

# THE RENEWING COMFORT THAT STRENGTHENS US TO WAIT ON YAHWEH!

Yeshayahu/Isaiah 40

1<sup>st</sup> of the 9<sup>th</sup> month 2020/2021

Shalom all,

The favour of our Master and Elohim, יהושע Messiah, be with you in great measure.

As part of this week's Torah portion readings, we will be reading **Yeshayahu/Isaiah 40**, which is a chapter that I would like to take a closer look at, so that we can be encouraged to be trustworthy servants, who are holding fast to our Master, with an unwavering and confident expectation that we have in Him, so that we have our strength continually being renewed, as we wait for His soon return for His ready Bride.

As we faithfully wait on Him, we are to endure all kinds of trials and battles, keeping a firm grip on the Truth, as we guard to keep His Torah and commands, with a consistent and complete set-apartness, that is lived out with continual thanks and praise unto His Mighty Name!

**Yeshayahu/Isaiah 35:3-4** **“Strengthen the weak hands, and make firm the weak knees. 4 Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”**

Part of this passage, is quoted in **Ib'rim/Hebrews 12**, and it is in reference to His disciplining, of those that He loves!

**Ib'rim/Hebrews 12:12-13** **“So, strengthen the hands which hang down and the weak knees, 13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed.”**

The instruction to **'strengthening the hands'** is a call to obedience, especially as we have come to know, from a true Scriptural Hebraic mind-set, that one's hands represent one's works, and in terms of being a faithful servant of the Most-High, it is a clear reference to works of righteousness.

And to **'make firm the weak knees'**, is a clear call to strengthen one's walk, in order that one may walk upright and stand in Truth, armed with the complete armour of Elohim, which is to be dressed in His Torah, so as to not be found buckling under the pressures of life, that we are to face each and every day!

When we see these instructions, **'to strengthen the hands and make firm the weak knees'**, being quoted, in terms of discipline, we can recognise that an unrighteous and whoring Yisra'el was being called to righteousness.

This same call of discipline is still being given today!

When disciplined, we can either draw back in depression and get all negative and, as a result, never change or, we can respond correctly to the Truth and, with great urgency and intensity, do what needs to be done, in order to correct the error of our ways, so that we can be what יהוה our Elohim has called us to be!

And, in the process of responding correctly, we must be ardent in continually shining the Light of His Truth, as we proclaim the Besorah, to the nations who need to hear this urgent call to repentance.

The one who receives and accepts discipline, and loves the knowledge of Elohim, enabling Him to be 'good' – which is to be functioning the way the Creator intended us to – will find favour from יהוה.

**Mishlĕ/Proverbs 12:1-2 “Whoever loves discipline loves knowledge, but he who hates reproof is stupid. 2 The good obtains favour from יהוה, but the man of wicked devices He declares wrong.”**

When יהוה breathed into Adam, He gave man a deposit of Himself, in giving us 'the breath of life'!

Through sin, that breath began to fade and can only be restored through the Blood of Messiah, which He Himself shed for us for us, giving us, who call upon His Name, the ability to receive 'a recovery of breath' from Elohim, so that we may have abundant life, in Him.

How many of you find yourselves, at times, in a place where you seemingly have no breath to keep going, in the call to endure pressure and hardships, as we await the return of our Messiah?

We know that the Spirit of Elohim gives life and by His very breath, we, who are in Him and stay in Him, live and move and are; yet we are also told that the worries of this age, the deceit of riches and the desires for other matters, can come and choke out the Word, causing it to be fruitless.

If we have too many 'thorns' in our life, that have not been dealt with, so to speak, then the danger of losing our breath and being choked, is a serious threat.

In these wicked days, we are instructed to redeem the time, walking exactly as we ought to, in Messiah, guarding to do all His commands, as wise servants of the Most-High!

How are you redeeming the time?

Have you experienced some choking?

Have you found that you have been a little short of breath lately?

If you have, then listen up – it is time to take a deep breath, stand up and fight the good fight of belief!

In a message called, **“THE RENEWING COMFORT THAT STRENGTHENS US TO WAIT ON YAHWEH!”** please turn with me to:

**Yeshayahu/Isaiah 40:1-11 (Read).**

Many have regarded this **Chapter 40** of **Yeshayahu/Isaiah**, as being the start of the second part of Yeshayahu, with the first 39 chapters dealing with impending judgement that was decreed, upon a rebellious Yisra'el.

And from chapter 40 onwards, we see the clear promise of deliverance, that יהוה Himself will bring to those who call, and wait, upon Him, by repenting and returning to the Redeemer of Yisra'el and being fervently committed to being steadfast, in walking in His ways.

Yisra'el was in captivity, and while the threat of destruction hovered over their heads, here, in this chapter, there is an encouraging call that is being given, to the chosen of Elohim. A call to take heart, because the promise of their sure deliverance was coming!

In **verse 1** we see the repetition of the word '**comfort**', which, in the Hebrew text, the phrase, '**comfort, comfort My people**', is written as follows:

נְחַמְנוּ נְחַמְנוּ עַמִּי – **naḥamu,naḥamu, ami**

The repetition of the Hebrew root word, that is translated as '**comfort**', is clearly being done here for emphasis; and the Hebrew word נְחַמְנוּ **naḥamu** comes from the root word נָחַם **naḥam** – **Strong's H5162** which means, '**to comfort, console, to be comforted**' and can also express the meaning, '**to be sorry, to be moved, have compassion, suffer grief, repent**'. The original root of this word, often seems to reflect the idea of '**breathing deeply**'; hence the physical display of one's feelings, which can usually be of sorrow, compassion or comfort.

It can, therefore, mean, '**to breathe deeply with sorrow for your sin**' or, '**to breathe deeply as you comfort and console someone**'.

In Scripture, we take note that the majority of the times that the root word נָחַם **naḥam** – **Strong's H5162** is used, and translated, as '**repent**', actually refers to Elohim's repentance and not man's repentance.

Man's repentance is most frequently indicated by the word שׁוּב **shub** – **Strong's H7725** which means, '**to turn back, return, repent, recover**', meaning to turn away from sin and turn back to Elohim and follow in His ways.

The term '**naḥamu**', which is a derivative of נָחַם **naḥam** – **Strong's H5162**, can give the understanding of, '**to cause to breathe again**'.

In other words, it is יהוה Himself that would bring the '**recovery of breath**', and this is 'His comforting words' that is being given here to His people, in **Yeshayahu/Isaiah 40**.

In a sense, it could render the encouragement of knowing that Elohim Himself is declaring to a people in exile, the following:

**“I AM BRINGING YOU A RECOVERY OF BREATH”**

This recovery of breath, that was surely needed, is sufficient for His people to get strengthened and be equipped to prepare the way for His soon return, as a cleansed and ready Bride!

The Master יהוה continually called Yisra'el to return, yet they continually turned a deaf ear and did their own thing and He made it very clear to Yisra'el, in:

**Yeshayahu/Isaiah 30:15 “For thus said the Master יהוה, the Set-apart One of Yisra'el, “In returning and rest you are saved, in stillness and trust is your strength.” But you would not,”**

While Yisra'el would not return, we certainly see the clear message given here:


## **IN RETURNING AND REST YOU ARE SAVED AND IN STILLNESS AND TRUST IS YOUR STRENGTH!**

The Hebrew root word that is translated as ‘returning’ is שׁוּבָה shubah which means, **‘retirement, withdrawal, repentance, returning’** and this comes from the root verb that we have already discussed, which is the word that is used for man’s repentance: שׁוּב shub – Strong’s H7725 which means, **‘to turn back, return, repent, recover’**.


