

AWAKE, AWAKE PUT ON YOUR STRENGTH!

Yeshayahu/Isaiah 52:1-12

15th of the 10th month 2021/2022

Shalom all,

As part of this week's Torah readings, we will also be reading the passage from **Yeshayahu/Isaiah 51:12-52:12**, and it is the passage from **Yeshayahu/Isaiah 52:1-12** that I want to take a closer look at, in this message called:

AWAKE, AWAKE PUT ON YOUR STRENGTH!

These opening words of **Chapter 52** is what stirred me to do a message on this passage, as we all need to hear the very encouraging call to be sober, alert and watchful, being properly dressed in the Master, so that we can equipped to stand and fight the good fight of the belief.

Both **Chapters, 51 & 52**, in **Yeshayahu/Isaiah**, contain some great nuggets of a '**joy awakening truth**' that many people need to hear today. And they are powerful nuggets of truth that true servants of the Most-High need to be reminded of, so that we guard against the dangers of falling asleep and getting led astray by the crafty works of darkness.

In this message, I will be taking a closer look a few of these powerful nuggets that are contained in the passage of **Yeshayahu/Isaiah 52:1-12**, in the hope to awaken and stir up your belief, fanning into flame the great joy of serving an awesome and mighty Redeemer, who strengthens us to do all!

These words are encouraging words, given to the remnant faithful, from יהוה.

In these words, we see the reminder of the Covenants of Promise, to those who are actively listening, pursuing and seeking יהוה; as He reminds us of what He has done and that His Word will not fail, therefore encouraging us to not fear man.

In **Chapter 51** we see an urgent appeal, and call, by the remnant, for יהוה to awaken, rise up and bring the promised deliverance, with a call for Him to also allow the ransomed to return!

To which He responds with assuring words of comfort and protection.

Then, a very loud call is given, by יהוה, for Yerushalayim to wake up and it was made clear that it was time to no longer be drinking of the cup of His wrath, as He who pleads for us, shall take the cup of reeling out of our hands and put it into the hand of our enemies.

Chapter 52 continues this flow of equipping words of encouragement, with a call, to not just awaken, but a clear call to “wake up and get dressed”! And it is this awaken call to get up and get dressed that I want to expand upon, in this message.

Please read:

Yeshayahu/Isaiah 52:1-12

Let us therefore, look a little closer at this text and see some of the very powerful and very encouraging Truths that are contained herein.

Encouraging truths that certainly ought to inspire us to be guarding His Torah and doing right-ruling at all times, while being equipped, filled and strengthened with joy, as we serve Him, praise Him and give Him continual thanks, with gladness, amēn!

At the beginning of **Chapter 51**, we are reminded to be a hearing people, that are earnestly seeking יהוה and pursuing righteousness, and now, at the beginning of **Chapter 52**, The One who comforts us is calling us to wake up and get dressed, highlighting for us the joy of knowing that He hears our cry and all who call upon Him, shall be delivered.

Knowing that He hears the cry of the righteous, we recognise that we are to respond correctly, by making sure that we are doing our utmost in working out our deliverance, with fear and trembling, which we cannot do, if we are ‘asleep to the truth’.

In **Mishlĕ/Proverbs 23:21** we are told that ‘**slumber put rags on a man**’ and the Hebrew word that is translated as ‘slumber’ is נִמָּה numah – Strong’s H5124 which means, ‘**somnolence, indolence, drowsiness**’, and comes from the root verb נָמַם num – Strong’s H5123 which means, ‘**to be drowsy, slumber, sleeping**’.

We are told in **Mishlĕ/Proverbs 6:4** to give no sleep to our eyes and no slumber to our eyelids.

To ‘slumber’, is a figurative picture of laziness and inactivity and can represent carelessness and being neglectful of required duties.

Mishlĕ/Proverbs 20:13 tells us to not love sleep lest we become poor, and that we are to be satisfied with bread.

Let us take a closer look at the context of these words that highlight how slumber puts rags on a man:

Mishlě/Proverbs 23:20-21 “Be not among heavy drinkers of wine or with gluttonous eaters of meat; 21 for the drunkard and the glutton become poor, and slumber puts rags on a man.”

The Hebrew root word that is used here for ‘heavy drinkers’ is סָבָא saba – Strong’s H5433 which means, ‘imbibe, drink largely’, and simply means to drink to excess and carries the idea of ‘sucking up and absorbing’, and describes those who drink to the point of drunkenness!

In speaking of the corrupt shepherds, who were like dogs that have a strong appetite and never have enough and are just looking out for themselves, we take note that they say: **Yeshayahu/Isaiah 56:12** “Come, let me bring wine and fill ourselves with strong drink. And tomorrow shall be as today, even much greater.”

The word ‘fill’, is translated from the Hebrew root word סָבָא saba – Strong’s H5433. We are called to be sober and watchful and not given to drunkenness.

The drunkard and the glutton become poor, for they are not satisfied with bread and they are, in many ways, asleep to the Truth!

Shelomoh tells us here that the drunkard and the glutton become poor and that slumber puts rags on a man.

We are to be clothed in righteousness and when we do not take heed to be sober and alert, we are in severe danger of defiling the set-apart garments of righteousness.

A glutton is only concerned about his stomach and taking as much as he can get without concern or care for any abuse that is shown in their actions of consuming to the point of sickness!

On a practical and literal level, we take note that the drunkard and glutton will spend all they have on drink and food, therefore making themselves poor and, in the process, they end up becoming slack or idle in duty.

The dangers of drunkenness and gluttony is that it can hinder one from performing any required task or work as the standard of one’s work depreciates rapidly when one is not sober and alert!

The drunkard and the glutton become poor!

The Hebrew word for ‘become poor’ comes from the root word יָרַשׁ yarash – Strong’s H3423 which means ‘to dispossess, drive out, expel, disinherit, bring to ruin, destroy’.

Mishlě/Proverbs 20:13 tells us to not love sleep lest we become poor, and that we are to be satisfied with bread.

The drunkard and the glutton become poor, for they are not satisfied with bread and they are, in many ways, asleep to the Truth!

We are not to be in the company of such people!

As we understand this parable, on the dangers of keeping company with drunkard and gluttons, we are able to learn a vital lesson of not keeping company with those who are drunk with the maddening adulteries of the whore; and by that, I mean that there are many people who may not be literally drunk from strong drink and alcohol, but they are however drunk with the lies and false traditions that have 'soaked up and been filled with' and that is why Sha'ul tells us to not keep company with one who calls himself a brother yet whores, for clearly, the 'brother' who whores, is not being sober and alert, but is being drunk and gluttonous, in the things of the flesh, which results in their garments being likened to worn out, torn and dirty rags!

Qorintiyim Aleph/1 Corinthians 15:33-34 "Do not be led astray, "Evil company corrupts good habits. 34 Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame."

Being among heavy drinkers and gluttonous eaters may corrupt any good character that a set-apart one has and therefore we recognise that this parable clearly warns us against keeping company with drunkards and gluttons!

As we understand these parables, on the dangers of keeping company with drunkard and gluttons, we are able to learn a vital lesson of not keeping company with those who are drunk with the maddening adulteries of the whore; and by that, I mean that there are many people who may not be literally drunk from strong drink and alcohol, but they are however drunk with the lies and false traditions that have 'soaked up and been filled with' and that is why Sha'ul tells us to not keep company with one who calls himself a brother yet whores, for clearly, the 'brother' who whores, is not being sober and alert, but is being drunk and gluttonous, in the things of the flesh, which results in their garments being likened to worn out, torn and dirty rags!

So, what we have here, in **Yeshayahu/Isaiah 52**, is a clear awakening call for the remnant Bride to wake up from sleep!

There is no more time for sluggish behaviour!

It is time to put off slumber and put on strength!

Romiyim/Romans 13:11-14 "And do this, knowing the time, that it is already the hour for us to wake up from sleep, for now our deliverance is nearer than when we did believe. 12 The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh."

Sha'ul was making a great appeal back then, in his letter to the believers in Rome!

It is an appeal that is still being made very loud and clear today... especially as we consider that our deliverance is nearer than many would care to believe!

The call is clear:

WAKE UP!

And the choice is clear – walk in life or sleep in death!

As we consider these words of Sha’ul, we need to make sure that we are awake to the Truth and be urgent in our need to be perfecting our set-apartness before Elohim.

The Greek word that is translated as ‘wake up’ comes from the root word ἐγείρω egeirō – **Strong’s G1453** which means, *‘to raise up, to waken, stand’*.

A derivative of this root is the word γρηγορέω grēgoreō – **Strong’s G1127** which means, *‘to be awake, keep watch, alert, vigilant, be cautious, give strict attention to’*, which is translated as ‘staying awake’, in:

Ḥazon/Revelation 16:15 “**See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame.**”

The call that we see being given repeatedly throughout Scripture, is a call to wake up from sleep and walk in the Truth!

Sadly, there are still so many people who are not being awakened to the Truth, as they continue to shut their ears and eyes from hearing and seeing the Truth.

