

COME NOW, AND LET US REASON TOGETHER!

Yeshayahu/Isaiah 1

25th of the 8th month 2020/2021

Shalom family,

Kěpha Bět/2 Peter 1:12 “Favour and peace be increased to you in the knowledge of Elohim and of יהוה our Master, as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and uprightness.”

We, as a called out and set-apart royal priesthood, have been called to esteem and uprightness, which means that we are to walk in the ways of our Husband, High Priest and King! And we have been given all that we need to do this, through knowledge of Him, given to us through His Torah and Prophets and Writings!

And as we consider the call for us to be trustworthy ambassadors, as we sojourn here, it becomes so much clearer for us that we can only be building His way or else it is sadly in vain. Our total dependency is upon Him and His sure Word, without which we have no life and Dawid understood just how much He could do nothing on his own and realised that our salvation and redemption and deliverance is in יהוה alone. In:

Tehillah/Psalm 51:1-7 “Show me favour, O Elohim, according to Your loving-commitment; according to the greatness of Your compassion, blot out my transgressions. 2 Wash me completely from my guilt, and cleanse me from my sin. 3 For I know my transgressions, and my sin is ever before me. 4 Against You, You alone, have I sinned, and done evil in Your eyes; that You might be proven right in Your words; be clear when You judge. 5 See, I was brought forth in crookedness, and in sin my mother conceived me. 6 See, You have desired truth in the inward parts, and in the hidden part You make me know wisdom. 7 Cleanse me with hyssop, and I am clean; wash me, and I am whiter than snow.”

These were the words of a man who understood that He needed cleansing from the stain of sin, that he alone could not remove; but he knew that יהוה, according to His great loving-commitment and loving compassion could.

Only יהוה can remove the stain of blood guilt that has been shed because of the evil done before Him. And Dawid understood that walking outside of the Torah is sin, as the Torah is to be upon our hearts and in our mouths in order to do it.

Sadly, in a time where so many are wilfully choosing to neglect the need to walk in the Torah, we see so many who are attempting to bring before יהוה a mixed form of worship that simply does not carry the exact picture of the Tabernacle, which is key to understanding how we are to follow the clear and concise plans, as given us through His Torah – without which we cannot see Elohim.

What is also sad to see today, is the lack of willingness of most as they do not want to actually come and sit and reason out the Scriptures, but they would rather hold fast to the vain and empty traditions and dogmas of man, while in their stubbornness are walking outside of the Torah and will have no part in the Covenant, unless they turn and walk in His ways.

When we see the dealings of יהוה with Yisra'el and Yehudah, in Scripture we can certainly see how the very same words are as applicable to us who are grafted in to Yisra'el – a scattered nation being brought back and how we are to learn from the warnings and instructions given to His called-out Bride, who had sadly strayed.

In a message called, **“COME NOW AND LET US REASON TOGETHER!”** I would like to take you through **Yeshayahu/Isaiah Chapter 1**, which records for us a vision which Yeshayahu saw concerning Yehudah and Yerushalayim, before they were about to be exiled because of her rebellion.

(Read Yeshayahu/Isaiah 1)

Yeshayahu is such a powerful book, and it is so relevant to us all today, as it clearly pictures for us the need to embrace the Saving Favour of יהוה, and his name defines this for us:

The Hebrew name ישעיָהוּ: **Yeshayahu** means *‘salvation of Yah/ Yahweh is He who saves’*. We will do well to heed the prophetic words of Yeshayahu/Isaiah, as the call to live set-apart lives and walk in the light of יהושע is being proclaimed louder and louder!

The question remains – **who will hear and who is dull of hearing?**

This chapter speaks of the urgency and need to hear the Word of יהוה, and walk in the Torah (His instructions for righteous living).

This vision and call that we see being given here in **Yeshayahu/Isaiah 1** was not only for Yehudah back then, but it still an extremely important vision and Word for the entire Bride of Messiah and it carries much power and significance today, as Ephrayim (used metaphorically for the lost 10 tribes) hears this call and returns!

And so, with that in mind, I would like to run through some key elements that we see contained within these verses, wherein we will also take a look at a few of the Hebrew words that are used here, in order to gain a better understanding of this text and see just how alive it is for us today!

At this point in history, Yisra'el (northern 10 tribes) had already been scattered, and were still yet to return. The House of Yehudah had committed whoring, just as her sister Yisra'el had, and in many ways, they were actually worse than the House of Yisra'el and here in the beginning of this vision we see the urgent call to listen up, being given directly from יהוה.

Verse 2

Here in this verse, we see the terms *“Hear, oh heavens, and listen, o earth”*

Now, this would have sounded very familiar to them.

This was an alluding to, and a referring back to, the song that Mosheh taught the descendants of Yisra'el before he died and he instructed that this song be passed down through the generations.

And so, the very things that Mosheh warned about were coming to pass, and these opening words were a very vivid and sobering reminder of where they were headed, in their whoring and apostasy!

This opening statement was a call for the heavens and earth to bear witness of the True and clear Words of Elohim and is an opening statement that is found to be similar than that which is in:

Debarim/Deuteronomy 32:1 **“Give ear, O heavens, and let me speak; and hear, O earth, the words of my mouth.”**

The two words that stand out here, in these verses are:

1 – Hear – in Hebrew, this comes from the root word שָׁמַע shama – Strong’s H8085, which carries a greater meaning than just to simply hear, as it means, **‘listen with attention, comprehend and discern, give heed to what is being spoken’**.

So, when we hear the words, **‘he who has ears to hear let him hear what the Spirit says’**, we are able to clearly see that it is only those who are truly standing on their feet (that is – those who are faithfully obeying and walking in the commands) that will have ears to hear. Any disobedience to the commands, or any rejection to walking according to the Torah of Elohim, will result in one being deaf to the Spirit, and so be unable to be led forth in the Truth, as they who do so have turned their ear away from the hearing of the Torah! Those who have ears to hear, in order to do, as they stand firm on their feet, will hear the clear instructions attentively with great care and guard to do them. We can certainly see that this kind of hearing that is called for, is not very apparent among the masses today!

Most people are simply seeking to having their ears tickled and are not listening attentively, because they forget what they hear and are doing that which Ya’aqob/James warns against – do not be like a man who looks in the mirror and forgets what he sees!

2 – Listen/ Give ear – In Hebrew, this comes from the root word אָזַן azan – Strong’s H238 which means, **‘to give, ear, listen, pay attention, perceived by ear’**, and while this also carries the meaning, **‘to listen and listen attentively’**, it literally means to **‘cup the ear’**! In other words, it means:

‘give your complete attention and be obedient to take it all in’.

The terms that are used here, in regards to heaven and earth, were once again a reminder of the Covenant and the two witnesses of heaven and earth; as life and death were set before them, for which He encourages His Covenanted called out ones to choose life!!!

This was a reality check that was being given to the nation, declaring once again that יהוה’s Covenant was still in effect and it always is! He never operates outside of His Covenant; and rebellion to that Covenant will result in death, whereas obedience to it will result in life, of which the heaven and earth are faithful witnesses to! יהוה had risen up and delivered a nation and taught them His ways; and as stubborn rebellious children they sinned against the Marriage Covenant that had been entered into!