In the ancient pictographic script, the word שׁוּבָה shubah, which is translated as ‘returning’, looks like this:




**Shin - שׁ:**

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.

**Waw/Vav – ׀:**


This is the Hebrew letter ‘waw’ or ‘vav’ which in the ancient script is pictured as , which is a peg or **‘tent peg’**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **‘to add, secure or hook’**.

**Beyt – בׁ:**

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.

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 understand the combination of these pictures, as rendering a ‘**returning**’ or ‘**repentance**’, we are able to recognise that the teeth, which speaks of a ‘**pressing**’, and the picture of the peg that ‘**secures**’, and the house which speaks of ‘**dwelling**’, we are able to understand this representing the following:

## **THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO IN A SURRENDERED PRAISE.**

This word, in the ancient form, represents for us, a:

**RETURNING TO THE SECURE HOUSE, WHERE WE ARE FED,  
AS WE MEDITATE ON THE WORD OF THE HOUSE, LIFTING UP HANDS  
THAT ARE SET-APART, TO HIM WHO IS TO BE PRAISED**

While this certainly represents for us a clear understanding of true repentance, which entails a proper returning, by diligently meditating upon the Word of Elohim and being washed through His Word, we certainly recognise how many may claim to return, or repent, yet their disobedience, and inability to submit to and obey His Torah, reveals that their repentance is merely a lip service, that is given in the hope of getting something favourable back in return.

When the Pharisees and crowds came out to see Yoħanan immersing, he asked them a clear question:

**Mattithyahu/Matthew 3:7-8 “And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath? 8 “Bear, therefore, fruits worthy of repentance”**

**Luqas/Luke 3:7-8 “He said therefore to the crowds that came out to be immersed by him, “Brood of adders, who warned you to flee from the wrath to come? 8 “Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that Elohim is able to raise up children to Abraham from these stones.”**

Many may certainly ‘return’ and seek to be immersed, while their lives did not display the proper fruit worthy of repentance.

The Greek word for 'repent' is μετανοέω metanoēō – Strong's G3340 which means, **'to change one's mind or purpose, to repent, relent'** and involves a complete change in one's attitude and thought.

Those who continue to walk according to the flesh, may find themselves desperately seeking the inheritance and promises of Elohim, and even do so with tears, yet they find no place for true repentance from dead works, just like Ęsaw!

**Ib'rim/Hebrews 12:15-17 "See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, lest there be anyone who whores, or profane one, like Ęsaw, who for a single meal sold his birthright. For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears."**

Many tears are not necessarily a clear and true sign of repentance!

Turning away from dead works, to serve the Living Elohim in sincerity and Truth, bearing fruit worthy of repentance, is what is required!

Many 'return with tears', yet fail to change their lifestyles, rejecting the need to walk in Covenant by guarding the commands and Elohim and think that their prayers are still going to be heard!

**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, while you hated instruction and cast My Words behind you?"**

In order to properly work out one's deliverance with fear and trembling, a true returning (repentance) must be evident through the fruit of set-apartness being brought forth, along with 'rest'.

The Hebrew root word that is translated as 'rest' is נָחַת naḥath – Strong's H5183 which means, **'quietness, rest'** and this comes from the root verb נָחַח nuah – Strong's H5117 which means, **'to rest, cause to rest, set down, leave, depart from'**.


The Name of the man who found favour in יהוה's eyes, is derived from this root: Noah - נֹחַ – Strong's H5146 whose name means, **'rest, comfort'**, as already mentioned.

In turning back to Elohim, in true repentance, and having turned away from wickedness and self, entering into His rest, as we walk in His clear instructions, we are saved. This is how our salvation/deliverance is worked out, with fear and trembling!


In the ancient pictographic script, the word נָחַת naḥath – Strong's H5183 which means, **'quietness, rest'**, looks like this:




**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.

**Het – ה**

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

**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!

When we see the rendering of these pictographs, that represent the word for 'rest', we are truly able to see the wonderful work of our Master and the Life that He has secured for us, as we can see the following being rendered:

## **THE LIFE THAT HAS BEEN SEPARATED AND SECURED**

As we consider that the pictograph of the seed, representing a **'continuance'** and the tent wall, representing a separation, or being built up, and the crossed sticks, representing 'seal' or 'covenant', we can identify the essence of true rest that we have in our Master, and the rest that causes us to be saved, as being described as:

## **CONTINUALLY BUILT UP IN THE COVENANT**

In true repentance and rest, we are saved!

This highlights a clear lesson that we, as the Dwelling Place of the Most-High, are to be meditating on His Word, day and night, as we are being built up, as living stones, by continuing to walk in the Covenants of Promise that we have been grafted into, sealed by His Set-Apart Spirit of Promise!

### In stillness and trust is our strength!


The Hebrew root word that is translated as ‘strength’ is גְּבוּרָה *geburah* – Strong’s H1369 which means, ‘*strength, might, courage*’ and comes from the root word גָּבַר *gabar* – Strong’s H1396, which means, ‘*to be strong and mighty, prevail*’, which comes from our ability to be still and trust!

As we look at the pictographic rendering of the word גְּבוּרָה *geburah* – Strong’s H1369 which means, ‘*strength, might, courage*’, we can recognise how our strength is in our Master, who leads us in victory!


This word גְּבוּרָה *geburah* – Strong’s H1369 is depicted in the pictographic script as follows:




### Gimel – ג:

This is the letter ‘gimel’, which in the ancient script is pictured as –  – which is ‘a foot’ and carries the meaning to ‘walk, gather, carry’, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that ‘feet’ in Hebrew speaks of one’s walk and ability to keep the Feasts of יְהוּדָה, and represents one’s ‘walk’, and therefore also pictures for us the idea of ‘gathering’.

### 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.

### Waw/Vav – ו:


This is the Hebrew letter ‘waw’ or ‘vav’ which in the ancient script is pictured as , which is a peg or ‘tent peg’, which was used for securing or tying the tent or other items.



The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.


**Resh – ר:**



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

**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!

These pictographs can render for us the following:

## **THE FEET OF THE HOUSE ARE SECURE IN THE HEAD WHO IS TO BE PRAISED**

This highlights for us how we are truly strengthened in our walk, by guarding to keep the Sabbath and Feasts of Elohim! One's walk will reflect one's confidence and courage, or not! By that, I mean that we are able to see a clear difference in one's walk, when they are being strong and courageous, as opposed to when they are being weak and afraid!


As we walk 'in' Messiah and 'stay in Him', we can be courageously bold in our stand of faith, being armed in His Torah and equipped to keep standing firm, in our walk of set-apartness and not be pushed down, because of weak hands and knees, by be bold in our guarding of His commands and having feet that are fitted with His shalom, walking in His commands and gathering as we should!

The Hebrew word that is translated as **stillness** comes from the root word שָׁקֵט shaqat – **Strong's H8252** which means, **'to be quiet, undisturbed, calm'**.


The ancient pictographic rendering of this word שָׁקֵט shaqat – **Strong's H8252**, is as follows:




Shin - שׁ:

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.

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.

Tet – ט:

The original pictograph for this letter is , which is pictured as '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'.

These letters can give the meaning:

## MEDITATING ON THE WORD CONTINUALLY CONTAINS THE WORD

From this, we are able to recognise the true blessing of the wonderful stillness and rest that we can have, when we are continually meditating upon the Word of Elohim, for we shall not be moved, but be firmly rooted in love and be at rest, in the Master, which leads us to a better understanding of how stillness and trust, in our Master, is our strength!