The hour has come for us to wake up from sleep and here in these words of Sha’ul, the Greek word that is translated as ‘sleep’ comes from the word ὕπνος hupnos/hypnos – **Strong’s G5258** which means, *‘sleep’*; and while it certainly means, ‘sleep’, it also carries the understanding of *‘being under, put under’*.

In fact, we get our English word ‘hypnosis’ from this word.

Hypnosis is a trance-like state that resembles sleep, but is induced by a person whose suggestions are readily accepted by the subject!

In Greek mythology, ‘Hypnos’ was the personification of sleep and was, according to their mythology, the Greek mighty one of sleep, whose palace was in a dark cave where the sun never shone; and at its entrance there were poppies and other hypnotic plants.

The Roman equivalent, to this Greek mythological pagan mighty one, was ‘Somnus’, from which the English word ‘insomnia’ is derived, coming from the construct of two root words:

- 1) ‘in..’ meaning ‘no or to not’ and
- 2) ‘somnus’ meaning sleep!

So, what we are able to clearly understand, in this clear call to ‘wake up from sleep’ is that we are to ‘keep awake, be vigilant’ and make sure that we **DO NOT SLEEP**, or get hypnotised under the spell of the false doctrines of man!

This is a huge **wake-up call**, that should warn us against complacency and the vain assumption that many often have, thinking that they are standing strong while there are subtle compromises in their lives!

It is time for The Bride to rise and shine, for our Light has come and it is time to let His esteem shine through us:

Yeshayahu/Isaiah 60:1-2 “**Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 “For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you.”**

We are to put off ‘darkness and sleep’ and put on the Master יהושע Messiah – The Light – and walk in His Torah, as children of light!

Eph’siyim/Ephesians 5:14 “**That is why He says, “Wake up, you who sleep, and arise from the dead, and Messiah shall shine on you.”**

What becomes a very clear theme that we see being threaded all through Scripture, in regards to the call to return to Covenant, is that there is a call to ‘put off’, in order to ‘put on’.

We are to put off darkness and put on light.

We are to wake up from slumber and no longer be under a hypnotic spell of darkness.

As a clear lesson, we are able to see the metaphoric picture of sleep being associated with darkness and being awake and alert is clearly associated with light.

In the Hebraic mind-set, darkness is often likened to chaos and ignorance, while light is likened to order, knowledge and stability.

Darkness is often associated therefore with ‘works of lawlessness’, while light is clearly associated with the good works of righteousness, which is to obey the Torah of our Master!

We were all in a state of darkness that we needed to be redeemed from and it is our Master and Saviour that has called us out of darkness into His marvellous light and with that calling, there is a clear responsibility on the part of the true hearer that has ears to hear what the Spirit is saying, and that is to wake up, put off darkness and put on light!

For far too long, we have seen how the enemy has caused many to fall into a deep sleep, by promoting lawlessness as an acceptable means of worship!

And we, who are in Messiah, must recognise that we have a great responsibility in guarding the charge to be sober and alert, while being trustworthy watchmen on the walls as we are diligently proclaiming the Kingdom and Besorah (Good News) of Messiah.

In continuing with this call to wake up and stay awake, I would like to take a closer look at these words that we find in **Yeshayahu/Isaiah 52:1-12**.

The opening statement of this **Chapter 52** that is being declared, is as follows:
“Awake, awake! Put on your strength, O Tsiyon, put on your garments of splendour, O Yerushalayim, the set-apart city!”

This is written in the Hebrew text as follows:

עוּרֵי עוּרֵי לְבָשִׁי עֵזְדֵי צִיּוֹן לְבָשִׁי בְּגָדֵי תִפְאֶרֶתְךָ יְרוּשָׁלַם עִיר תִּקְדֹּשׁ

Transliterated, this opening call is as follows:

Uriy uriy lib’shiy uz’zek Tsiyon lib’shiy bigedey tiph’ar’tek Yerushalayim iyr haqodesh

The call to wake up is being made very clear, with the repetition of the word **עוּרֵי uriy**, which comes from the root verb **עוּר uwr/oor – Strong’s H5782** which means, **‘to rouse oneself, awake, arise, stirred’**.

The call to **‘wake up’** is often used in the context of warfare and triumph, usually with an action associated with it, as also seen in the previous Chapter, which I have already mentioned:

Yeshayahu/Isaiah 51:9 “Awake, awake, put on strength, O arm of יְהוָה! Awake as in days of old, everlasting generations. Was it not You who cut Rahab apart, and pierced the Crocodile?”

Yeshayahu/Isaiah 51:17 “Awake, awake yourself! Rise up, O Yerushalayim, you who have drunk at the hand of יְהוָה the cup of His wrath. You have drunk the dregs of the cup of reeling, and drained it out.”

This call to wake up is a call to arms!

Get excited, wake up from slumber, put on righteousness for it is time to act!

Get excited – yes – but use the excitement productively by waking up and arming yourself in the Truth!

Waking up is one thing, but what to do next is key!

It is time to get properly dressed, by putting on the required strength and splendour of set-apartness, which can only be done when our eyes are fixed on our Master and Elohim!!!

The Hebrew root word **עוּר uwr/oor – Strong’s H5782** which means, **‘to rouse oneself, awake, arise, stirred’**, is pictured in the ancient pictographic text 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' and can also render the concept of knowledge revealed!

Waw - ו:



The ancient pictographic form of this letter 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'**.

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.

When we see the rendering of these pictographs, giving us the word that calls for us to awake, we recognise that our eyes must be opened and looking to our Head!

EYES FIXED ON OUR HEAD

Ib'rim/Hebrews 12:1-2 "We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Prince 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 ἀφοράω – **aphorao** - **Strong's G872** 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) 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!

In this opening statement of **Yeshayahu/Isaiah 52**, we see the clear call for Tsiyon and Yerushalayim to put on strength and the garments of splendour.

The only way that this can be done, is to be awake, and having thrown off all that entangles, we are to look intently into the Word, so that we know how we are to put on the strength of our Master and the garments of His splendour!

In Scripture, we take note that Tsiyon was a mountain in Yerushalayim and is called the city of Dawid, as well as the city of the sovereign, and also is referred to as the city of יהודה, or the city of the living Elohim. It is also used, metaphorically, to describe us, as His set-apart beloved Bride, and the place where our Beloved Master and Elohim would dwell with His Bride forever.

Tsiyon is the place where יהודה chose to put His throne, and the place where He will put His feet once again, when His rule and reign is firmly established on earth!

The Covenant Bride of יהודה is also referred to as the daughter of Tsiyon, as it reflects the bride which has been brought forth, in set-apartness and truth.

With Yisra'el, the daughter of Tsiyon, having corrupted herself, through her rebellion and had become defiled, she was handed over to Her enemies and all the splendour had departed from the daughter of Tsiyon.

She was no longer a set-apart bride that had been adorned with the splendour of the garments of righteousness!

It is now time for the returning remnant bride to wake up and take off the filthy rags of whoring and put on the strength and splendour of righteousness, for that is what a true set-apart Bride looks like.

As we consider the clear call to put on strength and garments of splendour, we need to make sure that we have properly put off all falsehood and the depravity of lawlessness and sin, so that we do not defile or corrupt the splendour of set-apartness that our master adorns us with.

We are to be putting on the Truth!

We are not to put on a show!

Hypocrites put on a show and while they may be able to fool many with their hypocritical garments, our Master sees right through their hypocrisy and exposes their whitewashed rags!

In speaking of a capable wife, we see in **Mishlě/Proverbs 31**, how Shelomoh described the clear picture of what a true set-apart bride looks like, and we see the following, in **verse 25**:

Mishlě/Proverbs 31:25 “Strength and splendour are her garments, and she rejoices in time to come.”

In **Ĕkah/Lamentations**, we see the following:

Ĕkah/Lamentations 1:6 “And all the splendour has departed from the daughter of Tsiyon. Her rulers have become like buck, they have found no pasture, and they go powerless before the pursuer.”

In the context of this message, I encourage you to read the entire chapter of **Ĕkah/Lamentations 1**, as we are able to see Yirmeyahu's cry, when seeing the splendour of set-apartness no longer something that was seen in Tsiyon.

In His wrath and discipline, יהוה sent His corrupted and defiled Bride into captivity and Tsiyon had been left abandoned, with no more splendorous Bride being found in Her.

Now, in a call to return to obedience and guard the Covenant that our Master restores, in His Blood, Tsiyon is called to wake up and put on her strength!

The Hebrew word that is translated here as 'put on' is לְבַשׁ lib'shiy and comes from the root word לְבַשׁ labash – Strong's H3847 which means, '*wear, put on, be clothed, apparel, dress*'.

The Hebrew root word לְבַשׁ 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.

In addition to putting on clothes, we also take note that the clothes that a person puts on, may reveal something about the wearer.

Our Master and Elohim has clothed us in righteousness and as we stay in Him, we are equipped to walk in the authority of His Word and guard righteousness as we do all He commands!

