

THE BELOVED'S SONG OF DELIVERANCE!

Shemu'el Bět/2 Samuel 22

26th of the 10th month 2020/2021

Shalom all,

As a part of this week's Shabbat Torah readings, which is centred around **Debarim/Deuteronomy 32** and emphasises the song that Mosheh was to teach the children of Yisra'el, we are also reading from **Shemu'el Bět/2 Samuel 22**, which is the record of the words of a song of deliverance that Dawid spoke to יהוה.

It is with this chapter, that records the powerful words of a song of praise that Dawid spoke to יהוה, that I would like to take a closer look at and expand on the many lessons that we can learn, from this very well constructed song, in a message called, '**THE BELOVED'S SONG OF DELIVERANCE!**'

Please Read **Shemu'el Bět/2 Samuel 22**

As we are told in **verse 1**, these are the words that Dawid spoke to יהוה on the day when יהוה had delivered him from the hand of all his enemies, and from the hand of Sha'ul!

Dawid didn't waste any time in bringing forth a jubilant song of praise unto יהוה!

His praise, for the deliverance that יהוה brought, was immediate and it was not just a random number of words that were scrambled together, but it was a well-constructed song that highlights the revelation and intimate relationship that Dawid had with יהוה, and he was identified as a man after the heart of Elohim:

Ma'asei/Acts 13:22 "And having removed him, He raised up for them Dawid as sovereign, to whom also He gave witness and said, 'I have found Dawid the son of Yishai, a man after My own heart, who shall do all My desires.'"

This is a jubilant song of deliverance, conveying the complete praise of our great Master, Elohim, Deliverer and King and the reason that I have called this message, '**THE BELOVED'S SONG OF DELIVERANCE!**', is simply because of the fact that name of דָּוִד Dawid – Strong's **H1732** means, '**beloved**', and this is a song that is one that can be joyfully proclaimed by us all, as the Beloved Bride of Messiah, to our Master and Elohim!

The words of this song are identical to **Tehillah/Psalm 18**, with a few verbal differences, highlighting for us a psalm that we can all identify with, in delivering the worthy praise that is due unto our Redeemer.

The words of this song, as written here in **Shemu'el Bět/2 Samuel 22**, is the longest quotation that is attributed to Dawid, with the words of this song, that he spoke to יהוה, being 365 words, in the Hebrew text, and possibly displays the richest variety of vocabulary, with these words being put into a formal structure, that presents a wonderful and classic example of Hebrew poetry.

The reason for the slight differences that are found, with these words spoken in **Shemu'el Bět/2 Samuel 22**, with that which is written as a song in **Tehillah/Psalm 18**, is simply due to the nature, or purpose, of the functions of each.

Tehillah/Psalm 18 was intended to be used as a celebratory hymn, in public worship, whereas **Shemu'el Bět/2 Samuel 22** reveals the core heart of intimacy, of the beloved king, with יהוה our Elohim and, in its general shape, it is classified as an individual's thanksgiving song of praise unto יהוה, hence the slight verbal differences between these words that were spoken by Dawid to יהוה, versus these words that he then constructed, as a song, for all to sing!

The reason for me highlighting this, is that there are some who try to falsely claim that there are many errors in Scripture, by pointing out slight differences between the two accounts of this song, which simply highlights their lack of understanding of the text and the grammatical design thereof.

Before doing an in-depth exposition on the words of this song, I just want to highlight that the structure of the words of this song, has been done with 5 units/sections of thought, with a postscript statement of one verse; and can therefore, be broken down as follows:

1 – **verses 2-4** – Praise for יהוה

2 – **verses 5-20** – יהוה's deliverance of Dawid

3 – **verses 21-29** – Reasons for Dawid's deliverance

4 – **verses 30-46** – יהוה's deliverance of Dawid

5 – **verses 47-50** – Praise for יהוה

Postscript – **verse 51** - יהוה's enduring loving-commitment to Dawid and his seed, forever!

When looking at the well-constructed nature of this classic "poem of praise", it becomes abundantly clear that this psalm can be seen as a bold declaration of the central message of the Torah of Elohim, which is:

Obedience to יהוה results in life and blessing!

Blessing for obedience!

Therefore, this powerful message that is being presented here, becomes very clear and can be summarised as follows:

Because Dawid obeyed יהוה, יהוה responded to his pleas for help and delivered him from times of distress and trouble – and for this, יהוה is to be praised!

Let us now go, systematically, through this powerful poem, and song, of deliverance, highlighting various key Hebrew words, in order for us to grasp the powerful nature of these words of praise, that we too ought to be able to be bringing unto our Master and Elohim!

Verse 1

This verse clearly tells us, as already mentioned, that these were the words of the song that Dawid spoke to יהוה, on the day when יהוה had delivered him from the hand of all his enemies, and from the hand of Sha'ul!

The Hebrew word that is translated as 'and ... spoke' is וַיְדַבֵּר *vaydabber* which comes from the primitive root verb דָּבַר *dabar* – Strong's H1696 which means, '*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*'.

The Hebrew word that is translated as 'words' is דִּבְרֵי *dib'rey* which comes from the noun דָּבָר *dabar* – Strong's H1697 which means, '*speech, word, commandment, chronicles, message*' and is a derivative of the primitive root verb דָּבַר *dabar* – Strong's H1696

The Hebrew word that is translated as 'song' is שִׁיר *shir* – Strong's H7892 which means, '*song, music, musical*'

These words were spoken by Dawid to יהוה, but what we recognise here, is that these words were the words of a song of deliverance, and, in a manner of speaking, these words can be identified with the beloved remnant Bride, who is able to sing the song of deliverance, as well as sing the song of Mosheh, which is also a song of deliverance – known only to those who overcome, as we see in:

Hazon/Revelation 15:2-4 "And I saw like a sea of glass mixed with fire, and those overcoming the beast and his image and his mark and the number of his name, standing on the sea of glass, holding harps of Elohim. 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 אֱלֹהֵי Shaddai! Righteous and true are Your ways, O Sovereign of the set-apart ones! 4 "Who shall not fear You, O יהוה, and esteem Your Name? Because You alone are kind. Because all nations shall come and worship before You, for Your righteousnesses have been made manifest."

The Hebrew word that is translated here as ‘delivered’ comes from the root verb נָצַל natsal – Strong’s H5337 which means, ‘*to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape*’.

This is also written in the causative ‘hiphil’ form which can render the meaning, ‘*to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt*’.

Tehillah/Psalm 18:17 “He delivered me from my strong enemy, and from those hating me, for they were stronger than I.”

The Hebrew root word that is translated as ‘enemies’ is אוֹיֵב oyeb – Strong’s H341 which means, ‘*enemy or foe (both personal and national)*’ and can primarily give reference to those who stand against us or those who hate us.

When our ways please יְהוָה, we need not fear our enemies, nor their hostility and hatred that they may display toward our ways, that are pleasing to יְהוָה.

Debarim/Deuteronomy 20:1-4 “When you go out to battle against your enemies, and shall see horses and chariots and people more numerous than you, do not be afraid of them, for יְהוָה your Elohim, who brought you up from the land of Mitsrayim, is with you. 2 And it shall be, when you draw near to the battle, that the priest shall come and speak to the people, 3 and shall say to them, ‘Hear, O Yisra’el: You are drawing near today to battle with your enemies. Do not let your heart faint, do not fear, or tremble, or be afraid before them, 4 for יְהוָה your Elohim is He who goes with you, to fight for you against your enemies, to save you.”

We need not concern ourselves with taking revenge on anyone, but are called to do our best to live at peace with all, for it is יְהוָה who will take vengeance on His enemies, giving us the great assurance that we can pursue peace and pursue apartness in all we do!

Romiyim/Romans 12:17-21 “Repay no one evil for evil. Respect what is right in the sight of all men. 18 If possible, on your part, be at peace with all men. 19 Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, “Vengeance is Mine, I shall repay,” says יְהוָה. 20 “Instead, if your enemy hungers, feed him; if he thirsts, give him a drink, for in so doing you shall heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good.”

Ib’rim/Hebrews 12:14 “Pursue peace with all, and pursue apartness without which no one shall see the Master.”

We are to do our utmost in making sure that our ways please Elohim, for then we can have the great assurance that even our enemies will not be able to rob or steal away the true and pure Shalom of our Master and Elohim!!!

Let us now get to the actual words of the song of deliverance that Dawid spoke to יהוה:

Verse 2

Dawid starts off by declaring that יהוה is his Rock, his stronghold and his deliverer!

He recognises, and declares, that יהוה is his secure and sure foundation, upon which he stands, and that he has complete trust in the mighty and unwavering protection of his deliverer.

Let us look at these introductory statements being made here, in praise of יהוה:

יהוה is my Rock:

The Hebrew word that is translated as 'my Rock' is סֶלֶעַ sal'iy, which comes from the root word סֶלַע sela – Strong's H5553 which means, '*a crag, cliff, mountain, rock*' and also carries the figurative meaning of '*stronghold of יהוה, of security*'.

This word is also used, in Scripture, to give reference to our Master and Elohim, who is our Rock!

In **verse 3** we see Dawid making statement that declares, '**Elohim is my Rock**'.

While I am not jumping directly to **verse 3**, before finishing **verse 2**, I do want to look at these two statements together, in order to glean a powerful understanding of his very well-constructed poem of praise!

Let me just highlight these two words, as seen in these two verses:

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

The first '**rock**' is translated from the root word סֶלַע sela – Strong's H5553 and is written as סֶלֶעַ sal'aiy which means, '**my rock**', while the second '**rock**' is translated from the root word צוּר tsur – Strong's H6697 which means, '*rock, cliff, stones, strength, block of stone, boulder*' and is written as צוּרִי tsuriy which means, '**my rock**'.

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

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

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

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

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

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

Two events, of similar nature, took place 38 years apart, yet what was now different? Well firstly, there is the simple truth of obeying the Word of Elohim versus not obeying, and the relevant consequences that come from the choice to obey or not to obey.

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

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

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

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

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

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

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

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

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

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



Hey - ה:



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

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

Tsadey - צ:



The Ancient picture for this letter is , which is **'a man on his side'**, and it can represent the act of lying on one's side in order to hunt or chase, when crouching in concealment, as well as **'laying one's self down for another'**.

We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of **'hunt or fish'**.

Waw/vav - ו:



The Ancient picture for this letter is , is pictured as a **peg** or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is **'to add, secure or hook'**.

Resh – ר:



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

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

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

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



Hey - ה:



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

Samek – ס:



The ancient script has this letter pictured as  , which is a thorn and has the meanings of 'pierce and sharp' and can also carry the meaning of 'a shield', as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators.

Another meaning would be **'to grab hold of'** as a thorn is a seed that clings to hair and clothing.

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him!

Lamed – ל:



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

Ayin – ע:



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

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

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

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

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

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

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

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

When we consider this word for ‘rock’ - סֶלַע sela – Strong’s H5553, which is the word used here in **Shemu’el Bēt/2 Samuel 22:2**, we are also able to recognise that there is another word that, phonetically, sounds the same, yet is spelt different and has a different meaning! And that is the Hebrew word סֶלַח selah – Strong’s H5542 which means, ‘*lift up, exalt*’, and is used frequently in the **Tehillim/Psalms**, as a technical musical term, probably showing accentuation, pause, or interruption, and is often understood as meaning, ‘*pause and think about*’, or ‘*stop for a moment and consider what has just been said*’.

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

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

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

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

Both of these words for **The Rock** continue to picture for us the greatness of our Elohim, and we often find that the word סֵלַע sela – **Strong's H5553** is primarily used in reference to the provision and sustenance of Elohim; while the word צוּר tsur – **Strong's H6697** is primarily used in reference to the strength and stronghold we find in Him!

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

Stop for a moment and think about your life... how ready are you in your need to be lifting up set-apart hands in praise for our Master and Elohim?
How patiently are you waiting for His return?
Are you putting your complete trust in Him who sustains, nourishes and provides or do you find yourself slipping from a steadfast position on the Rock of our deliverance, due to giving in to compromise as a result of fears and worries!

Let the opening statement of this song of deliverance cause you to meditate on the deliverance that our Master has brought us, and let your life echo the confident declaration of praise that is done from being firmly rooted and grounded in love!

Back to verse 2:

יְהוָה is my stronghold:

The Hebrew word that is translated as 'and my stronghold' is וּמְצֻדָּתִי umetsudthiy which comes from the root word מְצֻדָּה metsudah – **Strong's H4686** which means, '*a fastness, stronghold, fortress, inaccessible place*'

With יְהוָה being our stronghold, we have the firm assurance that, as long as we stay in Him, our enemies have no access to our lives, for we have the assurance of staying in the everlasting fortress that cannot be moved!

יְהוָה is my deliverer:

The Hebrew word that is translated as 'and my deliverer' is וּמַפְלִיטִי umephal'thiy which comes from the primitive root verb פָּלַט palat – **Strong's H6403** which means, '*escape, deliver, preserve, rescue, to bring in to security, cause to deliver*'.

This verb appears 27 times in the Tanak and the majority use of this verb is in the Psalms, where it is used 19 times.

The primary use of this verb, in the sense of rescue and deliver, is limited to poetry in the Tanak and in the Psalms, and the verb is always on the lips of the Psalmist addressed to Elohim, either in the form of a testimony of praise for deliverance or in the form of an imperative, seeking of Elohim's deliverance!

The declaration of praise that is given unto Elohim, for His deliverance, is done with the confident identification of Him being our Rock and stronghold in times of distress!
That is something to give praise unto Him for!!!

Verse 3

Dawid continues to make the bold statements of praise unto יהוה and, in doing so, we see how he clearly identifies יהוה as Elohim.

My Elohim:

The Hebrew word that is translated as ‘my Elohim’ is אֱלֹהֵי אֲדָמָה Elohey which comes from the root word אֱלֹהִים Elohim – Strong’s H430 which means, ‘*mighty one*’.

And with the rendering of it being written as אֱלֹהֵי אֲדָמָה Elohey, we are able to clearly see that Dawid is signifying that יהוה is not just Elohim, but more specifically, that He is his Elohim, highlighting the personal and intimate relationship between Elohim and His beloved!
Our Master and Elohim is intimately involved in our lives and is not far off and inaccessible, but rather, He is near us and He makes His stay in us, when we stay in Him!
Dawid declares that his Elohim is his Rock, which we have already looked at, when expanding on the two root words for ‘rock’.

I take refuge in Him:

It is in Elohim his Rock that he takes refuge!

The Hebrew word that is translated as ‘refuge’ is מְסָכָה eheseh, which comes from the root verb חָסָה hasah – Strong’s H2620 which means, ‘*to seek refuge, have hope, put trust in (Elohim)*’.

Nahum/Nahum 1:7 “יהוה is good, as a stronghold in the day of distress. And He knows those who take refuge in Him.”

Taking **refuge** in יהוה expresses a deeper intimate relationship of one who fully trusts in and relies upon יהוה, by holding on to the sure hope of deliverance being made complete, as they work out their deliverance with fear and trembling, by walking wholeheartedly in the clear Torah of Elohim!

This root verb חָסָה hasah – Strong’s H2620 is used 37 times in 36 verses, with the predominant use of these being found in the Tehillim/Psalms and other poetic and prophetic literature!

The idea of taking refuge may certainly be derived from the experiences of fugitives or men at war that would find shelter in the hills and find protection against their enemies.
We know in Scripture that the term ‘refuge’ is used as an epithet for Elohim!

An epithet is a characterizing word or phrase, accompanying or occurring in place of the name of a person or thing.

What Scripture repeatedly reveals to us, is that יהוה, above all, is our Refuge, our Shelter and our Stronghold, and complete trust in Him protects those who take refuge in Him.

Tehillah/Psalm 118:8-9 “It is better to take refuge in יהוה than to trust in man. 9 It is better to take refuge in יהוה than to trust in princes.”

He is a secure shield to those who take refuge in Him:

Tehillah/Psalm 18:30 “The ׀ – His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him.”

The analogy of taking refuge in יהוה can also be pictured in Scripture by the proper dwelling in His Tent which speaks of walking in complete set-apartness before Elohim and staying in Him!

Tehillah/Psalm 61:4 “Let me dwell in Your Tent forever, let me take refuge in the shelter of Your wings. Selah.”

My shield:

The Hebrew word that is translated as ‘my shield’ is מַגִּינִי maginniy which comes from the root word מָגֵן magen – Strong’s H4043 which means, ‘*shield, buckler, defence*’, and is also understood as representing ‘*a wall of protection*’.

This kind of shield being spoken of here, would often be as large as a door that would cover the whole man or even a door which could also cover the entrance to a cave; and many of the ancient shields were typically made of wood and covered with animal’s skins.

When we think of the picture of this kind of shield, we can immediately see this pointing to יהושע Messiah, who is **The Door**, and in reference to the Tabernacle, we remember that the Set-Apart Place that had coverings of animal skins, we are able to understand that יהוה is our shield and we find our refuge in Him!

In another Psalm of Dawid, we see him declaring the following

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.”

Dawid was bold and confident, yet not arrogant!

He could be because he knew who his Rock was and he guarded righteousness!

He could bless יהוה at all times because he knew that יהוה was his strength and his shield!

Is יהודה your strength and your shield or do you find yourself seeking strength from other sources or even from within yourself and find yourself hiding behind excuses instead of facing battles and letting יהודה be your shield, by putting complete faith and trust in Him and His Word?

The phrase, 'יהודה is my strength and my shield...' is written in Hebrew as:

יהודה uzziy umaginniy – יהודה עזי ומגנני

And the Hebrew word that is translated here as 'my strength' is עזי uzziy, which comes from the word עז oz – Strong's H5797 which means, '*strength, might, fortress, power, stronghold*', and this comes from the root verb עזז azaz – Strong's H5810 which means, '*to be strong, be brazen, prevail, display boldness*'.

Can you say...

יהודה עזי ומגנני
יהודה uzziy umaginniy

Dawid could, because he knew who the Rock of his deliverance was and he recognised the need to guard righteousness and not be led astray by the wicked who deceive with their vain lip service.

He could bless יהודה at all times and declare:

יהודה is my strength and my shield
יהודה uzziy umaginniy

He is the horn of my deliverance:

The Hebrew word that is translated as 'horn' comes from the root word קרן qeren – Strong's H7161 which means, '*a horn, might, strength*'.

Horns were a symbol power, victory and strength in biblical times.

When the sacrifice was made, blood was dabbed on the horns of the slaughter-place, signifying the power of the blood to atone for sins.

In the same way, there is mighty power in the blood of יהושע.

