

MISHLĚ/PROVERBS 5

Shalom,

In this article I will break down **MishlĚ/Proverbs 5** verse by verse and reveal some great nuggets of truth by looking at some key Hebrew words as well as cross referencing the verses with other relevant verses throughout the 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 continual study on it, with the hope of 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 will further their ability to study the key words contained herein without having to necessarily go and seek the same key words in other commentaries, and therefore this commentary can be used as a stand-alone study for the relevant proverb, while at the same time have the advantage of seeing the various themes and lessons that are clearly repeated collectively throughout the great wisdom of these Proverbs!

This **MishlĚ/Proverb** contains the clear warning against adultery and instructs the hearer to avoid adultery completely and be diligent in not forsaking our Covenant with our Bridegroom. The call is further given to remain faithful and not drink from alternative sources, as it describes the fate of the wicked that needs to be a very sober caution against drifting from true loving-commitment to our great Husband, King and Elohim. Let us now take a look at each verse and hear the clear instructions given to the wise:

Verse 1:

“My son, listen to my wisdom; incline your ear to my understanding”

Once again, as we see in other Proverbs, the address is given here from a father to a son, with the use of the term **“My son...”**, and herein emphasis the clear relationship we are to have with our Heavenly Father as we give an attentive ear in hearing the wisdom of His voice contained in the clear words of Scripture.

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 **MishlĚ/Proverbs 1** we are given a clear warning, as sons, to be alert against being enticed by sinners and the need for us to be on guard against following the ways of the wrong, and then in **MishlĚ/Proverbs 2** we see a clear positive statement being given for true obedience and the result that this obedience will bring. In **MishlĚ/Proverbs 3** we see a clear command being given to not forget the Torah of our Father! In **MishlĚ/Proverbs 4** we see the address of a father’s words to his son to ‘hear’, which expresses the urgency of the appeal being made to be faithful in hearing attentively to, taking heed of and accepting the words that are being spoken very clearly and plainly, so that the son may live. This is an appeal to us as children of the Most High – that we **‘hear’** and **‘accept’** what we hear, so as to walk in the life of the words of our Father! Now once again we see the continued theme that flows from the first proverb, and that of clear instructions given to a son from his father, which is a clear picture for us to be faithful children who are attentive to the clear instructions given to us from our Heavenly Father!

The value of these words teaches us just how intimate and personal יהוה is with us as He addresses us as a loving Father who is making it clear to us how we are to live and walk in His wisdom.

The Hebrew word translated as ‘listen’ 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. This word קָשַׁב **qashab** – **Strong’s H7181** carries with it the clear call to take heed what is being spoken and listening attentively!

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?”**

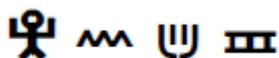
The Hebrew word here in Yirmeyahu translated as **‘listened’** is קָשַׁב **qashab** – **Strong’s H7181**. The KJV translates this word as **‘marked’** – and I kind of like that - it says – **“... who has ‘marked’ His Word and heard it?”**

Those who have **‘marked’** His Word and continue to do so, can speak of one who has an identifying **‘mark’** that distinguishes them from others, in having the distinctive or emphasised character of Messiah, clearly seen in their daily living conduct, as they reveal a loving obedience to the Word as they walk in The Torah. **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.

We are to be listening, giving heed to and paying careful attention to the wisdom of Elohim!

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 – 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, 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, 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 ear to understanding!

The Hebrew word translated as '**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:

Yoḥanan/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 ears to the sayings of Elohim is to make sure that we are being true branches of THE VINE!

The Hebrew word used here for ‘ear’ is the word אוֹז *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 word for ‘understanding’ is תְּבוּנָה *tebunah* – Strong’s H8394 which means, *‘understanding, discernment, reasonings, discretion, skill, intelligence’*, and comes from the root word בִּיַן *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

Mishlĕ/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.”**

This Proverb begins with the clear call for us to be attentive children who are giving our full ear to the hearing, which implies a guarding and doing, of the wisdom of Elohim; and in our doing we find the understanding of the wisdom becomes clearer.

Verse 2:

“So as to watch over discretion, and your lips guard knowledge.”

The reason we are to pay careful attention to the hearing and doing of the wisdom of Elohim, is so that we are able to have a proper discretion and a pure speech!

The Hebrew root word for ‘guard’ 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’*. We are to ‘exercise great care over observing and keeping’ יהוה’s Sabbaths, Feasts and clear instructions that are given in His Word for set-apart living.

When one is ‘guarding’ something, being ‘awake’ and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!

The Hebrew word translated as ‘discretion’ is מְזִמָּה *m’zimmah* – 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!

The Hebrew word translated as ‘lips’ is שָׂפָה *saphah* – Strong’s H8193 which means, ‘lip, speech, language’, and clearly speaks of one’s speech, and we must guard our speech from being defiled and corrupted through falsehood!

The Hebrew word for ‘guard’ is נָצַר *natsar* – Strong’s H5341 meaning, ‘to keep watch, guard, preserve’ and a derivative of this word is the נֶצֶר *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 יְהוָה, and equipped to bear much fruit:

Yoḥanan/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.”

Being ‘watched over’ must cause us to ‘watch over’ that which we have been entrusted with, and that is His Torah that He has written upon our hearts! We are to ‘watch over’ our speech as we guard the knowledge of Elohim and not speak falsehood and bring a false witness of who Elohim is:

Mal’aki/Malachi 2:7 “For the lips of a priest should guard knowledge, and they seek the Torah from his mouth, for he is the messenger of יְהוָה of hosts.”

Kēpha Aleph/1 Peter 3:10-11 “For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, 11 let him turn away from evil and do good, let him seek peace and pursue it.”

Knowledge in Hebrew is the word דָּעַת *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 - יָדַע *yaḏa* – Strong’s H3045 meaning, ‘to know’.

As we meditate on the Torah, day and night, we are further equipped to guard the Word of Truth and the knowledge of the Set-Apart One! People who disregard the need to guard the knowledge by casting aside the Torah of Elohim can never be prosperous in the walk of set-apartness and will perish due to the lack of knowledge being carefully guarded in their mouths, for the Torah is to be in our hearts and mouths – to do it!

Hoshēa/Hosea 4:6 “My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.”

We are to ‘guard’ knowledge and not ‘reject’ it! The Hebrew word for ‘rejected’ here in **Hoshēa/Hosea** is מָאַס *mā’as* – Strong’s H3988 means, ‘reject, completely abhor, despise, refuse, cast away’. To reject יְהוָה’s Torah, His Laws and right-rulings takes a clear choice to despise and refuse to obey what has been commanded! Today so many have cast away His Torah as they render it null and void in their hearts and mouths and as a result they do not realise the consequences that this rejection of His laws will bring upon them, lest they repent.

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?”

Verse 3:

“For the lips of a strange woman drip honey, and her mouth is smoother than oil”

After giving a clear instruction to guard knowledge on our lips, Shelomoh makes it clear that that there is a strange woman whose lips are very sweet and soothing – to the one who does not guard the knowledge of יְהוָה that is, and the one who lacks proper discretion will easily be led astray by what seems sweet and smooth!

The feminine form - זָרָה – *zara* for ‘strange woman’ is often used in Mishlê/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 יְהוָה and were killed! They had estranged themselves from complete obedience to יְהוָה by removing the need to obey the clear commands for worship and produced their own mixed form! In our life of praise unto יְהוָה, we must be very careful not to bring a worship that is strange.

The Hebrew word for ‘drip’ is נָטַף *nataph* – Strong’s H5197 which means, ‘drop, drip, discourse, distil, speak, spokesman, prophesy, preach’, and I find this very interesting as we are able to see very clearly how so many false preachers and false prophets are speaking sweet and smooth words that most want to hear, as they get their ears tickled by falsehood!

The root verb נָטַף *nataph* – Strong’s H5197 is used 12 times in Scripture, and refers to both the clear Word of Elohim that will ‘drop’ down as well as the false preachers who preach their own words to the people, and neglect the True Word!

Mikah/Micah 2:11 “If a man walking after wind and falsehood has lied: ‘I preach to you of wine and of strong drink,’ he shall be the ‘preacher’ of this people!”

We also take note that a derivative of this root word נֹטֵף nataph – Strong’s H5197 is the noun נֹטֵף nataph – Strong’s H5198 which is often translated as ‘stacte or drop’ and is an aromatic gum resin of a shrub. נֹטֵף nataph – Strong’s H5198 was one of the ingredients of the set-apart ‘sweet fragrance’ that was commanded to be made for the set-apart incense that was to be brought and put before the Witness in the Tent of Meeting (**Shemoth/Exodus 30:34-38**).

What we can certainly learn from this is how the enemy will always have a counterfeit of the Truth and anyone who does not guard the Truth will lack proper discretion and easily fall for the wrong ‘drops’ or ‘prophecies’ that are given in error by false priests, prophets and preachers who disregard the need for Torah observance!

The Hebrew root word translated as ‘smoother’ is הָלַק halaq – Strong’s H2509 which means, ‘smooth, flattering, slippery’. Messiah tells us that the mouth speaks from the overflow of the heart (**Mattithyahu/Matthew 12:34 & Luqas/Luke 6:45**) and we are also told in **Hoshĕa/Hosea 10** we are told that Yisra’el who had become a degenerate vine due to rebellion and lawlessness, had a ‘slippery’ heart, which is the word הָלַק halaq which can further mean, ‘to be smooth, or being deceitful in giving misleading opinions or thought about what is true and often encouraging wrong behaviour, and also means to flatter or seduce’. 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!

Mixed or lukewarm worship that does not listen “today” to the Truth, but rather gets flattered by smooth and misleading opinions will result in hearts and words becoming ‘slippery’ and in danger of slipping away!!! And when many use the vain and pathetic excuse of the overused saying, “Oh but He knows my heart!”, they are sadly misinformed by flattering lies into thinking that their hearts are healthy, when the Word says that the heart is crooked above all and desperately sick.

Many are sick and they do not know it, and **sick hearts speak falsehood!**

As a result of a closed ear to hearing the Truth ‘TODAY’ many do not take the Truth seriously, as a result of the muddied waters of false and flattering teachings of man that tickle ears, and the message is very clear – In the House of Yisra’el – only the Word of Truth - יהוה’s Word must be heard and attended to diligently!!!

The strange woman – likened to the profane system of falsified worship handed down in error through vain traditions and false dogmas of man, is misleading many with her smooth and oily words!

There are many flattering teachings that are ridiculously false, yet if one is not paying careful attention to the Word, then how would you be able to discern the Truth from the False?

Yoĥanan Bĕt /2 John 1:7 “Because many who are leading astray went out into the world who do not confess יהושע Messiah as coming in the flesh. This one is he who is leading astray and the anti-messiah.”

