

# SING, O BARREN ONE, YOU WHO DID NOT BEAR!

Yeshayahu/Isaiah 54:1-10

29<sup>th</sup> of the 9<sup>th</sup> month 2020/2021

Shalom all,

As part of this week's Torah readings, from **Debarim/Deuteronomy 21:10-25:19**, we will also read from **Yeshayahu/Isaiah 54:1-10**, and it is this section on **Yeshayahu/Isaiah 54** that I would like to take a closer look at, in order to glean much encouragement from the resounding call to sing, being given to the barren one who did not bear.

This is a passage that I have previously given some messages on, and once again, I simply would like to expand on this passage, perhaps a little further than before, with the hope of stirring up the desire for us to be a people that can offer up a continual spiritual slaughter offering of thanksgiving unto our Mighty Master, Elohim and beloved Redeemer, along with much singing and a bold declaration of our love for Him!

It is good to sing praise unto our Maker and King, amēn!

I will say that again...

It is good to sing praise unto our Maker and King, amēn!

How many of you find it hard to praise at times?

How many of you find it difficult to muster up the ability to really give exceedingly joyous praise unto **יהוה**, especially when things are tough?

Being consistent and faithful, in giving thanks to **יהוה**, is something that is of vital importance; and being strengthened to sing, even in the most difficult of times, will cause us to overcome many of the obstacles and battles that we may face.

While it may be hard at time to do, it is very necessary, and critical, for the individual believer who stays in Messiah!

Collective praise and the ability to worship with much fervent song and rejoicing, as a body together, unto **יהוה**, is vital and is extremely important, especially in these darkened days that we are living in!

As we take a look at this passage, along with a few others, my hope is that in looking intently into the words that we see being proclaimed here, in **Yeshayahu/Isiah 54:1-10**, they will stir up the urgency of obeying the call to break forth into song and render the praise that is due to our Wonderful Saviour and King, **יהושע** Messiah.

I have called this message, **SING, O BARREN ONE, YOU WHO DID NOT BEAR!** as a clear echo of the words that begin the passage that we are looking at.

Please read

## Yeshayahu/Isaiah 54:1-10

The question we must ultimately ask ourselves, when looking intently into the mirror of the Word, contained here in this passage, is whether or not we will heed this charge, and call, that is being given, to sing, as this passage speaks a great deal of encouragement to us today, about the sure expectation and promise that we have, and one that is secure in our Master **יהושע** Messiah.

What is worth taking note of, is that with our weekly Torah readings, we see that this passage is typically read on the Sabbath, with the Torah portion from **Debarim/Deuteronomy 21:10-25:19**, and is also read on the Sabbath, when going through the Torah portion from **Bereshith/Genesis 6:9-11:32**, where we go a little further and read from **Yeshayahu/Isiah 54:1-55:5**.

And the reason for me highlighting this, is to show how this call to sing, is a clear call that must be heard and responded to correctly, and should cause us to have our ears that are attentive to hearing this call being given to a Covenanted Bride, to sing, despite having not yet been able to bear!

Before digging into this passage, let me simply highlight the setting here, as this will give us a better perspective of the passage and equip us to embrace the life of this passage, in our own lives today.

Yisra'el, at this point in their history, were at a really low point.

They had gone through a succession of wicked rulers, who had led them astray from worshipping and serving **יהוה** with all their heart, all their being and all their strength.

They had gone and whored after the other false mighty ones of the nations that were around them – the very thing that they were commanded not to do.

Yisra'el had been divided and weakened – first, it was the Northern Kingdom and then, the Southern Kingdom, who had fallen to their enemies, as they were led into captivity because of their wickedness.

The land had been laid waste, the walls had been torn down and the **Hēkal** of Elohim, where they had worshipped, had been ransacked and destroyed by their enemies.

With most of them having now been taken captive by their enemies, there remained only a small remnant that had remained faithful to **יהוה** – that is – those who refused to worship idols.

However, when this remnant few had looked around, everything was gone.

Their **Hēkal**, their city, their nation and their people, who had now been held captive throughout their enemy's lands! All was seemingly gone.

And it was here that Yeshayahu, the prophet of Elohim brought this Word of Elohim to them... with the urging charge to Sing, and not only sing, but called them to burst into singing!

The big question was, '**Could the remnant sing?**'

After all, as we take a look at **Tehillah/Psalm 137** we are given a clear idea of their mood and their reluctance to singing unto **יהוה**:

**Tehillah/Psalm 137:1-4** “**By the rivers of Babel, there we sat down and we wept as we remembered Tsiyon. 2 We hung our lyres upon the willows in the midst of it. 3 For there our captors asked us for the words of a song, and our plunderers for rejoicing, saying, “Sing to us a song of Tsiyon!” 4 How could we sing the song of יְהוּדָה on foreign soil?”**

I am sure that many of you can identify with this kind of mindset, especially when you are being asked to sing and not just sing, but to burst into song unto יְהוּדָה, while you are facing intense struggles and feel as though the fruit you ought to be bearing, is severely lacking and, as a result, you probably end up saying, in your heart, something like this:

*“Yeah, sing...huh... how do you expect me to sing... you have no idea what I am going through... and you say ‘sing’... I can’t sing...!”*

While many of you may be able to identify with this kind of response and perhaps many of you may even be inclined to feel that you would be right in feeling this way, I do recognise, however, that I, or others, may not know what you are going through.

What I do know, is that whatever struggles or trials you may have been, or are, going through, they must not lead to any form of excuses and compromise, that end up causing one not to be able to sing unto יְהוּדָה!

What Yeshayahu is saying, is that we can sing... and, we can sing because of our expectancy in יְהוּדָה!

Who is the ‘barren one’, you may ask...? It is Yisra’el!

Yes... that is... It is you and me – the faithful remnant Bride of Messiah!

Yet, as we will see, this call for the barren to sing, is a clear call for the returning remnant to sing!

The Hebrew word that is translated as ‘Sing’, in **verse 1** of **Yeshayahu/Isaiah 54**, is רָנִיִּי raniy, which comes from the primitive root verb רָנַן ranan – **Strong’s H7442** which means, **‘to overcome, cry out, shout for joy, give a ringing cry, sing aloud’**.

It is from this root verb, that we get the noun that is translated as ‘singing’, in this verse, which is the word רִנָּה rinnah – **Strong’s H7440** which means, **‘a ringing cry, joyful shout, joyful singing’**.

The call being given here is clear, and that is the call to give a resounding joyful cry of overcoming barrenness!

This is a call for overcomers to sing a shout of victory!

The Hebrew word that is translated as ‘cry aloud’ comes from the primitive root verb צָהַל tsahal – **Strong’s H6670** which means, **‘to cry aloud, shout, make shining’** and clearly expresses a very vocal and visible praise of Elohim, as we are to shine the light of resounding praise for His Name!

We see this root verb צָהַל tsahal – **Strong’s H6670** being translated as ‘rejoiced’, in:

**Esther/Esther 8:15** “**And Mordecai went out from the presence of the sovereign wearing royal garments of blue and white, with a great crown of gold and a garment of fine linen and purple. And the city of Shushan rejoiced and was glad.**”

The reason for me highlighting this verse, is to give an example of the kind of rejoicing that this word expresses, especially as we consider the great and loud cries of rejoicing praise that took place, when this victory over a decree of death sentence had been won and the lot of death, against the Yehudim, had been nullified!

We need to be a people who are ‘crying aloud’ the shining praise of our Master and Redeemer, who has purchased us with the price of His own blood, in order that we may have abundant life, in Him and equipped to bear much fruit of righteousness that lasts!

Yisra’el, the barren one, was being called to sing!

