

MISHLĚ/PROVERBS 1

Shalom,

In this article I will break down **Mishlĕ/Proverbs 1**, 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 these verses contained within this proverb, but is simply a continual study on it, with the hope of opening it up before the reader, in order to be a platform 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 rather, it is done in order to 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 proverbs being expanded upon, while, at the same time, having the advantage of seeing the various themes and lessons that are clearly repeated collectively throughout the great wisdom of these Proverbs of Shelomoh!

Verse 1:

“The proverbs of Shelomoh son of Dawid, sovereign of Yisra’ĕl”

The Hebrew word for ‘**proverbs**’ is מִשְׁלֵי – Mishlĕ, which comes from the noun מָשַׁל mashal – Strong’s H4912 which 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**’.

The Greek root word that is used in the LXX (Septuagint – Greek translation of the Tanak) for ‘**parables**’ is παροιμία paroimia – Strong’s G3942 which means, ‘**a byword, a parable, an allegory, figure of speech, figurative language**’ and can be described as being, ‘**a speech or discourse in which a thing is illustrated by the use of similes and comparisons**’.

And this word παροιμία paroimia – Strong’s G3942 is used in the Renewed Writings 4 times, with 3 of those being translated as ‘**figures of speech**’ (Yoĥanan/John 1:6, 16:25, 16:29) and once as ‘**parable**’ (Kĕpha Bĕt/2 Peter 2:22).

This word παροιμία paroimia – Strong’s G3942 comes from two words:

Another Greek root word that is also translated as ‘**parable, parables**’ is παραβολή parabolĕ – Strong’s G3850 which means, ‘**a placing beside, comparison, parable, proverb, symbol, type**’, and is used 50 times in 48 verses in the Renewed Writings.

The reason for me highlighting these root words that are translated as ‘**parable, parables, figures of speech**’, is to simply show how we are able to begin understanding, more clearly, the words of our Master, יְהוֹשֻׁעַ 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 that is known to the hearer, in order to illustrate and shed light on the result of past, current and even future events, as determined by the choices that are made.

The name שְׁלֹמֹה Shelomoh – Strong’s H8010 means, ‘**peace, his peace**’ and comes from the word שָׁלֵם shalem – Strong’s H7999 which means, ‘**to be complete or sound, to finish, fulfil**’.

He was the 10th son of Dawid, and the 4th son that was born to him in Yerushalayim.

The name of דָּוִד Dawid - Strong’s H1732 means, ‘**beloved, beloved one**’, which comes from the root word דָּדָד dod – Strong’s H1730 which means, ‘**beloved**’.

Yisra’ĕl – יִשְׂרָאֵל Yisra’ĕl – Strong’s H3478 means, ‘**he who prevails, overcomes with El**’ and comes from the primitive root words:

1) אֵל el – Strong’s H410 which means, ‘**Mighty, power, shortened form of Elohim – Mighty One**’ and

2) שָׂרָה sarah – Strong’s H8280 which means, ‘**to persist, exert oneself, persevere, wrestle, contend**’, which is spelt the same as the name of Abraham’s wife.

The name of יִשְׂרָאֵל Yisra’ĕl – Strong’s H3478 could also be understood as those who ‘**rule with El**’, as princes!

We are a royal priesthood and in a manner of speaking with Abraham as our father in the faith we are also children of Sarah the ‘**princess**’ and so are also ‘**princes**’ in the Kingdom of our King, and we who overcome shall rule with Him!

Verse 2:

“For knowing wisdom and discipline, for understanding the words of understanding”

Right here, in the beginning of the book of the Proverbs of Shelomoh, we are given the reason for these ‘**proverbs**’ of Shelomoh. Let us therefore break down these words and begin to see just how important these proverbs are for us, in helping us to grow in the proper wisdom and understanding of Scripture.

The Hebrew word that is translated as ‘**knowing**’ comes from the primitive root verb יָדָע *yada* – Strong’s H3045 which means, ‘**to know, to acknowledge, clearly understand, to perceive, distinguish and discern**’, and this verb can also render, ‘**the ability to know by experience**’.

As we grow in the deeper understanding of the meanings of the wonderful wisdom that is contained in these parables of Shelomoh, we are further equipped to get wisdom and grow in our ability to ‘**know**’ our Master and Elohim.

To ‘**know**’ יָדָע implies the clear ability to ‘**hear**’ His voice and guard to do what He commands, for then He shall know His own!!!

Yoḥanan/John 10:27 “My sheep hear My voice, and I know them, and they follow Me.”

Despite Yisra’el’s claim to ‘**know**’ יָדָע, while they were clearly walking in rebellion to His commands, יָדָע made it clear that despite their lip service, their actions proved that they did not ‘**know**’ Him!

Yeshayahu/Isaiah 1:3-4 “An ox knows its owner and a donkey its master’s crib – Yisra’el does not know, My people have not understood.” 4 Alas, sinning nation, a people loaded with crookedness, a seed of evil-doers, sons acting corruptly! They have forsaken יָדָע, they have provoked the Set-apart One of Yisra’el, they went backward.”

In this rebuke given to a rebellious and apostate people, it is made clear that even an ox ‘**knows**’ its owner and a donkey ‘**knows**’ its master’s crib, yet Yisra’el do not **know** יָדָע.

Here the word that is translated as ‘**know**’ is also from the Hebrew word יָדָע *yada* – Strong’s H3045 and implies the ability to respond to and recognise the Master’s voice.

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

The Hebrew word that is translated as ‘**understanding**’ comes from the primitive root verb בִּין *bin* – Strong’s H995 which means, ‘**to discern, act wisely, clever, diligently consider**’, and is used in:

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

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

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

In this **verse 2** of **Mishlë/Proverbs 1** the first Hebrew word that is translated as ‘**understanding**’ comes from the primitive root verb בִּין *bin* – Strong’s H995, while the second Hebrew word that is translated as ‘**understanding**’ comes from the noun that is derived from the verb, which is בִּינָה *biynah* – Strong’s H998.

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

The Hebrew word that is translated as ‘**knowledge**’ comes from the root word דָּעַת *da’ath* – Strong’s H1847 which comes from the word יָדָע *yada* – Strong’s H3045, as already discussed.

These proverbs of Shelomoh are given to us in order to help us ‘**know wisdom and discipline**’ and to grow in our ‘**understanding**’ of the Word of Elohim:

Deḥarim/Deuteronomy 4:5-6 “See, I have taught you laws and right-rulings, as יָדָע my Elohim commanded me, to do thus in the land which you go to possess. 6 “And you shall guard and do them, for this is your wisdom and your understanding before the eyes of the peoples who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!’”

The Hebrew word that is translated as ‘**discipline**’ is מוֹסָר *musar* – Strong’s H4148 which means, ‘**discipline, chastening, correction, reproof, punishment, warning**’, and comes from the primitive root verb יָסַר *yasar* – Strong’s H3256 which means, ‘**to discipline, admonish, correct, teach**’.

Mishlě/Proverbs speaks of discipline with the emphasis being placed on instruction, and to answer the question of ‘how’ discipline is administered, we can see in:

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

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

The Hebrew word that is translated as ‘rod’ is שֵׁבֶט **shebet** – **Strong’s H7626** which means, ‘**rod, staff, branch, shaft**’ and is a symbol of authority and rulership, and is also translated as ‘**sceptre**’, in a clear reference to the rule and authority of Messiah, the Sent One, in whom we have all authority!

What we can learn from this, is that we are able to destroy the weaving of the world’s ways by taking our stand of faith in the Authority of the Word being active in our lives!!!

This Hebrew root word מוֹסֵר **musar** – **Strong’s H4148** is used 50 times in Scripture, and of those 50 times, we see it being used in **Mishlě/Proverbs** 30 times, hence our clear understanding of how **Mishlě/Proverbs** carries a great, and extremely important, theme of ‘**the discipline of wisdom**’ that is needed in our lives!

There is certainly great wisdom in true discipline!

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

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

The Hebrew word that is used here for ‘instruction’ is מוֹסֵר **musar** – **Strong’s H4148**!

In other words, many will talk the talk, yet hate the walk, or rather, they will hate the needed discipline that is required to live true set-apart lives, and will quickly cast the word of Elohim behind them, instead of letting it be a light for their path ahead of them!

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

The Greek word that is used in the **LXX** (Septuagint) for ‘discipline’ is παιδεία **paideia** – **Strong’s G3809** which means, ‘**the repairing of a child, training, discipline**’.

It is used 6 times in the Renewed Writings (N.T.), 4 of which is used in **Ib’rim/Hebrews 12**, which deals with our need, as children of the Most-High, to accept the much-needed discipline of a Loving Father!

It is also used in Sha’ul’s letter to Timotiyos and translated as ‘instruction’ in:

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

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

The Greek word that is translated as a ‘taught one’, or ‘disciple’, of Messiah, is μαθητής **mathētēs** – **Strong’s G3101** which means, ‘**disciple, pupil, student, taught one or one who is learning**’, which comes from the word μανθάνω **manthanō** – **Strong’s G3129** which means, ‘**learn by use, practice**’ and the basic meaning of this Greek word is understood as, ‘**to experience**’.

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/taught one’ of our Master and Elohim, is one who is ‘disciplined’ and learns by receiving instruction and taking heed to walk in it!

Many may claim to be disciples of Messiah, yet they clearly lack the ‘discipline of separation’.

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

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



Mem - מ:

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

Waw/Vav – ו:

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

Samek - ס:

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

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

Resh - ר:

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

When we look at these letters, in their ancient pictographic form, we are able to clearly see what true discipline entails, as we are to turn away from all wickedness and turn to our Head and Master; and to do so takes great discipline. For:

IT IS THROUGH THE DISCIPLINED CONTINUAL WASHING OF WATER BY THE WORD THAT SECURES AND ESTABLISHES US, THAT WE ARE ENABLED TO TURN OUR EYES TO OUR MASTER AND GRAB HOLD OF HIS WORD!

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

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

In a nutshell, we could best understand this term for discipline, in the Hebrew - 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 being evidently 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?

Let us now look at the Hebrew word for **'wisdom'**, as we shall further see our need to be disciplined in separation! The Hebrew word for **'wisdom'** is חֵכֶּמֶת **hokmah** – Strong's H2451 meaning, **'wisdom, skill'** and is from the primitive root word חָכַם **hakam** – Strong's H2449 meaning, **'to be wise, skilful, make wise'**.

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



Het – ח:

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

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Kaph - כ:

The ancient form of this letter is  - meaning **'the open palm of a hand'**.

The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission.

This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

Mem - מ:

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing that this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

Hey – ה:

The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**.

The meaning of this 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, the right and the wrong, the left and the right, and the up and the 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 pictographic 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 this clearly pictures for us how we are to be continually washing our work and walk, through being immersed in the Word that transforms us, as we renew our minds daily by meditating on our Master’s Torah, day and night!

Verse 3:

“For receiving the discipline of wisdom, righteousness, right-ruling, and straightness”

These proverbs are also for ‘receiving’ that which is needed for life and reverence!

The Hebrew word that is translated as ‘for receiving’ is לָקַחְתָּ laqahat, which comes from the root word, that is written in the ‘qal tense’, לָקַח laqah – Strong’s H3947 which means, ‘to lift up, accept, accepted, bring, receive, to fetch’.

Our ability, as a Bride that is making Herself ready, is made possible, in that which we are able to receive, through the discipline of the Word.

And this implies our urgent need to be zealous for ‘fetching’ that which we ought to, on a daily basis, as we eat of our lawful Bread daily, guarding to do all that is commanded for us – for this is our righteousness!

The Hebrew word that is translated here as ‘wisdom’ comes from the root verb שָׁכַל sakal – Strong’s H7919 which means, ‘to be prudent, act wisely, comprehend, consider, discern, give attention, wisely understand and prosper’ and it is from this word that we get the word that is often translated as ‘understanding’, which is the word שֵׁכֶל sekel – Strong’s H7922 which means, ‘insight, discretion, prudence, wisdom’.

These words can also have the understanding/meaning of ‘the ability to consider a situation with comprehension in order to be successful or prosperous’.

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

Prudence, according to the Merriam Webster’s Collegiate Dictionary, carries the meaning of, ‘the ability to govern and discipline oneself by the use of reason, skill and good judgment in the use of resources, caution or circumspection as to danger or risk’. To be prudent, in the positive sense, is to be marked by wisdom or judiciousness, which is the ability to exercise or be characterized by sound judgment!

This can only be done when you watch over the commands and do not let loving-commitment and truth be forsaken!

The Hebrew word that is translated as ‘righteousness’ comes from the root word צִדְקָה tsedeq – Strong’s H6664 which means, ‘righteous, just, righteousness’.

We are told in:

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

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

Debarim/Deuteronomy 16:20 “Follow righteousness, righteousness alone, so that you live and inherit the land which יהוה your Elohim is giving you.”

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

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

The Hebrew word מַלְכֵי־צְדָקָה Malkitsedeq – Strong’s H4442 which means, ‘my king is righteous’, in the ancient pictographic script, looks like this:

- this is the letter ‘mem’, which in the early script is pictured as ‘water’, and also carries the meaning of ‘chaos’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.



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



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



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



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



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



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

From these 7 letters we can see how Messiah has indeed become High Priest forever in the order of Malkitsedeq, and the individual pictures of this High Priest and King of Shalēm can render for us the meaning of:

THE NATIONS THAT ARE LED BY THE HAND, AND SUBMIT TO, THE ONE WHO LAY DOWN HIS LIFE FOR US, FOR HE IS THE DOOR TO ETERNAL LIFE IN HIM! Or

THE MIGHTY RIGHTEOUS KING TO WHOM WE SUBMIT AND GIVE OUR PRAISE, HAS REVEALED HIS OUTSTRETCHED ARM AND HAND, AND IS THE ONE WHO LAID DOWN HIS LIFE FOR US, GIVING US ACCESS TO ETERNAL LIFE WITH HIM!

The Hebrew root word for '**right-ruling**' is מִשְׁפָּט mishpat Strong's H4941 which means '**right-ruling or judgement**', and the right-rulings of יְהוָה are considered to be the '**legal procedures**' or **firm rulings** that are **non-negotiable**.

It is through these right-rulings (**mishpatim**) that a community is to be ruled and is the standard of how any issues that may arise would be dealt with in a prescribed way that is just and fair.

These are what we could call the '**social laws**' that clearly teach us how to get on with each other and how we are to behave and how we are to live according to how we have been created to be, in יְהוָה.

