

MISHLĚ/PROVERBS 2

Shalom,

In this article I will break down **MishlĚ/Proverbs 2** verse by verse and reveal some great nuggets of truth by looking at some key Hebrew words as well as cross referencing with relevant Scriptures that will help us understand these proverbs in a better way. This is in no way an exhaustive commentary on this proverb, but is simply a study on it, in opening it up before the reader for further study and meditation. Many of the words discussed herein are also discussed in our commentaries of the other proverbs, and the reason for this is not to simply duplicate teachings but to rather give the reader adequate access to that which further the ability to study the key words contained herein without having to necessarily go back and seek the key words in another commentaries, and so each commentary can be used as a stand-alone study for the relevant proverb!

Verse 1

“My son, if you accept my words, and treasure up my commands with you”

Following on from the previous proverb Shelomoh furthers his use of proverbs to express the urgency of the call of wisdom and the vital need for the true hearers to listen attentively to the wealth that the wisdom of Elohim has to offer and express the clear difference in the consequences of those who guard the words of wisdom as opposed to the fools who do not.

The address of ‘my son’ highlights for us the clear pattern we see in Scripture of how the Word of Elohim is plainly related to us as children of the Most High. In the previous proverb there was a clear warning given to us, as sons, against being enticed by sinners and the need for us to be on guard against following the ways of the wrong, and now here in this proverb we see a clear positive statement being given for true obedience and the result that this obedience will bring.

Romiyim/Romans 8:14 “For as many as are led by the Spirit of Elohim, these are sons of Elohim.”

Galatiyim/Galatians 3:26 “For you are all sons of Elohim through belief in Messiah יהושע.”

Galatiyim/Galatians 4:6 “And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, “Abba, Father!”

The Hebrew word translated as ‘if’ is **אִם im** – **Strong’s H518** which is a conditional participle or primary conjunction which renders, ‘*if, though, either, neither, when, whenever*’. The basic meaning is “if” and this meaning can be seen in most of its occurrences. In the hundreds of passages where the word occurs, several basic types of contexts can be seen. Firstly, it occurs most often in conditional clauses, for example as in:

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

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

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

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

Here in this MishlĚ/Proverb it is no different, the assumed concept of the conditional participle being used is as a result of speaking to a ‘son’, which represents the language given to us as sons of Elohim, and sons of Elohim are sons that are in a covenant relationship with the Father!

The Hebrew word translated as ‘accept’ is **לָקַח laqah** - **Strong’s H3947** which carries the meaning, ‘*take, fetch, lay hold of, seize, snatch away, take away, lead*’. This is a powerful picture for us in recognising how it is by the instructions of **יהוה** that we are equipped and prepared for Him to come and fetch us as a ready Bride. The wise in heart lay hold of and take up the commands – that is to say that the wise walk in the commands and do not cast them down, but take up the responsibility of guarding to do what is commanded! One with foolish lips – that is one who claims that the Torah is no longer needed to be ‘**taken up and obeyed**’ will fall in their stubborn lawlessness!

MishlĚ/Proverbs 10:8 “The wise in heart accepts commands, but one with foolish lips falls.”

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

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

The root word used in this **MishlĚ/Proverbs 2:1** for ‘words’ is **אָמַר emer** – **Strong’s H561** which means, ‘*speech, word, command, decreed, sayings, utterances*’ and comes from the primitive root verb **אָמַר amar** – **Strong’s H559** which means, ‘*utter, say, speak, commanded, give an order, declared*’.

‘Accepting’ the “Words” of Elohim is accepting His ‘commands, decrees, sayings and all His words’! Many claim to ‘accept’ the Word of Elohim yet they clearly disregard the need to fully embrace and accept the Torah!

The Hebrew word for 'treasure' is **צָפָן** *tsaphan* – Strong's H6845 meaning, *'to hide, treasure up, store, save'*, and we see Dawid saying in:

Tehillah/Psalm 119:11 *"I have treasured up Your word in my heart, that I might not sin against You."*

Those who treasure up His Words in their heart shall be hidden by Yah. The name of the prophet **צְפַנְיָהוּ** *Tsephanyah* – Strong's H6846 which means *'Hidden by יהוה'* or *'Treasured by יהוה'*, comes from the word **צָפָן** *tsaphan* – Strong's H6845. Tsephanyah is often a book regarded by many as the 'hottest book' in Scripture, as it speaks more about the coming Day of **יהוה** than any other prophet – in fact the entire book's message is centred around the coming Day of **יהוה**, with the call to repentance to all who are walking in darkness through their rebellious and lustful living.

The more I read through this book the more I come to grips just how alive it is for us today, and how important it is for the true sons of Elohim to be found treasuring up The Word of **יהוה** in our hearts! Now treasuring up does not signify a collection of wisdom that is hidden away and never used, but rather symbolises the devotion a true child of Elohim has toward the hearing, guarding and doing of His Word, for the treasuring up of His Word in our hearts will equip us to walk humbly before Him and live set-apart lives according to His treasured Word!

The word for commands is **מִצְוֹת** – *'mitsvot'* – and is the plural of the word **מִצְוָה** *mitzvah* – Strong's H4687 which means, *'commandment, command, obligation, precept'*, which comes from the primitive root **צָוָה** *tsavah* – Strong's H6680 which means, *'to lay charge (upon), give charge to, command, order, appoint, commission, ordain'*.

Tehillah/Psalm 119:115 *"Turn away from me, you evil-doers, for I observe the commands of my Elohim!"*

His **מִצְוֹת** – *'mitsvoth'* (plural for commands) are those rules which apply to specific situations and are tailored for each unique situation in determining the correct action to be taken in a specific circumstance and so we 'guard' those carefully to know how to respond and take action for any given situation we may find ourselves in.

Verse 2:

"So that you make your ear attend to wisdom, incline your heart to understanding"

The conditional 'if' is still being expanded upon here and continues the flow into what true acceptance and treasuring up of His words and commands entails and involves. It involves an attentive ear and a willing heart!

The Hebrew word used here for 'ear' is the word **אָזֵן** *ozen* – Strong's H241 which means, *'an ear, hear, attentive, closely, recite, reveal'* and comes from the root verb **אָזַן** *azan* – Strong's H238 which means, *'to give, ear, listen, pay attention, perceived by ear'*, and while this also carries the meaning to listen and listen attentively, it literally means to *'cup the ear'* – in other words give your complete attention and be obedient to take it all in.

The Hebrew root word translated here as 'attend' is **קָשַׁב** *qashab* – Strong's H7181 and means, *'to incline (ears), to attend to, pay or give attention to, listen, heed, mark, marked well'*. Repeatedly throughout the Scriptures we see the call to 'listen', and often with it the clear rebuke for any nation who would not listen, nor give heed to the words of the prophets, who called a backsliding people back to the Torah. This word is often also translated as 'pay attention', and we know that if people actually paid attention to the Word and did what it actually says, they would not find themselves in the terrible confused mess that they find themselves being consumed in. Most will rather listen and pay attention to what their twisted traditions say – traditions that have been born out of falsified interpretations that are simply designed to satisfy the selfishness of the flesh, rather than to submit and obey to the truth of walking according to the Spirit.

Yirmeyahu/Jeremiah 23:18 *"For who has stood in the counsel of יהוה, and has seen and heard His word? Who has listened to His word and obeyed it?"*

Messiah came to open the eyes of the blind and open the ears of the deaf – in Him we are able to hear and see the wonder of His truth and walk faithfully in it. Yirmeyahu asks, *"who has listened to His Word and obeyed it?"* – and what is a sad picture for us today, is how so many have not listened and therefore unable to obey, or they listen and do not do – hearers of the Word only. **Ya'aqob/James 1:22** tells us to become doers of the Word and not just hearers only, lest we deceive ourselves!!! So many are sadly deceived in not doing what they should be hearing, and further shows that they actually have not listened, nor are they interested in listening to the Word of **יהוה**. The Hebrew word here in Yirmeyahu translated as 'listened' is **קָשַׁב** *qashab*.

Let us now look at the Hebrew word for 'wisdom', as we shall further see our need to be disciplined in separation!

The Hebrew word for 'wisdom' is **חֵכְמָה** *hokmah* – Strong's H2451 meaning, *'wisdom, skill'* and is from the primitive root word **חָכַם** *hakam* – Strong's H2449 meaning, *'to be wise, skilful, make wise'*.

In the ancient pictographic alphabet, this Hebrew word for 'wisdom' - **חֵכְמָה** *hokmah* – Strong's H2451 looks like this:



Het – ה:

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

Kaph - כ:

The ancient form of this letter is  - meaning **'the open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

Mem - מ:

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

Hey – ה:

The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. The Hebrew word **"hey"** means **"behold"**, as when looking at a great sight. This word can also mean **"breath"** or **"sigh"** as when one sighs in amazement when looking at a great sight. The meaning of the letter  is **"behold, look, breath, sigh and reveal or revelation"**; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we consider these pictographic letters that render for us the term for **'wisdom'** we are able to clearly see that **wisdom** entails a **separation**, as pictured through the tent wall. We can render the meaning of the construction of this word, in terms of true wisdom, as meaning, **We are built up in the Master as we separate ourselves from the world as we submit under the hand of our Master and do what His Word instructs as it washes us, and enables us to lift our hands to Him in continual praise!**

Wisdom, at its core, speaks of one's ability to clearly separate the good from the bad, right and wrong, left and right, and up and down; and this we are to be able to do as we exercise true discipline – the discipline of separation!

Wisdom is often used in the context of a skilled workman that has been equipped by the Spirit of Elohim:

Shemoth/Exodus 28:3 "And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me."

Wisdom in the ancient text can speak of a clear separation by the washing of one's hands; and as we consider the design of the Tabernacle, we need to be reminded that the bronze laver was used for the serving priests to wash their hands and feet; and clearly pictures for us how we are to be continually washing our work and walk through being immersed in the Word that transforms us!

Incline your heart to understanding:

The Hebrew root word used here for **'incline'** is נָטָה **natah** – Strong's H5186 meaning, **'to stretch out, spread out, extend, incline'**. What is interesting to take note of is that the Hebrew word for tribes comes from this root, which is the word מַטֵּה **mattah** – Strong's H4294 meaning, **'a staff, rod, branch, a tribe, a branch of a vine'**, and is used to refer to the 'tribes' of Yisra'el, as well as being used in reference to Mosheh's **'rod'**. The Word of Elohim is for all the **'tribes'** (branches) of Yisra'el – all who have **'spread out'**, and when we see the meaning of these words we can quickly be reminded of the words of our Master and Elohim in:

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

To incline our heart to understanding is to make sure that we are being true branches of THE VINE!

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

In the ancient Script the Hebrew word לֵב **leb** - Strong's H3820 looks like this:



Lamed - ל:

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

Bet - ב:

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

In terms of these two pictures representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are. And in recognising this we see that we, as legitimate sons and daughter of the Most High that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in – for His Torah are the rules of His House! Even with the word for heart being expressed as לֵבָב **lebab**, we are able to see in the ancient text a second 'bet' – ב – , showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

Debarim/Deuteronomy 6:5-6 “*And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. 6 “And these Words which I am commanding you today shall be in your heart”*”

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

יהוה knows what is in our hearts, while we may not; and He tests our hearts in order to see if we will obey Him or not:

Debarim/Deuteronomy 8:2 “*And you shall remember that יהוה your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.”*”

Debarim/Deuteronomy 10:12-13 “*And now, Yisra'el, what is יהוה your Elohim asking of you, but to fear יהוה your Elohim, to walk in all His ways and to love Him, and to serve יהוה your Elohim with all your heart and with all your being, 13 to guard the commands of יהוה and His laws which I command you today for your good?”*”

Debarim/Deuteronomy 11:18 “*And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”*”

Debarim/Deuteronomy 30:14 “*For the Word is very near you, in your mouth and in your heart – to do it.”*”

The reason I am quoting all these verses is to show that '*it is a heart thing*' and the Word must be in our hearts and mouths, and not just a vain rendering of a corrupted lips service that has no heart or follow through with obedience and submission to doing the commands with joy!

Guarding the good treasure and deposit of the Truth in our hearts will keep us from sinning and being lawless!

The Hebrew word for 'understanding' is תְּבוּנָה **tebunah** – Strong's H8394 which means, '*understanding, discernment, reasonings, discretion, skill, intelligence*', and comes from the root word בִּין **bin** – Strong's H995 meaning, '*to discern, act wisely, consider carefully, understand, perceive*'. We are to do our utmost at making sure that we present our lives as a daily living offering to Elohim, for this is our reasonable worship, and in doing so we must grow in our understanding of the Word and be able to discern the set-apart from the profane, becoming skilled in the Sword of the Spirit!

What we are able to see here is that many make idols according to their own understanding and reasoning, while they actually lack true Scriptural discernment

Mishlê/Proverbs 3:5 “*Trust in יהוה with all your heart, and lean not on your own understanding”.*”

We are to trust יהוה with all our heart, which entails trusting Him with all of the understanding and wisdom that is contained in His Word and not seek out our own vain and selfish reasonings. When our hearts and minds are filled with His Word and we meditate daily on His Torah, then our speech and actions will line up with the true plumb-line of His Word. When we are neglecting to trust in Him and neglect to meditate day and night on His Torah, then what is in our heart – and if His Torah is not guarded in our heart... what will come forth? Messiah makes this very clear:

Mattithyahu/Matthew 15:9 “For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.”

Verse 3:

“For if you cry for discernment, lift up your voice for understanding”

Once again we see here a conditional clause being given here, and this ought to teach us a great deal in terms of how we are to follow the Master... it is His Way or our own, yet the conditional promises of whether we follow Him are clear. “IF” we ... ‘then’. The ‘then’ is still coming, yet Shelomoh is building up to it with some very clear conditional clauses that are of vital importance!

I mentioned earlier, in regards to the last verse, that we are to be skilled in the Word and exercise true discernment, and here we see that part of walking in the Truth is seen in our ability to ‘cry out for discernment’!

The Hebrew word used here for ‘cry’ is קָרָא qara – Strong’s H7121 which means, ‘to call, proclaim, read, make a proclamation, summons, read aloud, i.e., to speak aloud something, reciting what has been written down’.

What becomes clear as a conditional clause for the ‘Then’ that is coming, is the need for us to be crying out for discernment. And the way we can do that is by calling upon the Name of יהוה and crying out to Him for wise guidance, as well as reading and speaking aloud His written Word, as we make a proclamation of the Truth in any given circumstance we find ourselves in, especially when we need clarity and discernment!!!

In speaking the words of the Song Mosheh was commanded to teach Yisra’el, he says in:

Debarim/Deuteronomy 32:3 “For I proclaim the Name of יהוה, ascribe greatness to our Elohim.”