As I have discussed on many occasions, we know that Yisra’el means, ‘**one who rules with Ēl**’.

The Hebrew name **יִשְׂרָאֵל** Yisra’el – Strong’s H3478 means, ‘**he who prevails, overcomes with Ēl**’, and comes from the two primitive root words:

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

2) the root word verb **שָׂרָה** sarah – Strong’s H8280 which means, ‘**to persist, exert oneself, persevere, wrestle, contend**’, and is spelt the same as the name of Abraham’s wife, **שָׂרָה** ‘Sarah’ – Strong’s H8283 which means ‘**princess or noble woman**’; which is the feminine of the word **שָׂר** sar – Strong’s H8269 which means, ‘**prince, captain, chieftain, ruler**’!

Therefore, **יִשְׂרָאֵל** Yisra’el, as a treasured people and a set-apart nation, could then be understood as those who rule with Ēl, as His princes!

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

Overcomers Sing!

We, who shall rule with Elohim, when He comes to establish His reign in the 7<sup>th</sup> Millennium, are to be ones who are bursting into song for our Mighty Master and King, right here right now, despite there being times where it seems like nothing is being brought forth!

Let us now take a closer look at this Hebrew word that is used here, for the ‘**barren one**’.

The Hebrew word that is translated as ‘**o barren one**’ is **אֲקָרָה** aqarah – which comes from the root word **אָקַר** aqar – Strong’s H6135 which means, ‘**barren, sterile**’.

This root adjective **אָקַר** aqar – Strong’s H6135 is used 12 times in 11 verses and I want us to take a look at a few of these verses, so that we can get a better understanding of who this ‘**barren one**’ is!

This root word, as mentioned, is used 12 times in Scripture, which I find very interesting, as the fullness of the promise, given to all 12 tribes of Yisra’el, is that they will be fruitful and bear much fruit!

The first time we see this root word **אָקַר** aqar – Strong’s H6135 being used in Scripture, is in: **Bereshith/Genesis 11:30 “And Sarai was barren, she had no child.”**

Sarai was the wife of Abram who bore Yitshaq.

The next time we see this word עָקַר aqar – Strong's H6135 being used, is in:

**Berēshith/Genesis 25:21 “And Yitshaq prayed to יהוה for his wife, because she was barren. And יהוה answered his prayer, and Ribqah his wife conceived.”**

Ribqah, Yitshaq's wife was barren too and then, we see the third time that this word עָקַר aqar – Strong's H6135 is used, is in reference to Raḥel, the wife of Ya'aqob, being barren too:

**Berēshith/Genesis 29:31 “And יהוה saw that Lē'ah was unloved, and He opened her womb, but Raḥēl was barren.”**

To be barren was often seen, or understood, as being cursed, yet what we see with these 3 women, is the clear pattern of the promises of the Covenant, coming through the seed of women, who were barren for a time.

Sarai was barren, Ribqah was barren and Raḥēl was barren, yet the clear promise given by יהוה stood firm, in all three of these women, becoming pregnant and bearing the fruit of carrying the seed of the promise.

The next time we see the root word עָקַר aqar – Strong's H6135 being used, is in:

**Shemoth/Exodus 23:26 “None shall miscarry or be barren in your land. I shall fill the number of your days.”**

**Deḅarim/Deuteronomy 7:14 “Blessed are you above all peoples – there is not going to be a barren man or a barren woman among you or among your livestock.”**

Both of these verses, highlights for us the promise given to a faithful covenanted people and what we are able to begin to learn, from the examples we have in Scripture, is that being barren, for a time, does not mean that the promise will not be brought forth, but rather, that belief must be strengthened, in the sure hope we have in the everlasting loving-commitment of יהוה our Elohim, for His loving-commitment endures forever!

The next time that we see the Hebrew word עָקַר aqar – Strong's H6135 being used, is in:

**Shophetim/Judges 13:2-3 “And there was a certain man from Tsor'ah, of the clan of the Danites, whose name was Manowah. And his wife was barren and had not borne. 3 And a Messenger of יהוה appeared to the woman and said to her, “See now, you are barren and have not borne, but you shall conceive, and you shall bear a son.”**

At a time when the children of Yisra'el did evil in the eyes of יהוה and had been given into the hands of the Philistines for 40 years, the promise of a son was given to the wife of Manowah, who had been barren!

She would bear Shimshon, who would be a Nazirite from the womb and deliver Yisra'el from the Philistines!

The next time we see the root word עָקַר aqar – Strong's H6135 being used, is in:

**Shemu'el Aleph/1 Samuel 2:5** “The satisfied have hired themselves out for bread, and the hungry have ceased. Even the barren has borne seven, and she who has many children pines away.”

These words form part of the prayer that Hannah prayed to יהוה, when she rejoiced in יהוה, for giving her a son that she had asked for and she called his name Shemu'el - שְׁמוּאֵל **Strong's H8050** which means '*El has heard*'.

Shemu'el was a great prophet and the last judge of Yisra'el.

We also see the root word עָקַר aqar – **Strong's H6135** being used in:

**Iyob/Job 24:21** “treating evil the barren who does not bear, and does no good for the widow.”

Iyob was highlighting here how the evil will treat the barren with wickedness and an example of this, can be seen in the account of Hannah, who was provoked by Peninnah, the other wife of Elqanah, husband of Hannah, just because יהוה had shut her womb:

**Shemu'el Aleph/1 Samuel 1:6-7** “Moreover, her rival also provoked her greatly, to make her irritable, because יהוה had shut up her womb. 7 And so he did, year by year. Whenever she went up to the House of יהוה, she was provoked, so that she wept and did not eat.”

This provoking certainly caused much distress and sorrow for Hannah, yet what we can learn from her account, is how here mourning was turned to joy and her tears of sorrow were turned in to rejoicing song, before Elohim, who had caused the barren one to bear!

I have now mentioned 11 of the 12 occurrences, including **Yeshayahu/Isaiah 54:1** of course, where we see this root word עָקַר aqar – **Strong's H6135** being used and the next verse that I want to highlight, where we see this word עָקַר aqar – **Strong's H6135** being used, forms a part of a powerful **Tehillah/Psalm**:

**Tehillah/Psalm 113:9** “Causing the barren woman to dwell in a house, a rejoicing mother of children. Praise Yah!”

This **Tehillah/Psalm 113** opens with a call for the servants of יהוה to praise and bless the Name of יהוה, now and forevermore, and repeats this call, in various ways.

It is followed by a description of יהוה's incomparable greatness and His mercy toward the poor and needy, as He causes the down trodden to be raised up to sit with sovereigns and He causes even the barren woman to have a home filled with children.

The Tehillah then ends with the call that it began with – and that is, to ‘**PRAISE יהוה**’!!!

This is a song of praise for יהוה's goodness and His loving-commitment and this is a song that reminds us, of His faithfulness and that His Word never fails, which should cause us to be able to sing, praise and bless His Name, here and now, doing so forever – for He causes the barren to be fruitful!

As we consider the call being given in **Yeshayahu/Isaiah 54**, for the barren one to sing, we also take note that the children of the deserted one are more than the children of the married one!

To Yisra'el, who had now been 'deserted' or widowed (**verse 4**), or a divorcee, it is promised that she would have more children than what she had, when she was married.

**“You have been divorced and barren... but you will be brought back and have many children”**

This is exactly the message that we see being pictured for us, in the book of Hoshĕa/Hosea – in the scattering of the Northern Kingdom (10 Tribes – House of Yisra'el) into the nations, with the assured promise that there will be an abundant harvest of children coming forth, as He gathers His lost sheep of Yisra'el!