Tehillah/Psalm 89:14 "**Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face.**"

Tehillah/Psalm 97:2 "**Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.**"

The walk of Messiah is right-ruling and we are told in:

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

He came to show us how we can faithfully walk in his ways – according to His right-ruling; and anyone who claims that the Torah has been done away with, can in no way ‘be perfect’ or walk in Him as we ought to!!!

The Hebrew word for ‘straightness’ is מִישָׁר *meshar* – Strong’s H4339 which means, ‘*evenness, uprightness, equity, sincerity*’, and comes from the root verb יָשַׁר *yashar* – Strong’s H3474 which means, ‘*straight, right, pleasing, be level, upright, just and lawful*’.

This is what יהוה has chosen Yisra’el for - **to be straight and upright and walk in His Torah**, shining the Light of His Besorah (Good News) amidst a crooked world. His promises are sure and secure for His called upright ones. He is sovereign of the upright ones, and He is coming as the Righteous King to gather the tribes of Yisra’el, and the term Yeshurun is used as a symbolic term of all 12 Tribes of Yisra’el serving together in unity!

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

Verse 4:

“For giving insight to the simple, knowledge and discretion to the young.”

We continue to see what these proverbs are for, and the Hebrew word for ‘insight’ is עֵרְמוּהָ *ormah* – Strong’s H6195 which means, ‘*craftiness, prudence, wisdom, shrewdness*’, and comes from the root verb עָרַם *arom* – Strong’s H6191 which means, ‘*to be shrewd or crafty*’.

What this is saying here is that to the simple, these proverbs equip one against the craftiness of evil and wrong ways and will give one complete discernment against such craftiness, so that we do not walk in the craftiness of the world!

The Greek word that is used here for ‘insight’, in the LXX (Septuagint), is πανουργία *panourgia* – Strong’s G3834 which means, ‘*cleverness, craftiness, trickery*’, and is found in the following verses:

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

Qorintiyim Bēt/2 Corinthians 11:3 “But I am afraid, lest, as the serpent deceived Hāwawah by his trickery, so your minds should be corrupted from the simplicity that is in Messiah.”

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

These proverbs of Shelomoh will equip us against trickery and craftiness of men!

Here the word used here for ‘knowledge’ is דַּעַת *da’ath* – Strong’s H1847, as already discussed, and comes from the word - יָדָע *yada* – Strong’s H3045 meaning, ‘*to know*’.

The Hebrew word that is translated as ‘discretion’ is מְזִמָּה *mezimmah* – Strong’s H4209 which means, ‘*purpose, discretion, device, intent, thoughts*’.

‘Discretion’ can be defined as, ‘*the ability to make responsible decisions*’, or, ‘*power of free decision or latitude of choice within certain legal bounds*’, or, ‘*the result of separating or distinguishing*’.

The Hebrew word that is translated as ‘young’ is נַעַר *na’ar* – Strong’s H5288 which means, ‘*lad, boy, youth attendant, child*’.

The proverbs of Shelomoh are not only for the aged and intellectual; they will equip even the young.

In fact we who trust in Elohim will find that He renews our youth like the eagle’s (**Tehillah/Psalm 103:5**).

This in itself is a powerful lesson of which we must never forget!

The Hebrew word for ‘renew’ is הִחַדֵּשׁ *hadash* – Strong’s H2318 which means, ‘*to renew, repair, restore, restored*’, and this should make it very clear and plain in understanding that יהוה is saying that He would ‘*renew, restore, repair*’ His covenant with His Bride who broke it – and He would renew it is His own Blood!

And in renewing His Covenant with us, we are renewed and restored to life – so much so that our ‘youth’ is renewed! Wow – our early life renewed!!!

We can understand how some who have hit the 70’s can say that they feel so energised by the Truth and are like Kalēb who was 80 years old when he said... ‘**give me that mountain!**’.

Our youth is renewed like the eagle’s, and the eagle is known for its strength, size and longevity, as well as its yearly molting – which pictures renewal and refreshment and revival.

Whenever we see this verse we are quickly reminded of:

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

The word used here in Yeshayahu for ‘renew’ is **הִלַּחַף** *halaph* – Strong’s H2498 which means, ‘**to show newness, change for the better**’.

The message is clear – if we are not being continually renewed and refreshed and changing for the better then we are not waiting on Him in the way we should, and are in danger of becoming stale!

His Word is alive and we are to be refreshed each day, keeping His presence fresh in us as we do not forget His dealings!

When I think of the imagery here, of our youth being renewed, I am quickly reminded of the words of Messiah in regards to how we ought to be:

Mattithyahu/Matthew 18:2-4 “**And יהושע**’ **called a little child to Him, set him in their midst, and said, “Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens. 4 “Whoever then humbles himself as this little child is the greatest in the reign of the heavens.”**”

We need to be like children – hungry for the truth, full of energy and able to be taught – if we are not then we may have forgotten His dealings with us!

Verse 5:

“The wise one hears and increases learning, and the understanding one gets wise counsel”

The Hebrew word used for ‘wise one’ is **חָכָם** *hakam* – Strong’s H2450 which means, ‘**expert, skilled, learned**’ and is from the primitive root word **חָכַם** *hakam* – Strong’s H2449 meaning, ‘**to be wise, skilful, make wise**’.

To be wise means to be one who is skilled or learned and this takes time, determination and discipline!

To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master.

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

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

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

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

אָם־תִּשְׁמָעוּ תִשְׁמָעוּ - ‘**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.

Treasured possession in Hebrew is the word **סְגֻלָּה** *segullah* – meaning ‘**valued possession or property**’.

This could also be expressed as “**My uniquely valued and guarded treasure above all the nations**”!

How awesome is that!!!

A hearing, guarding and doing people are the uniquely valued and guarded treasure of יהוה’s; that is to say that He holds us firmly in His hand and never takes His eyes off of us and guards us continually so as to never let us go for we are extremely valued and precious to Him.

When outsiders look at us they may see it as being locked away in a box, thinking that we ‘have to do’ things that are not required by them and claim erroneously that we have lost our rights and are ‘under law’ so to speak – but it is not so – we are kept secure and safe and are a prized possession.

Do what He says, and you will be glad you did.

The wise one ‘increases learning’ and the Hebrew word for ‘increases’ is יָסַף yasaph – Strong’s H3254 which means, ‘**add, increase, continue, do again, do more**’, and the Hebrew word for ‘learning’ is לָקַח leqah – Strong’s H3948 which means, ‘**a learning, teaching, instruction, persuasions**’, and comes from the root verb לָקַח laqah – Strong’s H3947 which carries the meaning, ‘**take, fetch, lay hold of, seize, snatch away, take away, lead**’.

This is a powerful picture for us in recognising how it is by the instructions of יהוה that we are equipped and prepared for Him to come and fetch us as a ready Bride.

This Hebrew word לָקַח laqah is also translated, or understood, as being ‘married’, in the sense of a Husband ‘taking up’ His Bride:

Debarim/Deuteronomy 24:1 “When a man takes a wife and shall marry her, then it shall be, if she finds no favour in his eyes because he has found a matter of uncoveredness in her, and he shall write her a certificate of divorce, and put it in her hand, and send her out of his house”

Bemidbar/Numbers 12:1 “Now Miryam and Aharon spoke against Mosheh because of the Kushite woman whom he had taken, for he had taken a Kushite woman.”

As we listen to and follow the clear ‘instructions’ of יהוה as given in His Torah, we make ourselves ready for the soon return of our Husband and Kinsman Redeemer, by increasing in our learning of His Torah that sets us apart!

The understanding one ‘gets wise counsel’! the Hebrew word for ‘gets’ is קָנָה qanah – Strong’s H7069 which means, ‘**to acquire, buy, purchase, get, recover**’.

We see this word being used in:

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

The Hebrew term ‘wise counsel’ is from the word תְּהַבִּילָה tahbulah – Strong’s H8458 which means, ‘**direction, counsel, guidance, wise counsel, wise guidance**’.

What is perfectly clear here is the clear reference to the understanding one who has counted the cost of following our Master and continues to acquire wise counsel and guidance from the Word of Truth and through the counsel of others who are wise in the Word!

Tehillah/Psalm 118:98-100 “Your commands make me wiser than my enemies; For it is ever before me. 99 I have more understanding than all my teachers, For Your witnesses are my study. 100 I understand more than the aged, For I have observed Your orders.”

Verse 6:

“For understanding a proverb and a figure, the words of the wise and their riddles.”

The Hebrew word used for ‘riddle’ - הִיָּדָה hiydah – Strong’s H2420 which means, ‘**a riddle, enigmatic, perplexing saying or question, difficult question**’ – in other words it is a saying or question that is intricately involved like a puzzle that needs to be carefully thought through.

We see in Yehezqël/Ezekiel 17 the following:

Yehezqël/Ezekiel 17:1-2 “And the word of יהוה came to me, saying, 2 “Son of man, put forth a riddle, and speak a parable to the house of Yisra’ël.”

This chapter is introduced as being a word that Yehezqël received from יהוה, that he was to put forth as a riddle and speak as a parable to the house of Yisra’ël. The Hebrew wording used here for ‘put forth a riddle and speak a parable’ is...

תְּהַבִּילָה וּמִשָּׁל מָשָׁל - “hud hiydah um’shool mashal”

יהוה was telling Yehezqël that he was to be the one who would relay the riddle and be the speaker of the parable ‘put forth’ - הָיָה hud – Strong’s H2330 and is a primitive root verb which means, ‘**put forth, propose, propound (offer for display or discussion) a riddle**’ and it is the denominative verb for the word used for ‘riddle’ - הִיָּדָה hiydah – Strong’s H2420 which means, ‘**a riddle, enigmatic, perplexing saying or question, difficult question**’ – in other words it is a saying or question that is intricately involved like a puzzle that needs to be carefully thought through.

The Hebrew word used for ‘speak’ is **וּמְשַׁל** **um’shool** which is from the root word **מָשַׁל** **mashal** – Strong’s H4911 which means, *‘to use a proverb, speak in parables or sentences of poetry’* and is the denominative verb of the root word used for ‘parable’, which is the noun **מָשָׁל** **mashal** – Strong’s H4912 and means, *‘a proverb, parable, a byword’* which in its primitive root form means, *‘to compare, to represent, be like’*, as already discussed.

A ‘riddle’ is often a saying or expression that, at first sight, is hard to understand and can be presented as a puzzling question posed as a problem to be solved through diligent searching.

A riddle is a statement, or saying, that hides the truth that it imparts – in other words, a ‘riddle’ hides the very truth that it wants to communicate with you, and therefore causes you to look a little closer and work it out for yourself.

Therefore to sum it up - a ‘riddle’ hides the truth, in order to get you to dig and try to work it out; while a parable actually declares the Truth in a manner in which you should be able to understand, by shine a light upon it – and here in this chapter we have both!!!

There is a clear shining of light on this truth as well as a riddle that, at first, seems to be holding something back, while it is actually presenting a great mystery.

Mishlê/Proverbs 25:2 *“It is the esteem of Elohim to hide a matter, and the esteem of sovereigns to search out a matter.”*

When we come across wonderful chapters like this, we must not just fly through it in ignorance, thinking that it is too difficult to understand; but rather, as a royal set-apart priesthood, we must search it out and learn great life lessons from very powerful riddles and parables that are contained within the living Word of Elohim!

The Proverbs of Shelomoh are helpful in equipping us to break open, and figure out, some of the many great riddles that we find hidden throughout Scripture!

Verse 7:

“The fear of יהוה is the beginning of knowledge; fools despise wisdom and discipline.”

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

In Scripture, we frequently see this term **‘the fear of יהוה’** as in this **verse 7** of **Mishlê/Proverbs 1**, as well as in:

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

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

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

Now the common interpretation and understanding of **Mishlê/Proverbs 9:10 and 1:7** that we read is that if someone is ‘afraid’ or is in ‘awe’ of יהוה he shall have wisdom, however as we shall see from this beautiful Hebrew language, this cannot be a consistent interpretation – for there is more to it than meets the eye.

Think about it – you cannot think you will suddenly get wisdom just because you have an awe of His presence or if you are afraid of Him; so, let us look at this phrase in the Hebrew.

The fear of יהוה is written with two nouns – **יִרְאָתַי יהוה** = **“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** (יִרְאָה), is used in the construct state, the letter ה (hey) is converted to a ת (tav), which, in this case, causes it to become **‘yirat’** (יִרְאָתַי).

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, I know that 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,**” and 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 Hebrew word תּוֹרָה **Torah** – Strong’s H8451 means ‘**utterance, teaching, instruction or revelation from Elohim**’

and it is derived from the word יָרָא **yara** – Strong’s H3384 which means, ‘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 יהוה תּוֹרָתוֹ - ‘**torat Yahweh**’ – for it is 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 Hebrew word for **spirit** is רוּחַ **ruah** – Strong’s H7307 which means, ‘**breath, wind or spirit**’, and here, this construct

becomes יהוה רוּחַ - ‘**ruat Yahweh**’ – the **breath/spirit of יהוה** – which is another type of ‘**flowing**’, as well as describing character, as with the fruit of the Spirit.

I hope that you are still with me – because, when understanding this, we can once again ask,

‘**what flows out of the gut of יהוה?**’

The answer is clear – it is His teachings and His character!!!

When understanding this, we can then go back to **Mishlē/Proverbs 9:10** and get a clearer understanding and, in essence, could see this being translated as

“**The flowing’s of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.**”

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

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

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

The Hebrew root word for ‘**fools**’ is עֵיִל **eviyil** – Strong’s H191 which means, ‘**fool, foolish**’.

The Hebrew words that are rendered as **fool** in **Mishlē/Proverbs**, and often elsewhere in the Tanak, denote one who is morally deficient. Such a person is lacking in sense and is generally corrupt.

The עֵיִל **eviyil (fool)** identifies himself as soon as he opens his mouth! He would be wise to conceal his folly by keeping quiet (**Mishlē/Proverbs 17:28**).

When he starts talking without thinking, ruin is at hand (**Mishlē/Proverbs 10:14**). While a wise man avoids strife, the fool quarrels at any time (**Mishlē/Proverbs 20:3**). He cannot restrain himself and will “display his annoyance at once,” whereas a wise man overlooks an insult (**Mishlē/Proverbs 12:16**).

Fools only have pride coming out of their mouths (**Mishlē/Proverbs 14:3**), and mock at sin and lawlessness (**Mishlē/Proverbs 14:9**).