The Hebrew word for that is translated as 'trust' is **בִּטְחָהּ** *bitḥah* – Strong's H985 which is the feminine of **בֵּטַח** *betah* - Strong's H983 which means, '**security, confidence**' and comes from the root **בָּטַח** *bataḥ* - Strong's H982 which means, '**to trust, rely on**'.

The clear call being given here, is that Yisra'el was to turn back to **יְהוָה** and trust in Him; and now here, in chapter 40, we see the clear message being proclaimed: declaring that deliverance was near!

These were certainly comforting words of encouragement that Yisra'el needed to hear – yet they needed to respond correctly to these words!

And it is the same Word that is being proclaimed, and correct response needed, today!  
Trust in יהוה – the very thing that every true believer must do at all times!

**Tehillah/Psalm 40:4 “Blessed is that man who has made יהוה his trust, and has not turned to the proud, and those turning aside to falsehood.”**

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

What then is true ‘trust’?

According to a dictionary definition, we see the following:

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

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

When you make the bold statement that you ‘trust in יהוה’, do you really mean it?  
Or, do you allow doubts and fears to come and cause you to waver in your ability to fully trust – especially when things do not seem to go your way?

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

As Yirmeyahu writes here, when יהוה is your trust, you will not get affected by the heat or pressures of life!

In other words, when the heat is turned up and persecutions are on the rise, or difficult circumstances and trials are hitting you from all sides, the true ‘trustee’ in יהוה stands unaffected, for in stillness and trust, he is strengthened in the Master!

Are you a true ‘trustee’ in יהוה, or are you easily shaken, like the rebellious that do not trust in יהוה?

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

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

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

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

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

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

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


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

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




**Beyt – ב:**



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


**Tet – ט:**



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

**Het – ה:**



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

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

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

## **THE HOUSE OF THE BASKET IS SAFELY ESTABLISHED!**

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

When you grasp that He has firmly secured the House – **His House** (which we are) – and all who are in it, then trusting in Him should be something we should do without hindrance and, in trusting Him, we are equipped to wait patiently.

Yeshayahu was told to speak to the heart of Yerushalayim, crying out to her that her hard service is completed and her crookedness is pardoned!

This is a Good News message of redemption!

This message was one that was to be used to prepare the remnant Bride to return and make right her ways, in order for the pure set-apart highway of Elohim to be ready for His imminent return!

### **Prepare the way of יְהוָה!**

The voice of one crying in the wilderness – prepare the way of יְהוָה!

We all know that Yeshayahu was prophesying here of Yoḥanan the immerser:

**Mattithyahu/Matthew 3:1-3** “**And in those days Yoḥanan the Immerser came proclaiming in the wilderness of Yehuḏah, 2 and saying, “Repent, for the reign of the heavens has come near!” 3 For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of יְהוָה’, make His paths straight.”**”

These prophetic words carry great insight for us, in declaring for us the clear message of the call to repentance!

It is ‘the voice in the wilderness’ that is to be heard and by saying that, we take note that the wilderness is ‘metaphorically’ the place of having ears to hear what the Spirit says!

Yoḥanan was also likened to being the Spirit of Ĕliyahu, representing the prophetic call of repentance:

**Mattithyahu/Matthew 17:11-13** “**And הַדּוֹשָׁע answering, said to them, “Ĕliyahu is indeed coming first, and shall restore all. 12 “But I say to you that Ĕliyahu has already come, and they did not recognise him but did to him whatever they wished. In this way the Son of Aḏam is also about to suffer by them.” 13 Then the taught ones understood that He had spoken to them about Yoḥanan the Immerser.”**”

The phrase, '**In the wilderness**', is translated from the Hebrew word בְּמִדְבָּר *bamidbar*, which comes from the root word מִדְבָּר *midbar* – Strong's H4057 meaning, '*wilderness, desert*' and can also mean '*mouth*'.

This word comes from the primitive root דָּבַר *dabar* – Strong's H1696 which means, '*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*'; and a derivative of this word is also translated as '*speech, word, commandment/s, message*'.

The 4<sup>th</sup> book of the Torah of Mosheh is called Bemidbar and is known in English as Numbers. The Hebrew word בְּמִדְבָּר – **Bemidbar** means, '**in the Wilderness**' and the literal meaning of this actually carries the concept of '**The place of words**' or '**The place of speaking**'. It was '**in the wilderness**' where Yisra'el learnt to hear the '**voice**' of יהוה and be in the necessary place to listen to what was spoken through Mosheh, after having '**come out**' and been '**separated**' from Mitsrayim!

The prophetic words of Yeshayahu, are a clear call to repentance and when likened to the call of Ēliyahu, we take note that Ēliyahu was the prophet that stood up against the wicked and false prophets of Ba'al, on Mount Karmel, and told Yisra'el to choose that day who they would serve!

Therefore, this prophetic call, in Yeshayahu, is a living call to us here today too, calling people to take comfort in the deliverance of our Master and make the proper choice to follow Him, and Him alone!

The voice of יהוה has been made abundantly clear and anyone who does not have ears to hear will face a devastating destruction when יהוה comes in His wrath against the disobedient!

To those who find comfort and renewal in His voice, which is His Word, they shall work out their deliverance with fear and trembling, as they make straight their ways and walk in the Highway of set-apartness!


The Hebrew word for '**voice**' is קוֹל *qol* – Strong's H6963 which means, '*sound, voice, noise, thunder, proclamation*', and comes from an unused root meaning, '*to call aloud*'.

What is clear to us, is that the **VOICE** of יהוה has been spoken and leaves the choice up to each individual, of whether they will hear it or not – and by hearing, I mean to hear it and respond to it, by guarding to do what He commands!


In the ancient pictographic script, the word קוֹל *qol* – Strong's H6963 looks like this:




**Quph – ק:**

This is the Hebrew letter ‘**quph**’, which is pictured in the ancient script as –  – which is a picture of ‘**the sun at the 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. It also is understood as the ‘**gathering of the light**’.

**Waw/Vav – ו:**

This is the Hebrew letter ‘**waw**’ or ‘**vav**’ which in the ancient script is pictured as , which is a peg or ‘**tent peg**’, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is ‘**to add, secure or hook**’ as well as ‘**bind**’.

**Lamed - ל:**

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

These letters combined can give the understanding of:

## **GATHERING TO THE SECURE STAFF OF THE GOOD ETERNAL SHEPHERD**

When the shepherd called the sheep, they swiftly came to him.

The staff of the shepherd was his tool of authority. With it he would direct, discipline and protect the flock.

Our Good Shepherd’s voice has gone out and, by His Word that does not return empty, He has secured for us the ability to be brought back under His Authority, by His own Blood; and therefore we, as true set-apart children of Light, respond correctly as we hear His voice, submit to His Authority, take His easy yoke and guard His Torah and gather together, as we should on His Sabbaths and Feasts!

If you do not do this then you clearly have misunderstood or do not know the power of His Voice.

The voice of **וְהוֹרֵא** – is the voice of our Good Shepherd – ‘**are you listening – are you following?**’

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

### Hear His voice and prepare the way!

While all has been prepared by our Master, we have the huge responsibility of ‘**preparing the way**’ for His soon return!

It was a common custom, in ancient times, for people to be sent on ahead of their king’s journey, so that they could level the roads and make them passable for their king.

**Mattithyahu/Matthew 3:3** “**For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of יהוה’, make His paths straight.’”**

The Greek word that is used here for ‘prepare’ is ἑτοιμάζω *hetoimazō* – Strong’s G2090 which is a verb that means, ‘**to prepare, get ready, make arrangements**’, and comes from the root ἑτοιμος *hetoimos* – Strong’s G2092 which means, ‘**prepare, ready, ready at hand, prepared, accomplished**’.

