

YAHWEH REIGNS AND SET-APARTNESS BEFITS HIS HOUSE!

Tehillah/Psalm 93

3rd of the 10th month 2021/2022

Shalom Shalom Covenant Family,

Zekaryah/Zechariah 14:20-21 “In that day “SET-APART TO יְהוָה” shall be engraved on the bells of the horses. And the pots in the House of יְהוָה shall be like the bowls before the slaughter-place. 21 And every pot in Yerushalayim and Yehudah shall be set-apart to יְהוָה of hosts. And all those who slaughter shall come and take them and cook in them. And there shall no longer be a merchant in the House of יְהוָה of hosts, in that day.”

IN THAT DAY...!!!

In speaking of the Reign of our Master and Elohim, the prophet Zekaryah was clearly prophesying of the pure set-apartness of the House of יְהוָה, where everything in His House will be set-apart to Him!

When יְהוֹשֻׁעַ went into the Set-apart Place of Elohim and drove out all those buying and selling in the Set-apart Place, and overturned the tables of the moneychangers and the seats of those who sold doves, He was foreshadowing this Day that Zekaryah was prophesying about, and our Master made a clear point of how serious He is about His House! (**Mattithyahu/Matthew 21:12**)

יְהוָה is a jealous Elohim and He is serious about His House and so should we be too, after all: we are the Dwelling Place of Elohim:

Qorintiyim Aleph/1 Corinthians 3:16-17 “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.”

The Dwelling Place of Elohim is set-apart, and that which is not set-apart will have no place in His House!

We are called to be set-apart as He is set-apart, so that He will come and dwell in our midst forever, and we are therefore given clear instructions, all throughout Scripture, on how we are to live set-apart lives and make ourselves ready as a Bride prepared for the soon return of our Husband and King.

We serve a righteous Saviour and King, and as we stay in Him, so that He stays in us, we recognise the urgency of our need to pursue set-apartness and keep our lives free from the stain of anything that is not fitting for His House.

In a message called, “**יהוה REIGNS AND SET-APARTNESS BEFITS HIS HOUSE!**”, let us be reminded of the clear call that is given to us, for complete set-apartness, which we are to walk in as we hold firm to the hope that we have in our Master and King!

Please read **Tehillah/Psalm 93**

This short Tehillah/Psalm is a powerful praise of our great King, as it expresses acknowledgement and praise for **יהוה's Kingship (verses 1-2)**, His **Might (verses 3-4)**, and His **Government (verse 5)**.

In a nutshell, we can see the powerful acknowledgement and praise being given, of the only One and True Mighty King who reigns forever.

As ambassadors of His coming reign, we are to boldly and confidently proclaim His reign that is coming, which simply states the following:

We serve a King, who is Master over all and His Kingdom is coming and His Kingdom has rules to live by, which are the rules that we live by here and now, as we follow, lovingly obey and delight, in His Torah that He has given to us to walk in and has made clear to us through the life, death and resurrection of our Mighty Husband and King, **יהושע** Messiah!

The key phrase that always strikes me, when looking at this wonderful psalm, and is one that I continue to meditate on, is that which is given in **verse 5**, which says:

‘Set-apartness befits Your house, O יהוה, forever’.

The full acknowledgement and praise of the supremacy and providence of our Mighty Master and Elohim should cause us to be continually aware of the set-apartness that is expected of His royal, called out and chosen priesthood, and here, in **verse 1**, we see the clear praise that is given by the psalmist, of the sure truth that it is **יהוה** Himself that will come and reign here on earth.

The Hebrew word translated as ‘shall reign’ is the verb **מָלַךְ malak** - Strong's H4427 which as a verb written in the ‘Qal’ tense which has the meaning, **‘to be or become king, to reign, appointed to reign’**, and from this word we get the noun **מֶלֶךְ Melek** - Strong's H4428 which means, **‘king’**.

When **יהושע** was confronted by Pilate and asked if He was the sovereign of the Yehudim, He asked Pilate if he said that by himself or did others tell him about **יהושע**. He then told Pilate that His reign was not of this world, otherwise His servants would have fought and he would not have been delivered to the Yehudim.

Pilate then asked the rhetorical question, “**You are a sovereign then?**”, to which יהושע replied, “**You say it, because I am a sovereign. For this I was born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.**”

Pilate then asked יהושע, the following:

“What is Truth?”

Truth was standing right before him and he did not recognise the voice of The True King, that was indeed coming soon to reign!

יהושע was ‘born for this’!

He is the everlasting King and was born into this world to become the King who shall reign here on earth!

