

PRAISE YAH!

Tehillah/Psalm 111

9th of the 10th month 2020/2021

Shalom all,

Tehillah/Psalm 147:1 “Praise Yah! For it is good to sing praises to our Elohim. For it is pleasant – praise is fitting.”

Praise Yah – sing praises - for praise is fitting!!!

3 times in this verse, we see the English word ‘**praise**’ being used, with each one being translated from a different Hebrew word.

The Hebrew word that is translated as the first ‘**praise**’ is הַלְלֵנוּ halelu, which comes from the root word הָלַל halal Strong’s H1984 which means, *‘to shine; to be boastful; to be clear; to make a show; to rave; be foolish; to celebrate; praise, cheer, brag or extol, i.e., extol the greatness or excellence of a person, object or event.’*

The 2nd Hebrew word that is translated as ‘**praises**’ in this verse is זָמַר zamar – Strong’s H2167 which means, *‘to make music (in praise of Elohim), sing praises’*.

This word carries with it the idea of *‘striking with the fingers’*, and more properly, it has the meaning, *‘to touch the strings or parts of a musical instrument’*.

In other words, this is not difficult to see that this can clearly give us the meaning, **‘to make music’**, accompanied by the voice and therefore, celebrate or praise in song and music.

This is such a wonderful picture for me, as it gives us a clear reference to making music and singing songs unto יְהוָה with the aid of instruments.

The 3rd Hebrew word that is translated as ‘**praise**’, in Tehillah/Psalm 147:1, is תְּהִלָּה Tehillah Strong’s H8416 which means, *‘praise, or a song of praise’* and also comes from the word הָלַל halal – Strong’s H1984.

To Praise Yah is **‘good, pleasant and fitting’!!!**

These 3 words also help us get greater clarity, on the need for us to be properly praising our Mighty Master and Elohim of Hosts!

The Hebrew word that is translated as ‘**good**’ is טוֹב tob – Strong’s H2896 and carries the meaning, *‘pleasant, good, agreeable, beautiful, to be pleasing, done well’*.

In the true understanding of this word **טוֹב** *tob* – Strong’s H2896, we can see that it may best be translated, in most cases, as that which is ‘functional’!

Yes, to praise Yah is a very ‘functional’ action and one that is a critical function of the created toward the Creator!

The Hebrew word that is translated as ‘pleasant’ is **נְעִיִם** *na’iyim* – Strong’s H5273 which means, ‘*pleasant, delightful, lovely, surpass in beauty*’.

Not only is it a functional thing to praise **יְהוָה**, but it is also something that surpasses beauty!!!

The Hebrew word that is translated as ‘fitting’ is **נְאֻהָ** *naveh* – Strong’s H5000 which means, ‘*comely, lovely, becoming, fitting*’, and is thought to come from either **נְאֻהָ** *na’ah* – Strong’s H4998 which means, ‘*to be comely or befitting, be at home*’, or from the root **נָוָה** *naveh* – Strong’s H5116 which means, ‘*habitation, dwelling, pasture, meadow, who remains, abode of shepherd or flocks*’.

What we can see here, as we understand these words, is that to ‘praise’ Yah is not only something that is lovely and beautiful, functional and pleasing, it is also where we feel at home! In other words, our praise should come from a complete place of comfort, and result in a secure boasting of who our Mighty Master, Redeemer and King is!

How many of you love to sing in the shower or sing when you are alone, all because you are ‘comfortable’ in your environment?

Well, that is how praise for **יְהוָה** should be, for wherever we are – we should ‘feel at home’, in our confident boasting of beautiful praise for **יְהוָה** our Elohim!

Now that you should understand the words that are being expressed here, let me ask you: “How is your praise of Yah?”

“Is it good, pleasant and fitting?”

Or, “has it been the complete opposite and has actually been lacking and even non-existent?”

The last verse that we see in the Book of Tehillim/Psalms, tells us the following:

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

Everything that has breath ought to be praising Yah and making a bold boast of His comeliness and esteem, amēn!

Ok, so now that we have established a little insight on what “praise for Yah” is, I would like us to dig a little deeper into a very wonderful Psalm of Praise, in a message called:

PRAISE YAH!

To do that, please turn with me to **Tehillah/Psalm 111** (Read)

In this message, I am going to show you a whole lot of words and word pictures, as we dissect this wonderful Psalm of praise for our Master יהוה.

You will see in your Scriptures that this **Tehillah/Psalm** has, in its 10 verses, the 22 letters of the Hebrew Alphabet, printed in bold font before each statement of boasting praise, from Aleph to Taw, and it is with this framework in mind, that I want to show you how exciting this Tehillah/Psalm of praise for Yah is!