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

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

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

The Hebrew word used for 'despise', here in Mishlĕ/Proverbs 1:7, is בִּזְיוֹן **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 the lie that Torah is insignificant and of no longer use!!!

The foolish lawless despise the wisdom of the words of truth:

Mishlĕ/Proverbs 23:9 **"Do not speak in the ears of a fool, for he treads on the wisdom of your words."**

Those who disregard the Torah and claim that it has been nailed to the cross, despise the disciplining that the Word ought to bring, by rendering it null and void!

Fools have no true fear of יְהוָה as they despise that which has come forth from his mouth and in doing so reject the disciplining of His Word and do not recognise that discipline may certainly seem unpleasant at the time, and often very grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Fools refuse to be trained by the discipline of יְהוָה, and will never be able to bear true fruit of obedience, which is our righteousness.

Verse 8:

"My son, heed the discipline of your father, and do not forsake the Torah of your mother"

The Hebrew word for 'heed' 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'**, as already discussed.

The Hebrew word that is translated here as 'discipline' is מוּסָר **musar** – Strong's H4148 which means, **'discipline, chastening, correction, reproof, punishment, warning'**, as discussed already in depth!

The Hebrew word for 'forsake' is נָטַשׁ **natash** – Strong's H5203 which means, **'to leave, forsake, fall, abandon, cast away'**. This word is used twice, in:

Tehillah/Psalm 94:14 **"For יְהוָה does not leave His people, nor does He forsake His inheritance."**

A wicked and rebellious people forsake The Truth and follow after other false mighty ones, provoking יְהוָה to jealousy with foreign matters!

The Torah of יְהוָה is perfect, as it brings back the being and gives eternal life to those who live by it!

The Hebrew word תּוֹרָה **torah** – Strong's H8451 means, **'utterance', 'teaching', 'instruction' or 'revelation' from Elohim'**.

Other definitions include: **'information that is imparted to a student; direction; body of prophetic teaching; instruction on Messianic Age; body of priestly direction'**, and comes from the primitive root verb יָרָה **yarah** – Strong's H3384 meaning, **'to shoot, throw, instruct, direct, teach'**, which therefore can give us the understanding of 'Torah' to mean the following:

TO AIM OR POINT IN THE RIGHT DIRECTION and MOVE IN THAT DIRECTION

The Torah gives us our 'direction' and bearings as we sojourn here, looking forward to the sure and promised hope of the return of our King and Teacher of Righteousness!

In other words, it means that you aim or point in the right direction and you move in that direction.

You can see that this meaning is way different as to how we understand the 'burden' that is typically associated with the word 'Law'.

It is also interesting and wonderful for me how the word **Torah** clearly reveals the Messiah, let me show you how.

The original language spoken and written by Hebrews is referred to as Ancient Hebrew Script which consisted of an alphabet of pictographic symbols that each rendered its unique meaning, which later developed into the 'middle script' or **Paleo-Hebrew** and then into what is known as **Biblical Hebrew** as we have it available for us today; and though the Hebrew Language went through a number of changes, we are able to discern the original symbols or pictures that were used which actually resembled their meaning.

Each symbol or picture carried a meaning or meanings and when symbols were collectively put together they would spell a word that carried a meaning or clear description.

The word **TORAH** is a combination of four symbols: (Remember Hebrew is read right to left):

In the ancient pictographic script, it is written as follows:

𐤕 𐤓 𐤕 𐤔

And in the Biblical Hebrew text it is written as follows:

תורה

From right to left the four letters are as follows:

Taw/Tav – ת:

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

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'**.

Resh – ר:

The ancient script has this letter written 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**. It means 'top', as in the top or head of a body and 'chief', as in head of a tribe or people as well as the one who rules the people.

Hey – ה:

The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. The meaning of this 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!

When we consider these pictographic symbols and their meanings, we can clearly see by the word rendered as **'Torah'** the wonderful work of Messiah, who secures for us the Covenant in His own Blood that brings the two houses (Yehudah and Yisra'el) – the two sticks – together!

It could best be rendered in a powerful testimony of the work of Messiah as follows:

BEHOLD THE MAN, MESSIAH OUR HEAD, WHO BY HIS OWN BLOOD RENEWED THE COVENANT, NAILING TO THE 'STAKE' THAT WHICH WAS WRITTEN AGAINST US, AND SECURING THE COVENANT IN ORDER THAT THE TWO STICKS CAN BE BROUGHT BACK TOGETHER IN HIM, WHOM WE PRAISE

Other definitions based on this word could also render:

'What comes from the man nailed to the 'cross' or upright pole'

and

'Behold the man who secures the covenant'

and

'To a cross is nailed the highest, it is revealed in Torah'

Wow – how awesome is this!!!

Now – does this sound like a heavy law??? Not at all!!!

This description or definition does not make me think of fines or of a judge or of punishment or even of prison! יהושע tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

Verse 9:

"For they are a fair wreath on your head, and chains about your neck."

“They” refers to the discipline of our Father and the Torah of our Mother!

‘Mother’ is a technical term that is often used metaphorically, in order to teach us to not depart from that from which you began – we must not depart from the clear teachings given to us, as mankind, in the beginning!

And the Torah is often likened to that which is instructed by a mother, who nurtures and cares for us, while the discipline of a Father ensures that which is learnt is kept properly... we need both the clear guiding instructions of the Torah as well as the associated discipline needed to keep us upright and walking straight!

We are to be ‘adorned’ with the discipline of the Torah!

The term ‘fair wreath’ is לִיָּהּ הֵן – ‘livyah hen’.

The root word ‘wreath’ is לִיָּהּ livyah – Strong’s H3880 which means, ‘a wreath, garland, ornament’, and is understood as being a special headdress, such as a turban or wreath as an adornment of honour.

This word is only used twice in Scripture, and the other place we find it is in reference to the ‘beauty’ of wisdom, in: **Mishlê/Proverbs 4:9** “She gives your head a fair wreath, she shields you with an adorning crown.”

In speaking of wives being in subjection to their husbands, which is a clear picture of how we are to be subject to our Master and Elohim, as the Bride of Messiah, Kēpha says, in:

Kēpha Aleph/1 Peter 3:3-4 “Your adornment should not be outward – arranging the hair, wearing gold, or putting on dresses – 4 but the hidden Man of the heart, with the incorruptible ornament of a meek and peaceable spirit, which is of great value before Elohim.”

The Hebrew word for ‘fair’ is הֵן hen – Strong’s H2580 meaning, ‘grace, adornment, favour, gracious’ and comes from the primitive root הָנַן hanan – Strong’s H2603 meaning, ‘show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour’.

What Shelomoh is saying here is clear – the discipline of the Torah shall be an ornament of favour/grace on our heads! Our head signifies that which leads us and so we are adorned by the beauty of being led forth by the discipline of the Torah in our lives!

The beautiful favour that is given to us through the Torah calls for us to be lovingly committed to our Master and Elohim and submit wholeheartedly to His Word that leads us in perfection!

The Hebrew word that is translated as ‘chain’ is אֲנָק anaq – Strong’s H6060 which means, ‘necklace, chain, neck pendant, ornament’.

The teaching and discipline of the Torah, given to us as children of the Most-High, strengthens our character, just as an adornment adds to our physical beauty.

The picture of a chain around the neck can also symbolize that by which we are led – the easy and beautiful yoke of Messiah.

The imagery Shelomoh is giving here, is one of beauty and not one of harshness and enslavement.

Messiah is our head and He leads us in righteousness and adorned us with the splendour of His Word that leads us.

The imagery here also speaks of a bride that has been dressed for a special occasion and so we can see how we need to be continually clothed in the beauty of His Torah, shining as a true Bride of our coming King!

Verse 10:

“My son, if sinners entice you, do not give in.”

The Hebrew word for ‘sinner’ comes from 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:

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

When shooting an arrow or other object to a target, the distance that one misses is measured with a cord.

The wrong actions of one are also measured against the correct action!

The Torah is the ‘chord’ or ‘plumb-line that we are ‘measured against’, for we would not know what we have missed if there was no measuring line to guide and instruct us!

‘Sinners’ are those who walk contrary to the Torah and ‘miss the mark’ of the called for set-apartness and obedience to the Torah of Elohim.

The danger of sinners, is that they can be very influential in enticing others away from the Truth, and here Shelomoh warns against this. A sinner sins – that is pretty obvious, yet when we expand on the words that Yoḥanan gives us, we are able to further identify what sin is, especially as we consider how so many seem to be arrogantly ignorant of this.

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

Yoḥanan Aleph/1 John 3:4 spells it out very plainly, for those who seem to miss the fact that to not walk in the Torah is actually sin! It is as though Yoḥanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

The Greek word that is translated as ‘lawlessness’ is ἀνομία **anomia** – Strong’s G458 which means, *‘lawlessness or lawless deeds, unrighteousness’* and comes from the word ἄνομος **anomos** – Strong’s G459 meaning, *‘lawless or without law, transgressors’*.

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

Sin is **lawlessness**: ἁμαρτία **hamartia** is ἀνομία **anomia**!

We also take note of the words we see in:

Yoḥanan Aleph/1 John 5:17-19 **“All unrighteousness is sin, and there is a sin not unto death. 18 We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him. 19 We know that we are of Elohim, and all the world lies in the wicked one.”**

When we guard righteousness, we are guarded against the deception of the lawless one!

The Greek word that is translated as ‘unrighteousness’ is ἀδικία **adikia** – Strong’s G93 which means, *‘unrighteousness, iniquity, wrong, deed violating law and justice’*.

Ok...so... **unrighteousness** is **sin** - ἀδικία **adikia** is ἁμαρτία **hamartia** – that is pretty clear!

That means that **unrighteousness** is **lawlessness**, which is **sin**.

The reason I am expanding on these root words, is for the clear purpose of explaining what Scripture is clearly teaching us, yet, through false ear tickling corrupted perversions of man-made theologies that have set aside the need to have the Torah heard, explained and observed, deception has caused many to be led astray in thinking that what they doing in their own eyes is right, while clearly their ways do not measure up as being in line with The Torah of Elohim and His perfect Way!

Shelomoh is warning us against the enticing ways of sinners!

Watch out for the enticing ways of the lawless!

The Hebrew word that is translated as ‘enticed’ is פָּתָח **pathah** – Strong’s H6601 and means *‘easily deceived, enticed, to be simple or to be in a state of holding a wrong view about a situation’*.

The message here is clear – do not be deceived, or enticed, into holding a wrong view about any situation.

In **Hoshĕa/Hosea 7** Ephrayim is referred to having become a simple dove:

Hoshĕa/Hosea 7:11 “And Ephrayim has become a simple dove without heart, they have called on Mitsrayim, they have gone to Ashshur.”

Here, Ephrayim is symbolically used, in referencing the House of Yisra’ĕl’ that had gone astray, and been enticed by the nations! Ephrayim was easily deceived and enticed into a mode of pagan influenced worship.

It also means to be naïve – and boy, how many today are so naïve about the corrupted practice of Christianity as a supposed means of pure worship, when it is nothing more than a man-made twisted blend of truth and pagan influence, which according to Torah is clearly an abomination in the eyes of יְהוָה.

Ephrayim, which represents us today had become naïve and in their naïve state they called to Mitsrayim and went to Ashshur.

They had gone to the world for advice and learnt their ways as they were without heart or rather understanding – the very thing we are to seek from יְהוָה.

DO NOT GIVE IN!

The Hebrew word for ‘give in’ is אָבָה **abah** – Strong’s H14 which means, *‘to be willing, consent, yield’*.

The only answer to the enticing of sinners away from complete set-apartness in NO!!!

Have nothing to do with those who entice others away from set-apartness!

Eph’siyim/Ephesians 5:11 “And have no fellowship with the fruitless works of darkness, but rather reprove them.”

The Greek word used in the LXX (Septuagint) for ‘give in’ is βούλομαι **boulomai** – Strong’s G1014 which means, *‘be willing, intend, desire, plan, wish’*.

Now, we do take note here that this word can be used in the positive as well as the negative sense, dependent upon that which you 'intend' or are 'willing' to do! We see this word used in, and translated as '*intends*', in:

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

If you 'give in' to being enticed into becoming a friend of the world you make yourself an enemy of Elohim!

Verse 11

"If they say, "Come with us, let us lie in wait for blood, let us ambush the innocent without cause."

Shelomoh proceeds to express the dangers of what the sinners may try to entice the righteous to do with them.

Sinners always want to drag others along with them, in their acts of wickedness, and here, in this first collection of proverbs, Shelomoh is making it clear in warning us about sinners, that we are to avoid at all costs!

Bad company corrupts good character and the advice here, to avoid bad friends is a severe one.

In fact, those who are enticing others to follow in their wicked ways are no friends at all!

"Come with us" is an invitation to the hearer to participate in evil deeds, and this subtle 'come and join us' is something that is heard still today, in many ways, as we find the danger of being enticed into evil, often being something that is made to seem very inviting and attractive, when it is not!

The term '*come*' is translated from the Hebrew root word **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 verb is written in the '*qal active*' tense and therefore renders the meaning, '*to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)*'.

In other words the invitation of the sinner is to walk alongside them and walk as they walk and do what they do, when we are clearly told to walk as Messiah walked!

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

If we '*stay*' is Messiah and walk as He walked then we will not stray in our walk and walk after sinners!

This invitation of the sinners proclaims what will be done together.

"Let us lie in wait for blood":

To '*lie in wait*' renders a military expression that can refer to setting an ambush, which is, to hide and take someone by surprise. A common rendering of this could be expressed as, "let us hide beside the road, and when somebody comes, we will....".

The notion here, is to be deceitful, with the desire in seeking to catch somebody by surprise and do harm to them, be it as a practical joke or as a deliberate attempt at bringing harm, as one waits for the 'perfect moment' to catch someone at their weakest point, in order to bombard them with accusations and harm!

The use of the term 'blood' being used here, means to shed someone's blood, that is, to kill them.

We know that in Scripture we are told that 'life is in the blood', and while this certainly renders a literal planning of taking someone's life, we can also understand, on a metaphorical level, how this can also speak of what we see happening in the world today, as many will wait for the right opportunity to attack their opponent and catch them off guard, or while they are weak, and try to destroy their livelihood, and in the process "suck the life out of them" by all means necessary, be it through slander, gossip or even taking one to court to have another's support stripped from them.

To lie in wait for blood, is often done as a result of something that has happened in the past and waiting for the right moment to take revenge, and herein lies the clear warning against following the wicked, who do such things, as we are clearly told by the Master that we should rather be prepared to be wronged!