We are also given the prophecy of the barren one bringing forth many, in:

**Yeshayahu/Isaiah 49:21-23 “And you shall say in your heart, ‘Who has brought forth these for me, since I am bereaved and barren, an exile, and wandering to and fro? And who reared them? See, I was left alone – from where did these come?’ ” 22 Thus said the Master יהוה, “See, I lift My hand up to the nations, and set up My banner for the peoples; and they shall bring your sons in their arms, and your daughters carried on their shoulders; 23 “And sovereigns shall be your foster fathers, and their sovereignesses your nursing mothers. They bow down to you with their faces to the earth, and lick up the dust of your feet. And you shall know that I am יהוה – those who wait for Me shall not be ashamed.”**

Scattered and barren, yet you shall be brought back and be fruitful!!!

This is a very encouraging message, of the sure hope and expectation we have in our soon returning King, who causes us to bear fruit that lasts, as we stay in Him and rejoice in Him and burst into singing, for His great and awesome Name!

Here, in **Yeshayahu/Isaiah 49:21**, the Hebrew word that is translated as 'barren' comes from the root word גַּלְמוּד גַּלְמוּד galmud – **Strong's H1565** which means, '**barren, hard, desolate, bleak**' and the same picture is being echoed here, as we see the bereaved and barren one will see the fruitful seed returning!

What we are able to learn from the usage of this root word אָקָר אָקָר aqar – **Strong's H6135**, is that the women who were barren, bore the fruit of the promise of Elohim; and this was because they kept their eyes on Elohim and His promise and not on the barrenness of their womb!

We must learn from these accounts and give urgency in responding correctly to the call for the barren one to sing!

The barren one who did not bear, must break forth into singing!

The phrase 'who did not bear' is written in the Hebrew text as לֹא יָלַדָהּ – lo yaladah which comes from the two root words:

- 1) לֹא lo – **Strong's H3808** which is the primitive adverb that means, '**not, no, never, neither**'
- 2) יָלַד yalad – **Strong's H3205** which is the primitive root verb that means, '**to bear, bring forth, beget**'.

It is from this root verb that we get the Hebrew root word that is used for ‘genealogy’, which is תולדות *toledoth* – Strong’s H8435 which means, ‘*generations, account, genealogical registration, births, course of history*’.

The reason for me making mention of this noun, is to expand on the powerful call being given here for the barren one who did not bear, to break forth!

Yisra’el had been divorced and scattered.

They were without a husband and unable to bear, or be a part of the generation or genealogy of the promise, as they had been cut off.

The call for the barren one to sing, is a call of repentance that is being given to a scattered seed to return to Her Husband and Maker, for it is only in Him that the true Bride is able to bear and bring forth proper fruit.

As I meditated on this, I was reminded of the words of Sha’ul, in his letter to the Ephesians: **Eph’siyim/Ephesians 2:11-22** “**Therefore remember that you, once nations in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra’el and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יהושע you who once were far off have been brought near by the blood of the Messiah. 14 For He is our peace, who has made both one, and having broken down the partition of the barrier, 15 having abolished in His flesh the enmity – the torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace, 16 and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it. 17 And having come, He brought as Good News peace to you who were far off, and peace to those near. 18 Because through Him we both have access to the Father by one Spirit. 19 So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of Elohim, 20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone, 21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in יהודה, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit.”**

Do you see the wonderful declaration being made perfectly clear here?

We, who were once far off and without Elohim – deserted, bereaved and barren and unable to bear, or be a part of His genealogy, have been brought near by the Blood of our Lovingly - committed Husband, who died for us and rose again, so that we can be brought back and bear fruit worthy of repentance!

The Genealogy of יהושע Messiah, given in **Mattithyahu/Matthew 1**, is a genealogy of Covenant, which is from Abraham to יהושע Messiah, The Seed of the Promise!

By His blood, we are no longer barren and while, without Him, we were unable to bear or be a part of Him, now, in His Blood, we can bear fruit abundantly!

That is worth singing about – that is reason for us to break forth into singing!

The Hebrew word that is translated as ‘break forth’ is פִּצְחֵי *pits’hiy* which comes from the root word פָּצַח *patsah* – Strong’s H6476 which means, ‘*break forth, break out, make a loud noise*’, and is used 8 times in Scripture, one of which we see, in:

Tehillah/Psalm 98:4 “*Raise a shout to יהוה, all the earth; break forth in song, rejoice, and sing praises.*”

This is a very ‘**explosive word**’, so to speak, and expresses a huge flow of great praise that cannot be contained, and bursts forth with a resounding noise of jubilant praise!

This pictures for us ‘great excitement’!

Are you excited to praise יהוה in all you do, so much so, that it just bursts out of you and causes you to sing?

Sing, singing, break forth, cry aloud – I hope you get the picture here!

And all of this is being called for from the barren one who did not bear!

This is a living call being given to us too today, as we who once were barren and did not bear, because we were far off from the Truth, now have no excuse to break forth into singing! Things might not always look as fruitful as we would like them to be, so to speak, and there may be times where our lives tend to feel very barren and void of proper fruit of the Spirit, yet here the promise of fruitfulness is given, to those who respond correctly!

Cry aloud you who have not been in labour!

From these words we are able to be greatly encouraged, as we recognise the picture of a barren one, never being in labour, and with that we can identify with this on a metaphoric level, as we understand it picturing for us a clear call for those who had no hope, to cry aloud and sing!

The Hebrew phrase that is translated as ‘not been in labour’ is לֹא-תִלְדִּי *lo halah* – Strong’s H3176 comes from the two root words:

- 1) לֹא *lo* – Strong’s H3808 which is the primitive adverb that means, ‘*not, no, never, neither*’
- 2) תִּלְדִּי *hil* – Strong’s H2342 which means, ‘*to be firm, strong, endure, prosper*’ as well as ‘*to whirl, dance, become weak in waiting, birth to you in pain, bring forth*’.

The idea that is being clearly pictured here, is that of being unable to experience the joyous birth pains of bringing forth life, while at the same time, we are also able to identify the clear picture of abandonment and feeling alone and without any strength or hope to go on.

This expresses the clear state of those who are without Messiah, as they have no hope and herein lies the call for those who have no hope and no expectation and unable to bear the fruit of righteousness, to come and return to Messiah, through proper repentance and immersion in His Name, so that hope, expectation and strength in Messiah can be restored and fruit of righteousness can be brought forth, amidst the wickedness of a dark world, as one’s hope becomes secure in the Seed, Messiah, who causes us to bear much fruit, as we stay in Him!

Once again, when we understand the very expressive language being used here, we ought to be caused to not only respond to the call to sing, but actually break forth in singing, no longer being hindered by barrenness, weakness and fear, but be strengthened in the Master and echo the abundant continual praise that is to be brought forth before His face!

The children of the desolate one will be more than the married one!

This is a clear prophecy of the House of Yisra'el, whom יְהוָה had divorced, and left ruined and desolate, being called to come back as a bountiful remnant that returns!

The married one, is a reference to the House of Yehuḏah, who at this stage was still married to יְהוָה, despite her being more treacherous than the House of Yisra'el. יְהוָה remained married to The House of Yehuḏah, in order for Messiah, the Seed of the Promise to be brought forth legitimately.

At the death of Messiah, Yehuḏah, the married One, was released from covenant and herein lies a very valuable truth that many neglects to see today, and that is that Yehuḏah, without Messiah, are without covenant, as יְהוָה came in the flesh, in order to die in the flesh and be raised to bring about a renewal of Covenant, giving the deserted one access back into His covenants of Promise.

Yehuḏah must also accept the blood of Messiah, in order to be renewed in Covenant.

