

MISHLĚ/PROVERBS 6

Shalom,

In this article I will break down **MishlĚ/Proverbs 6**, 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!

This **Chapter 6**, of the book of **MishlĚ/Proverbs**, carries great insight for us, in teaching us how to be good stewards and expresses the needed value of wisdom that can preserve us from unnecessary poverty, due to bad choices and decisions, and also teaches us that laziness is not a characteristic of the wise children of Elohim.

This collection of proverbs also gives us much wisdom, on how to guard against dissension, sexual immorality and adultery, while clearly expressing the fate of the wicked and the urgency we are to have in guarding the Torah.

Let us now take a look at each verse and hear the clear instructions that are given to the wise servants of Elohim:

Verse 1:

“My son, if you: Have become guarantor for your friend, have shaken hands in pledge for a stranger”

This **MishlĚ/Proverb** begins with the opening address of **“My son”**, and herein it emphasises the clear relationship that we are to have with our Heavenly Father, as we give an attentive ear to hearing the wisdom of His voice, contained in the clear words of Scripture.

The address of **‘my son’** highlights for us the clear pattern that we are able to see in Scripture, of how the Word of Elohim is plainly related to us as children of the Most-High.

In **MishlĚ/Proverbs 1** we are given a clear warning, as sons, to be alert against being enticed by sinners, along with the need for us to be on guard against following the ways of the wrong, and then in **MishlĚ/Proverbs 2** we see a clear positive statement being given, for true obedience and the result that this obedience will bring.

In **MishlĚ/Proverbs 3** we see a clear command being given to us to not forget the Torah of our Father!

In **MishlĚ/Proverbs 4** we see the address of a father’s words to his son, with the instruction to ‘hear’, which 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.

In **MishlĚ/Proverbs 5** we see the clear 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!

This **MishlĚ/Proverbs 6** now begins with some very fundamental instructions on how to prevent, and avoid, getting caught in binding ourselves to others in error, when we do not have the capacity to follow through and fulfil what is expected and required, either financially or by the words of our mouths!

The Hebrew word that is translated as **‘if’** is **אִם im** – **Strong’s H518** which is a conditional participle, or primary conjunction, which renders, **‘if, though, either, neither, when, whenever’**.

The basic meaning of this word is **“if”** and this meaning can be seen in most of its occurrences.

In the hundreds of passages, where the word occurs, several basic types of contexts can be seen.

Firstly, it occurs most often in conditional clauses, for example as in:

Berĕshith/Genesis 4:7 **“If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it.”**

Secondly, we also find **אִם im** being used in oath contexts which, in reality, a larger context is assumed. In the larger, the assumed context is an oath, only rarely stated in full, as in:

Iyob/Job 1:11 **“But stretch out Your hand, please, and strike all that he has – if he would not curse You to Your face!”**

The larger assumed context is that of the condition of an existing oath.

Here in this Mishlê/Proverb it is no different, the assumed concept of the conditional participle being used is as a result of one having given an oath or pledge in agreement with another.

In the first two verses we are able to see the 'if' conditional clauses being set forth, with **verses 3-5** given the resulting action required 'if' the conditional 'if' clauses have in fact been met!

Here, in this first verse, we see to 'if' clauses being given, and the first one is:

"If you have become a guarantor for your friend".

The Hebrew root word that is translated as 'guarantor' is עָרַב arab - Strong's H6148 which means, **'to take on pledge, give in pledge, become surety, guarantor'**, and we see this word used in:

Tehillah/Psalm 119:122 "Guarantee Your servant's well-being; let not the proud oppress me."

We also take note that in **Berēshith/Genesis 44:32** that Yehudāh tells Yosēph that he went 'guaranty' for Binyamin, and if he did not take him back to their father, then he would be a sinner.

What we take note of here, is that when you have taken on a pledge of some sort, for a friend, then you are held liable and if not followed through can result in it being sin in you!

The Hebrew verb עָרַב arab - Strong's H6148 expresses an action of the part on the one doing the action, and from this verb we get the derivative noun עֲרָבוֹן erabon – Strong's H6162 which simply means, **'a pledge'**.

We are able to see from this the powerful 'pledge', we have been given in Messiah, through His action of love, in giving of Himself for us, and giving us His Set-Apart Spirit :

Eph'siyim/Ephesians 1:12-14 "for us to be the praise of His esteem – those having first trusted in Messiah, 13 in whom you also, having heard the word of the truth, the Good News of your deliverance, in whom also, having believed, you were sealed with the Set-apart Spirit of promise, 14 who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem."

Qorintiyim Bēt/2 Corinthians 5:5 "Now He who has prepared us for this same purpose is Elohim, who has given us the Spirit as a pledge of what is to come."

In the above verses, we are able to see from the Greek, this guarantee that we have been given, as the Greek word that is translated as 'pledge' is ἀρραβών arrabōn – Strong's G728 which means, **'an earnest (part payment in advance for security), pledge'** and this Greek word is of Hebrew origin – from the Hebrew word עֲרָבוֹן erabon – Strong's H6162, as mentioned above!

In many ways, we are able to see the shadow picture of how 'the pledge of our inheritance' is revealed in the life of Messiah!

The name of יהוּדָה Yehudāh - Strong's H3063 means, **'praised'**, and בִּנְיָמִין Binyamin - Strong's H1144 means, **'son of the right hand'**.

Messiah came forth from the tribe of Yehudāh and we know that He is **'The Son of the right hand'**, the last born who is the first and is to be praised!

This assurance, given here for Binyamin, pictures for us the full assurance we have in Messiah!

In **Mishlê/Proverbs 6:1** the Hebrew word used here for 'friend' is רֵעַ rea – Strong's H7453 which means, **'friend, companion, fellow, opponent'**, and comes from the root רָעָה ra'ah – Strong's H7462 which means, **'to associate with, cultivate, companion'**.

In the second 'if' clauses that are given here, in this first verse, we are told that, **"If you have shaken hands in a pledge for a stranger"**, and what is worth taking note of here, is the combination of these two clauses being similarly grouped together, as we see in other proverbs that give us clear caution against such actions:

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

Mishlê/Proverbs 17:18 "A man lacking heart shakes hands in a pledge, he becomes a guarantor for his friend."

Mishlê/Proverbs 22:26 "Do not be one of those who shakes hands in a pledge, one of those who are guarantors for debts."

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

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

This word is often used in describing the ‘blast’ or ‘blow’ of the trumpet call, and in terms of praise we are able to see how we are to blow the shofar in praise!

Tehillah/Psalm 81:3 “**Blow** the ram’s horn at the time of the New Moon, at the full moon, on our festival day.”

Bemidbar/Numbers 10:10 “**And in the day of your gladness, and in your appointed times, and at the beginning of your months, you shall blow** the trumpets over your burnt offerings and over your peace offerings. And they shall be a remembrance for you before your Elohim. I am יהוה your Elohim.”

Amos 1:1 “**The words of Amos, who was among the herdsmen of Teqowa, which he saw concerning Yisra’el in the days of Uzziyah sovereign of Yehudah, and in the days of Yarob’am son of Yo’ash, sovereign of Yisra’el, two years before the earthquake.**”

The name עָמוֹס Amos – Strong’s H5986 means ‘burden’ or ‘burden bearer’, as his name comes from the root עָמַס amas – Strong’s H6006 which means, ‘to load, carry a load, lift up and take a burden’; and at its root can carry the understanding of encouragement, as one would lift or carry the load of another!

Amos, the ‘burden bearer’ was a ‘herdsman’ from ‘Teqowa’.

The Hebrew word used for ‘herdsman’ is נֹקֵד noqed – Strong’s H5349 which means, ‘sheep raiser, sheep dealer, sheep tender’, and literally speaks of one who manages the flock.

The Hebrew word תֵּקוּוָה Teqowa – Strong’s H8620 means, ‘a stockade’, and gives us a picture of ‘a sheepfold’, and comes from the root word תָּקַע taqa – Strong’s H8628.

I find this very interesting, as יהוה took a shepherd who knew how to count and look after sheep, from a place that can, at its root, mean “trumpet”, in order to loudly proclaim His Word to a people who were headed for destruction:

Yeshayahu/Isaiah 58:1 “**Cry aloud, do not spare. Lift up your voice like a ram’s horn. Declare to My people their transgression, and the house of Ya’aqob their sins.**”

This is exactly what Amos was called for!

And in many ways, this is what we are all called for, as we are to be loud in our proclamation of the truth, bearing the burden of encouraging one another daily, as we look out for each other, warn each other, and together raise the shout of our Coming King!

Understanding this, in terms of the striking of one’s hands in a pledge for a stranger, we are cautioned to be careful with whom we join hands with!

The Hebrew word for ‘hand’ is כַּף kaph – Strong’s H3709 which means, ‘hollow of flat of the hand, palm, sole of the foot, give pledges’, and comes from the root verb כָּפַף kaphaph – Strong’s H3721 which means, ‘bend, bend down or be bent’, which helps us understand the shape that an open palm of a hand makes.

In the ancient pictographic Hebrew Alphabet, the word כַּף kaph – Strong’s H3709 looks like this:



Kaph – כ:

The ancient form of this letter is כּ - 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!

Pey – פ:

This letter in the ancient script is pictured as פּ , which is an ‘open mouth’ and carries the meaning of ‘speak and blow’, from the functions of the mouth, and can have the meaning of ‘scatter’ by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries.

It also can represent that which has been spoken forth from the words of one’s mouth, as being established!

With these two letters being grouped together, we have the meaning, ‘palm open’, and we recognise the clear caution that we are given against the pledging of oneself to a stranger and extending an ‘open hand’ to one we do not know, as this can lead to being taken advantage of and suffer loss as a result of ignorantly giving one’s open hand to a complete stranger!

What this word also teaches us from these two letters is that our words must always line up with our actions, and by extending an open palm to another implies the clear responsibility of following through with the relevant actions that have been promised with the mouth!

The Hebrew word that is used here for 'strange' is זָרַר *zur* – Strong's H2114 which means '*strange, stranger, estranged, adulterer, adulterous, enemy*', and is also used to describe the 'strange' fire that the two sons of Aharon brought before Elohim, and were struck dead.

While we are to be kind to strangers, what we see being taught here, as we progress through this proverb is that we are to be on guard against submitting our ways to the leading and direction of another, especially when it goes against the clear plumb-line of the Torah!

Iyob asks the following in:

Iyob/Job 17:3 "Please lay down a pledge for me with Yourself. Who would strike hands with me?"

He was basically saying that, based on the state he was in, nobody would strike hands with him and extend to him the open hand of friendship, and so we recognise today how many will not quickly help someone they do not know, especially when they are not going to get something in return.

Shelomoh is simply giving us a wise caution here, in telling us to take great care in exercising proper discernment and diligence, in who we give our hands to in a pledge of allegiance!

While no man can be a sure guarantor, we recognise that Messiah Himself became for us a guarantor of a better covenant – that which operates under the order of Malkitseq – the Righteous King and Priest, as opposed to the Lēwitical order that He found fault with, as each time a high priest died, a new one would need to be set-apart for service and this always risked the danger of an appointed one sinning and being unable to interceded for the people! Messiah extended His open hand and has become our guarantor and sure promise of eternal life, as He has made the clear trumpet call of his redemption made loud and clear!

Verse 2:

"Have been snared by the words of your own mouth, have been caught by the words of your mouth"

This second verse continues with two more conditional 'if' clauses, with the first one being, **"If you have been snared by the words of your own mouth"**.

This is a clear conditional clause being made that calls into question the proper guarding of our words so that we do not speak rashly with words we cannot keep, or neglect to keep!

The second 'if' clause repeats this thought, in saying, **"if you have been caught by the words of your mouth"**.

In other words, if you have been found to have spoken falsely!

The Hebrew word that is translated as 'snared' is יָקֹשׁ *yaqosh* – Strong's H3369 which means, '*to lay a bait or lure, ensnared, set a trap*', and here this verb is written in the 'niphal passive' tense which can render the meaning of, '*to be ensnared, caught by a bait*'.

In other words, the 'if' conditional clause being given here, states that if you have been caught by the bait of one's own words!

By that I mean that there may be times when you have given your word to do something while not having considered if you are able to do what you have said you would then your own words have trapped you.

If you have been too loose with your tongue and given promises that you cannot actually keep then your own words have trapped you into an expectation of delivering on your promise!

To be trapped or ensnared by your own words implies that you are actually unable to do or perform what you have spoken!

The Hebrew word that is translated as 'caught' comes from the root word לָקַדַּ *lakad* – Strong's H3920 which means, '*to capture, seize, take, imprisoned, taken captive*'.

Most of the 121 uses of לָקַדַּ *lakad* – Strong's H3920 deal with men capturing or seizing towns, men, spoils, and even a kingdom:

Shemu'el Aleph/1 Samuel 14:27 "And Sha'ul took the reign over Yisra'el, and fought against all his enemies round about, against Mo'ab, and against the children of Ammon, and against Eḏom, and against the sovereigns of Tsoḅah, and against the Philistines. And wherever he turned, he inflicted punishment."

It is also figuratively used, in speaking of the entrapment of men who are caught in snares of all sorts laid by their enemies:

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

Tehillah/Psalm 35:8 “Let ruin come upon him unawares, and let his net that he hid catch himself; let him fall in it, into ruin.”

This word also speaks of judgement that will come upon the wrong as we see that The Stone of Stumbling will cause many to stumble, fall, be broken, be ensnared, and taken:

Yeshayahu/Isaiah 8:15 “And many among them shall stumble and fall, and be broken and snared and taken.”

The clear conditional clause Shelomoh is giving us here is clear – if you have messed up in speaking words that you should not have spoken....!

By now the listener ought to have attentive ears, in hearing how to be released from the trapping of one’s own words or the wrong binding of one’s hands in pledge toward others, and this teaches us a very vital lesson, in learning how to walk in wisdom, being sober and aware, that if we are not careful, then we can get caught unawares and end up in a tough position, for which there may seem to be no way out!

With the next 3 verses, we see the urgency of what is required, if one is ever caught or bound by any of the conditional clauses mentioned in the first two verses!

The urgency of the action required, which we will look at next, implies that one cannot sit around and hope that things will just sort themselves out, but teaches us to own up and take proper responsibility for our actions and our words!

As we will see, there is always a way to correct wrong behaviour and false words!

Verse 3:

“Do this at once, my son, and deliver yourself, for you have come into the hand of your friend: go, humble yourself, and urge your friend.”

After having set forth the conditional ‘if’ statements, Shelomoh begins to give some urgent actions that need to be carried out, in order to rectify wrong behaviour and decisions.

“Do this at once...” - this expresses urgency and an action that cannot be put off, but must be something that is done immediately.

The Hebrew root word that is translated as ‘deliver’ is נָצַל natsal – Strong’s H5337 meaning, ‘to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape’, and it is written in the ‘niph’ tense which can render the meaning of, ‘tear oneself away, deliver oneself, to be torn out or away’.

In a manner of speaking, this is giving the clear advice to ‘cut ties’ with that which you have been joined to in error!

Notice the emphasis is placed on the son to do the ‘tearing or cutting away’.

We cannot wait for others to fix our errors but must take action ourselves and do what is necessary to correct the situation!

