

MISHLĚ/PROVERBS 8

Shalom,
In this article I will break down **MishlĚ/Proverbs 8** verse by verse and reveal some great nuggets of truth by looking at some key Hebrew words, as well as cross referencing these verses with other relevant verses throughout the Scriptures, in order to help us understand these wisdom filled 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 of Shelomoh!

This proverb presents wisdom as being personified as a woman, speaking of what she is, what she does and her clear messages that are to be relayed to the people. In this proverbs we see that ‘wisdom speaks’ and in her speaking clearly wisdom makes known her qualities and origin and then presents a clear choice to the listener – one of life or death – you either hear wisdom’s call or not!

Verse 1:

“Does not wisdom call, and understanding lift up her voice?”

After 7 proverbs we come to a clear rhetorical question that the true hearers should be able to answer a resounding ‘yes’. In **MishlĚ/Proverbs 1:20-21** we see that Wisdom calls aloud outside and raises her voice in the streets. This means that she does call and there is no excuse for anyone to say that they have or do not hear her very loud and clear call!

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

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



Het – ה:

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

Kaph - כ:

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

Mem - מ:

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

Hey – ה:

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

As we consider these pictographic letters that render for us the term for ‘wisdom’ we are able to clearly see that **wisdom** entails a **separation**, as pictured through the tent wall. We can render the meaning of the construction of this word, in terms of true wisdom, as meaning:

We are built up in the Master as we separate ourselves from the world as we submit under the hand of our Master and do what His Word instructs as it washes us, and enables us to lift our hands to Him in continual praise!

Wisdom, at its core, speaks of one’s ability to clearly separate the good from the bad, right from 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!

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

Wisdom has been heard everywhere and whether the hearers are hearing or not does not diminish the fact that wisdom has spoken!

Yoḥanan/John 18:20 “יהושע answered him, “I spoke openly to the world. I always taught in the congregation and in the Set-apart Place, where the Yehudim always meet, and I spoke no word in secret.”

We are commanded to speak the wisdom that has been given to us:

Mattithyahu/Matthew 10:27 “What I say to you in the dark, speak in the light. And what you hear in the ear, proclaim on the house-tops.”

As ambassadors of the Kingdom reign of Messiah, we are called to proclaim His reign and do so with boldness and clarity, wherever we are!

The Hebrew word for ‘understanding’ is תְּבוּנָה teḇunah – Strong’s H8394 which means, **‘understanding, discernment, reasonings, discretion, skill, intelligence’**, and comes from the root word בִּין bin – Strong’s H995 meaning, **‘to discern, act wisely, consider carefully, understand, perceive’**. Along with wisdom, we take note here that understanding is also personified here as a woman, teaching us a very clear parable that understanding and wisdom go hand in hand.

At this point I just want to make mention that the Hebrew word for ‘proverbs’ is the noun מִשְׁלַל mashaal – Strong’s H4912 and means, **‘a proverb, parable, a byword’** which in its primitive root form means, **‘to compare, to represent, be like’**, and comes from the root verb מָשַׁל mashaal – Strong’s H4911 which means, **‘to use a proverb, speak in parables or sentences of poetry’**. That is why we understand the words of Messiah when He spoke in parables by using terms such as, **“The reign of the heavens is like...”**, or, **“The reign of the heavens shall be compared to...”**.

A ‘parable’ actually presents the truth very clearly by putting a fresh light on the matter, as it is often presented in a ‘story’ format that represents the message being given, using imagery known to the hearer, in order to illustrate and shed light on the result of past, current and even future events as determined by choices that are made.

The understanding of the Word comes in the obedient action of doing the word as opposed to hearing it only! True understanding can only be lived out when true wisdom is heard and applied!

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’**.

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 - O

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!

As we consider this rhetorical question of **verse 1** we take note that what Shelomoh is teaching us here in this parable is that we better have hearing ears as wisdom calls!!!

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

Verse 2-3:

“On the top of the heights along the way, between the paths she has taken her stand. 3 Beside the gates, leading to the city, at the entrances, she shouts:”

Verse 1 introduces for us **verses 2** and **3** which describes for us the setting where wisdom makes her voice known.

On top of the heights along the way – Wisdom makes her voice known from the highest of heights!!! This can metaphorically be used to picture for us the clear voice of Elohim that has been given from the heavens, as well as depicting the practical picture of her voice being at the highest point available, so that all can hear and none be missed from her loud voice that travels over all!

The Hebrew word translated as ‘top’ is ראש rosh – Strong’s H7218 which means, ‘head, beginning, top, chief’, and the word for ‘heights’ is מָרוֹם marom – Strong’s H4791 which means, ‘height, above, exalted, haughty, lofty, proudly’ and comes from the word רוּם rum – Strong’s H7311 meaning, ‘to be high or exalted, to become proud, rebelled’. What we take note of here is that despite man’s haughtiness in trying to lift up his own rebellious voice as a self-measured standard for living, wisdom’s voice is higher and is the top and head of all. So when we see that wisdom speaks on the top of the heights we recognise that by hearing the clear words of wisdom, as given through the Torah and commands, we are able to hear and understand, as we guard to do, all that wisdom instructs us, and in the process be able to rightly divide the truth and reject any false voices that man has tried to raise up on their own manufactured heights!

Many cultic and pagan worship practices were performed on the heights or high places, with the assumption that their worship would incite their false mighty ones to speak to them, and so the higher they would set up a high place of worship the better they thought they would hear and be heard, yet here Shelomoh makes it very clear to us that wisdom speaks from the highest of heights and is the only true authority by which we can live and walk in complete understanding.

The Hebrew word for ‘way’ is דֶּרֶךְ derek – Strong’s H1870 which means, ‘way, road, distance, journey’ and is from the word דָּרַךְ darak – Strong’s H1869 which means, ‘to tread or march’ and so speaks of our walk; our every step that we take. And the first time this word is used in in:

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

Due to the sin of Aḏam and Ḥawwah, they were driven out of the garden of Ēden, and driven from the presence of יהוה, with no access to **the way** to the tree of life! Before they were driven out Elohim made for them coats of skin, and in this we are able to see the powerful shadow picture of the protection and covering we have in יהושע Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master who shall come and receive us to Himself! In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושע Messiah is **THE WAY!** This word - דֶּרֶךְ derek - in the ancient script looks like this:



Dalet – ד:

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

Resh - ר:

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

Kaph - כ:

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

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

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

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

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

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand. What Messiah was clearly teaching here is that unless we eat of the P'esaḥ Meal, we have no access into life. The Passover Meal and the Feast of Matzot is a sign on our hands and our foreheads that we belong to the Master and that we abide in Him and He in us, and that we have come to the Door and confessed our sins, having been immersed in Him and washed by His Blood, are now able to have access into the House into which we must abide, as we are built up in Him as living stones! The WAY for us to return from sin and destruction, is to come to the Door and acknowledge the work of the Master as we guard to keep His Feasts. When Messiah showed Himself to His taught ones after His resurrection T'oma was not there the first time and he said that unless he sees in the Master's hands the mark of the nails, and be able to put his finger into the imprints of the nails and into the Master's side, that he would not believe. When the Master appeared a second time, while T'oma was present we see the following in:

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

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

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

Messiah is THE WAY – the Outstretched Arm and Hand of Elohim that has been revealed, and we who partake in the Pěsah Meal and guard to keep all His Feasts, have access to the WAY He has called us to walk in! For He has fully proclaimed The Way through His life, death and resurrection and leaves no excuse for anyone to be ignorant of the True Way that wisdom shouts from above!

Between the paths she has taken her stand!

The Hebrew word for ‘paths’ is נְתִיבָה *nethibah* – Strong’s H5410 which means, ‘*path, pathway, byway*’, and this word is understood as a footpath or way which one travels physically or morally, and this noun is often used in parallel with the more common דֶּרֶךְ *derek* (way), in the sense of one’s course of life. It also speaks of moral character or action, either good (wisdom, justice and light), or wicked (such as the path of the adulteress). The use of this word in the negative sense is captured here in this verse as well as in:

Yirmeyahu/Jeremiah 18:15 “**But My people have forgotten Me, they have burned incense to what is false, and they have stumbled from their ways, from the ancient paths, to walk in bypaths and not on a highway**”

Yisra’el had stumbled from the pleasant paths of wisdom and had turned aside to bypaths of falsehood!

Wisdom’s ways are pleasant and her paths are peaceful, as we see in **Mishlě/Proverbs 3:17**.

The root word used for ‘taken her stand’ is נָצַב *natsab* – Strong’s H5324 meaning, ‘*to take one’s stand, be upright, established, standing*’ and it is written in the ‘niphil passive’ tense which often represents a ‘reflexive action’, and can render the meaning, ‘*to station oneself, take an upright position, be stationed*’, clearly speaking of a position that is stationed and immovable!

Yirmeyahu/Jeremiah 31:21 “**Set up signposts, make landmarks; set your heart toward the highway, the way in which you went. Turn back, O maiden of Yisra’el, turn back to these cities of yours!**”

The word of Elohim is ‘set and established’ and it is His word that causes us to ‘stand’ secure in our position in Messiah!

What is worth taking note of is that the Hebrew word translated as ‘between’ is בֵּית *bayith* – Strong’s H1004 meaning, ‘*house, home, building*’ and can also be a metaphor for the inwards or that which is within, showing us that no matter where one resides or where one walks and settles, wisdom has made her voice known! There is not a house or a path that has not been exposed to the hearing of wisdom’s call.

Beside the gates, at the entrances leading to the city she shouts!

The Hebrew root word translated here as ‘gates’ is שַׁעַר *sha’ar* – Strong’s H8179 meaning, ‘*gate, door, entrance*’ and comes from the root verb שָׁעַר *sha’ar* – Strong’s H8176 which means, ‘*to think, split open, reason out, calculate, reckon, estimate*’; and so we can see how it is at the ‘gates’ of the city where right-ruling and justice was proclaimed and carried out before all! Anyone entering into the city gates would be clearly acknowledging their submission to the rules and laws of the city they were entering. In fact the ancient gates were a kind of check point as well as where proper execution of the laws of the city were administered, teaching us to recognise that we who desire and long to enter into the gates of the kingdom of Elohim must acknowledge, submit to and abide by His Torah and commands.

The door posts of our homes/gates are where we are to write the commands of Elohim, and anyone who passes through our gates must adhere to His standards! Once again, judgement is done according to the right-ruling of the city or house! And in our case according to the Word of Elohim which is written upon the doorposts of our hearts and homes, as we are the dwelling place of the Most High!

The Hebrew root word used for ‘entrances’ 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. Messiah is the way and the entrance to everlasting life, for He is the Door and we recognise that wisdom has declared The True Way and our entrance into the reign of Elohim certainly depends on our ability to have ears that hear what the Spirit says to the assemblies and do what is required!

The word used here in Hebrew for ‘shouts’ is רָנַן *ranan* – Strong’s H7442 which means, ‘*to overcome, cry out, shout for joy, give a ringing cry, sing aloud*’. Wisdom has made a great ringing cry, and with joy we are to receive her voice, as we submit to walking in her ways!!!

As wise maidens who have oil in their lamps and are being diligent in being ready for the Master’s return, we also recognise that we, as wise taught ones of the Most High, are to proclaim His wisdom as faithful servants and Bride, who together with His Spirit say, ‘Come’!

Verse 4:

“O men, I call, to you, and my voice is to the sons of men.”

Here in **verse 4** we see the clear words of wisdom being spoken, as she declares plainly who it is she is speaking to! The voice of wisdom is to all mankind!!!

Tehillah/Psalm 49:1-3 **"Hear this, all you peoples; give ear, all you inhabitants of the world, 2 both sons of mankind and sons of man, rich and poor together. 3 My mouth speaks wisdom, and the meditation of my heart brings understanding."**

A repeated phrase we see in Scripture is as the words of our Master:

Mattithyahu/Matthew 11:15 "He who has ears to hear, let him hear!"

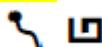
Now all mankind has ears, the question is, **'who is listening?'**

Titos/Titus 2:11-12 "For the saving Gift of Elohim has appeared to all men, 12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age"

One can only be truly instructed if one is listening attentively to the Word of Elohim in order to guard to do what is commanded!

The term 'sons of men' is a very generic term referring to all mankind, which is the phrase – **בְּנֵי אָדָם** – **'b'ney Adam'** - from the two words: **1) בֵּן ben** – **Strong's H1121** which means, **'son, grandson, child, member of a group, children (plural for both male and female)'**, which comes from the root word **בָּנָה banah** – **Strong's H1129** meaning, **'to build, besieged, construct, fortify, rebuild'**, and **2) אָדָם Adam** – **Strong's H120** which means, **'man, mankind, human, person'** and so this also collectively refers to men and women!