יהושע is the "horn of our deliverance".

The Hebrew word that is translated as ‘my deliverance’ is יִשְׁעִי yish’iy and comes from the root word יָשַׁע yasha – Strong’s H3468 which means, ‘*deliverance, rescue, salvation, safety, welfare*’ and this comes from the root verb יָשַׁע yasha – Strong’s H3467 which means, ‘*to deliver, brought salvation, saviour, saves*’.

In another psalm we see Dawid declaring the following:

Tehillah/Psalm 27:1 “יהוה is my light and my deliverance; whom should I fear? יהוה is the refuge of my life; whom should I dread?”

In verse 1 of Tehillah/Psalm 27, we see straight up, his bold statement of faith in יהוה, in a clear recognition of who יהוה is to him on a very personal level.

Dawid says that יהוה is his light and his deliverance and that יהוה is his refuge.

His confidence, in perilous times, was as a result of walking in the fear of יהוה.

Dawid also declares that יהוה is his deliverance, which is expressed as וַיִּשְׁעֵנִי veyish’iy – which literally translated means, ‘*and He saves me*’ – Strong’s H3469, which comes from the root יָשַׁע yasha – Strong’s H3467 which means, ‘*deliver, brought salvation, saviour, saves*’.

When I saw this, I saw exactly what Dawid was declaring – that it was יהוה who saves him, and is his deliverer – not an agent of יהוה – but the Light Himself, with the emphasis being placed on who it is that saves: ‘He’ – the Light – יהוה Himself – is the One who saves – יהושע (Yahushua), the light of the world, is יהוה (YAHWEH) our deliverer/saviour!!!

My high tower:

The Hebrew word that is translated as ‘my high tower’ is מִשְׁגַּבִּי misgabbiy which comes from the root word מִשְׁגָּב misgab – Strong’s H4869 which means, ‘*a secure height, retreat, stronghold, refuge*’ and comes from the primitive root verb שָׁגַב sagab – Strong’s H7682 which means, ‘*to be (inaccessibly) high, exalted, lifted, safe, set securely on high*’.

This root word מִשְׁגָּב misgab – Strong’s H4869 is translated as ‘refuge’ in:

Tehillah/Psalm 9:9 “And יהוה is a refuge for the crushed one, a refuge in times of distress.”

How many of you have felt crushed and in deep distress of late?

As many people face the increasing pressures of the world and its oppressive systems, many are finding themselves in such despair, that they do not know which way to turn; yet here, we see the great promise and assurance that יהוה is a refuge for the crushed and is a refuge in times of distress.

Tehillah/Psalm 29:25 “The fear of man brings a snare, but whoever trusts in יהוה is set on high.”

Being crushed, in distressful times, can cause many to find themselves living in the fear of man, while lacking their ability to trust יהוה; yet we need to recognise that while we may have troubles and may even be crushed by the times of distress – as we trust in יהוה, and find ‘refuge’ in Him, we are safe, as He ‘sets us on high’, giving us the shalom we need to sojourn here, amidst all the distress of the nations!

We know that the Name of יהוה is a **strong tower**:

Mishlê/Proverbs 18:10 “The Name of יהוה is a strong tower; the righteous run into it and are safe.”

The Hebrew word that is translated as ‘tower’ comes from the root word מגדל migdal – Strong’s H4026 which means, ‘tower, podium, watchtower’, and comes from the root verb גדל gadal – Strong’s H1431 – and this root word is used 115 times in the Tanak and has the meaning, ‘to grow up, become great, to cause to be large, magnify, boast, lift up, promote’, and is often used as a word to express praise for יהוה.

My refuge:

The Hebrew word that is translated as ‘and my refuge’ is ומנוסִי umenusiy which comes from the root word מָנוֹס manos – Strong’s H4498 which means, ‘flight, place of escape or refuge’ and comes from the primitive root verb נוּס nus – Strong’s H5127 which means, ‘to flee, escape, fugitive, put to flight, run away, disappear’.

This primitive root verb denotes a rapid movement away from someone or something and usually connotes an escape from real danger.

In declaring that Elohim is his refuge, Dawid praises יהוה for rapidly rescuing him from real life-threatening danger!

My Saviour:

In concluding the first opening section of his praise for יהוה, in this beautifully constructed song of deliverance, Dawid acknowledges, and confess, that יהוה, his Elohim, is his Saviour!

The Hebrew word that is translated as ‘my saviour’ is מוֹשִׁיעִי moshiyi which comes from the root word יָשַׁע yasha – Strong’s H3467 which means, ‘to deliver, brought salvation, saviour, saves’.

Here we see the term ‘moshiyi’ being used, which renders ‘my Saviour’, and Dawid made it clear that יהוה His Elohim was His Saviour – His Messiah!!!

For more on this very important confession, please see a separate article called, “YAHWEH our Saviour – YAHWEH our Messiah!”, which can be found on our site (<https://atfotc.com>) under the **articles** menu, or you can click on the following link:
<https://atfotc.com/yhwh-our-saviour/>

You save me from violence:

This phrase, in the Hebrew text, could literally be translated into English as ‘from violence You save me’

The Hebrew word that is translated as ‘violence’ comes from the root word חָמָס *ḥamas* – Strong’s H2555 which means, ‘*violence, wrong, malicious*’, which comes from the primitive root verb חָמָס *ḥamas* – Strong’s H2554 which means, ‘*to treat violently or wrong, do violence, injures, drop off*’.

What is worth taking note of, is that the Arabic term ‘*ḥamas*’ is the term that is used to refer to the Islamic militaristic terrorist group, which uses politics and violence to achieve its goals!

In a clear rebuke given to a corrupt priesthood, we see in:

Yeḥezqél/Ezekiel 22:26 “Her priests have done violence to My teaching and they profane My set-apart matters. They have not distinguished between the set-apart and profane, nor have they made known the difference between the unclean and the clean. And they have hidden their eyes from My Sabbaths, and I am profaned in their midst.”

The priests had done violence to The Teachings of Elohim and profaned His Name!
This is still happening today.

When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah.

The corrupted state of twisted man-made theologies that have shaped Christianity has inevitably caused many professing believers to show anger toward the thought of simply obeying the Torah; and have therefore corrupted their lives into a state of lawlessness, which assumes that the favour of Elohim has given them license to not adhere to His commands, as their ability to distinguish, between the set-apart and common/profane, has been lost!

When we turn to our Master and make the bold confession of who He is, we are delivered from violence and have refuge in Him. Having said that, we are also able to see how we who have turned to the Master, are delivered from the violence that has been done to His teachings, through the corrupted teachings and vain theologies of man, that has cast the Torah of Elohim aside!

Having our Saviour and Redeemer deliver us from violence, we are positioned and equipped to walk in His Torah and shine the Light of His Truth... and be bold in our praise of Him while we do so!

Verse 4

I call on יהוה, the One to be praised and I am saved from my enemies!

This statement closes the first section of this poem of praise, before entering into a new section, that expands on the יהוה's deliverance of Dawid.

This statement is one that is clearly defined for us, in the prophets, as being key to one's deliverance/salvation.

Calling on the Name of יהוה is critically important!

Calling on יהוה involves a clear revelation of identity!

Who is He to you?

He is not an Elohim to be called on just to give you what you want!

He is the One to be lifted up and praised above all!

Later on, many years after Dawid, we see the following being given to us, in:

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

The Hebrew word that is translated as 'call' comes from the root word קרא qara – Strong's H7121 which means, *'proclaim, call, read, summons, invite, to be called out'*.

In the song of Mosheh, we see him declaring the following, where we see the root word

קרא qara – Strong's H7121 being translated as 'proclaim':

Debarim/Deuteronomy 32:3 "For I proclaim the Name of יהוה, ascribe greatness to our Elohim."

What is very clear here, in **Debarim/Deuteronomy 32:3**, is that Mosheh said He proclaims the Name of יהוה – in other words: the Torah proclaims, or speaks loudly, the Name of יהוה!!!

Those who 'suppress' the Name of יהוה are rendering the Torah as being 'silent' in their lives.

Dawid knew the need to call on יהוה, the One to be praised!

The Name of יהוה is derived from the root word הָיָה hayah – Strong’s H1961 which means, **‘to be, to become, to be in existence’**, and when Elohim spoke to Mosheh, He said, **“I AM that which I AM”**, and told Him to tell the Yisra’ēlites that the I AM had sent him. (Shemoth/Exodus 3:14)

I AM THAT WHICH I AM – in Hebrew, this is written as: אֶהְיֶה אֲשֶׁר אֶהְיֶה – **eyeh asher eyeh**

The Hebrew word ‘eyeh’ comes from the root word הָיָה hayah – Strong’s H1961; and the Hebrew word אֲשֶׁר asher – Strong’s H834 is a primitive pronoun that means, **‘who, which, that, that which’** and is a marker of a relative reference to an entity, event, or state. The first ‘eyeh’ is written as a proper noun, singular, masculine, while the second ‘eyeh’ is written in the qal active verb tense and, in essence, we see Elohim making it clear here to Mosheh that:

**“THE ONE WHO EXISTS IS THE ONE WHO CAUSES TO EXIST,
OR GIVES EXISTENCE”**

or

“THE ALL EXISTING ONE IS THE ONE WHO GIVES EXISTENCE”

Literally speaking, this phrase can render the meaning, **“I AM the One who causes to be”**, or **“I AM the One who brings into being”**, as well as **“I AM the life-giver, the giver of all existence”**, and **“I AM the ever living self-consistent and unchangeable One”**.

This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: יהוה – Strong’s H3068 which is derived from the root word הָיָה hayah – Strong’s H1961.

When we say the Name of יהוה, we are proclaiming that it is the ‘I AM’, who gives existence, and that He is the One who causes me to be!

יהוה is our Creator and He has formed us!

The Name of יהוה – Strong’s H3068 is pictured in the ancient pictographic script as follows:



Yod – י

In the Ancient Script, this is the letter 'yad or yod' which is pictured as -  - which is the picture of **an arm and hand** and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this.

This also reveals to us a stretched-out arm and hand.

Hey - ה

The ancient script has this letter as  and is pictured as **a man standing with his arms raised up and out** as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

Waw - ו

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

In the pictographic representation of the Name of Elohim, we are able to clearly see how He, the All Existing One, revealed Himself to His Creation through His Outstretched Arm and Hand.

The two pictures of the man and the peg in between them also gives us insight as to how He would come and reveal Himself in the form of a man and secure the Covenants of promise, and in this we are able to see the two comings of Messiah.

BEHOLD THE OUTSTRETCHED ARM OF THE ALL EXISTING ONE SHALL COME AND SECURE HIS COVENANT AND REDEEM US IN ORDER TO ESTABLISH HIS HOUSE FOR WHICH HE IS COMING AGAIN!

The correct grammatical way to pronounce the Name of יהוה is: 'YAHWEH'.

For more on this, please see the article I wrote called, "**Grammatical study from Scripture on confirming the pronunciation of the Name of יהוה**" which can be found under the articles menu on our site (<https://atfotc.com>) or by simply clicking on the following link: <https://atfotc.com/grammatical-study-from-scripture-on-confirming-the-pronunciation-of-the-name-of/>

The Name יהושע (Yahushua) comes from two words:

1) The Name of יהוה – Strong's H3068 and

2) The root verb יָשַׁע yasha – Strong's H3467 which means, 'to deliver, save, salvation'.

Shemoth/Exodus 6:6 "Say, therefore, to the children of Yisra'el, 'I am יהוה, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments."

Yeshayahu/Isaiah 53:1 "Who has believed our report? And to whom was the arm of יהוה revealed?"

When Messiah came, many did not believe and were unable to recognise the Arm of יהוה:

Yohanan/John 12:37-40 "But though He had done so many signs before them, they did not believe in Him, 38 that the word of Yeshayahu the prophet might be filled, which he spoke, "יהוה, who has believed our report? And to whom has the arm of יהוה been revealed?" 39 Because of this they were unable to believe, because again Yeshayahu said: 40 "He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them."

This Yeshayahu said when he saw the esteem of יהוה and spoke of Him!

It is this Arm of יהוה that shepherds the flock of Yisra'el!

Yeshayahu/Isaiah 40:10-11 "See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him. 11 He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young."

I am truly hoping that by now you have firmly understood that the Name of our Creator is not 'Lord', 'God' or any other name that has been used, but is יהוה which he tells us in: **Shemoth/Exodus 3:15 "And Elohim said further to Moshe, "Thus you are to say to the children of Yisra'el, יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations."**

יהוה (YAHWEH) is His Name forever, by which He is to be remembered from generation to generation!

That is very simple and easy enough for a child to understand, yet sadly why has it been 'forgotten' or rather 'hidden' or 'suppressed'?

The Name of יהושע (pronounced – **Yahushua**) was also brought to nought by the changing of His Name into a Greek hybrid that sadly pointed toward the Greek deity and was welcomed greatly by them.

This is how it happened:

The Greeks did not have a ‘sh’ sound and so, their original rendering of the Name of Yahushua or Yahshua was ‘Yasua’.

We also must remember that there was no ‘j’ sound in any language until the 17th century, and the even the first translation of the KJV in 1611 did not have a ‘j’.

I want to show you some Scriptures in both the Hebrew and Greek texts that show how Yahushua was written.

Mattithyahu/Matthew 1:18:

“But the birth of יהושע Messiah was as follows: After His mother Miryam was engaged to Yosēph, before they came together, she was found to be pregnant from the Set-apart Spirit.”

(ISR Scriptures 1998 Edition)

18 του δε ιησου χριστου η γεννησις ουτως ην μνηστευθεισης γαρ της μητρος αυτου μαριας τω ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ πνευματος αγιου

(Elzevir Textus Receptus (1624) : With morphology)

Above, we have a Greek text from **1624** that shows the Name of יהושע in the Greek text as **ιησου:**

Ιησου : made up of the letters: **Ι** = iota / **η** = eta / **σ** = sigma / **ο** = omicron / **υ** = upsilon
When expressed as a name, it could be transliterated as ‘**Yesoo**’ or ‘**Yasooa**’ – which would have made sense, as this rendered a close transliteration of ‘**Yahshua**’ in the Greek.

To further show that this name rendered this, we can see this from the **LXX** (Septuagint – Greek translation of the Tanak (O.T.)) when we see the same Hebrew letters used for Yahushua being used for Yehoshua (bearing in mind that originally vowel pointings in the Hebrew were read in and only written in after the resurrection of Messiah):

Shemoth/Exodus 17:9:

English:

“And Mosheh said to Yehoshua, “Choose for us men and go out, fight with Amalēq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.”

(ISR Scriptures 1998 Edition)

Hebrew:

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא הַלָּחֶם בְּעַמְלֵק מִחֶר אֲנֹכִי נֹצֵב
עַל-רֹאשׁ הַגְּבֻעָה וּמִטָּה הָאֱלֹהִים בְּיָדִי:

(Biblia Hebraica Stuttgartensia)

Greek:

⁹ εἶπεν δὲ Μωυσῆς τῷ Ἰησοῦ Ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ Αμαληκ αὐριον, καὶ ἰδοὺ ἐγὼ ἔστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρὶ μου.

(Septuaginta : With morphology) – LXX Septuagint

Here we can see another two examples from Hazon/Revelation:

Hazon/Revelation 22:20:

English:

“He that bears witness of these matters says, “Yes, I am coming speedily.” Amēn. Yes, come, Master עֲשֵׂה יְהוָה!”

(ISR Scriptures 1998 Edition)

Greek:

20 λέγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ αμην ναι ερχου κυριε ιησου

(Elzevir Textus Receptus (1624): With morphology)

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου κύριε Ἰησοῦ.

(The Greek New Testament, Fourth Revised Edition (with Morphology))

Hazon/Revelation 1:1:

English:

“Revelation of עֲשֵׂה יְהוָה Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yohanan”

(ISR Scriptures 1998 Edition)

Greek:

1 αποκαλυψις ιησου χριστου ην εδωκεν αυτω ο θεος δειξαι τοις δουλοις αυτου α δει γενεσθαι εν ταχει και εσημανεν αποστειλας δια του αγγελου αυτου τω δουλω αυτου ιωαννη

(Elzevir Textus Receptus (1624): With morphology)

Another example from the Tanak (O.T.) as a further witness to the Greek rendering of the Name of our Messiah:

Zekaryah/Zechariah 3:9

English:

“See the stone which I have put before Yehoshua: on one stone are seven eyes. See, I am engraving its inscription,’ declares יְהוָה of hosts, ‘and I shall remove the guilt of that land in one day.”

(ISR Scriptures 1998 Edition)

Hebrew:

כִּי הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לְפָנַי יְהוֹשֻׁעַ עַל-אֶבֶן אַחַת שִׁבְעָה עֵינַיִם הֵנְנִי
מִפְתִּיחַ פֶּתַח הַחַיָּה נְאֻם יְהוָה צְבָאוֹת וּמִשְׁתִּי אֶת-עֵוֹן הָאָרֶץ-הַזֹּאת בְּיוֹם אֶחָד:

(Biblia Hebraica Stuttgartensia)

Greek:

⁹ διότι ὁ λίθος, ὃν ἔδωκα πρὸ προσώπου Ἰησοῦ, ἐπὶ τὸν λίθον τὸν ἕνα ἐπτὰ ὀφθαλμοί εἰσιν, ἰδὸν ἐγὼ ὀρύσσω βόθρον, λέγει κύριος παντοκράτωρ, καὶ ψηλαφήσω πᾶσαν τὴν ἀδικίαν τῆς γῆς ἐκείνης ἐν ἡμέρᾳ μιᾷ.

(Septuaginta: With morphology)

Why I am showing this, is to simply show you that even in the earliest Greek translations, the rendering into the Greek language of the Name of the Messiah was very clear.

There was a huge problem however for the Greeks, who worshipped a false deity called 'Zeus', who was believed to be the 'father of gods and men'; as this 'Redeemer and Saviour' of mankind who had come in the flesh, had now, in the Greek, rendered a feminine name. And this would not be accepted, at large, by the masses who would question the validity of this Saviour that was being proclaimed, and therefore, the scholars added another letter to this name, at the end of the name, in order to render it as a masculine form.

This letter, is known in the Greek as a 'final sigma' which later became known as the Greek name rendered as Ἰησοῦς Iēsous – Strong's G2424 and when transliterated, would be expressed as 'yeaysoos' or 'ee-ay-sooce' as the last letter 'ς' – the final sigma – would now, by Greek grammatical standards, render this as a masculine name and one that would be widely accepted.