To come into the hand of your friend, suggests that you have given yourself over to being joined in his works and actions and submit in agreement to his direction, over matters that you have agreed upon.

This implies that you have made your freedom and your possessions dependent upon the will of your friend, for who you have become surety for.

That means, their mistake or misjudgement is yours and your responsibility!

Coming into somebody’s hand symbolises the falling into the control of another and your friend now has power over you, and this is what is being cautioned against in this proverb.

If you have found yourself in this position then the way out is clear – urgently humble yourself and urge your friend for release!

The Hebrew word for ‘humble yourself’ is רָפַח raphas – Strong’s H7511 which means, ‘humble yourself, submit oneself, stamp oneself down, trample down’.

The Hebrew word translated as ‘urge’ is רָהַב rahab - Strong’s H7292 which means, ‘to act stormily, boisterously or arrogantly, storm, made bold’.

What is literally being instructed here, is to ‘storm’ your friend – in other words, make every effort to be released from your pledge.

To go and be released from someone you have given your hand to takes humility, but a strong humility that does not take no for an answer!

It does not matter that you must be put down and ashamed, just go and do it and do it with urgency, is what is being instructed here!

Pride often has a way of making people remain stuck in deals and relationships that they bound themselves to in error, and here we see that if you have made wrong commitments and empty promises or even agreed to stand in surety for another then do not think that you cannot humble yourself and urge your friend to be released from what has been agreed upon.

Verse 4:

“Give no sleep to your eyes, nor slumber to your eyelids.”

Following on from the previous verse the urgency of humbling oneself and urging your friend is clearly emphasised in this verse as to ‘how urgent’ you must be in doing so!

Do not waste a moment.... Do it immediately!

The Hebrew word used here for ‘sleep’ is שָׁנָה *shenah* – Strong’s H8142 which comes from the word יָשָׁן *yashen* – Strong’s H3462 meaning, ‘to sleep (figuratively to die), to cause to sleep’, and the Hebrew word for ‘slumber’ is תַּנּוּמָה *tenumah* – Strong’s H8572 which comes from the root verb נָמַם *num* – Strong’s H5123 which means, ‘to be drowsy, slumber, sleeping’.

The two root words יָשָׁן *yashen* – Strong’s H3462 and נָמַם *num* – Strong’s H5123 are used in:

Tehillah/Psalm 121:4 “See, He who is guarding Yisra’el Neither slumbers nor sleeps.”

This is speaking of יְהוָה who never slumbers nor sleeps, and these words are used here with a negative, speaks figuratively of watchfulness.

In Yeshayahu we see this understanding of how an invading army is described in the same way – never slumbers nor sleeps:

Yeshayahu/Isaiah 5:27 “Not one of them is weary or stumbling, not one slumbers or sleeps. Not a belt shall be loosened on their loins, nor the thong of their sandals be broken.”

On the other hand, we see in Yeshayahu how religious leaders love to slumber:

Yeshayahu/Isaiah 56:10 “His watchmen are blind, all of them, they have not known. All of them are dumb dogs, unable to bark, dreaming, lying down, loving to slumber.”

This represents carelessness and being neglectful of required duties.

The basic use of the noun תַּנּוּמָה *tenumah* – Strong’s H8572, in *Mishlè/Proverbs* is in a figurative sense of laziness and inactivity, but is also used in the literal sense, as in this verse we are dealing with!

Here we can learn a great lesson from both a literal and figurative viewpoint, as we take heed to not procrastinate in doing what is required and ensure that we are in no way being lazy and careless in doing what is required! In the urgency of being freed from a debt agreement, we recognise the wisdom being instructed here in that nothing should stand in the way; not even one night was to pass before the situation should be taken care of.

Do not put off for tomorrow, what must be done today!!!

Letting a day go by would create more complications and further ramifications if not sorted out immediately!

How many of you have found that you have procrastinated in doing what you know you should do immediately and, through pride and even fear, have found that your delay has cost you even more than you expected or anticipated?

Verse 5:

“Deliver yourself like a gazelle from the hunter’s hand, and like a bird from the hand of the trapper.”

Continuing on with an emphasis on urgency, the analogy of animals and birds being delivered from a trap gives a clear picture of how urgent this is, for if one does not do so, then escape or deliverance may not be possible, if left too long!

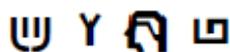
Being released from a hunter’s hand, and a laid trap for a bird, is what Dawid likens his deliverance that יְהוָה has brought him from his enemies:

Tehillah/Psalm 124:6-7 “Blessed be יְהוָה, who did not give us as prey to their teeth. 7 Our being has escaped like a bird from the snare of the trappers; the snare was broken, and we have escaped.”

In **Verse 6** Dawid proclaims **'blessed be יהוה'**, and I want to remind you what this word **'blessed'** entails, especially in reference to יהוה our Helper!

The Hebrew word that is used here is בָּרַךְ **baruk** and comes from the root word בָּרַךְ **barak** – **Strong's H1288** and means, **'to abundantly bless'** and literally carries the meaning, **'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'**

In the ancient pictographic script, the word בָּרַךְ **baruk** is pictured as follows:



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.

Resh – ר:

The ancient pictographic 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.

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!

Kaph – כ:

The ancient pictographic script has this letter pictured as  – which is a picture of an **open palm of a hand** and can symbolise that to which submission is given – **'under the hand'**

When we declare that **'blessed be יהוה'**, we not only submit our lives in reverent obedience and bow our knee in humble worship and acknowledgement of Him as our head, who secures for us His covenant, but we also realise that He Himself has bent His knee toward us and **secured** His Loving-Commitment to His Covenants of Promise, by His own **'open Hand'** that took the nail for us and removed the curse, that we can be **built up in Him** and not be left as prey for the teeth of the enemy!

He has not given us as prey to their teeth!

יהושע Messiah made it very clear, that unless we **'eat of Him we have no part in Him'**, and this was a specific reference to the eating of the Passover Meal and the keeping of the **Feast of Matzot/Unleavened Bread**.

In **Shemoth/Exodus 13:9 & 16** we are told twice that this Feast shall be a sign on our hands and foreheads that we belong to יהוה, and if we do not partake of this Feast, we shall be given over to the **'feast of the birds and beasts'**. **Eat or be eaten:**

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

The Hebrew word used for **'eat'** and **'devoured'** is the same word - אָכַל **akal** – **H398** and means **'eat, consume, devour or be devoured'**. So in essence what is being declared here is simply this: if you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword and handed over to the teeth of the birds and beasts!!!

If it were not for יהוה, who by His own open Hand, came down and became our Passover Lamb, the enemy would eat us up!

In **Tehillah/Psalm 124:7** Dawid tells us that we have **'escaped'** like a bird from a trap.

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

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

This is a powerful verse in terms of what Dawid is expressing here in saying, 'If it were not for יהוה', as we see that יהוה sent His Word, and has healed and delivered us from destruction! We have escaped from destruction like a bird from the trap of a hunter!

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

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

Yohanan/John 8:36 "If, then, the Son makes you free, you shall be free indeed."

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

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

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

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

As the enemy tries to entrap us every day, stick to the 'orders' of יהוה!

The Torah sets us free, it does not enslave us, as so many erroneously believe.

The commands and orders of Elohim are easy and light and not burdensome!!!

If it were not for יהוה, who has given us His orders, we would be trapped!

He has broken the trap and caused us to escape and be delivered!

Even as we need to deliver ourselves like a gazelle and a bird we must recognise, as Dawid did, that our help is in יהוה!

Tehillah/Psalm 124:8 "Our help is in the Name of יהוה, maker of the heavens and earth."

Our HELP is in the Name of יהוה!!!

The Hebrew word for 'help' is עֵזֶר ezer – Strong's H5828 which means, 'a help, helper, one who helps' and we see this word being used in:

Tehillah/Psalm 121:1-2 "A song of degrees. I lift up my eyes to the hills; where does my help come from? 2 My help comes from יהוה, maker of the heavens and earth."

This is the same word that is used to describe Hawwah, as a 'helper' for Adam!

Our Husband is our perfect help!

Tehillim/Psalm 146:5 "Blessed is he who has the Ēl of Ya'aqob for his help, whose expectancy is in יהוה his Elohim"

Hoshēa/Hosea 13:9 "You have destroyed yourself, O Yisra'el, but your help is in Me."

If it were not for יהוה – our Help!!! Our help is in His Name!

And all who call upon the Name of יהוה shall be delivered and helped out of their distress!

We give thanks, and ought to on a daily basis, to יהוה for delivering us from wicked men and all kinds of disasters that storm around us, and gives us a way out of all situations when there seems to be no way of escape.

I encourage you therefore, as this song reminds us, that you must not let your life be depressed by difficult circumstances and follow Dawid's example of visualising your pressures with a metaphor that will cause you to see how יהוה's help is sufficient!

Verses 6-11 – DO NOT BE LAZY

The next 6 verses could be grouped under the clear instruction and warning against laziness!

Verse 6-8:

“Go to the ant, you lazy one! See her ways and be wise, 7 which, having no commander, overseer or ruler, 8 provides her supplies in the summer, gathers her food in the harvest.”

I have grouped these 3 verses together, in order to collectively see the caution being given against laziness. This caution comes with a clear instruction at looking at something so small as an ant and observe how proficient it is in doing its needed duties!

The Hebrew word for ‘ant’ is נְמָלָה *nemalah* – Strong’s H5244 and is only used twice in Scripture.

The other verse where we find this word being used is in:

Mishlĕ/Proverbs 30:25 “The ants are a people not strong, yet they prepare their food in the summer”

The ant is one the four matters Shelomoh gives us as being little on the earth yet exceedingly wise!

We can learn a great deal of wisdom by looking at the ant!

While some dictionaries may not be certain of the root of this word for ant, it is thought to be derived from the root word נָמַל *namal* – Strong’s H5243 which means, **‘to cut off, cut down, be circumcised’**.

Why I find this interesting is that in many ways, by the ant being recognised for its organisational skill and proficiency, we can liken this, in a metaphoric sense, to one in Scripture who is truly circumcised in heart, which represents for us one who is completely submitted to walking in the commands of Elohim.

While the ant has no commander and does what is required, we can learn a great deal of true submission in recognising that we do have a Commander and Ruler, to whom we are to submit and surrender our hearts, as being circumcised by Him through our immersion into His Name, with the urgency of guarding to do all that he commands us to, lest we actually find ourselves cut down and cut off from the Covenants of promise!

Shelomoh instructs the lazy to actually take a look at the ways of an ant and be wise.

If one is being so lazy that they are doing absolutely nothing, then this is a kind of rebuke to the lazy that says **“take a look at what the ant does you lazy one!”**

To the lazy, it is not as if they do not have the time to take a look... after all, they are being lazy!

But by looking at the ant, a lazy one can be quickly convicted to stop their laziness!

The Hebrew word translated here as ‘lazy one’ is אִשֶּׁל *atsel* – Strong’s H6102 which means, **‘lazy, sluggard’**, and is used 14 times in 14 verses – all of which are found in the Book of Mishlĕ/Proverbs!!!

The way to guard against laziness is to learn wisdom and do it!

The one who ‘learns’ wisdom and does not apply it is lazy and a fool who just wants to get puffed up with knowledge while lacking the needed action of obedience and follow through of applying the wisdom of the Torah of יְהוָה!

The Hebrew word translated as ‘consider’ is the root word רָאָה *ra’ah* – Strong’s H7200 – meaning, **‘to see, look, observe, pay close attention, consider, appear, provide, observe, discern, distinguish’**.

To the lazy one the instruction is clear – go and pay very close attention to the tiny little ant and be wise!

The Hebrew word for ‘wise’ comes from the primitive root verb חָכַם *hakam* – Strong’s H2449 meaning, **‘to be wise, skilful, make wise’**.

It is from this root verb that we get the Hebrew word for ‘wisdom’, which is חֹכְמָה *hokmah* – Strong’s H2451 meaning, **‘wisdom, skill’**.

In the ancient pictographic alphabet, this Hebrew word for ‘wisdom’ - חֹכְמָה *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'. This word can also mean "breath" or "sigh" as when one sighs in amazement when looking at a great sight. The meaning of the letter is "behold, look, breath, sigh and reveal or revelation"; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we consider these pictographic letters that render for us the term for 'wisdom' we are able to clearly see that wisdom entails a separation, as pictured through the tent wall.

We can render the meaning of the construction of this word, in terms of true wisdom, as meaning,

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

Wisdom, at its core, speaks of one's ability to clearly separate the good from the bad, right 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 lazy one can never truly walk in wisdom, as to do so takes the discipline of separation and ability to discern and distinguish between the set-apart and the profane, hence the clear call to the lazy to go and look at how wise the ant is! The ant has no commander, overseer or ruler, yet it does what is required and gathers what is needed in a very disciplined and diligent manner, something that many lazy ones ought to learn from today!

Verse 7:

The Hebrew word that is translated as 'commander' is קָצִין qatsin – Strong's H7101 which means, 'chief, ruler, commander, captain'.

This word is used 12 times in Scripture and is primarily a military term, and signifies the one responsible for recruiting, and is an administrator in the army. It is used in reference to those who are supposed to be the heads over the people or army.

The Hebrew word that is translated as 'overseer' is שׁוֹטֵר shoter – Strong's H7860 meaning, 'official, officer, foreman', of which the plural is שׁוֹטְרִים – shoterim, translated as 'officers', and is also an active part of a participle root in Semitic languages which means to write, and so by implication can also refer to a scribe, a magistrate or overseer.

The Hebrew word translated as 'ruler' is מַשָּׁל mashal – Strong's H4910 which means, 'to rule, have dominion, reign'.

The first time this word is used, in Scripture, is in **Berēshith/Genesis 1:18** where we see how Elohim set the two lights in the heavens, to rule over the day and the night.

The second time we see this word being used is also in Berēshith/Genesis, and is used after Adam and Hāwvah had sinned:

Berēshith/Genesis 3:16 **“To the woman He said, “I greatly increase your sorrow and your conception – bring forth children in pain. And your desire is for your husband, and he does rule over you.”**

Part of the ‘sentence’ given to woman was that her desire will be for her husband.

What we must make very clear here is that this is not the ‘desire’, as in the showing of affection, for that is certainly not a curse!

What we see from these words is that the woman’s desire will be to be in the position of man and try to assume headship.

Man was, at this point, now established as the ‘head’ of the home and we see throughout every generation a growing tendency for woman trying to assume the leadership role of man.

The Hebrew root word that is used here for ‘desire’ is תְּשׁוּקָה **teshuqah** – **Strong’s H8669** which means, **‘a longing or desire, craving’** and carries with it the understanding of ‘ambition’ and so she would strive to have dominance over him and desire his position but never achieve it!

Why I am mentioning this, is to highlight what is being said here in **Mishlē/Proverbs 6**, as we are told that the ant has no commander, officer or ruler and still does what is ought to do.

In other words, the instruction to the lazy is to go and look at the clear and proper functionality of an ant and learn some very important wisdom.

The ant has no need of another to rule over it, for it functions as it was created to, yet man who has sinned needs a commander, officer and ruler to keep them in line, lest they wander from their proper functional state of called for set-apartness.

