

## MISHLĚ/PROVERBS 4

Shalom,

In this article I will break down **MishlĚ/Proverbs 4**, 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

**“Children, listen to the discipline of a father, and give attention to know understanding”**

This collection of proverbs begins with the clear invitation, and call, given to us, as children of our Heavenly Father, to listen and receive the proper teaching and correction.

The Hebrew word that is translated as ‘listen’ 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’ĕl.”**

These verses make it very clear, in helping us understand that in order 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: אָזְנוֹתֵינוּ תִשְׁמָעוּ - ‘im-shamoa tishmau’ which, literally translates as:

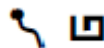
**“If hearing, you shall hear”** and this reminds me of how often we see the following term being used in Hazon/Revelation, to the assemblies: **“He who has ears let him hear what the Spirit says.”**

The call being given here, is that we are to hear the depths of what is being spoken. That is, we are to 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!!!

What we clearly notice here, in this proverb, is that this is the call given to ‘children’, which is written, in the plural, as בָּנִים – **baniym**, which comes from the root word בֵּן **ben** – Strong’s H1121 which means, **‘son, grandson, child, member of a group, children (plural for both male and female)’**.


In the ancient pictographic Hebrew script, the word בֵּן **ben** – Strong’s H1121 looks like this:



**Beyt** - בֵּית:

This is the letter ‘beyt’ (בֵּית), which in the ancient script has this letter as , which pictures a **tent floor plan** and means, **‘house’ or ‘tent’**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

**Nun** - נוּן:

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

The combined meaning of these letters is:

## THE CONTINUING OF THE HOUSE

This speaks of one who continues the family line.

The address being given here, in Shelomoh's words, is of a father to the children, who were to continue the family line and guard the True identity, as sons and daughters of the Most-High. This we do by guarding the ways and commands of the House and teach our children to do likewise.

The clear instruction that is being given here for children to listen, also reminds us of our responsibility to listen to the discipline of our Heavenly Father, as well as our responsibility to ensure that the next generation is taught the clear discipline and Truth of the Word!

As we consider the need for us as children to be listening, and giving full attention, to the clear instructions and discipline of our Everlasting Father, we must be reminded too, of our responsibility to teach our children to do the same, as we show our complete love for Him, with our all, as we read in:

**Debarim/Deuteronomy 6:4-9** "Hear, O Yisra'el: יהוה יהוה our Elohim, יהוה is one! 5 "And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. 6 "And these Words which I am commanding you today shall be in your heart, 7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 "And you shall write them on the doorposts of your house and on your gates."

Dawid was a man who sought to teach his children the fear of יהוה:

**Tehillah/Psalm 34:11** "Come, you children, listen to me; let me teach you the fear of יהוה."

Sha'ul address the believers in Thessalonica and expresses his urgency in them taking what he had taught them and do likewise:

**Tas'loniqim Aleph/1 Thessalonians 2:10-12** "You are witnesses, Elohim also, how set-apart and righteously and blamelessly we behaved among you who believe, 11 even as you know how each one of you, as a father to his children, encouraging and comforting and bearing witness to you, 12 that you would walk worthily of Elohim who is calling you into His own reign and esteem."

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

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

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

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

The Hebrew word that is translated as 'rod' comes from the root word 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 referring to the rule and authority of Messiah, the Sent One, in whom we have all authority!

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

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

There is certainly great wisdom in true discipline!

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

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

The Hebrew root word that is used here for 'instruction' is מִּצְוָה **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 **Mishlê/Proverbs** we are told straight up, in **Mishlê/Proverbs 1:2-3**, that these proverbs of Shelomoh are for knowing wisdom and discipline, and for receiving the discipline of wisdom, and in **Mishlê/Proverbs 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 found 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 used for a 'taught one' or 'disciple' of Messiah is μαθητής **mathētēs** – Strong's G3101 which means, '**disciple, pupil, student, taught one or one who is learning**', which comes from the word μανθάνω **manthanō** – Strong's G3129 which means, '**learn by use, practice**'.

And the basic meaning of this Greek word, is understood as, '**to experience**', and the use of this word implies an intellectual concern, which can therefore also render for us the understanding of, '**seek to experience**' or, '**learn to know**'.

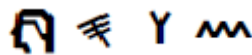
This word is also used in the Greek language with the understanding of, '**learning skills under instruction**'.

This word comes from the root μάθ- **math** which means, '**to learn, educated, receive instruction**'.


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

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


In the ancient pictographic script, this Hebrew word for 'discipline' - מִּצְוָה **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!

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

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

Let me ask you – how disciplined are you?

What do you set your eyes upon each and every day, as you sojourn here as ambassadors of the Coming Reign?

In your walk of faith, are you continually turning your head to The Master?

By that I mean, are you continually turning your attention and thoughts and actions to the One whom you should be following, or are the things of the world and the lusts of the flesh and the lust of the eyes taking your attention away from the needed discipline of separation?

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

True 'children' are those who 'listen' to and receive the 'discipline' of a father and walk in the clear commands of their father!

**Ih'rim/Hebrews 12:5-11 "And you have forgotten the appeal which speaks to you as to sons, "My son, do not despise the discipline of יהוה, nor faint when you are reprov'd by Him, 6 for whom יהוה loves, He disciplines, and flogs every son whom He receives." 7 If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? 8 But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons. 9 Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live? 10 For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness. 11 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it."**

As we consider the 'Father' that we are to be listening to, we must recognise that Messiah, the One who was born, would be called **EVERLASTING FATHER!**

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

This promise of the SEED that 'shall be called FATHER of CONTINUITY', once again emphasises the clear picture that Messiah, the DOOR to the Father is the Everlasting FATHER!

Let us take a look at this term 'father of continuity', as it is written in **Yeshayahu/Isaiah 9:6 (in the Hebrew text, it is 9:5):**

אָבִי אֲדָם – 'abi ad' – which can literally be rendered as 'My Father forever'.

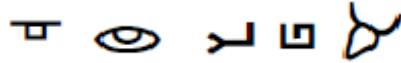
The two Hebrew root words that are used here are:

1) אָב ab - Strong's H1 which means, 'father', and

2) אֲדָם ad - Strong's H5703 which means, 'perpetuity, continually, eternal, forever, perpetual'.

When one looks at this term, in the ancient pictographic script, we see a powerful picture that reveals to us how **THE FATHER** has revealed Himself to us!

The term אֲבִי עֶד – ‘**abi ad**’, which proclaims, “My Eternal Father” or “My Father Everlasting” looks like this:



The two words, individually, look like this:

**MY Father** – אֲבִי **abi**:



**Aleph** - א:

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

**Beyt** - ב:

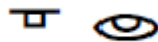
The ancient script has this letter as ב, which pictures a tent floor plan and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

**Yod** - י:

The ancient script has this letter as י 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!

In its root form the ancient script represents this word as meaning the strength of the House, which can represent that which upholds the house such as tent poles, or the father who upholds the family, and is the strength of the family. The addition of the ‘**yod**’ makes this word become personal as it renders the father as being ‘my’ father, and emphasises how it is the Father who works my deliverance by His own outstretched arm and hand.

**Eternal** - עֶד **ad**:



**Ayin** - ע:

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

**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.

Combined these two letters mean:

**SEE THE DOOR**

When we understand this wording, in terms of who the DOOR is, we are able to see that this wording is making it clear to us, that our:

**ETERNAL FATHER HAS STRETCHED OUT HIS ARM AND HAND, AND WE SEE HIM, AS THE DOOR, WHICH IS MESSIAH!**

Messiah, the Door, is the outstretched arm and hand of Elohim, who is the beginning of our strength and He shall be called our Father forever!

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

**Yohanan/John 14:6-11** “יהושע said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me. 7 “If you had known Me, you would have known My Father too. From now on you know Him, and have seen.” 8 Philip said to Him, “Master, show us the Father, and it is enough for us.” 9 יהושע said to him, “Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, ‘Show us the Father’? 10 “Do you not believe that I am in the Father, and the Father is in Me? The words that I speak to you I do not speak from Myself. But the Father who stays in Me does His works. 11 “Believe Me that I am in the Father and the Father in Me, otherwise believe Me because of the works themselves.”

The understanding of who יהושע Messiah is, is often lost when people follow the inherited lies and deception of the Truth of Him not being the Everlasting Father – for יהושע Messiah is the Master יהוה.

When this deception happens, the fuller understanding of the commands of Messiah, being the exact same commands of יהוה our Elohim, is lost and misunderstood, with the false notion that the Son came to change the Father’s commands and set forth a new standard, of an assumed obedience to the Father.

יהושע Messiah is our Master and Elohim, as T’oma confessed when seeing the scars in His hands and feet, and the Word is clear that Elohim is One and He does not change!

Our responsibility as sons of Elohim, must be to listen to His discipline, so that we can stay in him and He in us in order for us to bear much fruit that lasts!

#### **GIVE ATTENTION TO KNOW UNDERSTANDING!**

The Hebrew root word that is translated as ‘give attention’ 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 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 very sad picture for us today, is seeing how so many have not listened and are therefore unable to obey, or, they listen and do not do – as they are simply 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 to not doing what they should be hearing, and this further shows us that they actually have not listened, nor are they interested in listening to the Word of יהוה.

The Hebrew word that is used here in Yirmeyahu, and translated as ‘listened’ is קָשַׁב qashab.

The Hebrew root word that is translated as ‘know’ is יָדָע yada – Strong’s H3045 meaning, *‘to know, to acknowledge, clearly understand, to perceive, distinguish and discern’*, and this verb can also render the ability to know by experience, and therefore, ‘to know’ understanding, implies an active obedience in guarding to do what has been commanded and learnt, through discipline, for ‘understanding’ comes in the ‘doing’.

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

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

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

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

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

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

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

As we can see straight away in this **Mishlë/Proverbs 4** that the first verse gives us a very clear instruction to be a hearing, guarding and doing children of the Most-High Elohim!!!

## Verse 2:

**“For I gave you good instruction: do not forsake my Torah.”**

The reason we can, and are commanded, to listen to the discipline of our Father and know understanding, as we do His Word, is that He has given us ‘**good instruction**’, through His **Torah**, which we must not **forsake!**

The Hebrew root verb that is translated as ‘**gave**’ is נָתַן **nathan** – **Strong’s H5414** which means, ‘**to give, put, set, appointed, delivered, given, placed**’, and a derivative of this word is נְתִינִים **Nethinim** – **Strong’s H5411**, which is used to describe the ‘**temple servants**’ or ‘**given ones**’, who served in the temple and often did menial tasks, yet their lives were given over to service in the temple, under the hand of the Lēwites.

Messiah **gave** of Himself, in order to give to us that which He promised to Abraham and in turn, we too are enabled, by His favour through the Blood of Messiah, to ‘**give**’ ourselves totally over to Him, as a daily living sacrifice, serving Him with our all, in complete set-apartness.

In Messiah giving of Himself, He left for us a clear example that we should follow in, as we guard His Torah!

The Hebrew word for ‘**good**’ is טוֹב **tob** – **Strong’s H2896** and carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’.

In the true understanding of this word טוֹב **tob** we can see that it may best be translated in most cases as ‘**functional**’, for when יהוה said in **Berēshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**. What He saw was His creation **functioning** properly and working the way it should and this is why it was ‘**good**’. Sounds all good – yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what טוֹב **tob** means.

To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.

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



## Tet – ט:

The original pictograph for this letter is ⊗, a container made of wicker or clay. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are ‘**basket, contain, store and clay**’.

## Waw - װ:

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

## Beyt - ב:

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

The meaning of these letters could render the following:

## THE BASKET IS SECURE IN THE HOUSE

When looking at this word, in its pictographic form, we are able to see that we, as clay vessels, are made secure through the Blood of Messiah that holds for us a secure covenant promise, of being made complete in Him and becoming the Dwelling Place of the Most High – where He, that is Good - The Potter, may dwell with those He has created and called by name!

As we look at these letters, we find a great revelation, in terms of the Good News (Besorah) or rather, the טוב **tob** News! The way we, as *'clay vessels'*, are secured into the House of Elohim, is by being secured by the peg!

Listen to what it says in:

**Yeshayahu/Isaiah 22:22-24** **“And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 ‘And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father’s house. 24 ‘And they shall hang on him all the weight of his father’s house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars.”**

We know that this is a great picture of how through יהושע Messiah we are fastened in a steadfast place!

**Ezra 9:8** **“But now, for a short while, favour has been shown from יהוה our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”**

This again, is a wonderful promise given amidst a time of bondage – that a peg is given in His set-apart place – a great picture of the loving-commitment and compassion יהוה has for His called out nation, that while the ‘House of Elohim’ had been neglected and broken down, He would bring the necessary means to ‘secure’ His covenanted people to His House that he builds by His design!

It is through the work of Messiah, who has become the very ‘peg’ that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh, the living embodiment of Torah, יהושע Messiah, came down and secured for us the ability to be made into the House that He Elohim shall dwell in forever!

His House/Dwelling Place is built by His design and His plan and so, when we see how we are the ‘Dwelling Place’ of the Most-High, then we are able to get a clearer understanding that we are built up, according to His plans, as instructed in His Torah, that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain, of the true heavenly Tabernacle, so too do we need to recognise that the only way that we can be built up into being the True Dwelling Place of Elohim, is through carefully following His instructions as we walk in and stay in Messiah – The Living Torah.

When something is working properly, today we might say something like, *‘working like a well-oiled machine’*, when speaking of that which is functioning the way it should and the way it was designed to.

So, the Hebrew word טוב **tob**, in the true sense of the word, expresses the idea that something is ‘good’, when it is fulfilling the action for which a person or thing is specifically fitted or used, or, for which something exists. In other words, it refers to something that functions within its intended purpose!

The opposite to טוב **tob** (good) is evil, which in Hebrew is understood as רע **ra** – Strong’s H7451 meaning, *‘bad, evil, wicked, harmful’*. The tree of knowledge in the garden was of טוב **tob** (good) and רע **ra** (evil)!

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!

The root word translated as ‘instruction’ is לקח **leqah** – Strong’s H3948 which means, *‘a learning, teaching, instruction, persuasions’*, and comes from the root verb לקח **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. לקח **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:

Tehillah/Psalm 73:24 “You lead me by Your counsel, and afterward **receive** me unto esteem.”

### DO NOT FORSAKE MY TORAH!


The Hebrew word that is translated as ‘leave’ comes from the root word אָזַב *azab* - Strong’s H5800 and means, ‘**to leave, forsake, loose, loosen, abandon, leave behind, neglect**’.

This is word I would like to look at a little closer as we can learn a lot from this little word, which I would like us to look at in terms of the ancient script, which is as follows:




Three letters – אַ ‘ayin’ – זַ ‘zayin’ and בַּ ‘beyt’ and in the ancient pictographic script, as depicted above, each letter carries a unique meaning, according to its picture:


#### Ayin - אַ:

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

#### Zayin – זַ:

The ancient pictographic script has this letter pictured as  , which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of ‘**a weapon or tool that cuts, farming instrument**’. A mattock would be a tool that was also used to dig up the soil so that seed could be planted. As we continue to remember to guard His Sabbath and His Appointed Times, and remembering to keep His commands, we are able to break up the tillable soil of our hearts and allow His Word to be worked in us, allowing His Word to cut away any dross or weeds that arise and allow the fruit of righteousness to spring forth!

