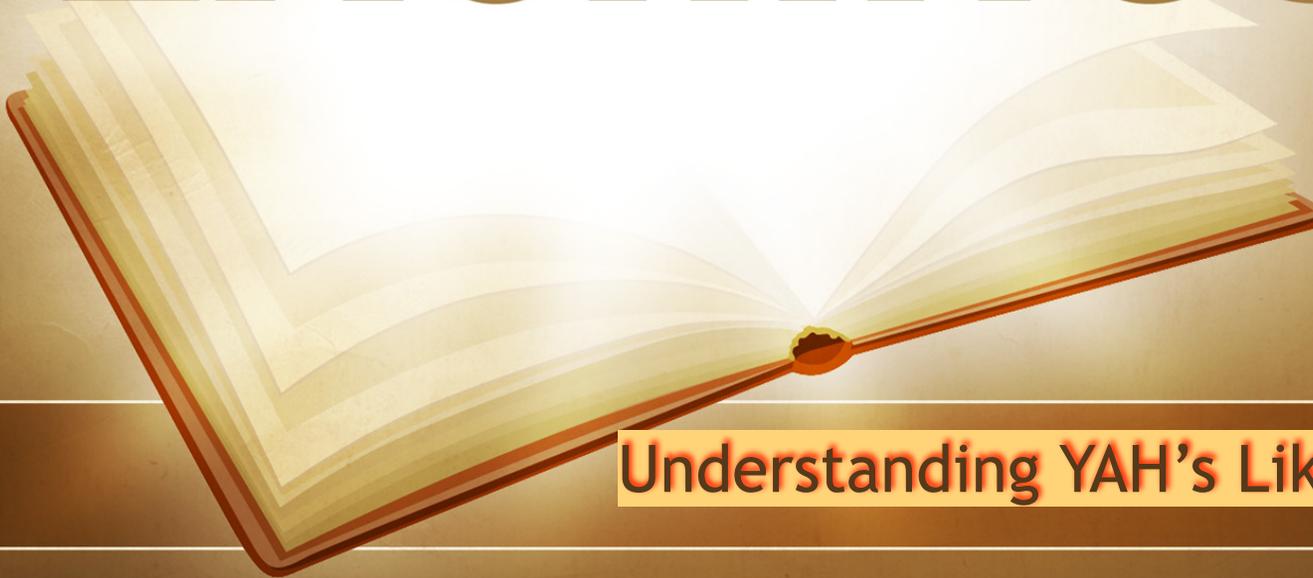


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

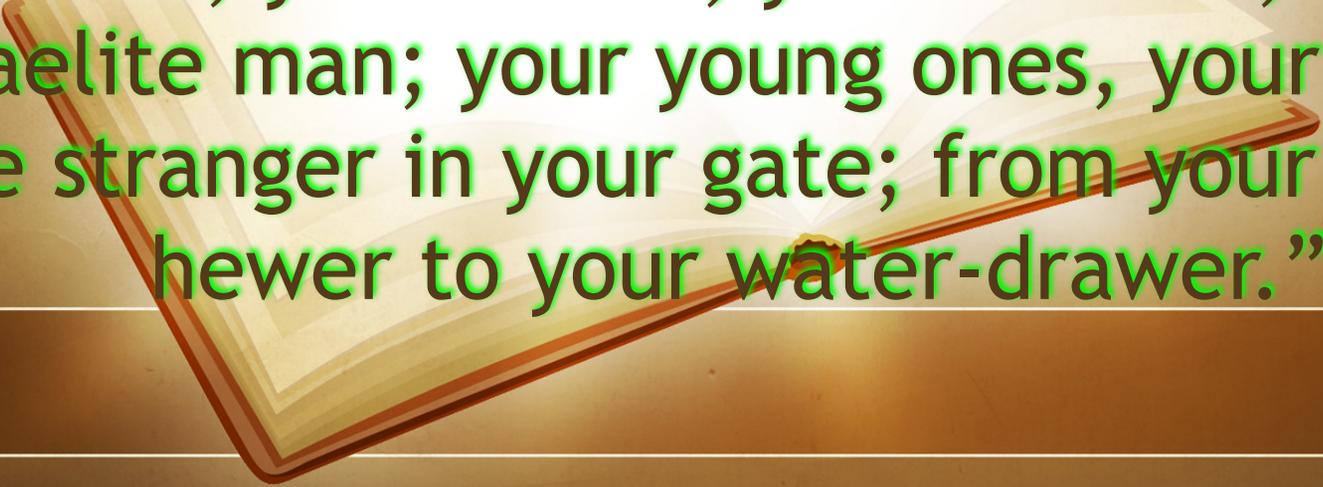
#51 Netzavim (נְצַבִּים)
– Hebrew for “ones standing,”

Torah: Deuteronomy 29:9-30:20

Haftarah: Isaiah 61:10-63:9

TOPICS IN THE PARSHA

The unity of Israel: “You stand today, all of you, before the 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

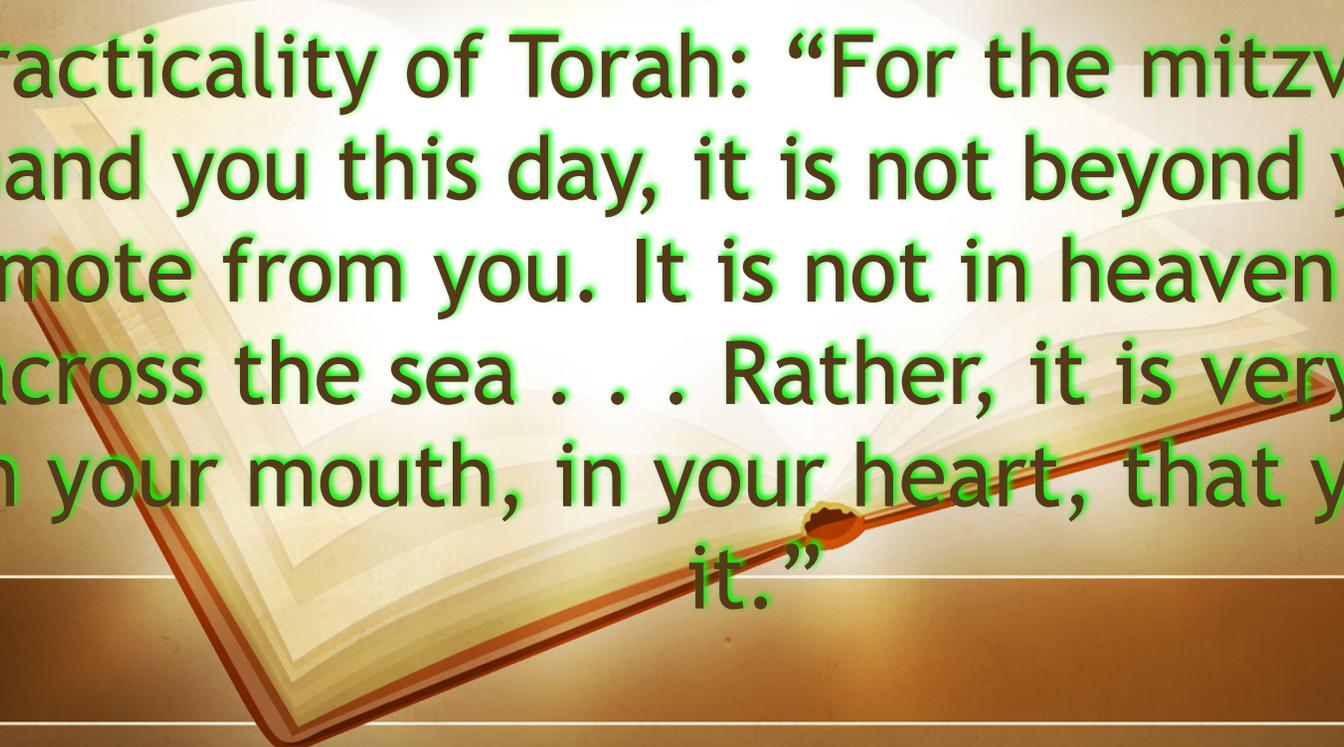
THIS WEEKS TORAH PARASHAT

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons Yehovah'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 Yehovah your Elohim gather you . . . and bring you into the Land which your fathers have possessed."

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

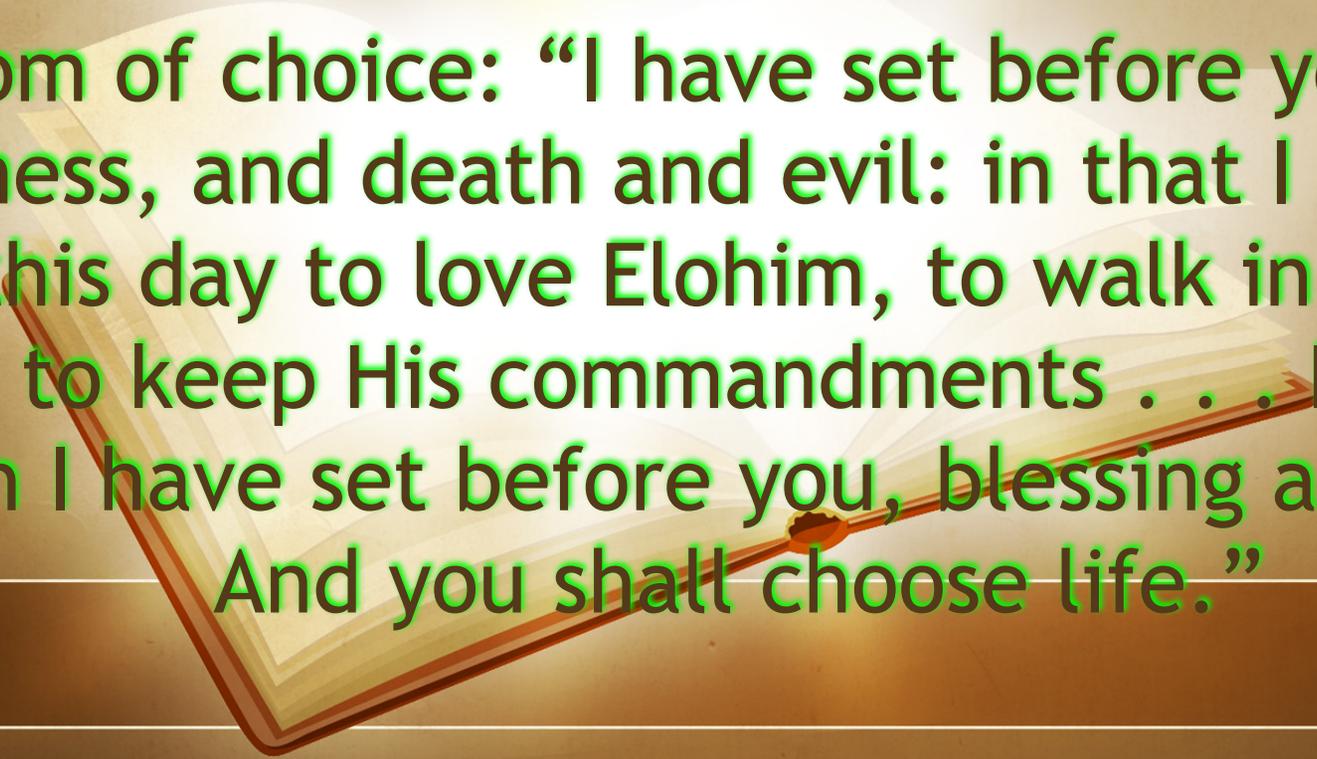
The practicality of Torah: “For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it.”



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 Elohim, 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.”



Deu 29:9 “Therefore you shall guard the words of this covenant, and do them, so that you prosper in all that you do.

Deu 29:10 “All of you are standing today before יהוה your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra’ěl,
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,

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

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.

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 our Elohim, as well as with him who is not here with us today.

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 our Elohim, to go and serve the mighty ones of these nations, lest there should be among you a root bearing bitterness or wormwood.

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.

Deu 29:20 “יהוה would not forgive him, but rather, the displeasure of יהוה and His jealousy shall burn against that man, and every curse that is written in this book shall settle on him, and יהוה shall blot out his name from under the heavens.

Deu 29:21 “And יהוה shall separate him for evil, out of all the tribes of Yisra’ĕl, according to all the curses of the covenant that are written in this Book of the Torah.

Deu 29:22 “And the generation to come of your children who rise up after you, and the foreigner who comes from a far land, shall say when they see the plagues of that land and the sicknesses which יהוה has sent into it:

Deu 29:23 All its land is sulphur, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sedom and Amarah, Admah and Tseboyim, which יהוה overthrew in His displeasure and His wrath.’

Deu 29:24 “And all nations shall say, ‘Why has יהוה done so to this land? What does the heat of this great displeasure mean?’

Deu 29:25 “And it shall be said, ‘Because they have forsaken the covenant of יהוה Elohim of their fathers, which He made with them when He brought them out of the land of Mitsrayim.

Deu 29:26 And they went and served other mighty ones and bowed themselves to them, mighty ones that they did not know and that He had not given to them,

Deu 29:27 therefore the displeasure of יהוה burned against this land, to bring on it every curse that is written in this book.

Deu 29:28 And יהוה uprooted them from their land in displeasure, and in wrath, and in great rage, and cast them into another land, as it is today.'

Deu 29:29 “The secret matters belong to יהוה our Elohim, but what is revealed belongs to us and to our children forever, to do all the Words of this Torah.

This week's Torah portion is called **נִצְבִּים** -
nitstsabiyim, which means, 'you are
standing'.

The phrase, 'You are standing, is written in
Hebrew as:

אַתֶּם נִצְבִּים **atem nitstsabiyim**



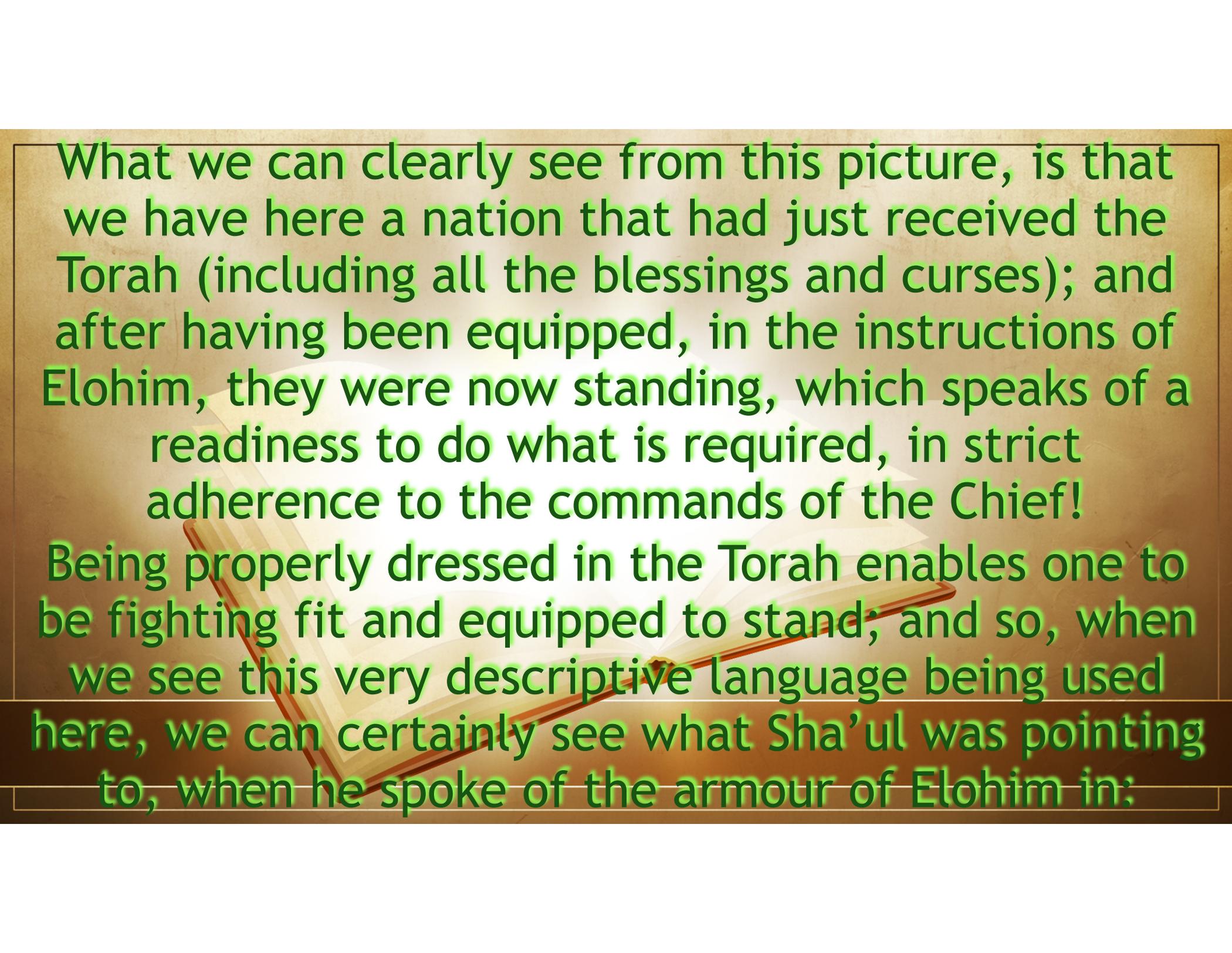
This comes from the two root words:

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

2) נָצַב **natsab** (naw-tsab')- 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!