In the ancient pictographic Hebrew alphabet the word **בֵּן ben** – **Strong's H1121** looks like this:



Beyt - ב:

This is the letter **'beyt'** (ב), which in 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, and is the Dwelling Place of the Most High, which we are, as we are as living stones being built up in Messiah.

Nun - נ:

This is the letter **'nun'** (נ), which in the ancient text is pictured as a , which is a **'spouting seed'**, and gives the idea of **'continuation or an offspring or an heir'**, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

The noun **אָדָם Adam** – **Strong's H120** comes from the root verb **אָדָם adom** – **Strong's H119** which means, **'to be red, ruddy'**, which according to Jeff Benner's Ancient Hebrew Lexicon, comes from the parent root **דָּם dam** – **Strong's H1818** which means, **'blood, bloodguilt, bloodshed'**.

In the Ancient Hebrew alphabet the word **דָּם dam** – **Strong's H1818** which means, **'to be red, ruddy'**, looks like this:



Dalet - ד:

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

Mem - מ:

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

When you combine these two pictures together we can see the meaning, **'the moving back and forth of water'** or the **"flowing of blood"**.

The life of all flesh is in its blood! Blood is not a dead thing... without blood we have no life! We recognise that without the Blood of Messiah being shed for us we have no life! And it is by the Blood of our Master and Elohim that we have been declared right, and as we stay in Him we shall be saved from wrath through Him (**Romiyim/Romans 5:9**).

The Hebrew word for man, אָדָם **Adam** – Strong's H120 which means, '*man, mankind, human, person*', has the letter 'aleph' (א) before the letters 'dalet' (ד) and 'mem' (מ). In the ancient script the Hebrew word אָדָם **Adam** looks like this:



Aleph - א:

The ancient script has this letter as א 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!

Here we are able to see that the '*strength*' of man is from the **Aleph**, who is also the **Taw**, for יהוה is the Aleph and the Taw – the Beginning and the End, our Mighty Elohim, by whose Blood we have life, and life abundantly. The favourable gift of Elohim, through the Blood of Messiah has overflowed to many!

The reason for me sharing these root words is to clearly highlight that the entire voice (that is the word) of יהוה is to all mankind and not only to a select few. He separated Yisra'el to be a light and be His voice to the nations that they too may be grafted into Him, and any teaching that proclaims that His Word is not applicable for those who desire to follow Him is false, for the gift of His Word has appeared to all men, and He desires that all are saved, yet the choice remains for each person as to whether they will listen and respond or turn a deaf ear to the hearing, guarding and doing of His Word!

Verse 5:

“You simple ones, understand insight, and you fools, be of an understanding heart.”

In **verse 4** wisdom makes her call to many, while here in **verse 5** we see her words being directed to a specific group or grouping of people. Here in this verse the direction of her speech turns to the simple ones and fools!

The Hebrew word for '*simple ones*' is פְּתָאִים – '*p'tha'aiym*', which is the plural of the word פֶּתִי **pethi** – Strong's H6612 which means, '*open minded, foolish, simple, naive*', which comes from the root verb פָּתַח **pathah** – Strong's H6601 and means '*easily deceived, enticed, to be simple or to be in a state of holding a wrong view about a situation*'.

Those who are 'open minded' are regarded by the world as being right, as they readily accept whatever anyone wishes to do as an acceptable standard that is not challenged by any moral or ethical code. Scripturally these people are called simple ones – ones who are easily deceived as they do not renew their minds with the Word of Elohim!

The Hebrew word for '*fools*' is – כְּסִילִים – '*kesiyliym*', which is the plural of the word כְּסִיל **kesil** – Strong's H3684 which means, '*fool, stupid fellow, dullard (which is a stupid and unimaginative person)*', and comes from the root verb כָּסַל **kasal** – Strong's H3688 which means, '*to be or become stupid, foolish*'. **Mishlê/Proverbs 1:22** tells us that fools hate knowledge, and when we recognise that יהוה tells us in **Hoshĕa/Hosea 4:6** that His people have perished for lack of knowledge, we are able to see that they were being foolish in their clear hatred for knowledge and their disrespect toward hearing, guarding and doing all that יהוה commands.

So we can clearly see and learn that while we are able to become '*wise*' if we pay attention to the proper hearing, guarding and doing of the Word of Elohim, we are also able to realise that we can quickly become stupid if we do not listen to and obey His Word, and can be a fool if we refuse to accept the disciplining of His Word.

For more on the dangers of complacency that kills, please see the sermon notes of a message called, "**BACKSLIDING AND COMPLACENCY DESTROYS AND KILLS SIMPLE FOOLS!**", which you can find on our site (<http://atfotc.com>), under the **sermons 2015** menu, or by clicking on the following link:

<http://atfotc.com/index.php/our-sermons/sermons-2015/585-backsliding-and-complacency-destroys-and-kills-simple-fools>

The call given here to simple ones and fools is to understand insight and be of an understanding heart!

The Hebrew term translated twice here in this **verse 5** as '*understand*' and '*understanding*' is הָבִינִי – '*habiynu*' which comes from the primitive root verb בִּין **bin** – Strong's H995 which means, '*to discern, act wisely, clever, diligently consider, learn*', and is used in:

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

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

Mishlê/Proverbs 2:4-5 "**If you seek her as silver, And search for her as hidden treasures, then you would understand the fear of יהוה, and find the knowledge of Elohim.**"

The clear call given to simple ones and fools is to learn and get understanding!

The Hebrew word for 'insight' is עֵרְמוּת ormah – Strong's H6195 which means, '*craftiness, prudence, wisdom, shrewdness*', and comes from the root verb עָרַם arom – Strong's H6191 which means, '*to be shrewd or crafty*'. Mishlê/Proverbs 1:4 tells us that the proverbs of Shelomoh give insight to the simple! What this is saying here is that to the simple, these proverbs equips one against the craftiness of evil and wrong ways and will give one complete discernment against such craftiness, so that we do not walk in the craftiness of the world! The Greek word used here for 'insight' in the LXX (Septuagint) is πανουργία panourgia – Strong's G3834 which means, '*cleverness, craftiness, trickery*', and is found in the following verses:

Qorintiyim Bět/2 Corinthians 4:1-2 “**Therefore, having this service, even as we received compassion, we do not lose heart, 2 but have renounced the secret ways of shame, not walking in craftiness nor falsifying the Word of Elohim, but by the manifestation of the truth recommending ourselves to every human conscience, in the sight of Elohim.**”

Qorintiyim Bět/2 Corinthians 4:1-2 “**But I am afraid, lest, as the serpent deceived Hāwvah by his trickery, so your minds should be corrupted from the simplicity that is in Messiah.**”

Eph'siyim/Ephesians 4:14 “**so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray**”

These proverbs of Shelomoh will equip us against trickery and craftiness of men, and this is what wisdom is telling the simple ones and fools that scoff and hate knowledge, to do – UNDERSTAND – which can only come in the proper 'doing' that Word of Elohim which you hear and guard!!!

Verse 6:

“Listen, for I speak noble words, and the opening of my lips is about straightness”

The urgent call for the fools and simple ones to get understanding is clear, and wisdom then tells them to listen up carefully because what she speaks is noble and upright!

The Hebrew word translated as 'listen' in this verse is שָׁמַע – 'shim'u' – which is from the root שָׁמַע shama – Strong's H8085 which carries the meaning not just simply to hear, but rather to '*listen with attention, comprehend and discern, give heed to what is being spoken*'. Here it is written in the active voice which is a very clear command to 'listen up'.

In Hāzon/Revelation we see a phrase that is given to all of the assemblies: “**He who has ears let him hear what the Spirit says.**”, and what we take note of hear is the call of wisdom to LISTEN UP – in other words, 'have a hearing ear'!!!

The Hebrew word translated as 'speak' is דָּבַר davar – Strong's H1696 which means, '*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*'. The Hebrew word translated as 'noble' is נְגִידִים – 'negiydiym' which is the plural of the root word נָגַד nagid - Strong's H5057 which is a noun that means, '*a leader, ruler, prince, noble, official*', which comes from the root verb נָגַד nagad – Strong's H5046 meaning, '*make known, announce, declare, publish and stand out boldly in opposition*'. What Wisdom is declaring here is that she speaks words of nobility and her words are authoritative and declared very boldly!

From the noun דָּבָר davar – Strong's H1697 meaning, '*speech, word, commandment, chronicles, message*', we get the plural word דְּבָרִים Debarim (Words). The 5th book of the Torah (Deuteronomy), which is called “**DEBARIM**” – דְּבָרִים Debarim (Deuteronomy) is often understood as the 'powerhouse' that holds the vision and the mandate we have in יהושע Messiah. We who choose to 'walk and obey' the 'Words' of יהוה that we 'hear, guard and do' find that it becomes a place of anointing, righteousness and empowerment.

The Word of Elohim (includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness – and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!

As we consider this word - דְּבָרִים Debarim- plural of the word דָּבָר davar – Strong's H1697, in the ancient pictographic script, we are able to recognise the importance of the Word of Elohim, and how it is His Word that prepares us as His ready Bride!

In the ancient script the word דְּבָרִים Debarim, looks like this:



Dalet – דְּ:

The ancient script has this letter as דְּ and is pictured as a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door; and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging, as the tent door would hang from the roof pole of the tent. It speaks a great deal of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed

Times/Feasts of יהוה. Therefore our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

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. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

Resh - ר:

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

Yod - י:

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

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. Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle. As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבָרִים **Debarim** – in the ancient pictographic text, we are able to grasp a fuller understanding of the importance of the Words of Elohim, and we are able to see from the collection of these letters the following:

As we come to the Door (Messiah), and guard His Appointed Times/Feasts that are commanded for The House/Dwelling Place of Elohim, we submit under the Head of the House/Body, for it is by His Outstretched Arm and Hand that we are delivered out of the nations and cleansed to be a set-apart Bride, that submits to the complete Authority of the Words of our Master and King!

The words of our Master and King are most certainly noble words that we are to be paying careful attention to!

The opening of my lips is about straightness!

The Hebrew root word translated as 'lips' is שָׂפָה **saphah** – Strong's H8193 which means, '*lip, speech, language*', and the Hebrew root word translated as 'straightness' is מִישָׁר **meysar** – Strong's H4339 which means, '*evenness, uprightness, equity, sincerity*', and comes from the root word root verb יָשַׁר **yashar** – Strong's H3474 which means, '*straight, right, pleasing, be level, upright, just and lawful*'. The words of our Kings are words of straightness and uprightness! We are called, as a royal, chosen and set-apart priesthood, to walk upright and live according to the clear upright and straight words of our Master and Elohim! His Word is all about straightness and about how we are to live and love, by guarding His commands, while giving us the clear warnings of what happens if we do not!

Verse 7:

"For my mouth speaks truth; and wrongness is an abomination to my lips."

In a continuation of declaring the power of the straight and noble words of wisdom from our King, wisdom continues to declare that her words are TRUTH!

THE TRUTH

In Hebrew the word for 'truth' is אֱמֶת **emeth** – Strong's H571 which means, '**truth, firmness, faithfulness**', and this word carries an underlying sense of certainty and dependability – and we know that The Word of יהוה is truth:

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

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

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

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

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושע Messiah is THE TRUTH! This word - אֱמֶת **emeth** in the ancient script look like this:



Aleph – א

The ancient script has this letter as א 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!

Mem – מ

The ancient script has this letter as מ 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.

Taw – ת

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

As we consider these letters in describing Messiah as being the TRUTH we are able to clearly see that it is by His strength and might that He has passed through the waters in order to secure for us His Covenants of Promise! Messiah is the Aleph and the Taw – the first and the last, who came from above (passing through the waters of the heavens and the earth) in order to redeem us according to His Word!

He is the Truth and His Word does not return empty! His Word is Truth and His Word leads us in His Truth. His Word lights our WAY and as we walk in Him by walking in His Word we are assured that our feet are on His solid path!

What I find very powerful in this pictographic is the immense insights we can glean from these. We know that the Aleph and the Taw are the first and the last letters of the Hebrew Alphabet, and that the 'mem' is the 13th letter of the Hebrew Alphabet. The term אֶחָד **ehad** – Strong's H259 in Hebrew means '**ONE**' and carries the numerical value of 13 - א =1 (Aleph); מ =8 (Het); ת =4 (Dalet), and so we who are immersed in the Master are grafted into His body, and we walk in His Word as we submit to His clear commands as given through His Written Word!

Another aspect of the Aleph and Taw is seen in the Urim and Tummim:

אֲנִי אֱמֶת **Urim** – Strong's H224 means '**lights, illuminations**'

אֲנִי אֱמֶת **Tummim** – plural of אֱמֶת **tom**, and carries the meaning of '**perfections**'

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

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

Yeshayahu/Isaiah 44:6 "Thus said יהוה, Sovereign of Yisra'el, and his Redeemer, יהוה of hosts, 'I am the First and I am the Last, besides Me there is no Elohim.'"

