

MISHLĒ/PROVERBS 23

Shalom,

In this article I will break down **Mishlĕ/Proverbs 23** verse by verse and reveal some great nuggets of truth by looking at some of the 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**’ actually means.

The Hebrew word for ‘**proverbs**’ comes from the noun מָשַׁל *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.

This collection of parables contained in **Mishlĕ/Proverbs 23** continues from the previous chapter in bringing us a collection of sayings that began in **Mishlĕ/proverbs 22:20**. We looked at 5 unique sayings in the previous Chapter and this **Chapter 23** continues to flow with this theme of various saying that teach us an immense amount of wisdom in how we are to live and be on guard against the things that can hinder our ability to shine the light of the Truth as true ambassadors and wise servants of Elohim!

Verse 1:

“When you sit down to eat with a ruler, look well what is before you”

The first three verses of **Mishlĕ/Proverbs 23** are collectively 1 saying or instruction that is given to warn us against greed and the deception of being given over to fleshly appetites that are driven by the temptation of the lust of the eyes and flesh.

The word translated here as ‘**when**’ – is כִּי *ki* – **Strong’s H3588** which can be rendered as, ‘**that, for, when**’ as well as literally giving the meaning of ‘**because**’; and therefore we can see that the instruction here is clear right at the outset of this parable is that the chance of sitting down to eat with a ruler is understood as being something that is likely to take place at some stage, and here Shelomoh is instructing us on how we are to behave in such a case.

The Hebrew word used here for ‘**sit down**’ is יָשַׁב *yashab* – **Strong’s H3427** and means, ‘**sit, dwell, remain, abide, inhabit, sitting still**’; and a modern word derived from this word which is translated as school is ‘**yeshiva**’.

This concept of ‘**sitting down**’ implies an interaction that goes further than just a passing by and saying hello, and suggests here that when one is invited to the table of a ruler, which is in itself a special occasion that is not typically scoffed at.

The Hebrew word translated as ‘**ruler**’ is מָשַׁל *mashal* – **Strong’s H4910** which means, ‘**to rule, have dominion, reign**’.

A ‘**ruler**’ can refer to anyone who is in a position of authority and on a practical level today we could also see this as a good instruction for anyone who is invited to sit at the table of one who has authority over them. For instance if an employee is invited to have a meal at his manager’s house then he should look well at what is before him.

This most certainly applies to being invited to a very high authority, such as an official of the land.

The expression translated as ‘**look well**’ is written in Hebrew as בִּינְךָ *biyn* – **‘biyn tabiyn**’ where the same root word is used here to emphasise the need to be carefully considering what you are looking at. The root word that is used here is from the primitive root verb בִּינ *bin* – **Strong’s H995** which means, ‘**to discern, act wisely, clever, diligently consider**’

Here is an emphatic instruction being given to express the clear meaning of how important it is for you to discern, have understanding and consider carefully what is put before you. That which is put before you refers to the food that is put on the table! This can also give us a lesson on making sure that we have proper table manners!

When being invited to a table of a ruler it is not time to be gluttonous and just feast away, but rather it is a time to recognise and consider the importance of the occasion and behave in an appropriate manner.

The caution being given here is simply to beware when being feasted by someone rich and powerful. The emphatic phrase could best be understood as meaning, **'make sure that you know what is going on before you'**.

The next two verses continue to express why this must be so, which we will look at shortly, yet what we also recognise is that in this world there is a common expression that says that there is no such thing as a free lunch, which implies that if you are being called to sit at the table of a ruler then be cautious about what may be expected of you in return!

If one is not cautious in this regard then one can lose a great deal in the seemingly harmless exchange!

Those in position of rulership may often use a meal in order to bribe another into doing what they want, and this is primarily what Shelomoh is warning us against here.

Think carefully about what you will do when being called to sit down to a fancy meal that you have been invited to. The next two verses expand on this caution being given here:

Verse 2-3:

“And put a knife to your throat if you are a man given to appetite. 3 Do not desire his delicacies, for that food is deceptive.”

The expression that is translated as **'put a knife to your throat'** may seem a little extreme for some yet what is clearly being expressed here is that you must control your appetite or **'cut down your appetite'**! To **'put a knife'** is an Eastern figure of speech that is used for putting restraint on the appetite. If you **'put a knife to your throat'** then you will not be able to swallow! This instruction is given to one who is a man given to appetite, and what this teaches us here is that there are many who are easily corrupted by a good meal! When a ruler invites someone for a special meal, the one who is given to appetite may just be so mesmerized by the occasion that they will do whatever is asked of them, as their mind and heart is driven by their appetite!

What Shelomoh is teaching here is that if you are a greedy person then exercise restraint when lured to a feast of delicacies that your flesh desires! This concept of putting a knife to your throat if you are one who is typically a greedy person who loves to eat is a clear lesson of cutting off the thing that causes you to stumble and is a clear picture that the Master uses in:

Mattithyahu/Matthew 18:8 “And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire.”

In Hebrew the functions of the hand and foot carry a clear picture of one's work (hands) and one's walk (feet). If that which you do (hands) causes you to stumble cut that thing out of your life! If the places you go find yourself going to or the things that direct you walk causes you to stumble in the Truth then cut those practices or traditions or customs or habits out of your life. Many people are easily led astray by false traditions and are unwilling to cut them out of their lives; and what is extremely interesting to take note of here is how the false traditions and teachings of man that has so many caught in a lawless lifestyle is driven by the feeding of appetites with delicacies that most cannot refuse. Think about it for a moment, so many who refuse to cut off the keeping of the false pagan rooted feasts of Easter and Christmas, wilfully continue to keep these abominable feasts because of the table of delicacies that is presented and used as a clear trap by the enemy to lure people to the table of demons!

So many are **'eating up'** the fleshly traditions that deny the Master because their mighty one is their stomach!

Pilipiyim/Philippians 3:18-19 “For many – of whom I have often told you, and now say to you even weeping – walk as enemies of the stake of Messiah. 19 Their end is destruction, their mighty one is their stomach, and their esteem is in their shame – they mind the earthly.”

What becomes abundantly clear in the first three verses of **Mishlĕ/Proverbs 23** is that we are to be on guard against being invited to and led astray by false tables and feasts that are abominable to our Master and King!

At the same time we are also taught a vital lesson of how we are to not take for granted the Feasts of יהונה! Sha'ul warned the Corinthians assembly in this regard, and warned against those who were coming together in order to be gluttons and end up despising the Master's Table. He teaches that if someone is hungry then they should eat at home, and was simply teaching what Shelomoh was teaching here. We have all been invited to the Master's table, when we come together for the Pĕsaḥ Meal, or any other of His Sabbaths and Feasts and we must take care not to come with a greedy appetite that seeks simply to satisfy the stomach, for in doing so you would bring judgement upon yourself!

Qorintiyim Aleph/1 Corinthians 11:20-24 “So when you come together in one place, it is not to eat the Master’s supper. 21 For, when you eat, each one takes his own supper first, and one is hungry and another is drunk. 22 Have you not houses to eat and drink in? Or do you despise the assembly of Elohim and shame those who have not? What shall I say to you? Shall I praise you in this? I do not praise! 23 For I received from the Master that which I also delivered to you: that the Master יהושע in the night in which He was delivered up took bread, 24 and having given thanks, He broke it and said, “Take, eat, this is My body which is broken for you; do this in remembrance of Me.” 25 In the same way also the cup, after supper, saying, “This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me.” 26 For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes. 27 So that whoever should eat this bread or drink this cup of the Master unworthily shall be guilty of the body and blood of the Master. 28 But let a man examine himself, and so let him eat of that bread and drink of that cup. 29 For the one who is eating and drinking unworthily, eats and drinks judgment to himself, not discerning the body of the Master. 30 Because of this many are weak and sick among you, and many sleep. 31 For if we were to examine ourselves, we would not be judged. 32 But when we are judged, we are disciplined by the Master, that we should not be condemned with the world. 33 So then, my brothers, when you come together to eat, wait for one another. 34 And if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I shall set in order when I come.”

Do not desire the delicacies of deceptive food!

When we understand the clear metaphoric understanding of these parables that Shelomoh is giving us we recognise that the deceptive food being spoken of can be a clear reference to the false teachings and traditions that are being fed to the masses and being presented as delicacies, deceiving so many through the satisfying of fleshly appetites, while neglecting the weightier matters of the Spirit!

The Hebrew root word used here for ‘desire’ is אָוָה **avah** – Strong’s H183 which means, ‘*to incline, desire, be greedy, crave, lust*’.

The first time this verb is used is in:

Bemidbar/Numbers 11:4 “And the mixed multitude who were in their midst **lusted** greatly, so the children of Yisra’el also wept again and said, “Who is giving us meat to eat?”

This took place **Qibroth Hatta’awah**, where the people lusted after meat and יהוה sent quail and the people gathered and gathered and ate and ate and while they were eating יהוה sent a plague in wrath and they then called this place Qibroth Hatta’awah because they buried those who had lusted and died. **Qibroth Hatta’awah** - קִבְרוֹת הַתְּאֵוָה - Strong’s H6914 means “*graves of lust*”, and comes from the two words, קֶבֶר **qeber** – Strong’s H6913 meaning, ‘*graves, sepulchre*’ and תְּאֵוָה **ta’avah** – Strong’s H8378 meaning, ‘*a desire, longing, craving, lusting, intense greed*’, which is a noun that comes from the root verb אָוָה **avah** – Strong’s H183.

There is a lot we can learn from these events that took place in the Wilderness, and that is that we are to put to death the lusts of the flesh and be on guard against craving after things that only bring harm and destruction, but rather exercise ourselves in reverence and be diligent workers of righteousness, for then we shall be greatly enriched!

The mixed multitude lusted greatly. The Hebrew word for the term ‘mixed multitude’ is אֲסַפְסוּפִים **asaphsuph** – Strong’s H628 and means, ‘*a collection, rabble*’ and we can clearly see from this what is being described, as we understand what the English word ‘rabble’ means: ‘*disorganised or disorderly crowd of people (mob)*’. These were the people who lusted – the disorganised and disorderly! A rabble can refer to a low class of people – people who do not adhere to any rules or maintain any form of standards and here we see that this mixed multitude were a disorderly people who all were seeking their own way, instead of being in the unity and order of יהוה. The influence of those on the outskirts had affected those within the camp and caused a spirit of lusting after the flesh to arise. The disorderly or disorganised in any community can bring in the contamination of gossip and slander as well as the need to ‘eat other food’.

Craving food other than what יהוה has for us is a direct attack and slander against יהוה. The manna which יהוה provided was יהושע, who is the Bread of Life.

It is often those who are unwilling to submit to authority and walk in the true order of the Torah that will tend to always be seeking for alternative teachings (food) and never be satisfied with the nourishment that the Torah brings.

The Greek word that is used in the LXX (Septuagint) for ‘desire’ is ἐπιθυμέω **epithumeō** – Strong’s G1937 which means, ‘*desire, covet, lust, seek that which is forbidden*’:

Galatyiim/Galatians 5:17 “For the flesh **lusts** against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do.”

How many of you have found yourself looking at or seeking things that you know you should not! This can cause sin, and bring a breach in the wall which can affect the entire assembly!!!

No matter how pretty the worldly ways of worship may appear and ‘taste’ – be on guard against being drawn into desiring what is not fitting for the House of Elohim!

Deceptive food!

In Hebrew this is written as – לֶחֶם כְּזָבִים – **lehem kezabiyim'**

The Hebrew root word that is translated as 'deceptive' is כָּזַב kazab - Strong's H3577 which means, '*a lie, falsehood, deceptive thing, deception*', and comes from the primitive root verb כָּזַב kazab - Strong's H3576 which means, '*to lie, be a liar, fail, told lies, deceive, disappoint*'. The Hebrew word used for 'food' is לֶחֶם lehem – Strong's H3899, meaning '*bread, meal, provision, food*'. This deceptive food can also be understood to render 'bread of lies'!

We also know that bread in Scripture is a picture of a Torah obedient community:

Qorintiyim Aleph/1 Corinthians 10:17 "**Because there is one bread, we, who are many, are one body, for we all partake of the one bread.**"

We also take note that Messiah is the Bread of Life that came down from above in order to provide for us the needed sustenance for life in Him, and therefore we must take note of this clear warning against laziness, as we are to make sure that we are firmly established in Him as we prepare ourselves daily as a Bride that is making Herself ready, by making sure that we eat of our daily lawful bread – that is we must never neglect to read and meditate daily on the Torah of Elohim, lest we become lazy and lack proper wisdom to function as we should in Him!

While there is food that is good for us, we also recognise that there is an abundance of deceptive food, which we must not desire, no matter how appealing it may be presented!!!

Tehillah/Psalm 141:4 "**Let not my heart be inclined to evil, to practise deeds of wrongness with men working wickedness, and let me not eat of their delicacies.**"

Verse 4:

"Do not labour to be rich. Cease from your own understanding!"

While there is certainly nothing wrong with being blessed by יהוה who is the One who gives the ability for anyone to get rich, we take note here that Shelomoh is warning against the idea of only working to get rich, for if one is only working to get rich then their eyes are only on the riches that they so desire and in the process they take their eyes off the Truth resort to walking in their own corrupt understanding!

