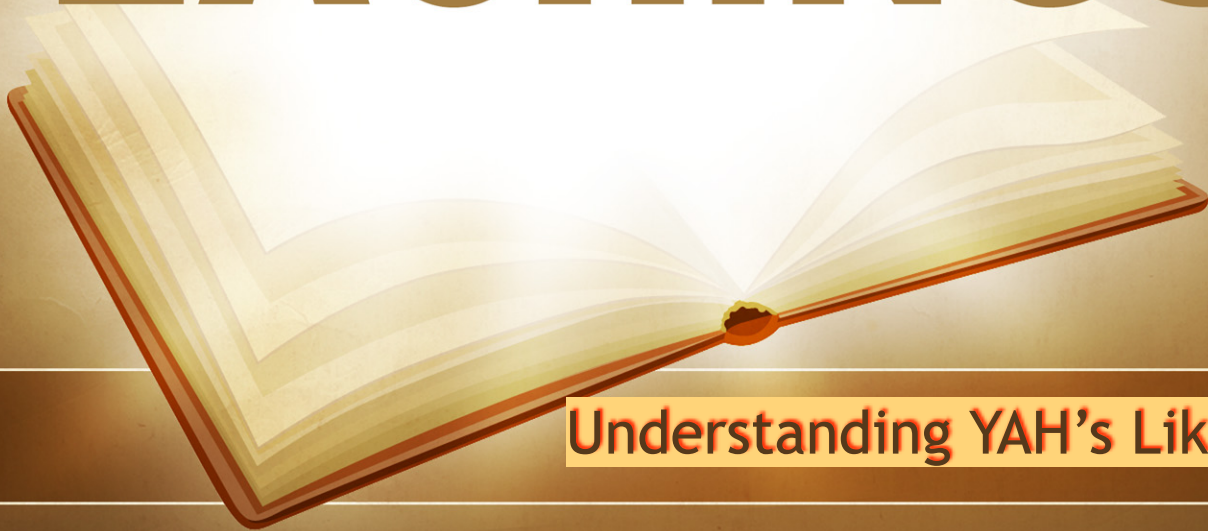


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#51 Netzavim (נִצְבִּים)**

— Hebrew for “ones standing,”

**#52 Vayelech (וַיֵּלֶךְ)** — Hebrew for  
“then he went out”

Torah: Deut. 29:10-31:30

Haftarah: Isaiah 61:10-63:9



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The Parshah of Nitzavim includes some of the most fundamental principles of the Hebrews faith:

The unity of Israel: “You stand today, all of you, before YeHoVah your Elohim: your heads, your tribes, your elders, your officers, and every Israelite man; your young ones, your wives, the stranger in your gate; from your wood-hewer to your water-drawer.”

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

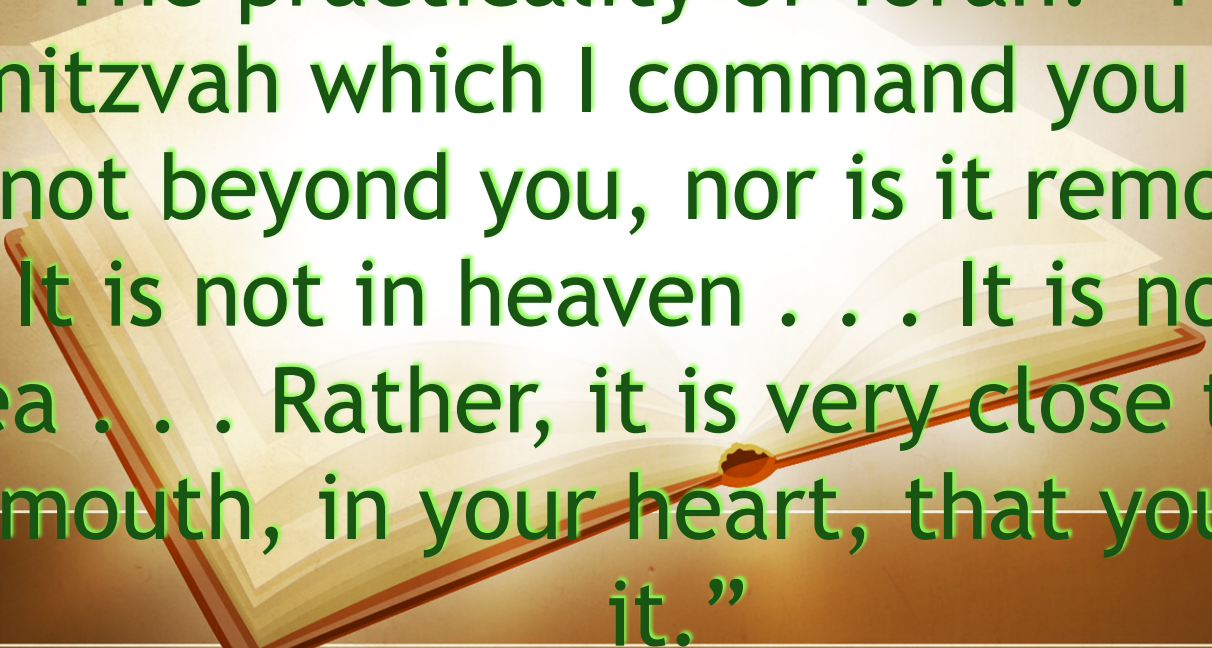
The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons Elohim's laws, but then he prophesies that in the end, "You will return to the YeHoVah your Elohim . . . If your outcasts shall be at the ends of the heavens, from there will the YeHoVah your Elohim gather you . . . and bring you into the Land which your fathers have possessed."



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

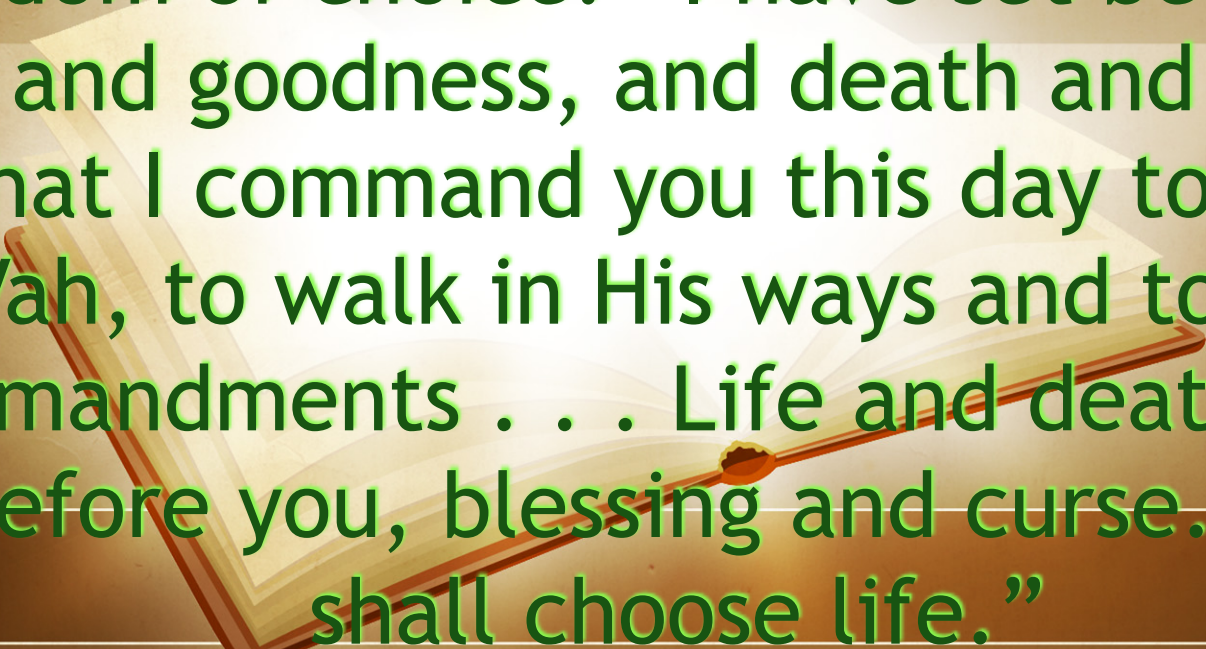
The practicality of Torah: “For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it.”



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Freedom of choice: “I have set before you life and goodness, and death and evil: in that I command you this day to love YeHoVah, to walk in His ways and to keep His commandments . . . Life and death I have set before you, blessing and curse. And you shall choose life.”





# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The Parshah of Vayelech (“and he went”) recounts the events of Moses’ last day of earthly life. “I am one hundred and twenty years old today,” he says to the people, “and I can no longer go forth and come in.” He transfers the leadership to Joshua, and writes (or concludes writing) the Torah in a scroll which he entrusts to the Levites for safekeeping in the Ark of the Covenant.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

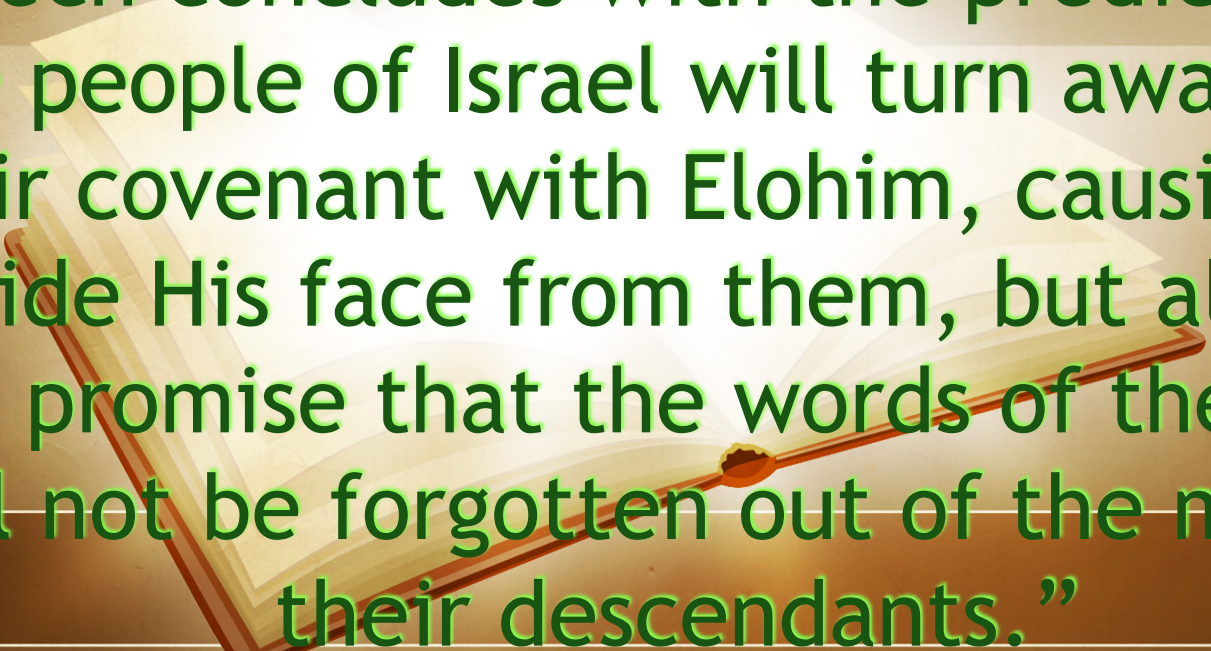
The mitzvah of Hakhel (“gather”) is given: every seven years, during the festival of Sukkot of the first year of the shemittah cycle, the entire people of Israel—men, women and children—should gather at the Holy Temple in Jerusalem, where the king should read to them from the Torah.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Vayelech concludes with the prediction that the people of Israel will turn away from their covenant with Elohim, causing Him to hide His face from them, but also with the promise that the words of the Torah “shall not be forgotten out of the mouths of their descendants.”

