

VICTORY IN HIS NAME!

Tehillah/Psalm 20

29th of the 3rd month 2021/2022

Shalom all,

Praise be unto יהוה our Elohim, for it is good to praise and esteem the Name that saves!!!

Can you truly give a shout of jubilant praise unto Him...and joyfully proclaim praises to Him who sits on High and declare: HALLELUYAH!

Have you have realised that life is full of battles?

Do you recognise and know that in this world you will face trouble?

Our Master clearly told us that we will!

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.**”

We are to take courage in the One who has overcome the world, so that we can endure the pressures of the various trials and battles that we face, each and every day!

How many of you are currently facing some tough battles or struggles?

Battles that are staring you in the face!

What do you do?

As we grow in our understanding of our Wilderness Journey, as pictured through the lessons that we can glean from, when looking at the Wilderness Journey that Yisra’el took from Mitsrayim to the Promised Land, and recognise that we are sojourners in our Master, we ought to be reminded to be a set-apart people that are continually offering up the praise that is due to the One who has redeemed us from all lawlessness.

And in doing so, in recognising the pressures and battles that we are to face and endure, as we claim and walk in the Promises in Messiah, I want us to take a closer look at a beautiful Psalm of praise, which could be regarded as ‘a battle song of praise before the battle’... or even better understood as ‘a victorious war cry’.

In a message that highlights the joy of knowing and praising the wonderful Name of our Creator, let us all be reminded of this fact, in a message called:

Victory in His Name

Please read **Tehillah/Psalm 20**

This is such a beautiful psalm of praise and, in essence, this and **Tehillah/Psalm 21** go hand in hand – where this one can be seen as the prayer and intercession before the battle, whereas Tehillah/Psalm 21 depicts the rejoicing after the battle.

The word **צָר** tsar – Strong’s H6862 comes from the primitive root verb **צָרַר** tsarar – Strong’s H6887 and means, *‘bind up, tie, restrict, be restricted, narrow, cramp, frustrate, distress, trouble’*

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

Therefore, as we know that during the tribulation, we who are in Messiah have this wonderful promise!

יהוה will **defend** those who **‘know’** the Elohim of Ya’aqob!

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

The Name of **יהוה** is our defence and the Hebrew root word that is used for the term ‘set you on high’ or in other translations is written as ‘defend’ or ‘protect’ is **שָׁגַב** sagab – Strong’s H7682 and means *‘to set securely on high, safe, lifted up high, inaccessibly high – by implication of being safe from danger and set on high’*.

A derivative of this word **שָׁגַב** sagab – Strong’s H7682 is **מִשְׁגָּב** misgab – Strong’s H4869 which means, *‘a secure height, retreat, stronghold, refuge’* and is translated as *‘refuge’*, in:

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

The root word **שָׁגַב** sagab – Strong’s H7682 is translated as ‘safe’, in:

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

Again, we see this root word **שָׁגַב** sagab – Strong’s H7682 being translated as ‘set on high’, in:

Tehillah/Psalm 91:14-15 “Because he cleaves to Me in love, therefore I deliver him; I set him on high, because he has known My Name. 15 “When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.”

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

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

Are you finding refuge in Him and are you being equipped to praise Him?

Our Master and Elohim, Saviour and King, answers us in the day of distress!

The Hebrew word that is used here for ‘answer’ comes from the root verb עָנָה anah – Strong’s H6030 which means, ‘to sing, utter tunefully, be occupied with, cry, respond, testify, speak, shout’.

This word is used 329 times and relates to giving an answer, testifying, as well as shouting with joy, often as a response to being a faithful witness!

The clear Word of Elohim bears the trustworthy witness of His loving-commitment to answering all who call upon Him!!!

In **verse 2** we are told that יְהוָה will send us help from the Set-Apart place, to uphold us – and this speaks of how He also uses each and every one of us, in strengthening one another in battle.

“He does send you help from the set-apart place, and does uphold you from Tsiyon!”

The Hebrew word that is translated as ‘help’ comes from the noun עֵזֶר ezer – Strong’s H5828 which means, ‘a help, helper, one who helps’ and we see this word being used in: Tehillah/Psalm 121:1-2 **“A song of degrees. I lift up my eyes to the hills; where does my help come from? 2 My help comes from יְהוָה, maker of the heavens and earth.”**

Tehillah/Psalm 124:8 **“Our help is in the Name of יְהוָה, maker of the heavens and earth.”**

Our HELP is in the Name of יְהוָה!!!

Our Husband is our perfect help!

Tehillah/Psalm 146:5 **“Blessed is he who has the Ėl of Ya’aqob for his help, whose expectancy is in יְהוָה his Elohim”**

Hoshĕa/Hosea 13:9 **“You have destroyed yourself, O Yisra’ĕl, but your help is in Me.”**

The noun עֵזֶר ezer – Strong’s H5828 which means, ‘a help, helper, one who helps’, comes from the primitive root verb עָזַר azar – Strong’s H5826 which means, ‘to help, give relief, aid, support’.

The noun עֵזֶר ezer – Strong’s H5828 and the root verb עָזַר azar – Strong’s H5826 both look like this in the ancient pictographic letters:



Ayin - א:

The original pictograph for this letter is  and represents the idea of '**seeing and watching**', as well as '**knowledge**', as the eye is the 'window of knowledge' and the clear function of the eye is to look at and observe.

Zayin – ז:

The ancient pictographic script has this letter pictured as  , which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of '**a weapon or tool that cuts, farming instrument**'. A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done!

Resh – ר:

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

As we consider these pictographic letters, that are used to render for us the meaning of '**help**', and more specifically, who our help is, we can see the following meaning being rendered:

LOOK TO THE WORK OF THE HEAD

The clear concept of understanding the true and bold confession that יהוה is our help, can only be fully grasped, if one is actually looking to Him and the work of redemption and deliverance that He has done and brought to us, so that we are able to find His help in distress!

He sends us help from the Set-Apart Place!

The Set-Apart place refers to His Temple – the place where He resides, for it is from within that we are strengthened!

The Hebrew word that is used for '**set-apart place**' is מִקְדָּשׁ **miqdash** – Strong's H4720 which means, '**a set-apart place, sanctuary**' and this comes from the primitive root verb קָדַשׁ **qadash** – Strong's H6942 which means, '**set-apart, consecrated, dedicated**'!!!