#### Beyt - בַּ:

This is the letter ‘beyt’ (בַּ), which in the ancient script has this letter as  , which pictures a **tent floor plan** and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.




In the context of understanding what we are discussing here, we see a negative aspect of this word, for with these three letters together, we see the meaning, ‘**to leave, depart from or leave behind**’ – in other words, to ‘**FORSAKE**’!

This is why I say this:

Have you ever felt like you have been forsaken or abandoned?

How many times have you ever felt as if you are own your own and it feels as though you cannot find the presence of Elohim?

Well, when we look at these letters and their pictures, we can clearly see that when one feels ‘forsaken’, in any way, they often feel:

- 1 -  - like they have no insight or understanding and cannot make head or tails of what they are facing? Why?...
- 2 -  - because it feels like they have been cut deeply!!!  
And without knowledge, understanding and insight of the Word, a person in pain, or a state of panic, will find that:
- 3 -  they have no dwelling place to truly rest in, as they feel like they are in a dark place in their lives.

As a result of this, the tendency is to forsake what really matters – and that is, to be seeking יהוה.

We are urged not to forsake the gathering of the set-apart ones, as some are in the habit of doing, and this we must recognise as a very serious instruction to guard, lest we find ourselves in a place of feeling forsaken and without any insight or understanding. And to be in this kind of place, will only weaken a person more and more, leaving them without the strength that is needed to hold on, or cling, to the Truth, with strong hands!

This is clearly a real danger and severe threat to anyone who is not seeking יהוה with their all!

Now, when you take the first two letters of this word עֲזַב **azab** - Strong's H5800, we get the word אֵז **az** – Strong's H5794 which means, *'strong, mighty, fierce, power'*, as well as meaning, *'raging, insolent, greedy'*.

Feeling **'forsaken'** can be a very ugly, but strong, place to **'dwell'** in, or rather, it can be a very crippling stronghold over a person.

Have you ever felt yourself dwelling in the house of the forsaken?

When it feels like you are all alone and there is no way out and no one to help you?

Ever had those terrible pity parties for one and no one else is invited?

It is often very hard to leave that 'space', or place, of weakness, even though you desperately want to!

Often, the fear of possible failure, or further failure, can cause a person to stay dwelling in a stronghold of shame, guilt and abandonment, where they are left feeling all alone and not loved; and are unable to find the strength needed to change.

Can you identify with this in any way?

Perhaps some of you cannot, but there are many out there who find themselves getting into this this bad space and then hide away!

The antidote is found in the very same root word, believe it or not!

We have just looked at the **'dark'** aspect of this word עֲזַב **azab**, so to speak, and we are warned of the result of being in this place; however, this same root word is used in another passage of Scripture, where we find that the very same root letters having another meaning!

It is used during the rebuilding of the Temple walls in:

**Nehemyah/Nehemiah 3:8** *"Next to him Uzzi'el son of Harhayah, one of the goldsmiths, made repairs. And next to him Hananyah, one of the perfumers, made repairs. And they restored Yerushalayim as far as the Broad Wall."*

The Hebrew root word that is translated as **'restored'** is, in fact, עֲזַב **azab**; and here, we see it having the meaning of *'restoring, repair or being fortified'*.

As odd as this may seem, what we can see from this, is that while what we are feeling, may seem like we are forsaken; יהוה could be actually restoring and repairing us.

We see two aspects to this word, that ought to both warn us and also encourage us.

Without knowledge and insight, due to not seeking Him, one may find that His very sharp Word, that cuts deep, seem like a very cruel and painful process, that only leaves one despondent and unable to find true rest in Him, all due to eyes that have no understanding, from lack of seeking.

On the other hand, when we are seeking Him with our all, and the veil is taken away when we turn to the Master, we recognise that, while His sharp Word that cuts deep and may be at times a little painful, we are able to recognise the need to learn and change, as His Word shapes us and be found dwelling in Him with joy and peace, able to rejoice when we face all kinds of trials!

## MY TORAH!

The term **'my torah'** is written as תּוֹרַתִּי **toratiy**, which comes from the 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 then you move in that direction.

You can see that this meaning is way different as to how many erroneously 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:




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




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)!

The Torah is Elohim's instruction for us, and this we are to remember – it is HIS TORAH – and this we must not forsake!!! Many forsake the need to guard His Torah and claim to be His children, of the Covenants of Promise that Messiah grafts us into, yet, we see the clear rebuke given to those who forsake the Torah:

**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?"***

To the sons who forsake the Torah of Elohim, there is a clear warning of rebuke and flogging that would come:

**Tehillah/Psalm 89:30-32** ***"If his sons forsake My Torah and do not walk in My right-rulings, 31 "If they profane My laws And do not guard My commands, 32 "Then I shall visit their transgression with the rod, And their crookedness with flogging."***

In Yirmeyahu we are given the clear reason why Yisra'el was told that they would be scattered – because they forsook the Torah of Elohim!

**Yirmeyahu/Jeremiah 9:13-16** ***"And יהוה says, "Because they have forsaken My Torah which I set before them, and have not obeyed My voice, nor walked according to it, 14 but they have walked according to the stubbornness of their own heart and after the Ba'als, which their fathers had taught them." 15 Therefore thus said יהוה of hosts, the Elohim of Yisra'el, "See, I am making this people eat wormwood, and I shall make them drink poisoned water. 16 "And I shall scatter them among the gentiles, whom neither they nor their fathers have known. And I shall send a sword after them until I have consumed them."***

Dawid expresses the anger that is built up inside of himself as he sees many forsaking the Torah of Elohim, the Torah that he loved!

**Tehillah/Psalm 119:53** ***"Rage has seized me because of the wrong who forsake Your Torah."***

And we are clearly told in:

**Mishlê/Proverbs 28:4** ***"Those who forsake the Torah praise the wrong, those who guard the Torah strive with them."***

### **Verse 3:**

***"For I was my father's son, tender and the only one in the eyes of my mother"***

The use of this wording here emphasises the image of a son that was special and loved, and an object of special care.

The Hebrew word that is translated as 'tender' comes from the root word רַךְ **raḵ** – Strong's H7390 which means, '**tender, delicate, soft, frail, inexperienced, timid**' and is often used in describing the character of people.

Dawid said of Shelomoh the following:

**Dibre haYamim Aleph/1 Chronicles 22:5** ***"And Dawid said, "Shelomoh my son is young and tender, and the house that is to be built for יהוה is to be exceedingly great, for a splendid Name, to all the lands. Please, let me make preparation for it." So Dawid made extensive preparations before his death."***

Here, in this Mishlê/Proverb, Shelomoh is expressing how much he was cared for in regards to being taught the commands of Elohim, and while in his young and tender state he was guarded by His mother!

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

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

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

As we grow up, under the discipline of a father and the Torah of a mother (metaphors for the fullness of the teachings of the Torah of Elohim), we are brought to maturity and are enabled and equipped, in the Master, to walk according to that by which we have been trained!

We do not forsake the Torah because we know the Master and Elohim, יהושע Messiah!

On the contrary we uphold it and guard to walk in it as faithful sons of Elohim!

There comes a time when we need to move on to maturity and begin to teach others, and we recognise how many believers that ought to be teachers are still drinking the milk of the Word, as we see in:

**1b’rim/Hebrews 5:12** “For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food.”

Shelomoh makes it clear that he was ‘tender’ and had now moved on to maturity – so much so that he was made the wisest man ever to live!

#### Verse 4:

**“Then he taught me and said to me, “Let your heart hold fast my words; guard my commands, and live.”**

Shelomoh then continues to teach us what his father taught him in his tender youth!

As we consider the next few verses, we are able to see the clear instructions given to an attentive son/daughter of the Most-High. Instructions that are foundational truths, in being able to understand how we are to live as faithful children of Elohim. These are basics and if one cannot get the basics right then they will never be able to walk as true sons and daughters of Elohim!

True children of the Most-High are teachable and will sit and learn the Master’s Truth, in order to guard it and live in it!

The Hebrew word that is translated as ‘taught’ comes from the root word יָרָה *yarah* – Strong’s H3384 which means, ‘to shoot, throw, instruct, direct, teach’.

And it is from this root word that we get the word יְהוֹרָה- Torah Strong’s H8451 which means ‘utterance’, ‘teaching’, ‘instruction’ or ‘revelation’ from Elohim’!!!

The way we are taught to be faithful sons and daughters of the Most-High Elohim, is through His Torah, and this is what Messiah came to make fully known to us!

He did not come to destroy the Torah but to establish it:

**Mattithyahu/Matthew 5:17** “Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.”

Messiah tells us that we must not, for one moment, think that He came to ‘do away with’ the Torah and the Prophets.

The Greek word used for ‘destroy’ is καταλύω *kataluō* – Strong’s G2647 which means, ‘to destroy, overthrow, abolish, tear down’ and comes from two words:

- 1) κατά *kata* – Strong’s G2596 which is a preposition which carries the meaning, ‘down, against, according to’ and
- 2) λύω *luō* – Strong’s G3089 which means, ‘to loose, to release, dissolve, annul, break, take off, unbind, untie’.

So, to ‘destroy’ the Torah (Law) and the Prophets, would be to break them off, unbind them, dissolve them and loosen them, making them no longer of effect, and annulling them!

Now, this is what most believe to actually have happened, yet our Master clearly says that He did not come to do that – so why would we believe a twisted lie that says He has???

The term ‘do not think’ is written in the Greek as: Μὴ νομίσητε – coming from two Greek root words:

- 1) The first being μὴ *mē* – Strong’s G3361 which is a primary participle of a qualified negation, meaning, ‘not, know, neither, none’; and
- 2) the second word νομίζω *nomizō* – Strong’s G3543 meaning, ‘practice, consider, suppose, think, thought’ which comes from the root word νόμος *nomos* – Strong’s G3551 meaning, ‘that which is assigned, law, laws, principle’.

What is very clear from the Greek text, is that Messiah was clearly teaching us that we must not, for a single moment, have any inclination or thought, or suppose or consider, that He came to annul, or take away, that which has been assigned as being the clear instructions for living, as a called out and set-apart people!

While many may argue that they agree with what I am saying, they claim that He alone fully met all that the Torah instructs and, in so doing, has taken it away, as he fulfilled it all, so that we do not have to!

Now, again I ask – is that really what our Master and King is saying?

The Greek word that is translated as ‘complete’ is πληρώω plērōō – Strong’s G4137 which means, ‘to make full, complete, accomplish’.

And this means, in essence, to fully meet what is required and not to finish and be done with!!!!

We see the root form of this word being used in other places in the Renewed Writings (N.T.), which clearly shows that to ‘complete’ means ‘to meet the requirements’.

**Galatians 6:2** “Bear one another’s burdens, and so complete the Torah of Messiah.”

The Greek word that is translated here as complete is ἀναπληρώω anaplērōō – Strong’s G378 which means, ‘to fill up, complete, fill up the measure, supply, cause to happen’.

What this word implies, is that we fully meet the requirements that are needed, in order to do that which is required and therefore, fully measure up to the standard that is required, in order to do or complete the task at hand.

It comes from two words:

1) ἀνά ana – Strong’s G303 meaning, ‘up, upwards, back’ and

2) πληρώω plērōō – Strong’s G4137 – the same word used when Messiah declared to us that He did not come to destroy the Torah but ‘fulfil’ or ‘complete’ it!

In other words, He came to fully meet its requirements and provide for us the Way to walk in His Torah, as we remain in Him, in order that we too may ‘complete/fulfil’ the Torah.

Just think about it – if He fulfilled’ it, in the erroneous way that is taught by many that declares it is now null and void – then how would Sha’ul tell us to fulfil something already fulfilled!!!

Yes, I know it sounds crazy – and guess what – it is!

Because the Torah has not been made null and void – it is there for us to hear, guard and do and we have the ability, in Messiah, to walk in it!

Sha’ul tells us in:

**Romians 3:31** “Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish the Torah.”

The Greek word that is translated as ‘nullify’ is καταργέω katargeō – Strong’s G2673 which means, ‘to render inoperative, abolish, bring to an end, do away with, nullify, pass away, render powerless or void’.

The Greek word that is translated here as ‘Torah (Law)’ is νόμος nomos – Strong’s G3551.

Sha’ul is clearly asking whether we then render inoperative the ‘law’ (Torah) through ‘belief’ – and he emphatically answers a clear NO WAYS – LET IT NOT BE!!!

Do not let your ‘assumed’ belief cause you to render inoperative, or abolish, that which has been clearly assigned to a covenanted people of Elohim to uphold and walk in!!!

He says that, contrary to popular belief, we do not render inoperative the Torah, but rather, we ‘establish’ the Torah!!!

The Greek word that is translated as ‘establish’ is ἵστημι histēmi – Strong’s G2476 which means, ‘to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something’.

And so, we can clearly see that this ‘establishing’ of the Torah is an equipped ability to stand, dressed in the full armour of light/armour of Torah in the required dress code that is to be adhered to and functional in being obedient and faithful followers of the Most-High!

How we ‘establish’ the Torah, is through our faithful obedience to His commands as we walk in complete love:

**Romians 13:10** “Love does no evil to a neighbour. Therefore, love is completion of the Torah.”

The Greek word that is used here, in Romians/Romans, for completion is πλήρωμα plērōma – Strong’s G4138 and comes from the word πληρώω plērōō – Strong’s G4137 which means, as already discussed, ‘to make full, complete, accomplish’, and this means, in essence, to fully meet what is required, and not to finish and be done with!

Holding fast His words in our heart and guarding His commands implies just that – and cannot be done if the Torah is forsaken or cast aside! The Word is to be upon our hearts:


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

The Hebrew word for ‘heart’ is לֵב leḇ - Strong’s H3820 which means, ‘inner man, mind, will thought’, or is often also


written as לֵבָב leḇab – Strong’s H3824 which means, ‘inner man, heart, mind, understanding’; and what is interesting to take note of here, is that these two letters, for ‘heart’, in the ancient Hebrew pictographic Script, make it clear that the rule and authority of Elohim is to be upon our hearts!

In the ancient Script the Hebrew word לֵב leḇ - Strong’s H3820 looks like this:

## 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.

## Bet - ב:

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

In terms of these two pictures, representing the *'heart'*, or the inner man, and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which, in Messiah, we now are.

And, in recognising this, we see that we, as legitimate sons and daughter of the Most-High, that have been grafted in by the Blood of Messiah, have, upon our hearts, His Torah, under which we submit to walking in, for His Torah are the rules of His House!

Even with the word for heart being expressed as **לִבָּב** *lebab*, we are able to see, in the ancient text, a second 'bet' – ב – showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

May we also hear these words and go and proclaim, as we should – for **it's a heart thing!**

How is your heart?

Has it been defiled through sin and the deceit of lawlessness?

Wash your heart and keep it clean as you **HEAR, GUARD** and **DO** all He has commanded us to (**Debarim/Deuteronomy 6:25**)!

#### **HOLD FAST MY WORDS:**

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

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

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

As we retain wisdom by holding fast to her, we have the full assurance that יהוה will ‘**uphold**’ us in righteousness!

**Tehillah/Psalm 41:12** “**And I, You uphold me in my integrity, And set me before Your face forever.**”

Dawid praises יהוה for the fact that יהוה ‘**upholds**’ him in his integrity!