Each phrase or line, in the Hebrew text, begins with a letter of the Hebrew Alphabet, and therefore, this could be simply expressed as an **'alphabetic song of praise for יהוה'**, and, in many ways, can present a picture of complete and perfect praise for our Master and Elohim.

Having said that, I want to go through each letter of the Hebrew Alphabet and its corresponding line, or phrase, that is being sung, in order for us to see the power and fullness of why praise for יהוה is **'good, pleasant and fitting'**.

The first letter in the Hebrew Alphabet is the letter **'aleph'**, written in Hebrew as "א". In this Tehillah/Psalm we do not see the Aleph as the first letter being used, but rather, we see the term/phrase יהוה הללויה HalleluYah being written first, before this Alphabetical song of praise begins, and so, in many ways, this opening declaration of יהוה הללויה HalleluYah or **'Praise Yah!'** could best be understood as being a clear title for this **Tehillah/Psalm 111**. Therefore, as we look at this Psalm, we are able to glean great insight from this **'Aleph to Taw'** of pure **praise for יהוה**, who is the first and last!

Ḥazon/Revelation 1:8 "I am the 'Aleph' and the 'Taw', Beginning and End," says יהוה "who is and who was and who is to come, the Almighty."

As we look at each phrase, with the corresponding letter of the Alphabet that begins the statement, I will also be showing you the corresponding Hebrew pictographic letter, from the ancient pictographic script, which will further help us understand the power of this boastful praise for יהוה.

Let's begin...

Verse 1 – Aleph and Bet

א – Aleph: I thank יהוה with all my heart!

The Hebrew word that begins this phrase is יהוה אודה odeh, which comes from the root word יהוה ידא yadah – Strong's H3034 and 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 comes from the word יהוה יד yad – Strong's H3027 which means **'hand'**.

What we are able to see from Scripture, is that the expression of giving thanks, is understood in the Hebrew as **'extending the hands in praise'**.

That is 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 in our expression of giving thanks, with the extended hands that are set-apart, is in our willing obedience to working unto Elohim, as we are extending the hand, so to speak, in all we do, while at the same time, we are giving Him esteem and praise.

One's hands, from a Scriptural Hebraic perspective, carries the idea of what we do, or better understood, metaphorically, as 'our works', and when we lift up or extend our hands to יהוה, we are working in obedience unto Him, as we lift up set-apart hands, in complete submission to properly guarding to do all He has commanded us to do.


And yes, it is also a good thing to literally lift up hands in praise to our King!

One of the best examples we are able to see in Scripture, is the victory that we see Yisra'el having against Amaleq, when Mosheh's hands were lifted high and he built a slaughter-place to יהוה and called it יהוה Nissi, after Yehoshua had defeated Amaleq in the valley of Rephidim (**Shemoth/Exodus 17**).

What we are also able to learn from Scripture, is that 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!

With the Torah of Elohim now written on the tablets of our heart, our giving thanks to Him with all our heart, is a bold declaration of our loving-commitment to walking in total obedience and guarding to do all He has commanded us!

This is the beginning of our praise for יהוה!

The ancient script has this letter א (Aleph) pictured as  which is **'the head of an ox'** and represents **'strength'**, as well as meaning **'muscle'**, as the ox is the strongest of the livestock animals.

This also carries the meaning of **'yoke'**, as an ox is placed in a yoke, in order to plough or pull a heavy load in the right direction.

This pictograph can also picture for us the **'red heifer'** sacrifice that יהושע Messiah fulfilled!

What we are able to clearly see, and be reminded of, is that יהוה is the beginning of our strength, and our ability to be strong and not be afraid, is in our ability to stay in Him, with hands that are lifted and set-apart to יהוה, who has become our deliverance:

Yeshayahu/Isaiah 12:2 "See, יי is my deliverance, I trust and am not afraid. For Yah, יהוה, is my strength and my song; and He has become my deliverance."


How are you giving thanks?

Is your boastful praise of our Deliverer being done with complete trust and confidence in the One who makes us strong? And are you being 'led forth in praise of Yah!?'

ב – **Beyt**: In the company of the straight and of the congregation.

The Hebrew word that begins this phrase is **בְּסוּד** **besod**, which comes from the root word **סוּד** **sod** – Strong’s H5475 which means, ‘*council, circle, company, assembly, fellowship, secret counsel, intimacy with E!*’.



The ancient pictographic script has this letter **ב** (Bet) pictured as , which is a picture of as ‘**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.

Here, we are able to see how important praise is in the assembly or how vitally important it is for the gathering of the set-apart ones!!!

It is in the assembly of the ‘**straight**’, where we are able to give a unified praise, in our boasting of the goodness of **יְהוָה**.

The Hebrew word that is translated as ‘**straight ones**’ is **יְשָׁרִים** **yeshariym**, which is the plural derivative of the root word **יָשָׁר** **yashar** – Strong’s H3477 which means, ‘*right, straight, upright and righteous*’.

