

DEBARIM (DEUTERONOMY) 29:10 – 30:20 – NITSTSABIYM – YOU ARE STANDING

This week's Torah portion is called נִצָּבִים – **nitstsabiym**, which means, 'you are standing'. The phrase, 'You are standing', is written in Hebrew as:

אַתֶּם נִצָּבִים **atem nitstsabiym**

This comes from the two root words:

1) אַתָּה **attah** – Strong's H859 which means, '*you (in the masculine form)*' and

2) נָצַב **natsab** – Strong's H5324 which means, '*to take one's stand, be upright, established, standing*'.

Here, it is written in the 'Niphal verb tense', which is a passive verb that is expressed as a reflexive action, which could be rendered as, '*to stand firm, to station oneself, be appointed, take an upright position and be perfect*'.

This phrase certainly carries a 'military type' picture of a soldier, or rather, an army that is ready and armed for battle, standing ready and armed, as a complete unit on the parade ground, after having received their clear official orders!

What we can clearly see from this picture, is that we have here a nation that had just received the Torah (including all the blessings and curses); and after having been equipped, in the instructions of Elohim, they were now standing, which speaks of a readiness to do what is required, in strict adherence to the commands of the Chief!

Being properly dressed in the Torah enables one to be fighting fit and equipped to stand; and so, when we see this very descriptive language being used here, we can certainly see what Sha'ul was pointing to, when he spoke of the armour of Elohim in:

Eph'siyim/Ephesians 6:11 "Put on the complete armour of Elohim, for you to have power to stand against the schemes of the devil. 12 Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies. 13 Because of this, take up the complete armour of Elohim, so that you have power to withstand in the wicked day, and having done all, to stand. 14 Stand, then, having girded your waist with truth, and having put on the breastplate of righteousness, 15 and having fitted your feet with the preparation of the Good News of peace; 16 above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of the wicked one. 17 Take also the helmet of deliverance, and the sword of the Spirit, which is the Word of Elohim."

The Greek word that is translated here as 'stand' is ἵστημι *histēmi* – Strong's G2476 which means, *'to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something'*. Therefore, we can clearly see that this 'standing', is an equipped standing, in that the required dress code is adhered to and represents those who are correctly dressed and are functional, in being completely obedient, as faithful and trustworthy soldiers that have been enlisted by their Commander!

The essence of this clear statement, 'You are standing', is given to a nation who, by the proper hearing of the Torah, are now established and ready to enter into covenant with יהוה!

This is extremely important for us to understand, as we see how there are many people today, who may be claiming to be partakers of the Renewed Covenant in Messiah, while they are in fact not established, nor able to fully stand, as they do not know the clear Torah (instructions and commands) of Elohim, as they have turned their ear from hearing the Torah and cast the clear instructions aside!

We have these examples set before us, in order for us to ensure that we are standing as we should be:

Qorintiyim Aleph/1 Corinthians 10:11-12 "And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come, 12 so that he who thinks he stands, let him take heed lest he fall."

The Greek word that is translated here as 'take heed' is the word βλέπω *blepō* – Strong's G991 which means, *'to see, to look at, beware, take heed, perceive'*.

What Sha'ul is warning us against, here in **Qorintiyim Aleph/1 Corinthians 10:11-12**, is the danger of one who thinks that they are standing and are steadfast, yet they are not learning from the examples that have been written for us!

In other words, he is warning against the delusion of thinking that you are standing, when the Torah is not actually being properly guarded and studied; which is what so many are doing today, as they assume to be in a steadfast position, yet their ability to recognise the trickery of deception and the delusion of twisted teachings is severely lacking, as they take no interest in, nor do they delight in, the Word of Elohim!

As a result, they do not have sufficient knowledge of the Text, in its original Hebrew and Greek languages, which opens them up to be led astray, if not properly equipped by those whom the Master has appointed to teach and equip His Bride unto maturity!

There are so many who 'think' that they are 'standing' and assume that can enter into covenant with Elohim, yet their disregard for the Torah actually disqualifies their assumed position of standing; and by their deliberate disregard for the Torah, they are unable to enter into covenant with Elohim!

Tehillah/Psalm 24:3 "Who does go up into the mountain of יהוה? And who does stand in His set-apart place?"

Here the clear question points to asking ‘who is able to enter into covenant with יְהוָה’, as we can see repeatedly, throughout Scripture, the reference to the mountain of יְהוָה, as being that which points to His covenant with Yisra’el.

The answer follows:

Tehillah/Psalm 24:4-5 “He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceitfully. 5 He receives a blessing from יְהוָה, and righteousness from the Elohim of his deliverance.”

Having innocent hands and a clean heart, speaks of being free from sin, lawlessness and corruption and therefore, are faithfully walking in obedience of His Torah, as one is washed through His Word – and then, what follows as a result of obedience?

The receiving of a blessing from יְהוָה, which, as we saw from the last Torah portion, is the result of obedience to His Torah and commands!

Dani’el/Daniel 9:27 “And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.”

While there may be many applications to this verse, what we can see from this, is that, as with many parts of Scripture, we are able to see a sort of ‘wheel within a wheel’, so to speak, and see that certain aspects carry a picture of what has been fulfilled, while at the same time, they still picture what is still to come and so it is here too, with these prophetic words of Dani’el.

I find it interesting here, in that the picture of Messiah confirming a covenant with many for one week, it can, in one sense, represent for us His Creation week, which shadow pictures the 7 Millennia and that, all throughout the ages, He confirms a covenant with many and in the middle of the week He will put an end to slaughterings and meal offerings – this clearly can point to His first coming, which took place on the ‘4th Day’ (4th Millennium) when He, by His own sacrifice, put an end to slaughtering, by confirming and renewing the covenant in His own Blood, once and for all, which satisfies what the blood of bulls and goats could never.

This prophecy also has great meaning in regards to the events that will also take place in the last days, which we will not go into right now; however the point of this verse being applicable here for us, in terms of our ability to stand, is that it can in many ways point to the life, death and resurrection of Messiah, as having come to not only confirm a covenant which He does so continually but more specifically to put an end to the blood of bulls and goats that were only a covering until His Blood satisfied the requirements of the covenant; and it is by His Blood we are now able to ‘stand’ and be established to enter into covenant with יְהוָה, with the clear responsibility of our being fully clothed in Messiah by adhering to and guarding to obey all He has commanded us through His Torah!

All who are not clothed with His Torah will be thrown out, as Messiah explains in the parable of the guest who was not dressed for the wedding banquet:

Mattithyahu/Matthew 22:11-13 “**And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment, 12 and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless. 13 “Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.’”**

Verse 11 emphasises that it is not only the leaders and officers who are standing, but rather, it is everyone who is in your midst.

All who were in the midst of Yisra’el would have submitted to the Torah of Yisra’el or else they would have been expelled and so, it clearly shadow pictures for us all who are brought near by the Blood of Messiah, and submit to His Kingdom rules, as outlined in the Torah! For, in Him, there is no Yehudi or Greek, slave or free, male or female, for we are all one in Messiah (**Galatim/Galatians 3:28**).

The covenant is not only for leaders or officers – for all are able to be a standing people, in Messiah – from the woodcutters to the water drawers!

In other words, even the butlers and the maids, who may not have been native born Yisra’elites, yet through their sojourning with Yisra’el and wanting to know more about the covenants of promise, and be a part of it, are able to do so, as long as they adhere to the Torah of Elohim!

It is not one’s individual DNA that matters, but rather a true love for Elohim – which is to obey His commands and therefore, anyone can be a Yisra’elite or Ib’rim/Hebrew!

The term ‘Hebrew’ or עִבְרִי **Ibri** – **Strong’s H5680** simply means, ‘**one from beyond or one who has crossed over**’.

From Scriptural accounts, we know that Abraham was the first one to actually be called ‘a Hebrew’ in Scripture, as he ‘**crossed over**’ the Euphrates River and followed the instructions of Elohim.

He left the regions beyond the river and forsook his father’s house, which was riddled with pagan fertility worship under the reign of the wicked Nimrod, and he entered into covenant with Elohim.

We too are a people who have ‘**crossed over**’, from darkness into His marvellous light, and our immersion is symbolic of our crossing over, or passing through the waters and leaving the old life behind, in order to be raised to new life in Messiah; and so our identity change takes place when we repent and are immersed in the Name of יְהוֹשֻׁעַ (which is the circumcision/cutting of our heart that is done not with the hands of men, but from above, which allows us to partake of the Pesaḥ Meal and become ‘as a native born’ (see **commentary on Shemoth/Exodus 13 and Wayyiqra/Leviticus 23**)!

The reason I am mentioning this, is because the term that is used here, in **Debarim/Deuteronomy 29:12**, for ‘enter into’ is עָבַר *abar* – **Strong’s H5674** which means, *‘to pass over, through or pass by, crossed over’* and it is the primitive root from which the word עִבְרִי *Ibri* is derived!

Anyone can become a ‘**Hebrew**’, or one who ‘**crosses-over**’ – if they will but repent and forsake their worldly ways and walk in His Torah, being immersed in יהושע *Messiah*, having ‘**crossed over**’ from death to life in Him and redeemed by His Blood, for He has paid the atonement price for our sins!

We too, who have ‘**crossed over**’, so to speak, have become ‘**Hebrews**’, as we have responded to the clear call of Elohim who called us out of darkness into His marvellous light; and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra’el, and therefore being ‘Yisra’el’ by definition, we are in fact also called ‘Hebrews’, as our father Abraham was, and are a people now belonging to Messiah!

The Hebrew root word עָבַר *abar* – **Strong’s H5674**, in the ancient pictographic script, is written as follows:



Ayin - ע:



The original pictograph for this letter is  and represents the idea of **‘seeing and watching’**, as well as **‘knowledge’**. as the eye is the ‘window of knowledge’ and can also render the concept of knowledge revealed!

Beyt – ב:



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

Resh – ר:



The Ancient picture for this letter is , **‘the head of a man’**. This letter has the meanings of **‘head or man’** as well as **‘chief, top, beginning or first’**.

From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

LOOKING TO THE HOUSE'S HEAD

or

THE EYES OF THE HOUSE ARE ON THE HEAD

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

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

The pictographic of the word עִבְרִי **Ibri – Hebrew** looks like this:



The extra letter that is used at the end of this word is the letter:

Yod – י:

The ancient script has this letter as  which is ‘**an arm and hand**’ and carries the meaning of ‘**work, make, throw**’, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning of this letter!

As true Hebrews, we have our eyes fixed on the Head of the House, because of His work of redemption, as we look to the revealed arm of Elohim!

To whom has the arm of יהודה been revealed?

To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and ‘cross over’, so to speak!

When we **‘enter into’** covenant with יהוה **‘our Elohim**, we also enter into His **‘oath’**, which in Hebrew, is a word that comes from the primitive root word אָלַח **alah – Strong’s H422** which means, **‘to swear, curse, put under oath, utter a curse’**; and so, we recognise that we accept all the conditions that are outlined in the covenants of promise – including the curses.

It is Elohim who makes Covenant with us and causes us to be able to stand before Him and enter into His Covenants of promise.

The Hebrew word that is translated as **‘makes’**, comes from the root word כָּרַת **karath – Strong’s H3772** which means, **‘to cut off, cut down, cut covenant’**.

It is in **Berēshith/Genesis 15** that we see how יהוה **‘made’** a covenant with Abram and this root word כָּרַת **karath – Strong’s H3772** is used in reference to the Covenant made with Abraham and was made by the **‘cutting’ of animals and the flow of their blood’**, which Covenant was restored in the perfect Blood of Messiah, the sinless Lamb whose blood satisfies what animals could never, and so herein we were given the clear prophetic promise of the sure and secured Covenant that יהוה **‘would make** in His own Blood.

Understanding this **‘cutting’**, we recognise that those who are not grafted into the Covenants of Promise by the Blood of Messiah and guard to keep His commands shall be **‘cut off’** completely and have no access to life!

