

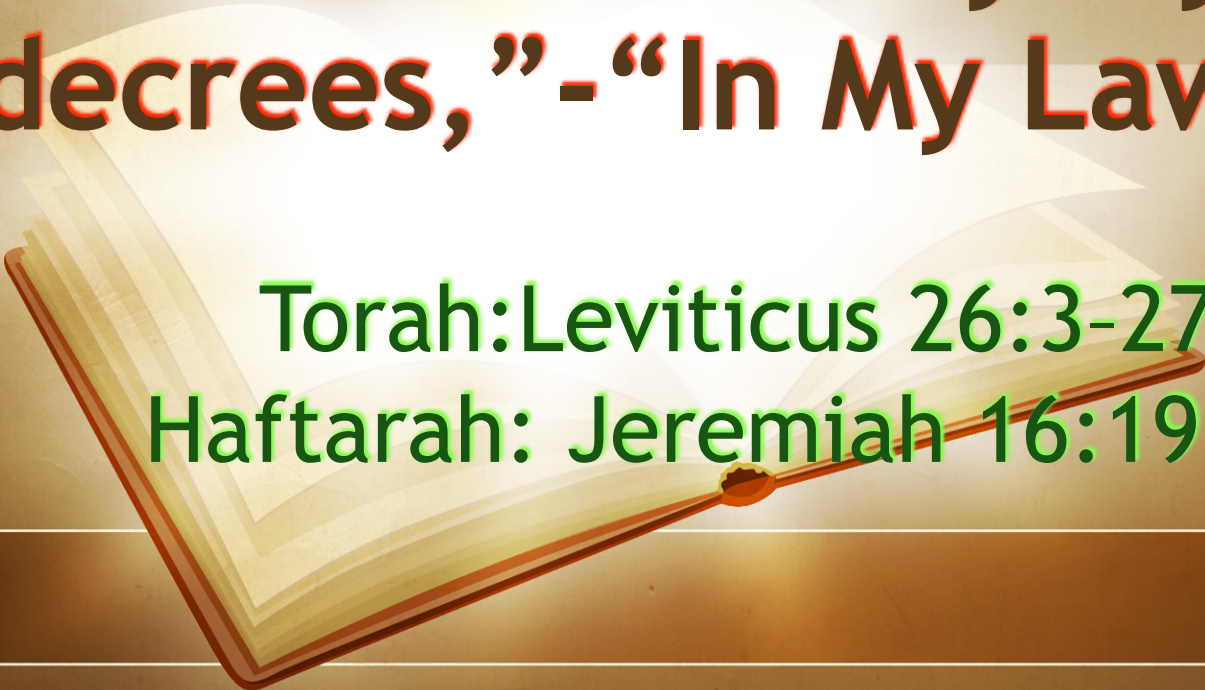
TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**# 33 Bechukotai (בְּחֻקֹּתַי) –
Hebrew for “by my
decrees,” - “In My Laws”**

**Torah: Leviticus 26:3-27:34
Haftarah: Jeremiah 16:19-17:14**



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell secure in their homeland. But He also delivers a harsh “rebuke,” warning of the exile, persecution and other evils that will befall them if they abandon their covenant with Him. Nevertheless, “Even when they are in the land of their enemies, I will not cast them away; nor will I ever abhor them, to destroy them and to break My covenant with them; for I am the Yehovah their Elohim.”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

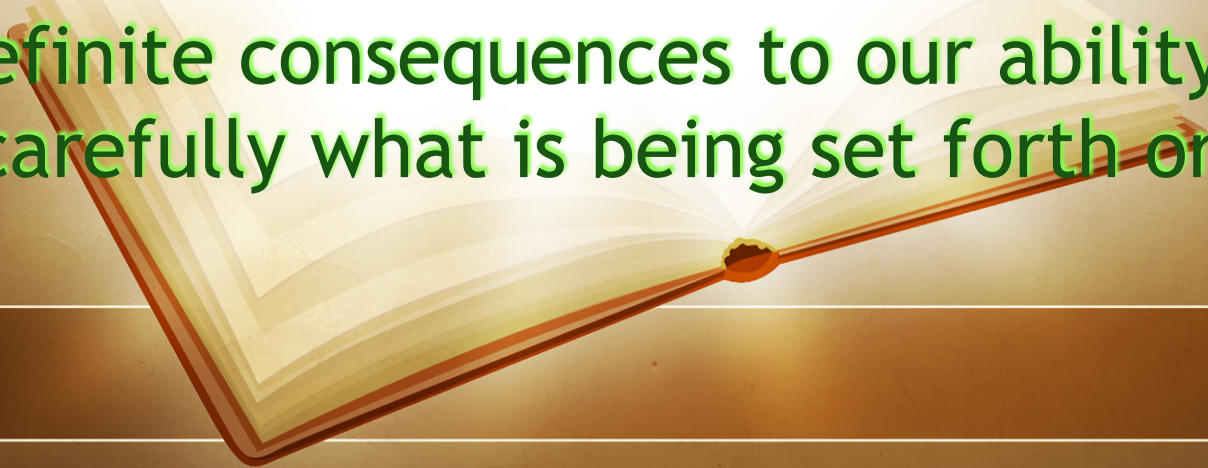
The Parashah concludes with the rules on how to calculate the values of different types of pledges made to Elohim.



As we come to the last Torah portion in Wayyiqra/ Leviticus, which covers the last 2 chapters, we see that the start of this portion, which begins at verse 3 of Chapter 26, sums up the very clear choice that we have to make, each and every day of our lives

And יהוה sets forth the conditions or, perhaps even better put, the consequences, of what will happen in our lives, based on the choices we make.

And so, straight up, we see this Torah portion starting with the word 'if'... with the clear context of: 'If' you do this... 'then'... this is what will be! Whenever we see an 'if' we can know that there are definite consequences to our ability to follow carefully what is being set forth or not!




This week's Torah portion is called בְּחֻקֹּתַי *beḥuqqotai* which renders the meaning of, 'In my laws', and this word comes from the root word חָקָה *ḥuqqah* (khook-kaw')- Strong's H2708 which carries the meaning of, 'something prescribed, an enactment, a statute, fixed pattern, fixed order, appointed, ordinance', and comes from the primitive root verb חָקַק *ḥaqaq* (khaw-kak')- Strong's H2710 which means, 'to engrave, cut in, inscribe, decree'.

YeHoVah's Favor/Blessings for Obedience

Lev 26:3 'If you walk in My laws and guard My commands, and shall do them,

Lev 26:4 then I shall give you rain in its season, and the land shall yield its crops, and the trees of the field yield their fruit.




Lev 26:5 'And your threshing shall last till the time of the grape harvest, and the grape harvest shall last till the time of sowing. And you shall eat your bread until you have enough, and shall dwell in your land safely.

Lev 26:6 'And I shall give peace in the land, and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts, and not let the sword go through your land.

Lev 26:7 'And you shall pursue your enemies, and they shall fall by the sword before you.

Lev 26:8 'And five of you shall pursue a hundred, and a hundred of you pursue ten thousand. And your enemies shall fall by the sword before you.

Lev 26:9 'And I shall turn to you and make you fruitful, and shall increase you, and shall establish My covenant with you.



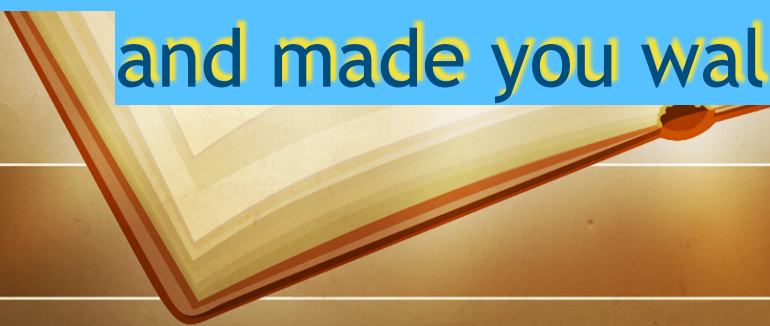
Lev 26:10 'And you shall eat the old supply, and clear out the old because of the new.

