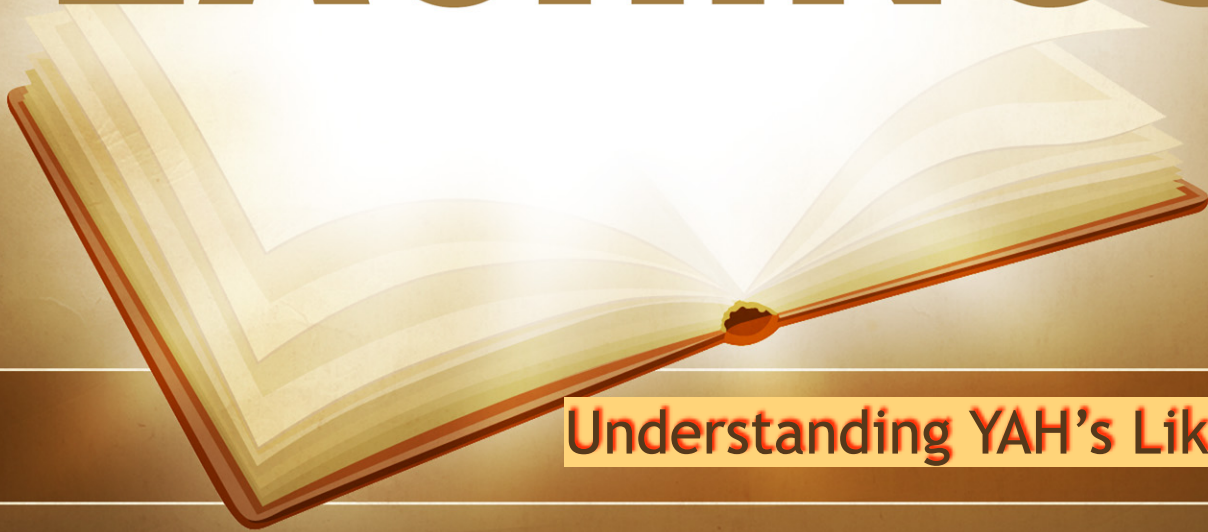


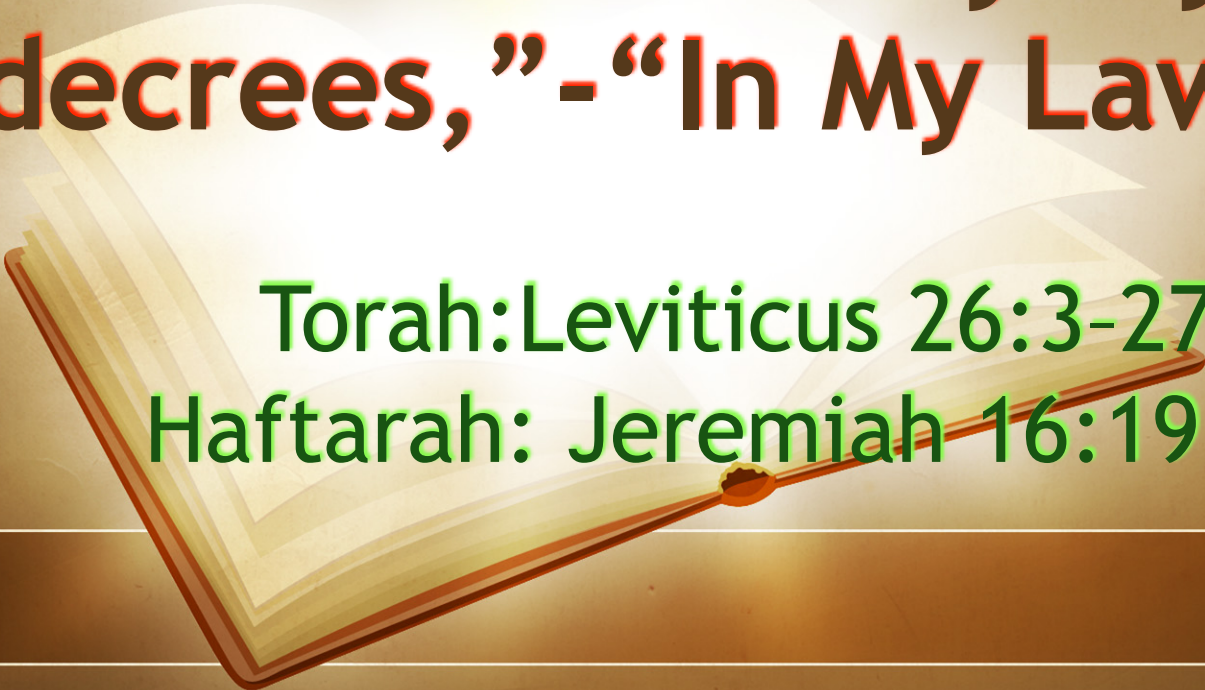
TORAH TEACHINGS



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

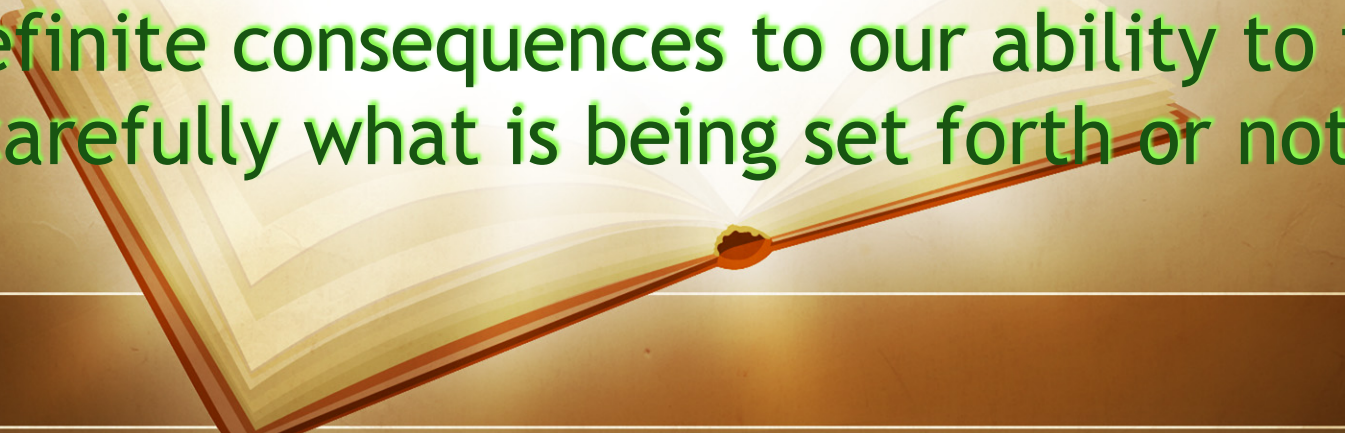
The Parashah concludes with the rules on how to calculate the values of different types of pledges made to Elohim.



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.

An illustration of an open book with a quill pen resting on its pages. The book is open to a page with a decorative border. The quill pen is positioned diagonally across the open pages. The background is a textured, light brown surface.

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

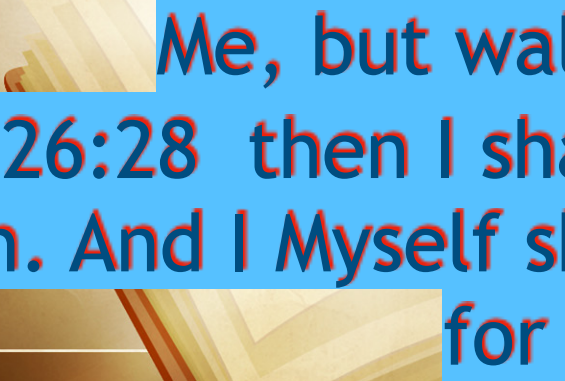
Lev 26:24 then I also shall walk contrary to you, and I Myself shall strike you seven times for your sins.

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 Torot(a) which יהוה made between
Himself and the children of Yisra'ěl on Mount Sinai
by the hand of Mosheh. Footnote: (a)Torot - 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."

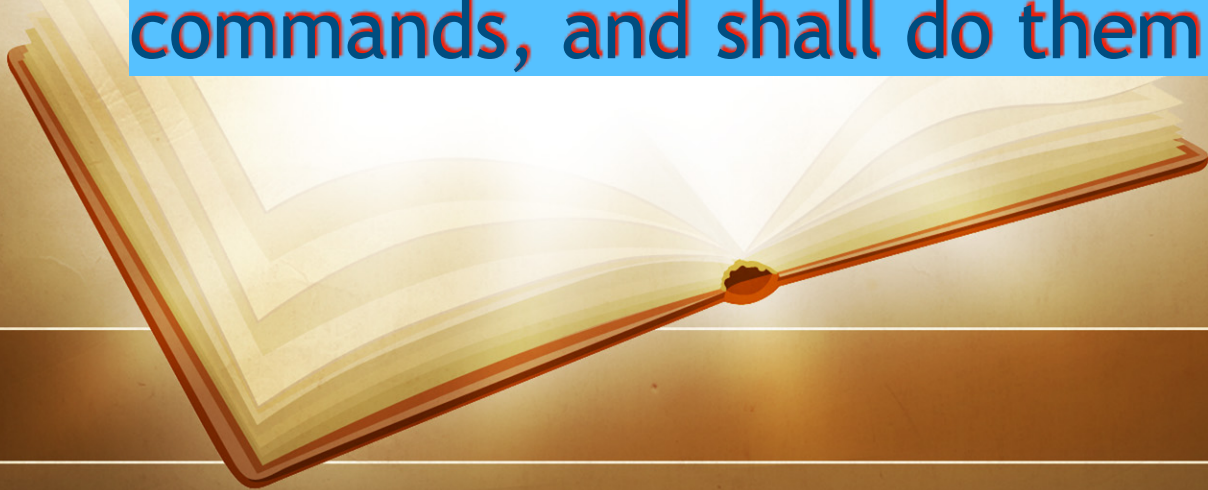


There was **NO ORAL TORAH** alongside that which Mosheh wrote down, and he wrote **ALL** the Words of **יהוה**, and so, we do not guard and keep man-made oral laws that have since thus been written down as a set of rules and regulations, in the form of catechisms from Christianity and the Talmud and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

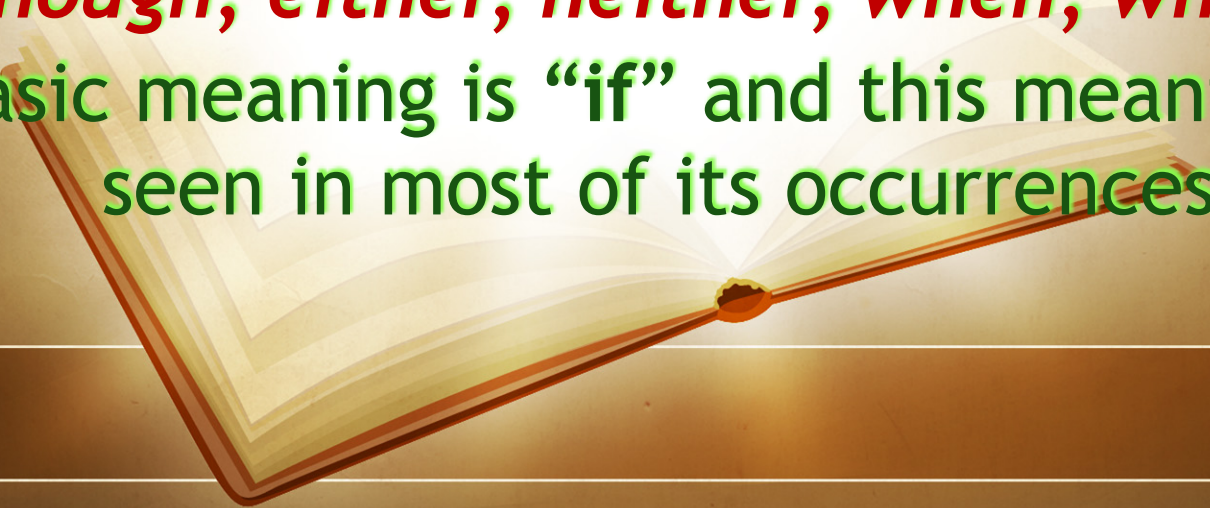
These 'laws/rulings' speak of those very statutes that have been prescribed and they are a fixed order that remains in effect permanently. We see that we are to 'walk' in His 'laws'; and if His Words, that He has prescribed, remain in effect permanently, which they do, then we are to walk in them permanently!

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 **אִם** **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:

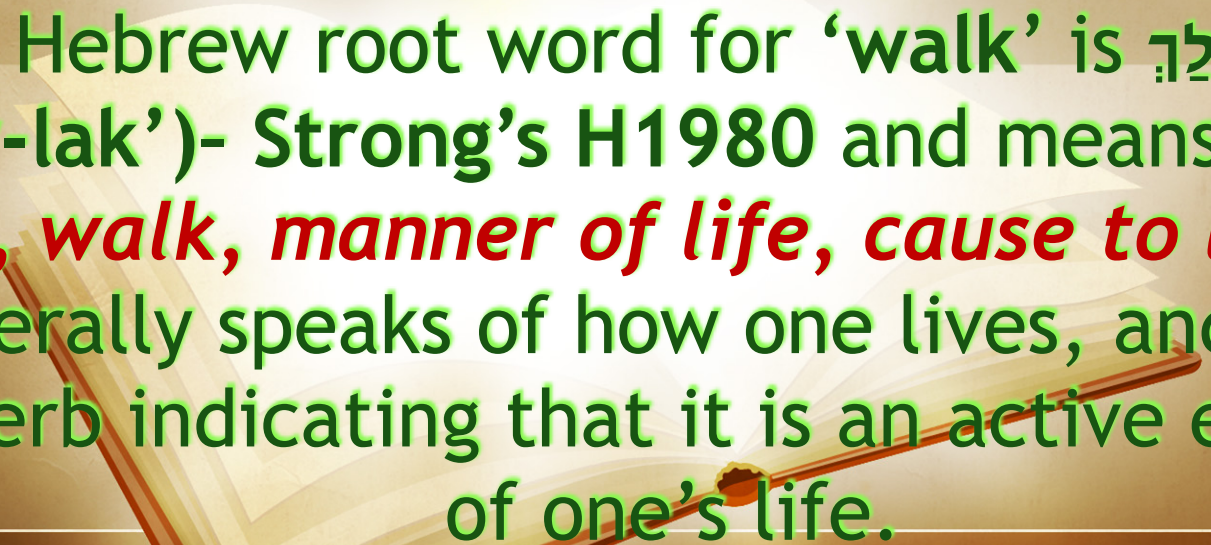
lyob/Job 1:11 “But stretch out Your hand, please, and strike all that he has - **if** he would not curse You to Your face!”

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 Mikah/Micah 6:8 it is expressed as follows: הֶחָנֵּעַ
לֶכֶת 've-ha-ts'nea leket' 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."

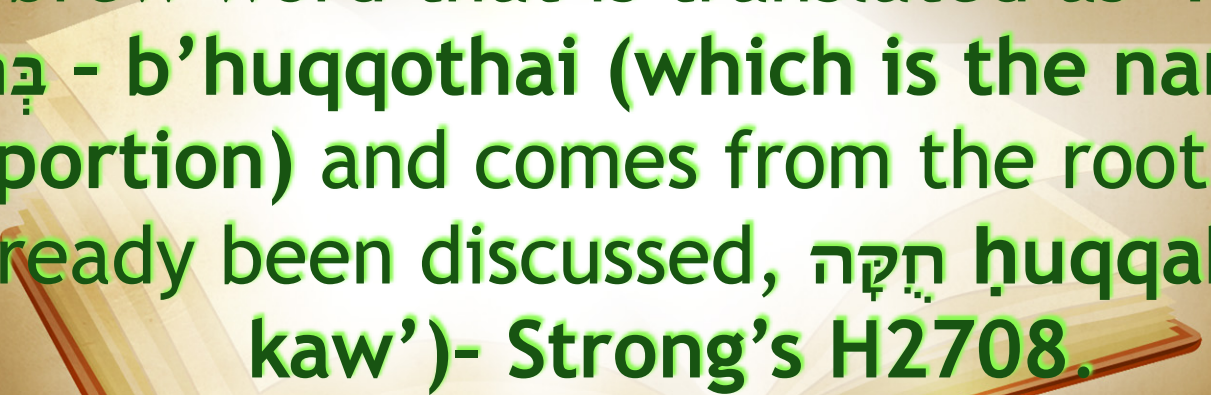
The Greek word for 'walk' is περιπατέω peripateō (per-ee-pat-eh'-o)- Strong's G4043 and carries the same meaning and that is, **'to walk, behavior, to conduct one's self, to make one's way, to tread with the feet, to make one's life'.**

Why all the definitions?