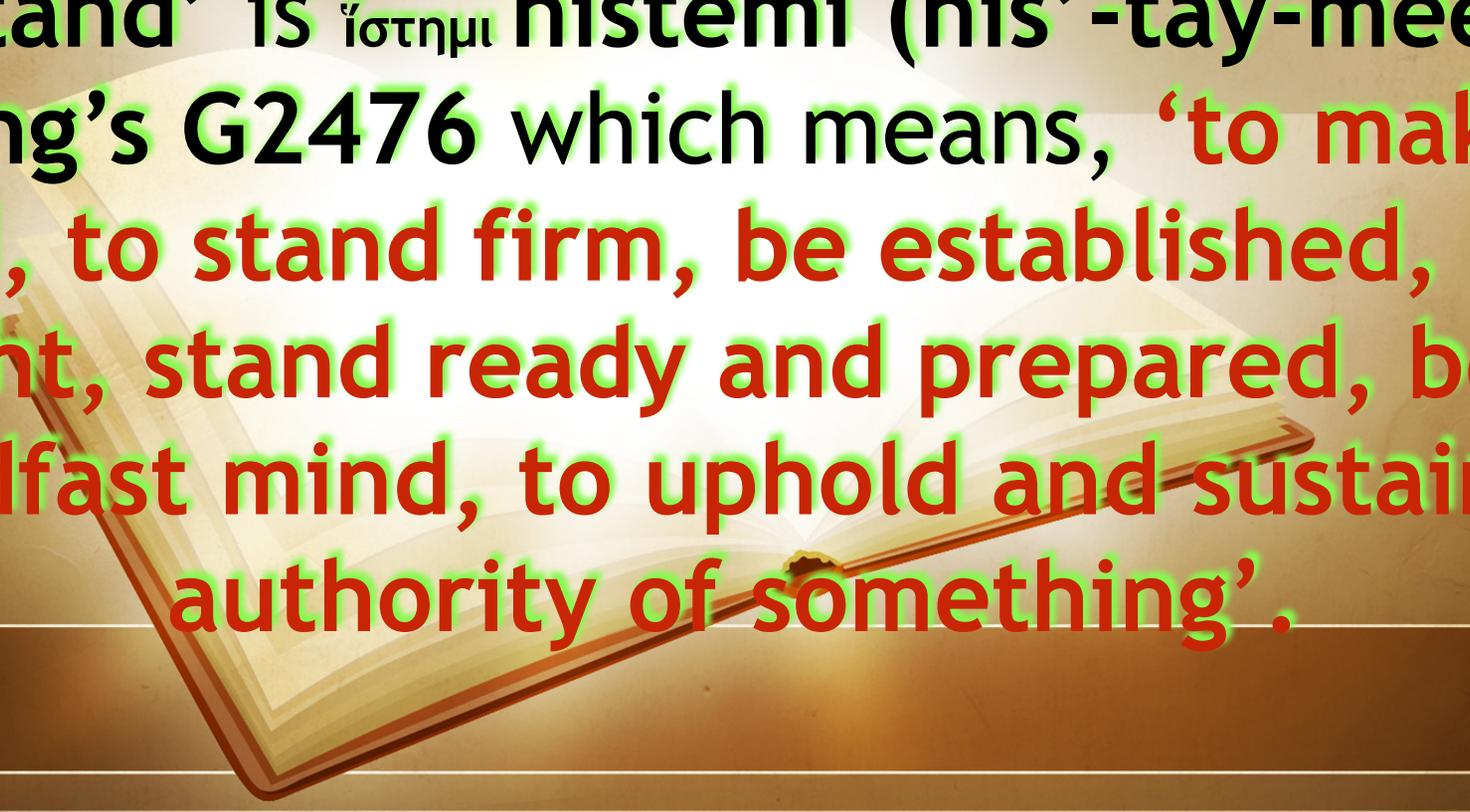
What we can clearly see from this picture, is that we have here a nation that had just received the Torah (including all the blessings and curses); and after having been equipped, in the instructions of Elohim, they were now standing, which speaks of a readiness to do what is required, in strict adherence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

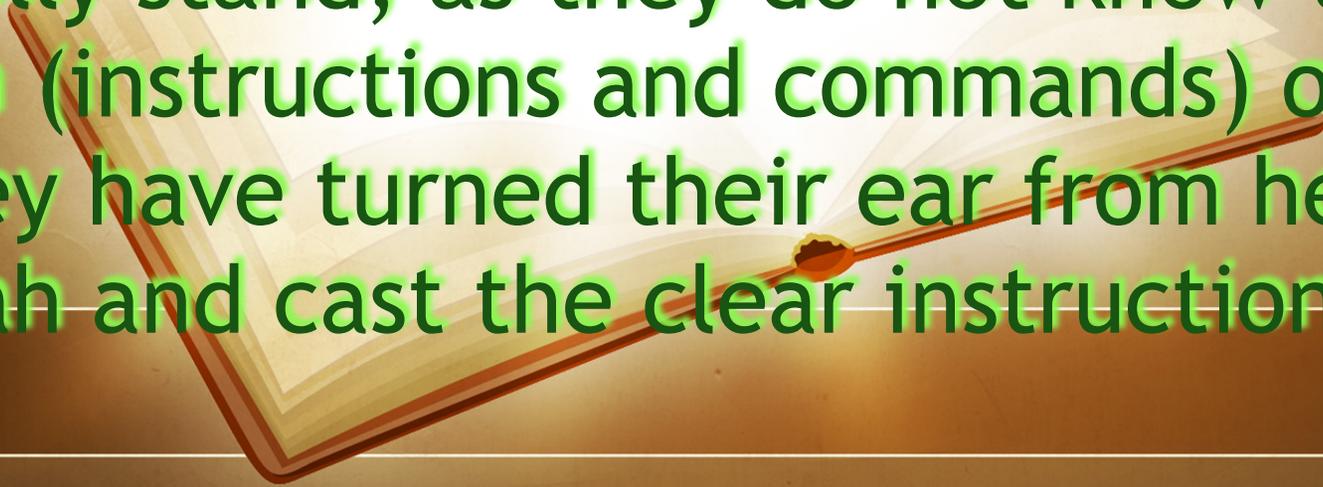
14 Stand, then, having girded your waist with truth, and having put on the breastplate of righteousness, 15 and having fitted your feet with the preparation of the Good News of peace; 16 above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of 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** (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'.



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!



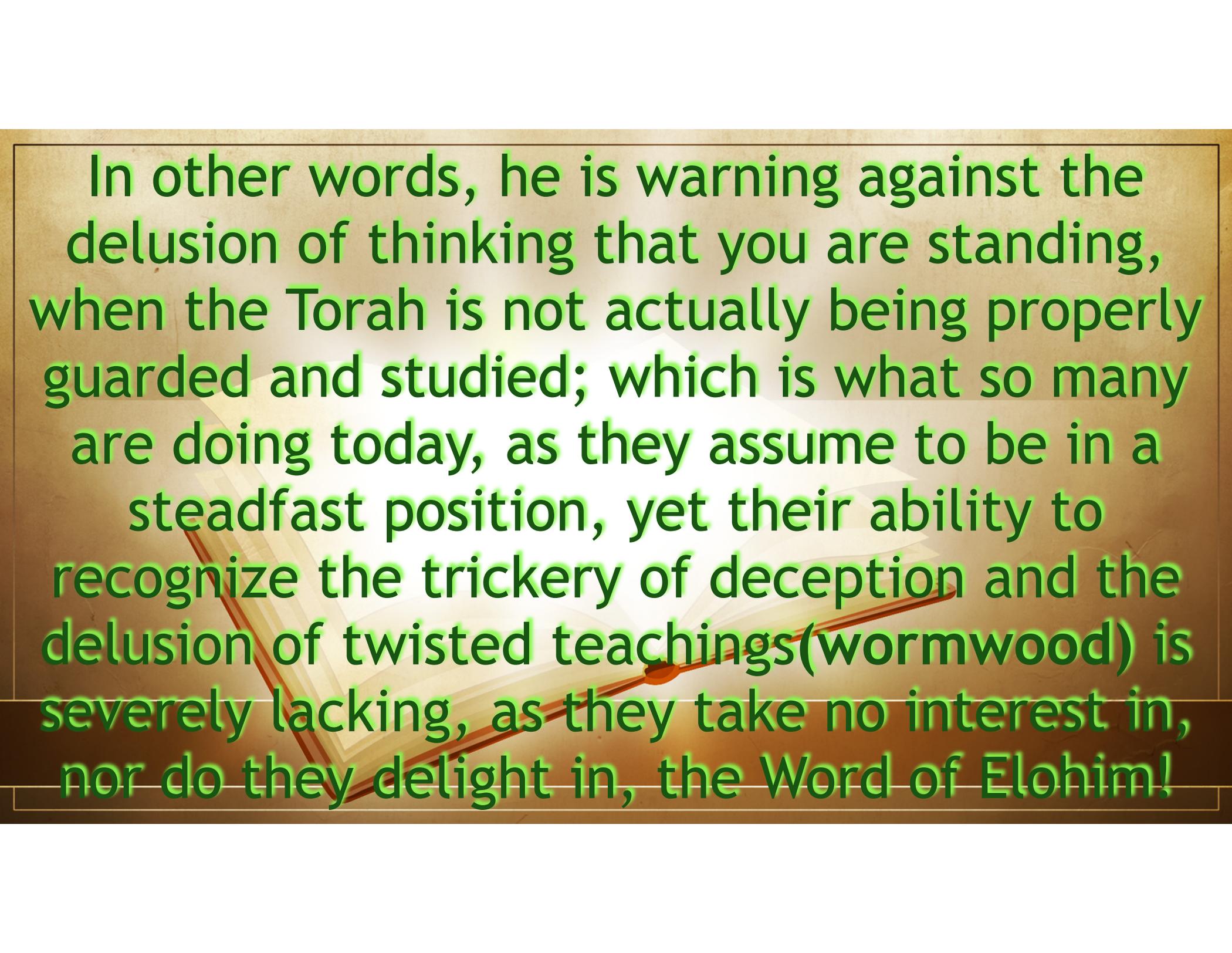
This is extremely important for us to understand, as we see how there are many people today, who may be claiming to be partakers of the Renewed Covenant in Messiah, while they are in fact not established, nor able to fully stand, as they do not know the clear Torah (instructions and commands) of Elohim, 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 ΒΛΕΠΩ **blepō** (blep'-o)-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 recognize the trickery of deception and the delusion of twisted teachings (wormwood) 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 they 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 יהוה?’, as we can see repeatedly, throughout Scripture, the reference to the mountain of יהוה, as being that which points to His covenant with Yisra’ěl.

The answer follows:

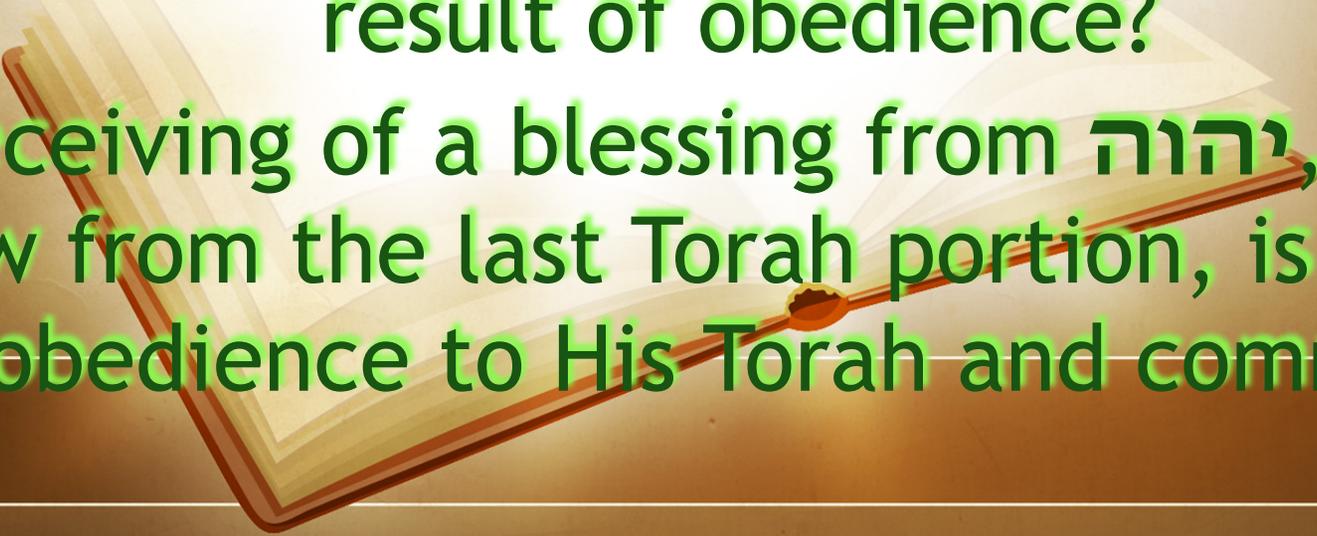
Tehillah/Psalm 24:4-5 “He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceptively.

5 He receives a blessing from יהוה, 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 יהוה, which, as we saw from the last Torah portion, is the result of obedience to His Torah and commands!



Eph 5:25 Husbands, love your wives, as
Messiah also did love the assembly and gave
Himself for it,

Eph 5:26 in order to set it apart and cleanse
it with the washing of water by the Word,

Eph 5:27 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.

...having girded your waist with truth...

Belt of Truth (Emet)

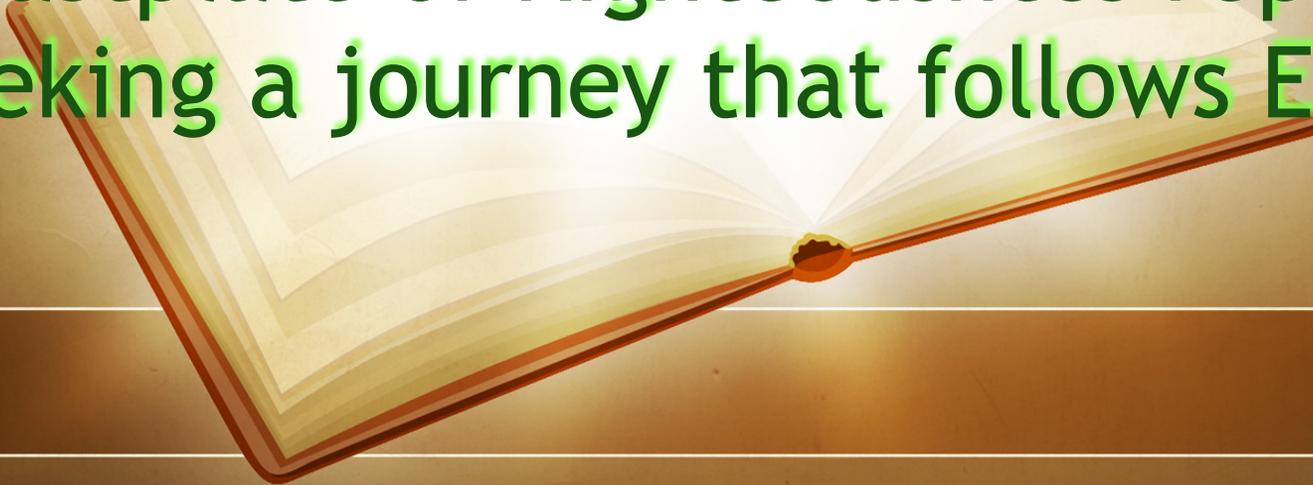
The Belt of Truth is an important item in the Armor of Elohim used in spiritual warfare.

The Aleph and Mem together create the word “Mother,” the strong water that nurtures and holds a family together. The word “Truth” means to nurture the covenant.

having put on the breastplate of righteousness

Breastplate of Righteousness (Tsedek)

As part of the Armor of Elohim, the Breastplate of Righteousness represents seeking a journey that follows Elohim.



having fitted your feet with the preparation of
the Good News of peace

Shoes of Peace (Shalom)

Destroy the authority that establishes chaos.

In this illustration as part of the Armor of Elohim, the Shoes of Peace indicate we need to to be walking or pursuing. If we do the walking, Yehovah will destroy the chaos ahead of us.

having taken up the shield of belief

Shield of Faith (Emunah)

The pictograph portrays getting our attention, 'Behold', the root of Em (mother or giver of life) who seeks to establish continual life or activity in us. Faith is the actions of our life that reveal our relationship with the life giver. Our faith brings a life that has purpose. When our actions come into agreement with Yehovah, the enemy's weapons cannot penetrate the Shield of Faith.

helmet of deliverance

Helmet of Salvation (Yeshua)

As pictographs, the letters combine to mean 'Behold, see how a hand will save or separate by a nail.' But it is actually a compound word consisting of 'Yah' (Elohim) and the root word 'shua' (to rescue). In the Armor of Elohim, the Helmet of Salvation is Yeshua, the one who secures our rescue or salvation.

sword of the Spirit, which is the Word of Elohim.

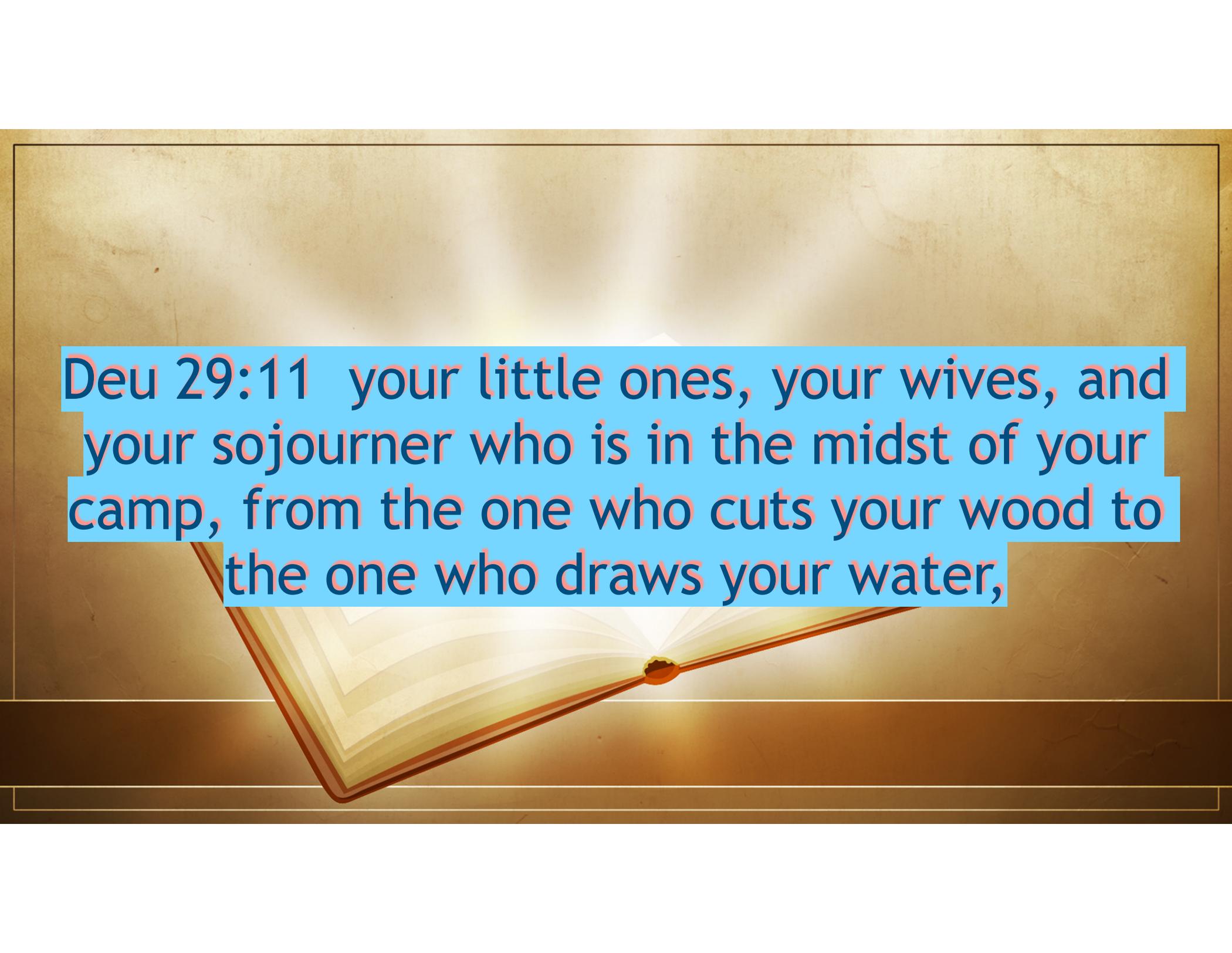
Sword of the Spirit - The Word (Debar)

The only offensive weapon is the Sword of the Spirit, which is The Word of Elohim (Debar).

Words, in the ancient thought process, had substance. Sentences were an ordered arrangement of ideas that ordered lives. The Word of Elohim makes the enemy back down. The more a person is in command of the Word, the more effective soldier he will be.

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 emphasizes 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!

Gal 3:28 There is not Yehudi nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah יהושע.