We are the temple of the Set-Apart Spirit and He sends us help in our time of need, by giving us the means to encourage and uphold, or strengthen, each other in tough and trying times.

Do not neglect the necessity for community and fellowship, for it is from within the body that much strengthening comes, as He, the Head, equips and sends!

When we recognise the need to follow the clear pattern of His Torah, given to us through Mosheh, we are able to understand that we, as His Dwelling Place, are to reflect the clear set-apartness that His Set-Apart Dwelling in the heavens presents to us as, for we are to be set-apart and He is set-apart!

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

With the Set-Apart Place being called **מִקְדָּשׁ** **miqdash** – **Strong's H4720** we take note of the following form the ancient pictographic script, as it is rendered as follows:



You will notice that with the Hebrew word **מִקְדָּשׁ** **miqdash** – **Strong's H4720**, the letter 'mem' (**מ**) is at the front of the three letters that are used to describe or represent set-apartness, which comes from the primitive root verb **קָדַשׁ** **qadash** – **Strong's H6942** which means, '**to be set-apart, consecrated, dedicated**' – and that is what we have been called to be, and it is from this root that we get the noun **קֹדֶשׁ** **qodesh** – **Strong's H6944** which means '**apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה**' and this word is rendered as follows in the ancient pictographic letter/symbols:



Quph – ק:

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

Dalet – ד:

This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:

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

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

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

Now, when we take a look at the word used for 'set-apart place', we see the addition of the letter 'mem' being added to make the word מִקְדָּשׁ miqdash – Strong's H4720:

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.

Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle.

As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we study the clear and precise pattern of the Tabernacle and Dwelling Place, we are able to get a great picture from these ancient pictographic renderings of the word מִקְדָּשׁ **miqdash** – **Strong's H4720**, especially as we see that the bronze laver that was used for the priests to wash their hands and feet before entering into the Dwelling Place.

As we allow the Word of Elohim to wash us and set us apart, we recognise that we are cleansed through proper obedience to His Word and the proper coming to the Door of Appointment and guard to keep His Sabbaths and Feasts with joy!

It is by the Blood of Messiah that we have been grafted in to His covenants of promise and through the complete washing of the Word we are equipped through His Word to be:

CLEANSED TO CONTINUALLY COME TO THE DOOR OF APPOINTMENT TO MEDITATE ON THE WORD!

When we guard the clear pattern and standard of set-apartness, by diligently guarding to hear, guard and do His Word and do not neglect the proper gathering on His Sabbaths and Feasts, then we are equipped to stand firm, armed with His Truth that upholds us.

The Set-Apart One upholds us, His Set-Apart Bride!

The Hebrew word that is translated as 'uphold' comes from the root word שָׁאָד sa'ad – **Strong's H5582** which means, '**to support, sustain, uphold, stay**', and is used in speaking of Messiah who establishes and sustains His reign:

Yeshayahu/Isaiah 9:6-7 “For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ėl, Father of Continuity, Prince of Peace. 7 Of the increase of His rule and peace there is no end, upon the throne of Dawid and over His reign, to establish it and sustain it with right-ruling and with righteousness from now on, even forever. The ardour of יהוה of hosts does this.”

It is our Master who sustains us, and when we are able to recognise and acknowledge that, then our eyes will continually be fixed upon Him, the Prince and perfecter of our belief!

Verse 3 reminds us that יהוה does remember our worship and our offerings and this speaks of our worship.

“He does remember all your offerings, and does accept your ascending offering! Selah.”

The Hebrew word that is translated as ‘offerings’ comes from the root word is מִנְחָה **minḥah** – Strong’s H4503 which means, ‘*a gift, tribute, meal offering, present*’.

The ‘**minḥah**’ offering does not always require blood and is most frequently referred to as the ‘**grain offering**’, which represents the gift being offered, that was a gift that has been prepared by the hands of the one bringing the gift, and was given to the High Priest, to present before יהוה.

The Hebrew word that is translated as ‘ascending offering’ comes from the root עֹלָה **olah** – Strong’s H5930 which carries the meaning of, ‘*whole burnt offering, ascent, staircase, stairway*’, in reference to the ‘**continual burnt offering**’ that was to be made at the door of the Tent of Meeting, every morning and evening.

The עֹלָה **olah** offering represents a giving totally of oneself to יהוה, as we recognise how we are to present your bodies as a living offering!

Dawid asked יהוה to ‘**remember**’, and the Hebrew root word for ‘**remember**’ is זָכַר **zakar** – Strong’s H2142 which means ‘*to remember, or be mindful, or bring to remembrance*’, from which we get the word זִכָּרוֹן **Zikkaron** – Strong’s H2146 which means, ‘*memorial, commemoration or remembrance*’.

יהוה will seal His people in the last days and they will be remembered by Him in the time of Trouble.

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

The word **‘remember’** is first used in Scripture, in **Bereshith/Genesis 8:1**, where Noah and his family were saved in the time of Judgment and **יהוה** remembered them and let the waters subside so that He could start a "new beginning" through Noah and his generation. In the same way, **יהוה** will save His people and remember them, after the time of Judgment, and He will start a "New Beginning", after Judgment, through His Bride and their generations.

יהוה chose Noah in the first place, because he was perfect in his generation, meaning that he and his children were following **יהוה**.

In the same way, He will save His people who are ‘perfecting set-apartness’ in their generation, following Him and teaching their children and "spiritual children" of Him offering slaughter offerings acceptable to Him as we are being built up as living stones together in Him.

In **verse 4**, Dawid is declaring how **יהוה** will fill all our plans and give us the desires of our heart – and what is important for us to realise, is that this is not some selfish approach that thinks that **יהוה** is there to give in to the demands and wishes of people.

“He does give you according to your heart, and fills all your plans!”

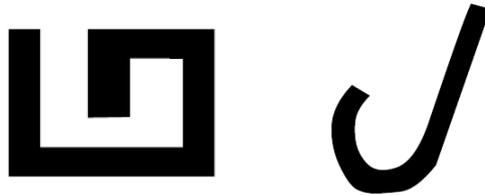
His plans and His desires become our desires and He knows the plans that He has for us, from before we were born and He is the One who will fulfil those plans, as we follow wholeheartedly after Him and march forward in victory, knowing that He fights for us: **Yohanan Aleph/1 John 5:14-15** **“And this is the boldness that we have in Him, that if we ask whatever according to His desire, He hears us. 15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.”**

YHWH gives according to our heart and therefore we recognise how vitally important it is for us to have His Torah upon our hearts and in our mouths, in order to do it.... For then all our ways and plans will be successful!

