

FEELING FORSAKEN AND FORGOTTEN? LOOK TO THE ROCK YOU WERE HEWN FROM!

Yeshayahu/Isaiah 49:14-51:3

8th of the 9th month 2020/2021

Shalom all,

As part of the weekly readings, that are done with the Torah portion from

Debarim/Deuteronomy 7:12-11:25, called עֵקֶב *equeb*, which means, ‘because’, we also go through the passage from **Yeshayahu/Isaiah 49:14-51:3**.

And, in this message, I will take a closer look at this passage, in order to expand on the great encouragement that we can find, when we are being diligent in our proper seeking of Elohim, along with the clear warning against forsaking and forgetting Him.

Please read **Yeshayahu/Isaiah 49:14-51:3**

This passage starts off with a statement, where Tsiyon says that she has been forsaken and forgotten by יְהוָה, and it starts off with the letter ‘**vav**’ (ו), which is used here as a conjunction, which is translated as ‘**but**’, highlighting a response from what had just been spoken.

In the preceding verse we see the following call being given:

Yeshayahu/Isaiah 49:13 “Sing, O heavens, rejoice, O earth! And break out in singing, O mountains! For יְהוָה shall comfort His people and have compassion on His afflicted ones.”

The heavens and earth are being called to sing, for יְהוָה would comfort His people and have compassion on His afflicted ones!

This was a clear promise of deliverance, that would be brought to a people who had rejected יְהוָה and had found themselves in a state of feeling abandoned and forgotten, because of their lawlessness and sin, having forsaken and forgotten the Torah of Elohim!

Yisra’el had been stiff-necked and stubborn, in their rebellion toward their need to guard the Torah of Elohim, and as a result of their disobedience, they were being disciplined by יְהוָה, who caused them to be taken captive by their enemies, scattering His whoring bride among the nations.

In a call to return to יְהוָה, where He promised to bring back the captives and cause them to once again take root in His Promises, the heavens and the earth are called to sing, because of the goodness of the comfort and compassion of יְהוָה.

This call to return to Covenant is the Good News that is to be proclaimed, as it is by the Blood of our Master that we are able to draw near to Him and be grafted into the Covenants of Promise that we were once far off from and without Elohim!

In Scripture, we take note that Tsiyon was a mountain in Yerushalayim and is called the city of Dawid, as well as the city of the sovereign, and the city of יהוה, or the city of the living Elohim, as it is also used metaphorically to describe us, as His set-apart beloved Bride, and the place where our Beloved Master and Elohim would dwell with His Bride forever.

Tsiyon is the place where יהוה chose to put His throne, and the place where He will put His feet once again, when His rule and reign is firmly established on earth!

The Covenant Bride of יהוה is also referred to as the daughter of Tsiyon, as it reflects the bride which has been brought forth, in set-apartness and truth.

With Yisra'el, the daughter of Tsiyon, having corrupted herself, through her rebellion and had become defiled, she was handed over to Her enemies and all the splendour had departed from the daughter of Tsiyon.

She was no longer a set-apart bride that had been adorned with the splendour of the garments of righteousness!

In speaking of a capable wife, we see in **Mishlê/Proverbs 31**, how Shelomoh described the clear picture of what a true set-apart bride looks like, and we see the following, in **verse 25**: **Mishlê/Proverbs 31:25** “**Strength and splendour are her garments, and she rejoices in time to come.**”

The Hebrew root word for ‘splendour’ is הָדָר *hadar* – **Strong’s H1926** which means, ‘**an ornament, honour, splendour, array**’.

Being properly dressed in strength and the splendour of set-apartness, the capable wife rejoices!

In **Ėkrah/Lamentations**, we see the following:

Ėkrah/Lamentations 1:6 “**And all the splendour has departed from the daughter of Tsiyon. Her rulers have become like buck, they have found no pasture, and they go powerless before the pursuer.**”

In the context of this message, I encourage you to read the entire chapter of **Ėkrah/Lamentations 1**, as we are able to see Yirmeyahu’s cry, when seeing the splendour of set-apartness no longer something that was seen in Tsiyon.

In His wrath and discipline, יהוה sent His corrupted and defiled Bride into captivity and Tsiyon had been left abandoned, with no more splendorous Bride being found in Her.

Yeshayahu/Isaiah 1 records for us a vision which Yeshayahu saw concerning Yehudāh and Yerushalayim, before they were about to be exiled because of her rebellion.

And in this chapter, we see the following being proclaimed:

Yeshayahu/Isaiah 1:8 “**And the daughter of Tsiyon is left as a booth in a vineyard, as a hut in a garden of cucumbers, as a besieged city.**”

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

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

Such huts were usually “alone” and were easily attacked.

The picture that is being clearly presented here, is that this apostate bride was vulnerable to being attacked and destroyed, as they had no refuge in the Master, as a result of their rebellion and apostasy!

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

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

At the beginning of this vision that Yeshayahu was given, we see heaven and earth being called to be witness:

Yeshayahu/Isaiah 1:2 “Hear, O heavens, and listen, O earth! For **יהוה has spoken, “I have reared and brought up children, but they have transgressed against Me. ”**

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

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

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

This was a reality check that was being given to the nation, declaring once again that **יהוה**’s Covenant was still in effect and it always is!

He never operates outside of His Covenant; and rebellion to that Covenant will result in death, whereas obedience to it will result in life, of which the heaven and earth are faithful witnesses to! **יהוה** had risen up and delivered a nation and taught them His ways; and as stubborn rebellious children, they sinned against the Marriage Covenant that they had been entered into!

I do hope that you are with me so far, as I am simply setting forth a clear understanding of the context of Tsiyon crying out, that she is forsaken and forgotten, as seen in **Yeshayahu/Isaiah 49:14**.

יהוה does not break Covenant and He promised to bring back the captives and redeem His Bride, providing a way back to Covenant, as He would come to Mount Tsiyon and provide an escape for the captives!

With Tsiyon, no longer having no splendour of a set-apart Bride, we are given the promise that there would be a way back to Tsiyon, and a way back to Covenant, to become, once again, the bride that is adorned with the strength and splendour of righteousness!

Yo'el/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.”

Obadyah/Obadiah 1:17 “But on Mount Tsiyon there shall be an escape, and they shall be set-apart. And the house of Ya'aqob shall possess their possessions.”

The call for a captive bride, to come out of the whore, is clearly given:

Zekaryah/Zechariah 2:7 “Oh, Tsiyon! Escape, you who dwell with the daughter of Babel.”

The daughter of Tsiyon does not belong to the daughter of Babel!

The call to come out of her My people, lest you share in her sins, is a clear call that is still being given today!

Hazon/Revelation 18:4 “And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”

יהוה gives a clear call for the daughter of Tsiyon to sing the song of deliverance, as He was coming to save!

Zekaryah/Zechariah 2:10 “Sing and rejoice, O daughter of Tsiyon! For look, I am coming, and shall dwell in your midst,” declares יהוה.”

This is certainly something that we are to be rejoicing over and singing about – that our Husband and Redeemer is coming to dwell in our midst!

In a clear prophecy of His coming to redeem us, we see how our Master would come in humility, in order to redeem His lost Bride!

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.”

We see this verse being quoted in the Renewed Writings, when our Master and Elohim יהושע Messiah, came riding on a donkey:

Mattithyahu/Matthew 21:4-5 “And all this took place that it might be filled what was spoken by the prophet, saying, 5 “Say to the daughter of Tsiyon, ‘See, your Sovereign is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.’”

Yohanan/John 12:14-15 “And יהושע, having found a young donkey, sat on it, as it has been written: 15 “Do not fear, daughter of Tsiyon, see, your Sovereign is coming, sitting on the colt of a donkey.”

At His first coming, our Master and Elohim, came riding on a donkey, fulfilling the prophecy that would bring great comfort to Tsiyon, announcing the Good news of deliverance for all who would call upon His Name and be saved!

It is at this point that I would also like to point out that these prophetic words of comfort and fulfilment, highlight for us the clear revelation of who our Master and Elohim is, highlighting very clearly for us that יהושע Messiah IS יהוה our Saviour, in the flesh!

His first coming, was to call His Bride and redeem her, giving her all she needs to be adorned in the splendour of His righteousness and be prepared, as a set-apart Bride, for which He would come back for, at His second coming, when He shall come, as King, riding on a horse, to destroy the enemy and take up His beloved Bride.

