

MISHLĚ/PROVERBS 17

Shalom,
In this article I will break down **MishlĚ/Proverbs 17** 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!

Before we go into each verse I simply want to remind the reader of what the term **‘proverbs’** means.

The Hebrew word for **‘proverbs’** is the noun מִשְׁלָּה **mashal** – **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 **mashal** – **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.

Verse 1:

“Better is a dry piece of bread and rest with it, than a house filled with slaughters of strife.”

This parable is very similar to that which we find in:

MishlĚ/proverbs 15:17 **“Better is a meal of vegetables where love is, than a fatted calf with hatred.”**

The Hebrew word used 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 טָבַח **tob** – **Strong’s H2895** and carries the meaning, **‘pleasant, good, agreeable, beautiful, to be pleasing, done well’**.

In the true understanding of this word טוֹב **tob** we can see that it may best be translated in most cases as **‘functional’**, for when יְהוָה said in **Berĕshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**. What He saw was His creation **functioning** properly and working the way it should and this is why it was **‘good’**.

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

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



Tet – ט:

The original pictograph for this letter is ט, 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 - װ:

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

Beyt - ב:

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

טוב tob - ט י ם - 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'!

As in **Mishlë/proverbs 15:17**, we see Shelomoh giving us the clear teachings that it is better/functional to have less when there is a proper love and fear of יהוה than having abundance with hatred, dysfunction and dissention!

Dry piece of bread! In the Hebrew this phrase is written as – פת תרבה – 'path hareybah'

The Hebrew word translated as 'dry' is the root word תרב הֶרֶב **Strong's H2720** which means, '*dry, desolate, waste*', which comes from the root verb תרב הֶרֶב **Strong's H2717** which means, '*to be dry, dried up, become parched, laid waste, utterly ruined, devastated*'.

The Hebrew word translated as 'piece of bread' is from the root word פת פֶּת **Strong's H6595** which means, '*fragment, morsel, bit, piece of bread*', and comes from the root verb פתה פָּתַת **Strong's H6626** which means, '*to break up, crumble*'.

The Hebrew word for 'rest' is the noun שְׁלֵוָה **Strong's H7962** which means, '*quiet, at ease, complacency, time of tranquillity*', and comes from the root verb שָׁלַח **Strong's H7951** which means, '*to be quiet or at ease, be at rest, prosper*'.

The noun שְׁלֵוָה **Strong's H7692** is used 8 times in 8 verses in the Tanak:

Tehillim/Psalm 122:7 // Mishlë/Proverbs 1:32 // Mishlë/Proverbs 17:1 // Yirmeyahu/Jeremiah 22:21 // Dani'el/Daniel 8:25 // Dani'el/Daniel 11:21 // Dani'el/Daniel 11:24

The verb שָׁלַח **Strong's H7951** is used 5 times in 5 verses in the Tanak:

Iyob/Job 3:26 // Iyob/Job 12:6 // Tehillim/Psalm 122:6 // Yirmeyahu/Jeremiah 12:1 // Ėkrah/Lamentations 1:5

The first part of this parable teaches us about the contentment we ought to have in all circumstances, and makes clear what is more better or more functional for us to have, versus the very dysfunctional state that is given in the second part of this parable.

The Hebrew word translated as 'slaughters' is from the root word זָבַח **Strong's H2077** which means, '*thank offerings, sacrifice, feasting*', which comes from the root verb זָבַח **Strong's H2076** meaning, '*to offer a sacrifice, sacrificed*'.

The Hebrew word for 'filled' is מָלֵא **Strong's H4392** which means, '*full, abundance, completely, much, multitude*', which comes from the root verb מָלֵא **Strong's H4390** which carries the meaning, '*to be full, to fill, complete, covered, dedicate, fulfil, ordain, fill the hand*'.

At this point I must make it clear that there is absolutely nothing wrong with a house that is filled with offerings of thanks!!! Shelomoh is not disputing that, however what he is teaching us is that it is more dysfunctional for a house to have abundant offerings that are with strife, that one with few bread crumbs with peace!

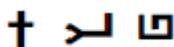
Tehillah/Psalm 4:5 "Offer slaughterings of righteousness, and trust in יהוה."

We are to offer slaughterings to יהוה, yet we must take note that any form of offering and thanksgiving done outside of righteousness (which is to guard the commands) is an abomination to Elohim!

Mishlë/Proverbs 15:9 "The way of the wrong one is an abomination to יהוה, but He loves him who pursues righteousness."

The Hebrew word translated in this parable for 'strife' is רִיב **Strong's H7379** which means, '*strife, contention, dispute, adversary, controversy*', and comes from the primitive root verb רִיב **Strong's H7378** meaning, '*to strive, contend, argue, complain, find fault, quarrel*'.

The Hebrew word for 'house' is בַּיִת **Strong's H1004** meaning, '*house, home, armoury, building*', which in the ancient pictographic script looks like this:



Beyt - בַּיִת:

This is the letter 'beyt' (בַּיִת), 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.

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!

Taw – ת

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

His 'floor plan' for His Creation, is sealed by His Covenants of promise by the work and Authority of His Mighty Outstretched Arm and Hand, and as living stones are being built up in Him becoming His Dwelling Place!

Eph'siyim/Ephesians 2:19-22 "So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim, 20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone, 21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in יהוה, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit."

As a true House/Dwelling Place of Elohim we must make sure that we guard the peace and rest of our Master and not allow strife to enter in, for then our slaughterings will become dysfunctional, no matter how must we 'sacrifice'!!!

In the LXX (Septuagint – Greek translation of the Tanak – O.T.) we take note that the Greek word used here for 'strife' is μάχη machē – Strong's G3163 which means, 'fight, strive, dispute, conflict, quarrel', and comes from the word μάχομαι machomai – Strong's G3164 meaning, 'to fight, argue, quarrel'.

Sha'ul tells Timotiyos where strife comes from – it comes from verbal battles – and in speaking of 'one who teaches falsely', he says in:

Timotiyos Aleph/1 Timothy 6:4 "he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions"

We must steer clear of 'verbal battles' that lead to strife, slander and all forms of wickedness, for it will render our slaughterings as dysfunctional before our Master!

Ya'aqob writes:

Ya'aqob/James 1:1-4 "Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members? 2 You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask. 3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures. 4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim."

As we consider this very powerful parable of Shelomoh I am reminded of the events we see taking place in

Mattithyahu/Matthew 15, where a woman from Kena'an came to יהושע asking for compassion and help as her daughter was demon possessed. יהושע did not answer her and His taught ones came and told Him to send her away and he responded to them that He had only been sent for the lost sheep of Yisra'el. She continued to cry for help and He said that it is not good to take the children's bread and throw it to the little dogs and she responded:

Mattithyahu/Matthew 15:27 "But she said, "Yea Master, for even the little dogs eat the crumbs which fall from their masters' table."

This expressed immense faith as she recognised that it was better to come and eat the dry crumbs that would fall from the Master's table than to be in a home of strife, for it is at the Master's table that she would find true peace and healing!

We then take note of the words of our Master:

Mattithyahu/Matthew 15:28 "And יהושע answering, said to her, "O woman, your belief is great! Let it be to you as you desire." And her daughter was healed from that hour."

The Master of peace and rest is who this desperate woman came to see and was willing to pick up crumbs from His table, signifying her intense faith in recognising that it was far better for her to be like a dog at His table than be in her own house where they may have been plenty yet with much striving and no peace and rest, for her daughter was demon possessed. Having come to the Master and displayed this urgent faith her daughter was healed in that hour and she should go home in peace, having received the word of life from the Master Himself!

Verse 2:

"A wise servant rules over a son who causes shame, and shares an inheritance among the brothers."

Shelomoh teaches us here how a servant/slave who acts wisely be placed higher than a son who is a fool and causes shame, and will become as a son and inherit among the brothers!

The Hebrew word for 'servant' is עֶבֶד ebed – Strong's H5650 meaning, '*servant, slave, bondservant*', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה:

Wayyiqra/Leviticus 25:55 "Because the children of Yisra'el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim."

The equivalent Greek word for servant is δούλος doulos – Strong's G1401 and is translated as, '*slave, servant, bondservant, bondslaves – both men and women*', and is used repeatedly throughout the renewed Writings. The word 'ebed' is used 800 times in the Tanak (O.T.) and is used as a noun which describes the one who 'works or tills' according to the instructions of His Master, and comes from the primitive root verb עָבַד abad – Strong's H5647 meaning, '*to work, serve, observe, do the work, cultivate, worship*' and carries the understanding of '*expending considerable energy and intensity in performing a task or function*' – in other words – 'giving it your all'!

In the ancient script the word עֶבֶד ebed is pictured as:



Ayin - ע:

The original pictograph for this letter is  and represents the idea of seeing and watching, as well as knowledge as the eye is the window of knowledge

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.

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.

When we look at this word in the ancient script for a servant, we can see that it speaks of "One who watches at the door of the house" – and this is what our Master calls us to do; and when we consider that יהושע Messiah is The Door, then we further see our need to continually be looking at Him, guarding to do all His commands – and this is how we too keep watch over the House/Body of Messiah!

The Hebrew word translated as 'wise' is from the root word שָׂכַל sakal – Strong's H7919 which means, '*to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper*', and a noun that is derived from this verb is the word שֶׁקֶל sekel – Strong's H7922 which means, '*insight, discretion, prudence, wisdom*'.

It is through continual meditating upon the Word and the doing of the Word that we gain understanding and insight and are able to rightly divide the truth, and find 'functional insight and wisdom'!!!

Prudence, according to the Merriam Webster's Collegiate Dictionary, carries the meaning of, '*the ability to govern and discipline oneself by the use of reason, skill and good judgment in the use of resources, caution or circumspection as to danger or risk*'. To be prudent, in the positive sense, is to be marked by wisdom or judiciousness, which is the ability to exercise or be characterized by sound judgment! This can only be done when you watch over the commands and do not let loving-commitment and truth be forsaken!

The Hebrew word translated as 'rules' is מָשַׁל mashaal – Strong's H4910 which means, '*to rule, have dominion, reign*'.

The servant who is wise will have rule over a shameful son!!! The Hebrew word that is for 'causes shame' is מִבְּיֹשׁ – 'meybiysh' and comes from the root word בֹּשַׁשׁ bosh – Strong's H954 which means, '*be ashamed, act shamefully, disconcerted, disappointed*', and is written here in the 'hiphil active' verb tense which can render the meaning, '*to put to shame, act shamefully*'.

The son who causes shame contrasts the servant who acts wisely and refers to the incompetent son who fails to do what is required, and in doing so risks losing his inheritance, for the wise servant will inherit in his place!

We take note in the Torah that when a servant was permitted to leave in the 7th year of release, he also had the option to stay in his master's house and serve him forever. When he chose this he would be brought to the door of the house and have his ear pierced through with an awl and would be his master's servant forever, and in essence would become a permanent part of the household family!

As a rebuke given through the prophet Mal'aki we see in:

Mal'aki/Micah 1:6 "A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, 'In what way have we despised Your Name?'"

Yisra'el was being likened here to 'shameful sons' who were not bringing the proper esteem that is due to the Father!

The servant who is wise will receive the inheritance of sons! The Hebrew word translated as 'inheritance' is נַחֲלָה *naḥalah* – Strong's H5159 which means, '*possession, property, inheritance, portion, gift*' which comes from the root verb נָחַל – Strong's H5157 which means, '*to get or take as a possession, inherit, acquire, allotted, apportioned*'. This root verb signifies the giving or receiving of property which is part of a permanent possession. One who inherits would therefore become owner or part owner of that which has been inherited, and from this we are able to see how the meek will inherit the earth and will therefore rule with Elohim! What we take note of is that the one who inherits becomes involved in the proper affairs of that which has been inherited and this reminds me of the clear words of our Master who tell us in:

Yoḥanan/John 15:14-15 "You are My friends if you do whatever I command you. 15 "No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you."

The Greek word used here for 'friend' is φίλος *philos* – Strong's G5384 which carries with it more than simply being an acquaintance, as it speaks of being a close companion who shares the same ideas, values and beliefs and will protect, serve and offer complete support and love at all times! What the Master was making very clear here was that the true taught ones were not considered as servants who are unaware of the Master's business but that they were now friends who would share in the truth and herein lies the clear language of inheritance. Having said that we also take note that in saying that they were no longer called servants but friends we must realise that this in no way stops the proper required servant hood that is expected of a true taught one of the Master! In fact it implies a more committed service as the fullness of the knowledge of His truth is made known and revealed to those who love Him!

In the Greek language the 'doulos' (servant/slave) and the group of words associated with this, be it *servicing, service, slavery* etc., all speak of being a 'slave' or speak of standing in the relationship of a slave and so in the Greek mind-set regarding the 'doulos' we have a service which is seen as service which is not a matter of choice for the one rendering the service, as he/she has to perform what is required whether he/she likes it or not, for the servant is subject as a slave to the will of another – that is the will of their owner! One of the distinctive features of the Greek mind-set of self-awareness is the thought of freedom and this mind-set finds personal dignity in the fact that he/she is free and therefore his/her self-awareness stands out sharply from anything which stands under the concept of performing the duties of a slave and obeying what is being commanded to be done.

In the Greek mind-set where there is the service/duty of a 'doulos' (slave) and obedience required by a slave, the right of self-government is seen to be set aside and another's takes precedence of one's own, with the thinking that you have no right to govern self as another governs you by their standards.

Now while we must understand that the Greek city state was very dependent upon the 'service' of its citizens – they gave 'service' with all their powers and often even with life itself; however, what is repudiated in the Greek mind is 'service' after the manner of the 'doulos'; who not only has absolutely no possibility of evading the tasks that have been laid upon him, but he also has no right of personal choice but must rather do what another will have done and refrain from doing what another will not have done! In the 'doulos' the free Greek world always sees its own antitype – and in the 'doulos' the concept of performing the duties of a slave it sees the perversion of its own nature of freedom. Hence the Greek mind-set can only reject and scorn the slightest resemblance to that of a slave. With the Greek concept of Elohim there is in fact no place for this word 'doulos' being used as an expression of religious relationship and service. So in essence what I am trying to tell you is simply this – to the Greek mind, serving according to the manner of a 'doulos' is not on – they will serve, yes, as long as it fits in with their needs and they are in agreement with the requirements and so may even respond saying, "I will do what you ask, if it makes sense to me and I can fit it in to my way of thinking" and naturally the Greek mind-set will resist the concept of "I will submit and obey and do what you command, even if I do not understand".

I find this very fascinating as it certainly begins to uncover and explain the resistance by so many to submit and serve Elohim according to His Torah!

One of the major reasons for the resistance to the concept of a 'doulos', is that this word comes from the word δέω *deō* – Strong's G1210 which means, '*to bind, tie, put in chains, prisoner*'. Certainly this concept of seeming 'enslavement' is greatly rejected by the Greek mind-set who claims its own freedom and understandably rejects the notion to be **commanded** to obey the Torah!

I clearly remember being sharply rebuked by a man a few years ago who plainly stated that whenever I would say, "You must do..." or "You have to..." in any message he would resist that tone and reject the instruction and say that I cannot tell him that he must do anything!!! Well now I have come to understand just how the effect of Greek thinking has penetrated many minds in their approach to the Truth and as a result refuse to become true servants or a 'doulos' of Messiah!

Now while this word or concept is greatly rejected by a Greek mind-set we see in the Greek text very clearly that this word is used 127 times in the Renewed Writings (N.T.)