What I am saying is simply this:

At the death of Messiah, the married one (House of Yehuḏah) was released from the marriage covenant, at the death of Her Husband and now, in the resurrection of Messiah, the Marriage Covenant that יְהוָה made with Abraham, He has renewed, in His Blood, and remained lovingly-committed to restoring access back into Covenant, those who were left ruined and desolate!

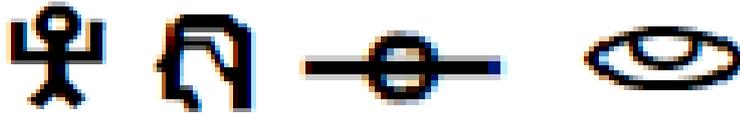
Hence the picture here of the return of the 10 scattered tribes being more than the 2 tribes that remained married until His death!

We need to be a people who are crying aloud the shining praise of our Master and redeemer, who has purchased us with the price of His own blood, in order that we may have abundant life in Him and equipped to bear much fruit of righteousness that lasts!

To bear the fruit that we were once not able to bear, due to sin, we are to continually be looking to Him, the Prince and Perfecter of our belief.

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

As we consider this call for the 'barren one' to sing, break forth into singing and cry aloud, we are able to understand how we are to do this, by keeping our eyes fixed on our Master and Elohim, especially as we consider this word for 'barren one' - אַקְרָה - **aqarah** – in the ancient pictographic script, which is pictured as follows:



**Ayin - א:**



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

**Quph - ק:**



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

It therefore can also carry the understanding of '**continual, continually**'.

**Resh - ר:**



The ancient script has this letter as  and is pictured as '**the head of a man**' and has the meaning of the head of a man as well as **chief, top, begging or first**.

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

**Hey - ה:**



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

The Hebrew word letter "**hey**" means "**behold, breath, sigh**", as when looking at a great sight, and can also give the understanding of '**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!

As we consider this word עקרה- **aqarah**, for the '**barren one**', who is commanded to sing and hold fast to the promise of there being an abundant harvest of fruitfulness, we are able to recognise the following:

**LOOKING CONTINUALLY TO THE HEAD  
WHO IS TO BE PRAISED!**

Barrenness cannot be an excuse not to sing, praise and cry aloud, by breaking forth into singing.

In fact, our eyes must be continually fixed on our Coming Husband and King, for then, our ability to shine the bright, and boasting, light of His praise will be made possible and evident to all!

How is your praise unto יהושע Messiah?

Are you, o barren one, hearing the call to sing?

Are you bursting into singing and crying aloud His praise?

If not then why are you not?

Hear the call of יהוה, being made very clearly here, through the prophet Yeshayahu, and SING – break forth into singing and cry aloud to our Husband, Maker, Redeemer and King.

Perhaps you have faced some fierce battles of late and may even be right in the middle of one right now, which may be causing you to feel abandoned, desolate and fruitless!

If that be the case, then be reminded, once again, of this – Our Master's Loving-Commitment has not been removed from you, but is firmly established forever!

Fix your eyes continually on Him and burst into song, **o barren one!!!**

To help you in this, I encourage you to go and read **Tehillah/Psalm 113** and meditate on the need to praise and bless the Name of יהוה now and forevermore as you hear this call, today:

## SING, O BARREN ONE, YOU WHO DID NOT BEAR!

**Verse 2** tells us to enlarge the place of your tent.

We can sing and rejoice in Him, as we enlarge our tent, lengthen our cords and strengthen our stakes!

All of these images that are used here, give us a picture, and reminder, that we are but sojourners here, and points us back to the Covenant Promise with Abraham – who also dwelt in tents.

The Hebrew phrase 'enlarge the place of your tent' is written in the Hebrew text as:

תְּרַחֲבֵי מְקוֹם אֹהֶלְךָ  
harḥibiy meqom oholek

This phrase comes from the 3 root words:

1) רָחַב rahab - Strong's H7337 which means, *'to be or grow wide or large, extend, make room, open wide'*

2) מְקוֹם maqom – Strong's H4725 which means, *'standing place, place, home, country, ground'*

3) אֹהֶל ohel – Strong's H168 which means, *'tent'*

Interestingly, the Hebrew word that is used here for **tent**, is written in the singular and the words that are used for cords and stakes are written in plural, which makes sense, as we know that one needs multiple chords and stakes for a tent!

However, the use of the word for tent here, can also give the meaning tabernacle and, as we know, we are the body of Messiah, made up of many parts.

The image that is given here, is that we are an expanding body and we are to make room for those who are coming in to the 'tent', strengthening and being strengthened as one – for the promise is true for us, that we shall inherit the earth – the nations will be ours – even though we are but now only sojourning as foreigners!

The Hebrew word אֹהֶל **ohel** is often used in Scripture, to describe the place where man/congregation meets with Elohim and in **Wayyiqra/Leviticus 1:1** we see the word אֹהֶל **ohel** being used and linked to 'Meeting' or 'Appointment':

**Wayyiqra/Leviticus 1:1** “**And יְהוָה** called to Mosheh, and spoke to him from the **Tent of Appointment, saying**”

The Hebrew word for 'Appointment' is מוֹעֵד **moed** – **Strong's H4150** which means, 'appointed time, place, meeting, appointed feast', from which we get the plural word for **Appointed Times** – מוֹעֲדִים 'moedim', and right in the beginning, during the Creation Week, Elohim announces to us that He will have 'appointed times' and the way we are to know when these times are, would be determined by the lights in the expanse of the heavens, which were given for us to not only determine the season and day and night, but also for His all-important Appointed Times.

His Appointed Times are clearly given to us in **Wayyiqra/Leviticus 23** (see Torah commentary notes on **Wayyiqra/Leviticus 23** for more on the Appointed Times of יְהוָה)

This call to “**enlarge the tent and lengthen the chords**”, is a message of Good News of Messiah, who build His Body, and with that we recognise the joy of being able to gather on His Sabbaths and Feasts, because of His Blood that causes us to be able to draw near to His presence, which we were once far off from!

We now have access, as His dwelling place, to gather on His appointed Times and celebrate that which He has begun in us, as we work out our deliverance with fear and trembling, sojourning with much joy in Him.

And having His Sabbaths and Feasts made known to us, as we sojourn here as faithful ambassadors, is great reason to begin singing now!

With this call to sing, also comes the responsibility to be strong and courageous, and being trustworthy in declaring the Good News and making taught ones of the nations, as we enlarge the place of our tent, in Messiah, being obedient to His clear commission give to all of us, who are now bearing abundant fruit!!!

יְהוָה has not forgotten Yisra'el the desolate/deserted woman and we, His Bride, have hope because of who He is!!!

He is a Compassionate Elohim!!!

Our Maker is our Husband, יהוה of Hosts is His Name; He, the Set-Apart One of Yisra'el is our Redeemer and is called Elohim of all the earth!!!  
That is more than enough reason to sing!

יהוה's plans are sure and secure and we know that he will restore us as a nation unto Himself – as His Bride – and no enemy can stop what He has planned, amēn! And this was the encouragement of this prophetic Word given through Yeshayahu/Isaiah.  
The woman (Yisra'el) was called to sing while still barren, without a child.  
Circumstances had not changed but Yeshayahu/Isaiah calls the people to sing, because יהוה's plan will come true.

It is not just a song of HOPE but also a song of FAITH - trusting what יהוה has spoken and prophesied will come true.

He is going to bring His people back!!!

We sing because we have hope.

We sing because we have a great future.

We can rejoice in the midst of difficult circumstances because what יהוה has promised will come true.

The journey may be tough, but the end point is SURE - we've a blessed future in Messiah!