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

יהוה upholds and supports the righteous, in their integrity, and this we can be sure of!

The Hebrew word that is translated as ‘**words**’ comes from the root word 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 5<sup>th</sup> book of the Torah (**Deuteronomy**), which is called “**DEBARIM**” – דְּבָרִים - is plural of the word דָּבָר dabar – **Strong's H1697** which means, ‘**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 that 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 (which 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, His Word 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 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 of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה. Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.


### **Beyt - ב:**

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


### **Resh - ר:**

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

### **Yod - י:**

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

### **Mem - מ:**

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

Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle.

As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

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

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

### **GUARD MY COMMANDS AND LIVE:**

The Hebrew word that is translated as 'guard' comes from the root word שָׁמַר shamar – Strong's H8104 which carries the meaning, 'keep watch', 'observe', 'perform', 'protect', 'pay attention', and the basic idea of the root of this word is 'to exercise great care over'.

We are to 'exercise great care over observing and keeping His Sabbaths, His Feasts and His commands.

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

When used in combination with other verbs the meaning is 'do carefully or diligently', i.e. 'perform carefully by paying strict attention as to what must be done' as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

What is interesting and worth taking note of, is the frequent use of the word שָׁמַר *shamar* in the Torah. It is used 148 times in 139 verses in the Torah – 15 times in 15 verses in **Berēshith/Genesis**, 25 times in 24 verses in **Shemoth/Exodus**; 16 times in 16 verses in **Wayyiqra/Leviticus**; 19 times in 19 verses in **Bemidbar/Numbers** and 73 times in 65 verses in **Debarim/Deuteronomy!!!**

With **Debarim/Deuteronomy** being seen as the ‘second reading of the Torah’, as it was the instructions given to the new generation, we can see why there is a greater emphasis on the use of שָׁמַר *shamar* – **Strong’s H8104** to the generation that was about to enter into the Promised Land!

**Yoḥanan Aleph/1 John 2:3** “**And by this we know that we know Him, if we guard His commands.**”

The Greek word that is translated as ‘guard’ in the above verse is τηρέω *tēreō* – **Strong’s G5083** which means, ‘**to attend to carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast**’, and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe.

It comes from the word τηρός *tēros* which is a ‘guard’, and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively, this word τηρέω *tēreō* means, ‘**obey, fulfil a duty, precept, law or custom, and to perform watchfully**’.

To guard the instructions of the One we know implies an active obedience to what we hear Him speak and instruct and be diligent to be watchful over His clear Words!

Let us see the verse that follows:

**Yoḥanan Aleph/1 John 2:4-7** “**The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked. 7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.**”

To put it very plainly – those who disregard the need to keep the true Sabbath (which is NOT sun-day), and disregard the command to keep the True Appointed Times/Feasts of יְהוָה, as outlined in **Wayyiqra/Leviticus 23**, and disregard the need to eat according to the proper dietary instructions that are contained in **Wayyiqra/Leviticus 11** & **Debarim/Deuteronomy 14**, as well as disregard to the need to guard all the clear instructions for set-apart living, as clearly given in the Torah, the Prophets and the Writings (Tanak/O.T.) – are **NOT** known by Elohim, and are simply the ‘lawless’ ones who shall be rejected and sent away!

**Mattithyahu/Matthew 7:21-23** “**Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”**

In Yoḥanan Aleph, quoted above, Yoḥanan makes it clear that this was not a fresh command that he was writing, but rather an old command that was from the beginning!

To be known by יְהוָה, and to be sure that we know Him, is made confidently clear when we guard to do all He commands us!!!

**Yoḥanan/John 10:14** “**I am the good shepherd. And I know Mine, and Mine know Me**”

So many today assume that they too are ‘known by יְהוָה’, yet they do not ‘know’ Him – simply because they DO NOT GUARD His commands.

What is also worthy of taking note of, are the words, in the Greek, that are deemed to be antonyms of τηρέω *tēreō*.

An antonym is a word of opposite meaning, and the Greek words that carry the opposite meaning to τηρέω *tēreō* is:

1 - ἐλευθερώ *eleutheroō* – **Strong’s G1659** which means, ‘**to make free, to exempt**’, which comes from the word ἐλεύθερος *eleutheros* – **Strong’s G1658** which means, ‘**not a slave, not under**’.

2 - ἀλλάσσω *apallassō* – **Strong’s G525** which means, ‘**to remove, release**’, which comes from two words - ἀπό *apo* – **Strong’s G575** which is a preposition that carries the meaning, ‘**from, away from, against**’, and ἀλλάσσω *allassō* – **Strong’s G236** which means, ‘**to change, alter**’

3 - λύω *luō* – **Strong’s G3089** which means, ‘**to loose, to release, to dissolve, to annul, to do away with, break, put an end to**’.

While I must make it clear that these 3 words are not always used in a negative sense, what I do want to point out here, is that, as antonyms for the word τηρέω *tēreō*, which clearly implies that we hold fast to, and take careful care of the commands of Elohim, we can see how mainstream traditions, and dogmas of man, have done the exact opposite, by teaching a complete removal of the need to guard the commands and ‘a doing away with’ or ‘putting an end to’ what Scripture clearly commands us not to!!!

The Hebrew word that is translated as ‘commands’ is מצוות *mitsvot* and is the plural of the word מצוה *mitzvah* – Strong’s H4687 which means, ‘*commandment, command, obligation, precept*’, which comes from the primitive root צוה *tsavah* – Strong’s H6680 which means, ‘*to lay charge (upon), give charge to, command, order, appoint, commission, ordain*’.

**Tehillah/Psalm 119:115** “Turn away from me, you evil-doers, for I observe the **commands** of my Elohim!”

His מצוות *mitsvot* (plural for commands) are those rules which apply to specific situations and are tailored for each unique situation in determining the correct action to be taken in a specific circumstance and so we ‘guard’ those carefully to know how to respond and take action for any given situation we may find ourselves in.

The Hebrew word for ‘live’ is חַיָּה *haya* – Strong’s H2418 which means, ‘*to live, kept alive, keep alive*’, and corresponds to the verb חָיָה *hayah* – Strong’s H2421 which means, ‘*to live, came to life, restored to life, revived*’.

Our ability to be revived and kept alive is by our guarding of the commands of Elohim:

**Debarim/Deuteronomy 32:45-47** “And when Mosheh ended speaking all these words to all Yisra’el, <sup>46</sup> 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. <sup>47</sup> “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yarden to possess.”

### THE WORD MADE FLESH IS OUR LIFE!!!

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

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

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

The Hebrew word for **fountain** is מַקְוֵה *maqor* – Strong’s H4726 meaning, ‘*a spring, fountain*’ and comes from the root word קוּר *qur* – Strong’s H6979 which means, ‘*to dig*’ and we know that we are to dig and seek out His kingdom and His righteousness. The question is whether people have found the True well of LIFE and are **sitting and learning** at it, or is it a muddled counterfeit that they are revelling in?

With יְהוּדָה is the FOUNTAIN OF LIFE!!!

**Tehillah/Psalm 68:6** “Bless Elohim in the assemblies, יְהוּדָה, from the fountain of Yisra’el.”

When we come to the FOUNTAIN OF LIFE, and gather when we should, as an obedient flock who know His voice, then that Water of Life becomes a fountain in us, as our lives are changed and our speech is renewed, enabling us to bring life and healing to the nations!

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

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

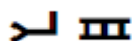
**Mishlê/Proverbs 14:27** “The fear of יְהוּדָה is a fountain of life, to turn away from the snares of death.”

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

יְהוּשֻׁעַ is The Living Torah and our source of Life, or rather He is the Life of the Torah - and when we drink of Him – the FOUNTAIN OF LIFE begins to flow out of us as we gain understanding, and walk in the fear of יְהוּדָה by walking in the Torah, and our speech becomes a flowing source of life!!!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יְהוּשֻׁעַ Messiah is THE LIFE!


This word - חַיָּה *hay* – Strong’s H2416, in the ancient pictographic script, looks like this:



### חַיָּה – חַיָּה

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

## Yod – י

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

From this ancient pictographic lettering of the word for **LIFE**: יָיָ **hay** – **Strong’s H2416**, we are clearly able to see how by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to serve and worship Him in Spirit is Truth.

These two pictographs can render for us the clear meaning:

### SEPARATED TO SERVE

What gives us our ability to be built up as living stones in the Master, is our continued obedience to walking in that which is our life – His Torah!

## Verse 5:

**“Get wisdom! Get understanding! Do not forget, and do not turn away from the words of my mouth.”**

Continuing, in teaching us the clear instructions given to us as children of Elohim, we recognise our need to ‘**get wisdom and understanding**’, and to do this, Shelomoh clearly expresses that this cannot be done if one forgets and turns away from the Word!

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

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

The instruction is clear – get wisdom!

And what we must recognise here is that it will cost you!

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

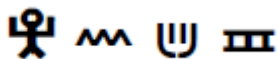
As we walk in Him, we need the wisdom of His Word and Ya’aqob makes it clear to us in:

**Ya’aqob/James 1:5** “**If any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach, and it shall be given to him.**”


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 חֵכֶּמָה **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’ - חֵכֶּמָה **hokmah** – **Strong’s H2451** looks like this:




## Het – ה

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


## Kaph - כ

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

## Mem - מ:

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

## Hey – ה:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The meaning of the letter is "behold, look, breath, sigh and reveal or revelation"; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

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

**WE ARE BUILT UP IN THE MASTER AS WE SEPARATE OURSELVES FROM THE WORLD AS WE SUBMIT UNDER THE HAND OF OUR MASTER AND DO WHAT HIS WORD INSTRUCTS AS IT WASHES US, AND ENABLES US TO LIFT OUR HANDS TO HIM IN CONTINUAL PRAISE!**

Wisdom, at its core, speaks of one's ability to clearly separate the good from the bad, distinguish right and wrong, left and right, and up and down; and this we are to be able to do, as we exercise true discipline – the discipline of separation! Wisdom is often used in the context of a skilled workman that has been equipped by the Spirit of Elohim:

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

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

The Hebrew word for 'forget' is שָׁכַח shakah – Strong's H7911 and means, 'forget, cease to care, ignore'.

We are clearly reminded in:

**Debarim/Deuteronomy 8:11-14 "Be on guard, lest you forget יהוה your Elohim by not guarding His commands, and His right-rulings, and His laws which I command you today, 12 lest you eat and shall be satisfied, and build lovely houses and shall dwell in them, 13 and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased, 14 that your heart then becomes lifted up, and you forget יהוה your Elohim who brought you out of the land of Mitsrayim, from the house of bondage"**

The sad reality is that so often when things seem to be going well with people, they forget to not forget – which we are constantly to be on guard against!

**Timotiyos Aleph/1 Timothy 1:8 "And we know that the Torah is good if one uses it legitimately"**

The Greek word translated as 'legitimately' is νομίμως nomimōs – Strong's G3545 which means, 'conformable to law, rightly, lawfully, agreeable to the law, properly'!!!

When you live rightly and properly in agreement to the law (Torah), then it is good, for the Torah is not 'laid down' for the righteous, but for the lawless, wicked, unruly, sinners, wrongdoers, murderers and the profane – and this means that these who walk in the Torah shall not be under the judgement of the Torah!

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

The root word used in this Mishlê/Proverbs 4:5 for 'words' is אָמַר emer – Strong's H561 which means, 'speech, word, command, decreed, sayings, utterances' and comes from the primitive root verb אָמַר amar – Strong's H559 which means, 'utter, say, speak, commanded, give an order, declared'.

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

## Verse 6:

**“Do not leave her, and let her guard you; love her, and let her watch over you.”**

The root word for ‘love’ in Hebrew is אָהַב *ahab* - Strong’s H157 meaning, *‘to love, show your love’* and is an expression of choice in action rather than just an emotional feeling! Mishlê/Proverbs 8:17 **“I love those who love me, and those who earnestly seek me do find me.”**

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

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

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

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

Here in **verse 8** of this chapter in Yeshayahu we see that אָהַב refers to Abraham as being one who ‘loved’ Him and this root word for ‘loved’ in the Hebrew is אָהַב *ahab* – Strong’s H157 meaning, *‘to love, dearly loved, friend, friends, lover’*. Here, this word is written in the **“qal, active, pure noun participle”**, which can also therefore render the intense love between two friends and so we can see why so many translations actually translate this as **‘...Abraham my friend...’** and Messiah tells us that the greatest love anyone can have is to lay down his life for his friend!

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

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

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

When we ‘love’ wisdom and guard her and never forsake her, then wisdom will ‘watch over us’!!!

The Hebrew word translated here in Mishlê/Proverbs 4:6 as **‘watch over’** is נָצַר *natsar* – Strong’s H5341 meaning, *‘to keep watch, guard, preserve’* and a derivative of this word is the נֶצֶר *netser* – Strong’s H5342 meaning, *‘Branch, a sprout, descendant’* which is used as a reference to Messiah:

**Yeshayahu/Isaiah 11:1 “And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall bear fruit.”**

As ‘branches’ of THE VINE, we are ‘watched over’ by אָהַב, and equipped to bear much fruit:

**Yoḥanan/John 15:4 “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.”**

Being ‘watched over’ must cause us to ‘watch over’ that which we have been entrusted with, and that is His Torah that He has written upon our hearts!

## Verse 7:

**“The beginning of wisdom is: Get wisdom! And with all your getting, get understanding.”**

Shelomoh makes it clear here, after giving the instruction to get wisdom, as he enforces the fact that wisdom begins by getting wisdom and, in doing so, getting understanding!!!

We have already discussed the Hebrews words for wisdom and understanding, and what must become abundantly clear, is that without a proper meditating, studying and doing of the Word, there can be no proper understanding gained, and one will then remain foolish in one’s own worldly wisdom!

I do not think that Shelomoh could have expressed the urgency to get wisdom and understanding any other way, as he makes it obvious that if one is not about the urgent business of ‘getting’ then one can never start to walk in the life and protection that the wisdom of Elohim gives!

**Qoheleth/Ecclesiastes 7:12** “For wisdom protects as silver protects, but the advantage of knowledge is that wisdom gives life to those who have it.”

Dawid makes it clear to us where we get understanding from:

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

The orders of יהוה are upright and are consistent with our created inborn sense of right and wrong, and His orders gladden the heart, for they remove any doubt or uncertainty in wondering what His good and pleasing will is for us!

The Hebrew word for ‘orders’ is פקודים **piqudd** – Strong’s H6490 which means, ‘precepts, commandments, statutes, regulations’, which is a principle instructing to do a certain action, which is to be obeyed by all in same society of the covenant.

### Verse 8:

**“Exalt her, and let her uplift you; she brings you esteem when you embrace her.”**

The Hebrew term ‘exalt her’ is written as סלִּלְהָ – **sals’leyah** and comes from the root word סָלַל **salal** – Strong’s H5549 which means, ‘to lift up, build, exalt, prize, esteem highly’.

What Shelomoh is making clear here is that if you lift up and exalt wisdom then wisdom will take care of you!!!

To exalt and highly esteem or prize something means to place extreme emphasis on it and give it top priority above all else.

Our need for the wisdom of Elohim is vital to our living completely set-apart lives and if we do not exalt her then we may not find the strength to be exalted above the battles of the flesh.