Just think about this statement being made here by Yoĥanan for a moment – here was a man that had walked with Messiah and many of the first recipients of his letters would have either walked with or seen Messiah – so you have to ask the question as to why would those who literally saw יהושע Messiah actually have to confess that He came in the flesh - I mean many physically saw Him!!! What Yoĥanan is clearly stating here is that unless you can confess that יהושע Messiah is יהוה our Deliverer in the flesh, then you are sadly being led astray by the many who are teaching otherwise!

And many will dress up this lie that denies the deity of Messiah with many flattering words and explanations, while they are missing the mark completely – and we are to be awake against such heresies that deny that Our Deliver and Rock – that is יהוה – came in the flesh – and His Name declares that He who causes us to be – is the One who shall cause those who obey Him, to receive an everlasting deliverance!

What we are to be on guard against is the very ‘smooth and flattering’ words that are often sucked up by many from the twisted teachings of Rabbinic Judaism – as many are often led astray by the smooth sound of these traditions that are thought to be anointed but are sadly revealed as ‘oily words’ of the strange woman!!!

Verse 4:

“But in the end she is bitter as wormwood, sharp as a two-edged sword.”

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

The root word used here for ‘wormwood’ is לְעֵנָה laanah – Strong’s H3939 which is described as, ‘a bitter substance, a very unpleasant substance to consume, which may make one sick’.

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

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

This means here words can certainly cut and do damage, and many fall for her sharp words as they ‘sound’ as if they could be true, yet they are wormwood that has twisted the Truth in order to deceive; and the reason why so many are unable to discern her wormwood from the Truth is because they have turned away from the Torah and are unable to rightly divide the truth. The word of Elohim is ‘**sharper**’ than a two-edged sword and therefore in order to know which is sharper, you have to know the Truth or else the sharp wormwood will eat you alive!

We have a clear choice to make every day – and that is to walk in righteousness, as we guard to do all the commands of Elohim or, as some sadly choose, cast aside the need to live according to the Torah! We find a very interesting ‘play on words’ in **Amos 5** in a lamentation that was to be proclaimed against a fallen and forsaken House of Yisra’el who had ‘**cast down**’ righteousness to the earth:

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

This verse makes clear the falsehood of Yisra’el, for they had turned right-ruling into wormwood and had cast down righteousness to the earth! The Hebrew word for **right-rulings** is מִשְׁפָּטִים **mishpatim**, which is the plural of מִשְׁפָּט

mishpat Strong’s H4941 which means ‘**right-ruling or judgement**’, and are the ‘**legal procedures**’ or **firm rulings** that are **non-negotiable**. The firm rulings of Elohim, Yisra’el had turned into wormwood

When many are ‘eating’ a twisted counterfeit, they will so easily ‘**cast down**’ righteousness! The Hebrew word for ‘**cast down**’ is נָחַל **nuaḥ** – **Strong’s H5117** which means, ‘**to rest, come to rest, cast down, set down, permit**’, from which we get the name of נֹחַ **Noah** - **Strong’s H5146** who was the man who found favour in the eyes of יהוה, a righteous and perfect man in his generations and who walked with Elohim, doing all according to that which Elohim had commanded him. This is a powerful ‘play on words’, as we see here the negative use of this word, for it can also mean, ‘**abandon, depart from**’. So many have abandoned righteousness, thinking that they have ‘entered into the rest of Elohim’, yet they have no regard for His commands!

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

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

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

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

The Word of Elohim us alive and sharper than the whore’s sharp word and any word that teaches that the Torah is no longer applicable may in fact be very sharp words but they are words of deception and only the Truth of the living Torah is able to judge what is going on in the heart – to see whether the Torah of Elohim is written their or whether the heart has turned away! The sadly reality is that the heart that has turned away will often not be able to see that they have in fact turned away from the Truth and that is why the urgency to call many out of Babelon is of the utmost importance – before it is too late and those who do not receive a love for the Truth are handed over to the delusion of the wormwood of lies and deception!

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

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

Forsake His Torah and he will make you eat wormwood! To forsake His Torah is to not receive a love for the Truth for love for Elohim is to obey his commands and those who refuse to do this do not love Elohim and are liars!

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

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

Wormwood teaches that you do not have to guard the commands contained in the Torah and this is what Yoḥanan says:

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

Verse 5:

“Her feet go down to death, her steps lay hold of the grave.”

Shelomoh further explains the destination of the strange woman's ways!

Her feet – רַגְלֶיהָ – **ragleyha** – which comes from the root word רָגַל **regel** – **Strong's H7272** which means '**a foot/feet or to walk**'. Feet, in Scripture, is often used to describe the path that one walks in and submits to and obeys, and typically speaks of one's obedience to walking according to the commands of Elohim and obeying His call to keep His feasts as commanded, as we take note that this word is also translated as 'times' in:

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

Here the word רַגְלַיִם – '**raglayim**' is used in reference to the 3 **times** a year all males were to appear before Elohim at Yerushalayim which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יְהוָה!

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

Having said that, we also recognise that the '**strange woman**' also has a path upon which many walk, as they submit to and obey her twisted instructions by observing false ways and false feasts that lead not to life, but rather to destruction!

We are to weigh up carefully our urgent need to walk as we are commanded to so that we can make sure that our ways are established, or else we will be tossed back and forth by various teachings of man!

So many people shrug off the responsibility of keeping the Sabbaths and Feasts of Elohim, and clearly show that they have no consideration for their walk!

The Hebrew word translated as '**down**' is יָרַד **yarad** – **Strong's H3381** which means, '**to come or go down, descend**'. A common pattern or thread we see in Scripture is that whenever the reference is made of one going to Mitsrayim it is seen as '**going down**', whereas whenever the reference of one going to Yerushalayim is made it is referred to as '**going up**'; and what we can clearly see from this is that to run after the pattern of the world and the flesh, with its many lusts, is a downward path that leads to destruction, whereas to walk in the true commands of Elohim and trust in יְהוָה is a picture of being able to '**ascend**' or go up and draw near to Him in Messiah – the very path of obedience in Messiah that leads to abundant life! The Hebrew word for '**steps**' is from the word טָעַד **tsa'ad** - **Strong's H6806** which means, '**step, pace, march, stride, goings**', and this word could be best understood as walking in rhythmic sequence. The strange woman's feet and steps lead to death and the grave!

The Hebrew word for '**death**' is מָוֶת **maveth** – **Strong's H4194** which means, '**death, plague**' and comes from the root verb מוּת **muth** – **Strong's H4191** which means, '**to die, bring about my death, put to death**'. The Hebrew word for '**grave**' is שְׂאוֹל **sheol** – **Strong's H7585** which is understood as being the '**underworld**' or the place of no return and the designation of the dead.

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

The root word translated as '**lay hold**' is תָּמַךְ **tamak** - **Strong's H8551** which means, '**to uphold, retain, hold up, support**'.

When we retain wisdom and hold fast to walking in wisdom by holding fast to the words of our mighty Elohim we will walk securely in the Master:

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

But, when anyone 'holds fast' to the path and steps of the strange woman – the broad path that leads to destruction – their feet will slip and be destined to not depart from the path that leads to death!

Mishlĕ/Proverbs 2:18-19 **"For her house has sunk down to death, And her paths to the dead; 19 None going in to her does return, nor do they reach the paths of life"**

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 6:

“She does not consider the path of life; her ways are unstable – you do not know it.”

The Strange woman does not care about the way that leads to life, all she cares about is how many she can lead to death! Sadly most people do not even know that the ways of the adulterous whore is unstable, for their ability to discern and rightly divide the truth has been greatly hindered in their disregard for having the Torah guarded in their hearts and mouths! In view of this proverb, listen to what it says in:

Mishlê/Proverbs 4:26 “Consider the path of your feet, and all your ways are established.”

The strange woman does not consider the path of life, and therefore all who are being led astray by her will not consider the path of life either – why would they as she does not teach them to! The Hebrew root word translated as ‘consider’ is **פָּלַס** palas – Strong’s H6424 which means, ‘to weigh, make level or smooth, ponder’, and we find this word translated as ‘weigh’ in:

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

The clear instruction given here is to walk a well-balanced life and make sure that your foot does not slip and wander off the path of righteousness!

We are to weigh up carefully our urgent need to walk as we are commanded to so that we can make sure that our ways are established, or else we will be tossed back and forth by various teachings of man!

So many people shrug off the responsibility of keeping the Sabbaths and Feasts of Elohim, and clearly show that they have no consideration for their walk!

Haggai/Haggai 1:5 “And now, thus said יהוה of hosts, “Consider your ways!”

The term used here in **Haggai/Haggai 1:5** and translated as ‘consider your ways’ is – **שִׁמוּ לְבַבְכֶם עַל־דַּרְכֵיכֶם** – **simu l’vavcham darcheycham**.

The Hebrew root words used for ‘consider’ are: 1) – **שִׁיַם** siym – Strong’s H7760 which has the meaning, ‘set, ordain, establish, direct, appoint, determine, bring to pass, constitute, put or lay upon’, and 2) – the second root word used here is **לִבָּב** lebab – Strong’s H3824 which means, ‘inner man, heart, mind, understanding’. The root word translated as ‘your ways’ 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, and every step that we take – and our ‘ways’ we are to commit to יהוה; and so the term ‘consider your ways’ could be translated from the Hebrew in a more literal sense as, ‘SET YOUR HEART ON YOUR WALK’.

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

Dawiḡ says in:

Tehillah/Psalm 37:30-31 “The mouth of the righteous speaks wisdom, and his tongue talks of right-ruling. 31 The Torah of his Elohim is in his heart; his steps do not slide.”

As set-apart children of Elohim who walk according to the Spirit are to have the Torah on our heart, and when we ‘set our heart on our walk’ we are establishing our steps according to His Torah!

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

After Mosheh spoke the words of the song till its completion to the entire assembly of Yisra’el, he further encouraged all Yisra’el to set their hearts on the words of warning and how critical it was for them to command their children to guard the words of the Torah – for the Torah is not a worthless word – it is our life!!!

This is a time to stop and ‘consider your ways’! The English word, ‘consider’, according to a dictionary definition, simply means ‘to think carefully about, contemplate, reflect on, examine, and give thought in order to reach a suitable conclusion’.

When we give careful consideration to what we are required to do and set our heart on our walk then all our ways will be firmly established and our feet shall not slip or stumble!

The Path of life – אֹרַח חַיִּים – ‘orah hayim’!

Tehillah/Psalm 16:11 “You show me the path of life; in Your presence is joy to satisfaction; at Your right hand are pleasures forever.”

The Hebrew word translated as ‘path’ is the word **אֹרַח** orah – Strong’s H734, 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 **הַרְשָׁה** 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 **הַרְשָׁה** – 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 pictograph  is a picture of ‘**a 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**”.

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

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

The Hebrew word for **fountain** is - **מַקְוֵה** 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 muddled counterfeit?

With **הַרְשָׁה** is the FOUNTAIN OF LIFE!!!