And here, in this Tehillah, we see the praise of our Mighty Elohim and King being given by the Psalmist, declaring The One who “forever reigns”, would come to reign here on earth! That is to say, as he proclaims in this Tehillah:

That יהוה Himself would put on excellency and strength, and He would gird Himself and come into the world that He has established and is immovable!

This is a declaration of a Kingship that is from everlasting to everlasting.

A Kingship that is from the beginning and will always be, and this Kingship is coming into the very world that this King created for Himself!

Our King shall put on excellency!

The Hebrew word that is translated as ‘put on’ is the verb לָבַשׁ labash – Strong’s H3847 which means, ‘**wear, put on, be clothed, apparel, dress**’.

The Hebrew root word לָבַשׁ labash – Strong’s H3847 and its derivatives show three levels of usage in Scripture:

- 1) being clothed,
- 2) being clothed as a sign of rank, status, or character, and
- 3) as poetic figures likening abstract qualities to clothing.

The King is coming clothed in the excellency of His supreme position!

The Hebrew word that is translated as ‘excellency’ is גִּאּוּת geuth – Strong’s H1348 which means, ‘**majesty, excellent things, proud, swelling**’ and comes from the primitive root גָּאָה gaah – Strong’s H1342 meaning, ‘**to rise up, grow, lifted, risen, highly exalted**’.

While this root word is often used to describe the proud and lofty ones who shall be brought low, we are able to recognise that with our Mighty Sovereign putting on excellency, highlights that there is no other authority above our Master and Elohim and He is The One who is highly exalted over all!

This ought to give us complete confidence in our Coming King, who is the One who shall rule over all!

Verse 2 clearly proclaims that His throne is established from of old and that **יהוה** is from everlasting.

As I meditate on the power of the praise that is being given here, of our Mighty and Magnificent King, I cannot help but get stirred with great praise for our King, and His coming reign, that He will firmly establish here on earth, of which we have been privileged to become ambassadors of, right here right now!

We need to be continually reminded that the only way to be true ambassadors of this coming reign, is to live set-apart lives, as we are the Dwelling Place for His Spirit that is in us, which we have from Elohim, and we are not our own, and having been bought at a price, we are to esteem Elohim in our body and spirit! (**Qorintiyim Aleph/1 Corinthians 6:19-20**)

For: set-apartness befits His House!

While His reign is not of this world, we need to remember that we serve a Mighty Elohim and King who reigns over all creation, and His Kingdom reign is coming into this world, A reign that will be governed by His Torah, of which we are able to faithfully proclaim, through complete set-apartness, NOW!

Any deviation from the set-apartness that is called for in His House, will render us unfit for His House and anyone who is unfit for His House will not enter into the reign of the Heavens that is coming down here to earth!

In the past, I did the chronological chart on the various kings that reigned over the two Houses of Yisra'el and Yehudah, and in doing so, I discovered a very powerful picture that is wonderfully set forth for us, when looking at the overview of the earthly kings that had reigned over two Houses of Yisra'el and Yehudah.

When Shemu'el was old, Yisra'el asked that he appoint for them a sovereign to rule over them, like all the other nations, and this was evil in his eyes, and **יהוה** then told him to listen to their voice, for they had not rejected Shemu'el but had rejected **יהוה** from being their King!

There were 3 kings before the two-House split occurred:

1) Sha'ul, who was a wicked king from the tribe of Binyamin, then:

2) Dawid, to whom **יהוה** promised that his throne would be established forever, through his son Shelomoh, prophetically preparing the way for **יהושע** Messiah to come and take up the throne and reign of the Heavens here on earth!

3) After Dawid, Shelomoh, his 10th born son, reigned, after which the kingdom was split into two Houses.

As one looks at the kings, from the time of the split, we take careful note that the House of Yisra'el had a total of 19 kings, and the last king to reign over the House of Yisra'el was **הוֹשֶׁעַ Hoshēa – Strong's H1954** which means, '**salvation**'.

The total number of kings that reigned over the House of Yehudāh was also 19!

While some may argue that there was 20, we must take note that the 7th reign that was established over the House of Yehudāh, was not by a king but by a wicked queen, whose name was **אַתְלִיָּה Athalyah – Strong's H6271** which means, '**afflicted of Yah**', who reigned over the House of Yehudāh for 6 years.

The 19th king of the House of Yehudāh was **צִדְקִיָּהוּ Tsidqiyahu – Strong's H6667** which means, '**Yah is righteous**'.

The last kings of both Houses were wicked kings, and I found it very interesting that both Houses had 19 kings, which I do not think is a coincidence, but is rather a very powerful preparation for the True King to come and take up His rightful position of rulership that had once been rejected by a stubborn and rebellious people!