Lev 26:11 'And I shall set My Dwelling Place in your midst, and My being shall not reject you.



Lev 26:12 'And I shall walk in your midst, and shall be your Elohim, and you shall be My people.

Lev 26:13 'I am יהוה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.



YeHoVah's Anger/Punishment for Disobedience

Lev 26:14 'But if you do not obey Me, and do not do all these commands,

Lev 26:15 and if you reject My laws, or if your being loathes My right-rulings, so that you do not do all My commands, but break My covenant,

Lev 26:16 I also do this to you: And I shall appoint sudden alarm over you, wasting disease and inflammation, destroying the eyes, and consuming the life. And you shall sow your seed in vain, for your enemies shall eat it.

Lev 26:17 'And I shall set My face against you, and you shall be smitten before your enemies. And those who hate you shall rule over you, and you shall flee when no one pursues you.


Lev 26:18 'And after all this, if you do not obey Me, then I shall punish you seven times more for your sins.

Lev 26:19 'And I shall break the pride of your power, and shall make your heavens like iron and your earth like bronze.

Lev 26:20 'And your strength shall be spent in vain and your land not yield its crops, nor the trees of the land yield their fruit.

Lev 26:21 'And if you walk contrary to Me, and refuse to obey Me, I shall bring on you seven times more plagues, according to your sins,

Lev 26:22 and send wild beasts among you, which shall bereave you of your children. And I shall cut off your livestock, and make you few in number, and your highways shall be deserted.



Lev 26:23 'And if you are not instructed by Me by these, but walk contrary to Me,

Lev 26:24 then I also shall walk contrary to you, and I Myself shall strike you seven times for your sins.

Lev 26:25 'And I shall bring against you a sword executing the vengeance of My covenant, and you shall gather together in your cities, and I shall send pestilence among you, and you shall be given into the hand of the enemy.

Lev 26:26 'When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back to you your bread by weight, and you shall eat and not be satisfied.

Lev 26:27 'And if in spite of this, you do not obey Me, but walk contrary to Me,

Lev 26:28 then I shall walk contrary to you in wrath. And I Myself shall punish you seven times for your sins.

Lev 26:29 'And you shall eat the flesh of your sons, and eat the flesh of your daughters.

Lev 26:30 'And I shall destroy your high places, and cut down your sun-pillars, and put your carcasses on the carcasses of your idols. And My being shall loathe you.

Lev 26:31 'And I shall turn your cities into ruins and lay your set-apart places waste, and not smell your sweet fragrances.

Lev 26:32 'And I shall lay the land waste, and your enemies who dwell in it shall be astonished at it.

Lev 26:33 'And I shall scatter you among the nations and draw out a sword after you. And your land shall be desert and your cities ruins,

Lev 26:34 and the land enjoy its Sabbaths as long as it lies waste and you are in your enemies' land. Then the land would rest and enjoy its Sabbaths.

Lev 26:35 'As long as it lies waste it rests, for the time it did not rest on your Sabbaths when you dwelt in it.

Lev 26:36 'And as for those of you who are left, I shall send faintness into their hearts in the lands of their enemies, and the sound of a shaken leaf shall cause them to flee. And they shall flee as though retreating from a sword, and they shall fall when no one pursues.

Lev 26:37 'And they shall stumble over one another, as from before a sword, when no one pursues. And you shall be unable to stand before your enemies.


Lev 26:38 'And you shall perish among the nations, and the land of your enemies shall eat you up,

Lev 26:39 and those of you who are left rot away in their crookedness in your enemies' lands, and also in their fathers' crookednesses rot away with them.

YeHoVah's Agape Love

Lev 26:40 'But if they confess their crookedness and the crookedness of their fathers, with their trespass in which they trespassed against Me, and that they also have walked contrary to Me,

Lev 26:41 and that I also have walked contrary to them and have brought them into the land of their enemies - if their uncircumcised heart is then humbled, and they accept the punishment of their crookedness,



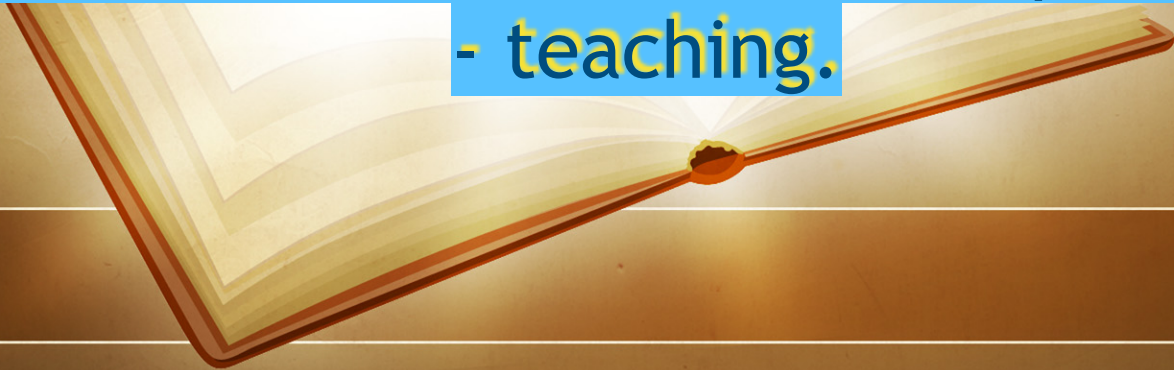
Lev 26:42 then I shall remember My covenant with Ya'aqob, and also My covenant with Yitshaq, and also remember My covenant with Abraham, and remember the land.

Lev 26:43 'For the land was abandoned by them, and enjoying its Sabbaths while lying waste without them, and they were paying for their crookedness, because they rejected My right-rulings and because their being loathed My laws.

Lev 26:44 'And yet for all this, when they are in the land of their enemies, I shall not reject them, nor shall I loathe them so as to destroy them and break My covenant with them. For I am יהוה their Elohim.


Lev 26:45 'Then I shall remember for their sake the covenant of the ancestors whom I brought out of the land of Mitsrayim before the eyes of the nations to be their Elohim. I am יהוה.' ”

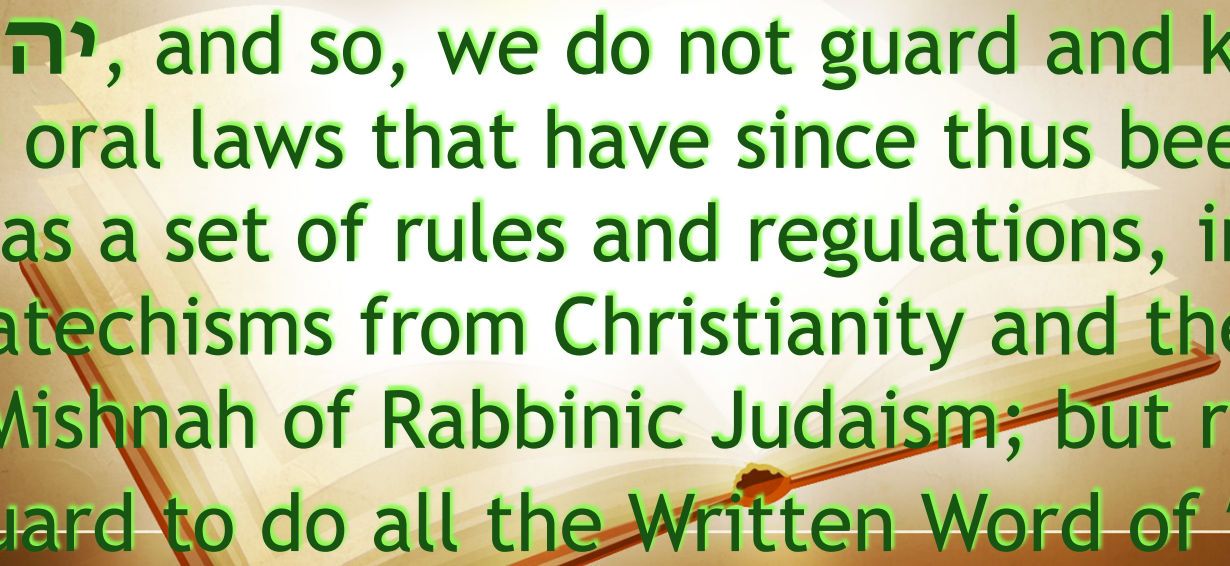
Lev 26:46 These are the laws and the right-rulings and the Torota which יהוה made between Himself and the children of Yisra'ěl on Mount Sinai by the hand of Mosheh. Footnote: aTorot - plural of Torah - teaching.