The Hebrew word that is translated as 'labour' is יָגַע yaga – Strong's H3021 which means, '*to toil, to grow or become weary, tired, worn*'. This is a clear warning against using all your time and effort to gain wealth, for it can so easily disappear in an instant, as the next verse makes clear! So many people tire themselves out in trying to get wealthy, only to find that whatever they do manage to get seems to vanish into thin air, so to speak!

The verb that is translated as 'to be rich' is אָשַׁר ashar – Strong's H6238 which means, '*to be or become rich, made rich, enriched*'.

Yoḥanan/John 6:27 "**Do not labour for the food that is perishing, but for the food that is remaining to everlasting life, which the Son of Adam shall give you, for the Father, Elohim, has set His seal on Him.**"

Timotiyos Aleph/1 Timothy 6:8-12 "**When we have food and covering, we shall be satisfied with these. 9 But those wishing to be rich fall into trial and a snare, and into many foolish and injurious lusts which plunge men in ruin and destruction. 10 For the love of money is a root of all kinds of evil, for which some, by longing for it, have strayed from the belief, and pierced themselves through with many pains. 11 But you, O man of Elohim, flee from all this, and pursue righteousness, reverence, belief, love, endurance, meekness. 12 Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.**"

The Hebrew word that is translated as 'cease' is הָדַל ḥadal – Strong's H2308 which means, '*desist, cease, come to an end, leave off*'. The instruction here is clear – desist from your own understanding! When we hear this instruction we are also reminded of the clear instruction given in:

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

The only way we can properly desist or cease from our own understanding is to trust in יהוה with all our heart!

'Understanding' in Hebrew is the word בִּינָה biynah – Strong's H998 meaning, '*an understanding, consideration, discernment*' and comes from the primitive root word בִּיַן bin – Strong's H995 which means, '*to discern, act wisely, clever, diligently consider*'.

If we do not trust in יהוה with all our heart then we will not be able to find true and proper understanding and may find that our own vain and empty reasoning in the flesh will bring about a weakened understanding of matters that should be spiritually discerned through much prayer and meditation on the Word!

We are to study carefully and carry out what is required of us, according to the commands we are to guard and do – for then we will become fully functional in Messiah and have the skill and discernment necessary to stand and fight the good fight of faith!

The Hebrew root word used for 'trust' is בָּטַח bataḥ – Strong's H982 which carries the meaning, *'to trust, be bold, confident, be secure, courageous'*.

Yirmeyahu/Jeremiah 17:7-8 *"Blessed is the man who trusts in יהוה, and whose trust is יהוה. 8 "For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit."*

Trust in יהוה – the very thing that every true believer must do at all times!

in saying that the blessed man not only trusts in יהוה, but also that the blessed man's trust is יהוה, we are able to see that to trust in יהוה is not just something that we do as an active response to a particular circumstance, but rather it is who we are – we are 'trusters' – who are continually trusting יהוה in all things, amēn!

What then is true 'trust'?

Trust is the assured reliance on the character, ability, strength or truth of someone or something. It is a dependence upon one, or one in which confidence is placed. It is the confidence, reliance and resting of the mind in the integrity/friendship of another person.

When you make the bold statement that you 'trust in יהוה', do you really mean it? Or do you allow doubts and fears to come and cause you to waver in your ability to fully trust – especially when things do not seem to go your way?

Pure trust in יהוה results in the blessing of being stable and unshaken by unfavourable circumstances that we may find ourselves in. As Yirmeyahu writes here – when יהוה is your trust you will not get affected by the heat or pressures of life – in other words when the heat is turned up and persecutions are on the rise or difficult circumstances and trials are hitting you from all sides – the true truster in יהוה stands unaffected!!! Are you a true truster in יהוה, or are you easily shaken?

For more on 'trusting יהוה' please see the sermon notes of a message called, **'TRUST IN יהוה AND BE NOT SHAKEN!'** from our site (<http://atfoc.com>) under the **sermons 2013-2014** menu or click on the following link:

<http://atfoc.com/index.php/our-sermons/sermons-2013-2014/475-trust-in-yhwh-and-be-not-shaken-psalm-125>

We are trust in יהוה will ALL our heart! The Hebrew word translated as 'all' is the word כֹּל kol – Strong's H3606 meaning, *'whole, all, entire, every, continually'*, and the word for 'heart' we have already discussed in this article. People tend to lean upon and trust in their own understanding and this often leads to some serious problems. We are to trust in and depend upon יהוה with our all, and not let any moment go by where we do not seek and pursue proper understanding from יהוה on any given situation we face.

Verse 5:

"Do you set your eyes on that which is not? For riches certainly make themselves wings; they fly away like an eagle to the heavens."

This verse continues to emphasise the danger of toiling to be rich and leaning on one's own understanding. Here Shelomoh asks a question to the one who labours to get rich and addresses the clear fault of having one's eyes set on that which cannot satisfy or sustain! The setting of eyes upon that which is not, is a reference to the riches that is referred to in the previous verse; and then he makes it clear that these assumed riches that are being laboured for will fly away and be unreachable or unobtainable!

This parable is not about the riches themselves but rather about the danger of the focus that one puts on the riches.

This is a parable about the need to have proper eyesight that is fixed on the Master unto whom we work!

Sha'ul teaches us in Ephesians that we any service that we render in the flesh to those who ruler over us we must do so fear and trembling, as to the Master, and not try to be men-pleasers but show ourselves as servants of Messiah as we render our service or work with pleasure, as to the Master and not to men!

Eph'siyim/Ephesians 6:5-8 *"Servants, obey your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Messiah; 6 not with eye-service as men-pleasers, but as servants of Messiah, doing the desire of Elohim from the inner self, 7 rendering service with pleasure, as to the Master, and not to men, 8 knowing that whatever good anyone does, he shall receive the same from the Master, whether he is slave or free."*

When people have their eyes set on labouring to become rich they will do whatever it takes to please men in order to become rich, even if that means breaking the Sabbath or any other commands, showing that their eyes are not on the Master but on riches as they serve 'mammon' and not the Master!

We have often heard some use the excuse, **'but you don't understand... I have to work on the Sabbath or else I will lose my income'**. This highlights the reality of one's eyesight not being as it should as they have set their eyes on riches that they think can cause them to live while casting their eyes away from the Truth and lacking proper faith in diligently obeying the Master!

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

The idea of ‘setting your eyes on that which is not’ here in the Hebrew can render for us the vanity of looking intently for riches as we take note of the phrase that is written as follows: **הַתְּעוֹרָה עֵינֶיךָ בּוֹ וְאַיִנְנוּ** – **‘hathauph eneyka bo ve’eynennu’**, which literally is rendered as ‘when you cause to fly your eyes upon that which is not’. While this sounds odd we take note of the following words:

The Hebrew word that is translated as ‘do you set’ is **הַתְּעוֹרָה** – **hathauph** which comes from the root verb **עוֹרָה** **uph** – **Strong’s H5774** which means, ‘to fly, brandish, fly away, swoop down, set’, and in terms of flying it is understood as, ‘make linear movement through the air, usually by a self-directed use of wings by the object’.

The Hebrew word translated as ‘your eyes’ is **עֵינֶיךָ** – **eneyka** which comes from the root word **עֵיִן** **ayin** – **Strong’s H5869** which means ‘eye’.

The Hebrew word that is translated as ‘that which is not’ is **וְאַיִנְנוּ** – **ve’eynennu** which is from the root word **אֵיִן** **ayin** – **Strong’s H369** which means, ‘nothing, nought, failed, has gone, without’.

You may notice a play on root words here as we see that the root word for eye phonetically sounds the same and the root word for ‘nothing’, yet the difference between the two is that the word for ‘eye’ begins with the letter ‘ayin’ – ע – while the root word for ‘nothing’ begins with the letter ‘aleph’ – א. Why I am mentioning this is to emphasize the message that is clear in this parable, in terms of having proper eyesight. The one who is setting their eyes on riches is one who has eyes that fly about aimlessly while looking for the next best thing that will make them rich and in the process they are ‘walking blindly’ as they set their eyes on ‘nothing’!

Shelomoh then addresses the obvious here as he makes it clear that riches that are looked upon in vain will quickly vanish, as they will fly away like a bird.

Our Master teaches us the need to have our eyes properly focused on Him.

Mattithyahu/Matthew 6:19-24 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ “For where your treasure is, there your heart shall be also. ²² “The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened. ²³ “But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness! ²⁴ “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

Sha’ul told Timotiyos the following:

Timotiyos Aleph/1 Timothy 6:17-19 “Charge those who are rich in this present age not to be high-minded, nor to trust in the uncertainty of riches, but in the living Elohim, who gives us richly all for enjoyment, ¹⁸ to do good, to be rich in good works, to be generous, ready to share, ¹⁹ storing up for themselves a good foundation for the time to come, so that they lay hold on everlasting life.”

Our labour in the Master is not in vain and we would do well to take heed of this parable Shelomoh gives us regarding the dangers of labouring to be rich and letting our eyes fly about by trying to constantly find the way to become rich. Many are only injuring themselves as they keep looking for ‘that next best thing’ that they believe will take care of all their troubles and make them rich, when the fact of the matter is that their focus is clearly blinded and as they show that their eyes are far from the truth and have no truth in the Master in seeking out proper wisdom and understanding through His Word!

We must guard ourselves against ‘living in a dream’ so to speak, as many people set their heart on riches they do not have and it consumes their minds completely, which can be seen in all they do as they will live their lives around this false hope they have of riches that have no substance or reality in their life.

Verse 6-8:

“Do not eat the bread of one having an evil eye, nor desire his delicacies; ⁷ for as he reckons in his life, so is he. “Eat and drink!” he says to you, but his heart is not with you. ⁸ You vomit the piece you have eaten, and lose your sweet words.”

These three verses collectively warn us against eating the bread of the evil and wicked, and therefore enforces the lessons that have already been taught in the first 5 verses. Metaphorically this is a clear warning against walking in the

flesh and desiring the delicacies of falsehood. The enemy will try to lure one with fleshly delicacies and make them feel like they can 'eat and drink' and cause the one who feasts to think that the fleshly feast giver is doing it for their good, yet they fail to realise that the heart of the evil one is not with those he entertains!

While we can liken this to the need to be on guard against falsehood and lies and the eating of false doctrines we also take note of the clear danger being declared of eating with anyone who has an evil eye, which means that they have an ulterior motive or that they are simply putting on a show. Many people may claim to be believers yet they do as the world does and engage in abominable practices! Sha'ul warns us against eating with such people!

Qorintiyim Aleph/1 Corinthians 5:9-13 **"I wrote to you in my letter not to keep company with those who whore. 10 And I certainly did not mean with those of this world who whore, or with the greedy of gain, or swindlers, or idolaters, since then you would need to go out of the world. 11 But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are inside? 13 But Elohim judges those who are outside. And put away the wicked one from among you!"**

This is a clear instruction that Sha'ul is giving us here, as we must take note of the danger of how the bad character of one who calls himself a brother yet whores can have on the rest. Eating together is a very significant part of bonding and building unity in the body and if one who claims to be a brother yet whores, he is to be put away, for he has an evil eye. Sha'ul was not saying that we can never keep company with those of the world, but rather we must not keep company with those who call themselves as brother yet are not living a proper set-apart life as their eye is evil!

We do take note however of a condition that Sha'ul does give us when eating with those of the world:

Qorintiyim Aleph/1 Corinthians 10:27-31 **"And if any of the unbelievers invite you, and you wish to go, you eat whatever is set before you, asking no question on account of the conscience. 28 And if anyone says to you, "This was offered to idols," do not eat it because of the one pointing it out to you, and on account of the conscience, for "The earth belongs to יהוה, and all that fills it." 29 Now I say conscience, not your own, but that of the other. For why is my freedom judged by another's conscience? 30 But if I partake with thanks, why am I evil spoken of for what I give thanks? 31 Therefore, whether you eat or drink, or whatever you do, do all to the esteem of Elohim."**

What Sha'ul is teaching us here in this chapter is that we all know that all the earth and everything in it belongs to יהוה, and our conscience is clear as to what we may or may not eat, according to the clear definition of what is food for us in **Wayyiqra/Leviticus 11** and **Debarim/Deuteronomy 14** and how we can therefore go to the market and buy what is food without asking any questions. However when we are invited to eat at an unbeliever's house and when the food is set on the table and the host gives thanks to a false mighty one then we must not eat the food, not because the food has now been contaminated or because of our conscience of whether we are allowed to eat the food or not, but for the clear reason of the one pointing out that it was offered to idols! There are many on the Torah walk today that misinterpret Sha'ul's words and miss the entire point that he is making here. Sha'ul is clearly expressing that if an unbeliever invites you for a meal and gives thanks to an idol or false mighty one then we must refuse to eat and let their conscience be judged by your refusal to partake because they offered up thanks to an idol instead of Elohim!

Doing something like this will certainly cause a stir yet we must be clear that we will not eat food that belongs to יהוה when thanks has been given to an idol. This does not apply to what happens in the market place but is specific to when sitting down and eating a meal. If you are invited to an unbeliever's house and they set a magnificent meal before you and they tell you that it is offered up to idols then no matter how delicious it looks, do not eat, simply because his heart is not with you!

Eat and drink the evil one says, yet the reign of Elohim is not a matter of eating and drinking!

Romiyim/Romans 14:17 **"For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit."**

This concept of 'Eating and Drinking' carries the clear picture of unrighteousness and reveals that the heart of those who engage in gluttonous lifestyles of the flesh is far from Elohim!