In a clear prophecy of that day, we see the following:

Zekaryah/Zechariah 14:1-4 “See, a day shall come for יהוה, and your spoil shall be divided in your midst. 2 And I shall gather all the nations to battle against Yerushalayim. And the city shall be taken, the houses plundered, and the women ravished. Half of the city shall go into exile, but the remnant of the people shall not be cut off from the city. 3 And יהוה shall go forth, and He shall fight against those nations, as He fights in the day of battle. 4 And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south.”

The reason for me highlighting this passage, is that we are able to see, very clearly, that יהוה has a DAY.... Where He is coming to destroy His enemies and redeem His remnant Bride from among the nations.

Having already prophesied that He would come riding on a donkey, depicting His first coming, this prophecy highlights Him coming again, in order to set up His reign!

As already noted, יהושע Messiah fulfilled the prophecy of יהוה coming as a humble servant, riding on a donkey, and after our Master’s resurrection, He spent 40 days with His taught ones, teaching them about the reign of the Heavens that was coming, when He returns, and on the day of His ascension, we take note of the following, in the Book of Acts: **Ma’asei/Acts 1:10-12** “And as they were gazing into the heaven as He went up, see, two men stood by them dressed in white, 11 who also said, “Men of Galil, why do you stand looking up into the heaven? This same יהושע, who was taken up from you into the heaven, shall come in the same way as you saw Him go into the heaven.” 12 Then they went back to Yerushalayim from the Mount of Olives, which is near Yerushalayim, a Sabbath day’s journey.”

This same יהושע, is coming back in the same way they saw him go! What many often miss, when reading this, is the clear reference to where they were standing!

Verse 12 clearly tells us that they were standing on the Mount of Olives!

This highlights for us, the sure promise of the prophecy of **Zekaryah/Zechariah 14**, that our Master יהושע Messiah, is יהוה our Elohim and Saviour, who is coming back to fetch His splendid Bride, the daughter of Tsiyon, who He has not forsaken or forgotten!!

This is the Good News!

He is coming for His ready Bride, having already come to give us all we need to be the ready Bride! Knowing this, ought to cause us to break out in song and praise for His Name and His Day which draws near, with the urgency to be a people that are not feeling forsaken and forgotten, because we do our utmost not to forsake or forget Him!

In the Book of Hebrews/Ib'rim, we see the following:

Ib'rim/Hebrews 12:22 “But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers”

We have drawn near to Mount Tsiyon, the city of the living Elohim – the heavenly Yerushalayim!

This is Covenant renewal language, highlighting for us the joy we have in being able to return to Covenant, by the blood of Messiah, who came to the daughter of Tsiyon, riding on a donkey, in order to redeem her, and is coming again, in all the splendour of His might, to Mount Tsiyon, in order to set up His reign.

Our ability to draw near to Elohim, with boldness, is made possible by the blood of Messiah, for He is our Deliverer, the One who comes out of Tsiyon, as prophesied:

Romiyim/Romans 11:26-27 “And so all Yisra’el shall be saved, as it has been written, “The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya’aqob, 27 and this is My covenant with them, when I take away their sins.”

Sha’ul was quoting Yeshayahu, from the following verses:

Yeshayahu/Isaiah 59:20-21 “And the Redeemer shall come to Tsiyon, and to those turning from transgression in Ya’aqob,” declares יְהוָה. 21 “As for Me, this is My covenant with them,” said יְהוָה: “My Spirit that is upon you, and My Words that I have put in your mouth, shall not be withdrawn from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants’ descendants,” said יְהוָה, “from this time and forever.”

In speaking of the Day of יְהוָה, we see the promise of His reign being established in Tsiyon:

Yeshayahu/Isaiah 24:23 “And the moon shall blush, and the sun shall be ashamed, for יְהוָה of hosts shall reign on Mount Tsiyon, and in Yerushalayim, and before His elders, in esteem!”

And by Messiah, coming as a humble servant, riding on a donkey, in order to take our sins upon Himself, He laid for us the firm foundation, for all who call upon Him, to be saved and built up as living stones, upon Him, the Rock of our deliverance.

Kěpha Aleph/1 Peter 2:6 “Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.”

In laying this brief foundation on Tsiyon, the city of our Beloved Elohim and King, I want us to recognise the clear significance of the spirit of prophecy, which is the witness of יְהוֹשֻׁעַ, our Rock, who came to bring us the firm foundation of His rule and reign that would be set up, when He comes again, and for this reason, the heavens and the earth are called to sing, for the fullness of the comfort and compassion of our Master is coming!

Despite the promise of the fulfilment of prophecy, we take note that here, in

Yeshayahu/Isaiah 43:14, that Tsiyon says that יְהוָה has forsaken and forgotten her.

Tsiyon's splendour had indeed departed, as a result of the apostasy of Yisra'el and Yehudah, yet this feeling of abandonment by יהוה, on Tsiyon's part, was a huge misperception, as יהוה promises to never break, forget or forsake His Covenant!

Debarim/Deuteronomy 31:6 “Be strong and courageous, do not fear nor be afraid of them. For it is יהוה your Elohim who is going with you. He does not fail you nor forsake you.”

The heavens and the earth are the 2 continuous witnesses, of the comfort and favour of Elohim, as we are given the clear confirmation of the comfort that יהוה brings to Tsiyon, in **Yeshayahu/Isaiah 51:3**, and that she shall be restored, with joy and gladness being found in it, along with thanksgiving and the voice of a song!

Therefore, as we consider this passage that we read, from **Yeshayahu/Isaiah 49:14-51:3**, we are able to glean great insight, in making sure that we keep our eyes firmly fixed on our Maker, as we guard to keep His Torah, lest we find ourselves feeling abandoned, forsaken and forgotten, because of our eyes wandering elsewhere, causing us to fall away from our steadfast position in our Rock and Deliverer, יהושע Messiah!

As one considers this passage, as a reading that is coupled with the Torah portion from **Debarim/Deuteronomy 7:12-11:25**, which is called עֵקֶב *eqeb*, meaning ‘because’, we can receive further insight into the consequences of our actions.

And herein, we are able to see a clear call to the ones who had forsaken and forgotten יהוה, through lawlessness and sin, to return to Him and be reminded of His Covenants of Promise, which the heavens and the earth are called to praise Him for!

Sha'ul uses the imagery of the intense longing that creation has, as it eagerly waits for the sons of Elohim to be revealed (**Romiyim/Romans 8**).

He uses this imagery to describe the intense eagerness we are to have in being faithful, in our expectation of His esteemed return, and not lose hope because of the sufferings of the present time.

The compassions of יהוה have not ended!

And this is good news for us, especially for those who feel forsaken and abandoned.

In the Book of **Ėkalah/Lamentations**, we see the cry of Yirmeyahu, when he felt abandoned, yet he was encouraged to remember the everlasting loving-commitments of יהוה, as we see him saying the following:

Ėkalah/Lamentations 3:21-26 “This I recall to my mind, therefore I wait: 22 The loving-commitments of יהוה! For we have not been consumed, For His compassions have not ended. 23 They are new every morning, Great is Your trustworthiness. 24 “יהוה is my Portion,” says my being, “Therefore I wait for Him!” 25 יהוה is good to those waiting for Him, To the being who seeks Him. 26 It is good – both to wait and to be silent, For the deliverance of יהוה.”

While we do recognise that יהוה remains lovingly-committed, He remains lovingly-committed to His Covenants of Promise, and those who forsake Him and His Covenant, will be rejected and forsaken.

Yet, if we seek Him, He is found by us.

This highlights the clear promise to all who call upon Him and return to Him.

Those who have, through lawlessness, rebellion and sin, forsaken and forgotten His Torah, are still able to be renewed and restored to right standing, if they will repent and turn back to Him and seek Him, while He is to be found!

We see the following words, being given to 2 different kings:

Dibre haYamim Aleph/1 Chronicles 28:9 “As for you, my son Shelomoh, know the Elohim of your father, and serve Him with a perfect heart and with a pleasing life, for יהוה searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever.”

Dawid made it abundantly clear, to his son Shelomoh, that he was to know Elohim!!!

We are clearly told what it means to ‘know Elohim’, in:

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

Yohanan Aleph/1 John 3:6 “Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.”

To know Elohim, is to guard His commands and not turn away from walking in His Torah, for anyone who rejects the Torah of Elohim, is one who clearly does not know Him!

Knowing Elohim involves and proper seeking of Him, in order to faithfully serve Him with a perfect heart and pleasing life.

King Asa, was also warned against forsaking יהוה, as seen in:

Dibre haYamim Bet/2 Chronicles 15:2 “And he went out to face Asa, and said to him, “Hear me, Asa, and all Yehudah and Binyamin. יהוה is with you while you are with Him. And if you seek Him, He is found by you, but if you forsake Him, He forsakes you.”