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

He writes His Torah on our hearts, and so it is in our hearts and mouths that we may do it (**Debarim/Deuteronomy 30:14**)! This pictographic lettering of the word for TRUTH clearly shows us our need to seek, study, meditate upon and walk in the Torah; and anyone who claims to know the Truth yet refuses to guard and keep the Torah and instructions of Elohim are liars and the Truth is not in them! How can people say that the Truth is in them when they say that the Truth is no longer applicable!!!

Wrongness is an abomination to my lips!

The Hebrew word used for ‘wrongness’ is רשע׳ resha – Strong’s H7562 and means, *‘wicked, evil, a state or condition of evil, with a focus on the violation of moral or civil law by evil deeds’*. The Hebrew word for ‘abomination’ is the noun תועבה׳ to’ebah – Strong’s H8441 which means, *‘abomination, abominable thing, detestable thing, object of loathing’*, from which the verb for ‘utterly hate’ - תעב׳ ta’ab – Strong’s H8581 which means, *‘to abhor, despise, reject’* is derived. Wickedness and the violation of the law is an abominable thing to יהוה׳.

For more on what is an abomination to יהוה׳, please see the sermon notes on a message called, **‘NO ABOMINATIONS ALLOWED! – A warning against that which will keep you out!’**, from our site (<http://atfotc.com>), under the sermons 2014 menu, or by clicking on the following link:

<http://atfotc.com/index.php/our-sermons/sermons-2014/568-no-abominations-allowed-a-warning-against-that-which-will-keep-you-out>

What we must take note of here is the clear instruction given through this parable that teaches us to have a pure tongue and not let any wrongness come forth from our lips!

Verse 8:

“All the words of my mouth are in righteousness, none of them twisted or crooked”

Wisdom’s words are in righteousness, which is the Hebrew word צדקה׳ tsedek – Strong’s H6664 which means, *‘righteous, just, righteousness’*.

We are told in:

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

The Hebrew word used here for ‘righteousness’ is צדקה׳ tsedaqah – Strong’s H6666 meaning, *‘righteousness, righteous acts, merits, righteous deeds’* and is the feminine form of צדק׳ tsedek – Strong’s H6664.

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

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

מלכי־צדק׳ Malkitsedek – Strong’s H4442 which means, *‘my king is righteous’*, in the ancient script looks like this:

The image shows the ancient pictographic script for the Hebrew word 'Malkitsedek' (מלכי־צדק). The characters are arranged in a single line and are stylized to represent the meaning of the word. From left to right, the characters are: a crown-like shape (Mem), a staff-like shape (Lamed), a hand-like shape (Kaph), a staff-like shape (Lamed), a crown-like shape (Mem), and a staff-like shape (Lamed).The image shows the Hebrew letter 'Mem' (מ) in its early pictographic form, which is a crown-like shape.

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

The image shows the Hebrew letter 'Lamed' (ל) in its early pictographic form, which is a staff-like shape.

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

The image shows the Hebrew letter 'Kaph' (כ) in its early pictographic form, which is a hand-like shape.

- this is the Hebrew letter ‘kaph’, which is pictured as ‘an open hand’, and the meaning behind this letter is to ‘bend and curve’ (from the shape of a palm), as well as to ‘tame or subdue’ as one has been bent to another’s will

(under their hand), as an open hand symbolises 'submission'. This also can picture for us a palm or palm branch from the curved palm shape, picturing our praise to the One to whom we submit.



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



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



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



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

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

None of Wisdom's words are twisted or crooked!

The Hebrew word for 'twisted' is from the root verb פתל pathal – Strong's H6617 which means, 'to twist, cunning, to show yourself astute'.

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

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

The Hebrew word translated as 'crooked' is פתלתל pethaltol – Strong's H6618 and means, 'tortuous, crooked' and is only used here in this verse, and comes from to the root verb פתל pathal – Strong's H6617.

What we find as a very sobering warning and wakeup call in this song we see recorded in **Debarim/Deuteronomy 32** is the result of the corruption and twisting of the Truth – and that is, as it tells us in this **verse 5**, that the twisted and crooked, who corrupt themselves with traditions and man-made lies, are NOT His children!!! The crooked and perverse are illegitimate children; and those who cast the Covenant behind them in declaring that the Torah is no longer of any use or is invalid, יהוה warns in:

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

S

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

None of יהוה's Words are twisted or crooked, yet we find that man's vain attempts at devising theologies and dogmas through a corrupted twisting of the Truth will result in many being rejected as illegitimate children and have no access to the coming reign of Elohim!

Vain traditions and dogmas of man have twisted and corrupted the Truth to such a point that most cannot see the plain and very straightforward message and teachings of righteousness that the Word of Elohim sets forth.

Verse 9:

“All of them plain to him who understands, and straight to those who find knowledge.”

Wisdom makes it very clear here that her words are plain to those who understand and straight to those who find knowledge, yet to the simple fools who twist and corrupt the Truth or simply reject it altogether, the words are wisdom are seen as difficult and burdensome.

To the one who understands the Word of Elohim is very plain and straightforward. Many of can recognise this truth as we soon realise that once one starts to hear, guard and do all that is commanded, that the understanding of the Word grows and the Word is no longer complicated and difficult to understand, as it was when under a false worship system of man-made theologies and traditions of a formulated religion that teaches and enforces a false sun-day worship system!

The Hebrew root word translated as ‘plain’ is נִקְוָה *nakoah* – Strong’s H5228 which means, **‘straightforward, plain, upright, straight, upright way, what is right’**.

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

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

In speaking of the Words and instructions of our Father:

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

With the concept of being able to find something reveals that it needs to be sought after, not that it is lost but that it needs to be discovered and learnt. While in many ways the Word was lost to us while being right in front of us, we thank יהוה for opening our eyes that we may seek and find the true knowledge of our Master and Elohim, who has never been lost!

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

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

Mishlë/Proverbs 9:10 **“The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”**

Knowledge in Hebrew is the word דַּעַת *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 - יָדָע *yada* – Strong’s H3045 meaning, **‘to know’**.

Fools are detesting the knowledge of Elohim and in the process they are dying, for people die for lack of knowledge! While wisdom has clearly made her voice heard, the simple, the scoffers and fools are not hearing, but choose to mock, scorn, despise the truth and love the way of the world!

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!

Verse 10:

“Accept my discipline, and not silver, and knowledge rather than choice gold”

Wisdom makes a clear call for the simple ones and fools to ‘accept’ wisdom’s discipline and knowledge.

The Hebrew word translated as ‘accept’ is קָחַ - ‘q’hu’ written in the ‘**qal active**’ tense, and comes from the root verb לָקַח *laqah* - Strong’s H3947 which carries the meaning, **‘take, fetch, lay hold of, seize, snatch away, take away, lead’**. The urgency of this call and instruction to accept and take the discipline of wisdom is critical, yet sadly we see how fools despise wisdom and discipline (**Mishlë/Proverbs 1:7**)!

The Hebrew word for ‘discipline’ is מוֹסָר *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’**.

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

Mishlë/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 מוֹסָר *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 מוסר **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 מוסר **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!

At the beginning of **Mishlĕ/Proverbs** we are told straight up in **1:2-3** that these proverbs of Shelomoh are for knowing wisdom and discipline, and for receiving the discipline of wisdom, and in **1:7** we are told that fools despise wisdom and discipline! 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’ – מוסר **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’ - מוסר **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?

Simple ones and fools despise wisdom and prefer to chase after silver and gold, that is to say that they will earnestly pursue the deceitfulness of wealth and accept any conditions presented by worldly opportunities for wealth while neglecting to be taught and led by the true discipline and knowledge of wisdom as given to us through the clear Torah and instructions and commands of Elohim.

We do not need silver and gold in order to possess the knowledge of Elohim, as we see that Kěpha made this clear to the man who was lame from birth and ask for alms at the gate of the Set-Apart Place every day:

Ma'asei/Acts 3:6 "But Kěpha said, "I do not have silver and gold, but what I do possess, this I give you: In the Name of יהושע Messiah of Natsareth, rise up and walk."

Dawid says in:

Tehillah/Psalm 119:127 "Therefore I have loved Your commands more than gold, even fine gold!"

Mishlě/Proverbs 16:16 "How much better it is to get wisdom than gold! and to get understanding is preferable to silver."

Wisdom makes her call to accept discipline and knowledge very loud and clear!!!

Verse 11:

"For wisdom is better than rubies, and all delights are not comparable to her."

Shelomoh continues this great parable of wisdom making her voice heard and further stresses how precious wisdom is, for she is better than rubies and nothing can be compared to her!!! Wisdom is priceless!!!

The word translated here as 'for' – is כִּי ki – Strong's H3588 which can be rendered as, 'that, for, when' as well as literally giving the meaning of 'because', and what we see flowing from the previous verse is that this word introduces the clear reason for following the clear call to accept wisdom!

The Hebrew emphasises here how wisdom is better than rubies, and the Hebrew word used here for 'better' is טוֹב tob – Strong's H2896 and carries the meaning, 'pleasant, good, agreeable, beautiful, to be pleasing, done well', and comes from the primary verb טוֹב tob – Strong's H2895 and carries the meaning, 'pleasant, good, agreeable, beautiful, to be pleasing, done well'.

In the true understanding of this word טוב **tob** we can see that it may best be translated in most cases as **'functional'**, for when יהוה said in **Berēshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**. What He saw was His creation **functioning** properly and working the way it should and this is why it was **'good'**. Sounds all good – yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what 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** - □ Y ⊗ - from this picture we are able to learn and see that: **we as clay vessels are made secure through the Blood of Messiah that holds for us a secure covenant promise of being made complete in Him and becoming the Dwelling Place of the Most High** – where He that is Good - The Potter - may dwell with those He has 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!'** This Good News has been made known to us and made readily available for us to find, for all who would seek for wisdom as silver and search for her as fine treasures would understand the fear of יהוה, and find the knowledge of Elohim! Wisdom is far better than any earthly precious gem, stone or jewel, and wisdom cannot be comparable to all the delights of the flesh! Finding wisdom and the precious value of it can be compared to finding hidden treasure in a field that Messiah speaks of in:

Mattithyahu/Matthew 13:44-46 **“Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid, and for joy over it he goes and sells all that he has and buys that field. 45 “Again, the reign of the heavens is like a man, a merchant, seeking fine pearls, 46 who, when he had found one pearl of great price, went and sold all that he had and bought it.”**

'The pearl of great price' is a powerful picture of entrance to the reign of the heavens that is given in this parable. This pearl of great price reminds me of the vision that Yoḥanan had in Ḥazon/Revelation in regards to the renewed Yerushalayim that has 12 gates with each gate being a giant pearl, with a messenger at each gate that has written upon them the 12 names of the tribes of Yisra'el.

The pearl of great price – seeking the Truth and finding it causes a person to sell all he has in order to secure the pearl – securing entrance into the set-apart place of the Most High – this is a lesson on counting the cost and knowing that the gift of life – the right of entrance into His eternal presence will cost you your all, and because He gave His all – He has given us access to His gates; and as Ḥazon tells us – it is not all who shall have access but rather:

Ḥazon/Revelation 22:14 **“Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”**

Those doing His commands are given access through the 'pearl' gates of the set-apart city, while outside are the idolaters, whores, murders and those who love falsehood!

Mattithyahu/Matthew 7:13-14 **“Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it. 14 “Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.”**

The narrow gate few find – the narrow gate which comes with a way that is hard pressed – leads to life – yet few find it, why? Because they are not as the merchant who seeks fine pearls. Finding true wisdom and getting understanding, in the hearing, guarding and doing of the commands, is more precious than rubies and every desire of man!

Verse 12:

“I, wisdom, have dwelt with insight, and I find knowledge, foresight.”

As we see from this great and wise parable of Shelomoh, he continues to let wisdom speak and make known that with without true wisdom of Elohim we shall not find knowledge or foresight!

The Hebrew word translated as ‘discretion’ is מְזִמָּה *mezimma* – 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 true wisdom and the acceptance thereof we too can be led in truth and find knowledge and have the ability to make proper decisions!

Sha’ul tells us in his letter to the assembly at Colossae that all the treasures of wisdom and knowledge are hidden in Messiah (**Qolasim/Colossians 2:3**), and our acceptance of Him is of vital importance, as we are to walk in Him and be led forth in His Truth so that we can find knowledge and foresight!

Verse 13:

“The fear of יהוה is to hate evil. I have hated pride and arrogance, and the evil way, and the perverse mouth.”