What is very clear here is that Mosheh said He proclaims the Name of יהוה – in other words the Torah proclaims or speaks loudly the Name of יהוה!!! Those who ‘suppress’ the Name are rendering the Torah as being ‘silent’ in their lives. We need to ‘proclaim’ and ‘call’ on His Name, or else we cannot be delivered, as this word קָרָא qara is used in:

Yo’el/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.”

The Hebrew word translated as ‘discernment’ is בִּינָה biynah – Strong’s H998 meaning, ‘an understanding, consideration, discernment’ and comes from the primitive root verb בִּין bin – Strong’s H995 which means, ‘to discern, act wisely, clever, diligently consider’, and is used in:

Tehillah/Psalm 119:34 “Make me understand, that I might observe Your Torah, and guard it with all my heart.”

Tehillah/Psalm 119:104 “From Your orders I get understanding; therefore I have hated every false way.”

What we can clearly see from this is that we are able to ‘cry out for discernment through the obedient observance of the Torah of יהוה, guarding to do all that he has commanded!

To cry out for discernment is to literally seek guidance and clarity from the Word of Truth in any given situation, and in seeking we cry out for יהוה to open up to us the wonder and power of His wisdom contained in His Word that we earnestly seek and proclaim!

Ya’aqob/James 1:5 “If any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach, and it shall be given to him.”

Ya’aqob was writing to a people who had trouble praying, as they were asking with wrong motives and he encourages them to ask for wisdom. When we are going through tough trials of any kind we would do well to ask for wisdom. For wisdom is the right use of knowledge – if we have all the knowledge but no wisdom – how will we use the knowledge? There are many well educated people with brilliant academic qualifications yet they cannot make simple decisions. Why do we need wisdom in trials, why not rather strength or something else? Well, we need wisdom so that we will not waste the opportunities He is giving us to mature in! The asking for wisdom, or the crying out for discernment helps us understand how to use the circumstances for our good and for His esteem!

Tehillah/Psalm 119:69 “My cry comes before You, O יהוה; make me understand according to Your word.”

So many people today want a quick fix and a microwave solution within minutes, while they are unwilling to cry out and earnestly seek the Truth by physically getting into the Word and crying out to יהוה for help in gaining the right understanding according to His Word as opposed to what may simply ‘feel right’ at that moment.

Lift up your voice for understanding!

The root word translated as ‘lift up’ is נָתַן nathan – Strong’s H5414 and is written in the ‘qal active’ tense which can render the meaning of, ‘to give, put, set, ascribe, entrust, give over, deliver up, constitute’. It is from this word that we get the plural term נְתִינִים Nethinim which means, ‘given ones’. This teaches us a very vital lesson, as we consider here

that the Lēwites were given as a gift, a gift for service to Aharon the high priest. This shadow pictures for us how we, as called out, set-apart, chosen and royal priesthood, are the **'given ones'**, given as a gift – that is a gift for service unto our High Priest and King, יהושע Messiah! And as a set-apart priesthood we are to **'lift up'** our voice to our High Priest and King for complete understanding in every matter!

In a Psalm of Dawid we see his earnest plea to יהוה:

Tehillah/Psalm 28:1-2 **“I cry to You, O יהוה my Rock: do not be deaf to me! For if You are silent to me, I shall be like those who go down to the pit. 2 Hear the voice of my prayers when I cry to You, when I lift up my hands toward Your Set-apart Speaking Place.”**

Verse 4:

“If you seek her as silver, and search for her as hidden treasures”

Shelomoh continues to set forth critical conditional clauses, as he once again continues the flow of “If” ...!

Seek her as silver:

Our earnest seeking wisdom must be an urgent and zealous action that does not waver in compromise!

The Hebrew root word used here for **'seek'** is בָּקַשׁ **baqash** – **Strong's H1245** which means, **'to seek, aim, search, look, inquire'**, and it is written in the **'piel'** form which expresses an intensive or intentional action and could therefore be expressed as, **'seek earnestly or seek the face, seek to find, demand, desire, ask'**, and this kind of **'seeking'** is an intense seeking with a purpose! Now I just want to make it clear that יהוה is by no means lost in any way – it is us who were lost through sin and lawlessness and so we earnestly seek Him while He is to be found, as we seek to please Him and walk in His Truth.

Tsephanyah/Zephaniah 2:3 **“Seek יהוה, all you meek ones of the earth, who have done His right-ruling. Seek righteousness, seek meekness, if so be that you are hidden in the day of wrath of יהוה.”**

Tehillah/Psalm 27:8 **“To my heart You have said, “Seek My face.” Your face, יהוה, I seek.”**

Yirmeyahu/Jeremiah 29:12-14 **“Then you shall call on Me, and shall come and pray to Me, and I shall listen to you. 13 ‘And you shall seek Me, and shall find Me, when you search for Me with all your heart. 14 ‘And I shall be found by you,’ declares יהוה, ‘and I shall turn back your captivity, and shall gather you from all the gentiles and from all the places where I have driven you, declares יהוה. And I shall bring you back to the place from which I have exiled you.”**

The kind of seeking that is expected of a true set-apart believer is likened to seeking for silver, and so we see here the expression clearly pictures for us the serious work that a true kind of seeking entails, as it would be for people who are mining silver from the earth! In mining silver from the earth there is a lot of toil and hard labour, a lot of sweat and discipline is following correct protocol that ensures the precious metal is properly mined out, and so we can see the vivid parallel that is given here. Searching for wisdom like silver is no quick and easy task, as it takes skill, hard work, determination and commitment!

The idea of **'seeking'** wisdom as silver, implies a need to be **'digging'** into the Word and finding the wisdom that is needed. The comparison of seeking for wisdom as silver or searching for hidden treasures was not unfamiliar to the Hebrew mind, and it should not be an unfamiliar concept to us today!

יהושע Messiah compares the reign of the heavens being like hidden treasure:

Mattithyahu/Matthew 13:44 **“Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid, and for joy over it he goes and sells all that he has and buys that field.”**

This seeking of silver can be also understood as our need to be earnestly working out our deliverance with fear and trembling. Silver, in Scripture, is often symbolic of redemption, as we see silver is used in Scripture as redemption money. It speaks of the price יהושע has paid for us. Silver was used in service of the Tent of Meeting for the Atonement of Yisra'el as a remembrance before יהוה. The Hebrew word for **'silver'** is כֶּסֶף **keseph** – **Strong's H3701** which in translated as, **'silver, money, purchase price'** and comes from the root word כָּסַף **kasaph** – **Strong's H3700** which means, **'to long for, eager, shame'**.

Shemoth/Exodus 30:16 **“And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'el for a remembrance before יהוה, to make atonement for yourselves.”**

The Tabernacle stood upon sockets of silver. Both Yosēph and יהושע were sold for silver. Yehudāh was paid off in silver as the Scriptures said. Silver is redemption money. Silver is symbolic of the redemption that comes through יהושע Messiah and Him alone. It prefigures the preciousness of Messiah as the ransom for sinners. Silver also speaks of service and giving of oneself – the prefect work of Messiah:

Marqos/Mark 10:45 “For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many.”

We also see another wonderful picture of the symbolism of silver, as is also likened to the pure Word of Elohim that has been tried:

Tehillah/Psalm 12:6 “The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.”

Tehillah/Psalm 66:10 “For You, O Elohim, have proved us; You have refined us as silver is refined.”

The one thing we can be sure of is that the Word of יהוה is proven and trustworthy! We are able to fully trust His Word – for it is the only ‘word’ that can be trusted. How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke? The Word of יהוה never fails!!!

It is because of this fact that we are able to find complete refuge in Him, and in our seeking for wisdom in His Word we can be assured of finding a wisdom of Elohim that never fails!!!

The Hebrew word translated as ‘refined’ is זָקַק **zaqaq** – Strong’s H2212 which means, ‘to refine, purify, distil’.

Mal’aki/Malachi 3:3 “And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lëwi, and refine them as gold and silver, and they shall belong to יהוה, bringing near an offering in righteousness.”

יהוה is the One who shall refine and purify us, and cause us to be a pure and set-apart royal priesthood who re able to bring near to Him an offering of righteousness, having been cleansed in the Blood of Messiah and refined by His Word. The purest silver does not tarnish, and most silver products we see being used today has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with. When looking at this verse above, the concept of silver – pure silver – and the words of יהוה being clean struck me in a major way as to what we see happening today! His Word is pure and clean and is likened to silver tried in the furnace of earth and refined totally – there are no other metals therein and this is just what His Word is to us – it is unadulterated truth.

Sadly we see that in the world today, His word has been tarnished due to the taking away and adding that is forbidden, and so as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore cause the silver to now become susceptible to becoming tarnished. When this happens more and more work is required to polish up that which is not pure in an attempt to present it as pure, through the institution of programmes and formulas of worship that is contrary to the design and service of the Tabernacle. For us to be a Tabernacle for His Spirit to dwell we cannot have a tarnished Word that has manipulated the purity of it in order to control the masses, but rather we need to strip away the impurities of false traditions and lies and turn back to the pure Truth – then we will be built up according to His pattern shown!

The Hebrew word for ‘silver’ - כֶּסֶף **keseph** is pictured in the Early Script as:



Kaph - כּ:

The ancient form of this letter is pictured as כּ - which is an open palm of a hand. The meaning behind this letter is to bend and curve from the shape of a palm as well as to tame or subdue as one has been bent to another’s will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape.

Samech – ס:

The modern name for this letter is samech, yet it is also known in the ancient script as ‘sin’.

This letter is pictured as ס - which is a thorn, and has the meanings of ‘pierce and sharp’ and can also carry the meaning of ‘a shield’, as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be ‘to grab hold of’ as a thorn is a seed that clings to hair and clothing.

Pey – פ:

This letter in the ancient script is pictured as פ - which is an ‘open mouth’ and carries the meaning of ‘speak and blow’, from the functions of the mouth, and can have the meaning of ‘scatter’ by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one’s mouth, as being established!

When we consider these 3 letters in the understanding of the word ‘silver’, when considering this as representing the redemption price, brought to us by the Blood of Messiah we are able to see from these pictures, the following:

The open hand of Elohim, as revealed to us through יהושע Messiah, was pierced for our transgression and took the thorn (sin) upon Himself, having been nailed in His hands and feet, becoming a shield to those who call upon Him and grab hold of His commands, as spoken in His Word!

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יהושע Messiah and called Him His Master and Elohim. T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:

Yoḥanan/John 20:27-29 **“Then He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing.”** ²⁸ **And T’oma answered and said to Him, “My Master and my Elohim!”** ²⁹ **עֵידוּשׁ said to him, “T’oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.”**

Our True redemption is in יהושע Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty!

Search for her as hidden treasures:

To seek entails work and so does ‘searching’! The Hebrew word for ‘search’ is שָׁפַחַּ haphas – Strong’s H3664 which means, **‘to search, devise, examine, ponder, think out, search and test’**, and so we can see how proper searching for wisdom entails a lot more than a quick peek and a pulling out of a “verse-of-the-day divination box” to make one feel good. Searching entails a proper examining and testing of the Truth. With the availability of materials today being so freely available there is absolutely no excuse for anyone to not be found seeking and searching the Truth. There is so much hidden treasure contained in the Scriptures, just waiting to be found and tested and meditated upon by true earnest seekers and searchers of the Truth!

This word שָׁפַחַּ haphas can also have the meaning of **‘disguise, change’**, and so we too are warned against those who disguise and change the Truth through an ‘appearance of searching’ that is displayed by many false teachers today – teachers who are teaching a nullification of the Torah, as they too earnestly search their doctrines and theologies that have been handed down and ‘hidden’ in many manuscripts that proclaim a falsehood under the disguise of the Truth, and are therefore teaching people to, in a manner of speaking, search out their own unrighteousness!

Tehillah/Psalm 64:6 **“They search out unrighteousnesses, “We have perfected a well searched out plan.” For the inward part of man, and heart, are deep.”**

Sadly the ‘well searched out plan’ of the enemy has blinded the eyes of the masses into believing the lies and vain traditions handed down in error, and are not being taught how to actually seek out the Truth of Elohim that does not change!!!

The Hebrew word for ‘hidden treasure’ is מַטְמוֹן matmon – Strong’s H4301 which means, **‘hidden treasure, hidden wealth’**, and comes from the root verb טָמַן taman – Strong’s H2934 which means, **‘to hide, conceal, bury, hide in reserve’**. The primary meaning of this root is “to hide an object so that it cannot be found.” The normal sense of the root has developed also a specific nuance of “hiding by burial,” especially of important or precious items. מַטְמוֹן matmon conveys the idea of a treasure precious enough to be hidden (normally silver and riches, but even food stuffs). Figuratively the word portrays the preciousness of an item which is greatly desired: such as wisdom and discernment. Searching for something that is hidden so deep would require time and great perseverance, and this is what seeking and searching for wisdom is likened to. Sadly many today could not be bothered in seeking and searching, as they would rather wait for someone else to tell them what they want to hear without having the capacity, know how or desire to test what is being told to them! Our redemption is worth far more than having ears tickled by those who claim to search out the Truth and it is time for the True Bride to seek and search the wisdom of Elohim with their all – and even sell all they have if necessary!!!

Verse 5:

“Then you would understand the fear of יהוה, and find the knowledge of Elohim.”

Shelomoh now comes to the ‘then’ part of the list of conditional clauses and expected actions that are required for true sons of Elohim, given through the ‘if you...’!

The Hebrew word used for ‘IF’ is אִם az – Strong’s H227 which is a demonstrative adverb that can have the meaning, **‘if, from, to, then, when’**, and is used here as a marker of a result of a prior ‘if’ clause. This demonstrative ‘then’ marks the result of 3 conditional ‘if’s’ that contained 8 specific clauses to be met before the resulting marker of ‘then’ can be given! If all of the above mentioned is met with precision THEN... the one meeting the requirements of the conditional clauses would...:

Understand the fear of יהוה and find the knowledge of Elohim!

We all want to understand the fear of יהוה and so as we look deeper at the Hebrew we definitely get a clearer picture of what the fear of יהוה is and what fearing Him entails. The root word used here for ‘fear’ is the Hebrew noun יִרָאָה yirah

– Strong’s H3374 meaning, *‘fear, awesome, reverence’*, and is derived from the verb - יָרֵא *yare* – Strong’s H3372 which means, *‘to fear, be afraid, be in awe, show reverence and respect’*.

The fear of יהוה is written with two nouns – “יִרְאַת יְהוָה” = “*yirat Yahweh*”. When a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept. Are you with me so far?

Please bear with me for this is amazing in uncovering a greater meaning of the fear of יהוה.