From these two accounts, where both Shelomoh and Asa were told to seek Elohim and were warned against the consequence of forsaking Him, we are able to understand the clear words of our Master, in **Yohanan/John 15**, where He tells us to stay in Him, for if we stay in Him, He will stay in us!

In **Yeshayahu/Isaiah 49:14**, the Hebrew word that is translated as ‘has forsaken me’ is עֲזָבָנִי **azabaniy** which comes from the root words:

1) עָזַב **azab** - Strong’s H5800 which means, ‘to leave, forsake, loose, loosen, abandon, leave behind, neglect’ as well as ‘restore, repair’.

2) אֲנִי **aniy** – Strong’s H589 which means, ‘me, I, alone, myself’ and is written in the first person singular, usually for emphasis.

The cry of Tsiyon is clear: **יהוה** has forsaken ME!

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

Anyone who claims to serve **יהוה** without walking in, and giving heed to follow, His Torah, commands and instructions, are not serving Him in Spirit and Truth and have, by default of their lawlessness, forsaken Him.


And those who claim that the Torah/Law of Elohim has been done away with, are sadly riddled with the leaven of the hypocrisy of man’s theologies and dogmas, that seeks only to serve self rather than the Giver of Life, while claiming the opposite!

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




Ayin - ע:



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

Zayin – ז:




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

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

Beyt - ב:



This is the letter **‘beyt’** (ב), which in the ancient script has this letter as  , which pictures a **tent floor plan** and means, **‘house’** or **‘tent’**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.




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

FORSAKE/FORSAKEN

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

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

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

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

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

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

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

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

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

Feeling ‘forsaken’ can be a very ugly, but strong, place to ‘**dwel**l’ in, or rather, it can be a very crippling stronghold over a person.

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

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

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

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

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

Can you identify with this in any way?

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

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

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

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

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

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

The same construct of this word – וַיַּעֲזֹבוּ vaya’azabu – is also found in:


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


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

Please bear with me, as I want to highlight a clear lesson, teaching us to be on guard against forsaking יהוה.

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



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

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

These 2 letters combined, can render the meaning of:

KNOW THE WEAPON/TOOL

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



From this, we can ask ourselves the question of whether I am building or breaking!
Am I looking to destroy the House or am I looking to build the House?

Where are you looking?

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

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) 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 τελειότης - 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!

As odd as this may seem, what we can see from this, is that while what we are feeling or going through, may seem like we are forsaken and forgotten; it could just be that יהוה is actually restoring and repairing us, if we are keeping our eyes fixed upon Him, that is.

We see two aspects to this root word אָזַב azab - Strong's H5800, that ought to both warn us and also encourage us.

Without knowledge and insight, due to not seeking Him, one may find that His very sharp Word, that cuts deep, seem like a very cruel and painful process, that only leaves one despondent and unable to find true rest in Him, all due to their eyes having no understanding, from a lack of proper seeking.

On the other hand, when we are seeking Him with our all, and the veil is taken away, when we turn to the Master, we recognise that, while His sharp Word that cuts deep and may be at times a little painful, we are able to recognise the need to learn and change, as His Word shapes us and, as a result, be found dwelling in Him with joy and peace, able to rejoice when we face all kinds of trials!

Forsaking the Torah of Elohim is a forsaking of Elohim too!

We see, in the following account of the first wicked king of the House of Yehudah:

Dibre haYamim Bet/2 Chronicles 12:1 "**And it came to be, when Rehāb'am had established the reign and had strengthened himself, that he forsook the Torah of יהוה, and all Yisra'el with him.**"

Then we see in **verse 5**, the following, when Shemayah, the prophet, came and spoke these words:

Dibre haYamim Bet/2 Chronicles 12:5 “And Shemayah the prophet came to Rehāb’am and the rulers of Yehudāh, who had been gathered in Yerushalayim because of Shishaq, and said to them, “Thus said יהוה, ‘You have forsaken Me, and therefore I also have left you in the hand of Shishaq.’”

The reason for me highlighting these two verses, is to point out a very clear fact: When you forsake the Torah of יהוה, you forsake יהוה!

Rehāb’am and all Yisra’el sought the world and what it had to offer and יהוה used the world to discipline and humble them.

Here, in **Yeshayahu/Isaiah 49:15 יהוה** reminds Tsiyon that He shall never forget her!

This is clear covenant language, highlighting for us the wonderful loving-commitment of יהוה!

He contrasts His commitment against a woman that may forget her son and declares that while she may forget, He never will forget Tsiyon, which is a clear commitment to His everlasting Covenants of Promise!

The Hebrew root word that is used for ‘forget’ is שָׁכַח *shakāh* – Strong’s H7911 and means, **‘forget, cease to care, ignore’**.

We are clearly reminded. in:

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

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

We see, in Hoshĕa/Hosea, a clear use of this word שָׁכַח *shakāh* – Strong’s H7911, meaning, **‘to forget’**, being used as an antonym for יָדָע *yadah* – Strong’s H3034, meaning, **‘to know’**, in:

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

To ‘forget’ יהוה is to not know Him!

To forget יהוה is to reject walking in His Torah – and for this people will die!

The psalmist declares, in His love for the Torah of Elohim, the following:

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

In **Yeshayahu/Isaiah 49:16**, we see יְדוּרָה confirming to Tsiyon that He does not forget her, by declaring that He has her inscribed on the palms of His hands and her walls are ever before Him!

These are comforting words of protection and the promise of a complete deliverance that He will work, for the beloved city, which is also a metaphor that is used to prophetically declare that we, as living stones, are being built up in Him as a spiritual House, and His deliverance will be made complete in those who stay in Him!

We see the promise being given to Tsiyon, that deliverance will be made complete and that there will be no more violence, waster or ruin, but only the resounding sound of continual praise:

Yeshayahu/Isaiah 60:18 “Violence shall no longer be heard in your land, neither wasting nor ruin within your borders. And you shall call your walls Deliverance, and your gates Praise.”

We are living stones, being built up in the Master and are protected in Him, as His Hand has worked for us a deliverance that will be made complete when He comes to fetch His ready Bride and dwell with her in Tsiyon, the beloved city of our King!

As an interesting observation, that we are all able to identify with, in this declaration that He has us inscribed on the palms of His hands, is that when you look at the inside of your hand, horizontally, the four fingers give us a picture of 12 staggered stones, that form the picture of a wall, giving us the sure reminder that our Master and Elohim, has us, His Bride – as pictured through the 12 tribes of Yisra’el, in His Hand, and His work of deliverance shall not return void!

In **verse 18** we see the clear prophecy of an adornment of a bride, as Tsiyon is told that her sons shall come and she shall put them on as an ornament, as a bride beautifies herself, with precious stones!

We are able to see this picture of adornment, in Hazon/Revelation, where the Lamb’s wife, the New Yerushalayim, is adorned with precious stones:

Hazon/Revelation 21:2 “Violence shall no longer be heard in your land, neither wasting nor ruin within your borders. And you shall call your walls Deliverance, and your gates Praise.”

Hazon/Revelation 21:9-12 “And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, “Come, I shall show you the bride, the Lamb’s wife.” 10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim, 11 having the esteem of Elohim, and her light was like a most precious stone, like a jasper stone, clear as crystal, 12 and having a great and high wall, having twelve gates, and at the gates twelve messengers, and names written on them, which are those of the twelve tribes of the children of Yisra’el”

Hazon/Revelation 21:19-20 “And the foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation jasper, the second sapphire, the third agate, the fourth emerald, 20 the fifth sardonyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. 21 And the twelve gates were twelve pearls – each one of the gates was a single pearl. And the street of the city was clean gold, like transparent glass.”

Please read the entire chapter, as I have simply quoted these verses for reference, highlighting the clear picture of the Lamb’s wife, being adorned with precious stones, which represents the fullness of the body of Messiah, as also pictured through the 12 precious stones that are on the breastplate of the High Priest!

Further encouragement is being given to Tsiyon, in **verses 20-23**, which announces the clear promise of a return of that which was considered lost.

Messiah said that He came for the lost sheep of the House of Yisra’ēl, and as we are able to see, in Scripture, the House of Ephrayim is likened to the scattered House of Yisra’ēl. And from this we can see that Yosēph, Shimon and Binyamin, were considered to possibly become ‘bereaved sons’ of Ya’aqob, in Berēshith/Genesis 43:14. Yet, as we know, through the life of Yosēph, he is a great shadow picture of Messiah, coming to bring back the bereaved sons from afar!