A Hebrew word that is derived from the root verb לְבַשׁ labash – Strong's H3847 which means, '*wear, put on, be clothed, apparel, dress*', is the noun that is often translated as 'dressed', which is the word לְבוּשׁ lebus – Strong's H3830 which means, '*garment, clothing, apparel, raiment, put on*'.

In the ancient pictographic text this word לְבוּשׁ lebus – Strong's H3830 which means, '*garment, clothing, apparel, raiment, put on*' looks like this:



Lamed - לְ:



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.

Waw/Vav – ו:



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'.

Shin - ש:



This is the letter 'sin/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. This can give us the meaning of WORD or Words.

As one looks at this pictographic rendering of this word  לבוש? **Lebush – Strong's H3830**, when speaking of the garments of righteousness that we have been clothed in through the Blood of the Lamb, we take note of the following meaning:

THE AUTHORITY OF THE HOUSE IS MADE SECURE IN THE WORD

What this clearly shows us, is that to be properly clothed in Truth, we must guard the Word and submit to the authority of our Master and Elohim, for He has given us all we need to sustain us and be built up, in Him, as His House, which He has secured in His own Blood. And this we can only do, when we have correctly responded to the call to awaken and rise up to be dressed in the splendour of set-apartness. This means our eyes need to be firmly fixed on the Truth, having thrown off all that once blinded us and put us under the delusion of lawlessness!

We must make sure that we do not defile the garments that The Lamb has provided us with, as we guard the rules of the House by guarding His Torah and commands!

In speaking of a wife/bride of noble character, in **Mishlě/Proverbs 31**, we are told, in **verse 22**, how she is dressed:

Mishlě/Proverbs 31:22 “She shall make tapestry for herself; she is **dressed** in fine linen and purple.”

The Hebrew word used here for ‘dressed’ is לְבַשׁ lebush – Strong’s H3830 which means, ‘*garment, clothing, apparel, raiment, put on*’ and the Hebrew word that is used here for ‘fine linen’ is שֵׁשׁ shesh’ - Strong’s H8336 and the Greek word that is used in the LXX (Septuagint) for ‘fine linen’ is the noun βύσσοϛ bussos – Strong’s G1040 and from this word, we get the adjective βύσσινος bussinos – Strong’s G1039 which is used in reference to the ‘fine linen’ that the Bride of the Lamb is given to be dressed in, in: **Ḥazon/Revelation 19:8** “And to her it was given to be **dressed** in **fine linen**, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”

The Greek word that is translated as ‘dressed’ here in **Ḥazon/Revelation 19:8** is περιβάλλω periballō – Strong’s G4016 which means, ‘*put on, clothe, wrap around, throw around*’, and this word is also translated as ‘dressed’ in the following verses: **Ḥazon/Revelation 3:5** “He who overcomes shall be **dressed** in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.”

This was to the assembly in Sardis, who were told to ‘wake up and repent’.

Ḥazon/Revelation 4:4 “And around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, **dressed** in white robes. And they had crowns of gold on their heads.”

Ḥazon/Revelation 7:9 “After this I looked and saw a great crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, **dressed** in white robes, and palm branches in their hands”

The reason for me highlighting the various Greek and Hebrew words, in terms of being dressed, is to make it abundantly clear that Scripture teaches us what the correct dress code is, for anyone who hears the call and invitation to come!

Those who refuse the call and make vain excuses, are not dressed and worthy of the call, for only the remnant few, who has not defiled their garments will be chosen!

We are called to:

PUT ON OUR STRENGTH!

The Hebrew word that is translated as 'your strength' is **עֲזָרָה** *uz'zela*, which comes from the root word **עָז** *oz* – Strong's H5797 which means, '**strength, might, fortress, power, stronghold**', which comes from the root verb **עָזָז** *azaz* – Strong's H5810 which means, '**to be strong, be brazen, prevail, display boldness**'.

The strength of Tsiyon is **יְהוָה**!
The call being made here is very clear:

PUT ON THE ONE WHO IS YOUR STRENGTH!

When we put on The One who is our strength, then we will guard to do what He commands and make sure that we do not misrepresent His character, by guarding our garments of righteousness!
As we consider to the call to put on our strength, we are able to see this as a call to put on the Armour of Light, as we put on the armour of Elohim and stand firm, armed in the Truth!

The ancient pictographic rendering of the Hebrew word root word **עָז** *oz* – Strong's H5797 which means, '**strength, might, fortress, power, stronghold**', is 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' and can also render the concept of knowledge revealed!

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. As we continue to remember to guard His Sabbath and His Appointed Times, and remembering to keep His commands, we are able to break up the tillable soil of our hearts and allow His Word to be worked in us, allowing His Word to cut away any dross or weeds that arise and allow the fruit of righteousness to spring forth!

These two pictographs combined, carry the meaning:

KNOW A WEAPON

Our strength is זכך and the knowledge of who He is, as our Master, Saviour and Elohim, and as we do our utmost at presenting our lives as a workman approved by Elohim, we become skilled in the wisdom of His Word that we are able to use, by taking up the sword of the Spirit and putting to death all that exalts itself against the knowledge of Elohim!

The Hebrew word that is translated as '**your strength**', as mentioned, is זכך **uz'zek**, and is pictured in the ancient pictographic text as follows:



Kaph – כ:



The ancient pictographic script has this letter pictured as –  – which is a picture of an **open palm of a hand** and can symbolise that to which submission is given – '**under the hand**'

The following meaning can be seen in these pictographs that highlight the strength we have in our Master:

KNOW THE WEAPON THAT WORKS!

The only weapon that works, is the authority of our Master, who has revealed His Hand and given us all we need for life and reverence and has open our eyes to know Him and the power of His Word!

In the song of deliverance, that was sung by Mosheh and the children of Yisra'el, we are able to see the clear declaration of who the strength of the redeemed is!

Shemoth/Exodus 15:2 "Yah is my strength and song, and He has become my deliverance. He is my ĖI, and I praise Him – Elohim of my father, and I exalt Him."

While we are able to see many verses declaring the clear fact that יהוה is our strength, I would like simply make mentions of some of those verses, in order to highlight the clear call that is being given to us, so that we understand what it means to put wake up and put on our strength!

Tehillah/Psalm 18:1 "I love You, יהוה, My strength."

Tehillah/Psalm 28:7-8 "יהוה is my strength, and my shield; My heart has trusted in Him, and I have been helped; therefore my heart exults, and with my song I thank Him. יהוה is the strength of His people, and He is the stronghold of deliverance of His anointed."

Tehillah/Psalm 118:14 "Yah is my strength and song, And He has become my deliverance."

We are told that יהוה is The One who give strength to His people:

Tehillah/Psalm 29:11 "יהוה gives strength to His people; יהוה blesses His people with peace."

Knowing that יהוה is our strength and that He gives us strength, then it makes it abundantly clear, who it is that we are to be seeking!!!

Dibre haYamim Aleph/1 Chronicles 16:11 "Seek יהוה and His strength, seek His face continually!"

If we are not seeking יהוה as we should, then we can never be strengthened to stand, as we should!

One cannot be seeking Him and His strength, if they are in a state of slumber, for they will not be able to put on the splendour of set-apartness, but will rather be exposed for having on filthy rags, which are not a worthy attire for the wedding feast and, as a result, will be thrown out!

Being awake and putting on our strength, can only be done, when we are seeking **יהוה**!

We are to seek **יהוה** and His strength, as we seek first His kingdom and His righteousness, for then we will have all the strength we need to stand as a splendorous Bride, awaiting Her Husband's return!!!

And it takes a strong Bride to endure and overcome, which she can do if she has put on Her strength and garments of splendour, in complete set-apartness and truth!

In our Master, we have strength to do all, as Sha'ul reminds us, in:

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

Putting on strength is clear metaphor for putting on Messiah!

We have much to rejoice about in our Master and Elohim, for He has clothed us with deliverance and righteousness!

Deliverance and righteousness are symbolically pictured as the proper clothes that true believers wear and guard to keep pure and set-apart at all times!

Deliverance and righteousness are inseparably connected together as one cannot go without the other.

By the Blood of Messiah, we have been given a deliverance that we could not work for ourselves and our immersion in Him has caused us to put Him on, and enabled us to work out our deliverance with fear and trembling as we guard to do all He has commanded us to – that is to walk in, and be clothed in, righteousness!

Galatiyim/Galatians 3:27 "For as many of you as were immersed into Messiah have put on Messiah."

Iyob/Job 29:14 "I put on righteousness, and it robed me; right-ruling was my cloak and turban."

Tehillah/Psalm 132:9 "Let Your priests put on righteousness, and Your lovingly-committed ones shout for joy."

Romiyim/Romans 13:13-14 "Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, ¹⁴ but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh."

These are just a few verses that highlight for us the clear need for us to **'put on'** the Master and His righteousness!

To put on righteousness is to put on the Master and vice versa! Many who claim to have put on the Master **יְהוָה** Messiah, yet show no regard for walking in righteousness (which is to guard the commands of Elohim), are clearly deceived and are not dressed, as the set-apart priesthood and bride should be, but are simply lawless counterfeits, who will be cast out of the Master's presence, when He comes for His ready Bride!