When a feminine noun ending with the letter ה (hey), such as *yirah* (יִרְאַת), is used in the construct state, the ה is converted to a ת (tav), in this case it becomes ‘*yirat*’ (יִרְאַת).

In **Berēshith/Genesis** we find many construct phrases where the second word of the construct is יהוה, such as “**the face of יהוה**” or “**the word of יהוה**”, or “**the Mount of יהוה**”, and “**the voice of יהוה**”, to name a few; whereby each time the first word (**word, voice, face** etc.) belong to the second word (יהוה).

Why am I telling you all this? Simply to raise the question that if ‘**The Fear of יהוה**’ is the construct phrase of ‘**fear**’, as being that of יהוה’s fear, then why should we think that this fear is ‘ours’ and not His? Now we are all attentive listeners here and we know for a fact that Elohim does not ‘fear’ as we come to understand the concept of fear, right? However, if you recall, I mentioned that the root word יָרֵא *‘yara’* means a “**flowing out of the gut**”; therefore the question becomes, “**What flows out of the gut of יהוה?**”

In order to answer this let us look at another two constructs that will shed more light upon the fear of יהוה:

1 - Tehillah/Psalm 1:2 “**But his delight is in the Torah of יהוה, and he meditates in His Torah day and night.**”

The word Torah H8451 – תּוֹרָה - means *‘utterance’, ‘teaching’, ‘instruction’ or ‘revelation’ from Elohim* and it is derived from the word H3384- יָרֵא *‘yara’* meaning to shoot or throw or flow in the sense of flowing – as in rivers of water and is closely related to the word we have been looking at, carrying the same definition. The construct becomes תּוֹרַת יְהוָה - ‘*torat Yahweh*’ – His instructions!

2 – Mīkah/Micah 3:8 “**But truly I am filled with power, with the Spirit of יהוה, and with right-ruling and with might, to declare to Ya’aqob his transgression and to Yisra’el his sin.**”

The word for spirit is - רוּחַ רוּחַ *ruah* – Strong’s H7307 and means *‘breath, wind or spirit’*, and here this construct becomes רוּחַ יְהוָה – ‘*ruat Yahweh*’ – the **breath/spirit of יהוה** – another type of ‘**flowing**’, as well as describing character as with the fruit of the Spirit.

I hope you are still with me – because understanding this we can once again ask what flows out of the gut of יהוה? His teachings and His character!!!

When understanding this we can go back to **Mishlē/Proverbs 2:5** and get a clearer understanding and in essence could be translated as “**Then you would understand the The flowing’s of יהוה, and find the knowledge of Elohim.**” The flowing’s, as in that which flows out from His gut – that is “His teachings” and “His Character” – is the beginning of wisdom!!!

Mishlē/Proverbs 1:7 “**The flowing’s of יהוה is the beginning of knowledge; fools despise wisdom and discipline.**”

That hopefully clears the answer for ‘**what does the fear of יהוה mean?**’

Only when we meet the ‘if’ markers given by Shelomoh, then would we fully understand the fear of יהוה!

The Hebrew word for ‘find’ is מָצָא *matsa* – Strong’s H4672 – *‘to attain, find, locate, discover’*. Here are a couple of verses where this word is found:

Mishlē/Proverbs 3:13 “**Blessed is the man who has found wisdom, and the man who gets understanding.**”

In speaking of the Words and instructions of our Father:

Mishlē/Proverbs 4:22 “**For they are life to those who find them, and healing to all their flesh.**”

With the concept of being able to find something reveals that it needs to be sought after, not that it is lost but that it needs to be discovered and learnt. While in many ways the Word was lost to us while being right in front of us, we thank יהוה for opening our eyes that we may seek and find!

Mishlē/Proverbs 7:15 “**Therefore I came out to meet you, to earnestly seek your face, and I found you.**”

How earnestly are you seeking יהוה? How many times do you find yourself in a state of running around like a chicken without a head or going in circles over an issue or situation and do not know what to do? How earnest is your seeking יהוה and His Righteousness?

Verse 6:

“**For יהוה gives wisdom; out of His mouth come knowledge and understanding.**”

Shelomoh makes it clear... when we seek יהוה, the way we should, then we will find Him and get the needed wisdom, for יהוה is the One who gives wisdom... and we get it from His clear Word that we dig in to, because it is out of His mouth that knowledge and understanding comes forth! What came out of His mouth?

Timotiyos Bět/2 Timothy 3:16-17 “**All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for every good work.**”

Knowledge in Hebrew is the word דעת da'ath – Strong's H1847 and comes from the word used in Yeshayahu/Isaiah 6:9 for describing those who are 'seeing' but do not 'know', which is the Hebrew word - ידע yada – Strong's H3045 meaning, 'to know'.

Verse 7:

“And He treasures up stability for the straight, a shield to those walking blamelessly”

There is sufficient treasure in the Word of Elohim for all who walk upright! He has given us all we need for life and reverence and those who earnestly seek that which has been treasured up by Elohim shall find it and walk in it with great joy.

The Hebrew word for 'treasure' is טָפַן tsaphan – Strong's H6845 meaning, 'to hide, treasure up, store, save', as already discussed. The Hebrew word for 'stability' is תְּשׁוּבָה tushiyyah – Strong's H8454 which means, 'sound and efficient wisdom, abiding success, deliverance, helpful insight'. Those who refuse to submit to walking in the Torah of Elohim lack sound wisdom!

Mishlě/Proverbs 18:1 “**The separatist seeks his own desire; he breaks out against all sound wisdom.**”

We ought to be seeking and doing the desire of Elohim, which is our set-apartness:

Tas'Ioniqim Aleph/1 Thessalonians 4:3-7 “**For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness.**”

The separatist refuses to walk in fellowship and in unity with the body and seeks to do whatever is right in his own eyes!

The Hebrew word for 'separatist' is פָּרַד parad – Strong's H6504 which means, 'to divide, disperse, separate, scatter, make a division'. Those who refuse to submit to the Word and walk in unity with the body and refuse to submit to the appointed leadership of Elohim cause division and strife, and there reasonings do not line up with sound wisdom! But for the straight sound wisdom is kept readily available by Elohim!

The Hebrew word for 'straight' is יָשָׁר yashar - Strong's H3477, and means, 'right, straight, upright and righteous'. The **Book of Yasher**, commonly known to us as 'Jasher', means the book of the 'upright/straight' or the Book of the 'Righteous'.

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

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

Mishlě/Proverbs 14:12 & 16:25 “**There is a way which seems right to a man, but its end is the way of death**”

Proverbs tells us that there is a way that seems 'yashar/right to man' – but that only leads to death – too many want to follow their own way of what they determine as living right according to their own man-made standards yet will sadly only find that any other way other than that of the Torah of Elohim simply leads to destruction! Broad is the way that leads to destruction and many walk thereon – there are many ways of man – yet narrow is the path to life and few find it – that path is 'in' Messiah as we walk according to His instructions – The Torah which is life!

Tehillim/Psalm 7:10 “**My shield is upon Elohim, who saves the upright in heart.**”

It is the upright in heart that Elohim saves! But just what does it mean to walk upright or 'yashar'?

The root of 'yashar' is employed in at least 3 ways:

A – Literally – As it means to go straight or direct in the way. The root meaning of Torah comes from the Hebrew word 'Horah' which means 'to direct' or 'to teach' and is derived from the stem word 'yara' which means 'to shoot' or 'to throw'.

In other words it means that you aim or point in the right direction and you move in that direction. So to walk upright or straight is to walk in the direction you have set your eyes upon and as those who 'stay in' Him we fix our eyes on יהושע Messiah and constantly walk straight!

The more intensive form of 'yashar' means to 'make a straight way', and that is to make a direct and level way that is free from obstacles as they would do in the days past when they would prepare the way to receive a royal visitor – making a level path for them to travel upon. In other words the intensive form of doing what is right in His eyes carries with it great action and dedicated commitment in all we do:

Mishlê/Proverbs 3:6 “**Know Him in all your ways, and He makes all your paths straight.**”

When we acknowledge Him in all our ways – guess what – He makes our paths straight that we can walk in the Torah of Freedom! But we have a part to play – our faith walk cannot be without works!

Yeshayahu/Isaiah 40:3 “**The voice of one crying in the wilderness, “Prepare the way of יהוה; make straight in the desert a highway for our Elohim.”**”

'In the Wilderness' – as we know **Bemidbar(Numbers)** means 'in the Wilderness' and it literally means for us, 'the place of words or speaking'. In other words the Wilderness is a time for us to listen and hear His voice – hear His instructions – Hear – guard and do! **Hoshĕa/Hosea 2:14** tells us that He is alluring her (His Bride) into the Wilderness and shall speak to her heart – a place of listening! It is through the Wilderness journey, on our way to the Promise from exile, where He instructs us that we are able to make level paths and be a prepared Bride for His return!

Make straight – make 'yashar' in the desert a highway for our Elohim! We are to be making a straight way – literally getting our lives into living upright in His eyes for our King is coming – will He find faith – faith that is active and alive and upright?

B – Ethically – Uprightness speaks ethically of the manner of life as a characteristic quality of the blameless and discerning follower of יהוה:

Mishlê/Proverbs 11:5 “**The righteousness of the perfect makes his way straight, But by his own wrongness the wrong one falls.**”

Tehillah/Psalm 119:128 “**Therefore all Your orders I count as right; I have hated every false way.**”

One who walks in righteousness makes his way straight and in doing so all the commands or orders we count as right – as 'yashar' – and in the process we hate every false way! You see until you have repented of all falsehood and false ways of worship you cannot walk fully straight as you will always find yourself 'hanging on' to something of the past falsehood – let go – repent and walk upright!

C – As an idiomatic expression with eyes – that is we see the word 'right' or 'yashar' being used as an expression with 'eyes' as in to be right in the eyes of a person simply means to have approval of the person by keeping their instructions! To do what is right – 'ha yashar' in the eyes of יהוה is linked with obedience to His commands and Covenant:

Shemoth/Exodus 15:26 “**And He said, “If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה who heals you.”**”

Deḇarim/Deuteronomy 13:18 “**when you obey the voice of יהוה your Elohim, to guard all His commands which I command you today, to do what is right in the eyes of יהוה your Elohim.**”

Deḇarim/Deuteronomy 6:17-18 “**Diligently guard the commands of יהוה your Elohim, and His witnesses, and His laws which He has commanded you. 18 And you shall do what is right and good in the eyes of יהוה, that it might be well with you, and you shall go in and possess the good land of which יהוה swore to your fathers**”

What we can clearly see here is that to do what is right in His eyes – that is the eyes of יהוה is simply to do His commands and guard to keep them diligently! To not do so is to not walk right and therefore only walk by what is right in one's own eyes only to find that the path of self is destructive unto death!

A life of faith begins with obedience!

The 'straight' or 'upright' are assured of protection as יהוה is a shield to those who walk blamelessly!!!

The Hebrew word for shield is מָגֵן **magen** – **Strong's H4043** which means, 'shield, buckler, defence', and is also understood as representing 'a wall of protection'. This makes perfect sense in its relationship to a door, for the only means of access to that protection is through the door, as we recognise these words that יהושע Messiah is speaking to us in:

Yoḥanan/John 10:1-5 “**Truly, truly, I say to you, he who does not enter through the door into the sheepfold, but climbs up by another way, that one is a thief and a robber. 2 “But he who enters through the door is the shepherd of the sheep. 3 “The doorkeeper opens for him, and the sheep hear his voice. And he calls his own sheep by name and leads them out. 4 “And when he has brought out his own sheep, he goes before them. And the sheep follow him, because they know his voice. 5 “And they shall by no means follow a stranger, but shall flee from him, because they do not know the voice of strangers.”**”

The Greek word for 'door' is θύρα **thura** – **Strong's G2374** which means, 'a door, entrance or gate', and the Hebrew word for 'door' is פֶּתַח **pethaḥ** – **Strong's H6607** meaning, 'opening, doorway, entrance', and speaks of the place of

coming in and going out and that under which you abide and follow. A derivative of this Greek word for 'door' is θυρεός **thureos** – Strong's G2375 which means, 'a shield' and is used in the LXX (Septuagint) in:

Tehillah/Psalm 28:7 "יהוה is my strength, and my shield; my heart has trusted in Him, and I have been helped; therefore my heart exults, and with my song I thank Him."

This kind of shield being spoken of would often be as large as a door that would cover the whole man, or a door which could also cover the entrance to a cave, and many of the ancient shields were typically made of wood and covered with animals skins. When we think of the picture of this kind of shield, we can immediately see this pointing to יהושע Messiah, who is **The Door**, and in reference to the Tabernacle, we remember that the Set-Apart Place that had coverings of animal skins, we are able to understand that יהוה is our shield and we find our refuge in Him!

There is no other way to walk under His protection except by entering in or going out through the Door! Going in and out through the Door clearly implies a continued action of obedience, and to walk as Messiah walked involves action, and that action is to be done completely in line with His walk – and that is a walk of total obedience! Therefore, as we come to The Door and follow our Shepherd's voice, by obeying His Torah, we are able to find great refuge in our Mighty Elohim, who is our strength and shield!

Mishlê/Proverbs 30:5 "Every Word of Eloah is tried; He is a shield to those taking refuge in Him."

Tehillah/Psalm 5:12 "For You bless the righteous, O יהוה; You surround him with favour as with a shield."

A shield to those who walk blamelessly!!!

The Hebrew word for 'walk' is **halak** – Strong's H1980 meaning, 'to walk, to go, to live, manner of life, cause to live' and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life. This verb is written in the 'qal active' tense and therefore renders the meaning, 'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'.

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

What does יהוה require of us? Well as we see – that it is to do right, love kindness and walk humbly with our Elohim! We are to actively and continually be walking in Messiah, and as Mikah tells us that we are required to walk 'humbly' with Elohim. The root word used here for humble is **tsana** – Strong's H6800 meaning, 'to be modest or humble'. In **Mikah/Micah 6:8** it is expressed as follows: **וְהִצַּנְנוּ לְכַת** 've-ha-ts'nea lekhet' which literally expresses 'a making humble to walk' or 'showing a humble walk', again emphasising that our humility is seen in our walk – that is our walk of obedience as we clearly see and understand the words in:

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

The Greek word for 'walk' is **περιπατέω peripateō** – Strong's G4043 and carries the same meaning and that is, 'to walk, behaviour, to conduct one's self, to make one's way, to tread with the feet, to make one's life'. Why all the definitions? To clearly reiterate that to walk as Messiah walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience – the greatest expression of humility!