Tehillah/Psalm 68:6 “**Bless Elohim in the assemblies, יְהוָה, 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.**”

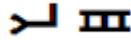
Mishlê/Proverbs 13:14 “**The Torah of the wise is a fountain of life, turning one away from the snares of death.**”

Mishlê/Proverbs 14:27 “**The fear of יְהוָה 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.**”

יהוּשֻׁעַ 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 יהוה 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 יהוּשֻׁעַ Messiah is THE LIFE! This word - יהַי in the ancient script look 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.

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.”**

The path of life – The prescribed path for the True living stones who are built up in Messiah and have their expectation set on the sure promise that does not fail, but leads to everlasting life with our great King!

The strange woman does not care at all for this path, and by her rejection of the Truth she neglects the proper building of the body of Messiah!

Her ways are unstable

Her ways are unstable and anyone following her can never be built on a solid foundation, but are like the fools who build on the sand so that when the storms of the wrath of Elohim shall come they will not be able to stand!

The Hebrew word for **'ways'** is מַגַּל מַעֲנָל magal – Strong's H4570 which means, **'an entrenchment, track, circle of the camp, course, ways, paths'**. This word מַגַּל מַעֲנָל magal – Strong's H4570 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 מַגַּל מַעֲנָל magal – Strong's H4570, while the word translated as **'path'** is the word אֲרָחֹה orah – Strong's H734, and figuratively speaks of the way of living, and comes from the root verb אֲרָחֹה arah – Strong's H732 which means, **'to wander, journey, go, travel, traveller'**.

While we recognise that the **'ways'** or **'paths'** of righteousness (which is to guard all that יהוה commands us –

Debarim/Deuteronomy 6:25) are sure and steadfast ways, the strange woman's ways are not! They are unstable – her **'course'** is unstable! It is therefore safe to say that the **'course of Christianity'** – which follows a course of man-made traditional feasts and falsely set-apart days – are not stable ways!

The Hebrew word for 'unstable' is נוּיָהּ nua – Strong's H5128 which means, 'to wander, quiver, shale, tremble, shake'. Her ways are 'moveable', which means that she will adapt and change to suit culture and society in order to retain the masses that are led astray by her wormwood that is disguised as sweet and anointed.

The only sure stability we have is upon the Rock of our deliverance - יהושע Messiah, and make sure that we follow His clear and prescribed paths of righteousness that lead to life!

Ya'aqob tells us that anyone who lacks wisdom should ask Elohim and it shall be given to him; and the asking should be done in belief and the one who doubts is unstable in all his ways! Doubting belief/faith is to not do what is heard – we are to be hearers and doers, and the one who does not do is unstable as he does whatever he wants to while refusing to do what is clearly commanded through the very clear and wise commands of Elohim!

Verse 7:

“So now, listen to me, you children, and do not turn away from the words of my mouth.”

Knowing now that the ways of the strange woman are unstable, Shelomoh emphasises our need to be a fully functional hearing people who hear, guard and do what is instructed from the Torah (Instructions of Elohim)!

'SO NOW listen to me you children' – שְׁמַעוּ בְנֵי יִשְׂרָאֵל וְאַתָּה בָּנִימ שִׁמְאוּ – the root word אָתָּה attah – Strong's H6258 means 'now, at this time' and with the conjunction of the letter - וְ – 'waw' in renders 'and now, so now' or 'but now', and here the emphasis on the call to 'HEAR ME NOW YOU CHILDREN' is very clear and the word in Hebrew for 'Hear' is the root word שָׁמַע 'shama' – Strong's H8085.

which carries the meaning not just simply to hear, but rather, 'to hear with attention and comprehend and discern and give heed to what is being spoken'.

Shemoth/Exodus 19:5-6 "And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you shall be to Me a reign of priests and a set-apart nation.' Those are the words which you are to speak to the children of Yisra'el."

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

In the above verse the root word שָׁמַע 'shama' is used twice in a row, which means to 'hear, listen and obey'. The structure is as follows:

אִם-שָׁמוּעַ תִּשְׁמָעוּ - 'im-shamoa tishmau' which literally translates as: "If hearing, you shall hear" and this reminds me of how often we see the term being used in Hazon/Revelation to the assemblies: "He who has ears let him hear what the Spirit says."

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

Do not turn away from the words of my mouth!

The Hebrew root verb for 'turn away' is סוּר sur – Strong's H5493 meaning, 'turn, turn aside, depart from a way, avoid, be removed from, put away', and here it is made very clear – do not turn aside or depart from eth Word of Elohim!

The root word used in this Mishlê/Proverbs 5:7 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'. We are not to turn away from the words of the mouth of our Mighty Elohim, for every word of Elohim is important for us to hear, take heed of and guard to do what we are commanded and refrain from doing what we are commanded not to do!

Verse 8:

“Keep your way far from her, and do not come near the door of her house”

The Hebrew word for 'door' is פֶּתַח pethah – 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. We are not to even come near the 'door' of the house of the strange woman!!! So many may think that they can take a look inside so to speak and even go in to the strange woman's house and call other out, from within. This does not work! We are to stay very clear from her door, which also can figuratively point to the clear instruction of not participating in the false feasts of the whore, which are in many ways the door to submitting to her wicked and adulterous ways! We Have a 'door' – and that is Messiah and HE is the only Way as there is no other. We must guard ourselves from any other false way or door that goes against the clear plumbline of Scripture! Christmas, Easter, Halloween, Valentines Day and any other widely celebrated occasion is NOT the way of our Master and we must not even come near to participating and entering into the abominable celebration of such abominable feasts of the strange woman!

We have a set-apart way that is clearly prescribed for us in the Torah and our Appointed Times are set forth very clearly in Wayyiqra/Leviticus 23, which we are to guard to do with great diligence and complete set-apartness, without defiling our set-apart witness by entering in to false doors that have been established through vain traditions and evil dogmas of man!
Tasloniqim Aleph/1 Thessalonians 5:22 “**Keep back from every form of wickedness.**”
Eph’siyim/Ephesians 5:11 “**And have no fellowship with the fruitless works of darkness, but rather reprove them.**”

The instruction here in this verse 8 is clear – KEEP YOUR DISTANCE FAR FROM IDOLARTY AND FALSEHOOD!!! Understanding that a door also can speak of the place where right ruling and judgements are made as the judges would often sit in the gates of a city – the very entrance and exit point of the city and by doing so could clearly determine who had right of entrance, and who would be expelled! Keeping our distance from the false door also can symbolise for us our need to not twist right-ruling and easily ‘do what the world does’!

Shemoth/Exodus 23:7 “**Keep yourself far from a false matter, and do not kill the innocent and the righteous, for I do not declare the wrong right.**”

Verse 9:

“Lest you give your splendour to others, and your years to one who is cruel”

The Hebrew word translated as ‘splendour’ is הֵדֹד **hod** – **Strong’s H1935** which means, ‘*splendour, honour, majesty, authority, beauty*’. It is used 24 times in the Tanak and is predominantly connected with Elohim! His majesty and honour can be seen in all creation, and is above the heavens and the earth, and fills the earth!

Ḥabaqquq/Habakkuk 3:3 “**Eloah comes from Těman, and the Set-apart One from Mount Paran. Selah. His splendour shall cover the heavens, and His praise shall fill the earth.**”

This verse speaks of the return of Messiah who shall come from the south (Těman) and when He comes He shall come in the fullness of His splendour! As ambassadors of our Master and Elohim, we are to be on guard that we do not give our splendour to others – and by that I mean that we are to guard ourselves against defiling the splendour of His righteousness, which can happen when we do not keep ourselves far from the ways and door of the strange woman!

This word הֵדֹד **hod** – **Strong’s H1935** is used in Scripture as a characteristic or attribute of man, as we see in the instructions of Elohim given to Mosheh, in that Mosheh was to lay hands on Yehoshua and put some of his esteem (הֵדֹד **hod** – **Strong’s H1935**) upon him, so that all the congregation of the children of Yisra’el would obey him - (**Bemidbar/Numbers 27:18-20**)!

Ultimately, according to prophecy, this word describes the Branch (Messiah) who will build the Hēkal of יהוה:

Zekaryah/Zechariah 6:13 “**It is He who is going to build the Hēkal of יהוה. It is He who is going to bear the splendour. And He shall sit and rule on His throne, and shall be a priest on His throne, and the counsel of peace shall be between Them both**”

In essence, as I have already said, this word speaks of the complete majesty of Elohim, of which we, as the body of Messiah, are to be true ambassadors of, as we are the fragrance of Messiah! This splendour we must not give to others, for if we do then we will hand our life over to the one who is cruel and face death!!!

We have the splendour of our great King in us and we must not give it away through compromise and falsehood, lest we are given over to the one who is cruel!

Mattithyahu/Matthew 7:6 “**Do not give what is set-apart to the dogs, nor throw your pearls before the pigs, lest they trample them under their feet, and turn and tear you in pieces.**”

One who is cruel:

The Hebrew word translated here in **Mishlě/Proverbs 5:9** as ‘cruel’ is אֲכָזָר **akzari** – **Strong’s H394** which means, ‘*cruel, cruel one, merciless, fierce*’, and comes from the root אֲכָזַר **akzar** – **Strong’s H393** which means, ‘*cruel, fierce, deadly*’.

אֲכָזָר **akzari** – **Strong’s H394** is used 8 times in the Tanak, 4 times in **Mishlě/Proverbs**, once in **Yeshayahu** and 3 times in **Yirmeyahu**. Cruelty is defined in **Mishlě/Proverbs 12:10** as being merciless, and even the mercies of the wicked are cruel. What we also take note of is that this word is used to describe the ‘fierce’ day of Elohim:

Yeshayahu/Isaiah 13:9 “**See, the day of יהוה is coming, fierce, with wrath and heat of displeasure, to lay the earth waste, and destroy its sinners from it.**”

What we are able to take note of from this **Mishlě/Proverbs 5:9** is that if we go near and enter the ways and doors of the strange woman and partake in her ways and false feasts we will, by our own sin and lawlessness, give ourselves over to the fierce wrath of Elohim that is coming upon the wrong! I find great wisdom in this verse as this highlights a huge problem many have today, as those who disregard the need to walk in the Torah and neglect the commands to Keep the Sabbaths and Feasts of יהוה and follow after the false ways of inherited traditions of man-made feasts that honour the ‘strange woman’, often may refer to יהוה as being ‘cruel’.