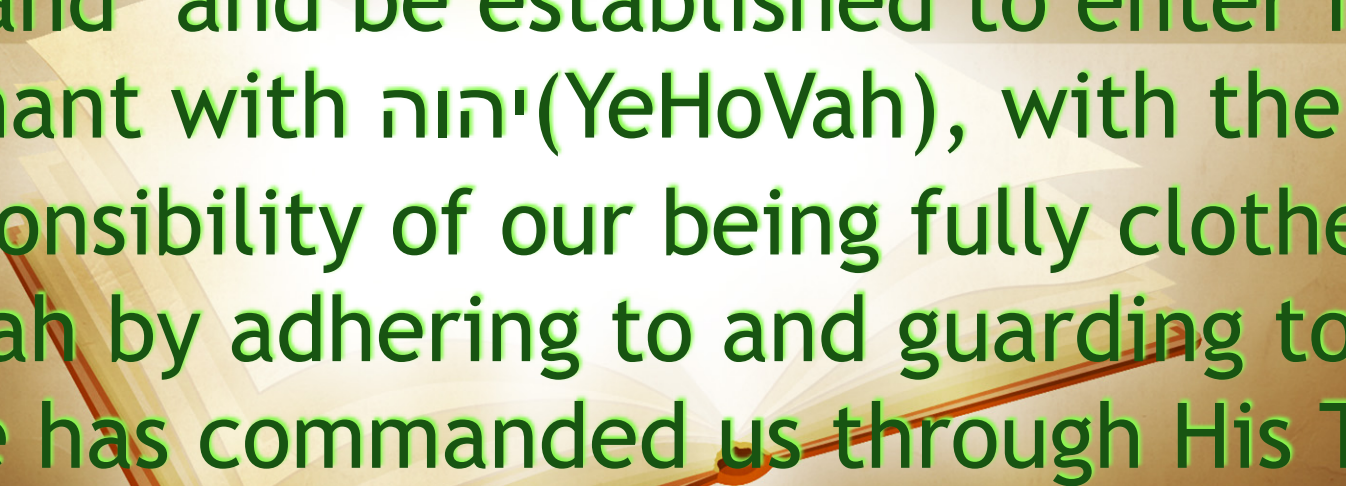


I find it interesting here, in that the picture of Messiah confirming a covenant with many for one week, it can, in one sense, represent for us His Creation week, which shadow pictures the 7 Millennia and that, all throughout the ages, He confirms a covenant with many and in the middle of the week He 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 יהוה (YeHoVah), 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

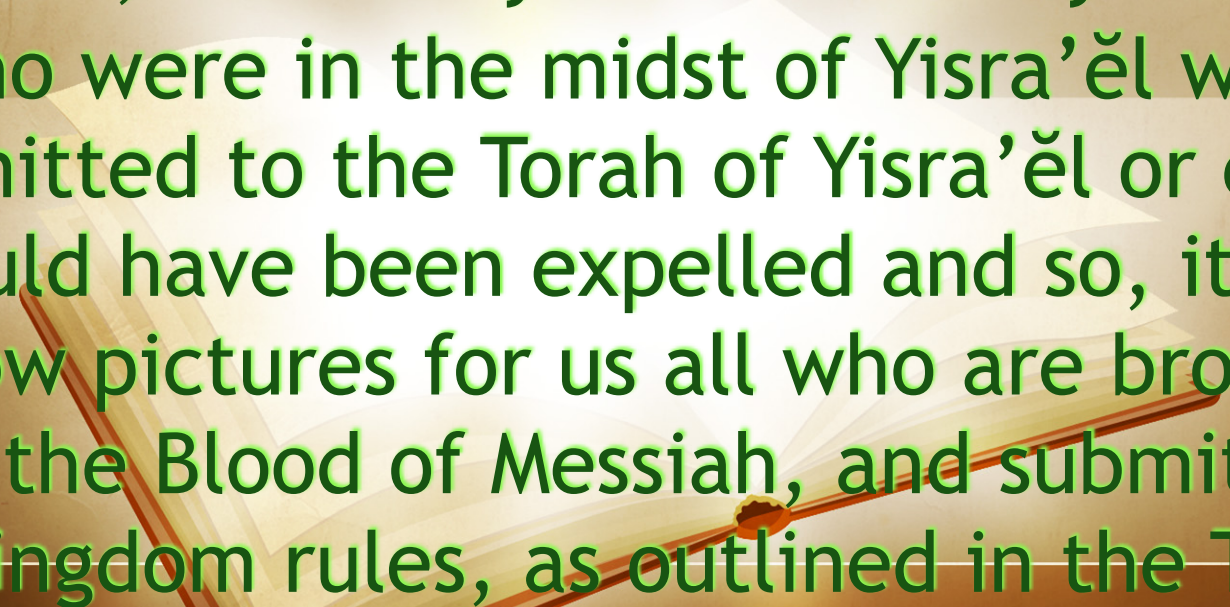
“Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness - there shall be weeping and gnashing of teeth.’”

Deu 29:11 your little ones, your wives, and  
your sojourner who is in the midst of your  
camp, from the one who cuts your wood to  
the one who draws your water,



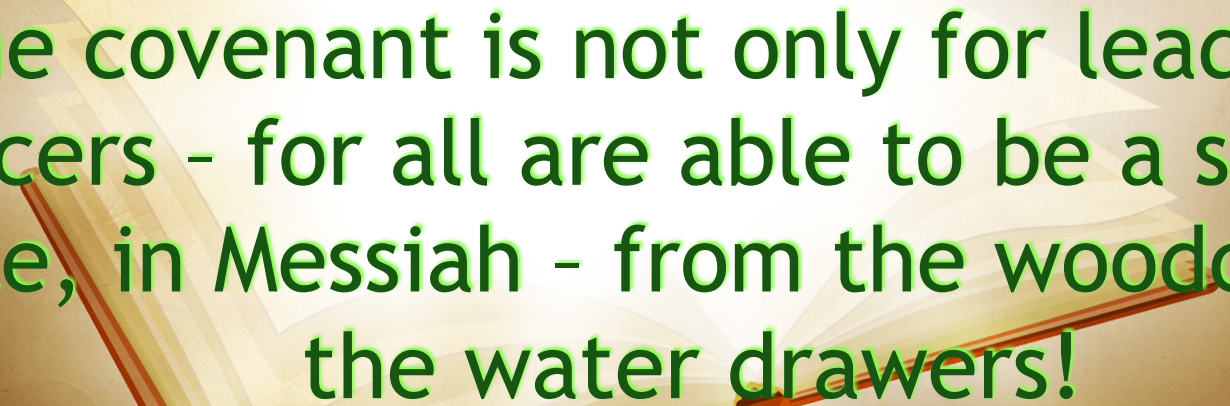


**Verse 11** emphasises that it is not only the leaders and officers who are standing, but rather, it is everyone who is in your midst. All who were in the midst of Yisra'ěl would have submitted to the Torah of Yisra'ěl or else they would have been expelled and so, it clearly shadow pictures for us all who are brought near by the Blood of Messiah, and submit to His Kingdom rules, as outlined in the Torah!



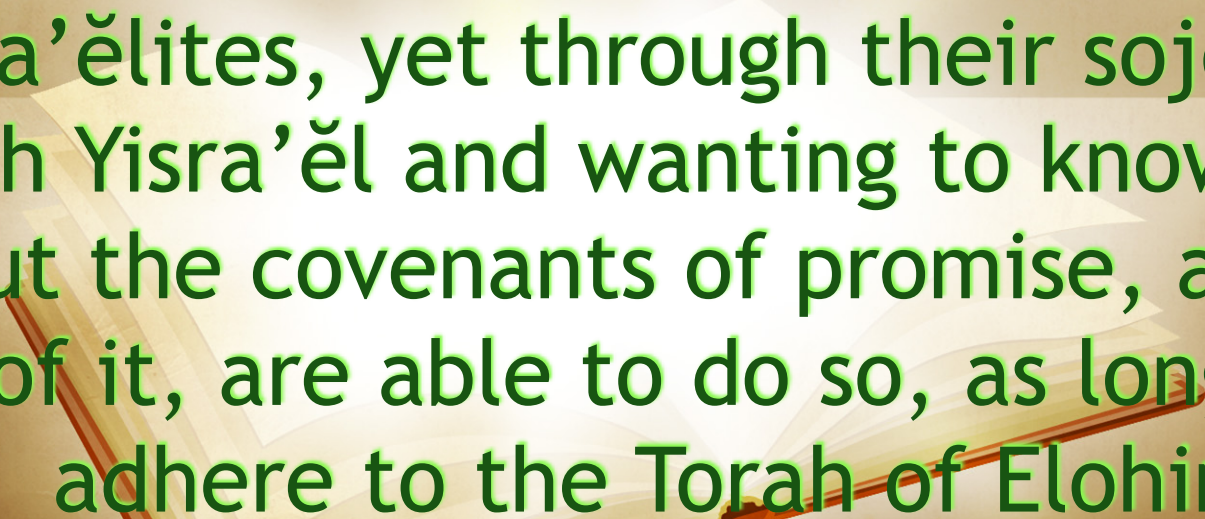
For, in Him, there is no Yehudi or Greek, slave or free, male or female, for we are all one in Messiah (Galatiyim/Galatians 3:28).

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'ēlites, yet through their sojourning with Yisra'ēl 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'ēlite or Ib̄'rim/  
Hebrew!