Messiah is our Head, He is our commander, He is our Chief and Ruler, our King, and He too has appointed a clear structure in His body to equip and mature His body, as given to us in **Eph’siyim/Ephesians 4**.

Sadly, there are far too many who are being lazy today and are dysfunctional, through sin and lawlessness, and refuse to submit to the that which our Elohim has appointed to equip His Bride, and the wakeup call for many, is given here in the clear instruction of looking at a fully functional ant, that has no need of a ruler or commander, for it continues to function as it was created for.

By looking at this amazing site of an ant, a lazy one may be awakened to the sobering reality that they need to submit to the proper authority that Elohim has given, in order that they too can be wise and serve as they should.

Verse 8:

The ant is established in its ways!

The Hebrew word that is translated as ‘provides’ comes from the root word כּוּן **kun** – **Strong’s H3559** which means, **‘ready, steadfast, established, firm, set up, determined, prepared’**, and it is written in the ‘hiphil active’ tense which can carry the meaning of, **‘to establish, set up, accomplish, so, make firm, provide’**.

This root with its derivatives is used 288 times in Scripture, and is often translated as ‘perfect’.

The root meaning is to bring something into being with the consequence that its existence is a certainty, such as the ‘perfect’ Day of יְהוּדָה.

The connotations of this word move from the understanding of preparation through perfection and establishment, and by looking at the way an ant provides her supplies in summer should teach the lazy one the importance of proper preparation unto perfection, knowing that we have been called to be perfect as יְהוּדָה is perfect!

The Hebrew root word that is used for ‘supplies’ is לֶחֶם **lehem** – **Strong’s H3899**, meaning **‘bread, meal, provision, food’**.

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

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

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

The Hebrew word that is translated as ‘gatherers’ comes from the root word אָגַר agar – Strong’s H103 which means, ‘to gather’, and is used 3 times in Scripture.

The first time it is used is as part of the curses for disobedience in:

Debarim/Deuteronomy 28:39 “You plant vineyards, and shall labour, but you neither drink of the wine nor gather, for the worm eats it.”

When one is disobedient and does not walk in the commands of Elohim, the message is clear here – you can work all you want, you will not gather from your labours!!!

It is used again in Mishlĕ/Proverbs and is very well suited as a verse that highlights a clear message of warning against laziness as well as the reward for proper functionality and application of wisdom:

Mishlĕ/Proverbs 10:5 “He who gathers in summer is a wise son, he who sleeps in harvest is a son who causes shame.”

The ant gathers her food in the harvest!

The Hebrew word for ‘food’ is מַאֲכָל ma’akal – Strong’s H3978 which means, ‘food, fruit, provision’, and comes from the root word אָכַל akal – H398 and means ‘eat, consume, devour or be devoured’, which we have already discussed in this article!

We either gather and eat what we should, or we will be eaten up and devoured by the very same Word that is neglected!

The ant can gather its food in the harvest because she has been diligent in working as she should, and herein lies some vital wisdom!

The lazy one who does not establish their ways in the Word (Bread) shall not have the necessary provision to be gathered unto the Master when the harvest comes!

The lazy will be like the darnel that are gathered to the barns to be burned, while the wise and righteous obedient ones shall be like the wheat that are gathered to the Master!

One will be gathered to be devoured by judgement, while the other will be gathered to be appointed to rule with our Master!

The lazy will not have anything to gather and stand naked and ashamed, while the wise will present to the Master the harvested works of obedience to His Torah!

The simply but very clear functionality of the ant must teach us the wisdom of being a hearing, guarding and doing people of Elohim!

Verse 9:

“How long would you lie down, O lazy one? When do you arise from your sleep?”

Continuing the address to the lazy one, the clear call is given... and basically shouts a very loud:

“How long are you going to be lazy?”

How long – אַד־מַתַּי ad mathay.

The Hebrew root word מַתַּי mathay – Strong’s H4970 is a primary interrogative adverb that means, ‘when, how long, until when’, and it appears 43 times in Scripture with it being predominantly used in Tehillim/Psalms (13 times) and in Yirmeyahu/Jeremiah (7 times).

21 times it follows the preposition אַד ad – Strong’s H5704 which means, ‘as long, even until, as far as, perpetuity, continually, forever’, as in this verse 9 of Mishlĕ/Proverbs 6, forming the expression, “How long?”.

This word phrase may be used as a simple question, asking for a definite answer with information, but is predominantly used as a rhetorical question urging an appropriate action by the addressee!

With this question given by The Father to the lazy one of how long are you going to lie down, the urging action expected to this rhetorical question should be an immediate one in getting up and stop being lazy!

This type of rhetorical question could also be similar to saying to the lazy:

“You must want to sleep forever!” or “Will you never get up?”

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

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

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

The reason for quoting these verses, is to simply highlight the urgency that this clear rhetorical question to the lazy requires. It is time to wake up, get up and walk in obedience – laziness must stop!

For the next part of this **verse 9** asks the clear question:

‘when will you get up?’

The Hebrew word that is translated as ‘arise’ comes from the root word קום **qum** – **Strong’s H6965** which means, **‘to arise, stand up, stand’** and in the tense this is written in, we see that it is in the active voice, which renders the clear meaning, **‘to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure’**.

This is the same Hebrew root word that is used in:

Yeshayahu/Isaiah 60:1-2 **“Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 “For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you.”**

The Hebrew word that is used here for ‘sleep’ is שנה **shenah** – **Strong’s H8142** which comes from the word ישן **yashen** – **Strong’s H3462** meaning, **‘to sleep (figuratively to die), to cause to sleep’**.

The Greek word used in the **LXX** (Septuagint) for ‘arise’ is ἐγείρω **egeirō** – **Strong’s G1453** which means, **‘to waken, raise up, arise’**, and the Greek word used for ‘sleep’ is ὕπνος **hupnos** – **Strong’s G5258** which is the Greek word used for ‘sleep’, and while meaning sleep it also carries the understanding of **‘being under, put under’**.

In fact, we get our English word **‘hypnosis’** from this word.

Hypnosis is a trance-like state that resembles sleep but is induced by a person whose suggestions are readily accepted by the subject!

In Greek mythology, **‘Hypnos’** was the personification of sleep and was the Greek mighty one of sleep whose palace was in a dark cave there the sun never shines and at the entrance there were poppies and other hypnotic plants.

The Roman equivalent to this pagan mighty one, was **‘Somnus’** from which the English word **‘insomnia’** is derived – **‘in..’** meaning **‘no or to not’** and **‘somnus’** meaning **sleep!**

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

This is a huge wake-up call that should warn us against complacency and the vain assumption that many often have, thinking that they are standing strong while there are subtle compromises in their lives!

What Sha’ul is telling us here in **Romiyim/Romans 13**, is that it is time to wake up from a lawless slumber; and Messiah warns us in **Luqas/Luke 21** to not be caught being put under a hypnotic spell of lawlessness – and we must watch out and be on guard against this at all times.

Do not for a moment let your mind be caught by the distractions of the worries of this age, and the deceit of riches, and the desires for other matters, which will choke out the breath of life in you and cause you to be under the hypnotic spell of lawlessness, if you are not awake and watchful!

Those who are lazy and sluggish in being sober and alert and have no regard for walking in the Torah are no different to one who is asleep and are like most who are walking around under the hypnotic spell of a falsely taught ‘lawless grace’.

Verse 10-11:

“A little sleep, a little slumber, a little folding of the hands to lie down; 11 and your poverty shall come like a prowler, and your need as an armed man.”

Shelomoh now makes it very clear what the effects of laziness will bring about.

The Hebrew word for ‘little’ is מעט **me’ath** – **Strong’s H4592** and means, **‘a little, fewness, brief, few, small’**, and comes from the root verb מעט **ma’ath** – **Strong’s H4591** which means, **‘to be or become small, diminish, bring to nothing’**.

The Hebrew word that is used for 'slumber' is תנומה *tenumah* – Strong's H8572 which comes from the root verb נים *num* – Strong's H5123 which means, *'to be drowsy, slumber, sleeping'*, as already discussed in **verse 4**.

The Hebrew word that is used for 'folding' is חִבְּוֹק *hibbuq* – Strong's H2264 which means, *'clasping, folding (of hands)'*, and is used figuratively in describing laziness!

The emphasis here being placed on the 'little' sleep, slumber or folding of hands is vital in understanding what is being warned against here.

This clearly warns us against the slightest bit of slackness or compromise in our called for obedience!

It just takes a little slip of obedience to be caught for laziness and the resulting effects of such laziness.

We cannot for one moment let down our guard in walking wholeheartedly in the Torah!

We cannot and must not 'turn a blind eye' to our walking upright, and by that, I mean that we cannot for a single moment look to feeding the lusts of the flesh and compromise our set-apartness in any way, for even the littlest compromise can be devastating!

Slumber suggests a state that pictures a drowsiness, due to a lack of action, and this is certainly the clear state of so many today, as their lack of proper active obedience puts them into a state of slumber, where they do not even recognise that they are compromising the truth, for their senses are dulled by lack of obedience, and their awareness of sin is clouded over so as to not have the proper vision of a diligent and wise set-apart son of the Most-High!

The Hebrew word that is translated as 'poverty' comes from the root word שָׁאָל *resh* – Strong's H7389 and is translated as **poverty** 7 times and is only used in the Book of **Mishlë/Proverbs**.

It comes from the root verb רוּשׁ *rush (roosh)* – Strong's H7326 which means, *'to be in want or poor, destitute, poor man, needy, one who pretends to be poor'*.

The Hebrew word that is translated as 'need' is מְחֹסֵר *mahsor* – Strong's H4270 which means, *'a need, thing needed, poverty, lack, want'*.

The lazy will see their needs come like an armed man – in other words it will be like a terrible battle that rages against your life, unable to satisfy the urgency of one's needs.

We see that the Word is clear that for those who fear יהוה there is no 'need' or 'lack':

Tehillah/Psalm 34:9 "Fear יהוה, you His set-apart ones, for there is no lack to them who fear Him!"

One way of expressing this reality of what laziness will bring could be, **"And while you sleep you will become poor as if a robber had taken all your goods and as if an armed robber had left you with nothing."**

We know that the day of יהוה will come like a thief in the night and certainly catch those who are lazy and asleep!

Kěpha Bět/2 Peter 3:10-12 "But the day of יהוה shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, and the earth and the works that are in it shall be burned up. 11 Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behaviour and reverence, 12 looking for and hastening the coming of the day of Elohim, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!"

Twice, in its long history, Sardis was captured, each time because of its sentries who had failed to do their jobs faithfully by keeping watch.

Here was a city, that was also a military city, situated on an inaccessible plateau, 1500 feet above the main road, which formed an impregnable fortress, yet it was captured twice for failure of the sentries to 'keep watch'.

This teaches us a vital lesson in being on guard against thinking that we are immune to complacency and compromise.

Watching is what we are to be doing as we 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 we 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 – 34 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. 35 "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, 36 lest, coming suddenly, he should find you sleeping. 37 "And what I say to you, I say to all: Watch!"

The word for 'watch' in the above verses **34, 35 & 37** is γρηγορέω *grēgoreō* – Strong's G1127 which we have already discussed, and in verse 33 the word translated as 'watch' is the Greek word ἀγρυπνέω *agrupneō* – Strong's G69 which means, *'to be sleepless, wakeful, alert, keep watch'*.

Verse 12-15:

“A man of Beliya’al, a wicked man, walks with a perverse mouth, ¹³ winks with his eyes, shuffles his feet, points with his fingers; ¹⁴ perverseness is in his heart, plotting evil at all times, he sends out strife. ¹⁵ Therefore his calamity comes suddenly; instantly he is broken, and there is no healing.”

I have grouped these 4 verses together as we take a closer look at what a man of Beliya’al is!

Qorintiyim Bět/2 Corinthians 6:15 “And what agreement has Messiah with Beliya’al? Or what part does a believer have with an unbeliever?”

As we consider these words that Sha’ul wrote to the assembly at Corinth, we recognise how clear his call was to the believers back then, and is still very clear to us here today.

And that is, as followers of Messiah, we must be on guard against being influenced or corrupted by that which does not follow our Master and Elohim; and the urgency of this call to come out and be separate is still sounding very loud and clear.

What does the Scriptures tell us about the one who is of, or is in agreement with, Beliya’al?

What is ‘beliya’al’?

It is only used once in the Renewed writings, in the verse I quoted above, and this Greek term Βελιάρ Belial – Strong’s H955 means, **‘wickedness, worthlessness’**, and is considered in the Greek as an epithet for the devil.

It is a noun that is transliterated from the Hebrew word בְּלִיעַל beliya’al – Strong’s H1100 which means, **‘worthlessness, wicked, naughty, evil, unprofitable’**.

Sha’ul makes a clear distinction between that which serves and follows Messiah versus that which serves and follows Beliya’al.

While this term can be an epithet for the devil, it is also used to describe a person who walks contrary to the Truth, and is therefore not a servant of the True Master, but is a servant to that which the devil presents as a twisted alternative. True worshippers of Elohim, worship in Spirit and Truth, and any deviation from walking according to the clear plumb-line of the Word, be it through compromise and lawlessness, renders one to be reckoned as a man/woman of beliya’al. We cannot serve two masters!

Mattithyahu/Matthew 6:24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

The word ‘mammon’ is of Aramaic origin, rendered in Greek as μαμωνᾶς mamōnas – Strong’s G3126 meaning, **‘wealth, riches, where it is personified and opposed to Elohim’**.

As we hear the call to come out and be separate, we must recognise the urgency for total set-apartness, and not be found to be having any agreement with that which is beliya’al!

The Hebrew word בְּלִיעַל beliya’al – Strong’s H1100 comes from two words:

1) - בְּלִי beliy – Strong’s H1097 which means, **‘failure, wearing out, without, lack of, corruption’**, which comes from the root word בָּלָה balah – Strong’s H1086 which means, **‘to fail, become old, wear out, decay, consume’**; and

2) - יַעַל ya’al – Strong’s H3276 which means, **‘to confer or gain profit or benefit, avail, furnish, that which is profitable and good’**.

This word יַעַל ya’al – Strong’s H3276 is used 23 times in 21 verses in the Tanak (O.T.), and is mostly used in relation to that which does not profit; yet we do see that which is best for us, when we see this word used in:

Yeshayahu/Isaiah 48:17 “Thus said יְהוָה, your Redeemer, the Set-apart One of Yisra’el, “I am יְהוָה your Elohim, teaching you what is best, leading you by the way you should go.”

יְהוָה teaches us what is best – He teaches us what is profitable for us and what is good for us!

The Hebrew root word for ‘teaching’ is לָמַד lamad – Strong’s H3925 which means, **‘to exercise in, learn, accept, instruct, train’**.

It is יְהוָה our Redeemer and Elohim that teaches us to do what is best, through His Torah and instructions given to us through His Word, and therefore the laws and right-rulings of Mosheh that we are to **‘exercise in’ and learn, accept and become fluent** in, as we diligently **train** ourselves to be true set-apart people, is what causes us to be true servants of Messiah!

We do not learn for nothing – we learn and are taught – **TO DO!**

The Torah was given through Mosheh, and revealed through the life, death and resurrection of יְהוֹשֻׁעַ Messiah, our Good Teacher whom we follow wholeheartedly!