Luqas/Luke 17:26-30 **"And as it came to be in the days of Noah, so also shall it be in the days of the Son of Adam: 27 "They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah went into the ark, and the flood came and destroyed them all. 28 "And likewise, as it came to be in the days of Lot: They were eating, they were drinking, they were buying, they were selling, they were planting, they were building, 29 but on the day Lot went out of Sodom it rained fire and sulphur from heaven and destroyed all. 30 "It shall be the same in the day the Son of Adam is revealed."**

When the Master comes, will He find faith or will He find those who claim to know Him being engulfed in the eating and drinking of the fleshly delicacies of lawlessness and sin!

So many people want you to ‘have fun’ with them while their hearts are not truly with you, and by that I mean that they are not interested in walking in complete set-apartness yet they want you to join them in feasting away in worldly pleasures. For one’s heart to not be with you is a picture of one who is actually in disagreement with what you believe and despite their outward show of them wanting to entertain you and join in their parties, they actually have no true care or desire for your well-being and what you stand for by faith! When you actually say no to joining in to their parties they cannot understand why, as Kēpha clearly explains to us in:

Kēpha Aleph/1 Peter 4:3-5 **“For we have spent enough of our past lifetime in doing the desire of the gentiles, having walked in indecencies, lusts, drunkenness, orgies, wild parties, and abominable idolatries, 4 in which they are surprised that you do not run with them in the same flood of loose behaviour, blaspheming, 5 who shall give an account to Him who is ready to judge the living and the dead.”**

Shelomoh then tells us that when you are enticed to eat and drink with the one whose heart is not with you, you will end up vomiting out what you have eaten and your sweet words will be lost!

The Hebrew word that is translated as ‘vomit’ is קִוָּא qoa – Strong’s H6958 which means, ‘**vomit, spue out, disgorge**’. This primitive root verb is used 8 times in 7 verses. 4 times in 3 verses it is used in Wayyiqra to describe how the land will vomit the crooked, and is also used to describe how Yonah was vomited out by the fish. In speaking of the wrong, we see what Tsophar speaks to Iyob, in:

Iyob/Job 20:15 **“He has swallowed down riches, then vomits them up – Ėl drives it out of his stomach.”**

The wrong that has chased wealth and riches eat up all they can, yet in the end their riches cannot nourish them as they will be vomited up as it is driven from them by Elohim!

What Shelomoh is emphasising here is that if you eat the bread of one having an evil eye, you will end up vomiting up that which he has given you and you will not have anything good to say about it!

This teaches us that while the luring things of the flesh may look appetising yet they will be vomited up and leaves us with unpleasant words! Another way of expressing this parable is to say that you will have wasted your compliments as there will be no true and proper thanks rendered for food that is eaten in deceit.

We must take caution against the deceptive delicacies of those who have an evil eye as they have no true interest or concern for our wellbeing but just want to get whatever they can out of us and then that which we thought was a delicacy may just prove to be poisonous to our being as it results in a lukewarm lifestyle that compromises the Truth.

The Hebrew word translated as ‘the piece’ is from the root word פָּתַת path – Strong’s H6595 which means, ‘**fragment, morsel, bit, piece of bread**’, and comes from the root verb פָּתַת pathath – Strong’s H6626 which means, ‘**to break up, crumble**’. What this teaches us is how dangerous even the slightest piece or morsel of deceptive delicacies is.

Verse 9:

“Do not speak in the ears of a fool, for he treads on the wisdom of your words.”

This is a very clear parable about being careful with one’s words! It is pointless trying to teach a fool who refuses to learn any wisdom of the Word!

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

We often find that when a true believer tries to share wonderful wisdom that is gained from seeking the Kingdom of Elohim that the fool who does not understand just tramples every word and mocks the wisdom that is spoken!

The Hebrew word that is typically used 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**’.

The Hebrew words rendered **fool** in **Mishlê/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!

Tehillah/Psalm 92:5-6 **“וַיְהוָה, how great are Your works! Your thoughts are very deep! 6 A senseless man does not know, and a fool does not understand this.”**

A fool does not understand!!! All a fool does is tread down words of wisdom and think that they sound intelligent yet their foolish words simply reveal the folly of their understanding!

The Hebrew word that is translated as ‘treads down’ here in **Mishlê/Proverbs 23:9** is בִּזַּז buz – Strong’s H936 which means, ‘**to despise, scorn, hold in contempt, hold as insignificant**’. From this definition we are able to clearly see how foolish the ‘lawless’ are, for they are those who hold to the lie that claims that the Torah is insignificant and is of no longer use to anyone!!! The lawless are fools who despise and scorn at the idea of walking in the wisdom of the Torah and here Shelomoh warns us against the contempt that a fool will show towards any words of wisdom that we may have to say in their hearing, thus teaching us to not waste our wise words!

The Hebrew that is translated here as ‘wisdom’ is **שֵׂקֶל** *sekel* – Strong’s H7922 which means, **‘insight, discretion, prudence, wisdom’**, and comes from the root verb **שָׂכַל** *sakal* – Strong’s H7919 which means, **‘to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper’**. 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!

The Hebrew word that is translated as ‘words’ is from the root word **מִלָּה** *millah* – Strong’s H4405 which means, **‘speech, utterance, answer, words’**,

What Shelomoh is basically telling us here is that we should not waste words on a fool or try to get the attention and ear of a fool, for they will only despise whatever insight you speak to them. How many times have you found yourself wanting to share some valuable insight from the Word to one who does not walk in the Word, only to find that they treat whatever you say to them as insignificant and scorn at the idea of actually trying to understand the depth of insight and wisdom that is contained in the words you speak? If this has happened to you then this parable ought to teach you to not let it happen again!

Many times we may not be directly talking to a fool yet they may hear as a result of being a bystander and all they will tend to do is mock and despise whatever insight is spoken, just as the Pharisees did to our Master when he spoke in their hearing!

Luqas/Luke 6:13-15 **“No servant is able to serve two masters, for either he shall hate the one and love the other, or else he shall cling to the one and despise the other. You are not able to serve Elohim and mammon.”** ¹⁴ **And the Pharisees, who loved silver, also heard all this, and were sneering at Him,** ¹⁵ **so He said to them, “You are those who declare yourselves righteous before men, but Elohim knows your hearts, because what is highly thought of among men is an abomination in the sight of Elohim.”**

Verse 10:

“Do not move the ancient boundary, and do not enter the fields of the fatherless”

We take note of a clear curse for moving boundaries given to us in:

Debarim/Deuteronomy 27:17 **“Cursed is he who moves his neighbour’s boundary.’ And all the people shall say, ‘Amēn!’”**

The Hebrew word used here for ‘move’ is **סוּג** *sug (soog)* – Strong’s H5472 which means, **‘backslider, to move away, backslide, turn away, remove’**, and we are therefore clearly instructed not to run back or remove the ancient boundary!

The Hebrew word translated as ‘ancient’ is **עוֹלָם** *olam* – Strong’s H5769 which means, **‘long duration, antiquity, continual, all successive, everlasting, forever, permanent, unending, perpetual’**, and clearly represents for us that which pertains to an unlimited duration of time, with a focus of no anticipated end!

The word used for ‘boundary’ and is **גְּבוּל** *gebul* – Strong’s H1366 which means, **‘border, boundary, territory, landmark’**.

Bemidbar/Numbers 24 deals with the boundaries commanded by Mosheh that were to be given to the children of Yisra’el when they entered the Promised Land.

Before we go into the Land, **יְהוָה** defines our boundaries! We all need ‘boundaries’ and it is a fact that children who have no boundaries are more likely to end up breaking the law and possibly be imprisoned, as a result of their parents not putting boundaries down when they were growing up! Boundaries are good for us and keep us safe! In actual fact ‘boundaries’ that are **set** by **יְהוָה** show us that He loves us.

When we consider the application of this chapter for us in a practical sense we must recognise that the good boundaries that we have been given is through His commands.

Tehillah/Psalm 16:6 **“Boundary lines have fallen to me in pleasant places; indeed, a good inheritance is mine.”**

And if we love Him we shall obey His commands!

Yohanan Aleph/1 John 5:3 **“For this is the love for Elohim, that we guard His commands, and His commands are not heavy”**

His boundaries are commanded through Mosheh (The Torah) and revealed by the life, death and resurrection of Messiah (The Living Torah)

Do not move the ancient boundary teaches us that we are to remain in the pleasant boundaries that we have set, and Shelomoh emphasises this by telling us not to enter into the field of the fatherless!

The Hebrew word translated as ‘fatherless’ is **יָתוֹם** *yathom* – Strong’s H3490 which means, **‘fatherless, orphan’**.

The clear teaching of not entering into the field of the fatherless is one of being warned against taking advantage of the fatherless, which are orphans! To enter their field can also be a metaphor for taking advantage of the fatherless and oppressing them, which is clearly warned against in Scripture! When we guard against the moving of the ancient boundaries then we will take care of the fatherless!

Zekaryah/Zechariah 7:10 “**Do not oppress the widow or the fatherless, the stranger or the poor. And do not plot evil in your hearts against one another.**”

Yisra’el had clearly moved the boundaries and were mixing their worship and had fallen from set-apartness and were commanded in Yeshayahu/Isaiah the following:

Yeshayahu/Isaiah 1:17 “**Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow.**”

Yisra’el was clearly being commanded to get cleaned up and stop their apostasy and abominable lifestyles and the way they were to get cleaned up was made very clear here in **Yeshayahu/Isaiah 1:17**.

יהוה has just highlighted the terrible picture of their lawlessness and then in **Verse 17** He makes it clear -:

1 – Learn to do good; 2 – Seek Right-Ruling; 3 – Reprove the oppressor; 4 – Defend the fatherless; 5 – plead for the widow. In other words seek His Kingdom and His Righteousness and be a voice for those that are unable to speak for themselves! Learning to discern and do good requires a returning to the Torah which teaches us to distinguish between the clean and the unclean, the set-apart and the profane!

Learn to do good:

The Hebrew word for ‘learn’ is לָמַד **lamad** – **Strong’s H3925** which carries the meaning, ‘**to exercise in, learn, instruct, teach, train**’. We come to the ‘door’ (Messiah) and submit to ‘learning’ His ways so that we can make good our ways in order to function as the set-apart, chosen and royal priesthood that we are!

The Hebrew word for ‘good’ is the primary verb טוֹב **tob** – **Strong’s H2895** and carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’, and in a practical sense can carry the understanding of being ‘functional’, according to the good and functional design of our Creator, by walking in His commands!

Seek right-ruling:

The Hebrew word used for ‘seek’ is דָּרַשׁ **darash** – **Strong’s H1875** means, ‘**to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question**’. Now we see that this word carries more than simply just to take a quick peek, but rather emphasises the need to be digging deep in seeking out carefully and with great diligence, through consultation, and asking. When we are told to ‘seek’ first the Kingdom – we must recognise that this is not an instruction that gives the notion that you look at it and now that you have seen it you can go on your merry way – NO! To seek His Kingdom requires hard work and discipline each and every day. Here we are being clearly instructed to ‘seek’ יהוה and His strength. We need to ‘seek’ Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

A word that is derived from דָּרַשׁ **darash** is מִדְרָשׁ **midrash** – **Strong’s H4097** means, ‘**a study, record, writings or story, commentary**’. A ‘midrash’ speaks of the ability to search out something and often refers to that which is written to teach, and later became known as a Hebrew word relating to the in-depth study of the word, often done together. The point is that we are to be a people who are earnestly growing in wisdom and understanding of the Scriptures so we can remember what we look like when we look intently into the mirror of His Word!

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

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

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

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

Reprove the oppressor:

The Hebrew word used here for ‘reprove’ is אָשַׁר **ashar** – **Strong’s H833** meaning, ‘**to go straight, go on, advance, blessed**’, and when written in the ‘piel’ form can carry the meaning, ‘**to go straight, lead on, set straight, righten, correct and reprove**’.

The Hebrew word for ‘oppressor’ is חָמוֹץ **hamots** – **Strong’s H2541** which means, ‘**ruthless, oppressed**’, which comes from the primitive root verb חָמַץ **hamets** – **Strong’s H2556** – which means, ‘**to be sour or leavened, or that which is leavened**’.

In other words we are to set straight and correct that which has been leavened through sin and falsehood, and remove the leaven of sin from our midst!

Defend the fatherless:

The Hebrew word used here for 'defend' is שָׁפַט *shaphat* – Strong's H8199 meaning, '*judge, to judge, to govern, rule, ruler, execute judgement*'.

The Hebrew word translated as 'fatherless' is יָתוֹם *yathom* – Strong's H3490 which means, '*fatherless, orphan*'.

The command is very clear – act as a proper law-giver and judge for those who do not have a father to do so! Help the fatherless to have proper government of Torah exercised in their lives and be the one to rule them and judges them as a father, who is head of the home, would!

Plead for the widow:

The Hebrew word used here for 'plead' is רִיב *rib* – Strong's H7378 meaning, '*to strive, contend, argue, complain, find fault, quarrel*', and in the tense that it is written in it also carries the understanding/meaning of conducting a legal case or lawsuit.

The Hebrew word used here for 'widow' is אִלְמָנָה *almanah* – Strong's H490 which means, '*widow, desolate house, desolate place*', and comes from the word אִלְמָן *alman* – Strong's H488 which means, '*forsaken, widowed*', which comes from the root verb אָלַם *alam* – Strong's H481 meaning, '*put to silence, to bind, become speechless*'.

