HOUSE!

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