The Greek word for **'put on'** is **ἐνδύω enduō** – Strong's G1746 which means, **'to clothe or be clothed with (in the sense of sinking into a garment)'**, and is made up of two words:

1 - **ἐν en** – Strong's G1722 which is a primary preposition denoting a fixed position (in place, time or state) meaning, **'in or on, with, by'**; and

2 - **δύνω dunō** a form of **δύω duō** – Strong's G1416 which means, **'to enter, sink into, setting'**.

With the idea of **'setting'**, we can see how the 12 stones of the breastplate of the High-Priest were **set** into the ephod.

This word simply carries the understanding of putting on something or clothing oneself with something!

In the LXX (Septuagint) this Greek word **ἐνδύω enduō** – Strong's G1746 is mostly used to translate the Hebrew word **לָבַשׁ labash** – Strong's H3847, which we have already looked at.

What becomes very clear, is that true righteousness is to hear, guard and do the Torah, by being properly dressed in the fine linen of set-apartness and as we **'put on'** the **'armour of Elohim'** and walk as a finely dressed, set-apart and royal priesthood, we can be sure that we will be sufficiently and appropriately dressed for the Great Wedding Feast of our King!

As we take note of the parable of the wedding feast, given to us in **Mattithyahu/Matthew 22**, as well as other Scriptures that give the clear reference to being clothed correctly in Messiah and what it all entails, the question remains:

Are you dressed for the wedding banquet or not?

In the parable of the wedding feast, the man who didn't have the right garments on (which were freely offered to him) implied that the man thought that his usual attire was good enough. He therefore represents one who, while professing to be for Messiah, thought his own assumed dress code would get him to be declared right!

These clothes we are to wear are freely given to us upon salvation and it is up to us to stay dressed in complete set-apartness by being a doer of the Torah.

Clothing ourselves with Messiah entails a choice – that is a choice to put off the old and put on the new.

There are many people today, who have heard the call and received the invite but yet still choose to ‘wear the world’, so to speak!

How are you dressed?

You have been called – You have been invited – Are you dressed for the occasion?

While being properly dressed in righteousness the responsibility of the dress code calls for us to be faithful ambassadors and servants of the Master that will go and call others to come...!

Dressed and serving is what we are called to do! ... Are you?

Hear the call to:

AWAKE, AWAKE

PUT ON YOUR STRENGTH!

In order to make sure that we are awake and putting on our strength, we need to acknowledge the need to put off that which does not belong.

We need to put off all falsehood, so that we can be properly armed in the Truth, giving us all we need to do all in our Master’s Name!

So, in order to put on.... You need to make sure that you have ‘put off’!

Eph’siyim/Ephesians 4:25 “Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.”

These words of Sha’ul are vital for us to hear and make sure that we are speaking truth to each other at all times!

In a time, where somebody’s word cannot be fully trusted, we recognise how the tongue of falsehood and lies, sadly seems to be the norm of society, which is a very frightening thing indeed and is one that the true remnant Bride of Messiah to be on guard against, as we continue to make sure that the words that flow from our lips, are words of Truth, so that our words and actions line up with the splendour of set-apartness that our Master has called us to!

After having made clear that we are to guard the unity of the Spirit and be built up in the Master as a body that is knit together and no longer walks as the nations do, he calls believers to put off the old man of corruption and put on the renewed man in righteousness and set-aparthood of the truth and having said that, he begins this statement, in **verse 25**, with a **'therefore'**, which is translated from the Greek word **διό** **dio** – **Strong's G1352** which is a conjunction that means, **'therefore, for this reason, on which account, wherefore, so then'**.

It is used as a relatively emphatic marker, of a result of that which has been spoken before, as this conjunction brings together a complex sentence in logic if and only if each of its components is true!

In other words, this conjunction highlights that if what has preceded these words is, in fact, true and that the believers are walking in unity and have put off the old and put on the new, then the call to speak truth should be an obvious result, recognising that we are indeed members of one another.

While this may make sense, **'in word'**, what we must ask is, is the action of this truth being done **'in works'** too, or have lips of truth been overshadowed and replaced by falsehood, slander, gossip and lies?

This **'therefore'** that is being used, serves to coordinate what follows with what precedes and herein lays the beckoning question that if truth is not being spoken then does that mean that falsehood has not been properly put off?

If this is the case, then this would simply reveal that believers who are not speaking truth, are not being properly built up in unity and maturity; perhaps due to their refusal to submit to the appointed order that our Master gave, for the perfecting of the set-apart ones until all come to maturity.

As I consider these words of Sha'ul, I am greatly concerned about the state of the body of Messiah, as there is much falsehood that has not been put off, so to speak, which leaves the body, as a whole, in a crippling state, where truth is not being properly spoken, or rather, that while **'words of truth'** may be seen to be uttered from many lips, the corresponding actions that do not live up to words that are spoken, reveal the sad truth that many hearts are far from Elohim, despite much lip service that is being rendered in vain.

The Greek word that is translated as **'put off'** comes from the verb **ἀποτίθημι** **apothēmi** – **Strong's G659** which means, **'lay aside, put off, lay down, cast off'**.

In Ya'aqob this word is translated as **'put away'**:

Ya'aqob/James 1:21-22 **"Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. 22 And become doers of the Word, and not hearers only, deceiving yourselves."**

What is abundantly clear, in Scripture, is that in order for us to be proper hearers and doers of the Word, and be on guard against deception, we have to first **'put off'** the former corruption of the sinful flesh, so that we can receive, with meekness, the implanted Word and allow it to bring forth the proper fruit of set-apartness!

The proper **"putting off"** and **"putting on"**, is a clear instruction that we see being given to us throughout Scripture, and in order to properly put on the armour of light, we must put off all darkness:

Romiyim/Romans 13:13-14 **"The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יְהוֹשֻׁעַ Messiah, and make no provision for the lusts of the flesh."**

The Greek word that is translated as 'armour' comes from the primary word ὅπλον **hoplon** – Strong's G3696 meaning, **'a tool, implement, weapon, instruments, armour'**, and speaks of any tool or instrument used to prepare something, and is translated as 'instruments' in:

Romiyim/Romans 6:12-13 **"Therefore do not let sin reign in your mortal body, to obey it in its desires, 13 neither present your members as instruments of unrighteousness to sin, but present yourselves to Elohim as being alive from the dead, and your members as instruments of righteousness to Elohim."**

Furthermore, we see this word ὅπλον **hoplon** – Strong's G3696 being translated as 'weapons' in:

Qorintiyim Bět/2 Corinthians 10:4-6 **"For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, 5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, 6 and being ready to punish all disobedience, when your obedience is complete."**

What I am simply trying to highlight to you here, is the clear need for us to be good soldiers who are armed and ready to fight the good fight, as we stand firm in our Master who has given us all that we need for life and reverence and has equipped us to suffer hardship as a good soldier.

Sha'ul was not simply content to explain a Truth and leave it, as he always applied it to practical living and here, in this letter to the believers in Rome, he makes mention of the very things that we are to put off and why!

We are to put off all lying and speak truth to one another, for we are all members of each other. This is a very important things he is teachings us here, for lying will only corrupt the garments of The Bride and darken out the light that we are to shine!

Kěpha teaches us that, having put aside all evil and all deceit and hypocrisies and envyings and all evil words, we are to be like new-borns that desire the unadulterated milk of the Word, so that we can grow as we should!

I fear that one of the issues that we see today, is that many people are not truly desiring the unadulterated milk of the Word, as they are still entertaining the corruption of mixed theologies and muddied waters of deception, while trying to seek the Truth.

When this happens, clarity is lost and the ability to rightly discern the set-apart from the profane gets lost, simply because falsehoods and deceit have not been put off, in order that the Truth can be correctly put on!

It is through immersion after repentance, that we die to self and “put off the old” and are made alive in Messiah and “put on the new”:

Galatiyim/Galatians 3:27 “For as many of you as were immersed into Messiah have put on Messiah.”

Eph’siyim/Ephesians 4:21-24 “if indeed you have heard Him and were taught by Him, as truth is in יהושע: 22 that you put off – with regard to your former way of life – the old man, being corrupted according to the desires of the deceit, 23 and to be renewed in the spirit of your mind, 24 and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness of the truth.”

Qolasim/Colossians 3:8-10 “But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth. 9 Do not lie to each other, since you have put off the old man with his practices, 10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created him”

We, who have been called out of darkness, are to walk in the Light and be the light, shining brighter and brighter, each day, as we look forward to the perfect Day of our Husband’s return!

We have been called to set-apartness and therefore, we are to live as such, having set-aside, and put off, all evil, in order to be sober, alert and disciplined, in correctly putting on our Strength – that is: putting on Messiah, clothed in the splendid garments of righteousness!

GARMENTS OF SPLENDOUR!