In **verse 22**, יְהוָה says that He shall set up His banner and from this language, we can be reminded of the victory that Yehoshua had in the valley of Rephidim, when he defeated Amalēq, as Mosheh’s hands were held up.

At this victory, Mosheh built a slaughter place and called it יְהוָה Nissi, which means, יְהוָה is our Banner!

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 נִסִּי 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’ēl and assemble the dispersed of Yehudāh – 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, יְהוָה Nissi”

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

In **verse 26**, the promise of our Deliverer, who will come to destroy those who tried to destroy us, and we shall know that He is our Saviour and that He is our Messiah!

יהוה says:

‘I shall feed those who oppress you, with their own flesh and drink their own blood as sweet wine!’

The Hebrew word that is translated as ‘flesh’ is בָּשָׂר basar – Strong’s H1320 which means, **‘flesh, meat, men, body’** and comes from the primitive root verb בָּשַׂר basar – Strong’s H1319 which means, **‘to bear tiding, to bring good news, messenger of good news’**.

With a clear message of destruction upon the enemies of Elohim, He is making a clear statement here, by saying that He will make His enemies **‘eat their own good news’!**

When considering these words, we can be reminded of the words of our Master, when He made it very clear, that unless we eat of Him, we can have not part of Him.

Unless we eat His flesh and drink His Blood, we can have no part in Him.

He was giving clear reference to the acceptance of His sacrifice and the partaking of the Pěsaḥ Meal and the bread and cup of Pěsaḥ.

Those who are rejecting the need to keep the feasts and Sabbaths of יהוה, and continue in the apostasy of pagan rooted feasts, that are simply the table of demons and not the Table of the Master, will eat of their own corrupted theologies, which will not be able to save them, but will actually destroy them, for the whore’s table leads to death!

They will eat their own filth!

This picture can also be a similar picture to the plague frogs that consumed Mitsrayim, who worshipped frogs!

That which they worshipped, יהוה used to destroy them!

In **Hazon/Revelation 16** we are given the clear picture of frogs, being used as a reference to the unclean spirits of the dragon, beast and false prophet, which can be a clear picture of the false doctrines that many are feasting on!

When יהוה destroys the lawless, who have fed themselves on the maddening adulteries of the whore, all flesh will know that He is the Messiah!

In **verse 26** we are able to see, in the Hebrew text, a clear revelation that יהוה is Messiah!

Let me show you this verse, in a couple of translations:

ISR Scriptures 1998 Edition:

“And I shall feed those who oppress you with their own flesh, and let them drink their own blood as sweet wine. All flesh shall know that I, יהוה, am your Saviour, and your Redeemer, the Elohim of Ya’aqob.”

Hebrew OT with Strong's #:

Isa 49:26 והאכלתי את מוֹנִידְךָ את בָּשָׂרְךָ וְכַעֲסִים וְשָׂרָם וְכַעֲסִים וְשָׂרָם
דָּמָם יִשְׁכְּרוּן וְיִדְעוּ כָּל בָּשָׂר כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ וְגֹאֲלֶךָ אֲבִיר יַעֲקֹב:

As you may notice, in the above text, with the Strong's numbers, the Hebrew word that is translated as 'your Saviour' is מוֹשִׁיעֶךָ Moshiyeeh, which comes from the root word יָשַׁע yasha – Strong's H3467 which means, 'deliver, brought salvation, saviour, saves'.

What one recognises, when studying the Word and doing so by digging into the original Hebrew and Greek texts, we often gain our understanding from the root verb that expresses the action being done.

While this is extremely important, in gaining clarity and insight into the text, we must also be aware that the root word, in itself, cannot always give you the fuller meaning behind the language of the text that is to be read.

The root word can vary in its meaning, based on the tense of the verb and the person involved in doing the action, as well as who the action is being done to.

When most study the Word, and use some very valuable tools that are available for free, for all to use, such as E-Sword, what they may not realise, is that when doing word studies, they are only seeing the root, without the tense and structure of the expanded word.

In the Hebrew text, we see this verse being written as follows:

Hebrew Bible: Anderson-Forbes analysed text:

וְהֵאֲכַלְתִּי אֶת-מוֹנִידְךָ אֶת-בָּשָׂרְךָ וְכַעֲסִים דָּמָם יִשְׁכְּרוּן
וְיִדְעוּ כָּל-בָּשָׂר כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ וְגֹאֲלֶךָ אֲבִיר
יַעֲקֹב:

In the Hebrew text, it becomes very clear, by the wording used, what is being declared, as we see the following phrase:

אֲנִי יְהוָה מוֹשִׁיעֶךָ – 'ani Yahweh Moshiyeeh' = 'I AM YAHWEH your Saviour'.

For more examples of the use of this root word and the various forms that are used to declare that יְהוָה is our Saviour, and by saying that, that He is our Messiah, please see a more in-depth study on this, in the articles on our site, 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/>

As we continue through this wonderful announcement of deliverance, that our Master and Saviour is bringing, we see in **Yeshayahu/Isaiah 50** a clear announcement of prophecy, that **יהוה** would come as a Servant.

What we must take note of, from this chapter, is that Yisra'el is the **servant** of **יהוה**, and so too were all His prophets that He sent to call Yisra'el back from rebellion, but they would not listen!

This chapter carries a twofold picture for us.

On the one hand, we are able to see a clear picture of the true servants that **יהוה** had sent, being handed over to destruction, as those who were to hear the words of His servants, had shut their ears and rejected the servants call to repent, and they destroyed all the prophets that **יהוה** had sent.

Then, we have in this chapter, a wonderful and clear prophetic picture of Messiah, who came in the flesh, and humbled Himself as a servant, and gave His back to those who struck Him and His cheek to those who plucked out the beard, and was humiliated before all, for our sake, which is what happened before He was impaled!

As we consider the redeeming work of our Master, who came to Tsiyon, riding on a donkey, taking the form of a servant, and subjected Himself to intense punishment and shame, we are given the choice to hear His voice and respond correctly or not!

In **verse 10** we are given a clear call for those who fear **יהוה**, to walk in the Light of our Master.

Yohanan/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.”**
If we follow our Master, we will not walk in darkness!

Yohanan/John 12:35 **“יהושע, therefore, said to them, “Yet a little while the light is with you. Walk while you have the light, lest darkness overtake you. And he who walks in darkness does not know where he is going.”**

Eph'siyim/Ephesians 5:8-11 **“For you were once darkness, but now you are light in the Master. Walk as children of light – 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth – 10 proving what is well-pleasing to the Master. 11 And have no fellowship with the fruitless works of darkness, but rather convict them.”**

Yohanan Aleph/1 John 1:5-7 **“And this is the message which we have heard from Him and announce to you, that Elohim is light and in Him is no darkness at all. 6 If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin.”**

In **verse 11** of **Yeshayahu/Isaiah 50**, a clear warning is given to those who are 'lighting strange fire'

The basic call being declared here is simply this:

You who light a fire, walk in your fire!

In **Yeshayahu/Isaiah 9:18** we are told that wrongness is likened to fire:

Yeshayahu/Isaiah 9:18 “**For wrongness burns as the fire; it consumes thornbushes and weeds, and sets the bushes of the forest ablaze, and they roll up like rising smoke.**”

The Hebrew word that is translated here as ‘wrongness’ is רִשָּׁעִים rishah – Strong’s H7564 which means, ‘**wickedness, evil-doer, wrongness, guilt**’, which comes from the root word רָשָׁע rasha – Strong’s H7563 which means, ‘**wicked, criminal, evil, offender**’, and is translated as ‘**wrong**’ in the following verse, where we see both of these words being used: **Mishlê/Proverbs 11:5** “**The righteousness of the perfect makes his way straight, but by his own wrongness the wrong one falls.**”

The root word רָשָׁע rasha – Strong’s H7563 is frequently placed in Scripture, especially in **Mishlê/Proverbs**, as being in direct and unequivocal opposition to the צַדִּיק tsaddiq – Strong’s H6662 which means, ‘**just, righteous, blameless, lawful**’.

It is from this contrast, that we are able to get the clearest profile of the רָשָׁע rasha – Strong’s H7563 (wicked) kind of people!

The book of **Mishlê/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע rasha – Strong’s H7563 and the צַדִּיק tsaddiq – Strong’s H6662, in black and white terms.

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

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

Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc.

Debarim/Deuteronomy 28 clearly deals with the blessings for the righteous (**verses 2-14**) and the curses for the wrong (**verses 15-68**)!