The names of the last two kings to rule the two Houses, mean '**salvation**' and '**Yah is righteous**'!

This too is no coincidence, as we recognise that these two were wicked kings, yet their names actually proclaim who the True righteous King and Saviour of all Yisra'el is, and that is: **יְהוָה** our Elohim, whose throne is established from of old!

He always was, and always will be, the King of Yisra'el, yet in terms of the two Houses of Yisra'el and Yehudāh, that only He, by His Blood, can make One again, is actually the 20th King of the House of Yisra'el, as well as the 20th King of the House of Yehudāh.

This, in itself, is a very prophetic number that declares our ability to take refuge in our King, as He is the One who fights for us, and establishes us.

20 years old was the age where men would be enlisted to fight and from which the fighting men would be numbered!

In Him, we are able to be counted worthy of the reign of Elohim.

With **יְהוֹשֻׁעַ** being born for this – that is: to take up His everlasting position, as King, here on earth as it is in the heavens, we can see that, in a manner of speaking, by Him being the 20th King of each House, He is collectively, in a metaphoric sense, the '40th king', and we are therefore able to see the fulfilment of testing being completed in our Master, so that the true Righteous Saviour can rightfully establish His everlasting throne here on earth!

In **verses 3-4** we are able to recognise the psalmists praise for **יְהוָה**'s might and power, which exceeds all His creation and the exhibitions of the most powerful objects in nature. He is mightier than the raging seas, which He stills with His voice! This is a Mighty King that we serve, amēn!

In **Verse 5**, after having praised יהוה for His Kingship and His Might, the psalmist closes with great praise for יהוה's established order and governance, as He declares the trustworthiness of the witnesses of יהוה, that makes clear what is fitting for His House – and that is:

SET-APARTNESS!

In Hebrew, the last words of this Tehillah could be taken to mean, “יהוה (is) **forever and ever**,” being very similar to the declaration of **verse 2**, which states that He is from everlasting.

This Psalm makes clear, from the beginning to the end, that יהוה reigns, and that is He is from everlasting and He is forever!

He is the same yesterday, today and forever, and His standard does not change!

Set-apartness always has, and always will be that, which befits His House!

יהוה, who lives in His House among His people, has spoken His unchanging Word, which clearly teaches us that those who desire to dwell in His House, know that set-apartness is an unchanging requirement, hence His very clear and loud call for His Bride to come out from that which is not set-apart and be separate!

SET-APARTNESS BEFITS HIS HOUSE!

The Hebrew word that is translated as ‘befits’ comes from the root word נָאֵחַ na’ah – **Strong’s H4998** which means, *‘to be comely or befitting, lovely, be beautiful’*.

This verb denotes the state of being beautiful or suitable, and is only used 3 times in Scripture.

It is applied in **Shir HaShirim/Song of Songs 1:10**, giving reference to the cheeks of a beautiful woman, and then it is used in **Yeshayahu/Isaiah 52:7** to describe the ‘pleasant’ feet of him who brings good news, who proclaims peace, who proclaims deliverance, and who says to Tsiyon, **“Your Elohim reigns!”**

We, as His ambassadors and His Bride that is making herself ready, are to be proclaiming the reign of our Elohim, and we do so with great beauty, as we guard His Word and keep His Feasts, as we recognise that ‘feet’, in Hebrew, is often a term that relates to the guarding of the Feasts of יהוה.

And the only way to keep His Feasts, is to do them as He has commanded us to, in complete set-apartness without compromise!

Sadly, we find many people today, who claim to be proclaiming the reign of Elohim, yet they do not guard His Feasts as commanded, as they try to take shortcuts and excuse their way out of simply doing what is commanded, and they somehow think that their actions are deemed acceptable, when we are clearly told that it is only set-apartness that befits His House!

Any deviation from the clear plumb-line of the Word of Elohim, is NOT set-apartness, and this we need to be clearly reminded of.

Anyone who claims to walk in our Master and Elohim, yet fails to keep His Sabbaths and Feasts, as they should, are clearly not living set-apart lives and are therefore, in severe danger of not being built up as living stones into the Dwelling Place of Elohim, and risk the reality of being thrown out, as worthless servants, into outer darkness, where there will be weeping and gnashing of teeth!

The Hebrew term ‘set-apartness’ comes from the word קֹדֶשׁ qodesh– Strong’s H6944 which means, ‘*apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה*’.

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

Set-apartness, in the Greek, comes from the verb ἁγιασμός hagioismos – Strong’s G38 which means, ‘*consecration, sanctifying*’, and the noun is from the word ἅγιος hagio – Strong’s G40 and its fundamental idea is one of ‘*separation, consecration, and devotion to the service of Elohim*’.