Another derivative of this root word is the term **יְשׁוּרִין** **Yeshurun** – Strong’s H3484, which is used 4 times in Scripture, and is used as a symbolic name for Yisra’el, in describing Her perfect character, in being the true upright one, being knit together as One in Messiah, as the Dwelling Place/Tent of the Most-High!

Tehillah/Psalm 35:18 “I give You thanks in the great assembly; I praise You among a mighty people.”

Verse 2 – Gimel and Dalet


ג – **Gimel**: Great are the works of **יְהוָה**.

The Hebrew word that begins this phrase is **גְּדוֹלִים** **gedoliym**, which comes from the root word **גָּדוֹל** **gadol** – Strong’s H1419 which means, ‘*great, highest, mighty, marvellous*’, and Dawid says in:

Shemu’el Bet/2 Samuel 7:22 “You are **great indeed, O Master **יְהוָה**. For there is none like You, and there is no Elohim but You, according to all that we have heard with our ears.”**

We serve a great **Ēl** who must be greatly praised!!!



The ancient script has this letter **ג** (Gimel) pictured as , which is ‘**a foot**’ and carries the meaning to ‘**walk, gather, carry**’, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that ‘**feet**’ in Hebrew speaks of one’s walk and ability to keep the Feasts of **יְהוָה**, and represents one’s ‘walk!’

The Feasts of יהוה picture for us His Great works, as we are able to remember to celebrate His Great work of redemption, as we guard to keep His Appointed Times/Feasts as commanded.

Those who do not guard to keep and celebrate His feasts, are unable to know His Great Works!

In speaking of those who overcome the beast and his mark, we see the following, in; **Hazon/Revelation 15:3** **“And they sing the song of Mosheh the servant of Elohim, and the song of the Lamb, saying, “Great and marvellous are Your works, יהוה Ėl Shaddai! Righteous and true are Your ways, O Sovereign of the set-apart ones!”**

ד – Dalet: Searched for by all who delight in them.

The Hebrew word that begins this phrase is – דְּרוּשִׁים **derushiym**, which is written in the plural, derived from the root word דָּרַשׁ **darash** – **Strong’s H1875** which means, **‘to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question’**.

This word דָּרַשׁ **darash** – **Strong’s H1875** carries more than simply just taking a quick peek, but rather, it emphasises the need to be digging deep, in seeking out carefully and with great diligence, through consultation, and asking.

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

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

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

We need to ‘seek’ Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in, and this kind of seeking highlights a pure form of praise unto יהוה.

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

This word, מִדְּרָשׁ **midrash** – **Strong’s H4097**, speaks of the ability to search out something and often refers to that which is written to teach, and later became known as a Hebrew word relating to the in-depth study of the word, often done together.

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

Seeking Him, while He is to be found, implies that there will be a time when the window, or door, of being able to find Him will be closed, as it was when He closed the door of the ark after Noah and his family entered in and was saved from the flood!

We cannot sit around saying, “Oh I’ll get to it sometime soon!”

That may be too late.

All too often, most people are simply seeking their own ways and desires and are trying to accomplish their goals before attending to the need of making יהוה and His Word a priority in their lives.

יהושע tells us not to worry about tomorrow, not to worry about what we will eat, what we will drink or what we will wear, for that is what the pagans run after.

We are to **seek** first His Kingdom and His righteousness and all these things will be added to us as well!

Hunger and thirst for righteousness and we will be filled!!!

In seeking out the great works of יהוה, our praise for Him will be greatly ignited with the kind of zeal that true set-apart servants are to have!

When one’s ability to give the proper praise unto יהוה is lacking or is being weakened by trying circumstances, then it may be a clear sign that a proper seeking of Him has been lacking or has been non-existent!

Dawid says in:

Tehillah/Psalm 63:1 “O Elohim, You are my Ė; I earnestly seek You; My being has thirsted for You; My flesh has longed for You In a dry and thirsty land without water.”

Dawid starts off by declaring who is Elohim, and who was His Elohim, and he then declares that He earnestly seeks יהוה!

“I earnestly seek You!”

Can you honestly declare this? Do you earnestly seek יהוה?

Bearing in mind that Dawid was in one of the toughest times of his life – and he was earnestly seeking יהוה!

The Hebrew word that is translated as ‘earnestly seek’ is שָׁחַר *shahar* – Strong’s H7836 which means **‘to long for, diligently seek, strongly desire something with a focus on a relationship with that which you seek’** and is an intensive verb which denotes that it requires exceeding effort and from this we get the noun of the word which means, **‘at dawn, early, daybreak’**.

Therefore, it is safe to say that what Dawid was actually declaring here was, **“I rise early to diligently seek you”**.

The LXX (Septuagint) translates this as **‘I rise early for you’**.