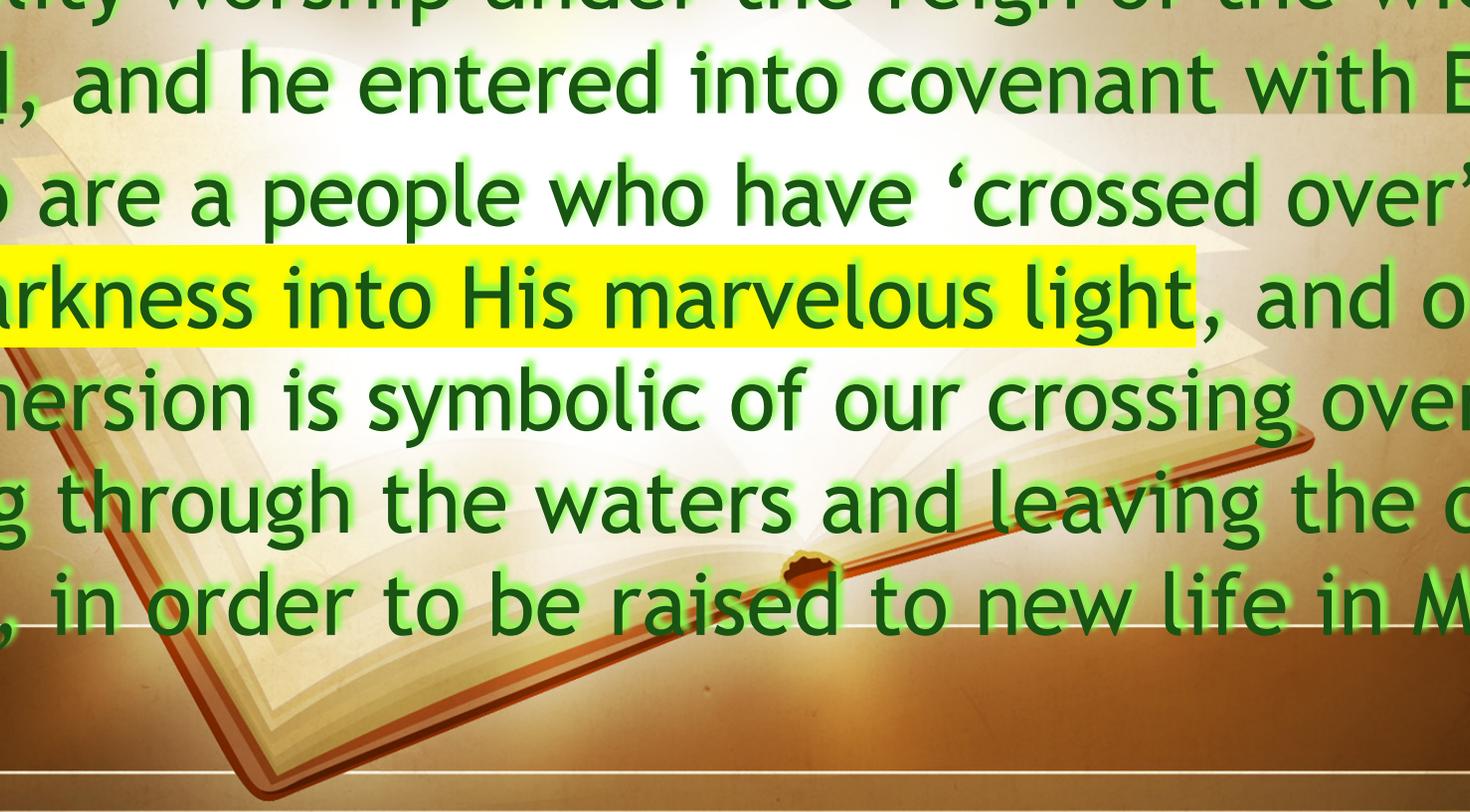
The covenant is not only for leaders or officers - for all are able to be a standing people, in Messiah - from the woodcutters to the water drawers!

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'élite or Iḇ'rim/Hebrew!

The term 'Hebrew' or עִבְרִי Iḇri (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.

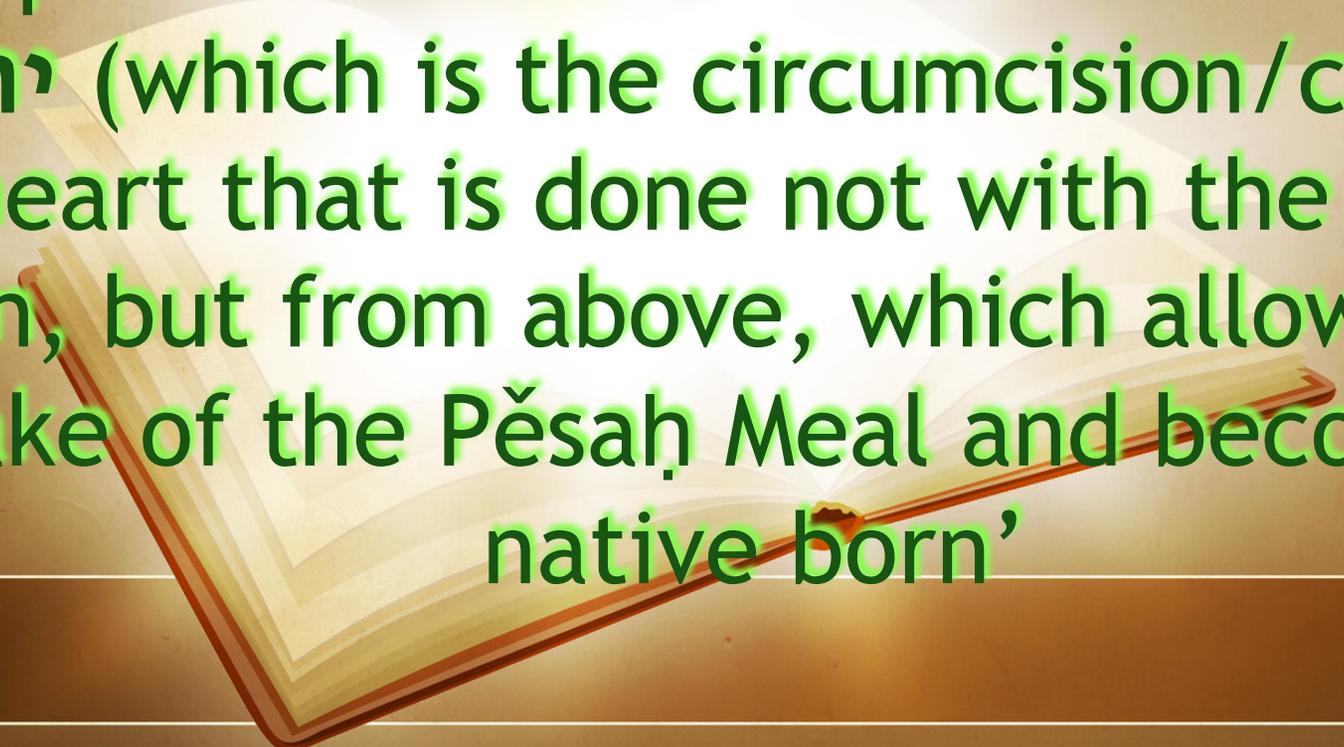


He left the regions beyond the river and forsook his father's house, which was riddled with pagan fertility worship under the reign of the wicked Nimrod, and he entered into covenant with Elohim. We too are a people who have 'crossed over', from darkness into His marvelous light, and our immersion is 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;

1Pe 2:9 But you are a chosen race, Deu 10:15 a royal priesthood, Isa 61:6 a set-apart nation, Exo 19:6 a people for a possession, Isa 43:2 that you should proclaim the praises of Him who called you out of darkness into His marvellous light,

1Pe 2:10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion

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 Pěsaḥ Meal and become 'as a native born')



Col 2:10 and you have been made complete in Him, who is the Head of all principality and authority.

Col 2:11 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,

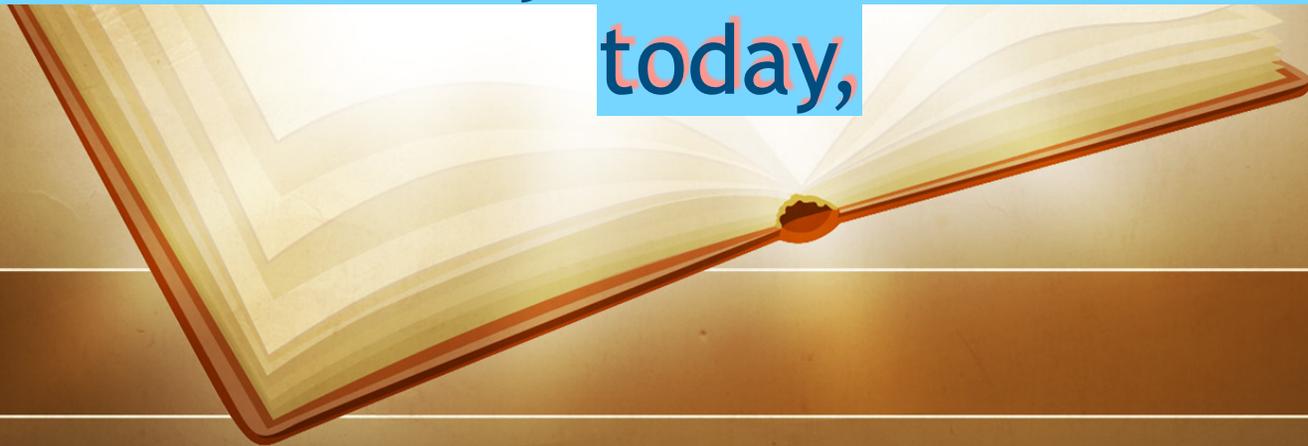
Col 2:12 having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead.

Col 2:13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

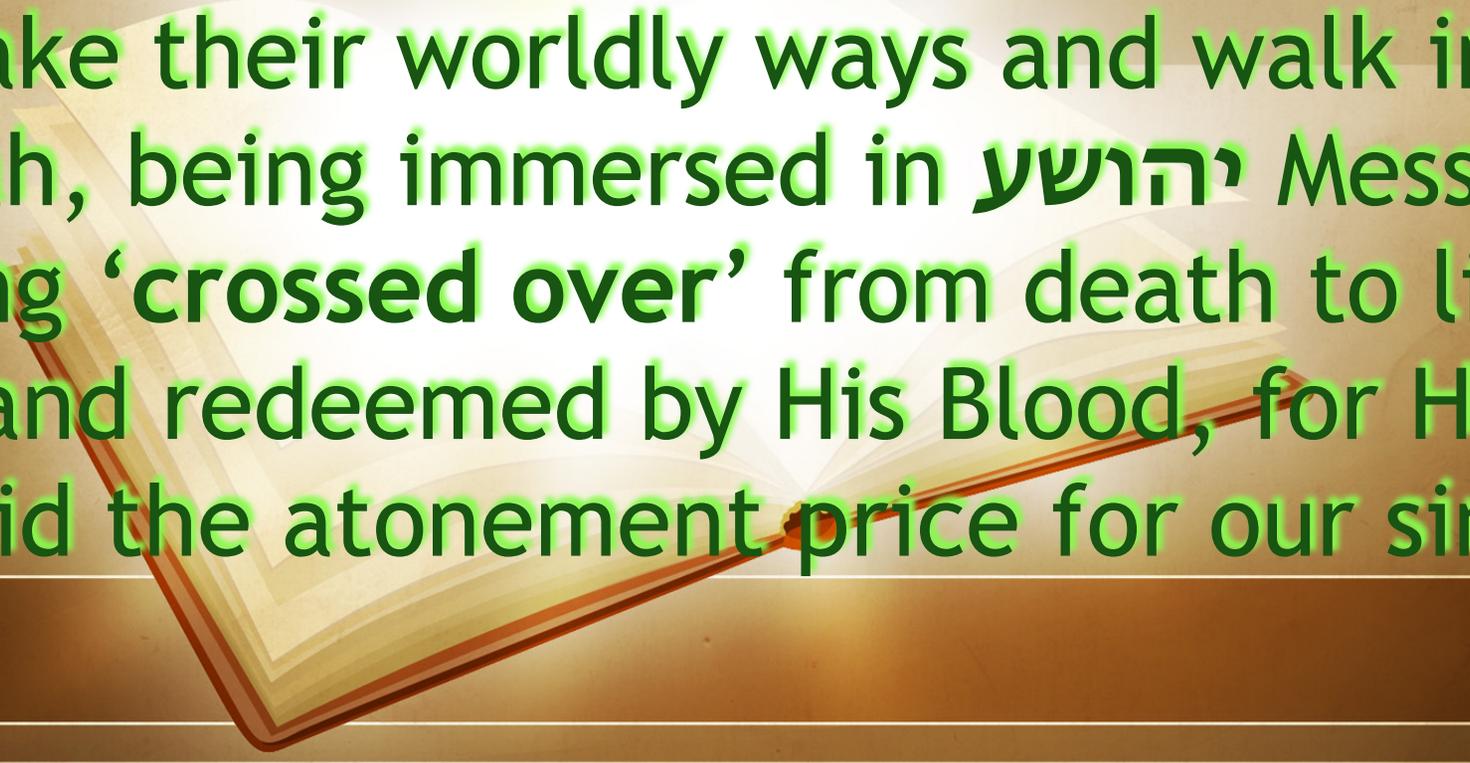
Col 2:14 having blotted out that which was written by hand against us - by the dogmas - which stood against us. And He has taken it out of the way, having nailed it to the stake.

Col 2:15 Having stripped the principalities and the authorities, He made a public display of them, having prevailed over them in it.

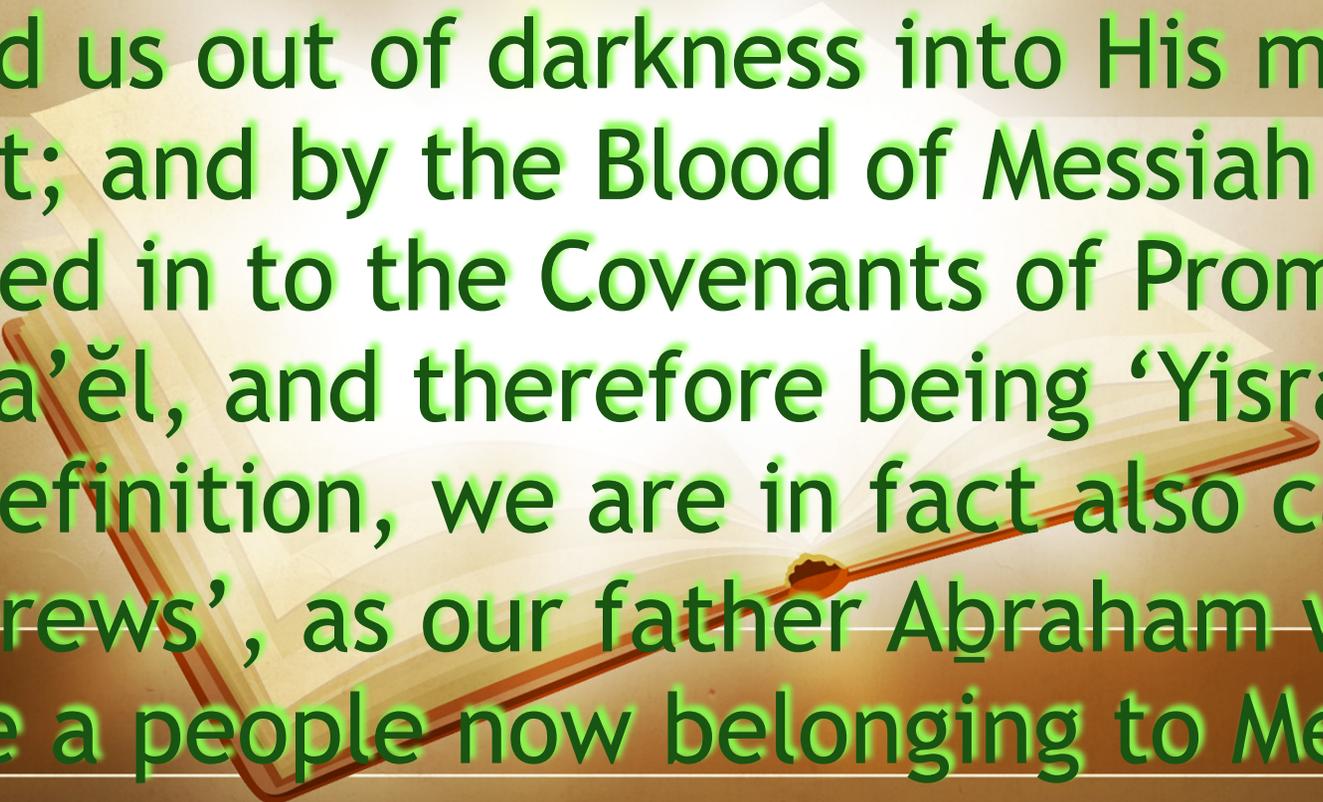
Deu 29:12 so that you should enter into covenant with יהוה your Elohim, and into His oath, which יהוה your Elohim makes with you today,



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 עֲבָרָה labri 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 marvelous light; and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra’ěl, and therefore being ‘Yisra’ěl’ 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 built 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 **lbr**i -
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 been revealed?

(Isaiah 53:1-12)

To those who have turned to the Master יהושע 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',

(Luke 24:1-53)

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 (aw-law')-
Strong's H422 which means, '*to swear,
curse, put under oath, utter a curse*'; and
so, we recognize 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 Berēshith/Genesis 15 that we see how יהוה 'made' a covenant with Abram and this root word קָרַת 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 would make in His own Blood.

Understanding this 'cutting', we recognize 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!

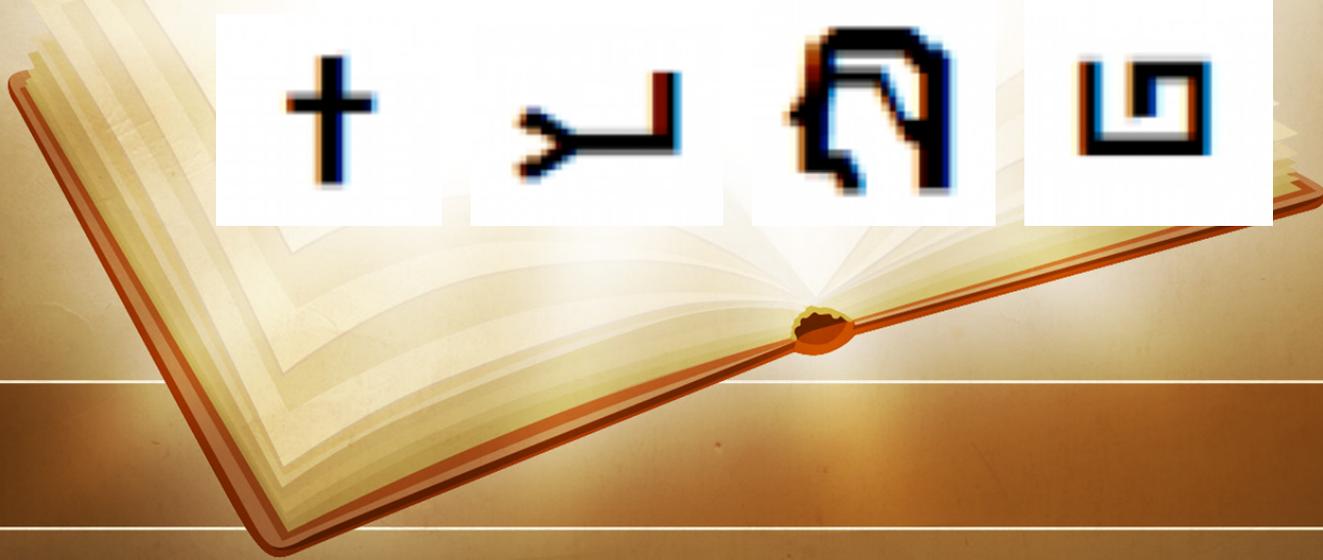
Tehillah/Psalm 37:37-38 "Watch the perfect, and observe the straight; for the latter end of each is peace. 38 But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off."