Those of **'beliya'al'** do not do so; and as we can see from the two root words that בְּלִיַּעַל **beliya'al** comes from, the term **'beliya'al'** can be better understood as, **'failure to profit, failure to do what is best'**, and ultimately marks one who **'fails to follow יהוה'**, by refusing to submit to walking wholeheartedly in His commands!

When we consider the words of Sha'ul and realise that we, as taught ones of Messiah, are to have no agreement with Beliya'al, then it would be good for us to recognise what Scripture says about the man of beliya'al, so as to be on guard against any of the characteristics of beliya'al being evident in our own lives.

The term בְּלִיַּעַל **beliya'al** is used 27 times in the Tanak, and here in this **Mishlê/Proverb 6** we are clearly given a description of what a man of beliya'al is like. Let us therefore answer the question:

'What is a man of Beliya'al?'

Firstly, we are told here in **verse 12** that a man of beliya'al is a **wicked** man!

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

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

When Yarob'am, the king of the northern tribes, had built Shekem in the north, as the capital of Ephrayim, he did not want people to go to Yerushalayim to worship in fear that they would return to Rehob'am, the king of Yehudah, and so he made two calves of gold, setting one up in Bĕyth Ēl and another in Dan, made high places of all sorts and made many priests from all sorts of people who were not from Lĕwi.

And this became the focus of their worship – calf worship – they had not learnt from the incident in the Wilderness many years before when Aharon built a golden calf proclaiming a festival unto יהוה, while in יהוה's eyes it was an abomination (**Shemoth/Exodus 32**).

This time was no different – יהוה does not change!

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

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

What we see very clearly here, is the fact that the **House of Ēl** had now become the **House of iniquity!!!**

False worship was taking place and the people leading the services were false priests!

The Hebrew word that is used here for priests is כֹּהֵן **komer** – **Strong's H3649** meaning, **'Idolatrous priests or priests in idol worship'!!!**

How did this happen? Well remember that Yarob'am made anyone a priest and this is the result!!!

It is יהוה who calls and not man; and today there is a man-driven system of appointing priests that adhere to man-made standards which primarily end up in priests who are engaged in idolatry and teaching others likewise!

The Hebrew word for idolatrous priests comes from a root word that can mean **'black'**, giving reference to the black garments of idolatry, as opposed to the white robes of righteousness!!!

Why I am mentioning this, is simply to show that a man of beliya'al is a wicked man – that is he is a man that is engaged in vain and wicked worship.

Many today assume to be worshipping the Creator, yet they are not of the House/Dwelling Place of Elohim, but are rather of the house of iniquity or the house of beliya'al, as their false and twisted worship identifies them as such!

Mishlê/Proverbs 6:12 tells us that the man of beliya'al is wicked and walks with a **perverse** mouth!

The Hebrew word for **'perverse'** is עִקְשׁוּת **iqqeshuth** – **Strong's H6143** which means, **'crookedness, deceitful, perverse, distortion'**, and comes from the root word עָקַשׁ **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 **Mishlĕ/Proverbs 8**, which describes wisdom’s call, it says of wisdom, in **verse 7**:

Mishlĕ/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!

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

The Torah of Elohim is not far off and some set of difficult instructions to walk in, it is near us, and ought to be in our mouths and in our hearts to do it – as we meditate day and night upon His Word, for it leads us as we walk about, guard us when we lie down and talks to us when we wake up (**Mishlĕ/Proverbs 6:22**).

Verse 13 continues to describe the man of beliya’al by making mention that the corrupt and wicked will ‘**wink with the eye, make signals with his feet and point with his fingers**’, all of which describes or represents for us sinister body language, and can often reflect actions that contradict the words they speak.

The man of beliya’al may tell you one thing but his actions reveal another.

The wicked will also develop signs and signals that other wicked companions will understand and acknowledge what is being said beyond the words that is being spoken!

Freemasonry has many signals and gestures that are used to identify one another, as a ‘secret language’ that can only be understood by members!

Our yes must be yes and our no must be no, anything beyond this is of the devil! How do your words and actions line up when mirrored against the true plumb-line of the Torah?

Have you developed certain looks and signals that are saying the opposite to what you mean?

If so, come out and have no agreement with such sinister body language!

Verse 14 continues to reveal what a man of beliya’al is like – he has perverseness in his heart; and the Hebrew word used here for ‘perverseness’ is תַּפְּקָהּ **tahpukah** – **Strong’s H8419** which means, ‘**perversely, what is perverted**’, and comes from the root פָּקַח **haphak** – **Strong’s H2015** meaning, ‘**to turn, overturn, change, pervert**’

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

The one who is guilty of lawlessness, will walk in the way that continually changes or overturns the clear right-ruling of Elohim!

When one is guilty of lawlessness and compromise, the danger of perverseness settling into the heart is very real, and may cause one to pervert the truth to suit their needs and justify their sin!

The man of beliya’al plots evil at all times!

The Hebrew word that is translated here as ‘**plotting**’ comes from the root word שָׁרַח **harash** – **Strong’s H2790** which means, ‘**to cut in, engrave, plow, devise, scheme, plot**’, and also has the meaning, ‘**to be silent, dumb, speechless, deaf, say nothing**’.

This root word is used in the stern rebuke given to a wayward Yisra’el, in:

Hoshĕa/Hosea 10:13 “**You have ploughed wrongness, you have reaped unrighteousness, you have eaten the fruit of lying, because you trusted in your own way, in your many mighty men.**”

In other words, the rebuke here is clear – doing things your own way and scheming, according to false and vain traditions of man, while turning a deaf ear to the hearing of the Torah, will have the result of the wicked fruit of unrighteousness, all because of the eating of lies and useless dogmas and traditions of man, instead of eating the daily manna and lawful bread of the Torah and Word of Elohim!

The man of beliya’al also sends out strife!

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

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

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

We would do well to heed this instruction – stay away from strife and quarrels about the Torah!

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

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

Timotiyos Aleph/1 Timothy 3:9 “**he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions**”

We must steer clear of ‘verbal battles’ that lead to strife, slander and all forms of wickedness.

Verse 15, here in **Mishlê/Proverbs 6**, tells us very clearly what will happen to those of beliya’al – that is those ‘**who fail to produce**’ the fruit of righteousness!

Remember, that the basic meaning of beliya’al is worthlessness and wickedness, and when understood from the two root words it is constructed from, it means **one who fails to profit, gain or be valuable**.

This reminds me of the parable of the talents where the one who failed to make a profit or gain from what he had been given was a worthless servant who was thrown into outer darkness! (**Mattithyahu/Matthew 25:30**).

Those who continue to fail to produce the peaceable fruit of righteousness and continue to resort to having agreement with Beliya’al will find that their calamity will come swift.

Having agreement with Beliya’al entails the lack of obedience to walking in the commands of Elohim, through the submission to twisted lies and corrupted worship practices that have distorted and perverted the Truth through vain traditions that are engraved into their lives as inherited from their fathers who have acted corruptly!

Those who do not know the times and seasons of Elohim, due to their continued wilful neglect of seeking and understanding the Truth, will find that their calamity will come swift and unexpected, without any means of escape:

Tas’loniqim Aleph/1 Thessalonians 5:3 “**For when they say, “Peace and safety!” then suddenly destruction comes upon them, as labour pains upon a pregnant woman, and they shall not escape.**”

Mishlê/Proverbs 29:1 “**One often reproved, hardening his neck, is suddenly broken, and there is no healing.**”

The stubborn and rebellious who refuse to submit to the discipline of the Word will be broken, while those who endure discipline and are trained by it, will reap the needed fruit of righteousness!

Ib’rim/Hebrews 12:11 “**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.**”

The fate of the wicked and worthless is clear – they shall be destroyed and have no part in the kingdom of Elohim!

Naḥum/Nahum 1:15 “**See, on the mountains the feet of him who brings good news, who proclaims peace! O Yehuḏah, observe your festivals, perform your vows. For Beliya’al shall no more pass through you. He has been cut off completely.**”

Timotiyos Bet/2 Timothy 2:19 “**However, the solid foundation of Elohim stands firm, having this seal, “יהוה” knows those who are His,” and, “Let everyone who names the Name of Messiah turn away from unrighteous-ness.”**”

For all of us who name the Name of Messiah, ask yourself – have you turned away from unrighteousness – for if not you have taken His Name in vain!

יהוה declared in the vision given to Naḥum that Ninewēh would be destroyed and flooded and the counselor of Beliya’al will be cut off and the name of the wicked house of Nimrod will no longer be sown and Yehuḏah would once again keep the Sabbaths and Feasts of יהוה and be able to perform their vows of obedience unhindered.

This ability to keep the Sabbaths and Feasts, we have in Messiah who has cut off the name of Ba’al from us – and this we are to proclaim, amēn!

Mishlê/Proverbs 19:28 tells us that a witness of beliya’al scorns right-ruling, and the Hebrew word for ‘scorn’ is לִיץ *lits* – **Strong’s H3917** which means, ‘**to scorn, carry on as scoffers, mock, talk arrogantly**’ – and this they do at יהוה’s right-ruling. The Hebrew word used for ‘right-ruling’ is מִשְׁפָּט *mishpat* – **Strong’s H4941** – ‘**judgement, ordinance, regulations**’ and comes from the word שָׁפַט *shaphat* – **Strong’s H8199** – meaning, ‘**to judge, govern, rule, pronounce judgement, give law**’.

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

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

To scorn or scoff at His right-rulings is to be in agreement with Beliya'al, which means one cannot be in agreement with Messiah and will be thrown out into outer darkness where there is weeping and gnashing of teeth!

In **Shemu'el Aleph/1 Samuel 2:12** we are told that the sons of Eli were sons of Beliya'al – as they did not know יהוה! They did not know יהוה because they did not guard His commands, and were called sons of Beliya'al!

Hoshĕa/Hosea 6:3 **“So let us know, let us pursue to know יהוה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.”**

Despite the need to continually be pursuing to 'know' יהוה, so many quickly turn aside to falsehood as they do not 'know' the right-ruling of יהוה:

Yirmeyahu/Jeremiah 8:7 **“Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of יהוה.”**

Yeshayahu was told to go and speak to a rebellious people:

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.’”**

Hearing but not hearing, seeing but not 'knowing' – that is the state of so many today!

Yehezqel/Ezekiel 20:20 **“And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am יהוה your Elohim.”**

This verse carries great insight for us, in that it clearly instructs us to set-apart יהוה's Sabbaths, for that would be a sign between us and Him, in order to 'know' that He is יהוה our Elohim.

I have often said that Sabbath is, in many ways, a door or entrance point in getting to know יהוה as we should, for it is on His set-apart day that we learn to know Him, as an assembled body of Messiah, that is being made ready as an adorned Bride!

Those who reject the Sabbath and its needed observance, as commanded, will never be able to 'know' יהוה, no matter how much they claim to 'know' Him, and will be classed as being sons of Beliya'al, and have no part in Messiah!!!

As we have briefly looked at what a man/son beliya'al is, I hope that you are able to see the urgency in our need to pursue to know יהוה, and have no agreement with Beliya'al.

Look at Sha'ul's words given to Corinth, and hear the urgency to come out, be separate and have no agreement with beliya'al, as you live pure, upright and undefiled lives in our Master!

Qorintiyim Bĕt/2 Corinthians 6:14-18 **“Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness? 15 And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever? 16 And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, “I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people.” 17 Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you. 18 “And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty.”**

Verse 16-19:

“These six matters יהוה hates, and seven are an abomination to Him: 17 a proud look, a lying tongue, and hands shedding innocent blood, 18 a heart devising wicked schemes, feet quick to run to evil, 19 a false witness breathing out lies, and one who causes strife among brothers.”

The Hebrew word translated as 'hate' is שׂוֹנֵא **sane** – **Strong's H8130** which means, **'to hate, detest, turn against'**. Hate expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship. It is therefore the opposite of love.

What Shelomoh makes very clear to us here is that there are some things that יהוה utterly detests and despises, and anyone found to be doing that which יהוה hates will find out that He does not wish to have any contact or relationship with anyone who does what He hates!

The Hebrew word that is translated here as ‘**abomination**’ is the noun תועבה to’ebah – Strong’s H8441 which means, ‘**abomination, abominable thing, detestable thing, object of loathing**’.

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

The first use of this word תועבה to’ebah – Strong’s H8441 is in:

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

Yosēph’s brothers did not yet know that this ruler was their long lost brother whom they sold into slavery, and after being summonsed to Yosēph’s house for a meal we see that the seating arrangements were very obvious – and that is that the Mitsrites would not eat with the Hebrews, for that was an abomination to the Mitsrites!

After Yosēph and his family had been fully reunited and they would be presented before Pharaoh we, again see in:

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

Shepherds were an abomination to the Mitsrians, as they detested what they considered the lawless ways of wandering shepherds who had no fixed home, and moved from place to place with each change of the season in search of food, water, and grazing land.

This clearly pictures for us how the worldly ways of man will be an abomination to the ways of those who walk in the commands of Elohim!

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

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

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

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

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

To the wicked, the ways of יהוה are detestable and to יהוה and His chosen people, the ways of the wicked are detestable!

Scripture clearly expands for us the very things that are an abomination to יהוה, teaching us and helping us to guard our lives and keep His Dwelling Place clean!

Let us therefore take a brief tour through some key verses in Scripture that clearly teaches us the very things that are an abomination to יהוה our Elohim!

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

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

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

1 – A proud look –

This is written in the Hebrew as: עֵינַיִם רָמוֹת – **eynayim ramoth** – which comes from the root words:

1) עַיִן **ayin** – Strong’s H5869 which means ‘**eye**’, and

2) רוּם **rum** – Strong’s H7311 which means, ‘**to be high, exalted, rise, raised, set-apart**’.

This can literally be understood as having ‘**lifted eyes**’, or even understood as having a ‘**haughty**’ look. The word ‘**haughty**’ is defined as ‘**blatantly and disdainfully proud**’ – and this is something that is an abomination to יהוה.

In the words that Dawid spoke to יהוה after having been delivered from the hands of his enemies and the hand of Sha’ul he said in:

Tehillah/Psalm 18:27 “For You save the afflicted people, but bring down those whose eyes are haughty.”

He also said in:

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

יהוה resists the proud and gives favour to the humble, and one of the things that is clearly an abomination to יהוה is to have ‘a proud look’ and think more highly of oneself than we ought to!

Having a proud look, or eyes that are haughty, speaks of looking only to one’s own interests, being selfish and having no regard for others!

Pilipiyim/Philippians 2:3-4 “doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves. 4 Each one should look out not only for his own interests, but also for the interests of others.”

We are also warned here not to think that we have arrived, so to speak, as Sha’ul also warned the Corinthian assembly that he who thinks he stands, let him take heed lest he fall.

Having a proud look also reveals to us one who refuses discipline as they think it is beneath them!

How many times have you ‘overlooked’ the needed obedience that is called for just so you do not get out of your comfort zone of compromise? That is a form of having a proud and haughty look, which is an abomination to יהוה!