If you do not have His Torah on your heart, then your plans will not be in line with His Truth and He will hand you over to the desires that are within your heart, sending a leanness within your spirit – for the Torah is spiritual and those who do not have the Torah in the hearts are not walking according to the Spirit and therefore their plans are not directing in the path of life but are leading to death!

The Hebrew word for ‘heart’ is **לֵב leḅ** - **Strong’s H3820** which means, **‘inner man, mind, will thought’**, or is often also written as **לֵבָב leḅab** – **Strong’s H3824** which means, **‘inner man, heart, mind, understanding’**; and what is interesting to take note of here is that these two letters for ‘heart’ in the ancient Hebrew pictographic Script make it clear that the rule and authority of Elohim is to be upon our hearts!

In the ancient Script the Hebrew word לֵב **leb** - Strong's H3820 looks like this:



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.

Bet - ב:

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

In terms of these two pictures, representing the '*heart*' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

It can clearly be expressed as:

THE RULES OF THE HOUSE

And in recognising this, we see that we, as legitimate sons and daughter of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in – for His Torah are the rules of His House, WHICH He has written on the fleshly tablets of our hearts!

Going into battle, Dawid knew where His help came from and by **verse 5**, he is declaring, with faith, that he sings of the deliverance that יהוה brings to His servants.

He was raising a victory war cry and holding the Name of יהוה up high.

Listen, we will make it through any battle **IF** we stay in Him and walk according to His will!

“We sing of Your deliverance, and in the Name of our Elohim we set up a banner! יהוה does fill all your requests!”

Are you properly equipped in the Torah, that is to be upon our hearts, to boldly sing of our Master’s deliverance?

The Hebrew word that is translated as ‘we sing’, is נִרְנְנָה nerannenah, which comes from the primitive root verb רָנַן ranan – Strong’s H7442 which means, **‘to overcome, cry out, shout for joy, give a ringing cry, sing aloud’**.

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

True overcomers are equipped to sing a shout of victory, raising a banner of praise unto the Name that saves!!!

The root word רָנַן ranan – Strong’s H7442 is often translated as praise, and is also translated as ‘rejoice’, as in:

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

Yeshayahu/Isaiah 61:10 “I greatly rejoice in יהוה, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”

Qolasim/Colossians 3:16 “Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs.”

Sha’ul also tells us, in Eph’siyim/Ephesians 5:19, that we are to speak to each other in psalms and songs of praise and spiritual songs, singing and striking the strings in our hearts to the Master.... Are you doing that, even as you ready yourself to face the pressure of daily battles that surround you?

Are you lifting up a true banner of praise, for the deliverance of יהוה?

The Hebrew word that is translated as ‘of your deliverance’ is בִּישׁוּאַתְּכָּא – biyshuatheka which comes from the root word יְשׁוּעָה yeshuah – Strong’s H3444 which is a noun that means, **‘salvation, deeds of deliverance, victory’** which comes from the root word יָשַׁע yasha – Strong’s H3467 which means, **‘deliver, brought salvation, saviour, saves’**.

A banner signifies the one under whose authority you march and firmly support and represent.

Today we see how sport teams and countries all march behind/under their respective banners, at various gatherings and events.

What we see here, is that we, as children of the Most-High, set up a banner in the Name of our Elohim – for it is all about His Name that is to be declared and praised!

This is what separates us from the rest and gives us our true identity!

Without His Name we cannot go out and think that we can march behind or under Him, and sadly, many people today have made many false banners, which explains the lack of true lasting victory in their lives!

Marching under a banner, also signifies what you represent!

Let me ask you – when you face life's daily battles – whose banner do you march under?

Do you represent the True body of Messiah, in every deal, in every word, action or thought?

Mikah/Micah 4:5 “For all the peoples walk, each one in the name of his mighty one, but we walk in the Name of יהוה our Elohim forever and ever.”

Yohanan 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.”

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

The Hebrew word that is translated as ‘banner’, here in **Tehillah/Psalm 60:4** is נִסִּים – **Strong’s H5251** which means, ‘*a standard, ensign, signal, sign, banner, distinguishing mark*’, and is the word that is translated as ‘pole’, which Mosheh put the bronze serpent on and lifted up as a clear sign to those who had rebelled and anyone who had been bitten by the snakes that יהוה sent, looked to the serpent on the pole, would be healed, being a clear prophecy of how Messiah would be ‘lifted up as a banner to the peoples’ and all who look to Him and call upon His Name shall be saved!.

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

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

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

יהוה is our banner, may we encouraged to represent well that which His Name represents for there is no safer banner to be under than that of יהוה!

When we lift up the proper banner of praise to The Name that saves, we have the assurance that He will fill all our requests!

The Hebrew word that is translated as 'all your requests' is כָּל־מִשְׁאָלוֹתַיִךְ – kol-mish'alotheka which comes from the root words:

- 1) כָּל kol – Strong's H3605 which means, '**whole, all, everything, entire, throughout, wholehearted, perpetual, completely, continually**', which comes from the primitive root verb כָּלַל kalal – Strong's H3634 which means, '**to complete, perfect, perfected**'.
- 2) אַתָּה attah – Strong's H859 which means, '**you (masculine singular)**'
- 3) מִשְׁאָלוֹת mishalah – Strong's H4862 which means, '**request, petition, desire**' which comes from the root verb שָׁאַל sha'al – Strong's H7592 which means, '**to ask, inquire, request, seek**'.

The word מִשְׁאָלוֹת mishalah – Strong's H4862 is only used twice in Scripture.

Here, in this psalm of praise for the victorious Name of יהוה, and in another psalm of Dawid:

Tehillah/Psalm 37:4 "And delight yourself in יהוה, and let Him give you the desires of your heart."

The reason for me highlighting this, is to emphasise the need for us to be delighting ourselves in יהוה.

So many people want all their desires and fleshly requests filled by יהוה, yet they are not truly delighting themselves in Him, as they neglect to walk in His Torah and raise up the proper banner of praise that the true set-apart remnant bride of Messiah does!