In fact we are told that Messiah took the form of a 'doulos':

Pilipiyim/Philippians 2:7 “**but emptied Himself, taking the form of a servant, and came to be in the likeness of men.**”

What is the Hebrew mind-set with the concept of servant and servanthood? Let us take a brief look:

Wayyiqra/Leviticus 25:55 “**Because the children of Yisra’el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim.**”

As a child of Yisra’el, which we have become by the Blood of Messiah, we are servants of יהוה. The word used here in the Hebrew is עֶבֶד *ebed* – Strong’s H5650 meaning, ‘*servant, slave, bondservant*’ - The same meaning as the Greek word ‘*doulos*’. ‘*ebed*’ is used 800 times in the Tanak (O.T.) and is used as a noun and comes from the primitive root verb עָבַד *abad* – Strong’s H5647 meaning, ‘*to work, serve, observe, do the work, cultivate, worship*’ and carries the understanding of ‘*expending considerable energy and intensity in performing a task or function*’ – in other words – ‘*giving it your all!*’ As we go to the Torah for a great reference to our understanding we see the concept of bondservant being described clearly:

Shemoth/Exodus 21:5-6 “**And if the servant truly says, ‘I love my master, my wife, and my children, let me not go out free,’ then his master shall bring him before Elohim, and shall bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl. And he shall serve him forever.**”

This is a profound statement being made here. One that we make, as servants of Messiah, of our Master! When we too have made the good confession and declare our love for our Elohim and Saviour then we serve Him forever – yet there was something that was to happen – let us see how that applies to us today! Firstly we must note the clear order being shown here: I Love my master, wife, children... notice that his master comes first and it is the same with us today:

Mattithyahu/Matthew 10:37 “**He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.**”

Love for our Master comes first!!! This does not in any way diminish our love for our spouse or children, but reflects the true nature of our love that without such fervent love for our Master we are truly unable to show complete love in service to our family – but love for Him must always be our primary focus that will cause us to flow with a genuine love for others! In a declaration of our love for our Master – here it says “**if a servant truly says**” – this is vital for us to understand, as there are many today who say they love Elohim, yet their love is not expressed in obedience to His instructions and is not made vocally with a loud voice of faith! This love speaks of a true and complete commitment to Him. Those who claim to ‘**stay**’ in His house yet do not love Him by obeying Him are thieves and not servants! This is a call for voluntary service – we have been bought at a price and it is for freedom that he has set us free, yet we **choose** to be His bondservant!

“**When a servant truly says**” – speaks of one making a clear and definite choice with the intent for others to hear it!

If this be the case: Bring him to the door or doorpost and pierce his ear with an awl! Now let me make it clear that we do not pierce people’s ears today:

Bring him to the door – יהושע tells us in **Yoḥanan/John 10:7** that He is **the door** of the sheep. We who declare our love for our Master who has bought us at a price – we come to Him and declare our desire to forever belong to Him.

Doorpost – Doorpost is where we are commanded to write the Ten Words upon and is a constant reminder to us as we go out and come in that we guard to do all He has commanded us to. It was on the doorpost that Yisra’el was to apply the blood of the Pěsaḥ Lamb

Pierce the ear – the ear speaks of the ability to hear and allow His word to be heard as it is, even as it pierces!

Too many today who claim to be servants of Messiah only want their ears ‘*tickled*’ and not ‘*pierced*’ with the Truth.

The piercing of the ear to the doorpost would be symbolic of the servant now belonging to the house and be submitted to the authority of the house. So many today are unwilling to submit to authority like this! If they do not like what they ‘**hear**’ they all too quickly rush off to find another assembly where they will hear what they like, yet never show true commitment and submission!

The piercing of the ear would show a permanent decision that could not be reversed.

Our relationship to יהוה begins with the command to “**hear**”, so the ear is the appropriate place to bear this reminder of whom we have chosen to belong to. To commit to the house means to commit to the rulings of the house, which are written on the doorposts—to say, “**I hear what you are saying and will guard to do all I hear!**”

The piercing of the ear to the doorpost where the Torah is written shows us the commitment to the commands of the House and יהושע who is the Door, was pierced for our transgressions and it is to Him we listen and make our choice to commit to living in obedience to Him – the Living Torah!

He who has ears – ears that are ‘*pierced*’ that is committed by choice to follow Messiah – let Him hear His right-rulings and live by them! We must beware of ear ticklers who have the appearance of a door that has no commands upon them – tickling ears will listen gladly to a lawless doorpost!

We are now bondservants - ‘*doulos*’ - of the Most High:

Sha’ul was:

Romiyim/Romans 1:1 “**Sha’ul, a servant of יהושע Messiah, a called emissary, separated to the Good News of Elohim**”

Ya’aqob, the half-brother of יהושע was:

Ya'aqob/James 1:1 **"Ya'aqob, a servant of Elohim and of the Master יהושע Messiah, to the twelve tribes who are in the dispersion: Greetings."**

Kěpha was:

Kěpha Bět/2 Peter 1:1 **"Shim'on Kěpha, a servant and emissary of יהושע Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour יהושע Messiah"**

Yehuḏah was:

Yehuḏah/Jude 1:1 **"Yehuḏah, a servant of יהושע Messiah, and brother of Ya'aqob, to those who are called, set-apart by Elohim the Father, and preserved in יהושע Messiah"**

Deḅarim/Deuteronomy lists for us the reason for the curses that come as a result of disobedience:

Deḅarim/Deuteronomy 28:47 **"Because you did not serve יהוה your Elohim with joy and gladness of heart for all the plenty,"**

In the Hebraic mind-set becoming a bondservant of Messiah is not a burden, in fact it is a burden to not become one, and we recognise that we are no longer our own and that He has bought us at a price and we have made the choice to serve. He makes it clear for us – choose life or death – we choose life and with that choice comes the responsibility to live as He commands and give an account of how we have lived and managed His property when He returns. When we make the choice to become a bondservant of Messiah forever, we are in a way relinquishing our own 'right to choose' any other options to serving in our own manner or way of understanding as we accept by choice to submit and obey whatever He commands us to!

Deḅarim/Deuteronomy 12:8 **"Do not do as we are doing here today – each one doing whatever is right in his own eyes."**

It is to the 'doulos' of Messiah that the Ḥazon/Revelation of Messiah has been given in order to show us what must take place speedily (Ḥazon/Revelation 1:1); and it is the 'doulos' of Messiah who are sealed on the forehead (Ḥazon/Revelation 7:3); and it will be the 'doulos' of Messiah that will serve Him (Ḥazon/Revelation 22:3).

Verse 3:

"A refining pot is for silver and a furnace for gold, but יהוה tries the hearts."

Here Shelomoh uses the imagery of silver and gold being refined to emphasise how יהוה tries the hearts. The first part of this phrase is repeated in Mishlě/Proverbs 27:21:

Mishlě/Proverbs 27:21 **"A refining pot is for silver and a furnace for gold, so a man is tried by his praise."**

In 27:21 we see that a man is tried by his praise, just as a refining pot is used to refine silver and gold!

What Shelomoh is making clear here in both of these verses is that יהוה refines the hearts of man and brings out what is within, bringing to light that which resides deep within the heart of man!

The Hebrew word that is translated as 'refining pot' is the noun מַצְרֵף matsreph – Strong's H4715 which means, '**refining pot, crucible**'. A 'crucible' is defined as: a vessel of a very refractory material (as porcelain) used for melting and calcining a substance that requires a high degree of heat. '**Calcining**' means: to heat (as inorganic materials) to a high temperature but without fusing in order to drive off volatile matter or to effect changes (as oxidation or pulverization). The term crucible can also mean: a severe test or a place or situation in which concentrated forces interact to cause or influence change or development.

The reason I am mentioning these various definitions and meanings is to simply highlight the purpose of a refining pot. The Hebrew noun מַצְרֵף matsreph – Strong's H4715 comes from the primitive root verb צָרַף tsaraph – Strong's H6884 which means, '**to smelt, refine, test, tried**', and is often used in Scripture as a metaphor for judgement on, and the purification of, sin:

Yeshayahu/Isaiah 1:25 **"And I shall turn My hand against you, and shall refine your dross as with lye, and shall remove all your alloy."**

We also know that the Word of Elohim is tried in the furnace of earth:

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

The Hebrew word translated as 'tried' is צָרַף tsaraph – Strong's H6884 which means, '**to smelt, refine, test, tried**', and we see this being used in:

Shemu'el Bět/2 Samuel 22:31 **"The אֱל – His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him."**

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

It is because of this fact that we are able to find complete refuge in Him!!!

The Word that has been perfectly tried is the pure Word that is able to properly try the hearts of men!

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

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

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

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

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

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



Kaph - כּ:

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

Samech – ס:

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

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

Pey – פ:

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

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

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

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

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

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

The furnace is for gold! The Hebrew word for 'furnace' is כּוּר *kur* – Strong's H3564 which means, '*smelting pot or furnace*'. The first time we see this word being used in Scripture is in:

Debarim/Deuteronomy 4:20 "But יהוה has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as it is today."

Brought of the furnace of Mitsrayim, Yisra'el were called to be the people of Elohim, a people for a possession and the inheritance of Elohim, yet they whored and defiled themselves, and that which had been brought out had become dross.

Yehezqel/Ezekiel 22:17-22 "And the word of יהוה came to me, saying, 18 "Son of man, the house of Yisra'el has become dross to Me. All of them are bronze, and tin, and iron, and lead, in the midst of a furnace – they have become the dross of silver. 19 "Therefore thus said the Master יהוה, 'Because all of you have become dross, therefore see, I am gathering you into the midst of Yerushalayim. 20 'As they gather silver, and bronze, and iron, and lead, and tin into the midst of a furnace, to blow fire on it, to melt it, so I gather you in My displeasure and in My wrath. And I shall blow and melt you. 21 'And I shall gather you and blow on you with the fire of My wrath, and you shall be melted in its midst. 22 'As silver is melted in the midst of a furnace, so are you melted in its midst. And you shall know that I, יהוה, have poured out My wrath on you.' "

The Hebrew word for 'gold' is זָהָב '*zahab*' – Strong's H2091 which is translated as, '*gold, golden*' and is even translated as '*fair weather*' and figuratively it speaks of '*brilliance and splendour*' from an unused root meaning '*to shimmer/shine*'!

In this proverb we see that Shelomoh makes it clear that just as silver and gold are tested and refined through fire and extreme heat, so shall יהוה test, try and refine the hearts of man.

Dawid knew that יהוה tries the hearts and desires uprightness!

Dibre haYamim Aleph/1 Chronicles 29:17 "And I know, my Elohim, that You are trying the heart and desire uprightness. As for me, in the uprightness of my heart I have voluntarily given all these. And now with joy I have seen Your people, who are present here to give voluntarily to You."

יהוה tries the intent and inclinations of our heart! The Hebrew word for 'trying' is בָּחַן *bahān* – Strong's H974 which means, '*to examine, try, test*':

Yirmeyahu/Jeremiah 17:10 "ו, יהוה, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds."

Our obedience to His commands is tried and tested as we sojourn here, and walk as true ambassadors of His coming kingdom, letting that which is fitting be seen by all, as we rejoice always and make our prayers and petitions in all matters unto Elohim with thanksgiving!

The Hebrew root word translated as 'uprightness' 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*'. This is what יהוה has chosen Yisra'el for - **to be straight and upright and walk in His Torah**, shining the Light of His Besorah (Good News) amidst a crooked world.

In pure uprightness, Dawid declares, that he could give voluntarily! A pure heart that is tested and tried can be seen in the voluntary giving that is done – that we can clearly see being expressed here by these accounts of Dawid giving voluntarily to the building of the Temple! Hearts that are pure and upright move hands that are filled to serve and praise יהוה, as it becomes abundantly clear that actions are clearly guided by the intentions and inclinations of the heart! Dawid knew that יהוה tries hearts as he made this clear to his son as we see from:

Dibre haYamim Aleph/1 Chronicles 28:9 "As for you, my son Shelomoh, know the Elohim of your father, and serve Him with a perfect heart and with a pleasing life, for יהוה searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever."

It is hearts that are tries and tested! It is a heart thing!

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

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

𐤀 𐤁

Lamed - ל:

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

Bet - ב:

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

In terms of these two pictures representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are. And in recognising this we see that we, as legitimate sons and daughter of the Most High that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in – for His Torah are the rules of His House! Even with the word for heart being expressed as לִבָּב

leḇab, we are able to see in the ancient text a second 'bet' – ב – , showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

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

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

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

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

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

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

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

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

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

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

We are called to walk humbly before Elohim, and this is seen in the joyful submission to being led forth by the commands of Elohim as we, His House, are being built up in Him; and any resistance to this, as seen through pride and a hardened heart, is a severe problem, for pride deceives:

Obadyah/Obadiah 1:3 “The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, ‘Who shall bring me down to the ground?’”

As we let the Truth dwell in our hearts we will guard to do all to the esteem of our Master and Elohim, and anything that that does not esteem Him, whether in word or deed, we must not do:

Qolasim/Colossians 3:16-17 “Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. 17 And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.”

It's a heart thing, and we who have heard the voice of our Master and Elohim, must receive His Word into our heart and go and proclaim the Reign with our words and the corresponding actions of obedience that reveal that His Word is in fact on our hearts.

Yeḥezqel/Ezekiel 3:10-11 “And He said to me, “Son of man, receive into your heart all My words that I speak to you, and hear with your ears. 11 “And go! Come to the exiles, to the children of your people, and speak to them and say to them, ‘Thus said the Master יהוה,’ whether they hear, or whether they refuse.”

May we also hear these words and go and proclaim as we should – for it's a heart thing! How is your heart? Has it been defiled through sin and the deceit of lawlessness? Wash your heart and keep it clean as you HEAR, GUARD and DO all He has commanded us to (Deḇarim/Deuteronomy 6:25)!

Verse 4:

“An evil-doer gives heed to wicked lips; a liar gives ear to a tongue of desire.”

With this description given here we take note that this is speaking more than just a description of what an evil-doer and liar does, as it is actually a clear warning that is given to us, for when one gives heed to wicked lips and ears to a tongue of desire then you are no different to an evil-doer and liar. The Hebrew root word used here for 'evil-doer' is רָעָה *raa* – Strong's H7489 which means, **'to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing'**. Someone who is dysfunctional, wrong and wicked gives heed to wicked lips! The Hebrew word translated as 'gives heed' is קָשַׁב *qashab* – Strong's H7181 and means, **'to incline (ears), to attend to, pay or give attention to, listen, heed, mark, marked well'**. Repeatedly throughout the Scriptures we see the call to 'listen', and often with it the clear rebuke for any nation who would not listen, nor give heed to the words of the prophets, who called a backsliding people back to the Torah. This word is often also translated as 'listen', and we know that if people actually listened and paid attention to the Word and did what it actually says, they would not find themselves in the terrible confused mess that they are being consumed in. Most will rather listen and pay attention to what their twisted traditions say – traditions that have been born out of falsified interpretations that are simply designed to satisfy the selfishness of the flesh, rather than to submit and obey to the truth of walking according to the Spirit. Those who refuse to give ear to the Truth and would rather pay attention to wicked words of falsehood are **evil-doers!!!**

The Hebrew word for 'wicked' is אָוֵן *aven* – Strong's H205 which means, **'iniquity, trouble, wicked, sorrow'**.