The Hebrew word that is translated as ‘uplift’ comes from the root word רוּם **rum** – Strong’s H7311 which means, ‘to be high, exalted, rise, raised, set-apart’.

Prizing wisdom will cause you to be set-apart, and we are called to perfect our set-apartness, which we can only do when place the necessary emphasis on lifting up wisdom in every aspect of our lives.

The Hebrew word for ‘esteem’ is כָּבֵד **kabed** – Strong’s H3513 which means, ‘to be heavy, weighty or burdensome, to give high esteem and respect and honour’, and is often translated as ‘praise’ that is to be given to יהוה!

The Hebrew word that is translated as ‘embrace’ comes from the root word הִבֵּק **habaq** – Strong’s H2263 and embrace in English means ‘to take up readily or gladly, to participate, to avail oneself’; and the Hebrew word means ‘embrace, hold in one’s arms, to clasp and to show close affection’.

The name of the prophet הַבְּקִיָּה **Habaqquq** – Strong’s H2265 means ‘an embrace’, which comes from this root word.

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

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

In a clear rebuke given to Eli, whose sons had profaned their worship before Elohim, יהוה made it clear that those who esteem Him shall be esteemed while those who despise Him shall not:

**Shemu’el Aleph/1 Samuel 2:30** “Therefore יהוה Elohim of Yisra’el declares, ‘I said indeed that your house and the house of your father would walk before Me forever.’ But now יהוה declares, ‘Far be it from Me, for those who highly esteem Me I highly esteem, and those who despise Me are lightly esteemed.’”

If we ‘give weight’ to יהוה and His Word then He says He will ‘give weight’ to us, yet those who ‘despise’ Him will be taken ‘lightly’!!!

The Hebrew root word that is used twice for ‘despise’, in this above verse, is בָּזָה **bazah** – Strong’s H959 which means, ‘to despise, despicable, contempt, careless, to be vile, worthless’, and is used in:

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

In the above verse from Mal’aki/Malachi the answer to the question of how they were despising the Name of יהוה is given in the next verse:

**Mal'aki/Malachi 1:7 “You are presenting defiled food on My altar. But you asked, ‘In what way have we defiled You?’ Because you say, ‘The table of יהוה is despicable.’”**

This rebuke of how they were presenting defiled food and calling the table of יהוה despicable, is a clear rebuke as to how they were despising the Feasts of יהוה, and contaminating their worship through a corrupt mix of pagan rooted sun-worship practices that had caused their festivals to become defiled and unclean before the eyes of Elohim, as they showed no regard for the true Table of יהוה.

In today's terms, we can see this vivid display of many who say the table of יהוה is despicable, simply by their refusal to keep the Feast of Pēsah/Passover and Matzot/Unleavened Bread, while they continue in bringing defiled and abominable worship in the form of the pagan feast of Easter/Ishtar.

Many claim that they are worshipping Elohim, when they observe falsified sun-worship feasts, and ‘present defiled food’, so to speak, as they eat yeast products during a feast where no leaven is commanded!!!

Hot cross buns and all the Easter eggs are defiled food, and when confronted about this, most Christians will refuse to hear the truth and will, by default of their disregard for the Feasts of Elohim, call the True Feast of Pēsah/Passover and 7 days of Unleavened Bread/Matzot ‘despicable’, which is also from the root word בָּזָה bazah – Strong's H959!

The Hebrew word that is used in Shemu'el Aleph/1 Samuel 2:30 for ‘lightly esteemed’ is קָלַל qalal – Strong's H7043 which means, ‘to be light, swift, trifling, cursed, despised’.

The English word ‘despised’, is explained in the Merriam Webster's Collegiate Dictionary as: ‘to look down on with contempt or aversion; to regard as negligible, worthless, or distasteful’, and herein lies a very severe warning to those who regard the Torah as negligible, worthless or distasteful, and treat with contempt the Name of יהוה.

Shelomoh expresses here, in this Mishlë/Proverbs 4:8, the clear promise, and full assurance, given to those who esteem and embrace wisdom and do not despise and reject her!

Wisdom is repeatedly referred to, in Scripture, in the feminine tense, as it metaphorically pictures for us the ‘teachings of a mother’, who would nurture and train up her children in the way they should go, and so, we must understand this approach given, in the text that Shelomoh is presenting, as we remember from Mishlë/Proverbs 1:8-9 the reference to us not forsaking the Torah of our mother.

‘Mother’ is a technical term used metaphorically 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!

## Verse 9:

**“She gives your head a fair wreath, she shields you with an adorning crown.”**

Wisdom will cause you to be dressed and adorned as royalty! We are to be ‘adorned’ with the discipline of the Torah! The term ‘fair wreath’ is לְיָיִת הֵן – ‘livyah hen’.

The Hebrew root word that is translated as ‘wreath’ is לְיָיִת 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 being used, is in reference to the ‘beauty’ of wisdom, as seen in:

**Mishlë/Proverbs 1:9 “For they are a fair wreath on your head, and chains about your neck.”**

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 ḥanan – 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 for 'shields' is מגן *magan* – Strong's H4042 which means, '*deliver up, present*', and is the denominative verb from the word מגן *magen* – Strong's H4043 which means, '*shield, buckler, defence*', and is also understood as representing '*a wall of protection*'.

This makes perfect sense in its relationship to a door, for the only means of access to that protection is through the door, as we recognise these words that יהושע *Yehoshua* Messiah is speaking to us in:

**Yoḥanan/John 10:1-5** "Truly, truly, I say to you, he who does not enter through the door into the sheepfold, but climbs up by another way, that one is a thief and a robber. <sup>2</sup> "But he who enters through the door is the shepherd of the sheep. <sup>3</sup> "The doorkeeper opens for him, and the sheep hear his voice. And he calls his own sheep by name and leads them out. <sup>4</sup> "And when he has brought out his own sheep, he goes before them. And the sheep follow him, because they know his voice. <sup>5</sup> "And they shall by no means follow a stranger, but shall flee from him, because they do not know the voice of strangers."

The Greek word for 'door' is θύρα *thura* – Strong's G2374 which means, '*a door, entrance or gate*', and the Hebrew word for 'door' is פתח *pethah* – Strong's H6607 meaning, '*opening, doorway, entrance*', and speaks of the place of coming in and going out and that under which you abide and follow.

A derivative of this Greek word for 'door' is θυρεός *thureos* – Strong's G2375 which means, '*a shield*' and is used in the LXX (Septuagint) in:

**Tehillah/Psalm 28:7** "יהוה *Yehovah* is my strength, and my shield; my heart has trusted in Him, and I have been helped; therefore my heart exults, and with my song I thank Him."

This kind of shield being spoken of would often be as large as a door that would cover the whole man, or a door which could also cover the entrance to a cave, and many of the ancient shields were typically made of wood and covered with animals' skins.

When we think of the picture of this kind of shield, we can immediately see this pointing to יהושע *Yehoshua* Messiah, who is **The Door**, and in reference to the Tabernacle, we remember that the Set-Apart Place that had coverings of animal skins, we are able to understand that יהוה *Yehovah* is our shield and we find our refuge in Him!

There is no other way to walk under His protection except by entering in or going out through the Door! Going in and out through the Door clearly implies a continued action of obedience, and to walk as Messiah walked involves action, and that action is to be done completely in line with His walk – and that is a walk of total obedience! Therefore, as we come to The Door and follow our Shepherd's voice, by obeying His Torah, we are able to find great refuge in our Mighty Elohim, who is our strength and shield!

**Mishlë/Proverbs 30:5** "Every Word of Eloah is tried; He is a shield to those taking refuge in Him."

**Tehillah/Psalm 5:12** "For You bless the righteous, O יהוה *Yehovah*; You surround him with favour as with a shield."

Wisdom 'shields' us with an adoring crown!

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

The Hebrew word for 'crown' is עטרה *atarah* – Strong's H5850 which means, '*crown, wreath*', and is the feminine noun from the root verb עטר *atar* – Strong's H5849 which means, '*to surround, to crown*' and metaphorically speaks of honour and authority, and we see that this word is used as such, as we see what wisdom is likened to:

- 1) **grey hair** (Mishlë/Proverbs 16:31),
- 2) **grandchildren** (Mishlë/Proverbs 17:6),
- 3) **a capable wife** (Mishlë/Proverbs 12:4) and
- 4) **wisdom** (Mishlë/Proverbs 14:24) are considered to be a 'crown'.

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

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

יהוה *Yehovah* will be the crown of His remnant Bride – that is to those who have exalted and esteemed the wisdom of His Torah!!!

The Root word translated as ‘comeliness’ is תְּשִׁבִי tsebi – Strong’s H6643 which means, ‘*beauty, honour*’, which once again describes that which we are called to represent, yet Ephrayim’s splendour and comeliness had faded due to pride and self: **Shemu’el Bet/2 Samuel 1:19** “**The splendour of Yisra’el is slain on your high places! How the mighty have fallen!**” This was part of that which Dawid ordered to be taught to the children of Yehudah, called ‘**The Bow**’, after he lamented for the death of Sha’ul and Yehonathan.

How the mighty have fallen!

Pride has a way of puffing up self to a lofty position, set up only to fall and in Ekkah we see the following verse:

**Ekkah/Lamentations 5:16** “**The crown has fallen from our head. Woe to us, for we have sinned!**”

Sin and lawlessness will cause the crown of splendid comeliness to fall from our head – for which there is a great woe, and call to repentance!

### Verse 10:

**“Hear, my son, and accept my words, and let the years of your life be many.”**

This address of a father’s words to his son to hear expresses the urgency of the appeal being made to be faithful in hearing attentively to, taking heed of and accepting the words that are being spoken very clearly and plainly, so that the son may live. This is an appeal to us as children of the Most-High – that we ‘hear’ and ‘accept’ what we hear, so as to walk in the life of the words of our Father!

The Hebrew word for ‘hear’ 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 in verse 1.

**Debarim/Deuteronomy 5:1** “**And Mosheh called all Yisra’el, and said to them, “Hear, O Yisra’el, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.”**

A proper ‘hearing’ according to the truest understanding and teachings of Scripture is to hear, guard and do the Word!

**Debarim/Deuteronomy 6:3** “**And you shall hear, O Yisra’el, and shall guard to do, that it might be well with you, and that you increase greatly as יהוה Elohim of your fathers has spoken to you, in a land flowing with milk and honey.”**

**Debarim/Deuteronomy 7:12** “**And it shall be, because you hear these right-rulings, and shall guard and do them, that יהוה your Elohim shall guard with you the covenant and the kindness which He swore to your fathers”**

**Debarim/Deuteronomy 31:12** “**Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear יהוה your Elohim and guard to do all the Words of this Torah.”**

**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.

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

The Hebrew word for ‘accept’ is 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.

The wise in heart lay hold of and take up the commands – that is to say that the wise walk in the commands and do not cast them down, but take up the responsibility of guarding to do what is commanded!

One with foolish lips – that is one who claims that the Torah is no longer needed to be ‘**taken up and obeyed**’ will fall in their stubborn lawlessness!

**Mishlë/Proverbs 10:8** “**The wise in heart accepts commands, but one with foolish lips falls.”**

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

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

The Hebrew root word that is used in **Mishlê/Proverbs 4:10** for ‘words’ is אמר אמר emer – Strong’s H561 which means, ‘**speech, word, command, decreed, sayings, utterances**’ and comes from the primitive root verb אמר amar – Strong’s H559 which means, ‘**utter, say, speak, commanded, give an order, declared**’.

‘**Accepting**’ the “Words” of Elohim is accepting His ‘**commands, decrees, sayings and all His words**’!

Many claim to ‘**accept**’ the Word of Elohim yet they clearly disregard the need to fully embrace and ‘**accept**’ (that is to take firmly hold of) the Torah and diligently guard to do what is commanded for us to do!

Listening to and accepting, by doing, the words of Elohim comes with the full assurance of life, and that the years of our life would be many!

The Hebrew word translated as ‘**many**’ is רב רב rabah – Strong’s H7235 which means, ‘**to be or become much, many or great, abundant**’, and we recognise that this ability to grow and become great is the result of observing and keeping the commands of Elohim:

**Debarim/Deuteronomy 8:1 “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which יהוה swore to your fathers.”**

We have already discussed the Hebrew word for ‘**life**’ is חַי hay – Strong’s H2416 which means, ‘**life, alive, living, flowing, fresh, running**’.

### **Verse 11:**

**“I have taught you in the way of wisdom, I have led you in straight paths.”**

The Hebrew word for ‘**taught**’ is יָרָה yarah – Strong’s H3384 meaning, ‘**to shoot, throw, instruct, direct, teach**’ – the root word from which we get the word יְהוֹרָה- Torah Strong’s H8451 which means ‘**utterance, teaching, instruction or revelation from Elohim**’, which we have already discussed!!!

### **THE WAY OF WISDOM!**

We have already discussed the Hebrew word for ‘**wisdom**’; let us now look at the word used for ‘**way**’:

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

Our walk should not be in the way of the sinners. This word דָּרַךְ darak – Strong’s H1869 is the word used for ‘**led**’ here in **verse 10**, as in, “**I have led you in straight paths**”. The way we tread or march, or are led forth in our Master, is according to His WAY!!!

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:

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


Due to the sin of Ādam and Ḥawwah, they were driven out of the garden of Ēden, and driven from the presence of יהוה, with no access to **the way** to the tree of life!

Before they were driven out Elohim made for them coats of skin, and in this we are able to see the powerful shadow picture of the protection and covering we have in יהושע Messiah, the Passover Lamb that was slain for us, in order that we can once again be brought near to the presence of Elohim and have access to the tree of life and have the full assurance of an everlasting life with our Master who shall come and receive us to Himself!


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

ד ר כ


## Dalet – ד

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

## Resh - ר

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

## Kaph - כ

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

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

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

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

As one understands the design and service of the Tabernacle, then we are able to perfectly understand 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 Yehuḏim 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 "יהושוע 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 P̄śaḥ 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 saw, in the Master’s hands, the mark of the nails, and was 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!

### STRAIGHT PATHS:

The Hebrew text renders this phrase as – בְּמַעַגְלֵי יֹשֶׁר – ‘b’ma’gley yosher’ and could literally be rendered as ‘in paths of uprightness’.

The Hebrew word for ‘path’ is מַעַגְלֵי magal – Strong’s H4570 which means, ‘an entrenchment, track, circle of the camp, course, ways, paths’.

The Hebrew word for ‘straight’ is יֹשֶׁר yosher – Strong’s H3476 meaning, ‘straightness, uprightness, correctly, honesty’ and comes from the primitive root verb יָשַׁר yashar – Strong’s H3476 meaning, ‘to be straight, smooth, upright’.

This word מַעַגְלֵי magal – Strong’s H4570 can give a clear reference to sticking to the clear paths of יהוה’s Word that has been prescribed for us to walk in, and how we are to faithfully keep His Sabbaths and cycles continually, as He has set our course that we are to walk in each and every day, month and season, from which we must be on guard not to depart from!