We are to 'guard' and 'keep' the regulations and decrees of יהוה, that has been perfectly inscribed or 'cut in' - That is - His 'WRITTEN WORD'.

Shemoth/Exodus 24:4 "And Mosheh wrote down all the Words of יהוה, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra'ěl."



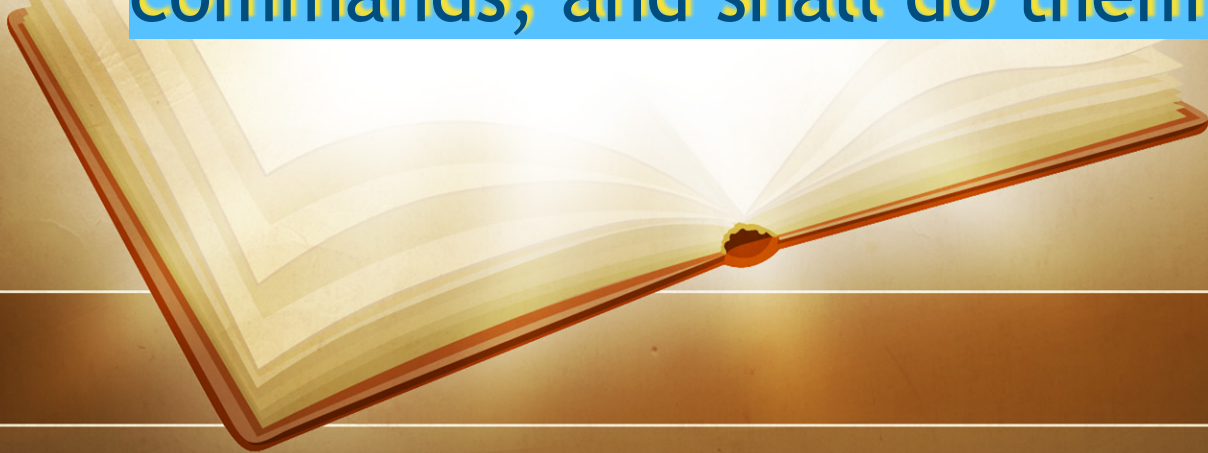


There was **NO ORAL TORAH** alongside that which Mosheh wrote down, and he wrote **ALL** the Words of **יהוה**, and so, we do not guard and keep man-made oral laws that have since thus been written down as a set of rules and regulations, in the form of catechisms from Christianity and the Talmud and Mishnah of Rabbinic Judaism; but rather, we guard to do all the Written Word of **יהוה**.

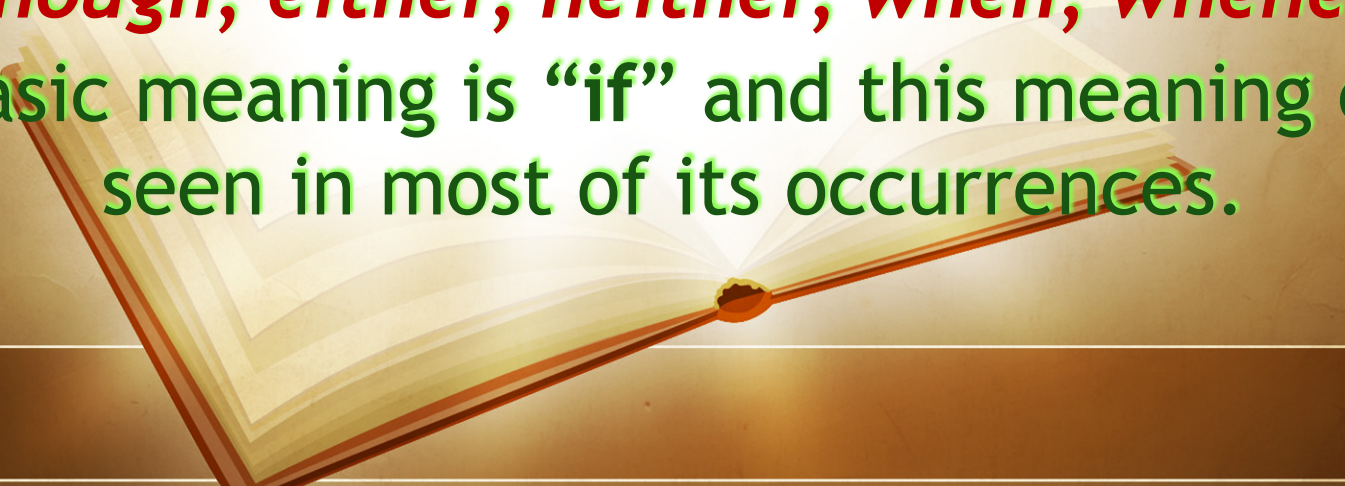
These 'laws/rulings' speak of those very statutes that have been prescribed and they are a fixed order that remains in effect permanently. We see that we are to 'walk' in His 'laws'; and if His Words, that He has prescribed, remain in effect permanently, which they do, then we are to walk in them permanently!

Let us look further at some more key words that we find in verse 3, that will help us understand our need for the true obedience of an active 'hearing and doing' faith:

Lev 26:3 'If you walk in My laws and guard My commands, and shall do them,



The Hebrew word that is translated as 'if' is **אם im (eem)- Strong's H518** which is a conditional participle or primary conjunction which renders, ***'if, though, either, neither, when, whenever'***. The basic meaning is "if" and this meaning can be seen in most of its occurrences.



In the hundreds of passages where the word occurs, several basic types of contexts can be seen.

Firstly, it occurs most often in conditional clauses, for example, as we see in:

Berěshith/Genesis 4:7 “If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it.”

Secondly, we also find the conditional clause **ⲟⲗ** im being used in ‘oath’ contexts, in which, in reality, a larger context is assumed. In the larger, assumed context is an oath, only rarely stated in full, as in:

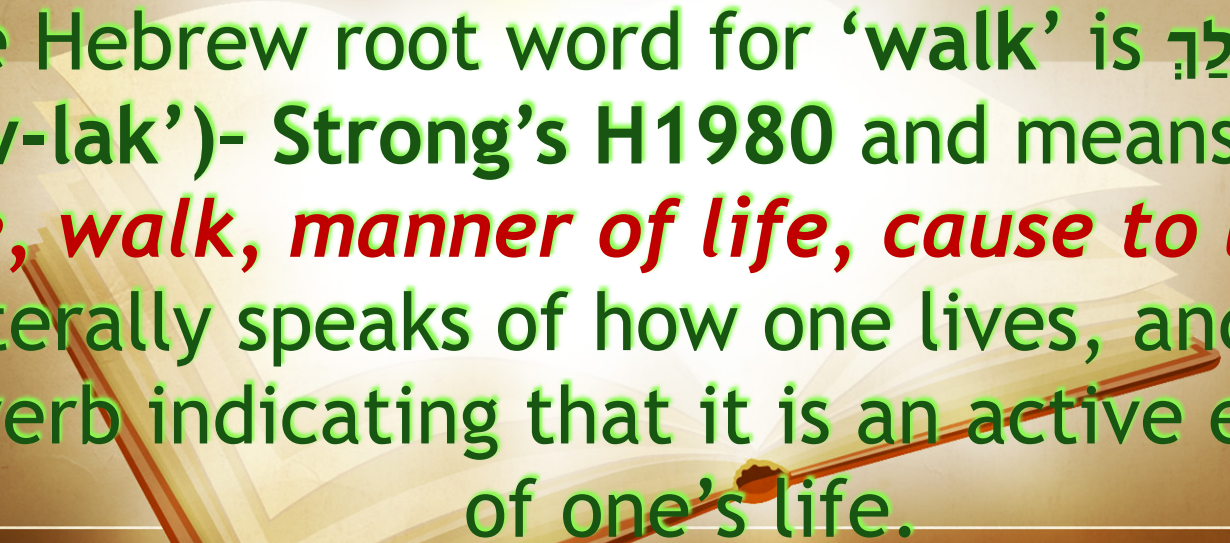
lyob/Job 1:11 “But stretch out Your hand, please, and strike all that he has - if he would not curse You to Your face!”

The larger assumed context is that of the condition of an existing oath.

The use of the conditional clause **אִם** im, here in the beginning of this Torah portion, begins with a conditional concept of “If you do... then...”, and so, we can clearly see that there is a clear requirement that is expected of us, in response to the Covenants of Promise that we have been grafted into, with the assured promises given, if the requirements, that have been prescribed, for are met.

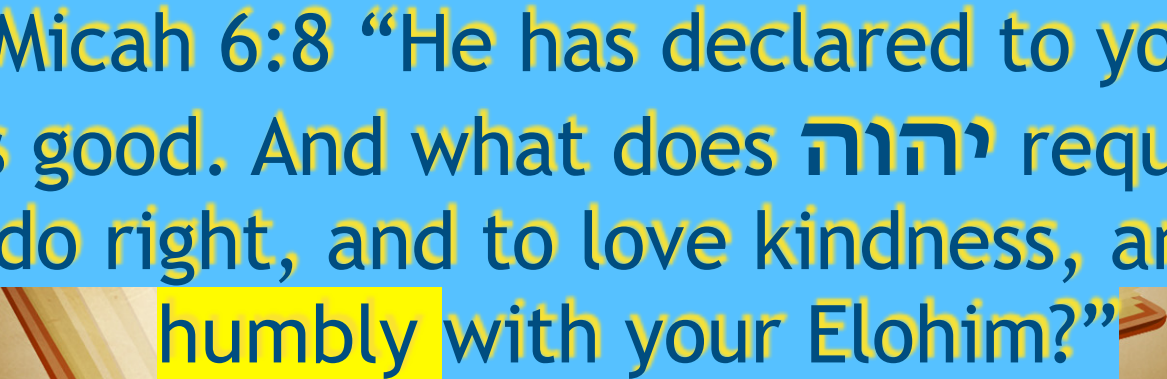
So here, in verse 3, we see the clear condition clause being laid out: IF you... WALK... GUARD and DO...THEN...:

The Hebrew root word for 'walk' is הָלַךְ halak (haw-lak')- Strong's H1980 and means, '*to go, come, walk, manner of life, cause to live*', and this literally speaks of how one lives, and it is used as a verb indicating that it is an active expression of one's life.



Our 'walk' matters and how we walk before
Elohim matters:

Mikah/Micah 6:8 “He has declared to you, O man,
what is good. And what does יהוה require of you
but to do right, and to love kindness, and to walk
humbly with your Elohim?”



What does יהוה require of us?

Well, as we see -it is to do right, love kindness and **walk humbly** with our Elohim!

We are to actively, and continually, be walking in Messiah, and as Miḵah tells us: that we are required to walk 'humbly' with Elohim.

The Hebrew root word that is used here for humble is צָנַע tsana (tsaw-nah')- Strong's H6800 meaning, *'to be modest or humble'*.

In *Miḳah/Micah* 6:8 it is expressed as follows: הֶצַיֵּנָע
לְכֶת 've-ha-ts'nea leḳet' which literally expresses
'*a making humble to walk*' or '*showing a humble
walk*', again emphasizing that our humility is seen
in our walk - that is our walk of obedience as we
clearly see and understand the words in:

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

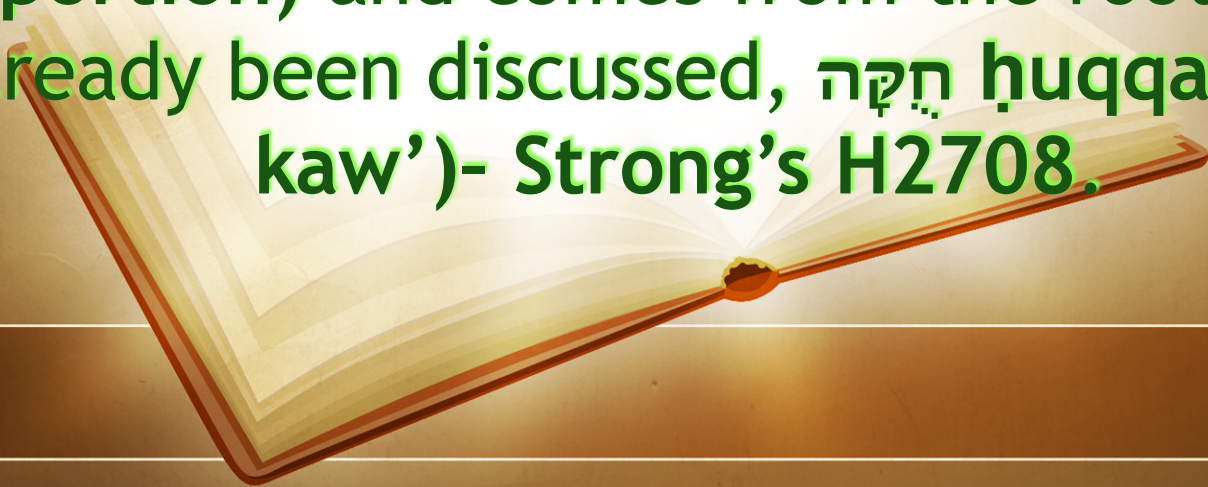
The Greek word for 'walk' is περιπατέω peripateō (per-ee-pat-eh'-o)- Strong's G4043 and carries the same meaning and that is, 'to walk, behavior, to conduct one's self, to make one's way, to tread with the feet, to make one's life'.

Why all the definitions?

To clearly reiterate that to walk as Messiah walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience - the greatest expression of humility!

WALK IN MY LAWS!

The Hebrew word that is translated as 'in My laws' is בְּחֻקֹּתַי - b'huqqothai (which is the name of this Torah portion) and comes from the root word that has already been discussed, חֻקָּה ḥuqqah (khook-kaw')- Strong's H2708.



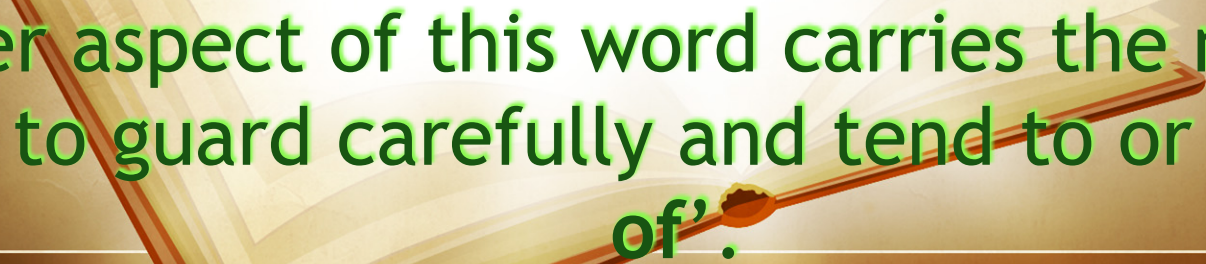
The word used in verse 3 for 'guard' is שָׁמַר *shamar* (shaw-mar')- Strong's H8104 means, 'keep, watch, present, attend to, pay close attention, guard' and the basic idea of the root of this word is 'to exercise great care over'.