In **Hoshĕa/Hosea 10** Yisra'ĕl is called a degenerate vine, due to the corruption of their false worship practices that they had adopted, as they were a nation that had become so twisted in their attempt at worship, that they resorted to the use of lying, cheating and twisting words to cover up their wickedness; and they had put more trust in self and their worship programmes and idols rather than in יהוה. They were more afraid of losing their calf to the enemy than actually stripping away the lies!

When Yarob'am, the king of the northern tribes, had built Shekem in the north as the capital of Ephrayim, he did not want people to go to Yerushalayim to worship in fear that they would return to Rehob'am, the king of Yehudah, and so he made two calves of gold, setting one up in Bĕyth Ēl and another in Dan, made high places of all sorts and made many priests from all sorts of people who were not from Lĕwī. And this became the focus of their worship – calf worship – they had not learnt from the incident in the Wilderness many years before when Aharon built a golden calf proclaiming a festival unto יהוה, while in יהוה's eyes it was an abomination (**Shemoth/Exodus 32**). This time was no different – יהוה does not change!

Yisra'ĕl was more concerned about their calf being captured due to the tightening grip of judgement that was coming upon them and in **Hoshĕa/Hosea 10:5** we see the place Bĕyth Ēl being called בֵּית אָוֵן *Bĕyth Aven* – Strong's H1007 which means, **'house of iniquity/ house of wickedness/ house of vanity'**.

Hoshĕa/Hosea 10:5 "The inhabitants of Shomeron fear because of the calf of Bĕyth Aven. For its people shall mourn for it, as well as its priests who used to rejoice over it, because of its esteem that has departed from it."

What we see very clearly here is the fact that the **House of Ēl** had now become the **House of iniquity!!!** False worship was taking place and the people leading the services were false priests! The word used here for priests is כֹּהֵן *komer* – Strong's H3649 meaning, **'Idolatrous priests or priests in idol worship'!!!** How did this happen? Well remember that Yarob'am made anyone a priest and this is the result!!! It is יהוה who calls and not man; and today there is a man-driven system of appointing priests that adhere to man-made standards which primarily end up in priests who are engaged in idolatry and teaching others likewise! The word for idolatrous priests comes from a root word that can mean 'black' giving reference to the black garments of idolatry as opposed to the white robes of righteousness!!!

Why I am mentioning this is simply to show that a man of beliya'al is a **wicked** man (as we are told in **Mishlĕ/Proverbs 6:12**) – that is to say that he is a man that is engaged in vain and wicked worship. Many today assume to be worshipping the Creator, yet they are not of the House/Dwelling Place of Elohim, but are rather of the house of iniquity or the house of beliya'al, as their false and twisted worship identifies them as such!

The Hebrew word translated as 'liar' is שֶׁקֶר *sheqer* – Strong's H8267 which means, **'deception, disappointment, falsehood, lies'**, and comes from the root verb שָׁקַר *shaqar* – Strong's H8266 which means, **'to do or deal falsely, lie'**.

The Hebrew word used here for 'give ear' is אָזַן *azan* – Strong's H238 which means, **'to give, ear, listen, pay attention, perceived by ear'**, and while this also carries the meaning to listen and listen attentively, it literally means to **'cup the ear'** – in other words give your complete attention and be obedient to take it all in. What liars do is give their complete attention to a tongue of desire! The Hebrew word used here for 'desire' is חָוָה *havvah* – Strong's H1942 which means, **'desire, chasm, destruction, calamity, craving, greed'**, which comes from the root word חָוָה *havah* – Strong's H1933 which means, **'to become, get'**. This word used here for 'desire' is used 16 times in the Word and is primarily used to describe calamity or the physical state of falling, and when understood that this comes from the root meaning 'to become', we recognise how wicked man's desire will only lead to destruction, or will become his destruction!

A **'tongue of desire'**, or as other translations have rendered it as **'a mischievous tongue'**, is a description of one who deceives, lies and says things to create trouble and confusion, while causing their hearers to believe what they are saying as being true.

What Shelomoh is making very clear here is that liars will listen to liars and evil-doers and liars will not give ear to the truth but will rather seek out and gather to themselves those who will soothe and tickle their ears!

Timotiyos Bět/2 Timothy 4:3-4 **"For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear, 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths."**

Yeshayahu/Isaiah 30:8-10 **"And go, write it before them on a tablet, and inscribe it on a scroll, that it is for a latter day, a witness forever: 9 that this is a rebellious people, lying children, children who refuse to hear the Torah of יהוה, 10 who say to the seers, "Do not see," and to the prophets, "Do not prophesy to us what is right. Speak to us what is smooth, prophesy deceits."**

Romiyim/Romans 16:17-18 **"Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them. 18 For such ones do not serve our Master יהושע Messiah, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent."**

What is made abundantly clear in this parable of Shelomoh is that the wicked will give ear to wickedness and turn away from the Truth! Many who claim to be believers today have turned their ear away from the Torah and give their ears to the deceit of wickedness and the words of falsehood that tickle their own selfish desires of the flesh. These are those whom Yeshayahu prophesied of... hearing but not understanding as their ears have become hard of hearing the truth as they prefer the twisted and wicked destructive teachings of falsehood and vain traditions!

Verse 5:

"He who mocks the poor reproaches his Maker; he who rejoices at calamity does not go unpunished."

The first line of this parable is similar to that which is found in:

Mishlĕ/Proverbs 14:31 **"He who oppresses the poor reproaches his Maker, but he who esteems Him shows favour to the needy."**

יהוה takes very serious how the poor are treated, and to oppress or mock the poor is seen as a clear reproaching of our Maker! The Hebrew word used here for **'mocks'** is the primitive root verb לָעַג la'ag – **Strong's H3932** which means, **'to deride, mock, stammer, laugh at, sneer'**.

The Hebrew word for **'oppresses'** is אָשַׁק ashaq – **Strong's H6231** and means, **'to oppress, wrong, extort, defraud, intimidate'**. This word is concerned with the acts of abuse of power or authority, the burdening, trampling, and crushing of those lower in position or stature. This kind of acts of oppression against another are a breach of faith in יהוה.

To oppress another is equated with witchcraft, adultery and falsehood!

Mal'aki/Malachi 3:5 **"And I shall draw near to you for right-ruling. And I shall be a swift witness against the practisers of witchcraft, and against adulterers, and against them that swear to falsehood, and against those who oppress the wage earner in his wages and widows and the fatherless, and those who turn away a sojourner and do not fear Me," said יהוה of hosts."**

The Hebrew word used for **'poor'** in **Mishlĕ/Proverbs 14:31** is דָּל dal – **Strong's H1800** which means, **'low, weak, poor, thin, depressed, needy'**, and comes from the word דָּלַל dalal – **Strong's H1809** which means, **'to hang, brought low, distress'**.

The Hebrew word used for **'poor'** here in **Mishlĕ/Proverbs 17:5** is the root verb רִשַׁשׁ rush (roosh) – **Strong's H7326** which means, **'to be in want or poor, destitute, poor man, needy, one who pretends to be poor'**. This word expresses the state of being destitute and in severe lack! When one is in want, depression is a very serious poison that can cripple a person and bring them to a place of ruin, and we are clearly warned against oppressing or intimidating those who have been brought low in depression and are in great distress!

The Hebrew root word used here for **'reproaches'** is חָרַף ḥaraph – **Strong's H2778** which means, **'reproach, defies, despise, insult, scorn'**.

Tehillah/Psalm 74:18 **"Remember this: the enemy has reproached יהוה, and a foolish people has despised Your Name."**

What we can learn from this is that to oppress the poor is a serious thing that can make one an enemy of יהוה, our Maker! The one who esteems the poor shows favour to the needy! We also see that in showing favour to the needy we bring esteem to our Maker, as we extend the character of His favour to the needy!

When we see a poor brother in need and we have the ability to help them we should do so!

Yoḥanan Aleph/1 John 3:16-18 “By this we have known love, because He laid down His life for us. And we ought to lay down *our* lives for the brothers. 17 But whoever has this world’s goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him? 18 My little children, let us not love in word or in tongue, but in deed and in truth.”

We are also warned in this parable of Shelomoh that we are not to be found rejoicing over another’s calamity, for we shall not go unpunished! The Hebrew word used here for ‘calamity’ is עַיִד *eyd* – Strong’s H343 which means, ‘*distress, calamity, destruction, disaster*’. The one who is gladdened at another’s destruction shall not go unpunished. The use of a double negative “will not go unpunished” can also be rendered as a positive construction that means “will be punished”. We take note that **Mishlĕ/Proverbs 11:21** clearly tells us that the evil one does not go unpunished!

The Hebrew word used here for ‘unpunished’ is the root verb נָקָה *naqah* – Strong’s H5352 which means, ‘*to be empty or clean, acquitted, purged*’. What is very clear here is that the one who rejoices at calamity will not be acquitted! If you insult the poor you insult the Creator and if you make fun of someone in trouble you will be punished for it!

Verse 6:

“Children’s children are the crown of old men, and the adornment of children is their fathers.”

the Hebrew word used here for ‘crown’ is אֶטְרָה *atarah* – Strong’s H5850 which means, ‘*crown, wreath*’, and is the feminine noun from the root verb אָטַר *atar* – Strong’s H5849 which means, ‘*to surround, to crown*’ and metaphorically speaks of honour and authority, and we see that this word is used as such, as we see that: 1) – **grey hair** (**Mishlĕ/Proverbs 16:31**), 2 – **grandchildren** (**Mishlĕ/Proverbs 17:6**), 3) – a **capable wife** (**Mishlĕ/Proverbs 12:4**) and 4) – **wisdom** (**Mishlĕ/Proverbs 14:24**) are considered to be a ‘crown’.

The ultimate metaphor for this word used for ‘crown’ is found in:

Yeshayahu/Isaiah 28:5 “In that day יהוה of hosts is for a crown of splendour and a head-dress of comeliness to the remnant of His people”

יהוה will be the crown of His remnant Bride – that is to those who have exalted and esteemed the wisdom of His Torah!!! Grandchildren are the crown of old men, as this represents the blessing of life being passed on to the 3rd.

The Hebrew word translated as ‘adornment’ is תִּפְאָרָה *tipharah* – Strong’s H8597 which means, ‘*beauty, adornment, splendour*’ which is also used to describe what the garments of Aharon and his sons were to be made for as a reflection of the character of Elohim by which He is described, and to which we are to ascribe the splendour of His Name which is to be upon us as set-apart children of the Most High.

This parable reflects the blessing of the family that walk in the ways of Elohim and echoes the words of Tehillah/Psalm 128: **Tehillah/Psalm 128:1-6** “Blessed are all who fear יהוה, who walk in His ways. 2 You shall eat the labour of your hands. Be blessed, and let it be well with you. 3 Let your wife be as a fruit-bearing vine within your house, your sons like olive plants all around your table. 4 Look, so shall the man be blessed who fears יהוה. 5 יהוה shall bless you out of Tsiyon, and let you see the good of Yerushalayim all the days of your life, 6 and let you see your children’s children! Peace be upon Yisra’el!”

Verse 7:

“Excellent speech is not fitting for a fool, much less lying lips for a noble.”

The Hebrew word translated here as ‘speech’ and ‘lips’ is שָׁפָה *saphah* – Strong’s H8193 which means, ‘*lip, speech, language*’, and what is being clearly contrasted here is that just as excellent speech is not fitting for a fool, so are lying lips not fitting for a noble one! The Hebrew word translated as ‘fitting’ is נָאֵה *naveh* – Strong’s H5000 which means, ‘*comely, lovely, becoming, fitting*’, and is thought to come from either נָאָה *na’ah* – Strong’s H4998 which means, ‘*to be comely or befitting, be at home*’, or from the root נָוֵה *naveh* – Strong’s H5116 which means, ‘*habitation, dwelling, pasture, meadow, who remains, abode of shepherd or flocks*’. We see this word נָאֵה *naveh* – Strong’s H5000 used in:

Tehillah/Psalm 147:1 “Praise Yah! For it is good to sing praises to our Elohim. For it is pleasant – praise is fitting.”

The Hebrew word for ‘fool’ is נָבָל *nabal* – Strong’s H5036 which means, ‘*foolish or senseless*’, and is found in:

Tehillah/Psalm 53:1 “The fool has said in his heart, “There is no Elohim.” They have done corruptly, and they have done abominable unrighteousness; no one does good.”

Tehillah/Psalm 14:1 “The fool has said in his heart, “There is no יהוה.” They have done corruptly, they have done an abominable deed, there is no one who does good.”

The Hebrew word for 'no/not' is לֹא *lo* – Strong's H3808 is the primitive adverb that means, '*not, no, never, neither*', and what we are able to clearly see from these verses is that excellent speech is never fitting for the fool who does not acknowledge Elohim!

The Hebrew noun used for 'noble' is נָדִיב *nadyib* – Strong's H5081 which means, '*inclined, generous, noble, willing*' and comes from the root verb נָדַב *nadab* – Strong's H5068 which means, '*to incite, impel, give freewill offering, volunteer, offer willingly*', and is used to describe one who is typified by voluntarily and freely sacrificing their all to their Elohim. Sha'ul tells us that we are to be living sacrifices, for this is our reasonable worship that is pleasing to Elohim, and we therefore take careful note of what Shelomoh is teaching us here, whereby he makes it clear that lying lips are not fitting for the noble ones of the Master!

Mishlê/Proverbs 12:22 tells us that lying lips are an abomination to יְהוָה, which should teach us to make sure that we are never found to be abominable before Him and guard our lips by speaking truth at all times – for this is fitting for a noble one!

Verse 8:

“A bribe is a stone of favour in the eyes of its owner; wherever he turns, he prospers.”

This saying expresses a fact of life without expressing approval or disapproval! What we are to take note of here is that while a bribe is a very powerful tool it does not give permission for true set-apart ones to use bribery!

The Hebrew word for 'bribe' is the noun שֹׁחָד *shohad* – Strong's H7810 which means, '*a present, bribe, corrupt, reward*', and comes from the primitive root verb שָׁחַד *shahad* – Strong's H7809 which means, '*to present a bribe, offer a bribe*'.

We are clearly instructed in:

Shemoth/Exodus 23:8 “**And do not take a bribe, for a bribe blinds the seeing one and twists the words of the righteous.**”

Deḅarim/Deuteronomy 10:17 “**For יְהוָה your Elohim is Elohim of mighty ones and Master of masters, the great Ēl, mighty and awesome, who shows no partiality nor takes a bribe.**”

Deḅarim/Deuteronomy 16:19 “**Do not distort right-ruling. Do not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.**”

Deḅarim/Deuteronomy 27:25 “**Cursed is he who takes a bribe to slay an innocent being.’ And all the people shall say, ‘Amēn!’**”

These verses are very clear in telling us to not take a bribe, and the sons of Shemu'ēl were wicked and took bribes, which caused Yisra'ēl to come to him and ask him to give them a sovereign:

Shemu'ēl Aleph/1 Samuel 8:1-7 “**And it came to be, when Shemu'ēl was old, that he made his sons rulers over Yisra'ēl. 2 And the name of his first-born was Yo'ēl, and the name of his second, Abiyah, rulers in Be'ērsheḅa. 3 But his sons did not walk in his ways, and turned aside after own gain, and took bribes, and twisted right-ruling. 4 And all the elders of Yisra'ēl gathered together and came to Shemu'ēl at Ramah, 5 and said to him, “Look, you are old, and your sons do not walk in your ways. Now appoint for us a sovereign to rule us like all the nations.” 6 But the word was evil in the eyes of Shemu'ēl when they said, “Give us a sovereign to rule us.” So Shemu'ēl prayed to יְהוָה. 7 And יְהוָה said to Shemu'ēl, “Listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them.”**”

Sadly we see that this great prophet's sons took bribes and had turned aside from walking in their father's ways, leading to the elders coming and asking for a king.