This is a quote from **Yeshayahu/Isaiah 40:3**, and the Hebrew word root that is translated as ‘prepare’ is פָּנָה *panah* – Strong’s H6437 which means, ‘**to turn, turn towards a direction**’, and in order for us to ‘turn towards a direction’ we must ‘turn from’ another direction! We must learn to ‘turn our backs’, on the many things that we picked up in the enslavement of Mitsrayim and all its inherited lies and dogmas of man, especially after the hearing of the Torah, in recognition of where and what we are heading for!

A derivative of this word פָּנָה *panah* is פָּנֵה *paneh* or פָּנִים *paniyim* – Strong’s H6440 meaning, ‘**face, faces**’.

What we see here, is the need to hear the clear invitation, and call, of our Master and literally ‘turn our faces toward יהוה’; and keep our eyes fixed on יהושה and walk in Him, as we guard to do all He commands us!

We can only do this if our eyes are fixed on Him!

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

The Greek word that is translated here as ‘looking’ is ἀφοράω – *aphorao* - Strong’s G872 which means ‘**to look/ to turn eyes away from all other things and fix them on something**’. Metaphorically speaking, it means ‘**to fix the mind upon/ give full attention/ looking intently upon/ to take heed**’, and it can also carry the meaning, ‘**to consider carefully, attentively look at**’.

This word ἀφοράω – *aphorao* - Strong’s G872 comes from the two Greek words:

- 1) ἀπό *apo* – Strong’s G575 which is a preposition and participle that means, ‘**from, away from, at, in, to**’ and
- 2) the word ὁράω *horaō* – Strong’s G3708 which means, ‘**to see, perceive, attend to, take heed, see with the mind, beware, to see – as in becoming acquainted with by experience**’.



The two words that are used here, for our Messiah, are the following:

**1) PRINCE** – this is from the Greek word ἀρχηγός - archēgos – Strong's G747 which means, '*prince, captain, chief leader and author*' and describes '*one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer*'.

**2) PERFECTER** – this is from the Greek word τελειωτής - teleiōtēs – Strong's G5051 – this is the only place in Scripture that this Greek word is found and denotes a '*finisher, completer, perfecter*' and describes '*one who has in his own person raised faith to its perfection and so set before us the highest example of faith*'.

This is a description given only to יהושע Messiah who has become the supreme model for us to follow.

We are told to be '**looking**' to Messiah – and what we can see from the verse before this one, is that in order to be able to properly 'look' at Messiah, we need to throw off, and lay aside, every weight and sin that easily entangles us and run with endurance, by looking intently at our King, as we run faithfully as servants of the Most High Elohim!

Many are trying to run, yet find themselves getting tired and unable to endure the hardships and persecutions that come as a result of trying to be set-apart amidst a crooked generation! The question that you need to ask yourself, as you take an eye test, so to speak is, "What are you looking at?" Are you looking at Messiah?

We are to look to Messiah and carefully consider our ways; and we are, at the same time, to make sure that our eyes are not looking elsewhere, as we 'take heed' of the dangers of the corrupt teachings of man-made dogmas and traditions that lead people astray. If we are not looking to our Master, Saviour, Elohim and King then our eyes may be dangerously looking at that which cannot save us!

### **Make straight in the desert a highway!**

The Hebrew word that is translated as '**make straight**', comes from the root word יָשַׁר yashar – Strong's H3474 which means, '*to be straight, right, pleasing, be level, upright, just and lawful*'.


The **Book of Yasher**, commonly known to us as '**Jasher**', means the book of the '**upright/straight**' or, the Book of the '**Righteous**'.

This is what יהוה has chosen Yisra'el (His called-out Bride) for - **to be straight and upright and walk in His Torah**, shining the Light of His Besorah (Good News) amidst a crooked world.


The Hebrew word יָשַׁר yashar - Strong's H3474 is pictured as follows, in the ancient pictographic text:




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!

Shin - שׁ:

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 '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. Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

When looking at this root word יָשָׁר yashar - Strong's H3477, in describing our need to be upright and do what is right in the eyes of YHWH, we are able to see the following being declared:

## WORK THE WORD OF THE HEAD

We can only walk upright, when we are guarding to do all our Head and Saviour has commanded us, doing the good works of obedience!

The Hebrew word that is translated as 'in the desert' is בְּעֵרְבָהּ ba'arabah, which comes from root the word עֵרְבָהּ arabah – Strong's H6160 which means, 'desert, desert plain, wilderness', and this comes from the word עָרַב arab - Strong's H6150 meaning, 'to become evening, grow dark'.

As the days get 'darker', so to speak, יְהוָה sets, and places, us in the Wilderness – which we know represents for us, the place of hearing – for it is time to listen!  
As we hear, guard and do His Word and shine the light of His truth, in a dark world, we prepare the highway for His return!

The Hebrew word that is translated as ‘highway’ is מְסִלָּה mesillah – Strong’s H4546 which means, ‘*a highway, course, courses, paths, steps*’, and comes from the root word לָלַץ salal – Strong’s H5549 which means, ‘*to lift up, build, exalt, prize, esteem highly*’, and we see the reference to this highway being used in:

**Yeshayahu/Isaiah 62:10** “*Pass through, pass through the gates! Prepare the way for the people. Build up, build up the highway! Remove the stones. Lift up a banner for the peoples!*”

The root word לָלַץ salal – Strong’s H5549 is used twice in a row and is translated as ‘**build up, build up**’.

The highway that is to be built up, is a clear reference to the ‘main way’ that is to be walked upon; and we recognise the clear reference to a highway of Elohim, being that which refers to a steadfast walk of set-apartness, where there is no compromise found!

Another noun that comes from לָלַץ salal – Strong’s H5549 and is translated as ‘highway’ is מְסִלָּה מְסִלָּה maslul – Strong’s H4547 which we see this word being used in:

**Yeshayahu/Isaiah 35:8** “*And there shall be a highway, and a way, and it shall be called “The Way of Set-apartness.” The unclean does not pass over it, but it is for those who walk the way, and no fools wander on it.*”

The highway of the straight is:

## THE WAY OF SET-APARTNESS!!!

Understanding this, makes it clear and obvious that the highway of the straight, upon which no fools wander upon, is a way that keeps one upright and able to properly turn away from all evil, and the one who guards himself, to keep himself on the highway, the way of set-apartness, turns away from all evil!

In order to pass through the gates, prepare the way and build up a highway, we need to remove the rubble out of our lives and then lift up a banner to the people!

In other words, we are to make know the Kingdom Reign and shine the light of His Truth, as we raise the proper banner of praise unto our Master Deliverer and King!

**Tehillah/Psalm 60:4** “*You have given a banner to those who fear You, that it might be lifted up because of the truth. Selah.*”

Messiah is our banner, as He had to be lifted up and impaled for our sin, just as Mosheh lifted up the serpent in the Wilderness (**Yohanan/John 3:14**); and was exalted and given the Name above every Name (**Pilipiyim/Philippians 2:9**).

The Hebrew word for ‘banner’ is נֵס nes – Strong’s H5251 which means, ‘*a standard, ensign, signal, sign, banner, distinguishing mark*’, and is the word translated as ‘pole’ for that which Mosheh put the bronze serpent on.

In **Yeshayahu/Isaiah 11:10** we are told that the Root of Yishai would stand, as a banner to the people; and this banner would be given for the nations, to gather the outcasts of Yisra'el and assemble the dispersed of Yehudah – the very work of Messiah, our Banner, who has, by His sacrifice, made it possible for us to be accepted in the Beloved, and be a set-apart nation, in whom He can take great pleasure!