2 – A lying tongue –

This is written in the Hebrew text as follows: לְשׁוֹן שֶׁקֶר – l’shon shaqer

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

The Hebrew root word that is translated as ‘**tongue**’ is לָשׁוֹן lashon – Strong’s H3956 which means, ‘**tongue, language, tongue shaped**’, and from this word, we get the verb לָשַׁן lashan – Strong’s H3960 which means, ‘**slander, accuse, to use the tongue**’.

The root word שֶׁקֶר sheqer – Strong’s H8267 is used in Wayyiqra/Leviticus 19:12 in the command to not swear falsely in the Name of יהוה and profane His Name through false speech!

We must let our yes be yes and our no must be no, for whatever goes beyond these is from the wicked one!

A lying tongue speaks of one who makes promises but does not keep them! Have you made promises you did not keep?

Have you said yes for something but meant no, or vice versa? This is an abomination to יהוה and if one is found to have a lying tongue then they stand the risk of not being a part of the House – for יהוה is cleaning His Bride and He will not allow an abomination in His House!

Mishlê/Proverbs 12:22 “Lying lips are an abomination to יהוה, but those who deal truly are His delight.”

3 – And hands that shed innocent blood –

This is written in the Hebrew text as follows: וַיָּדַיִם שׁוֹפְכוֹת דָּם נְקִי – v’yadayim shophkoth dam-naqiy; which comes from the root words:

1) יָד yad – Strong’s H3027 and is a primitive root which is translated as, ‘**hand, command, authority, power, tenons, side**’, and the primary meaning of this noun is “**the terminal part of the arm used to perform the functions of a man’s will**.” We are able to therefore understand in the Hebraic mind-set that one’s hand symbolises what one does or one’s ‘works’.

2) שָׁפַךְ shaphak – Strong’s H8210 which means, ‘**to pour out, pour, dump, shed, gush out**’. We know that Scripture tells us that the life is in the blood and therefore to pour out the blood speaks a reference to taking another’s life!

3) דָּם dam – Strong’s H1818 which means, ‘**blood, bloodguilt, bloodshed**’.

4) נָקִי naqi – Strong’s H5355 which means, ‘**clean, free from, exempt, innocent, guiltless, go unpunished**’, and comes from the root verb נָקַח naqah – Strong’s H5352 which means, ‘**to be empty or clean, acquitted, purged**’.

This is a clear warning against committing murder!

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



Dalet – ד:

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

Mem – מ:

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

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

The life of all flesh is in its blood!

Blood is not a dead thing... without blood we have no life! We recognise that without the Blood of Messiah being shed for us we have no life!

And it is by the Blood of our Master and Elohim that we have been declared right, and as we stay in Him we shall be saved from wrath through Him (**Romiyim/Romans 5:9**).

The taking of innocent blood יְהוָה hates!

As we consider the first three of these 7 things being mentioned here in this **Mishlê/Proverbs 6:17-19**, that are an abomination to יְהוָה, we are also able to take note of how these first three clearly picture for us how we relate to each other – with the first being the mental thought process we use, as pictured through pride, while the second represents the verbal aspect of our relationships and the validity of our words to each other and the third represents our actions toward each other. What this teaches us is clear – יְהוָה hates it when we have wrong thoughts, words and actions toward each other!

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

If our thoughts, speech and actions cannot be attributed to having the Name of our Master יהושע Messiah attached to it, then it should not be something that proceeds from our thoughts, words or deeds!

4 – A heart devising wicked schemes –

This is written in the Hebrew text as follows: לֵב חָרַשׁ מַחְשְׁבוֹת אָוֶן – *l'eb ḥoresh mah'shboth av'ën*, which comes from the root words:

1) לֵב *leb* - Strong's H3820 which means, *'heart, inner man, mind, will thought'*, or is often also written as לֵבָב *lebab* – Strong's H3824 which means, *'inner man, heart, mind, understanding'*.

2) The word used here for *'devising'* is חָרַשׁ *ḥarash* – Strong's H2790 meaning, *'to cut in, engrave, plow, devise, scheme, plot'*, and is the same word used in **verse 14** and is translated as *'plotting'*;

3) The Hebrew word for *'wicked'* is אָוֶן *aven* – Strong's H205 which means, *'iniquity, trouble, wicked, sorrow'*; and

4) the Hebrew root word for *'schemes'* is מַחְשְׁבֵת *maḥshebeth* – Strong's H4284 which means, *'thoughts, devise, scheme, plan, purpose'*.

In the days of Noah man's thoughts were wicked, and this is what we read in:

Ber'eshith/Genesis 6:5 *"And יהוה saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually."*

Messiah clearly warned us that the last days will be as the days of Noah, and we are certainly able to see how the inclinations of the thoughts of most are only evil continually!

A heart without the Torah will continue to plot, scheme, and devise wicked ways and plans, that seek to excuse away the need to obey the Torah – and this is an abomination to יהוה.

Instead of simply obeying the Torah of Elohim, and meditating on His Word day and night, the lawless continue to come up with reasons as to why they think that they do not have to submit and obey, and in doing so, they plot and scheme various man-driven systems, that have people meditating on lawlessness or a false grace, rather than meditating on the Truth!

Yirmeyahu/Jeremiah 4:14 “O Yerushalayim, wash your heart from evil, and be saved. Till when would your wicked thoughts remain within you?”

Have you ever found yourself devising wicked schemes in your heart?

By that I mean, have you ever found yourself trying to find a way to get yourself out of that which you know you should do?

Perhaps you have devised a scheme in your heart to get you from keeping Sabbath as you should, or from keeping the Feast as you should, or from keeping any part of His Torah as you should?

Schemes that you devise and justify in your heart, only to find out that your heart has been deceitful when mirrored against the truth?

Wash your heart from evil and let not wicked scheming remain in you, for it is an abomination to יהוה!

5 – Feet that are quick to run to evil –

This is written in the Hebrew text as follows: רַגְלַיִם מִמְהָרוֹת לָרוּץ לְרָעָה – ‘raglayim m’maharoth laruts lara’ah’

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.”**

The Hebrew word for ‘good’, as we have discussed before, 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 **Bereshith/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’.

The opposite to טוֹב **tob** (good) is evil which is Hebrew is רָע **ra** – Strong’s H7451 meaning, ‘*bad, evil, wicked, harmful*’.

Just as we understand that טוֹב **tob** represents that which is ‘functional’, we can then see that רָע **ra** represents that which is ‘dysfunctional’, which simply put speaks of that which reveals an 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 Hebrew root word that is used here for ‘quick’ is מָהָר **mahar** – Strong’s H4116 which means, ‘*to hasten, act quickly, prepare, make speed*’, and the root word for ‘run’ is רוּץ **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*’.

Both of these words for ‘quick to run’ are used in Scripture to describe both a positive and a negative hastening to run. We must be in a hurry, so to speak, to do good.

To be in a hurry to do something, speaks of the urgency with which one does that which they desire to do without losing any time. To ‘run’ 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!

Feet that are quick to run to evil, pictures for us those who are quick to do that which is dysfunctional, and when we consider how so many are quick to follow the vain and idolatrous practices of dysfunctional worship, by keeping false feasts, we see how this is a very clear abomination to Elohim!

Instead of ‘walking’, which you do with your feet, in righteousness, most will be quick to run in the ways of unrighteousness and follow the broad path of lawlessness and rebellion!

Before you think that you are not one of those, let me ask you if you have ever found your foot slipping or even running away from doing what you should, as you have quickly turned aside from obedience, only to find yourself following wicked and idolatrous ways!

Debarim/Deuteronomy 9:16 “And I looked and saw that you had sinned against יהוה your Elohim, and had made for yourselves a moulded calf! You had quickly turned aside from the way which יהוה had commanded you.”

To turn aside from walking in the Truth is an abomination to יהוה.

6 – A false witness breathing out lies –

This is written in the Hebrew text as follows: יְפִיחַ כְּזָבִים עַד שֶׁקֶר – ‘yaphiyha k’zabiyim ed shaqer’.

This could literally be rendered as ‘a false testimony that is spoken by lying’ or, ‘the breath of lies that witness falsely’.

This phrase comes from the following root words:

1) פוּחַ puah - Strong’s H6315 which means, ‘to breathe, blow, speak, utter, puff, snort’.

This word is used 15 times in the Tanak and primarily the verb means to ‘breath, blow’ in the negatives sense of “to utter” lies or be utterly deceitful.

2) כָּזַב kazab - Strong’s H3577 which means, ‘a lie, falsehood, deceptive thing, deception’, and comes from the primitive root verb כָּזַב kazab - Strong’s H3576 which means, ‘to lie, be a liar, fail, told lies, deceive, disappoint’.

3) עָד ed – Strong’s H5707 meaning, ‘a witness, evidence’ and comes from the root word עָוַד ud/ood – Strong’s H5749, which means, ‘to return, go about, repeat, do again, encircle, supports’.

4) שֶׁקֶר sheqer – Strong’s H8267 which means, ‘deception, disappointment, falsehood, lies’, and comes from the root verb שֶׁקַּר shaqar – Strong’s H8266 which means, ‘to do or deal falsely, lie’, which we have already discussed under ‘a lying tongue’.

We are to be a good and truthful witness of Messiah as we speak Truth and walk in the Truth.

Any departure from this clear standard of thinking, walking and speaking truth will render one as being a false witness breathing out lies.

Many want to give testimonies of how Elohim has done great things for them, while the Truth is not in them, as they have disregarded His Torah!

This is a huge warning against the lawless who assume to bear the witness of Elohim in their lives, and this יהוה hates!

We are to hold fast and possess the witness of יהוה Messiah AND guard the commands of Elohim!

Possessing a witness of Messiah without guarding the commands of Elohim, will render your witness false, for your witness does not breathe out life, but rather lies!

We are to be ambassadors of the coming reign, and in doing so, we are to bear witness of His Truth in our lives!

The question is – are you a true witness or are you a false one?

While many may claim to know Elohim, and claim to walk in His Torah, their daily lives may often render them being a false witness, as they conform to the world and fall prey to the influence of others!

Have you found yourself telling others that you are a taught one or follower of Messiah, while you are in fact

compromising in your walk – for then you are a false witness breathing out lies – and this is an abomination to יהוה.

We are also to be on guard about bearing false witness against our neighbour! Do not speak lies about another – do not gossip and slander another – for if you do you are being a false witness that is breathing out lies!

7 – One who causes strife among brothers –

This is written in the Hebrew text as follows: וּמְשַׁלְּחָה מִבֵּין אֶחָיִם – ‘vumshalleyha m’daniym beyn ahiym’

The root word for ‘strife’ is מָדוֹן madon – Strong’s H4066 which means, ‘strife, contention’, and we have already looked at how the man of Beliya’al sends out strife! Strife comes as a result of not having what one wants, and all because one does not ask, or if they do, they ask with wrong motives!

Mishlê/Proverbs 15:18 tells us that a man of wrath stirs up strife, but he who is patient appeases strife. How often do you find yourself lacking patience and end up stirring up strife and contentions among others because you did not get your way? **Mishlê/Proverbs 17:14** tells us that the beginning of strife is like releasing water, and we must therefore put a stop to any fighting before it bursts out.

Often strife starts out very subtly and if not stopped will become a raging torrent of destruction and separation, which we must guard against at all costs! Don’t let your bitterness be released like a slow running tap... before you know it there is a huge flood of emotions that cannot be contained, bringing unnecessary damage!

If you find that you have strife stirring up inside you because you did not get your way, and your water has become soiled and muddied so to speak, then do this...

“Switch off the tap, get your leak fixed and start giving out living water again”!

One who causes strife and divisions is an abomination to יהוה, and will not be welcomed into His House. We could expand for hours on this single topic of strife, for it is one of the most dangerous things in the body, as it breaks down instead of building up, and unless יהוה builds the House, the labourers labour in vain!

Let us take a look at some more Scriptures that show us what is an abomination to יהוה:

Mishlê/Proverbs 11:1 “A false scale is an abomination to יהוה, but a perfect weight is His delight.”

The Hebrew word that is translated as ‘false’ here comes from the root word מִרְמָה *mirmah* – Strong’s H4820 which means, ‘*deceit, treachery, dishonesty, falsehood*’, and also is used in **Amos 8:5** with reference to those who couldn’t wait for the Sabbath to be over so that they could trade and falsify their scales by **deceit!**

False measures are an abomination to יהוה.

There is no reward for ‘half’ obedience or for lukewarm obedience – your either obey or you do not, for there is no partiality with Elohim.

His word is the same yesterday, today and forever and to assume a differing scale is an abomination to Him.

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

The Hebrew word that is translated as ‘perverse’ comes from the root word עִקֵּשׁ *iqqesh* – Strong’s H6141 which means, ‘*twisted, distorted, perverted, crooked*’, and to twist, distort or pervert the Truth is an abomination to Elohim!

Mishlê/Proverbs 15:8 “The slaughtering of the wrong ones is an abomination to יהוה, but the prayer of the straight is His delight.”

The Hebrew word that is translated as ‘slaughterings’ comes from the root word זָבַח *zēbah* – Strong’s H2077 which means, ‘*thank offerings, sacrifice, feasting*’:

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

Any form of offering and thanksgiving done outside of righteousness (which is to guard the commands) is an abomination to Elohim!

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

The Hebrew word for **way** is the word 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.

The way of the wrong one is an abomination, for the wrong one does not walk in or pursue righteousness, but rather walks in the broad path of vain and false traditions that leads to death!

Even our thoughts matter:

Mishlê/Proverbs 15:26 “Evil thoughts are an abomination to יהוה, but pleasant words are clean.”

What we think matters, and we need to be meditating on the Torah day and night, instead of allowing our thoughts to wander and day dream of dysfunctional matters that do not profit!

We are to take care of our thought life, because if we do not, we might find ourselves saying things we should not!

Think before you speak... we all need to heed that advice!

Qorintiyim Bēt/2 Corinthians 10:4-6 “For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, 5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, 6 and being ready to punish all disobedience, when your obedience is complete.”

If we do not guard our hearts and minds in Messiah we may find ourselves giving way to thoughts and matters that exalt themselves against the Truth and cause us to speak falsehood and deceit and compromise our walk! Evil thoughts are an abomination to יהוה – many do not realise this!

Mishlê/Proverbs 16:5 “Everyone proud in heart is an abomination to יהוה; hand to hand: he goes not unpunished.”

The Hebrew word that is used here for ‘proud’ comes from the root verb גָּבַחַּ *gabahh* – Strong’s H1361 which means, ‘*to be high, exalted, pride, build high, haughty*’, and can also give reference to one being proud and lifting themselves up, instead of humbling themselves in complete submission to the Torah of Elohim!

יהושע Messiah tells us in:

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

Mishlĕ/Proverbs 17:15 tells us that those who declare the wrong right and those who condemn the righteous, are both an abomination to יהוה! Those who declare the lawless to be right and under a ‘false grace message’ are an abomination to יהוה, and have no part in His House!

While we have just read from **Mishlĕ/Proverbs 15:8**, that the prayer of the straight is a delight to יהוה, we are told in: **Mishlĕ/Proverbs 28:9** **“He who turns away his ear from hearing the Torah, even his prayer is an abomination.”** Those who turn away from the hearing of the Torah, which implies a hearing and a guarding to do what is heard from the Torah, are being vain in their attempted prayers, for their prayers are an abomination to יהוה!