What we have here is the picture of **‘seeking early’** as having the connotation of great diligence – **“I am seeking you really diligently”** – not with half measures!!!

And this he would do ‘early’, while it was still dark, at the breaking of dawn!!!

How many of you can say that?

Most of the time the majority of people cannot even get out of bed early on a good day!

What about when you are in a tight spot, when things are all messed up and your circumstances look dismal – getting up early to seek יהוה is, for most, not even a consideration!

Dawit woke up early to praise יהוה:

Tehillah/Psalm 108:1-2 “O Elohim, my heart is steadfast; I sing and give praise – even my esteem. 2 Awake, harp and lyre! I awake the dawn.”

A steadfast heart is not slow in seeking and praising יהוה!


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

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



Dalet - ד:




In the ancient script this letter is pictured as , which is a **‘tent door’**. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **‘dangle’** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

We also recognise that יהושע Messiah is **The Door**, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture. The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.


Resh - ר:



The ancient script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

Shin - שׁ:



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

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

AT THE DOOR OF THE HEAD IS THE WORD!


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

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

Those who neglect to guard the Sabbaths and Feasts of יְהוֹרָה are not seeking Him as they should and therefore have not properly heard the command to seek.

Hearing they hear but do not understand and are unable to properly praise YAH!



The ancient script has this letter דַּ (Dalet) pictured as , which is a 'tent door', as already discussed above.

When we consider that יְהוֹשֻׁעַ Messiah is **The Door**, then we further see how vitally important it is for us to be continually looking at Him, and in doing so, praising Him as we diligently serve Him in spirit and truth, by diligently and joyfully guarding **to do** all His commands.

This we are able to do as we look continually into the perfect Torah of Freedom and not forget what we look like!

We are told that we should seek and in doing so, we are given the promise that we shall find, and we are told to knock, with eth assurance that it will be opened for us.

In our proper seeking and knocking, there is a proper searching of the Great works of יְהוֹרָה, as we guard our duty of coming to the Door of His Appointed Times, which include His weekly Sabbaths, which opens up for us a very satisfying discovery of His great works!

Yohanan/John 10:9 “I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.”

Tehillah/Psalm 100:4 “Enter into His gates with thanksgiving, and into His courts with praise. Give thanks to Him; bless His Name.”

The Hebrew root word that is translated as ‘delight’ is **הִפִּיחַ** *hephets* – Strong’s H2656 which means, ‘*delight, pleasure, desire, longing, purpose*’, and comes from the root verb **הִפִּיחַ** *hephets* – Strong’s H2654 and means, ‘*to delight in, desire, take pleasure in*’. **הִפִּיחַ** *hephets* – Strong’s H2656 is also used in:

Tehillah/Psalm 1:1-2 “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his **delight** is in the Torah of **יהוה**, and he meditates in His Torah day and night.”

The blessed man’s delight is in the Torah of **יהוה**, and we are able to clearly see that the one whose delight is in the Torah does not walk, in wrong counsels, nor does he stand in sinful paths or sit in scoffing seats!

The one who delights in the Torah of **יהוה** meditates in it day and night, because it is his pleasure, which he does with exceeding joy and satisfaction!

Hence, we can see that true seeking of our Master is a true delight and reflects a pure praise before His face!

Verse 3 – Hey and Waw/Vav

ה – Hey: Splendour and greatness are His work.


The Hebrew word that begins this phrase is **הוֹד** *hod* – Strong’s H1935 which means, ‘*splendour, honour, majesty, authority, beauty*’.

Habaququ/Habakkuk 3:3 “Eloah comes from Tēman, and the Set-apart One from Mount Paran. Selah. His **splendour** shall cover the heavens, and His praise shall fill the earth.”

His Splendour will fill the earth – and what a sight that will be!!!

The splendour of His perfect work will be seen by all!!!



The ancient script has this letter **ה** (Hey) 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!

Our praise of יהוה and the splendour and greatness of His work is fitting for us who lift up our hands in fervent praise!

ו – Waw/Vav: And His righteousness stands forever.

The Hebrew word that begins this phrase is וצדקתו vetsidqatho which means, ‘and His righteousness’, with the letter ‘ו’ (waw) at the beginning of the word being translated as ‘and’.


The root of this word is צדקה tsedaqah – Strong’s H6666 which means, ‘*righteousness, righteous acts, merits, righteous deeds*’ and one of my favourite verses says tells us so plainly what righteousness is, as seen in:

Deḥarim/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.”

Mishlĕ/Proverbs 12:28 “In the way of righteousness is life, and in its pathway there is no death.”

Tehillah/Psalm 119:142 “Your righteousness is righteousness forever, and Your Torah is truth.”



The ancient pictographic script has this letter ו (waw/vav) 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’.


It is by the work of Messiah, in His own Blood, that has secured for us His Covenants of promise, to which we are added to; and His righteousness stands forever secured in Him!