Under a false doctrine of a 'trinity' or even a 'duality' of Elohim, many will find themselves separating what they determine as the Elohim of the 'Old Testament' from eth Elohim of the 'New testament', and what has been falsely taught for centuries is that the Elohim of the O.T. is 'cruel' while the Elohim of the N.T. is gracious and loving. Marcion, who was born in 85 C.E. and died in 160 C.E. was one of the main teachers of a separation between the O.T. and the N.T. He opposed to what he called the 'Old Testament' and claimed that יהושע Messiah was not יהוה in the flesh. He taught that the Elohim of the O.T. was a jealous deity of the Yehudim (Jews) whose law represented legalistic justice and punished mankind for sin through suffering and death, while he claimed that the Elohim of the N.T. was different and was loving, looking upon all humanity with benevolence and mercy. He rejected the Tanak (O.T) and canonised 11 books of the renewed writings which consisted only of the letter of Luqas/Luke and 10 of Sha'ul's letters. Straight up from the 1st and 2nd centuries of the common era we are able to see the false separation of יהוה and יהושע, an erroneous separation that continues to this day! For more on understanding that YHWH and Yahushua are One please see the following articles from our site (<http://atfotc.com>):

- <http://atfotc.com/~atfotc/index.php/2012-04-19-08-30-28/view/20-yhwh-is-one>
- <http://atfotc.com/~atfotc/index.php/2012-04-19-08-30-28/view/512-yhwh-our-saviour>
- <http://atfotc.com/~atfotc/index.php/2012-04-19-08-30-28/view/518-the-messenger-of>

The point I am trying to highlight here is that Shelomoh was giving us some very clear wisdom in teaching us that if we follow the ways of the strange woman, which is of falsehood and lies handed down through vain traditions and false doctrines, then we shall be handed over to the wrath of Elohim, and the DAY OF יהוה will be a dark and cruel day for those who are not 'in him' and are not guarding His commands! Herein lies the clear wisdom of making sure we walk in the clear commands of Elohim and keep His Sabbaths and Feast and keep far from the wrong way, lest we are handed over to His cruel wrath that is coming upon the disobedient!

Mattithyahu/Matthew 10:28 **“And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.”**

Verse 10:

“Lest strangers be filled with your strength, and your labours go to the house of a foreigner.”

Both here in this verse as well as **verse 9** we see the term 'lest' being used which in Hebrew is the word לֵאמֹנַן pen – Strong's H6435 which means, '**lest, because, otherwise, otherwise you might**', and in Scriptural Hebrew it is used as a conjunction that negatives dependent clauses, such as in Berëshith/genesis 3:3 **“...Do not eat of it, nor touch it, lest you die.”**

The conjunction לֵאמֹנַן pen – Strong's H6435 typically always stands at the beginning of the clause, followed by the verb and then the object, and the primary function of לֵאמֹנַן pen at the beginning of a clause is to express precaution. The clear precaution being given here is to not go near the door of the strange woman and to keep far from her ways, or else... (lest)...!

Mixing with that which is forbidden will drain your of your strength and we see this being spoken of Ephrayim, used as a metaphor for the scattered House of Yisra'el, in:

Hoshëa/Hosea 7:8-9 **“Ephrayim mixes himself among the peoples, Ephrayim has become a cake unturned. 9 “Strangers have devoured his strength, but he does not know it. Grey hairs are also sprinkled on him, and he does not know it.”**

The Hebrew word used for 'strangers' is זָרִים – zuriym, which is the plural of the word זָר zür – 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 Mishlê/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 precaution given here in this verse from Mishlê/Proverbs 5 is to not to let that which is strange satisfy you and you give all you have to that which is not of Elohim! The Hebrew word translated as 'be filled' is שָׂבַע saba – Strong's H7646 meaning, '**to be satisfied with, satiated, have one's fill, have desire satisfied**', and a derivative of this word is שָׂבַע saba – Strong's H7649 which means, '**satisfied, full, ripe**' and by implication can mean, '**satisfied by nourishment**'.

We are told in Tehillah/Psalm 103 to not forget the dealings of יהוה for He satisfies our desire with good, which is the word שָׂבַע saba – Strong's H7646:

Tehillah/Psalm 103:5 **“Who satisfies your desire with the good, your youth is renewed like the eagle's.”**

We know that יהוה satisfies our desires with good things and He satisfies His people with bread – which is symbolic of His Word that satisfies!

Tehillah/Psalm 132:15 “I greatly bless her provision, I satisfy her poor with bread.”

Tehillah/Psalm 147:14 “Who makes peace in your borders, He satisfies you with the finest wheat”

Tehillah/Psalm 22:26 “The meek ones do eat and are satisfied; let those who seek Him praise יהוה. Let your heart live forever!”

Do not let the strange woman satisfy your desires and think that you are strengthened by her false ways. The word for ‘strength’ is כֹּחַ koah – Strong’s H3581 which means, ‘*power, might i.e. the potential to exert force in performing some function; physical strength; virility; power and ability to do that which on is capable to perform*’.

In other words this word speaks of one’s ability to be firm and do what is required!

Mishlĕ/Proverbs 24:5 “Mighty is the wise in strength, and a man of knowledge strengthens power”

Knowledge and wisdom of Elohim increases our power or strength to do what is required!

Mishlĕ/Proverbs 24:10 “If you falter in the day of distress, your strength is small!”

What Shelomoh is warning against here is the giving of your strength, that is your ability to perform and do, to strangers! So many today are giving a great deal of their time and effort to false traditions and corrupted dogmas of man that clearly operate as strangers to the Covenants of Promise to which the blood of Messiah grafts us into! Many will get involved in so many activities, programmes, outreaches and study groups that are ‘strange’, and represent a strange and profane fire, even to the point where they literally become exhausted by all the ‘works’ of an assumed ministry in the Name of Elohim. The ‘working of lawlessness’ is the giving of one’s strength to that which is strange and foreign to the clear Torah of Elohim:

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 second precaution warned against here in this **verse 10** of **Mishlĕ/Proverbs 5** is the giving of one’s labours to the house of a foreigner. This pretty much repeats the idea of giving one’s strength to that which is strange, but further emphasises the giving of the fruit of one’s labours, as in the giving of that which comes from one’s labours. The Hebrew word translated as ‘labours’ is from the word עֲצָב etseb – Strong’s H6089 which means, ‘*toil, pain, sorrow, hurt, hardship, hard-earned goods*’. The Hebrew word translated as ‘foreigner’ is נֹכְרִי nokri – Strong’s H5237 which means, ‘*foreign, alien, adulteress, stranger*’. The giving of one’s toil and hardship, or hard-earned goods to a foreigner’s house can in many picture for us how so many are ‘funding’ the house of the whore! Many are paying tithes and offerings to a corrupted system of man-made worship that represents the house of that which is foreign to יהוה’s House and the clear pattern that He has set forth for His House in His Torah!

Mal’aki/Malachi 3:10 “Bring all the tithes into the storehouse, and let there be food in My house. And please prove Me in this,” said יהוה of hosts, “whether I do not open for you the windows of the heavens, and shall pour out for you boundless blessing!”

The tithes are to be brought to the TRUE HOUSE of Elohim and not to the house of a foreigner. One is to tithe on that which is earned from their labours and make sure that it is given to His storehouse and not the house of a foreigner! Due to the corruption of the twisted theologies of man, many have been funding a false ‘sun-day worship system’ that does not reflect or represent the House of Elohim, but is clearly the house of the adulteress whore, and Shelomoh warns against this here in this proverb! Sadly we have also seen a decline in proper support for the true tithing that is to take place in giving it to those whom Elohim has appointed to teach and equip His Body/House unto maturity, all because many have been hurt by the false system of the foreigners house that has corrupted and twisted the Truth for self-gain!

DO not give your strength or labours to that which is strange or foreign, but give it to the true House of Elohim! Be satisfied by יהוה and give of your labours to His House!

Verse 11:

“Then you shall howl in your latter end, when your flesh and your body are consumed”

If one does give of their strength and labours to that which is strange and foreign, then the end of it will be a weeping and gnashing of teeth!

Luqas/Luke 13:28 “There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya’aqob and all the prophets in the reign of Elohim, and yourselves thrown outside.”

Those who follow the ways of the strange woman and come to her door and give of their labours to support her house, will find in the end that the house that they were supporting was being built on sand and will be destroyed along with all who were partakers and inhabitants of her house. This will be a day of great howling and weeping, and a gnashing of teeth in anger and despair for the clear death sentence that will be carried out upon the wrong!

Anyone who claims to walk in our Master and Elohim, yet fails to keep His Sabbaths and Feasts as they should are clearly not living set-apart lives and are therefore in severe danger of not being built up as living stones into the Dwelling Place of Elohim, and risk the reality of being thrown out into outer darkness as worthless servants, and there will be weeping and gnashing of teeth!

Verse 12:

“And shall say, “How I have hated discipline, and my heart has despised reproof!”

Shelomoh continues to express what will happen to those who follow after the strange woman, and in his clear warning given to us to avoid adultery, he mentions here what many will say in the howling of their latter end!

The ones who refuse to walk in the Torah of Elohim and keep His Sabbaths and Feasts as prescribed in **Wayyiqra/Leviticus 23** will realise and acknowledge that they hated the discipline of Elohim! Shelomoh writes these words in the metaphoric picture of a father giving his son life lessons and how he must remain faithful to his betrothed, and we learn from this the clear lessons of faithfulness to our Master and Elohim, as a bride who is perfecting set-apartness and making herself ready for His soon return, avoiding any compromise and adulterous living, as they take heed of the necessary disciplining that the Word of Elohim brings us. Any who refuse to take heed of יהוה's discipline will end up confessing that they had hated the discipline that was to be received!

The Hebrew word for 'hated' is שָׂנֵא *sane* – **Strong's H8130** which means, **'to hate, detest, turn against'**. To 'hate' is to have or show intense hostility and turn away from someone or something, usually derived from fear, anger or a sense of injury, as one feels that they have been wronged and have no need to show respect or credence to another's advice or instructions.

The Hebrew word for 'discipline' is מוֹסֵר *musar* – **Strong's H4148** which means, **'discipline, chastening, correction, reproof, punishment, warning'**, and comes from the primitive root verb יָסַר *yasar* – **Strong's H3256** which means, **'to discipline, admonish, correct, teach'**.

Mishlĕ/Proverbs speaks of discipline with the emphasis on instruction, and to answer the question of how discipline is administered, we can see in:

Mishlĕ/Proverbs 22:15 **“Folly is bound up in the heart of a child; the rod of discipline drives it far from him.”**

The Hebrew word מוֹסֵר *musar* – **Strong's H4148** is used here for 'discipline'.

The Hebrew word for 'rod' is שֵׁבֶט *shebet* – **Strong's H7626** and means, **'rod, staff, branch, shaft'** and is a symbol of authority and rulership, and is also translated as **'sceptre'** in referring to the rule and authority of Messiah, the Sent One, in whom we have all authority! What we can learn from this is that we are able to destroy the weaving of the world's ways by taking our stand of faith in the Authority of the Word being active in our lives!!!