When Yisra’el disobeyed יהוה, He told them that they had made His inheritance an abomination:

Yirmeyahu/Jeremiah 2:7 **“Then I brought you into a garden land, to eat its fruit and its goodness. But when you entered, you defiled My land and made My inheritance an abomination.”**

We know that in Scripture יהוה makes reference to the clear fact that Yisra’el is His inheritance and a corrupt Yisra’el is an abominable inheritance that cannot be brought into the House. It is for this reason that we see all throughout Yehezqĕl the rebuke for abominable practices, and despite the continual mercy shown by יהוה they continued to rebel and do abominable deeds, according to the ways of the nations that they were supposed to destroy! While Yisra’el failed to destroy the nations in the land, we are able to see how these abominations that they allowed to remain caused them to be accursed like them, to the point where יהוה gave them over to their own laws (**Read Yehezqĕl/Ezekiel 20**).

This is a clear shadow picture of what we see being written by Sha’ul to the assembly in Thessalonica, in that those who refuse to receive a love for the Truth (which is to obey the Truth) will be handed over to the delusion of their own falsehoods that they believe the lies!

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

Yehezqĕl was shown the abominable things Yisra’el were doing, in **Chapter 8**, and in **Chapter 16** he was told to go and make known to Yerushalayim her abominations, and in **Chapter 36** we are told that Yisra’el would remember their evil ways and deed and loathe themselves, in their own eyes, their crookednesses and abominations.

I think this is very significant in helping us get our houses clean, and ultimately His House clean and ready as a perfect set-apart Bride.

While I have mentioned a great deal regarding what things are an abomination to יהוה, or rather what things are an abomination in His eyes, we would do well to recognize that what is an abomination in His eyes, must be an abomination in our eyes too, lest we become like the abominations that we do not utterly loathe and utterly hate!

As we consider the clear call to not bring an abomination into our house, let us take heed to keep our lives set-apart as vessels unto value, as we guard ourselves against having any of the abominable things in the eyes of יהוה being evident in our lives, so that we can be joyfully built up in our Master and Elohim:

Kĕpha Aleph/1 Peter 2:5 **“you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”**

As you look into the mirror of the Word and think upon these words that have been spoken here, ask yourself if there are any abominations in your life, and if so get rid of them quickly! Let us not make the same rebellious mistakes that our fathers made:

Yehezqĕl/Ezekiel 20:7-8 **“And I said to them, ‘Each one of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Mitsrayim! I am יהוה your Elohim.’ 8 “But they rebelled against Me, and would not obey Me. All of them did not throw away the abominations which were before their eyes, nor did they forsake the idols of Mitsrayim. So I resolved to pour out My wrath on them to complete My displeasure against them in the midst of the land of Mitsrayim.”**

Verse 20:

“My son, watch over your father’s command, and do not forsake the Torah of your mother.”

Shelomoh expresses the urgency of guarding the commands and Torah of Elohim, emphasising just how important it is to do so as it will guard you against doing the things that יהוה hates and are an abomination to Him!

Once again, the address of “my son” is given, showing us clearly the powerful relationship of the love of a father for his son that he disciplines in the instructions and commands he gives.

The Hebrew word that is translated as ‘watch over’ is נָצַר *natsar* – Strong’s H5341 which means, ‘*to keep watch, guard, preserve*’ and a derivative of this word is the word נֶצֶר *netser* – Strong’s H5342 which means, ‘*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:

Yohanan/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 word for commands is מִצְוֹת – ‘mitsvoth’- and is the plural of the word מִצְוָה *mitzvah* – Strong’s H4687 which means, ‘*commandment, command, obligation, precept*’, which comes from the primitive root טָוַח *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 מִצְוֹת – ‘mitsvoth’ (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 ‘forsake’ is נָטַשׁ *natash* – Strong’s H5203 which means, ‘*to leave, forsake, fall, abandon, cast away*’.

This word is used twice in:

Tehillah/Psalm 94:14 “**For יהוה does not leave His people, nor does He forsake His inheritance.**”

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

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

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

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

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

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

In other words, it means that you aim, or point, in the right direction and 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 21:

“Bind them on your heart always; tie them around your neck.”

How do we guard the commands and NOT forsake the Torah? Shelomoh makes is clear here – BIND them on your heart always and TIE them around your neck!

The Hebrew root word for 'bind' is קָשַׁר qashar – Strong's H7194 and means, 'to bind, league together, knit, tied' and the idea here is that we are to have His Word 'knit' and interwoven into our lives, so much so that when others look at us they should see the Torah that is written upon our hearts and is in our mouths – to do it – in other words we become a 'letter' of the Truth!

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.”

Qorintiyim Bêt/2 Corinthians 3:2-3 “You are our letter, having been written in our hearts, known and read by all men, 3 making it obvious that you are a letter of Messiah, served by us, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on fleshly tablets of the heart.”

When the Torah in as frontlets between the eyes – then we can begin to understand more clearly how the Torah is a lamp and light for our daily walk:

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

Are you 'shining' the Light of the Truth?

Can people see that you are 'marked' by the Truth, or do you hide it through compromise?

Mishlê/Proverbs 6:20-23 “My son, watch over your father's command, and do not forsake the Torah of your mother. 21 Bind them on your heart always; tie them around your neck. 22 When you are walking about, it leads you; when you lie down, it guards you. And when you have woken up, it talks to you. 23 For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life.”

The Hebrew word that is used for bind here, is also the root word קָשַׁר qashar and the idea of having to tie them around our neck is the idea of putting on the yoke of יהושיע Messiah – The Living Torah – that we may be led forth in Truth:

Mattithyahu/Matthew 11:29-30 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 “For My yoke is gentle and My burden is light.”

Binding the Torah on our hearts and hands will clearly be reflected in our daily living, as we let it be that which guides our every step as it lights the way and cause us to ‘enter in and possess’ all that has been promised and is yes and amēn in Messiah!

The Hebrew word that is used here for ‘always’ is the word תָּמִיד *tamiyd* – Strong’s H8548 which means, ‘*continuity, all times, always, constantly, regularly, continually*’.

This word is frequently used in an adjective construction with the word עֹלָה *olah* – Strong’s H5930 meaning, ‘*whole burnt offering, ascent, staircase, stairway*’, in reference to the ‘*continual burnt offering*’ that was to be made at the door of the Tent of Meeting every morning and evening.

The olah offering represents a giving totally of oneself to יְהוָה, as we are to present your bodies as a living offering, that is set-apart and well-pleasing to Elohim, for this is our reasonable worship unto יְהוָה.

The lamps were to ‘*burn continually*’, and as we walk in the Master and uphold His Torah, we keep shining the Light of His Truth! And this we are to do continually! This is a clear picture for us in the command to keep our lamps burning continually:

Tehillah/Psalm 119:44 “**That I might guard Your Torah continually, forever and ever**”

How we keep our lamps burning continually, is to be a people who are guarding His pure and clear Torah, day and night! Guarding His commands and keeping our lamps burning is vital, but more importantly, it is how we are doing this that reflects whether the light we are shining is a pure and undefiled light or not!

Simply ‘going through motions’, so to speak, just because you know you have to, is not enough!

Our obedience must be reflective of the joy we have in our Master and King, and our boast in His Name must be ever present, shining bright even in the midst of the darkest trials!

By the Blood of Messiah we have been grafted into the Covenants of promise which we were once far off from, and this Covenant יְהוָה has written upon our hearts, and we have the clear responsibility of guarding that which is upon our hearts as we recognise that we have this treasure in earthen vessels and remain steadfast in guarding His commands with joy! We are to ‘**tie His Torah and commands around our neck**’ and this clearly emphasises our need to be led forth in Truth as we take up the easy yoke of our Master and let His Word lead and direct our paths.

Anyone who does not take His yoke, that is His Torah, is rebellious and stubborn and can never walk in the narrow path that leads to life!

His commands and Torah will guide us in our relationships and in our ability to worship Him is complete set-apartness, as we worship Him in Spirit and Truth, not forsaking His Torah, but allowing it to lead us in every step we take!

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

Verse 22:

“When you are walking about, it leads you; when you lie down, it guards you. And when you have woken up, it talks to you.”

The purpose of the Torah and commands of Elohim being bound on our hearts and ties around our necks is given in this verse! From waking up in the morning and going through one’s day to when you lie down and sleep, the Torah will lead you and clearly talk to you!

Without His Torah we can never walk upright amidst a crooked generation!

Without His Torah our thoughts can never be pure and shalom filled!

We also have a huge responsibility to teach our children the Torah, and if it is not bound on our hearts and ties around our necks how would be able to teach them the right way?

Debarim/Deuteronomy 11:19 “**And you shall teach them to your children, speaking 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**”

When we walk about, lie down and get up! This is our whole life!!!

1 - When we walk about the Torah leads us, and the word ‘lead’ in the Hebrew is the root word נָהַג *nahah* – Strong’s H5148 which means, ‘*to lead, guide, bring forth, govern*’. His presence leads us and guides us and governs us on the way!

This word is also used in:

Tehillah/Psalm 5:8 “**יְהוָה, lead me in Your righteousness because of those watching me; make Your way straight before my face.**”

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

Tehillah/Psalm 27:11 “**Teach me Your way, O יְהוָה, and lead me in a smooth path, because of my enemies.**”

Tehillah/Psalm 31:3 **“For You are my rock and my stronghold; for Your Name’s sake lead me and guide me.”**

Yeshayahu/Isaiah 58:11 **“Then הָדָדָה would guide you continually, and satisfy your being in drought, and strengthen your bones. And you shall be like a watered garden, and like a spring of water, whose waters do not fail.”**

2 – When we lie down – the Torah guards us!

Mishlĕ/Proverbs 3:24 **“When you lie down, you need not be afraid. And you shall lie down and your sleep shall be sweet.”**

We can go and lie down peacefully each day, knowing that as we stay in our Master, that our Elohim never slumbers nor sleeps, and He constantly watches over us.

3 – When you have woken up – the Torah talks to you!

The Hebrew word for ‘talks’ is שִׁיחַ *siah* – Strong’s H7878 means, **‘talk, speak, meditate’**.

We are to open up our mouths and speak the Truth!

However, to be able to speak the Truth you have to know the Truth and know what you are proclaiming; and one’s ability to speak Truth only gets better by meditating on the Word day and night!

If you are not meditating on His Word daily how do you think you will be able to speak it???

Tehillah/Psalm 77:12 **“And I shall meditate on all Your work, and talk of Your deeds.”**

When you are meditating on the Torah day and night, then His Word will constantly be in your thoughts and even when you wake up you will find that the Word is speaking tenderly to you!

It is a joy to often wake up with a rejoicing worship song in your head, or a portion of Scripture that comes to remembrance and ushers in the waking up with the promise of assurance and peace.

I often say that if you are not reading, studying and meditating on the Word of Elohim, then it will not ‘talk to you’ when you wake up, and if you are waking up very grumpy and moody, then perhaps you need to spend more time in the Word! That which we put in and treasure up within us, will be brought forth in what we say and do!

Luqas/Luke 6:45 **“The good man brings forth what is good out of the good treasure of his heart, and the wicked man brings forth what is wicked out of the wicked treasure of his heart. For out of the overflow of the heart his mouth speaks.”**

If the good treasure of the Word of Elohim is in our hearts then our mouths will overflow and bring forth that which is good, and thus be able to teach our children well – if not then our children run the risk of being taught wickedness!!! We need to know the Scriptures well so that we are able to teach our children what is best in each and every situation. We are to teach our children where we comes from, how we are to walk daily in obedience, as well as about life and death as we diligently prepare them in every way!

Verse 23:

“For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life”

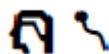
The Hebrew word for ‘lamp’ is נֵר *ner* – Strong’s H5216 meaning, **‘lamp, candle, light’**.

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

A lamp in ancient times would primarily be a vessel with a wick for burning a liquid such as oil in order to produce light; and as one would walk the lamp would typically be carried in one’s hand!

The picture here is that as we take each step, our hand (which speaks of our works) needs to hold up (that is to do) the lamp (which is the Word) in order to let our eyes, see the path before us!

In the ancient pictographic script, the word for נֵר *ner* – lamp, would look as follows:



Nun - נ:

This is the letter ‘nun’ (נ), which in the ancient text is pictured as , 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.

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.

In terms of us seeing these letters, being expressed as ‘lamp’, we are able to clearly identify who it is who gives us our light and who is our lamp – יהושע Messiah, The Word made flesh, who is our Head and is The Seed!
As we walk in the Master and uphold His Torah, we keep shining the Light of His Truth, and this we are to do continually. The lamp was to burn ‘continually’ which is translated from the word תמיד tamiyd – Strong’s H8548 which means, ‘**continuity, all times, always, constantly, regularly, continually**’.

This is a clear picture for us in the command to keep our lamps burning continually:

Tehillah/Psalm 119:44 “That I might guard Your Torah continually, forever and ever”

How we keep our lamps burning continually is to be a people who are guarding His pure and clear Torah, day and night!

The Hebrew word for ‘light’ is 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 and 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.”

אורים Urim – Strong’s H224 means ‘**lights, illuminations**’ – this was placed in the breastplate of right-ruling of the High Priest, together with the תמים Tummim – plural of תם 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 ‘taw’:

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

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

What are the urim and tummim?

They are the things that illuminate and perfect.

We know that 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!

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"

Reproofs of discipline are the way of life!

The Hebrew word for 'reproofs' is תּוֹכַחְוֹת *tokiḥoth*, which is the plural of תּוֹכַחַהּ *tokeḥah* – Strong's H8433 which means, '*rebuke, reproof, correction, punishment, chastisement*', and comes from the root verb יָכַח *yakāḥ* – Strong's H3198 which means '*to decide, prove, judge or correct*', and we see this word being used in:

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

The term '*let us reason together*' is וְנִיבְחַחְנִי *venivakeḥah*, and comes from the root word יָכַח *yakāḥ* – Strong's H3198, and in effect what יהוה is saying here to a sinful nation is:

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

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

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

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

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

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

We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected. It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you?

Eat right and live or live wrong and be eaten:

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

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

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

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

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

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

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

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

We are to also reprove the works of darkness:

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

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

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

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

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

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

The Hebrew word for ‘discipline’ is מוסר musar – Strong’s H4148 which means, ‘discipline, chastening, correction, reproof, punishment, warning’, and comes from the primitive root verb יסר 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 מוסר musar – Strong’s H4148 is used here for ‘discipline’.

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

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

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

There is certainly great wisdom in true discipline!

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

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

The Hebrew word used here for ‘instruction’ is מוסר musar – Strong’s H4148! In other words, many will talk the talk, yet hate the walk, or rather hate the needed discipline required to live true set-apart lives, and will quickly cast the word of Elohim behind them, instead of letting it be a light for their path ahead of them!

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

It is used 6 times in the Renewed Writings (N.T.), 4 of which is used in Ib’rim/Hebrews 12 which deals with our need, as children of the Most-High, to accept the much needed discipline of a Loving Father! It is also used in Sha’ul’s letter to Timotiyos and translated as ‘instruction’ in:

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

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

The Greek word 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’; and this word is also used in the Greek language with the understanding of, ‘learning skills under instruction’.