The Hebrew word that is translated as 'delight' comes from the root verb עָנַג anog – Strong's H6026 which means, '**to be soft, dainty, delicate, take delight**', from which we also get the noun עֲנָגָה oneg – Strong's H6027 which means, '**daintiness, exquisite delight, luxurious**'.

Now why am I mentioning this?

Well, both the noun עֲנָגָה oneg – Strong's H6027 and the verb עָנַג anog – Strong's H6026 is used in the following passage:

Yeshayahu/Isaiah 58:13-14 “If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath ‘a delight,’ the set-apart day of יהוה ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, ¹⁴ then you shall delight yourself in יהוה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya‘aqob your father. For the mouth of יהוה has spoken!”

So many people despise the need to remember, keep and delight themselves in the Sabbath, yet it is the very day that we are to call a delight and delight ourselves in our Master, for when we do so, then the clear foundation of delighting ourselves in our Master and Saviour, in all we do, will be firmly established, giving us strength and joy to lift up our requests with confidence and raising a ringing cry of victory amidst the battles of life!

When you truly take pleasure in יהוה, then the desires of your heart will be perfectly lined up with His desire, which is our set-apartness!

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

The phrase that is translated as ‘set up a banner’ comes from the root word דָּגַל dagal – Strong’s H1713 which means, ‘to raise a flag, to be conspicuous - open to the eye, to reveal, manifest, clearly known’.

If we set up banners in the Name of our Elohim, that means that we will reveal and make known His Name, for all to see, so that all the nations will know who is the One that we follow and who is the One who gives the victory and who is the One who judges.

יהוה wants His Name to be proclaimed and to be known and it is we who are to set up the banner of praise unto Him!

Are you doing that with a rejoicing heart and declaring lips of praise!

In **verse 6** Dawid declares such bold confidence in יהוה, in declaring that he knows first-hand that יהוה is the only One that saves!

“We sing of Your deliverance, and in the Name of our Elohim we set up a banner! יהוה does fill all your requests!”

This is the Name that we are to proclaim as a banner – for there is only One Name that saves! It is יהוה who saves or, as written here in the text as:

הוֹשִׁיעַ יְהוָה
Hoshëa YAHWEH

This is translated for us as ‘YAHWEH shall save’.

The Hebrew word that is translated as ‘shall save’ is הוֹשִׁיעַ hoshiya which comes from the root word יָשַׁע yasha – Strong’s H3467 which means, ‘*deliver, brought salvation, saviour, saves*’ and is written in the ‘hiphil verb tense’ which expresses the causative action and highlights very clearly for us that it is יהוה (YAHWEH) that causes us to be saved!

The name of יהוֹשֻׁעַ 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!

As we raise a banner of praise to יהושע (YAHUSHUA), we are declaring that it is יהוה (YAHWEH) who is our Saviour, for it is The I AM who causes our deliverance!

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!

Salvation is worked through the might of His right hand!

We know that in Hebrew, the **‘right hand’** signifies one’s strength and is the working power of a person.

The Right hand of יהוה has worked Salvation for us!

The Hebrew word that is translated as **‘right hand’**, is the root word יָמִיִן **yamiyn** – **Strong’s H3225** and means **‘right hand/right side and also south side’** and is used literally of a man’s right hand, and speaks of the proper functioning power of the one who is doing the action.

The Right Hand of Elohim is a title for יהושע, who is the fullness of the embodiment of the Torah – for that is why He came – to fully meet its requirements so that we may walk in Him – the Living Torah – and live!

What is being clearly declared here, is the greatness of the set-apartness of יהוה and the greatness of His Right Hand, which also speaks of the greatness of the work of deliverance that He has done for His called-out and set-apart people!

The Hebrew word יָמִיִן **yamiyn** – **Strong’s H3225** is first used in **Berēshith/Genesis 13:9** when Abraham gave Lot the choice of which land he wanted – if Lot went to the left, he would go to the right and vice versa.

Lot chose the well-watered gardens of Seđom and Amorah and travelled east.

And what we can learn from this, is that יהוה has given us a clear choice:

to go to the left, in a sense, and choose the well-watered gardens that represent comfort and satisfaction in the flesh or go to the right – to the dry Wilderness that is dependent upon יהוה for rain and provision!

We have a choice: we can call upon His Name and see His Right Hand that works salvation or we can choose to go it on our own!

Many people sadly choose the seemingly well-watered gardens that are, metaphorically, located in the valley of the Yardeñ, at the gates of Seđom.

They choose what may seem to be physically more appealing and often looks as though it is the best place at where they can fulfil their fleshly desires.

Just as it was only Lot and his daughters who made it out – so too will there only be few who make it out, as escaping the fire, so to speak!

But those who choose the ‘right hand’ of Elohim, יהוה saves!

The noun יָמִיִן **yamin** – **Strong’s H3225** comes from the primitive root verb יָמַן **yaman** – **Strong’s H3231** which means, **‘to go to, chooses the right, use the right hand, turn to the right’**.

Why I am highlighting this verb is to show you the clear prophetic shadow picture of our Master as seen through the application of the blood by Mosheh on the right ears, big toes and thumbs of Aharon and his sons, in the ordination of the priesthood!

To get a clearer understanding of this we can look at the ancient pictographic script which renders this word יָמָן **yaman**– **Strong’s H3231** as follows:



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!

Mem - מ:



The ancient script has this letter as  and is pictured as ‘**water**’, and also carries the meaning of ‘**chaos**’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

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

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

Nun - נ:



This is the letter ‘**nun**’ (נ), which in the ancient text is pictured as a , 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.

In the AHLB (Ancient Hebrew Lexicon Bible), Jeff Benner explains that when two pictographs are put together, a Parent Root word is formed, and when looking at the parent root of this word for 'right' in the ancient Hebrew pictographic alphabet, we see the following:



With the 'mem' () meaning 'blood, water' and the 'nun' () meaning 'continuance', we are able to see the clear meaning,

BLOOD CONTINUES

We know that life is in the blood, and it is only by the blood of Messiah, the 'right Hand of Elohim', that we are able to be saved, cleansed, and ordained as a royal priesthood and have the promise of eternal life, for He is the 'yod' () – the 'right' Arm and Hand of Elohim!

The Hebrew word that is made up of these two letters -  is  man – Strong's H4478 literally means, 'what or what is this', which is the word that used for the bread. or 'manna', that  provided Yisra'el with in the Wilderness – The Bread from Heaven!