Yeshayahu/Isaiah 33:15-16 “**He who walks righteously and speaks what is straight, he who rejects the gain of oppressions, who keeps his hands from accepting bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil – 16 he shall inhabit the heights; strongholds of rocks be his refuge. His bread shall be given him, his water be steadfast.**”

The subtle power of a bribe is being warned against here as we take note that a bribe in the hands of the one who has it in his hand is like a stone of favour and he can use it to be prosperous. We do not have to look too far today to see that bribery and corruption is used in many transactions by very wealthy and influential people who get what they want through bribes. Many countries rely on bribery to get supply of essential needs, as they will use bribery as a means for any foreigners to commute and do business in their land. A bribe is something that serves to influence or induce and is often money or favour that is promised in order to influence judgement or decisions that the one offering the bribe is seeking to gain. The Word of Elohim is very clear – we are not to accept any form of bribes, no matter how flavoursome the outcome may be presented. We are to exercise proper right-ruling and do that which is fair and just! Bribery inevitably goes against what is legally stipulated or required and is therefore an abominable act. People will often resort to bribery when they want to cut corners and circumvent the system in order to get their way, and anyone who does this will not be able to sojourn in the Tent of יְהוָה nor dwell in His set-apart mountain:

Tehillah/Psalm 15:1-5 “יהנה, who does sojourn in Your Tent? Who does dwell in Your set-apart mountain? 2 He who walks blamelessly, and does righteousness, and speaks the truth in his heart. 3 He has not slandered with his tongue, he has not done evil to his neighbour, nor lifted up a reproach against his friend; 4 in whose eyes a reprobate one is despised, but he esteems those who fear יהנה; he who swears to his own hurt and does not change; 5 he has not put out his silver at interest, and has not taken a bribe against the innocent. He who does these is never moved.”

Verse 9:

“He who covers a transgression seeks love, but he who repeats a matter separates intimate friends.”

Kēpha Aleph/1 Peter 4:8 “And above all have fervent love for one another, because love covers a great number of sins.”

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

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

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

The Hebrew word for ‘seeks’ is באקש *baqash* – Strong’s H1245 which means, ‘to seek, aim, search, look, inquire’, and it is written in the ‘piel’ form which expresses an intensive or intentional action and could therefore be expressed as, ‘seek earnestly or seek the face, seek to find, demand, desire, ask’, and this kind of ‘seeking’ is an intense seeking with a purpose!

The Hebrew word translated as ‘covers/conceals’ is כסה *kasa* – Strong’s H3680 which means, ‘to cover, conceal, clothe, hide’, and is written in the ‘piel’ verb tense which renders an intentional or intensive action.

Our walking in love – that is in complete submitted obedience to His Torah – is what covers all our transgressions!

The Hebrew word used here for ‘transgression’ is פשה *pesha* – Strong’s H6588 which means, ‘rebellion, breach of trust’, and speaks of one’s outright breach of trust and rebellion to walking in the Truth! While most of us, in fact all of us, were in complete breach of trust as we walked in rebellion by not guarding the Torah of Elohim, we are able to see that by His great love for us, our Master and Saviour has given us the ability to walk upright in Him and be covered in His Blood that cleanses us, as we walk in Him and stay in Him, which is to love Him as we guard His commands!!!

What Shelomoh is basically telling us here is that in the covering of transgressions one is earnestly seeking love. What that means is that in our desire to love Elohim and our neighbour as ourselves, we seek to walk in complete submission to the Torah of Elohim and guard His commands, and by doing that we are not going to repeat matters that have been spoken in intimacy between friends!

Ya’aqob/James 5:16 “Confess your trespasses to one another, and pray for one another, so that you are healed. The earnest prayer of a righteous one accomplishes much.”

We are to be able to be confident of that which is confessed to one another and healed by the Master will not be repeated to others to whom it was not confessed!

The Greek word used here in Ya’aqob/James 5 for ‘trespasses’ is παράπτωμα *paraptōma* – Strong’s G3900 which means, ‘a false step, transgression, trespass’, and comes from the word παραπίπτω *parapiptō* – Strong’s G3895 which means, ‘to fall in or into, fail, fallen away’.

When one who has acted unfaithfully and confesses their faults, we should not go and publicise it to others, for this will separate any intimate friendship that was being built up.

Verse 10:

“Reproof enters deeper into a wise man than a hundred blows on a fool.”

The Hebrew word for 'reproof' is גֵּרָה gearah – Strong's H1606 which means, '*a rebuke, threat*' and comes from the root verb גָּעַר ga'ar – Strong's H1605 which means, '*to rebuke, rebukes, rebuked*'. One single correction given to the wise enters much deeper than hundred blows given to a fool, for a fool will repeat his folly, whereas the wise who listens to reproof understands (Mishlê/Proverbs 15:32)!

In one language the verse is restructured to say "If you want to correct a thinking person, you talk to him just once and he under stands. But if you want to correct a foolish person, you can hit him with a stick 100 times, and he will still not change his ways."

Mishlê/Proverbs 27:22 "Even if you pound a fool in a mortar with a pestle along with crushed grain, his folly shall not leave him."

Hazon/Revelation 3:19 "As many as I love, I reprove and discipline. So be ardent and repent."

The Greek word used here for 'reprove' is the verb ἐλέγχω elegchō – Strong's G1651 which means, '*to expose, convict, reprove, reprimanded, rebuke*', and the noun that comes from this verb is ἐλεγχος elegchos – Strong's G1650 which means, '*reproof, test, conviction*', and is used in:

Timotiyos Bēt/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."

The wise will accept the reproof of the Word while the fool will not!

Verse 11:

"An evil one seeks only rebellion, so a cruel messenger is sent against him."

The Hebrew word here for 'evil' is רָע ra – Strong's H7451 meaning, '*bad, evil, wicked, harmful*', and comes from the word רָעַע raa – Strong's H7489 which means, '*to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing*'.

The Hebrew word used for 'rebellion' is מִרְיָ meriy – Strong's H4805 meaning, '*rebellious, rebels, bitter*' and comes from the primitive root verb מָרָה marah – Strong's H4784 meaning, '*to be contentious, disobedient, hostile, provoke, openly defiant of authority*'. Collectively these two words are used 68 times in 65 verses, and the primary use of these words are in specific reference to the rebellion of Yisra'el and Yehudāh against יְהוָה, both during the Wilderness wanderings and during their exile.

The noun מִרְיָ meriy – Strong's H4805 is used 23 times, and of those 23 times we see it being used 16 times in the Yehezqël, with 14 of those being used in the phrase, "**rebellious house**":

Yehezqël/Ezekiel 2:3-8 "And He said to me, "Son of man, I am sending you to the children of Yisra'el, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day. 4 "And the children are stiff of face and hard of heart to whom I am sending you, and you shall say to them, "Thus said the Master יְהוָה. 5 "And they – whether they hear or whether they refuse, for they are a rebellious house – shall know that a prophet has been in their midst. 6 "And you, son of man, do not be afraid of them, nor be afraid of their words, though thistles and thorns are with you and you dwell among scorpions. Do not be afraid of their words or discouraged by their looks, for they are a rebellious house. 7 "And you shall speak My words to them, whether they hear or whether they refuse, for they are rebellious. 8 And you, son of man, hear what I am speaking to you. Do not be rebellious like that rebellious house, open your mouth and eat what I am giving you."

For more on this chapter in Yehezqël/Ezekiel 2, please see the notes from the message I gave in 2014 called, "STAND UP AND SPEAK THE MASTER'S WORD!", which you can find on our site ([Http://atfoc.com](http://atfoc.com)) under the 'sermons 2014' menu or by clicking the following link: <http://atfoc.com/index.php/our-sermons/sermons-2014/558-stand-up-and-speak-the-master-s-word-ezekiel-2>

So what made Yisra'el a rebellious house? Well, it is pretty clear from these words we see in Yehezqël/Ezekiel 2: They transgressed, stiffened their hearts and refused to hear and obey the clear commands of Elohim!

The sin of rebellion may be in both word and deed! In what one speaks and in what one does. Rebellion in word can be seen in the examples we have of all the complaining, murmuring, grumbling and speaking against the Word of Elohim and against His appointed ones, as many rebel in word when challenging or defying Elohim and in the process of refusing to obey they resort to doing what is abnormal in order to cater for their own covetous desires. Rebellion in deed can be seen in how many will rather obey man over Elohim, and act contrary to the commands of Elohim instead of guarding to do them, in order to please man rather than Elohim. What people say and what they do can either reflect pure and set-apart obedience or it can reflect outright rebellion, which even the slightest compromise can be classed as!!!

Yeshayahu/Isaiah 3:8 "For Yerushalayim has stumbled, and Yehudāh has fallen, because their tongue and their doings are against יְהוָה, to provoke the eyes of His esteem."

Their tongues and their doings are against יְהוָה!!! In Word and deed they rebelled against Him. Sha'ul reminds us in:

Qolasim/Colossians 3:17 “**And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.**”

Do all in the Name of our Master!!! I often think that many do not realise that every word and action of our lives matters, and if not done in the Name of our Master, meaning that if it is not said or done in complete adherence to the plumb-line of the Truth, then that word or action that is done contrary to the Truth is rebellion!

The most frequent use of the words מְרִיר meriy – Strong’s H4805 and מָרָה marah – Strong’s H4784 are found in speaking of the rebellion against the commands or Word of Elohim. The verb מָרָה marah – Strong’s H4784 is often found being used in parallel with a number of Hebrew words, and I would like to mention 10 of these so that we get a clearer picture of how ugly and terrible rebellion is and that which is often seen to be present in one who is rebellious. These are in no particular order of relevance but simply highlight that which goes alongside rebellion!

1 – Stubborn! The Hebrew word used for ‘stubborn’ is סָרָר sarar – Strong’s H5637 which means, ‘*stubborn, rebellious, backslide*’.

Tehillah/Psalm 78:8 “**And not be like their fathers, a stubborn and rebellious generation, a generation which did not prepare its heart, whose spirit was not steadfast to Ēl.**”

Stubborn and rebellious people are not steadfast and therefore cannot be trusted! This word also carries the meaning of backsliding, and what we take note of is that when one compromises and backslides, even in the slightest manner, they are being rebellious!

2 – Grieved! The Hebrew word used for ‘grieved’ is אָצַב atsab – Strong’s H6087 which means, ‘*to hurt, pain, grieve, distort, displease*’.

Yeshayahu/Isaiah 63:10 “**But they rebelled and grieved His Set-apart Spirit, so He turned against them as an enemy, and He fought against them.**”

Rebellion grieves the Spirit of Elohim!

Eph’siyim/Ephesians 4:30 “**And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.**”

For more on this please see the notes from the message called, “DO NOT GRIEVE THE SET-APART SPIRIT” under the ‘sermons 2015’ menu on our site ([Http://atfoc.com](http://atfoc.com)) or click on the following link:

<http://atfoc.com/index.php/our-sermons/sermons-2015/606-do-not-grieve-the-set-apart-spirit>

3 – Refuse! The Hebrew word used for ‘refuse’ is מָאֵן ma’en – Strong’s H3985 which means, ‘*to refuse, absolutely refuse*’, and represents an intentional action as opposed to one of ignorance.

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

To refuse is rebellion, and many today are refusing to hear that which is being spoken and refuse to be taught, while thinking that they are fine, when in fact they are rebelling.

4 – Transgressed! The Hebrew word used for ‘transgressed’ is פָּשָׁע pasha – Strong’s H6586 which means, ‘*transgress, to be in rebellion, revolt, offend*’.

Ėkrah/Lamentation 3:39-42 “**What? Should mankind complain, a living man, because of his sins? 40 Let us search and examine our ways, and turn back to יהוה. 41 Let us lift our hearts and hands to Ēl in the heavens and say: 42 we, we have transgressed and rebelled. You, You have not forgiven.**”

Many are refusing to acknowledge that they have transgressed and offended Elohim!

5 – Despised! The Hebrew word used for ‘despised’ is נָאָץ na’ats – Strong’s H5006 and means, ‘*to spurn, treat with contempt, blaspheme, scorn*’.

Tehillah/Psalm 107:11 “**Because they rebelled against the words of Ēl, and despised the counsel of the Most High.**”

To scorn Elohim or treat Him with contempt is a clear action of rebellion, and to scorn means, ‘*to show an open dislike and disrespect or derision often with mixed indignation*’! To despise the counsel of the Most High is to openly disrespect it by not submitting to it! Many are in rebellion today as they openly disrespect the advice and counsel that is given through the Word as they openly disrespect the one bringing the counsel and advice!

This word נָאָץ na’ats – Strong’s H5006 is found in:

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

Those who disregard the commands of Elohim, blaspheme Him – especially when they say regarding the Torah, ‘it is not required’!

6 – Sinned! The Hebrew word used for ‘sinned’ 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:

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

Tehillah/Psalm 78:17 “**Yet they sinned still more against Him to rebel against the Most High in the desert.**”

Lawlessness is rebellion – to be without the proper Torah observance, that is commanded, is rebellion!!!

7 – Tried! The Hebrew word used for ‘tried’ is נָסָה nasah – Strong’s H5254 meaning, ‘*to test, try, prove, put to the test*’.

Tehillah/Psalm 78:56-57 “Yet they **tried and rebelled** against the Most High Elohim, and did not guard His witnesses, 57 but they turned back and acted treacherously like their fathers; they twisted like a treacherous bow.”

Debarim/Deuteronomy 6:16-17 “Do not try יהוה your Elohim as you tried Him in Massah. 17 “Diligently guard the commands of יהוה your Elohim, and His witnesses, and His laws which He has commanded you.”

So many ‘try’ Elohim by forsaking His commands and walking in twisted traditions and dogmas of man. If one does not diligently guard the commands, witnesses and laws of Elohim then you are ‘trying’ Him and are walking in rebellion!

8 – Rebelled! The Hebrew word used for ‘rebelled’ is מָרַד *marad* – Strong’s H4775 which means, ‘*be rebellious, to rebel, revolt*’.

Neḥemyah/Nehemiah 9:26 “But they became **disobedient and rebelled** against You, and cast Your Torah behind their backs. And they slew Your prophets who had warned them, to bring them back to Yourself. And they worked great blasphemies.”

Here מָרַד *marad* – Strong’s H4775 is translated as ‘disobedient’ and מָרַד *marad* – Strong’s H4775 as ‘rebelled’! Disobedience is rebellion, and those who cast the Torah of Elohim aside and refuse to walk in obedience to it are disobedient and rebellious and are ‘the wrong’. The disobedient and rebellious have no right to claim to be the Bride of Messiah, nor do they have a right to claim His Covenant promises!

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

So many like to ‘recite’ the 10 commandments and love to claim the Covenant promises and blessing found in the Word, while they rebel against the Word that they are reciting and claiming as their own as they wilfully cast aside The Word of Elohim by casting His Torah behind their backs and declaring that it is no longer valid!

9 – Rejected! The Hebrew word used for ‘rejected’ is מָאַס *mâ'as* – Strong’s H3988 and means, ‘*reject, completely abhor, despise, refuse, cast away*’.

10 – Profaned! The Hebrew word used for ‘profaned’ is חָלַל *ḥālal* - Strong’s H2490 and means, ‘*to bore or pierce through or kill or wound or defile*’.