Tehillah/Psalm 37:37-38 “Watch the perfect, and observe the straight; for the latter end of each is peace. 38 But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off.”

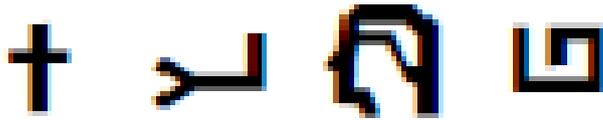
Our immersion in the Name of Yahushua Messiah causes us to be grafted in as יהוה **‘makes’** us enter in to His Covenant and Oath on the day we are immersed!

The Hebrew word that is translated as **‘covenant’** is בְּרִית **beriyth – Strong’s H1285** which means, **‘covenant, confederacy, alliance, pledge, treaty, constitution, ordinance, agreement’**.

Primarily, we take note that this term is used to describe the agreement or constitution that is established between Elohim and man, and such ordinances are accompanied by a sign or pledge.

This noun is believed to come from the root verb בָּרַח **barah – Strong’s H1262** which means, **‘to eat, choose’**, which gives us a better understanding in terms of a **‘Covenant Meal’** where eating together establishes the covenant between the parties!

The Hebrew word for **covenant – בְּרִית beriyth – Strong’s H1285** in the ancient text, looks like this:



Beyt - בְּ:

The ancient script has this letter as , which pictures a tent floor plan and means, **'house'** or **'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, **יְהוֹשֻׁעַ** Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

Resh – רֶ:

The ancient script has this letter 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, begging or first'**. It means 'top', as in the top or head of a body; and 'chief', as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

Yod – יֹ:

The ancient script has this letter as  which is **'an arm and hand'**, and carries the meaning of **'work, make, throw'**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter! And this letter also pictures for us the outstretched Arm and working Hand of Elohim that is not too short to save!

Taw – תָּ:

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **'seal, covenant, mark or sign'**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehuḏah together in Him, as One, for He is not only the **'aleph'**, but is also the **'taw'** – the beginning and the end of all creation!

As we consider this word for ‘covenant’ - בְּרִיתַתְּ beriyth – Strong’s H1285 – in the ancient pictographic text then we are able to understand the clear assurance that we have, as the House or Dwelling Place of Elohim!

THE HEAD OF THE HOUSE HAS BY HIS OUTSTRETCHED ARM AND HAND SECURED FOR US AN EVERLASTING COVENANT BY SEALING IT IN HIS OWN BLOOD!

For more on this please see the article called, ‘UNDERSTANDING COVENANT!’ which can be found on our website (<https://atfotc.com>) under the **articles** menu or by clicking on the following link:

<https://atfotc.com/understanding-covenant/>

While we certainly recognise, and understand, that there are many facets to the Covenant that our Creator has made, and established, with His chosen and called out priesthood, we recognise that our Master and Elohim does not break Covenant and He remains lovingly-committed to His ‘Covenants of Promise’, with Abraham, Yitshaq and Ya’aqob.

As a covenant people of Elohim, we are to guard to do all His commands, as we express our love to Him in complete loving-commitment to the Covenants of Promise that we have been grafted into!

Verse 13 – “in order to ‘**establish**’ you today as a people for Himself”!

The Hebrew word that is translated here as ‘**establish**’ comes from the root word קָוַם qum – Strong’s H6965 and is written in the ‘**hiphil active tense**’, which is the ‘**causative action**’ of the root and therefore means, ‘**to cause to arise, to raise, to set up, build, to establish**’ and we can therefore see the greater meaning behind the following verse in:

Tehillah/Psalm 40:2 “**And He drew me Out of the pit of destruction, out of the muddy clay, and He set my feet upon a rock, He is establishing my steps.**”

The Hebrew word that is translated as ‘**set**’, here in **Tehillah/Psalm 40:2**, comes from the Hebrew root word קָוַם qum – Strong’s H6965, which is also written in the ‘**hiphil active tense**’ and once again, we can see from this verse, the very clear picture of how He has drawn us out and caused us to cross over, in order to ‘**establish**’ us as a people for Himself; and in Him, we are firmly set upon the Rock, which is יְהוֹשֻׁעַ Messiah, who has shown us how to walk and keep our ‘steps’ in line with His Word, as we follow Him with our all!

As we take a closer look at the clear statement being made here, we can see from **verse 10** to **verse 13** the following summary:

**TODAY, ALL OF YOU ARE STANDING BEFORE YAHWEH,
SO THAT YOU ENTER INTO COVENANT WITH YAHWEH,
IN ORDER TO ESTABLISH YOU AS YAHWEH'S PEOPLE!!**

Verse 14 highlights how this covenant and oath was not only with those who were standing there that day, as **verse 15** makes it clear that His covenant is with all who **'stand'** before Him 'today' (that day), as well as those "not here with us 'today'" and therefore, confirms that He is the Elohim of the living and therefore, all who hear His voice (today) and obey, are equipped to **'stand'** before Him, enter into Covenant and be a part of His chosen people!

Therefore, the Covenant is confirmed through Messiah, throughout the week (7 millennia) and all who were once far off and without Elohim in this world and respond to His call are able to enter into the Covenants of Promise by the Blood of Messiah, being **'established'** as a people of Elohim as they live out according to His Kingdom rules here on earth!

The Hebrew word that is translated as **'stands'** comes from the root word עָמַד **amad** – **Strong's H5975** which carries the meaning, ***'to take one's stand, present oneself, abide, appoint, arise, stay, be steadfast, remain, be or become a servant'***.

The one who **'stands'** today has a clear responsibility of taking one's stand and serving in perfection and in truth!

In **Yirmeyahu/Jeremiah 7:2** we see how Yirmeyahu was told to:

'Stand in the gate of the House of יהוה, and proclaim the Word of יהוה to all who were entering the gates to bow down to יהוה'.

Yirmeyahu was not just told to stand up, but rather, more firmly, he was told to take a stand and be steadfast in standing up to speak the Word of Elohim, as he was to confidently take a stand against the hypocrisy of false worship, and **'proclaim'** the Word of יהוה.

Stand up and speak up – this was what Yirmeyahu was told to do – and as we look at his life, we can see that while he was repeatedly told to do this, he was not well received; and in fact, he was, more often than not, hated for the words he had to stand up and speak to a wicked generation.

The same was true for Yehezqël – he too was told to stand up and speak!

Be a steadfast servant of the Word and stand up and speak the Truth!

Ma'asei/Acts 26:16-18 ***"But rise up, and stand on your feet, for I have appeared to you for this purpose, to appoint you a servant and a witness both of what you saw and of those which I shall reveal to you, 17 delivering you from the people, and the gentiles, to whom I now send you, 18 to open their eyes, to turn them from darkness to light, and the authority of Satan to Elohim, in order for them to receive forgiveness of sins and an inheritance among those who are set-apart by belief in Me."***

These were the words of our Master and Elohim, **יהושע** Messiah, that He spoke to Sha'ul, when He appeared to him on the way to Dammeseq; and in this account in Ma'asei/Acts, Sha'ul was recounting these events before sovereign Agrippa. Sha'ul made it clear the urgent commission he had received from the Master; and that was to rise up, stand on his feet and go and witness to the nations, the Besorah of Messiah!

As we consider the life of Sha'ul, we are continually encouraged by the zeal and urgency with which he went out, in proclaiming the Besorah of our Master; and the example of his life, as well as others in Scripture, ought to stir us to be urgent in our zeal in being bold and courageous in proclaiming the Truth.

In terms of our proper response to the call to stand and do so with urgency, let's take a closer look at the command to stand, being given to Yehezq'el:

Yehezq'el/Ezekiel 2:1-2 “**And He said to me, “Son of man, stand on your feet, so that I speak to you.” 2 And the Spirit entered into me when He spoke to me, and set me on my feet. And I heard Him who was speaking to me.”**

The Hebrew name **יְהֶזְקֵאל** Yehezqel – **Strong's H3168** means, ‘**El strengthens**’, and comes from the two root words:

1) **חָזַק** hazaq – **Strong's H2388** and carries the meaning, ‘**to grow firm, fasten upon, strengthen, take firm hold of**’ and can have the concept of ‘**grasp between your ears, get a firm handle on the matter**’ and

2) **אֵל** el – **Strong's H410** meaning ‘**mighty, power or mighty one**’ and is also used as a title of **יהוה**.

Yehezqel was certainly commissioned with a great task of calling a rebellious people back to Elohim, and here, in this chapter 2 of **Yehezq'el/Ezekiel** we are able to learn a great deal of how we must be strengthened by Elohim, so that we can be urgent and boldly courageous in our need to call many rebellious and stubborn people back to the Truth!

After having seen a magnificent vision of the heavens that were opened before him, we see in this chapter the clear

command that Elohim, who had revealed Himself to Yehezqel, had given him for the task at hand.

After seeing the esteem of **יהוה**, and hearing the voice of **יהוה**, Yehezqel fell on his face to the ground, and here in **Yehezq'el/Ezekiel chapter 2** we see the word of **יהוה** being very clear, as Yehezqel was commanded to stand on his feet!

STAND ON YOUR FEET AND I WILL SPEAK TO YOU!

From this command we can learn a great deal, as we begin our journey through this chapter; and we can take a clear lesson from this, in answering the question of, **'how, or when does יהוה speak to us and equip us to do what He has called us to?'**.

The answer is clear: **when we stand on our feet!**

As already mentioned, these were similar words that were spoken to Sha'ul, and so we need to hear this call to **'stand on our feet'**.

This is a clear idiom for obedience!

יהוה is basically saying that He will speak to us when we are standing on our feet!

From a Hebraic perspective, this carries the need to be totally obedient to the commands of Elohim, with one's ear totally attentive to hearing the Master's voice!

To stand on your feet implies a readiness to do what is instructed, as well as being completely submitted to the commands of the Chief.

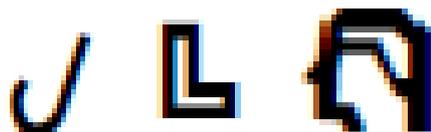
In Hebrew, the word for 'feet' is רֶגֶל *regel* – Strong's H7272 and means **'a foot/feet or to walk'**, and speaks of one's obedience to walking according to the commands of Elohim and obeying His call to keep His feasts as commanded, as we take note that this word is also translated as **'times'** in the following verse, in reference to the 3 times a year all males were to appear before Elohim at Yerushalayim, which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יהוה:

Shemoth/Exodus 23:14 "Three times in the year you are to observe a festival to Me."

The Feasts were not limited to just 3 but rather all His Feasts were grouped in three – Pěsah and Matzot were the one time you would celebrate in the 1st month; Shavuot the second time in the 3rd month and in the 7th month – Yom Teruah (Trumpets), Yom Kippur (Atonement) and Sukkot (Tabernacles) being the 3rd time.

The term 'celebrate', in the Hebrew, carries the implication of dancing and literally to dance in a circle or cycle – speaking that we keep this cycle every year with great rejoicing. Three is also symbolic of stability as a 3-legged stool is the most stable.

In the ancient pictographic script, the Hebrew word רֶגֶל *'regel'* Strong's H7272 is written as follows:



Resh - ר:



The ancient script has this letter 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, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Gimel - ג:



This is the letter **'gimel'**, which in the ancient script in pictured as –  –which is **'a foot'** and carries the meaning to **'walk, gather, carry'**, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that **'feet'** in Hebrew speaks of one's walk and ability to keep the feasts of **יְהוָה**, and represents one's 'walk!

Lamed – ל:



In the ancient script, this is pictured as , which is pictured as a **'shepherd's staff'**, representing **'authority'** and 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**, as well as be submitted under the Authority of the Good Shepherd!

When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of **יְהוָה**, we are able to clearly understand the message in these, as:

**IN OUR WALK OF OBEDIENCE,
WE GATHER AS COMMANDED,
AS WE ARE LED
UNDER THE AUTHORITY OF OUR HEAD**

The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

To stand on one's feet can give a clear reference to walking wholeheartedly in the commands of Elohim, and guarding His Sabbaths and Feasts!