Our immersion in the Name of Yeshua Messiah causes us to be grafted in as יהוה '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 בָּרָה *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:

The image shows the Hebrew letter Aleph (א), which is a simple vertical stroke with a horizontal crossbar at the top.The image shows the Hebrew letter Lamed (ל), which is a vertical stroke with a horizontal crossbar at the top and a diagonal stroke extending downwards and to the right.The image shows the Hebrew letter Mem (מ), which is a vertical stroke with a horizontal crossbar at the top and a curved stroke extending downwards and to the right.The image shows the Hebrew letter Nun (נ), which is a vertical stroke with a horizontal crossbar at the top and a curved stroke extending downwards and to the right.

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 recognize 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:

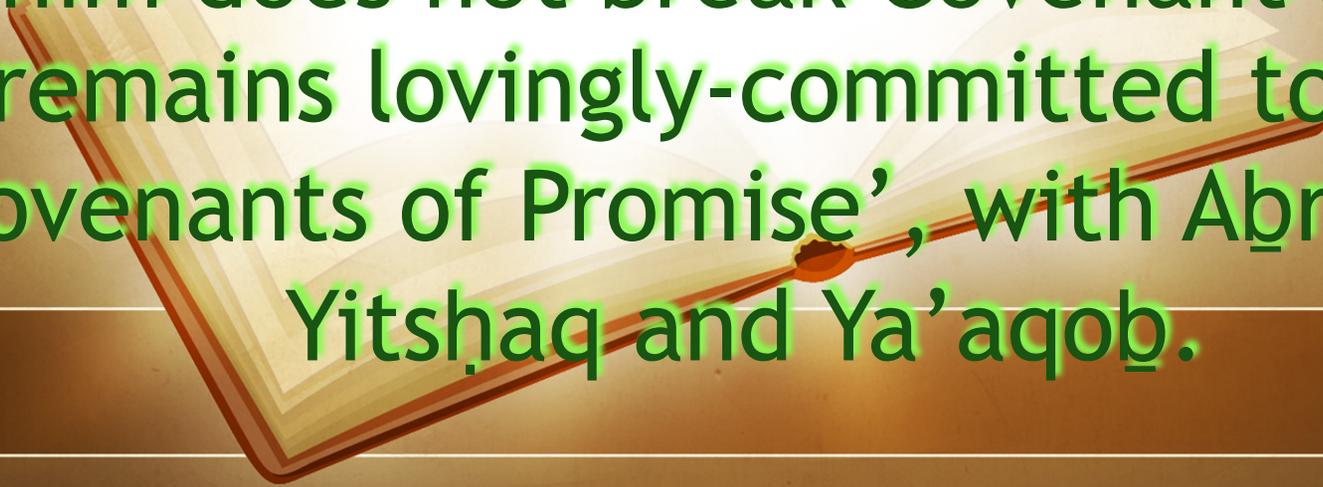
The ancient script has this letter as  which is **‘an arm and hand’**, and carries the meaning of **‘work, make, throw’**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic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

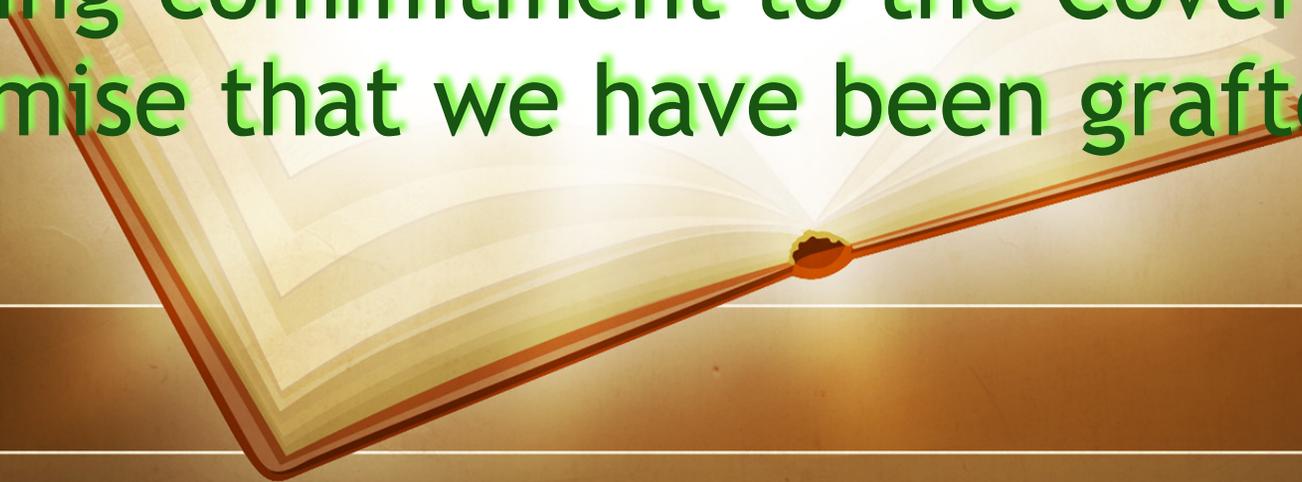
As we consider this word for 'covenant' - בְּרִית
beriyth (ber-eeth')- Strong's H1285 - in the
ancient pictographic text then we are able to
understand the clear assurance that we have,
as the House or Dwelling Place of Elohim!

**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 recognize, 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 recognize 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 קום 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 קום 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 יהושע 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

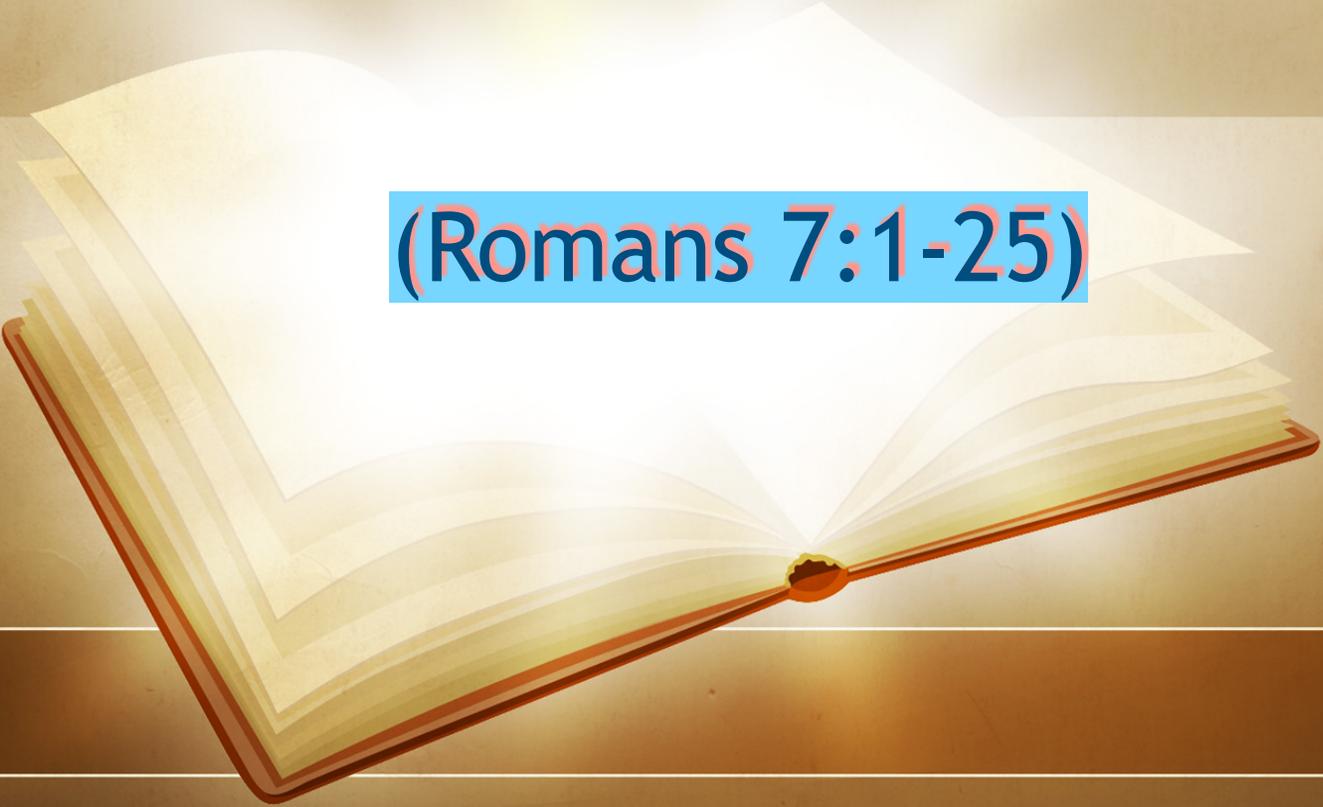
YeHoVah,

SO THAT YOU ENTER INTO COVENANT WITH

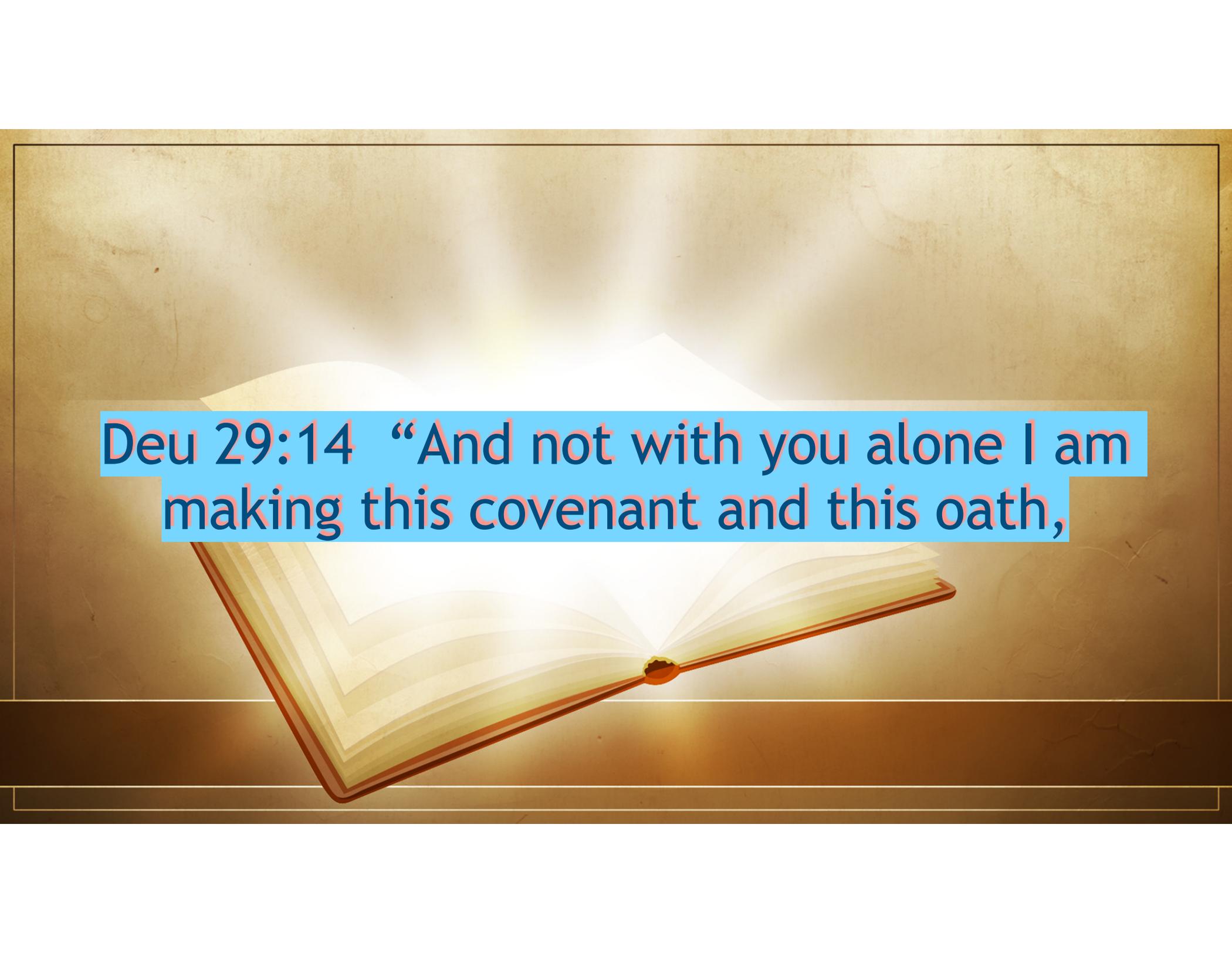
YeHoVah,

IN ORDER TO ESTABLISH YOU AS YeHoVah's

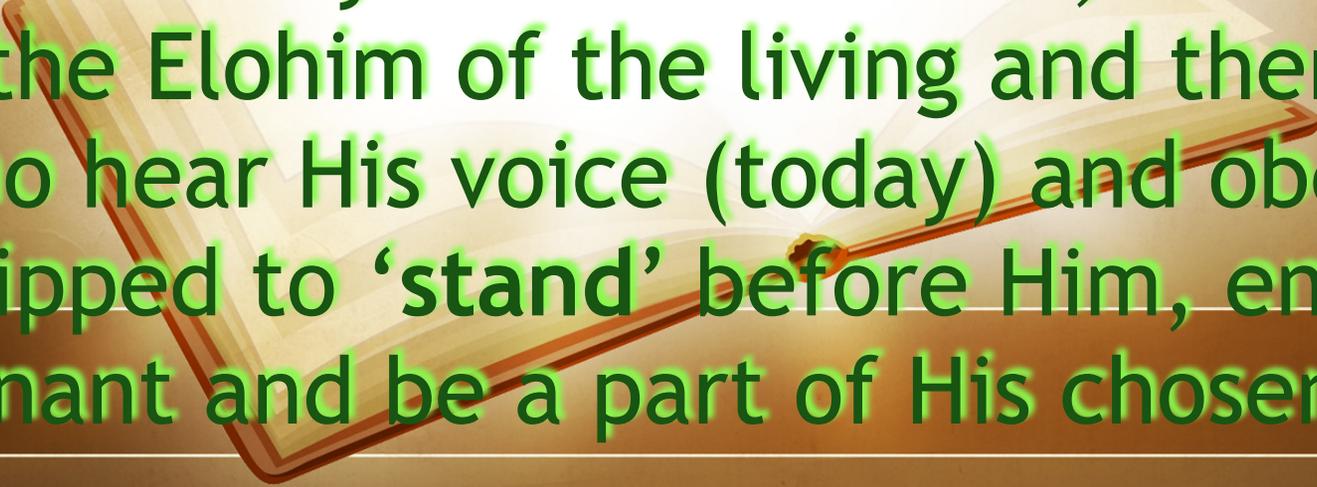
PEOPLE!!



(Romans 7:1-25)



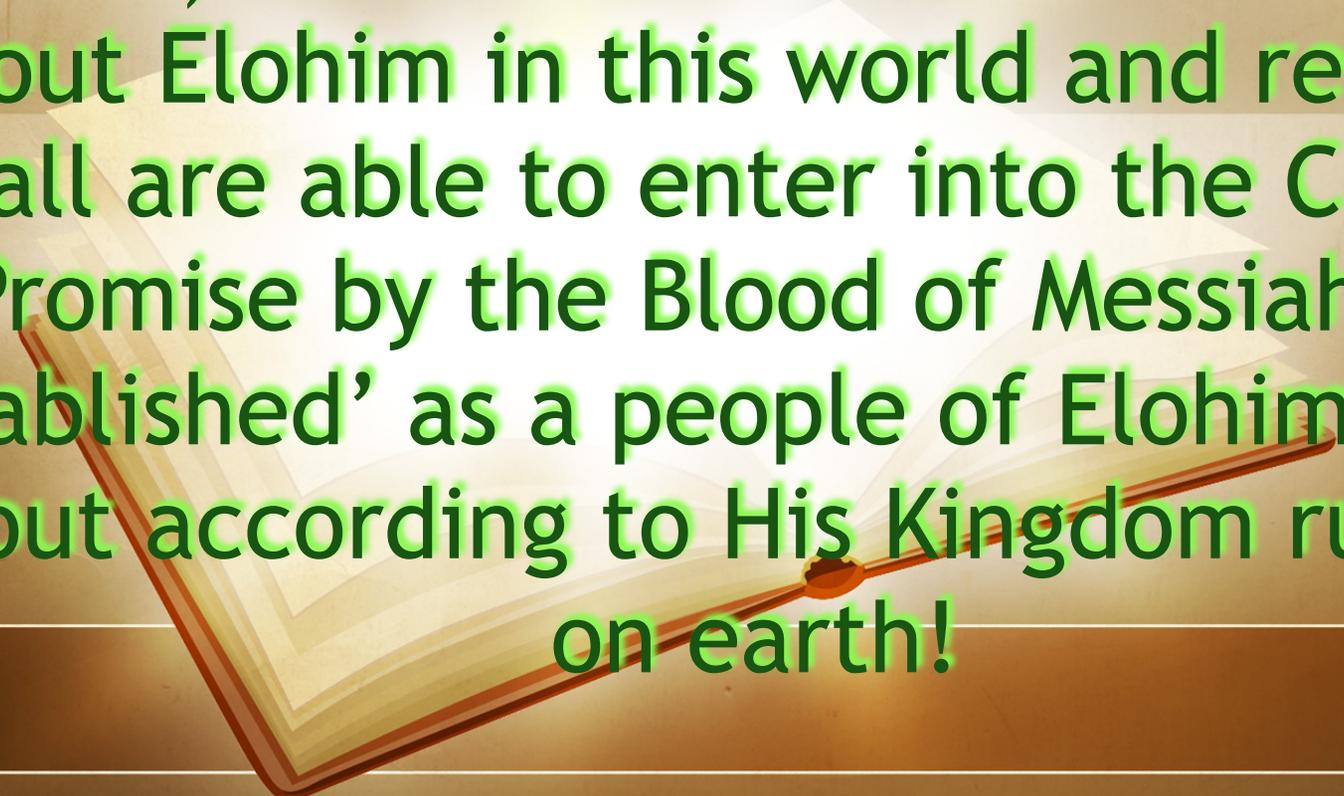
Deu 29:14 “And not with you alone I am making this covenant and this oath,



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!