The word מוֹסֵר *musar* – **Strong's H4148** is used 50 times in Scripture, and of those 50 times, we see it being used in **Mishlĕ/Proverbs** 30 times, hence our clear understanding of how **Mishlĕ/Proverbs** carries a great and important theme of the discipline of wisdom that is needed in our lives! There is certainly great wisdom in true discipline!

True wisdom accepts the discipline and instruction of יהוה, and sadly there are many today who claim to love Elohim and claim to be followers of the Master, and will even recite many verses contained in the Covenants of Promise, while they so easily discard the need to walk in the Torah of Elohim, and quickly cast aside His clear instructions!

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 Hebrew word used here for 'instruction' is מוֹסֵר *musar* – **Strong's H4148**! In other words, many will talk the talk, yet hate the walk, or rather hate the needed discipline required to live true set-apart lives, and will quickly cast the word of Elohim behind them, instead of letting it be a light for their path ahead of them!

The Greek word used in the **LXX** (Septuagint) for 'discipline' is παιδεία *paideia* – **Strong's G3809** which means, **'the repairing of a child, training, discipline'**. It is used 6 times in the Renewed Writings (N.T.), 4 of which is used in **Ib'rim/Hebrews 12** which deals with our need, as children of the Most High, to accept the much needed discipline of a Loving Father! It is also used in Sha'ul's letter to Timotiyos and translated as 'instruction' in:

Timotiyos Bĕt/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.”**

We need the Word to instruct us in righteousness; and to despise the instruction and discipline of the Word is foolish, and as mentioned already – fools die for lack of discipline!

The Greek word used for a 'taught one' or 'disciple' of Messiah is μαθητής *mathētēs* – **Strong's G3101** which means, **'disciple, pupil, student, taught one or one who is learning'**, which comes from the word μανθάνω *manthanō* – **Strong's G3129** which means, **'learn by use, practice'** and the basic meaning of this Greek word is understood as, **'to experience'**, and the use of this word implies an intellectual concern, which can therefore also render for us the understanding of, **'seek to experience'** or, **'learn to know'**; and this word is also used in the Greek language with the understanding of, **'learning skills under instruction'**. This word comes from the root μαθ- *math* which means, **'to learn, educated, receive instruction'**.

A true **'disciple'** of our Master and Elohim, is one who is 'disciplined' and learns by receiving instruction and taking heed to walk in it! Many claim to be disciples of Messiah, yet clearly they lack the **'discipline of separation'**.

As we look at this word for **'discipline'** – מוֹסֵר musar – Strong's H4148 in the ancient pictographic lettering, we are able to glean a better understanding of our need to be a disciplined people!

In the ancient pictographic alphabet, this Hebrew word for **'discipline'** - מוֹסֵר musar – Strong's H4148, looks like this:



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'**.

Waw/Vav – ו:

The ancient script has this letter pictured as , which is a **'peg'** or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**. It is by the work of Messiah, in His own Blood, that has secured for us His Covenants of promise, to which we are added to; and His righteousness stands forever secured in Him!

Samek - ס:

The ancient script has this letter pictured as , 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 their 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.

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise! Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of **'turning'**, for it is the thorn that turns us away from danger and to that which is secure.

Resh - ר:

The ancient script has this letter pictured as , which is **'the head of a man'** and carries the meaning of **'top, beginning, first, chief'**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

When we look at these letters in their ancient pictographic form we are able to clearly see what true discipline entails, as we are to turn away from all wickedness and turn to our Head and Master; and to do so takes great discipline. For: **It is through the disciplined continual washing of water by the Word that secures and establishes us, that we are enabled to turn our eyes to our Master and grab hold of His word!**

True discipline for a true taught one of the Master, involves a committed fixing of one's eyes on Him!

Ib'rim/Hebrews 12:1-2 "We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim."

In a nutshell we could best understand this term for discipline in the Hebrew - מוֹסֵר musar – Strong's H4148 – as a term that clearly emphasises our need to be constantly turning our head/eyes to our True Head – and this we do by allowing the Word to wash us and establish us as a true disciplined disciple/taught one of Messiah!

Let me ask you – how disciplined are you? What do you set your eyes upon each and every day, as you sojourn here as ambassadors of the Coming Reign? In your walk of faith, are you continually turning your head to The Master? By that I mean, are you continually turning your attention and thoughts and actions to the One whom you should be following, or are the things of the world and the lusts of the flesh and the lust of the eyes taking your attention away from the needed discipline of separation? When you are confronted with situations, circumstances, conversations or dealings with the world, are you able to have the discipline of separation active in your life, or do you find yourself subtly being conformed to the standards of others, instead of shining the light of set-apartness by being transformed by the renewing of your mind through the Word?

Ib'rim/Hebrews 12:5-6 “**And you have forgotten the appeal which speaks to you as to sons, “My son, do not despise the discipline of יהוה, nor faint when you are reproved by Him, 6 for whom יהוה loves, He disciplines, and flogs every son whom He receives.”**”

The Hebrew word for ‘despise’ is מִאֲסָה *mâ'as* – Strong’s H3988 means, ‘*reject, completely abhor, despise, refuse, cast away*’.

There is a severe warning given to Yisra’el for despising the discipline of Elohim and the rejecting of His laws, in: **Yeshayahu/Isaiah 30:12-14** “**Therefore thus said the Set-apart One of Yisra’el, “Because you despise this word, and trust in oppression and perverseness, and rely on them, 13 therefore this crookedness is to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, swiftly.” 14 And He shall break it like the breaking of the potter’s vessel, which is broken in pieces, without sparing, so that there is not found among its fragments a sherd to take fire from the hearth, or to take water from the cistern.”**”

To reject His Laws takes a clear choice to despise and refuse to obey; and today so many have cast away His Torah as they render it null and void in their hearts and as a result they do not realise the consequences that this rejection of His laws will bring upon them, lest they repent, and we see this word מִאֲסָה *mâ'as* – Strong’s H3988 in:

Hoshĕa/Hosea 4:6 “**My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.”**”

Reject, refuse, despise or cast away any of the Words of Elohim and He will reject, refuse and cast you away from His presence on the day when many will claim to have done great deeds in His Name, yet will be rejected for being lawless by their clear rejecting of His commands and instructions to walk in His Torah!

My heart despised reproof:

The word translated as ‘despised’ in the Hebrew is נָאָץ *na’ats* – Strong’s H5006 and means, ‘*to spurn, treat with contempt, blaspheme, scorn*’, and it is used in:

Tehillim/Psalm 10:13 “**Why do the wrong scorn Elohim? He has said in his heart, “It is not required.”**”

Those who disregard the commands of Elohim, blaspheme Him – especially when they say regarding the Torah, ‘**it is not required**’! To say that the Torah is not required is to despise the necessary reproof that it brings! The Torah is to be upon our hearts and in our mouths to do it, and to say that it is not required quickly reveals a blasphemy against the Truth and highlights that the one who does so does not have the Torah written upon their heart.

The Hebrew word translated as ‘reproof’ is תּוֹכַחַת *tokeḥah* – Strong’s H8433 which means, ‘*rebuke, reproof, correction, punishment, chastisement*’, and comes from the root verb יָכַח *yakaḥ* – Strong’s H3198 which means ‘*to decide, prove, judge or correct*’, and we see this word being used in:

Yeshayahu/Isaiah 1:18 “**Come now, and let us reason together,” says יהוה. “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.”**”

The term ‘**let us reason together**’ is וְנִיבְכַחְתֶּם *venivakeḥah*, and comes from the root word יָכַח *yakaḥ* – Strong’s H3198, and in effect what יהוה is saying here to a sinful nation is, “**Come let Me prove to you... that you will be cleaned up... if you ...**”

Here He is using court like language that has been addressing the guilty to seek judgement and right-ruling, and is submitting His case here as to those guilty of sin, as if on trial, and then proceeds to show them on what principles they may be pardoned! So many love this verse on its own but do not proceed to the next and do not understand the seriousness of stain of sin and lawlessness!

Yeshayahu/Isaiah 1:19-20 “**If you submit and obey, you shall eat the good of the land; 20 but if you refuse and rebel, you shall be devoured by the sword, for the mouth of יהוה has spoken.”**”

The Hebrew word used for ‘eat’ and ‘devoured’ is the same word - אָכַל *akal* – H398 and means ‘*eat, consume, devour or be devoured*’. So in essence what is being declared here is simply this: if you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is His Word that will consume you up and devour you in judgement, according to His righteous right ruling! We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected. It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you? **Eat right and live or live wrong and be eaten:**

Ḥazon/Revelation 19:15 “**And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of Ėl Shaddai.”**”

Ḥazon/Revelation 19:21 “**And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.”**”

The Greek word used here in the LXX (Septuagint) of Mishlĕ/Proverbs 1:23 for ‘reprove’ is the verb ἐλέγχω *elegchō* – Strong’s G1651 which means, ‘*to expose, convict, reprove, reprimanded, rebuke*’, and the noun that comes from this verb is ἔλεγχος *elegchos* – Strong’s G1650 which means, ‘*reproof, test, conviction*’, and is used in:

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.”

It is through the loud and clear call of wisdom that we must hear and respond to the reproof of Elohim given to us through His Scripture – that is His complete Word and not just the parts of it that many pick and choose in order to have their ears tickled! יהושע reproves those He loves:

Ḥazon/Revelation 3:19 “As many as I love, I reprove and discipline. So be ardent and repent.”

Sha’ul was also very clear in instructing us to reprove those who are out of line:

Timotiyos Aleph/1 Timothy 5:20 “Reprove those who are sinning, in the presence of all, so that the rest also might fear.”

We are to also reprove the works of darkness:

Eph’siyim/Ephesians 5: 11-13 “And have no fellowship with the fruitless works of darkness, but rather reprove them. 12 For it is a shame even to speak of what is done by them in secret. 13 But all matters being reprovèd are manifested by the light, for whatever is manifested is light.”

We need to exercise boldness and unfeigned humility when we reprove another; and today there seems to be a mental block against proper reproof for fear of offending another when correcting their behaviour, yet we need to learn to do so with love and respect, in order that we can build one another up in the Most Set-Apart faith!

Titos/Titus 2:15 “Speak these matters, urge, and reprove with all authority. Let no one despise you.”

Reproof must always be done on the basis of the pure plumb line of the Word and not on a twisted interpretation that diminishes the Word! We must not reproof another when we do not like the way they do things, yet it is not against the Torah, but must exercise proper discernment in distinguishing the set-apart and profane and when one’s actions are not set-apart but are profaning the Truth, then we must boldly reprove the one in error so that they learn to fear יהוה. We will not be able to reprove with all authority if we ourselves do not receive the reproof, correction and training in righteousness that the Word brings.

Shelomoh continues on from these words in **verse 12** and continues to express the confession that many will bring in the end (when it is too late to repent), and realise that they have despised His Name and His Word, and we then see in the next verse:

Verse 13:

“And I have not heeded the voice of my teachers, and I have not inclined my ear to those who instructed me!”