The Greek word that is used here in the LXX (Septuagint – Greek translation of the Tanak) for 'stand' is ἵστημι *histēmi* – Strong's G2476 which means, *'to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something'*, and is also the word used in Eph'siyim/Ephesians 6 where we are told to 'stand' firm in the armour of Elohim; and so, we can clearly see that this 'standing' is an equipped standing, in that the required dress code (that of righteousness – which is to guard to do all the commands) is adhered to and is functional, in us being a faithful set-apart priesthood that is able, as good stewards with that which He has given us, to stand before our High Priest and King – יהושע Messiah!

Our Husband and King is the One who washes us through His Word and gives us the ability to stand in His presence!

When we consider the design of the Tabernacle and its function that represented a clear pattern of that which is in the heavens, we are able to see the wonderful work of our Master, who came to cleanse us in His Blood. The bronze laver was used in the Tabernacle, for the priests to take water from and clean their hands and feet, before doing service in the set-apart place. As we know, the bronze laver is a wonderful picture of the Word that washes us, as we take note that the bronze laver was made from the bronze mirrors of the women who worshipped at the door of the Tent of Meeting.

It is with this imagery, that we are able to see how we are to look intently into the mirror of the Word and allow His Word to cleanse our walk, so that we are equipped to stand before Him!

Our Master and Saviour is the Door of the sheep, and we come to Him and accept His offering of Blood that cleanses, through our immersion in His Name, giving us access to stand in Him and be equipped to serve!

This ability to be called to stand to our feet, is made possible by His Word that cleanses and sets apart, those who have ears to hear and respond as they should!

It is with this imagery of the Tabernacle and the work of our Master, that caused me to recognise the wonderful confirmation of this equipped stand that we have been called to, being clearly seen in the pictographic rendering of the root word for stand.

In the ancient pictographic script, the root word עָמַד *amad* – Strong's H5975 which carries the meaning, *'to take one's stand, present oneself, abide, appoint, arise, stay, be steadfast, remain, be or become a servant'*, is as follows:



Ayin – א

In the ancient script this letter is drawn as  - and is pictured as an **eye** and carries the meaning of '**insight and understanding**' or that to which you look upon and the ability to '**look and see**'.

Mem - מ:

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

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

Dalet – ד:

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

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

In terms of this grouping of pictographic letters that render the word אָמַד **amad** – **Strong's H5975**, we are able to identify what is being clearly represented for us here, especially as we consider who it is that we are to be looking to, in order to be equipped to stand.

These pictographs can render the following for us:

LOOK AT/SEE THE CLEANSING AT THE DOOR

When we run to the Master, the veil is taken away and looking to Him, the Prince and Perfector of our belief, we are able to respond to His calling us to our feet, by being immersed in Him and receiving the washing that He, the Door of the Sheep, brings to us, in order that we can be caused to stand and speak!

In **verse 1** of **Yehezq'ël/Ezekiel 2** we see this verb **אָמַד** **amad** – **Strong's H5975** being used in the 'qal' tense, showing us the clear command to stand; and in **verse 2** of **Yehezq'ël/Ezekiel 2**, the verb **אָמַד** **amad** – **Strong's H5975** is written in the 'hiphil' tense (which is the causative action of the 'qal' tense) and is translated as **'set'**. What is very clear here, is that, when we obey to the commands of Elohim and respond to His call to stand and be girded with the Truth, it is the Spirit of Elohim that actually causes us to stand.

As Yehezq'ël listened to the Spirit, he was set on his feet, and here we see how **'belief comes by hearing the Word'**, as Yehezq'ël's belief was an active belief, as he heard the Spirit of Elohim speaking to him.

Notice the sequence here:

Firstly, **יְהוָה** told Yehezq'ël to stand on his feet and then He caused Yehezq'ël to stand, by His power, for it is the power of the Spirit of Elohim that 'happens upon' the obedient! Being set firmly on his feet, Yehezq'ël heard the One who was speaking to him! By being obedient to the command to stand, a true believer can, and will, hear the voice of Elohim, as His Spirit teaches us and directs us in the Way, according to His Word! Yehezq'ël was being commanded here, to go and speak to a rebellious people, and this is no easy task; and the key to doing it, as we should, is to do it according to the Word and see how the Spirit equips our ability to stand firm, as we obey without compromise! With this command to stand on his feet there was an expected service, just like a soldier receiving orders from his commanding officer.

We who are commanded to **STAND** on our **FEET**, and stand, stand and stand, are to do so in reverent awe of Elohim, and with great courage as a faithful soldier of our Master and Elohim, **יְהוָה** of Hosts!

In our ability to properly stand, we need to give ear to the Truth, and here in **verse 2** of **Yehezq'ël/Ezekiel 2** we see that Yehezq'ël says that he **'heard'** Him who was speaking! The Hebrew word that is translated as **'heard'** comes from the root word **שָׁמַע** **'shama'** – **Strong's H8085**, which carries the meaning not just simply to hear, but rather to **'listen with attention, comprehend and discern, give heed to what is being spoken'**.

So, when we hear the words, **'he who has ears let him hear what the Spirit says'**, we are able to clearly see that it is only those who are truly standing on their feet (that is those who are faithfully obeying and walking in the commands) that will have ears to hear. Any disobedience to the commands or any rejection to walking according to the Torah of Elohim will result in one being deaf to the Spirit, and so be unable to be led forth in the Truth!

Those who have ears, as they stand firm on their feet, will hear the clear instructions and guard to do them.

Back to Debarim/Deuteronomy 29:

Verse 16-18

In today's terms, we could probably express what is being said here, as follows:

You have seen the junk of the nations.... therefore, do not serve that which is poisonous and will cause decay!

This carries a clear warning against falling short of the favour of Elohim!

Ib'rim/Hebrews 12:15 "See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled"

Our hearts are to have the Torah written upon them, and to turn our hearts away from Elohim, is to turn away from the Torah and, in the process, the one who does this will end up serving the mighty ones of the nations, and when this happens, the root of bitterness and wormwood springs up.

Wormwood, in Scripture, is a picture of false teachings that will cause rot and decay and sadly many today have fallen prey to the wormwood teachings of the church as they have turned away from the torah of Elohim, opening their hearts wide one for the root of wormwood to grow and cause decay!

The root word used here for 'wormwood' is לַעֲנָה la'anah – Strong's H3939 which is described as, **'a bitter substance, a very unpleasant substance to consume, which may make one sick'**.

We know that the tree of life in Hazon/Revelation is described as having leaves which is for the healing of the nations and so, wormwood can be seen as the counterfeit leaves of the enemy which kills, yet so many are eating away at this very bitter root!

Mishlê/Proverbs 5:3-4 "For the lips of a strange woman drip honey, and her mouth is smoother than oil; 4 but in the end she is bitter as wormwood, sharp as a two-edged sword."

This proverb is a warning against the false teachings of the whore who seeks to lure people away from the Truth and what we must recognise here, is that it says that her lips (that is here words) are sharp 'as' a two-edged sword!

This means that her words can certainly cut and do damage, and many fall for her sharp words as they 'sound' as if they could be true, yet they are the poison of wormwood that has twisted the Truth in order to deceive; and the reason why so many are unable to discern her wormwood from the Truth, is because they have turned away from the Torah and are unable to rightly divide the truth.

While the strange woman may have smooth honey like words that sound anointed, what Shelomoh makes clear here, is that her true colours will be revealed in the end – her words are not sweet and anointed – they are bitter and are deathly!

The Word of Elohim is 'sharper' than a two-edged sword and therefore, in order to know which is sharper, you have to know the Truth or else the sharp wormwood will eat you alive!

Ib'rim/Hebrews 4:12 “For the Word of Elohim is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joints and marrow, and able to judge the thoughts and intentions of the heart.”

The Word of Elohim is alive and sharper than the whore's sharp word and any word that teaches that the Torah is no longer applicable, may in fact be very sharp words, but they are words of deception and only the Truth of the living Torah is able to judge what is going on in the heart – to see whether the Torah of Elohim is written there or whether the heart has turned away!

The sadly reality, is that the heart that has turned away will often not be able to see that they have, in fact, turned away from the Truth and that is why the urgency to call many out of Babelon, is of the utmost importance – before it is too late as those who do not receive a love for the Truth, are handed over to the delusion of the wormwood of lies and deception!

Amos gives a clear warning against those who are turning right-ruling into wormwood – the very thing that Christianity has done! (**Read: Amos 5&6**).

We have a clear choice to make every day – and that is to walk in righteousness, as we guard to do all the commands of Elohim or, as some sadly choose, cast aside the need to live according to the Torah!

We find a very interesting ‘play on words’ in **Amos 5** in a lamentation that was to be proclaimed against a fallen and forsaken House of Yisra'el who had ‘cast down’ righteousness to the earth:

Amos 5:7 “O you who are turning right-ruling to wormwood, and have cast down righteousness to the earth!”

This verse makes clear the falsehood of Yisra'el, for they had turned right-ruling into wormwood and had cast down righteousness to the earth!

The Hebrew word for **right-rulings** is מִשְׁפָּטִים **mishpatim**, which is the plural of מִשְׁפָּט **mishpat** **Strong's H4941** which means ‘**right-ruling or judgement**’, and are the ‘**legal procedures**’ or **firm rulings** that are **non-negotiable**.

The firm rulings of Elohim, Yisra'el had turned into wormwood

When many are ‘eating’ a twisted counterfeit, they will so easily ‘cast down’ righteousness!

The Hebrew word for ‘cast down’ is נוּחַ **nuaḥ** – **Strong's H5117** which means, ‘**to rest, come to rest, cast down, set down, permit**’, from which we get the name of נֹחַ **Noah** -

Strong's H5146 who was the man who found favour in the eyes of יְהוָה, a righteous and perfect man in his generations and who walked with Elohim, doing all according to that which Elohim had commanded him.

This is a powerful ‘play on words’, as we see here the negative use of this word, for it can also mean, ‘**abandon, depart from**’.

So many have abandoned righteousness, thinking that they have ‘entered into the rest of Elohim’, yet they have no regard for His commands!

Yirmeyahu/Jeremiah 9:13-15 “**And יהוה says, “Because they have forsaken My Torah which I set before them, and have not obeyed My voice, nor walked according to it, 14 but they have walked according to the stubbornness of their own heart and after the Ba’als, which their fathers had taught them.” 15 Therefore thus said יהוה of hosts, the Elohim of Yisra’el, “See, I am making this people eat wormwood, and I shall make them drink poisoned water.”**”

Forsake His Torah and He will make you eat wormwood!

To forsake His Torah is to not receive a love for the Truth; for love for Elohim is to obey His commands and those who refuse to do this do not love Elohim and are liars!

Sha’ul echoes these words of warning in his second letter to Thessalonica:

Tas’loniqim Bēt/2 Thessalonians 2:9-12 “**The coming of the *lawless one* is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.”**”

The poisoned teachings of ‘wormwood’ teach that you do not have to guard the commands contained in the Torah and is in complete opposition to what Yoḥanan teaches us:

Yoḥanan Aleph/1 John 2:3-4 “**And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him.”**”

Wormwood teaches a clear opposition to what righteousness entails:

Deḇarim/Deuteronomy 6:25 “**And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”**”

נֹחַ Noah was a righteous man, who did not cast down righteousness, but preached it for 120 years to a people who had!

We either walk in righteousness, as **נֹחַ Noah** did, or we cast it down because of the wormwood of false lies and traditions of man that has turned and twisted the right-rulings of Elohim into poisonous and strange honey of a whore!

Noah found favour in the eyes of יהוה as He responded correctly to being steadfast and faithful in obeying the voice of Elohim in direct contrast to what the world was doing by walking after their own puffed up ways to destruction!

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

Back to Debarim/Deuteronomy 29

Verse 19

This verse is a picture of so many today who are falsely claiming an assumed peace while they are walking in the stubbornness of their own hearts.

They hear the words of the curses and will bless themselves by saying things like:

“I am not under the law anymore and so the curses do not apply”.