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

Due to the ‘perfect’ and ‘complete’ work of our Messiah and King, we are able to be perfect and set-apart before Elohim, for that is what we are called to:

SET-APARTNESS!

Having been grafted into the Covenants of Promise, by the Blood of Messiah that cleanses and washes us, we are now called to be a called-out people, who are ‘perfecting’ set-apartness in the fear of Elohim!

How then are we to ‘perfect’ our set-apartness in the fear of Elohim?

By walking in **THE PERFECT TORAH!!!**

Qorintiyim Bět/2 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.*”

Ya’aqob/James 1:25 “*But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.*”

Looking into the ‘perfect’ Torah and continuing in it – that is to be one who guards to do what is instructed in it – shall be blessed – for it is the Perfect Torah that enables us, through application, to perfect 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**.”

How do you excel in your set-apartness?

Well, for starters: you **abstain from whoring**, so that you know how to possess your vessel in set-apartness and respect and not do as the nations do.

The reason to excel still more in the Master, is because of our desire to please Him.

To be set-apart, we must not be found to be whoring after the nations, as Yisra'el did and were vomited out by the land!

The Greek word that is used here in **Tas'loniqim Aleph/1 Thessalonians 4:3** for **whoring** is **πορνεία porneia** – Strong's G4202 which means, ‘*fornication, immorality, sexual immorality*’ and comes from the word which means harlot, prostitute and it is from this word that we get our English word ‘**pornography**’.

Now, while we must clearly heed the literal and physical meaning here, in that we must not engage in any sexual activities that are unlawful and abominable, what we can also learn from this, is that running after the world's ways of the flesh and doing what the world does, can also be seen as whoring after other mighty ones; especially when one's attempt at worship conforms to a fleshly man-made systemised form of worship, that is clearly against the manner of worship that is clearly prescribed in the Torah.

As the Bride of Messiah, we are to keep ourselves ‘pure and undefiled’ and not be found whoring after the flesh.

We are to be found to be doing the desire of Elohim – which is: **set-apartness**, for then we can be built up in Him and be His dwelling Place and family of our great King:

Marqos/Mark 3:35 “For whoever does the desire of Elohim is My brother and My sister and mother.”

On the turban of the High Priest there was placed a plate of clean gold with the engraving: **SET-APARTNESS TO יהוה**, and this signet was to always be on the head of the High Priest for acceptance of the children of Yisra'el before יהוה.

As our High Priest and King, **יהושע** Messiah makes continual intercession for us, we recognise our need to perfect set-apartness, as we His body submit to Him as our head and Master that leads us in set-apartness!

There are many verses that instruct and teach us to bow to יהוה in the splendour of set-apartness, and we are to give thanks at the remembrance of His set-apartness, and ascribe esteem to Him is the splendour of set-apartness.

Tehillah/Psalm 29:2 “Ascribe to יהוה the esteem of His Name; bow yourselves to יהוה in the splendour of set-apartness.”

The Hebrew word for ‘splendour’ is הדרה **hadarah – H1927** which means ‘**adornment, beauty, array, attire, honour**’, and this highlights for us the need to be adorned with His beauty – His set-apart garments of righteousness, as we worship Him who is set-apart.

This word הדרה **hadarah – H1927** also expresses the understanding of something that is seen publicly and not only represents an adornment for royalty, but also the actions that are worthy of royalty, highlighting for us the need to be active in our loving-commitment and having the fruit of our lives resulting in the beauty of set-apartness.

In keeping in line with the concept of being adorned with the beauty of set-apartness, as seen in our daily walk, I was reminded of a sobering picture that teaches us our need to be bold and steadfast ambassadors who proclaim the reign of the heavens.

This is seen in the life of the prophet Yehezqël, who was told the following:

Yehezqël/Ezekiel 24:15-17 “And the word of יהוה came to me, saying, 16 “Son of man, see, I am taking away from you the desire of your eyes with one stroke. But do not mourn, nor weep, nor let your tears run down. 17 “Groan silently, make no mourning for the dead. Bind your turban on your head, and put your sandals on your feet. Do not cover your upper lip, and do not eat man’s bread of sorrow.”

On the next day he spoke to the people in the morning, and in the evening his wife died, and he did what he was commanded!

He bound the turban on his head and put his sandals in his feet, becoming a sign to the wicked and adulterous children!

The command to have the Torah evident in our lives, and meditating day and night on it, will give us the ability to walk steadfast in the shalom of our King, amidst a crooked and perverse people, no matter the circumstances we find ourselves in!