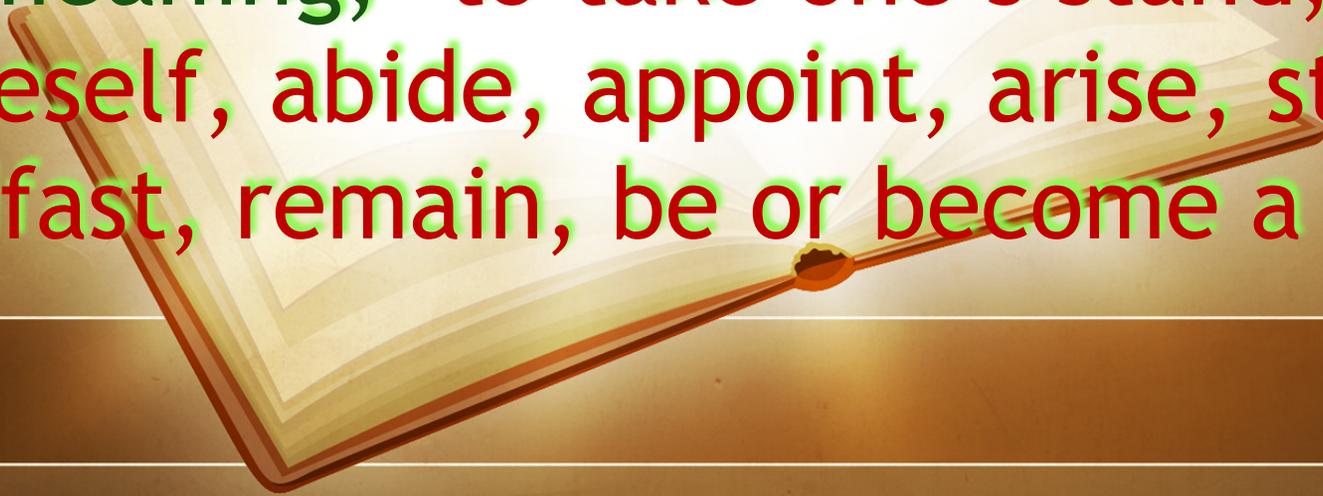
Deu 29:15 but with him who stands here with us today before יהוה our Elohim, as well as with him who is not here with us today.





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 **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, 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.

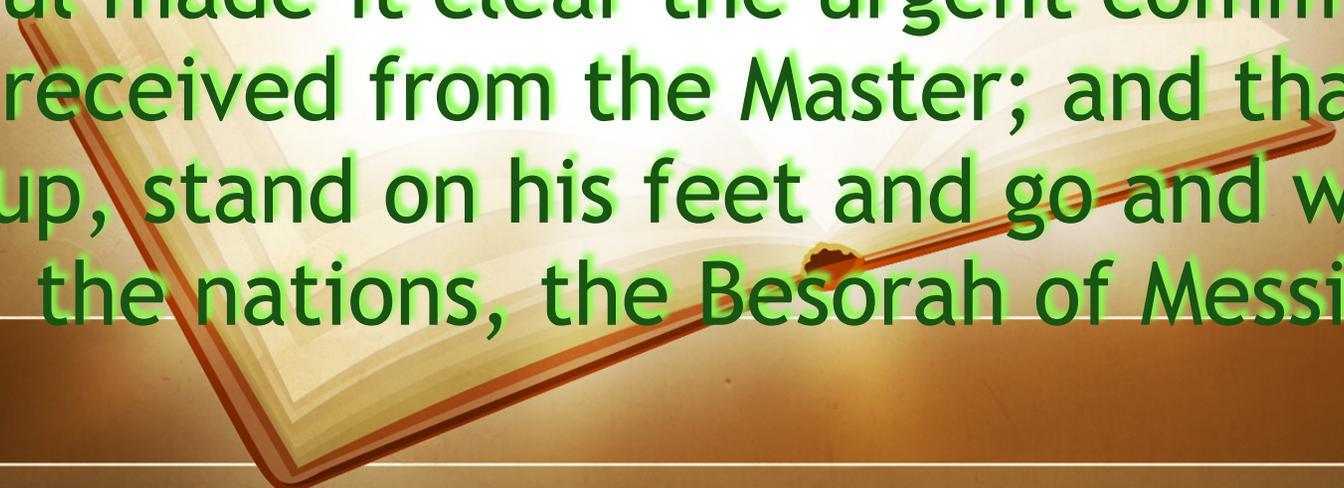
Stand up and speak up - this was what Yirmeyahu was told to do - and as we look at his life, we can see that while he was repeatedly told to do this, he was not well received; and in fact, he was, more often than not, hated for the words he had to stand up and speak to a wicked generation.

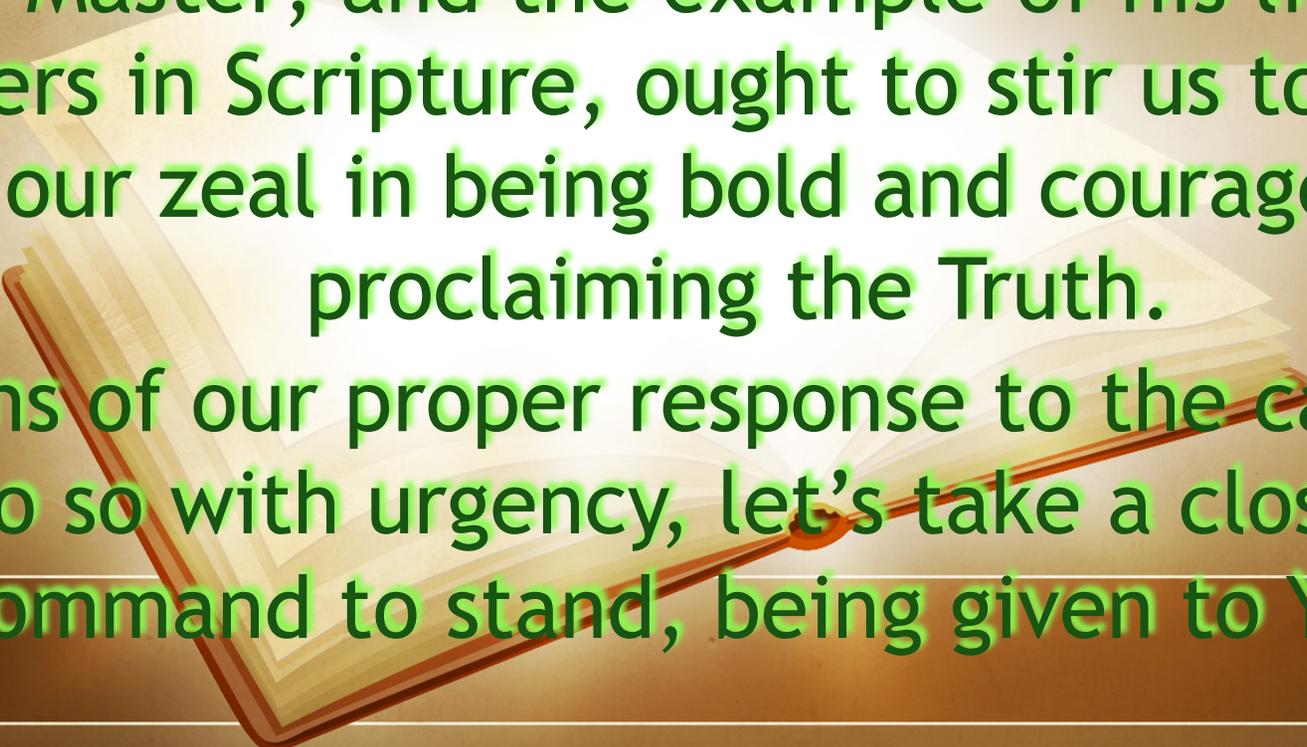
The same was true for Yehezqěl - he too was told to stand up and speak!

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 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:

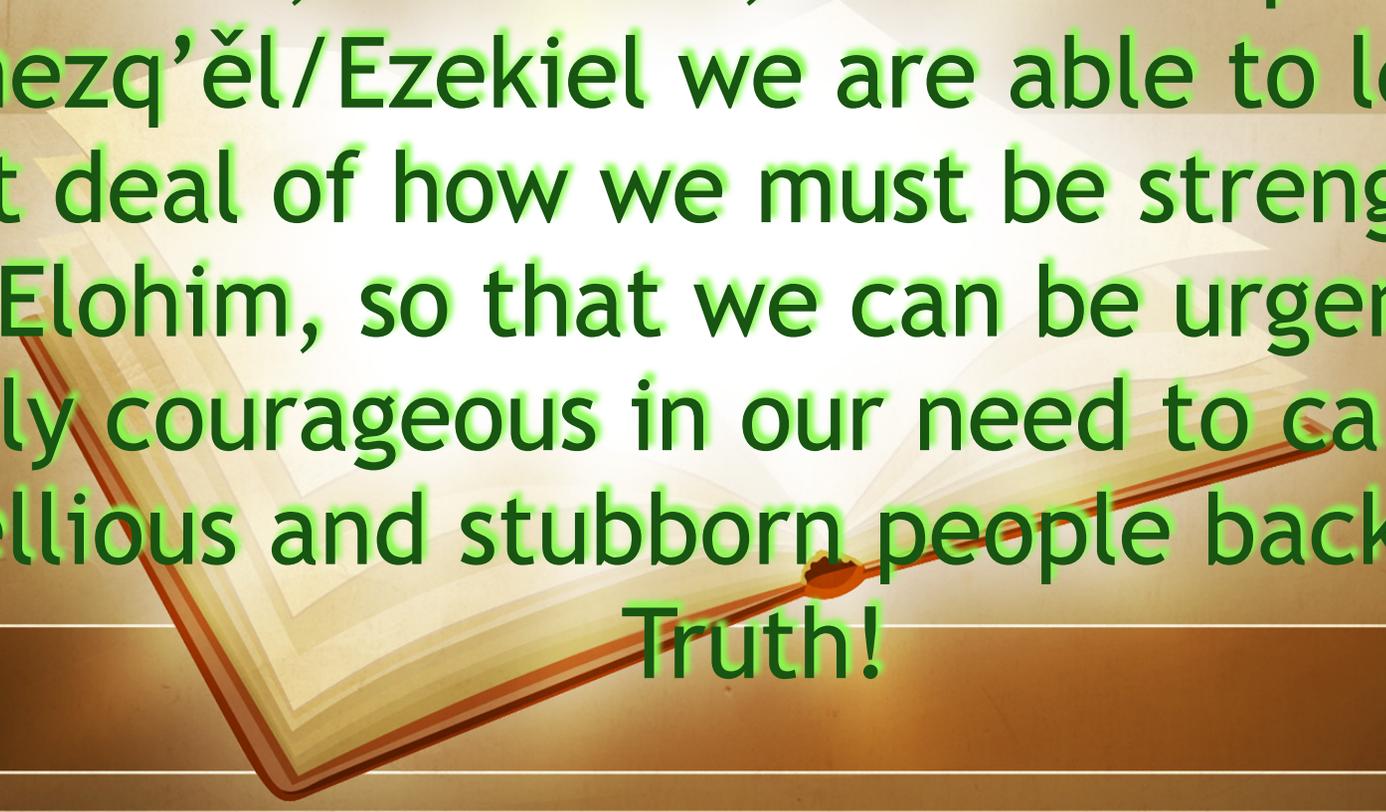
Yehezq'ěl/Ezekiel 2:1-2 “And He said to me,
“Son of man, stand on your feet, so that I
speak to you.” 2 And the Spirit entered into
me when He spoke to me, and set me on my
feet. And I heard Him who was speaking to
me.”



The Hebrew name יְהֻזְקָאֵל 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
יְהוָה.

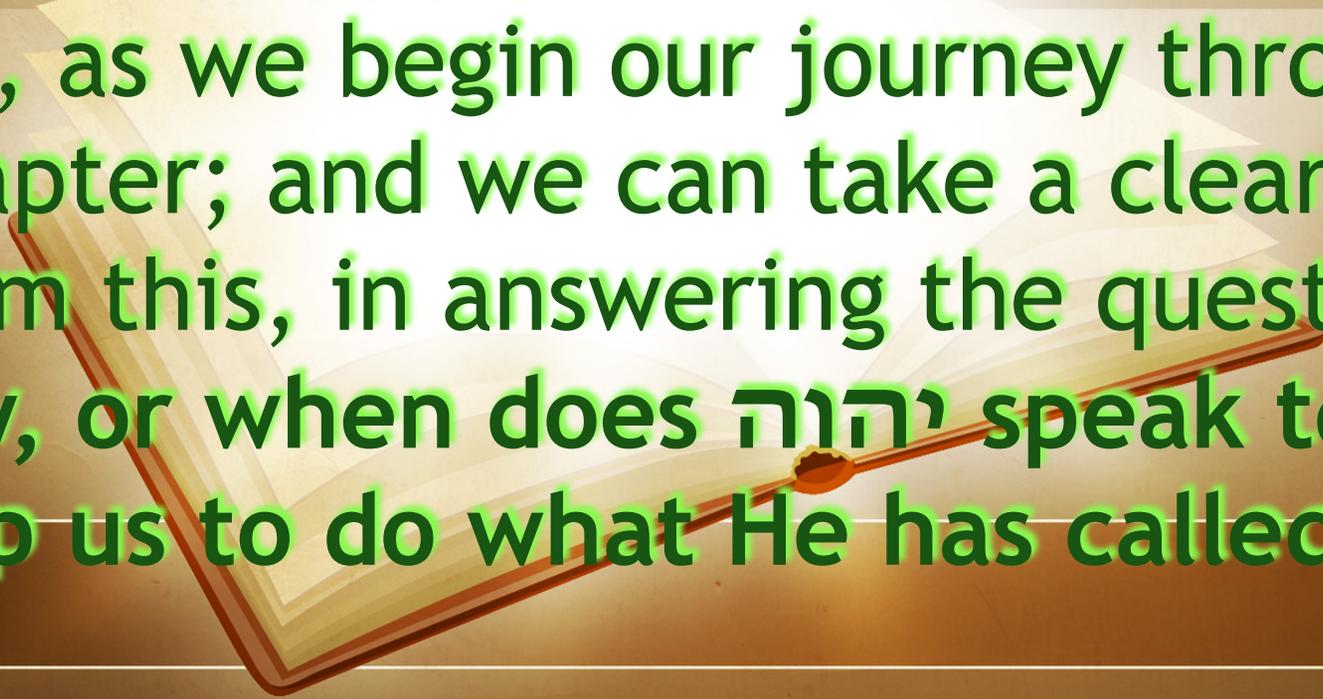


Yehezq'el was certainly commissioned with a great task of calling a rebellious people back to Elohim, and here, in this chapter 2 of Yehezq'el/Ezekiel we are able to learn a great deal of how we must be strengthened by Elohim, so that we can be urgent and boldly courageous in our need to call many rebellious 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 Yeḥezqěl, had given him for the task at hand.

After seeing the esteem of יהוה, and hearing the voice of יהוה, Yeḥezqěl fell on his face to the ground, and here in Yeḥezq'ěl/Ezekiel chapter 2 we see the word of יהוה being very clear, as Yeḥezqěl 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!

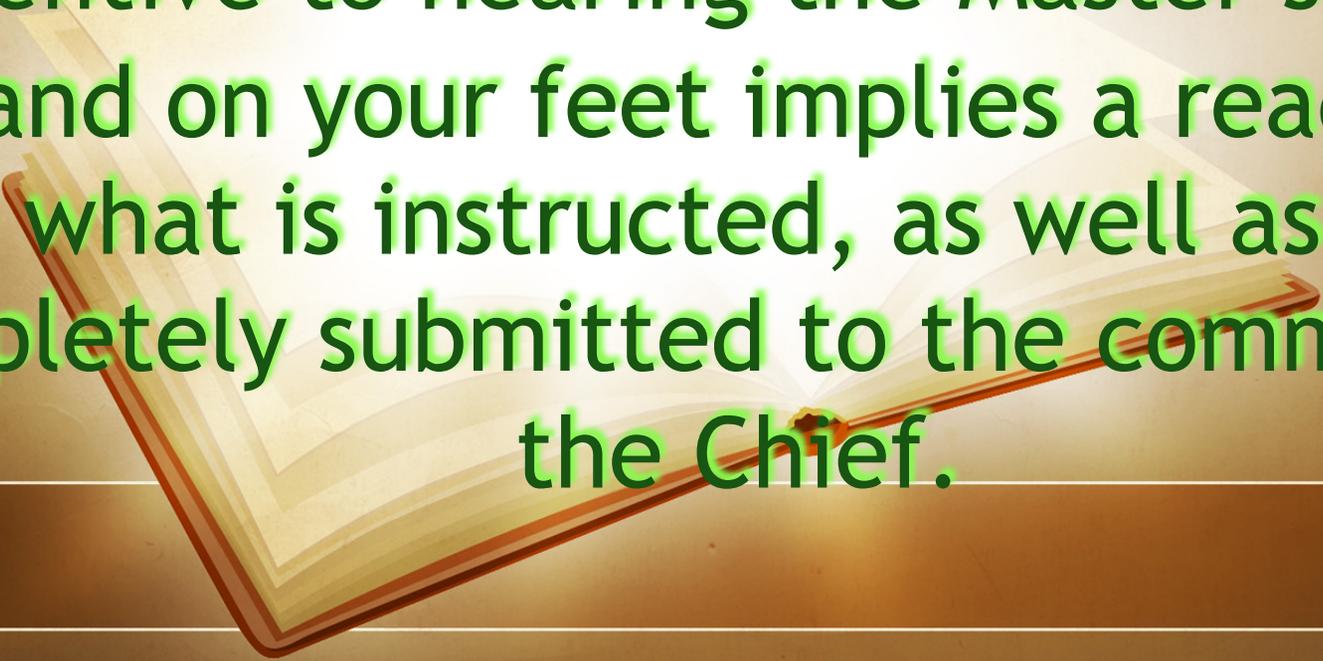
As already mentioned, these were similar words that were spoken to Sha'ul, and so we need to hear this call to 'stand on our feet'.

This is a clear idiom for obedience!

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

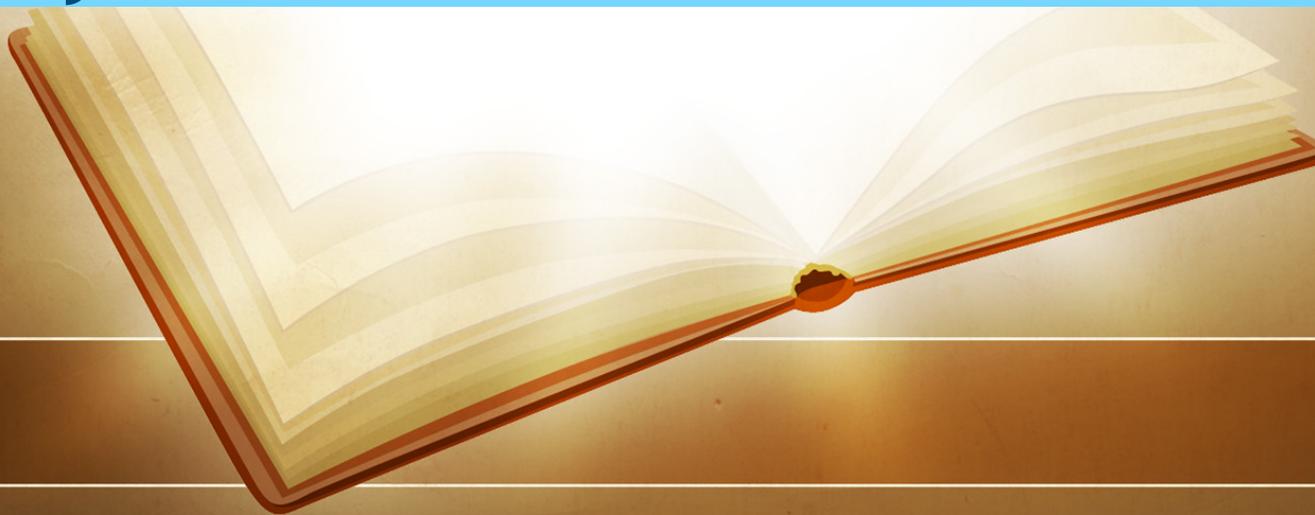
From a Hebraic perspective, this carries the need to be totally obedient to the commands of Elohim, with one's ear totally attentive to hearing the Master's voice!