Yeḥezqēl/Ezekiel 20:13 “But the house of Yisra’ēl **rebelled** against Me in the wilderness. They did not walk in My laws, and they **rejected** My right-rulings, which, if a man does, he shall live by them. And they greatly **profaned** My Sabbaths. Then I said I would pour out My wrath on them in the wilderness, to consume them.”

This verse in Yeḥezqēl has both the words for ‘rejected’ and ‘profaned’ being used along with מָרַד *marad* – Strong’s H4784. The verse before this one tells us how יהוה gave Yisra’ēl His Sabbaths (which includes all His Appointed Times/Feasts) to be a sign between us and Him, to know that He is יהוה who sets us apart. What we see is that they profaned His Sabbaths and rejected His right-rulings! So many today have profaned His Sabbath and rejected His right-ruling and are not walking in His laws, this shows that they are in walking complete rebellion to the Truth!

10 words that are used along with the word for **rebellion**:

Stubborn, grieved, refuse, transgressed, despised, sinned, tried, rebelled, rejected, profaned!

As we consider these words, we are able to see how depraved and corrupt the rebellious are and all of these have been written as warnings to us so that he who thinks he stands, let him take heed lest he fall!!! The message to the rebellious house is not just to come out, but to come out from all forms of rebellion and be separate, for set-apartness befits His House!

If this does not highlight to you the depravity of what rebellion is, then listen to this verse from:

Shemu’ēl Aleph/1 Samuel 15:23 “For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of יהוה, He also does reject you as sovereign.”

When king Sha’ul did not do as commanded and did not put all the sinners, the Amalēqites, under the ban and fight against them until all were consumed, Shemu’ēl confronted him for not obeying the voice of יהוה, and for taking of the spoil that was to be put under the ban too. Sha’ul excused away his disobedience by claiming obedience and said that the spoil that was taken was to be used as an offering to יהוה. Shemu’ēl then made it very clear to him that to obey is better than sacrifice, for if Sha’ul had brought the spoil as an offering it would have been an offering done in disobedience! This is not a verse that nullified any offerings that were to be brought, but rather emphasises the clear fact that offerings done from a point of disobedience are not acceptable in יהוה’s eyes, and is clearly seen as rebellion! Many today are ‘sacrificing’ certain things to יהוה, be it their time, their possessions or even themselves for a specific task or duty, yet they are doing it from the base of rebellion as they have not guarded the commands and have been disobedient in rejecting the word of יהוה. Sacrifice is only accepted when done in obedience and not in one’s own way or what seems right in one’s own eyes! Many are doing whatever is right in their own eyes and are being extremely rebellious in their words and deeds, hardening their hearts to the hearing of His voice, risking the fate of the rebellious – and that fate is that they shall never enter His rest!

Reject the Word of יהוה and He will reject you!

Verse 12:

“Let a bereaved bear meet a man, rather than a fool in his folly.”

A bereaved bear is a bear that has been robbed of her cubs. In Scripture a bear is used as a picture of danger and ferocity.

Hoshĕa/Hosea 13:8 “like a bear robbed of her young I attack them and rip open the enclosure of their heart. And there I devour them like a lion, a wild beast tear them apart.”

Shemu’el Bĕt/2 Samuel 17:8 “And Hushai said, “You know your father and his men, that they are mighty men, and they are as bitter in being as a bear robbed of her cubs in the field. And your father is a man of battle, and would not spend the night with the people.”

What Shelomoh is making very clear here is that it would be better for a man to be met and confronted by a bereaved bear than a fool in his folly. Meeting a fool in his folly can be a very daunting occasion. A fool in his folly can bring much damage and destruction. **Mishlĕ/Proverbs 27:3** tells us that a fool’s wrath is heavier than the weight of sand and stone, telling us that a fool’s wrath can be very crushing indeed!

A fool in his folly cannot think rationally and will do much damage, and Shelomoh says that the destructive power of a fool in his folly is greater than that of an angry bear that has lost her cubs!

The Hebrew word for ‘fool’ is 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*’.

Mishlĕ/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. The Hebrew word for ‘folly’ is the noun אִוְלֵת *ivveleth* – **Strong’s H200** which means, ‘*folly, foolishness, foolish*’, and is from the same adjective אָוִל *evil* – **Strong’s H191** which means, ‘*fool, foolish*’.

The Hebrew words rendered *fool* in **Mishlĕ/Proverbs**, and often elsewhere in the Tanak, denotes one who is morally deficient, and therefore lacks proper restraint in doing wickedness and evil towards others!

Verse 13:

“Whoever rewards evil for good, evil does not leave his house.”

You pay back evil for good, then evil will not leave you!!! This is a serious warning against giving a wrong response for good that is done towards you. The one who repays evil for good will find that trouble will never leave his house!

Tehillah/Psalm 109:4-13 “In return for my love they accuse me, while I am in prayer. 5 And they repay me evil for good, and hatred for my love. 6 Appoint over him one who is wrong, and let an accuser stand at his right hand. 7 When he is judged, let him be found wrong, and let his prayer become sin. 8 Let his days be few, let another take his office. 9 Let his children be fatherless, and his wife a widow. 10 And let his children always wander and beg, and seek food out of their ruins. 11 Let the creditor lay a snare for all that he has, and let strangers plunder his labour. 12 Let him have no one to extend kindness, nor any to show favour to his fatherless children. 13 Let his descendants be cut off, their name be blotted out in the next generation.”

We should not repay anyone evil at all, neither for evil or good!

Romiyim/Romans 12:17 “Repay no one evil for evil. Respect what is right in the sight of all men.”

Tas’loniqim Aleph/1 Thessalonians 5:15 “See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.”

Kĕpha Aleph/1 Peter 3:8-9 “To sum up, let all of you be like-minded, sympathetic, loving as brothers, tenderhearted, humble-minded, 9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, in order to inherit a blessing.”

Zekaryah/Zechariah 5:3-4 “And he said to me, “This is the curse that goes forth over the face of all the earth: ‘everyone who is stealing shall go unpunished,’ on the one side, according to it, and, ‘everyone who has sworn falsely shall go unpunished,’ on the other side, according to it.” 4 “I shall send it out,” declares יהוה of hosts, “and it shall come into the house of the thief and the house of the one who shall swear falsely by My Name. And it shall remain in the midst of his house and shall consume it, both its timber and stones.”

This verse is a clear warning against those who claim that the Torah has been done away with and are teaching that the curses and punishment of the Torah does not apply to those who cast it aside! The false grace message teaches that you can live lawless lives and be ok, by teaching that you do not have to live according to the Torah of Elohim, and here we see the fate of those who teach and receive such teaching as truth – the curse will not leave their house until it is destroyed!

Shelomoh makes it very clear here in this parable that if anyone pays back evil when he has received good it reveals that he has only evil in his heart and is foolish to not recognise the consequences of foolish actions, as his entire house, that is his family, will suffer!

We have a good example of the folly of a fool who repaid evil for good in the account of Nabal who refused to give food and water to Dawid and his men.

Shemu'el Aleph/1 Samuel 25:21-22 “And Dawid had said, “Only in vain have I protected all that this one has in the wilderness, so that not a speck was missing of all that belongs to him. And he has repaid me evil for good. 22 “Let Elohim do so, and more also, to the enemies of Dawid, if I leave one male of all who belong to him by morning light.”

As we know from this account, Nabal died after יהוה had smote him, while we see a great picture of intercession done by Abigail for the rest of the house. She became the wife of Dawid.

Nabal was a fool who had evil in his heart and repaid evil toward Dawid for the good that he had been shown, and as a result suffered the smiting wrath of Elohim! This also teaches us that we should not seek to repay anyone evil for any matter but rather wait for יהוה, and recognise that it is יהוה who repays!

Mishlê/Proverbs 20:22 “Do not say, “I repay evil.” Wait for יהוה, and He saves you.”

Romiyim/Romans 12:17-21 “Repay no one evil for evil. Respect what is right in the sight of all men. 18 If possible, on your part, be at peace with all men. 19 Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, “Vengeance is Mine, I shall repay,” says יהוה. 20 “Instead, if your enemy hungers, feed him; if he thirsts, give him a drink, for in so doing you shall heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good.”

Kēpha Aleph/1 Peter 3:8-11 “To sum up, let all of you be like-minded, sympathetic, loving as brothers, tenderhearted, humble-minded, 9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, in order to inherit a blessing. 10 For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, 11 let him turn away from evil and do good, let him seek peace and pursue it.”

Verse 14:

“The beginning of strife is like releasing water; therefore stop fighting before it breaks out.”

Once a flow of water starts from a source it is often very difficult to stop it and the same is true for strife and fighting. The Hebrew word used here for ‘releasing’ is פָּטַר **patar** – Strong’s H6362 which means, ‘to separate, remove, set free, slipped away, burst through’, and here the beginning of strife is likened to the seepage of water that starts out as a small leak and almost unnoticeable but if not fixed will become a very big damaging pool of water that will break out and be very destructive. The word for ‘strife’ is מַדּוֹן **madon** – Strong’s H4066 which means, ‘strife, contention’, and it is from this word that we get the term – the Midyanites - מִדְיָאֲנִים **the (ha) Midyanites** from Strong’s H4084, and so we can understand that the Midyanites were a people of ‘strife’.

In the proverbs of Shelomoh we are clearly told where strife comes from. A man of Beliya'al sends out strife and a false witness causes strife: (Mishlê/Proverbs 6); hatred stirs up strife (Mishlê/Proverbs 10); strife is a by-product of pride (Mishlê/Proverbs 13); a man of wrath stirs up strife (Mishlê/Proverbs 15); a perverse man sends out strife (Mishlê/Proverbs 16); a fool's words start strife (Mishlê/Proverbs 18); the greedy stir up strife (Mishlê/Proverbs 28); a man of displeasure stirs up strife (Mishlê/Proverbs 29). These are simply a few examples of the kind of people that will stir up strife and cause division in the body.

We are told in Mishlê/Proverbs 20:3 that it is esteem for a man to cease from strife, and what we can therefore learn from this parable of Shelomoh, along with all the other references and parable he gives regarding strife, is that we should give no room for strife. The beginning of strife is likened, in a sense, to a small water leak that is often left and not fixed, and the warning is clear: fix the leaks before it causes major damage!

Strife comes as a result of not having what one wants, and because one does not ask, or if they do, they ask with wrong motives! **Mishlê/Proverbs 15:18** tells us that a man of wrath stirs up strife, but he who is patient appeases strife. How often do you find yourself lacking patience and end up stirring up strife and contentions among others because you did not get your way? Often strife starts out very subtly and if not stopped will become a raging torrent of destruction and separation, which we must guard against at all costs! Don't let your bitterness be released like a slow running tap... before you know it there is a huge flood of emotions that cannot be contained, bringing unnecessary damage! If you find that you have strife stirring up inside you because you did not get your way, and your water has become soiled and muddied so to speak; then do this... **“Switch off the tap, get your leak fixed and start giving out living water again”!**

One who causes strife and divisions is an abomination to יהוה, and will not be welcomed into His House.

We could expand for hours on this single topic of strife, for it is one of the most dangerous things in the body, as it breaks down instead of building up, and unless יהוה builds the House, the labourers labour in vain!

The Hebrew word translated in this parable for ‘fighting’ is רִיב *rib* – Strong’s H7379 which means, ‘*strife, contention, dispute, adversary, controversy*’, and comes from the primitive root verb רִיב *rib* – Strong’s H7378 meaning, ‘*to strive, contend, argue, complain, find fault, quarrel*’.

Stop the fighting before it breaks out!

The Hebrew word for ‘stop’ is נָטַשׁ *natash* – Strong’s H5203 which means, ‘*to leave, forsake, fall, abandon, cast away*’.

The Hebrew root word used for ‘breaks out’ is גָּלַע *gala* – Strong’s H1566 which means, ‘*exposed, laid bare; to disclose oneself, break out (in contention)*’.

Verse 15:

“He who declares the wrong right, and he who condemns the righteous, both of them are an abomination to יהוה.”

What is made very clear here is that when proper right-ruling is not adhered to it is an abomination to יהוה! Declaring the wrong right is wrong and condemning the righteous is wrong!

The Hebrew word used here for ‘abomination’ is the noun תּוֹעֵבָה *to’ebah* – Strong’s H8441 which means, ‘*abomination, abominable thing, detestable thing, object of loathing*’.

תּוֹעֵבָה *to’ebah* – Strong’s H8441 is used 117 times in the Tanak (O.T.), and we are going to take a look at a few of these, in order for us be reminded of that which is an abomination to יהוה, and therefore be on guard that we do not allow these abominations in our lives, lest we be accursed by them and find that we are thrown out rather than brought in, so to speak! The first use of this word is in:

Berēshith/Genesis 43:32 “And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites.”

Yosēph’s brothers did not yet know that this ruler was their long lost brother whom they sold into slavery, and after being summonsed to Yosēph’s house for a meal we see that the seating arrangements were very obvious – and that is that the Mitsrites would not eat with the Hebrews, for that was an abomination to the Mitsrites! After Yosēph and his family had been fully reunited and they would be presented before Pharaoh we, again see in:

Berēshith/Genesis 46:34 “that you shall say, ‘Your servants have been men of livestock from our youth even till now, both we and also our fathers,’ so that you dwell in the land of Goshen, for every shepherd is an abomination to the Mitsrites.”

Shepherds were an abomination to the Mitsrians, as they detested what they considered the lawless ways of wandering shepherds who had no fixed home, and moved from place to place with each change of the season in search of food, water, and grazing land. This clearly pictures for us how the worldly ways of man will be an abomination to the ways of those who walk in the commands of Elohim!

Here we are able to see the metaphoric picture of how true believers shall be hated by the world – for the world hated the Good Shepherd!

Yoḥanan/John 15:18 “If the world hates you, you know that it hated Me before it hated you.”

Marqos/Mark 13:13 “And you shall be hated by all because of My Name. But he who shall have endured to the end, he shall be saved.”

The way to ‘endure’ is to make sure that abominations are kept out of our lives. What is very clear here is that the things that are an abomination to יהוה are not an abomination to the worldly, and vice versa. We must ensure that we do not make ourselves friends with that which is not of Elohim!

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

To the wicked, the ways of יהוה are detestable and to יהוה and His chosen people, the ways of the wicked are detestable! Scripture clearly expands for us the very things that are an abomination to יהוה, teaching us and helping us to guard our lives and keep His Dwelling Place clean! Let us therefore take a brief tour through some key verses in Scripture that clearly teaches us the very things that are an abomination to יהוה our Elohim!

Deḅarim/Deuteronomy 7:25-26 “The carved images of their mighty ones you are to burn with fire. Do not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it, for it is an abomination to יהוה your Elohim. 26 And do not bring an abomination into your house, lest you be accursed like it. Utterly loathe it and utterly hate it, for it is accursed.”

In a nutshell, these verses are a clear command to make sure that we keep our houses clean, and destroy any form or image of idol worship! The reason why they were commanded to burn the idols was to keep anyone from going after them to seek the gold and silver that may have been on them.

In **Mishlê/Proverbs 6:16-19** we are told that there are 7 things that are an abomination to יהוה, which are:

A proud look, a lying tongue, hands that shed innocent blood, a heart devising wicked schemes, feet that are quick to run to evil, a false witness breathing out lies, and one who causes strife among brothers!

In this parable Shelomoh tells us that declaring the wrong right and condemning the righteous is an abomination to יהוה.