Verse 4 – Zayin and Het

ז – Zayin: He has made His wonders to be remembered.

The Hebrew word that begins this phrase is זכר zekher – Strong’s H2143 which means, ‘*a memorial. Remembrance, memory, remembered*’, which is from the root verb זכר zakar – Strong’s H2142 which means ‘*to remember, or be mindful, or bring to remembrance*’.



The ancient pictographic script has this letter ז (Zayin) pictured as , which is a **mattock**, which is a sharp digging or cutting tool, such as an axe or pick, and this pictograph carries the meaning of ‘*a weapon or tool that cuts*’.

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!

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

The Feast of Pĕsaḥ and Matzot shall also be for us a sign on our hands and a ‘**reminder**’ between our eyes!

Our remembrance to keep his weekly Sabbath, reminds us of the fullness of His work that shall be completed on the 7th day (7th Millennium), and there still remains an entering into that rest, hence our need to remember His work and that there remains a Sabbath keeping for the people of Elohim – which is something that has to be worked in us who have come out of the centuries of lies and traditions of falsehood!


In our proper response of set-apart praise unto our Great Redeemer and King, we are to be reminded to remember His Sabbath, and to remember the Teruah (shouting/Trumpets), along with the many facets of the Word that we are not to forget.

And it is with that in mind that I want to highlight this root word for remember, in the ancient pictographic form, in order to remind us to be servants that do not forget!

It is with this call to ‘**remember**’ in mind, that I would like us to take a look at this root word זָכַר **zakar** H2142, in its ancient pictographic form, which is pictured as follows:




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. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done, and more specifically, **the harvest that is brought forth!**


Kaph - כ:



The ancient form of this letter is  - meaning **'the open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of **one's work**, or under whose hand you submit and obey!

Resh - ר:



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

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

As we consider this root word that is understood as **'remember'**, in its pictographic form, we are able to glean the following:


THE HARVEST WORKED BY OUR HEAD!

This too is something that we are to have a clear remembrance of, and that is: **Our Head, יהושע Messiah, has worked the Harvest**, so that we can be diligent workers on the Harvest, as we stay in Him and be found to be His trustworthy servants that are armed and awake in His Truth, as we remember the Teruah and celebrate our ability in knowing the sounding, as we walk in the light of His face, offering up the continual praise and thanks that is due to Him, our Husband and King!


ח - Het: יהוה shows favour and is compassionate

The Hebrew word that begins this phrase is **חַנּוּן ḥanun** – Strong's H2587 which means, **'favourable, gracious'** and comes from the root verb **חָנַן ḥanan** – Strong's H2603 which means, **'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'**.

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

The Greek word translated as 'sufficient' is ἀρκέω arkeō – Strong's G714 which is a primary verb meaning, 'to assist, suffice, content, enough, satisfied, defend, ward off' and is thought to be related to the Hebrew word אָדָר  – Strong's H142 which means, 'majestic, glorious', through the idea of 'raising a barrier'.

This is a very powerful picture here, in relation to this Psalm of praise, as we see that the


ancient pictographic script has this letter ה (het) pictured as , which is picture of a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent, or can also reflect the outside walls that separate the people inside from that which is outside; and so, it 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'

His favour is sufficient for us, and is extended to us on the basis of His Covenant relationship with His called-out Bride, who are secured in the precious Blood of Messiah that separates us from being 'outside', but are able to boldly come to the throne of favour, in order to receive compassion, and find favour for timely help.


Verse 5 – Tet and Yod

ט – Tet: He has given food to those who fear Him

The Hebrew word that begins this phrase is תֵּרֵף  tereph – Strong's H2964 which means, 'prey, food, meat, spoil'.

Yohanan/John 6:35 "And יהושע said to them, "I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all."

יהושע is the Bread of Life and He feeds us our lawful bread, He fills us and fills our baskets with good!

The ancient script has this letter ט (Tet) pictured as , which is 'a container made of wicker or clay'. Containers were a very important item among the nomadic Hebrews.

They were used for storing grains and other items.

Wicker baskets were used as nets for catching fish.

The meanings of this pictographic letter are 'basket, contain, store and clay'.


We as clay, do not ask the Potter why He made us the way we are, we simply recognise that He is the One who fills that which He made, for which we give Him all praise, as we walk in the fear of Elohim!

י – Yod: He remembers His covenant forever.

The Hebrew word that begins this phrase is **יִזְכֹּר** **yizkor** which means, ‘**He remembers**’ and comes from the root verb that we have already discussed: **זָכַר** **zakar** – Strong’s H2142 with the **י** (**Yod**) rendering who it is that remembers – and it is **HE** – that is **יְהוָה**.

יְהוָה remembers!!!