In order to walk right, we must understand the fear of Elohim, or else we would not be able to walk straight and as Kēpha tells us, we are to pass the time of our sojourning in fear, as we realise that we have inherited lies and futility from our fathers:

Kēpha Aleph/1 Peter 1:17-18 "And if you call on the Father, who without partiality judges according to each one's work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold"

The Hebrew root word translated as 'blamelessly' is **tom** – Strong's H8537, and carries the meaning of 'completeness, prosperity, perfect integrity'. So we are able to see that Shelomoh is clearly teaching us that יהוה is a shield to those who walk in integrity!

In another Tehillah/Psalm Dawid says:

Tehillah/Psalm 41:12 "And I, You uphold me in my integrity, And set me before Your face forever."

Dawid praises יהוה for the fact that יהוה 'upholds' him in his integrity! The root word translated as 'uphold' is **tamak** - Strong's H8551 which means, 'to uphold, retain, hold up, support'. יהוה upholds and supports the righteous in their integrity, and this we can be sure of!

In a chapter that carries a great message of comfort for the children of Yisra'el, along with a severe woe to her enemies that will be destroyed, we see the clear promise of יהוה in:

Yeshayahu/Isaiah 41:10 "Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness."

We also see again the words of Dawid, when he was in the Wilderness of Yehudah, in:

Tehillah/Psalm 63:8 "My being has closely followed You; Your right hand did uphold me."

There are many other verses I could quote and what I am trying to make clear is the joy of knowing that יהוה upholds the righteous in righteousness and he upholds us when we faithfully walk in our integrity!

The Hebrew word for 'integrity, as I have already mentioned, is תֹּם **tom** – Strong's H8537, and this comes from the primitive root word תָּמַם **tamam** – Strong's H8552 meaning, 'to be complete, to be finished, be at an end, blameless'. The plural of תֹּם **tom** – Strong's H8537 is a word we all should know... and that is the word תְּמִימִים **Tummim** – Strong's H8550 which means 'perfections', from which we get the word תְּמִיִּם **tamiym** – Strong's H8549 meaning, 'complete, whole, sound, perfect, without blemish, blameless'. The Urim and the Tummim was to be placed into the breastplate of the high priest and be on his heart when he went in before יהוה.

אֲוִרִים **Urim** – Strong's H224 means 'lights, illuminations', and is the plural of אֹרֶךְ **ur** – Strong's H217 which actually means, 'a flame, fire, fires, light' or 'light of fire'.

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see is that the High Priest would use these in order to get right-ruling and so speaks of seeking the perfect truth from יהוה. What is very interesting and worthy of noting is that the first letter of 'Urim' is the א 'aleph' and the first letter of Tummim is the ת 'taw':

Hazon/Revelation 1:8 "I am the 'Aleph' and the 'Taw', beginning and end," says יהוה "who is and who was and who is to come, the Almighty."

What are the urim and tummim? They are the things that illuminate and perfect – it represents 'The Perfect Light'. We know that יְהוֹשֻׁעַ is the Light and He was the Perfect Lamb, and so this represents for us our need to hunger and thirst for righteousness and be perfect before Elohim, for He is perfect and we are called to be the salt and light, which we can only be when we seek out His Right-Ruling and walk according to that which is to be upon our heart – His Torah (notice the positioning of the Urim and Tummim in the breastplate – by the heart!!!)

For more on walking in integrity please see our sermon notes on a message called, 'WALK IN INTEGRITY' from our site under the 'sermons 2014' menu (<http://atfotc.com>) or by clicking on the following link:

<http://atfotc.com/index.php/our-sermons/sermons-2014/579-walk-in-integrity-psalm-26>

Verse 8:

"To watch over the paths of right-ruling, and the way of His lovingly-committed ones He guards."

Shelomoh continues to express the benefits of being protected by יהוה who is a shield for the blameless!

The upright in heart are enabled, in יהוה, to watch over the paths of right-ruling!

The comfort of knowing that יהוה shields us in our way as we seek to walk upright and stay on His paths of right-ruling is a great encouragement, teaching us the clear truth that he never leaves us nor forsakes us, but is always leading us in Truth!

The Hebrew word used here for 'to watch over' is נָצַר **natsar** – Strong's H5341 meaning, 'to keep watch, guard, preserve' and a derivative of this word is the נִצָּר **netser** – Strong's H5342 meaning, 'Branch, a sprout, descendant' which is used as a reference to Messiah:

Yeshayahu/Isaiah 11:1 "And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall bear fruit."

As 'branches' of THE VINE, we are 'watched over' by יהוה, and equipped to bear much fruit:

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

The Hebrew word for 'paths' is אֲרָץ **orah** – Strong's H734 which means, 'a way, path, highway, course', and figuratively speaks of the way of living, and comes from the root verb אָרַח **arah** – Strong's H732 which means, 'to wander, journey, go, travel, traveller'.

When we look at the ancient pictographic rendering of these words we are able to get some great insight in recognising our need to be faithful sojourners and ambassadors who are proclaiming the reign of the Heavens to which we belong, and is soon coming here to earth!

In the ancient script the word אֲרָץ **orah** – Strong's H734 which means, 'a way, path, highway, course' looks like this:



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!

Resh - ר:

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

het – ה:

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

The two letter parent root of this word is **הר** – which Jeff Benner explains in his AHLB (Ancient Hebrew Lexicon of the Bible) the following:

The pictograph  is a picture of the head of a man, the  is a picture of wall that separates the inside from the outside. Combined these mean **"man outside"**. The responsibilities of the nomad outside of the tent include the feeding, watering and caring for the livestock. Livestock are healthier and more productive when on a routine, therefore the man follows a routine or "a prescribed path" each day when caring for his livestock.

With the letter **א** – Aleph –  – at the beginning of this word, we are able to see the strength we have in our Master and Elohim to sojourn here in the prescribed path given for us through His Torah, as we await His soon return! The ox representing a yoke speaks of being driven or guided in a prescribed direction, under the hand of a master. This word can also render for us **"one who follows a prescribed path to arrive at a specific destination"**.

The paths of right-ruling have been prescribed for us in the Torah of Elohim, and we are to take up the easy yoke of our Master and Elohim and recognise the responsibilities we have to water, feed and care for one another as we live our lives as sojourners and pilgrims that abstain from fleshly lusts which battle against the life, guarding the right-rulings of our coming King!

The Hebrew word for **'right-ruling'** is **מִשְׁפָּט** **mishpat** – Strong's H4941 – **'judgement, ordinance, regulations'** and comes from the word **שָׁפַט** **shaphat** – Strong's H8199 – meaning, **'to judge, govern, rule, pronounce judgement, give law'**.

Yeshayahu/Isaiah 33:22 "for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us"

There is only One who gives us the Law by which we must live and by which we are governed and these judgements and right-rulings and regulations given by Him we must DO!!!

The way of His lovingly-committed ones He guards!

The Hebrew word for **'way'** is **דֶּרֶךְ** **derek** – Strong's H1870 which means, **'way, road, distance, journey'** and is from the word **דָּרַךְ** **darak** – Strong's H1869 which means, **'to tread or march'** and so speaks of our walk; our every step that we take. Our walk should not be in the way of the sinners.

Our walk must be in Messiah, who is the Way!!! The first time this word **דֶּרֶךְ** **derek** – Strong's H1870 is used is in:

Berēshith/Genesis 3:24 "and He drove the man out. And He placed kerubim at the east of the garden of Ēden, and a flaming sword which turned every way, to guard the way to the tree of life."

Due to the sin of **Ādam** and **Hāwvah**, they were driven out of the garden of **Ēden**, and driven from the presence of **יהוה**, with no access to **the way** to the tree of life! Before they were driven out Elohim made for them coats of skin, and in this

we are able to see the powerful shadow picture of the protection and covering we have in **יהושע** Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master who shall come and receive us to Himself!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how **יהושע** Messiah is THE WAY! This word - **דֶּרֶךְ** **derek** - in the ancient script looks like this:



Dalet – ד

The ancient script has this letter as **ד** 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.

Resh - ר

The ancient script has this letter as **ר** 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.

Kaph - כ

The ancient form of this letter is pictured as **כ** - which is **'an open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. This also pictures for us that which has been openly revealed – by the 'open hand', or the revelation of the hand that has worked a function!

As we consider these three pictures in making up the Hebrew word **דֶּרֶךְ** **derek**, in reference to this meaning THE WAY, we can clearly see how it is **יהושע** Messiah who is THE WAY. As we come to the DOOR of the Tent of APPOINTMENT we are able to come and submit under the hand of our Master and Chief, who gives us access into His presence.

Yohanan/John 10:19 "I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture."

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master. It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter they needed to be washed. Looking at this ancient pictographic of the word that renders for us the meaning of **THE WAY**, we are also able to see the clear work of our Master, who is the Lamb that was slain, and it was His hands that took the nails for us, and in doing so released us from the dogmas which stood against us! His shed blood covers us from the punishment of death, as long as we remain in Him! The Houses that applied the blood of the lamb to the doorposts of their homes would not be visited by the Messenger of death, but would be passed over, as the final plague in Mitsrayim swept over the land, killing every first born of those homes that did not have the blood on their doorposts!

When Messiah said that He was the Living Bread, and that the bread that He gives is His flesh, which He would give for the life of the world, the Yehudim were striving with one another asking how He could give them His flesh to eat and He answered them clearly in:

Yohanan/John 6:53 "יהושע therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 "For My flesh is truly food, and My blood is truly drink. 56 "He who eats My flesh and drinks My blood stays in Me, and I in him."

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand. What Messiah was clearly teaching here is that unless we eat of the P'sah Meal, we have no access into life.

The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads that we belong to the Master and that we abide in Him and He in us, and that we have come to the Door and confessed our sins, having been immersed in Him and washed by His Blood, are now able to have access into the House into which we must abide, as we are built up in Him as living stones! The **WAY** for us to return from sin and destruction, is to come to the Door and acknowledge the work of the Master as we guard to keep His Feasts. When Messiah showed Himself to His taught ones after His resurrection T'oma was not there the first time and he said that unless he sees in the Master's hands the mark of the

nails, and be able to put his finger into the imprints of the nails and into the Master's side, that he would not believe. When the Master appeared a second time, while T'oma was present we see the following in:

Yohanan/John 20:27-28 **“Then He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing.”** ²⁸ **And T’oma answered and said to Him, “My Master and my Elohim!”**

The Hand of Elohim had now been revealed to T'oma and He acknowledged that יהושע Messiah was his Master and Elohim!

Yeshayahu/Isaiah 53:1 **“Who has believed our report? And to whom was the arm of יהוה revealed?”**

Messiah is **THE WAY** – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pěsaḥ Meal and guard to keep all His Feasts, have access to the WAY He has called us to walk in!

The Hebrew root word translated as ‘lovingly committed’ is חָסִיד *ḥasid* – Strong’s H2623 and means, *‘kind, pious, lovely, faithful’* and comes from the primitive root verb חָסַד *ḥasad* – Strong’s H2616 meaning, *‘to be kind, to show yourself kind, loving-kindness, mercy, unfailing love’*, and a derivative of this word is חֶסֶד *ḥesed* – Strong’s H2617 and means, *‘goodness, kindness, deeds of devotion, faithfulness’* and appears 248 times in the Tanak (OT) and translated as, *‘mercy, kindness, goodness, favour’*.

Mishlě/Proverbs 3:3 **“Let not loving-commitment and truth forsake you – bind them around your neck, write them on the tablet of your heart”**

Two very powerful words that are often neglected to be carefully considered by so many wanna-be believers, who think that they can do whatever they want and still claim that they love Elohim. These two words are ‘loving-commitment’ and ‘truth’. In Hebrew the word translated as ‘loving commitment’ is חֶסֶד *ḥesed* – Strong’s H2617 and means, *‘goodness, kindness, deeds of devotion, faithfulness’*; and the word translated as ‘truth’ is אֱמֶת *emeth* – Strong’s H571 which means, *‘truth, firmness, faithfulness’*, and this word carries an underlying sense of certainty and dependability – and we know that The Word of יהוה is truth:

Tehillah/Psalm 119:142 **“Your righteousness is righteousness forever, and Your Torah is truth.”**

Tehillah/Psalm 119:151 **“You are near, O יהוה, and all Your commands are truth.”**

Tehillah/Psalm 119:160 **“The sum of Your word is truth, and all Your righteous right-rulings are forever.”**

Anyone who claims to serve יהוה without walking in and giving heed to follow His Torah, commands and instructions are not serving in Truth, and those who claim that the Torah/Law of Elohim has been done away with are sadly riddled with the leaven of the hypocrisy of man’s theologies and dogmas that seeks only to serve self rather than the Giver of Life, while claiming the opposite!

When a true servant who fears יהוה serves in perfection and in truth, then the putting away of the falsehood that had been inherited from the past is done with urgency and without hesitation!!! And in order to do that we need to recognise that **loving-commitment** and **truth** must go hand in hand! In fact when we look a little closer at the word for ‘loving-commitment’ in the Hebrew we are able to clearly see that true loving-commitment is and can only be connected with the pure truth of the Word! This clear and wise instruction given in **Mishlě/Proverbs 3:3** to not let loving-commitment and truth forsake you is vital in realising that they go hand in hand; for we are able to realise that loving-commitment without truth can quickly degenerate into sentimentalism, and truth without loving-commitment can calcify into legalism.

For more on ‘loving-commitment’ please see sermon notes on the message called, **‘FORSAKE NOT LOVING-COMMITMENT’** under the sermons 2013 menu from our site: <http://atfotc.com> or go to the following link: <http://atfotc.com/index.php/our-sermons/sermons-2013/503-forsake-not-loving-commitment-jeremiah-2>

יהוה guards the lovingly-committed ones!

The Hebrew word for ‘guards’ is שָׁמַר *shamar* – Strong’s H8104 and carries the meaning, *‘keep watch’, ‘observe’, ‘perform’, ‘protect’, ‘pay attention’*, and the basic idea of the root of this word is *‘to exercise great care over’*.

How great and awesome is this clear truth! Shelomoh, in these first 8 verses, sets forth a clear standard for us, with some conditional clauses that, if kept, will result in the greatest assurance and blessing of the complete protection of the Most High!!!

In the next 3 verses Shelomoh teaches us that knowing wisdom is knowing what is right!

Verse 9:

“Then you would understand righteousness and right-ruling, and straightness – every good path.”

Once again we have another **'then'**... further emphasising the benefits of adhering to the conditional 'if' statements correctly!
 We all want to understand righteousness, right-ruling, straightness and every good path! We have already looked at the Hebrew words for **'understanding'** and **'right-ruling'**. Now let us look at **'righteousness'**, which is the Hebrew word **צְדָק** **tsedeq** – Strong's H6664 which means, **'righteous, just, righteousness'**.
 We are told in:

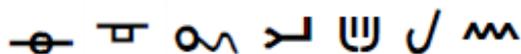
Debarim/Deuteronomy 6:25 "And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us."