The term 'Hebrew' or עִבְרִי Ib̄ri (ib-ree')-  
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 יהושע (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 Pěsah Meal and become ‘as a native born’)



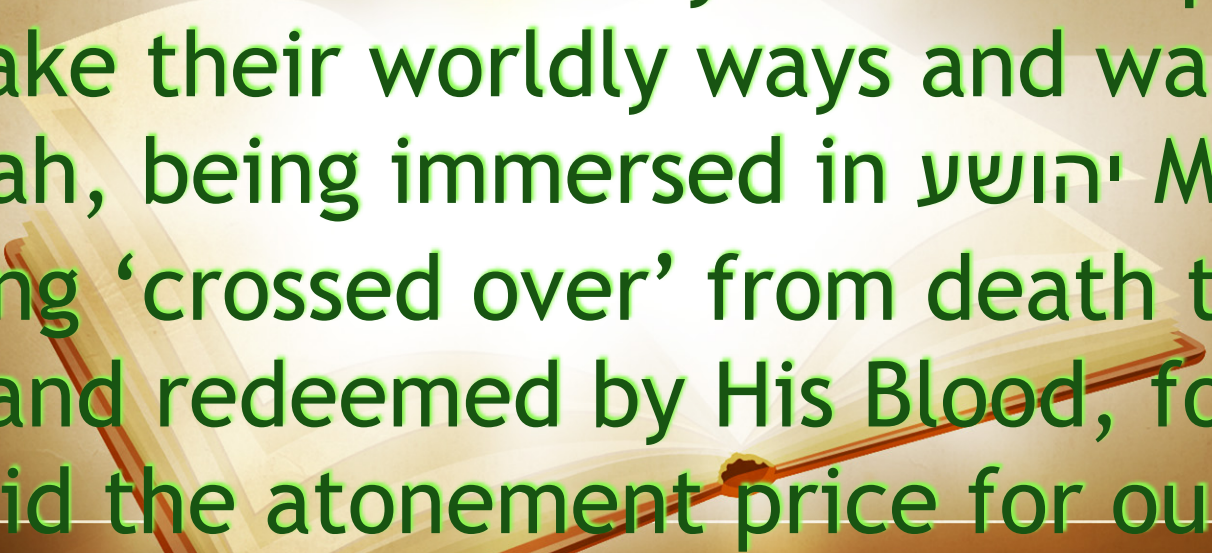
Deu 29:12 so that you should enter into  
covenant with יהוה (YeHoVah) your Elohim, and  
into His oath, which יהוה (YeHoVah) your  
Elohim makes with you today,



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 (aw-bar' )- 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 lberi 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'ël, and therefore being 'Yisra'ël' 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 עֶבֶר abar (aw-bar' )-  
Strong's H5674, in the ancient pictographic  
script, is written as follows:



Ayin - אָ:


The original pictograph for this letter is



and represents the idea of '**seeing and watching**', as well as '**knowledge**'. as the eye is the 'window of knowledge' and can also render the concept of knowledge revealed!



Beyt - בֵּית:

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 - <sup>5</sup> 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 יהוה (YeHoVah) 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 (YeHoVah) our Elohim, we also enter into His 'oath', which in Hebrew, is a word that comes from the primitive root word אָלַח alah (aw-law')- 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* (kaw-rath')- Strong's H3772 which means, *'to cut off, cut down, cut covenant'*.



It is in Berěshith/Genesis 15 that we see how יהוה (YeHoVah) 'made' a covenant with Abram and this root word כָּרַת karath (kaw-rath')- 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 (YeHoVah) 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 Yeshua Messiah  
causes us to be grafted in as יהוה (YeHoVah)  
'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 (ber-eeth')-  
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 (baw-raw')- 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**  
(ber-eeth')- Strong's H1285 in the ancient  
text, looks like this:






Beyt - בֵּית:

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, יהושע 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!

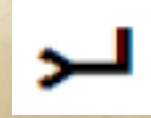
## Resh - ר:



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**'. 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 - י:



The ancient script has this letter as **‘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 - ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'ël and Yehudāh 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' - בְּרִית  
beriyth (ber-eeth')- 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!**

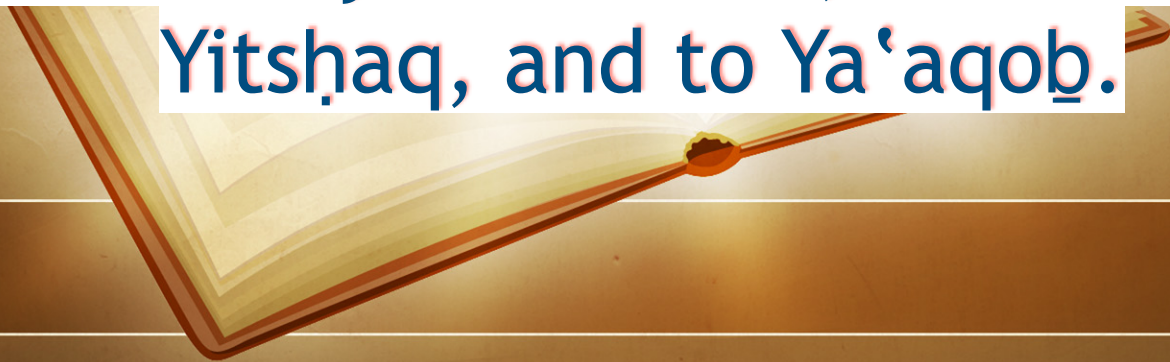
While we certainly recognise, and understand, that there are many facets to the Covenant that our Creator has made, and established, with His chosen and called out priesthood, we recognise that our Master and Elohim does not break Covenant and He remains lovingly-committed to His 'Covenants of Promise',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



Deu 29:13 in order to establish you today as a people for Himself, and He Himself be your Elohim, as He has spoken to you, and as He has sworn to your fathers, to Abraham, to Yitshaq, and to Ya'aqob.



**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 **קִיּוּם** qum (koom)- 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 קוּם qum (koom)- 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 (Yeshua) 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**

**YEHOVAH,**

**SO THAT YOU ENTER INTO COVENANT WITH**


**YEHOVAH,**

**IN ORDER TO ESTABLISH YOU AS YEHOVAH'S  
PEOPLE!!**



Deu 29:14 “And not with you alone I am making this covenant and this oath,

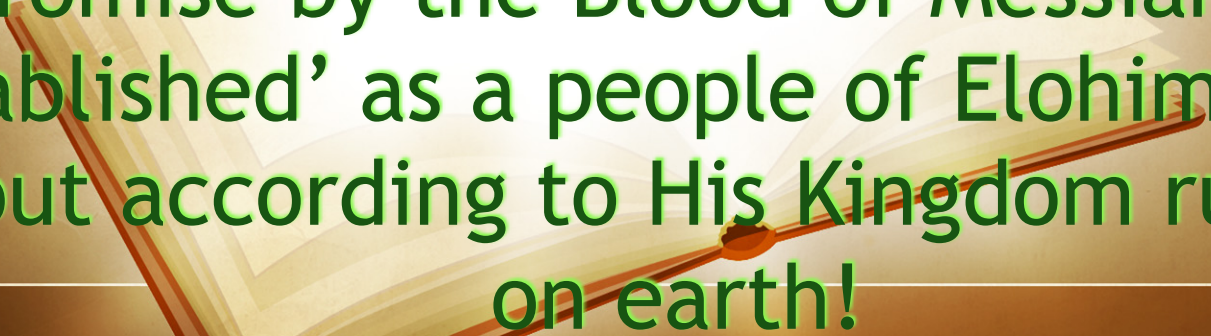
Deu 29:15 but with him who stands here with us today before יהוה (YeHoVah) our Elohim, as well as with him who is not here with us today.



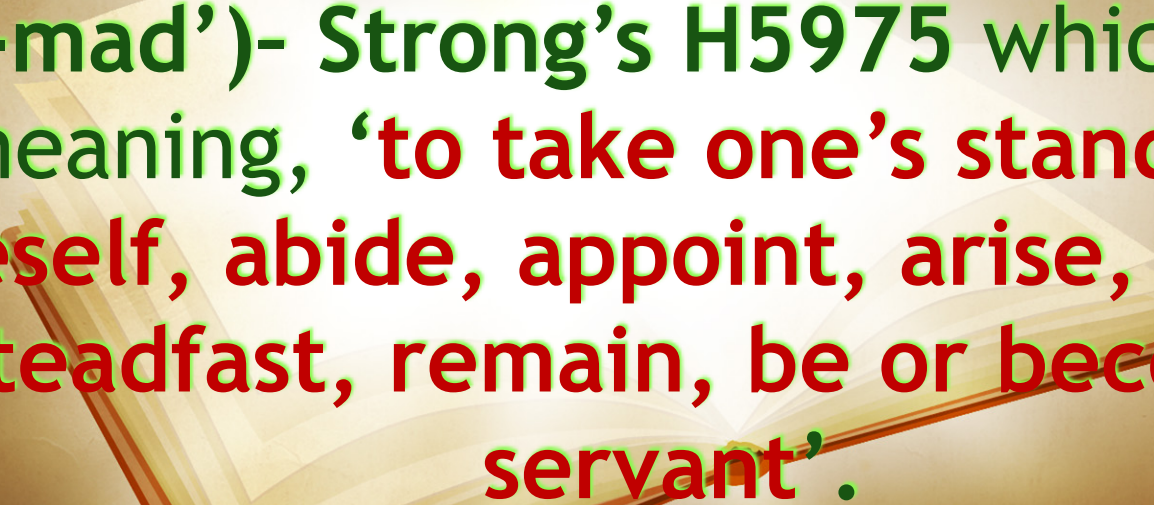
**Verse 14** highlights how this covenant and oath was not only with those who were standing there that day, as **verse 15** makes it clear that His covenant is with all who ‘stand’ before Him ‘today’ (that day), as well as those “not here with us ‘today’” and therefore, confirms that He is the Elohim 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!

An illustration of an open book with a red bookmark, positioned diagonally across the bottom half of the image. The book is open to a page with faint, illegible text. The bookmark is a simple red ribbon-like shape.

The Hebrew word that is translated as 'stands' comes from the root word **אָמַד** amad (aw-mad')- 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'**.



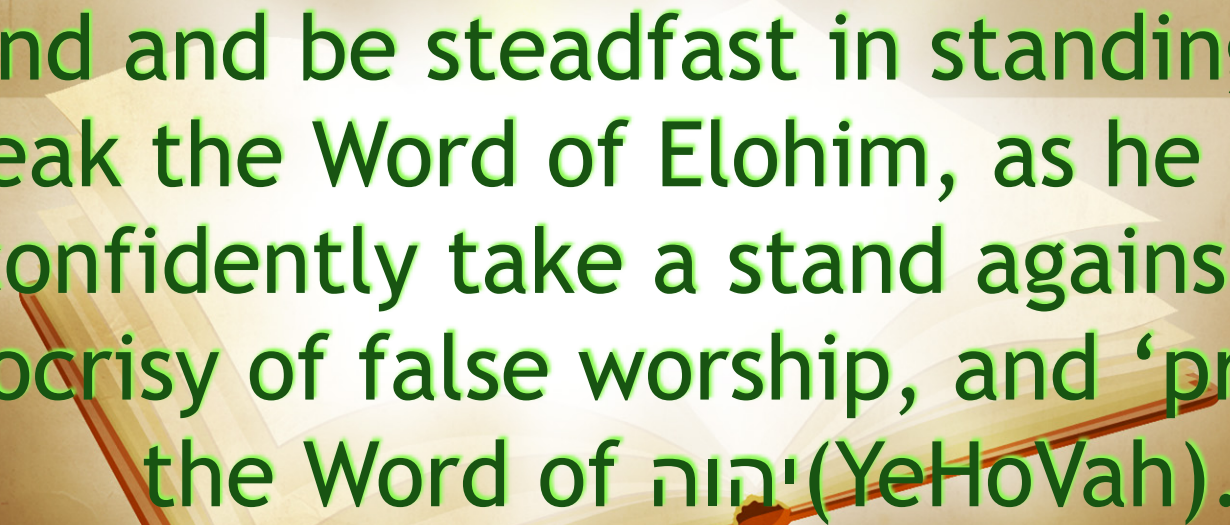


The one who 'stands' today has a clear responsibility of taking one's stand and serving in perfection and in truth!