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 (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:

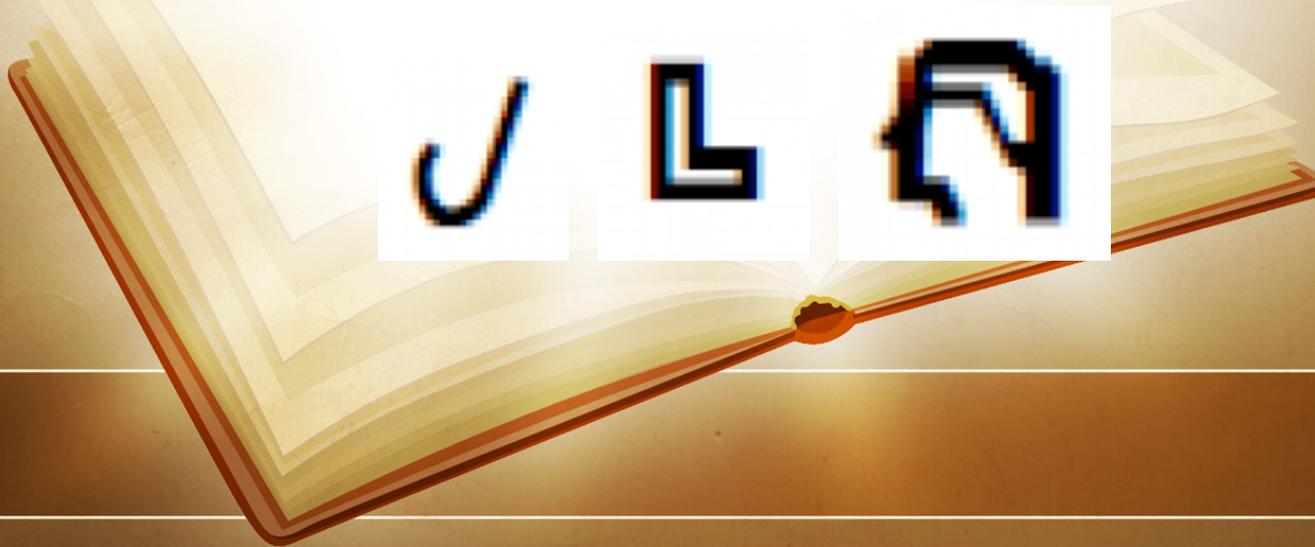
Shemoth/Exodus 23:14 “Three times in the year you are to observe a festival to Me.”



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.

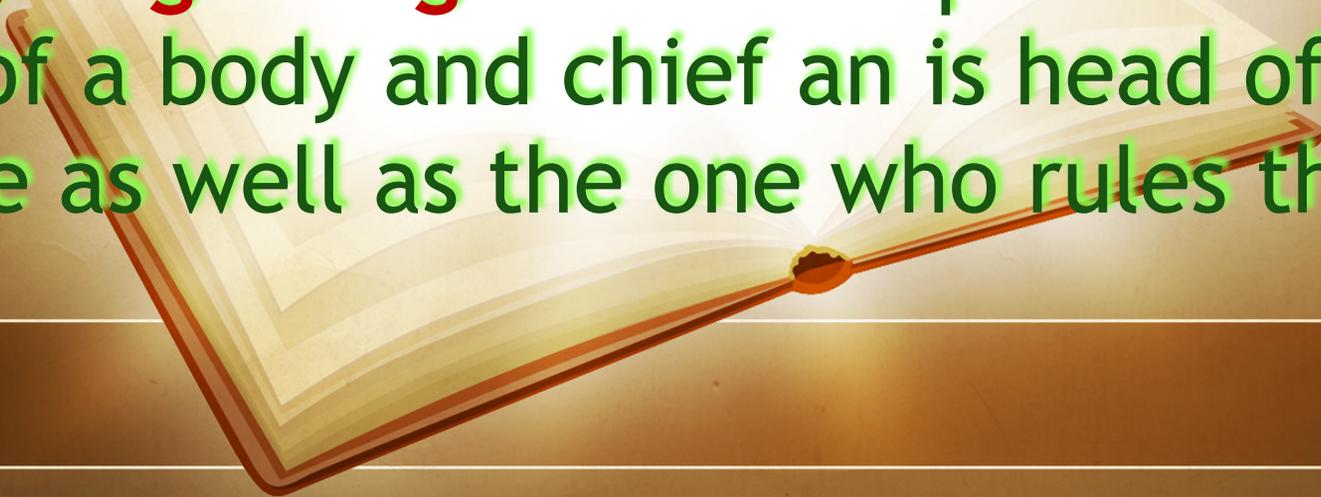
In the ancient pictographic script, the Hebrew word רֶגֶל 'regel' Strong's H7272 is written as follows:



Resh - ר



The ancient script has this letter as **the head of a man** and has the meaning of the head of a man as well as **chief, top, beginning or first**. Top as in the top or head of a body and chief 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 יְהוָה, and represents one's 'walk!'

Lamed - 5:



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, 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!

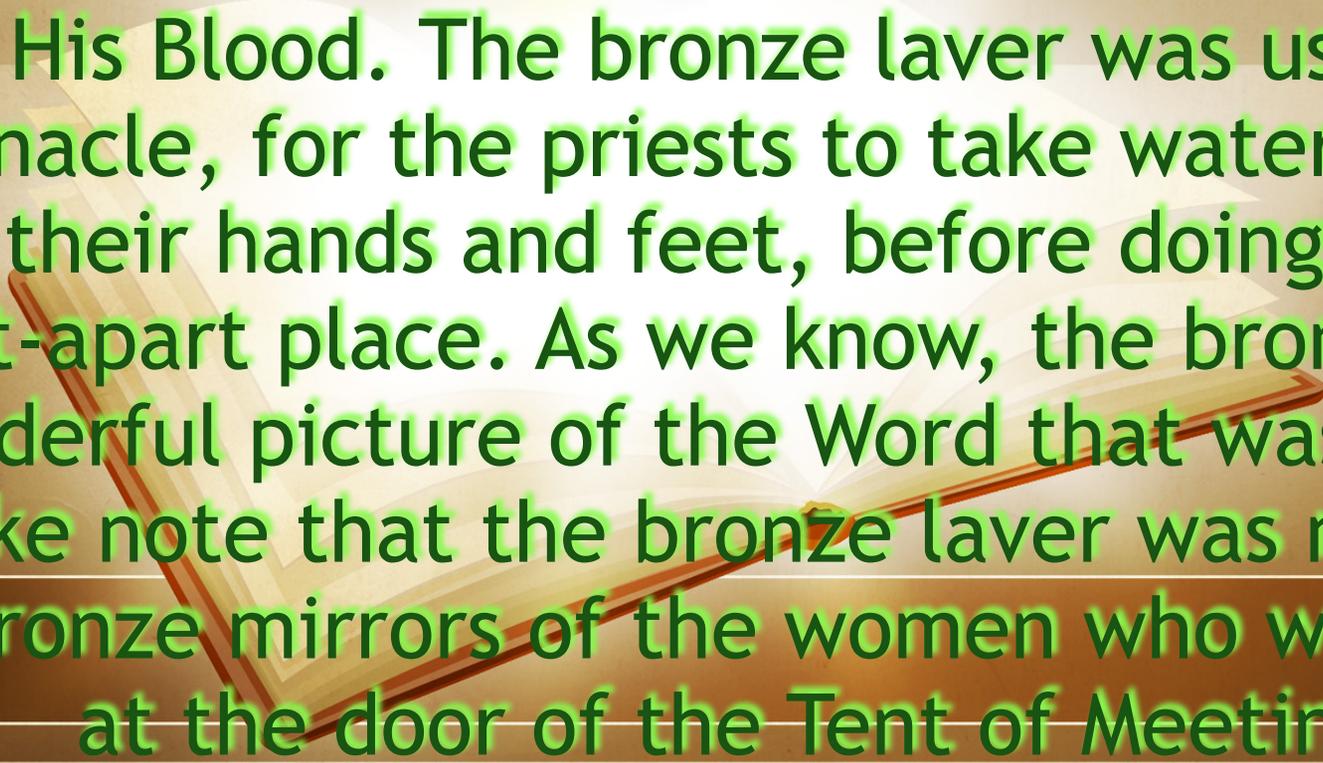
To stand on one's feet can give a clear reference to walking wholeheartedly in the commands of Elohim, and guarding His Sabbaths and Feasts!

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 Messiah!

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

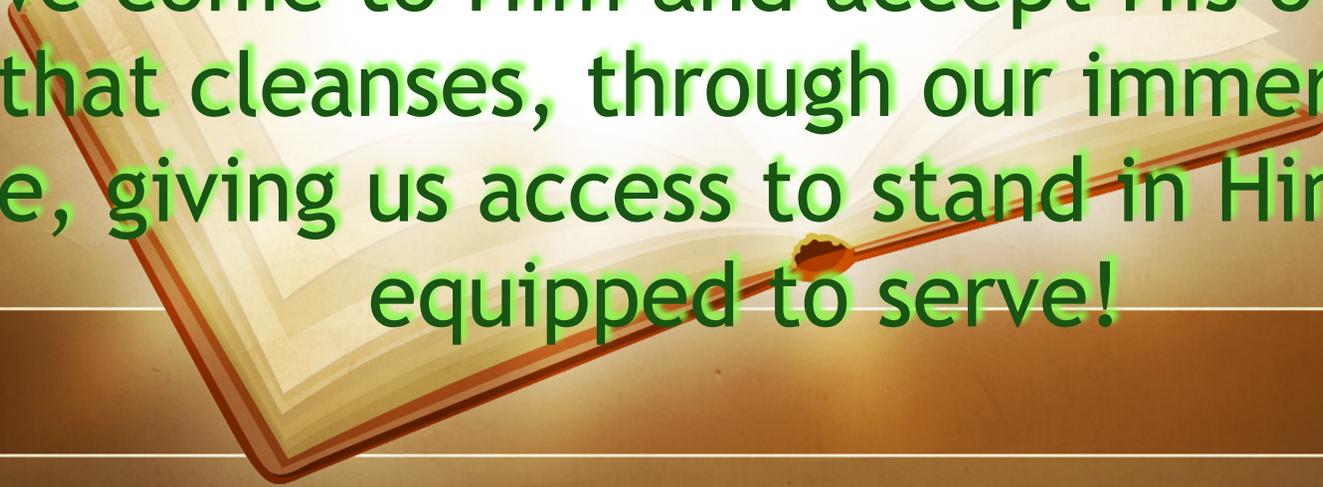




When we consider the design of the Tabernacle and its function that represented a clear pattern of that which is in the heavens, we are able to see the wonderful work of our Master, who came to cleanse us in His Blood. The bronze laver was used in the Tabernacle, for the priests to take water from and 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.

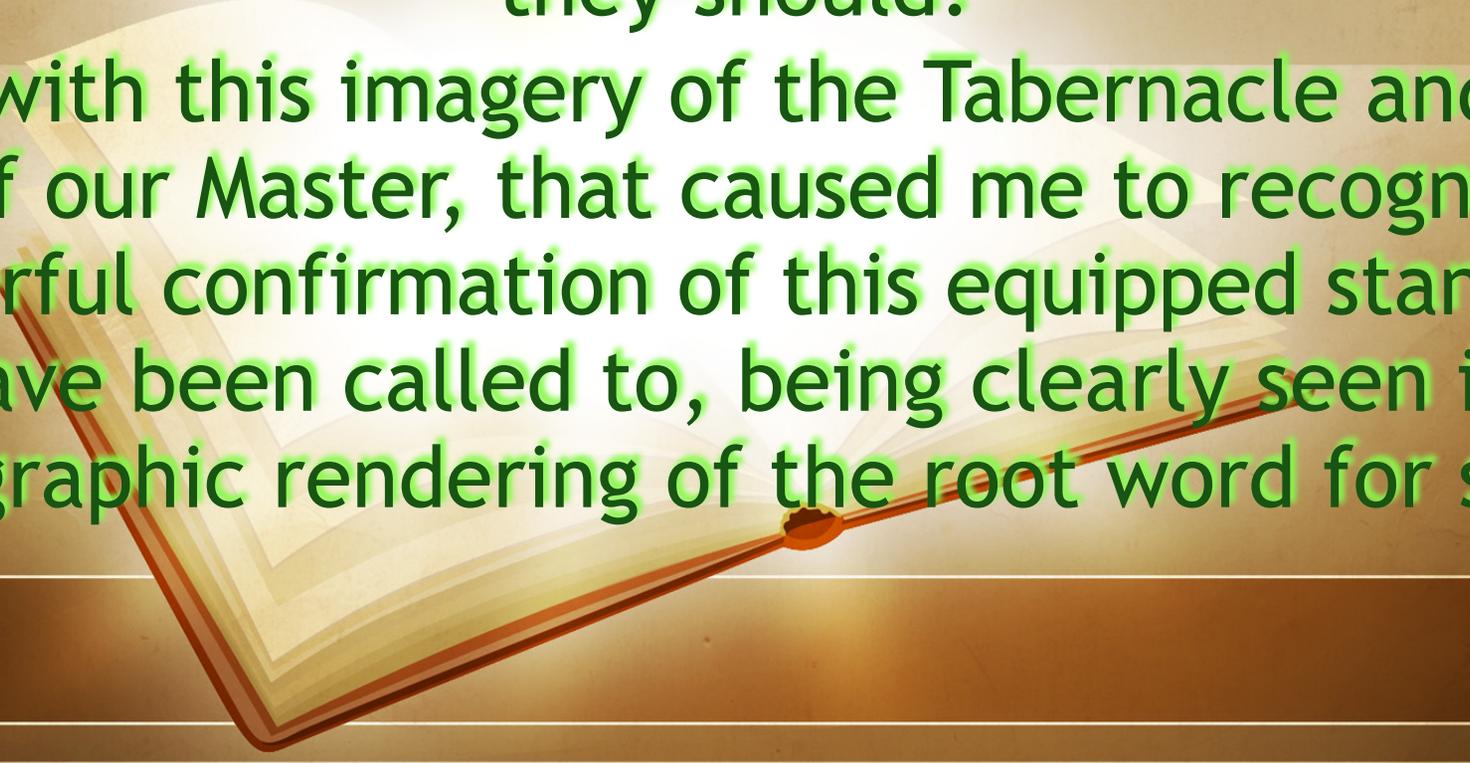
It is with this imagery, that we are able to see how we are to look intently into the mirror of the Word and allow His Word to cleanse our walk, so that we are equipped to stand before Him!

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 recognize 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:

A pictograph consisting of a horizontal line above a vertical line that ends in a small square base, representing a man standing.A pictograph consisting of a horizontal line above a vertical line that ends in a small square base, representing a man.A pictograph consisting of an outer oval shape with an inner circle, representing an eye.

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 - מֶמֶ:

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.

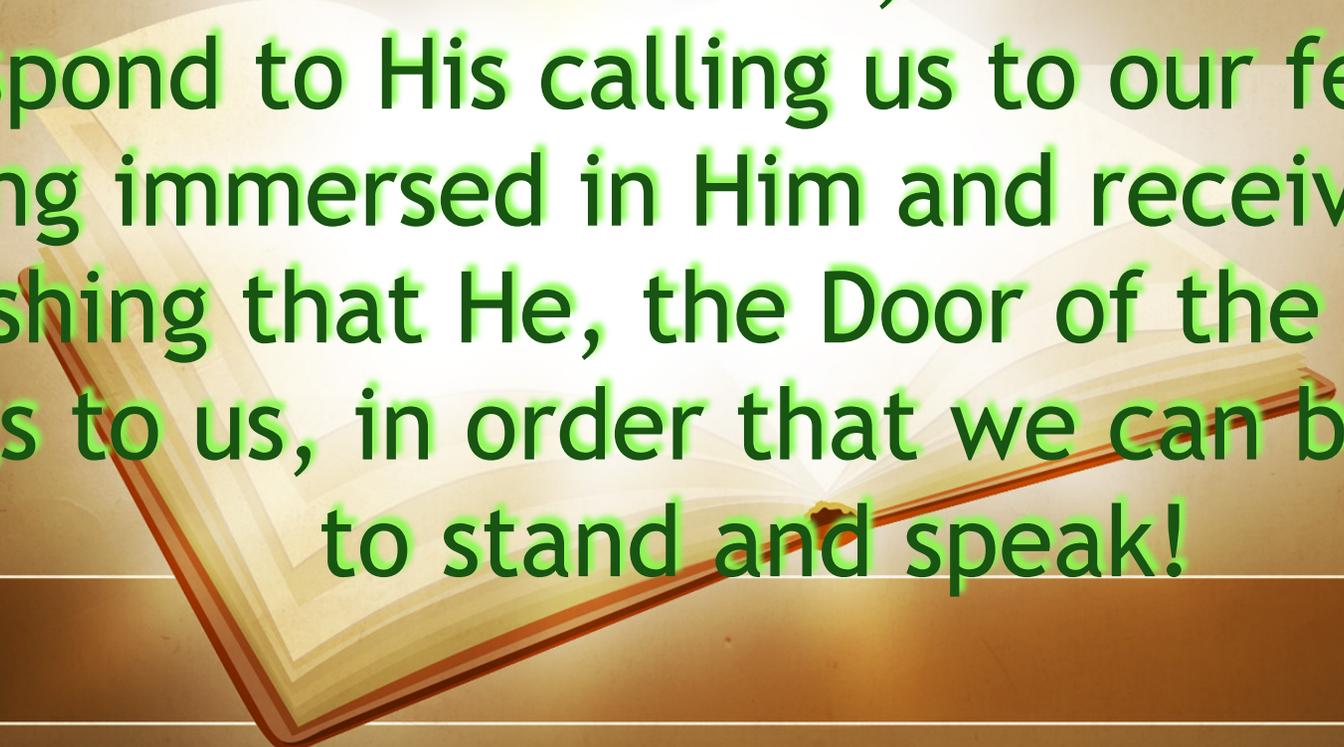
It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

In terms of this grouping of pictographic letters that render the word $\tau\eta\gamma$ 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



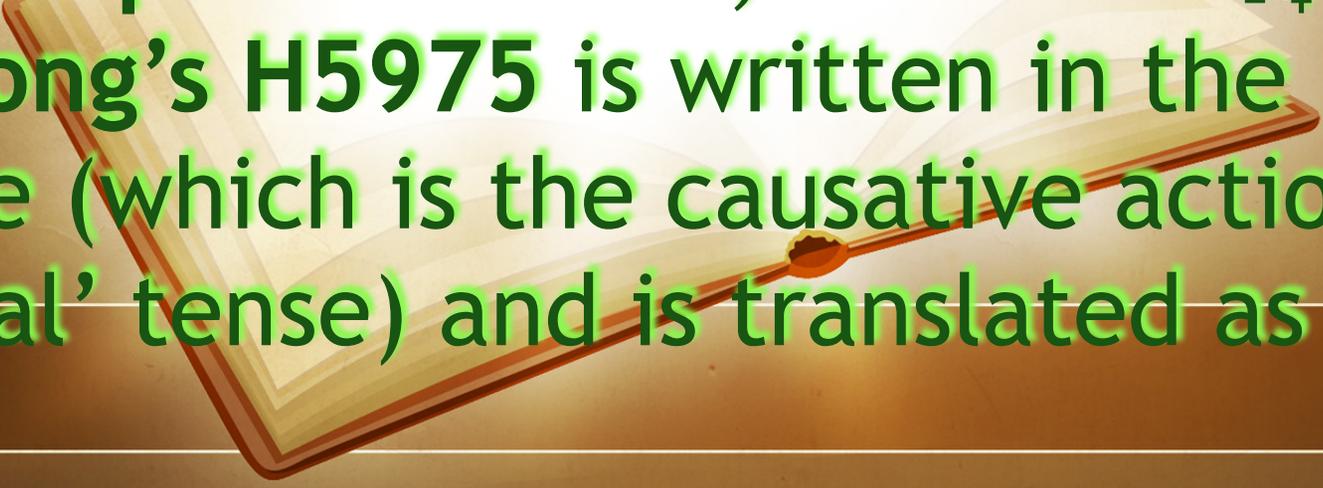
When we run to the Master, the veil is taken away and looking to Him, the Prince and Perfecter of our belief, we are able to respond to His calling us to our feet, by being immersed in Him and receiving the washing that He, the Door of the Sheep, brings to us, in order that we can be caused to stand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

Ezekiel's Call

Eze 2:1 And He said to me, “Son of man, stand on your feet, so that I speak to you.”