Verse 3

יְהוָה further highlights the depravity of their rebellion, by saying that even an ox knows its owner and a donkey would know and recognise his master's feeding trough – that is to say, that they would know where to get the right food!

Yet, here Yisra'el are reduced to less than animals, due to their lack of knowledge and obedience!

KNOWS AND UNDERSTANDS:

1 - The Hebrew word that is translated as '*knows*', comes from the root word יָדָע yada – Strong's H3045 which means '*to acknowledge, clearly understand, to perceive, distinguish and discern*' and it implies the ability to respond to, and recognise, the Master's voice.

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

So many people may claim to hear His voice today, yet by the fruit of their lives it is clear to see that He does not know them and they do not follow Him, nor do they know where the feeding trough of His Word is:

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

After these words יְהוָה proceeded to tell the parable of the one who '*hears*' His Words and does them will be a wise man who builds on the rock!!!

Yehudah were NOT '*hearing*' and because of this they were not acknowledging their Master's voice and so their ears had turned away from the hearing of the Torah and had turned to ear-tickling falsehood as they were feeding on pagan traditions, rather than eating the daily manna of the truth!

This is a clear mirror image of what we see happening today, by so many and more specifically, by the church who operate, not on the Rock of Truth, but rather on the twisted application of man-made and man-driven dogmas that are rooted in pagan worship – these are those that do not know Him and He will declare He never knew them!

We are to pursue to know His word, seeking it out and discern and rightly handle the truth:

Hoshĕa/Hosea 6:3 "So let us know, let us pursue to know יְהוָה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth."

To '*know*' יְהוָה implies the clear ability to '*hear*' His voice and guard to do what He commands, for then He shall know His own!!! To know His voice implies that one is able to know the sounding and take heed of what is coming, making sure that they hear His voice and follow Him!

Yoḥanan Aleph/1 John 2:3-5 “**And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.**”

Qorintiyim Aleph/1 Corinthians 8:3 “**But if anyone loves Elohim, this one is known by Him.**”
To love Elohim, gives us the sure promise that we are known by Him!

Sadly, many people simply do not ‘**know**’ what love for Elohim is:

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

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

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

As we sit under the instructions of our Creator and Redeemer, we learn to **know** Him and get a knowledge of who He is and come to **know** how we are to live in obedience to His clear Torah.

There are so many liars out there today, who claim to **know** Elohim, yet they have no knowledge of His Torah at all, as they refuse to sit and learn His Word – how can they **know** Him!!!

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

2 – The Hebrew word that is translated as for ‘**understands**’ in **verse 3** comes from the root verb בִּין bin – **Strong’s H995** which means ‘**to understand, perceive, consider with full attention and have knowledge and respond appropriately**’, and this root word is also used in: **Tehillah/Psalm 119:34** “**Make me understand, that I might observe Your Torah, and guard it with all my heart.**”

Tehillah/Psalm 119:104 “**From Your orders I get understanding; therefore I have hated every false way.**”

Mishlě/Proverbs 2:4-5 “**If you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יהוה, and find the knowledge of Elohim.**”

Understanding comes in the doing of the Word and we recognise that the one doing the Word, is one who earnestly seeks יהוה, for true seeking brings about a proper application of what one hears, so that they hear, guard and do His Word, thus gaining understanding as they do what is clearly commanded!

Mishlě/Proverbs 28:5 “**Evil men do not understand right-ruling, but those who seek יהוה understand all.**”

Evil men are those who are not paying attention and observing and are therefore dysfunctional!

Those who are hearing but not understanding are not seeking – in other words they are hearers only!!!

Mishlĕ/Proverbs 3:5 “Trust in יהוה with all your heart, and lean not on your own understanding”.

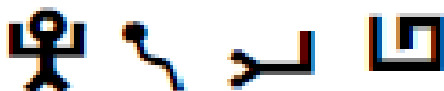
We are to trust יהוה with all our heart, which entails trusting Him with all of the understanding and wisdom that is contained in His Word and not seek out our own vain and selfish reasonings.

We are to guard the proper understanding of the Word, which comes in the doing of the Word, and in doing so we must grow in our understanding of the Word and be able to discern the set-apart from the profane, becoming skilled in the Sword of the Spirit, and guard ourselves from becoming hard faced before the Master, as we take note that.


The noun which is derived from this root verb בִּין bin – Strong’s H995 is בִּינָה biynah – Strong’s H998 which means, ‘*an understanding, consideration, discernment*’

Mishlĕ/Proverbs 9:10 “The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”


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




Beyt – ב:

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


Yod – י:

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

Nun – נ:

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

Hey – ה:

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

This word can mean, “**behold, look, breath, sigh and reveal or revelation**”; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

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

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

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

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

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

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!

Mishlê/Proverbs 21:30 tells us that there is no wisdom or understanding against יהוה, for it is His!

Who is wise and understands these words?

He who has ears to hear, hear what the Spirit says!!!

If one does not seek יהוה and guard to keep His Word then they can never be wise and understand His Word!

So many today think that they are extremely wise, as they assume that they have so much knowledge of ‘the bible’, while they do not guard to do what is instructed therein and simply reveal that they are not wise at all but are rather foolish in their lawless mind-set!

To be wise, understanding and know the Word of Elohim entails a proper observance of guarding to do all He has commanded us and when we walk in His straight way of righteousness then we shall not stumble at all!

So many today may want to claim ignorance and, to a certain degree, we were all ignorant, yet His word is not far off – we have His Word and we have no right to claim ignorance today but rather, we are to respond appropriately to His Torah!

Ma'asei/Acts 17:30-31 **“Truly, then, having overlooked these times of ignorance, Elohim now commands all men everywhere to repent, 31 because He has set a day on which He is going to judge the world in righteousness by a Man whom He has appointed, having given proof of this to all by raising Him from the dead.”**

Sha'ul was addressing the very religious men of Athens, when he stood in the midst of the Areopagus and began to tell them who יהוה is.

They had altars to every mighty one imaginable and even had one with the inscription “TO THE UNKNOWN MIGHTY ONE”, and in trying to appease the whole world they wanted to cover all their bases of many proclaimed worship practices.

Sha'ul addressed these men very boldly and made a very clear and profound statement, which clearly declared that ignorance of יהוה could no longer be accepted as an excuse! His words are still very much alive today, as man need to hear the clear truth that ignorance can not be accepted as an excuse to not know or understand!

The Greek word that is translated as ‘ignorance’ is ἄγνοια agnoia – Strong’s G52 which means, **‘ignorance, uninformed, lack of knowledge’**.

This word is used in the LXX (Septuagint – Greek text of the Tanak – O.T.) in terms of the sins of ignorance or by mistake, and, in Hebrew, the word that is translated as ‘by mistake’ is

שְׁגָגָה shegagah – Strong’s H7684 which means, **‘sin of error, inadvertent sin’** and comes

from the root word שָׁגַג shagag – Strong’s H7683 meaning, **‘to go astray, to err, commit sin ignorantly’**.

The sin offering was for the being who sinned **‘by mistake’** and what is therefore being made very clear here, in Sha'ul's words, is that by Messiah having been offered up once for all, and that there no longer remains an offering for sin – there is now no more excuse to not repent and walk in the Truth – thus the clear command to repent; as the warning is that if one does not repent and turn to the Master, then there awaits only a severe judgement and punishment for the disobedient and rebellious!