Now, you have to think for a moment – when the Greeks heard this name, they would have been pleased, as they would have gladly accepted this hybrid name, for in its rendering they would understand it to be pointing to 'zeus' and so their worship of a false deity would be further established under a deformed hybrid name of our Saviour!

Later on, in the 17th century the 'j' sound was introduced and would replace the I = iota that had a 'ya' sound with a 'j' and therefore the hybrid name that is widely accepted by the masses today – 'Jesus' was formulated late in the 17th century.

This Name has no etymological meaning and certainly does not bear the Name of יהוה.

In other words, the name 'Jesus' is less than 400 years old!

At this point we need to ask ourselves the following,

"Who is the one who gets to decide the Saviour's Name and what it can or cannot be changed to – man or יהוה?"

The answer is very obvious! יהושע is the SAME yesterday, today and forever.

I do hope that I am making this very clear, for who is man to change His Name?

It has become very evident to us that much has been done over many years to suppress the speaking of the set-apart Names of the Father and the Son, **YAHWEH** and **YAHUSHUA**. This has led to the erroneous transliterations of the True Names, which once again, by the Grace of יהוה our Elohim, is being restored to the lips of His Set Apart people. It is time for His Bride to call upon the Name that Saves:

YAHWEH IS OUR SALVATION!!!

יהוה

יהושע

May you begin to call upon the True Names and discover how it is like honey on our lips! Another factor to consider, when rendering the correct transliteration of the Name of יהושע, is that it should be correctly transliterated as Yahushua and NOT as Yahusha or yeshua, and here is why I say that.

The transliterated word 'yeshua', in the Hebrew text, is written as ישוע **Yeshua – Strong's H3442** and **H3443**, which renders the meaning, 'he is saved', and we also have the word ישועה **yeshuah – Strong's H3444** which means, '*salvation, deeds of deliverance, victory*' which comes from the root word יָשַׁע **yasha – Strong's H3467** which means, '*deliver, brought salvation, saviour, saves*'.

To put it simply, we take note that many people today will use the term 'Yeshua' as a reference to Messiah, and while we take note that our Messiah is the One who save us, we take note that His Name is not yeshua, but is more accurately proclaimed as **YAHUSHUA!**

As mentioned, we know that vowels were originally read in, by the scribes, and these vowels were later written in to the text, which gave us a better ability to read the text and study the proper grammatical rules that are to be applied.

In writing the vowels in, we take note, as mentioned that a deliberate adjustment was done to the Name of YAHWEH, in order to cause readers, under a false tradition, to not speak the Set-Apart Name of the Most-High, and therefore the vowel pointings that were inserted to the Name of YAHWEH were the vowel pointings of either one of the two words: Adonai, which means 'my Master' and Elohim, which means 'mighty one'.

In this process of eliminating the pronunciation of the Name of YAHWEH, we also take note that the clear prophecy of YAHWEH coming to save, the name of Yehoshua, has the same lettering as the Name of YAHUSHUA Messiah.

The name of יהושע Yehoshua – Strong’s H3091 means, ‘יהוה is deliverance, יהוה is our deliverer’ – this is the same Name used for יהושע, only with different vowel pointings that were not in the text at the time of these writings of Mosheh!

Now, the reason for me presenting this to you is to highlight that the pronunciation of Yahusha is incorrect, as many have been erroneously taught that it should be so, under the misguided teaching of the incorrect pronunciation of YAHWEH being ‘Yahuah’, have adapted the rendering of Yahusha, as being that which is derived from ‘Yahu’ from their incorrect pronunciation of YHWH, and ‘sha’ from the root word ‘yesha’.

In the article on the correct pronunciation of YAHWEH, I explain why it cannot be Yahuah, so for more on that, please see that article.

For the purposes of what I am highlighting here, I simply want to emphasise that our Saviour’s Name is Yahushua and not Yahusha.... with the correct ‘shua’ sound at the end and not the incorrect ‘sha’ sound.

We are able to come to this deduction, by looking at the Hebrew text of the name of יהושע Yehoshua – Strong’s H3091. This name is used over 200 times in the Tanak (O.T.) and twice we see this name being written as follows: יהושוע

As you will notice, this name is written as יהושע and יהושוע – which gives us a clear indication that the correct pronunciation at the end of the name cannot end with a ‘sha’ sound, but rather, it ends with a ‘shua’ sound, as we take note that the vowel that is used under the letter ‘shin’ in the most common rendering of this name: יהושע is the ‘qubbutts’ vowel, which renders an ‘u’ sound, as in ‘tune’ (שִׁי) and is confirmed in the rendering of the prolonged form of the name יהושוע – where there is no vowel under the letter shin (שׁ), but is followed by the letter **vav/waw**, that has a dot in the middle, rendering it as a ‘shureq’ vowel (וֹ) that has the sound of ‘u’ as in ‘tune’.

To further highlight this, we take note that the prolonged form of the name of Yehoshua (יהושוע) is used in the following verse, where we have his name being rendered in both forms:

Shophetim/Judges 2:7 “And the people served יהוה all the days of Yehoshua, and all the days of the elders who outlived Yehoshua, who had seen all the great works of יהוה which He had done for Yisra’el.”

In the Hebrew text this verse is written as follows:

וַיַּעֲבֹדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

As you will notice, this verse renders the name of Yehoshua in both the shortened and prolonged forms, giving us a clear indication of the correct pronunciation.

The other verse where we see the prolonged form of Yehoshua is in:

Debarim/Deuteronomy 3:21 “**And I commanded Yehoshua at that time, saying, ‘Your eyes have seen all that יהוה your Elohim has done to these two sovereigns. יהוה does the same to all the reigns which you are passing over.’**”

In the Hebrew text this verse is written as follows:

וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בְּעֵת הַהוּא לֵאמֹר עֵינֶיךָ הֲרֵאתָ אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה
אֱלֹהֵיכֶם לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה בֵּן־יַעֲשָׂה יְהוָה לְכָל־הַמְּמַלְכוֹת אֲשֶׁר אָתָּה
עֹבֵר שָׁמָּה:

It is from these two clear witnesses of the Hebrew text that we are able to confirm that the pronunciation of the Name of our Saviour is YAHUSHUA and not just Yeshua or Yahusha, but YAHUSHUA, as we declare that when we call upon the Name of YAHUSHUA, we are declaring that:

THE I AM WHO, CAUSES ME TO BE, IS MY SAVIOUR!

For more on this, please see the following 4 articles on our site under the articles menu or by simply clicking the link for each:

MY MASTER AND MY ELOHIM:

<https://atfotc.com/my-master-and-my-elohim/>

YHWH OUR SAVIOUR! YHWH OUR MESSIAH!

<https://atfotc.com/yhwh-our-saviour-yhwh-our-messiah/>

THE MESSENGER OF YHWH

<https://atfotc.com/the-messenger-of/>

YHWH IS ONE! YAHUSHUA IS YAHWEH OUR SAVIOUR

<https://atfotc.com/yhwh-is-one/>

So many have not been able to truly return to our Mighty Creator and Saviour, due to the crookedness that has brought His Name to nought!

His Name is vital for deliverance and this is what many have sadly not recognised and therefore, this call to repentance, involves the earnest appeal to return to the only Name that Saves!

BACK TO THE BELOVED’S SONG OF DELIVERANCE!

What I love about this bold statement of Mosheh, in **Debarim/Deuteronomy 32:3**, is that we too are to ‘**proclaim**’ His Name – and ascribe greatness to our Elohim!

The word ‘**ascribe**’ is translated from the Hebrew word **יָהַב** **yahab** – **Strong’s H3051** which means, ‘**to give, to choose**’ **provide, come or to ascribe or to set**’.

Tehillah/Psalm 96:7-8 “**Ascribe to יְהוָה, O clans of the peoples, ascribe to יְהוָה esteem and strength. 8 Ascribe to יְהוָה the esteem of His Name; bring an offering, and come into His courts.**”

We are to ‘**give**’ to Him our all, and ascribe to Him ALL that He is; that is: to proclaim and give acknowledgement, all that is due to His Name!

So, when we come before Him, we are to come and ‘**give to Him**’ ALL excellency, splendour, strength and comeliness, as expressed through our obedient, joyful and reverent worship. He expects nothing less than what is due to Him!

To ‘**give or ascribe**’ speaks of offering – and this we are to do, as we are to be a daily living sacrifice; and we are also to be joyful in bringing an offering of praise, as we enter into His courts as a proclaiming people who acknowledge the true greatness of who He is.

In case you haven’t realised – He is the King of all creation!!!

He is great and greatly to be praised!

Are you praising Him for who He is – is your praise toward Him great as He is great or is it mediocre due to boredom?

There are far too many so-called believers today that are sadly expressing the greatness of other people rather than that of **יְהוָה** as they very quickly applaud the success and attributes of seemingly successful people according to world’s standards and tend to lend much of their worship unto man rather than Elohim!

יְהוָה is the One to be praised!

The Hebrew word that is translated as ‘**the One to be praised**’ is **מְהֻלָּל** **mehullal** 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**’.

This is a word that is frequently used for ‘**praise**’ and more specifically the praise and boasting we are to make in **יְהוָה**; and do so as we shine the light of His Truth in all we do, walking in His light and making our continual boast in Him!

We are to be continually giving our praise to our Master and Elohim, our Deliverer and King, **יְהוֹשֻׁעַ** **Messiah** — for He is **יְהוָה** our Saviour/Deliverer!

Ādam and Ḥawwah had a son, Shēth, which means ‘**appointed**’ as they had received the blessing of Elohim by granting Ḥawwah another son in the place of Heḇel, who was killed by Qayin.

Shēth then had a son named Enosh and it was begun to call on the Name of **יְהוָה**, as recorded in:

Berēshith/Genesis 4:26 “And to Shēth, to him also a son was born. And he called his name Enosh. Then it was begun to call on the Name of יהוה.”

Here we see the first record in Scripture, of the calling on the name of יהוה and so, we also have a wonderful picture of the sure promise that we find in Yo’ēl/Joel 2:32.

Enosh means ‘mortal’ or frailty and as we see here, that with this being the time when they began to call upon the Name of יהוה, it is when we truly recognise our frailty and weakness in the flesh, that we can turn to the True Helper and Redeemer – יהוה of Hosts!

Another option to consider here, in the last verse of this chapter 4 of **Berēshith/Genesis**, in terms of the calling upon the Name of יהוה, is that it may also be a fact that men began to profane the Name of יהוה.

The Hebrew word that is translated as ‘began’ in **verse 26** is הוֹחַל הוֹחַל hoḥal which is written in the ‘hophal’ verb tense, which is the passive of the causative tense and comes from the root word הָלַל ḥalal – **Strong’s H2490** (chalal – with a ch.. sound as in loch) which means, *‘profane, bore to pieces, kill, wound, defile, pollute, violate, to begin’*.

When one considers this, we can see a pattern that fits, as we consider these words ending **Berēshith/Genesis 4**, with the Genealogy of Aḏam being given in **Berēshith/Genesis 5**, which carries the message of the Good News, as an interlude before continuing the narrative of **Berēshith/Genesis 6**, which begins with increase in the depravity of man and the fallen sons of Elohim!

So, the question that may be asked is:

Was it at this point that men, in their depravity, began to profane the Name of יהוה?

The answer could certainly be yes, and therefore we can learn a twofold message here, in that while we recognise the assurance we have, in those who call upon the Name of יהוה being delivered, we also have the clear warning against profaning His Name, because at this point in history, these men were not delivered but destroyed, and only Noah and his family was saved!

What is very interesting to me is that the word for praise in Hebrew is הָלַל – halal - **Strong’s H1984** (with a soft sound as in ha) and in essence carries the meaning, *‘to shine, be boastful, give praise’*.

These two words differ with a slight difference is the stroke of the pen by means of a little tiny gap!

In the Hebrew word for praise, the letter ה (hey) is used and in the Hebrew word for profane, the letter ח (het) is used.

Similar looking letters, at a glance, and hence the words, even at a glance, may seem to be the same, while they are the total opposite of each other and the difference in the written form is but a tiny little gap on the top left corner of the first letter!

This may sound a little pedantic to some of you, but for me it makes me realise just how fine line it is between pure worship and profanity!

Let me tell you why I find this very interesting in the closeness of these words.

We see in the world today that there are many who claim to be born again believers of the Almighty yet in their worship they are offering profane worship and they cannot distinguish between the set-apart and the profane!

The 'church' today is profaning the Name of יהוה and have not only brought His Name to nought but have profaned it by treating it with abuse, irreverence and contempt!

Below, I have inserted a word picture that displays the difference between these two words, in order for you to understand what I am sharing here, and in doing so, can help us recognise how the 'gap' between praise and profane is often easily overlooked by those who have turned their ear and eyes from the Torah!

PRAISE vs. PROFANE

PRAISE: 'HALAL'

STRONG'S H 1984: to shine, to be boastful, to praise, to give praise, to offer praise, sing praise

הלל

ה = HEY

ל = LAMED

ל = LAMED

SMALL GAP → 

PROFANE: ḤALAL (CHALAL)

STRONGS H 2490: to bore, pierce: to pollute, defile, profane: to desecrate, violate, to kill,

חלל

ח = HET

ל = LAMED

ל = LAMED

NO GAP → 

FINE LINE BETWEEN PRAISE AND PROFANE!!!!

Dawid knew that calling upon the Name of יהוה, the One to be praised, was of critical importance in being saved.

In this song of deliverance, he was certainly making his boast in the Name that saves!!!

In the true calling upon, and praising of, the Name of יהוה, there is the promise of deliverance from our enemies!

Many may call upon His Name, and even claim to be doing many works in His Name, yet they are profaning Him by refusing to walk in the Torah and, as a result of this, they will be rejected as not being known!

I am reminded of the words of our Master, in:

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

Many are doing ‘many works’, yet they are not done from the position of being set upon the Rock of our deliverance, which is evidenced through obedience!

I say this confidently, based on the words of our Master that follows these above:

Mattithyahu/Matthew 7:24-27 “Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 “And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”

Calling on the One who is to be praised entails the proper recognition, and bold confession, of who He is, coupled with proper obedience to walking in His Torah, with feet firmly set upon our Rock, fully dressed in His armour of light as we uphold, establish and guard to do His Torah, with a continual banner of praise being raised to Him who is in the Heavens, and is coming for His Ready Bride!

Verses 5-20

In this section of this poetic song of deliverance, we see Dawid expanding on יהוה’s deliverance of his life!

In **verses 5-6** he describes how entangled in destruction he was, with his enemies all around, as he describes himself being surrounded by the waves of death and was being made afraid by the floods of Beliya’al.

From this, we can learn a great deal, as we see how he identified with the darkened imprisoned state he was in.

This is critical for us to understand, in the process of acknowledging who יהוה is.

Floods of Beliya'al:

The Hebrew word בְּלִיַּעַל beliya'al – Strong's H1100 comes from two words:

- 1) - בְּלִי beliy – Strong's H1097 which means, *'failure, wearing out, without, lack of, corruption'*, which comes from the root word בָּלָה balah – Strong's H1086 which means, *'to fail, become old, wear out, decay, consume'*; and
- 2) - יַעַל ya'al – Strong's H3276 which means, *'to confer or gain profit or benefit, avail, furnish, that which is profitable and good'*.

This word יַעַל ya'al – Strong's H3276 is used 23 times in 21 verses in the Tanak (O.T.), and is mostly used in relation to that which does not profit; yet we do see that which is best for us, when we see this word used in:

Yeshayahu/Isaiah 48:17 *"Thus said יהוה, your Redeemer, the Set-apart One of Yisra'el, "I am יהוה your Elohim, teaching you what is best, leading you by the way you should go."*

יהוה teaches us what is best – He teaches us what is profitable for us and what is good for us!

Qorintiyim Bět/2 Corinthians 6:15 *"And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever?"*

As we consider these words that Sha'ul wrote to the assembly at Corinth, we recognise how clear his call was to the believers back then, and is still very clear to us here today. And that is, as followers of Messiah, we must be on guard against being influenced or corrupted by that which does not follow our Master and Elohim; and the urgency of this call to come out and be separate is still sounding very loud and clear.

What is 'beliya'al'?

It is only used once in the Renewed writings, and the Greek term Βελιάρ Belial – Strong's H955 means, *'wickedness, worthlessness'*, and is considered, in the Greek, as an epithet for the devil.

It is a noun that is transliterated from the Hebrew word בְּלִיַּעַל beliya'al – Strong's H1100 which means, *'worthlessness, wicked, naughty, evil, unprofitable'*.

Sha'ul makes a clear distinction between that which serves and follows Messiah versus that which serves and follows Beliya'al.

While this term can be an epithet for the devil, it is also used to describe a person who walks contrary to the Truth, and is therefore not a servant of the True Master, but is a servant to that which the devil presents as a twisted alternative.

True worshippers of Elohim worship in Spirit and Truth, and any deviation from walking according to the clear plumb-line of the Word, be it through compromise and lawlessness, renders one to be reckoned as a man/woman of beliya'al.

We cannot serve two masters!

Mattithyahu/Matthew 6:24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

The word ‘mammon’ is of Aramaic origin, rendered in Greek as μαμωνᾶς mamōnas – Strong’s G3126 meaning, ‘wealth, riches, where it is personified and opposed to Elohim’.

As we hear the call to come out and be separate, we must recognise the urgency for total set-apartness, and not be found to be having any agreement with that which is beliya'al! The Torah was given through Mosheh, and revealed through the life, death and resurrection of יהושע Messiah, our Good Teacher whom we follow wholeheartedly!

Those of ‘beliya'al’ do not do so; and as we can see from the two root words that בְּלִיעַל beliya'al comes from, the term ‘beliya'al’ can be better understood as, ‘failure to profit, failure to do what is best’, and ultimately marks one who ‘fails to follow יהוה’, by refusing to submit to walking wholeheartedly in His commands!

The Hebrew word that is translated as ‘floods’, in Shemu’el Bēt/2 Samuel 22:5, comes from the root word נַחֲלָה nahlah – Strong’s H5158 which means, ‘torrent, torrent valley, wadi, brook, ravine, stream’, and this usually referred to a dry river bed or ravine, which, in rainy season, becomes a raging torrent.

It can also represent a permanent stream or river that flows like a torrent, as we see in Amos with the call to let righteousness flow like a mighty stream:

Amos 5:24 “And let right-ruling roll on like water, and righteousness like a mighty stream.”