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

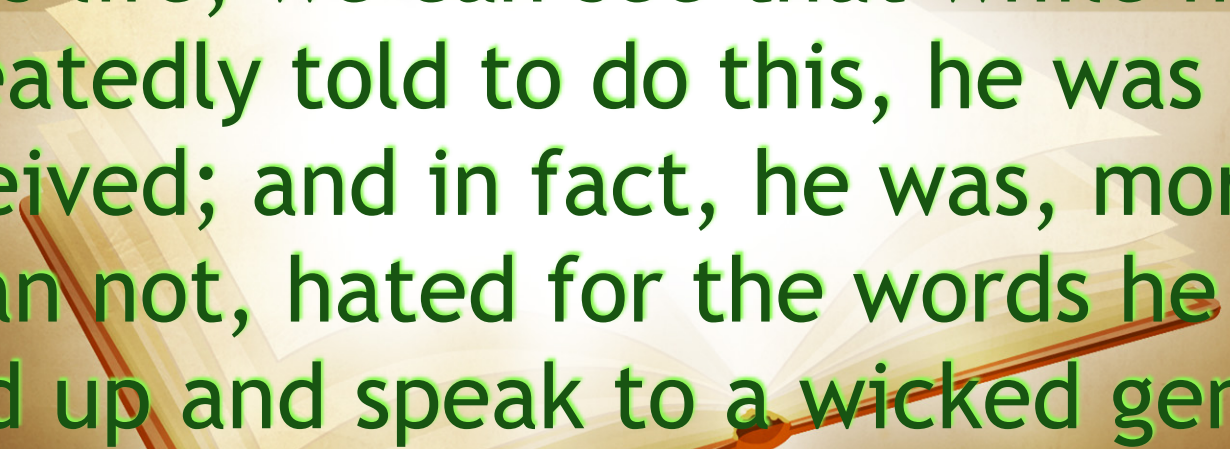
'Stand in the gate of the House of יהוה (YeHoVah), and proclaim the Word of יהוה (YeHoVah) to all who were entering the gates to bow down to יהוה' (YeHoVah).

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 (YeHoVah).





**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 Yehezqěl - he too was told to stand up and speak! Be a steadfast servant of the Word and stand up and speak the Truth!

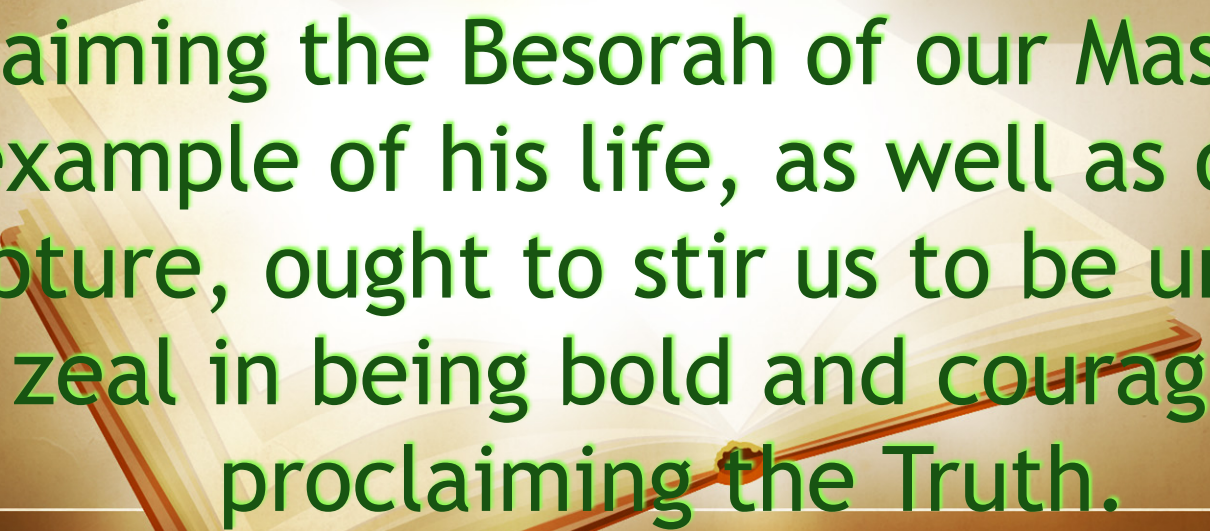
Ma'asei/Acts 26:16-18 "But rise up, and stand on your feet, for I have appeared to you for this purpose, to appoint you a servant and a witness both of what you saw and of those which I shall reveal to you, 17 delivering you from the people, and the gentiles, to whom I now send you, 18 to open their 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 (Yeshua) 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'ěl:

Yehezq'ěl/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 יֶהֱזַקֵּל Yehezqěl (yekh-ez-kale') - Strong's H3168 means, '*El strengthens*', and comes from the two root words:

1) חָזַק ḥazaq (khaw-zak') - 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 (ale)- Strong's H410 meaning '**mighty, power or mighty one**' and is also used as a title of יהוה (YeHoVah).

Yehezqěl was certainly commissioned with a great task of calling a rebellious people back to Elohim, and here, in this chapter 2 of Yehezq'ěl/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 Yehezqěl, had given him for the task at hand.

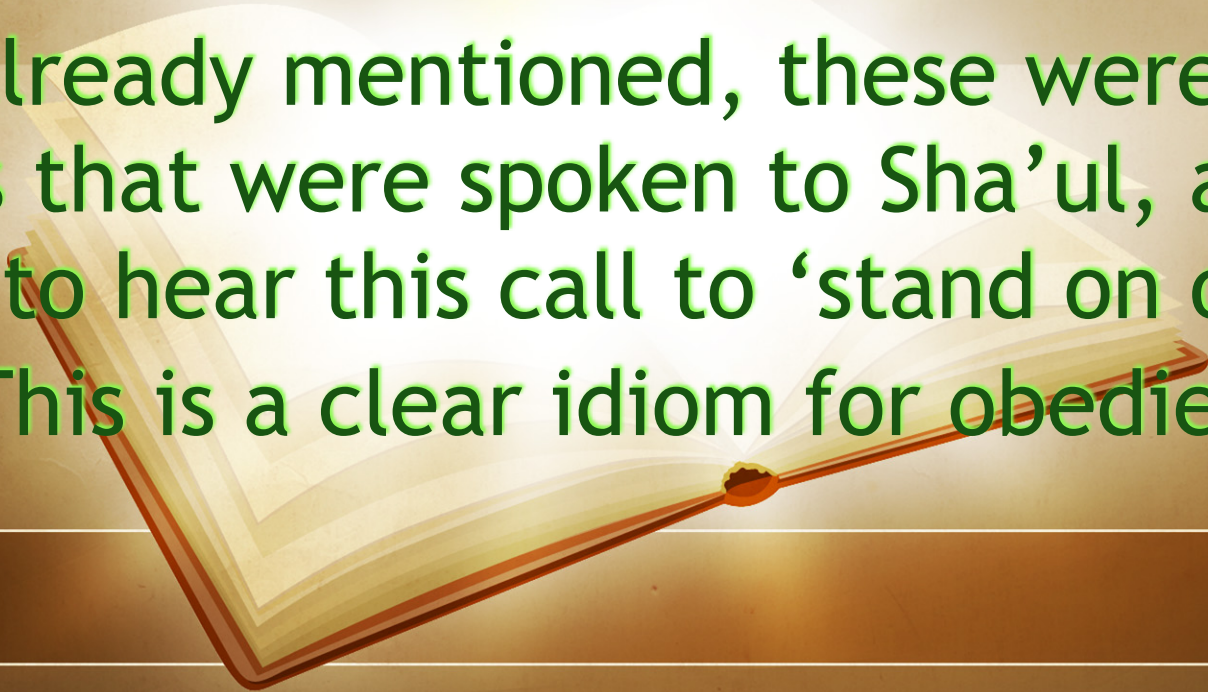
After seeing the esteem of יהוה (YeHoVah), and hearing the voice of יהוה (YeHoVah), Yehezqěl fell on his face to the ground, and here in Yehezq'ěl/ Ezekiel chapter 2 we see the word of יהוה (YeHoVah) being very clear, as Yehezqěl was commanded to stand on his feet!



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 (YeHoVah) 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 (reh'-gel)-  
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 (YeHoVah):

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 - Pěsaḥ 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 רגל 'regel' (reh'-gel)-Strong's H7272 is written as follows:




## Resh - ר



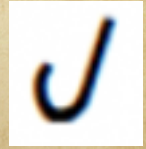
The ancient script has this letter as  and is pictured as '**the head of a man**' and has the meaning of the head of a man as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

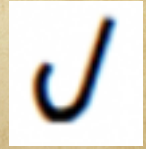


Gimel - ג:

This is the letter 'gimel', which in the ancient script is 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 יהוה, 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!



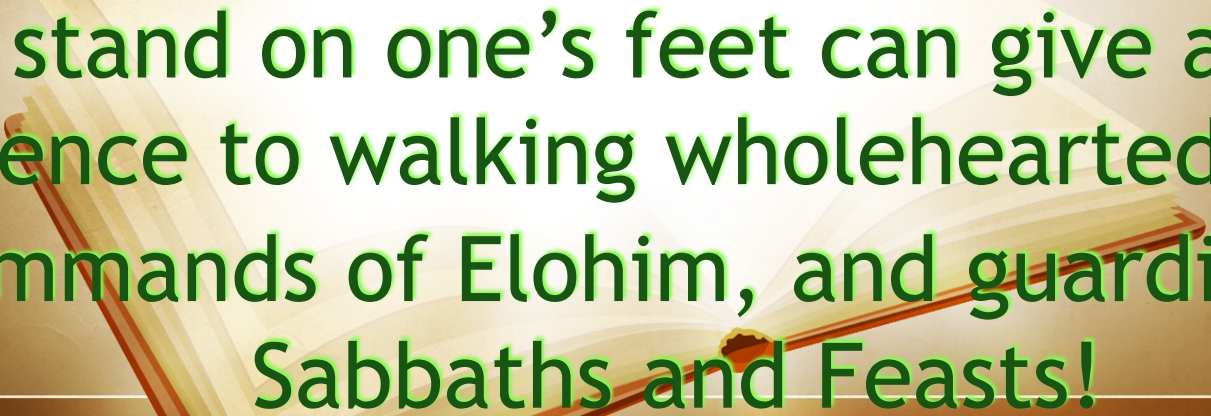
When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of יהוה (YeHoVah), we are able to clearly understand the message in these, as:

**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!





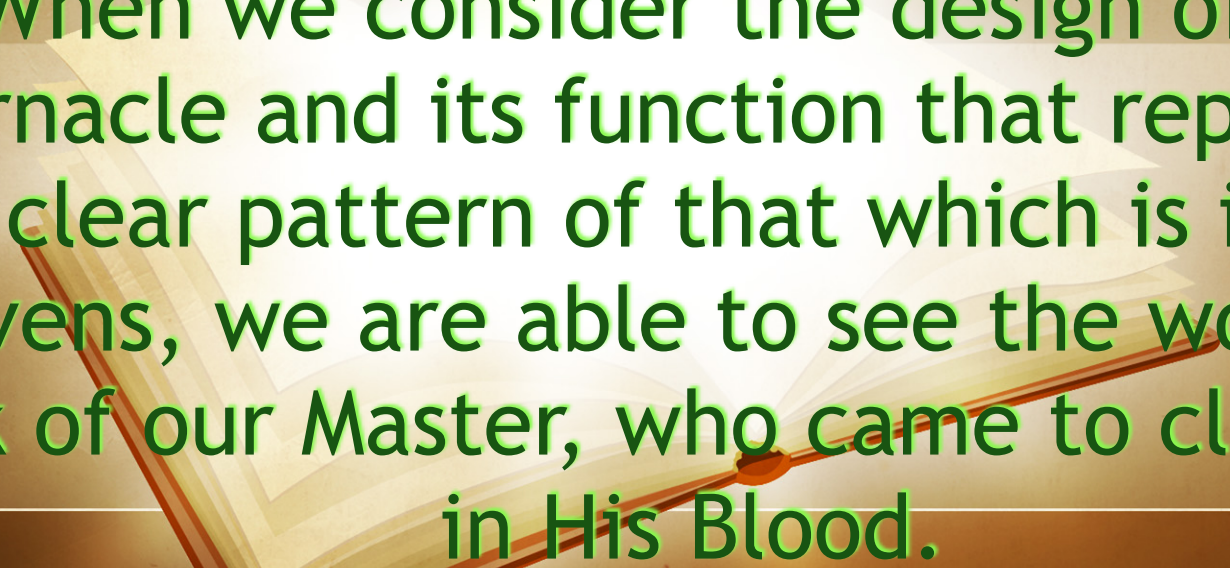
The Greek word that is used here in the LXX (Septuagint - Greek translation of the Tanak) for 'stand' is ἵστημι histēmi (his'-tay-mee)-  
**Strong's G2476** which means, 'to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain 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 (Yeshua) Messiah!



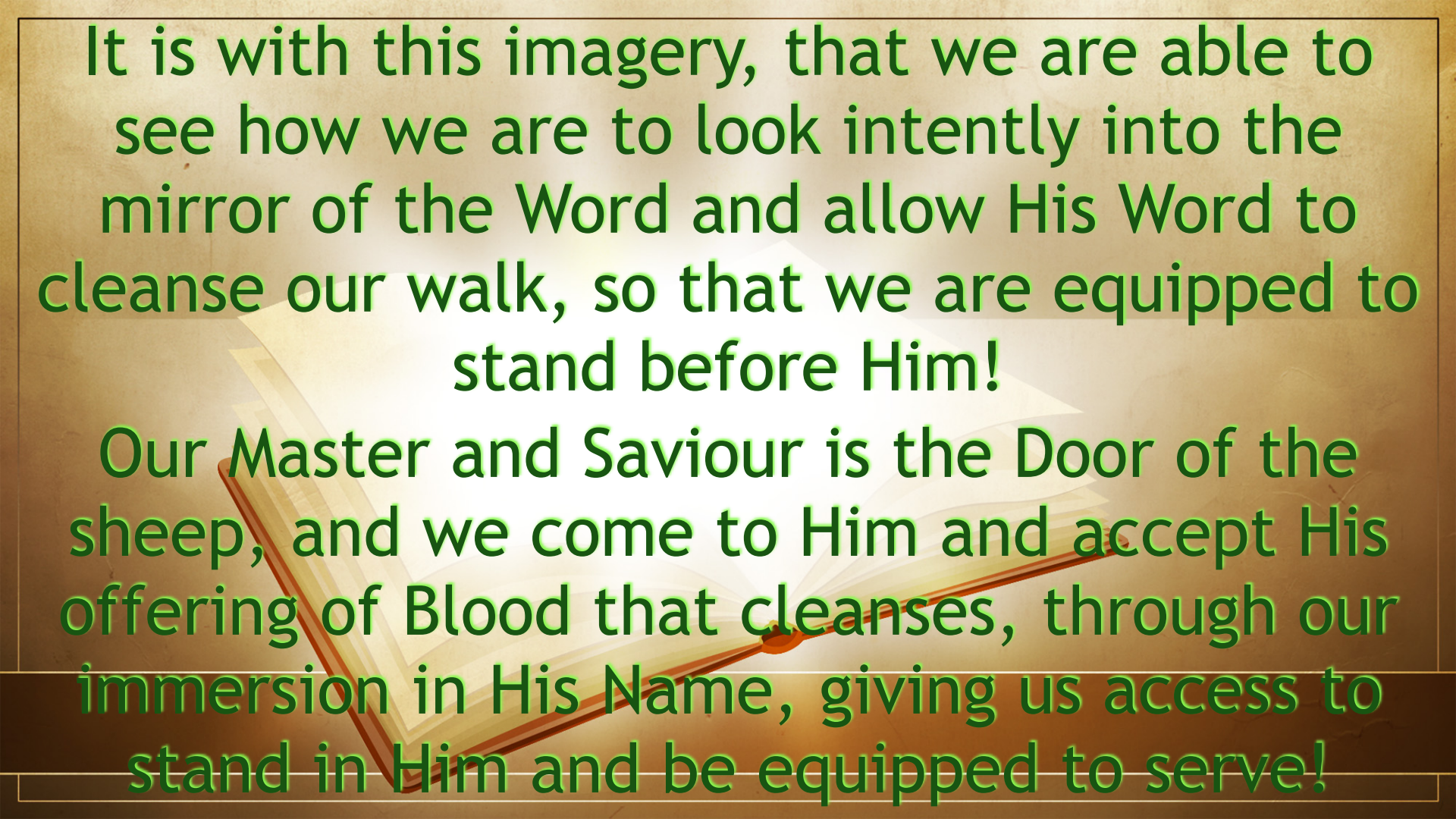
Our Husband and King is the One who washes us through His Word and gives us the ability to stand in His presence!

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.



The background of the image is a textured, light brown surface. In the center, there is a faint, stylized illustration of an open book with white pages. A red bookmark is visible, pointing upwards from the bottom of the book. The text is overlaid on this background.

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 **אָמַד** **amad** (aw-mad')- 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

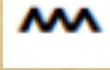
In the ancient script this letter is drawn as



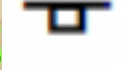
- and is pictured as an eye and carries the meaning of '*insight and understanding*' or that to which you look upon and the ability to '*look and see*'.



Mem - n:

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

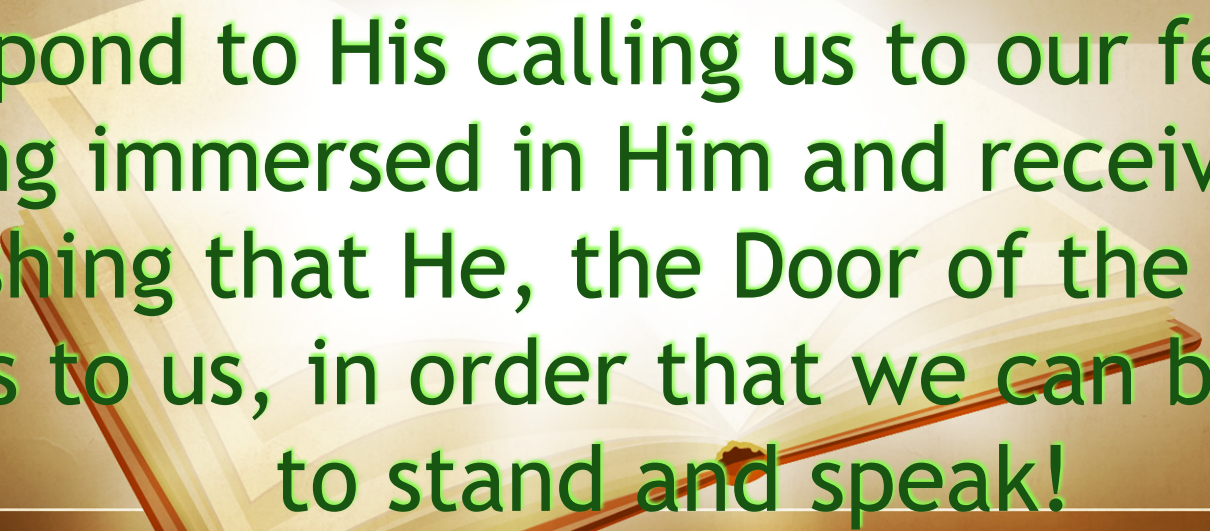


In terms of this grouping of pictographic letters that render the word  $\text{אָמַד}$  amad (aw-mad')- Strong's H5975, we are able to identify what is being clearly represented for us here, especially as we consider who it is that we are to be looking to, in order to be equipped to stand. These pictographs 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 Perfecter 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'ěl/Ezekiel 2 we see this verb **אָמַד** **amad** (aw-mad')- Strong's H5975 being used in the 'qal' tense, showing us the clear command to stand; and in verse 2 of Yehezq'ěl/Ezekiel 2, the verb **אָמַד** **amad** (aw-mad')- 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 Yehezqěl listened to the Spirit, he was set on his feet, and here we see how ‘belief comes by hearing the Word’, as Yehezqěl’s belief was an active belief, as he heard the Spirit of Elohim speaking to him.



Notice the sequence here:

Firstly, יהוה (YeHoVah) told Yeḥezqěl to stand on his feet and then He caused Yeḥezqěl 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, Yeḥezqěl 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!  
Yehezqěl 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!

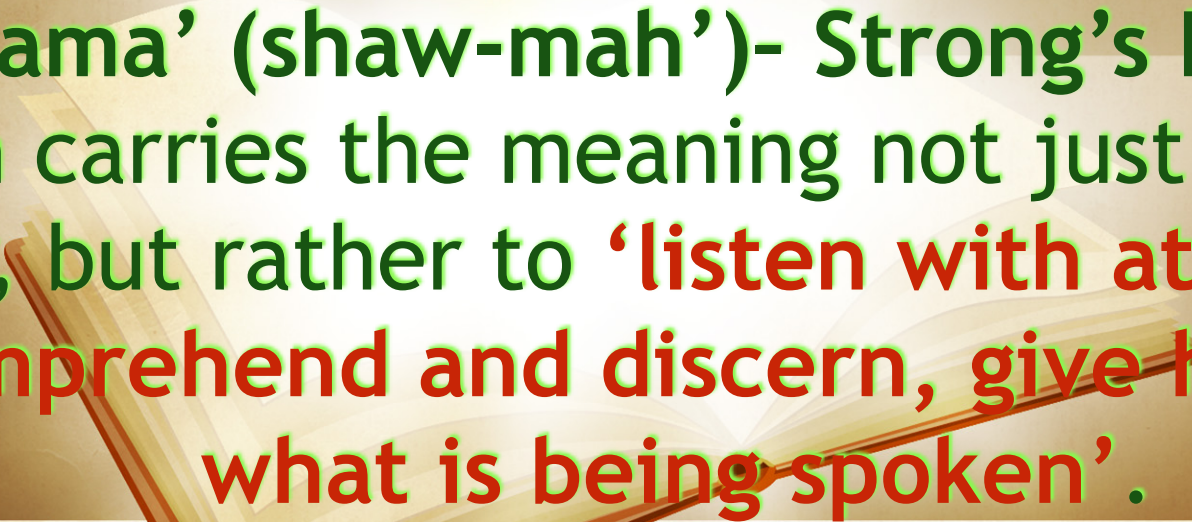


With this command to stand on his feet there was an expected service, just like a soldier receiving orders from his commanding officer.