What they do not realise, is that they have never been under the law or rather, they have never been ‘in subjection to the Torah’, because they refuse to do so, and so, I am not sure how they can make this claim – their wilful denial of the need to walk in the Torah/Law of Elohim, is a typical way of them blessing themselves, when the Word clearly tells us that when we walk in obedience to the Torah, it is יהוה our Elohim who blesses us, we do not bless ourselves!!!

When one does not walk in subjection to the Torah of Elohim then they have no proper claim to bless themselves with the blessings contained in The Word!

So many people today love to flatter themselves, by thinking it is ok to sin and ignore the Torah and many even have conferences to declare this horrendous wormwood lie, as they follow a wicked ‘word faith movement’ which assumes a ‘name it and claim it’ approach; and in the process they do not recognise that they are, in fact, in error and most will not see this, as the pride of blessing themselves causes them to be unable to see the wormwood that they are partaking of.

Eph’siyim/Ephesians 5:6-7 “Let no one deceive you with empty words, for because of these the wrath of Elohim comes upon the sons of disobedience. 7 Therefore do not become partakers with them.”

This kind of deceptive thinking, simply adds drunkenness to thirst and this thirst can never be quenched or satisfied by wormwood and poisoned water.

All who are thirsty for righteousness shall be filled – and that thirst for righteousness is satisfied with the living waters of the Word and recognises the need to continually drink and be washed by His Word.

Those who muddy the living water, with lies and deception, have caused the muddied water to become an intoxicating beverage that is causing many to become drunk and stumble in the Truth and, as a result, are never able to quench their thirst through empty words that lead to wilful disobedience!

The proud and arrogant, who refuse to submit to and walk in the Torah of Elohim yet claim to have peace and be able to bless themselves in His Word, do so as they walk in the stubbornness of their heart!

The Hebrew word that is translated here as ‘stubbornness’ is שְׁרִירֻת *sheriruth* – Strong’s H8307 which means, ‘*stubbornness, hardness, firmness*’ and comes from the root verb שָׂרַר *sharar* – Strong’s H8324 which means, ‘*enemy, adversary*’.

This word for ‘stubbornness’ – שְׁרִירֻת *sheriruth* – Strong’s H8307 – is used 10 times in Scripture, with it being used first, here in **Debarim/Deuteronomy 29:19**, once in the **Tehillah/Psalms** and 8 times in **Yirmeyahu!**

Let us take a look at some of these uses, in order to get a clearer picture of how stubborn many are today!

Tehillah/Psalm 81:11-14 “**But My people did not listen to My voice, and Yisra’el would not submit to Me. 12 “So I gave them over to their own stubborn heart, to walk in their own counsels. 13 “O, if My people had listened to Me, Yisra’el would walk in My ways, 14 “I would subdue their enemies at once, and turn My hand against their adversaries!”**

I have quoted 4 verses here, from this **Tehillah/Psalm 81**, in order to understand the context of the use of this Hebrew word שְׁרִירֻת *sheriruth* – Strong’s H8307 which is translated here as ‘**stubborn**’.

Notice how it clearly states that those who refuse to listen and submit to the Word of Elohim, are given over to their own stubborn heart.

In the verses that follow, we see the urgent appeal that is given, which cries out... “if people would just listen to Elohim and walk in His ways”!!!

This is a picture of those who do not receive a love for the Truth, and Sha’ul tells us of these in:

Tas’loniqim Bēt/2 Thessalonians 2:9-12 “**The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.”**

Let us look at another couple of examples, from **Yirmeyahu**, where this word for ‘stubbornness’ – שְׁרִירֻת *sheriruth* – Strong’s H8307 is used:

Yirmeyahu/Jeremiah 11:7-8 “**For I earnestly warned your fathers in the day that I brought them up out of the land of Mitsrayim, until this day, rising early and warning, saying, “Obey My voice.” 8 “But they did not obey or incline their ear, but everyone walked in the stubbornness of his evil heart. So I brought on them all the words of this covenant, which I commanded them to do, and they did not do.’ ”**

Yirmeyahu/Jeremiah 13:9-10 “Thus said יהוה, ‘Thus I ruin the pride of Yehudah and the great pride of Yerushalayim. 10 ‘This evil people, who refuse to hear My Words, who walk in the stubbornness of their heart, and walk after other mighty ones to serve them and to bow themselves to them, is like this girdle which is completely useless.”

Yirmeyahu/Jeremiah 16:10-13 “And it shall be, when you declare to this people all these words, and they shall say to you, ‘Why has יהוה pronounced all this great evil against us? And what is our crookedness, and what is our sin that we have committed against יהוה our Elohim?’ 11 then you shall say to them, ‘Because your fathers have forsaken Me,’ declares יהוה, ‘and have walked after other mighty ones and served them and bowed themselves to them, and have forsaken Me, and did not guard My Torah. 12 ‘And you have done more evil than your fathers, for look, each one walks according to the stubbornness of his own evil heart, without listening to Me. 13 ‘So I shall throw you out of this land into a land that you do not know, neither you nor your fathers. And there you shall serve other mighty ones day and night, where I show you no favour.”

Yirmeyahu/Jeremiah 18:11-12 “And now, speak to the men of Yehudah and to the inhabitants of Yerushalayim, saying, ‘Thus said יהוה, “See, I am forming evil and devising a plan against you. Return now every one from his evil way, and make your ways and your deeds good.” ’ 12 But they shall say, “It is no use! For we walk according to our own plans, and we do each one the stubbornness of his evil heart.”

Yirmeyahu/Jeremiah 23:16-18 “Thus said יהוה of hosts, “Do not listen to the words of the prophets who prophesy to you, they lead you astray. They speak a vision of their own heart, not from the mouth of יהוה. 17 “They keep on saying to those who despise Me, ‘יהוה has said you shall have peace.’ And to all who walk according to the stubbornness of their own heart they say, ‘No evil comes upon you.’ ” 18 For who has stood in the counsel of יהוה, and has seen and heard His word? Who has listened to His word and obeyed it?”

As one goes through each of the above passages from **Yirmeyahu/Jeremiah**, it becomes very clear, just how stubborn the hearts of so many people are today and how they arrogantly listen to false messages of peace, when they have not even turned their ear to attentively, and properly, hear the Torah of Elohim!

Those who flatter themselves into assuming that the curses have no effect on their lives, and therefore have no need to obey the Torah, thinking that they are fine and have peace and continue to walk with a stubborn hear, simply add drunkenness to their thirst.

In other words, they are not satisfying their thirst with truth but are rather letting the drunkenness of whorings and falsehood be that which they reckon is sufficient for them, as they continue to remain in a drunken state of lawlessness.

Adding drunkenness to thirst highlights the sad state of so many who are gulping away at the poison of wormwood and remaining drunk, yet are never able to truly satisfy the thirst in them.

The Hebrew word that is translated as ‘drunkenness’ comes from the root word **רָוַה** **raveh** – Strong’s H7302 which means, ‘*saturated, watered, well-watered, engulfed, drenched*’, and can carry the idea of being drenched to the point of peril and be drowning!

So many people are ‘drowning’ themselves in the falsehood of wormwood, through continually saturating themselves in teachings that have twisted the truth. In the process, they are no different to an alcoholic who cannot refrain from drinking and getting drunk, as they continue to drench themselves in the poisoned wormwood of teachings that promote a lawless standard as being acceptable and ok, when it clearly is not.

As a result, all that they are doing is adding drunkenness to thirst and not actually satisfying that thirst with the Truth!

They continue to add the drunkenness of lawlessness to their lives without any concept of the consequences thereof!

Some translators have rendered this verse as ‘**adding thirst to drunkenness**’, which implies the insatiableness of sinful man’s lust and desire to satisfy their fleshly desires, with no concern for the consequences!

This Hebrew root word **רָוַה** **raveh** – Strong’s H7302 is used 3 times in Scripture, and the other two times it is used, it is used to describe the well-watered garden that Yisra’el would be as they are satisfied with **יְהוָה**’s provision.

When one keeps the Sabbath then we take note of the sure promise that we will be like a **well-watered** garden:

Yeshayahu/Isaiah 58:11 “**Then יְהוָה would guide you continually, and satisfy your being in drought, and strengthen your bones. And you shall be like a watered garden, and like a spring of water, whose waters do not fail.**”

Being watered with the Truth, is the true satisfying sustenance that causes us to grow and be fruitful, whereas being watered by falsehood, makes one drunk and unable to bear the proper fruit of righteousness.

In the clear promise of the return of the remnant Bride we take note of the following:

Yirmeyahu/Jeremiah 31:12 “**And they shall come in and shall sing on the height of Tsiyon, and stream to the goodness of יְהוָה, for grain and for new wine and for oil, and for the young of the flock and the herd. And their being shall be like a well-watered garden, and never languish again.**”

Those who walk in obedience to the Master’s commands and are standing armed in the Truth, will never thirst as they will be like a well-watered garden, nourished in completeness to bear abundant fruit that lasts, whereas those who forsake the need to hear, guard and do the Torah of Elohim, will become more and more saturated with falsehood and drown in their depravity, leaving them without an ability to bear good fruit!

The Hebrew word that is translated as ‘**thirst**’ comes from the root word **צָמָא** **tsame** – **Strong’s H6771** which means, ‘**thirst, thirsty, dry**’, and thirst is something that is clearly understood, from a Scriptural perspective, especially when we recognise the clear terrain of the land of Yisra’el and the Wilderness through which they travelled!

Ḥazon/Revelation 22:17 “**And the Spirit and the bride say, “Come!” And he who hears, let him say, “Come!” And he who thirsts, come! And he who desires it, take the water of life without paying!”**

This is the clear call that we see being loudly proclaimed at the end of **Ḥazon/Revelation**, and we take note that this is an urgent call that is being given after Yoḥanan had been shown the vision of the fullness of the revelation of **יְהוָה** Messiah!

When we look at this Hebrew root word for ‘**thirst**’, in the ancient pictographic script, we are able to identify one’s need to have the thirst quenched to go on.

In the ancient pictographic script, the Hebrew root word **צָמָא** **tsame** – **Strong’s H6771** which means, ‘**thirst, thirsty, dry**’, is pictured as follows:



Tsadey - צ:



The Ancient picture for this letter is , which is ‘**a man on his side**’, and it can represent the act of lying on one’s side in order to hunt or chase, when crouching in concealment, as well as ‘**laying one’s self down for another**’. We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of ‘**hunt or fish**’.

Mem - מ:



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

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

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

Aleph - א:



The ancient script has this letter as  and is pictured as 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!

As we consider this pictograph, we are given a wonderful clue in who it is that we are to have our thirst quenched.

In the AHLB (Ancient Hebrew Lexicon Bible), Jeff Benner highlights that the 2-letter parent root of the letters Tsadey and mem.

The letter 'Tsadey', which is the picture of of a man on his side, represents the hunt, and the letter 'mem' is a picture of water, and combined, these two pictographic letters can have the meaning of, "hunt for water", and this can also picture a fasting from water, or food.

This makes perfect sense, in that when one is thirsty, then the hunt to quench that thirst caused the thirsty to find the satisfying waters to do so.

Those who are stubborn and are adding 'drunkenness to thirst', are hunting for that which their flesh craves, in order to find temporary reprieve, while they do not recognise that their thirst can never be truly quenched, by the poisonous wormwood of the whore.

The stubborn will seek out (hunt for) those who will tickle their ears, in order to satisfy their lawless cravings, yet, when we consider the call and incitation for the thirsty to come to Messiah, the Living Waters, we are called to come to the source that will causes us to be satisfied and never thirst again!

As we consider this pictograph of the root word for 'thirst' - אָמַץ tsame – Strong's H6771 we are able to see the following being given:

HUNT FOR WATER TO BE STRENGTHENED!