The Hebrew root word that is used here for ‘falls’ is נָפַל naphal – Strong’s H5307 which means, ‘**to fall, lie, abandon, fell down, cast down**’, and is often used in Scripture to describe those who have fallen/died by the sword, unnecessarily or tragically, and not of someone who died of old age.

The נָפְלִים Nephilim – Strong’s H5303 which means ‘**giants**’ is a word that is derived from נָפַל naphal, and speaks of ‘**the fallen ones**’ – which is a clear reference to falling from one’s created position, due to disobedience, and then suffering death and destruction, as the consequence of falling away.

Here in **Yeshayahu/Isaiah 50:11**, we are given a clear picture of false/wrong worship, which will be destroyed by the wrath of יְהוָה, and show that they corrupt and wicked worship that they make, will not save them!

To the wrong, Elohim is basically saying:

‘YOUR FALSE FIRES WON’T SAVE YOU’!

The expression of ‘**you who light a fire, girding on burning arrows**’, is a clear picture of one who constructs their own fire and therefore, can also be a picture of strange/profane fire, which is that which is brought in error and falsehood.

The 2 sons of Aharon, Naḏab and Abihu, brought strange fire and were killed, as they did not bring יהוה's fire of set-apartness!

The Day is coming where the wrong, who lit their own fires, shall be consumed, whereas the righteous will arise!

Mal'aki/Malachi 4:1-2 “**For look, the day shall come, burning like a furnace, and all the proud, and every wrongdoer shall be stubble. And the day that shall come shall burn them up,”** said יהוה of hosts, “**which leaves to them neither root nor branch.** 2 “**But to you who fear My Name the Sun of Righteousness shall arise with healing in His wings. And you shall go out and leap for joy like calves from the stall.”**

In **Yeshayahu/Isaiah 50:9** we are given the comforting truth that, is our helper and as we stay in Him, nobody will be able to succeed in their accusation against us!

Sha’ul reminds us in:

Romiyim/Romans 8:32-39 “**Truly, He who did not spare His own Son, but delivered Him up on behalf of us all – how shall He not, along with Him, freely give us all else? 33 Who shall bring any charge against Elohim’s chosen ones? It is Elohim who is declaring right. 34 Who is he who is condemning? It is Messiah who died, and furthermore is also raised up, who is also at the right hand of Elohim, who also makes intercession for us. 35 Who shall separate us from the love of the Messiah? Shall pressure, or distress, or persecution, or scarcity of food, or nakedness, or danger, or sword? 36 As it has been written, “For Your sake we are killed all day long, we are reckoned as sheep of slaughter.” 37 But in all this we are more than overcomers through Him who loved us. 38 For I am persuaded that neither death nor life, nor messengers nor principalities nor powers, neither the present nor the future, 39 nor height nor depth, nor any other creature, shall be able to separate us from the love of Elohim which is in Messiah יהושע our Master.”**

We have a High-Priest who continually intercedes for us, and when He comes out of the Most Set-Apart Place, as King, to take up His Bride, our accuser shall be thrown down:

Ḥazon/Revelation 12:10 “**And I heard a loud voice saying in the heaven, “Now have come the deliverance and the power and the reign of our Elohim and the authority of His Messiah, for the accuser of our brothers, who accused them before our Elohim day and night, has been thrown down.”**

As we consider the encouragement being given to Tsiyon, and the firm and sure expectation we are to have in our Messiah, who is coming to take us to be with Him forever, we need to be reminded of the dangers of forsaking and Forgetting.

And **Yeshayahu/Isaiah 51:1-2** reminds us where our eyes should be looking!

Looking to the Prince and Perfecter of our belief! Look to the Rock of our Deliverance, the One who has called you out of darkness into His marvellous light, pulling you out of the pit of destruction, and set your feet firm upon Him and His everlasting Covenants of Promise!

With the call to look to Abraham and Sarah, alongside the call to look to the rock you were hewn from, makes a clear call to:

LISTEN, PURSUE, SEEK AND LOOK TO THE COVENANT

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

So, when we hear the words, ‘**he who has ears to hear let him hear what the Spirit says**’, we are able to clearly see that it is only those who are truly standing on their feet (that is – those who are faithfully obeying and walking in the commands) that will have ears to hear.

Any disobedience to the commands, or any rejection to walking according to the Torah of Elohim, will result in one being deaf to the Spirit, and so be unable to be led forth in the Truth, as they who do so have turned their ear away from the hearing of the Torah!

Those who have ears to hear, in order to do, as they stand firm on their feet, will hear the clear instructions attentively with great care and guard to do them.

We can certainly see that this kind of hearing that is called for, is not very apparent among the masses today!

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

The Hebrew word that is translated as ‘look’ comes from the primitive root verb נָבַט *nabat* – **Strong’s H5027** which means, ‘*to look, behold, gaze, observe, pay attention*’ and it is written here in the ‘**hifil**’ verb tense, which is the ‘**causative**’ tense and highlights how we are to be caused to look to יְהוָה, because the Good News that we have attentive ears to hear what His Spirit is saying, as we give our ear to the proper hearing of His Torah!!!

We also see this root verb being written in the causative tense, in a psalm of praise for the Torah, that we are to be looking intently into and meditating upon:

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

The Hebrew word that is translated as ‘that I might see’ is וְאֶבִּיטָה – *veabbiytah* which

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

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

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

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

The psalmist is asking יהוה to open his eyes to see that which is beyond his own ability to see and asks to see the surpassing and extraordinary and marvellous matters contained in His Torah!

What is clearly being expressed here, is that the psalmist knew that there are matters that are beyond our power to understand and not only is it beyond our power, but it is also spectacular and marvellous, and beyond comprehension.

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

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

When our eyes are caused to be opened, as we turn to the Master, The Rock of our Deliverance, we are equipped to have eyes to see and ears to hear, in order to properly pursue His Righteousness and Kingdom!

The Hebrew word that is translated as ‘pursue’ comes from the root word רָדַף *radaph* – Strong’s H7291 which means, ‘*to pursue, chase, follow closely after, aim to secure, run after, hunt, persecute*’ and, in the context of pursuing and running after, we take note that it is after righteousness that we are to be running and not anything else.

If one is truly pursuing something, then the focus of the pursuit is so intense on that which is being pursued that there can be no effort spared for anything else!

Having said that, we take note at the intensity of Ephrayim’s pursuit of dangerous and damaging ways of falsehood!

This root word רָדַף *radaph* – Strong’s H7291 is used in:

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

This root word רָדַף *radaph* – Strong’s H7291 is translated as ‘follow’, in:

Debarim/Deuteronomy 16:20 “Follow righteousness, righteousness alone, so that you live and inherit the land which יהוה your Elohim is giving you.”

The Hebrew word that is translated as ‘righteousness’ is צֶדֶק *tsedeq* – Strong’s H6664 which means, ‘*righteous, just, righteousness*’, which is often written in the feminine form of צֶדֶקָה *tsedaqah* – Strong’s H6666 meaning, ‘*righteousness, righteous acts, merits, righteous deeds*’ The clear definition of righteousness is given to us in:

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

Our belief in our Master and Elohim must be seen in our works of righteousness as we guard to do all He has commanded us to!

To follow **righteousness alone** is to follow our Master and Elohim, and King of Righteousness, **יהושע** Messiah.

Mattithyahu/Matthew 5:6 “Blessed are those who hunger and thirst for righteousness, because they shall be filled.”

We know that the Torah teaches us that man shall not live by bread alone but by every word that comes from the mouth of **יהוה**.

If one is not pursuing righteousness then they sure are not hungering for it nor feeding upon it, but are feeding on ashes, folly and wind!

The Hebrew word that is translated here as ‘seek’ is **מִבְקֶשׁ** – **mebaq’shey** which comes from the root word **בָּקַשׁ** **baqash** – **Strong’s H1245** which means, ‘**to seek, aim, search, look, inquire**’, and here, it is written in the ‘piel’ form, which expresses an ‘**intensive or intentional action**’ and could therefore be expressed as, ‘**seek earnestly or seek the face, seek to find, demand, desire, ask**’, and this kind of ‘**seeking**’ is an intense seeking with a purpose! It is also used in:

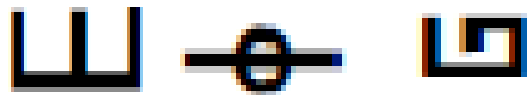
Tehillah/Psalm 27:8 “To my heart You have said, “Seek My face.” Your face, יהוה, I seek.”

We who stay in the Master and walk in integrity are to seek (**בָּקַשׁ** **baqash** – **Strong’s H1245**) **יהוה** and His righteousness with great intensity and desire to please Him.