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, יהוה (YeHoVah) of Hosts!

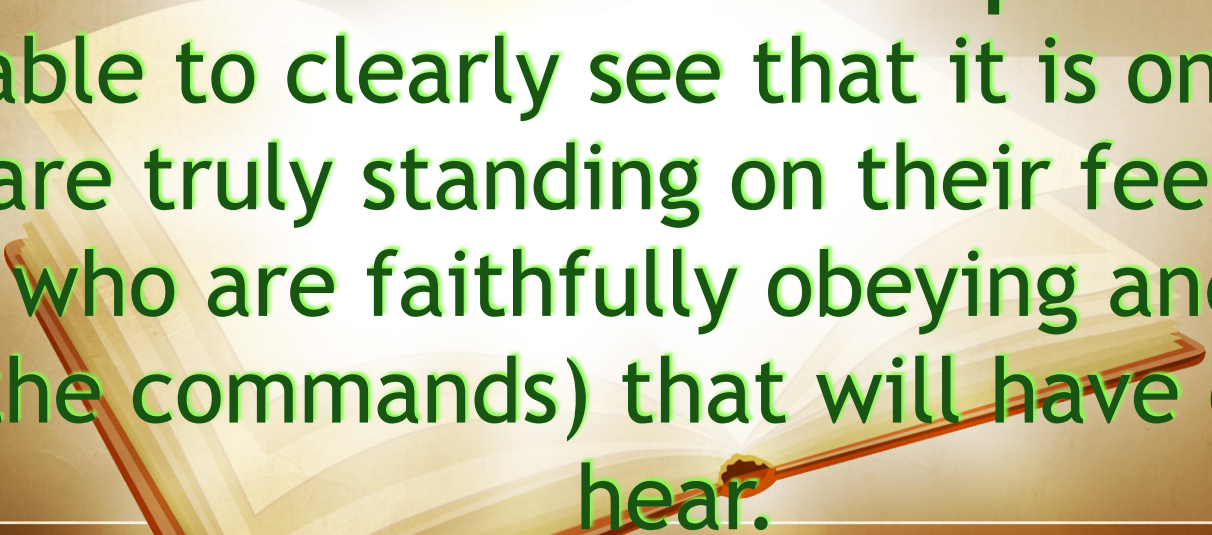
In our ability to properly stand, we need to give ear to the Truth, and here in verse 2 of Yehezq'ěl / Ezekiel 2 we see that Yehezq'ěl says that he 'heard' Him who was speaking!

The Hebrew word that is translated as  
‘heard’ comes from the root word שָׁמַע  
‘shama’ (shaw-mah’)- 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.

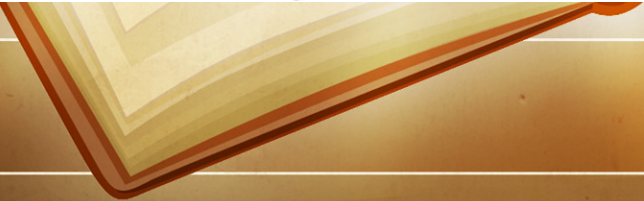




Deu 29:16 “For you know how we dwelt in the land of Mitsrayim and how we passed through the nations which you passed through,

Deu 29:17 and you saw their abominations and their idols, wood and stone, silver and gold, which were with them,

Deu 29:18 lest there should be among you a man or woman or clan or tribe, whose heart turns away today from יהוה (YeHoVah) our Elohim, to go and serve the mighty ones of these nations, lest there should be among you a root bearing bitterness or wormwood.





## 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!**

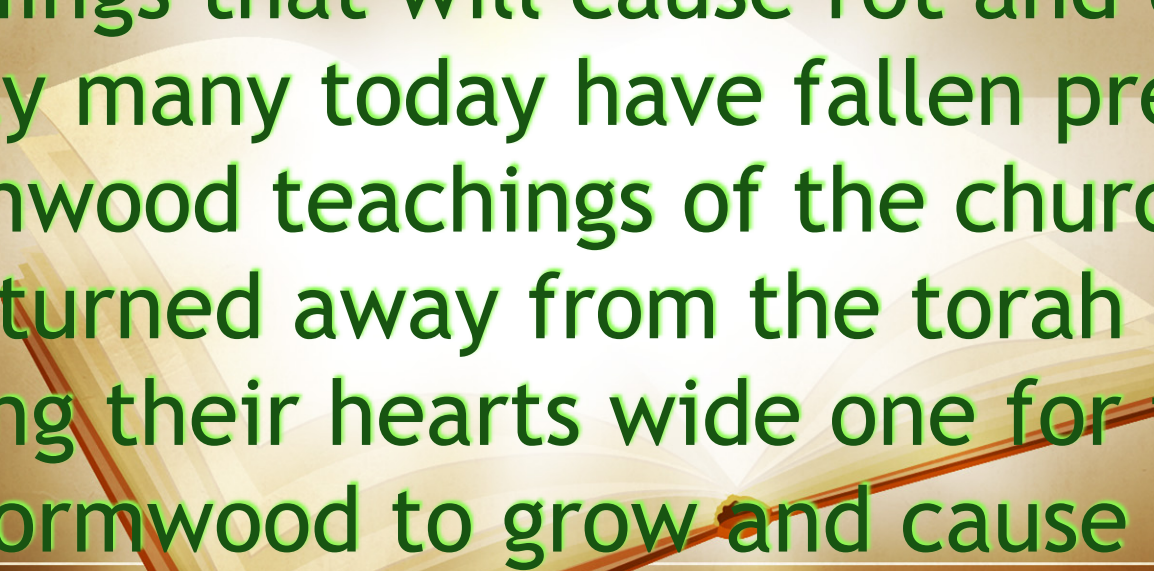
This carries a clear warning against falling short of the favour of Elohim!

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"

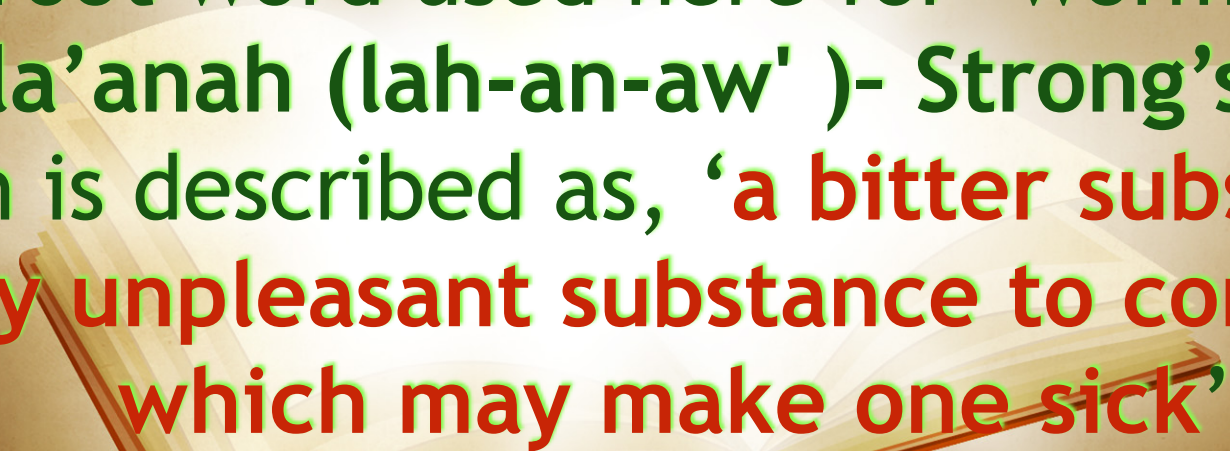
Our hearts are to have the Torah written upon them, and to turn our hearts away from Elohim, is to turn away from the Torah and, in the process, the one who does this will end up serving the mighty ones of the nations, and when this happens, the root of bitterness and wormwood springs up.



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 (lah-an-aw') - Strong's H3939  
which is described as, '**a bitter substance, a  
very unpleasant substance to consume,  
which may make one sick**'.

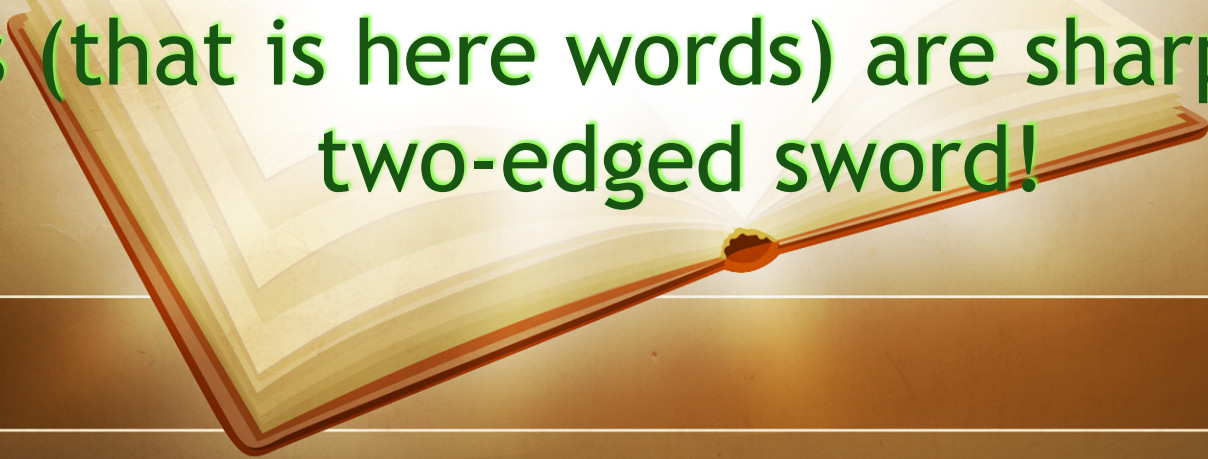




We know that the tree of life in Hazon/  
Revelation is described as having leaves which is  
for the healing of the nations and so, wormwood  
can be seen as the counterfeit leaves of the  
enemy which kills, yet so many are eating away  
at this very bitter root!


Mishlě/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!