What is clear here is the need to restore doing what is good and right in יְהוָה's eyes is to strive and contend for those who have been forsaken and put to silence as they have no authoritative voice that is able to speak and contend on their behalf!

Ya'aqob/James 1:27 "**Clean and undefiled religion before the Elohim and Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.**"

Yirmeyahu/Jeremiah 7:5-7 "**For if you truly make your ways and your deeds good, if you truly do right-ruling between a man and his neighbour, 6 if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other mighty ones to your own evil, 7 then I shall let you dwell in this place, in the land that I gave to your fathers forever and ever.**"

The orphan, generally associated with the sojourner and the widow, is the object of special concern. The quality of one's devotion is measured by how one treats the widow and the orphan. Justice is especially due to them:

Debarim/Deuteronomy 24:17 "**Do not twist the right-ruling of a stranger or the fatherless, nor take the garment of a widow.**"

Often the stranger, fatherless, widow or poor were overlooked and neglected and rulings were made that excluded them from receiving a fair right-ruling and such 'twisting' of the Torah is sin! Many will try to 'twist' the Word to suite themselves and as a result they do not recognise that it is to their own destruction. The Torah makes it very clear that there is only One Torah for all and it applies to all and no partiality can be made, lest the rich end up oppressing the poor and needy through twisting right-ruling and giving them no ability to be rightly defended by the Truth!

Debarim/Deuteronomy 24:19-21 "**When you reap your harvest in your field, and have forgotten a sheaf in the field, do not go back to get it. Let it be for the stranger, for the fatherless, and for the widow, so that יְהוָה your Elohim might bless you in all the work of your hands. 20 "When you beat your olive trees, do not examine the branch behind you. Let it be for the stranger, for the fatherless, and for the widow. 21 "When you gather the grapes of your vineyard, do not glean behind you. Let it be for the stranger, for the fatherless, and for the widow.**"

Here in these 3 verses we see that provision is clearly made for the stranger, fatherless and widow. Once barley was harvested or olives and grapes were gathered, the farmer was not permitted to go back and glean over his fields again but was to leave it for the needy of the land and this would in fact be a further provision for them that worked on your land, remembering that we are not slaves anymore but take care of each other in all we do. The fatherless, stranger and widow that worked in the field would also have 'payment' from the field so to speak and this shows יְהוָה's clear provision for all, with the clear instruction that would guard against the sin of greed and lust!

Bo'az kept this command and in fact made a special effort to go beyond this command by purposefully bundling a leaving for Ruth much to glean; and we see that because of this we see how Ruth and Na'omi was provided for:

Ruth 2:16 "**Rather, draw out from the bundles for her, and leave it for her to glean, and do not restrain her.**"

This gleaning of the field and not going back over it again for self is a picture of the true testing of one's heart towards those in your midst that do not have. And we can even recognise the principle of how when we make much available for others that much will be given back as Elohim blesses the work of your hands!

Qorintiyim Bět/2 Corinthians 9:6-8 "**And this: He who sows sparingly shall also reap sparingly, and he who sows on blessing shall also reap on blessing. 7 Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver. 8 And Elohim is able to make all favour overflow toward you, that you, always having all you need in every way, have plenty for every good work.**"

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 able and called to do as commanded here as we remember that we were slaves and have been bought at a price and recognise that Messiah laid down His life for us, showing us that we too ought to lay down our lives for our brothers and be earnest in our caring for one another. Having the poor and needy among us always gives us the opportunity to express true love and obedience to His Torah as we do not neglect the stranger, the fatherless or the widow in our midst.

Taking care of the widows and orphans is a clear command and blessings come as a result of walking in obedience to this command. In the literal sense, when there is a widow or orphan among us who is not properly cared for and they cry out against us, we may suffer the consequence of our families becoming fatherless.

Metaphorically, in the spiritual sense, if husbands forsake their responsibilities in their own homes toward their wives and children, they are indeed making them spiritual widows and orphans, and when they cry out against the injustice, יהוה’s anger will burn against us. The Word makes it very clear that lives will be taken for any acts of injustice against widows and orphans, and harshness against the poor will lead to poverty in our own lives. This is a very sobering thought that we ought to carefully consider as it is very clear as we go through these right-rulings that how we treat our families and those around us affects our very lives.

There are sadly far too many widows and orphans in our midst today, even though the husband or father may be physically still alive – spiritually he is dead and absent, and we as community are to take care of those spiritual widows and orphans too, while doing our utmost to get the husband and father to take up his mandated role as designated by יהוה.

We have a heavenly Father who has given us pleasant boundaries wherein we are to live and prosper in set-apartness.

Verse 11:

“For their Redeemer is strong; He shall plead their cause against you.”

Shelomoh continues from the previous verse that warns against the oppression of the fatherless by making it clear that the Redeemer of the Fatherless will plead their case against you, and that will not go well for anyone who oppresses the fatherless.

The Hebrew word for ‘redeemer’ is גֹּאֵל ga’al – Strong’s H1350 meaning, ‘to redeem, act as kinsman, avenge, buy back, claim, redeemer, redeem from slavery, avenger of blood, rescue’. This word is also used to refer to our Redeemer in the form גֹּאֲלִי ga’ali meaning, ‘my Redeemer’ as in:

Iyob/Job 19:25 “For I know that my Redeemer lives, and as the Last shall rise over the dust”

In **Tehillah/Psalm 103** Dawid reminds us not to forget the dealings of יהוה – as He has Redeemed our life from destruction!

The Hebrew word translated as ‘strong’ is the adjective חָזָק ḥazaq – Strong’s H2389 which means, ‘strong, stout, mighty, hard, firm’. The Hebrew word that is translated as ‘plead’ comes from the primitive root verb רִיב rib – Strong’s H7378 meaning, ‘to strive, contend, argue, complain, find fault, quarrel’. From this we can see that anyone who oppresses the fatherless will have יהוה their Strong Redeemer contending with them.

The Hebrew word translated in this parable for ‘cause’ is רִיב riyb – Strong’s H7379 which means, ‘strife, contention, dispute, adversary, controversy’. When we understand the wording given here it becomes very simple and clear as Shelomoh is teaching us that when the fatherless is oppressed in any way, the one oppresses the fatherless will have to strive and contend with Elohim and will be crushed and plundered for his oppression!

Yirmeyahu/Jeremiah 50:33-34 “Thus said יהוה of hosts, “The children of Yisra’el were oppressed, along with the children of Yehudah. And all who took them captive have held them fast, they refused to let them go. 34 “Their Redeemer is strong, יהוה of hosts is His Name. He shall strongly plead their case, so as to give rest to the land, but unrest to the inhabitants of Babel.”

These are comforting words that give us the full assurance of us having a strong Redeemer who shall plead our cause against the enemy who tries to oppress us, for we have a Father who fights for us!

Verse 12:

“Bring your heart to discipline, and your ears to words of knowledge.”

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

Some translations use the English word ‘apply’ and what Shelomoh is teaching us here is that we must cause our hearts to be brought to discipline, which requires an active response to the Word that causes us to be!

The discipline of the heart must be applied or brought about as one allows the Word to cause one to submit and surrender to the proper discipline required in the heart!

We must apply our heart to discipline and ears to words of knowledge, which teaches us that an active response to the Word is required to have ears that hear and a heart that is disciplined!

The Hebrew word translated as ‘heart’ is לב leב - Strong’s H3820 which means, ‘inner man, mind, will thought’, or is often also written as לבב 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 לב leב - Strong’s H3820 looks like this:



Lamed - ל:

The ancient script has this letter as ל, 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 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.

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

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

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

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

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

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

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

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

experience, and the use of this word implies an intellectual concern, which can therefore also render for us the understanding of, **'seek to experience'** or, **'learn to know'**; and this word is also used in the Greek language with the understanding of, **'learning skills under instruction'**. This word comes from the root **μαθ- math** which means, **'to learn, educated, receive instruction'**. A true **'disciple'** of our Master and Elohim, is one who is 'disciplined' and learns by receiving instruction and taking heed to walk in it! Many claim to be disciples of Messiah, yet clearly they lack the **'discipline of separation'**.

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

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



Mem - מ:

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

Waw/Vav – ו:

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

Samek - ס:

The ancient script has this letter pictured as , which is a thorn and has the meanings of **'pierce and sharp'** and can also carry the meaning of **'a shield'**, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be **'to grab hold of'** as a thorn is a seed that clings to hair and clothing.

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

Resh - ר:

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

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

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

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

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

Let me ask you – how disciplined are you? What do you set your eyes upon each and every day, as you sojourn here as ambassadors of the Coming Reign? In your walk of faith, are you continually turning your head to The Master? By that I mean, are you continually turning your attention and thoughts and actions to the One whom you should be following, or are the things of the world and the lusts of the flesh and the lust of the eyes taking your attention away from the

needed discipline of separation? When you are confronted with situations, circumstances, conversations or dealings with the world, are you able to have the discipline of separation active in your life, or do you find yourself subtly being conformed to the standards of others, instead of shining the light of set-apartness by being transformed by the renewing of your mind through the Word?

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

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

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

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

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

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

Bring your ears to words of knowledge!

Not only must our hearts be brought to discipline but our ears must be brought to words of knowledge; and this is certainly obvious as one needs to have an ear that hears properly in order to take heed to the proper discipline that the Word brings. One cannot be properly disciplined if they turn a deaf ear to hearing, guarding and doing the commands of our Master and Elohim!

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

The root word used in this **Mishlĕ/Proverbs 23:12** for ‘words’ is עֵמֶר *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 hear, guard and do the words of 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!

We are not to turn away from the words of the mouth of our Mighty Elohim, for every word of Elohim is important for us to hear, take heed of and guard to do what we are commanded and refrain from doing what we are commanded not to do!

Tehillah/Psalm 78:1 “**My people, give ear to my Torah, incline your ears to the words of my mouth.”**

Yeshayahu/Isaiah 51:4 “**Listen to Me, My people, and give ear to Me, O My nation, for the Torah goes forth from Me, and My right-ruling I set as a light to peoples.”**

Mattithyahu/Matthew 13:9 “**He who has ears to hear, let him hear!”**

If you are not listening and inclining your ears to hear, guard and do the Truth, you will be rejected as one whom the Master does not know!

Verse 13-14:

“Do not withhold discipline from a child; if you beat him with a rod, he does not die. 14 Beat him with a rod and deliver his being from the grave.”

These two verses collectively bring us a parable on proper discipline and the result of exercising proper discipline! Withholding discipline can and will be disastrous for the one who is not correctly disciplined.

The Hebrew root word translated as ‘withhold’ is מָנַע *mana* – Strong’s H4513 which means, ‘*restrain, withhold, held back, keep back*’, and herein lies a clear caution against keeping back from doing what we should, especially when it comes to disciplining a child; and the word for ‘child’ is נָעַר *na’ar* – Strong’s H5288 which means, ‘*lad, boy, youth attendant, child*’.

Mishlĕ/Proverbs 22:6 “**Train up a child in the way he should go, even when he is old he turns not away from it.**”

The Hebrew word used here for ‘train up’ is הִנָּח *hanak* – Strong’s H2596 meaning, ‘*to train up, dedicate*’.

Discipline starts at the earliest age! If a father waits too long, discipline will become harder to enforce, and his son may depart from the ways that he ought to follow, due to no early discipline!

Ib’rim/Hebrews 12:9-11 “**Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live? 10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness. 11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it.**”

A true loving father begins early in diligently disciplining his son in the way he should go, and in recognising this we too must take note that anyone who comes to the belief in Messiah, will begin to experience the discipline of the Father straight away, which may not be very pleasant yet is very necessary. Sadly this is neglected by many today as they think that they must ‘give people time’ so to speak to embrace what they believe! When one begins to follow the Master, the disciplining must begin and must be received, for then the assurance that we are His sons is understood and embraced causing us to love Him through our ardent and willing obedience in guarding His commands!!!

The word translated here as ‘beat’ is from the root verb נָכַח *nakah* – Strong’s H5221 which means, ‘*strike, make physical contact with a blow, cause the destruction of an object, strike with the mouth of the sword, kill*’.

The Hebrew word for ‘rod’ is שֵׁבֶט *shebet* – Strong’s H7626 and means, ‘*rod, staff, branch, shaft*’, as already discussed in the previous verse (verse 12).

The Hebrew word for ‘die’ comes from the root verb מוּת *muth* – Strong’s H4191 which means, ‘*to die, bring about my death, put to death*’.

As we walk in the clear instructions (Torah) of Elohim we walk in life and are delivered from the clear punishment of death, for the punishment of sin, which is lawlessness, is death!

Proper discipline will not kill a person, yet lack of discipline will! Beat him with a rod you will deliver his being from the grave!

The Hebrew word used here for ‘deliver’ is נָצַל *natsal* – Strong’s H5337 meaning, ‘*to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape*’, and is written in the ‘hifil’ causative tense which can express the following meaning, ‘*to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt.*’.

Proper discipline will deliver one from sin and guilt and keep them from the grave!

In **Mishlĕ/Proverbs 10:2** Shelomoh makes it clear to us that righteousness delivers from death, and so we are able to clearly expand on that in recognising how it is righteousness for us to guard the commands of Elohim and walk in His Torah, for then we will turn away from the snares of death, for the second death has no power over those who have part in the first resurrection, for they guarded the commands of Elohim and the witness of Messiah!