We are clearly told in:

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

Yeshayahu/Isaiah 5:20-23 “**Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! 21 Woe to those who are wise in their own eyes, and clever in their own sight! 22 Woe to the mighty to drink wine, and brave men to mix strong drink, 23 who declare right the wrong for a bribe, and the righteousness of the righteous they turn aside from him!**”

To justify wickedness is an abomination to יהוה. The Hebrew rendering of the first part of this proverb is rendered as:

מְצַדִּיק רָשָׁע וּמְרַשֵּׁע צַדִּיק – ‘matsddiyq rasha umarshiya tsaddiyq’:

This could literally be rendered as:

“**He who justifies the wicked and he who condemns the righteous...**”

To ‘declare right’ or ‘justify’ is the Hebrew word צַדִּיק tsadeq – Strong’s H6663 which means, ‘**to be just or righteous, justified, properly restored**’.

The Hebrew root word used here for ‘wrong’ or ‘the wicked’ is רָשָׁע rasha – Strong’s H7563 which means, ‘**wicked, criminal, evil, offender**’.

The Hebrew word translated as ‘righteous’ is צַדִּיק tsaddiq – Strong’s H6662 which means, ‘**just, righteous, blameless, lawful**’ and comes from the primitive root צַדִּיק tsadeq – Strong’s H6663.

רָשָׁע rasha is frequently placed in Scripture, especially in **Mishlê/Proverbs**, as being in direct and unequivocal opposition to צַדִּיק tsaddiq – Strong’s H6662 which means, ‘**just, righteous, blameless, lawful**’.

It is from this contrast that we are able to get the clearest profile of the רָשָׁע rasha – Strong’s H7563 (**wicked**) kind of people! The book of **Mishlê/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע rasha and the צַדִּיק tsaddiq in black and white terms. The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake יהוה, the righteous cling to him. Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc.

Debarim/Deuteronomy 28 clearly deals with the blessings for the righteous (**verses 2-14**) and the curses for the wrong (**verses 15-68**)!

The Hebrew word used for ‘condemns’ is from the root word רָשָׁע rasha – Strong’s H7561 which means, ‘**to be wicked, act wickedly, condemned**’, and it is written in the ‘hiphil’ verb tense which carries the meaning of, ‘**to condemn as guilty**’.

We are told in:

Romiyim/Romans 8:1 “**There is, then, now no condemnation to those who are in Messiah יהושע, who do not walk according to the flesh, but according to the Spirit.**”

The word in the Greek for ‘condemnation’ is ‘κατάκριμα’ – katakrima – Strong’s G2631 and carries the meaning of judgement or damnatory sentence or penalty as a result of judgement. In other words it simply means that those who walk according to the Word and place their trust in Messiah have the freedom to serve Elohim even while still are in the flesh, while those who do not stay in Messiah by guarding to do all He commands us, shall be condemned!

Tehillah/Psalm 34:22 “**יהוה redeems the lives of His servants, and none of those taking refuge in Him are guilty.**”

The word for ‘guilty’ is אָשָׁם asham – Strong’s H816 which means, ‘**to offend, be guilty, acknowledge guilt, found guilty, condemned**’. This word is used 35 times in 32 verses and primarily speaks a clear verdict of guilt when breaking the commands of Elohim and rebelling against His clear Torah!

The blessing of walking in His commands is that in Messiah there is no condemnation, and the righteous are ‘**not guilty**’.

Verse 16:

“**Why is this – a price in the hand of a fool to buy wisdom, when there is no heart?**”

The question is clear and valid! Why should there be money in the hand of a fool to buy wisdom when he has no heart or sense!

This parable is set forth as a rhetorical question that asserts that wisdom cannot be purchased by a fool since he does not have the intelligence necessary to understand it.

We are told in:

Mishlê/Proverbs 23:23 “Buy the truth and do not sell it – wisdom and discipline and understanding.”

Only the wise can buy the truth and not sell it! A fool has no heart, or rather he has no sense, and to try to purchase wisdom would be of no benefit to a fool who scoffs at the truth!

What Shelomoh is making very clear here is that money in the hand of a fool cannot buy him any wisdom since he has no heart to seek it out in the first place! The clear truth of the matter is that no amount of money can buy you wisdom, yet to but the truth and not sell it will cost you your all, and fools cannot understand this!

Yeshayahu/Isaiah 55:1-3 “Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price. 2 Why do you weigh out silver for what is not bread, and your labour for what does not satisfy? Listen, listen to Me, and eat what is good, and let your being delight itself in fatness. 3 “Incline your ear, and come to Me. Hear, so that your being lives. And let Me make an everlasting covenant with you, the trustworthy kindnesses of Dawid.”

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

The clear message and resounding call that is given at the revelation of Messiah is simply this – **Everyone who thirsts come to the waters!** This clear prophecy of giving access to the living water is an assurance given to those who overcome and inherit the gift of everlasting life:

Hazon/Revelation 21:5-7 “And He who was sitting on the throne said, “See, I make all matters new.” And He said to me, “Write, for these words are true and trustworthy.” 6 And He said to me, “It is done! I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment. 7 “The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.”

The Hebrew word used here in **Yeshayahu/Isaiah 55:1** for ‘thirsts’ is תַּשְׁמֵם *tsame* – **Strong’s H6771** which means, ‘*thirst, thirsty, dry*’, and thirst is something that is clearly understood from a Scriptural perspective, especially when we recognise the clear terrain of the land of Yisra’el and the Wilderness through which they travelled!

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

What Messiah is in essence saying here is that you will be blessed when you truly make the choice to seek and follow that which you were designed to, for everything else is a counterfeit that will only drain you and not fill you.

The term “**thirsty**” is used frequently in Scriptures and is a metaphor for spiritual longing and the need for it to be satisfied. We know that the only thing that satisfies is from above, as Our Master and Elohim satisfies our desires with good things.

What Shelomoh is making abundantly clear is that when one’s heart is not in it then no amount of money will be able to get you the wisdom you wish to buy. When the heart of a wise one is moved to seek wisdom and understanding then what will become obvious is that the money that is in the hand of a wise one, no matter whether little or much, will be moved to give generously for the building up of the body of the Master!

The Hebrew word translated as ‘buy’ is קָנָה *qena* – **Strong’s H7066** which means, ‘*to acquire, buy, purchase*’, and corresponds to the word קָנָה *qanah* – **Strong’s H7069** which means, ‘*to acquire, buy, purchase, get, recover*’. We see this word being used in:

Mishlê/Proverbs 23:23 “Buy the truth and do not sell it – Wisdom and discipline and understanding.”

The instruction is clear – get wisdom! And what we must recognise here is that it will cost you!

Messiah has paid the cost for our deliverance, yet we must count the cost of following hard after Him and seeking Him with all our heart!

The Hebrew word for ‘wisdom’ is חֵכֶם *hokmah* – **Strong’s H2451** meaning, ‘*wisdom, skill*’.

To be wise means to be one who is skilled or learned and this takes time, determination and discipline! To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master.

Many today are being foolish by walking in ways that are contrary to the prescribed pattern that we have been given in Scripture for a Bride who is to make Herself ready, and are doing whatever they feel is right for them.

In the ancient pictographic alphabet, this Hebrew word for ‘wisdom’ - חֵכֶם *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 - כּ:

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 meaning of the letter  is "behold, look, breath, sigh and reveal or revelation"; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

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

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

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

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

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

Understanding what wisdom means makes it very clear that money in a fools hand is actually useless, as they refuse to be cleansed and submit to the Word of Truth!!!

Verse 17:

"A friend loves at all times, and a brother is born for adversity."

The Hebrew word used here for 'friend' is רֵעַ re'a – Strong's H7453 which means, 'friend, companion, fellow, brother, intimate friend', and comes from the root רָעָה ra'ah – Strong's H7462 which means, 'to associate with, cultivate, companion'. The Hebrew word translated as 'loves' is the root verb אָהַב aheb – Strong's H157 meaning, 'to love, dearly loved, friend, friends, lover', and is an expression of choice in action rather than just an emotional feeling!

Shelomoh is making it clear that the true quality of a true friend is one of continual love, and many commentators believe that Shelomoh is not contrasting a friend and brother but that he is making them equivalents. This teaches us that a true friend that loves at all times is like a brother that is bond for adversity, saying that a true brother is faithful during times of calamity, trials and trouble. The friend who has no birth connections loves at all times, while the brother, because of family connections, is faithful in times of trials. While brothers may be there to stand by us in times of trouble, a true friend loves at all times, and not only in times of trouble!

Mishlĕ/Proverbs 18:24 "A man of many friends might come to ruin, but there is a Loving One who sticks closer than a brother!"

What Shelomoh is saying here is that even while a man may have friends he might still come to ruin, however there is One – that is our Master and Elohim who is the True Loving One, who sticks closer than a brother!!!

The world used here for 'adversity' is צָרָה tsarah – Strong's H6869 which means, 'affliction, anguish, distress, trouble, tightness' and is from the word, צָר tsar – Strong's H6862 that can mean, 'adversary, enemy, foe' and this word is also often translated as tribulation, which teaches us a vital lesson of realising that in the very distressing times that lay ahead, our help is in our Master and Elohim alone – יְהוָה of Hosts who fights for us and covers us under the shadow of His wings!

Tehillah/Psalm 20:1 “יהוה” does answer you in the day of **distress!** The Name of the Elohim of Ya’aqob does set you on high!”

There is no better encouragement than hearing and knowing that יהוה hears your cry in times of trouble! So as we know that during the tribulation, we who are in Messiah have this wonderful promise! יהוה will **defend** those who ‘**know**’ the Elohim of Ya’aqob!

Yoħanan/John 15:12-15 “**This is My command, that you love one another, as I have loved you.** 13 “**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.** 15 “**No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you.**”

Verse 18:

“A man lacking heart shakes hands in a pledge; he becomes a guarantor for his friend.”

To the one who lacks heart!

The Hebrew word for ‘**lack**’ is חָסֵר ḥaser – **Strong’s H2637** which means, ‘**to lack, need, decrease, deprived, scarce, be lacking, be without, made lower, fail**’. The one who lacks clearly has no Shepherd for Dawid tells us in:

Tehillah/Psalm 23:1 “יהוה” is my shepherd; I do not lack.”

Knowing that יהוה is our Shepherd gives us the confidence that we shall not lack or be in need or be deprived or fail, but rather we shall trust and fix our eyes on Him and the truth of His Word that sustains us and leads us, lighting the way through a dark and depraved world.

Lacking heart is a clear picture of one who has no true and proper guide, and their simple actions of lawlessness reveal that the Torah is not on their hearts. In **Mishlĕ/Proverbs 6:32** we are told that the one who commits adultery lacks heart! This is a clear reference to following falsified and abominable worship. Wisdom is making a clear call and invitation to those who lack heart! The Hebrew word for ‘**heart**’ is the word לֵב leḅ - **Strong’s H3820** which means, ‘**heart, inner man, mind, will thought**’. It is a heart thing!!! The Torah is to be upon our hearts, and to commit adultery shows that the Torah is not where it should be – it is a heart thing! The one who binds the Torah on their heart shall lack nothing!

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

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

Romiyim Romans 6:17 “**But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.**”

The Greek word for ‘**heart**’ is καρδία kardia – **Strong’s G2588** and this word denotes the centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours. It refers to the innermost part of a man – that which drives and directs a man’s steps, thoughts and purpose! The Hebrew word for ‘**heart**’ is לֵב leḅ - **Strong’s H3820** which means, ‘**inner man, mind, will thought**’, or is often also written as לִבָּב leḅab – **Strong’s H3824** which means, ‘**inner man, heart, mind, understanding**’; as already discussed in **verse 3**.

The literal rendering from the Hebrew in reference to shaking hands in pledge, could be translated as ‘**fastened to a stranger your palm**’, and implies a clear commitment to the giving of one’s hand as an assurance, with the agreement that the work promised or pledge given will be carried out.

When you shake hands in a pledge you become a guarantor for the one you have shaken hands with and this may end up costing you. By Shelomoh telling us that it is a man who lacks heart that shakes hands in a pledge, he is warning us against the dangers of being guarantors for people unnecessarily.

This parable could be expressed as: “**A foolish person promises to pay someone else’s debts**”.

Mishlĕ/Proverbs 11:15 “**He who is guarantor for a stranger suffers harm, but one who hates shaking hands in pledge is safe.**”

The Hebrew root word translated as ‘**shaking hands in pledge**’ is תָּקַע taqa – **Strong’s H8628** that means, ‘**to thrust, strike or clap hands, blow, give a blast, trumpeter, pledge oneself**’.

Mishlĕ/Proverbs 22:26 “**Do not be one of those who shakes hands in a pledge, one of those who are guarantors for debts.**”

Verse 19:

“He who loves transgression loves strife; he who exalts his door seeks destruction.”

The Hebrew word used here for ‘**transgression**’ is פֶּשַׁע pesha – **Strong’s H6588** which means, ‘**rebellion, breach of trust**’, and speaks of one’s outright breach of trust and rebellion to walking in the Truth!

The Hebrew word translated as 'strife' is the noun מַטְסָה *matstsah* – Strong's H4683 which means, '*strife, contention, debate*', and comes from the root verb נָצַח *natsah* – Strong's H5327 which means, '*to struggle contend, fight*'.

Those who love to be in rebellion against the Truth and refuse to submit to walking according to the Torah love to debate and fight and cause strife and contention.

Titos/Titus 3:9-11 "**But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless. 10 Reject a divisive man after the first and second warning, 11 knowing that such a one has been perverted, and sins, being self-condemned.**"

Those who rebel against walking in the truth love to fight and debate away their need for any obedience to the Torah; and we know that under the corrupt reign of Yarob'am, Yisra'el had gone further and further away from obedience to the Torah. They had become immoral, were riddled with idolatry, and injustice prevailed as the poor and righteous among them were traded for the love of money and enslaved; as the wicked grew in power, ruling with wickedness and corruption. The moral values and instructions of Torah had been forsaken and immorality reigned as father and son shared women, and they forsook the Torah by taking garments in pledge and lying on them by every alter – outright abominations in the face of יהוה. These were the transgressions that a rebellious people loved to do – transgressions that יהוה would not turn back His fire for, as we are told in **Amos 2:6-8!**

Amos, a shepherd from Teqowa, was sent to speak out against these terrible transgression that the people loved, and in **Amos 5:12** we are once again given a clear reference to the transgressions of a rebellious Yisra'el, as they were afflicting the righteous and accepting bribes, and turning aside the poor at the gate.

Pretty much sounds a lot like society at large today – immoral, corrupt, blasphemers, showing no justice or any standards of righteousness, and showing no true care or regard for the poor. Those who love to breach the commands of Elohim, by declaring that there is no longer a need to guard His Torah, are making it clear that they are exalting their own ways above the ways of Elohim – and this is the broad way that leads to destruction! He who exalts his door seeks destruction!

The Hebrew word translated as 'destruction' is שֹׁבֵר *sheber* – Strong's H7667 which means, '*a breaking, fracture, crushing, breach, smashing*' and comes from the root word שָׁבַר *shabar* – Strong's H7665 which means, '*break in pieces, crush, shatter*'. Sadly, what the arrogant and proud resisters of walking in the Torah of Elohim do not realise is that they are going to be crushed and shattered, instead of being built up and established! The root verb for 'seek' is בָּקַשׁ *baqash* – Strong's H1245 which means, '*to seek, aim, search, look, inquire*', and it is written in the 'piel' form which expresses an intensive or intentional action and could therefore be expressed as, '*seek earnestly or seek the face, seek to find, demand, desire, ask*', and this kind of 'seeking' is an intense seeking with a purpose! So the wrong are earnestly seeking destruction instead of earnestly seeking יהוה! Why? Well it comes down to the door that they are exalting! The word for 'door' is the word 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. Why I am mentioning this is to show how so many are exalting the wrong door, and because of that they are seeking destruction!