That is why Sha'ul can say in:

**Romiyim/Romans 8:18 "For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed in us."**

Today, amidst all the chaos and lawless mind-sets, we are to be the remnant that clings to יהוה, holding on to and meditating on His word and be a people of rejoicing – Singing unto our Maker!

We can sing because of the promise of deliverance – יהוה disciplines those He loves and in **verse 7**, when He says, '**For a little while I have forsaken you, but with great compassion I shall gather you**' – we must understand that in the bigger picture, even when one calculates a period of 2730 years, which is 390 years of **Yehezqel/Ezekiel 4** multiplied by 7 (**Wayyiqra/Leviticus 26:28**), is such a small drop in the ocean compared to eternity with Him – His Covenant of peace will not be shaken!!!

In **Hoshea/Hosea 1:6** and **2:1**, we are given the full assurance that while יהוה had no compassion on a scattered seed, He would have compassion on the remnant return of a seed that was once not a people and not loved!

Yisra'el was in exile and they were encouraged to sing and rejoice – and so too, do we, today, need to be encouraged to sing and rejoice, without letting circumstances stop us from partaking in the great joy of singing and praising our Lovingly-committed Maker and Saviour!

Perhaps your current circumstances have, somewhat, caused you to let go of your need to hold on to Him and allow His joy to spring up in you in song – then hear the call being given here to sing, o barren one sing!

It may be that many of the things you have been labouring for, have not come to pass and it feels as though they may just not be birthed at all!

What are you to do?

Sing – this is the time to sing!

Times may, ... in fact they will, get tough and **יהושע** told us that we would have some pressure, but that we are to take courage for He has overcome the world and as we walk in, and stay in, Him so too, will we be more than overcomers, amēn!

Sha'ul tells us in:

**Qorintiyim Bet/2 Corinthians 4:17-18** “For this slight momentary pressure, is working for us a far more exceeding and everlasting weight of esteem. 18 We are not looking on what is seen, but on what is not seen. For what is seen passes away, but what is not seen is everlasting.”

Do not fear, you will not be put to shame, nor hurt, nor shall you be humiliated!

What an awesome promise that is being given here!

The Hebrew word that is translated as ‘put to shame’ comes from the root word **בוש** bosh – Strong’s H954 which means, ‘*be ashamed, act shamefully, disconcerted, disappointed*’, which is frequently used parallel to **חָפַר** hapher – Strong’s H2659, which suggests to us that **חָפַר** hapher – Strong’s H2659 is often used as an amplification of the shame and disgrace that will be experienced!

**Romiyim/Romans 10:11** “Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.”

The Greek word that is used here for ‘shame’ is **κατασχύνω** ‘kataischunō’ – Strong’s G2617 and means ‘*to put to shame, to dishonour, to disgrace, to cause to blush*’.

**Kěpha Aleph/1 Peter 3:15-16** “But set apart **יהוה** Elohim in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the expectation that is in you, with meekness and fear, 16 having a good conscience, so that when they speak against you as doers of evil, those who falsely accuse your good behaviour in Messiah, shall be **ashamed**.”

The Hebrew word that is translated as ‘hurt’ comes from the root verb **כָּלַם** kalam – Strong’s H3637 which means, ‘*to be humiliated, ashamed, brought to dishonour, disgraced, rebuked, embarrassed, insulted*’ and can also be understood as meaning, ‘*put to shame*’.

The Hebrew word that is translated as ‘humiliated’ comes from the root word **חָפַר** hapher – Strong’s H2659 which means, ‘*to be ashamed, abashed, confounded, disgraced, humiliated, embarrassed*’.

The basic idea of this root words expresses the loss of self-possession through humiliation, embarrassment or confusion!

In **Tehillah/Psalm 34** Dawid praises יהוה for His deliverance and in **verse 5** he highlights how those who responded to his witness of יהוה's deliverance, were caused to look to יהוה and were lightened and not ashamed!

This emphasises a praise for יהוה's deliverance upon His people that turn to Him, for they shall not be ashamed!

And this is the same call being given here, to the barren one.

Those who turn their ear away from hearing this call to return and sing, will be put to shame, when our Master comes!

The reproach of our widowhood will be remembered no more, as we will have our Husband and Redeemer, יהוה of Hosts, take us to be with Him forever!

And it is this promise of our deliverance being made complete, that ought to cause us to break forth into singing to our Wonderful Redeemer and Mighty Elohim!

We need not fear for He has redeemed us!

**Yeshayahu/Isaiah 47:4** **"Our Redeemer, יהוה of hosts is His Name, the Set-apart One of Yisra'el."**

He is our Redeemer, and the Hebrew word that is translated as 'our Redeemer' is גֹּאֲלֵנוּ go'alenu which comes from the root word for 'redeem', which is גָּאַל ga'al – Strong's H1350 which means, *'to redeem, act as kinsman, avenge, buy back, claim, redeemer, redeem from slavery, avenger of blood, rescue'*.

He has ransomed us and bought us at a price with His own Blood, and called us by name!

We are now His and must remain in Him and walk in the Covenants of promise that we have been grafted in to! It is for this reason that we are commanded by Him to not fear or be afraid!

While we are to have reverence and the proper fear of Elohim, we are not to be afraid of the enemy and circumstances we face, for our Master is with us!

He is called, 'יהוה of Hosts', which is written in Hebrew as:

יְהוָה צְבָאוֹת – YAHWEH tsebaoth

This is a title that is used for our Master well over 240 times in Scripture, coming from the root word צָבָא tsaba – Strong's H6635 which means, *'army, war, warfare, battle, conflict, host (of organised army)'*.

He is not only our Commander and Chief who fights for us, He is also the one under whom we march and fight the good fight of belief; and the call is very clear:

**Timotiyos Aleph/1 Timothy 6:12** **"Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses."**

Who is standing up and being counted in Messiah, our Head and Chief, breaking forth into singing?

We all should be!!!

Our Master and Elohim remains lovingly-committed to His Covenant and for this reason, we can hold firm to the sure hope that we have in Him, knowing that, in Him, we shall not be moved!

When He comes in the raging storm of His wrath, we who are standing firm on the Rock of our deliverance, as wise maidens, shall not be shaken, as we have the firm assurance of His Covenant of Peace never being broken, for we now have peace with Elohim!

In **Bemidbar/Numbers 25:12** we are told that the promise that was given to Pinehas, was יהודה's **COVENANT OF PEACE** – as he was literally given the 'shalom' of יהודה, as an everlasting covenant!

And, in Hebrew, the root word שלום shalom – Strong's H7965 means, '*wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection*', which comes from the primitive root verb שלם shalem – Strong's H7999 which means, '*to be complete or sound, rewarded, make full restitution*'.

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

Great emphasis is being placed here in **Tehillah/Psalm 119:165** on how much peace that those loving the Torah have!

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

The Hebrew text is written as follows:

יֵצֵר סְמוּךְ תִּצּוֹר שְׁלוֹם שְׁלוֹם כִּי בְךָ בָטוּחַ –  
yetser samuk titsor shalom shalom ki beka batuah

This can be literally translated as:

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

The term 'perfect peace' is translated from the repetition of the root word שלום shalom – Strong's H7965.

Yeshayahu was picturing himself standing in the redeemed land with the remnant, listening to the people express they're thanks to, and confidence in, יהודה our Saviour!

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

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

The root meaning of the Hebrew word שלום shalom – Strong's H7965 is '*to be whole or sound*', and this leads to various translations that speak of **completeness, wholeness, well-being, welfare and peace**.

שלום shalom also includes the idea of vigour and vitality, in all dimensions of life.