This can also symbolically represent for us the pride of the nations, the strength of the invader and the power of the enemy, which can destroy the parched and dry places. When we are not being continually nourished in the Truth of the Living Word, and meditating on the Torah, so that we are like a tree planted by the waters, we may become like a dry brook that the enemy can flood with his lies and confusion, through ‘mainstream traditions’!

Dawid was basically saying that he was being made afraid by the flooding dangers of worthlessness and the things that do not profit!

Think about this for a moment!

Today, we see so many being surrounded by worthless matters and they are being driven by flooding streams of worthlessness and unless they call upon the Name of יהוה and turn to Him, they will drown in their lawless and worthless matters!

Dawid was in a dark place and He called upon יהוה, in his distress, and he was delivered!!! In **verse 7** he makes it clear that, in his distress, he called upon יהוה and יהוה heard his cry!

The Hebrew word that is translated as 'cry' comes from the root word שָׁוַח shavah – Strong's H7775 which means, '*a cry, a cry for help, calling out for assistance*'

Tehillah/Psalm 34:15 **"The eyes of יהוה are on the righteous, and His ears unto their cry."**

Tehillah/Psalm 40:1-2 **"I waited, waited for יהוה; and He inclined to me, and heard my cry. 2 And He drew me out of the pit of destruction, out of the muddy clay, and He set my feet upon a rock, He is establishing my steps."**

Tehillah/Psalm 145:18-20 **"יהוה is near to all who call upon Him, to all who call upon Him in truth. 19 He does the desire of those who fear Him; and He hears their cry and saves them. 20 יהוה preserves all those loving Him, but all the wrong ones He destroys."**

We have the full assurance and confidence that our Master and Elohim hears our prayers and cries for help!

Kěpha Aleph/1 Peter 3:12 **"Because the eyes of יהוה are on the righteous, and his ears are open to their prayers, but the face of יהוה is against those who do evil."**

The Hebrew word that is translated as 'distress' comes from the primitive root verb is צָרָר tsarar – Strong's H6887 and means, '*bind up, tie, restrict, be restricted, narrow, cramp, frustrate, distress, trouble*'.

Tehillah/Psalm 20:1 **"יהוה does answer you in the day of distress! The Name of the Elohim of Ya'aqob does set you on high!"**

There is no better encouragement than hearing and knowing that יהוה hears your cry in times of trouble!

So, as we know, that during the tribulation, we who are in Messiah have this wonderful promise we can be sure of! יהוה will defend those who know the Elohim of Ya'aqob and cause them to stand in the day of distress for it is He who strengthens His taught ones in the wisdom, understanding and the proper counsel of our Master and King!

Why I am highlighting these words is to simply emphasise that in this world we will have trouble, yet we can put our firm trust in our Master and Elohim as we find our refuge and strength in Him.

In the LXX (Septuagint – Greek translation of the Tanak – O.T.) we see that the Greek word being used for ‘distress’ comes from the primitive verb **θλίβω thlibō – Strong’s G2346** which means, **‘to press or afflict, to distress, suffer affliction’**, and in the literal sense can mean, **‘to squash, press, hem in, rub, harassed’**, and also can be understood as being **‘narrow or hard pressed’**.

Our Master **יהושע** Messiah tells us in:

Mattithyahu/Matthew 7:13-14 **“Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it. 14 “Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.”**

The word that is translated here as ‘hard pressed’, comes from the Greek word **θλίβω thlibō**, and the Greek word that is translated as ‘narrow’ is **στενός stenos – Strong’s G4728** which means, **‘narrow (space or passage) as a result of obstacles standing close about’**.

In other words, the true path of life is very narrow, and often, it will feel like the pressure of so many obstacles of destruction, that are pressing hard against us, are doing their best to cause us to not enter in, as we are continually hard pressed on every side – yet, as faithful followers of Messiah, we are not crushed!

A derivative of the root verb **θλίβω thlibō – Strong’s G2346** is **θλίψις thlipsis – Strong’s G2347** which means, **‘tribulation, pressure, affliction, distress, persecution, trouble’**, which is used in the LXX in **Shemu’el Bēt/2 Samuel 22:19** and is translated as ‘calamity’

This word **θλίψις thlipsis – Strong’s G2347** is used in:

Yohanan/John 16:33 **“These words I have spoken to you, that in Me you might have peace. In the world you have pressure, but take courage, I have overcome the world.”**

The Word of Elohim is what we have, to recognise the True peace we have in our Messiah King; and while we certainly will have much pressure in the world, we are able to be strong and courageous as we stand firm on the Rock of our Salvation and hold fast to the Living Word, amēn!

In the world we have pressure....! How true is that statement!!!

Pressure, pressure and more pressure... is that how it feels at times for most of you? Well take heart ... because this is our lot, and our only means of enduring the sure pressure is to ‘hear – guard – do’ the Word of Elohim!

What is very clear to us is that we, who are walking faithfully in Messiah, will have pressure in this world – the question is how we are handling the pressure – with courage and joy, or do we find ourselves stumbling under pressure?

How do you handle times of distress?

Are you faltering because your strength is small or are you standing firm in the Truth, guarding the knowledge of our Master by actively doing what He commands?

Tehillah/Psalm 20:1 “יהוה” does answer you in the day of distress! The Name of the Elohim of Ya’aqob does set you on high!”

There is no better encouragement than hearing and knowing that יהוה hears your cry in times of trouble!

So, as we know, that during the tribulation, we, who are in Messiah, have this wonderful promise that we can be sure of!

יהוה will defend those who know the Elohim of Ya’aqob and cause them to stand in the day of distress, for it is He who strengthens His taught ones in the wisdom, understanding and the proper counsel of our Master and King!

In **verses 8-16** Dawid describes the process of יהוה coming to save him!

The heavens and earth shook at the deliverance of Elohim!

As we consider the very profound pictures that he gives us here, we can be reminded of the words of the prophet Haggai, in:

Haggai/Haggai 2:6-7 “For thus said יהוה of hosts, ‘Once more, in a little while, and I am shaking the heavens and earth, the sea and dry land. 7 And I shall shake all the nations, and they shall come to the Delight of all the nations, and I shall fill this House with esteem,’ said יהוה of hosts.”

Once more, יהוה is coming, to save His Beloved, and the heavens and the earth will be shaken!!!

What side of that shaking will you be on?

He is coming again, for His ready bride, while at the same time, He is coming to destroy His enemies, before making the deliverance of His Beloved Bride complete!

He is coming on the clouds!

In this song of deliverance, יהוה is described as the One who came riding on the storm cloud into battle against His enemies in order to deliver His Beloved!

Very powerful imagery used here in this great song of praise for our Deliverer, who comes riding on the storm clouds and destroys our enemies with the lightning fire of His wrath!

This very strong imagery is also seen in another psalm that is ascribed to Dawid in the LXX and Syriac texts:

Tehillah/Psalm 104:1-4 “Bless יהוה, O my being! O יהוה my Elohim, You have been very great: You have put on excellency and splendour, 2 covering Yourself with light as with a garment, stretching out the heavens like a curtain, 3 who is laying the beams of His upper rooms in the waters, who is making thick clouds His chariot, who is walking on the wings of the wind, 4 making His messengers the winds, His servants a flame of fire.”

Making thick clouds His chariot!

The Hebrew word that is translated here as ‘chariot’ is רֶכֶב rekeb – Strong’s H7393 which means, ‘chariot, chariot horses, charioteers’ and comes from the primitive root verb רָכַב rakab – Strong’s H7392 which means, ‘to mount and ride, ride in a chariot, to cause to ride, to cause to draw or plough’.

This highlights the clear imagery of our Master and Elohim who is coming, riding on the clouds, coming to reap the harvest and destroy His enemies and deliver His chosen!

The Hebrew word that is translated as ‘cloud’ is עָב ab - Strong’s H5645 which means, ‘cloud, dark cloud, cloud mass, thick clouds’, and this word comes from the primitive root verb עָבַב ub – Strong’s H5743 which means, ‘cover with a cloud, to becloud’.

The first time we see the word עָב ab - Strong’s H5645 being used is in:

Shemoth/Exodus 19:9 “**And יהוה** said to Mosheh, “See, I am coming to you in the **thick cloud, so that the people hear when I speak with you, and believe you forever.**” **And Mosheh reported the words of the people to יהוה.**”

Here it is translated as ‘thick’, and the Hebrew word for ‘cloud’ is עָנָן anan – Strong’s H6051 meaning, ‘a cloud, cloud mass, heavy mist’.

The word עָב ab - Strong’s H5645 is typically designates a particular cloud, generally a dark cloud in the sense of a rain cloud.

The ‘thick cloud’ can be both something very encouraging as well as something very frightening! As Yisra’el went through the Wilderness they were guided by the presence of יהוה.

For more on this clear image of יהוה coming on the clouds, please see the notes of the message called, “SEE, HE IS COMING ON THE CLOUDS!” which can be found on our site (<https://atfotc.com>) under the sermons 2018/2019 menu or by simply clicking on the following link:

<https://atfotc.com/see-he-is-coming-on-the-clouds/>

In **verse 17** we see Dawid giving us a powerful imagery of deliverance, as he describes how יהוה, the cloud rider, came from above and took hold of him and drew him out of many waters.

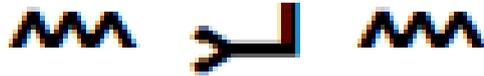
The Hebrew word for ‘waters’ is מַיִם mayim – Strong’s H4325 and is often understood to carry the meaning of ‘chaos’ (from the storms of the sea) and can also picture for us that which is **mighty** or massive as well as the unknown.

Waters can also represent that which cleanses us, and can picture for us His Word that washes us and keeps us clean!

In a clear prophetic promise given to Yisra’el, we see the encouragement of knowing that when we go through the waters, our Master is with us!

Yeshayahu/Isaiah 43:2 “When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you.”

The promise that He is with us as we pass through the waters is made clear when looking at the ancient pictographic rendering of this word, which is as follows:



Mem - מ: and final mem - ם:



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**’.

Yod – י:



The ancient script has this letter as  which is ‘**an arm and hand**’, and carries the meaning of ‘**work, make, throw**’, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning of this letter! And this letter also pictures for us the outstretched Arm and working Hand of Elohim that is not too short to save!

When looking at this word in its pictographic form and then hearing the clear promise given to His servant, we are able to clearly see that the Outstretched Arm and Hand of Elohim is with us in the midst of the waters.

He is with us to protect us and to cleanse us with His Word!

Tehillah/Psalm 33:6 “Therefore, let every lovingly-committed one pray to You while You might be found; even in a flood of great waters they would not reach him.”

In **verses 18-20** Dawid describes how יהוה had delivered him from his enemies who hated him and were stronger than him and in the day of his calamity, יהוה was his support!

The Hebrew word that is translated as ‘**calamity**’ is עֵיִדׁ – Strong’s H343 which means, ‘**distress, calamity, destruction, disaster**’.

The Greek word that is used in the LXX for 'calamity' is θλίψις thlipsis – Strong's G2347 which means, '*tribulation, pressure, affliction, distress, persecution, trouble*', which I have already discussed in this article.

In **verse 20**, Dawid says that יהוה brought him out to a large place and that יהוה had delivered him, for He delighted in him!

The imagery of being brought out into a large place, highlights the relief of being delivered from that which crushes and was a narrow and hard-pressed place. Being delivered from the crushing power of the enemy into a large place where one can get a complete recovery of breath, is what is being pictured for us here, in a manner of speaking!

The Hebrew word that is translated here as 'broad place' is the noun מְרֵחָב merhab – Strong's H4800 which means, '*a broad or roomy place, large field*' and is used here as a figurative expression to indicate a freedom from distress and anxiety, now having space to breathe and grow.

From being in a place of being hunted and hiding in small, dark and tight places, Dawid was delivered and brought out into the open, where he did not have to hide from his enemies any longer!

Tehillah/Psalm 31:8 "*And You have not shut me up into the hand of the enemy. You have set my feet in a large place.*"

The Hebrew word that is translated as 'delivered' in **verse 20** comes from the root word is הָלַץ halats – Strong's H2502 and means, '*be equipped, armed, to draw out, plunder, remove, tear out, rescued, delivered*' and is used in:

Mishlā/Proverbs 11:8 "*The righteous is delivered from distress, and the wrong one takes his place.*"

Shelomoh makes it clear here that the distress that the righteous face will not last as they will be rescued from it, while the wrong ones will take the place of the righteous and be greatly distressed in their wickedness and face the punishment of their lawlessness and sin!

Tehillah/Psalm 6:4 "*Return, O יהוה, rescue my life! Oh, save me for Your kindness' sake!*"

In a Psalm of Asaph, we see the words of יהוה being very clear:

Tehillah/Psalm 50:15 "*And call upon Me in the day of distress – Let Me rescue you, and you esteem Me.*"

Dawid made it clear that he was delivered for יהוה delighted in him.

The Hebrew word that is translated here as 'delighted' in **verse 20** comes from the root verb הָפֵת haphets – Strong's H2654 and means, '*to delight in, desire, take pleasure in*' and we see this root word being used in:

Tehillah/Psalm 112:1 “Praise Yah! Blessed is the man, who fears יהוה, who has greatly delighted in His commands.”

Taking pleasure in the commands of יהוה is a clear character of a beloved servant that truly fears Him!

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 that he does with exceeding joy and satisfaction!

Those who are of the world and walk in fleshly ways take no delight in meditating on the Torah as they have no interest in it whatsoever and to do so would seem boring, dull and too much hard work to do.

What you delight yourself in will never become boring or feel like it is too hard to do, even though it may take much effort, time and much energy.

Tehillah/Psalm 147:11 “יהוה takes pleasure in those who fear Him, in those who wait for His loving-commitment.”

Qoheleth/Ecclesiastes 5:4 “When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed.”

יהוה takes NO Pleasure in fools!!!

The Hebrew word for ‘fool’ is כְּסִיל *kesil* – Strong’s H3684 which means, ‘fool, stupid fellow, dullard (which is a stupid and unimaginative person)’, and comes from the root verb כָּסַל *kasal* – Strong’s H3688 which means, ‘to be or become stupid, foolish’.

So, we can clearly see that while we are able to become ‘wise’, if we pay attention to hear, guard and do the word of Elohim, we also realise that we can quickly become stupid if we do not listen and obey, and refuse to accept the discipline of the Word.

While the wise increase learning and delight in understanding the Truth, as they meditate on the Torah of Elohim, the fool couldn’t care less about understanding:

Mishlĕ/Proverbs 18:2 “A fool does not delight in understanding, but in uncovering his own heart.”

Verses 21-25

In these verses we are able to see how Dawid presents the reasons for his deliverance! Dawid makes some very clear statements that highlights a powerful lesson on obedience and the reward thereof.

As we consider each of these statements of confession, we are able to expand on the clear reality of how important it is for us to hear, guard and do the Word of Elohim, guarding righteousness at all times, as we work out our deliverance with fear and trembling. In these verses Dawid declares his uprightness, integrity and innocence of his character and conduct, and should not be seen as arrogant statements but rather humble confessions of the recognition of the rewards for obedience, having just been delivered from his dangerous enemies!

Let us therefore take a look at these statements, verse by verse:

Shemu'el Bět/2 Samuel 22:21 “יהוה rewarded me according to my righteousness; according to the cleanness of my hands He repaid me.”

The Hebrew word that is translated as ‘according to my righteousness’ is כְּצִדְקָתִי – **ketsidkathiy** – which comes from the root word צִדְקָה **tsedaqah** – **Strong’s H6666** meaning, ‘**righteousness, righteous acts, merits, righteous deeds**’ and is the feminine form of the word that is often used for righteousness, which is צֶדֶק **tsedeq** – **Strong’s H6664** which means, ‘**righteous, just, righteousness**’.

This same phrase, ‘according to my righteousness’, is used in **verse 25** where we see Dawid repeating the clear concept of reward and repayment for righteousness, where he says that יהוה repays him according to his righteousness.

The clear definition of righteousness, as already mentioned, is given to us in:

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

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

It is in the proper hearing, guarding and doing of His commands that we are established and built up in the Master!

The Hebrew word that is translated as ‘rewarded’ comes from the root verb גָּמַל **gamal** – **Strong’s H1580** meaning, ‘**to deal fully or adequately with, reward, rewarding, deal out to, wean a child, ripen, bear ripe (almonds)**’ and pictures for us a growing in maturity, highlighting for us one that heeds the instructions and submits under the authority of our Master.

When our Master comes, He shall reward each according to their righteousness, or lack thereof!

Yeshayahu/Isaiah 35:4 “Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”

The Hebrew word that is translated here, in **Yeshayahu/Isaiah 35:4**, for ‘**vengeance**’ is the noun נָקָם **naqam** – **Strong’s H5359**, and the Hebrew word that is translated as ‘**recompense**’ is גְּמוּלַת **gemul** – **Strong’s H1576** which means, ‘**a dealing, recompense, benefit, what is deserved**’, and comes from the root verb גָּמַל **gamal** – **Strong’s H1580**.

In the Merriam-Webster’s Collegiate Dictionary, the word ‘**recompense**’, as a noun, means: “**An equivalent or return for something done, suffered or given**”.

As a verb it means:

“**to pay for, or to give by way of compensation (as for a service rendered or for damage incurred)**”.

In other words, this term can have both a positive and a negative meaning to it when understanding the recompense of our Elohim – depending on which path you are walking on!

For us who walk in the way of set-apartness, we recognise that our reward is with Him, and we shall receive our just inheritance and reward for our faithful obedience of walking steadfast in Him; while those who walk contrary to His way of set-apartness, and walk in their own ways, He is coming to give them what is due for their disobedience!!!

Tehillah/Psalm 103:2 “Bless יהוה, O my being, and do not forget all His dealings”

The Hebrew word translated here as ‘**dealings**’ is גְּמוּלַת **gemul** – the word that we have just looked at that means ‘**recompense**’.

In other words, we must not forget that with which יהוה is coming, for then we shall be prepared for His dealings that He is bringing!

In reference to the clear call to come out of man-made traditions and twisted theologies, we see in:

Yirmeyahu/Jeremiah 51:6 “Flee from the midst of Babel, and let each one save his life! Do not be cut off in her crookedness, for this is the time of the vengeance of יהוה, the recompense He is repaying her.”

In this verse, we have both of the words we see in **Yeshayahu/Isaiah 35:4** – נָקָם **naqam** (**vengeance**) and גְּמוּלַת **gemul** (**recompense**).

Only here in Yirmeyahu the Hebrew word for ‘**vengeance**’ is נִקְמָה **neqamah** – **Strong’s H5360** which is the feminine of נָקָם **naqam**.