The Hebrew word that is translated here as 'exalts' comes from the root word גָּבַחַּ *gabahh* – Strong's H1361, which means, '*to be high, exalted, pride, build high, haughty*'. The wrong exalt their own door, which speaks about exalting their own ways. A door is an entrance and exit point, or rather an access point through which one will come and go, and therefore what we take note of is that with the wrong exalting their own door we are able to see the analogy of how the wrong exalt their own ways and therefore have no regard for the True Door – that is to walk in and submit to the ways of our Master and Elohim, יהושע Messiah!

Yoḥanan/John 10 speaks about the Shepherd who enters through the door and how His own hear His voice and follow Him! יהושע Messiah then continues and declares very plainly that He is the Shepherd – the Shepherd who has entered through the Door, and when using this figure of speech they did not understand what He was saying to them, so He made it clear that He is The Door of the sheep and in **verse 9** He says:

Yoḥanan/John 10:9 "**I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.**"

As we understand the Hebraic concept of the door giving reference to 'The Door of the Tent of Appointment', we are able to understand that יהושע Messiah was making it plain that He is the One who fulfils the Appointed Times, and is the One who established and appointed the Appointed Times. He is not only the One who enters in through the Door (that is to fulfil the requirements of the Feasts of יהוה, so that we can enter in), but that He is the One Creator and Elohim who 'appointed' the Feasts, in order to provide for us a way to enter in and have shalom.

This reference to going in and out and finding pasture, is a reference to the blessing of walking in the Torah as found in: **Deḅarim/Deuteronomy 28:6** "**Blessed are you when you come in, and blessed are you when you go out.**"

The Greek word often used in the LXX (Septuagint) for the Hebrew word גָּבַחַּ *gabahh* – Strong's H1361 is ὑψώω *hupsoō* – Strong's G5312 which means, '*to lift up, exalt, raise up, uplift, made or make great*', and is used in:

Yoḥanan/John 3:14-15 "**And as Mosheh lifted up the serpent in the wilderness, even so the Son of Aḅam has to be lifted up, 15 so that whoever is believing in Him should not perish but possess everlasting life.**"

Messiah – The Door – was lifted up and Messiah said in **Yohanan/John 12:32** that if He was to be lifted up from the earth that He would draw all men unto Himself – for He – The Door – is the only Way to Everlasting Life!

To exalt one's own door is a metaphor for seeking one's own way or one's own means of access, and the Hebrew word גָּבַחַּ **gabahh** – **Strong's H1361** can also give reference to one being proud and lifting themselves up, instead of humbling themselves in complete submission to the Torah of Elohim!

מִשְׁחָה יְהוֹשֻׁעַ Messiah tells us in:

Mattithyahu/Matthew 23:12 **“And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.”**

Refusal to submit to seeking יְהוָה and guarding to keep His Torah is an act of pride, for the proud presume to have another way or means of entrance; yet we take careful note of how important the Appointed Times/Feasts of יְהוָה are, and how they are extremely important for us to guard, as we humbly come to the Door of Appointment and guard His feasts with joy – including the weekly Sabbath too, as clearly described for us in **Wayyiqra/Leviticus 23**!

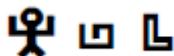
Anyone who has, through the misguided teachings, traditions and theologies of man, turned away from keeping the Feasts and Sabbaths of יְהוָה, and have exalted another door, such as the improper and profane door of ‘sun-day’ worship and the adherence to the keeping of false, pagan rooted feasts, do so to their own destruction, for the door they seek is not the right door! Anyone who claims that the Feasts of **Wayyiqra/Leviticus 23** are of no importance and do not be guarded and observed as commanded is being proud and boastful against the Truth, as they bring down the right door and exalt another!

We see the use of this word we have been talking about tonight - גָּבַחַּ **gabahh** – **Strong's H1361** in:

Dibre haYamim Bēt/2 Chronicles 17:6 **“And his heart was exalted in the ways of יְהוָה, and he again removed the high places and the Ashērim from Yehudāh.”**

Here this word is used in a positive sense, when telling us about the heart of Yehoshaphat being exalted! His heart was exalted in the ways of יְהוָה, and not in his own ways. I want us to look at this word as pictured in the ancient pictographic text.

This root word גָּבַחַּ **gabahh** – **Strong's H1361** in the ancient text looks like this:



Gimel – גָּ:

This is the letter ‘gimel’, which in the ancient script is pictured as –  – which is ‘a foot’ and carries the meaning to ‘walk, gather, carry’, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that ‘feet’ in Hebrew speaks of one’s walk and ability to keep the Feasts of יְהוָה, and represents one’s ‘walk’!

Beyt – בֵּ:

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.

Hey - הֵ:

The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of ‘behold’ as in when looking at something very great. It can also have the meaning to ‘breath’ or ‘sigh’ as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

As we consider these letters in the understanding of this word that expresses an exalting or lifting up, in relation to us lifting up our hearts to the ways of יְהוָה, and come to the True Door; we are able to see the clear reference to the guarding of the Feasts of יְהוָה, as our feet walk in His paths, and are built up as His Dwelling Place, and exalt the One to be praised – מִשְׁחָה יְהוֹשֻׁעַ Messiah – The Door!

This pictographic word also must warn us against the pride of walking contrary to the commands of Elohim by following ways that are taught in error through vain traditions and dogmas of man that lead to a false door of destruction!

Yehoshaphat’s ‘exalting’ of his heart was a positive exalting, as his heart was exalted in the ways of יְהוָה, and he removed the high places and Ashērim from Yehudāh. As we continue to read on in this account we are able to see that with the reign firmly established in the hand of the one who exalted the ways of יְהוָה, it brought about a true restoration to the Truth, as Yehoshaphat sent out his leaders and priests to teach the Torah!

While Yehoshaphat pictures for us a correct lifting up of one's heart – which is to lift it up in the ways of יהוה, revealing that His Torah is in our hearts and mouths, to do it – we also realise that many are lifting up their hearts in their own ways and this is not good, as it leads to destruction!

In speaking of Uzziyahu we see in:

Dibre haYamim Bēt/2 Chronicles 26:16 “**But when he became strong his heart was lifted up, to his destruction, for he trespassed against יהוה his Elohim by entering the Hēkal of יהוה to burn incense on the altar of incense.**”

Here the word גָּבַחַּh gabahh – Strong's H1361 is translated as 'lifted up'.

Another example of a king whose heart was lifted up is seen in:

Dibre haYamim Bēt/2 Chronicles 32:25 “**However, Hizqiyahu did not repay according to the good done to him, for his heart was lifted up, therefore wrath came upon him and upon Yehudāh and Yerushalayim.**”

Hizqiyahu became sick and near death, and he prayed to יהוה, and יהוה spoke to him through Yeshayahu and he was given a sign, for his extra 15 years that he would be given, yet his heart was lifted up, causing wrath to come on the him and the nation! Hizqiyahu did what Uzziyahu didn't – he humbled himself as we see in the next verse:

Dibre haYamim Bēt/2 Chronicles 32:26 “**Then Hizqiyahu humbled himself for the pride of his heart, he and the inhabitants of Yerushalayim, so that the wrath of יהוה did not come upon them in the days of Hizqiyahu.**”

Dawid, in a song of degrees sings to יהוה:

Tehillim/Psalm 131:1 “**O יהוה, my heart has not been proud, nor have my eyes been haughty. Neither have I concerned myself with great matters, nor with those too wondrous for me.**”

The Hebrew word used here for 'proud' is the word גָּבַחַּh gabahh – Strong's H1361. He was recognising that his trust was in יהוה alone, and calls for Yisra'el to wait on יהוה, now and forever!

Are you **EXALTING THE RIGHT DOOR!**

Verse 20:

“He who has a crooked heart finds no good, and he who has a perverse tongue falls into evil.”

The Hebrew word translated as 'crooked' is עִקְשׁ iqqesh – Strong's H6141 which means, 'twisted, distorted, perverted, crooked', and comes from the primitive root verb אִקַּשׁ aqash – Strong's H6140 which means, 'to twist, pervert'.

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

The Hebrew word translated as 'perverse' is עִקְשׁ iqqesh – Strong's H6141.

The crooked and perverse are an abomination to יהוה, and we are told in:

Tehillah/Psalm 18:26 “**With the clean You show Yourself clean; and with the crooked You show Yourself twisted.**”

The Hebrew word translated as 'crooked' is עִקְשׁ iqqesh – Strong's H6141, and the Hebrew word translated as 'twisted' is the root verb פָּתַל pathal – Strong's H6617 which means, 'to twist, cunning, to show yourself astute'.

To the crooked the Truth will seem crooked, yet those who walk upright and in cleanliness of the truth, the Word will be as it is – clean and True! Mishlē/Proverbs 8:8 tells us clearly that none of wisdom's words are twisted or crooked!

The one who has a crooked heart will not find any good as their ability to see the pure truth for what it is, is blinded from their eyes.

Yirmeyahu/Jeremiah 7:9-10 “**The heart is crooked above all, and desperately sick – who shall know it? 10 וְיִחַדְדֵם, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.**”

The root word translated as 'crooked' is אִקַּבְּ aqob – Strong's H6121 which means, 'insidious (that is 'harmful and enticing'), deceitful, polluted, sly'. In other words the heart of mortal man is harmful and enticing, and it will often draw one away to things that can pollute one's life!

When people say that commonly used expression, 'He knows my heart', what they do not realise is that what they are saying is 100% correct – יהוה does know their heart! The problem is that mortal man does not always know the state of his own heart!

When the Pharisees accused the taught ones of our Master that they were breaking the traditions of the elders by not washing their hands before eating, he made it clear to them how they break the commands of Elohim by holding fast to their traditions and then proceeds to tell them how their traditions have caused them to neglect the called for obedience of honouring their parents and that they nullified the Truth by their traditions, and He then says in:

Mattithyahu/Matthew 15:8-9 “**This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me. 9 But in vain do they worship Me, teaching as teachings the commands of men.**”

When His talmidim (disciples) came and asked Him to explain these words to them, He made it clear that it was not the eating with unwashed hands that defiled a man, but that it was what came out from the heart of man that defiles him:

Mattithyahu/Matthew 15:18-19 “**But what comes out of the mouth comes from the heart, and these defile the man. 19 For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.**”

Once again we are able to see the clear truth of how that which is your heart will come out and identify you as a servant of the Master or not!

The Hebrew root word translated as ‘finds’ is מָצָא *matsa* – Strong’s H4672 – ‘to attain, find, locate, discover’. 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! As we guard the commands and watch over the Torah and do not let loving-commitment and truth be forsaken, we shall find favour and help in times of distress – but we must be seeking!!! The one with a crooked heart will NOT find, locate, discover or learn the good teachings of the Truth as they will rather resort to twisted and crooked words of the wide path that leads to destruction!

A perverse tongue falls into evil

The Hebrew word used here for ‘perverse’ is from the root verb הָפַךְ *haphak* – Strong’s H2015 meaning, ‘to turn, overturn, change, pervert’, and one with a perverse tongue refers to one who does not speak the truth but rather turns and perverts the truth. The one doing this falls into evil! The Hebrew root word used here for ‘fall’ is נָפַל *naphal* – Strong’s H5307 meaning, ‘to fall, lie, abandon, fell down, cast down’, and is often used in Scripture to describe those who have fallen/died by the sword, unnecessarily or tragically, and not of someone who died of old age. The one with a perverse tongue will fall into calamity, ruin and destruction!

When we recognise the fate of a crooked heart and a perverse tongue we must be on guard against speaking perversities and keep our hearts submitted before Elohim, is that the words we speak are true coming from the Truth that is deposited within our hearts!

To the perverse and crooked Messiah said the following:

Mattithyahu/Matthew 12:34-37 “Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart. ³⁵ “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure. ³⁶ “And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment. ³⁷ “For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

Verse 21:

“He who brings forth a fool has sorrow for it, and the father of a fool has no joy.”

The Hebrew word translated here as ‘fool’ in the first sentence of this parable is 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’. The second Hebrew word that is translated as ‘fool’ in the second part of this parable is נָבָל *nabal* – Strong’s H5036 which means, ‘foolish or senseless’, which comes from the root verb נָבַל *nabal* – Strong’s H5034 meaning, ‘to be senseless or foolish, treat contemptuously, dishonour, come to nought, fall off’. The Hebrew word used here for ‘sorrow’ is תִּגַּח *tugah* – Strong’s H8424 which means, ‘grief, sorrow, heaviness’, and comes from the root verb יָגַח *yagah* – Strong’s H3013 which means, ‘to suffer, afflicted, caused her grief, torment’. The primary meaning of this root verb is a mental troubling resulting from affliction, and stresses mental sorrow in affliction!

The noun תִּגַּח *tugah* – Strong’s H8424 expresses the emotional sadness of grief. It is this kind of grief that comes to a foolish son’s parents and we also see that the state of the perverse man’s heart results in ‘heaviness’:

Mishlĕ/Proverbs 14:13 “Even in laughter the heart is in pain, and the end of that joy is heaviness.”

Mishlĕ/Proverbs 10:1 tells us that a foolish son is his mother’s sorrow, whereas a wise son makes his father rejoice!

Yoḥanan Gimel/3 John 1:4 “I have no greater joy than to hear of my children walking in truth.”

When children walk in the Truth it brings great joy to parents whereas the foolish offspring bring sadness and sorrow! Shelomoh emphasises how disheartening it is to have children who are thick-headed and stubborn and lack spiritual perception, and when we recognise the negative connotation to this parable we must be encouraged to be steadfast in training up our children in the way that they should walk so that they do not become foolish fools, and therefore places great responsibility on the role of parents!!!

Verse 22:

“A rejoicing heart causes good healing, but a stricken spirit dries the bones.”

This parable contrasts a rejoicing heart against a stricken spirit.

The Hebrew word translated here as **'rejoicing'** is the adjective פִּנְנָה sameah - Strong's H8056 and carries the meaning, **'glad, joyful, merry, pleased, rejoicing'**, which comes from the primitive root verb פִּנְנָה samah – Strong's H8055 and means, **'to rejoice, be glad, be joyful, delight in and be elated'**, and can also carry the meaning **'to brighten up'**, giving us the picture how we are to carry His joy as the light of the world and let praise and rejoicing abound!

In the ancient pictographic script this word פִּנְנָה samah and פִּנְנָה sameah looks like this:



Shin - שׁ:

This is the letter **'sin/shin'** which in the ancient script is pictured as: , which is **'two front teeth'** and carries the meaning of **'sharp or press, chew or devour'**; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth **'chew'** or **'meditate'** on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming or destroying** – as teeth do to food. This can give us the meaning of WORD or Words.

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!**

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!

When looking at this word in its pictographic form, in terms of our command to rejoice, we are able to see why we are able to rejoice as we recognise the following:

THE WORD THAT WASHES US HAS SEPARATED US AND SECURED US!

This is a clear reason to rejoice, for as long as we allow the Word to wash us and keep us clean, we are able to confidently make our boast in Elohim, whom we praise and rejoice in, as we are built up as living stones in the Master; living stones that offer up lives as a daily living offering with rejoicing praise!