It takes a proper discipline to instil in a child the proper guarding of righteousness!

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

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

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

The Hebrew word for 'grave' is שְׁאוֹל sheol – Strong's H7585 which is understood as being the 'underworld' or the place of no return and the designation of the dead, and the place of no return, and we see from this same Chapter that the grave is below, representing the downward path of destruction!

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

Verse 15-16:

"My son, if your heart shall be wise, my heart rejoices, even I, ¹⁶ and my kidneys exult when your lips speak what is straight."

These two verses continue this theme of instruction in wisdom and the speaking of truth! The theme of the proper discipline of a father being given to a son is also continued here as we see the clear conditional clause contained herein which expresses the clear fact that if the son's heart is wise then the father's heart rejoices, and when the son speaks what is straight then the father's kidneys exult. This parable teaches us the pure joy a father has when his child walks in true wisdom and speaks what is straight and true! This ought to teach us all how pleasing it is to our Heavenly father when we, as His children, have hearts that are wise and lips that speak uncompromised Truth!

The Hebrew word for 'wise' is the primitive root verb חָכַם ḥakam – Strong's H2449 meaning, 'to be wise, skilful, make wise'. It is from this root verb that we get the Hebrew word for 'wisdom', which is חֹכְמָה ḥokmah – Strong's H2451 meaning, 'wisdom, skill'.

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



Het – ה:

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

Kaph - כ:

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

When our hearts are wise then our Father’s heart rejoices! The Hebrew word that is translated here as ‘rejoices’ is from the root verb **שָׂמַח** *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! The adjective that is derived from this root is **שָׂמֵחַ** *sameah* - **Strong’s H8056** and carries the meaning, ‘**glad, joyful, merry, pleased, rejoicing**’.

In the ancient pictographic script this word **שָׂמַח** *samah* and **שָׂמֵחַ** *sameah* looks like this:



Shin - שׁ:

This is the letter ‘sin/shin’ which in the ancient script is pictured as: **שׁ**, 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 **מ** and is pictured as ‘**water**’, and also carries the meaning of ‘**chaos**’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. 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 **ה** 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!

When our Father sees our hearts being washed, separated and secured unto Him He rejoices greatly, and we know that all heaven rejoices when one sinner turns from their sin to the Truth!

Luqas/Luke 15:3-7 “And He spoke this parable to them, saying, 4 “What man among you, having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it? 5 “And having found it, he lays it on his shoulders, rejoicing. 6 “And having come home, he calls together his friends and neighbours, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ 7 “I say to you that in the same way there shall be more joy in the heaven over one sinner repenting, than over ninety-nine righteous ones who need no repentance.”

My kidneys exult when your lips speak what is straight!

The Hebrew word used here for ‘**kidneys**’ is **כִּלְיָהּ** *kilyah* – **Strong’s H3629** which means, ‘**kidney**’, and while it speaks of a physical organ we recognise that it is used figuratively to describe the ‘**innermost being, i.e. seat of the emotions and affection; the heart, mind, spirit of a man as a core of the inner person**’.

The Hebrew word that is translated here as ‘exults’ is עָלַז *alaz* – Strong’s H5937 and means ‘*rejoice, become jubilant, triumph, exult*’, which is a word that describes an emotion of joy expressed in singing and shouting and is a natural response to the faithful!

Habaqquq/Habakkuk 3:18 “**Yet I exult in יהוה, I rejoice in the Elohim of my deliverance.**”

While we most certainly ‘exult’ in יהוה our Elohim and Saviour, we take note here in this parable that He exults when our lips speak what is straight!

Tsephanyah/Zephaniah 3:17 “**יהוה your Elohim in your midst, is mighty to save. He rejoices over you with joy, He is silent in His love, He rejoices over you with singing.**”

As we consider the lesson contained in this parable of Shelomoh regarding the joy a father has over an obedient son that speaks and does what is wise and straight we ought to be driven to please our Master and Elohim by seeking after and walking in His wisdom and making sure that the words of our mouths and meditation of our hearts are pleasing to Him as we speak what is straight!

The Hebrew word that is translated as ‘straight’ is מִישָׁרִים – *meishariym* which is the plural of the word מִישָׁר *meishar* – 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. When we walk upright and speak what is straight as we bring the Good News then our Father rejoices and exults!!!

In **Mishlê/Proverbs 8:6** we are told that wisdom speaks noble words and the opening of wisdom’s lips is about straightness! We are to walk as wise servants of the Most High and let the opening of our lips be about straightness!

Verse 17-18:

“Do not let your heart envy sinners, but be in the fear of יהוה all day long; 18 For certain, there is a hereafter, and let your expectancy not be cut off.”

These two verses give us a clear parable of being encouraged to walk in the fear of יהוה and not be enticed by the ways of sinners, so that we hold fast to the sure hope of everlasting life that the upright shall have with the Master!

The clear reward for walking the fear of יהוה all day long is that our expectancy will not be cut off! What this parable also teaches us is that we must guard our hearts from being envious of others who do not walk in the fear of יהוה.

The Hebrew word translated here as ‘envy’ is from the root verb קָנָא *qanah* – Strong’s H7065 which means, ‘*to be jealous or zealous, be envious, ardent*’. This word can have both a negative as well as a positive connotation, as we recognise that we are to be ardent and zealous for our Master yet we must not be jealous of sinners! It is written in the ‘piel’ tense which indicates the expression of an intensive or intentional action!

It is the same word used to describe Pinehas in **Bemidbar/Numbers 25** who was ardent for יהוה and rose up and took a stand against the whoring of Yisra’el, and put to death the whoring in the camp!

Here in this proverb we are able to see this word used in the negative sense of carrying envy rather than a proper zeal! Our eyes are to be on יהוה and His Torah, which is to be the ‘apple of our eye’ (**Tehillim/Psalm 7:2**) as we guard his commands so that we live, and in doing so we can be like Pinehas and Ēliyahu who expressed great zeal for יהוה, or if our eyes are turned away from the Truth for a split second and focused on the things of the flesh that do not satisfy, we are in danger of becoming extremely envious of what others have and in doing so find our feet in a slippery place!

The wrong ‘envy’ can cause you to make irrational choices instead of waiting on יהוה, and in **Berëshith/Genesis** we see a picture of Yosëph’s brothers exercising envy in a negative sense:

Berëshith/Genesis 37:11 “**And his brothers envied him, but his father guarded the word.**”

Envy for or towards others, as opposed to a positive zeal toward Elohim, will cause one’s life to rot away:

Mishlê/Proverbs 14:30 “**A healthy heart is life to the body, but envy is rotteness to the bones.**”

Galatiyim/Galatians 5:21 “**envy, murders, drunkenness, wild parties, and the like – of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim.**”

The Hebrew word for ‘sinners’ is חַטָּאִים – ‘*hata’aiym*’, which is the plural of the noun חַטָּא *hatta* – Strong’s H2400 which means, ‘*sinner, offender, sinful*’, and comes from the 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:

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

Debarim/Deuteronomy 6:25 tells us that it is righteousness for us to guard to do all the commands of Elohim, and when we take note that sin is lawlessness, we are able to clearly see that righteousness is being properly 'lawful', and in complete subjection to the Torah and commands of Elohim!

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

Our eyes must be fixed on our Master and Elohim as we keep our eyes from wandering away from the Truth, guarding against that luring ways of sinners that can cause the flesh to envy what they have. To do this we must walk in the fear of יהוה all day long!

The phrase 'all day long' is written in Hebrew as follows: כָּל־הַיּוֹם – kal-hayyom which is literally understood as 'all the day' and comes from two root words: 1) כָּל kol – Strong's H3605 which means, '*whole, all, everything, entire, throughout, wholehearted, perpetual, completely, continually*', and comes from the primitive root verb כָּלַל kalal – Strong's H3634 which means, '*to complete, perfect, perfected*'. Why I am emphasizing this word for 'all' is because it is just that – all – not just some and not even 99% but ALL! 2) יוֹם yom – Strong's H3117 meaning, '*day, time, continually, day (as in a 24 hour period)*'.

What we see clearly from this is that always means 'always'!!! We are to 'always' walk in the fear of יהוה. A variation of this phrase is also seen in:

Debarim/Deuteronomy 11:1 "And you shall love יהוה your Elohim and guard His Charge: even His laws, and His right-rulings, and His commands, always."

Here it is very clear that love for Elohim and the guarding of His commands are one and the same thing as we take note that we are to love Elohim and guard His charge, laws, right-rulings and commands **always** and the phrase used for 'always' in the Hebrew is: כָּל־הַיּוֹמִים – kol-hayyamim' from the two words - כָּל kol – Strong's H3606 meaning, '*whole, all, entire, every, continually*', and יוֹם yom – Strong's H3117 meaning, '*day, time, continually, day (as in a 24 hour period)*'.

Every single day we are to guard all His Commands which is given by the Hand of Mosheh through His Torah!

Timotiyos Aleph/1 Timothy 6:13-14 "In the sight of Elohim who gives life to all, and of Messiah יהושע who witnessed the good confession before Pontius Pilate, I charge you: 14 that you guard the command spotlessly, blamelessly, until the appearing of our Master יהושע Messiah"

Mishlê/Proverbs 9:10 tells us that the fear of יהוה is the beginning of wisdom!

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

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

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

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

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

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

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

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

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

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

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

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

I hope you are still with me – because understanding this we can once again ask, **“What flows out of the gut of יהוה?”**

The answer is clear - His teachings and His character!!!

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

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

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

When we walk in the fear of יהוה all day long our expectancy is not cut off! The Hebrew word used for **‘expectancy’** is תִּקְוָה tiqvah – Strong’s H8615 which means, **‘longing, expectancy, hope’**, which comes from the root word קָוָה qavah – Strong’s H6960 meaning, **‘to wait for, eagerly wait, expect, hopefully waiting’**.

In Mishlë/Proverbs 11:7 we are told that the expectancy of the wrong perishes, for those who do not put their hope in יהוה our Messiah, will be blotted out, while those who wait on יהוה shall look forward to the resulting joy of His soon return. יהוה is the expectation of Yisra’el!

Yirmeyahu/Jeremiah 14:8 **“O Expectation of Yisra’el, its Saviour in time of distress, why should You be like a stranger in the land, or like a traveller who turns aside to lodge?”**

These were the words of Yirmeyahu after the word of יהוה came to Yirmeyahu concerning droughts and the fact that there would be no rain due to lack of obedience. Yirmeyahu appeals to יהוה to act for His Name’s sake, and says, **“though our crookednesses witness against us”** and acknowledges and says, **“our backslidings have been many, we have sinned against You.”** (Verse 7).

In his urgent appeal to יהוה, Yirmeyahu addresses יהוה as, **‘Expectation of Yisra’el, its Saviour’**.

The word used for **‘its Saviour’** is מוֹשִׁיעַוּ - **‘moshiyao’** – which is another variant in the structure of the Hebrew term מוֹשִׁיעַ Moshiya, used to highlight who our Saviour is – and having said that – it highlights who our **“Messiah”** is (as an English transliteration of the term)! For more detailed information on this vital truth please see the article called **YHWH our Saviour** which can be found on our site (<http://atfotc.com>) under the **‘articles’** menu or by clicking on the following link:

<http://atfotc.com/index.php/2012-04-19-08-30-28/view/512-yhwh-our-saviour>

The Hebrew word translated here in Yirmeyahu as **‘expectation’** is the noun מִקְוֵה miqveh – Strong’s H4723 which means, **‘hope, expectation’**, as well as being translated as **‘a collection or gathering of waters’**. It comes from the root verb קָוָה qavah – Strong’s H6960 meaning, **‘to wait for, eagerly wait, expect, hopefully waiting’**, and when we are instructed to **‘wait on יהוה’**, it carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge in who we continually trust and praise and are taught by; for when we wait on יהוה our strength is renewed – and waiting on יהוה requires our active response to who He is, with great intensity.

The Expectation of Yisra’el is the Saviour of Yisra’el – the One who saves and brings to us the Living Waters!

As we look at the ancient pictographic rendering of this word for **‘expectation’** we are able to fully confirm and see what is clearly being expressed in prophecy here.

In the ancient Hebrew pictographic script the word מִקְוֵה miqveh – Strong’s H4723 which means, **‘hope, expectation’**, as well as being translated as **‘a collection of gathering of waters’**, looks like this:

מִקְוֵה

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'**.

Quph - ק:

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

Waw/vav - ו:

The ancient pictographic form of this letter is , and is pictured as **'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'**.

Hey - ה:

The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. The Hebrew word **"hey"** means **"behold"** as when looking at a great sight. This word can also mean **"breath"** or **"sigh"** as when one sighs in amazement when looking at a great sight. 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 look at these letter pictures we are able to see the fuller meaning of the word used for **'expectation'** in referring to the One who is our Saviour! The collection of these letters can render for us the meaning of:

"The waters that are forever secured in the One who is to be praised!" or:

"The washing that is forever secured in the One to be praised!" or when considering that the waters can be a reference to the nations that will come forth and be delivered out of the chaos of sin and destruction we could see the meaning of: **"Behold the One who secures the gathering of the nations!"**

What is worth noting is that this word מִקְוֵה miqveh – Strong's H4723 is only used 12 times in Scripture, and the first time it is used is in:

Berēshith/Genesis 1:10 "And Elohim called the dry land 'earth,' and the collection of the waters He called 'seas.' And Elohim saw that it was good."