Once again, we see in this call to 'COME OUT OF BABEL' that the clear message of the vengeance and recompense of Elohim that is coming is being proclaimed – for this is the message that will strengthen the weak and anxious to come out of and flee from twisted traditions and dogmas of man!!!

This is the same language we see being used in:

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

The call to come out of the perversions and not to get caught up in the corruption of inherited lies, comes with the clear warning of an intense vengeance and recompense of our Elohim that is coming!

Those who guard righteousness, at all times, have the full assurance of their reward being made complete, when the Master comes for His faithful remnant Bride!

As a part of Shelomoh's prayer to יהוה, we see the following:

Melakim Aleph/1 Kings 8:32 “**If anyone sins against his neighbour, and he has lifted up an oath on him, to cause him to swear, and comes and swears before Your slaughter-place in this House, 32 then hear in the heavens, and act and rightly rule Your servants, declaring the wrongdoer wrong, bringing his way on his head, and declaring the righteous right by giving him according to his righteousness.”**”

Dawid emphasises the doing of righteousness as being critical, in receiving the right reward for obedience, as he says that it is according to the cleanness of his hands that יהוה repaid him!

This metaphor, 'the cleanness of my hands', is used in parallel to righteousness and further emphasises the clear picture of obedient works of righteousness and the reward and repayment thereof.

The Hebrew word that is translated as 'cleanness' is בָּרַר bor – Strong's H1252 which means, '*cleanness, purity, pureness*', and comes from the primitive root verb בָּרַר barar – Strong's H1305 which means, '*to purify, cleanse, select, choose, purge*' and is translated as 'be clean', in:

Yeshayahu/Isaiah 52:11 “**Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה.”**”

Qorintiyim Aleph/1 Corinthians 7:1 “**Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.”**”

The Hebrew word that is translated as 'hands' is יָד *yad* – Strong's H3027 and is a primitive root which is translated as, '**hand, command, authority, power, tenons, side**', and the primary meaning of this noun is "**the terminal part of the arm used to perform the functions of a man's will.**".

It is therefore, very clear that we are able to understand, from the Hebraic mind-set, that one's hand symbolises what one does, and also speaks of one's '**works, deeds, actions**'!

So many people are '**building their lives**' on vain and empty teachings of the foolish whore and by their own submission to 'lawlessness' and acts of disobedience, due to the wilful neglect of the Torah, will find that they will be rejected, due to their 'breaking down' of the Torah rather than being built up by it!

Mattithyahu/Matthew 7:21-27 "**Not everyone who says to Me, 'Master, Master,' shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 "Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?' 23 "And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness!' 24 "Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 "And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall."**

Ya'aqob calls sinners (which are the lawless) to cleanse their hands and purify their hearts:

Ya'aqob/James 4:8 "**Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!**"

The Greek word that is translated here as "cleanse" as in 'cleanse hands' is καθαρίζω *katharizō* – Strong's G2511 from which we get the term "**catharsis**" which is a cleaning-out. This is a call of repentance being given to all who are working lawlessness!

A call to turn away from unrighteousness and clean up one's works before the Master, by starting to be obedient to His Word, by which He has caused us to draw near to, in His own Blood!

Dawid could make this bold and confident statement as he guarded righteousness at all times, as seen in the works of his hands!

In the next couple of verses, Dawid expresses the how and why he was being rewarded for his righteousness and the cleanness of his hands, which we will continue to look at, verse by verse:

Shemu'el Bět/2 Samuel 22:22 “For I have guarded the ways of יהוה, and have not acted wrongly against my Elohim.”

The Hebrew word that is translated here as ‘for’ – is כִּי **kiy** – Strong’s H3588, which is a primary conjunction that can mean, *‘that, for, when, although, because, if, but (after a negative), but rather’*, and begins a clear statement that will be followed by the resulting action of what was first being declared!

Dawid declares that יהוה rewarded, and repaid him, according to his righteousness and the cleanness of his hands... for/because ... he had guarded the ways of יהוה!!!

The Hebrew root word that is translated as ‘guarded’ comes from the word שָׁמַר **shamar** – Strong’s H8104 and carries the meaning, *‘keep watch, observe, perform, protect, pay attention’*, and the basic idea of the root of this word is *‘to exercise great care over’*.

When one is ‘guarding’ something, being ‘awake’ and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today, among claiming torah observant followers of Messiah, is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!

When used in combination with other verbs, the meaning is *‘do carefully or diligently’*, i.e., perform carefully by paying strict attention as to what must be done, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

What is interesting and worth taking note of, is the frequent use of the word שָׁמַר **shamar** – Strong’s H8104 in the Torah.

It is used 148 times in 139 verses in the Torah –
15 times in 15 verses in **Berēshith/Genesis**,
25 times in 24 verses in **Shemoth/Exodus**;
16 times in 16 verses in **Wayyiqra/Leviticus**;
19 times in 19 verses in **Bemidbar/Numbers** and
73 times in 65 verses in **Debarim/Deuteronomy!!!**

With Debarim being seen as the ‘second reading of the Torah’, as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר **shamar** being to the generation that was about to enter into the Promised Land!

We would do well to remember that it is a blessing to guard the Word!

Tehillah/Psalm 106:3 “Blessed are those who guard right-ruling, who do righteousness at all times!”

As we look at the Hebrew word שָׁמַר *shamar* – Strong’s H8104 which means, ‘**keep, watch, present, attend to, pay close attention, guard**’, in the ancient pictographic form, we are able to identify what true guarding entails.



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.

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. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

Resh – ר:



The ancient script has this letter ‘**resh**’ as –  – and is pictured as ‘**the head of a man**’ and has the meaning of the **head of a man** as well as **chief, top, begging** or **first**. Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

Considering these pictographs that render the word that means to guard carefully, we are able to identify how we are to:

MEDITATE ON THE WASHING OF OUR HEAD

In Sha'ul's letter the believers in Ephesos, he instructed Husbands to love their wives, as Messiah loved us:

Eph'siyim/Ephesians 5:25-28 **“Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.”**

It is through His Word that He washes us, and therefore, we are able to identify the cleansing that His Blood brought to us, giving us the ability to properly meditate on the cleansing that the Word of our Head brings, by guarding to do all He instructs us to do.

Guarding His Word gives us the firm assurance of us knowing Him!

Yoḥanan Aleph/1 John 2:3 **“And by this we know that we know Him, if we guard His commands.”**

The Greek word that is translated as ‘guard’ in the above verse is **τηρέω tēreō** – **Strong’s G5083** which means, **‘to attend to carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast’**, and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe.

It comes from the word **τηρός tēros** which is a ‘guard’, and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively, this word **τηρέω tēreō** – **Strong’s G5083** means, **‘obey, fulfil a duty, precept, law or custom, and to perform watchfully’**.

To guard the instructions of the One we know implies an active obedience to what we hear Him speak and instruct and be diligent to be watchful over His clear Words!

Let us see the verse that follows:

Yoḥanan Aleph/1 John 2:4-7 **“The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked. 7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.”**

To put it very plainly – those who do the following, are NOT known by Elohim, and are simply the ‘lawless’ ones who shall be rejected and sent away!

1 – disregard the need to keep the true Sabbath (which is NOT sun-day), and

2 – disregard the command to keep the True Appointed Times/Feasts of יהוה, as outlined in Wayyiqra/Leviticus 23, and

3 – disregard the need to eat according to the proper dietary instructions contained in Wayyiqra/Leviticus 11 & Debarim/Deuteronomy 14, as well as

4 – disregard to the need to guard all the clear instructions for set-apart living, as clearly given in the Torah, the Prophets and the Writings (Tanak/O.T.) –

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

In Yoḥanan Aleph, quoted above, Yoḥanan makes it clear that this was not a fresh command that he was writing, but rather an old command that was from the beginning!

To be known by יהיה, and to be sure that we know Him, is made confidently clear when we guard to do all He commands us!!!

Yoḥanan/John 10:14 “I am the good shepherd. And I know Mine, and Mine know Me”

So many today assume that they too are ‘known by יהיה’, yet they do not ‘know’ Him – simply because they DO NOT GUARD His commands.

What is also worthy of taking note of is the words in the Greek that are deemed to be antonyms of τηρέω tēreō.

An antonym is a word of opposite meaning, and the Greek words that carry the opposite meaning to τηρέω tēreō is:

1 - ἐλευθερώ eleutheroō – Strong’s G1659 which means, *‘to make free, to exempt’*, which comes from the word ἐλεύθερος eleutheros – **Strong’s G1658** which means, *‘not a slave, not under’*.

2 - ἀπαλλάσσω apallassō – Strong’s G525 which means, *‘to remove, release’*, which comes from two words:

a) ἀπό apo – **Strong’s G575** which is a preposition that carries the meaning, *‘from, away from, against’*, and

b) ἀλλάσσω allassō – **Strong’s G236** which means, *‘to change, alter’*

3 - λύω luō – Strong’s G3089 which means, *‘to loose, to release, to dissolve, to annul, to do away with, break, put an end to’*.

While I must make it clear, that these 3 words are not always used in a negative sense, what I do want to point out here, is that as antonyms for the word τηρέω tēreō, which clearly implies that we hold fast to, and take careful care of the commands of Elohim, we can see how mainstream traditions, and dogmas of man, have done the exact opposite, by teaching a complete removal of the need to guard the commands and a doing away with or putting an end to what Scripture clearly commands us not to!!!

What did Dawid guard?

The Ways of יהיה!!!

The Hebrew word that is translated as ‘ways’ comes from the root word דֶּרֶךְ **derek** – **Strong’s H1870** which means, ‘**way, road, distance, journey**’ and this comes from the primitive root verb דָּרַךְ **darak** – **Strong’s H1869** which means, ‘**to tread or march**’ and so, speaks of one’s walk, and every step that is taken, and we are to walk in Him who is THE WAY!!!!

The first time that we see this word דֶּרֶךְ **derek** – **Strong’s H1870** being used, is in: **Berēshith/Genesis 3:24** “**and He drove the man out. And He placed keruḅim at the east of the garden of Ĕden, and a flaming sword which turned every way, to guard the way to the tree of life.**”

Due to the sin of Aḏam and Ḥawwah, they were driven out of the garden of Ĕden, and driven from the presence of יְהוָה, with no access to **the way** to the tree of life! Before they were driven out, Elohim made for them coats of skin, and in this, we are able to see the powerful shadow picture of the protection and covering we have in יְהוֹשֻׁעַ Messiah, the Passover Lamb that was slain for us, in order that we can, once again, be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master, who shall come and receive us to Himself!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יְהוֹשֻׁעַ Messiah is THE WAY!

This word - דֶּרֶךְ **derek** – **Strong’s H1870** - in the ancient pictographic script, looks like this:



Dalet – דָּ



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

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.

Kaph - כ



The ancient form of this letter is pictured as  - which is ‘**an 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. This also pictures for us that which has been openly revealed – by the ‘open hand’, or the revelation of the hand that has worked a function!

As we consider these three pictures, in making up the Hebrew word דֶּרֶךְ **derek** – Strong’s **H1870**, in reference to this meaning **THE WAY**, we can clearly see how it is יְהוֹשֻׁעַ Messiah who is THE WAY.

As we come to the DOOR of the Tent of APPOINTMENT, we are able to come and submit under the hand of our Master and Chief, who gives us access into His presence.

Yohanan/John 10:19 “I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.”

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master.

It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed.

Looking at this ancient pictographic of the word that renders for us the meaning of **THE WAY**, we are also able to see the clear work of our Master, who is the Lamb that was slain, and it was His hands that took the nails for us, and in doing so released us from the dogmas which stood against us!

His shed blood covers us from the punishment of death, as long as we remain in Him!

The Houses that applied the blood of the lamb to the doorposts of their homes would not be visited by the Messenger of death, but would be passed over, as the final plague in Mitsrayim swept over the land, killing every first born of those homes that did not have the blood on their doorposts!

When Messiah said that He was the Living Bread, and that the bread that He gives is His flesh, which He would give for the life of the world, the Yehudim were striving with one another asking how He could give them His flesh to eat and He answered them clearly in:

Yohanan/John 6:53 “יהושע” therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him.”

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand. What Messiah was clearly teaching here is that unless we eat of the Pěsaḥ Meal, we have no access into life.

The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads, showing that we belong to the Master and that we abide in Him and He in us, and that we have come to the Door and confessed our sins, having been immersed in Him and washed by His Blood, are now able to have access into the House into which we must abide, as we are built up in Him as living stones!

The WAY for us to return from sin and destruction, is to come to the Door and acknowledge the work of the Master as we guard to keep His Feasts. When Messiah showed Himself to His taught ones after His resurrection T’oma was not there the first time and he said that unless he sees in the Master’s hands the mark of the nails, and be able to put his finger into the imprints of the nails and into the Master’s side, that he would not believe.

When the Master appeared a second time, while T’oma was present we see the following in: **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!”**

The Hand of Elohim had now been revealed to T’oma and He acknowledged that יהושע Messiah was his Master and Elohim!

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

Messiah is THE WAY – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pěsaḥ Meal and guard to keep all His Feasts, have access to the WAY He has called us to walk in!

In walking in the pure ways of יהוה, Dawid further declares that in doing so he has not acted wrongly against his Elohim!

The Hebrew word that is translated in **Shemu'el Bēt/ 2 Samuel 22:22** as 'acted wrongly' is רָשָׁעְתִּי – rasha'tiy which comes from the primitive root verb רָשַׁע rasha – Strong's H7561 which means, *'to be wicked, act wickedly, condemned'*.

An adjective that is derived from this primitive root verb רָשַׁע rasha – Strong's H7561 is the word רָשָׁע rasha – Strong's H7563 which means, *'wicked, criminal, evil, offender'*.

The word רָשָׁע rasha is frequently placed in Scripture, especially in **Mishlĕ/Proverbs**, as being in direct and unequivocal opposition to the צַדִּיק tsaddiq – Strong's H6662 which means, *'just, righteous, blameless, lawful'*, which is therefore understood as 'the righteous'. It is from this contrast, that we are able to get the clearest profile of the רָשָׁע rasha – Strong's H7563 (wicked) kind of people!

The book of **Mishlĕ/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע rasha and the צַדִּיק tsaddiq in black and white terms. The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake יְהוָה, the righteous cling to him. Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc. **Deḥarim/Deuteronomy 28** clearly deals with the blessings for the righteous (**verses 2-14**) and the curses for the wrong (**verses 15-68**)!

There are many who are claiming to be righteous and guarding the ways of Elohim, yet they are simply being wicked and unrighteous, as they refuse to walk in the Torah of Elohim! Many may claim to be 'in' Messiah, yet refuse to walk in THE WAY, due to their ignorant nullification of the Torah of Elohim! Dawiḏ makes a clear and bold statement, that identifies very clearly for us the clear standards of walking in THE WAYS of Elohim – and that is, to guard righteousness and any deviation from this would simply be to act wickedly against Elohim!

He continues to emphasise this point very clearly in the next verse of this powerful song of deliverance:

Shemu'el Bēt/2 Samuel 22:23 *"For all His right-rulings are before me; As for His laws, I do not turn from them."*

Once again, we see the use of the conjunction כִּי kiy – Strong's H3588 in order to expand on that which he has just declared.

He is basically saying that the reason that he has not acted wrongly against his Elohim, is due to the fact that the right-rulings of Elohim are before him!

The Hebrew word that is translated as **right-Rulings** is מִשְׁפָּטִים **mishpatiym** which is the plural of מִשְׁפָּט **mishpat** – Strong’s H4941 which means **right-ruling or judgement** and these are the **‘legal procedures’ or firm rulings** that are **non-negotiable**.

It is through these מִשְׁפָּטִים **mishpatiym** that the community is to be ruled and gives clear guidance on how any issues that may arise would be dealt with in a prescribed way that is just and fair.

These are what we could call the **‘social laws’** that clearly teach us how to get on with each other and how we are to behave and how we are to live according to how we have been created to be in יְהוָה.

Tehillah/Psalm 89:14 “Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face.”

Tehillah/Psalm 97:2 “Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.”

The walk of Messiah is in right-ruling and we are told in:

Yohanan Aleph/1 John 2:6 “The one who says he stays in Him ought himself also to walk, even as He walked.”

He came to show us how we can faithfully walk in His ways – according to His right-ruling; and anyone who claims that the Torah has been done away with, can in no way ‘be perfect’ or walk in Him, as we ought to!!!

Dawid makes it clear that all of the right-rulings of Elohim are before him!

All is ALL!!!

The Hebrew word that is translated as ‘all’ is כֹּל **kol** – Strong’s H3605 which means, **‘whole, all, everything, entire, throughout, wholehearted, perpetual, completely, continually’**, and comes from the primitive root verb כָּלַל **kalal** – Strong’s H3634 which means, **‘to complete, perfect, perfected’**.

Why I am emphasizing this word for ‘all’ is because it is just that – all – not just some and not even 99% but ALL! Some people like to pick and choose what parts of the Word they want to keep and what they do not like and quickly disregard as being applicable and relevant.

After Mosheh had read the Book of the Covenant ALL the people said:

“All that יְהוָה has spoken we shall do, and obey.”

We shall do and obey!!!

This is the collective commitment of a unified Bride – to HEAR – GUARD and DO the Word of Elohim! For more on the Hebrew and Greek words that are rendered as HEAR, GUARD and DO please see the article called, **‘HEAR-GUARD-DO! It’s what we do!’** which can be found on our site (<https://atfotc.com>) under the articles menu or by simply clicking on the following link:

<https://atfotc.com/hear-guard-do/>

The Hebrew word that is translated as ‘before’ comes from the root word נָגַד *neged* – Strong’s H5048 which means, ‘*in front of, in sight of, opposite to, against*’, and this comes from the root verb נָגַד *nagad* – Strong’s H5046 meaning, ‘*make known, announce, declare, publish and stand out boldly in opposition*’.

What Dawid is saying here, is that the right-rulings of Elohim are not hidden or out of sight, but are rather before his eyes, as a witness for or against, his actions and highlights for us the clear concept of looking intently into the mirror of the Word and not forgetting what we look like.

Dawid meditated in the Torah of Elohim, day and night, and fixed His eyes upon the Word of Elohim, in order to know which way, he should walk! And this is why he could boldly say that he did not act wickedly against Elohim. His eyes were on the Truth in order to guard to do it! And he continues to emphasise this, by saying that he did not turn from the laws of Elohim!