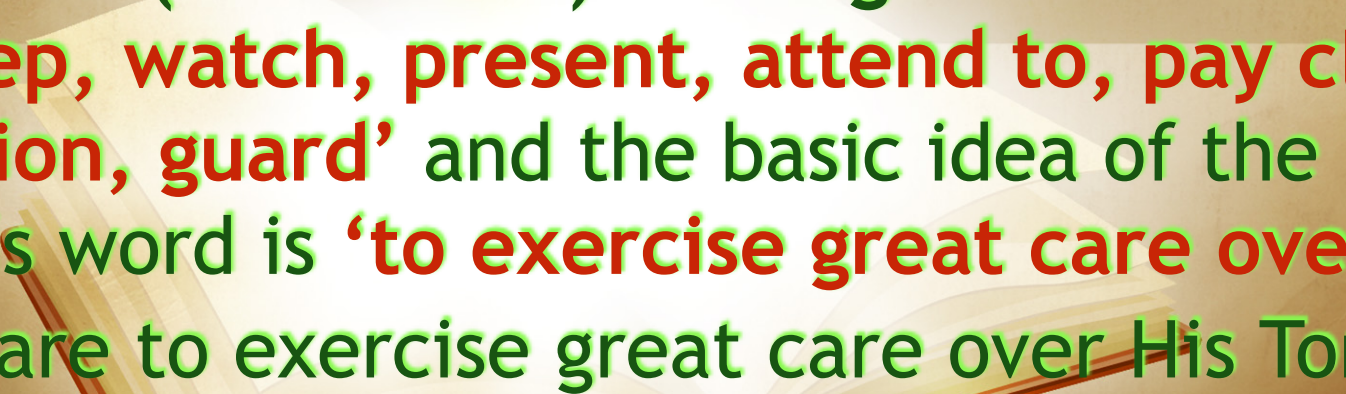
To clearly reiterate that to walk as Messiah walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience - the greatest expression of humility!

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.

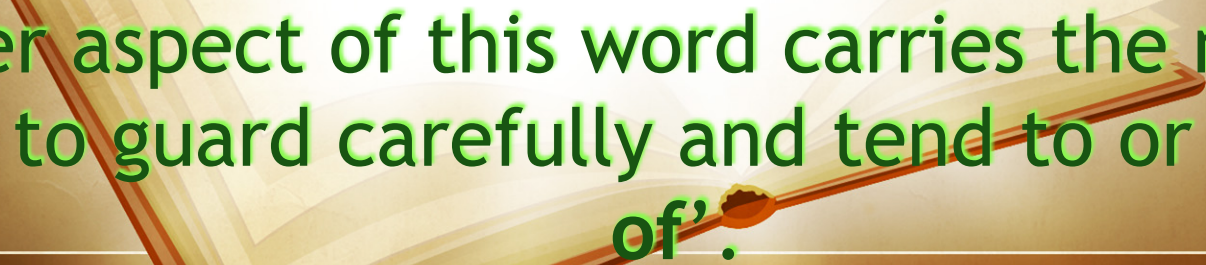


The word used in verse 3 for 'guard' is שָׁמַר **shamar** (shaw-mar')- Strong's H8104 means, 'keep, watch, present, attend to, pay close attention, guard' and the basic idea of the root of this word is 'to exercise great care over'. We are to exercise great care over His Torah!

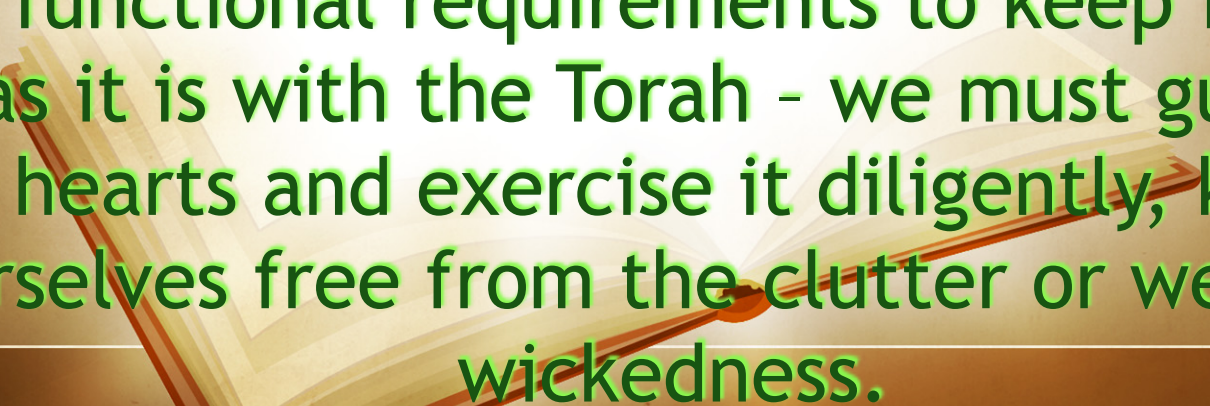


When used in combination with other verbs the meaning is 'do carefully or diligently', i.e. perform carefully by paying strict attention as to what must be done, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, and statutes, etc.

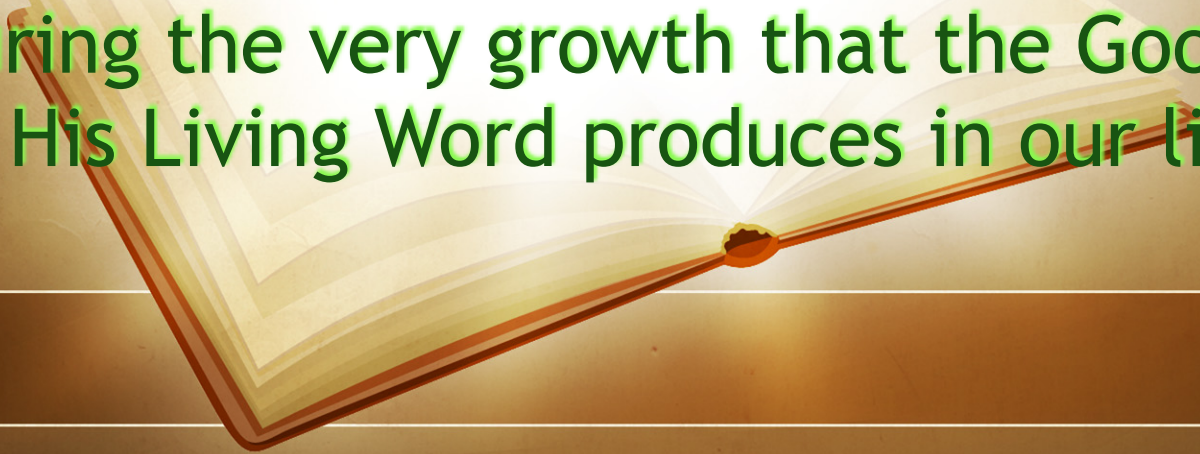
Another aspect of this word carries the meaning of having to guard carefully and tend to or 'take care of'.



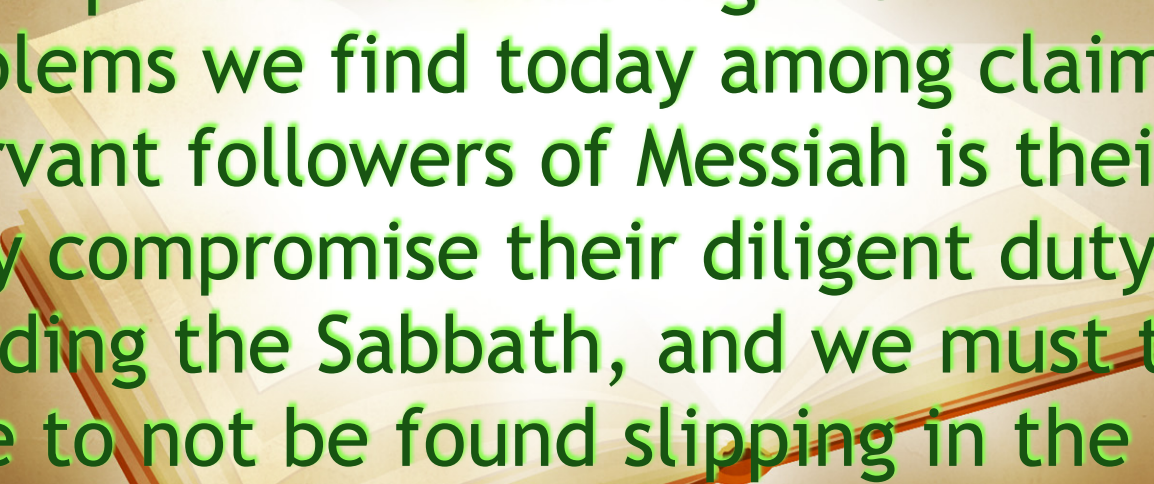
When one takes care of a valued possession, then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah - we must guard it in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

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the red bookmark is visible in the center. The background is a textured, light brown surface.

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!

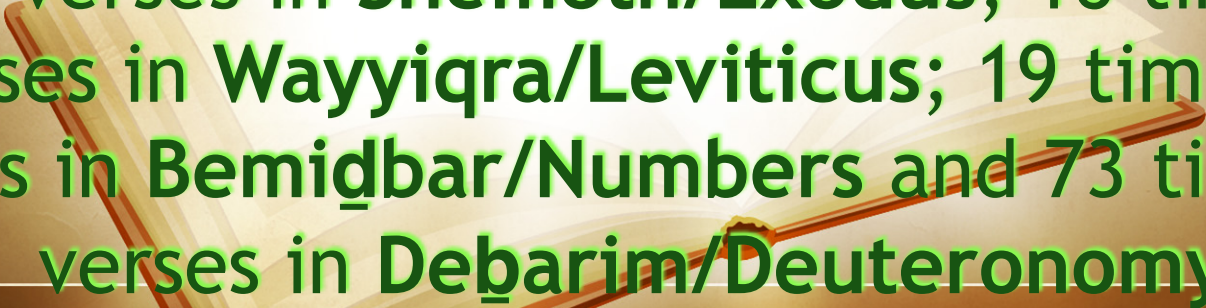


When one is 'guarding' something, being 'awake' and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming Torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding 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!

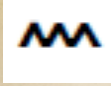
As we look at the Hebrew word שָׁמַר shamar (shaw-mar')- Strong's H8104 which means, '*keep, watch, present, attend to, pay close attention, guard*', in the ancient pictographic form, we are able to identify what true guarding entails.



Shin - שׁ:


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

Mem - n:

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 the believers in Ephesos, he instructed Husbands to love their wives, as Messiah loved us:

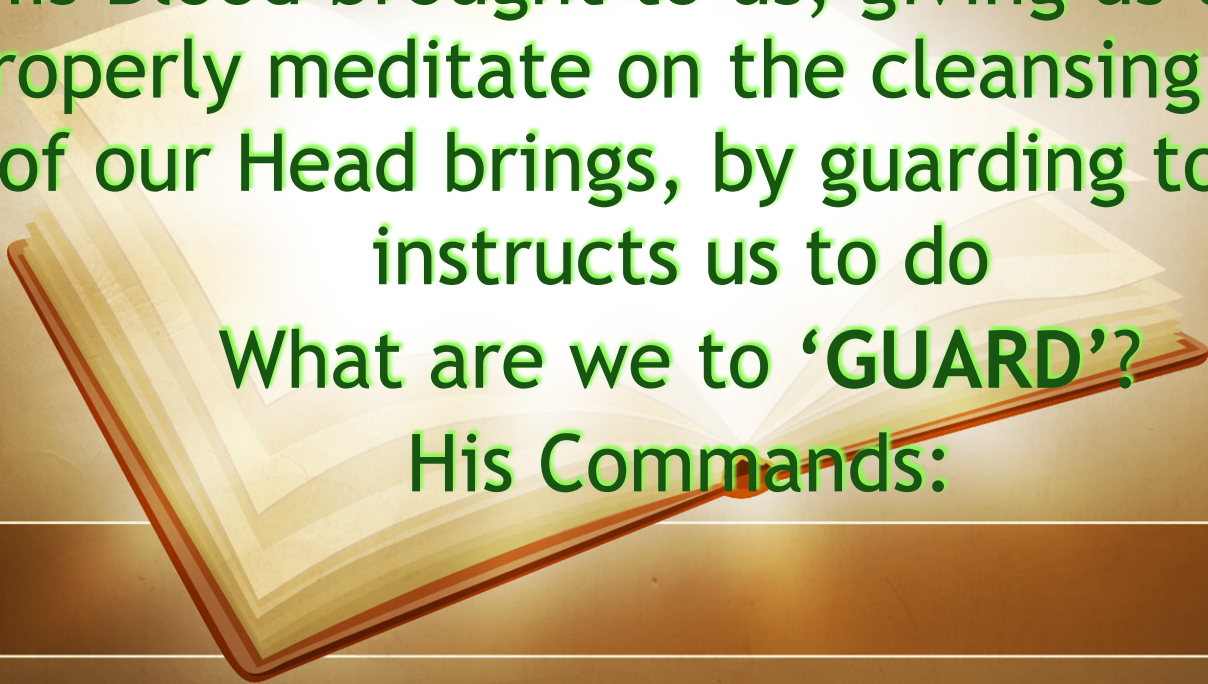
Eph'siyim/Ephesians 5:25-27 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this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

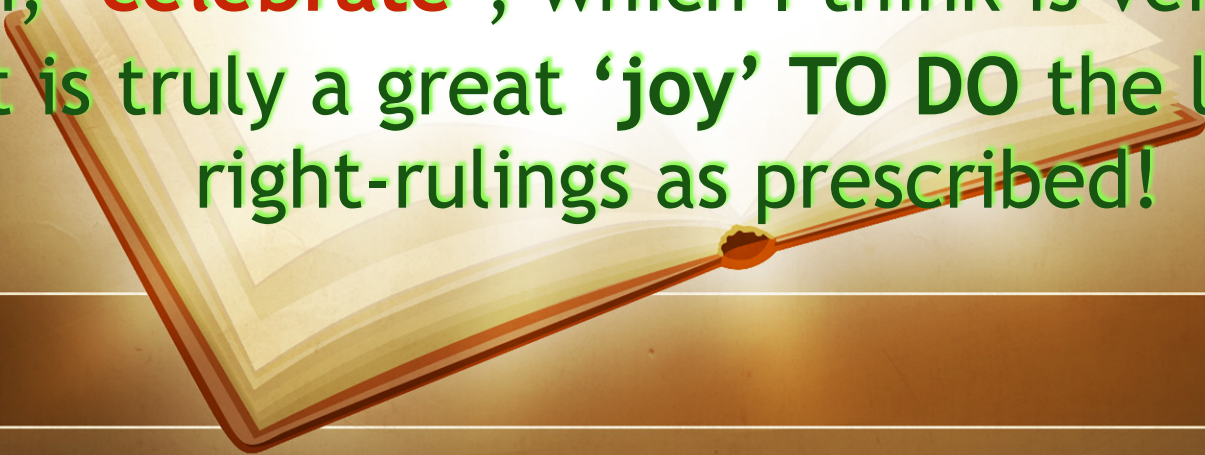


The word for commands used here is מִצְוֹתַי - mitsvotai, which means, **‘my commands’** and is the plural of the word מִצְוָה mitzvah (mits-vaw’)- Strong’s H4687 which means, **‘commandment, command, obligation, precept’**, which comes from the primitive root צָוָה tsavah (tsaw-vaw’)- Strong’s H6680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

The primary difference we see between the חֻקָּה **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 mindset 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 עָשָׂה *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 מַעֲשֶׂה 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'ēl were frequently commanded to “do” all that Elohim had commanded.

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

Debarim/Deuteronomy 6:3 “And you shall hear, O Yisra'ēl, 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.”


An open book is shown from a low angle, with its pages fanned out. The pages are a bright, glowing yellow, suggesting they are illuminated by a divine light. The book is set against a background of textured, aged parchment. The overall composition is centered, with the book's spine and the text area forming a focal point.