While many today may claim an ignorance of knowledge, we must take note that since the physical manifestation of the esteem of Elohim that was made visible to all through the life, death and resurrection of Messiah, this ignorance of the knowledge of Him can no longer be accepted as a valid reason for any person on the earth!

2000 years later many are still ignorant of who יהוה is and lack a proper knowledge of Elohim, due to the false pen of the scribes and the commands of men that have been taught as teachings!”

The people of Elohim had, due to the compromise of mixing, not known nor understood the Truth!

We see similar words being spoken in:

Yirmeyahu/Jeremiah 8:7 “**Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of יהוה.**”

Animals know their master’s voice and their appointed times, while Yehudāh did not – and this was not due to ignorance but rather due to wilful failure to respond to that which they have been given.

Verse 4 – A sinning nation loaded with crookedness!

In Hebrew, the root word that is translated as **sin** is חָטָא *hata* – Strong’s H2398 which means, **‘to miss, go wrong, sin, error, fault’** and in essence means **‘to miss the mark or target’!**

With this in mind it makes perfect sense and brings great clarity in understanding that the Torah becomes very vital to us if we do not want to miss the purpose and fulfilment of our life or **‘miss the mark’**.

Remember, the proper understanding of the definition of the word **Torah** is **‘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 simply therefore **‘missing the mark’** – running off the mark as you take your eyes off of יהושע!!!

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

Yehudāh were **‘loaded with crookedness’!**

The Hebrew word that is translated as **‘crookedness’** is עָוֹן *avon* – Strong’s H5771 which means, **‘iniquity, guilt, punishment for iniquity, blame, perversity, depravity’**, which comes from the root verb עָוָה *avah* – Strong’s H5753 which means, **‘to twist, bend, distort, make crooked, pervert’**.

A sinning nation loaded with crookedness! – in other words – they were a lawless nation – acting corruptly and were a nation that was not walking in the Torah of Elohim that they were required to, as they had:

1 – Forsaken יהוה – that is – they had left the path of righteousness and the need to walk in the Torah.

In being dysfunctional, our fathers had forsaken Elohim, and the Hebrew word that is translated as **‘forsaken’** comes from the root word עָזַב *azab* - Strong’s H5800 which means, **‘to leave, forsake, loose, loosen, abandon, leave behind, neglect’**. We are told in:

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”**

They had Forsaken יהוה – and as a result, they had:

2 – Provoked יהוה – that is they had blasphemed and despised His Torah,

The Hebrew word that is translated as ‘provoked’ comes from the root word נָאַץ na’ats – Strong’s H5006 which means, ‘*to spurn, treat with contempt, blaspheme, scorn*’, and it is used in:

Tehillah/Psalm 10:13 “**Why do the wrong scorn Elohim? He has said in his heart, “It is not required.”**”

Those who disregard the commands of Elohim, blaspheme Him – especially when they say regarding the Torah, ‘it is not required’!

They had Provoked יהוה – and as a result of despising the Truth, they:

3 – Went backwards – They had turned back to the wicked ways from which they had been delivered.

The Hebrew word that is translated as ‘went backwards’ comes from the root word אָחַר aḥor – Strong’s H268 which means, ‘*the hind side, back part, afterward, rear, behind*’, and comes from the root verb אָחַר aḥar – Strong’s H309 which means, ‘*to remain behind, tarry, delay, defer, slack, hesitate*’.

This is the pattern of anyone who, in any way, forsakes the Torah, or compromises in the slightest – you will end despising His Word and will backslide very quickly.

This is the downward path of the lawless that corrupt His very word for self-gain!

Verse 5

יהוה appeals to them here by saying, ‘**Why should you continue to be beaten down**’ – there is not a part of the body that has not been beaten – why do you keep disobeying!!!

You continue in apostasy!

The English word **apostasy** means ‘*a renunciation of one’s belief and an abandonment to loyalty*’ – and this is exactly what Yehudāh had done.

We get our English word ‘apostasy’ from the Greek word ἀποστασία apostasia – Strong’s G646 and it is translated as a ‘falling away’, in reference to how many will abandon their faith and belief in the Truth before the man of lawlessness is revealed:

Tas’loniqim Bēt/2 Thessalonians 2:3 “**Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction,**”

In Hebrew however, the word used here in Yeshayahu/Isaiah 1:5 for **apostasy** carries a wonderful picture for us, showing us the direct contrast between who Yisra’ēl and Yehudāh had been called to be and what they had become, as we see in the Hebrew a wonderful play on words:

The Hebrew word that is used here for **apostasy** in verse 5 is סָרָה sarah – Strong’s H5627

and this word phonetically sounds exactly the same as the name of Abraham’s wife: שָׂרָה

Sarah – Strong’s H8283, yet these two similar sounding words do not carry the same meaning!

The Hebrew word סָרָה sarah – Strong’s H5627, which is translated as **apostasy**, is spelt with the letters: ס ‘samek’, ר ‘resh’ and ה ‘hey’; while שָׂרָה Sarah – Strong’s H8283, Abraham’s wife, is spelt with the letters: ש ‘Sin’, ר ‘resh’ and ה ‘hey’ and her name carries the opposite picture of an apostate Bride, as her name means **‘princess or noble woman’**.

And as we know, she is used in Scripture as a picture of the obedient wife; and therefore, the play on words here is profound, as this apostate nation was being called to look into the mirror of His Word, that would show them how they were not what they ought to be, but were rather being the complete opposite and had become a disobedient and rebellious wife that was sick from head to toe!

They were not being the picture of a princess or noble woman and Bride of יְהוָה.

Yehudāh looked like the adulterous whore and were not being a faithful Bride – and while so many today claim to be the bride – through the mirror of the Word of Truth, they will be found out to be nothing more than an adulterous and dressed up whore!!!

As a result of continuing in apostasy, Yehudāh was completely sick from head to toe, with no soundness in it!

Their land was laid waste and their cities were being burned with fire!

The Hebrew word that is translated as ‘soundness’ is מְתוּם methom – Strong’s H4974 which means, **‘soundness, entirety, totality’** and is used to describe a state of physical soundness of the body, representing a complete and good bill of health!

It comes from the primitive root word תָּמַם tamam – Strong’s H8552 meaning, **‘to be complete, to be finished, be at an end’**.

Apostate Yehudāh was far from being a complete and sound bride!!!

While there are so many today, who think that they are being a reflection of the Bride of Messiah, we are clearly able to see that, due to their lawlessness, they simply are an apostate whore that has no soundness in their body – and are sick from head to toe and do not even know it, as they assume that they are complete and perfect, walking under a falsified lawless grace that is so far from being sound and complete before Elohim!

So depraved, that the daughter of Tsiyon had been left as a booth in a vineyard and as a hut in a garden of cucumbers, which is a picture of desolation after a harvest, where there is nobody around!

The booths and huts being described here, were temporary structures that were built to provide shade from the sun for any persons who guarded the crops against thieves and animals.

Such huts were usually temporary structures that stood “alone” and were easily attacked. The picture that is being clearly presented this apostate bride, was that they were vulnerable to being attacked and destroyed, as they had no refuge in the Master!

Despite this devastating reality of the state of a corrupted nation, we are able to see that יְהוָה had left a remnant!

יהוה has a remnant – and all throughout Scripture we see that there is always a remnant – there is always a faithful few!