The Hebrew word that is translated as ‘laws’ comes from the root word חָקָה *huqqah* – Strong’s H2708 which means, ‘*ordinances, custom, manner, something prescribed, an enactment, statute, fixed order*’, and is the feminine of חָק *hoq* – Strong’s H2706 meaning, ‘*something prescribed or owed, boundary, allotment, portion, ordinance, statute*’.

This word חָקָה *huqqah* – Strong’s H2708 comes from the primitive root verb חָקַק *haqaq* – Strong’s H2710 which means, ‘*to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver*’.

In essence, we get the clear understanding of a *huqqah* as being a ‘law cut in stone’, which means that it is set and fixed!

Tehillim/Psalm 119:16 “I delight myself in Your laws; I do not forget Your word.”

There are so many today, who have turned away from the fixed laws of Elohim and due to the falsehood of corrupted man-made theologies, that have attempted to nullify the need to guard the laws and right-ruling of Elohim, they stand guilty as being lawless and are acting wickedly before Elohim!

יְהוָה is the same yesterday, today and forever and His laws and right-rulings remain firmly in place and any attempt at nullifying the need to guard to do His laws and right-rulings is simply a severe act of wickedness, which, if not rectified, will lead to the punishment of death!

The Hebrew word that is translated as ‘turn’ comes from the root word סָר *sur* – Strong’s H5493 which means, ‘*turn, turn aside, depart from a way, avoid, be removed from, put away*’.

Dawid says that he does not turn from the laws of Elohim!

By declaring this, he is making it clear that he gives his ear to the proper hearing of the Torah, in order to walk in it, whereas those who turn away from the hearing of the Torah, are simply acting wickedly against Elohim, and will not be heard in the day of their distress!

Tehillah/Psalm 50:16-17 “**But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 while you hated instruction and cast My Words behind you?”**

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

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

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

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

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

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

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

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

The Hebrew word that is translated here as ‘hearing’ is **שָׁמַע** *shama* – **Strong’s H8085**, which carries a far greater meaning that to simply just hear something as it is understood to mean, ‘**to hear with attention and comprehend and discern and give heed to what is being spoken**’.

Shemoth/Exodus 19:5-6 “**And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – 6 ‘and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.”**

These verses make it very clear – for us to truly be a treasured possession of the Most-High, we are to make sure that we obey His voice and guard His Covenant.

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

The phrase is as follows:

אִם-שָׁמוֹעַ תִּשְׁמָעוּ
im-shamoa tishmau

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

Everybody has ears!

Despite this physiological truth many do not use their ears to hear attentively as they should!

Shelomoh highlights for us, in **Mishlê/Proverbs 28:9**, the dangers of turning one’s ear from hearing the Torah, as he makes it clear that anyone who does this does not have an effective prayer life, for even his prayers are an abomination!

In continuing his clear reasons for Elohim’s deliverance, Dawid declares the following: **Shemu’el Bět/2 Samuel 22:24 “And I am perfect before Him, and I guard myself from my crookedness.”**

I AM PERFECT BEFORE HIM!!!

A powerful statement of bold confidence of the beloved!

The Hebrew word that is translated as ‘perfect’ is the adjective **תָּמִים** tamiym – Strong’s H8549 which means, **‘complete, whole, sound, perfect, without blemish, blameless’**, and this word comes from the primitive root verb **תָּמַם** tamam – Strong’s H8552 which mean, **‘to be complete, to be finished, be at an end’**.

We are told in:

Debarim/Deuteronomy 18:13 “Be perfect before יהוה your Elohim”

This Hebrew word carries with it the more expanded meaning of being mature, whole and complete and emphasises the need to be one who is earnestly seeking to learn the Truth and abide in it and walk according to the Spirit rather than being childish and chasing after the feeble matters of the fleshly attractions that a wicked and corrupt world has to offer as an alternative.

What becomes clear, as we grow in the knowledge of our Master, is that we all have a choice to make, each and every day; and that is, to either be set-apart and perfect before Elohim and serve Him in Spirit and Truth or fall away to the ways of the world and run after the things of the flesh, that can never satisfy the spirit of a man!

The Hebraic understanding or concept of being perfect before Elohim entails one being fully committed to Elohim with their all, having their heart and mind in the right place, exercising true belief through works of righteousness and not being double-minded and unstable!

In other words, to be properly perfect before Elohim means being loyal to Him while living in the midst of an unstable and wicked world that presents many corrupt ‘alternative options’ for people to follow through compromising standards that are abominable before the face of our Mighty Elohim, יהוה of Hosts!

Many may reckon that it is impossible to be perfect in an imperfect world and while they try to present an argument that they deem as a valid one, the fact is that we either obey the Word of Elohim or not and our Elohim calls us to be perfect and that we must be if we do want to see His face one day and live!

Scripture is full of examples of those who were perfect as well as many who were not and so we must take the lessons that we are able to learn from Scripture and make sure that we grow in our knowledge of our Master and grow in our set-apartness and be perfect before Him.

Being perfect before Elohim means that you will hold fast to Elohim and His Word and guard to do all He has commanded us to, despite what others are doing and despite the wickedness that we are surrounded by day in and day out!

Dawid understood how important the Torah of Elohim was:

Tehillah/Psalm 19:7-11 “**The Torah of יהוה is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple; 8 the orders of יהוה are straight, rejoicing the heart; the command of יהוה is clear, enlightening the eyes; 9 the fear of יהוה is clean, standing forever; the right-rulings of יהוה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb. 11 Also, Your servant is warned by them, in guarding them there is great reward.**”

In the above psalm the Hebrew word that is translated as ‘perfect’ is תָּמִים **tamiym** – Strong’s H8549 which means, ‘**complete, whole, sound, perfect, without blemish, blameless**’, which is also used in:

Tehillah/Psalm 119:1 “**Blessed are the perfect in the way, who walk in the Torah of יהוה!**”

To walk in the Torah of יהוה is to walk upright and be perfect!

Those that cast aside the Torah of יהוה and claim that it is no longer valid, or of any use, are basically refusing to be perfect, as commanded, for without the Torah of Elohim how can one learn to walk in the perfect way and become the perfect Bride, that He is coming the fetch!!!

In a Psalm that expands on the importance of the Torah of Elohim, we see the psalmist saying the following:

Tehillah/Psalm 119:80 “Let my heart be perfect in Your laws, so that I am not put to shame.”

BE PERFECT is the command – how are you responding?

In the Hebrew, there is another word which we see being translated as ‘perfect’, which is the word שָׁלֵם *shalēm* – Strong’s H8003 which means ‘*pure, complete, safe, at peace, perfect, whole, finished, blameless, full*’.

This is used in the Hebrew as an adjective, as in a ‘perfect’ heart:

Melakim aleph/1Kings 8:61 “Let your heart therefore be perfect to יהוה our Elohim, to walk in His laws and guard His commands, as at this day.”

Dibre haYamim Bēt/ 2 Chronicles 16:9 “For the eyes of יהוה diligently search throughout all the earth, to show Himself strong on behalf of those whose heart is perfect to Him. You have acted foolishly in this, so from now on you shall have battles.”

Understanding the Hebrew words that are used interchangeably throughout the Scriptures in referring to perfection in serving יהוה, we can understand that the meaning of perfect is, ‘*to be upright, totally obedient, to finish what was started and have a constant obedience*’.

So how do we keep a perfect heart before יהוה?

It starts with being open before יהוה, allowing Him to deal with those imperfections that are in our heart:

Tehillah/Psalms 139: 23-24 “Search me, O Ėl, and know my heart; try me, and know my thoughts; 24 and see if an idolatrous way is in me, and lead me in the way everlasting.”

Dawid was willing for יהוה to search him and try his heart: a perfect heart is a searchable heart, which means we allow יהוה to penetrate and examine deeply into our thoughts and emotions.

The false teachings today tell you that as long as your heart doesn’t condemn you then you are ok and the Blood of יהושע has cleansed you, yet they fail to neglect what it says prior to this:

Yoḥanan Aleph/1 John 1:6-7 “If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin.”

His Blood cleanses us yes, but we are to be walking in the light as He is – we are to be walking in His instructions with a perfect heart inclining to walk in the perfect knowledge of His Loving Word!

A perfect heart is a heart that has the Torah written upon it and submits to the clear Authority of our Master and Elohim!

The command to BE PERFECT has not changed!

How perfect are you being?

We serve a perfect and set-apart Master and Elohim and we are called to be perfect and set-apart. It is time for the True Bride of Messiah to stand and be perfect, which calls for us to be properly prepared in all our ways so that we can be strengthened in the Truth and be perfect before Elohim, enduring as faithful servants of the Most-High Elohim, יהוה of Hosts, and being steadfast in not letting acts of corruption having any influence on our lives!

Pilipiyim/Philippians 3:12-15 “Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah יהושע has also laid hold of me. 13 Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead, 14 I press on toward the goal for the prize of the high calling of Elohim in Messiah יהושע. 15 As many, then, as are perfect, should have this mind. And if you think differently in any respect, Elohim shall also reveal this to you.”

The Hebrew adjective תָּמִם tam – Strong’s H8535 can be used to describe one who is morally and ethically pure and the first time we see this root word being used and translated as ‘complete’, is in:

Berēshith/Genesis 25:27 “And the boys grew up. And Ėsaw became a man knowing how to hunt, a man of the field, while Ya’aqob, was a complete man, dwelling in tents.”

It is also used to describe Iyob:

Iyob/Job 1:1 “There was a man in the land of Uts, whose name was Iyob. And that man was perfect and straight, and one who feared Elohim and turned aside from evil.”

Iyob was called a ‘perfect man’ by יהוה:

Iyob/Job 1:8 “And יהוה said to Satan, “Have you considered My servant Iyob, that there is none like him on the earth, a perfect and straight man, one who fears Elohim and turns aside from evil?”

Iyob/Job 2:3 “And יהוה said to Satan, “Have you considered My servant Iyob, that there is none like him on the earth, a perfect and straight man, one who fears Elohim and turns aside from evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.”

Of the 13 times that this root word תָּמִם tam – Strong’s H8535 is used in Scripture, we take note that it is used in the Book of Iyob/Job 7 times!

We take note of the sure promise that the perfect are never cast away:

Iyob/Job 8:20 “See, Ėl does not cast away the perfect, neither hold the hand of evil-doers.”

We know that our Master and Elohim, יהושיע Messiah, is coming for His ready and 'perfect' Bride, and this imagery can be seen on the poetic Song of Songs:

Shir HaShirim/Song of Songs 5:2 "I was sleeping, but my heart was awake – the voice of my beloved! He knocks, "Open for me, my sister, my love, my dove, my perfect one; for my head is drenched with dew, my locks with the drops of the night."

Shir HaShirim/Song of Songs 6:9 "My dove, my perfect one, is the only one, the only one of her mother, the choice of the one who bore her. The daughters saw, and called her blessed, sovereignesses and concubines, and they praised her."

We are to be the ready and perfect Bride that has been washed, through the perfect Word of our Master, Husband, Redeemer and King, and in his letter to the believers in Ephesos, Sha'ul uses this imagery, when speaking of the roles of husbands and wives, that ought to picture the secret of Messiah and the assembly!

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

It is through the washing of the Word, that we are made secure and caused to walk in set-apartness and be perfect and straight before our Elohim!

When we consider the washing that takes place through the Word, we ought to be reminded of the bronze laver that was used in the Tabernacle, where the priests washed their hands and feet, from the water that was taken from the bronze laver before going in to the Set-Apart Place to do the service required!

The Bronze laver was made from the mirrors of the women who used to worship at the gate and highlights for us the clear lesson of how we are to look into the mirror of the Word and not forget what we look like, but make sure that we get washed in all we do as the Word equips us to be washed, set-apart and secure in our walk and in our works of righteousness!

This imagery is confirmed to us, in the ancient pictographic rendering of this root word תָּמַם tam – Strong's H8535.

In the ancient pictographic script, the adjective תָּמַם tam – Strong's H8535 which means, 'complete, blameless, blameless man, guiltless, perfect, peaceful, upright, undefiled' looks like this:



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!

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

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

These two pictographic letters can render for us the following:

SECURED THROUGH WASHING!

Our ability to be perfect before Elohim has been made possible by the Blood of Our Master and Elohim, יהושע Messiah, as His Blood cleanses us from all sin and it is through His Word, which we are to be meditating upon day and night, that we are able to be continually washed and set-apart for service unto our King!

In being perfect before Elohim, Dawid declared that he guarded himself from his crookedness!

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

The way to guard oneself from twisting and bending the Truth is to be perfect in it, by walking according to it!

Shemu'el Bět/2 Samuel 22:25 “And יהוה repays me according to my righteousness, according to my cleanness before His eyes.”

This verse is practically a repetition of **verse 21** and emphasises the reward for righteousness being emphasised, especially as we understand that Dawid is declaring that it is the righteousness of the Word of Elohim that has caused him to turn back to Elohim and in doing so, be delivered from all his enemies!

Dawid understood the value of the Torah and right-rulings of Elohim:

Tehillah/Psalm 19:11 “Also, Your servant is warned by them, in guarding them there is great reward.”

The Hebrew word that is translated as ‘reward’, here in **Tehillah/Psalm 19:11**, is עֲקֵב eqeb – **Strong’s H6118**, which means, ‘*consequence, as a consequence of, because*’ and can also be rendered, or understood, as, ‘*reward*’.

Dawid is declaring here, that he is not only warned by the right-rulings of יהוה, but he acknowledges that in ‘guarding’ them there is great reward!

Therefore, we are able to see the simple truth that: ‘**because**’ you guard the commands, there is reward, and the reward is that יהוה guards you with the covenant!!!

This word עֲקֵב eqeb – **Strong’s H6118** is a marker of a cause, or reason, for an event; and speaks to us about the benefit that is given to another, based on one’s merit for proper behaviour or trustworthiness!

What we must understand here is that in paying attention (which is to be listening carefully) and doing what we are to hear, guard and do – there is a great promise and reward.

This word עֲקֵב eqeb – **Strong’s H6118** comes from the denominative verb אָקַב aqab - **Strong’s H6117** which means, ‘*to follow at the heel, circumvent*’ and is the root verb of the word אָקַב aqab - **Strong’s H6119** which means, ‘*heel, footprint, hind part*’.

What we can understand then, from a Hebraic perspective, is that the blessing of יהוה, in the promise of His guarding and loving us, will follow quickly ‘**on the heel**’ of our ‘**paying attention**’ to these right-rulings and commands, giving prominence in carrying them out diligently.

A derivative of the word עֲקֵב eqeb – **Strong’s H6118** is one we all know very well, as it is the name יַעֲקֹב Ya’aqob – **Strong’s H3290**. His name means, ‘*heel holder, catcher, supplanter*’.

The ‘**heel**’ is the last part of the body to come out of the womb and so, this word also speaks of the hind or latter part; and with Ya’aqob ‘**catching the heel**’ of Ėsaw, we see how, even at birth, he sought the ‘blessing’ of the first born!

As we look at his life, we can also learn a great deal, regarding the blessings of יהוה that **'followed hard after his heel'**, when he walked in obedience to the instructions of Elohim! We too are to **'follow hard after the heel'** of Messiah, so to speak, and as we walk in Him, we are to **'follow Him so closely'** that there is no room for us to turn aside from the straight path of righteousness!

Dawid, the beloved, was repaid according to his righteousness (which is to guard to do the commands of Elohim) and according to his cleanness before the eyes of Elohim! This is a very important concept that is sadly misplaced today! Doing what is right in the eyes of יהוה is what matters most!

So many are doing the same, as at the time of the Book of Shophetim/Judges, where everyone was doing what was right in their own eyes! Today we see the same evil happening, as many are doing whatever they deem to be right in their own eyes, with no regard for how their ways look in the eyes of Elohim! As servants of the Most-High, we must recognise that the concept of everyone doing however they see fit in their own eyes, is not an acceptable standard before the eyes of our Master and Elohim!

There is only One way and it is His Way, given to us very clearly through His Word and any deviation from His clear pattern of obedience, as given through His Torah, is not doing it right in His eyes!

יהוה's standard of cleanness is made abundantly clear through His Word. And it is by this clear standard of His Righteousness that we all shall be judged!

Dawid cleanness was clean before the eyes of Elohim because he walked in the ways of Elohim and did not turn aside from his commands!

When we carefully consider these bold statements of faith, given to us from **verses 21-25**, we would do well to make sure that we too are able to make the same declaration of set-apartness, by staying in and walking in our Master and Elohim, guarding His commands with our all!!!

It is righteousness that causes us to be rewarded by יהוה!

Our Master and Elohim is coming to take account of what we have done with what HE has given us and His reward is according to His cleanness

In **Shemu'el Bět/2 Samuel 22:26-28** Dawid presents the clear rewards for various hearts and the overflow of the actions that proceed from them!

With the lovingly-committed You show Yourself loving-committed!

The Hebrew root word translated as the first ‘lovingly committed’ is **חסיד** *hasid* – Strong’s H2623 and means, ‘*kind, pious, lovely, faithful*’ and comes from the primitive root verb **חסד** *hasad* – Strong’s H2616 meaning, ‘*to be kind, to show yourself kind, loving-kindness, mercy, unfailing love*’, which is the root word used to translate the second ‘lovingly-committed’.

A derivative of this word is **חסד** *hesed* – Strong’s H2617 and means, ‘*goodness, kindness, deeds of devotion, faithfulness*’ and appears 248 times in the Tanak (OT) and translated as, ‘*mercy, kindness, goodness, favour*’.

Another word used in the Tanak (O.T.) which is often translated as ‘grace’ or ‘favour, kindness’ is the Hebrew word **חן** *hen* – Strong’s H2580 meaning, ‘*grace, adornment, favour, gracious*’ and comes from the primitive root **חנן** *hanan* – Strong’s H2603 meaning, ‘*show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour*’.

These two words (*hen* and *hanan*) are collectively used 147 times in the Tanak (O.T.).

In the Hebrew the concept of **חן** *hen* and **חסד** *hesed* goes hand in hand in understanding our loving relationship with **יהוה**. **חן** *hen* can best be described as ‘*a gracious and favourable action passing from a superior to an inferior*’ and is an action that cannot be forced upon or demanded!

This, in many ways, carries the same concept of the ‘Christian’ idea or concept of ‘grace’ as understood through the Greek word **χάρις** *charis* – Strong’s G5485 meaning, ‘*grace, kindness, blessing, favour*’.

חן *hen* is poured out as a gift to a people who have no ‘claim’ to it, as it is given freely and so, we see that this certainly is not a ‘new’ concept, as it is a continuous theme right through the Scriptures as seen in the loving-commitment extended by **יהוה** to Yisra’el, His Covenanted people!