The Hebrew word used here for **'righteousness'** is **צְדָקָה** **tsedaqah** – Strong's H6666 meaning, **'righteousness, righteous acts, merits, righteous deeds'** and is the feminine form of **צְדָק** **tsedeq** – Strong's H6664.

To follow **righteousness alone** is to follow our Master and Elohim, and King of Righteousness, **יהושע** Messiah.

When looking at the word of **מַלְכֵי־צְדָק** **Malkitsedeq** in the ancient pictographic script we are able to get a better understanding of who it is that we are to follow, and follow alone, as we guard His Torah!

מַלְכֵי־צְדָק **Malkitsedeq** – Strong's H4442 which means, **'my king is righteous'**, in the ancient script looks like this:



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

 - this is the Hebrew letter **'lamed'**, 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**.

 - this is the Hebrew letter **'kaph'**, which is pictured as **'an open hand'**, and the meaning behind this letter is to **'bend and curve'** (from the shape of a palm), as well as to **'tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises **'submission'**. This also can picture for us a palm or palm branch from the curved palm shape, picturing our praise to the One to whom we submit.

 - this is letter **'yad or yod'** which in the ancient script is pictured 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!

 - this is the Hebrew letter **'tsadey'**, which is pictured in the ancient script as **'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 or 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'**.

 - this is the letter **'dalet'**- which in the ancient script 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.

 - this is the Hebrew letter **'quph'**, which is pictured in the ancient script as a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity.

From these 7 letters we can see how Messiah has indeed become High Priest forever in the order of Malkitseq, and the individual pictures of this High Priest and King of Shalēm can render for us the meaning of: **The nations that are led by the Hand, and submit to, the One who lay down His life for us, for He is the Door to eternal life in Him! Or The Mighty Righteous King to whom we submit and give our praise, has revealed His Outstretched Arm and Hand, and is the One who laid down His life for us, giving us access to eternal life with Him!**

The Hebrew word translated here in **Mishlē/Proverbs 2:9** as ‘straightness’ is מִישָׁר *meshar* – **Strong’s H4339** which means, *‘evenness, uprightness, equity, sincerity’*, and comes from the root word root verb יָשַׁר *yashar* – **Strong’s H3474** which means, *‘straight, right, pleasing, be level, upright, just and lawful’*. This is what יהוה has chosen Yisra’el for - **to be straight and upright and walk in His Torah**, shining the Light of His Besorah (Good News) amidst a crooked world. His promises are sure and secure for His called upright ones.

He is sovereign of the upright ones, and He is coming as the Righteous King to gather the tribes of Yisra’el, and the term Yeshurun is used as a symbolic term of all 12 Tribes of Yisra’el serving together in unity! He is the King of יֵשׁוּרֻן **Yeshurun** – **Strong’s H3484 (Debarim/Deuteronomy 33:5)**, which comes from the word יָשַׁר **Yashar**. He is sovereign of the upright ones, and He is coming as the Righteous King to gather the tribes of Yisra’el, and the term Yeshurun is used as a symbolic term of all 12 Tribes of Yisra’el serving together in unity!

We would understand every good path!

The Hebrew word for ‘good’ is טוֹב *tob* – **Strong’s H2896** and carries the meaning, *‘pleasant, good, agreeable, beautiful, to be pleasing, done well’*. In the true understanding of this word טוֹב *tob* we can see that it may best be translated in most cases as ‘functional’, for when יהוה said in **Berēshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**. What He saw was His creation **functioning** properly and working the way it should and this is why it was ‘good’.

Sounds all good – yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what טוֹב *tob* means. To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.

In the ancient script - טוֹב *tob* - is pictured as:



Tet – ט:

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

Waw - ך:

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

Beyt - ב:

The ancient script has this letter as ב, 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.

טוֹב *tob* - ט ך ⊗ - we see that we as clay vessels are made secure through the Blood of Messiah that holds for us a secure covenant promise of being made complete in Him and becoming the Dwelling Place of the Most High – where He that is Good - The Potter - may dwell with those He created and called by name!

As we look at these letters we find a great revelation in terms of the Good News (Besorah) or rather **‘טוֹב *tob* News!’** The way we, as **‘clay vessels’**, are secured into the House of Elohim is by being secured by the peg! Listen to what it says in:

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

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

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

This again is a wonderful promise given amidst a time of bondage due – that a peg is given in His set-apart place – a great picture of the loving-commitment and compassion יהוה has for His called out nation, that while the ‘House of Elohim’ had been neglected and broken down He would bring the necessary means to ‘secure’ His covenanted people to His House that he builds by His design! It is through the work of Messiah, who has become the very ‘peg’ that secures us and adds us, the clay vessels, to His House!

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

His House/Dwelling Place is built by His design and His plan and so when we see how that we are the ‘Dwelling Place’ of the Most High, then we are able to get a clearer understanding that we are built up according to His plans as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah. Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain of the true heavenly Tabernacle, so too do we need to recognise that the only way we can be built up into being the True Dwelling Place of Elohim is through carefully following His instructions as we walk in and stay in Messiah – The Living Torah.

When something is working properly we might say today something like, ‘*working like a well-oiled machine*’, when speaking of that which is functioning the way it should and the way it was designed to. So טוב **tob** in the true sense of the word, expresses the idea that something is ‘good’ when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists. In other words it refers to something that functions within its intended purpose!

The opposite to טוב **tob** (good) is evil which is Hebrew is רע **ra** – Strong’s H7451 meaning, ‘*bad, evil, wicked, harmful*’. The tree of knowledge in the garden was of טוב **tob** (good) and רע **ra** (evil)!

Just as we understand that טוב **tob** represents that which is ‘functional’, we can then see that רע **ra** represents that which is ‘dysfunctional’, which simply put speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not ‘functional’ according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

Every good path = every functional path of Elohim – paths that are walked according to His Torah!

The Hebrew word for ‘path’ is מַעְגָּל **magal** – Strong’s H4570 which means, ‘*an entrenchment, track, circle of the camp, course, ways, paths*’. This word can give a clear reference to sticking to the clear paths of יהוה’s Word that has been prescribed for us to walk in, and how we are to faithfully keep His Sabbaths and cycles continually, as He has set our course that we are to walk in each and every day, month and season, from which we must be on guard not to depart from!

Tehillah/Psalm 17:5 “My steps have held fast to Your paths, my feet have not slipped.”

Tehillah/Psalm 23:3 “He turns back my being; He leads me in paths of righteousness for His Name’s sake.”

Yeshayahu/Isaiah 26:7 “The path of the righteous is uprightness; O upright One, You weigh the course of the righteous.”

In this above verse the word ‘course’ is translated from the word מַעְגָּל **magal** – Strong’s H4570, while the word translated as ‘path’ is the word אֹרַח **orah** – Strong’s H734, as already discussed!

Verse 10:

“For wisdom would enter your heart, and knowledge be pleasant to your being”

If we adhere to the clear conditional clauses laid out in seeking and searching for wisdom and holding fast the need to guard the commands of Elohim and walk upright in Him then wisdom would not only be that which we seek and search for, but it would actually enter into our hearts and the knowledge we gain would be sweet and pleasant to our beings! When we grow in wisdom the Word continues to amaze us and be so pleasant to our being, as it is a natural fit so to speak, for we need His Word in us in order to function as we should, and reflect the pure image of our King as we joyfully shine His Truth and let the overflow of our heart be the pleasant wisdom of His Word!

Qolasis/Colossians 3:16 “Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs.”

The wisdom of His word that we earnestly seek and search for is not just a gaining of knowledge, as it is so much more, for we begin to realise the need to let His Word live in us richly, enabling us to bear a true witness of His Truth in our lives!

The Hebrew word translated as 'being' is נֶפֶשׁ 'nephesh' H5315 which is '*a soul, a living being, the inner being of a man*'.

We are told that the Torah of יהוה brings back the being:

Tehillah/Psalm 19:7 "The Torah of יהוה is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple"

The Hebrew word translated in Tehillim/Psalm 19:7 as 'bringing back' is שׁוּב *shub* – Strong's H7725 which means, '*to turn back, return, repent, recover*', meaning to turn away from sin and turn back to Elohim and follow in His ways. When we truly **repent** and **turn back** to יהוה we will '**obey**' His Word, which is the same as to '**hear and do**' His Word, as we intelligibly hear His clear voice – which is always in accordance to His Torah, and guard to do all that He commands us. Why I am highlighting these words is to simply show us that without the Torah, no true repentance can take place, and those who claim that Torah observance is no longer valid, do not understand what repentance means and can never truly turn their lives back to the True Living Elohim and Saviour of our souls.

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Verse 11:

"Discretion would guard you; understanding would watch over you"

The Hebrew word translated as 'discretion' is מְזִמָּה *mezimmah* – Strong's H4209 which means, '*purpose, discretion, device, intent, thoughts*'. 'Discretion' can be defined as, '*the ability to make responsible decisions*', or, '*power of free decision or latitude of choice within certain legal bounds*', or, '*the result of separating or distinguishing*'.

With the true wisdom of Elohim that is pleasant to our beings, being inside of us, we would be able to have the ability to make responsible decisions and not be tossed around by every wind of teaching! We do this by guarding His Torah in our hearts, so that discretion would guard us and give us clarity and discernment in all circumstances!

Tehillah/Psalm 119:9-11 "How would a young man cleanse his path. To guard it according to Your word? 10 I have sought You with all my heart; let me not stray from Your commands! 11 I have treasured up Your word in my heart, that I might not sin against You."

What we must be careful to take note of is that the discretion of man can only be based on the knowledge and wisdom that he has and so we are therefore able to see how the discretion of man without the purity of the wisdom and knowledge of Elohim can be dangerous and turned into an action of devising and plotting wickedness!

The Hebrew word מְזִמָּה *mezimmah* – Strong's H4209 is translated as 'thoughts' in:

Tehillah/Psalm 10:4 "In the pride of his face the wrongdoer does not seek Him, in all his thoughts there is no Elohim!"

The 'discretion' of the wrong cannot truly distinguish and separate the set-apart and the profane, for lack of the wisdom of Elohim!

Verse 12:

"To deliver you from the evil way, from the man who speaks perversities"

Shelomoh continues to express the benefits of being guarded by true discretion and understanding of יהוה.

The word for 'deliver' is נָצַל *natsal* – Strong's H5337 meaning, '*to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape*'. This is also written in the causative 'hiphil' form which can render the meaning, '*to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt*'.

Tehillah/Psalm 18:17 "He delivered me from my strong enemy, and from those hating me, for they were stronger than I."

This word is also used in:

Shemu'el Aleph/1 Samuel 30:18 "And Dawid rescued all that the Amalēqites had taken. Dawid also rescued his two wives."

This verse is a powerful picture of our Deliverer who rescues us from the hand of the enemy and here with Dawid rescuing his two wives we can clearly see the work of Messiah in rescuing the two Houses of Yisra'el and Yehudah, to become one in Him.

We have already discussed the words for ‘way’ and for ‘evil’! Praise Elohim for giving us proper discretion and understanding through the wisdom of His Word, to keep us from being dysfunctional on a wide and destructive path! The Hebrew word used here for ‘perversities’ is תַּהֲפֹּקָהּ *tahpukah* – Strong’s H8419 which means, ‘*perverse, what is perverted*’, and comes from the root הִפְּךָ *haphak* – Strong’s H2015 meaning, ‘*to turn, overturn, change, pervert*’ Mishlë/proverbs 21:8 “**The way of a guilty man is *perverse*; but as for the innocent, his work is right.**”

The one who is guilty of lawlessness will walk in the way that continually changes or overturns the clear right-ruling of Elohim! When one is guilty of lawlessness and compromise, the danger of perverseness settling into the heart is very real, and may cause one to pervert the truth to suit their needs and justify their sin!

In speaking of the man of Beliya’al we are told in:

Mishlë/Proverbs 6:14 “**Perverseness is in his heart, plotting evil at all times, He sends out strife.**”

The man who speaks perversities is a man of Beliya’al and we are told in:

Qorintiyim Bët/2 Corinthians 6:15 “**And what agreement has Messiah with Beliya’al? Or what part does a believer have with an unbeliever?”**

What is ‘beliya’al’? It is only used once in the Renewed writings, in the above verse, and the Greek term Βελιάρ *Belial* – Strong’s H955 means, ‘*wickedness, worthlessness*’, and is considered in the Greek as an epithet for the devil. It is a noun that is transliterated from the Hebrew word בְּלִיַּעַל *beliya’al* – Strong’s H1100 which means, ‘*worthlessness, wicked, naughty, evil, unprofitable*’. Sha’ul makes a clear distinction between that which serves and follows Messiah versus that which serves and follows Beliya’al.

The Hebrew word בְּלִיַּעַל *beliya’al* – Strong’s H1100 comes from two words: 1) - בָּלִי *beliy* – Strong’s H1097 which means, ‘*failure, wearing out, without, lack of, corruption*’, which comes from the root word בָּלָה *balah* – Strong’s H1086 which means, ‘*to fail, become old, wear out, decay, consume*’; and 2) - יָעַל *ya’al* – Strong’s H3276 which means, ‘*to confer or gain profit or benefit, avail, furnish, that which is profitable and good*’.

The Torah was given through Mosheh, and revealed through the life, death and resurrection of יהושע *Messiah*, our Good Teacher whom we follow wholeheartedly! Those of ‘beliya’al’ do not do so; and as we can see from the two root words that בְּלִיַּעַל *beliya’al* comes from, the term ‘beliya’al’ can be better understood as, ‘*failure to profit, failure to do what is best*’, and ultimately marks one who ‘*fails to follow יהוה*’, by refusing to submit to walking wholeheartedly in His commands!

Verse 13:

“Those who leave the paths of straightness to walk in the ways of darkness”

The wrong, who speak perversities, leave the path of straightness to walk in the broad way of darkness!

Yohanan/John 12:35 “**יהושע, therefore, said to them, “Yet a little while the light is with you. Walk while you have the light, lest darkness overtake you. And he who walks in darkness does not know where he is going.”**”

The Hebrew word translated as ‘leave’ is אָזַב *azab* - Strong’s H5800 and means, ‘*to leave, forsake, loose, loosen, abandon, leave behind, neglect*’.

This is word I would like to look at a little closer as we can learn a lot from this little word, which I would like us to look at in terms of the ancient script, which is as follows:



Three letters – ע ‘ayin’ – ז ‘zayin’ and ב ‘beyt’ and in the ancient script as depicted above each letter carries a unique meaning according to its picture:

ע ‘ayin’ -  - pictured as an eye and carries the meaning of ‘*insight and understanding*’

ז ‘zayin’ -  - a mattock (sharp digging tool – axe/pick) with the meaning of ‘*a weapon/tool that cuts*’

ב ‘beyt’ -  - a tent floor plan and carries the meaning of a ‘*dwelling*’.