The root word used here for ‘fear’ is the Hebrew noun יִרָאָה *yirah* – Strong’s H3374 meaning, ‘*fear, awesome, reverence*’, and is derived from the verb - יָרָא *yare* – Strong’s H3372 which means, ‘*to fear, be afraid, be in awe, show reverence and respect*’.

In Scripture we frequently see this term ‘the fear of יהוה’ as in this **verse 137** of **Mishlë/Proverbs 8**, which is also in:

Mishlë/Proverbs 1:7 “The fear of יהוה is the beginning of knowledge; fools despise wisdom and discipline.”

Mishlë/Proverbs 9:10 “The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”

Mishlë/Proverbs 2:1-6 “My son, if you accept my words, and treasure up my commands with you, ² So that you make your ear attend to wisdom, Incline your heart to understanding; ³ For if you cry for discernment, Lift up your voice for understanding, ⁴ If you seek her as silver, And search for her as hidden treasures, ⁵ Then you would understand the fear of יהוה, And find the knowledge of Elohim. ⁶ For יהוה gives wisdom; Out of His mouth come knowledge and understanding.”

We all want to understand the fear of יהוה and so as we look deeper at the Hebrew we definitely get a clearer picture of what the fear of יהוה is and what fearing Him entails.

We all want to understand the fear of יהוה and so as we look deeper at the Hebrew we definitely get a clearer picture of what the fear of יהוה is and what fearing Him entails.

Now the common interpretation and understanding of **Mishlë/Proverbs 9:10 and 1:7** that we read is that if someone is ‘afraid’ or is in ‘awe’ of יהוה he shall have wisdom, however as we shall see from this beautiful Hebrew language, this cannot be a consistent interpretation – for there is more to it than meets the eye. Think about it – you cannot think you will suddenly get wisdom just because you have an awe of His presence or if you are afraid of Him; so let us look at this phrase in the Hebrew.

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

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

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

In **Berēshith/Genesis** we find many construct phrases where the second word of the construct is יהוה, such as “the face of יהוה” or “the word of יהוה”, or “the Mount of יהוה”, and “the voice of יהוה”, to name a few; whereby each time the first word (word, voice, face etc.) belong to the second word (יהוה). Why am I telling you all this? Simply to raise the question that if ‘The Fear of יהוה’ is the construct phrase of ‘fear’, as being that of יהוה’s fear, then why should we think that this fear is ‘ours’ and not His? Now we are all attentive listeners here and we know for a fact that Elohim does not ‘fear’ as we come to understand the concept of fear, right? However, if you recall, I mentioned that the root word יָרָא ‘yara’ means a “flowing out of the gut,” therefore the question becomes, “What flows out of the gut of יהוה?”

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

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

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

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

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

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

His teachings and His character!!!

When understanding this we can go back to Mishlĕ/Proverbs 9:10 and get a clearer understanding and in essence could be translated as “The flowing’s of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”

The flowing’s as in that which flows out from His gut – that is “His teachings” and “His Character” – is the beginning of wisdom!!!

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

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

The fear of יהוה is to hate evil! In Hebrew the word for ‘evil’ is based on the root word רָע ra – Strong’s H7451 meaning, ‘bad, evil, wicked, harmful’. This word is often expressed in the feminine as רָעָה ra’ah – Strong’s H7463 which is from the same as רָע roa – Strong’s H7455 which means, ‘badness, evil’, and this is very interesting as we see it sounds the same as the Hebrew word used to give the meaning of ‘see’, yet is spelt with a difference of one letter – and in fact at root level we can even notice how evil and shepherd uses the same letters!

The difference between רָעָה ra’ah (evil, wickedness, shepherd) and רָאָה ra’ah (see, observe, pay attention) is the middle letter – with ‘evil’ containing the letter – ‘ע’ – ‘ayin’ and ‘to see’ contains the letter ‘א’ – ‘aleph’. This should be a clear ‘wake up call’ for us to see how things may sound correct and at times may even be written with the same letters, yet may cause us to ‘look’ at what is wrong! Many of our father’s teachings and ways may sound good and true yet when tested against the measuring stick of the Torah we find that most of what we inherited was in fact not good at all and what we must learn is that corrupt practices spoil our relationship with יהוה!

Mishlĕ/Proverbs 28:5 “Evil men do not understand right-ruling, but those who seek יהוה understand all.”

Evil men are those who are not paying attention and observing and are therefore dysfunctional!

Those who are hearing but not understanding are not seeking – in other words they are hearers only and do no ‘see’ or have their eyes fixed on Messiah our Elohim!!!

The Hebrew word for ‘hate’ is שָׂנֵא sane – Strong’s H8130 which means, ‘to hate, detest, turn against’.

יהוה detests evil and those who are not looking to our Princely leader and Perfecter of our belief! He not only hates the evil way, but all that goes with it too – pride, arrogance and the perverse mouth! When we truly have the fear of יהוה, that is His Word in us and stand in complete reverence and awe of who He is, humbling submitting to His Torah and commands, we too will hate what He hates!

Hate expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship. It is therefore the opposite of love. What Shelomoh makes very clear to us here is that there are some things that יהוה utterly detests and despises, and anyone found to be doing that which יהוה hates will find out that He does not wish to have any contact or relationship with anyone who does what He hates!

In Mishlĕ/Proverbs 6:16-19 we are told that there are 6 things that יהוה and 7 that are an abomination to Him.

Here in this proverbs Shelomoh lists 4.

1 – Pride: The Hebrew word translated as ‘pride’ is the noun גָּאָה geah – Strong’s H1344 which means, ‘pride and arrogance’, and is the only time this word is used in Scripture, and it comes from the primitive root verb גָּאָה gaah – Strong’s H1342 meaning, ‘to rise up, grow, lifted, risen, highly exalted’. The primary meaning of this root verb is to rise up and pride can be used both in a positive as well as in a negative way in Scripture. Here we certainly are able to see the negative use, which יהוה hates. This verb is only used 7 times in Scripture, and in a positive sense we see it being used in the victory song that was sung in Shemoth/Exodus 15:1-2 where this song declares that they were to sing unto יהוה who is highly exalted! There are various words used for pride that come from this root and we take note that יהוה is very clear in His hatred for anything that rises itself up against Him and His excellency!

2 – Arrogance: The Hebrew word translated as ‘arrogance’ is גָּאוֹן *ga’on* – Strong’s H1347 which means, *‘exaltation, arrogance, eminence, excellence, pomp, proud’*, and comes from the primitive root גָּאָה *gaah* – Strong’s H1342 meaning, *‘to rise up, grow, lifted, risen, highly exalted’*, the same root that the word we just looked at for ‘pride’ comes from! In Yeshayahu/Isaiah 28 we see a very clear warning given to the proud crown of the drunkards of Ephrayim!
Yeshayahu/Isaiah 28:1 **“Woe to the proud crown of the drunkards of Ephrayim, and to the fading flower of its splendid comeliness that is on the head of the fertile valley, to those who are overcome with wine!”**

A ‘woe’ is typically used as an exclamation or interjection denoting pain or displeasure, and as a noun it is used to announce impending disaster or calamity. It is not always used to pronounce judgement, but can also be used as an expression of regret and sorrow over a miserable situation; yet we find it used in Scripture many times expressing a real threat of judgement that is to be unleashed upon a rebellious and stubborn people or nation.

In Yeshayahu/Isaiah 28 we see a very severe ‘woe’ being proclaimed – and the Hebrew root word translated as ‘woe’ here is הוֹי *hoy* – Strong’s H1945 which means, *‘woe, alas!, ah!’* and is the prolonged form of הוֹ *ho* – Strong’s H1930. We often hear the term ‘hoy vey’ which in essence expresses a cry of grief or sorrow and declares, *‘woe is me!’*, as one faces pain and regret; with the construction of two Hebrew words - הוֹי *oy* – Strong’s H188 which means, *‘woe’* and אָבֹיב *aboy* – Strong’s H17 which is a primary interjection which means, *‘oh! Sorrow, grief’*, and both of these can be found in:

Mishlê/Proverbs 23:29 **“Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who feels hurt without cause? Who has redness of eyes?” ... answer... :30 “Those staying long at the wine, those going in to search out mixed wine.”**

LOOK AT THE VINE... NOT AT THE WINE!!!

Why I am sharing this with you is to get a clear picture of how this very emotional exclamation we see throughout Scripture, is being used as a severe warning and call to repentance, while clearly declaring the fate of those who refuse to hear and turn from wickedness and sin. When looking at the corrupt mixed wine of man-made theologies instead of the Truth will cause one to have woe, sorrow, contentions, complaints, feel hurt without cause etc...!

Pride is a killer, and here is a severe warning given to those who depend upon self-sufficiency! Here is the warning to those who have constructed a form of worship that may have an appearance of true worship, yet only breeds and teaches selfishness and pride.

As we consider this word used here in Yeshayahu for ‘proud’, when used in conjunction with the word ‘crown’ we can see the clear warning being here! That is a severe warning was given to the ‘headship/rulership’ that had risen up or had been exalted as their assumed authoritative way of living as Ephrayim had departed from following the true headship of Elohim and his Torah! Ephrayim, as we know, is often used in Scripture in referring to the northern 10 tribes of Yisra’el or also referred to as the House of Yisra’el, and the first king of the Northern 10 tribes of Yisra’el – Yarob’am was from Ephrayim. In fact when you look at the record of all the kings of the House of Yisra’el – the northern 10 tribes, we find that there was not one good king – all were bad!

Arrogance, according to the Merriam Webster’s Collegiate dictionary, is described as, **‘an attitude of superiority manifested in an overbearing manner or in presumptuous claims or assumptions’**. There are so many today who have adopted an attitude of superiority in their claims of knowing Elohim while they have neglected to submit to His Torah, and this יהוה hates! Westernised Christianity has a presumptuous claim that they have the Truth and do so with great arrogance, while their clear disregard for a proper submission to the Torah simply reveals that they have an attitude that יהוה hates!

3 – The evil way: As we consider these 4 things that Shelomoh lists here as being that which יהוה hates, we are able to see a progression of sorts, for it is through pride and arrogance that one ends up walking in and following the evil way. The Hebrew word for ‘evil’ is רָע *ra* – Strong’s H7451 meaning, *‘bad, evil, wicked, harmful’*, as already discussed. Those who walk in pride and arrogance walk contrary to the Torah and reveal that they do not fear יהוה, for the fear of יהוה is to hate evil. Evil is the exact opposite of the term ‘good’, and the Hebrew word for ‘good’ is טוֹב *tob* – Strong’s H2895 as already discussed in this document, and clearly renders a better understanding of referring to that which is functional and functions correctly according to the perfect and good design of our Creator, which therefore renders ‘evil’ as something that is dysfunctional and is operating outside of the clear design and standards set forth for man in the Torah of Elohim. יהוה hates the evil way – and that said we must understand that He hates the dysfunctional way! The dysfunctional way is any other way that does not adhere to His Way as given to us through the Torah and revealed to us by the life, death and resurrection of Messiah! To walk contrary to the way Messiah walked is a dysfunctional way, and therefore those who are filled with pride and arrogance and assume that the Sabbath has changed or that the Torah is no longer applicable, are walking a very dysfunctional way of false traditions and man-made theologies that יהוה hates!

4 – Perverse mouth: The Hebrew word used here for ‘perverse’ is תַּהֲפֹךְ *tahpukah* – Strong’s H8419 which means, *‘perversely, what is perverted’*, and comes from the root הִפְךָ *haphak* – Strong’s H2015 meaning, *‘to turn, overturn, change, pervert’*

Mishlĕ/Proverbs 21:8 “The way of a guilty man is **perverse**; but as for the innocent, his work is right.”

The one who is guilty of lawlessness will walk in the way that continually changes or overturns the clear right-ruling of Elohim! When one is guilty of lawlessness and compromise, the danger of perverseness settling into the heart is very real, and may cause one to pervert the truth to suit their needs and justify their sin! Out of the overflow of one’s heart so a man speaks and so we recognise that the perverse mouth is a mouth that changes and perverts the Truth to suit their own fleshly desires. Most of the false traditions and man-made doctrines that we were brought up in, are simply laws of man that have come from a perverse mouth. Kĕpha tells us that many pervert and twist the writings of Sha’ul to their own destruction, and this we see time and time again, as many are perverting the Truth and teaching these perverted truths, declaring perversion rather than truth, which יהוה utterly hates!

Verse 14:

“Counsel is mine, and sound wisdom; I am understanding, mightiness is mine.”

After having stated what יהוה hates we see how Shelomoh makes clear the truth of what true wisdom declares! Sound wisdom and counsel is יהוה’s and can only come from יהוה.

The Hebrew word translated as ‘counsel’ is עֵצָה **etsah** – Strong’s H6098 which means, ‘**counsel, advice, purpose**’.