What we must understand though is that both **חן** *hen* and **חסד** *hesed* are uniquely related in terms of understanding the fullness of our relationship with our Creator.

What we find in Scripture, is that **חסד** *hesed* is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond or relationship that produces in the bond itself a requirement or an obligation for action, where both parties share **חסד** *hesed* and can expect from each other and even demand, in a sense, reciprocal responsibilities, and so, **חסד** *hesed* is not a free gift, but is rather the devotion and faithfulness shown as a result of a covenanted relationship!

What we need to recognize is that **חֵן** *hen* is offered on the basis of **חֶסֶד** *hesed*, as a result of a Covenant.

Yisra'el and יְהוָה are obligated to each other, in marriage, as a result of the Covenants made by יְהוָה with Abraham, Yitshaq and Ya'aqob!

חֵן *hen* may certainly be, and actually is, the primary reason behind the establishment of the Covenants of Promise, however the moment the Covenants were made, obligation became attached to it by both parties.

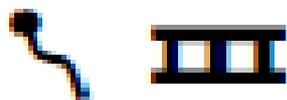
And while Yisra'el constantly broke their obligation to the Covenants we see how lovingly committed יְהוָה is by extending His favour to us, an undeserving people and by His **חֵן** *hen* (being gracious toward us and adorning us with favour in His eyes) He has extended to us His Kindness - **חֶסֶד** *hesed* – that is – His loving-commitment to the Covenants which He remains faithful to in being obligated and fully committed to.

Therefore, because of His **חֵן** *hen*, which is freely given to us, we too are now by our acceptance of His free gift also required to express true loving-commitment in understanding our obligation to guarding the Covenants of Promise we have been grafted into by the Blood of Messiah!

Understanding this helps us recognise that in order for us to be faithful in walking in the everlasting loving-commitment of יְהוָה and remain lovingly-committed to serving and worshipping Him in Spirit and Truth; we must hold fast to being obedient as we guard His commands!

As we consider these two very powerful words in the ancient pictographic script, we can grasp a better idea of what it means for us to be 'saved by grace (favour)' and our responsibility to responding to the 'favour and loving-commitment' of Elohim!

In the ancient pictographic script, the Hebrew word **חֵן** *hen* – **Strong's H2580** meaning, '*grace, adornment, favour, gracious*' looks like this:



Het – ה



The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Nun – נ:



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

By the clear loving-commitment of our Master, Saviour and Elohim we have been saved by His favour (grace) and when looking at this word in the pictographic symbols we are able to see that we are:

SEPARATED, BUILT UP AND ESTABLISHED BY THE SEED, WHICH IS MESSIAH!

The covenants of promise that we were once far off from us, as we were without Messiah and excluded from citizenship in Yisra'el, have been brought near by the Blood of Messiah!

Eph'siyim/Ephesians 2:11-13 **"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."**

Galatyiym/Galatians 3:16 **"But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Messiah."**

Realising how we have been separated by The Seed, through the favour He has shown us, we also need to realise that, as living stones being built up in Messiah, that we are to make sure that we do not let loving-commitment and truth forsake us!

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

In the ancient pictographic form, the Hebrew word for ‘loving-commitment’ - **חֶסֶד** HESED – Strong’s H2617 looks like this:



Het – ח



The ancient script has this letter as  which is a ‘**tent wall**’, and carries a meaning of ‘**separation**’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a ‘**boundary**’, or better understood as our ‘**boundaries**’ in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Samek - ס:



The ancient script has this letter pictured as , which is a thorn and has the meanings of ‘**pierce and sharp**’ and can also carry the meaning of ‘**a shield**’, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be ‘**to grab hold of**’ as a thorn is a seed that clings to hair and clothing.

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of ‘**turning**’, for it is the thorn that turns us away from danger and to that which is secure.

Dalet – ד



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

When understanding **הֶסֶד** HESED in these ancient pictographic letters we are able to clearly see that the boundaries for the way in which we are to live have been established and the entrance to walking in **הֶסֶד** HESED (loving-commitment) is by our coming to the Door – that is our Master and Saviour - **יהושע** Messiah!

WE, AS LIVING STONES, ARE TO GRAB HOLD OF AND CLING TO THE DOOR!

The commands that are to be written upon the doorposts is there to remind us that we are to submit to the rules of the House – and as we recall to mind the **הֶסֶד** HESED of **יהוה**, we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

Dawid expands on the reciprocal actions of our Master and His beloved Bride, as to the perfect bride **יהוה** shows Himself as perfect and to the clean He shows Himself as clean! It is not saying that **יהוה** is not lovingly-committed, perfect or clean, but is emphasising the fact that He is... and it is only those who are being perfect, clean and lovingly-committed, as a called out and set-apart Bride, that will understand and know Elohim as such.

To the crooked **יהוה** is shown as crooked!

Because of the way that they see Him, in their depravity!

The Hebrew word translated as 'perverse' is **עִקֵּשׁ** *iqqesh* – Strong's H6141 which means, '**twisted, distorted, perverted, crooked**', and comes from the primitive root verb **עָקַשׁ** *aqash* – Strong's H6140 which means, '**to twist, pervert**'.

The crooked and perverse are an abomination to **יהוה**, and the Hebrew word that is translated as 'twisted' comes from the root verb **פָּתַל** *pathal* – Strong's H6617 which means, '**to twist, cunning, to show yourself astute**'.

To the crooked the Truth will seem crooked, yet those who walk upright and in cleanliness of the truth, the Word will be as it is – clean and True!

Mishlĕ/Proverbs 8:8 tells us clearly that none of wisdom’s words are twisted or crooked!

To the perverse and crooked Messiah said the following:

Mattithyahu/Matthew 12:34-37 “**Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart. 35 “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure. 36 “And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment. 37 “For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”**

Deḇarim/Deuteronomy 32:5 “**A twisted and crooked generation has corrupted itself, their blemish, they are not His children.”**

A twisted and crooked generation has corrupted itself!

A very harsh statement indeed – yet very accurate in its clear wording!

We see this clear statement being made to a people who twist the straight Word of יהוה, and we are told in:

Mishlĕ/Proverbs 8:8 “**All the words of my mouth are in righteousness, none of them twisted or crooked”**

The Torah is to be in our hearts and in our mouths, to do it, and when one is not walking in the perfect way then the evidence that one does not have the Torah on their heart becomes clear, and they are an abomination to Elohim!

Shemu’el Bĕt/2 Samuel 22:28 “**For You save the humble people, but Your eyes are on the haughty to bring them low.”**

The Hebrew word that is translated as ‘humble’ comes from the root word עָנִי *any* – **Strong’s H6041** meaning, ‘*poor, afflicted, humble, oppressed*’ and primarily refers to a person who is suffering some kind of disability or distress, and the one who is afflicted and literally lives day to day, and is often found to be socially defenceless, being subject to constant oppression.

The Hebrew word that is translated as ‘haughty’ comes from the root word רוּם *rum* – **Strong’s H7311** which means, ‘*to be high, exalted, rise, raised, set-apart*’.

In **Mishlĕ/Proverbs 6:17** we are told that יהוה hates a proud look!

This is written as:

עֵינַיִם רָמוֹת
eynayim ramoth

This comes from the two root words:

1) עַיִן ayin – Strong’s H5869 which means ‘eye’, and

2) רִמּוּם rum – Strong’s H7311 which means, ‘to be high, exalted, rise, raised, set-apart’.

This can literally be understood as having ‘lifted eyes’, or even understood as having a ‘haughty’ look.

The word ‘haughty’ is defined as ‘blatantly and disdainfully proud’ – and this is something that is an abomination to יהוה.

In the words that Dawid spoke to יהוה after having been delivered from the hands of his enemies and the hand of Sha’ul he said in:

Tehillah/Psalm 18:27 “For You save the afflicted people, but bring down those whose eyes are haughty.”

He also said in:

Tehillah/Psalm 131:1 “O יהוה, my heart has not been proud, nor have my eyes been haughty. Neither have I concerned myself with great matters, nor with those too wondrous for me.”

יהוה resists the proud and gives favour to the humble, and one of the things that is clearly an abomination to יהוה is to have ‘a proud look’ and think more highly of oneself than we ought to! Having a proud look, or eyes that are haughty, speaks of looking only to one’s own interests, being selfish and having no regard for others!

Pilipiyim/Philippians 2:3-4 “doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves. 4 Each one should look out not only for his own interests, but also for the interests of others.”

We are also warned here not to think that we have arrived, so to speak, as Sha’ul also warned the Corinthian assembly that he who thinks he stands, let him take heed lest he fall. Having a proud look also reveals to us one who refuses discipline as they think it is beneath them!

How many times have you ‘overlooked’ the needed obedience that is called for just so you do not get out of your comfort zone of compromise?

That is a form of having a proud and haughty look, which is an abomination to יהוה!

Those with haughty eyes will be brought down!

Shemu’el Bēt/2 Samuel 22:29 “For You are my lamp, O יהוה, and יהוה makes my darkness light.”

Dawid declares a very clear and profound Truth, highlighting the need to walk in the Torah of Elohim, amidst the darkness of eth depravity of the lawless!

You are my Lamp, O יהוה!

The Hebrew word that is translated as 'lamp' is נֵר ner – Strong's H5216 meaning, *'lamp, candle, light'*.

The Word of Elohim – is both a lamp to our feet and a light for our path

Tehillah/Psalm 119:105 "Your word is a lamp to my feet and a light to my path."

Now, a lamp, in ancient times, would primarily be a vessel with a wick for burning a liquid, such as oil, in order to produce light; and as one would walk, the lamp would typically be carried in one's hand!

This word for lamp - נֵר ner – Strong's H5216 – is also used in:

Shemoth/Exodus 25:37 "And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it."

This verse from **Shemoth/Exodus 25** was part of the instructions that were given for the construction of the Tabernacle and the lampstand, with its seven lamps that were to be in the Set-Part Place, giving light over the table of showbread, and this is also a clear pointing to the seven lampstands, as seen in **Hazon/Revelation 2 & 3**, and how יְהוֹשֻׁעַ walks in the midst of these!

Shemoth/Exodus 27:20 "And you, you are to command the children of Yisra'el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually."

The lamp was to burn continually and the Hebrew word that is translated as 'continually' is the word תָּמִיד tamiyd – Strong's H8548 which means, *'continuity, all times, always, constantly, regularly, continually'*.

This is a clear picture for us in the command to keep our lamps burning continually:

Tehillim/Psalm 119:44 "That I might guard Your Torah continually, forever and ever"

How we keep our lamps 'burning continually' is to be a people who are guarding His pure and clear Torah, day and night!

It was the responsibility of the priest to ensure that the fire would not burn out and so one of the most critical roles in the duty of the priests was to make sure that the fire was maintained!

In the ancient pictographic script, the Hebrew word נֵר ner – Strong's H5216 which means, *'lamp, candle, light'*, is pictured as follows:



Nun - נ:



This is the letter 'nun' (נ), which in the ancient text is pictured as , which is a 'spouting 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.

Resh - ר:



The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as chief, top, begging or first. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

In terms of us seeing these letters, being expressed as 'lamp', we are able to clearly identify who it is who gives us our light and who is our lamp – יהושע Messiah, The Word made flesh, who is our Head and is The Seed!

This pictograph rendering of the word for נֵר ner – Strong's H5216, can have the following meaning:

LIFE IN THE HEAD!

In terms of us seeing these letters, being expressed as 'lamp', we are able to clearly identify who it is that gives us our light and who our lamp is – it is יהושע Messiah, who is our Head and we know that He is The Seed!

Timotiyos Bět/2 Timothy 2:8 "Remember that יהושע Messiah, of the seed of Dawid, was raised from the dead according to my Good News"

Galatiyim/Galatians 3:16 "But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Messiah."

We who are grafted in to Messiah by His blood become the seed of Abraham:

Galatiyim/Galatians 3:29 "And if you are of Messiah, then you are seed of Abraham, and heirs according to promise."

יהושע Messiah, The Light of the world, has caused us to be equipped to shine His truth and be a light to the nations, as we walk according to His commands.

Kěpha Aleph/ 1Peter 2:9 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light”

We as a chosen and set-apart royal priesthood have a responsibility; and that is to keep alive and burning the flame of His presence within us at all times! We are to guard the flame, be keepers of the flame and maintain the flame – and this takes diligence and discipline in keeping a watchful eye on what we do in our daily lives!

יהוה makes our darkness light!

When I consider these words, I cannot help but be reminded of the light that the children of Yisra’el had in Goshen, while the rest of Mitsrayim was in thick darkness!

This teaches us the vital importance of the presence of יהוה in our lives, which we have the assurance of as we keep His light burning continually, by means of walking in (according to) His Torah that lights our path!

For more on our need for the light and lamp of יהוה, please see the notes of the message called, “**LAMP AND LIGHT, WE NEED THEM BOTH!**”, which can be found on our site (<https://atfotc.com>) under the **sermons 2020/2021** menu or by clicking the following link: <https://atfotc.com/lamp-and-light-we-need-them-both-tehillah-psalm-119105/>

Verses 30-46

In the next 17 verses, Dawid expands, once again, on יהוה’s deliverance of Dawid! What becomes abundantly clear, as we study the words of this song of deliverance, is the clear fact that it is יהוה’s Word that equips us overcome, to stand and to fight the good fight of the belief!

His way is perfect and His Word is proven!

The Hebrew root word that is translated as ‘word’, in **verse 31**, comes from the root word **אִמְרָה imrah** – Strong’s H565 which means, ‘**utterance, speech, command**’, and this word is predominantly used in Scripture in reference to the Word of יהוה:

Tehillah/Psalm 12:6 “**The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.**”

Tehillah/Psalm 18:30 “**The Ėl – His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him.**”

Tehillah/Psalm 119:140 “**Your word is tried, exceedingly; and Your servant has loved it.**”

The Hebrew word that is translated as ‘proven’ in **verse 31** is **צָרַף** tsaraph – **Strong’s H6884** which means, **‘to smelt, refine, test, tried’**, and the one thing we can be sure of is that the Word of **יְהוָה** is proven and trustworthy!

We are able to fully trust His Word – for it is the only ‘word’ that can be trusted. How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke?

The Word of **יְהוָה** never fails!!!

It is because of this fact that we are able to find complete refuge in Him!!!

The Hebrew word that is translated as ‘refined’ in **Tehillah/Psalm 12:6** is **צָקַק** zaqq – **Strong’s H2212** which means, **‘to refine, purify, distil’**.

Mal’aki/Malachi 3:3 **“And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lěwi, and refine them as gold and silver, and they shall belong to יְהוָה, bringing near an offering in righteousness.”**

יְהוָה is the One who shall refine and purify us, and cause us to be a pure and set-apart royal priesthood who re able to bring near to Him an offering of righteousness, having been cleansed in the Blood of Messiah and refined by His Word.

The purest silver does not tarnish, and most silver products we see being used today has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with.

When looking at this verse above, the concept of silver – pure silver – and the words of **יְהוָה** being clean, struck me in a major way, as to what we see happening today!

His Word is pure and clean and is likened to silver tried in the furnace of earth and refined totally – there are no other metals therein and this is just what His Word is to us – it is unadulterated truth.

Sadly, we see that in the world today, His word has been tarnished due to the taking away and adding that is forbidden, and so as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore, cause the silver to now become susceptible to becoming tarnished.

When this happens, more and more work is required to polish up that which is not pure, in an attempt to present it as pure, through the institution of programmes and formulas of worship, that is contrary to the design and service of the Tabernacle.

For us to be a Tabernacle for His Spirit to dwell in the midst of, we cannot have a tarnished Word, that has manipulated the purity of it, in order to control the masses, but rather, we need to strip away the impurities of false traditions and lies and turn back to the pure Truth – then we will be built up according to His pattern shown!

יהוה is a shield to those who take refuge in Him!

The Hebrew word that is translated as ‘shield’ comes from the root word מגן *magen* – Strong’s H4043 which means, ‘*shield, buckler, defence*’, and is also understood as representing ‘*a wall of protection*’, as discussed already when looking at **verse 3**.

Then Dawid makes a bold statement in the form of two rhetorical questions, in **verse 32**, when he says:

“For who is *Āl*, besides יהוה? And who is a rock, besides our Elohim?”

Yeshayahu/Isaiah 43:11 “I, I am יהוה, and besides Me there is no saviour.”

While many will use this, as well as other verses to faithfully proclaim that there is no other Saviour but יהוה Himself, it can often end up in endless debates when argued simply from a ‘English’ translation perspective alone, yet when we dig a little deeper into the Hebrew text and simply read, as a child would read, we are able to begin to see the powerful revelation of who our Great Saviour is.

The phrase translated as ‘besides’, in the Hebrew, is מבלעדַי – *mibaladai*, and is translated either as ‘*besides, apart from, from besides*’.

It is constructed from the following two words:

1) מן *min* – Strong’s H4481 which is a preposition that can render the meaning, ‘*from, out of, by, by reason of, as a result of, according to*’; and

2) בלעדַי *biladai* – Strong’s H1107 which means, ‘*apart from, except, without, besides*’, and is a participle that is a construct from בל *bal* – Strong’s H1107 which means, ‘*none, not, neither, cannot, immovable, never, nothing*’, and עד *ad* – Strong’s H5704 which means, ‘*as long, even until, as far as, perpetuity, continually, forever*’.

What this is saying here is that there can never be a Saviour apart from יהוה, or No Saviour can come from anything or anyone other than יהוה.

For more on this please see the article called, “YAHWEH our SAVIOUR – YAHWEH our MESSIAH!!!” under the **articles** menu of our site (<https://atfotc.com>) or by clicking on the following link:

<https://atfotc.com/yhwh-our-saviour/>

Dawid expands on his praise for יהוה’s deliverance, by declaring that there is no other Rock and Saviour besides Elohim and he also declares that it is Elohim who makes his feet secure and his arms and hands strong!

The imagery of having feet like a deer highlights the ability of being sure footed, especially as we consider that a deer is a clean animal that has a split hood and chews the cud.

A split hoof symbolises for us the ability to walk on rough terrain and not lose one's balance, enhancing the imagery of being able to reach the heights and overcome any obstacles that stand in our way... as long as we are walking in the Torah of Elohim, the Word that secures us, equips us and shields us!

He teaches our hands for battle!!!