The wrong will further acknowledge that in their hating of proper discipline and reproof that they do so by not listening to what was being taught in Truth! Many are following those who are tickling their ears with falsified twisting of the Truth and are not taking time to actually listen to the clear Truth as given by the teachings of the Torah!

The Hebrew word translated as ‘heeded’ is שָׁמַע ‘shama’ – Strong’s H8085, which carries the meaning not just simply to hear, but rather, ‘to hear with attention and comprehend and discern and give heed to what is being spoken’.

The Hebrew word for ‘voice’ is קוֹל qol – Strong’s H6963 which means, ‘sound, voice, noise, thunder, proclamation’, and comes from an unused root meaning, ‘to call aloud’. The Hebrew word for ‘my teachers’ is מוֹרֵי – moray – and comes from the primitive root יָרָה yarah – Strong’s H3384 meaning, ‘to shoot, throw, instruct, direct, teach’. It is from this root word that we get the Hebrew word תּוֹרָה - Torah Strong’s H8451 which means ‘utterance’, ‘teaching’, ‘instruction’ or ‘revelation’ from Elohim’. יהושע Messiah is our Good teacher, who has appointed some to teach His Torah, and to reject the teachings of those appointed by the Master to teach is to reject the Teacher Himself! The teacher has spoken, His voice has been heard, and anyone who turns their ear away from hearing the Torah is an abomination before Elohim!

Mishlè/Proverbs 28:9 “He who turns away his ear from hearing the Torah, even his prayer is an abomination.”

Tehillah/Psalm 29 speaks clearly about the ‘voice of יהוה’ and what is clear to us is that the VOICE of יהוה has been spoken and leaves the choice up to each individual of whether they will hear it or not – and by hearing I mean to hear it and respond to it by guarding to do what He commands!

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

Q U P H

Quph – ק:

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

Waw/Vav – ו:

This is the Hebrew letter ‘waw’ or ‘vav’ which in the ancient script is pictured as  , which is a peg or ‘tent peg’, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is ‘to add, secure or hook’ as well as ‘bind’.

Lamed - ל:

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

These letters combined can give the understanding of ‘gathering to the secure staff of the Good Eternal Shepherd’. When the shepherd called the sheep they swiftly came to him. The staff of the shepherd was his tool of authority. With it he would direct, discipline and protect the flock.

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

If you do not do this then you clearly have misunderstood or do not know the power of His Voice, and have not heeded His teachings, nor inclined your ear to those who instruct in righteousness!

The Hebrew word translated as ‘inclined’ is נָטָה **natah** – Strong’s H5186 meaning, ‘to stretch out, spread out, extend, incline’, as already discussed in this article.

The root word for ‘instructed’ is לָמַד **lamad** – Strong’s H3925 which means, ‘to exercise in, learn, accept, instruct, train’. **Yeshayahu/Isaiah 48:17** “Thus said יהוה, your Redeemer, the Set-apart One of Yisra’el, “I am יהוה your Elohim, teaching you what is best, leading you by the way you should go.”

יהוה teaches us what is best – He teaches us what is profitable for us and what is good for us! The root word for ‘teaching’ is לָמַד **lamad** – Strong’s H3925. It is יהוה our Redeemer and Elohim that teaches us to do what is best, through His Torah and instructions given to us through His Word, and therefore the laws and right-rulings of Mosheh that we are to ‘exercise in’ and learn, accept and become fluent in, as we diligently train ourselves to be true set-apart people, is what causes us to be true servants of Messiah! We are therefore called to incline our ears and hear those who teach and instruct His Torah, and teach the difference between the set-apart and profane and between the clean and unclean.

We do not learn for nothing – we learn and are taught – **TO DO!**

Ib’rim/Hebrews 13:7 “Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief.”

Ib’rim/Hebrews 13:17 “Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.”

Verse 14:

“In a little while I was in all evil, in the midst of an assembly and a congregation.”

This is an acknowledgement of how quickly one can fall into evil, and be engaged in the assembling of wrongdoers! When the wrong are finally confronted with the truth of their waywardness they can only acknowledge how quickly they had slipped into a dysfunctional state!

Mishlĕ/Proverbs 13:20 “He who walks with the wise, shall be wise, but the companion of fools suffers evil.”

Those who gather at the house of the strange woman suffer evil! Once again I must reiterate that the gathering at the house of the strange woman is metaphoric language for those who are keeping false feasts and days that are not in line with יהוה’s Sabbaths and Feasts as given to us in Wayyiqra/Leviticus 23.

Anyone who follows a ‘changed Sabbath’ of sun-day worship or is partaking in false feasts of Christianity such as Easter and Christmas, is walking in the way of the strange woman and is in the assembly of evil-doers!

The word ‘evil’ in Hebrew is based on the root word רָע **ra** – Strong’s H7451 meaning, ‘bad, evil, wicked, harmful’.

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 **Berĕshith/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 טוב **tob** means. To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.

In the ancient script - טוב **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 - ו:

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

Beyt - ב:

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

טוב **tob** - ט ו ב - 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 **'טוב tob News'**!

Just as we understand that טוב **tob** represents that which is **'functional'** according to the design of the House of Elohim as given through His Torah, we can then see that רע **ra** represents that which is **'dysfunctional'**, which simply put, speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should, as it runs contrary to the commands of Elohim while holding fast to the traditions of man that are handed down in error generation after generation. 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! People quickly fall into the dysfunctional patterns of false traditions and find themselves assembled with masses who are dysfunctional!

When one does not fix their eyes on the Truth and wanders to the ways of the strange woman, they do not realise until it is too late just how quickly one can find themselves in all evil, and Shelomoh is warning us here to be on guard, as dysfunctional ways can set in quicker than we realise, if we are not careful enough to stay far away from the ways of the whore!

Qorintiyim Aleph/1 Corinthians 10:7-12 **“And do not become idolaters as some of them, as it has been written, “The people sat down to eat and to drink, and stood up to play.” 8 Neither should we commit whoring, as some of them did, and in one day twenty-three thousand fell, 9 neither let us try Messiah, as some of them also tried, and were destroyed by serpents, 10 neither grumble, as some of them also grumbled, and were destroyed by the destroyer. 11 And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come, 12 so that he who thinks he stands, let him take heed lest he fall.”**

Verse 15:

“Drink water from your own cistern, and running water from your own well.”

After having warned against adultery and the whoring away from the Truth, Shelomoh now expresses our need to remain faithful, and in the **verses 15-20** he used language that expresses the need for his son to be faithful to his wife, from which we can glean some vital truths about us being a faithful Bride to our Master and Elohim!

The Hebrew word for **'drink'** is שָׁתָה **shathah** – **Strong's H8354** which means, **'to drink, drank, well-watered, get drunk, drinking of the cup of Elohim's wrath'**. What is very clear here is that we are to remain sober by drinking from the True source of life, as opposed to drinking from that which has been mixed with foreign substances and will result in us drinking of the cup of the wrath of Elohim!

The Hebrew word translated as 'pit' is בּוֹר bor – Strong's H953 which means, 'pit, well, cistern, dungeon' and comes from the primitive root word בָּאֵר ba'ar – Strong's H874 which means, 'to make distinction, to make plain, expound on, inscribe' and by analogy it means 'to engrave' and figuratively it carries the understanding, 'to explain, make clear, declare'. The Hebrew word for 'well' is בְּעַר be'er – Strong's H875 and means, 'well, pit' which also comes from the primitive root word בָּאֵר ba'ar – Strong's H874.

The understanding of 'running water' is that of a source of water that flows and is not stagnant, but has life and proper healing properties as opposed to that which can cause sickness.

What is very plain here, in the address of Shelomoh to his son, is that he must not go and drink from another source! His wife must be sufficient life for him!

Ib'rim/Hebrews 13:4 "Let marriage be respected by all, and the bed be undefiled. But Elohim shall judge those who whore, and adulterers."

A well is understood in Scripture as a source of water, which would mean a source of life and sustenance, and to drink from another well would be harmful to one's health as you do not know what toxins may be in the water.

Verse 16:

"Should your springs be scattered abroad, rivers of water in the streets?"

This is clearly a rhetorical question to which the answer is obviously a great big NO! To have one's springs scattered abroad can be understood as having offspring with other woman, and pictures a mixing with the world! **Verse 15** makes it clear that the pure water of one's home is enough and there is no need to explore alternative sources!

Tehillah/Psalm 128:3 "Let your wife be As a fruit-bearing vine within your house, Your sons like olive plants all around your table."

Shelomoh is reiterating the need to be faithful and committed, and teaches us the importance of not straying from our steadfast commitment to our Master! What is being stressed here in the picture of being a faithful husband to a wife, is the need to not be a stream from which any woman can come and drink, and therefore is a clear instruction against adulterous living and whoring away from one's commitment to a marriage covenant!

Verse 17:

"Let them be only your own, and not for strangers with you"

This verse is simply repeating and strengthening the commands given in **verse 15-16**. The 'them' is referring to the 'cistern' and 'well' in **verse 15** and the 'springs' and 'rivers' in **verse 16**. One must understand the flow of these verses in the clear instruction given to not be unfaithful, and therefore take heed to save oneself for your own wife and do not give or share your sexual pleasures with other woman. This language used here emphasises our need to not lust after the misdeeds of the flesh and abstain from whoring and all that defiles both the flesh and spirit!

What is being clearly echoed here is the need to not be unequally yoked and joined to that which is not of Elohim!

What is also a clear lesson here is the importance of family, as we can also interpret the use of streams and rivers as a reference to one's offspring, which should be understood that children belong to their father and not be given over to strangers! Hence the emphasise for proper Torah observance and the teaching thereof being critical in any home, lest some homes find that their children leave the path that they should have been taught by their parents!

Verse 18:

"Let your fountain be blessed, and rejoice with the wife of your youth"

The Hebrew word for fountain is - מְקוֹר maqor – Strong's H4726 meaning, 'a spring, fountain' and comes from the root - קוּר qu – Strong's H6979 which means, 'to dig' and we know we are to dig and seek out His kingdom and His righteousness, which we have already discussed in this article.

What we must emphasise here in understanding this language being used to caution against adultery and the call to be faithful, is that we are to never grow tired of our fountain! Here the language is clear in the literal sense, telling husbands to never let their love for their wives grow cold over time, as some do, but continue rejoicing with her, as in the days of your youthful beginnings! On a metaphoric level, this holds the same primary lesson in teaching us that we must never get bored with the Word of Elohim and continue to receive the great blessing that this source of life brings us, so that our strength is renewed like the youths!

The Hebrew root word used here for 'blessed' is בָּרַךְ barak – Strong's H1288 and means, 'to abundantly bless' and literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.