When we hear the words of many who have been led astray saying, *‘but they all can’t be wrong’*, may we realise that *‘oh yes they can!’*

And in fact, the likelihood is that they are indeed very wrong!

If it were not for the remnant – we would have been made like Sedom and Amarah and the call has gone out before destruction does come upon the world!

It is always a remnant few who obeys and are preserved – It was only Noah and 7 others in the ark!

With Sedom and Amarah, it was only Lot and his wife and two of his daughters who had escaped, while his wife did not make it very far!

It was only Yehoshua and Kalēb who were left from the generation of adults that came out of Mitsrayim and were able to enter the Promised land – there is always a remnant!

Verse 10

We see a repeat being given, of the words: **hear** and **listen/give ear!**

This time it was to the rulers and the people of Sedom and Amarah – which is a play on words again, being given to an apostate people who had backslidden and were clearly being just like the pagan nations!

The call being given here was to **‘come out’** and do so by hearing and listening to His Torah!

GIVE EAR TO THE TORAH OF ELOHIM!

This same call is still being given out today, to a people who are so intermingled with lawlessness and are living corrupt and compromised lives, without listening to and paying attention to the Torah, while their attempts at worship are in vain, as יהוה will not accept, or hear, our worship and prayer if it is not done His way!

Here, Yehudah were bringing slaughterings and offerings, as the temple service was seemingly still going on while יהוה was, in essence, saying to them,

“Why are you even coming to Me with your offerings, since you also have idols in your homes and all you are doing is bringing mud into My House and your feet/walk is muddied with falsehood!”

STOP MIXING YOUR ASSUMED WORSHIP UNTO יהוה WITH PAGANISM!!!

יהוה is unable to bear unrighteousness and assembly (**verse 13**).

Yehudah was wicked, while they were indeed pretending to be righteous, yet refused to walk in His Torah!

Their claim to be righteous is the great error they made back then and it is the same error that so many make today!

The false teaching that has set-aside Torah observance, is nothing more than a sick trampling of mud over His Torah, with the appearance of assembling in righteousness while profaning His Word and His commands and His appointed Times, which He will not tolerate.

At this point in history, Yehudāh may have been keeping some kind of observance of the New moons, Sabbaths and Appointed Times, yet their compromised mixing with the idolatry of the nations, rendered their attempts at guarding יהוה's Sabbaths and Appointed times as futile!

When one mixes their worship, they render any attempt at worship being futile in the eyes of יהוה.

Today, many have attempted to change יהוה's Sabbaths and Appointed Times by replacing them with a falsified sun-day worship and the corrupted pagan rooted days that follow such wicked patterns of attempted changes!

יהוה's times do not change and any attempt at worshipping Him through the observance of an alternative Christian sun-day service or Christian feasts are simply a violation of His Word and is clearly futile worship, which HE is unable to bear!

Christian sun-day observance, along with corrupted feasts of Easter and Christmas are unrighteous assemblies that יהוה is unable to bear and His command is clear:

STOP BRINGING FUTILE WORSHIP!

While many of us may recognise that all forms of westernised Christianity are part of a futile corrupt worship system, there are some who have come out of the whoring of false worship systems, that were inherited from our fathers, yet are still bringing futile worship before יהוה!

By that I mean, there may be some who are indeed assembling on the True Sabbaths and Feasts of יהוה, yet their lives do not reflect the proper set-apartness that the True called-out Bride ought to, as they continue to lead compromised lifestyles that do not uphold the set-apartness of the Torah in their daily lives, which renders their attempts at assembling before His face as futile!

Verse 14

In this verse, we clearly see the use of the term 'your New Moons and appointed times' being used.

יהוה says that they are a trouble to Him and He is weary of bearing them!!!

Does this contradict the Torah and the commands to keep יהוה's Feasts?

As much as many try to twist this verse into teaching that keeping His Feasts is no longer necessary, we must note that the key term in this verse spoken by יהוה is, 'YOUR'!

The way Yehudāh were carrying out His feasts, showed that they had turned them into a creation of their own hands, by doing it their own way and doing it however it suited them and, in the process, they mixed in pagan worship practices with it – and this form of worship was no longer as יהוה had prescribed, but had become their own, which He no longer saw as worship unto Him.

Today it has even become worse, as the church not only worships their own way, but has, at its root, pagan influences and traditions that have even changed the appointed times to fit in with pagan sun-worship traditions – and יהוה hates – and I repeat – יהוה hates these man-made traditional feasts.

He also hates that which rabbinic tradition presents as a form of worship that sets aside the purity of Torah, through the addition of oral laws and commands that יהוה has not commanded or instructed!

Adding or taking away from His instructions is forbidden and we must carefully hear and give ear to this and not fall into the trap of false worship that has been shaped by the hands of man – for when we do that, we render His Feasts no longer His but make it our own and these He hates!!!

Verse 15

יהוה does not hear the prayer of the wrong!

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?”

Mishlë/Proverbs 15:8-9 “The slaughtering of the wrong ones is an abomination to יהוה, but the prayer of the straight is His delight. 9 The way of the wrong one is an abomination to יהוה, but He loves him who pursues righteousness.”

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

This parable is one that many have turned their ears from hearing, literally!

So many today claim that the Torah is no longer valid and simply view the Torah and the prophets simply as good stories, while they do not recognise the need to hear, guard and do what is instructed therein!

This parable is a severe warning against turning one’s ear from hearing the Torah!

The concept of turning one’s ear from hearing the Torah implies one who does not hear and do what the Torah says.

There are many who may hear the words of the Torah and even read the ‘stories’ of what they call the ‘Old Testament’, yet by their refusal to guard to do what is commanded therein is also understood as turning one’s ear from hearing the Torah!

The Hebrew root verb for ‘turns away’ סור sur – Strong’s H5493 which means, ‘**turn, turn aside, depart from a way, avoid, be removed from, put away**’, and is used in Scripture in reference to ‘**putting away**’ that which we should not be associated with, which highlights the truth that many who claim that the Torah has been ‘done away with’ and is no longer necessary to keep are turning away from hearing the Torah!

The Hebrew word that is used here for ‘ear’ is the word **אָזְנוֹ** ozen – Strong’s H241 which means, *‘an ear, hear, attentive, closely, recite, reveal’* and comes from the root verb **אָזַן** azan – Strong’s H238 which means, *‘to give, ear, listen, pay attention, perceived by ear’*, and while this also carries the meaning to listen and listen attentively, it literally means to *‘cup the ear’* – in other words give your complete attention and be obedient to take it all in.

The Hebrew word that is translated here as ‘hearing’ is **שָׁמַע** shama – Strong’s H8085, which carries a far greater meaning than to simply just hear something as it is understood to mean, *‘to hear with attention and comprehend and discern and give heed to what is being spoken’*. **Shemoth/Exodus 19:5-6** *“And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.”* These verses make it very clear – for us to truly be a treasured possession of the Most-High, we are to make sure that we obey His voice and guard His Covenant.

In the above verse, the root word **שָׁמַע** shama – Strong’s H8085 is used twice in a row, which means to *‘hear, listen and obey’*. The phrase is as follows:

אִם-שָׁמוּעַ תִּשְׁמָעוּ
im-shamoa tishmau

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

Everybody has ears!
Despite this physiological truth many do not use their ears to hear attentively as they should! Shelomoh highlights for us the dangers of turning one’s ear from hearing the Torah as he makes it clear that anyone who does this does not have an effective prayer life, for even his prayers are an abomination!