This word comes from the root μαθ- math which means, ‘to learn, educated, receive instruction’.

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

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

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



Mem - מ:

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

Waw/Vav – ו:

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

Samek - ס:

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

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

Resh - ר:

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

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

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

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

יְהוֹרִם/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?

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

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

There is a severe warning given to Yisra'el for despising the discipline of Elohim and the rejecting of His laws, in:

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

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

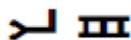
Hoshĕa/Hosea 4:6 “My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.”

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

In Hebrew, the word for ‘life’ is חַי *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.

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושה *Yehoshua* Messiah is THE LIFE! This word - חַי *hay* in the ancient script look like this:



Het – ח

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

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!

From this ancient pictographic lettering of the word for **LIFE**, we are clearly able to see how by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim!

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

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 Yardeñ to possess.”**

The path of life – The prescribed path for the True living stones who are built up in Messiah and have their expectation set on the sure promise that does not fail, but leads to everlasting life with our great King, and this takes proper reproofs of discipline!!!

Verse 24:

“To guard you against an evil woman, from the flattering tongue of a strange woman.”

Proper discipline that is not despised but is taken and learnt from will cause one to walk upright and be on guard against the paths of wickedness and the luring of the evil woman that flatters with her tongue!

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

As we guard His Torah and exercise great care over our need to walk upright, we will be protected against the smooth and flattering words of deceit!

Sadly, we find so many people today who are unable to discern, and recognise, the falsehood of many ear tickling preachers, all because they do not guard the Torah.

If one does not guard the Torah, then you will not be guarded against the evil woman and adulterous whore that calls herself Christianity and teaches that the Torah is no longer valid!

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

Watch out for the flattering and smooth words!!!

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

The Greek word used here for ‘smooth’ is χρηστολογία *chrēstologia* – Strong’s G5542 which means, ‘smooth speech, fair speaking’, and the Greek word used for ‘flattering speech’ is εὐλογία *eulogia* – Strong’s G2129 which means, ‘praise, blessing, flattering speech’.

Many of today’s Christian teachers, speak words that could be described as being ‘fair and flattering’, and will certainly sound very soothing to the ears of their listeners and captivate the innocent through deception, as their fair and smooth words are more often than not contradictory and do not line up with the clear Torah of Elohim, and people are perishing for lack of knowledge, as the flattering words that are spoken to them are not equipping them at all, but are rather soothing their appetites in accepting a lawless religion that walks under the banner of a falsified grace!

If one does not guard the Torah and walk in it, proper discernment will be lost and deception is inevitable!

The false worship system will lead many astray with “Christology” and “eulogies” that sound very flattering, while they are far removed from the truth, praising people with smooth words while their actions of obedience are clearly non-existent!

Verse 25:

“Do not desire her prettiness in your heart, neither let her captivate you with her eyelids.”

No matter how smooth, fair and flattering the words of the evil woman sound, do not be lured away by the seeming prettiness that she flaunts! Many today will go to a church that 'looks pretty' and meets their selfish desires, while consideration toward what is being taught is not even tested against the Truth of the Torah!

The Hebrew word for 'desire' is **חָמַד** *hamad* – Strong's H2530 meaning, '**to desire, take pleasure in, covet, lust**'. It is the desiring of that which is of another house and is forbidden that we must guard against – we are to be satisfied with what we have in **יְהוָה** Messiah!

This word can have both a positive as well as a negative meaning.

This word is often translated as 'covet' and refers to desiring that which you should not. Our eyes should not be desiring the strange woman at all, as our eyes are to be fixed on our Master and Elohim.

Romiyim/Romans 7:7 "**What, then, shall we say? Is the Torah sin? Let it not be! However, I did not know sin except through the Torah. For also the covetousness I knew not if the Torah had not said, "You shall not covet."**

The Greek word that is translated as 'covet' is **ἐπιθυμέω** *epithumeō* – Strong's G1937 which means, '**desire, covet, lust, seek that which is forbidden**':

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

How many of you have found yourself looking at or seeking things that you know you should not!

This can cause sin, and bring a breach in the wall which can affect the entire assembly!!!

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

Do not get captivated by what the evil woman does.

We must understand that the evil or strange woman is a clear metaphor for that which lures us away from our called for set-apartness and perfection unto our Master and Elohim, and this can be anything that leads us to covet and desire what we should not, and the warning Shelomoh is giving us here is that we must not commit adultery against Elohim! In fact, I believe that Messiah expanded on this clear instruction when He said:

Mattithyahu/Matthew 5:27-28 "**You heard that it was said to those of old, 'You shall not commit adultery.'** 28 "**But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart.**"

The wisdom of Shelomoh is clear here, as we understand the clear words of our Master, and that is to be on guard against allowing our eyes to wander away from the Truth, for if we do not we may be lured away by the captivating words and prettiness of that which is strange and forbidden, just as **Adam** and **Hawwah** were in the garden!

The Hebrew word that is translated as 'captivate' is **לָקַח** *laqah* - Strong's H3947 which carries the meaning, '**take, fetch, lay hold of, seize, snatch away, take away, lead**'.

This word is translated as 'accept' in **Mishlĕ/Proverbs 2:1** where we are clearly instructed to accept the commands of Elohim. We are also told in:

Mishlĕ/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.**"

This is a very powerful illustration of how subtle the enemy can be in trying to captivate us and get us to accept her evil ways, when we are to be on guard and only accept and take up the commands of Elohim, so that He will come and take up His pure and ready Bride!

Verse 26:

"For because of a whore one is brought to a crust of bread. And an adulteress hunts a precious life."

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

A prostitute or whore is a woman who exchanges sexual relations with a man for money or goods, and to the whore a man is just another piece of bread. In other words, a man who is lured by the prettiness and flattering words of a whore is caught in falling for the whore's need to make here next meal or get her income.

The man means nothing to her and she will use her craftiness to get a man to pay up for services rendered by her.

There is no care or feeling for the man who falls prey to the whore's ways and Shelomoh is highlighting here that the result of a man falling for the lustful attraction of a whore is that he is nothing more than a crust of bread, representing that he is reduced to being worth nothing!

We must take note that many of the uses of this word זָנָה **zanah** – **Strong's H2181** are figurative and describe Yisra'el's unfaithfulness to יהוה and her "**whoring**" with pagan nations!

In other words, we see that Shelomoh is warning against the luring of what the world has to offer, and no matter how pretty it seems do not desire it.

For, by you following the covetous desire to have what you see, you are just continuing to supply the means for the world's ways to 'have their bread' so to speak, as you are funding their survival, when the one you are giving your desire to has no care whatsoever for your well-being!

Many people will spend a great deal of their income on fleshly things that do not add any substantial value to their lives that are to be lived out in set-apartness, and sadly we find that so many will work so hard just to get what they think will fulfil them and satisfy their needs and wants, while their walk with Elohim is greatly neglected in the process. This in itself is a kind of whoring after that which is foreign and serving the system of mammon rather than Elohim!

While we must take serious these warning on a very practical and literal level and not be lured into engaging in forbidden sexual sins, we must also learn the very important lesson that this wise proverb is teaching us and that is to be on guard against the lust of the flesh, the lust of the eyes and the pride of life, which are not of Elohim! The whore is a clear reference to the false system of Satan and his many seemingly attractive attributes that lure people away from serving Elohim in Spirit and Truth.

The whore will be destroyed and all who have served her will mourn over her!

Hazon/Revelation 18:9-10 "And the sovereigns of the earth who committed whoring and lived riotously with her shall weep and mourn over her, when they see the smoke of her burning, 10 standing at a distance for fear of her torture, saying, 'Woe! Woe, the great city Babel, the mighty city, because your judgment has come in one hour!'"

We are given clear instructions to not whore after that which is of the world:

Shemoth/Exodus 34:12-16 "Guard yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. 13 "But break down their altars, and smash their pillars, and cut down their Asherim – 14 for you do not bow yourselves to another mighty one, for יהוה, whose Name is jealous, is a jealous Ėl – 15 lest you make a covenant with the inhabitants of the land, and they whore after their mighty ones, and slaughter to their mighty ones, and one of them invites you and you eat of his slaughterings, 16 and you take of his daughters for your sons, and his daughters whore after their mighty ones, and make your sons whore after their mighty ones."

Adultery degrades one to the lowest possible level of poverty, reducing one to almost nothing and herein lies the clear warning against straying from Elohim, for He is a Jealous Elohim and places a high value on His treasured possession, yet any who whore away from Him are reduced to being a crust of bread for the whore, who does not care one bit for anyone, and will abuse every last bit of their being to supply her needs!

The adulteress will 'hunt' down a precious life!

The Hebrew root word that is used here, and is translated as 'hunt', is צָוָד **tsud** - **Strong's H6679** which means, '**hunt, catch, hunt down, chase, take provision**'.

The adulteress will hunt the precious life by laying an ambush and catch one in a trap!

Kěpha Aleph/1 Peter 5:8 "Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour."

The Hebrew word for 'precious' is יָקָר **yaqar** – **Strong's H3368** which means, '**precious, rare, splendid, noble, excellent, honourable**', and in its primitive root form means, '**to be precious, prized, appraised, costly**'.

In **Mishlě/Proverbs 3:15** we are told that 'wisdom' is more precious than rubies!

Dawid praises Elohim and declares that His loving-commitment is precious, in **Tehillah/Psalm 36:7**.

Tehillah/Psalm 116:15 "Precious in the eyes of יהוה is the death of His lovingly-committed ones."

What is extremely 'precious' to יהוה is the death of His loving-committed ones!!!

Qorintiyim Bět/2 Corinthians 4:10-11 "always bearing about in the body the dying of the Master יהושע, that the life of יהושע might also be manifested in our body. 11 For we, the living, are always delivered to death for the sake of יהושע, that the life of יהושע might also be manifested in our mortal flesh"

Romiyim/Romans 8:36 **“As it has been written, “For Your sake we are killed all day long, we are reckoned as sheep of slaughter.”**

Qorintiyim Aleph/1 Corinthians 15:21 **“I affirm, by the boasting in you which I have in Messiah יהושע our Master, I die day by day.”**

To die day by day in Messiah is precious in the eyes of יהוה, and we do this by putting to death the misdeeds of the flesh! Why I am mentioning this is to highlight that the enemy hunts for the precious ones!

That is to say that the enemy is constantly looking to trap the precious ones of Elohim, and in understanding this we are warned and commanded to guard the Torah and not take our eyes off of our Prince and perfecter of our faith!

Life is very precious and highly valued in Scripture, where we see that even Dawid would take the life of kings Sha’ul, whereas the adulterous woman could not care less about your life and will hunt you down in order to destroy you, while luring you with her flattering and smooth words!

The adulterous woman hunts a precious life, and the Hebrew word translated as ‘life’ is נֶפֶשׁ ‘nephesh’ H5315 which is **‘a soul, a living being, the inner being of a man’**.

She hunts the innermost parts of a being!

Hence, Messiah giving us clear teachings of where adultery begins – in the heart – in the inner being of a man!

That is where the adulterous hunts her prey, as she sets a trap in order to get the precious life to be caught in the inner man with desires of the flesh and lusts of the eyes, planting a seed that will result in wrong actions, and this we are to be on guard against!

Verses 27-29:

“Would a man take fire to his bosom, and his garments not be burned? ²⁸ Would a man walk on hot coals, and his feet not be scorched? ²⁹ So is he who goes in to his neighbour’s wife; none who touches her goes unpunished.”

I have grouped these three verses, in order to see the clear warning given and the need for us to avoid adultery at all costs, for it will cost you and harm you!

Fire being taken to a bosom of a man, can be an image of sexual passion that one desires, while it could also represent the consequences of a man’s lustful actions.

These two questions here are rhetorical questions as they have the obvious answer of no!

There is no way that a man would willingly take fire to his bosom and there is absolutely no way that a man would walk on hot coals and not get utterly scorched.

This highlights for us, metaphorically, both one’s actions and one’s walk.

As we walk in our Master we are to walk in righteousness, which is to guard to do all He has commanded us, and our garments of righteousness that we have received from Messiah are to be kept pure, and to go and whore away from Elohim would be like setting fire to those garments, and ruining our walk and witness of Messiah!

Being enticed by the whore brings destruction!

Iyob/Job 31:9-12 “If my heart has been enticed by a woman, or if I have lurked at my neighbour’s door, ¹⁰ let my wife grind for another, and let others bow down over her. ¹¹ For that would be a wicked scheme, and a punishable crookedness. ¹² For that would be a fire that burns to destruction, and take root among all my increase.”

The Hebrew word translated as ‘garments’ is בְּגָדִים begged – Strong’s H899 which means, **‘treachery, to deceive’** and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper. Yoseph was dressed in garments of fine linen and he had left his ‘garment’ behind when he had fled from the temptations of Potiphar’s wife, and pictures for us our need to flee idolatry and the lusts of the flesh.

Understanding that בְּגָדִים begged – Strong’s H899 is also used for as a reference to the cloth used to cover the Tabernacle furniture (**Bemidbar/Numbers 4:12-13**), we must recognise that we must be properly dressed in our Master and not betray our covering we have in Him!

We see this word being used in:

Yeshayahu/Isaiah 24:16 “From the ends of the earth we shall hear songs, “Splendour to the Righteous One!” But I say, “I waste away, I waste away! Woe to me! The treacherous betray, with **treachery the treacherous betray.”**

The root verb from which בָּגַד *bagad* – Strong’s H899 comes is used here 4 times in the above verse and is the verb בָּגַד *bagad* – Strong’s H898 which means, *‘to act or deal treacherously, act deceitfully, faithless, transgressor’* and this verb is used to denote unfaithfulness in several different relationships; and it is used in connection with unfaithfulness in marriage – and more specifically how Yisra’el has acted treacherously toward Elohim:
Yirmeyahu/Jeremiah 3:20 *“But indeed as a wife betrays her husband, so have you betrayed Me, O house of Yisra’el,” declares יהוה.*”

So, what we see here in Yeshayahu, is a clear play on words that reveals the counterfeit messiah, and his worship system, that has acted deceitfully and caused many to be clothed in unrighteous garments of betrayal and deceit, as they disregard the Table of Elohim and trample underfoot His Torah; yet firmly, and ignorantly, believe that they are clothed with righteousness!

Yeshayahu exposes this deceit here in proclaiming the very big woe!

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!’”*

What Shelomoh is making very clear here is very simple: the treacherous will get burnt!!!

The Hebrew word translated as ‘burned’ is from the root word שָׂרַף *seraph* – Strong’s H8313 which means, *‘to burn, burn up completely’*.

Those who ‘walk after the whore’ and worship in falsehood will get scorched, by the coals that are kindled by the wrath of Elohim, whereas those who walk in Elohim and stay in the Master, the scorching fire of His coals will not burn them!

The Hebrew word used for ‘scorched’ is כָּוָה *kavah* – Strong’s H3554 which means, *‘scorched, burnt, branded’*, and is only used twice in Scripture – here in **Mishlê/Proverbs 6:28** and in:

Yeshayahu/Isaiah 43:2 *“When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you.”*

This is a clear promise for the redeemed – their feet shall not be scorched, whereas those who walk contrary to the Torah and whore in their walk, their feet will be scorched!