His Covenant has been established by the working of His Outstretched Arm and Hand – which will never be forgotten, for His Arm and Hand that has been revealed through the life, death and resurrection of Messiah, who will dwell with us forever – and this is a covenant that is forever to be remembered!!!

The ancient pictographic script has this letter **י** (yod) pictured 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!

Tehillah/Psalm 105:8 “He has remembered His covenant forever, the Word He commanded, for a thousand generations”

Tehillah/Psalm 143:5 “I remembered the days of old; I meditated on all Your works; I ponder on the work of Your hands.”

By His established Feasts we are able to remember His Covenant forever:

Qorintiyim Aleph/1 Corinthians 11:25 “In the same way also the cup, after supper, saying, “This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me.”


Verse 6 – Kaph and Lamed

כ – Kaph: He has shown His people the power of His works.

The Hebrew word that begins this phrase is **כֹּחַ** **koah** – Strong’s H3581 which means, ‘**strength, power, might, ability**’.

He has shown His Mighty Right Hand and revealed the power of His works!!!

Yeshayahu/Isaiah 43:1 “Who is this coming from Edom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His **strength? “It is I who speak in righteousness, mighty to save.”**


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

This also can picture for us a palm or palm branch from the curved palm shape, picturing our praise to the One to whom we submit.

Yohanan/John 20:27-28 “Then He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing. 28 And T’oma answered and said to Him, “My Master and my Elohim!”

ל – Lamed: To give them the inheritance of the nations

The Hebrew word that begins this phrase is לַיְהוָה **latheyth**, which is from the root verb לָתַתּוּ **Nathan – Strong’s H5414** which means, ‘to give, put, set, ascribe, devote, give over, deliver up’, with the ל (lamed) being a preposition meaning ‘to’.

The ancient pictographic script has this letter ל (Lamed) pictured as , which is as 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.

יהוה has not only revealed His Hand, He is the One who leads us into the wilderness, where He can speak to our heart and we can call Him our Husband and give Him all the praise that is due to His Name (**Hoshěa/Hosea 2:14**)!!!


Mikah/Micah 7:14 “Shepherd Your people with Your rod, the flock of Your inheritance, who dwell alone in a forest, in the midst of Karmel. Let them feed in Bashan and Gil’ad, as in days of old.”

Verse 7 – Mem and Nun

מ – Mem: The works of His hands are truth and right-ruling.

The Hebrew word that begins this phrase is מַעֲשֵׂי **ma’asei**, which comes from the root מַעֲשֵׂה **ma’aseh – Strong’s H4639** which means, ‘works, deeds, acts, labour’ and here it is referring to the works of יהוה.

As we understand the work of His hands through the power of His Word, done in truth and right-ruling, we are able to see how it is only by His mighty works that we are able to be cleansed and restored to the Truth, in His Blood!

The ancient pictographic script has this letter מ (Mem) pictured as , which is ‘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.

And so, we are able to see that by the works of His Hands, we are drawn out of many muddied waters and cleansed to serve and worship Him in perfection and truth!

Ib'rim/Hebrews 10:22 "let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water."


The **Book of Acts** is known in the Hebrew as 'Ma'asei', which is a record of the 'Acts of the Apostles/Emissaries'!

The "Acts" of the Apostles speaks of the deeds, or acts, of that which the Apostles did and records their 'acts' of obedience, from which we are able to learn many great and valuable lessons.

We are able to do the proper works of obedience, because of the working of His Truth and Right-ruling in our lives and it is His Truth and Right-Rulings that cause us to be able to present our lives as a daily living offering, as a presentation of our reasonable worship unto Him, who has begun a good work in us!

נ – Nun: All His orders are trustworthy

The Hebrew word that begins this phrase is נְעִימָנִים neyeymaniym, which comes from the root word אָמַן aman – Strong's H539 which means, 'confirm, support, establish, faithful, believe'.

The ancient pictographic script has this letter נ (Nun) pictured as , which is a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

It is through the life, death and resurrection of Messiah (The Seed), that the trustworthy Word of Elohim has been established and confirmed.

Messiah told us that He came to establish and fully proclaim the Torah, not to destroy it! He came to confirm and fully proclaim the life we too are able to have in Him, through the resurrection power that now lives in us!

His word brings us back to Elohim and revives us, giving us newness of life and sure promise of eternity!

The Word of Elohim is our life (**Debarim/Deuteronomy 32:47**), and His instructions bring us back to life!

Tehillah/Psalm19:7 "The Torah of יהוה is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple"

The Hebrew word that is translated as ‘orders’ comes from the root word פקוד **piqud** – Strong’s H6490 which means, ‘**precepts, commandments, statutes, regulations**’, which is a principle instructing to do a certain action, which is to be obeyed by all in same society of the covenant, and is translated as ‘**precepts**’, and refers to mandates that are joined together – precept upon precept!