In the context of understanding what we are discussing here we see a negative aspect of this word that with these three letters together we see the meaning, ‘*to leave, depart from or leave behind*’ – in other words to ‘**FORSAKE**’!

This is why I say this:

Have you ever felt like you have been forsaken or abandoned? How many times have you ever felt as if you are own your own and it feels as though you cannot find the presence of Elohim? Well when we look at these letters and their pictures we can see clearly that when one feels 'forsaken' in any way, they often feel:

1 -  - that they have no insight or understanding and cannot make head or tails of what they are facing? Why?

2 -  - it feels like they have been cut deeply!!!

And without knowledge and understanding and insight of the Word, a person in pain or a state of panic will find that:

3 -  they have no dwelling place to truly rest in, as they feel like they are in a dark place in their lives.

As a result of this the tendency is to forsake what really matters – and that is to be seeking יהוה. We are urged not to forsake the gathering of the set-apart ones as some are in the habit of doing, and this we must recognise as a very serious instruction to guard, lest we find ourselves in a place of feeling forsaken and without any insight or understanding; and to be in this kind of place will only weaken a person more and more, leaving them without the strength needed to hold on to or cling to the Truth with strong hands! This is clearly a danger that is a real threat to anyone who is not seeking יהוה with their all!

Now when you take the first two letters of this word - עַז az – Strong's H5794 which means, '**strong, mighty, fierce, power**' as well as meaning, '**raging, insolent, greedy**'. Feeling 'forsaken' can be a very ugly but strong place to 'dwell' in or rather it can be a very crippling stronghold over a person. Have any of you ever felt yourself dwelling in the house of the forsaken? When it feels like you are all alone and there is no way out and no one to help you? Every had those terrible pity parties for one and no one else is invited? It is often hard to leave that 'space' or place of weakness, even though you desperately want to! Often the fear of possible failure or further failure can cause a person to stay dwelling in a stronghold of shame and guilt and abandonment; feeling all alone and not loved; and unable to find the strength needed to change – can you identify with this in any way? Perhaps some of you cannot, but there are many out there who get into this bad space and hide away!

The antidote is found in the very same word, believe it or not! We have just looked at the 'dark' aspect of this word עַז azab, and we are warned of the result of being in this place; however this same word is used in another passage of Scripture which we find that the very same root letters having another meaning! It is used during the rebuilding of the Temple walls in:

Nehemyah/Nehemiah 3:8 "Next to him Uzzi'el son of Harhayah, one of the goldsmiths, made repairs. And next to him Hananyah, one of the perfumers, made repairs. And they restored Yerushalayim as far as the Broad Wall."

The root word translated as 'restored' is in fact עַז azab, and here we see the meaning of '**restoring, repair or being fortified**'. As odd as this may seem, what we can see from this is that while what we are feeling may seem like we are forsaken; יהוה could be actually restoring and repairing us. We see two aspects to this word that ought to both warn us and also encourage us.

Without knowledge and insight due to not seeking Him, one may find that His very sharp Word, that cuts deep, seem like a very cruel and painful process that only leaves one despondent and unable to find true rest in Him, all due to eyes that have no understanding, from lack of seeking. On the other hand when we are seeking Him with our all and the veil is taken away when we turn to the Master, we recognise that while His sharp Word that cuts deep may be at times a little painful, we are able to recognise the need to learn and change as His Word shapes us and be found dwelling in Him with joy and peace, able to rejoice when we face all kinds of trials!

The Hebrew word for 'darkness' is חֹשֶׁךְ hoshek – Strong's H2822 which means, '**darkness, obscurity**'.

When Elohim created the heavens and the earth 'darkness' was on the face of the deep, and Elohim said 'Let Light come to be' and He separated the 'light' from the 'darkness' and called the 'light' day and the 'darkness' he called night.

Tas'loniqim Aleph/1 Thessalonians 5:4-5 "But you, brothers, are not in darkness, so that this Day should overtake you as a thief. 5 For you are all sons of light and sons of the day. We are not of the night nor of darkness."

In the plague of darkness over Mitsrayim we are told that thick darkness came over the land and they could not even see each other for 3 days!!! This darkness represented the complete removal of the presence of יהוה from the Mitsrians while the 'Light' of His presence remained with the children of Yisra'el who had light in their dwellings!

Yeshayahu/Isaiah 60:2 "For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you."

Darkness snuffed out life for Mitsrayim; and without light life ceased. Scripture said that no one could move. They were literally paralyzed for those three days.

Without the life support of light, even the air around them was thickened and immobile and breathing was even difficult for many. Fire could not even burn. This plague was so terrible they could actually *feel* the darkness.

In **Verse 22** the Hebrew word translated as ‘thick’ is אֶפְלָה *aphelah* – Strong’s H653 which means, ‘*darkness, gloominess, calamity, thick, gloom*’.

Mishlĕ/Proverbs 4:19 “The way of the wrong is like **darkness**; they do not know at what they stumble.”

This word speaks of a very thick darkness – the blackest darkness! We also see here a shadow picture reference to the Day of יְהוּדָה, as we see this word used in speaking of the Day of יְהוּדָה in:

Yo’el/Joel 2:2 “a day of darkness and **gloom**, a day of clouds and thick darkness, like the morning clouds spread over the mountains – a people many and strong, the like of whom has never been, nor shall there ever be again after them, to the years of many generations.”

The wrong who forsake the path of straightness walk in darkness and are walking without Elohim!!!! In other words they are simply groping about in the dark being led by others who are in the dark!

Verse 14:

“Who rejoice to do evil; they delight in the perversities of evil”

The wrong are not only walking in darkness and complete ignorance of the Truth, they actually rejoice to do evil!!! They rejoice in being dysfunctional and the delight in the perversities of evil! The Hebrew word for ‘rejoice’ is שָׂמַח ‘sameah’ - Strong’s H8056 and carries the meaning, ‘*glad, joyful, merry, pleased, rejoicing*’, and comes from the root verb שָׂמַח ‘samah’ – Strong’s H8055 and means, ‘*to rejoice, be glad, be joyful, delight in and be elated*’. Both of these words are used in the command to rejoice in **Debarim/Deuteronomy 16:14 & 15**.

The word ‘samah’ can also carry the meaning ‘*to brighten up*’, giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

Tehillah/Psalm 97:12 “Rejoice in יְהוָה, you righteous, And give thanks at the remembrance of His Set-apartness.”

Pilipiyim/Philippians 4:4 “Rejoice in יְהוָה always, again I say, rejoice!”

This command to rejoice is very important, as we need to realise that we are to also make sure that everyone else is rejoicing too – even the Lĕwite who is to be teaching you – everyone must participate in rejoicing before יְהוָה.

The wrong however refuse to rejoice in יְהוָה and choose to rejoice in evil! That is that they actually delight themselves in doing evil and express joy in doing so! Just think about how so many rejoice in keeping false feasts of pagan rooted sun-worship, such as Christmas and Easter – the whole world joins in rejoicing to do this evil worship, and sadly many claim it to be a rejoicing worship unto Elohim, while it is clearly an abomination in His eyes!

In these **verses 12-15** Shelomoh is warning us against the perverseness of the wrong and teaches us to avoid wicked people, as he continues to highlight just how bad they are as he says in the next verse:

Verse 15:

“Whose paths are crooked, and they are perverted in their ways”

The Hebrew word translated as ‘crooked’ is יִקְשֶׁשׁ *iqqesh* – Strong’s H6141 which means, ‘*twisted, distorted, perverted, crooked*’, and to twist, distort or pervert the Truth is an abomination to Elohim!

Debarim/Deuteronomy 32:5 “A **twisted** and crooked generation has corrupted itself, their blemish, they are not His children.”

A twisted and crooked generation has corrupted itself!

A very harsh statement indeed – yet very accurate in its clear wording!

we see this clear statement being made to a people who twist the straight Word of יְהוָה, and we are told in:

Mishlĕ/Proverbs 8:8 “All the words of my mouth are in righteousness, none of them twisted or **crooked**”

Mishlĕ/Proverbs 19:1 “Better is the poor walking in his integrity than one of **perverse** lips, who is a fool.”

Mishlĕ/Proverbs 11:20 “The **perverse** of heart are an abomination to יְהוָה, but the perfect in the Way are His delight.”

The Hebrew word translated as ‘crooked’ is פְּתַלְתָּל *pethaltol* – Strong’s H6618 and means, ‘*tortuous, crooked*’ and is only used here in this verse, and comes from to the root verb פָּתַל *pathal* – Strong’s H6617 which means, ‘*to twist, cunning, to show yourself astute*’, and it is also used in:

Mishlĕ/Proverbs 8:8 “All the words of my mouth are in righteousness, none of them **twisted** or crooked”

Shemu’el Bĕt/2 Samuel 22:27 “With the clean You show Yourself clean, and with the crooked You show Yourself **twisted**.”

So this **'twisted and crooked'** generation had **'corrupted'** itself; and the Hebrew root word for **'corrupted'** is שָׁחַת **shahath** – Strong's H7843 meaning, **'destroy, ruin, spoil, pervert, corrupt'**.

Yeshayahu/Isaiah 1:4 **"Alas, sinning nation, a people loaded with crookedness, a seed of evil-doers, sons acting corruptly! They have forsaken יְהוָה, they have provoked the Set-apart One of Yisra'el, they went backward."**

Sin, which is lawlessness, brings decay and ruin and in the process it perverts the Truth and corrupts the purity of a clear standard of righteousness that is called for. By the time of Messiah, the Pharisees and Sadducees had corrupted the word so much, that he also referred to them as a crooked and wicked generation.

Mattithyahu/Matthew 16:4 **"A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah." And He left them and went away."**

When the Word is corrupted by sin and lawlessness and man then attempts to change the laws through the institution of man-made dogmas and traditions, the focus of the lawless becomes attracted to signs and wonders, while they quickly neglect the purity and simplicity of the Truth that they are to walk in by faith; and in the process we find how man-made religious institutions try to 'sell' their portrayal of the Truth by the seeming attraction of signs and wonders.

Messiah told this corrupt lot that the only sign that they (the wicked and adulterous) would receive from the Father, would be the sign of the prophet Yonah – 3 days and 3 nights!!!

There are so many twisted and crooked 'road shows' of orchestrated signs and wonders that attract the masses into a frenzy of false belief systems that have simply corrupted the Truth of the Word of Elohim and in the process they cannot even see the one sign that is given to a wicked and corrupt generation! Think about the church at large for a moment – they proclaim miracles and healing and preach a prosperity message that extends a false hope to a desperate people, yet they neglect to even see the truth of the sig of Yonah – 3 days and 3 nights – as they follow pagan rooted fertility worship rites in the celebration of Easter/Ishtar that claims a salvation message by an assumed saviour who died on a 'Friday' afternoon and rose on a 'sun-day' day – neglecting to see the obvious fact that it is impossible to get 3 days and 3 nights between a Friday and a Sunday!!!

What we find as a very sobering warning and wakeup call in this song is the result of this corruption and twisting of the Truth – and that is, as it tells us in this **verse 5**, that the twisted and crooked, who corrupt themselves with traditions and man-made lies, are NOT His children!!! The crooked and perverse are illegitimate children; and those who cast the Covenant behind them in declaring that the Torah is no longer of any use or is invalid, יְהוָה warns in:

Tehillah/Psalm 50:16-17 **"But to the wrong Elohim said, "What right have you to recite My laws, or take My covenant in your mouth, 17 "While you hated instruction and cast My Words behind you?"**

So many today who refuse to walk 'in' the Torah want to 'claim' a right to all the promises of the Covenants of Promise and twist and pervert the Truth as a means to justify their lawlessness; and those who do not hear the call to repentance, will sadly receive a very sobering and terrifying truth that they are not His children, even though they claim to call upon Him and claim to have done so much for Him, while they have simply neglected to obey His commands and walk in the Torah of Truth!

Luqas/Luke 13:25-28 **"When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Master, Master, open for us,' and He shall answer and say to you, 'I do not know you, where you are from,' 26 then you shall begin to say, 'We ate and drank in Your presence, and You taught in our streets.' 27 "But He shall say, 'I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.' 28 "There shall be weeping and gnashing of teeth, when you see Abraham and Yitsḥaq and Ya'aqob and all the prophets in the reign of Elohim, and yourselves thrown outside."**

Those who refuse to be disciplined by the Truth of the Father are not true sons:

Ib'rim/Hebrews 12:8 **"But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons."**

The Hebrew word translated as **'perverted'** here in **Mishlĕ/Proverbs 2:15** is לִזְנוּ **luz** – Strong's H3868 which means, **'to turn aside, depart, vanish, devious'**.

Mishlĕ/Proverbs 14:2 tells us that the upright – that is those who walk in uprightness – fear יְהוָה, while those whose ways/walk is perverse and crooked despise Him! To walk contrary to the Way of יְהוָה is an abomination to Him. Those who attempt to change His times and laws and walk in the crookedness of man-made traditions that depart from complete obedience are an abomination to Elohim!

The word לִזְנוּ **luz** – Strong's H3868 is used in:

Mishlĕ/Proverbs 3:32 **"For the perverse one is an abomination to יְהוָה, and His secret counsel is with the straight."**

Those who turn aside from guarding the Torah are an abomination to יהוה – and sadly many who have turned aside from walking in His Torah actually think that they are pleasing to Him!

Have you found yourself turning aside to crooked ways when simply walking upright seems inconvenient to you as it costs you friends, family and even worldly opportunities? Know this – the perverse one – the one whose walk is crooked – is an abomination to יהוה and he will not be a part of the House of Elohim!

From verses 16-19 Shelomoh instructs that if we seek and search out wisdom and understanding then we will be able to avoid the immoral woman, as the watchful protection which wisdom affords to its possessors is further specified in these verses!

Verse 16:

“To deliver you from the strange woman, from the foreigner who flatters with her words”

Not only will the benefits of being guarded by true discretion and understanding of יהוה guard us from the evil way and those who speak perversities, but will also deliver us from the strange woman! The Hebrew word used for ‘**strange**’ is זָרַר **zur** – **Strong’s H2114** which means ‘**strange, stranger, estranged, adulterer, adulterous, enemy**’, and is also used to describe the ‘**strange**’ fire that the two sons of Aharon brought before Elohim, and were struck dead. The strange woman is a metaphor for the adulterous whore that leads many astray through her maddening adulterous, by which many are being made drunk!