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

**Tehillah/Psalm 23:3** “He turns back my being; He leads me in paths of righteousness for His Name’s sake.”

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

In this above verse, the word ‘course’ is translated from the word מַעַגְלֵי magal – Strong’s H4570, while the word translated as ‘path’ is the word אֹרֶחַ orah – Strong’s H734, and figuratively speaks of the way of living, and comes from the root verb אָרַח arah – Strong’s H732 which means, ‘to wander, journey, go, travel, traveller’.

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

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

### Resh - ר:

The Ancient picture for this letter is ר, 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 – ם:

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 םה – which Jeff Benner explains in his AHB (Ancient Hebrew Lexicon of the Bible) the following:

The pictograph ם is a picture of 'the head of a man', the pictograph ה is a picture of 'a wall' that separates the inside from the outside. Combined these mean "man outside".

The responsibilities of the nomad outside of the tent include the feeding, watering and caring for the livestock. Livestock are healthier and more productive when on a routine, therefore the man follows a routine or "a prescribed path" each day when caring for his livestock.

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

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

## Verse 12:

**“When you walk your steps shall not be hindered, and if you run you shall not stumble.”**

This promise given to those who listen to, accept, embrace and exult the wisdom of eth words of our Master and Elohim gives us full assurance that we can run the race set before us without fear of being hindered or stumbling!

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

The Hebrew word that is translated as 'steps' comes from the word צָעַד *tsa'ad* - Strong's H6806 which means, 'step, pace, march, stride, goings', and this word could be best understood as walking in rhythmic sequence.

In other words, you would continue to walk in the continual cycles of Elohim and not be out of beat, so to speak, as we see this word used in:

**Shemu'el Bēt/2 Samuel 6:13 “And it came to be, when those bearing the ark of יהוה had gone six steps, that he slaughtered bulls and fatted sheep.”**

This is the account of the Ark of the Covenant of יהוה being brought back to Yerushalayim from the House of Obed-Edom, after having been there for 3 months, when it was left there due to the Ark being put on a new wagon and not carried on the shoulders of the priests as it should be, and Uzzah was struck dead for stretching out his hand and touching the Ark. This return of the Ark, in the proper manner, pictures for us our ability to walk in the proper manner of obedience that is called for in the Torah of Elohim, and how we are to properly bear His presence on our shoulders and walk in the rhythmic sequence of His Word.

With the wording here, of having gone 6 steps and then slaughtering bulls and fatted sheep, we see a clear picture for us of how we are to be guarding the Sabbath (the 7<sup>th</sup> day), or 7<sup>th</sup> step, in a manner of speaking. True obedience calls for us to walk in the proper marching orders of our Great and Mighty King, and Shelomoh makes it clear that when we listen to and accept the words of Elohim then our steps shall not be hindered!!!

So many people wrestle with the clear command to keep the Sabbath set-apart and often end up compromising their walk or steps as they step out of line in fear of losing their jobs or relationships. Here it is clear – walk upright and you will not be hindered!

We have told many people who begin to walk in obedience and start to keep the Sabbath, that if they are called to compromise, they must stand firm and not give in, then יהוה will honour their steadfastness and protect them from any hindrances!

It is when people try to take things into their own hands and lack the need to trust in יהוה that they find themselves in a position of chaos and experiences great hindrances in the flesh to being obedient in actually guarding the Sabbath!

The Hebrew word that is translated as ‘hindered’ comes from the root word יָצַר *yatsar* – Strong’s H3334 which can mean, *‘be distressed, vexed, cramped, narrow, besiege’*.

The wonderful assurance of our steps not being distressed gives us the courage to walk without any hindrances!

With this in mind, I am reminded of the words in:

**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, <sup>2</sup> 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.”

We can run without hindrance the race before us and we can do so without stumbling, as long as we keep our eyes fixed on our Master and Elohim!

The Hebrew word for ‘run’ is רוץ *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 Hebrew word רוץ *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:

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

**Bereshith/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.”

**Bereshith/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.”

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!

**Qorintiyim Aleph/1 Corinthians 9:24-26** “Do you not know that those who run in a race indeed all run, but one receives the prize? Run in such a way as to obtain it. <sup>25</sup> And everyone who competes controls himself in every way. Now they do it to receive a corruptible crown, but we for an incorruptible crown. <sup>26</sup> Therefore I run accordingly, not with uncertainty. Thus I fight, not as one who beats the air.”

**Timotiyos Bēt/2 Timothy 2:5** “And if anyone competes in a game, he is not crowned unless he competes according to the rules.”

The way we are to ‘run’ is according to the ‘rules’ – that is according to the Torah of Elohim, for when we do this we shall not stumble!

The Hebrew word for ‘stumble’ is כָּשַׁל *kashal* – Strong’s H3782 meaning, *‘stumble, totter, stagger, bring down, failing, weakening’*, and is used to describe the ‘weak knees’ in:

**Yeshayahu/Isaiah 35:3** “Strengthen the weak hands, and make firm the weak knees.”

The Hebrew word translated here as ‘weak’, as in ‘weak hands’ is רַפְּהָ *raphah* – Strong’s H7502 which means, *‘slack, exhausted, weak’*, and pictures for us a people who had grown tired of ‘doing’ what is right and commanded to do and as a result had become lazy in their required obedience.

Weak hands and knees!!!

As a result of this, their good works of righteousness were non-existent and they were no longer able to be a witness. They were not **walking** as children of light, nor were they shining their light before men in order that their good works be seen, and result in praise unto our Father who is in the heavens.

They were stumbling in their required work – why?

Because of the false threats and messages from the enemy, that twists and manipulates the truth, in order to cause people to fail in their called for obedient worship unto Elohim!

Today, we recognise that the false lies and traditions of men that is being taught by false ear ticklers, who have turned away from the hearing and doing of the Torah, are causing many to stumble and become weakened in their faith to do all that is commanded.

Many will say today that it is impossible to keep the Torah – which is an absolute lie from the enemy who simply wants to discourage the masses into thinking that they are unable to!

We can run according to the rules and not stumble!

We can remain strengthened in our walk and work of righteousness, as long as we hear and accept the clear words of instruction given to us in the Torah of Elohim and allow the Torah to lead us and be the light and lamp for our path and feet!

The disobedient are the ones who stumble!

**Kěpha Aleph/1 Peter 2:6-8** “Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” 7 This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” 8 and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed.”

### Verse 13:

**“Hold fast to discipline, do not let go; watch over her, for she is your life.”**

Our ability to not be hindered nor stumble as we walk and run is further emphasised here by our need to hold fast to discipline!

The Hebrew word that is translated as ‘**hold fast**’ comes from the root word **חָזַק** **hazaq** – **Strong’s H2388** and carries the meaning, ‘**to grow firm, fasten upon, strengthen, take hold of**’, and can have the concept of ‘**grasp between your ears, get a firm handle on the matter**’.

This root word **חָזַק** **hazaq** is often translated as ‘**strong**’, as we see in the clear instructions being repeatedly given to Yehoshua and to Yisra’ēl, to be strong and courageous!

We also see this word being used in:

**Debarim/Deuteronomy 11:8** “**And you shall guard every command which I command you today, so that you are strong, and shall go in, and shall possess the land which you are passing over to possess**”

This instruction carries with it an intensity that must be applied in diligently guarding to do what we have been commanded to and in:

**Iyob/Job 27:6** “**My righteousness I hold fast, and I do not let it go. My heart does not reproach me as long as I live.**”

Here Iyob uses this word **חָזַק** **hazaq** – in expressing how he has a firm grip on righteousness and was not going to let go!

**Debarim/Deuteronomy 31:6** “**Be strong and courageous, do not fear nor be afraid of them. For it is יהוה your Elohim who is going with you. He does not fail you nor forsake you.**”

When we grasp between our ears what we ought to, then יהוה will strengthen us to be ‘**courageous**’, which is the root word - **אַמַּץ** **amats** **H553** – means ‘**to be alert both physically and mentally, be fully alert – awake and not asleep, be steadfast**’.

To “**be strong and courageous**” is a term we have come to know, especially when we reflect on the book of Yehoshua – and it is these two words that are being used each time - **חָזַק** **hazaq** and **אַמַּץ** **amats**

What we can learn from this, is that for us to be ‘**strong and courageous**’ in Messiah, we need to ‘**grow firm**’ in the Torah and have the commands of Elohim fastened upon our hearts as we take hold of the Truth and walk in it with boldness, being fully alert and steadfast in walking in the Truth.

And it is through the ‘**commands**’ of the Torah (Mosheh) that we are commissioned, appointed and strengthened ‘in’ Messiah!



Yehoshua, and the whole of Yisra'el, needed to be made brave and assured by Mosheh, and what we must recognise is that bravery comes from an awareness of who one is, what is expected of you and what is at stake; whereas any uncertainty will breed fear, and so it is critical for us to know our identity in the Living Torah – יהושע Messiah!

The Torah alone cannot take you in to the Promised Land – it is The Torah with the Spirit – that which יהושע came to reveal and show us through His life, death and resurrection.

With Elohim being with us, we see how in Messiah we walk in both Spirit and Truth, worshipping יהוה through diligent loving obedience in every step we take.

**Eph'siyim/Ephesians 6:10** **“For the rest, my brothers, be strong in the Master and in the mightiness of His strength.”**

**Qorintiyim Aleph/1 Corinthians 16:13-14** **“Watch, stand fast in the belief, be men, be strong. 14 Let all that you do be done in love.”**

Be strong in love – love for Elohim is obedience to His commands, and in the guarding of them we are to be strong and courageous, standing firm on the Truth in Messiah.

In being strong, in holding fast to discipline (which word we have already discussed - מוסר musar – Strong's H4148), Shelomoh further emphasises how strong we are to be, as he makes it clear that we must not let go!

The Hebrew word that is translated as 'let go' comes from the primitive root word רָפַח raphah – Strong's H7503 meaning, **'sink, relax, abandon, fall limp, feeble, lazy'**.

This again reminds us that we are to not be lazy and let our hands hang limp but be strengthened in the Truth!

**Watch over her – she is your life!**

The Hebrew word translated here in **Mishlë/Proverbs 4:13** as 'watch over' is נָצַר natsar – Strong's H5341 meaning, **'to keep watch, guard, preserve'**, and is the same word used on **verse 6**.

#### **Verse 14:**

**“Do not enter the path of the wrong, and do not walk in the way of evil-doers.”**

The clear warning of not walking astray is clearly given here, and reminds us that we must never think that we have 'arrived' so to speak, but must always be on guard against compromise and hypocrisy that can easily creep in if the discipline of the Truth is slackened in any way!

The Hebrew word that is translated as 'enter' comes from the root verb בָּאוּ bo – Strong's H935 which means, **'to come in, go in, bring in, enter, to cause to come in, to bring near'**.

This is the fourth most frequent occurring verb in the Tanak, and it used 2570 times, which, for the most part, carries the basic meanings of **“go, arrive, enter a house,”** or, more idiomatically, **“to die”** (go to the fathers), or for sexual relations (come in to her).

The warning here is clear – do not enter the path of the wrong!

**Tehillah/Psalm 1:1** **“Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers”**

The Hebrew root word used here in **Mishlë/Proverbs 4:14** for 'walk' is אָשַׁר ashar – Strong's H833 which means, **'blessed, lead, guide, to go straight, make progress to be advanced, to be led forth'**, and reminds us to be on guard against being led forth in a false way, even when it looks blessed and coloured with many promises!!!

The enemy has a counterfeit way that he presents as true, and those who are not holding fast to the discipline of the wisdom of Elohim may find themselves being led astray due to their inability to discern and separate the set-apart from the profane!

**Qorintiyim Aleph/1 Corinthians 15:33** **“Do not be led astray, “Evil company corrupts good habits.”**

#### **Verse 15:**

**“Avoid it, do not pass by it; turn away from it and pass on.”**

The way to be protected against the path of the wrong and the way of evil-doers is to avoid their paths and ways completely – turn away and pass on by!!!

That is as simple as it is, yet we find so many are caught with the curiosity of the flesh and think that they can just take a quick look, when true wisdom says – stay away!

The Hebrew word that is translated as 'unbind' comes from the root verb פָּרַע para – Strong's H6544 which means 'let go, let alone, lack of restraint, uncover, naked, neglect, 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, from the above verse, 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.

So many are falling 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, and we are to 'let go of' all false paths and ways!

Do not even pass by it or 'pass over' it as you stand the risk of being caught in its snares!!!

The Hebrew word that is translated as 'turn away' comes from the root word שָׁטָה satah – Strong's H7847 which means, 'turn aside, turn away, go astray'.

In Aramaic, it means "to stray" and in a certain form of Ethiopic "to be seduced".

These notions are close to what it expresses in Hebrew, and we see it used in:

**Bemidbar/Numbers 5:12** "Speak to the children of Yisra'el, and say to them, 'When any man's wife turns aside and has committed a trespass against him'"

This speaks of a woman who is suspected by her husband of having left the true path, so that she "turns aside" to commit adultery.

It says that if she "turns aside, and has committed a trespass against him," he may take her to the priest who will cause her to drink the bitter water of jealousy.

**Mishlê/Proverbs 7:25** admonishes us to not 'turn aside' to the ways of the whore, nor go astray in her paths.

For the most part the use of the word שָׁטָה satah – Strong's H7847 is used for turning aside into moral impurity, and here in in **Mishlê/Proverbs 4:15** there is a play on words, as we recognise that wording in **Bemidbar/Numbers 5:12** speaks about a turning aside in a trespass (or onto a wicked path of adultery), whereas here in **Mishlê/Proverbs 4:15** the warning to the hearer is to turn aside from the trespass (wicked path of adultery against Elohim)!

In your walk of set-apartness – do not enter in to the ways and paths of the wicked – just keep walking straight – move on with eyes front and fixed on our Master and Elohim!!!

**Mattithyahu/Matthew 5:28** "But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart."

What Messiah was making clear here is that if one stops to 'browse' and 'take a peek' at any wrong path or evil way then they have already faltered in their walk of set-apartness. Sha'ul tells us in Romiyim that we should be 'simple' toward the evil:

**Romiyim/Romans 16:19** "Your obedience, indeed, is reported to all. Therefore I rejoice concerning you, but I wish you to be wise indeed as to the good, and simple toward the evil."

The Greek word for 'simple' is ἀκέραιος akeraios – Strong's G185 which means, 'unmixed, pure, innocent'. In our running with endurance the set-apart race set before us, we must remain 'unmixed' as we stay clear of the paths and ways of the wrong and evil!

**Mattithyahu/Matthew 10:16** "See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves."

**Eph'siyim/Ephesians 5:11** "And have no fellowship with the fruitless works of darkness, but rather reprove them."

**Tas'loniqim Aleph/1 Thessalonians 5:22-23** "Keep back from every form of wickedness. 23 And the Elohim of peace Himself set you completely apart, and your entire spirit, and being, and body - be preserved blameless at the coming of our Master יהושע Messiah!"

### Verses 16-17:

"For they do not sleep unless they have done evil. And their sleep is taken away unless they make someone fall. 17 For they have eaten the bread of wrongdoing, and they drink the wine of violence."

I have grouped these two verses together, as we clearly see Shelomoh highlighting for us how dangerous it is for us to lose our steadfast position in our Master, for the ways of the wrong and the paths of the wicked are continually seeking evil to be brought forth in making people fall.

**Tehillah/Psalm 4:8** “I lie down in peace altogether, and sleep; For You alone, O יהוה, make me dwell in safety.”

This was a confident prayer of Dawid, as he expresses his complete trust in יהוה.