Or, when considering the correct response of the attentive hearer of the Word, we can see that the following assurance can be given to those who humble themselves before the master and thirst for righteousness:

SURRENDER/BOW TO THE WASHING THAT STRENGTHENS

With the clear revelation of Messiah having been declared, the call for those who thirst to come, is given to those who have ears to hear and are thirsty for true righteousness! With this call to come being given, there is also a severe warning that is given to anyone who adds or takes away from the prophecy of the revelation of Messiah, and we therefore take note that with the revelation of who Messiah is nothing can be added or taken away!

These words echo the prophecy that we see being given in the following text:

Yeshayahu/Isaiah 55:1 **“Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price.”**

The clear message and resounding call that is given at the revelation of Messiah is simply this:

EVERYONE WHO THIRSTS COME TO THE WATERS!

This clear prophecy, of giving access to the living water, is an assurance given to those who overcome and inherit the gift of everlasting life:

Ḥazon/Revelation 21:5-7 **“And He who was sitting on the throne said, “See, I make all matters new.” And He said to me, “Write, for these words are true and trustworthy.” 6 And He said to me, “It is done! I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment. 7 “The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.”**

When Adam sinned, he was ‘cut off’ from having access to the tree of life and as a result of sin it is appointed for all to die once!

Our access back to the tree of life and being refreshed in the Living Waters is only made possible by the life, death and resurrection of our Master, saviour, Redeemer and Elohim, **יְהוֹשֻׁעַ** Messiah.

No amount of money can buy this for us, and with our Master, who humbled Himself and took on the form of a Servant in order to redeem sinful man back to Himself, we acknowledge the full price He has paid for our sins!

This is an invitation to the thirsty – a call to anyone who thirsts.

Now, we know that we all thirst and when you are thirsty you go and drink something to try and quench your thirst, right!

In actual fact, it has been said that if you get to the stage of being thirsty then you have already been too long without water and let yourself begin to dehydrate, which is very unhealthy!

However, we all know that the thirst that is being spoken of here is more than just physical, as it is speaking of a spiritual thirst.

Today there are many people who do not think or realise that they are spiritually thirsty, simply because they have filled their lives up with so many false wells so to speak, keeping them so busy that they get consumed by a sense of satisfaction that is indeed false, causing them to thirst again for something else!

Why is it that so many seek to satisfy that which is dying – and by that, I mean the flesh? In the process of filling up the flesh with that which does not satisfy, one is in serious danger of sentencing one's spirit, as a result of wrong choices, to eternal death!!!

Everything we do is a result of a choice and so often we may ask ourselves, “**Why am I doing this...?**”, or “**Why am I doing that...?**”, when, in fact, we need to be looking behind our actions and ask, “**What choice did I make?**”

“If you are thirsty, come and drink” ... that is the invitation!

For most of us, and I like to believe that for all, there comes a time, or even various key moments in our lives, where we recognise that there has got to be more to what we are doing and how we are living!

In other words, we recognise a thirst.

All too often, through the desire to satisfy that thirst, wrong choices are born, either out of peer pressure, the culture of traditions that we have been brought up in, or even by the way a wrong choice has been commercialised or advertised as an acceptable one.

In today's consumer driven world, people find that they just can't get enough and so they devour food, pleasure, work, entertainment and even relationships, as fast as they can, just to get something out of it and then seek more, never being satisfied, as they are constantly driven by a wanting, a needing, a longing and a thirsting! For what though?

We are all created with an appetite, and that is an appetite for Elohim.

He has made us to praise Him – and to hunger and thirst for Him.

Yeshayahu/Isaiah 43:19-21 “See, I am doing what is new, let it now spring forth. Do you not know it? I am even making a way in the wilderness and rivers in the desert. 20 “The beast of the field esteems Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My people, My chosen, 21 this people I have formed for Myself, let them relate My praise.”

You see – it is יהוה who provides for us His Living water to equip us to praise Him!!!

Mattithyahu/Matthew 5:6 “Blessed are those who hunger and thirst for righteousness, because they shall be filled.”

What Messiah is, in essence, saying here, is that you will be blessed when you truly make the choice to seek and follow that which you were designed to, for everything else is a counterfeit, that will only drain you and not fill you.

The term “**thirsty**” is used frequently in Scriptures and is a metaphor for spiritual longing and the need for it to be satisfied.

We know that the only thing that satisfies is from above, as Our Master and Elohim satisfies our desires with good things.

I would like highlight a passage from the **Book of Ḥanok/Enoch**, as this helped me understand a little more clearly what **יְהוֹשֻׁעַ** was telling us when we are to hunger and thirst for righteousness.

I encourage you all to read the **Book of Ḥanok/Enoch**; and it is freely available on the net. This Book was in fact part of the canonized Scriptures up until around the 7th century C.E. and ‘disappeared’ for about 1000 years having been ‘rediscovered’ in the 17th century C.E. It gives greater detail on the accounts that we read of in **Berēshith/Genesis 6**.

Ḥanok/Enoch 15:8-12 “**And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the Set-Apart Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.**”

What is this passage saying?

Without going too much into **Ḥanok/Enoch** right now, we take note that Scripture tells us in **Berēshith/Genesis 6** that when the sons of Elohim came down and had sexual relations with the daughters of men, giants were born, the Nephilim – the cast-out ones, half breeds if you will.

This was a great abomination before **יְהוָה**, and as they began to rule and reign over the earth, **יְהוָה** declared He was going to wipe out all mankind and all that which had come from abominable acts.

The Messengers from the heavens were bound up and the Book of **Yehudah/Jude** clearly gives us reference to this as he is quoting from **Ḥanok/Enoch** that they are bound up until the Day of Judgment.

Yehudah/Jude 6 “**And the messengers who did not keep their own principality, but left their own dwelling, He has kept in everlasting shackles under darkness for the judgment of the great day.**”

Why am I telling you this?

Well, the messengers who came down have been bound until the Day of Judgment, but the spirits of the offspring of the messengers and the daughters of men are the evil spirits that roam the earth, the demons in other words. And the curse that יהוה pronounced over them was that they would cause offenses, cause trouble, afflict etc.

They would also hunger and thirst, but never eat or drink!!!

Think for a moment what that must be like – to always be hungry and thirsty and never be able to eat or drink anything!

That is why various pagan religions have a practice of putting food and water out for their ‘mighty ones’, yet find that the food and drink is never consumed.

When asked why they do this, they claim that it is to appease the ‘mighty ones’, for they want food, yet as we see they can never eat!!!

Never being able to eat or drink is a curse, as a result of abominable practices that are done before יהוה!!!

Now, when we see passages like that which we are reading here, passages that carry an invitation to the thirsty, it is a wonderful declaration of the work of our Saviour, יהושע Messiah, in that we, through His work and Him having paid the price, have access to the Living Waters of Life, so that we never have to thirst again!!!

This is exactly what יהושע told the woman at the well in **Yohanan/John 4**.

Yohanan/John 4:13-14 “יהושע answered and said to her, “Everyone drinking of this water shall thirst again, 14 but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life.”

Once we taste of the Living Water, we will know our source and never have to look anywhere else and streams of living water will flow from within so that we may offer it to others too.

The question is simply this,

“Have we truly tasted the Living Water?”, and if so then,

“Are we drinking daily as we should?”

Do you realise the privilege we have to come and drink!!!

Tasting the Living Waters carries the clear implication that we continue to be nourished and satisfied by it and not turn away from it, for if one does there is no way to renew them again to repentance!

Ib’rim/Hebrews 6: 4-6 “For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Set-apart Spirit, 5 and have tasted the good Word of Elohim and the powers of the age to come, 6 and fall away, to renew them again to repentance – having impaled for themselves the Son of Elohim again, and put Him to open shame.”

With the clear invitation given, in **Yeshayahu/Isaiah 55**, we see the clear call to be a people who continually drink and never thirst again!

What is worth taking note of here, in this first verse of **Yeshayahu/Isaiah 55**, is that the call to 'come', is given 3 times!

Now, why do I find that interesting?

Well, as I have said, that drinking of the Living Water is a continual process, once found, and therefore, we recognise the language given here, in pointing us to the clear pattern given in the Word to us, and how we are to guard to keep the Appointed times of **יְהוָה**, as commanded set-apart gatherings unto Him as He commands!

The usage of the root word that is translated as 'come', being used three times here, helps us consider how it is commanded that all men were to come up to Yerushalayim 3 times a year, which would incorporate all 7 of the Feasts of **יְהוָה**, and by implication guard and keep the weekly Sabbath too, which is set forth as a clear standard of how the Feasts are to be set-apart!

In other words, this call to 'come', is a call to obedience!

This is a call to come to the True Living Waters, and with the call to come and buy without price we take note that this is a clear responsibility for true believers who have counted the cost of following the Master and diligently guard to do all He commands!

A proper guarding of His Sabbaths and Feasts can be faithfully observed and celebrated because of the perfect sacrifice of our Master and Elohim, we are able to enter in by His Blood and drink of the Living Waters and be filled with His Spirit and thirst no more as we learn to be content in all circumstances!

The Aramaic text renders this call for the thirsty to come, in **Yeshayahu/Isaiah 55**, as "**those who want to learn**", must come!

This is also a clear message that the Truth cannot and must not be commercialised! It is freely available to all!!!

This is a call to obedience and more specifically a 'walk of obedience', in other words this is a call to hear, guard and do the Word, for then you will never thirst!

As we hear the call of **יְהוָה** telling us to **Come** to the waters and to **Come** and buy without price, and to **Come** and eat what is good and delight ourselves in fatness, may we constantly be obedient in hearing attentively as we should and walking upright as we should, as we guard His Sabbaths and Feasts, calling them a delight and finding complete nourishment and rest for our souls and not be like those who are stubborn and are adding drunkenness to thirst!

Verse 20 – יְהוָה shall not forgive the rebellious and proud!

This truth shatters the false messages of forgiveness that are being preached from the pulpits to thousands – the falsehood of wormwood that says that it doesn't matter what you do, Elohim will love you and forgive you.

While the Blood of Messiah has certainly brought redemption to all – not all understand what this entails.

The fact is that we have been bought at a price, and upon our willing acceptance to His call, we have the responsibility to live according to His Kingdom rules!

Those who claim to follow Elohim and provoke יהוה to jealousy by refusing to walk in His Torah will have every curse settle upon them and their name shall be blotted out from under the heavens!

Yehezqël/Ezekiel 14:7-8 “For anyone of the house of Yisra’ël, or of the strangers who sojourn in Yisra’ël, who separates himself from Me and sets up his idols in his heart and puts the stumbling-block of his crookedness before his face, and shall come to a prophet to inquire of him concerning Me, I יהוה shall answer him Myself. 8 “And I shall set My face against that man and make him a sign and a proverb, and I shall cut him off from the midst of My people. And you shall know that I am יהוה.”

In the message give to the assembly in Sardis, we see the following words of our Master: **Ḥazon/Revelation 3:5 “He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.”**

The promise to be clothed in white would have been especially meaningful to the people who lived in a city where woollen garments were manufactured.

And the statement about the names being blotted out would also be significant to the people in the Roman Empire, where citizenship was vitally important.

The warning that is being given here, is that we do not grow comfortably complacent in our lives, lest we find ourselves dying.

For the remnant few, who overcome and keep their garments clean, there is the promise of life, a life that the remnant few choose to walk in now, while others are falling asleep in death and risk being blotted out of the Book of Life!

Ḥazon/Revelation 22:18-19 “For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book, 19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.”

The stubborn drunkards will be blotted out!

The Hebrew root word that is used here for ‘blot out’ in **Debarim/Deuteronomy 29:20** is **מָחָה** mahah – Strong’s H4229 which means, **‘to strike, wipe out, obliterate, utterly blot out, abolish, exterminate’**.

The Greek word that is used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) for ‘blot out’ is ἐξάλειψω exaleiphō – Strong’s G1813 which means, ‘wipe out, erase, obliterate, wipe away’, and is used in Hazon/Revelation 3:5, which I have already quoted above.

While the stubborn drunkards will be blotted out the righteous have the full assurance of not being blotted out!

Verse 21 – the wicked and rebellious will be separated for evil!