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."

The Hebrew word that is translated as '*lie in wait*' is **אָרַב** *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!

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 sinner’s proposal to do such deeds, without cause, is another clear picture of a lack of proper moral conduct in neglecting to be led in peace by the Torah.

Sinners will do nasty things just for the fun of it and here we are warned to not have any part in any such activities and learn to say NO to any such call to join in with the wicked schemes of the lawless!

This can be even be taken further to understand how we should not become engaged in any form of pranks that are set up against the innocent, or against anyone who cannot defend themselves!!!

Verse 12

“Let us swallow them alive like the grave, and entirely, like those going down to the pit.”

The sinner will try to entice you to go even further than just setting an ambush, as they want you to go to the extreme and swallow up the innocent and send them to the grave... that is, to kill them!

The Hebrew root word that is used here for ‘swallow’ is בָּלַע bala – Strong’s H1104 which means, **‘to swallow up, engulf, brought to confusion, ruined, consume, destroy’**.

If it were not for יְהוָה, we who have come to the truth, could easily have been ‘brought to confusion’ and ‘ruined’ by the corrupt wickedness of man!

We also realise from this that the disobedient of some can often have a negative effect on the body, as compromise can cause a breach in the wall, so to speak, causing confusion to ruin and destroy the witness of others.

The enemy seeks to kill and destroy, and will stop at nothing in his attempt to do so.

We must be on guard against those who want to ‘swallow us up’, through vain traditions and lies that lead to death!

The Hebrew word that is translated as ‘grave’ is שְׂאוֹל sheol – Strong’s H7585 which is understood as being the ‘underworld’ or the place of no return and the designation of the dead.

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

Verse 13

“Let us find all precious goods, let us fill our houses with spoil.”

Shelomoh continues to make it clear what the sinners will do, in enticing many away from righteousness, and in this verse, we can see a clear call of the sinner, which is to run after wealth and the things of the flesh.

The Hebrew word for ‘find’ is מָצָא matsa – Strong’s H4672 – **‘to attain, find, locate, discover’**.

Here are a couple of verses where this word is found:

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

In speaking of the Words and instructions of our Father:

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

With the concept of being able to find something reveals that it needs to be sought after, not that it is lost, but that it needs to be discovered and learnt.

While, in many ways, the Word was lost to us while being right in front of us, we thank יְהוָה for opening our eyes that we may seek and find!

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

How earnestly are you seeking יְהוָה?

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

What we see here in this **Verse 13** of **Mishlë/Proverbs 1** is that the sinner, who clearly does not seek יְהוָה, is seeking things that are not of יְהוָה.

We cannot serve two Masters, we either choose, as faithful followers of Messiah, to serve and follow יְהוָה, and do our utmost to attain and discover His truth, seeking Him while He may be found, or, as lawless sinners, we will find ourselves seeking the things of the flesh and doing our utmost to find whatever we can to satisfy the lust of the flesh!

The Hebrew word that is translated as ‘goods’ is הוֹן hon – Strong’s H1952 which means, **‘wealth, sufficiency, possession’**.

We have been given all we need for life and reverence in Messiah, and we need not chase after wealth as sinners do, and we must not be enticed to do so either.

The enticing of the sinner will present what seems to be a wonderful opportunity to gain a lot of possession that you can fill your houses with, yet we must be on guard against such trickery!

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

The Greek word that is translated here as ‘greed’ is πλεονεξία ‘pleonexia’ – G4124 which means, ‘**covetousness, greediness**’.

To covet is ‘**to feel the inordinate desire for what belongs to another**’ and we are commanded not to covet!

Our Master clearly warns us against greed, for greed will eat you alive, so to speak!

The Greek word used in **Luqas/Luke 12:15** for ‘beware’ is φυλάσσω phulassō – Strong’s G5442 which means, ‘**to guard, watch, keep, observe, obey and keep orders**’, which we also see being translated as ‘**watching over**’, in:

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

This word φυλάσσω phulassō – Strong’s G5442 is used in the LXX (Septuagint – Greek text of the Tanak – O.T.) in:

Mishlë/Proverbs 7:1 “**My son, **guard my words, and treasure up my commands with you.**”**”

Here it is used for the word that is translated as ‘guard’, which in the Hebrew text is the word שָׁמַר shamar – Strong’s H8104

As we guard His Torah and exercise great care over our need to walk upright, we will be protected against the delusion of the lawless! Why I am highlighting this is to make it very clear that in order to properly watch and be on guard against being led astray we need to be properly guarding the Word of Elohim by paying attention to it, as we hear, guard and do what the Word commands!

To watch as we should we need to know the Word, which takes proper study and daily meditation of the Word and those who are not interested in knowing the Word set themselves up to be an easy target for being led astray by the delusion of the lawless.

The lawless sinners are easily enticed to chase materialism, while the wise, who heed the wisdom of Shelomoh, guard and watch, so that they are not enticed by the lusts of the flesh and eyes!

Timotiyos Aleph/1 Timothy 6:6-11 “**But reverence with contentment is great gain. 7 For we brought naught into the world, and it is impossible to take any out. 8 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.”**”

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

Verse 14

“Cast in your lot among us, let us all have one purse”

This is basically saying ‘join in with us and be a partner with us’.

Lots were cast for the inheritance of lands, and used to service, duty or punishment, and here, in this parable against the enticing ways of sinners, the sinner wants the righteous to cast their lots with them together, which cannot and must not happen!

This is a severe warning against the luring prospects of yoking with an unbeliever, even in business!

While we can certainly do business in the world and trade with others who do not believe, what we must be careful of, is the unequal yoking or partnerships with the wicked.

When a believer gets into a business partnership with an unbeliever they are, in many ways, ‘casting their lot’ with the wicked, giving the wicked a say over the outcome of their future, which can and does lead to some severe outcomes!

“Join us and you will get your share” is a tactic of the enemy, in order to gain control over people’s finances, and ultimately their livelihood.

Qorintiyim Bět/2 Corinthians 6:14 “**Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness?”**”

Having one purse with a sinner has serious ramifications when trying to handle and manage one’s finances יהוה’s way!

This is also a warning against yoking one’s decision making process with an unbeliever, especially when every decision by it should be from יהוה (Mishlë/Proverbs 16:33)!

Verse 15

“My son, do not walk in the way with them, keep your foot from their path”

Do not walk in the way of the nations – walk in the Torah!

We have already discussed the Hebrew word for ‘walk’ – which expresses our manner of life.

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

Our walk must be in Messiah, who is the Way!!!

The first time that this word דֶּרֶךְ **derek** – Strong’s H1870 is used is in:

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

Due to the sin of Ađam and Ĥawwah, they were driven out of the garden of Ėden, 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 that we have in יהושע Messiah, the Passover Lamb that was slain for us, in order that we can, once again, be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master who shall come and receive us to Himself!

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



Dalet – ד

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

Resh - ר

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

Kaph - כ:

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

As we consider these three pictures, in making up the Hebrew word דֶּרֶךְ **derek**, in reference to this meaning **THE WAY**, we can clearly see how it is יהושע Messiah who is THE WAY.

As we come to the DOOR of the Tent of APPOINTMENT, we are able to come and submit under the hand of our Master and Chief, who gives us access into His presence.

Yoħanan/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 **Adam** and drink His blood, you possess no life in yourselves. ⁵⁴ He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. ⁵⁵ “For My flesh is truly food, and My blood is truly drink. ⁵⁶ “He who eats My flesh and drinks My blood stays in Me, and I in him.”

This was a hard teaching for most and many turned away from following the Master, as they found these words too harsh to hear and understand. What Messiah was clearly teaching here is that unless we eat of the 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!

KEEP YOUR FOOT FROM THEIR PATH –

The Hebrew word that is translated as ‘keep’ is **מָנַע** mana – **Strong’s H4513** which means, ‘**restrain, withhold, held back, keep back**’, and we understand the clear call given, in making sure that we restrain from walking in the way of sinners!

The Hebrew word for ‘foot’ is **רֶגֶל** regel – **Strong’s H7272** which means ‘**a foot/feet or to walk**’, and speaks of one’s obedience to walking according to the commands of Elohim and obeying His call to keep His feasts as commanded, as we take note that this word is also translated as ‘times’ in:

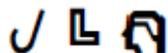
Shemoth/Exodus 23:14 “**Three times in the year you are to observe a festival to Me.**”

3 times a year all males were to appear before Elohim at Yerushalayim which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of **יהוה**!

The Feasts were not limited to just 3 but rather all His Feasts were grouped in three – Pěsaḥ and Matzot were the one time you would celebrate in the 1st month; Shavuot the second time in the 3rd month and in the 7th month – Yom Teruah (Trumpets), Yom Kippur (Atonement) and Sukkot (Tabernacles) being the 3rd time.

The term ‘celebrate’ in the Hebrew carries the implication of dancing and literally to dance in a circle or cycle – speaking that we keep this cycle every year with great rejoicing. Three is also symbolic of stability as a 3-legged stool is the most stable.

In the ancient script the Hebrew word **רֶגֶל** regel is written as follows:



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.

Gimel - ג:

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

Lamed – ל:

In the ancient script, this is pictured as , which is pictured as a **‘shepherd’s staff’**, representing **‘authority’** and can give the meaning of **‘to or toward’** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by **Authority**, as well as be submitted under the Authority of the Good Shepherd!

When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of יהוה, we are able to clearly understand the message in these, as:

IN OUR WALK OF OBEDIENCE, WE GATHER AS COMMANDED, AS WE ARE LED UNDER THE AUTHORITY OF OUR HEAD

The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

Our feet must be on the narrow path of Messiah which leads to life, and not on the broad path of sinners and lawlessness that leads to destruction!

The Hebrew root word that is translated here as ‘path’ is נָתַיַב **nathiyb- Strong’s H5410** which means, **‘path, pathway, byway’**.

We do not follow the crooked byways and paths of the unrighteous and we called to guard ourselves from allowing our feet to follow their paths!

Tehillah/Psalm 119:35 “Make me walk in the path of Your commands, for I have delighted in it.”

Tehillah/Psalm 119:105 “Your word is a lamp to my feet and a light to my path.”

Verse 16

“For their feet run to evil, and they hurry to shed blood.”

The wicked do not walk in/on the paths of יהוה, but rather, they run to do evil!

The Hebrew word that is used for ‘run’ here, is רָוַץ **ruts – Strong’s H7323** which means, **‘to run, run with speed, perform an action with a special focus that it is done in a hurried manner’**.

This speaks of an urgency in one’s steps, and instead of being urgent in running in the way of the commands of elohim, the wrong run to evil!

This word רָוַץ **ruts – Strong’s H7323** can be used in speaking of those who are quick to do evil, as well as those who are quick to be obedient, as we see with the servant of Abraham who ran to meet Ribqah at the well, and how she ran back and forward in watering the camels and then ran to her home:

Berēshith/Genesis 24:17 “And the servant ran to meet her and said, “Please let me drink a little water from your jar.”

Berēshith/Genesis 24:20 “And she hurried and emptied her jar into the trough, ran back to the fountain to draw water, and drew for all his camels.”

Berēshith/Genesis 24:28 “Then the young woman ran and informed those of her mother’s house these matters.”

We see the imagery being given of how we are to run to our Master, as she ‘ran’ to the ‘fountain’, as we understand the urgency of the need to get His Besorah out to a thirsty people!

Ribqah is a picture of an urgent Bride who is eager to do what is required of her and what is called for:

Running to the well/fountain is the clear picture of how we are to run with perseverance the race set before us and run in His commands with urgency and great zeal!

Tehillah/Psalm 119:32 “I run the way of Your commands, for You enlarge my heart.”

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.”

Abraham also ‘ran’ to meet יהוה, when He made Himself visible to His friend, and so here we see how Ribqah is a perfect picture of a Bride who emulates the characteristics of a father whom she has not seen!

Ribqah was alive and awake, and not like the people among whom she dwelt – the snorers and snorters!

This parable of Shelomoh teaches us that the wrong are quick to run to evil, and the word ‘evil’, in Hebrew, is based on the root word רע ra – Strong’s H7451 meaning, *‘bad, evil, wicked, harmful’*.

This word is often expressed in the feminine as רעה ra’ah – Strong’s H7463 which is from the same as רוע roa – Strong’s H7455 which means, *‘badness, evil’*, and this is very interesting as we see it sounds the same as the Hebrew word for see yet is spelt with a difference of one letter – an in fact at root level we can even notice how evil and shepherd uses the same letters!

The difference between רעה ra’ah (*evil, wickedness, shepherd*) and ראה ra’ah (*see, observe, pay attention*) is the middle letter – with ‘evil’ containing the letter – ‘ע’ – ‘ayin’ and ‘to see’ contains the letter ‘א’ – ‘aleph’.

This should be a clear *‘wake up call’* for us to see how things may sound correct and even at times may be written with the same letters, yet may cause us to *‘look’* at what is wrong – many of our father’s teachings and ways may sound good and true yet when tested against the measuring stick of the Torah we find that most of what we inherited was in fact not good at all and what we must learn is that corrupt practices spoil our relationship with יהוה!

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

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

Those who are hearing but not understanding are not seeking – in other words they are hearers only!!!

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

What He saw was His creation **functioning** properly and working the way it should and this is why it was ‘good’.

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

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

Verse 17

“For in vain the net is spread in the sight of any bird.”

The Hebrew word that is translated here as ‘vain’ comes from the root word חנם 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 חנן hanan – Strong’s H2603 meaning, *‘show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour’*, as already discussed in this article!

I find the meaning of this Hebrew word for ‘vain’ 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 grace’ as a license to sin and be lawless!

The wrong have clearly not calculated the cost of following Messiah!

Dawid expressed how he would not offer to Elohim that which costs him nothing, or rather he would not bring vain worship before Elohim:

Shemu'el Bēt/ 2 Samuel 24:24 “**And the sovereign said to Arawnah, “No, let me buy it from you for a price, for certain. I am not offering burnt offerings to יהוה my Elohim without cost.” So Dawid bought the threshing-floor and the cattle for fifty sheqels of silver.**”

The wrong will seek to catch the righteous in a trap without a cause, as they just want to do wickedness to the righteous and will even set a trap without any other reward other than to entrap and harm the righteous.

While the wrong try to set a trap for the righteous we see in the next verse that what they do not realise is that they are actually setting a trap for themselves!

The vain worship of the wrong will prove to be a trap for themselves, even though they think that they are spreading a net to catch anyone into their system!