The Hebrew word that is translated as ‘garments’ comes from the root word בָּגַד *begged* – Strong’s H899 which means, ‘*garment, covering, treachery, to deceive*’ and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

Having been cleansed by the Blood of Messiah, through our immersion in His Name, we are to keep our garments clean!

In Scripture, garments are often a symbolic picture of our works and highlights for us the need to make sure that we are being steadfast in doing the good works that have been prepared beforehand for us to do – which is: to guard righteousness by obeying the commands!

Hazon/Revelation 3:4 “*Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.*”

Hazon/Revelation 3:18 “*I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.*”

Hazon/Revelation 16:15 “*See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame.*”

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

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

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

To guard one’s garments, implies an active obedience to staying awake and being properly dressed in righteousness and keep our garments clean!

We have been given garments of splendour and we need to make sure that we are putting them on!

The Hebrew word translated as ‘splendour’, in Yeshayahu/Isaiah 52:1, comes from the word תִּפְאָרָה *tipharah* – Strong’s H8597 which means, ‘*beauty, adornment, splendour*’, which comes from the primitive root word פָּאֵר *pa’ar* – Strong’s H6286 which means, ‘*to beautify, adorn, become boastful*’.

The word תִּפְאָרֶת **tipharah** – Strong’s H8597 is a word that is also used to describe what the garments of Aharon and his sons were to be made for, as they were to be a reflection of the character of Elohim, by which He is described, and to which we are to ascribe the splendour of His Name, which is to be upon us, as set-apart children of the Most-High.

The primitive root word פָּאַר **pa’ar** – Strong’s H6286 is used in:

Tehillah/Psalm 149:4 “For יהוה takes pleasure in His people; He embellishes the meek ones with deliverance.”

In a prayer of thanksgiving, after all had voluntarily contributed to the building materials for the temple, we see the root word תִּפְאָרֶת **tiphereth** – Strong’s H8597 being used, with Dawid saying that the **comeliness** belongs to יהוה and praise is given to the **comely** Name of יהוה:

Dibre HaYamim Aleph/1 Chronicles 29:10-13 “And Dawid blessed יהוה before all the assembly. And Dawid said, “Blessed are You, יהוה Elohim of Yisra’el, our Father, forever and ever. 11 “Yours, O יהוה, is the greatness, the power and the comeliness, the pre-eminence and the excellency, because of all that is in the heavens and in the earth. Yours is the reign, O יהוה, and You are exalted as head above all. 12 “And the riches and the esteem come from Your presence, and You rule over all. And in Your hand is power and might, and in Your hand to make great and to give strength to all. 13 “And now, our Elohim, we thank You and praise Your comely Name.”

Our Master is our strength and He is the Splendour and comeliness of set-apartness, and when we truly put Him on, we shine the brightness of His light and make a joy filled boast of His Wondrous might and Name!

In **Yeshayahu/Isaiah 52:1**, Yerushalayim is called the set-apart city and that there would be no more uncleanness coming in to her.

This is clear covenant language, which highlights how important it is for us to guard set-apartness, for set-apartness befits the house forever.

Having put on the Master, by putting on our strength and the garments of splendour, then we are equipped to no longer have compromised ways defile our set-apartness!

In the way of set-apartness there is no uncleanness or folly!

Yeshayahu/Isaiah 35:8 “And there shall be a highway, and a way, and it shall be called “The Way of Set-apartness.” The unclean does not pass over it, but it is for those who walk the way, and no fools wander on it.”

The highway of the straight is:

THE WAY OF SET-APARTNESS!!!

Understanding this, makes it clear and obvious that the highway of the straight, upon which no fools wander upon, is a way that keeps one upright and able to properly turn away from all evil, and the one who guards himself, to keep himself on the highway, the way of set-apartness, turns away from all evil!

The ones who find their strength in Elohim, have the way of set-apartness upon their hearts, as they guard the Torah of Elohim which is written thereon.

Tehillah/Psalm 84:5 “Blessed is the man whose strength is in You, Your Highways are in their heart.”

As we consider this, I ask you:

What is in your heart?

Are the Highways of Elohim in your heart?

Where does your heart lead you?

Is Set-Apartness on your heart?

And is it causing you to serve in perfection and walk blamelessly?’

In **Yeshayahu/Isaiah 52:2** we are given further instructions regarding our need to be properly awake and dressed in the strength and splendour of set-apartness, and once again we see our need to make sure that we ‘**shake ourselves from the dust**’!

The clear instruction is this:

Shake yourself from the dust, arise and then sit down, having loosened the bonds from your neck!

We need to **shake of the dust** of wrong paths, by getting up and out of them!!!

Only then can we be equipped to sit down and learn.

The language given here, is very descriptive, giving us a clear parable of what set-apartness entails.

When we walked in wrong ways, we picked up the dust of those false ways and what is being made clear here, is that those dirty paths of unrighteousness must have no way of clinging to us anymore, as we shake it off, in recognition of its depravity.

This is a clear call to come out and no longer walk on dirty paths that stain one's walk!

Practically, this is a clear lesson that reminds us that we are no to go and walk in the wrong paths, and ways, that we have been called out from and shaking oneself from the dust, is a declaration of a clear change in one's walk, with the bold confession that the wrong paths will no longer have the ability of getting their sand to cling to our feet/shoes, as we walk in the highway of set-apartness and walk in the shalom of our Master, having put on His armour, which includes the shalom that we now have in Him!

The picture of shaking off the dust, is one that our Master used, in:

Mattithyahu/Matthew 10:13-15 **““And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14 “And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet. 15 “Truly, I say to you, it shall be more bearable for the land of Sedom and Amorah in the day of judgment than for that city!”**

As we walk in complete set-apartness, we also recognise that in our waking up from the slumber of hypocrisy, in order to put on the strength and splendour of set-apartness, we recognise that we will also find that there will be some that we will have to shake the dust off our feet from, highlighting that we will no longer join ourselves to those who reject the Good News.

And by that, I simply mean that you need to be clear in not continuing in old ways, no longer walking in destructive paths you once did, having nothing to do with works of darkness.

There may be many relationships that will no longer be as they were, due to you shaking off the dust of old ways and you need to be able to do so, without compromise, and the only way to do this right, is to get up and get out, so to speak!

Loose yourself from wrong bonds, so that you can now take up the easy yoke of the Master and be able to sit down in the right place, in order to learn and grow in set-apartness, along with others who are doing the same!

Yeshayahu/Isaiah 52:3 gives us the clear reason why we must shake off the dust of wrongness!

It is because we have been redeemed.

We have been redeemed from the futile ways we once walked in and we have been redeemed from all lawlessness, in order to now be joyfully equipped to run in the Way of our Master, as we learn to sit at His feet and be taught to walk upright in His Truth.

The Hebrew word that is translated as ‘redeemed’ comes from the primitive root word גָּאַל ga’al – Strong’s H1350 which means, ‘to redeem, act as kinsman, avenge, buy back, claim, redeemer, avenger of blood, rescue’.

This word is also used to refer to our Redeemer, in the form of גְּאֹלִי ga’ali which means, ‘my Redeemer’, as seen in:

Iyob/Job 19:25 “For I know that my Redeemer lives, and as the Last shall rise over the dust”

In **Tehillah/Psalm 103** Dawid reminds us not to forget the dealings of יְהוָה – as He has **Redeemed our life from destruction!**

We need not fear for He has redeemed us!

Yeshayahu/Isaiah 47:4 “Our Redeemer, יְהוָה of hosts is His Name, the Set-apart One of Yisra’el.”

He is our Redeemer, and the Hebrew word that is translated as ‘our Redeemer’ is גְּאֹלֵנוּ go’alenu which comes from the root word for ‘redeem’, which is גָּאַל ga’al – Strong’s H1350.

He has ransomed us and bought us at a price with His own Blood, and called us by name! We are now His and must remain in Him and walk in the Covenants of promise, that we have been grafted in to by His Blood!

He has redeemed us from all lawlessness (**Titos/Titus 2:14**) and therefore, we are not to let the dust of lawlessness cling to our feet anymore!

I do hope that you are seeing the clear message being before us, here, in **Yeshayahu/Isaiah 52**, as we are able to see a clear call to wake up, get dressed, shake off the old ways and walk, in complete righteousness, with the clear purpose of bringing the Good News!

We are, told in **verse 7**, how pleasant upon the mountains are the feet of those who bring the Good News and proclaim deliverance and declares that our Elohim reigns!!!

How pleasant it is!!!

The Hebrew word that is translated as ‘pleasant’ is נְעִיִם na’iyim – Strong’s H5273 which means, ‘pleasant, delightful, lovely, surpass in beauty’, and comes from the root word נָעַם na’em – Strong’s H5276 which means, ‘to be pleasant, delightful, lovely, surpass in beauty’.

Not only is it a functional thing to praise יְהוָה and guard His Word, and proclaim His deliverance, but it is also something that surpasses beauty!!!

The Merriam Webster’s Collegiate Dictionary defines the word ‘pleasant’ as follows:

Having qualities that tend to give pleasure; having or characterized by pleasing manners, behavior, or appearance.