The Hebrew word **שָׁלוֹם** **shalom** – **Strong’s H7965** carries a wealth of meaning that is almost impossible to summarise in a few sittings, yet the concept of shalom entails a completeness and wholeness in our Master and Elohim, who has redeemed us from enslavement to the chaos of sin!

In the ancient pictographic text, the word **שָׁלוֹם** **shalom** – **Strong’s H7965** looks like this:



**Shin - ש:**



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

**Lamed - ל:**



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

**Waw/Vav – ו:**



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

**Mem - מ:**



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

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

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

And further renders the meaning:

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

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

For those who stand up and are zealous for the esteem of יהוה, there shall be no lack!  
The actions of one man turned the wrath of Elohim away from a nation – a beautiful picture of how Pinehas represents for us a type or picture of Messiah, who by His actions appeased the wrath of Elohim!

And what we can learn from these accounts of Pinehas is that the difference between life and death is a matter of being in the proper order or not and those who guard righteousness and stand firm in the Master, armed with His Truth, have the full assurance of being grafted into the Everlasting Covenant of Shalom!

The Hebrew word that is translated as ‘covenant’ is בְּרִיתְּ בְּרִיתְּ beriyth – Strong’s H1285 which means, *‘covenant, confederacy, alliance, pledge, treaty, constitution, ordinance, agreement’*.

Primarily we take note that this term is used to describe the agreement or constitution that is established between Elohim and man, and such ordinances are accompanied by a sign or pledge.

This noun is believed to come from the root verb בָּרַח barah – Strong’s H1262 which means, *‘to eat, choose’*, which gives us a better understanding in terms of a ‘Covenant Meal’, where eating together establishes the covenant between the parties!

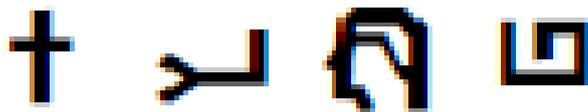
With this promise of giving Pinehas יהוה’s covenant of peace, to him and his seed after him, as an everlasting priesthood, we must take note that this was the assurance of being established to serve as a royal priesthood forever!

This is not a separate covenant that stands outside of His covenant with Abraham, that was established and confirmed with Yisra’el, but rather that the establishment of a priesthood is secured in the covenant of Peace.

For more on this please see the article called, '**UNDERSTANDING COVENANT!**' which can be found on our website (<https://atfotc.com>) under the **articles** menu or by clicking on the following link:

<https://atfotc.com/understanding-covenant/>

The Hebrew word for **covenant** – בְּרִיתַת beriyth – Strong's H1285 in the ancient text, looks like this:



**Beyt** - בְּ:



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

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!

**Resh** – רְ:



The ancient script has this letter as  and is pictured as '**the head of a man**' and has the meaning of the head of a man as well as '**chief, top, begging or first**'.

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

Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

**Yod** – יְ:



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

The work of one's hands is the basic meaning of this letter!

And this letter also pictures for us the outstretched Arm and working Hand of Elohim that is not too short to save!

Taw – ת

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

As we consider this word for '**covenant**' - בְּרִיתַתְּ beriyth – Strong's H1285 – in the ancient pictographic text, then we are able to understand the clear assurance that we have, as the House or Dwelling Place of Elohim!

**THE HEAD OF THE HOUSE HAS,  
BY HIS OUTSTRETCHED ARM AND HAND,  
SECURED FOR US AN EVERLASTING COVENANT,  
BY SEALING IT IN HIS OWN BLOOD!**

While we certainly recognise and understand that there are many facets to the Covenant that our Creator has made and established with His chosen and called out priesthood, we recognise that our Master and Elohim does not break Covenant and He remains lovingly-committed to His 'Covenants of Promise' with Abraham, Yitshaq and Ya'aqob.

As a covenant people of Elohim, we are to guard to do all His commands as we express our love to Him in complete loving-commitment to the Covenants of Promise that we have been grafted into!

The bold actions of Pinehas pictures for us a clear shadow picture of the redemptive work of our Master and Elohim, יְהוֹשֻׁעַ Messiah, and with the covenant of peace being given to him and his seed forever, as a covenant of an everlasting priesthood, we can recognise the shadow picture of Messiah, who is High priest forever in the order of Malkitsedeq, and how we, who have been grafted in to His Covenants of Promise, are to serve as a fervent and zealous priesthood forever!

We are told in **Bemidbar/Numbers 25:13** that Pinehas, through his brave and zealous actions, made atonement for the children of Yisra'el, and it is from these words that we can further see the shadow picture of redemption through יְהוֹשֻׁעַ Messiah, who, through His own blood, has made atonement for us, having put to death the punishment for sin and whoring, which is death, in order that we can be made alive in Him and serve as an everlasting priesthood that is zealous for Him and His esteem!

For those who stand up and are zealous for the esteem of יְהוָה, there shall be no lack and they shall serve forever as a set-apart and royal priesthood unto Him, never to be shaken or moved!

The Righteous root will never be shaken or moved; therefore, we who stay in the Righteous Root shall never be shaken!

**Romiyim/Romans 5:1-2** “**Therefore, having been declared right by belief, we have peace with Elohim through our Master יהושע Messiah, 2 through whom also we have access by belief into this favour in which we stand, and we exult in the expectation of the esteem of Elohim.**”

Now that we have taken a good look at these very encouraging words of **Yeshayahu/Isaiah 54:1-10**, along with other passages, we surely ought to be greatly stirred to break forth into singing and celebrate the strengthening joy we have, in our Master, and allow the singing to lead the way to being very productive in our proper bearing of fruit that is worthy of repentance, as we allow the fruit of the Spirit to be abundantly apparent in our lives, due to our firm stand in the Truth, with hands holding up the great banner of praise unto His Great Name!

That being said, I am not done yet!

In understanding the need, and importance, to praise and sing, I would like you to turn with me to:

## **Dibre haYamim Aleph/1 Chronicles 24** (please read).

This is a chapter on ‘**praise and singing**’!!!

Say what!!!

You may be thinking, ‘**What has this chapter got to do with what we have been discussing?**’

Well, this chapter is, in fact, amazing and this is why...

This chapter is not just a boring old chapter, with a long list of seemingly meaningless names. I therefore want to show you why I say that!

We will look at each name and its meaning and see just how awesome this chapter is.

Dawid separated men for the service of prophesy with music.

These was not offices of a prophet but prophesy, in the form of edifying the body!

Now, I know that we all may not have the gift and talent to play instruments and write songs etc. but we can all sing and praise, amēn!

Music, or the song of praise, is a vital ministry in the House of Elohim and so, the preparation of song and the coming to sing together, should be approached and received with the same approach and reception as the proclaiming of the Word, as they go together in fullness of service unto Elohim!

What I mean is this – do not skip worship – do not miss out on a vital part of edifying the body into His presence, with song!

Having said that, let us take a look at what we can glean from this chapter.

Notice first off, that they were called workmen – yes – workmen – as it takes work to worship and praise and sing to our King – and it must be a joyous work indeed – yet it is still work and not a pastime!

I thank יהוה that He has gifted us, as a fellowship, with the wonderful talent of bringing us new songs to sing – songs that are not corrupted and twisted; songs of edification (prophesy), that we can all SING unto Him.

We may be a small group, yet we are so blessed to have the worship we have, amēn!  
And we are so thankful that He has given us the ability, through the wonderful talents of service, to be able to have our worship being made available on a music and lyrics app, called Tehillah, that can allow for small group worship, as well as having all our worship accessible on our site.