Verse 18

“But they lie in wait for their own blood, they ambush their own lives.”

The Hebrew word that is translated here as ‘ambush’ comes from the root word **צָפַן tsaphan** – Strong’s H6845 which means, ‘**to hide, treasure up, ambush, concealed**’. This word means to conceal something with a definite purpose, either for protection or for sinister reasons.

While the plans of the wicked ones may be hidden, and will even hide themselves in order to ambush the innocent, in the end it is their own lives for which their ambushes are set.

The righteous are hidden in the Master and the wrong cannot hide their ways from Him:

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

The Hebrew name **צְפַנְיָהוּ Tsephanyah** – Strong’s H6846 means ‘**Hidden by יהוה**’ or ‘**Treasured by יהוה**’ and comes from the word **צָפַן tsaphan** – Strong’s H6845 meaning, ‘**to hide, treasure up, store, save**’, and is a great picture of encouragement to us as we see the promise of protection from those hidden in יהוה.

Tehillah/Psalm 27:5 “**For in the day of evil He hides me in His booth; in the covering of His Tent He hides me; on a rock He raises me up.**”

The connection here, to the enemy laying a trap for any bird, but ultimately not recognising that they are laying a trap against themselves for their wickedness, I am reminded of **Tehillah/Psalm 24** where Dawid says:

Tehillah/Psalm 124:6-8 “**Blessed be יהוה, who did not give us as prey to their teeth. 7 Our being has escaped like a bird from the snare of the trappers; the snare was broken, and we have escaped. 8 Our help is in the Name of יהוה, Maker of the heavens and earth.**”

In **verse 7** Dawid tells us that we have ‘escaped’ like a bird from a trap.

The Hebrew root word used here for ‘escaped’ is **מָלַט malat** – Strong’s H4422 which means, ‘**to slip away, escape, certainly rescue, delivered, saved**’, and is the same word used to describe how Dawid escaped from the hand of Sha’ul who pressed hard against him in, when he went to Adullam as recorded in **Shemu’el Aleph/1 Samuel 22:1**

We also see this word used in:

Tehillah/Psalm 107:20 “**He sent His word and healed them, and delivered them from their destructions.**”

This is a powerful verse in terms of what Dawid is expressing here in saying, ‘**If it were not for יהוה**’, as we see that יהוה sent His Word, and has healed and delivered us from destruction!

We have escaped from destruction, like a bird from the trap of a hunter!

The Hebrew word for ‘bird’ is **צִפּוֹר - Strong’s H6833** which means, ‘**bird, sparrow**’, and what is interesting to take note of, is that the feminine of this word is **צִפּוֹרָה Tsipporah** – Strong’s H6855, which was the name of Mosheh’s wife, whom he had rescued from the shepherds, when she came to draw water for her flocks at the well!

This is a shadow picture of **יהושע** Messiah coming down to set His Bride free from the trap of destruction – for it is יהוה who delivers us and sets us free!

Yoḥanan/John 8:36 “**If, then, the Son makes you free, you shall be free indeed.**”

Tehillah/Psalm 25:15 “**My eyes are ever toward יהוה, for He brings my feet out of the net.**”

As we fix our eyes on **יהושע** Messiah, the Prince and Perfecter of our faith, and guard His commands, we are kept safe from the trap of the enemy:

Tehillah/Psalm 119:110 “**The wrong have laid a snare for me, but I have not strayed from Your orders.**”

In other words, it is in our steadfast obedience amidst the snares of the enemy we face on a daily basis, that we are able to stand firm and not be caught in the traps of destruction!

As the enemy tries to entrap us every day, stick to the ‘orders’ of יהוה! The Torah sets us free, it does not enslave us, as so many erroneously believe. The commands and orders of Elohim are easy and light and not burdensome!!!

Verse 19

“Such are the ways of everyone greedy for gain; it takes away the life of its owners.”

Shelomoh is simply summarising the ways of the wrong – they take away life from another!

They do this because they are greedy for gain and are selfish and think only about themselves and have no regard for another!

Timotiyos Aleph/1 Timothy 6:9-10 “**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.**”

In speaking of false prophets Kěpha tells us in:

Kěpha Bět/2 Peter 2:2-3 “**And many shall follow their destructive ways, because of whom the way of truth shall be evil spoken of, and in greed, with fabricated words, they shall use you for gain. From of old their judgment does not linger, and their destruction does not slumber.**”

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

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

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



Aleph – א:

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

Resh - ר:

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

het – ה:

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

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

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

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

ONE WHO FOLLOWS A PRESCRIBED PATH TO ARRIVE AT A SPECIFIC DESTINATION

Why I am highlighting this word here, is to further emphasise the importance of not being led astray by the ways of enticing sinners, but be on guard to stick to the True Way of set-apartness! The ways of those who are greedy for gain, lead only to death, whereas the ways of the righteous leads to life!

Tehillah/Psalm 25:8-10 “**Good and straight is הרה**; therefore He teaches sinners in the way. 9 He guides the meek ones in right-ruling, and He teaches the meek ones His way. 10 All the paths of הרה are kindness and truth, to those who guard His covenant and His witnesses.”

The Hebrew word that is translated as ‘greedy’ comes from the root word **בצט** **batsa** – Strong’s H1214 which means, ‘**to cut off, break off, gain by violence**’, and the word used for ‘gain’ comes from this root word and is the Hebrew word **בצט** **betsa** – Strong’s H1215 which means, ‘**gain made by violence, unjust gain or profit, dishonest gain**’ and is also understood as ‘**covetousness**’.

When Moshe was instructed to appoint leaders he was told to seek out able men, men who hated ‘unfair gain’: **Shemoth/exodus 18:21** “**But you yourself, seek out from all the people able men, who fear Elohim, men of truth, hating unfair gain. And place these over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.**”

The Hebrew word translated as ‘hate’ is **שנא** **sane** – Strong’s H8130 which means, ‘**to hate, detest, turn against**’.

And the Hebrew word translated as ‘unfair gain’ is **בצט** **betsa** – Strong’s H1215 which means, ‘**gain made by violence, unjust gain or profit, dishonest gain**’ and is also understood as ‘**covetousness**’.

What we see here, is that an able, fearing man of truth, must hate covetousness and must turn against any such gain that is unjust and dishonest!

Mishlë/Proverbs 28:16 “**A leader who lacks understanding is a great oppressor, but the hater of greed prolongs his days.**”

Verse 20

“Wisdom calls aloud outside; she raises her voice in the broad places.”

The clear warnings of guarding against the ways of the wrong are abounded very clearly, and now, Shelomoh changes the course of this collection Proverbs and describes the voice that must be heard and obeyed! After having warned against that which we must be on guard against, he now points our attention to that which must be sought after!

I have already presented, in this article, what ‘wisdom’ means, in Hebrew, and have outlined the clear pictographic meaning for us.

Mishlë/Proverbs 1 through **8** gives us great insight and warning against the counterfeit invitations that can, and so often do sound the same as the real, yet they are very different from the True lifesaving call of wisdom, as manifested through our Messiah.

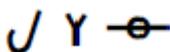
The Hebrew word that is translated here as ‘calls aloud’ comes from the root word **רנן** **ranan** – Strong’s H7442 which means, ‘**to overcome, cry out, shout for joy, give a ringing cry, sing aloud**’.

Wisdom has made a great ringing cry, and with joy we are to receive her voice!

The Hebrew word for ‘voice’ is **קול** **qol** – Strong’s H6963 which means, ‘**sound, voice, noise, thunder, proclamation**’, and comes from an unused root meaning, ‘**to call aloud**’.

What is clear to us is that the VOICE of יהוה has been spoken and leaves the choice up to each individual of whether they will hear it or not – and by hearing, I mean to hear it and respond to it by guarding to do what He commands!

In the ancient pictographic script, the word קול qol – Strong's H6963 looks like this:



Quph – ק:

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

Waw/Vav – ו:

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

Lamed - ל:

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

These letters combined can give the understanding of:

GATHERING TO THE SECURE STAFF OF THE GOOD ETERNAL SHEPHERD

When the shepherd called the sheep, they swiftly came to him.

The staff of the shepherd was his tool of authority. With it he would direct, discipline and protect the flock.

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

There is no place where wisdom has not made her voice known and, in setting the scene for the purpose of this book of Proverbs, we see the greater speeches and instructions of wisdom that are to be heeded or else; and this is how it is in one way summarised by Shelomoh, as we take a quick jet tour through the first 8 Proverbs that lead us to the clear invitations that have been called out:

I have labelled or grouped key sections, in order for us to gain a good understanding of the flow that we see – a flow that has been wonderfully constructed by the wisest man, and each individual commentary will contain more insight into each of these verses, yet for the purposes of setting the theme of the proverbs up front, I find it necessary to present a brief summary of the flow that we see taking place from proverb to proverb, as summarised below, in looking at this current proverbs 1 to proverbs 8:

1:10-19 – Beware of sinners –

Straight up is the warning to watch out for the lawless/sinners - do not be enticed by them or walk with them – stay far from their path!

1:20-33 – Wisdom's speech –

She calls out aloud calling many to repentance giving the warning to those who do not hear while a comfort to those who listen

2:1-8 – Seek wisdom –

The voice of Wisdom has spoken – seek wisdom while wisdom may be found! Lift up your voice – cry out – seek and search as you would for silver or treasure – then you will understand the fear of יהוה and find knowledge of Him.

So many do not understand the fear of יהוה as they are very clearly unwilling to truly seek Him as shown through their compromised lifestyles!

We need more reverence in the body today – I often wonder if we have even half the reverence that the men of old that we read of in Scripture had.

It is time for us to wake up, grow in reverence through our diligently seeking יהוה with our all and stop excusing our need to seek away with mundane excuses that are simply worldly and fleshly lusts calling for our attention and luring us away!

2:9-11 – Discernment will increase –

You will know what is right and understanding would guard your way as you seek for Wisdom and grow in Wisdom!

2:12-15 – Avoid wicked people –

Discernment will help you stay clear of that which is not of Elohim – bad company corrupts good character – so watch who you become friends with – are you influencing them with the truth or are they influencing you in wickedness and unrighteousness?

2:16-19 – Avoid the immoral woman –

Avoid the harlot whore who has forgotten the covenant of Elohim! What does the ‘strange woman’ teach today – the Covenant is done away with – avoid this immoral teaching of the immoral woman!

2:20-22 – Rewards and Punishments –

Verse 22 is clear – the wicked will be cut off from the earth and plucked out!

Verse 20-21 – those who guard the path of righteousness and walk in the Truth will dwell in and inherit the earth – the righteous are not going anywhere – they are staying here – if there is to be any form of so called rapture or taking away – it is the wicked – just think about the foolishness of the words of the woman of folly who falsely proclaim a rapture!

3:1-12 – 6 Encouragements to walk right and refrain from what is wrong – each with a promise –

1 – Don't forget the Torah (:1-2)

2 – Don't let loving-commitment and faithfulness leave you (:3-4)

3 – Trust in יהוה with all your heart and do not lean on your own understanding (:5-6)

4 – Don't be wise in your own eyes (:7-8)

5 – Esteem יהוה with your goods (:9-10)

6 – Do not despise discipline or reproof (:11-12)!

3:13-18 – In praise of Wisdom –

To find you must be seeking – to get you must be working – wisdom rewards and all who retain her are blessed.

3:19-20 – Wisdom and creation –

Earth was founded by wisdom – In the beginning was the Word and all came to be through the Word as the Word was with Elohim and the Word was Elohim.

3:21-26 – Wisdom gives you a happy and blessed life –

Walking in wisdom will keep you from fear and dread – because Elohim is with you!

3:27-31 – How to behave –

These verses express ‘negative’ commands that encourage how to love your neighbour!

3:32-35 – How יהוה deals with good and evil –

His curse is on the wrong and His blessing on the righteous!

4:1-9 – Listen to your father – Do not forsake the Torah – get wisdom and get understanding as you heed the words of instruction!

4:10-19 – Wisdom give you long life and protection –

Walking in righteousness is like a bringing forth of the dawn light that will shine brighter and brighter to The Perfect Day that is coming – the wrong walk in darkness and do not even know what they are stumbling in due to blindness and no light. Walk in Wisdom and you will not stumble!

4:20-27 – Remember wisdom and enjoy life –

Walk in the straight-way – do not turn to the right or left and live the abundant life that יהושע has come to give us in Him as you watch over your heart with great diligence as you recognise that His Torah – now written upon your heart – contains the sources of life!

5:1-14 – Avoid adultery –

Do not forsake the covenant with our Bridegroom! Guard knowledge with your lips as you speak the Truth, having not the words of the ‘strange woman’ on your lips – even though they may drip like honey – yet in the end it is bitter as wormwood! The strange woman is as sharp as a double-edged sword – listen it is sharp, so sharp that so many are cut by her sword and led astray due to ignorance.

We have the assurance that יהוה's sword is ‘sharper’ than a double-edged sword (**Ib'rim/Hebrews 4:12**). Avoid the whore with her total disregard for the path of life and keep far from her and do not turn from the spoken Word of יהוה! The whore will speak smooth words – but stay away from her as you guard the Truth!

5:15-20 – Be faithful to your wife! –

Drink from your own cistern! – We have come to the well of Salvation – may we continue to draw with great joy from the True well of life in which there is living waters that will always quench our thirst and cause us to be satisfied!

Do not drink that which is often very tempting yet very deadly – stay True to your beloved!

5:21-23 – Describes the fate of the wicked!

6:1-5 – Avoid being ensnared by the words of your mouth –

Do not get caught in making promises that will end you up in trouble – don't become a guarantor for a friend or strike hands in a pledge with a stranger or foreigner!

6:6-11 – Do not be lazy!

6:12-15 – Once again – the fate of the wicked!

6:16-19 – 7 things יְהוָה hates

1 – Proud look; **2** – lying tongue; **3** - shedding of innocent blood; **4** – wicked schemer; **5** – those who are quick to do evil; **6** - false witness who lies; **7** – one who causes strife among brothers!

Strife among brothers is hated as much by Him as innocent blood shed!

Ever given a proud look when arrogantly looking down at someone you didn't like or you did not like what they said?

He hates that!!!

Ever found yourself scheming only to find that you are only doing it for self with no regard of the outcome on others – He hates that! Be careful to not do the things He hates.

6:20-23 – Rewards for accepting teaching of the Torah and commands of Elohim

6:24-29 – Once again – call to avoid adultery

6:30-35 – The results of adultery

7:1-5 – Wisdom will protect you from adultery!