What is very clear throughout Scripture, is that we are called to come out and be separate. If we do not heed this call to come out and be separate, then we may find ourselves among those whom the Messengers of יהוה will ‘separate’ from the congregation, as we see being clearly declared to us, in!

Mattithyahu/Matthew 13:49-50 “Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous, and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.”

The choice is very clear – separate yourselves from all foreign worship and its practices or you will be separated for destruction!

The primitive root word used for ‘separated’ is בָּדַל badal – Strong’s H914 meaning ‘to be divided, separate, make a difference, make a distinction’.

This root word בָּדַל badal – Strong’s H914 is used in:

Wayyiqra/Leviticus 20:24-26 “But I say to you, “You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey.” I am יהוה your Elohim, who has separated you from the peoples. 25 ‘And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean. 26 ‘And you shall be set-apart to Me, for I יהוה am set-apart, and have separated you from the peoples to be Mine.”

3 times in these 3 verses we see the word בָּדַל badal being used – twice it is translated as ‘separated’ and once as ‘make a distinction’.

It is יהוה who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to active separation from that which is not pleasing to Him!

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

Being separated involves a proper coming out from among that which is foreign and contrary to the Torah!

The Greek word used here for ‘separate’ is ἀφορίζω aphorizō – Strong’s G873 which means, *‘to mark off by boundaries, ostracise, separate, set-apart’* and comes from the two words:

1 - ἀπό apo – Strong’s G575 which is a preposition and primitive particle, meaning, *‘from, away from, against’* and

2 - ὁρίζω horizon – Strong’s G3724 which means, *‘predetermined, fixed, appointed, to mark off by boundaries’*.

Here in this **Chapter 29** of **Debarim/Deuteronomy**, we see that each and every generation is clearly warned against not teaching the Torah to the next generation.

If you have seen and heard the truth and do not establish it in your family, then you are setting up the next generation to be at risk of seeing death and destruction, instead of life and shalom.

Verse 29 – secret matters belong to יהוה, yet what is revealed belongs to us and our children – forever – **TO DO ALL THE WORDS OF THIS TORAH!**

As we do His instructions we learn the secret matters of Elohim and get understanding!

The Hebrew word that is translated as ‘secret matters’ comes from the root verb סָתַר sathar – Strong’s H5641 which means, *‘to hide, conceal, cover’*, and a derivative of this root verb is the noun סֵתֶר sether – Strong’s H5643 which means, *‘a covering, hiding place, secrecy, protection, covertly’*, and is often translated as ‘secret’.

To the true followers/disciples of Messiah the secret matters are revealed, yet to those who do not walk in His commands there will always remain a veil and an inability to truly understand His parables:

Mattithyahu/Matthew 13:10-11 *“And the taught ones came and said to Him, “Why do You speak to them in parables?” 11 And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.”*

Mishlê/Proverbs 25:2 *“It is the esteem of Elohim to hide a matter, and the esteem of sovereigns to search out a matter.”*

Tehillah/Psalm 25:14 *“The secret of יהוה is with those who fear Him, and He makes His covenant known to them.”*

The Hebrew word that is translated here in **Tehillah/Psalm 25**, as ‘secret’, is the root word סוּד sod – Strong’s H5475 which means, *‘council, circle, company, assembly, fellowship, secret counsel, intimacy with El’*.

The primary meaning of the word is **“confidential speech”**, and gives, in essence, the confidence one ought to have in seeking counsel from יהוה!

This term carries an essence of intimacy in relationship where trust and confidence can be exchanged due to the nature of the closeness of the relationship.

CHAPTER 30

This chapter carries a very clear call to repentance with the assurance of life if one turns back to the Truth upon hearing the Torah.

Verse 1

When all these words come upon you!

The meaning of ‘**all these words**’, means, “all these words”, which include the blessing and the curse which has been set before us – and therefore, we recognise from this that there is a required response to what we hear!

While most people today do not want to read or think about the curses, we need to remember both the blessings and the curses, so that we will diligently and confidently be able to guard ourselves from going astray and mistakenly walk in our own ways, as we will remember what the consequences of this error would be.

What is so powerful, in this first verse here, is the fact that in our dispersion throughout the nations, His Word is available for us to hear and when we hear it, we must respond correctly by ‘doing’ it, and the letter of Ya’aqob makes this very clear, as he writes to the scattered 12 tribes who are in the dispersion:

Ya’aqob/James 1:22 “And become doers of the Word, and not hearers only, deceiving yourselves.”

Verse 2 – turn back and obey

The Hebrew root word that is used for ‘turn back’ is שׁוּב *shub* – Strong’s H7725 which means, ‘**to turn back, return, repent, restore**’.

When we truly **repent** and **turn back** to יהוה we will ‘**obey**’ which is the same as to ‘**hear and do**’, as we hear intelligibly His clear voice – which is always in accordance to His Torah. A pure and true sign of true repentance is seen in the hearing and doing of His Torah!

Those who say they repent yet forsake their need to hear and do His Torah have not truly turned back to יהוה!

The Torah is the ‘how’ of living for and loving יהוה, as well as loving others as ourselves. True repentance is turning back to Elohim and listening to His voice and giving our all unto Him!

In the ancient pictographic letters, the Hebrew word שׁוּב *shub* – Strong’s H7725 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.

Waw/Vav – ׀:



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 down of 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**’.

Beyt – ב:



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

When we understand the combination of these pictures as rendering a returning or recalling to mind, we are able to recognise that the **teeth** which speaks of a ‘**pressing**’, and the picture of the **peg** that **secures**, and the **house** which speaks of **dwelling**, we are able to understand this representing the following:

THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO

This word in the ancient form represents for us a:

RETURNING TO THE SECURE HOUSE WHERE WE ARE FED, AS WE MEDITATE ON THE WORD OF THE HOUSE

Verse 3-5

When we truly repent, then יְהוָה will turn back our captivity and have compassion on us and He will gather us from all the peoples – this is a promised prophecy of the latter days, and no matter where we have been driven to, He will gather us:

Mattithyahu/Matthew 24:31 “**And He shall send His messengers with a great sound of a trumpet, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.**”

When Messiah comes again, He will gather us and this we must understand very clearly, as there is a false ingathering that is in the process of being orchestrated by the enemy, as many people are desperately trying to make their own way back to Yisra’el and this is not Scriptural!!!

In fact, Messiah actually warns that when we see the abomination that lays waste spoken of by Dani’el that those in Yehudah should flee to the mountains and not even go back for a garment! (**Mattithyahu/Matthew 24**).

יהוה has promised to gather us, so let us show the fruit of true repentance by hearing, guarding and doing His Torah where we are as we wait for Him with great expectancy and hope!

Verse 6 – He circumcises our hearts

When we truly repent we allow Him to cut away the flesh that has grown over our hearts so that His Torah can be written upon our hearts in order to be equipped to love Him and do all He has commanded us!

Romiyim/Romans 2:29 “**But a Yehudite is he who is so inwardly, and circumcision is that of the heart, in Spirit, not literally, whose praise is not from men but from Elohim.**”

True circumcision is of the heart, done not by the hands of men:

Qolasim/Colossians 2:11-13 “**In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah, 12 having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead. 13 And you, being dead in your trespasses¹ and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses”**

Our ‘circumcision’ of our hearts, is done through our immersion into the Name of יהושע Messiah!

Without immersion the foreskin of our hearts cannot be cut away, by the full work of the life, death and resurrection of Messiah, and will only leave those who refuse to be immersed, in His Name, as stiff-necked.

So many of us were immersed into the wrong name, which we inherited as part of the many lies that were handed down for many generations.

But now we recognise the clear command to be immersed in the Name of Messiah, for we repented and were immersed in The True Name – and this is our circumcision!

Eph'siyim/Ephesians 2:11-13 **“Therefore remember that you, once gentiles in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra’el and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יהושע you who once were far off have been brought near by the blood of the Messiah.”**

The Hebrew root word for ‘circumcised’ is מול **mul** – Strong’s H4135 which means, **‘to circumcise, cut off’**, and in the ancient pictographic alphabet it is pictured as follows:



Mem - מ:



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

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

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

Waw – ו:



The ancient pictographic form of this letter is , which is a **peg** or **‘tent peg’** or **nail**, 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’**.

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.

The term 'be circumcised' is written from this root as follows – הַמּוֹל – 'himol', and as you will notice it has the letter 'ה' – 'hey' added to the front of this root word, and in the ancient script would look as follows:



Hey – ה:



The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'.

The meaning of the letter is "behold, look, breath, sigh and reveal or revelation", from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Now, when we begin to understand the perfect work of Messiah, who by His Blood has given us access into the Covenants of promise, we can indeed see through these pictographic letters how we have received a circumcision done, not with the hands of men, but from above!

This word or phrase, 'be circumcised' as pictured in these original pictographic symbols can certainly point toward the SEED (which is Messiah), and render for us the following:

BEHOLD AND LOOK TO HIM, WHO THROUGH OUR IMMERSION (PASSING THROUGH THE WATERS) IN HIM, ARE SECURED AND BROUGHT NEAR TO THE COVENANTS OF PROMISE, IN WHICH WE SUBMIT UNDER HIS HAND AND ARE LED BY HIM, WHO IS OUR GOOD SHEPHERD

This pictographic word for circumcision makes it clear that we are not 'added' to His body by the works of the flesh, but that we are added by Him, who in His own Blood secured for us the ability to be added, through immersion in His Mighty and Powerful Name that we call upon for deliverance and Salvation, and under whom we continue to submit and be led forth, by His easy yoke of His clear Torah for set-apart living, as we walk according to the Spirit and not the flesh!

Verse 8

True repentance and immersion will result in us being serious about hearing His voice and obeying His commands. With the Torah written on our hearts and no longer on tablets of stone, true repentance from dead works will result in living the obedient abundant life that Messiah has given us in His Blood!

Pilipiyim/Philippians 2:12-13 “So that, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – work out your own deliverance with fear and trembling, 13 for it is Elohim who is working in you both to desire and to work for His good pleasure.”

What we must recognise here in this chapter is that these promises for the ‘latter days’ still contain a very clear conditional clause:

IF YOU OBEY THE VOICE OF יהוה AND GUARD TO DO WHAT IS COMMANDED!

Without trying to sound too repetitive – yet Scripture keeps repeating this, let me again state the obvious:

True repentance = hear, guard and do!

This is something that Christianity has sadly taught as being no longer part of the agreement – which is a huge lie from the enemy!!!

The Hebrew word that is translated as ‘obey’ comes from the root word שָׁמַע shama – Strong’s H8085, which carries the meaning not just simply to hear, but rather, ‘to hear with attention and comprehend and discern and give heed to what is being spoken’. Shemoth/Exodus 19:5-6 “And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – 6 ‘and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.”

These verses make it very clear – for us to truly be a treasured possession of the Most High, we are to make sure that we obey His voice and guard His Covenant.

In the above verse the root word שָׁמַע shama – Strong’s H8085 is used twice in a row, which means to ‘hear, listen and obey’.

The structure is as follows:

אִם-שָׁמוֹעַ תִּשְׁמָעוּ
im-shamoa tishmau

This phrase literally translates as: “If hearing, you shall hear” and this reminds me of how often we see the term being used in Hazon/Revelation to the assemblies:

“He who has ears let him hear what the Spirit says.”

The call here is to hear the depths of what is being spoken – hear the spirit that lies behind the letter! Now if people are not even listening to the letter, how are they ever going to hear what the Spirit says!!!

WE ARE TO OBEY THE VOICE OF ELOHIM!

The Hebrew word for ‘voice’ is קוֹל qol – Strong’s H6963 which means, ‘**sound, voice, noise, thunder, proclamation**’, and comes from an unused root meaning, ‘**to call aloud**’.

What is clear to us, is that the VOICE of יְהוָה has been spoken and leaves the choice up to each individual of whether they will hear it or not – and by hearing, I mean to hear it and respond to it by guarding to do what He commands!