The Hebrew root word that used here is for ‘sleep’ is יָשַׁן yashen – Strong’s H3462 which means, ‘to sleep (figuratively to die), to cause to sleep’.

Sleep is a blessing; as it provides rest and refreshment.

One who works hard, though poor, has sweet sleep; but the rich in their excess are denied this refreshment.

**Qoheleth/Ecclesiastes 5:12** “Sweet is the sleep of a labourer whether he eats little or much, but the plenty of the rich does not let him sleep.”

While sleep is good and refreshing, one is not to love sleep, for that will lead to poverty; nor is one to rob themselves of rest in order to increase wealth.

**Mishlĕ/Proverbs 20:13** “Do not love sleep, lest you become poor; open your eyes, be satisfied with bread.”

In speaking of those who do not submit to the Master builder, we see:

**Tehillah/Psalms 127:2** “In vain do you rise up early, to sit up late, to eat the bread of toil; so He gives His beloved sleep.”

What we see in Scripture, is the clear instruction to sleep when we should and make sure that we are not be found sleeping when we should be awake!

As simple as that sounds, many find themselves riddled with the worries and cares of this life, and are robbed of the true refreshment that Elohim brings to us, as we abide in Him.

We should not ‘sleep as others do’, as it says in:

**Tas’loniqim Aleph/1 Thessalonians 5:6-8** “So, then, we should not sleep, as others do, but we should watch and be sober. 7 For those who sleep, sleep at night, and those who get drunk are drunk at night. 8 But we who are of the day should be sober, putting on the breastplate of belief and love, and as a helmet the expectation of deliverance.”

The Greek root word that is translated in these verses as ‘sleep’ is καθεύδω katheudō – Strong’s G2518 which means, ‘fall asleep, drop off, lie down to rest (figuratively or literally)’, and euphemistically, it means, ‘to be dead’ and metaphorically, it means, ‘to yield to sloth and sin, or be indifferent to one’s salvation’.

In other words, this word can be understood metaphorically as describing those who ‘do not care’.

**Ma’asei/Acts 12:6** “And when Herodes was about to bring him out, that night Kĕpha was sleeping, bound with two chains between two soldiers. And the guards before the door were keeping the prison.”

The Greek word that is used here to describe Kĕpha sleeping, is NOT καθεύδω katheudō – Strong’s G2518 but, is the word κοιμάω koimaō – Strong’s G2837 which means, ‘to put to sleep, to fall asleep, to die’, and is used as a metaphor to mean, ‘be calm, quiet, to still’.

Looking at this word, and its use in the renewed Writings, we are also able to see how this word is metaphorically used to describe those who have ‘fallen asleep’ or ‘died’ in Messiah!

Why I am highlighting this, is to simply show that the wicked do not love the calmness and rest that our Master brings us and they will do anything to bring about evil, and will stay up all night, if that is what it takes!

In a manner of speaking, we see this being lived out by many who stay awake for days on end, as they attend ‘rave parties’ and will use drugs and energy products to stay awake and feed the lust of the flesh, while depriving themselves of the needed sleep one needs each day.

This is presented to the youth of today, as entertainment and lures many into this web of dysfunction! The organisers of these events will do their utmost at recruiting as many as they can, and in a sense, will not stop until someone falls and stumbles from the path of set-apartness!

One of the biggest needs today, is for parents to teach their children the Torah, and guard them against the luring falsehood of empty pleasures of the flesh that are dressed as innocent and harmless, yet cause many to be led astray onto the path of the wrong!

Having said this, we must also be aware of the subtleties of many hobbies and activities that are keeping people from paths of righteousness. With the internet, the enemy can keep people busy all night in the privacy of their own homes, getting caught up in pornography or online gambling or even some social networking sites that keep many glued to their tablets and phones day and night, causing people to lose the sleep they need – all because the enemy does not sleep until they cause someone to stumble!

**THEY DRINK THE WINE OF VIOLENCE:**

The Hebrew word for ‘drink’ is שָׁתָה shatah – Strong’s H8354 which means, ‘to drink, drank, well-watered, get drunk, drinking of the cup of Elohim’s wrath’.

The Hebrew word for ‘violence’ is חַמָּס *hamas* – Strong’s H2555 which means, ‘*violence, wrong, malicious*’.

What is interesting to note, is that the Arabic term ‘*hamas*’, is the term that is used of the Islamic militaristic terrorist group which uses politics and violence to achieve its goals!

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

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

In **Berēshith/Genesis 21:9-10** we see Yishma’ēl ‘**mocking**’ Yitshāq!

In **verse 8** we are told that Abraham had made a great **feast/banquet**, which is translated from the Hebrew word מִשְׁתֶּה *mishteh* – Strong’s H4960 which means, ‘*a feast, drink, banquet, place where they were drinking*’ and this comes from the root verb שָׁתָה *shatah* – Strong’s H8354 which means, ‘*to drink, drank, well-watered, get drunk*’ and from this, we can see that the ‘**mocking**’ of Yishma’ēl was as a result of being drunk!

Yishma’ēl was making fun of Yitshāq, and it is a classic picture of those who walk according to the flesh and assume to belong to the Covenants of Promise, will mock and make fun of those who walk according to the Spirit and abide in the Covenant by walking in the Torah of Elohim!

The church scoffs at the need to walk in the Torah and in a sense ‘mock’s those who do, laughing at the obedience of the remnant faithful, all because they are ‘**drunk**’ on the cup of whorings, which had intoxicated them through lies and deceit!

### **Verse 18:**

**“But the path of the righteous is like the light of dawn, that shines ever brighter unto the perfect day.”**

In contrast to the path of the wicked, what is made perfectly clear here is that the path of the righteous shines brighter and brighter. The Hebrew word for righteous is צַדִּיק *tsaddiq* – Strong’s H6662 which means, ‘*just, righteous, blameless, lawful*’ and comes from the primitive root צָדַק *tsadeq* – Strong’s H6663 which means, ‘*to be just or righteous, justified, properly restored*’. רָשָׁע *rasha* – Strong’s H7563 which means, ‘*wicked, criminal, evil, offender*’, is frequently placed in Scripture, especially in Proverbs, as being in direct and unequivocal opposition to צַדִּיק *tsaddiq* – Strong’s H6662.

The book of **Mishlê/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע *rasha* and the צַדִּיק *tsaddiq* in black and white terms. The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake יְהוָה, the righteous cling to him.

Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc.

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

Here in this **verse 18**, Shelomoh praises the brightness of the way of righteousness after having warned the hearer to not be enticed or led astray by the ways of the wrong, which is evil and dark.

This verse echoes a clear picture of growth and a continual growing of a true set-apart one from day to day.

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

Why I have mentioned this verse, from Debarim, is to point out that ‘**righteousness**’ is clearly explained to us here very plainly and simply as ‘**guarding to do**’ all the commands of Elohim!

Therefore, the way we ‘walk in righteousness’ or rather, the ‘path of the righteous’ – that is the way that the righteous walk – is like the dawning of a new day that just gets brighter and brighter!

As we diligently walk in the commands of Elohim, our walk shines brighter and brighter amidst a dark world, and we are able to shine the light of the Truth as we walk in our Master and guard His commands!

As we grow in our knowledge and understanding of His Word, by guarding the path of righteousness, we shine more and more and grow in our perfecting of set-apartness until the perfect day comes when our Master and Elohim comes to fetch His ready and perfected Bride!

As we walk in the Master, the Light of the World, we shall by no means walk in darkness!

**Yoḥanan/John 8:12** “Therefore **יהושע** spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

‘Light’, in Hebrew, comes from the root word **אור** oor – Strong’s H216 which, we know in Scripture, in being the opposite to darkness, carries with it the clear significance it has for us, in speaking of knowledge, insight and understanding. In fact, in **Berēshith/Genesis 1:3** when Elohim said, “let light come to be”; I firmly believe that He was, in essence, saying that His Word brings order to the chaos; and that wisdom and understanding would be firmly be established by His Word!

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

**Tehillah/Psalm 119:130** “The opening up of Your words gives light, giving understanding to the simple.”

Right in the beginning of creation, we see the power and effect of the Word of Elohim – it separated the light from the darkness!

And when we understand that darkness is a picture/metaphor of folly, and that light is a picture/metaphor of wisdom, then we are able to see that His Word shows us the clear difference by separation; and the need to separate all that is of folly or foolishness from that which is of wisdom:

**Qoheleth/Ecclesiastes 2:13** “Then I saw that wisdom is better than folly, as light is better than darkness.”

The word **אור** oor – Strong’s H216 comes from the primitive root verb **אור** or – Strong’s H215 which means, ‘to be or become light, give light’, and from this we see the derivative - **אור** ur – Strong’s H217 which actually means, ‘a flame, fire, fires, light’ or ‘light of fire’. The plural of the word **אור** ur is used in:

**Shemoth/Exodus 28:30** “And into the breastplate of right-ruling you shall put the **Urim** and the Tummim, and they shall be on the heart of Aharon when he goes in before **יהוה**. And Aharon shall bear the right-ruling of the children of **Yisra’el** on his heart before **יהוה**, continually.”

**אורי** Urim – Strong’s H224 means ‘lights, illuminations’ – this was placed in the breastplate of right-ruling of the High Priest, together with the **תומים** Tummim – plural of **תום** tom, and carries the meaning of ‘perfections’

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

**Ḥazon/Revelation 1:8** “I am the ‘Aleph’ and the ‘Tav’, beginning and end,” says **יהוה** “who is and who was and who is to come, the Almighty.”

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

What are the urim and tummim?

They are the things that illuminate and perfect.

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

He writes His Torah on our hearts and so it is our hearts and mouths that we may do it!

In Yeshayahu, we see the clear call to walk in the light of **יהוה**:

**Yeshayahu/Isaiah 2:5** “O house of **Ya’aqob**, come and let us walk in the light of **יהוה**.”

When Yeshayahu was describing the coming reign of our King, he urged all to be urgent in their walking in the Truth and Light of the Torah of **יהוה**.

The urgency of this command is clear in saying ‘come and let us walk’ and we see the repetition of the root word to walk in the intensive form literally commanding the following, ‘walk, let us walk!’

This call identifies that there is no time to be sitting still and waiting for The Day to come – we are to be about walking in Him right now! This urgency in commanding and calling for an active walk was due to the current circumstances that had plagued **Yehuḏah**.

**Yehuḏah** had grown comfortable in their circumstances and as a result were being filled with all the wrong stuff!

Yeshayahu was calling the people to walk in the light and as he looked around, he saw what could be described as ‘dark living’ by a people who claimed to follow **יהוה**!

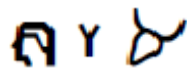
In our Master, **יהושע** Messiah, is life and the life is the light of men!!! (Yohanan/John 1:4)

Those who are in the Master and stay in Him have life and life abundantly and need not fear the darkness of evil.

When we consider the clear picture of Yisra'el having light while Mitsrayim were in thick darkness, we are also able to recognise the joy of having the strength and power of our Master giving us secure light in our sojourning.


What is worth taking note of, in terms of the Hebrew word for light, we are able to see a powerful Truth being given to us through the ancient pictographic of this word:

The Hebrew word that is translated as 'light' – **אור** – Strong's H216 is written in the ancient pictographic script as follows:




**Aleph – א:**



This is the letter 'aleph', in the ancient script 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!

**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'.

**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'.

It has the meaning of '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!

When we consider these ancient pictographic letters that render the word for 'light' we can clearly see a powerful lesson, in terms of our Master, the Light of the world, giving us the rendering:

### **STRENGTH SECURED IN THE HEAD!**

We have great confidence and security in being able to be strong and courageous as we walk in the Light as our Master, who is our Head, is in the Light and in Him we have been secured into His Covenants of promise, having called us out of darkness into His marvellous light, for His Word lights our path in a dark and depraved world!

As the plague of darkness was sent over Mitsrayim, Yisra'el were given 'light' in the darkness, which metaphorically reminds us of how we need not fear the 'darkness' of the world, as **יהוה** gives us the light of His Word and illuminates it to us, helping us be led forth in peace as His Word is a lamp to our feet and light to our path!

**Tehillah/Psalm 89:15** "Blessed are the people who know **the sounding!** They walk, O **יהוה**, in the light of Your face."

What a powerful verse this is!!!

Blessed are those who know the festal trumpet call is how this could also be translated as we certainly recognise that the Appointed Times of Elohim are critical to our understanding of Scripture and the ability to know and walk in His commands as we follow His cycles and seasons gives us the blessing of walking in His light!

As we walk in the Light of the Torah of Elohim, we, as children of light, shine the light of that Truth more and more as we grow in the wisdom and understanding of Elohim.

**Eph'siyim/Ephesians 5:8** "For you were once darkness, but now you are light in the Master. Walk as children of light"

## THE PERFECT DAY!

The Hebrew word for 'perfect' here in **Mishlê/proverbs 4:18** is the root word כּוּן *kun* – Strong's H3559 which means, '**ready, steadfast, established, firm, set up, determined, prepared**', and it is written in the 'niphal passive' tense, rendering it to mean, '**be prepared, be ready, be steadfast, be secure, be enduring, be stable, be settled**'.

The perfect, ready and established day of יְהוָה is coming – a perfect day, of which we are shining the light of, as we sojourn faithfully as ambassadors of the coming reign of our Master and Elohim.

That perfect day will be prefect, in the sense that The Light of the world will be the light and lamp among us, having no need for the sun or the moon that is given to us for the Appointed Times!

What Shelomoh is clearly reminding us of here, is that we are on a righteous path – a path that leads to the perfect day, and as we stay on the narrow path of righteousness, we will shine brighter and brighter, perfecting our set-apartness as a Bride that makes herself ready!

## Verse 19:

**“The way of the wrong is like darkness; they do not know at what they stumble.”**

Shelomoh, after making clear to us what the path of the righteous is like, contrasts the dark path of the wrong!

The Hebrew word translated as 'darkness' is אֶפְלַח *aphelah* – Strong's H653 which means, '**darkness, gloominess, calamity, thick, gloom**'.

This word speaks of a very thick darkness – the blackest darkness!

We also see here a prophetic shadow picture reference to the Day of יְהוָה, as we see this word being used, in speaking of the Day of יְהוָה, in:

**Yo'el/Joel 2:2** **“a day of darkness and gloom, a day of clouds and thick darkness, like the morning clouds spread over the mountains – a people many and strong, the like of whom has never been, nor shall there ever be again after them, to the years of many generations.”**

The wrong who forsake the path of straightness, walk in darkness and are walking without Elohim!!!!

In other words, they are simply groping about in the dark being led by others who are in the dark!

When Yisra'el were in Mitsrayim and the plague of darkness came over the land for 3 days, the children of Yisra'el had light!

**Shemoth/Exodus 10:21-23** **“And ה' said to Mosheh, “Stretch out your hand toward the heavens, and let there be darkness over the land of Mitsrayim, even a darkness which is felt. 22 And Mosheh stretched out his hand toward the heavens, and there was thick darkness in all the land of Mitsrayim for three days. 23 They did not see one another, nor did anyone rise from his place for three days, while all the children of Yisra'el had light in their dwellings.”**

In Mitsrayim the people of the land experienced an abnormal darkness and Pharaoh was given no warning in this regard – this was a darkness one could 'feel'. Have you ever 'felt' the darkness of evil?