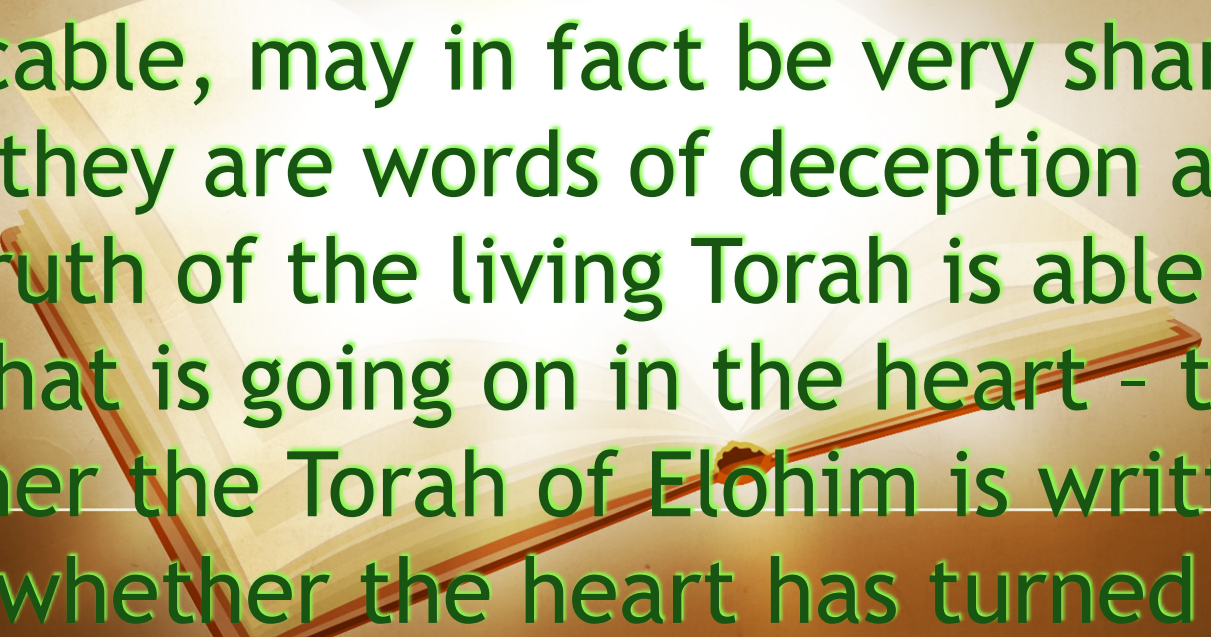
The Word of Elohim is 'sharper' than a two-edged sword and therefore, in order to know which is sharper, you have to know the Truth or else the sharp wormwood will eat you alive!



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!





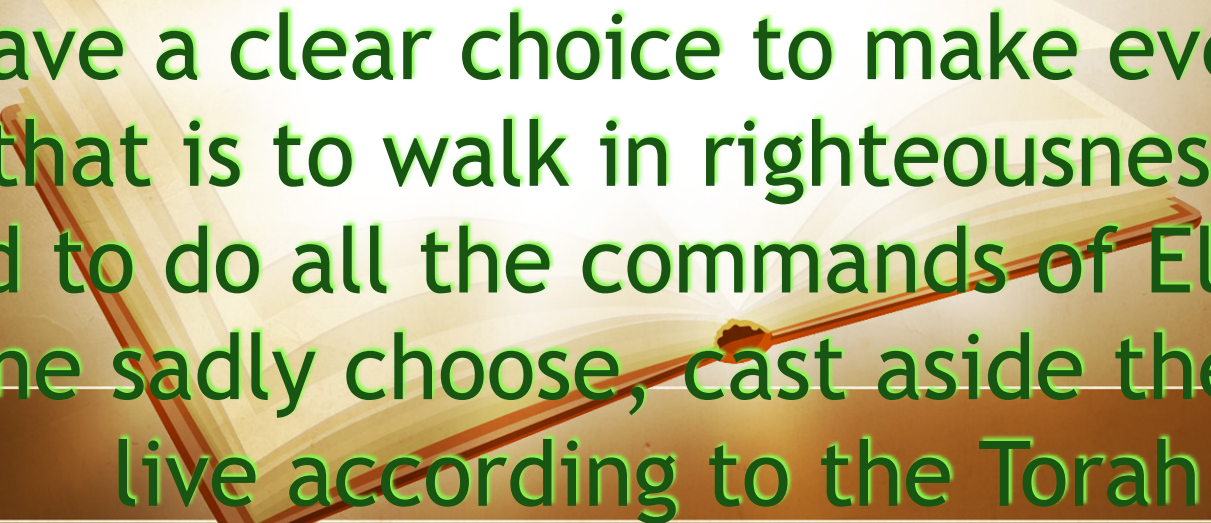
The sadly reality, is that the heart that has turned away will often not be able to see that they have, in fact, turned away from the Truth and that is why the urgency to call many out of Babelon, is of the utmost importance - before it is too late as those who do not receive a love for the Truth, are 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’ēl 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 (mish-pawt)- 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 nuah - (noo'-akh) Strong's H5117 which means, **'to rest, come to rest, cast down, set down, permit'**, from which we get the name of נֹחַ Noah (no'-akh)- Strong's H5146 who was the man who found favour in the eyes of יְהוָה (YeHoVah), 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 (YeHoVah) 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 (YeHoVah) of hosts, the Elohim of Yisra’ēl, “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 Bět/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.”

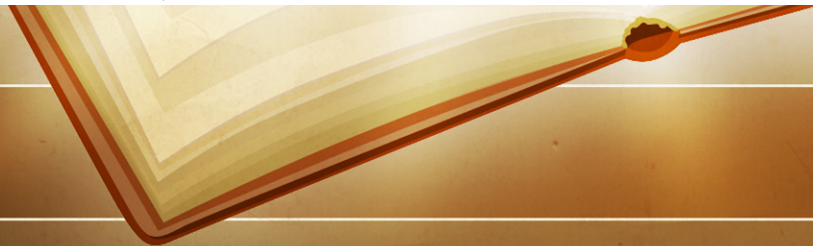
The poisoned teachings of 'wormwood' teach that you do not have to guard the commands contained in the Torah and is in complete opposition to what Yoḥanan teaches us:

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:

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



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

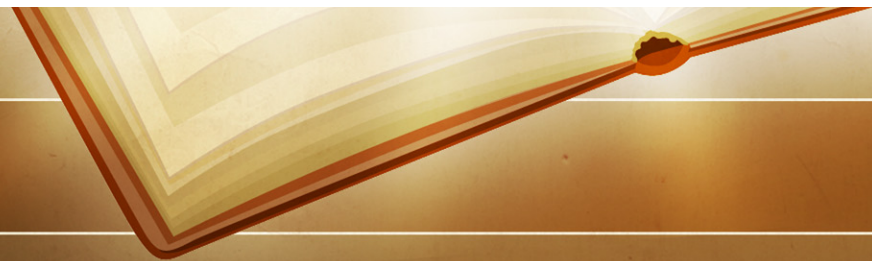
We either walk in righteousness, as n Noah did, or we cast it down because of the wormwood of false lies and traditions of man that has turned and twisted the right-rulings of Elohim into poisonous and strange honey of a whore!



Noah found favour in the eyes of יהוה (YeHoVah) 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!

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

Deu 29:19 “And it shall be, when he hears the words of this curse, that he should bless himself in his heart, saying, ‘I have peace though I walk in the stubbornness of my heart,’ in order to add drunkenness to thirst.





## 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 willful 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 (YeHoVah) 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 of 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.

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


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 שְׁרִירוּת **sheriruth** (sher-ee-rooth') - Strong's H8307 which means, '**stubbornness, hardness, firmness**' and comes from the root verb שָׁרַר **sharar** (shaw-rar') - Strong's H8324 which means, '**enemy, adversary**'.

This word for 'stubbornness' - שְׁרִירוּת  
sheriruth (sher-ee-rooth') - 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’ěl 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’ěl would walk in My ways, 14 “I would subdue their enemies at once, and turn My hand against their adversaries!”

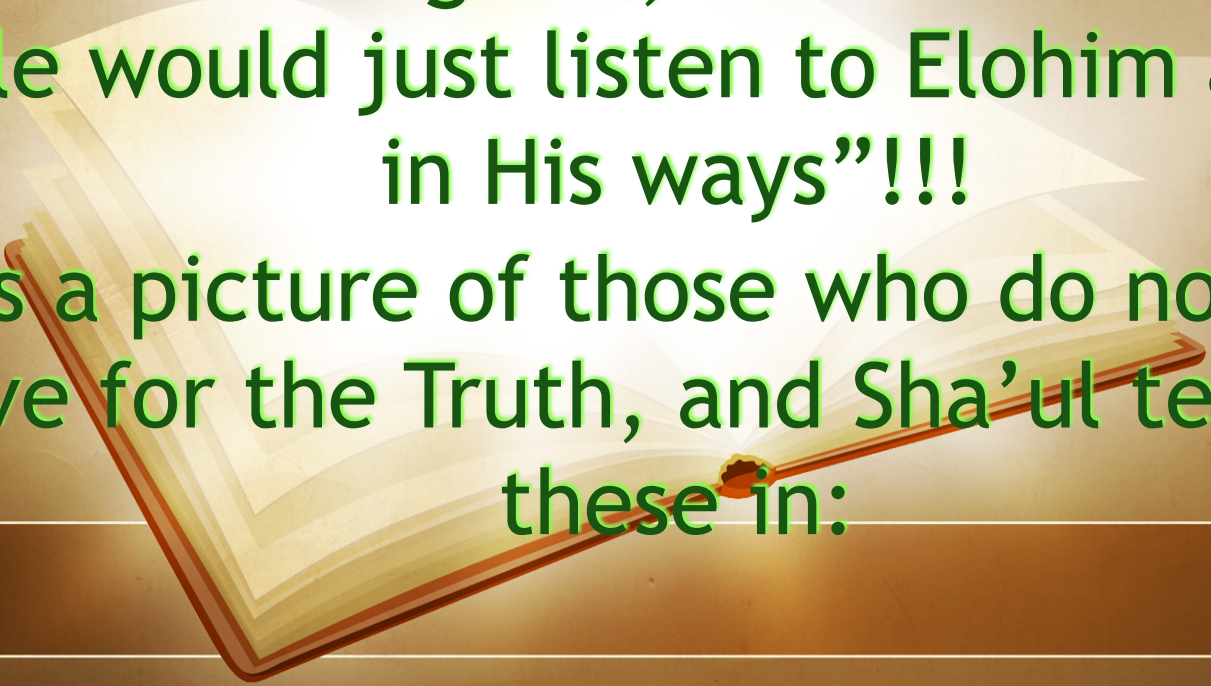
I have quoted 4 verses here, from this  
Tehillah/Psalm 81, in order to understand  
the context of the use of this Hebrew word  
שְׁרִירוּת **sheriruth (sher-ee-rooth' )- Strong's**  
**H8307** which is translated here as  
**'stubborn'**.