7:6-20 – A report of how a foolish young man becomes the victim of a seductive woman!

A clear example of how easy it can be to fall prey to deception if one walks in foolishness!

7:21-23 – Youths have fallen into the trap of the seductive whore!

They fall prey and do not even know it will kill them! The whore of woman of folly targets the youth – we clearly see it today!

7:24-27 – Avoid the seductive woman OR DIE!

8:1-11 – Wisdom speaks out and calls with a loud voice

8:12-21 – The qualities of wisdom –

Describes the attributes and virtues of wisdom and how she hates arrogance and lies, loves those who love her and gives wealth and esteem to all who find her!

8:22-31 – Origin of wisdom –

Wisdom is from the beginning as wisdom is with Elohim and it is with wisdom that the earth was founded. Before all was there was Wisdom – another picture of the clear metaphor of Wisdom picturing for us The Word in that Messiah became for us wisdom from Elohim!

8:32-36 – Choose life or death –

If you love Him you will obey Him and choose life – if you disobey Him – you hate Him and choose death!

Ok – so that was a rather quick 'jet' through the first 8 Proverbs of Shelomoh and, in a nutshell, this is what we see from **Mishlě/Proverbs 1-8**, summarised as follows:

The purpose of this book is to make you wise and it begins with the fear of יְהוָה, teaching us to beware of sinners, with the clear call to hear the words of wisdom as she speaks aloud!

Seek after her with your all, in order to know what is right and, in the process, avoid wicked people and the immoral woman, for there are rewards for the righteous and punishments for the wicked. Esteem the Wisdom of Elohim, which is from the beginning and is forever; for wisdom will give you an abundant life, teaching you how to behave and showing you how יְהוָה deals, with both the good and the evil.

So listen to Him, for His Wisdom will protect you, as you enjoy life in Him, avoiding adultery at all costs, remaining faithful as a spotless bride, for we know the fate of the wicked, so do not be lazy; and know what He hates, so as to avoid doing that which He hates; for in obeying Him there is great reward – and remember to avoid adultery, for the results of such have been decreed; and wisdom will keep you from adultery, so as to not be a foolish youth enticed by a seductive woman who has already led many astray – so avoid her or die – for wisdom speaks aloud and is from the beginning.

What is set before you, are life and death – choose wisely!

Verse 21

“At the head of the noisy streets she cries out, at the openings of the gates, in the city she speaks her words”

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

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

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

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

There is no place too noisy or too busy where she has not sounded her voice, and so too do we need to be armed with wisdom and be bold to speak up and make know the wisdom of Elohim, wherever we find ourselves, be it in the busy streets, the marketplace or in the gates of a city.

This is metaphoric for representing the need for us to speak the Truth in every situation, be it when at work, whether at home, or with friends and when gathered to discuss right-rulings!

Verse 22

“How long, you simple ones, would you love simplicity, and shall scoffers delight in their scoffing, and fools hate knowledge?”

Now that wisdom had made here voice know the first question arises – how long will the simple love simplicity, scoffers delight in scoffing and fools hate knowledge.

This is a direct challenge against those who refuse to hear the Truth and walk in it.

And so, we see 3 types of people being classed into one group – as there are only those who hear and those who do not, yet among those who do not hear, there are varying excuses and vain reasonings that are presented as to why they refuse to hear.

Simple ones:

This is the Hebrew word פְּתִי **pethi** – Strong’s H6612 which means, ‘*open minded, foolish, simple, naïve*’, which comes from the root verb פָּתַח **pathah** – Strong’s H6601 and means ‘*easily deceived, enticed, to be simple or to be in a state of holding a wrong view about a situation*’, as discussed in this article already.

Those who are ‘*open-minded*’ are regarded by the world as being right, as they readily accept whatever anyone wishes to do as an acceptable standard that is not challenged by any moral or ethical code.

Scripturally these people are called **simple ones** – ones who are easily deceived as they do not renew their minds with the Word of Elohim!

The question wisdom asks is this – ‘how long will you, who are easily fooled, love foolishness and be enticed by foolishness?’

Scoffers:

The Hebrew word for ‘*scoffers*’ is לוֹט **luts** – Strong’s H3887 which is the same as the word לִיט **lits** – Strong’s H3917 which means, ‘*to scorn, carry on as scoffers, mock, talk arrogantly*’.

The word used for ‘*scoffing*’ is לָצוֹן **latson** – Strong’s H3944 which means, ‘*a scorning, scoffing*’.

Scorn is described in the dictionary as, ‘*open dislike and disrespect or derision often mixed with indignation*’.

Scoffers are not silent about their dislike for the Truth and they openly vocalise their hatred toward it, and wisdom cries out and says how long will you scoffers scoff!

To scoff is to mock and show contempt, and this is was sinners to toward the right-rulings of Elohim.

Fools:

The Hebrew word for ‘*fool*’ is כְּסִיל **kesil** – Strong’s H3684 which means, ‘*fool, stupid fellow, dullard (which is a stupid and unimaginative person)*’, and comes from the root verb כָּסַל **kasal** – Strong’s H3688 which means, ‘*to be or become stupid, foolish*’.

So, we can clearly see that while we are able to become ‘*wise*’ if we pay attention to hear, guard and do the word of Elohim, we also realise that we can quickly become stupid if we do not listen and obey, and refuse to accept the discipline of the Word.

The Hebrew word for ‘*hate*’ is שָׂנֵא **sane** – Strong’s H8130 which means, ‘*to hate, detest, turn against*’, and so what fools hate and turn against is **knowledge**, which in the Hebrew is the word already discussed – which is the word דָּעַת **da’ath** – Strong’s H1847 and comes from the Hebrew word - יָדַע **yada** – Strong’s H3045 meaning, ‘*to know*’.

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

Verse 23

“Turn at my reproof. See, I pour out my spirit on you, I make my words known to you.”

The Hebrew word that is translated as “Turn” is written as תָּשׁוּבוּ *tashubu* and could be literally rendered as “Turn you back”, as it comes from the root verb שׁוּב *shub* – Strong’s H7725 which means, ‘to turn back, return, repent, recover’, and, in the ancient pictographic letters, it looks like this:



Shin - שׁ:

As already discussed, this is the letter ‘shin’ which in the ancient script is pictured as , which is ‘two front teeth’ and carries the meaning of ‘sharp or press, chew or devour’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘chew’ or ‘meditate’ on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying – as teeth do to food.

Waw/Vav – ו:

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

Beyt – ב:

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

When we understand the combination of these pictures as rendering a returning or recalling to mind, we are able to recognise that the teeth which speaks of a ‘pressing’, and the picture of the peg that secures, and the house which speaks of dwelling, we are able to understand this representing the ‘The secure dwelling place that is to be returned to’.

This word in the ancient form represents for us a:

RETURNING TO THE SECURE HOUSE WHERE WE ARE FED AS WE MEDITATE ON THE WORD OF THE HOUSE

Here, in these words of Shelomoh, we see a clear call of wisdom to a people who have strayed... and that is to return to יהוה.

We see the similar construct of this word used in:

Dibre haYamim Bět/2 Chronicles 30:9 “For if you turn back to יהוה, your brothers and your children shall be shown compassion by their captors, even to return to this land. For יהוה your Elohim shows favour and compassion, and does not turn His face from you if you turn back to Him.”

The call here is to ‘turn back’ at the reproof of Elohim!

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

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

The term ‘let us reason together’ is וְנִיבְחָהּ *venivakeḥah*, and comes from the root word יָכַח *yakah* – Strong’s H3198, and in effect what יהוה is saying here to a sinful nation is,

“Come let Me prove to you... that you will be cleaned up... if you ...”

Here He is using court like language that has been addressing the guilty to seek judgement and right-ruling, and is submitting His case here as to those guilty of sin, as if on trial, and then proceeds to show them on what principles they may be pardoned!

So many love this verse, on its own, but do not proceed to the next and clearly do not understand the seriousness of the stain of sin and lawlessness!

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

The Hebrew word used for ‘eat’ and ‘devoured’ is the same word - אָכַל *akal* – H398 and means ‘eat, consume, devour or be devoured’.

So, in essence, what is being declared here, is simply this: **if you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword** – that is His Word that will consume you up and devour you in judgement, according to His righteous right ruling!

We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected.

It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you?

Eat right and live or live wrong and be eaten:

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

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

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

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

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

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

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

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

We are to also reprove the works of darkness:

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

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

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

Reproof must always be done on the basis of the pure plumb line of the Word and not on a twisted interpretation that diminishes the Word!

We must not reproof another when we do not like the way they do things, yet it is not against the Torah, but must exercise proper discernment in distinguishing the set-apart and profane and when one’s actions are not set-apart but are profaning the Truth, then we must boldly reprove the one in error so that they learn to fear יהוה.

We will not be able to reprove with all authority if we ourselves do not receive the reproof, correction and training in righteousness that the Word brings.

The promise given in this Proverb is clear – if we turn back to the Truth at the reproofing voice (Word) of יהוה, then he will pour out His Spirit on us and make His Word known to us!!!

So many may claim to have His Spirit and claim to know His Word while they clearly reject His reproof and fail to turn back to walking in His Torah!

The Hebrew root verb used here for ‘pour out’ is נָבַע *naba* – Strong’s H5042 which means, ‘*to flow, spring, bubble up, pour forth, spout, gush forth*’.

This root word denotes a continual flowing or gushing forth.

It is used 11 times in the Tanak, both in referencing the uncontrolled gushing forth of the words of a fool’s mouth (**Mishlê/Proverbs 15:2&28**), as well as the bursting forth and continual flow of praise toward Elohim (**Tehillah/Psalm 119:71**), but also speaks clearly of the esteem of Elohim that is poured forth day and night by Creation:

Tehillah/Psalm 19:1-2 “**The heavens are proclaiming the esteem of Ěl; and the expanse is declaring the work of His hand. 2 Day to day pours forth speech, and night to night reveals knowledge.**”

In this **Tehillah/Psalm 19 verse 1-6** we see a clear hymn of praise for the esteem of יהוה in the heavens, and this melody of praise is in many ways a song that acknowledges the perfection of יהוה and His Torah, as well as the desire for His Beloved to be continually seeking His perfection, and needing the Help of our perfect Elohim to be truly set-apart in perfection!

Dawid contrasts the perfection of יהוה’s creation with the imperfections of man!

The perfection of creation is demonstrated by the stars in the heavens that obey with clear mathematical precision, and Dawid also proclaims the perfection of the Torah which provides man with the perfect wisdom of Elohim, in the form of commands, witnesses, orders, and the fear of יהוה – all of which are for the good of man!

In this melody of praise for יהוה, Dawid is alluding here to the relationship between the Torah and the heavens, and we know that every good and perfect gift is from above, coming down from the Father of Lights, with whom there is no change, nor shadow of turning (**Ya’aqob/James 1:17**)!

The heavens have been given the mission of defining the flow of time, as measured through ‘day and night’.

This cycle of time remains perfect as each night gives us the assurance of another night that will follow and so it is with each day, that we have the assurance of another day that will follow – each running their course and pouring forth the needed speech and knowledge of Elohim. Correspondingly we recognise the link here with the Torah needing to be that which man meditates upon day and night, without fail, as man’s total commitment to the **PERFECT TORAH** requires that he learn the Torah at every opportunity, by day and night – for this is the committed cycle of the blessed man who does not conform to the world:

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

In **verses 1-6** we clearly see how the heavens, in a disciplined way of marking time, communicate the knowledge of יהוה to mankind, without using words – and it is visible for all to see:

Romiyim/Romans 1:20 “**For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse**”

We have no excuse for not receiving His Spirit that He pours out on those who turn back to Him, especially as we can see His esteem and knowledge being poured forth day and night!

He makes His Word known to us! דָּבָר *dabar* – Strong’s H1697 which means, ‘*speech, word, matter, acts*’.

The **Word** of יהוה is living and active and His Word does not return empty:

Yeshayahu/Isaiah 55:11 “**so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.**”

The 5th book of the Torah (**Deuteronomy**), which is called “**DEBARIM**” – דְּבָרִים - plural of the word דָּבָר *dabar* – Strong’s H1697 meaning, ‘*speech, word, commandment, chronicles, message*’ which in its primitive root form - דָּבַר *dabar* – Strong’s H1696 means, ‘*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*’.

Debarim (Deuteronomy) is often understood as the ‘powerhouse’ that holds the vision and the mandate we have in **יהושע** Messiah. We who choose to ‘walk and obey’ the ‘Words’ of יהוה that we ‘hear, guard and do’ find that it becomes a place of anointing, righteousness and empowerment, and it is like the mantle of anointing and responsibility the Eliyahu passed on to Elisha.

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

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

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



Dalet – 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 of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of **יְהוָה**. Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

Beyt - ב:

The ancient script has this letter as  , which pictures a tent floor plan and means, **'house'** or **'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, **יְהוֹשֻׁעַ** Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

Resh – ר:

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

Yod – י:

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

Mem – מ:

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle. As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

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

AS WE COME TO THE DOOR (MESSIAH), AND GUARD HIS APPOINTED TIMES/FEASTS THAT ARE COMMANDED FOR THE HOUSE/DWELLING PLACE OF ELOHIM, WE SUBMIT UNDER THE HEAD OF THE HOUSE/BODY, FOR IT IS BY HIS OUTSTRETCHED ARM AND HAND THAT WE ARE DELIVERED OUT OF THE NATIONS AND CLEANSED TO BE A SET-APART BRIDE, THAT SUBMITS TO THE COMPLETE AUTHORITY OF THE WORDS OF OUR MASTER AND KING!

Verse 24-25

“Because I called and you refused, I have stretched out my hand and no one inclined, ²⁵ “And you spurned all my counsel, and would not yield to my reproof”

I have grouped these two verses together as it clearly shows us the response of the wrong who refuse to run back at the voice of Elohim!

The Hebrew word used here for ‘refused’ is **מָנָה** maen – Strong’s H3985 which means, ‘**to refuse, absolutely refuse**’, and represents an intentional action as opposed to one if ignorance.

So many today, willingly refuse to hear the Truth that we, as ambassadors of the Coming Reign, are proclaiming and together with his Spirit calling people to come out and be separate! Pharaoh refused to let Yisra’el go; Edom refused to give Yisra’el passage through its borders; Yisra’el refused to listen to the voice of Shemu’el the prophet when they demanded to have a king!