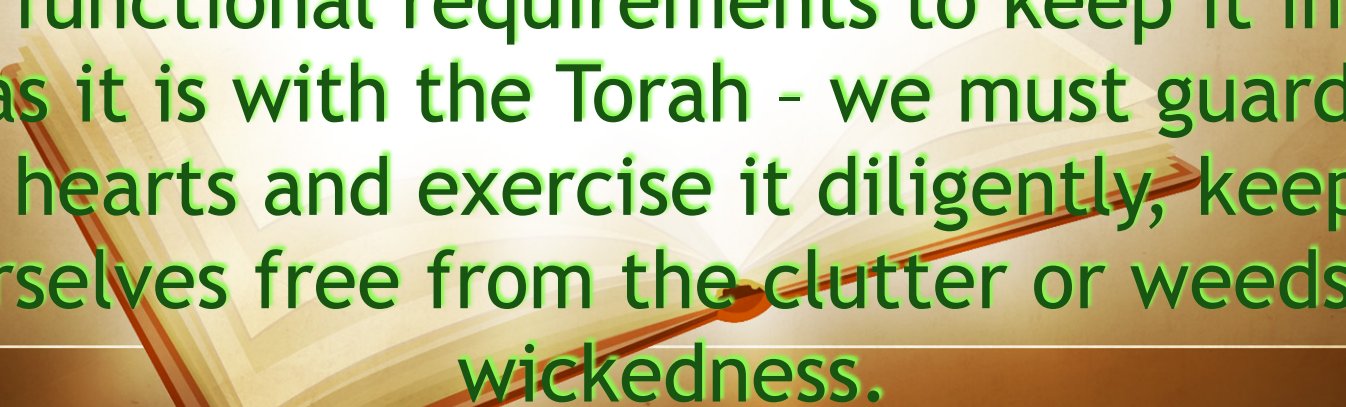
We are to exercise great care over His Torah!



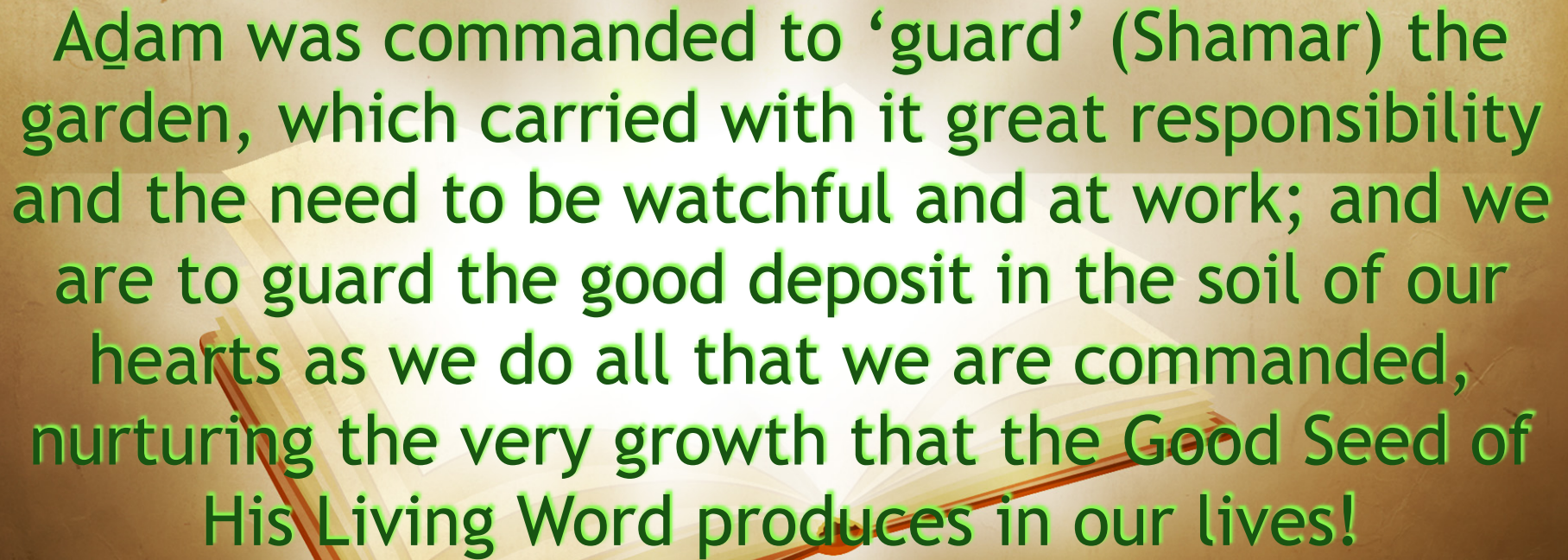
When used in combination with other verbs the meaning is 'do carefully or diligently', i.e. perform carefully by paying strict attention as to what must be done, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, and statutes, etc.

Another aspect of this word carries the meaning of having to guard carefully and tend to or 'take care of'.

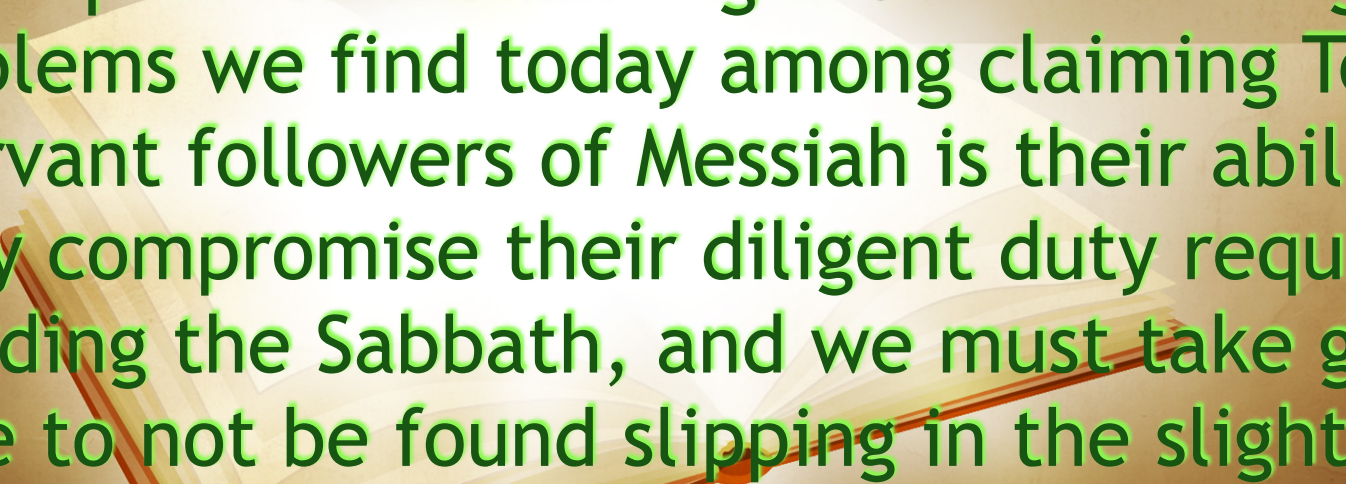




When one takes care of a valued possession, then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah - we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.