This certainly is a sobering picture that is being given to us indeed, and is one that we should carefully consider!

We are not to go around moaning and groaning at life’s hardships, but rather, we are to be immovable in our set-apartness and always ready to give an answer, as faithful ambassadors, for the hope that we have in our Master and Elohim, who is coming to establish His reign here on earth.

As a royal and chosen, called out priesthood, we too are to have set-apartness bound to us, in a manner of speaking, as we walk in the Torah, with great joy and delight, being led forth in the peace of our King, and be able to do this faithfully before many who are clearly stubborn and rebellious!

In Yohanan/John 17, יהושע prayed that while we are not of this world, and are hated by the world, that we should not be taken out of this world, but that we would be kept from the wicked one, and be set-apart in Truth, and His Word is Truth!

This is a very powerful picture, which shows our need to be a light and be the salt of the earth – by being set-apart in His Truth, perfecting our set-apartness, in the midst of a world that hates us because of the Word.

Ans we are to be bringing the Good News of the Reign, and be doing so continually without compromise, as we boldly represent that which proclaims life and not death!

יהוה reigns, and His reign is coming, and in fact, is now already here, as we, the faithful ambassadors, proclaim His reign in splendour of complete set-apartness – for that is the only thing that befits His House!

Are you ‘adorned’ in Him, and are you expressing His greatness in all you do, or have you become tired and bored, as a result of whoring after fleshly garments?

Being dressed in the ‘splendour’ of set-apartness, must also teach us that when we come together and gather in His presence, we are to come adorned with the beauty of a joy-filled praise, and not with the weight of anxiety, stress and worry!

Do not come unprepared, with long faces, into His presence!

Prepare yourself and be adorned with joyous reverence, that is able to give all praise and esteem unto Him!

To ascribe and bow in set-apartness before יהוה, requires proper preparation!

A preparation of being clothed in the set-apart garments of righteousness and throwing off the weight and sin that entangles!

As the Dwelling Place of Elohim, as living stones that are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter *offerings* acceptable to Elohim through יהושע Messiah, let us be urgent in perfecting set-apartness, for:

YAHWEH REIGNS AND SET-APARTNESS BEFITS HIS HOUSE!

As we give thanks at the remembrance of the SET-APARTNESS of our Great and Mighty King, may we be reminded to be set-apart as He is set-apart, being fitted and equipped for every good work, having our feet fitted with the preparation of the Good News of peace, as we walk in complete obedience without compromise!

As you look intently into the mirror of the Word, what do you see?
 How confident are you, in declaring a complete set-apartness that befits the House of Elohim being evident in your life?
 Are there any areas of compromise that have been, or are, hindering your pursuit in perfecting your set-apartness in Him?
 If so, then be reminded that He reigns and His is forever, and the only things that befits His House is **SET-APARTNESS!**
 So go on and pursue apartness, without which no one shall see the Master!

In closing I want to present the ancient pictographic rendering of the Hebrew root words for 'set-apart' and 'house'.

The Hebrew word קֹדֶשׁ *qodesh* – Strong's H6944 which means '*apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה*', 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-aparthood** or **to be set-apart we**, are able to see what this clearly implies as we take note that this word can render for us the following meaning:

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


Our ability to be properly set-apart, involves our ability to properly meditate on the Word, on a daily basis, as well as making sure that we do not neglect the set-apart Appointed Times, that are clearly commanded as '**set-apart gatherings**', and then pursuing apartness in all we do, no matter where we find ourselves – for the only thing that befits the House of Elohim, is set-aparthood and this we can do, knowing that He reigns – forever, amēn!

The Hebrew root word for 'house' is בַּיִת bayith – Strong's H1004 which means, '**house, home, armoury, building**', which in the ancient pictographic script. looks like this:




Beyt - ב:



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


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!

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!

HIS ‘FLOOR PLAN’ FOR HIS CREATION, IS SEALED BY HIS COVENANTS OF PROMISE BY THE WORK AND AUTHORITY OF HIS MIGHTY OUTSTRETCHED ARM AND HAND, AND, AS LIVING STONES, WE ARE BEING BUILT UP IN HIM, BECOMING HIS DWELLING PLACE!

Eph’siyim/Ephesians 2:19-22 “**So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim, 20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone, 21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in יהוה, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit.**”

We need to be looking intently into the mirror of the Word and not forget what we look like, but be doers of the Word and follow the clear instructions and commands of the House!

The House represents the One who is the Master of the House and therefore, let us be reminded who we are to represent... in word and deed, for:

**YAHWEH REIGNS
AND SET-APARTNESS
BEFITS HIS HOUSE!**

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