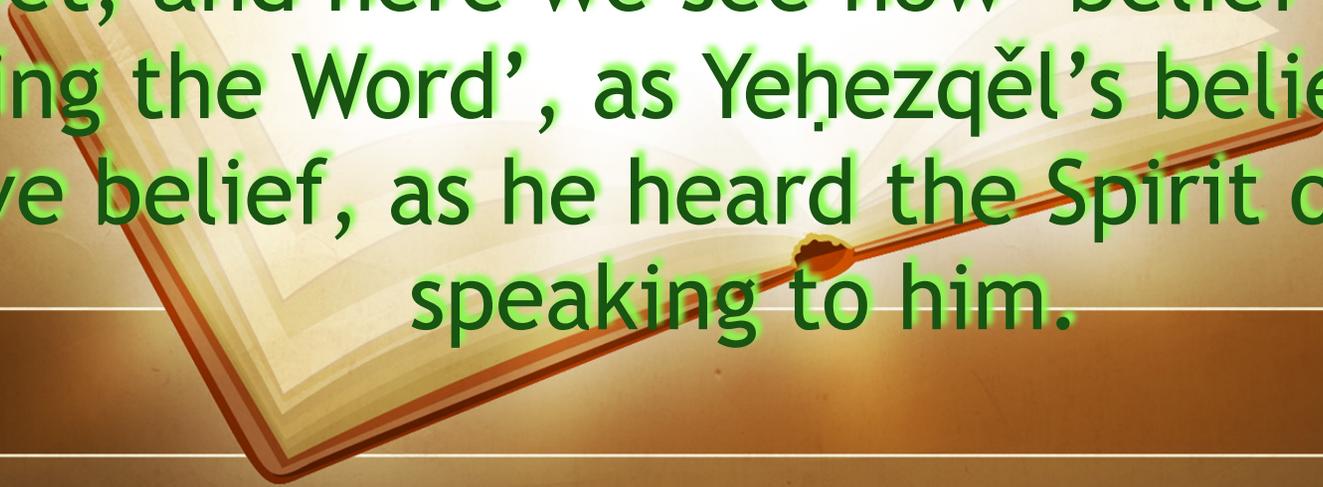
In verse 1 of Yeḥezq'ěl/Ezekiel 2 we see this verb אָמַד amad - Strong's H5975 being used in the 'qal' tense, showing us the clear command to stand; and in verse 2 of Yeḥezq'ěl/Ezekiel 2, the verb אָמַד amad - Strong's H5975 is written in the 'hiphil' tense (which is the causative action of the 'qal' tense) and is translated as 'set'.



Eze 2:2 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.



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 told Yehezqěl to stand on his feet and then He caused Yehezqěl 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, Yehezqěl heard the One who was speaking to him!

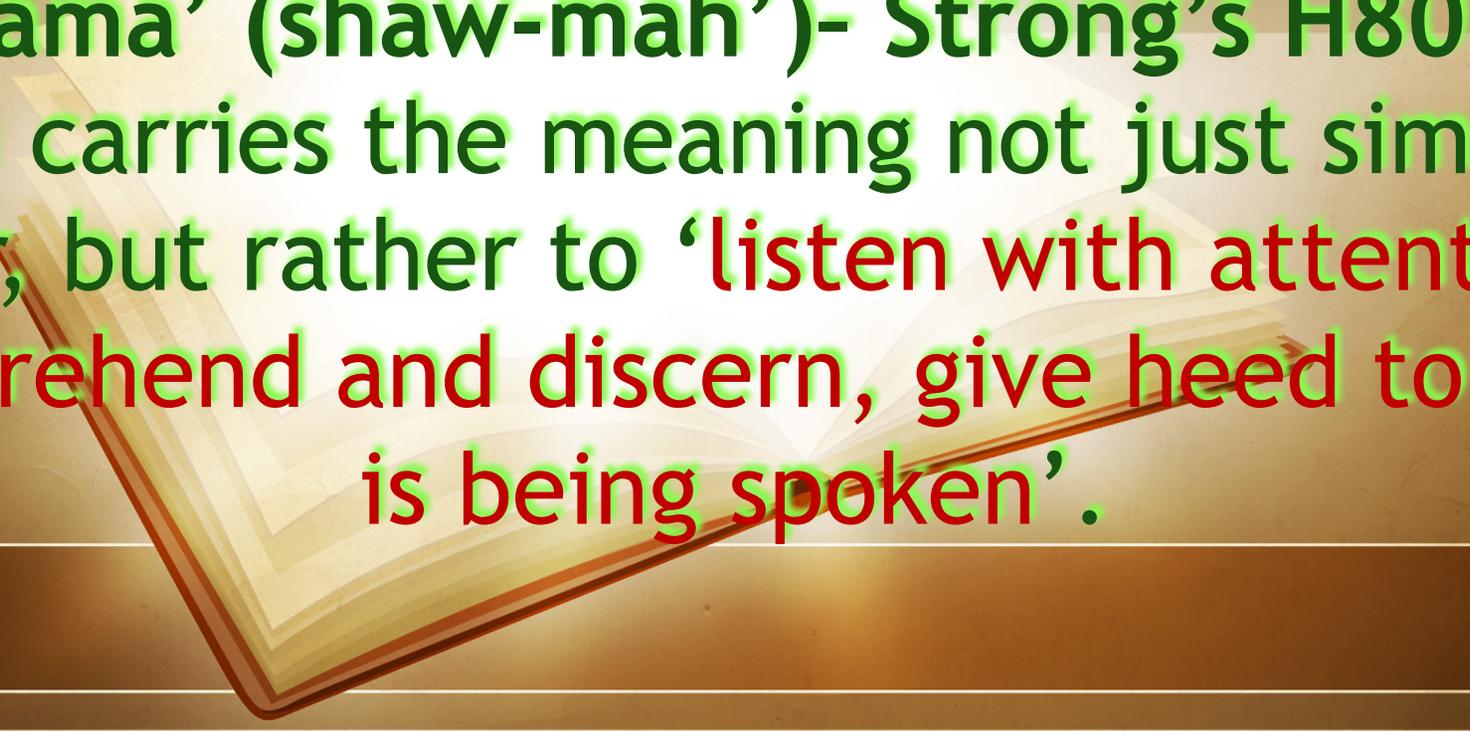
By being obedient to the command to stand, a true believer can, and will, hear the voice of Elohim, as His Spirit teaches us and directs us in the Way, according to His Word!

Yehezqël 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** 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 שמע '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,

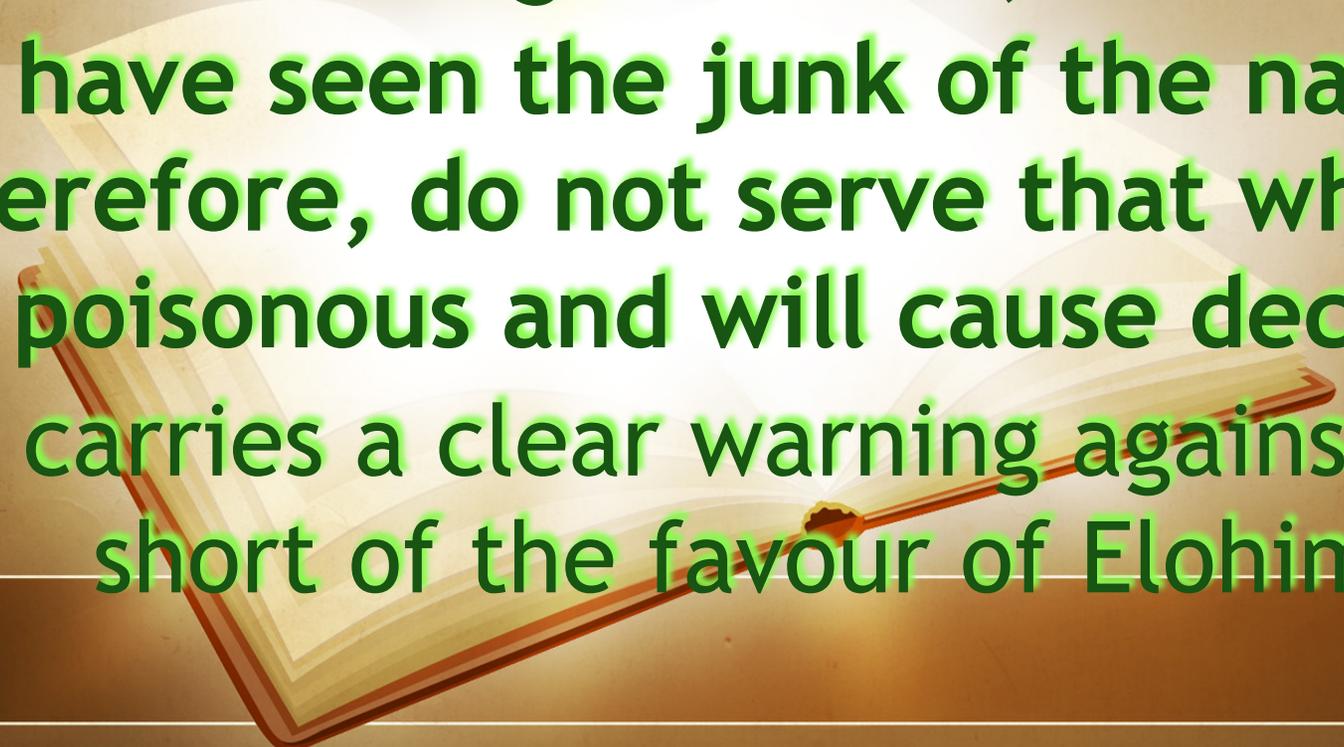
Deu 29:18 lest there should be among you a man or woman or clan or tribe, whose heart turns away today from יהוה our Elohim, to go and serve the mighty ones of these nations, lest there should be among you a root bearing bitterness or wormwood.

Verse 16-18

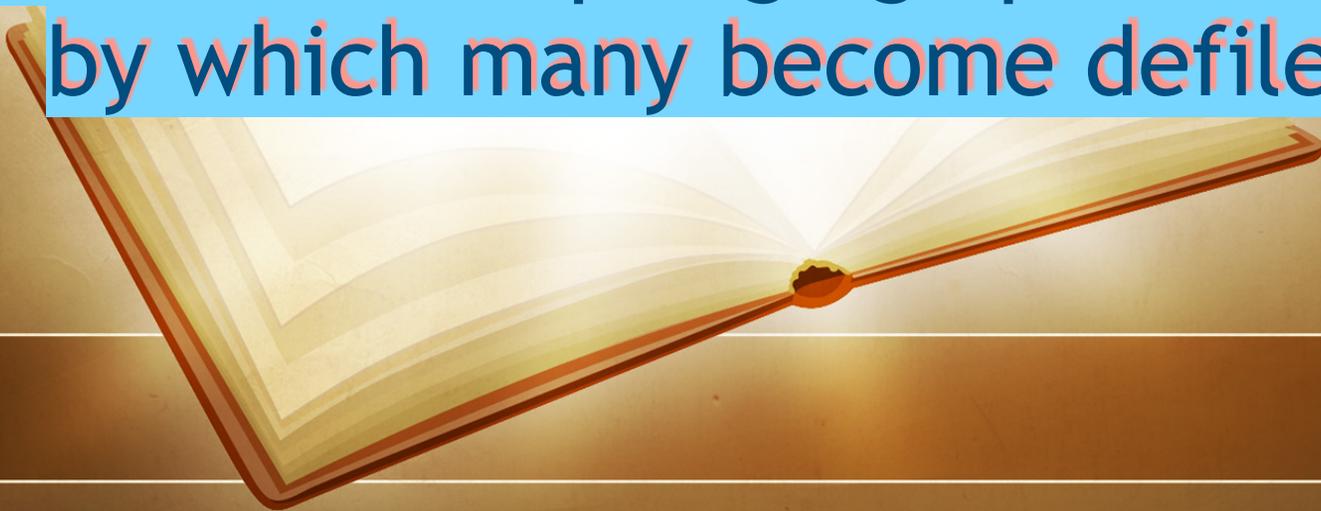
In today's terms, we could probably express what is being said here, as follows:

**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!**



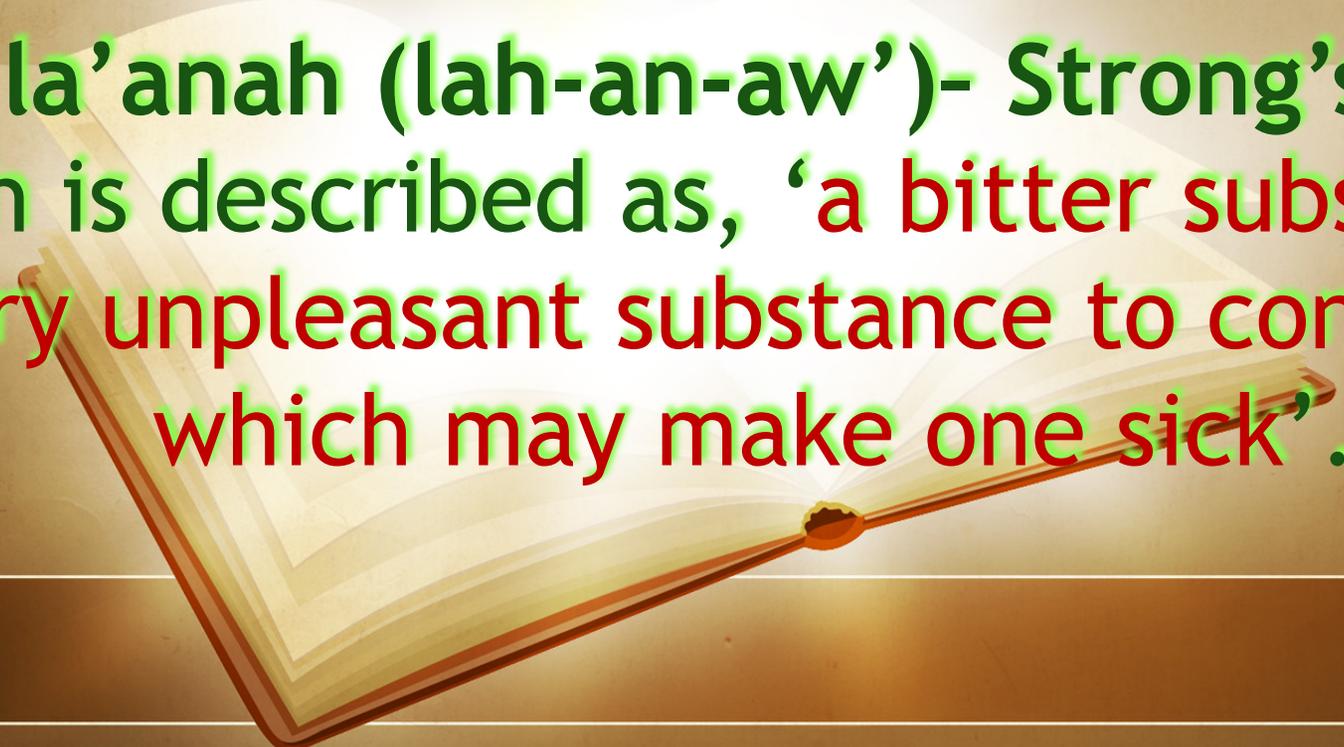
Ib'rim/Hebrews 12:15 “See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled”



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!

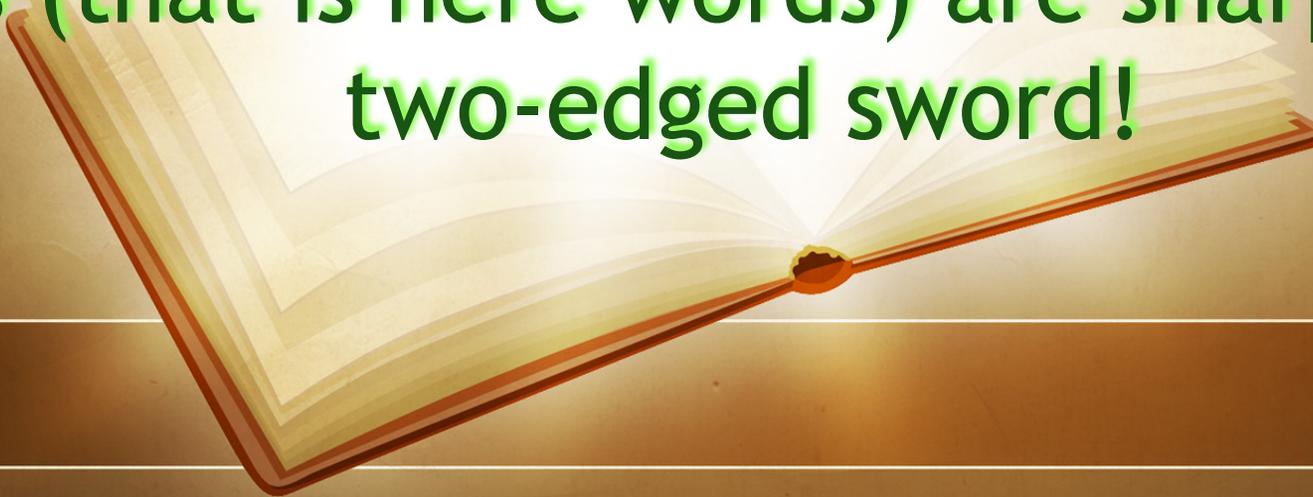
The root word used here for 'wormwood' is
לַעֲנָה la'anah (lah-an-aw')- Strong's H3939
which is described as, 'a bitter substance, a
very unpleasant substance to consume,
which may make one sick'.