The feminine form - זָרָה – ‘**zara**’ for ‘**strange woman**’ is often used in Mishlĕ/Proverbs to refer to the ‘**adulteress**’. The term ‘**estranged**’ means, ‘**to remove from customary environment or associations**’, as well as, ‘**to arouse mutual enmity or indifference in where there had formerly been love, affection, or friendliness**’, and so speaks of one who literally breaks a bond of affection or loyalty and therefore alienates themselves and withdraw, becoming hostile and unfriendly to that which there was formally an attachment. The ‘**strange woman**’ refers to the adulteress who has detached herself from any commitment to her husband and breaks the bond of unity through adulterous living. This word is applied, as I said, to the strange fire that the two sons of Aharon brought before יהוה and were killed! They had estranged themselves from complete obedience to יהוה by removing the need to obey the clear commands for worship and produced their own mixed form! In our life of praise unto יהוה, we must be very careful not to bring a worship that is strange. The word for ‘**strange**’ here is זָרָה **zara** – **Strong’s H2214** and is best described as ‘**a loathsome thing**’ and is often translated as **unauthorised or profane**. They brought adulterous fire – a mixed fire as their means of drawing near to the presence of יהוה. In looking at these events we are quickly reminded just how there is but a fine line between the praise that we are to bring in obedience versus doing our own thing and present a profane form of worship. The watchful protection of wisdom delivers those who possess wisdom from the strange woman, as well as the ‘**foreigner**’ who flatters with her words. The Hebrew word translated as ‘**foreigner**’ is נֹכְרִי **nokri** – **Strong’s H5237** which means, ‘**foreign, alien, adulteress, stranger**’. Yisra’el was rebuked for having become a **strange** vine, after having been planted as a choice vine:

Yirmeyahu/Jeremiah 2:21 “Yet I had planted you a choice vine, all of it a true seed. How then have you turned before Me into the degenerate plant of a strange vine?”

יהוה had planted a ‘**choice vine**’ - שֹׂרֵק **soreq** – **Strong’s H8321** which means, ‘**choice wine, noble wine**’ and called a nation to be set-apart unto Him, yet we see that this ‘**choice vine**’ turned away from following יהוה by whoring after the nations and became a degenerate plant of a **strange** - נֹכְרִי **nokri** – **Strong’s H5237** vine - גֶּפֶן **gephen** – **Strong’s H1612**. גֶּפֶן **gephen** – **Strong’s H1612**, while meaning a vine or vine tree, is also used figuratively in Scripture as a reference to the nation of Yisra’el, as well as a symbol of prosperity and we also take note here that the Greek word used in the LXX for this word ‘**vine**’ is ἄμπελος **ampelos** – **Strong’s G288** which we find being used in the words of Messiah who called Himself the True Vine:

Yoĥanan/John 15:1 “I am the true vine, and My Father is the gardener.”

What we see from all these verses is that we recognise how Messiah calls Himself the True Vine, showing us that there is indeed a strange vine, which we must guard against falling for the drunkenness and maddening adulteries that comes forth from her grapes. We must ‘**stay in**’ the True Vine and recognise the One to whom all praise is due!

The foreign woman uses ‘**smooth**’ words, and the Hebrew word used here for ‘**smooth**’ is הָלָאֵק **halaq** – **Strong’s H2505** which means, ‘**to be smooth, or being deceitful, and also means to flatter or seduce**’. This word also carries the understanding of, ‘**giving misleading opinions or thought about what is true, often encouraging wrong behaviour**’. Wow – how sad it is today to see how so many have been seduced in following ‘**misleading opinions**’ and are being ‘**encouraged to be disobedient**’ by the ‘**smooth talkers**’ – beware of the smooth talkers! And even more importantly – do not be a smooth talker – be a truth talker!

The wisdom of Elohim will protect us from the ear tickling words of the adulterous whore that is leading so many astray. And we are clearly told in Yehezqel that the **flattering** (הָלַק *halaq*) divination will be done away with, as the Word of יהוה will be the Word that is heard and adhered to:

Yehezqel/Ezekiel 12:24-25 “For no longer is there to be any false vision or **flattering** divination within the house of Yisra’el. 25 “For I am יהוה, I speak. And the word which I speak is done. It is no longer deferred. For in your days, O rebellious house, when I speak the word I shall do it,” declares the Master יהוה.”

Verse 17:

“Who forsakes the companion of her youth, and has forgotten the covenant of her Elohim.”

The strange and foreign woman has forsaken and forgotten the covenant relationship with Elohim and casts His words behind her, leading many astray to do the same!

The Hebrew word for ‘**forgotten**’ is שָׁכַח *shakah* – Strong’s H7911 and means, ‘**forget, cease to care, ignore**’.

Dawid cries out to יהוה and says in:

Tehillah/Psalm 103:2 “**Bless יהוה, O my being, and do not forget all His dealings**”

Dawid’s appeal to himself here to bless יהוה is coupled with the reminder of how he would be equipped to do that, and here in verse 2 he says... “**and do not forget all His dealings**” – וְאַל-תִּשְׁכַּחְתִּי כָל-גְּמוּלָיו – ‘**v’al tishkty kal g’mulayu**’.

The Hebrew word for ‘**forget**’ is שָׁכַח *shakah* – Strong’s H7911 and means, ‘**forget, cease to care, ignore**’, and the Hebrew word for ‘**dealings**’ is גְּמוּלָה *gemul* – Strong’s H1756 which means, ‘**reward, benefit, recompense, dealing (of one’s hand)**’, and comes from the root verb גָּמַל *gamal* – Strong’s H1580 which can give us the meaning of, ‘**to deal fully or adequately with, deal out to, wean a child, ripen, bear ripe (almonds)**’, and pictures for us a growing in maturity.

What Dawid is saying here is clear – if we are to bless יהוה as we ought to, then we must not ignore or forget or cease to care about the dealing of יהוה’s Hand upon us – for He deals with us as His children and so in His dealings we are able to grow up and become mature!

We are clearly reminded in:

Debarim/Deuteronomy 8:11-14 “**Be on guard, lest you forget יהוה your Elohim by not guarding His commands, and His right-rulings, and His laws which I command you today, 12 lest you eat and shall be satisfied, and build lovely houses and shall dwell in them, 13 and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased, 14 that your heart then becomes lifted up, and you forget יהוה your Elohim who brought you out of the land of Mitsrayim, from the house of bondage**”

The sad reality is that so often when things seem to be going well with people, they forget to not forget – which we are constantly to be on guard against! At the same time when things are tough, the ability to remember the dealings of Elohim are also often forgotten as panic can grip the heart and mind and put one into anxiety, and we are told in:

Yeshayahu/Isaiah 35:4 “**Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”**”

Here the word recompense is the Hebrew word גְּמוּלָה *gemul*.

When we see verses like this we are reminded of how important community is, as it is vital to the life of the body to be encouraging one another every day, as we recall the dealings of Elohim!

The Hebrew word גָּמַל *gamal* is found in:

Tehillim/Psalm 13:6 “**I sing to יהוה, because He has been good to me.**”

Dawid here declares that he will sing to יהוה because He has dealt bountifully or adequately with him, as he recognises the sufficiency he has in the dealings of יהוה upon his life.

While we are able to remember and recount His dealings with us and bless His Name, we are also clearly reminded in this psalm of the great loving-commitment and compassion of יהוה who has not rewarded us (גָּמַל *gamal*) according to our sins!!!

Yeshayahu/Isaiah 63:7 “**Let me recount the kindnesses of יהוה and the praises of יהוה, according to all that יהוה has done for us, and the great goodness toward the house of Yisra’el, which He has done for them according to His compassion, and according to His many kindnesses.**”

We recount His goodness toward us and realise how good is His goodness when we have not received His ‘**dealings**’ for our sin.

Yehezqël/Ezekiel 16:59-63 “For thus said the Master יהוה, “I shall deal with you as you have done, in that you have despised the oath by breaking the covenant. 60 “But I shall remember My covenant with you in the days of your youth, and I shall establish an everlasting covenant with you. 61 “And you shall remember your ways and be ashamed, when you receive your older and your younger sisters. And I shall give them to you for daughters, though not by your own covenant. 62 “And I Myself shall establish My covenant with you. And you shall know that I am יהוה, 63 so that you remember. And you shall be ashamed, and never open your mouth anymore because of your shame, when I pardon you for all you have done,” declares the Master יהוה.”

Those who cast the Words of Elohim behind them and reject the need to walk in is Torah are listening to the flattering words of the strange and foreign woman, while claiming to be in covenant with Elohim, yet He clearly tells us in: **Tehillah/Psalm 50:16-17** “But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 “While you hated instruction and cast My Words behind you?”

The way we guard ourselves from forgetting the covenants of promise that we have been grafted into by the blood of Messiah is to guard to do all he has commanded us to and walk in His Torah, as we seek and search out for wisdom with great joy and diligence!

Verse 18:

“For her house has sunk down to death, and her paths to the dead”

The house of the adulterous whore has sunk to death and her paths only lead to death!

Qorintiyim Aleph/1 Corinthians 6:9-10 “Do you not know that the unrighteous shall not inherit the reign of Elohim? Do not be deceived. Neither those who whore, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor greedy of gain, nor drunkards, nor revilers, nor swindlers shall inherit the reign of Elohim.”

There is only one destination for the wicked and adulterous, and that is to death! The whore’s house has no foundation and when the wrath of Elohim comes, it shall not stand, and all who are in the house of the adulterous whore – that consists of all who are not in the House of Elohim – shall be brought low and put to death!

Her paths lead not to life but to death, and all who walk in her paths and continue to stay on her paths are, in essence, the walking dead, as they have no inheritance in the reign of Elohim!

Galatiyim/Galatians 5:19-21 “And the works of the flesh are well-known, which are *these*: adultery, whoring, uncleanness, indecency, 20 idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions, 21 envy, murders, drunkenness, wild parties, and the like – of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim.”

Eph’siyim/Ephesians 5:5-7 “For this you know, that no one who whores, nor unclean one, nor one greedy of gain, who is an idolater, has any inheritance in the reign of Messiah and Elohim. 6 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.”

Hazon/Revelation 21:8 “But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and drug sorcerers, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death.”

Verse 19:

“None going in to her does return, nor do they reach the paths of life”

Shelomoh concludes this section in this proverb with the clear fact that the paths of the strange and adulterous whore leads only to death and her paths can never lead to life! Anyone who goes into her house returns!!!

The Hebrew word translated as ‘going in’ is root verb בוא bo – Strong’s H935 which means, ‘to come in, go in, bring in, enter, to cause to come in, to bring near’. This is the fourth most frequent occurring verb in the Tanak, and it used 2570 times, for the most part with everyday meanings of “go, arrive, enter a house,” or, more idiomatically, “to die” (go to the fathers) or for sexual relations (come in to her). A synonym for this verb is הלך halak - Strong’s H1980 which carries the meaning, ‘to walk, to live, manner of life, cause to live’ and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one’s life. This is verb when written in the ‘qal active’ tense renders the meaning, ‘to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)’.

An antonym for this verb בוא bo – Strong’s H935 is יצא yatsa – Strong’s H3318 meaning, ‘to go or come out, brought, came, go forth, depart, go forward, proceed’.

Those who live according to the falsified ways of lawlessness can never see life!

The Hebrew root word for 'return' is שׁוּב *shub* – Strong's H7725 which means, **'to turn back, return, repent, recover'**, meaning to turn away from sin and turn back to Elohim and follow in His ways. What this is saying here is this – those who walk in the ways of falsehood and wickedness, and who partake in the deceptive flattering words of the whore shall not turn back to serving the True elohim. This is very frightening indeed, as Shelomoh is giving us a very clear warning against the slightest thought of entering into the House of the wrong, because once you go in there is no coming back!

Ib'rim/Hebrews 10:26-27 "For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins, 27 but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents."

Association with the house of the wrong will render you as being unable to turn back and find life!!! This is why we see the clear choice being given in Scripture – life or death – choose life!

Many claim to know Messiah yet refuse to walk in His commands and by default are associated with the house of the wrong and those who have entered into the whores house, for which there is no return for making such choices! To choose life is to choose to walk in and stay in Messiah and be built up as a spiritual house in Him as one guards his commands. Failure to do so is a choice in death and the non-returnable entry into the house of the wrong that cuts off access to life!

In Hebrew the word for 'life' is חַי *hay* – Strong's H2416 and means, **'life, alive, living, flowing, fresh, running'**.

What we must guard against is the looking to the 'letter of the Torah' only; as we must recognise that the Torah without Messiah contains no life – but it is only in Messiah that true life of the Torah becomes something that can and does sustain us.

Tehillah/Psalm 36:9 "For with You is the fountain of life; In Your light we see light."

The Hebrew word for **fountain** is - מְקוֹר *maqor* – Strong's H4726 meaning, **'a spring, fountain'** and comes from the root - קוּר *qur* – Strong's H6979 which means, **'to dig'** and we know we are to dig and seek out His kingdom and His righteousness – the question is whether people have found the True well of LIFE and are **sitting and learning** at it or is it a muddied counterfeit?

With יְהוּה is the FOUNTAIN OF LIFE!!!

Tehillah/Psalm 68:6 "Bless Elohim in the assemblies, יְהוּה, from the fountain of Yisra'el."

When we come to the FOUNTAIN OF LIFE and gather when we should, as an obedient flock who know His voice, then that Water of Life becomes a fountain in us as our lives are changed and our speech is renewed enabling us to bring life and healing to the nations!

Mishlê/Proverbs 10:11 "The mouth of the righteous is a fountain of life, but violence covers the mouth of the wrong."

Mishlê/Proverbs 13:14 "The Torah of the wise is a fountain of life, turning one away from the snares of death."

Mishlê/Proverbs 14:27 "The fear of יְהוּה is a fountain of life, to turn away from the snares of death."

Mishlê/Proverbs 16:22 "Understanding is a fountain of life to him who has it, but the disciplining of fools is folly."

יְהוּשֻׁעַ is The Living Torah and our source of Life, or rather He is the Life of the Torah - and when we drink of Him – the FOUNTAIN OF LIFE begins to flow out of us as we gain understanding, and walk in the fear of יְהוּה by walking in the Torah, and our speech becomes a flowing source of life!!!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יְהוּשֻׁעַ Messiah is THE LIFE! This word - חַי *hay* in the ancient script look like this:

Het – ח

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

Yod – י

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

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

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

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

Verse 20:

“So walk in the way of goodness, and guard the paths of righteousness.”

After having made it very clear that the way of the wrong leads to death and destruction, and the only way to be guarded against following the destructive broad path that leads to death is to meet the conditional clauses mentioned in the first 4 verses by earnestly seeking and searching for true wisdom and guarding to do all that is commanded. And here in the closing section of this proverb, Shelomoh tells us plainly – walk in the good way and guard righteousness!