How earnestly are you seeking **יהוה**?


When looking at this Hebrew root word in its ancient pictographic form we are able to grasp a clearer picture of what this kind of seeking entails.

In the ancient pictographic script this word **בָּקַשׁ** **baqash** – **Strong’s H1245** which means, ‘**to seek, aim, search, look, inquire**’, looks like this:




Beyt - **בֵּית**:




The ancient script has this letter as , which pictures a tent floor plan and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, **יהושע** Messiah.

A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

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**’ as has the understanding of that which is ‘**continual**’ and signifies a continued pattern that is faithfully repeated.

Shin - ש:

This is the letter ‘**shin**’ which in the ancient script is pictured as, , which is a picture of ‘**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. Understanding the concept of eating our daily bread, as we meditate on the Torah day and night, we also see this picture rendering for us the meaning of ‘**The Word**’.

When we consider this pictographic rendering of the Hebrew word **בָּקַשׁ** **baqash** – Strong’s **H1245** in terms of ‘seeking’ then we are able to see the meaning that is clearly expressed through this word, as it can render for us the following:

DWELLING CONTINUALLY IN THE WORD!

I do think that this clearly expresses what proper seeking Elohim and His righteousness entails!

How earnestly are you seeking Elohim and His righteousness?

Are you dwelling continually in His Word?

By ‘**dwelling continually in His Word**’, I do not mean being buried in the reading of His Word for 24 hours with no time for anything or anyone else, but rather that one’s life is continually centred around His Word, which entails a proper diligent reading, studying and seeking and then the proper practical application of the Word that is studied in all you do!

Dwelling continually in His Word, means that all that you think, say or do is done in the Name of **יהושה**.

Dwelling in His Word involves a proper understanding of how we are living stones that are being built up in Messiah and therefore recognise that we are no longer our own and to seek our own ways would be a foolish thing done in pride!

The Hebrew word בָּקַשׁ *baqash* – Strong's H1245 can also carry the meaning of, '*desire, consult, discover, call upon*' and therefore implies that this kind of seeking is done in order to try to learn information about an object or person and implies a diligent procurement of the information required.

Those who have no desire for Elohim do not seek Him and are not interested in discovering and learning more about Him.

I do hope that you are with me so far, as we have simply laid the foundation of who this call to listen up, is being to!

It is being given to true pursuers of righteousness, which are also true seekers of יְהוָה!

The pursuit of righteousness and the seeking of יְהוָה goes hand in hand and cannot be divorced from each other!

Ih'rim/Hebrews 12:14 "Pursue peace with all, and pursue apartness without which no one shall see the Master."

Only those who pursue apartness will have their deliverance made complete and see the Master, face to face, and not be destroyed!

The word for **Set-apartness** in the Greek is ἁγιασμός *hagiasmos* – Strong's G38 – '*consecration, sanctifying, purification*' and we know that this is the desire of Elohim:

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

The Hebrew word for '**set-apart/set-apartness**', as most of you may know, comes from the noun קִדְּשׁ *qodesh* – Strong's H6944 – and it means '*apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה*'.

The word is really self-explanatory and carries with it great weight in its identification of truly setting something or someone apart from another with a clear distinction of being marked as separate and apart from the rest.

How are you doing in possessing your own vessel, which is your body, in set-apartness? Have you truly separated yourself from the profane and common things or do you find the lines between the set-apart and profane being blurred by compromise and laziness!

Set-apartness certainly takes work, and when one is idle in duty then laziness leads to compromise and the inability to distinguish the difference between what is set-apart and what is common!

In your attentive hearing, be caused to look where you should be and not have your eyes and ears turning away from the Truth!

We are to be looking to the Rock we were hewn from!

The Hebrew word that is translated as ‘rock’ is צֹרֶר tsur – Strong’s H6697 which means, **‘rock, cliff, stones, strength, block of stone, boulder’**.

This Hebrew word is used metaphorically, in speaking of Messiah, our Rock and Refuge!

In praise of our Master and Redeemer, Dawid declares that יְהוָה is His Rock, as seen in:

Shemu’el Bēt/2 Samuel 22:2-3 **“And he said, “יְהוָה is my rock and my stronghold and my deliverer. 3 “My Elohim is my rock, I take refuge in Him, My shield and the horn of my deliverance, My high tower and my refuge. My Saviour, You save me from violence.”**

In this prayer we are able to see a clear declaration of who The Rock of our deliverance is!!!

Two Hebrew root words are used here, to describe the Rock!

The first ‘rock’ is translated from the root word סֵלַע sela – Strong’s H5553 and is written as סֵלַעַי sal’aiy which means, ‘my rock’, while the second ‘rock’ is translated from the root word צֹרֶר tsur – Strong’s H6697 which means, **‘rock, cliff, stones, strength, block of stone, boulder’** and is written as צֹרֶרִי tsuriy which means, ‘my rock’.

That Rock, metaphorically, was Messiah, as we take note of Sha’ul’s words, in:

Qorintiyim Aleph/1 Corinthians 10:4 “and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah.”

The first time we see this root word סֵלַע sela – Strong’s H5553 being used in Scripture, is in:

Bemidbar/Numbers 20:8 “Take the rod and assemble the congregation, you and your brother Aharon. And you shall speak to the rock before their eyes, and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock.”

Here in **Bemidbar/Numbers 20:8**, when Mosheh was told to ‘speak’ to ‘the Rock’, we are able to see a powerful picture in play, as we look back at the first time that Mosheh was told to ‘smite the Rock’, 38 years before, as seen in:

Shemoth/Exodus 17:6 “See, I am standing before you there on the rock in Horeb. And you shall smite the rock, and water shall come out of it, and the people shall drink.” And Mosheh did so before the eyes of the elders of Yisra’el.”

Two events, of similar nature, took place 38 years apart, yet what was now different?

Well firstly, there is the simple truth of obeying the Word of Elohim versus not obeying, and the relevant consequences that come from the choice to obey or not to obey.

Yet, what we need to also ask is, ‘why did יְהוָה tell Mosheh to speak to the Rock the second time and not smite it, as he did 38 years before?’.

I believe that there is a great lesson contained herein for us, as we look at the Hebrew wording that is used here and dig further back by looking at the ancient pictographic symbols that give us the word for ‘rock’, and more specifically, the phrase:

THE ROCK

In **Bemidbar/Numbers 20:8** the Hebrew word used for 'rock' is סֶלַע sela – Strong's H5553 and is different to the Hebrew root word used for 'rock' in **Shemoth/Exodus 17:6**, which is the root word צֹר tsur – Strong's H6697 which means, '**rock, cliff, stones, strength, block of stone, boulder**'.

We are also able to see how it is here in **Shemoth/Exodus 17:6** that it is the first time that this word is used in Scripture.

So, we have two accounts of water coming forth from **The Rock**, after the people grumbled for lack of water, and both times we see a new Hebrew word being introduced to us for the first time!

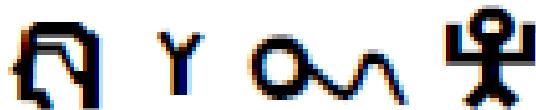
Two words that carry similar meanings, and throughout the rest of Scripture we are able to find them being used interchangeably for 'rock', with some verses even having both words used together, as seen in **Shemu'el Bēt/2 Samuel 22:2-3**, as well as in:

Tehillah/Psalm 18:2 "יְהוָה is my rock and my stronghold and my deliverer; My El is my rock, I take refuge in Him; My shield and the horn of my deliverance, my high tower."


In order to get a better understanding of why two different words are used on the two different occasions of water coming forth from **The Rock** in the wilderness, we need to look at these words in their ancient pictographic form.

Let us then look at this term '**The Rock**' when we take note that '**the Rock**' is a clear reference and shadow picture of יְהוֹשֻׁעַ Messiah.

The first word used in **Shemoth/Exodus 17:6** for '**The Rock**' – הַצֹּר 'hatsur' in the ancient pictographic script looks like this:




Hey - ה:

This letter is used to express '**The**', and the original pictograph for this letter is , a man standing with his arms raised out. The Modern Hebrew and original name for this letter is "hey".


The meaning of the letter is '**behold, look, breath, sigh and reveal or revelation**' from the idea of revealing a great sight by pointing it out.

It also carries for us the meaning of surrender as we lift up our hands and submit to יְהוָה as we lift our hands in praise, declaring His authority under which we humbly submit!


Tsadey - צ:

The Ancient picture for this letter is , which is 'a man on his side', and it can represent the act of lying on one's side in order to hunt or chase, when crouching in concealment, as well as 'laying one's self down for another'. We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of 'hunt or fish'.