Messiah clearly tells us that He is the bread of Life and He is the Bread that came from heaven, showing us very clearly, that it is only by Him coming to redeem us, that we are able to see life continue through His Blood – as His 'blood continues' the clear promise of Life, as provided by the working power of His outstretched arm and hand!

Verse 7 supports the fact that we need to use 's Name as a banner and proclaim His Name and remember His Name; for then we will have the victory, above those who trust in man and armies, with horses and chariots to protect them.

It is in His Name that we are risen and established and it is in His Name that our enemies are brought low and are destroyed!

We have the assurance that when we call upon His Name, He hears us!

“Some trust in chariots, and some in horses, but we remember the Name of  our Elohim.”

What is crucial for us to understand is that without His Name there is no salvation! Y'isra'el could not leave Mitsrayim until they had heard His Name and had accepted His Name, by placing the Blood on their doorposts – which, in a sense, was a kind of raising of a banner of His Name – for then they could be led out of Mitsrayim!

So many people today are still trapped in Mitsrayim, so to speak, as they have not embraced the Only Name that saves!

There is only One Name and **it is not** G-O-D or L-O-R-D or J-E-S-U-S – it is יהוה (YAHWEH) and when we say יהושע (Yahushua), we are not declaring a different Name, we are declaring that it is **YAHWEH who saves!**

Ḥazon/Revelation 19:11-13 “And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and in righteousness He judges and fights. 12 And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself 13 and having been dressed in a robe dipped in blood – and His Name is called: The Word of יהוה.”

Listen if you have not already realised then realise now – it is all about His Name:

Yo'el/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered.”

Perhaps you have been facing, or are currently facing, some pretty tough battles – who do you call on?

Do you set up a banner in the Name of Elohim?

Do you recognize that the Elohim of Ya'aqob is the one who defends you?

The acknowledgement of His Name and the need to walk in Him, is crucial to our survival – and we must 'most certainly' sing unto Him with great joy, knowing that we walk in the victorious procession of Messiah, as He fights for us – praise His Name, amēn!

What the Name of יהוה means, in a brief description, is simply this:

That He is the One who causes me to be – for The Great I AM – the very One that gives existence – causes me to be!

And this we proclaim every time that we make mention of His Name!

It is no wonder that the crafty enemy has done his best to bring the Name of יהוה to nought!

Let us proclaim His Name, revere His Name, worship His Name and proclaim His Name and see how He will bring the victory in the battles of life!

Verse 8 highlights the clear fate of the wrong, who have profaned the Name of YHWH, for they are brought down and have fallen, which clearly declares that the enemy has been defeated and is unable to stand against the Name that saves!

Those who truly call upon His Name and raise a perfect set-apart banner of praise to His Wondrous Name, have risen up and are established!

“They, they have bowed down and fallen; but we have risen and are established.”

We have risen and are established!!!

That is certainly something to praise His Name for!

The phrase ‘risen and are established’ is written in the Hebrew text as:

קָמְנוּ וְנִתְעוֹדַד
Qam’nu vannith’odad

This comes from the two root words:

1) קָיָם qum – Strong’s H6965 which means, **‘to cause to arise, to raise, to set up, build, to establish, to stand’**.

2) עוֹדַד ud/ood – Strong’s H5749, which means, **‘to return, go about, repeat, do again, encircle, supports’**.

As we look at these two root words in the ancient pictographic script, we are further equipped to see how we have been perfectly cleansed and secured in our Master, to take our bold stand of praise for His Name!

As we consider this root word קָיָם qum – Strong’s H6965, in the ancient pictographic script, we are able to see how we have been caused to be built up and established in our Master, and it is pictures as follows:



Quph – קָ:

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

Waw/Vav – ך:



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

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

Mem – ך:



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 that flows!

With this picture representing the understanding of being established in Covenant, we are able to see the following meaning:

CONTINUALLY/FOREVER SECURED BY THE WASHING!

This highlights how our Husband, יהושע Messiah, washes us through His Word, having shed His Blood for us, once for all time and therefore, we have been given access to His continual cleansing that establishes us and secures us as His set-apart and washed covenant bride!

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."

In the ancient pictographic text, we see the root word עוּד ud/ood – Strong's H5749 – being pictured as follows:



Ayin - ע:

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

Dalet – ד:

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

When we consider these two pictographs, which represent the idea of being a witness, we can see the following being declared:

EYE SECURED/FIXED ON THE DOOR / LOOKING/FIXING OUR EYES AT THE DOOR!

Our Master made it clear to us that He is The Door, and we can only be true witnesses of Messiah when we fix our eyes upon Him and have ears to hear what His Spirit says, as we guard to do all He has commanded us to and meditate day and night on His Torah!

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

The Greek word that is translated here as **'looking'** is ἀφοράω – aphorao - Strong's G872 which means **'to look/ to turn eyes away from all other things and fix them on something'**.

Metaphorically speaking, it means **'to fix the mind upon/ give full attention/ looking intently upon/ to take heed'**, and it can also carry the meaning, **'to consider carefully, attentively look at'**.

This word comes from the two Greek words:

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

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

- 1) **PRINCE** – this is from the Greek word ἀρχηγός - archēgos – Strong’s G747 which means, *‘prince, captain, chief leader and author’* and describes *‘one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer’*.
- 2) **PERFECTER** – this is from the Greek word τελειωτής - teleiōtēs – Strong’s G5051 – this is the only place in Scripture that this Greek word is found and denotes a *‘finisher, completer, perfecter’* and describes *‘one who has in his own person raised faith to its perfection and so set before us the highest example of faith’*.

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

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

Many are trying to run, yet find themselves getting tired and unable to endure the hardships and persecutions that come as a result of trying to be set-apart amidst a crooked generation!

The question that you need to ask yourself, as you take an eye test, so to speak is, “What are you looking at?” Are you looking at Messiah?

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

Yeshayahu/Isaiah 31:1 “Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra’el, nor seek יהוה!”

This is a severe woe that is given to those who are not looking to יהוה, the Set-Apart One of Yisra’el!

We have complete victory in His Name – if we are looking to Him and are firmly established as a risen Bride that has separated Herself from all that defiles!

Being established as a set-apart and royal priesthood, that looks intently into The Torah of Freedom, we are able to fully embrace the joy of raising a banner of praise for our Master and Saviour's Name!