**Shemoth/Exodus 17:15** “**And Mosheh built a slaughter-place and called its name, יהודה Nissi**”

This slaughter-place was built after the victory Yehoshua had over Amalëq, and the sure promise given to us that יהודה would fight for us from generation to generation as we walk under His Banner of praise!

In **verse 5** of **Yeshayahu/Isaiah 40** we are told the following:

## **The esteem of YAHWEH shall be revealed!**

The Hebrew word that is translated as ‘revealed’ in **Yeshayahu/Isaiah 40:5** is גָּלַח galah – **Strong’s H1540** which means, **‘to uncover, remove, to be uncovered, to reveal oneself’**. His esteem shall be revealed to all flesh!

The Good News of peace, which is the Good news of the good, is the clear report that:

### **THE WORD OF YAHWEH has been revealed!**

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

While many, who stubbornly have deafened their ears from hearing the Truth, are ignorant of the clear revelation of the fact that יהושע Messiah is יהודה our Saviour, all flesh will see and will confess that He is Master and Elohim!

In this clear prophecy of the esteem of יהודה being revealed, we are told that the one who brings good news to Tsiyon would say to the cities of Yehudah, “**See Your Elohim!**” (**verse 9**). The Master יהודה comes with a strong Hand, revealing the power of His esteem and it is He who feeds the flock as a Shepherd!

When Yoḥanan the Immerser, who Messiah referred to as being the Spirit of Ėliyahu having come to prepare the way, was asked by the priests and Lëwites that were sent by the Yehudim who he was, Yoḥanan proclaimed this passage in **Yeshayahu/Isaiah 40:3**.

**Yoḥanan/John 1:23** “**He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of יהודה,’ as the prophet Yeshayahu said.”**

We then see the following written in:

**Yoḥanan/John 1:29** “**On the next day Yoḥanan saw יהושע coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world!”**

In a clear fulfilment of prophecy, we see Yoḥanan saying to the cities of Yehudāh, **“See, the Lamb of Elohim”**, as the Strong Hand and esteem of יהוה had been revealed in the form of יהושע Messiah!

**Qorintiyim Bět/2 Corinthians 4:6 “For Elohim, who said, “Let light shine out of darkness,” is the One who has shone in our hearts for the enlightening of the knowledge of the esteem of Elohim in the face of יהושע Messiah.”**

The Lamb is the lamp!

**Yeshayahu/Isaiah 60:1 “Arise, shine, for your light has come! And the esteem of יהוה has risen upon you.”**

The reason I am sharing these texts with you is to highlight the clear thread we see in Scripture in regards to the esteem of יהוה, and how we may be able to see His esteem! We see the clear description of the esteem of יהוה revealing to us that He is the Shepherd and Light, and how He does not give His esteem to another.

**Yeshayahu/Isaiah 42:8 “I am יהוה, that is My Name, and My esteem I do not give to another, nor My praise to idols.”**

יהושע Messiah tells us clearly that He is the Good shepherd and that He is the Light of the world.

**Yoḥanan/John 10:11 “I am the good shepherd. The good shepherd lays down His life for the sheep.”**

**Yoḥanan/John 8:12 “Therefore יהושע spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”**

Yoḥanan confirms through his witness telling us that while Yoḥanan (the Immerser), who was a man sent by Elohim, was not that light, he was the witness of the Light, and he makes it clear that יהושע Messiah is the True Light that came into the world, and we therefore are able to see the esteem of Elohim in the face of יהושע Messiah.

**Yoḥanan/John 12:36-41 “While you have the light, believe in the light, so that you become sons of light.” These words יהושע spoke, and went off and was hidden from them. 37 But though He had done so many signs before them, they did not believe in Him, 38 that the word of Yeshayahu the prophet might be filled, which he spoke, “יהוה, who has believed our report? And to whom has the arm of יהוה been revealed?” 39 Because of this they were unable to believe, because again Yeshayahu said: 40 “He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.” 41 Yeshayahu said this when he saw His esteem and spoke of Him.”**

As mentioned, the Hebrew word that is translated as ‘revealed’ comes from the root word גָּלָה galah – Strong’s H1540 which means, *‘to uncover, remove, to be uncovered, to reveal oneself’*.

Why I am mentioning this again, is to highlight how we are able to see, in Scripture both, the revealing of the esteem of Elohim, as well as the removal of His esteem!

When Shemu’el was first taken to stay with Eli at the House of Elohim in Shiloh, we take note that he did not know the voice of Elohim:

**Shemu’el Aleph/1 Samuel 3:7 “Now Shemu’el did not yet know יהוה, and the word of יהוה was not yet revealed to him.”**

יהוה did reveal Himself to Shemu’el, and he became one of the most significant prophets of Elohim!

**Shemu’el Aleph/1 Samuel 3:21 “And יהוה continued to appear in Shiloh, because יהוה revealed Himself to Shemu’el in Shiloh by the word of יהוה.”**

While Shemu’el grew up and grew in the knowledge of Elohim we know that Yisra’el did as they pleased and the priesthood was corrupt, and on one day Eli and his two sons were killed at the Ark of Elohim was captured.

It was on this day that the esteem of Elohim was removed!

**Shemu’el Aleph/1 Samuel 4:21-22 “And she called the child Ikaḇod, saying, “The esteem has departed from Yisra’el!” because the ark of Elohim was taken and because of her father-in-law and her husband. 22 And she said, “The esteem has departed from Yisra’el, for the ark of Elohim was taken.”**

The Hebrew root word that is used here for ‘departed’ is גָּלָה galah – Strong’s H1540 – the same root word that is used for ‘revealed’, yet is written in a different tense, showing us that this root word can have a different meanings, when written in a different tenses, as the esteem of יהוה was not uncovered or revealed or made known, but had now departed!

The name of the child אִי־כָבוֹד Ikaḇod– Strong’s H350 means, *‘no esteem’* as the esteem of יהוה had departed from Yisra’el!!!

By the esteem of יהוה departing, we can understand this, in the context of prophecy, that **“The covering of His Hand upon the House had been removed”!**

From this point on in Scripture we begin to see many clear prophecies of the return of His esteem and how He will appear in His esteem.

**Tehillah/Psalm 102:16 “For יהוה shall build up Tsiyon, He shall appear in His esteem.”**

The Master Builder is coming again to build, and what we have been given until the fullness of His esteem is seen by all, is a sure place to stand on – that is יהושע Messiah, the Rock upon which we stand, for the Hand of יהוה has been revealed and we have been covered by His Hand by the first coming of Messiah as a humble servant!

When Messiah comes again with all His Messengers, we shall see His face and the fullness of His esteem!

**Yoḥanan Aleph/1 John 3:2 “Beloved ones, now we are children of Elohim. And it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.”**

What we have, is the mirror of His Word that allows us to see His esteem, as the unveiling of our eyes, by His Spirit, has caused us to know Him, as we walk in His Torah – that of freedom – for the one who turns to the Master the veil is taken away!

**Qorintiyim Bět/2 Corinthians 3:16-18 “And when one turns to the Master, the veil is taken away. 17 Now יהוה is the Spirit, and where the Spirit of יהוה is, there is freedom. 18 And we all, as with unveiled face we see as in a mirror the esteem of יהוה, are being transformed into the same likeness from esteem to esteem, as from יהוה, the Spirit.”**

As Scripture makes it very clear to us, that it is only by His Spirit that we are able to say that יהושע Messiah is Master, we recognise how His Spirit causes us, who have turned to the Master, to have the mystery revealed to us, enabling us to see His esteem, through the clear mirror of His Word!