In the ancient pictographic script, the word קוֹל qol – Strong’s H6963 looks like this:



Quph – ק:

This is the Hebrew letter ‘quph’, which is pictured in the ancient script as  – which is a picture of ‘**the sun at the horizon**’ and depicts the elements of ‘**time**’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘**circle**’ or ‘**to go around**’, representing for us both, appointed cycles or times as well as eternity. It also is understood as the ‘**gathering of the light**’.

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**’.

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.

These letters combined can give the understanding of:

GATHERING TO THE SECURE STAFF OF THE GOOD ETERNAL SHEPHERD

When the shepherd called the sheep, they swiftly came to him.

The staff of the shepherd was his tool of authority.

With it he would direct, discipline and protect the flock.

Our Good Shepherd's voice has gone out and, by His Word that does not return empty, He has secured for us the ability to be brought back under His Authority, by His own Blood. Therefore we, as true set-apart children of Light, respond correctly as we hear His voice, submit to His Authority, take His easy yoke and guard His Torah and gather together, as we should on His Sabbaths and Feasts!

If you do not do this then you clearly have misunderstood or do not know the power of His Voice.

The voice of **דַּוָּד** – is the voice of our Good Shepherd – ‘are you listening – are you following?’

Yohanan/John 10:27 “My sheep hear My voice, and I know them, and they follow Me.”

OBEY AND DO HIS COMMANDS!

To obey implies an ear that hears and responds with the proper actions of being obedient to what has been commanded and therefore does what is commanded!

The Hebrew word that is translated as ‘do’ in **Debarim/Deuteronomy 30:8** comes from the root word **עָשָׂה** **asah** – **Strong’s H6213** which means, ‘**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 people 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 word **עָשָׂה** **asah** – **Strong’s H6213** is the word **מַעֲשֵׂה** **ma’aseh** – **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.

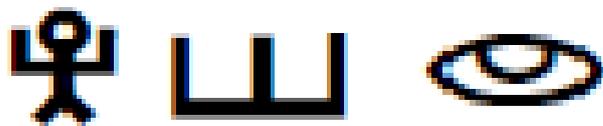
Our obedience in ‘doing’ or ‘performing’ this Feast should be evidenced with great commitment and joy!

We shall be known by our fruits based on our proper reverence and submission to our Master, which shall be evidenced in our “acts of obedience”, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

We are to be doers of the Word and not just hearers only!

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."

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 - עַיִן:



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 - שֵׁן:



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 – הָ:



The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'.

The meaning of the letter is "behold, look, breath, sigh and reveal or revelation", from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

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 are to ‘guard’ the Torah and the Hebrew word used here for ‘guard’ in **Debarim/Deuteronomy 30:10** is שָׁמַר *shamar* – Strong’s H8104 and carries the meaning, ‘*keep watch, observe, perform, protect, pay attention, heed*’, and the basic idea of the root of this word is ‘*to exercise great care over*’. We are to exercise great care over the commands of Elohim and observe and perform them as obedient children of the Most High!

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!

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, statutes, etc.

What is interesting and worth 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 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* being to the generation that was about to enter into the Promised Land!

We would do well to remember that it is a blessing to guard the Word!

Tehillah/Psalm 106:3 “Blessed are those who guard right-ruling, who do righteousness at all times!”

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



Shin - שׁ:

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

Mem – מ:



The ancient script has this letter as  and is pictured as ‘**water**’, and also carries the meaning of ‘**chaos**’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

Resh – ר:



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

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

MEDITATE ON THE WASHING OF OUR HEAD

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

Eph'siyim/Ephesians 5:25-28 “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

As we consider some of the key words that we find in this **chapter 30** of **Debarim/Deuteronomy**, in terms of our need to be a hearing, guarding and doing people of Elohim, then we recognise how important it is for us to have ears to ear and make sure that we guard to do all He has commanded us to, for then we are able to show our love for Elohim in every way!

HEAR – GUARD – DO:

These are 3 words that can summarise for us what true obedience entails.

In Hebrew, these 3 words are:

שָׁמַע – שָׁמַר – עָשָׂה
Shama – shamar – asah

Debarim/Deuteronomy 5:1 “And Mosheh called all Yisra’el, and said to them, “Hear, O Yisra’el, 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’el, and shall guard to do, that it might be well with you, and that you increase greatly as יהוה Elohim of your fathers has spoken to you, in a land flowing with milk and honey.”

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

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

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

In order to properly hear – guard and do one's heart must fully committed in turning to Elohim with your all!

We are called to love יהוה with all our heart:

Debarim/Deuteronomy 6:4-6 “Hear, O Yisra’el: 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. 6 “And these Words which I am commanding you today shall be in your heart”

It is a heart thing – and obedience flows from the heart, and in a Psalm that is all about the praise of the Torah and commands of Elohim we see the psalmist saying in:

Tehillah/Psalm 119:111-112 “Your witnesses are my inheritance forever, for they are the joy of my heart. 112 I have inclined my heart to do Your laws Forever, to the end.”

Sha’ul writes in:

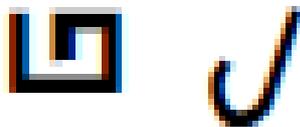
Romiyim/Romans 6:17 “But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.”

The Greek word for ‘heart’ is καρδιά *kardia* – **Strong’s G2588** and this word denotes the centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours.

It refers to the innermost part of a man – that which drives and directs a man’s steps, thoughts and purpose!

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

In the ancient Script the Hebrew word לבּ leב - **Strong’s H3820** looks like this:



Lamed - ל:



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

Bet - ב:

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

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

It can clearly be expressed as:

THE RULES OF THE HOUSE

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

Even with the word for heart, being expressed as  **lebab**, we are able to see in the ancient text a second 'bet' (house), showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

To love Elohim, with all your heart, implies that His commands are written upon your heart, for true love for Elohim is to guard His commands; and if one does not think upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!

Verse 11-14

The Torah is not impossible to keep, as many erroneously teach, and it is not deadly!
Yohanan Aleph/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"

True turning back to Elohim must involve our entire being – His commands are not too hard to keep, but rather it is the commands of men that become harder and harder to keep as they simply do not line up with reality and the plumb line of The Torah of Elohim!

Romiyim/Romans 10:6-10 “But the righteousness of belief speaks in this way, “Do not say in your heart, ‘Who shall ascend into the heavens?’” – that is, to bring Messiah down; or, 7 “‘Who shall descend into the abyss?’ ” – that is, to bring Messiah up from the dead. 8 But what does it say? “The word is near you, in your mouth and in your heart” – that is, the word of belief which we are proclaiming: 9 That if you confess with your mouth the Master יהושע and believe in your heart that Elohim has raised Him from the dead, you shall be saved. 10 For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved.”

Here Sha’ul is quoting from this Torah portion and he reiterates very clearly that the Torah is not some far off impossible thing to do – but rather it ought to be upon your heart and in your mouth in order to do it.

So many love to misuse Sha’ul’s words here, from **verse 9-10** and in the process, they twist his words to their own destruction, as they declare, out of context, that all you have to do is confess with your mouth that the Master is יהושע and believe in your heart that Elohim raised Him from the dead – then you will be saved!

From a Hebraic perspective, what Sha’ul is actually writing very clearly makes perfect sense, especially when you line it up in the context of the entire chapter and letter, as it is very clear here that with the Torah being on your heart and in your mouth, it will naturally give you the ability to do it.

The sad truth about lip service only, is that there is no action and so their false statements of belief are nullified by their lack of obedience!

As one reads the whole chapter of **Romiyim/Romans 7**, it is very clear that Sha’ul is not saying that all you have to do is engage in some kind of man-orchestrated ‘altar call’ and only ‘believe’!!!

Ya’aqob addresses this very issue when he challenges those who say they have faith and ‘just believe’ to show him their faith without works and he would show them his with works (obedience to Torah).

Demons believe that Elohim is one and they tremble and fear – so to just believe and have no active obedience is a demonic faith!

Ya’aqob/James 2:18-20 “But someone might say, “You have belief, and I have works.” Show me your belief without your works, and I shall show you my belief by my works. 19 You believe that Elohim is one. You do well. The demons also believe – and shudder! 20 But do you wish to know, O foolish man, that the belief without the works is dead?”

Verse 14 makes it very clear:

The Word is very near you – in your mouth and in your heart – TO DO IT!!!

This is not complicated and it is not impractical and if those who think so would simply just take time to read it and do it they will come to understand that it is fairly simple – the hard part is stripping away the theologies and doctrines of man!!!

One other thing that certainly helps make the Torah less complicated is when we make the effort to learn the Hebrew words and language and get rid of the westernised Greek mind-set that has caused error and confusion!

Verse 15 – Life and good or death and evil – the choice is yours!

Yohanan Aleph/1 John 5:11-12 “And this is the witness: that Elohim has given us everlasting life, and this life is in His Son. 12 He who possesses the Son possesses life, he who does not possess the Son of Elohim does not possess life.”

This ‘**multiple choice**’ question that is set before us all should not be hard for anyone who actually reads the Torah to answer, as the obvious choice is ‘**life and blessing**’!

Why is it then that so many people fail to choose life?

The effect of false traditions and the wormwood of corrupted teachings has crippled many in their ability to see the truth and therefore will be unable to ‘stand’ in that Day!

The Hebrew for ‘life’ is חַיִּים **hay** – **Strong’s H2416** and means, ‘*life, alive, living, flowing, fresh, running*’.

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהוה ישוע Messiah is THE LIFE!

This Hebrew word חַיִּים **hay** – **Strong’s H2416** is pictured in the ancient pictographic script as follows:



Het – ח

The ancient script has this letter as  which is a ‘**tent wall**’, and carries a meaning of ‘**separation**’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall.

Yod – י

The ancient script has this letter as  which is ‘**an arm and hand**’ and carries the meaning of ‘**work, make, throw**’, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning of this letter!

From this ancient pictographic lettering of the word for **LIFE** we are clearly able to see how, by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim!

We can also recognise what true life in Messiah entails:

SEPARATED TO WORK!

We have been called out of darkness, separated from the curse of the Torah, which is death (second death), and are called to faithfully serve and do the good works of obedience that have been prepared beforehand for us to do!

Through the life, death and resurrection of Messiah, we have received the gift of life that requires us to guard righteousness that has been bestowed upon us, through diligently guarding to do all that He has commanded us, working out our deliverance with fear and trembling as we continually have works of righteousness evident in our lives!

What gives us our ability to be built up as living stones in the Master is our continued obedience to walking in that which is our life – His Torah!

Debarim/Deuteronomy 32:45-47 “**And when Mosheh ended speaking all these words to all Yisra’el, 46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yardēn to possess.”**”

As children of light, our lives have been delivered from death and our feet from stumbling that we may walk in the light of the living, or rather walk in the light of life – the abundant life that we have been given in Messiah, who is The Way, The Truth and The Life.

Our Master is the light of the world and we possess the light of life by following Him;

Yohanan/John 8:12 “**Therefore יְהוֹשֻׁעַ spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”**”

The Hebrew word that is translated here as ‘good’ is **טוֹב** *tob* – Strong’s H2896 and carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’, and comes from the primary verb **טוֹב** *tob* – Strong’s H2895 and carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’.

In the true understanding of this word **טוֹב** *tob* we can see that it may best be translated, in most cases, as ‘**functional**’, for when **יְהוָה** said in **Bereshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**. What He saw was His creation **functioning** properly and working the way it should and this is why it was ‘**good**’.

Sounds all good – yet as we study further the Hebraic mind-set in regards to this word we get a fuller understanding of what טוב **tob** means.

To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.

In the ancient pictographic script - טוב **tob** – Strong's H2896 - is pictured as:



Tet – ט:

The original pictograph for this letter is , a **container made of wicker or clay**. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are **basket, contain, store and clay**.

Waw - װ:

The ancient pictographic form of this letter is , a **peg** or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

Beyt - ב:

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

From this picture we are able to learn and see that:

WE, AS CLAY VESSELS, ARE MADE SECURE, THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH

.... where He that is Good - The Potter – will come to dwell with those that He has created, redeemed and called by name!