Understanding that our source and fountain of life is in Messiah, who is the Living Waters that has come down from above to abundantly bless us, let us look at this word in the ancient pictographic script:

The ancient script has the Hebrew word for **ble**ss – בָּרַךְ **barak** – Strong’s H1288 pictured as:



Beyt – בֵּית:

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.

Resh – רֶשֶׁת:

The ancient pictographic script has this letter pictured as **ר**, which is ‘**the head of a man**’ and carries the meaning of ‘**top, beginning, first, chief**’, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph – כָּף:

The ancient pictographic script has this letter pictured as – **כ** – which is a picture of an **open palm of a hand** and can symbolise that to which submission is given – ‘**under the hand**’

Once again, we are able to clearly see who it is who blesses us – **The House/Assembly of Elohim is blessed as the Head/Chief comes and extends His open and revealed hand to His own!**

In **Bemidbar/Numbers 6:22-27** יְהוָה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra’el, and by this יְהוָה would put His Name on us as He Himself would bless us. Let us take a closer look at the words of this ‘**blessing**’ and get a further understanding to its powerful meaning:

1 – BLESS – is the Hebrew word - בָּרַךְ **barak** – Strong’s H1288 and means, ‘**to abundantly bless**’ and literally carries the meaning, ‘**to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect**’.

2 – GUARD/KEEP – in the Hebrew is שָׁמַר **shamar** – Strong’s H8104 – ‘**keep watch, preserve, guard, protect**’.

3 – FACE - is from the root word - פָּנִים **panim** or פָּנֶה **paneh** – Strong’s 6441 – ‘**face, faces, appearance, presence**’ and can also carry the understanding of the presence or wholeness of being.

4 – SHINE - אֹרֶךְ ‘**or**’ – Strong’s H215 – ‘**light (noun) and give light or shine (verb) – bring illumination**’.

5 – FAVOUR - חַנּוּן **hanan**– Strong’s H2603 – ‘**merciful, favour**’ and also carries the meaning of providing protection.

6 – GIVE- שָׁמַר **suwm** - Strong’s H7760 – ‘**to put, to place, to set; set down in a fixed and arranged place**’

7 – PEACE - שְׁלוֹמִים **shalom** – Strong’s H7965 – ‘**wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection**’, and is from the primitive root שָׁלַם **shalem** – Strong’s H7999 which means, ‘**to be complete or sound, rewarded, make full restitution**’.

7 powerful words that are contained in this blessing as commanded by יְהוָה that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us through His blessing us as He in a sense has ‘bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him. This blessing in light of the understanding of the meaning of these 7 words could be expressed in English as follows:

יְהוָה shall come down to you presenting you gifts and will guard you with a hedge of protection.

יְהוָה shall illuminate the wholeness of His being toward you, bringing order and beautify you and He will give you love, comfort and sustenance.

יְהוָה shall lift up His wholeness of being and look upon you and He will set in place all you need to be whole and complete.

Letting our fountain be blessed is another way of us truly submitting to the Fountain of Life and walking in the great Blessing that He brings, causing us to rejoice and be strengthened in Him!

The Hebrew word for ‘rejoice’ is שִׂמְחָה ‘**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!”

The Hebrew word for 'youth' is נַעֲוֵר na'ur – Strong's H5271 which means, 'youth, early life, childhood', which is a participle of the word נַעַר na'ar – Strong's H5288 which means, 'lad, boy, youth attendant, child'.

יְהוָה renews our youth, as we see in the His dealings we are not to forget;

Tehillah/Psalm 103:5 "Who satisfies your desire with the good, your youth is renewed like the eagle's."

This in itself is a powerful lesson of which we must never forget! The Hebrew word for 'renew' is שָׁחַד hadash – Strong's H2318 which means, 'to renew, repair, restore, restored', and this should make it very clear and plain in understanding that יְהוָה is saying that He would 'renew, restore, repair' His covenant with His Bride who broke it – and He would renew it is His own Blood! And in renewing His Covenant with us, we are renewed and restored to life – so much so that our 'youth' is renewed! Wow – our early life renewed!!! We can understand how some who have hit the 70's can say that they feel so energised by the Truth and are like Kalēb who was 80 years old when he said... 'give me that mountain!'. Our youth is renewed like the eagle's, and the eagle is known for its strength, size and longevity, as well as its yearly molting – which pictures renewal and refreshment and revival. Whenever we see this verse we are quickly reminded of:

Yeshayahu/Isaiah 40:31 "but those who wait on יְהוָה renew their strength, they raise up the wing like eagles, they run and are not weary, they walk and do not faint."

The word used here in Yeshayahu for 'renew' is הִלַּח halaph – Strong's H2498 which means, 'to show newness, change for the better'. The message is clear – if we are not being continually renewed and refreshed and changing for the better then we are not waiting on Him in the way we should, and are in danger of becoming stale! His Word is alive and we are to be refreshed each day, keeping His presence fresh in us as we do not forget His dealings!

Verse 19:

"A loving deer and a pleasant doe! Let her nipples satisfy you at all times. And be captivated by her love always."

The breasts of a man's wife are soft to the touch and graceful in appearance like a deer:

Shir HaShirim/Song of Songs 4:5 "Your two breasts are like two fawns, twins of a gazelle, pasturing among the lilies."

Shir HaShirim/Song of Songs 7:3 "Your two breasts are like two fawns, twins of a gazelle."

Therefore a husband should be satisfied by them and be captivated by her love always! The Hebrew word for 'satisfy' is רָוַה ravah – Strong's H7301 which means, 'to be saturated, drink one's fill, satisfy, cause to drink'. The Hebrew word for 'captivated' is שָׁחַד shagah – Strong's H7686 and means 'to go astray, to err, to wander or stray, and to be intoxicated', and is clearly a great play on words as we see this word used in the next verse (v20) when he says to his son, "why should you be captivated by a strange woman". What he is basically telling his son here is that he must, in a manner of speaking, be so 'intoxicated' by his wife's love that there is no way that there will be any chance of him going astray after any other strange woman! Let the love of your wife excite you!!! When we understand these words from a literal level, which must be adhered to by all men in their relationship toward their wives, we can clearly see the metaphor being given of how we are to be continually excited with יְהוָה's love for us, His faithful Bride!

The Hebrew renders the last part of this verse as follows: בְּאַהֲבָתָהּ תִּשְׁגַּח תָּמִיד – b'ahabatah tishgeh tamiyd – and can be understood as 'be ravished always with her love'! This can in many ways teach us the primary lesson of being enraptured or ravished with the love for the Torah at all times!!! We must have such a great love for Elohim that nothing else takes our attention away from serving Him and being faithful in our loving-commitment to Him! The way we are to do this is by studying His Torah and great wisdom of His Word. The term תִּשְׁגַּח – tishgeh – from the root שָׁחַד shagah – Strong's H7686 clearly implies that our love for the Torah must be so intense that it preoccupies us to the extent that nothing else that nothing else that we get involved in will become שָׁחַד shagah to us. That is to say that nothing else will intoxicate us and cause us to go astray, as the captivating love for יְהוָה and His Torah will keep us devoted to Him alone!

Tehillah/Psalm 119:97 "O how I love Your Torah! It is my study all day long."

The Hebrew word used here for 'always' is the word תָּמִיד tamiyd – Strong's H8548 which means, 'continuity, all times, always, constantly, regularly, continually'. This word is frequently used in an adjective construction with the word עֹלָה olah – Strong's H5930 meaning, 'whole burnt offering, ascent, staircase, stairway', in reference to the 'continual burnt offering' that was to be made at the door of the Tent of Meeting every morning and evening. The olah offering represents a giving totally of oneself to יְהוָה, as we are to present your bodies as a living offering, that is set-apart and well-pleasing to Elohim, for this is our reasonable worship unto יְהוָה. The lamps were to 'burn continually', and as we walk in the Master and uphold His Torah, we keep shining the Light of His Truth! And this we are to do continually! This is a clear picture for us in the command to keep our lamps burning continually:

Tehillah/Psalm 119:44 "That I might guard Your Torah continually, forever and ever"

How we keep our lamps burning continually, is to be a people who are guarding His pure and clear Torah, day and night!

Guarding His commands and keeping our lamps burning is vital, but more importantly, it is how we are doing this that reflects whether the light we are shining is a pure and undefiled light or not! Simply 'going through motions', so to speak, just because you know you have to, is not enough! Our obedience must be reflective of the joy we have in our Master and King, and our boast in His Name must be ever present, shining bright even in the midst of the darkest trials!

The root word for 'her love' is the noun אָהַבָה *ahabah* – Strong's H160 and comes from the root verb אָהַב *ahab* – Strong's H157 meaning. 'to love, dearly loved, friend, friends, lover', and is an expression of choice in action rather than just an emotional feeling! We must so captivated by the love for Elohim that we make no friendship with the world! The Greek word used here in the LXX (Septuagint) is φίλια *philia* – Strong's G5373, which means, 'friendship', and is only used in one verse in the Renewed Writings:

Ya'aqob/James 4:4 "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim."

Friendship with the world involves the adopting of the interests of the world as one's own and speaks of being rooted into the world's ways and following the trends and customs of what society dictates rather than following the clear Torah of Elohim. This word comes from the Greek word for 'friend' which is φίλος *philos* – Strong's G5384 which carries with it more than being an acquaintance, as it speaks of being a close companion who shares the same ideas, values and beliefs and will protect, serve, offer complete support and love at all times! To become a 'friend' of the world means that one adheres to, supports, promotes and validates what the world dictates as being the accepted norm or standard of living based on majority thought and practice which is primarily determined by the lust of the eyes, the lust of the flesh and the pride of life; and whoever intends to be a friend the world and it's passions makes themselves enemies of Elohim! Being captivated by being a friend of Elohim, implies a constant and continual devotion to walking with Him and fixing our eyes on His Word that all else fades in comparison to His great love for us!

Verse 20:

"For why should you, my son, be captivated by a strange woman, and embrace the bosom of a foreigner?"

Shelomoh makes it very clear that there should be absolutely no reason to be captivated, or led astray, by a strange woman! The Hebrew word translated as 'embrace' is from the root word חָבַק *habaq* – Strong's H2263 and embrace in English means 'to take up readily or gladly, to participate, to avail oneself'; and the Hebrew word means 'embrace, hold in one's arms, to clasp and to show close affection'. The prophet חַבְקֻק *Habaquq* – Strong's H2265 means 'an embrace', which comes from this root word.

Habaquq was a prophet who embraced the Word of Elohim – that is, he showed close affection and held on to it tightly. He took it up readily and gladly, and took full advantage of making himself available to participate in being used by Elohim, despite the very sobering vision and judgement that He saw concerning those who are going astray!

When we truly embrace the wisdom of Elohim, He will cause us to be esteemed as faithful set-apart ones whom He shall lift up and gather to Himself!

We must not embrace the bosom of a foreigner!!! If we are truly holding firm and clasping to Elohim in close affection, then there is no need for us to be led astray by that which is false, strange and foreign!