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"

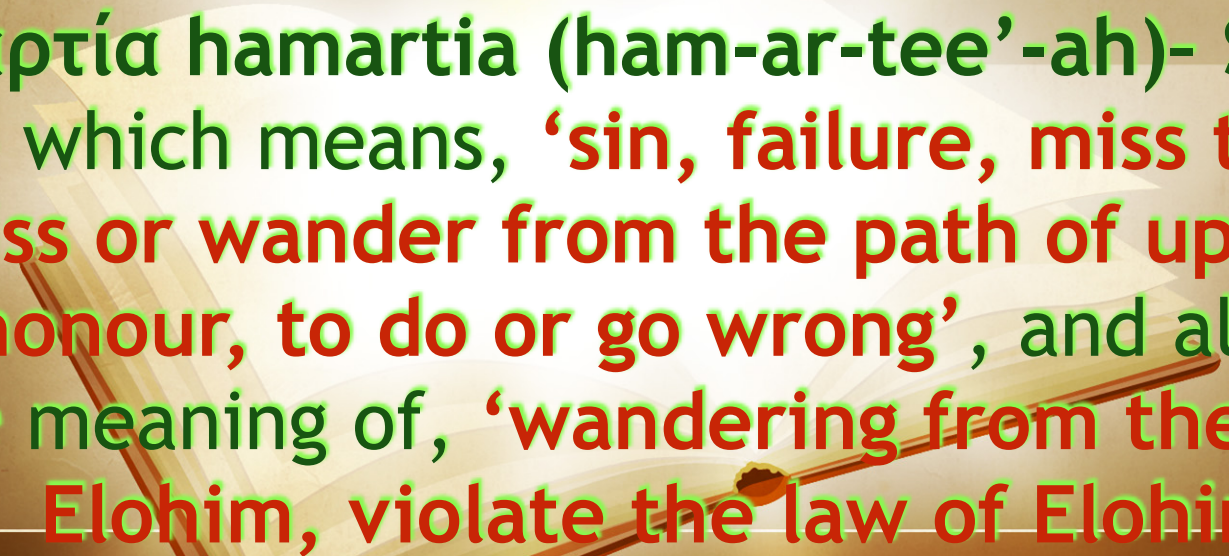
The Greek word that is translated as 'doing' (of the Torah), in Ya'aqob/James 1:25 is also a derivative of ποιέω poieō (poy-eh'-o)- Strong's G4160, and is the word ποίησις poiēsis (poy'-ay-sis)- Strong's G4162 which means, 'deed, making, doing, performing, in his doing (in the obedience he renders the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

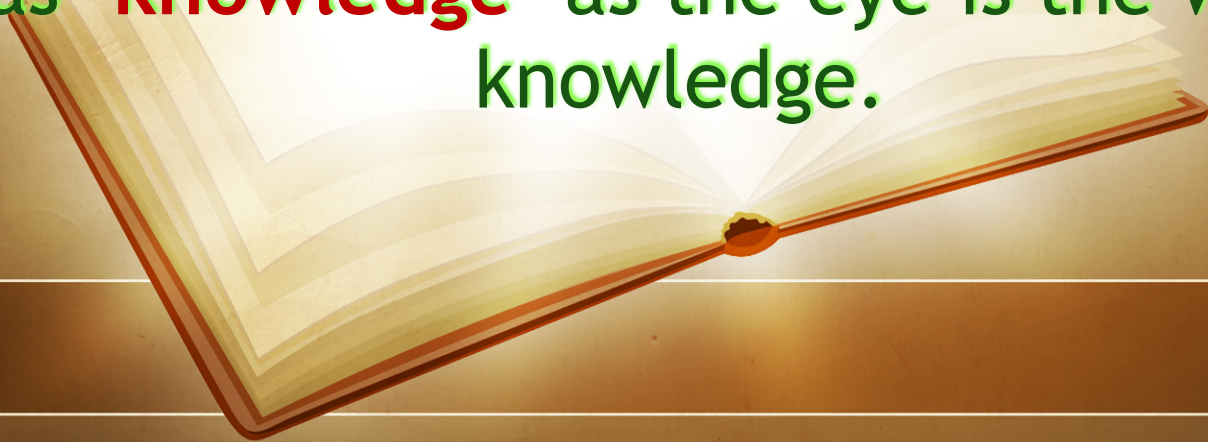


In the ancient pictographic script, the verb עָשָׂה
asah - Strong's H6213 which means, 'to do, work,
make, produce, to act with effect, to observe,
to bring about, institute, celebrate' looks like
this:

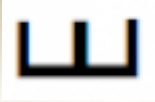


Ayin - א:

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




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:



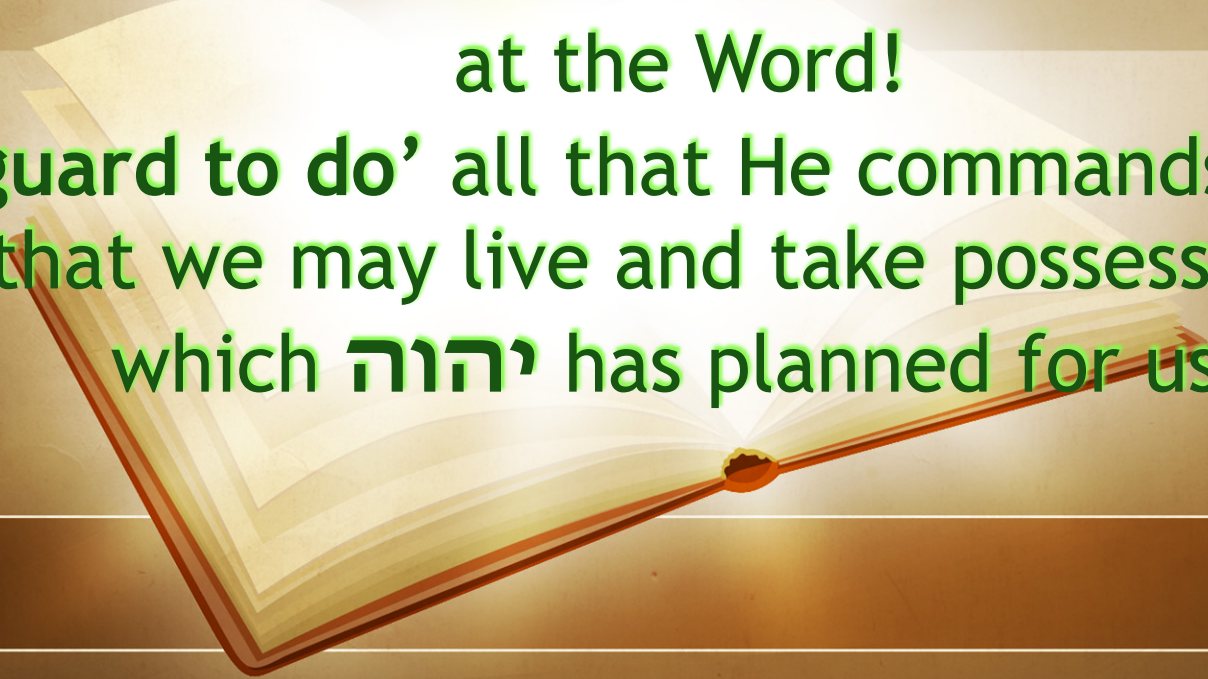
The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking 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 עָשָׂה *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!**

This teaches us that we are unable to **DO** or **PERFORM** the Word if we are not looking intently at the Word!

We 'guard to do' all that He commands us to, in order that we may live and take possession of that which **יהוה** has planned for us.



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


Yohanan Aleph/1 John 5:3-4 “For this is the love for Elohim, that we guard His commands, and His commands are not heavy, 4 because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief.”



The 'HEAR-GUARD-DO' concept is very clear, from a Hebraic perspective, and there is absolutely no question as to the need for all, who call upon the Name of יהוה, and claim to serve Him, to be a people who attentively **HEAR**, diligently **GUARD** and faithfully **DO**, all that our Master and Elohim has commanded us!

When one is not listening attentively, then the ability to carry out the clear instructions becomes increasingly difficult, and eventually becomes non-existent, for which we are repeatedly warned against in Scripture.

If one is not properly hearing, guarding and doing the Torah and commands of Elohim, then by their actions of lawlessness, they are, by default, making it clear that he is not their Master and Elohim, despite their vain attempts of a false lip service that claims that He is! For, If He is your Master and Elohim then you would submit to Him and guard to do all that He has commanded and instructed us to do, it is as simple as that!



Messiah makes it very clear to us, in His messages to the 7 assemblies in Hazon/Revelation, when He says, “He who has ears let them hear what the Spirit says”.

This is the urgent message that we are to be a **HEARING** people - people who are paying attention, so that we can faithfully guard and do what is required!

Let us first look at what יהוה promises Yisra'ěl ‘IF’ they walk in His laws and guard His commands:

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.

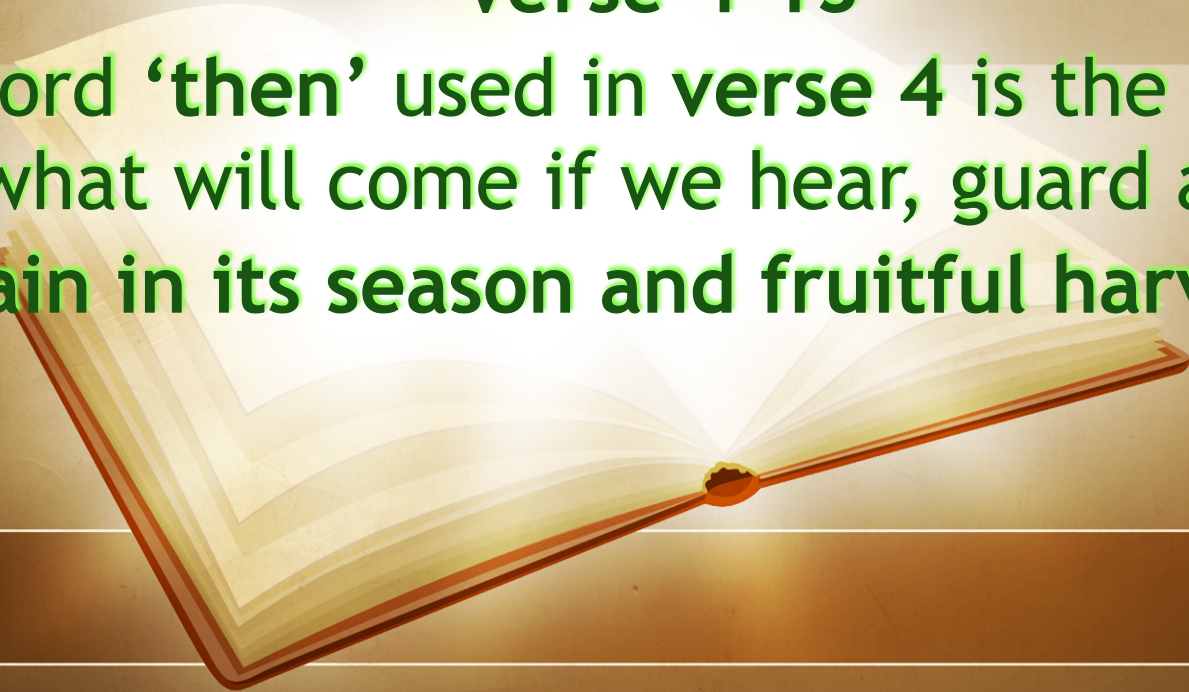
Lev 26:12 'And I shall walk in your midst, and shall be your Elohim, and you shall be My people.

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.

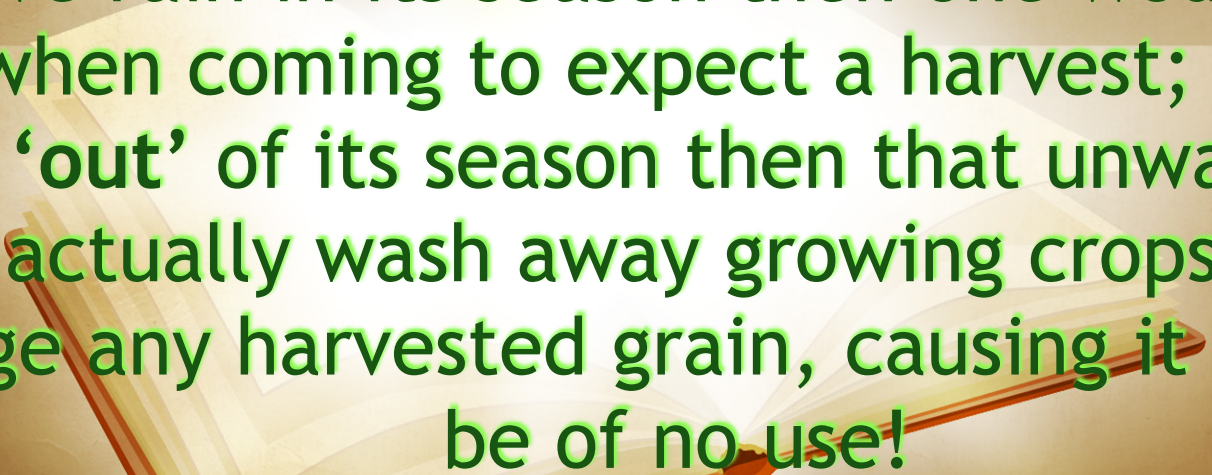


Verse 4-13

The word 'then' used in verse 4 is the assurance
of what will come if we hear, guard and do!
Rain in its season and fruitful harvests!



Rain, in its right season, is critical to bringing about the necessary harvest; and if one did not receive rain in its season then one would face a crisis when coming to expect a harvest; and if rain came 'out' of its season then that unwanted rain could actually wash away growing crops and even damage any harvested grain, causing it to rot and be of no use!



We also must recognize the picture that rain/water often symbolizes for us, in Scripture.

And that is a picture of the teaching of the Torah; as we go through a yearly cycle we get to 'learn', in each season, that which the Father reveals to us through His Feasts, which all take place around harvesting times of either barley, wheat or fruit.

His Torah, through the keeping of His Sabbaths, Feasts and Appointed Times, teaches us how to walk in each season that we find ourselves in.

For instance, the period between Pěsaḥ and Shabuoth, we are commanded to count 50 days from the morrow after the Sabbath during Matzot, when we bring the wave offering of the sheaf of the first of the barley, until the morrow after 7 completed Sabbaths; and this time has become commonly known as the '**counting of the omer**', which is a critical time for us, as His body, to assess our lives, in order to see who we are in Him and examine whether we are in fact '**counting**' the cost of following Messiah and see whether we are engaging in true community living, as we allow His Torah to shape us into becoming a united body being made into two loaves of Bread that is waved before Elohim as an acceptable offering on Shabuoth.

It is during this season that we recognize how we are to be rid of sin and 'bad leaven' and be permeated with the Besorah (Good News) which is the good leaven of the Kingdom.

It is a season of growing, however for growth there has to have been a planting and sowing of the Good Seed! At Shabuoth we see the picture of the former rains, in that יהוה rains down His strength upon us to be faithful witnesses, equipping us to go into the harvest field and be busy proclaiming the Besorah!

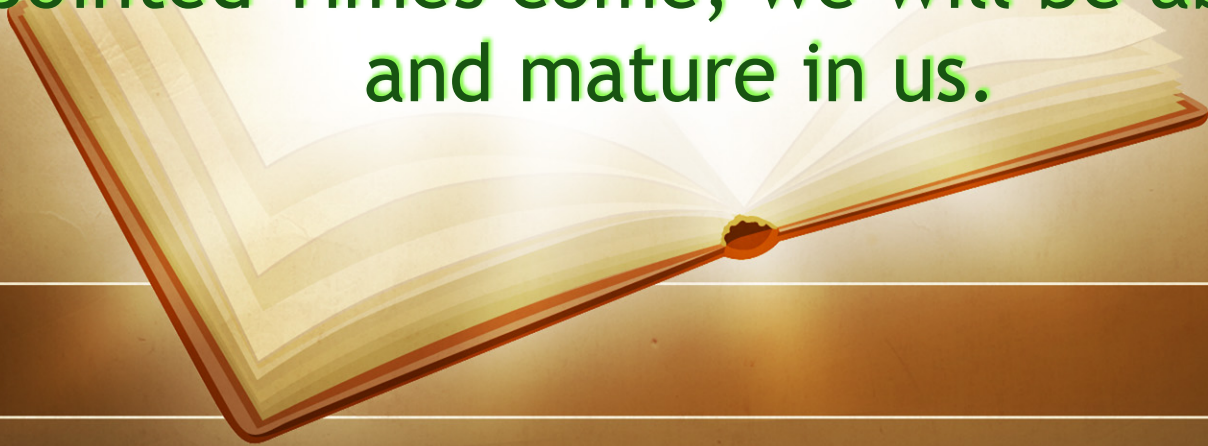
At Yom Teruah we learn the importance of being **AWAKE** and not sleeping in our faithful walk and ensure that we continually keep our lamps filled with oil as we guard to do all He commands, holding fast and persevering in remaining as a bride who keeps her garments white as she waits for her soon coming husband.

Yom Teruah sounds the much-needed awakening blast, and leads us again into a period of intense inspection as we face '10 days' of recognizing our need to be totally set-apart taking us to Yom Kippur which teaches us the heart of repentance and our need to deny self.

Sukkoth (Tabernacles) teaches us unity and joy that we are to experience as a body who dwells in the presence of Elohim.

While we embrace each of these seasons, daily in our walk of faith in Messiah, as Sha'ul told Timotiyos to be ready in and out of season, what we certainly can see, is that each year we learn some vital lesson of faith that pertain specifically to each Appointed Time and we can only learn these lessons, if we are in fact walking in line with His Word and keeping His Appointed Times!