For more on the app called **Tehillah**, which can be downloaded for Android and Apple devices, please see the links for these apps on our worship page on our website:

<https://atfotc.com/category-worship-music/>

As we look at this **chapter 24 of Dibre haYamim Aleph/1 Chronicles** and all the names contained herein, we will see, with clarity, the joy of worship and what power, pure worship and song unto יהוה carries.

The men that are listed here, were the sons of Asaph, Hēman, and Yeduthun, and so we will start with them:

A – **Asaph** – אָסָף Strong's H623 – means '*gatherer*'

B – **Hēman** – הֵמָן Strong's H1968 – means '*faithful*'

C – **Yeduthun** – יְדֻתָּן Strong's H3038 – means, '*praising/to laud with praise*' and come from the word יָדָה yadah – Strong's H3034 which means '*to lift hands; to give thanks; confess, praise; make confession*'

What we can see here, is that the true worshippers or singers are those who will 'gather, be faithful and lift hands and praise with great joy!

If we are in Messiah, then we too are to be about seeking the lost sheep of Yisra'el – being faithful to His Word, by obeying His commands and do so, out of reverence and an expression of joyous love for Him!

Now, let us look at the sons of these three men, with the meaning of each of their names:

#### **SONS OF ASAPH – THE GATHERER:**

1 – **Zakkur** – זָכָר Strong's H2139 means '*mindful*' – and comes from the word זָכַר zakar – Strong's H2142 – which is a root word which means to '*remember*'.

The true worshippers who gather, will be mindful and remember the Covenant and walk in the Torah of יהוה!

2 – **Yosēph** – יוֹסֵף Strong's H3130 means '*Yah has added/He increases*' – It is יהוה who adds and brings the increase – and He brings it to the ones who labour in Him and are gathering – we do this by planting and watering – He brings the growth!

3 – **Nethanyah** – נְתַנְיָהּ Strong's H5418 means '*given of Yah*' – All that we have is given of יהוה!

4 - **Ashar'ēlah** – אֲשַׁרְאֵלָה Strong's H841 means '*Elohim holds/to be right with Elohim*' – walking in obedience we become the righteousness of Elohim in Messiah!

**Sons of Asaph** – the gatherers are mindful to remember His Word and that He adds, He gives and He makes right and they prophesy – that is – to speak by inspiration, in word and in song, able to encourage and be encouraged through praise!

## SONS OF YEDUTHUN – LIFTED HANDS IN PRAISE

1 - **Gedalyahu** – גְּדַלְיָהוּ Strong's H1436 means '**Yah is great!**' – This is truly the declaration of one whose hands are lifted in praise unto יהוה, a sign of joyous surrender unto the King of kings!

2 - **Tseri** – צְרִי Strong's H6874 means '**built**' – Through a life of surrendered praise we are built up in the most set-apart faith!

3 - **Yeshayahu** – יֵשַׁעְיָהוּ Strong's H6874 means '**יהוה has saved**' – we lift our hands to the One who saves, amēn!

4 - **Hashabyahu** – חֲשַׁבְיָהוּ Strong's H2811 means '**יהוה has considered/ יהוה has taken account**'. He knows who are His and has carefully considered us and accounted for everything!

5 - **Mattithyahu** – מַתִּיתְיָהוּ Strong's H4993 means '**gift of יהוה**'

Romiyim/Romans 6:23 "**For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah יהושע our Master.**"

6 - **Shim'i** – שִׁמְעִי Strong's H8096 means '**renowned/ hearing**' – it comes from the word שָׁמַע shama – Strong's H8085 which means, '**to hear**'.

Renowned means the one who is widely acclaimed and highly honoured – so, we in obedience to the Torah – **hear, guard and do** as we listen to the voice of the renowned, for He said '**My sheep will know My voice**' and '**those who have ears, let them hear...**'.

Hold on but where does Shim'i come from? He is in **verse 17** – the 6<sup>th</sup> son of Yeduthun.

The sons of Yeduthun – extend their hands in praise to the Great I AM who builds us, saves us, has considered us and freely given to us, that we may hear Him and known Him!

## SONS OF HĒMAN – THE FAITHFUL: (He had 14 sons – the blessing of the faithful!)

1 - **Buqqiyahu** – בִּקְיָהוּ Strong's H1232 means '**יהוה has emptied / proved by Yah!**':

Kēpha Aleph/1 Peter 1:7 "**in order that the proving of your belief – much more precious than gold that perishes, and proven by fire – might be found to result in praise and respect and esteem at the revelation of יהושע Messiah.**"

He proves the faithful that it may result in praise!

2 - **Mattanyahu** – מַתַּנְיָהוּ Strong's H4983 means '**gift of יהוה**' – same as Mattithyahu!

3 - **Uzzi'el** – עֲזִי'אֵל Strong's H5816 means '**My Strength is EL**':

Tehillah/Psalm 28:7 "**יהוה is my strength, and my shield; my heart has trusted in Him, and I have been helped; Therefore my heart exults, and with my song I thank Him.**"

4 - **Shebu'el** – שְׁבוּאֵל Strong's H7619 means '**captive (or returned) of EL**' – this comes from the root to return and repent and be led by Elohim – we who have returned to Him must remain faithful to follow Him in all we do!

Zekaryah/Zechariah 10:9 "**Though I sow them among peoples, they shall remember Me in places far away. And they shall live, together with their children, and they shall return.**"

Kēpha Aleph/1 Peter 2:25 "**For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your lives.**"

5 – **Yerimoth** – יְרִימוֹת Strong's H3406 means '*He is Most High*' – this is the declaration of the faithful!

6 – **Hananyah** – חַנַּנְיָהּ Strong's H2608 – '*Yah has favoured / Yah has been gracious*':

Tehillah/Psalm 84:11 "*For יהוה Elohim is a sun and a shield; יהוה gives favour and esteem; He withholds no good matter from those who walk blamelessly.*"

Tehillah/Psalm 5:12 "*For You bless the righteous, O יהוה; You surround him with favour as with a shield.*"

7 – **Hanani** – חַנְּנִי Strong's H2607 means '*gracious/favourable*' – "*the favourable gift of Elohim is everlasting life in Messiah יהושע our Master.*" (Rom 6:23b).

8 – **Eliyathah** – אֵלִיָּאֲתָהּ Strong's H448 means '*Elohim has come!*' – the faithful know this and so they remain faithful until He comes again!

9 – **Giddalti** – גִּדְּלֵתִי Strong's H1437 means '*I magnify (Elohim)*' or '*I make great*' – we magnify and lift up His name with extended hands in worship – (putting our hand to the plough) and He makes great His Promises!

10 – **Romamti-Ezer** – רִמַּמְתִּי עֶזֶר Strong's H7320 means '*I have exalted the Helper*' – what a perfect expression for one who lifts up/extends their hands in praise! – We exalt our Helper!

11 – **Yoshbeqashah** – יוֹשְׁבֵי קֶשֶׁה Strong's H3436 means '*seated in hardness*' or '*a hard seat*' and comes from the words - יָשַׁב yashab - Strong's H3427 which means '*to*

*dwell/abide/remain*' and קָשֶׁה qasheh – Strong's H7186 meaning '*hard, severe, difficult*'.

We know that the faithful walk is not an easy walk and He who is seated sits now in a seat that was not easy to sit in!

We who are seated with Him in high places must know that this is a call for faithful endurance on the part of the set-apart ones!

12 – **Mallothi** – מַלְלוֹתִי Strong's H4413 means '*I have uttered / I have spoken*'.

We have the 'spoken Word – let us remain faithful in walking in it as a sweet offering of praise unto Him!

13 – **Hothir** – הוֹתִיר Strong's H1956 means '*abundance*' and comes from the word יָתַר yathar (H3498) meaning '*to excel, abound, leave a remnant, cause to abound*', and so we see the wonder and joy of His abundance being poured out to the remnant that He will cause to excel and abound!