Here it is translated as **'collection'** is referring to the gathering of the waters and the root word קָוָה qavah – Strong's H6960 is used in **verse 9** where He commanded the **'gathering'** of the waters, so that the dry land could appear!

This is a powerful picture being set forth here for us as we see the word of Elohim that brings order out of chaos by the gathering of the seas to bring forth the land from which He would form and fashion man in His image! Sin brought forth chaos to that which was made good and as a result the Expectation had to come to restore order and bring back a restoration to His image in man!

The Expectation and Saviour of Yisra'el was made very clear in Scripture – they were expectant of a Saviour to come and deliver them from destruction and from the oppression of their enemies.

And here in Yirmeyahu we see clear evidence that **"The Expectation of Yisra'el"** is the Messiah – The one who would come and save us and wash us completely from our sin! We further see the confirmation of who the expectation is as we take a look at another couple of verses in Yirmeyahu/Jeremiah:

Yirmeyahu/Jeremiah 17:13 "O יהוה , the expectation of Yisra'el, all who forsake You are put to shame. "Those who depart from Me shall be written in the earth, because they have forsaken יהוה , the fountain of living waters."

In this verse Yirmeyahu clearly calls יהוה , **"The Expectation of Yisra'el"**, and anyone who would forsake Him would be put to shame and those who depart from **"The Expectation of Yisra'el"** would be written in the earth! Here in this verse is another clear title being given to יהוה , **"The Expectation of Yisra'el"**, and that is **"The Fountain of Living Waters"!!!**

The wrong have no expectation, and their expectation – that which is without the pure washing of the Blood of Messiah through our immersion in Him, have no lasting expectation, whereas the righteous do!!!

The Hebrew word for **'cut off'** is קָרַת karath – Strong's H3772 which means, **'to cut off, cut down, cut covenant'**.

This word is used in reference to the Covenant made with Abraham was made by the **'cutting' of animals and the flow of their blood'**, which was restored in the perfect Blood of Messiah, the sinless Lamb whose blood satisfies what animals could never, and so herein lies the clear prophetic promise of the sure and secured Covenant that יהוה would make in His own Blood.

This awesome wondrous Covenant cutting that was done, would ultimately point toward the most amazing work of redemption that would be made for mankind, as יהוה Himself would come down and secure His Covenant with us and cleanse us from all crookedness and sin, in His own precious Blood!

Understanding this ‘cutting’ we recognise that those who are not grafted into the Covenants of promise by the Blood of Messiah and fail to guard to keep His commands shall be ‘cut off’ completely and have no access to life, while those who walk in the fear of יהוה all day long shall not be cut off but be firmly established the Covenants of Promise!

Verse 19:

“Hear, my son, and be wise, and guide your heart in the way.”

This parable gives us the clear call for proper attention to the Truth and the command for right living. The basic instruction given here is this: HEAR-GUARD-DO!

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

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

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

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

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

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

If we hear and obey the first time, then we will be able to keep hearing and grow in our obedience. Having come out of Mitsrayim, Yisra’el were now challenged to do what they were not necessarily accustomed to doing, and that was to listen carefully to instructions of Elohim without the drowning noise of compromise and twisted truths. The reward of listening attentively and guarding that which you hear through the doing comes with the wonderful promise of being a treasured possession.

The Hebrew word for ‘be wise’ is from the primitive root verb חָכַם ḥakam – Strong’s H2449 meaning, *‘to be wise, skilful, make wise’*, which we have already discussed in verse 15.

The Hebrew word used here for ‘guide’ is אָשַׁר ashar – Strong’s H833 meaning, *‘to go straight, go on, advance, blessed’*, and is written here in the ‘piel’ form which expresses an intensive or intentional action and can carry the meaning, *‘to go straight, lead on, set straight, righten, correct and reprove, to pronounce or call blessed’*.

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

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

Due to the sin of Aḏam and Ḥawwah, they were driven out of the garden of Ēden, and driven from the presence of יהוה, with no access to the way to the tree of life! Before they were driven out Elohim made for them coats of skin, and in this we are able to see the powerful shadow picture of the protection and covering we have in יהושע Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master who shall come and receive us to Himself!

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



Dalet – ד

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

Resh - ר

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

Kaph - כ

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

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

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

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

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

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

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

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

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

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

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

For He has fully proclaimed **THE WAY** through His life, death and resurrection and leaves no excuse for anyone to be ignorant of the True Way that wisdom shouts from above!

As we 'HEAR – GUARD – DO' the commands of Elohim then we shall be wise and guide our heart in THE WAY!

Verse 20-21:

“Be not among heavy drinkers of wine or with gluttonous eaters of meat; 21 for the drunkard and the glutton become poor, and slumber puts rags on a man.”

These two verses highlight for us the need to take care of the company that we keep, as we know that Sha'ul tells us in: **Qorintiyim Aleph/1 Corinthians 15:33-34** **“Do not be led astray, “Evil company corrupts good habits. 34 Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame.”**

Being among heavy drinkers and gluttonous eaters may corrupt any good character that a set-apart one has and therefore we recognise that this parable clearly warns us against keeping company with drunkards and gluttons!

Romiyim/Romans 13:13-14 **“Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.”**

Eph'siyim/Ephesians 5:17-21 **“So then do not be foolish, but understand what the desire of יהוה is. 18 And do not be drunk with wine, in which is loose behaviour, but be filled with the Spirit, 19 speaking to each other in psalms and songs of praise and spiritual songs, singing and striking the strings in your heart to the Master, 20 giving thanks always for all to Elohim the Father, in the Name of our Master יהושע Messiah, 21 subjecting yourselves to each other in the fear of Elohim.”**

The Hebrew word for 'heavy drinkers' is סָבָא saba – Strong's H5433 which means, **'imbibe, drink largely'**, and simply means to drink to excess and carries the idea of 'sucking up and absorbing', and describes those who drink to the point of drunkenness! In speaking of the corrupt shepherds, who were like dogs that have a strong appetite and never have enough and are just looking out for themselves, we take note that they say:

Yeshayahu/Isaiah 56:12 **“Come, let me bring wine and fill ourselves with strong drink. And tomorrow shall be as today, even much greater.”**

The word 'fill' is translated from the Hebrew word סָבָא saba – Strong's H5433.

We are called to be sober and watchful and not given to drunkenness. Shelomoh tells us here that the drunkard and the glutton become poor and that slumber puts rags on a man. We are to be clothed in righteousness and when we do not take heed to be sober and alert we are in severe danger of defiling the set-apart garments of righteousness.

A glutton is only concerned about his stomach and taking as much as he can get without concern or care for any abuse that is shown in their actions of consuming to the point of sickness!

On a practical and literal level we take note that the drunkard and glutton will spend all they have on drink and food, therefore making themselves poor and in the process they end up becoming slack or idle in duty.

The dangers of drunkenness and gluttony is that it can hinder one from performing any required task or work as the standard of one's work depreciates rapidly when one is not sober and alert!

The Hebrew word for 'become poor' is יָרַשׁ yarash – Strong's H3423 which means **'to dispossess, drive out, expel, disinherit, bring to ruin, destroy'**. **Mishlĕ/Proverbs 20:13** tells us to not love sleep lest we become poor, and that we are to be satisfied with bread. The drunkard and the glutton become poor for they are not satisfied with bread and they are, in many ways, asleep to the Truth!

The Hebrew word used here for 'slumber' is נִינְמָה numah – Strong's H5124 which means, **'somnia, indolence, drowsiness'**, and comes from the root verb נָיַם num – Strong's H5123 which means, **'to be drowsy, slumber, sleeping'**.

We are told in **Mishlĕ/Proverbs 6:4** to give no sleep to our eyes and no slumber to our eyelids.

To 'slumber' is a figurative picture of laziness and inactivity and can represent carelessness and being neglectful of required duties. We are not to be in the company of such people!

As we understand this parable on the dangers of keeping company with drunkard and gluttons we are able to learn a vital lesson of not keeping company with those who are drunk with the maddening adulteries of the whore; and by that I mean that there are many people who may not be literally drunk from strong drink and alcohol but they are however drunk with lies and false traditions and that is why Sha'ul tells us to not keep company with one who calls himself a brother yet whores, for clearly the 'brother' who whores is not being sober and alert but is being drunk and gluttonous in the things of the flesh, which results in their garments being likened to worn out, torn and dirty rags!

Verse 22:

“Listen to your father who brought you forth, and do not despise your mother when she is old.”

This parable is a clear parable on the application of the 5th commandment of the 10 Words given to the nation of Yisra'el at Mount Sinai, and the first commandment with a promise.

Shemoth/Exodus 20:12 “Respect your father and your mother, so that your days are prolonged upon the soil which יהוה your Elohim is giving you.”

This theme of listening to father and mother is expressed a few times in **Mishlë/Proverbs**:

Mishlë/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”

Mishlë/Proverbs 4:1-3 “Children, listen to the discipline of a father, and give attention to know understanding; 2 for I gave you good instruction: do not forsake my Torah. 3 For I was my father’s son, tender and the only one in the eyes of my mother”

Mishlë/Proverbs 6:20 “My son, watch over your father’s command, and do not forsake the Torah of your mother.”

Mishlë/Proverbs 15:20 “A wise son makes a father glad, but a foolish man despises his mother.”

The picture of both father and mother represents both the discipline and teaching that is needed to mature a true child into becoming a faithful son of Elohim!

Having said that we see how the discipline of a father and the Torah of a mother is a clear picture in Scripture of being brought up correctly in the Word of Elohim. The purpose of the Torah is to train us to maturity and we see that we are told that the Torah is our ‘trainer’ unto Messiah!

Galatiyim/Galatians 3:24-26 “Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief. 25 And after belief has come, we are no longer under a trainer. 26 For you are all sons of Elohim through belief in Messiah יהושע.”

As we grow up under the discipline of a father and the Torah of a mother (metaphors for the fullness of the teachings of the Torah of Elohim) we are brought to maturity and are enabled and equipped in the Master to walk according to that by which we have been trained! We do not forsake the Torah because we know the Master and Elohim, יהושע Messiah! On the contrary we uphold it and guard to walk in it as faithful sons of Elohim!

To neglect the need to walk in the clear wisdom of the Torah of Elohim and submit to the clear instructions, teachings, discipline and comfort that the Word brings us is simply foolish and will not cause the Father to rejoice but rather brings grief to the One who brought them forth!

Having therefore established the need to allow the Word to metaphorically and figuratively be both a Father and Mother to us, and our need to be wise children, let us then continue in seeing the great wisdom of Shelomoh as expressed through his wonderful parables that teach us and warn us against being foolish!

The Hebrew word for ‘brought forth’ comes from the primitive root יָלַד *yalad* – **Strong’s H3205** which means, ‘**to bear, bring forth, beget**’, and it is from this root verb that we get the word used for ‘genealogy’ which is תּוֹלְדוֹת *toledoth* – **Strong’s H8435** which means, ‘**generations, account, genealogical registration, births, course of history**’. We must listen to our Father who brought us forth and caused us to be and at the same time we are to not despise His Torah which is expressed in the feminine form in Scripture, giving us the picture of a nurturing mother that teaches her children in the Way!

The Hebrew word that is translated as ‘despise’ here in **Mishlë/Proverbs 23:9** is בִּזָּה *buz* – **Strong’s H936** which means, ‘**to despise, scorn, hold in contempt, hold as insignificant**’.

Mishlë/Proverbs 13:13 tells us that the one who despises the Word is destroyed!

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.”

Qolasim/Colossians 3:20 “Children, obey your parents in all, for this is well-pleasing to the Master.”

What we see clearly from these verses from the renewed writings, is that they continue to confirm our need to be a set-apart people obeying the Torah of Elohim, and as we live out our lives here we must first and foremost recognise that we are the people of Elohim and must be totally separated from all that is not of Him, and here this chapter gives the practical expression of how we live it out in our daily lives in relationships with others.

This command to respect/fear our parents comes with the promise of life and is the beginning of learning how to live set-apart as we learn to obey our parents instructions and take heed to their teaching and discipline. This of course presupposes that the parents are in fact walking set-apart lives too as parents are held accountable for bringing up their children in the ways of the Torah:

Debarim/Deuteronomy 6:6-7 “**And these Words which I am commanding you today shall be in your heart, 7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up**”

Mishlê/Proverbs 22:6 “**Train up a child in the way he should go, even when he is old he turns not away from it.**”

Verse 23:

“Buy the truth and do not sell it – wisdom and discipline and understanding.”

The Hebrew word translated as ‘buy’ is the word קָנָה qanah – Strong’s H7069 which means, ‘to acquire, buy, purchase, get, recover’.

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!

We are instructed to buy the truth and not sell it, and in our buying of truth we are to get wisdom, discipline and understanding! Four key words that we find in Scripture – TRUTH – WISDOM – DISCIPLINE – UNDERSTANDING – four things that we are to seek out, buy and not let go of or sell!

We have already looked at the Hebrew word for ‘wisdom’ and ‘discipline’ and ‘understanding’ in this article and will not repeat the meanings of these. We will however look at the Hebrew word for ‘Truth’.

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

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

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

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

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

The one sowing righteousness – that is to guard to do all Elohim commands us to – will earn/receive a TRUE reward from the One who is The TRUTH and whose Word is TRUTH!