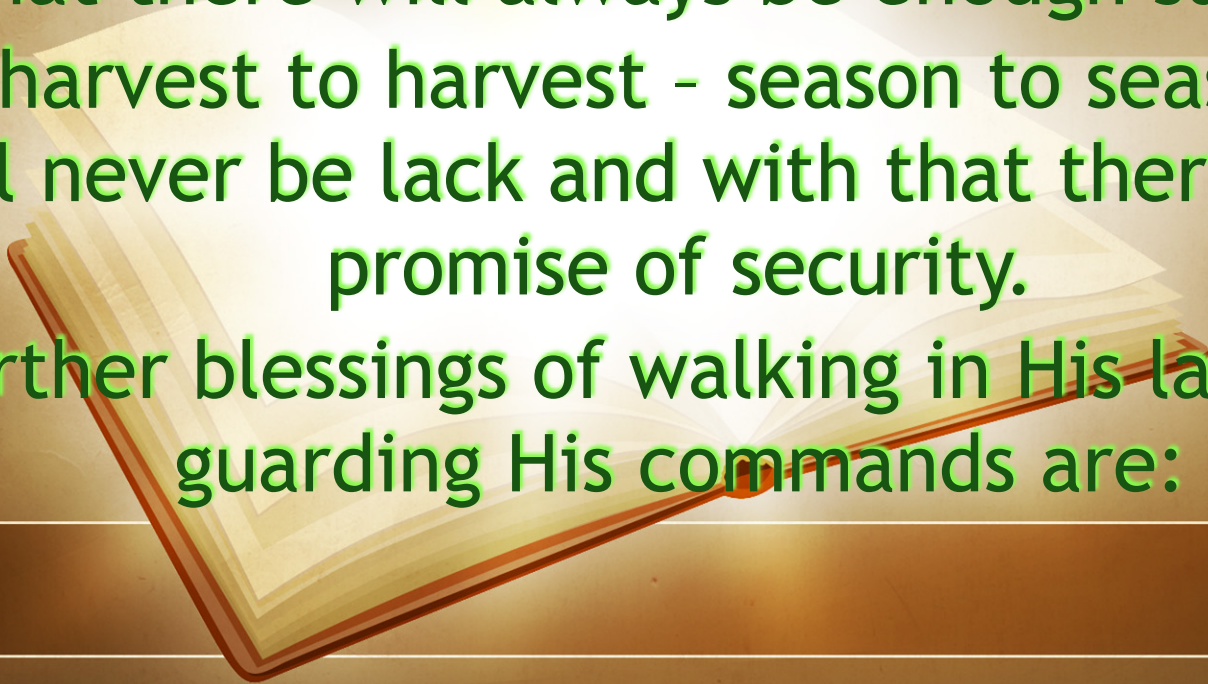
We must be a people who are continually preparing ourselves, through the constant sowing of His Word in our lives, so that when the 'rain' of His Appointed Times come, we will be able to grow and mature in us.




Verse 5 speaks of the blessing of walking in the Torah and guarding the commands, in promising that there will always be enough supply!

From harvest to harvest - season to season, there will never be lack and with that there is the promise of security.

Further blessings of walking in His laws and guarding His commands are:



- 
- **Peace** - the enemy will not be able to make you afraid (verse 6)
 - **Victory** in battle (verse 7-8)
 - **Fruitfulness** - (verse 9)
 - **Constant renewal** (verse 10)
 - **The Dwelling Presence of The Almighty** (verse 11-12)

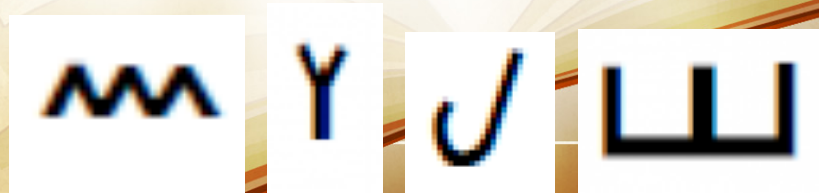
Now when we consider such great promises that are made clear for us when we walk in His laws and guard His commands, there should be no inclination whatsoever to be found not to be walking in His ways!

The Hebrew root word that is translated as 'peace' in verse 6 is שָׁלוֹם shalom (shaw-lome')- Strong's H7965 which means, 'completeness, soundness, welfare, peace, prosperity, health, safety, security'.

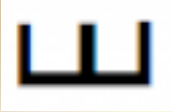
The root meaning of שָׁלוֹם shalom (shaw-lome')-
Strong's H7965 is to be whole or sound, and this
leads to various translations that speak of
**completeness, wholeness, well-being, welfare
and peace.**

This Hebrew word שָׁלוֹם shalom (shaw-lome')-
Strong's H7965 also includes the idea of **vigour
and vitality in all dimensions of life.**

Shalom carries a wealth of meaning that is almost impossible to summarize in a few sittings, yet the concept of shalom entails a completeness and wholeness in our Master and Elohim, who has redeemed us from enslavement to the chaos of sin! In the ancient pictographic text, the Hebrew word שָׁלוֹם shalom (shaw-lome')- Strong's H7965 looks like this:




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.

Lamed - ל:




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

Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is 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**' as well as '**bind**'.

Mem - ם:

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

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents '**water**', we are also able to see how this can render for us the meaning of '**washing**' or '**cleansing**'.

Now, when looking at this word in the ancient pictographic script, we are able to recognize what the true Shalom of Elohim brings and does for us, for its ancient meaning could be rendered, among others, as follows:

**THAT WHICH DESTROYS OR BREAKS THE FALSE
AUTHORITY THAT BOUND US TO THE CHAOS OF THE
NATIONS!**

And further renders the meaning:

**THE WORD OF THE GOOD SHEPHERD THAT SECURES
FOR US A COMPLETE CLEANSING!**

This word שָׁלוֹם shalom (shaw-lome')- Strong's H7965 speaks of a complete restoration of what was lost and broken, and ensures the provision for what is needed to make one whole and complete, lacking nought!

For we have been given all we need for life and reverence, having been grafted into the Covenant of Peace by the Blood of Messiah!

Having the complete shalom of Elohim, gives us the ability to lie down without being afraid, for we have peace with Him:

Romiyim/Romans 5:1-2 “Therefore, having been declared right by belief, we have **peace** with Elohim through our Master **יהושע** Messiah, ² through whom also we have access by belief into this favor in which we stand, and we exult in the expectation of the esteem of Elohim.”

The Greek word used for ‘peace’ is εἰρήνη eirēnē (i-ray’-nay)- Strong’s G1515 which means, ‘**peace, welfare, undisturbed, rest and quietness**’, and is also understood as having exemption from the rage and havoc of war, and speaks of security, safety, prosperity, and felicity which is the quality or state of being peaceful!

The blessing of obedience is the complete fullness of the shalom that we have with our Master and with that shalom comes His strengthening joy that equips us to stand and fight the good fight of the belief and not be afraid of our enemies, as we remain faithful in standing firm in Him, for it is He who fights for us!

Shalom, victory and fruitfulness are truly the bountiful blessings that our Master promises us, as we guard His covenant that He has grafted us into!

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



In verse 9 we see that it is our Mighty Elohim who makes us fruitful!

The Hebrew word that is translated as 'fruitful' comes from the root word פָּרָא para (paw-raw')- Strong's H6509 which means, '*fruitful, to bear fruit, be fruitful*'.

Yohanan/John 15:5 "I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!"

The Greek word that is translated as 'fruit' is καρπός karpos (kar-pos')- Strong's G2590 which means, '*fruit, benefit, gain, harvest, produce*' and typically refers to fruit that has been plucked, rendering the figurative meaning of the labours, works or acts of those who have fitted themselves with every good work unto everlasting life.

Romiyim/Romans 6:22 "But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life."

The fruit of our lives, as set-apart servants of the Most-High, must result in set-apartness, and this is an ongoing day to day process, which at the end will result in the promised everlasting life with our Master and Elohim!

What we can therefore clearly understand, and establish, is that our works of righteousness are vital in being evident in our lives, as we continue to produce much fruit of a people who are living pure and undefiled set-apart lives.

The Hebrew equivalent for this Greek word for fruit is פְּרִי peri (per-ee')- Strong's H6529 which means, '*fruit, produce*' and comes from the word פָּרָה parah (paw-raw')- Strong's H6509 which means, '*to bear fruit, be fruitful, flourish*'.

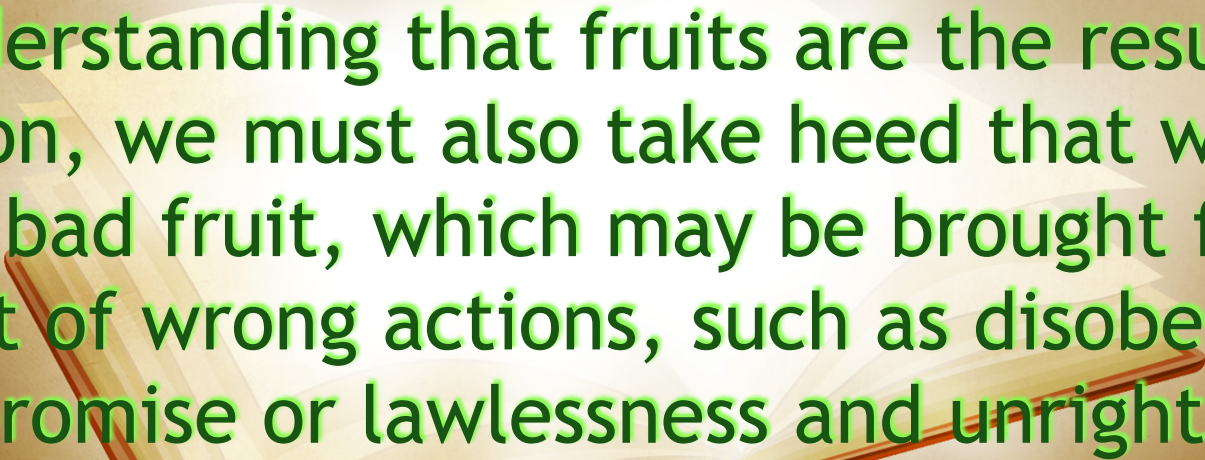
This word certainly speaks of the physical fruit of trees and shrubs that bear fruit in which there is a seed according to its kind, i.e., fruit with kernels, hence the fruit produces more fruit.

This word also is used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, **“the result of an action”**; or better understood as, **“works”**.

Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance - which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

**Mattithyahu/Matthew 3:8 “Bear, therefore, fruits
worthy of repentance”**

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness!

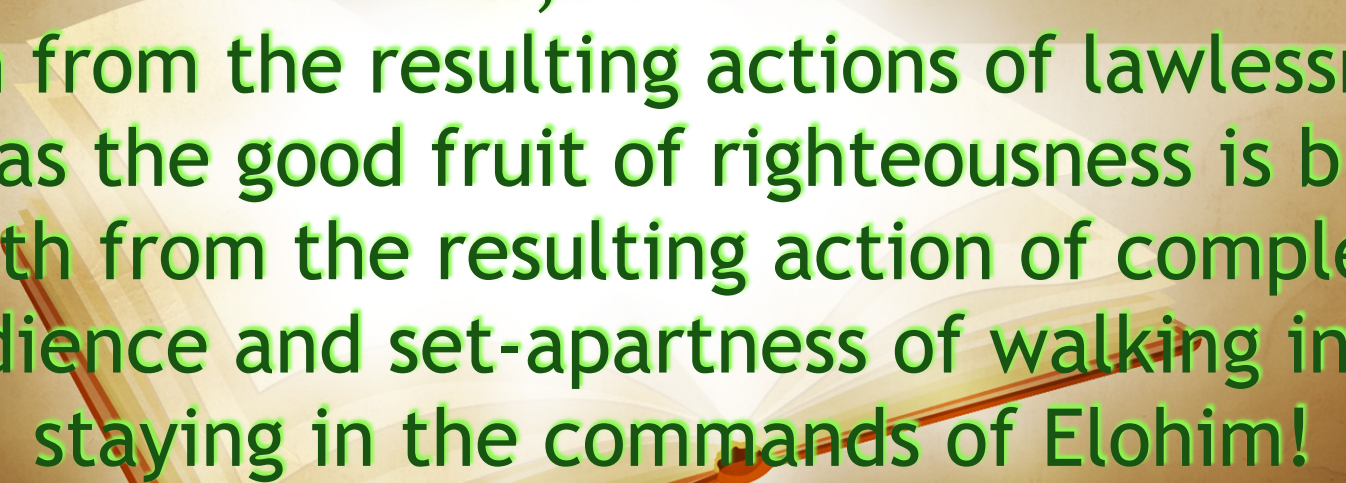


When we walk according to the Spirit, we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present! Fruit does not just pop into one's life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be **'doing'** the good works of obedience that have been prepared beforehand for us to do - and that is to walk in the clear commands of Elohim, guarding to do all He has commanded us!

We are known, or rather shall be known by our fruit:

Mattithyahu/Matthew 7:16-23 “By their fruits you shall know them. Are grapes gathered from thorn bushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them -

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



Many mighty works that many will claim as good works will be simply revealed as wicked works or rather wicked fruits, for wicked fruit is brought forth from the resulting actions of lawlessness, whereas the good fruit of righteousness is brought forth from the resulting action of complete obedience and set-apartness of walking in and staying in the commands of Elohim!

As the value of a tree is estimated by its products,
so righteousness that is displayed in acts/works is
a decisive standard for the just judgment of
Elohim:

Mattithyahu/Matthew 3:10 “And the axe is already
laid to the root of the trees. Every tree, then,
which does not bear good fruit is cut down and
thrown into the fire.”

The one who is unfruitful has been clearly warned of being rejected, and if this warning is not taken heed of, the clear sentence of being cut off is clear:

Lukas/Luke 13:6-9 “And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 “And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’ 8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure. 9 ‘And if indeed it bears fruit, good. But if not so, you shall cut it down.’”


When we remain steadfast, in walking in complete obedience to the Torah/instructions/commands of our Master and Elohim, we are guaranteed that we shall bear fruit that lasts!

Mishlě/Proverbs 11:30 “The fruit of the righteous is a tree of life, and he who is winning lives is wise.”


As we bear the enduring fruit of righteousness, as the resulting action of our wholehearted obedience to our Master and Elohim, we become a source of life too many who may eat of our fruit and come to the knowledge of Elohim.

In other words, we ought to be bearing fruit that others may taste and see how good יהוה is! Meditation and application of His Torah is vital for living and being fruitful every day!

In speaking of the man who delights in, and meditates day and night on, the Torah of Elohim, and who does not sit with scoffers, stand with sinners, nor walk in the counsel of the wrong, Dawid tells us in:



Tehillah/Psalm 1:1-3 “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 But his delight is in the Torah of יהוה, and he meditates in His Torah day and night. 3 For he shall be as a tree Planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”



The resulting action of daily meditating on the Torah, and delighting in it, while staying clear of falsehood and twisted lawlessness, will be the good fruit of righteousness that is needed at any given moment - no matter the season!

Galatyiim/Galatians 5:22-23 “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, 23 gentleness, self-control. Against such there is no Torah.”

As we consider the blessing of the ability to bear fruit worthy of repentance, which highlights our obedient actions in submitting to the Torah and commands of our Master and Elohim, we also take note that we shall bear these fruit that Sha'ul gives reference to, in his letter to the Galatians.

In terms of the blessing of being fruitful, I think that it is fitting for me to expand a little on these fruit of the Spirit that we see being spoken of, in order to help us grasp the joy of walking in the complete protection and peace of our Mighty Master and Elohim, who fights for us!

1 - LOVE

In our modern westernized mind-set, love is often simply understood, by most, as an abstract thought or emotion, and is generally thought of as simply describing how one **'feels'** toward another; yet this is not the case with the True Scriptural mind-set, especially when looking at the root words in both the Greek and the Hebrew texts.


In a manner of speaking, **'LOVE'** can be understood as **'the means to provide and protect what is given as a privileged gift'**.

We protect the gift of life that has been given to us
by guarding the commands of Elohim, loving Him
completely with our all, for He Himself gave His all,
so that by His great love for us we might be
redeemed and restored to a right relationship with
our Creator and Redeemer!

Debarim/Deuteronomy 6:4-5 “Hear, O Yisra’ēl: יהוה
our Elohim, יהוה is one! 5 “And you shall love יהוה
your Elohim with all your heart, and with all your
being, and with all your might.”


We are to love Elohim with our all, and we are to love our neighbor's as our self, not simply in an emotional sense, but in our actions too!

Yohanan Aleph/1 John 5:2-3 “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy”



In 1973 John Alan Lee wrote a book called 'Colours of love', and in this book he mentioned 6 types of love, as defined from the Greek language, and he described the different kinds of love as follows:

1 - Eros. From the Greek word for “erotic or passionate”; this is a passionate, physical and emotional love based on aesthetic enjoyment; and is a stereotype of romantic love, and seeks to be satisfied through physical intimacy.



2 - Ludus. From the Latin word meaning “sport or play”; this is a love that is played as a game or sport and is seen as a conquest of sort. It fantasizes and engages in playful interactions, but carries little or no intimacy and has no deep intensity. People with ludus love keep their passions in check - they avoid trouble and intensity in relationships. They are uncomfortable about commitment. They easily keep secrets from their significant other and are more likely to have affairs. For them it is, ‘all part of the game’, or ‘part of the conquest’, and will so easily run from partner to partner.

3 - Storge. From the Greek word meaning “friendship”; this is an affectionate love that slowly develops from friendship, and is based on similarity. There is strong companionship and shared values, yet very little intimacy.

4 - Pragma. From the Greek word meaning “practical”; this is a love that is driven by the head, and not the heart; it is a practical and non-emotional love. It is a combination of storge and ludus love.

5 - Mania. From the Greek word meaning “frenzy”; this is a highly volatile love; described as an obsession; and is primarily fueled by a low self-esteem. This is what could be classed as a ‘possessive love’, and is really a combination of eros and ludus love. It is also known as ‘the troubled love’. This love is shaped by jealousy and dependence (often called co-dependency) - as it is totally dependent upon the possessing of another’s love. There is great intensity and little intimacy. People who express love in this way are often very critical of every move their partner makes, and will always be accusing and assuming things that are not true. This is often the result of having a past of rejection and neglect.