I love the term ‘paths of righteousness’ as it clearly expresses what it is – righteousness is not simply a choice, as it is more than that! It is a choice to walk daily in guarding to do what has been commanded! It is a walk of genuine faith in the Master and being faithful sheep who hear His voice and follow with their all!

We have already looked at each of these root words contained in this verse and in this very clear command to walk in the good way, let us take heed against the choice to follow wrong paths, for there is only one way that leads to life!

Yohanan Gimel/3 John 1:11 “Beloved ones, do not imitate the evil, but the good. The one who is doing good is of Elohim, but he who is doing evil has not seen Elohim.”

Verse 21-22:

“For the straight shall dwell in the earth, and the perfect be left in it; ²² But the wrong shall be cut off from the earth, and the treacherous ones plucked out of it.”

I have grouped these last two verses together as it is important for us to grasp the reality of what is being made very clear here, and that is that the only ones who are going to remain in the earth is the righteous! These two verses put to death any falsified ‘rapture’ teachings of man! The ones who are going to be taken out are the treacherous and wrong!

The Hebrew root word for ‘dwell’ is שָׁכַן *shakan* – Strong’s H7931 which means, ‘to settle down, abide, dwell, establish, make or cause to dwell’. In Shemoth/Exodus 29 we are given the instructions for the ordination of the priests and the atonement for the slaughter-place which would take place for 7 days, at the end of which יְהוָה says:

Shemoth/Exodus 29:45-46 “And I shall dwell in the midst of the children of Yisra’el and shall be their Elohim. ⁴⁶ “And they shall know that I am יְהוָה their Elohim, who brought them up out of the land of Mitsrayim, to dwell in their midst. I am יְהוָה their Elohim.”

It is in true Set-Apartness where יְהוָה causes His presence to dwell, and it is in true set-apart living that we are caused to dwell in Him, for as we stay/remain in Him He stays/remains in us, in order to bear fruit or else we will be cut off! (Yohanan/John 15).

Bemidbar/Numbers 24:5 “How good are your tents, O Ya‘aqob, your dwellings, O Yisra’el!”

The Hebrew word used here for ‘tents’ is the plural of the root word אֹהֶל *ohel* – Strong’s H168 which means, ‘tent’ and is symbolic of wilderness life, and this is also the same word used for the Tabernacle; and the root word used here for ‘dwelling places’ is from the root word מִשְׁכָּן *mishkan* – Strong’s H4908 which comes from the root word שָׁכַן *shakan* – Strong’s H7931 which means, ‘to settle down, abide, dwell, establish, make or cause to dwell’. The term מִשְׁכָּן *mishkan* is used here in the plural sense, and we take note that this is the same word used in the singular for ‘The Tabernacle’. We take note that both these words - אֹהֶל *ohel* and מִשְׁכָּן *mishkan* are used for the Tabernacle and there is often the question raised of whether one represents the inner part of the Tabernacle while the other the outer, yet this cannot be definitively shown. What we do recognise however is that in the uses of these two words that are collectively used for the Tabernacle, we may be able to see that the אֹהֶל *ohel* is often the place where man/congregation meets with Elohim; whereas the מִשְׁכָּן *mishkan* may be likened to the expression of Elohim dwelling amidst the nation of Yisra’el.

In Shemoth/Exodus 38:21 we see that the word מִשְׁכָּן *mishkan* being used and linked to ‘the witness’ – ‘ha eduth’:

Shemoth/Exodus 38:21 “These were the appointments of the Dwelling Place, the Dwelling Place of the Witness, which was appointed by the command of Mosheh, for the service of the Lēwites, by the hand of Ithamar, son of Aharon the priest.”

The Hebrew word for ‘witness’ is עֵדוּת *eduth* – Strong’s H5715 which means, ‘*testimony, witness, ordinance, warning*’, and this is the word that is used for ‘The Ark of the Witness’.

In **Wayyiqra/Leviticus 1:1** we see the word אֹהֶל *ohel* being used and linked to ‘Meeting’ or ‘Appointment’:

Wayyiqra/Leviticus 1:1 “And יהוה *called to Mosheh, and spoke to him from the Tent of Appointment, saying*”

The Hebrew word for ‘Appointment’ is מוֹעֵד *moed* – Strong’s H4150 meaning, ‘*appointed time, place, meeting, appointed feast*’, from which we get the plural word for **Appointed Times** – מוֹעֲדִים *moedim*, and right in the beginning, during the Creation Week, Elohim announces to us that He will have ‘appointed times’ and the way we are to know when these times are would be determined by the lights in the expanse of the heavens which were given for us to not only determine the season and day and night but also for His all-important Appointed Times. His Appointed Times are clearly given to us in **Wayyiqra/Leviticus 23** (see Torah commentary notes on **Wayyiqra/Leviticus 23** for more on the Appointed Times of יהוה)

The first times that מִשְׁכָּן *mishkan* is used is in:

Shemoth/Exodus 25:9 “According to all that I show you – the pattern of the Dwelling Place and the pattern of all its furnishings – make it exactly so.”

Mosheh was instructed to build the Dwelling Place exactly according to the pattern he was shown – that is the pattern of what he was shown in the heavenlies, where Elohim dwells!

The word for ‘tents’ - אֹהֶל *ohel* is used already in **Berēshith/Genesis 4** in describing man’s dwelling as ‘tents’.

What we can possibly understand in these two words is that the אֹהֶל *ohel* picturing our sojourning here ‘in the tents of Ya’aqob’ and how we have been given the Appointed Times/Feasts of יהוה for us to come and meet with Him, in the Tent of Appointment, whereas the מִשְׁכָּן *mishkan* pictures for us the fullness of the Dwelling of Elohim in our midst.

The word used for ‘Dwelling Place’ in **Shemoth/Exodus 38:21**, as discussed, is מִשְׁכָּן *mishkan*, and in the LXX (Septuagint) the Greek word used here is σκηνή *skēnē* – Strong’s G4633 which means, ‘*tent, dwelling, tabernacle*’; and this word is used to describe the Dwelling Place of Elohim that will be with men, in:

Hazon/Revelation 21:3 “And I heard a loud voice from the heaven saying, “See, the Booth of Elohim is with men, and He shall dwell with them, and they shall be His people, and Elohim Himself shall be with them and be their Elohim.”

This is the Tabernacle that Yoḥanan saw in:

Hazon/Revelation 15:5 “And after this I looked and saw the Dwelling Place of the Tent of Witness in the heaven was opened.”

Notice how this referring to the Tent of Witness. The Greek word used here for ‘Dwelling Place’ is ναός *naos* – Strong’s G3485 which means, ‘*to inhabit, a temple, sanctuary*’.

While these words are interchangeably used for Tabernacle or Dwelling Place, we do take note that while we sojourn here, we must guard to keep the Appointed Times of our Master and Elohim, and gather as we should, for where two or three are gathered, there our Master is in our midst, and Sha’ul reminds us in:

Qorintiyim Aleph/1 Corinthians 3:16-17 “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? 17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.”

The Greek word used here for ‘Dwelling Place’ is ναός *naos*, and we take note here in the Greek that the term ‘you’ is in the plural, while the Dwelling Place is written in the singular, which emphasises our need to be gathered together on His Appointed Times that we may be one in Him and dwell in safety!

He upright and straight shall dwell in the earth and be left in it!

The word for ‘upright’ is יָשָׁר *yashar* - Strong’s H3477, and means, ‘*right, straight, upright and righteous*’, which we have already discussed in this commentary, as well as the word for ‘straight’, which is תָּמִים *tamiym* – Strong’s H8549 meaning, ‘*complete, whole, sound, perfect, without blemish, blameless*’.

The Hebrew word translated as ‘be left’ is יָתַר *yathar* – Strong’s H3498 meaning ‘*to excel, abound, leave a remnant, cause to abound*’, and is written in the ‘niphil passive’ tense which renders the meaning as, ‘*to be left over, remain over, be left behind*’. Yes, the upright and straight will be ‘left behind’!!!

Tehillah/Psalm 37:11 “But the meek ones shall inherit the earth, and delight themselves in plenty of peace.”

Tehillah/Psalm 37:22 “For His blessed ones inherit the earth, but those cursed by Him are cut off.”

Tehillah/Psalm 37:29 “The righteous shall inherit the earth, and dwell in it forever.”

The wrong and treacherous and cut off and plucked out!

The analogy of being cut off here reminds me of the parable of the wheat and the darnel!

The Harvest is ripe and workers are few! As the Master tells us – the wheat and the darnel are grown together until the harvest – then the darnel is gathered, bundled and burned, while the wheat is taken to the granary!

Mattithyahu/Matthew 13:29-30 “**But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them. 30 ‘Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, “First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary.” ’**”

As we grow in Messiah amidst a corrupt and wicked generation, may we submit ourselves completely to His Word and to the discipline of His Truth over our lives, that we may be found to be a people who are gathered into the good and ripe basket! As the ear of the wheat develops it becomes heavy and causes the entire plant to ‘droop’ or **hang down**, giving us a picture of humility; whereas in darnel the ‘ear’ does not develop and remains upright – a picture of pride and stubbornness to hear the Truth. The wheat becomes white in the head, whereas the darnel becomes black! This can only be revealed at harvest time.

Messiah makes it clear that the darnel are those who are lawless, and in **Mattithyahu/Matthew 13:41** the Greek word translated as ‘lawlessness’ is ἀνομία **anomia** – **Strong’s G458** meaning, ‘**lawlessness or lawless deeds, unrighteousness**’ and comes from the word ἀνομος **anomos** – **Strong’s G459** meaning, ‘**lawless or without law, transgressors**’.

Many translations try to hide this truth by translating this ‘lawlessness’ as ‘evil’ or ‘sin’, which under the intoxicated dogmas of man, is not understood as it should be; for as I have previously mentioned that Scripture clearly tells us that ‘sin is lawlessness’.

The Greek word for sin is ἀμαρτία **hamartia** – **Strong’s G266** which means, ‘**sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong**’, and also carries the meaning of, ‘**wandering from the law of Elohim, violate the law of Elohim**’.

And we clearly are told in:

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

The Hebrew word translated as ‘wicked’ is רָשָׁע **rasha** – **Strong’s H7563** which means, ‘**wicked, criminal, evil, offender**’.

רָשָׁע **rasha** is frequently placed in Scripture, especially in Proverbs, as being in direct and unequivocal opposition to צַדִּיק **tsaddiq** – **Strong’s H6662** which means, ‘**just, righteous, blameless, lawful**’ and comes from the primitive root צָדַק **tsadeq** – **Strong’s H6663** which means, ‘**to be just or righteous, justified, properly restored**’.

It is from this contrast that we are able to get the clearest profile of the רָשָׁע **rasha** – **Strong’s H7563** (wicked) kind of people!

The book of **Mishlê/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע **rasha** and the צַדִּיק **tsaddiq** in black and white terms. The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake יְהוָה, the righteous cling to him. Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc.

The Hebrew word translated as ‘treacherous’ is בָּגַד **bagad** – **Strong’s H898** which means, ‘**to act or deal treacherously, act deceitfully, faithless, transgressor**’ and this verb is used to denote unfaithfulness in several different relationships; and it is used in connection with unfaithfulness in marriage – and more specifically how Yisra’el had acted treacherously toward Elohim:

Yirmeyahu/Jeremiah 3:20 “**But indeed as a wife betrays her husband, so have you betrayed Me, O house of Yisra’el,” declares יְהוָה.**”

This word בָּגַד **bagad** also carries the literal meaning of ‘**to cover (with a garment)**’, bringing about the figurative meaning of ‘**acting covertly**’. And today this is how we see so many that have transgressed the Covenant, acting covertly – and that is through the cover up of lies and the dogmas and traditions of man, that so many hold fast to while forsaking true obedience to the commands of Elohim.

Yeshayahu/Isaiah 24:16 “**From the ends of the earth we shall hear songs, “Splendour to the Righteous One!” But I say, “I waste away, I waste away! Woe to me! The treacherous betray, with treachery the treacherous betray.**”

In this **verse 16** of Yeshayahu we find that this root word בָּגַד **bagad** is seen in 4 words, with a fifth word having the root of a word that comes from בָּגַד **bagad**, which is the root of the word which is translated as ‘**treachery**’ and in Hebrew is the word בִּגְדָה **begged** – **Strong’s H899** which means, ‘**treachery, to deceive**’ and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper. It is also used as a reference to the cloth used to cover the Tabernacle furniture (**Bemidbar/Numbers 4:12-13**). So what we see here in Yeshayahu is a clear play on words that reveals the counterfeit messiah and his worship system that has acted deceitfully and caused many to be clothed in unrighteous garments of betrayal and deceit as they disregard the Table of Elohim and trample underfoot His Torah; yet firmly believe that they are clothed with righteousness! Yeshayahu exposes this deceit here in proclaiming the very big woe!

Mattithyahu/Matthew 7:21-23 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”

The Hebrew word for ‘cut off’ is כָּרַת **karath** – Strong’s H3772 which means, ‘to cut off, cut down, cut covenant’. This word is used in reference to the Covenant made with Abraham was made by the ‘cutting’ of animals and the flow of their blood’, which was restored in the perfect Blood of Messiah, the sinless Lamb whose blood satisfies what animals could never, and so herein lies the clear prophetic promise of the sure and secured Covenant that יהוה would make in His own Blood. This awesome wonders that would be done, would ultimately point toward the most amazing work of redemption that would be made for mankind, as יהוה Himself would come down and secure His Covenant with us and cleanse us from all crookedness and sin, in His own precious 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.”

The Hebrew word for ‘plucked out’ is נָסַח **nasah** – Strong’s H5255 which means, ‘to pull or tear away, uprooted, torn, tear down’. This root word is used only 4 times in Scripture, here are the other 3 verses where we find this word:

Debarim/Deuteronomy 28:63 “And it shall be, that as יהוה rejoiced over you to do you good and increase you, so יהוה does rejoice over you to destroy you and lay you waste. And you shall be plucked from off the land which you go to possess.”

Tehillah/Psalm 52:5 “Let Ēl also break you down forever, take you and pluck you out of your tent. And He shall uproot you from the land of the living. Selah.”

Mishlĕ/Proverbs 15:25 “יהוה tears down the house of the proud, and He sets up the boundary of the widow.”

What Shelomoh is making clear here at the close of this second proverb is the vast difference in the reward for righteousness and the punishment for wickedness!

Wisdom will guard you, yet if you do not guard wisdom then you will be destroyed!!!!

As we consider the vast wisdom contained in these verses may we be encouraged to seek, search out and grow in the wisdom of Elohim, guarding His commands with utmost diligence so that we are able to exercise true discernment and be guarded against apostasy and any form of wicked compromise that leads to death, but rather walk in the true path of life, as we stay in our Master and Elohim and bear much fruit of righteousness!

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