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 this 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!

In other words, it means that you:

'AIM OR POINT IN THE RIGHT DIRECTION AND YOU MOVE IN THAT DIRECTION'.

When considering this we can see that this meaning is way different as to how many understand the 'burden' that is typically associated with the word 'Law'.

It is also interesting, and wonderful for me, to see how the word תּוֹרָה **torah** 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 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 – ו:



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)!

The word for sin, in Hebrew, comes from the root word חָטָא *hata* – Strong's H2398 which means, ***'to miss, go wrong, sin, error, fault'*** and in essence means ***'to miss the mark or target'***!

With this in mind, it makes perfect sense, and brings great clarity, in understanding that the Torah becomes very vital to us, especially if we do not want to miss the purpose and fulfilment of our life or ***'miss the mark'***, so to speak.

Remember, the word 'Torah' carries the meaning 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 in that which has been marked out. Sin is missing the mark – running off the mark as you take your eyes off of יהושע!!!

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

To turn one's ear away from hearing the Torah is to turn one's ear from hearing the clear and vital instructions of Elohim.

Those who do this seek out false teachers who will tickle their ears with things they want to hear and reject the clear Truth of the Torah of Elohim that is to be heard and obeyed!

Timotiyos Bět/2 Timothy 4:3-4 "For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths."

Refusing to hear the Torah of Elohim and guard to do what His Torah instructs will result in one's prayers not being heard, as we also take note of the clear rebuke given to a stubborn people who refused to listen to the Torah:

Zekaryah/Zechariah 7:11-13 "But they refused to listen, and they shrugged their shoulders, and stopped their ears from hearing. 12 "And they made their hearts like flint against hearing the Torah, and the words, which יהוה of hosts had sent by His Spirit through the former prophets. Therefore great wrath came from יהוה of hosts. 13 "And it came to be: as He called and they did not hear, so let them call, but I shall not hear," said יהוה of hosts."

In **Ma'asei/Acts 15**, it is made clear that every Sabbath the Torah of Mosheh is read and this is how the nations who were being grafted in would be able to hear and learn how to live set-apart lives.

Those who refuse to remember to guard the Sabbath and set it apart are, in essence, also turning their ear from hearing the Torah, which renders their assumed prayers as fruitless and an abomination!

Verse 16

Here we see the clear instruction to stop all the evil and get cleaned up!

If only people would open their ears and hear this today!!!

But just how do we get clean?

יהוה has just highlighted the terrible picture of their lawlessness and then, in **verse 17**, He makes it clear:

**1 – Learn to do good; 2 – Seek Right-Ruling; 3 – Reprove the oppressor;
4 – Defend the fatherless; 5 – plead for the widow.**

In other words, seek His Kingdom and His Righteousness and be a voice for those that are unable to speak for themselves!

Learning to discern and do good requires a returning to the Torah which teaches us to distinguish between the clean and the unclean, the set-apart and the profane!

1 – Learn to do good:

The Hebrew word for 'learn' is לָמַד lamad – Strong's H3925 which carries the meaning, *'to exercise in, learn, instruct, teach, train'*.

We come to the 'door' (Messiah) and submit to 'learning' His ways so that we can make good our ways in order to function as the set-apart, chosen and royal priesthood that we are!


In the ancient pictographic script, this root word לָמַד lamad – Strong's H3925 highlights a wonderful confirmation of the love our Master, Husband, Redeemer, Good Teacher and King, has for us, His called-out Bride!

לָמַד lamad – Strong's H3925 which means, *'to exercise in, learn, accept, instruct, train'*, is pictured as follows:




Lamed - לָ:




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.

Mem - מ:

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

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.

From these 3 pictographic letters, which represent for us the idea of teaching and instructing, we are able to clearly see the love our Master and Saviour has for us, being the Good teacher that washes us through His Word.

We can see the following being declared:

THE AUTHORITY OF THE WASHING AT THE DOOR

OR

THE SHEPHERD WASHES AT THE DOOR

As we, the bride of Messiah, come to the Door of Appointment, keeping His Sabbaths and Feasts, He, our Husband and Good Shepherd and Teacher, who is The Door, washes us through His Word, as a loving Husband!

Eph'siyim/Ephesians 5:24-27 "But as the assembly is subject to Messiah, so also let the wives be to their own husbands in every respect. 25 Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."

It is יְהוָה our Redeemer and Elohim that teaches us to do what is best, through His Torah and instructions, given to us through His Word. And therefore, the laws and right-rulings of Mosheh, that we are to 'exercise in' and learn, accept and become fluent in, as we diligently train ourselves, to be true set-apart people, we are caused to be true servants of Messiah, our Good Teacher, Shepherd and King!

We do not learn for nothing – we learn and are taught – **TO DO!**

The Hebrew word for ‘good’ is the primary verb טוב **tob** – Strong’s H2895 and carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’, and in a practical sense can carry the understanding of being ‘functional’, according to the good and functional design of our Creator, by walking in His commands!


In the true understanding of this word טוב **tob** – Strong’s H2896, we can see that it may best be translated in most cases as ‘functional’, for when יהוה said, in **Bereshith/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 טוב **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 - טוב **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!

2 – Seek right-ruling:

The Hebrew word that is used for '**seek**' comes from the root word דָּרַשׁ **darash** – Strong's H1875 which means, '*to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question*'.

Now, we see that this word carries more than simply just to take a quick peek, but rather emphasises the need to be digging deep in seeking out carefully and with great diligence, through consultation, and asking.

When we are told to '**seek**' first the Kingdom, we must recognise that this is not an instruction that gives the notion that you just take a quick look at it and now that you have seen it you can go on your merry way – NO!

To seek His Kingdom, requires hard work and discipline each and every day.

Here we are being clearly instructed to '**seek**' יהוה and His strength.

We need to '**seek**' Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

A word that is derived from דָּרַשׁ **darash** is מִדְּרָשׁ **midrash** – Strong's H4097 means, '*a study, record, writings or story, commentary*'.

A 'midrash' speaks of the ability to search out something and often refers to that which is written to teach, and later became known as a Hebrew word relating to the in-depth study of the word, often done together.

The point is that we are to be a people who are earnestly growing in wisdom and understanding of the Scriptures so we can remember what we look like when we look intently into the mirror of His Word!

Ėkrah/Lamentations 3:25 "יהוה is good to those waiting for Him, to the being who seeks Him."

We need to 'seek' Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

We are to seek יהוה in all our ways, and do so with all our heart!

Tehillah/Psalm 119:2 "Blessed are those who observe His witnesses, who seek Him with all the heart!"

As we recognize the urgent need to be a 'seeking' people, we need to be fully aware of the urgency of doing so with great fervency and zeal, with the recognition that the time to seek Him is now:

Hoshĕa/Hosea 10:12 "Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek יהוה, till He comes and rains righteousness on you."

Yeshayahu/Isaiah 55:6 "Seek יהוה while He is to be found, call on Him while He is near."

This Hebrew word דָּרַשׁ **darash – Strong's H1875** can also carry the understanding of seeking out and learning information that was not previously known and it implies having a relationship!