It is with His Name in mind, that I thought it best to share with you some of our Master's titles or what can be referred to as 'compound titles', as well as some of His compound Names, as we see being mentioned in the Word, so that we are able to gain a greater understanding of the One who causes us to be and who has become the causer of our deliverance:

I trust that by now you have grasped the understanding of why it is that we are not to be silent, in regards to declaring who has given us life, but rather, we are to speak His Name, proclaim His Name, sing praises to His Name, make our boast in His Name and lift up the continual banner of praise in all that we say and do.

In a celebration of our Master's victory that we are able to proclaim, I would also like to briefly make mention of some of the titles that we find in Scripture, which reveal the great character and greatness of יהוה (YAHWEH).

These are only a few, in order that you may grasp just how Awesome יהוה our Elohim is and cause you to dig in to His Word and discover many great pearls of great treasure, as you continue growing in intimacy and knowledge of יהוה – the Mighty One who causes you to be!

Let us go through some of these 'compound-titles':

1 – ĔL – אֱלֹי el – Strong's H410 which means, '**Mighty, power, shortened form of Elohim – Mighty One**'

2 – ĔL ĔLYON – אֱלֹיִם עֲלִיּוֹן - ĔL Most-High

Berēshith/Genesis 14:19 "And he blessed him and said, "Blessed be Abram of the Most-High ĔL, Possessor of the heavens and earth."

The Hebrew word for 'Most High' is אֱלֹיִם עֲלִיּוֹן elyon – Strong's H5945 which means, '**high, exalted**', and is used a title for יהוה, and comes from the root word אָלַח alah – Strong's H5927 which carries the meaning of, '**to go up, ascend, climb, offer, exalted**'!

3 - ĔL ĔMET – אֱלֹהֵי אֱמֶת ĔL of Truth

Tehillim/Psalm 31:5 "Into your hand I commit my spirit; You have redeemed me, O יהוה ĔL of truth."

The Hebrew word for 'truth' is אֱמֶת *emeth* – Strong's H571 which means, '*truth, firmness, faithfulness*', and this word carries an underlying sense of certainty and dependability – and we know that The Word of יהוה is truth:

Tehillah/Psalm 119:142 "**Your righteousness is righteousness forever, and Your Torah is truth.**"

Tehillah/Psalm 119:151 "**You are near, O יהוה, and all Your commands are truth.**"

Tehillah/Psalm 119:160 "**The sum of Your word is truth, and all Your righteous right-rulings are forever.**"

4 – עֵל שַׁדַּדַּי אֱלֹהֵי שַׁדַּדַּי – Almighty ĒL

Berēshith/Genesis 48:3 "**And Ya'aqob said to Yosēph, "Ēl Shaddai appeared to me at Luz in the land of Kena'an and blessed me"**

The Hebrew word שַׁדַּדַּי *Shaddai* – Strong's H7706 means, '*the Almighty*', and comes from the root verb שַׁדַּד *shadad* – Strong's H7703 which means, '*to deal violently with, despoil, devastate, completely destroy*'.

When שַׁדַּדַּי *Shaddai* is collectively used with אֱלֹהֵי *ĒL* – Strong's H410 it becomes a compound title that is used for יהוה *Elohim*!

He is *Ēl Shaddai* which means that He is *Ēl Almighty – The Mighty One who is Almighty!* He is the One who can completely destroy, and the One who deals violently with those who do not know Him, while being The All-Powerful One, who protects His own that are known by Him!

יהוה *Ēl Shaddai*/ יהוה *of Hosts!*

5 – עֵל גִּבּוֹר – אֱלֹהֵי גִבּוֹר – ĒL the Heroic –

A name that is used to speak of *Elohim's* power and might.

Yeshayahu/Isaiah 9:6 "**For a Child is born unto us, a Son is given us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ēl, Father of Continuity, Prince of Peace.**"

The Hebrew word for 'mighty' is גִּבּוֹר *gibbor* – Strong's H1368 which translates as '*mighty man, brave man, and valiant warrior, powerful*', which is the intensive form of the word גָּבַר *gabar* – Strong's H1396, which means, '*to be strong and mighty, prevail*'.

6 – עֵל דַּעוּתָא – אֱלֹהֵי דַּעוּתָא – ĒL of Knowledge

Shemu'el Aleph/1 Samuel 2:3 "**Do not multiply words so proudly, proudly; let no arrogance come from your mouth, for יהוה is an ĒL of knowledge, and by Him deeds are weighed.**"

The Hebrew word that is used here for 'knowledge' is יָדָע deah – Strong's H1844 which comes from the primitive root word יָדַע yada – Strong's H3045 and means '*to acknowledge, clearly understand, to perceive, distinguish and discern*'.

7 – ĔL HAKKABOD – אֱלֹהֵי הַכְּבוֹד ĔL of Esteem Adāam

Tehillah/Psalm 29:3 "*The voice of יהוה is over the waters; the Ĕl of esteem thunders; יהוה is over many waters.*"

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

They were to bring the proper esteem to יהוה as they served as a set-apart priesthood!

8 – ĔL OLAM – אֱלֹהֵי עוֹלָם - ĔL of Eternity/Everlasting ĔL

Genesis/Berēshith 21:33 "*And he planted a tamarisk tree in Be'ērsheba, and there called on the Name of יהוה, the Everlasting Ĕl.*"

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

Our Elohim is The beginning and the end – He is Forever!

9 – ĔL TSADDIQ – אֱלֹהֵי צַדִּיק - Righteous ĔL

Yeshayahu/Isaiah 45:21 "*Declare and bring near, let them even take counsel together. Who has announced this from of old? Who has declared it from that time? Is it not I, יהוה? And there is no mighty one besides Me, a righteous Ĕl and a Saviour, there is none besides Me.*"

The Hebrew word that is translated as righteous is צַדִּיק tsaddiq – Strong's H6662 which means, '*just, righteous, blameless, lawful*' and comes from the primitive root צַדֵּק tsadeq – Strong's H6663 which means, '*to be just or righteous, justified, properly restored*'.

10 – ĔL QANNA – אֱלֹהֵי קַנְיָא - Jealous ĔL

Shemoth/Exodus 20:5-6 “you do not bow down to them nor serve them. For I, יהוה your Elohim am a **jealous Ēl**, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me, 6 but showing loving commitment to thousands, to those who love Me and guard My commands.”