Both of these words are used in the command to rejoice in **Debarim/Deuteronomy 16:14 & 15**, where פִּנְנָה sameah is translated as **'rejoicing'** in **verse 15**, when we are clearly told that at Sukkoth we shall ONLY be REJOICING! The Hebrew word translated as **'only'** is the adverb אַךְ ak – Strong's H389 which means, **'surely, only, alone, nevertheless, verily'**, and is often a word that is not translated yet it is used to convey emphasis, and in this instance it is used as an affirmative emphasis that is translated as **'only'** and in other translations it has been translated here as **'surely'** or **'altogether'**, which makes it clear in regards what is being instructed for us in regards to the proper performing of Sukkoth, and that is that it can only be properly performed with rejoicing and gladness!

The Greek word used in the LXX (Septuagint – Greek translation of the Tanak – O.T.) in **Debarim/Deuteronomy 16:14 & 15** for **'rejoice'** and **'rejoicing'** is εὐφραίνω euphainō – Strong's G2165 which means, **'to cheer, celebrate, rejoice, make glad, joyous living'** and comes from two root words: 1) εὖ eu – Strong's G2095 which is an adverb meaning, **'good, well done'** and 2) φρήν phrēn – Strong's G5424 which means, **'midriff, heart, mind, thought, thinking'**. It can be therefore understood that this word εὐφραίνω euphainō can have the meaning of, **'to put in a good frame of mind'**. This word denotes the mood of joy and involves an inner process that affects the outward physical well-being, especially in situations which give rise to a mood of common cheerfulness and joy! This makes perfect sense as we recognise the joy of coming together for the purposes of rejoicing in our Master and Elohim – where the mood of cheerful joy is expressed by all due to the inner process of recognising the greatness of the occasion!

A true rejoicing heart causes good healing! The Hebrew word translated as **'causes good'** is יָטַב yatab – Strong's H3190 meaning, **'to be good, well, glad or pleasing'** and can carry the understanding of what it means to be in a state of having proper characteristics or performing an expected function.

The Hebrew word translated as ‘healing’ is גָּהַח *gehah* – Strong’s H1456 which means, ‘*a healing, cure, medicine*’, and comes from the root verb גָּהַח *gahah* – Strong’s H1455 which means, ‘*to be healed, cured*’.

What is made very clear here is the power of a true rejoicing heart that can bring about a good change and cause healing to a sick person! In contrast to this we also take note that a stricken spirit can dry the bones!

The Hebrew word for ‘stricken’ is נָכָה *naka* – Strong’s H5218 and comes from the verb that means, ‘*to strike, scourge, smite*’. What Shelomoh is presenting to us here is the complete contrast between joy and sorrow and the clear effects of both, hence Sha’ul giving clear instructions to the Philippians to rejoice in יהוה always, and be on guard against sorrow that can dry one up from within! The Hebrew word used here for ‘spirit’ is רוּחַ *ruah* - Strong’s H7307 and means ‘*breath, wind or spirit*’. Often when life’s troubles get you down it can feel like you cannot breathe properly with the feeling of being ‘choked’ of your breath.

Mattithyahu/Matthew 13:22 “**And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.**”

Worries of this age and deceit of riches – the two main ingredients that choke out the Word and leave you ‘breathless’ unable to bear fruit of righteousness!

A proper and true set-apart life of praise is not a dull thing, nor does it dry up the bones or stricken the spirit! Does your life reflect the joy of the light of the presence of our King? Do you shine His truth and ‘brighten up’ any company you find yourself in as you rejoice before Elohim? As children of light, do you shine with jubilant praise? Do people know who you serve and praise or is your light hidden most of the time? A true life of praise does not hide the joy and delight we have in serving, following and praising our Master and Elohim!

Mishlë/Proverbs 15:30 “**The light of the eyes rejoices the heart, a good report gives marrow to the bones.**”

A good report gives marrow to the bones, and here in **Mishlë/Proverbs 17** Shelomoh tells us that a stricken spirit dries the bones!

The Hebrew word used for ‘bones’ in **Mishlë/Proverbs 17:22** is גֶּרֶם *gerem* – Strong’s H1634 which means, ‘*a bone, strength*’, and the word used for ‘dries’ is יָבֵשׁ *yabesh* – Strong’s H3001 which means, ‘*to be dry, dried up, withered*’.

Bones that are dried up are unable to produce the blood that is needed in one’s body to live and so sickness sets in as life is drained out, and this is what a stricken spirit does!

In **Mishlë/Proverbs 15:30** the Hebrew word translated as ‘gives marrow’ comes from the root verb דָּשַׁן *dashen* – Strong’s H1878 which means, ‘*to be fat, grow fat, anointed, prosper, enriched*’, and the Hebrew word used for ‘bones’ is עֲצָם *etsem* – Strong’s H6106 which means, ‘*bones, body, life, strength, substance*’.

Bones are crucial to our ability to live, and is more than just a supportive and protective framework for the body. Bone stores crucial nutrients, minerals, and lipids and produces blood cells that nourish the body and play a vital role in protecting the body against infection. All these functions make the approximately 206 bones of the human body an organ that is essential to our daily existence. Dry and rotten bones have no life and we know that this is a picture of having no nourishment and proper blood production.

Mishlë/Proverbs 12:4 “**A capable wife is the crown of her husband, but one causing shame is like rottenness in his bones.**”

A wife that causes shame is like rottenness in a husbands bones!

We can quickly be reminded of the words of Ađam when he saw Ĥawwah for the first time and declared that she was ‘**bone of his bones and flesh of his flesh**’, because she was taken out of man. This is a clear shadow picture of who we are to be as the Bride and capable wife of Messiah, the last Ađam! When we act shamefully we are not bone of his bones as we do not represent the life that He causes us to have but are rather a decay, which represents that which is dying!

While we certainly cannot cause the bones of our Master to rot, what Shelomoh is picturing for us here is that a wife who causes shame is ‘like’ rottenness in his bones. We are to be a clear image of the life that Messiah brings and when we cause shame by walking contrary to His Torah, we are like rottenness rather than life, and this is a clear reason why we are able to see what grieves our Master and Elohim! On the other hand we are able to see what crowns our Master and Elohim - when we are a true capable wife that submits and walks in Him! As we do this we are to do so with great rejoicing as this brings and causes healing to any that are sick. As a body we take note that when one part suffers all suffer, therefore when one is sick the rest ought to be strengthening their hearts to rejoice in the Master so as to bring about the healing that a rejoicing heart brings.

Qorintiyim Bet/2 Corinthians 2:1-8 “**And I decided this within myself, not to come to you again in sadness. 2 For if I make you sad, then who is he who makes me glad but the one who is made sad by me? 3 And I wrote to you as I did, so that having come, I might not have sadness over those from whom I should have joy, trusting in you all that my joy is that of you all. 4 For out of much pressure and distress of heart I wrote to you, with many tears, not that you should be sad, but that you might know the love which I so richly have for you. 5 But if anyone has caused sadness, he has not made me sad, but in some degree you all – not to be too harsh. 6 For such a one this punishment, by the many, is sufficient, 7 so that, on the contrary, you should rather forgive and comfort, lest somehow such a one be swallowed up with too much sadness. 8 So I appeal to you to confirm your love to him.**”

Verse 23:

“One who is wrong accepts a bribe behind the back to pervert the paths of right-ruling.”

The person who gives or accepts a bribe is called wicked as they are perverting proper justice!

As already mentioned in **verse 8** the Hebrew word for ‘bribe’ is the noun שֹׁחָד *shohad* – Strong’s H7810 which means, ‘*a present, bribe, corrupt, reward*’, and comes from the primitive root verb שָׁחַד *shahad* – Strong’s H7809 which means, ‘*to present a bribe, offer a bribe*’. We are clearly instructed in:

Shemoth/Exodus 23:8 “And do not take a bribe, for a bribe blinds the seeing one and twists the words of the righteous.”

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

The Hebrew word for ‘perverts’ is the primitive root נָטָה *natah* – Strong’s H5186 meaning, ‘*to stretch out, spread out, extend, incline*’, and can have the meaning of ‘*bend, turn incline*’ and written in the ‘hifil’ verb tense here it can carry the understanding of, ‘*bend away, thrust aside, thrust away, lead astray*’. A wrong one accepts bribes in order to bend the law and thrust aside the need to do what is required.

What we also take note of from this parable is that in reading the negative here we are also able to establish the positive in that the upright and true one will not accept bribes and will not pervert right-ruling!

Verse 24:

“Wisdom is before the face of the understanding one, but the eyes of a fool are on the ends of the earth”

The literal Hebrew could render the first part of this parable as, ‘the face of the understanding one is toward wisdom’, or ‘In the face of the man of understanding there is wisdom’.

What is being made very clear here is that the one who has understanding sets his face to wisdom so that he may walk in it! The eyes of a fool on the other hand are on anywhere else but wisdom!

Yoḥanan Aleph/1 John 2:16 “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.”

Wisdom is always present with the wise while fools are constantly searching for something that makes no sense and are not of Elohim, as they seek the things of this world!

Qolasim/Colossians 3:1-2 “If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim. 2 Mind the matters above, not those on the earth.”

The Hebrew word for ‘understanding’ is 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.”

Mishlë/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.”

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

Understanding comes in the doing of the Word, and the simple reason that you will find wisdom on the lips of one who has understanding is because they have earnestly sought after wisdom of Elohim in order to know how to walk and live in complete obedience to His Word!

If you are wise you will keep your mind on wisdom and understanding whereas if you are foolish your eyes and thoughts will wander everywhere!

Verse 25:

“A foolish son is a grief to his father, and bitterness to her who bore him.”

The sense of this verse is the same as that of **verse 21**. The Hebrew word used here for ‘grief’ is the noun כָּאָס *ka’as* – Strong’s H3708 which means, ‘*vexation, anger, indignation, grief, bitterness, wrath, provocation*’, and comes from the root verb כָּאָס *ka’as* – Strong’s H3707 which means, ‘*to be vexed, angry, provoked to anger*’.

The Hebrew word used here for ‘bitterness’ is מִמֶּר *memer* – Strong’s H4470, and comes from the root word מָרַר *marar* – Strong’s H4843 which means, ‘*to be bitter, troubled, enraged*’.

If a person follows foolish ways then their parents will be both grieved and bitter, and this in no way respects parents, and any child who is a fool is breaking the first commandment with a promise!

Eph'siyim/Ephesians 6:1-3 **“Children, obey your parents in the Master, for this is right. 2 “Respect your father and mother,” which is the first command with promise, 3 in order that it might be well with you, and you might live long on the earth.”**

Verse 26:

“It is also not good to punish the righteous one, to smite noble ones for straightness.”

The Hebrew root word translated as ‘punish’ is עָנַשׁ anash – Strong’s H6064 which means, *‘to fine, pay penalty, punish, condemn, punish by a fine, defraud’*.

This verse carries the same essence of **verse 15** which makes it clear that to condemn a righteous one is an abomination to יהוה. The Hebrew word for ‘straightness’ is יָשָׁר yosher – Strong’s H3476 meaning, *‘straightness, uprightness, correctly, honesty’* and comes from the primitive root verb יָשַׁר yashar – Strong’s H3474 meaning, *‘to be straight, smooth, upright’*.

Elohim judges in righteousness and straightness:

Tehillah/Psalm 98:9 “For He shall come to judge the earth. He judges the world in righteousness, and the people in straightness.”

Qorintiyim Bět/2 Corinthians 5:10 “For we all have to appear before the judgment seat of Messiah, in order for each one to receive according to what he has done in the body, whether good or evil.”

What we are able to learn from this parable is that we are to execute right-ruling at all times and we also have the firm assurance that we serve a just Elohim who shows no partiality and will not smite people for straightness nor punish the righteous, but the unrighteous shall be punished and the crooked shall be struck!

Verse 27:

“He who has knowledge spares his words, and a man of understanding is cool of spirit.”

From the Hebrew this verse could better be translated as: **‘He who spares his words has knowledge and he who is cool of spirit is a man of understanding’**.

This parable gives us the ability to recognise the one who has knowledge and understanding, as seen in their sparing words and calm spirit! People who lack knowledge are one who will often end up fighting about things they know nothing about and will lose their cool and become very aggressive.

The Hebrew word for ‘spares’ is חָשַׁק ḥasak – Strong’s H2820 which means, *‘to withhold, refrain, hold back, restrain’*, and we are told in **Mishlě/Proverbs 10:19** that he who restrains his lips is wise!

The root word used in this **Mishlě/Proverbs 17:27** for ‘words’ is אָמַר emer – Strong’s H561 which means, *‘speech, word, command, decreed, sayings, utterances’* and comes from the primitive root verb אָמַר amar – Strong’s H559 which means, *‘utter, say, speak, commanded, give an order, declared’*. The Hebrew word for ‘knowledge’ is דַּעַת da’ath – Strong’s H1847 which means, *‘knowledge, concern, premeditation, skill’*, and comes from the root verb יָדָע yada – Strong’s H3045 meaning, *‘to know’*.

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

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

One with knowledge knows when to speak and when not to speak and the understanding one will not lose his temper and will be on guard against engaging in verbal battles that bear no fruit of righteousness!

The Hebrew word used here for ‘cool’ is קָר qar – Strong’s H7119 which means, *‘cool, calm, and self-possessed (of spirit)’*.

Qoheleth/Ecclesiastes 9:17-18 “The words of the wise, spoken calmly, should be heard rather than the shout of a ruler of fools. 18 Wisdom is better than weapons of conflict, but one sinner destroys much good.”

Ya’aqob/James 1:19-20 “So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man does not work the righteousness of Elohim.”

Qoheleth/Ecclesiastes 5:2-3 “Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens, and you on earth, therefore let your words be few. 3 For a dream comes through the greatness of the task, and a fool’s voice is known by his many words.”

May we learn a vital lesson from this clear parable of Shelomoh; and that is to be cool of spirit and exercise great wisdom over the words we speak, ensuring that we do not speak too many words that bear no fruit!

Verse 28:

“Even a fool keeping silence is regarded as wise, as understanding, when he closes his lips.”

Shelomoh continues with the train of thought from the previous verse by stating that even a fool will be regarded as being wise when he keeps his mouth shut! Some people just do not know when to stop talking and the more they talk the more foolish they sound and the fool who has no wisdom would be regarded as wise when he does not open his mouth!

Mishlê/Proverbs 15:2 “The tongue of the wise makes knowledge good, but the mouth of fools pours out foolishness.”
Qoheleth/Ecclesiastes 10:12-14 “Words of a wise man’s mouth show favour, but the lips of a fool swallow him up; 13 the beginning of the words of his mouth is foolishness, and the end of his talk is wicked madness. 14 And a fool increases words; a man knows not what shall come to be; and who declares to him what shall be after him?”

What is made clear in Scripture is that a fool speaks rashly with his tongue while the wise bridle their tongue and only speak that which is befitting, and here Shelomoh makes this obvious, as we know that a fool will never be quiet or close his lips, yet may the foolish hear this parable and learn to be silent and listen, for then they may actually become wise and understand the truth! When a fool closes his mouth people might think that he is intelligent!

As we consider these great parables we will do well to take careful recognition that we are to guard ourselves against the dangers of straying from set-apartness and allowing wrong thoughts, words and actions to cripple our walk and stain our garments of righteousness! The collection of these parables highlights for us the clear contrast between a wise one and a fool in his folly, and as we recognise the clear ways of foolishness that are perfectly highlighted in these verses may we be on guard to not be found to be straying from the straight path of righteousness to foolish ways that only lead to destruction!

Qolasim/Colossians 3:17 “And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.”

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