Yisra’el refused to repent and refused to receive instruction, and so what we can clearly see from the use of this word is that those who ‘refuse’ the call of Elohim to come out and be separate simply reveal a hardness of heart and that they are stiff-necked and unwilling to submit to the Master and King of all creation!

Ib’rim/Hebrews 12:25-26 “Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven, ²⁶ whose voice shook the earth then, but now He has promised, saying, “Yet once more I shake not only the earth, but also the heaven.”

The Greek word used here in Ib’rim/Hebrews for ‘refuse’ is **παραιτέομαι** paraiteomai – Strong’s G3868 which means, ‘**to have nothing to do with, excuse, refuse, reject**’, and this word is used in the Parable of a certain man who gave a supper and invited many and sent his servant to those who had been invited to come for the supper was now ready, and we see some of the responses to the invite, this word **παραιτέομαι** paraiteomai – Strong’s G3868 being used 3 times in:

Luqas/Luke 14:18-19 “But one by one they all began making excuses. The first said to him, ‘I have bought a field, and I need to go and see it. I ask you to have me excused.’ ¹⁹ “And another said, ‘I have bought five yoke of oxen, and I am going to try them out. I ask you to have me excused.’”

Excuses to be excused!!!

I find this a very powerful and sobering lesson being given here in terms of what excuses actually represent – and that is that they represent an intentional refusal to submit to the call of Elohim.

So many today make a wide range of excuses as to why they cannot do what is required in the Word, and will even justify these excuses in their own minds as being a valid reason, when in fact it is nothing more than a deliberate refusal to obey! Many who claim to walk in the Torah make numerous excuses as to why they cannot gather and assemble as commanded on the Sabbaths and Feast of Elohim, be it because they are tired or feel they need space or whatever other vain excuses they give! Any excuse to deviate from the pure plumb-line of the Word is a deliberate and intentional refusal to submit and obey, and will even refuse to obey those leading them in the Word, refusing to submit to the appointed offices that Messiah has clearly given in His body for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah.

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

To refuse the instruction and guidance of those appointed by Elohim for the perfecting of His Bride, are refusing Elohim!

יָהוָה has ‘stretched out’ His Hand and no one inclined! The Hebrew root word used here for ‘stretched out’ is **נָטָה** natah – Strong’s H5186 meaning, ‘**to stretch out, spread out, extend, incline**’.

What is interesting to take note of, is that the Hebrew word for tribes comes from this root, which is the word **מַטֵּה** mattah – Strong’s H4294 meaning, ‘**a staff, rod, branch, a tribe, a branch of a vine**’, and is used to refer to the ‘tribes’ of Yisra’el, as well as being used in reference to Mosheh’s ‘rod’.

The Word of Elohim is for all the ‘tribes’ (branches) of Yisra’el – all who have ‘spread out’, and when we see the meaning of these words we can quickly be reminded of the words of our Master and Elohim in:

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

These instructions of **יָהוָה** as given through Mosheh are for us, the branches of The Vine (**יְהוֹשֻׁעַ** Messiah), who have been grafted in by the blood of Messiah!

While His word has gone out, and through the life, death and resurrection of Messiah, **יָהוָה** stretched out His Hand yet no one inclined!

The Hebrew word for ‘inclined’ is **קָשַׁב** qashab – Strong’s H7181 and means, ‘**to incline (ears), to attend to, pay or give attention to, listen, heed, mark, marked well**’.

Repeatedly throughout the Scriptures we see the call to 'listen', and often with it the clear rebuke for any nation who would not listen, nor give heed to the words of the prophets, who called a backsliding people back to the Torah. This word is often also translated as 'pay attention', and we know that if people actually paid attention to the Word and did what it actually says, they would not find themselves in the terrible confused mess that they find themselves being consumed in.

Most will rather listen and pay attention to what their twisted traditions say – traditions that have been born out of falsified interpretations that are simply designed to satisfy the selfishness of the flesh, rather than to submit and obey to the truth of walking according to the Spirit.

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

Messiah came to open the eyes of the blind and open the ears of the deaf – in Him we are able to hear and see the wonder of His truth and walk faithfully in it.

Yirmeyahu asks, "who has listened to His Word and obeyed it?" – and what is a sad picture for us today, is how so many have not listened and therefore unable to obey, or they listen and do not do – hearers of the Word only.

Ya'aqob/James 1:22 tells us to become doers of the Word and not just hearers only, lest we deceive ourselves!!!

So many are sadly deceived in not doing what they should be hearing, and further shows that they actually have not listened, nor are they interested in listening to the Word of יהוה.

The Hebrew word here in Yirmeyahu translated as 'listened' is קָשַׁב qashab.

Verse 25 goes on to say that those who have refused to listen to the call of wisdom, have spurned all counsel of Elohim!

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

We see the clear picture of the state of the people – they were 'naked' and lacked restraint as they simply followed after the flesh and what initially to Aharon may have seemed like a 'keeping the peace' in camp by allowing them to do what they wanted actually turned out to be the reality of him not standing up for what is right and so many fall into this trap today as they prefer to keep quiet for the sake of peace – and this we cannot do. We must stand up for truth and guard it all costs and allow no breach in the camp so to speak!

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

Stubborn people work out or observe their own or another's advice, apart from יהוה!

They avoid the counsel of Elohim and neglect to keep His commands while they will seek to reason out their own counsel that is worked in darkness and not in the light of His Word, and in the process try to hide far from יהוה, just and Adam and Hawwah did when they sinned and tried to hide, seeking their own counsel of what to do, in the dark, trying to cover their exposed nakedness without complete surrender and the proper seeking of יהוה's counsel, in an intentional refusal to yield to His reproof!

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

Verse 26-27

"Let me also laugh at your calamity, mock when your dread comes, 27 "When your dread comes like a storm, and your calamity comes like a whirlwind, when distress and anguish come upon you."

Let us consider this clear fact that יהוה laughs at His enemies and at those who refuse His call and spurn His counsel, as we see in:

Tehillah/Psalm 2:4-6 "He who is sitting in the heavens laughs, יהוה mocks at them. 5 Then He speaks to them in His wrath, and troubles them in His rage, saying, 6 "But I, I have set My Sovereign on Tsiyon, My set-apart mountain."

Tehillah/Psalm 37:12-13 "The wrong plots against the righteous, and gnashes his teeth at him. 13 יהוה laughs at him, for He sees that his day is coming."

You do not want יהוה laughing at you!!! The Hebrew word for 'laugh' is the root verb שָׂחַק saḥaq – Strong's H7832 which means, 'to laugh or celebrate, play, rejoice, scorn'.

The Hebrew word for 'calamity' is **אֲסִיּוֹת** ed – Strong's H393 which means, '*distress, calamity, destruction, disaster*', and we see this word used in:

Yirmeyahu/Jeremiah 18:17 "I shall scatter them as with an east wind before the enemy; I shall show them the back and not the face in the day of their calamity."

When we take our eyes off of Him and turn away, then He only sees our back, as He scatters us as a result of disobedience!

What this verse is saying is that He will see their back and not their face – and this makes sense – because if one is not looking to Him and following Him, then their eyes are not where they should be and will end up walking away from Him instead of toward Him! What we must clearly recognise is that **יְהוָה** sees right through us – He sees our hearts and can see if His Torah is there or not.

While many may laugh at and mock the called for set-apartness that wisdom has called out, **יְהוָה** will laugh and mock at those who have turned their backs on the call to hear, guard and do the Truth, when His wrath and burning displeasure is poured out on the wicked!

Those who have laughed and mocked at the invitation to get ready for the coming banquet of our King, will not taste the supper that He is preparing for His Bride!

Luqas/Luke 14:24 "For I say to you that none of those men who were invited shall taste my supper."

Naḥum/Nahum 1:2-3 "יְהוָה is a jealous and revenging אֱלֹהִים, **יְהוָה** is a revenger and a possessor of wrath. **יְהוָה** takes vengeance on His adversaries, and He watches for His enemies. **יְהוָה** is patient and great in power, but by no means leaves unpunished. **יְהוָה** has His way in the whirlwind and in the storm, and the clouds are the dust of His feet."

Verse 28

"Let them then call on me, but I answer not; let them seek me, but not find me."

This verse makes it clear that there is certainly coming a time when it will be too late to call upon the Name of **יְהוָה**!!! No matter how much they call, He will not listen and will not answer and will not find Him!

Anyone who rejects the Torah and observance to the clear instructions contained therein are not heard by **יְהוָה**.

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

Many churches today 'recite' the 10 commandments each sun-day and think that by doing this they have the attention and ear of **יְהוָה**, and here this is clear – He does not hear, and actually rebukes those who recite His Word while refusing to actually walk in it, while claiming to be in covenant with Him!

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

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

Luqas/Luke 13:25-27 "When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Master, Master, open for us,' and He shall answer and say to you, 'I do not know you, where you are from,' 26 then you shall begin to say, 'We ate and drank in Your presence, and You taught in our streets.' 27 "But He shall say, 'I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.'"

Verse 29-30

"Because they hated knowledge and did not choose the fear of יְהוָה, 30 "They did not accept my counsel, they despised all my reproof"

These 2 verses make it clear why **יְהוָה** will not hear the wrong and why they will not find Him!

They hate knowledge, do not choose to fear Him, do not accept His counsel and despise His reproof.... All of which we have already discussed in this commentary!

The Hebrew word we have not discussed here is the word that translates as 'choose' which is the root word **בָּחַר** baḥar – Strong's H977 and means, '*to choose, choicest, selected, preferred*', and this word is used to express that choosing which has ultimate and eternal significance.

We see in Scripture how **יְהוָה** chooses a people, certain tribes, specific individuals, and a place for His Name; and in all these cases service and obedience is at the heart of the choosing.

Thus, יהוה chose Yisra'el to be set-apart and thereby to serve as His witness among the nations. His choosing us has eternal significance!!! His choice is forever!!! The expected response of the chosen is loving obedience and complete commitment in uncompromised service to the One who has chosen us!

Yoḥanan/John 15:16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.”

יהושע makes it very clear to us here in **Yoḥanan/John 15** that we did not choose Him, but He chose us – and our acceptance to His choosing implies that we understand and acknowledge our needed response, which is to obey, and in doing so we relinquish and forfeit all ‘choice for self’ – simply because we accept our choosing and realise that we are no longer our own, but rather belong to Him who has purchased us with His own Blood – hence we are called **The Chosen!** While this may seem fairly obvious at first glance, and it should; what we do find is that many do not recognise the consequence of their acceptance of the great choosing of Elohim upon their lives, for they simply continue to make ‘bad choices’ that render their garments defiled before the One who has chosen us and clothed us with His righteousness! יהוה’s ‘choosing’ of Yisra’el was not because of being bigger and better than other nations!

Deḇarim/Deuteronomy 7:7-8 “יהוה did not set His love on you nor choose you because you were more numerous than any other people, for you were the least of all peoples, 8 but because of יהוה loving you, and because of Him guarding the oath which He swore to your fathers, יהוה has brought you out with a strong hand, and redeemed you from the house of bondage, from the hand of Pharaoh sovereign of Mitsrayim.”

יהוה’s loving-commitment to His oath that He swore to Abraham, Yitshaq and Ya’aqob is what has caused us to be a people that are ‘chosen’ in the Beloved!

Deḇarim/Deuteronomy 10:14-16 “See, the heavens and the heaven of heavens belong to יהוה your Elohim, also the earth with all that is in it. 15 “יהוה delighted only in your fathers, to love them. And He chose their seed after them, you above all peoples, as it is today. 16 “And you shall circumcise the foreskin of your heart, and harden your neck no more.”

Because of His great love for our fathers, He chose their seed – that is us, and because of His choosing us, He expects us to walk humbly before Him and cut away the foreskin of our heart, rolling away the reproach of wickedness and sin that breeds therein; and be stiff-necked no more!

Because of His lovingly-committed choice for us, we too must respond by making the clear choice to serve Him and cling to Him with our all:

Deḇarim/Deuteronomy 30:19-20 “I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed, 20 to love יהוה your Elohim, to obey His voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya’aqob, to give them.”

We, the chosen, are called to choose life!

The Torah is our life! And in choosing life, we choose to love, obey and cling to Elohim by guarding His Torah that leads us in the Way of Set-Apartness!

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

The Words of this Torah is not worthless – it is our life!

The Living Word – The Word made flesh - יהושע Messiah - is our life!!! In Speaking of יהושע Messiah, Sha’ul tells us in:

Romiyim/Romans 10:6-7 “But the righteousness of belief speaks in this way, “Do not say in your heart, ‘Who shall ascend into the heavens?’ ” – that is, to bring Messiah down; or, 7 “ ‘Who shall descend into the abyss?’ ” – that is, to bring Messiah up from the dead.”

Sha’ul was quoting from:

Deḇarim/Deuteronomy 30:11-14 “For this command which I am commanding you today, it is not too hard for you, nor is it far off. 12 “It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’ 13 “Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’ 14 “For the Word is very near you, in your mouth and in your heart – to do it.”

יהושע Messiah is the One who came down, and He is the One who came up from the dead and He has made His Word – His Torah – alive in us, in order that we, the chosen, can live set-apart lives unto Him!

יהושע Messiah is our life – and we choose Life!!!

That being said, we must recognise the clear consequences of such a choice – for by choosing יהושע Messiah, we are in fact choosing to love, obey and cling to His Torah!!!

Sadly, there are many who do not understand this, and think that they have a choice not to obey!

While Yisra'el, being chosen, did not cling to יהוה and His Torah, יהוה's loving commitment to His oath stands firm forever and after a new generation had passed over the Yarden, Yehoshua called for this chosen nation to make a choice, as he says in his closing speech:

Yehoshua/Joshua 24:14-15 “And now, fear יהוה, serve Him in perfection and in truth, and put away the mighty ones which your fathers served beyond the River and in Mitsrayim, and serve יהוה! 15 “And if it seems evil in your eyes to serve יהוה, choose for yourselves this day whom you are going to serve, whether the mighty ones which your fathers served that were beyond the River, or the mighty ones of the Amorites, in whose land you dwell. But I and my house, we serve יהוה.”

The call is clear – fear יהוה and serve Him in Truth, however if you think that it is evil to do so, then choose today who you are going to serve! The ‘choice’ to serve who you want to, is given to those who have not fully accepted the ‘choosing’ of Elohim! For those who have fully accepted and responded to the clear ‘choosing’ of Elohim, are called to fear Him and serve Him in perfection and truth, and in that acceptance the responsibility is clear – put away all falsehood and idolatry, that leads to death! What I am trying to make clear here is that when we have understood the clear ‘choosing’ of Elohim, there is actually no more ‘choosing’ that we get to do, when it comes to fearing and serving in perfection and truth!