It is also defined in other dictionaries as a word that speaks of something that is highly acceptable to the mind or senses and describes something that is agreeable, gratifying, pleasurable and welcome.

In describing the benefits of accepting and guarding the instructions of Elohim, Shelomoh gives us a great parable on the pleasantness of knowledge that is learned and applied:

Mishlĕ/Proverbs 9:10 “For wisdom would enter your heart, and knowledge be pleasant to your being”

What we must recognise here, is that knowledge of Elohim comes in the guarding and doing of His commands, and our understanding of Him can only come in the doing of His Word.

And knowledge is pleasant to our being, which teaches us that it is truly a delightful thing to know Elohim and it is a beautiful and lovely thing to be hearing, guarding and doing his commands!

Obedience to His commands is a pleasant reflection of true love for Elohim and it beautifies us!!!

Dawid says the following, in:

Tehillah/Psalm 16:6 “Boundary lines have fallen to me in pleasant places; indeed, a good inheritance is mine.”

Dawid praised יהוה for the boundary lines that had fallen for him in pleasant places!

This metaphor is taken from the divisions of the tribes in the Promised Land, yet we recognise that Dawid is not talking here about physical boundaries of land, but is using this figuratively, for all that יהוה has done for him and how he had continually been protected wherever he had gone!

With the lines having fallen in pleasant places, Dawid was expressing how he was always able to praise יהוה, no matter where he was!

Are you able to express the praise that surpasses beauty, wherever you are, knowing that the wonderful protective boundaries of His Word protect you in all you do, or have you, at times, overstepped your boundaries and tried to do things your own way and what should have been rendered as praise, became a complaint?

Another derivative of the root verb נָעַם na'em – Strong's H5276 is the noun נְעָם no'am – Strong's H5278 which means, '*delightfulness, pleasantness, beauty*'.

What is worth taking note of here is that we are told in Mishlĕ that wisdom's ways are peasant:

Mishlê/Proverbs 3:17 “Her ways are pleasant ways, and all her paths are peace.”

We are called to be a Bride who is prepared and ready for her Husband, and the only way we can do this successfully, is by walking in the fear of Elohim as we get wisdom and understanding through the diligent seeking hearing, guarding and doing of His pleasant Word, that we make our study and meditate upon day and night!

This noun נֹעַם no'am – Strong's H5278 is the name that is given to one of the staffs in: Zekaryah/Zechariah 11:7 “So I shepherded the flock meant for slaughter, the truly poor of the flock. And I took for myself two staffs, the one I called Pleasantness, and the other I called Unity, and I shepherded the flock.”

Zekaryah/Zechariah 11:10 “And I took my staff, Pleasantness, and cut it in two, to break the covenant which I had made with all the peoples.”

This passage in Zekaryah, is a clear prophecy that was given regarding יהושע Messiah, the Good Shepherd, who would lay down His life for His sheep that had broken unity and the submission to His pleasant rule!

One staff in pleasant and the other is unity!

These two words remind us of the short Tehillah/Psalm that carries a wealth of pleasant wisdom:

Tehillah/Psalm 133:1-3 “See how good and how pleasant it is for brothers to dwell together in unity – 2 like the precious oil on the head, running down on the beard, the beard of Aharon, running down on the collar of his robes – 3 like the dew of Hermon, that comes down on the mountains of Tsiyon. For there יהוה commanded the blessing, life forever!”

The Hebrew word that is used here in Tehillah/PSalm 133 for ‘unity’ comes from the root word יָחַד yahad – Strong's H3162 which means, ‘unitedness, alike, one accord, unity’, which comes from the root יָחַד yahad – Strong's H3161 meaning, ‘to be united, be joined’, while the Hebrew root word used in Zekaryah/Zechariah 11 for ‘Unity’ is חֶבֶל hebel – Strong's H2256 which means, ‘chord, territory, band, allotment, lines, region, rope’ and is the same word that is translated as ‘boundary lines’ in Tehillah/Psalm 16:6, that we already looked at, where Dawid said they had fallen to him in pleasant places!

As we consider the various uses of these words, that describe that which is pleasant, we ought to be further inspired to lead a pleasant life of set-apartness before our Master and Elohim and render the pleasant praise due to His Name for His Name is pleasant, as we are told in:

Tehillah/Psalm 135:3 “Praise Yah, for יהוה is good; sing praises to His Name, for it is pleasant.”

All that we have in the Master is pleasant and sufficient for us so that our lives can reflect the pleasant praise that is due to His pleasant Name.

Dawid also says, in closing Tehillah/Psalm 16, the following:

Tehillah/Psalm 16:11 “You show me the path of life; in Your presence is joy to satisfaction; at Your right hand are pleasures forever.”

Here, the word נְאִיִּם na’iym – Strong’s H5273 which means, ‘pleasant, delightful, lovely, surpass in beauty’ is translated as ‘pleasures’!

יהושע Messiah is the revealed Right Hand of Elohim and He is The Way, The Truth and The Life and in His presence, is joy to satisfaction and pleasant surpassing beauty that is forever! Dawid recognised the beauty and pleasantness of the presence of our Master, Elohim and Saviour and he asked one thing of יהוה:

Tehillah/Psalm 27:4 “One matter I asked of יהוה – this I seek: to dwell in the House of יהוה all the days of my life, to see the pleasantness of יהוה, and to inquire in His Hēkal.”

What are you seeking?

What are you asking?

HOW PLEASANT IT IS...:

To seek first His kingdom and His righteousness

To dwell in the Master’s presence!

To grow in wisdom, knowledge and understanding

To walk in His Ways!

To walk in unity!

To sing praises to the pleasant Name of YAHWEH

To see the pleasantness of YAHWEH

The list could go on and on, for it is indeed pleasant – and while we are able to see the pleasantness of this all, I ask you today... “**How pleasant is it to you?**”

What, if anything, has blinded your ability to see “**HOW PLEASANT IT IS...!**”?

Or do you clearly see it, know it and can therefore let it be seen in your life of abundant pleasant praise for our King!

Where His pleasantness is, there is unity and anointing and provision and blessing – and life forever!

Are you taking the Good News with pleasant feet, because you have truly heard the awakening call to put on your strength and garments of splendour?
Are you being a faithful and trustworthy watchman of the Word?

True servants of the Good News, walk in the pleasant paths of set-apartness and in doing so, are able to declare the abundant and pleasant praise due to our Master and Elohim, who strengthens and clothes with His perfect righteousness!

Having this Good News, we are to be breaking forth into joy and singing praise unto our Redeemer, singing together, in unity of His Spirit!

The language that is used here, in **Yeshayahu/Isaiah 52**, presents a very vivid picture of what a true set-apart ambassador looks like!

They are properly dressed in the splendour of set-apartness, having strength to do all, with great joy and have lips that proclaim the praises of Him who has called us out of darkness into His marvellous light!

Are you able to see these very encouraging and equipping verses?

These are words that are needed to be heard, in order to equip the faithful remnant to rise up and proclaim the reign of our Master, with great joy, knowing that He has equipped us to come out and be separate!

Break forth into joy, sing together!

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

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

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

This pictures for us ‘great excitement’!

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

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

This is a living call being given to us too today, as we who once were barren and did not bear, because we were far off from the Truth, now have no excuse to break forth into singing!

The Hebrew word that is translated as 'sing' 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', and is often translated as praise, and is also translated as 'rejoice', as in:

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

Yeshayahu/Isaiah 61:10 "I greatly rejoice in יְהוָה, 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."

In the call to wake up and put on your strength and put on your garments of splendour, is the call to break forth in singing, and this goes hand in hand, as we recognise that it is a joy for us to walk in the Torah of our Master and Elohim and it is not a burdensome thing at all.

When we have truly heard the call to wake up and put our Master on, then we will shine with the joy of doing so!

Can people see that you have woken up from the slumber of darkness?

Can they see the strengthening joy of our Master equipping you with rejoicing praise, in your bold declaration of His coming reign, or have you found that you have not shaken off the dust of old ways and wrong relationships and the dirt of compromise has you weighed down with worries which end up choking out the Word that ought to strengthen you?

Hear these equipping words today and know that יְהוָה goes before you and He is your rear guard, therefore, as you stay in Him you have nothing to fear!

In this call to wake up and put on your strength, hear the call that goes along with it, which is to:

**Turn aside! Turn aside!
Come out from there,
touch not the unclean.
Come out of her midst, be clean,
you who bear the vessels of YAHWEH.**

If you are not dusting of the uncleanness of the dirt of old ways, then you can never be properly equipped with the strengthening joy of our Master and Elohim!

As you consider this call, will you have ears to hear what the Spirit is saying to the Set-Apart Covenant Bride of Messiah and let these words remind you to get properly equipped to rejoice in our Mighty Redeemer and King....

The Hebrew phrase that is translated as '**Turn aside! Turn aside!**' is written as follows:

סִוְרוּ סִוְרוּ
suru suru

This comes from the primitive root verb סִוַר **sur** – **Strong's H5493** which means, '**turn, turn aside, depart from a way, avoid, be removed from, put away**'.