6 - Agape. From the Greek word meaning “mighty-like or spiritual”; this is a selfless altruistic love; a spiritual and true love. The highest form of love - the love of unselfish regard which has a complete devotion to the welfare of others. This love gives without asking anything in return, whereas all of the above expressions of love have an expectation of a return. Agape is a sacrificial love - that is a giving of oneself - and it is the purest form of love that can be expressed in action toward others, and in response to another.

Joh 21:15 When, therefore, they had eaten breakfast, **יהושע** said to Shim'on Kěpha, "Shim'on, son of Yonah, do you love Me more than these?" He said to Him, "Yes, Master, You know that I love You." He said to him, "Feed My lambs."

Joh 21:16 He said to him again, the second time, "Shim'on, son of Yonah, do you love Me?" He said to Him, "Yes, Master, You know that I love You." He said to him, "Shepherd My sheep."

Joh 21:17 He said to him the third time, "Shim'on, son of Yonah, do you love Me?" Kěpha was sad because He said to him the third time, "Do you love Me?" And he said to Him, "Master, You know all, You know that I love You." **יהושע** said to him, "Feed My sheep."

It is an unconditional love for others, in spite of their character flaws and weaknesses, and this is the love that Sha'ul is writing about, and describes as being **'THE MOST EXCELLENT WAY'**!


This Greek word for love is ἀγάπη agape - Strong's G26 and is used 9 times in the 13 verses of Chapter 13 in Qorintiyim Aleph/1 Corinthians!!!

This both expresses the love that Elohim has for us, as well as what we ought to have for Him, as we faithfully obey His commands.

The Way of Love

1Co 13:1 If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal.

1Co 13:2 And if I have prophecy, and know all secrets and all knowledge, and if I have all belief, so as to remove mountains, but do not have love, I am none at all.



1Co 13:3 And if I give out all my possessions to feed the poor, and if I give my body to be burned, but do not have love, I am not profited at all.

1Co 13:4 Love is patient, is kind, love does not envy, love does not boast, is not puffed up,

1Co 13:5 does not behave indecently, does not seek its own, is not provoked, reckons not the evil,



1Co 13:6 does not rejoice over the
unrighteousness, but rejoices in the truth,
1Co 13:7 it covers all, believes all, expects all,
endures all.

1Co 13:8 Love never fails. And whether there be
prophecies, they shall be inactive; or tongues,
they shall cease; or knowledge, it shall be
inactive.

This is the kind of love that we are to express in our daily lives toward each other, as a body that is being knit together in Messiah!

Let us now take a closer look at what love is and what it is not, as we look at 15 characteristics that Sha'ul mentions in Qorintiyim Aleph/1 Corinthians 13, a love that he calls **THE MOST EXCELLENT WAY**, as he clearly says at the end of Chapter 12 as an introduction to this great chapter that defines for us:

1Co 12:31 But earnestly seek the better gifts. And yet I show you a more excellent way.



THE MOST EXCELLENT WAY!

LOVE IS.../LOVE...

1 - PATIENT

the Greek word that is used here for patient is
μακροθυμέω makrothumeō (mak-roth-oo-meh'-o)-

Strong's G3114 which means, **'be patient, have
patience, not lose heart, to persevere patiently and
bravely in enduring trials and troublesome times, be
patient in bearing the offences and injuries of others,
slow to anger, longsuffering'**; and this word comes from
two Greek words:

a) - μακρός makros (mak-ros')- Strong's G3117
which means, '*long, far, distant*' and

b) - θυμός thumos (thoo-mos')- Strong's G2372
which means, '*passion, angry tempers, fierce,
wrath, outbursts of anger*'.

We are certainly able to see from this definition
how patient יהוה is with mankind!

Kěpha Bět/2 Peter 3:9 “יהוה is not slow in regard to the promise, as some count slowness, but is **patient** toward us, not wishing that any should perish but that all should come to repentance.”

Ya'aqob/James 5:7-8 “So, brothers, be **patient** until the coming of the Master. See, the farmer waits for the precious fruit of the earth, waiting **patiently** for it until it receives the early and latter rain. 8 You too, be **patient**. Establish your hearts, for the coming of the Master has drawn near.”

A Greek antonym for this word, is ἀδημονέω
adēmoneō (ad-ay-mon-eh'-o)- Strong's G85 which
means, **'to be faint, depressed and almost
overwhelmed with sorrow or burden of mind, be
in distress, distressed'**.

There are many today who are deeply depressed and
are greatly overwhelmed by the trials they face and
in the process are unable to express true patient
love towards others and toward Elohim, which is
revealed in their refusal to walk in the commands.

2 - KIND

The Greek word for 'kind' is χρηστεύομαι chrēsteuomai (khraste-yoo'-om-ahee)- Strong's G5541 which means, 'be kind, show oneself mild, show kindness', and comes from the Greek word χρηστός chrēstos (khrase-tos')- Strong's G5543 which means, 'serviceable, good, useful, upright'.

This word is used in the LXX (Septuagint - Greek translation of the Tanak - O.T.) in:

Mishlě/Proverbs 2:21 "For the straight shall dwell in the earth, and the perfect be left in it"

It is used for the word 'straight', which in the Hebrew text is the word יָשָׁר yashar (yaw-shawr')- Strong's H3477, and means, '*right, straight, upright and righteous*'.

We, as children of Elohim are called to walk upright and straight, called to walk and do what is 'right' in the eyes of יהוה - called to do what is 'yashar' - called to walk in righteousness and that is to walk in His Torah!

Debarim/Deuteronomy 12:28 “Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim.”

I encourage you to go and check out the Torah commentary notes on Debarim/Deuteronomy 3-7 for a more deeper understanding of what ‘yasher’ means!

In this letter to the assembly in Corinth, Sha’ul was making it clear that being kind emphasizes the upright expression of love as seen in being ‘upright, good and functional’, according to the Word of Elohim!

3 - DOES NOT ENVY

The Greek word for 'envy' is ζηλόω zēloō (dzay-lo'-o)- Strong's G2206 meaning, 'to be jealous, envious, desire earnestly', and comes from the Greek word ζήλος zēlos (dzay'-los)- Strong's G2205 meaning, 'zeal, jealousy, fury' which is from the word ζέω zeō (dzeh'-o)- Strong's G2204 meaning, 'to be hot, boil, fervent'.

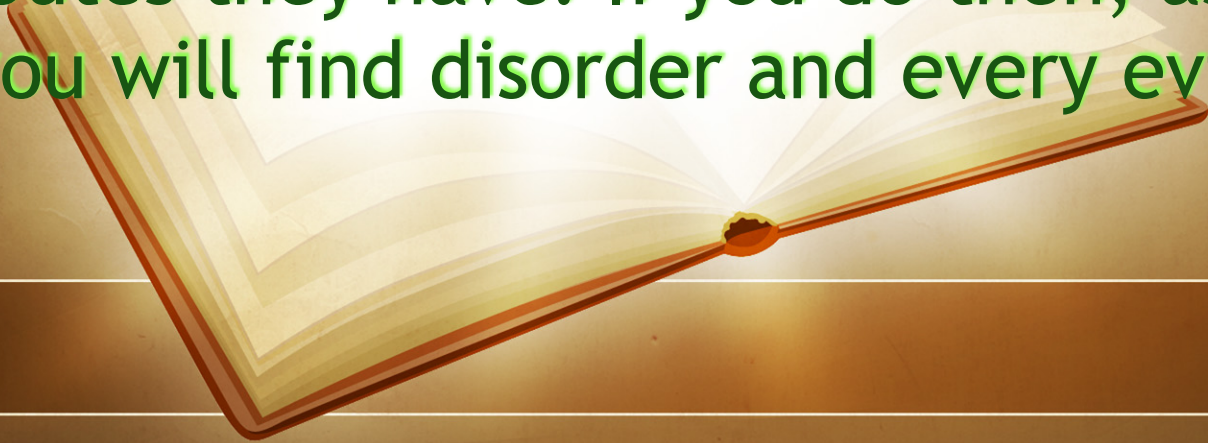
The Hebrew equivalent of this word is קָנָה qanah (kaw-naw')- Strong's H7065 meaning, '*to be jealous or zealous, be envious, ardent*', and both the Greek and Hebrew can be expressed as a positive or negative action, but what Sha'ul is referring to here, is that true love cannot be expressed in the negative application of this word!

Mishlě/Proverbs 23:17 “Do not let your heart envy sinners, but be in the fear of יהוה all day long”

Ya'aqob/James 3:16 “For where jealousy and self-seeking are, there is confusion and every foul deed.”

Ya'aqob/James 4:2 “You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask.”

Do you often find yourself being envious of another, be it because of what possessions they have, or what gifts and talents, or physical attributes they have? If you do then, as Ya'aqob says, you will find disorder and every evil practice.

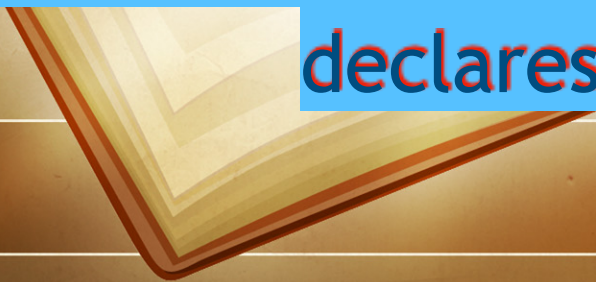


4 - DOES NOT BOAST

The Greek word for 'boast' is **περπερεύομαι** **perpereuomai** (per-per-yoo'-om-ahee)- Strong's G4068 which means, **'to boast in oneself, self-display, vanity, excessive display of pride (especially in one's achievements), brag, to think highly of oneself'**.

We are to 'boast' in **יהוה** and in His Set-Apart Name, and not in self which Sha'ul makes clear here.

Yirmeyahu/ Jeremiah 9:23-24 “Thus said יהוה,
“Let not the wise boast in his wisdom, let not the
mighty boast in his might, nor let the rich boast in
his riches, 24 but let him who boasts boast of this,
that he understands and knows Me, that I am
יהוה, doing kindness, right-ruling, and
righteousness in the earth. For in these I delight,”
declares יהוה.”



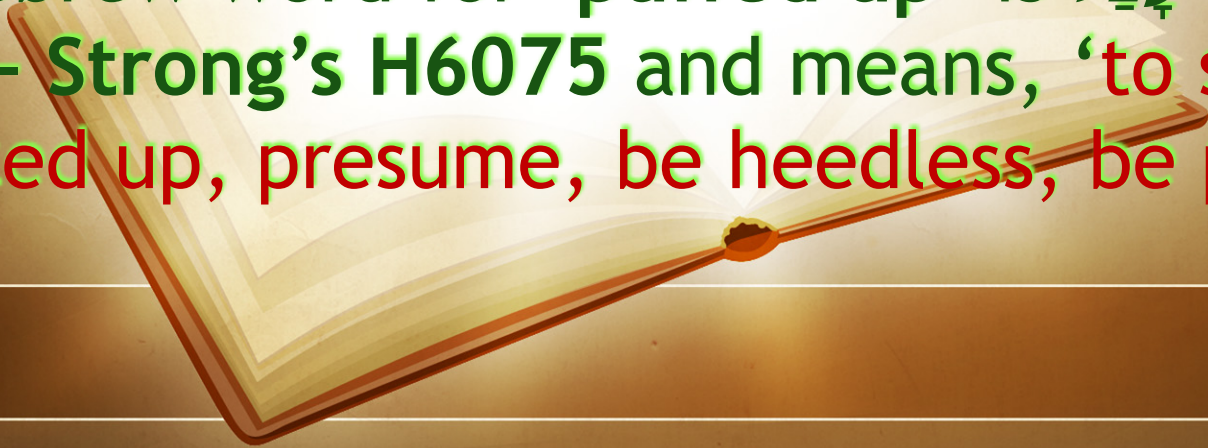
5 - NOT PUFFED UP

The Greek word for 'puffed up' is φυσιόω phusioō (foo-see-o'-o)- Strong's G5448 which means, 'to inflate, blow up, cause to swell, make proud, arrogant'.

This is used in the Renewed Writings figuratively in describing pride and self-conceit. Those who disregard the need to walk upright in the clear Torah of Elohim, are arrogant and proud and inflate themselves to an assumed position or height of safety, yet are simply puffed up in their own drunken arrogance:

Habaququq/Habakkuk 2:4 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.”

The Hebrew word for ‘puffed up’ is אָפַל aphal (aw-fal’)- Strong’s H6075 and means, ‘to swell, be lifted up, presume, be heedless, be proud’.



The assembly at Corinth were boasting and puffing themselves up in their tolerance of sin, rather than dealing with it!

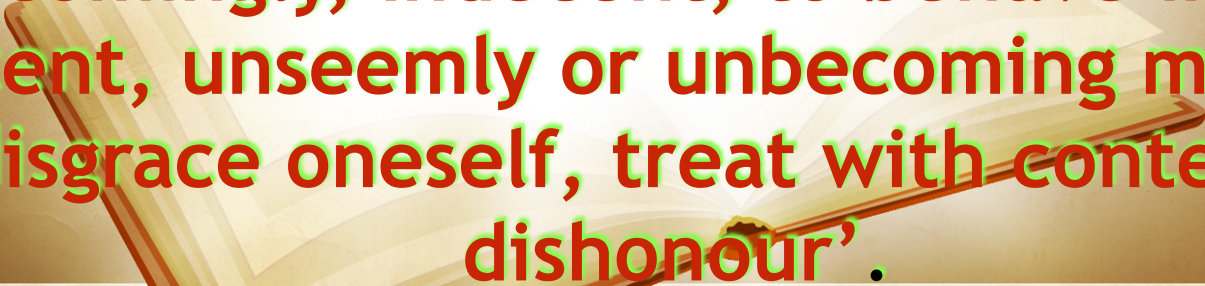
Qorintiyim Aleph/1 Corinthians 5:1-2 “It is commonly reported that there is whoring among you, and such whoring as is not even named among the gentiles, so as one to have his father’s wife! 2 And you have been puffed up, and did not rather mourn, so that he who has done this deed, be removed from among you!”

They were an older version of the television series called “day of our lives”, and were quiet puffed up about it too - this kind of tolerance shows no true love for Elohim!

6 - DOES NOT BEHAVE INDECENTLY

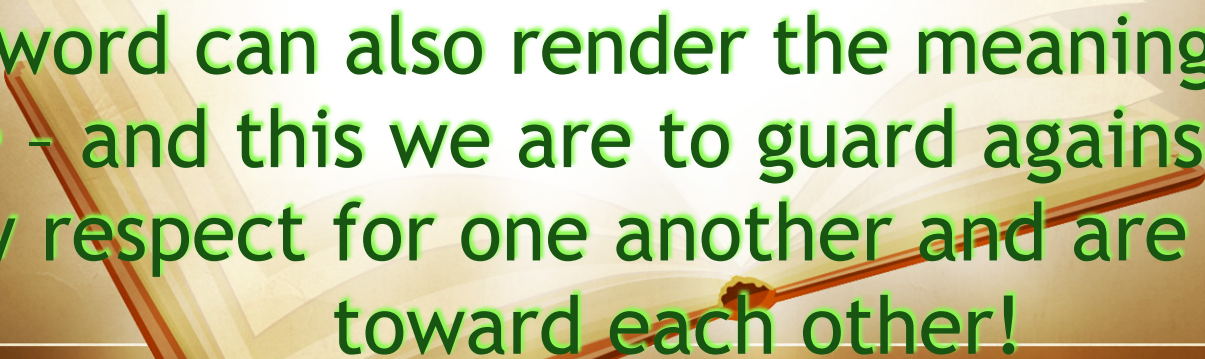
The Greek word used here for ‘behave indecently’ is ἀσχημονέω aschēmoneō (as-kay-mon-eh’-o)-

Strong’s G807 which means, ‘**behave unbecomingly, indecent, to behave in an ugly, indecent, unseemly or unbecoming manner; to disgrace oneself, treat with contempt, dishonour**’.



You do not have to look too far today to see how so many people behave in an ugly manner, and we must be on guard against any such behavior as we seek to love Elohim with all our heart, soul and strength!

This word can also render the meaning of being rude - and this we are to guard against - as we show respect for one another and are not rude toward each other!



7 - DOES NOT SEEK ITS OWN

The Greek word used here for 'seek' is ζητέω zēteō (dzay-teh'-o)- Strong's G2212 which means, 'seek for, desire, seek in order to find out by thinking, meditating or reasoning, to strive after, demand' and the Greek word used for 'own' is ἑαυτοῦ heautou (heh-ow-too')-Strong's G1438 which means, 'himself, herself, own estimation'. What we see from this is that when we truly walk in love, and guard to do the commands of Elohim and live set-apart lives unto Him, we are not to be found to be seeking our own ways or desires.

We are not be spending our days meditating on what we 'wish for', nor are we to spend our time trying to reason out in our minds how we can strive after the things that are not according to the desire of Elohim, but are simply fleshly desires that can often consume our thoughts and time - we are to meditate on and delight in the Torah of Elohim day and night - for then we will be prosperous in our way!