Yeshayahu/Isaiah 48:17 “**Thus said יהוה, your Redeemer, the Set-apart One of Yisra’el, “I am יהוה your Elohim, teaching you what is best, leading you by the way you should go.”**”

יהוה teaches us what is best – He teaches us what is profitable for us and what is good for us!

The Hebrew root word for ‘teaching’ is לָמַד lamad – Strong’s H3925 which means, ‘**to exercise in, learn, accept, instruct, train**’.

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

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

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



Lamed - לָ:



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

Mem - מָ:



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

Dalet – ד:

The ancient script has this letter as  and is pictured as a 'tent door'. It can also have the meaning of 'a back-and-forth movement', as one goes back and forth through a tent door, and so speaks of an access point.

It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

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

We can see the following being declared:

THE AUTHORITY OF THE WASHING AT THE DOOR

or

THE SHEPHERD WASHES AT THE DOOR

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

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

It is יהוה our Redeemer and Elohim that teaches us to do what is best, through His Torah and instructions given to us through His Word, and therefore the laws and right-rulings of Mosheh that we are to 'exercise in' and learn, accept and become fluent in, as we diligently train ourselves to be true set-apart people, is what causes us to be true servants of Messiah! We do not learn for nothing – we learn and are taught – **TO DO!**

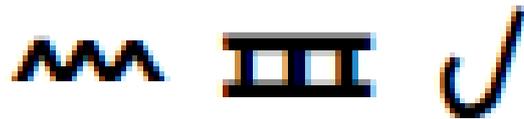
The Hebrew word that is translated as 'battle' is מִלְחָמָה milḥamah – Strong's H4421 which means, 'battle, war, warfare, military' and comes from the root word לָחַם laḥam – Strong's H3898 which means, 'to fight, do battle, conquer' and can also carry the meaning, 'consume, to use as food, eat'.

It is from this root word that we get the word לֶחֶם **lehem** – Strong’s H3899 which means, **‘bread, food, provision’**.

Understanding that the word for fighting or war/battle, comes from the same root word from which bread comes from, which, as we know from Scripture, that bread is a symbol or picture of community, then it helps us further understand the fact that when we stand up and fight against ‘self’ and the lusts of the flesh that wage war in our lives; we are in fact feeding the community with growth, as we conquer that which does not belong, in order to enrich the community or body that we are made a part of!

When we consider that the word for **‘bread’** comes from the root word that means to wage war and fight, we are able to understand the power of the words of our Master when He tells us that He is the Bread, as He is truly declaring that He is the One who has gone before us and fights for us, having defeated death at the grave, in order for us to be raised to new life in Him and be equipped to walk in victory.

In the ancient pictographic script, we see the root word לֶחֶם **lehem** – Strong’s H3899 pictured as follows:



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.

Het – ה

The ancient script has this letter as , which is a **‘tent wall’**, and carries a meaning of **‘separation’**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **‘established, secure’** as well as **‘cut off, separated from’**. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a **‘boundary’**, or better understood as our **‘boundaries’** in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Mem – □

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.

As we consider these pictographs that render the meaning of bread, provision, we are able to recognise, in terms of our lawful bread, that our Master has given us all we need for life and reverence, and that as we submit under the authority of His Word, being led by our Good Shepherd, we are separated and built up in Him, though the washing of His Word! His Word is our Food that separates and cleanses us as His Bride!

THE GOOD SHEPHERD BUILDS US UP AND CLEANSSES

or

THE AUTHORITY OF THE WORD THAT SEPARATES AND CLEANSSES

When we recognise the value and importance of the daily lawful bread that we are to eat, we see how important it is for us to meditate on His Torah, day and night, so that we can live clean and set-apart lives and be properly armed to fight the Good Fight of the belief!!! Neglecting to do so will cause one to not know who He, The Good Shepherd, is and will leave one unarmed to stand in the day of battle!

Battles make us stronger and enable us to encourage others to face what we may have already faced and overcome in Messiah!

One of the markers to show that we are on the right side is when we are, in fact, the minority – nowhere in the history of Scripture has the chosen people of Elohim been the majority, because walking in Him is not something that most choose to do:

Mattithyahu/Matthew 7:14 "Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it."

Being made sure-footed, Elohim gives us the ability to stand, and after having done all, being armed in His Torah, keep standing! This kind of continual sure-footed standing, as a result of obedience, gives the firm assurance that our feet shall not slip.

The Hebrew word that is translated as 'slip' in **verse 37** comes from the root word **מָעַד** **ma'ad** – **Strong's H4571** which means, '**to slip, slide, totter, shake**', and in speaking of the righteous, we are told in:

Tehillah/Psalm 37:31 "**The Torah of his Elohim is in his heart; his steps do not slide.**"

Not only is Dawid reassured, in his ability to stand firm upon the Rock of His deliverance, but having been delivered, he is able to put his enemy to flight!

This is important for us to realise, as we carefully consider the words of this song of deliverance, making it our own song of praise unto our Mighty Deliverer!

We are not just delivered from darkness to just be delivered, but are equipped to stand and fight the good fight, with the confidence of being an overcomer, in Messiah, as long as we remain sure-footed in his Truth, walking in His ways and being equipped and trained in His Torah, unto maturity, as a ready bride!

Sha'ul asks a vital question, in his letter to the believers in Corinth:

Qorintiyim Aleph/ 1 Corinthians 14:8 "**For indeed, if the trumpet makes an indistinct sound, who shall prepare himself for battle?**"

Who is equipped for battle is the question?

In presenting this question, he gives the answer too – one has to know the distinct sound, in order to be trained and equipped for the battle!

Here, we see a powerful picture of the readiness that the Torah of Elohim gives us, in our ability to stand and fight, being correctly dressed and armed in His Torah of Light!

Those who cast aside the need to study, meditate upon and walk in the Torah, can never be properly dressed or battle ready, as they clearly lack the ability to hear the indistinct sound of the Trumpet!

Tehillah/Psalm 89:15 "**Blessed are the people who know the sounding! They walk, O יהוה, in the light of Your face.**"

This verse is such a powerful declaration of how blessed the people are **who know the sounding!**

The sounding of what, you may ask?

Well, the Hebrew word that is translated here as '**the sounding**' is the noun **תְּרוּעָה** **Teruah** – **Strong's H8643** which means, '**a shout or blast of war, alarm or joy**', which comes from the root verb **רָוַע** **rua** – **Strong's H7321** which means, '**to raise a shout, give a blast, sound the alarm, shout for joy**', and it is on the 1st day of the 7th month day that we certainly raise a shout and blow the shofar/trumpets as we have, as commanded, '**a remembrance of Teruah**'!

For more on this very important topic, please see the notes of a message called, '**BLESSED ARE THOSE WHO KNOW THE SOUNDING!**', which can be found on our site, under the **sermons 2020/2021** menu or by clicking on the following link:

<https://atfoc.com/blessed-are-those-who-know-the-sounding-3/>

In **verse 40**, Dawid declares that יהונה girds him with strength!

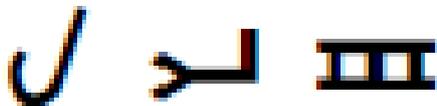
The Hebrew word that is translated as ‘**strength**’ is חַיִל **hayil** – **Strong’s H2428** and is the same word that is used to describe the mighty **brave** men who had separated themselves to Dawid!

This is also the same word that is used to describe the ‘**able**’ men that Mosheh’s father-in-law instructed him to seek out!

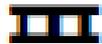
Those who find strength in Elohim go from strength to strength and become capable and firm members of the body of Messiah!

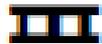
It is in the Master that we are equipped to go from strength to strength!

In the ancient pictographic script, the word for ‘**able, brave**’ - חַיִל **hayil** – **Strong’s H2428** is written as follows:



Het – ח



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

Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’.

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

Yod – י



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

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

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.

When we see these letters, in the ancient script, being used to describe someone who is considered '*brave, and able*', as well as a true '*capable wife*', we can certainly glean from this the following:

THE ONE WHO DESIRES TO BE AN ABLE OVERSEER IN THE BODY OF MESSIAH IS ONE WHO TRULY REPRESENTS THE ONE WHO HAS BEEN SEPARATED AS A LIVING STONE, AND HAS SUBMITTED TO DOING THE WORK OF OBEDIENT SERVICE, BEING LED UNDER THE AUTHORITY OF OUR GOOD SHEPHERD, AND EQUIPPED TO TEACH AND LEAD OTHERS TO MATURITY IN MESSIAH!

Those who go from strength to strength appear before Elohim! This is a powerful promise for those who stay in the Master, for they shall see Him face to face when He comes for His Capable Bride!

In being equipped to stand and fight and be victorious in the Master, Dawid declares that his enemies have no saviour!

They may even call unto יהוה, but יהוה would not answer them!

In a severe word of rebuke to the wrong, our Master made it clear through this parable that the wrong will not be heard when they cry out to Elohim for help, but instead will be cast out!

Luqas/Luke 13:25-28 "When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Master, Master, open for us,' and He shall answer and say to you, 'I do not know you, where you are from,' 26 then you shall begin to say, 'We ate and drank in Your presence, and You taught in our streets.' 27 "But He shall say, 'I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.' 28 "There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya'aqob and all the prophets in the reign of Elohim, and yourselves thrown outside."

Dawid declares the victory of Elohim, and highlights how many come to serve him, and here in this song of deliverance, we are also able to see a wonderful parable of our Master and Elohim, יהושע Messiah, in declaring that all will come to the righteous King and submit and obey Him!

Every knee will bow and every tongue will confess that יהושע Messiah is יהוה our Master, Saviour and King!!!

And in a bold declaration of this fact, he declares more praise for יהוה, in **verses 47-50**.

Verses 47-50

In these closing statements of praise, we are able to see the wonderful resounding praise that is built up and expressed as Dawid speaks the words of this song, reaching a high point of a bold declaration of יהוה's life and loving-commitment that endures forever!

Shemu'el Bēt/2 Samuel 22:47 “יהוה lives! And blessed is my Rock! And exalted is my Elohim, the Rock of my deliverance”

Only true servants of Elohim can make this bold confession with joyous confidence, as they walk in the Truth and cling to Him who lives forever!

After having declared how יהוה had delivered him from all distress and had equipped and trained him for battle, in order to overcome, he declares the true life of יהוה – for there is no life in anyone or anything else!

In the midst of his deepest suffering and pain, Iyob declared the following:

Iyob/Job 19:5 “For I know that my Redeemer lives, and as the Last shall rise over the dust”

The Hebrew word that is translated here as ‘my Redeemer’ is גַּאֲלִי ga’ali and comes from the primitive root word גָּאַל ga’al – Strong’s H1350 meaning, ‘to redeem, act as kinsman, avenge, buy back, claim, redeemer, avenger of blood, rescue’.

In Tehillah/Psalm 103 Dawid reminds us not to forget the dealings of יהוה – as He Has **Redeemed our life from destruction!**

He is our redeemer and the one who can redeem us from destruction because He lives!!!

In the revelation of יהושע Messiah, we see the following words that He spoke:

Hazon/Revelation 1:17-18 “And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, “Do not be afraid, I am the First and the Last, 18 and the living One. And I became dead, and see, I am living forever and ever. Amēn. And I possess the keys of She’ol and of Death.”

Yoḥanan was given a clear revelation that Our Master יהושע Messiah is He who lives, which was a clear revelation that He is יהוה our redeemer who lives – our blessed Elohim and Rock of our Deliverance!!!

Verses 47-50 mark a clear and confident declaration of victory in Messiah – for He not only lives, but He is The Life!

In Hebrew, the word for 'life' is חַיִּי hay – Strong's H2416 and means, *'life, alive, living, flowing, fresh, running'*.

What we must guard against is the looking to the 'letter of the Torah' only; as we must recognise that the Torah without Messiah contains no life – but it is only in Messiah that true life of the Torah becomes something that can and does sustain us.

Tehillah/Psalm 36:9 "For with You is the fountain of life; in Your light we see light."

The Hebrew word for **fountain** is מַקּוֹר maqor – Strong's H4726 meaning, *'a spring, fountain'* and comes from the root word קוּר qur – Strong's H6979 which means, *'to dig'*; and we know we are to dig and seek out His kingdom and His righteousness – the question is whether people have found the True well of LIFE and are **sitting and learning** at it or is it a muddled counterfeit that they are drinking from?

With יְהוָה is the FOUNTAIN OF LIFE!!!

Tehillah/Psalm 68:6 "Bless Elohim in the assemblies, יְהוָה, from the fountain of Yisra'el."

When we come to the FOUNTAIN OF LIFE and gather when we should, as an obedient flock who know His voice, then that Water of Life becomes a fountain in us as our lives are changed and our speech is renewed enabling us to bring life and healing to the nations!

Mishlë/Proverbs 10:11 "The mouth of the righteous is a fountain of life, but violence covers the mouth of the wrong."

Mishlë/Proverbs 13:14 "The Torah of the wise is a fountain of life, turning one away from the snares of death."

Mishlë/Proverbs 14:27 "The fear of יְהוָה is a fountain of life, to turn away from the snares of death."

Mishlë/Proverbs 16:22 "Understanding is a fountain of life to him who has it, But the disciplining of fools is folly."

יְהוָה is The Living Torah and our source of Life, or rather He is the Life of the Torah - and when we drink of Him – the FOUNTAIN OF LIFE begins to flow out of us as we gain understanding, and walk in the fear of יְהוָה by walking in the Torah, and our speech becomes a flowing source of life!!!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יְהוָה Messiah is THE LIFE!

This word - חַיִּי hay – Strong's H2416 is pictured in the ancient pictographic script as follows:



Het – ׀



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

Yod – ׁ



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!

From this ancient pictographic lettering of the word for LIFE: ׀ׁ hay – Strong's H2416, we are clearly able to see how by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to serve and worship Him in Spirit is Truth.

These two pictographs can render for us the clear meaning:

SEPARATED TO SERVE

What gives us our ability to be built up as living stones in the Master, is our continued obedience to walking in that which is our life – His Torah!

Debarim/Deuteronomy 32:45-47 **"And when Mosheh ended speaking all these words to all Yisra'el, 46 he said to them, "Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 "For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yarden to possess."**

In **verse 50** Dawid gives a summation of the joy of the deliverance of Elohim, and declares that he gives thanks to יהוה among nations and sings praises to His Name!

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

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

Therefore, we are able to properly understand why Sha’ul tells us, in **Timotiyos Aleph/1 Timothy 2:8**, that men everywhere should ‘**lift up their hands that are set-apart**’ in prayer! For this is our true expression of ‘**giving thanks in all**’, as it is done with ‘**extended hands that are set-apart**’ in our continual willing obedience of working unto Elohim (extending the hand) in all we do; while at the same time, giving Him esteem and praise. Giving thanks is not a silent matter and it must be seen in our work ethic too, as our actions may often speak louder than words!

The Hebrew word that is translated as ‘**sing**’ comes from the primitive root verb זָמַר zamar – **Strong’s H2167** which means, ‘**to make music (in praise of Elohim), sing praises**’. This also means, ‘**striking with the fingers**’, and more properly mean, ‘**to touch the strings or parts of a musical instrument**’

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

The Hebrew root word זָמַר zamar – **Strong’s H2167** is one of the musical verbs for ‘**praise**’, in the Tehillim (Psalms), and is often translated as ‘**sing praises**’:

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

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

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

We are to make great His Name among the nations and sing praises to His Name, with word, song and works of obedience, as we exult His Name in all we do!

This is a song of deliverance, and anyone who suppresses His Name or brings the Name of יהוה to nought, in any way, has no revelation of who the Rock of Deliverance is!

Verse 51

In closing this extremely powerful song of deliverance, Dawid makes a postscript statement that declares the everlasting loving-commitment of יהוה to the beloved king and his seed, forever!

A tower of deliverance is He!!!

This phrase is written as follows:

מִגְדֹּל יְשׁוּעוֹת
migdol yeshu'oth

This comes from the following two root words:

1) גָּדַל gadal – Strong's H1431 – and this root word is used 115 times in the Tanak and has the meaning, *'to grow up, become great, to cause to be large, magnify, boast, lift up, promote'*, and is often used as a word to express praise for יהוה.

2) יְשׁוּעָה yeshuah – Strong's H3444 which means, *'salvation, deliverance, victory, help, security, save'* and comes from the root verb יָשַׁע yasha – Strong's H3467 which means, *'to deliver, save, salvation'*.

This is a powerful praise unto יהוה our Saviour, our High Tower and Rock of our Deliverance – this is praise for יהושע Messiah – a praise that the beloved of Messiah can sing!

As we consider the words of this beloved's song of deliverance, may we be encouraged to echo this song, in all we do, as guard to stay in our Master and Elohim, יהושע Messiah, so that we can be found among the beloved remnant bride that is able to sing the songs of deliverance, because they have overcome the beast, his image, his mark and the number of his name, as seen in:

Hazon/Revelation 15:2-3 *"And I saw like a sea of glass mixed with fire, and those overcoming the beast and his image and his mark and the number of his name, standing on the sea of glass, holding harps of Elohim. 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 El Shaddai! Righteous and true are Your ways, O Sovereign of the set-apart ones!"*

As you carefully consider the words of the song that Dawid spoke to יהוה in **Shemu'el Bět/2 Samuel 22** and then put to a song that we could all sing, in **Tehillah/Psalm 18**, may you be inspired by the wonderful poetic flow of this beautiful song of deliverance, not just in words alone, but in the clear fruit worthy of righteousness, for all to see!

In closing, I encourage you to be a praising people, who are boldly declaring who the causer of our deliverance is, making sure that you are blessing Him at all times, shrugging off all doubts, worries, complaints and gripes!

Is your life singing the true song of the beloved?

Are the words of your mouth and the meditation of your heart pleasing in His sight?

May His Good Word richly dwell in you, causing you to be a part of the remnant ready, and proclaiming bride, who stands in Him, with great reverence and joy, declaring great praise unto our Beloved, and Great, King!

This beloved's song of deliverance is just that – the beloved's – which we are!

So, let us all be bold in our praise and exaltation of our Elohim, which can only be faithfully done as we stay in Him and guard to do all He has commanded us, in order to reflect the reward of His life in us, holding firm the clear hope we have in Him, firm to the end, declaring His praise here and now, as we walk in His victory, armed with His Truth that results in praise!

THE BELOVED'S SONG OF DELIVERANCE!

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

Our Master is coming soon, and He is coming for His Ready Bride!

How ready are you?

Let His Word cause you to be awake, have eyes to see, ears to hear and be equipped with His strengthening joy to be glad, give thanks and rejoice with the voice of song, declaring His praises continually!

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