Stubborn people work out or observe their own or another’s advice, apart from יהוה! They avoid the counsel of Elohim and neglect to keep His commands while they will seek to reason out their own counsel that is worked in darkness and not in the light of His Word, and in the process try to hide far from יהוה, just as Ādam and Ḥawwah did when they sinned and tried to hide, seeking their own counsel of what to do, in the dark, trying to cover their exposed nakedness without complete surrender and the proper seeking of יהוה’s counsel, in an intentional refusal to yield to His reproof!

Yeshayahu/Isaiah 29:15 “Woe to those who seek deep to hide their counsel far from יהוה, and their works are in the dark; they say, “Who sees us?” and, “Who knows us?”

Counsel is יהוה’s!!! The word for ‘counsel’ - עֵצָה **etsah** – Strong’s H6098 come from the primitive root verb יָעַץ **yaats** – Strong’s H3289 which means, ‘**counsel, counsellor, consult, give advice**’, and this word is used as a title given to our Master and Messiah, as seen in:

Yeshayahu/Isaiah 9:6 “For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, **Counsellor**, Strong ĖI, Father of Continuity, Prince of Peace.”

From this we get further confirmation in Scripture of how ‘counsel’ is Elohim’s and the True Counsellor is our Great Master and Elohim, יהושע Messiah!!!

The Hebrew word for ‘sound wisdom’ is תושייה **tushiyah** – Strong’s H8454 which means, ‘**sound and efficient wisdom, abiding success, deliverance, helpful insight**’. Those who refuse to submit to walking in the Torah of Elohim lack sound wisdom!

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

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

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

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

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

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

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

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

Mishlĕ/Proverbs 2:4-5 “If you seek her as silver, and search for her as hidden treasures, 5 then you would **understand** the fear of יהוה, and find the knowledge of Elohim.”

Mightiness is His!!! The Hebrew word used for ‘mightiness’ is גְּבוּרָה **geburah** – Strong’s H1369 which means, ‘**strength, might, courage**’ and comes from the word גָּבַר **gabar** – Strong’s H1396, which means, ‘**to be strong and mighty, prevail**’.

Our ability to be strong and courageous can only come from the One who is Mighty, and to seek strength from traditions of man that have corrupted and perverted the truth will result in many being unable to stand when the raging heat and wrath of Elohim comes upon the wicked! So many people try to find their strength and confidence in self-help books written by people who have a perverse mouth and teach a lawless doctrine, when the people should be studying the Scriptures and finding their strength and courage in the One who is Mighty, mightiness is His.

In this verse we can see how Shelomoh is making a very clear statement in setting forth the powerful parable of declaring where true counsel, sound wisdom, understanding and mightiness comes from and where it can be found by those seeking hard enough! So many will spend much money on books written by false teachers with perverse mouths while they will not simply dig in to the powerful Truth of the Word and let wisdom become clear by the Spirit of the Living Elohim!

Verse 15-16:

“By me sovereigns reign, and rulers make righteous decrees. ¹⁶ “By me princes rule, and nobles, all the judges of the earth.”

It is by only the proper wisdom of Elohim that sovereigns are able to rule properly and rulers, princes, nobles and judges are able to deliver proper righteous decrees and sound judgment!

Romiyim/Romans 13:1-2 “Let every being be in subjection to the governing authorities. For there is no authority except from Elohim, and the authorities that exist are appointed by Elohim. ² So he who opposes the authority withstands the institution of Elohim, and those who withstand shall bring judgment on themselves.”

Verse 16 could be better translated as **“By me princes rule, and nobles, all judge righteously”**, and perhaps the ISR Scriptures translation of the last part of this verse is not rendered correctly as there is no ‘earth’ in the Hebrew, as we see the Hebrew as the following: **בִּי שָׂרִיִּם יָסֻרוּ וְנֹדִיבִים כָּל־שֹׁפְטֵי צֶדֶק** – **‘Biy sariym yasru unediybim kol-shophtey tsedek’**.

What is clearly being expressed here is that it is only by true wisdom that all (that is all mankind in all the earth) are enabled to judge according to proper righteousness, for without the wisdom of Elohim no one can judge righteously! The last part – **‘Kol-shophtey tsedek’** clearly tells us: **ALL judge justly/righteously**. Having emphasised this what I want to make clear is that those who despise the need to seek out and search for wisdom and understanding will never be able to rightly rule or govern, not only their own lives but also be unable to rightly judge any other matters that relate to others!

So many people today are often very quick to make unrighteous judgements in various circumstances without the proper wisdom of Elohim and in so doing they are simply acting as ignorant fools that ultimately may bring about an unwelcome result!

The ultimate picture of proper judgement and right ruling being decreed in all authority is of our Great and Mighty Elohim and King, **יְהוֹשֻׁעַ** Messiah:

Hazon/Revelation 19:11 “And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and in righteousness He judges and fights.”

Verse 17:

“I love those who love me, and those who earnestly seek me do find me.”

In this great parable Shelomoh makes it clear that wisdom loves those who love wisdom, and those who really seek wisdom out will find true wisdom her. This is a clear metaphor of Elohim who loves those who love Him, and we are all called to seek Him with our all!

The root word for ‘love’ in Hebrew is **אָהַב aheb** - **Strong’s H157** meaning, **‘to love, show your love’** and is an expression of choice in action rather than just an emotional feeling!

He loves those who love Him – and a major part of loving Him is ‘seeking’ Him; because to love Him is to do what he has instructed us to, so how will we know how to love Him if we do not seek out what His instructions are???

An interesting side note is that the numerical value for this word for love is ‘8’ – which speaks of fullness, complete and everlasting! The letter ‘א’ (aleph) has the numerical value of ‘1’, while the letter ‘ה’ (hey) is ‘5’ and the letter ‘ב’ (beyt) is ‘2’, equalling a total numerical value of 8!

Yeshayahu/Isaiah 41:8 “But you, Yisra’el, are My servant, Ya’aqob, whom I have chosen, the descendants of Abraham My friend”

Yoḥanan/John 15:13-14 “No one has greater love than this: that one should lay down his life for his friends. ¹⁴ “You are My friends if you do whatever I command you.”

Here in **verse 8** of this chapter in Yeshayahu we see that **יְהוָה** refers to Abraham as being one who ‘loved’ Him and this root word for ‘loved’ in the Hebrew is **אָהַב aheb** – **Strong’s H157** meaning. **‘to love, dearly loved, friend, friends, lover’**.

Here this word is written in the **“qal, active, pure noun participle”**, which can also therefore render the intense love between two friends and so we can see why so many translations actually translate this as **‘...Abraham my friend...’** and Messiah tells us that the greatest love anyone can have is to lay down his life for his friend!

This makes so much sense in that יהוה expresses the greatest love any could by laying down His life, not only for His friend who loved Him – Abraham, but also for Abraham’s descendants, the chosen and called out children of Yisra’el!

יהוה Himself took on the nature of flesh by bearing His Right, Outstretched Arm and proved His love for us by redeeming us through His Blood – He is our Redeemer and the Set-Apart One of Yisra’el – He is our refuge whom shall we dread? We are His friends if we love Him... for Yoḥanan makes it clear for us what love for Elohim is:

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.**”

When we ‘love’ wisdom and guard her and never forsake her, then wisdom will ‘watch over us’, as we are told in:

Mishlê/Proverbs 4:6 “**Do not leave her, and let her guard you; love her, and let her watch over you.**”

The Hebrew word translated here in **Mishlê/Proverbs 4:6** as ‘watch over’ 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 יהוה, 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!

True love obeys!!! For more on what love is please see the notes from the message called: “WHAT IS LOVE?” which you can find on our website (<http://atfotc.com>) under the sermons 2013 menu, or by using the following link:

<http://atfotc.com/index.php/our-sermons/sermons-2013/527-what-is-love-1-corinthians-13>

In earnest seeking you will find wisdom!

The Hebrew word that is translated as ‘and those who seek me’ is וְנִשְׁחָרְוּ – ‘umeshaharav’ which comes from the root words: 1) - שָׁחַר shaḥar – Strong’s H7836 which means ‘**to long for, diligently seek, strongly desire something with a focus on a relationship with that which you seek**’ and is an intensive verb which denotes that it requires exceeding effort. And 2) - אֲנִי ani – Strong’s H589 which means, ‘**me, I, alone, myself**’ and is written in the first person singular, usually for emphasis.

The verb שָׁחַר shaḥar – Strong’s H7836 we see being used in:

Tehillah/Psalm 63:1 “**O Elohim, You are my Ēl; I earnestly seek You; my being has thirsted for You; my flesh has longed for You In a dry and thirsty land without water.**”

From this root verb שָׁחַר shaḥar – Strong’s H7836 we get the noun of the word which means, ‘**at dawn, early, daybreak**’. Therefore it is safe to say that what Dawid was actually declaring here was, “**I rise early to diligently seek you**”. The LXX (Septuagint) translates this as ‘**I rise early for you**’. What we have here is the picture of ‘**seeking early**’ as having the connotation of great diligence – “**I am seeking you really diligently**” – not with half measures!!! And this he would do ‘early’, while it was still dark, at the breaking of dawn!!! How many of you can say that? Most of the time the majority of people cannot even get out of bed early on a good day! What about when you are in a tight spot, when things are all messed up and your circumstances look dismal – getting up early to seek יהוה is, for most, not even a consideration! What we recognise in this proverb is that the whore will earnestly seek her foolish prey, and will certainly seek those who are in a tight spot and smooth talk them into her home and seduce them with lies and falsehood! If you are not earnestly seeking יהוה, then be warned that the whore will be earnestly seeking you!

Yeshayahu/Isaiah 55:6 “**Seek יהוה while He is to be found, call on Him while He is near.**”

The Hebrew word used here in Yeshayahu for ‘seek’ is דָּרַשׁ darash – Strong’s H1875 which means, ‘**to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question**’. Now when we see that this word carries more than simply just take a quick peek, but rather emphasises the need to be digging deep in seeking out carefully and with great diligence, through consultation, and asking.

Mattithyahu/Matthew 6:33 “**But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.**”

When we are told to ‘seek’ first the Kingdom – we must recognise that this is not an instruction that gives the notion that you look at it and now that you have seen it you can go on your merry way – NO! To seek His Kingdom requires hard work and discipline each and every day. Here we are being clearly instructed to ‘seek’ יהוה and His strength. We need to ‘seek’ Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

A word that is derived from דָּרַשׁ darash is מִדְּרָשׁ midrash – Strong’s H4097 means, ‘**a study, record, writings or story, commentary**’.

A 'midrash' speaks of the ability to search out something and often refers to that which is written to teach, and later became known as a Hebrew word relating to the in-depth study of the word, often done together. The point is that we are to be a people who are earnestly growing in wisdom and understanding of the Scriptures so we can remember what we look like when we look intently into the mirror of His Word!

Ėkkaḥ/Lamentations 3:25 **"יהוה is good to those waiting for Him, to the being who seeks Him."**

We are to be seeking His face always:

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

Verse 18:

"Riches and esteem are with me, enduring wealth and righteousness."

The Hebrew word for 'riches' is עֶשֶׂר osher – Strong's H6239 which means, '*riches, wealth*', and comes from the root verb עָשָׂר ashar – Strong's H6238 which means, '*to be or become rich, made rich, enriched*'.

Shemu'el Aleph/1 Samuel 2:7 **"יהוה makes poor and makes rich, He brings low and lifts up."**

Debarim/Deuteronomy 8:18 **"But you shall remember יהוה your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today."**

Remember who it is who gives you the power to get wealth!

This verse in Debarim/Deuteronomy 8:18 is often misquoted in many marketing strategies of the world, as they try to catch many in buying in to their schemes of making money and twist these words to their own destruction! While it is true that it is יהוה who gives us the ability to get wealth, what we must recognise is that this is not necessarily referring to monetary growth alone.

The Hebrew word for 'wealth' here in Debarim/Deuteronomy 8:18 is הַיִּל ḥayil – Strong's H2428 which means, '*strength, efficiency, wealth, army, ability, capability, excellence*' and comes from the root word הִיל ḥil – Strong's H2342 which means, '*to be firm, strong, endure, prosper*'.

The word used here in this verse for 'power' is כֹּחַ ko'ah – Strong's H3581 meaning, '*strength, power, ability, might, wealth*'.