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



Aleph – א

The ancient script has this letter as א and is pictured as ‘the head of an ox’, and represents ‘strength’, meaning ‘muscle’ as the ox is the strongest of the livestock animals. This also carries the meaning of ‘yoke’, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the ‘red heifer’ sacrifice that יהושע Messiah fulfilled!

Mem – מ

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

Tav – ת

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

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

He is the Truth and His Word does not return empty! His Word is Truth and His Word leads us in His Truth. His Word lights our WAY and as we walk in Him by walking in His Word we are assured that our feet are on His solid path! Our reward is a sure and dependable one – everlasting life!!!

The Truth has been made known to us and His pleasant Words of Truth that reveal the knowledge of Elohim has caused us to know Him and therefore be ready with His Truth on our lips in order to be faithful ambassadors and speak His Truth to others so that they too can be caused to know Him and trust Him!

The concept or idea that is being presented here in this parable of buying Truth teaches us a vital lesson of how important it is for us to do so, as well as highlighting for us that it will cost us everything, yet at the same time is made freely available!

We can buy without price so to speak yet recognise that the cost of buying truth is that we are to forsake all falsehood and fleshly ways, which may cost us our time, our families, friends or jobs, yet when one finds the truth it is likened to the man who found the pearl of great price and went and sold all he had in order to buy the field!

Sadly we have seen many who find the 'cost' too high as they are unwilling to let go of materialism or wrong relationships and some begin this walk of set-apartness only to find that they give up down the road and realise that they did not sit down first to calculate the true cost of buying the truth and not selling it for a moment of fleshly compromise!

The Hebrew word that is translated as 'sell' is מָכַר makar – Strong's H4376 which means, '*sell, offer yourself for sale, sell oneself or be given over to death*'. This word is used for the first time in the account of Ya'aqob and Ėsaw, where Ėsaw sold and despised his birthright:

Be'rëshith/Genesis 25:30-34 "And Ėsaw said to Ya'aqob, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom. 31 But Ya'aqob said, "Sell me your birthright today." 32 And Ėsaw said, "Look, I am going to die, so why should I have birthright?" 33 Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his birthright to Ya'aqob. 34 Ya'aqob then gave Ėsaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Ėsaw despised his birthright."

Ib'rim/Hebrews 12:15-16 "See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, lest there be anyone who whores, or profane one, like Ėsaw, who for a single meal sold his birthright."

Verse 24:

"The father of the righteous greatly rejoices, and he who brings forth a wise one delights in him."

The Hebrew word translated as 'righteous' is צַדִּיק tsaddiq – Strong's H6662 which means, '*just, righteous, blameless, lawful*' and comes from the primitive root צָדַק tsadeq – Strong's H6663, and comes from the Hebrew word צַדִּיק tsadeq – Strong's H6663 which means, '*to be just or righteous, justified, properly restored*'.

The Hebrew root word used in Scripture for 'wrong' is רָשָׁע rasha – Strong's H7563 which means, '*wicked, criminal, evil, offender*'. רָשָׁע rasha is frequently placed in Scripture, especially in Mishlĕ/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 Mishlĕ/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 הַיְהוָה, 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 father of the righteous greatly rejoices! The Hebrew phrase that is translated as 'greatly rejoices' is גִּיל גּוֹל gol yagul', and the root word that is used twice in a row here - for emphasis is גִּיל gil – Strong's H1523 - '*rejoice, be glad, be joyful*' - '*to circle around or spin around*'.

A father's rejoicing over a righteous son is clearly seen in a physical sense and here in this verse we see a similar theme of that which is found in **verse 15-16**, teaching us what a joy it is to our Father when do what pleases Him and guard righteousness, as He delights and rejoices over us!

Those who are in the flesh are unable to please Elohim (Romiyim/Romans 8:8) and it is impossible to please Elohim without faith!

Ib'rim/Hebrews 11:6 **"But without belief it is impossible to please Him, for he who comes to Elohim has to believe that He is, and that He is a rewarder of those who earnestly seek Him."**

We also know that faith/belief without works is dead and therefore we recognise that the works of faith that please our Father are the works of righteousness, which is to guard to do all He commands us to!

Tas'loniqim Aleph/1 Thessalonians 4:1-7 **"For the rest then, brothers, we beg you and call upon you in the Master יהושע , that as you received from us how you should walk and to please Elohim, you should excel still more, 2 for you know what commands we gave you through the Master יהושע . 3 For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness."**

Verse 25:

"Let your father and your mother rejoice, and let her who bore you exult."

This is a continuance of the previous verse and echoes a continued call of obedience that will cause a father and mother to rejoice and exult, which ultimately represents the praise that is brought to Elohim and His Word that causes us to be!

Verse 26:

"My son, give me your heart, and let your eyes watch my ways."

This appeal of a father to a son for his heart is a clear metaphor of a father asking his son to submit to His commands and instructions that will lead and guide him in truth, hence the call to the son to watch the ways of his father.

We have already discussed the root words for 'heart' and 'way', and the Hebrew word used here for 'watch' is רָצַח **ratsah** – Strong's H7521 which means, **'to be pleased with, accept favourably, delight, take pleasure in'**.

What this clearly teaches us is that we are to take pleasure in the ways of our Father and delight in His Truth, accepting favourable His Good instructions that protect us and guard us!

In knowing what pleases our Master and Elohim we are faced every day with the distinct choice of whether we are seeking to do His Good Pleasure and please Him, or whether we are seeking our own!

Tehillim/Psalm 147:11 **"יהוה takes pleasure in those who fear Him, in those who wait for His kindness."**

The word used here for 'pleasure' is רָצַח **ratsah** (as already mentioned), as He clearly **'accepts favourably'** those who **'fear'** Him!

Dawid gives us a great example of one whose eyes watched the ways of our Master and Elohim, or better put, whose eyes took great pleasure in the ways of Elohim:

Tehillah/Psalm 119:1-7 **"Blessed are the perfect in the way, who walk in the Torah of יהוה! 2 Blessed are those who observe His witnesses, who seek Him with all the heart! 3 Yea, they shall do no unrighteousness; they shall walk in His ways. 4 You have commanded us to guard Your orders diligently. 5 Oh, that my ways were established to guard Your laws! 6 Then I would not be ashamed, when I look into all Your commands. 7 I thank You with uprightness of heart, when I learn the right-rulings of Your righteousness."**

We, as sons and daughters of the Most High Elohim, are to take great pleasure in His Ways and accept favourable His Torah and instructions for set-apart living as we give Him our heart where He writes His commands upon!

This saying that instructs us to watch the ways of our Father is also done so in warning us against the whore who lies in wait to catch her prey, as seen in the next couple of verses:

Verse 27-28:

"For a whore is a deep pit, and a strange woman is a narrow well. 28 She too lies in wait as for a prey, and increases the treacherous among men."

The Hebrew word used here for 'whore' is זָנָה **zanah** – Strong's H2181 which means, **'be a harlot, commit fornication, adulterous, prostitute, unfaithful'**.

We must take note that many of the uses of this word זָנָה **zanah** – Strong's H2181 are figurative and describe Yisra'el's unfaithfulness to יהוה and her "whoring" with pagan nations! In other words we see that Shelomoh is warning against the luring of what the world has to offer, and no matter how pretty it seems do not desire it.

Mishlê/Proverbs 22:14 tells us that the mouth of a strange woman is a deep pit and the one denounced by יהוה falls in there.

The Hebrew word that is translated as 'deep' is עֲמוֹק **amoq** – Strong's H6013 which means, '**deep, exceedingly mysterious**'.

This adjective is used 17 times in the Tanak, 7 of which are found in Wayyiqra/Leviticus 13 in reference to the severity of leprosy, and in the Proverbs of Shelomoh we see this adjective being used 4 times. In **Mishlê/Proverbs 18:4** it is used to highlight the depths that the words of a man's mouth come out from. In **Mishlê/Proverbs 20:5** we are told that counsel of a man's heart is like deep waters, but a man of understanding draws it out. In **Mishlê/Proverbs 22:14** we are clearly warned that the mouth of the strange woman is a deep pit and here in **Mishlê/Proverbs 23:27** we are told that the whore is a deep pit. Our speech will reveal whether we have fallen into the deep pit of the strange woman or not! Sha'ul reminds us that our words must be pure and clean, reflecting a heart that is pure and clean as we let the Word of Messiah dwell in us:

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."

The Hebrew word that is translated as 'pit' is שׁוּחָה **shuhah** – Strong's H7745 which means, '**a pit, ditch**', and comes from the root verb שׁוּחַ **shuah** – Strong's H7743 which means, '**to sink down, be brought down**', and is used to describe the house of the strange woman, in:

Mishlê/Proverbs 2:18 "For her house has sunk down to death, and her paths to the dead"

The Hebrew word translated as 'strange woman' is נֹכְרִי **nokri** – Strong's H5237 which means, '**foreign, alien, adulteress, stranger**', and the strange woman is a narrow well.

The Hebrew word that is translated as 'narrow' is צָר **tsar** – Strong's H6862 which can mean, '**adversary, enemy, foe**' and this word is also often translated as **tribulation**. The Hebrew word for 'well' is בְּעֵר **be'er** – Strong's H875 which means, "**a well or pit**". The strange woman is a well of tribulation! We know that in Scripture a well is often a much needed source of water, and in terms of understanding the well of a strange woman we are able to learn how dangerous the source of muddied water that the whore gives many to drink. Many are drinking from the whores pit or well that is an enemy to the Truth! We are able to see how these two verses flow from the previous verse where the appeal is given to a son to watch the ways of a father, for if he does not he may be caught in the pit of the whore and end up drinking from the enemies well of poisoned lies that lead to death!

The Hebrew word translated as 'lie in wait' is אֲרָב **arab** - Strong's H693 which means, '**to lie in wait, ambush, lurk**'.

This verb can describe the actions of criminals before they strike, and there must be extreme vigilance against the luring of the sinner to join them in this act of lurking in the darkness waiting to catch someone at their weakest! This is exactly what the whore does – she lies in wait for her prey, roaming about like a lion just waiting to pounce on her next victim! To 'lie in wait' renders a military expression that can refer to setting an ambush; that is, to hide and take someone by surprise. The notion here is to be deceitful and seeks to catch somebody by surprise and do harm to them, as one waits for the 'perfect moment' to catch someone at their weakest point in order to bombard them with accusations and harm!

In speaking of the wrongdoer we see the same term 'lies n wait' used in:

Tehillah/Psalm 10:9 "He lies in wait in a secret place, as a lion in his den; He lies in wait to catch the poor; He catches the poor, drawing him into his net."

Setting an ambush against the innocent is something sinners do, and we are cautioned against such acts of wickedness. If someone has done wrong there is a clear procedure to follow in bringing proper justice and right-ruling, whereas the wicked will seek to simply ambush an innocent one and set traps for them to fall.

Yirmeyahu/Jeremiah 5:26 "For among My people are found wrong men who lie in wait as one who sets snares. They have set up a trap, they catch men."

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

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

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

The whore and strange woman catches many in her deep pit and narrow well and makes more and more people become treacherous as they end up betraying the One True Husband by not keeping their eyes fixed on the Truth but rather fall for the trap of the whore’s deep pit that leads to death!

We see more and more people becoming treacherous by the day as it becomes clear that there is only a remnant few that watch the father’s ways, while the rest are being caught in the deep pit of destruction!

Verse 29-35:

“Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who feels hurt without cause? Who has redness of eyes? ³⁰ Those staying long at the wine, those going in to search out mixed wine. ³¹ Do not look on the wine when it is red, when it gives its colour in the cup, as it flows smoothly; ³² in the end it bites like a snake, and stings like an adder – ³³ your eyes look on strange women, and your heart speaks perversities. ³⁴ And you shall be as one Lying down in the midst of the sea, and as one lying at the top of the mast, saying, ³⁵ “They smote me, I was not sick! They beat me, I did not know! When shall I wake up? Let me seek it again!””

The reason I have grouped these last 7 verses together because it is collectively a vivid description of drunkenness and the clear warning against it!

As we consider this proverb we recognise that we must: **LOOK AT THE VINE... NOT AT THE WINE!!!**

We often hear the term ‘**hoy vey/oy vey**’ which, in essence, expresses a cry of grief or sorrow and declares, ‘**woe is me!**’, as one faces pain and regret; with the construction of two Hebrew words - **אוי** **oy** – **Strong’s H188** which means, ‘**woe**’ and **אבוי** **aboy** – **Strong’s H17** which is a primary interjection which means, ‘**oh! sorrow, grief**’, and both of these can be found in **verse 29**.

The clear answer to the 6 questions that are asked in **verse 29** is given in **verse 30**. We have just discussed in the previous verses how important it is to watch the ways of our Father and not be caught by the deep pit of the whore. Here Shelomoh gives us a clear warning against staying long at the wine and going to look for mixed wine! The 6 questions ask who has woe, sorrow, contentions, complaints, redness of eyes and who feels hurt without cause!

The Hebrew word for ‘**contentions**’ is **מַדוֹן** **madon** – **Strong’s H4066** which means, ‘**strife, contention**’, and it is from this word that we get the term – the Midyanites - **תְּמַדְיָנִים** ‘**the (ha) Midyanites**’ from **Strong’s H4084**, and so we can understand that the Midyanites were a people of ‘**strife**’.

Give no room to strife and put an end to it is the call for us today!