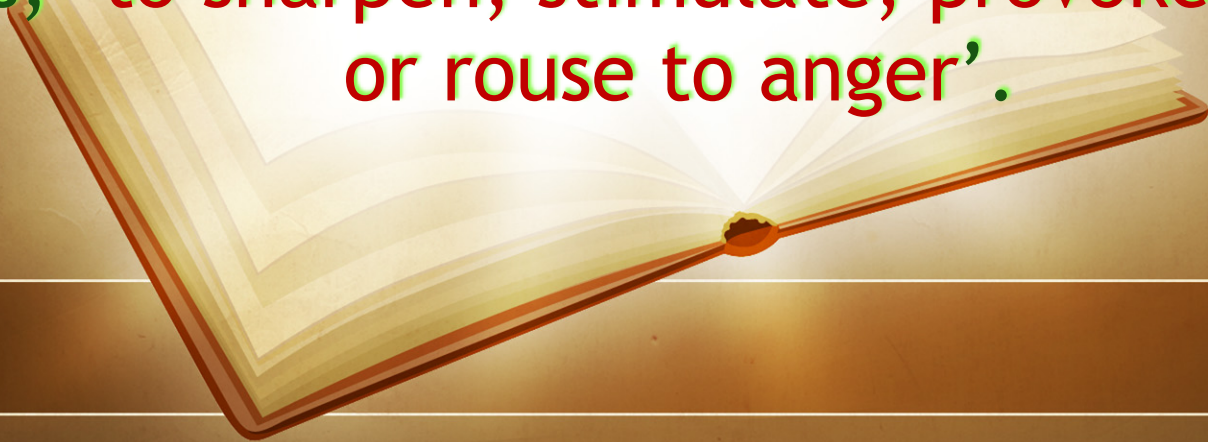
Pilipiyim/Philippians 2:4 “Each one should look out not only for his own interests, but also for the interests of others.”

Pilipiyim/Philippians 2:21 “For all seek their own interests, not those of Messiah **יהושע**.”

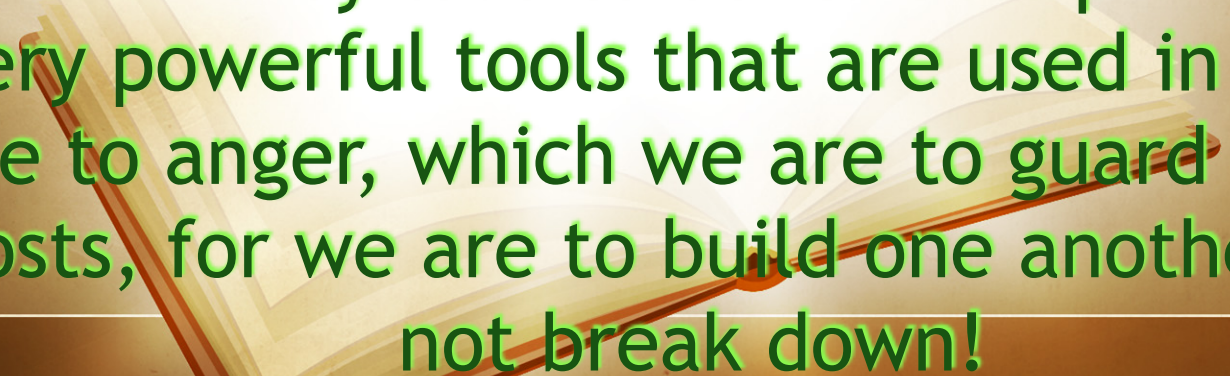
Qorintiyim Aleph/1 Corinthians 10:24 “Let no one seek his own, but each one that of the other.”

8 - IS NOT PROVOKED

The Greek word for 'provoked' is παροξύνω paroxunō (par-ox-oo'-no)- Strong's G3947 which means, 'to sharpen, stimulate, provoke, to incite or rouse to anger'.




There are many today who simply just 'love' to pick a fight and stir up an argument, in order to try to prove that they are right and that they know better - this of course is not true love - no matter how much they love to do it! Gossip and slander are very powerful tools that are used in provoking people to anger, which we are to guard against at all costs, for we are to build one another up and not break down!

An open book with a red bookmark is positioned diagonally across the bottom half of the image. The book is open to a page with a light beige background, and the red bookmark is placed between the pages. The book's cover is a dark brown color.

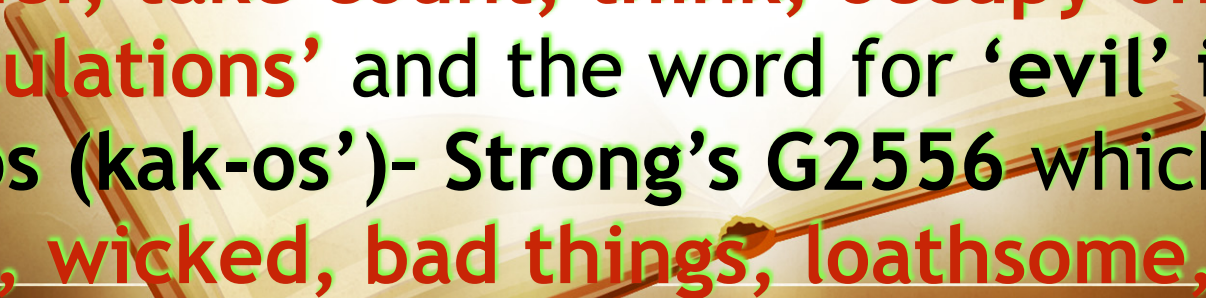
Many think that it is just a form of joking around
when provoking another in their weakness, and
this we must not do!

Mishlě/Proverbs 26:18-19 “Like a madman who
throws sparks, arrows, and death, so is a man who
deceived his neighbor, and says, “I was only
joking!”



9 - RECKONS NOT THE EVIL

The Greek word here for 'reckons' is λογίζομαι logizomai (log-id'-zom-ahee)- Strong's G3049 which means, **'an account or reckoning, to consider, take count, think, occupy oneself with calculations'** and the word for 'evil' is κακός kakos (kak-os')- Strong's G2556 which means, **'evil, wicked, bad things, loathsome, wrong'**.



We are not to sit and recount in our mind all the bad and wicked thing that are going on, or have been done to us, for this will only stir up bitterness, fear and resentment and render one unable to bear the true fruit of righteousness expressed in loving-commitment toward Elohim!

What things do you consider and recount in your mind - the good and functional way of Elohim, as given through the Torah, or on the wicked and destructive patterns of a lawless world!

This also teaches us that when we walk in true love, that we do not sit and recount everyone's wicked past and occupy ourselves with past failings! Often people relate their past wickedness and laugh and joke at the things they did, when we ought to be ashamed of our past sins, reckoning our lives as having been plucked from the fire, giving esteem and thanks to our Redeemer and King, **יהושע** Messiah! Our thoughts and speech must not be riddled with the past reckoning and gloating of a lawless life, but rather be esteeming the good way and walk in it with joy!

10 - DOES NOT REJOICE OVER THE UNRIGHTEOUSNESS - BUT REJOICES IN THE TRUTH!

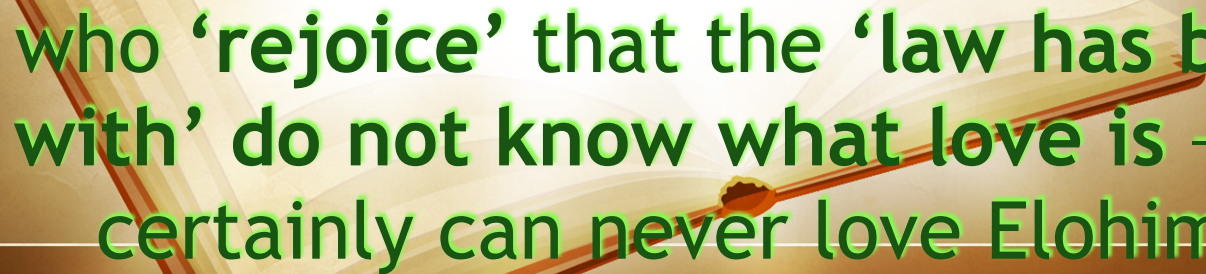
The first word that is translated as ‘rejoice’ is the Greek word χαίρω chairō (khah’-ee-ro)- Strong’s G5463 which means, ‘be glad, joyful, thrive, give one’s greeting and approval’.

The Greek word for ‘unrighteousness’ is ἀδικία adikia (ad-ee-kee’-ah)- Strong’s G93 which means, ‘*unrighteousness, iniquity, wrong, deed violating law and justice*’ and comes from the word that means to be without justice or penalty.

This is a very clear and sobering warning of what love for Elohim is not - it does not rejoice over lawlessness!!!

Love for Elohim does not rejoice in the nullification or the disregard of the Torah of Elohim.

Those who 'rejoice' that the 'law has been done away with' do not know what love is - and they certainly can never love Elohim!



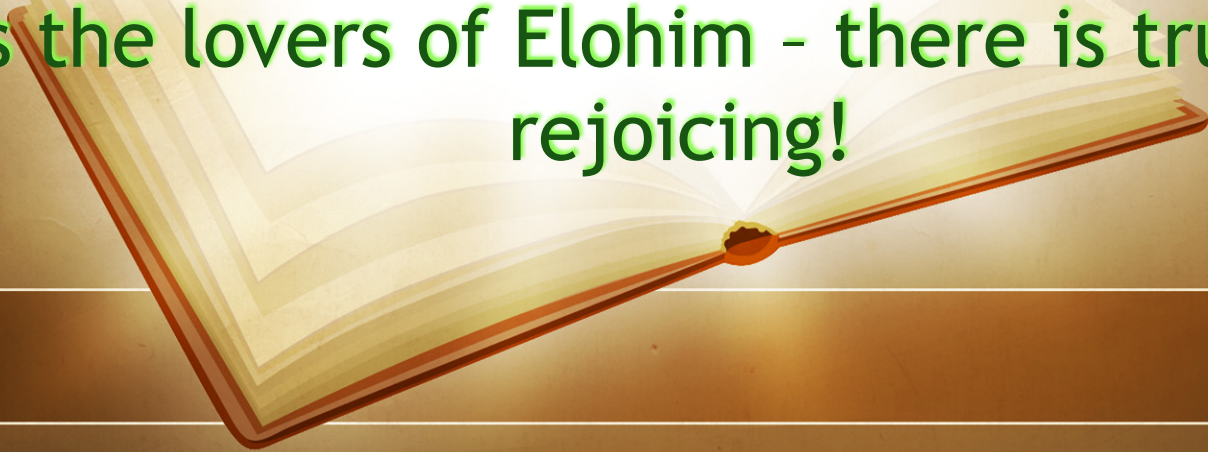
The second word that is translated as 'rejoices' is the Greek word συγχαίρω sugchairō (soong-khah'-ee-ro)- Strong's G4796 which means, 'rejoice with, rejoice together, share joy, congratulate'.

It comes from the previous word that we looked at for 'rejoice' but also has the preposition σύν sun (soon)- Strong's G4862 which denotes union, togetherness!

The word that is translated as 'truth' is the Greek word ἀλήθεια alētheia (al-ay'-thi-a)- Strong's G225 which means, '*truth, truly, according to truth*' - the Master יהושע Messiah tells us clearly in Yohanan/John 14:6 that He is the Way, the Truth and the Life - and to walk in the Truth is to walk in Him - in Him in whom there is no spot or blemish - to walk in Him is to walk according to the Truth and in the purity of the Truth, as we hear, guard and do His commands - And in this we rejoice together as a Bride that is being built up in the Master!

Mishlě/Proverbs 14:9 “Fools scoff at guilt, but among the straight there is delight.”

The foolish who rejoice over lawlessness scoff at their guilt, while with the upright and straight - that is the lovers of Elohim - there is true unity in rejoicing!



11 - COVERS ALL

The Greek word here for 'covers' is **στέγω stegō (steg'-o)**- Strong's G4722 which means, '**to cover closely, to bear up under, endure, put up with**'.

In other words, as we walk in true love, we are to '**put up with each other**', which for many may be hard to do at times!!! This means we are to make a concerted effort at not getting irritated with each other, and be able to share openly with each other and have the freedom to speak into each other's lives without the fear of being rejected or offended!

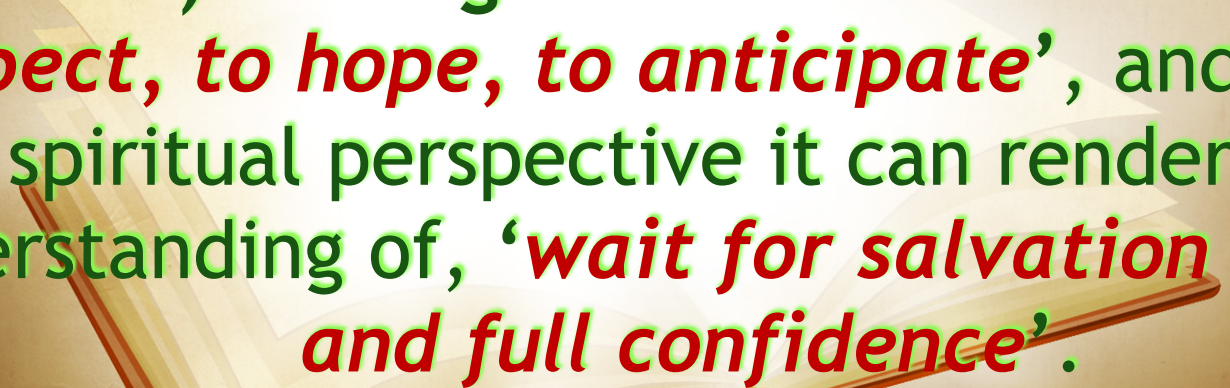
12 - BELIEVES ALL

The Greek word here for 'believes' is πιστεύω pisteuō (pist-yoo'-o)- Strong's G4100 which is a verb that means, 'to trust, to be committed to, be entrusted with, be persuaded and placed confidence in to do', and comes from the root noun πίστις pistis (pis'-tis)- Strong's G4102 which means, 'faith, faithfulness, pledge, conviction of the Truth' which in turn comes from the primary root verb πείθω peithō (pi'-tho)- Strong's G3982 which means, 'to persuade, to put confidence in, to follow, have confidence and rely upon'.

When looking at these root terms it is very clear, even in the Greek mind-set, that 'to believe' involves action and a confident response to the one you put your trust in and follow.

13 - EXPECTS ALL

The Greek word for 'expects' is ἐλπίζω elpizō (el-pid'-zo)- Strong's G1679 which means, '*to expect, to hope, to anticipate*', and from a spiritual perspective it can render the understanding of, '*wait for salvation with joy and full confidence*'.

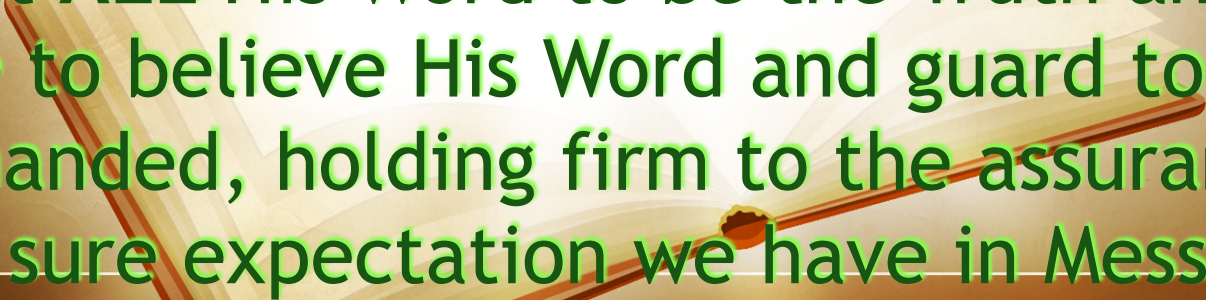


Romiyim/Romans 8:24-25 “For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it? 25 And if we expect what we do not see, we eagerly wait for it with endurance.”

Ib’rim/Hebrews 11:1 “And belief is the substance of what is expected, the proof of what is not seen.”

True love for Elohim, is expressed in the complete trust in Him, by guarding to do all His commands with joy in the sure expectation of our deliverance to be made complete when He comes for us, His set-apart Bride!

This complete expectation in regards to love is understood by staying steadfast in walking in the truth, knowing that the expectation of that which is to come will not disappoint, and therefore we expect **ALL** His Word to be the Truth and actively choose to believe His Word and guard to do what is commanded, holding firm to the assurance of the sure expectation we have in Messiah!