When we understand these words in the greater context, we can then learn and know that יהוה strengthens us to be capable and endure – so this is not only related to material wealth!!! We must be cautious of those who teach or assume that His Right Hand (יהושע) and His Power (Spirit) gives material prosperity, because we must also recognise that Satan can make people who bow down to him rich too! The "prosperity gospel" falsely leads people away from obedience to the Torah while claiming their right to material prosperity – and this is no different to the temptation that יהושע faced in the Wilderness, when Satan told יהושע to throw Himself down from the 'Set-Apart' place, after having tempted Him with the kingdoms of this world if He bowed in worship to Satan. The false message today is doing the same thing – it is telling people to 'throw themselves off of the Set-Apart Place' (forsake the Torah) while erroneously telling them that they will be protected and promises them material security that they claim they have a right to receive. Throwing oneself off of the Set-Apart place is a picture of forsaking the commands of Elohim and rejecting the Torah (instructions) for set-apart living and in the process being led astray by Satan who promotes the material over the spiritual!

What we need to recognise is that no matter how hard we work – we have all that we have because יהוה makes it possible – and it is not all about materialism! Sha'ul learnt to be content no matter what circumstances he found himself in – whether in plenty or in lack. Our circumstances do not determine our contentment; but rather recognising that it is יהוה who gives us the strength to endure and overcome any circumstance with great joy and peace while walking in the fear of יהוה – That is great gain:

Timotiyos Aleph/1 Timothy 6:6 **"But reverence with contentment is great gain."**

The Hebrew word translated as 'wealth' in Mishlê/Proverbs 8:18 is הוֹן hon – Strong's H1952 which means, '*wealth, sufficiency, possession*'.

We have been given all we need for life and reverence in Messiah, and we need not chase after wealth as sinners do, and we must not be enticed to do so either. The enticing of the sinner will present what seems to be a wonderful opportunity to gain a lot of possession that you can fill your houses with, yet we must be on guard against such trickery!

Luqas/Luke 12:15 **"And He said to them, "Mind, and beware of greed, because one's life does not consist in the excess of his possessions."**

Yoḥanan Aleph/1 John 2:15-17 **"Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. 16 Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever."**

With Elohim is enduring wealth and righteousness!

The Hebrew word translated as 'enduring' is עָתִיק ateq – Strong's H6276 which means, 'valuable, advanced, surpassing, enduring', and comes from the root verb עָתַק ateq – Strong's H6275 which means, 'to move, proceed, advance (in years), continue, grow old'. What is very clear here is that the ability to 'continue' and 'grow old' so to speak is with Elohim, which goes hand in hand with righteousness! Without proper righteousness and the true wealth and esteem of יהוה we will never be able to proceed and continue to endure in this life with the sure expectation of everlasting deliverance!

Verse 19:

“My fruit is better than gold and fine gold, and my increase than choice silver.”

The true and pure fruit of the wisdom of יהוה is better than any precious metal or commodity on earth!

The Hebrew word for fruit is פֵּרִי peri – Strong's H6529 which means, 'fruit, produce' and comes from the word פָּרַה parah – Strong's H6509 which means, 'to bear fruit, be fruitful, flourish'. This word certainly speaks of the physical fruit of trees and shrubs that bear fruit in which there is a seed according to its kind, i.e., fruit with kernels, hence the fruit produces more fruit. This word also is used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, “the result of an action”; or better understood as, “works”. Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance – which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

Mattithyahu/Matthew 3:8 “Bear, therefore, fruits worthy of repentance”

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness! When we walk according to the Spirit we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present! Fruit does not just pop into one's life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be 'doing' the good works of obedience that have been prepared beforehand for us to do – and that is to walk in the clear commands of Elohim, guarding to do all He has commanded us! We are known, or rather shall be known by our fruit:

Mattithyahu/Matthew 7:16-23 “By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them – 21 “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!’”

Many mighty works that many will claim as good works will be simply revealed as wicked works or rather wicked fruits, for wicked fruit is brought forth from the resulting actions of lawlessness, whereas the good fruit of righteousness is brought forth from the resulting action of complete obedience and set-apartness of walking in and staying in the commands of Elohim!

As the value of a tree is estimated by its products, so righteousness that is displayed in acts/works is a decisive standard for the just judgment of Elohim:

Mattithyahu/Matthew 3:10 “And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.”

The one who is unfruitful has been clearly warned of being rejected, and if this warning is not taken heed of, the clear sentence of being cut off is clear:

Luqas/Luke 13:6-9 “And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 “And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’ 8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure. 9 ‘And if indeed it bears fruit, good. But if not so, you shall cut it down.’”

When we remain steadfast in walking in complete obedience to the Torah/instructions/commands of our Master and Elohim, we are guaranteed that we shall bear fruit that lasts!

The Hebrew word used for 'increase' is תְּבוּאָה tebuah – Strong's H8393 which means, 'increase, revenue, produce, crops, yield', and in essence refers to what one earns or produces through work.

The fruit of wisdom and her increase is far greater in value than any physical and precious commodity that can be brought forth from the earth.

That which Elohim has worked for us through the life, death and resurrection of Messiah, is the richest provision that anyone can ever receive, and the increase thereof or the yielding of a joyous fruit of the Spirit that comes as a result in far better than what any money can buy!

We are to assess daily the fruit of our own lives, in order to ensure that we are bearing fruit that lasts, as we stay in the Master, lest we find that we are bearing either bad fruit or no fruit at all and in risk of being cut off!

At our Sukkot camp in 2014 we embraced the theme of assessing the fruit of our lives as we dug deeper into the 'Fruit of the Spirit'. For a deeper study on this please see the document called: "SUKKOT 2014 – Assessing the fruit of our lives!", under the sermons 2014 menu from our site (<http://atfotc.com>).

While gold, fine gold and choice silver may have an extremely high value in the world today, what we must recognise here is that the true wealth and richness of Elohim is found in His Fruit and in the increase that He brings as we bear the fruit of righteousness, as He too takes care of all our needs giving us the full assurance that we need not worry and chase wealth of the world as the nations do!!!

Verse 20-21:

"I walk in the way of righteousness, in the midst of the paths of right- ruling, ²¹ "to bestow substance on those who love me, and to fill their treasuries."

Wisdom 'walks' in the way of righteousness and 'walks' in the paths of right-ruling! Wisdom does not walk outside of proper righteousness and right-ruling! Therefore we would be wise to walk in the way wisdom 'walks'!

The 'way' of wisdom is in the 'way' of righteousness!

Way of wisdom!

We have already discussed the Hebrew word for 'wisdom'; let us now look at the word used for 'walk':

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

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

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

In the ancient script the word אֹרֶחַ **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 **חג** – which Jeff Benner explains in his AHLB (Ancient Hebrew Lexicon of the Bible) the following:

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

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

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

The root word used to translate the Hebrew into the English **‘to bestow substance’** is **נָחַל nahal** – Strong’s H5157 which means, **‘to get or take as a possession, inherit, acquire, allotted, apportioned’**. Once again we are able to see here the sure promise of our inheritance, and so when we **‘love’** Elohim and diligently walk in the clear way and paths of His righteousness and right-ruling we are able to take possession of His reign and be faithful ambassadors, knowing that what we proclaim is coming, we, who stay in Him, shall inherit!!!

As we walk in the way of wisdom we have life and the fullness of the treasures of Elohim, giving us true joy!

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.”**

It is our call and duty to be faithful and wise ambassadors here and now, as we walk in the way of wisdom, by guarding the commands of Elohim, which is our righteousness!

Hazon/Revelation 21:6-7 **“And He said to me, “It is done! I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment. 7 The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.”**

The word for **‘treasuries’** is **אֹצָרֹת otsar** – Strong’s H214 which means, **‘storehouse, treasury, armoury’** and comes from the root verb **אָצַר atsar** – Strong’s H686 meaning, **‘to lay up, store up, appointed’**.

As we walk in obedience to the commands we see in Debarim, as part of the blessings for obedience, that His good **‘treasure’** of the heavens are opened to us:

Debarim/Deuteronomy 28:12 **“יהוה opens to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. And you shall lend to many nations, but you do not borrow.”**

This root verb **אָצַר atsar** is used in:

Nehemyah/Nehemiah 13:13 **“And I appointed as treasurers over the storehouse Shelemyah the priest and Tsadoq the scribe, and Pedayah of the Lēwites. And next to them was Hanan son of Zakkur, son of Mattanyah. For they were reckoned trustworthy, and it was on them to distribute to their brothers.”**

Nehemyah appointed as treasurers trustworthy men who would guard the duty and when we look at these names we see a powerful description of a true treasurer of the Word of Elohim:

שְׁלֵמְיָה Shelemyah – Strong’s H8018 means, **‘repaid by יהוה’** who was the priest and **צָדוֹק Tsadoq** – Strong’s H6659 which means, **‘righteous’** who was the **‘scribe’** which is the verb **סָפַר saphar** – Strong’s H5608 which means, **‘to score with a mark as a tally or record, to inscribe, to count, declare, number, tell’**. Next was **פְּדַיָּה Pedayah** – Strong’s H6305 which means, **‘Yah has ransomed’** and he was a Lēwite - **לֵוִי Lēwi** – Strong’s H3881 which means, **‘joined to’**. Next to them was **Hanan** – **חָנָן Strong’s H2605** which means, **‘favour/ he is merciful’**, and was the son of **Zakkur** – **זַכְּכֹר Strong’s H2139** which means, **‘mindful’**, the son of **מַטְתָּנְיָה Mattanyah** – Strong’s H4983 which means, **‘gift of Yah’**.

Those who have counted the cost and received the gift of Elohim that He paid in His own Blood, and are willing to declare His Good News are able to be appointed as trustworthy treasurers of His treasure.

יהוה, in His righteousness, has paid our debt, in order for us who are in Him to be counted, for He has ransomed us and by His own blood caused us to be joined to Him by His great favour which He has poured out on us as a gift, always being mindful of His covenants of promise that we are grafted into, being enabled to have our treasuries filled with His treasure! What is His treasure? The answer is clear in:

Yeshayahu/Isaiah 33:6 “And He shall be the trustworthiness of your times, a wealth of deliverance, wisdom and knowledge. The fear of יהוה – that is His treasure.”

The Fear of יהוה – that is His Treasure!!!

Verse 22-31:

“יהוה” possessed me, the beginning of His way, as the first of His works of old. ²³ I was set up ages ago, at the first, before the earth ever was. ²⁴ When there were no depths I was brought forth, when there were no springs heavy with water. ²⁵ Before mountains were sunk, before the hills, I was brought forth, ²⁶ before He had made the earth and the fields, or the first dust of the world. ²⁷ When He prepared the heavens, I was there, when He decreed a vault on the face of the deep, ²⁸ when He set the clouds above, when He made the fountains of the deep strong, ²⁹ when He gave to the sea its limit, so that the waters would not transgress His command, when He decreed the foundations of the earth, ³⁰ then I was beside Him, a master workman, and I was His delight, day by day rejoicing before Him all the time, ³¹ rejoicing in the world, His earth; and my delights were with the sons of men. ”

I have grouped these verses together, as we are able to see that from **verse 22-31** Shelomoh gives us a very clear passage of the origin of wisdom! Wisdom is from the very beginning. There is nothing that יהוה has done without His own wisdom! These verses are very self-explanatory and what we take note of here is that wisdom is declaring that before there was anything – that is before there was anything that has been created – wisdom was there!!! The metaphor expressions used here in these verses, as a parable, teach us a very clear and vital lesson! And that is that with Elohim is all wisdom, and there is no true wisdom with Elohim, and nothing has come to be with the wisdom of Elohim, and is another clear parable of how our great wise Master, יהושע Messiah, is wisdom and that He is with Elohim and is Elohim, for He is from before all was made!

Qolasim/Colossians 1:17 “And He is before all, and in Him all hold together.”

There is nothing that can be in existence without the Master, and those who refuse to be joined to Him and stay in Him shall perish, for without His there is no everlasting life!

Yoḥanan/John 1:1-3 “In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. ² He was in the beginning with Elohim. ³ All came to be through Him, and without Him not even one came to be that came to be.”

Yoḥanan/John 1:14 “And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.”

Messiah, The Word made flesh, came and dwelt among us and His esteem was seen AS OF an only brought forth of a father!!! This is very important for us to understand, as Elohim is One and not two or three!!! The esteem of Elohim – the very word of wisdom that made all and by which all came to be, came into our midst AS OF – or better understood as, ‘presented to us in the form of’ an only brought forth of a father!

When Messiah spoke in the congregation on the Sabbath many were astonished at his teachings and could not understand where He could get such wisdom:

Mattithyahu/Matthew 6:2-3 “And Sabbath having come, He began to teach in the congregation. And many who heard Him were astonished, saying, “Where did He get all this? And what wisdom is this which is given to Him, that such miracles are done through His hands? ³ “Is this not the carpenter, the Son of Miryam, and brother of Ya’aqob, and Yosēph, and Yehuḏah, and Shim’on? And are not His sisters here with us?” And they stumbled in Him.”