By that, I mean that the information that is sought out, is done so through proper requests and petitions and the information sought out is then carefully pondered upon and thought about, with a focus to think seriously and long about its meaning and ramifications that are expressed.

In other words, this kind of seeking can only be done with the proper attention and concentration that is required to grasp and meditate on in order to apply what is sought after and learnt!


This word דָּרַשׁ **darash – Strong's H1875** is a verb that expresses an action of a careful attention and due diligence that is required in order to gain the knowledge sought after.

In the ancient pictographic script, the Hebrew word דָּרַשׁ **darash – Strong's H1875** which means, **'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question'**, looks like this:



Dalet - ד:




In the ancient script this letter 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.

We also recognise that יהושע Messiah is **The Door**, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.


Resh - ר:



The ancient 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. Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

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 these pictographic letters that make up the root word שרש **darash** – Strong's **H1875** we can, in terms of the command to seek יהוה and His strength, recognise that we are to come to The Door of the Head and 'eat' the Word, so to speak!

AT THE DOOR OF THE HEAD IS THE WORD!

When we gather together as commanded, on the Sabbaths and Appointed Times of Elohim then we are able to come and delight ourselves in Him as we meditate on His Word and Submit to our Head, which is Messiah, guarding to do all He has commanded us to, knowing that our coming in and going out shall be in peace!

Those who are not coming to **The Head at The Door** of Appointment are not truly seeking **The Word!**

Those who neglect to guard the Sabbaths and Feasts of יהוה are not seeking Him as they should and therefore have not properly heard the command to seek. Hearing they hear but do not understand!

Mattithyahu/Matthew 6:33 “But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”

When we are told to ‘seek’ first the Kingdom!

To seek His Kingdom requires hard work and discipline every day, and to do that correctly, we are to seek right-ruling!

The Hebrew word used for ‘right-ruling’ is מִשְׁפָּט mishpat – Strong’s H4941 – ‘*judgement, ordinance, regulations*’ and comes from the word שָׁפַט shaphat – Strong’s H8199 – meaning, ‘*to judge, govern, rule, pronounce judgement, give law*’.

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

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

3 – Reprove the oppressor:

The Hebrew root word that is used here for ‘reprove’ is אָשַׁר ashar – Strong’s H833 which means, ‘*to go straight, go on, advance, blessed*’, and when written in the ‘piel’ form, it can carry the meaning, ‘*to go straight, lead on, set straight, righten, correct and reprove*’.

The Hebrew word for ‘oppressor’ is חָמוֹס hamots – Strong’s H2541 which means, ‘*ruthless, oppressed*’, which comes from the primitive root verb חָמַץ hamets – Strong’s H2556 – which means, ‘*to be sour or leavened, or that which is leavened*’.

In other words, we are to set straight and correct that which has been leavened through sin and falsehood, and remove the leaven of sin from our midst!

4 – Defend the fatherless:

The Hebrew word that is used here for ‘defend’ comes from the root word שָׁפַט shaphat – Strong’s H8199 which means, ‘*judge, to judge, to govern, rule, ruler, execute judgement*’.

The Hebrew word that is translated as ‘fatherless’ is יָתוֹם yathom – Strong’s H3490 which means, ‘*fatherless, orphan*’.

The commands are very clear – act as a proper law-giver and judge, for those who do not have a father to do so!

Help the fatherless to have proper government of Torah exercised in their lives and be the one to rule them and judge them correctly as a father, who is head of the home, would!

5 – Plead for the widow:

The Hebrew word that is used here for ‘plead’ comes from the root word רִיב *rib* – Strong’s H7378 which means, *‘to strive, contend, argue, complain, find fault, quarrel’*, and in the tense that it is written in, it also carries the understanding/meaning of ‘conducting a legal case or lawsuit’.

The Hebrew word that is used here for ‘widow’ is אִלְמָנָה *almanah* – Strong’s H490 which means, *‘widow, desolate house, desolate place’*, and comes from the word אִלְמָן *alman* – Strong’s H488 which means, *‘forsaken, widowed’*, which comes from the root verb אָלַם *alam* – Strong’s H481 meaning, *‘put to silence, to bind, become speechless’*.

What is clear here, is that the need to restore doing what is good and right in יְהוָה’s eyes, is to strive and contend for those who have been forsaken and put to silence, as they have no authoritative voice that is able to speak and contend on their behalf!

Ya’aqob/James 1:27 *“Clean and undefiled religion before the Elohim and Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.”*

Yirmeyahu/Jeremiah 7:5-7 *“For if you truly make your ways and your deeds good, if you truly do right-ruling between a man and his neighbour, 6 if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other mighty ones to your own evil, 7 then I shall let you dwell in this place, in the land that I gave to your fathers forever and ever.”*

The orphan, generally associated with the sojourner and the widow, is the object of special concern.

The quality of one’s devotion is measured by how one treats the widow and the orphan. Justice is especially due to them:

Debarim/Deuteronomy 24:17 *“Do not twist the right-ruling of a stranger or the fatherless, nor take the garment of a widow.”*

Often the stranger, fatherless, widow or poor were overlooked and neglected and rulings were made that excluded them from receiving a fair right-ruling and such ‘twisting’ of the Torah is sin!

Many will try to ‘twist’ the Word to suite themselves and as a result they do not recognise that it is to their own destruction.

The Torah makes it very clear that there is only One Torah for all and it applies to all and no partiality can be made, lest the rich end up oppressing the poor and needy through twisting right-ruling and giving them no ability to be rightly defended by the Truth!

Deḥarim/Deuteronomy 24:19-21 “When you reap your harvest in your field, and have forgotten a sheaf in the field, do not go back to get it. Let it be for the stranger, for the fatherless, and for the widow, so that יהוה your Elohim might bless you in all the work of your hands. 20 “When you beat your olive trees, do not examine the branch behind you. Let it be for the stranger, for the fatherless, and for the widow. 21 “When you gather the grapes of your vineyard, do not glean behind you. Let it be for the stranger, for the fatherless, and for the widow.”

Here, in these 3 verses, we see that provision is clearly made for the stranger, fatherless and widow.

Once the barley was harvested, or olives and grapes were gathered, the farmer was not permitted to go back and glean over his fields again, but was to leave it for the needy of the land and this would in fact be a further provision for them that worked on your land, remembering that we are not slaves anymore but take care of each other in all we do. The fatherless, stranger and widow, that worked in the field, would also have ‘payment’ from the field, so to speak, and this shows יהוה’s clear provision for all, with the clear instruction that would guard against the sin of greed and lust!

Bo’az kept this command and in fact made a special effort to go beyond this command by purposefully bundling a leaving for Ruth much to glean; and we see that because of this we see how Ruth and Na’omi was provided for:

Ruth 2:16 “Rather, draw out from the bundles for her, and leave it for her to glean, and do not restrain her.”

This gleaning of the field and not going back over it again for self is a picture of the true testing of one’s heart towards those in your midst that do not have.

And we can even recognise the principle of how when we make much available for others that much will be given back as Elohim blesses the work of your hands!

Qorintiyim Bēt/2 Corinthians 9:6-8 “And this: He who sows sparingly shall also reap sparingly, and he who sows on blessing shall also reap on blessing. 7 Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver. 8 And Elohim is able to make all favour overflow toward you, that you, always having all you need in every way, have plenty for every good work.”