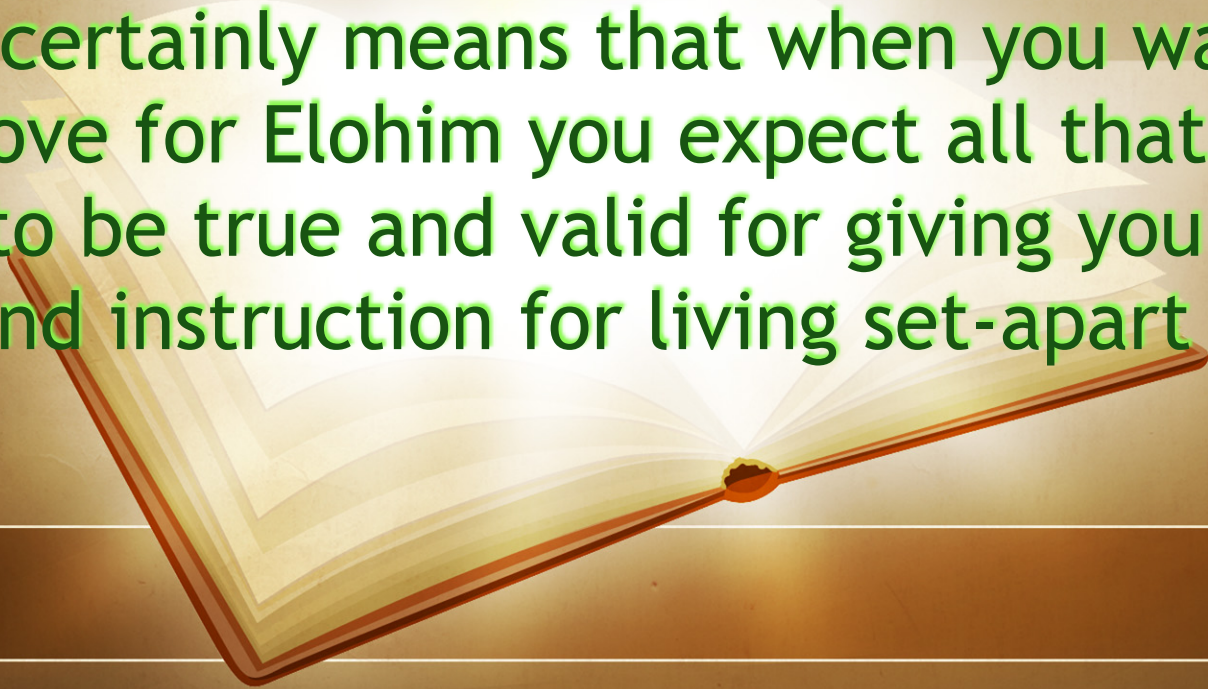
Kěpha Aleph/1 Peter 1:13-16 “Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favor that is to be brought to you at the revelation of **יהושע** Messiah, 14 as obedient children, not conforming yourselves to the former lusts in your ignorance, 15 instead, as the One who called you is set-apart, so you also should become set-apart in all behavior, 16 because it has been written, “Be set-apart, for I am set-apart.”” Lev 11:44, Lev 19:2.

Another aspect of love ‘accepting all’, when understood, from the perspective of true love for Elohim is obedience, is that we, as obedient believers, expect all that is written in the word, as we trust the written Word of Elohim and firmly believe all that has been written and live as such, by walking in obedience to the Torah:

Yohanan/John 5:45-47 “Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation. 46 “For if you believed Mosheh, you would have believed Me, since he wrote about Me. 47 “But if you do not believe his writings, how shall you believe My words?””

Love expects all!

This certainly means that when you walk in the True Love for Elohim you expect all that they Word says to be true and valid for giving you direction and instruction for living set-apart lives.



Having said that it is clear then that when you expect all that is written to be valid for instruction and teaching and training in righteousness, then there is a greater urgency in ensuring that no compromise to obedience is entertained in one's life, for the true effects of disobedience and the result of continued resistance to walking in disobedience is very clear in Scripture - and that is the disobedient shall not see, nor inherit the reign of Elohim - this too we can certainly expect! You either believe the Word and live accordingly or you do not, as there is no half measures in living according to the kingdom reign of Elohim!

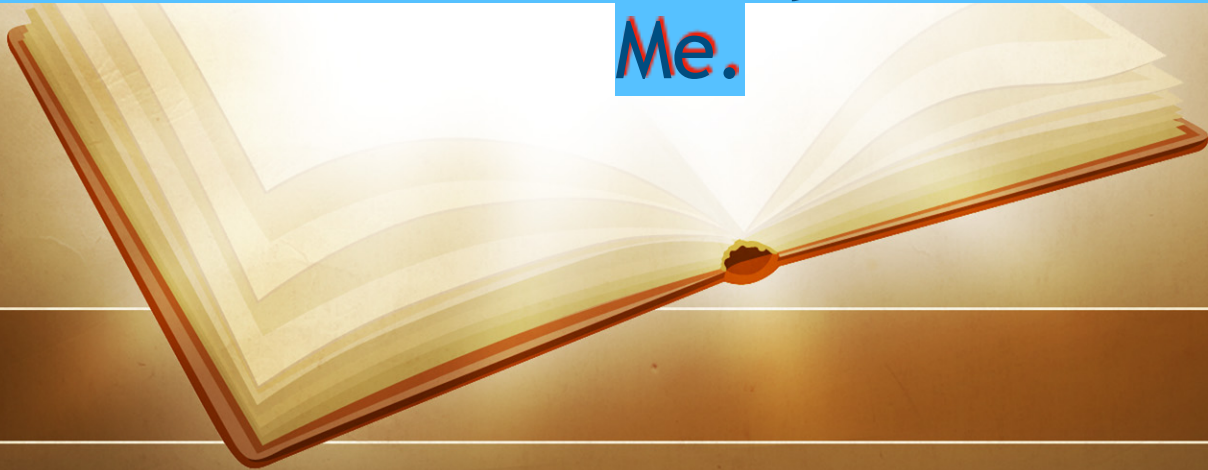
14 - ENDURES ALL

The Greek word for '*endures*' is ὑπομένω hupomenō (hoop-om-en'-o)- Strong's G5278 which means, '*to stay behind, to await, endure*', which comes from the two words:

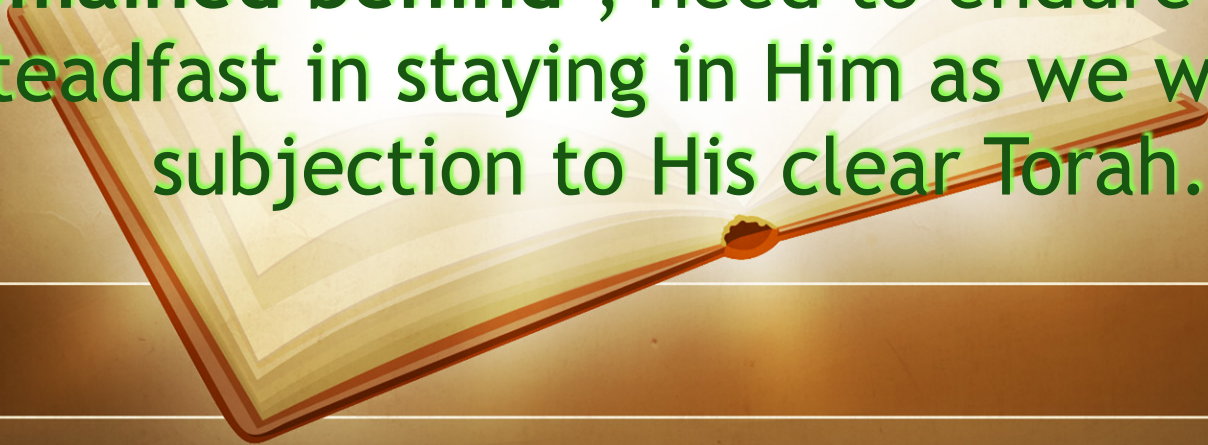
1) ὑπό hupo (hoop-o')- Strong's G5259 which means '*under, in subjection to*', and

2) μένω menō (men'-o)- Strong's G3306 and means, '*to stay, abide, remain, stand*' - this word is the word used in Yohanan/John 15 where we are told to 'stay in, remain in' Messiah!

Joh 15:4 “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.

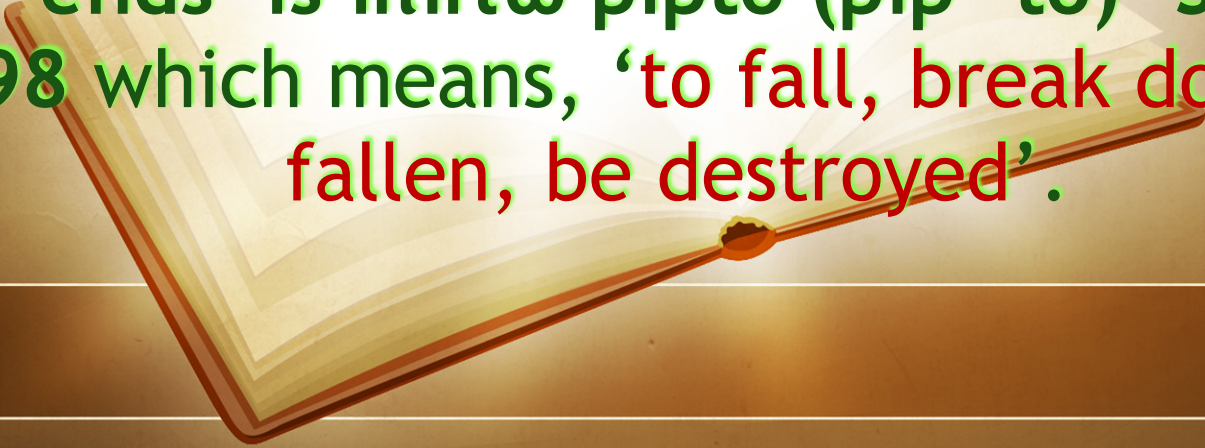


As faithful talmidim (disciples) of Messiah, we recognize that while He ascended to the Most Set-Apart Place, where He continually intercedes for us as our High Priest, we who are here, and have **‘remained behind’**, need to endure and be steadfast in staying in Him as we walk in subjection to His clear Torah.



15 - LOVE NEVER ENDS!

The Greek word for 'never' is οὐδέποτε oudepote (oo-dep'-ot-eh)- Strong's G3763 which means, 'neither at any time, NEVER', and the Greek word for 'ends' is πίπτω piptō (pip'-to)- Strong's G4098 which means, 'to fall, break down, fail, fallen, be destroyed'.




Wow! This is very clear - Love never ends - and when we realize that love for Elohim is to do His commands, then we realize that our obedience His commands will never end and can never be broken down or destroyed through compromise and the false and misled teachings of lawlessness!

Walking in the most excellent way - that is true and pure love for Elohim, will cause us to never fail - for it is the sure way - the only way, as we stay steadfast in Messiah!

Love (that is true joy-filled obedience) enables us to endure everything; and it enables us to keep on believing in every circumstance; to keep our confidence in יהוה and to remain patient no matter what happens to us.



We are to grow up in these things and put away childish attitudes, which are sadly embraced by many grownups! If we truly desire to show **יהוה** that we love Him, we have to be more than willing to simply say “I love You **יהוה**”. We must commit ourselves to **יהוה**’s language of love - the love that pays more attention to heart matters like attitude, compassion and obedience.



As you consider this 'love chapter', so to speak,
and assess your life, in taking this much needed
love test - how are you doing?

This is a call to obedience of love - obedience to
יהוה.

Are there any areas of love where you have been
disobedient?

You may have been using your gifts, just like the
Corinthians, but without love?

Have you held, or are you holding, a grudge, or are you envious, or have you been boastful?

Have you rejoiced in evil and called it light fun?

Perhaps you have not forgiven someone and have kept score on those who have wronged you.

Perhaps you have retaliated, whether it be in thought or action and not exercised patience in affliction.

An open book with a red bookmark is positioned diagonally across the bottom half of the image. The book's pages are a light cream color, and the bookmark is a vibrant red. The background is a textured, warm-toned surface, possibly parchment or aged paper, with a subtle gradient from light yellow at the top to a darker brown at the bottom.

As you carefully consider what true love for Elohim is...
then heed this call to walk in the Most Excellent Way as
you guard to do all He commands us with great joy and
rejoicing as a body being built up in unity, aměn!

Love is a choice and an action - choose to act according
to יהוה's most excellent way.

The Greek word used in describing the first listed fruit of
the Spirit is ἀγάπη agape (ag-ah'-pay)- Strong's G26
which means, '*brotherly love, affection, good will,
love, benevolence, love feasts*', and is used 116 times
in 109 verses in the Greek Renewed Writings (N.T.)

The Hebrew equivalent to ἀγάπη agape - Strong's G26 is the noun אֶהָבָה ahabah (a-hab-aw)- Strong's H160 and comes from the root verb אָהַב aheb (aw-hab')- Strong's H157 meaning. 'to love, dearly loved, friend, friends, lover'.

The noun אֶהָבָה ahabah - Strong's H160 is used 40 times in in 37 verses in the Tanak and the verb אָהַב aheb - Strong's H157 is used 208 times in 195 verses in the Tanak.

2 - JOY

Joy is an expression of our thankfulness for having been redeemed and delivered from bondage to sin, and for being acceptable in the Beloved! A characteristic mark of a true servant of the Most-High, one who walks in the Loving-commitment and favour of our Master and Elohim, is seen in the unending joy we have, regardless of the circumstances we find ourselves in! Joy, as a fruit of the Spirit, ought to be present in our lives, even in the midst of sorrow (Qorintiyim Bet/2 Corinthians 6:10).

Joy is not dependent of circumstances, but is based on the full assurance that Elohim's Word stands firm and the hope we have is secure in our Master and Elohim.

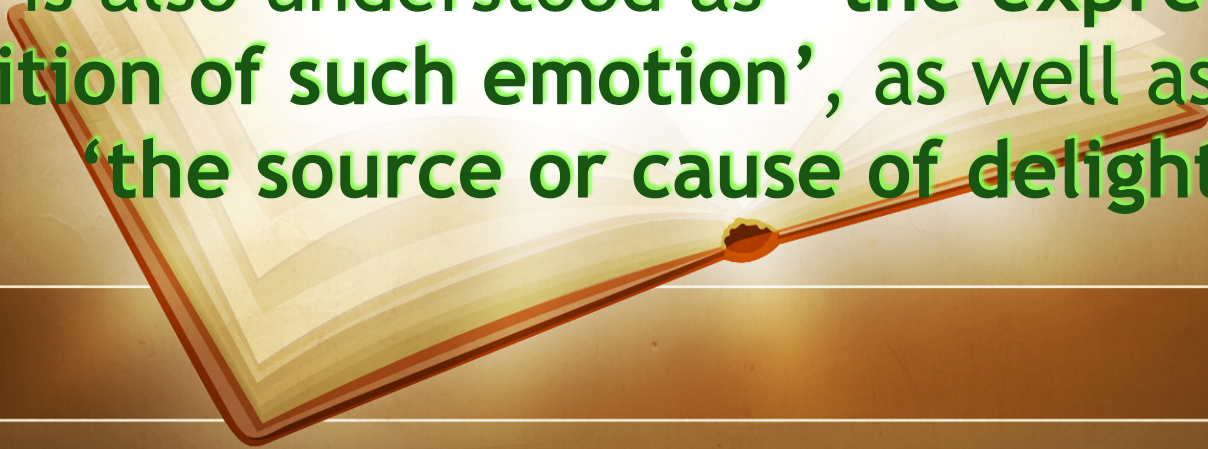
Despite changing circumstances, there is always a reason to have joy, all because of the sure Word of Elohim, who tells us that His justice will prevail - and that we can be sure on and be filled with an inner joy!

In the midst of great trials and being hunted like a dog, Dawid repeatedly expressed the joy he had in יהוה, as he exulted in the one thing that is permanently joyful - the steadfast and unchanging character of Elohim!

As we actively meditate on the wonderful revelation of our Master and Elohim, and the wonder of His amazing works, and His exceeding loving - commitment and favour toward those who fear Him, joy is stirred up within, causing a resulting action of an outward rejoicing!

The Greek word that is used for 'joy' is χαρά chara (khar-ah')- Strong's G5479 which means, ' **joy, delight, joyfully, rejoicing** ', which comes from the root verb χαίρω chairō (khah'-ee-ro)- Strong's G5463 which means, ' **be glad, joyful, thrive, give one's greeting and approval** '. The noun χαρά chara - Strong's H5479 is used 59 times in 57 verses in the Greek text of the Renewed Writings (N.T.) and the verb χαίρω chairō (khah'-ee-ro)- Strong's G5463 is used 77 times in 68 verses

The English word JOY, according to the Merriam Webster's Collegiate Dictionary is defined as 'the emotion evoked by well - being, success, or by the prospect of possessing what one desires ', and is also understood as ' the expression or exhibition of such emotion', as well as meaning, 'the source or cause of delight'.



There are a number of Hebrew equivalent words that can or do express that which the Greek χαρά chara (khar-ah')- Strong's G5479 does, and in the Hebrew, we find the following words being used to describe 'JOY':

The first Hebrew word we can consider as being one that is often translated or understood as 'joy', is the root word גִּיל gil (gheel)- Strong's H1524 which means, 'a rejoicing, exultation, joy', and comes from the root verb גִּיל gil (gheel)- Strong's H1523 - 'rejoice, be glad, be joyful' - 'to circle around or spin around'.

This is an expressive rejoicing that can clearly be seen in the physical actions of one's life! As you go about your day - how are you expressing the joy and gladness of Elohim?