Our Master’s precept are good and trustworthy and this is more than enough reason for us to give back the proper trustworthy praise of a life that submits to His orders in every circumstance.


Verse 8 – Samek and Ayin

ס – Samek: They are upheld forever.

The Hebrew word that begins this phrase is סמוכים **semukiyim** and comes from the root word סמך **samak** – Strong’s H5564 which means, ‘**to lean, lay, rest, support, uphold, sustain**’, and can also carry the meaning, ‘**to grab hold of**’.

Tehillah/Psalm 119:116 “**Support me according to Your word, that I might live; and put me not to shame because of my expectation.**”

It is by the Word of Elohim, that we are supported and upheld, that we might live and praise His Mighty Name! We are to ‘**grab hold of**’ His commands and cling to Him in total trust; in order that we do not fall, and find ourselves leaning on our own understanding!

The ancient pictographic script has this letter ס (Samek) 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!

And now we are firmly equipped in our Master to establish His Torah in our lives, firmly grabbing hold of His commands:

Romiyim/Romans 3:31 “**Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish the Torah.**”


The Greek word that is translated as 'establish' is ἵστημι *histēmi* – Strong's G2476 which means, *'to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something'*.

It is also the word that is used in **Eph'siyim/Ephesians 6**, where we are told to 'stand' firm in the armour of Elohim; and so, we can clearly see that this 'standing dressed in the armour', that is being called for, is an equipped standing, in that the required dress code, that of righteousness – which is to guard to do all the commands, is adhered to and is properly functional, in causing us to be a faithful set-apart priesthood, that is able, as good stewards with that which He has given us, to stand before our High Priest and King, יהושע Messiah, and offer up the proper praise and esteem to His Name!

ע – Ayin: Performed in truth and straightness.

The Hebrew word that begins this phrase is עֲשׂוּיִם *asuyim*, which comes from the root word עָשָׂה *asah* – Strong's H6213 which means, *'to do, work, make, produce, to act with effect, to observe, to bring about, institute'* and can also mean, *'celebrate'*.

The orders of יהוה are straight, rejoicing the heart, and His orders are 'performed' in straightness! That is to say, that there is no cutting corners with His orders. They are observed in complete truth, and produce in us the ability to truly celebrate His deliverance with joyous praise; and our need to have our eyes fixed on the truth, are of critical importance, especially in our ability to praise Him with all our heart!

The ancient pictographic script has this letter ע (Ayin) pictured as , which is an 'eye' and carries the meaning *'to watch, pay attention, take heed, look'* in the understanding of *'keeping one's eye on something'* and illustrates the importance of what one sets their eyes upon.

We are to fix our eyes upon the Prince and Perfecter of our faith and guard His commands with great joyous celebration for His great works!

When our eyes are fixed on the Truth – the very thing we that love, we will not be swayed by wrong paths and not let our eyes be lured to lawlessness and sin, but rather, we will serve in perfection and truth:

Tehillah/Psalm 119:127-128 *"Therefore I have loved Your commands more than gold, even fine gold! 128 Therefore all Your orders I count as right; I have hated every false way."*


Verse 9 – Pey and Tsadi and Qoph

פ – Pey: He sent redemption to His people.

The Hebrew word that begins this phrase is פְּדוּתָּהּ peduth – Strong’s H6304 which means, **‘ransom, division, redemption’**.

The Word made flesh was sent to redeem us, and in Him we have redemption through His blood, for He came to redeem us from all lawlessness, and cleanse us to be a people for His possession.

His Word returns not empty but accomplishes all it has been sent for.

The ancient pictographic script has this letter פ (pey) pictured as , which is an **‘open mouth’** and carries the meaning of **‘speak and blow’** from the functions of the mouth, and can also have the meaning of **‘scatter’** by blowing.


In representing the mouth, it can also picture the lips of a mouth, which are the **‘edges of the mouth’**, and can also refer to things with edges, such as a sword or beard!

His word endures forever and by His Word He has sent us redemption, and as we remember Him in all our ways, we guard His Word and praise Him greatly!

Debarim/Deuteronomy 24:18 “But you shall remember that you were a slave in Mitsrayim, and that יהוה your Elohim redeemed you from there. Therefore I am commanding you to do this word.”

צ – Tsadi: He has commanded His covenant forever

The Hebrew word that begins this phrase is צוּוּהָ tsuvah, which comes from the root word צוּוּהָ tsavah – Strong’s H6680 which means, **‘to lay charge (upon), give charge to, command, order, appoint, commission, ordain’**.

The ancient pictographic script has this letter צ (Tsadi) pictured as , 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’**.

His Covenant is forever and in Him having laid down His life for us, He calls us and commissions us to go and make taught ones of the nations, as we too become fishers of men!