Well this was way worse!!!

The Hebrew root word that is translated as 'felt' is מָשַׁח *mashash* – Strong's H4959 which means, '**to feel, grope**' and we see this word also being used in reference to the curses for disobedience in:

**Debarim/Deuteronomy 28:28-29** **“ה' shall smite you with madness and blindness and bewilderment of heart. 29 “And you shall be groping at noon, as a blind man gropes in darkness, and not prosper in your ways. And you shall be only oppressed and plundered all the days, with no one to save you.”**

In speaking of fools that will be caught in their craftiness and the counsel of schemers that will be swept away we see in: **Iyob/Job 5:14** **“By day they encounter darkness, and at noon they grope as in the night.”**

And again in:

**Iyob/Job 12:25** **“They grope in darkness, having no light, and He makes them stagger like a drunkard.”**

The Word of ה' is our light and lamp!

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

Those who do not have His Word, and those who refuse to submit to and walk in His Word, shall grope in the darkness and be like a drunkard, while those who have His Light and guard to walk as children of Light, shall be sober and alert and walk in the full assurance of His presence and protection.

The Hebrew word for 'darkness' in **Shemoth/Exodus 10:21-23** is חֹשֶׁךְ *hoshek* – Strong's H2822 which means, '**darkness, obscurity**'.

When Elohim created the heavens and the earth ‘darkness’ was on the face of the deep, and Elohim said ‘Let Light come to be’ and He separated the ‘light’ from the ‘darkness’ and called the ‘light’ day and the ‘darkness’ he called night.

**Tas’loniqim Aleph/1 Thessalonians 5:4-5** “But you, brothers, are not in darkness, so that this Day should overtake you as a thief. 5 For you are all sons of light and sons of the day. We are not of the night nor of darkness.”

Thick darkness came over the land and they could not even see each other for 3 days!!!

This darkness represented the complete removal of the presence of יהוה from the Mitsrians while the ‘Light’ of His presence remained with the children of Yisra’el who had light in their dwellings!

**Yeshayahu/Isaiah 60:2** “For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you.”

In Goshen there was light for יהוה was with His people while Mitsrayim were in thick darkness – their sun-god had forsaken them so to speak and this would have left them in great fear and turmoil!

יהוה was attacking all that they worshipped and brought it to nought and for 3 days they did not see their sun!

This is a wonderful foreshadow of how his very presence with His people will be the light they need as His esteem shall be the light for the renewed Yerushalayim:

**Hazon/Revelation 21:23** “And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim lightened it, and the Lamb is its lamp.”

Darkness snuffed out life for Mitsrayim; and without light life ceased. Scripture said that no one could move.

They were literally paralyzed for those three days.

Without the life support of light, even the air around them was thickened and immobile and breathing was even difficult for many. Fire could not even burn.

This plague was so terrible they could actually *feel* the darkness.

In **Shemoth/Exodus 10:21-23** the Hebrew word translated as ‘thick’ is אֶפְלַח *aphelah* – Strong’s H653 which means, ‘darkness, gloominess, calamity, thick, gloom’, the same word for ‘darkness’ here in **Mishlê/Proverbs 4:19**

The wrong grope around in the dark and they do not even know at what they stumble!!!

The wrong who refuse to walk in The Light of the Truth, by walking in the Torah of Elohim, are like the blind leading the blind as they grope around in the dark and have no clue as to what they are doing wrong!

**Yoḥanan Aleph/1 John 2:9-11** “he one who says he is in the light, and hates his brother, is in the darkness until now. 10 The one who loves his brother stays in the light, and there is no stumbling-block in him. 11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.”

**Yoḥanan/John 12:35** “יהושע, therefore, said to them, “Yet a little while the light is with you. Walk while you have the light, lest darkness overtake you. And he who walks in darkness does not know where he is going.”

## Verse 20:

**“My son, listen to my words; incline your ear to my sayings.”**

After giving a clear contrasting picture of those who walk in righteousness and stay in the light versus those who walk in darkness and are ignorant of their wrongdoing, Shelomoh appeals ponce more to the true sons to take heed to the words of wisdom!

The Hebrew word that is translated as ‘listen’ comes from the root word קָשַׁב *qashab* – Strong’s H7181 which means, ‘to incline (ears), to attend to, pay or give attention to, listen, heed, mark, marked well’.

The root word that is translated as ‘words’ is דָּבָר *dabar* – Strong’s H1697 which means, ‘speech, word, matter, acts’.

Both of these words we have already discussed in this document!

The Hebrew word that is translated as ‘incline’ is נָטָה *natah* – Strong’s H5186 which means, ‘to stretch out, spread out, extend, incline’. What is interesting to take note of, is that the Hebrew word for **tribes** comes from this root, which is the word מַטֵּה *mattah* – Strong’s H4294 meaning, ‘a staff, rod, branch, a tribe, a branch of a vine’, and is used to refer to the ‘tribes’ of Yisra’el, as well as being used in reference to Mosheh’s ‘rod’.

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



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

To incline our ears to the sayings of Elohim is to make sure that we are being true branches of THE VINE!

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

The Hebrew root word for ‘sayings’ is **אָמַר emer** – Strong’s H561 which means, ‘**speech, word, command, decreed, sayings, utterances**’ and comes from the primitive root verb **אָמַר amar** – Strong’s H559 which means, ‘**utter, say, speak, commanded, give an order, declared**’.

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

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

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

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

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

## **Verse 21:**

**“Let them not depart from your eyes; guard them in the midst of your heart”**

It is one thing to ‘listen’, but to ‘listen attentively’ involves more than just the hearing of words!

Many are ‘hearing without actually hearing’, as we have come to clearly understand from a Hebraic perspective that to hear implies the ability to respond correctly to what one hears and diligently guard to do what is commanded and instructed according to the clear and righteous standard of the Torah of Elohim!

Shelomoh emphasises this here in this verse. He is not only calling for us to incline our ears to all the words of Elohim, but further expands on this in this verse by clearly warning us to not let that which we hear depart from our eyes!

Hearing, therefore, implies a fixing of one’s eyes too, and we are therefore able to understand the words in Yeshayahu of those who are not hearing and seeing!

**Yeshayahu/Isaiah 6:9** “**And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’”**

This was a clear instruction given to this prophet to go and speak to a rebellious and stiff-necked people who refused to hear and see the Truth, as they did what was right in their own eyes!

**Mattithyahu/Matthew 13:13-17** “**Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. <sup>14</sup> “And in them the prophecy of Yeshayahu is completely filled, which says, ‘Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive, <sup>15</sup> for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.’ <sup>16</sup> “And blessed are your eyes because they see, and your ears because they hear, <sup>17</sup> for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”**

## **DO NOT LET HIS WORDS ‘DEPART’ FROM OUR EYES!!!**

The Hebrew word translated as ‘depart’ here in **Mishlĕ/Proverbs 4:21** is **לָּוַז luz** – Strong’s H3868 which means, ‘**to turn aside, depart, vanish, devious**’.

To ‘depart’ our eyes from His words, is to turn aside to other things that grab our attention and focus, and if this happens, we will lose our way!

We walk in the direction we look at and we have our eyes focused on what we are looking to and therefore, to let our eyes ‘depart’ from the words of Elohim, will cause us to walk contrary to His Word!

To walk contrary to the Way of **יְהוָה** is an abomination to Him. Those who attempt to change His times and laws and walk in the crookedness of man-made traditions that depart from complete obedience are an abomination to Elohim!

Those who turn aside from guarding the Torah are an abomination to יהוה – and sadly many who have turned aside from walking in His Torah actually think that they are pleasing to Him!

We are to ‘fix our eyes’ on our Master and not turn away!

**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.”

We are told to be ‘looking’ to Messiah – and as we can see from the verse before this one, is that in order to be able to properly ‘look’ at Messiah, we need to throw off and lay aside every weight and sin that easily entangles us and run with endurance - looking intently at our King as we run faithfully as servants of the Most High Elohim!

Many are trying to run, yet find themselves getting tired and unable to endure the hardships and persecutions that comes as a result of set-apart living amidst a crooked generation! The question that you need to ask yourself as you take an eye test so to speak is, “What are you looking at?” Are you looking at Messiah?

The two words that are used here, for our Messiah, are the following:

**1) PRINCE** – this is from the Greek word ἀρχηγός - archēgos – Strong’s G747 which means, ‘*prince, captain, chief leader and author*’ and describes ‘*one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer*’.

**2) PERFECTER** – this is from the Greek word τελειωτής - teleiōtēs – Strong’s G5051 – this is the only place in Scripture that this Greek word is found and denotes a ‘*finisher, completer, perfecter*’ and describes ‘*one who has in his own person raised faith to its perfection and so set before us the highest example of faith*’.

This is a description given only to יהושע Messiah who has become the supreme model for us to follow.

The Greek word used here for ‘looking’ is ἀφοράω – aphorao - Strong’s G872 and means ‘*to look/ to turn eyes away from all other things and fix them on something*’, metaphorically speaking it means ‘*to fix the mind upon/ give full attention/ looking intently upon/ to take heed*’, and it also means, ‘*to consider carefully, attentively look at*’ and comes from the two Greek words: ἀπό apo – Strong’s G575 which is a preposition and participle that means, ‘*from, away from, at, in, to*’ and the word ὁράω horaō – Strong’s G3708 which means, ‘*to see, perceive, attend to, take heed, see with the mind, beware, to see as in becoming acquainted with by experience*’.

We are to look to Messiah and careful consider our ways, and we are at the same time to ensure that are eyes are not looking elsewhere as we ‘take heed’ of the corrupt teachings of man-made dogmas and traditions that lead people astray. We are to also take heed not to get consumed by materialism, and Messiah warns us against these in:

**Mattiyahu/Matthew 16:6** “**And יהושע** said to them, “**Mind!** And beware of the leaven of the Pharisees and the Sadducees.”

**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 as ‘mind’ in both of these warnings given, is the word ὁράω horaō – Strong’s G3708 – as we are told that we are take heed and be watchful, so that we do not fall prey to the corruption of man’s rules and regulations, regarding a form of worship that runs contrary to the Truth and we are to watch out that we don’t get sucked into the need of gaining excessive possessions – because our life does not consist in the excess of possessions!

Seeing and watching is what we are to be doing and in doing so, we are to guard ourselves and take heed not to fall asleep. And in light of what we are discussing here, let us look further at some very critical words of warning that are to take heed of from our Master in:

**Marqos/Mark 13:33-37** “**Take heed, watch and pray, for you do not know when the time is** – <sup>34</sup> **as a man going abroad, having left his house and given authority to his servants, and to each his work, and commanded the doorkeeper to watch.** <sup>35</sup> **“Watch therefore, for you do not know when the master of the house is coming – in the evening or at midnight, or at the crowing of the cock, or in the morning,** <sup>36</sup> **lest, coming suddenly, he should find you sleeping.** <sup>37</sup> **“And what I say to you, I say to all: Watch!”**

The Greek word that is translated as ‘take heed’ is the word that we have discussed already - βλέπω blepō - a root of the word used that is used in in the word that is translated as ‘recovery of sight’.

The Greek word that is translated as ‘watch’ in **verses 34,35 & 37** is γρηγορέω grēgoreō – Strong’s G1127 which means, ‘*keep awake, be vigilant*’, and is formed from the root word ἐγείρω egeirō – Strong’s G1453 which means, ‘*to waken, raise up, arise*’.

The Greek word that is translated as ‘watch’ in **verse 33** is ἀγρυπνέω agrupneō – Strong’s G69 and means, ‘*to be sleepless, wakeful, alert, keep watch*’ as it comes from the two Greek words:

1) α alpha – Strong’s G1 – which is the first letter in the Greek alphabet that is used as a negative prefix, and

2) ὑπνος hupnos – Strong’s G5258 as already discussed

So, what we clearly understand, in the command to ‘watch’, is that we are to ‘keep awake, be vigilant’ and make sure that we: **DO NOT SLEEP** or get hypnotised under the spell of the false doctrines of man!

In the illustration that יהושע gives here, we can also learn from the command given to the ‘doorkeeper’ to watch, that this is exactly what is required of a faithful servant – to be awake, watchful and guarding the door!

### Guard the words in the midst of our heart

The Hebrew word for ‘guard’ is שָׁמַר shamar – Strong’s H8104 and carries the meaning, ‘keep watch, observe, perform, protect, pay attention’, and the basic idea of the root of this word is ‘to exercise great care over’.

We are to ‘exercise great care over’ observing and keeping His Sabbaths, His Feasts and His commands.

The Hebrew word for ‘heart’ is לֵב leḅ - Strong’s H3820 which means, ‘inner man, mind, will thought’, or is often also written as לֵבָב leḅab – Strong’s H3824 which means, ‘inner man, heart, mind, understanding’, which we have already discussed in this document!

The Torah is to be in our hearts and mouths – to do it, and it is only when the Torah is truly upon our hearts due to our diligent fixing of our eyes upon his Truth and meditating upon His Torah day and night that we are able to walk in His commands with great joy and delight ourselves in His Truth!

**Tehillah/Psalm 40:8 “I have delighted to do Your pleasure, O my Elohim, and Your Torah is within my heart.”**

### Verse 22:

**“For they are life to those who find them, and healing to all their flesh.”**

The Word of Elohim is life to those who find them, and the Hebrew root word translated as ‘find’ is מָצָא matsa – Strong’s H4672 – ‘to attain, find, locate, discover’.

With the concept of being able to find something reveals that it needs to be sought after. Not that it is lost but that it needs to be discovered and learnt. While, in many ways, the Word was lost to us, while being right in front of us, we thank יהוה for opening our eyes, that we may seek and find!

As we guard the commands, and watch over the Torah, and do not let loving-commitment and truth be forsaken, we shall find favour!

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

How earnestly are you seeking יהוה?

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

How earnest is your seeking of יהוה and His Righteousness?

The Greek word that is used in the LXX (Septuagint) for ‘find’ is εὕρισκω heuriskō – Strong’s G2147 which means, ‘to find, get, obtain, learn, discover, understand’, and we see this word used in:

**Mattithyahu/Matthew 7:7-8 “Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you. 8 “For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.”**

So many ‘wannabe-believers’ are not willing to ‘seek and find’ the great pearls of wisdom in the Word of Elohim, and when wisdom is brought forth by another, the lazy and ignorant usually pass off the one bringing great Truth as being puffed up with too much knowledge.

יהוה tells us that His people are perishing for lack of knowledge, and this is because they are not seeking His knowledge, and will therefore never find it, although they erroneously claim to have found the truth as they hold fast to ear tickling teachings of man that are taught as commands while they do not even know what the word of Elohim actually says!

To those who find His words because they are earnestly seeking Him, they will be life and healing to them!

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

What we take note of here is that this parable of the reign of the heavens being described as one pearl of great price being found, and speaks of the ‘finding’ of the entrance to the Reign!

In light of this we must take careful note of the description of the New Yerushalayim, where we are told that it has 12 gates and that each gate is a giant single pearl, upon which the 12 tribes of Yisra’el is written upon them!