The Hebrew word that is translated as ‘jealous’ comes from the root word קָנָא qanna – Strong’s H7067 which comes from the root verb קָנָה qanah – Strong’s H7065 meaning, ‘to be jealous or zealous, be envious, ardent’.

11 – ĒL ḤAY – אֱלֹהֵי חַיִּים - Living ĒL

Yehoshua/Joshua 3:10 “And Yehoshua said, “By this you shall know that the **living Ēl** is in your midst, and that He is certainly driving out from before you the Kena’anites and the Ḥittites and the Ḥiwrites and the Perizzites and the Girgashites and the Amorites and the Yebusites:”

In Hebrew, the word for ‘life’ is חַיִּים ḥay – Strong’s H2416 and means, ‘life, alive, living, flowing, fresh, running’.

Our Master is the Elohim of life – He gives us our life and as we come to Him, we have the assurance of receiving and abundant life!

The above mentioned are just a few of the compound titles, which certainly do reveal much of the great and wonderful character of יהוה our Elohim.

The reason I want you to see these terms/compound titles, is to simply help you understand just how complex and set apart the Name and Person of יהוה is.

If you are like me, by now you are most probably just so taken aback by the wonder of some of the titles that we find in the pages of His Word, which clearly causes us to begin to understand, on a greater level, just who He is.

Now, let us take a look at some of the “compound names” that are used for יהוה, as each one combines a great character trait with His Name:

1 – יהוה צְבָאוֹת TSEBAOTH – יהוה – YAHWEH of Hosts

Shemu’el Aleph/1 Samuel 1:3 “Now this man went up from his city year by year to worship and to slaughter to יהוה of hosts in Shiloh. And the two sons of Ēli, Ḥophni and Pinehas, the priests of יהוה, were there.”

This compound name יהוה צְבָאוֹת – ‘YAHWEH tsebaoth’ is the most frequently used compound name of יהוה in Scripture.

The Hebrew word that is translated as 'Hosts', comes from the root word **צָבָא** tsaba – Strong's H6635 which means, '*army, war, warfare, battle, conflict, host (of organised army)*', and this comes from the primary root verb **צָבָא** tsaba – Strong's H6633 meaning, '*to wage war, perform, fight, serve, mustered, gone to war*'.

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

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

The question you must ask yourself, is whether or not you are staying in the Master and have counted the cost of following Him and are serving as a faithful soldier in His army!
Bemidbar/Numbers 26:2 "**Take a census of all the congregation of the children of Yisra'el from twenty years old and above, by their fathers' houses, everyone going out to the army in Yisra'el.**"

The Hebrew word that is translate as 'army' in verse 2 is **צָבָא** tsaba – Strong's H6635 which means, '*army, war, warfare, battle, conflict, host (of organised army)*'.
This was a count to see who was truly enlisted in the army of Elohim!

We take note that this root word **צָבָא** tsaba – Strong's H6635 is also used, in the instructions given the Lěwites who were to '**perform the service**' in **Bemidbar/Numbers 4:23**.

To perform the duty of the priesthood, is seen as a critical service of '**fighting the good fight**'.

We must remember that the Lěwites encamped around the Tabernacle and were camped between the Tabernacle and the rest of the tribes in order to 'guard the duty' lest the wrath of Elohim break out to the rest of Yisra'el!

The Lěwites were no sissies but rather very strong and brave men who had to be fit and able to guard the charge of keeping the Tabernacle from defilement!

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

We also take note that this root word **צָבָא** tsaba – Strong's H6635 is used over 250 times in the Tanak, as a clear title or Name of our Elohim – **יְהוָה צְבָאוֹת** – 'YAHWEH tsebaoth' – meaning, '**יהוה** of Hosts'.

Our Father and Master is our Elohim and King and He is our Commander and Chief, unto who all esteem is to be given and He is the One to be feared, as we walk in the fear of יהוה.

This word is mostly used in the books of the prophets, in referring to 'armies', when יהוה's people had suffered greatly, either at the hands of their enemies' armies or were under threat.

This compound Name would remind them that יהוה is the El of armies, He has armies of messengers, known as ministering servants that serve Him.

They could, and so can we today, call on the יהוה of Hosts – the very One who fights for us - what a wonderful and powerful Name we have to call upon in times of battle!!!

2 – יהוה נִסִּי – NISSI – יהוה נִסִּי – YAHWEH is my Banner

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

This was when Yehoshua had victory against Amalëq when Aharon and Hur lifted up the hands of Mosheh!

יהוה Nissi – Strong's H3071 means - יהוה our banner or – יהוה is my banner

A banner, as mentioned, speaks of the one under whom you walk and serve and gives the imagery of raised worship.

This compound title is a construct of two words:

1) The Name of יהוה – Strong's H3068

2) נִסִּי nes – Strong's H5251 which means, *'a standard, ensign, signal, sign, banner, distinguishing mark'*, and is the word translated as 'banner' in:

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

Tehillah/Psalm 134:2 **“Lift up your hands in the set-apart place, and bless יהוה.”**

The enemy of course puts his mark on the weak hands of the unbelievers – those who do not worship in Spirit and in Truth. The mark of our worship is determined by our Sabbath keeping – those who fail to do so receive the mark of the beast and reveal weak hands that are not raised in worship unto Elohim!

3 – יהוה רֹפֵאֵךְ – ROPHEKA – יהוה רֹפֵאֵךְ – YAHWEH is my healer!

Shemoth/Exodus 15:26 **“And He said, “If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה who heals you.”**

יהוה is the Healer; and the Hebrew word that is translated here as 'heals', comes from the root verb רָפָא rapha – Strong's H7495 which means, *'to heal, repaired, become fresh, purified, cure'*.

יהוה is our Healer, and in **Tehillah/Psalm 103** we are told to not forget His dealing with us and in **Tehillah/Psalm 103:3** Dawid tells us that as part of His dealing with us, he heals our diseases!

Although this name is only used once, יהוה is always called upon as the One who forgives sins and heals diseases.

There is healing in the Name of יהוה.

I find this text very strengthening and challenging.

When we walk in the Word – that is: to walk in יהושע Messiah – the Living Word – then we can be assured of the promise of being able to call upon the One who heals all!

4 – יהוה רֹעִי – YAHWEH is my Shepherd!