14 – **Mahaziyoth** – מַחֲזִיאוֹת Strong's H4238 means '*visions*' from the word meaning to look, sea, behold or prophesy.

He shows Himself to the faithful and reveals Himself.

**Amos 3:7 "For the Master יהוה does no matter unless He reveals His secret to His servants the prophets."**

All that יהוה has done and that which He will still do He has revealed through His prophets – and so we have the Torah and the prophets to show us His plans for us and through His Word He enables us to see and behold His good plans for us as His called-out ones!

It was the sons of Hēman that were to exalt his horn – in other words, ‘**blow loudly**’ and in the sense of horn representing ‘**strength**’ then we can see that we are to ‘**blow loudly**’ and proclaim His strength and His Besorah – the Good News of the Kingdom!

The Faithful are not quiet in boasting in יהוה – we are to proclaim His Name – loudly!!!

These were the name of the ‘singers’ if you will – that is the picture of the faithful, praising gatherers – יהושע said to His disciples in:

**Luqas/Luke 11:23 “He who is not with Me is against Me, and he who does not gather with Me scatters.”**

This chapter is a lesson for us, in having a ‘**singing faith**’ – as we take hold of the favourable gift of inheritance in Messiah!

Ok, so now we have had a little tour of the names of the singers that were separated for service and just what the meaning of their names can speak to us.

However, as you will notice in the chapter, lots were cast for their duty and the order is not the same as it is given by each father’s house, and this is amazing, for when one breaks it down and sets it out, I believe that there is a great message, in the order of these names, as laid out according to their duty, for which I encourage you to go and spend time looking at and enjoying, as you look with new eyes, at a chapter that you perhaps would have previously overlooked, to some extent.

When I see the order of these names, I also notice that each one mentions the number 12 – which for me represents that this is for the whole house of Yisra’ēl – this is, the joy of praise that the whole house can proclaim, with great faith and exceeding joy!

Each one in the House of Yisra’ēl must carry the essence and understand the meaning of these names, in helping us understand the magnificent work of our Creator, Saviour, Redeemer and king!

As I looked at this, while preparing, I was blown away, so much so that I just wanted to SING and break forth into singing!!!

In breaking down the meaning of the names and seeing them in order I put together a short summary of what this speaks to us today, and is, as follows”

(Please see layout of Names, in their order, according to their cast lot, on the chart at the end of this message, as you read the following):

**יהוה has added; יהוה is great; He is mindful and remembers us and we are built up in Him; we are given of יהוה; that is, He has given us everlasting life in Him, being emptied of self, as He proves us; and through יהושע makes us right toward Him, who saves us, giving us His gift of life, being renowned, as we find our strength in Elohim, for He has considered us and has caused us to return to Him, in offering us His gift, for He is Most-High; and Yah has been gracious toward us, through the hard seat – that is – the mercy seat that only He could satisfy – being gracious, through His spoken Word; and He has come in abundance and makes great, as we see and continue to look to the Helper, who has been exalted.**

Please note that I am not adding to or taking away from the Word, but rather, I have simply used my own wording, in putting together the clearer meaning of each name, in its order, in helping me apply this joy, of praising the One who has called me out of darkness into His marvellous light, and when we begin to understand just how magnificent and awesome our Great Elohim is – there is only but one thing to do – no matter the circumstances we find ourselves in – and that is:

## **SING and SING and SING!**

Hear the call of יהוה, through the prophet Yeshayahu:

### **SING, O BARREN ONE, YOU WHO DID NOT BEAR!**

Break forth into singing and cry aloud to your Husband and your Maker and your Redeemer. Perhaps you have faced some fierce battles of late – and, as I said earlier, you may even be in the middle of one right now – then know this: \

His Loving-Commitment is not removed from you and “do not fear”, says Him who has compassion on you.

You may have been barren, so to speak!  
Now hear the clear call being given:

### **SING, O BARREN ONE, YOU WHO DID NOT BEAR!**

Will you be a faithful, praising gatherer?  
Let us sing to Him, O Bride of Messiah and let praise abound!

Shalom

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!

**Dibre haYamim Aleph / 1 Chronicles 25 –  
“Singing Faith / Rejoicing Faith”**

Asaph –	אַסָּף	Strong’s H623 –	<i>‘gatherer’</i>
Hēman –	הֵמָן	Strong’s H1968 –	<i>‘faithful’</i>
Yeduthun –	יְדוּתוּן	Strong’s H3038 –	<i>‘praising/to laud with praise’</i>
Yosēph –	יוֹסֵף	Strong’s H3130 –	<i>‘Yah has added/He increases’</i>
Gedalyahu –	גְּדַלְיָה	Strong’s H1436 –	<i>‘Yah is great!’</i>
Zakkur –	זַכָּר	Strong’s H2139 –	<i>‘mindful’</i>
Tseri –	צֵרִי	Strong’s H6874 –	<i>‘built’</i>
Nethanyah –	נֹתָנְיָה	Strong’s H5418 –	<i>‘given of Yah’</i>
Buqqiyahu –	בִּקְיָהוּ	Strong’s H1232 –	<i>‘יהוה has emptied / proved by Yah!’</i>
Ashar’ēlah –	אַשְׁרָאֵלָה	Strong’s H841 –	<i>‘Elohim holds/to be right with Elohim’</i>
Yeshayahu –	יֵשַׁעְיָהוּ	Strong’s H6874 –	<i>‘יהוה has saved’</i>
Mattanyahu –	מַתַּנְיָהוּ	Strong’s H4983 –	<i>‘gift of יהוה’</i>
Shim’i –	שִׁמְעִי	Strong’s H8096 –	<i>‘renowned/ hearing’</i>
Uzzi’ēl (Azar’ ēl) –	עֲזִיָּאֵל	Strong’s H5816 –	<i>‘My Strength is EL’</i>
Ḥashabyahu –	חֲשַׁבְיָהוּ	Strong’s H2811 –	<i>‘יהוה has considered/ יהוה has taken account’</i>
Sheḅu’ēl –	שְׁבוּאֵל	Strong’s H7619 –	<i>‘captive (or returned) of EL’</i>
Mattithyahu –	מַתִּיתְיָהוּ	Strong’s H4993 –	<i>‘gift of יהוה’</i>
Yerimoth –	יְרִימוֹת	Strong’s H3406 –	<i>‘He is Most High’</i>
Ḥananyah –	חַנְּנְיָה	Strong’s H2608 –	<i>‘Yah has favoured / Yah has been gracious’</i>
Yoshbeqashah –	יֹשְׁבֵקָשָׁה	Strong’s H3436 –	<i>‘seated in hardness’ or ‘a hard seat’</i>
Ḥanani –	חַנְּנִי	Strong’s H2607 –	<i>‘gracious/favourable’</i>
Mallothi –	מַלְּוֹתִי	Strong’s H4413 –	<i>‘I have uttered / I have spoken’</i>
Eliyathah –	אֵלֵיָּאֲתָה	Strong’s H448 –	<i>‘Elohim has come!’</i>
Hothir –	הוֹתִיר	Strong’s H1956 –	<i>‘abundance’</i>
Giddalti –	גִּדְלָתִי	Strong’s H1437 –	<i>‘I magnify (Elohim)’ or ‘I make great’</i>
Maḥazyoth –	מַחְזֵיאוֹת	Strong’s H4238 –	<i>‘visions’</i>
Romamti-Ezer –	רֹמַמְתִּי עֶזֶר	Strong’s H7320 –	<i>‘I have exalted the Helper’</i>