In our understanding of the difference between ‘good’ and ‘evil’, we have discussed in the past that the difference between the two is the difference between being ‘functional’ or ‘dysfunctional’.

Verse 31

“Therefore let them eat the fruit of their own way, and be filled with their own counsels.”

This verse is clear – you will be given over to your choices and desires and will reap what you sow!!!

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

Yirmeyahu/Jeremiah 6:19 “Hear, O earth! See, I am bringing evil upon this people, even the fruit of their thoughts, because they have not listened to My words, nor My Torah – and they rejected it.”

A tree is known by its fruit!

Mattithyahu/Matthew 12:33 “Either make the tree good and its fruit good, or else make the tree rotten and its fruit rotten, for a tree is known by its fruit.”

Those who have spurned the counsel of Elohim and refused His call and neglect obedience to His commands will be handed over to the delusion that they willingly submit to!

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

The Hebrew word for fruit is פֵּרִי *peri* – Strong's H6529 which means, ‘fruit, produce’ and comes from the word פָּרָה *parah* – Strong's H6509 which means, ‘to bear fruit, be fruitful, flourish’.

This word certainly speaks of the physical fruit of trees and shrubs that bear fruit in which there is a seed according to its kind, i.e., fruit with kernels, hence the fruit produces more fruit.

This word is also used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, “the result of an action”; or better understood as, “works”. Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance – which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

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

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness!

When we walk according to the Spirit, we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present!

Fruit does not just pop into one's life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be 'doing' the good works of obedience that have been prepared beforehand for us to do – and that is to walk in the clear commands of Elohim, guarding to do all He has commanded us!

We are known, or rather shall be known by our fruit:

Mattithyahu/Matthew 7:16-23 **“By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them – 21 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”**

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

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

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

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

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

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

Verse 32

“For the turning away of the simple slays them, and the complacency of fools destroys them.”

The Hebrew word used for ‘turning away’ is מְשֻׁבָּה meshubah – Strong’s H4878 which means, ‘*turning back, apostasy, faithless, faithlessness, waywardness, backsliding*’, and comes from the root word שׁוּב shub – Strong’s H7725 which means, ‘*to turn back, return, repent, recover*’, which we have already looked at.

And so, we see that while שׁוּב shub speaks of a repentance and a turning back to Elohim, we see the opposite in the word מְשֻׁבָּה meshubah which expresses a turning away from Elohim.

The continual turning away or waywardness of the simple is what kills them, as they do not turn to the One who gives life!

Yirmeyahu/Jeremiah 2:19 **“Your own evil instructs you, and your **backslidings** reprove you. Know therefore and see that it is evil and bitter that you have forsaken יהוה your Elohim, and that My fear is not in you,” declares the Master יהוה of hosts.”**

Many today will try to justify their waywardness, just as Yisra’el did in before she was divorced:

Yirmeyahu/Jeremiah 3:11-12 **“And יהוה said to me, “**Backsliding** Yisra’el has shown herself more righteous than treacherous Yehuḏah. 12 Go and proclaim these words toward the north, and say, ‘Return, O backsliding Yisra’el,’ declares יהוה, ‘I shall not look on you in displeasure, for I am kind,’ declares יהוה, ‘and I do not bear a grudge forever.”**

Those who disregard the Torah and the need to guard and keep the Sabbath and Feast of Elohim are at ease in their waywardness and it is this assumed peace that will destroy them!

The Hebrew word for ‘complacency’ is שְׁלֵוָה *shalvah* – Strong’s H7962 which means, ‘*quiet, at ease, complacency, time of tranquillity*’.

This is certainly a blessed character trait in anybody’s life as we see in speaking of the peace and rest that shall be in Yerushalayim:

Tehillah/Psalm 122:7 “Peace be within your walls, rest in your citadels.”

What we must be careful of is that quietness and rest can, if not guarded, become an open door for disaster.

This ‘unconcerned’ ease was the problem with Sedom:

Yehezqel/Ezekiel 16:49 “See, this was the crookedness of your sister Sedom: She and her daughter had pride, sufficiency of bread, and unconcerned ease. And she did not help the poor and needy.”

The lack of concern in one’s peace can result in carelessness, and it is the carelessness of fools in their unconcerned ease that destroys them as they are caught unaware when facing punishment for sin and lawlessness!

Verse 33

“But whoever listens to me dwells safely, and is at ease from the dread of evil.”

This first **Mishlĕ/Proverb** of Shelomoh ends with the clear assurance of safety for those who have ears and hear what the Spirit is saying!

The Hebrew word for ‘listens’ 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*’, as already discussed.

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

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

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

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

The Hebrew word used here for ‘tents’ is the plural of the root word אוהל *ohel* – Strong’s H168 which means, ‘*tent*’ and is symbolic of wilderness life, and this is also the same word used for the Tabernacle; and the root word used here for ‘dwelling places’ is from the root word מִשְׁכָּן *mishkan* – Strong’s H4908 which comes from the root word שָׁכַן *shakan* – Strong’s H7931 which means, ‘*to settle down, abide, dwell, establish, make or cause to dwell*’.

The term מִשְׁכָּן *mishkan* – Strong’s H4908 is used here in the plural sense, and we take note that this is the same word used in the singular for ‘The Tabernacle’.

We take note that both these words - אוהל *ohel* – Strong’s H168 and מִשְׁכָּן *mishkan* – Strong’s H4908 are used for the Tabernacle and there is often the questioned raised of whether one represents the inner part of the Tabernacle while the other the outer, yet this cannot be definitively shown.

What we do recognise however is that in the uses of these two words that are collectively used for the Tabernacle, we may be able to see that the אוהל *ohel* – Strong’s H168 is often the place where man/congregation meets with Elohim; whereas the מִשְׁכָּן *mishkan* – Strong’s H4908 may be likened to the expression of Elohim dwelling amidst the nation of Yisra’el.

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

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

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

In **Wayyiqra/Leviticus 1:1** we see the word אוהל *ohel* – Strong’s H168 being used and linked to ‘Meeting’ or ‘Appointment’:

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

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

The first times that מִשְׁכָּן mishkan – Strong's H4908 is used, is in:

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

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

The word for 'tents' - אוהל ohel – Strong's H168 is used already in Berēshith/Genesis 4 in describing man's dwelling as 'tents'.

What we can possibly understand in these two words is that the אוהל ohel – Strong's H168 picturing our sojourning here 'in the tents of Ya'aqob' and how we have been given the Appointed Times/Feasts of יהוה for us to come and meet with Him, in the Tent of Appointment, whereas the מִשְׁכָּן mishkan – Strong's H4908 pictures for us the fullness of the Dwelling of Elohim in our midst.

The word used for 'Dwelling Place' in Shemoth/Exodus 38:21, as discussed, is מִשְׁכָּן mishkan – Strong's H4908, and in the LXX (Septuagint) the Greek word used here is σκηνή skēnē – Strong's G4633 which means, 'tent, dwelling, tabernacle'; and this word is used to describe the Dwelling Place of Elohim that will be with men, in:

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

This is the Tabernacle that Yoḥanan saw in:

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

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

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

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

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

We who listen to Elohim and stay in Him will be assured of dwelling securing and safely in Him!

The Hebrew word used for 'safely' is בטח betah - Strong's H983 which means, 'security, confidence' and comes from the root בטח batah - Strong's H982 which means, 'to trust, rely on'.

We can put our firm trust in Him!

Tehillah/Psalm 40:4 "Blessed is that man who has made יהוה his trust, and has not turned to the proud, and those turning aside to falsehood."

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', so to speak – people 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.

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.”

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 like the rebellious that do not trust in יהוה?

Proper trust in יהוה reflects a true steadfastness, and we see in:

Tehillah/Psalm 125:1 “Those who trust in יהוה Are like Mount Tsiyon – It is not shaken, it remains forever.”

The Hebrew word translated as ‘shaken’ is מוט **mot** – Strong’s H4131 which means, ‘**removed, to waver, slip, fall, shake, totter**’.

We who trust in יהוה shall never be ‘shaken’ and never waver or slip or fall, or even totter as we stand firm in the Truth! Those who are trusting and never shaken shall inherit the earth, while those who waver shall not dwell in the earth.

Mishlë/Proverbs 3:5-6 “Trust in יהוה with all your heart, and lean not on your own understanding; 6 Know Him in all your ways, And He makes all your paths straight.”

Mishlë/Proverbs 14:26 “In the fear of יהוה is strong trust, and His children have a place of refuge.”

Walking in the fear of יהוה is strong Trust, as you hear, guard and do His clear instructions (Torah) and find your refuge in Him, no matter the circumstances you find yourself in.

This root word for ‘trust’ – בַּטַּח **bataḥ** – Strong’s H982 – in the ancient pictographic script looks this this:



 **This is the letter ‘Beyt’,** which is written as בּ in the Modern Hebrew text of this word we are looking at. This pictographic letter is a picture of ‘**a tent floor plan**’ and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and represents the Dwelling Place of the Most-High, which we are, as we are ‘living stones’ that are being built up in Messiah.

 **This is the letter ‘Tet’,** which is written as ט in the Modern Hebrew text of this word. The original pictograph for this letter is pictured as ‘**a container made of wicker or clay**’. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meaning of this letter is ‘**basket, contain, store and clay**’. It can also mean ‘**surround**’ as a basket is used to ‘**surround**’ something in order for it to be protected and secure.

 **This is the letter ‘Het’,** which is written as ח in the Modern Hebrew text of this word. The ancient pictographic letter is pictured as a ‘**tent wall**’, and carries a meaning of ‘**SEPARATION**’, as a tent wall separates two halves of the tent. It can also reflect the outside walls that separate the people inside from that which is outside and can therefore also symbolise protection and security to those who are inside, while picturing ‘a cutting off’ of those who are outside. Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, or separated from**’.

As a tent wall we are also able to recognise the picture of stones that are being built up to make a complete wall, having been separated from the world and built up in the Master!

When we look collectively at these pictographic letters that form this word, we are able to glean some valuable insight into the encouraging message that is being given through this word, as the following meaning can be rendered from these pictures:

THE HOUSE OF THE BASKET IS SAFELY ESTABLISHED!

Our Master and Elohim has firmly established the end from the beginning and for this reason we are able to put our complete trust in Him and stay in Him, as He is coming to gather us to Himself and let His kingdom be firmly established forever, where He will rule and reign with His adorned and capable Bride!

When you grasp that He has firmly secured the House – His House – and all who are in it, then trusting in Him should be something we should do without hindrance and in trusting Him we are equipped to wait patiently.

We can also be ‘at ease’ from the dread of evil!

The Hebrew word used for ‘at ease’ is שָׁן shaan – Strong’s H7599 which means, ‘to be at ease, at peace, rest securely’, and we find this word used in:

Yirmeyahu/Jeremiah 30:10 “And you, do not fear, O Ya’aqob My servant,’ declares יהוה, ‘nor be discouraged, O Yisra’el. For look, I am saving you from afar, and your seed from the land of their captivity. And Ya’aqob shall return, and have rest and be at ease, with no one to trouble him.”

We have comfort and rest in our King as we remain steadfast in Him, guarding to do all He has commanded us to as we shine the Light of His Truth and declare our committed love for Him in our active obedience and submission to His Word!

Yeshayahu/Isaiah 26:3-4 “The one steadfast of mind You guard in perfect peace, for he trusts in You. 4 “Trust in יהוה forever, for in Yah, יהוה, is a rock of ages.”

We need not be alarmed at the dread of evil that is coming upon the world:

Luqas/Luke 21:9 “But when you hear of fightings and unrests, do not be alarmed, for these have to take place first, but the end is not immediately.”

Yet what we must do is endure!

Luqas/Luke 21:19 “Possess your lives by your endurance!”

The Greek word that is translated as ‘endurance’ is ὑπομονή hupomonē – Strong’s G5281 which means, ‘a patient enduring, steadfastness, perseverance, a remaining behind’, and this word comes from the Greek word ὑπομένω hupomenō – Strong’s G5278 which means, ‘to stay behind, to await, endure’, which comes from the two words:

1) ὑπό hupo – Strong’s G5259 which means ‘under, in subjection to’, and

2) μένω menō – Strong’s G3306 and means, ‘to stay, abide, remain, stand’ – which is the word that is used in

Yoḥanan/John 15 where we are told to ‘stay in, remain in’ Messiah!

Proper endurance in the Master calls for us to ‘stay in’ Him and ‘be in subjection to’ Him, by guarding His commands!

This call to possess our lives by endurance implies that endurance is certainly needed, especially as we live in a world that is corrupt and wicked and if one does not ‘possess by endurance’ they may just see their lives being stolen away through the influence of sin and compromise.

As faithful talmidim (disciples) of Messiah, we recognise that while He ascended to the Most Set-Apart Place, where He continually intercedes for us as our High Priest, we need to **endure** and be steadfast in staying in Him, as we walk in subjection to His clear Torah, bearing the peaceable fruit of righteousness.

Ḥazon/Revelation also repeatedly reminds us, in relation to what is to come in the days ahead, the clear call for the faithful endurance of the part of the set-apart ones.

‘Endurance’ is the ability to stay true to the Truth – keeping your eyes fixed on the Prince and Perfecter of our belief and running with great perseverance the race set before you.

Trials strengthen our endurance and gives us the ability to hold on to the sure hope we have in our Master and His soon return for a ready, set-apart Bride!

Tehillah/Psalm 37:7-9 “Rest in יהוה, and wait patiently for Him; do not fret because of him who prospers in his way, because of the man doing wicked devices. 8 Abstain from displeasure, and forsake wrath; do not fret, also to do evil. 9 For evil-doers are cut off; but those who wait on יהוה, they shall inherit the earth.”

Summary:

This is by no means an exhaustive and complete commentary on this collection of parables in **Mishlĕ/Proverbs 1**, but is simply an expansion on some of the key concepts we find herein, with the hope that this will equip the reader to dig even deeper, into the wealth of wisdom our Elohim has given us!

As we consider the wealth of wisdom contained here, in this first collection of the parables of Shelomoh, may we recognise the clear call of Elohim – and that is a call for complete set-apartness, with the assurance that we, who stay in Him, have in Him, as we remain steadfast, with a committed and zealous endurance, that can be expected of a true set-apart and chosen one of our Master and Elohim, **יהושע** Messiah!

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