As discussed already, we take note that ‘feet’ in Scripture speaks of our walk and to walk in righteousness our feet will walk upright by keeping the Sabbaths and Feasts of Elohim and walk in His Torah, having our walk and feet protected from His coming wrath.

Those who walk contrary to Scripture and neglect a proper Sabbath keeping and the keeping of His Feasts as outlined in **Wayyiqra/Leviticus 23** will see their feet being scorched and be destroyed in the wrath of Elohim!

In **verse 29**, the root word for **touch/touches** is נָגַע *naga* – Strong’s H5060 and means, *‘to touch, strike, reach, cause to touch, join’* and is also translated as, *‘lay a hand upon’* as a euphemism for *‘lying with a woman’*; which carries greater meaning than a simple accidental ‘touch’.

It bears the meaning of actually stretching forth one’s hand to engage in an interaction with the object desired.

This speaks of actively engaging in that which is unclean and forbidden, which is not fitting for a set-apart believer!

Anyone who ‘touches’ her does not go unpunished!!!

There is a punishment for one’s actions of adultery and whoring away from Elohim!

This is a serious wakeup call as we must keep our garment clean and undefiled! Having said that we also recognise the clear punishment that messiah has taken for us who call upon His Name, confess our sin and stay in Him!

A price has to be paid for our adultery and whoring, and this is what Messiah came to do through His own Blood.

Many of us may not have physically committed adultery with another woman, yet we have all committed adultery with the world’s system and been found guilty of whoring after idols and the strange woman, for which our actions cannot go unpunished!

Messiah has taken our punishment of death and has taken away the dogmas that have been written against us, and should we continue to whore after having received His cleansing garments of righteousness there no longer remains a slaughter offering for our sins!

What we must take very seriously from the clear wisdom being taught here is that we are to avoid adultery completely, and the only way to do so is to bind the Torah on our hearts and tie it around our necks, and let it be a light and lamp for our feet!

Verse 30-35:

“They do not despise a thief if he steals to satisfy his appetite when he is starving. ³¹ Yet if he is caught he repays sevenfold; he gives all the wealth of his house. ³² He who commits adultery with a woman lacks heart; he who does it destroys his own life. ³³ He finds smiting and shame, and his reproach is not wiped away. ³⁴ For jealousy enrages a man, and he does not spare in the day of vengeance. ³⁵ He does not regard any ransom, nor accept your bribe, however great!”

From **verse 30 to 35**, we see the verses that speak clearly about the one who is an adulterer and the resulting consequences of their actions.

In **verses 30–31** he is compared to a thief.

In **verses 32–33** he is considered to be foolish and disgraced.

In **verses 34–35** the adulterer is the target of the offended husband’s revenge and no amount of gifts will save him from that husband’s vengeance.

The Hebrew word that we used for ‘**despise**’, here in **Mishlè/Proverbs 6:30**, is **בזבז** **buz** – **Strong’s H936** which means, ‘**to despise, scorn, hold in contempt, hold as insignificant**’.

The Hebrew word that is used for ‘**thief**’ here, is **גנב** **gannab** – **Strong’s H1590**, and is used 17 times in Scripture and comes from the root verb **גנב** **ganab** – **Strong’s H1589** which means, ‘**to steal, kidnap, be stolen, take without consent**’.

An adulterer is likened to a thief in that he takes that which is not his to take!

If we go after that which Torah forbids, and we take hold of that which is clearly commanded against, we are considered as a thief and an adulterer!

The Torah teaches us that if a thief is found breaking in, and he is smitten so that he dies, there is no guilt for his bloodshed, and we are also taught that when a man gives silver or goods to his neighbour to guard, and it is stolen out of the man’s house, if the thief is found, he repays double (**Shemoth/Exodus 22**).

In other words, a thief must pay for what he has stolen and not only what he has stolen but that he must pay double!!!

If a thief is killed in his act of thieving then there is no blood guilt for his blood!

This is a sobering thought as we consider that our actions carry consequences and to adulterate the Word of Elohim carries a severe death sentence, unless we repent and are redeemed!

What Shelomoh is saying here, in this Proverb, is that there is no consideration or thought for right-ruling and justice with the adulterer, for the adulterers do not despise their wrongdoings that are carried out in order to simply satisfy their lusts of the flesh and their lust of the eyes!

What he goes on to say, is that while they do not despise a thief, when he is caught he will lose everything! This is the fate of the wicked and adulterous.

A thief and an adulterer steal to satisfy their appetite, and the Hebrew word for ‘**appetite**’ is **נפש** ‘**nephesh**’ **H5315** which is ‘**a soul, a living being, the inner being of a man**’.

All they want to do when their being is ‘hungry’ is to get their fill and will do anything to get it, without realising the ultimate cost if caught!

So many today, think that they can get away with the satisfying of their fleshly desires, and whore away from Elohim, and not be guilty, as they think that they will not be caught, or found out!

יהוה sees all and nothing is hidden from His sight!

The costs of repaying sevenfold and one’s whole house speaks of everything – it will cost you your life, and this is what Messiah came to pay for us, calling us to count the cost and lay down our lives in order to take up His resurrection power in us to walk in Him and stay in Him!

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he fate of those who do not turn to the Master is clear – you will be punished with death!

The life that you tried to satisfy will be taken. **יהוה** satisfies our beings with good and functional things and there is no need for us to go and whore after the things of the world and become a thief that will be caught by Him!

The Hebrew root word for 'commit adultery' is נָאֵף naaph – Strong's H5003 which means, 'to commit adultery, adulterer, adulterers, adulteress' and figuratively this word renders the meaning of, 'idolatrous worship'.

Adultery, figuratively, also means to "adulterate" the Word of יהוה, or teach it falsely.

Loosening the meaning of His commands, leads others into idolatry.

Mattithyahu/Matthew 5:27-32 "You heard that it was said to those of old, 'You shall not commit adultery.' 28 "But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart. 29 "And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna. 30 "And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna. 31 "And it has been said, 'Whoever puts away his wife, let him give her a certificate of divorce.' 32 "But I say to you that whoever puts away his wife, except for the matter of whoring, makes her commit adultery. And whoever marries a woman who has been put away commits adultery."

Do not commit adultery, by whoring after the world and its desires:

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

Becoming a friend of the world is an action of committing adultery against Elohim to whom we have been betrothed! Yisra'el had adulterated themselves through the idolatrous worship of the false pagan ones of the nations, as well as in their vain attempts at worshipping יהוה according to the ways of the nations, which he strictly prohibits:

Debarim/Deuteronomy 18:9 "When you come into the land which יהוה your Elohim is giving you, do not learn to do according to the abominations of those gentiles."

The adulterer lacks heart!

The Hebrew word for 'lacks' is חָסֵר ḥaser – Strong's H2637 which means, 'to lack, need, decrease, deprived, scarce, be lacking, be without, made lower, fail', and the Hebrew word for 'heart' is לֵב leḅ - Strong's H3820 which means, 'heart, inner man, mind, will thought'.

It is a heart thing!!!

The Torah is to be upon our hearts, and to commit adultery shows that the Torah is not where it should be – it is a heart thing!

The one who binds the Torah on their heart shall lack nothing!

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

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

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

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

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

The Greek word for 'heart' is καρδία kardia – Strong's G2588 and this word denotes the centre of all physical and spiritual life, and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours.

It refers to the innermost part of a man – that which drives and directs a man's steps, thoughts and purpose!

The Hebrew word for 'heart' is לֵב leḅ - Strong's H3820 which means, 'inner man, mind, will thought', or is often also written as לִבָּב leḅab – Strong's H3824 which means, 'inner man, heart, mind, understanding'; 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 leḅ - 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.

It can clearly be expressed as:

THE RULES OF THE HOUSE

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, WHICH He has written on the fleshly tablets of our hearts!

Even with the word for heart being expressed as לֵבָב  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 upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!

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

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

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

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

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

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, and will keep us from being an adulterer and thief!

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

Jealousy enrages a man, and we know that יהוה is a Jealous Elohim!

Qorintiyim Aleph/1 Corinthians 10:21-22 "You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons. 22 Do we provoke the Master to jealousy? Are we stronger than He?"

So many people who 'mix' their worship are provoking the Master to jealousy!

The Hebrew word for 'jealousy' is קִנְיָה  qinah – Strong's H7068 which means, 'ardour, jealousy, zeal, anger', and comes from the root verb קָנָה  qanah – Strong's H7065 meaning, 'to be jealous or zealous, be envious, ardent'.

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

The Jealous man does not spare in the day of vengeance, and from this we can learn the clear truth that in the Day of the vengeance of יהוה, our jealous Elohim, He will not spare those who have adulterated themselves away from Him!

The Hebrew word for 'vengeance' is the noun נָקָם **naqam** – Strong's H5359 and is from the primitive root verb נָקַם **naqam** – Strong's H5358 which means, **'to avenge, take vengeance, execute punishment, take revenge'**.

The first time we see this word being used in Scripture, is in:

Wayyiqra/Leviticus 26:25 **"And I shall bring against you a sword executing the vengeance of My covenant, and you shall gather together in your cities, and I shall send pestilence among you, and you shall be given into the hand of the enemy."**

These words were given to Yisra'el as a warning about what would happen if they do not obey יהוה and do His commands. The sword of His vengeance would come upon Yisra'el if they rejected His laws, loath His right-rulings and reject His Covenant!

In order words, יהוה would take revenge on those who reject Him and His Word!

This is a very sobering reality and warning to us today, as we recognise our need to Hear, Guard and Do His commands and walk in the Way of Set-Apartness.

When we do obey His commands and stay on the Way of Set-Apartness, not turning to the left or right, but fixing our eyes upon our Elohim, and run with perseverance the race set before us, this coming vengeance of Elohim is a strengthening comfort for us, the set-apart ones of the Most-High!

יהושע Messiah tells us that we are blessed when we are persecuted for righteousness sake – that is we are blessed when we are persecuted and ridiculed and slandered and hated for walking the Way of Set-Apartness.

While this may not always feel blessed, and our natural fleshly response to any persecution, slander or hatred is often one of a desired revenge that we would like to execute personally, we need to recognise that vengeance is not ours – it belongs to Elohim!

Debarim/Deuteronomy 32:35 **"Vengeance is Mine, and repayment, at the time their foot slips; for near is the day of their calamity, and the matters prepared are hastening to them."**

Debarim/Deuteronomy 32:41 **"If I have sharpened My flashing sword, and My hand takes hold on judgment, I shall return vengeance to My enemies, and repay those who hate Me."**

The term 'vengeance', according to the Merriam-Webster's Collegiate Dictionary, means the following: **"Punishment inflicted, in relation to an injury or offense"**.

It also means that it is done with great force, or done on an extreme and excessive degree!

As we consider this, we can understand with what great and excessive force the punishment of Elohim is coming upon those who have 'injured' His Torah and walked contrary to His commands!

We, as the body of Messiah, have no right to execute His vengeance – a vengeance that He alone will bring with excessive and extreme force – for His jealousy for His Bride shall cause Him to come with great force and repay the enemies of His Bride and His Covenant!

Verse 35 makes it clear to us that by the time that the day of the vengeance of our Jealous Husband comes there will be no more regard for any ransom!

There will be no more room for any to receive the redemption and ransom that He brought to us by the Blood of Messiah!

The Hebrew word for 'ransom' is כֹּפֶר **Kopher** – Strong's H3724 which means, **'pitch (as a covering)'** and also carries the meaning of **'the price of a life'** and this word is also the name of the henna plant, as used in:

Shir HaShirim/Song of Songs 1:14 **"My beloved is to me a cluster of henna blooms in the vineyards of Ėn Geđi."**

By כֹּפֶר **Kopher** – Strong's H3724 also meaning **'to ransom'**, we know that יהושע has paid our ransom and He has atoned for us. It also means **'to reconcile'** with someone who has the power of death over you, and to pacify the one who has the power to do you harm!

We must realise that the punishment for sin is death, and no sin goes unpunished.

Through the Atonement of יהושע for our sins, we are reconciled to the One who has the power to put us to death!

Yet on the day of His vengeance there will be no ransom or covering for the adulterous and wicked!

The noun כִּפָּר **Kopher** – Strong’s H3724 comes from the root verb כָּפַר ‘kaphar’ - Strong’s H3722 which means: **‘to cover over, pacify, make propitiation, atone’**.

In **Wayyiqra/Leviticus**, where the priestly service and sacrificial system is presented and discussed, the very word we have been looking at, **‘kaphar’** is used 16 times in **Wayyiqra/Leviticus 16** and 48 times in the entire book! 39 times, however, it is used in **Wayyiqra/Leviticus** in the specific description of the priestly service and sacrificial system where the other times are regulation instructions for the Day – this is a wonderful representation for us – for it was the exact number of stripes that יְהוֹשֻׁעַ took across His back – and it is by His stripes that we are healed!!! By His Stripes and His sacrifice, we are covered, cleansed, redeemed and reconciled to Him!

In the ancient pictographic script, the word כָּפַר ‘kaphar’ is pictured as:



Kaph – כָּ:

The ancient script for this letter ‘kaph’ is – כָּ – and pictures **‘an open palm of a hand’**, and can have the meaning of **‘bend, curve’** which is seen in the shape of the hand. It can also be understood to have the meaning of the ability to **‘tame, subdue’**, as in the **‘bending of the will’**, as an **‘open hand’** signifies **‘submission’**.

Pey – פֶּ:

The ancient script for this letter ‘pey’ is – פֶּ – and is pictured as an **‘open mouth’** and carries the meaning of **‘speak and blow’** from the functions of the mouth, and can also have the meaning of **‘scatter’** by blowing. In representing the mouth, it can also picture the lips of a mouth, which are the **‘edges of the mouth’**, and can also refer to things with edges, such as a sword or beard!

Resh – רֶ:

The ancient script has this letter ‘resh’ as – רֶ – 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.

When we understand these pictures, in reference to a **‘covering’**, as well as the ability to be afforded security and protection, we are able to see how we, who submit to our Master and Messiah, and acknowledge that He is our Head and chief and that He is the Beginning and the End, realise how by the Word of His mouth, that He has revealed to us in His own flesh, covers us as He has us written in the palm of His Hand, as His treasured possession!

The adulterous who reject this covering and continue to whore will be exposed as naked and ashamed and no ransom for their life will be given on the day of the vengeance of our Elohim!

Summary:

This is by no means an exhaustive commentary on this collection of Proverbs, but is simply an expansion on some of the key concepts we find herein, with the hope that this will equip the reader to dig even deeper into the wealth of wisdom our Elohim has given us!

As we consider the wealth of wisdom contained here, in this **Mishlĕ/Proverbs 6** of Shelomoh, may we recognise the clear call of Elohim – and that is – a call for complete set-apartness and the assurance that we have in Him, as we remain steadfast, with a committed and steadfast endurance, expected for a true set-apart and chosen one of our Master and Elohim, יְהוֹשֻׁעַ Messiah!

Let us do our utmost to guard His Torah, which is to be upon our hearts and let it guide our every step, so as to guard us from adulterating His Word and risk being destroyed in His Jealous vengeance, that is coming upon the sons of disobedience!

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