**Qorintiyim Aleph/1 Corinthians 13:12 “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.”**

The esteem of Elohim has been revealed and Yoḥanan gives us a clear witness of this as he tells us, in:

**Yoḥanan/John 1:14 “And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.”**

The ‘esteem’ of Elohim, we saw ‘AS OF’ an only brought forth son of a father!

The Greek word used here for ‘as’ is ὡς hōs – Strong’s G5613 which means, ‘as, like as, even as’, and clearly emphasises for us what we saw in terms of the esteem of Elohim, as we saw it ‘as’ a brought forth son of a father!

יהוה came and showed us His esteem as of a son brought forth from a father, for the Son (Messiah) is Our everlasting Father... יהוה is our Messiah – please see articles on our site for more on this!

I have simply touched a tip of the iceberg, so to speak, on this very clear thread that we find in Scripture, in regards to the esteem of יהוה, and what I want to make clear, is that the esteem that we are able to see, in the mirror of the Word, is in the form of our Mighty Master, Elohim and Saviour, יהושע Messiah!

As I was digging, and still continue to dig, into the great wisdom of the Word, I was greatly encouraged to find this very strong thread throughout Scripture.

What is very clear to us, is that יהוה clearly made Himself visible, at times, to various people, yet the full weight of His splendour and esteem, sinful man cannot look upon and live.

Adam and Hāwvah were cast out of the Garden of Ēden due to sin, and they received a covering, made by coats of skin.

יהוה walked in the Garden, showing us that, before sin, Adam and Hāwvah could see Him face to face, however because of sin, mankind was cut off from the esteem of יהוה, with only His provision of covering, until the full redemption could be completed and man be restored to Him.

Many often dispute the fact that יהוה became flesh and argue that it is not possible to do so, yet we must remember that יהוה walked in the Garden, and He appeared to Abraham, Yitshāq and Ya'aqob.

He spoke to Mosheh and what we must always remember, is that man was made in the image and likeness of Elohim!!!

In other words, He had a form, from which image and likeness He made mankind, from the dust of the earth. He is not of the dust of the earth, but we are!

That image and likeness, that was formed from the dust of the ground, was corrupted through sin and in order for the image to completely restored, it had to be dealt with, in the flesh – that is: of the dust of the world!

Therefore, our Mighty Master and Elohim took on the form of flesh – that which is made from dust – in order to redeem the corruption of His creation and put a complete end to sin, through the putting to death the flesh!

Please note that Elohim did not die, but He rather put to death the sinful flesh (corrupted dust) in order to restore His perfect image in man, which will be made complete at the end of this age, when sin and death is destroyed!

Until that happens, we have a place in Him, and that is to stand upon the Rock and be covered in His Blood, as He secures His House and provides for us the clear doorway into His esteemed presence!

This יהושע Messiah who died for our sins, is that Rock and Refuge, and He is the fully revealed image and likeness of Elohim, in the flesh, showing us the esteem that we are able to see dimly now, yet will one day see clearly, when He comes in the fullness of His esteem, as the Only True King of Kings and Master of Masters!

**Timotiyos Aleph/1 Timothy 3:16 “And, beyond all question, the secret of reverence is great – Elohim was revealed in the flesh, declared right in Spirit, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up in esteem.”**

Elohim was revealed in the flesh and we could get a glimpse of His esteem, for He came as a suffering servant:

**Zekaryah/Zechariah 9:9 “Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.”**



**Tehillah/Psalm 24:8-10 “Who is this Sovereign of esteem? יהוה strong and mighty, יהוה mighty in battle. 9 Lift up your heads, O you gates! Even lift up, you everlasting doors! And let the Sovereign of esteem come in. 10 Who is this Sovereign of esteem? יהוה of hosts, He is the Sovereign of esteem! Selah.”**

This Mighty Sovereign of esteem – came riding on a donkey, as The Mighty Revealed Hand of יהוה, who builds the House, came and secured for us an entrance into His reign!

Now that is certainly a sure reason why we are to esteem His Name!!!

Just like Mosheh basically told יהוה, that if יהוה’s presence was not going with them, then there would be no point of going forward, into the inherited promise, so too, must we recognise and declare who is this Sovereign of Esteem!

For if we cannot recognise the clear esteem that we have been allowed to see, as we stand upon the Rock, then how shall we enter in?

As we stay in our Master and Elohim and proclaim our Saviour and King, יהושע Messiah, The Door, may we truly rejoice and esteem Him with everlasting praise, as we fervently look for the blessed expectation and esteemed appearance of our Elohim and Saviour!!!

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

Once sin has been destroyed and death is no more and the renewed heavens and earth are revealed, we take note of the following:

**Ḥazon/Revelation 21:23 “And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim lightened it, and the Lamb is its lamp.”**

This is not a Scripture that says that there will no longer be a sun and moon, but that the function of the sun and moon for the Appointed Times will no longer be needed, for the fullness of the esteem of Elohim will be in the midst of His creation.

The Appointed Times/Feasts of יהוה, reveal and proclaim the working of His redemption for mankind unto Himself and when deliverance has been completed, then the fullness of His esteem can once again be seen by man, face to face, as Ḥazon/Revelation 22:4 tells us clearly, that the servants of Elohim shall see His face!

**Ḥazon/Revelation 22:3-5 “And no longer shall there be any curse, and the throne of Elohim and of the Lamb shall be in it, and His servants shall serve Him. 4 And they shall see His face, and His Name shall be upon their foreheads. 5 And night shall be no more, and they shall have no need of a lamp or the light of the sun, because יהוה Elohim shall give them light. And they shall reign forever and ever.”**

With the term/phrase, “**night shall be no more**”, we recognise that this is a clear metaphor for the ‘**sin and darkness**’ and the ‘**ignorance**’ that will be no more, as all will know the light and the fullness of His esteem will be seen by all!

What a day to look forward to!

And it is with great expectation of His esteemed appearance, that we continue to take our place in Him and stand on the Rock of our deliverance as His Mighty Right Hand covers us, His House!

The esteem of יהוה has been revealed, and this we can see in the mirror of His Word, as His Arm has been revealed and is mighty to save, for His Hand covers us, His House, securing for us the promise of the entrance into eternal life with Him!!!

The Hebrew word for ‘esteem’ is כבוד kabod – Strong’s H3519 which means, ‘**honour, esteem, reverence, splendid**’, which comes from the root verb כבד kabed – Strong’s H3513 which means, ‘**to be heavy, weighty or burdensome, to give high esteem and respect and honour**’, and is often translated as ‘**praise**’ that is to be given to יהוה!

The word כבוד kabod – Strong’s H3519 can also have the understanding of, ‘**the manifestation of power**’, which represents the fullness of the power or strength of the One who is lifted up and exalted.


When we consider this Hebrew word for ‘esteem’ - כבוד kabod – Strong’s H3519 in the ancient script we gain further insight in the revelation of the esteem of יהוה.

In the ancient pictographic script, the word כבוד kabod – Strong’s H3519 looks like this:



Kaph - כ:




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


This also can picture for us a palm or palm branch from the curved palm shape.

The hand also speaks of one’s work, or under whose hand you submit and obey, and can also speak of a **covering, as in the covering of a hand**.


**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, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

**Waw – ו:**

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

**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.

When we look at these pictographic letters for 'esteem' we are able to see some wonderful insight into the esteem of יהוה being revealed to us.

The collective rendering of these pictographic letters can give us the meaning:

## **THE COVERING OF THE HOUSE THAT HAS BEEN SECURED AND ENTRANCE GIVEN!**

We also take note, that we are able to recognise that the esteem we are to give to Elohim, and Elohim alone, is because He is the builder of the House!