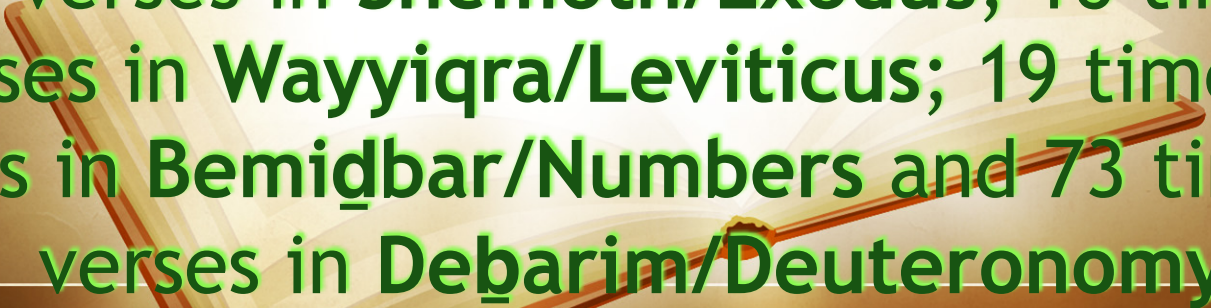
Adam was commanded to ‘guard’ (Shamar) the garden, which carried with it great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!



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

What is interesting, in taking note of, is the frequent use of the word שָׁמַר *shamar* - Strong's H8104 in the Torah.

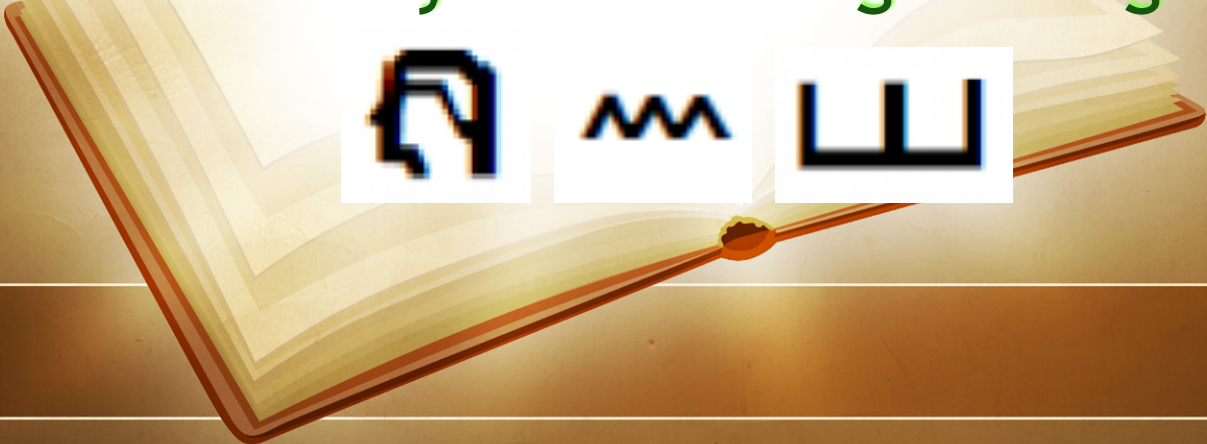
It is used 148 times in 139 verses in the Torah - 15 times in 15 verses in **Berēshith/Genesis**, 25 times in 24 verses in **Shemoth/Exodus**; 16 times in 16 verses in **Wayyiqra/Leviticus**; 19 times in 19 verses in **Bemidbar/Numbers** and 73 times in 65 verses in **Debarim/Deuteronomy!!!**



With Debarim/Deuteronomy being seen as the ‘second reading of the Torah’, as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר **shamar** - Strong’s H8104 to the generation that was about to enter into the Promised Land!


This teaches us how we too must place much emphasis on the guarding of the Word, lest we find that we are not found worthy to enter into the Reign of Messiah for lack of knowledge and discipline in the Word!

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

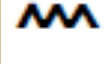


שָׁמַר

Shin - שׁ:


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

Mem - מ:

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

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

Resh - ר:

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


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

MEDITATE ON THE WASHING OF OUR HEAD



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

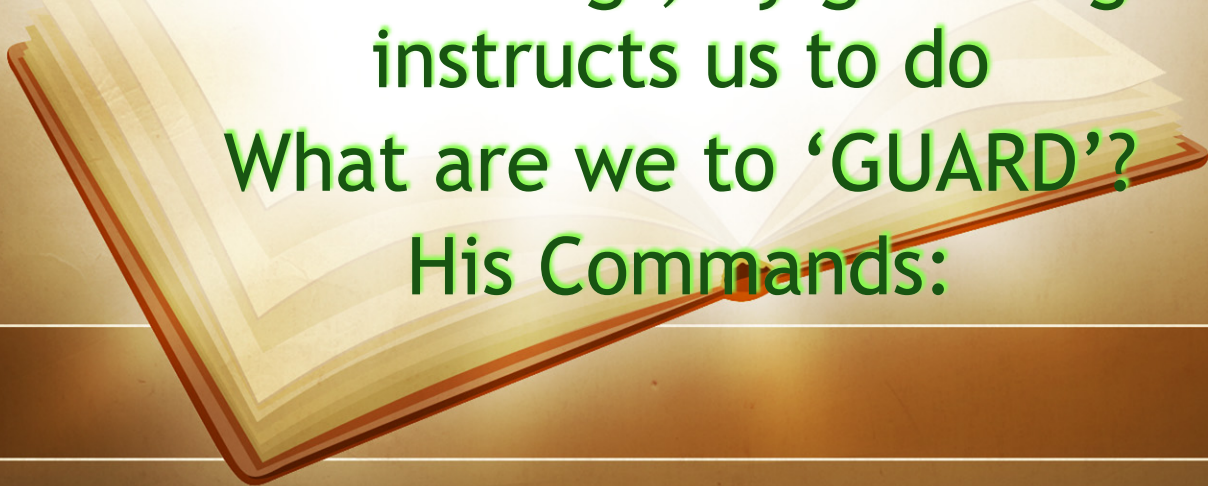
Eph'siyim/Ephesians 5:25-27 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this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



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

What are we to 'GUARD'?

His Commands:



The word for commands used here is מִצְוֹתַי - mitsvotai, which means, 'my commands' and is the plural of the word מִצְוָה mitzvah (mits-vaw') - Strong's H4687 which means, 'commandment, command, obligation, precept', which comes from the primitive root צָוָה tsavah (tsaw-vaw') - Strong's H6680 which means, 'to lay charge (upon), give charge to, command, order, appoint, commission, ordain'.

The primary difference we see between the חֻקִּה **ḥuqqah** (law/statute) and the מִצְוָה **mitzvah** (command) is that His laws (ḥuqqot) are rulings that remain in effect permanently and we are to continually walk in His Right-rulings for set-apart living; whereas, His commands (mitzvot) are those rules which apply to specific situations and are tailored for each unique situation, in determining the correct action to be taken in a specific circumstance and so, we ‘guard’ those carefully, in order to know how to respond and take action for any given situation we may find ourselves in.