What wisdom is this which is given to Him? This is what those who stumbled in Him had asked, and what they could not recognise or see is that Wisdom itself was standing and teaching in their midst – the One who is from before all and in whom all came to be – yet they despised the wisdom of Elohim!

Iyob asks the question of the origin of wisdom as seen in:

Iyob/Job 28:20 “And wisdom – from where does it come? And where is the place of understanding?”

We see the answer given in:

Iyob/Job 28:28 “And He said to man, ‘See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.’ ”

As we turn from evil and the dysfunctional ways of sinful man and turn to our Wise Master and Elohim, יהושע Messiah, we are able to embrace the fear of יהוה and walk in His Word as we stay in His Word that is from the beginning!!!

Many often struggle with the understanding that יהושע Messiah is the very wisdom of elohim and is יהוה in the flesh!

In Sha'ul's introduction of his letter to the Romans he makes a clear distinction that can often be overlooked.

Romiyim/Romans 1:1-6 “**Sha'ul, a servant of יהושע Messiah, a called emissary, separated to the Good News of Elohim, 2 which He promised before through His prophets in the Set-apart Scriptures, 3 concerning His Son, who came of the seed of Dawid according to the flesh, 4 who was designated Son of Elohim with power, according to the Set-apart Spirit, by the resurrection from the dead: יהושע Messiah, the Master of us, 5 through whom we have received favour and office of the emissary for belief-obedience among all the nations on behalf of His Name, 6 among whom you also are the called ones of יהושע Messiah.**”

Firstly we must take note of the clear language or wording that Sha'ul is using here to describe our Master and Elohim. He starts off by declaring that he himself was a servant of Messiah and a called emissary who was ‘separated’ to the Good News of Elohim that was promised through prophesy in the Scriptures!

The Greek word used here in **verse 1** for ‘separated’ is ἀφορίζω **aphorizō** – **Strong’s G873** which means, ‘**to mark off by boundaries, ostracise, separate, set-apart**’, and comes from the two words: **1 - ἀπό apo** – **Strong’s G575** which is a preposition and primitive particle, meaning, ‘**from, away from, against**’; and **2 - ὁρίζω horizon** – **Strong’s G3724** which means, ‘**predetermined, fixed, appointed, to mark off by boundaries**’.

He was called out to be set-apart and so too are we as we are called to come out and be separated, marked by the clear boundaries of the Torah of elohim that is now written upon our hearts, and in which we delight and meditate upon day and night in order that we prosper in all we do, staying in the Master with great joy!

Sha'ul continues to share that the Scriptures all pointed to the very working of the wisdom of Elohim, concerning the Son of Elohim, who came of the seed of Dawid ‘**ACCORDING TO THE FLESH!**’ Notice that I have accentuated the wording ‘according to the flesh’, and the reason for this is that there is a clear distinction being made here is declaring to us how the Master and Elohim who is and who was and who is to come, would become to be in our midst as of a Son brought forth of a Father! According to the flesh – that is of the very image of created man, our Master and Elohim came of the seed of Dawid! He is before Dawid, yet according to the flesh – that which was created By Elohim who is before all and in whom all is made – He is of the seed of Dawid! This was a great hindrance to many, and Messiah even challenged the religious Pharisees on this when He asked them to unravel a clear riddle and parable of His coming in the flesh!

Mattithyahu/Matthew 22:41-46 “**And when the Pharisees were gathered together, יהושע asked them, 42 saying, “What do you think concerning the Messiah? Whose Son is He?” They said to Him, “The Son of Dawid.” 43 He said to them, “Then how does Dawid in the Spirit call Him ‘Master,’ saying, 44 יהוה said to my Master, “Sit at My right hand, until I make Your enemies a footstool of Your feet” ’? 45 “If then Dawid calls Him ‘Master,’ how is He his Son?” 46 And no one was able to answer Him a word, and from that day on no one was bold enough to ask Him any more questions.**”

In the Spirit Dawid calls Messiah ‘Master’, yet according to the flesh He came of the seed of Dawid!

Sha'ul then goes on in his introduction of his letter and states that while our Master came of the seed of Dawid according to the flesh, He was ‘designated’ Son of Elohim according to the Spirit!

The Greek word used here for ‘designated’ in **Romiyim/Romans 1:4** is ὁρίζω **horizon** – **Strong’s G3724** which means, ‘**predetermined, fixed, appointed, to mark off by boundaries**’ – the same word used in the construct of that which describes Sha'ul's separation! The difference here is that a clear message is being given straight away in this introduction, and that is that while Messiah would come, according to the flesh – “in a created form” – of the seed of Dawid, He was designated, that is appointed and fixed and predetermined to be the Son of Elohim in power according to the Spirit! This appointment or designation according to the Spirit was made manifest in the flesh by coming of the seed of Dawid, yet designated as son of Elohim, as we would be able to see the esteem of Elohim AS OF a brought forth of a father!

What I am simply trying to highlight here is that while many may wish to debate the origin and beginning of our Master, we are able to see in the clear parable given by Shelomoh in this **Mishlë/Proverbs 8** that there is no beginning for wisdom.

That is to say that there is no beginning for our Master and Elohim, for He is the beginning and the end. Messiah who was appointed High Priest in the order of Malkitsedeq teaches us another valuable lesson that He has no beginning or end, and as we are told in **Ib'rim/Hebrews 7** that Malkitsedeq was without father, without mother, without genealogy, having neither beginning of days nor end of life, but having **been made like the Son of Elohim**, remains a priest for all time. The One who is the beginning and the end, and with whom is all wisdom, and in whom all was made we recognise that this Mighty Elohim was made like the Son of Elohim, in order to redeem sinful man back to Elohim!

Verse 32:

“And now, listen to me, you children, for blessed are they who guard my ways.”

In the closing verses of this great Proverb of Shelomoh we are presented a clear choice to make. After having understood the fact that wisdom speaks, and recognising the pure and true qualities of wisdom, and learning the truth of the origin of wisdom, we are now presented with a choice, in these closing 5 verses.

The call here in this verse is very loud and very clear – NOW LISTEN!!!

And now – s written in the Hebrew as – וְעַתָּה – ‘ve’attah’ which is from the word עַתָּה attah – Strong’s H6258 means ‘**now, at this time**’ and with the conjunction of the letter - וְ – ‘waw’ in front of the word renders ‘**and now**’ or ‘**but now**’.

The literal rendering of the beginning of this verse is: “**And now, children, you listen to me**” – וְעַתָּה בְּנִים שְׁמַעוּ לִי – ‘veattah baniym shimau-ly’. Hebrew root word for ‘listen’ is שָׁמַע shama – Strong’s H8085 which carries the meaning not just simply to hear, but rather to ‘**listen with attention, comprehend and discern, give heed to what is being spoken**’. Here it is written in the active voice which is a very clear command to ‘listen up’.

Understanding our need to be a people who are listening attentively and giving heed to His Word in a time when most are not, let us recognise that this is certainly the time to **now** be a hearing and discerning and obeying people!

The reason to have ears that hear attentively is clear – blessed are those who guard the ways of Elohim! You can only truly guard that which you are paying attention to and be a doer of the Word and not a hearer only!

The Hebrew word used in this **verse 13** for ‘blessed’ is אֲשֶׁר esher – Strong’s H835 which means, ‘**happiness, blessedness, bliss**’, and comes from the root verb אָשַׁר ashar – Strong’s H833 which means, ‘**blessed, lead, guide, to go straight, make progress to be advanced, to be led forth**’.

אֲשֶׁר esher – Strong’s H835 is used in:

Tehillah/Psalm 34:8 “Oh, taste and see that יהוה is good; blessed is the man that takes refuge in Him!”

There are two verbs in Hebrew that render the meaning ‘blessed’: This one we have just mentioned - אָשַׁר ashar – Strong’s H833 and the one we all know - בָּרַךְ barak – Strong’s H1288 which means, ‘**to kneel down, bless, abundantly bless**’.

What is worth taking note of when looking at the primary difference between these two words that both mean blessed, is that בָּרַךְ barak – Strong’s H1288 is used by Elohim when He blesses somebody or even a nation, but nowhere do we find the use of אָשַׁר ashar – Strong’s H833 coming from the lips of Elohim!

When man blesses Elohim, the word בָּרַךְ barak – Strong’s H1288 is used and never אָשַׁר ashar – Strong’s H833.

יהוה never pronounces man אָשַׁר ashar – Strong’s H833, and it should be pointed out that when barak – Strong’s H1288 is used, the initiative comes from Elohim. Therefore when we look closer at the words of Shelomoh here we take note that when he says, “Blessed are those who guard my ways” we are able to see that for man to be אָשַׁר ashar – Strong’s H833, man has to do something!! Hence the blessing for guarding the ways of Elohim!

A ‘blessed’ - אֲשֶׁר esher – Strong’s H835 – man is one who takes refuge in יהוה, and one who trusts in יהוה completely, and who submits under the authority of His Torah:

Mishlê/Proverbs 29:18 “Where there is no vision, the people are let loose, but blessed is he who guards the Torah.”

It is also a blessing for man to not follow wrong advice:

Tehillah/Psalm 1:1-2 “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night.”

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 the commands of Elohim and observe and perform them as obedient children of the Most High! When one is ‘guarding’ something, being ‘awake’ and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest! When used in combination with other verbs the meaning is ‘**do carefully or diligently**’, i.e. perform carefully by paying strict attention as to what must be done as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

What is interesting in taking note of is the frequent use of the word שָׁמַר shamar in the Torah. It is used 139 times in the Torah – 15 times in **Berēshith/Genesis**, 24 times in **Shemoth/Exodus**; 16 times in **Bemidbar/Numbers** and 65 times in **Debarim/Deuteronomy!!!**

With **Debarim/Deuteronomy** being seen as the ‘**second reading of the Torah**’, as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר shamar to the generation that was about to enter into the Promised Land!

Luqas/Luke 11:28 “But He said, “Blessed rather are those hearing the Word of Elohim and watching over it!”

These were the words of Messiah after someone said that blessed is the womb that bore Him. The blessing is not where we have come from but how we are a people of Elohim who are hearing, guarding and doing His commands!

Verse 33:

“Listen to discipline and become wise, and do not refuse it.”

Again the call is clear – listen, and with the proper listening the charge given to us is to listen to ‘discipline’. The Hebrew word for ‘discipline’ is מוֹסָר musar – Strong’s H4148 which means, *‘discipline, chastening, correction, reproof, punishment, warning’*, which we have already discussed at large in this article. Listening to discipline is how we become wise, for if we despise discipline of Elohim then we will simply become foolish!

The charge is clear and the choice is clear – listen to discipline and do not refuse it!

The Hebrew word translated as ‘refuse’ is from the root word פָּרַע para – Strong’s H6544 and means *‘let go, let alone, lack of restraint, uncover, naked, neglect, avoid, out of control’*, and is the same word that is translated as ‘let loose’ in: Shemoth/Exodus 32:25 **“And Mosheh saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies.”**

From this verse we see the clear picture of the state of the people – they were ‘naked’ and lacked restraint as they simply followed after the flesh and refused to listen. What initially to Aharon may have seemed like a ‘keeping of the peace’ in camp, by allowing them to do what they wanted, actually turned out to be the reality of him not standing up for what is right and so many fall into this trap today as they prefer to keep quiet for the sake of peace – and this we cannot do. We must not turn a deaf ear to the discipline of the Torah, lest we find ourselves being ‘let loose’ and headed for destruction!

Verse 34:

“Blessed is the man who listens to me, watching daily at my gates, waiting at the posts of my doors.”

When we consider the clear blessing given to the one who listens, gives heed to discipline and is watchful over the Word, then the choice to hear, guard and do should be an obvious one to make, yet so many want the blessings of Elohim without taking actual responsibility is hearing and doing what His word instructs, teaches and disciplines us in.

Listen, watch, wait! We see a great lesson in this verse and the order of the wording as we can see that the blessed one who listens attentively is one who is faithful in watching at the gates and waiting at the doors!

The Hebrew word for ‘listens’ is שָׁמַע shama – Strong’s H8085 and the word for ‘waiting’ is שָׁמַר shamar – Strong’s H8104, which we have already discussed. What is worth noting here is that to be waiting implies a proper guarding, being awake, sober and paying attention!

The Hebrew word for ‘watching’ is שָׁקַד shaqad – Strong’s H8245, which means *‘to watch, keep watch, and lie awake’*. A word derived from this root is the noun that is translated as *‘almond, almonds’*, which is the Hebrew word שָׁקַד shaqed – Strong’s H8247. This Word is used to describe the almond that Aharon’s rod budded in the Wilderness.