This root verb is used in Scripture, in a clear reference to '**putting away**' that which we should not be associated with, and with this being written twice in a row, it carries an intensity and urgency in the call to hear what is being commanded!

To '**put away**' or '**turn aside**' would be '**to turn aside from**' and '**come out of**' that which is foreign to the Covenants of Promise.

There are many people today, who are looking from the side lines, so to speak, and in doing so, they are like spectators who may like the view, yet are unwilling to '**turn aside**' from the way in which they have been walking, based on the inherited traditions and dogmas of man!

In their stubbornness and refusal to hear, guard and do the Word, they still desire all of the blessings of the Word, and they will use various excuses such as, "**I will get there but...**" or "**I will eventually, I first must...**"

These, and many more like these, are just excuses to not fully come out and be separate, as they actually find themselves comfortable with living in a mixed state, thinking that they can have what they deem as the best of both and not recognise the damaging nature of mixing with darkness and idolatry, while assuming that they are fine!

Turning aside and coming out requires a diligent response to clean up one's life and get rid of all forms of defilement... and then keep clean and separated from that which defiles us!

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.**"

The Greek word that is translated here as "cleanse" is καθαρίζω **katharizō** – **Strong's G2511** from which we get the term "**catharsis**" which is '**a cleaning-out**'.

The Greek word that is translated here as '**defilement**' is μολυσμός **molusmos** – **Strong's G3436** which means, '**defilement, filthiness, an action by which anything is defiled and rendered unclean and unfit**' and comes from the word μολύνω **molunō** – **Strong's G3435** which means, '**to stain, defile, soiled**'.

We are to keep our garments from being stained, or soiled, by sin and compromise, and we are to cleanse ourselves in the Blood of Messiah and obey His Word!

Cleansing oneself from all defilement of the flesh, entails a proper coming out of that which is not of us and separating ourselves from the things that can cause us to be filthy! We are not to cleanse ourselves from just some of the defilement of the flesh, but from ALL of it!

So many people arrogantly refuse to accept, or simply ignore, the urgency of coming out and being separate and, as a result, they so quickly compromise the clear way of set-apartness that is to be pursued, simply because they do not 'come out' properly, as they continue to mix their ways with the twisted practices that present a form of reverence yet lacks proper power, proving by their compromised actions that they are actually lovers of pleasure rather than lovers of Elohim!!

We are warned against such people as Sha'ul teaches us to turn away from these!

Timotiyos Bět/2 Timothy 3:1-5 **"But know this, that in the last days hard times shall come. 2 For men shall be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrong-doers, 3 unloving, unforgiving, slanderers, without self-control, fierce, haters of good, 4 betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim, 5 having a form of reverence but denying its power. And turn away from these!"**

There is no way to 'sugar-coat' the clear danger of not coming out and being separated unto Elohim, and rightly so, for those who turn their ears from this call, and refuse to be set-apart, are heading for destruction and the punishment of the 'second death'.

The Hebrew word that is translated as 'come out' twice in **Yeshayahu/Isiah 52:11** is יצא – **tse'u** which comes from the root word יצא **yatsa** – **Strong's H3318** meaning, **'to go or come out, brought, came, go forth, depart, go forward, proceed'** and highlights the clear concept of going with a purpose!

When this call to 'come out from there' and 'come out from her' is given, it is done with a clear purpose of coming out from the defilement of idolatry and corrupt mixing and the pursuit of set-apartness!

Being armed in the strength of our Master, in a proper response to awaken and put on our strength, we will be equipped to come out and be separate and not only come out as commanded, but also call others to come out and cleanse themselves, after all it is the Spirit and The Bride that says, **'come!'**.

The Hebrew root word that is translated in **Yeshayahu/Isaiah 52:11** as ‘touch’ is נָגַע *naga* – **Strong’s H5060** which means, ‘*to touch, strike, reach, cause to touch, join*’; and the Greek word used in the **LXX** (Septuagint) is ἅπτομαι *haptomai* – **Strong’s G680** which means, ‘*touch, fasten oneself to, cling*’ and is used to describe the practice of having no fellowship with pagan practices, as we see the clear command given in:

Qorintiyim Bět/2 Corinthians 6:17 “**Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”**

The Greek word translated as ‘not’ is μή *mē* – **Strong’s G3361** which is a primary participle of a qualified negation, meaning, ‘*not, know, neither, none*’

We see Sha’ul warning the believers in Colossae with this too, as seen in:

Qolasim/Colossians 2:20-22 “**If, then, you died with Messiah from the elementary matters of the world, why, as though living in the world, do you subject yourselves to dogmas: 21 “Do not touch, do not taste, do not handle” – 22 which are all to perish with use – according to the commands and teachings of men?”**

In these words, we see Sha’ul saying not to touch, taste or handle that which is of the world and has been the construct of dogmas that have been enforced through traditions which are developed according to the command and teachings of men!

The reason that I am highlighting these words, and its uses in various verses, is to simply point out the wonderful work that our Master and Redeemer has done for us, as He was stricken for our transgressions, cleansing us from that which defiles us and now, we are to make sure we do not touch that which does not pertain to complete set-apartness!

Yoħanan Aleph/1 John 5:18 “**We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him.”**

So many people may claim to be ‘saved’, so to speak, yet they continue to submit to dogmas of man-made traditions that have set aside the Torah of Elohim and enforce a form of reverence that lacks the proper power or empowerment of the Set-Apart Spirit! Coming out and not touching must go hand in hand if one wants to pursue set-apartness and be set-apart!

Letting go of the false is critical in being able to properly come out; and this is where many stumble and fall backwards.

We are to cling to the Truth as we cling to the Word of Elohim, having a firm grip on the Truth in order to faithfully guard to do all that Elohim has commanded us, which we can only do if we are awake and putting on our strength!

In the Hebraic mind-set, one's hands is symbolic of what one does, or the works of one's life and clinging to the Word of Elohim emphasises our need to be doers of the Word and not hearers only!!!

If one touches that which they should have come out from then their hands, that is their works, are defiled and as a result their assumed set-apartness is defiled!

What are you holding on to?

Are you clinging to Elohim or are your hands still filled with muddied works of disobedience and compromise?

Debarim/Deuteronomy 10:20 "Fear יהוה your Elohim. Serve Him, and **cling to Him**, and swear by His Name."

Debarim/Deuteronomy 11:22-23 "For if you diligently guard all these commands which I command you, to do it, to love יהוה your Elohim, to walk in all His ways, and to **cling to Him**,²³ then יהוה shall drive out all these nations before you, and you shall dispossess greater and stronger nations than you."

Debarim/Deuteronomy 13:4 "Walk after יהוה your Elohim and fear Him, and guard His commands and obey His voice, and serve Him and **cling to Him**."

If we are not clinging to Him then our hands are not doing what is required and, as a result, we may find that our hands get bound to the futility of lawlessness and false traditions that defile!

The Hebrew word that is translated used here as 'cling' comes from the root word דָּבַק **dabaq** – Strong's H1692 which means, 'to cling, cleave, keep close, closely pursued, fasten its grip, joined, remained steadfast'.

Clinging to יהוה expresses our total reliance upon Him – which is very opposite to independence that the world teaches and promotes!

We are to be dependent upon יהוה, and we can be, as we know that He fights for us and His Word does not fail!

The Greek word that is used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) for 'cling' is κολλάω **kollaō** – Strong's G2853 which means, 'to unite, associate, cling, join', and comes from the word κόλλα **kola** which is the Greek word for 'glue', giving us a very clear understanding of what is being instructed here!

This root word κολλάω **kollaō** – Strong's G2853 is used in:

Romiyim/Romans 12:9 "Let love be without hypocrisy. Shrink from what is wicked, **cling to what is good**."

We are to be 'glued' to what is good, and be so stuck to what is good that we will not be able to let it go!

When we understand this, as giving reference to that with which you associate or join yourself to, we are reminded that we must not be joined to that which is wicked as we can be reminded of what happened to those who were 'joined to Ba'al Peor':

Bemidbar/Numbers 25:5 "And Mosheh said to the judges of Yisra'el, "Each one of you slay his men who were joined to Ba'al Pe'or."

Yisra'el began to whore with the daughters of Mo'ab who enticed them to slaughter to and bow down to their false mighty ones, and the displeasure of יהוה burned.

The leaders were hung before יהוה and the judges were told to go and kill anyone who were joined to Ba'al Pe'or!

It was straight after this that one of the Yisra'elite men brought a Midyanite woman into the camp and took her to his tent. Pinehas then stood up and took a spear in his hand and thrust both of them through and the plague that had come into the camp was stopped!

Why I am mentioning this, is to highlight the need for us to cling to what is good and shrink from what is wicked and not the other way around!

Who or what do you associate with?

Who we interact with can have a huge impact and influence on our lives.

While many may associate with various people in the work place and have dealings with various clients, I am not talking about that kind of association.

What I am talking about, is who or what do you get personally or intimately associated with?

Who are you closest friends?