The Hebrew word that is translated as **‘forever’** comes from the root word עוֹלָם ôlam – Strong’s H5769 which means, **‘long duration, antiquity, continual, all successive, everlasting, forever, permanent, unending, perpetual’**, and clearly represents for us that which pertains to an unlimited duration of time, with a focus of no anticipated end!


Our praise can be secure in Him, knowing that His Covenant is an everlasting Covenant that will not cease!!

ק – Qoph: Set-Apart and awesome is His Name

The Hebrew word that begins this phrase is קָדוֹשׁ **qadosh** – Strong’s H6918 which means, ‘**set-apart, consecrated**’, and His Name is to be forever praised:

Tehillah/Psalm 113:3 “From the rising of the sun to its going down, the Name of יהוה is praised.”

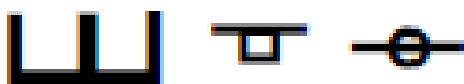
This verse, together with the one we are looking at, makes great sense when understanding the letter ק (Qoph) in the ancient text.

The ancient script has this letter ק (Qoph) pictured as  , which 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.


His Set-Apart Name is to be praised forever!

We are called to be set-apart, even as He is set-apart, and this is a clear reflection of the worthy praise that we are to bring before His face. We are not able to praise YAH of our life is not being set-apart!

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




Quph – ק:

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

Dalet – ד:




This is the letter ‘dalet’ which is pictured as  , which is a ‘tent door’. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of ‘dangle’ or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is ‘The Door’, for we only are able to have access into the Kingdom through Him!

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:



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

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

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

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

‘Set-apartness’, in the Greek, is ἁγιασμός hagioσmos – Strong’s G38 – ‘consecration, sanctifying’.

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

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

Tas’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.”

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


The way that we are enabled to keep being His proper set-apart ones, that He has cleansed unto Himself, is to remember to do His commands – for then we are able to bring Him to set-apart praise that is due to His set-apart Name!

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

Verse 10 – Resh and Shin and Taw


ר – Resh: The fear of יהוה is the beginning of wisdom

The Hebrew word that begins this phrase is ראשית רֵאשִׁית rēshith – Strong’s H7225 which means, ‘beginning, chief, first fruits, foremost’ and comes from the primitive root word ראש רֹשׁ rosh – Strong’s H7218 which means, ‘head, beginning, top, chief’.


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

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

שׁ – Sin: All those doing them have a good understanding




The Hebrew word that begins this phrase is שֵׁכֶל  sekel – Strong’s H7922 which means, *‘insight, discretion, prudence, wisdom’*.

It is through continual meditating upon the Word and the doing of the Word that we gain understanding and insight and are able to rightly divide the truth.

The ancient pictographic script has this letter שׁ (Sin) 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.

As we **‘chew on’**, that is to meditate upon, the Word of Elohim, we are made wise and gain good understanding in our being **‘doers’** of the Word!

ת – Taw: His praise is enduring forever.

The Hebrew word that begins this phrase is תְּהִלָּתוֹ  tehillato, which is from the root word תְּהִלָּה  tehillah Strong’s H8416 which means, *‘praise, or a song of praise’* and this comes from the root word הָלַל  halal Strong’s H1984, which we discussed at the beginning, and means, *‘to shine; to be boastful; to be clear; to make a show; to rave; be foolish; to celebrate; praise, cheer, brag or extol, i.e., extol the greatness or excellence of a person, object or event.’*

From **start to ‘forever’**, our boasting in our Master must endure... **FOREVER!!!**

The ancient pictographic script has this letter ת (Taw) pictured as , which is a picture of **‘crossed sticks’** which means **‘to seal or covenant’** or **‘mark’** or **‘sign’**.

This also pictures the two Houses of Yehudāh and Yisra’el being brought together as One in Messiah – the purpose for which He came!

His Covenant with His Bride has been secured in His Blood and we have been sealed by the Set-Apart Spirit for the day of redemption.

This is, in a nutshell, a Psalm that expresses **the Aleph to Taw of praise** – or rather, the praise that is due to our Master, Redeemer and King, The Aleph and Taw - יְהוֹשֻׁעַ Messiah!!!

I hope that your praise for our great and Awesome King has been stirred. Stirred to be bold and stirred to be **‘good, pleasant and fitting!’**.

Tehillah/Psalm 147:1 “Praise Yah! For it is good to sing praises to our Elohim. For it is pleasant – praise is fitting.”

As you take time to consider the powerful picture of complete praise that this **Tehillah/Psalm 111** presents, along with all the other passages that we have taken a closer look at, may you be stirred to bring the proper praise that is fitting for the true set-apart Bride to bring before our Husband, Redeemer and King and let your life reflect that continual perfect praise, in all that you do, whether in word or deed, as you let your life be a reflection of complete praise unto our Elohim!

PRAISE YAH!

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