We see the use of this word being used as a play on words in:

Yirmeyahu/Jeremiah 1:11-12 **“And the word of יהוה came to me, saying, “What do you see, Yirmeyahu?” And I said, “I see a branch of an almond tree.” 12 And יהוה said to me, “You have seen well, for I am watching over My word to do it.”**

Almond tree here in the above verse 11 is שָׁקַד shaqed and **‘watching over’** in verse 12 is שָׁקַד shaqad.

We are to be awake and watching, guarding the Torah and not be found to be sleeping and unable to bear the fruit of righteousness.

יהוה continually reminds us to be an awake people:

Mattithyahu/Matthew 24:42 **“Watch therefore, for you do not know what hour your Master is coming.”**

Mattithyahu/Matthew 25:13 **“Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming”**

Mattithyahu/Matthew 26:41 **“Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.”**

Hazon/Revelation 3:2-3 **“Wake up, and strengthen what remains and is about to die, for I have not found your works complete before Elohim. 3 “Remember, then, how you have received, and heard. And watch and repent. If, then, you do not wake up, I shall come upon you as a thief, and you shall not know at all what hour I come upon you.”**

Marqos/Mark 13:33 **“Take heed, watch and pray, for you do not know when the time is”**

Luqas/Luke 21:36 **“Watch then at all times, and pray that you be counted worthy to escape all this about to take place, and to stand before the Son of Adam.”**

Two words in the Greek are used here for watch and the word used here for ‘watch’ in the first 4 passages quoted here above is - γρηγορέω grēgoreō – Strong’s G1127 and means, *‘to be awake, alert, keep watching, stay alert’* and comes from the primitive verb - ἐγείρω egeirō – Strong’s G1453 meaning, *‘to waken, to raise up, awaken’*; and the word used for ‘watch’ in the last 2 verses above is - ἀγρυπνέω agrupneō – Strong’s G69 which carries the meaning, *‘to be sleepless, wakeful, keep on the alert, keep watch’*.

We need to always be awake and alert and watchful. Aharon’s rod is symbolic of the authority of the Word.

It was Aharon's rod that budded first after the rebellion against the leadership of Mosheh and Aharon and as high priest this rod is a shadow picture of יהושע Messiah having come down as the Word made flesh to show us His Right-Ruling and to firmly establish His Authority as He set His 'plumb-line' in our midst and would be a witness against all who rebel against the Authority of His Word, for he will bring forth His Judgement with right ruling:

Amos 7:7-9 **"This is what He showed me, and see, יהוה stood on a wall made with a plumb-line, with a plumb-line in His hand, 8 and יהוה said to me, "Amos, what do you see?" And I said, "A plumb-line." And יהוה said, "See, I am setting a plumb-line in the midst of My people Yisra'el, no longer do I pardon them. 9 "And the high places of Yitsḥaq shall be laid waste, and the set-apart places of Yisra'el shall be destroyed. And I shall rise with the sword against the house of Yarob'am."**

Aharon's rod was the rod that blossomed and bore ripe almonds and is a picture of the true fruit of true leadership based on that which יהוה has chosen and not by man's standards, and the almonds were symbolic of being watchful and alert – showing us that יהושע, our High Priest is constantly watching over us and never sleeps and the rod would be a witness against future grumbings.

The almond tree is usually a tree that blossoms first but is one of the last to bear fruit and it is also known as the resurrection tree and we see here by the miracle that takes place in a 'dead' stick coming to life again!!!

Almond like blossoms were part of the design on the Menorah/Lampstand and The lampstand has 22 almond blossoms which picture for us again His complete Word as there are 22 letters in the Hebrew Alphabet! And He has by His Word brought us into His marvellous Light!

The use of the almond blossoms on the Lampstand is a reminder for us to **'keep watch and be alert'** and with 7 lamps being symbolic of His Appointed Times, we keep watch by observing faithfully His appointed Times!!!

Gates and doorposts are symbolic of the place where we are reminded of the right-rulings of Elohim, for it was at the gates of the city that the judges would sit and rightly rule the people, and it is on the door posts of our homes that we are to write the commands to remind us in our going out and coming in that we are to guard the commands of Elohim!

The Hebrew word used in this **Mishlê/Proverbs 8:34** for 'posts' is מְזוּזָה **mezuzah** – **Strong's H4201** which means, **'doorpost, gate post'**. This word is used 19 times in the Scriptures and is used for the gateposts of the city of Azzah (Gaza), which Shimshon carried away together with the gate, which is a symbolic picture of the authority of the enemy being carried away and being destroyed! This word is used for the gateposts of the Tabernacle court, as well as the gateposts of the Temple that Shelomoh built, as well as those described by Yehezqël in referring to the Millennial Temple. In **Shemoth/Exodus 12:7,22-23** we see how the Yisra'elites applied the blood of the lamb to the doorposts of their homes. This word is also used to describe a servant who declared his love for his master after being released in the 7th year. If the servant desired to stay then he would be brought to the doorpost and his master would pierce his ear and the servant would belong to his master forever! We are also instructed to write the commands on our doorposts, as seen in:

Deḥarim/Deuteronomy 6:9 **"And you shall write them on the doorposts of your house and on your gates."**

Deḥarim/Deuteronomy 11:20 **"and shall write them on the doorposts of your house and on your gates"**

While we can certainly see that the term מְזוּזָה **mezuzah** – **Strong's H4201** means doorpost, what we find today is that some people market and sell what they call a 'mezuzah', and what they are selling is a small handmade item that has a piece of paper rolled up inside with the commands written on them, and this can be attached to the doorposts of one's home. While the idea may sound inviting, what we take note of here is that mezuzah simply means 'doorpost' and everyone has doorposts, and they do not need to buy a marketed product, but rather just obey the Word and write the commands on their doorposts. This can be done in many creative ways while not neglecting the command, as we have taken the 10 words of Elohim in Hebrew and written them with a wood burning tool on the doorposts of our front door, which certainly causes a great number of discussions that can be an opening for many to come to know the commands of our Elohim, while at the same time always being a reminder to our whole family that we are to always guard His commands, and that He protects of going out and coming in!

Verse 35:

"For whoever finds me shall find life, and obtain favour from יהוה"

The word translated here as 'for' – is כִּי **ki** – **Strong's H3588** which can be rendered as, **'that, for, when'** as well as literally giving the meaning of **'because'**, and what we see flowing from the previous verse is that this word introduces the clear reason for following the clear call to accept wisdom, seek wisdom and guard wisdom!

The Hebrew word for 'finds/find' is מָצָא **matsa** – **Strong's H4672** – **'to attain, find, locate, discover'**, which we have already discussed in this article. When you find wisdom you find life!

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

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.”**”

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

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

The Hebrew word for **fountain** is - מַקּוֹרַי maqor – **Strong’s H4726** meaning, ‘**a spring, fountain**’ and comes from the root - קוּרַי 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 יהוה is the FOUNTAIN OF LIFE!!!

Tehillah/Psalm 68:6 “**Bless Elohim in the assemblies, יהוה, 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!

Mishlĕ/Proverbs 10:11 “**The mouth of the righteous is a fountain of life, but violence covers the mouth of the wrong.**”

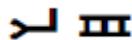
Mishlĕ/Proverbs 13:14 “**The Torah of the wise is a fountain of life, turning one away from the snares of death.**”

Mishlĕ/Proverbs 14:27 “**The fear of יהוה is a fountain of life, to turn away from the snares of death.**”

Mishlĕ/Proverbs 16:22 “**Understanding is a fountain of life to him who has it, But the disciplining of fools is folly.**”

יהושע 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 יהושע Messiah is THE LIFE! This word - הַי hay 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!

When we find wisdom, we not only find life, but we also obtain favour from Elohim, and the Hebrew word used here in **Mishlĕ/Proverbs 8:35** for ‘**favour**’ is רַצוֹן ratson – **Strong’s H7522** which means, ‘**goodwill, favour, acceptance, desired, well-pleased**’, and comes from the primitive root verb רָצַח ratsah – **Strong’s H7521** which means, ‘**to be pleased with, accept favourably**’. When we seek for wisdom and find her, we find life and are accepted favourably by our Master and Elohim!

In the Beloved we have been accepted favourably by Him, having been ordained us to adoption as sons through Messiah, according to the good pleasure of His desire (**Eph’siyim/Ephesians 1:2-7**).

Verse 36:

“But he who sins against me injures himself; all who hate me love death!”

The last verse of this proverb gives us a clear contrast between the one who seeks wisdom and guards the commands versus the one who despises wisdom and sins against Elohim! Herein lies the sobering reality of the fate of the lawless, presenting to us the obvious choice in pursuing wisdom with our all!

The Hebrew word used here for ‘sins’ is חָטָא *hata* – Strong’s H2398 meaning, ‘*to miss the mark, do wrong, incur guilt, fail to reach*’, and when understanding the root meaning of Torah, one can clearly see that to sin is to walk against, or walk contrary to, the Torah, for:

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

When shooting an arrow or other object to a target, the distance that one misses is measured with a cord. The wrong actions of one are also measured against the correct action! The Torah is the ‘chord’ or ‘plumb-line that we are ‘measured against’, for we would not know what we have missed if there was no measuring line to guide and instruct us! Sinners are those who walk contrary to the Torah and ‘miss the mark’ of called for set-apartness and obedience to the Torah.

Sin is lawlessness!

The Greek word here, as we know, for sin is ἁμαρτία *hamartia* – Strong’s G266 which means, ‘*sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong*’, and also carries the meaning of, ‘*wandering from the law of Elohim, violate the law of Elohim*’. We also know, yet I will once again remind you, that the Greek word used for ‘lawlessness’ is ἀνομία *anomia* – Strong’s G458 meaning, ‘*lawlessness or lawless deeds, unrighteousness*’ and comes from the word ἄνομος *anomos* – Strong’s G459 meaning, ‘*lawless or without law, transgressors*’.

This verse spells it out very plainly for those who seem to miss the fact that to not walk in the Torah is sin! It is as though Yoḥanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

ἁμαρτία *hamartia* – Strong’s G266 is ἀνομία *anomia* – Strong’s G458

Titus/Titus 2:11-14 “For the saving Gift of Elohim has appeared to all men, 12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, 13 looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour יהושע Messiah, 14 who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works.”

The word ‘redeem’ here is λυτρόω *lutroō* – Strong’s G3084 which literally means, ‘*to release by paying a ransom, redeem*’ – in other words Messiah has paid the price for us and released us from lawlessness by paying the ransom for our lives with His Blood.

Sha’ul tells us in:

Romiyim/Romans 6:18 “And having been set free from sin, you became servants of righteousness.”

So in other words we can see that The Master יהושע Messiah has redeemed us and set us free from all lawlessness and sin, in order that we never wander from or violate the Torah.

The one who sins and wanders from or violates the Torah by refusing to walk in it injures himself!

The Hebrew word translated as ‘injures’ is חָמַס *hamas* – Strong’s H2554 which means, ‘*to treat violently or wrong, do violence, injures, drop off*’. It is from this root verb that we get the Hebrew noun for ‘violence’, which is חָמַס *hamas* – Strong’s H2555 which means, ‘*violence, wrong, malicious*’. What is interesting to note is the Arabic term ‘*hamas*’ which is the term used of the Islamic militaristic terrorist group which uses politics and violence to achieve its goals!

When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah. The corrupted state of twisted man-made theologies that have shaped Christianity has inevitably caused many professing believers to show anger toward the thought of simply obeying the Torah; and have therefore corrupted their lives into a state of lawlessness, which assumes that the favour of Elohim has given them license to not adhere to His commands!

What the wrong do not realise is that their punishment is coming when Elohim comes in His wrath and they will drink of the cup of His wrath!

The Hebrew word for ‘hate’ is שָׂנֵא *sane* – Strong’s H8130 which means, ‘*to hate, detest, turn against*’, and those who detest Elohim, by not guarding His commands, love death! We have taken careful note that love for Elohim is to guard His commands, and therefore anyone who detests His Torah and refuses to walk in obedience to his commands makes Himself a hater of Elohim and a lover of death that awaits the lawless!

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*’.

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

In closing this great Proverb, Shelomoh makes a clear call for us to not fall for the lawlessness, and warns the true hearer to avoid becoming a victim of the adulterous whore, whose house leads to death!

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 need to be a people who seek wisdom, and with our getting get more wisdom, having the assurance we have in Him, as we remain steadfast with a committed and confident endurance that is expected for a true set-apart and chosen one of our Master and Elohim, **יהושע** Messiah, to have!

Hear, guard and do the commands of Elohim and avoid the flattery and seduction of the whore, by growing in the wisdom and knowledge of Elohim, lest you find yourself being a lawless sinner that has only one path – a path that leads many to death! Hear wisdoms call and the listen to the voice of understanding, as diligently hear, guard and do the commands of Elohim, being watchful, sober and alert, making the right choice each and every day, in pursuing wisdom with your all!

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!