By His Hand He has built us and by His Mighty Saving Hand, He has secured for us an entrance into His presence, as we are built up in Him who is greater than the House!

For the builder of the House is greater than the House!

We are the dwelling Place and He is the Master Builder who covers us, as we take our stand upon Him, our Rock and Refuge!

In **Yeshayahu/Isaiah 40:6-8**, we see the clear message, that tells us that to walk according to the flesh will kill you, and in the call to build up a highway, and prepare the way for the coming Redeemer and King (being a ready Bride), we are to die to self and put to death the misdeeds of the flesh, before a proper highway of set-apartness for יהוה can be made straight, in the desert Wilderness!

When His Spirit moves over us, the fleshly part of us must die!

**Kěpha Aleph/1 Peter 1:22-25** “**Now that you have cleansed your lives in obeying the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart, 23 having been born again – not of corruptible seed, but incorruptible – through the living Word of Elohim, which remains forever, 24 because “All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away, 25 but the Word of Elohim remains forever.” And this is the Word, announced as Good News to you.”**

We are to let His everlasting Word cause us to put to death the fleshly, so that our spirit can be renewed and find that we are able to breathe deeply!

These words in Yeshayahu, are a great encouragement to us who sojourn in the Wilderness and are finding our strength in Him, as His Word stands forever!

And so, we have a sure and promised assurance of deliverance, if we remain steadfast and not let our breath be taken away by tough circumstances!

The fact that grass withers but His Word stands forever, is the Word that is announced as Good News!!!

Good News – because the Word is forever and the sinful flesh will die and so, to hear this is certainly good news to those who respond correctly, and are walking in obedience, but not such good news to the lawless flesh feeders who refuse to hear, guard and do the commands of Elohim:

**Yohanan Aleph/1John 2:17** “**And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.”**

In **Yeshayahu/Isaiah 40:9** we are given a clear encouraging call to lift up our voices and not be afraid, when declaring our Master and Elohim!

We need not fear what the flesh can do to us, we have the good news of the good – the revelation of יהושע Messiah, who lives forever; and so, our ability to be trustworthy ambassadors of the coming reign can be greatly encouraged in the call to get up and speak up and make our voices heard!

The Hebrew word that is translated as ‘good news’ comes from the root word בָּשַׂר basar – **Strong’s H1319** which means, ‘**to bear tiding, to bring good news, messenger of good news**’.

The typical Hebrew word that is often used to describe the Good News of our Master, redeemer and Elohim is the word בְּשׂוֹרָה Besorah – **Strong’s H1309** which means, ‘**good tidings, news, reward**’, and comes from the root word בָּשַׂר basar – **Strong’s H1319**.

**Romiyim/Romans 10:15** “**And how shall they proclaim if they are not sent? As it has been written, “How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!”**

Sha’ul was quoting from:

**Yeshayahu/Isaiah 52:7** “How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim reigns!”

### **What is the Good News?**

The Greek word that is translated as ‘Good News’ is εὐαγγέλιον euaggelion – Strong’s G2098 which is a noun that comes from the verb εὐαγγελίζω euaggelizō – Strong’s G2097 which means, ‘to announce or bring good news, preach the good news’.

For the purposes of this message, I will highlight a number of verses which bring to light what the Good News is, or rather, who the Good News is about and in doing so, make it abundantly clear, how important it is for us, as ardent proclaimers of the Good News, to be making sure that we make our bold declaration of the Good News, accompanied with complete obedience to the Torah of Elohim!

I want to highlight 6 verses from the Book of Acts, which clarifies what the Good News is:

**Ma’asei/Acts 5:42** “And daily in the Set-apart Place, and in every house, they did not cease teaching and bringing the Good News: יהושע the Messiah!”

**Ma’asei/Acts 8:35** “And Philip opening his mouth, and beginning at this Scripture, brought to him the Good News: יהושע!”

**Ma’asei/Acts 10:36** “He sent the word to the children of Yisra’el, bringing the Good News: peace through יהושע Messiah! He is Master of all.”

**Ma’asei/Acts 11:20** “But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, bringing the Good News: the Master יהושע!”

**Ma’asei/Acts 15:35** “And Sha’ul and Barnaba continued in Antioch, teaching and bringing, with many others also, the Good News: The Word of יהודה!”

**Ma’asei/Acts 17:18** “And some of the Epicurean and Stoic philosophers encountered him. And some were saying, “What does this babler wish to say?” Others said, “He seems to be a proclaimer of strange mighty ones” – because to them he brought the Good News: יהושע and the resurrection!”

From the verses mentioned above, it is abundantly clear that יהושע Messiah is The Good News! But what about יהושע Messiah makes Him the Good News?

Well, that He is the causer of salvation – that is to say – that יהושע is יהודה our Saviour! This message of Good News is what many disobeyed – as they did not believe the report that the arm of יהודה had now been revealed!

Our King is coming!!! Are you making that known?

Or do you find yourself being threatened by fleshly matters that should be overcome?

Our Master is coming with strength and His reward for each one is with Him and He is coming to gather His sheep who know His voice, and have been following Him in the wilderness!

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

This is encouraging facts that the prophet is giving, to a people who needed to receive the comforting breath of Elohim.

These verses ought to be verses that encourage us, when we too may face times that seemingly choke some of the life out of us!

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

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

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

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

There is nothing comparable to our great and Mighty Elohim!

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

**Tehillah/Psalm 40** is a wonderful psalm, that expresses a clear praise for יהוה and His deliverance and calls for the righteous remnant bride to make יהוה great in all that we do, as we wait patiently for His imminent return!

Are you able to make יהוה great and esteem Him, in all you do, or have the daily battles of life got you so bogged down, that you find yourself slipping away from a position of a steadfast and committed stand on the Rock of our Deliverance?

Let me remind you, that we can wait patiently on our Mighty Master and Deliverer, for He is our expectation that shall not fail!

**Tehillah/Psalm 40:1** **“I waited, waited for יהוה; And He inclined to me, and heard my cry.”**

The opening statement of this melody is **“I waited, waited for יהוה”** and clearly sets the tone for the rest of this wonderful melody of praise for our Master and Elohim, from which we would do well to learn from, so that we too can be encouraged to:

**WAIT, WAIT FOR YAHWEH!**

Some translations have rendered this opening statement as ‘I have waited patiently for יהוה’ and what we take note of, in the Hebrew text, is that the Hebrew root word that is translated as ‘waited’ is used twice in a row, signifying an emphasis on waiting patiently and not giving up in one’s wait!

In Hebrew, we see this phrase, ‘I waited, waited...’ written as follows:

קָנָה קָנָה – qavvoh qivviythiy

This phrase contains a repetition of the root word קָנָה qavah – Strong’s H6960 which means, ‘to wait for, eagerly wait, expect, hopefully waiting’ and this word carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge, in who we continually trust and praise and are taught by.

When we wait on יהוה our strength is renewed – and waiting on יהוה, requires our active response to who He is, with great intensity.

**Yeshayahu/Isaiah 40:28-31 “Did you not know? Have you not heard? The everlasting Elohim, יהוה, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. 29 He gives power to the faint, and to those who have no might He increases strength. 30 Even youths shall faint and be weary, and young men stumble and fall, 31 but those who wait on יהוה renew their strength, they raise up the wing like eagles, they run and are not weary, they walk and do not faint.”**

This passage of Scripture from **Yeshayahu/Isaiah 40**, is a powerful Truth that reaffirms why Sha’ul could say that he has strength in all situations, because it is our Master and Elohim and Saviour who empowers and strengthens us.

The One who made all is the One who empowers us!!!

This is something that we must never forget.