Tehillah/Psalm 32:11 “ Be glad in יהוה and exult, you righteous; and shout for joy, all you upright in heart! ”

The next Hebrew word that is used to express
'joy' is מְחֹל mahol (maw-khole')- Strong's
H4234 which
means, 'a dance, dancing'.

Tehillah/Psalm 149:3 "Let them praise His Name in
a dance; let them sing praises to Him with
the tambourine and lyre."

Another Hebrew word that can be used as an equivalent to the Greek word for 'joy' is רִנָּה

rinnah (rin-naw')- Strong's H7440 which means, 'a ringing cry, joyful shout, joyful singing', and comes

from the root verb רָנָן ranan (raw-nan')- Strong's H7442 which means, 'to overcome, cry out, shout for joy, give a ringing cry, sing aloud'

Tehillah/Psalm 5:11 "But let all who take refuge in You rejoice; let them ever shout for joy, because You shelter them; and let those who love Your Name exult in You."

Another Hebrew word that the Greek word for joy is equivalent to, is the root word שְׂחֹק seḥoq (sekh-oke')- Stong's H7814 which means, 'laughter, sport, enjoyment, mock, sport', which comes from the root verb שָׂחַק saḥaq (saw-khak')-Strong's H7832 which means, 'to laugh or celebrate, play, rejoice, scorn'.

Tehillah/Psalm 126:2 "Then our mouth shall be filled with laughter, and our tongue with singing, then shall they say among the nations, "יְהוָה has done great deeds for them."

Another Hebrew word that the Greek word for 'joy' is equivalent to is שמחה simḥah (sim-khaw')- Strong's H8057 which means, 'joy, gladness, delight, festival, pleasure', and comes from the root שמח samah (saw-makh')- Strong's H8055 and means, 'to rejoice, be glad, be joyful, delight in and be elated', and can also carry the meaning 'to brighten up', giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!


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."

Another Hebrew word that the Greek word for 'joy' is equivalent to is שִׂשׂוֹן sason (saw-sone')- Strong's H8342 'exultation, rejoicing, gladness, joy', and comes from the verb שִׂשׂוֹן 'sus' (soos)- H7797 meaning 'to be bright, cheerful, exult, rejoice, display joy'.

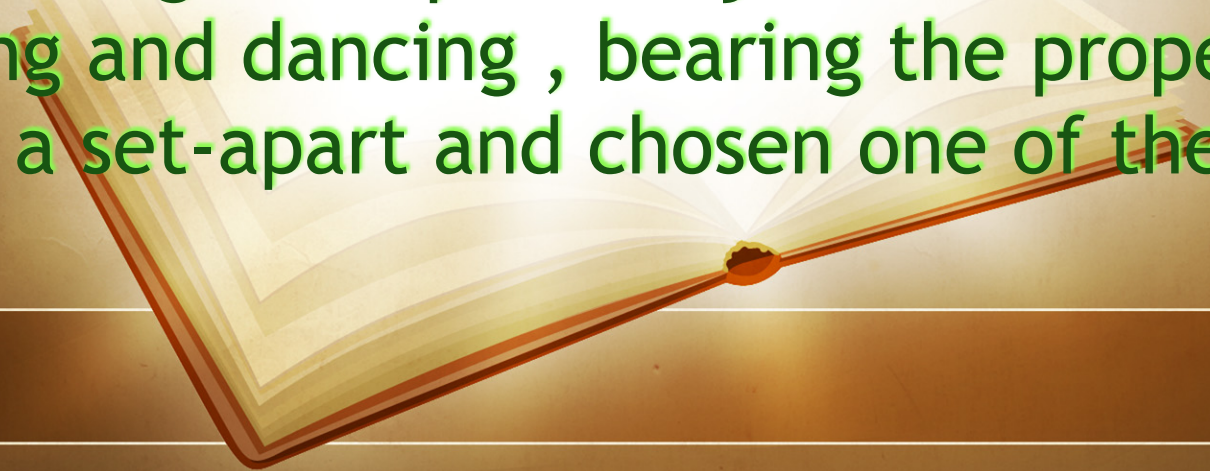
Tehillah/Psalm 51:12 "Restore to me the joy of Your deliverance, and uphold me, Noble Spirit!"

The last Hebrew word I want to mention, that the Greek word for 'joy' can be equivalent to, is חֵדְוָה *hedvah* (khed-vaw')- Strong's H2304 which means, 'joy, gladness', and comes from the root verb חָדַה *hadah* (khaw-daw')- Strong's H2302 which means, 'to rejoice, make him joyful, make glad, gladden'.

Nehemiah/Nehemiah 8:10 "Then he said to them, "Go, eat the fat, drink the sweet, and send portions to those for whom none is prepared. For this day is set - apart to our Master. Do not be sad, for the joy of יהוה is your strength."



As we consider these words that can be related to joy, we are to be reminded to do our utmost in letting the joy of יהוה strengthen us and to cause us to brighten up and rejoice before Him with singing and dancing , bearing the proper fruit of joy, as a set-apart and chosen one of the Most-High



3 - PEACE

The Greek word used for 'peace' is εἰρήνη eirēnē (i-ray'-nay)- Strong's G1515 which means, **'peace, welfare, undisturbed, rest and quietness'**, and is also understood as having exemption from the rage and havoc of war, and speaks of security, safety, prosperity, and felicity which is the quality or state of being peaceful!

There are a number of Hebrew words that express the equivalent of the Greek word for 'peace', and when one looks at the various words in the Hebrew, a better understanding of peace is gained.



To begin with, the most popular Hebrew word that is understood by most for 'peace' is the word שָׁלוֹם shalom (shaw-lome')- Strong's H7965 - 'wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection', and is from the primitive root verb שָׁלַם shalem (shaw-lam')- Strong's H7999 which means, 'to be complete or sound, rewarded, make full restitution', which we have already discussed.

Another Hebrew word that renders an understanding of 'peace' is the word שָׁלוֹם shalvah (shal-vaw')- Strong's H7962 which means, 'quietness, ease, complacency, prosperity, time of tranquillity', and comes from the root verb שָׁלַח shalah (shaw-law')- Strong's H7951 which means, 'to be quiet or at ease, be at rest, prosper'.

The noun שְׁלָוָה shalvah (shal-vaw')- Strong's H7962 is used 8 times in 8 verses in the Tanak
Tehillah/Psalm 122:7 “Peace be within your walls,
rest in your citadels.”

Another verb that can be equated to the same understanding as the Greek word for ‘peace’ is the Hebrew word שָׁקַט shaqat (shaw-kat')- Strong's H8252 which means, ‘to be quiet or undisturbed, calm, pacified, be tranquil’.

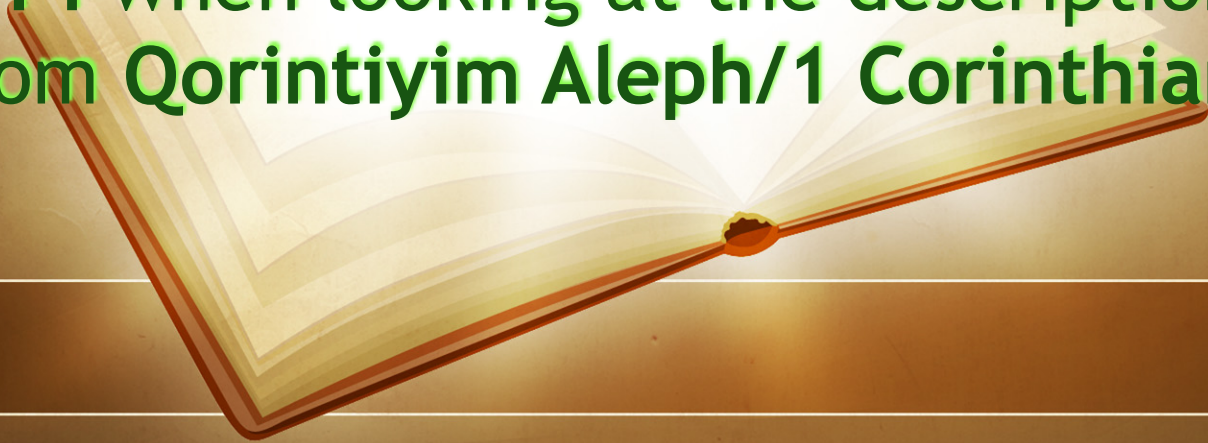
This word is used 41 times in 41 verses in the Tanak

4 - PATIENCE

The Greek word used in Galatians 5:22 for 'patience' is the noun μακροθυμία makrothumia (mak-roth-oo-mee'-ah)- Strong's G3115 which means, 'patience, long suffering', and this word comes from two Greek words:

- a) - μακρός makros (mak-ros')- Strong's G3117 which means, 'long, far, distant' and
- b) - θυμός thumos (thoo-mos')- Strong's G2372 which means, 'passion, angry tempers, fierce, wrath, outbursts of anger'.

I have already mentioned the verb μακροθυμέω
makrothumeō (mak-roth-oo-meh'-o)- Strong's
G3114 when looking at the description of love
from Qorintiyim Aleph/1 Corinthians 13.



Patience is often one of the fruit that most say they need more of, and while we may joke about this, what we need to understand, is how critical the need for patience is, in the body, as it is not a feeling or an emotion, but is rather an active choice to endure under suffering or hardship, and not losing your cool because you do not get your way, or do not get what you want!

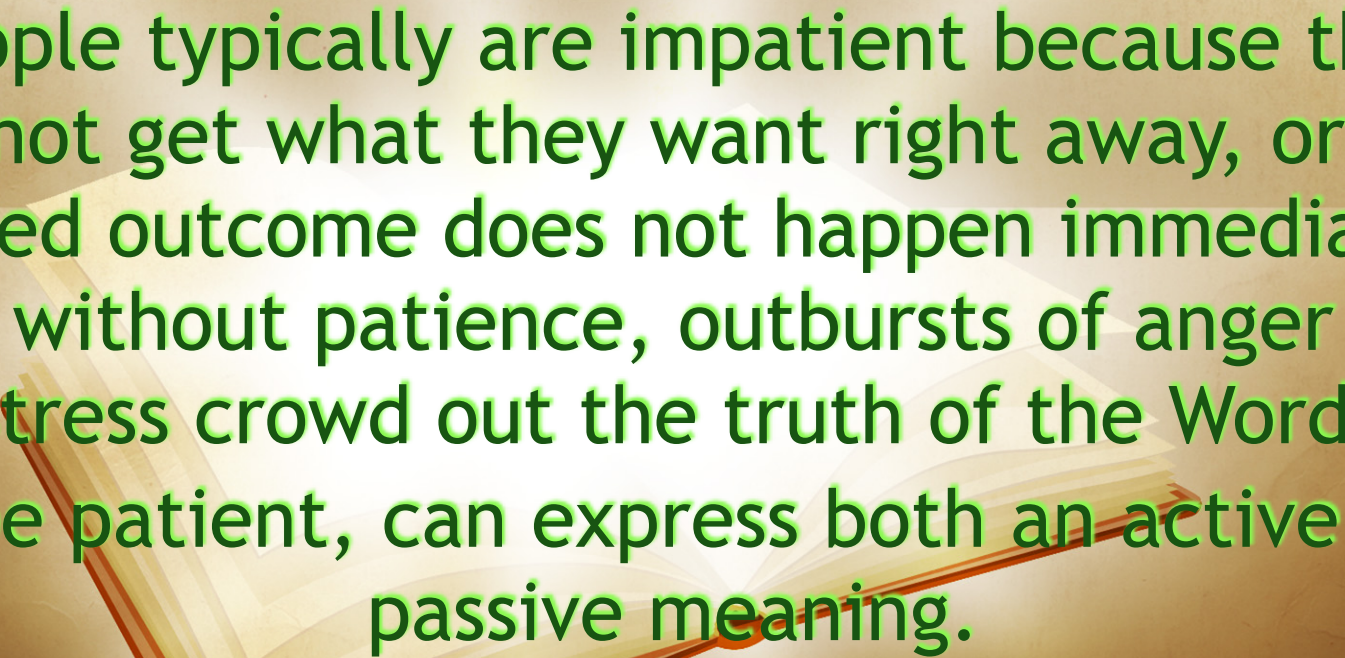
To be patient, is to take active steps that overcome our natural response of self-protection, defense or revenge.

When understanding this word, in the clear context of describing the fruit of the Spirit, we are able to see how this word can clearly reveal to us the extreme patience that **יהוה** exhibits, in His postponing of judgement, with the desire for true repentance of sinful man!



When we begin to recognize and understand how patient יהוה was, and is with us, we naturally need to exercise this same kind of patience toward others, as patience is clearly a necessary characteristic that must be seen in true servants of the Most - High! In order to follow Messiah, as we should, we cannot exhibit a short temper!!!

Patience is best expressed in putting circumstances into יהוה's hands.



People typically are impatient because they cannot get what they want right away, or the desired outcome does not happen immediately, and without patience, outbursts of anger and stress crowd out the truth of the Word!

To be patient, can express both an active and passive meaning.

To be patient, can express both an active and passive meaning.

Active in the sense of choice, for I actively choose to be patient and wait, no matter how long it takes—something we all need to exercise more often than we would care to acknowledge!

Patience is an expression of an ‘active obedience’, as we choose to be patient as Elohim is patient!




Patience is not a 'struggling through life', but it is rather an active response to the call of Elohim, in on our lives, and is passive, in relation to the demands of others.

Patience is not 'biting my tongue' and holding back what you really want to do, but is rather an expression of surrender - a surrender to the fact that יהוה is in control.

True patience teaches us that we can wait on יהוה
with full confidence, as we faithfully guard to
obey His commands and know that He is not slow
as we would understand slowness!

Patience in an active surrender to Elohim by not
trying to take matters into your own hands and
doing as you see fit in your own eyes, but rather
patiently seeks יהוה and the clear guidance of
His Word!



An equivalent Hebrew word for 'patience' is the adjective אַרֶךְ arek (aw-rake')- Strong's H750 which means, 'long, patience, slow, longsuffering'.

It is used 15 times in 15 verses in the Tanak.

Tehillah/Psalm 103:8 “יְהוָה is compassionate and showing favour, patient, and great in loving-commitment.”

5 - KINDNESS

The Greek word used in describing this fruit of the Spirit is χρηστότης chrēstotēs (khray-stot'-ace)-

Strong's G5544 which means, 'goodness, excellence, uprightness, kindness, moral goodness, integrity', and comes from the Greek word χρηστός chrēstos (khrase-tos')- Strong's G5543 which means, 'serviceable, good, useful, upright'.

We have already discussed what ‘being kind’ is, when looking at what love is, in Sha’ul’s description of love.

This fruit of the Spirit, speaks a great deal about the inner character of a person, and not necessarily outward actions, and gives us the picture of one who has inner integrity, moral strength and excellence.

This word depicts a character of ‘functioning’ as we should, as we walk upright and true to the Word of Elohim

יהושע tells us in Mattithyahu/Matthew 11:30 that His yoke is 'easy', and the Greek word that is translated as 'easy' is this word that is used for 'kindness', which is-χρηστός chrēstos (khrase-tos')- Strong's G5543.

In other words, His yoke is good, upright, useful and serviceable, meaning that His yoke is what will cause us to walk upright and walk in kindness! When we walk upright and do what is good, according to His easy yoke of His Torah, then we will naturally be serviceable and kind toward others!

‘Kindness’, in the English language, is understood as the quality or state of being kind, which reflects a person who is affectionate, loving, gentle and helpful in nature. One who is willing to **‘go the extra mile’**, so to speak.

Luqas/Luke 6:35 tells us that Elohim is **‘kind’** to the **‘thankless and wicked’**, and reveals how he is always willing to redeem the thankless and wicked, for it is His kindness that leads us to repentance!

And we are told to ‘love our enemies’!

Are you practicing kindness toward the ones who wish to harm you or is your kindness reserved for the ones you like? We are also warned not to do our kind deeds before others just to be seen by them, and do not announce with trumpets your deeds of kindness, but rather let your kindness be done without taking score, so to speak, (do not let your left hand know what your right hand is doing) for then your reward is with the Father and not the praise of men -
(Mattithyahu/Matthew 6:1-4)!

Kindness is best expressed as the state of doing what is good and upright, and, in a manner of speaking, it speaks of doing what is functional according to the Torah, without making your deeds known to all - just be upright and obedient to the Word and it shall be done in kindness!

Kindness teaches us that we do not do what is upright and called for in order to get some reward, but rather we show kindness because the easy yoke of Messiah (His Torah) leads us to acts of kindness!

Kindness, as an inward character of set-apartness,
is about who I am in Messiah and not what I
do to.

The wicked can even appear to be kind in their
deeds toward others, but only one who bears the
true fruit of kindness is able to love their enemies!



The LXX (Septuagint - Greek translation of the Tanak), makes use of **χρηστός** **chrēstos** (khrase-tos')- Strong's G5543 for various Hebrew words to describe things that are '**excellent, genuine, costly**'. It is mostly used in reference to persons, and primarily it takes on the meaning of this word, "**serviceable,**" "**useful,**" corresponding to its purpose, "**good.**"

In fact, this Greek word is often used where the Hebrew word for 'good' is used; and this is the word טוב **toḅ** - Strong's H2896 and carries the meaning, 'pleasant, good, agreeable, beautiful, to be pleasing, done well'.