Waw/vav - ו:

The Ancient picture for this letter is , 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**'.

Resh – ר:

The Ancient picture for this letter is , '**the head of a man**'. This letter has the meanings of '**head or man**' as well as '**chief, top, beginning or first**'.


As we consider this first word used in Scripture for '**The Rock**', when looking at the ancient pictographic letters we are able to render the following meaning when understanding that the prophetic shadow picture of Messiah, The Rock in who we find strength and Living Waters:

**BEHOLD, THE ONE WHO SHALL LAY DOWN HIS LIFE FOR US
AND SECURE FOR US THE COVENANT,
IS OUR ELOHIM AND HEAD.**

The second word we find being used in reference to **The Rock** that was struck in the Wilderness, here in **Bemidbar/Numbers 20:8** is **הַסֵּלַע** 'hasela', and in the ancient pictographic script looks like this:




Hey - ה:


This letter is used to express '**The**', and the original pictograph for this letter is , a man standing with his arms raised out. The Modern Hebrew and original name for this letter is "hey". The meaning of the letter is '**behold, look, breath, sigh and reveal or revelation**' from the idea of revealing a great sight by pointing it out.

It also carries for us the meaning of surrender as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!


Samek – ס:

The ancient script has this letter pictured as , which is a thorn and has the meanings of '**pierce and sharp**' and can also carry the meaning of '**a shield**', as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing. The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise! Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him!

Lamed – ל:

The ancient script has this letter pictured as , which is a '**shepherd's staff**', representing '**authority**' and 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**.

Ayin – ע:

the ancient script has this letter is pictured as , which is '**an eye**' and represents the idea of '**seeing and watching**', as well as '**knowledge**', as the eye is the window of knowledge.

As we consider this word that is used in Scripture for '**The Rock**', when looking at the ancient pictographic letters, we are able to render the following meaning when understanding, that this is the prophetic shadow picture of Messiah, **The Rock**, in who we find strength and Living Waters:

**BEHOLD, THE ONE WHOM WE FIX OUR EYES UPON
IS THE ONE WHO WAS PIERCED FOR US,
ENABLING US TO GRAB HOLD OF HIS TRUTH
AND CLING TO HIS WORD THAT SECURES US IN HIM,
AS WE ARE LED UNDER THE AUTHORITY
OF THE EASY YOKE OF HIS TORAH!**

As we therefore consider the clear picture that these two words for **'The Rock'** show us, we are able to recognise the True source of our strength and sustenance, as we look to our Rock, Refuge and Good Shepherd: our Master and Elohim, **יהושע** Messiah.

What is worth taking note of here, is how we are able to see the difference between the two words that were almost given 40 years apart!

Messiah, having gone into the Wilderness for 40 days and then being struck for us when He lay down His life for us, became the sacrifice for our sins and in Him, the Rock of our Deliverance, we have a High Priest and intercessor to whom we can come and confess our sins, with the full assurance that He shall cleanse us from our sin and set us firmly upon the Rock:

Yohanan Aleph/1 John 1:9 "If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness."

We also recognise that, according to **Ib'rim/Hebrews 10**, if we sin purposefully after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins.

When we consider this word for 'rock' - **סֶלַע sela** – Strong's H5553, which is the word used here in **Shemu'el Bēt/2 Samuel 22:2**, we are also able to recognise that there is another word that, phonetically, sounds the same, yet is spelt different and has a different meaning!

And that is: the Hebrew word **סֶלַח selah** – Strong's H5542 which means, **'lift up, exalt'**, and is used frequently in the **Tehillim/Psalms**, as a technical musical term, probably showing accentuation, pause, or interruption, and is often understood as meaning, **'pause and think about'**, or **'stop for a moment and consider what has just been said'**.

You will notice that while these words sound the same, the difference is in the last letter, as this word for **'lift up and exalt'** ends with the letter **'hey'** (ה), whereas the word for **'rock'** ends with an **'ayin'** (ע).

When considering that **The Rock** that was to be **'spoken'** to was **סֶלַע sela** – Strong's H5553, I see a great reference for us to actually stop and think about this for a moment, as we come to the Master and confess our sins, as seen in a Psalm where we find the word **סֶלַח selah** – Strong's H5542 in:

Tehillah/Psalm 32:5 "I acknowledged my sin to You, and my crookedness I did not hide. I have said, "I confess my transgressions to יהוה," and You forgave the crookedness of my sin. Selah."

Notice here, the clear connection of **'speaking to The Rock'** and receiving forgiveness! Also take note, that here is another verse that, when placed alongside **Yohanan Aleph/1 John 1:9**, clearly shows us once again that **יהוה** is our Saviour – for He is **יהושע** Messiah – The One to whom we confess and The One who forgives and cleanses!

Now stop and think about that!!!

Both of these words for **The Rock** continue to picture for us the greatness of our Elohim, and we often find that the word סֶלַע sela – **Strong's H5553** is primarily used in reference to the provision and sustenance of Elohim; while the word צֹר tsur – **Strong's H6697** is primarily used in reference to the strength and stronghold we find in Him! Looking to The Rock, we are able to find the much-needed strength and courage, in order to stand and fight the Good Fight of the Belief!

With Dawid declaring that יְהוָה had delivered him from the hand of his enemies and from the hand of Sha'ul, who sought his life, highlights a declaration of praise for being cleansed and firmly established upon the One who provides and sustains!!!

Stop for a moment and think about your life... how ready are you in your need to be lifting up set-apart hands in praise for our Master and Elohim?

How patiently are you waiting for His return?

Are you putting your complete trust in Him who sustains, nourishes and provides or do you find yourself slipping from a steadfast position on the Rock of our deliverance, due to giving in to compromise as a result of fears and worries!

Are you looking to the Rock you were hewn from???

Are your eyes fixed on Messiah???

The Hebrew root word translated as 'hewn' is חָצַב ḥatsab - **Strong's H2672** and is written in the 'qal active' tense which means, '*to hew, hew out, to dig, dive, cleave*'.

In Tehillah/Psalm 29 Dawid tell us in:

Tehillah/Psalm 29:7 "The voice of יְהוָה cuts through the flames of fire."

The Hebrew word used here for 'cuts' is חָצַב ḥatsab - **Strong's H2672**, and this carries a great lesson in reminding us that יְהוָה is a consuming fire, and by the power of His voice He builds His House, and we are told to look to the Rock we were hewn from.

It is through His powerful voice that we are caused to be formed and shaped into His image, by the consuming fire of His jealousy for us, as His voice cuts away that which does not belong, burning away the dross of our lives, as we submit to the refining fire of His Voice!

Are you listening to His voice and looking to the Rock?

The Word of יְהוָה has gone out and does not return empty, for it accomplishes all that He has spoken through the Torah, the Prophets and Writings spoken – and here Dawid makes clear the power of the voice of יְהוָה that brings us back to Him.

We are living stones, being built up in The Master, The Rock of our Deliverance, and have been perfectly grafted in, by His Blood, to the Covenants of promise, which we were once far off from and strangers to!

He has redeemed us from the pit of destruction and has set our feet upon the Rock!
Tehillah/Psalm 40:2 “And He drew me out of the pit of destruction, out of the muddy clay, and He set my feet upon a rock, He is establishing my steps.”

In **Yeshayahu/Isaiah 51:2** we are also told to look to Abraham and Sarah!

This is a clear call to look to the Covenant that **יהוה** made with Abraham!

This is very important for us to understand and highlights the clear fact that we cannot be properly looking to Messiah, our Rock, if we are not looking intently into His covenant and the conditions of His covenant that He has come to restore and renew in us!

Mattithyahu/Matthew 1 gives us the genealogy of Messiah, which begins with Abraham and ends with **יהושע** Messiah!

יהושע Messiah is the beginning and the end, and was before Abraham even came to be!

Yohanan/John 8:58 “יהושע said to them, “Truly, truly, I say to you, before Abraham came to be, I am.”

This call to look to the Rock and to Abraham, highlights a clear call to look to our Master, redeemer and King, **יהושע** Messiah, who has, by His blood, caused us to be grafted in to His covenant that He made with Abraham, and in doing so, we can be comforted in the knowledge that **יהוה** does not break covenant, giving us the assurance that, in Messiah, we have a secure inheritance!

LOOK TO MESSIAH AND GET BACK TO BEING OBEDIENT TO THE COVENANT!!!