Yoḥanan Aleph/ 1 John 3:16-18 “By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers. 17 But whoever has this world’s goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him? 18 My little children, let us not love in word or in tongue, but in deed and in truth.”

We are able and called to do as commanded here, as we remember that we were slaves and have been bought at a price and recognise that Messiah laid down His life for us, showing us that we too ought to lay down our lives for our brothers and be earnest in our caring for one another.

Having the poor and needy among us always gives us the opportunity to express true love and obedience to His Torah as we do not neglect the stranger, the fatherless or the widow in our midst.

Taking care of the widows and orphans is a clear command and blessings come as a result of walking in obedience to this command.

In the literal sense, when there is a widow or orphan among us who is not properly cared for and they cry out against us, we may suffer the consequence of our families becoming fatherless.

Metaphorically, in the spiritual sense, if husbands forsake their responsibilities in their own homes toward their wives and children, they are indeed making them spiritual widows and orphans, and when they cry out against the injustice, יהוה's anger will burn against us.

The Word makes it very clear, that lives will be taken for any acts of injustice against widows and orphans, and harshness against the poor will lead to poverty in our own lives.

This is a very sobering thought that we ought to carefully consider, as it is very clear as we go through these right-rulings that how we treat our families and those around us affects our very lives.

There are sadly far too many widows and orphans in our midst today, even though the husband or father may be physically still alive – spiritually he is dead and absent, and we as community are to take care of those spiritual widows and orphans too, while doing our utmost to get the husband and father to take up his mandated role as designated by יהוה.

The Greek word used in the LXX (Septuagint) for 'widow' is χήρα *chēra* – Strong's G5503 and we see Sha'ul giving Timotiyos some very clear and detailed instructions in regards to widows and the called for care for true widows as seen in:

Timotiyos Aleph/1 Timothy 5:3-16 **“Respect widows who are truly widows. 4 But if any widow has children or grandchildren, let them first learn to treat their own house reverently, and to repay their parents. For this is good and acceptable before Elohim. 5 And she who is truly a widow, and left alone, trusts in Elohim and continues in petitions and prayers night and day. 6 But she who is living in luxury is dead while she lives. 7 And command these matters, in order for them to be blameless. 8 And if anyone does not provide for his own, and especially for those of his household, he has denied the belief and is worse than an unbeliever. 9 Do not enrol a widow unless she is over sixty years of age, having been the wife of one man, 10 well reported for good works, if she has brought up children, if she has lodged strangers, if she has washed the feet of the set-apart ones, if she has assisted the afflicted, if she has closely followed every good work. 11 But refuse the younger widows, for when they become headstrong against the Messiah, they desire to marry, 12 having guilt because they set aside their first belief. 13 Moreover, they learn to be idle, going about from house to house, and not only idle but also gossips and busybodies, speaking what is improper. 14 So I resolve that the younger widows marry, bear children, manage the house, giving no occasion to the adversary for reviling. 15 For already some have turned aside after Satan. 16 If any believing man or woman has widows, let such assist them, and do not let the assembly be burdened, in order to assist those who are truly widows.”**

From our more in-depth look at the need to defend the fatherless and plead for the widows, we are able to recognise how important it is for us, as a functioning body of Messiah, to be properly aware of the expected responsibilities the body has toward those who do not have the ability to defend or plead for themselves as they lack the proper authoritative role in the home that is supposed to be governed by the Torah of Elohim, and true widows and orphans do not, nor are they designed to, have the capacity to be the authoritative figure in the home, for which the command is clear – make sure that widows and orphans are judged and governed rightly and that they are given assistance in having their voices heard in order for their needs to be met so that they too can function, not as forsaken, but as true loved ones of the Most-High!

Here we now come to **verse 18** of **Yeshayahu/Isaiah 1**, and is a verse that is often taken out of context and misunderstood, as it is often used as a stand-alone verse without continuing with that which follows in **verse 19** and further!!!

Come and let us reason together – Though your sins are like scarlet – they will be white as snow.

The Hebrew word used here for the phrase, ‘**let us reason together**’ is **וְנִיבְקַחְהֶם** **venivakehah** and comes from the root word **יָכַח** **yakah** – **Strong’s H3198** which means ‘**to decide, prove, judge or correct**’.

In effect, what **יהוה** is saying here to a sinful nation is this:

“Come let Me prove to you... that you will be cleaned up... if you ...”

Here, He is using court like language, that has been addressing the guilty to seek judgement and right-ruling, and is submitting His case here, as if on a trial and then proceeds to show them on what principles they may be pardoned!

So many love this verse on its own but do not proceed to the next and do not understand the seriousness of the stain of sin and lawlessness!

The Hebrew word for ‘scarlet’ is **שָׁנִי** **shani** – **Strong’s H8144** and is a bright red colour and vivid dye that is believed by some as that which was often obtained from the crushed body of an insect (worm) that attaches itself to the leaves and twigs of the oak/terebinth tree, lays eggs on it, puts a sack of red juice around the eggs to protect them, then dies, having emptied itself out for them which is, in itself, a wonderful shadow picture, in nature, of **יהושע**.

The colour scarlet speaks of sacrifice and typifies Messiah in His sufferings and His giving of Himself to be crushed for our iniquities.

But what is also important to note is that it is impossible to get the stain of this scarlet out of linen – impossible for man that is – no amount of scrubbing and washing or bleaching can actually take this red worm substance dye out of clothing and materials!

So, as we read **Tehillah/Psalm 51** at the beginning, we see that Dawid understood this and here **יהוה** was telling Yehudah that they were so stained, yet they would be made white – what a wonderful promise.

Looking back at **verse 15**, we see that they were so stained as their hands were full of blood – their worship had become unacceptable because of their bloodguiltiness on their hands – their works were not pure – the command to be cleansed and cease from evil comes with this invitation to be made clean, as He proved to them their bloodguilt, and as impossible as it may be to get the stain of blood out – יְהוָה would make their garments pure and shining white through His own Blood!!!

Hazon/Revelation 7:14 “And I said to him, “**Master, you know.**” And he said to me, “**These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb.**”

Our sin is guilty of His bloodshed – the works of our hands are stained with the blood guilt of His sacrifice – and He through His Blood removes the stain from us.

What is interesting to note, is that this word, שָׁנִי shani – **Strong’s H8144**, is used 42 times in the Scriptures – a very significant number for us indeed!

As you will remember that there were 42 stops in the Wilderness journey from leaving Mitsrayim to entering in to the Promised Land and there are 42 generations in the genealogy of Messiah, from Abraham to Messiah!

Therefore, we see that His Blood that was poured out at Pěsaḥ as the Lamb that was slain has our ‘wilderness journey’ covered that we may be made white and ready to enter in to His Promises as a Bride prepared!

And it is in this wilderness journey where we learn to hear His voice with great care and attention!

What is often forgotten when given this verse by is what follows – He will make us white as snow - but what are we, who have been proven guilty, to do?

Verse 19-20 makes it clear:

EAT OR BE EATEN!

“**If you submit and obey, you shall eat the good of the land; 20 but if you refuse and rebel, you shall be devoured by the sword, for the mouth of יְהוָה has spoken.**”

The Hebrew word that is translated as ‘eat’ and ‘devoured’ comes from the same root word, which is the root word אָכַל akal – H398 which means ‘**eat, consume, devour or be devoured**’.