Messiah is The Door to the Kingdom and there is no other way in but through Him, and anyone who does not submit to walking in the clear commands and Torah of Elohim shall not enter in, no matter how much they may claim to know Him, because to know and love Elohim is to guard His commands!!!

The Hebrew word for 'healing' is מַרְפֵּא marpe – Strong's H4832 which means, '*a healing, cure, health, remedy*', which comes from the root verb רָפָא rapha – Strong's H7495 which means, '*to heal, repaired, become fresh, purified, cure*'. יהוה is our Healer, and in Tehillah/Psalm 103 we are told to not forget His dealing with us, and in verse 3 Dawid tells us that as part of His dealing with us, he heals our diseases!

The Hebrew word for 'disease' is תַּחֲלָא tahalu – Strong's H8463 which means, '*disease, sickness, pain*', and as we recognise that this word is used in Debarim/Deuteronomy 29:22, in the clear warning against those who turn their hearts away from יהוה and go after the mighty ones of the world and walk in the stubbornness of their own hearts, shall be separated for evil and see the effect of all the curses for disobedience bringing about diseases and plagues.

Praise יהוה that He has healed us from the curses of disobedience, as we lovingly remember His dealings and walk in and stay in Messiah, having been healed and cleansed by His Blood.

Diseases mentioned in Scripture are the consequences of failing to obey the Covenant, and we have the assurance of healing from the One who heals, if we guard to do all He commands!

### Verse 23:

**“Watch over your heart with all diligence, for out of it are the sources of life.”**

To watch over our heart is to watch over the Torah of Elohim, as His Torah is to be on our hearts!!!

The Hebrew word translated here in Mishlê/Proverbs 4:23 as 'watch over' is נָצַר natsar – Strong's H5341 meaning, '*to keep watch, guard, preserve*' and a derivative of this word is the נֶצֶר netser – Strong's H5342 meaning, '*Branch, a sprout, descendant*' which is used as a reference to Messiah:

Yeshayahu/Isaiah 11:1 **“And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall bear fruit.”**

As 'branches' of THE VINE, we are 'watched over' by יהוה, and equipped to bear much fruit:

Yoḥanan/John 15:4 **“Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.”**

Being 'watched over' must cause us to 'watch over' that which we have been entrusted with, and that is His Torah that He has written upon our hearts!

The Hebrew word for 'diligence' is מִשְׁמָר mishmar – Strong's H4929 which means, '*place of confinement, jail, prison guard, borders, watch, observance*', and comes from the primitive root שָׁמַר shamar – Strong's H8104 which we have certainly come to know as a word often referred to throughout the Torah portions, and means, '*to keep watch, tend to, preserve, attend, guard*'.

We are to watch over that which is upon our hearts as we recognise that the flow or source of life, we are able to find in the Torah which leads us to our Master, Messiah and Elohim! The Hebrew word for 'sources' is תּוֹצְאָה tots'a'ah – Strong's H8444 which means, '*an outgoing, extremity, source, spring*', and comes from the root verb יָצָא yatsa – Strong's H3318 meaning, '*to go or come out, brought, came, go forth, depart, go forward, proceed*'.

The Greek word that is used here in the LXX (Septuagint) for 'sources' is ἐξόδος exodus – Strong's G1841 which means, '*departure, exit*'.

What we can see from this proverb, is that the Torah, which is to be upon our hearts, gives us the clear 'borders' our boundaries to life!

We guard the clear boundaries so that we do not find ourselves overstepping them and at risk for being cast out of the Kingdom for being lawless!

Having said that we also recognise that whatever is in the heart of man will be that which directs his life – whether good or evil!

Mattithyahu/Matthew 12:35 **“The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.”**

Mattithyahu/Matthew 5:19 **“For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.”**

If the Torah and clear commands of Elohim are not being watched over and guarded in our hearts then we are at a severe risk of bringing forth wickedness and sin!

In our recognition of the clear truth that whatever is in our hearts will flow out from our lives, we need to ensure that we keep our hearts in check before our Master and Elohim and diligently seek His Word, to ensure that our hearts are kept clean and pure, in accordance to His perfect Torah that leads us and lights our path!

**Tehillah/Psalm 139:23-24** “Search me, O ĘI, and know my heart; try me, and know my thoughts; 24 and see if an idolatrous way is in me, and lead me in the way everlasting.”

**Deḃarim/Deuteronomy 4:9** “Only, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside from your heart all the days of your life. And you shall make them known to your children and your grandchildren.”

### Verse 24:

**“Turn away from you a crooked mouth, and put perverse lips far from you.”**

Our speech matters!!! We are to ensure that we have no crookedness and perversities coming out of our mouths, lest we defile our set-apartness and misrepresent our Mighty King.

The Hebrew root verb for ‘turn away’ is סׁר *sur* – Strong’s H5493 meaning, ‘turn, turn aside, depart from a way, avoid, be removed from, put away’, and is used in Scripture in reference to ‘putting away’ that which we should not be associated with and to put away would be to turn aside from and come out of that which is foreign to the Covenants of Promise.

This word implies the concept of: **Turn away – leave – depart – come out from among them!!!**

As we acknowledge the inherited lies of our fathers, we must act in accordance with the call, as true fearing servants of the Most High, to turn away from and leave that which we were taught in error and come out from the leaven of these teachings of man that have defiled the Truth of true service!

**Yeshayahu/Isaiah 52:11** “Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה.”

**Qorintiyim Bět/2 Corinthians 6:17** “Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”

**Ḥazon/Revelation 18:4** “And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”

Sha’ul tells us to ‘lay aside’ every hindrance and sin that entangles us.

We are to lay aside and turn away from all dysfunctional ways as we fear יהוה and do not try to be wise in our own eyes, and this includes the words that we are to speak – we are to turn away from and lay aside all falsehood and inherited words of man-made theologies that we were taught in error! We cannot say that we worship the Father in Spirit and Truth if we still use false names and titles that are a clear abomination before Elohim! His Word returns unto us a pure lip and this we are to keep pure and turn away from all false speech and perversions of the Truth!

The Hebrew word that is translated as ‘crooked’ is עִקְשׁוּת *iqqeshuth* – Strong’s H6143 which means, ‘crookedness, deceitful, perverse, distortion’, and comes from the root word עִקַּשׁ *aqash* – Strong’s H6140 which means, ‘to twist, pervert’.

The walk and talk of the wicked is a distorted walk and talk, that twists and perverts the truth for self-gain!

**Titos/Titus 1:10-11** “For there are many unruly men, senseless talkers and deceivers, especially those of the circumcision, 11 whose mouths have to be stopped, who upset entire households, teaching what they should not teach, for the sake of filthy gain.”

To the Pharisees Messiah made it very clear when He said to them in:

**Mattithyahu/Matthew 12:34** “Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart.”

The mouth speaks from the overflow of the heart – your heart will be revealed in your words and corresponding actions! In Mishlě/Proverbs 8 which describes wisdom’s call, it says of wisdom in **verse 7**:

**Mishlě/Proverbs 8:7** “For my mouth speaks truth; and wrongness is an abomination to my lips.”

In our getting wisdom, we too recognise that we who walk in the truth and seek wisdom are to have truth comes from our mouth and let no wrongness come from our lips! How is your speech?

A man of Beliya’al has a perverse mouth, while the man of Messiah speaks truth and walks in it!

**Mishlě/Proverbs 6:12** “A man of Beliya’al, a wicked man, walks with a perverse mouth”

The Hebrew word that is translated as 'perverse' in Mishlë/Proverbs 4:23 is לָזוּת lazuth – Strong's H3891 which means, 'deviation, crookedness', which comes from the root word לָזַז luz – Strong's H3868 which means, 'to turn aside, depart, vanish, devious'.

Mishlë/Proverbs 14:2 tells us that the upright – that is those who walk in uprightness – fear יְהוָה, while those whose ways/walk is perverse and crooked despise Him!

Our walk and talk must be in sync, and what we recognise today is that so many have smooth and crooked lips as their actions do not line up with their assumed worship!

**Qolasim/Colossians 3:8 "But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth."**

Crooked and perverse words reflect a crooked and perverse worship, which we are to put off!

**Kěpha Aleph/1 Peter 2:1-3 "Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words, 2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it, 3 if indeed you have tasted that the Master is good."**

## Verse 25:

**"Let your eyes look forward, and your eyelids look straight before you."**

Keep your eyes on the Truth and do not look to the left or right – keep looking forward!!

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

**Mattithyahu/Matthew 6:22 "The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened."**

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

Mishlë/Proverbs 6:23 tells us that the command is a lamp and the Torah is a light, and what we can clearly deduce from all these verses is that our eyes are to be looking intently into the perfect Torah of Elohim so that our path will be straight and guarded in righteousness.

So many people have turned their eyes and ears away from the Torah and think that they are walking in the narrow path of life and are sadly being misguided in their own ignorance of the truth!

**Mattithyahu/Matthew 7:24 "Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock"**

The Greek word that is translated here as 'does' is ποιέω poieō – Strong's G4160 which means, 'to make, do, accomplish, keep, work, acts'.

A derivative of this word is ποιητής poiētēs – Strong's G4163 which means, 'a doer, a maker', and is seen in:

**Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."**

The Greek word that is translated as 'doing' (of the Torah) is also a derivative of ποιέω poieō and is the word ποιήσις poiēsis – Strong's G4162 which means, 'deed, making, doing, performing, in his doing (in the obedience he renders the law)'.

These verses are very clear, in telling us that the true hearer of the word, guards it and performs it, as his obedience renders the law under which he submits!

There are many people who claim to be 'doing' what the Word says, yet they are simply living lawless lives as their actions reveal their clear disregard for the Torah and are merely 'doing' lawlessness, which is to be operating or performing acts without clear instructions:

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

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

The Greek word that is used for 'lawlessness' is ἀνομία anomia – Strong's G458 meaning, 'lawlessness or lawless deeds, unrighteousness' and comes from the word ἄνομος anomos – Strong's G459 meaning, 'lawless or without law, transgressors'.

This verse spells it out very plainly for those who seem to miss the fact that to not walk in the Torah is sin!

It is as though Yoḥanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

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

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

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

Sha’ul tells us in:

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

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

## Verse 26:

**“Consider the path of your feet, and all your ways are established.”**

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

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

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

In Hebrew the word for ‘feet’ is רַגְלַיִם – ‘raglayim’ which is the plural of the word 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.”

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

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

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

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

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

The term used here in **Haggai/Haggai 1:5** and translated as ‘consider your ways’ is:

שִׁמוּ לְבַבְכֶם עַל-דַּרְכֵיכֶם – ‘simu lebab’kam darkeykam’.

The Hebrew root words that are used here are as follows:

- 1) For ‘consider’, the root word שִׁיַם **siym** – Strong’s H7760 is used, which has the meaning, ‘set, ordain, establish, direct, appoint, determine, bring to pass, constitute, put or lay upon’, and
- 2) The second root word used here is לְבַב **lebab** – Strong’s H3824 which means, ‘inner man, heart, mind, understanding’.
- 3) The root word translated as ‘your ways’ is דַּרְכֵי **derek** – Strong’s H1870 which means, ‘way, road, distance, journey’ and is from the word דָּרַךְ **darak** – Strong’s H1869 which means, ‘to tread or march’; and so speaks of our walk, and every step that we take – and our ‘ways’ we are to commit to יהוה.

And so, the term ‘consider your ways’, could be translated from the Hebrew in a more literal sense as:

## SET YOUR HEART ON YOUR WALK

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

Dawid says in:

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

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

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

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

This is a time to stop and ‘**consider your ways**’!

The English word, ‘**consider**’, according to a dictionary definition, simply means ‘**to think carefully about, contemplate, reflect on, examine, and give thought in order to reach a suitable conclusion**’.

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

The way to make sure this does not happen is expressed in the next and last verse of this proverb:

### **Verse 27:**

**“Do not turn to the right or the left; turn your foot away from evil.”**

Do not turn to the right or left!!! Stay straight and walk upright!

To not turn to the right or left is a clear expression of steadfastness, as we see the clear command given to Yehoshua in:

**Yehoshua/Joshua 1:7-8** “**Only be strong and very courageous, to guard to do according to all the Torah which Mosheh My servant commanded you. Do not turn from it right or left, so that you act wisely wherever you go. 8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”**”

As you will notice here, in the above text, that the way we guard ourselves from turning from the commands, is to not let the Torah depart from our mouths, and make sure that we meditate on it day and night – for then we will be prosperous and have our ways established!

King Yoshiyahu walk in Dawid’s ways and did not turn right or left from them:

**Melakim Bēt/2 kings 22:1-2** “**Yoshiyahu was eight years old when he began to reign, and he reigned thirty-one years in Yerushalayim. And his mother’s name was Yedidah the daughter of Adayah of Botsqath. 2 And he did what was right in the eyes of יהוה, and walked in all the ways of his father Dawid, and did not turn aside, right or left.”**”

The command to not turn aside from the commands of Elohim is given numerous times in Scripture:

**Debarim/Deuteronomy 5:32** “**And you shall guard to do as יהוה your Elohim has commanded you – do not turn aside, to the right or to the left.”**”

**Debarim/Deuteronomy 28:14** “**And do not turn aside from any of the Words which I am commanding you today, right or left, to go after other mighty ones to serve them.”**”

To turn to the right or left from the commands of Elohim can also represent an expression of adding to or taking away from his clear Word, and we are told in:

**Debarim/Deuteronomy 5:32** “**All the words I am commanding you, guard to do it – do not add to it nor take away from it.”**”

Through many vain traditions and twisted theologies of man many have turned to the right or left from the Truth as they have either added to or taken away from the Truth.

Here in this proverb Shelomoh makes it clear that we are to stick to the clear instructions that have been given to us and walk not in other ways. He also tells that in order to do that we are to **turn our foot away from evil!**

This simply means that we must not walk in dysfunctional ways but must keep our feet far away from crooked and corrupt paths!

As already mentioned the Hebrew root verb for ‘**turn away**’ is סור **sur** – **Strong’s H5493** which means, ‘**turn, turn aside, depart from a way, avoid, be removed from, put away**’, and is used in Scripture in reference to ‘**putting away**’ that which we should not be associated with and to put away would be to turn aside from and come out of that which is foreign to the Covenants of Promise.

What is very clear, from the powerful words of wisdom, given to us through the proverbs of Shelomoh, is that we are to continually be on guard against our eyes from wandering, our feet from slipping and our ears from hearing the Truth as we consider carefully the outcome of our lives and stand firm in our Master and Elohim, meditating day and night on His Torah so that there be no confusion as to how we are to walk and speak, as true set-apart ones of the Most High!



**Shemu'el Bet/2 Samuel 22:23 "For all His right-rulings are before me; as for His laws, I do not turn from them."**

Dawid says that he does not turn from the laws of Elohim!

By declaring this, he was making it clear that he gave his ear to the proper hearing of the Torah, in order to walk in it, whereas those who turn away from the hearing of the Torah, are simply acting wickedly against Elohim, and will not be heard in the day of their distress!

As we consider the vast wisdom that is contained in these verses, may we be encouraged to seek, search out and grow in the wisdom of Elohim, guarding His commands with utmost diligence, so that we are able to exercise true discernment and be guarded against apostasy and any form of wicked compromise that leads to death, but rather, walk in the true path of life, as we stay in our Master and Elohim and bear much fruit of righteousness!

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!