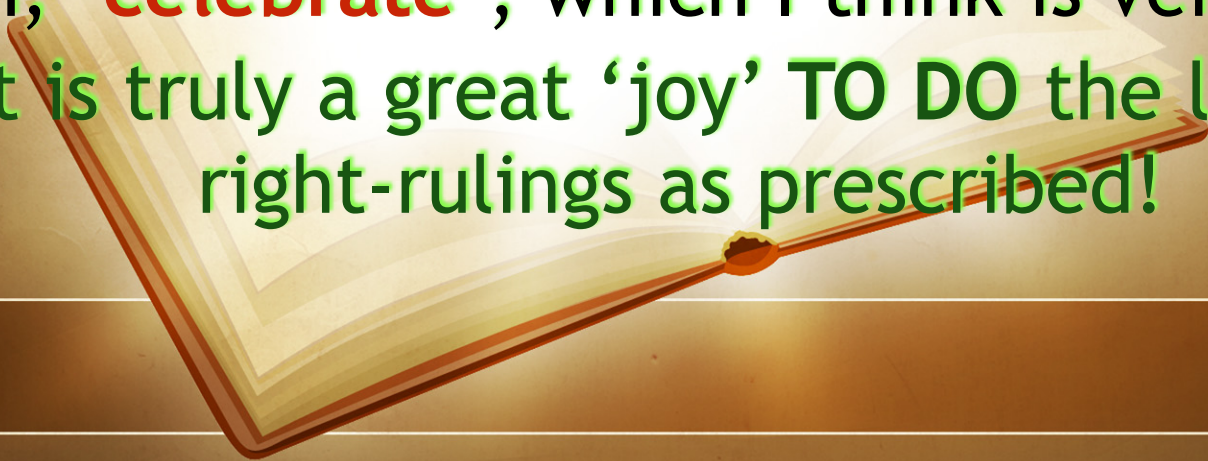
We, as His called out and chosen, royal priesthood, must be a hearing people who not only hear, but also do and what we must understand is that in the Hebraic mind-set we come to realize that the ideal of 'hearing' the commands and laws will and should naturally cause us to want to walk in them and guard them.

And as we go through this chapter, in Wayyiqra/Leviticus 26, we have to ask ourselves, "Who would NOT want to obey such a just and righteous Elohim?"

The sad reality is that there are many who refuse to obey and will ultimately suffer the consequences of not walking in, and guarding to do, all that He instructs and commands!

The Hebrew word translated as 'DO' is אָשָׂה *asah* (aw-saw')- Strong's H6213 meaning, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also mean, 'celebrate', which I think is very fitting.

As it is truly a great 'joy' TO DO the laws and right-rulings as prescribed!



So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth - when we diligently observe and guard to do all He commands us to do - it is a great joy and a delight and not heavy at all!

A derivative of this root is the word מַעֲשֵׂה ma'aseh (mah-as-eh')- Strong's H4639 and means '*a deed, work or acts, accomplishments*'.

The Acts of the Apostles speaks of the deeds or acts of that which the Apostles did and records their 'acts' of obedience.


The root verb עָשָׂה *asah* (aw-saw')- Strong's H6213 has the basic connotation of 'do' or 'make' and is used in many expressions.

Aside from the numerous occurrences of the meaning "do" or "make" in a general sense, עָשָׂה *asah* (aw-saw')- Strong's H6213 is often used with the sense of ethical obligation.

Yisra'ěl were frequently commanded to “do” all that Elohim had commanded.

Deḅarim/Deuteronomy 5:1 “And Mosheh called all Yisra'ěl, and said to them, “Hear, O Yisra'ěl, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.”

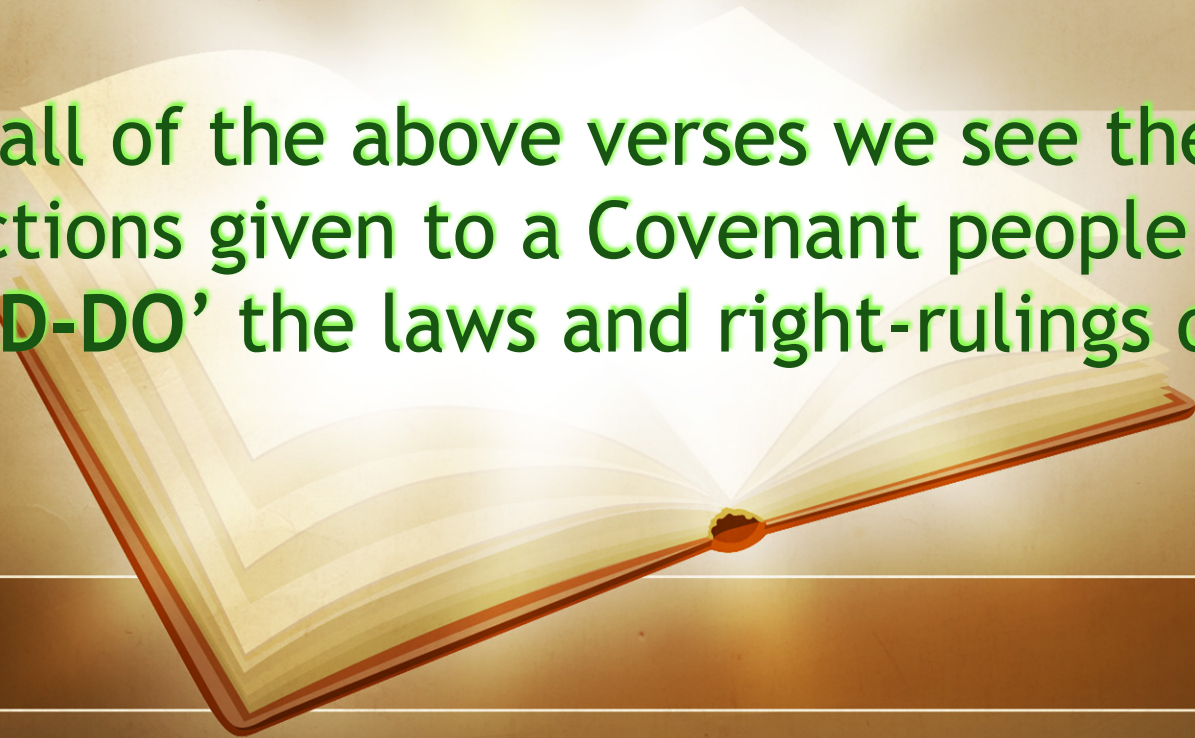
Deḅarim/Deuteronomy 6:3 “And you shall hear, O Yisra'ěl, and shall guard to do, that it might be well with you, and that you increase greatly as יהוה Elohim of your fathers has spoken to you, in a land flowing with milk and honey.”



Debarim/Deuteronomy 7:12 “And it shall be, because you hear these right-rulings, and shall guard and do them, that יהוה your Elohim shall guard with you the covenant and the kindness which He swore to your fathers”

Debarim/Deuteronomy 31:12 “Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear יהוה your Elohim and guard to do all the Words of this Torah.”


In all of the above verses we see the clear instructions given to a Covenant people to 'HEAR-GUARD-DO' the laws and right-rulings of Elohim.



The numerous contexts in which this concept occurs attest to the importance of an ethical response to יהוה which goes beyond mere mental abstraction, and which is translatable into obedience which is evidenced in demonstrable acts יהושע tells us that we shall be known by our fruit and in a sense, this is what He was speaking about in saying that we will be seen as true obedient followers of Messiah through the clear evidence as seen in our demonstrated acts before Him and all.

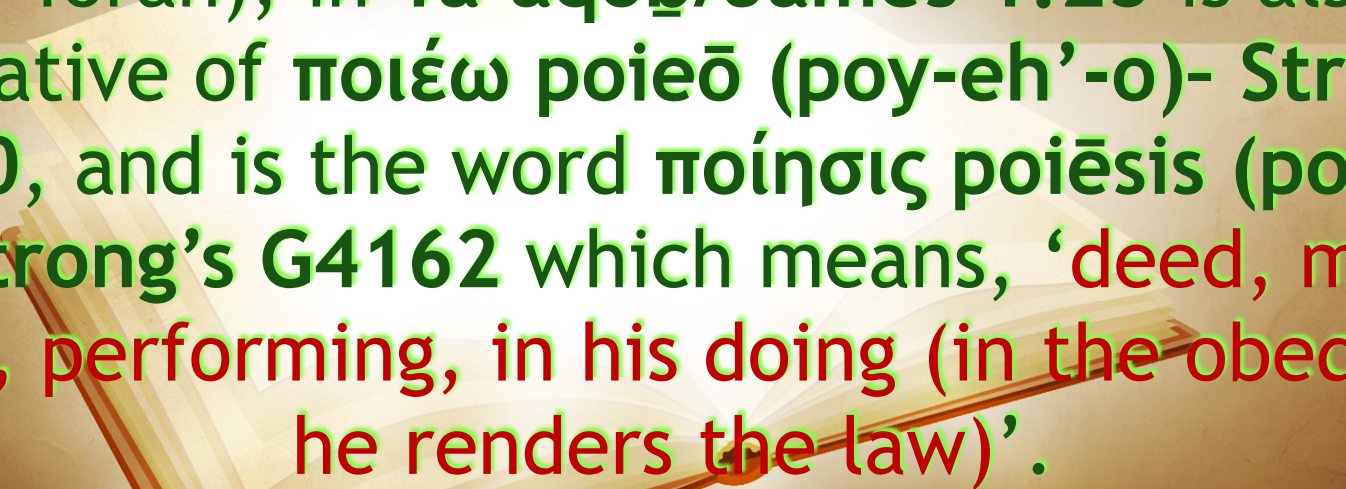
The perfect Torah of freedom is like a mirror for us - and, in looking intently into it, we are able to see if we are in fact **‘listening and doing’** or not:

Ya'aqob/James 1:22-25 “And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.”