Titos/Titus 3:9 “**But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless.**”

We would do well to heed this instruction – stay away from strife and quarrels about the Torah! The enemy is always seeking an opportunity to get us into a heated debate and argument over matters of the Torah; and while we are to certainly proclaim the Truth and defend it and guard it by doing it, we must be careful not to fall into useless arguments that just cause strife, which many who refuse to hear the Truth want to do! Give no room for strife!

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 3:9 “**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.

Those who have taken their eyes off of the Truth and are looking into the deep pit of the whore will have contentions!

The Hebrew word that is translated as ‘**complaints**’ comes from the root word **שִׂיחַ** **siah** – **Strong’s H7879** which means, ‘**complaint, musing, meditation, talk, communication, prayer, babbling**’.

Sha’ul tells us in:

Pilipiyim/Philippians 2:14-15 “Do all matters without grumblings and disputings, in order that you be blameless and faultless, children of Elohim without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world”

Don't grumble and complain for then you cannot shine as lights in the world!

The Hebrew word that is translated here as 'hurt' is פָּצַע *petsa* – Strong's H6482 which means, 'a bruise, wound', and comes from the root verb פָּצַע *petsa* – Strong's H6481 which means, 'to bruise, wound by bruising, wound by crushing, emasculate'.

In a Psalm of Dawid we see the word חַבְּרָה *habburah* – Strong's H2250 being used as he expresses the effect of the wounds that he had received because of his crookedness and folly:

Tehillah/Psalm 38:5 “My wounds have become stinky, festering because of my folly.”

In Yeshayahu we are given a wonderful promise of how it is by the 'stripes' of Messiah that we are healed, as the word חַבְּרָה *habburah* – Strong's H2250 is translated as 'stripes', in:

Yeshayahu/Isaiah 53:5 “But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed.”

While we acknowledge and rejoice in the cleansing that the blood of Messiah brings to us and that by His stripes that he took for us we are healed we also recognise that when we receive a 'bruising' for our folly we recognise that it is for our good, for the Master disciplines those He loves, and Shelomoh tells us that wounds from a friend are true:

Mishlê/Proverbs 27:6 “The wounds of a friend are true, but the kisses of an enemy are profuse.”

In this verse the Hebrew word פָּצַע *petsa* – Strong's H6482 is used and translated as 'wounds'. The Hebrew word used here for 'friend' is אָהֵב *ahav* - Strong's H157 meaning, 'to love, show your love' and is an expression of choice in action rather than just an emotional feeling! This highlights the truth of how much He loves us and He disciplines those He loves!

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

The discipline of Elohim, that may often bruise us, is good for us as it cleanses away evil causing one to endure the discipline and repent, turning away from all evil.

Wounds from our Master who love us can be trusted but the one who has wounds without cause suffers great harm, and those who have wounds without cause are those who have taken their eyes off of the Master and have been caught by the deep pit of the whore!

The Hebrew word used here for 'without cause' is חִנָּם *hinnam* – Strong's H2600 which means, 'out of favour, free, nothing, useless, vain, costs me nothing, without a cause, without pay', and comes from the root word חָנַן *hanan* – Strong's H2603 meaning, 'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'.

I find the meaning of this Hebrew word for 'without cause' a very powerful lesson in showing us the vain worship that many are rendering under the banner of a 'false grace' that assumes that the Torah is no longer applicable and so are using their 'false grace' as a license to sin and be lawless and are in many ways finding themselves in a place of saying that they are being hurt without cause yet this is not so as they have been looking long at the cup of the whore and become drunk with her maddening adulteries!

The rendering of one being hurt without cause can also give us the meaning of some who cannot understand where their bruises come from. Obviously those who are drunk have no idea where their bruises come from and feel that they have been hurt without cause, yet that is what drunkenness will do!

Redness of eyes is a clear description that is used for someone who has had too much to drink and could better be understood in English as having 'bloodshot eyes'. Drinking alcohol causes redness of eyes and hence the answer to this question is fairly obvious. The one who stays long at the wine has redness of eyes!

The Hebrew word for 'stays long' comes from the root verb אָחַר *ahar* – Strong's H309 which means, 'to remain behind, tarry, delay, defer, slack, hesitate'. The term used for mixed wine is believed to be wine that is mixed with herbs or spices and represents a concoction or cocktail of sorts. From a figurative point of view we can see how this can refer to mixed theologies that many are staying long at and becoming drunk in, as they are no longer able to rightly divide the Truth and separate the set-apart from the profane as they become drunk on lawless wormwood teachings of the whore.

Shelomoh warns us here to not look at the wine when it is red and sparkles in the cup! What we must take note of here is the clear warning against that which may at first glance seem very attractive and appealing, for this is how the whore presents herself!

This is a metaphor for adultery and lust! Remember that taking one's eyes off of the truth and looking at something else is considered whoring and adulterous actions in the eyes of Elohim. Our Master warns us against that which causes our eye to sin!

Mattithyahu/Matthew 5:27-29 “You heard that it was said to those of old, ‘You shall not commit adultery.’ 28 “But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart. 29 “And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna.”

Marqos/Mark 9:47-48 “And if your eye makes you stumble, pluck it out. It is better for you to enter into the reign of Elohim with one eye, than having two eyes, to be thrown into the fire of Gehenna, 48 where ‘their worm does not die and the fire is not quenched.’”

Yohanan Aleph/1 John 2:16-17 “Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.”

Tehillah/Psalm 119:37 “Turn away my eyes from looking at falsehood, and revive me in Your way.”

As one meditates on these last 7 verses of **Mishlê/Proverbs 23** it becomes clear that the mirror of the Word is looking deep into one's heart and the sobering question of where one's heart and eyes are focused becomes loud and must be answered honestly. Many a times we may feel that we have hurt, contentions, sorrow and woes yet when looking into the mirror of the Word we must check to see if they are as a result of our eyes being misplaced and found to be looking at the things of the flesh rather than having them fixed on our Master and Elohim!

The danger of looking at the damaging wine and mixed wine of the whore and strange woman is that her poison will bite you like a snake and sting like an adder!

The Hebrew word that is translated as ‘bite’ is נָשַׁק **nashak** – Strong's H5391 and to bite can mean **to seize with the teeth or jaws, intending to injure or wound!** Wherever this verb ‘to bite’ occurs in its literal physical sense in the Biblical Hebrew, it has a snake or serpent as its subject. In one case it is used to speak of the false prophets who were leading people astray:

Mikah/Micah 3:5 “Thus said יהוה concerning the prophets who lead my people astray, who are biting with their teeth and have called out, “Peace!” They even set apart a battle against him who does not give for their mouths.”

What is worth taking note of too is that this word נָשַׁק **nashak** – Strong's H5391 is also used to describe the usury that is lent at interest, which is strictly forbidden to do to a brother:

Debarim/Deuteronomy 23:19-20 “Do not lend at interest to your brother, interest of silver, interest of food, or interest of whatever is lent at interest. 20 “To a foreigner you lend at interest, but to your brother you do not lend at interest, so that יהוה your Elohim might bless you in all that you put your hand to in the land which you are entering to possess.”

The imagery we are able to see of one lending at interest to a brother is likened to a snake biting him!

The Hebrew word for ‘serpent’ is נָחַשׁ **nahash** – Strong's H5175 which means, ‘serpent or snake’ and comes from the primitive root word נָחַשׁ **nahash** – Strong's H5172 which means, ‘to practice divination, interpret omens, enchanter, observe signs, fortune telling’. The enemy will use ‘enchanted words’ and ‘whisper’ falsehood in the clear attempt at pulling people away from following Elohim, only to bite them and harm them.

In the Wilderness when the people complained and rebelled יהוה sent fiery serpents among the people and they bit the people and many died. He then instructed Mosheh to make a fiery serpent and set it on a pole and all who looked upon it were healed from their wounds.

Bemidbar/Numbers 21:5-9 “And the people spoke against Elohim and against Mosheh, “Why have you brought us up out of Mitsrayim to die in the wilderness? For there is no food and no water, and our being loathes this light bread.” 6 And יהוה sent fiery serpents among the people, and they bit the people. And many of the people of Yisra'el died. 7 Then the people came to Mosheh, and said, “We have sinned, for we have spoken against יהוה and against you. Pray to יהוה to take away the serpents from us.” So Mosheh prayed on behalf of the people. 8 And יהוה said to Mosheh, “Make a fiery serpent, and set it on a pole. And it shall be that everyone who is bitten, when he looks at it, shall live.” 9 So Mosheh made a bronze serpent, and put it on a pole. And it came to be, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.”

What we can learn from this clear parable of Shelomoh is that we are to guard ourselves against complaining, lest we find ourselves being bitten by a snake! We can also learn the lesson of not ‘biting’ our brothers through harsh words, nor lend them money at interest for then we are in a way biting them and harming their lives!

With this picture of being bitten by a snake we take note that when one is disobedient the dangers of being bitten are increased, and we take note of the verse in:

Qoheleth/Ecclesiasts 10:9 “**He who digs a pit falls into it, and whoever breaks through a wall is bitten by a snake.**”

Digging a pit or breaking through a wall are clear metaphors for disobedience as one tries to flee from the clear boundaries of the Torah and as a result will end up being bitten by the snake that waits for its prey!

Verse 33 highlights for us the result of one not keeping their eyes fixed on our Master and Elohim, for when eyes are taken off of the Truth then they will begin to wander and stray away from that which is good and look at the strange woman who lures with her deceptive delicacies that lead to death!

This typically happens when a person is drunk as their ability to keep watch and be alert is greatly hindered as the fleshly lust begin to drive the perversities that are in the heart of those who have become drunk with the maddening adulteries of the whore!

The Hebrew word used in **verse 33** for ‘**strange woman**’ comes from the root word זור **zur** – **Strong’s H2114** which means ‘**strange, stranger, estranged, adulterer, adulterous, enemy**’, and is also used to describe the ‘**strange**’ fire that the two sons of Aharon brought before Elohim, and were struck dead. The strange woman is a metaphor for the adulterous whore that leads many astray through her maddening adulterous, by which many are being made drunk by her many seductive and deceitful words! Her mouth is a deep pit of lies and deception and cause many to fall prey to her luring words and they end up being trapped in here deep pit of corruption!

The sinner is entrapped by the seductive words of the strange woman and fall into her deep pit, while the righteous escape her words by guarding righteousness!

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

The Hebrew word used here for ‘**perversities**’ is תַּהֲפֹּקָה **tahpukah** – **Strong’s H8419** which means, ‘**perversely, what is perverted**’, and comes from the root הִפְּךָ **haphak** – **Strong’s H2015** meaning, ‘**to turn, overturn, change, pervert**’

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

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

Verse 34 describes the broken, unsound sleep of a drunkard and shows that the one who drinks of the cup of the whore has no true rest and peace. The two pictures used here – that of lying in the midst of the sea and lying on the top of a mast both give us the comparison of an unsteady brain of a drunk person that staggers with the movement of a ship at sea or with the waves and makes one extremely sick to the stomach! This is what lust does to a person as it causes them to get their head and heart into a staggered frenzy where they are just not satisfied and are as a drunken person who has a hangover and feels sick, yet continues to seek that which they lust after by asking for more wine, so to speak! No matter how much they lust after a thing and cannot get it they will continue to do so and become unstable and double minded, like a drunken person that cannot reason!

The Hebrew term for ‘**lie down**’ is שָׁכַב **shakab** – **Strong’s H7901** which means, ‘**to lie down, lie on (as in sexual relations); lie down in death**’.

Romiyim/Romans 13:11-14 “**And do this, knowing the time, that it is already the hour for us to wake up from sleep, for now our deliverance is nearer than when we did believe. 12 The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יְהוֹשֻׁעַ Messiah, and make no provision for the lusts of the flesh.**”

Eph’siyim/Ephesians 5:14-16 “**That is why He says, “Wake up, you who sleep, and arise from the dead, and Messiah shall shine on you.” 15 See then that you walk exactly, not as unwise, but as wise, 16 redeeming the time, because the days are wicked.**”

Verse 35 highlights the depravity of the heart of a drunkard or one who has been caught by the deep pit of the whore due to them taking their eyes off of the Truth, as we see that no matter how much damage and destruction that whorings in drunkenness does, the drunkard will go back for more and this is the clear power of the poisonous venom of the serpent whore that we are to be soberly on guard against!

What becomes abundantly clear as we summarise these saying of Shelomoh here in **Mishlè/Proverbs 23** is that we are called to be sons and daughters that do not take our eyes off of our Father and take pleasure in doing His commands, lest we are found to be trapped by sin and deceit and given over to drunken depravities that enslave and harm us.

As Sha'ul tells us in **Romiyim/Romans 13** – it is time to wake up from sleep and the depravity of the lusts of the flesh and throw off darkness and put on the armour of light so that we can serve our Master in Spirit and Truth!

Those who keep going back for more wine of the whore are like the wrong that Kěpha describes in:

Kěpha Bět/2 Peter 2:22 “**For them the proverb has proved true, “A dog returns to his own vomit,” and, “A washed sow returns to her rolling in the mud.”**”

It is only a fool that will keep going back for more drunken folly:

Mishlě/Proverbs 26:11 “**As a dog returns to his own vomit, so a fool repeats his folly.**”

We are called to be wise children who are awake and alert and delight ourselves in set-apartness as we fix our eyes on our Master! For when we do so we can walk in His full shalom and not be distracted by woe, sorrow, contentions, complaints or hurts and be sure that our eyesight will nor grow dim from the redness that the lust of the flesh and eyes causes fools who stray for set-apartness!

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