This is a very powerful passage that highlights that one cannot be looking to Messiah without having our eyes fixed in His Torah and therefore highlights how we are to be a hearing, guarding and doing people of Elohim. Hearing, guarding and doing His Torah!
For if we are not, then we are not looking to the prince and Perfecter of our belief!

So many people today, may claim that they are looking to Messiah, while their lives are riddled with compromise and they are doing works of unrighteousness and are lawless! They are ‘looking in vain’, for their hearts are far from the Rock of our Deliverance!

For those who have their ears and eyes open to the Truth, and are pursuing righteousness, the comforting words of **verse 3** will cause them to be strengthened, in the Master, and give the proper praise that is due to His Name!

The Hebrew word that is translated as ‘comfort’ comes from the root word נָחַם *naḥam* – Strong’s H5162 which means, ‘**to comfort, console, to be comforted**’ and can, in many ways, carry the understanding of receiving a recovery of breath!

The Greek word that is translated as ‘comfort’, in the LXX (Septuagint – Greek translation of the Tanak), is the word παρακαλέω *parakaleō* – Strong’s G3870 which means, ‘**call near, invite, invoke, exhort, encourage, appeal, beg, aid, help, comfort**’.

This word is used in a variety of forms, for example:

- a) when summoning someone to an action that is required;
- b) to beseech others for an urgent response to help;
- c) to ‘exhort’, as in the context used to encourage soldiers headed for battle; as well as
- d) to ‘comfort and encourage’, especially in times of hardships and grief.

This word παρακαλέω *parakaleō* – Strong’s G3870 comes from two words:

- 1) παρά *para* – Strong’s G3844 which is used as a primitive participle meaning, ‘**from beside, by the side of, by, besides, near**’, and
- 2) καλέω *kaleō* Strong’s G2564 meaning ‘**call, to call, called out, invited, summoned**’.

This word παρακαλέω *parakaleō* – Strong’s G3870 is also used in:

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

With His comfort we can comfort each other! And we can see this, as we take note that it is translated as ‘encourage’ in:

Iḥ’rim/Hebrews 3:12-13 “Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim, 13 but encourage one another daily, while it is called “Today,” lest any of you be hardened by the deceivableness of sin.”

Through the empowering comfort of our Master, we can comfort and encourage each other, so as to guard each other against the dangers of the deceivableness of sin!

What is worth taking note of here, in **Yeshayahu/Isaiah 51:3**, is that with the promising comfort of Elohim, comes the restoration of joy, gladness, thanksgiving and praise!

This should be the resulting action of His comforting word over us, as we look to Him and His Covenants of Promise, constantly pursuing righteousness as we seek Him in all we do!

The Hebrew word that is translated as ‘joy’ in **Yeshayahu/Isaiah 51:3**, comes from the root word שָׂשׂוֹן *sason* – Strong’s H8342 which means ‘**exultation, rejoicing, gladness, joy**’, which comes from the primitive root verb שָׂשׂ ‘sus’ H7797 meaning ‘**to be bright, cheerful, exult, rejoice, display joy**’.

Yeshayahu/Isaiah 12:3 “And you shall draw water with joy from the fountains of deliverance.”

It is with great gladness that we draw water from the fountain of deliverance!

We can learn from this what a joy it is for us to come together and draw much from the water of the Word and do so with gladness.

How prepared do you come each week, as we gather on the Shabbat?

Are you drawing water with joy, or have you come burdened with the cares of the world!

A true life of praise comes joyfully to draw and be delightfully refreshed!!

The Hebrew word that is translated as 'gladness' is שמחה simḥah – Strong's H8057 which means, '**joy, gladness, delight, festival, pleasure**', and comes from the root שמח samah – Strong's H8055 and means, '**to rejoice, be glad, be joyful, delight in and be elated**', which we have already looked at, giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

In the ancient pictographic script this word שמחה simḥah – Strong's H8057 looks like this:



Shin - ש:

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

Mem – מ:



The ancient script has this letter as מ 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.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

This letter also can represent any liquid, especially **blood**!


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, having been separated from the world and built up in the master!

Hey – ה:



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

When looking at this word in its pictographic form, in terms of our command to rejoice, we are able to see why we are able to rejoice as we recognise the following:

BEHOLD, THE WORD THAT WASHES US HAS SEPARATED US AND SECURED US AND IS TO BE PRAISED!

This is a clear reason to serve with gladness, for as long as we allow the Word to wash us and keep us clean, we are able to confidently make our boast in Elohim, whom we give continual thanks and praise to with much gladness, as we are built up as living stones in the Master; living stones that offer up our lives as a daily living offering with rejoicing praise and obedient thanksgiving!

The Hebrew word that is translated as **'thanksgiving'** comes from the root word תִּדְּוּחַ todah – **Strong's H8426** which is a noun that means, **'thanksgiving, confession, praise'**, and comes from the primitive root verb יָדָהּ yadah – **Strong's H3034**, which literally means **'to throw, shoot or cast, to confess, laud with praise, extol, i.e., make a public confession of the attributes and acts of power of a person'**.

And when we consider the Hebrew word יָד yad – **Strong's H3027**, which means **'hand'**, we are able to see why the expression of **'giving thanks'** is understood in the Hebrew as **'extending the hands in praise'**.

As we consider this word תְּהַלֵּל **toḏah** – Strong’s H8426 in terms of ‘praise/thanksgiving’ we are able to properly understand why Sha’ul tells us in **Timotiyos Aleph/1 Timothy 2:8** that men everywhere should ‘**lift up their hands that are set-apart**’ in prayer! For this is our true expression of ‘**giving thanks in all**’, as it is done with ‘**extended hands that are set-apart**’ in our continual willing obedience of working unto Elohim (extending the hand) in all we do; while at the same time, giving Him esteem and praise.

Giving thanks is not a silent matter and it must be seen in our work ethic too, as our actions may often speak louder than words!

Tehillah/Psalm 18:49 “Therefore I give thanks to You, O יהוה, among nations, and I sing praise to Your Name”

Our giving thanks is seen in what we do, wherever we are – as we sojourn here as ambassadors of the reign to come!

The Hebrew word that is translated as ‘song’ comes from the root word זָמַר **zimrah** – Strong’s H2172 which means, ‘*sound, melody, song (in praise of Yah)*’ and comes from the primitive root verb זָמַר **zamar** – Strong’s H2167 which means, ‘*to make music (in praise of Elohim), sing praises*’.

This also means, ‘*striking with the fingers*’, and more properly mean, ‘*to touch the strings or parts of a musical instrument*’

Tehillah/Psalm 66:2 “Sing out the splendour of His Name; make His praise esteemed.”

‘Zamar’ is one of the musical verbs for praise in Tehillim (Psalms) and is often translated as ‘sing praises’:

Tehillim/Psalms 101:1 “I sing of loving-commitment and right-ruling; To You, O יהוה, I sing praises.”

In **Tehillah/Psalms 149:3** we see זָמַר **zamar** – Strong’s H2167 being used as ‘sing praises’ or in other translations as ‘make melody’ with tambourine and harp.

What a joy it is to have the gift of זָמַר **zamar** – Strong’s H2167 praise happening here in our midst, as יהוה continues to inspire Carlien and others to produce such wonderful songs, in praise unto our Elohim – together with the ‘striking of the fingers’!

This promised comforting Truth of the Word of our Master, who we seek with our all, restores a proper life of abundant praise!

The question is – can this comforting restoration be seen in your life?

A restoration of joy, gladness, thanksgiving and song!

His renewing breath of comfort, must cause us to be glad, rejoice, give thanks and sing praises to our Elohim!

How evident is this in your life?

As we consider the reality of often feeling forsaken and abandoned, we need to lift up our eyes and look to our Master and be comforted in the proper pursuit of set-apartness, being trustworthy servants of His Good News, bringing His comfort to those in need, by causing them to Know that **יהוה** is our Messiah and that He fights for us.

And as we stay in Him, we have the full assurance of our deliverance to be made complete, giving us the ability to hold firm, the expectation that we have in Him.

As we consider this section of **Yeshayahu/Isaiah 49:14-51:3**, along with the Torah portion from **Debarim/Deuteronomy 7:12-11:25**, may we all be strengthen in the Truth of our Master and guard to do all he has commanded us to, with much joy and praise unto His precious Name – **BECAUSE** – our reward in the heavens is great, and therefore, we have much to look forward to, giving us strength to not feel forsaken or forgotten, in any way, **BECAUSE** our eyes are constantly looking to Him and His Covenant, which we have been grafted in to!

FEELING FORSAKEN AND FORGOTTEN? LOOK TO THE ROCK YOU WERE HEWN FROM!

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!