As we look at these letters, we find a great revelation, in terms of the Good News (Besorah), or rather 'טוב News'!

The way we, as '*clay vessels*', are secured into the House of Elohim is by being secured by **the peg!**

Listen to what it says in:

Yeshayahu/Isaiah 22:22-24 "And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 'And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father's house. 24 'And they shall hang on him all the weight of his father's house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars."

We know that this is a great picture of how through יהושע Messiah we are fastened in a steadfast place!

Ezra 9:8 "But now, for a short while, favour has been shown from יהוה our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage."

This again is a wonderful promise given amidst a time of bondage: that a peg is given in His set-apart place – a great picture of the loving-commitment and compassion that יהוה has for His called-out nation!

While the '**House of Elohim**' had been neglected and broken down He would bring the necessary means to '**secure**' His covenanted people to His House that he builds by His design! It is through the work of Messiah, who has become the very '**peg**' that secures us and adds us, the clay vessels, to His House!

The Word of Elohim was made flesh, as יהושע Messiah came down and secured for us the ability to be made into the House that Elohim shall dwell in forever!

His House/Dwelling Place is built by His design and His plan and so when we see how that we are the 'Dwelling Place' of the Most-High, then we are able to get a clearer understanding that we are built up according to His plans, as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain of the true Heavenly Tabernacle, so too do we need to recognise that the only way we can be built up into being the True Dwelling Place of Elohim is through carefully following His instructions, as we walk in and stay in Messiah – The Word of Elohim.

When something is working properly, we might say today something like, '**working like a well-oiled machine**', when speaking of that which is functioning the way it should and the way it was designed to.

So, טוב **tob**, in the true sense of the word, expresses the idea that something is ‘good’ when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists.

In other words, it refers to something that functions within its intended purpose!

The opposite of טוב **tob** (good) is ‘evil’, which in Hebrew is the word, רע **ra** – Strong’s H7451 meaning, *‘bad, evil, wicked, harmful’*.

The tree of knowledge in the garden was of טוב **tob** (good) and רע **ra** (evil)!

Just as we understand that טוב **tob** represents that which is ‘functional’, we can then see that רע **ra** represents that which is ‘dysfunctional’, which simply put speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should. We may often think something is good, yet if it is not ‘functional’ according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

The Hebrew word for ‘death’ is מוֹת **maveth** – Strong’s H4194 which means, *‘death, plague’* and comes from the root verb מוֹת **muth** – Strong’s H4191 which means, *‘to die, bring about my death, put to death’*.

In **Mishlë/Proverbs 7:27** we are told that the house of the strange woman/adulterous whore is the way to the grave, going down to the rooms of death!

Mishlë/Proverbs 15:24 *“The path of life is upward for the wise, to turn away from the grave below.”*

As we walk in the clear instructions (Torah) of Elohim we walk in life and are delivered from the clear punishment of death, for the punishment of sin, which is lawlessness, is death!

In **Mishlë/Proverbs 10:2** Shelomoh makes it clear to us that righteousness delivers from death, and so, we are able to clearly expand on that, in recognising how it is righteousness for us to guard the commands of Elohim and walk in His Torah, for then we will turn away from the snares of death, for the second death has no power over those who have part in the first resurrection, for they have guarded the commands of Elohim and the witness of Messiah!

Verse 16-20 makes it very clear what love for יהוה involves – walk in His ways – guard His commands!

We are to guard every aspect of His Torah and should not try to ‘worm’ our way out of doing what is required – that is a Greek way of thinking, that simply seeks to do as little as possible and only do that which would be beneficial to self, whereas, the Hebraic mind of a true believer will do what is commanded, even when there is little or no understanding, as what is sure, is that wisdom and understanding will grow, in the obedient doing of His commands!

We are to love יהוה; obey His voice; and cling to Him and those who refuse to do so will end up following the traditions and dogmas of man.

We love, obey and cling in order to dwell in that which He has promised us and so we have a huge responsibility to guard His commands and Kingdom rules as we sojourn here! After all, His Torah will be the rule of the earth, during the Millennial reign when His Kingdom Rule is established here on earth – therefore, best we learn to hear, guard and do all His commands now – so that we actually get to dwell with Him when He comes to fetch His ready Bride!

The Hebrew word that is translated as ‘cling’ is דָּבַקְתָּ **dabeqah** and this comes from the primitive root word דָּבַק **dabaq** – Strong’s H1692 which means, *‘to cling, cleave, keep close, closely pursued, fasten its grip, joined, remained steadfast’*.

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

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

And because we fear, serve, cling to and worship a faithful and lovingly committed Elohim we must do diligently guard to love Him with our all.

Clinging to יהוה and guarding His commands go hand in hand – you cannot do one without the other, and the truest expression of our fervent love for Him is to cling to Him by doing what is required and obeying His Torah, keeping a firm grip on the truth and not letting go – and to do that one must be awake and alert and sober at all times – being fully ready and equipped to love:

Romiyim/Romans 13:10 “Love does no evil to a neighbour. Therefore, love is completion of the Torah.”

The Greek word that is used here in **Romiyim/Romans** for completion is πλήρωμα **plērōma** – Strong’s G4138 and comes from the word πληρόω **plēroō** – Strong’s G4137 which means, *‘to make full, complete, accomplish’*, and this means, in essence, to fully meet what is required, and not to finish and be done with!

This same root word is used in the words spoken by Messiah in:

Mattithyahu/Matthew 5: 17 “Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.”

The people who think that the Torah has been done away with actually, “**THINK NOT**”!!! They do not understand what Messiah is saying here – He is telling us clearly that the Torah has not been done away with – on the contrary, what He is saying is that He came to fully meet its requirements and these requirements of Torah are still applicable, as He made it clear that not one jot or tittle shall pass from the Torah until all is done – until heaven and earth pass away!

Now, we can all see that heaven and earth are still around and so too is the Torah!!!

If you are not guarding the Torah then you are not properly clinging to יהוה:

It says, concerning Hizqiyah, in:

Melakim Bēt/2 Kings 18:5-7 “He put his trust in יהוה Elohim of Yisra’el, and after him was none like him among all the sovereigns of Yehudah, nor who were before him, 6 and he **clung** to יהוה. He did not turn away from following Him, but **guarded** His commands, which יהוה had commanded Mosheh. 7 And יהוה was with him – wherever he went he acted wisely. And he rebelled against the sovereign of Ashshur and did not serve him.”

The Psalmist declared the following, in a Psalm which is all about the greatness of the Torah and His love for guarding it:

Tehillah/Psalm 119:31 “I have **clung** to Your witnesses; O יהוה, do not put me to **shame!**”

The fact is clear: if you are not clinging to יהוה, then who or what are you clinging to? Or rather, what is your ‘hand’ busy with?

The Torah is to bound upon your hand as you cling to יהוה and ‘DO’ what is required of you, in accordance to the plumb line of the Truth of His Word!

If you are not, then your hand may in fact be clinging to what the world has to offer!

All through Scripture we see this continual truth and theme that clearly tells us that ‘clinging’ to יהוה and the ‘guarding and doing’ of His commands is done together.

If you are not guarding and doing His commands then you are not clinging to Him and therefore your hands will certainly be in danger of turning to what the nations have to offer and cling to and do what they do!

If you turn and cling to what the nations have to offer and compromise your need to guard the commands by clinging to man-driven forms of worship practices, as your means of worship, then what Yehoshua tells us, in **Yehoshua/Joshua 23**, as part of his farewell speech, becomes very clear; and that is that יהוה will stop driving those nations out! And these nations will become whips on your sides and thorns in your eyes! That means your ability to see clearly will get affected and you will end up being enslaved to their customs and traditions!

The question that many people need to carefully consider today, is... “**What are you holding fast to...Truth or Tradition?**”

In responding the hypocritical and religious Pharisees, Messiah said in:

Marqos/Mark 7:6-9 “And He answering, said to them, “Well did Yeshayahu prophesy concerning you hypocrites, as it has been written, ‘This people respect Me with their lips, but their heart is far from Me. 7 And in vain do they worship Me, teaching as teachings the commands of men.’ 8 “Forsaking the command of Elohim, you **hold fast** the tradition of men.” 9 And He said to them, “Well do you set aside the command of Elohim, in order to guard your tradition.”

Just stop and imagine the scene for a moment here:

The religious Pharisees and some of the scribes were challenging יהושע about the fact that His taught ones did not wash their hands according to the traditions of the elders and יהושע answers them with these words.

Words that I am sure were not taken very well!

He basically called them a bunch of ‘actors’, who were putting on a hypocritical show, by holding fast to corrupt man-made traditions, while they were clearly neglecting to guard and cling to the commands of Elohim!

This was simply a vain and worthless display of worship!!!!

I am sure that they did not take these words very well, as many who hear the same rebuke today will not either!

Today, this same vain worship is still happening, as man will stubbornly ‘**hold fast**’ to their corrupt traditions, oral laws, catechisms of the church and doctrines of man; and will give יהושע a corrupted ‘lip service’ of vain worship, while their hearts are clearly far from Him.

In Hazon/Revelation, we see some stern words from יהושע regarding the **holding fast** to the wrong things:

Hazon/Revelation 2:14-15 “But I hold a few matters against you, because you have there, those who **adhere** to the teaching of Bil’am, who taught Balaq to put a stumbling-block before the children of Yisra’el, to eat food offered to idols, and to commit whoring. 15 “So you also have those who **adhere** to the teaching of the Nikolaites, which teaching I hate.”

The Greek word used here for ‘adhere’ is κρατέω krateō – Strong’s G2902 which means, ‘**to be strong, rule, clinging, hold fast**’, and it is the same word used in Marqos/Mark 7:8 for ‘**hold fast**’, and this word carries with it the intensity of be very strong in holding on – and in the negative sense it reveals that this kind of holding fast to false traditions and teachings is as result of becoming so hard headed that you will not let go of them!

So many people today are holding fast, with major pride and stubbornness, to the traditions and commands of men, which they simply refuse to let go of and are therefore unable to see clearly and are unable to be lovingly and obediently clinging to יהודה and guarding His commands.

The command is very clear – obey, do not mix your worship and remain steadfast – because we know that the word of יהוה has NEVER failed concerning the good words which He has spoken concerning us!

Therefore, we are warned too that should we fail to do what is commanded, then every evil word which He has spoken will come upon us!!!

This was intended to alarm them and cause them to not get settled in their own comfort zones; and knowing the fate of the unrighteous is an encouragement in itself, for it certainly encourages us to want to walk in righteousness, amēn!

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

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

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

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

The Greek word that is used for ‘cling’ is κολλάω kollaō – Strong’s G2853 which means, ‘to unite, associate, cling, join’, and comes from the word κόλλα kola which is the Greek word for ‘glue’, giving us a very clear understanding of what is being instructed here! We are to be ‘glued’ to what is good, and be so stuck to what is good that we will not be able to let it go!

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

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

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

In the ancient pictographic alphabet, the word דָּבַק dabaq – Strong’s H1692 is written as:



Dalet - ד:



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

We also recognise that יהושע Messiah is **The Door**, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

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

Beyt – ב:



In the ancient script this letter is pictured as , pictured as a 'tent floor plan', and means, 'house' or 'tent'. It represents 'family' and the importance of those who are inside the tent as opposed to the tent structure itself. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Quph - ק:



In the ancient script this letter is pictured as , a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity. This can very well picture for us 'consistency' in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

These 3 pictographic letters can render for us:

THE DOOR OF THE HOUSE CONTINUALLY!

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

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

HOLD FAST TO WHAT YOU HAVE IN THE MASTER!

In a Torah portion that is called 'YOU ARE STANDING', may we be continually encouraged and strengthened to take our firm stand in our Master, clinging to His Truth with both hands, as we hold firm our calling, to the full praise and esteem of His Mighty Name!

אַתֶּם נִצְבִים *atem nitstsabiyim*

YOU ARE STANDING!

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