What we can learn here is that we have, by the Blood of messiah, been grafted into the Covenants of promise, and despite the wickedness and rebellion that we continue to see in the world, we must embrace the truth and exalt in יְהוָה.

For more on this topic, please see the notes of a sermon on *Habaquq* 3 called, 'EMBRACE THE TRUTH AND EXULT IN יְהוָה', which you can find on our website (<http://atfotc.com>) under 'sermons 2012' tab or by clicking on the following link:

http://atfotc.com/index.php?option=com_content&view=article&id=216:embrace-the-truth-and-exult-in-habakkuk-3&catid=14&Itemid=325

Verse 21:

"For the ways of man are before the eyes of יְהוָה, and He considers all his paths."

In summarising this *Mishlê/Proverbs* 5 Shelomoh expresses the clear fate of the wicked in the last 3 verses, and after warning against the strange woman and the need to be continually captivated by one's own wife, which represents our need to have eyes only for our Master and Elohim, he makes it very clear that יְהוָה sees everything!!!

Iyob/Job 34:21 "For His eyes are on the ways of man, and He sees all his steps."

Tehillah/Psalm 11:4 "יְהוָה is in His set-apart Hēkal, the throne of יְהוָה is in the heavens. His eyes see, His eyelids examine the sons of men."

Ib'rim/Hebrews 4:13 "And there is no creature hidden from His sight, but all are naked and laid bare before the eyes of Him with whom is our account."

I often think that most people do not actually believe this clear truth – that יהוה sees all!!! While they may say it, by their actions they prove that they do not believe it, or else they would do half of the things that they do!

. The Hebrew word for ‘ways’ 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. The Hebrew root word translated as ‘considers’ is פָּלַס **palas** – Strong’s H6424 which means, ‘**to weigh, make level or smooth, ponder**’, and we find this word translated as ‘weigh’ in:

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

Tehillah/Psalm 139:1-12 “O יהוה, You have searched me And know me. 2 You know my sitting down and my rising up; You understand my thought from afar. 3 You sift my path and my lying down, And know well all my ways. 4 For there is not a word on my tongue, But see, O יהוה, You know it all! 5 You have closed me in, behind and before, And laid Your hand upon me – 6 Knowledge too wondrous for me, It is high, I am unable to reach it. 7 Where would I go from Your Spirit? Or where would I flee from Your face? 8 If I go up into the heavens, You are there; If I make my bed in the grave, see, You are there. 9 I take the wings of the morning, I dwell in the uttermost parts of the sea, 10 There, too, Your hand would lead me, And Your right hand hold me. 11 If I say, “Darkness shall cover me,” Then night would be light to me; 12 Even darkness is not dark for You, But night shines as the day – As is darkness, so is light.”

Yirmeyahu/Jeremiah 16:17 “For My eyes are on all their ways; they have not been hidden from My face, nor has their crookedness been hidden from My eyes.”

Why I am highlighting all these verses is to stress the truth that all our ways are before the eyes of יהוה and no one is excluded from this fact! The Hebrew word for ‘paths’ is מַעְגָּל **magal** – Strong’s H4570 which means, ‘**an entrenchment, track, circle of the camp, course, ways, paths**’. This word מַעְגָּל **magal** – Strong’s H4570 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!

יהוה clearly considers and weighs up our obedience to His Word, how we walk in Him or not, and how we keep His Sabbaths and Feasts, or not!

Shelomoh needed to make this clear here in warning against the ways and paths of the strange woman!

Verse 22:

“The wrong one is entrapped in his own crookednesses, and he is caught in the cords of his sin.”

This verse makes clear a vital truth, and that is that יהוה does not entice or entrap anyone, their own crookedness does! The Hebrew word translated as ‘wrong one’ 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 יהוה, 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 ‘entrapped’ is לָקַד **lakad** – Strong’s H3920 which means, ‘**to capture, seize, take, imprisoned, taken captive**’. Most of the 121 uses of לָקַד **lakad** deal with men capturing or seizing towns, men, spoils, and even a kingdom:

Shemu’el Aleph/1 Samuel 14:27 “And Sha’ul took the reign over Yisra’el, and fought against all his enemies round about, against Mo’ab, and against the children of Ammon, and against Edom, and against the sovereigns of Tsobah, and against the Philistines. And wherever he turned, he inflicted punishment.”

It is also used figuratively in speaking of the entrapment of men who are caught in snares of all sorts laid by their enemies: **Yirmeyahu/Jeremiah 5:26 “For among My people are found wrong men who lie in wait as one who sets snares. They have set up a trap, they catch men.”**

Tehillah/Psalm 35:8 “Let ruin come upon him unawares, and let his net that he hid **catch** himself; let him fall in it, into ruin.”

This word also speaks of judgement that will come upon the wrong as we see that The Stone of Stumbling will cause many to stumble, fall, be broken, be ensnared, and taken:

Yeshayahu/Isaiah 8:15 “And many among them shall stumble and fall, and be broken and snared and **taken**.”

The Hebrew root word used for ‘crookednesses’ is אָוֹן *avon* – Strong’s H5771 meaning, ‘*iniquity, guilt, punishment for iniquity, blame, perversity, depravity*’, which comes from the root verb אָוָה *avah* – Strong’s H5753 which means, ‘*to twist, bend, distort, make crooked, pervert*’.

In being told not to forget the dealings of יְהוָה, Dawid reminds us in:

Tehillah/Psalm 103:3 “Who forgives all your crookednesses, who heals all your diseases”

The first thing Dawid mentions here in the dealings of יְהוָה with us who fear Him, is that He pardons our guilt and spares us from the punishment of our perversion and distortions of the truth – now that is something to praise and bless our Elohim for!!! Those who forget יְהוָה and find themselves following their own crooked ways and are captivated by the strange woman shall be imprisoned by their own depravity with none to save!

Galatyiim/Galatians 6:7-8 “Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. 8 Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit.”

Qoheleth/Ecclesiastes 7:26 “And I found more bitter than death, the woman whose heart is snares and nets, whose hands are shackles. He who pleases Elohim escapes from her, but the sinner is captured by her.”

What we must clearly understand is that one’s own crookedness and sin bears consequences and often people misinterpret their own stupidity and bad choices that result in being caught and trapped as suffering for righteousness! By that I mean that often some may say that they are being persecuted for being a believer when it is really going bad with them, while their life is clearly riddled with compromise and sin!

Kēpha Aleph/1 Peter 2:20 “For what credit is there in enduring a beating when you sin? But if you suffer for doing good and you endure, this finds favour with Elohim.”

Kēpha Aleph/1 Peter 4:14-16 “If you are reproached for the Name of Messiah, you are blessed, because the Spirit of esteem and of Elohim rests upon you. On their part He is blasphemed, but on your part He is praised. 15 For do not let any of you suffer as a murderer, or thief, or doer of evil, or as a meddler. 16 But if one suffers being Messianic, let him not be ashamed, but let him esteem Elohim in this matter.”

When one walks outside of the clear path prescribed for set-apart living according to the Torah of Elohim, they inevitably will be caught in their own crooked ways and this should remind us to be sober and vigilant in not stepping to the right or to the left, but continue walking steadfast in the truth of our Master, as His Torah lights our way!

Verse 23:

“He dies for lack of discipline, and in the greatness of his folly He goes astray.”

It takes discipline to stay on the narrow path that leads to life, and we have already discussed the root word discipline, and the necessity of having a disciplined life, so that we who are trained by it can bear the peaceable fruit of righteousness, (which is to guard to do all Elohim has commanded us to do – **Debarim/Deuteronomy 6:25**)!

Lack of discipline leads to death! Without discipline one cannot grow in the wisdom of Elohim and therefore walks as a fool and goes astray!

The Hebrew word used here for ‘folly’ is the noun אִוְלָה *iveleth* – Strong’s H200 which means, ‘*folly, foolishness, foolish*’, and is from the same adjective אִוִּיל *evil* – Strong’s H191 which means, ‘*fool, foolish*’. The Hebrew words rendered **fool** in **Mishlë/Proverbs**, and often elsewhere in the Tanak denote one who is morally deficient. Such a person is lacking in sense and is generally corrupt.

The אִוִּיל **evil (fool)** identifies himself as soon as he opens his mouth! He would be wise to conceal his folly by keeping quiet (**Mishlë/Proverbs 17:28**). When he starts talking without thinking, ruin is at hand (**Mishlë/Proverbs 10:14**). While a wise man avoids strife, the fool quarrels at any time (**Mishlë/Proverbs 20:3**). He cannot restrain himself and will “display his annoyance at once,” whereas a wise man overlooks an insult (**Mishlë/Proverbs 12:16**). Fools only have pride coming out of their mouths (**Mishlë/Proverbs 14:3**), and mock at sin and lawlessness (**Mishlë/Proverbs 14:9**).

A fool despises wisdom because it is too high for him (**Mishlë/Proverbs 24:7**), and when disputing with a fool there is no peace (**Mishlë/Proverbs 29:9**).

In Yirmeyahu we see the words of יְהוָה against Yisra’el for her abominations:

Yirmeyahu/Jeremiah 4:22 “For My people are **foolish**, they have not known Me. They are stupid children, and they have no understanding. They are wise to do evil, but to do good they have no knowledge.”

The soul that sins dies! To those that are bound in transgression we see in:

Iyob/Job 36:10-12 “**And He opens their ear for discipline, and commands that they turn back from wickedness. 11 If they obey and serve, they complete their days in blessedness, and their years in pleasantness. 12 But if they do not obey, they perish by the sword, and die without knowledge.**”

In the absence of discipline, that is, lack of self-control, and the inability to say no to fleshly desires, leads to death!

Dawid acknowledged that יהוה knew his foolishness:

Tehillah/Psalm 69:5 “**O Elohim, You Yourself know my foolishness; and my guilt has not been hidden from You.**”

The first step to our healing from our foolishness and guilt is to acknowledge it before Elohim and turn back to Him and serve Him with our all!

Yoḥanan Aleph/1 John 1:9 “**If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.**”

As we consider these great words of wisdom contained in this **Mishlě/Proverbs 5**, may we take heed to the clear instructions given herein and not be led astray by false ways, but cling to יהוה and always be captivated by His great love for us as we respond faithfully to Him and show our great love for Him by fervently guarding to do all He has commanded us to, for this is love for Elohim:

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

In closing:

This is by no means and exhaustive commentary on this Proverb, but is simply an expansion on some of the key concepts we find herein, with the hope that this will equip the reader to dig even deeper into the wealth of wisdom our Elohim has given us!

As we consider the wealth of wisdom contained here in this proverb of Shelomoh, may we recognise the clear call of Elohim – a call for complete set-apartness and the assurance we have in Him, as we remain steadfast with a committed and steadfast endurance expected for a true set-apart and chosen one of our Master and Elohim, יהושע Messiah!

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