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 Bět/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' - שְׁרִירוּת **sheriruth** (sher-ee-rooth') - 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 (YeHoVah), ‘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 (YeHoVah) pronounced all this great evil against us? And what is our crookedness, and what is our sin that we have committed against יהוה (YeHoVah) our Elohim?’

11 then you shall say to them, ‘Because your fathers have forsaken Me,’ declares יהוה (YeHoVah), ‘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.'"

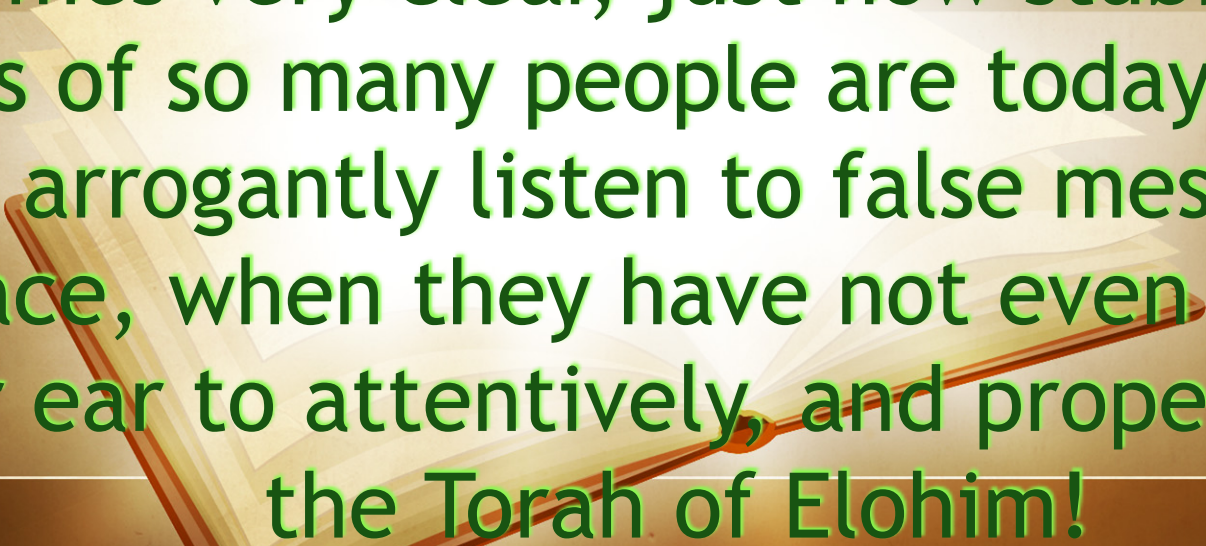


Yirmeyahu/Jeremiah 18:11-12 “And now, speak to the men of Yehudah and to the inhabitants of Yerushalayim, saying, ‘Thus said יהוה (YeHoVah), “See, I am forming evil and devising a plan against you. Return now every one from his evil way, and make your ways and your deeds good.” ’ 12 But they shall say,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

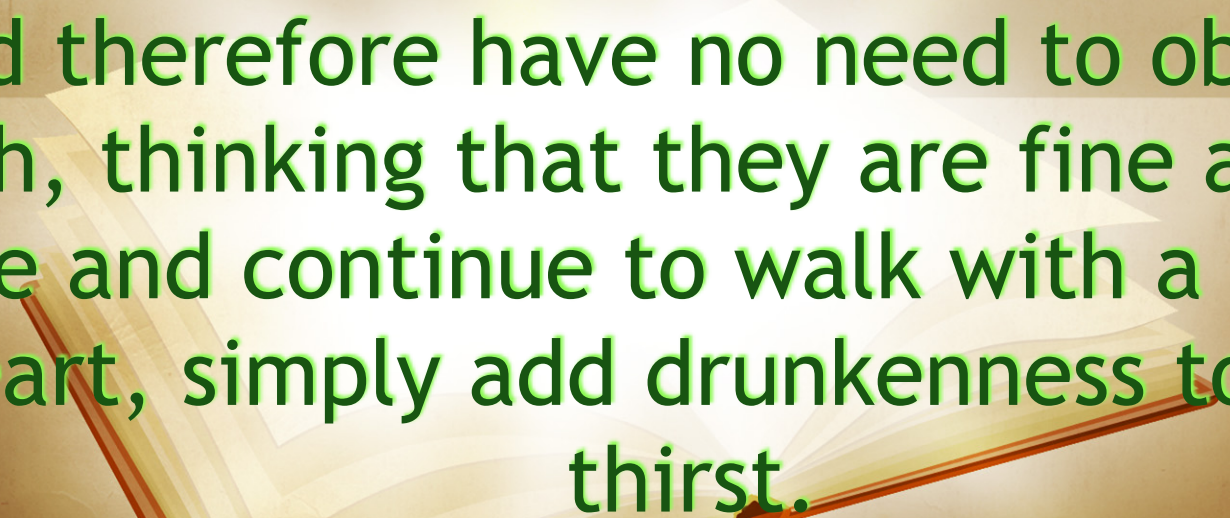
Yirmeyahu/ Jeremiah 23:16-18 “Thus said יהוה (YeHoVah) of hosts, “Do not listen to the words of the prophets who prophesy to you, they lead you astray. They speak a vision of their own heart, not from the mouth of יהוה (YeHoVah) 17. “They keep on saying to those who despise Me, ‘יהוה (YeHoVah) has said 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 (YeHoVah), 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 heart, 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 (raw-veh')- 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 (raw-veh')-  
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  
יהוה's (YeHoVah'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 יהוה (YeHoVah) 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 יהוה (YeHoVah), 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 צמא **tsame** (tsaw-may')- 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!

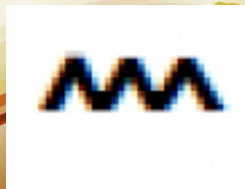


Ḥazon/Revelation 22:17 “And the Spirit and the bride say, “Come!” And he who hears, let him say, “Come!” And he who thirsts, come! And he who desires it, take the water of life without paying!”

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 יֵשׁוּעַ (Yeshua) 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  $\text{צמא}$  **tsame** (tsaw-may')- Strong's H6771 which means, '*thirst, thirsty, dry*', is pictured as follows:



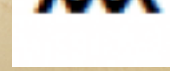


## Tsadey - צ:

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 - m:




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.

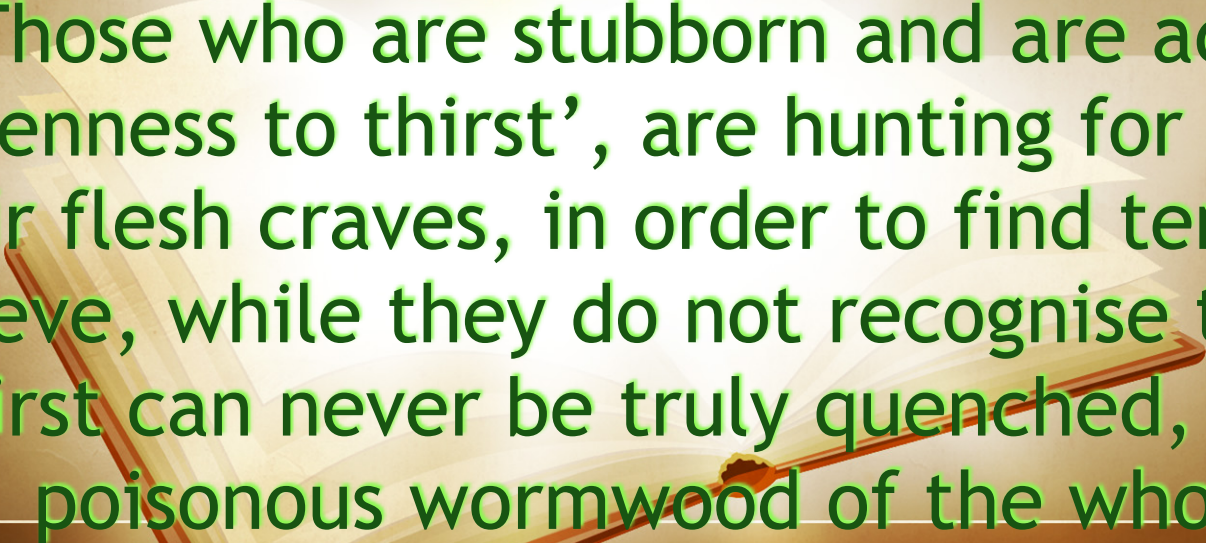
In the AHLB (Ancient Hebrew Lexicon Bible), Jeff Benner highlights that the 2-letter parent root of the letters Tsadey and mem.

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.

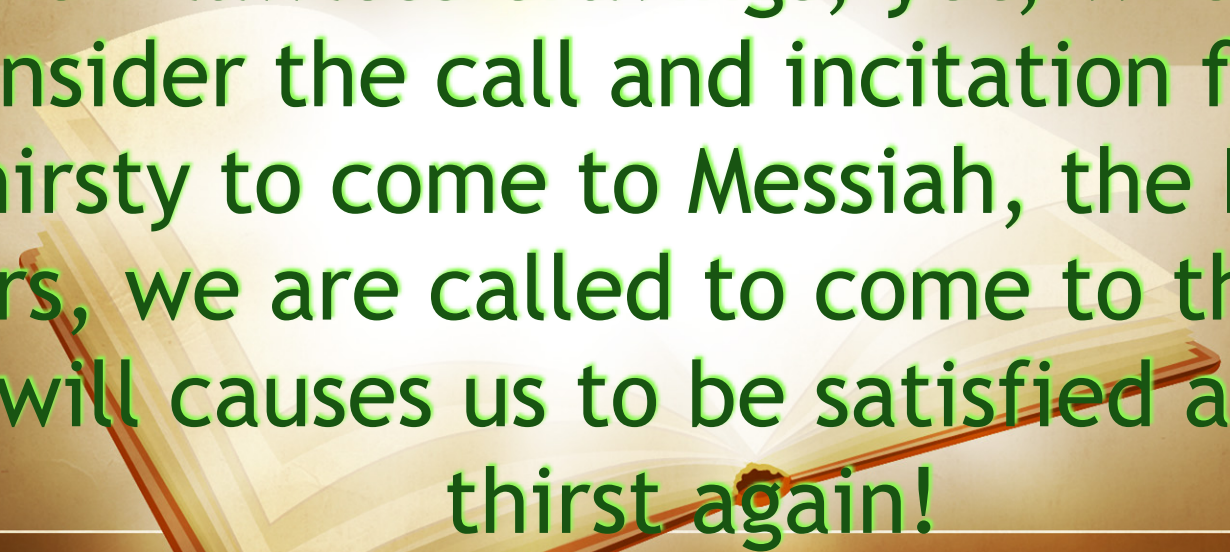


This makes perfect sense, in that when one is thirsty, then the hunt to quench that thirst caused the thirsty to find the satisfying waters to do so.


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' -  $\text{𐤔𐤌𐤎}$  tsame (tsaw-may')- 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:

Hazon/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, יהושע (Yeshua) 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!