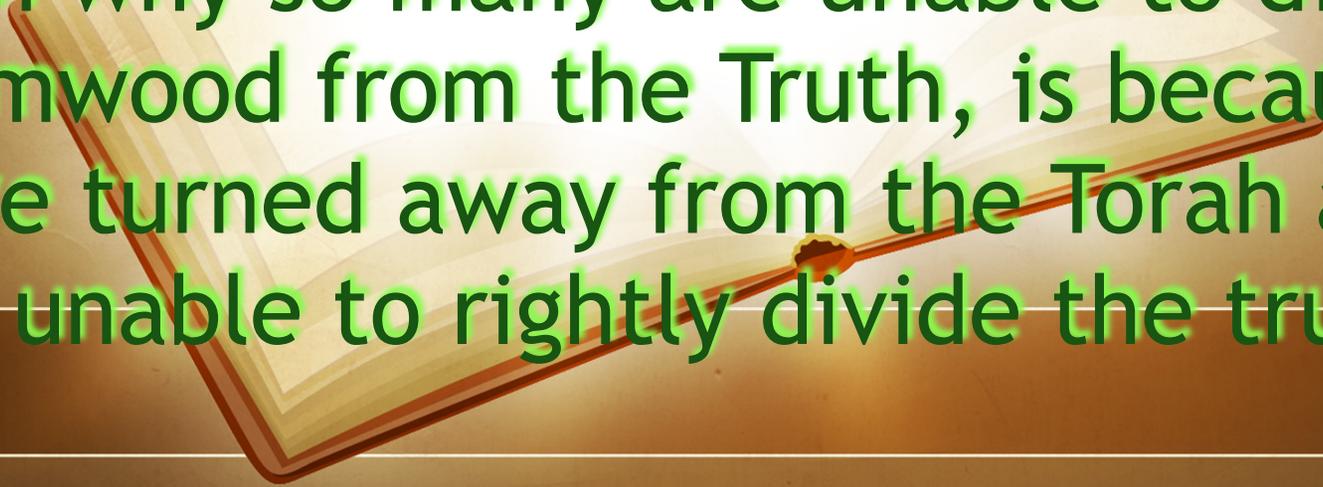
We know that the tree of life in Hazon/
Revelation is described as having leaves which is
for the healing of the nations and so, wormwood
can be seen as the counterfeit leaves of the
enemy which kills, yet so many are eating away
at this very bitter root!

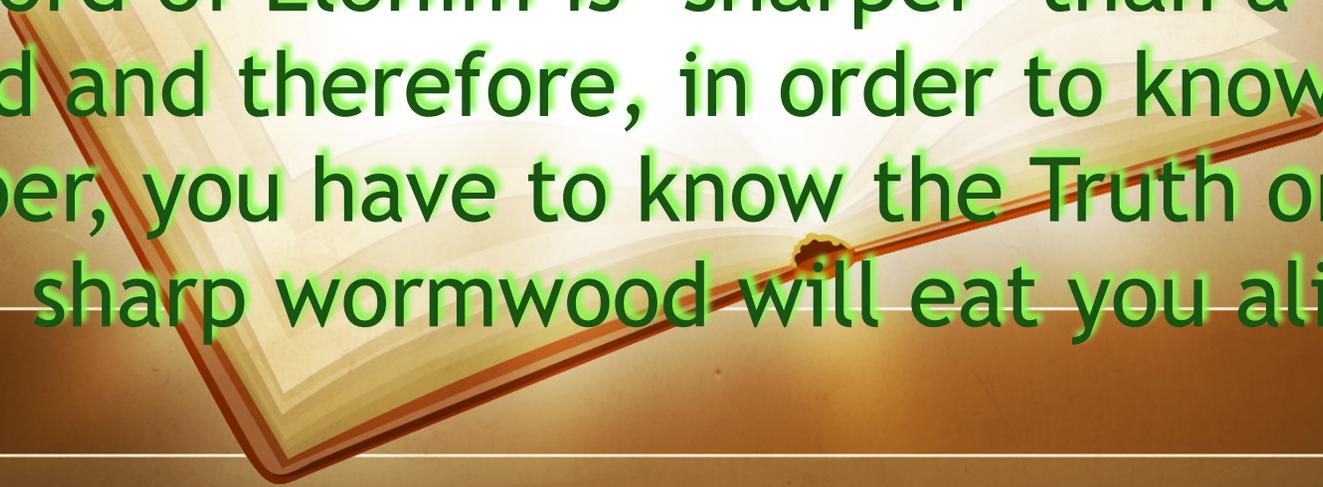
Mishlě/Proverbs 5:3-4 “For the lips of a strange
woman drip honey, and her mouth is smoother
than oil; 4 but in the end she is bitter as
wormwood, sharp as a two-edged sword.”

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 recognize 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.



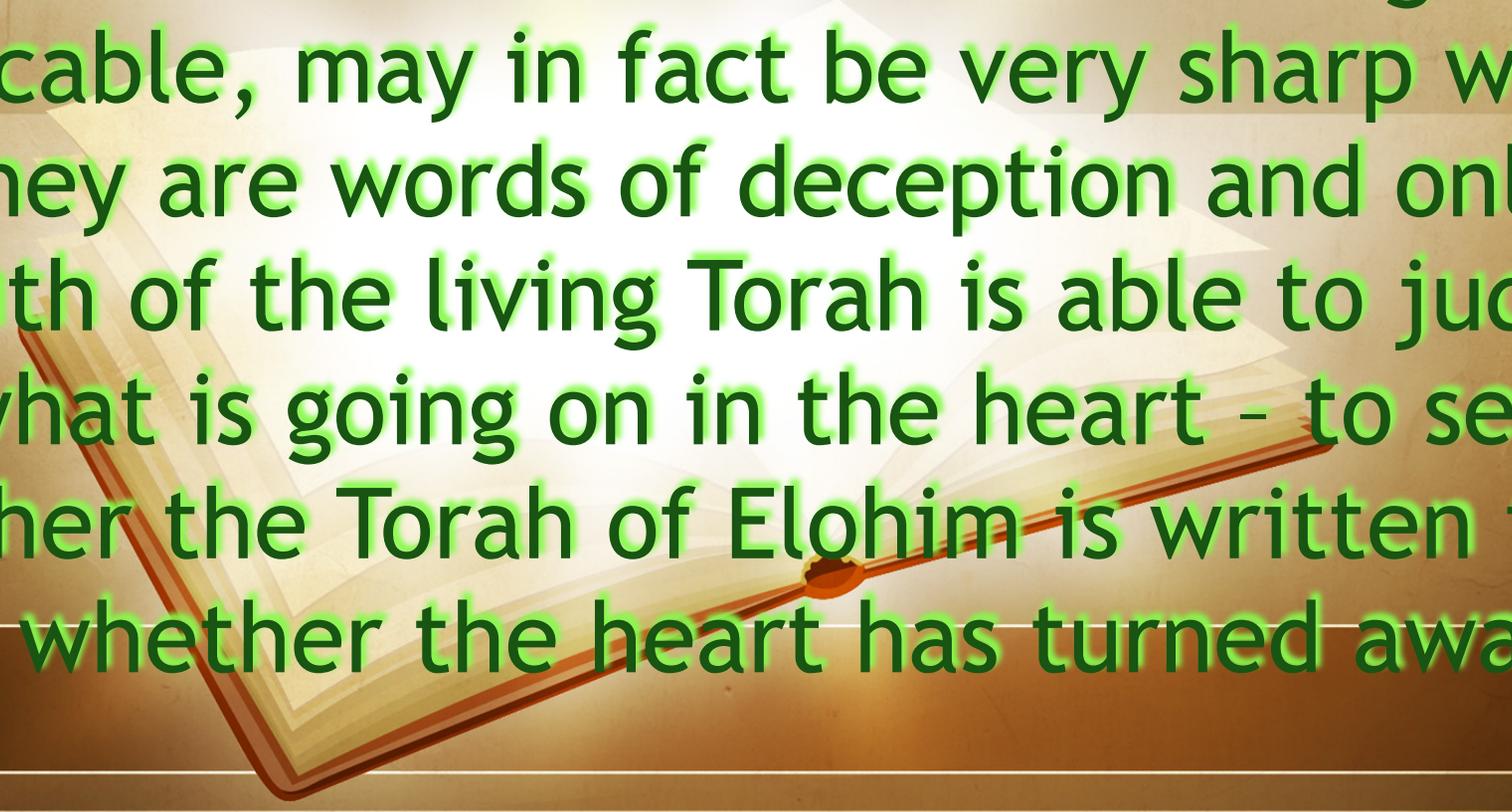


While the strange woman may have smooth honey like words that sound anointed, what Shelomoh makes clear here, is that her true colours will be revealed in the end - her words are not sweet and anointed - they are bitter and are deathly!

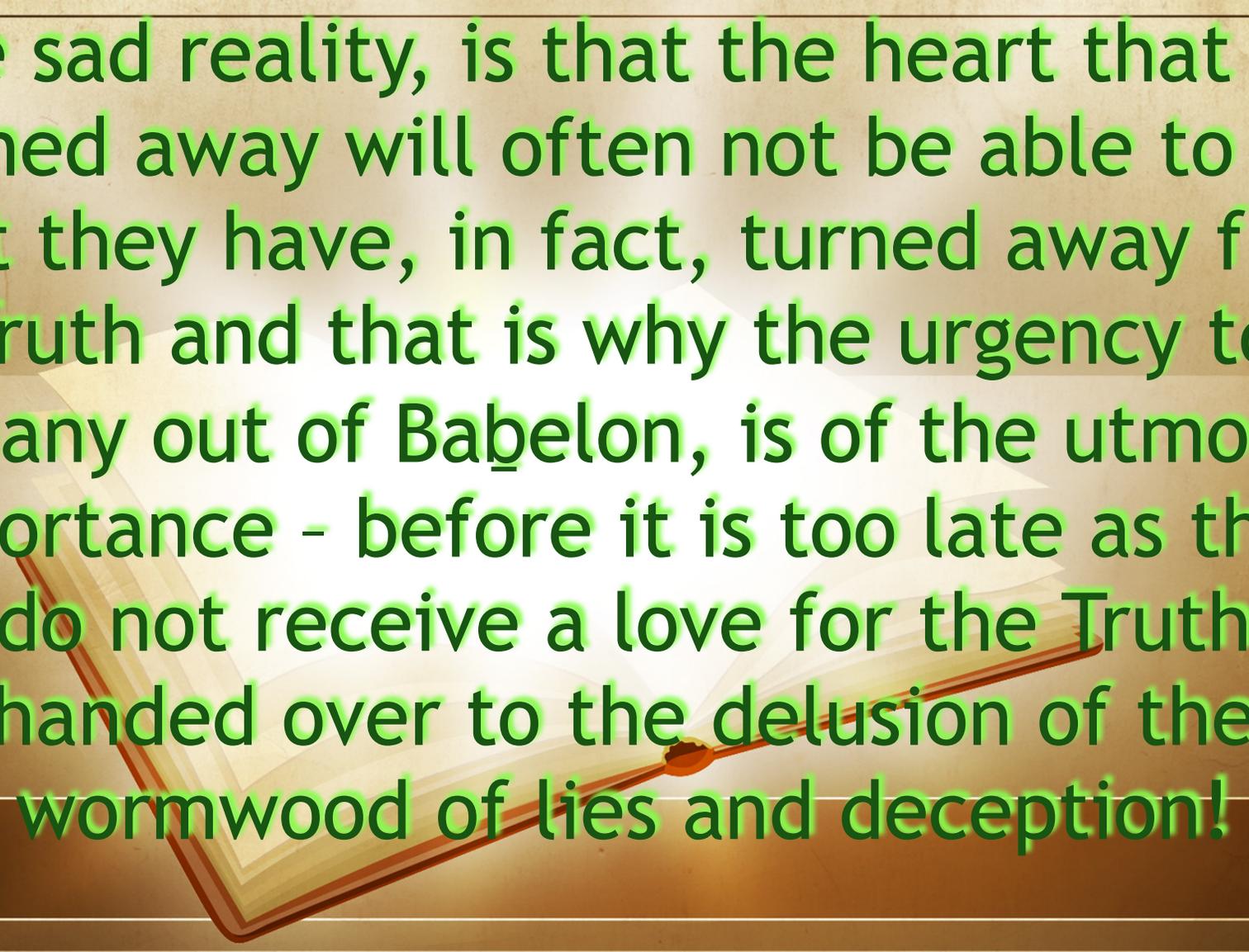
The Word of Elohim is 'sharper' than a two-edged sword and therefore, in order to know which is sharper, you have to know the Truth or else the sharp wormwood will eat you alive!

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.”



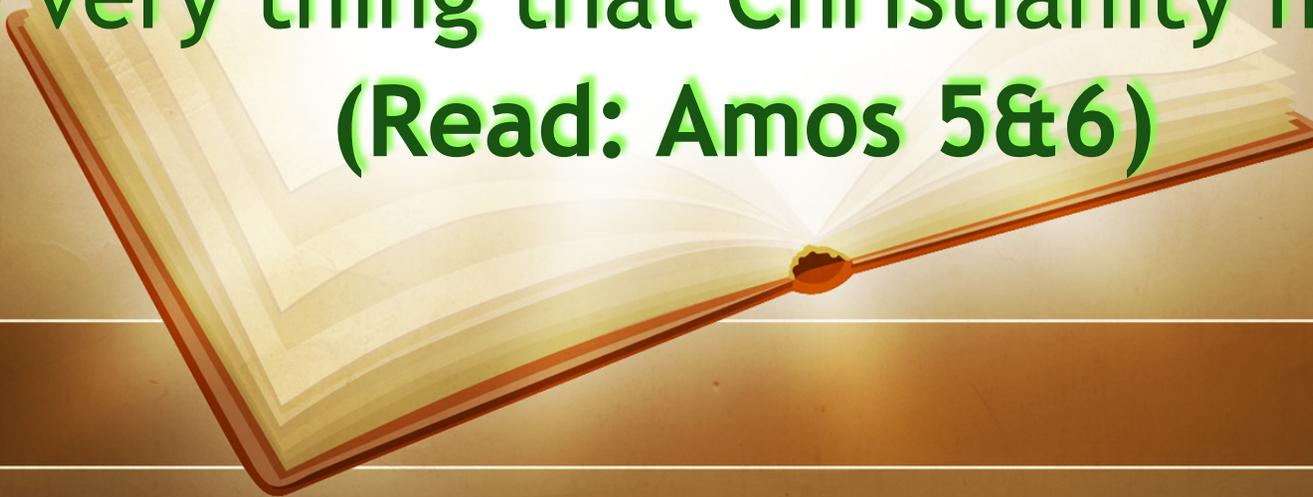


The Word of Elohim is alive and sharper than the whore's sharp word and any word that teaches that the Torah is no longer applicable, may in fact be very sharp words, but they are words of deception and only the Truth of the living Torah is able to judge what is going on in the heart - to see whether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



The sad 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:

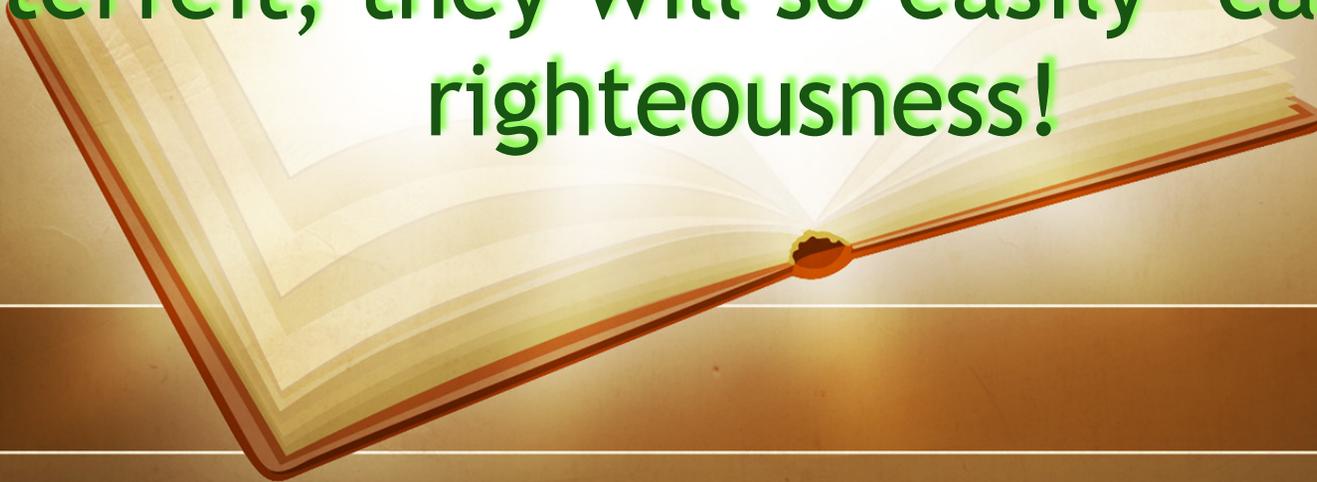
Amos 5:7 "O you who are turning right-ruling to wormwood, and have cast down righteousness to the earth!"

This verse makes clear the falsehood of Yisra'ēl, 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'ěl 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 נוֹחַ Noah (no'-akh)- 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’ěl,
“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."

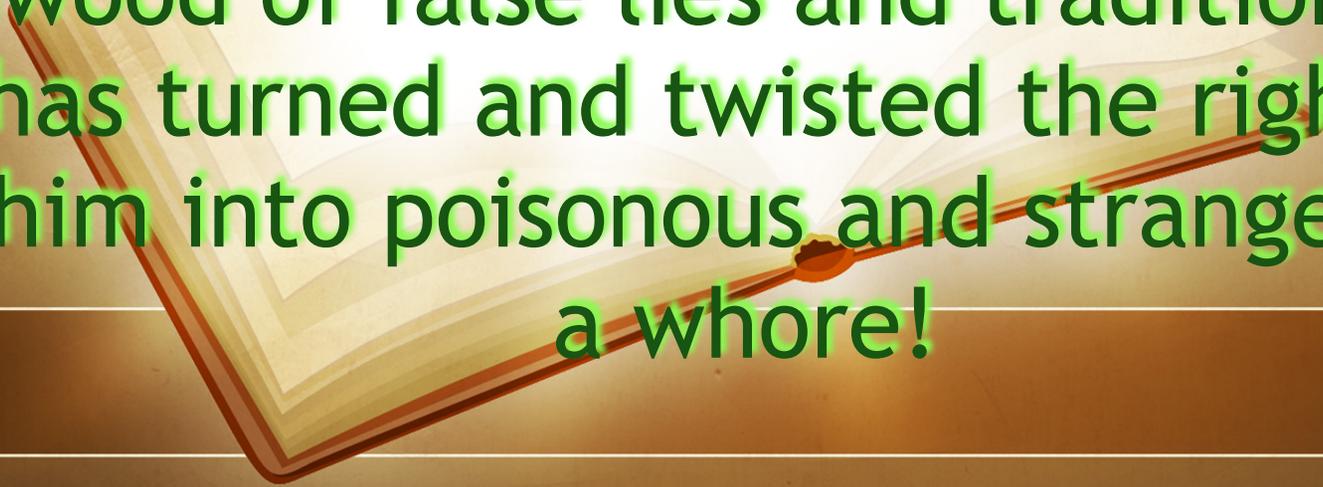
Wormwood teaches a clear opposition to what righteousness entails:

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה 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!

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”.