The Greek word that is translated as 'doers' is ποιητής poiētēs (poy-ay-tace')- Strong's G4163 which means, 'a doer, a maker' and this comes from the root word ποιέω poieō (poy-eh'-o)- Strong's G4160 which means, 'to make, do, accomplish, keep, work, acts', which is translated as 'does', in:

Mattithyahu/Matthew 7:24 "Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock"

The Greek word that is translated as 'doing' (of the Torah), in Ya'aqob/James 1:25 is also a derivative of ποιέω poieō (poy-eh'-o)- Strong's G4160, and is the word ποίησις poiēsis (poy'-ay-sis)- Strong's G4162 which means, 'deed, making, doing, performing, in his doing (in the obedience he renders the law)'.


These verses are very clear, in telling us that the true hearer of the word, guards it and performs it, as his obedience renders the law under which he submits!

There are many people who claim to be 'doing' what the Word says, yet they are simply living lawless lives as their actions reveal their clear disregard for the Torah and are merely 'doing' lawlessness, which is to be operating or performing acts without clear instructions:

Yohanan Aleph/1 John 3:4 “Everyone doing sin also does lawlessness, and sin is lawlessness.”

The Greek word here, as we know, for sin is ἁμαρτία hamartia (ham-ar-tee'-ah)- Strong's G266 which means, 'sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong', and also carries the meaning of, 'wandering from the law of Elohim, violate the law of Elohim'.

We also know, yet I will once again remind you, that the Greek word used for 'lawlessness' is ἀνομία anomia (an-om-ee'-ah)- Strong's G458 meaning, *'lawlessness or lawless deeds, unrighteousness'* and comes from the word ἀνομος anomos (an'-om-os)- Strong's G459 meaning, *'lawless or without law, transgressors'*.

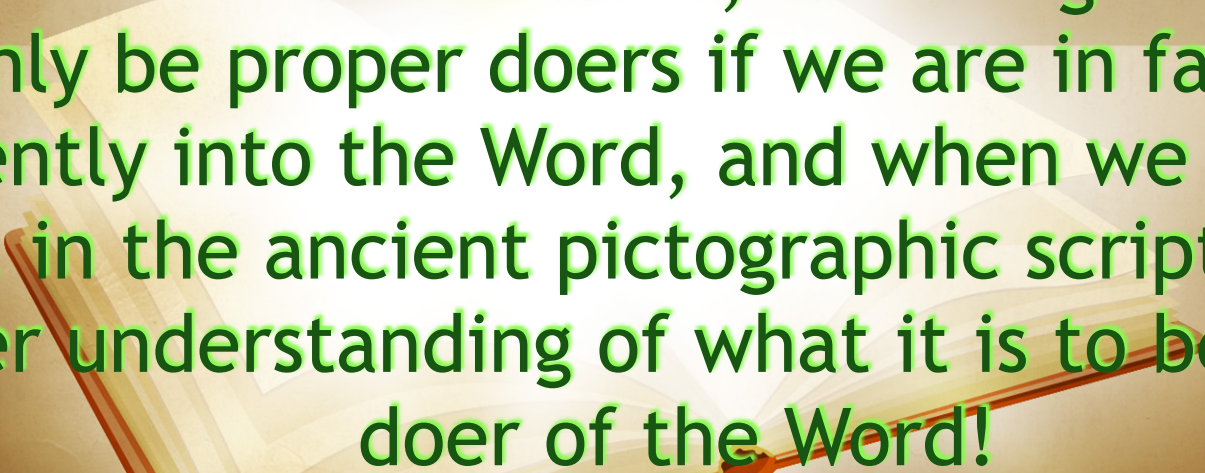
This verse, in Yoḥanan Aleph/1 John 3:4, spells it out very plainly, for those who seem to miss the fact that to not walk in the Torah is sin!

It is as though Yoḥanan was spelling out this fact very bluntly and was being straightforward, for those who struggle with a Greek mind-set and see no need to walk in the Torah!

Well, right here, in the Greek text, it is clear - If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

Those who are hearers only, and are not doers of the Torah, are sinners!!!


As we consider this root verb אָשָׂה *asah* (aw-saw')-
Strong's H6213 in terms of our need to 'perform'
and be doers of the Word, we recognize that we
can only be proper doers if we are in fact looking
intently into the Word, and when we see this
word, in the ancient pictographic script, we gain
further understanding of what it is to be a proper
doer of the Word!

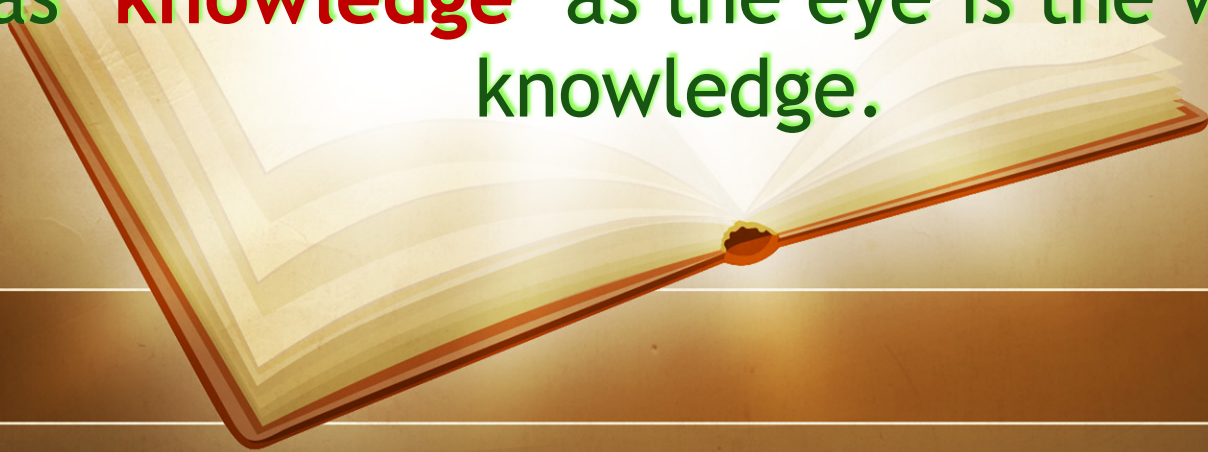


In the ancient pictographic script, the verb עָשָׂה
asah - Strong's H6213 which means, 'to do, work,
make, produce, to act with effect, to observe,
to bring about, institute, celebrate' looks like
this:

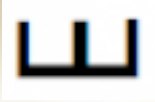


Ayin - אָ:

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.




Sin - שׁ:

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.

Hey - ה:



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

When looking at this word אָשָׂה *asah* - Strong's H6213 in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do. From this picture, we can see the meaning of:

**LOOKING AT THE WORD THAT HAS BEEN
REVEALED!**