What we must remember is that bad company corrupts good character, and if you find that you are closely associating with people who do not hold fast to the commands of Elohim, you are in severe danger of having the good character of Elohim in you being corrupted!

When this happens, we tend to find that compromise has a way of creeping in to a person's life in order to accommodate those to whom they are associating closely with, which can cause one, who was accustomed to clinging to what is good, to lose their grip, as the 'glue of set-apartness' begins to be ripped off, bit by bit.

Some people who have found themselves in a place where they are doing their best at doing what is right, while trying to accommodate compromise at the same time, are in a very dangerous place of being led astray by deceptive ways, becoming blinded by sin and risk being thrown onto the same bed as the adulterous whore and be destroyed along with her!

Just as we are to cling to יהוה, we must at the same time be on our guard to not allow anything that is not from Him to cling to us:

Tehillah/Psalm 101:3 **“I set no matter of Beliya’al before my eyes; I hate the work of those who fall away; it does not cleave to me.”**

Clinging to יהוה is not just a stiff literal obedience; but it also involves an earnest seeking of His face in doing our utmost to know Him and therefore embrace His commands as that which separates us and identifies us as His.

It is not a matter of **“I have got to obey”**, but rather it is a **“I get the privilege to obey and show my love”**

If one tries to do things their own way, then they are unable to cling to יהוה!

In the ancient pictographic alphabet, the word דָּבַק **dabaq** – Strong’s H1692 which means, **‘to cling, cleave, keep close, closely pursued, fasten its grip, joined, remained steadfast’**. is written as:



Dalet - דָּ:



In the ancient script this letter is pictured as , which is a **‘tent door’**. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **‘dangle’** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. We also recognise that יהושע Messiah is **The Door**, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

Beyt – ב:



In the ancient script this letter is pictured as , pictured as a **'tent floor plan'**, and means, **'house'** or **'tent'**.

It represents **'family'** and the importance of those who are inside the tent as opposed to the tent structure itself.

We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Quph - ק:



In the ancient script this letter is pictured as , 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.

This can very well picture for us **'consistency'** in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

These 3 pictographic letters can render for us:

THE DOOR OF THE HOUSE CONTINUALLY!

As we consider this word דָּבַקּוּ **dabaq** – Strong's H1692 which means, **'to cling, cleave, keep close, stick to, follow closely, stay with, joined to, joined together'**, in the ancient lettering, we can clearly recognise how we are to be steadfast in our complete commitment in guarding the rules of the House, so to speak, being faithful **'doorkeepers'** that guard the commands of Elohim, who is The Door!!!

Another way of expressing this call to cling to what is good could best be given as:

HOLD FAST TO WHAT YOU HAVE IN THE MASTER!

You can only hold fast to The Master if you have put Him on, after having put all falsehood off!

If one does not come out and be separate, then the ability to hold fast will be non-existent as compromise will cause one to lose whatever assumed grip, they thought they may have had!

To come out and be separate means that one must be clean, and as we see in **Yeshayahu/Isaiah 52:11**, the call to turn aside and come out comes with the clear command to not touch the unclean and the command to come out from 'her', which is a clear metaphor to come out from all whoring and 'be clean'!

The Hebrew word that is translated as 'be clean' comes from the primitive root verb **בָּרַר** **barar** – **Strong's H1305** which means, *'to purify, cleanse, select, choose, purge'*.

Those who have turned to the Master and have been immersed in Him have been purged from all sin and lawlessness.

By His spoken Word, given through Mosheh and revealed through His life, death and resurrection, we have been chosen in Him and have been purged of all our lawlessness and sin and are therefore, called to stay clean and stay set-apart, so as to not fall back to defiling ways, because of not coming out and be separate as we should!!

This command to turn aside, come out and be clean, was given to **'you who bear the vessels of יהוה'**! We are vessels that are being refined by our Master and we must do our utmost to live set-apart lives and allow His word to cleanse us from all dross that defiles.

The Hebrew word that is translated as 'vessels' is **כֵּלִי** **keli** – **Strong's H3627** which means, *'article, utensil, vessel, armour, weapon, tool for labour'*, which comes from the root verb **כָּלָה** **kalah** – **Strong's H3615** which means *'finished, completed, come to an end or accomplished'* and is very similar to the root word **כַּלָּה** **kallah** – **Strong's H3618** which means *'a bride'*, which carries a wonderful picture for us of a bride prepared – a bride who has made herself ready and presents herself as one prepared, before Her Husband and Redeemer!

Sha'ul wrote to Timotiyos and encouraged him to do his utmost to present himself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth, and to keep away from that which defiles us and he then uses the analogy of vessels and tells him the following:

Timotiyos Bēt/2 Timothy 2:19-21 **"However, the solid foundation of Elohim stands firm, having this seal, "יהוה" knows those who are His," and, "Let everyone who names the Name of Messiah turn away from unrighteous-ness." 20 But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value. 21 If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set apart, of good use to the Master, having been prepared for every good work."**

Anyone who cleanses himself from the dross of sin and lawlessness and rebellion will be a set-apart vessel unto value and of good use to the Master!

The Greek word that is translated as ‘vessels’ comes from the root word σκεῦος **skeuos** – **Strong’s G4632** which means, ‘*vessel, implement, goods, article, jar*’, and is used in: **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 Greek word that is translated as ‘value’, in the expression ‘vessel unto value’, is τιμή **time** – **Strong’s G5092** which means, ‘*(to value, honour), a valuing, price, honour, honourable use, mark of respect*’, and is used in:

Qorintiyim Aleph/1 Corinthians 6:20 “**For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim.**”

We were bought with a price and therefore must reflect that in our daily lives as we are valuable vessels in our Master’s hand!

Qorintiyim Bët/2 Corinthians 4:7-10 “**And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us – ⁸ being hard pressed on every side, but not crushed; being perplexed, but not in despair; ⁹ being persecuted, but not forsaken; being thrown down, but not destroyed; ¹⁰ always bearing about in the body the dying of the Master יהושע, that the life of יהושע might also be manifested in our body.**”

Our Master has covered us with the pure silver of redemption, through His own blood, and purchased for us a redemption that we could not buy for ourselves!

Our response to His purchasing us, is that we make sure that we allow His Word to be that which cleanses us and teaches us how to flee the lusts of the flesh, doing our utmost in presenting ourselves approved to Elohim as a worker who does not need to be ashamed, rightly handling the Word of Truth!

What I find very interesting, is that the Greek word that is translated as ‘treasure’, in **Qorintiyim Bët/2 Corinthians 4:7**, is θησαυρός **thēsauros** – **Strong’s G2344** which means, ‘*treasure, storehouse, magazine, repository*’, and refers to, ‘*the place in which good and precious things are collected and laid up*’.

The English word ‘**thesaurus**’, in general use, is a reference work that lists words grouped together according to similarity of meaning (containing synonyms and sometimes antonyms).

The main purpose of such reference works is to help the user:
“to find the word, or words, by which [an] idea may be most fitly and aptly expressed”.

Do you see what treasure we have been given – it is not just some random words, but the very living Words of our Master that He has put in us, in helping us ‘find’ the proper words and actions that can be most fitly applied to every situation!

He has put His thesaurus in us, so to speak!!!

His Word is so powerful, that it enables us to rightly divide and discern the Truth, so that we can behave and live as true set-apart ones, in complete righteousness, even whilst we are in exile, and are faithfully enduring, looking for the blessed expectation and esteemed appearance of our great Elohim and Saviour, **יהושע** Messiah!

His Good and established Word He has put in us, in order that we may be fit for every good work, as we stay in Him and exercise proper reverence! However, our Master makes it clear to us that you cannot put your hand to the plough, look back and think that you are fit enough!

Our eyes must constantly be fixed on the Prince and Perfecter of our faith, not turning to the right or to the left but pressing on with great endurance as fit ones of the Most-High!

Awake, awake, put on your strength and come out, touch not the unclean... and be clean!

That is the clear message that we see being given in **Yeshayahu/Isaiah 52**.

Maybe there have been some trying circumstances that you have been through, or still are going through, and find that they have crippled your ability to break forth into singing proper set-apart praise and, in the process, you have found that you have picked up the dust of worries and fears, which have cause you to slip into a ‘slumber’ state, so to speak, where you are feeling unarmed and defenceless, in the face of a number of crippling trials and battles that are raging all around you, be it from wrong choices or simply due to the darkened state of a decaying lawless world?

Perhaps you have found that you are not clinging to **יהוה** as you should, and find that the things that you were to put off, are still clinging to you!

Then hear this call today, so that you can dust yourself off, get properly dressed and break forth into joyous praise, as you arm yourself with the necessary courage and boldness that is needed to proclaim the reign of our King, having loosened yourself from the things that have held you back, by putting off the false and putting on the Truth, armed with complete set-apartness, so that you no longer touch what is unclean....

Listen up, bride of Messiah.... It is time to have ears to hear our Master and Good Shepherd, declaring these words...

AWAKE, AWAKE PUT ON YOUR STRENGTH!

He who has ears to hear: **hear, guard and do...**

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