Tehillah/Psalm 23:1 **"יהוה is my shepherd; I do not lack."**

The Hebrew root word for 'shepherd/feed' is רָעָה ra'ah – Strong's H7462 which can carry the meaning of 'shepherd' as well as *'to pasture, graze, consume, feed'*

When we think of what the Word says, in that יהושע is the Good Shepherd, then we can fully understand how He takes care of us, the sheep of His pasture.

We know His voice, or at least we ought to!

We know that in Him we lack nothing, for He leads us to water and provides for us our daily bread. He protects us from the enemy and watches over us while we sleep.

יהוה is our Shepherd!

5 – יהוה יִרְאֶה – YIREH – YAHWEH is my provider!

Berēshith/Genesis 22:14 **"And Abraham called the name of the place, 'יהוה Yireh,' as it is said to this day, 'On the mountain יהוה provides.'"**

Wow, what an amazing declaration of Truth!

יהוה certainly did provide on the mountain.

As a foreshadow of the Messiah, being the sacrifice provided for the sins of man, יהוה provided a substitute for Yitshaq, whom Abraham was to offer as a sacrifice to Elohim.

This is a wonderful compound Name, that certainly strengthens us as we obediently walk in His guidance and know that even at the last second, יהוה provides, for His timing is always perfect.

יהוה provided the atonement for our sins by His own Blood, and He still provides us daily with all that we need and more, and that is why יהושע could teach us that we must not worry – for יהוה YIREH!

What we must take note of here is that this word יִרְאֶה Yireh comes from the root word רָאָה ra'ah – Strong's H7200 – Strong's H7200 which means, *'to see, look, observe, pay close attention, consider, appear, provide'*.

and while יהוה certainly did provide the necessary sacrifice as a substitute for Yitsḥaq, we also see a wonderful picture of how it will be on this mountain that the Good Teacher will make Himself visible – יהוה will make Himself visible on this Mountain when His feet shall stand on Mount Tsiyon:

Zekaryah/Zechariah 14:4 *"And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south."*

This declaration of יהוה Yireh, also pictures for us that on this Mount Moriyah, the Torah of יהוה will come forth – and this has been partly fulfilled at the first coming of Messiah – The living Torah – yet His Torah will be firmly established, as the LAW of the whole world, when He comes to rule and reign, in the 7th Millennium, and He will Teach us!

Mikah/Micah 4:2 *"And many nations shall come and say, "Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya'aqob, and let Him teach us His ways, and let us walk in His paths. For out of Tsiyon comes forth the Torah, and the word of יהוה from Yerushalayim."*

With Abraham calling this place YAHWEH YIREH we can also see that He was prophetically given a glimpse into seeing the day in which יהושע Messiah would come forth!

In other words, He was given insight into the day that יהוה would come in the form of the flesh of mankind, in order to save and bless the seed of Abraham, providing a sure provision that secures the Covenants of Promise:

Yohanan/John 8:56 *"Your father Abraham was glad that he should see My day, and he saw it and did rejoice."*

6 – יהוה SHALOM – שְׁלוֹם – YAHWEH is peace!

Shophetim/Judges 6:24 “**And Gid'on built a slaughter-place there to יהוה, and called it: יהוה Shalom. To this day it is still in Orpah of the Abi'ezerites.**”

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

Shalom – there is so much more to this word than meets the eye.

It carries with it the meaning of completeness, soundness, welfare and peace.

It speaks of security, health, prosperity and tranquillity.

The general meaning behind this word, is to be complete and fulfilled, to enter into a state of wholeness and unity, to be restored in relationship.

When we can truly declare יהוה Shalom, then we are able to be at ease, be calm and unaffected by the worries of the world, and be able to walk in true kindness.

יהוה has given us His peace, we are to walk in it and give it to others!!!

7 – יהוה צְדִיקְנוּ TSIQENU – YAHWEH is our righteousness

Yirmeyahu/Jeremiah 23:6 “**In His days Yehudāh shall be saved, and Yisra'el dwell in safety. And this is His Name whereby He shall be called: יהוה our Righteousness.**”

Here Yirmeyahu/Jeremiah is pronouncing that Elohim will raise up to Dawid a King who would be a Righteous Branch of the Dawidic line.

יהושע is the fulfilment of this prophecy.

As King, He will rule and reign wisely and do what is just and right.

Although יהושע offered Himself, as Yisra'el's Messiah, at His first coming, the fulfilment of this prophecy awaits His second coming before His millennial reign.

The Name of this coming King will be 'יהוה our Righteousness', and unlike the wicked king

Tsidqiyahu/Zedekiah, whose name means 'my righteousness is יהוה', our soon coming

King, יהושע Messiah, will live up to His Name, as Yisra'el's Righteous ĔL!

The above compound names are just some of the compound names of יהוה that we find in Scripture.

By putting these before you, in the message that highlights the victory that we have in His Name, it is my prayer and hope that you will clearly begin to understand and see the wonder of the Name of the Almighty.

His Name is worthy to be praised and we are to learn that we cannot substitute, in any way, other man-made titles or falsely constructed names that are not related to what the Scriptures have given us, in their original form.

We cannot be mixing our worship with the false titles that many of were brought up in, in error. It is time to clean up the lips and proclaim His True Set-Apart Name that is above all names!

And it is in His Name that we can walk victorious, as we encounter many battles on our sojourning here as strangers!

So, my challenge and encouragement to you, is to continue to walk in, and call upon, His Mighty Name, for we are reminded of Sha'ul's words, in:

Pilipiyim/Philippians 4:13 "I have strength to do all, through Messiah who empowers me."

Qolasim/Colossians 3:17 "And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him."

May you be reminded through this message, that there is:

VICTORY IN HIS NAME!

As I close this message, may you truly realise and know that there is victory in His Name and let me present to you, as His Word declares: the blessing of His Name being put upon His people:

YAHWEH bless you and guard you

יְבָרֵךְכֶּךָ יְהוָה וַיִּשְׁמְרֶךָ:

Yebarek'ka YAHWEH veyishmereka

YAHWEH make His face shine upon you, and show favour to you

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ:

Ya'er YAHWEH panav eyleyka viyhunne'ka

YAHWEH lift up His face upon you, and give you peace

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׂם לְךָ שְׁלוֹם:

Yissa YAHWEH panav eyleyka veyasem leka shalom