So, in essence, what is being declared here, is simply this:

if you submit and obey you will eat and enjoy the good of the land...

if you rebel and refuse to submit and obey you will be eaten by the sword!

Refuse and disobey and His Word will consume you up and devour you in judgement according to His righteous right ruling!

We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected.

It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you?

EAT RIGHT AND LIVE OR LIVE WRONG AND BE EATEN:

Ḥazon/Revelation 19:15 “**And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of Ḳl Shaddai.**”

Ḥazon/Revelation 19:21 “**And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.**”

Verses 21-25 makes the picture very clear:

Yehuḏah had become a nation of whoring and murder and their silver had become dross and wine was mixed with water and as a result, rulers were corrupt and the fatherless and widows were neglected having nobody to speak for them and יהוה makes it clear that He will bring about a refining and remove the dross and all alloy:

In light of what we go through, in our weekly torah portions on the tabernacle and its furnishings, we came to understand the symbolic picture of silver, as it speaks of redemption as well as the purity of His Word that has been refined 7 times!

And what is interesting to know is that pure silver does not tarnish!

Silver that you see today, is mixed with another metal to form an alloy and may consist of up to 92.5% silver with the rest being made up of another metal to bring durability and hardness into the product, which causes the silver to tarnish and needs to be maintained through regular cleaning and polishing.

Well that is exactly what has happened with the Word that is being presented by the church, as well as in rabbinic Judaism – it has been made into an alloy, through the addition of foreign substances, such as man-made dogmas, doctrines and traditions and is therefore no longer pure.

And as a result, that which is being erroneously presented as truth, needs to be continuously maintained and kept shining in its appearance of worship through programmes and systems and structures that are in no way close to reflecting the service of the Tabernacle; and יהוה says He is going to remove all alloys!!!

His message has been made dirty and the false ‘grace’ message has made it ‘cheap’; and so we also see the mixed wine with water also being a picture of watering down the Word; and with both of these analogies together, we see that what has happened is that His redemption message has been tarnished and His Pěsah/Passover has been watered down!

And so, the Church has presented a falsified system of worship that has taken up the form of pagan rituals – and it is time for all to hear and listen and carefully consider, as יהוה clearly proves, through His refining Word, that they are indeed worshipping in a foreign manner.

Verse 26

This very clearly states that He will give back the judges and counsellors!

He is restoring the Authority of His Word and His Kingdom to a people of His Kingdom and so shall His obedient Bride be ransomed and return – through His right-ruling and righteousness and those who forsake יהוה and His commands shall be consumed!

In **verse 29-30** it is made clear that the guilty will be ashamed of their pagan worship. The mentioning of terebinth trees and gardens that they had chosen, is a picture of that which they chose to engage themselves in, through the following of pagan practices that took place on the high places and under the terebinth trees that were often symbolic of fertility rites and worship.

It was under a terebinth tree where יהוה met with Abraham and it was also under the terebinth tree where Ya'aqob buried the idols, and that which their forefathers had shown them was quickly forgotten as they strayed from the Covenant and dug up idol worship and, as a result, their 'leaves', where they thought they would be able to find shade under, would fade and they would be exposed to the heat of the displeasure of יהוה, yet those who mediate day and night on His Torah will be like a tree planted by the waters and their 'leaf' will not fade when the heat comes!!!

The heart of this message is simple: Let us walk right and keep His commands – as the stain of our sin is before Him and He is proven right in His words.

Therefore, let us cleanse ourselves from all unrighteousness and allow His Word to cleanse us and make us white as snow and then, may we be urgent in being attentive with our ears, to hear, guard and do all He commands us to, as we walk in righteousness, keeping our linen white – for fine linen is the righteousnesses of the set-apart ones!

As we, His Bride, make ourselves ready with His garments of righteousness, through hearing attentively, and being fully focused on Him may we be likened to the noble woman rather than the apostate whore.

COME NOW – AND LET US REASON TOGETHER – declares יהוה

Are you hearing His voice?

Are you paying attention?

Are you being completely obedient to His Word (half-hearted measures don't apply)?

Are you submitting and obeying - always?

If so, then keep on doing so and shine His light and you shall eat the good of the land!

But if not; then hear this clear warning to get rid of the dross and alloy worship, or you will be eaten by the Word.

He desires truth in the inward parts – let us seek them out and with joy walk in His Truth.

The foundation has been laid and we must be set-apart – which 'Sarah' are you?

סָרָה sarah – Strong's H5627 (Apostate bride)

or

שָׂרָה Sarah – Strong's H8283 (Princess and noble Bride)


Qorintiyim Aleph/1 Corinthians 3:11-17 “For no one is able to lay any other foundation except that which is laid, which is **יהושע** Messiah. 12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one’s work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove the work of each one, what sort it is. 14 If anyone’s work remains, which he has built on, he shall receive a reward. 15 If anyone’s work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire. 16 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.”

In closing, I thought it best to highlight the pictographic rendering of the noble Bride that we are called to be.


The name **שרה** ‘Sarah’ – Strong’s H8283 which means, ‘*princess, noblewoman*’, in the ancient pictographic alphabet, looks like this:




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.

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.

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. It also symbolises the action of surrender and praise, lifting hands to the one who is to be praised!

When considering the life of Sarah and how she reflects for us a ‘noble woman’, who embraced the life that was given to her, we can see that her name teaches us how we are to live as a capable bride unto our Master.

For the true Bride of Messiah:

**MEDITATES UPON THE WORD OF OUR MASTER AND CHIEF
UNTO WHOM ALL PRAISE IS DUE!
BEHOLD THE WORD OF THE HEAD WHOM WE PRAISE!**

The name שָׂרָה Sarah – Strong’s H8283 is the feminine of the word שָׂר sar – Strong’s H8269 which means, *‘prince, captain, chieftain, ruler’!*

And what is worth taking note of, is that the Name of יִשְׂרָאֵל Yisra’el – Strong’s H3478 which means, *‘he who prevails, overcomes with El’*, comes from the two primitive root words:

1) אֵל ĕl – Strong’s H410 which means, *‘mighty, power, shortened form of Elohim – Mighty One’* and

2) the root word verb שָׂרָה sarah – Strong’s H8280 which means, *‘to persist, exert oneself, persevere, wrestle, contend’*, which is spelt the same as the name of Abraham’s wife.

Therefore, יִשְׂרָאֵל Yisra’el, could also be understood as those who rule with ĕL, as princes!

Remember, we are a royal priesthood and, in a manner of speaking, with Abraham as our father in the belief, we are also children of Sarah the **‘princess’** and so, are therefore also **‘princes’** in the Kingdom of our King, and we who overcome shall rule with Him!

Come now and let us reason together, declares our Master!

Will you hear the clear call to be the noble, capable and ready bride and take heed of the clear warning of falling away to apostasy?

It is time for the True remnant Bride to stand up and reflect the true life of one that has been cleansed from all lawlessness, apostasy and sin, as we learn to do good and seek the Kingdom and righteousness of our Master, in order to be the ready and prepared Bride that He is coming for!

יְהוָה bless you and guard you; יְהוָה make His face shine upon you and show favour to you;

יְהוָה lift up His face upon you and give you shalom!