There will certainly be times when we may feel faint and out of strength.

Yet, as we properly wait on יהוה we will have our strength renewed, so that we shall not faint or grow weary but press on and overcome, as we guard to do His Word.

In another psalm of Dawid, we see his commitment to waiting upon יהוה, acknowledging the need for the Truth of יהוה, to be that which leads and teaches in the way of deliverance:

**Tehillah/Psalm 25:5 “Lead me in Your truth and teach me, for You are the Elohim of my deliverance; on You I wait all the day.”**

In the above verse we see Dawid emphasising a key element that must be evident in the life of a true praising and trusting believer of the Most-High, and one that must be added to praise and trust!

This is a proper ‘waiting’ upon יהוה!

This is something that many people fail at doing, when facing various trials and, in the process, find their trust being questioned within themselves, causing their praise to become non-existent, as bitterness takes over, destroying the joy of the Master that ought to strengthen the one who looks to Him and waits patiently for Him!

Dawid declares something extremely important here, in **Tehillah/Psalm 25:5**, as he states that it is on יהוה that he waits all the day!!!

How long do you wait on יהוה?

Waiting on יהוה is an all-day thing and when I say this, please take note that this ‘waiting’ is not an idle sitting around and waiting for better days, for it involves and requires obedient action!

Proper waiting involves an obedient submission to being led and taught in the Truth, as we clearly take note of Dawid’s words in **verses 4-5** as it highlights for us a clear picture or pattern of what true ‘waiting on יהוה’ entails!

**Tehillah/Psalm 25:4-5 “Show me Your ways, O יהוה; teach me Your paths. 5 Lead me in Your truth and teach me, for You are the Elohim of my deliverance; on You I wait all the day.”**

In **verses 4-5** we see Dawid asking יהוה these 3 things:

**1 – Show me Your ways; 2 – Teach me in Your paths; 3 – Lead me in Your Truth!**

He then summarises these by saying **teach me!**

Here, we have a clear picture of a diligent student of the Master who desires to learn as he seeks to be shown the right way and be taught and led in the true path of life!

While being hunted by his enemies, Dawid seeks to be taught in the narrow way of set-apartness!

From the root word קָוָה qavah – Strong’s H6960 which means, ‘**to wait for, eagerly wait, expect, hopefully waiting**’ we get the noun מִקְוֵה miqveh – Strong’s H4723 which means, ‘**hope, expectation**’, as well as being translated as ‘**a collection or gathering of waters**’.

This noun מִקְוֵה miqveh – Strong’s H4723 is used to describe יהוה, for He is our expectation:

**Yirmeyahu/Jeremiah 14:8 “O Expectation of Yisra’el, its Saviour in time of distress, why should You be like a stranger in the land, or like a traveller who turns aside to lodge?”**

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

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



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

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

What he was basically stating here was that יהוה was not being welcomed or received as He should.

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

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

The reason why I am mentioning these verses, is to put into context that which I am highlighting, in terms of our ability to wait patiently for יהוה, who is our expectation. Yirmeyahu calls upon the **Expectation and Saviour of Yisra'el!**

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

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

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

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

In other words – יהוה who saves, is our מִקְוֶה **miqveh!**

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

When we recognise this, we are able to understand more fully how important 'immersion' is!!!

Immersion in His Name cleanses us from all our sin!

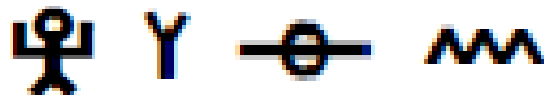
The enemy has been very crafty for a very long time in redirecting people, through false traditions and futile lies, to being immersed in a false name that cannot save!

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

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


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

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




Mem - מ:




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

Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.


## Quph – קָ:

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

## Waw/vav - וּ:

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

## Hey – הָ:

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

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

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

or:

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

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

**BEHOLD THE ONE WHO SECURES  
THE GATHERING OF THE NATIONS!**

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

**Berēshith/Genesis 1:10 “And Elohim called the dry land ‘earth,’ and the **collection** of the waters He called ‘seas.’ And Elohim saw that it was good.”**

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

This is a powerful picture being set forth here for us as we see the word of Elohim that brings order out of chaos by the gathering of the seas to bring forth the land from which He would form and fashion man in His image!

Sin brought forth chaos to that which was made good and, as a result, the Expectation of Yisra’ēl had to come to restore order and bring back a restoration of His image and likeness in man!

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

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

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

The message is clear – if we are not being continually renewed and refreshed and changing for the better, then we are not waiting on Him in the way we should, and are in danger of becoming stale!

His Word is alive and we are to be refreshed each day, keeping His presence fresh in us as we do not forget His dealings!

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

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

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

Knowledge and wisdom of Elohim, increases our power or strength to do what is required! Being adorned in righteousness, as a true chosen and called out Bride, is our strength!

The ‘**comfort**’ that is being proclaimed here, at the beginning of **Yeshayahu/Isaiah 40** is also a clear call to repentance, in order to find the necessary breath needed to be a voice in the wilderness, as the spirit of Eliyahu must first come again before Messiah returns and this is the spirit that proclaims righteousness and the call to repentance – just as Noah did to a wicked generation!

**Ma'asei/Acts 3:19** “**Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master**”

The Greek word that is translated here as ‘refreshing’ is ἀνάψυξις *anapsuxis* Strong’s G403 and means, ‘*recovery of breath, refresh*’ and we see that when we repent and turn back to The Master, we may receive a recovery of breath – that is:

His Word giving us our very life, that we may be continually strengthened to live and breathe and praise His Name – for everything that has breath praise יהוה!

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

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

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

**Qorintiyim Bet/2 Corinthians 1:3-4** “**Blessed be the Elohim and Father of our Master יהושע Messiah, the Father of compassion and Elohim of all comfort, 4 who is comforting us in all our pressure, enabling us to comfort those who are in every pressure, through the comfort with which we ourselves are comforted by Elohim.**”

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

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

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

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

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

The comfort that renews our breath to prepare the way, lies in our response to His call to set-apart living – He who has ears let him hear what the Spirit is saying as we hear the words of our Master:

**Yohanan/John 4:35** “**Do you not say, ‘There are still four months, and the harvest comes’? See, I say to you, lift up your eyes and see the fields, for they are white for harvest – already!”**

If you have breath, which you do if you are reading this, then breathe deeply and praise Him, by doing what He has called us, as a set-apart people, to do; and if you have been short of breath, then repent and turn back to Elohim, so that a recovery of breath may come from the One, whose Word is forever!

**Tehillah/Psalm 150:6** “**Let all that has breath praise Yah. Praise Yah!”**

The Hebrew root word that is translated here as ‘breath’, is the noun נְשָׁמָה neshamah – **Strong’s H5397** which means, ‘**breath, blast, life, spirit**’, and comes from the root verb נָשַׁם nasham – **Strong’s H5395** which means, ‘**to pant, blast**’.

When this noun נְשָׁמָה neshamah – **Strong’s H5397** is used, in reference to man, it generally signifies the breath of life, and can also denote the mind or intellect.

Therefore, let your breath, not just be vain lips service, but rather give of that which comes from deep within, as you wait patiently for our soon coming King!

Perhaps you have been, or currently are, facing difficult times and have found it extremely hard to get your eyes focused on יהוה and His Truth.

If that is the case, then take great courage from the words of this **chapter 40** of

**Yeshayahu/Isaiah** and be urgent in your proper praise, trust and waiting on יהוה, seeking Him with your all and giving Him your all, as you understand, that:

## **THE RENEWING COMFORT THAT STRENGTHENS US TO WAIT ON YAHWEH!**

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!